

TOK TA PA

1992

SFAMITUANGÍ

FRÉLETOU-JÓZUICKI  
KANATTI  
RIVERA

(67 pages)

TOK TA PA WHO CAME FROM SATUN

WHO WITH THE SACRED, RA-TA SHAPED  
of 3 PRONGS AS A VAJRA possessed  
the power of SHARP CUTTING RED HOT of  
the RATA-RATA-VAJRA. HE ERECTED  
THE SACRED POLE'S AS A LADDER.

IN ANCIENT TIMES, TO WHOME OFFERINGS  
[ARE MADE]

HE IS THE SUPPORT of THOSE NOW.

ŚRĪBHAKAVĀN UVĀCA

VI UDDHAREḌ ĀTMAṆĀ 'TMĀNAṢ  
NĀ 'TMĀNAṢ AVASĀDAYET  
ĀTMAI 'VAHY ĀTMAṆO BANDHUR  
ĀTMAI 'VA RĪPUR ĀTMAṆAḢ

ॐ श्रीगणेशाय नमः

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O	PUROHITA	APPOINTED PRIEST
A	RIMAU	CAVE [MALAYA]
B	TOK TAPA	from SATUN
B	VA	air wind VARUNA
malay	HU-A-DI-O	SACRED PLACE
C	SATTA	living Being
	PUGGALIA	PERSON
D	SAM BHUTA	arisen produced.
E	BHAVANA	COME INTO EXISTENCE
1	BHAVA	} VEDIC DEITY
✓	BHU	
2	BHAGA	BHOGA BOE GOD [BECOMING]
3	BHAGA VANT	LORD RADIANT LORD
=	BHO JANA	
4	VYATTATA	Experience learning
5	VAIRA	} HATE REVENGE
>	VERA	
	VE BHAVA	thinking over
6	VO	} TO YOU of YOU
enclit	TUMHE]	
	VEYY	
enclit	VIY	} Restless
7	VISUKA	
8	VISUDHI	Brightness
9	VISARA	Multitude
	VISATI	to Enter
10	VISAY-A	} LOCALITY SPOT REGION WORLD
from	VI+SI	
	VISAYA-YA	MA Realm of YAMA [the Dead.
11	VE THANA	} Surrounding Enveloping
from	VE THE TI	
	VE GA	
12	VE THETI	QUICK MOTION
	PARI	wrapping clothing
		enclosed surrounded wrapped.
13	VU-PAKA-SETI	ALIENATE EXCLUDE
	VENI	planted hair
	VE TTA	creeper Rape

14	VULHA	CARRIED AWAY
PP	VAAHA-TI	
	VU PAKA SA	separating alienation
15	TAHARBAH ROSHANAH MIK VAH	
16	VUDDHI VUDDHA	increase growth OLD VENERABLE
17	VUYHAMANA-KA	one who is getting drowned.
	VUYHATI	
passed	VAAHATI	BEING DRAWN [as by a mother's voice]
18	VUNHINA	HEAT
19	VUTTHAKA VUTTHA VASS	DWELT LIVED having dwelt RAINY SEASON
20	BHIYYO BHAVA	MORE BECOMING BECOMING MORE
21	BHATJAR BHARIYA	HUSBAND WIFE
22	BHAYA	] FEAR
from	BHI	
23	VUHA TI VUYHANAKA	CURRENT one who is getting crowned.
24	BHASSA	speech conversation
VLH	-HASSA	
25	BHAVA	] VEDIC DEITY
e/	BHU	
	BHAVATI	] Becoming
26	BHARU	
27	BHAVANA	SEA dwelling world realm
	BHARA	Bear Carry
28	BHAVANT	as 2nd person but of 3rd person Sir Lord
that	BHOTA	
gen	BHOTO	
Voc	BHA VAN	
29	IDAM	next of pronoun base 3 I+AM irreg eg from pronoun base A
30	IDAM   ETAD   IDA   IOAM   IDO	

31	ADENI-HOTRA	Sacrificing to Agni
32	ADROHA	FRIENDLYNESS
33	ADRI	NOT SPLITTING
	ADU-NA	UNHURT
	ADHA HAY IN	SLEEPING on the GROUND
35	ADARUNA	NOT PITYLESS MILD
	ADAHYA	INCOMBUSTIBLE
	ADOSHHA	GUILTLESS NO FAULT
36	ADRI	Not splitting
	ADHI-E-TAVYIA	TO BE STUDIED
37	ADHYA PAKA	TEACHER
	ADHYA PA-NA	INSTRUCTION
38	AN-ANGA	BODY LESS
	AN-ADI	having no beginning
	ANV	afterwards with regard to
39	AN-UDHA	UNMARRIED
	AN-DOLIKA	LITTER
	AD-YA	TO BE EATEN EDIBLE
	AD-IN	EATING
40	ADI-ANTA	BEGINNING and End Beginning and [ Ending with ]
41	[ ADI ]	taking in HAND loc in the beginning
	[ A-UDA ]	seizure appropriation
	[ A-UDA ]	taking in the HAND
42	ADANA	GRASPING TAKING AWAY
		RECEIVING SEIZURE
	ADATRI	RECIEVER
	ADHARA	LOCATION SPHERE of an Action [ Relating to Support Receptacle ]
	[ ADHI ]	LONGING CARE ANXIETY
	[ DHYA ]	
43	ANTARIKSHA	PROCEEDING from the SKY
44	AP	Reach attain
	APAYA	Cause to Reach
	APNU	Reach obtain
	AMAYA	SICKNESS DISEASE

45	Ā-MARĀNA-M	TILL DEATH
46	Ā-MAUSYA	Referring to New Moon festival
	ĀRE	FAR
	ĀY-U	active lively living
47	ĀRA	host of Enemies
	ĀS-ĀNA	sitting abiding
	Ā-HARYA	TO BE FETCHED
48	ĪTI	GOING
	ĪRA	WIND
49	VIK-TA	SPOCKEN
50	UPA-MA	Likeness
	NAMA-KARANA	Ceremony of giving a Name
51	NĀ NĀ	in different places
	NĀRA	belonging to man human
	NĀBUŠA	KNIGHT
52	NI-NĀ DA	Sound Noise Cry
53	PU RUSH	SUPREME SPIRIT
		SAS WITH
		PARA-MA
		or UTAMA
	MA-ĀRI	PARA place of Rites
		MA-NEA Sacred place
		U-MERE CHANT
		TAMA ceed of TOHUNGA
		[ATUA and KETE
		RA-NEI heaven DIVINE
		[BEINGS
		(STANZA
54	PU RO NU VA KYA	Introductory verse to be recited before the HA-U

MĀORI SK	WHĀKA PU	KA RO	- HI	TA TA	KA DIRECTOR CHIEF PRESTARE INCHARCH APPOINTED TO PREISTLY FUNCTIONS APPOINTED SACREDNESS [PRIEST]
MĀORI	PU	RO	NGOMAIWHITI		WISE ONE TWICE TOLD a Supernatural being precise foundation base.
WHĀKA	PU	RO	HE TE		long continuous WAIL ie = 1
	PU	RO	NGOĀ		REMEDY, [prelim invocations see]
	AA	RO	HA TA		KNOW UNDERSTAND KNOWN LADDER, BRIDGE
WHĀKA	PU	RO	NGO		LISTEN ATTEND TO OBEY
	PU	AKI			be uttered disclose
	PU	RO	TA		KE ORIGEN INCANTATION HEAD SACRED PLACE [of a IWI]
	PU	-	HI		Deck with feathers a POST, see.
	PU	-	HI		BETROTH
	PU	KAKA			Direct Line of Descent
	PU	KE	TA		RO TARO CUT ONES HAIR ie Sacred [Rite]
	PU	KE	NEIA		Repeat prayers Repository Skilled in Versed in
	PU	KO	RE RE		TA KETAKE ON GOOD AUTHORITY OWN ORATOR [ANCIENT ORIGINAL]
	PU	KU			MEMORY
	PU	MA	NA WA		Recite Secretly
	PU	NA			Ancestor [see TĀU alight [of Gods]
	PU	NI			RITE see.
	PU	RO			TA UIRA: 2ND ORDER of PUPILS IN SACRED SING [LORE]
	PU	R1			TA UIRA: A TOHUNGA [in WATER] ROPE sq!
TA	PU	RE			Sacred Knowledge, old man. Rite to Remove TĀPU
	PU				Ceremonial Restrictions
	PU				Come forth see - - -
WHĀKA	PU				perform ceremonial cleansing
	PU				TA KE Reason Cause Ancestor
					TA KI URA SACRED FOOD
			HI		LEAD A SONG
	A		HI		FIRE ie AGNI !



MALAY	RI	MAU	CAVE of harvesters of BIRDS' NESTS !
	TOK TA	PA	[MIGRATORY BIRDS] who built the BAMBOO LADDERS in RIMAU CAVE IN ANCIENT TIMES
[MAORI HAKUTU	RI	= BIRDS ]	and who came from SATUN
	RI	U	BILGE [of a Canoe.]
	RI	AKI	lift up Raise stand high
	RI	ARI AKI	RAISE ERECT
	RI	KI RIKI	GLOOMY
	RI	UNGA	PASSAGE WAY
	RI	POINGA	HAUNTS
	RI	POI	go travel
	RI	TU A	be separated
	RI	RO	BE OBTAINED
		MAU	Carry bring firewood lay hold of
		MAU NGA	MOUNTAIN
MALAY		MA	COME
MAORI		MAI	HITHER
	TO K-	O	POLE ROD espec SACRED STILT
WHAKA		MAU	fire fasten be tent on
		MAU NU	go forth emigrate [of BIRDS]
		MAU TARA	caught by the POINT
MALAY		RATA	3 PRONGED TOOL for [a divine tool] harvesting nests = VAJRA
MAORI		RATA RATA	SHARP CUTTING
	TA		Carve fashion [RED HOT as a VAJRA]
		TA	CUT
		MAU	TAKEN as BIRDS too caught
		PA	term of address to male ELDERS [seized]
WHAKA		MAU	SERVE as a MEMORIAL
MALAY TOK	RI	MAU	offerings left at stalagmite so called
MALAY		RA TA	= MAORI TARA INVOKE See
MAORI		RATA RATA	sharp cutting
MALAY	HU	DA O	SACRED PLACE
MAORI	A HU	RE WA	Sacred place
		TAKI URA	Secret food.
		TA-O	YOU and ME
	TO K-	O	Support with a pole prop up.

SK

VA

AIR WIND ARM NAME of VARUNA  
AUSPICIOUSNESS ADWELLING FRUNEA  
ARROW WEAVING A WEAVER  
A MANTRA of VARUNA STRONG

VÀ RU NA

[ POWERFUL ]  
ALL ENVELOPING SKY DEITY of NIGHT  
fashioner i upholder of heaven i earth  
king of 9 Gods

MAORI

WA I RUA

Spirit see RUDRAS of the SKY ITO  
Essense Essentiality

WA I WAI

WAI

water memory see VARUNA of the

WA I HO

Rest Remain [waters]

RU A

abyss of heavenly bodies see

RU NGA

top upper part UP ABOVE

[above over upon.]

WA HA

SHEET of a SAIL

SK

VA J RA

THUNDER BOLT of INDRA they  
FORKED hard or mighty one

3 PRONGED VĀJRA see.

MAORI

WAI - RU A

"Spirit [VARUNA]

Final compound RU - from above downwards!

THAI/MALAY

MAORI

RA DA

3 PRONGED TOOL

RAU UIRA

LIGHTENING

RAU TUPU

THUNDER STORM

RA TA RATA

RED HOT SHARP CUTTING

RĀ

REBOUND

RĀ RĀ

expose to the heat of a fire

TĀ

CUT

THAI MALAY  
MAORI

HU A DAO

SACRED PLACE

A HU RE WA

SACRED PLACE

TA INGA place to bail a canoe

TAKI

Recite TA PA Recite

TA IO PE

gather Together

TA KI URA

Sacred food [not dead]

TAO = TAUA

1st per dual [nei] YOU i ME

TAO TAHI

Recite gen.

TAO WARU

Carving design

65 PĀLI	SATTA	creature	LIVING BEING	nom plural
MĀORI	HĀ		Breath Breathe	
	HA	NGA	People	
	TĀ		BREATHES	
	TĀ	HĀ KE	Young person:	
	JĀ	HĀ KU	MINE	
	JĀI	KU)A	old woman.	
	JĀ	O)I) NGA	childhood	
	TĀI	AO	WORLD	
	AOMĀ	JĀ O)A	living world.	
	MĀ	JĀ ORĀ	LIVING ALIVE	
PĀLI	PUGĀ	Ā LA	PERSON	
MĀORI	PŪ		CLAN	
	NGĀ		BREATHES TAKE BREATH	
	PU AKI		BE UTTERED	
	PŪ	HĀE HĀE	Envious	
	PU HI		VIRGIN	
	PŪ	KE KO	OLD	
	PU	KU	Seat of affections stomach memory.	
		O RA	alive	
	NGĀ	RI RI	Love.	
	TĀ	MĀ NGA	RENFARE PENIS	
	TĀ	NGĀ TĀ	MAN MANKIND	
	TĀ	RA	M. VIRILE P.MUL	
	TĀ	TEĀ	Semen offspring	
	TĀ	NE	husband	
	TĀ	HE	menses abortion	
	TĀ	HĀ E	PERSON	
PĀLI		SAT TA	LIVING BEING	
MĀORI	HA	PŪ	pregnant	

PALI  
pple  
MAORI

SAM	BHŪ	TA
SAM	BHA	VA TI
HA	JETE	
HA	NGA	
HA		TA
HA	ERE	
	PŪ	
	PU	A
	PU	PŪ
	PŪ	
	HU	A
	PŪ	
	WHA- <del>TA</del>	ROA
	PU	ATA
		TAI AO
	PUKE	
	HŪ	
	HUKA	
		TA MAITI
		TA TEA
	PU	TA
WHA	KAPU	TA
	WHA	ERE ERE
	WHA	NAU
	WHA	-I
		WA NA
		WA O
		A TI
		TI MA TA
	TAI	
A	TA	PŌ
A	TA	-
A	TA	-
A	TA	-
		TI

ARISEN PRODUCED  
 ARISE  
 FIRE  
 MAKE BUILD PEOPLE PROPERTY  
 Breath take breath  
 DAWN  
 BECOME  
 CLAN heap stack  
 flower Seed, smoky,  
 Break forth spring up  
 originate origin source cause  
 fruit flowers abundance,  
 flute  
 Sacred place  
 DAWN  
 WORLD  
 well up Rise as water  
 DESIRE  
 SNOW COLD  
 child  
 Semen of spring  
 appear come into sight BE BORN  
 Cause to come forth  
 Mother of one's children wife  
 BE BORN  
 BECOMING acquiring the shape or  
 character of  
 BUD SHOOT  
 FOREST  
 offspring, beginning  
 begin  
 TIDE WAVE RAGE  
 Before Dawn  
 HA PARA TIME of DAWN  
 shadow Reflection  
 DESIRE  
 WHAI  
 NAKU CONCEIVE

	B		E
	BHA	VA NA	COMING INTO EXISTENCE abode mansion dwelling BIRTH PRODUCTION A SITE a dog. place where anything grows = field
cf	SA	LI - BHA VA	
	BHA	VA NA	WATER
	BHA	VA NI YA	to be about to become or happen
	BHA	VA N TA	TIME present time a virtuous
MAORI		TA - I AO	WORLD [wife]
	BHA	VA ITA	See MAORI TAKE ORIGINATE CAUSE
=	BHA	VA TA	BECOME BEEN [MAORI NAMATA]
	BHA	VA IN	Living Being
MAORI	PU	TA	BE BORN
	BHA	VA	Coming into Existence birth production
✓	BHA	VA	
	BHA	VA	arising or produced from being
MAORI	PA		COITUS [in Relating to life]
	BHA	VA NA	CONFERRING WELFARE Name of VISNU
MAORI	NI	NA - NA	FEED NOURISH MAINTAIN REAR
	WA	ERE ERE	Mother of ones children wife
	WA	EA	MADAM ie virtuous woman.
	WA	NAU	BE BORN
	WA	RA	DESIRE
	WA	RA KI	MORNING SONG of BIRDS
	WA	NA - NA	LORE of TOHUNEA.
	WA		TIME SEASON
	WA	NA	BUD SHOOT
	WA		WATER MEMORY
		NEI A	appear Seem to be.
-	HAU		Vitality of man Essence of Land.
•	HA	PU	Pregnant
-	HA	E A TA	DAWN
-	HA	NEA	Make build property people
•	HA	NEO	DIE PLANT
		NA HE	Ancient times [NAME DOG]
		TI NA KU	pregnant a cultivation
P	PU		ORIGINATE ORIGIN SOURCE CAUSE
-	HU	- A	ABUNDANCE PRODUCT PROGENY

BECOMING

PAṬI 499  
of  
BHA VA  
BHU  
BHA VA TI

Name of VEDIC DEITY of BHU see  
BHAVATI =

BECOMING [form of] REBIRTH  
[STATE of] EXISTENCE & LIFE [of 3  
kinds KAMA [action] RUPA [form]  
ARUPA formless or

2 the DIVISION of BHAVA into KAMMA  
and U-PAPATTI or the ACTIVE  
FUNCTIONING of a LIFE IN RELATION  
TO the FRUITIONAL or Resultant way  
of the NEXT LIFE

BHA VA  
MAORI PA PA

as representing a condition of birth JATI  
or Resultant force for new BIRTH in  
the Earth in Relation to RANGH or  
[the force for a New [Re] - REBIRTH  
offspring = JATI

ATI  
WA I HA PE  
JI NA KU  
WHA I

RETURN WA I HO Rest Remain  
CONCEIVE [WA I HO outside

=  
See  
WHA KA  
BHA-VA +  
WA NA  
WA I RUA  
WA I WA I

PROCEED TO BECOMING acquire the shape of  
ACQUIRE THE CHARACTER of [PROCEED TO the]  
causeative prefix [NEXT IN ORDER]  
KAMMA ACTING ie Becoming action!

also  
Note  
- HAU  
PAPA TUA NU KU  
WHA -  
PA -  
PA

Bud shoot  
Spirit  
Essence Essentiality  
Vitality of man Essence of land itol  
PAPA of the nature of Earth! [SK KU Earth]  
Mother of one's children  
children  
Cortus

499 PTS  
DIVI  
DIVI  
MAORI  
PAṬI  
MAORI  
BHA VA  
BHA VAN  
BHU  
P U  
BHA VA -

Time Season I TO See  
also as NEUT [abstr] TO BHU in comp-  
FOR  
[MAORI] PU PU break forth spring up  
ORIGINATE ORIGIN SOURCE CAUSE  
CAKKA THE WHEEL OR ROUND of REBIRTH  
TAKA Come Round as a DATE OR TIME  
REVOLUTION CIRCUIT

PALI	BHA			BHA° & PA° & BA° [BA VA]
	BHA GA	VĀ		BHAGH - exgjs =
	BHA	VA		BECOMING
	BHAKKHA			eating feeding or
	PA HŪ	TA		voracious of fire ie epithet of AGNI =
plural	BHAKKHA	Ā		'Eatables, extraordinary' GREEDY
=	BHO JA	NA		
	BHA GA			Luck lot fortune
MAORI	WHĀ I			Becoming acquiring the shape or
	WHĀ	=	WHAKA	CAUSATIVE PREFIX [character of]
	WHĀ I			possessing
	PA HU	-	NU	BURN FIRE
	PA KA			COOK dried provisions
		KAI		FOOD EAT
	PAI			Good Excellent etc
		NGA HU	- RU	HARVEST TIME
	PO A			FOOD
	PO NO			TRUE
	H OU			CECIBATE INITIATE ESTABLISH BY RITES
		TA HU		set on fire
	- HĀ KA	RI		Gift present feast
		NĀ		Satisfied
		TA MI		food.
		A TA	RUA	feast house. [RUORA see]
		A TA		form semblance opposed to substance
		WĀ		TIME SEASON
	MĀ NEA	I		MOUTH
	MĀ NEA	-	RI	LUCK FORTUNE =
WAI	MA	-	RIE	" " BHA/PA° BA°
		NEA KĀU		Seat of feelings emotions ie
PALI	BHA GA	VA NT		from BHAGA = LORD, [becoming]
MAORI		WA NA	- NEA	LORE of TO HUNGA
	WA I	RUA		SPIRIT ie BHA/PA or BA° = VA
	WAI WAI			Essence Essentiality
PALI	BHAGGA			welfare happiness
MAORI	WHĀ NEA	- I		FEED NOURISH MAINTAIN BRING UP
		NEA	HU RU	HARVEST TIME [offer to the Gods]
PALI	BHA NGA			BREAKING off

PAU	BHA	GA	VA	NT	'LORD,	3
	BHA	GA	VĀ	=	SHINING RADIANT BRIGHT	
	BHA	-	VA		BECOMING	
	BHA	-	RA		BEAR CARRY	
M =	BHO	JA	NA			
	BO'G		-	BAGA	BHAGA ITO	
MAORI	WHA				= WHA KA Causative Prefix + KARMA	[action]
	WHA	-I			BECOMING ACQUIRING the SHAPE	[or Character of]
	WHA	NEA	-I		FEED NOURISH MAINTAIN BRING UP	
		NEA	HURU		HARVEST TIME	[propitiate a God]
PAU	PA	HU	TA		voracious of fire = Agni as greedy	
MAORI	WHA	AO			DAYLIGHT	
	PA	HU	NU		BURN FIRE	
A	-HO	-ROA			BRIGHT MOONLIGHT MOON	
	-HO	U			ESTABLISH BY RITES DEDICATE	
	PO	U			Support Sustenance Teaching	
	PO	HA			FULL	[essence]
	PO				ANNOINT	
	PO	A			food	
	PO	NEA	= PO		NIGHT SEASON	placed departed
	-HO	U			DEDICATE INITIATE	[spirits]
	PO	HO			STOMACH	
	PO	KI	HI		shoot begin to grow	
	PA				term of address to male Superiors See	
	PO	NO			TRUE HOSPITABLE BOUNTIFUL	
					ABUNDANT be accomplished be effected	
	PO	NA			Vegetables	
	PO	NEA	I HU		food sent to visitors on the Road.	
	PO	PO	ROA		long period of time	
	PO	RA	E		Annoint	
	PO	RO	HETE		a Supernatural being	
	PO	RE	WAKO HU		a fabulous bird	
	PO	RO	WIHTA		Circle wheel Ring see fig - lit	
	PO	TETE			tie up as mouth of BAG	
	PO	TI			basket for cooked food.	



PDLI  
alst from

VY AT TA TĀ  
VY AT TA

EXPERIENCE LEARNING  
[CLEVERNESS]

MROTĀ  
WHI  
WHI

WHI  
WHI  
WHI

CAN BE ABLE  
FIRM SECURE FAST  
QUICK READY ZEALOUS  
FASTEN LASH

WHAKA

AT -A - WHAI  
AT -A - AHUA  
AT A  
AT A

show kindness by Liberal  
Suitable convenient beautiful  
Simulate by gesture  
Care Deliberation

TĀ  
TĀ KE KE  
TĀ HA NEA

Not be uttered carve fashion  
Snare set Snare [paint tattoo  
UNACCUSTOMED AWKWARD

TĀ HOKA

RECITE CEREMONIALLY

TĀ HU

COOK perform Rites

TĀ HUNA BATTLE FIELD LAND IN

TĀ HUA = MARĀE

[CULTIVATION

TĀ KA

prepare be formed, developed

WHAKA

TĀ KA

DIRECTOR CHIEF of prepare.

TĀ KE TĀ KE

on Good Authority  
long established original

TĀ TA - I

MEASURE ARRANGE SET  
IN ORDER RECITE GENEALOGIES  
JOIN parts da Net PLAN  
PURPOSE BE RANGED IN ORDER  
STUDY the HEAVENS IN

NAVIGATION

TĀ RURU

FLEET of CANOES

TĀ UIRA

TEACHER PUPIL

TĀ U

CYCLE of SEASONS

TĀ TERE

a species of shark,

TĀ U

BE ABLE come to anchor  
Be Suitable be possible

cpSK	V A I R A				
>	V E R A				HATRED REVENGE HOSTILE
du from	V I R A				[ ACTION ]
Māori		R A N E A			AVENGE A DEATH
	W A I	- T A U A			ARMY
	W A I	- T A U			VOLLEY of SPEARS
	W A I	- T E T E			QUARREL DISSENTION
	W I	- N I W I N I			DREAD TERROR
		R A N E A A			Rush charge.
	W A				ACCUSE
WAKA	W A I				practise the use of weapons
	W E	W E R O			Spear
	W H A I	N E A			hostility quarrel.
	W H E I				ENEMY
WAKA	A R A				hostile Band.
	A R A	H I			Carry off as captives Lead
	T A R A				COVERAGE [ Conduct ]
649 >	V E B H A V Y A				THINKING OVER
from	V I B H A V I N				
Māori		W H I - A			FALL IN LOVE WITH how many
	W H I				Can be able
	W H I	T I			Relate Recite
		W I N - I - W I N I			DREAD TERROR
A	W H I				DRAW NEAR TO lit; fig
	W H A - I				BECOMING acquiring the shape
	W H A I E R E E R E				WIFE of a character
	W E R I				BE HEARD WITH ATTENTION
	W H E A K O				KNOWLEDGE EXPERIENCE
	W H E - A N E A A N E A				UN DECIDED
	W H E I				QUARREL
	W H E I R O				BE SEEN BE UNDERSTOOD
	W H I R I				TWIST PLAIT
		- H I A			fall in love with, how many.
		- H I N E N E A R O			Seat of thoughts, emotions
WAKA	W H I R I N A K I				trust in Depend on.
	P A N E A				RIDDLE PUZZLE
	- H A E P A P A				STRAIGHT CORRECT
	T A P A				RECITE

PĀLI VO'  
enditic of TU MHE  
Also = VO<sup>2</sup>

MĀRGA Ō  
Ō

IOO

TO YOU of YOU

as a particle of Exclamation or [emphasis]

in answer to a call

plural of definitive particle TŌ indicating POSSESSION

THE - of THOSE of

THY provision for a journey of belonging to possessed by

in speaking of parts of a WHOLE ie NAMES QUALITIES FEELINGS

places occupied houses land canoes inhabitants water for drinking

medicine clothes parents other Relatives [except husband/wife/children]

FROM of place.

ATTACHING TO

HEI NGA

PARENT ANCESTOR

Ō WHA = OHA

GREET organize an avenging party

Ō HI

Grow be vigorous of childhood

Ō HOKU = OKU

MY

HEI

SATISFY an OBLIGATION REQUIRED

Ō TU — RU

FULL MOON 16TH DAY

Ō WHA — NGA

NEST

#  
A

TU M — A-HANA

RETURN PRESENT FOOD GIFT

TU

Reciprocated action direction

of motion onwards or away from

HEI TARA

ACCUSATION [the Speaker]

WHAKA TU

POINT OUT SHOW CALL ATTENTION TO YOUR

Ā — U

WHAKA TU TU

point out [TARANAHI]

WHAKA TU

propose a subject for discussion

TU

Serve Send Messenger to Summon

TU A

form of address [Ngati Whātua]

TU AHAHAHA

familiar name for a HERO of a story

TU AKIRI

person personality

TU NVI

Comet Meteor as visible sign of a GOD

Note VEY Y  
 PĀLI VI TA  
 - VI + I TA  
 MAORI WHI A =  
 HI A  
 WHI RO  
 Note WHE INU  
 WHI U  
 A WHI

diphthong form of VIY [both used indistinctly]  
 BEING WITHOUT free from being  
 HUNGER  
 DESIRE to be love with [but without]  
 and WINI WINI dread terror  
 Lean. unproductive espec  
 THIRST of poor SOIL  
 KILL cause to go  
 draw near to

WHAKA TA MOU  
 TĀ  
 TĀ EKA  
 TĀ HĀ E  
 TĀ HĀ KOPĀ  
 TĀ HĀ KORE  
 TĀ HĀ NĀ  
 TĀ HĀ OHĀO  
 A TĀ  
 VED AYI TA  
 TĀ HE  
 TĀ HORE HORE  
 TĀ HUTI  
 TĀ I  
 TĀ U Ā

Cover a fire with ashes  
 allow time for breathing  
 worn out soil  
 steal thief  
 Lame.  
 unsuccessful in fishing  
 Naked.  
 OHĀO CESSÉ of RAIN  
 form semblance shadow reflection  
 felt experienced [opposed to Substance  
 Menses' abortion  
 DEADLINE with the ears cropped.  
 Run away.  
 the other side  
 Guard.

Note WI NIWINI

Embrace.  
 dread terror

PĀLI VI TA  
 WHI RI  
 TĀ  
 TĀ NI KO  
 PR VI NĀ TI  
 MAORI NA PE

WOVEN  
 twist plait  
 Net  
 woven ornamental border of a mat  
 WEAVE

PĀLI VEY YAT TI YA  
 = VI YA TTI  
 MAORI WHI  
 WHE AKO  
 PURA - KA U  
 KA U PE RUNGA

abstract form YA = KA from VEYATTI =  
 Distinction accomplishment lucidity in  
 can be able. [wisdom]  
 Experience clever  
 Ancient Lore  
 Lore of celestial [see TIKA ITO]

PALI	VI	SŪ	KA		Restless motion wriggling twisting
	VI	SU	KAI	ITA	RESTLESSNESS
MAORI	WI	VI			make a Ruffling sound flinch
	WI	NINI			SHUDDER
	WI	RI			tremble shiver a lock in
Note	WHE OI				shoal of Eels. [wrestling]
	WHI RI				shaking quakeing
	WHI A =				Twist plait
	-HI A				fall in love with desire
	WHITI				alarm start alarm shock.
	WHITI ROA				flapping in withing
	HU				Bubble up
	HU HU				Diarrhoea
	HUAHUA				Boil with heated stones
	HUAKANGA				Dawn.
	HUAMO				Raised in wards of the Sea.
	HUATARE				part gasp.
	HUHI				discomfort distress cats cradle
	HUINGA				Perineum [game]
	HU KA				TROUBLE AGITATION COLD
HU	HU KA				foaming [SNOW]
	HU KA KAPU				HAIL
	HU KE HUKU				Coward fool.
	HU KIKI				SHIVER
	KA RIHIKA				Capulate
	KA HU				Surface.
	KA HUKURA				BUTTERFLY
	KA HANU				gad abouts wander from place [to place]
Note	VI	SU	KA	KAMO	<u>EYE</u>
MAORI				ITA	RESTLESSNESS [distorting]
				RAU	Courtesan [of views]
				IWI	Change people
				A	steal thief
				ATUA	Witchcraft
				A KIRI	Civil war
				HORO	Eat greedily.

PĀLĪ VI SUD DHI  
VI+ SUD DHI

Brightness splendour, excellency,  
purity holiness, virtue,  
a class of Divine Beings highest  
in stage of Development

MĀORĀ WHI - TI  
WHI - TI

shine shine upon East  
Relate Recite

> TI TI  
DHI TI  
TI RA  
TI KA

SHINE  
SHINE see.  
Rays beams stars of Orion's belt  
Right correct just fair

WĪĀKA HU KA  
HU A  
HU A  
HU AKI  
HU NE  
HU RA

SNOW  
Full of Moon.  
Recite  
Dawn  
Moon on 10th DAY  
Begin to Dawn.

HUT - U-KA NA headress of Red feathers  
Rata tree [flowers of]

-HI DAWN  
-HI HI Ray of SUN  
-HI KAHIKA Line of Descent ceremony over  
[a new born child  
-HI KITOREA DREE  
-HI KO flash as lightning begin to DAWN  
[SHINE]

A -HI FIRE  
TI RI offering to a God. share portion  
-HI NA Moon Personified  
-HI KURĀ train Return  
-HI NAPO dimness of sight in regard to  
[Spiritual matters]

-HI NENĀRO Seat of Thoughts  
-HI RINAKI old age.  
A HU REWA Sacred place,  
TA HU Sacred Rites fire

> VI SA RA  
 MAORI IHA NGA  
 HA RA  
 WHAKA A- RA  
 RA  
 RA IHI  
 RA KAU  
 RA NGA  
 RA U  
 PAREKU RA  
 SK RA T  
 " RA  
 RA

MULTITUDE  
 people property  
 Excess.  
 ENEMY  
 Resound.  
 Abundant Multitude  
 TREE WOOD  
 Company of persons  
 100 Multitude  
 Battle  
 war see  
 Surrender  
 Speed.

Note: MAORI  
 639 PALI  
 CP  
 >  
 VED

VI SA TI  
 VIS  
 VE SA  
 VE SMA  
 VES MAN  
 MA HI  
 WHI TI  
 WE  
 TI  
 HA WHE  
 MA  
 MAN-O  
 A WHI -KI RI  
 A WHI -REINGA  
 TA WHI RI  
 MAN-A TU  
 WI TA  
 WHE AU  
 WHE KOI  
 WHE TIA  
 WHE TENGA  
 WHE TO KI  
 HANGA  
 HAERE

HA - W HE = WHA - WHE GO or Come ROUND [VI+HA-  
 TO Enter only in combin with prefixes like  
 DWELLING PLACE [UPA/PA/SAP/PA RI ITO  
 MAORI W-HE / W-HA [RE] ATI/PA me  
 A HOUSE [TIA mother  
 WORKCOMPAN make build occupied with  
 shine upon East i.e enter of the SUN of  
 SOOT [Dawn  
 TI NAKU plant CULTIVATED GROUND CONCRETE  
 GO = WHA - WHE HEKE MIGRATE [VI+HE  
 POSSESSED BY MA - KAU wife or HUSBAND  
 INTERIOR PART  
 inner FENCE of PA  
 Embrace in the region of Spirits  
 Biol Wellcome. fan a fine  
 HOMESICK GO PROCEED  
 one of the fences of a PA  
 Stay Remain  
 move about  
 Arrive at occupy a place  
 land exhausted by cultivation  
 Camp Go  
 make build property people  
 come go depart become

M̄AORI  
M̄AORI  
P̄AURI  
SK from

A HI  
HA RI  
VI SA YA  
VI +ŠI

FIRE in OGNIŠKO DOMOVY  
CARRY AINGA COLLECT  
LOCALITY SPOT REGION WORLD  
REALM NEIGHBOURHOOD  
THE WAY OF THE FATHER'S NATIVE  
OR PROPER RANGE  
REACH SAHERE of the SENSE'S  
RANGE SCOPE OBJECT CHARACTERISTIC  
ATTRIBUTE

=  
P̄AURI  
M̄AORI

VI SA YA-YA  
PE TA-LOKA

MA the REALM of YAMA or the DEAD  
[M̄AORI MA-TE DEAD

VI SAJ. [VIŠ]

DWELLING PLACE

HAT-E-TE

FIRE HA-NE PEOPLE PROPERTY

HAI

AT IN ON TO of PLACE

HAEI

Come go become travelling

HAI HO RE

BARREN of LAND [party]

HAI

Seek look for procure.

HAI

used expletive at the end of a line,

HEI

for HAI AT IN WITH of time or place

for to as. denoting purpose intention

Go towards be Requested SKY STORM

ANCESTOR

JUST PROPER

MIGRATE

WHAT PLACE any place.

mistaken difficulty dead.

FIND FAULT WITH CONDEMN

WBAKA

NHI -TI

Relate Recite

WHI -TI

Shine upon EAST

HI NE NEARO

Seat of thoughts i Emotion's

HI A

DESIRE

HI NA PO

dimness of Sight i fig of mind

HI RINAKI

OLD AGE

HI HI RI

LABORIOUS eagerly Desire

A

of belonging to possessed by =YA

HI NA MOE

SLEEPY

HI KA

Capulate plants

HI A KAI

hungry.

A

as far as until and then COMPELL



MĀORI	HERU
=	VE THA NA
from	VE THE TI
CP	PA LI
	VE THI TA
PP of	VE THE TI
CP	NI°
>	PARI
>	VE THE TI
PP	VE THI TA
	VE NI
=	KE SA - VENI
	VE NI - KATA
MĀORI	HA - NGA
MĀORI	WHE - NU
	WHE - NUA
See	TE TE
PAU	VE EA
from	VIJ
met	VE GE NA
	VE GA SA
MĀORI	WHE - OI
WĀKA	WHE - NUA
	WHE - NEO
=	HE - MO
	WHE - KOI
WĀ	WHE
WĀ	WHE - WIJA WHE
	NGA RE
PŌKA	WHE - RO
	WHE TA
	WĀ RI
	WHE NE WĀENS
>	WHE KE
	WHE KAU
	NGE RI
	HE KE
WĀKA	HE KE
	HEI

Come for the hair  
 Surrounding Enveloping head dress  
 wrapping clothing  
 } enveloped enclosed surrounded wrapped  
 [MĀORI NEI HA BURN FIRE and HA NGI  
 [PAR - E DROWNED PARI] FLOWING of the TIDE  
 [LIT TWISTING] to twist Round  
 envelope wrap surround.  
 Braid of hair a twisted single braid  
 fig of a string of people.  
 plaited having the hair plaited  
 People  
 TWIST Spin a strand or Cord.  
 LAND COUNTRY GROUND placenta re  
 MILKING ITD [wrapped covering!]  
 QUICK MOTION FORCE SPEED VELOCITY  
 [to tremble]  
 adv QUICKLY MĀORI NĀ-U Come Go  
 = another form of VEENA  
 QUAKING SHAKING  
 Set of heavenly bodies residential Motion  
 break WIND  
 Move about  
 put Round gird on encircle  
 Busy body meddler  
 Send wife.  
 SPINNING TOP  
 MOVE RAPIDLY - TĀE Come Go.  
 TWIST plait  
 Rough choppy of the SEA  
 OCTOPUS  
 internal organs of the BODY ie TWISTING  
 Rhythmic chant + ACTIONS [TURNING]  
 migrate practice Surf Riding  
 ROPE  
 SKY see HA1 = Siderial motion

MĀOTĀ TI KI  
 > VE THE TI  
 CP PA LI  
 VE THI TA  
 VE THE TI  
 NI°  
 PA RI  
 TA-NI  
 TE WE  
 HĀ NGI  
 WĀHE NUA  
 WHAKA -HE KE  
 PA RI  
 PA R-E  
 PĀ -PA RI  
 PA RI -HI RIHI  
 PA RI -RAU  
 PA RI -TO  
 PA R-O  
 RI PA  
 KID JIA WHAKA RI PA  
 WE RU  
 WĀHE NU  
 TA  
 TA E PA  
 PĀLI  
 MĀOTĀ  
 TA HOKIA  
 TI HAKE BASKET  
 TA HŪ  
 TA I  
 TA HUA = MARAE  
 TA IAO WORLD  
 TI HE RU Carry in a hollow vessel  
 TA-KAI WRAP UP WRAP ROUND  
 TE KI  
 TE TE  
 TI HO KIA

dress the hair in a knot see WE -  
 wrapping clothing  
 Enveloped enclosed surrounded  
 wrapped.  
 [MĀOTĀ TI-NI CAULK! see NGI-TA]  
 KO TANI WĀFA TANFI re PARITTA!  
 MEMBRANE of FOETUS  
 Covered Earth OVEN  
 LAND PLACENTA  
 ROPE  
 FLOWING of the TIDE  
 drowned.  
 a combined LEGGING SANDAL  
 SKUL  
 WING of a bird  
 centre shoot of endogenous plant  
 basket for cooked food.  
 HORIZON BOUNDARY  
 along the edge. TO STICK IN HUIA  
 feathers on each side of the head.  
 Garments WE WATER  
 twist spin  
 tattoo paint Net  
 PA Enclose in a fence.  
 PA-RI enclosed surrounded wrapped  
 RI SCREEN PROTECT  
 Recite ceremonially re PARITTA  
 BASKET protective SURROUNDING RITES  
 Ridge pole of a house.  
 Sea tide Rage anger  
 = MARAE  
 WORLD  
 Carry in a hollow vessel  
 WRAP UP WRAP ROUND  
 outer fence of a PĀ COVERING  
 lie be in a position CURLY of HAIR  
 A SHELTER

PAU	VU - PA KA - SETI	ALIENATE EXCLUDE
CAUSE of	VA VA KA - SSATI	
	VU - PA KA - SA	estrangement separation
MAU	U	Reach land arrive by water
	PA KA	QUARREL
		HE migrate
		ATI ATI drive away
"	VE'	INDECI partic of affirmation emphasizing the preceding word INDEED! TRULY!
VEDIC	VE	
	VAI	
>	VE THA KA	from VETHATI Surrounding Enveloping
	VE	guna form of VI° found mostly in secondary derivations from words with VI ie
	VI°	VE-RAMANI / VE-PULLA INTO
	VE KATA	= VIKATA = CHANGED
	VE TABBA	god of *VETI [TO be woven or what is]
	VE TI	[VI] = VINATI [left to be woven]
	[VI] = VINATI	TO WEAVE
MAU	WAI - RI	plait TI HI topknot of hair
PAU	VE NI	PLAITED HAIR = KESA-VENI
=	KESA - VENI	fig = a string of people.
	VE NI - KATA	plaited hair
	WAI-RI-KA - WE	plait a cord,
=	VE TTA	creeper Rapee jungle rope.
SKEP	VE TRA	
	VE TTA - LATA	cane creeper
MAU	RATA	VINE
	TAE	juice of plants here of VI mes to drink
	WE KE WEKE	Rootlets tentacles of octopus [from]
	WE NE	Runner of a gourd.
	WE RU	Garment,
	WE TA	stick insect
	WE RO WE RO	shoot out Rays as the SUN
	RA HI	Rapee.
	RA TA	VINE
	WHE NU	twist spin,
Note	WHA TU	Weave

		VUL	HA		CARRIED AWAY
PP		VA	HA	TI	
MĀGĪRĪ		WA	HA	PŪ	Mouth of a River - ROA GATEWAY of a PĀ
PĀLŪ		VU	PĀ	KĀ	SA alienation separation seclusion always 2 fold as
		-	-	KĀYA	BODY [KAI see = body
		-	-	CITĪA	MIND [KITE/TAE touch of feelings]
		VU	PĀ	KĀ	SE TI TO DRAW AWAY ALIENATE [DISTRACT EXCLUDE]
CAUSATIVE		VŪ	PĀ	KĀ	SĀ PETI TO Cause to DRAW AWAY +
PP		VŪ	PĀ	KĀ	TĪHA [DISTRACT]
MĀGĪRĪ			PĀ		fortress
			PĀ	KĀ	1 1 1 1 Clay fire place
			PĀ	KĀ	1 shield screen.
			PĀ	KĀ	1 1 1 1 UNRESTY IN MIND
			PĀ	KĀ	KĀ WHALE [in this sense.
			PĀ	KĀ	-NI QUARRELSOME
			PĀ	KĀ	NI KĀNI chaff abrade.
			PĀ	KĀ	RI Bid Defiance to
			PĀ	KĀ	RU put to flight
			PĀ	KĀ	TO FLOW as the TIDE
			PĀ	KĀ	QUARREL
			PĀ	KĀ	NEA HOSTILITY WAR
		Ā	PĀ		Spirit of one dead.
			PĀ	HURE	Escape.
			PĀ	HURE	pass by.
			HĀ	ERE	GO DEPART become 100
			TĀ	E	Come go depart
			HĒ	KE	MIGRATE
			TĀ	KO	to evacuate the bowels
			TĀ	HUKURA	dream of one dead.
			HĀ	HĀ	desolate deserted
			PĒ	AU	be turned away -
			PĒ	I	drive out banish
			PĒ	-KĀ	BRANCH of a River firewood
			PĒ	KE RĀ	NI a voice pitched above
					the others in Singing = an ĀTĪŪĀ
			PĒ	O	hasten PĒPE attract birds see?

2012	TA	HA	RAH
MAEPA	TA	HA	RUA
	TA	KIURA	
	TA		
2012	ROSA	HANA	H
MAEPA		RUA	
		RU	KU
		HA	RA
	TAE		
	TAEPD		
	TA		
	TA		
WAAKA	TA		
	TA	H	U
2012	MI	K	VAH
MAEPA	TA	MI	-RA
	TA	E	KI
	TA	HE	
	TA	HO	KA
	TA	HU	
	TA	HUA	
	TA	H	VRI
	TA	KA	
	TA	KA	WAI
	RO	MA	
	RO	NEO	A
	RO	TO	
		HA	NE
		HA	HU
		HA	RO
			TO
			TO
2012	RO	SIH	HANA
MAEPA	TO	HA	
		RA	NEI
		RA	RO
		RA	UPAPA
	MI	RI	
	MI	MITI	

See RUACH Ritual washing of the Dead.  
 Dream of one Dead.  
 Sacred food on Removal of bones of dead.  
 SPRINKLE overcome, allay.  
 = See ROKU Ritual ablutions  
 pit hole  
 Submerge RITUAL ABLUTIONS  
 VIOLATE TAPU sin offence.  
 be effected be accomplished  
 Enclose in a fence [here Ritual of]  
 form semblance opposed to substance  
 Deliberately care deliberation  
 Reflect as water  
 CHARM, BEWITCH,  
 Ritual pool for REST HANAH  
 a stage for lying out a corpse.  
 LIE [it lies there]  
 Lead of water into a tank,  
 Recite Ceremonially affect a person  
 Sacred Rites [by a charm,  
 Courtyard  
 turn oneself swamped sink set to work  
 prepare.  
 Moisten  
 Current stream  
 Preserve take care of.  
 Lake.  
 WATER  
 disinter bones of the dead before final  
 POOL [reburial]  
 moisten wet ANNOINT  
 Ritual ablutions  
 Disperse Scatter  
 Storage heaven RO  
 UNDER beneath  
 RA UPAPA dried up  
 Rub wife smears assuage,  
 Swallowed up disappeared dried up

PAU  
and  
byformed

VUD DH  
VUD DH  
VAD DH

INCREASE GROWTH FURTHERANCE  
PROSPERITY

MAORI

RA

WA  
WA - HI NE  
U  
U HA  
U RE  
U RA NA  
WA HA  
TI NA KU  
TI A  
A TI  
- HI A  
- HI  
- HI ATO  
HI KA  
HI RA  
HI RI

PROPERTY  
WIFE  
TEST  
female.  
membrum virile  
Glow of Dawn.  
sheet of a Sail  
Conceive a cultivation  
Mother  
offspring  
how many? DESIRE WISH  
Dawn Lead Rise  
Collect Gather  
Capulate plant  
Abundant  
Requiring exertion laborious

WAKA

PAU  
MAORI

VU DO HA  
HA  
HA  
T - A -  
T - A -  
T - A -  
T A I  
T A I OHI

OLD fy venerable.  
KUI mother OLD WOMAN  
KORO father OLD MAN  
U IRA teacher  
- HAKE Young person.  
arrive at reach amount to of number's  
Proceed to  
OLD WOMAN  
YOUNG  
increase furtherance  
Yesterday  
TI NA KU Conceive a cultivation

PAU  
MAORI

VU  
T A I NA HI

PBL VUYHAMANA-KA =  
VUYHAMANA + DISPARAGING SUFFIX KA  
= ONE WHO IS GETTING DROWNED

PBL VUYHA-TI  
V AHA-TI  
PPR VUYHAMANA ] BEING DRAWN as a calf by its  
mothers voice  
MAERO FLOAT DRIFT [ BEING CARRIED AWAY [BY the  
CURRENT of a RIVER] in danger ]  
[ of drowning ]

MBORE  
-KA disparaging Suffix  
]-KA VICTIM  
HI-KA-KA RASH MALICIOUS  
HO-KA-KA HUNGRY  
-KA-HORE NO NOT  
-KA-HURUB DIM SIGHTED  
-KA-IA THEIF STEAL  
RI-KA SMALL FEW  
-KA-MUMU anything Small

WA HA VOICE Sheet of a SAIL  
WA HA PU Eloquent mouth of a RIVER  
WA HA ROA Entrance to a PA  
A WA River

U HA ERE Come go become be diff used  
Reach land arrive by water

RU MA KI DROWN  
U- RU SINK submerge.

KO HA-LIU SINKER  
MA HE SINKER  
MAI HEA SINKER

HA ERE MAI HITHER WELCOME  
HA KUI MOTHER

HA RI dance Sing JOY!  
NAKA MOVE in a certain direction  
NA by Reason of an account of

NAKANAKA MOVE TO of FROM.  
NA NAPE Cease hered wearing see.

A NA-MA TO hereafter  
KU WA HA Entrance Gateway figi Lot  
MA TE DEAD

See  
 PĀU  
 instr  
 ment for  
 and  
 SEE

VI+ U  
 VU NHI  
 VU NHI NĀ  
 V-U NHA  
 V-U NHE NA  
 U NHA

HEAT

MAORI

NGI HA FIRE BURN  
 HĀ NĀ fine flame  
 HĀ TETE fine  
 NĀ WE Set on fire kindled of feelings  
 A-HI FIRE  
 U NG-A Send UREE  
 U RE M. VIRILE  
 U RĀ NGA Sunrise.  
 U N- U-ORĀ object of intense affection  
 U N- U drink in sense of THIRST  
 U RĀ Red glowing  
 U NG-A Cause to come forth  
 NĀ - WHĀ RIKI BOILING SPRING  
 HĀ HĀ HĀ Desire  
 NĀ - PĀ KI STEAM OVEN  
 NĀ - RI Look fierce or Savage.  
 U - HA WOMAN  
 HĀ - NGI Earth oven.  
 HEI  
 HĀI  
 HEI able  
 HEI can be able.  
 HEI SKY  
 HEKE HEKE SET as Sun,  
 HEMA HEMA shameless Adultery  
 HE MA PUENĀ  
 HE MO KĀI hunger ie heat, of hunger  
 HE NE ANUS  
 HE RE- U- MU COOKING SHED  
 HĀ effected by diarrhoea



<p>&gt; PBU</p>	<p>VI+V See VUTTHA KA</p>	<p>DWELT LIVED</p>
	<p>VUTTHA + KA</p>	
<p>PP</p>	<p>VUTTHA VASSATI</p>	<p>HAVING DWELT LIVED or spent time only in connection with VASSA RAINY Season.</p>
<p>MADRE Note</p>	<p>UT AUTA VUT-TI-KA</p>	<p>PROPERTY living behaving acting</p>
		<p>SABHARA* LIVIVING IN MUTUAL COURTESY or PROPERLY</p>
<p>CP</p>	<p>VUT TI VATTATI</p>	<p>conduct practice usage lively hood habit</p>
<p>SK MADRE</p>	<p>VR TI</p>	
	<p>KA NEA</p>	<p>HOME</p>
	<p>TAY - NEA</p>	<p>place to bail a canoe COMPASS</p>
	<p>-HAKA</p>	<p>SING</p>
	<p>-HARI</p>	<p>Dance sing joy</p>
	<p>-HAMOKO</p>	<p>thatch of a house.</p>
	<p>-HAKUI</p>	<p>mother</p>
	<p>-HAKORO</p>	<p>Father</p>
	<p>-HAMUA</p>	<p>Elder brother or Sister</p>
	<p>TAHU</p>	<p>Ridge forked a house</p>
	<p>TAHU</p>	<p>COOK</p>
	<p>HAMOE MOE</p>	<p>Sleepy Doze.</p>
<p>PP MADRE</p>	<p>VASSATI WA</p>	<p>definite space area time Season</p>
	<p>HAMOENOE</p>	<p>Sleepy Doze. (SIVASSA Rains Retreat)</p>
	<p>TINAKU</p>	<p>pregnant a cultivation</p>
	<p>TINANA</p>	<p>person</p>
	<p>TIA</p>	<p>mother</p>
	<p>ATI</p>	<p>d/ spring.</p>
<p>PRU</p>	<p>VASSA</p>	<p>just fair Right Correct. RAINY SEASON</p>
<p>MADRE</p>	<p>WA</p>	<p>definite time period interval Season</p>
	<p>HA-WA</p>	<p>DIPPING</p>
	<p>HA UA-UA</p>	<p>RAINY RAIN</p>

MĀORI			WHA- =	HA- <sup>12</sup> WHANĀI and HANGA <sup>20</sup>
MĀORI		Ō		OF BELONGING TO OF PARTS of WHOLE
PĀLI	BHI	Y YO	BH ĀVA	MORE BECOMING BECOMING
MĀORI		Ō	-H A-NGA	NEST [MORE]
			WA-Ō	FOREST [WA-NA BUDS]
A-PI	API			CROWDED DENSE
A-PI	TI			PUT TOGETHER PLACE SIDE
				BY SIDE ATTACK AT CLOSE
				NARROW PASS GORGE [QUARTERS]
	PI	PI		Young fighting men in vanguard
				of an army i.e. more experienced
	PI			FLOW of the TIDE SOURCE ORIGIN
	PI	A		GUM of Trees first order of
				learners of Esoteric Lore.
		Ō	-H A	GENEROUS ABUNDANT
	PI	ARI		HUKKABACK
	PI	AU		IRON AXE
	PI	E		Desire Earnestly
	PI	ERE		GAPE of a WOUND
		Ō	-HI	GROW VIGOROUS of CHILDHOOD
	PI	HAU		FART
			WHA-KA-PI-KO	SLAUGHTER
	PI	KO	KOKO	HUNGRY
		Ō		of BELONGING TO OF PARTS of WHOLE
			WHA-RA	BURIAL CAVE
	PI	-Ō		MANY
	PI	-Ō	KA	a species of shark
	PI	-Ō	RO	NOISE RUMBLING
	A	-RAU		Decay plus death
		Ō	-RA	ALIVE LIVING SATIATED
		Ō	-WHA-NGA	NEST = KŌ WHA-NGA
	PI	PIRI		a star visible earlier than
			WHA-Ō	FILL PUT INTO [Matariki]
			WHA-REERE	mother of one's children
			WHA-I	BECOMING
			WHA-I APO	one Betrothed
			WHA-WĀKI	Gather fruit
			WHA-NAU	BE BORN family group
			WHA-NGA	Repeat after another
			WHA-NGA)	feed nourish maintain INCREASE

	PALI BHAT TAR	HUSBAND hereas Supporter
	> BHAD ANTA = BHADRAN TE ALL HAIL TO THEE	
NOM sing	BHAT TA	VENERABLE
gen	BHAT TU	
acc	BHAT TARA ]	
MABOZI	WHAI A PO	one betrothed
	PA PA	FATHER UNCLE elders male Relatives
	WHA ERE ERE	WIFE [as Supporter] mother
PALI	BHA RI YA	a WIFE [is one supported] [of ones children]
	WHA NGAI	feed nourish man can bring up
	PA NGO RE	children
	WA HI NE	wife BHA- / WHA- B / VA-
	PA KANGA	Relative Connection
	TA NE	HUSBAND
	TARI	want expect be wanted for
WABOZI	TAR-A	a marriage union till death
	TAR-A	M. VIRILE dual P.MUL
	HA KORO	FATHER
	HA KUI	Mother
	PA - - RA	People connected by blood
	TAR-UNA	Connected by family ties
	PA-E	be laid to the CHAIRBY
	PA E RUNGA	Upper eyelid [anyone]
	PA E RARU	Lower Eyelid.
	PA E WAB	Person of importance
	PA HEKE	Menses
	TA HE	menzes
	PAI	handsome good looking approve
See	PA KA RA	unsuitable [assert]
	RI-E	2 HARI dance sing 100
	PA - NI	WIDOW orphan.
	PA - NI TAO A	benewed by war.
WABOZI	PA PA	Recite Genealogies
	PA RA	a form of address by a child to its FATHER
	PA PA RA	TRUE FATHER not like Papa as
	WHA EA	Mother [including uncles too]

PALI	BHA YA			FEAR FRIGHT DREAD
from	BHI			
MBOZI	WI NI WINI			fear dread terror
"	WHA NA			Rush charge. Revolt Rebel.
PALI	BHA YA	—	NANA	insight into what is to be feared.
MBOZI	WHA — KA —		NA	LULL TO SECURITY
MBOZI	WHA — I —		NGA	HOSTILITY ENMITY QUARREL
	WHA — I			lay hold of.
		HOA	NEANGARE	Enemy.
			NGA — RA HU	war dance.
	HA E			Cause pain
	H A H A			desolate Deserted
			RA NGA	avenge a death
	PA RE KURA			Battlefield people slain
			TA HU NA	battlefield
	PA RA		WHENUA	flood.
	PA RAU			Captive slave.
⊙	PA			Spirit of one dead.
⊙	PA REMO			Drowned.
	PA RU			plunder
	PA TU			kill all treat
	PA TU —		NGA	VICTIM.
	WA			accuse.
	WA WA —		NA	fear see.
	WHA RA			Burial cave.
	-HAU TOKE			WINTER
	HAU TAPU			Death by violence
	HAU TUPUA			Fearful.
BUT!	HA WI NI WINI			SHIVER WITH COLD
	WI NI WINI			fear dread terror
A	WHA			Gale Storm
A	WHI PAPA			advance in sloping attitude dragging spears behind.
TA	WHI TI			RUN AWAY

	VUY	HA	TL	CURRENT IN DANGER of DROWNING
665	VUY	HA	MA NA - KA	ONE WHO IS GETTING
	VUY	HE	MA NA	DROWNED + disparaging]
MFAORU			TI	HERU BAILA CANOE [suff] - KA
		HE	RU	BEGIN TO FLOW of the TIDE GLIDE as anything floating on water
	RU		MA KI	DROWN
NE - U				A PERSON UNABLE TO SWIM
			NAKA	move in a certain direction
	U			REACH LAND ARRIVE BY WATER
	U	RU	KO WHAO	LEAKAGE IN A 'CANOE
		HE	I =	HAI ATON TO of place. ITO
	W-	HE	N -	WHENE ROUGH of the Sea.
	W-	HE	KU WHEKV	WET SPLASHED with WATER
WHAKA	W-	HE	NVA	SINK TO the BOTTOM SET
			MA NA IA	RAFT [of heavenly bodies]
	W-	HE	NUMI	be out of sight be consumed.
	W-	HE	KOI	move about
	W-	HA	TINO	Drift glide
	W-	HA	- O	Go into enter
	W-	HA	- NA	be on the point of.
	W-	HA	I	BECOMING
		HG	MO	Cease disappear die miss a
		HE	NUMI	be out of sight [mark]
WA	HA		PŪ	MOUTH of a RIVER
		HE	KE	DESCEND miss a mark
A W	HE			HEM IN SURROUND BESET pass round
		HA	NE	water [or behind]
		HA	MA	be CONSUMED
		HA	ERE	go become depart be diff used
			MA	in consequence of.
			MA ER	Emerge.
			MA ETO ETO	Drift about
			MA HIA RA	be anxious
			MA HUE	left behind forsaken given up
			MA I	hither
			MA IEB	Rise up after Diving
			MA I HEA	sinker for a fishing line
			MA TE	OIE

PBLI	BHASSA			SPEECH CONVERSATION WAY of TALKING DISPUTATION =
CP CLASS SK	BHASSYA			VL = VARIA LECTIO
VL for	-HASSA			
	BHASSA	-KA	RAKA	ONE WHO MAKES TALK i.e. invites disputation or Gossip's
	BHASSA	-PA	VADAKA	one who proposes disputation
	BHASSA	-SA	NACARA	GOOD CONDUCT in SPEECH
MADON	HI	-KA		perform Rites + 'INCANTATIONS'!
	WHA	I	KORERO	FORMAL SPEECH
	HA			tone of voice tenor of speech
	HA	-E-	PA-PA	STRAIGHT CORRECT
			TA	BE UTTERED
			TA KI	Recite
			KARA - KIA	see
			KA	UAE RUNGA LORE of the
			PURAKAU	Ancient Lore [CELESTIAL]
			KARA	KIA See.
	WA			accuse
	WHA	-	KA	WAWA WRANGLE take counsel.
	WHA	-	KA	WA JUDGE
	PA	-	KA	QUARREL
	PA	KE	WA	made a mistake in speaking
	PA	KI		GOSSIP
	WHA	-	KIA	- TAVIRA teacher pupil
			TAKA	DIRECTOR CHIEF
			RA	NGATIRA [as correct speech]
			TAKA	prepare propose.
	HI	KAKA		INCITE [company of persons]
			MA	by way of
	WHA	-	KA	MA HERE HERE ADVICE
	PA			hold personal communication
			MA	HI do perform [with
			MA	IRE Sing
			MA	KI - HI TALK without Restraint
			MA	KOI A POINTED QUESTION
			MA	NA authority control
	WHA	-	KA	HI JEER SNEER
			HI	Lead a SONG

PALI	BHA	VA	Name of VEDIC DEITY of BHU see BHAVATI =
PALI	BHA	RA	BEARING is supporting or being supported [BECOMING]
from	BHR		
	BHA	RA NA	BEARING SUPPORTING MAINTAINANCE
	BHA	RA TI	BEAR SUPPORT FEED MAINTAIN
	BHA	RI TA	LIT MADE TO BEAR is heavy with
	BHA	RI YA	WIFE LIT one who is supported
MAORI		A	of belonging & possessed by.
	WHA		= WHAKA Causative pref
	WHARA		BURIAL CAVE
	WHA	EREERE	Mother of one's children wife
	WHA	- NEAI	feed nourish maintain Reat
		RA NEA	fishing grounds shoal of fish
		RA JO	serve round distribute
		TI RI	Share portion
		TIA	Mother stomach
		A TI	offspring
		RI O	M. VIRILE
		RI E	2
	PA	NI	orphan widow
		RA	wed.
		NEA HURU	harvest time
		NEA	Satisfied content
		TI NA KU	Concieve cultivated ground.
	-HA	PU	pregnant
	-HA	KA RI	gift present feast
		RI TE	balanced by equivalent or number
		RI MA	performed completed fulfilled
		JA MI	5 hand [hand in marriage see]
		TA	FOOD
		TA I	Net
		TA I HUA	Sea
		TA I AO	heap of food at a feast
		A	WORLD
PALI		A	VISNU [NUKU] the Earth SK KU ✓
"		A	named SIWA name of <u>LAKSMI</u>
		TA RA	P.M. M. VIRIE
PALI	BHA	VA	be become exist
MAORI		ORIA	alive well in health

499 PAU  
MAORI

BHA RU

SEA dial inscription word

RU RU

HAV STORMY

PA E

be cast ashore wrecked surround with

RU MA KI

DROWN

[ a border! ]

PAE A RAU

shipwrecked.

PA HI

Large Sea going canoe, expedition

PA HO

FLOATING

PA HUA

canoe without raised sides

PA HAU

horizon direction

PA KA

DRIED provisions

PA KAIAHI

fine place of CLAY for a CANOE

PA KAKA

Seal whale.

PA KATO

FLOW of tide

PA KAWAI

Driftwood

PA PAKI

cliff against which waves clap.

PA PA WAI

Pool fig sea

RU KU

DIVE FOR SUBMERGE SINK DIVE

PA RATA

Sea Monster causing the tide's

PA RATAI

Sea Drift

PA RA WHENUA

flood.

PA RE MO

DROWNED

PA RI

flowing of the TIDE

WHAKA

PA RU

HIGH, FULL of the TIDE

PA RU PARU

deeply laden of a canoe

PA RU HI

fine calm.

PA RU - RE

a Sea Bird

- HAR - OTO

"Pool fig of Sea! see >>>

WHAKA

- H A H A

MURMUR an of the Sea.

- H A E R E

travelling party

- H A K U R A

WHALE

- H A R O

Smooth of the Sea

- H A U M I R I

Sail along the shore

WA

- H A

Sheet of a SAIL

MA RU

power authority Retinue!

MA RU

CALM

WHAKA

RU A

waves carried by NE WIND

RU A KI

VOMIT [Seasick] [NE Sea breeze]



PĀLI	BHA	VA	NA	DWELLING SPHERE	WORLD REALM
from	BHU			INDRA - BHAVANA	the WORLD of INDRA
MĀORI	WA		NA	NGA	LORE of TOHUNGA
	NHA		NEA		feed nourish maintain
		WA	IRU	A	Spirit
	-HAU				Vitality of man essence of land.
	HA				breath breathe
			NA	HE	ANCIENT TIMES
			NA	MATA	time past time to come.
	WHA	RE			house people in a house.
	-HA	RO			Vault of heaven.
	WAI	KANAETA	NGA		Peace tranquillity
	WAI	HO			Rest Remain
	WA	HO			outside
	WA				definite space area interval time
	WA	HAROA			Entrance to PA [Season]
	WA	O			forest
	WHA				becoming acquiring the shape or
			NEA	here	forest [character of]
	WHA	TUA			Side Region Space.
	WHA	-	NA		travel come go
	WHA	-	NA	-U	be born.
	WHA	NUI			the star Vega
	WHA	RIA			Burial cave.
	WHA	O			Go into enter
	WHA	RA	-	RA	Decline as Setting Sun
SK	BH	ARA			Beast Carry
MĀORI	WA	A	PŪ		MOUTH of a RIVER Eloquent
	H	A	E	A	TA
			R	A	TŌ
	WHA	T	T	I	R
	WHA	T	U	A	
	WHA	K	N	A	-N
	-H	A	P	U	
		R	A	N	E
		A	R	A	
					PREGNANT
					FISHING GROUNDS SANDBANK
					WAY PATH means of conveyance

PALI

BHA VANT

used as pron of 2ND person but constructed with 3rd person, of the verb, pron of polite address. SIR LORD or VENERABLE HONORABLE or simply as YOU

INSTR  
gen  
VOC  
and  
MAORI  
A

BHO TA

BHO TO

BHO VAN

BHO

PA

PA

PA KE KE

PA PARA

PA PA

PA RA KA U

PA RA OA

PA RU HI

PO HANE

PO NONGA

PO NGI PONGI

- HA KORO

PO U

PO U

PO VA

- HA KUI

WA NA NGA

TO HUNGA

TO U

TO A

TO

- HO A

TA

TA RUNA

TA NE

WA

WA E

WA EA

Term of address to male Elder or Superior Spirit of one dead.

OLD PERSON

TRUE Father

uncles Senior male Relatives

Slave.

CHIEF.

favourite Darling

Love affection

Slave.

Stupid

FATHER

Teacher Expert

form of address to OLD PEOPLE

Grandfather

MOTHER

Love of Jhunga

priest but see dole out 100

THY

brave warrior

THY

friend companion husband

Sir or also as FRIEND [wife]

Connected by family ties

husband .ie 'honour' LORD, ]

accuse.

Respectful address MADAM

MOTHER or Respectful

SK FROM

I DAM  
ID

AYAM / IYAM A KIND of neuter of the pronom base 3 i+AM VEDA irregular formations eg from pronom base A

pron base instru

A  
E NA  
A YA

} Generally used adverbially

gen loc DUL from base } gen sing } irreg see

A YOS  
I MA  
I MA SYA  
A SMA I  
A SYA  
A BHI S

the forms derived from A are used enclitically if they take the place of OF THIRD PERSONAL PRONOUN, do not stand at the begining of a verse or period

THIS. THIS HERE, refers to something NEAR the SPEAKER, KNOWN, PRESENT

OPPOSED TO ADAS eg AYAM LOKAH or IDAM VISVAM or IDAM SARVAM this this universe Earthly world.

A SA V - AGNIH THAT FIRE in the SKY ie [lightning]  
A VA M - AGNIH THAT FIRE WHICH BURNS ON the EARTH

} alone sometimes signifies THIS Earth

so also or

ID AM  
IY AM  
I ME SMAH

HERE WE ARE often refers to something unmed- following points to what precedes

but

I DAM  
E TAD

from pronom base I BEGINNING NOW there you SEE! VERY WELL THEN!  
DRAW NEAR TO

SK MAHAR

I- DA  
I TA UPA  
A WHI

HERE TO THIS PLACE NOW THERE  
Kether

SK MAHAR

I- DAM  
MA I  
HIA

how many?

THOSE NEAR or connected with person }  
see A O I ITO (spoken to)  
who what ITO  
JUST NOW TODAY

See  
See

E  
A  
I  
NA  
NA  
HA  
NA IANEI

SK | 1 | DA M

often refers to something immediately FOLLOWING

E TA O

POINTS TO WHAT PRECEDES

1 - DĀ

from pronoun base i BEGINNING NOW

1 - DA M

HERE TO THIS PLACE NOW THERE

1 - DĀ

THIS PRESENT DAY

1 - DĀ - HYAH

only Yesterday

1 - DĀ NIM

NOW AT THIS MOMENT IN THIS

CASE JUST EVEN + gen

of AHAN this present day.

MAORI

1 | TA - UPA  
HIA

THERE YOU SEE! VERY WELL THEN  
how many several.

HU

1  
1

put or add together

FROM in comparison with at dplace

Denoting act state condition in time PAST  
or + neg clause present.

at the end of a line or Stanza see IT/IT

at in while during having with

in possession of, as affecting ITO

i  
i

1 | ANA

THEN

1 | AUA

HERE!

1 | HI

DAWN

1 | HO MATUA

Mind

1 | NA OAKE

2 days ago

1 | NA TA HI RA

the day before Yesterday

1 | NE

Compare measure.

See  
[SEE SK MATUA SW] | NAMA TA

TIME PAST TIME TO COME

TAT AI

Measure arrange set in order

TĀ HŪ

direct line of ancestry

TA M-E

Food Eat

TA KURVA

Serious winter

TA KOTO

lie before one in the future

TA KE

origen beginning cause Reason.

See

TA KA

as chakras wheel of time

TAITAI O

Dawn.

SK  
PALI  
MAORI

A	ENI-HO	TRA	SACRIFICING TO AENI
	GI NI		FIRE
A	HI		FIRE
	NGI-HA		FIRE
	NI NI		GLOW
		TA HU	Setan fire Sacred Rites
		TA UTI AKI	Tend take care of [Cook, ]
A	-	HO	open space. Radiant light
A	-	HO RA NGI	teacher of high standing
A	-	HO - WHARE	SOOT
		HO - A	lay out plan arrange.
		HŌ	shout [re invocation]
		HO - A	generic name for charms, ie [prayer]
		HO - A TA	MOON on 3rd Day.
		HO HO	TRILL [of invocation]
		HO MAI	See HOMA / SOMA
		HO NE KA	Ghuttonous = epithet of Agni!
		HO NO	MARRY ie marriage fire!
		HŌ NA	OVEN
		HORE	paper for stirring a fire
		HORI	false untrue [missionaries!]
See	A HI	TA UMATA	Sacred fire see.
		HO - U	DEDICATE INITIATE ESTABLISH
WHAKA		HO - U	VIOLATE TAPU [BY RITES]
		HO - RONGA	FOOD EATEN BY PRIEST
		HO - RO	PASS DOWN as TRADITIONS
			make free from TAPU
		TA KI	RECITE
		TA PU!	
WHAKA		TA R-A	INVOKE CONSULT
		RA-NGI	STANZA DIVINE BEINGS
		TA PA	Recite
		TA TAI	measure arrange set in order
		TA U	SING <u>BARK</u> see [Recite]
		TA UI RA	GLEAMING
		TA MA	d/ TAUIRA ATUA HO see.
		TA UMAHA	ablutions to a God.

SK  
MAORI

A	DRO HA	FRIENDLY NESS
A	- RO HA	AFFECTIONATE LOVE COMPASSION
	- RO KI	MAKE CALM
	- RO KI HAU	ESTABLISHED PEACE
	- RO HA	Spread out
	- RO NGO	PEACE after WAR
	- RO NGO MAI WHITI	SACREDNESS
	- RO PU	Company of person's
	- RO PA	make amorous advances
	- RO TU	Render the Sea CALM.
	HA KUI	mother
	HA KORO	father
	HA MUA	Elder brother or Sister
	HA KARI	Gift present feast
	HA RI	Dance sing Joy.
	HA NEI	Earth even Communal.
	HA NGA	people.
	HA NEA REKA	Jest with
	HA NEANEA	pleasant Comfortable
	HA KOA KOA	HAPPY
	HA KINAKINA	Enjoy oneself sport

WHAKA

RA	TO	Be distributed serve Round.
A	RO MAI HANA	Come to the assistance of,
A	RO PA	accost in a friendly way.
A	RO PIRI	cling be attached see PRI-
A	TO RUA	FEAST HOUSE SK AD-EAT
	TO	calm tranquil thy
	TO - A	Ramp frolic
	TO HU	Think
	TO I ERE	Sing
	TO KAI	Capulate
	TO KO	Spring up in the mind
	TO KO MAURI	excite one's affections
	<u>TO R - O HA - I</u>	obsolete word in KARAKIA

!

HA - RO SMOOTH of the SEA!

SK	Ā	DRI	NOT SPLITTING ROCK HILL STONE
	ā		neg pref + DRI
MĀORI		TI ORA	SPLIT
		TI O	Sharp piercing of cold.
		TIR-ANGA RANGA	SCATTERED disarranged
		TIR-A-RA	wide apart scattered
		TIR-I	Share portion
		TI TORE	Split Divide
		TI WATA	fence.
		TI WHARA WHARA	be SPLIT be Separated
		-RI	Screen. BIND
		-RI RIKO	TWILIGHT ie splitting of light
		-RI MA	5
		-RI NGA	hand weapon.
		-RI NO	Twisted cord.
		-RI O	M. VIRTUE [ as splitting ]
		-RI PA	Ridge side edge boundary horizon
		-	Row-line Rank furrow.
		-RI PI	Cut fash. slice off.
		-RI PI RI PI	Cut open.
		-RI RI	Battle anger
		-RI TUA	be divided be separated
SK	Ā	DŪ NA	UNHURT
MĀORI		TŪ	be wounded.
		NĀ	Satisfied content
		NĀ NĀ	tend carefully nurse.
		NĀ	BY MADE BY acted on by reasoning.
		NĀ U	THINE
		NĀ KU	MINE
		NĀ KUNĀKU	Broken in pieces disconnected
		NĀ PE	STONE da fruit core da boil
MĀOKI		NĀ NĀ WE	fasten Secure.
SK	AD	HĀ -	SAY IN
MĀORI		HĀI	Sleeping on the ground
		HĀ MOE MOE	= HĀI at on in to of place
		TĀ EKI	Sleepy.
		TĀ EKI	LIE let it lie there
		TĀ EKI	worn out SOIL See notes for TĀ

SK A DĀ RU NA not pity less mild  
 MAORI TA RU NA Connected by family ties  
 TĀ NE husband.  
 NĀ Satisfied content.  
 NĀNĀ Rest Remain + WHĀ -  
 TA MA Son child man

See SK A- D- RU EA  
 MAORI DĀ HYA INCOMBUSTIBLE  
 TA H-U fire burn.  
 HI-KA kindle fire.

SK A- DO SHA no fault or sin guiltless  
 MAORI A- DO SHA - ENĀ Not knowing what faults are  
 NEĀ-KĀU Seat of feelings Emotions  
 HARA VIOLATE TĀPU Sin offence.  
 TO Annoint calm tranquility  
 JO the --- of the one of that of TO HAVE  
 TO HA Distribute Serve Round.  
 TO HE Thief  
 TO ERA Suspicion fear  
 TO HU THINK mark sign proof.  
 HA EPĀĀ STRAIGHT CORRECT [serve alive]  
 TO HU A FULL of MOON = 5 Maramas 5  
 [SILĀ] [fold Rule a10]  
 TO I KNOWLEDGE  
 TO ERA SING whilst observing 5 SILĀ  
 TO KĀI capulate [ in a state of purity! ]  
 TO MUA Early previous  
 TO NA PVD MUL in a state of purity free of  
 WHĀKA TO NĀ TI he found fault with [ MENSES ]  
 TO TO BLEED ie impurity of Menses.  
 TO RO HA I obsolete word in KARAKIA!  
 TO TO WAHI Ceremonial Rite see as purity 100



SK	A	DRI	not splitting stone Rock as missile CLOUD
MFAZI		TI R-AKI	Clear away of CLOUDS
	A	TI ATI	Drive away
		TI [NEI]	THROW CAST
		TI A RETANGA	overhanging cliff
		TI ETIE	BREAK UP fire wood.
		TI HI	lie in a heap [of stones]
		TI KOHI	gather Collect
		TI MATI	a DART, [MISSILE]
		TI NOHI	put heated stones on food see type of stone selected for not <u>SPLITTING</u>
		TI PA	Ambush.
		TI PI	relay at Duck's i Drake's
		TI RI	throw or place one by one.
		TI RI WA	Distance
		TI TERE	Throw Cast
		TI U	Soar strike at with a Weapon.
		TI WHETA	with the
		-RI RI	Combat Battle
		-RI NATAHI	of the size of a fist
		-RI NGA	weapon hand arm
		-RI KI	Small
		-RI KA	with the
		-RI AKI	fallout Drop. lift up Raise
		-RI A	Screening protecting
		-RI WAI	potatoes [Jig = stone Rock]

SK	ADH	I-E TAV YA	TO BESTUDIED
MFAZI		TAV-IRI	TEACHER PUPIL
	ATI		BEGINNING ; THEN
	HI	NA PO	Dimness of Sight in regard to spiritual [ matters ]
	TI	KI	RIGHT CORRECT JUST FAIR
	TI	KANGI	RULE PLAN METHOD CUSTOM
			REASON MEANING PURPOSE AUTHORITY
WHAKI	ATI	KA	ACKNOWLEDGE AS RIGHT [control]

	MAORI	1-141		Dedicate set apart scene 37
SK		ADHYA PA KA		TEACHER
		ADHYA PA NA		INSTRUCTION
		ADHLA PA VA		TEACH
CS of		ADHI + vi	=	[MAORI] Reason of for want of
		ADHYA PYA		TO BE INSTRUCTED
		ADHLA YA		STUDY esp of Sacred knowledge Time suitable for study
		ADHLE TAV YA		TO BE STUDIED
MAORI		TAV IRA		TEACHER PUPIL
		ATI		BEGINNING ; then
		PANA		CAUSE TO COME FORTH
		TI KANGA		meaning purport Reason Rule plan Authority control custom [method]
		TI KA		Right Correct
		HI NA PO		dimness of sight in regard to Spiritual
		HI		Raise draw up kaida Song [ matters ]
		HI WA		dance sing watchful alert
		PA RAU		FALSE DECEIT = MISSIONARIES!
		HI A PO		Be gathered Together
		HI KA		Line of descent
		HI KI		Lift up raise Convey one of the motions
		PANVI		speak aloud PROCLAIM [ KAVATA DRILL
		HI KO HI KO		Recite genealogies
		HI RANGA		Superiority Excellence
		HI RA		Go over carefully
		HI RI		Rise up of thoughts
		PIA		first order of learners of Esoteric Lore
		TA TA I		MEASURE ARRANGE SET IN ORDER
		[ PAO SINE ]		PREPARE RECITE GENEALOGIES
		TA		STUDY the HEAVENS IN NAVIGATION
		I - HO MATUA		Carve fashion paint tattoo be uttered net MIND
	WHAKA	TA PA		RECITE
		PA PA		RECITE Genealogies CORRECTLY
		KAU A ERUNGA		CELESTIAL KNOWLEDGE
	WHAKA	TA KA		DIRECTOR CHIEF
		TA KA		prepare
		PA NEA		RIDDLE Game of Guessing

SK	AN	AN	GA	BODILESS GOD KAMA so called because he was reduced to ashes by SIVAS 3rd Eye [of fire]
MAORI		AN	GA	SKELETON SHELL HUSK face in a certain direction
		NGA	RA HU	CINDER'S ASHES here after [ie body less]
KAI	AN	A	MA JA	
	AN	GA	ANGA	CURSE [of SIVA]
		AN	EI	connected with descent to underworld free without hindrance. fall through the air Be Consumed.
		AN	GO	
		AN	GO A	Wasted away TAIN
		NGA	NGA	Shell HUSK
		NGA	RO	Destroyed consumed
		NGA	RO POKO	DISAPPEAR
		NGA	WHI	be punished
SK	AN	AD	I	having no beginning
MAORI		AT	I	Beginning
SK	ANU	-	GA	following flying after
MAORI			NGA HU	HUNT WITH DOGS
			NGA RE	Send urge
		RA	NGA -A	Rush charge.
			NGA RO	BLOW FLY
			NGA RO POKO	Search in game of hide i seek.
			NGA KI	Avenge
		RA	NGA KI	Avenge a death
SK	ANU			= afterwards then again towards after with regard to
MAORI	ANU			COLD [winter after summer]
	A			Drive urge compell
	AN	A	MA TA	time to come [ANU feel shame]
	AN	A		point to which anything Reaches
		U		Reach land arrive by water

SK AN UOHA UNMARRIED  
 MAORI U HA woman, female gentle  
 HA- PUI BETROTHED  
 T AI term of address to male or female.  
 T AI PU Betrothed  
 T A- U LOVER SPOUSE DARLING

SK AN TA NE Neg prefix  
 HUSBAND  
 UTI Bearer of a burden.

SK AN OO LIKA LITTER  
 MAORI RIKI/RIKI in small fragments small.  
 RIKO Dirt foulness.  
 TOE he left as a Remnant  
 thatch of Rushes.  
 TO HI pile up  
 TO HI cut divide  
 TO RI TORI cut in pieces separate  
 TO R- E HAPEHAPE Rough uneven of surface.  
 TO R E TE Break in pieces a weak glass fibres

SK AD -Y A TO BE EATEN EDIBLE of FOOD  
 MAORI A FOOD [A = HA]  
 SK AD -IN EATING  
 MAORI IN -AT- I PORTION SHARE of FOOD at a FEAST  
 AT -O- RUA FEAST HOUSE  
 A- PU APU PALATABLE  
 A- RU HE fern Root  
 AT -A -ATI large univalves molluscs  
 AT -A -WHAI BE LIBERAL show kindness  
 IM -U Earth Oven.  
 I -KA FISH  
 I - in possession of belonging to as effecting  
 IN -A NEA WATERBAIT [ferment turns Sour]  
 IN -A OAKE 2 days ago  
 IN -AT- I Portion SHARE of food at a FEAST  
 IN -U DRINK = eating water!  
 IN -GO DESIRE YEARN FOR

SK	ADI-	A NTA	BEGINNING and END BEGINNING AND ENDING WITH
MAORI	ATI	A MUA	BEGINNING AND THEN TIME TO COME
		A NA	YES NO [See]
		A N-A-MATA	HEREAFTER
		A N-A	calling immediate attention
		A N-U	feel shame [afterwards]
		A NA	action performed immediately after a noun = POINT TO WHICH [ANYTHING REACHES]
		A NI	ECHOING
		A NA -I-ANET	HENCEFORWARD
		A NA	there = TENA
		A NA -NAHI	YESTERDAY
		A NA -HE	ANCIENT TIMES
		A NA -KANAKA	Move to or from.
		A NA -HARUA	OF 2 ASPECTS
		A NA MATA	ANCIENT TIMES TIME TO
		A NA -U	Come Go [COME]
		A NA -TI	fasten THATCH on a ROOF
		A NA -WAI	presently after a while FOR A WHILE
		A NA -WAKI	PROCEED
		A NA -WE	beset on fire be kindled of feelings
		-TAE	COME GO AMOUNT TO of NUMBERS AS FAR AS TOUCH of FEELINGS
		-T A HU	DIRECT LINE of ANCESTRY [UNTIL]
		-T A EKAI	WORN out Soil
		-T A -HA KUPU	HIGH WATER LINE [WATER-]
		-T A -HANEA	Empty as soon as.
		-T A -HAKI	ON E SIDE the shore from water
		-T A -TAHI	Seashore
		-T A HI	FIRST ONE ANOTHER ALLTOGETHER
		-T A -HIRA	Day after tomorrow [THROUGHOUT]
		-T A HOE	STRETCH OUT the ARMS ALTERNATELY [IN SWIMMING]

SK	Ā - D-I			[TAKING IN HAND]
	Ā + VDA			BEGINNING loc in the Beginning
MORĪ	A	TI		Seizure appropriation
		TI - RI		Beginning and then
		TA HI		share portion
		TI A		one first one i another - all together
		TI A		mother Stomach
	DI			stick in feathers peg stake
				moveable property
		TA IA PO		of belonging to possessed by
		TA HU NA		Carry in the Arms Covert
SK	Ā D I A N T A			BATTLE FIELD
MORĪ	TA HU			beginning and End see previous page.
				husband. = give in hand of marriage
				[NOT MOD!]
		TA - IIA E		THIEF
#		TA		Carve fashion paint TATTOO
SK	Ā + VDA			TAKING IN the HAND
MORĪ		TA TA I		Measure arrange set in order prepare
		TA EKAI		Set Snare's
		TA TA		BAIL WATER OUT of a CANOE
		TI KA WE		Carry on the back.
		TI MA TA		BEGIN
		TI MA TA NGA		BEGINNING
		TI MA TA		THROW A DART
		TI NEI		KILL
		TI MORI		Decoy bird
		TI ORI		wave to i fro hold up to view
		TI PA KO		pick out Select
		TI TI		be fastened with pegs.
		TI EKE		measure set out lay off.
		TI A		Slave
		TA NEO		TAKE HOLD of in the HAND
		TA KI WĀ		TIME PERIOD
		TA ETANGA		SACK CAPTURE

SK Ā - DĀ - NA

GRASPING TAKING AWAY.  
RECEIVING SEIZURE appropriation  
RECIEVER

Ā - DA - TRI

MAOTRĀ

DIDI

Moveable property  
of belonging to possessed by.

TA E TANGA

Sack Capture  
take hold of in the hand.  
THIEF

TA NGO

TA HAE

TI R-1

offering to a god share portion

TI KA

Right correct just fair  
heap of food at a feast

TA KA

TA HU

Cook dried provisions see  
a food store

PA

TA KA

RI E

2 see.

NĀ

possessed by belonging to  
mine

NĀ KU

NĀ O

Lay hold of, feel with the hand.  
PLUNDER

TA KA HI

SK

Ā

DHA RA

LOCATION or SPHERE of an ACTION  
RELATING TO Support prop foundation  
Receptacle

MAOTRĀ

TA RA

M. VIRILLE PUD MUL

TA NE

husband

RIĀ

WED SUN SAT

TĀ TAI

Study the heaven in Navigation  
Sea

TAI

TĀ TES

Semen of spring

TA KI

Recite

TA NEATS

Man

HANGI

work make people property

RATO

Be distributed

SK

Ā

DHI

Large care anxiety

MAOTRĀ

TI - A

MOTHER STOMACH

SK

✓ Ā

DHY A

of belonging to possessed by.

SK	AN	TA	RIKSHA	PROCEEDING FROM the SKY
				[ AERIAL ]
MFORI	TA	RI	-KO	OVSKY DARK
WHAKA	AN	-GI		FALL THROUGH the AIR LIGHT
			HA	POI RISE of STARS DOWN [BREEZE]
			RIKORIKO	TWINKLE TWILIGHT DAZZLED
	AN	-GAI		NNW WIND on west coast
	AN	-GA		Move in a certain direction
	A	-TA		Early morning opposed to Evening
	A	-TA	-PO	BEFORE DAWN
	A	-TA	-TU	Just after Sunrise
	A	-TA	MARAMA	MOONLIGHT
	A	-TA	RAU	MOON MOONLIGHT
	A	-T	IRU	Clouds threatening wind i Rain
	TA			WIND
	TA	E		arrive come go
	TA	-	HA	0-HA CEASE of Rain
	TA	-	HA	-TU HORIZON
	TA	HEKE		DESCEND
	TA	HU	NUI	RANGI AURORA
	TA	ITAI	AO	DAWN
	TA	I	PUA	[RAU-] HEAP MASS of CLOUDS
	TA	I	W-HA	NGA PLACE LOCALITY
			HA	KUTURI BIRDS
	TA	-K	A-HUI	Gather as STORM CLOUDS
	TA	-K	A-REKO	Threatening Rain.
	TA	-K	-OTO	be in or take up a position
	TA	V		Cycle of Seasons
	TA	RIA		Ray of SUN wane of Moon.
	TA	RA	HI	light showers [fly see Side wall of a House]
	TA	RI		wait Expect be waited for
	TA	RI	AO	a Star in the Milky way.
			HA RO	VAULT of HEAVEN
			HA-E-A-TA	DAWN
	A	RI		MOON on 11TH DAY
			HA ERE	come go depart Become ITU
			HAI =HAI	at in or to of place
			RI POI	GO TRAVEL [HAUNTS see]



SK	AP			REACH ATTAIN SUFFER BEFAL BE COMPLETED
	AP	TA		REACHED OBTAINED FILLED FAMILIAR TRUSTY PERVADED
MAORI	AP	A-	YA	CAUSE TO REACH BRING TO
	-P	A		Touch connected with COITUS
	AP	A		SPRIT of ONE DEAD VISITING A
WHAKA	-	TA	E	CAUSE TO COME ABOUT [ MEDIUM ]
		TA	-HU	KURA DREAM of one DEAD
		TA	E	arrive come go reach extend
	AP	A		SEEK Slave [ to of space i time ]
				drive urge compell as far as until
	AP	A	NOA	UNTIL
	AP	A	TARI	Carry Bring
	AP	-	IT	ATTACK lay a spell on
	AP	-	O	esort wrong fully grasp collect
	AP	-	U	move in a flock
	TA	E	TANGA	SACK CAPTURE
SK	AP	NU		REACH OBTAIN
MAORI	AP	-	TARI	carry bring
	AP	-	U	GOREE GLUT heap upon.
	AP	-	U	APU PALATABLE
	A-	NU	AND	UMU in which food was cooked [ PURSE ]
		NU	-KU	DISTANCE [ RITE ]
		NU	-KUNUKU	Remove put to one side
		NU	-MI NUMI	CONCEAL
		NU	-I	Abundant many
SK	A	MAYA	JAM	SICKNESS DISEASE
MAORI		MA MA	EA	PAIN of BODY OR MIND
	DI	MAI	- MAI	NERVOUS
		MAI		GIDDY DIZZY
		MAI	-A - O	ABSCESS
		MAI	-A - KA	EMACIATED
		MA	- HUE	HEALED
		MAI	- HI	UNEASY IN MIND ANXIETY
		MAI	- O	WEARY ACHING
		MA	HAKI	SICK ILL

SK  
MABORI

MA  
MAI

MA RA NA -M  
MA TE  
RA NEI  
A RA  
MAI  
RA NFA  
A-NGA  
A-NA-MATA  
NA-MATA  
NA  
NA-HEA  
I-NA-HEA  
NA-KA  
RA  
RA RO  
RA UTURU

TILL DEATH  
AS FAR AS. UNTIL. THEN.  
DEATH  
TIME SEASON [fig] of death. heaven  
way path means of conveyance.  
HITHER  
avenge a death  
skeleton see A+M+A ITO  
I hereafter  
TIME TO COME  
by reason of an account of [ ]  
[ possessed by belonging to ]  
LONG IN TIME  
WHEN ?  
Move in a certain direction  
by way of  
the UNDERWORLD  
KILL in Revenge

SK  
MABORI  
RAKA

MA  
U  
A  
A

MA VA SYA  
MA - - RAMA  
MA TOHI  
WA  
HI-NA  
- WA  
MA-URB  
MA-URI  
MA EB  
MA - HI  
MA - HI-NA  
MA HU  
MA HU RU  
MA I RE  
MA KA MAKA  
MA KORA KORA  
MA NEA  
MA TUA

REFERRING TO NEW MOON FESTIVAL  
MOON MONTH  
moon on 18TH DAY  
definite time interval  
MOON [AWAKE 2 DAYS HENCE]  
LANDING PLACE = NAKSATRA  
particle used before names : MONTHS  
MOON ON 12TH DAY  
MOON ON 29TH DAY  
Emerge. MAU Carry bring  
do perform.  
MOON in very ancient Songs.  
Ceremony to Remove Crop TAPU  
4th Month Spring  
Song see MARAE ty  
Recite see KANAPU  
JOY see MAMBITO  
Sacred place food for Gods no  
FIRST

SK MAORI	D D D	RE RE RE	Loe	FAR WHAT? as far as until SEE!
SK	D	-U		ACTIVE LIVELY LIVING BEING LIFE
=	D	-U	SHA	LIFE
	D	-U		LOVE of LIFE
	D	US	SH	LIFE AGE term of life
	D	-U	-KA	LONG LIVED after a respectful [term of address]
	D	-U	MAT	VITAL ELEMENT long life
WHAN MAORI	D	-U		BE BORN
	D	U		as far as until ; then -
			KA-MA Eager	
			KA NFA field of action	
			MAT-A ORA alive living	
	D			DRIVE URGE COMPELL EXTENSION
	D			of SPACE; TIME as FAR AS UNTIL
	D	-EA	-EA	PANTING [of belonging to]
	D		HAU	TAY within one's power
	D		HEI	Be stirred of feelings
				he she him her rushing stream fig
				Essential force
				MIND
				LIFE PRINCIPLE
				Reach its limit TEST
				UMBILICAL CORD
RIRI WHAKA				WAR TO DEATH
				object of intense affection
				M. VIRILE
				female.
				BREATHE BREATH
				NEFA KNOWING CLEVER
				MAT-E deeply in love.

SK	D	RA		HOST of Enemies
	A	RA	TI	ENEMY
MARORI		RA	NEA	RUSH CHARGE
WHAKA	A	RA		MARAUDING BAND HOSTILE
WHAKA	A	RI	KI	INVADING ARMY (PARTY
	NEA	RA	HU	war dance.
		RA	NEA	MARO ARMY IN BATTLE ARRAY
			TI NI	VERY MANY HOST
			TI NEI	KILL
SK	AS	A	NA	SITTING office taking ABIDING
MARORI	-	A	NA	CONTINUANCE of ACTION of STATE
	AH	-	A-KU	MINE
	AH	-	-	fine recognition of money,
	A			property house land wife
				[of belonging to]
WHAKA			NA NA	REST REMAIN
	-H	-A	KORO	FATHER
	-H	-A	KUI	MOTHER
	-H	-A	-MOKO	Thatel de house
	-H	-A	-MOEMOE	Sleepy.
[VI+]	W-H	-A	NEA-I	feed nourish maintain Rest
	W-H	-A	NA-U	BE BORN
SK	A-	HAR	RYA	TO BE FETCHED
MARORI	A			COLLECT
		HARI		CARRY
		HARE	RE	Come go depart
		HARE	ERA	BE GONE FOR
		RI	A	screening protecting bind bond.
		RI	POI	GO TRAVEL
		RI	POI NEA	HUNTS
		RI	AKI	Raise Erect
		RI	MU	Seaweed.
		RI	RO	BROUGHT TAKEN CARRIED AWAY
		HA	KARI	GIFT PRESENT FEAST
	A	HA		of what use do what to
	A	HA	KU	MY

SK  
MABERU

TI  
RA

GOING

VITALITY of MAN  
be stirred of feelings  
from place beyond.  
Rushing stream current  
Warrior fish -  
HAEMORRHAEE

A  
KA  
KU RA

See  
life principle

RA  
RO

MABROT  
Catch and kill  
Bail water out of a canoe.  
Company of travellers  
Keeping a direct course.  
Set out on a journey

WIFAKIA

TI - A  
TI HERU  
TI RA  
TI KA  
TI KA

Beginning  
drive away  
evacuate the bowels

A TI  
A TI BTI  
TI KO  
TI KO TIKO  
TI OMA

DIARRHOEA  
HASTEN

SK  
MABOTI

RA  
RA  
RA  
RA

WIND

VITALITY of MAN  
Sail  
alive  
fine as tongue of Agni Lovelito  
be stirred [stirred feelings].  
BREEZE [as affecting]

AH-I

RANGA RANGA

CURRENT

A  
HI  
HO  
HO  
NEO

Essential force. BLOW as WIND  
from above downwards

RA - V - TUPO  
RA HO PE  
RA E KIH - I  
RANGI  
RA RO

MIND  
Desire  
Thunder storm  
Calm at Sea  
STRONG WINDS AT EQUINOXES  
SKY WEATHER heaven  
NORTH WIND.

✓	UK-TA			
	VAE			
	VACA			
	VA CO		[re KORERO] WĀ/WAIATA ITO	
	UK-TI			declaration speech saying word.
	UK-TVA			ges of ✓ VAK
	UK-THA			hymn of praise Recitation
	UK TH-IN			PRAISING
MĀORI	- TI KA			MEANING PURPOSE Correct Right
	U			Say U = SK NA-U. KIM-U ITO
NA	U			Refuse.
	U ME RE			SING
SK	U			CRY CALL (MĀORI WHAKA NOHO Give in [Marriage])
PĀLI	U NO TI			
MĀORI	U TI O			CRY CALL
	U- I			ask enquire
	U- HO			Sound. Rites see HO-
	U- HU			Rites of dead. Rites see HU-
	TA-PA			Recite
UK	- I			distant time's PAST & FUTURE
WA	IATA			Song
WA				accuse
	TA			be uttered
	TA KI			Recite
	KA-U-	AE RUNGA		Zone of Celestial
	KA-U-	AE RARO		Zone of Terrestrial
WHĀI	KO RE RO			formal speech.
	JI RI			offering to a God
	TU TU			Messenger
	TU A	IANGATA		familiar name for Hero of a story
	TU A			Rites of
	IN-A-HEA			WHEN
	IN-EI			IS IT SO?
	IN-OI			BEG PRAY
	IN-GOA			NAME
	- H IN-A			MOON IN very ancient Songs.
	IN GO			DESIRE [connected to INOI Beg pray]

SK	UPA - MĀ	COMPARISON LIKENESS IMAGE [SIMILE]
MĀORI	MĀ ORI MĀ IRE MĀ OR TANGA MĀ ORI !	CLEARLY EXPLICITLY INTELLIGIBLE SONG EXPLANATION MEANING
SK	UPA MĀ UPA	FIRST MOST EXCELLENT UPPERMOST HITHER espec with verb of motion ABOUT NEAR TO TOWARDS NEAR ON IN ABOVE MORE THAN
SK	NA MA - KARANĀ NA MA - TAS - KRI NA MĀ N MĀORI NA NA HĀU NA KU NA UNĀU NA UPE NGĀ TI	Ceremony of giving a Name. BY NAME GIVETH NAME of. Name appellation LINEAGE possessed by belonging to Belonging to THEE [parentage descent] belonging to me. take up. Bend = Respect towards see. Clan prefix see. KARANĀ Call Summon Wellcome callout KI Say tell CALL DESIGNATE [Relative Be uttered PERSON SELF NAME see notes for this TA RO TARO cut ones hair + name ! MA - NGĀRI LUCK FORTUNE [name] giving ! TA MA SON CHILD MAN see MA NA TUNGA KEEPSAKE MA NA - TU HOMESICK Remember MA NA give prestige to see TARO TARO MĀ NA WĀ Bless [cut ones hair + name NA MĀ N FAMILY - NAME. see BENDING ie = HONOR! MA NA WĀ Wellcome SALUTATION SK NA MA - GRĀHA MENTIONING the NAME MĀORI AHA WHO IN ASKING A PERSONS MA - NGĀ INGA DESCENDANT [SECOND NAME] Note MA NGĀ - TA WHITI a name for KŪMARA!

SK  
MIAORI NA NA  
NA NA  
TAI NEA

IN DIFFERENT PLACES  
REST REMAIN  
Camp site NA/NEA ✓

SK  
MIAORI NI NI KO

DOWN INTO IN BACKWARDS  
FORM A ROPE INTO A COIL  
[OT BIGHT]

SK  
MIAORI NA NA  
NA NA  
O RA

belonging to a man HUMAN  
of belonging to possessed by  
alive

MA NA NA  
NA KU  
NA HAU  
NA TU

Satisfied content Parentage descent  
Belonging to ME  
Belonging to thee  
homesick Remember

MA NA NA  
MA NA  
MA NA  
NA AKI  
NA  
NA NEA A A

Authority control influence power  
Show Respect or Kindness  
WEO SAIL  
Company of persons

SK  
MIAORI NA NA  
TAI TAI HU ANEA  
NA NA  
NA NA

KINSMAN  
indicating parentage Descent  
RELATIVES  
Belonging to  
Distant

HA NEA people  
HA KORO father  
HA KUI mother

TARU NA

CONNECTED BY FAMILY TIES

HU NEA REI  
HU NA ONEA  
HA RI  
HA KARI  
HA UKAI NEA  
HA RI RAU  
HA PU  
HA PUI  
HA NEI  
TA HA PA

father mother in Law  
SON DAUGHTER IN LAW  
Dance Sing Jey  
FEAST gift present  
HOME  
WING ie 2 sides of Lineage  
pregnant See SK WINGS  
Betrayed  
Communal Earth oven  
Not in Direct Line of Relatives



SK	NI -	NĀ	DA	SOUND NOISE CRY
MĀORI	TA	NGI		Noise dirge NĀI/NI ✓
		NA - NI		NOISY
		NA NE		DOG
		NA NU	NĀNU	STUTTER
WĪHĀKA	NI	HO NI	HO	QUARRREL
	NI	WHĀ		Rage,
		TĀ		beat with a stick, beutered wind
		TĀ	HĀORĀO	Cease of Rain
		TĀ	V	SING
		TĀ	KI	Recite
		TĀ	HORE HORE	DEAF
		TĀ		Sea anger Rage.
		TĀ	NETĀ	be choked
		TĀ	NGI	SOUND CRY DIRGE
SK	PU	RĀ - NA		belonging to ANCIENT TIMES
MĀORI	PU	RĀ	KĀU	ANCIENT LEGENDS old man
		NA	HE	Ancient Times
		RA	NGI	heaven Divine Being, STANZA
SK	PU	RA		formerly
SK	PU	RA - KATHA		tale of olden times
MĀORI		KĀU	ĀE RŪNĀ	Zere of Celestial
		KĀU	ĀE RĀRO	Zere of terrestrial
		TĀ		beutered
		TĀKI		Recite
		NA	MĀ TĀ	Ancient times time to come.
		HĀRI		Dance Sing Sing of -
		HĀ - KĀ		SING SING of
		RA	MENE	Reassembled be Recited - MENE
		RA	RO	Underworld
		RA	UPĀNĀ	offering Sacrifice
		RA	URO Ā	Jwell of Thoughts
		KĀ	RĀ KĪĀ !	
		KĀ	RĀ	OLD MAN
		W-HĀIKORERO		FORMAL SPEECH
		W-HĀ		BE DISCLOSED

165 SK

PU RU-SHA

MAN HUMAN PEOPLE  
Supreme spirit sts WITH PARA  
PARAMA or UTTAMA

person in grammar = ENG 3RD PERSON  
UTTAMA = ENG FIRST

MAORI

PŪ

PU

PU

PU

PU

-HA

AKI

RA KA U

-HANGA

CLAN WISE once TWICE TOLD

SONG CHANT

COME FORTH BEUTTERED EMERGE

OLD MAN

PEOPLE

PŪ

ORIGINATE ORIGEN SOURCE CAUSE  
ROOT BASE FOUNDATION

MA-NEA SACRED PLACE

RU A KINE

old woman.

RU Ā NUKU

old man.

-HA PŪ

CLAN

-HA U

BREATH WIND [as divine element]

-HA

BREATHE BREATH

PA RA

PLACED RITES

PA

BLOW AS WIND [ " " ]

effect the Senses operate on.

See Rules of. 170

TA

PU

PA

HIKAHI KA

SACRED fine in RITES of Dead.

See SK

PU

RO HI TA

Set before in charge priestly

MAORI

PU

RI

SACRED KNOWLEDGE [function]

PA

KI WAI

TARA

LEGENDS

U MERE

CHANT

TA KI

Recite

TA MA

assembled, seed PRIEST/GODS/KETE/ITO

RA MEN E

be assembled [SK TAMA Superlative]

- ME NE

be completely Recited be assembled,

PA

NU I

Speaks aloud SK NU = TO PRAISE

PA

SINE

PA

PA

Medium of communication with a GOD

WHAKA

PA

PA

Recite in proper order of Genealogies

HI

LEAD a SONG DAWN see >>>

MA-TA

KNOW UNDERSTAND

MAORITANGA

EXPLANATION MEANING

SK PU RO [a]- NU VA KYA

INTRODUCTORY OR:  
INVOCATORY VERSE TO  
BE RECITED BEFORE  
THE HA-U

Māori AHI PU RO - - - KIA

TAPU REMOVAL RITE  
DOUBLE TWICE TOLD  
SKILLED IN VERSED IN  
[REPOSITORY]

PŪ KENGA  
HO RO NGA  
PA RŌ TANI WHA  
PU RI  
PŪ RO NGO RO NGO  
PŪ RO RI  
PŪ RO - - U  
RO ANGA  
RO HE

FOOD EATEN BY PRIEST  
CEREMONIAL BASKET +  
SACRED [INCANTATIONS]  
TELL REPORT  
Circular HUT!

- U - MERE  
- U - A

TAKE one the POINT of a STICK  
DELAY PASSAGE of TIME  
CONCLUDE COME TO AN END  
CHANT [CEASE

RO ROI  
ROI

SET BOUNDS TO BOUNDARY  
grate into a pulp  
Jan Root

WA WĀ  
WĀ E

BE DISTRIBUTED  
DIVIDE PART SEPARATE  
BE REACHED

Wāka

RO KO  
RO NGO  
RO NGO - Ā  
RO NGO MAI WHITI  
- WĀ - E NGA  
NUI

ATTEND TO LISTEN OBEY  
REMEDY MEDICINE LĀ's fig  
SACREDNESS

Ki

TIME or PLACE of DIVIDING  
Sign of Rank Rank  
consider important

RO NGO - U - A  
Ū

SAY TELL CALL DESIGNATE  
BASKET for COOKED FOOD IN  
BITE [RITES]

WĀ IATA  
U - E

SONG  
effect by incantation  
FOOD EATEN BY PRIEST  
SACRED FOOD

HA - U  
TA - KI - U RA  
HĀ

SK [PU R - AS FINGERS PRESENSE]

TONE of VOICE TASTE  
TENOR of SPEECH