

VAGGA

SF. BHUTVANĀḪ

JOE KARETAḪ

F FALETOW-JOZWICKI

OMĀVI

KAWĀTIRI

[58 pages]

VĀCĪA > OPPOSITION

STUDIES IN BUDDHISTIC CULTURE of INDIA LAL MANI JOSHI
PAGE 178

EVEN THE SHARPEST SWORD CANNOT CUT ITSELF
LIKEWISE THE CITTA CANNOT SEE ITSELF

[MĀORI KĪ, THINK I TO KĪ₂ BY MEANS of IN THE OPINION OF]

[KI-KO PERSON KIT-E PERCEIVE RECOGNIZE]

[TA-E TOUCH of FEELINGS SEE ATA, TĀ BE UTTERED TĀKU MY]

[TAE PROCEED TO TAIMAHA OPPRESS IN MIND TAKI RECITE]

[TAKE TAKE ON GOOD AUTHORITY WHAKATAKOTO PLAN]

[SEE TAKI LEAD BRING ALONG RECITE] [DETERMINE]

THE CITTA CANNOT FUNCTION IN THE ABSENCE of OBJECTS

WE RECALL THE KNOWLEDGE OF AN OBJECT WHEN WE

EXPERIENCE IT. [SEE TAKI TAKI LOOK FOR ONE IN SIGHT]

AN ENTITY CANNOT BE AT THE SAMETIME AN ACTION,

[KRIYA] AS WELL AS AN AGENT [KĀRAKA]

MĀORI KĪ, SPEAK THINK KĪ OCCUPATION KINO BADLY

BEHAVED ILL TREAT KIR-I HAUNGA UNSUCCESSFUL IN

FISHING TAKI RECITE KARI DIE KARIHĀKA COPULATE

KAINGA SCOPE of WORK]

THE MIND CANNOT BE BOTH KNOWER AND THE KNOWN

ONE IS THE KNOWER THE OTHER IS THE KNOWN

THE LAMP IS LUMINOUS - THIS IS KNOWN THROUGH THE MIND

BUT HOW DO YOU KNOW THE MIND IS LUMINOUS?

THE MOST COMPLEX OF BUDDHIST PHILOSOPHY: DIALECTICS CAN BE WRITTEN IN
TE REO, WITH FULL RETENSION OF ITS COMPLEXITY WITHOUT THE USE of FOREIGN
WORDS

TREATISE ON DISPUTATION > VĀDA > MĀORI WĀ A FORMAL COMPLAINT ACCUSE

[SEE TANVA] WAI MEMORY WHAKA WĀ INVESTIGATE ADJUDICATE ON WHAKA -
WĀ WĀ TAKE COUNSEL. TĀ BE UTTERED TĀTAI SET IN ORDER
MEASURE THE AMOUNT TO EQUAL PROCEED TO TĀHOKA RECITE CEREMONIALLY

VIJÑĀNA of 3 aspects I OBJECT KNOWN PRAMEYA

MĀORI PĀ-ME-IA-PARA-HANGA-NGAKAU ITO

II KNOWING MIND PRAMĀNA

MĀORI KĪ-MANAWA-NĀ : NGAKAU : WANANGA ITO

III PRAMĀNA-PAALA

MĀORI KURĀ KNOWLEDGE MANAWA MIND PĀ WHAI ITO

THE FIRST IS NIMITTA [TAE MI-NA MIHI MĀORI EXPLAIN]

THE SECOND IS DARŚANA [TĀ-TARUNA-HĀ-NĀ ITO [MEAN]

THE THIRD IS SVASAMVITTI [HUA NAME THINK WHAI]

[WHAKA]

I
II
III

A	OGHA	FLOOD LIT: FIG
A	ONA	ITO
A	PATI	PRICE EQUIVALENT DIRECTIONAL PREFIX
1	PATIKKAMA	GOING BACK
2	PATI GITA	A SONG IN RESPONSE
3	PATI KAMANA	RETURNING GOING BACK
4	PATI KOPETI	TO SHAKE DISTURB BREAK fig
5	PATI GHA	STRIKING AGAINST ANEER
6	PATI DASSATI	TO SHOW ONESELF REAPPEAR
7	PATI JACEANA	REARING FOSTERING PROTECTION
8	PATI TITHA	OPPOSITE BANK of a RIVER
9	PATI PAKKHA	OPPOSED OPPOSITE
10	PATIKKHIPATI	REJECT REFUSE OBJECT OPPOSE
11	KIṅ SUKA	'CREEPER LIT what do you call it?'
	KI-KA-KO KAH	
12	KICCA] KAROTI]	that which ought to be done DUTY
13	KICCAYATI	DUTY
14	SVAREA-Ā-ROHANA	ASCENSION TO HEAVEN
15	SVA-RASA	FEELING for one's own PŌDPE DFFINE
16	KIRIYA	ACTION PERFORMANCE the DOING
17	HI	SET IN MOTION
	of HAY	
18	HEMANTA	WINTER
19	HOTTA	OFFERING
20	SALI LA	WATER
21	ARIYA	of Noble Birth
VED	ARYA	" "
of the form	AYIRA	" "
22	ARU	A WOUND A SORE
	SĀLLĀ PA	CONVERSATION TALK LIT TALKING TO
23	VAGGA	OPPOSED OPPOSITE [AND FRO. TOGETHER
24	ARE	exclam. - of astonishment or excitement RE!
	ALLATA	FIRE BRAND [imp bying imprecation
25	AROPETI	ITD + ĀROHA, AROGYA ITD
26	ĀLĀNA	TYING TO THE THING TO WHICH ANYTHING IS TIED
27	ALI	a kind of fish a dyke an embankment
	ALIM PANA	BURNING CON FLAERATION
28	ĀLOKA	SEEING LIGHT WISDOM SUN MOON FIRE
29	ĀVA	WINDING TURN BEND IN A RIVER

PAW	US	SOJ	HI	KA	RELONGING TO EXERTION
POJ	US	SOL	HI		
mu _{tsu} a _{che}	US	SOL	HI	KĀ YA	IN THE WAY of EXERTION i.e. ARDENTLY EAGERLY KEENLY
MA _{RO}	UH	-	A		FEMALE WOMAN
	U				BRING TO LAND STRIKE]
		HO	KO		LOVER [HOME of WEAPONS]
	U	A	-	KA HA	VIGOROUS STRENUOUS
	U	A	A		STRENUOUS
	U			KAI PŌ	MOTHER
				KĀ RA WA	MOTHER BED IN A GARDEN
	U	MU			Earth oven.
	U	MA	NGA		perisult occupation
	U	RE			M. VIRILE COURAGE
	U	RI			offspring
	U	RU	HA?		DRIVE FORCE
WĀ _{KA}	U	TE			TEND CARE FOR
	O	HU			Company of workers o/v see.
	O	HO	TATA		START
	O	HO			be roused of feelings
	O	-	HI	A	LONG AFTER
	O	-	HI		grow be vigorous
			HI	A	fall in love with
WĀ _{KA}	-	-	HI	ATO	COLLECT GATHER
		HO	PU		BLISTER
			HI	KA	COPULATE <i>knidle fire</i>
			HI	KA	WG Carry a burden.
		MA	HI		WORK
			KAI	NGA	field of operation SCOPE of WORK
			HI	NGA	Desire
			HI	RI	LABORIOUS eagerly desire
			KA	RI	HIKA Copulate
			KA	RI	DIE DIE UP
			TA	KA	HEAP PREPARE
		HO	A		LAY OUT PLAN ARRANGE
		HO	A	RIRI	ENEMY
		HO	E		PADDLE ROW A CANOE
		HO	HA		WEARY SOME

30	ĀSANKATI	TO BE DOUBTFUL TO BE AFRAID [DISTRUST]
31	Ā HA INGHĀLA	' HE SAYS, SPEAK EMBER'S
32	ITI	' TH US,
33	IT THAṆḂ	THUS IN THIS WAY
34	IT TARA	passing Temporary inferior
35	IT THAṆḂ-NA MA	HAVING SUCH A NAME
36	IT THAT TA	BEING HERE IN THIS WORLD
37	Ī-TI	CALAMITY PLAGUE DISTRESS
38	Ī SA	TO HAVE POWER LORD RULER
39	UK KHITA	BESMEARED BESPRINKLED
40	UTARANA	BRINGING OR MOVING OUT SAVING DELIVERY CROSSING OVER HIGHER
41	UD-	OUT IN AN UPWARD POSITION or DIRECTION FORTH OUT OF
42	U PARI	OVER ABOVE ON TOP OF UPON UP
43	U PA VĪYATI	TO BE WOVEN
44	UḂ UM PA	RAFT FLOAT
45	VSSA DAKA	OVERFULL OVERFLOWING
46	KṢA	exotic = KṢAYA DESTRUCTION
47	BHAVA	BECOMING EXISTENCE
48	USSĀRETI	TO CAUSE TO RAISE ALOFT TO
49	VSSĀVA	FROST DEW OUTFLOW [LIFT]
50	VSSU TA VSSU RA	LUSTFUL ' SUN OUT, i.e. the SUN being out
51	VSSOJHI KA	Belonging to exertion

ESOTERIC =

3

O) USOUND CHANGE IN PALI

SK	O	GHA	A	ecotonic meaning flood fig i lit
		GHA	A	DENSE
			L	also in sense of OVERWHELM of DESIRE/FEELINGS
			i-A	> LRI SUBMERGE > ITS
			i	'CURRENT RUSHING STREAM
			i	BESTIRRED of FEELING
	O	RO	TA	VORACIOUS DESTRUCTIVE EXTERMINATE
KAT	O			FLOOD of TIDE FIE i LIT
KATA	O			WATER
	O	RU		ROUGH of SEA
BUT	U	WHE	WHE	SPRING TIDE
	U	TO		REVENGE
	U	TA		CARRIER of a BURDEN
	O			FIND ROOM BE CAPABLE of BEING
				CONTAINED or ENCLOSED
				FROM of PLACE ATTACHING TO
	O	-H	A	ABUNDANT
	O	NG	A	AGITATE SHAKE ABOUT
	O		RI	COPULATE [LRI] SUBMERGE
		NG	A-	DENSE FOREST ie GHA dense
		NG	A-	RU WAVE of the SEA
		NG	A-	RURU DENSE
WA-	O	KU		DENSE BUSH
	U	KANG	A	DENSITY
		NGA-	RE	MULTITUDE
		NGA	NGA	STONE of a fruit CORE of a BOIL HAIL
		NGA	EH	TIDE
		NGA	HI	RI ABUNDANCE of CROPS
		NGA		Satisfied
TA-	O			WEIGH DOWN
TA-	U	ARA	A	SCREEN BARRIER OBSTRUCTION
AP-	O			HEAP UP
AP-	U			HEAP UPON
		HA	NGA	RURU DENSE BRUSH FOREST LAND
[HA-	O	HA-	O	CATCH IN A NET
		HA	RO	TC POND POOL LIE in POOLS
		HA	RU	RU dull heavy sound THUD ROAR of storm
		HA	RU	WAI SODDEN WATERY

	ONA		THAT
	ONO		"
	TĀ		THAT
	TO		"
	MNA		ANOTHER
	MNO		"
	MNR		"
MĀ-	INO		DESCENDANT
	INO	KĀ	BEHIND
WHĀKA	INU		GIVE DRINK TO
	INGO		DESIRE YEARN FOR NĀN-
	INA	TI	PORTION SHARE
	INĀ	NAHI	YESTERDAY
	INA	KI	CROWD ONE UPON ANOTHER
TE	-NĀ		THERE
plus	ENA		THAT THIS
	ANA		HIS HER
	ANA		THERE
	-NĀ	MĀTA	HEREAFTER
	ANO		ONE --- ANOTHER + possess pron = OWN + demonstrative
	I	O-RANGI	EMBLEM of a GOD I-PO LOVER [pronoun = STONE]
	ANU	HEA	VELY
	ANU	ANU	OFFENSIVE
	TĀ	NA	HIS HERS ITS
	TC	HU	POINT AT
	TO	AI	BE REPEATED
	TĀ		THY THE ONE OF THAT OF HAVE,
	TĀ	=TE	THE --- of simple possessive
	TA	KU	MY
	TĀ	NA	HIS
	TĀ	WĀE	STEAL THIEF
	TA	U	THY
	TA	HI	ONE and the OTHER
	TĀ	HŪ	direct line of ancestry
	TA	I	the other side
	INA	TI	SHARE AT A FEAST PORTION

391 PĀLI PA TI

PRICE ie EQUIVALENT.
DIRECTIONAL PREFIX IN WELL
DEFINED MEANING of >
'BACK [to] AGAINST TOWARDS
IN OPPOSITION TO OPPOSITE
AMBUSH

MĀORI TI PA

as prep + acc > and usually postponed =
TOWARDS AT NEAR BY

SP

SAM PA TI
and SAM PA TI KA

MEANINGS LIT = 'BACK, in the sense of >
1 AGAINST IN OPPOSITION [applied to ANU]
A CONTRARY VIZ often with the implication
of a HOSTILE ATTACK [ANTI - AGAINST]

MĀORI TI PA

B WARNING OFF PROTECTING AGAINST
ESCAPE [COUNTER-ANTI]

MĀORI TI PA KO

C putting against. Setting off in a comparison >
PICK OUT SELECT [COUNTER RIVAL]

MĀORI TI PA TERE

D CLOSE CONTACT [AGAINST, BE-]
in Return in exchange in REVENGE

PĀLI PA TI - AN ETI

3 [TEMPORAL] AGAIN A SECOND TIME [RE-]

TI PA TI + A NI

VERY NUMEROUS [AWAY FROM BACK TO

PA TI - ORO HATI

A applied in reflexive sense | TO. ON TO UP TO

MĀORI PĀ

TOWARDS AT 3 as under a part [UP] BY

PA TI

secondary ESPEC frequent in REDUPLICATIVE

PA TI TI

COMPOUNDS as in LIMB BY LIMB ie all kinds of limbs

PA TI KI

opposite of PATI in directional meaning in ANU

PA TI NGA

ie with and against the wind with and against the stream

NI - KO

TO LEAD OR BRING BACK = MĀORI >

TA NGI

[TI - PA = ESCAPE]

WHAKA

PA TI

-TO DESCEND FROM [ORONGONUI MOON on 23rd

See

NI - TI

-COITUS TOUCH [DAY AS SEASON = SOMMER TO

BREAK WIND

[AUTUMN

WARM ONESELF

ie descend from

FAN TO KEEP FLIES from a CORPSE

FLOWING of the TIDE

form a Rope into a COIL

funeral dirge to lead the spirit onwards

FLATTER INDUCE GIFTS [ie protection PATITP

and NETI DARTS divination

Māori	WHA - KA	= CAUSATIVE PREFIX WHA = PA.
Pāli	PATIKKAMA	GOING BACK [PĀ > COITUS]
from	PA ^o TI + KRAM	
319 SK	KRAM	PAU KRĀMATI GOTOWARDS COITUS CLIMB
Pāli	ABHI-K KAMA - PATIKKAMA	GOING BACKWARD
Māori	HI - KA	COPULATE [AND FORWARD]
A	PĀ	COITUS BE CONNECTED WITH
	PA	SPIRIT OF ONE DEAD VISITING A MEDIUM
	AWHI - REINGA	EMBRACE IN THE REGION OF SPIRITS
	PA EĀ RĀU	SHIPWRECKED CAST A SHORE
	PA PA E	BEDRIVEN BROADSIDE ON SHORE
WHAKA	PA E	MAKE AN ACCUSATION
KAI-WHAKA	PA E PA E	A RETURN PRESENT OF FOOD
	PA E - HUA	RIDGE BROADSIDE ON to speakers
WHAKA	PĀ	AS FAR AS UNTIL [DIVIDING RANGE]
	WHĀ - KĀ	CAUSE TO TOUCH TELL PRIVATELY
	PA E R U N E A	REPLY TO WHAKA + PĀ = ACCUSE.
NOTE	MA KA - RA	UPPER EYELID
	PA H I KA	COME GO ie = KA + MA.
	MA KA - U	ESCAPED
	PA H U H U	AT LOWEST EBB of the TIDE!
	TĪ PO KA	FORSKIN
-WHI - U	MA KA MA KA	RETRIEVAL
	WHA - KA I TO KI	RETRIBUTION
	KAR - I - HI KA	RECITE INCANTATIONS
	MA RIRI	RETURN GIVE BACK
	KĀ	COPULATE
WHĀ [PA] + KA MA R - A - MA	MA RIRI	LOVE
WHĀKA	RA KA	HOME + MA - I WITHER
Pāli	KA MA	EXPLAIN
Māori	AWHI	WALK STEP OUT
SK	KRA MA	SENSE DESIRE PLEASURE ENJOYMENT
Māori	PĀ	DRAW NEAR TO EMBRACE
	MA I	a STEP REGULAR ORDER SERIES OCCASION
HAERE	MA I	DRIVE VREES [PROCEEDING]
	MA NA TŪ	WITHER
	KAR - A - WA	WELCOME [FORMAL]
		HOMESICK
		MOTHER POETIC

PĀLI	PA TI GI TA	A SONG IN RESPONSE COUNTER SONG
	PATI + GI TA	
	PA TI GĀ YATI	TO SING IN RESPONSE
MĀORI	NGA RI	RHYTHMIC CHANT
	WHĀ KĀ	REPLY TO
WHĀKA	PA EPAE	A RETURN [present of food]
	WHĀ NA	TANGA ALERT READY COMPLAINT
	WHĀ KI	RECOIL SPRING BACK
WHĀKA	PA PA	MAKE A FORMAL SPEECH
	TI PA O	RECITE GENEALOGIES
	TI PA	COME and GO
	TI PA	COME and GO.
	TA NGI	FUNERAL DIRGE CRY FOR
	PA	TA-[NGI] BE UTTERED See as TANGA for TA
	PA O	BE CONNECTED WITH
		SING
		TI-RA CHOIR
	TA NGA	ENGAGE INCANTATION TO CONFER VIGOR
WHĀ	KA TI HI	one who assists another to give a feast
	TI K ANGA	MEANING PURPOSE
	TI KAI	INSULT
	TI O	Cry call.
	TI RINGARINGA	a game played while RECITING VERSES
	TI RA	CHOIR
	TI RA MAKĀ	a race of spirits i.e. APSARAS!
	TI RER	MOON on 2nd day.
	TI TI HĀ OI	SHOUT of JOY
	TI TI KURĀ	A CHARM TO RESTORE HEALTH
	TI TO	COMPOSE INVENT
	TI TOI	MOCK
A	PA	NGI - A = PA I BECONNECTED WITH
A	PA HĀU	Spirit of the dead.
A	PA KURĀ	DIRGE LAMENT
A	PA NOA	UNTIL
	PA RA NGI	A COMPANY of DISTINGUISHED PERSONS
	TA-PA	RECITE
W	WHĀ KA	- - - PAE PAE A RETURN [present of food]
		TA MENE BE ASSEMBLED

PELU	PA TI	KAMA NA	NA RETURNING GOING BACK
from	PA TI	KAMA TI	[TI personal ending]
MAORI	TI	TI NA NA	PERSON SELF REAL ACTUAL
HAEZE	PA	PA	COME GO [TRANSLOCATION]
TI	PA O		COME GO
WHAKE	PA E P	PA E	A RETURN PRESENT
	WHA -	KA	REPLY TO
	TI	KI	RETRIEVE
	TI	PO KA	RETRIEVAL
		KA	HOME
		MAI	HITHER
HAEZE		MAI	WELLCOME
		NA	NA HE YESTERDAY
		NA HE	ANCIENT TIMES
		NA KANAKA	MOVE TO or FROM
		NA U	COME GO
		NA U MAI	WELLCOME
		NAU MA I	WELLCOME
		NA WA	AN ENDING TO A STANZA
		NA WAKI	PROCEED
		MA NA TU	HOMESICK
		MA NA KO	Longing anxiety
		MA NA NA	RISE COME UP
		MA NA PO	a sacred stone from HAWAII
		MA KA RIRI	WINTER ie. TAU
		MA KA U	WIFE HUSBAND
		MA KA U	AT LOWEST ESTB
		MA KA KA	FERN ROOT [Returning to]
TUNUTU NU	-	MA KA I KAI	KEEP EATING PORTIONS
			of FOOD WHILE IT IS COOKING
		TI O	Cry call
		TI RA	Company of travellers
	MA KA	MA KA	Recite Incantations
		MA KA	STRIKE BLOW
		MA KA KA	CURLY HAIR
	KA -1-	NGA	HOME

PĀLI	PA TI	KO PE TI	TO SHAKE DISTURB BREAK fig
MĀORI	PATI + TI	KOPE TI PA	AMBUSH
	PĀ		COITUS BESTRUCK BLOW AS WIND
	PĀ		EFFECT the SENSES
	PA PĀ		CHATTER ASTEETHA WITH COLD
	PA ET AU		SIT APART be cast aside
	PĀ HA HA		Split open Ripped up [PAWHARA]
	TI HA E		TEAR of REND [RIPPED OPEN]
PĀLI	PATI G	HA HA N =	striking against
		HA N	
MĀORI		HA E	Cause pain 100
		PE	Crushed mashed
		PE HA	BARK PEELES HUSK
		PE HI	OPPRESS TROUBLE
		PE HU	Explode Blustering Arrogant
		PE I	drive out Banish
		PE KE	NUMBED WITH COLD
		PE KE RI KI	LICE
		KŌ	implement for DIGGING
		KŌ	POUT OUT the LIPS
		KŌ	Sing as birds
		KŌ KŌ	WIND
		KŌ AE	WOE IS ME!
		KŌ ANU	COLD
		KŌ ARA	BE SPLIT OPEN FORCE OPEN
		KŌ EK A	CHIDE SCOLD
		KŌ ERA	BROKEN of CLOUDS fearful
		KŌ ERO	SICKNESS ROT of TIMBER
	TI E	TI E	BREAK UP FIREWOOD
		KŌ HA	PAIN endeavour effort.
	TI	KŌ	TO SHIT
	TI	KŌ TI KŌ	DIA RRHOEA
		KŌ PA	crippled Lame.
		KŌ PA	FLY AWAY fly disappear
		KŌ PA ITO	STOMACH ACHE
		KŌ PA NI A	INCITE URGE feel desire PUSH

PALI	PATIGHA	HA		LIT STRIKING AGAINST ANGER
	PA	TIGHA		
Suffixe		G	HA N =	HAN MAORI HAN-I WEAPON
MAORI	TI	PA		AMBUSH
MAORI	PA			TOUCH CONTACT BE STRUCK
PALI	PA	TIGHA	TA	Same Root as PATIGHA LIT WARDING OFF
	PA	TIGHA	TA	STAYING REPULSION BEATING OFF
		HA	E	CAUSE PAIN
		TI	HA E	TEAR OFF REND = HAE
			HAUKOTI	INTERCEPTING PARTY
			HA O	CAPTURE A FORT CATCH IN A NET
	TI	TI		BREAK UP [firewood 100]
	TI	HU		SPLASH ABOUT
	TI	HI		DISOBEDIENT
	TI	KAKA		BURNT BY THE SUN
	TI	K	NGA	authority control correct right
	TI	ATA		THROW A SPEAR
	TI			PECK as a BIRD
	A	TI	ATI	DRIVE AWAY
	A	TI	TI	TURN ASIDE
			NGA - KI	AVENGE CULTIVATE PLANT
			NGA - WHI	Suffer penalty be punished
SAMOA	TI	GA		GRASP GREEDILY CATCH IN A NET
	TI	HA	O	PIERCING COLD ie = STRIKING AGAINST
	TI	O		Dig with a TIME
	TI	MA		
BUCHAN		MA	CA	WE NEAR
		MA	BE	LA FAR
MAORI			PE	R-E SPEAR
			RA - NGA	AVENGE A DEATH
		MA		correct point of compass i numerals
		MA		MEASURE JUDGE KNOW PERCEIVE
SK		HA	MA	SHOUT IN KARAKIA TO GIVE TIME
MAORI	TI			WE WEHE LOVESICK
		WA	WE	SOON QUICKLY
		KA		verb par denotes commencement of a New Action
		KA		= WHAKA CAUSATIVE PREFIX condition
		WHE	I	ENEMY WHEINU THIRSTY

PĀLI	PA	TI	DASSATI	TO SHOW ONESELF OR TO APPEAR AGAIN	
	PATI	+DASSATI			
MĀORI	PA			SARIT of ONE DEAD VISITING [A MEDIUM]	
A	PA			ALL ARMED ON THE ALERT GIVE THE ALARM	
	PA	OHŌ		LOOK SEE SURVEY VIEW aim a blow at	
		TI	RO	PASS BY	
	PA	NGA		ANCIENT LORE	
	PA	NE	KE	show the teeth grin	
	PA	KI	WĀI TĀ RA	Gossip	
	PA	KI	RI	Reach one's ears be heard.	
	PA	KI		shipwrecked cast ashore	
	PA	EĀ	RAU	marked a landmark conspicuous	
		TI	WĀA	ESCAPE ambush.	
		TI	PA	take singly here; there	
		TI	PA	KO	Come i go irregularly.
		TI	PA	O	flock [of pigeons only]
		TI	PAPA	begin to wain of moon.	
		TI	PIHORI	Decoy bird.	
		TI	MORI	clear cloudless of sky.	
		TI	HORE	watch wait for	
		TI	AKI		
			TAH- AKURA	Dream of one dead.	
			HA ERJA	DAWN	
			HA ERE	COME GO	
			HA RAMAI	Come arrive set out	
			TI RA	Company of Traveller's	
			HA I	=HEI at in on of place	
			HA KI- HARATUA	12TH LUNAR MONTH	
		TI	TEI	SPY [PATICHĀDITA CONCEALED	
		TI	TITAI	wood cast up by the Sea	
		TI	TI HA OA	Shout with Joy.	
		TI	TO HU	show display	
		TI	U	military way	
		TI	WHIRI	TORCH to discover something LOST	

	PATI	JAG	EA	NA	REARINE FOSTERING TENDING
from	PATI	JAG	EA	TI	ATTENTION CARE
MBOZI	PA	RE			PROTECTION
		TIRI			SHARE PORTION
	WHA		NGA	-1	FEED NOURISH BRING UP
			NGA	RIRI	LOVE
WAKA	PA	KA	-	NGA	YOUNGEST CHILD in a FAMILY
	PA				CONUS
	PA	HEKE			MENSE'S
	PA	HINI			learn on anyone's shoulder
	PAI				Good excellent suitable ascent
		TI	A		advantage Good looks approved of
	A	TI			MOTHER Servant Stomach
		TI	KA		offspring
		TI	KA	NGA	Just fair Right correct
WAKA		TI	KA	NGA	RULE CUSTOM Correct Right meaning
		TI	KA		acknowledge as Right [purpose]
		TI	KETIKE		important
	WHA	RE			house people in a house.
			A	NGA	aspect set about doing anything
			A		of belonging to food husband wife property
WAKA			NA		Rest Remain
			NA	NA	tend carefully nurse
			NGA	IO	look carefully at deliberate
			NGA	KAU	Seat of affection's desire
			NGA	KI	Cultivate plant Avenge.
			NEA	ORIORI	Apply oneself to intently
			NEA	RE	Nursing song lullaby.
			HA	NEA	family connected by blood.
MATUA	WHA	-	-	NGA	make build property people
	WHA	-	-	NA	foster parent
	WHA		KORERO		be born offspring
	WHA	EREERE			FORMAL SPEECH
	WA	HINE			Mother-don's children WIFE
	WHA	RA			WIFE
		TINAKU			Burial case sail of a war canoe
	WHA	RA			Concise Garden [made in a special way]
					Received portion in distribution of food

PALI
MAORIS

PA TIT THA
 PA TI+TI ITTHA
 TA RA
 PA E
 PA ENGA
 PA EHA
 PA HEKE HEKE
 PA IHOU
 TA-U
 PA KATO
 PA KAWAI
 HA WE
 PA NAKI
 PA NEKE
 PA DUNI
 PA RAKIWA
 PA RAWHENUA
 HA I
 PA RETAI
 TI- PA
 TI- PAE
 TI- RA
 TI RAU
 TI RO
 TI TAHA
 TI WAI
 TA HA
 TA RA
 TA HAKI
 V TA
 WHA KA TA HA
 TA HINGA
 TA HUNA
 TA HEKE
 TA HUA
 TA RA
 -HA PA I

OPPOSITE BANK of a RIVER
 BANK of a RIVER
 SURROUND with a Border
 drive ashore heap up [ford of River]
 Ridge broadside on [to speaker]
 SLIPPERY
 WING but in sense of 2 banks
 of a River see NOTES: PAWI USAGE
 COME TO ANCHOR
 FLOW as tide
 driftwood and of a River
 BEND IN A RIVER
 gentle slope
 flat bottomed boat
 stop dam a stream
 SILT from a flood.
 flood.
 at in on of PLACE = HET
 BANK of a RIVER
 Ambush.
 LIETO ONE SIDE
 file of men Row Travellers
 draw a canoe side ways
 look survey view examine
 pass on one side
 canoe
 SIDE MARGIN EDGE pass on one
 WAI BANK of a RIVER
 the shore regarded from the water
 Load on man a canoe.
 Go on one side
 Sloping
 SANDBANK
 RAPID in a Stream
 Shore
 SIDE WALL
 Set out on a journey

PAU	PATI	PAKKHA		OPPOSED OPPOSITE
:	PAT ⁱ	PAK KHA		
MAORU	PA RE ^T AI			BANK of a RIVER
		PAI-HA-U		WING
		PA KA		QUARREL
		PA KA		COOK HOT of the SUN
		PA KA -RU		BROKEN
		PA KA -RI		RIPE
		PA KA -RĀ		UNSUITABLE
		PA KA TO		FLOW of TIDE [IN or OUT]
		PA KA KE		SEA [TĀHU]
		PA KA -TI		dog tooth pattern in carving between 2 parallel lines
		PA KA RU		SMACK the LIPS
		PA KA -U		WING of a bird
	PA	PAK-I		cliff against which waves beat
		PAK-I		CLAP STRIKES TOGETHER
		PAK-I-TARA		SIDE WALL of a house.
		PA		COITUS
		PA E		ACCUSE
WHAKA	PA			TOUCH be connected
	PA	PA E		bedriven broadside on shore
		TI A		mother
	A	TI		offspring
WHAKA	PA E	PA E	+KAI	RETURN PRESENT of FOOD
	PA	-	-HA E	ANCIENT TIMES OLD MAN
WHAKA	PA	-	KA	YOUNGEST CHILD in a FAMILY
A	PA			spirit of one dead visiting a
	PA BEKE			MENSES [medium]
	PA ORO			ECHO
	PA EKO			IDLE opposed to WORKING
	PA E RUNGIA			UPPER EYELID
	PA E RARO			LOWER EYELID
	PA E TAU			SIT APART
		- HA ERATA		DAWN HA-KI DISGUST -
		- HA HORE		Batten of land/CASTAWAY -
		- HA ERE		COME GO
		- HA KA RI		gift present. YOLK of EGG ROE

PALI PA TI K K HI PATI RE REJECT REFUSE OBJECT
PA TI - K HI PATI TO OPPOSE

MAORI HI KA COPULATE KI TO of PLACE ON TO
MAORI TI PA AMBUSH ESCAPE ITD [UPON]

TI - PA AMBUSH ESCAPE ITD
A - PA = SPIRIT of one Dead visiting a

PALI PA TI AS BACK TO OPPOSITE TOWARDS [MEDIUM
MAORI TI PA - KO PICK OUT SELECT

A - KO TEACH LEARN
KO PURA TUBER'S of KUHARA was FOR PLANTING

NOTE A - KA [TAHU] FOR ANGA - ASPECT SKELETON ITD
NOTE A - KA - U ROCKY COAST

KO PA KO BACK of the HEAD
KO PA FLY AWAY

KO PA NA PUSH INCITE URGE
KO - PA - NA SORT OUT PICK UP

KO - PA - NI LTD of a BOX re opposed to
NI DOWN AWAY AWAY FROM

SK/PALU KO PA NI HERUA incantation to close the
RUA ITI WHEN the SPIRIT of an ENEMY

NOTE MAORI A - WE KO OLD ANCIENT [has been hured into it
173 PALI KO see KA SEE KI and KI] IN NETER = WHAT?

KA inter pron WHO [KI int pron cp KA° KU°]
KAH = [in oblique cases of KO]

MAORI - AH - A WHO WHAT of what use do what to
KI CALLOESIENTE CONCERNING RESPECTING

PALI M e [THINK CONSIDER TO BE
" F Regular declension of an A theme with
some formations from KI°

" KA see KO inter pron who [what] see KI and KI
KO

NOM MASC KE NA
vnotram KE - TU APPEARANCE FORM LIKE

PALI KE of nonidentity
MAORI TU MANNER SORT

PALI KO TA from KUTA BELONGING TO A PEAK
MAORI TA - RA PEAK of a MOUNTAIN

PALI	KI	g SU	KA
	KI _g	+ SU +	KA
PALI	KA		
SK	KAH		
MĀORI	AH	-A	
MĀORI	KI		
		A	KA
PALI	KA		
See	KO	and	KI
MĀORI			KI _g NEUT WHAT?
			KA HU SHOOT SPROUT GROW
			KA HU - A FORM APPEARANCE
INSTRUM	KE	NA	
MĀORI	KE		
	KI		
	KI	TE	
	KI		
	KO		
	KO		
	KO	A	
	KO		
	KO		
	KO	AK	OR
	KO	ARO	
	KE		
	KE		
	KE	KA	
	KE		
		NA	
		NA	
	A	NA	

KIAHO sapling
 KAHU young
 shoot grow sprout

'CREEPER, LIT = 'WHAT DO YOU CALL IT?'

INTER pronoun, WHO? WHAT?

KAH = KAH-A as also KIH = KIH-I
 WHO do what to OF WHAT SORT?

CALL DESIGNATE TELL of ITO
 CREEPER VINE THIN ROOTS

WHO? WHAT? regular declension on
 [a theme + some formations from KI]

SHOOT SPROUT GROW

FORM APPEARANCE

BY WHAT OR HOW IS IT THAT?

DIFFERENT OTHER of ANOTHER KIND
 IN A DIFFERENCE APPEARANCE

CALL DESIGNATE TO of PLACE IN ON
 SEE PERCEIVE

CONCERNING RESPECTING IN THE OPINION
 part used before proper names [OF
 pronouns i common nouns preceded by a
 definite TO GIVE EMPHASIS TO DIRECT
 THE ATTENTION TO THE SUBJECT ABOUT
 WHICH SOMETHING IS ABOUT TO BE SAID
 TO SPECIFY PARTICULARLY WHAT HAS
 BEEN ALREADY ALLUDED TO IN A GENERAL WAY
 prep of PLACE with ref to future time TO
 INDEED IN FACT HOWEVER
 TEACH LEARN
 TO AT
 STUPID
 BLIGHTED of CROPS
 OTHER THAN EXPECTED IN A DIFFERENT
 APPEARANCE OR CHARACTER
 AT ON IN of place [OF NON IDENTITY]
 Mentally deranged.
 LIKE AS state character quality TO
 BY, MADE BY, ACTED ON [after verb of motion
 BY REASON OF ON ACCOUNT OF BY WAY OF
 THERE calling immediate attention ANA!

MAORI			TI-RO	LOOK EXAMINE SEE SURVEY
PALI		KICCA		THAT WHICH OUGHT TO BE DONE
ger of	KA	RO	TI	THAT WHICH IS TO BE PERFORMED
=SK	KRT	YA		NT Something to do DUTY OBLIGATION
PLURAL		KICCA-Ā-		DUTY ATTENTION CEREMONY PERFORMANCE
MAORI	A-	RO	NUI	KICCA = VARIOUS DUTIES of all KINDS
	HI	KI		SUITABLE APPLICABLE
	KA	RA	KI-A	CARRY IN the ARMS NURSE CONVEY RECITE
	TA	KI		AS A DUTY [THE HIKI
	HI	KI	TORĒA	RECITE BEGIN or CONTINUE]
	KA			DIRGE + GESTURES [A SPEECH
TI -	KA			= WHAKA CAUSATIVE PREFIX
	KA			RIGHT CORRECT JUST FAIR
TI -	KA	NGA		KEEPING A DIRECT COURSE
TI -	KI			RULE CUSTOM AUTHORITY CONTROL
TA	-	KI	RI	UNSUCCESSFUL [CORRECT, RIGHT
TA	-	KI	RĀ	SING A SONG TO a CHILD DANDLE
TA	-	KI	URĀ	MOON ON 19TH DAY is CEREMONY
TA	-	KI	WA	SACRED FOOD or Removal of bones
		RO	NGO MAI WHITI	TIME PERIOD INTERVAL [of the dead]
TI	KO			SACRED NESS
PALI	KO	KI	KA	EVACUATE the BOWELS
MAORI		KI		inatum KENA [MAORI KĒ and NĀ see
	A	KO		TO of PLACE CALL DESIGNATE PRAYERS
		KI		FOR IN QUEST of CONCERNING RESPECTING
		KI		TEACH LEARN
		KI		IN CONSEQUENCE of BY MEANS of
		KI-A		in the OPINION of occupation employment
				to denote WISH PURPOSE EFFECT IN
				FOR IN QUEST OF [ORDER THAT]
WHAKA		RO-NGO		CAUST TO HEAR INFORM LISTEN OBEY
WHAKA	-A-	RO		INTENSION THOUGHT THINK CONSIDER PLAN
		KI	KIO	MOON ON 26TH DAY
	Ā	RO	HI	Recognize EXAMINE LOOK FOR
		KI	TE	SEE PERCEIVE LOOK SURVEY EXAMINE
	TA	RO	TA RO	CUT ONE'S HAIR [CEREMONIALLY]
			Ā-TA	CARE DELIBERATION
HI	KA			RITES COPULATE PLANT
		RO	KI	STORE TIE UP SECURED PRESERVE

PALI MAORI	KICCAY	A TA	DUTY	See page 12 KI/KA/KO ITO
	TA KI		RECITE	
	TA KI	URA		SACRED FOOD ON REMOVAL of
	TI KA	NGA		CUSTOM RULE [BONE'S of the DEAD]
	HI KI			DIRGE + GESTURES
	KA			= WHAKA Causative prefix
	KI			TO of place call designate PRAYERS
				CONCERNING RESPECTING
	A KO			Teach learn.
	KI			in consequence of by means of in the
				opinion of OCCUPATION IN ORDER THAT
				WISH PURPOSE effect for in quest of
	KI TE			SEE PERCEIVE LOOK SURVEY VIEW
		A TA		CARE DELIBERATION
RO	KI			Store husband preserve secured strep.
	KA			= WHAKA CAUSATIVE PREFIX
	KAI			FOOD PRODUCTS THING FULFILL ITS
	TA KA			PREPARE [PROPER FUNCTION]
	KAI NGA			FIELD of OPERATION SCOPE of WORK
	KAI - RA KAU			BODY of MEN SKILLED AT ARMS
	KAI			pref to transitive verbs to form nouns]
	TA PA			RECITE [denoting an AGENT]
	KAI PA RI			MOON ON 9TH DAY
	KAI HAU KAI			RETURN PRESENT of FOOD FEAST
Note	KAI KAI WAI U			A TRAITOR
	KAI KAI OA			PART of POI POI RITE
	TA TAI			RECITE GENEALOGIES STUDY the
	TARUNA			FAMILY TIES [heaven in Navigation]
	TA KA			come Round as a date or time
	TA U			CYCLE of SEASONS
WHAKA	TA KA			PREPARE DIRECTOR CHIEFS
	TA NGI			FUNERAL RITES
	TA KA KAU			AT LEISURE free from DUTIES
PALI MAORI	KIC CAY	A TA -	KARA NI YATA	DUTY
	TA	- - -	NGI	FUNERAL DIRGE
			KARA KI - A	
	KAI NGA			FIELD of OPERATION SCOPE of WORK

SK	SVA	RGA	-A	RO	HA	NA	ASCENSION TO HEAVEN
	SVA	RGA					LEADING TO LIGHT or HEAVEN
MFORI			A	RA			RISE UP RAISE
			A	RA	HA	NGA	LADDER BRIDGE
			A	RO			FACE IN A CERTAIN DIRECTION
			A	RO	MA		CARRIED AWAY
			A	RO	PA	RI	CLIFF [IE TO CLIMB]
			A				DRIVE URGE COMPELL
			A	HEA	HA		AS FAR AS UNTIL and THEN
			A				RAINBOW
					HA	I	SKY or anal with HA I
					HE	I	GO TOWARDS BE REQUIRED FULFIL
				RO			GO [BRING TO PASS
					HE	I	SKY
				HA	RO		VAULT of HEAVEN
				HA	ERE		COME GO DEPART BECOME
				RO	HI		MOURN WEEP [BE DIFFUSED]
HUA	RE	WA					RAISED ALOFT
					HA	RE	A SPIRIT IN RAINBOWS or CLOUDS
			A	RO			FACE TOWARDS have a certain
	ARO	-A	RO	HA	KI		FLAP of WINGS [direction]
	ARO	-A	RO	HA	-KI		MOVE of HANDS with a QUIVERING
			A	RO	HA		MOTION A SIGN of GRIEF [BUT!]
			A	RO	HA	TA	YEARNING for an ABSENT FRIEND
				RO	TO		LADDER BRIDGE
							THE INSIDE IN WITHIN
	RANGA	RANGA					TAKE UP LIFT UP
				RO	HE		BOUNDARY ENCLOSE CEASE
				RO	KU		GROW WEAK DIE [END
				RO	NGO	A	Remedy against Death
				RO	NGO	MAIWAITI	SACREDNESS
				RO	-	NA	BIND WITH CORDS ie PASU
				RO	ATA		MILKY WAY [RIVER] of MARA
	WHA	I	A	RO			PERSON
					NA		MATA TIME TO COME
	RA	NEI					HEAVEN
A	HU-						MOVE IN A CERTAIN DIRECTION

				IA
MARU				A-I
PAU	KI	RI	YA	
	KI	RI	YA	
and	KRI		YA	
elict from	KA	RO	TI	
	KI	RI	YA-K	ALA
MARU	A-	RI-	KI	
				RANGA AVENGE A DEATH
				KARA OLD MAN
	KI			
	HI	RI		
		RI-A-KA		
		RI O		
		RO PI		
	KA			
		RI-O-RI		
				RA RO UNDERWORLD
				RA NGI HEAVEN
WHAKA	A-	RI-	KI	
	HA	RI		
		RO	KI	
				RA RO SEASON [EXHAUSTED]
	A-	RI-	HI	
			HI-RI	
				CHOP CUT [SK HI of MAY = SET IN MOTION]
				LABORIOUS BRISK [HA-NGA MAKE BUILD]
PA	KI			
PA PA	KI			
PA	KI	HI		
	KA	RI		
	KA	RI	HI	KA
HI	KA			
				A
		RO		
		RO	HE	
		RO	HI	
		RO	ROI	
		RO	KU	
		RO	KO	
		RO	RI	
		RI	RI	

THAT TO SAID
 the reason for which anything is DONE
 ACTION PERFORMANCE THE DOING
 FULFILMENT
 MAKING AN END OF PUTTING A STOP TO
 FULFILMENT of ONE'S TIME 'DEATH'
 INVADING ARMY' pre/ WHAKA + PIKI
 RANGA AVENGE A DEATH
 KARA OLD MAN
 TO OF PLACE ATIN ON ITO
 LABORIOUS ENERGETIC
 STRAIN PUT FORTH STRENGTH ENERGY
 M- VIRILE WITHERED
 PERSON [ORIED UP STRINELLED
 = WHAKA CAUSATIVE prefix
 CHANT
 RA RO UNDERWORLD
 RA NGI HEAVEN
 INVADING ARMY
 DANCE SING JOY
 PRESERVE HUSBAND STORE
 SEASON [EXHAUSTED]
 CHOP CUT [SK HI of MAY = SET IN MOTION]
 LABORIOUS BRISK [HA-NGA MAKE BUILD]
 proclaim [HAI & HEI see]
 DECOY BIRDS
 dig for fern Root
 dig dig up wound
 Capulate
 Capulate plant
 drive urge compell as far as
 GO [until
 COME TO AN END CEASE CONCLUDE
 Weep mourn.
 half cooked grated KUMARA
 decline of a person dying
 be within ones capability
 Bind scrape together
 BATTLE

SK	HI		
of	HA	Y	
	HI	NO	TI
1st sing	HIS	HE	
AOR	A	HE	MA
fut		HE	TA
	HI-		
P	HIN	VA	NA
SK *	HI	TA	
CAUSE M	HIN	SA	PETI
PALI	HIN	SA	TI
	HI	NO	TI
u	HIN	SA	
x *	HI	TA	
	HI	NA	TI
COMP PA	HI	NA	TI
MOR)		NGA	RE
		NA	U
	HI	-PA	
	HA	RI	
	HA	NGA	
	HA	I =]	
	HE	I]	
	HI		
A	HI	KI	
A	HI	MA	RU
A	HI		
A	HIA	HI	
	HING	A	
	HIN	ENG	A RO
	HA	HA	
		HE	MA
		HE	KE
		HE	RE
		TA	E
		TIRA	
	NO	HO	

SET IN MOTION = SEND FORTH IMPELL
 URGE HASTEN ON INCOME ASSIST HELP
 CONVEY BRING PROCURE
 FORSAKE ABANDON
 [MĀORI MAI HITHER]
 INF HYE [MĀORI TĀE COME GO]
 TO SEND IN COMPOUNDS
 [NOTE MĀORI PE-HI > AMBUSH]
 SENT IMPELLED URGE ON
 SET IN MOTION GOING RUNNING
 TO HURT INJURE SPEEDING
 TO SEND [MĀORI O-NO PLANT ROOT CROPS]
 KILLING INJURY [MĀORI HĀE CAUSE PAIN]
 PP of CAROTI USEFULL SORTABLE BENEFICIAL
 FRIENDLY a friend BENEFIT appos - ANITA
 TO SEND
 TO SEND IN COMPOUND
 SEND URGE / RANGA SET IN MOTION
 COME GO [WĀKĀONGAONGA GOOD]
 PASS GO BY [EXCITE]
 DANCE SING JOY
 MAKE BUILD BUSINESS
 GO TOWARDS SKY [ie sidereal motion clouds etc]
 GO TOWARDS MO
 BE AFFECTED BY DIARRHOEA
 FOOTSTEP MAKE HASTE
 SECOND MONTH of SPRING
 FIRE BEET
 EVENING set in motion of night
 BE KILLED
 SEAT of THOUGHTS EMOTION'S DESIRE
 ask seek enquire about PROCURE
 PUDENOA
 MIGRATE
 GUIDE
 Come go Reach arrive
 COMPANY of TRAVELLERS
 DWELL @ LIVE MARRY

	HE	MA	TA	WINTER
PALI	HI	MA		COLD FROSTY ICE SNOW WINTER
SK	HI			SEND FORTH SET IN MOTION CONVEY BRING
	HI			In compounds = TO SEND
MAORI	TA	U		CYCLE of SEASONS
A	HI	MA	-RU	SECOND MONTH of SPRING
		MA	TA RIKI	SPRING
A	HI	AHI		EVENING ie COLD
		MA	KA RIRI	WINTER
PALI		KI	RI-A	MAKING AN END TO
MAORI	MA	-I		MOTION or DIRECTION TOWARDS
	MA	-I	ANGI	FAINT from HUNGER
	HI	A	KAI	HUNGER
A	HI			FIRE
MA	HI	TI		BE EXHAUSTED BE CONSUMED
MA	HI			PROCURE ABUNDANCE
....	HEI	HEI		"STORM"
	HE	MO	KAI	HUNGER
	MA	HARA		BE ANXIOUS THINK UPON MEMORY
	MAN	GENGE		BE NUMBED WITH COLD
	MA	MAE		FEEL PAIN or DISTRESS IN MIND or BODY
	MA	EA		BE TAKEN OUT of the GROUND as a CROP
	MA	EKE		COLD
	MA	ERC		EMACIATED
	HE			AT IN WITH TIME or PLACE GO TOWARDS
	HI	HI	KIWI	SHIVER
WAKA	HI	ATO		COLLECT GATHER
PALI	HI	MA	VA NT	SNOWY
MAORI		WA		TIME SEASON INTERVAL
WAKA		WA	HA	START SET IN MOTION
		WAI	HAPE	RETURN
		WAI	HAO	REST REMAIN
		WAI	TARA	NAIL
		WAI	TAU	MOULDY DELAYING
		WAI	WAHA	SLEET
		WA	O WAO	OBSCURATION
		WA	RI	potatoes spoiled by frost
	HI	NGA		BE KILLED

SK	HU	TA	ITO	See NOTES See HAVA > HAU-ITO
PALI	HO	MA		OBLATION = MAORI MAHURITE 19
PĀU	HOT	TA		[FUNCTION] of OFFERING
VED	HOT	RA		SEE SK HO- and HU > SOMA ITO
I	AG	EI-	HOT TA	THE SACRIFICIAL FIRE
	HO	MA		OBLATION
MAORI	RONGO	MA	WIARI	SACREDNESS
		NGI	HA	BURN FIRE
PĀU		NINI		GLOW
MAORI		NINI		GLOWING
	Ā	NI-NI		SHIMMERING HEAT
	A	NEI		Something connected with descent to More freely FLOAT [UNDERWORLD]
	A	NGI	TU	LUCK SUCCESS
		HO-U		MAKE AN OFFERING ESTABLISH BY RITE'S DEDICATE INITIATE
WIARI		HO-U		VIOLATE TAPU
		HO-U	ANEA	AN INTERVAL of TIME
		HO-U		feather see >>>
	HO-HO-	RONGO		MAKE PEACE
				RONGO MAI WARI SACREDNESS
	HŌ	RŪ		BURNT RED OCHRE
	HOT-	E		'JABBER' = JAPPA CHANT!
	HŌ-	RUA		DESCEND
	HO	ROMI		Swallow devour
	HORONGA			FOOD EATEN BY A PRIEST
	HORO			MAKE FREE FROM TAPU
				PASS DOWN AS TRADITIONS
	HOROI			CLEANSE WASH WIPE SCOUR EFFACE
	HORE			potter for stirring a fire [sacred fire]
	HORE			BURIAL PLACE
	HORA			SCATTER OVER A SURFACE [ie FIRE]
	HŌPIRO			a Basket used in incantations
	HOMAI			GIVE to person speaking BRINK suggesty
	MA	NEA		SACRED PLACE [a course of action]
		HOKA		take on the point of a stick
		HŌHO		will to call attention = prelim vocal - of SACRIFICE
	TA	MA		ASSEMBLED OF - ATUA + TORUNGĀ ITO
	TA	KIURA		SACRED FOOD ON REMOVAL of BONES of DEED
	MA	HO-RA		SPREAD OUT SCATTERED

PALI	SA	LI	LA	WATER
CPSK	SA	LI	LA	
TO	SA	RA	TI	
MAORI	HA	E	MA	STREAMLET
WHAKA	HA	HA		murmur of the SEA
	HA	KOI	KUI	a SEA BIRD
	HA	MA	MOA	CLAY
	HA	NA	RA	POD MUL
		RA	RI	<u>WET</u>
	HA	NE		WATER
	HA	NGA	ZE	DEEP POOL
	HA	O		Catch in a Net
	HA	PUA		POOL
*	HA	RA	KEKE	FLAX growing in swamps.
WAI *	HA	RO		a SOUP
*	HA	RU	WAI	WATERY
	HA	U		DEN MOISTURE
*	HA	RO	TO	POOL
	A	RI	A	deep water
		RI	MU	Seaweed.
		RI	RINO	WHIRLPOOL Eddy.
		RI	NGI	pour out
		RI	O	M. VIRILE
		RI	RIPI	skim along the surface as a sea bird
		RI	PO	DEEP POOL
		RI	RE	Deep water
		RI	U	BILGE of a CANOE
WA	RI			watery
PA	RI			FLOWING of the TIDE
	PA	RA		Sediment impurity
PA	PA	RA		flow of the TIDE
	PA	RA	HUA	fresh alluvial deposit
	PA	RA	KI	SALVA
	PA	RA	RA	Container vessel.
	PA	RA	RI KI	Sea Drift
	PA	RA	WHENUA	FLOOD
		RA		SAIL
		RA	KI	DRIED UP

PĀLI AR IYA
VED AR -YA
other forms AY IRA
and AY YA
SK AR -
MĀGRI R IA KI
RA NGA
AR IA
AR IA RIĀ
ĀR I KA
ĀRI KAR IKA
ARI KI
WĀKA ARIKI
R I PA
AR -O
A
A - HO
A
A
I
IA
I - NO
IRA - MATA
IRA
IRA MUTU
IR I
WĀKA IR I
MĀTEWĀKA IR I
IR I
IR I IR I
IR I RIANGI

IN ACCORD WITH the CUSTOMS of HIGH BIRTH
NOBLE APPROVED RIGHT

WORTHY of PRAISE
STAND HERE BE ELEVATED
TIRA BORN of a NOBLE FAMILY
LIKENESS RESEMBLANCE NOTION IDEA
FEELING EFFECT VISIBLE MATERIAL
REPRESENTATIVE of an ATUA or
A PERSON of IMPORTANCE A WAND
of KARAMŪ USED AS A MEDIUM TO RELEASE
THE MEMBERS of the TAUA [WAR PARTY]
FROM the RESTRICTIONS of TĀPU

RESEMBLE
VISIBLE FORM appropriated to an ATUA
RESTRAINED [as an example for admiration]
FIRST BORN MALE FEMALE IN A NOBLE
FAMILY CHIEF PRIEST LEADER
SUBMIT TO ORDER'S

DIRECT IN A LINE
MIND ATTEND TO FAVOUR.
OF BELONGING TO
GENEALOGY LINE of DESCENT
AFTER the MANNER of
the ---- of 10 possession.

FROM in comparison with impression of
HE SHE EITHER
DESCENDANT

FORMERLY
LIFE PRINCIPLE
NEPHEW NIECE

Rest upon
ELEVATE
death due to neglect of established customs
be published be heard
perform ceremony over new born child
SPIRIT VOICE

PALI MĀORI	ARU ARU	ARU ARU		<p>A WOUND SORE FOLLOW PERSUE WOOD fig = a WOUND LIE DEAD IN GREAT NUMBERS TATOO A SECOND TIME PAINFUL ACUTE INFLUENZA <i>stumbling infirm</i> A PERSON SUBJECTED TO VIOLENCE a pad to stop chaffing closed up chugged up [<i>of a passage-way</i>] VOMIT Cause to fall in drops pour forth vent TREAT WITH VIOLENCE attack BLADE of a Weapon. tend take care of. STANCH BLOOD</p>
WĀKĀ	RU RU	RU RU		
	PURU	ITI		
	RU	IAKI		
	RU	I		
	RU	KE		
	RU	PE		
	RU	RU		
	RA	U		
	RA	UHI		
	U-	KA		
	U-	RU	VA	SWELLING BRUISE HURT
PĀU MĀORI	A U	RU RU	KOWHĀO	<p>A WOUND SORE TRIFLING DAMAGE SWOLLEN</p>
WĀKĀ NOTE	U WER	RU <u>RO</u> RONGŌA	UMU	<p>TEND CARE FOR sting Bite of insect RU/RO/RONGŌA medicine</p>
PALI MĀORI	S A A+	LĀ LĀ LĀ	PA PA PA PĀ PA PA PA KI TA	<p>LIT TALKING TO and FRO or TOGETHER CONVERSATION TALK HOLD PERSONAL COMMUNICATION WITH QUARREL PROCLAIM GOSSIP</p>
	PA HĀ	RA RA	RE	<p>SPEAK LOUDLY TONE of VOICE TENOR of SPEECH LOUD</p>
WĀKĀ WĀKĀ	TA	RA RA	RE	<p>INVOKER CONSULT DIVERT BLAME TO ANOTHER</p>

PALI
MADORI

WAGGA

OPPOSED OPPOSITE

WĀ

ACCUSE

HA NGA I

OPPOSITE CONFRONTING

HOA NGA NGA RE

ENEMY

WAE

DIVIDE Separate

WĀ

TIME SEASON

WA ERO

TAIL of an animal

WA ENGA

DIVISION DIVIDING LINE

WA E

FOOT MARK YOUNGER BROTHER of a MAN

WA EHAUA

LAME

WA HAPU

MOUTH of a BAY or RIVER

WA HAPU

Eloquent

WA HA NEU

DUMB QUIET

WA HA MU

WA HO

THE OUTSIDE

WA IHO

REST REMAIN

WA HINE

WIFE

WA HIE

FIRE WOOD [+ FIRE]

WAI HAPE

TAKE SHIP go about RETURN

WA IHIN AUU

a CLOAK of dressed flax (white) DYED BLACK

THE process of dying black

WA IKA

UN-FRUITFUL of SEASONS

WA IKAUERE

OLD WORN OUT

WA INAMU

HAVING A DISLIKE FOR CERTAIN FOODS

WA IKOTIKOTI

Ceremonial cutting of hair (in childhood) TO MAN

WA IPO

MIDNIGHT see 3 watches

WAI RUA

SPIRIT

WA ITE TE

QUARREL

WAI WAIA

BEAUTIFUL

WA NA WA NA

FEAR

WA NA

BUD SHOOT

WA RIA HOE

FALSE

WA U

foolish silly be discussed scolded

NGA KE

middle section of fishing net with SMALLER

NGA HURU

HARVEST TIME

[MESHES]

NGA EHI

TIDE

NGA HIRI

PESTLE POUNDER

PALI
abbrev form
MAORI

A
-
A

RE
RE
RE
RE
RE HE
RE HIA
RE HU
RE IA
RE I
RE KA
RE KO
RE MU RE RE
RE O

exclam- of astonishment ; excitement HE!
[implying imprecation]
WHAT!
SEE!
EXPERT
pleasure amusement enjoyment
dimly seen-
be rushed upon.
THERE
SWEETNESS
treat with contempt
PASSIONATE
TONE VOICE

WHAKIA

RE O RE OA
RE O
RE RA
RE RE

RUFFLED IN TEMPER
"A LOT YOU'LL DO!"
A BOASTING TALKATIVE PERSON
BE REJECTED
COME UPON AS FEELINGS
EXTRAORDINARY

MATE
WAHA

-
-

RE RE
RE RE
RE RE HUA

EXPRESSING SURPRISE DEMANDING
CAST AWAY REJECT [ATTENTION]
BEATY

WHAKA

PALI
MAORI

A

LA TA
RA MA
RA TA RATA
RA RA
TA HU
TA RA
TA NGU TU
TA RA
TA RA TARA
TA RA HU
TA RA TARA WAI
TA RU

A FIRE BRAND
A TORCH
RED HOT
EXPOSE TO THE HEAT of a FIRE
SET ON FIRE LIGHT COOK
M. VIRILE
Large block of fire wood.
RAYS of the SUN
STAKES
HEAT AN OVEN
HEART BURN
painful acute

PAU	ARO PETI	1 TO MAKE ASCEND TO LEAD UPTO
CAUSED	ARUHATI	2 TO PUT ON, TAKE UP TO, COMMIT TO DO CARE
	AROH A	TO BRING ABOUT GET READY [OF
from	A+RU	CLIMBING UP GROWTH INCREASE EXTENT
	AROH A-NEA	CLIMBING ASCENDING ASCENT
from	A+RUH	
	AROG YA	A ² + ROGA + YA ABSENCE of ILLNESS = HEALTH
T	ARUG YA	
	AROCAPETI	TO LET SOMEONE KNOW to make someone announce
causes of	AROCETI	
	AROCITA	ANNOUNCED CALLED
PP of	AROCETI	
causes of RUC	AROCETI	TO RELATE TELLS SPEAK TO ADDRESS
MAORI	HANGA	make build work people business property
	AROHATA	LADDER BRIDGE
WAKA	AROMAHANA	COME TO the ASSISTANCE of
	RONGOA	MEDICINE
	HAERATU	HIGH PITCHED of a ROOF
	HA-KI-KAU	WING ie TO MAKE ASCEND
	AROH A	pity compassion affection
	ARO	KNOW UNDERSTAND
WAKA	ARO	THOUGHT INTENTION OPINION UNDERSTANDING PLAN
	RONGOMAIWAI	SACREDNESS [THINK CONSIDER
WAKA	RONGO	CAUSE TO HEAR INFORM LISTEN TO OBEY
	ARU	FOLLOW PERSUE WOO
	RUA	abyss of heavenly bodies from which they RISE
	RUHA	LARGE BRANCHES of a TREE
	PE NEI	like this etc in this way.
	PERE	throw an arrow or DART
	HAKUI	MOTHER
AR	AHA-NEA	LADDER BRIDGE
	KI	say tell call designate speak think
	KITE	see perceive look examine
	KIRINGTU	DISCUSS CONTINUOUSLY
	KEI	DO NOT
	KE	different of non identity in different direction

PALI	ALĀNĀ		
OP	API LAN	DHANA	FOR APINANDH + CONTRACTION of <
>°	AHANA		ORIG TYING TO, THE THING TO WHICH [ANYTHING IS ATTACHED]
MAORI	ĀNĀ		
	ĀPI-TI		PUT TOGETHER ATTACK NARROW GORGE =
	AHANA		HIS PLURAL of TĀHANA [A BRIDGE. FRIEND]
		TANGA	= TĀ NETTATOO
	ARĀ	HANA	LADDER BRIDGE
		TA-U-NUKE	STALK OF GOURDS
		TA-U-ONIONI	COPULATE
	ARĀ	WHATA	LADDER BRIDGE
		TĀNA	posses HIS HER ITS PLURAL ĀNĀ
	ARĀ		WAY PATH
	Ā		of belonging to possessed by property
SK		DHA	PUTTING PLACING POSSESSING CAUSING
MAORI		TA ONGA	[GRANTING WEALTH]
WHAKA		TA KOTO	PUT ASIDE
	ĀNĀ		HIS
		TAN-EA	BEE CHOKED
		TAN-E-KAHA	TIGHT of a CORD
		TĀHOKA	affect a person by a charm.
	ĀNĀ		HIS HER. of him of her
	ĀNĀ		Continuances of action or state
	ĀNĀ KE		without exception
	ĀNĀ MATĀ		hereafter
	TA RUNĀ		Connected by family ties
	RĀNĀ	KI	AVENGE
		TA KIAH	CORD FOR STRINGING FISH LINE of DESCENT
SK		DHA-RA	BEARING SUPPORTING CARRYING WORLD
MAORI	RĀ	HU	BASKET [MEMORY MOUNTAIN]
	RĀ	HIRI	ROPE
		TAKĀ	come round as date time Revolution circuit
		TAU	CYCLE of SEASONS
		NĀ	LINEAGE
		TA RA	PEAK of a MOUNTAIN MĪRILE P.MULL
		TAIPU	BETROTH
		TAIAO	WORLD
		TAK	RECITE
		TA-E-KI	LIE [let it lie there]

PALI

ALO KA

A+LOK SEEING-SIGHT VIEW LOOK LIGHT
 of the 4 LIGHTS SUN MOON FIRE WISDOM

ALOKA-KA RA

CLEAR SIGHT POWER of OBSERVATION INTUITION
 LIGHT BRINGER MAKING LIGHT KNOWLEDGE

- KA RA

NEA MAKING-LIGHT ILLUMINATING

- DA

GIVING LIGHT & INSIGHT

ALO KANA

LOOKING AT REEVDING

ALO KITA

LOOKING BEFORE LOOKING AT & FORWARDS

ppd
opp to

ALO KETI

[MAORI > TAKI, TIKE, NAKA, NEA KI ITO]

VILO KITAG

LOOKING BEHIND & BACKWARDS

n ag to

ALO KETAR

ONE WHO LOOKS FORWARDS A BEHOLDER

ALO KETI

A+LOK TO LOOK BEFORE LOOK AT REGARD

MAORI

ARO

FACE TOWARDS MIND ATTEND TO

WHAKA

ARO

THOUGHT INTENSION UNDERSTANDING PLAN

ARO

KNOW UNDERSTAND KNOWN

ARONA

LOVE COMPASSION

AROH

RECONNOITER EXAMINE

AROTAH

LOOK IN ONE DIRECTION

RA

SUN MARAMA MOON RANGATIRA M.O

-RO K-O

BEFOUND be within ones ability

-RO KU

WANE of the MOON

-RO NGO

apprehend by the senses HEAR [NOT of SIGHT]

WHAKA

-RO NGO

INFORM LISTEN OBEY

-RO NGO MAI WHI

SACREDNESS

-RO NGO NUI

MOON on 28th DAY

-RO PI

PERSON

-RO - TAR-I

FIERCE LOOKS

KANOHI

EYE

NA NA

LOOK. BEHOLD!

KANA-PA

BRIGHT GLEAMING

KITE

SEE PERCEIVE LOOK VIEW EXAMINE

KAUAE RUNGA

LORE of CELESTIAL

-TAUIRA

TEACHER PUPIL

KE/KO/KA

KE

IN A DIFFERENT APPEARANCE

TARI

WAIT EXPECT BE WAITED FOR

TIRO

LOOK SEE SURVEY VIEW EXAMINE

TANGA

=TA TATOO CARVE PAINT FASHION

PALI	Ā V A		Ā + VRT WINDING TURN BENT in a RIVER
	AV A	JA TI	TO GO INTO → TOWARDS RETURN TO
	AV A	JJATI	= AVADAYĀ TO REFLECT UPON NOTICE
	AV A	JJA NA	LISTEN TO REMOVE . UPSET [A VESSEL]
	AV A	JJI TATTA	PAYING ATTENTION POUR OUT
	AV	JJE TI	INCLINATION of MIND OBSERVATION
	Ā V A	TJA	TO TURN OVER INCLINE BEND INCLINE
	Ā V A	TJA NA	do MIND OBSERVE THINK LISTEN TO
	Ā V A	TJA	TURNING ROUND WINDING TWISTING
MAORI	- W Ā		EDDY WHIRLPOOL VORTEX
	Ā		TURNING of the MIND APPREHENDING
	Ā	NGA	WINDING TURN BENT [IN A RIVER]
	Ā W A		TIME SEASON
	Ā W A		DRIVE UREE COMPELL
	Ā W A		driving force thing driven
	Ā W A		RIVER + MIND ATTENTION TO,
	Ā W A		LANDING PLACE
	- W A I	TAINGA	place to bail a canoe
KIA	W A E W E		MEMORY WATER
			MESSENGER
		TAU	COME TO ANCHOR FLOAT
		TIRO	look see examine survey view
		TALIRA	TEACHER PUPIL
		TĀ TAI	study the heavens in navigation
		TA HA <u>WE</u>	BEND TURN
		TĀ HURI HURI	ROCK AS A CANOE AT SEA be PERTURBED
	Ā W A - KE		2 DAYS HENCE
	W A -	NA	NGA LORE of TONGA
	W A I W A I		ESSENCE ESSENTIALITY
		TA HURI	SINK da CANOE TURN OVER UPSET
		NA U	COME GO
		NA - WE	be kindled of feelings
		TĀ HE KE	WATER FALL
		TA KA	turn on a pivot Revolve come round
			asa date or time Revolution circuit = CAKRA
TA	W A T A	WA	a pattern in weaving
TA	W A H A	TA I	MOUTH da RIVER
			SEA TIDE WAVE COAST

PALI	Ā H A
PALI	Ā S A N K A
MĀORI	Ā + S A N K
PALI	Ā H A
MĀORI	Ā H A
	Ā H A A H A
	Ā H A - I
	Ā H A K O A
	Ā H A K U
	Ā H A N - A

1st of present HE SAYS PS 116
 ORIC PERFECT of Ā H T O SPEAK but as HE BEGAN TO SPEAK
 TI TO BE DOUBTFULL TO BE AFRAID
 [DISTRUST]

WHAT [of things] OF WHAT SORT? of what USE?
 WHO IN ASKING A PERSON'S SECOND NAME
 present = HE SAYS [DO WHAT TO]

Remonstrance warning mockery
 Alarm Shyness want of confidence
 WHO?
 what of that never the less whether - or
 MINE
 his

Note	Ā H E - A
	- H A
	- H A E
WHAKA	- H A E - H A E
WHAKA	Ā H A K I
	' H A I
	- H A K I
	- H A K I H A K I Ā
	- H A K I R Ō B A
	- H A K I R I

TITEL. SPY
 when?
 what? then so HĀ TONED VOICE/TENOR
 cherish ENNY JEALOUSY ILL FEELING ENVY

	- H A K I W A K I W A
METEPAKI	H A K O K E
	H A K O R E T A
	H A K U

K A R A CONSPIRACY [DISLIKE FEAR
 OFFENSIVE PERSON. OBJECT
 point out indicate draw attention to
 NOT
 disgust revile
 WORTHLESS
 annoy insult
 hear indistinctly

K A I Ā THIEF STEAL
 dark threatening of clouds
 a storm or steep cultivation
 LAZY
 COMPLAIN of find fault with
 K A W A unpleasant to the taste bitter sour
 K A U T Ā H O E SWIM ACROSS
 K A U P W H I cling to
 K A U A E R O A Party lying in AMBUSH
 K A T - U A R E H E OR CUNNING RASKOL
 K A T - O T E NOT FIXED DISPLACED
 K A T I ACRID SOUR
 K A T I - W E R A BADLY ROASTED FERN ROOT
 T H K A JUST FAIR RIGHT CORRECT

<p>PAL orig MAORI W</p>	<p>Ā HA A H A HA A HA Ī HĀ Ā - E A HA - I Ā H - ER A H - EI - HA A H - O Ā H - O - RANĀ Ā - IANĒI A - KI - A-KI A - KO A - MV A - NA - MA - TA HĀ - HĀ HA KA HA RI HA HA HA - PAI HA - U KA - HA KA - HA KO - HA</p>	<p>HA H HA HA HĀ HA - I H - ER EI - HA O O - RANĀ IANĒI A - KI KO MA - TA HĀ HA HA HA - PAI HA - U KA KA KO</p>	<p>orig part of AH but as HE BEGAN TO SPEAK = HE SAYS part TO SPEAK WHAT? DO WHAT TO OF WHAT USE VOICE TONE of VOICE TENOR of SPEECH YES NO WHO WHEN? TRULY CERTAINLY GENEALOGY LINE of DESCENT RANĀ TEACHER of HIGH STANDING NOW TODAY PRESENTLY URGE ON LEARN TEACH INSTRUCT GRUMBLE HEREAFTER WARN off by SHOUTING SING SING ENQUIRE ABOUT BEGIN a SONG BE HEARD LINE of ANCESTRY the name of several Charms, re prayers! PARTING or FINAL INSTRUCTIONS FIND FAULT WITH</p>
<p>PAHI VACO MAORI WĀ</p>	<p>KO RE RO</p>		<p>and VACA SPEECH TALK TALK TO ACCUSE + KA - RĀKIA TO</p>
<p>PALI = MAORI AH - I</p>	<p>I NGĀ HĀ LA A NGĀ RA NGĀ RA - HU RĀ RĀ - I - K - MU - RA</p>	<p>LA RA RA - HU RĀ RĀ</p>	<p>[according to MORRIS 7 PTS 1824] = ANĀRA EMBERS LIVE COAL [PIT of glowing Embers] CINDERS CHARCOAL 'WAR DANCE' Expose to the heat of a FIRE FIRE [SK AS = CONSUME see AH!] PAT of PLACE UPON as effecting Consume devour devastate EARTH OVEN SHINE GLITTER</p>

PALI 1
VEDIC 1
e/pon base * 1
MAORI
PALI

TI
TI
TI
TO HU TOH U

LIT HERE THERE NOW THUS
IN POETRY
occurs in both forms >
in conventional prose
INSTRUCT ADVISE DIRECT G
'THUS IN THIS WAY = EVAN pointing to
something just mentioned or about to be
mentioned
REFERRING TO WHAT PRECEDES
as emphatic part = POINTING OUT OR MARKING
OFF A STATEMENT EITHER AS NOT ONE'S OWN
[REPORTED] OR AS THE DEFINITE CONTENTS OF
one's own or others thoughts 'SO IT IS THAT,
'LIKE THIS, I THINK, SO THUS

PALI 1
from base 1
MAORI 1
1

TO
TO HU TOH U
TI
TI AKI
TO HI TU
TO -I
TI KI
TI KA NGA
TI KI
TI KE
TI KI -RA
KI
TI KI NGA

with reference to space from here, from this
often implying present existence [opposed to the
other world] with ref to time from here from now
FROM THIS SOURCE ie HE
used at the end of a LINE OR STANZA
in comparison with beside by end of from of,
by reason of AT of place [past or present +
neg clause NO denoting act state condition in
time past IN THE PAST of. IN THE TIME OF
THAT the said each every.
SINE [et]

PALI
MAORI

TO HU TOH U
TI
TI AKI
TO HI TU
TO -I
TI KI
TI KA NGA
TI KI
TI KE
TI KI -RA
KI
TI KI NGA

INSTRUCT ADVISE DIRECT GUIDE
BEGINNING and then [PALI ATION and FURTHER
GUARD KEEP [ie emphatic stanza!]
WITHOUT A BREAK = VED IT VARA page 34
KNOWLEDGE
Right correct
Meaning purport correct Right
proceed to
IMPORTANT EXULTED
SO I HAVE HEARD
STANZA
Say tell mention designate
MEANING PURPORT RIGHT CORRECT

PĀW	IT	THA J	adv from pron base i° AS ALSO <
>	IT	I	IN THE SAME MEANING =
			THUS IN THIS WAY
MAORI	IT	-A - V - PA	THERE YOU SEE ! VERY WELL THEN!
	IT	A	TIGHT FAST
	IT	Ā I NA HI] YESTERDAY
	-T	Ā I NA HI	
		NA HI	
WHAKA	IT	A	HOLD FAST RESTRAIN
		TĀ NG - A	Carve fashion paint TĀTOO = TĀ- awo TĀ land 2 AND NET
		TA NG - A	Ready to hand.
		TA NG - A - JANĀ	LOOSE NOT TIGHT EASY COMFORTABLE
		TA NG - A - NEI	BUT NOW, BUT AS FOR THIS
WHAKA		TA NG - A - TA	BECOME ADULT
*		TA NG - I	SINĀ DIRĒ
WHAKA		TA NG - I - TĀNEI	applied to the largest i final WEDGE
		TA - V	COUNT [used in splitting a tree
		TA NG - I - TĀNG - I	wooden striker used in TĀTOOING
		TA NG - O	TAKE UP TAKE HOLD OF TAKE IN the HAND ATTEMPT TAKE IN HAND ACQUIRE take away remove follow by ATU or AKE =]
		TĀNG - O UNĒU	thoroughly RIPE [THEN. NEXT]
		Ā NG - A	face in a certain direction set about doing anything shell husk skeleton
	I -	A	THAT THE SAID EACH EVERY
		TA HI	one one i another altogether
		-HĀ NE - A	MAKE BUILD
		-HĀ ERĀPA	STRAIGHT CORRECT
	-TI	KA	JUST FAIR RIGHT CORRECT
	-TI	KA NG - A	Right correct CUSTOM RULE PLAN
	-TI	EKE	MEASURE SET OUT LAY OFF espec of the]
		TA - KA	PREPARE [ground plans of a house]
		TĀ TĀ I	MEASURE ARRANGE SET IN ORDER RECITE GENEALOGIES STUDY the HEAVENS IN]
		TA U	CYCLE of SEASONS [NAVIGATION]
		TA I - A RĀ	GOSSIP
		TA - I - TA MĀ I - TI	CHILD

PALI
sometimes
VED

IT TA RA
I - TA RA
I TV ARA

GOING, GOING ALONE 34
developed meaning > PASSING from base I
I PASSING CHANGEABLE SHORT TEMPORARY BRIEF
II SMALL INFERIOR UNRELIABLE [UNSTABLE

MĀORI

TA RA ITI
TA RA
TA TA RA
TA RA - HI
TA RA - KE
I - TU
I - RI
TA - TI - KA
I TI
TA HU - TI

a species of sea bird [small inferior]
GOSSIP SCANDAL
QUICK ACTIVE DISTANT
DIARRHOEA
SHOAL EXPOSED AT LOW TIDE
ASIDE AWAY - ITU = SIDE
HUNGRY
COASTLINE
SMALL
RUN AWAY

WHAKA

I - ROIRO
I
I
I TA E
I - WIKORE
I - A
I - AIA
I - KA
I - HI
I - HI

BE DECEITFUL DEAL CROCKEDLY
BE STIRRED of FEELINGS
IN COMPARISON WITH IN the act of
TOUCH of FEELINGS COME GO
WITHOUT STRENGTH
RUSHING STREAM CURRENT
SINEWS VEIN'S
... FISH WARRIOR VICTIM.
SPLIT DIVIDE RAY of SUN DAWN TENDRIL
COWARD [of a plant]

VED
MĀORI

I - W ARA
I - HONATUA
I - -- - TNA - RA
I - HU - WA KA
I - KI - IKI
I - MU - -
I - NA MA TA
I - TŪ TŪ
I - NA NGA
I - NA TI
I - TA - MAI TI
I - NEO
I - O
I - - -

DESIRE
MIND SET of THOUGHTS TU = SORT
[MANNER]
WAY PATH *ly; lit*
BOW of a CANOE
CARRY AWAY
RA - NEI FRAGMENTARY RAINBOW
FORMERLY
MESSENGER
WHITE BAIT
PORTION SHARES of food at a feast
CHILD
DESIRE YEARN FOR
STRAND of a ROPE LOCK of HAIR
RA FRECKLE MOLE

119 PĀLI ITTHA J

adv from pron base 'i ALSO AS ITI in
INSAME MEANING

ITTHA J - NA MA

HAVING SUCH A NAME
CALLED THUS SO CALLED

CP PĀLI ET THA

of pr base i THUS HERE THERE
both in ITI and TI with TI IN
CONVERSATIONAL PROSE and ITI in POETRY
refers to what PRECEEDS

ASEMPHATIC PARTICLE pointing
out or marking off a STATEMENT either
AS NOT ONE'S OWN [RETORED] OR AS
THE DEFINITE CONTENTS of ONE'S OWN
OR OTHER'S THOUGHTS on the whole
untranslatable and only setting off
a statement AS EMPHATIC were
we would UNDERLINE A WORD
AS A STATEMENT OF FACT i.e.
SO IT IS THAT!

MAORI I - NECA

NAME

PĀLI

ITI is elided and contracted so ->

PALI > E VA TEVA .icc'

combined with other emphatic particles

+

E VA WE

- THUS INDEED IN TRUTH

MAORI

E TE

LAND of ONE'S BIRTH WOMB MOTHER

TO GIVE EMPHASIS WAY, OF COURSE

Note

TE

calling ATTENTION and as E!

at the end of a line or STANZA

at the end of a line or STANZA see:

TE

MAORI **TANG-A** EXPLANATION/ITI and ITI.

TA NG - A TA

WHEN PEOPLE of the LAND

TA G A

NATIVE OF

TĀ HŪ

DIRECT LINE of ANCESTRY

HA NE - A

PEOPLE

NĀ

INDICATING PARENTAGE/DESCENT

A - NA

CONTINUANCE of STATE

NA HE

ANCIENT TIMES

MAORI

OBSERVE TAKE NOTICE of a FACT

MA - NA

- TU HOMESICK

MA NA

AUTHORITY

TAEALOG

MAORI

MĀORI
MĀORI

TA HUA = MĀRAE TĀHUNA CULTIVATED LANDS
TA K-I TUPUNA RECITE GENEALOGIES

PALI

IT THA TTA

NT BEING HERE IN THIS WORLD IN

MĀORI
MĀORI

ITTHA + T

VAG

abstract from ITTHA [THE PRESENT STATE OF

[T

URIANGA WAIWAI]

[BECOMING]

HO

UP ABOVE from above downwards

from wide of hand in comparison

with in possession of

AT of PLACE denoting state or condition in time past

LIFE PRINCIPLE REST UPON

WIKIKA

IT - A

HOLD FAST [PALI - DA IN THIS HERE [IDANI NOW]

TAR

I

wait expect be waited for, etc see.

see PALI

ET THA

WHAT PRECEEDS

MĀORI

E

Land of ones birth womb mother

TA

g - a - TA

WHENUA LAND of ones BIRTH

NUKU the Earth personified

KU the Earth

SK

MĀORI

TĀ HU

direct line of ancestry

W HA - I

BECOMING ACQUIRING the CHARACTER OF

TA - I -

AO = WORLD [PROCEED TO the NEXT IN ORDER]

TANG - I

DEAD see.

I - RA

LIFE PRINCIPLE

TA

KA COME ROUND AS A TIME REVOLUTION CIRCUIT

T Ū RANGA

SITE FOUNDATION

T UA

TIME PAST THE FUTURE

TA

KE ORIGIN. BEGINING CAUSE REASON

T UA - KIRI

PERSON

T Ū A RANGI

OLD of ANCIENT DATE distance

T Ū A TANEA TA

PERSON

JAERALOE

TA G A

people of the LAND 'NATIVE'

T Ū A TAU

SAYING SPEECH

[ANGA

face in a certain direction aspect

[AKIA - TAHU]

WA

TIME definite space area interval

WA NA

BUD SHOOT GROW

PĀLI

MĀORI

BHA VA

Becoming

A WA

RIVER [of life]

WAI WAI

Essence essentiality

WAI

MEMORY

PALI	T - TI		CALAMITY PLAGUE DISTRES
MAORI	TARU TAWHITI		INFLUENZA
	TAWHITI		RUN AWAY
	i - RI		hungry.
	TI - KO	TI KO	DIARRHOEA
	TI - A		Catch & kill
	TI - HA HA		Rave act like a madman.
	TI - KI		UNSUCCESSFUL
	TI - KORO		WASTED AWAY
SK		RO-GA	BREAKING UP of HEALTH = SICKNESS
MAORI		RO NEOA	MEDICINE
	TI NE - I		KILL
	TI - O		SHARP PIERCING of COLD
PALI	T	TI KA	FROM I-TI connected or affected with ILL or HARM
		KA - TI	ACRID SOUR
		KA - TI	PORTUGUESE MAND of WAR STINGING
		KA - TI	PO BITINE SPIDER WASP [JELLYFISH]
		KA - TI - REHE	SORE THROAT
		KA - TI - WERA	BADLY ROASTED FERN ROOT
		KA - I - A	THIEF
		KA - I - A - KIRE	FLESH WOUND CIVIL WAR
		KA - I - IWI	STRANGE PEOPLE
		KA - I - KAIWAI U	TRAITOR
		KA - I - KIRI	cherish hostile feeling & quarrel
		KA - I - KO - I - WI	RHEUMATISM.
		KA - I - ORA	FEARFUL
		KA - I - RAKAU	band of tried warriors
		KA - I - RIRI	HOSTILE
PALI		ITI KA	FROM I-TI connected or affected with ILL or HARM
			ONLY IN NEGATIVE AN - ITIKA
MAORI	AN - I - NA		ACHINE GIDDY
	AN - I - ANI		disparage belittle
	AN - I - PA		ANXIOUS SOLICITOUS
PALI	ITIKA - ANI	TI	SOUND CONDITION HEALTH SAFETY
		TINA	Satisfied content CONSTIPATED EXHAUSTED
		TI - E	ABUNDANCE
	TI NIANA		PERSON SKIP or personal termination!

SK
PĀLI
from
ref
SK
MĀORI

HE TU
SA
E
HA
O
HO

IMPULSE CAUSE MOTIVE REASON FOR ³⁸
TO HAVE POWER LORD RULER

form of SIVA SKY HEAVEN DEATH KNOWLEDGE
[SUPREME SPIRIT A PHYSICIAN]
UP ABOVE FROM ABOVE DOWNWARDS
immediate sequence of events or ideas
MIND

SK
WHAKA

HO MA TUA
HO WAKA
HO

ceremony to treat some form of sickness
OBJECT of RELIANCE ESSENCE
principle person or TOKUNA in the crew
CUT the HAIR [RITE] of a canoe

[HO IN CALLING CHALLENGING]
HO
H I

POWER AUTHORITY ESSENTIAL
FROM BY REASON OF [FORCE]
AT of place denoting ACT STATE
or CONDITION IN THE PAST

KA
KA ROA

WARRIOR
MILKY WAY [SK ROO AS HEAVEN'S EARTH]
HIGH LOFTY

KE
NEO
ORA NEI

DESIRE [as one of 7 tongues of AONI]
EMBLEM of a GOD in Vanua a war party
shine glitter

RA
RA
RA MATA

LIFE PRINCIPLE
FORMERLY MATA just of MI / MAMAL
BE ELEVATED ON [something] REST UPON
SPIRIT VOICE
DAWN

TE
TE

RI
RI RANEI
HA EATA
RA TA NE
RA WAHINE

see!

SK

RA
RA

LIFE PRINCIPLE
JRA ACQUIRING POSSESSING GIVING EFFECTING
FIRE HEAT LOVE DESIRE SPEED BRIGHTNESS
SKY WEATHER HEAVEN DEITIES / SPLENDOR

MĀORI
SK

RA NEI
RAN HA SA
RAN HA S
HA
HA U

swiftness of thought or wind
name of SIVA
Breathe Breathe
VITALITY of MAN ESSENCE of LAND

PALI
PPd
MEOZ

UK KAI TA
UK S
UK -U
UK -A
UK -UI
U- POKOMARŌ
U- RE
KI KO
KI
KI
KI RIKIRIĀ
KI RI WHERO
KI RI WAI
TĀ

BESMEARED BESPRINKLED
WASH USING WHITE CLAY
STAINCH BLOOD
SCOUR RUB WIPE
HARD frozen ground.
M. VIRILE
P. MUL
TO PLACE INTO ONTO UPON ^{by}
FULL [means of]
SOILED
FLORID IN COMPLEXION
SKIN
PAINT TATTOO

NAI U

TA E
TĀ
TA E MATUKU
TA E RANGI
TA EWA
TA E TURI
TA NA OHAO
-HI KA
TA HE
TA POKO
TA TAHE
TA HE KE
TA HORA
TA HU
TAI AWA
TA I KO
TAI PU
TA KARU
TA KOHU
TA TA U
TA PA TAI
TA PI
TA RA

MILK
JUICE of PLANTS DYE STAIN
SHIT
PURULENT SCORRATING
PREPARED MIX SOOT TO TATTOO
CATARRH COLD
Earwax
CEASE of RAIN
Capulate
MENSES Sap of a tree ^{condes}
SINK IN MIRE [drop flow]
chippings issue exudation
waterfall
SPREAD OUT LAY OUT
Sacred Rites
VAGINA
LEPROSY
BETROTH
Splash about [TAHU]
MIST
BLEED AT the NOSE
Searchone
apply to a WOUND
M. VIRILE P. MUL

WHAKA

MĀORI		TA-U-RA	NGA = ANCHORAGE FOR CANOES
PĀLI	UT	TA RA	NA BRINGING or MOVING OUT SAVING
from	UT	TAI RA	TI DELIVERY in sense of CROSSING OVERCOMING
	UT	TA RA	CROSSING OVER TO BE CROSSED
	UT	TA RA	HIGHER HIGH UPPER
	UT	TA RA TI] TO COME OUT [of WATER] TO GO OVER FLOW OVER [of WATER] TO CROSS
	UD+TA	RA TI	
MĀORI		TA-U-RANGA	ANCHORAGE for CANOES [OVER GO BYOND]
	UT	TA RIYA	alter from UTTARA STATE of BEING HIGHER REACH LAND ARRIVE BY WATER before be fixed Reach its limits
	U		BRING TO LAND make firm
WĀKA	U	ENU KU	RAINBOW
WĀKA		TAI RI	RAISE
	U	RU	Reach a place arrive West
	U	TA	LAND opposed to SEA INLAND opposed
PĀLI	U	DA	WATER WAVE [to COAST]
MĀORI	U	TA	LOAD OR MAN A CANOE
PĀLI	U	D	OUT IN AN UPWARD DIRECTION OUT OF FORTH
MĀORI		TA KUTAI	SEA COAST
		TAI RA NGA	BE RAISED UP
		TAI	SEA
		TĀI —	NGA PLACE TO BAIL A CANOE
		TA TĀ	BAIL WATER OUT of a CANOE
		TA E	arrive come go reach as far as until
		TAI RA NGA	BE RAISED UP
		TA HĀ TIKA	COAST RIVER BANK
			TIKA KEEPING A DIRECT COURSE
		TĀ TA I	STUDY the HEAVENS IN NAVIGATION
		TA HOKA	Recite ceremonially
		TA HU RI	SINK of a CANOE
			RI-U BILGE of a CANOE
		RA NGA	AVENGE A DEATH RAISE
		RA	SAIL [COAST UP SAND BANK]
		RA NGI	weather STANZA
		RA RE	Curry
		RA-U-PATU	CONQUER OVERCOME

PALI

UD-

[U-] OUT IN AN UPWARD DIRECTION
OUT OF FORTH

The opposites of UD- ARE EITHER A VA]
[OR O

out of away from. HIGH UP UPWARDS
ON TO [after O for U or O and U]

re

UD- A KA

WATER

SK

OD A TI

FLOOD

PALI

UD A KA CHA

watery soil SWAMP

MBOZI

T A - I WENVA

FLOOD

KATA-O

WATER

UT-A

LOAD or MAN A CANOE

U

REACH LAND ARRIVE BY WATER

IN-

U

DRINK

U- NU

DRINK

T A - TA

BAIL WATER OUT of a CANOE

T A - I

SEA WAVE TIDE

T A H AKI

the shore regarded from the water

T A - O - E

SWIM.

T A - O - E TIA

BE SAILED OVER

T A H - U - NA

DRIED UP

T A KA - WAI

CALABASH for WATER - AWA

AWA

RIVER

WAI

WATER

T A - RE WA

A FLOAT RAISED UP

T A - U

COME TO ANCHOR FLOAT LIE

[STEEPING IN WATER]

PALI

UD- TA RA TI

TO COME OUT of WATER FLOW OVER CROSS

MBOZI

TA I WEN U A

FLOOD

U

Reach land arrive by water

UT- U

DIP UP WATER

UT A

load or man a canoe

TA I

WAVE TIDE

TA HA KURU

HIGH WATER LINE [WAIRARAPA]

RA NGA

SAND BANK

TAI RA NGA

BE RAISED UP

PĀLI	U	PA	RI	OVER ABOVE ON TOP ABOVE ON TOP OF ON UPON Top of time on TOP OF AFTER LATER UPPER HIGHER ON the UPPER SIDE ON TOP OF
MĀORI	Ū			REACH LAND
TI-	U			SOAR HOVER MILKY WAY N. WIND
	U-	ANGA		BRING TO LAND
	U-	A		RAIN
		RI-	PA	RIDGE TOP UPPERSIDE
	U-	EN	VKU	RAINBOW BURIAL PLACE
	U-	IRI		LIGHTENING
	U-	PA	NE	CREST of a HILL
	U-	PO	KO	HEAD
WIJAKA	U-	PO	KO	UPPER END of a cultivated field
	U-	RA	NGA	GLOW of SUNRISE
	U-	RE		M. VIRILE
		RI	O	[O for U] M. VIRILE = LINFA i.e
	U	RV		HEAD TOP [HARINGA and RINGA] NO
	U	RV	HUA	SWELLING
	U	RV	UHĀU	WHIRLWIND
	U	TA		LAND opposed to SEA INLAND opposed to
	U	TA		LOAD of MAN A CANOE [COAST]
	U	TO		REVENGE
	U	TU		RETURN for anything Reply response.
	U	WHI		COVER forming a cover
	U	WHE	UWHE	SPRING TIDE
	U	WHA		FEMALE
		PĀ		COTTUS Reach one's ears be heard.
WIJAKA		PĀ	E	drive ashore heap up
		PĀ	ENGA	SITE of BUILDINGS
		PĀ	ERIRANGI	STICK feathers in the hair
		PĀ	HIKA	clear from weeds
		PĀ	KIRA	BALD HERO
		PĀ	KITARA	GOSSIP
		PĀ	RI	CLIFF FLOWING of the TIDE BE
		PĀ	RI	ABUNDANCE [OVERPOWERED]
		PĀ	RI	A CLOAK
		PĀ	RI	WING of a BIRD

PBLI
pass of
>
UPA VI YA TI
UPA + VĀ
UPA-

TO BE WOVEN
TO WEAVE

pref denoting NEARNESS OR CLOSE TOUCH with the idea of approach from below or REST ON TOP ON UPON UP BY

- 1 meanings [REST] ON UPON UP
- 2 [AIM] [OUT] UP TO [THE SPEAKER OR HEARER] as HIGHER ABOVE FIXED SETTLED AT REST SATISFIED

MĀRĀ
UPA
UPA

Abstract in even Rank.

divide part separate
hair of a dogs tail
sheet of a SAIL
Elegant [as weaving by]
Serg.
bag of a fishing net

WA E
WA ERO
WA HA
WA HA PŪ
WA HA
WA I HĪNAU
WA IKAURI
WA IKAWA
WA ITETE
WA WATA
WA RA
WA TU
WA NU
WHI RI
WHI — TI
WHI TĀU
WHI TI
WHI TI KI
WHI WHI
A TI

A CLOAK
TĀTĀOEO
FLOOR MAT
QUARREL
LOOSELY WOVEN
floor mat
WEAVE
twist spin
TWIST PLAIT PLATED HEM
change turn
prepared flax fibres for weaving
SAIL for a CANOE
TIE BIND BELT CIRCLE
wind Round fasten
beginning of then
measure lay off set out
divergent threads in wool of a cloak AND
TI-PA-PA A CAPE
TI-WA-I divide separate cleave

WHAKO

TI EKE
TI HOI
TI-PA-PA
TI-WA-I

PĀLI

UL UM PA

A RAFT A FLOAT
[SEE MĀORI RĀUPO 'BOATS']

MĀORI

Ū
RUM A KI
RŪ - HĀ
RŪ - KU
RUR UKU
RUK URUKU
RŪ NĀ
RŪ NĀ
RUR U
RUR URU

REACH LAND ARRIVE by WATER
DROWN EMERGE INTO WATER
LARGE BRANCHES of a TREE
SINK DIVE
BIND TOGETHER LASH ENFOLD
ASSEMBLE SMALL BASKET [ENWRAP]
STEER A CANOE ASSEMBLE
ABOVE OVER UPON UP ABOVE
TIE TOGETHER
TIE UP ENCLOSE

PA-E
PA-ERAU
PA-EWAI
PA HĀ KI
PA HI
PĀ HO
PA NE KE
PA NĀ HO
PĀ NU KUNUKU
PA PA
PA PA
PA RU

PERCH REST CAST ASHORE
SHIPWRECKED [WRECKED]
DRIFTWOOD
Small relative distance
OCEAN GOING CANOE
FLOATING
FLAT BOTTOMED BOAT
POLE for PROPELLING A BOAT
TO BOGGAN
ANYTHING BROAD i FLAT SLAB
LIE FLAT place in layers [BOGGA]
LEAVES OF RĀUPO TIED IN BUNDLES

WHAKIA
#

UR U
UR U -
UR UT
UR U -
UR RA
UR U
UR U

PA PA RITE FLAT LEVEL
PĀ PA RU LOW PITCHED FLAT [ROOFED]
PO KI OVERTURN UPSET
PĀ CATCH IN the WATER
PA RA RĀ HĀ wide i shallow of a vessel
PA RA RĀ HI FLAT
UR UT OMO WATER LOGGED
PA RĒ NĀ RU WASHBOARD of a CANOE
PA RU PARU deeply laden of a CANOE
UR U - NGI STEERING PADDLE
UR RA PA anything broad i flat
UR U REACH A PLACE at WTR
UR U KO WHĀ-O LEAKAGE IN A CANOE
[PA]

Note
 PĀLI O FOR U
 US SA DA KA
 from US SA DA
 MAORI U - TU

IN PĀLI REGULAR SOUND CHANGE
 OVER FULL OVERFLOWING

DIP UP WATER
 SHOWER

RAIN
 SPRING TIDE

ROUGH of the SEA [O FOR U] = RUMAKI = DROWN
 EPIDEMIC

Note
 O - RO TĀ
 U - RA NĀ
 U - KA

VORACIOUS DESTRUCTIVE EXTERMINATED
 GLOW of SUNRISE

STAINING BLOOD
 LIE STEEPING IN WATER

TA - U
 KA - UH - I
 UH - I

instrument for puncturing skin in
 SWIM SWIM FOR [TATTOOING]

UH - I = UWHI

COVER SPREAD OUT
 KA - TA - O WATER with O FOR U!

KA - TO FLOOD of the TIDE
 POOL

HA RO TO
 TA HU RI OVERTHROW OVERTURN

TA WAWA RUA SECONDARY PERIOD of FLOOD

TA HA TIKA RIVER BANK

HA EA TA DAWN

HA WA KI OSTENTATIOUS VAIN

HA I = HEI at in or of place

HA - KA - RI FEAST

HA KE RE KE RE MULTITUDE

TA WA HA OUTLET of a RIVER or LAKE

HA MA NĀ NOT FULL

HA NE WATER

HA PUA POOL LAGOON

HA PUNA PUNA forming a POOL

HA RA EXCESS

HA VA VA RAIN DRIZZLING RAIN

TA I SEA TIDE WAVE RAGE

TA KA HEAP

TA RA HI DIARRHOEA

TA TEA SEMEN

TA U LIE STEEPING IN WATER

𐄌

KS̄ A

esoteric KS̄AYA DESTRUCTION

ESOTERIC

KS̄ A Y A

DESTRUCTION

MĀORI

K A I Ā - KIRI CIVIL WAR FLESH WOUND
 K A I RA KAU BODY of MEN SKILLED AT ARMS
 - H A - O CAPTURE A FORTRESS
 K A I A - RU DESTROY

𐄌

ESOTERIC

HA

FORM of SIVA WATER HEAVEN KNOWLEDGE MOON

HE TU

CAUSE [CAUSE MOTIVE WAR SUPREME]

MĀORI

HĀ

BREATH BREATHE

[SPIRIT]

TU - KOROU DESIRE

HA - U

VITALITY of MAN ESSENCE of LAND

HA - U - ORA

SPIRIT of LIFE HEALTHY

HA - U - PA

EAT

HA - U - MĀ UUI

RESULT of ONE'S TOIL ACCOMPLISHED

HE I

AT IN WITH of TIME & PLACE FOR TO

AS AS DENOTING PURPOSE INTENTION

HA I - HE I

[ABOVE]

HE

ERROR MISTAKE FAULT FAIL MISS

HE HE

WRONG NOT FULFILLING REQUIREMENTS

WHA

NA TU

BECOME [WITH WHA - for BHAVA - BECOMING]

WHAKA

HE KE

MAKE TO SHED TEARS PUT IN MOTION

HE MO

BE FRANT FROM LACK of FOOD

HE MO KAI

HUNGRY

HE MO NGA

OBJECT of EARNEST DESIRE

HE NA WENGI

BREATH

Ā - TU A

FIRST

A - TU A

GODS

TU PE RE

EJACULATE

PORO

HE TA

a SUPERNATURAL BEING

POU

TU KI

STRIKE THROB START be shocked,

TO KAI

COPULATE

TŪ

MANNER SORT FIGHT WITH

TU TŪ

be set on FIRE LIT and FIRE

TU HA HA

SEEK [as cause lit/fire]

TU KA HA

PASSIONATE

ESOTERIC
MĀORI

BHA VA

BECOMING

BHA VA

EXISTANCE

WĀ

TIME SEASON LIT i fig also ACCUSE as [BECOMING]

WA-I

MEMORY WATER,

WHA -KA

CAUSATIVE PREFIX = BHAVA + KARMA
PĀLI = KAMMA = MĀORI WHAI = BECOMING
+ KA-INGA = FIELD of ACTION + MA-HI

WHĀ EREERE

MOTHER of ONE'S CHILDREN WIFE [WORK]

WHA -I

BECOMING ACQUIRING the SHAPE OR

WHA -I

PROCEED TO FOLLOW [CHARACTER OF]

WHĀ WHAI

EXERT ONESELF.

WHAI IARO

PERSON

WHA-I-HA-NGA

MAKE BUILD DO BUSY ONESELF WITH

WHA KA

TOWARDS IN THE DIRECTION OF

WHĀ KONA

EAT

WHA NA

IMPELL PEOPLE

WHA NA KE TANGA

PERIOD of GROWING UP

WHA NA TU

BECOME

WHA NA U

BE BORN OFFSPRING FAMILY GROUP

WHĀ NA UA

BE PRODUCED BE BROUGHT FORTH

WHA NO NGA

BEHAVIOR CONDUCT DOING

WHĀ NGA I

FEED NOURISH MAINTAIN BRING UP

WHA RE

HOUSE PEOPLE IN A HOUSE

-PA PA

THE EARTH PERSONIFIED

-PĀ

COITUS affect the Senses

WHA KA-PA-KANGA YOUNGEST CHILD IN A FAMILY

PA NGO RE

CHILDREN IMMATURE

PA KO

CULTIVATE

PA RA

BLOOD RELATIVE

PA RORO

THREATENING CLOUDS [re becoming]

HĀ

BREATHE BREATH

H AU

VITALITY of MAN ESSENCE of LAND

H AU-O-RA

SPIRIT of LIFE

[BREATH]

RA

LOVE ACQUIRING GIVING EFFECTING HEAT TO

H AU-PA

EAT

WANA

BUT SHOOT SEEDLINE WELL GROWN RAY of

WA HINE

WIFE

[SUN]

WA I RUA

SPIRIT

SK
MĀORI

PALI	US	SĀ	RE	TI	TO CAUSE TO RAISE ALOFT	
=	US	SĀ	DE	TI	TO LIFT	
=	US	SĀ	PE	TI		
PP	US	SĀ	RI	TA		
	U		TI	RE	KI STACK FERN ROOT ON A FRAME	
					Reach land arrive by water	
			TI	RI	PLACE ONE ON ANOTHER STACK	
	UE	HĀ			PROP SUPPORT	
	UE	NU	KU		RAINBOW	
	U	—	RE		M. VIRILE	
	U	—	—	TA	LAND OPPOSED TO THE SEA	
	U	—	—	JA	LOAD of MAN A CANGIE	
	U	TU			DIP UP WATER	
	U	HA			FEMALE WOMAN	
		HA	EA	TA	DAWN	
		HA	EO	RA	TU	HIGH PITCHED da ROOF
		HA	NGA		MAKE BUILD	
			RI	— O	[o/v] M. VIRILE	
			RI	— ARI	AKI RAISE ERECT	
			RI	AKI	LIFT UP RAISE	
			RI	PA	UPPERSIDE TOP	
			RI	WHA	BE ACCOMPLISHED	
		RA	RE		LIE REST CARRY	
	RAU	WHA	RE		THATCH da HOUSE	
		HĀ	MO	KO	THATCH da HOUSE	
		HA	RO		VAULT of HEAVEN	
Note	RA	WHA	KI		HEAPED UP	
			RE	A	SPRING UP GROW	
			RE	MU	RERE PASSIONATE	
			RE	RE	BE CARRIED ON THE WIND FLY	
		RE	TE		KAKINO TAKU RETE ITO See.	
			RE	TI	CANOE	
			RE	WA	MAST da CANOE be high up	
		PE	HA		BOAST	
		PE	HU		SPEAR	
		PE	KA		BRANCH da TREE	
			TI	U	HOVER SCAR MILKY WAY	
			TI	RE	WA RAISED FRAME	

PALI
Māori

US	SĀ	VA	HOAR FROST DEW OUTFLOW
URE			M. VIRILE 1/2 SEMEN
UA			RAIN
UKU			STAUNCH BLOOD
U			TEAT
UNGA			Cause to come forth
UW	HEU	HEU	SPRING TIDE
	HA	EMATA	STREAM LET.
	HA	ERATA	DAWN
	HA	NA HANA	P. MUL
	HA	NE	WATER
	HA	NGI NA	ULCERATED
W	HA	NAU	BE BORN
		WA	TIME SEASON
WA	HA	- PU	MOUTH of a BAY OR RIVER
		WA	ERENGA CLEARING for a CULTIVATION
		WAI	WATER
	A	WA	RIVER
		WAI	ARIKI HOT SPRING
		WAI	NGAIO IN BAD ODOUR
		WAI	PUNA SPRING of WATER
		WAI	RARA-U-A GRAY JUICE
		WAI	RUTU WEEP COPIOUSLY
		WAI	- U MILK
		WA	NA RAY of SUN SEEDLINE
		WA	NI FIRE STICK
	HĀ	RO TO	POOL
TU	WHA		DISTRIBUTE
	HA	U	FROST WIND BREATH DEW
	HA	U	STRIKE SMITE
	HA	U	VITALITY of MAN ESSENCE of LAND
		WAI	RUA SPIRIT
	HA	U ORA	SPIRIT of LIFE
	HA	WA	DRIPPING REEKING SHIT
	HA	WA-I	RAVULET watercourse in a stream
	HA	MUTI	SHIT
	WA	NA HUKA	BOASTING → HUKA SNOW COLO
	WA	ERO	TAIL of an ANIMAL

PĀLI	US	SU	TA	LUSTFUL
MĀORI	UH	-A		FEMALE
	U	-RE		M. VIRILE
		HŪ		DESIRE
			TA RA	M. VIRILE PUD MUL
			TA -U	LOVER
			TĀ NE	HUSBAND MALE
			TA -HU	HUSBAND
			TA IMAU	BETROTHED
PĀLI	US	SU	RA	'SUN OUT, ie the SUN Being out.
	UT	+SŪ	RA	ie after sunrise
LOC SOV	US	SŪ	RE	THE SUN having been up for a long
MĀORI			RE RE-HU	BE HEATED [time]
	U	I-	RA	GLOW
	Ū	KU	RA	GLOW show Red.
	U	MA	RA HA	DAYLIGHT ATTACK
			RA	SUN. DAY
	U	-	RA	GLOWING
	U	-	RA NEA	GLOW of SUNRISE
		HU	AKI	DAWN
		HUA	RE - WA	RAISED ALOFT
		HU	NA	CONCEALED
		HU	NU	RAY of SUN
		HU	RA	BEGIN TO DAWN
		HU	RU	GLOW RISE of SUN
		HU	RU NEA	RISING
			RE WA	BE ELEVATED BE HIGH UP
			RA KI	NORTH DRIED UP
			RA NEI	SKY DAY period of time
			RA RO	the underside down below [NIKA]
			RĀ TŌ	WEST
			RĀ TA	RED HOT
			RĀ WHITI	SUN RISING WHITI = DHITI
WHĀKI	-		RE HU	CAUSE TO SET of the SUN
			RE KO REKO	DAZZLED
			RE RE	RISE OR SET of HEAVENLY BODIES