

TÁVA-CA-MAMA-CA PART I

SE AMITUANA'I
J KARETAI
W. RUTKOWSKA

F. FALETOLU-JÓŹWICKI

KAWATIRI

[Pages 1-87]

रिपारि यत्र षुक् षुक् षुक् षुक् षुक् षुक्
उरि षुक् षुक् षुक् षुक् षुक् षुक्

RIPARI PATE KU HĀ KU HĀ TE
TRA NI TE NI GA LA RI TĀ VI MARI
TE SUĀ HĀ

KĀORE E PAU, HE IKA UNAHĪ NUI

[TARANAKI]

SABBE SAMKHĀRĀ ANICCĀ

SABBE SAMKHĀRĀ DUKKHĀ

SABBE DHAMMĀ ANATTĀ

SAMKHĀRĀ 'CONDITIONED THINGS' = 5 AGGREGATES
ALL CONDITIONED, INTERDEPENDANT,
RELATIVE THINGS & STATES, BOTH
PHYSICAL and MENTAL

MĀORI HANGA, KAI, KAINGA², WHAKA, MAHARA
HARA² RAHI, RATA, RANGA HAE ITO

DHAMMA ALL CONDITIONED THINGS & STATES AND
ALL NON CONDITIONED THINGS

MĀORI TAIAO MANA MANATU MAHARA MARIRE
MAEA MAHINA MANAWA and the NON CONDITIONED

AVIJJĀ PACCAYĀ SAMKHĀRĀ	WHE INU
SAMKHĀRAPACCAYĀ VINŪĀNAM	KAINGA!
VINŪĀNĀ PACCAYĀ NAMARŪPAM	HANGA
NĀMARŪPAPACCAYĀ SALĀYATANAM	HARA
SALĀYATANAPACCAYĀ PHASSO	WHATUMANAWA
PHASSAPACCAYĀ VEDANĀ	WHĀWHĀ RUA
VEDANĀ PACCAYĀ TANHĀ	WHĀNĀU
TANHĀ PACCAYĀ UPĀDĀNAM	WHĀNA
UPĀDĀNAPACCAYĀ BHAVO	WHĀ-I
BHAVA PACCAYĀ JĀTI	WHE AKO
JĀTI PACCAYĀ JĀRAMARANAM	- AITI/TI/TINANA

A	KHY-	TO BE NAMED
1	TAVA-CA-MAMA-CA	BOTH of YOU and ME
2	TAVA-CA-MAMA-CA	
note	TĀ and TĒ	
3	KULA PUTRA	CLANSMAN
4	SA HETU - - - -	
5	" " " " " "	" " " "
6	TĀVA	used to convey an EMPHATIC COMMAND
	SIKHA	TRAINING
7	RODAS	HEAVEN EARTH
	ROHA	Growth increase
8	SACCHIKĀ-RO-TI	See Realize
9	CETANĀ	PURPOSE WILL
10	KHILĀDO SAMOSHAM	} FALLOW LAND
✓	KHILĀ	
	ODDITA	
	ODDĒTI	} TO STICK TO
	[LI]	
11	TAM	the OBJECT of the VERB
	Ā-VĀSTU	having no home.
	Ā-VĀ VSO	STANDING PLACE ABODE
12	ĀVĀ VSO	REST LOOSEN UNHARNESSE
	-SĀYA	STAND IN or ON IT
	-SAI	
13	ĀVĀ- SO	Settle nest 1 to
14	ĀVĀ-DO	CUT DIVIDE
	-DIYATI	objects of Sacrifice
	-DAYA	cut into pieces
	ĀVĀ-T-TA	cut off divided
	ĀVĀ-DEYA	TO BE DIVIDED
15	ĀS	TO EXIST DWELL SIT Solemnize
16	VI VU THĒ NA	To be absent from Home
and	VI-VĀ-SA	
for	VI-VU-THA	
#	VI-VĀ-HA-KRIYĀTU	LET US CARRYING
		[AWAY BEGIN]
17	TĒ	Acc dependant on verbal motion IN
	SARANA	Refuge [ĀNĀ-PEKSA]
	ĀVĀ KSA	LIT "OX EYE" = a WINDOW

18	SROTAS	CHANNEL PASSAGE APERTURE
PALI	SOTA	
from	JSRU	
SK	NASA SOTA	NOSTRIL
19	NA IRĀTMYA	SOULLESSNESS
	AHA LĀ	BLADE POINT
20	PRA VAN A	] WOODLANDS
PALI	PA VAN A	
SK	TAM	HIM
21	AÑJALIM	] SALUTATION of 2 HANDS
↳	AÑJALI	
22	BHĀYI	constr. a Prakrit 'PRESENT,
23	RĪJU	STRAIGHT
24	NĀ RĀYANA	SON of NĀRA original man often identified with BRAHMA / VIŚNU] [KRSNA]
	BRAHMA SVARA	'LIKE BRAHMA of a DIVINE VOICE
25	PRAHVA	BENDING
26	PĀNI	HAND
	A LI PAYETI	TO CLING JOIN
	ADITYA	] SUN
PALI	ADICCA	
SK	SŪRYA	
27	A-SITA	BLACK [Asita the PROPHET]
	SITA	WHITE
	'KĀLA	BLACK a SYN of ASITA
28	NA	NOT
	CHO RAYITVĀ	] LEAVE
from	CHO RAYATI	
>	CHO RETI	
29	Ā-LĪYATI	TO JOIN STICK TO CLING TO
BSK	ALLI PĪTA	
part to	ALLI PETI	
or	ALLI PAYATI	
30	PHE LAKA	'TABLE
	STHA	STANDING PLACE ABIDING

- 31 PRANATHA RESPIRATION
 RU-PAPA TITTHAM MATTER as SUPPORT
 RU PA RAM MANA M MATTER as OBJECT
 RUPĀ YAM MATTER AS ITS MEANS
- 32 PRA VĒŚ I TĀ TO HAVE SEXUAL INTERCOURSE
 ALLĪNA JOIN STICK TO
- 33 VA RETI °SOLICITS, CHOOSE IN MARRIAGE
 VIVĀHA-KRIVATU °LET US CARRYING AWAY /
 [BE DONE]
- 34 °TITIRO.
 35 ULLENA, IVA [EVA] + VA see. E-VA see also
 [Moist mother Earth]
 ULLENA-SOKENA lit °Because of the WET
 [FRESH] GRIEF!
 [See this in context of KUPALA,]
 [[PAPA] Moist mother Earth]
- 36 TULYA
 PRAI TURIYA
 from TUL —] MUSICAL INSTRUMENT
 — TO WEIGH BALANCE SCALE
- 37 NI PĀ TA [lit FALLING] here in reference to
 [the lapping of WAVES]
- 38 PHALAKA STĀRA TO SPREAD
 39 MĀ LAKA SPACE MARKED off usually
 TERRACED for SACRED FUNCTIONS
- 40 VEDIKĀ JĀ LĀ °RAILINES,
 VEDIKA TERRACE
- 41 RĀ ŚI °A HEAP, ABUNDANT CLASS CATEGORY
- 42 CITTAVA ŚA VARTI MIND HEART CONTROLLING
- 43 MA-HE ŚVA RĀ Ś °GREAT LORDS, also as a
 descriptive alternative name for
 [DEVĀ Ś]
- BHĀ VITA ŚARĪ RA lit WITH A BODY MADE TO BECOME
- 44 VĀ DI-CANDRA lit WHOSE SPEECH IS [CLEAR LIKE]
 THE MOON!

45	NIS PURU SE TATE	'ON THE SHORE [which was]
PALI	NIP PURI SA	WITHOUT MEN
46	PATI MODAKAS	'of 4 precious things,] [see MAHABHASTU]
47	UT-SANEA	ROOF orig = POINTED ARCH of TWO SIDES
	ANU-VAREEA	KEEPING of [TOWERS]
from	VRIT	TO KEEP off
48	LĀ LĀ	SALIVA
	NANDI MUKHĀ	an epithet of NIGHT
	AGHĀ AGHASAM BHU-TA PŪ RVA	> DARKNESS BECAME DARKNESS LONG AGO
49	SU GHOSA	'WELL SOUNDING,
	GHARA	'HOUSE, Receptacle
50	SAM VARTAKĀ-VATĀ	THE WINDS THAT BLOW DURING the PEON of the ROLLING UP of the DISSOLUTION of the WORLD
51	U PĀ DI	'STUFF of LIFE SUBSTRATUM of EXISTENCE
52	TIMITINI NEILA	] SWALLOWING WHALES AFTER
-	TINI	
	SRĀ VĀ NA MUKHESU	ENTRANCES. [WHALES
53	PAM SU VĀ GARAKA	Youthful playmate
	PHĀ-RE-SINAS	'SEARCHING for FRUIT
54	ROHINI	LUNAR MANSION
	RO HINIYAM TARANTAM	Crossing the ROHINI
	RO-VAI	the RIVER
55	RO HINI	
56	OLĪ NAKAYA	'GATHERING TO SPRING, LIT = WITH BODY CLINGING TOGETHER
	DAR-SAN-A-SALA	'HALL FOR VISITING & SEEING
57	PUNĀ TI	] CAUS f of TO EXPERIENCE over & over again.
	PUNE TI	
	PUNA	
or	PUNATI	

58	VĀKANA	Causing to Recite Recite
59	VĀ KO-YU-KTI VAK-A-TA	appropriate speech. Garrulous boastful
60	VĀK	Language voice speech.
61	MAN-AY-1-TAV-YA	TO BE HONORED
62	GARA-TAVYA [GHRE]	to be smelt odour
63	GHOSH- A GHOSHI	Noise of Battle NOISY
64	AVA-KI-RA-TI AV-KRI	TO POUR DOWN ON TO SCATTERSPRINKLE [POUR OUT OVER]
65	" " "	" " "
66	DŪ DUNA DUTA DUTA-KA	pain distress Burnt afflicted Messenger Messenger
67	VI-DYUT DIV and DYU PATERA	[shining around] flying moving birds.
68	Ā-KE Ā-PAKA Ā-KEKARA	WIND HITHERWARD NEAR SQUINTING [FAR]
69	Ā-KHANI-KA	a digger Chief pig
70	Ā-KHYA Ā-KHYA-TA Ā-KHYA-TAVYA	appellation name appearance SAID TOLD [respect] TO BE TOLD
71	Ā-KHYĀ Ā-KHYĀ-TI Ā-KHYĀ-TI-KA Ā-KHYĀ-PANA Ā-KHYĀ-PAKA	appellation aspect TELLING verbal Communication CAUSING TO TELL MAKING KNOWN

72 Ā/ KRĀM

TO STEP or GO Near to
Come towards visit tread on
undertake

73 Ā/ CAR
- CARA

Come near to approach
to address apply to to
proceed manage behave
oneself to use examine
to act undertake DO exercises
practice perform to lead further
as a path TO throw into a fire

74 KHĀ RA

75 Ā - DHĀ RA

76 Ā DI - MA

FIRST PRIOR ORIGINAL

77 GURU KĀRMĀN

affair of the Teacher

341

SK

KHYA

AI

TO BE NAMED BE KNOWN MAKE
TO MAKE KNOWN PRAISE [KNOWN
NAMED CALLED DENOMINATED

- KHYA - TA

- KHYA - TA

- KHYA - TI

VYY TO BE TOLD TO BE CELEBRATED

Declaration of opinion view idea
perception Knowledge name

- KHYA - NA

PERCEPTION KNOWLEDGE [Total

- KHYA - PA

KA MAKING KNOWN DECLARING

- KHYA - PA

NIYA TO BE DECLARED [Confess]

- KHYA - PI

TA declared denounced praised

- KHYA - PIN

MAKING KNOWN

- KHYA - PYA

TO BE RELATED

MĀORI

Ki

PIO. PIO

private insult

SAY TELL TELL of MENTION

CALL DESIGNATE think imagine
saying word IN THE OPINION OF.

Note - A - NI - PA

SOLICITOUS [ACCORDING TO

Note - HI - NA - PO

DIMNESS of MIND

- HI

LEAD A SONG

- A - PI - TI

CURSE

- A - TA

'CLEARLY'

- A - TA - MAI

KNOWING

- A - TA - WHAI

show kindness be liberal
be uttered

TA KI

Recite

TA U IRA TEACHER PUPIL

WA

NA - NGA LORE of TONGA

indicating parentage Descent

NA

ENAE MOKO PLANTING RITES

NA

HE ANCIENT TIMES

PA

hold personal communication

PA

KA QUARREL [with

KA UAE RUNGA LORE of CELESTIAL

PA

NI ORPHAN WIDOW

PA

NUI PROCLAIM DECLARE

PIA

FIRST order of learners of Gōteris [

PIN

-ONO

BEG [Fare]

PIN

-AKU

WAR CANOE

TĀVA-CA-MAMA-CA
[BOTH OF THEE AND ME]

WHEN CA IS USED WITH A PERSONAL PRONOUN
THIS MUST APPEAR IN ITS FULLER ACCENTED
CA AND BOTH ALSO MOREOVER AS WELL AS FORM

TĀVA-CA-MAMA-CA

[NOTAS]
MĀORI

TE - CA - ME - CA
WA - HI - NE ... WIFE TA-MAITI ITO
BOTH OF THEE AND ME

MĀORI

IN PĀLI

KE-I + SUBJECT: [IN SENSE of KE/CA/
AND, and IF [always placed as
second word]

ie KATAMĀN-CA

"AND WHAT,
several other words have the same
Enclitic position in the Sentence

-VĀ

OR

-HI

BECAUSE [MĀORI MAMA+HI]

-[A]PI

EVEN

See MĀ-ORI - ME TA MAITI MENE ITO

MAMA-KU FOR ME

See Māori KE/KEI ITO ad [A]PI TI ITO ITO .>>>

MAMA-HI - COMPANY / WORKERS

TĀVA-CA-MAMA-CA

MĀORI

TĀUA

YOU AND ME

MĀORI

TAU

LOVER

TA TAU

COUNT

WHAKA

TAU

GO TO MEET VISIT

TAU

ATTACK

TĀUA

MAIORA Greet affectionally WELCOME
You i me and in addressing ones
[OWN CLAN]

TĀUA

ANCESTOR

TAU HŌA

BE FRIEND MA HĀRI ASSIST

[MĀ DUAL MARRIAGE CONNECT-
AS father-i son marrying Sisters

SK TÁ VA-CA-MA MA-CA

with CA fuller accented [form]

BOTH OF THEE AND ME

NOT AS

TE CA-ME - CA

MARORI

ME-KA-ME-KA CHAIN (THIS SENSE)

TÁ VA

YOU and ME

[TE-I-NA]

YOUNGER BROTHER of a

[TA-I-NA]

MALE YOUNGER SISTER of a

[TE-I-NA]

PLURAL of ABOVE [FEMALE]

[TA-I-NA]

Note

MA-HI-RI

ASSIST

MA MA HI

COMPANY of WORKERS

TA U

LOVER

WAKA

TA U

GO TO MEET VISIT

TA I NE

HUSBAND

MA IOHA

GREET AFFECTIONATELY

ME-KA

TRUE, [WELL COME

MA

DUAL MARRIAGE CONNECTION

TA - MA

as FATHER and SON MARRYING

TA

SON CHILD [SISTERS

TA

TERM of ADDRESS

TE

def part used with proper

=

pro nouns i proper names

ME

TO INDICATE POSSESSION

ME+ME-KE

INDEF PRONOUN "ONE"

CROWD TOGETHER

SK

TÁ KU

MY

TAM

HIM

MARORI

TA U HOA

BEFRIENDED

TE TAH

DEF PRON ONE a certain no

TE NA

ENCOURAGE COOPERATION

TÁ UA

YOU and ME and CLAN

TÁ UA

ANCESTOR GRAND PARENT

Note

ME NE

BE ASSEMBLED RECITED

WAKA

MA -TAU

KNOW be acquainted with

MA -TAU

TEACH

TA U -IRA

TEACHER PUPIL

MĀORI SK MĀORI

KU LA PU TRA

TAR- A 'SIDE WALL of a HOUSE FIG!
TRA CLANSMAN

denotes a condition Established

MOI
MOI
MOI
MOI
NOI
NOI
TĀ
TĀ

KU
KU
KU
KU
KU
KU
KU
KU

pron self of 1st person sing
plur of dif pron TĀKU MY
1st pers sing OF ME MINE
1st pers sing FOR ME
" " " FOR ME

pron 1 pers BY ME BELONGING TO ME of
" " of or belonging to me MINE [MINE]
MY
MY

[PA
PA
A

KU WHA
KU - HA]

CONNECTION by MARRIAGE

MOVE or BE IN A CROWD
CLAN origin source main stock
ENEMY

WHAKA
WHAKA

- RA
- RA

RECITE GENEALOGIES

MULTITUDE

Receive cordially WELCOME

TO 'STICK, TO

STOCKADE

ASSEMBLE

A COMPANY of PERSONS RA + GANA

Love going motion GIVING

Splendour in explaining an Etymology

ARM IN BATTLE ARRAY

SK MĀORI

RA IHE
RA MENE
RA NEA

CHIEF MALE or FEMALE of NOBLE BIRTH

SK

RA

place of leaping of spirits ie clansman.

MĀORI

RA NEA MĀRO

Song chant

NOTE

RA NEA TĪRA

SOURCE

PU - A - REINGA

affection's memory

PU HA

PU KAKI

PU KU

TAR - UNA Connected by Family TIES

TĀ friend SIR see

TĀ NEATA MAN MEN

PU TA COME FORTH BE BORN

TA HUA MARRIAGE see HUA/HVA!

TA MA SON CHILD MAN TAMAHINE daughter

TAURA ROPE fig = CLANSMAN

PALI

SA HETU SAPPACAYĀ PURISASSA SAÑNĀ
UPPAJJANTI PI NIRUJJHANTI PI. SIKKHĀ EKA
SAÑNĀ UPPAJJANTI, SIKKHĀ EKA SAÑNĀ -
[NIRUJJHANTI

WITH CAUSE CONDITIONED MAN IDEA ARISE BOTH
AND CEASE, DISAPPEAR TRAINING SOME - OTHERS
IN COMPOUNDS

MAORI

HA - PŪ

PREGNANT SECTION of a CLAN

HA NGA

See, in this use.

HE

FAIL MISS MISTAKEN ERROR FAULT

W

HAKA HE

Cause to go astray
at in with of time place for to as
as denoting purpose intentions
satisfy an obligation

HEI

W

HAKA HEI

HUNGER

HE MO KAI

Manner Sort take place

TŪ

Ejaculate

TU PERE

LASERIOUSNESS

TŪ KARI

HAPA I TŪ make a clearing ie CAUSE+CONDITIONED

KAI

products thing FULFIL its FUNCTION

KAKAI

take counsel Conspire

KAI NGA FIELD of OPERATION SCOPE of

A TI

Beginning i then [WORK]

KAI - RAKAU Body of men skilled at arms

TINEI "KILL, [ie conditioned]

PŪ

CLAN

PU RI

one instructed in Sacred Lore.

PU NI

Company of persons.

HA NGA

People

PĀ

Touch be connected with

PA KA

Ripe/ cooked [here of mind]

PIA

pupils of Esoteric Lore.

NGA KAU

Seat of thoughts i Emotions

TA NEI

funeral

HI KI

one of the exercises in the HURATA DRILL

HI NA PŌ

dimness of sight in Spiritual

HI KA

perform rites incantations matters]

For the Rest See NOTES already done.

0.6 NIKAYA 1 - 180

SA HETU SA PPACCAYĀ PURISASSA SAÑÑĀ
UPPAJJANTI PI NIRUJJAṆTI PI.
SIK KHĀ EKĀ SAÑÑĀ UPPAJJANTI, SIK KHĀ EKĀ
SAÑÑĀ NIRUJJAṆTI

WITH CAUSE CONDITIONED MANIDEA ARISES BOTH...AND
CEASE DISAPPEAR TRAININE SOME...OTHERS.

MAṬṬA
JA

HA PŪ
HA PU 1
HA

pregnant section of a clan.
betrothed
proximity

HE -
HEI -
JU -

see
"
"

TUHIRA
TU HONO

DESIRE
JOIN

NGA KA U
RU - MAKI
A TI

seat of emotions feelings desire
DROWN

PIA
HI NA PŌ
Ā PĪ TĪ

BEGINNING and then
first order of learners of Esoteric Love
dimness of mind
put together place side by side

TI NEI
WHA KA]
'KA]

KILL
Causative prefix.

KAI NGA
PA KA RI
PĀ

field of operation scope of work
RIPE COOKED [of mind]
connected with touch

HA E PĀPA
HA TEPE

straight correct

[PA - NEI]

JA NEI
HA NGA

[proceed in an orderly manner]
follow in Regular Sequence
practise habit work people.

HA NGA REKA
HA - PA - RU

JUST DECIEVE
Desecrate

HE KE
HA HA
VT - A

admiration
Enquire about

Ū
U - RANGA

Carrier of a burden load a canoe,
Reach land arrive by water
GLOW of SUNRISE dual = sunset.

PĀLI	TĀ	VA	used to CONVEY an EMPHATIC COMMAND
MĀORI	TA	U	ATTACK
WHAKA	TA	U	CAUSE TO ALITE SAY WITH EMPHASIS
	TA	VA	that before mentioned
	TA	VA - RU	FOLLOW
	TA	VA	GIVE WAY!
	TA	UI RA	TEACHER COPY
	TA	U NA HA	Respeak.
	TA	U PATU PATU	DEBATE CALL IN QUESTION
		WĀ	Bring a formal charge against ACCUSE
		Ū A	[part used in exepostulation 'PRAY DO] [NO COME HERE ANYMORE]
PĀLI	SI	KHA	'TRAINING
MĀORI	HI		LEAD A SONG
		- HĀTEPE	PROCEED IN ORDERLY MANNER SEQUENCE
	HI	A HĀ	DESIRE WISH THOUGHT IMPULSE
	HI	A NGA	act of Raising
	HI	APO	be gathered together assemble
	HI	HI	RAY of SUN / by = knowledge
	KA	U A ERUNGA	Loved the CELESTIAL
	HI	KA	perform Rites incantations
	HI	KA KA	INCITE [in the sense of training]
	HI	KI	Convey lift up praise one of the EXERCISES in the HURTA DRILL
	HI	NA	Grey hair [= old age wisdom]
	HI	NA PO	dimness of sight in regard to
		- HĀEPAPA	Straight correct [SPIRITUAL MATTERS]
	HI	NE NGA RO	Seat of thoughts & Emotions
	HI	RANGA	Superiority Excellence.
WHAKA	HI	RA HĀ	Exalt, magnify to the depreciation of others
	HI	HĀ	Go over carefully.
	HI	HĀ	Labourious eagerly desire Rise up of thoughts
	HI	RI NAKI	OLD age.
WHAKA	HI	RI HĀ	assist Believe Rely on lean
	HI	WI - MAIRE	method of conducting a fight
	KA	U A RARO	KNOWLEDGE of the TERRESTRIAL

TĀVA-CA-MAMA-CA

SK
of
wigen
See
MAORI
SK

RÓ DAS
RO DASI
RÓ DASO H
SV AREA-
TO-HUA

HEAVEN ; EARTH THE EARTH

[MAORI AHO RADIANT AHO RUA]
[MOON MOONLIGHT]
FULL of MOON [SVA - - -]

MAORI

RO DAH
RO DAH-
RU NGA
RÓ DASI

IN COMPOSITION for RODAS
KAN DARA-KU-HA-RA = VOID
SPACE BETWEEN HEAVEN
and RA-NEI [AND EARTH
dual meaning HEAVEN and EARTH

JAIAO
RO DO-

NAME of LIGHTENING AS THE
WIFE of RUDRA AND
COMPANION of the MARUTS also =
WORLD of 3 [RODASI]
RAN DHRA VOID SPACE BETWEEN
HEAVEN and EARTH

[V RU]

RO KA
TO

LIGHT BRILLIANCE VACUITY
SET AS the SUN

MAORI

TO-HI
A HO

CURVED, of WANING MOON AVOID-
MOON on 7th DAY [A WEAPON]

MAORI-HA
SK

TO E
RO
RO CANA

DAWN split divide
VAULT of HEAVEN
BRIGHT SHINING RADIANT SKY
LUMINOUS SPHERE [of which there are 3]
plural LIGHT STARS causing desire.

SK

MAORI

RO HA
HA E

GROWTH INCREASE ASCENDING
DAWN [MOUNTING]

SK

RO HINA
RO HINI

BORN UNDER the LUNAR MANSION
LUNAR MANSION [ROHINI]

RU H
RO HATI

RISE SPRING UP GROW DEVELOPE
PROSPER RAISE UP ELEVATE direct towards

PE

MAORI

RU ROHA
RU A

PLANT HEAL OVER
ROHA TARIAO TAHA KURA ITO

HINA

MOON TARA WHAKATARA ITO

KANA-PU

BRIGHT SHINING

RA NCI

SKY HEAVEN

PALU	SACCHI	KA	ROTI	See Realize inup [say 'may'] Realize. SK SĀKṢĀT / KR
MĀRZI	KI			SAY TELL TELL of MENTION CALL DESIGNATE Consider full anything to be speak saying incantation
	KI			TO of place into onto upon towards at against at [opposition] for in quest of Concerning Respecting in consequence of by means of - according to in the opinion of in the event of occupation employment to introduce an explanatory clause
	KIA	NO		Not yet
	KA	NOHI		EYE
HA	EPAPA			straight correct
	-HI	NA	PŌ	dizziness of mind
	-HI			lead a song lift up raise
	KA	NO		Color Sort kind
	KA	KANO		Texture grain in wood color
	KA	NOKANO		Relative living among a distant
	KA	NOI		Weave trace ones descent [clan
#	TI-RO-HA-NEA			VIEW SIGHT ASPECT
	A	RO		mind face towards have
[	HA	EATA	DAWN]	a certain direction attend to favours desire
WHĀ	KA	A	RO	Thought intention opinion THINK UNDERSTANDING PLAN CONSIDER
		RO	NEOĀ	apply medicines to
PALI	SACCHI	KA	RO TI	SEE REALIZE
MĀRZI			TI-RO	[LOOK SURVEY VIEW LOOK INTO EXAMINE]
	HA	HANA		TI-RIWĀ plant at wide intervals Shine glow half place apart Separate
			TI-RI	Share portion
			TI-KA	RIGHT CORRECT JUST FAIR
			TI-KA-NEA	CUSTOM MEANING
			TI-RO HA NEA	[PURPORT]

PBU
MBOA

CE TA NA
KE I
KE KE HO
KE KA
KE KE
KE KE KE
KE RI
KE ROA
KE U
KE U KEU

PURPOSE WILL INSTRU.
AT IN ON of place time TO
GAZE LOOK forth IN THE ACT OF
Dirge Lament
OBSTINATE STUBBORN
hold firmly Embrace.
DIE DIE UP
Mosquito
More. Trigger of a gun.
More oneself.

TA
TA E
NA

Carve fashion aim a blow at dash.
TOUCH of feelings be effected be
MADE BY ACTED ON BY REASON of, (accomplished)

TA E JANGA
TA E KE
TA HAE

Sack capture
Set Snare's
STEAL THIEF

TA U
TA HEI
TA HOKA
TA H

THY
divide by a mark set snare's
effect a person by a charm.
Cook attract tempt

NA KA
TA KA HORA
NA KO

face in a certain direction
Make a friend of
DESIRE EARNESTLY

PAL
MBOA

CE TA NA
TA KE
TA KE-KA
TA KE-KE
TA KI

PURPOSE WILL
CAUSE REASON
SLOVENLY of WEAVING
MAKE A NET
challenge Recite

WBAKA

TA KIE
TA KI TAKI
NA HAU
NA PE

go to meet visitors arriving
LOOK for PROVOKE AVENGE
QUICK
WEAVE

WBAKA

NAO
NA NO
NATI
NA WAKI
NA WE
NA KE

feel with the hands.
Discredit disparage
weave a Net
proceed
be effected of feelings
BELLY of a NET

SK	KHI	LA	DO SAMOSHAM	
	KHI	LA		LIT FALLOW LAND
MÄÖRZ	KI			TO of place into onto concerning
Note	A KE	AKE		POOR LAND [Respecting]
	A KI	RI		Reject
	A KI	- TO		Be slow be lengthened out
	KI			Concerning Respecting in the opinion of.
See			TO-HU	IN CONSEQUENCE of according to
	KI			present law by + HANGA property +
	KI			Call Designate think [MÖ-]
		REA		EXHAUSTED BY FREQUENT CROPPING
		RA KE		BARREN LAND
		RA K-A		Land apposed to Sea
		RA HE		fenced.
		RA KE		clear the ground of trees
		RA KI		DRY DRIED UP i.e FALLOW LAND!
MÄÖRZ Note	O -	WANGA		OHANGA NEST with O FOR AVA!
PÄLI	OD	DI TA		past part of PÄLI Causative form of
	OD	DE TI		AVA [O] + LI TO STICK TO
	[O =	AVA]		[or variant of UDETI in special sense
				of TO LAY [SNARES.
				TO stick to
MÄÖRZ	O +	LI		STICK TO COPULATE prey of disease!
#	O	RI		STICK INTO the GROUND
		TE-O		SHARP PIERCING of COLD
Note		TI-O		DRAG OF A SONG see AWA-IN
	AWA	-I		attached keeping close. [COMPOUND
	PI	RI HANGA		STICK ADHERE CLING TO
	PI	RI		EKI SET SNARES SNARE
		TA		mother [-WAIHO Rest Remain = AWAHO
		TI		SHIT
		TA		
		TA-O		YOUNGER BROTHER or SISTER of first born
		RI MA		SEA WEED MOSS MILDEW
	PO	RI TA		PERPLEXED BEWILDERED
		TA-U		LOVER
		TA-O =		TAUA 1ST PERSON DUAL [Nei] = OUS
	PO	RI A		RING on a birds leg : of a CAPTIVE BIRD
	PO	RI		PEOPLE DEPENDANTS

188 TAM

Do 105K AVA HO dual = SYA TAM. [0 -HO]
the OBJECT of the VERB AVACA

SK 107 A- VĀ STU

HAVING NO HOME

" A WHA - RE
Note Ā

Neg prefix
HOUSE People connected by blood.
of belonging to moveable property wife ITO]

TU RANGA SITE FOUNDATION

[See A I]
definite space time area interval

WA WA HINE

WIFE [Season]

WA I HO

REST REMAIN

WA - HO

OUTSIDE

SK 105 A- VA SO

TO TAKE ONE'S ABODE OR
STANDING PLACE IN or UPON
APPOINT A PLACE for DWELLING
OR FOR A SACRIFICE
ascertain clearly insist upon

SK A- VAN SO

UNHARNESS LOOSEN DELIVER FROM

IMP DUAL
FOR SUB

- SYATI
- SYA - TAM
- SĀT

[Settle Rest put up in
anyones house, be exhausted
obtain clearly distinguish
to ASCERTAIN]

MĀORI
105
of

[HĀTETE]
AVA
AVA

HĀ [TĀ ITO]
- SĀ NA
- MO CANA

Where the horses are unharnessed
STOPPING RESTING PLACE
A PLACE SELECTED to BUILD UPON

HĀ - HĀ NGA
HĀ - MO EMOE
NĀ NĀ

Make build property
Sleepy doze
Rest Remain
OPEN SPACE

A
A
A
A

HO
HO - RO
HO - TU

MOON MOONLIGHT
MOON ON 7TH DAY [abiding in]
Genealogy line of descent

KA
KE KE

HO TEA
HO U
KĀ

HAVING ONLY BRATONS ON the ROOF
GAZE LOOK FORTH
DEDICATE INITIATE ESTABLISH [R]
HOME [HO nei GREET] [RITES]

A TU A
TU ANUI
TŪ A HV

Gods ITO
ROOF of a HOUSE
SACRED PLACE

SK105 AVA/ SO
 IND PL - SĀ YA
 VED INF - SAI

LOOSEN DELIVER FROM VED TO UNHARNESSED
 [HORSES] PUT UP AT ANYONE'S HOUSE SETTLE
 REST STANDING IN OR UPON LOC
 TO FINISH TERMINATE [ones work] TO
 FINISHED BEAT AND END EXHAUSTED TO CHOOSE STR
 APPOINT [as a place to dwell a sacrifice] to
 TO BE ASCERTAINED DESIDE OBTAINNN
 TO cause to take up ones abode in or upon
 taking up ones abode.

IMP Zeng - SY 10
 IND PLURZ - SĀ YVA

AVA SĀ Y10
~~As to Zeng~~ - SE YĀ S

HALT REST
 stopping Resting place Residence
 place to build on conclusion
 termination cessation death Boundary
 Limit

AVA SĀ
 AVA SĀ NA
 of AVA MO CA NA

MAORI HA MO E MO E

MO KĀ
 MO ATĀ
 MO ENĀ
 MO ANĀ
 NĀNĀ

Sleepy doze,
 Muzzle for a Dog
 Early in the morning
 SLEEPING PLACE
 Roof of a RUA KUMARA STORE
 Rest Remain

MO KA

End Extremity

HA I =]

at or in of PLACE

HEI]

make build property people

HA NĀ
 KĀ

KA INĀ]

HOME

HĀ KO RO

father

HĀ KU I

mother

HO A

friend spouse husband wife

HA MO KO

thatch'd a House

TA MO E

Cover a fire with ASHES

MO TE KO

Sitting idly

[KO MO U]

Cover a fire with Ashes

[KU MO U]

KA HO TE TA

having only battens on the house

HO U

DEDICATE initiate Establish]

WAFAKA HO RO

pass down as traditional Rites]

SK105	AVA - SO	Settle rest put up at anyones house.
	AVA - SĀ YA	TAKING UP ONES ABODE
	AVA - SĀ YIN	taking up one's abode.
	AVA - SĀ YYA	FROM CAUSATIVE see AVA-√SO
	A'VA - SI TA	ONE WHO has put up at any place. one who dwells Rests Resides
	AVA - SĀ I	VED INF see AVA √ SO above.
	AVA - √ STĀA	stay abide stand go
	AVA - SĀ NA	RESTING PLACE [away from]
	AVA MO CA NA	RESTING PLACE PLACE TO BUILD
	AV	defend protect govern UPON
2ND plus	AV A	
	AV A	of you both = SĀ TVAM 'THOU THIS
SLEW	OV O	
SK gender	AV ŌR	with VAM
cf	AV	See.

MAOTZI	IN - GO A	NAME
	[MO MO =]	DESCENDANT
	[IN O]	
	HĀ KA RI	FEAST
	HĀ I	AT IN ON of place
	HĀ NEA	make build property people.
HĀ	MO E MOE	SUBEY DOZE
	HO A I	friend spouse husband wife
	NĀ NĀ	REST REMAIN
	HĀ MO KO	thatch of a house.
	HĀ KORO	father
	HĀ KUI	mother
	KĀ - NEA	[NEA NA] HOME
	IN - U	DRINK = U - NU!
	- TĀ	COME GO Reach arrive at
	- TĀ I NEA	place to bail a canoe.
	Ā	moveable property husband wife
	IN - A	Bask warm oneself.
	IN - A - KI	THATCH of a house crowd
	IN - Ā MĀ TA	formerly [en one another]
	IN - Ā TI	shared food at a feast
	INO = MO MO	DESCENDANT

SK	AVA ✓	DO	TO CUT off DIVIDE espec of
		- DIYATI	objects of Sacrifice
INDIEphr		- DĀYA	cut into pieces
	AVA - T	TA	CUT off divided
	AVA -	DE YA	to be divided
	AVA T	TIN	[after cardinal numbers] DIVIDING
			INTO SO MANY PARTS
SK 96	AVA 3 =		of you both
	SA TVAM		THOU
	AVA 2		rod off away down down from further
		TL RI	share portion [away]
		TO	amount TIRITIRI & APPROXIM
		TĀ TĀ	Sacred bit
		TĀ HE	THIEF
		TO AI	be repeated
		TO E	SPLIT DIVIDE
		TO ENE	Rod of fish Yolk of egg
		TO HA	DISTRIBUTE
		TO HI	CUT DIVIDE Separate
		TO HI TŪ	RECITE WITHOUT a BREAK
		TĀ	CUT TĀTĀO
		TĀ TĀ	break in Pieces
		TĀ E	Amount to of Numbers Equal
		TĀ WAI	divide Separate/proceed to
		TĀ E TĀ NEA	Sack Capture
		TĀ HI	one one and another all together
		TĀ NA	HIS
		TĀ KU	MY
		TĀ U	thy
		TO KU	my
		TO NA	his & her
		TĀ WA HI	the other Side
		TĀ WA I	clear off cut scrub,
		TĀ NA	that this there here
		TĀ NEI	THIS near Each here now
		TĀ KA	Just fair Right correct
		TIN - I	VERY MANY
		TIN - GA HURU	10

SK

mp 2ag

MEORU

AS
 AS TE
 AS SVA
 AS A NA
 AS A NA - STHA
 ASI TA
 ASI NA
 ASI TANYA
 TA HUA
 AH I
 AH A
 AH A - KU
 AH I - PUA
 AH - O
 AH - O - WAH ARE
 AH - U
 AH - V - WHENUA
 - HA - NEA
 - HA E ORATU
 - HA - KUI
 - HA HA
 HA I
 HA - KA
 HA - KARI
 HA TE TE
 HA NA
 HA MOE MOE
 NA NA
 TA U
 TA I NEA
 TA U MA TA
 HUA URI
 HU
 NA / NEA
 HUA HUA /
 TA - H U
 HU NU KU

TO EXIST TO SIT REST LIE DWELL
 to continue in any situation SOLEMNIZE

Sitting abiding encampment halting
 ABIDING ON A SEAT
 Seated being at rest dwell.

sitting seated
 [used impersonally] TO BE SEATED
 = MARAE

FIRE BEGET

Open space

Mine

fine place of a canoe, the seat of a fire
 cross threads of a mat

SOOT

Sacred mound [ie seat of Gods]

Cultivate the soil stand foster
 [fashion]

property
 high pitched of a Roof

mother

warn off by shouting

= HET at in on of place.

Sing dance

feast

FIRE

shine glow give forth heat flame

Sleepy

Rest Remain

alight come to Rest come to anchor
 place to bail a canoe.

Resting place [only on a hill]!

having off spring

QUIET AT REST

Satisfied

Cook with heated stones

COOK

family encumbrance's

[MPORI
SK
and
derived from

NA MA TA Time to come times past
NA

VI VU THE

VI VĀ SĀ

VI VU THĀ

VI VA S

VI VĀ HA

SK
MPORI

WA WA

WA

WA WĀ

WA E

WA ENGANUI

WA HA

WA HO

WA HO

WA KA

WA KĀINGA

WA RA WĀRA

U

U TA

U RA

U NVA

U NU

U NGA

U A KOAO

U ANEA

WT WT + WĀ WĀ

WT RO

WT ITI

- HE KE

- HA HA

HA ERE

TĒ HĒA

TO BE ABSENT FROM HOME
TO DWELL FAR AWAY

HA-KRIYATU = let the carrying away
HĀ HA DESERTED [he done] BRIDE ABDUCTION

SCATTERED BE SEPARATED
INDEFINATE COUNTRY

NA-WĀ AFTER A TIME IN DUB COURSE
-WI WI = INDEFINATE LOCALITY

DIVIDE PART SEPARATE

THE MIDST THE INTERVENING
REGION carry on the back. [SPACE]

the OUTSIDE OPENSER
NA-U 'COME GO
Rest Remain

CREW of a CANOE CLAN flight of
[birds]

DISTANT HOME
UNCERTAIN TRADITIONS + TUPUA

REACH LAND arrive by water
MAN a CANOE

Reach a place arrive
fasten 2 canoes side by side

get underway start
EXPELL

Stranger
Bring to land, keep together

INDEFINATE LOCALITY
alight come to Rest settle down

Sweep away, [come to anchor]

CROSS OVER reach the other side.
MIGRATE

Desolate deserted
DEPART
Where.

MAHANASTU 259
 Neta SK TE

acc dependant on verbal notation in
 ANA PEKSA - but the identical expression
 in the next stanza could be rendered
 'I AM INDIFFERENT TO them
 i.e TE can be ACCUS plur of 3rd person
 pronoun referring to KAMA but
 here the antecedent ~~is~~ substantive is
 [FEM SING

SK GA VA KSA
 PAU GA VAKHA
 VA RA
 SA RANA
 = [ATTIC]

] LIT = OX-EYE denotes a WINDOW

conventional epithet = 'FAIR'
 REFUGE also means private apartment
 but as the illusion here is to an
 upper story it may be rendered ATTIC

MPOR)

[GAU]
 KA NOKI
 RA-NEI

EYE
 Cow/ox.
 heaven sky home of divine beings

HA — NGA
 NGA
 NGA-1
 NGA
 NGA-KI
 NGA-RE

RAISE CAST UP Rising ground in
 Satisfied [a plain]
 Thatch of a house.
 make build property people.
 Cultivate plant
 FAMILY people connected by blood.

HA KORO
 HA KUI
 RATA
 RATO

NGA-RA-HU CINDERS leader charcoal.
 NGA-RITU LOVE
 father
 mother
 familiar friendly.
 be distributed serve round.

NGA-WA-RI accommodating kind
 KA home.
 KA PA Look rapaciously wander of eye's

SK	SRO	TA	S	CHANNEL PASSAGE APERTURE see faculties sight hearing smell taste TO FLOW MAORI RUA abyss of PUO MUL [heavenly bodies]
PALI	SO	TA		
from	SRU	TA	MU	
MAORI				
SK NASA	SO	TA		NOSTRIL
MAORI	HO	NGI		SMELL SNIFF SALUTE
	HO	NE	KAI	GLUTTONOUS
	HO	PA	RA	Belly
	HO	KAI		QUILL FEATHERS [ie HOLLOW]
	HO	I		LOBE of Ear Noisy
	HO	E	HOE	Convey in a boat Many times
	HO			put shout
	HO	PE	KIWI	POTATO PIT
	HO	NEI		OVEN
	HO	NETA		Escape.
	HO	RO		LANDSLIP ie aperture
	HO	RE		Burial place.
	-RO	TO		lake into in within
	-RO	U		draw contents out of a narrow vessel.
	-RO	TA	RI	make a noose.
	-RO	RO		ANT
	-RO	RETA		TIDAL BORE ie to flow
	-RO	PI		person + aperture of.
	-RO	RE		Snake trap Rainbow
	-RO	I		Jern Root
	-RO	KE		shit
		TA		shit
		TA	RINGA	Ear [see TA NI WHA]
		TA	E	arrive come go reach.
		TA	E TURI	Earwax.
		TA	H- A KUPU	high water line
		TA	H- A KI	the shore from the water
		TA	H- E	abortion menses
		TA	HE KE	waterfall
		TA	I AROA	Yawn.
		TA	I AO	Dawn
		TA	AWA CHANNEL	VACINA
		TA	KE REHAIA	HOLE IN A CANOE

SK	NA	IRĀ	TMĀ	SOULLESSNESS
SK	NA			NOT
MĀORA	NA	U		Refuse
		IRĀ		LIFE PRINCIPLE
		ORĀ		ALIVE
		IRI		EMPTY
		IHO		Essence
		IHO		up above from above down wards.
		IHO	MĀTUA	MIND re INORA
		IHI		Essential force,
				in possession of,
		RA NA		divine beings heaven,
		I WI KORE		without strength feeble.
SK	PHA	LĀ		BLADE point of a weapon ploughshare
MĀORA		RA KĀU		Weapon.
		RA TA RATA		sharp cutting Red hot
WHĀKA		RA TA RATA		SHARPEN to a fine edge.
TE	WHĀ			a WEAPON
		RA- U		LEAF BLADE of a weapon.
		RA- U	VIRA	WENTENING
	PA			Capulate ! be connected with
	PA			Be struck fish hook,
	PA	HŪ		burst explode [of guns]
	PA	HUNU		FIRE flame [= point of fire]
	PA	IKĒ		Strike [as in cootzito]
	PA	KIHI		dig for fern root
	PA	KO		cutthroat soil
	PA	REKURA		people slain in battle
	PA	TIA		Spear
	PA	TU		weapon strike kill
	WHĀ			LEAF
	WHĀ	INGENA		a species of shark,
WHĀKA	WHĀ	NA		project impel
	WHĀ	O		chisel out perforate
	WHĀ	- RA		BE STRUCK
SK	G	RISARA		IRON
MĀORA		R1 - NO	IRON	RATA RATA sharp cutting

SIK
PALI
MAGRI

PRA	VA	NA
PA	VA	NA
	WA	O
PA=WA		I
PAE	WI	ENUA
PA	KI	KIA
PA	E	NGIA
PA	HU	KI
PA	KI	HI
PA	KI	AKA
PA	PA	
PA	PA	TUA
PA	PUA	
PA	R-	A
PA	R-	A
PA	R-	AE
PA	R-	RE
		NAU
	WA	E
	WA	HA
	WA	HO
	WA	IHO
	WA	I-PA
	WA	I-PAKAU
	WA	NA
	WA	OKU
TAM		
TAM	-A	
TAM	-A	
TA	MAITI	

WOODLANDS

FOREST

forest

DRIFTWOOD

Strong growing weeds,

clear from weeds,

place where things are heaped up,

Screen of brushwood.

Barren land.

Root of a tree,

the Earth personified + a plant name to indicate ground covered with a certain type of vegetation uncultivated ground.

well grown with spreading branches,

a place of Rites [re] in a forest]

cut down clear the BUSH

FOREST LAND

food [of forests],

one go

clear away,

Region

the outside coast opposed to inland

Rest Remain E. See VA-SA Rains Retreat

OVERGROWN

DYE from Sap of Tree's

WELL GROWN seedling bud shoot

dense forest

HIM

see TA-170

SON CHILD MAN

HIM TAM-A-HINE Daughter ✓!

child [sing]

SIK
MAGRI

TAM		
TAM	-A	
TAM	-A	
TA	MAITI	

SK	AN	JA	LIM	PRAERIKITVANA DASAPURNANGULIN
ie	AN	JA	LI	consisting of 10 full fingers as a descriptive form of the salutation
				ie the 10 fingers put together and
MFORI			RI-E = 2	[raised to the head]
See	AN	EU	LIMA	the Robber who wore a garland of fingers
MFORI		NGU		greedy ie Robber
	ANG-A			face in a certain direction
				set about doing anything aspect
				clear visible
		A-RI		
		A-RI	-A	LIKENESS RESEMBLANCE
		A-RI	-KI	chief priest leader [effect]
		A-RI	-TAHI	single fold [of hands and]
		A-RI	-TAHI	straight [fingers]
		RI	AKI	LIFT UP RAISE stand high
		RI	A-RI-AKI	RAISE ERECT
		RI	-E	2 [ie of the 2 hands]
		RI	-HI	FLAT [as palms together]
		RI	MA	5 and of the HAND [ie]
		RI	-E	2 [hands ie 10 FINGERS [one hand]
Note	ANG-A			Note PA-RI RAU 'WING, ie'
[TAHU]	A K-A			La side
MFORI	K-A	-U-	RIMA	HAND only [KAU=ALONE]
W/TONGA/NIU	NGA	-	LI	FIT BECOMING
ENA	NGA			like having the form or appearance of
Note	NGA	RI	-RI	LOVE ie 2 HANDS, ie persons
		RI	TE	corresponding in position i number
	NGA	HU		10 [old word] see HU/NEU
and TE	KA-	U		10 10+10=20 as a UNIT
RUATE	KA-	U		20 ie of 2 hands decim---
WHIA	KA	RI	TE	make like arrange performed fulfilled
			MA	to connect numerals ie
		RI	MA	5
		RI	MA + RIMA	10 for TE-KA-U
		RI	PA	IN A LINE [10 > NGA-[HU]
		RI	NGA	HAND ANGA/A KA TAHU
KEI	RI	PA		UPON ROW LINE direct in
	RI	PE KA		lying across one another a line

SK BHĀYI
 MAJORI HE PA - I A HONE
 MAJORI WHĀ
 WHĀ WHĀI

AORIST or PRAKRIT PRESENT

JOHN IS GOOD
 = WHĀKA causative prefix
 Excuse oneself [WHĀNO GO proceed]
 make an IMMEDIATE RETURN
 for any thing REPLY TO
 LIE IN WAIT FOR repeat after

WHĀ - KA
 WHĀ NĀA

AS, SINCE [another]
 early morning apposed to evening
 BEFORE DAWN

SK YĀTHĀI
 MAJORI

A T A - PŌ
 A T A - ITI
 A T A - TŪ
 A T A - HI - RA
 A T A - HIRA
 H A - E - ATA

PO
 ITI
 TŪ
 HI - RA
 HIRA
 DAWN

TA
 PU TA
 TA - E
 TA - E

carve fashion paint tattoo
 be born.
 LIE [-let it lie there]
 arrive come go Reach amount
 to of numbers. touch of feelings
 proceed to

TA ETANGA
 TA EKAI
 HANGA
 TA EPU

Sack capture
 worn out soil.
 make build property people
 Rich soil [business]

SK BHĀYI
 MAJORI
 HE PA - I A HONE
 - HA - I
 - HĀ
 A - HĀ

AORIST or PRAKRIT PRESENT

see [this that as here now]
 JOHN IS GOOD
 = HEI AT ON IN of PLACE
 Breath Breathe taste flavour
 [tone of voice tenor of speech]
 who what do what to of what use,

SK
MFORI
WHAKA

RI JU
RI O
ARI TA HI
RI TE
U

STRAIGHT
M. VIRILE
Bare as a trunk without branches.
straight grained of timber
performed completed fulfilled
corresponding in position number like
STRIKE HOME of WEAPONS [alike]

SK
SK
SK
also
MFORI

ANU PU RVAM
ANU DOH RI TA
ANU DHA TA
SAM UD GATA
A RI TA
RI O
UT- A
U- RI TA HI
U- RE
U- RA NGA
U- PO KO

[See MFORI PARU MUDI etc arise from]
= ANUPURVAM ANU DHA TA
LIT RAISED or RISING GRADUALLY
arisen [MFORI U-TA land app to Sea AND
BURNING WITH DESIRE [MAN
MEM. VIRILE
load or man a canoe.
STRAIGHT GRAINEN of TIMBER
M. VIRILE
Glow of Dawn.

WHAKA

URU PU IA
U- ENUKU
U- RU
URU UT -A
URU PU HAV
U- RU WEHI
U- TU
RUA

upper end of a cultivated field
CLUMP of TREES
Rainbow
Reach land arrive by water
appear above the horizon
LAND apposed to Sea in land
WHIRLWIND [apposed to coast
FEAR
spur of a hill
abyss from which heavenly]

WHAKA

TA RI AO star in Milky Way [bodies Rise]
RU
PU RE RO
PU RU
PU RUA
PU RURUA
PU TA
RI ARIAKI
RI PANEA
RI RIPI
A TA ITI

fallow pursue.
emerge from water
THATCH a HOUSE
abundant
dense of foliage
come forth come out be born.
RAISE ERECT
HEAP
Skim along the surface of a SEA BIRD
EARLY DAWN ITO

SK SON of NĀ RĀ YA NA SON of NĀRA the ORIGINAL MAN
 often identified with BRAHMA
 > VIŠNU
 = KRISNA
 here as an honorary title [MAHĀVĀSU] 209

MĀRĀ NĀ LINEAGE PARENTAGE
 NĒA TA NĒ/NGA MAN in KARAKIA
 TA NĒA RĀ 'Snarl, i.e. lion's Roar' / speech
 TA NĒA TA MAN mankind.
 RA NĒA Set in motion a body of men.
 RA NĒA TA well born noble.
 RA NĒA MĀRO army in battle array.
 RA NĒI divine beings

WHĀKA RA NĒA COMPANY of persons
 MĀRĀ A RA ENEMY
 SK MA NĀ PO U Anything to Support life
 MĀRĀ BRAH MA SVARA LIKE BRAHMAS of a
 RA-NGI STANZA [DIVINE VOICE]
 HUA Name call by name know
 MA HA RA REMEMBER bear in MIND [be sured]
 RA HU REWA Sacred place.
 RA Stanza time
 PA RA place of Rites
 RAH -I great morally or physically
 RA NĒI Divine beings
 MA possessed by acted on by. white
 MA HA abundance.
 MAHAMĀHA Seat of Emotions
 MAHA RA Memory think upon.
 MAH-I de perform make abundance junction
 MAH-INA MOON
 MAHUKI HUKI ceremonies to Remove TĀPU
 WHĀRE MAIRE house of SACRED ZONE.
 MA NA AUTHORITY CONTROL
 MA NĒA SACRED PLACE [PSYCHIC FORCE]

SK	PRAHVA		BENDING
MĀORI	HU	ME NEE	CURLY of HAIR HŪNONO I
	TŪO HU		BEND SWAY [cold shimmering]
	HU	PEKE	BEND the Knees
TĀ	PA PA		BEND over
	PAR-E		Turn aside band for the hair decorated part of canoe bailer
	HU KERE		DASH BREAK as WAVES of SEA
	PA RE AROIHI		quivering of atmosphere due to heat
	PAR AU		false, deceit
	PA RA RIKI		SEA DRIFT
	HU RI		TURN ROUND REVOLVE
	PA RE MĀTA		payment return Revenge Reply
	HU KA		COLD TROUBLE [Return feast
	PA RE TĀI		Bank of a River
	PA RU		to void EXCREMENT
	RA E		forehead.
	RA RĀI		Ribbed furrowed.
	RA NEA		Rising ground in a plain hilly
	HUA RĀA		SWELL of the SEA [sand bank]
	RA-NEI		SKY
	RA-NEA	RANEA	WEAVE
	RA-NEO		Roller on which a canoe is dragged.
	RA-NEI	TĀ MIRO	Twist together Bined
	ARA		way path
	RA ŌA		be choked.
	RA-PA RĀA		SOLE of the FOOT
	RA-PA KI		quilted kilt
	RA RO		day Time Season. [cycle of aotau
	RA RO HĀU		light Breeze rippling surface of
	RA TO		Serve Round distribute [WATER
	RATĀMOKO		SUNFISH.
	RA RĀWE		Circuit boundary
	HU		DESIRE is bending towards thought
	HU A		call by name think leading lines in a
A	HU		Sacred mound [pattern of carving
	HU A		BUTTOCKS
	HU A NUI		pathway.

SK
MAORI

PA NI
PA
NEI RA
NEI TA
NI NI PA
PA PA
PA

HAND
TOUCH be connected with
HAND
BRING CARRY
awkward unskilful.
Compress with the HAND
ASSAULT

BUT
SK
MAORI

RI NE A
ALI PA YE TI
PIRI
PA -HI KA
PA -HI WI
PA 1-HI
PA PA KI

HAND
TO cling to to join
cling to
clear from weeds.
Lean on anyone's shoulder in walking
Slave
a game of 2 players clapping
the hands to a chant
lay place throw
ITCH TICKLE

WIAKA
Note

RI NI
TA NEI TA NI
RA
[RA] + NI =

twist together Bined
wooden striker used in TATTOOING
WED
HAND IN MARRIAGES

SK
PAU
MAORI

ADIT YA
ADIC CA
SU RYA
TIT-1
AT - A ITI
HU R- A
KA -NA PU
KA NA KU
AT I
HU RI
HU RI HURI

NGI RA NGIRA (HAND)
=] SUN
shine [DI-TI]
EARLY DAWN
BEGIN TO DAWN
BRIGHT SHINING
FIRE
Beginning then
overflow overwhelm turn Round.
Be overspread.

SW	A-SI TA	BLACK
	SI TA	WHITE
	KĀ LA	BLACK a synonym of ASITA [SO ASITA DEVALA is called -]
MA	KA RA	OLD MAN [KĀLA DEVARA]
	HI	DAWN ie white
	HI HI	Ray of Sun.
	TA HI	LARGE BLACK EEL
	HI KA	knelle fine by friction
	HI NĀ	DIM LIGHT MOON personified w/
	HI NA PŌ URI	P of wing of dark luna month VERY DARK
See	PŌ	as of SEASON.
	HI WA	DARK
	RA NGI	sky as night ie dual wage
	RĀ	SUN DAY
	TĀ MOU	cover a fire with ashes fig night old man dark Basaltic stone
PA	KA RA	
	RA -	WERA BLACK CHARRED
	RĀ RĀ	Expose to the heat of a fire
PA	KA	Cook be that of the sun.
	RA MA	TORCH
	TA KA HU	gather as storm clouds
[	TA KA	TA KA]
		come Round as a date or TIME
	TA I PŌ URI	DARKNESS
	TA I TA I AO	DAWN
	TA I APU	star in conjunction with MOON
	TA TA I	study heavens in Navigation
	TA TATŌ	paint
	TA I OMA	a WHITE Earth
Note	TA HA KI	ONE SIDE [day / night] one and the other then
#	TA HI	
	TA HI MA RO	LARGE BLACK EEL
	TA HI WI	[HEART of a TREE ie dark as] opposed to light sapwood
	TA HI URU	dogskin cape [of black skins]
	HU RA	Begin to Dawn.

SK
M̄D̄ŌR̄ĒS

NA
NA-U

NOT
REFUSE

SK
from
>
M̄D̄ŌR̄ĒS

CHORAYITVA
CHORAYATI
CHORETI
KORĀ
KŌ
KO

} in the sense of TO LEAVE

YONDER that place at a distance
YONDER PLACE

A

-RERO-WHERO
-HO KI
RETI
KŌ HA
KŌ HA NEA
REI
RAI
-HOR-O

prep of place used with Ref. to FUTURE TIME
THE FIGHTING MEN da CLAN [AT TO

RETURN
CANOE

PARTING or FINAL INSTRUCTIONS

NEST birthplace

BE RUN AFTER

there yonder SAIL

RUN FLEE ESCAPE

VOYAGE JOURNEY be born flow fly

RE RE

KOI = KI

pre KI TO of place [in poetry]

REI-NGA

place of leaping of spirits abated departed

ATIATI

DRIVE AWAY

[Spirits]

-HONO

MARRY JOIN [wife leaves her family]

KŌ KIRI

Rise in a column of smoke.

KŌ KO

Soar fly

KŌ KO RARO

N. WIND

TI-RA

COMPANY of TRAVELLERS

-HO PA RA

GO ABOUT EXPLORE

HEI

KŌ NĀ

FAREWELL! said by person going away.

KŌ RE KŌ RE

MOON on 21 and next 2 days.

KŌ RERO

say tell news

A

KŌ RO

MOON on SATURDAY = KORO

KŌ RI PORIPO

WAKE of a CANOE

KŌ RIRI

immature of fruit

KŌ RO IAU

STEAM

KŌ ROU

channel River

KŌ TA IHA

Sling for throwing Stone's

KŌ TERE

DIARRHOEA

A

KŌ

MOVE STIR

PALI PP
BUOSK
part to
a
of cause
SK
PALI
of
MAORI

Ā	LĪY	ATI
ALLĪ	PĪ	TA
ALI	PETI	
ALLĪ	PAYATI	
ĀLĪ	YATI	
ĀLĀ	PAYETI	
ALLĪYĀ	PETI	
ALLĪNA		
ARI	A	
ARI	-	KIWI
RI		
RINO		
RI	-	O
RI	RAPA	
RI	TAKA	
NA	PI	
RĀ		
NA	PE	
NAMU	NAMU	
-	RI	
MI	-	RI
	NA	ENRE
	NA	TI
ARI		
A	-	I
PA		
R	ANĀ	
PI	RO	
PI	RI	
PL	NO	NO
PI	NO	HI
PE	PE	
PE	RA	
PE	NU	
PETI		
PE	HA	
	TA	
RA	RANĀ	
	TI	A

TO JOIN STICK TO.

TO CLING TO

visible material Emblem of a God
garment covered with KIWI feathers

BIND BOND

Twisted cord.

M. VIRILE

tangled masses
leaves to cover food in an oven.

cling tightly

WED

WEAVE TANGLED

NAMU food with a smoky taste.

BIND LASH

SMEAR HUE the coast

MOSQUITO

fasten thatch on a Roof.

Small species of chark

Copulate

Cotus be connected with

Avenge a Death.

stinking intestines PUS

stick adhere cling be attached

Reg.

place hot stones on food in an oven.

a grub found in Rotten wood.

Remains of a corpse.

Smeat

HEAP UP jelly fish

Bark peelings husk,

paint TATOO

WEAVE

adorn by sticking in feathers

MIMI
MI

TAT

SK
MĀORI

PHE LA KA
WHE NVA
WHE RA
WHE-U- KA
-HE

TABLE,
LAND COUNTRY GROUND
Spread out
Bear Supports be firm
at on in of place.
platform floor deck.

RA HO
RA HO PE
RA KE

Calm at sea.
Barren land. bald bare.

RAKA-TU-WHE NVA the BARTA land as
[apposed to the sea]

RAKA U
RAPA
RARE

WOODEN
anything broad flat bladed/a paddle.
be Rest carry.

RA RA
-HE KE
-HE NA

Be spread out on a stage
practise Surf Riding
Bald.

KA HU PAPA
PA TA KA
KA HU
KA HU PAPA

cover with a staging
feed stone

Surface.

Raft staging on a tree
cover with a staging

SK
MĀORI

STHA
-T-A I- RO

MĀORI HAI at on ind place z HET
WORLD see TAKE/TAKA/TĀ ITO

HA- V
HA- V
HA- TAI
HA

WIND AIR BREATH DEW MOISTURE
VITALITY of MAN ESSENCE of LAND
MILD WEATHER

Breath breathe

HA- RU
HA- RUA
HA- ROJO
HA RO

VAULT of HEAVEN

Valley [HAUTOKE WINTER] = HAJOKE
pool. [HA WE bend in a River]

HA- V
HA NEA

Smooth of the SEA

HA- U- KAINCA
HA- UMAKO

property
make build property people.

HU MIA ROA
HA U- PU

HOME
Rich fertile
Fern Root
heap mound.

SK MAORI O	PRA PRA PA -RA	TAR -GA PA NA THA	MORNING PRAYERS RESPIRATION BLOW AS WIND operate on.
	PA PA PA	KA TO PA KI RI	ALIVE flow [here of water]. blow gently upon. FLOWING [here of tide]
		NA KA NA U -HA U	Move to or from. Come go Breath
	PRA PA	NA DA TA -HA	LIFE GIVING BREATHE Breathe
SK MAORI	RU PA PA PA PA	PA PA PA PA	TIJI HAM MATTER as SUPPORT Earth Personified in Relation to RANA CONJUG TOUCH flat Rock slab board Earth floor site of buildings BED of a lake, glass foundation of a dogskin cloak, Shell of crayfish mesh of net
		PA PA NEA	SIGHT
		PA PA - RA HI PA RU PA PARU PA RU RURU PA RU RU	stage for drying KUMARA MUD THATCH plunder flat Roofed. one who cultivates the soil shelter
SK MAORI	RU PA PA	PA RA M MANA M RA	MATTER as OBJECT TOUCH be connected with contact where yonder soil sun day MANAWA BOWELS of the EARTH MIND BREATH SUSTENANCE
SK MAORI	RU PA PA PA	PA YA M TA A	NA acted on [Ki] NAU Thine MATTER AS ITS MEANS cause occasion advantage be agreeable suitable satisfactory approve advantage ASPECT
			MANAWA MIND [PIA = MANAWA HE] PAKEHA

U 60 IX SK MAORI	MAHAPASTU PRA VES ITA P-Ā	TO have sexual intercourse COITUS
	PAR - I TO RĀ	off spring weat.
	PAR URU WE WEH-E	place close together LOVE SICK
	HĀI - Ā HĀI KĀ	fall i love with Copulate
WHAKA	TA - RĀ JĀ TĒA	marriage union till death Semen
	JĀ - RĀ JĀ MU	P. MUL M. VIRILE pucl mul, water
	WE I WE RO WERO	stay frequently
	WĒAU WĒO	stay Remain mean groan.
	WĒTA U TA U	WRIGGLE LOVER
	KĀI JĀ MAHINE	Seek i marriage
SK	PRAVESITA	to have sexual intercourse
MAORI	TA - RĀ	P. MUL M. VIRILE
	- RĀ	WEO
	PĀ	Coitus WHAKANĀNĀWE Fasten
	TA - RĀ	P. M. M. VIRILE Secure.
	TAU	Lover (NĀPI fasten thatch on a Roof.
U 68	AL LĪNA	NĀHE Noise for smaring ducks NĀNU P.MUL NĀENĀE mosquito
PALI pp	Ā - LĪYATI	MAORI MĪ MĪ RĪ Bind lash. MĪRĪ Smeat HĀK
MAORI	ARI	TO JOIN STICK TO [the coast
	ARI A	small species of shark RĪE 2
	ARI KIWI	visible material emblem of a God.
	RĪ	garment covered with KIWI feathers
	RĪ HĀ	Bind Bond NĀMUNĀMA food with lay
	RĪ MU	Dit NĀKUMINE [smoky taste]
	RĪ NO	Seaweed moss mildew
	RĪ O	twisted cord [NĀPI cling tightly]
	RĪ TAKA	M. VIRILE [NĀPE weave tangled]
	RĪ RĀ PĀ	leaves to cover food i an oven. TANOEUMASSES

SK
MAORI

VA RE TI
WA HINE
A RE RO
RE KA
RE HIA
RE
REO
RE RE
RE RENO
RE REHUA

'SOLICITS, CHOOSE IN MARRIAGE
WIFE
TONGUE
pleasant agreeable.
pleasure play.
SEE!
VOICE form of words.
be rejected
distant Relatives
Beauty

RE WA SET IN MOTION
TIA Parent
TIKI fetch
TIMATA Begin
TINAKU Concise
TINANA person.
TIRI shave portion

MAHANA TU IX
456 SK

VI VĀHA
VI VĀHA =
KANYĀ - DĀNA
MAORI WHĪ
WĀ HINE
HA-RI
KĀ
KĀ NI

TI RO look into examine look.
KRIYATU let the carrying away, be done
[MAORI] ATU direction away see → →
THE GIVING of the BRIDE
Can be able.

WIFE
Carry.
HOME
DANCE

NAWA KI proceed.
NA WAI presently in due course.
KI To of place. against indicating
opposition for in quest of at
with in towards at
person.

[ARO HA LOVE]
KIRI
RIE

MI KAO
NĀNĀ

2.
finger
Rest Remain NĀNU P. MUL.

See

HĀKO A KOA

Gift present feast adorn the hair

add notes to PA | PARĀ | TĀ | TĪ

SK
PĀU
↳ fold as
and
MĀRĪ

PRA DHĀ NA
PA DHĀ NA
SA MVA RA
PA HĀ NA
BHA VĀ NA
ANU RAK KHANA

PADHĀNA is 4 FOLD.

Restraint of one's Senses

CULTIVATION of MIND
guarding ones character

tone of voice / tenor of speech
straight correct

made by acted on [by]
be knoled of feelings

fasten Secure linger

field of operation / scope of work
Show ill feeling be vexed.

HA
HA E PA PA
NĀ
NĀ WE
WHA - KA NA WE
KA INĀ
NĀ TU

HA E

PĀ
PĀ PA

HA TEPE

touch be connected to
straight correct
proceed in orderly manner
follow in Regular sequence.

KNOWING Ready despised object
care deliberation cautiously clearly.

TA TA MAI
Ā TA

Note

WA NA - NĀ
HA PA - RU

Lord of TOHUNĀ
Desecrate

SK
MĀRĪ

ANU BHA VA
NU I
ANU

as POWER POTENCY
Rank sign of Rank large great
COLO [intense Superior of high Rank

Senant
SK
Māori

ULLENA, IWA [EWA] +VA See for E-WA
ULLENA SOKENA lit BECAUSE of her WET [FRESH] GRIEF
UĀ RAIN WHEN
UKAPŌ mother [as a new mother]
UNU DRINK
UNUORA object of intense affection

URĒ M. VIRILE
REMU RERE passionate
RENGA fill up as a spring
REPO Swamp.

RE-RE NAKO have much in the thoughts of.
FLOW FALL of RAIN Rise set of
heavenly bodies i.e. new fresh anew.
diarrhoea waterfall

RE RE COME UPON ONE AS FEELINGS JOY
NANA HER [SORROW HAPPY
BLEAR EYED. [NAVE - smothered of feelings]

MATA RENG
RENGA fill up as a spring
ENA those near or connected to person spoken to
ENA-NEA like having the former appearance of,

HO A wife
HOK-A pierce
HŌKE-KA frenzy.
HOK-OI Beloved.
HONU FRESH water
HOPĒWAI watery
HORA display make public lie prostrate
HORE BURIAL place. [as a corpse.
HORU SOB

Senant > SK
SK
SK
Māori
BUT

ULLENA eWA into
RU-NNENA instr of past partic
RU-D TO WEEP
RU-A GRAVE
RU KU discharge vent pour forth
RO-HI WEEP RU RO See.
KEI Like as.
KE Scream as a hawk.
KERO Dead.

SK	TU	LYA	
PALI	TU	RI	YA
from	TUL		
MAORI	TU		
	TU	TU	
	TU		
WHAKA	TU		
	TU	TU	
	TU	A	
WAKA	TU	AHO	
	TU	AHU	
	TU	A KANA	
	TU	A KOI	
	TU	A - OMA	
	TU	A PORA	
		[PO	
	TU	A RA	
	TU	A RANG	
	TU	HI	
	TU	A WHITI	
		O - RI	ORI
	TU	RE	
Polynes	TU	LE	
	TU	RI	WHATI
		RI - TU	A
		RIU	
TA		RI	
		RI RO	
		RI RE RIRE	
		RI NO	
		RI MA	5
		RI KI	
		RI A	

MUSICAL INSTRUMENT

TO WEIGH BALANCE SCALE

manner Sort

FULL of the TIDE

be high of the Sea.

PROPOSE A SUBJECT for DISCUSSION
Summon Assemble.

TIME PAST FUTURE TIME

DECEIVE BEGUILF

Sacred place of erected poles
[divination 150]

Elder brother

divide Separate

Gait paced Travelling Stage of 9
first fruits of a crop [Journey]
Season 'night]

Ally Support assist

ANCIENT OLD from a distance from
afar Distance

adorn with painting or adornments

thick fleshy part of good quality

CHANT

UPON

BEND BOW [Observe 150]

tattooing needle.

be divided be separated

Bilge of a canoe.

wait expect be carted for.

be got brought carried away obtained
tie firmly bind on.

twisted of cord one or two strands

5

Small few

Screening protecting

M.A.V. SK	NI	PĀ	TA	[lit falling] here in reference to the lapping of waves.
SK	NI			DOWN AWAY AWAY FROM
MĀORI	ANI	ANI		deparage belittle
	ANI	NA		GIDDY
	ANI	U		feel shame.
Note	ANGI			Something connected with the descent to
			TA-I	WAVE SEA TIDE [the underworld]
WHĀKA	NGI			fall through the air,
	NI	NI	HI	STEEP DIZZINESS
	NI	HO		GUNWALE of a Canoe.
	NI	HO		tooth effective force, edged a weapon.
	NI	TI		a DART
	NGI	-	TA	EMPTY/OUT
	NGI	-	HA	FIRE BURN
		PA	NI	orphan widow
		PA		Reach strike
SĀMOA		PA		FISH HOOK
		PA	E	BE DEMOLISHED
		PA	HEKE	MENSES
		PA	REMO	drowned.
		TA	PA TU	Came down to a lower level.
		PA	TA	DRIP fall in draps
		PA	RIKARANGARANGA	ECHOING CLIFF and
		[	PA TA - TAI =	[FLOWING of the TIDES]
		TA	PA - TAI]	SHORE
		TA	HE	MENSES
		PA	PA KI	CLIFF AGAINST WHICH WAVES BEAT
		TA	HEKE	Descend, drop steep
		TA	- PA	pulverize soil [waterfall]
		TA	PA - E	AMBUSH
		TA	PA - I	the part of a net first put into
		TA	PA - KŌ	DESCEND [the water]
		TA	PA - PE	TRIP make a false step
		TA	PA - TAI	SEASHORE
		TA	PA - TU	strike beat
		TA		beat with a stick
		TA	- NGI	See SK NI - HO

See of

MAORI
SK
from
and
MAORI

PA PA
PHA LAKAST
PHA LAKA
STRI - -
PA NI
RI KO
RI KORI KO
RI POI
WHA RA
RA TO
HO RA
RI UNGA

M1 RI
M1 RI MIRI

M RI
RI NO

RI RA
RI RA

WHA RA RI KI
JA RI

TIA
TIA HO
TIA RE
TIE

A TI
TIA ROA

WHA NGA
TI HOI
TI KO TI KO

WHARA
WHA
WHAI
WHARE

RA KA

WHA NA
WHA NA KE

TARA

TANGA

the Earth RANKY SKY TRIAO world.

IRI SUNSAILBY KAIHU Surface
TO SPREAD [NO

MAORI TIRA TRAVELLERS RAYS
PAINT SMEAR [BEAMS
dirt foulness dazzled
TWYLIGHT
go travel

RECIEVE A PORTION IN DISTRIBUTION
BE DISTRIBUTED [of FOOD]
SCATTER over a SURFACE

passage way.
TIA NET [TAKE WHENUA LEPROSY.]
SMEAR RUB WIPE

Smeas Run in
method of adzing timber

TWISTED CORD
Company of Travellers

Stretch of water suitable for working a
invading army. [Net]
wait expect be waited for.
TIA TEA Semen.

adorn by sticking in feathers
Emit Rays of light shine
SCENT

abundance TAKI lengthen a name by
offspring [addition]

long straight side of PA fence.
STRIDE SPREAD the LEGS Repeat after
Noisy [another]

DIARRHOEA
FLOOR MAT

Leaf.
play at cats cradle!

HOUSE people in a house overhang as a wave of
Go spread abroad. [the Sea]

Rays of Sun before Sunrise
travel come go

period of growing up.

SK MĀ LA KA

IS A SPACE MARKED OFF AND USUALLY TERRACED FOR SACRED [FUNCTIONS]

In the MAHĀ VIHARA AT ANURĀDHAPURA there are 32 MĀ LA KA THE SACRED BODHI TREE WAS

SURROUNDED BY A MĀ LA KA [See Poly- MARE + TREE]

MARORI MA RA - E
SOCIETY ISU AHU RA - I

=]
=]

MARORI AHU RA NGI
MARQUESSA ME - AE =
ME RA E
MA RA E

[HUA REWA Raised aloft = MAREWA]

MARORI MA NEA
RA NGI
KA

as an open space for SOCIAL FUNCTIONS Note that SOCIAL FUNCTIONS WERE ALWAYS SACRED PLACE [SACRED FUNCTIONS.

heaven divine, beings STANZA take fire be lighted burn. INVOKE CONSULT

WHAKA TA RA KA

RA KIA !

TA PA RA
MA

place of Rites

IN KARAKIA USED WITH TAUIRA ATUA TOHUNGA KETE ITO TORCH

See and TA MA RA MA
MA TEA
MĀ

MOON MONTH MOON on 6 7 8 9th NIGHTS connect with points of compass ie RITUAL LAYING OUT OF GROUND PLANS by means of inconsequence of. [of a Sacred place]

of HAN MA HE LE
MĀ MA HE RE
MA HI

PORTION DIVISION SECTION PLAN

MA HU NU
A HU RE WA
HU A

Do perform make work. BURNT Sacred place.

WHAKA MA I ANGI
MA I RANGA
MA I RE

Recite Raised up. RAISE ELEVATE SACRED LORE SONG.

SK

VE DIKA JĀ LĀ
VE DIKA

RAILINGS

TERRACE [+ BALUSTRADE]

later meaning Balustrade itself

RAI HE FENCED see HE for WHE
RĀNGĀTUPU SCAFFOLDING = VE -

MĀORI

- HE I

at or to of place.

WHA

WHE

PUT ROUND ENCIRCLE

WHE AU

Stay Remain

TĀNGĀTE

WHE NUI

people belonging to a place +

RA KAU STICK SPAR WOOD [Circuit boundary]

RA MĀSTĀ CANOE a RAILINGS

WHĀKA

WHE NUA

MAIN POSTS supporting RAILS of a fence

WHE NGO KI

something connected with process of tattooing

WHE JA

Arrive at occupy a place.

[Terrace]

WHE TU-

RA NĀI appearing above the horizon

RĀPA STERN POST of CANOE BLADE of paddle

TI A

STAKE PEG stick in chine

RĒ RA RAIL

[in pegs]

TI RĀKĀKĀHI ON THE MERIDIAN of the SUN!

TI AKI

Guard keep, watch wait for

TI ETIE

Break up fire wood.

TI EKE

Measure set out by eye.

TI HOKA

Shelter of branches stuck in!

RĀEKOKIHI TAPOE LINES [the ground]

TI MĀNEA

Elevated stage to keep food on,

TI NĀKU

Garden.

TI - RA

FILE ROW.

TI TI

stick in as a peg.

TI WA RA

Split Divide cleave in Train

KA

HOME

KA UNGAROA long side fence of a PA

KA UAMO

POLE of a LADDER.

KA - TI

BARRIER BOUNDARY

KA - U

HANDLE of a TOOL

KĀ TOTE

HARD BLACK PART of TREE FERN

A - RA I

SCREEN

A - RA HANGA BRIDGE LADDER.

A - RA PAKI LATTICE WORK ON INSIDE WALLS of HOUSE

MAHANA TV SK RAS RASI

asa class of PEOPLE [MAORI RAHIRI TRAVELLERS] a heap, Note here this is an ABHIDHAMMA TERM FOR ABUNDANT CLASS CATEGORY!

MAORI MAORI plural RA HI RA RAHI

ABUNDANT GREAT PHYSICALLY & MORALLY ABUNDANT NUMEROUS LOUD SIZE MULTITUDE OTHER SLAVE COMPANY PARTY [- + NEG]

RA HI RAHI

how many, THIN not thick quick in hearing attentive

RA HI RI

Rape in even file of Travellers Receive cordially welcome, admire Grievous over sorrowful

RA HI RAHI NEA

TEMPLE of the HEAD

RA HI A = RA II

wed RANAI divine beings

passive form RA HI A RA NEI A]

WED Note G/H gara hora

TE RA

plural ERU that yonder that other the other those yonder [he she]

E RA

yonder that place at a Distance

KO RA PE RA

LIKE that do in that way act in that way

Date HINAWANAWA PAPILLAE of the SKIN

KO RAHI

SIZE EXTENT A WIND NAME

HI RA

numerous abundant Great important of consequence multitude or disposed

HI RA NEIA

Superiority excellence

HI RA UTU

Name of a constellation

TA HI

are first one and the other all together unique unprecedented

WHAKA HI RA TO

collect Gather

HI NEA HINEA

SLAUGHTER on battle field

HI HI

dress the hair in HORNS long plumes on bow of a war canoe tentacles of STITCH BIRD [nest] portuguese man of war jellyfish

HI KU TAU

end of a Season

SK CITTA VĀSĀVARTI MIND | HEART CONTROLLING

MAORI KIT E
 TAU IRA
 HĀU
 HĀU
 HĀ

See percieve find RECOGNIZE
 TEACHER PUPIL
 VITALITY of MAN ESSENCE of LAND
 BREATH WIND
 Breath breathe tone of voice tenor
 taste flavour [of speech]

SK - VAHA 'OUTFLOW, see note

MAORI
 HĀEPAPA straight correct
 MIND
 MANA-WA
 WARE IGNORANT
 TAU
 WĀ NĀ NEA Cycle of seasons.
 LORE of TOHUNEA instructor
 TIKĀ Just fair Right correct
 TIRO Look see survey view examine
 RIO in rivule
 RĪ WĀĀ be accomplished
 RĪTE performed completed fulfilled
 RĪRĪ HĀU Angry.
 WHĀKA RĪ KĀ dream of.
 RĪRĪ AKĪ Raise erect.
 time Season.

WHĀKA
 WĀ
 WĀ
 HUA TĀU
 THOUGHT THINK [investigate]
 accuse condemn adjudicate on.

WAHA - PU Eloquent
 WĀI memory.
 WĀI TA Song.
 WĀI RĀNGĪ Excited

[WĀ KA WA = having a distaste for food
 WAHA KAWA]
 WA - KAWA]

KĀ WA bitter sour a class of KARAKĪA
 KĀ WĀI Lineage.
 KĀ WĀ TA WATA Yearning
 [KĀ WĒI line of descent]

SK	MAHE	SVARĀS	GREAT LORDS also as an alternative DESCRIPTIVE NAME FOR-
—	SU	DDHĀVĀSA	DEVA'S [who could change form]
MAORI		RAH-	1 great morally or physically
WAKA	Ā	HUA	FORM APPEARANCE character
	Ā	HUA	ACQUIRE FORM.
	Ā	HUAHUA	RESEMBLE
	Ā	HUAJIA	FULL MOON
	Ā	HUAJANGA	LIKENESS
	Ā	HUKAUKA	Resemble coincidentally
	Ā	HUREWA	Sacred place. Recognize
	Ā	HUREI	chief prominent glow splendour =
	HE	RA-NEI	DIVINE BEINGS HEAVEN [MANA]
		HUA	NAME CALL BY NAME THINK
		HUAKI	think of determine decide know do
WAKA		HUA	Dawn. [sure of]
		RA-NEA-JIRA	pronounce. Nobility Lords.

SK	BAĀ	VITA	SARĪRA	LT WITH BODY MADE-TO-BECOME
MAORI		JIA	NEA-JĀ	MAN [see -SARĪRA = BODY]
	WHA-			BECOMING ACQUIRING the SHAPE
	WHA	KA	---RITI	MAKE LIKE [of CHARACTER OF]
		WHITA-	U	PREPARED FIBRES of FLAX etc = MADE TO
	WHA	NAU		BE BORN [BECOME]
			ĀRI-KA	VISIBLE FORM TAKEN BY A GOD
			ĀRI-Ā	LIKENESS RESEMBLANCE
			KI-RĪ	PERSON SELF
			HĀ	breath breathe
	WHĪ-	RO-KI		EMACIATED i.e. MADE TO BECOME!
	A-	WHĪ		DRAW NEAR TO
			ĪRĪO	withered wrinkled M. VIRILE
			RĪRA	STRONG
			RĪRĪ	ANGRY QUARREL
			RĪTENGA	LIKENESS
			HĀU	VITALITY of MAN

MAIHA NASTU	J S JONES	MA, WALES
SK	VADI-CANDRA	LIT 'WHOSE SPEECH IS [CLEAR LIKE] THE MOON IRISZ DE GAUTH ARO SOLAS-GHALAN = [WITH A LOUD VOICE CLEAR AS LIGHT]

MIAORI	KAN - A PA	BRIGHT CLEAMING
	KAN - A PU	BRIGHT SHINING
See	TARA	HORN of MOON Rays of SUN
	WHA-I-KORERO	FORMAL SPEECH [BEFORE SUNRISE]
	A TARAU	MOON MOON LIGHT
	A TA - MA-RAMA	MOONLIGHT
	MA - RA MA	MOON
	RA	SUN DAY
	RA MENE	to be assembled and MENE for to be completely Recited
	RA - NEI	STANZA
	WA HA	VOICE
	WA HA PU	ELOQUENT
Note	WA I	MEMORY
	TI TI	SHINE
	TI U	SOAR MILKY WAY
	TI - KA	keeping a direct course [of speech]
	TI - KA NEA	meaning purport correct Right
	TI ARI	hold up expose to view
	TI AHO	Emit Rays of light
	TI HAU	Confused sound of voices
	TI KA	Right correct
	TI KE	important exulted
	TI ORI	LOUD Resounding hold up to view
	TI RA	CHOIR
	TI TO	Compose invent impromptu
	TI TI - WHA	Show out gleam.
	TI WA HA	shout after bawl out for
TI WHARA WHARA	Penetrating	
WHA-I-KORERO	FORMAL SPEECH	
# TI WHA	BALD patch conspicuous Rings of PAUA for eyes appeal for assistance in war.	

SK
of PALI
MĀORI

NIŠ PURU SE TATE 'ON THE SHORE [WHICH WAS] WITHOUT
NIP PURI SA [SK N1 DOWN AWAY AWAY FROM] MEN
PŪ CLAN

HA NEA PEOPLE TANGATA men
* PU A - TA - I SEA FOAM sa PUTA!
NGI FREE WITHOUT HINDERANCE]

RI - MU SEAWEED [FREELY MOVE
TA - I NEA place to bail a canoe.

* PU - TA opening appear come
HE A what place any place [into sight]

TA arrive at Reach. extend to as far as.
HE KE MIGRATE
HE - I TO OF PLACE

TA EPA enclose in a fence.
- TENEI this [near] here now

TA - HA SIDE MARGIN EDGE
A - RU FOLLOW PERSUE

TA - HA - KI THE SHORE REGARDED
HA ERE Come go into [FROM the WATER one

RI POI GO TRAVEL [side
TA - HA - KUPU HIGH WATER LINE ie

HE KE MIGRATE [WATER] ON the shore!
- TENA encourage urge forwards.

TA - HA - RU A of 2 ASPECTS & BEARINGS
HEI GO TOWARDS at on in of place.

TA - HA - TIKA COAST RIVER BANK
[TA - TIKA

TA - U - RU SEASIDE BEACH [TARDNAKI
TE - TE LIE BE IN A POSITION

TE - TA - HI one a certain
WIHA - KA - - TE - RE steer & Navigate a CANOE

TEREJERE Company of Travellers
TERE Drift swim

TE PE Boundary Limit
TE RĀ that yonder that other the other

TE ! there [there indefinite]
HE in trouble difficulty fail miss dead.
RI - MU SEA WEED

				KAH-URA-PA ^{Lib} Extended sideways a butterfly
				KAH-URIA form appearance [of trees]
				KAS 'of 4 precincts, obscure word. [crosses]'
				=
				from [MAORI MAU = Remaining in position]
				[S] A HOUSE or rich for images
				KAH-URANGI TREASURED POSSESSION
				KA HOME [PRIZED PRECIOUS]
				of belonging to possessed by.
				O K-I OKI Rest pause.
				O K-E INVALID OVEN
				O K-O KO Carry in the arms a wooden scoop.
#			MAU-RI	MATERIAL SYMBOL of HIDDEN PRINCIPLE TALISMAN LIFE PRINCIPLE mother servant stomach
			TIA	
			MAU-RU	PROFITABLE
			TAKA	heap company of person's mat to lie on.
			TI ANEA	
			TIMO - KA	MAKA Detached portion as treasure, no see.
			TA ANEA	
NOTE			A-MO	AMA CARVED POSTS supporting MAHI of a WHARE!
Note Poly			MO - A	chicken house = Relic chamber
MAORI			A-MO - RANGI	EMBLEM of a GOD PRIEST
			A-MO TA I	name of certain Karakia
			TA-MO MO	halted depressed
			MO	for the used to hold
			MO E	Sleep repose.
			MO A	raised plot in a garden.
WARAKA			MO F	Conceal. Recite traditional lore
			MŌ HINUIHINU	SHINY GLISTENING GLOSSY WISE be known.
WARAKA			MŌ IHI O	teach instruct
			MO - KA	LEAF TYING caterpillar - KA - HOME
			MO RE MORE	OPEN Space.
			MO ROI ITI	SMALL
			MO TU	ISLAND and MAUTERE
			MO UNEA	TREASURE [MOUTERE]
			MAU-KA	DRY

SK MAORI	UT	SA NGA HA EORATU HANEA	Roof orig POINTED ARCH of 2 High pitched da Roof [sides] make build
	TU	- A NUI	ROOF UT > TU
	TU	- A NI	ROOF
		HA RA PAKI	steep Slope.
		NGA HERE	FOREST
		NGAI	Thatch of a house.
		NGA RU	WAVE of the Sea.
SK from MAORI	ANU	VAR GA	KEEPING off [TOWERS] from VRIJ TO
	-	VRI J	TO KEEP off [KEEP off]
		- RI 'A	Screening protecting
		- RI - AKI	Stand high be elevated
		- RI ARIAKI	Raise erect
		WA WAO	DEPEND from Enemies
		RANGA 'A	Rush charge.
and		WAO	forests re towers
		WA NA	PAILING da fence.
		WA NA NGA	threatening defiant words.
		RANGA	avenge a death.
WIAKIA	A - RI - KI		invading army
	ANU - ANU		offensive disgusting
	ANU - I - EA		UGLY
	R - A - NGI		TOWER of a FORTRESS
SK from MAORI	ANU VAR GA		KEEPING off [TOWERS]
	VRI T		TO KEEP off
	RI A		SCREENING PROTECTING
	R - A - NEI		TOWER of a FORT
PURE	WA		TOWER
	RI AKI		build Erect
	RANGA - RANEA		HILL
	RA NEA - I		RAISED ELEVATED

SK
MAORI
HU

LĀ LĀ
PĀ RĀ KI
WĀ RĒ
PĀ RĀ HEKE = TĀ TEA SEMEN
PĀ RĀ HŪ HĀRE
KĀ RĀ

SALIVA

SALIVA FROTH

SALIVA P/B/V/W

SPITTLE on the lips
OLD MAN re old age
KĀRĀ in context of - has numerous
[meanings]

SK

NĀNDI MU KHĀ on epithet of NIGHT
RĀHĀ RĀHĀSĀM BHŪTA PŪRVĀ darkness or blackness
become darkness LONG AGO

MAORI

PURĀKĀU ANCIENT LORE

RŪA ABYSS of HEAVENLY
GRAVE [BODIES]

WĀ definite time area interval

ANCIENT TIMES

NĀ HE

NĀ - - KĀ

move in a certain direction

NĀ - - KĀ NĀKĀ

move to or from.

NĀ NĀ HI

Yesterday

NĀ MĀ TĀ

ANCIENT TIMES

WHĀKĀ

NĀ - MU - NĀMU appear like a SPECK in the Distance

NĀ PŌ LAST NIGHT

TĪ MĀ TĪ

Begin

TĀ I PŌ URI DARKNESS

Ā MU Ā

THE TIME TO COME

MU RI

TIME to COME

MU Ā

of place the fore part the FRONT
of TIME the FORMER TIME
before in advanced in front of.

A-TĀ PŌ BEFORE DAWN

PŪTĀ he changed be different
pass through in or out BORN

TĀ I PŌ GOBLIN see.

TĀ MOU cover a fire with ashes

RŪ MĀKI DROWN BURY

TĀ E Extend to of space or Time
what time [of past time]

TĀ I NĀ WĀHEĀ

KĀ HŪ surface re SKY see

SK	SU	GHO	SA	KI	WELL SOUNDING,
of	SU	GHO	SA		the name of a trumpet in BARGAVAD-
MAORS			HĀ		TONE of VOICE TENOR of SPEECH [ei] TA
	HŪ				RESOUND inarticulate sound.
		NEO	IO		WHISTLING SOUND
		NEO			any inarticulate sound.
		NEO	HE		AGREEABLE
		NEO	NEO		TUBE
		NEO	RO NEO RO		SNORE
		NEO	TE		SUCK the BREAST
		-HŌ			SHOUT
		-HO	ATU		put forth
		-HO	A		RECITE
		-HO	HO		a trill to call attention
		-HO	I		far off distant
		-HO	I HOI		DEAFENING NOISY
See		NEU			moan groan-
		-HO	RU		ROAR of the SEA Yell of war]
			HA	E PAPA	STRAIGHT CORRECT [dance]
		-HO	TE	JABBER	but see JAPA [chant]
			TA	KI	RECITE
		-HO	-U		SOUND
			HĀ-HĀ		SHOUT AT to drive away.
			KI		CALL DESIGNATE SPEAK
			KI		by means of with [of instrument]
			KI-HA		PANT GASP
			KI-HI		rumours of the sea.
			KI-TĀ		SING of the CICADA
					HOUSE, RECEPTACLE
SK	GHA	RA			a PLACE of RITES
MAORS	PA	RA			Satisfied
	NEA				MAKE BUILD PEOPLE BUSINESS
HA	NEA				PESTLE POUNDER
	NEA	HIRI			middle section of a fishing net
	NEA	KE			SHELL HUSK STONE of a fruit
	NEA	-NEA			Burst open of a flower
	NEA	ORA			wardance CINDERS CHARCOAL
	NEA	RA -HU			CONTAINER VESSEL
	PA	RA	RA		

SK SAM VARTAKĀ-VATA THE WINDS that BLOW during the Aeon of the ROLLING UP, or DISSOLUTION of the world.

[MBORI]

[SAM VARTATI]

MBORI HANFA/HAVU ITO

TA WHAKI open Expand COME ROUND as a date or time

TA WIND [Revolution circuit A-TA PŌ Before Dawn.

A-TA PŌ Before Dawn.

A-TA PONGIPONGI TIME of DAWN

A-TA TŪ JUST AFTER SUNRISE Cause Reason ORIGIN BEGINNING

TA KE prepare get Ready.

TA KA TŪ arrive come go arrive at Reach

TA E Extend to of space i time

TAI PŌ RI TĀ WHAKAMŌE COOK A LONG TIME!

DARKENESS [note [PŌ as 'SEASON or Right time]

TI MA TA BEGIN

TAI AO WORLD

TAI TAI AO 'DAWN, in fig sense...

TA KA RORE take a turn of a Rope

[TA WHA NARUA COOK A SECOND TIME] around anything = the churning of the OCEAN of MILK [OF CREATION]

TA WAURI dark Black

TA KA HUI gather as clouds before a STORM

TA KA HURI HURI KEEP ON TURNING ROUND

TA KA AMIOMIO WHIRLING ROUND ie

[KAUA RE BUNGA CELESTAL LORE] [churning of ocean and milk]

TA KA prepare to be developed.

TAI WHENUA = WHAKA Causative prefix LAND

TAU CYCLE of SEASONS

TA TOE BECOME DRY [period of time]

TA UA BEGIN TO 'WEAVE'!

TA NE MATUA !!!

TA WA-E Divide Separate

TA WA-HO WIND from the SEA

TA WA-RI ACTIVE

PALI Jhey as Neg
MAORI
PALI

U PA DI
ANU PA DIS
ANU PA DI

STUFF of LIFE, SUBSTRATUM of
ESPA as descriptive of NIBBANA [EXISTENCE]
COLD

having some
basis of existence left
in Pali always in a compound.

PA PA
PA PA
PA PA
A PA

the Earth Personified
Blow as the WIND
CORPUS TOUCH
Spirit of one dead.

TI - A

MOTHER

A TI

BEGINNING offspring

TI ARE

VOID EMPTY

TI A

Persistancy

TI NANA

BODY Self person Reality
Real actual

TI NEI

quench extinguish kill destroy

TI NAKU

Conceive

PA NEO RE

children

U HA

female.

TI PA

dried up.

TI PAO

come i go irregularly

PA - U

Consumed exhausted

PA - U AUA

strong persevering strenuous

PA - U RA

GLOW [da burnt fire]

U

Backbone

U

Connected Join

U

HONO

Mother

U

KAI PA

FOOD = only birds i Rats.]
[occupation business]

U

MA NGA

U

NU

DRINK

U

NGA

Cause to come forth

U

RE

M. VIRILE

U

RU

possess [as a familiar Spirit]

U

RUHA

DRIVE FORCE

Jhey as Neg
MAORI

AN-U PA DIS ESA

as descriptive of Nibbana

AN-U
Soc ?

COLD ie NOT - U !

HATETE fine PAHUNU Burn fine HE DEAF

SK

T I M I T I M I - N G I L A

SWALLOWING WHALE after whale
a fabulous fish

MĀORI

MI - M I T I

EXTERMINATED SWALLOWED UP

M I R O

whirling current of water

M I H A

P A K A K E

Calf of a whale

N E I - T A

Empty out

R A

Sail

N I H O

tooth effective force.

N I H I

Come stealthily upon surprise

N I W H A

fierce truculent

R A N E I

divine beings; ASURAS

SK

A S U R A

See

R A H I

Size other

R A

Roar

R A K E

make bare.

R A N E I

Raise cast up fishing grounds.

R A R O

down down below underneath

R A U

Catch [as in a Net] [underworld]

R A W H I

grasp seize

P A

R A T A

fabulous sea monster causing Tide's

SK

L A K U C A

a species of BREADFRUIT TREE

MĀORI

R A K - A U

TREE

SĀMORA

U L U

TREE [BREADFRUIT]

SK

Š R Ā V A N A

MUKHESU ENTRANCES [to places for proclamations]

MĀORI

W A H A

MOUTH ENTRANCE VOICE

P A N E A

Riddle game of guessing

W A

Accuse formally.

K A

R A N E A

CALL SUMMON Call out shout

R A

N E I

Stanza see of places for.

M U N A

Speaks of privately

M U R E

Spread Reports

M U A

of place front for part

M U R I W A I

Entrance to under world.

M U R I

placed departed Spirits

K E A

Offered.

K E I at word of place.

H U

Resound HUA call by name.

SK
MABORI

PAM SUVA GA RAKA
PANFORE
WA
HO

youthful playmate
children
def time period interval
Resound continued b/c noise

TAKARO PLAY

HI ANGA

play around.

RATA

familiar friendly
friend [children's]

MA RA

HU-RI-PA-PA

game of Knuckle bones

HUARI

having offspring

NGARIRI

LOVE

MARA

FRIEND

SK
MABORI

PAH LESIN AS
WHA - KI

Searching for fruit
GATHER FRUIT

PA KA RI

Ripe

RE RE

he stretched out

RE KA

Sweet palatable

RE A RE A

Greens vegetables

- HI A

how many.

RE HI - A

pleasure amusement enjoyment

HI - KI

Remove take away, convey

HI - KARO

Extract pick out

WHA - KA HI ATO

COLLECT GATHER

HI A KA I

HUNGRY

HI A HI A

Desire wish impulse

RE RE NE A

Small branches at the extremity
[of a bough]

RE - WA

FRUIT GROWING at the ends of the

Runners of gourds.

NEA - HURV

harvest wine

NA - KA NAKA

move to or from.

NA PE

Stone of a fruit

NGA HORO

be abundant

NGA - HI - RI

ABUNDANCE of crops

NGA - NE A

stone of a fruit

shell husk.

MĀ HĀ VĀSTU VOL IV 93 JJ JONES

LET THE KOLIYANS AND THE SĀKYANS BEHOLD THY FACE AS STARS BEHOLD —

RO HI NI⁶ [LUNAR MANSION]

6
BUT THERE

RO HI NI⁶ MIVA TARAKĀNI

RO HI NI⁶ NIYAM

TARAN TAM = CROSSING the ROHI NI where instead of the constellation of that name we have the River ROHINI which flowed through the land of SĀKYANS and KOLIYANS — AND IS NOW the ROWAI in ROHWAINI

RO WAI
> ROHWAINI in

] THE RIVER
The variation between the 2 texts is a good example of the vagaries of ORAL WATER MEMORY TRADITION

MĀORĀ

WAI

A WA

RIVER

HA

RO TO

LAKE

RO TO

POOL

RO TO

INSIDE IN within ITD

RO NA

connected with the MOON

SK

RO HI NI

LUNAR MANSION

MĀORĀ

HI NA

MOON

MĀ HI NA

MOON

A RO

face towards have a certain direction

A RO KA PA

ROW RANK FRONT RANK

A RO HĀTĀ

Ladder Bridge

#

A RO AROMĀHANA

SPRING SEASON warmth

A RO PI RI

cling be attached

A RO TĀU

inclined towards FAVOURABLE

RA — NEI

HEAVEN SKY TIME

TĀU

Cycle of Seasons

SK
MĀORĀ

ROHI NIYAM TA RAN TAM

FACE in a certain direction set about doing anything!

TĀE

GO arrive at Reach

RA

SAIL

NGI TA

BRING CARRY

but THAG
MFOZS
RA

ROHINI
ROH INI-
ROH INI-
RA-NEI
RA RA-NEI

MIVA TA
NIYAM TA

LUNAR MANSION

RA KANI] CROSSING the ROHINI
RANTAM] SKY HEAVEN period of time
LINE RANK ROW [weather]
A RA WHATA ladder bridge
JI RA Stars of ORIONS Belt company]
A TA RA-U MOON [of travellers
RA Sail,
TA E Come go arrive at Reach. proceed
to amount to of numbers equal.
-NGI- TA BRING CARRY/
TA U Cycle of Season's
TA TAI Study the heavens in navigation
TA RI wait expect be waited for
TA RA WAHI Side of a BANK, or RIVER!
[Sig of L. MANSION]
TA RA Side wall, of a house in LUNAR MANSION
JA RA WANE of MOON HORN of MOON
throw out second pair of leaves.
JA PA Recite
JA RA INVOKE CONSULT
JA MA - RAU Remove crap Tapu before
[harvesting]
JA MA Assembled, in KARAKIA WITH
ATUA JOHUNGA KETU TAUIRA ITO
TA KO TU be in a state or condition
JA KIURA Sacred food of the dead.
TA KA Come Round as a date or time
[Revolution circuit]
JA ITUA further side of a solid body,
TA I the other side [Western Sea]
TA HUA - MARAE = here of LUNAR MANSION
JA HOKA Recite ceremonially
TA EKA LIE [lie there]
JA EPA Enclose in a fence in L. MANSION

WHAKA

SK	OLĪ	NA	KAYA	"GATHERING TO SPRING LIT = WITH BODY CLINGING TOGETHER] COPULATE position near or connection to person spoken to.
MĀORĀ	ORI		NA KA	Move to or from. PUD MUL
			NA KA NĀKA	MOSQUITO
			NA MU	tend carefully nurse.
			NA EROA	MINE
			NĀ NĀ	Crap of a Bird.
			NĀ HĀKU	FLAVOUR IMPARTED TO FOOD BY SOMETHING IT HAS BEEN IN CONTACT
			NA PE	WEAVE TANGLED [WITH]
			NA PI	CLING TIGHTLY
			NA TI	fasten thatch on a Roof.
			KA I NEA	field of operation scope of work.
			TA KA	HEAD
			KA RI IKA	Copulate
			KA I AO	alive living
			KA I HĀUKĀI	CLAN FEAST
			KA I RĀU	Countess
			KA I RORO	LOVER
			KA I TAMĀINE	Seek in marriage.
	RI	-O		M. VIRILE
NEA	RI			Rhythmic chant with actions
	O-	HĀ	NEA	NEST
	O			be enclosed
	O			of belonging to / parts of a whole.
	O	HĀ		Greet organize an evening party
	O	HI	NEA	child hood youth
	O	HU		Company of workers
	O			SOFT MUD
				MĀHĀVASTU for the idea that traceable descent from a common ancestor = FAMILY
SK	DAR	ANA	SALA	HALL for seeing or visiting
MĀORĀ	TARU-	NA		CONNECTED BY FAMILIARITIES
	TA	HUA		= MĀRAE TA FRIEND
		NA		LINAGE PARENTAGE

SK MIND - 7 generations - traceable descent from a common ancestor esp a ⁵⁷ family

MIND SK MANA VA MIND

378 SK PU NĀ TI

TARE = PU NE TI

PU NA

OR = PU NĀ TI

MĀORA ATI

PU NA

PŪ MAU

PŪ MĀ TAO

PŪ MA HANA

NE WHA

PŪ MAHARA

MAHARA

PU NA

PU NI NEA

PŪ NOKE

PŪ

PUA

PUA

PAROTONKA PU A REINGA

NA ENGE MOSQUITO

PUA PUA

PUA

PUA HURU

PUA ANU

PŪ AO

PU AROA

PŪ KA NOHI

WHAKA NE NE I

PŪ KEKO

PU KU

NA HE

NA MATA

NA

NA KANAKA

NE HE

NE I

caus f of [MĀORA NEKI = NEI]
NEKE MOVE

TO EXPERIENCE [OVER/OVER] AGAIN
OFFSPRING

ANCESTOR WIFE well up flow

fixed constant permanent

COLD see NEI connection with sparks 150

WARMTH

Set as the SUN

MEMORIES

memory,

SPRING of WATER

Camping place, CLAN FAMILY

persevering persistent

origin source cause originate

flower seed. [twice told]

flower seed foam of sea

a tree from which spirits take [their final leap]

producing flowers or seed.

P. MUL

a tree frequented by birds

WARM

COLD

DAWN

a COMET

EYE

CAUSED A PLEASANT SENSATION

OLD appearing old.

Seat of passions MEMORY

Ancient Times

Ancient times time to come.

as Rapid sequence of events continuance

move to or from. [action or state]

Ancient times old age.

in animated narrative suggesting that the speaker has the events he is telling pictured before him

SK	VĀ	KO	-YU	KTI	APPROPRIATE SPEECH] OR WORD]
	VĀ	K	-YA		TO BE SPOKEN TOLD DECLARED
	VĀ	KA	-	KA	EXPRESSLY MEANT BY SPEAKING SAYING STATING
MĀRĪ	WĀ	KO	RE	RO	FORMAL SPEECH
	MĀ	KO			POINTED QUESTION
	WĀ	HA			VOICE
PĀU	VĀ	CA			
	VĀ	CO			
MĀRĪ	WĀ	KO			Learn Teach
	WĀ	KA			medium of a God.
KĀU	WĀ	KA			MEDIUM of a GOD
	WĀ				accuse.
KĀU	WĀ	-	TA		RECITE ANCIENT LORE
PĀU	VĀ	KA	-TA		FILLED with the SONG of.
MĀRĪ			TA	U	SING, SING of SONG
			TA	KI	Recite
	VĀ	KO	YU	KTI	appropriate speech.
			TA	U	Teacher pupil
WĀRĪ	KO	RE	RO		formal speech.
		U	ME	RE	CHANT
		TA	KI		RECITE
			TĪ	RI	offering to a God share portion
			TĪ	KA	Right Correct
	WĀ	TA			Song
		TA	KI	URĀ	Sacred food see KI 'ana 2
SK	VĀ	K	-A	-TA	Garrulous talkative boastful
MĀRĪ	WĀ	A	-	TA	also of Birds filled with the
			TA	TAU	SONG SONG of.
	WĀ				QUARREL
					Accuse
			TA	KI	Recite
			TA	NEI	Dirge
			TA	U	Lover [no birds]
	K	A			SCREECH

SK	VĀK			LANGUAGE VOICE [also of animals] sound Speech statement word. Speech Personified
ī	VĀ	KA		expressly
	VĀ	KA	m	DĀ ADDRESS WORDS TO
MĀORI	WĀ			ACCUSE
				TĀ Be uttered
				TĀ KI Recite
				TĀ PĀ Recite
				TĀ NEI Dirge
	WĀ	-1		Memory
	WĀ	KA		TAU IRA TEACHER PUPIL
				MEDIUM of a GOD i.e. SARASVATI
				flight flock of birds
	WĀ	I TU HI		perform Rites
	WĀ	I Ā	-	TĀ SONG
	WĀ	HI		Annoint
	WĀ	I		who?
	WĀ	HĀ		VOICE
	WĀ	HĀ	PŪ	Eloquent
	WĀ	RĀ	KI	MORNING SONG of BIRDS
	WĀ	UĀ		Be discussed
		KA	-	RĀ KIA
		KA		Screech
		KA	ĒĀ	leader of a flight of parrots
		KA	HĀ	Line of ancestry
		KA	-	U ĀĒ RUNGA Lore of CELESTIAL
		KA	-	U ĀĒ RARO Lore of terrestrial
		KA	-	U ĀĒOU Line of ancestry
		KA	-U	ANCESTOR
		KA	-U	WĀĀ-TĀ RECITE ANCIENT LORE
				human medium of a God
		KA	-U	WĀĀ-U Recite proclaim Legends
				[VĀ-KĀ] genealogies 170
KĀU	WĀ	KA		HUMAN MEDIUM of a GOD
		KA	-	WĀ a class of KARĀKĀ,
				TĀU SING

SK MAN
as of MAN

- AYA

- AY-I-TAVYA TO BE HONORED
DESERVING of HONOR

- AY-I-TRI ONE WHO HONORS

MAFORA

TAUA Ancestor

TA as Sir

TAU Sing.

TAU-IRA TEACHER

TI A Mother

TIR-1 offering to a God.

MAN - A

MAN - U

MAN - U

HIRI

Authority NO
person held in high esteem
GUEST

AI-O

RITE performed completed fulfilled
MOON on 8th DAY =

TAMATA-TU-TORU

SK TAMA = Superlative!

WHAKA

AI-O - HITA USED of MAKING PEACE

AI

DICT = Not to be translated!

AI

Reason for which anything is done
OBJECT IN VIEW doing it

MAN -

AI - TANEA PROGENY DESCENDANTS
Sacred place.

AI

AI

-A =] WARRIOR.

K

TAU Lover

TAUTAUHUANGA Near Relatives

TAU THY

TAUTAU greenstone pendant

TAUA Succeed be next in succession
to / Said by a chief to his son.

TAU AWHI Embrace.

TAU MAHA prayers recited when
food is offered to a God.

TAU MATA a great chief

WHI Can be able

WHI-TI Relate Reite

SK	GHR	A-TA	VA	TO BE SMELT	ODOUR
	GHR	A-	TI	SMELLING	
MAORI			TI-AR-E	SCENT	
WHAKA	NEA			take breath	
	NEA	ERE		RIPLE	
	NEA	HU		HUNT with DOGS.	
	NEA	O	RA	burst open of flowers.	
	NEA	RO		Bloofly.	
	RA	KAI		DOORN bedeck.	
	RA	NEO		Bloofly.	
	RA-	U	TA NEI	a preparation of scented oil	
	RA-	WA	HO	wind from seaward	
SK	GH.	RE		TO BE SMELT	SMELL
MAORI	NG	-E	HINGEHI	TITOKI OIL for scent	
		RE	HIA	pleasant enjoyable	
		RE	KA	Sweetness	
		RE	RE	Be carried on the wind	
		RE	RE HUP	Beauty	
		RE	WA	Smeat of Liquid flowers	
				of Knightia excelsa	
				Breathe shit	
				Cooked.	
				Sea.	
				Genitals	
				Snipe	
				Red ochre.	
				DIARRHOEA	
				P. MUL	
				a scented grass.	
				Spear grass [for scent]	
				PANTOPORUM species.	
				adorned.	
				Red ochre.	
				to be smelt	SMELL.
SK	GH	RE		apply as ornament	
MAORI				Semen.	
				GUM da Ptilosporum used as	SCENT

SK		GHOSH - A	Noise din battle cry
		GHOSH - KA	CRIER
		GHOSH - ANA	SOUNDING PROCLAMATION
		GHOSH - VAT	SOUNDING ROARING
		[GHOSH - I]	SOUNDING NOISY
		[GHOSH - IN]	
		GHOSH - TRI	PROCLAIMER
MAOTRI		H A - HA	SHOUT AT TO DRIVE AWAY
		A	drive urge compell after the
		A - EA EA	PANTING [manner of]
		A HEI HEI	disturbance
		HA - KA	Sing a Song
SK	GHOSH -	HA - KA	CRIER
		HA - RI	Dance Sing Jey.
		HA - MUMU	Speak.
	NGO NGO	RE	SNORE
		- NA NI	NOISY
		HA PAI	Begin a Song.
		HA PARA NEI	SHOUT BAWL
		HA - U	CAPTURE a fortress
		HA - U	WIND
WIAKA		HA - U	Command.
		HA - U	Resound be heard.
		ATIATI	Expell drive away.
		HI	Lead a Song.
		HI - E	SHOUT
WIAKA		HI - E	SHOUT at to Drive away.
		HI - KA - KA	ANGER INCITE
SK		GHOSH - I	Noisy
SK		GHOSH - KA	CRIER.
MAOTRI		HI - NEA	be killed
		TIO	cry call
		TIRI	offering to a God
		- HO	SHOUT
		- HO	Enemy.
RO	NGO	AWAA WAAI	HEAR
	NGO	IO	whistling sound
	NGO		Cry grunts

SK AVA-KI RA TI
 PĀLI O - KI RA TI
 MĀORI TĀ KI RI
 O - KI -WA

[TO POUR DOWN ON]
 [TO POUR OUT OVER]
 SPREAD OUT FOOD DOWN/CHARGE
 THE NAME OF A WIND THAT
 BLOWS DOWN THE VALLEY
 AT WHAKATANE

SK Ā-√ KI
 2 sing sub. - K' RĀ - SI
 imp - KI RĀ
 pf - KI RĀ NTI
 SK Ā - KA RĀ
 MĀORI TA KI RA
 SK A√ - KRI

TO SCATTER OR SPRINKLE
 OVER. GIVE ABUNDANTLY
 [MĀORI TA-KI-WA = TIME]
 [MĀORI WARI = MILDEN RIMA SEAWEEED
 ONE WHO SCATTERS or DISTRIBUTES
 SACRED FOOD] ABUNDANTLY
] TO BRING NEAR or TOWARDS

cause-
 MĀORI - KĀ RA YA TI
 RA RAWE

TO CALL NEAR INVITE
 ABUNDANT [TO A PLACE]

W HAKAKI KI
 KI
 KI
 KI KI TA RA
 RĀ
 RĀ KI
 RĀ TO

TO of PLACE purpose intention
 FULL / by means of]
 FILL
 tell of mention call Designate
 cry of CICADA

RĀ WHA -
 RĀ
 RĀ KI HI
 RĀ HI

SUN SAIL DAY
 green leaves on which food is laid
 BE DISTRIBUTED [IN AN OVEN
 ABUNDANT

RA WHA-KI
 TA RA
 TI RA

SAIL for a CANOE
 strong winds at Equinoxes
 Abundant
 HEAPED UP

RI - O
 RI - O
 RA WA - O

MĀORI PERSONIFICATION of]
 PUD MUL M. VIRILE [WIND]
 RAYS BEAMS
 M. VIRILE
 M. VIRILE

Note AWA
 RA WA - O

WIND FROM SEAWARD
 RIVER

But TI - A - HO
 DH - TI

EMIT RAYS of LIGHT
 SHINE or TI-TI!

SK	AVA-KI	RA	TI
PALI	O -KI	RA	TI
MORI	O -KI	WA	

TO POUR DOWN ON
 TO POUR OUT OVER
 THE NAME of a WIND THAT
 BLOWS DOWN the VALLEY IN
 [WHAKATANE]

SK	A-√	KRI	
2nd sing		-KI	RA -SI
PS		-KI	RA NTI
SK	A-	KA	RA
		KRI	NO TI

[TO SCATTER or SPRINKLE OVER]
 [GIVE ABUNDANTLY]

SK	A-√	KRI	
MORI	WHA KA	NO TI	

[ONE WHO SCATTERS or DISTRIBUTES]
 [ABUNDANTLY]

PA	TA KI	HA	KOHAKO
	TA KI	HA	KOHAKO

TO BRING NEAR or TOWARDS
 COVER A FIRE WITH ASHES
 MOON on 19th DAY.

	TA KI	-RU	A
	TA KI	-	TI -NI
	TA KI	TA	KI
	TA KI	RI	TANE
	TA KI	RI	
	TA KI	RI	

HEAP UP
 CLIFF against which WAVES BEAT
 2 at a time

	NO	NO	TI
	RA	TO	
	PA	KI	PA KI

IN CROWDS
 fence palisade of PA
 a stone for grinding i cutting
 Spread out [food] [greenstone]
 Rush charge down, pluck.
 SADDLE between 2 peaks of a mountain i.e.
 be distributed [shingle slope]

#	PA	KI	PA KI
	TA	KI	RI
	PA	KI	TO
	PA	KI	
	A	KA	U
	A	KA	HU
	HO	RA	

BESEIGE
 flock only of white heads
 throw away Reject
 TRAIL as a garment
 GOSSIP SPREAD A REPORT
 Rocky coast bank of stream
 shallow on the surface [Reef]

WHA	KA	KO	RA -KORA
	RO	RI	RORI
		RI	RI NGI
		RI	O

SCATTER
 SCATTER ABOUT
 scatter brain.

Note	PA	KA	RU
	PA	KA	TO
	PA	KI	

POUR
 M. VIRILE
 put to flight dispersed
 FLOW of the TIDE
 FINE WEATHER

SK J 2	DŪ DU DŪ-DA			<p>PAIN DISTRESS</p> <p>= AFFLICTING HARASSING BE HIT BE WOUNDED BEAT WITH A STICK DESIRE IS DU.KKHA !!!</p>
MĀDRA SK	TŪ TŪ TŪ TŪ	TĀ HI NA YA TU TU NA-WE NA NA A NA-TU	RA	<p>BURNT afflicted distressed HEAT [of the BODY] FEVER BE SET on FIRE FIGHT WITH BE SET ON FIRE beat faulty the kindled of feelings RAGING IN PASSION drive urge compell. Angry, vexed = DŪ-NA!</p>
SK of MĀDRA	DU DŪ TŪ TI	TA RA TŪ RA JA E		<p>MESSENGER</p> <p>Messenger Company of Travellers Come go reach arrive</p>
SK MĀDRA	DU TŪ	TA TŪ JA E KA EA KA EWA KA HI KA I KA WA E WA E	-KA	<p>Messenger ambassador</p> <p>Messenger Reach arrive at come go leader of a flight of Parrots Wander WHOLE See in this SENSE! Reach arrive at</p> <p>KA WA E WA E MESSENGER</p>
SK MĀDRA	DU TŪ TU DU	TA TA TA HI -K	-KA -KA-WA -TŪ RA = KHA	<p>MESSENGER AMBASSADOR GO BETWEEN MEDIATOR MESSENGER CONSENT AGREE DESIRE in this PALI SENSE ALSO!</p>

BK VI-DYÚT
 MAORI WHIT-1
 TI-TI
 TI-RA
 TIU
 SK [DIV and] HEAVEN SKY [N. WIND WAY -
 [DYU] BRIGHTNESS
 SK VI also as DIFFERENCE DISTRIBUTION
 -U-IRA Lightning ITU
 PARA HU TI -H UTI LIKE A FLASH
 TI -A HO Rays beams
 TI RARA wide apart
 A TI U wander stray soot
 TI WHI-RI wave about
 WHI TI Cross over Reach other side pass
 RA WHI TI Sun Rising [through]
 RA WHI Encompass Surround.
 SK VI, apart asunder.
 Note VE as strong form of V1
 Note A WHI = not apart Embrace.
 [VI] apart
 A WE gather into a heap ie not separate
 A WE -A WE out of Reach distant
 A WE - O be surrounded by a HARLO ie [apart]
 SK PA TE RA flying moving bird
 MAORI PA TE KA blow as the wind FLOCK of Birds
 PA TE KE drive forwards urge on.
 TE RA BROWN TERT L
 TE RE that Yonder
 TE RE Swift moving
 RA SAIL
 RA KO a bird
 RA NEA Set in motion
 RA NEAI FLOCK Raised Elevated
 RA NGO Bloofly.

[shining ASUNDER] flashing lightning
 apart 110 [gleaming weapon.
 shine upon East
 Shine
 Rays beams stars of Orions belt
 Swing sway to & fro swift
 Strike at with a Weapon. MILKY
 HEAVEN SKY [N. WIND WAY -
 BRIGHTNESS
 also as DIFFERENCE DISTRIBUTION
 Lightning ITU
 LIKE A FLASH
 Rays beams
 wide apart
 wander stray soot
 wave about
 Cross over Reach other side pass
 Sun Rising [through]
 Encompass Surround.
 apart asunder.
 as strong form of V1
 = not apart Embrace.
 apart
 gather into a heap ie not separate
 out of Reach distant
 be surrounded by a HARLO ie [apart]
 flying moving bird
 blow as the wind FLOCK of Birds
 drive forwards urge on.
 BROWN TERT L
 that Yonder
 Swift moving
 SAIL
 a bird
 Set in motion
 FLOCK Raised Elevated
 Bloofly.

SK
SK
=

	NI		down away away from ITO
	KHA NI-KA		a DIGGER thief rig
	KHA		
	KĀ EA EA		act like a hawk look rapaciously
	KA HA		Strong able. boundary
	NI HO	TOOTH THORN	[lined hand]
	KA HA RO		large DRAG NET
	KA HI		WEDGE
	KA HE RO		implement to cultivate soil
	KA HU		Surface. germinate grow
	KA RI	DIE WOUND	[sprout]
	KA IĀ		STEAL
	KA RI NIKA		Capulate
	KA I-KA-PE		Steal
	HA NI		A WEAPON
WĪAKA	KA I WAKA		HOLLOW OUT
WĪAKA	KA - KA		a pattern in Carving
	KA - KA NUI		an inferior fern roots
	KA - KA TAI		Blue Heron.
	KA MU		take the pigment in tattooing
	KA RA REHE		DOE
	KA NI		Rub backwards; forwards [of soil]
PO	KA POKA		PLANT IN HOLES [SAW mod]
	KA NI WHA		BARBS of a fish hook
PO-	KA		HOLE PIT [barbed spear]
	PI NI		NEA a STREAM WHICH DISAPPEARS UNDER
	KA PE		a stick for stirring mud [GROUND]
	KĀ PIA		KĀURI GUM.
	PU NI		covered filled up of a Surface
	HA-MIA ROA		FERN ROOT [Campsite]
	KA RA MEA		Red ochre.
	KA RA WA		BED IN A GARDEN
	KA TI		Bite nip
	KA KA TI		STING BITE
	KA U		Swim
	NI HO		transverse in a Ditch
	NI HO		GUNWALE of a Canoe edge
	NI U		cross timber with an ADZE of a TOOL
TA	NI WHA		SHARK

SK
MFAOTI

Ā
Ā

KHYĀ

APPELATION NAME appearance
[aspect]
of belonging to possessed by.

KI

SAY TELL MENTION CALL
DESIGNATE CONSIDER anything to BE
think imagine

KI

Concerning Respecting IN THE OPINION
OF. indicating employment occupation
denote wish purpose effect
in order that

KIA

Assembled of atua : TOAUNGA in
[ancient Karakia]

KIA TO

TA KI

Recite

KI KO

person, body P. MUL.

KI KO

0 TE RANGI deep Blue Sky.

KI MI

Seek look for

KI NO

Evil Bad, all will

KI-O-KI-O

Moon on 26th Day,

KI RI

person Self.

KI RI MATE

a Near Relative of a
[deceased person.]

KI TE

SEE PERCEIVE RECOGNISE
BOY [TAHU]

A-

KI

A-

KI-A-KI

Red billed Gull.

A-

KI-PAHO

Aleria paniculata

A-HA

WHO in asking a persons second
of what we do what to [NAME]
he she her him it

SK
MFAOTI

Ā

KHYĀ - TA

SAID TOLD DECLARED made known
he uttered

Ā

KHYĀ - TA-KI

Recite

SK
MFAOTI

Ā

KHYĀ - TAVYA

TO BE TOLD

TAU

SING

TAU IRA TEACHER PUPIL

TA TAI Recite Genealogies ITO

SK MFAORU	A - KHYA	IA	TI	APPELLATION NAME APPEALING he she him her to [ASPECT TELLING Communication name Say tell designate] appellation]
SK MFAORU	A	KHYA - KI	TI A	Mother
			TI RI	offering to a God
			TI NANA	person self
		PI TI	TI	put side by side add.
		TATI	KA	COASTLINE
		TI	KI	personification of pymaeral man. a post to mark a TAPU place.
		TI	KE	important Executed
		TI	KA	Right Correct just fair
		TI	KANA	Custom meaning
		TI	HOI	DISOBEYANT [purport]
		TI	EKE	measure lay off set out
		TI	KANGA	Rule plan method
		TI	NO	Essentiality
		TI	PI	effect by incantations
		TI	RA	CHAIR
		TI	RO	Look Survey View examine
		TI	REIA	Comb measuring Rank,
SK MFAORU	A - KHYA		TI KA	VERBAL COMMUNICATION
			TI KA	JUST FAIR RIGHT CORRECT
			TI KANGA	MEANING PURPORT
			KAV	Ancestor [authority control
WHAKIA	-	-	TI KI	ACKNOWLEDGE AS RIGHT
			KAV	BERUNGA LOBE of CELESTIAL
			KA RA -	<u>KIA</u>
			KAV	WHAKU REGITE PROCLAIM genealogies and legends to
SK	A	KHYA -	PANA	CAUSING TO TELL
	A	KHYA -	PA KA	MAKING KNOWN
MFAORI			PA	HOLD PERSONAL COMMUNICATION
			PA KA - NI	QUARRELSOME [WITH -
			PA KA	QUARREL
			PA N - UI	PROCLAIM DECLARE
			PA O	SINE SINE of.

SK	Ā	√	KRAM		TO STEP & GO NEAR TO
PALJ			- KRAM	AT	come towards VISIT tread upon.
FORZ	A		KRAMI	T	[undertake
MAOTAS	Ā		KA		as far as until drive urge
	D		KA		HOME,
	D		KA =		yearning affection
	D		NA		face in a certain direction
	D		KA-U		set about doing anything Aspect
	Ā		KA-U		Shore coast Rocky shore
WIHAKA	RA		KA		Reef bank of a stream
	A		RA		steering paddle.
			RAM - ENE		WALK step out
	TA		KA		way path
			KAI - RA-U		be assembled.
			KAI - A ROHI		there yonder sail
			KAĀ		prepare.
			KAI RAKAU		Courtezan
	I		KA		Look for
WIHAKA	I		KA		steal
			KAI WAE WAE		body of men skilled at arms
			KAI WAKA		Warrior
			KA-I - RAM - UA		be formed into a troop
			KA-I PA PA		Messenger
			KA I KAPE		threatening clouds on horizon
			KA I HANU		for stall removal of a
			KA I HAU		[RĀHU]
			KA I		Storm Name.
			KA E WA		outrun
			KA KA		wander from place to place.
			KA		sweet heart lover
			KA		Reach arrive at
			KA		wander
			KA		FILE of an Army,
			KA		commencement of a New action or
			KA		- WIHAKA causative pref. [condition]

SK

Ā ✓ CAR
- CAR AT 1

Come near to approach TO ADDRESS
apply to to proceed manage behave
oneself, to use apply to examine
to act undertake DO exercise practice
PERFORM to lead further as a path
TO THROW INTO the FIRE

Ā - CAR-ANA

approaching arrival undertaking
performing conduct behavior

Ā - CAR ANIVA

to be done or performed.

Ā - CAR ITA

frequented by observed, enjoined
FIXED BY RULE conduct

RĀ - RĀ

Expose to the HEAT of fire [behavior]

Ā - CAR ITA - TVA

CUSTOM USAGE

Ā - CAR ITA VVA

TO BE TREATED IN CUSTOMARY
[MANNER]

Ā - CARA

conduct manner of action behavior
good behavior good conduct CUSTOM
TRADITIONAL USAGE [as a foundation
of LAW] ESTABLISHED RULE of CONDUCT

MAHAR

KA RA - HU

OVEN

precept rule

TI KA NEA

of belonging to possessed by
LAW see CUSTOM

TI KA

Right Correct just fair
firm proceed.

KARA KIA

in all applications

KARA NEA

call Summon, welcome.

TA KA

prepare 100 - 100

RA NEI

STANZA

RA TO

to be distributed

A RA

way path

RI TA

RI TE

O RI ORI

chant 150

TAU IRA

teacher pupil

TA KI

Recite

TIRI

offering to a God share portion

ANEA

face in a certain Direction

KA

take fire light [set about doing anything]

See and

SK
MĀRĀṆ
KHA RA
KA -WA
-HA

Dense clouds sharp HOT wind
hard Rough SHARP PUNGENT ACID
Sour bitter ISO [INJURIOUS]

RA RA -VHE
RA OA
RA KE
RA KA U

Taste flavour odour
Bracken fern.
be choked.
Barren land.
tree wood weapon.

WHA
KA RA -E
KA RA
KA -NE KA NE

RAW NOT COOKED
Black Basaltic Rock old man.
pungent
pungent see burst

-HA VNEA
RA V PA
KA H-A

pungency.
Rough.
Edge.

SK
PĀṬ
MĀRĀṆ
KHA MB
BA TI
KA EA
KA H-BKI
KA RI
KA RI HIKH
HBERE

TO GO OR MOVE also KHARB
[for KHAMB and KHARB]

WANDER leader of a flight of
Carry away.
DIE
[parrots]

Capitate
Come go ISO

KA
KA M-E
KA M-A
KA M-A
PA

EAT
Eager
QUICK Nimble
Cortus

TI RA
KA M-U RI

Company of Travellers
Cooking Shed.

SK
KHA RJ

TO WORSHIP TREAT WITH RESPECT
TO CLEANSE [a COURTESY]

MĀRĀṆ
KA R-A
-HAR-A

VIOLATE TAPU

341 SK
SK
from
MĀRĀṆ
KHYA
KHA RV A
KHA RV A
RU A

TO make well known PRAISE
THE SECOND YUGA of the world.

2 Both ISO

Leada Song,
Say tell of designate saying

Hi
Ki

SK	Ā-	DHA	RA	Support substratum power of sustaining P That which contains a fluid a vessel Receptacle
MAORĀ		TA	E	JUICE of plants
		TA	RA	P. MULM. VIRILE peak of a MT
		TA		Breath
		TA	TA	Bail a canoe
		TA	HA NEA	Empty
		TA	HE	Menses abortion
	TA	TA	HE	drippings issue exudation
		TA	I	Sea
		TA	I AO	World.
		TA	I JEMA HEMA	Genitals
		TA	TEA	Semen.
		TA	MU	P. MUL
		TA	PA	P. MUL
			RA HO	Testicle
			RA KI	dried up.
			RA PA	P. MUL
			RA URAU	Receptacle
			RA WA	Swamp.
		HA	NE	Earth OVEN
		HA	E MANGA	Streamlet
		HA		breath breath
		HA	KIARI	yabber Egg Roe of fish
		HA	KORO	Parent father
		HA	KUI	mother
		HA	NE	Water
		HA	NA HANA	P. MUL
		HA	PŪ	pregnant
		HA	- UAVA	Rainy
		HA	RO	VAULT of heaven.
		RA	NEI	SKY. heaven time weather
SK	ĀN	I	LA	proceeding from produced by wind
MAORĀ	ĀN	- E	NE	breath gently
			RA	Sail BREEZE
WHAKA	ĀN	GI		fall through the air See I-RA

SK
MĀORĪ

Ā
DI
JI
A
JI
TI
TI

MA
MA TA
AHO
MA
MA
MA
MA
MA

first prior original
BEEIN.
Begin and then
Emit Rays of light chine
of Spring
mother

MA ORI
MA ER
MA HURU
MA I
MA NA WA

! Emerge.
SPRING
lutter
MIND, HE INDRA!
heart breath

MĀORĪ

A-KA

MANGA MANGA I A TUA a race of spirits
VINE [PEOPLE VINE] see [as ghosts]
MA-TI-IHO many swarming of insects

MA-TI-KAO be in BUD of trees
MATUA parent
MAU proceed lasting Established
MA ORI Life principle

SK
MĀORĪ

Ā O YĀ
AT I
T I A

being at the Beginning
beginning
Mother parent

AT -A
A-KA
AT -A
AT A I A I

form shape semblance apposed
immediate continuance of TIMES [to Substance]
Reflected image shadow
then

SK
MĀORĪ

A DI

beginning commencement the Gods
beginning with INDRA

I-O
I-RA
JI MA TA

See
Life principle
Beginning
as far as until and then

|||||

HO
HURU
I

of belonging to at the time of [future]
Genealogy descent [time]
pregnant hasten approach,
Capulate

SK	GURU-KAR MAN	AFFAIR of the TEACHER
See	NGARE - TAUIRA	an Guru ITO
	- VA SA	Sojourn in a teachers house
	- GA NA	VENERABLE PERSON!
[MAORI]	WA NA NGA]	LORE of TOHUNGA
	TO HU NGA	
SK	- TA	heaviness importance
MAORI	TA-UIRA	Teacher pupil [dignity]
✓	NGA-IO	Coolest clever
SK	- KA	heaviness
"	- DA RA	teacher's wife
MAORI	TAUIRA	teacher
"	TA RA	and mul
SK	- BHARYA	Teacher's wife
MAORI	WHA-E	MADAM
	WHAEREERE	WIFE
	RI-E	2
	RA	WED
	KAR-A-KIA	ITO
	MAN-A	Authority
	TI KA NGA	Authority Right Correct
	WA	definite time interval area
	HA MOE MOE	Sleepy doze.
	NGARE	Elders
	NGARA HU	Leader Commander.
Note	WHA- WHAI	Exercit oneself WH/W
	MAN-U	Person held in high Regard
	RU ANUKU	ITO >>>
	RU AINE	all
	RU A	
	RUNGA	
	NGARE	ELDERS re =
GURU	GA-NA	Venerable person,
	GURU	connected to GAR - GARU
		VERY OLD VENERABLE SEE!
MAORI	- RU ANUKU	and NGARA HU Leader commander
	- RU AINE	See of NGAR I ITO