

POUNAMU

FLORES APARUÉRUNT IN TERRA NOSTRA,
TEMPUS PUTATIONIS ADVÉNIT.

FOR S.F. AMITUANA'I
AND ADELE SCHAFER

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F. FALETOLU
OMAU

104 PAGES

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39	ANUSANĀCETI	THINK ON
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44	ANO-	
45	OTATA	STRETCHED OVER
46	OLOKANA	LOOKING
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49	OSARAKA	A RESORT
50	OSĀNA	STOPPING
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52	KA°	WHO
53	KATI	HIP
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X

59 GIMHA
 60 CAKKHU
 61 GINI
 62 KIVANT
 63 KĀLIKA
 64 KĀRA PA KA
 65 GOTTA
 KITTA
 66 KARA
 67 KI CCA
 68 KA SITA
 69 KASI
 70 KASI
 71 KASI
 72 KALUSA
 73 —
 74 - MARO -
 75 ÑU/JĀA
 76 ÑA TA
 77 ÑATI
 78 PRAY-ONI
 79 ÑA PETI
 80 TEJA
 81 TUNEA
 82 TUMBA
 83 TUDATI
 84 TULYA
 85 TUDAMPATI
 86 TUVAN
 87 DAYATI
 88 DAMETI
 89 SU TVĀ
 90 TORONA
 91 DAVĀ
 92 DASA
 93 DASA
 94 DASETAR

X

HEAT
 EYE
 AGNI IN COMBIN FORM
 HOW MANY
 of TIME
 SCHEMER
 LINEAGE
 A CROP ON THE GROUND
 SONGS OF PRAISE
 THAT WHICH OUGHT TO BE DONE
 TILLED
 TILLING
 TILLING
 TILLING
 DIRTY IMPURE
 —
 KNOWING
 KNOWN
 A RELATIVE
 SOURCE of LIFE
 TO MAKE KNOWN
 TO BE SHARP PIERCE [LIGHT]
 TO STAND OUT
 SWOLLEN of SHAPE
 STRIKE PRICK INCITE
 WEIGHED COMPARED MEASURE
 DUAL HUSBAND i WIFE
 person of Second person singular
 DIVIDE SHARE
 TO DOMESTICATE
 HAVING HEARD
 ARCHED GATEWAY
 FIRE HEAT
 MEASUREMENT
 10 ASA SET OF UNITY
 ONE WHO POINTS OUT

95	DASSETAR	ONE WHO SHOWS
96	MANTRA	PRAYER HYMN PIETY
97	PACCAYATI	CAUSE CAUSATION
98	PRAJĀPATI	LORD of CREATED CREATURES
99	PAJĀ	PROGENY
100	PAÑNĀ - BHŪMI	STAGE of GROUND of WISDOM
101	PATANGA	A WINGED ANIMA
102	PAKḤIYA	SIDING WITH
103	PATANGA	BIRD WINGED ANIMAL
104	PRA YONI	SPRING of LIFE
105	DASA	Nº 10 OF A SET
106	TIMORESE NUMERALS	
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108	OURVYA - VAHĀRA	WRONG JUDGEMENT IN LAW

[GOLQB]

It is necessary to make some clear distinctions, since not all linguistic classifications are relevant here. Only genetic linguistics provides us with useful criteria for the classification of ethnic groups. In order to understand the essence of these criteria and to be somehow prepared for a productive reading of this book, the reader should become familiar with some basic concepts of comparative-historical (i.e., genetic) linguistics which underlie the genetic classification of languages.

The languages of the world can be compared in two different respects: either phonemic similarities (more or less perceivable) between their vocabularies (in a broader sense, i.e., including also morphemic components of words) attract our attention, or the similarities between their abstract grammatical categories and rules organizing the elements of their vocabularies into higher entities (phrases and sentences) do so. In the former case, one can say, we are interested in the "lexical substance" of languages, and in the latter in their "grammatical form" ("entelechy"). The former approach creates comparative-historical or genetic linguistics, the latter - typological linguistics. These two kinds of linguistics have different objectives and different methods, and should not be confused; especially their cognitive results should be understood as belonging to two different levels of the phenomenon "language".

Needless to say, only the first kind of linguistics, comparative-historical (or genetic) is relevant for ethnic studies. There is an obvious logical connection here: ethnic groups are ultimately creations of history, which means that their study and understanding requires historical research. Consequently, only comparative-historical study and research into their languages can tell us something about their origins and past development, whereas typological linguistics, being *ex definitione* ahistorical, is in this respect useless.

But let us ponder for a while the most important concepts of comparative-historical linguistics. In a logical sequence reflecting the discovery procedures of comparative-historical linguistics, we should start from the notion of *regular phonemic correspondences between the languages compared*; this is the fundamental concept upon which the whole structure of phonetic laws (*Lautgesetze*), linguistic kinship, and linguistic family has been built. These correspondences do not even have to represent easily perceivable phonetic similarities, but they must be regular, i.e., repeated in a sufficient number of cases where the conditions of the phonemic environment are the same.

The regular phonemic correspondences between the lexical elements of compared languages cannot be accidental, provided that they are represented by a sufficient number of basic words and grammatical morphemes, such as declensional and conjugational suffixes or desinences, etc. So the idea of a common origin of the respective languages suggests itself quite obviously. Such regular phonemic correspondences enable us to posit and to reconstruct a common source, the "protoforms" from which the historically attested forms of the compared languages have developed. In this way the idea of a common prehistorical language, the "protolanguage" (*Ursprache, langue commune, Russ. prajazyk, etc.*), whose descendants are the languages compared, has originated. Only the languages for which such a protolanguage can be reconstructed are genetically related and form a "linguistic family".

Comparative-historical linguistics involves numerous complex questions related to the origins and evolution of individual members of respective linguistic families.

In Latin (for etymological purposes):

Linguistica comparativa et historica involvit numerosas complexas quaestiones relatas ad origines et evolutionem individualium membrorum respectivarum familiarum linguistarum.

As we see in the above English sentence, all the "full words", i.e., those referring to definable phenomena of reality, are of Latin origin.

SK

MA U LA

INDIGENOUS [FROM MŪ-LA]^A
HOLDING OFFICE FROM A PREVIOUS
[GENERATION]

SK

MA U LI

HANDED DOWN FROM ANTIQUITY
PEOPLE WHO HAVE EMIGRATED
DERIVED FROM ROOTS [FROM MULA]
EMIGRATE

MARU

MA U NU

U RA - NGA REACH THE LAND ARRIVE BY WATER
TO BE POSSESSED BY TO BE ACTED ON BY
DESCENDANT OFFSPRING

MĀ U RI

MA EW A

WANDER

MA HA RA

MEMORY RECOLLECTION

MU - A

FORMERLY THE SACRED PLACE FORMER
BRAVE WARRIOR. [TIMES]

MĀ IA

NA MA TA

ANCIENT TIMES

MA NA

AUTHORITY VESTED WITH AUTHORITY

MA I - RE

SONG

WHA RE

MA I - RE

HOUSE OF SACRED LORE

MA KIHŌI

GO FAR AFIELD

MA NA POU

A STONE BROUGHT BY THE KĀKĀ FROM HAWAII

MA NA TU

HOMESICK [ANYTHING TO SUPPORT LIFE]

MA NEA

A SACRED PLACE WHERE FOOD FOR THE

MA NU

HIGH ESTEEM [GODS WAS DEPOSITED]

WHA KA

MĀ O RI

EXPLAIN ELUCIDATE

MA RU

POWER AUTHORITY

WHA KA

MA U

CONTINUED LASTING ESTABLISHED UNDERSTOOD

MA U MAHARA

PRESERVE RECOLLECTION SERVES AS A MEMORIAL

MA U KI

OF LONG STANDING

MA U RI

LIFE PRINCIPAL MATERIAL SYMBOL OF

MA U

FIRE

RA

NGA TIRA OF NOBLE BIRTH

RĀ

SUN SAIL

U

ME RE

CHANT SING

RA HI

THE TROUBLES OF OTHER LANDS ARE

RA HI

THEIR OWN MULTITUDE SLAVE

RI KI

GREAT MORALLY OR PHYSICALLY

A

MA RU

FIRST BORN LEADER CHIEF PRIEST

OF DIGNIFIED ASPECT

SK FROM MAU - LA M - U - LA

HANDED DOWN FROM ANTIQUITY INDIGENOUS HOLDING OFFICE FROM A PREVIOUS GENERATION PEOPLE WHO HAVE EMIGRATED

MĀORI RA

NGA TIRA

THE SACRED PLACE

WHAKA MAU - -

MAHARA PRESERVE RECOLLECTION SERVE AS

MAU - NU

EMIGRATE

[A MEMORY]

MA RU

AUTHORITY

WHARE MAI - RE

HARA

MEMORY RECOLLECTION

MA KIHOI

HOUSE OF SACRED LORE

MA EWA

GO FAR AFIELD

MA NA

WANDER

VESTED WITH AUTHORITY

U

REACH LAND ARRIVE BY WATER

U RA

NEA

REACH LAND ARRIVE BY WATER

U ME RE

CHANT SING

U RĀ

SAIL

U A NEA

PLACE OF ARRIVAL

WHAKA - U

MAKE FIRM ESTABLISH BRING TO LAND

U A KO AO

STRANGER [KEEP TOGETHER]

U KI

DISTANT TIMES

U NGA

EXPELL SEEK SEND

MU RE RE

CLEVER KNOWING

SK FROM MAU - LI

DERIVED FROM ROOTS [FROM MULA]

MĀORI M U - LA

THE TIME TO COME THE FUTURE

MA U - RI

BEHIND AFTERNARDS BEHIND NORTH

MA U - TE

PLACE OF DEPARTED SPIRITS

MA U - RI

FIRE [i.e. AHI]

MATERIAL SYMBOL OF LIFE PRINCIPAL

RA TA

TREE AND VINE CLIMBER

A RA

MEANS OF CONVEYANCE

RI TENGA

REPOSITORY CUSTOM PERFORMED

RĀ KAU

TREE

A RI KI

FIRST BORN MALE OR FEMALE OF A

A RI A

FAMILY OF NOTE LEADER PRIEST

VISIBLE MATERIAL EMBLEM OF A GOD

445 SK	TĀ	VA	KĀ	FROM TA-VA THY THINE
GEN.	TV	A		
MAORI	TA	NA		HIS
"	TŪ	TA-NGA		PORTION DIVISION
SK	TA	VA	TI KA	WORTH SO MUCH BOUGHT FOR
"	TA	VA	D-DHĀ	IND IN THAT NUMBER IN SUCH A
MAORI	TŪ	Ā-HU		A SACRED PLACE [NUMBER]
MAORI	TĀ	INGA		PLACE FOR BAILING A CANOE=ABODE
	TĀ	NGA	-IKA ITO	AS FOR AN OFFERING TO A GOD
	TĀ			BREATHE + MANAWA
	TĀ			A TERM OF ADDRESS
	TĀ			del post possessive = TE THE....OF
	TA	E		AMOUNT TO OF NUMBERS PROCEED TO
TU	TA	WAK-	E	DEDICATED TO A GOD [BE EFFECTED]
	TA	E PA		ENCLOSE IN A FENCE
	TA	HAE		STEAL THIEF
		WA	KA	-WAKA SHARE DIVISION
	TA	HA	NA	HIS > TĀ-NA
		TI	KA	JUST FAIR RIGHT CORRECT
		TI	RI	SHARE PORTION OFFERING TO A GOD
	TA	HI		ONE IN COUNTING SINGLE ONE
				AND THE OTHER THEN ALLTOGETHER
	TA	KA	WA ENGA	MEDIATOR GO BETWEEN
SK	TA	-	VA -KA	THY THINE
MAORI	TA	U		ANCESTOR GRANDPARENT
	TA	KI	URA	SACRED FOON [ON REMOVAL of BONE of the DEAD]
	TA	KU	NE	INTEND
	TA	MA	ITI	CHILD [sing]
	TA	U		LOVER DARLING
TA	TA	U		COUNT REPEAT ONE BY ONE
	TA	U-A-	POKE	BRIDE ABDUCTION
	TA	U	IRA	TEACHER PUPIL PATTERN COPY
	TA	U	KAIKAI	QUARREL.
	TA	U-	I WI	STRANGE TRIBE FOREIGN MOB
		WA	HINE	WIFE WA
		WA	KA	CLAN
	TŪ	Ā		PROSTITUTE WITH AN OFFERING
A-	TU	A	=	SK TVA GEN of TAVAKA THINE

SK
SK
SK
MĀORI

TĀ
TA I

VI
VI

SHA
HA
HA RO
HA EATA
HA E
HA ERA
HA I = HEI
HA KARO
HA KOKO
HA NA
HA NE
HA ROTO

HEAVEN OCEAN = TĀU
IN TWO PARTS
HEAVEN SKY COITON WATER DYING
SEA
VAULT OF HEAVEN
DAWN
SHINE AS STARS BEFORE DAWN
A SPIRIT IN RAINBOW'S
AT TO OF PLACE
HOLLOW
CONCAVE CURVED
SHINE GLOW HEAT [SUN]
WATER
POOL, SK HA = WATER!

SK
MĀORI
SK
MĀORI

HAI
HA YA
HEI
HI
HA RA
HA RO
RA-NGI
RŌ
RO-ATA
RĀ

PRINCIPLE STONE INEAMED RURU
HIV = HORSE
SKY! TO OF PLACE
DAWN I TO SEE
BEARING CONVEYING BRINGING
VAULT OF HEAVEN [CARRYING OFF]
SKY
GO
MILKY WAY
SUN

SK
PĀLI
MĀORI
SK
MĀORI
SK
MĀORI

KS
KS
K
HA
RA
RA
NGI-
RA
NGI-
NGI-
NGI-
K

HA-U-NI
U
HO-NI = NI
A-U-AE RARO
NGI-HA
NGI-
NGI-TARO
NGI-TA
HA-NGI
A-RI

THE EARTH KSHAUNI-BHRIT-THE
ALSO [EARTH UPHOLDER = RANGI]
THE EARTH
LORE OF THE TERRESTIAL
SKY HEAVEN DYING
BURN FIRE [of STARS/SUN]
SKY HEAVEN WEATHER
PERIOD OF TIME [LIFESPAN]
LONG IN TIME DELAYED
BRING CARRY
HEAVEN OCEAN
CARRY
EARTH OVEN
DIG DIG U
SEA. TANGI FUNERARY RITES

SK	TĀ	VI	SHA =	HEAVEN OCEAN [DUAL] ^E
	TA	U°		
SK		VI		IN 2 PARTS
SK			HA	HEAVEN SKY DYING COTUS WATER
MĀORI	TA	TEA		SEMEN [BATTLE
	TA	NGI		FUNERARY RITES
	TA	HUNA		BATTLE
			HA RO	VAULT OF HEAVEN
			HA-I = HEI	AT ON TO OF PLACE HEI SKY
NHAKA	TA-RA			INVOKE CONSULT
	TA-I			SEA
	TA-IAO			WORLD [DUAL] EARTH + SKY.
	TA-TA U			WE OUS + PERSON ADRESSED
	TA U			ANCESTOR
	TA U			CYCLE of SEASONS [RUDRA'S!]
	TĀ	TA I	ARO RA NGI	STUDY THE HEAVENS [NAVIGATION]
	TA-TA			NEAR of TIME / PLACE
SK	TA	VI	SHA	OCEAN
MĀORI	TA-I			SEA
SK 443			TA-RA	CARRY ACROSS
MĀORI	TĀ	TA-I		MEASURE
	TĀ	TA-I		STUDY HEAVENS [NAVIGATION]
			TA-I	SEA
			RA-NGI	SKY SEASON ITD
SK			TARA	PATRON GODDESS of MARINERS
MĀORI			ARA	WAY PATH MEANS OF CONVEYANCE
			RA-WHI-TI	SUN RISING
			RA-WHA-RA	SAIL for a CANOE
SK	TA	RA	KI NI	STARRY NIGHT
	TA	RA	KI TA	STAR FILLED [MĀORI KITA-BRIGHTLY]
	TĀ	RA	KA f. of KA gr = KSHA°	STAR EYED
MĀORI			KA NO HI	EYE
		RA	- NGI	SKY HEAVEN
	TI	RA		STARS of ORIONS BELT
		I-	KA-O-TE-RANGI	MILKY WAY
MA-	TA	RI	KI	PLEIADES
SK	TA	RA	KI	NI
MĀORI				STARRY FILLED NI = NGI-
	TĀ	-	KI NA	NGI-HA FIRE BURN
				RISE OF HEAVENLY BODIES

SK	KU	LA		SPRUNG FROM A NOBLE FAMILY
MĀORI	KU	RA		CHIEF MAN of PROWESS KNOWLEDGE OF SACRED LORE
	KU	RA	TAPU	
	RA		NGATIRA	CHIEF MALE OR FEMALE WELL BORN
KA	HU	RA	NGI	HONORABLE DISTINGUISHED [NOBLE]
KA	HU	RA	NGI	CHIEFTAINNESS
	RA		NERA	PERFORM RITES OVER A CHILD of a CHIEF
	KU	WARE		LOW IN SOCIAL STANDING
SK	KAU	LA		SPRUNG FROM A NOBLE FAMILY
MĀORI	KAU	MA TUA		LINE OF ANCESTRY
	KAU	AMU		RESPECT REVERENCE
	KAU			ANCESTOR
	KAU	HEKE		ELDER
	KAU	AE RUNGA		LORE of the CELESTIAL
	KAU	AE RARO		LORE of the TERRESTRIAL
	KA	HU RANGI		HONORABLE DISTINGUISHED [CHIEFTAINNESS]
	KAI	RA KAU		A BODY OF ANCESTORS
		RA HI		GREAT MORALLY or PHYSICALLY
	A	RA		MEANS OF CONVEYANCE WAY PATH [ie SPIRITUAL PATH]
SK		ARI YĀ		THE NOBLE ONES
MĀORI		ARI A		PERSON OF IMPORTANCE VISIBLE MATERIAL MEASURE [EMBLEM of a GOD]
	O	RI TE		
MĀORI	MĀO	RI		
	ARI	KI		FIRST BORN of a NOBLE FAMILY of BELONGING TO POSSESSED BY ie
		Ā		
	RI	A		SCREENING PROTECTING [SACRED LORE]
TI	RI			OFFERING TO A GOD
	RI	A-KI		STAND HIGH
	RI	PA		DIRECT IN A LINE
	RI	TE		PERFORMED COMPLETED FULFILLED
	RI	TENERA		CUSTOM

SK	KA-ULA	SPRUNG FROM A NOBLE FAMILY	G
SK 70	KU LA KA	LITTLE FAMILY MULTITUDE	
MĀORI	KU	MY	
	KUI KUI	OLD WOMAN	
	KUI A	MOTHER OLD WOMAN GRANDMOTHER	
	KU NE	SWELL of PREGNANCY	
	KU RA PAPA	FLAT ROOFED	
	KU RU PE	IN A COMPACT BODY	
	KU TA	ENCUMBRANCE AS OLD; SICK ON A MARCH	
	KŪ WA RE	LOW IN SOCIAL SCALE	
	RA	WED.	
	KĀ	HOME	

SK	KA ULA	SPRUNG FROM A NOBLE FAMILY	
SK	KU LA TANTU	THREAD ON WHICH A FAMILY HANGES =	
		THE LAST OF A RACE	

MĀORI	TĀ HŪ	DIRECT LINE OF ANCESTRY	
	TUI	THREAD ON A STRING	
	TA-RUNA	BE CONNECTED BY FAMILY TIES	
	TA-MA	SON MAN CHILD [MALE].	
	TA-MAHINE	GIRL	
	TA-ME	FOOD EAT	
	TĀ NE KĀHA	TIGHT of a CORO	
	TA NE	HUSBAND	
	TŪ	MANNER SORT	
	TU RANCA	SITE FOUNDATION	
	TU AKIRI	WALL of a HOUSE	
	TU AKOKA	POVERTY STRICKEN	
	TU AKANA	ELDER BROTHER of a MALE	

SK	KU RĀY	DWELLING NEST	
MĀORI	KU RA PAPA	FLAT ROOFED	
	RAI-HE	SMALL ENCLOSURE	

SK	KUL-IA	RELATION	
MĀORI	IK A-NGA	CLAN	
	KA-I-KA-PAINGA	WEDDING GIFT	
	KA-I-NGA	ABODE	
	KA-HA	LINE of ANCESTRY	
	KA-U	ANCESTOR	
		KAU = KU	

SK KU = KAU
 SK KU RI NA
 MAORI KU RA NA
 A RI KI
 RI TE
 RI RI
 RI PA
 NA HE

NOBLE of RACE | CHARACTER
 Chief
 LINEAGE
 FIRST BORN MALE OR FEMALE IN A
 FAMILY OF NOTE
 COMPARE WITH
 PROWESS
 DIRECT IN A LINE
 ANCIENT TIMES
 DESCENDANT

SK KA-U = KU
 SK KUL - YA
 MAORI KU
 KU
 KU
 KU
 MA KU
 MO KO
 NO KU
 TA KU
 TO KU

BELONGING TO A FAMILY
 MY
 pronom suffix 1st person in words -
 MY
 OF ME MINE
 FOR ME
 FOR ME
 BELONGING TO ME MINE
 MY
 MY

A A = KA OF BELONGING TO
 [A = KA =] IN POETRY = KA
 KEI AT IN ON of PLACE

SK KAU = KU
 SK KU LYA
 MAORI KAU
 KA RI A
 KA U
 KA U - ANU
 KA U - HOU
 KA U - PA PA
 WA KA
 [A KU
 KA-U]

RECEPTACLE FOR BONES of a CORPSE
 ANCESTOR
 SCREENING PROTECTING
 HOME
 TEAT REACH ARRIVE
 RESPECT DEFERENCE
 LINE of ANCESTRY
 RAFT IN SENSE of WAKA
 CANOE i.e. RAFT, MEDIUM of a GOD
 CREW of a CANOE i.e. BONE CHEST FLIGHT
 MY as in [TO SPIRIT WORLD!
 ANCESTOR]

SK VA RU NA SA VA

MAORI

WA HA
[S]

HA U

WH A
WH A

WH A-I

NGA RI

RU NGA

WHA I RO

WHA I WHA I KO RERO

HA

HA RO

HA U

NGA RA HU

WAI TUHI

RU NA

SK

VA RU NA

MAORI

WAI

WA

HA ERE

WA NA NGA

HA I

WA

WA

RU NGA

RU A

RU KU

RU

RU KU

RU NA NGA

[WAI = STORM] HE I

WITH VARUNAS APPROVAL
 'ALL ENVELOPING SKY, UPPER AND
 VOICE' MOUTH, [LOWER WATER]
 RITUAL FOOD VITALITY & MAN ESSENCE
 BE DISCLOSED [d LAND
 = WHA-KA CAUSATIVE PREFIX
 = ASSIMILATION VI IN 2 PARTS + VA
 PROCEED TO [THE NEXT IN ORDER FOLLOW
 PERFORM RITES - AIM AT DESIGN PERSON
 GREATNESS POWER [NGARE SEND URGE
 THE SOUTH = the WAHA of the WINDS
 DAYLIGHT [VARUNA IS THE DEITY of NIGHT
 HOLD A FORMAL DISCUSSION
 BREATH BREATHE TASTE
 VAULT OF HEAVEN
 ILLUSTRIOUS RESOUND = THE MAJESTY OF
 LEADER COMMANDER [VARUNA
 A POOL AROUND WHICH BIRD SNARES
 TIE UP = VARUNAS NOOSE [ARE SET
 THE TWO OCEANS [OF AIR AND WATER]
 ARE THE STOMACHS OF VARUNA AND
 HE RESIDES EVEN IN A POOL of WATER
 HE IS THE WITNESS OF ALL ACTION PRESENT
 (IN THE THIRD PERSON, AT EVERY
 WATER MEMORY [GATHERING
 ACCUSE = VARUNA'S EYES [SPIES]
 BECOME BE DIFFUSED COME GO
 LORE of the TCHUNGA
 = HEI AT IN WITH OF THE OR PLACE. FOR AS
 und/pon SO and SO = 3 RO PERSON
 IN REFERENCE TO PERSONS FOWLINE!
 DEFINITE SPACE INTERVAL AREA
 INDEFINITE UNENCLOSED REGION TIME
 UP ABOVE OVER UPON UPPER PART [SEASON]
 TWO = MITRA-VARUNA THE TWINS
 RITUAL ABLUTIONS
 ESTABLISH BIND BY RITES
 DISCUSS IN AN ASSEMBLY
 SKY [= HA] HARO VAULT of HEAVEN

SK323	SL	O'	KA	THING HEARD	J
/	SL	U			
ENG	R	U	STLE	LOW SOUND	
	SL	U	WO	WORD	
	SL	U	CHAC	LISTEN	
	SL	Y	CHAC	HEAR	
A SAX	RE	O	TAN	WHISPER	
MAORI	RE	O		LANGUAGE VOICE	
	R	O	NGO	HEAR	
WHA-KA	R	O	NGO	LISTEN CAUSE TO HEAR	
	R	O	KO	HEAR	
WHA-KA	R	O	KO	LISTEN TO.	
	R	O	RO	- WHO WHISTLE AS WIND	
ENG	R	U	NG	past participle of RI-NG	
			KA-U-AE-RUNGA	LORE OF THE CELESTIAL	
			KA-U-AE-RARA	LORE OF THE TERRESTRIAL	
			KĀ	- EA TRUMPET KA-RAKIA PRAYERS	
			KA	- RANGA CALL SHOUT	
			KA	- HU NOISY	
			-	NA NGA DISCUSS IN AN ASSEMBLY	
			-	RI SONG	
			-	RU OWL	
			-	PE PIGEON	
"-L	RHO	-	TIC	PHONETICS SPEAKING A DIALECT	
"	RHY	-	ME	LINE OF POETRY	
"	RI	-	ME	LINE OF POETRY	
"	RI	TU	AL		
"	RI	-	DDLE	QUESTION PUZZLE	
	R	O	AR	RUMOUR	
MAORI HO	R	O	AR	PASS DOWN TRADITIONS	
HO	U			ESTABLISH BY RITES	
HU	A			CALL BY NAME	
LATIN	R	O	GĀ TIO	FROM ROGARE TO ASK SUPPLICATION	
	R	O	OK	BIRD	
	R	O	SARY	PRAYER BEADS	
	R	O	UT	NOISY RABBLE=LUDGATE AND LUDOWY	
	R	U	CTION	NOISY QUARREL	
	R	U	DE	INSULTING	

APPELLATIONS OF AGNI

SK MĀORI	AG NI NG -I	NI NI NI	HA NI HO	GOD OF FIRE GUIDE TO MAN BURN FIRE GLOW TOOTH EDGE OF A WEAPON FIG = FLAME EXPOSE TO THE HEAT OF A FIRE
R	ANG	-IA		
SK MĀORI	A	NA LA NGARA NGARA -HU	LA NGARA -HU	MYSTIC NAME FOR THE LETTER R [BASIC SOUND OF AGNI] SNARL, [d Agni] CINDERS [CRACKLE OF] HŪ HISS BUBBLE UP EXPLOSIVE SOUND RESOUND HUHŪ HISS WHIZ BUZZ
			RA-RĀ RA-HI	ROAR CONTINUED DULL SOUND LOUD
		NA WE NA NA WE NA UNAU		BE SET ON FIRE BE SET ON FIRE BE KINDLED OF FEELINGS ANGRY = ONE OF THE SEVEN TONGUES OF AGNI [HEAT OF MIND]
			RĀ	WED = KAMA DEVA TONGUE OF AGNI ACTED ON BY = " " "
		NĀ NA MU NA NAMU		P. MUL FLASH GLITTER
		A RA		MEANS OF CONVEYANCE = AGNI 12 [BURNT OBELATIONS]
KA	NA PA			
SK MĀORI TA	HU TA HŪ HU	TA		AS A REMINDER AGNI BURNS OR BEARS DESIRE [TONGUE OF AGNI] BURN FIRE
	HU HU HU	AKI AREWA NU		DAWN RAISED ALOFT RAY OF THE SUN
		TA HU TA E		BURN FIRE COME GO REACH EXTEND TO AS FAR AS
WHAKA	HU-	A		RELITE
SK MĀORI	HA VY A HA U HA TETE HA PŪ	A U TETE PŪ		AS A REMINDER AGNI BEARS OR BURNS SACRED FOOD VITALITY OF MAN FIRE PREGNANT BURN FIRE
NGI-	HA			

SK
SAMOA
MAORI

AG NI-SARANA
SĀ
HĀTETE
RA IHE
NA WE

SACRED FIRE PLACE
SACRED
FIRE
SMALL ENCLOSURE
BE SET ON FIRE BE KINDLED
GLOW
FIRE BURN

POW R

NIMI
NGI-HA
RĀ RĀ
RĀ RĀ
RĀ
RA NEA
RA NGA I
RA PA

EXPOSE TO THE HEAT OF A FIRE
EXPOSE TO THE HEAT OF A FIRE
TWIGS
WED [SACRED FIRE OF].
PERFORM RITES
RAISED ELEVATED
P. MUL.

SK

AGNI-PAKVA
NI-PA
NI-NI
PĀ
PĀ HUNU

COOKED WITH FIRE
A VARIETY OF POTATO (WANG-) ROASTED
GLOWING [IN A FIRE]
COITUS
BURN FIRE ANXIETY

SK
MAORI

PA HUTA
PA HEKE
PA HŪ
PA INA

AS A REMINDER AGNI BURNS
MENSES
BURST INTO FLAMES RESOUND
WARM ONESELF

SK
MAORI

AGNI PAKVA
PAKA
WĀ
KU-I
KU-A
KU-HU
KU-IKA
KU-KUKU
KU-MU

COOKED WITH FIRE
COOK BEHOT OF THE SUN QUARREL
ACCUSE CONDEMN
WOMAN
A CONDITION ESTABLISHED
COOKING SHED
DESIRE
SHRIVELLED UP BY FIRE
ANUS ie COOKED, SHIT!

WAI PAWA A STONE VALUED IN COOKING PURPOSES
WAIPOUNAMU GREENSTONE ANNEALED IN [FIRE]
WA-HIA FIRE WOOD [FIRE]
WA-HI-NE WOMAN WIFE
WA-I MEMORY
WA-IARIKI HOT SPRING ALSO WAIU > MILK

SK MĀORI	AGNI KUTI TI ETIE TI EKE KU-A NI NI WE RA RĀ NEIA RA NGI-A	VE LA WE RA RA NEIA RĀ RĀ RĀ RĀ RĀ RA NEA	TIME OF KINDLING THE SACRED FIRE BURNT HEATED HOT BREAK UP FIREWOOD LAY OUT SETOUT A CONDITION ESTABLISHED. WILL BE TO GLOW BURNT HEATED HOT HEAT EXPOSE TO THE HEAT OF A FIRE EXPOSE TO THE HEAT OF A FIRE TWIGS WED + SACRED FIRE PERFORM RITES
SK MĀORI	AGNI MI NI NGI HA TŪ TŪ TŪ TŪA HU TA E TŪ Ā KA HU	DŪ TA TA E TŪ Ā KA HU	HAVING AGNI AS A MESSENGER GLOWING FIRE MESSENGER SERVE SEND SACRED PLACE ARRIVE COME GO EXTEND TO d [SPACE | TIME] SACRED OVEN
SK MĀORI	AGNI A A NGI NI NGI HA Ā NGA - NGA NGA NA NGA NA	LA GA RA A NGA NGĀ RA HU RA RE A RA RA I HE NGA - NGA NGA NA NGA NA	A PLACE FOR SACRED FIRE FACE IN A CERTAIN DIRECTION SET ABOUT DOING ANYTHING ASPECT CINDERS CH ARCOAL LIE REST MEANS of CONVEYANCE WAY PATH SMALL ENCLOSURE GLOW FIRE BURN OF BELONGING TO SOOT RED GLOWING

SK
MĀORI

AGNI-A-
NGI HA

NI NI
NGIA

DHA NA

TA HU

HANA
HATETE
HATE PE

NA WE
NA WAKI
NA O
NA HE
NĀ

TĀ TAI
TA HU - A

TA HU RI
TA HU
TA HU

SETTING UP THE SACRED FIRE
FIRE BURN
FIRE BURN
GLOW
APPEAR SEEM TO BE
FLAME SHINE GLOW GIVE FORTH
FIRE [HEAT]
PROCEED IN ORDERLY MANNER
FOLLOW IN REGULAR SEQUENCE
BEKINDLED
PROCEED
HANDLE FEEL WITH THE HAND
ANCIENT TIMES
MADE BY ACTED ON BY
BY WAY OF ON ACCOUNT OF
ARRANGE SET IN ORDER
PLAZA, MARAE RECITE

SK
MĀORI

AGNI-A-

A HI

NGI HA
NI NI

HI TA

A HI

TĀ TAI
TA HU

ONE WHO HAS SET UP THE
SACRED FIRE
FIRE
ARRANGE SET IN ORDER
SET ON FIRE LIGHT
FIRE
GLOW

SK
MĀORI

A HI
A HI

-A- ENI
KI
Ā

NGI HA

MAINTAINER OF THE SACRED
CONVEY LIFT UP RAISE [FIRE]
FIRE
OF BELONGING TO
BURN FIRE

WHAKA

HI
HI ATO
HI KA
HI WA

RAISE DRAW UP RISE
COLLECT GATHER [ATO THATCH]
KINDLE FIRE BY FRICTION RITES
WATCHFUL ALERT

SK
=

AE NI
PA VA KA
NINI
NGI HA

GOD of FIRE
THE PURIFIER
GLOW
FIRE

RANGIA
PA PA HU
PA KA

EXPOSE TO THE HEAT of a FIRE
BURST INTO FLAMES
COOK

SK AENI
MAORI

PA KVA
PA HUNU
PA

COOKED WITH FIRE
FIRE BURN

TA

PA E
PA
PA KA KINA
PA KURU
PA O

be connected with Touch
BE LADY TO THE CHARGE of ANYONE
RECITE as PARRITTA
GLOWING
A CHANT STONE HAMMER [ANNEALED].
SING

SK
MAORI

PA O A
PA VA KA
WA KA
KA-RAKIA
KA

SMOKE = INCENSE!
THE PURIFIER
MEDIUM of a GOD
CHANTS TO see.
TAKE FIRE BE LIGHTED BURN

PA RAPARA
PA RANGA
PA RE

A PLACE FOR RITES
A CULTIVATION CLEARED BY FIRE
PROTECTION assign heopeak.

SK
MAORI

PA VA KA
PA WA
PA O A
PA WA-PAWA

THE PURIFIER
SMOKE = INCENSE
SMOKE = " " "

WA-HI
WA I
WA I ATA
WA KA
WA I

STRONGLY SCENTED
ANNOINT
WATER MEMORY
SONG
MEDIUM of a GOD

WA HA ROA
WA HA
WA HA PU
WA NANGA
WA I RUA
WA I TUHI

FOOD as part of TOHI RITE
RITUAL OVEN IN RITES FOR THE DEAD
VOICE
ELOQUENT
LORE of the TOHUNGA
SPIRIT See RUACH! RUORA TO
CHILD BIRTH RITES

Abhi- (prefix. Vedic abhi, which represents both Idg *mbhi, as in Gr. ἀμφί around, Lat. ambi, amb round about, Urb. imb. Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhūti on both sides; and Idg. *obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bi = E. be.

I. Meaning. — 1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming by and over-coming, thus literally having the function of (a) facing and aggressing = towards, against, on to, at (see II. 1, 4); and (b) mastering = over, along over, out over, on top of (see II. 1, 4). 2. Out of this is developed the fig. meaning of increasing, i.e., an intensifying of the action signified in the verb (see III. 1). Next to sam- it is the most frequent modification prefix in the meaning of 'very much, greatly' as the first part of a double-prefix cpd. (see III. 2), and therefore often seemingly superfluous, i.e., weakened in meaning, where the second part already denotes intensity as in abhi-vij-ji (side by side with vij-ji), abhi-kkḥā (side by side with k-kkhā), abhi-anu-mud (side by side with an-mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her-bei-kommen (for bei-kommen), E. fill up (for fill); e.g., abhātikkāra (= at C.), abhātita ('vorbei gegangen'), abhātara ('with-in'), b-ināra or 'in hero'), abhūddhāra, abhūpreti ('fill up'), etc. (see also II. 1, 4).

II. Lit. Meaning. — 1. As single pref. (a) against, to, on to, at, viz., abhāthangata gone towards home, abhigḥāta striking at, 'jīhā think at, 'maṣa thinking on, 'mukha facing, turned towards, 'yāti at-tack, 'yāti ascending, 'kṣa long for, 'vādāti ad-dress, 'sapatī re-curse, 'hāta hit at. (b) out, over, all around: abhūdeti go out over, 'kamati exceed, 'jāti off-spring, 'jānāti know all over, 'bhavati overcome, 'vāḍḍhāti increase, 'vūṭṭha poured out or over, 'sādeti make over-flow, 'ūṭṭhāti sprinkle over. (c) abhi has the function of translocating intr. verbs after the manner of E. be- (con-) and Ger. er-, thus resembling in meaning a simple Caus. formation, like the foll.: abhigijati: 'shweder on, 'Eṣṭi: 'for-kennen', 'jyati be-get, 'tānati: 'gajati, 'hādāti: 'er. (ken)', 'nandati approve of (cp. an-kennen), 'passati con-tempate, 'ra-mati indulge in, 'ropeti honour, 'vāḍḍha: 'increased, 'sād-dahati believe in. — 2. As base in comp. (2nd part of cpd.) abhi occurs only in combs. sam-abhi (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in BSK.; see under sam-).

III. Fig. Meaning (intensifying). — 1. A single pref.: abhikṣṣa strewn all over, 'jāti shine forth, 'jīhacchati be very hungry, 'tāta much exhausted, 'kāpa very hot, 'taseti please greatly, 'nava quite fresh, 'nīpaṇa very clever, 'pāla of a deep black, 'maṇḍāpa very pleasant, 'mangaly very lucky, 'yābhāna full youth, 'rati great liking, 'ratta deep red, 'rucci intense satisfaction, 'rāpa very handsome (= adhika-rāpa C.), 'sambuddha wide and fully-awake, cp. abhūddhānti to shake greatly (= adbhikayuddh' C.). — As 1st part of a prep.-cpd. (as modification-pref.) in foll. combinations: abhi-ud (abhūd-) 'ati, 'anu, 'ava, 'ā, 'ni, 'oppa, 'vi, 'saṅ. See all these s. v. and note that the contraction (assimilation before vowel) form of abhi is abhī. — On its relation to pari, see pari'. — to ava see ava'.

IV. Dialectical Variation. — There are dial. variations in the use and meanings of abhi. Vedic abhi besides corresponding to abhi in P. is represented also by atī, abhī and anu', since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi = on to, towards; atī = up to and beyond; adhi = up to, towards, over; anu = along towards).

WHI-TI CROSS OVER
 WHI CAN BE ABLE
 WHI TI SAIL for a CANOE
 WHI WHITA QUICK READY ZEALOUS
 WHI RI TWIST PLAIT
 WHI U PUT PLACE PLANT
 COLLECT ASSEMBLE
 WHITIKI TIE BIND HOLD RETAIN
 WHI WHI MEASURE OUT PLAN of a HOUSE
 MA- HI WORK WORK AT
 HI KA Capulate [= ABHI]
 HI RAISE RISE DAWN *kada*

[PĀLI ADHI UP TO] [song]
 MĀORI HI-KI LIFT UP]

WHITI SHINE UPON
 HI AKAI HUNGRY

PĀLI ATĪ = ABHI
 MĀORI ATĪ Beginning and then
 offspring
 ATĪ ATĪ DRIVE AWAY

MĀORI WHITI
 WHI
 Ā
 Ā
 Ā
 TI RĀ
 TI KOTIKO
 WHI TI
 J A LA TI
 TI- RĀ
 RĀ
 A BHI
 Ā
 WHI
 WHI- Ā
 WHI- RIKOKA
 WHI- TI

CAN BE ABLE
 OF BELONGING TO WORK IN PROGRESS
 EXTENSION of SPACE; TIME
 DRIVE URGES COMPELL
 COMPANY of TRAVELLERS.
 DIARRHOEA [III intensifying]
 SHINE UPON
 SHINE FORTH
 RAYS BEAMS
 SUN
 INCREASING
 drive urges compell
 can be able.
 FALL IN LOVE WITH
 STRENGTH.
 BE ALARMED START SPRING of a TRAP

PĀLI
 MĀORI
 PĀLI
 MĀORI

<p>MAORI BI PAU GOTH</p>	<p>Ā ABHI BI</p>		<p>OF BELONGING TO AND ALSO WORK IN PROGRESS! PRIMARY MEANING = TAKING POSSESSION; MASTERING as in eng coming BY and over COMING LIT HAVING THE FUNCTION of <u>A</u> FACING; <u>A</u> GRESSING = TOWARDS CAN BE ABLE WHI-TI RECITE [AGAINST ON TO AT] <u>B</u> MASTERING - OVER ALONE ON TOP OF fig meaning = INCREASING i.e. an intensified kind of the action implied in the VERB next to SAN - it is the most frequent modification prefix in the meaning of VERY MUCH DEEPLY as the first part of a DOUBLE PREFIX, often seeming superfluous i.e. weakened in meaning where the second part already denotes intensity as in ABHI-VI-JI [side by side with VI-JI like Ger HER-BEI-KOMMEN LIT MEANING as single prefix AGAINST TO ON TO AT - VIZ ABHATTHANGATA = GO TOWARDS home. ABHI-GATA STRIKING AT ABHI-MANA = THINKING ON ABHI-KATA HIT AT POSSESSION EXTENSION of SPACE; TIME DRIVE URGE TREAT as prefix BHI - B = V + HI] SHINE UPON [ALSO = VI IN 2 PARTS + HI]</p>
<p>MAORI WAKA WAKA</p>	<p>Ā WHI - WHI - TI WHI - RI WHI - TI WHI - TI</p>	<p>- - TI RI - TI - TI</p>	<p>NAKI trust in depend on. make fast secure. cross over reach the other shore pass CROSS OVER CONVEY ACROSS exchange. through] set about crossing sail for a canoe Return present- SURFEITED Satisfied with food. fig meaning INCREASING TERT i.e. WAI-U MILK</p>
<p>MAORI NOTE = MAORI</p>	<p>Ā ABHI WHI WHI A WHI A WHI - NA</p>	<p>U U WHI WHI NA</p>	<p>NGA circuit boundary layout plan of a house. EMBRACE DRAW NEAR TO CHEERISH assist help</p>
<p>MAORI</p>	<p>Ā AB AB PŪ</p>	<p>BHU - HI + PŪ RERE UT - U UT - O</p>	<p>= EXTENSION OF SPACE; LAPSE of TIME TO GO FORTH. FLEE ESCAPE MAKE A RESPONSE ANSWER BLOW REVENGE URUHA RUSH NGA-HU HUNT WITH DOGS HAERE COME GO TIKOTIKO DIARRHOEA</p>
<p>[Ā = DRIVE URGE]</p>	<p>Ā</p>		<p>TIKOTIKO DIARRHOEA</p>

PALI	AB HŪ TA	ady] FALSE NOT REAL DECEIT
	A-B HŪ TA	
INSTR	A-B HŪ - TENA	FALSIFY
	- VA DIN	ONE WHO LIES DECEIT
MĀORI	WĀ	ACCUSE
	TIN-ANA	PERSON REAL ACTUAL
	HŪ	BE RUMORED
	HU- AKI	open uncover.
	HU- ATAU	THINK
	HŪ- HE	ashamed.
	HU- NA	CONCEAL
	HU- RIHURI	turn over in ones mind.
	HU- RORI	Delusive - unreliable
	P Ū	double twice told
WHAKA	P U AKI	Reveal disclose.
	P U KU	MEMORY SECRETLY
	P U KU TĀ KARO	playful sportive
	P U RĀ HŪ RĀ	A SPY
	TĀ HĀ E	STEAL stealthily
	[HU] TA HŪ PERA	FALSE
	TA IAROA	GOSSIP SCANDAL.
	AP - A	not as if
	AP - O	ACQUIRE WRONGFULLY
	[HU] TA - HŪ - PE - RA	FALSE
PALI	AB HŪ - TENA	FALSIFY
MĀORI	[HU] NĀ - HŪ	DISTORTED
	[HU] NĀ - HŪ	WELL EXECUTED.
	HU - NĀ	CONCEAL CONCEALED.
PALI	AB HŪ TENA	FALSIFY
MĀORI	TE KA	FALSE LYING
WHAKA	TE TE KA	FEINT FENCE FOR A CHANCE TO INFLICT A BLOW
NOTE	AB BHU >	A + BHU IDLENESS LAZY NONSENSE
	AB BHU - GGACCHATI >	ABHI + UD + GACCHATI TO GO FORTH
	ATI ATATI	DRIVE AWAY I TO
	AK - I	DASH + HAERE + TIKOTIKO !
	PU - RORO	DRIVING RAIN PURERE FLEE ESCAPE

PALI	AT, HA	
VEDIC MAORI	AS, TAU TA HI TA RU TA RU TAU KEHE TAU MANU TAU HARA TAU HOU TAU A TA U TA TA U TA U TA TORU TA HA - AT HA AT, HA W HA [W - A RU] [A HAU] MA HA NA MA HA KU MA HA HA KARI PALI DELENKON	
TIMORESE MAORI	I TA HA - AT AT, HA W HA [W - A RU] [A HAU] MA HA NA MA HA KU MA HA HA KARI	
TIMORESE MAORI	I TA TA HI HI - A HA - AT HA WHE W HA	

POINTING TO A SYSTEM of COUNTING BY TETRADES EIGHT [see also NAWA [SEE MAORI RU-A as 2 or 1/2 of 8 parts ONE as a UNIT TATOO A SECOND TIME (THING as undefined UNIT, ODD ONE IN COUNTING GAME TAKE POSSESSION of ANOTHERS GOODS = ODD ONE having no fellow [A UNIT STRANGER. That before mentioned COUNT SEASON YEAR [CYCLE of]. COUNT REPEAT ONE BY ONE LOVER repeat any process thrice ONE [UNIT] = 4 8 in system of counting by TETRADES. 4 TIMORESE 8 = VA-LU = 2 of 4 parts 8 but following the various spellings of 8 > AWAU as AHAU [i me] 8 BECOMES FOR HIM > MANA AHAU FOR ME > MA-KU NUMBER MANY GIFT PRESENT FEAST DECLINED LIKE plural of adj IN-A POSSESSED BY BELONGING TO COMPARE MEASURE EQUAL TO SHARE PORTION SHARE PORTION GIFT PRESENT ONE ONE HOW MANY Several. 4 = 1/2 PALI 8 = UNITS of DECENCY = 1/2 of 8 UNITS! [of RESPECT] 4 = W as VI IN 2 PARTS !!!

9B

NUMERALS IN TWO TIMORESE DIALECTS

[M=N]

TE TUM DIALECT

1	I-TA
2	RU A
3	TO LU
4	HA AT
5	LI MA
6	NE EN
7	HI TU
8	VA LU
9	SI A
10	SA NA LU

MĀORI
TA-HI [ONE AND THE OTHER]
[ALL TOGETHER]

WHĀ = 4 FOURTH
MĀ = TO CONNECT NUMERALS
[RI MA = 5 [SEE NE-1 ITD]
+ ENA] TO

HI-A HOW MANY. SEVERAL
HA-I = HEI AT IN WITH ITD

PĀLI
PĀLI
PĀLI
MĀORI
"
"
"

E NA] THAT ONE [FULLER FORM OF NA]
GA NA COMPRISE COME TOGETHER
NA BASE of DEMONSTRATIVE PRONOUN 3RD PERSON
NGA-HU-RU = 10 [= TA°]
NGA-WI-RI = 10 [SEE ENA ITD !!!]
RI-MA = 5 [RIE 2 + ME = WITH ONE = TWICE + ONE]
MĀ = TO CONNECT NUMERALS [5]

KA WAI MI NA DIALECT ARCHAIISMS. VOWEL HARMONY *

1	HE
2	KAI RU O
3	KAI TE LU
4	KAI HA-A
5	KAI LI ME *
6	KAI NE E
7	KAI HI TU
8	KAI KA HA
9	KAI SI WE
10	KAI BA SE

[ARAPACANA] ASPIRATIONS AND POST GLOTTAL STOPS
[MĀORI - HE = AN-SOME

[HEI = HAI = GO TOWARDS ITD]
[AT IN WITH OF TIME OR PLACE]

WHĀ FOUR FOURTH
HA-NGERE HALF FULL =

[PĀLI *GER COMPRISE COME TOGETHER]
= GANA AND ENA THAT ONE]

HA-NGERE MORE THAN HALF FULL
HA-RA COME SHORT OF

HA-RA EXCESS ABOVE A]
[ROUND NUMBER]

MĀORI KAI = NUMBER QUANTITY ARRIVE AT
PA-E = LEAVE A BALANCE]
[OF NUMBERS]
HE = AN SOME *
PA E- COLLECTED TOGETHER

HA-TEFE FOLLOW IN REGULAR]
[SEQUENCE]

ME = WITH ONE = 2+2=4+1=5
RI-E 2 + ME = WITH ONE = TWICE + ONE

MĀORI	RI	MA	= 5 = 4 + 1
		MĀ	to connect numerals
	RI	MA	+ RIMA = 10 = TETRAD 8 + 2 above
			level of unit of decency or respectability
TIMORESE	VA	LU	= 8 = level of decency i respectability
			= level of respectability or decency.
			10 = 1 UNIT of 8
MĀORI	W	HA	4 = 1/2
		HA	RA = Come short of.
TIMORESE	KA	HA	= 8 = 1 UNIT
TIMORESE	VA	RU	= 8
MĀORI	WA	RU	= 8
MĀORI	W	HA	= 4 = 1/2
SK	VI	-	= IN 2 PARTS.
PĀLI	AT	HA	= 8 = 1 UNIT
S PĀLI	AT	HA	= 8 as highest gift of respectability

PĀLI	AT	THA
VEDIC	AŚ	TAU
AVEST	AS	TA
GR	OKTΩ	
GOH	AH	TAU

OLD DUAL IDG. *OCTOU POINTING TO A SYSTEM OF COUNTING BY TETRADS [see also NAIVA]

= OHG AHTO GER ACHT ENG 8 DECLINED LIKE PLURAL of ADJ. IN -A

T THE NUMBER IN OBJECTIVE SIGNIFICANCE based on natural phenomena see compounds °ANEULA °NAKHA THE NUMBER IN SUBJECTIVE SIGNIFICANCE] [°PADA °PĀDA

as a mark of respectability and honor A in meaning as a couple

AT TA MATAKUKKUTE ATTA JIVA KUKKUTE [WITH 8 DEAD and 8 LIVE COCKS] 8 INSTEAD of 2 because a gift for a KING is intended

The highest Respectability is expressed by 8 x 8 = 64 and is frequently applied to GIFTS

92 PĀLI	A	HA HA	ONOMAT after exclamation A HANA EXCLAMATION of WOE
MĀORI		HĀ HĀ HA - E	DESOLATE DESERTED CAUSE PAIN
[A W]	A	UERE	CRY OUT WITH PAIN
	A	HA - U	I - ME
	A	U	I - ME
	A	WA - U	I - ME
	A	HA - U	I - ME
	A	U E !	ALAS WAIL CRY
PĀLI	ATI	YATI	TO BE IN TROUBLE USUALLY COMBINED WITH - HARĀ-YATI
MĀORI	AT	ETE	OPPOSE RESIST DEVASTATE
	ATI	ATI	DRIVE AWAY
	ATI	RU	CLOUDS THREATENING WIND AND RAIN
	AT	ARUA	DIM SIGHTED
	AT	UA	DEMON MALIEN
	TI	A	Catch ; kill
	TI	HĀHĀ	ACT LIKE A MADMAN
PĀLI	A	HANA	exclamation of WOE
MĀORI		HĀHĀ HĀE	DESOLATE DESERTED CAUSE PAIN TO
	TI	KI	UNSUCCESSFUL
WĀKA	TI	KI	KEEP SHORT of FOOD
	TI	MOHEA	WEAK
	TI	KOTIKO	DIARRHOEA
	TI	NA	TREAT HARSHLY OPPRESS
	TI	NIHANGA	DECEIVE CHEAT
	TI	O	Sharp piercing of cold, cry call.
	TI	PA	ABUSHA ESCAPE
PĀLI	ATIYATI -	HARĀ-YATI	TO BE IN TROUBLE
MĀORI		HARA	COME SHORT OF MISS MAKE A FALSE STROKE
		HARA-HARA	BE DIMINISHED BECOME LESS
		HARA	VIOLATE TAPU SIN OFFENCE
		RA-HI	SLAVE
		RĀ HUI	Trespass marker to preserve food
		RA-KE	BARREN LAND

91	PĀLI	A	HA	म
	VEDIC	A	HA	म =
	AVEST-	A	ZA	म
	OHG	I	H	
	NOM SING	A	HA	म
	Gen dat	A	HA	म -
	INST	MAY	HA	म
	ACC	MA	ग	
		MA	MA	ग
	ENCLITIC F			
	sing	ME		
	pl nom	MAY	ग	
	Loc	AM	HE	SU
	ENCLITIC F			
	plural	NO		
	MĀORI	A	U	
		A	HA	
		A	HA	-
		A	HA	-
		A	HA	-
		A	HA	-
		A	HA	-
		A	HA	-
		A	HA	-
		A	NO	
		A	NO	
		A	NO	
		A	NO	A
		A	NO	HO
		A	HE	-
	MA	ORI		
	TA	MA	I-ITI	
		MA	HA	- KU

PRONOUN of 1st PERSON i
I as the ONE ONLY MYSELF.

PURE TI I AM THE FIRST,
[MĀORI TI-A=MOTHER
[" TI-NANA SELF PERSON]
[PŪ ORIGIN SOURCE CAUSE]

WE

for accus dat i sing
I ME AU YOURS PLURAL

who is asking second name.
possessed by belonging to

plural of TĀHAKU MINE
MINE
NA HIS plural of TĀHANA
NA HIS
U plural of TĀHAU THINE
U THINE
U I ME = A-U-AWAU-AWAHAU

first person singular i-ME
After prepositions MĀ NŌ A, O, MĀ, MO,
NA, NŌ and particles TĀ, TŌ suffix KA
is used in place of AU

one and the other also too again
SELF OWN

from of belonging to
within ones power.

HO KU = NŌ-KU. MINE

AT IN ON of PLACE & TIME

as WE OUS

CHILDREN = WE OUS

FOR ME MĀHA-NA FOR HIM

PĀLI SK VED	AN AH AH AH	HA NA AN AS	] DAY [MĀORI ANGA ASPECT ITOS ₂]
			[MĀORI MA HAN-A DAY]
PĀLI and INST LOC	A A EKA TADA	HA HO HE HE	[MĀORI HA-EATA DAWN] [MĀORI AHO SHINE] NA IN ONE DAY on that same day.
			The initial A of AHAN acc is ELIDED after i KATI-'HAN = HOW MANY DAYS AN ADJ DER from AHA is AHIKA [45 DAYS]
PĀLI COMP	A A A	HO HO HO	DAY RATTA = MĀORI RA DAY SUN! [ARA] RATTI DAY AND NIGHT [MĀORI TI-RA RAYS]
MĀORI	MA MA HE HE HE HE HO HO HO HO HO HO HO	HA HA -I -I -A KE MAI A AKE EHOE E KI	MAHA EATA DAWN MAHA NA DAY WARM. AT IN WITH of TIME AND PLACE SKY WHAT TIME DESCEND [of LIGHT] GIVE BRING. RECITE GIVE OR BRING GO ON CONVEY INVIGORATE ENERGISE RETURN
PĀLI MĀORI	A A A A A A A A A A A A A	HO HO HO HO H HE HE HE HO HO HO HO HO	DAY SHINE RADIANT LIGHT -ROA MOON BRIGHT MOONLIGHT -TU MOON ON 7th DAY = TAMA-TEA-TU-RUA I AHI EVENING A WHEN A ATU HOW FAR RATTA DAY RĀ DAY SUN A RA MEANS of CONVEYANCE WAY PATH HO RA-TI DAY AND NIGHT TI-AHO SHINE EMIT RAYS of LIGHT BUT RĀ DAY [TI-NEI QUENCH PUT OUT!]
PĀLI comp MĀORI			
PĀLI MĀORI			

PĀLI	AT TA	cp see AT TA KA	A PLATFORM AS A WATCHTOWER
	AT TA - KA	DEMIN of AT TA	A PLATFORM ON PILES OR A [TREE]
MĀORI	Ā TA		OPENLY WITHOUT CONCEALMENT GENTLY SLOWLY CLEARLY CAUTIOUSLY
	AT A		LOOK OR PEER [AT INTO].
	AT A AT A		WARY
	AT A - MIRA		STAGE PLATFORM A PLATFORM FOR A CORPSE
	PA TA I		PROVOKE CHALLENGE
	PA TA KA		STOREHOUSE RAISED ON POSTS [ENCLOSURE]
	[PA		FORT]
	TĀ EPA		ENCLOSE IN A FENCE
	TA HATA HA		STEEP BANK
	TA HU		RIDGE POLE of a HOUSE
TA HU HUA		SANDHILLS [as a watchtower]	
TA HUA		COURTYARD	
TA I EPA		WALL	
TA I RANGA		BE RAISED UP	
TAKA		BE BESIEGED on all sides round.	
TAKA		HEAP PREPARE	
TAKA - PA - U		FLOOR MAT	
TAKA		POST IN A PĀ PALISADE	
PĀLI MĀORI	AN NA	FOOD	CEREALS
	AN NGA	HURU	HARVEST TIME
	AN NA		Satisfied
	AN NGA		Satisfied
	AN VANU		UMU IN PURE RITES
	AN NGA	HERE	FOREST
	AN NGA	KOA	OFFERINGS of FISH TO
	AN NA	NE	DOG
	AN NA	NEA	SATISFYING COPIOUS
	RE NGA		MEAL FINE PARTICLES
	RE NGA		MEALY FERN ROOT
	RE NGA RENGĀ		CRUSHED POUNDED

PALI SU RI YA
 SK SU R YA
 MAORI HU R A

] THE SUN OF 12 NAMES
 BEGIN TO DAWN BEGIN TO FLOW]
 [d SUNLIGHT]

HU NU
 HU KA HUKA
 HU ATAU
 HU AKI
 HU ANUI
 WHAKA HU A
 HU A
 HU RU
 HU RU NEA
 HU RU HURU
 RI

RAY of the SUN
 DAWN
 THINK fig = RAY of the SUN
 DAWN
 ROAD PATHWAY [d the SUN].
 RECITE
 NAME CALL BY NAME THINK.
 GLOW
 RISING
 DIFFUSED GLOW
 SHUT OUT WITH A SCREEN BOND

RI A-KI
 RI KO
 RI KORIKO
 RI NGI
 RI POI
 RI RA
 RI U
 R A
 R YA
 R A

BIND SCREEN PROTECT
 STAND HIGH BE ELEVATED
 DAZZLED
 TWILIGHT
 POUR OUT
 GO TRAVEL
 STRONG
 DISAPPEAR.
 SUN DAY SAIL
 SUN

SK SU
 MAORI R YA
 A HU
 A HU RU
 TA HU
 TA HU NA
 RARA HU
 RA HU A
 A RA
 RA TO
 RA RO
 RA WHITI

CIRCUIT BOUNDARY
 MOVE IN A CERTAIN DIRECTION
 SET of the SUN
 WARM. COMFORTABLE
 BURN SACRED RITES
 DRIED UP
 SEIZE ROUGHLY SEIZE LAY HOLD OF =
 ECLIPSE SK RAHU AND KE-TU!
 UNSUCCESSFUL of ECLIPSE ie DEVOURING
 SKY WEATHER DAY TIME
 WAY PATH
 WEST ie sunset
 NORTH ie ZENITH
 EAST ie SUN RISE

Anu! (indecl.) [Vedic anu, Av. anu; Gr. *ἄνω* to *ἄνω* along, up; Av. *ana*, Gult. *ana*, Ohg. *ana*; Ags. *on*, Ger. *an*, Lat. *an* (in *anhelare* etc.)] prep. & pref. — A. As prep. *anu* is only found occasionally, and here its old (Vedic) function with *acc.* is superseded by the *loc.* — Traces of use w. *acc.* may be seen in expressions of time like *anu' pañcahaṅ* 'by 5 days', *anu' after-every*: 5 days (cp. ved. *ana dyān day by day*); a. *vassaj* for one year or yearly; a. *saṅvāccharaṅ* id. — (b) More freq. w. *loc.* (= alongside, with, by) a. *tīro by the bank S. v. 177*; *paṭhe by the way J. v. 302*; *parivajiyaj in every cell J. v. 180*; *maḅge along the road J. v. 201*; *vāto with the wind J. v. 382*.

B. As pref.: (a) General character. *anu* is freq. as modifying (directional) element with well-defined meaning ('along'), as such also as 1st component of pref.-cpds., e.g. *ana + ā (anvā)*, *anu + pra (anuppa)*, *+ pari*, *+ vi*, *+ saṅ*. — As base, i. e. 2nd part of a pref.-cpd. it is rare and only found in comb. *sam-anu*. The prefix *anu* is in its nearest relation as modifying pref. The opp. of *anu* is *paṭi* and both are often found in one cpd. (cp. *lomā, vāta*). (b) Meanings. I. With verbs of motion: 'along towards'. — (a) the motion viewed from the front backward = after, behind; esp. with verbs denoting to go, follow etc. E.g. *aya going after*, connexion; *āgacch° follow*, *kkamañ follow*, *dhāvati run after*, *paṭa received*, *parivattati move about after*, *bandhati run after*, *baṭa rear-guard*, *bhāsati speak after*, *repeca*, *vāda speaking after*, *bhāsa*, *vicarati roam about*, *viloketi look round after* (survey), *saṅcarati proceed around* etc. — (b) the motion viewed from the back forward = for, towards an aim, on to, over to, forward: Esp. in double pref.-cpds. (esp. with 'ppa'), e.g. *san-āsisati design for*, *dedicate*, *kaṅkha longing for*, *cintana care for*, *ijjhati look after*, *padisa gives over to*, *paraveccati hand over*, *parijjha entered into*, *paṅsakamañ go up to*, *rodati cry for*, *socati mourn for*. — II. With verbs denoting a state or condition: (a) *litavati* along, at, to, combined with. Often resembling E. *be-* or Ger. *be-*, also Lat. *ad-* and con-. Thus often transitive or simply emphatic. E.g. *kampā con-passion*, *kippa be-set*, *gaghāti take pity on*, *ghyati be-sing*, *agghati laugh at*, *belauḅha*, *ādaya pity with*, *maṭati touch at*, *yañjati order along*, *yoga devotion to*, *rikkhāti be-guard*, *litta be-smear or anointed*, *vitakheti reflect over*, *sara con-sequential*; etc. — (b) *applied*: according to, in conformity with. E.g. *kūla being to will*, *chavika befitting*, *āṭṭa permitted, allowed*, *mañi consent, agreement*, *madati appreciate*, *siṅga con-form*, *vattin acting according to*, *asavāna by hearsay*, *āssati ad-vise, com-mand* etc. — III. (a) (fig.) following after = second to, secondary, supplementary, inferior, minor, after, smaller; e.g. *dhamma lesser morality*, *paḅbañ discipline*, *paravata ruling after*, *bhāga after-share*, *mañjha mediocre*, *yaḅu assisting in sacrifice*, *vyāñjana smaller marks*, etc.; cp. *paṭi* in same sense. — (b) *distributive* (cp. A. a.) each, every, one by one, (one after one): *diḅ in each direction*, *pañcahaṅ every 5 days*, *paḅha one after the other*. — IV. As one of the contrasting (-conparative) preces (see remarks on *ati* & cp. *ti*) *anu* occurs in reduplicative cpds. after the style of *khuddā-nakhuddaka* 'small and still smaller', i. e. all sorts of

small items or whatever is small or insignificant. More freq. comb. are the foll.: (q. v. under each heading) *pañānupadaṅ*, *pubbānupubbaka*, *ponkhānuponkhāṅ*, *buddhānubuddha*, *vādanuvāda*, *setthānuseṭṭhi*. — V. As regards *diathetical differences* in meanings of prefixes, *anu* is freq. found in Pāli where the Sk. variant presents *apa* (for *ava*), *abhi* or *ava*. For P. *anu* = Sk. (Ved.) *apa* see *anuddhāna*; = Sk. *abhi* see *anu-gijjhati*, *brūheti*, *saudhāti*; = Sk. *ava* see *anu-kantati*, *kassati*; *khya*, *ghati*, *bujhāti* *bodha*, *lokin*, *vajja*.
Note (a) *anu* in comp. is always contracted to 'Anu', never elided like *adhi* = 'dhi or *abhi* = 'bhi. The rigid character of this rule accounts for forms isolated out of this sort of epds. (like *mahānubhāva*), like *ānupubbikaḅ* (i. e. *pubbānupubbā*), *ānubhāva* etc. We find *anu* also in comb. with *an-* under the influence of metre. — (b) the assimilation (contracted) form of *anu* before vowels is *anv°*.

ANU NOT ELIDED LIKE
ADHI = ° OHI !
ABHI = BHI !

- ANU PAÑCAHAṅ BY 5 DAYS after every 5 days
- CPVCO ANU DYUN DAY BY DAY
- ANU as modifying [DIRECTIONAL] element ALONG
- MĀRI - NUKU DISTANCE MOVE EXTEND
- ā DRIVE URGE COMPELL
- NOTE MĀRI
- ā-O DAYTIME
- PĀLI ā-NU DYUN DAY BY DAY
- MĀRI TI AHO EMIT RAYS of LIGHT
- PĀLI VASSAJ FOR ONE YEAR
- MĀRI ā-O KE WAKE SEVERAL DAYS OFF
- ā-O AKE DAY FOLLOWING DAY
- ā NA DEFINITE TIME PERIOD INTERVAL
- AN-O up to the time spoken of again [also too]
- AN-O ONE and another
- ū REACH [LAND] ARRIVE BY WATER
- = PĀLI ANU AS TIME; ALONGSIDE [q].
- MĀRI ANU COLD = TOWARDS WINTER [AFTER SUMMER]
- ā DRIVE URGE COMPELL
- ā-NEA FACE CERTAIN DIRECTION [NEA = GO [GA]] ANEA DOING!
- AN-Ā WHEN later time
- AN Ā MĀRI hereafter
- AN ENA BREATHE GENTLY
- ANĀ points to which anything reaches
- ā AS FAR AS UNTIL
- ā of belonging to 'alongside'
- HANU OVEN > PĀLI ANU pref. H- = 'ALONG, directional see!

PĀLI	AN	I KA	ARMY ARRAY TROOPS [orig - FRONT] i.e. [front of the battle array]
MĀORI		[KA - NOHI = EYE]	
MĀORI		I KA	WARRIOR
		I KA	VICTIM
		KA-I AO	alive living
		KA-I	Reach arrive at
		KA-I-RAKAU	BAND of TRIED WARRIORS
		KA-I-TAU-A	WARLIKE
	AN	- EA	DEVASTATED BY WAR.
	AN	- EWA	REEL FALL
R	AN	- AKI	AVENGE
R	AN	EA MARO	ARMY IN BATTLE ARRAY
PĀLI	AN	I KA	ARMY TROOPS orig = FRONT, of BATTLE ARRAY
	AN	I KA-AGGA	A SPLENDED ARMY
=	BA	LA KĀI-YA	SENĀ MUKHA = FRONT OF BATTLE MU-A of PLACE THE FRONT
MĀORI	PA	RA	BRAVERY SPIRIT
	PA	RA EROA	A FIGHTING MAN
	RA	NGA TŪ	MARCH IN ORDER
MĀORI	AN	EA	KAI-RA-KAU A BAND of TRIED WARRIORS Devastated by war
		I KA	VICTIM WARRIOR
		ANEA	ASPECT FACE TOWARDS
		NGA-RAHU	WAR DANCE leader commander.
		KA I-RAKAU	BAND of TRIED WARRIORS
		KA NGA	STARE WILDLY
	ANI		RESOUNDING ECHOING
	NI	-HO	EDGE of a WEAPON effective force.
	NI	HI	SURPRISE PARTY IN WAR
	NI	WAR	RESOLUTE BOLD FIERCE BRAVERY
	[NI	KAU]	> palm tree of NZ = a splendid TREE.
	NGI	A	appear seem to be.
		RA NGA-A	RUSH CHARGE
		RANEA	SET IN MOTION A BODY of MEN
		RA NGA-I	COMPANY
		NGA-RI	GREATNESS POWER.
		RANEA-TU	MARCH IN ORDER.
		RANEA-MARO	ARMY IN BATTLE ARRAY
PĀLI	ANI	KA - AG GA	A SPLENDED ARMY

PALI	ANU	AD	DHA	MĀ	SAG	ANU+ADCHA+MĀSA EVERYFORENIIGHT TWICE A MONTH
MĀORI	AN-	EI		MĀ-	RAMA	MONTH MOON
	AN-	-	-	-	-	HERE IN THIS CASE
					ANGA	MOON ON 6TH DAY
PALI	ANU	AD	DHA	MA-	TEA	- TŪ-TAHI MOON ON 6TH DAY
MĀORI	AN-	O		MĀ-	SAG	TWICE A MONTH
				MĀ		Correct points of compass i numerals
						UPTO the TIME SPOKEN of
						AGAIN ALSO TOO
						Repeated + noun ONE ---- ANOTHER.
						AND WHEN SAME
	ANU	-	ANU			FOOD COOKED as part of PURE RITE
	WĀ					Time Season.
		AT-	I			Beginning and Then
		TA	E			arrive come go amount to of numbers
						arrive at reach. extend to of space i time
						equal proceed to
		TA	HA	-	KI	ONE SIDE
		TA	HA		RVA	of 2 aspects
		TA	V			cycle of seasons
		TA	HI			Repeated ONE ---- and the OTHER.
	TA	TA	HI			WIDE APART [THEN]
		TA	HI			Single
		WĀ				definite time period INTERVAL
PALI	AN	VA	HA			ANU+AVA EVERY DAY DAILY
		WĀ				DEFINITE TIME PERIOD INTERVAL
		MA	HAN-	A		DAY [see all AN- [ANA-] as neg prefixes]
			HA	EATA		DAWN
		U-	RANGA			GLOW of SUNRISE
			ANG-	A		ASPECT face in a certain direction
						Set about doing anything
			ANGA			MOON ON 6TH DAY
PALI	AN	-				neg prefix A- before vowels.
	AN	A				neg prefix
MĀORI	AN	-	U			COLD [AN- not delighting in [-PĀHI/RĀTA]
			U			be firm be fixed Teat
			U	A		when
PALI	AN	U				particle of diminution U-E MOON on 4TH DAY

PALI ANU SASAVANA
 ANU SSA VA
 MAORI A
 A E

ANU + SAVANA from SRU = ANUSAVA
 ANU + SAVA from SRU HEARSAY REPORT
 of belonging to at the time of [TRADITION]
 assenting to an affirmation or affirmative
 question YES to a neg. question NO
 "Did he not give you any food?"

NEU-TU
 NUI
 NU KA
 MAE
 HAE TARA
 HANA
 WA
 WA NA
 HAKANA
 HAKI
 HAKIRARA

GOSSIP TALK
 BE MADE MUCH OF
 DECIEVE DUPE
 Jealousie envy ill feeling
 ADMIRED
 ENQUIRE ABOUT
 ACCUSE CONDEMN
 LORE of TOHUNGA
 FOOL.
 REVILING
 INSULT

WHAKA - - - NA
 WHAKA - - - NA
 PALI ANU SSA VA
 MAORI H U
 RO-NEO
 HUA

NA HE ANCIENT TIMES
 NA MATA ANCIENTTIMES TIME TO COME
 NA NAHI YESTERDAY.
 NA NO DISPARAGE DISCREDIT
 NA WE BE AT FAULT.
 NA U REFUSE

PALI ANU SSA VA
 MAORI H U
 RO-NEO
 HUA
 H U
 H U HE
 H U I
 H U KI
 H U NU
 A NU SSAVA
 H U ORO
 H U RORI
 PA NU I
 U KI

from SRU
 BE RUMOURED
 HEAR [also belongs here!]
 Name call by name think decide
 [Know be sure of]
 Secretly
 ASHAMED
 meet assembly group.
 avenge a death.
 GRUMBLING
 hearsay report TRADITION
 MURMUR and WA-NA-NEA ANE LORE]
 Unreliable delusive
 PUBLISH PROCLAIM.
 DISTANT TIMES PAST OR FUTURE

SK BHANGANGA

RELATING TO SNAKES
SNAKE LIKE BEHAVIOR

MĀORI
WHAKA

PĀ
PĀ
PĀ EPĀE
PĀ ERĀRO
PĀ ENGA ENGA
PĀ ERUNGA
PĀ HE KE
PĀ HEKEHEKE
PĀ HOHO

COITUS EEL WEIR, BESTRUCK
TELL PRIVATELY [CHIRP]
ARRANGE BIRD SNARES
LOWER ROPE d a SEINENET
TEASE ANNOY
UPPER EY LID [HOOD d a SNAKE]
SLIP SLIDE jarring grating of sound.
SLIPPERY
still immoveable quiet
Remain listless and inactive

WHAKA

PĀ HOHO
PĀ HOKA

RAINBOW

SK
MĀORI

BHO-BA

Curve swirl d a SERPENT

PĀ HU
PĀ HUAU
PĀ HUNU

false untrue dissembling
FORESKIN [HOOD d a SNAKE].
BURN FIRE = A ENI as a SERPENT =]
[SK STOCK PHRASE

WHAKA

PAI
PAI AKA
PAI NA
PA KA
PA KAKE
PA KAKOHI
PA KARA
PA KARARA
PA KA REA
PA KATO
PA KAU
PA KE HA
PA KITARA
PA KI REKUA
PA KI WAITARA
NGA RU
NGA RUE
NGA RI
NGA RO
NGATA

POORN ORNAMENTAL
ROOT d a tree
BASK WARM ONESELF.
QUARREL
KELP pattern in weaving and carrying
fern root of poor quality
SMACK the LIPS,
large species of EEL
dark gloomy lean skinny
flow as the TIDE [creeping].
A KITE
POM SILVER EEL a flea
GOSSIP SCANDAL.
make enquiries question
Legend folklore
WAVE d the SEA. NGA-URITE
SHAKE MOVE TO and FRO
Greatness power [of a NAGA] KING!
ROLLER IN DRAGGING A CANOE
SLUG NERTE MOVE SHAKE

PĀLI	AN	ILA	from	WIND
	AN			
SK	AN	ITI		TO BREATHE
MĀORI	AN	ENE		BREATHE GENTLY
		TI HE		SNEEZE [of a newborn child] LIFE!
		RĀ		SAIL
		RA RĀ		ROAR,
		RA EKŌKIRI		STRONG WINDS AT EQUINOXES
		RA HOPE		CALM AT SEA
		RA KI		NORTH
		RA NEA		BLOW GENTLY
		RA NEI		WEATHER
		IR- EWARU		SPIRIT VOICES heard at night on sea coast
		IRI		BE HEARD
		IRA		LIFE PRINCIPLE = BREATH/WIND
	A			Drive urge compell wind figi lit.
	TE	IRA	TANE!	
			TANE	active male element
		IR- I- RA- NEI		SPIRIT VOICE
		I		be stirred of feelings = MIND WIND!
		I A		CURRENT RUSHING STREAM.
LATIN	AN	I - MUS		BREATH SOUL MIND [WIND]
MĀORI	AN	ENE		BREATH [SOUL MIND see]
"	N	I - WHA		RAGE,
	N	I - HO		affective force.
SK	AN	I - TI		TO BREATHE
MĀORI	AN	ENE		BREATHE GENTLY
		TI HE		SNEEZE [of live
		TI NANA		PERSON SELF
		TI RA KI		CLEAR AWAY of CLOUDS
PĀLI	AN	- I LA		WIND
MĀORI		RA		SAIL
		TI TARI		SCATTER DISPERSE
		TI TOPA		SCREEN OUT the WIND
		TI U		SWIFT NORTH WIND
		A RA		WAY PATH MENS of CONVEYANCE
				= the PATHWAY of the WINDS

PĀLI	ANA	VA	SŪ	RAŃ	adv. AN + AVA + SŪRA = SURIYA a] BEFORE SUNDOWN [named the SUN]
MĀORI		WĀ			PERIOD of TIME INTERVAL
WHĀKA			HU	A	NAME CALL BY NAME
			HU	A	RECITE [as GAYATRI].
			HU	AKI	DAWN
			HU	ANUI	ROAD HIGHWAY PATHWAY
			HU	AREWA	RAISED ALOFT
			HUI		Congregate come together
			HU	KA	long in time
			HU	KĀUKA	DAWN.
			HU	RA	BEGIN TO DAWN
PĀLI	ANAVA	SU	RA	Ń	BEFORE SUNDOWN
MĀORI			RĀ		SUN
		HU	RA		BEGIN TO DAWN.
		U	RA		GLOW SHOW RED GLOWING
		U	RA	ŃĀ	GLOW of SUNRISE
	WA				PERIOD of TIME INTERVAL
	NAU				COME GO
	NAU-	HER			'MONSTER, = ASURA for AN ATUA. ✓
	NAWA-	I			IN DUE COURSE AFTER A TIME
	NAWA-	KI			FOR A WHILE
	NAWE				PROCEED
WHĀKA	NA	NAWE			BE SET ON FIRE BE KINDLED
WHĀKA	NA	WENAWE			LOITER.
	ANA				DIM INDISTINCT
					Continuance of action or state
					Rapid succession of actions
	ANA				WHEN [of future time]
	AN-	E			HERE
	AN-	INI			SHIMMERING HEAT
		NI	NI		GLOW
	AN-	O			up to the time spoken of still yet
	AN-	GA			Face a move in a certain direction [again]
SK		GA-	= GO	= RAYS of LIGHT = USHAS DAWN	
SK			SURYA	the SUN of 12 names. = BHAGA = BOGE = BOO]	
SK			SURYA	= SAVITRI	[= DISPENSER]
MĀORI			HĀU	VITALITY of MAN KĀRETA CAWN TIHO RAYS	

PALI	AN	Ā	M	A	-	YA	= AN-ĀMAYA NOT DECAYING HEALTHY FREE FROM ILLNESS = A-ROGA				
=	A-	RO	GA				HEALTHY See RO- / RU!				
SK		RO	GA				SICKNESS ILLNESS				
MFOR		RO	NG-			ŌĀ	MEDICINE preserve against DEATH				
		RŌ					GO				
		RO	NGO				HEAR ATTEND TO OBEY				
	DI	RO					POSSESSED BY after the manner of				
	DI	RO	NGA				MIND FAT ATTEND TO FAVOUR				
	DI	RO					'DIRECTION				
	DI	RO					KNOW UNDERSTAND				
	DI	RO	-HA				LOVE COMPASSION ITO				
	DI	RO	HA			TA	'LADDER, 'BRIDGE,				
	DI	RO	NUI				PERCEIVABLE WITH.				
		A	NGA				'ASPECT, SKELETON.				
		RO	HE				SET BOUNDS TO ENCLOSE CEASE				
		RŌ					IN WITHIN INTO ON ONTO TO				
		RO	NGA				LONG of TIME [DELAYED]				
		RO	KO				PASSAGE of TIME				
		RO	KU				INCREASE EXTENSION				
		RO	MA				DECLINE of a person DYING.				
		RO	TO				CURRENT STREAM [of LIFE].				
			NGA				THE INSIDE FROM WITHIN				
			NGA KA U				BREATHE TAKE BREATH				
			NGA KO				'SEAT of EMOTIONS; FEELINGS				
			NGA TORO				'FAT, [DESIRE]				
							FEELING WEAK; ILL				
PALI	AN	Ā	M	A	T	A	= AN-ĀMAYA HEALTHY NOT DECAYING FREE FROM ILLNESS				
MFOR	AN	E	N	E			BREATHE GENTLY				
	AN	A	M	A	T	A	HEREAFTER = NOT DECAYING IMMORTAL				
		M	A	T	A	O	R	A	ALIVE LIVING		
		M	A	T	A	-	T	U	STANDING FIRM ENDURING		
			T	A	H	M	A	E	R	O	SICKNESS DISEASE
			T	A							Came fashion tattoo paint - ACTION of LIVING
			T	A	-						THE OTHER SIDE
		M	A	T	A	-	O	R	A		ALIVE LIVING
		M	A	I	-	E					RISE UP BE FULFILLED

PĀLI
MĀORI

AN	AM	AT	A	AN + AMATA IMMORTAL NOT EFFECTED
		AT	A	FORM SEMBLANCE OPPOSED TO SUBSTANCE [BY DEATH
N	A			ACTED ON [BY] BELONGING TO POSSESSED
N	A	HE		ANCIENT TIMES [BY]
N	AM	AT	A	ANCIENT TIMES TIME TO COME
AN	AM	AT	A	HEREAFTER
AN	-GA			ASPECT SKELETON HUSK
AN	A			a particle of CONTINUANCE of ACTION
A				of belonging to possessed by. [OR STATE]
AN	-ENE			BREATHE GENTLY
		T	ANGI	DIRGE = PARITTA 'protection for the
	AM	-VA		TIME TO COME [DEAD]
	AM	-URI		THE TIME TO COME
	AM	-ONGA		SACRED FOOD See IKA [HEART!]
A	KE			= IMMEDIATE CONTINUANCE of TIME
				FORTHWITH THEN & FORTH OWN + Recipro
		AT	A	SHADOW [ONLY OF MAN] REFLECTION SEMBLANCE
A	KE			FROM BELOW UPWARDS [OPPOSITE SUBSTANCE
				implying direction to some place connected
				with the speaker but not where he is]
		T	AKE	ORIGEN [at the time of speaking]
A	KEN	KEN	GO	TOMMORROW
	M	AT	A	MEDIUM of COMMUNICATION WITH A SART
	M	AT	A	EO N. WEST WIND [WIND of PITRY'S]
[	-	M	AT	A-HEHE BLOWING GENTLY
AN	-	E	NE	BREATHE GENTLY]
	M	AT	A	-ATI FIRST PERSON SLAIN IN BATTLE
		T	ANGI	DIRGE CRY FOR.
	M	AT	A	FACE EYE!
	M	AT	A	MATA SOURCE TOP SUMMIT
	M	AT	A	-ORA LIVING ALIVE
	M	AT	A	-RIKI SMALL MINUTE = PLEADES = RSI!
	M	AT	A	TU STANDING FIRM ENDURING
WAKA	-	M	AT	A-UTA U TEST MAKE TRIAL OF
	M	AT	A	-WAKA CLAN,
	M	AT	-E	DEAD ACCOMPLISHED DEATH
	M	AT	O	deep valley [of the dead].
WAKA	-	M	AT	VA REST PAUSE after an effort,
PĀLI	AN	ĀMA	A	-YA = AN + ĀMAYA NOT DECAYING = AROGA

PĀLI	ANĀ	MA	SI	TA	= AN + AMĀSITA PP of ĀMASSATI NOT TOUCHED A VIRGIN
MĀORI	MĀ	MĀ	TĀ	HI	+ WAHKA = SHY ASHAMED YOUNG PEOPLE
			HI	KA	COPULATE
		MA	TĀ	TAU	SHOW AFFECTION FOR.
		MA	TĀ		POPORE WATCHFUL OVER CAREFUL OF TĀ-NE HUSBAND HUSBAND
		PU	HI		VIRGIN BETROTHED WOMAN
		PU	HI		TA-HE MENSES ABORTION AFRAID SHY
					TAKE BEGINNING
					TĀMAITI CHILD
					TĀ-MA-U LOVE ARDENTLY
					TA-MU P. MUL
					TA-RA P MUL M. VIRILE
			PU	TA	BE BORN
WHĀ	-NĀ	U			BE BORN section of a Clan.
	ANĀ				Continuation of a STATE
	NA				acted on by by way of on
		MA	TUA		Parent esp father [account of] of belonging to WIFE husband ITO
	IDI				CALM
		A	MA	-MAI	NERVOUS
		A	M	-ENE	DESIRE
		A	MA	-RU	of dignified aspect
			TA	RUNA	FAMILY CONNECTIONS
	N	A	-U		REFUSE BE ANGRY

PĀLI	AN	Ā	VA	TA	AN + ĀVATA NOT SHUT IN ° DVARATA = NOT CLOSING the DOOR OPENHANDEDNESS
MĀORI			WA	HA	ENTRANCE
				TĀ	FRIEND
PĀLI	° D	VĀ	RATĀ		OPENHANDEDNESS
MĀORI			RATO		SERVE ROUND DISTRIBUTE
			RATA		FAMILIAR FRIENDLY
	TU	KUNGA			PERSON TO RECIEVE GUESTS
	TŪ	--	RA	NGA HA	JOY CHEERFULNESS
	TŪ	TURU			JAMBS of a DOOR
			TĀ	HU	FOOD PLENTY often PERSONIFIED

Pāli	ANU	PA	TA	TI	ANU + PATATI TO FOLLOW GO AFTER TO FALL UPON BEFALL ATTACK
CP	[ANU	PĀ	TA]	
	ANU	PĀ	TIN]	
SK MAORI	ANU	PĀ			PART of DIMINUTION AND DETORINATION.
		PA	ERANGI		FORTRESS, ASSAULT COITUS COMING FROM A DISTANCE
		PA	HĀU		BESIEGE
		PA	HI		COMPANY of TRAVELLERS
		PA	HĪKĀ		ESCAPED
		PA	HORO		CAPTURE A FORTRESS
		PA	HUPĀ		PLUNDER.
		PA	KANGA		WAR.
		PA	KĀRU		PUT TO FLIGHT DISPERSED
		PA	NA		DRIVE AWAY EXPELL
	[-NU]	PA	NUKU		MOVE ON after
		PA	RAEROA		A FIGHTING MAN <i>peric</i> one wounded.
		PA	REKURA		BATTLE
			TA HUNA		BATTLE
			TA		AIM A BLOW AT OVERCOME
			TA ERĀNEA		SACK CAPTURE
			TA HĀE		THIEF
			TA HĒRE		SPEAR BIRDS
			TA HUTI		RUN AWAY
			TA IARI		BEAT DRIVE BACK SMASH
			TA IĀWHIO		ENCIRCLE
			TA IWHANGA		LURK WAIT FOR
			TA KĀ		FALL TO ONES LOT
			TA NIWA		SHARK
			TA NEĀNEĀ		CAMP FOLLOWERS STRAGGLERS
			TA O		2nd person killed in battle
			TI RA		COMPANY of TRAVELLERS
			TI A		SERVANT
			TI KI		FETCH
			TI MATA		THROW A SPEAR
Pāli MAORI	ANU	PĀ	TI	N	ATTACK FALL UPON FOLLOW
			TI	NEI	DESTROY KILL
			TI	OMA	HASTEN
			TI	<u>PA</u>	ESCAPE

PĀLI

ANU PE TI
ANU+ PA +i]

TO GO INTO

SK
MĀORI

ANU
PĀ

PARTICLE of DIMINUTION; DETERIORATION
FORTRESS

BY REASON OF FROM FOR WANT OF UPON
AT of place beside beyond side of,
led by as effecting in company with]
SEPARATE [led by]

I HEUHEU

SEPARATE

IHI

SET APART

TI WATA

FENCE

IHI

ENTRANCE

TI WĀ WĀ

WIDE APART HAVING GAPS

WHAKA

I KA

BE CONGREGATED

[PA]

I KA

PA

-HI BE ASSEMBLED

U NGA

Cause to come forth expell.

U PA

FIXED SETTLED AT REST

U PA NEPANE

TERRACED of a HILL

U P-O KOTUA

SURPRISE ATTACK

PE KE

BE ALL INCLUDED

PE HI

SILL of a door frame.

PE HO

Lash up fasten Close in as a body of men.

PE I

DRIVE OUT BANISH

PE KA NEA

BRANCH ROAD

WAKA

PE KE

CONCEAL HIDE ONESELF

PE KE RANGI

OUTER PALISADE of a FORT BARRIOR

I
PE RE

A RAISED STAGE FOR FIGHTING

GO

TI AKI

GUARD KEEP WATCH WAIT FOR

TI AROA

STRAIGHT SIDE of a PĀ

TI HI

raised fortification of a PĀ

TI HOI

GO TO A DISTANCE

TI HOKA

A SHELTER.

TI HORI

GO ON ONE SIDE

TI KI

FETCH

TINEI

KILL

TINA

Confine

TIOKO

ASSEMBLE

TIPA

ESCAPE AMBUSH

TI PAO

COME; GO IRREGULARLY

TI TEI

SPY

Pāli
adj/pt
MAORI

ANU	PASSATI	ANU + PASSATI	LOOK AT CONTEMPLATE
ANU	PASSANĀ	abstract	" " " [OBSERVE]
ANU	PASSIN		
ANU	PASSATI		VIEWING-OBSERVING REALISING
ANU	NAKONAKO		ADORN ORNAMENT
ANU			COLD
ANU	ANU		OFFENSIVE DISGUSTING
	NA PE		WEAVE TANGLED
ANU	HEA		UGLY
PAE	PAETOTO	the	STAR CANOPUS
PA	HAKE		ANCIENT TIMES OLD MAN
PA	HANA HANA		BLUSH
PA	E		HORIZON DIRECTION
PA	KORA		EXPOSED TO VIEW
PA	PA HŪ		BURST INTO FLAME
PA	HU		FALSE UNTRUE
PA	I		GOOD LOOKING
PA	NAKO TE AO		A CONSTELLATION.
PA	MAMAO		DISTANT
PA	NI		PAINT
PA	PA HEWA		DISEASED of the EYES
PA	PARAHI		FOOTPRINTS
PA	RĀ		RIPE
PA	RA HEAHEA		UGLY.
PA	RE KURA		BATTLEFIELD
HA	EATA		DAWN
HA	N-E		ROTTEN
HA	NA		SHINE GLOW FLAME
HA	MU		CLEAN [a crap]
HA	KIWA KIWA		DARK THREATENING of CLOUDS
HA	E		BE CONSPICUOUS CLEAR. SHINE APPEAR
HA	NEA		MAKE BUILD
HA	U		SEEK
	TI-TIRO		LOOK
	TI-ROHANGA		VIEW SIGHT ASPECT
	TI-ROTIRO		LOOK ABOUT INVESTIGATE
	TI-AHO		EMIT RAYS of LIGHT SHINE
	NĀ		ACTED ON BY
	NA HA	the	CORLSACK NEAR S. CROSS

PALI ANU PA KA MPATI

ANU+PAKAMPATI TO SHAKE
MOVE TO BE UNSTEADY
COLD

MAORI ANU
SK ANU

part of DETERIORATION DEMINUTION
DRIVE URGE COMPELL
STOOP

MAORI AN
WHAKA AN EA

REEL FALL WEAK

AN EWA
AN EWA O TE RANGI

WHIRLWIND

AN EWANEWA

GIDDY

AN INI

GIDDY SHIMMERING HEAT

PA

COMUS BLOW AS THE WIND

PA PA

CHATTER A TEETH WHEN COLD

PA ERUNGA

UPPER EYID

PA HAKE

OLD MAN

PA HEKEHEKE

SLIPPERY

PA HIWI

LEAN ON ANYONES SHOULDER WHEN

KA RA

OLD MAN

[WALKING]

KA RIHI KA

COPULATE

KA EA EA

ROLL the EYES WANDER of eyes.

KA M-A

EAGER

KA HEKARE

PANT

KA HU

KITE

KA HU PAPA

A RAFT

KA I PAPA

A STORM NAME

KA I RERE

FLIT of BIRDS

KA M-O

EYID EYELASH BUBBLE UP

KA MOKAMO

WINK OFTEN

KA NA KU

FIRE

KA NE KE

MOVE PROGRESS

KA NE

CRACK

KA PA

FLUTTER QUIVER

KA PO WAI

DRAGON FLY

KA RA WAKA

LOW FEVER

PA TI KO

HEADLONG IN RASTE

PA TU

strike heat thrash

TI HE

SNEEZE

TI EKA

FANTRAIL

TI EAU

Make turbid STIR UP SPLASH

PUSH SHOVE SHAKE

UE

PĀLI
MĀORI

ANU	PHA	RA	NA
U	-	RA	NGA
U	-	RA	RA
		RA	KAUMATOHI
		RA	MA
		RA	RA MA
HA	EATA		
	RA	NGI	
HA	E		
HA	E		
HA	ETATA	NGA	
HA	NA		
HA	ERE		
HA	NU		
HĀ	NGI		
HĀ	PARA		
HAP	HA	RA	- N
HAP	-A	RA	
HA	RO		
HA	TE	TE	
		KA	NA KU
		KA	NA PA
		KA	NA PU
		NA	WAI
		NA	WE
		NA	WA
		NGA	NGA HU
		NGA	IO
		NGA	NGA
		NGA	RA-HU
		NGA	RO
		NGA	TETE
		PU	NGA
WA	R-O		
WHĀ			
WHĀ		NUI	

ANU+PHARAN A [FLASHING THROUGH] DOORWAY [PERVADING] GLOW ESPECIALLY of SUNRISE & SUNSET GLOWING SUN

MOON ON 18th DAY TORCH TORCHLIGHT GLEAM DAWN SKY

APPEAR SHINE AS STARS BEFORE GLEAM [DAWN]

OPENING through which a BEAM OF SHINE GLOW FLAME LIGHT SHINES BE DIFFUSED BECOME COME GO OVEN OVEN DAWN

FLASHING THROUGH PERVADING DAWN VAULT of HEAVEN FIRE FIRE BRIGHT GLEAMING LIGHTENING BRIGHT SHINING denoting regular sequence of events after a while in due course

RESET ON FIRE ending to a stanza = TAKE NOTE of CLEARLY SEEN DISTORTED LOOK CAREFULLY AT MOON on 6th & 22nd days of lunar age CINDERS HIDDEN OUT of SIGHT disappeared CRACKLE MOVE ASHES BURNING COALS CAUSATIVE PREFIX WHĀ-KA VEGA [a star]

PĀLI
MĀORI

[WHĀKA]
" KĀ
" KĀ

PĀLI	ANU	PE	TI	ANU+PA+i	TO GO INTO
MAORI	ANU	PE	SE TI	ANU+PA+iS	TO SEND FORTH AFTER AT OF PLACE
MAORI		PEI	IH		DAWN RAY OF SUN TENORIL d PLANT. DRIVE OUT BANISH
		PEHO			CLOSE IN AS A BODY d MEN
			TI-HOI		GO TO A DISTANCE
			TI-HORI		GO ON ONE SIDE
			TI-KI		FETCH
			TI-PA		ESCAPE
			TI-PAO		COME I EO IRREGULARLY
			TI-TEI		SPY
			TI-RA		RAYS BEAMS COMPANY d TRAVELLERS
			TI AHO		EMIT RAYS d LIGHT

PĀLI	ANU	PE	SE TI		TO SEND FORTH AFTER
MAORI		PEI	HE KE		MIGRATE
					DRIVE OUT BANISH

PĀLI	[ANU	PE	TI	]	TO GO INTO
	[ANU+PA+i			]	MAORI I = BE STIRRED d FEELINGS FROM FORT [AT d PLACE UPON]
	A	PA	PA		SPRIT d ONED
		PA	PA		COITUS
			TIA		STICK IN DRIVE IN STOMACK
			TIA ROA		THE LONG ALLEYWAY WITHIN A PA
			TIE PA		A CHARM FORTO SNARE BIRDS

PĀLI	ANU	PE	SE TI	]	TO SEND FORTH AFTER
MAORI	ANU+PA+iS			]	SK HI = TO IMPELL = MAORI I-HI = DAWN TO
			IH		DAWN RAY OF SUN TENORIL d PLANT
			TIA		CATCH i KILL
			TIA RE		SCENT
			ATI ATI		DRIVE AWAY EXPELL
			HE KE		MIGRATE
		PEI			DRIVE OUT BANISH
	ANU				COLD
			TI HE		SNEEZE
			TIKOTIKO		DIARRHOEA
			TIKĀKĀ		BURT BY THE SUN
			TIMATA		THROW A SPEAR AT
			IH I		POWER AUTHORITY

PĀLI	ANU	PA S S A KA	} OBSERVING VIEWING
adj from	ANU	PA S S A TI	
MĀORI	ANU		COLD
	AN	ANEA	MOON on 6th DAY
	AN	EA	DEVASTATED BY WAR
	AN	EHU	MISTY
	AN	EI	HERE.
	AN	EW A O TERANEI	WHIRLWIND
	AN	I WANI WA	RAINBOW
		PA ENGA	SITE of BUILDINGS
		PA E PAETOTO	the star CANOPUS
		PĀITANA HANA	BLUSH
		PA HENO	SLIP AWAY ESCAPE
		PA HORA	EXPOSED TO VIEW
		PA I	GOOD LOOKS
	ANU	HEA	UGLY
	ANU		COLD
SK	ANU		part of DIMINUTION ; DETERIORATION
MĀORI	AN	I W A T A N E A	DISGUST DISTASTE
	A	HA	WHO WHAT of what sort or use
	A	HA AHA	SHYNESS
		HA U T Ō MAI	DEW
		HA U PAPA	LIE IN WAIT FOR
		HA U ROA	HEIGH LENGTH
		HA U MIRI	STROKE EFFECTIONATELY
		HA U KOTI	INTERCEPTING PARTY
		HA U	SEEK
		HA RO	VAULT of HEAVEN
		HARU HARU	DISAGREEABLE to the EYE
		HATETE	FIRE
		HARA TUA	DRESS TIMBER
		HA RA	a stick to mark where a chief has died
	HA	PA RA	DESECRATE
		KA-NOHI	EYE
		KAITAMAITINE	SEEK IN MARRIAGE
		KAIWAKA	THREATENING CLOUDS
		TIRO	LOOK
		TI AHO	EMIT RAYS of LIGHT SHINE

PĀLI

MĀORI

ANU PA LA KA]	GUARDING PRESERVING
ANU + PĀ LA KA]	
PĀ	'FORTRESS, PREVENT ASSAULT
PĀ HA	ATTACK
PĀ HAU	BESIEGE
PĀ HORO	CAPTURE A FORTRESS
PA O	SING!
PA NGORE	CHILDREN.
PA PA RA HI	STAGES FOR DRYING FOOD
PĀ PU KA	SCREEN from the WIND
PA RA	BRAVERY
PA RA HA	NAME of an ATUA
PA RA-HAU	PROTECTION DEFENCE
PA RĀ K-IRI	INNERMOST FENCE of a PĀ ESTABLISH
PA RA-RĒ	FOOD
PA R-E	PROTECTION
PA RE KURA	BATTLEFIELD BATTLE
RĀ I HE	STOCKADE
RĀ KA-U	WEAPON
RA KA-U-MATOHĪ	MOON ON 18TH DAY
RA KA-U-NUI	MOON ON 17TH DAY.
RA NAKI	AVENGE
RA NGA	SET IN MOTION A BODY of MEN
RA NGA-I	ATTACK
RA NGA	PERFORM RITES
RA NGA MĀRO	ARMY IN BATTLE ARRAY
RA NGA TIRA	NOBILITY CHIEF.
RA NGA TŪ	MARCH ADVANCE IN ORDER
RA NGI	DIVINE BEINGS TOWER of a FORT
	[STANZA part of a SONG]
KA-RAKIA	
KĀ	TAKE FIRE BE LIGHTED BURN HOME
KAHA	LINE of ANCESTRY
KAHA	'CHARM, FOR WHEN FISHING or HUNTING
KAHI	PART of PURE RITE AND OTHER RITES
KAU	ANCESTOR
KAU AE RUNGA	LORE of the CELESTIAL
KAI KARO	PROTECT WITH A 'PRAYER,
KAI RĀKAU	BAND OF TRIED WARRIORS

ABS from

ANU RAK KHA NA
ANU RAK KHA TI

GUARDING PROTECTION PRESERVING

MAORI

TI-A MOTHER PARENT
TI-AKI GUARD KEEP
TI-E ABUNDANCE
TI-HERU BAIL A CANOE
TI-HOKA SHELTER.
TI-KANGA CUSTOMARY LAW See >>>
TI-RI OFFERING TO A GOD SHARE PORTION

RA -- NGA-MARO ARMY IN BATTLE ARRAY
RA NGA DIVINE BEINGS TOWER of a FORT

KAU KA-i-NEA FORTIFIED VILLAGE HOME

KA RAK-IA !

RA IHE STOCKADE

RA KA-U WEAPON

RA -- NGA-I ATTACK

KA HI part of PURE RITE

KA I KARO PROTECT WITH A PRAYER.

KA HOME

KA N-AKU FIRE

NGA-RE FAMILY,

KA PI SUCCESSOR

HA NGA MAKE BUILD BUSINESS

HA NGA-HANGA ABUNDANT.

HA KORE FATHER

HA KUI MOTHER

HA MUA ELDER BROTHER OR SISTER.

HA NEI Communal oven.

HA O Capture a fortress

HA RA VIOLATE TAPU

HA TETE FIRE

HA U SACRED FOOD

HA UPA EAT

HA UTOKE WINTER [preserving from]

WHAKA

PALU

ANU

VĀ TA

ANT VA TO WEAVE WEAVING ON
SUPPLEMENTARY WEAVING OR ALONG THE SEAM,
ie HEM SEAM BINDING

MĀORI

SK

ANU

WAE

TA RĒPA HANGING LOOSE TORN

DIVIDE PART SEPARATE

WAEŊEA

PORTION MARKED OFF BY A DIVIDING LINE

WAEŊEANUI

THE MIDST THE INTERVENING SPACE

WAEŊERO

CLOAK COVERED WITH DOG HAIR.

WA HA

SHEET da SAIL.

WA HAROA

a pattern in weaving

WAI APU

a superior MĀORI

WA WA TA

LOOSELY PLAITED OR WOVEN

TAU MUTUTU PATTERN IN ORNAMENTAL BORDER OF
FLOOR MAT [CLOAKS]

WHA RA

WEAVE

WHA TU

LACE OR TIE TOGETHER.

WHA TUI

TIE [TAU STRING da GARMENT]

WHA WHA U

NET

TĀ

TA HA

MARGIN EDGE

TA HĀTŪ

HORIZON

TĀ HEI HEI

HANG IN FESTOONS

TĀ HERĒ

TIE

TA I EPA

FENCE

TA I KI

WICKER BASKET

TA KA

as prefix with sense of circuit or revolution

TA KAI

WIND ROUND wrapper [floor mat

TAKAŊINGOMINGO

TWISTED TANGLED

TA KA PAU

floor mat

TĀ KEKA

SLOVENLY d WEAVING

TA KEKE

hang in loops

TA KOPA

DOUBLED UP FOLDED

TĀ MI

COMPLETED IN WEAVING

TĀ MIRO

TWIST A CORD

TA NEKAHA

TIGHT da CORD

TĀ NIKO ORNAMENTAL BORDER da MAT

TA PIKI TURN IN BE REVERSED AS THE ENDS
of the THREADS da CLOAK

TA PONA KNOT

PŌLI

ANU SAN CE TE TI

TO SET ONE'S MIND ON 39

MĀORI
KP

ANU + SAN + CE TE TE
SAN JA - - TI

THINK OVER, MEDITATE
EXERT ONESELF [SEE TENEKI JINGLING]
MUZE DREAM [SOUND of a VERSE]

MĀORI
MĀORI

WHAKA
HANG - A TE TE

FREQUENTIVE applied to 'MILKING,
MAKE BUILD WORK BUSINESS

SK
MĀORI

-NU
NU - I

TO PRAISE

[MAKE IMPORTANT
CONSIDER IMPORTANT]

HĀ

BREATH BREATHE TASTE TONE

A HA

WHO WHAT [OF VOICE]

A HA

DO WHAT TO OF WHAT USE

TA HA KURA

DREAM DREAM of ONE DEAD OMEN

TA HA KU

MY

TA HA NU - I

A VARIETY of TI-PARA CULTIVATED

TA HA - KE

STEAL [FOR FOOD]

KE

DIFFERENT OF ANOTHER

KE

KIND STRANGE

KE

EXTRAORDINARY NOT EXPECTED

KE

EXCLAIM E!

KE

EXPRESSING SURPRISE (CALL ATTENTION

KA HA

BY of the agent [hyp after passive verb]

HA KORO

LINE of ANCESTRY

HA KU I

BOUNDARY LINE of LAND

KE I

FATHER

MOTHER

AT ON IN [of place] WITH IN

POSSESSION OF

KE KA

DIRE LAMENT

KE REPO

A FIGURE IN CARVING

KE RIA

'DIG, ie CULTIVATE THE LAND

KE TE

WOMB

KE TE KETE

EXPRESS SURPRISE

KE TE

+ VERBS = EMPATHIC STATEMENT

KE TE

NOT [FIGUREHEAD] a CANOE

KE TE

M. VIRILE

KE TE

THIS HERE NOW

TI

KANGA RULE REASON TO

TI

KE IMPORTANT EXALTED

[KE]

PALI	ANU SU NĀ TI]	TO HEAR HEARD
	ANU+SRU	MAORI NAHE AND NEHE ANCIENT TIMES
SK	AN VAS RU VA	HEARD
MAORI	WANA NGA	LORE OF THE TOHUNGA
MAORI	NU -I	MULTITUDE INTENSE OPENLY
	TĀ HŪ	LINE of ANCESTRY [IN PUBLIC]
	HU	RESOUND BE RUMOURED
	NGĀ - NGĀ	HARSH NOISE
	NGĀ-HŌA	A DULL HEAVY NOISE THUD
	RO NGO	[RO-RU BELONG HERE ALSO] HEAR
	RŪ	EARTHQUAKE SHAKE AGITATE
WHAKA	RŪ RŪ	RUMBLE
	RU AHI NE	rites of.
WHAKA	RU A	FEEDING GROUNDS of BIRDS
	RU AKI	VOMIT
	RŪ KA HŪ	NOISY
	TI-O	CRY CALL
	NGA NGARE	QUARREL
	TI HE	SNEEZE
SK	AN VAS RU VA	HEARD
MAORI	AN -I	ECHOING RESOUNDING
	WĀ	ACCUSE CONDEMN
	WAH -A	VOICE
WHAKA	WĀ WĀ	TAKE COUNSEL
	RU -KA-HU	NOISY
	WĀ-NA-NGA	LORE of the TOHUNGA
	WAI	MEMORY of WORDS HEARD
PALI	ANU SSA VA	ANU+SAVA from SRU HEARSAY REPORT
CPVEDIC	SR A VAS	TRADITION [MAORI NUI IMPORTANT =SK
INST	°E NA	FROM HERESAY BY REPORT [NU=PHASE
MAORI	WĀ	NA NGA LORE of the TOHUNGA
	NA HE	ANCIENT TIMES AND NE-HE
	NA MATA	ANCIENT TIMES TIME TO COME
	I-NA MATA	
	O-NA MATA	
	NŌ-NA MATA	
	HĀ	tone of voice TENOR of SPEECH
	WAHA	VOICE
	E NA NGA WA I	MEMORY OF THINGS HEARD
		LIKE HAVING the FORM OF IT

PĀLI	AN E KA	AN-EKA NOT ONE ie MANY VARIOUS COUNTLESS
MĀORI	N E KE	MOVE ROLLER ON WHICH A CANOE IS MOVED
	N E HENE HE	FOREST
	N E HE	ANCIENT TIMES
	N E HU	DUST
	N E KE	TAHA ORNAMENTED CLOAK
KAORE	N E KI	= NEI proximity or connection to the speaker
	N EI	ANO HETANATA O MURI NEI = THERE
	N EI	IS NO ONE LEFT OF THE PRESENT TIME in poetry - TE NEI HERE FOLLOWED BY
	N E HE	KOE or RĀ IT IS USED TO INTRODUCE
	N E TI	EXPLANATORY SENTENCES
WĀKA	E KE	RAFTER of a HOUSE
	E KA	PLAY A GAME WITH DARTS
	E MI	ATTACK
	E NA	EXERCISE CONTROL OVER
	AN E-A	RISE AS STARS
	AN E-I	BE ASSEMBLED
	KA	PLURAL of definitive TĒNA THOSE near or connected with person spoken to
	KĀ	DEVASTATED BY WAR.
	[KA	= ENEI PLURAL of TĒNEI = EACH ANY HERE NOW
	KE	TIHI A STACK of FERN ROOTS
	KĀ	HOME
	KĀ	[KA RAPINE] GATHER TOGETHER]
	KĀ	[KE RAPINE] ASSEMBLE]
	KĀ	RA WA COVERED WITH WEALS
	KĀ	EA LEADER of a FLIGHT of PARROTS.
	KĀ	HA LINE of ANCESTRY FILE of an ARMY
	KĀ	HIKA ANCESTORS
WĀKA	KĀ	HO BATTENS ON A ROOF.
	KĀ	HO RAISE IN WAVES
	KĀ	HUI CLUSTER SWARM FLOCK
	KĀ	[EAT QUANTITY NUMBER] [ANYTHING IN PROFUSION]
	KĀ I-RĀKAU	BODY OF MEN SKILLED AT ARMS
	KĀ IĀKIRI	CIVIL WAR

PALI

ANU

HI

RA TI

for HARIYATI ANU+HR

TO BE HELD UP OVER

MĀORI

HI

TI-U MILKY WAY SOAR STRIKE AT [with]

HA RI

RAISE DRAW UP DAWN [a weapon.]

HA RO

CARRY

HI AMO

Vault of HEAVEN

HI AMOE

TOPMOST BATTEN ON A HOUSE

HI ANEA

SLEEPY

HI HI

ACT OF RAISING

RAY of the SUN FEELERS of CRAYFISH

DRESS THE HAIR IN HORNS ON the side

of the HEAD FRONT GABLE of a HOUSE

HI KA

P. MUL KINDLE FIRE [i.e. FIRESTICKS]

HI KI

LIFT UP RAISE CARRY IN the ARMS

JUMP A CHARM TO RAISE

ANYTHING FROM the WATER

HI KO

stir as birds at DAWN FLASH AS LIGHTENING

HA EATA

DAWN [BEGIN TO SHINE AT DAWN]

TIKETIKE HIGH IMPORTANT EXULTED HEIGHT

TI-MO PECK AS A BIRD

HA RA

VIOLATE TAPU

HI MU

LARGE POSTS of a palisade of a FORT

HA RAI

RISE OF HEAVENLY BODIES

HI NA NANAWA PAPILLAE of the SKIN

HI NEA

BE OUTDONE IN A CONTEST

RA

SUN SAIL DAY ROAR

RA HI

GREAT PHYSICALLY OR MORALLY

RA KAU

TREE MAST STICK WEAPON

RA IHE

STOCKADE

RA ITA HI RA the DAY before yesterday

RA KI

NORTH

RA MA TORCH catch eels by Torchlight

RA NGA RANGA TAKE UP LIFT

RA NEAI

RAISED ELEVATED

RA NCI

SKY HEAVEN TOWER of a PĀ!

TI AHO EMIT RAYS of LIGHT SHINE

TI ARETANGA OVERHANGING CLIFF

TI HEI CARRY ON the BACK LIFT

TI HERU BAIL WATER OUT of a CANOE

PALI ANUSSU TI KA
cp ANUSSA VI KA

adj from ANU + SRU ACCORDING
TO TRADITION OR REPORT
ONE WHO LEARNS FROM HEARING

MĀORI TI KA
TI KA NGA

JUST FAIR RIGHT CORRECT
RULE PLAN METHOD
CUSTOM REASON MEANING
PURPORT CORRECT RIGHT
AUTHORITY CONTROL

WHAKA TI KA
TI KE

ACKNOWLEDGE AS RIGHT
STRAIGHTEN ONESELF.
IMPORTANT EXULTED

TEAITANGA A TI KI

BEGIN; THEN
NOBILITY ARISTOCRACY

WHAKA - WHI TI
TI KA
WHI

RELATE RECITE
WAY PATH
CAN BE ABLE

KA-U-AERUNGA LORE of the CELESTIAL
KA-U-ARARO LORE of the TERRESTRIAL
KA HA LINE of ANCESTRY LINEAGE
KA RAKIA!
KA HI PERFORM RITES
KA U ANCESTOR.
KA HURANGA HONORABLE DISTINGUISHED
KA INGA FIELD of OPERATION SCOPE of WORK
KA IATUA FORM of MAKUTU
KA KATOA PART of POIPOI RITE
KA KA LINEAGE MAIN LINES of TATOOING
KA NAKU FIRE [ie AGNI RITES of]
KA NOI AUTHORITY POSITION
KA RAPINEPINE GATHER TOGETHER ASSEMBLE

PA - NU I
NU I
HU

PUBLISH PROCLAIM
SIGN of RANK IMPORTANT
RESOUND BE RUMOURED

from MĀORI ANU SRU
RUA KINE
RUA MO KO

HEAR
" ALSO RO-NGO HEAR ✓!
"

PALI	ANO -			is a frequent form of companion - AN-AVA SAANA
"	AVA			is a later form AVA of O a latter development
"	AN	O	KĀ	ak historically reversed with O in use first
"	AN			> AN + OKA A HOUSELESS STATE
MAORI		Ō		NEE PREF
			KĀ	of belonging to possessed by
			KA	HOME
			KA HO	BATTEN or Rafters of a HOUSE
			KA HOTEA	having only battens on the ROOF.
		O	KA	RAFTERS of a KUMARA PIT ROOF.
		O	KIOKI	REST
		O	KU	MINE
		O	WHANGA	NEST
			KA NGA	HOME
	N -	Ō		FROM of belonging to A DWELLING
	N -	O -	HO	STAY REMAIN DWELLING [PLACE]
PALI		O	KA	HABITATION
VEDIC		O	KA S	
MAORI			KA H - O	BATTEN or Rafters of a house.
PALI				The customary synonym for OKA [lit i fig]
				is Ā LAYA HOUSE DWELLING
PALI	Ā	LA	YA	ABODE
MAORI	Ā			of belonging to wife property ITO
	Ā -	HAKU		MINE
	Ā -	HI		FIRE for ognisko domovny.
	Ā	HURU		Warm comfortable
	Ā	HUREWA		SACRED PLACE
	AN	EI		here.
	Ā	RA		layer of thatch on a roof.
WHAKA	Ā	RA		ROUSE WAKE
	Ā	RA -	PAKI	LATTICE WORK ON INTERIOR WALLS
PALI	Ā	RAYA		ABODE for OKA [of a HOUSE]
MAORI		RĀ		WED
		RĀI -	HE	SMALL ENCLOSURE FENCED
		RA	KA	THERE [STOKADE]
			KĀ	HOME
		RA	NGI	MARIE QUIET PEACEFUL.
			RIE	2
	RA	RE		LIE REST. CARRY
	RA	TA		FAMILIAR FRIENDLY

PALI

O

TA TA

O+TATA STRETCHED OVER

PP
MAORI
MAORI

O

TAN

COVERED SPREAD OVER WITH

TA OTA

WEEDS LITTER HERBS ROD & CORPSE

TA TA -I

MEASURE RECITE GENEALOGIES [SPIRIT]

TĀ

NET TATOO PAINT WIND

TĀ TĀ

FENCE

TĀ NEA

THE OPERATION of NETTING OR WEAVING

TA E

EXTEND TO AS FAR AS UNTIL

TA E

FLAKES of CLOUD OR MIST

TA EKA

A WHITE FIBROUS MOULD ON POTATOES ITO

TĀ EO

A THICKET of KIEKIE

TA ERO

OBSTRUCTION HINDERANCE

TA ETURI

EARWAX.

TA HA KURA

HIGH WATER LINE

TA HIATŪ

UPPER EDGE of a seam of CANOE SAIL

TĀ HEKE

WATERFALL [HORIZON]

TA HI

ONE --- AND THE OTHER

TA HI

SWEEP

TA HITAHĀ

SLOPE OUTSIDE A PĀ PALLISADE

TA HIRĀ

A DAY AFTER TOMMORROW

TĀ HŪ

RIDGE pole of a house DIRECT LINE of ANCESTRY

ARRANGES SNARES ON A HORIZONTAL ROD

TAI

SEA TIDE

TAI AO

WORLD

TĀ NEA ENGA E UMBILICAL CORD

TA NEA TA

MAN HUMAN BEINGS

TA OTAHĀ

RECITE GENEALOGY IN A SINGLE LINE

TA RINGA

EAR [of DESCENT]

TAU

SEASON CYCLE of.

TA RUHA

BE CONNECTED BY FAMILY TIES

TĀ TAI

STUDY the HEAVENS REARRANGED IN

TĀ TĀ

SEMEN of spring [ORDER]

TĀ TA-I ORE

MISTY CLOUDS RUNNING INTO ONE ANOTHER

TA TA-KI

Secure HORIZONTAL BATTENS OF A ROOF

TA TA-RARIKI

LEADER of a FLOCK of KĀKĀ

TĀ TĀKA

COASTLINE

TĀ NEKAHA

TAUGHT TIGHT of a CORD

TA KEWHENVA

LEPROSY

TĀ NU

SMOTHER WITH

PĀLI	0	LO	KANA	NA	SEE OLOKETI LOOKING LOOKING AT
MĀORI	A	RO	HI		LOOK FOR EXAMINE [SIGHT]
"	0	LO	KETI		TO LOOK AT TO LOOK DOWN OR
BUO SKI	AVA	LO	KAYATI		OVER TO TO EXAMINE INSPECT
	APA	LO	KETI		CONSIDER CONTEMPLATE
MĀORI	APA				SIGHT of one DEAD VISITING A MEDIUM.
PĀLI	0	LO	KANA	A	LOOKING SIGHT
MĀORI			KANA	OHI	EYE
			KANA	A	STARE WILDLY
			KANA	AKU	FIRE
			KAI	A RO-HI	LOOK FOR
			KAI	A PA	COVET COVETOUS
			KAI	INGA	FIELD of OPERATION SCOPE of WORK
			KAI		pref to transitive verbs to form nouns
					denoting an agent rather like the
					causative prefix WHAKA and KA
					AND WHAI = SK BHA- AND KARMA]
			KAI	A	STEAL [ie BHA-VA-KA]
			KAI	KAMO	EYE
			KAI	KAHU	DRIZZLING RAIN GARMENT
					= HINDI RAIN = CLOTHES of CLOUDS
		KAI	KANO	HI	LOOK
			KAI	RANGI	RAINBOW FINE Greenstone
				RANGI	SKY WEATHER
	0	RO	KAI	RUA	'EAT one's WORDS ie LOOKING AT
			TAU		UNDERSTAND! [what one has said--]
			KAI	TĀ	of SUPERIOR QUALITY
			KAI	TAMAHINE	SEEK IN MARRIAGE
			KAI	WAKA	ASTAR of late winter threatening
					[clouds on the horizon]
			KAI	=	KA-NOHAI LOOKING AT ITD
			KA	KA	LINEAGE MAIN LINES of TATTOOING
	RO	HE			FIRE BRAND WAVED AS A TORCH
WHAKA	KA	KA			A PATTERN IN CARVING
			KA	MO	EYE POETIC
			KA	NA	PU BRIGHT SHINING LIGHTENING
			KA	NO	COLOR SORT KIND
	A	RO	HA		PITY LOVE for an absent friend = MEMORY SIGHT!
WHAKA	A	RO			UNDERSTANDING [-SIGHT] THINK CONSIDER

PĀLI
BUO SK
MĀORI

O
A
O

VĀ
VĀ
DA
DA

]

ADVICE INSTRUCTION

47

CAPABLE OF BEING CONTAINED OR
ENCLOSED GET IN [IMPLYING RELUCTANCE]
THE... OF USED BEFORE THE NAME OF THE
PERSON OR THING POSSESSING THOSE OF
OF BELONGING TO POSSESSED BY. FROM
PLURAL OF DEFINITIVE PARTICLE TĀ

INDICATING POSSESSION

AFTER THE MANNER OF
AS FAR AS UNTIL AND AND THEN
ACCUSE CONDEMN
MEMORY RECOLLECTION OF

[INSTRUCTION GIVEN]

INVESTIGATE ADJUDICATE ON

TAKE COUNSEL

LORE OF THE TOHUNGA

VOICE

ELOQUENT

SONG

RECITE

RECITE GENEALOGIES

STUDY THE HEAVEN IN NAVIGATION

TEACHER PUPIL

MEASURE ARRANGE SET IN ORDER

PREPARE

[TA-U-IRA =
o VĀ-TA IE DA]

WAI KAURI

TATOOED

WA KA

MEDIUM of a GOD

WA RA

WARA TUPUA UNCERTAIN TRADITIONS

WA RE

IGNORANT THOUGHTLESS

PĀLI
MĀORI

OS AJJ

ATI

O+SRJ

TO EMIT EVACUATE

ATI ATI

DRIVE AWAY EXPELL

TI-KO

TO SHIT

TI KO TI KO

DIARRHOEA

AI

COPULATE

RI-O M. VIRILE = O+SRJ AND ALSO HI-KA

WHAKA
WHAKA

WĀ
WA I

WĀ

WĀ WĀ

WĀ NA NEA

WA HA

WA HA PŪ

WAI ATA

TA KI

TĀ TAI

TA U IRA

TĀ TAI

TA KA

TA-U-IRA =

o VĀ-TA IE DA

WAI KAURI

WA KA

WA RA

WA RE

ATI

ATI ATI

TI-KO

TI KO TI KO

AI

RI-O M. VIRILE = O+SRJ AND ALSO HI-KA

PĀLI	O	LO	KA	NA	LOOKING	LOOKING AT	SIGHT
MĀORI	O	RO	TAU		UNDERSTAND		
			KA	NO HI	EYE		
			KA	NA	STARE WILDLY		
			KA	NO	COLOR SORT KIND		
			KA	I	LOOKING AT		
PĀLI	O	RO	KA	NA - PU	BRIGHT SHINING LIGHTENING		
			KE	TI	TO LOOK AT TO LOOK DOWN OR		
					OVER TO TO EXAMINE INSPECT		
MĀORI		RO	HE		CONSIDER CONTEMPLATE		
	RA	RO			FIRE BRAND WAVED AS A TORCH =		
	RA	RO			BENEATH UNDER [TO LOOK DOWN!]		
	O	RO	TAU		THE UNDERWORLD NORTH		
		RO	PŪ		UNDERSTAND		
			KĒ		A PATTERN IN WEAVING		
					DIFFERENT OF ANOTHER KIND		
					OF NON IDENTITY IN A		
					DIFFERENT APPEARANCE		
			KE	KE HO	GAZE LOOK FORTH		
			KE	HO KEHO	CLEARLY		
			KE	RE PO	BLIND SIGILT = STUPID		
			KE	TU	CLEAR AWAY DARKNESS ie UNDERSTAND		
			TI	RO	= LOOK [= SEE > SIGHT		
			TI	RO	LOOK SURVEY VIEW EXAMINE		
✘	RO	NGO			HEAR ATTEND TO LISTEN = TO SEE!!!		
BUD SK	ANA	LO	KAY	ATI	LOOK CONSIDER CONTEMPLATE		
MĀORI			KAI		FULFILL ITS PROPER FUNCTION		
					HAVE FULL PLAY		
			KAI	NGA	FIELD OF OPERATION SCOPE OF		
			KAI	ARO HI	LOOK FOR. [WORK]		
			KAI		= TECHNICAL SENSE OF LOOK CONSIDER		
	RO	NGO	NAI	WHITI	SACREDNESS [UNDERSTANDING		
			KAI		a prefix to transitive verbs to form		
					nouns denoting an agent		
			KAI		RIDDLE PUZZLE		
	O	RO	TAU		UNDERSTAND		
		O	KA		FEEL A LONGING BE EAGER		
	O	RO			SHARPEN BY RUBBING		
		RO	NGO	Ā	APPLY MEDICINES TO		

Fālu
Iram

0
0
0
0

SA RA KA
SA RA TI
SA TA
SA RA NA
KA RUHI HOUSE

}
}

OF THE NATURE of a RESORT
FIT FOR RESORTING TO
OVERHANGING EAVES
AFFORDING SHELTER

Māori

0
0
0

HA
HA NEA
TA-U-W

HA-RE

OF BELONGING TO POSSESSED BY
GREET
NEST

HA
HĀ KARI

= HEI

AT IN OF PLACE OR TIME
GIFT PRESENT FEAST

HA
HA KOA KOA

TA WHA RAU

BE SHELTERED SHELTER
HAPPY

HA
HĀ MOE MOE

TA UAMA

HOSPITALITY ENTERTAIN
SLEEPY DOZE

HA
HĀ MOKO

TA RA

THATCH of a HOUSE
SIDE WALL OF A HOUSE

HA
HĀ NEA NEA

TA UPVA

AFFORDING REST
PLEASANT COMFORTABLE

HA
HĀ NEA RURU

TAU WHI

COVER
FOREST LAND [OVERHANGING TREES]

HA
HĀ NĀ NA

TA KU

REST REMAIN
EDGE BORDER ~~KEEP~~ TO THE SIDE OF
MOTHER. TI HO-KA = SHELTER.

HA
HĀ RA-KOA

TI-A

DANCING AMUSEMENTS
SING DANCE JOY SONG

HA
HĀ RO

HA U- KA-INGA

VAULT of HEAVEN
HOME

HA
HĀ RE

HA U PATU

HOUSE
COVER A ROOF.

HA
HĀ RA I HE

HA RA RE

SMALL ENCLOSURE
LIE REST

HA
HĀ RA RO

KA HIA

THE UNDERSIDE
PATTERN of CARVING for WALLS of a
KA HOTA ONLY BATTENS on a ROOF. [HOUSE]

HA
HĀ RA PE

KA PE

THE UNDERSIDE
PLAY SPORT
EYEBROW = EAVES

HA
HĀ RA RA - MATA

KA HIA

PATTERN of CARVING for WALLS of a
KA HOTA ONLY BATTENS on a ROOF. [HOUSE]
KA TAKA CLOAK
KA PE PLAY SPORT
EYEBROW = EAVES
KA RA - MATA HERO of a TREE

W

PALI
from
MAORI

0	SĀ	NA
0	SĀ	PE TI
0	-	- TI
0		TI - RA
0	HA	
0	HA	
0	HA	NGA
0	WHA	NGA
0	WHA	NGA
0	KA	
0	HA	ERE
	HA	ERE
	HA	HA
	HA	I
	HA	I HUNGA
	HA	TETE
	HA	MA
	HA	MO
	HA	MUHAMU
	HA	MU
	HA	NEHANE
	HA	NE
	HA	NA
	HA	NGA
	HA	O
	HA	RA
		NĀ
		NGĀ
	PE	AU
	PE	HĪPEHI
	PE	KE + ATU
	PE	RA
	PE	RE
		TI HOHE

K

WHAKA

STOPPING CEASING END
 FINISH CONCLUSION
 UNSUCCESSFUL FETCH
 FINISHED [ABSOLUTE]
 COMPANY of TRAVELLERS
 FROM of PLACE PROVISION
 FOR A JOURNEY
 GREET
 DYING SPEECH
 'NEST,
 'NEST,
 'NEST,
 STAB REPEATEDLY
 COME GO DEPART BECOME
 BE DIFFUSED progressive change
 TRAVELLING PARTY
 CAUSE TO GO SEARCH FOR
 SEEK LOOK FOR
 = HEI = AT ON TO of place.
 FROST = End of summer season.
 FIRE
 BE CONSUMED
 BACK of the head [= Death blow]
 EAT SCRAPS of FOOD
 GLEAN [a crop]
 PLEASANT COMFORTABLE
 ROTTEN
 FLAME GLEAM GLOW HEAT
 MAKE BUILD BUSINESS
 CAPTURE A FORT
 VIOLATE TAPU
 Satisfied content
 Satisfied
 RETURNED AWAY
 WAYLAY
 BE ALL GONE OR COME WITHOUT
 ROTTEN FLESH [EXCEPTION]
 GO
 WEARY

PĀLI
MĀORI

O SĀ RA KA
W HA RE
O HA NEA
HĀ TETE
W HA NEA
HA RE

SHELTER OVERHANGING
HOUSE OVERHANGING EAVES
' NEST,
FIRE
MAKE BUILD
HOUSE W = VI + HA + RE.
EXPOSE TO THE HEAT of a FIRE
WED there yonder.

WHAKA

RĀ RĀ
RĀ
RA HOKORO HEKE
RĀ I HE
RA KE
RA KE
RA NEA
RA NEI
RA PA

CLOAK
SMALL ENCLOSURE FENCED
make bare.
CLEAR the GROUND
company of persons.
TOWER of a FORT
RAPA PROJECTING-PORTION OF FACING
BOARD ON EABLE of a HOUSE

RA PU
RA RE
KĀ
HA MO KO
HĀ KORO
HĀ KUI
HA NEANEA

Seek look for
LIE REST CARRY
HOME
THATCH for a HOUSE
father
mother

W HANGAI
W HA RA
W HA NA U
W HĀ I
W HĀ EREERE
W HAKA
W HA NEA

PLEASANT COMFORTABLE
KA-RA-KIA [as protection]
NOURISH BRING UP FEED
BURIAL CAVE
BE IN CHILD BED BE BORN
possessing equipt with
WIFE mother of ones children
towards in the direction of
BAY BIGHT NOOK any space
to one side

PĀLI
MĀORI

W HA RE
O SA RA KA
HA MO KO
RA NEI
HA RO
W HA RE
W HA RE

OVERHANG HOUSE
SHELTER OVERHANGING EAVES
THATCH of a HOUSE
SKY
VAULT of HEAVEN
WHARENGA OVERHANGING BANK
HOUSE OVERHANG

PAU	KA	
SK	KA	H
CPAVE	KA	- ^o H
GOTH	HV	AS
RES	HU	NA
	KA	^o
NOM M	KO	
INSTR	^o KE	NA
gensing	KI	SSA
	KI	^o
MAORI	- A	H-A
		HA -HA
		WA
	HU	A
	KO	RERO
	KO	RO
	KO	RE
	KO	NIHI
	KO	NE NE
	KO	KOMO
	KO	MUHU
	KO	IA
	KO	HIA
	KI	MI
	KI	NO
	KI	KO
	KI	
	KI	
	KE	
	KE	
	KE	NA

WHO? pron interr follows regular declension of an a theme with some formations from KI^o restricted to [reuter]

= ENG WHO?

as adverb 'WHY'

all cases are frequently EMPHASISED by the addition of the AFFIRMATIVE particle NU and SU

WHO
 SHOUT AT TO DRIVE AWAY
 ACCUSE CONDEMN
 NAME CALL BY NAME
 SAY TELL ADDRESS NEWS
 FATHER.
 NOT used as suffix to nouns indicating ABSENCE OR LACK of what is denoted by original noun. cease to be.
 STEALTHY AVOIDING OBSERVATION 'WHO?'
 A STRANGER EYE FACE
 CONTRIBUTION BY WAY of ACKNOWLEDGEMENT ON THE PART of PEOPLE TO WHOM A HAKARI IS GIVEN!
 WHISPER!
 INDEED IS IT SO!
 ANCESTOR
 SEEK LOOK FOR [A PERSON]
 UELY BED
 PERSON.
 TOWARDS FOR IN QUEST of according to [in the opinion of]
 Say tell mention tell of think imagine
 IN A DIFFERENT APPEARANCE
 OTHER THAN EXPECTED of NON
 AT of place LIKE AS [IDENTITY]
 ACTED ON BY BY WAY of.

PALI IN COMPOUNDS MAORI	KATI KATA TI KO TA		019 BENDING CURVATURE HIP WAIST EVACUATE the BOWELS SHIT EYEBROW ENTRAILS CHOKE EYE LASH EYELID
WHAKA	KA PE KA PIRO KA NE KA MO KA KE KA KARA KA KA KA KO IWI KA EA EA KA POKAPO KA RA KA PU KA PUNEA KARA POI KA RA WE TA TA		BEAT TO WINDWARD SHELL TRUMPET MAIN LINES IN TATOOING RHEUMATISM. WANDER ROLL of the EYES CLUTCH OLD MAN TAIL of a CRAYFISH CURLY HAIR drink out of the hollow of the hand. SCOOP UP with BOTH HANDS SURROUND SHIT SHIT
PALI Pass of of MAORI	OHI YA HA O HA NA TI HA HA MU TI NA	TI	AVA + HATI] TO STAY BEHIND TO DEFICATE MAORI HI-KA-COPULATE AVA + HAN] TO DEFICATE TO SHIT ACTED ON BY BY WAY OF TI-KO TO SHIT TI-KOTIKO DIARRHOEA
PALI in compounds = MAORI	KATI KATA TA TI TA TA TA EKE TA HEI HEI TAI TI HAKE		BENDING CURVATURE HIP WAIST SHIT TI PTHORI BECOME CRESCENT SHAPED WANE TA TA BAILER for a CANOE [of the MOON TA EKE SNARE SET SNARES TA HEI HEI HANG IN FESTOONS TAI WAVE SEA TI HAKE BENT CURVED

PĀLI	Ō	SI	TA	PP d AVA + SĀ INHABITED [BY] ACCESSIBLE TO
MĀORI	Ō			FIND ROOM BE CAPABLE OF BEING CONTAINED OR ENCLOSED GET IN [IMPLYING DIFFICULTY OR REUCTANCE]
	Ō	HA	NEA	"NEST
	Ō	HI		AKARAKIA FOR LIFTING the TAPU of a NEW PĀ BY IMPORTING the FEMALE
	Ō	KIOKI		REST PAUSE [PRINCIPLE]
		HIA		BE IN LOVE WITH
		HI		fish with a hooki line RAISEDRAW
		HIA		DESIRE WISH [UP]
WHAKA		HI	APŌ	EMBRACE
		HI	KA	COPULATE
		HI	HI	front gable of a house.
			TĀ	BAILA CANOE - CAMP BASE/RODE
		HA	ERE	COME GO DEPART
		HA	NEA	PEOPLE
		HA	MOKO	thatch a house.
		HI	MU	large posts of a PĀ PALISADE
		HI	NA	MOON PERSONIFIED
		HĀ	KORO	FATHER
		HĀ	KUI	MOTHER
		HĀ	MUA	ELDER BROTHER OR SISTER
		HĀ	NEI	COMMUNAL OVEN
			TA IAO	WORLD DISTRICT
			TĀ NE	HUSBAND [i.e wife]

PĀLI	KACCHA	PU TA	REED BASKET SLING BASKET
MĀORI		PU NI	SHEATH OR COVER for ORNAMENTAL
		PU KU	STOMACH [FEATHERS]
		PU NA	HOLE WIFE OVEN
		PU HA	TERŌ NETTED FABRIC AT MOUTH of
		PU HA	GILLS of FISH [EEL POT ITO see.
		PU A	WEREWERE SPIDER
SK		✓ VE	WEAVE
MĀORI		PŪ Ā	RERO FUNNEL ENTRANCE TO EEL POT
		PŪ	A WICKER RECEPTACLE
		PU TA	opening hole perforation VAGINA
		PŪ TA	IKI WICKER BASKET
	HA O		NET ENCLOSE IN A NET
	HA PU		PREENANT
	KARAWHA		enclose in a net
PĀLI	KA M M A		WORK espec relig.
MĀORI	KA M M A	KĀ MA	LIKING WORK
PĀLI	KA M M A	KAMA	EDGER
MĀORI	KA M M A	KARANA	WORKING LABOUR SERVICE
		KARANA	CALL SUMMON
		NGĀ HURU	HARVEST TIME
	KA HA		STRONG ABLE
	KA RA	KIA	!
	KA I	- -	NGĀ SCOPE of WORK
	KA - I	RAU	COURTEZAN
	KA MU	RI	COOKING SHED
	KA RI		DIG
	KA KA	RI	BATTLE
	KA RO		SLAVE
	M A E A		LIFT A CROP
	M A H I		WORK WORK AT
PĀLI	KA RA		HA - NGA MAKE BUILD WORK
MĀORI	KA RI	HI KA	PRODUCING CAUSING MAKING DOING
	KA INGA		Capulate
	KA KA	- RAKA	SCOPE of WORK
		RAKA	RAKE HARROW

SEE ALSO HA-RI CARRY HARO VAULT OF HEAVEN

PĀLI	ANU	DHĀRETI	ANU+DHĀRETI	TO HOLD UP
MĀORI		HĀ-NEA		MAKE BUILD ALSO HARA VIOL-TAPU
MĀORI		TĀ	- HEI	WEAR ANYTHING SUSPENDED from
		TĀ	- HEKE	DESCEND waterfall Orap [the neck mod]
		TA	- HARANGI	HORIZON
		TA	- HA TIKA	COAST RIVER BANK
		TA	- HA TŪ	UPPER EDGE of a CANOE SAIL
				UPPER EDGE of a SEIN
		TA	- HAKURA	DREAM of one DEAD
		TA	- HAKUPU	HIGH WATER LINE
		TA	- HAKI	THE SHORE FROM the WATER
		TA	- HATAHA	SLOPE OF A HILL
		TA	- ERO	OBSTRUCTION HINDERANCE
		TA	- EPA	HANG DOWN HANG LOOSE
		TĀ		WIND
		TĀ		SHIN LOWER JOINT of LEG
				STALK STEM of a PLANT
		TA	- NE	HUSBAND 'MANLY,
		TA	- TA	BAILWATER OUT of a CANOE
		TA		BREATHE + MANAWA.
		TA	- HOE	SWIM
		TA	- HERE	BIRD SPEAR
		TA	- HERE	REST LIE of CLOUD ON A MOUNTAIN
				BE SUSPENDED
				HANG ONESELF

PĀLI	ANU	DHĀRETI		TO HOLD UP [MĀORI ANU > as COLD]
MĀORI		RETI		CANOE also TI RE PA ROOF COVER
		RE U		OUTER PALUSADE of a PĀ
		RE TI		DIVINATORY DART of TOASTOA
				CONVEY CARRY AS A BOAT
		TI-RA		MAST OF A CANOE RAYS BEAMS
		RE TE		KA KINO TAKU RETE, KA KAI PARA WAWA
				KIA RANGONA HE RINGAI WHATORO
		RE WHA		RAISE THE EYEBROWS as a sign of ASSENT
		TI-ORI		HOLD UP TO VIEW
		TI ORIORI		A KITE
		RE A		SPRING UP GROW
		TI-PA-RE		RAISE A WEAPON

PĀLI	CAN	DA	] TO BE LIGHT OR GLOWING
VEDIC	CAN	DR A		
CYMR	CAN	N		
	CAN	OA-PUNNA		FULL MOON [TAPU-PUAHO WHITE BRIGHT -
	CAN	OA-SURIYA		THE SUN AND MOON [FAHORA-MOON
	CAN	OA-[G] GĀHA	LIT SEIZURE = MOON ECLIPSE	
MĀORI	TA	— NGA-ROA	MOON 23RD TO 26TH NIGHTS HAERE BECOME	
MĀORI	KĀ	NGA	TAKE FIRE BE LIGHTED BURN	
|	KA		WARRIOR	
|	KA	WHENUA O TE RANGI	= MILKY WAY	
|	KA	TERE	SCROLL PATTERN ON RAFTER of a HOUSE	
	KA	TOA	WARRIOR	
	KAN	OHI	EYE	
	KAN	AKU	FIRE	
	KAN	APA	BRIGHT GLEAMING	
	KAN	APU	LIGHTENING BRIGHT SHINING	
	KAN	O	COLOR	
	KĀN	OTI	COVER UP EMBERS WITH ASHES	
RĀ	KA	UMA TOHI	MOON ON 18TH DAY	
RĀ	KA	UNVI	MOON ON 17TH DAY	
PĀLI	CAN	DA	] TO BE BRIGHT OR GLOWING
VEDIC	CAN	DRA		
	TĀ		TATOO PAINT	
	TĀE		COLOR FLAKES OF CLOUDS	
	TĀE	KA	WHITE MOULD ON POTATOES	
	TA	HU	SET ON FIRE LIGHT BURN COOK	
	TĀ	HU-NA	POLLEN of RAUPŌ	
	TA	AO	WORLD	
	TA	PŪ	BETROTH	
	TA	TURI	DEW	
	TA	KAWAI	QUARTZ	
	TA	KIRĀ	MOON ON 19TH DAY	
RANGI	TA	KŌ	CLEAR SKY	
	TĀ	KOU	RED OCHRE	
	TĀ	NEUTU	LARGE of a FIRE	
	TĀR	A	RAY OF SUN M. VIRILE SHOOT OUT RAYS	
	TĀR	EHE	LIGHT COLORED EEL [KAH]	
	TĀR	IAO	STAR IN THE MILKY WAY	

PALI	GI	M	H	A	}	HEAT of day of atmosphere	
	GI	M	H	A		NA	A MONTH IN SUMMER
			H	A		NA	SHINE GLOW GIVE FORTH HEAT
			H	A		EATA	DAWN
			H	A	RO	VAULT of HEAVEN	
VEDIC	GRIS	S	-	MA		HEAT of DAY ATMOSPHERE TO	
MAORI				MA	HANA	DAY WARM	
				MA	KARIRI	WINTER FROST COLD	
	NGI	HA				BURN FIRE	
				MA	RAMA	MONTH	
				MA	EKE	COLD	
				MA	HURU	SPRING	
				MA	INA	KINDLE	
				MA	KURAKURA	GLOWING	
				MA	NA-NA	RISE COME UP	
				H	A	EATA DAWN	
				MA	RIRI	LOVE = AENI FIRE of LOVE is	
				MA	TARIKI	SPRING 'HEAT	
						one of the 7 TONGUES of AENI.	
				H	A	MUTI SHIT is COOKED by the FIRE or HEAT	
						of the BODY	
				H	A	BREATH BREATHE = FIRE of AENI =	
				H	A	TETE FIRE [HAU!]	
						NA WE be KINDLED lit i fig!	
						M. VIRILE FIRE of LUST	
						BATTLE FIRE of WAR	
						ENVY JEALOUSY FIRE of MIND	
						FIRE BURN LIT i fig	
SK						maintainer of Sacred fire	
MAORI						FIRE	
						KINDLE FIRE BELIGHTED BURN	
						COPULATE	
						FALL IN LOVE WITH	
						FEMALE!	
						HA TETE FIRE	
PALI	GU					from GAM of GA GOING HAVING GONE [THROUGH]	
MAORI	NGU					GHOST [NGU GREEDY = EPITHET of AENI!]	
	NGU	HA				RAGE FURY [NGU = GU = GA = GO!]	
	NGU	TUNGU	TU			FLAME BURN AS NGU GREEDY [FIRE]	

PALI CA KK HU
MAORI KA NO HI

THE EYE PERCEPTION KNOWLEDGE
EYE

PALI INTENS

TO CIT
MAORI KIT-E

SEE PERCEIVE

PALI CA K HUNA

RUPAN DISVA SEEING VISIBLE OBJECT
WITH THE EYE

MAORI

HUNA

FULL of the MOON

HUA

DAWN

HUA KI

HUNA

CONCEAL CONCEALED

HUNA HUNA

SELDOM SEEN

HUNA

MOON ON 10TH DAY

NA

ACTED ON BY BY WAY of.

HURA

BEGIN TO DAWN.

HURI HURI

TURN OVER IN ONES MIND = SEE!

HURU

GLOW

HUN-U

RAY of the SUN

KAK-ARURI

BE DIMLY VISIBLE

KAKA

TAKE FIRE BE LIGHTED BURN i.e

KAKA

FIRE lit: fig of MIND THOUGHT ITO

KANOHI

FLUTTER

KAMO

EYE

TA

KATA

EYE POETIC.

KATA

PREPARE

KA - HU

for WHAKA CAUSATIVE PREFIX
as applied to the EYE!

SURFACE GARMENT

KA - HU KURA

GERMINATE GROW SPROUT

KA - HU PO

RAINBOW BUTTERFLY

HINAPO

DIMNESS of SIGHT

PALI CA KHUNA

DIMNESS of SIGHT

MAORI KA UBERUNGA

LORE of the CELESTIAL

KA UBERARO

LORE of the TERRESTRIAL

NAHE

ANCIENT TIMES

NAWE

be troubled set on fire of feelings also

WA-NA-NGA

LORE of the TONGA.

PALI
VEDIC A GI NI
" A G NI
MAH A G NI
" A G G I
MAH A G I NI

THIS IS THE APHAETIC FORM ARISEN IN A
COMBINATION LIKE
AS AGAINST THE USUAL ASSIMILATION
FIRE

PALI [AHITO > NI
MĀORI AHI
" NGI HA
" NI NI
PĀLI GIM HA

BBUTO > MADE EXTINGUISHED
FIRE [=SK AHI-AENI] FIRE MAINTAINER!
FIRE BURN
GLOW
HEAT [of atmosphere, HOT PART of
DAY OR YEAR

MĀORI MA HA NA
PĀLI GIM HĀ NA

WARM DAY
EARTHA DAWN
[orig gen pl of GIMHA = GIMHĀNA]
from combination GIMHĀNA [ŋ] MĀSE =
A MONTH IN SUMMER OF SUMMER

MĀORI MĀ RA MA
" MA HA NA
HA NA
HA NEI
NĀ
NĀ
HA NA

MONTH
DAY SHINE GLOW GIVE FORTH HEAT
GLOW HEAT
EARTH OVEN
ACTED ON BY
Satisfied content
N-EARNER PLEASANT COMFORTABLE
NA-WE BE SET ON FIRE

SK AHI - A ENI
PĀLI GI M - HA
MĀORI NGI - HA
HA
HA NA

MAINTAINER of SACRED FIRE
HEAT
FIRE BURN
TETE FIRE
SHINE GLOW GIVE FORTH HEAT

PĀLI GI - NI
MĀORI NI NI

FIRE
GLOW
NIGHT RANGI DAY A-NI = without HEAT

SK RA G - A NI
PĀLI GI M HĀ NA
MĀORI HA NA
HA

SHINE GLOW GIVE FORTH HEAT
EARTHA DAWN

SK AHI - A ENI
MĀORI AHI

NA-WE BE SET ON FIRE
MAINTAINER of SACRED FIRE
FIRE

	PĀLI	KI	VA	NT	HOW MANY HOW MUCH
	MĀORI	KI	A		HOW MANY SEVERAL
	PĀLI	KI	VA	TIKA	d NUMBER HOW MUCH HOW MANY
	MĀORI		TI	E	ABUNDANCE PLENTY
			TI	KA	JUST FAIR.
			TI	K	FETCH
			KA	HOTEA	HAVING ONLY BATTENS ONTO ROOF
			KA-	I	NUMBER QUANTITY.
		A	TI		BEGINNING AND THEN.
		KA	I	HĀUKAI	FEAST RETURN PRESENT OF
		UTU			RETURN for anything price [FOOD]
		UTA			PUT ON BOARD LOAD A CRAB
		URI			offspring
		UMU			Earth oven [CONTENTS of OVEN].
		Ū			REACH ITS LIMIT
		WĀ			TIME SEASON
		WA	WĀ		BE DISTRIBUTED
		WA	E		DIVIDE part separate
		WA	ENEA		PORTION MARKED off by DIVIDING LINE
		WA	HA		CARRY ON the BACK
WHAKA		WA	HA		LOAD WITH A BURDEN.
		WA	HIE		fire wood.
		WA	I	RAU	GLEANINGS of a crop.
		WA	NA		DIVISION of a HEAP of FOOD at a FEAST
		WA	NEA		SATISFIED
TE RĀ	OTE	WA	RU		an expression for SCARCITY.
PĀLI	KI	SA	TI		TO BECOME THIN WORRY.
MĀORI		TI	KO	TI	TIKOTIKO DIARRHOEA
		TI	KO	KO	SHRUNK WASTED
WHAKA		TI	KI		KEEP SHORT of FOOD = PĀLI KI-SA-TI as
	KI				FULL [TI - KI]
	KI	KO			FLESH BODY
	KI	RI	HĀ	-UNGA	UNSUCCESSFUL AT FISHING
		HĀ	NGI		CONTENTS of an OVEN
		HĀ	O		GRASP GREEDILY
		HĀ	PA		BE IN NEED
		HĀ	RA	PUKA	ERIEVE SIGHT.

PALI
from
MAORI

	KĀ LI KA	BELONGING TO TIME IN TIME
	KĀ LA	
	KĀ RA	OLD MAN
	RA NGI	TIME SEASON
	RĀ	SUN DAY
	RA -E KIHI	STRONG WINDS AT EQUINOXES
	RA E -KŌKIRI	CERTAIN TATOOING-LINES 12
	RĀ I NAHI	YESTERDAY [GENEALOGY]
	RA MA	CATCH EELS by TORCHLIGHT
A	RA	WAY PATH MEANS of CONVEYANCE
	RANGA AWATEA	A TRUCE TIME
	RA NGA WHENUA	MARS OR JUPITER
	RA NGI RUA	SECOND GROWTH of POTATOES
	RA NEO	BLOWFLY
	RA NEITŪAHIAHI	EVENING STAR [VENUS]
	RA PA	P. NULL
	RĀ PU PUKU	PUT FORTH BUDS
	RA RO	DAY TIME SEASON
TE	RI MA	5TH MONTH
	RI RI KO	TWYLIGHT
	RI KORIKO	DUSK
	RI O	M. VIRILE
	RI POI	GO TRAVEL
	RI RI	BATTLE BE ANGRY
	RI TUA	BE DIVIDED & SEPARATED
	KA HA	LINE of ANCESTRY
	KĀ HE KA HE KA	MOULDY
	KĀ HE RU	spade to dig soil [at the Right time]
	KA U	ANCESTOR
	KA HU	GERMINATE SPROUT. GROW
	KA I AROHI	LOOK FOR
	KA I MATA	UN-RIPE UNSEASONED of TIMBER
	KA I TA MĀ HINE	SEEK IN MARRIAGE
	KA I WAKA	A STAR of LATE WINTER 3RD MONTH
	KA ME	EAT
	KA NO	SEED
	KĀ PUI	EARTH UP CROPS
	KA PU RANGA	DAWN
	KA RA KIA	

PALI
h
MAORI

KĀ	RA	PA	KA
KĀ	RĀ	PE	TI
KĀ	RA		
KĀ	Ā		
KĀ	IRA	U	
		PA	KA
KĀ	KĀ	RO	
KĀ	RA	-	NGI
KĀ	PA	TAU	
KĀ	--	PA	
KĀ	NONE		
KĀ	NAKANA		
KĀ	Ā		
		PA	
WĀKA		PA	EKO
		PA	HO

SCHEMER INVENTER

CONSPIRACY
STEAL
COURTEZAN
QUARREL [COOK *fig* of the MIND]
PARRY AVOID A BLOW
PROVOKED
THREATEN *express ones intentions*
PLAY SPORT DISOBEDIENT
SPEAK ILL of,
WITSCHRAFT
STEAL
Reach ones ears be heard.
INDULGE IN GLOOMY THOUGHTS
be noised abroad as news

PALI
from
MAORI

KĀ	RUNIK	A	
KĀ	RU	NA	
TA	RU	NA	
TĀ			
		K	ĀINGA
		NGA	-KA -U
KĀ	RA	WA	RE
	Ū		
	U	HA	
		NGI	A
		NĀ	NĀ
		NĀ	
Ā	KA		
A	KA		
A	KA	=	ANGA
	A	RO	HA
	A	RU	

COMPASSIONATE

FAMILY TIES
FRIEND
HOME
SEAT of FEELINGS; EMOTIONS
FAMILY Connected by blood.
MOTHER
TEAT BOSOM
WOMAN GENTLE TO
appear seem to be
TEND CAREFULLY NURSE
possessed by belonging to lineage by reason of.
AFFECTION
A STATE OF TURMOIL
[TAHU] FACE IN A CERTAIN 'DIRECTION
SET ABOUT DOING ANYTHING ASPECT
LOVE
WOO PERSUE
'SKELETON' [of ancestors]

PĀLI	GO	TTA	ANCESTRY LINEAGE [CLAN NAME]
VEDIC	GO	TRA	'TO GO,
MĀORI	NGO	TE	SUCK THE BREAST
WHAKA	NGO	TO	DIRECT
	NGO	RON GORO	UTTER EXCLAMATION of ADMIRATIONS
	NGO	NEO HAU	BOW of a CANOE = TO GO
	NGO	HI	COMPANY of WARRIORS
	NGO	I	STRENGTH ENERGY CREEP
	TĀ	HŪ	DIRECT LINE of ANCESTRY [CRAWL]
	TĀ	TAI	RECITE GENEALOGIES
	TĀ	KU	MY
	TĀ	PA	NAME CALL BY NAME
	TĀ		FRIEND
	TA	RUNA	CONNECTED BY FAMILY TIES
	TA	NEI	CRY FOR DIREC
	TARA		P. MUL M. VIRILE
	TA	RA HAU	STRETCHOUT PASS FORWARDS
	TA	RURU	FLEET of CANOES CROWD
PĀLI	KI	TĪHA	THE CROP ON THE GROUND
MĀORI	KI		TO of PLACE CONCERNING RESPECTING
	KI		FULL [IN CONSEQUENCE of]
	TA	KA	PREPARE
	TA	HU	FOOD PLENTY
	TA	HORA	UNCULTIVATED GROUND
	TA	HI	TOOL for CULTIVATING GROUND
	TA	EKA	WORN OUT SOIL
	TA	E	AMOUNT TO of numbers
	TA	HUNA	LAND IN CULTIVATION
KI	KIRI		BEGIN TO GROW
KI	REI		EXHAUSTED BY FREQUENT CROPPING
KI	RIKIRI		basket for food.
KI	RIPOHATU		GRAVEL [FOR CROPS!]
KI	TE		See perceive
	HA	NEI	communal OVEN

PALI	KĀ RA				
FROM	KA R				SONG OF PRAISE DERIVED
VEDIC	KA RA				FROM KR=KIR > TO PRAISE
	KA RA-	KĀ	RAKA	= ONE WHO PERFORMS A RELIGIOUS	
FROM	KA RA	KR=	KIR	TO PRAISE	[DUTY
MĀORI	KA RA	KA	RAKI-A		
"			KI	SAY TELL CALL DESIGNATE SPEAK	'PRAYER
			KI	TO PLACE CONCERNING RESPECTING	
WHAKA	TA	TA	KI	RECITE	
	TA	RA		INVOKE CONSULT	
		RA	NGI	STANZA PORTION OF A SONG	
PALI			GI TA	RECITED SUNG SOLEMNLY	
CP	[RA]	GI	RA	[PROCLAIMED]	
MĀORI			TA-NGI	DIRGE	
			TA-KI	RECITE	
			TA	BE UTTERED	
PALI		GI	TA	RECITED NOTE KIRTAN.	
MĀORI			TĀ NO KA	RECITE CEREMONIALLY	
		AHI	TĀ HO KA	" " " "	
			TATAI	RECITE GENEALOGIES	
			TĀ HŪ	LINEAGE LINE OF ANCESTRY	
	KA	U		ANCESTOR	
	KA	HA		LINE OF ANCESTRY	
	KĀ			TAKE FIRE BELIGHTED = AGNI	
	KA	HI	KA	ANCESTOR of CHIEF WHITE PINE	
	KA	HU	RA-NGI	HONORABLE DISTINGUISHED	
PALI	KI	TE	TI	from KITI TO PRAISE EXTOL	
MĀORI			TI-RI	OFFERING TO A GOD SHARE PORTION	
PALI	KA	RA		SONG OF PRAISE	
MĀORI	KA	HU	RA-NGI	HONORABLE DISTINGUISHED CHIEFTAINNESS	
		RA	-NGA TIRA	NOBLES	
		RA	-NGI	STANZA	
PALI			GI-TA	SONG OF PRAISE	

PALI
GĀRUV
MAORI

	KI	CCA	THAT WHICH OUGHT TO BE DONE
	KI	KAROTI	THAT WHICH OUGHT TO BE PERFORMED
TA	KI		RECITE MAKE A SPEECH
	KI		TELL & MENTION
	KI		TO & PLACE CONCERNING RESPECTING
			[ACCORDING TO]
		KA-RAKIA	
	KI	KI WHARA	NAME & a KARAKIA
	KI	RI HAU	RITUAL OVEN
	KI	TE MEA	IF IN THE EVENT OF
		TĀ	BE UTTERED
		TĀ TAI	RECITE GENEALOGIES
		TĀ HOKA	RECITE CEREMONIALLY
		TAITAI AU	DAWN [GAYATRI > 12 TIRI!]
		TA KA	PREPARE
		TA NGI	DIRGE CRY FOR
		TIRI	OFFERING TO A GOD SHARE PORTION
	KA	RAKIA	
		RO-NGO	HEAR OBEY
TA	KA	HI	TRAVERSE LAND TO ESTABLISH POSSESSION.
TA	KA	HI	DISOBEY
		TA-KE	CAUSE REASON MEANS INCANTATION.
		TA KE TAKE	CERTAIN ON GOD AUTHORITY
		TA-PU	!

MAORI
PALI

	TINO	ESSENTIALITY SELF REALITY = PALI I-TI-
	KI	RA
		EMPHATIC REALLY TRULY KIRA IN CONTINUOUS
		STORY IS WHAT 'ITI, IS IN DIRECT OR
		INDIRECT SPEECH IT CONNECTS NEW POINTS IN
		A NARRATIVE WITH SOMETHING PRECEDING
		AS EXPECTED OR GUESSED as 'I HAVE HEARD'!
	KI	SAY TELL & MENTION WORD 'FULL,
		[ITI = TI or I ITO] [CONCERNING RESPECTING]
	KI	A
	KI	TE
		TO MARK RELATION BETWEEN SUBJECT AND SOME
		[SEE PERCEIVE] [FUTURE TIME OR EVENT]
		RECOGNISE
	i	RA
		CALLING ATTENTION
		AT THE END & a LINE OR STANZA =
	i	TAUPA
		THERE YOU SEE VERY WELL THEN
		RA THERE YONDER ITO

PALI	KA	SI	TA	] TILLED PLOUGHED
PP d	KA	SA	TI	
			- A	UNTILLED
MĀORI	HI	KA		PLANT
	TA	KA		
			TA - KA	] PREPARED
	KA	RI		DIE DIE UP
			TA E - KA - I	WORN OUT SOIL
	KĀ			HOMES
			TĀ	Bail a canoe = abode.
			TĀ	possession
			TA E	arrive come go Extend to d space i
			TA EPU	RICH LOAMY SOIL [Turne]
			TA HA	SIDE MARGIN EDGE often = PROXIMITY
			TĀ HĀ KU	MY.
			TA HĀ TIKA	River bank.
			TA HI NEA	SLOPING
			TĀ HOKA	SCREEN from the wind [d crops
			TĀ HORA	GATHER
			TA HORA	UNCULTIVATED LAND
			TA HORU	LOOSE EARTH
			TA HUTAHU	Set on fire in many places
			TA HU	FOOD PLENTY
			TĀ HUNA	LAND IN A CULTIVATION marked
			TI MA	cultivate soil [d] by furrows
			TA HURI	Set to work
			TA IAO	WORLD DISTRICT
			TA I EPA	FENCE
			TA I PU	HEAP UP
			TA I TĀ I HENGA	producing no food.
			TA I WHANGA	place locality
			TA I WHENUA	LAND PERMANENT ABODE
			TA U	SEASON CYCLE d.
			TA KA HI	TRAVERSE LAND AS OWNERSHIP
PALI			KA SI	AGRICULTURE
MĀORI			HI KA	PLANT
	KA	PU		EARTH UP CROPS

PĀLI from	KA SI KA SA TI	AGRICULTURE TILLING
MĀORI	KA RI HI-KA TI-MA	DIE DIE UP PLANT WORK THE SOIL
PĀLI MĀORI	KA SI-KAM 'KA KAM-A TA KA KAM-E KA KAMA KANO	OCCUPATION of PLOUGHING for WHAKA = CAUSATIVE PREFIX EAGER PREPARE EAT QUICK NIMBLE SEED
PĀLI MĀORI	KA SI-KARANA 'KA RANGA	TILLING the FIELD for WHA-KA = CAUSATIVE PREFIX PULL UP BY the ROOTS SET IN MOTION A BODY of MEN i.e.
	RANG-I	PORTION of a SONG [WORKING PARTY]
	RANGA HUA	RAISE LIFT [as with a lever =
	RANG-O	LAND OVERGROWN [DIGGING STICK]
WA A	KARAKE	CLEAR THE GROUND
	RANGONA =	RONGO GOD of AGRICULTURE
	RA RO	SEASON TIME DAY
	RAU HI KA-SI	TAKE CARE of TEND AGRICULTURE
PĀLI MĀORI	WA A KARA-U RA RAU	CAUSE TO GERMINATE SETTLE DOWN REMAIN TAKE ROOT
PĀLI MĀORI	KA SI-KHETTA KE - NU PURU KE - IA KE - I	LINE RANK ROW PLACE of CULTIVATION FRESH ALLUVIAL SOIL STEAL AT ON IN OF PLACE IN POSSESSION OF IN THE
	TA	BAILANCE = HOME [ACT OF
WA A	KA RA RA KE RA KE	MAKE BARE CLEAR the GROUND
	TAE	ARRIVE COME GO EXTEND TO of SPACE TIME
	TAE-KA-I	WORN OUT SOIL

PĀLI	KA SI	TI	TILLING PLOUGHING AGRICULTURE
MAORI	KA SA	TI	CULTIVATION
— J —	KA SA	TI	PLANT
PĀLI	KA SI	- K A-M	TO TILL THE LAND
		- K A RANA	OCCUPATION of PLOUGHING
		- K HETTA	TILLING THE FIELD
		- G O RAKKHA	PLACE of CULTIVATION
MAORI	KA RI		AGRICULTURE; CATTLE BREEDING
	KA RA	PI	DIG
	KA RA	REHE	FENCE
	KA RA	WHITI WHITI	DOG
NEA	HU RU		3RD MONTH
	A HI		HARVEST TIME
	KA PUI		FIRE [SLASH & BURN]
	KA PU	RA NEI	EARTH UP CROPS
	KA PU	RA	WEEDS
	KA RI		FIRE
	KA RO	KA RO	DIG DIE UP DIG FOR.
	HA HO	RE	SLAVE
	KA SI	G O RAKKHA	BARREN of LAND
PĀLI	HA HU	KI	AGRICULTURE
MAORI	HA KA	RI	KŪMARA PIT
	HA NGA		FEAST.
	HA NGA	- RU	WORK MAKE
	HA PAI		FOREST LAND
	HA PO	KI	MAKE A CLEARING
	HA - U		STORAGE PIT
	HA - U	KAI NGA	VITAL ESSENCE of LAND HEW CHOP [SOIL]!
	HA U	MAUIUI	RESULT of ONE SOIL.
	HA U	PA	EAT
	HI		RAISE DRAW UP
	HI APO		BE GATHERED TOGETHER ASSEMBLE
	HI A	KAI	HUNGER
	HI	KA	PLANT
		TI AKI	GUARD KEEP
		TI E	ABUNDANCE
		TI MA	WORK THE SOIL WITH A TIMA

PĀLI	KAL	U	SA	MUDDY DIRTY IMPURE
MĀORI	PAR	-U		MUDDY
	KAR	-I		DIG
	KAR	-I	HIKA	LEWD IMMORAL
	KAR	A	WETA	FILTH SHIT
		U	HA	FEMALE
			HA	SHIT
			HA RA	MUTI VIOLATE TAPU SIN OFFENCE
	KAI	RA-U		COMMIT ADULTERY
	KA	I		be stirred of feelings
	KA	IĀ		STEAL
		RU	AKI	VOMIT
		RŪ	KA HU	FALSE UNTRUE
		RUKU		PERFORM RITUAL ABLUTIONS
			HA HOHAO	SLIMY
			HA NE	ROTTEN
			HA NEINA	ULCERATED
			HA <u>RU</u> HA <u>RU</u>	SOILED
PĀLI	KA	LU	SA	IMPURE DIRTY
MĀORI	HA	WA		SHIT FILTH
	Ū	KUI		Scum rub- efface wipe sweep away.
	U	RU	TAPU	CHASTE PURE
PĀLI	KA	-	LU SA	IMPURE
PĀLI	KA	SAM	B U	IMPURITY FILTH
MĀORI	KALUSA	"		IMPURE DIRTY
		HAM-U	TI	SHIT
		TAPU	!	
		PU	TA	BE BORN
		PU-A	PMUL	[MENSES]
		PU-A	RENGA	MUDDY
		PŪ	HEKA HEKA	MOULD FUNGUS ON FOOD
		PU-HI		VIRGIN
PĀLI	KA	SAM	PU	IMPURITY FILTH
MĀORI		PU	IA	FOOD WITH A SMOKY TASTE
		PŪ	KANE KANE	REVULSION AT FOOD ERUCTATE
		PU	KU	ENTRAILS
		PU	WAA	SPIT OUT BELCH OUT
		PU	WAA WAA	PARTLY DECAYED

PĀLI CAN-DA-PU-NYA
 VEDIC CAN-DRA
 MĀORI KAN-A-PU
 PĀLI CAN-DA-SU-RIYA
 MĀORI

HU-NA
 HU-RA
 HU-NU

TA - NEA-ROA

VEDIC CAN DRA
 PĀLI CAN D-A
 MĀORI TA-KIRĀ
 TA-RA
 RANGI TA-KO

KAN-APA
 KAN-APU

SK AHI - AENI
 MĀORI AHI

NEI HA
 NINI

PĀLI HI - A
 VEDIC GI - NI
 MĀORI AG - NI
 NEI - HA
 NINI

PĀLI AHI - TO > NIBBUTO
 MĀORI NGIA / PUTA / TOE / [TŌ-CALI]

PĀLI KĀ LI KA
 from KĀ LA
 MĀORI KAI WAKA
 KA HA
 KAHU

RITUA
 TE RIMA
 RARO
 RAPUPUKU
 RA NEI

MĀORI KARA
 PAKA
 PĀHO

PĀLI GOTTA
 MĀORI NGO TE
 TĀHŪ

PĀLI KITTHA
 MĀORI KI
 TAKA
 TAHORA
 TAHUNA
 KI-REA
 KI-TE

PĀLI KĀRA FROM KIR
 MĀORI KĀRAKIA
 KI
 TAKI
 RA NEI

KAU
 PĀLI KĀ SI
 PĀLI KĀ SATI]
 MĀORI TAKA
 KARI
 TIMA
 HI-KA

KA NO
 PĀLI KA SK KAH INST KENE
 NM 'KO gensing KI'

MĀORI AHA
 KO
 KE
 HUA
 KI
 KEI

MĀORI	MA RO			SORT of KILT OR APRON
	MA RO	KŌPUA		A HIGHLY ORNAMENTED MĀRO for A Rite for success in war. [woman]
	MĀ RŌ			HARD SOLID HERO STRONG UNYIELDING STRONG STURDY
	MA RO	HI		STRONG BRAVE HARD
CHATHAMS PĀLI CPSK	MA RO	T CHE	- NEA	= MĀRO = HARD, C E - LA C E - LA] CLOTH ESPEC CLOTHES WORN GARMENT DRESS
				INSIMILY FOR ONE WHOSE CLOTHES ARE ON FIRE
				C E LA KA ONE WHO IS CLOTHED
				C E TA SĀ HEART [FULL of LOVE]
		A		C E TA SA WITHOUT FEELING HEARTLESS
				C E TI YA cp from CIT TO HEAR UP [ie HARD NEA he set as a SAIL BE RAISED!]
	MA RA			DEAD, IN LOVE [M. VIRILE?]
	MA			
PĀLI		A		C E LA A NAKED ASCETIC
MĀORI				K E RE CLAY [as covering naked ascetic
PĀLI		[		C H E PA] TAIL
SK				S E PA]
PĀLI				C H E DA CUTTING DESTRUCTION
ĀNĀ	-			C H E DA KA from CHEDA ONE WHO CASTRATES
MĀORI				TĀ CUT
				TĀ HE ABSORTION
				TĀ KA OIO WRITHE ROLL
				TĀ KA OKE O-KE WRITHE SQUIRM of non identity DIFFERENT of another KIND
		KE		TĀ KĀ KĀU free from marriage tie
				TĀ KĀ RE PA MUTILATED
				TĀ KE ROOT STUMP
				PĀ COITUS

PĀLI
SK
CP PĀLI
SK
MĀORI

J NŪ
J NĀ
J AN ĀTI
GŪ
GA
NU I
NU KA
A NIU
A NU ANU
WA NA NGA
A NA O
A NA MA TA
TI RO
NEA HU
NGĀ KAU
NGĀ KI
NEA RE
NGĀ RA HU
NEA WHI
TI KANGA
TI KA
WANA NGA
HA NGA
Ā
PĀLI THA
MĀORI TA
GA HA
NE
NGA RE
HA MOKO
HĀ KORO
HĀ KU
W HA RE
W HA NAU
W HA NA
HA NGA
W HĀ EREERE
W HA I

ROJ-SUFF - NNU
from *GA
KNOWING RECOGNIZING
SIGN of RANK OF SUPERIOR RANK
DEVICE STRATAGEM. DECIEVE DUPE
FEEL SHAME
DISEUSTED
LORE of the TOHUNGA
CERTAINLY!
HEREAFTER
See perceive
CLEARLY SEEN
Seat of feelings i emotions
CULTIVATE PLANT AVENGE
ELDER HEADS of FAMILIES
LEADER COMMANDER TAKE COUNSEL
SUFFER PENALTY [DELIBERATE]
AUTHORITY MEANING PURPORT
thought correct just fair
LORE of TOHUNGA
MAKE BUILD BUSINESS PRACTISE HABIT
possessed by belonging to
standing located based on. founded on
FOUNDING A HOUSE HOUSEHOLDER
HUSBAND
HOME
THATCH A HOUSE
FATHER
MOTHER
HOUSE people in a house. W>VI+
family group bein childbed " " "
PEOPLE
MAKE BUILD PEOPLE PROPERTY
MOTHER of ones children
POSSESSING

PĀLI
PP
P

JĀ
ANĪ
NĀ TA
NĀ TI
NĀ TA

LATIN [G]NOTUS
KNOWN WELL KNOWN EXPERIENCED
BROUGHT TO KNOWLEDGE REALISED
[CONSTANTLY EXPLAINED BY TULITA, TIRITA]
VIBHUTA and VIBHĀVITA

MĀORI

NGA IO
NGA KAU
NGA RE
NGA RAHU
NGA KI
NGA KOA
HA NGA
NGA NA
TĀ

EXPERT CLEVER
INCLINATION DESIRE SEAT of FEELINGS EMOTIONS
ELDERS
LEADER COMMANDER.
APPLY ONSELF TO STRIVE FOR
OFFERINGS
MAKE BUILD BUSINESS PEOPLE ITO
BE EAGERLY INTENT PERSIST
CARVE FASHION PAINT TATOO

WA NA

TA UIRA
TI TIRO
TIE KE
NGA RI
WA NA NGA

TEACHER PUPIL
LOOK SEE PERCEIVE
MEASURE [GROUND PLANS of a HOUSE] SET OUT
GREATNESS POWER, [LAY OFF]
LORE of the TOHUNGA.

WHAKA
PĀLI
MĀORI

TI NA NA
TĀ TAI
TA KI
TIRA
TI RI
TI TO
TI TO
TI RITA
VI BHUTA
WHI

REAL ACTUAL
MEASURE ARRANGE SET IN ORDER
RECITE [RECITE GENEALOGIES
COMPANY of TRAVELLERS CHOIR
OFFERING TO A GOD SHARE PORTION]
REMOVE TAPU PLANT]
COMPOSE INVENT
DISBELEVE
CAN BE ABLE
WISE ONE
TA UIRA TEACHER ITO
RITE BALANCED BY A EQUIVALENT PAID
FOR A RETURN FOR ANYTHING ITO
TI KA RIGHT CORRECT JUST FAIR CUSTOM
TI KA-NGA RULE PLAN METHOD AUTHORITY
CUSTOMARY LAW

PĀLI
SKOP
PĀLI
PĀLI
MĀORĪ

J NĀ TI
JA NĀ TI
NĀ TI

} A RELATION A RELATIVE
LATIN COGNATUS

SANGHA THE CONGREGATION of KINSMEN
HANGA PEOPLE PROPERTY
NGĀ-RE 'FAMILY, ELDER HEADS of FAMILIES
NGARAHU WARDANCE TAKE COUNSEL

NGĀ I
NGATI

} CLAN PREFIX.

TA RU

NA
NĀ
A TI

BE CONNECTED BY FAMILY TIES
LINEAGE LINE of ANCESTRY
OFFSPRING

TI - A MOTHER PARENT

HĀ - KORO FATHER

HĀ - KUI MOTHER

HA - MUA ELDER BROTHER OR SISTER

A HA WHO? IN ASKING OF SECOND NAME

PĀLI
MĀ

Ā NĀ TI

- SA - NEA CONGREGATION of KINSMEN
OF BELONGING TO HUSBAND

Ā-HA-KU MINE [WIFE SERVANTS]

Ā-HA-NA HIS

Ā-HA-U THINE

AI

COVULATE

TA - HAU THY

TA - HANA HIS

TA - HA-KU MY

WHAKA

- - TI

HI FEAST

HĀ KARI GIFT PRESENT FEAST

HA - RI DANCE SING JOY

TI KA NGA CUSTOM RULE AUTHORITY

HA-NEI COMMUNAL OVEN

TI KA RIGHT CORRECT JUST FAIR
[CUSTOM]

TI KI personification of physical man.

TI NANA PERSON

TI NI V. MANY HOST MYRIAD

TI RA COMPANY of TRAVELLERS
OHANGA NEST

	PRA	Y	ONI
MAORI	PĀ		
PA	PAR - A		
E	PAR - A		
	PAR - A		
	PAR - A	HA	
	PAR - A	RE	
	PAR - A	TAU	
	PĀ	PĀ	
WHAKA	PĀ	KANEA	
	RĀ		
	RATO		
	RA - U	KENA	
	RA - U		
WHAKA	RA - U		
	RA	POI	
	RA	PA	
	RA	NGI	
	RA	MENE	
	RA	HO	
	RA	HI	
WHAKA	RA	WE	
			ONI
	A - I		
			OHA
			OHI
			OHO
			OI
			ONA
			I - O !

THE SOURCE OR SPRING OF LIFE
 COITUS
 TRUE FATHER
 FATHER
 BLOOD RELATIVE
 AN ATUA
 FOOD
 SEMEN
 MOTHER FATHER
 YOUNGEST CHILD IN A FAMILY
 WED
 BE SERVED BE DISTRIBUTED
 ONE WHOSE FATHER IS NOT KNOWN
 MULTITUDE
 MULTIPLY
 FIRST PREGNANCY
 P. MUL
 SEAT OF AFFECTIONS
 ASSEMBLE
 TESTICAL LABIA MAJORA.
 MULTITUDE
 EFFECTING A UNION.
 COPULATE MOVE
 COPULATE
 ABUNDANT
 GROW BE VIGOROUS
 BE ROUSED OF FEELINGS
 GROW BE ABUNDANT
 OF HIM OF HER

PĀLI	TE JA				
	TE JO				
VEDIC	TE JA S	NT			TO BE SHARP OR PIERCE
FROM	TI J				= A PIERCING FLAME
NT	TE JO				SEMANTICALLY [SHARP] LIGHT
INSTR	TE JA SĀ				1ST the USUAL FORM
RNO	TE JE NA				
CP	TA PA				SHARPNESS, HEAT FLAME FIRE LIGHT RADIANCE EFFULGENCE GLORY STRENGTH
RNO	TA PO				
MĀORI	TE JA	KA-HI NA			CONTEMPLATION of FIRE [POWER
	TE TE				FIRE
		A HI			FIRE
		KĀ			FIRE
		HĪKA			FIRE ; FIRE of COPULATION
	TĀ HŪ				FIRE BURN
A	TA TUHI				RED GLOW of DAWN
A	TA NGA				BEAUTIFUL
A	TA RAU				MOON MOONLIGHT
A	TE				EMOTION
		PĀ			COITUS
		PĀ UNU			FIRE
		A H-I			FIRE
	TE HE				M. VIRILE
		NA-EROA			MOSQUITO
	TE TE				NA-MU SANDFLY
	TI AHO				SPEAR
		NA-KU			PIERCING COLD DIE SCRATCH
	TI HOKA				STICK IN
		NA-WE			BE SET ON FIRE BEKINDLED of
	TI RA				FEELINGS
	TI MATA				RAYS BEAMS [FEELINGS]
		NA-MUNAMU			as DART
	TI O				STING FLASH GLITTER
	TI ORA				SHARP PIERCING of COLD
		NA-NE			SHRILL SCREAM.
	TI TI				DOG
	TI WHIRI				SHINE STICK IN PIN
		A			A TORCH
		HA-EATA			DAWN
		HA E			CUT SLIT CAUSE PAIN

PĀLI	TU	NEA	} TO STAND OUT HILLOCK	
SK	TU	NEA		HIGH PROMINENT LONG
	TU	M		
MĀORI	TU	A W HENUA	MAINLAND INLAND opposed to Coasts	
	TU	A WHITI	A GREAT CHIEF.	
	TU	Ā WHIORANGI	RAINBOW	
	TU	Ā TĪARA	SPINE on back of a fish a REPTILE	
	TU	A NUI	Roof of a house.	
	TU	A PUKE	HILLOCK	
	TU	MA	hand swelling in the flesh.	
	TU	MĀHOEHOE	high of the SUN.	
	TŪ	MA TOHI	ERECT	
		NGA KENGAKE	SWOLLEN.	
		NGA HU	POINT PROMONTORY	
	TŪ		stand be erect. TUHĪWI Rising ground	
PĀLI	TU	CCHA	EMPTY VAIN DESERTED	
MĀORI	TU	HEA	DESOLATE DESERTED.	
		HĀ HĀ	DESOLATE DESERTED	
PĀLI	TU	RA	SWIFT QUICK + GA° GOING SWIFTLY	
MĀORI	TŪ	TŪ	MESSENGER sent to SUMMON people.	
		RĀ	SAIL	
PĀLI	TU	RA NGA	SWIFT QUICK.	
MĀORI	TŪ		Energetic	
	TU	APA	DANCE	
	TU	ATA KĪKI	DRIVE of the WIND	
MĀORI	TU	RANGA	IN DISORDER FATIGUED	
PĀLI	TU	RANGA	SWIFT QUICK	
PĀLI	TU	RA + GA	GOING SWIFTLY	
MĀORI	TU	RA + NGA	IN DISORDER FATIGUED	
		NGA - HU	HUNT WITH DOGS	
		RA - NGA	SET IN MOTION	
		RA - NGA	AVENGE A DEATH	
	A	RA	WAY PATH	
		RA - NGATAHI	TRAVERSE QUICKLY BE QUICK	
PĀLI	TU	RA - NGA	SWIFT QUICK + GA = MĀORI NGA	
MĀORI		RA - N -	AKI AVENGE	

PALI	TU	M	BA	] M NT	SWOLLEN of SHAPE a MEASURE HARD SWELLING of the FLESH
SK	TU	M	RA		
MAORI	TU	M	A		
			PĀ		
	TU	MUTUMU		COITUS	
		TA RA		STUMP	
			PA KARI	M. VIRILE	
				HAVING a LARGE APPETITE	
PALI	TUN	HI			SILENTLY
	TUN	HI	BHĀ VA		SILENCE ATTITUDE of CONSENT
MAORI	TUN	OU			NOT THE HARD IN ASSENT
MAORI	TUN	E	WHA		DROWSY SLEEPY
	TU	A	MOE		RELATING TO SLEEP
			HA MOE MOE		SLEEPY DROWS
		HI	ATANGA		BE ON THE POINT of WEEPING
		HI	AWE		GLOOM.
		HI	AWAI		THIRSTY.
		HI	KUTOTO		EXPEDITION TO AVENGE MURDER.
		HI	NANA		STARE ANGERILY
		HI	A MOE		SLEEPY
	TŪ	[NGA]			be placid remain
			WA-HA NGŪ		SILENT
			HA NGŪ		SILENT
		TAI	PA		KEEP SILENT
			PĀ		COITUS
	TŪ	ĀPO			do anything by night
	TU	MATOHĪ			WATCHFUL ON the ALERT
	TŪ	NA VA			STARE
	TU	NEATUNGA			BECKON MAKE SIGNS
	TU	NGO			NOD BECKON
	TU	OHI			CROUCH COWER
	TU	RE HU			GHOST
	TU	RI			DEAF
			PĀ		TOUCH
			PA HO HO		QUIET
PALI	TU	WHI	B HŪ TA		SILENT
MAORI			HŪ		STILL SILENT
			PU A		MAKE A SIGNAL WITH SMOKE.
			TAI WHA NGA		LURK WAIT FOR

PALI TU DA TI
 CPLATIN TU DES
 GOTH STA UT AN
 OHG STO ZAN AN
 ENG STU TT ER

*STEUD enlarged from *STEU
 HAMMER
 TO PUSH

TO STRIKE WITH AN INSTRUMENT
 TO PRICK PIERCE INCITE
 TO BE STRUCK
 GOAD

PASSIV TU JJ AT I
 TU T TA
 SK TO TR A
 from TU DA TI
 ep TO MA RA
 AND PA TO DA

TO PRICK PUSH ELEPHANT GOAD
 LANCE = STRIKER

MĀORI

TU
 TŪ
 TŌ
 TO RO MOKA
 TO RO HAKI
 TO RO
 TO RO A
 TO PE
 TO RA
 TŌ
 TU A
 TU ANGAU
 TŪ HUA
 TU I
 TU IA U
 TŪ HO A
 TU KI
 TŪ - KŌ
 TU - KŌ U
 TĀ
 TARA I
 PĀ

[TI KOTIKO DIARRHOEA]
 BE HIT BE WOUNDED FIGHT
 MURDER IN COLD BLOOD
 PIN NEEDLE
 IMPELL PUSH THRUST
 PARE TIMBER WITH AN ADZE
 TATOOING NEEDLE
 CUT
 ERECT PENIS
 PREGNANT
 FELL CUT DOWN
 BEAT WITH A STICK
 OBSIDIAN
 PIERCE HURT
 A FLEA
 HIGH & THE SUN [SUNBURN]
 POUND BEAT RAM ATTACK
 A DIGGING IMPLEMENT
 DRESS TIMBER WITH AN ADZE
 BEAT WITH A STICK CUT
 SMOOTH TIMBER WITH AN ADZE
 COITUS
 TI MA DIGGING IMPLEMENT
 TĀN-E MALE HUSBAND [PRICK]
 TE HE M. VIRILE

PĀLI

TU L YA
TU LI YA

TULITA ppd TULETI COMPARED WEIGHED
TULA WEIGH 7g MEASURE

ALSO

TU LL - A

ORIG GERUND OF -

TU LE TI

TO BE WEIGHED ESTIMATED
MEASURED MATCHED EQUAL

MĀORI

TU

GOD OF WAR ~~TA~~ TAPU] COMPARABLE

MĀORI

TU RE

WILLIAMS DICT 'TE TURE WHENEKE, TE

TI EKE MEASURE LAYOUT SETOFF [PAPA TE MA MAU]

WILLIAMS THIS WORD HAS NOTHING TO

DO WITH 'LAW' TURE. WHICH WAS

ADAPTED BY THE MISSIONARIES OF

TAHITI FROM HEBREW TORAH THE VOWELS

BEING ALTERED TO AVOID 'UNPLEASANT

LAWS OF GOD OF WAR. SUGGESTIONS]

TU

TU - TE ANI WANIWA

ABODE of WHIRO!!! WHIRO TETIPUA ITO

TU RI HU NEA

PROTECTIVE SLABS of TREE FERN USED
ON THE ROOF of a HOUSE

TU RI WHATI

TATOOING NEEDLE

TU RO TO WAE NEA MIDNIGHT as one of the watches!

TU RU

POST POLE UPRIGHT BUILD AN EEL WEIR

TU TURU

FIXED PERMANENT

TU TURU

UPRIGHT POST IN A BUILDING

TU TA NEA

PORTION DIVISION

TU TO HU

GIVE CONSENT TO POINT OUT INDICATE

DIRECT SIGN INDICATION]

TU WHA

DISTRIBUTE

TU WHI RI

REVEAL DISCLOSE

RI

SCREEN PROTECT BIND BOND

RI TA

SK JUST LAW = MĀORI ALSO SEE.

TI

RI

SHARE PORTION OFFERING TO A GOD

RI TE

LIKE ALIKE CORRESPONDING IN

POSITION NUMBER ITO BALANCED

BY AN EQUIVALENT PERFORMED

COMPLETED FULFILLED

RESEMBLE COMPARE WITH

WHAKA

RI TE

PUT IN ORDER ARRANGE

RE RE

RISE; SET OF HEAVENLY BODIES

TI RI

OFFERING TO A GOD SHARE PORTION

PĀLI	TU	DA M PATI	DUAL HUSBAND & WIFE
	TU'		= DIALECTIC FOR SK DU° DVE
		DA M PATI	FROM DAMA = DOMUS
		DA M - A	= DOMUS ie DOMESTIC
MĀORI		TĀ NE	HUSBAND
		PĀ - PĀ	FATHER MOTHER
		TIA	MOTHER PARENT SLAVE
		PĀ	COITUS
		TA - RA	P. MUL. M. VIRILE
		PA TU	THATCH of a HOUSE
		PĀ TĒNEI	STOREHOUSE ENCLOSURE
	PU TA		BE BORN
		PA - RUHI	FAVOURITE DARLING
	[TA]	PĀ TĀ	PREPARE FOOD
		TĀ TEA	OFFSPRING SEMEN
		TĀ TOU	WE OUS
		TAUTAU HUANEA	NEAR RELATIVES
		TA RUNA	BE CONNECTED BY FAMILY TIES
MOENGA -		TA RA	A MARRIAGE UNION BROKEN BY DEATH
		TAM - A	MAN CHILD ELDEST SON
		TAM - A HINE	DAUGHTER GIRL FEMALE
		TAM - AITI	CHILDREN
		TAM - ANGA	KOTORE YOUNGEST CHILD IN A FAMILY
		TĀ M - ATA	CULTIVATE the SOIL
		TAM - E	FOOD
		TA U	LOVER DARLING
		MĀ	particular DUAL RELATIONSHIPS of MARRIAGE
		MĀ HANGA	TWINS
		MA HĀU	SHELTER
		MA HI	MAKE BUILD WORK WORKERS
		MĀ HĀHI	BOARDS of a HOUSE EMBLE
	[TU]	MA NA TU	HOMESICK
		MĀ RIRI	LOVE GENTLE SOFT
	TU	ARONGO	BACK of interior of a HOUSE
	TU	PE RE	EJACULATE
	TU	AKANA	ELDER BROTHER of a MALE COUSIN
	TU	AKIRI	COVER the ROOF of a HOUSE
	TU	A	NAME a CHILD + RITES

PĀLI	TU	VA	ŋ
AND	T	VA	ŋ
	TU	A	ŋ
cp partic	TU		
LANN	TU		
GOTH	ʒU		
OIR	TŪ		
FULLFORMS			
1st Sing	TU°		
	TUYH		
NOM	TVAN		
SK	TU B HY AN	*	
PĀLI	TA°		
	TAY		
ACC.	TAN		
NOM. ACC	TUM HE	[YOU]	
gen dat.	TUM HĀ	KAN	
LOC	TUM HE	SU	
INST.	TUM HE	HI	
MĀORI	- HEI		
	TĀ RU	NA	
	TU PU	NA*	
	TU PU		
	TŪ	POU	
	TŪ		
	TŪ TŪ		
	TĀ		
	TU A		
	TU AHI	NE	
	TU AHA	NGATA	
	TU A KANA		
	TU A KIRI		
	TU A TA	-NGA -TA	
	TŪ MA	HANA	
	HU	ANGA	
	HU	NAONGA	
	KANGA?	= KĀ	'HOME,
PĀLI	TE	NA	INSTRUM TO SO

MĀORI	WHANAU	SUB CLAN
PRONOUN	OF SECOND PERSON	SINGULAR
[MĀORI]	TUA	TERM of ADDRESS
[MĀORI]	WĀ	ACCUSE
---	PĀLI	SO ANOTA = HE
"	HO-IA	FRIEND [BHO!]
"	TĀ	FRIEND
PĀLI	SO	MASC TAM NEUTER SĀ f HE
"	TANG-ATA	MAN!
PĀLI	ĀVU	SO VOC PLURAL FRIENDS
MĀORI	HOA	FRIENDSPOUSE WIFEETD
"	TUPUNA	GRANDPARENTS ANCESTOR
"	TĀ	FRIEND ANOTĀRUNA [FAMILY]
"	TAI	TERM of ADDRESS [TIES]
"	TANGATA	> SEE
"	HEINGA	PARENT ANCESTOR
"	HĀNOKO-FATHER	HĀKUI - MOTHER
"	HUA	NAME CALL BYNAME KNOW
"	[A-HA WHO PĀLI	ĀHA HE [SPOKE]
		AT of PLACE
		BE CONNECTED BY FAMILY TIES
		GRANDPARENT ANCESTOR
		OWN SOCIAL POSITION
		RELATIVES WATCHING A CORPSE
		BE WOUNDED
		SUMMON ASSEMBLE
		FRIEND
		A FORM OF ADDRESS
		SISTER OR COUZIN of MALE
		FAMILIAR NAME FOR HERO of STORY MY
		ELDER BROTHER of MALE COUSIN ['GENTLEMAN']
		PERSON PERSONALITY
		PERSON FELLOW
		RETURN PRESENT GIFT
		RELATIVE of same CLAN > TU/OU
		SON OR DAUGHTER IN LAW
		'HOME,
		INSTRUM TO SO

PALI	DAYA TI	=	[MAORI TIKA JUST FAIR:TIKANGA]
VEDIC	DAYA TE	d	[MAORI TA-TE-AND TE-TA-HI]
	DAY -	-	TO DIVIDE TO SHARE [ONE SOME EACH]
TO	DA		SEE DADATI BASE 2
MAORI		TI EKE	MEASURE SET OUT
RE	DA DA TI		REDUPL FORMATION of DA as Latin DO
CPLATIN	DO S [A/O]		DOWRIE OHG DATI LITWA DUTI > TO GIVE
MAORI	TO E		DIVIDE AND TOH-A DISTRIBUTE
RA	TO		DISTRIBUTE DISTRIBUTION
FORMS	THE FOLLOWING BASES FORM THE PALI VERB SYSTEM		
	DA		MAORI TA-MI FOOD
	DAY		" TAI [FIRSTFRUITS]
	DA DA		" TATAI MEASURE
	DI		" TI-RI SHARE PORTION
BASES	DA		and reduced DA
	DA		FUT DASSATI
MAORI	TA TA U		COUNT REPEAT ONE BY ONE
NOTE	DA RU NI		AHARITVA AEGIN KATVA O=TO PROVIDE WITH
MAORI	TA HU		SET ON FIRE AND NI-NI GLOW=DISTRIBUTIVENESS [FIRE
MAORI	TA NGA IKA		RESTITUTION of PROPERTY of ONE SLAIN
	TA		= TE the --- of [HE REIRA KA KOTIKOTI AI TE
			IKA NEI, A KA RIRO PAI TE TERA TA TENA NA TA
			AND EACH WILL RECIEVE HIS SHARE [TERA RA
			ARRIVE COME GO AMOUNT TO OF NUMBERS EQUAL]
	TA E		SUBDIVISION! [BE EFFECTED BE ACCOMPLISHED]
	TA UPA		
	A - TA - WA AI		BE LIBERAL LIBERALITY
PALI PP	A - TTA		= A-D [A] TA
MAORI	A		OF BELONGING TO POSSESSED BY ITD
	TA ETANEA		SACK CAPTURE
	TA HI		ONE SINGLE ONE..AND THE OTHER ALL TOGETHER
	TA HU A		HEAP of FOOD AT A FEAST [FUND-MOD]
	TA I		FIRSTFRUITS
	TA - KI URA		SACRED FOOD [of dead or child birth etc].
	TA TA I		MEASURE ARRANGE SET IN ORDER PLAN]
	TA RI		WAIT EXPECT BE WAITED FOR [PURPOSE]
	TA RUNA		CONNECTED BY FAMILY TIES
	TI RI		PART PORTION OFFERING TO A GOD
	TO		= POSSESSION THE ONE of THAT of 'TO HAVE,
	TO E		SPLIT DIVIDE

PALI	DA ME TI	] TO BRING INTO THE HOUSE DOMESTICATE
q	DAM	
MIAORI	TAM-E	NANA PERSON [TIPA ESCAPE] FOOD EAT
	TAM-A	SON CHILD MAN
	TAMA HANA	COOK A SECOND TIME
	TAMA HINE	FEMALE
	TAMA ITI	CHILD
	TAMA OR	COOKED
	TAMATA	CULTIVATED SOIL
	TAMAU	LOVE ARDENTLY
	TAME-NE	BE ASSEMBLED.
	TAMI	COMPLETED IN WEAVING
	TA	FRIEND
	TA NE	HUSBAND
TA	TAMI	VINE STORHOLO THATCH of a HOUSE
	TAM-I	FOOD
	TAM-U	P. MUL
	ME NE	REASSEMBLED be recited
	ME	WITH = CONCOMITANCE OR CONCURRENCE of
	MEA	DEAL WITH FACT EVENT [TIME]
	ME HA	SO and SO CAUSE MAKE
	ME MEKA	apart separate
	ME RE UHA	CROWD TOGETHER.
	ME RI	CEREMONY CONNECTED WITH WHARE
	TI E KE	ENCLOSE [WANANGA]
	TI A	MEASURE espec ground plans of a HOUSE
	A TI	MOTHER PARENT SLAVE STOMACH
	TI AKI	OFFSPRING
	TI ANGA	GUARD KEEP
	TI E TIE	MAT TO LIE ON
	TI HAKE	BREAK UP FIRE WOOD
	TI HI	POT VESSEL
WHAKA	TI HOI	FEAST
	TI KANGA	DISOBEDIENT
	TI KI	AUTHORITY CONTROL
	TI MANGA	FETCH
		ELEVATED FOOD STORE

PĀLI	SU	TVĀ	HAVING HEARD
get to	S	NA TI	HEAR
MAORI	HŪ	TŪ TŪ	RESOUND
		WAHA	MESSENGER TO SUMMON PEOPLE
		WA - NA NGA	VOICE
		WĀ	LORE of the TOHUNGA
WHAKA	-	WĀ WĀ	ACCUSE
		WĀ HA PŪ	TAKE COUNSEL
NGA RA	HU		ELOQUENT
		NEA RI	TAKE COUNSEL DELIBERATE
		TIO	LEADER COMMANDER WAR DANCE
		WAI ATA	RHYTHMIC CHANT
		NEA ORIORI	CRY CALL
		NEA NEARE	SONG
		NEA NA	NURSING SONG
	HU	A	QUARREL
WHAKA	HU	A	NOISE
WHAKA		TŪ	CALL BY NAME
		TŪĀ	RECITE
		TUA HANGATA	FORMAL SPEECH
		TU KI	MENTION the NAME of ANYONE
		TU MA	Familiar name for HERO of a STORY
		TU PORO	paddlers SONG
		TĪ	CHALLENGE
		TĪ NI HANGA	SING whilst travelling
		TĪ ORA	SQUEAK
		TĪ ORO	NI HANGA DECIEVE CHEAT
		TĪ TI HAOA	SHRILL
	HU	RŌ	SCREAM
		TĪ WĒ	SHOUT of Joy
			JOY
			SCREAM,

PĀLI
MĀORI

TO RANA
RANGI

ARCHED GATEWAY PALACES
TOWER of a FORT SKY HEAVEN
UP TO AS HIGH AS
DAWN THATCH

TŌ
TO E
TŌ EKE

CLIMB A TREE WITH LOOPS of a CORD
PILE UP

TŌ HI
TO HI
TO I

CURVE of waning moon,
CITADEL of a PĀ climbing vine
NORTHERN

TO KERAVU
TŌ KINI

P. MUL
STILT

TO KO
TO MO

PASS IN ENTER

WĀHAKA

TO KOURU
TO MO

WEST - gateway of the PITRI'S
Cause to enter

TO KO KA NGA

ENTRANCE GATEWAY

RAI HE

STOCKADE

RA KAU

WOODEN

RA KAI

ADORN

RANGA - I

RAISED ELEVATED

RANG - I

SKY HEAVEN CITADEL of a PĀ

RA RO

UNDERWORLD

RĀ WHARA

SAIL for a CANOE

RĀ WHITI

SUN RISING EAST

NGA HAE

DAWN

TO RA

BURN BLAZE

TO RE

M. VIRILE BURN

PĀLI
MĀORI

TO SA NA

see TO SETI SATISFYING PLEASING

HĀ

TASTE FLAVOUR.

HA RI

DANCE SING JOY

HA NA

SHINE GLOW GIVE FORTH HEAT

HAN -

BANNER

PLEASANT COMFORTABLE

HĀ

KARI

Gift present feast

HA NU

OVEN

SK
MĀORI

NU
NĀ

TO PRAISE

SATISFIED CONTENT

TO A

BRAVE VICTORIOUS

PĀLI	DA	VA	] FIRE HEAT
SK	DA	VA	
TO	DU	NO TI	
MĀORI	TA	HU	SET ON FIRE LIGHT
		WĀ	ACCUSE CONDEMN
	TA	PU !	
		WA HA	MOUTH ENTRANCE HERE d AENI
	TŪ		BE IGNITED FIGHT WITH
	TU	TŪ	SET ON FIRE
	TŪ	AHU	SACRED PLACE [see]
	[TU	A	FELL CUT DOWN [ie SCARFATREE by FIRE]
	TU	AIMU]	
	TU	HI	GLEAM SHINE
	TU	HIRA	DESIRE
AHI	TU	MU WHENUA	A SACRED FIRE
	TU	NEI	KINDLE
PĀLI	A	ENI	FIRE
MĀORI		NINI	GLOW
	TU	PERE	EJACULATE
	WA	ERENGA	CLEARING FOR A CULTIVATION [by FIRE]
	WA	HA PŪ	ELOQUENT! [ORATOR]
	WA	HIE	FIRE WOOD
	WA	HINE	FEMALE WIFE
	WAI	WAI	ESSENCE ESSENTIALITY
	WAI	PU	RED
	WA	KA	MEDIUM of a GOD
	WA	NI	FIRESTICK
	WA	TANGA	OBJECT of DESIRE
PĀLI	DA	RA	] FEAR TERROR SORROW PAIN
ETYM	DA	RI	
MĀORI		RĀ TĀ	-MOKO SEA MONSTER [RATARATA CUTTING SHARP
	TA	E	CAUSE PAIN [RED HOT
		RA NAKI	AVENGE [RA-RO UNDERWORLD]
	TA	HUNA	BATTLE FIELD
	TA		BEAT WITH A STICK CUT TATOO
		RI RI	BATTLE QUARREL WEAPON
		RA NGA MARO	ARMY IN BATTLE ARRAY
		RAHIRI	GRIEVE OVER SORROW [FOR RAHI SLAVE]

Dasa' [Sk. *daśa* = Av. *dasā*, Gr. *ḗka*, Lat. *decem*, Goth. *talhun*, Oir. *deich*, Ags. *tien*, Ohg. *zehan* fr. **dekup*, a cpd. of *dv+* *km* = "two hands") the number ten; gen. *dasannaṃ* (Dh 137); instr. *dasahi* (Kh III.) & *dasabhi* (Vin 1.38). In cpds. (-^o) also as *lasa* (*soḷasa* 16) & *rasa* (*terasa* 13; *pannaṃ* 15; *aṭṭhāṃ* 18).
Metaphorical meaning. (A) In the first place 10 is used for measurement (more recent & comprehensive than its base 5); it is the no. of a set or comprehensive unity, not in a vague (like 3 or 5), but in a definite sense. (B) There inheres in it the idea of a fixed measure, with which that of an authoritative, solemn & auspicious importance is coupled. This applies to the unit as well as its decimal comb^m (100, 1000). Ethically it denotes a circle, to fulfil all of which constitutes a high achievement or power.

Application (A) (based on natural phenomena): *dasa* *disā* (10 points of the compass; see *disā*): Sn 710, 1122; PvA 71, etc.; d. *lokadhātuyo* Pv 11.9⁴¹ (-10 x 10.10; PvA 138); d. *māse* (10 months as time of gestation) *kucchivā pariharitvā* J 152; PvA 43, 82. — (B) (fig.) 1. a set: (a) *personal* (cp. 10 people would have saved Sodom: Gen. 18, 32; the 10 virgins (2 x 5) Matt. 25, 1); *divase divase* *dasa dasa purte vijāyitvā* (giving birth to 10 sons day-by-day) Pv 1.6. — (b) *impersonal* — 10 commandments (*dasa sikkhāpadāni* Vin 1.83), cp. Exod. 34, 28; 10 attributes of perfection of a Tathāgata or an Arahant: *Tathāgata-bhāni*; with ref. to the Buddha see Vin 1.38 & cp. *Vin. Texts* 1.141 sq.; *dasah' angehi samannāgalo arahā ti vuccati* (in memorizing of No. 10) Kh III. *dasah' asaddhammehi sam' kāko* J III.127; — 10 heavenly attributes (*thānāni*): *āyu* etc. D III.146; S v.275; PvA 9, opp. 10 afflictions as punishment (cp. 10 plagues Exod. 7-11): *dasannaṃ aññatarā thānān' agacchati* Dh 137 (-das. *dukkha-kāraṇānaṃ*, enum¹ v. 138, 139) "afflicted with one of the 10 plagues"; cp. DhA III.75. — 10 goss gifts to the bhikkhu (see *deyyadhama*) Nd² 523; PvA 7; 10 rules for the king: PvA 191. — dividing the Empire into 10 parts: PvA 111, etc. *vassa-dasā* a decade: *das' ev' imā vassa-dasā* J IV.490 (enum⁴ under *vassa*); *dasa-rāja-dhammi* J II.307; *das' akkosa-vatthūni* DhA 1.212. — See on similar sets A v.1-110; D III.266-271. — 2. a larger unity, a crowd, a vast number (of time & space): (a) *personal*, often meaning "all" (cp. 10 sons of Haman were slain Esth. 9, 10; 10 lepers cleansed at one time Luke 17, 12); *dasa bhātaro* J 1.307; *dasa bhātikā* PvA 111; *dasa-kaññā-sahassa-parivāra* PvA 210 etc. — (b) *impersonal* (cp. 10 x 10 = many times, S.B.E. 43, 3): *dasa-yojanika* consisting of a good many miles DhA III.291. *dasavassasahassāni dibbāni vatthāni paridahaṅto* ("for ever and aye") PvA 76, etc. — *kkhattup* (Sk. *kṛtvahī* ten times DhA 1.388; -*pada* (nt.) a draught-board (with 10 squares on each side); a pre-Buddhist game, played with men and dice, on such a board: D 1.6; Vin 11.10 = III.180 ("o *kijanti*"); DA 1.85. — *dasā*: (Sk. *dasabala*) endowed with 10 (super-normal) powers, Ep. of the Buddhas, esp. of Kassapa Buddha: Vin 1.38 = J 1.84; S 11.27; Vism 193, 391; DhA 1.14; PvA 148, 206, etc. -*vidha* tenfold DhA 1.398. — *sata* ten times a hundred Vin 1.38 ("parivāro"); Sa 1.78 ("yakkhā"); DhA 198 ("nayano"). — *sahassa* ten times a thousand (freq.); * in *dasa-sahassi-lokadhātu* Vin 1.12 (see *lokadhātu*).

SEE DISA

MAORI TI-NGAHURU = 10 [dmen]
 PALI DASA AS CROWD VAST NUMBER [of TIME & SPACE]
 MAORI TA-NGATA MAN HUMAN
 " TA-NGI FUNERAL DIRGE 100
 " TAU CYCLE of SEASONS .ITU
 MAORI POINTS OF COMPASS
 " TA-PARARO N. WIND
 " TA-RAKAKA S W WIND
 WHI TI SHINE UPON > EAST
 TA-I TOKERAU NORTH
 TA-I RA WHITI EAST
 TA-I HAU AURU WEST
 TAU CYCLE of SEASONS
 TA-TAI MEASURE STUDY THE HEAVENS ARRANGE SORT OUT RECITE GENEALOGIES
 TA-NGATA MAN HUMAN
 TARUNA CONNECTED BY FAMILY TIES
 TAE AMOUNT TO of NUMBERS
 TAHI ONE ONE and the OTHER [ALTOGETHER]
 TAKIRUA 2 at a TIME
 TI ③ CORDYLINAE SPECIES
 TIEKE MEASURE
 TIKANGA belongs here also
 TIKE " " "
 TIKI personification of pygmaeaval man
 TIKOKE high up in the HEAVENS
 A TI OFFSPRING
 TINANA Self person Real actual
 TINI VERY MANY HOST MYRIAD
 TAHI ONE ONE i the OTHER ALL [TOGETHER]
 HOW MANY .
 ONE
 ONE
 TIPAPA 'FLOCK,
 TIRA COMPANY of TRAVELLERS RAYS BEAMS
 TIRI SHARE PORTION
 TIRAMAKA A RACE of SPIRITS
 TIRIWA PLACE APART SEPARATE
 TI-U NORTH WIND
 TITORE SPLIT DIVIDE

PALI INST DASAH I 10

HI-A

SAMOA TAS-I
 MAORI TAH-I
 MAORI TINI HOST MYRIAD
 PALI TI DISA

PALI
GEN
INST
and

DA SA
DA SA NNA
DA SA HI
DA SA BHI

Nº 10 OF A SET OR COMPREHENSIVE
UNITY. NOT VALUE LIKE 3 or 5 AS
A FIXED MEASURE WITH WHICH THAT OF
AN AUTHORITY SOLEMN AUSPICIOUS
IMPORTANCE IS COUPLED APPLIED TO THE
UNIT AS WELL AS ITS DECIMAL COMBINATION
100 1000 TO ETHICALLY = A CIRCLE

MAORI
MAORI

DA SA
DI SĀ
TĀ TAI
TĀ E

APPLICATION A [based on natural phenomena =
] TO POINTS OF THE COMPASS, PERSONAL = ALL
[TO HEAVENLY ATTRIBUTES [THĀ NĀNI] 10]
MEASURE SET IN ORDER STUDY THE HEAVENS
AMOUNT TO OF NUMBERS EQUAL TO
BE EFFECTED BE ACCOMPLISHED PROCEED TO

TA HA - RUA

OF 2 ASPECTS
ONE ONE AND THE OTHER ALL TOGETHER

TA - HI

DAY AFTER TOMORROW [THROUGHOUT

TA - HI - RA

DIRECT LINE OF ANCESTRY CONTINUOUS

TA - HŪ

FOOD PLENTY

TA - HU

SEA TIDE WAVE

TA I

BED IN A CULTIVATION MARKED OF

TA - HU NA

WORLD [BY A FURROW]

TA IAO

SOUTH TAITUA WEST

TA ITONGA

SEASON YEAR THE CYCLE OF SEASONS

TA U

COME ROUND AS A DATE OR PERIOD OF

TA KA

TIME BE COMPLETELY ENGIRLED REVOLUTION

TA KE

ORIGIN BEGINNING CAUSE [OR CIRCUIT

TĀ TA KI

GIVES DISTRIBUTIVE FORCE TO NUMBERS

TA KI RUA

TWO AT A TIME BY TWO'S

TA KI - TŪ

FORMATION IN COLUMN for ATTACK

TA KO TO

lie before one in the future

TA NE

ATUA!!! See connection TO KARAKIA!!!

TA MA

CHILD SON MAN

TA MA HI NE

DAUGHTER GIRL WOMAN GIRLISH FEMALE

TĀ NE A

BE ASSEMBLED DIVISION ROW

TA NGĀ TA

MAN HUMAN

TA OKETE

MALE CONNECTION BY MARRIAGE

TA RU NA

CONNECTED BY FAMILY TIES

TA PA RARO

NORTH WIND TARAKAKA SW WIND

|||

*

See

PĀLI	DA	SE	TAR	ONE WHO SHOWS OR POINTS OUT [TEACHER]
MĀORI		HEI	TAR - A	ACCUSATION
		HE	- R - E	GUIDE
WHAKA		HE		CONDEMN
		HE		WRONG - MISTAKE - FAULT
WHAKA			TAR - A	INVOKE CONSULT
	TA	UI	A	TEACHER
	TĀ	TAI		MEASURE STUDY THE HEAVENS
	TA	H - A		OMEN [IN NAVIGATION]
			TAR - I - AO	A STAR IN THE MILKY WAY
	TA	H - UA		= MARAE
WHAKA	TA	KA		DIRECTOR CHIEF
PĀLI	DA	RA		FEAR TERROR SORROW PAIN
ETYM -	DA	RI		
MĀORI	RATA		- MOKO	SEA MONSTER
	TA	E		CAUSE PAIN
		RA	NAKI	AVENGE
		RA	HI	SLAVE
	TĀ	HU	NA	BATTLE FIELD
		RA	HIRI	GRIEVE OVER
	TA	NGI		FUNERAL DIRGE
P. ETYM	DA	RI		FEAR TERROR SORROW PAIN
MĀORI		RI - RI		BATTLE WEAPON
	RA	NGA	MARO	ARMY IN BATTLE ARRAY
SK.	MAN	TU		COUNSELLOR RULER COUNSEL
MĀORI	MAN	A		POWER AUTHORITY
	MAN	AAKI		SHOW RESPECT SHOW KINDNESS
WHAKA		TŪ		PROPOSE A SUBJECT FOR DISCUSSION
		TŪ	HOU	CEREMONIAL GIRDLE da TOTUNGA
WHAKA		TŪ	TŪ	POINT OUT
		TŪ	TŪ	SUMMON ASSEMBLE
		TU	RE	'LAW, [NOT BORROWING FROM HEBREW TORAH]
WHAKA		TŪ		FORMAL SPEECH [SEE NOTES ON
		TŪ	RANEA	TIME & STANDING SITE FOUNDATION
	MAN	AWA		MIND PATIENCE
SK	MAN	AVA		MIND [MĀORI WĀNANGA SACRED LORE]

PĀLI	DA S	SE	TA R	TEACHER ONE WHO SHOWS OR POINTS OUT INSTRUCTOR
AGENT TO SK	DA S,	SE	TI	
MAORI	DA R S	AY	ITR	
PĀLI	DA S	SE	TA R	TEACHER ONE WHO POINTS OUT SHOWS
MAORI		HE	TAR-A	ACCUSATION
		HE	- RE	GUIDE
		HE	- MAHEMA	ADULTERY
		HE		WRONG MISTAKEN ERROR FAULT
	TA H-I			ONE ONE; ANOTHER ALTOGETHER
	TA H-A			OMEN
	TA U -		IR-A	TEACHER PUPIL
	TA H -	UA	=	MARAE
	TA; AROA			GOSSIP
		HE	KE	MIGRATE
	TA KI			LEAD BRING A LONG
	TĀ TAI			MEASURE ARRANGE SET IN ORDER
WHAKA	TA-KA			DIRECTOR CHIEF
			TAR-I	CARRY BRING URGE INCITE
			TAR-EPA	INCOMPLETE
WHAKA	-	-	TAR-E	LOOK INTENTLY
			TAR-E	SEND
			TĀR-AI	TRIM DRESS TRIMBER FASHION
			TAR-I	PARTIC, WITH AN ADZE
			TAR-I	A MODE of PLAITING
WHAKA			TAR-A	INVOKE CONSULT
			TA-PURU	ADD JOIN
			TAR-UA	TATOO A SECOND TIME
	TĀ TAI			STUDY THE HEAVENS IN NAVIGATION
			TI RO	SEE PERCEIVE LOOK
			TI EKE	MEASURE SET OUT [PLANS of HOUSE]
	TĀ TAI			ARRANGE SET IN ORDER RECITE
		A	TI	OFFSPRING [GENEALOGIES]
		A	TI	BEGINNING AND THEN
			I-NE	MEASURE COMPARE MAKE LIKE

SK	MANTRA	PRAYER HYMN PIOUS THOUGHT SACRED TEXT VEDIC HYMN
SK	MANO - MA YA	MIND SPIRITUAL
SK	MANA -	MIND
MĀORI	MANA WA WĀ	MIND -NA-NGA LORE of the TOHUNGA from MANTRAY ORIG A DIVINE SAYING
522 PĀLI	MAN TA	
VEDIC	MAN TRA	
PĀLI plus	MAN TĀ	HYMNS INCANTATIONS
INST	MAN TAR *	DIVINE UTTERANCE
MĀORI	MĀ	FREE FROM TĀPU POSSESSED BY AOTEO
	MA HARA	MEMORY THOUGHT [ON BY]
	MA HURU	A KARAKIA
[	MAI MAI	HAKA TO WELCOME GUESTS
	MAI MAI AROHA	SONG OF AFFECTION FOR THE DEAD]
	MAI RE	SONG
	MA KA	RECITE INCANTATION
	MA MA	PERFORM RITES FREE FROM TĀPU
	MAN - A	PSYCHIC FORCE AUTHORITY CONTROL
	MAN TA	DIVINE SAYING ITD [TAKE EFFECT]
MĀORI	TA-KA	RECITE TAR-REHA RED OCHRE
	[KA-RA-KIA]	TARINGA EAR
	TĀ	BE UTTERED WIND
WHĀKA	- TAR-A *	INVOKE CONSULT
	TANGI	DIRGE
	TĀ TAI	RECITE GENEALOGIES
	TĀ HANA HANA	CONTAMINATE WITH SOMETHING TĀPU
	TĀ HOKA	RECITE CEREMONIALLY
ĀHI	- TĀ HOKA	SACRED FIRE
	TA HU	SACRED RITES
	TAI	FIRSTFRUITS
	TA KI	RECITE
	TA NGA	BE ASSEMBLED
	TA PA	CALL NAME RECITE
	TA PU !	
	TA POHE	VIOLATE TĀPU
PĀLI	DA S SE TAR	ONE WHO SHOWS OR POINTS OUT
MĀORI	HEI TAR-A	ACCUSE
"	TA H-AE	THIEF

PALI	PAC	CAY	ATI	abst from PACCAYA THE FACT of HAVING A CAUSE CAUSATION CAUSAL RELATION
WII	[WHA-	KA	KA]	CAUSATIVE PREFIX
SK		KA-	RMA	] ACTION
PALI		KA	MA	
			ATI	BEGINNING AND THEN OFFSPRING
	PA			COITUS TOUCH [figi lit]
		KAI		FULLFILL ITS PROPER FUNCTION HAVE FULL PLAY of belonging to possessed by ITO
			A	GERMINATE GROW SPROUT STILLBORN
		KA	HU	LINE of ANCESTRY [ENFANT]
		KA	HA	FIELD OF OPERATION SCOPE OF WORKie
		KA	INGA	[KARMA/KAMMA > KARIHIKA AND MAHI]
		KA	IRAU	COURTEZAN
		KA	IRCHI	LOOK FOR
		KA	A	STEAL
		KA		prefix to transitive verbs denoting an AGENT
		KA	RO	ALIVE LIVING
		KA	APA	COVET
		KA	KAMO	EYE. = CAUSATIVE - VISUAL LOOK AT
			TI RO	LOOK AT as causation
	A	KA		A STATE of TURMOIL
		KAI	KAMA	EAGER
			KARMA	ACTION,
			KAMMA	
		TI-	PA-KO	PICK OUT SELECT
		TI-	KO	EVACUATE the BOWELS
		TI-	KOTIKO	DIARRHOEA
		TI-	MATA	BEGIN
		TI	KA	JUST FAIR RIGHT CORRECT
		TI-	A	MOTHER PARENT
		TI	NAKU	CONCIEVE
		TI	RI	offering to a god share portion
				[PLANT CROPS]
		TI	ROTIRO	LOOK ABOUT INVESTIGATE
		TI	RO	SURVEY VIEW
	PA	KA		QUARREL

MĀORI
SK
PĀLI

VEDIC PRA JĀ PA TI
MĀORI PĀ

PRAJA + PATI LORD of all CREATED
COITUS [BEINGS SUPREME LORD of MEN

PALI PA JĀ PA TI
PRA JĀ PA TI

[PUNA ANCESTORS - NĀ LINEAGE
PUNA SPRING WELL, PŪ ORIGIN SOURCE]

PRA JĀ

of VEDIC PRATYAVANT ADJ. N from PRAJĀ =
HAVING OR RICH IN PROGENY
HAVING OR RICH IN PROGENY
ONE WHO HAS OFFSPRING - A CHIEF WIFE
ie CHIEF QUEEN OR WIFE

B.SK PRAJĀ PATI
SA PA JĀ PATI KA
MĀORI PA KA

LADY, [honorific title]
adj = TOGETHER WITH HIS WIFE.

HĀ MOKO

fig COOK SACRED RITES TO
FATHER HAKUI MOTHER

PĀ
PĀ - PĀ
PĀ

EXTENSION of SPACE; TIME AND THEN BELONGING
COITUS [TO POSSESSED BY AT [FUTURE]

FATHER OR MOTHER
MALE ELDERS

TI - A
A TI
A TI

MOTHER PARENT
BEGINNING AND THEN
OFFSPRING

PA - PA

THE EARTH PERSONIFIED AS
'WIFE of RANGI' [HEAVEN SKY]

PA - PA TUA NUKU

KU THE EARTH

SK
SK
MĀORI

NU

TO PRAISE

NUI

SIGN of RANK ABUNDANCE

MULTITUDE LARGE

NU-KU

THE EARTH PERSONIFIED

NU-I PUKU

MULTITUDE

TINI

HOST MYRIAD VERY MANY

TI-NAKU

CONCEIVE CULTIVATED GROUND

GERMINATE GROW SPROUT

TI NANA

BODY as main part of any thing

TI KANA

AUTHORITY [Self person real

TI KI

PERSONIFICATION of PRIMAEBVAL MAN

TI MATA

BEGIN > TANĀATA/INAMATA-

SK
MĀORI

MI -

-√ MĀ

TO FIX IN THE GROUND

TI MĀ

CULTIVATE the SOIL

PALI	PA JĀ	VEDIC PRAJĀ > PRA + JAN = PROGENY OFFSPRING GENERATION BEINGS MEN WORLD [d MEN] MANKIND
MĀORI	PĀ-PĀ A PA-RANGI	THE EARTH PERSONIFIED [SK DISTRIBUTIVENESS] COMPANY OF PERSONS
	PA KANGA	RELATIVE CONNECTION
	PĀ KA NGA	KIRITAHU A NEAR RELATIVE
WHAKA	PA KA NGA	YOUNGEST CHILD IN A FAMILY
	PĀ	TERM of ADDRESS TO MALE ELDERS
	PĀ PĀ	FATHER BROTHER of FATHER MOTHER MALE RELATIVES ELDERS
	PĀ	GROUP FLOCK SPREADING
	PA E	REGION PERCH REST MULTITUDE NUMBER HORIZON BE LAID TO the CHARGE of ANYONE SURROUND WITH A BORDER PLACE WHERE THINGS ARE HEAPED UP
	PA HA KE	ANCIENT TIMES OLD MAN
	PA E WAI OTE RANGI	WATER HORIZON [VA-RUNA]
	PA HI	COMPANY of TRAVELLERS SECTION of a CLAN
	PA I	PROSPERITY PA-O SING
	PAN-A	DRIVE OUT EXPELL
	PĀ KE HĀ	FOREIGN
	PA KO	Cultivate soil
	PĀ	FORTRESS BE CONNECTED WITH COITUS
	PA HU NU	BURN FIRE
A-	PĀ N OA	UNTIL
	PANGORE	CHILDREN
VEDIC > MĀORI	PRA + JAN	> PRAJĀ > PĀLI PAJĀ
	Ā	D DRIVE URGE COMPELL
	Ā I	COPULATE
	Ā	EXTENTION of SPACE TIME AS FAR AS UNTIL AND THEN AND of belonging to husband wife ITD
	Ā HO	LINE of DESCENT GENEALOGY
	Ā HUNGA	GENERATION
	AN-A	CONTINUATION of ACTION or STATE
[PA]	A-PĀ-RANGI	COMPANY of PERSONS

PALI
MĀORI

PA NĀ -

BHŪ MI GROUND OR STAGE of WISDOM
 PŪ WISE ONE TWICE TOLD
 PŪ ORIGIN SOURCE CAUSE
 PU AKI EMERGE
 PŪ HĪHI RAY of the SUN = WISDOM
 PŪ KĀNOHI EYE
 PŪ KENGA SKILLED IN VERSED IN]
 [REPOSITORY]
 PU KU MEMORY
 PŪ KORERO ORATOR
 PU NA SPRING WELL UP FLOW
 PŪ M-ANAWA CLEVERNESS RECITE
 PŪ MAHARA THOUGHTFUL MEMORIES
 PU NENGA CLEVER INTELLIGENT
 ACQUIRE KNOWLEDGE

WHAKA

MI-HA WONDER
 MI-HA ADMIRE
 MI-HA MIHA BEGIN TO GROW [as WISDOM]
 MI-HI SHOW ITSELF
 MI-HI PRAISE
 MI-NA FEEL INCLINATION FOR
 MI-NE BE ASSEMBLED
 MI-RĀ TEND CAREFULLY CHERISH
 MI-RA MIRA TREAT WITH DEFERENCE

WHAKA

NG Ā RAHU

NG A-RE
 NG A-RI
 NG ATA
 NG AKI
 NG AKAU
 RA NG A TIRA
 Ā

LEADER COMMANDER
 TAKE COUNSEL DELIBERATE
 ELDER HEADS of FAMILIES
 GREATNESS POWER
 DRY = WISE! ✓
 APPLY ONESELF TO STRIVE FOR
 SEAT of FEELINGS INCLINATION DESIRE
 !

KĀ
WĀ

RA NG A
 NA NG A
 PĀ
 PA NG A
 PA NG IA =
 WHA NG A

POSSESSED BY
 CALL SUMMON WELCOME
 LORE of the TOHUNGA
 TERM of ADDRESS TO MALE ELDERS
 RIDDLE GAME of GUESSING
 PĀ HOLD PERSONAL COMMUNICATION WITH
 REPEAT AFTER ANOTHER

PALI	PA TA	NGA	A WINGED ANIMAL
CP *SK	PHA DI	NGA	BUT INFLUENCED BY PATAGA
PALI	PA TA	GGI	A COUNTER FIRE [> PATI + AGGI]
"	PA	KKHA	
VEDIC	PA	K S A	* SIDE WING FLANK FEATHERS
NOTE	R	T > K	[DAY ; NIGHT ARE ALSO WINGS, OR SIDES] CHANGES [ALSO IN TATANE AND KANE =] [POLYNESIAN TANE ALSO] KANE
MAORI	PA KA	-HARA	A SEA FISH [flying fish]
	PA	IRU	A RED FLY A GREEN BEETLE
	PA	IRI	WASH BOARDS ON SIDES of a CANOE
	PA	I HA-U	WING of a BIRD FIN of a FISH WINGS OF AN EEL WEIR HORIZON DIRECTION
	PA	AKA	* ROOT of a TREE = PAKSHA VEDIC
	PA	HUNU	BURN FIRE [in this sense]
	PA	KA TO	FLOW of TIDE ie WING FLANK SIDE
	PA	KA-URO	HA WINGED LOCUST
	PA	KA-U	WING of a BIRD KITE
	PA	K-I PAKI	SIDE WINGS of GUIDES of a EEL WEIR
	PA	KI PAKI	DECOY PARROT
	PA	KI HA-U	WING
MAORI		TI U	SOAR FLUTTER HOVER
CP *SK	PHA	DI	NGA WINGED ie fig CLOTHED BY!
MAORI	WHA		4 MONTH of 8 MONTHS = SIDE SEASON
KO	WHA		TREE WINGED SEEDS or FLOWERS:
	WHA		FEATHER LEAF
	WHA	BA	MOTHER CONTRA- TO FATHER = SIDE
	WHA	I A PO	BETROTHED ie 2 SIDES of WINGS,
	WHA	I A O	DAYLIGHT [SIDE of NIGHT]
	WHA	TI - RI	THUNDER [; LIGHTENING]
	WHA	TUA	SIDE REGION SPACE
	WHA	TOKA	DOORWAY [NEA HURU HUNT WITH ORES =
	WHA	KA	REPLY TO [SKAA > GO ie RUN FLY SPEED
	WHA	NA	COME - GO
	WHA	NA KETA	NGA PERIOD of GROWING UP opposed ADULTHOOD
	WHA	NAKI	MOVE ONWARDS ; UPWARDS STEAM
		NEA	HUA A SWARM
		NEA	NGA SCREECH AS A BIRD

<p>PĀLI from CP MAORI</p>	<p>PAKHIYA PAKHA PAKHIKA PĀ PAKA PAK-I-HAU PAK-A PĀ KAI PĀ KAI AHI HI KA HI A PĀ E ROA</p>	<p>ad } SIDING WITH ASSOCIATING WITH PART SIDE TOUCH COITUS QUARREL WING DRIED PROVISIONS SHIELD SCREEN EARTHWORKS of a PĀ FIREPLACE MADE of CLAY COPULATE TAKE FIRE BE LIGHTED HOW MANY FALL IN LOVE WITH WIND WHICH BLOWS ALONG the SHORE</p>
<p>PĀLI MAORI A PA</p>	<p>PA TA EGI PAE PAE POTO PA TA -KA NGI HA TA HU PĀ PA PA NA PA HŪ PA HU NU</p>	<p>A COUNTER FIRE THRESHOLD FOOD STORE ON POSTS FIRE BURN FIRE BURN COITUS = fire of Agni! SPIRIT of ONE DEAD DRIVE AWAY EXPELL BURST INTO FLAMES ie A COUNTER-FIRE! FIRE</p>
<p>PĀLI MAORI</p>	<p>PA KHA PA E WAI PAE RUNG A PAE RARO PAE TAU PA HA KE HA RO HA EATA HA KORO HA KUI PA KA PA E WAI PAE OTERANGI PA HIKOHIKO PA HOKA</p>	<p>PART SIDE K-T change to see. DRIFTWOOD UPPER EYELID LOWER EYELID SIT APART BECAST ASIDE ANCIENT TIMES OLD MAN VAULT of HEAVEN DAWN FATHER MOTHER QUARREL SKIRTING BOARD WATER HORIZON LEAN ON anyone's shoulder RAINBOW</p>

PALI PATANGA
u PAKK HA
CP SK PHA DI NGA
MAORI WHA
KO WHA-I

WINGED ANIMAL BIRD
WING FEATHER SIDE [GRASSHOPPER]
WINGED [SIDE FLANK WING ITD]

WHA NA KE TANGA
TI U
NEA HUA
NEA NEA

FEATHER LEAF
FLOWERS AND SEEDPODS [as WINGED]
PERIOD of GROWING UP re 'SIDE,
SOAR FLY HOVER

PA KA-URO HA
PA I-HA-U
PA KI HA-U
PA IRU

SWARM
SCREECH AS A BIRD
WINGED LOCUST
WING of a BIRD
WING of a BIRD
A RED FLY

NOTE

TI-A
TI ARE

ADORN WITH FEATHERS
'SCENT, !

HA RO

VAULT of HEAVEN

HA KI KAU WING

HA KOHAKO STRAIGHT AS A FLIGHT of BIRDS

[-
TE TI

HA KUTURI BIRDS

NI O TE HAKUTURI

[PA]
≡

HA PA-I

LIFT UP RAISE CARRY BEGIN
RISE of HEAVENLY BODIES DAWN]

PALI
GEN
INST
and

DA SA
DA SA NNA
DA SA HI
DA SA BHI

N^o 10 OF A SET OR COMPREHENSIVE
UNITY NOT VAGUE LIKE SET 5 AS
A FIXED MEASURE WITH WHICH THAT OF
AN AUTHORITY SOLEMN AUSPICIOUS
IMPORTANCE IS COUPLED APPLIED TO THE
UNIT AS WELL AS ITS DECIMAL COMBINATION
100 1000 TO ETHICALLY = A CIRCLE

MAORI
MAORI

DA SA
DI SA
TA TAI
TA E

APPLICATION A [based on natural phenomena =
] TO POINTS OF THE COMPASS, PERSONAL = ALL
[TO HEAVENLY ATTRIBUTES [THA NANI] 10]
MEASURE SET IN ORDER STUDY THE HEAVENS
AMOUNT TO OF NUMBERS EQUAL TO
BE EFFECTED BE ACCOMPLISHED PROCEED TO
OF 2 ASPECTS

TA HA - RUA
TA - HI
TA - HI RA
TA - HU
TA - HU
TA I
TA - HU NA

ONE ONE AND THE OTHER ALL TOGETHER
DAY AFTER TOMORROW [THROUGHOUT
DIRECT LINE OF ANCESTRY CONTINUOUS
FOOD PLENTY
SEA TIDE WAVE
BED IN A CULTIVATION MARKED OF
WORLD [BY A FURROW]
SOUTH TAITUA WEST

|||

TA IAO
TA ITONGA
TA U
TA KA

SEASON YEAR THE CYCLE OF SEASONS
COME ROUND AS A DATE OR PERIOD OF
TIME BE COMPLETELY ENCIRCLED REVOLUTION
ORIGEN BEGINNING CAUSE [OR CIRCUIT
GIVES DISTRIBUTIVE FORCE TO NUMBERS

TA KE
TA TA KI
TA KI RUA
TA KI TU
TA KO TO
TA NE
TA MA
TA MA HI NE
TA NE A
TA NE ATA
TA OKETE
TA RU NA
TA PA RARO
TA PU

TWO AT A TIME BY TWO'S
FORMATION IN COLUMN for ATTACK
- see before one in the future
ATUA!!! See connection TO KARAKIA!!!
CHILD SON MAN
DAUGHTER GIRL WOMAN GIRLISH FEMALE
BE ASSEMBLED DIVISION ROW
MAN HUMAN
MALE CONNECTION BY MARRIAGE
CONNECTED BY FAMILY TIES
NORTH WIND TARAKAKAS WIND
See

#

TIMORESE DIALECTS. NUMERALS 106

M = N

DIALECT TE TUM
TUNA

PLAIN DWELLERS COAST FISHERMEN
the EARTH [KONEISE AVETT]

REU URINATE fig A STATE of affairs or CONDITION
usually + ADJ = ADVERSE CONDITION

MAORI

REU
AUE
TE
TE

THE CONOE with a figurehead THERE
LIE be in a position

TE
TU
TURANGA
TUM AI

manner sort be established fight with
SITE foundation

FIXED PERMANENT CONTINUOUS

NUMERALS

1 IDA
2 RUA
3 TOLU
4 HAAT
5 LIM A
6 NEEN
7 HITU
8 VALU
9 SIR
10 SANALU

MAORI TAHI ONE > [HITA] HI-DA
RU A 2
TO RU 3
WHA 4
RIMA 5
O-NO 6
WHITU 7
WA RU 8
WA 9 HIA HOW MANY?
TEKRO 10 - NGAHU-RU 10
TEN
TEN

MAORI

NGA HU-RU
NGA WIRI

AWAIMINA DIALECT

1 HE
2 KAI-RUO
3 KAI-TELU
4 KAI-HAA
5 KAI-LIME
6 KAI-NEE
7 KAI-HITU
8 KAI-KAHA
9 KAI-SI WE
10 KAI-BA SE
KAI

= ARCHAISMS VOWEL HARMONY = PEPAPONA
HE = AN [aspirations; post glottal conson.]
RU A 2
TE 3 THE TO see THE + 2
WHA 4
RIME 5
ONO 6
WHITU 7
KAIHAKI CONTINUE A LINE SEE
HI-A HOW MANY
PHE NUMBER HE A AN
NUMBER.

MAORI

NUMERALS IN TWO TIMORESE DIALECTS

TE TUN DIALECT [LINGUA FRANCA]

- 1 IDA
- 2 RUA
- 3 TOLU
- 4 HAAT
- 5 LIMA
- 6 NEEN
- 7 HITU
- 8 VALU
- 9 SIA
- 10 SANALU

PĀ LI TA° & TĀ HI = THAT THIS THESE
 MĀORI TĀ HI AND TĀE AMOUNT TO
 [TA-E E/I AMOUNT TO] NUMBERS

MĀORI WHĀ [+AT]
 MĀORI MĀ = TO CONNECT NUMERALS
 MĀORI SEE NĀ ITO
 MĀORI WHITU

MĀORI IWA=10 HIA=HOW MANY
 MĀORI RUA AS 2x5=10

MĀORI
 MĀORI

NGA HU - RU = 10
 NGA - WIRI = 10

PĀ LI TA° = TĀT-RU-PĀYA SAME KIND
 [OF THIS LIKE THIS]

KA WAI MINA DIALECT [SEE ARAPACANA; VYACCA ARCHAISMS VOWEL HARMONY ASPIRATIONS AND POST-GLOTTAL CONSONANTS]

- 1 HE
- 2 KAI RUO*
- 3 KAI TELU*
- 4 KAI HAA
- 5 KAI LIME
- 6 KAI NEE
- 7 KAI HITU
- 8 KAI KAHĀ
- 9 KAI SI WE
- 10 KAI BA SE

MĀORI HE = A. AN
 *PĀ LI TĀT-RU-PĀYA SAME KIND
 OF THIS LIKE THIS

MĀORI ME WITH AND = MĀ
 MĀORI NEKI = NEI HERE ITO
 MĀORI WHITU

MĀORI KAHĀKI CONTINUE A LINE
 MĀORI HI-A HOW MANY WEHE=DIVIDE

MĀORI PA-E NUMBER HE = A. AN
 AS A UNIT of 10 PARTS
 FOR 6 also NEKE = MOVE ITO SEE.

WHAKANEKE CAUSE TO MOVE ALONG.
 ALSO NĀ
 FOR 9 MĀORI [TA] HI [TA-SI]
 FOR ONE FIRST ONE AND THE OTHER
 ALL TOGETHER THEN ITO. HI-A
 TA-E AMOUNT TO 4 NUMBERS

* SK487 DUR VYA VA HĀ RA
 MĀORI WHAKA - WĀ
 MĀORI TŪ
 WHAKA TŪ
 TŪ [WA HA= VOICE]
 TŪ TŪ
 TŪ RAHU
 TŪ AKOI
 TŪ ANUI
 TŪ A RONGO
 TŪ HI
 TŪ KOU
 TŪ MUAKI
 TŪ POU
 TŪ HURA
 TŪ TUKI
 WHAKA TŪ TUKI
 WHI-A
 TŪ KUNGA IHO
 TŪ KURUA
 TŪ MA
 TŪ MATA NUI
 TŪ MATA RĀKUREAU
 WHAK - WA
 TŪ NEA ROA
 TŪ PU
 TŪ PUA
 TŪ RE
 WA RU
 WĀ NANGA
 REI
 WĀ
 WHI TI
 HĀ RA
 RA RUA
 RA HĀRE

WRONG JUDGEMENT IN LAW
 JUDGE ADJUDICATE ON
 MANNER SORT
 BE ESTABLISHED TAKE PLACE
 PROPOSE A SUBJECT FOR DISCUSSION
 INDICATE FORMAL SPEECH
 SUMMON ASSEMBLE
 SACRED PLACE [out of doors]
 MISCONCEIVE BE DECEIVED
 HARSH OVER BEARING
 BACK of a meeting HOUSE
 POINT AT INDICATE BY POINTING
 INVOKE WITH PROPER CEREMONIES
 CEREMONIAL ROLE of the
 HEAD PRESIDENT [TOHUNGA]
 BEHIND THE HEAD = [one who doles out]
 DISCOVER DISCLOSE BRING TO VIEW
 FINISHED COMPLETED [OPEN UP]
 CARRY TO COMPLETION
 - KIA HOW MANY DESIRE WISE HĀ = LEAD
 HĀNGA = DECEPTION. HĀPO = ASSEMBLE
 END RESULT
 DO A SECOND TIME
 CHALLENGE
 OPEN PUBLIC
 ILLS RESULTING from infringement
 JUDGE ADJUDICATE ON [TAPU IN WAR
 BACK part of meeting HOUSE [NEARE]
 SOCIAL POSITION
 FOREIGNER [ignorant of law]
 LAW DICTIONARIES SAYS from TORAH
 - 8 SEE RUNANGA [WRONG!]
 LORE of the TOHUNGA
 BOUNDARY RE SEE
 ACCUSE
 RELATE RECITE
 VIOLATE TAPU SIN OFFENCE
 BE MISLED IN DOUBT
 RESEMBLE