

BHUTA

WSZYSTKO

FALETOWO-JOZWICKI

KPWISITRI

ROTERAZOFA

POO note PAU BHUMMI VOCAT of FRIENDLY ADDRESS
from BHUMMA

MAORI

MIHI ITO
see HU- PU- and MA- ITO

The *Periplus of the Erythraean Sea*, a mariners' coastal guide to the Indian Ocean – was written by a Greek sea captain shortly before AD 100. The book describes the voyage of a merchant ship from Egypt, south through the Red Sea and along the east coast of Africa, then across the ocean to India. It gives details of more than 20 Indian Ocean ports that were regularly visited by Greek shipping. The book also lists the major commodities handled by each port, and helpfully mentions which of the ports are 'official' trading centres, and which are 'unauthorized'.

According to the *Periplus*, in addition to spices and gems, the many commodities that could be loaded at Indian ports included cotton cloth, dyes, Chinese iron, tortoiseshell, mother-of-pearl and circus animals. These goods were mostly purchased with money, but Rome also exported copper, tin, glassware, carved gems and coral as payment.

The author of the *Periplus* also recounts what he has learned of the world beyond the limits of his own voyaging, and he was very aware that he was familiar with only a small part of a much larger trade network which extended overland to China and by sea around the Bay of Bengal on the east coast of India and thence into Southeast Asia.



68-69 The great Buddhist temple of Borobudur was built around 850 A.D. under the Sailendra dynasty

NEPALESE TYPE SAVITE/BVD

PALI

1	PARICAYA	VERSEO IN
2	PARICARIYA	WORSHIP
	PAVATTETI	SEND FORTH
3	PAWAKHATI	I WILL EXPLAIN
4	PAVATTIN	PROCEEDING
5	PAVADATI	SPEAK OUT
6	PAVYATHE TI	TREMBLE
	PAVEDANA	KNOWLEDGE
7	PAVEDANI	MAKING KNOWN
8	PASANSATI	SPEAK OUT
9	PUTAKA	Little Son.
	PUTHAVI	the EARTH
10	" " "	" "
11	PIHALA	BLOOD,
	PURI - MA	FORMER EARLIER
12	PUBBAKA	FORMER
13	PURATANA	FORMER
14	PURA TO - PURATO	IN FRONT of each other
15	PURI - NAKA	PREVIOUS FIRST
16	" "	" "
17	PESETI	MESSENGER
18	PESIKĀ	RIND SHELL
	PESUNIKA	SLANDEROUS
19	PHALA	BURSTING
20	PHALAKA	that which is split or cut off
21	PHASSA	TOUCH CONTACT
22	PHEGEV	WORTHLESS WOOD
	BALA - TI	TO LIVE after
23	BA	
or	BHA	
or	PA	
	BALI	OBLATION OFFERING
24	BALI	" "
	BALI - NĀ TI	KINSFOLK
25	BALI - KĀ M MA	offerings of FOOD ITO

The Proof of the Existence of the Malayan-Polynesian Language Culture

by Muriel Mirak Weissbach

If Wilhelm von Humboldt were alive today, he would be delighted with the discovery of Maui's inscriptions, and would throw himself into studying it, with every fibre of his being. In a certain sense, the deciphering of these inscriptions, which shows that the Maori language was a common language or part of a language group in Polynesia, itself confirms Humboldt's own findings. For it was Wilhelm von Humboldt who was the first to rigorously examine the languages of this part of the world, and to establish scientifically that all the languages of the region, from Madagascar to east of Pitcairn Island, were part of one language culture.

The last and greatest work by Humboldt, entitled *Über die Kawi-Sprache (On the Kawi Language)*, deals with this. The work, published posthumously in 1836-39, is prefaced by a lengthy introduction, entitled "Über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluss auf die geistige Entwicklung des menschengeschlechts," (in English, "On Language: The Diversity of Human Language-Structure and Its Influence on the Mental Development of Mankind"). This introduction, perhaps his greatest work on the general theory of language, is well-known, having gone through numerous editions, and translations into other languages. But, this is only the introduction! The three volumes of the work that actually apply his theory to the particular case of the Kawi language, have remained a matter for specialists, available only in the reading rooms of libraries. (In one English translation of "On Language," it is even stated that the planned three volumes never appeared—an outright lie!)

Humboldt's work opens with the following words:

If we consider their dwelling-place, their mode of government, their history, and above all their language, the peoples of *Malayan stock* stand in a stranger connection with peoples of different culture than perhaps any other people on earth. They inhabit merely islands and archipelagoes, which are spread so far and wide, however, as to furnish irrefutable testimony of their early skills as navigators. ... If we take together the members of these ethnic groups who deserve to be called Malayan in the narrower sense ... we find these people, to name only points where the linguist encounters adequately studied material, on the Philippines, and there in the most richly developed and individual state of language, on Java, Sumatra, Malacca, and Madagascar. But a large number of incontestable verbal affinities, and even the names of a significant number of islands, give evidence that the isles lying close to these points have the same population too, and that the *more strictly Malayan speech-community* extends over that whole area of the South Asiatic Ocean which runs southwards from the Philippines down to the western coasts of New Guinea, and then west about the island chains adjoining the eastern tip of Java, into the waters of Java and Sumatra, up to the strait of Malacca.

Humboldt goes on, to assert that

East of the narrower Malayan community here delineated, from New Zealand to Easter Island, from there northwards to the Sandwich Islands, and again west to the Philippines, there dwells an island population betraying the most unmistakable marks of ancient blood-relationship with the Malayan races. The languages, of which we also have an exact grammatical knowledge of those spoken in New Zealand, Tahiti, the Sandwich Islands, and Tonga, prove the same thing, by a large number of similar

words and essential agreements in organic structure.

He also writes that

In many places we find among them fragments of a sacred language now unintelligible to themselves, and the custom, on certain occasions, of ceremoniously reviving antiquated expressions, [which] is evidence, not only of the wealth, age, and depth of the language, but also of attention to the changing designation of objects over time.

Humboldt believed that the people of this region “seem never to have attained to the possession of writing, and thus forgo all the cultivation dependent on this, although they are not lacking in pregnant sagas, penetrating eloquence, and poetry in markedly different styles.” Such literary works must therefore have been recorded in writing at a later time. Humboldt saw these languages not as a degeneration, but as representing the original state of the Malayan group. What he accomplished was to subject the main languages known to comparative analysis, to establish their membership in one language family. As for the ethnic stock, Humboldt specifies that in both the broad areas identified, the people belong to the same stock. “If we enter more accurately into color differences,” he says, they constitute “the more or less light-brown among whites in general.” In addition to this stock, he mentions a group similar to Black Africans, particularly in New Guinea, New Britain, New Ireland, and New Hebrides. Given that the languages of these people had not been recorded, Humboldt could not include them in his study—except for the special case of Madagascar, which will be treated later.

The manner he chose to go about this enormous task, was not to take the vocabularies of all the languages involved, and compare them, as if running them through a computer. Rather, Humboldt seized upon what was an egregious characteristic within the languages, a singularity, which was the very strong Indian influence. A glance at the map [See Figure 1] explains why it would be obvious for people from India to travel to the islands and populate them.

FIGURE I

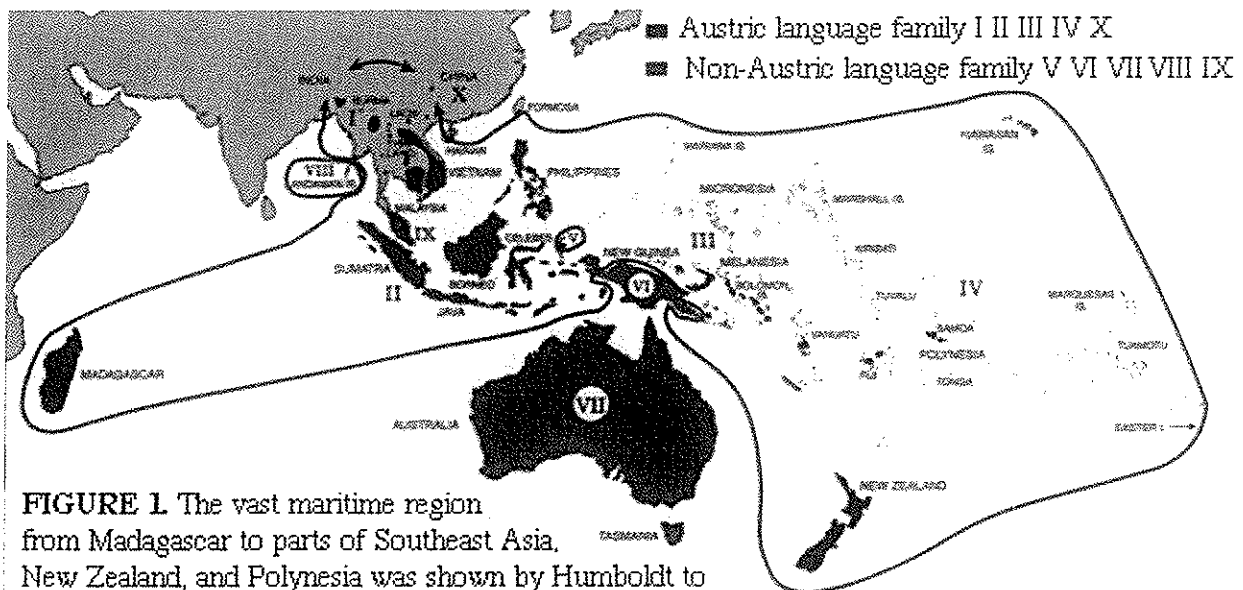


FIGURE I The vast maritime region from Madagascar to parts of Southeast Asia, New Zealand, and Polynesia was shown by Humboldt to comprise a single Malayan-Polynesian language culture, founded upon what is today known as the Austic language family.

Yet, as Humboldt saw, this is not uniform throughout the region. The overwhelming Indian

influence, not only in language, but also in religion, literature, and customs, he found to have affected the Malayan circle “in the narrower sense,” that is, the Indian archipelago *per se*. It is here that an alphabetic script was found, and of the Indian type.

The questions posed by the extraordinary Indian influence, for Humboldt, were two: He asked himself “whether ... the whole civilization of the archipelago is entirely of Indian origin? And whether, also, from a period preceding all literature and the latest and most refined development of speech, there have existed connections between Sanskrit and the Malayan languages in the widest sense, that can still be demonstrated in the common elements of speech?” Humboldt’s tendency was to answer the first question negatively, and to assume that there had been “a true and indigenous civilization among the brown race of the archipelago.” He saw no reason to think that “the Malaysians should be denied a social civilization of their own creation.”

As to the second question, Humboldt tended to answer in the affirmative, that the Indian-Malayan contact had been ancient and continuing:

Without yet mentioning Tagalic, which incorporates a fair number of Sanskrit words for quite different classes of objects, we also find in the language of Madagascar and in that of the South Sea Islands, right down to the pronoun, sounds and words belonging directly to Sanskrit; and even the stages of sound-change, which can be viewed as a comparative index of the antiquity of mingling, are themselves different in such languages from the narrower Malayan circle, in which, as in Javanese, there is also visible an influence from Indian language and literature that was exerted at a much later date. Now how we are to explain this ... remains, of course, extremely doubtful. ... [H]ere it is enough for me to have drawn attention to an influence of Sanskrit upon the languages of the Malayan stock, which differs essentially from that of the mental cultivation and literature transplanted to them, and seems to belong to a much earlier period and to different relationships among the peoples concerned.

To conduct his research, therefore, Humboldt focussed on that area of greatest Indian influence, which was manifest in the “flowering of the Kawi language, as the most intimate intertwining of Indian and indigenous culture on the island that possessed the earliest and most numerous Indian settlements,” which was the island of Java. Humboldt went on:

Here I shall always be looking primarily to the indigenous element in this linguistic union, but will take an extended view of it in its entire kinship, and will pursue its development up to the point where I believe I find its character most fully and purely evolved in the Tagalic tongue. In the third book [he concluded], I shall spread myself over the whole archipelago, return to the problems just indicated, and so try to see whether this way, together with that discussed hitherto, may lead to a more correct judgment of the relations among peoples and languages throughout the entire mass of islands.

His method, therefore, was to penetrate to the innermost the Kawi language, which represented the highest expression of the Indian-Sanskrit language cultural influence, but from the standpoint of the “indigenous element,” which Humboldt recognized must be the basis of the identity of the language group as a whole. What he asked himself was, essentially, what is the underlying, indigenous language beneath the Sanskrit influence? What relationship does it bear to the languages in the strictly Malayan group, and, then, what is their relationship to all the languages of the vast island world?

From its very name, the Kawi language betrays its deep debt to Sanskrit (Skr.). Derived from the root *ku*, which means “to sound,” or “resound,” in Sanskrit it means “poet,” and, in derived forms, a “wise, educated man.” The generic name given to the syllabic meter in Kawi poetry, is *sekar kawi*, which means “flowers of the language,” and is derived from the Skr. *sekharā*, “garland”. *Sekar*, “flower,” is the usual expression for poetry. And in the “Brata Yuddha,” the poem which Humboldt used as the basis for his study of the Kawi language, the related word *kawindhra* means “a good singer.” The “Brata Yuddha” itself, which means “war [from Skr. *Yudha*] of the ancestors of Bharata,” is inspired by the great Indian epic poem *Mahabharata* (which contains the “Bhagavad Gita”). The names of the main characters are the same, and it recounts the process of the war in seven battles. It is just one example of the way in which Kawi culture assimilated the Indian religious culture, which is also evident in its great architecture.

The Indian influence in the Kawi language and culture is also manifest in the characteristic method of counting years in dates, by using words for numbers, a method known as “Chandhra Sangkala.” (*Chandra sangkala* is from Sanskrit, with the second term meaning “collection, quantity, addition,” from the root *kal*, “to count,” and the first element meaning, “method”; thus, “counting according to the method.”) For example, to signify the date 1021, the Sanskrit expression would be *sasipakshakhaike*. The syllables are read left to right, but they refer to the date read from right to left. Thus, 1 is expressed by *sasin*, which means “moon.” There is only one moon, therefore the correspondance. *Paksha* means wings, and stands for 2, for obvious reasons. The other syllables, *kha* and *eka*, are number words for 0 and 1, respectively.

When this usage was taken over in the Kawi language, it was in a certain sense further developed, such that not only syllables strung together stood for the date, but the syllables constituted a phrase, which had to do with what the date recorded. For example, there is the story of a Muslim king who had travelled to Java, in hopes of converting the King of Majapahit, to whom he had promised his daughter, to Islam. The enterprise ran into difficulties, many of the entourage fell ill and died, and his daughter herself became very sick. The king prayed to the Almighty, that, if the venture were destined to succeed, his daughter should be saved, and if not, not. His daughter died in the year 1313, and the date was recorded as follows:

Kaya	wulan	putir	iku
3	1	3	1

Kaya means “fire,” which, as in Sanskrit (*agni*) stands for 3. *Wulan* is the Javanese word for “moon,” again for 1. *Putri* is Sanskrit for “daughter of the prince,” and stands for 3, for reasons which even Humboldt could not fathom. Finally *iku* or *hiku*, is the Javanese pronoun for a distant person (“she, over there”), and corresponds to 1. Thus the phrase would be translated “Like unto the moon was that princess,” in Humboldt’s rendition. The numbers would be 3131, read from right to left, the date 1313.

Another, more obvious example, denotes the legendary date 1400, when the state of Majapahit was conquered by Muslims. This date is rendered as follows:

Sirna	ilang	kirti-ning	bumi
0	0	4	1

NOTES TO PAGE 5

JAV Root	KA WI KU			'POET, in derived forms = EDUCATED WISE; TO SOUND OR RESOUND [MAN]
MAORI See A SEE	KU - RA KO KO RE RO KŪ EMI KŪ TI KU ME NE			KNOWLEDGE U/O LEARN TEACH ITD BE ASSEMBLED PULL out STRETCH [of POETRY]. MUTTER
Note	KU NA <u>NU</u>			'TALK UNINTELLIGIBLY,
	KU PU KŪ RĒ KU RUPAKARA			SAYING WORD TALK SPEAK CRY LIKE A SEAGUL NOISY
Note	KU WA TA			LONG FOR DESIRE [POETRY]
JAWA MAORI WHAKA	KA WI KA U KA U KA U - AE KA U - AE KA U			'POET, ACHARM, TO AID IN SWIMMING LORE of the CELESTIAL LORE of the TERRESTRIAL ANCESTOR
Note	KA U - AE KA U - HE KE KA U - HOU KA U - PA PA			<u>JAW</u> [LIE DECEIT = MISSIONARIES] ELDER LINE of ANCESTRY ORIGINAL of a SONG MEDIUM of a GOD
	KA U - WHA U KA WA KA U WA KA KA W - E WAI - TI WAI - WAI			RECITE PROCLAIM LEGENDS GENEALOGIES a class of KARAKIA HUMAN MEDIUM of a GOD INDUCE ATTRACT INFLUENCE RECITE RELATE VERSE INCANTATION WIND ROUND FASTEN GIVE PRESENT
WHAKA JAVA MAORI	PA KSHA PA K AU HA - KI			WINGS = 2 [of KARAKA TEXTS] WING of a BIRD WING

Sirna is the Sanskrit passive particle from the verb *sri*, *sirna*, meaning “destroyed,” and it therefore corresponds to nothing, 0. *Ilang* or *hilang* is Javanese for the same thing, “lost,” and also equals 0. *Kirti-ning* means “well-water” and in Sanskrit means also “fame.” The original root of the word is *kri*, which means “flow, bubble,” like water or fame. The Sanskrit and Javanese words for “work,” something that has been created, also apply, from the root *kri* (whence our verb “create”). In Java, the word *karte*, was used to denote a state with an orderly administration, that is, where a state of quiet and peace reigns. It is used to designate 4, from its meaning as “water,” since there are four oceans in the world. Finally, *bumi*, corresponding to Skr. *bhumi*, means “earth,” or “world” (in extended sense, “land”), of which there is only one. Thus the phrase would read, “Lost and gone is the work [pride] of the land,” certainly an appropriate way of characterizing the event.

The penetration of Sanskrit into “Javanese”—what must have been the language of the people of Java when the Indian settlers arrived—goes far deeper, however. As Humboldt shows through an incredibly thorough examination of vocabulary, word-formation, and grammar, the influence is determining. The following examples make the point.

In the process of the creation of Kawi, Sanskrit words entered the Javanese language, almost always in the form of a substantive, specifically in the nominative case singular, which were then transformed, according to the Javanese laws of word-formation, into verbs, adjectives, etc. Sanskrit verbs or roots never enter the language as such, but only in a nominative form. Thus, for example, Skr. *bhukti* (which refers to the act of eating) becomes *b-in-ukti*, or, with consonant shifts, *ma-mukti*; *dwija* (“bird”) becomes *dwija*, or *dhwijangga*, through duplication, a process often used for poetical reasons, to lengthen the syllables. Thus also *rana* (“battle”), which becomes *rana*, or *ranangga*, or *rananggana*, etc. The plural in Kawi is formed often by repetition, thus Skr. *wira*, for “warrior,” becomes *wira wira*, “warriors.”

As for the verb, it is formed from the Sanskrit nominative, in various ways. For instance, the syllable *um* is inserted right before the initial consonant, or after the initial vowel: thus, the noun *tiba*, meaning “fall,” becomes a verb, “to fall,” as *tumiba*; *lampah*, “trip,” becomes a verb, “to walk,” as *lumampah*. Or, the verb can be distinguished from the noun, through a different initial consonant: thus, *neda* is “to eat,” whereas *teda* is “food”; *nulis*, “to write,” and *tulis*, “writing”; *nitik*, “to prove,” and *titik*, “proof.”

MĀORI TIPA ESCAPE TA-ME FOOD NGE-PAKI STEAM OVEN NE-NE FAT

As a result of the emphasis on the noun or substantive form, verbal expressions are often in the passive voice. For instance, one would say literally, “my seeing was the star,” to indicate, “I saw the star.” The passive is formed through the prefix *ka-*. Since, in Kawi, there is no inflexion to the verb, as opposed to Sanskrit’s highly developed inflectional system, the meaning of a sentence must be grasped through word order and context. However, Kawi does have tense distinction, with a past, present, and future, as well as some differentiation of moods, especially the imperative and subjunctive. The following gives an idea of how difficult it may be to figure out how a sentence should be read.

Thus prayer his to three-world be spoken victory in battle

This actually means:

Thus was his prayer spoken to the three worlds, for victory in the battle.

If there is difficulty in grasping the sense, owing to the row of words without grammatical indicators, there is, on the other hand, as Humboldt emphasizes, a “noble brevity and a stronger impact of the poetical images which follow one another immediately.”

NOTE TO PAGE 6

JAVA BU MI =
SK BHU MI

EARTH See Notes

RA NA BATTLE
becomes RA NA "
OR RA NA NGA "
OR RA NA NGA NA "

MĀORI RA NA — KI AVENGE

RA — NGA AVENGE A DEATH

[NGA RA — HU] WAR DANCE COMMANDER
TAKE COUNSEL

See RA — NGA TIRA

RA — NGA TOWER of a FORT

RA RA RUSH IN DISORDER STAMPEDE

RA U BLADE of a WEAPON MULTITUDE

WHAKA RA U TAKE CAPTIVE

RA U TUPU KILL IN REVENGE

NGA — NA BRAVE RAGE WRATH

NGA — KI AVENGE

HOR — — NGA NGARE ENEMY

THE PLURAL IN KAWI is often formed by REPETITION
SK WI RA WARRIOR

JAVA WI RA — WI RA

MĀORI WI NI WI NI DREAD TERROR

WI TA FENCE of a PĀ

WI RI TREMBLE

RI RI BATTLE

RA UTUPU KILL in REVENGE

PA RA ERA WARRIOR

PA RA BEAVERY

RA NGA TIRA

JAVA NI TIK TO PROVE

and TI TIK PROOF

MĀORI TIK — A

TIK — A — NGA

Wilhelm von Humboldt concludes from his study of Kawi, that it was “an older form of the Javanese national language, which however, in the elaboration of scientific knowledge transplanted there from India, assimilated an indeterminable number of pure Sanskrit words, and thereby, as well as owing to the peculiarity of its exclusively poetical diction, became a closed form of speech, deviating from the usual form of speech.” It was, however, the language of the educated population, which gradually fell out of use, following the emigration of the last Brahmins out of Majapahit to Bali, in the Fifteenth and Sixteenth centuries.

As to the time frame, when the Indian influence was first introduced to Java, Humboldt had no clear records. The annals of Java begin with the era of Ari Saka, who was reputed to have brought the era from India, in the year A.C.E. 74 or 78. This coincides with the period of the Brahmin figure named Tritresta, who was said to have built the first state on Java, after it had been taken under the rule of Vishnu. The massive impact of Sanskrit on the language, greater than that on any other language in the Malayan group, led Humboldt to conclude that the Indian colonists who settled there must have used Sanskrit as their living, spoken language, which places the settlement far back in time.

The dating of the “Brata Yuddha” is also controversial; one version puts it at A.C.E. 706, another, at A.C.E. 1079. The alphabet in use for Kawi must have been introduced by the Indians, and taken up by other languages as well, like the Biscaya and Tagalic. This alphabet, Humboldt takes to be the same as modern Javanese, but written in different signs, with numerous sounds in common with Sanskrit. However, it is not simply the Sanskrit alphabet, because it has many fewer consonants, lacking the entire array of aspirated consonants, for example. Whether or not a pre-Kawi alphabet for Javanese existed was not known to Humboldt, but he did not exclude it.

The question to be raised at this point is, what is Javanese? If one puts to one side all the Sanskrit elements of Kawi, and examines the remainder of the language, which Humboldt called the non-Sanskrit Kawi, would it be the same as modern Javanese? To answer this question, and the related one—what is the entire Malayan language group, and what are its relations to the other great language groups of the world?—Humboldt broadened his study, to cover all those languages which were known from the region.

He was the first to do this, and it was not only a monumental task philologically: it also constituted a direct challenge to the language studies that had been conducted up to that point. Significantly, prior to Humboldt’s efforts, the only studies that existed on the Kawi language, were those of British and Dutch colonial agents. The first, Sir Thomas Stamford Bingley Raffles (1721-1826), was an English East India administrator and Lieutenant governor of Java from 1811-1815. He is credited with having secured Singapore for the East India Company in 1819. John Crawfurd was resident at the court of the Sultan on Java, and the author of a *History of the Indian Archipelago* (1820). It was Raffles’s 1817 *History of Java*, and Crawfurd’s work, which provided Humboldt basic information on Java, as well as texts of the “Brata Yuddha” poem.

Needless to say, Raffles’s approach was not disinterested. His leading aim appears to have been to falsify the record, especially to deny the possible existence of an independent Javanese civilization and language. He considered the Kawi language to be an artificial idiom used by a priest caste, essentially a dead language used only ritually. The version of the “Brata Yuddha” which he made available, contained only 139 of the original 719 four-line stanzas. Humboldt, eager to have a better version, finally got one from Crawfurd, who had generously added 19 stanzas. Raffles, it appears, had decided to omit anything which he found objectionable, which was clearly a lot.

But, in addition to such obvious manipulations, both Raffles and Crawfurd, in Humboldt’s view,

had committed ghastly errors of method. Most importantly, they had neglected to consider languages from the standpoint of the entire language area in question, and limited themselves to very small areas. Crawford, in his history, considered only the area from Sumatra to New Guinea, and from 11° to 19° latitude, as the area of Indian influence. Most important, Humboldt writes, is the fact that Crawford thus ignores the basic demographic facts of the region: that, in the small area he had carved out for study, there lived side by side black-skinned people with curly hair and whites with straight hair, whereas the blacks no longer lived in Java and Sumatra. Furthermore, on Madagascar, there lived at the time of these studies blacks of African extraction, as well as Malaysians and Arabs together, and they all spoke the exact same language. As Humboldt stressed, this extraordinary fact meant that the common language they shared must go very far back in antiquity, since it had effectively replaced any other languages which would have been specific to the black African population. On these grounds alone, in Humboldt's view, it is absolutely outrageous to leave Madagascar out of the area of study.

Furthermore, he complains, the "English scholars" utterly ignore the Tagalic language, which lies in the area. (Another Briton, William Marsden, had acknowledged the importance of Tagalic, but had, said Humboldt, nonetheless excluded it from his word analysis in the *Archaeologia Britannica*.) For Humboldt, on the other hand, the Tagalic language was of absolutely crucial importance, because (1) it shows a very broad agreement with Malaysian; (2) of all the languages in the group, it has the richest grammatical development, such that the grammars of the others can be understood only from this standpoint—just as Greek can be best understood from the standpoint of Sanskrit; (3) neither Arabic nor Indian religion or literature have altered Tagalic's original color; and (4) there is no other language of the group which has so many research aids, like dictionaries and grammars, largely thanks to the work of Spanish missionaries.

Perhaps the English scholars did not want to discover the truth about the languages and the peoples of the great ocean civilization; Humboldt, however, did. In fact, he even rejected the name Polynesian to designate this category, on the grounds that it was geographical and limited, and preferred to it the term Malaysian, meaning not only the language culture, but the people.

The linguistic material that Humboldt considered was vast. He examined vocabulary, which showed "not only that these peoples designed many concepts with the same terms, but that they also took the same route to shaping the language, creating words with the same sounds according to the same laws, and that they possess therefore concrete grammatical forms, borrowed from one another." But he went beyond vocabulary, since "[o]ne cannot consider languages as an aggregate of words. Each is a system, whereby sound is linked to thought. The business of the language researcher is to find the key to this system."

In this spirit, Humboldt assembled a list of over one hundred words, from Malaysian (proper, i.e. as spoken in Malacca), Bugi, Madecassian (or Malagasy), Tagalic, and the Polynesian languages: Tonga, New Zealand, Tahiti, and Hawaiian. The comparative tables, completed by his student Buschmann, show striking similarities, as the following few examples demonstrate. (The large number of examples for Madecassian derive from the fact that several sources were consulted, including dictionaries and the translation of the Holy Scriptures):

TABLE 1. Comparison of vocabulary words within the Malayan-Polynesian language family.

	Mal. Jav.	Bugi Mad.	Tag.	Tonga	N.Z.	Tah.	Haw.
to die	mati	mate matte	matay	mate	mate	māte	make

	pati	mate	matte	matay
	(death)		fatte	patay
mati			matē	(death)
			fate	
			(death)	
			mattē	

fruit	būah	woh	buwa	voua	bongaa	taon	tow	makahiki
				voha			auoy	
				voua				

MAORI PUA FLOWER SEED PUIA FOOD PUKINO GREEDY

year	tāun	tahun	taung	taoune	taon	tow	makahiki
				taun			
				tau			
				taonne			

MAORI TAU CYCLED SEASONS TAU COUNT ITD

fire	āpi	hapi	api	afou	apuy	afi	ahi	auahi	ahi
		genni		af			ai		
		gni		affe					
		Kr. latu		mottē					
		K. hapuyi,		langourou					
		bahning							

(Kr. designates the elevated language, and K. stands for Kawi.)

MAORI NEIHA FIRE HATETE FIRE PAIUNU FIRE ITD

But, not only are the words similar. Grammatically, the pronoun for the first person singular, I, is also the same: New Zealand *ahau*, Mad. *ahe*, *ahy*; the /h/ sound is transformed in the other languages (except Tahiti) into its corresponding hard sound, in *gua*, *co*, *aco*, *ku*, *aku*, very much in the same way that Latin *ego* is constructed from Skr. *aham*, or in the way that English "I," differs from German "ich" or "ik." Also, in the third person singular, there is an extraordinary similarity, especially in the possessive form, "his": Mad. *ny mpiana 'ny*, which means "his young ones"; Mal. *kapala-nia*, meaning "his head"; Tag. *ang yna-niya*, meaning "his mother"; Tah. *to'na ahu*, "his dress"; NZ. *tōnatoki*, "his axe"; Tong. *ana falle*, "his house."

The relationship among these languages is also transparent in number; and so on and so forth, for the process of word-formation, syntax, and other aspects of the language.

In the final part of his monumental study, Humboldt moved yet farther eastward, to examine the languages of the South Sea Islands [See Figure 2] And, here again, by comparing the basic vocabulary, the laws of grammar and syntax, he was able to demonstrate the nature and degree of relationship among them, as well as between the eastern and western branches of the Malayan group.

The method Humboldt applied is truly wonderful, because he focussed on identifying the crucial example to prove the general law. In the case of the verbal particles, Humboldt himself says that "this discovery is one of the most important discoveries that I have made in my striving to present the whole Malayan language group as a unity of system and sounds, and would by itself suffice to justify this work of mine and its tendency." This discovery was to establish the link between the

two branches.

The word Humboldt is referring to is an adverb of time; if this verbal particle functions as an adverb of time, he says, then it is certain that other verbal particles will also have that function. “The Mal. *juga* and *jua*, ... is an adverb of very varied and complicated meaning, often meaning ‘empty,’ this means one can hardly attribute a meaning to it.” However, he goes on, “in the meaning of ‘still,’ it functions as the sign of the present and imperfect tenses.” The single example he gives for this is a phrase which means: “a huge blustering rose up in the sea, such that the little ship was covered with waves.” The original is *tetapi iya tidor juga*. Another example given is *tiada juga*, meaning “not yet,” which had the function of placing the verb in the perfect tense (as in English, “it has not yet happened”). Another example shows it as the sign for the pluperfect, in the meaning of “already” (as in English, “it had already occurred”). Humboldt notes a curious fact, which is, that the verbal particle always appears after the word it modifies in the western branch of Malayan, and always comes before the word, in the eastern branch. Humboldt draws up a chart showing the overview of the word for the whole language family.

TABLE II. Overview of the verbal particle of time for the entire Malayan-Polynesian language family, as presented in “On the Kawi Language.”

	Adverb	Verbal Particle	Pronoun
Mal	<i>juga</i> “also” 2. “only, along” 3. “so” 4. “however; moreover” 5. “still” 6. “already” (lama juga already long since” <i>jua</i> “only” 2. “so” 3. “still”	<i>juga</i> sign of present imperfect, perfect, pluperfect	itu juga “the same” (m) <i>sama</i> and <i>sama juga</i> “the same” (m)
Kawi	<i>juga</i> “only”		
Jav.	<i>huga</i> “also” 2. “only” 3. “so” 4. “yet, however”		<i>hiyahika huga</i> “the same” (m) (<i>hiyahika</i> “this one”)
Mad.	<i>coua</i> “also” 2. “yet” 3. “more” (davantage, plusque cela)		<i>isicoua</i> “the same” (n) [<i>isi</i> , “this one” (m.)] <i>zanicoua</i> “the same” (m. & n.)
Tonga	<i>gua loa</i> “before, long ago	<i>gua</i> sign of present sometime of	

preterite

N.Z.	<i>koa</i>	sign of perfect	
------	------------	-----------------	--

Tah.	<i>ua</i>	sign of present preterite, future of imperfect conj	<i>taua, ana</i> “this one” (m)
------	-----------	--------------------------------------------------------------	---------------------------------

Haw.	<i>ua</i>	sign of present, imperfect,perfect	<i>ua</i> “this one” (m)
------	-----------	---------------------------------------	--------------------------

Having reached this point, Humboldt takes one further crucial step, and considers the entire group which he has established as the Malay family, in comparison with, first, the Chinese language, and then, with the native languages of America. With Chinese, the group has much in common: The South Sea Islands languages have the habit of forming different words by making very slight sound changes, almost imperceptible to the untrained ear. And, “these languages recall the Chinese, in that the words which indicate a grammatical relationship, follow or precede the expression of the concept separately from it, such that they, more than the other languages, could be written in a script similar to Chinese.”

In his detailed analysis of three languages in the South Sea Island group (Tonga, New Zealand, and Tahiti), Humboldt identified several characteristics which they shared with Chinese, such that they could be written in Chinese characters. These are: that each word which can be considered by itself, exists in the word order by itself, including words which indicate a grammatical relation; that none of these words undergoes any changes in the context of the phrase; and, that the grammatical words do not fuse with others.

(See box on Humboldt’s Discovery Today)

By the same token, he identified several aspects which they shared with American languages, but specified that the overall grammatical construction of the two groups had very significant differences. One key feature of American languages is their use of the first person plural pronoun, “we,” in both the exclusive and the inclusive form: one says either “we” (and you) or “we” (without you). This characteristic, which had been thought unique to America, Humboldt showed to be shared by the languages in the Malayan group, those in Malaysia proper, as well as in the Philippines and Polynesia.*

* In this connection, Humboldt also noted the findings in Kentucky and Tennessee, of ancient graves showing burial practices similar to those in the Sandwich, Caroline, and Fiji Islands, and the conclusion drawn by one Hr. Mitchell, that colonists had arrived there from the Malaysian-Pacific region.

Humboldt was very clear about how such phenomena came into being in the course of human history: On the one hand, he saw the ocean, not as a hindrance, but as a connecting factor among peoples. On the other, he recognized that when such contacts occurred, as between the Indian civilization and the island populations, “the predominance of a civilization so ancient and so cultivated in every branch of human activity as that of India was bound to attract to it nations of an

alert and lively sensitivity. This was more a moral change,” he writes, “however, than a political one,” and he refers to the way Hinduism “struck roots among the Malaysian people,” showing “that as a spiritual force, it again excited the mind, set the imagination to work and became powerful through the impression wrought upon the admiration of peoples capable of development.”

Considering this, what would Wilhelm von Humboldt have said, had he seen the cave drawings from Santiago de Chile, and those of his beloved Java, and those of Pitcairn Island? Upon hearing that the name of the captain of the ship was Rata, he most certainly would have exclaimed, “Aha! You know, that is fascinating! Because the name *Ratu*, was used as the word for ‘king’ or ‘prince’ in Javanese.” As he noted, “It was so explicitly treated as a Javanese word that it developed forms with indigenous sound changes and form changes, like *ngratu*, meaning ‘to recognize or acknowledge someone as king,’ and *ngratonni*, which meant ‘to govern, to rule.’ ” The same word, Humboldt pointed out, is found in Malaysian proper, as *ratu*, in Sundanese on Madura and Bali, and also in Tagalic as *dato*. Not only, but there are legends in Polynesia, about the white god who created the place, named Maui. ...

Humboldt would have been intrigued by the idea, that Egyptians had travelled through the ocean islands and left their inscriptions everywhere. He, too, in his great work, had cited “obscure reports” about Egyptians who had been banished or otherwise left their homeland for the islands in the eastern oceans.

But, what would have thrilled him the most, is the idea that there was indeed one language, Maori, which was documented at least as early as the Third century B.C.E. from the northern coasts of Africa, to Java and eastwards as far as Pitcairn Island. Maori, still spoken today on New Zealand, is the modern form, indeed very different, but the same language genealogically, as the ancient Maori in which Rata and Maui wrote their inscriptions. Whether the roots of Maori were planted into the soil of the ocean islands at the time of the Egyptian expedition, or much earlier, the fact is, that Maori is one of the dialects of the vast language group of so-called Malayo-Polynesian, which Humboldt named the Malayan family.

From the archaeological and historical records which have emerged since Humboldt’s time, it is probable that the islands of Malaysia and Polynesia were populated by waves of settlers from India and Egypt, going back to as early as the Third millennium B.C.E. in the case of India, and the Second millennium B.C.E. in the case of Egypt. The records of gold mining conducted on the island of Sumatra in the Second millennium B.C.E. point to probable Egyptian explorers. Most probably, it was settlers of Dravidian stock from India, who may have been the dark-skinned people referred to in the early records of the islands; some affinities of the Dravidian languages with those of Papua New Guinea, have been researched. Following the Dravidians, who went to the islands, or stayed in southern India, came the Aryans of Sanskrit language culture, who had entered India from Central Asia, and thence, travelled on to the islands. Thus, the continuing waves of settlements from India, which Humboldt hypothesized, as well as from Egypt, would explain what Humboldt found: the existence of a deep layer of Sanskrit in the Malayan family, even beneath the Sanskrit assimilated in the Kawi language. Furthermore, such waves of migration from Egypt, would explain the similarities which become manifest in the inscriptions by Maui, comparable to those in Libya and other sites in northern Africa.

Most unfortunately, Wilhelm von Humboldt died in 1835. Just six years later, in 1841, one of his greatest students, Franz Bopp, published a work entitled *Über die Verwandtschaft der malayisch-polynesischen Sprachen mit den indisch-europäischen* (*On the Kinship of the Malayan-Polynesian Language to the Indo-European*), a work for which he came under attack. Bopp was the genius who had virtually invented the science of comparative philology ([See Box on Philology](#)) with his

ground-breaking work on the conjugations systems of Indo-European languages. (*On the System of Conjugations of the Sanskrit Language in Comparison to those of the Greek, Latin, Persian, and German Languages*).

Then, in his 1841 work, Bopp had dared to assert an affinity between those languages which Humboldt had reunited into one family, and the Indo-European group (of Sanskrit, Persian, Greek, Germanic, Italic, etc.). Bopp was thus undertaking the task which Humboldt did not live long enough to tackle, to examine the organic relationship between Sanskrit, as primary among Indo-European, and the Malayan family. And, in 1890, another follower of Humboldt's, Carl Abel, went so far as to propose a relationship between ancient Egyptian and Indo-European, which, in light of Maui's inscriptions, is rich with implications.

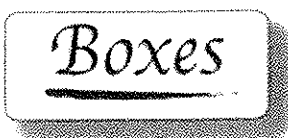
Abel recounts in a famous lecture he delivered presenting his findings, that, if the Nineteenth-century European classicists—those dedicated to the study of Greek and Latin, etc.—had been destabilized by the discovery of the relationship of the classical tongues to an ancient Indian language, Sanskrit, which was a far older, more developed and perhaps actually parent tongue to theirs—a discovery universally accepted!—it was partially out of a sense of cultural superiority. The “Hellenists and Latinists,” he said, “had always impatiently borne their dark-skinned cousinship,” and balked at the idea that everything had to be explained from the standpoint of Sanskrit grammar. Now, continued Abel, “After such precedents, it was not the least to be wondered at, that when the Egyptian began to ask for admission on its own behalf into the Indo-European circle, the same cold reception was repeated which Sanskrit originally experienced” (speech to the Ninth Congress of Orientalists, London, 1891).

Philological study, at least in the tradition of the great minds like Humboldt, Bopp, Grimm, Abel, and others, has never been an academic pursuit, to win recognition or power. It has been a passionate endeavor, to plumb the depths of the human mind, in its uniquely human capacity to create language, and to trace out the process through which human populations have moved about the earth, to populate and develop it, in fruitful communication with one another. Humboldt understood philology in this vein, as contributing to the process of the perfection of mankind, as he wrote in *On the Kawi Language*:

If there is one idea which is visible in all of history in ever more extended value, if ever one [idea] proves the frequently contested, but even more frequently misunderstood, perfection of the entire species, then is it the idea of humanity, the striving to lift the limits which prejudices and one-sided views of all types place hostilely between men, and to treat humanity as a whole, without regard to religion, nation and skin color, as one great, closely fraternal group, one existing whole, for the achievement of one aim, of the free development of internal strength. ...

Language enclasps more than anything else in men, the whole species. ...

[top of page](#)



Philology: The Science of Language and History

[back to article](#)

What manifestation of human activity best expresses the uniqueness of man, as distinct from all other species? What activity, at the same time, demonstrates the multiplicity of human society, diverse cultures developed by different human civilizations? How is it possible to reconcile the vast multiplicity in the world and throughout history, of such diverse cultures as the Chinese and the Greek, showing them to be two manifestations of the same human spirit?

These are questions which the science of philology, the study of languages in their historical development, answers. Wilhelm von Humboldt was the founder of the the Nineteenth century German school of philology, the greatest school of philology the world has ever known. Other great names associated with Humboldt and this school include Franz Bopp, Rasmus Rask, and Jacob Grimm.

Wilhelm von Humboldt, who was a close collaborator of Germany's national poet, Friedrich Schiller, approached the study of language from the standpoint of the humanist spirit which pervaded all his work: seeing in man the highest product of creation, Humboldt identified in language the most universal expression of the capacities of the human mind. To understand how man conceptualizes the universe, and how man organizes social relations, one must, Humboldt realized, examine the way in which man develops language. Through his study of numerous languages—well over fifty, ranging from Basque, to the Native American languages, from Sanskrit to Chinese—Humboldt succeeded in demonstrating the universal principles of language in general.

While emphasizing the universal principles, whose existence is manifested in the fact that any language can be translated into any other, Humboldt focussed on the particular characteristics of a language, in order to identify its specifically national character. Since language is the most immediate form of activity which man invents to communicate with others, and to investigate the universe, then the form in which a people shapes its language most immediately expresses the national character of that people. Hence, in Humboldt's work it becomes clear that language provides the key to the character of the nation.

In Humboldt's view, language was not a fixed system, as some modern linguists might think. Language is a living organism, a form of energy, which changes, develops, and also in some cases, degenerates, in the course of a people's evolution. The achievements of a language, such as Greek in the Classical period, denote the more general progress of that people and culture; thus, for Humboldt, the teaching of Classical Greek and the study of Greek culture, must be the means through which to develop the mind. It was Humboldt's extraordinary education program, which he elaborated and introduced in Prussia, based largely on the study of Classical languages, to shape the character of the student, which laid the basis for the flowering of science and culture in Germany, in Europe, and even in the U.S., in the Nineteenth century.

In looking at the multiplicity of language, Humboldt used a comparative approach, to see how different peoples succeeded in solving the same task, of expressing concepts. At the same time, the comparative approach made it possible to establish scientifically the relationship among different languages and therefore, historically, among different peoples. The groundbreaking work in this direction was done by a collaborator of Humboldt's, Franz

Bopp, who discovered the existence of the Indo-European language group. Bopp had compared the verbal systems of languages, including the Sanskrit of ancient India, Classical Greek and Latin, and various Germanic languages, among others. By showing that such apparently distant languages had verbal systems, conjugations, which obeyed the same laws—and hence, shared the same “geometrical” structure—Bopp showed that the languages must have been related also in their historical development.

Other philologists, among them Jacob Grimm, had studied the way in which, through time, certain sound differences in words of distant languages, which have the same meaning, can come about. By comparing groups of roots in different languages, which are used to designate the same actions or things, one can discover the laws of change in sound. For example, if in Sanskrit the word for “father” is “pitr,” and the word for “father” in Germanic, is “Vater” (modern English “father”), and if such examples can be shown to exist consistently, then it appears that the “p” sound in Sanskrit corresponds to the “f” sound (spelled v) in Germanic, and so forth.

The study of philology as conducted by Humboldt, was not an academic exercise, but a passionate search to discover the laws governing the creative processes of the human mind. For Humboldt, there was nothing more joyful than to discover and learn a new language. In 1803, he wrote, “The internal, mysterious, wonderful coherence of all languages, but above all the extreme pleasure of entering with each new language into a new mode of thinking and feeling, exerts an infinite attraction on me.”

—Muriel Mirak Weissbach

[back to article](#)

Humboldt’s Discovery Today

[back to article](#)

The following excerpt from a modern linguist shows the long-term impact of Humboldt’s groundbreaking “On the Kawi Language,” published in 1836-1839. The implications for the even earlier development of man’s maritime culture have not been pursued by this contemporary author, however.

The Austric language family [Malayan-Polynesian-Ed.] of Southeast Asia consists of four sub-families; Austroasiatic, Miao-Yao, Daic, and Austonesian, the last two of which appear to be closest to each other...Austonesian languages are found on Taiwan, which is probably the original homeland of the family, but also on islands throughout the Pacific Ocean, and even on Madagascar, in the Indian Ocean close to Africa...About 6,000 years ago [populations from China or Southeast Asia] crossed the Strait of Formosa (now the Taiwan Strait) and became the first inhabitants of Taiwan. And from Taiwan these shipbuilding agriculturalists spread first southward to the Philippines, and then eastward and westward throughout most of Oceania. The archeological record indicates that the northern Philippines were reached by 5,000 B.P. , and 500 years later these migrants had spread as far south as Java and Timor, as far west as Malaysia, and eastward to the southern coast of New Guinea. By around 3,200 B.P. the expansion had reached Madagascar, far to the west, and had spread as far east as Samoa, in the central Pacific, and the Mariana Islands and Guam, in Micronesia. During the next millennium the expansion spread to encompass the remainder

of Micronesia. The final step in this vast human dispersal was the occupation of the Polynesian islands; by A.C.E. 400 the Hawaiian Islands and Easter Island—the most northern and eastern islands of Polynesia—had been occupied; while New Zealand—the most southern island group in Polynesia—was not reached until around A.C.E. 800. This bare-bones account is based on the archaeological record, as worked out by the English archaeologist Peter Bellwood (1991) and others, and of necessity presents little more than a relative chronology of one of the broadest dispersals in human prehistory. Unmentioned are the extraordinary navigational skills these peoples developed, and the remarkable boats they constructed to facilitate transoceanic voyages across hundreds, even thousands, of miles of open water.

—from Merritt Ruhlen,
*The Origin of Language:
Tracing the Evolution of the
Mother Tongue, 1994*

[back to article](#)



schiller@schillerinstitute.org

**The Schiller Institute
PO BOX 20244
Washington, DC 20041-0244
703-771-8390**

Thank you for supporting the Schiller Institute. Your membership and contributions enable us to publish FIDELIO Magazine, and to sponsor concerts, conferences, and other activities which represent critical interventions into the policy making and cultural life of the nation and the world.

Contributions and memberships are not tax-deductible.

VISIT THESE OTHER PAGES:

[Home](#) | [Search](#) | [About](#) | [Fidelio](#) | [Economy](#) | [Strategy](#) | [The LaRouche Frameup](#) | [Conferences](#)
[Links](#) | [LaRouche](#) | [Music](#) | [Join](#) | [Books](#) | [Concerts](#) | [Highlights](#) | [Education](#) |
[Health](#) | [Spanish Pages](#) | [Poetry](#) | [Dialogue of Cultures](#)
[Maps](#) | [What's New](#)

© [Copyright Schiller Institute, Inc. 2006. All Rights Reserved](#)

	PĀI	PARI	CA	YA	[FAMILIARITY AQUAINTANCE VERSED IN AQUAINTANCE WITH FULFILL ITS PROPER FUNCTION HAVE FULL NEA FIELD of OPERATION. [PLAY] SCOPE of WORK			
	FROM	PARI	+ CI					
			KAI					
			KAI	A				
CHATHAMS		[T	SCHA	KAI]	see 'KA for WHAKA CAUSATIVE PREFIX			
			KAI	-	RAKAU BODY of MEN SKILLED AT ARMS			
			KAI	-	U-AE-RUNGA LORE of the CELESTIAL			
			KAI	-	U-AE-RARO LORE of the CELESTIAL			
			KAI	-	U-HOU LINE of ANCESTRY			
		PA	O		SING			
TA		PA			RECITE			
		PA	E		BE LAID TO the CHARGE of ANY ONE			
		TA	KI		RECITE			
		PA	KAI	TI	INCISE A PATTERN			
		PA	KOI	RE	IMITATE THE CRY of a BIRD			
		PA	NEA		RIDDLE GAME of GUESSING			
		PA	PA	NEA	GENEALOGICAL TABLE			
		PA	PA		BOX CHEST MEDIUM of COMMUNICATION WITH			
			KĀ		HOME [KE! AT a PLACE] [A GOD]			
		PA	PA	HARA	KEKE A TECHNICAL TERM IN CONNECTION			
					WITH SHARPING A CANOE			
		PA	RA		BLOOD RELATIVE			
PA		RA	RI	KI	SEA DRIFT			
			RI		SCREENING & PROTECTING			
			RI	RI	RAI	RI	KI	RAISE ERECT
			RI	PI				CUTTING IMPLEMENT
WHAKA			RI	PI				JACK SHIP GO ABOUT
			RI	PO				INEA HAUNTS
			RI	RI				BATTLE PROWESS
			RI	TE				PERFORMED COMPLETED FULFILLED
	WHAM		RI	TE				PUT IN ORDER ARRANGE PERFORM
	WHĀ		RI	TE				COMPARE LIKEN ARRANGE
			KI	TE				SEE EXAMINE SURVEY VIEW
			KI					call designate Think
			KI					TO of PLACE ON TO UPON INTO
								CONCERNING RESPECTING
			KI	KO	PUKU			WARRIOR

PĀLI	PARI	CA	RIYĀ	WORSHIP SERVICE GOING ABOUT
from MĀORI	PARI	CĀ	RA KA]	WORSHIPPER ATTENDING
	PARI	CĀ	RE TI]	
		KA	RA KIA	
			ORI-ORI	CHANT
		TI	RI	OFFERING TO A GOD
	PAO			SING
TA	PA			RECITE
PĀLI	PARI	PŪ	RA [PERFECTED FULL COMPLETE]	
	PARI + PR		[ACCOMPLISHED]	
MĀORI		PŪ	RA - KAU ANCIENT LORE OLD MAN	
PĀLI	PARI	—	— - CĀ YA VERSED IN	
>	PARI + CL			
		PŪ		WISE SKILLED IN
MATA	KI	TE		SEER
	TA	KI		RECITE
	ORI	ORI		CHANT
	RI	TE		performed complete
			RA - TA	DIVINATION SEER
		PŪ	RI]	SACRED LORE
PĀLI	PA	VATTE	TI]	TO SEND FORTH SET GOING
from of MĀORI	PA	VATTA	TI]	
	PĀ			JOIN IN AN UNDERTAKING ASSAULT
	PA	E		BE CAST ASHORE
	PĀ			BLOW AS WIND
WHAKIA	PA	E		MAKE AN ACCUSATION
	PA	HIA		ESCAPED
		WA	ETE A	GOOD RUNNER
		WA	HA	Sheet of a SAIL REGION
WHAKIA		WA	HA	SET IN MOTION START
		WA	T-ANGA	OBJECT of DESIRE
		TA	E	COME GO DEPART ARRIVE AT
		TE		THERE!
		TE	KA	DRIVE FORWARD URGE ON
		TI	KA	KEEPING A DIRECT COURSE
WHAKIA		TI	KA	SET OUT ON A JOURNEY

PALI	PA VA KHA TI] I WILL DECLARE & EXPLAIN
only in fact of SK	PA VA KHA MI	
	PA + VAC	
MAORI	PA U	MI / MA / MA MAU ITD MEASURE SEE = [MA-TAU] PERCEIVE JUDGE KNOW COMPLETE OR EXHAUSTIVE CHARACTER [of any ACTION]
WHAKA	PA U	FINISH LEAVE NO EXCEPTION
	PA NUI	DECLARE PROCLAIM
	PA I	GOOD EXCELLENT APPROVE ASSENT
	PA RE WA	DIM SIGHTED [in intelligence]
	PA RE MA TA	REPLY =SK MI/MA/MATA
	PA RA PA RAU	SPEAKING FALSELY FALSE
	PA RA	BLOOD RELATIVE
	PA PE	BE WRONG
	PA PA RUA	REPEAT
	PA KI WA ITARA	LEGEND ANCIENT LORE
	PA KI	PROCLAIM SPREAD & REPORT
	PA HU RE	BE ACCOMPLISHED
	WA I	MEMORY RECOLLECTION of INSTRUCTION
	WA HA PU	ELOQUENT [GIVEN]
	WA HA	VOICE
	WA KA	MEDIUM of a GOD
	WA I WA I	ESSENTIALITY ESSENCE
	WA I ATA	SONG [SING of]
	WHA KI	REVEAL DISCLOSE CONFESS
	WHA I KORERO	[VACO] SPEAK IN A FORMAL WAY
	WA NA NGA	LORE of the TORUNGU
	WA I TOHI	SIGNIFY INDICATE PROGNOSTICATE
	WA I HOKI	IN LIKE MANNER FURTHERMORE
	WA HI	DISCLOSE
	KA-U-	WHAU DECLARE ALOUD PROCLAIM RECITE
	KA-U-	WHA TA RECITE ANCIENT LORE
	KA-U-	AE-RUNGA LORE of the CELESTIAL
	TI- KA-NGA	MEANING PURPORT
	TI RO	LOOK SEE SURVEY VIEW EXAMINE
	MI	here = MATAU KNOW UNDERSTAND
	MI-HI	ACKNOWLEDGE [with SK MATA on FUTURE]

PALI
from
only in
DHAMMA
SUP

PA VATTIN
PA +VBT
PA VATTIN O
PA VATTIN

ADVANCING MOVING FORWARD
PROCEEDING EFFECTIVE BENEFICIAL

and in
GOOD FLOWING = WELL RECITED
THOROUGHLY MASTERED,

MĀORI

PĀ
PA HI
TIRA
PA HE NO
PA I
PĀ KAHUKAHU
PA KI TARA
PA O

GOING ON PROCEDURE
BLOW AS THE WIND BE STRUCK
COMPANY of TRAVELLERS
COMPANY of TRAVELLERS
ESCAPE

TA

PA
PA NEKE
A WA
WAI
WAIATA
WA HA PŪ
PA NGA
VAT-ANEA
WAI WAI
WAI RUA

GOOD EXCELLENT ADVANTAGE
STRENGTH
GOSSIP
SING
RECITE
MOVE FORWARDS
RIVER
MEMORY
SONG
ELOQUENT
AIM TO BLOW AT
OBJECT of DESIRE
ESSENCE ESSENTIALITY
SPIRIT

TI-MATA
TI NANA
A TI

BEE IN
SELF PERSON REAL
BEINGING and then

TINAKU

TUBERS FOR PLANTING
CONCEIVE GARDEN GERMINATE

TINEI NEI

READY TO MOVE [SPROUT]

TINOHAI

PUT HEATED STONES ON FOOD

NO A

free from TAPU [IN A HANGI]

NŌ

of belonging to as part of a

NŌ

UNTIL [whale]

NO HO

DWELL LIVE MARRY

NGO I

STRENGTH ENERGY

NGONGE

CONSUME EAT

PĀU	PA VA D A T I]	TO SPEAK OUT DISPUTE TALK
	PA + VA D	
PPR	PA VA D A N T O	
MĀORI	PĀ	HOLD PERSONAL COMMUNICATION WITH
	PA KA	QUARREL
	PA IRURI	SOLICITUDE
WHAKA	PĀ HĒ	ACCUSE
	PĀ	BE HEARD
WHAKA	PA E	MAKE AN ACCUSATION
TA	PA	RECITE
	PĀ HAKE	ANCIENT TIMES
	PA I	ASSENT APPROVE
	PA KARI	BID DEFIANCE TO
	PA KI	GOSSIP
	WĀ	ACCUSE
	WĀI ATA	SONG
	WA HA	VOICE
	WA HA PŪ	ELOQUENT
	WĀI KŌ RERO	FORM A SPEECH
	PA NUI	PROCLAIM
	PAKI WĀI TARA	SUBJECT of GOSSIP
	WĀI OHIA	GREETING
	TĀ [NGA]	BE UTTERED
	TĀ KI	RECITE
	TA Ū	SING SING of
	TAUIRA	TEACHER
	TĀ UA	Ancestor
WHAKA	TA RA	INVOKE CONSULT
	TA PŌ	CALL NAME
	TAN-OA	BELITTLE
	TAN-GA	BE ASSEMBLED
	TI-KA	MEANING PURPORT
WHAKA	TI-KA	ACKNOWLEDGE AS RIGHT
	TI-O	CRY CALL
	TO HERIRI	QUARREL
	TOHITŪ	RECITE COMPLETELY

PĀLI Cause-of	PA PAT	VYATHE VYATH	TI	} CAUSE TO TREMBLE TO SHAKE
MĀORI	PA PA PĀ PA PA PA PA PA PA	REKURA RE NIATA RAU PA KIPAKI KARU IRI A		BATTLEFIELD REVENGE CAPTIVE SLAVE QUARREL BESIEGE PUT TO FLIGHT AFRAID ASSAULT DREAD TERROR
WHĀKA		WI WI WHI WHI WHI WHI = HIA HI-HIKI HIAMO A	NIWINI RI U — TI RO A A A	TREMBLE ILLTREAT KILL WHIP CAUSE TO GO BE ALARMED EVIL BAD DESIRE WISH THOUGHT SHUDDER SHIVER Be EXCITED drive urge compell.
WHĀKA	—	—	TE TE HE HE	NETENE QUARREL PROVOKE Molest Annoy FAULT FAIL DEED CONDEMN
			TI TI	catch i destrory Kill
MĀORI PĀLI from MĀORI	PA PA PA WHI WE WE TA TA WA	AKO VE +VID NOI TI NERAU RI KI VIRA NANGA		KNOWLEDGE } EXPERIENCE MAKING KNOWN TELLING PROCLAMATION PROCLAIM RELATE RECITE GRUMBLE AT CENSURE Be heard with attention Recite TEACHER LORE of the TOHUNGA

	PA	VE	DA	NA	MAKING KNOWN PROCLAMATION
	PA	VI-D			[TELLING]
From	PA				HOLD PERSONAL COMMUNICATION WITH
Māori	PA				RECITE
TA	PA	NUI			PROCLAIM
	PA	I			GOOD EXCELLENT GOOD LOOKING PRESENT
	PA	KA			QUARREL
	PA	KI			PROCLAIM GOSSIP
	PA	KI	TA	RA	LEGENDS
Note	PA	-O-RANGI			'RESOUNDING [of] THUNDER'
		WE	NE		GRUMBLE
		WHE	AKO		KNOWLEDGE EXPERIENCE
		WE	-	NE RAU	GRUMBLE AT CENSURE
		WE	RI		BE HEARD WITH ATTENTION
		WE	HE		PERFORM A RITE
Note	WĀ	WA	U		P/B/V/W QUARREL DISCUSS
	WA	VA			BE SUBJECT of TALK
And	WHA	I	KO	RERO	FORMAL SPEECH
WHAKA		WE	TI		THREATEN
	WHA	I			PERFORM PRAYERS
	WHĀ	KĀ			REPLY TO
			TA		BE UTTERED
			TA	KI	RECITE
			TA	NEI	DIRGE
			TA	PA	RECITE
			TA	UIRĀ	TEACHER PUPIL
	WAI	A	TA		SONG SING OF
			NA	-NAHI	YESTERDAY
		WHI	TI		RELATE RECITE
WHAKA		WHE	TA	-I	EXPRESS THANKS
	[FA'	FET	AI]	
		WHE	TE	WHE	TE
Note	WHĀ	WHĀ			WHISPER
WHĀ					GIVE PRESENT
	WA	-	-	NA	HE ANCIENT TIMES
				NA	NEA LORE of TOHUNGA
				NA	MA TA ANCIENT TIMES TIME TO COME
				NĀ	ASI WAS TELLING YOU See
				NA	NU INARTICULATE

Pāli	PA SA JS ATI PA + SA JS]	TO SPEAK OUT PRAISE COMMEND [AGREE]
Māori	PA -O PA KI PA NUL		SING OF PROCLAIM PROCLAIM DECLARE
TA	PA		RECITE
	HA NG- A		PEOPLE MAKE BUILD PRACTISE HABIT
	HA		THEN SO
	HĀ		TONE of VOICE TENOR of SPEECH
	HA HA		ENQUIRE ABOUT
	HA KA		SING A SONG
#	HA KU HAKU		CRUMBLE AT
	HA MUMU		SPEAK
	HA O		CONSIDER CAREFULLY
	HA PUI		BETROTHED
	HĀ TEPE		PROCEED IN ORDERLY MANNER
			FOLLOW IN REGULAR SEQUENCE
WHAKA -	HA U		COMMAND
	HA U		FAMOUS ILLUSTRIOUS BE PUBLISHED ABOARD
	HA U		RETURN PRESENT
	HA U MI		ALLIANCE ALLY CONFEDERACY
	[HĀ U MERE]		SHOUT TOGETHER
	[- U MERE]		CHANT SING
	HA U TETE		"JABBER, [Recite]"
WHAKA	HA WEA		BELITTLE
	NGA - RI		RHYTHMIC CHANT
	[- JS -]		
	NGA NGARE		QUARREL
	NGA RE		PEOPLE CONNECTED BY BLOOD FAMILY
	NGA KOP		Meetings
	NGA IO		EXPERT CLEVER
	NGĀ		SATISFIED
	TI - ORI		HOLD UP TO VIEW LOUD RESOUNDING
	TI KANGA		[Authority] MEANING PURPORT
WHAKA	TI KA		ACKNOWLEDGE AS RIGHT

MAORI SK	PUNJENJE	FILLING ITO
	BHU -	see = MAORI PU- and also HUA ITO 9
PALI	PUTTA KA	LITTLE SON A LITTLE CHILD = GIRL
	PUT TA	SON CHILD see 4 kinds of sen mo.
MAORI	PU TA	BE BORN
MAORI	PA - KA - NEA	YOUNGEST CHILD IN A FAMILY
	TA MA	SON CHILD MAN [ie - KA LITTLE]
	TA MA IINE	DAUGHTER
	TA MAI TI	CHILD
	KA NO	SEED SORT KIND
PALI	= KA	LITTLE
MAORI	KA NC	Relative living with a distant CLAN
	KA RE KATA	SMALL BOY [Jocular]
PALI	PUT HA VI	DOUBLETS of PATHA VI THE EARTH
and	PUT HU VI	
Doublet of	PAT HA VI	[MAORI WHIWHINEA CIRCUIT BOUNDARY]
MAORI	PU	ORIGEN SOURCE CAUSE ORIGINATE
	PU	FOUNDATION [of a MOUNTAIN] ROOT [of a tree]
	PU NEA	LIE IN A HEAP [HEART CENTRE]
See	PU EA	REASON CAUSE ORIGEN
	PU KE	RISE TO THE SURFACE see <u>VI'SNU AVIATARA</u>
See	PU KEKO	well up Rise Repeat in connotations SWELLING FLOODED
	PU KARI	OLD MAN in above context & PURUSHA re
and	PU RANGI	DIE [PUMANAWA ITO]
	PU TA	RAISED UP ITO
PALI	PU THA VI	COME FORTH APPEAR BE BORN
MAORI	TA E	the EARTH
	TA EKAI	EXTEND TO of SPACE & TIME
	TA HORA	WORN OUT SOIL
	TA HUNA	UNCULTIVATED LAND SPREAD OUT LAYOUT
	TAI AO	LAND IN A CULTIVATION
	TA KA HI	WORLD
	TA KE	TRAVERSE LAND TO ESTABLISH OWNERSHIP
	HA U	ORIGEN BEGINNING CAUSE BASE MEANS
	HA HA	VITALITY of LAND
	HA HORE	DESOLATE DESERTED
	HA NEA RUVU	BARREN of LAND
	WHI - TA	FOREST LAND
		FIRM SECURE FAST

PAKI
q
VL
MAORI

PU	THA VI	THE EARTH
PA	THA VI	MAORI PAPA KU BARREN d SOIL =
PU	THA VI	[SK KU the EARTH = NUKU]
	WHI	- WHINEA CIRCUIT BOUNDARY [d 3 WORLDS]
PU	KI RI	DIG
PU		LIE IN A HEAP
PU		ORIGEN SOURCE CAUSE ORIGINATE
	TA IAO	WORLD
	TA EKAI	WORN OUT SOIL
	TA HU NA	LAND IN CULTIVATION
	TA KE	ORIGEN BEENING
	HAU	VITALITY d LAND
	HA HORE	BARREN d LAND
	HA NEARURU	FOREST LAND
	TU NA ROA	THE EARTH
	TU RANGA	SITE FOUNDATION
	TU A	THE TIME PAST THE FUTURE
	TU A EKE	LAND CLEARED for a CULTIVATION
	TU A KOI	BOUNDARY DIVISION [d the 3 WORLDS]
	TU A I WI	"BACKBONES, !!!
	TU ATARA	CLAY CLOD LOAM
	TU A - WHE NUA	MAINLAND INTERIOR
	TU MAU	FIXED CONSTANT PERMANENT
	MA MAU	FIXED ITS SEE MA / MATE ITS
	TU MAU	CONTINUOUS
	TU MU	FOUNDATION
	TU PA	DRIED UP BARREN
	PA - PA	THE EARTH in RELATION TO RANGI
	PA	be connected with
	PAE	HORIZON REGION PERCH REST
	PA ENGA	SITE d BUILDINGS.
	PA ONE ONE	CLOD d EARTH
	PA KO	CULTIVATE the SOIL
	- HU A	BEAR FRUIT d FLOWERS ABUNDANCE
	- HU A	SECTION d LAND
	- HU I RAU	FERN ROOT [FOOD]
	- HU KA	FROST SNOW COLD
	WHI - TA	FIRM SECURE FAST

SK
MAORI

PALI	PHA	LA	BLOOD and MENSTRUATE
MAGZI	HA	RA	VIOLATE TAPU head of BLOOD GUILT
		RA	AVENGE A DEATH
	HA	-E	SLIT CUT CAUSE PAIN
	PA		BE STRUCK
	PA	PUNI	CHECK the FLOW of BLOOD
	PA	HE KE	MENSES TRICKLE FLOW
	PA		COITUS [at forbidden TIME of MENSES?]
	PA	PA KU	CONGEAL
		PA KU	SCAB and SORE
	PA	MAMBE	HURT IN PAIN
	PA	NI	ORPHAN WIDOW
#	PA	RA	IMPURITY [of TA HE > MENSES]
PA	PA	RA	TRUE FATHER had the BLOOD of [NO]
	PA	RA	ETROA WARRIOR espec of one WOUNDED i.e [BLOODED]
	PA	RE KU RA	PEOPLE SLAIN in BATTLE
		RATA RATA	SHARP CUTTING
		RA HIRI	GRIEVE OVER
		RA U TU PU	KILL IN REVENGE
		HAU TO PE	CUT off CUT DOWN
		HAU TU PU	DEATH by VIOLENCE
		HAU PA RUA	FIGHT WITH LOSS ON BOTH SIDES
		HA-HAU	STRIKE SMITE HEW CHOP
		HA TE PE	CUT ASUNDER CUT OFF
	-HARA-	TU A	CUT GASH
	-HA	PU TA	FOREFRONT of BATTLE
	-HAO		CAPTURE A FORTRESS
	-HA	NGI NA	ULCERATED
	TA	RA	as by M. VIRILE
PALI	PU	RI-MA	from PURA FORMER EARLIER
PALI	PU	RA TA NA	from PURA BELONG IN TO the PAST FORMER
MAGZI	PU	RI	[ANCIENT] SACRED LORE
	PU	RA KAU	ANCIENT LORE OLDMAN
	NA	MA TA	ANCIENT TIMES
		NA HE	ANCIENT TIMES

PĀU	PUBBA	KA] FORMER ANCIENT HAVING] FORMERLY BEEN PREVIOUS
fim	PUB	BA	
MAORI	PA	KA RI	MATURIZED RIPE
MĀORI	PA	KA RE	RIPPLE [HAKI/SAKTI see
Ā	PU	TA	CAUSING A GAP at intervals Interval gap OPEN SPACE TWICE TOLD DOUBLE see PURUSHA
PŪ	PŪ		ORIGINATE ORIGIN SOURCE CAUSE ROOT
PU	PŪ		
		KA	PAPA a WIND NAME 'STORM, [FOUNDATION of a fine Dusty Nature [See PURUSHA] COLD!!! EMPTY SHRUNKEN REPOSITORY Be Submerged FLOODED See VISNU AVAT- Wounded man appearing old see Purusha.
	PU	AHERI	
	PU	ANU	
	PU	ANGO	
	PU	KENGA	
	PU	KERA	
	PU	KIKO	
	PU	KU	
	PU	NA	
PŪ	PŪ	WAI	ANCESTOR Wet Sodden.
	PU	RANGI	Raised up. see VISNU/NUKU TO
	PŪ	RĀ KA U	ANCIENT LEGENT OLD MAN
	PU	PU RI	KEEP IN THE MEMORY
	PU	RI	SACRED ANCIENT LORE
	PU	RU	PLUG [of PURUSHA; Cosmic WEB]
	PU	TA	Come forth come out appear be BORN THE EARTH IN RELATION TO RANGI
P/B/V/	PA	PA	SPIRIT
	WA	IRUA	Essence Essentiality
	WA	I WAI	BE BORN
	WHA	NAU	
	WHA	- KA - PAPA	Genealogie's
		KA U	ANCESTOR
		KA U	LORE of the CELESTIAL
	WHA	KA PATA	ANCIENT TIMES
	PA	RATA	See 'Monster causing the TIDES
	PAPA	NEA	partly filled [of the 'PLUGS of PURUSHA]
	PUNUKU		move on after LAPSE of TIME
		NUKU	the Earth in antithesis to Rangi
		KU	the Earth
SK	PA	NA	CAUSE TO COME FORTH
MAORI			

	PU RĀ TA NA	FORMER OLD BELONGING TO THE PAST
from CP	PU RĀ TA NA SA NĀ TA NA	information
	PU RĀ NA PA RU T	
MĀORI * MAORI	P U PU RA	wise one TWICE TOLD CURN HEAP ITU ANCIENT LORE OLD MAN, [KHA-]
	PU RI AE RU	SACRED LORE LORE of the CELESTIAL
KAU	RA	ABOARD of GODS HEAVEN STANZA
		NA-HE ANCIENT TIMES [TUNE -
		NA MA TA TIME PAST dual/just i, past
Note * get	PU RAKKHA-TVĀ	HOLDING before oneself = LOOKING AT
"	PU RA	BEFORE
MĀORI	PU KA NO HI	EYE
PAU	PU RA KHA ROTI	see PURE TO PUT IN FRONT HONOR
MĀORI	PURE / KAU / RONGO / RŌ / TIRO / TIA / TIKANGA ITO	
ABL	PU RA TO	IN FRONT OF [with Gen]
of Rep	PU RA TO - PURATO	IN FRONT of EACH OTHER CONTINUOUSLY
MĀORI	TO - ANEA	BRAVE! or continuously in front
"	A RA	WAY PATA MEANS of CONVEYANCE
ADJECTIV-	PU RI MA PU RA THANA PU RA NA	
PAU	PU RAK KHAROTI	REVERSE FOLLOW HONOR PUT IN FRONT
PP MĀORI TA - PU	PU RAK KHATA	HONORED Esteemed preferred.
MĀORI	KA U	ANCESTOR
	KA U AE RUNGA	LORE of the CELESTIAL
ABLAT	PU RA TO - PURATO	IN FRONT of EACH OTHER CONTINUOUSLY OR CONTINUOUSLY IN FRONT
MĀORI	TO -	See all so prefixed
PAU	PU RĀ RU NA =	
	PU RĀ ARU NA	BEFORE DAWN
MĀORI	RA	SUN SAILDAY
	ARU	FOLLOW PERSUE
	RUNGA	UP UPWARDS ABOVE OVER UPON
	RU A	ABYSS of HEAVENLY BODIES > RISE from

PAU PU RA TO - PURATO

IN FRONT of + gen OF EACH OTHER CONTINUOUSLY OR CONTINUALLY IN FRONT

MAORI PAU PU RA RU NA =]
PU RA ARU NA]

WARRIOR
BEFORE DAWN

MAORI RA
PAU A RA PU RAKHA - TVA

SUN SAIL DAY [before night]
WAY PATH means of conveyance
'HOLDING BEFORE ONESELF =
LOOKING AT

MAORI PU - KA - NOHI
TUA

EYE
familiar name for a HERO of a Story

PU RA KA - U
RA KAI
RA NEA - A

ANCIENT LORE
ADORN BEDECK
RUSH CHARGE

A RA
TAUI RA KA NO HI

WAY PATH
TEACHER PUPIL
EYE

RA
RA NEA
RA NEA A
RA NEA

THERE YONDER
AVENGE A DEATH
RUSH CHARGE
FISHING GROUNDS SHOAL of FISH
[SAND BANK]

TA RA
RA NGI
TO E

P. MUL M. VIRILE HORN of MOON
RAY of SUN COURAGE
SKY TOWER of a FORTRESS
BE REPEATED [check this]

A RU
RU A
RU TA

TUKE pound beat Ram
TU PERE EJACULATE
FOLLOW PERSUE
Abyss of heavenly bodies
BLUSTER

TA PU

PALI
Grom
MAORI
PU RI MA KA
PU RI MA

] PREVIOUS FIRST

opposed to PACCI MAKA

ORIGEN SOURCE CAUSE ORIGINATE

MA NA TŪ HOMESICK

MA KIA -HEA CANOPUS

MĀ Connect points of Compass =
[to bring into Being]

MA IN A KINOLE [FIRE]

MA TA MA ELDEST SON [means of]
IN CONSEQUENCE of by

MA HA RA REMEMBER

MA HE RE PLAN

WHAKA

MA HE RE HERE ADVICE

MA HI WORK AT

MĀ HI NA DAWN

MA HO RI GONE BY PASSED BY

MAI EXTENSION of SPACE LAPSE of TIME

MAI MAI DANCE TO WELCOME GUESTS

KA I OTA UNRIPE

KA COMMENCEMENT of a NEW ACTION

KA = WHAKA CAUSATIVE PREFIX

KA I TAUA A SUGGESTED COURSE of ACTION

KA E LEADER of a flight of PARROTS

KORERO - KA I ORAORA A PLOT TO MURDER

KA RA PLOT CONSPIRACY

KA PA TAU EXPRESS AN INTENTION

KA MIKAMI SMACK the LIPS [anticipate]

KA I TAMAHINE SEEK IN MARRIAGE

KA RA KIA !

OPPOSED TO PACCI MAKA

SEE MAORI for MA- and KA ITO

MAORI PA KI MA KA

HAIR worn on one Side of the HEAD AS
FAMOUS [INDICATING REVENGE]

MAORI PA KI PA KI

TALE'S SCANDAL

MAORI PA KI PA KI

MATURED RIPE

MAORI PA - - KA RI

SPIRIT of ONE DEAD

MAORI PA

	PE S SA		
	PE SE TI		
VED	PR ES YA		
DIACRATIC	PE SI YA		
MAORI	PE AU		
WHAKA	PE AU		
	PE A PE AU NOA		
	PE HA		
	PE - HA PE HA TU		
	PE HEA		
	PE NI PE NI		
	PE I		
WHAKA	PE KA		
	PE KE		
	PE PE KE		
	PE KE HA	WAN	
	PE KE - REHUA		
	PE PE		
	PE RE		
	PE RO PE RO		
	PE RUA		
	PE WA		
		HA ERE	
WHAKA	-	HA ERE	
		HA HA	
		HE I	
		HE RE	
		TI RA	
WHAKA		TI KA	
		TI O	
		TI PA	
		TI TEL	

grad form from =

A MESSENGER SERVANT

BE TURNED AWAY
 TURN AWAY DIVERT
 TURNING THIS WAY; THAT
 EXCLAIM BOAST SAY
 JEER AT
 of what sent character or
 appearance act in what way
 WAYLAY AMBUSIA
 RETURN for a PRESENT
 DRIVE OUT ISANISH
 REFUSE DECLINE Cause to
 [turn aside]
 TWITCHING IN THE SHOULDER = OMEN
 HASTEN QUICK
 A STAR MARKING the 8TH MONTH
 BREAK A TRUCE
 A STAR ~~SENT~~ ANTARES the
 SIGN of SUMMER
 ATTRACT BIRDS by IMITATING THEIR
 GO [CALL]
 a call for a DOG.
 DECOY PARROT
 NEW MOON
 COME GO DEPART TRAVELLING PARTY
 Cause to go CONDUCT LEAD
 SEEK LOOK FOR Enquire about
 go towards be requested
 GUIDE Concilliate
 Company of TRAVELLERS
 [stars of ORION'S BELT]
 Set out on a JOURNEY WAY PARTIA
 Cry Call
 ESCAPE
 SPY

PĀU MAORI	PES I KA PE HA	KA I KA HI WI KA HU	RIND SHELL [of FRUIT] BARK PEELINGS HUSK SKIN HEART of a TREE Surface membrane of a [Foetus]
		KA KAHU KA I KA MU KA NO	Garment, PUTON FOOD Seeds. SEED
TAHU NOTE	A A	KA NGA	SHELL HUSK COVERING SHELL HUSK COVERING
TE PAPA O TE	A	NGA - ANGA	SKUL
TAHU =	A A	KA KA	= ANGA SHELL HUSK COVERING CLEAN of SCRAPES AWAY
PĀU from MAORI	PE SU NI KA PE SU NA HU NA PE HA PE NA PE RE	NGI - A KA IA KA I KAI WAIU KA I KIRI KA I ORA ORA	SLANDEROUS BE RUMOURED CONCEAL SAY EXCLAIM Like that Riddle appear seem to be THIEF stealthy treachery plot QUARREL Threatening ABUSE INVECTIVE
WĀKA		KA NGA KA U NGA WHI	NONE SPEAK ILL of DISPARAGE BEAR MALICE be punished penalty

MAORI WA I PU
 PAU PHA LA
 CP VEO PHAL
 [SPHAL]
 [VI PA KA]
 MAORI PA KA RI
 WHI
 X HA RA
 PA O
 PA HU
 WA HINE
 WA HI
 WA WA
 WA I PUKE
 PAU PHA LA
 BUT WHA EREERE
 WHA WHAI
 WHA INGA
 WHA I A IPO
 WHA KI
 WHA NA
 RA NGA
 # HA -RETO
 WHA NAU
 WHA WHA PU
 WHA NA KO
 WHA U
 WHA NA KE
 HA PU
 HA ERTA
 WHA -TI TIRI
 WHA RA
 WHA RA KI
 WHA RO NA
 WHA TUARO
 WHA TU MOANA
 WHA TU RUA
 WHA WHE WHAWHE

VOLLEY of GUNS WAIPUKE - FLOOD 19
 'LIT BURSTING, TO BURST ie RIPE
 ['FRUIT,]
 FREQUENT WITH VI PAKA - FRUITION ITO
 CONSEQUENCE 'RIPENESS MATURITY =
 MATURED RIPE STRONG STURDY
 CAN BE ABLE belongs in the context of
 EXCESS ABOVE A ROUND NUMBER [VI PAKA]
 HATCH of EGGS CRACK BREAK
 BURST EXPLODE
 WIFE
 BREAK SPLIT BREAK OPEN
 MAKE A LOUD RUMBLING ROARING NOISE
 FLOOD PAU WHARITA SPREAD OUT
 LIT 'BURSTING, 'RIPE, ITO
 MOTHER of ONES CHILDREN WIFE
 EXERT ONESELF
 HOSTILITY QUARREL
 ONE BETROTHED BE IN LOVE
 CONFESS
 REVOLT REBEL RUSH CHARGE
 RUSH CHARGE [SPRING of a TRAP]
 RIPE FRUIT of PORO PORO
 BE BORN
 EXULTATION
 STEAL
 ROE of KUMUKUMU - EURNARD
 TANEA PERIOD of GROWING UP = jig
 PREGNANT [RIPENING MATURITY TO]
 DAWN [as bursting]
 THUNDER [i LIGHTNING -> DAITI/TITI
 BE STRUCK
 FESTER SORE
 AWATE PITCHED BATTLE
 BELLY FAT of FISH
 jig BRAVERY see KAPAKA of
 EXCESSIVELY FAT
 BUSYBODY MEDDLER

Pāli
f
Māori

PHA LA KA
PHAL = *S PAAL
WHA O
RA KA U

LIT THAT WHICH IS SPLIT OR CUT
[off]
perforate chisel out
WOOD BEAM SPAR ITD

Pāli

PHA LA TĀ

THE FACT & CONDITION OF BEARING
[FRUIT]

Māori

WHA WHA KI
RA KA U
HA RETO

PLUCK & GATHER FRUIT FROM A TREE
TREE
RIPE FRUIT of POROPORO

TA HU

FOOL

[HU-A]

FRUIT FLOWERS PRODUCE ITD

TĀ

HO RA GATHER FRUIT of A TREE

WHĀ ERE ERE

MOTHER of ONE'S CHILDREN

WA O

FOREST

WHĀ NAU

BE BORN

WHĀ NEA I

FEED NOURISH BRING UP

WHA O

FILL PUT INTO A BAG ITD

Pāli
from
VEDIC

PHALA KA
PHAL
PHALA KA

LIT that which is SPLIT OR CUT OFF
CP IN SAME MEANING = SLAB
BOARD [A FLAT PIECE of WOOD is
SLAB BOARD PLANK WRITING
BOARD A SLATE

Māori

PA RA -WAI
PA PA RITE
PA PA TAIRITE
WHA RE
PA PA

PROTECTING FLANGE of the MAIHI of
FLAT LEVEL [a house
LEVEL of an EVEN SURFACE
HOUSE SHED

Anything Broad flat i hand FLAT ROCK
SLAB BOARD BOX CHEST

WAPA PA

PA RA -NEA
PA PA NU I
RA HO
RA PA

LAYER SERIES of LAYERS
A STAGE IN A TREE [for birds snare]
PLATFORM of WOOD [Palm of the hand]
ANYTHING BROAD i FLAT stem
post of a canoe BLADE of a PADDLE

RA TA RIATA
TĀ RAI
RA KA U

SHARP CUTTING
Dress TIMBER with an A OXE
TREE WOOD SPAR

PĀLI QVED	PHASSA		TOUCH CONTACT as SENSE IMPRESSION
	SPARSA		OBJECT AND PERCEPTION FEELINGS
	PHASSA		TO BE FELT pleasing sensation
	PHASSA NĀ		TOUCH CONTACT WITH [BEAUTIFUL]
	PHASSI TA		
PP MĀORI	PHASSE TI		MADE TO TOUCH BRING INTO CONTACT
		TI - O	PIERCING & COLD [WITH]
	PĀ		COITUS TOUCH AFFECTS SENSES
	PĀ		BE STRUCK
	PAI -		GOOD LOOKING
WHAKA -	HANA	ANEA	PLEASANT COMFORTABLE
	PA - HANA	HANA	BLUSH
	PA - HI		GLOOMY
		TI NO	SELF REALITY
		HI A	FALL IN LOVE WITH
WHAKA	HI		JEER SNEER
	HI ANIA		DESIRE THOUGHT WISH IMPULSE
	HI AKAI		HUNGER
	HI NENGARO		SEAT of THOUGHTS and EMOTIONS
	HE I		go to meet WELCOME [DESIRE]
	HE A		Mourn grieve
	HE MA HEMA		AMOROUS ADVANCES
	HE MONGA		object of earnest Desire
	HĀ		taste flavour odour
	HARI		dance Sing Joy
	HANA HANA		P. MUL
	HE MA		PUDENDA
	HĀ KARI		Gift present feast
	HI KA		Capulate
	NĀ WE		be kindled or excited of FEELINGS
NA TU		ANGRY VEXED	
NA NA		RAGING IN PASSION	
NĀ		SATISFIED CONTENT	
NGĀ		Satisfied	
TĀ		aim a blow at tattoo paint	
TĀ NE		HUSBAND	
TI A		MOTHER	
A TI		offspring	

PĀLI	PHE	GU	ACCESSORY WOOD WOOD SURROUNDING
QVED	PHA	LGU	PMA da TREE [frequent in Similes]
PĀLI	PHA	GU	always in ref. to trees
			inferior worthless wood
	PHE	GU KA	having worthless wood inferior weak
MĀORI	PA	OI	WOODEN SEATER
	PA	NEORE	children ie = weak inferior
	PA	OPAO	STRIP of BARK of a tree
	PA	KU	Small
	PA	KA RA	Unsuitable
	PA	NGE	TOUCHWOOD
	PE	KA	BRANCH of a TREE FIREWOOD
	PE	HEA	of what SORT
	PE	HA	BARK PEELINGS HUSK
	TA	NGU TU	LARGE BLOCK of FIREWOOD
PĀLI	PHE	GGU TA	state of DRY WOOD WORTHLESS
			[LACK of SUBSTANCE]
MĀORI		NGU-NGU	OLERIA RANI
	=HE	KETARA	as useless wood?
PĀLI	P-HE	GGUKA	INFERIOR WEAK WORTHLESS WOOD
MĀORI		NGU TARA	a grub found in trees
		NGU TU HORE	WASTEFUL
PĀLI	BA	LA TI	TO LIVE after
OFTEN	PHA		or P
MĀORI		TI NO	Self Reality
A-	PA		SPIRIT of ONE DEAD we NOT-PA!
	ORA		ALIVE
	WHA	NAU	BE BORN
	PA	NEORE	children immature
	PA	RA	BLOOD RELATIVE
	PA	RA KAU	SLAVE
	PA	RA KIRI	ESTABLISH
	PA	RA RE	FOOD
	PA	RE MO	DROWNED
	HA	MA TA	STRONG GROWING
	HA		BREATH BREATHE

PALI	BA		
OFTEN AS	BHA		
OR	P		
PALI	BA LI		OBLATION RELIGIOUS OFFERING
MAORI	- HA - U		SACRED FOOD
	- HA - U - MU A		PLACE of DEPARTED SPIRITS
	PA O		SING
TA	PA		RECITE
	PA		SPIRIT of ONE DEAD
	WA RO		ABOARD of the DEAD
	WHA I KŌRERO		FORMAL SPEECH
	WHA KO MA		EAT
	HĀ - KA RI		GIFT PRESENT FEAST
	WHA NGAI		OFFER CEREMONIAL FOOD
			PROPITIATE A GOD
=	WHA RI TE	RI TE]	PERFORMED COMPLETED FULFILLED
	WHA KA RI TE		FULFIL PERFORM
	WHA RUA		FEMALE ANCESTOR
	HA KA RI		ROE of fish YOLK of egg = OBLATIONS
	RI KI RI KI		IN SMALL PORTIONS [PRETA'S]
	RI UA		BORNE AWAY GONE ABSENT
WHA KA	RI UA		BEAR AWAY
	A RI A		imaginary presence effect VISIBLE
			MATERIAL PRESENCE of a GOD
PALI	BA LI - KA MMA		OFFERING of FOOD TO BHUTAS DEVA'S ITO
	BA LI - KA RA NA		OBLATION offering of FOOD
	BA LI - KA RA KA		OBLATIONS
	BA LI - PA NCA		5 FOLD offering to KINSFOLK GUESTS
			THE DEPARTED KING & GODS
BA LI	- NĀ TI	>	KINSFOLK
BA LI	- A TITHI	>	GUESTS
	- PUBBA PETA		the DEPARTED
	- RĀ JA		KING
	- DE VA TA		GODS
MAORI	KA HI KA		ANCESTOR
	NGA TE		CLAN PREFIX
	KA HU		SPIRIT of STILLBORN INFANT

PĀLI	BA LI BHALI PA LI]	OBLATION RELIGIOUS OFFERING
MĀORI TA	PA O PA		SING RECITE EAT
PĀLI MĀORI	WHA KO MA BHALI KAMMA WHA NEAI		OFFERINGS of FOOD OFFER CEREMONIAL FOOD FOOD
Note	-HA - KA - RI	KA - I	Gift present feast yolk of egg [Roe of fish]
of HAU		MA HI MA HELE MA HAU MA HARA MA HINA	Do perform. PORTION FOR THEE REMEMBER RECOLLECT MOON [see PITRI'S]
WĀRE	-	MA - I MA HORA MAIKA	WELCOME SPREAD OUT of FOOD for GUESTS BASKET for cooked FOOD in PURE - [RITES]
PĀLI	BA LI BHALI	KA RA NA	OBLATION of FOOD OFFERINGS
MĀORI	HA	KA RI KAI	FEAST GIFT PRESENT ROE YOLK FOOD
PĀLI	BA LI BHALI	NA TI NA TI]	RA TO SERVE ROUND DISTRIBUTE [BE DISTRIBUTED]
MĀORI	WHA NAU PA RA		KIN FOLK FAMILY GROUP PEOPLE CONNECTED BY BLOOD
	HA -	NGA RE NGA TI NGA	FAMILY GROUP CLAN PREFIX PEOPLE PROPERTY
	TA PA PA	NGATA A TI RI RIRI	MAN MEN MALE ELDERS ND SEE OFFSPRING HAUNTS QUARREL RITENGA COMPARE

PĀU	BALI-KAMMA	OFFERINGS of FOOD TO BHUTAS AND
	BHUTAS	GHOSTS
	BHUTA	BORN BORN BECOME GHOST ALL THAT EXISTS
MAORI	WHANGA	FEED NOURISH MAINTAIN
	PU TA	pass through in or out he
	TA HU	changed he different BE BORN
	PŪ	KURA DREAM of ONE DEAD
	PŪ	ORIGINATE ORIGIN SOURCE CAUSE
	PU APUA	CLAN here of PETAS
	PU AKI	make into a ball = preta oblations
	PU AROA	WREATH WORN IN MOURNING
	PU HA	COME FORTH
	PU KAKI	Sacred place.
	PU KENGA	CHANT
	PU KU	SOURCE
	PU KUKAI	Repository
	PU KUTENGA	MEMORY
	PU PA RE	GREEDY [of PRETAS]
	KA -HU	DIFFICULTY IN SWALLOWING = PRETAS
PĀU	BHUTAS	[needle throated ghosts]
MAORI	PU RA KU	WARD of [evil ghosts]
	HUNA	SPIRIT of a CHILD
	PU TA	GHOSTS
	PU TA	COFFIN WRAP
	PU TA KE	Concealed Seldom Seen.
	PU TA KE	appear come into sight
	PU TE RE	he changed he different
	PU TOI	Cause to come forth
	PE PE	ANCESTOR
PĀU	PRETA	ORIGINATE ORIGIN SOURCE Cause
MAORI	REINGA	Go in a body
	TAHU	family
	A -TA	FLUTTER See >>>
		PETA GHOSTS PE LIKE >>>
		ABODE of DEPARTED SPIRITS
		KURA DREAM of one DEAD
		FORM SEMBLANCE SHADOW REFLECTION
		OPPOSED TO SUBSTANCE