

RATANA

F.FALETOLU
OMAVI

ALL RIGHTS RESERVED

RATANA

[TREASURE GIFT OF]

TRI RATANA 3 BASKETS of KNOWLEDGE

CP VEDIC RATNA GIFT [TAONGA]
see the 7 RATANA's
JEWELS GEMS GIFTS TREASURES

FOR SF AMITUANA;
AND LARRY AND DAI
TANGATA WHENUA

bhogatthāya dinnam aññesam dassanti, mayam ha na jānāma dānam dātun ti. bhagavato etam attham ārocesum. na bhikkhave attano paribhogatthāya dinnam aññesam dātabbam. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhūnam āmisam ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave samghassa dātun ti. bālhataran ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave puggalikam pi dātun ti. tena kho pana samayena bhikkhūnam sannidhikatam āmisam ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhikkhūnam sannidhim bhikkhunihi bhikkhūhi paṭiggahāpetvā paribhuñjitun ti. ||1|| tena kho pana samayena manussā bhikkhūnam āmisam denti, bhikkhuniyo bhikkhūnam denti, manussā ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhuniyo attano paribhogatthāya dinnam aññesam dassanti, mayam ha na jānāma dānam dātun ti. bhagavato etam attham ārocesum. na bhikkhave bhikkhuniyā attano paribhogatthāya dinnam aññesam dātabbam. yā dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhūnam āmisam ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave samghassa dātun ti. bālhataran ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave puggalikam pi dātun ti. tena kho pana samayena bhikkhūnam sannidhikatam āmisam ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhikkhūnam sannidhim bhikkhūhi bhikkhūhi paṭiggahāpetvā paribhuñjitun ti. ||2||15||

tena kho pana samayena bhikkhūnam senāsanam ussannam hoti, bhikkhūnam na hoti. bhikkhuniyo bhikkhūnam santike dūtam pāhesum : sādhu bhante ayyā amhākam senāsanam dentu tāvakālikan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhikkhūnam senāsanam dātum tāvakālikan ti. ||1|| tena kho pana samayena utuniyo bhikkhuniyo onaddhamānicam onaddhapiṭham abhinisidanti pi abhinipajjanti pi, senāsanam lohitena makkhiyati. bhagavato etam attham ārocesum. na bhikkhave

ACCAYANTI AHO RATTĀ
JIVITAM UPARUJJHATI.
ĀYU KHİYATI MACCĀNAM
KUNNADINAM VA ODAKAM.

ELAPSE DAYS ; NIGHTS, LIFE STOPPED IS,
BREAK UP, LIFE IS EXHAUSTED
MORTAL, SMALL RIVER LIKE, WATER IS

[RUNE ER JOHANSSON
[PB TEXTS]

TIME FLOWS TO ITS END
MORTALITY TRICKLES OUT
LIKE THE WATERS OF A RIVER

47 Pages

F. FALETOLU
OMAVI

FOR S.F. AMITVARNA'

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	"	PAKKHA	
	"	PAKKHI-KA	
from CP PĀLU	"	PAKKI ^E PA	THROWING HURLING THROWN INTO]
			[OROGAL]
	48	PAKKHA	SIDE of the BODY WING FEATHERS FLANK ALTERNATIVE. STATEMENT ADD MĀORI >
			PĀKIKI QUESTION FREQUENTLY
			PAKI HIWI SHOULDER
			PAKIKAU WING
			PAKITARA SIDE WALL of HOUSE
			PAKITAHĀ BORDER on a GARMENT
			PAKITARA GOSSIP
			PAKI CLAP
			PA PAKI CLIFF against which waves [strike]
			PAKI PAKI LONG HAIR ON one side of HEAD
	49	ADDITIONS TO PAKHA ITD	

PĀLI	AC	CAY	AN	TI	AHO RATTĀ,	A 2
	JIV	ITAM			UPARUJJHATI	
	ĀYU	KHÍYA	TI	MACCĀNAM,		
	KUN	NADDIN	AM	VA ODAKAM		
PĀLI MĀORI	ACC	ETI	OR	ACCAYATI	paso 3rd pl pos ELAPSE	
	AK	E			GO	[SK ATI-JI]
	ĀK	E		NEOKENGO	TOMMORROW	
	AK	UTŌ			LATE SLOW LAGGING	
	AK	-O			LEARN	
	AK	E			INDIC IMMEDIATE CONTINUATION IN TIME	
	Ā	K	E		LAPSE OF TIME	
		K	E		AT A DIFFERENT TIME	
		K	E I		AT ON IN [OF PLACE]	
HO	AK	E			IN OF TIME TO AFTER VERB	
	K	E		GO		[A MOTION]
	K	E			NIGHT	
	K	E			BEGIN TO EBB	
		TI	A		PERSISTANCY TIRA - TRAVELLERS BEAM	
		TI	AKI		WATCH WAIT FOR GUARD KEEP	
		TI	EKE		MEASURE	
		TI	KĀ		BURNT BY THE SUN	
WĀRAKA		TI	KA		SET OUT ON A JOURNEY	
		TI	KI		PERSONIFICATION OF PRIMAEVAL MAN	
		TI	AHO		EMIT RAYS OF LIGHT SHINE	
		TI	KE-I		EXTEND STRETCH OUT	
		K	E-I		EXTEND STRETCH OUT	
TI						
PĀLI	ACC	RAY	ATI		DRIVE URGE COMPELL	
MĀORI	DID	AY			DRIVING FORCE THING DRIVEN	
	I	NGA			FULFILL ITS PROPER FUNCTION HAVE]	
	K	AI			WANDER [FULL PLAY	
	K	AB	WA		GERMINATE GROW SPROUT	
	K	A	HU		FIELD OF OPERATION SCOPE OF WORK	
	K	A-	INGA		FREQUENTIVE	
	K	A-	KAI		REACH ARRIVE AT	
	K	A-	I		BEGINNING THEN	
		ATI	V		WANDER STRAY SOAR	
		ĀTI			OFFSPRING	

PÁLI	AH	O	RATTÁ	DAY : NIGHT
"	AH	O		DAY
MÁOZ		TA	I TRAI AO	DAWN [as dual]
	Á			EXTENSION of SPACE LAPSE of TIME AS FAR AS UNTIL AND AND THEN AFTER THE MANNER OF
	AHO			AT THE TIME OF [of future time]
		TA	H I	RADIANT LIGHT SHINE ONE AND THE OTHER ALTOGETHER
		RÁ		DAY SUN 'SAIL,
	HO A TU		TA KI RUA	TWO AT A TIME TWO APART
				GO ON MOVE ON IN A DIRECTION
	HO E I HOE	TAE		COME GO [AWAY FROM THE SPEAKER]
				INTENS + TUMÁRO = OF THE SUN AT]
	HOKA	TÁ	I NAHI	YESTERDAY. [MIDDAY]
	R A R AWE			RUN OUT BE PAID OUT [as a net]
	HOKAI			CIRCUIT BOUNDARY [from a moving canoe]
	HOKI			FAR APART EXTENDED
		TÁ	KINA	RETURN TO BE REPEATED
	HONO		KINA	RISE of HEAVENLY BODIES
				CONTINUAL JOIN
	HÓR I TE	TA	KA	TURN ON A PINOT CIRCUIT COME ROUND as TIME
				MEASURE COMPARE
	HÓR VA	TA	KATURA	FAR SIDE
	R A W Á HI			DESCEND [TA-MI SMOOTHER]
				THE OTHER SIDE
	HOTU			BREAK as DAWN
	HO - U - ANGA			AN INTERVAL of TIME
	RA - MA			TORCH.
	RA	NEI		SKY
	RA	NEI	RUA	HAVING 2 ASPECTS
	RA	NEI	TA RO	LONG IN TIME DELAYED
	RA - O			3RD per DUAL THEY 2 ie day/night
	ARA			MEANS of CONVEYANCE WAY PATH
	ARA I			BLOCK UP [RISE AWAKE RISE UP]
	RA	RO		DOWN BELOW UNDER BENEATH
	RA	TO		WEST
	RA WHITI			EAST

PĀLI SK	RATTA RĀTRA	NT	NIGHT
MĀORI	TA KA REWA		BE KEPT AWAKE
	TA KIRI		DAWN
	TA M1		SMOTTER
	TA MO M1		BE ENGULFED.
	TA PATU		COVER IN THATCH of a Roof.
	TA PO UR1		DARKENED
	TA PU RU		CLOUDED OVER
	TA RA		RAY of SUN BEFORE SUNRISE
	TA RA RUA		IN 2 PARTS
	TA RI KO		DARKISH
	TA ROHE		SET BOUNDS TO
	TA TRA		NEAR of Time
	TA TAI		STUDY the HEAVENS.
	TA KA		COME ROUND AS A TIME CIRCUIT]
	TAU		[TURN ON A PIVOT REVOLVE]
	TAU MARU		PERIOD of TIME INTERVAL
	TAURITE		OVERSHADOWING OVERHANGING SHADDED
	TA RO		OPPOSITE MATCHING re Attad day]
			LAPSE of TIME [SHORT INTERVAL] [i night]
			= MŪRA - VA-RUNA,
TI	RA		STARS of ORION'S BELT
	RĀ		SUN DAY
A	RA		MERNS of CONVEYANCE WAY PATH
	TA	WAURI	DARK BLACK
RA	NGI		SKY
	TA	WERA	MORNING STAR VENUS
	TA	WHA RA RA	DECLINE of the SUN
	TA	WHAWHE	ENCLOSED SURROUNDED
PĀLI	JĪ	VI	TA
MĀORI	I	RA	NT
			LIFE [als AYU = LIFE] NT
			LIFE PRINCIPLE
		TA	TEA
			OFFSPRING SEMEN
		TAI	AO
			WORLD
	A	TA	SEMBLANCE SHADOW FORM OPPOSED TO SUBSTANCE]
		TA	BREATHE see I-KA 1:2 [ie SPIRIT]
	I	WI	STRENGTH IN GOD NAME [EXISTANCE]

PĀLI	U P A	R U J J H A T I	IS STOPPED [d LIFE] BREAK UP
PĀLI		R U J Ā R U J J H A T I	Pass of UPARUNDHATI from R U J DISEASE PAIN TO BE BROKEN UP DESTROYED by UPA ^o ; VI ^o
	RŪ PA		FORM APPEARANCE PRINCIPLE of FORM CHANGE, FORM MATTER MATERIAL QUALITY APPEARANCE FORM FIGURE = FORM EITHER CONTRASTED WITH WHAT IS UNSEEN OR TAKEN FOR BOTH SEEN & UNSEEN from RŪPA having material qualities of the realm of form.
CPSK	[R O G A]	R U J Ā	BREAKING UP = DISEASE
PĀLI	R O G - IN		from ROGA HAVING A DISEASE =]
MĀDARI	R O NG- OF		= MEDICINE [MĀDARI] IN-AKĀRA FESTER]
	R U RU		EPIDEMIC DISEASE HEAT FEVER
A	R U PA		CEMETARY
	RŪ		SHAKE AGITATE SCATTER
	R U A		GRAVE [EARTHQUAKE]
	R U A KI		VOMIT
		TIKOTIKO	DIARRHOEA.
	R U HI		WEAK EXHAUSTED SPENT
	R U MA KI		BURY
	PA I		GOOD LOOKING = PĀU RV PA
	HA E R E		GO DEPART BE DIFFUSED [APPEARANCE BECOME progressive change]
	HA E P A PA		ANNIHILATE
	HA U		BREATH VITALITY of MĀN
	RO KU		GROW WEAK DIE
TE MANU	PIRAVA	- TI	KI A CORPSE
		TI	KILL
	AP PA		BLOCK up OBSTRUCT
	AP PA		SPIRIT of ONE DEAD
	U	HUNGER	LAMENT CRY OVER
	U		REACH ITS LIMIT

PĀLI	U	PA	RVJJHATI	IS STOPPED [of life] BREAK UP
MĀORI	A	RU	PA RU-A RU-MA [RO-KU]	CEMETARY GRAVE BURY DIE
	A	PA	R-	TI-NEI KILL
	PA	R-	AHI	SPIRIT of one DEAD AN OBSCURE EXPRESSION IN CONNECTION WITH THOSE SLAIN IN BATTLE
	PA	RA	- TI	BLOCK UP OBSTRUCT INTO DEPART
	PA	RE	MO	DROWNED
	PA	R-	EHO	SKULL
	PA	R-	EKURA	these slain in battle
	PA	RI	RĀ	CRASE
	PA	RU		VOID SHIT
PĀLI	U	PA	RU JJHATI	IS STOPPED [of life].
MĀORI	PA	PA	RU	CRUSHED SMASHED
	PA	RU	RE	INCOHERANT LIMP FLACCID
	PA	TA	HI	BEFALL ALL ALIKE
	PA	TU		KILL
	RA	RO		UNDERWORLD
	U	-	RU	WINTER
	U	-	RU	BURYING PLACE
	U	PA		DRAW TO AN END
PĀLI	U	PA	RU JJHATI	
MĀORI	UU	-	RU TĀ	EPIDEMIC DISEASE
	U	-	RU TR PU	CASTE PURE UNTOUCHED

PĀLI	ĀY	U	LIFE [RUSO JIVITA] DRIVE URGE COMPELL
MĀORI	Ā Ā Ā Ā Ā	I NGA NGA]	DRIVING FORCE THING DRIVEN
	AI	.	EXTENSION & SPACE ; TIME AS FAR AS [UNTIL]
	AI	TA NGA	habitual condition state consequent on some previous action.
	AI	ANEI	progeny copulate.
	Ū		NOW at the present time. Reach its limit
PĀLI	KHĪ	YA TI	IS EXHAUSTED
passo d/ MĀORI	KHA	YA TI	
	KIH	- I	DESTROY COMPLETELY
	KI	KO	FLESH BODY PERSON.
	KI	RE A	EXHAUSTED BY FREQUENT CROPPING
		TI NEI	KILL
	A	TI ATI	drive away expell [of life].
PA	KI		human head
TA	KI	TA KI	AVENGE
TA	KI	U RA	SACRED Food offered on Removal of the [bones of the dead]
PĀLI	MA CC A		MORTAL gen plural
SK	MA RT YA		
MĀORI	MA T E		DEAD
	MA T R - ORA		ALIVE LIVING
	MA R - U		BET KILLED
	IKA		VICTIM SLAIN WARRIOR
	KAI		field of operation scope of work see!
SK	KAR MA	" ACTION, ITD	
MĀORI	T A N G I		FUNERAL
	T A HUNA		BATTLE FIELD
	MA KA - KA		RITE TO MAKE HUMAN BODY TAPU
SK	MA KA LI		'BLACK MOTHER KALI see TIME
MĀORI	MA KA RI - RI		WINTER COLD [DEATH] TIME
	MA K - ER		FAIL CEASE

PĀLI	KU	NN	A DÍ	f	SMALL RIVER gen plural.
MĀORI	KU	EO			SOAKED MOIST
	KU	HÍ			GUSH FORTH
	KU	NG	A		STREAMLET SMALL STREAM
	KU	KA			ABORTION
	KU	KŪ	PA NGO	[TAHU]	RIVER BED
	KU	N-	E		SPRING GROW
	KU	TE	RE		FLOW TOGETHER RUSH INTO ONE PLACE
			AT I		BEGINNING and then
		NA	HO	NAHO	SMALL
		NA	KA	NAKA	MOVE TO or FROM.
			TI	KOTIKO	DIARRHOEA
			TI	EHU	make turbid splash about
			TI	HERU	BAIL water out of a CANOE
			TI	KI	fetch [water].
			TI	MU	EBB EBBING.
			TI	PĀ	DRIED UP
			TI	WĀRA	DIVIDE
			TI	WĀ NĀ	WIDE APART having wide interstices LIKE
PĀLI	VA				
MĀORI	WA				IN KA-WA = BITTER
MĀORI	WĀ				in KAUTA-WA Tributaries of a RIVER
PĀLI	U	DA	KA]	
PĀLI	O	DA	KA]	IN WATER MĀORI KA-U-HOE=SWIM
MĀORI	A	KA	U		BANK of a STREAM
			KA	-U-TA-WA	TRIBUTARIES of a RIVER
	TA	E			JUICE of plants
	TA	I			SEA
	TA	HE			MENSES
	TA	HOE			SWIM
	TA	HE	KE		DROP AS LIQUID WATERFALL
		KAI			CONSUME DRINK [not water]
		KA	PUKE		SHIP
		KA	PEKA		Branch of a River
CŪ	TA				LOAD A CANOE
CŪ					ARRIVE BY WATER

SK	VE	NI	A BRAID of HAIR A STREAM [CURRENT] [BRIDES]
SK	VE	NI	from VEV WEAVING BRAIDING A SINGLE BRAID of HAIR ALLOWED TO FALL ON THE BACK WORN BY WIDOWS AND WOMAN IN MOURNING WATERS & RIVERS are often compared to BRAIDS
SK	VE	NI	VEDHINI A COMB [lit hair piercer]
MĀORI	WHE	INV	THIRSTY
MĀORI	WE	-	GARMENT
	WE	1	WATER
	WE	NE	SHOT RUNNER of a GOURD
	PA	NI	A WIDOW
	WE	RO	shoot out rays as the SUN [ie HAIR]
	WE	KU	Snap or used of action of a STREAM.
	WE	TE	UNITE
	WE	TO	WEEP
	WE	U	A SINGLE HAIR FIBRE ROOTLET
	WE	HE	DETACH DIVIDE
SK	VE	TA	A CANE OR REED
MĀORI	WE	TR	STICK INSECT
		TA	STEM. STALK of a PLANT QUIL of a feather
	WE	U	A FIBRE A ROOTLET [NOTE PATA as HOLLOW VESSEL]
	WHE		CATERPILLAR
NOTE PĀ		NI	IN MEANING DOWN!
SK	VE	NI] WEAVING BRAIDING
from /	VE		
MĀORI	WE	RU	GARMENT
	WHE	NU	TWIST OR SPIN
	WHE	NU	LAND COUNTRY GROUND PLACENTA
	NGI	TA	FIRM SECURE FAST [THORN [ie PYN]]
SK	VE	NI -	VE-DHINI lit HAIR PIERCER, > A COMB
MĀORI	WHAKA-	-	TINA FASTEN FIX. TI-KI TOPKNOT IN DRESSING the HAIR
			NI HO A TOOTH SHAPED PATTERN IN - .
			NI HO TOOTH! [WEAVING]
			NI KO FORM INTO A COIL TIE
			- NIKO ADORN
			TI-O SHARPENING
	WHAKA		

SK	VE	T T	R I	ONE WHO KNOWS EXPERIENCER WITNESS
from	V I	O		A SAGE [KNOWER]
	VE	DA		KNOWLEDGE OF RITUAL
from	V I	O		KNOWLEDGE TRUE OR SACRED KNOWLEDGE
MAORI	WE	NERAU		CENSURE GRUMBLE
	WHE	AKO		EXPERIENCE INTIMATE KNOWLEDGE
	WHE	WHE I		VERY OLD PERSON
	WHE	IRO		BE UNDERSTOOD BE APPREHENDED
	WHE	KORI		BE SEEN BE UNDERSTOOD
	WHE	R I KO		Come suddenly to mind
	WHI			CAN BE A BIE
WHAKA	WHI	R I		a TAPU person who does not feed him/herself
WHAKA	WHI	R I N A K I		TRUST IN DEPEND ON
	WHI	T I		RELATE RECITE
	WHI	T U		F
		T I KA		CORRECT RIGHT JUST FAIR REASON
		T I KA NEA		CUSTOM LAW AUTHORITY
				ACKNOWLEDGE AS CORRECT
				Straighten oneself
WHAKA	T I	EKE		Measure set out lay off
	T I	H I		one who assists another give a feast
WHAKA	T I	K A		WAY PATH
	T I	R A		CRAOIR.
	T I	R I		SHARE PORTION offering to a GOD
				Remove TAPU
	T I	TIRO		LOOK SURVEY VIEW
	T I	R O	HANGA	INVESTIGATE
	T A	U I	R A	TEACHER PUPIL
	T A			be uttered
	T A	K I		Recite
	T A	T A I		measure arrange set in order
				study the heavens in navigation Recite

SK	VE	of ŪY	
CF	ŪY		TO STRING OR JOIN TOGETHER WERVE
PJP	VA	VAU	BRAID COMPOSE SPEECHES or HYMNS
MAORI	U	VA YA	COVER WEB A CLOUD of ARROWS & SPEARS
SK	WAI	A - TA	SONG WAI WATER > MEMORY
MAORI	U -	- TA	'WOWEN' as PARITTA ITO
	WE RU		GARMENT
	WE RO	WERO	SHOOT OUT RAYS as the SUN
PUNĀ	WE RE	WERE	SPIDER.
	WE WE	HE	LOVE SICK
	WE HI W	EHI	SPINES of a fishes dorsal fin.
PSL ē	VE RT + MEN	J	THAT WHICH TURNS TURN TWIST ROLL
"	VR EME		
MAORI	WE RO	WERO	STAB FREQUENTLY.
	RE RE		FLOW FLY SAIL BE BORN DIARRHOEA FEAR]
	WHE AKO		experience knowledge [WATERFALL]
	WHE I		QUARREL
	WHE KAU		ENTRAILS
	WHE KE		OCTOPUS
	WHE KO		GILLS of a fish
	WHE NU		TWIST or SPIN
	WHE NUA		PLACENTA
	WHE TO KO		A STEP or PACE
	WHE UA		BONE
	UA		BACKBONE PLAITED HEM VEIN]
	UA	RAIN	[ARTERY]
	UH ONO		UMBILICAL CORD CONNECTED
WHĀKA	UI		QUESTION ENQUIRY
	UI UI		INTERROGATE
	UI RA		LIGHTENING
	U MERE	SING CHANT	TO KEEP TIME
	U RI		offspring
	U TA		WOVEN
SK	TA		NET U-I DISENTANGLE,
MAORI	UA		PLAITED HEM
	URI TA		EPIDEMIC SPREAD as a DISEASE
	URU W E HI		FEAR [as a covering]
SK	VE JI TA		FEAR > TA = NET [of fear]

SK MĀORI	VE WE WE WE	NI RU U TE			WEAVING & BRAIDING GARMENT SINGLE HAIR UNTIES UNRAVEL DOWN FIRM FAST SECURE
SK MĀORI	VE	NI-	VE DHI 'HI HI TI TI TI TI WHE	NI N-A KUMĀRŌ N A KI NI KO O HO	lit HAIR PIERCING > A COMB GRAY HAIR TAIL FIX FASTEN TOPKNOT of HAIR FORM INTO A COIL DRESS the HAIR TOPKNOT ADORN SHARP PIERCING TWIST or SPIN A TOOTH SHAPED PATTERN [IN WEAVING]
WAKA				HI HI HI HI	Hanging DOWN a short DISTANCE LIFT UP RAISE SEAM of MAT DRESS the HAIR IN HORNS on [the side of the head]
SK MĀORI	VE	NI			A SINGLE BRAID of HAIR WORN BY WIDOWS DOWN the BACK
PĀLI MĀORI	TA PA	NGI NI			FUNERAL DOWN WIDOW
MAKA	WE		HI	RPO	BE GATHERED TOGETHER HAIR of the HEAD
MAKA	-	-	-	TI TI TI	FASTEN WITH A PIN PIERCE SHARP PIERCING
MAKA	-	-	-	TI	BEAUTIFUL
MĀ	-	-	-	TI TI	PEG TO FASTEN & SECURE
SK MĀORI	VE	NI-VE	DHI WA	NI NI	lit HAIR PIERCING > A COMB A COMB also HE-RU
SK MĀORI		VE	-	NI	BRAIDING
SK	VE	MA KA	NGI	KO	FORM INTO A COIL A WEAVER

SK	VE	SHA	WORK ACTIVITY MANAGEMENT apparel
cf BHŪTA	VE	SHI	ornament look exterior appearance apparel.
from MĀORI)	VI	SH	
	WHI		(can be able
	WHE	TRA	ARRIVE AT OCCUPY a PLACE
WHAKA	WHE	NA NAU	EXERT ONESELF
	WHE	NUA	LAND
		HA NGA	MAKE BUILD WORK
	WHE	NUMI	be out of sight
	WHE	KU	figure in carving
	WHE	NV	TWIST SPIN
		HI HI	a cape with hanging loose strings front gable of a house.
		HI KUROA	Retinue
	HI	MU	Carved posts of a PĀ
	HI	NE	GIRL
	HI	HIRI	LABORIOUS
	HI	TAI	dressed flax APRON LTD see.
	HA	RA	VIOLENCE TRAP SIN OFFENCE
SK	VE	SH KA'	
	VE	SH TA]
MĀORI	WHE	AO	A NOSE FOR STRANGLING A VICTIM
	WHE	KE	A COMPANION
	WHE	NV	CRUSH
WHAKA	WHE	NUA	SPIN A STRAND of ROPE
	WHE	RA	RESTRAINING HOLDING FAST
WHAKA	WHE	RE	take lurch from a SNARE
		KA	PROPRIATE
	[VE	HA	ROPE
		SH KA]	
	TA	RORE	STRANGLE
	TA	RONA	STRANGLE
	TA	URI	BIND Secure.
	TA	WHRTI	DIE
	TA	WHE O	Circumlocution
	TA	WHE-TA	WRITHING DANGLING
	TA	WHIRI	WRITING the neck.

MAORI	SK	VE	SA	NTA	A POND A TANK
	WHE	WE	I		WATER
			HA		ROTO A POOL
				TA I	SEA > [THOUGHT of as being in a RECEPTACLE] WATER. (ie CONTAINED IN)
		WÉ			THIRSTY
	WHE	WHE	INU		PLACENTA AFTERBIRTH
	WHE	WHE	NU	A	SET of heavenly bodies [into the sea]
			NU	A	SINK TO THE BOTTOM.
			HA	N - E	WATER
			HA	N B HANA	P. MUL
WHAKA	WHE	UK	A		BEAR SUPPORT
		HA	MARURU		SHUT IN CONTAINED
		HAN	- U		OVEN
			TA		POND TANK
			TA	HA	BAIL A CANOE
			TA	HOE	CALABASH
SK minor	VE	SAN	- TR		SWIM
					TRIAROA A RECEPTACLE
MĀORI	SK	VE	ŚÁ] A SETTLER ENTRANCE HOUSE
	✓	VI	S		
	WHE	WE	RO		PLANT Root CROPS
		WHE	- AO		STAY REMAIN
			HA	- N GA	MAKE BUILD BUSINESS WORK PEOPLE
			HA	ERE	COME GO DEPART BECOME BE DIFFUSED
			HA	NG O	dig or plant -
			HA	MOKO	Thatch for a house.
		WA	HA		ENTRANCE Region
		WIW	I +	WA WĀ	[as SETTLERS in a region before HEKE]
WHAKA	WHE	NUA	= LAND		[indefinite region]
	WI	TA			[TO POUTPOP]
					FENCE of a PA
					enemy quarrel
TANGATA	WHE	I			Crowd one upon another
	WHE	KE			MOVE ABOUT
	WHE	KOI			PEOPLE of a PLACE GROUND
WHE	NU	A			Be forced out
	TE				LAND EXHAUSTED BY CULTIVATION
	TENG				ARRIVE AT OCCUPY A PLACE
	TA				

PALI 609

See VERTIGO - VERMIN I TO

	VĀ	RA	
from	VR		IN MEANING > TURN
CP	VŪ	NĀ TI	TURN OCCASION TIME OPPORTUNITY
UTU	VĀ	RE NA	ACCORDING TO THE TURN OF THE SEASONS
DVE	VĀ	RE	
4	BHĀ	NA	'TURN FOR RECITATION, i.e A PORTION FOR RECITAL
.	VĀ	RI	RAIN [A CHAPTER]
VEST	VĀ	R	RAIN VAIRI SEA (AGS WA-ER)
MĀORI	U	RA NGA	GLOW OF SUNRISE or SUNSET
	U	RE	MEM VIRILE
	U	RA NGA	= Ū = REACH LAND ARRIVE by water REACH IS LIMIT
MĀORI	WĀ		TIME SEASON INTERVAL PERIOD
	WA	I	WATER
	WA	I	MEMORY i.e THAT WHICH TURNS !
A	WHA	NA U	BE BORN
	WA		RIVER,
		NA HE	ANCIENT TIMES
		NA	ACTED ON BY PARENTAGE DESCENT
	RE	HUA	FANTARES STAR MARKING SUMMER
	RA		SUN SAIL DAY
	RA	NHI TI	LIT SUN RISING EAST
	RE	A	SPRING UP GROW
	RE	HIA	pleasure amusement i.e time for
	RE	INGA	LEAPING PLACE of SPIRITS ABODE of
	RE	I	BE RUN AFTER SAILED OVER
	RE	HU	SING CHANT
	PA	O	SING
TA	PA		RECITE also NGA-RI RHYTHMIC CHANT
		RE RE	FLOW FLY SAIL FLEE FALL of RAIN
			RISE OR SET of HEAVENLY BODIES
			BE STRETCHED OUT HANG DEFEND
			BE BORN BE PLANTED PASS FROM ONE
			THING TO ANOTHER
	RE	RE	NEA VOYAGE JOURNEY SET or RISE of the SUN
WHAKA	RE	WA	SET IN MOTION
	A	RA	WAY PATH MEANS of CONVEYANCE
	A	RE WA	WANDERING RESTLESS

SK	VA	RU	NA	'ALL ENVELOPING SKY = SEASONS [WEATHER]
MĀORI	WĀ			SEASON TIME REGION INTERVAL
		RU	A	ABYSS & HEAVENLY BODIES
		RU	A	2 = MITRA-VARUNA the TWINS
SK from MĀORI	VÁ	RA]	'ENVIRONING, ENCLOSING [CIRCUMFERENCE] SHIVER TREMBLE [SPACE ROOM]
NOTE	VRÍ			AWNING of a BOAT
MĀORI	WÍ RI			SAIL
	WA	RA KA		SHEET of a SAIL
	RÁ			potatoes turned watery by frost
	WA-HA			SHUT OUT WITH A SCREEN VEIL
	WA RI			HOUSE
	RÍ			BE BORN INTO
SK	WHA	RE		A BOAR NAME of PARTICULAR WINDS
	WHA	NA-U		A CLASS OF GODS of the MIDDLE SPHERE
MĀORI	WA	RÁ HU		THE INTERVENING SPACE THE]
	ENGANGU	VI		THE MIDST [MIDST]
	WA	WÁ + WI WI		INDEFINITE LOCALITY.
	WÁ			DEFINITE SPACE INTERVAL AREA]
	WA E			DIVIDE SEPARATE [SEASON TIME]
	WA HO			the OUTSIDE
	WA I PÓ			MIDNIGHT
	WA I RU	A		SPRIT
	WA RO			ABODE of the DEAD
SK	VA	RA HU		NAME of PARTICULAR WINDS, of GODS no
MĀORI		RA	E KI HI	STRONG WINDS AT EQUINOXES
		RÁ		SAIL
	A	RA		MEANS of CONVEYANCE
			HÚ	ROAR HUA-RAHI HIGHWAY ROAD!
	WÁ			TIME SEASON INTERVAL
	WA	HA		SHEET of a SAIL
		RA	NEA	BLOW GENTLY
		RA	NGI	WEATHER SKY DIVINE BEINGS
		HU	A	SCREEN FROM the WIND
		HU	RI PARI	HURRICANE

PĀLI	Ā	VU	SO	VOE PL M FRIEND [POLITE ADDRESS]
MĀORI			SO	HE THAT
			HŌ	SHOUT
		HO	A	FRIEND COMPANION WIFE SPOUSE
		HO	A	GENERIC NAME FOR MANY CHARMS = THE
		HO	A	RIRI ENEMY.
		HO	KOITINGA	CHILDHOOD
WHAKA	-	-	HO	KI REPLY.
			HO	NO MARRY
PĀLI	VU	CCA	TI	IS CALLED IS SAID
MĀORI	U	MERE		SING SHOUT IN WONDER
	Ū	Ā		SAY ū
WHAKA	U	I		used in expositulation DO NOT BE SO
WHAKA	-	KĀ		QUESTION ENQUIRY [OBSTINATE]
		KA		INCITE
		KA	RAKIA	
		KA	HA	LINE of ANCESTRY
		KĀ	O	NO
		KA	U AE RUNEA	LORE of the CELESTIAL
		KA	I	A TERM of ADDRESS E-KAI]
		TI	A	MOTHER
		TI	HOI	NOISY
		TI	KA	RIGHT CORRECT JUST FAIR.
		TI	O	CRY CALL
	U	HO		SOUND
	U	R1		RELATIVE [Ū = TERT]
	-	HA		WHO in asking of second name.
				of belonging to WIFE HUSBAND SLAVE
				plural of adj post TA > possession
				used before dual i plural personal pronouns
				ITO

PĀLI MĀORI	SAN	KHĀ	RA	M ACTIVITY ENERGY PROCESS BEHAVIOR
	KAI	RA	KAU	WARRIOR
	HAN	-GA		MAKE BUILD WORK BUSINESS
	HAN	-I		SPEAK ILL OFF
	HAN	GARAU		JEST WITH
	HAN	GA	REKA	DECIEVE
	HA	KINAKINA		SPORT ENJOY ONESELF.
	HA	KIRARA		INSULT ANNOY.
	HA	KOA	KOA	HAPPY
	HA	KA		DANCE SING
	HĀ	KA	WA	FOOL
	HA	E		ENVY JEALOSY CAUSE PAIN
	HA	E	PAPPA	STRAIGHT CORRECT
	HA	HAKI		OSTENTATIOUS VAIN
	HA	HA		SEEK LOOK FOR PROCURE ENQUIRE ABOUT
	HI	KA		COPULATE
	TI	KA		RIGHT CORRECT JUST FAIR
	HĪ	KA	KA	PINGER RESENTMENT [CUSTOM]
		KA	HA	HOME
		KA	I RA	STRONG ABLE PERSISTANCY
		KA	-U	COURTEZAN,
		KA	HU RA	HONORABLE DISTINGUISHED
		KAI	NEI	
			Ā	THIEF.
			RA	FAMILIAR FRIENDLY
			TA	
			NEA TIRA	

PĀLI MĀORI	KA	YA		M BODY
	KA	-I		fulfill its proper function into
	KA	I A-O		ALIVE LIVING
	KA			one slain in battle victim

PĀLI MĀORI	VA	CI		SPEECH [also = MIND]
	WĀ			ACCUSE
	WA	I ATA	A	SONG
		KI		SAY SPEECH TELL
		KI	TE	SEE PERCIEVE

PĀLI MĀORI	CI	TTA		MIND
		TA		UIRA TEACHER PUPIL
		TĀ		TAI STUDY the HEAVENS SET IN ORDER

Abhi- prefix. Vedic abhi, which represents both Ig *mbhi, as in Gr. ἀμφί around, Lat. ambi, amb round about, Vir. imb. Gall. ambi. Ong. ambi. Ags. ymb. cp. also Vedic (Pali) abhirah- on both sides; and Ig. *obhi, as in Lat. ob towards, against (cp. obsess, obstruct); Goth. bi, Png. Ags. bi = E. he.

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, d); and (b) mastering = over, along over, out over, on top of (see II. 1, b). 2. Out of this is developed the fig. meaning of increasing, i.e., an intensifying of the action implied in the verb (see III. 1). Next-to-say 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-vi-jî (side by side with vi-ji), abhi-ā-kkhi (side by side with ā-kkhi), abhi-anu-mud (side by side with anu-mud). In those latter cases abhi shows a purely deictic character corresponding to Ger. her-bei-kommen (for bei-kommen), E. fill up (for fill); e.g., abhaukkanta (= ati ² C.), abhauktta ("verbet gegangen"), abhauktu ("with-in", h-innen or "in here"), abhuddaharati, abhipreti ("fill up"), etc. (see also II. 1, c).

II. **Lit. Meaning.** — 1. As single pref.: (a) against, to, on, to, at, viz., abhauhangata gone towards home, abhigñita striking at, ²jñā think at, "mana thinking on, "mukha facing, turned towards, "yāti at-tack, "bhāti ascend, "īkṣa long for, "vadati address, "sapati ac-cuse, "hata hit at. (b) out, over, all around: abhudeti go out over, caramati exceed, "jāti offspring, "jāndati know all over, "bhavati overcome, "vadhati increase, "vūḍhati poured out or over, "sandeti make over-flow, "sūcīcati sprinkle over. (c) abhi has the function of transfixing intrans. verbs after the manner of E. be- (co-) and Ger. er-, thus resembling in-meaning a simple Caus. formation, like the foll.: abbigajjati, thunder-on, "jñātati "er-kennen," "jñātati be-get, "ubhanti, "gajjati, "jñādati "er-weak", "sandati approve, or (cp. anerkennen), "pastāti con-template, "ramati indulge in, "ropeti honour, "vūḍgha increased, "cadhatati believe in. — 2. As base in comp. (and part of cpd.) abhi occurs only in comb. sam-abhi (which is, however, of late occurrence) and a peculiarity of later texts is still more freq. in ISk.; see under sam).

III. **Fig. Meaning** (intensifying). — 1. A single pref.: abhikition, strewn all over, "jālati shine forth, "jīgħieħħati be very, hungry, "taṭṭa much exhausted, "īpa very hot, "tosei please greatly, "nava quite fresh, "nupuva very clever, "olla of a deep black, "mānja very pleasant, "mangalij very lucky, "jiblana full youth, "rai great liking, "raṭta deep red, "ruci intense satisfaction, "īpa very handsome (== adhika-rūpa C.), "sambuddha wide and fully-aware, cp. abhuddhunatu to shake greatly (== adhikagħiddu C.). — As 1st part of a prep.-cpd. (as modification-prefix) in foll. combinations: abhi-ud (abhud)-"āti, "ānu, "ava, "ā, "ppa, "ri, "sap. See all these s.v. and note that the contraction (assimilation before vowel) form of abhi is abbh². — On its relation to pari, see pari²; to ava see ava².

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 adhi², adhil² and anu², since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi = on to, towards; ati = up to, and beyond; adhi = up to, towards, over; anu = along towards). For all the

soft verbs we find in Pali one or other of these three prefixes. So ati in ²āti, ²pāti, ²hebhēti, ²vassati, ²vyāti, ²vetheti; also as v. II. with abhi-kritati, ²pāvassati, ²rocti, cp. ²ārikanta-abhi² (Sk. abhikriññati; adhi in ²pathita, ²osteti, ²spāya, ²peteti, ²bhāti, ²bhā, "vāhā (vice versa P. abhi-ropeñi compared with Sk. abhiropayati); anu in ²gijjhati, ²brhēti, ²sandaññati.

MAORI WHI CAN BE ABLE WHI TI RELATE REONE Ā BELONGING TO POSSESSED BY

ABHUNNAMATI > ABHI + UD + NAM ATI

ABHUYĀTI > ABHI + UP + YĀTI

ABBHETI > ABHI + Ā + I

ABHOKĀSA > ABHI + AVAKĀSA

ABBHAHATA > ABHI + Ā + HATA

ABHUSSETI > ABHI + UD + SETI of SI TO RISE
MAORI HĪ DAWN

HĪ RAISE DRAW UP
RISE

HE-RI CARRY
HEI GO TOWARDS
HE-U BRAVES

TI-U SOAR FLUTTER.
CAN BE ABLE

61 PĀLI	A B HI	TAKING & POSSESSION OF AND MASTERING OVERCOMING OVER ON TOP OF fig INCREASING. VERY MUCH STRIKING AT THINKING ON 'FACING AND ACHIEVING > TOWARDS AN INTENSIFYING of the ACTION IMPLIED IN THE VERB NEXT TO SAY IT IS the most frequent modification prefix in the meaning Every much greatly as the first part of a double prefix
MĀORI	A B HI	DRIVE URGE COMPELL AS FAR AS UNTIL INITIATING POSSESSION after the manner of. in poetry = KA particle Extension of space lapse of time until i then
	EREA	PAINTING [i.e increasing]
	HE	who of what sort or use do what to
	HAKU	MINE
	HEPHERD	RAINBOW
	HEI	ABLE possible within ones power.
	HI	fire BEGET
	HO RANGI	Teacher of high standing
	HU RI	be pregnant
	WHI	CAN BE ABLE
	PI - TI	ATTACK
	WHI	BESIEGE
	PI - PA	first order of learners of Esoteric Lore.
	PI - PI	young warriors in vanguard of an army.
	WHI TI	SHINE UPON.
	HI KA	COPULATE
PĀLI	A BHI - KINNA	strewn all over
MĀORI	A WHI - TI	Shine upon East
PĀLI DIAL VARIATIONS	A BHI	'is also represented by ATI ° ADHI ° and ANU °
MĀORI		- TI AHO Rangs beams ITD
		- HI HI Rays n "
	A TI	as beginning and then offspring / increasing
	- NU KU	DISTANCE ITD
PĀLI	as first part of a prep compound [modification prefix]	
>	ABHI - UD ° ATI ° ANU ° AVA ° A ° NI ° PPA ° VI ° SPAN	

MĀORI	Ā	drive urge compell belonging to as far as until then	Z1
PĀLI	ABHI	TAKING POSSESSION AND MASTERING AS OVER-COMING	
MĀORI	Ā WHIWHI	= NEAR [OVER ON TOP OF] INCREASING VERY MUCH	
MĀORI	Ā		[STRIKING AT THINKING]
ANGLISTIC	ABHI	= ON TO TOWARDS	[PIA LEARNERS HIE]
	ATI	= UP TO BEYOND	[TIU SOAR FLEET]
	ADHI	= UP TO TOWARDS OVER	[HIKI RISE] [TIRRA, HIKI]
	ĀNU	ALONG TOWARDS	
MĀORI	NU-KU	DISTANCE	
	HIAKAI	HUNGRY	
	HI	be affected with DIARRHOEA	
	HI KA	COPULATE	
	ĀPI	TI	put together place side by side
	AP-Ā	slave	ATTACK FIGHT AT CLOSE QUARTERS
	Ā WHI	EMBRACE	[LAY A SPELL ON FRIEND GORGE N PASS]
	←WHI		CAN BE ABLE
	HI		RISE RAISE DRAWN LEAD A SONG-
PĀNI	ĀNU	deterioration	> MĀORI ĀNU COLD
PĀLI	ABHI	JAL ATI	TO SHINE FORTH
MĀORI		TI AHO	EMIT RAYS of LIGHT SHINE
	RĀ	SUN	
	ĀRA	WAY PATH RISE	have the eyes open.
	ĀRA A ĀRA		RENNED RISING of a body of men.
	ĀRA A NGI		APPEAR IN A VISION
	ĀRA A RA		THERE!
WHAKA	ĀWHI		DRAW NEAR TO BESIEGE
WHAKA	ĀWHI		SURROUND
	HI A		FALL IN LOVE WITH.
	PIA		FIRST ORDER of LEARNERS of ESOTERIC
	Ā IAVA		FORM MAKE be pregnant
	PI-PI		[LORE]
	HI-PA		YOUNG FIGHTING MEN IN VANGUARD of an ARMY.
	HI- NENGARO		PASS GO BY.
	HI- KOHICKI		SEAT of THOUGHTS; EMOTIONS
	Ā-IAVA		RECITE GENERALOGY INDICATING
	HIKUTOTO		HASTEN [PRINCIPLE NAMES] omitting other
	HIKO HIKO		expedition to avenge murder.
	HI KI		MOVE FROM ONE THING TO ANOTHER.
	HI KA		CONVEY CARRY IN the ARMS
			Copulate kindle finely friction

BIPALI from MĀORI MĀORI	AB	BHO	KĀ	SIKA]	BELONGING TO the OPEN AIR
	AB	BHO	KĀ	SA]	
	PŌ	AHA	OPEN = PŪWAHĀ = OPENING DOORWAY		
			HĪ - RANGI	QUIVERING of the atmosphere due to heat	
			HI - KO	SHINE stir as birds at daylight	
	PŌ	KĀ	KĀ	STORMY	[flash as lightning
	Pō	KO -	Pō	KO	ENTIRELY CONSUMED
			HI	DAWN	
			HI KA	KINOLE fire [as in sites in the open air?]	
	TE	-	A HI	FIRE	
-			KA EA	Leader of a flock of parrots	
			KA HO	BATTEN on a roof.	
			KA HOTOEA	having only battens on the roof.	
			KA HU OTERANGI	BLUE SKY. Surface.	
			KĀ KAHU	put on garments	
			KĀ HUI	FLOCK	
			KA I RANGI	Rainbow	
			KA I WAKA	Threatening clouds on horizon.	
			KĀ KAREPO	Goblin ..	
			KA KE	beat to windward in sailing	
-			KA PO	LIGHTENING	
			KA RAE	a <u>SEA</u> BIRD !	
			KA RI	dig but KA / WHAKA / KARNA >	
			KA RI TEHE	Supernatural beings . TO DO	
		HO		RADIANT LIGHT SHINE	
	PŌ	HŪHU		CLOUDY OVERCAST	
	A	HO		OPEN SPACE	
		HŌ		SHOUT	
		HO A		plan of a house pitch of a roof .	
		HO E		make a voyage.	
PALI MĀORI	HO	HO		a call to call attention	
	HO	HO		convey in a boat .	
	HO KA			SOAR FLY	
	AB	HO KĀ	- SIKA	BELONGING TO the open air	
		HO RA		Scatter over a surface flee escape .	
		HO RE		Empty headed .	
	PŌ	ROROTUA		NUMBED with COLD	
	PŌ			Night	
	Pō	HUTU		PEARL & THUNDER.	

PĀLI PP	ABB HA TÍTA ABH I+ATI+i] PASSED GONE BY
MĀORI	ATI - ATI HĀ HĀ HĀ ERI TI-RA TAE TI KA	DRIVE AWAY EXPELL. DESOLATE DESERTED COME GO DEPART COMPANY of TRAVELLERS ARRIVE COME GO KEEPING A DIRECT COURSE
	AWHI AWHI-O AWHI WHI AWHÁ	DRAW NEAR TO GO ROUND ABOUT NEAR. STORM GALE RAIN
PĀLI	ABB HA -TÍTA	PASSED GONE BY
MĀORI	HA ERE TI-U TI-RA TA-E	DEPART SOAR COMPANY of TRAVELLERS RAYS BEAMS GO ARRIVE COME GO
	AP A AP A AP Ā AP A-	SARI of one DEAD VISITING A MEDIUM. SEEK
	RANGI TARI	COMPANY of distinguished persons CARRY BRING
PĀLI	AB HI-ATI+i	PASSED GONE BY
MĀORI	AP I API ĀPI - TI ATI ATI TI KO TI KO	OBSTRUCT ATTACK DRIVE AWAY DIARRHOEA.
PĀLI	AB BHO-KINNA	UNINTERRUPTED CONSTANT
MĀORI	AB HI- + AVA + KINNA PŌ POUFA POUHIIKI POK-ERE HŪ POK FA PŌ PO KIN ÁIANEI NĀ HE	NIGHT OLD PERSON a KARAKIA TO CONFIRM ESTABLISH KNOWLEDGE WITHOUT CAUSE BIAS IN WEAVING STRIKE OUT A PATH at some future time TO THE PRESENT TIME ANCIENT TIMES

54 PĀLI and MĀORI	API	prep i conj orig CLOSE BY then as prep > prep TOWARDS TO ONTO ON as adv LATER and MOREOVER
	PI	ATTACK PUT TOGETHER ADD CONFINED GATHER TOGETHER COLLECT HEAP UP CROWDED
MĀORI	AWH I	EMBRACE SIT ON BESIEGE
	Pi	YOUNG FIGHTING MEN IN VANGUARD of an ARMY
	PI	FLOW of the TIDE
	Pi HAO	SURROUND
	Pi HANGA ITI	BE GATHERED TOGETHER
PĀLI	AP Á - YA	from APA + i] GOING AWAY SEPARATION
EP	AP E - TI	
MĀORI	AP A	SPIRIT of one DEAD VISITING
	AP A	SEEK
	AP A RUA	one of the fences of a PĀ
	P E - RE	GO
	P E - TI	HEAP UP
	P E I	DRIVE OUT BRANISH
	P E HI	SILL of a door frame.
	P E KE	turn aside
	P E AV	be turned away.
	P E HA	BARK PEELINGS HUSK
	P E - RUA	DECoy PARROT
WHAKA	P E - TI	COLLECT GATHER
	P A TA NER	BOUNDARY
	P A TAKA	food storehouse
	P A - RUA	STONES of a heath
	P ATA	ANCIENT TIMES
	P A - RU	PLUNDER.
	P A	STOCKADE
	P AE	HORIZON
	AWH A - I	SPOUSE
	WHA - RE	HOUSE [WHAO perforate chisel out] PUT IN
	WHA - NATU	GO GO AWAY [GO INTO .
	WHA - RAU	Be in childhood ie separated
	WHA - NO	GO LEAD of a ROAD
	WHA - NEA	REPEAT after another a place to one side

PĀLI	A PU	CCANOA	f	NOT BEING A ROTTEN EGG
MAORI	A + PŪ	TI + ANDA	+ TA	HEALTHY BIRTH
	BHU	-	- - TA	BORN BECOME BE CHANGED
	Ā			of BELONGING TO POSSESSED BY
	A WH - I.			SIT [ON EGGS AS A BIRD]
		HU-A-MANU		LIKE BIRDS EGGS
	PU	KA WA		BITTER UNPALATABLE DISTASTEFUL
	PU	KA RAKARA		WELL FLAVOURED FRAGRANT
	PU	KĒ KĒ		ARM PIT!
	PU	IA		FOOD WITH A SMOKY TASTE
	PU	ANGO		EMPTY SHRUNKEN
	PŪ			ORIGIN SOURCE CAUSE MAKE INTO A BALL
	PU	KU		Swelling tumour knob.
	PU	KOKI		ROTTEN WOOD
	PU	PĀ		eructate satisfied salivated
	PU	RU		MOLDY
	P UT - A			opening hole perforation be born. come forth come out.
PĀLI		ANDA		EGG
MAORI	PU	TI		DRIED UP DESSICATED
		TĪ		SQUEAK
		TI A RE		hollow empty
		TI A		adorn with feathers
		TI KO		evacuate the bowels
		TI TOHU		show display
		ANGA		aspect
SK PĀLI	BHU			EGG.
MAORI	HU - A			
PĀLI	PU	CCANOA	TA	f PŪTI + ANDA + TA state da rotten egg.
PĀLI	BHU	-	TA	GROWN BECOME BORN PRODUCED
MAORI	PU	-	TA	BE BORN pass through in or out
			TA	[be changed]
	PŪA	RERE		Decay birds [of small birds only].
	PŪ			origin source cause.
	PU	PŪ		break forth
	PŪA			tree frequented by birds
		TA + MANAWA		BREATHE
		TA E		JUICE

BEAMS 16	PRAKRI TS	IN EARLY TIMES > THE ELISION OF SINGLE CONSONANTS IN THE MIDDLE of a WORD WAS UNIVERSAL AND EVEN INITIAL LETTERS WERE SOMETIMES REJECTED
BEAMS 20	MARATHI ACAI	CAUSAL VERB IS FORMED BY THE INSERTION OF THE SYLLABLES अ॒वि A-CA-I ITO OR अ॒वि AS IN OR व॒वि AS IN
SK	KA	ESOTERIC MEANING = TRANSITION
MARATHI	CA	
SK 380	CA ³	MOVING TO ; FROM SEE CA 2
PĀLI	CA KKA	VEOIC CAKRA redup formation from *QVEL >]
MADEI	KAI PUKE	SHIP [TO TURN ROUND]
PĀLI	CA KKA	[THAT WHICH IS[CONTINUOUSLY] TURNING
"	CA KKA	AN ARRAY of TROOPS, TIME WHEEL CYCLE of]
MADEI	KAI RĀKAV	BAND of TRIED WARRIORs . [formulated words .]
WHA	KA]
WHA	KA	CAUSATIVE PREFIX
	KAI NGA	FIELD of operation scope of work
	KAI	FULFIL ITS PROPER FUNCTION have full play
	KA RA	OLD MAN
	KAI-HAU-KAI	RETURN present of food.
	KAI HAU	RITES
	KAI KRMO	EYE
	KAI KĀNOH	LOOK
	KAI KŌIWI	RHEUMATISM [CYCLIKLE]
	KAI I	CONSUME EAT [re season of food]
WHAKA	KA MU - KAHO	Begin to grow agnate size [DISTRIBUTIVENESS]
	KĀ HV	HAWK [REDUPLICATION]
	KA U	ANCESTOR
	KA HA	line of ancestry various 'prayers,
	KA EWA	WANDER.
	KA EAEA	HAWK WANDER ROLL the EYES
	KĀ	HOME
A	KA	STATE of TURMOIL
X	KAI - RAU	COURTEZAN
	KAI KAI WAIU	ONE WHO TURNS TRAITOR
	KAI KŌ PURA	STRONG SUMMER WINDS

KRI YA	=	KIRIA	[KRIYĀ]	[PĀ]	ACTION PERFORMANCE
KLISHTA	=	KILITTHAM			STAINED IMPURE
ŚLISHTA	=	SILITTHAM			
RATNA	=	RA ANA	THROUGH RATNA		GIFT Pāli 563
ŚARNGA	=	SĀRANGA	[PĀ SĀRAN ē]		from SĀRETI REMINDING
ŚRI	=	SIRI			SHAME SHY S/H
HŘI	=	HIRI			SHAME SHY S/H
KRITA	=	KIRITA			
KLĀNTA	=	KILANTO			
KLEŠA	=	KILESA			
MLĀNA	=	MILĀNA			
SWAPNA	=	SIVINO			
SPARŚA	=	PHARISO			
HARSHA	=	HARISO			
ARHA	=	ARIHO			
GARHA	=	GARIHO			

PĀLI	SĀ RA	ESSENTIAL STRONG INNER MOST SUBSTANCE]
MAORI	HA-U	VITALITY / MAN ESSENCE / LANE [ESSENCE BEST]
MAORI	HA	BREATH BREATH
WHAKA	HA RA HARA	Extraordinary marvelous INTENSIVE
PĀLI	SĀRA - DĀRU	STRONG WOOD
PĀLI	SĀRĀKA	A MESSANGER
MAORI	RĀKA	GO SPRING ABROAD AGILE ADEPT
	HAERG	GO COME ARRIVE

PĀLI FROM MAORI	SAYIKA SI KA I HĀ-MOEM OE HĀ-NE-A-NE-A HĀ-KUI HĀ-TETE HA-U KĀI NEA HI-A HI-KI HI-NAMOE KĀ HI-RI NA KI	LYING SLEEPY SLEEPY PLEASANT MOTHER FIRE HOME BE IN LOVE WITH CARRY IN THE ARMS SLEEPY HOME OLD AGE	SLEEPING DOZE COMFORTABLE NURSE	RESTING IN
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PĀLI 3	SĀ	PAT TIK A	adj SA ³ +ĀPATTI+KA see ĀPATTI ONE WHO HAS COMMITTED A SIN IDENTICAL WITH SĀ prefix of first part of compounds is in the sense of WITH possessed of having same as.
	SA ³		

PĀLI 4	SA ⁴		OWN KINSMAN
b55 MĀORI	HĀ	MARURU	ELDER BROTHER & SISTER
	HĀ	KORO	FATHER
	HĀ	KUI	MOTHER

PĀLI 3	SĀ	PAT TIK A	one who has committed a SIN
MĀORI	HA	RA	VIOLATE TABU SIN OFFENCE
	HAE	PA - PA	STRAIGHT CORRECT
	HA	KU	FIND FAULT WITH
	HA	KIRARA	INSULT
	HA	NI	SPEAK ILL OF
	HA	NEA REKA	DECIEVE
	HAO HAO		DEFAMATION.
	HA	U	STRIKE SMITE
	HA	WAT EWATE	UNTRUE FALSE
	PA	RE MATA	PAYMENT REVENGE
	PA	RU	PLUNDER
	PAT	-AI	QUESTION ENQUIRE CHALLENGE
	PAT	- A	CAUSE OCCASION
	PĀT	- A NEA	BOUNDARY
	PĀT	- E	FALSE
	PAT	- U	KILL DENY STRIKE BEAT
	PA	- PA NEA	CAUSED DISCORD
	PA	OPAO	GOSSIP
	PA	NI	ORPHAN WIDOW
	PA	KA	QUARREL

PĀLI 3	SĀ	PAT TIK A	one who has committed a SIN
MĀORI		TIK A	RIGHT CORRECT JUST FAIR
		TIK A NEA	CUSTOM LAW AUTHORITY CONTROL
WHAKA		TI ARE	hold up expose to view
		TIK - I	pass over in the distribution of food
		TI N EI	KILL
		KAI Ā	STEAL THIEF

PĀLI late VEDIC from MEORI	YO	BBA	N A	YOUTH
	YA	UV	NA	
	YU	VAN		
	PAN	GORE		CHILDREN IMMATURE
	NGA	-RE		FAMILY GROUP.
	NGA	RU		obstruction in nose of a new born child
	NA	NI		NOISY
	NA	NV		discharge from nose of a child.
	NA	UHET		RASKOL
	NA	KU		of mine
O	NA	NA		belonging to him or her.
	NA	HONAH		SMALL
	NA	NA		NURSE TEND Carefully.
	-HI			GROW of childhood
	-HI	NGA		CHILDHOOD YOUTH.
	-HA	NGA		NEST
	WHA	NA	-U	BE BORN family group.
	WHA	ERERE		MOTHER of one's children wife
	WHA	I		becoming acquiring the character of .
	WHA	NGA	-I	Nourish feed bring up.
U	WHA			woman.
	WA	HI		amount
	WA	HINE		woman, wife
	WA	TUHI		childbirth rites
Ū	Ū			of belonging to
	ŪV			TERT
	ŪV			your thy
	ŪV			HOWL
AU	MO	E		fast asleep.

PAU 562	RA	JJU		CORD LINE ROPE	30
PAU	RA	JSI	KA	adj.] HAVING RAYS RADIANT] from RAŚMI *	
	RA	JSIT	KA	HAVING REINS	
MAORI	RĀ			SUN	
	RA	NGI		SKY DAY	
*	RĀ	RĀ		EXPOSE TO the HEAT of a FIRE = Redupl	
*	RĀ	HI	RI	'ROPE [=RAYS]!' [distributiveness]	
	RA	MA		TORCH artificial light	
.	RA	PA		FLASH	
	RATA RATA			RED HOT	
TA	RA			RAYS OF THE SUN.	
	RA	VIR A		LIGHTENING	
	RA	WHI		grasp hold firmly seize	
	RA	WHI	TI	'SUN RISING EAST.'	
PAU	RAJ	SI	KA	HAVING RAYS HAVING REINS see Maui snare the sun with 'ropes, of light'	
MAORI	HI			DAWN CATCH WITH A HOOK; LINE RAIS	
	HI A			Desire [in sense of reins] [DRAW UP]	
	HI A	KAI		HUNGER [n " "]	
	HI - HI			RAY of the SUN FEELERS of CRAYFISH TENTACLES of Portuguese man o' war]	
A REIN >	[HI A MOE]			[here we have RAYS and REINS [daeryfish]]	
	HI KA			LIFT UP RAISE CONVEY KINDLE FIRE	
	KA	NOTI		cover a fire with ASHES	
	RĀ HI	RI		ROPE welcome admire grieve over.	
	MI	RO		SPIN TWIST TWISTED CORD TWIRL	
	RA	HO		TESTICLE LABIA. MAJ.	
	HI	KO		SHINE FLASH AS LIGHTENING DAWN	
	HI	NA		MOON PERSONIFIED SHINE WITH A PALE LIGHT	
	MI	RA		LASHING BINDING	
	MI	HAMIHA		BEGIN TO GROW AS HAIR	
	MI	HI		GREET [GRAYTRI].	
	KA	HUKURA		ATUA of a Rainbow Rainbow	
	KA	KĀ		GLOW	
	KA			take fire be lighted burn.	
	KA	NA		ROPE line of ancestry boundary	
	KA	U		ANCESTOR [line]	
	KA	NAPU		LIGHTENING	
	KA	NOI		strand of a ROPE or CORD	

PÄU	RA	n SI	MA	THE SUN
MÄDRI	RÄ			SUN DAY SAIL
	RA	NG-1		SKY WEATHER HEAVEN
		NGI	HA	BURN FIRE
		HI	HI	RAY of the SUN
			MA	WARM DAY means of conveyance way path
A	RA		HANA	AWAKE RISE RISE UP
TA	RA			RAYS of the SUN
PÄU from MÄDRI)	RA	JA	NI] the NIGHT
	RA	J		SUN DAY
	RÄ	A	NI-WA	BLACK HALO AROUND A HEAVENLY
		A	NI-	WATANEA BLACKNESS [of deep water] [BODY]
		TA	NGI	funeral dirge
		[A	NG-	Aspect 100]
			NI	NANIWA DARK DEEP BLACK
			NI	NIA SUFFUSED WITH LIGHT
			NE	WHITE Set as the SUN close the eyes.
PÄU	RA	T1		from RAM LOVE FONDNESS LIKING FOR
MÄDRI	RÄ			WED
	RA	PA		P. MUL
	RA	POI		DANDLE a child
	RA	TA		FAMILIAR FRIENDLY
	TI	A		MOTHER.
	RA	M-1		SQUEEZE [AMOROUS].
		ATI		OFFSPRING
NOTE SEE	RA	RO		Day Time Season
	RÄ			SUN DAY
		RO		as KO TO in sense of TAU!
		RÖ		GO, NO

PĀLI
CP VED

RA TA NA I LIT A JEWEL A GEM
RA TNA see the 7 RATANAS
II Sig TREASURE GEM
A SET of 7 VALUABLES
BELONGING TO THE EMPIRE OF
A WORLD KING
['SAKKA, ENDOWED THEIR HOUSE]
WITH THE 7 JEWELS]

RA TA NA KA adj RATANA + KA the ending
belonging to the whole compound.
= CHARAKTERISTIC OF A KINGS TREASURE

MĀTRĀ

KA-1 FULFILL ITS PROPER FUNCTION
HAVE FULL PLAY
KA-1-NG FIELD of OPERATION
SCOPE of WORK
KA-1 ANYTHING PRODUCED IN PROFUSION
REACH ARRIVE AT RIDDLE PUZZEL
KA-HU RA NG1 PRIZED PRECIOUS
TREASURED POSSESSION

RA TO BE DISTRIBUTED
TA ONGA SERVE ROUND DISTRIBUTE
['GIFT, Treasure']

NĀ POSSESSED BY BELONGING TO
BY REASON of ON ACCOUNT OF
NĀ satisfied content
NA KONAKO ADORN ORNAMENT
NĀ KV belonging to me.
NA NEA C opious satisfying
NA WE be enabled of feeling [it belongs here.]
NA WE NAWB SECURE FIRM

KAHU
A

RA NG1 PRIZED PRECIOUS
RA Means of conveyance.

PĀLI for MĀORI	RA RA RU RU [RŌ]	VA YA A RV [RŌ]	SPEED SWIFTNESS GALLOPING abyss into which heavenly bodies descend STORMWIND RAIN GO
PĀLI from Māori	RA RU RĀ RŪ RU	VA TĀ TA TA TĀ	LOUD SOUND ROAR SHOUT CRY see RĀVA and RUTA ROAR Earthquake Rage bluster follow pursue
PĀLI from Māori	RA RA RĀ WA WA NGA AWA	VA VA NA TĀ TĀ RĀHU TIO	ROARING HOWLING SINGING ROAR accuse SING WAR DANCE RIVER CRY CALL
MĀORI	RA RĀ WHI	VI TI	the SUN the SON SUNRISE EAST Shine upon.
PĀLI MĀORI	RA RA RA RA RA RA RA RA RA	HA HO HO KORAKO NGI NGI PA HĀ	restricted in PĀLI to the forms and RAHA LONELY PLACE PRIVACY IN SECRET there yester [SECRETLY] Testicle Labia Majora Expose uncover Heaven abode of Divine Beings Fairy sprite Paul mul. HO RE burial place. D excavate deserted HO shout

PĀLI VEO PĀLI	RA THA RĀSTR A RA THA -	A	COUNTRY KINGDOM EMPIRE REALM BELONGING TO THE KINGDOM ROYAL (SENĀVĀHA-NA)
	RĀTHA -	VASIN	INHABITANT of the REALM.
MĀORI MĀORI A	RA NĀ RA NĀ RA HI RAHARA HA RA KE RA NEA TA - E TA EPU TA EKAI TAR EMU	TIRĀ TIRĀ HI RAHARA HA KE NEA TA - E TA EPU TA EKAI TAR EMU	FIGHT BATTLE ENJOYMENT [also] 'KING, these yonder sail WAY PATH plentiful abundant multitude OTHER in 'The Troubles of other LANDS are their own Spread out Barren LAND change fishing ground Company of persons extend to of space i time as far as. Rich loamy soil. WORN OUT SOIL lower end of a cultivated field

PĀLI PĀLI MĀORI	RA TA RA TA RA HI RA JJV	NIK - A NI NIK - O RI TAI KA	= A RATANA IN LENGTH ELBOW as a measure from the elbow to tip of fingers TAKE A TURN of a rope around anything i.e NOTE A ROPE COILED AROUND ELBOW; HAND as a turn of rope to make into a COIL [a measure] ROPE Measure amongst set in order. ROPE LINE [measure].
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PĀLI PP MĀORI	RA TA RA MA TI RĀ RA RĀ TA TA TA A TI TA MA - I TI		PP of RANATI DELIGHTING IN LOC INTENT ON [DEVOTED TO] SUN DAY SAIL TAM-U TAM-I - RA PA ITO FAMILIAR FRIENDLY WEB FRIEND CONNECTED BY FAMILY TIES MOTHER OFFSPRING CHILD
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PĀLI	RAJ	JU	KA	RAJJUT KA A ROPE LINE
=	RAJ	JU	GĀ	HAKA A KINGS LAND SURVEYOR
	RAJ	JU	KA - RA	A ROPE MAKER = MĀORI KA HIRI and RA HIRI = RA
MĀORI	RA	-	NEA - HAU	CARRY ON A LOOP of FLAX
= PĀLI	RAJJ	V -	'KA - RA	AS WHAKA > CAUSATIVE PREFIX + RA-HIRI = [ROPE]
MĀORI	RA	HI	KA - RA -	ROPE MAKER [ROPE]
	RA	SI	RI	ROPE VA SINEW VEIN ARTERY
PĀLI	RA		KA	HAVING REINS
MĀORI			KA	ROPE VA BACKBONE
			NOI	A STRAND of ROPE or CORD
WHAKA	RA	U	ANGI	FINE STRANDS FOR MAKING NETS THIN
	-	TA	KA	DIRECTOR CHIEF PREPARE [FINE]
	RA	U	PINE	DRAW TOGETHER WITH A CORD
	RA	U	URU	HAIR of the HERO
	RA	U WA	KA	A CULTIVATION IN A BED MARKED OFF
				FOR EACH PERSON
WHAKA	RA	U WA	KA	LAY OFF IN BEDS OR DIVISIONS
	RA	WA		PROPERTY DISPUTE grounds of gnawed
		TA	KA - HI	TRAVERSE LAND TO ESTABLISH POSSESSION
		U		BE FIRM BE FIXED
		U ANEA		PLACE of ARRIVAL
WHAKA		U EN	NUKU	KEEP RETAIN BURIAL PLACE
SK			KU	the EARTH
MĀORI		NU -	KU	the EARTH
SKLAW			KU PALA	MOTHER EARTH FESTIVAL
MĀORI			KA UKA	BEAR SUPPORT SUSTAIN
	U		MIKI	traverses go round.
	U	PA		FIXED SETTLED
	U	PO	KO	UPPER END of a CULTIVATED FIELD
	U	RU		enter possess Reacha place arrive
	U	RU		WHE NVA RITES TO PRESERVE TITLE]
RA	RA	WE		CIRCUIT BOUNDARY [TO LAND]
RA	TO			BE DISTRIBUTED
RA	NGA TIRA			KING,
RA	HUI			protect by a Rāhui
		HĀ HĀ		desolate deserted
RA	KE			Bare land.
		HĀ KA - RI		GIFT PRESENT

PĀLI from VEDIC	KĀ KI KĀ KA	RA R RA RA-KĀRAKA	TO PRAISE WORSHIP SONG & PRAISE ONE WHO PERFORMS A RELIGIOUS DUTY
PĀLI	KA		AGENT
MĀORI	'KA		IN WHA-KA CAUSATIVE PREFIX
	KA- I		pref to transitive verbs to denote
	KA RA	- KIA	I am agent
	KAHURĀ	- NGI	DISTINGUISHED HONORABLE
	KA - HAU		RITES
	KA - UKA U		ANNOINT
	KA - U		ANCESTOR
	KA - U MATUA		ELDERS
	KA - U HAU		LINE of ANCESTRY
	KA - U - PAPA		MEDIUM of a GOD

SKNOTE MĀORI		BA	= VARUNA	[see PA-PATUA NUKU]
		WA !	= "	[see SK KU the EARTH]
		PA-O	= SING	[MĀORI NUKU EARTH]
	TA	PA	= RECITE	[SKLA - KU-PA-LA]
	A	PA	= SPIRIT of one DEAD	P/W/V/B

SĀTA		KA	W A	RITE CEREMONY
PĀLI		KĀ	RA	TO PRAISE
MĀORI		KA	RA - KI - A	
PALI			KIR	TO PRAISE see KIRTA NA MO
SK		V	A - RU - NA	[MĀORI RUMOKO of the EARTH]
MĀORI		W	A - iRU - A	" RUNGA of the SKY "
SK			RU - DRA	[RUA = 2 = MITTRA - VARUNA =] [the TWINS ATVS of DAY; NIGHT]
MĀORI		WA	KA	MEDIUM of a GOD
MĀORI		KA	NI	TO place purpose intention MO
		KA	KU]	[TELL OF SPEAK]
		KA	PV RA]	FIRE
PĀLI		KA	RA	ASSEMBLE
MĀORI			WHITI	RECITE
PĀLI		KA	RA	NA DEED PERFORMANCE ACTION ESPEC WHEN
MĀORI		KA	RA	NGA COMMAND! [IMPOSED BY AUTHORITY]

PĀLI from CPVEDIC PĀLI MĀORI PĀLI MĀORI	KĀ KI KĀ KĀ KĀ KA KA	RA R RA RA- RA = WHAKA RA	> KR TO PRAISE SONG OF PRAISE WORSHIP HOMAGE KĀ RAKA ONE WHO PERFORMS A RELIGIOUS DUTY KĀ RAKIA KI - R > KR TO PRAISE TA KI RECITE KI SAY SPEAK TELL CAUSATIVE PREFIX
SK MĀORI TA	KA KA KA KI	- IHU U -	NIU RODS IN DIVINATION general [for various charms]
	KA KA KA KA KA KA KA KA KA KA KA KA KA KA KA KI	RA NGA R - IOI UKAU U U AE RUNGA UMARUA UHOU UPA PA WA	prefix to transitive verbs to denote an AGENT AGENT RITES of. RECITE CALL SUMMON WELLCOME CALL OUT LIE IN DEATH ANNOINT BATHE ANCESTOR LORE of the CELESTIAL ELDER LINE of ANCESTRY MEDIUM of a GOD protected by KAWA ceremony to place concerning respecting continued law sound roar. Small enclosure fenced.
		RĀ RĀ IHE RĀ NGA RĀ NEI	RITES of [STANZA portion of a Song -] DIVINE BEINGS
		RĀ RO RĀ TA RĀ ME NE RĀ WHITI	the underworld SEER Be Assembled SUN RISING EAST.
PĀLI 210	KA	RA NA	DEED ACTION PERFORMANCE ESPEC
MĀORI	KA	RA NGA	ONE IMPOSED BY A HIGHER AUTHORITY CALL SUMMON

PĀLI	KĀ	RU	
MĀORI	KA	RU	N.Z.I
	TA	RU	N.D
	TA		N.A
SK M I	TRA		
MĀORI			
[D M I	R I		
D M I	CUS]		
A M I	ABLE]		
	KA	RA	WA
	KA	RU	
	KA	RU	RE
	KA	RE	
MĀORI	KA	R I	
PĀLI	KĀ	R I	YA
gerund	KĀ	RE	TI
caus of	KA	RO	TI
MĀORI	KA		
WHA	KA		
PĀLI	KĀ	RE	TI
caus of	KĀ	RO	TI
PP	KĀ	R I	TA
MĀORI	KA		
	KA	RE	KI
	RE	RE	
MĀ TE	I	RE	RA
	RE	O	
	RE	I	
	RE	IRA	
	RE	PAKI	
	RE	TI	
	RI	AKA	
	RE	WA	
	RO		
	RO	NA	

KA] COMPASSIONATE MERCIFUL

CONNECTED BY FAMILY TIES
FRIED
FRIEND

SOOTH ASSUAGE

MOTHER

EYE LOOK AT
TWIST 2 STRANDS !!!
object of passionate affection
HOME

add to previous T NOTES

DIG DIG UP add to page 6 of 3 last

adj] TO BE DONE

[MĀORI TI-RO LOOK SURVEY VIEW],
CAUSATIVE PREFIX

TO CONSTRUCT BUILD

[MĀORI TIMA and TIEKE ground plans a HOUSE

[MĀORI TA carve fashion tattoo paint IT TO
HOME

is sensed TO BE DONE

BE PLANTED BE BORN

" A LOT YOU'LL DO!

SPEECH FORM of WORDS
THERE

that PLACE or TIME before mentioned

MATS Laid over food in an OVEN

CANOE CARRY CONVEY

STRAIN PUT FORTH STRENGTH ENERGY.

GET UNDER WAY START
GO

BIND THATCH da HOUSE

PĀU	KĀ	RI	YA		
germ of Cause	KĀ	RE	TI		TO BE DONE
MĀORI	KA	RO	TI		
MĀORI	KA	TI	KA		RIGHT CORRECT JUST FAIR.
WHA	KA				CAUSATIVE PREFIX.
SK BHA	KA	RMA			
SK	KA	MA	HI		
MĀORI	HA	KA			
SK HR	RE	RE			BECOMING
MĀORI	RE	RE	NE		ACTION
	RE	TI			WORK
	RE	U			DANCE SING
	RE	WA			HAPPINESS ITD
WHAKA	RE	WA			BE PUT OUT PLANTED
	TI	RO			VOYAGE JOURNEY
	TI	RE			CANOE CARRY CONVEY
	RI	AKA			OUTER FENCE of a PĀ
	RI				START GET UNDER WAY
	RI				SET IN MOTION
WHAKA	RI				LOOK SURVEY VIEW EXAMINE
	RI				A SACRED FIRE ITD
	RI				STRAIN PUT FORTH STRENGTH
	RI				SCREEN PROTECT [ENERGY]
	RI				DREAD BE APPREHENSIVE OF
	RI				NUDGE CONFUSE
SK	RI				HAND WEAPON
MĀORI	RI				THROW IN GREAT NUMBERS
	RI				DOWN
	RI	O			M. VIRILE
	RI	POI			GO TRAVEL
	RI	RI			BATTLE
	RI	TE			BALANCED BY AN EQUIVALENT PAID FOR
MĀORI	RO				PERFORMED COMPLETED FULFILLED
	RO				GO
	RO	HE			SET BOUNDS TO BOUNDARY ENCLOSE
	RO	KI			STORE PRESERVE TIE UP SECURE
	RO	KO			BE WITHIN ONES ABILITY
	RO	KI			REMOVE TABU
A	RO	HA			SHOW APPROVAL
	RO	NGO			HEAR OBEY

Kāla (and **Kāja**) — *Preliminary.* (a) dark (syn. *kānka*, which cp. for meaning and applications), black, blue-black, misty, cloudy. — Its proper sphere of application is the dark as opposed to light; and it is therefore characteristic of all phenomena or beings belonging to the realm of darkness, as the night, the moon, death, ghosts, etc. — There are two etymologies suggestive, both of which may have been blended since Indo-Aryan times: (a) *kāla* = Sk. *kāla*, blue-black, half black cloud from **qil* (with which conn. **qel* in *kalākṣa*, spot, *kalusa*, dirty, *kanmāsa*, speckled). Gr. *χρώμα*, Mng. *bilwā* mist = Lat. *cālidūs* spot; Gr. *χρόνος* spot, and *χράγει* dark cloud; cp. Lat. *cāgo*, mist, fog, darkness. — (b) see below, under note. — Hence: (a) the morning mist, or darkness preceding light, daybreak, morning (cp. E. morning = Goth. *madrīns*, twilight, Sk. *marīka* eclipsa, darkness; and also gleaming = gleaming = twilight); then: time in general, esp. a fixed time, a point from or to which to reckon, i. e. term or terminus (a quo or ad quem). — Note. The definition of colour-expressions is extremely difficult. So a primitive colour-sense is the principal difference worthy of notation is that between dark and light, or dull and bright, which in their expressions, however, are represented as complements for which the same word may be used in either sense of the complementary part (dark for light and vice versa, cp. E. gleam > gloom). All we can say is that *kāla* belongs to the group of expressions for *dark* which may be represented simultaneously by black, blue, or brown. That on the other hand, black, when polished or smooth, supplies also the notion of "shining" is evidenced by *kāla* and *kāmaṇī* as well, as e. g. by **akāl* in Sk. *chāya* = Gr. *σκῆνη* shadow as against Ags. *hūvēn* "blue" (= heaven) and Ogh. *skinan*, E. to shine, and sky. The psychological value of a colour depends on its light-releasing (or light-absorbing) quality. A bright black appears blunter (reflects more light) than a dull grey, therefore a polished (*anjana*) black (= *sūkta*) may readily be called "brilliant." In the same way *kāla*, combined with other colour-words of *black* connotating does not need to mean "black," but may mean simply a kind of black, i. e. brown. This depends on the semasiological contrast or equation of the passage in question. Cp. Sk. *śyāma* (dark-grey) and *śyāva* (brown) under *kāṣāya*. That the notion of the speckled or variegated colour

belongs to the sphere of black, is psychologically simple ("dark spots against a light ground," cp. *kanmāsa*), and is also shown by the second etymology of *kāla* = Sk. *sara*, mottled, speckled; Lat. *carulus*, black-blue, and perhaps *caeruleum* "the blue" (cp. heaven) = Gr. *χρώμας* the blue; see bird ("Onyx") = cp. *kāpa* *śyāma*; *kilamati* > *gramati*, *kilasati* > *illa*, etc. The usual spelling of *kāla* as *kāla* indicates a connection of the 1. with the 2. or 3. The definition of *kāla* as "dark, unattractive, sadisa" is conventional and is used both by Bühler and Dhāraṇī. PvA. 1.1.7 and PvA. 90.

(1) *Kāla*, dark, black, etc., in enum. of colours VvA. 223 (see VvA. 223); *na-kālo* *sāmano* Gotamo, "no-pi *sāmano*" *mangū-cchāvi* *sāmano* G.; "(2) *Eic* ascetic Gotamo is neither black nor brown; he is of a golden skin" M. 1.1.10. Similarly as "kāli" vā *sāma* vā *mangū-cchāvi* vā of a *kātāmī*, a beautiful woman at D. 1.703 = M. 1.1.10; *kāla-sāma* of Vin. IV.120 is to be taken as dark-grey. Of the "dark-half" of the month—see "pakkha, or as the new moon: *āgāme kāle* [on the next new moon day]" Vin. I.1.76. — Of *Vetas*: Pv. m. 1.1. (*kāli*); PvA. 56 (= *rūpa*) "of the dog of Yama" (*sāmano*). PvA. 1.51. — In "other conn." *kālavāṇī* *bhātī* "dark-brown" (1. 2. *terrible*) son Vin. I.20 = I.1.9. — *anjana* black collyrium Vin. I.203; *anjasati* black, (polished) 2) *Anusāti* (= a kind of dark fragrant sandal wood) Vin. Texts. II.51; Vin. I.2.1. S. III.1.50 = V.44; V.22; *ayasa* black (dark) iron to distinguish it from bronze, Rh. D. Mila 1.71. II.304; cp. blacksmith > silversmith) Mila 414, 415; *kanjika* a kind of Asuras, Titans D. 1.1.71 v.107; PvA. 1.72; *kānni* "black-coated," as an unlucky quality. — Cp. III.64; J. 1.1.397 iv.189; V.1.34; 211; VI.314. Dha. I.3.77 v.160 "the vision of the 'black-coated' is a bad omen which spoils the thick of a hunter, e. g. at Dha. III.1.7 (referring here to the sight of a bhikkhu); as "witch" PvA. 1.72; Dha. III.10.181; as *k-k-sukūna*, a bird of ill omen J. 1.1.33; *kanquka* = prec.; *habara* spotted; freckled J. V.35; Texts (ad.) with glossy or shiny hair, by itself (*kāpa-hesa*); rare, e. g. at J. VI.578; usually in cpd. *sukūna-hesa* "having an overabundance of brilliant hair," *sukūna* *gatā*. This was afterwards applied figuratively in the description of his parting from home, rising to a new life, as it were, possessed of the full strength and vigour of his manhood (as the rising Sun). — Cp. the *Śāmash-Saga*, which attributes to the Sun a wealth of shiny-glossy (= polished, dark) hair (= rays); and *kāla* in this connection is to be interpreted just as kapīha (q. v.) in similar combinations (e. g. as *Kṛṣṇa-Hṛṣikesh* or *Kṛṣṇa*). On this feature of the Sun-god and various expressions of it see ample material in Palmer, *The Sanskrit Sagas* pp. 33-46. — The double application of *susū* does not offer any difficulty, *sukūna* is felt as a simplex in the same way as *vāṭārāṇī* or *dūḥ* in comb. like *sudubala* PvA. 1.49; *sudubalītha* VvA. 10. Dīkṣīgh. already interprets the cpd. in this way (Dā. I.2.20 = *sūthīkṣa*), *anjana-vāṇī* vā *hūtvā* cp. *kanth-anjana* J. V.1.355. Cp. also *sūndhā-nīla-mūḍa-kūcīta-kēśa* J. 1.89, and *sukūnākāṅka* J. V.202. — *susūkāñkā* of others than the Buddha? M. II.66. Modern editors and lexicographers see in *susū* the Sk. sis, young of an animal, cub, overlooking the semantical difficulty involved by taking it as a separate word. — This mistake has been applied to the compound at all the passages where it is found, and so we find the reading *susūkāñkā* at Dā. I.82 = A. 1.21;

= J. II.57; M. I.1.63 = A. 1.68 = S. I.9, 117; also in Childers (relying on Burnouf), or even *susū kē* at S. IV.1.14, the only passages showing the right reading *susūkāñkā* are D. I.1.75, M. I.461. Konow under *susū* J.P.T.S. 1929, 312 has both: *sukūla* the black (brown) tucker VvA. 37; *jālikā* (Rājī for *kāla*) having black drops or specks (of dirt) A. I.2.53; *dandas* a black staff, *Sdhp* 2.17 (attr. to the messengers of Yama, cp. Yama as having a black stick at Sat. Br. xi. 6. 1. 7 and 13); *pāsikha* the

kāle at the proper time, with *vikāle* (opp.) Vin. I.1.69, 20; J. II.1.33; Sn. 386. *akāle* in the wrong season VvA. 283. *kālēra* in proper time, at the right moment A. II.1.30; Sn. 326, 387 (= *yutta kālēra* SnA. 374); Pv. I.59 (= *thitakālēra* PvA. 26); Pug 507; It. 42; *kālā* 1.44 (= *kanhāna sāmavaya*). Cp. *vikāla*. (3) The day as appointed by fate or *kāmī*, point of time (for death, cp. Vism. 2.30), the "last hour," cp. *janma* the dies. So in the meaning of *death* apply not only to earthly existence, but to all others (petā, deva, etc.) as well, in phrases *kālā karoti* "he does his time" he has fulfilled his time" Vin. III.30; Sn. 343. DhA. I.10; and frequently elsewhere; cp. *kāta*, *karīya* "to death in *kālā* *kānkhati* to await the appointed time" S. I.1.67; Sn. 516 (cp. *kānkhati*) and in *der kānkhati*. Other examples for this use of *kāla* see under *bhatta*, *yāma*, *vappa*.

— *antara*, interval, period: *kālāntarena* in a little while VvA. 13; na *kālāntare* at once PvA. 10; *kāta-lāki* dead Sn. 586, 590; in comb. *petā-kālākāta* "the Petas who have fulfilled their (earthly) time" Sn. 3.7; Pv. I.57, 1.12. Also as *kālāntaka* Pv. II.7; Vv. 80³; Vism. 2.60.

* *nātudāsi* the 14th day of the dark fortnight D. 2.2.55. — *yatti* a moonless night VvA. 167; (opp. *asūna*); — *meyā* a sort of bird J. VI.5.30; — *long black thread* salt Vin. I.2.24 (Bdhg. *palat-loṇa*, nātūra salt); — *black metal*, iron ore Mila 267; — *thin* a kind of creeper Vism. 36, 183. — *siha* a special kind of lion J. IV.2.8. — *sutta* a black thread or wire, a carpenter's measuring line J. II.405; Mila 413; also N. of a purgatory (Guṇavat) J. V.206. See Morris J.P.T.S. 1929, 222. — *hathin* "black elephant," an instrument of torture in Avici Sdhp 195.

3. *Kāla* time, etc. (a) *Morning*: *kāla* *śāma* Pv. I.1.9⁴ (= pāto PvA. 228), *kālāssa* in the morning (gen. of time), early VvA. 256. Cp. *paccūsa kāle*, at dawn DhA. III.242. Opposed to evening or night in *kālēra* in the morning Pv. I.6³ (opp. *sāyag*). *Kāle* judge, *kyā* day and by night Nd² 631; — (b) *time in general*: *gacchante gacchante kāle* in course of time DhA. 2.32; evan gacchante *kāle* as time went on PvA. 34, 35, 37, etc. — *kālay* for a time Vin. I.1.76 (spelt *kālā*, *kālā*—*kālā*—some time yet VvA. 288; *ettakan kālā* for long-time PvA. 102; *kālēra kālā* (1) from time to time PvA. 102; VvA. 255, 276; — (2) continuously, constantly A. II.2.15; Pug. 11 (+ *sāmavaya sāmavaya*). D. I.7.4; (3) but expl. at DA. I.2.18 by *kāle kāle* in the sense of "every fortnight or every ten days"; *kāle* in (all) time, always (cp. *utti*) Sn. 73 (expl. in N. of *niccakāle* under *saddā*; but at SnA. 128 by phrase *kālēra* "in good time"); *kāle kāle* from time to time, or repeatedly VvA. 352. See also *cira*, *sabba*. — (c) *Time in special*, either (1) appointed time, date, fixed time, or (2) suitable time, proper time, good time, opportunity; tip. Gr. *rapis* and *ēta*; or (3) time of death, death. — (4) *Meattime*: PvA. 2.23; VvA. 6; esp. in phrase *kuṭṭī sātī* Gotamo, *nīttihātī*, *bhātī* "it is time, Gotamo, the meal is ready" D. II.19 = 226; Sn. p. 1.1; and in *ācāra*, *āroceti* or *ārocāpeti* he announces the time (for dinner) D. I.109, 226; Sn. p. 111; PvA. 22, 141; VvA. 1.2.20. — *kālātī* from the date or day of . . . , e. g. *ditthā*, *putthā* "from the day that she first saw her." VvA. 2.2.28; — *paṭṭhāya* "from the day, of being a layman" PvA. 1.2.20; (2) proper time; right time; also *saṁsāra* 1.1.1. — *utu* favourable time (of the year) Vin. I.299, 3.1.17. — *kālā jānāti* "he knows the proper time" A. IV.1.14; *cattārī kālā*, four opportunities A. II.1.30; *yassa kālā* māñasi for what you think it is time (to go). e. g. goodbye D. I.1.6, 189, etc. The 3 times of the cycle of existence are given at Vism. 578 as past, present, and future. — *kāla*? (adj.) in (due) time, timely Vism. 229 ("marana timely death"). — Opp. *akāla* (it is then) wrong time or inopportune D. I.205; *akāla-cāri* going (begging) at the improper time Sn. 386; *akālamegha* a cloud arising unexpectedly (at the wrong time) Mila. 147.

PĀLI	KA LA	N° 1	BLACK DARK CLOUDY MISTY POLISHED DARK AS OPPOSED TO LIGHT MORNING CLOUD NIGHT NEW MOON DEATH GHOSTS SHINING MORNING MIST PRECEDING LIGHT DAY BREAK
PĀLI *	KA LA-KESA SK E I		ABUNDANCE & BRILLIANT [SHINING] HAIR SKY SHINE SHADOW
SK	CHA YA	K E-TU	CLEAR AWAY DARKNESS
		K E RE	DARK KEKEAO DARK CLOUD
		KENE <u>HU</u> RU	DARK of HUMAN HAIR
A	KA		STATE of TURMOIL
	KA	PUA	BANK of CLOUDS
	KA	RA	RED OCHRE ie DARK COLOR
		K E NO	NIGHT UNDERWORLD
		K A KA	HAIR
		K E NGO	SET OF THE SUN = RED SHINING HAIR!
	KA	RENGO	SMOOTH SHINING [KENGO KENGO DARK]
	KA	RE TAI	BLACK PETREL
		K ENGO KENGO	DARK
	KA	RIO	LIE IN DEATH
	KA	RI TEHE	SUPERNATURAL BEINGS
	KA	ROHE	SHIMMER as HOT ATMOSPHERE
	KA	RU-KARU	BLOOD
	KA	RU-TA	THROW ON hot stones of a HĀNGI
	KA	TA RA	BLACK WOOD of TREE PIERN WOOD
		K E HO	FROST
	KA	NA PR	BRIGHT GLERRMING
	KA	NA PU	LIGHTENING BRIGHT SHINING
	KA		Take fire be lighted burn.
	KA	KĀ	RED HOT
	KA	HU	Surface [light blue sky] spirit of
	KA	HU RVA	DIM SIGHTED stillborn child
		ATTRIBUTE of the SUN SHINY [POLISHED] DARK HAIR = RAYS	[= KANHA]
=	TI RA	RAYS BEAMS	
PĀLI	KA N HA	RAYS	
MAŌRI	KA N A	PV	BRIGHT SHINING
		HA EATA	DAWN
PĀU	KA LA		MORNING = MAŌRI RĀ DAY SUN

PĀLI	KA LA - KE SA	ABUNDANCE of BRILLIANT [SHINING] HAIR
MĀORI	KA KA	KENE HU RU DARK of HAIR KE TU CLEAR AWAY of DARKNESS
	KU RA	RED GLOWING
MA	KA WE	HAIR of the HEAD
MA	KA URI	BLACK
PĀLI	KA LB	BLACK
	MA KE KEHU	LIGHT HAIRIED
	KE HO	FROST
	HA EATA	DAWN
PĀLI	KA LA	MORNING opposed to evening or
MĀORI	RĀ	DAY SUN SAIL [night]
	KE NO	NIGHT
PĀLI	KA LA SA	KUNA BIRD of ILL OMEN
MĀORI	HA KU - TURI	term for BIRDS
	HA K-I WAKI WA	DARK THREATENING of CLOUDS
KO	A RA	BAD OMEN
	KA IORA	OMINOUS
	KŌ A RA	OMINOUS
	KA RE TAI	BLACK PETREL [as seabird?] ie far from land?
MAUI	SNARES THE SUN WITH ROPES = HAIR =]	[SUNLIGHT]
PĀLI	SU SUKŪLA - KESA	OVER ABUNDANCE of BRILLIANT HAIR
MĀORI	KU RA	RED GLOWING
	KE NU HU RU	DARK of HAIR = SHINING!
	KE KE HU	LIGHT HAIRIED
PĀLI	THE SUN	HAVING A WEALTH OF SHINY GLOSSY [=POLISHED] HAIR = RAYS
MĀORI	TA - RA	RAYS of SUN BEFORE SUNRISE
	HU RU	GLOW RISE of the SUN
	HU RU	HAIR [HU-KA SNOW]
	HU RA	BEGIN TO DAWN [HUAKI DAWN]
	HU NU	RAY of the SUN
	HU NA	MOON ON 10th DAY [PAHURU=HAIR]

PĒLI ab	O	MĀ	NA	?	
MĀORI	UCCA	SAKUNA	OMANA	= O BIRD FLYING HIGH LEADER of a FLIGHT of PARROTS	
	KĀ EA			A HAWK	
	KĀ EP EA			HAWK	
	KĀ HU			FLOCK	
	KĀ HU I			RAINBOW	
	KĀIRANGI			BE AT A DISTANCE	
	KAITU			ASCEND	
	KAKE			A TERM for BIRDS	
		HAKU-TURI		SCREECH AS A BIRD	
TI U			NGA-NGA	SWARM	
			NGA-HVA	MOVE	
			NGA-TETE	WANDER GO ABOUT	
			NGA-V	SOAR HOVER	
				of belonging to possessed by	
				BIRD	
			MAN- <u>U</u>	GLIDE WITH EVEN MOTION	
			NA KI	- NA MU NAMU appears like a speech	
	WHAKA -			[in the distance]	
				Look behold.	
			NANA	DISTANT	
			NA WA		
				FLYING	
MĀORI	DE MĀ NA	from		SOAR HOVER	
	DI			RAISED UP	LIFTED
	TI-	U		RISE	
				BIRD KITE	
	MA	HVA		FLOATING	FLEETING
	MA	HUTA		MILKY WAY	
	MA	N V		METEOR COMET	
	MA	<u>NGINA</u>		female supernatural being =	
	MA	NGO ROA		star indicating summer [APSARAS]	
	MA	RAV		that wender	
	MA	REI KVRA		FLOAT ie FLY ie swim	
	MA	TI		[fly float]	
TE	RA				
TE	RE				

PĀLI	ORA	compass formation from AVA BELOW INFERIOR POSTERIOR USUALLY >
	ORAJ	THE BELOW the near side
	ORA-PĀRA	THIS WORLD [the below and the above] higher i lower worlds]
MĀORI	ORA	ALIVE
	ORANGA	FOOD LIVELIHOOD SAFE
	RANG-I	HEAVEN SKY
	RARO	UNDER BELOW UNDERWORLD
	PARR	SHINE COME OUT FROM the CLOUDS
	PARA PARA	a place for RITES
	PARA RARI	SACRED OVEN
	PARA TA	SETA MONSTER causing the TIDES Carved head on GABLE of a HOUSE
	PARA-TU	HIGH UP
	PAREMO	DROWNED
	PAR ORO	STORM.
	PATERI	Magellan clouds. of belonging to NO
PA	ORAM BHĀGIYA	ORA + BHĀGA + IYA = BEING A SHARE of the LOWER i.e THIS WORLD
PĀLI	ORA VITAR	CONCERNED WITH WORLDLY THINGS
MĀORI	ORA	ALIVE
	PAENGA	MARIN BOUNDARY place of HEAPED Site of buildings [UP THINGS]
SK	PA KO	Cultivate
MĀORI	PA PA KU	BARREN SOIL
SK	KU	EARTH
MĀORI	NV KU	EARTH PERSONIFIED
	NV	TO PRAISE
	PANA	Drive away espell
	PA NU-KU	MOVE ON AFTER NEXT expressing]
	PANG ORE	CHILDREN [lapse of time]
	PANG - ORO	FULL = BHĀGA > WEALTH > GOD
	BHAG - A	WEALTH > GOD > BOG / TD
PĀLI		

PĀLI	O	VĀ	DA		ADVICE INSTRUCTION
BSK	.	VĀ	DA	J	ADMONITION EXHORTATION
	O	VA	DA KA		ADMONISH GIVE OR TAKE ADVICE SPIRITUAL INSTRUCTOR OR ADVISER
MĀORI	O	KO			HEAR
WHĀKA	O	KO			LISTEN TO
	O	NA			of HIM or HER
	O	HIA			APPROVE
	O	HA			DYING SPEECH pray over
	O	HA	NEA		PROVISION FOR A JOURNEY THE...OF
	O	HI			'NEST,
WHĀKA	-	WĀ			CHILD HOOD YOUTH
	-	WĀ	WĀ		BRING A FORMAL CHARGE AGAINST
	-	WA	NA		INVESTIGATE ADJUDICATE ON
WHĀKA	-	WA	NEA		TAKE COUNSEL
			TA		LORE of the TOHUNGA
			UIRA		TEACHER PUPIL
WHĀKA	-		TA	KA	PREPARE BE DEVELOPED ITD
	-		TA	KA	DIRECTOR CHIEF-
SEE	AVA	AV	A - O - APA - ABHI		
NOTE	AVA				IN WORDS FORMING the SECOND part of a COMPOUND WE HAVE AVA WHILE THE ABSOLUT FORM OF THE SAME WORD HAS O
	O				AVA as prefix = LOWER LOW
[V]	AVA	KĀS	AVA		in motion = DOWNWARDS AWAY [down]
	O	KĀS	A]		away from off
					Affinities of AVA > APA
			" "	"	> ABHI
MĀORI	O	TI			[absolute] > FINISHED
"	O	RU			DEEP HOLE BOG
	O	TA			UN - RIPE ITD
	A	WHI			SMOTHER PRESS DOWN
	A	PA			SLAVE ITD
	O	RI			COPULATE
NOTE	RO	NG-	O		HEAR OBEY

PĀLI VEDA	PA PA	KK K SPA	HA	SIDE of the 'BODY FLANK WING FEATHERS WING of A HOUSE litifig= also NAKSHATRA !]
LOC MĀORI	PA	KK K HARO HA EATA HAK I KAU	HE E VAULT OF HEAVEN DAWN WING	SIDE PARTY FACTION ASSOCIATED WITH ONE $\frac{1}{2}$ of the LUNAR MONTH [fortnight] 1 THE LIGHT LUNAR fortnight 2 THE DARK LUNAR fortnight 3 ALTERNATIVE STATEMENT = < WITH REGARD OR REFERENCE TO DIFFERENT of ANOTHER KIND AT A different time
	PA	K -	ANGA	RELATIVE [PAKOKO of the PREVIOUS YEAR]
	PA			EEL WEIR FORT ASSAULT people & PA
	PA			Elder's male relatives GROUP FLOCK
		HAK I WAKINA	DARK THREATENING of CLOUDS	
	PA	E		site of buildings
	PA	E NGA		11TH MONTH [LUNAR]
	PA	E RĀRO		LOWER EYlid
	PA	E RUNGA		UPPER EYlid
	PA	E - WAI		DRIFTWOOD
	PA	HA O		WIND SCREEN for Crops
	PA	HI		COMPANY of TRAVELLERS Expedition
	PA	ETAU		BATTEN on ROOF of a HOUSE
	PA	I HAU		WING of a BIRD FIN of a FISH projecting sides of a canoe WINGS of an
A	PA			SPIRIT of one DEAD [EEL WEIR]
	PA	I ORE		HEARTWOOD of TREES
	PA	K - AI		SHIELD SCREEN
	PA	K - AI - W RI		FLOOR PLATE of PĀTAKA
	PA	K - A KE		SEA in General [TAHU] ie = ONE SIDE ,
	PA	K - AU		WING of a bird [LAND / SEA]
	PA	K - A WBRA		NAME of a MONTH AUG/SEPT
	PA	KEKA		LAND EXHAUSTED BY CULTIVATION
	PA	KEKE		ADULT GROWN UP
	PA	KI		DECoy PARROT [PAU PAKHIMA BIRD]

PĀLI MAORI	PA	KK	HI	MA	A BIRD read 'ME for MAG BIRD
PA	PA	KK	I		DECoy PARROT
PA	PA	KK	AU		WING of a BIRD
PA	PA	I	HAU		FLOCK
			HI	HI	WING of a BIRD
			HI	HI	STITCH BIRD
			HI	KO	FRONT CABLE of a HOUSE
		HIKO	MA RO		STIR of BIRDS AT DAWN
		HI	NU		TAIL of a BIRD
		HI	RAIRAKA		BIRDS preserved in FAT
PĀLI MAORI	PA	KK	HA		FANTAIL
	PA				WINE SIDE flank.
			HA	KI	SPIRIT done dead [re a bird]
			PA	[KKHI] MA	WINE
			HA	KU TURI	TERM FOR BIRDS figo MAN
			HA	RO	SOAR VAULT of HEAVEN
			HA	U	AIR WIND
PĀLI MAORI	PA	OKE			A SOLITARY HUIA BIRD
PĀLI from	PA	O			SING
PĀLI CP	PA	KE	HA		as of the OTHER SIDE! FLANK SIDE =
PĀLI MAORI see >	PA	KK	HA		> SIDE PARTY FRACTION
		KE			DIFFERENT of another kind no
		KK	HI Y A		[MAORI HIA FALL IN LOVE WITH]
		KK	HA		SIDING WITH ASSOCIATING WITH
		KK	HI - KA		[MAORI HIKA COPULATE]
		KK	E - PA		THROWING HURLING BEING THROWN
		KE	[E PA !]		INTO also as a passage of ORDEALS
		E			different of non identity of another KIND
		E			strange extraordinary other than expected
		E			FALSE LIE
		KE	A		OF OFFENSIVE ODOUR!
		KE	E HA KEHA		REDOISH
		KE	EHU		AT IN OF PLACE IN POSSESSION OF
		KE	EI		STEAL [KEPA THUMB CORD of a WEAPON]
		KE	EIA		
		KE	ER E TEKI		OUTER FENCE of a FORT

PĀLI	PA	KK	HA	SIDE of the BODY WING FEATHERS FLANK ALTERNATIVE o STATEMENT
LOC	PA	KK	HE	> WITH REGARD OR REFERENCE TO [MĀORI] TOUCH STRIKE COITUS BESEECH [HEI = SKY]
MĀORI	PĀ	K - ANGA		RELATIVE
PĀLI	PA	KK	HA	[NOTE MĀORI KA-PA-RĀ SOOT as SIDE of FIRE!]
	PRA	KHYA		LIKE of PRA + KHYA VISIBLE CLEAR
MĀORI		TA HA	RUA	BOTH SIDES [RESEMBLING LIKE]
PĀLI	PAKKHATA			from PAKKHA BEING A PARTNER [KI - ITO]
MĀORI		KA - PA - KAPA		WING WINGED PENDANT
MĀORI	PA	KA - NEA		A RELATIVE
	PĀ			COITUS JOIN IN AN UNDERTAKING
R1	PA			Hold personal communication with UPPER SIDE
		TA	RUNA	CONNECTED BY FAMILY TIES
		TA	HUNA	BATTLE FIELD [TĀ FRIEND] Elder's male relatives
	PĀ	E		
	PA	E	ERNA	HORIZON i.e. side of EARTH'S BODY with]
	PA	ENGA		DAWN! [the SKY
	PA	ERUNGA		SURROUND WITH A BORDER
	PĀ	HORA	HORA	MARGIN BOUNDARY
	PA	HU		UPPER EYELID
	PA	IHAU		BACK of the HEAD
		HÉ		FALSE UNTRUE DISSEMBLING-
	PĀ			WING of a BIRD HORIZON WINGS OF -
				WRONG HEI AT a PLACE & TIME [BEE WEIR -
PĀLI	PĀ	KA	URO	EXTENDED ON EITHER SIDE LIKE WINGS
MĀORI	PA	KI		Gossip PROCLAIM PUBLISH A REPORT
		KĒ		Different of another kind other than expected
	PĀ	-	KE	at a different Time ITO
			HĀ	FOREIGN + PA => SIDING WITH!
			HĀ	KORO FATHER ITO
			HĀ	MOKO THATCH FOR WALLS of a HOUSE
			NGAI	OPPOSITE CONFRONTING
	PA	KA		QVARREL
		KA	OKAO	SIDE OF A PERSON
	PA	E	TA-HA	SIDE LINE
PĀLI	PA	KK	+	SIDING WITH

MAORI ADDITIONS TO PAGE 48

DOOR.
MĀORI

49 PAKKHA

PĀK IKI
PAK IWI
PAK I KAU
PAK I TA - RA
PAK I TA - HA
PAKI TRA - RA

QUESTION FREQUENTLY
SHOULDER
WING
SIDE WALL of a HOUSE
BORDER of a GARMENT
GOSSIP
CLAP

PA

PAK I
PAKI PAKI

CLIFF AGAINST WHICH WAVES CLAP
HOR HAIR WORN LONG ON ONE SIDE
of the HEAD

PA M

HORIZON LIE ON ONE SIDE
SURROUND WITH A BORDER

WHAKA

PA E
PA ERUNGA
PA HE - KO

ACOUSE

UPPER EYELID

COOPERATE

PĀLI
from

PAKKHASTA

PA KKHA

BEING A PARTNER

COITUS

QVARREL

MĀORI

PA KA

KA U

ANCESTOR

KA U AWHI

EMBRACE

KA - TOR

ALL THE WHOLE

KA - TA - U

RIGHT SIDE

KA RU HI

BASE of a WALL

KA RE

LASH of a WHIP

KA PU

SOLE of the FOOT HOLLOW of the HAND

KA RAE

A SEA BIRD ie not a LAND BIRD

KA U

SWIM ACROSS STALK of a PLANT

HANDLE of a TOOL RISED HERVENLY

KA UNGA

HALF BURNT STICK [BODIES]

KA VAEROA

PARTY LYING IN AMBUSH

KA VAMO

POLE of a LADDER

KA UKO

SIDE BORDER of a CLOAK

KA U NOTI

'MALE, FIRESTICK [FEMALE ITO] 2