

RAMA-LILA

JF Amituana i

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**F FALETOLU-JÖZWICKI
O MAUI TE WAKA**

Email: JozFal@outlook.com

[20 pages]

Tokuriki
Tomikichiro,
1902–99).



1. In Search of the Bull

In the pasture of the world,
I endlessly push aside the tall
grasses in search of the Ox.
Following unnamed rivers,
lost upon the interpenetrating
paths of distant mountains,
My strength failing and my vitality
exhausted, I cannot find the Ox.



2. Discovery of the Footprints

Along the riverbank under the trees,
I discover footprints.
Even under the fragrant grass,
I see his prints.
Deep in remote mountains they are found.
These traces can no more be hidden
than one's nose, looking heavenward.^[web 9]



3. Perceiving the Bull

I hear the song of the nightingale.
The sun is warm, the wind is mild,
willows are green along the shore -
Here no Ox can hide!
What artist can draw that massive head,
those majestic horns?^[web 9]



4. Catching the Bull

I seize him with a terrific struggle.
 His great will and power
 are inexhaustible.
 He charges to the high plateau
 far above the cloud-mists,
 Or in an impenetrable ravine he
 stands.^[web 9]



5. Taming the Bull

The whip and rope are necessary,
 Else he might stray off down
 some dusty road.
 Being well-trained, he becomes
 naturally gentle.
 Then, unfettered, he obeys his
 master.^[web 9]



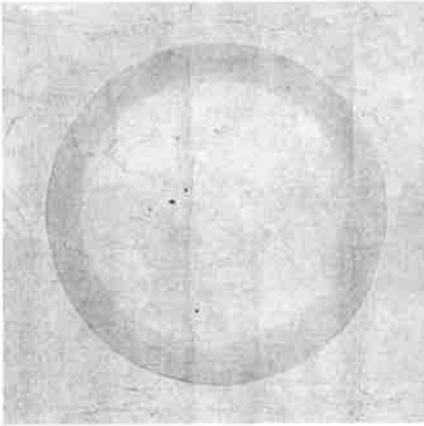
6. Riding the Bull Home

Mounting the Ox, slowly
 I return homeward.
 The voice of my flute intones
 through the evening.
 Measuring with hand-beats
 the pulsating harmony,
 I direct the endless rhythm.
 Whoever hears this melody
 will join me.^[web 9]



7. The Bull Transcended

Astride the Ox, I reach home.
 I am serene. The Ox too can rest.
 The dawn has come. In blissful
 repose,
 Within my thatched dwelling
 I have abandoned the whip and
 ropes.^[web 9]



8. Both Bull and Self Transcended

Whip, rope, person, and Ox -
all merge in No Thing.
This heaven is so vast,
no message can stain it.
How may a snowflake exist
in a raging fire.
Here are the footprints of
the Ancestors.^[web 9]



9. Reaching the Source

Too many steps have been taken
returning to the root and the
source.
Better to have been blind and
deaf
from the beginning!
Dwelling in one's true abode,
unconcerned with and without -
The river flows tranquilly on
and the flowers are red.^[web 9]



10. Return to Society

Barefooted and naked of breast,
I mingle with the people of the
world.
My clothes are ragged and
dust-laden,
and I am ever blissful.
I use no magic to extend my
life;
Now, before me, the dead trees
become alive.^[web 9]

Reception

Chan Buddhism

The ox-herding pictures had an immediate and extensive influence on the Chinese practice of Chan Buddhism.^[1]

Western reception

In the West, Alan Watts included a description of the Ten Bulls in *The Secret of Zen*.^[2] The pictures were eventually to influence the work of John Cage, particularly in his emphasis on rhythmic silence, and on images of nothingness.^[3] At the same time, through the last picture especially - 'In the Marketplace' – they have provided a conceptual umbrella for those Buddhists seeking a greater engagement with the post-industrial global marketplace.^[4]

Ten Elephants

An equivalent series of stages is depicted in the Nine Stages of Tranquility,^[web 2] used in the Mahamudra tradition, in which the mind is represented by an elephant and a monkey.^{[web 10][web 11][note 2][note 3]} The *Dharma Fellowship*, a Kagyu (Mahamudra) organisation, notes that the practice starts with studying and pondering the dharma, where-after the practice of meditation commences.^[web 12]

See also

- Buddhist Paths to liberation
- Bodhi

SK 877

RĀ MA

LOVELY BEAUTIFUL WOMAN

RĀ MA- LĪ

LĀ SĪTĀS ABDUCTION BY RĀVANA

MĀRĪ

MĀ RĀ MA

MOON See

RĀ

SUN SAIL

RĀ

WED

MĀ REI KURĀ

A WOMAN of NOBLE BIRTH

MĀ RĪ RĪ

LOVE GENTLE soft

RAU

RAUTUPU RETALIATE KILL
in Revenge.

RAUWENE object of TENSOR

RAUPATA QUARREL fight conquest
Conquer overcome.

RAU ORĀ Save alive

RAUKOT MISHANDLE Meddle with

RAU HI BRINE

[RĀ VĀ]

RAU HĀ SAID of a WOMAN
DISTRACTED BY
LONGING FOR HER
LOVER

WHAKĀ

RĀVA

THEY 2

RAU

TAKE CAPTIVE
LEAD AWAY
CAPTIVE

RAU

Multitude another
Dance Sing Jey.

HĀ RĪ

RĪ RĪ

BATTLE ANGER

1	KARMIN	PERFORMING RELIGIOUS ACTION ANY WORK
2	PRA-VI-V CAL PRA-VI-V CI PRA-VI-GATA	CONFUSED QUAKE DISTURBED TO DEVIATE OR SWERVE FROM ie ONSLAUGHT of PREACHERS against the OLD RELIGION EXAMINE SEARCH PASSED AWAY
3	PRA-VI-V CAR	TO GO FORWARDS
4	GA G U PRA-VI-V KAS] GOING APPEAR upon EXPAND BECOME MANIFEST
5	PACĀ PETI	TO CAUSE TO BE COOKED
6	RAS RASA NA RAS	taste feel love perceive ROAR SCREAM Roar yell.
7	RĀKĀ RAHAS	GODDESS presiding over 1/6 FULL MOON Deserted place SECRECY MYSTERY
8	RAH	TO part Separate QUIT leave.
9	RAS	GIVE GRANT BESTOW
10	ABHI-SHTAN √STAN	TO THUNDER
11	ABHI-VĀHANA ABHI-SHTU ABHI-SHTAUTI	CARRYING NEAR TO TO PRAISE
12	Ā-PRĒTA Ā-PRĒTA	[NOT] GONE AWAY UNSEASONABLE
13	TIM [STIM]	BECOME QUIET / TIRAYA = CONCEAL
14	NI-JA √JAN UPA-KARA	NATIVE OF ONE'S OWN COUNTRY HELP ASSISTANCE / UPA-KARE

SK252	KAR	-MIN		performing a Religious action any worker business workman
SK253	KAR	-A		A DOER MAKER CAUSER producing
Māori	KAR	-A- WA		MOTHER BED IN A GARDEN
	KAR	-I		DIE DIE UP Cleave wound.
	KAR	-O		P. MULL
	KAR	-U		EYE [as a doer causer]
	KAR	-I- HIKIA		Populate
	KAR	-O		SLAVE
	KAR	-O		PARRY AVOID a BLOW
	KAR	-E- RE		MESSENGER
	KAR	-E- HE		RUN
KA	KAR	-E		Emotion agitation
	KAR	-E- KARE		Surf wave agitated disturbed
	RA	-KA		Agile adept
PĀ	-RA-E	-ROIA		A FIGHTING MAN
PA	-RA	-KETU		SEARCH
PA	-RA			CUT DOWN [BUSH] ITD
PA	-RA			BRAVERY
PAPARA				FLOW of the TIDE
PA	-RA-	AWIA		GALE TEMPEST
WHAKA	-RA-	KA		perform ceremonies - TOHI RITE
	RA-	KAI		Adorn oneself.
	RA-	KA-MAOMAO		personification of WIND
WHAKA	RA	KE		Clear the land.
		MIN -E		BE ASSEMBLED BE COMPLETELY
		MEN -E		[RECITED]
See SK		ME / MI / MA		fut MATA
Māori	TA	MI		FOOD EAT
"	TĀ	MIN		Desire greatly
"	TĀ	NI		Completed in WEAVING
"		MIN-E-NE		BEG
"		MIN-A	MINA	affected by.
"		MIN-A		Desire
See "	*	MA HI		WORK [→ SK MI/ME/MA FUT MATA]
		MA TA		Active energetic
SK 815	*	MĀ	/ MI [MĀ]	BUILD CONSTRUCT judge Know
RV		MA	MAU	[measure]
Māori		MA	RAE	
	KAR	A	NA	Call Summon Well come.

SK691 P	PRA-	VI ✓ -	CAL CALATI	TO BECOME AGITATED TREMBLE QUAKE TO BECOME CONFUSED or DISTURBED TO DEVIATE or SWERVE FROM
CAUSE MAERI			CALAYATI KARA KARA	TO CAUSE TO TREMBLE OLD MAN Secret plan Conspiracy
			KAR A-KA KAR A-NGI	MAOA person unable } [to SWIM] RESTLESS UNSETTLED IRITATED PROVOKED
			KAR A TETE KAR A WAKA	PROUD ANGRY LOW FEVER
		KA	KAR E	AGITATED STIRRED
			KAR E KARE	SURF WAVES
		RI	KA	CONFUSE WRITHE PROVOKE
SK691 P MAORI	PRA-	VI ✓	CI CINOTI KI-TE	TO SEARCH THROUGH EXAMINE [INVESTIGATE See perceive find discover
			KI	Recognize to of place into onto TOWARDS for in quest of. in consequence of.
			KI	Say tell of Call designate
SK691 MAORI	PRA-	VI -	KI NO GA TA	BADLY BEHAVED EVIL UGLY PASSED AWAY DISAPPEARED
			NGA TA TA NGA TA	MAN IN KARAKIA HUMAN MAN
			TA NGA TAI AO	DIRGE FUNERAL WORLD re this world
			TA KA	of LIGHT & LIFE Revolution circuit
			TA HU	Come round as a DATE or TIME direct line of Ancestry
			TA E	COME GO PROCEED TO arrive at Beach.
		RA	NGA	Avenge a DEATH

MAORU	RA	WHI	- TI	SUN RISING EAST
SK 691	PRA	VI	/ CAR	TO GO FORWARDS ADVANCE
P	"	"	<u>CARATI</u>	TO ROAM ABOUT TO
				WALK or WANDER THROUGH
MAORU			<u>RA-KA</u>	GO SPREAD ABROAD
MAORU	PAR	- A	RIKI	SEA DRIFT
	PAR	- A	- TI	FOREMOST PART of a CANOE
	PAR	- A	- TAV	SEMEN
	PAR	- A	- TI	DEPART
	PAR	- A	- HEAHEA	UGLY
	PAR	- A	- KETU	SEARCH
	PAR	- A		BRAVERY SHINE CLEARLY
	[- RA			SAIL] COME OUT FROM the CLOUDS
PA	PAR	- A		FLOW of TIDE
	PAR	- A	E	LEVEL OPEN COUNTRY
			TI-RA	COMPANY of TRAVELLER'S
	PAR	A	RA	ROAR of the SEA
	PAR	A	WHENUA	FLOOD
	PAR	- E	KURA	BATTLEFIELD
	PAR	- I		FLOWING [of TIDE] BARK as a
	WHA	KA	- RAKA	WALK STEP OUT [DOG]
	PAR	- O		WANDER
	PAR	- O	- RO	threatening clouds
	KAR	- I		RUSH ALONG
	KAR	A	- REHE	DOG
	KAR	A	- TETE	PROUD ANGRY
	KAR	A	- WA	OVERFLOWING
	KAR	A	- PETA PETA	MOVE QUICKLY
	KAR	A	- POI	SURROUND HEDGE IN
	KAR	A	- NEI	PROVOKED
	KAR	A	E	A SEA BIRD
	KAR	A		SCENT SMELL
	KAR	A	- E - PA	THROW
	KAR	A	- WHIU	DRIVE FORWARD'S
	KAR	- E		LASH da WHIP
	KAR	- E	- KARE	SURF WAVES
	KAR	- E	- HA	DAY AFTER TOMORROW
	KAR	- E	- KATA	Youngster boy [Jocular]
	KAR	- E	- KO	SLIP
	KAR	- E	- RE	MESSENGER
	KAR	- I	- HI KA	COPULATE

PAU 388
BYFORM

GA
GU

GOING
"

MĀORI

NEU HA
NEU
NEU TU NEUTU
NEU TU
NEA RE

FIGHT FIERCELY RAGE FURY
PERSON UNABLE TO SWIM
DELIRIUM,
GOSSIP
SEND

RA NEA
PA NEA
PA NEA [PA¹]
PA NEA [PA²]

SET IN MOTION
THROW AIM A BLOW AT
COITUS STRIKE
ASSAULT

SK PA
PA
PA

OE
O

GUARDING PROTECTING RULING
WANDER
STRIKE

SK PA
SK PA

KSIH

WIND
take Seize

SK 691

PRA-VI-√ KA S

TO OPEN EXPAND TO APPEAR
BECOME MANIFEST

MĀORI

KA H-O-HO FRUIT of PORO PORO =

= KO H-O-HO or KA OHO

KA H-IA Curved fence or Gabled a house
a pattern of scroll painting

WHAKA -

KA H-O RAISE IN WAVES

KA H-A STRONG ABLE

BOUNDARY LINE of LAND

TE

KA H-U O TE RANGI BLUE SKY

KA H-U GARMENT GERMINATE

GROW SPROUT PUT ON (garments)

KA H-UKURA ATUA a RAINBOW, RAINBOW

KA

KA H-O FAIR of HAIR

WHĀ

KA

KA H-U ASSUME the SHAPE of a HAWK

KA H-UA FORM APPEARANCE

KA HUKAHUKA RESEMBLE

KA H-U-RANG CHIEFTAINNESS

HONORABLE DISTINGUISHED

KA H-U-RAPA Extended side ways as

the Butterns like growth at the

KA NOHI EYE [Base of Trees

SK 869 RA S TO TASTE FEEL PERCEIVE
RA SA TI TO LOVE TO DESIRE TO TASTE

MĀORI RĀ WED

RĀ H - I - RI RECIEVE CORDIALLY WELCOME
[GRIEVE OVER]

RA - TA TI A familiar friendly
Mother Stomach

RA H - I Abundant
RA - E Raw not cooked.

RA MU = NAMU PUD MUL

WHĀKA RA NU gravy juice of anything cooked
HA O grasp greedily PERTAIN

RA NA SEAT of AFFECTIONS
HA PUI BETROTHED
HA last flavour odour

SK 869 RA SA NA ROAR SCREAM RUMBLING
MĀORI NA NE DOG [SOUND NOISE]

MĀORI NA - NI NOISY

SK 869 RA S ROAR YELL SOUND CRY OUT
RA S [SCREAM

RA SA TI MĀORI TIO CRY CALL

FUT RA SI TĀ MĀORI TĀ Boat with a stick

MĀORI RĀ RĀ ROAR Continued Sound.

HA HA warm of by shouting
RA HI LOUD

RA NEA avenge a death. See SK RA MOTION

RA NGA RUSH CHARGE

RA NGA TĀ VIA LOCUST

PA RA - A - WĀ GALE TEMPEST

HA KA SING Dance.

HA RI Dance Sing Joy

HA PUTA forefront of Battle

HI LEAD A SONG

HI - E SHOUT

TI O CRY CALL

TĀ NEI NOISE SOUND DIRGE

TĀ WIND Be uttered

SK871 RĀ KĀ
 THE GODDESS PRESIDING
 OVER the DAY of the
 FULL MOON
 THE DAY of the FULL MOON
 [ANUMATI presides over the
 previous day]

MĀŌŌŌ RĀ KA-UMĀ-TOHI MOON ON 18TH DAY
 KĀNĀ PA BRIGHT SHINING
 RĀ KA-UNU I MOON ON 17 DAY
 MA-RĀ MA MOON MONTH
 [A-NU MATI presides over previous day]
 HI NA MOON

SK RĀ KĀ - CA NDĀ FULL MOON
 MĀŌŌŌ ATAR-AU MOON MOONLIGHT
 SEE TAMATEA / TŪ-WĀŌ / ANĀNA / KĀNI / NGĀNA
 MA RĀ MA MOON MONTH
 Note A NĀNGĀ MOON on 6th day = TAMATEA-TU-TĀŌ
 RĀ RA U MOON MOONLIGHT

KĀNĀ-PA BRIGHT CLEANING
 KĀNĀ-PU BRIGHT SHINING

SK RĀ KĀ - PA TI HUSBAND of RĀKĀ the
 MĀŌŌŌ A NĀ OF HIM OTHER [FULL MOON]
 H - PA TI
 H - RĀ MANĀ HUSBAND of Full MOON
 MĀŌŌŌ MA - RĀ MA MOON MONTH
 WĀŌ KA NĀ MI SWALLOW UP of TĀRA WANE of MOON?
 KĀ RA - KĀ see.
 KĀ RA - NGĀ Call Summer.
 RĀ WED

SK RĀ KĀ - PA TI HUSBAND of RĀKĀ the
 MĀŌŌŌ A NĀ OF HIM OTHER [FULL MOON]
 H - PA TI
 H - RĀ MANĀ HUSBAND of Full MOON
 MĀŌŌŌ MA - RĀ MA MOON MONTH
 NGĀ-NA MOON on 6th = TAMATEA NGĀNA
 NGĀNA = 26TH DAY of MOONS AGE
 = KŌREKŌRE NGĀNA

SK871 RĀ HAS DESERTED PLACE SECRECY MYSTERY
 MĀŌŌŌ RA HAS - KA RA EXECUTING A SECRET MISSION
 KA RA SECRET PLAN CONSPIRACY
 RA HĀ - KI ONE SIDE SITUATION OUT of the WAY
 MĀ DUAL MARRIAGE RELATIONSHIPS

SK 87A

penj
ny

RAH
RAH ATI
RA RĀH A
RAH - RAH ITUM

TO PART SEPARATE TO QUIT
ABANDON TO LEAVE
TO CAUSE TO GIVE UP or ABANDON

Māori

RAHĀ - SU

WITHDRAWN INTO PRIVACY
IN SECRET A WOMAN
BRINGING FORTH A CHILD

RAHĀ - NA

DESERTION SEPARATION

HUĀ

PROGENY

RAHĀS

LONELY DESERTED PLACE

MYSTICAL TRUTH MYSTERY SEX

- KARA

EXECUTING A SECRET

COMMISSION

- KĀMA

FOND of SOLITUDE

RAHĀ YA

TO BE PRIVATE LONELY

RAHĀS - SYA

SECRET CONCEALED

MYSTERIOUS HAIR ON

PRIVATE PARTS IN SECRET

SECRET DOCTRINE

SW
Māori

[PHA = MANIFEST]

WHA - RA

BURIAL CAVE [MYSTERY]

RAHĀ - KI

ONE SIDE SITUATION OUT of

TA RA

P. MUL M. VIRILE [THE WAY]

- HI NAPO

DIMNESS of MIND IN

SPIRITUAL THINGS

- HI NENGARO

SEAT of THOUGHTS

- HU - AURI

HAVING OFFSPRING

- KARA

CONSPIRACY SECRET

- KAMA

EAGER [for] [PLAN]

RAH O

LABIA MAJORA TESTICLE

RAI HI

Small stachade fence of.

HĀ HĀ

DESOLATE DESERTED

TI - RA

COMPANY of TRAVELLERS

HA ERE

COME GO

ATI ATI

DRIVE AWAY EXPEL

NGARE

SEND URGE

PA RA

PLACE of RITE'S

RA PA

PUD MUL

SK 87B

RĀ BHA SYA

VELOCITY PLEASURE DELIGHT

HOA NEA

NGARE ENEMY [KAWHĀREKERE NO]

Not in Maori		TI - RI	OFFERING TO A GOD. SHARE PORTION
SK 871	RĀ		GIVE GRANT BESTOW IMPART
	RAS		YIELD SURRENDER
	RĀ	TI	[A GIFT GRACE THE GIVER CONCEIVED AS A DEITY and ASSOCIATED WITH BHĀGA BĀG/BHAG MAI WHANGA - I FEED NOURISH MAINTAIN REAR]
hup	RI	RĪHI	
	RA	RĀS VA	
P	RA	RĀ NA	
PAI	RA	RI MA	
	RA	RE	
MAORI		MA	NEA SACRED PLACE for FOOD for the GODS
SK >	RĀ	TĀ	GIVEN PRESENTED BESTOWED
	RĀ	TĀ - HAV	YA ONE WHO RECEIVES THE OBLATION
	RĀ	TI	GIFT OBLATION GENEROUS
	RĀ	TI - SHĀC	[for SAC] LIBERAL GENEROUS DISPENSING GIFTS
MAORI		HUA	PRODUCT PRODUCE FRUIT FLOWERS
		HUAURI	HAVING of spring
		NEA HURU	HARVEST TIME
		HĀK - A - RI	GIFT PRESENT FEAST
		HAV	Return present
		HAV MIA - RĀ	Jem Root [RUDRA'S GIFT]
		RA NEA	FISHING GROUNDS
		RI MA	SEAWEED
	TI	RI	SHARE PORTION
	RA	TO	BE DISTRIBUTED
		HI A	HOW MANY ?
		HAV KAI	FEAST
		HAV PA	EAT FOOD
		HAV	FOOD USED IN PURE RITE'S
		TI RI	Share portion
		WHĀ NEA	feed nourish Rear maintain
		MA HĀ	ABUNDANCE
of HA		MA HE LE	PORTION DIVISION
		TA KIA	Heap [of food at a FEAST]
SEE!		MA HĀRA	Spread out of food for guests
		MA - RA - E	
	=	TA HU	LAND IN CULTIVATION
	PA	TA KA	FOOD STORE HOUSE
		RE RE	BE PLANTED FALL of RAIN
		TA ME	FOOD EAT
		TA HU	COOK DRIED PROVISIONS

SK 71 ABHI - SH TAN TO THUNDER
 - /S TAN
 Imper 2nd Syg - TAN ST ANIHI TO ROAR
 Māori TA HEKE WATERFALL RAPIDS
 SK ABHI - SH TAN Á ROARING HOLLOW NOISE
 SK ABHI
 Māori AWHI DRAW NEAR TO ie to hear
 API TI ATTACK
 AWHI BESIEGE
 NANE DOG
 NANI NOISY
 TANGI NOISE @ RESOUND DREE
 TANURU RUSHING RAPID of WATER
 TAE TANGA SACK CAPTURE
 TANARE ANGRY

SK 69 ABHI - VA HANA CARRYING NEAR TO
 Māori ABHI DRAW NEAR TO Embrace.
 WA HA SHEET of a SAIL
 WA HINE WIFE
 = HAN - I PASS CLOSE BY
 = WA NI PASS CLOSE BY
 HANGAI opposite confronting
 HANA Shine glow give forth heat
 WA HA ROA Entrance to a fortified PA
 WA HA Carrying on the Back.
 WA HA PU MOUTH of a RIVER
 WA HA MOUTH Entrance
 WA ERENGA Clearing for a cultivation
 WA E WAE Footmark
 HA ERG COME GO Became ITD
 NAKA denoting position or
 connection with person
 spoken to
 NAKA Move in a certain direction
 NAMU Sandfly
 NA ENAE MOSQUITO
 NA NE DOG
 TA HA KI the SHORE Regarded from the
 WATER

SK 71 ABHI-SH TU TO PRAISE EXTOL
 " ✓ S TŪ
 " - SH TAUTI
 ABHI-SH TAVA PRAISE
 ABHI-SH TŪ TA PRAISED or addressed
 [Consecrated]

SK 61 ABHI MOVING or GOING TOWARDS
 TO TOWARDS INTO OVER UPON
 APPROACHING
 SUPERIORITY INTENSITY
 IN the DIRECTION of AGAINST

Note ABHI - KA LUSTFUL
 MAORI AWAH draw near to EMBRACE
 AWAH NA BESEIGE
 AWAH NA BEFRIEND

KARIHI - KA COPULATE
 KA COPULATE
 PIE DESIRE

See SK MAORI KA ---- BODY ITO
 TŪ Be hit be wounded
 [Returned from Battle]

TUA HANEATA Name for a HERO of a STORY
 TUA WAHINE HEROINE of a STORY
 TAU Attach
 TAU LOVER

KA - MA Eager
 A- TUA the GODS ITO
 TA Be uttered

TAKI Recite
 TI RI offering to God.
 TAU - IRA TEACHER
 TAU IRA GLEAMING
 TAU IWI Strange CLAN FOREIGN
 TAU HOA BEFRIEND ["RACE,
 TAU HARA odd one having NO FELLOW

RHINOSCEPUS

Note SK 59 A- PRETA GHOST see Notes of.
 PRETA NOT-GONE AWAY
 TAE Come go Reach arrive see TANGI!
 PER-E GO [Note PERO-DOG IS STAYING]

SK59 APRAP TAV A

SARA

UNSEASONABLE

INOPPORTUNE

A -

Ngj pnd.

Māori

TAU

CYCLE of SEASON'S
time SEASON

WĀ

HARA make

HAERE Conco Become to diff used

HĀ UNAKE take up a ROOT CROP ITU

HĀUAVA RAINY

HĀUANU COLD

HĀ TEPE proceed in an orderly
manner follow in Regular

MĀRA a CULTIVATION [Sequence]

RA WEATHER

WĀ

definite space area

HĀHA PROCURE ASK [interval
in Vain fruitless
FOOD

PARAU

= WAHANGA DIVISION PORTION

PARARE

PARANGA

PARA

Cut down Bush clear land.

PARANGA

place cleared for a cultivation

HĀEMATA STRONG GROWING

PAU

PARITA

FUNERAL DIRGE

TANGI FUNERAL DIRGE

SK59

A - PRETA

[NOT] GONE AWAY

Māori

RIT-E

PERFORMED COMPLETED FULFILLED

RE RE

BE BORN PASS THROUGH IN or OUT

PAU 073

PE TA

LIT GONE PAST GONE BEFORE DEAD

ppd

PA TI

DEPARTED the DEPARTED SPIRIT SEE!

+

PER E

see [PIRY'S YAKHNS ITU

Māori

A PA

GO [see ATARAU MOON KD]

TA

HĀ KURA DREAM of one DEAD

- RĒ I

NEA PLACE of LEAPING ABOVE of

TAU

ANCESTOR [DEPARTED SPIRITS

WHAKA

PA - PA

RECITE GENEALOGIES

TĀ TAI

RECITE GENEALOGIES

A TA

FORM SHADOW REFLECTION

[opposed to SUBSTANCE

SKUW	TI M	TO BECOME QUIET
	TI MIRA	DARKNESS
=	TĀ MAS	DARK GLOOMY
MARU	TŪ MARU	SHADY
	TŪ NA TAT ENGA	SULKY
On anake	TI MUA KI]	Crown of the Head.
=	TU MUA KI]	
	TĀ MOE	Cover a fire with ash or SMOOTHER
	TĀ MARU	SHADY CLOUDY
	TŪ MARU	SHADY
	TĪ NIA	overcome of Emotions
E AHUA	TI M-O KAMOKA ANA TONA MOHIKI	HIS KNOWLEDGE of CLAN HISTORY IS FRAGMENTARY [QUIET]
	NEA KORERO TĀTAI	
	TI M O RI	DECOY BIRD
SRUW	TI RA YA	TO CONCEAL HIDE PREVENT FROM APPEARING
MARU	TI NA	CONSTIPATED
	TI KI	TIE UP KEEP IN CONFINEMENT
	TI-KAR-O	PICK OUT of a HOLE
WHAKA	TI NA	Confine put under Restraint
	TI NETINEI	BE IN SEVERE LABOUR
	TI RA HA	QUENCH EXTINGUISH
	TI RA KI	Make into a Bundle
	TI POKA	CLEAR AWAY of CLOUDS
	TI RA MA	DIG UP TAKE OUT WHAT HAS BEEN COVERED or BURIED
SK	TĀ MAS	LOOK FOR with a TORCH
	RA I-HE	DARK
WHĀ	RA	Small STOCKADE, FENCED BURIAL CAVE

SK 547

NI-
✓ JAN
JAN

NATIVE of ONE'S OWN
PARTY or COUNTRY
ONE'S OWN PEOPLE CONTINUAL
= SVA MY OWN OVR OWN

See NI-

pref.
SVA
HUA

Name call by name
Know be sure of.

Māori

A N-A

Continuation of STATE
or ACTION

Ā N-A

HIS HER of HIM of HER

Ā

of Belonging to possessed by.
PROPERTY HUSBAND POSSESSION

Ā N-O

SELF OWN SAME

Ā - HAKU

MINE

Ā - HANA

HIS

Ā - HO

Genealogy LINE of DESCENT

SK 145

UPA - KĀ RA

HELP ASSISTANCE SERVICE
ADVANTAGE BENEFIT

UPA - KĀ RE

TO BE of SERVICE TO ANOTHER

UPA -

Near to towards together
SERVANT [with]

KAR O

KĀ RA - WA

MOTHER BED IN a GARDEN

Māori

SK 197

UPA - CĀ RA

SERVICE CIVILITY POLITE

KĀ RA - NGA

a Relative [BEHAVIOR]

WHA

KA RE KA

INVITE; ESCORT VISITORS TO a FEAST
DIRECTOR CHIEF PREPARE

WHA KA

TA KA

RE KA

pleasant agreeable.

TA KA TĀ PUI

intimate companion

- PA - RA

BLOOD RELATIVE

RA TO

DISTRIBUTE Serve Round

TA KA WA - E - NGA

GO BETWEEN MEDIATOR

- PA - RE MĀTA

PRESENT of FOOD

KA RE RE

MESSENGER

KĀ RE

Term of address E KĀRE MA!

KA RE TI

NOOSE ENSNARE

KĀ RE WA

A FLOAT for a NET

PA RE

PROTECTION

PA RE KA RE KA

CRATIFIED PLEASED

- PA RE PĀRE

DEFENSIVE CHARM Earthwork of PA