

# SANGA

*S Famituanai*

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*Fatetolu*

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SEE PALI SA ANO SA J ANO SAM[A] ITU

PALI SANGA = COMMUNITY  
MAORI - NGA-I CLAN PREFIX

[VI.]

W-HA NEA-I FEED NOURISH REAR MAINTAIN

HANGA = PEOPLE PROPERTY  
MAKE BUILD FASHION  
WORK FABRIC BUSINESS  
PRACTICE HABIT

HA-RI DANCE SING JOY

HAN-GI COMMUNAL EARTH OVEN

HAN-GO DIG PLANT

HAN-GA PEOPLE

HA KORO FATHER PARENT

HA KUI MOTHER

HA M UA ELDER BROTHER or SISTER

HAN-E-ANEA PLEASANT COMFORTABLE

HA-E-O-RATU HIGH PITCH of a Roof

HA-O CAPTURE A FORTRESS

HAN-KARI FEAST

HA UKAINGA HOME

= - - KAINGA HOME

NGA-HAU DANCE

NGA-HURU HARVEST TIME

NGA-KI CULTIVATE PLANT  
APPLY ONESELF TO

NGA-KINGA CULTIVATED GROWN

NGA-RAHU WAR DANCE

NGA-RE TAKE COUNSEL  
NUMBER of PEOPLE  
CONNECTED BY BLOOD  
FAMILY

MULTITUDE BODY of MEN

HOA NGA NGARE ENEMY

WHAHI = BECOMING

WHAHI HANGA MAKE BUILD WORK

VI- W-HANAU FAMILY GROUP

" W-HANAU UNGA BLOOD CONNECTION RELATIVE

" W-HANGAI FEED NOURISH MAINTAIN REAR

IMASMIM SATI IDAM HOTI  
IMASSUPĀDĀ IDAM UPPAJJATI  
IMASMIM ASATI IDAM NA HOTI  
IMASSA NIRODHĀ IDAM NIRUJJHATI

AVIJJĀPACCAYĀ SAMKHĀRĀ  
SAMKHĀRAPACCAYĀ VIÑÑĀṆAM  
VIÑÑĀṆAPACCAYĀ NĀMARŪPAM  
NĀMARŪPAPACCAYĀ SALĀYATANAM  
SALĀYATANAPACCAYĀ PHASSO  
PHASSAPACCAYĀ VEDANĀ  
VEDANĀPACCAYĀ TANHA  
TANHA PACCAYĀ UPĀDĀNAM  
UPĀDĀNAPACCAYĀ BHAVO  
BHAVAPACCAYĀ JĀTI  
JĀTIPACCAYĀ JARĀMARANAM

SABBE SAMKHĀRĀ ANICCĀ

SABBE SAMKHĀRĀ DUKKHĀ

SABBE DHAMMĀ ANATTĀ

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TĀ TE RANGATIRA TANA KAI HE

KŌRERO, TĀ TE WARE HE MUHUKAI

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- I DUKKHA - DUKKHA
- II VIPARINAMA - DUKKHA
- III SAMKHARA - DUKKHA

PĀLI. RANGA = DIALECT FORM of RAJA

-	NOTE I	
--	SANGA	COMMUNITY
A	ANGA	A CONSTITUENT PART of a WHOLE
B	BHAVA NEA	THE CONDITION of BECOMING
=	CETO	↓ MIND
1	CITTA	
1	ANU-PAS SANA	LOOKING AT CONTEMPLATING VIEWING OBSERVING
2	ANU-POSIYA	TO BE NOURISHED or [ FOSTERED ]
3	ANU-DHA VATI	TO RUN AFTER
	ANU-POSI YA	BE NOURISHED or FOSTERED
4	ANU-VATA	A FORWARD WIND BLOW ]
	ANU-	prel 'along, [ from BEHIND ]
	ANU-DHA VATI	RUN AFTER
	ANU-NĀSI KA	NASAL
5	ANU-PĀTA	REPROACH
	ANU-PĀ LA KA	GUARDING
6	ANU-PĀ LA NA	MAINTAINANCE GUARDING
	ANU-PIYA	PLEASANT FLATTERING
7	ANU-PET I	TO GO INTO
8	ANU-PAHATA	NOT DESTROYED
SK	TALA	SURFACE
SK	TA	Earth
9	ANU-PHU SIVATI	TO SPRINKLE WET
10	ANU-PHA RANA	PERVAING FLASHING
11	HA -	beginning to TRADITIONAL INSTRUCTION
	ITI or TI	Referring to what PRECEEDS
	ITI-KIRA	'HEAR SAY,
12	ITI or TI base i	Referring to what PRECEEDS
13	ANIKĀ	array of troops orig = FRONT
14	ANU-GATA	accompanied by following come to
	ANU-TIRE	alongside a RIVER BANK
15	ANU-PA	alongside water
16	ATITHI	wanderer GUEST
	ANU-PURBA	SUCCESSIVE REGULAR
17	ANUJJHĀ NA	MEITATION REFLECTION

18	ANU ANILA	Following after TO BREATH
19	AN-ISSUKIN	NOT GREEDY
20	AN-ĀSAKA CITAKA	Not taking food fasting HEAP PILE
21 Apel	CINNA CARATI	TRAVELLED OVER Resorted to
22 amel TO	CITTA CITRA CETATI	TO SHINE BE BRIGHT
PAL	KE TU	Shine be bright
23	CILLAKA	PEE POST PILLAR
24	CETASIKA CETO = CITTA	BELONGING TO CETO MENTAL MIND
25	AK-KHANA AK KHATI KHADA AKHATA AKI RIYA	RECITATION TELLING TO DECLARE EATING See KHAD-15? NOT DUE [RITE'S for the DEAD FOOLISH
26	ADA BHAKHA	EATING EATING
27	BHAGGA	WELFARE HAPPYNESS
28	BHAGGA	RADIANT SHINING
* 29	ANGA	CONSTITUENT PART
30	ANGULI ANGIKA ANGANA	FINGER CONSISTING of PARTS CLEARING OPEN SPACE
31	SIKKHA	TRAINING



PAULI	AN	GA
MĀORI	Ā	EA
"	A'	
PĀLI	ANG	ĀRA
MĀORI	Ā =	NEĀ
PĀLI	BHA	VA NEĀ
MĀORI	WHA	-I
	WHA	-I
	WĀ	= WĀKA
	Ā	
	WĀ	NGĀ -I
		NGĀ KI
		WĀ NA
		NGĀ NGĀ
		WĀ NA
		WĀ NA
ĪĀ	NGĀ	
	AN	EA
	-NGĀ	HURU
	ANGĀ	ĀNGĀ
	ANGĀ	- MĀTE
	-NGĀ	RAHU

I. A CONSTITUANT PART of the BODY  
 A LIMB A MEMBER ALSO of OBJECTS  
 PART MEMBER  
 II. A CONSTITUENT PART of a WHOLE  
 or SYSTEM or COLLECTION  
 III. A CONSTITUENT PART AS A  
 CHARACTERISTIC, PROMINANT  
 OR DISTINGUISHING, A MARK  
 ATTRIBUTE SIGN QUALITY as a M.O.U.  
 DRIVING FORCE THING DRIVEN  
 NAMES / NOUNS AS A SUBJECT, SENTENCE COLLECT  
 Before common nouns in EXPLANATORY CLAUSES  
 BURNING COAL CHARCOAL EMBERS  
 THE --- of possession names of persons or places  
 THE CONSTITUENTS OR THE  
 CONDITION of BECOMING  
 BECOMING, ACQUIRING THE  
 SHAPE or CHARACTER OF  
 Settled constantly Resident  
 PROCEED TO the NEXT IN ORDER  
 CAUSEATIVE PREFIX  
 of BELONGING TO moveable property food work  
 FEED NOURISH BRING UP offer as food  
 INVOKE, PROPITIATE A GOD offer ceremonial  
 CULTIVATE PLANT [food  
 BUD SHOOT SEEDLING YOUNG SHOOT  
 SHELL STONED a FRUIT, [RAY of SUN  
 NGĀ DEFIANT WORDS  
 NGĀ KNOWLEDGE of the TORUNGĀ  
 make build property people.  
 FACE or MOVE IN A CERTAIN  
 DIRECTION SET ABOUT DOING ANYTHING  
 ASPECT SHELL HUSK OVERCOVERING  
 SKELETON STONED a FRUIT PORTION  
 HARVEST TIME [of] have refuse  
 the SKUL  
 BACK REVERSE SIDE BACK of a HOUSE  
 CINDERS CHARCOAL

272 PAU CE TO  
SK CE TA S  
= CIT TA

MINO heart

fabst for CE TA NĀ  
CE T

STATE of CETO IN ACTION  
THINKING AS ACTIVE THOUGHT  
INTENSION PURPOSE DEFINED AS ACTION

mābera PAU CE TA NĀ  
mābera TA NĀ  
A KE TĀ TAI

NA KA MOVE IN A CERTAIN DIRECTION  
NA KA CONNECTED WITH THOUGHT OR  
TATOO BE UTTERED NET TO ACTION  
indicating immediate continuation in  
STUDY the HEAVENS IN NAVIGATION TIME  
implying direction to some place  
connected with the SPEAKER BUT  
NOT WHERE HE IS AT THE TIME

TA KE Ā  
TA KE TA KE

FALSE LIE [of] SPEAKING  
ORIGEN BEGINNING CAUSE REASON  
LONG ESTABLISHED ANCIENT  
ORIGINAL WELL FOUNDED LASTING  
CERTAIN ON GOOD AUTHORITY

KEI Ā  
KEI WHĀ  
KI  
KI  
KI TO HU  
KI KO  
KI NO  
KI TE  
KE

Steal Thief  
UNSETTLED IRRESOLUTE  
TELL of MENTION CONSIDER anything  
THINK [TO BE]

TA E  
TA NEATA  
TA KI  
TA VIRĀ  
TO I

THINK  
PERSON  
EVIL BAD  
SEE PERCEIVE RECOGNIZE  
Different of non identity Different  
of another kind other than  
expected at a different time  
TOUCH of FEELING'S  
MAN  
RECITE  
TEACHER PUPIL  
KNOWLEDGE

NĀ WE BE KINDLED of FEELINGS  
KĀ UA ERUNĀ KNOWLEDGE of HEAVEN  
NĀ MATA ANCIENT TIME'S

PALI	ANU	PA	HA	TA	THROWN UP BLOWN UP
PALI 39	ANU-	PAS	SA	NĀ	LOOKING AT VIEWING
abstract	ANU-	PAS	SA	TI	CONTEMPLATING
of	ANU	DAR	ŚA	NA	CONSIDERATION REALISATION
→	ANU	PAS	SIN		VIEWING OBSERVING REFUSING
from	ANU	PAS	SA	TI	
MAHAR		PA	HA	NA-HANA	BLUSH
	ANU	-	HE	A	UGLY
			HA-HA		SEEK LOOK FOR
		PA	HA	NA NUI	BROAD FACED
WHAKA-NU I	ANU	-	RA	NEI	a VARIETY of KUMARA WITH DARK
WHAKA-NU					CONSIDER IMPORTANT [SKIN]
		MI			PASS OUT of SIGHT
		PA	-I		GOOD LOOKING
		PĀ	HA	N-HANA	SMEAR WITH REOCHRE [ ]
		PAHEHA	HEHA		EMACIATED [OIL]
		PAHIKA			CLEAR from WEEDS
		RO-HA			SPREAD OUT EXPANDED
		PĀH-O-	KA		RAINBOW
PALI	-NU				ADVERB of TIME = NOW
MAHAR		TAR	-A		RAYs of SUN BEFORE SUNRISE
		TĀR	-AI		DRESS TIMBER with an ADZE PALI
		TĀ	NGOUNE	NGOU	THOROUGHLY RIPE [AI come together]
		PĀ	KA	RI	RIPE
		TĀR	A-	RO	ADORNED ORNAMENTED
		TĀR	-A	NUI	Side wall of a House for [ ]
		TĀR	-I		WAIT EXPECT [important persons]
		TĀR	-A	-WAI	UNEVENNESS IN HORIZON LINE AT
WHAKA		TĀR	-Ē		LOOK INTENTLY [SEA]
		TĀR	-I-	AO	a STAR IN the MILKY WAY
		HA	-PA-	RA	DAWN
		HA	NA		SHINE GLOW GIVE FORTH HEAT [ ]
	PA	PAH	-U		BURST INTO FLAME [FLAME]
		HA	-O		CAPTURE A FORTRESS
		PAH	-U		BURST EXPLODE
		HIN	-A-	PO	DIMNESS of SIGHT
		HĪ			DAWN
		HĀ	-KUI		OLD WOMAN
		WA	NA	TI RO	Look See examine RAY of SUN

Note

PAU 39  
MĀORI

ANU-  
\*

VI- IN 2 PARTS see assimilation  
 PO SI YA dely TO BE NOURISHED or  
 HI A-KAI HUNGER [FOSTERED  
 \* PŌ WHI RI WELL COME BECKON TO COME ON  
 PŌ H Ā YOUNGEST CHILD IN A FAMILY  
 A SMALL BASKET FOR FOOD

WHAKA

PO H A CONTRIBUTION of FOOD at a FEAST  
 PO H A NE LOVE AFFECTION  
 \* PO WHI RI WHI RI FOOD FOR A JOURNEY  
 PO POA SACRED FOOD for ARIKI or  
 PO HA FULL [TOHUNGA ITO]  
 PO HO STOMACH SEAT of AFFECTIONS  
 PO A THE STATE of TAPU  
 PŌ PŌ PAT WITH the HAND  
 SOOTHE HUSH ANNOINT -

\* PŌ HI RI = POWHIRI [LULLABY]

PŌ PLACE of DEPARTED SPIRITS  
 PO A FOOD ENTICEMENTS for the Dead  
 PO H A NGĀ HANGA DIRGE LAMENT is as if  
 [a PARITIA]  
 PO H E POHE DULL IN ATTENTIVE  
 PO H E WĀ Receptacle for food.  
 PO I KE PLENTY FULL  
 PO KĀ BEGIN TO PLANT  
 PO KĀ RA a sound expressive of appreciation  
 PO KĀ GREENS TURNIP TOPS and of FOOD  
 appear as a spirit

PŌ KEKĀ a kind of chant [see!]  
PŌKI-HI BEGIN TO GROW

KO HI A BE EMACIATED  
 KŌ HI PERSON YOUTH  
 KO HI PLUNDER  
 KO HI NU Lure beguile  
 KO HI TU place where fern root has been  
 HI A NEA ACT of RAISING | dug  
 HI A HOW MANY

WHAKAMA

HI RI ASSIST  
 MA HI RA GREEDY  
 PA HI WI Lean on anyone's shoulder while walk

PĀLI	ANU-DHA	VA TI	TO RUN AFTER CHASE [ FOLLOW PERSUE ]
MĀORI	TA U	WA ETETA	ATTACK LOVER A GOOD RUNNER ACCUSE
		WA TI PA	AMBUSH
	TĀ H-AE		STEALTHIEF
	TĀ H-A PA		BE LEFT BEHIND
	TĀ H-E-KE		QUICK
	TA H-A-PA		AMBUSH
WHAKA	TA H-A		GO ON ONE SIDE STEAL BY
	TA E		Come go reach arrive
	TĀ		DASH
	TĀ H-UNA		BATTLEFIELD
	TA H-U-TI		RUN AWAY
		A TI TI	DRIVE AWAY EXPELL
WHAKA	-HA U TEA		BE SCATTERED
	-HA U PATU		Strike dash assault
	-HA U		Strike smite
	-HA U		Eager brush SEEK
	WA I TA U		VOLLEY of SPEAR'S
	WHA NA		TRAVEL COME GO
			CHARGE RUSH
	WA KEWAKE		Hurry Hasten
	WA I TA U WA		EXPEDITION
WAI TA U WA			EXPEDITION
	WAI HA PE		tack ship go about
	HI - A		HOW MANY? SEVERAL
	HI - A -		NEAR THE ACT OF RAISING
	HI - A -	KAI	HUNGER HI RAISE DRAW UP
PĀLI 39	ANU-PO	SI YA	adj. TO BE NOURISHED
gen d	ANU-PU	S	OR FOSTERED
MĀORI	PO A		FOOD allure by bait entice
	PO		Soothe lullaby, anoint
	PO POA		SACRED FOOD for the TOHUNG
	PO H A		or ARIKI or TAPU Person
	PO H A		Receptacle for FOOD youngest child
	PO H-O		FULL contribution of food a FEAST STOMACH

Pāli 42	ANU	VĀ	TA	A FORWARD WIND THE WIND THAT BLOWS FROM BEHIND A FAVOURABLE WIND [TO BLOW]
	ANU +	VĀ	°ṅ	adv WITH THE WIND IN DIRECTION of the WIND BLOW AS the WIND
Māori		PĀ		
		WA	HA	SHEET of a SAIL
		A	NGA	FACE IN A CERTAIN DIRECTION
			TĀ	WIND
		TA	E	Come go reach arrive I TO
	PA	RA	AWA	GALE TEMPEST
	PA	RA	RAKI	LAND WIND
33 Pāli	AN	U		directional element well defined as 'ALONG', with verbs of motion = ALONG TOWARDS (a) the motion viewed from the FRONT BACKWARDS = AFTER TOWARDS espec with verbs denoting to GO FOLLOW I TO II with verbs of STATE or CONDITION
	ANU	-BA	SATI	Speak after Repeat
Māori	ANU			COLO [after summer towards winter]
Pāli	ANU	-KA	RO TI	TO IMITATE DO AFTER
from Māori	ANU	+KA		
		KA	RO	SLAVE
			RO	NEO HEAR OBEY
		WI	A I KO RE RO	FORMAL SPEECH
Pāli	ANU	-DHA	VĀ TI	TO RUN AFTER CHASE FOLLOW
Māori		TA	U	ATTACK LOVER [PERSUE]
		WA	ETA	A GOOD RUNNER TIPA = ] [AMBUSH]
Pāli	ANU	-NĀ	SI KA	NASAL
	ANU	-NĀ	SĀ + I KA	
Māori		NA	E NĀ E	FAILING of BREATH
			HĀ	BREATHE BREATH
		NGĀ		BREATHLE TAKE BREATH
		NGĀ	-RU	OBSTRUCTION IN NOSE of a CHILD
			HĀ	ODOUR Breathe
	HĀ	NGĀ		ODOUR SMELL / HĪ REA FAINT ODOUR
		HI	-NA	MOKI MOKI Severe Cold CATARRH
		HI	-KI	CONVEY HĪ KA PŪ MŪ

Pāli 39	ANU - PĀ	TA	ATTACK IN SPEECH CONTEST
d	ANU - PĀ	TA TI	[ REPROACH ]
Māteru	PĀ		ASSAULT
	PĀ		HOLD PERSONAL COMMUNICATION WITH ACCOST
	PĀ		Reach one's ears be heard.
	PĀ	ENGA	TEASE ANNOY
	PĀ	KI	QUARREL QUARREL
	PĀ	KE HĀ	POM COLONIAL
	PĀ	KE WA	MAKE A MISTAKE IN [ SPEAKING ]
	PĀ	PA KI	[ VACA/VACO ] a game played by 2 players clapping the hands in unison to a chant an incantation to kill or injure a woman who REJECTS A SUITOR
	PĀ	KI	Gossip
	PĀ	KI WA I TARA	SUBJECT of GOSSIP
Note		TA	Be UTTERED (-R)
	PĀ	NEA	Aim a blow at
Note		PĀ	NEA
Pāli - NU	RA	TA	RIDDLE game of guessing Friendly familiar adv. of TIME = NOW
		TA	NEARE
		TA	NEA
Pāli ANU -	PĀ	LA KA	GUARDING PRESERVING
	PĀ	R - E	PROTECTION
	PĀ		FORTRESS
	RA	KA U	WEAPON
	RĀ	KA UMA TONI	MOON on 18th DAY
	PA	RA	BRAVERY SPIRIT
	PA	RA HAU	PROTECTION DEFENSE
	PA	RA ERO	A FIGHTING MAN
	PA	RĀ KIRI KA	innermost fence for PĀ HOME

	ANU	PĀ	LA	NA	MAINTAINANCE GUARDING
from	ANU	PĀ	LE	TI	KEEPING
MĀREZI		WĀA	-	NGA	-1 FEED NOURISH MAINTAIN
MĀREZI		PĀ			Fortress [REAR
			RA	NGA	Set in motion a body of men
			RA	NGA	A RUSA CHARGE
			RA	KAU	WEAPON
			NĀ	NĀ	TEND CAREFULLY NURSE
			NĀ		SATISFIED CONTENT
	WHĀMA		NĀ	NĀ	REST REMAIN = NGA
		=	NGA		Satisfied content
			NGA	RE	Family group
			NGA	I	Clan precise
			NĀ		possessed by Belonging to
			NĀ	KO	have much in the thought
			RA	NGA	TIRA chief priest [of Nobility]
		WHĀMA	RE	RE	STRIKE A BLOW with a
		WHĀ	TA		STAGE for STORING FOOD [WEAPON]
		WHĀKA	RE	WA	REWA A WAR DANCE TO make a show of force before
PAU39	ANU	-PI	YA		PLEASANT FLATTERING [attacking]
MĀREZI		PI	NONO		Begin in an artful manner
		PI	RI	HONGA	attached keeping close faith
		PI	RA	NGI	DESIRE
		WHI	A		FALL IN LOVE WITH
		=	-HI	A	
		A	WHI		come close to Embrace
WHĀKA		WHI	RI	NA	KI TRUST IN DEPEND ON
					MAKE FAST SECURE
		WHĀ	N	NGA	I FEED NOURISH MAINTAIN
			RA	TO	Distribute Serve Round [REAR]
		WHĀ	RE	RANGI	STOREHOUSE
		WHĀ	RA		BE EATEN of FOOD
					BURIAL CAVE
		WHĀ	RE		Receive a portion in distribution
					House people in house of food division of an Army

PAU	ANU	PE TI	TO GO INTO
	ANU	PA+I	
MAORI	A.	PA I	FRONT WALL of a HOUSE
		PE RE	GO
WAKA		PE TI	COLLECT GATHER
		PE TI-	PETI A WEED GROWING IN LAKES
		PA	WHICH AFFORDS SHELTER
		PE T-O	COITUS [FOR FISH]
		PE U	BE CONSUMED
		WHE TA	PART of a BIRD SNARE
		PE PE	ARRIVE AT OCCUPY A PLACE
		PE PA	a GRUB FOUND IN ROTTEN WOOD
		PE HI	HOLD the BREATH
		PE HI	AMBUSH
	*	PA I NA	WARM ONESELF BASK
		PE HU	SPEAR DART
		PE I	DRIVE OUT BANISH
		WHE RU	NEAP of the TIDE [Sea monster of tides sea]
		WHE TU	STAR
		PE	ROE of FISH
	PA	WHE RA	VIOLATE A WOMAN
	WHA	WHE -	WHAWE BUSYBODY MEDDLER
		WHE IRO	BE UNDERSTOOD
	*	PA I-KE	STRIKE
		WHE KAU	INTERNAL ORGANS of the BODY
		WHE KERE	VERY DARK
		WHE KOKI	MARGOT
		WHE KOR I	Be understood
		WHE NA KO	STEAL
	WHA	WHE TU	THE FOLLOW of the POUPOU for the TONGUE of the
	WHA	WHE NUA	Set of Heavenly lochie's [RASTER]
			Smile to the bottom
			MAIN POSTS of RAILS of a PA FENCE
		WHE NUMI	Be out of Sight be consumed
	WHA	WHE NUMI	MIX UP one thing with another
		WHE O	Moan groan
		WHE ORI	Diseased ill
		WHE RA	TAKE, BIRDS from a SNARE
		WHE RE	ANUS [WHEUWHEU FEATHER MOSES]
		WHE RERE	BE BORN

PAU 34	ANU	PA	HA	TA <sup>2</sup>
	AN-	+UPA	TA	
MFAOZ	AN-	PA	HA	O
		UPA		
		PA	HA	-U
		PA	H-	E-NO
		PA	H-	I
		PA	H-	I
				TA U
				TA E KAI
				TA EPA
				TA HE
		PAI		
SN	TA	LA		
	TA	LA	TAS	
MFAOZ			TAH -I	
			TAH -I	
			TAH I WI	
			TAH I	
			TAH OE	
			TAH A KU	PU
			TAH -A-	KI
	TA	E KAI		
	TA	E		
	TA	E KI		
SK	TA			
MFAOZ	TA	I AO		
	TA			
	TA	HA	KI	
	TA	HA	TI KA	
	TA	PI		
RIGHT SIDE!	TA	RA	NUI	

NOT DESTROYED  
 NOT SAULT  
 Neg. profuse  
 ASSAULT STOCKADE  
 Capture a fortress  
 FIXED SETTLED  
 AT REST SATISFIED  
 BESIEGE  
 ESCAPE  
 STRIKE BEAT  
 SLAVE  
 ATTACK  
 E KAI WORN OUT SOIL  
 EPA Enclose in a fence.  
 HE ABORTION  
 good excellent

SURFACE  
 FROM the BOTTOM  
 ONE ONE and another  
 Dress timber with an adze  
 cultivating implement  
 Heart of a tree  
 Sweep.  
 SWIM  
 high water line  
 the shore regarded from the  
 WORN OUT SOIL [water  
 Dye stain  
 Lie [let it lie there  
 Earth  
 WORLD DISTRICT  
 TATOO  
 the shore regarded from the  
 RIVER BANK [water  
 apply dressing to a wound.  
 FLOOR SPACE on RIGHT!  
 See Circumnambulation [place of honor

PAU CPSK cause of	AN U	PAU	SI Y	ATI	TO SPRINKLE MAKE WET
		PRU	S AY	ATI	[MOISTEN]
		PRU	S		
		PU	PU		RISE as FOG
		PU	AHEI	IHEI	ROUGH SEA
		PÜ	RO		CLOUD
		PU	EJU		TURBID condition of water
		PÜ	PÜ	WAI	WET SOCCEN
		PU	H-A		OVERFLOWING
			HI	KU WAI	LIGHT EARLY RAIN'S
		PU	H-A		SPIT [Source of a stream]
			HI	AHIA	Desire
		PU	H-A	-KE	OVERFLOW
			HI	AINU	THIRST
		PÜ	H-E	KA -HEKA	MOULDEN FOOD
			HI	AJANGI	on the POINT of WEEPING
		PU	H-O	-RO	STORMY
			HI	KUAWIA	SOURCE of a River
		PÜ	H-O	RU	SPLASH JUMP IN the WATER
		PÜ	H-O	RU	PREPARE BY STEERING IN.
		HI	RETE	GUSH SPURT [WATER]	
	PU	KA		PERSPIRE	
	PÜ	KA	KI	Stream	
	PÜ	KA	NO HI	EYE	
	PU	KE		WELL UP of WATER	
	PU	KEA		FLOODED	
		HI	KA	COPULATE	
	PU	KU		Desire	
	PU	KO	HU	fog mist MOSS	
	PU	NA		Spring of water wife hole flow	

PAI 37	ANU	PHARANA	FLASHING THROUGH PERVADING,
MĀORI		RANEA	SCHOOL of FISHES COLD
	ANU	U - RANEA	GLOW of DAWN
	WAKA	RANU	GRAVITY
		RANEA	BLOW GENTLY
		RANEA-I	RAISED ELEVATED
		RANEA-TAH	MOVE QUICKLY
		RANEI	WEATHER
		RAWHITI	SUN RISING EAST
		RA	SUN DAY
	WHAIRO		DAY LIGHT
	WHAIERE		Express dis pleasure.
	WHAIKORERO		Make a formal speech.
	WHA		Become.
	PAHUNU		BURN FIRE
	WHAO		FILL GO INTO enter
	WHA-TV - MANAWA		Seat of affection's
	PAHU		BURST EXPLODE
	PARA		SHINE CLEARLY COME OUT FROM the CLOUD'S
	PARA		BRAVERY SPIRIT
	PAO		Be diff used as SCENT
	PAOWA		SMOKE
	PAORO		ECHO
	PAKURAKURA		Red glow
	N	NA-WHA	BURST OPEN
			BLOOM as a flower
		NAWHEWHE	BURST OPEN

Māori	HA	TEPE	FOLLOW IN REGULAR SEQUENCE
Pāli १२१	HA		A COMMON BEGINNING TO
Rigveda	HA		TRADITIONAL INSTRUCTION
OT	G HA		[Māori WHAKA INATI DIVIDE]
IOE *	G HO		[INTO PORTIONS]
*	G HE		[Māori TI - RI offering to a God.
Pāli	ITI - HA		[Māori HE WRONG MISTAKEN FAULT ERROR]
PVA 4	HA RE		THUS [see ITI as TI or I]
SN 246	HA - KĀ	RA	[Māori HĀUMERE SHOUT TOGETHER
Māori	HĀ		[Māori REO SPEECH]
	WA HA		VOICE TENOR / SPEECH
	WA HA	PŪ	VOICE
	HA		= ELOQUENT [Pāli ANU PUBBA FOLLOWING]
	K O - RE	RO	THEN SO [IN ONE'S TURN]
	HA HAKI		FORMAL SPEECH KO/GHO
	I - A		POINT OUT INDICATE DRAW ATTENTION
	I - ANA		THAT THE SAID [TO
	I		Repeated to give distributive
	I		sense -> EACH EVERY
	I		THEN
	I		IN THE OPINION of
	I		from by reason of
	I		AT (of place) in time past
	I		DENOTING ACT STATE
	I		OR CONDITION IN TIME PAST
	I - ARA		AT THE END of a STANZA or LINE
	I - HOMATU		then indeed [of a SONG
	IT - A U PA		MIND
	HA - E -	PAPA	THERE YOU SEE! very well then
Pāli	ITI	OT TI	PAPA STRAIGHT CORRECT
VED	ITI		THUS Referring to what PRECEDES
of problems	i		SO IT IS THAT. LIKE THIS SO!
	NGE RI		[Māori I - TO OBJECT / REVENGE [THUS
	= NEA RI		Rhythmic chant + ACTIONS
	NGO RE		" "
Pāli	ITI - KI	RĀ	PUPIL IN SACRED KNOWLEDGE
Māori	Ki		'HEARSAY, LIT = SO I HAVE HEARD
	PA	RA NEI	Say tell mention ITO
	PA	RA U	STANZA
			FALSE DISSEMBLING [COLONIAL PREACHERS!]

PALI	i	Ti		
or		Ti		
of person base	*i			
VEC	i	Ti		
	i	THA		
Also	ET	THA		
	i	Ti		
		Ti		
	i	Ti	Ki	RA
MAHA	i	Ti	Ri	
	*i			
PALI	i	Ti		
or		Ti		
Base	*i			
MAHA	i	TA		
			Ki	
			RA	
	i	HI		
	i	HO	MAHA	TU
		Ti	KE	
		Ti	KA	
WHA	KA	Ti	KA	
		Ti	HA	O
	WHA	Ti		
		Ti	AKI	
		Ti	ARE	

THUS. REFERRING TO WHAT PRECEEDS  
 SO IT IS THAT. LIKE THIS SO  
 THUS

HERE THERE  
 LIT HERE THERE [NOW] emphatic  
 DECK partic THUS, occurs in both  
 form ITI and TI  
 in higher STYLE of POETRY  
 in conversational prose THUS  
 in this way, emphatic part marking  
 of a STATEMENT after only setting  
 of a STATEMENT AS EMPHATIC  
 of substantified ITI KIRA HEARSAY  
 LIT = SO I HAVE HEARD,  
 at the End of a Stanza or LINE  
 offering to a GOD [of a SONG]

Simply narrative serving to CONNECT  
 an active verb with its OBJECT  
 from IN COMPARISON WITH by Reason of  
 AT [of place] [in time past]  
 THUS referring to what PRECEEDS

that the SAID  
 Say tell mention word.  
 Stanza  
 INCANTATION DEDICATE  
 SET APART ESTABLISH by RITE'S  
 MIND  
 IMPORTANT EXALTED  
 Right correct MEANING  
 ACKNOWLEDGE AS RIGHT [PURPORT]  
 EMIT RAYS of LIGHT SHINE [before  
 SUN RISING EAST [sunrise  
 Guard keep watch wait for  
 SCENT! (in this sense!)]

Pali 33	AN	IKA	ARMY ARRAY of TROOPS orig. FRONT
VLEO	AN	IKA	FACE front, ARMY TO LOG. * OG N
Sesok	PRAT	IKA	orig. FRONT ie of the BATTLE ARRAY
P	AK	KHI	
Māori	AN	EA	face in a certain direction [ move in a certain direction ]
	AN	-Ā !	THERE! calling immediate
		KA IKAMO	EYE ATTENTION
Note	AN	ANEA	MOON on back DAY = TAMATAE - ] [ TŪ - TAHI ]
	AN	EA	DEVASTATED SWEEP BY WAR
	ANI		Resounding Echoing
	AN	-U- HEA	UGLY ie FRONT
		IKA	VICTIM WARRIOR espec of ] [ one slain in Battle ]
		IKA PA HI	Assemble.
		KA -I-Ā KIRI	CIVIL WAR
		KA HA KI	Remove by force
		IKA	Cham troop
		KA I AROHI	LOOK FOR ie face front
		KA I I WI	Strange people
		KA NO HI	EYE
		KA I RĀ KAU	Band of tried warriors
		KA I RANGI	Rain bow finest variety of POUNAMU
		KA I RIRI	QUARREL OPPOSE
		KA KĒ RAURI	DIMLY VISIBLE
	T	IKA	keeping a direct course

34 PAU	ANU - EA	TA	ACCOMPANIED BY COME TO FOLLOWING BEING A VICTIM of Suffering AFFECTED WITH
MAKKA	ANU		COLD
	ANU - HE		SICKLY
	ANU - HE A		Weak pinched with cold UELLY
	ANU ANU		offensive Disgusted
	NEA - E - NEA - E		FAIL of BREATH
	NEA - E ROR		MOSQUITO
	NEA - HU		HUNT WITH DOGS
ORANGA	NEA - KA U		COMFORT
WAKKIA	NEA - KA U		Show affection for desire of [Bear Malice]
	NEA KI		Artivate plant
	TA		friend
	TA E		Come go reach arrive touch of
	RIA TD		friendly familiar feelings
	TA U		attack
	TA U		Lover
	TA - E - KAI		Worn out soil
	TA HAE		Steal
	TA HE		Menses's abortion
	TAI BROA		Exhausted Gossip scandal
PAU	ANU - TI	RE	ALONG SIDE or NEAR the BANK of a
Loc of	TI	RA	Bank of a River [RIVER]
MSORA	TI	RA	COMPANY of TRAVELLER'S
	TI	RA - U	DRAW A CANOE SIDEWAYS
		RA	There Yonder
	PA	RE NEA	RIVERBANK [RERENGA = VOYAGE]
	TE	RE	FLOAT Company of Travellers should fish [Swim flow as water take a vigorous stroke in paddling]
	TI	IA	Move to one SIDE
	TI	AROARO	BAIL WATER out of a CANOE
	TI	HE RU	CANOE [RERE DESCEND GO DOWN]
	RE - TI		DESCEND GO DOWN
	RE RE		

45	PALI	ANU-PA		orig ALONGSIDE of WATER
		ANŪ PA		WATERY LAND LOWLAND
		ANU AP		See APA orig alongside of water
	See	APA		water spirits 100
	MĀORA	Ū		Reach land arrive by water
		ANU MĀT AU		COLD
		ANU		COLD
		PĀ		WEIR for catching eels
		PĀ		PĀWA FISH HOOK
	WHAKA	PA Ē		DRIVE ASHORE HEAP UP
		PA PAE		Be driven broadside on shore
		PA EPAE		Bottom Bar of a DREDGE for
		PA EĀRAU		[CAST ASHORE] 'crayfish'
				[SHIPWRECKED]
		PA -E- ROA		LIE BROADSIDE ON
		PA -E- WAI		inner Batten on joint of
				the Body of the Canoe
		PĀ PUNI		Stop a stream DRIFTWOOD
		PA E		Surround with a Border
		PA HEKE		Slip Slide trickle flow
		PA NI		Sea going SNAP,
		PĀ IRI		WASH BOARDS ON SIDES
				[of a CANOE]
		PA KA-TO		FLOW of the TIDE
		PA KE HĀ		POM
		PA KI HĀU		[WING Readers SK]
				[WING = ASIDE See]
		PA RE MO		Drowned,
		PA RI		Flowing of tide flow over
		RA WA		SWAMP
	RA	WA HI		the other Side of a River
	RA	WA		PADDLE [WHARF]
	WHAKA TA	WA		
		WA I		WATER

PALI 19 SK q	ATI THAI ATI THAI AT	orig the WANDERER, GUEST STRANGER NEWCOMER.
Māori	AT O ROA AT -A- WAI	FEAST HOUSE SHOW KINDNESS BE LIBERAL LIBERALITY
TE WAIHORO	AT E OTE AT E AT I	Seat of affection's PIT of the STOMACH offspring Descendant
	AT I-TI	TURN ASIDE WANDER
WAKKA WAKKA WAKKA	TIA-AKE TIA-I TI KI TI RI TI RA TI OKA TI PAO TI POTI TI RI TI TO HU	WANDER ABOUT FEAST pass over in Distribution of FOOD SHARE PORTION Company of Travellers Assemble. WANDER Basket for cooked food throw a present before one. [share portion] SHOW DISPLAY
PALI	ANU PUB BA	following in ones turn REGULAR SUCCESSIVE GRADUAL BY: BY
adhes	ANU PUB BE NA	instr BY: BY LATER IN the COURSE of TIME GRADUALLY
Māori	PU A	FLOWER SEED [PUPU RISE AS FOG]
	NĀ	WAI REGULAR SEQUENCE of EVENTS
	A-NA	Continuing action point to which
	Ā-NAU	WANDER [anything Reaches]
	PA KATO	FLOW. of the TIDE
	A-TNA	when in future time
	PA KARI	RIPE [PRIORI EMACIATED]
	NĀ WAI	IN DUE COURSE after a TIME
	PA NGORE	children immature
	PE NĀ	DO LIKE THIS DO IN THAT WAY

PĀLI ANUJ JHĀ NA

MEDITATION REFLECTION

INTROSPECTION

MĀTERA

HĀ

TASTE FLAVOUR ODOUR

HĀ

MOE MOE

SLEEPY DOZE

NA KU

PIERCING GOLD

HĀ

HA

Savoury Luscious

HĀ

E

ENVY JEALOUSY

NA

NI

ACH of the HEAD

COLD

ANU

ANU

HE

UGLY

NA

-HE

ANCIENT TIME'S

HA

N

KU

QUIET NOT TALKATIVE

HA

N-

E ANA

PLEASANT COMFORTABLE

HA

N-

E

BE PUT TO SHAME

HA

NA

SHINE GLOW GIVE FORTH

HEAT FLAME

HA

NA

-HANA

P. MUL

PA

HA

KE

ANCIENT TIME'S

HA

N-

EPI

BE PUT TO SHAME

HA

E

PARA

STRAIGHT CORRECT

HA

N-

I

SPEAK ILL of

PA

HA

EXPRESS REGRET

NA

-HANANA WELL ARRANGED IN

PA

HA

NA

HANA

BLUSH [GOOD ORDER]

EHARA

ETE

HA

NGA

IT IS NO ORDINARY THING

NA

WE

Be KINDLED of FEELINGS

NA

ACTED ON BY REASON of

[BY WAY of]

NA

NA

TEND CAREFULLY NURSE

NA

MATA

TIME TO COME

TIME PAST

NA

Satisfied Content

HA

RA

VIOLATE TAPU

TA

HA

RA

NEI

Swiftless UNDECIDED

TA

HA

NEOI

hesitating

TA

HA

E

STEAL THIEF

TA

HA

KORE

Unsuccessful in fishing etc

PA

HA

KE

OLD MAN

[VIOLATION of TAPU see.]

PAL 133 ANU

III Fig FOLLOWING AFTER =  
 ✓ SECOND TO, SECONDARY  
 SUPPLEMENTARY INFERIOR  
 AFTER SMALLER  
 Along towards after behind

III AS ONE of the  
 CONTRASTING / COMPARATIVE

IV ALONG AT TO [pre]fixes  
 COLD  
 offensive disgusting  
 SICKLY

MĀORI

ANU  
 ANU - ANU  
 ANU - HE  
 ANU - HE - A  
 ANU - HE - A  
 ANU - RA NEI

weak pinched with cold

UGLY

a variety of KŪMARA with a  
 dark SKIN

a variety of KŪMARA

a variety of KŪMARA

Reach land arrive by water

PĀLI

VAS SAN

YEARLY

MĀORI

WĀ

TIME SEASON

MA HAN A

WARM DAY

PAL 133  
 cp SK

AN ILA  
 AN ITI  
 O - RA  
 TI HE  
 AN I NI  
 AN - ENB  
 IRA

from AN ITI TO BREATH

alive living  
 SNEEZE

Giddy aching of the head

BREATH GENTLY  
 LIFE PRINCIPLE

PANI	AN			NEE PREFIX 'NOT,
PALISS	AN-ISSU	KIN		'NOT, GREEDY GENEROUS
	AN+ISSU	KIN		
		KIN-A		STOMACH DISTENDED WITH FOOD
		KIN AKI		RELISH food eaten along with other food Eat one kind of food with another
		KIN - O		ILL TREAT
	HU - A			FRUIT Egg of BIRD ROE of FISH PRODUCT ABUNDANCE Bear fruit or flower's
	HU - A - NGA			Benefit advantage
NGA	HU RU			HARVEST TIME
		IN - E		COMPARE MEASURE
		IN - E INE		EQUAL TO LIKE
		IN - A - TI		PORTION SHARE of FOOD AT A FEAST
	WHA KA HU	IN - ATI		DIVIDE INTO PORTION'S Dine
*	HU - PU	KU		STINGY GRASPING
PAN	AN-ISSU	KIN		GENEROUS NOT GREEDY
	HU HUA			Abundant Numerous
	HU I			Congregate come together
	HU HU			Emaciated
		Ki		FULL [Sea monster of the Jide's]
WHA	KA	KI		FILL
		KI		Say tell of mention concerning In the opinion of [respecting]
		KI NA		STOMACH DISTENDED BY FOOD
		NA		SATISFIED CONTENT
		= NGA		Satisfied
WHA	KA	- NA		Satisfy Refresh.

PAL 32	AN- AN-	Ā SA KA	FASTING NOT TAKING FOOD NEE PREFIX
MĀŌŌŌŌ		HĀ HĀ U MĀ HĀ NEĪ HĀ KĀ RI HĀ HĀ HĀ HĀ - E MĀŌŌ HĀ MĀ HĀ NEO NEĪ KĀ I KĀ MI KĀ ORE WHĀKĀ KĀ KĀO KĀ U KĀ U KĀ U KĀ U RĀ	TASTE FLAVOUR ODOUR FERN ROOT Communal Earth oven FEAST FOOD FOOD aton of place = HEI CUT UP IN AN UNCOOKED STATE BE CONSUMED UNRIPE FOOD EAT EAT NO NOT GREEDY EMPTY BATHE ANNOINT the HEAD DO NOT
PAL 265	CI i from i	TA KA TA KĀ NĀ TI TI TA HĀ U RĀ TA KĀ KI TU KI KI KI KI	A HEAP A PILE MĀŌŌŌŌ TAKĀ HEAP MĀŌŌŌŌ KI FULL [KĀ KĀ CROWDED] TO HEAP UP [NĀ SATISFIED] TO HEAP UP HEAP of FOOD AT A FEAST HEAP [TI KO EVACUATE the BOWELS] CLOSE ON FIGHT SUMMIT FULL [SANDHILLS TI RI SHARE PORTION CROWDED BODY PERSON = PĀŌŌ person a HEAP a variety of POTATO STOMACH DISTENDED with FOOD KĀ I QUANTITY NUMBER KĀ I HĀ U KĀ I CLAN FEAST KĀ I TA OŌŌŌŌ AQUIRE A QUESTION KĀ I WĀ KĀ THREATENING CLOUDS on HORIZON

pp of	CIN NA CA RA TI	TRAVELLED OVER done performed RESORTED TO made a habit of.
MARAE	CIN NA - TTHANA THE PLACE WHERE ONE IS WONT TO GO - MANATTA one who performs the MANATTA COMPANY of TRAVELLER'S TI RA KI TO of PLACE TOWARDS AT KI MI KI MI for in quest of. by means of. NGA - RE SEEK LOOK FOR NGA - HU SEND UREE HANGA HUNT WITH DOG'S make build business people	
	RA TA TA E	TAIWAENUA ABOARD [property familiar friendly Come go reach arrive at amount to touch of feelings proceed to be effected be accomplished
	TAI NGA RA RE	PLACE TO BAIL a CANOE the place where the SEIEN [is brought to Land family group.
	TAEKE	SET SNARE'S
	TA HA	Side margin edge = PROXIMITY
	NA NA	Rest Remain
	TIAH - O - KA	Rite ceremonially
	TIAH - UA	Heap of food at a feast
	TIAH - UNA	LAND IN CULTIVATION
	TIAH - UA	= MARAE
	TIAH - U	husband lover
	TIAH - U	Sacred Rites Cook set or fire
	TAI EPA	FENCE
	HANGA NETA	pleasant comfortable
	HA MOKO	thatch of a house
	HA KUI	mother
	TAI PU	Betrotted

PAU 205 CIT TA  
 and CIT RA  
 TO CE TIA TI  
 \* (S)QA IT  
 CPSK CIT RA  
 P KE TU  
 AV CI PRO  
 LAT CE LUM  
 PES HA DOR  
 OHG HEI TAR

TO SHINE TO BE BRIGHT

MĀORI  
 KI TA  
 KI KORANGI  
 KI OKIO  
 KI RIHOKO  
 KI RI PAKA  
 KE A  
 KE A  
 TU TU  
 KE HO }  
 = KE - O }  
 TAR IAO  
 KE TU

INTENSELY BRIGHTLY  
 BLUE SKY [COLORS]  
 MOON on 26th DAY  
 patches of white skin  
 QUARTZ FLINT  
 Mountain pentot  
 SNOT SEMEN SUPPORATING  
 SET ON FIRE [SORE]  
 FROST ICE WHITE EARTH  
 a Star in Milky way  
 CLEAR AWAY DARKNESS

PAU  
 MĀORI  
 KE TU  
 HA ETA  
 HA E  
 HEI  
 TA E  
 TA HERB  
 TA HU  
 TA I  
 TA IAITOHO  
 TA IOMIA  
 TA RIA  
 RA  
 TOR -O  
 TOR OHE  
 TIAHO

TO SHINE BE BRIGHT  
 DAWN  
 appear Shine  
 SKY  
 COLOR HUE  
 LIE of SNOW on a MOUNTAIN  
 Set on fire light  
 SEA TIDE RAGE  
 VERY BRIGHT [MARAMA]  
 a white Earth  
 RAY of SUN Before Sunrise  
 SUN DAY  
 BURN BLAZE  
 TORCHLIGHT  
 emit RAYS of LIGHT

PALI 269	CIL LA KA	PEG POST PILLAR IN
as	KIL LA KA	DARUKA
or	KHILLA KA	
in	DA RU KA	
MMAEPI	RA KA U	WOOD TIMBER STICK SPAR ] [ MAST TREE ]
	RA I HE	FENCED STOCKADE
	RU HA	Large branches of a tree
	TA RAI	DRESS TIMBER WITH AN ] [ ADZE ]
	KA WA WA	PALINGS of a FENCE
*	NIH-I	KA U RI ! [SHIPS MAST'S] STRIP of BRANCHES
	KIR -I-	TANGA INNER FENCE da PA
	TU RU	POST
	KA WATA-TAI EPA	FENCE
	KA U AE	BEAM IN A BUILDING
	RU RU KU	Spell to stop a tree splitting when being felled.
	RU NA	Pare down a tree trunk
	RU PE	LINTEL da DOORWAY
TI	RU	KORIRI wind blowing fruit off a tree
	KI	A POST marking a TAPU SITE
	TA RA	Side wall of a house.
	TA RA HA NEA	fork of a tree
	TA RA TA RA	STAKE'S da TREE
	TA RA PA	stem post da Canoe

PAU 27	CE TA	SI KA	BELONGING TO CETO
	CE TO		MENTAL MENTAL
	CE TA	SI KA	KA - CITTA = MIND AND ALL THAT BELONGS TO [MIND] MIND; MENTAL PROPERTIES
			KITE See perceive Recognise
			Ki THINK THINK FALSE LIE different of non identity KNOWLEDGE
KE	TO HU		
	A		
KE	TO I		
	TA E		TOUCH of FEELINGS
	TA TA		Study the heavens w Navigation
	TA TA		Measure among a set in [order]
		KAU AB RUNGA	KNOWLEDGE of CELESTIAL
	TA U I R A		TEACHER PUPIL
	HI NA PO		DIMNESS of MIND
	HI A		fall in love with
	A HI KAURI		HATRED
	A HI TERE		Causing Discard
	HI		LEAD A SONG
WIHAKA	HI		JEER SNEER
	HI A		DESIRE
	NGA KAU		Seat of feelings i emotions
	HI A HI A		THOUGHT Desire impulse
	HI HI		Ray of SUN fig RAY of LIGHT =
	HI KA-KA		MAUCIOUS [KNOWLEDGE]
	HI KA-KA		ANGER RESENTMENT
	HI NENGARO		SEAT of THOUGHTS
	KA-HA		LINEAGE [i EMOTIONS]
	KA-HI KA		ANCESTOR
	KAI APA		COVET Selfish
	KAI KINO		SPITE MALICE ie CITTA

	$\hat{A}$ $\bar{A}$			$=A$ as $A+A$ $\hat{A}$ proper $\bar{A}$ either pure or contracted with a preceding $\bar{A}$
ao		$KH\bar{I}N - \bar{A} - SAVA$ $\hat{A} > KH\bar{I}N - A + SAVA$		

Pāli	AK	$KH\bar{A} - NA$		TELLING RECITATION LEGEND
Māori	AK	$KH\bar{A} TAR$		PREACHING TEACHING
Pāli	AK	$KH\bar{A} TI$		ONE WHO RELATES A SPEAKER
Māori	$\bar{A} +$	$KHYA$		TAR - A - WAU SPEAK ILL OF
				TO DECLARE ANNOUNCE TELL
				GOSSIP
		KA	PETAU	GOSSIP
		KA	KIA	LINEAGE
		KA	I WAEWAE	MESSENGER
		KA	I	A RIDDLE PUZZLE
		KA	HU RANGI	HONORABLE DISTINGUISHED
				TREASURED CHIEFTAINNESS
		$KAH - O -$	RE	NO NOT on the contrary
		$KAH - I$	KIA	ANCESTOR
		$KAH - A$		LINE of ANCESTRY
		KA	U - AE RARO	KNOWLEDGE of TERRESTRIAL
		KA	U - AE RUNGA	KNOWLEDGE of CELESTIAL
		KA	RA KIA	See
		KA	U W HAU	LINE of ANCESTRY RECITE

Pāli 236	$KH\bar{A}$	OTĀ		Eating	[LEGENDS]
Māori	KAI			CONSUME EAT	
		TA	M1	FOOD	
	HĀ	KA	RI	FEAST	

Pāli 3	$\bar{A} -$	$KH\bar{A} TA$		WOT DUG
Pāli 236		$KH\bar{A} TA$		DUG
pp of Māori		$KHAN$		
"		$KAH - E - RU$		SPADE [KAH - U SURFACE]
		$KA - RI$		DIG [GERMINATE GROW]

Pāli	AK	IRIYA		Not practical unwise FOOLISH
Māori	$A +$	KIRIYA		
	AKI			BOY [JOCULAR/TAHU] KIRI Person

Māori	AT	O -	ROA	FEAST HOUSE
	AT	A -	WĪHAI	BE LIBERAL KINDNESS
PAU 25	AO	A		EATING
TO	AO			See ADETI
CP	GA			
	THA			
	DA			
	AO	A	NA	EATING FOOD
from	AO	E	TI	
Māori	AT	A	WĪHAI	BE LIBERAL
	TA	MI		FOOD EAT
		ETE		THICKEN IN COOKING
		TI	RI	share portion
			NA	Satisfied
	NGĀ			Satisfied content
	NGĀ	ERE		SOFT RIPE
	NGĀ	HIRI		Abundance of Crap's
	NGĀ	HURU		Harvest TIME
	NGĀ	KO		FAT
	NGĀ	NGĀ	RANEI	a Variety of POTATO
	Ā			FOOD
	A	RUHĀ		Jern Root
TEWAHOTE	A	T E		PIT of the STOMACH
	AT	-U	PERE	a highly prized fish
	TAH	-U-	NA	CULTIVATED LAND
	TAH	-U	NA	POLLEN of RAUPO made into
	TAH	-U	RI	dry of KAHAWAI [a cake
	TAH	-U	A	HEAP of FOOD AT A FEAST
	TAH	-U		ORBED PROVISION'S COOK
PAU 495			BHAKKHA	EATING FEEDING ON
Māori	AT	A	WĪHAI	BE LIBERAL
PAU			BHAKKHA	Edibles
			KAI	FOOD EAT
PAU			BHĀGGA	WELFARE [FOOD] Bōg

I PAU 1490  
 from BHA GGA  
 BHA GA  
 -> BHA J J A T I  
 cause BHA J E T I

WELFARE GOOD LUCK FORTUNE  
 [ HAPPYNESS ]  
 TO DIVIDE PARTAKE KEEP  
 COMPANIONSHIP WITH TO ASSOCIATE  
 WITH RESORT TO TO LOVE ATTACHED

MAEPA  
 WHA - E RE ERE  
 NGA RUVU  
 HA NGA  
 NGA RI  
 PAI  
 WHA - I  
 PA TA KA  
 PA NEO RE  
 WHA - I  
 WHA - I ARO  
 WHA NGA I

MOTHER of ONE'S CHILDREN WIFE  
 HARVEST TIME  
 PEOPLE PROPERTY BUSINESS  
 Rhythmic chant Greatness power  
 Good Excellent advantage  
 POSSESSING prosperity  
 FOOD STORE  
 CHILDREN  
 Settled permanently Resident  
 PERSON [Perform] Rites

WHA RA  
 WHA RE RANGI  
 WHA TA  
 WHA .

FEED NOURISH MAINTAIN REAR  
 offer as food PROPITIATE A GOD  
 offer Ritual food increase in Size  
 BE EATEN (of FOOD) Swell  
 Receive a portion in distribution of FOOD  
 STORE HOUSE  
 Stage for Storing food.

=> BHA J A NA  
 from BHA J  
 -> BHA J IN  
 from BHA J A T I

= WAHKA CAUSATIVE PREFIX  
 Resenting to familiarity with  
 LOVING WORSHIPPING ATTACHED TO

WHA TU MA NAWA  
 WHA REMAIRE  
 WHA I AI PO  
 WHA RITE  
 - RIT ENG  
 WHA RE

SEAT of AFFECTIONS  
 and WHAREKURA See ->->  
 BE IN LOVE WITH  
 PERFORMED COMPLETED FULFILLED  
 CUSTOM HABIT  
 HOUSE PEOPLE IN A HOUSE

# WHA RA UNGA  
 WHA O WHINA  
 WHA NAU  
 WHA NA  
 WHA WHA M

Company of Travellers  
 PUT INTO A BAG see BHAER,  
 Family Group  
 Company party of People.  
 Gather fruit

Māori	PĀ	—	UA
Māori			WA
PALI	BHA	GA	VA <sup>II</sup>
SK	BHĀ	R GA	VA
ADERIV from	BHR	GU	
and	BHAR	GAH	
SAME ROOT as			
LATIN	FUL	GUR	
GER	BLIT	ZEN	
POLSK	BŁYSKAWICA		
	BHRI	GU	
Māori	WHA	IRI	
	[ PĀH - O - KA - RAINBOW ]		
Māori	WHA	NUI	
	WHA	IKI	
	WHA	IĀ IPO	
	WHA	NAVA	
	WHA	O	
	WHA	REKURĀ	
	WHA	WHA ATA	
	WHA		
*	PĀH - U - NU		
*	WHA	KAMARAMA	
		NEUTUNGU TU	
*	PĀ	HĀ NAHANA	
		NGŪ	
	PĀ		

THE BRIGHT SHELL of.

HA-PU ELOQUENT

SHINING BRIGHT RADIANT

[Māori NEA NEANA = GLOW]

[ " NEA RAHU = CINDERS ]

[ " NEA RIRI = LOVE ]

[ " NEA - WHA - RIKI BOILING ]

LIGHTENING [SPRING]

'BLANKE, See eng FLICKER ITO

LIGHTENING

frequently associated with the ANEIRAS the BHRIEUS are the greatest of the RISHI THEY DISCOVERED THE FLAME of the SECRET DIVINE FORCE IN THE GROWTH of TERRESTRIAL

WHITE HERON FEATHERS [EXISTENCE]

the first to bear the name BHRIEU ONE of the 10 PATRIARCHS

The ANEIRAS acquire the Richness of ILLUMINATION'S AND POWER'S of TRUTH HIDDEN Behind the lower life and its devious turns [and BHRIEU SAID TO AENI 'Just as the SUN by its light i warmth purifies all of nature' SO AENI shall PURIFY ALL THAT ENTER'S INTO HIS 'FLAME'S, SEE the 7 TONGUES of AENI ]

VEGA - PAKAKINA = GLOWING

MAKE A FORMAL SPEECH i.e TO SHINE

FALL IN LOVE WITH = and of the 7 tongues - Be produced brought forth [ of AENI. AN I RONT OOL

HOUSE of SACRED KNOWLEDGE

MOON on 3rd NIGHT

Becoming acquiring the shape or character

BURN FIRE = TONGUE of AENI [ of

MAKE BRIGHT

FLAME BURN fiji dit

SMEAR WITH RED OCHRE: OIL BLUSH

GREEDY = EPITHET of AENI

COITUS = Tongue of AENI

PAU 1	AN	EA		Constituent part of a WHOLE
PAU 7	AN	EI KA		CONSTITUENT part or a CHARACTERISTIC
from	AN	EA		CONSISTING of PARTS --- FOLD
	AN	EN		only with numerals.
	AN	Ē	RA KA	LIMBED HAVING PARTS
	AN	Ē	RA	LIKE CHARCOAL RED
	AN	Ē		CHARCOAL BURNING COAL
	AN	Ē		Shell husk skeleton aspect
	AN	Ē-DA		set about doing anything
	AN	Ē-DA		THAT WHICH IS GIVEN TO THE LIMBS
	AN	Ē		a BRACELET
MIDERS	AN	Ē		ASPECT SKELETON STONE of a FRUIT
			TĀ	HEI wear anything suspended from
				the neck Set SNARE'S
				CIRCLET on the NECK
			TA	KORE BRACELET
		Ē	RA HU	charcoal Emboss
		Ē	RA	Expose to the heat of a fire
		Ē	TA RATA	RED HOT
		KU	RA	RED
	Ē	-	RA KA	Red like charcoal.
	N	Ē	HURU	Harvest time
HA	N	Ē		make build people property
WA	N	Ē	I	feed rear nourish maintain
WA	N	Ē		KNOWLEDGE of TORUNA
UR	-Ē	Ē		Glow of Sunrise
UPU	RA	NEI		SOURCE of a STREAM
URE	N	Ē	VA	See

UR	N	Ē	=	U <sup>I</sup>	Reach land arrive by water
U	-Ē	Ē			PLACE of ARRIVAL PLACE
A	KA		[= Ē	TAHU	skeleton shell husk
A	KA				Long thin Roots of Trees
A	KA	RA	UPO		a VARIETY of POTATO
A	KA	U			a ROCKY COAST Reef/bank
					of a stream

PAU 7 māori	ANG ANG	ULI A RI MA RI NEA	A FINGER ASPECT 10 HAND N° 10 i.e. 10 fingers HAND arm weapon " " "
RI	NGA NEU URI		A SQUID [arms of] offspring = FINGER'S / TOE'S Relative Blood Connection
PAU	ANG NGI - HA NGI - A NEI - RANGIRA NGI TA KAI NEA	EKA [for ANE] [for ANE] HA A RANGIRA TA NEA	Consisting of parts [with numerals] BURN FIRE appear seem to be. Hand. T/K Bring carry field of operation scope of [work]
PAU	A	NGA	A CONSTITUENT PART of a WHOLE
Māori	RA RA RA RA RA RA RA	NGA NGA NGA NGA NGA NGA NGA	MARO ARMY IN BATTLE ARRAY TAHI FISHING NET 10 fathoms long SKY WEATHER TOWER of a FORT HEAVEN GODS STANZA WEAVE CHIEF Noble. Sandbank fishing ground Shoal of fish Set in motion a body of men.
TAU TAU	RA -	NGA -	Resting place fishing ground ancestral [anchorage]
PARAPARA	HA	NGA	FRAGMENTS SCRAPS
PAU	AN AN	GA GA	NA OPEN SPACE A CLEARING TĪHANA a clearing in a wood
Māori	PAR	AN AN	CLEARING PLACE CLEARED ] [FOR A CULTIVATION TĪ NEA PLACE for bauling a ] TAHUNA a cultivation BEACH [and oe ] TĪ NEA = TĪ Tahi Curve fashion tattoo etc NGA-KI CULTIVATE PLANT

PĀU	SI	K K	HA	TRAINING
MĀRĀU	HI	NA	PŌ	DIMNESS of MIND
	HI			LEAD A SONG
	HI	-K A		KINDLE FIRE BY FRICTION
	HI	K O H I K O		PERFORM RITES : PLANT RECITE GENEALOGIES
		K A H - U - R A N G I		HONORABLE DISTINGUISHED
		K A H - U - P A P A		STAGINE ON A TREE for a FOWLER
		K A I R A K A U		BAND of TRIED WARRIORS
		K A I T U K I		THE MAN WHO GIVES TIME TO PADDLERS of a CANOE
		K A - U A E R U N G A		KNOWLEDGE of CELESTIAL
		K A - U A E R A R O		KNOWLEDGE of TERRESTRIAL
		K A - U W H A		RECITE PROCLAIM LINE of ANCESTRY GENEALOGIES
		K A W A		a class of KARAKIA
		H A E P A P A		STRAIGHT CORRECT
	T A H I			one in counting one; the other all together then
	T A H I			TRIM DRESS SMOOTH + TIMBER WITH AN ADZE
	P A H I			Expedition
	P A H I			Ended brought to a conclusion
ĀH	PĀ H I	· K A	H I K A	SACRED FIRE IN RITES SONG [FOR THE DEAD]
	P Ō H I			
	R A H I	R A H I		QUICK IN HEARING ATTENTIVE
	R O H I			Screen with Bushes