

DHARMA-KAYA-KOSA

FOR SF DMITRIANA

FRILETOLU

OMRU

[55 pages]

Τὸν ἐξαγαγόντα ἐξ ἀδύτου

[THE GOD] WHO LEADS OUT FROM THE UNSEEN [PO]

BRAHMA-NIRGUNA as BRAHMA AND TANE
MATUA TANE-TE-WAIORA TANE TAWAIRIMATERA
TANE-TOROKAHA TANE TAPURANGI TANE-HAEPUA
TANE-TE-IHORANGI TANE MATAKUKA AND
TANE-TE-AHUMAIRANGI WHO
IS THE SANSKRIT TA-TANE HE WHO IS
BORN OF HIMSELF is THE SAKTI of HIMSELF

SEMOT HAMME FORASOT [EXPLICIT NAMES]

ie THE SEVENTY NAMES OF TANE.

TANE-TE-IKAROA FROM HIM ARE THE SUN; MOON
THE STARS AND ALL SUCH
TANE-YUHAMA FROM HIM COMES KNOWLEDGE
TANE-TE-KAPURANGI HE CONTROLS THE FERTILITY
OF THE EARTH

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	HOTA	
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	ADJA HAV SHIT °TAVAI	
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17	DHUKSH	TO KINDLE
18	DHĪ RA	well used Resolute
19	DHIRA	" "
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	48	CHIDI CHETTRI	an aser. one who cuts off wood cutter
	49	CHID	cut off piece chap DIVIDE Separate
	2sing	CHITSI	
	1 plus	CHEDMA	
	w	CHETTUM	
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	52	CHAVI CHAD CHIKKANA	Color skin TO NOURISH SNEEZING

703 SK

PRĀ - KIARA
 PRA ✓ KRI

A WALL ENCLOSURE FENCE
 RAMPART [ESPEC A SURROUNDING -]
 WALL ELEVATED ON A MOUND of EARTH

MAORI

PĀ

FORTRESS EEL WEIR BLOCKUP
 FORTIFIED PLACE SCREEN OBSTRUCT

PA E

HORIZON SURROUND WITH AN
 SKIN BARK [ENCLOSURE]

KIR-I

PA ENGA

BOUNDARY SITE of BUILDINGS

PA ERUNGA

Upper eyelid

PA ERARO

lower eyelid

PA ERORA-O-WHĀNU

MILKY WAY

PĀ HAU

BESIEGE

KIR-I TONA

PVD MUL [IE AN ENCLOSURE]

PĀ PAPA

SHELL of EGG

PA PA

Base chest

PA PUKA

Screen from the wind

PAR-A HAU

PROTECTION DEFENCE

SK

PRA ✓ KRI

PAR-Ā- KIR-I

INNERMOST FENCE of a PĀ

PAR-Ā-RĀ

CONTAINER VESSEL

PA JAKA

food store

PAR-E

protection

PAR-I

CLIFF

PAR-I-TŪ

STEEP

RAKAU

TREE See RAKSHASA'S ITO

KĀ

Home, i.e fence.

KA HA

Boundary line

KARIA -

KIA ! [sig FENCE]

KĀRA-

PI FENCE

KĀRA-

POI SURROUND HEDGE IN

KĀRA-

WA BED IN a GARDEN

KĀRA-

WHAI ENCLOSE IN a NET

RA-

IHE Small enclosure stockade FENCED

RA-

NEI SKY TOWER of a PĀ

RA-

NEA SANDBANK

RAU

-WHARE THATCH

KIR-I

TANGATA INNERMOST FENCE of a PĀ

53	J A P A	MUTTERED PRAYERS
54	Ā RA	MARS ANGLE SPOKE
55	Ā RA N E YA	Relating to the firesticks
56	DHARMA-KAY A	LAW BODY
	DHARMA-BH RIT	LAW SUPPORTED
	BH I K S H	TO WISH TO PARTAKE
57	DHARMA	LAW,
	DHARMA M E N A	ACCORDING TO RULE
58	DHARMA	LAW,
	DHARMA-MI T RA	FRIEND of the LAW
59	DHARMA-GA TA	essential quality nature
	ME YA Y O R - DHARMA	a particular sacrifice 9TH Lunar Mansion Devotion
	DHARMA-KĀM A	LOVING JUSTICE
	DHARMA-KAY A	LAW BODY,
	DHARMA-KO SA or SHA	TREASURY of the LAW BODY
	DHARMA-GA TA	ESSENTIAL QUALITY
60	DHARMA-KATHAKA	propounder of the Law
	°THIKA	propounder of the Law
61	DHARMA-TĀ	ESSENCE NATURE
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62	DHARMA-TVA	INHERENT NATURE
	DHARMA-DA RA	LAWFUL WIFE
	DHARMA-DA	giving virtue
63	DHARMA-CA RA	LAW OBSERVER
	DHARMA-CA K RA	WHEEL of the LAW
	DHARMA-JI- VANA	living by fulfillment of duties
	DHARMA-JÑĀ ÑĀ	KNOWLEDGE of LAW, DUTY
# 64	MI-MA-	MAMAU METTA ITO
65	DHA	PUT PLACE BESTOW
66	PRA-KARA	-PRA-√KRI WALL ENCLOSURE FENCE

SK TATANE
 MĀORI TANE
 SK TĀ
 SK TAN
 AOR ATĀ YA
 TAYA
 lotsing ATA SI

INSTRUMENTALITY
 STRETCH EXTEND BEND WEAVE
 PREPARE A WAY FOR PROPAGATE
 ONSELF SPEAK [WORDS] TO PUT
 FORTH MANIFEST DISPLAY
 INCREASE BE DIFFUSED AS LIGHT
 [IE MĀORI TANE as the SUN]
 BE DIFFUSED AS LIGHT OVER SHINE
 EXTEND TOWARDS REACH TO
 PROPAGATE ONESELF
 PROPAGATE A FAMILY I.e.
 MĀORI TANE MATUA
 TANE-I-TE-WAO
 TANE MAHUTA
 TANE MATAU
 TANE 170 NAMES

SK TAN-
 SK TANU
 MĀORI NU-KU
 " TAI AO
 " TANIKO
 [AOR] ATA-N
 MĀORI ATA

the Earth ' SK KU = THE EARTH
 WORLD' [SKAL KU-PALU M. EARTH]

TAI SEA
 TA TAI ARRANGE PREPARE MEASURE SET IN ORDER
 TĀ BE UTTERED WIND
 TAKI RECITE
 TAKA PREPARE
 TAKA HEAP
 TAHARANGI HORIZON as diffused light of dawn etc
 TAHAU THY
 TA HU Set on fire food plenty
 TA-E Arrive come go Reach amount to of
 numbers touched as feelings PROCEED TO
 BE EFFECTED BE ACCOMPLISHED

Note KAI-TIAKI 'BODY FIELD-PROTECTORS see
 TANI WHA ALSO BELONG HERE

SK SK	HA HA	LLI =	SA [HAPPINESS]		ONE of 18 UPARU PAKAS ^B OR MINOR DRAMATIC ENTERTAINMENTS OF SINGING DANCING by ONE MALE and 7, 8, or 10 FEMALES A CIRCULAR DANCE [KOLO] PERFORMED BY WOMAN UNDER THE DIRECTION of a MAN TO PERFORM the DANCE A KIND of DANCE WRITE THE TEE (mead) about [Misadventures!] JOY DANCE SINE [JOY RIHA BAC DANCE SINE A SONG DANCE HE SHE IT SORT KIND show good breeding MOVE PROGRESS BEWITSCH i.e. ENTRANCE SHOOT [of a number of persons] FULFIL ITS PROPER FUNCTION HAVE FUN PLAY FIELD of OPERATION SCOPE FORM APPEARANCE [of WORK] BODY of MEN SKILLED Casualty profile [AT ARMS]
SEE MAORI	HA HA	LLI RI	SA KA KA	YA KA KA NI IA NO NOI NE KE NA IERE KAI	
SK MAORI	HA RI UPARU UMERE PAO ARU PARU PARU-HI	HA RI	RI - HARI - HARA AKA	[HA - RI - HA - RI]	MINOR DRAMATIC ENTERTAINMENTS SINE CHANT SING a DERISIVE SONG DANCE FOLLOW PERSUE WOO TRACE A LINE of DESCENT [RUPA] BEAUTIFUL DARLING CONNECTION BY MARRIAGE PROCLAIM SPEAK ALOUD CALL NAME RECITE DANCE DANCE SING
			HA TA KANI KA		

SK	HA VA	OBLATION IN FIRE GOD of FIRE
✓	HU	FIRE
MĀORI	HA TETE	SACRED FOOD
	HA U	HISS BUBBLE UP CRACKLE SNAP
	HU	FULL of the MOON EGG NO [explosive sound]
	HU A	house with a conical roof used by ancestors
	HU KI	VESSEL for BOILING FOOD [in HAWAII]
	HU A HUA	MOUTH ENTRANCE of Agni
	WA HA	FIRE WOOD
	WA HIA	MEDIUM of a GOD (CANE)
	WA KA	Gravy juice
	WA IRANU	Spirit
	WA IRUA	FIRESTICK
	WANI	procure FIRE by attrition
	WANI WANI	ABODE of the DEAD
	WARO	8!
	WARU	LORE of TOHUNGA
	WA NA NEA	Camp fire
SKLA	VATRA	
MĀORI		
	A HU	SACRED MOUND
	A HU RE WA	SACRED PLACE
SK	HU TI	CALLING INVOCATION
MĀORI	HU A	CALL BY NAME
WHAKA	HU A	RECITE
	TI RI	offering to a GOD share portion
SK	HV A- NA	calling Near [MĀORI NĀ RATED ON BY]
SK	HV A	name appellation
SK	HV E	cause anyone to be challenged by
	HV A YATI	call on INVOKE
	HU VATI	
	HVA MA HE	
	HU TVA	
MĀORI	HA HA	SHOUT AT TO DRIVE AWAY
	HU A	CALL BY NAME
WHAKA	H-E	find fault with condemn,
		interrogative particle
	WA HA	MOUTH ENTRANCE

SK	HA	VA	NA	FIRE of DENI God of fire hole in ground for fire i oblation a fire oblation
MAORI	HA	TETE		FIRE
	HA	U		SACRED FOOD
	HA	NGI		FOOD PIT OVEN
		WA	NA - NGA	LORE of TOHUNGA
		WA	RU	8
			[RU A]	hole pit
		WA	KA	Medium of a God
		WA	N-I	firestick
		WA	HIE	Fire wood,
			NA WAKI	proceed
			NA WE	BESET ON FIRE be KINDLED
AHU	RE	WA		SACRED PLACE
SK	HA	VA	NIYA	to be offered with fire FIT for an
MAORI			NGIA	APPEAR SEEM TO BE OBLATION
	HA	U		SACRED FOOD
		WA	NI	firestick touch lightly scrape.
		WA	NI WANI	procure fire by friction
SK	HA	VI	TRI	hole in ground for oblations i SACRED FIRE
MAORI	HA	NGI		EARTH OVEN [PIT]
		WHI	TI	Recite
			TIRI	offering to a God share portion
			RIU	Bilge of a canoe fig oblation pit
SK	HA	VIR-	ADA/AD	EATING the OBLATION
SK	HA	VIR-	ASANA	CONSUMING OBLATIONS, FIRE
MAORI			ATA- WARI	LIBERALITY kindly disposed
			AT-ORUA	FEASTING HOUSE
			TA MI	FOOD EAT
	HA	U		Sacred food
			AT-VA	GOD Strange extraordinary re
		R-	AT-O	Be DISTRIBUTED [Missimeries]
			HANA	shine glow flame give forth heat
	HA	KARI		FEAST EGG ROE = oblations
			NA WE	BE SET ON FIRE

SK MAORU HA VIR-AD] Eating the Oblations
 -ADA] Earth over as gift of Gods i.e
 HA NCI Taste flavour oblation
 HA HA U Sacred food
 RA-RA Exposed to heat of a fire
 RA-T-O be distributed
 IRA VITALITY of MAN i.e man
 upholds the Gods i Gods uphold]
 [man]

SK MAORU HA VIR-ĀHUTI OFFERING AN OBLATION
 HA U Sacred food
 AHU Sacred mound
 AHU REWA Sacred place
 TI RI offering to a God share portion
 of belonging to possessed by.
 Ā FOOD
 Ā be distributed i.e
 R-A-TO Expose to the heat of a fire
 RĀ RĀ pull out of the ground.
 HUTI

SK MAORU HA VIR-GRIHA CHAMBER IN WHICH OBLATION IS OFFERED,
 HA U Sacred food
 NEI HA BURN FIRE
 HANGI FOOD FIRE PIT
 HAJETE FIRE
 HA KARI Egg Roe i.e oblation

SK MAORU HA VIR-BHA EA SHARE IN the OBLATION
 WHA - WHA Take in the hand.
 WHA-I lay hold of
 WHA-IHI OTAPU I WHAI See HUTI
 IHI ESSENTIAL FORCE AUTHORITY POWER
 HA-NEI COMMUNAL EARTH OVEN
 HA Taste flavour odour
 PA be connected with
 PAHU NGA CRUMB
 PAHU NU FIRE
 PANEA LAY PLACE

SK MAORU HA VIR - BHĀJ PARTAKING of an OBLATION
 PA I ADVANTAGE GOOD EXCELLENT ASSENT
 PA be connected with Touch

SK HA VIR - BHUJ "Eating the oblation," FIRE/AGNI
 PU-KU STOMACH
 PU-KIORE FOOD STORE
 PU-IA food with a smoky Taste
 HUA EGG ROE FRUIT PRODUCT
 HUHUA Abundant

SK MAORU HA VIS OBLATION
 HA U Sacred food
 IH-I Essential force authority power

SK MAORU HA VYA-KAVYA Oblations to Gods; ANCESTORS
 KAU ANCESTOR
 HAU Sacred food

SK HA VYA-BHUJ Oblation eater ie FIRE or God of fire,
 PUPU bubble up boil
 PUNFA Reason cause origin
 PUPU Rise
 PUA SMOKY
 PUKU Stomach appetite
 PUKENERA Repository
 PU-KINO GREEDY = EPITHET of AGNI
 PUNA OVEN hole ancestor well up
 {flow}

SK HU TO BE HONORED WITH SACRIFICE

JU HOTI
 HOTA 2 sg IMP JU HU DAI
 HAVAYATI AOR A HAU SHIT

TAVAI ANCESTOR
 TAVA Sacred food for the dead
 TAKI VRA Sacred food
 HAU Dedicate offering
 HOU offering to a God.
 TIRI

SK	BHŪ		TO BECOME BE ARISE COME INTO BEING EXIST
	BHA	VA TI	LIVE ABIDE with a fud p = TO BE GOING OR
A	BAB	HU VA	ABOUT TO BE eg ANUVASHYAM BHAVATI he is
			GOING TO RECITE. BECOMING BEING EXISTING
			ARISING the ACT of BECOMING or ARISING PLACE of BEING
			SPACE WORLD UNIVERSE THE EARTH of 3 WORLDS [SOIL]
Māori	PŪ		ORIGINATE ORIGIN SOURCE CAUSE [LAND]
	PU	PŪ	FOUNDATION of a MOUNTAIN ROOT of a tree WISE ONE
A	PA		BREAK FORTH SPRING UP [HEAP]
A	PA	TARI	SPIRIT of one DEAD VISITING A MEDIUM
A	PŪ		CARRY BRING [BHARA > BEAR CARRY]
SK	BHARA		SQUAL GUST
Māori	WHA	RA	BEAR CARRY
	WHA	RA	BURIAL CAVE
	WHA	EERE	Mother of one's children wife
	WHA	NA	be on the point of
	WHA	KA	Causative prefix
	WHA	TUA	REGION SPACE
	WHA		SETTLED RESIDENT
	WHA	RE	HOUSE HABITATION
	PĀ	PA	THE EARTH PERSONIFIED EARTH FLOOR SITE
	PA	ENGA	SITE of BUILDINGS
	PĀ		COITUS
	PA	PA NGA	GENEALOGICAL TABLE
	PA	OA	SMOKE
	PA	NEORE	CHILDREN
TURANGA	WA	EWA E !	
	WA	HA PŪ	ELOQUENT
	WHA	NA KI	GROW SPRING UP
	WHA	NA KE TANGA	PERIOD of GROWING UP
	WA	ERENGA	CLEARING for a CULTIVATION
	WHA	NA	TRAVEL COME GO
	WĀ		DEFINITE SPACE AREA INTERVAL TIME SEASON
	PĀ		FORTIFIED VILLAGE
>	HA	PŪ I	BETROTHED [HABERE Come go become]
	HU	Ā	
A	HU	REWA	SACRED PLACE
	HŪ		DESIRE

SK Māori	BHA VA WHA -KA WHA		BECOMING NOTE MAORI WHA- in Pref [of star names = BEAR-CARRY] CAUSATIVE PREFIX.
SK P Māori	WHA	KARMA KAMMA KA KA-RI KA-RIHIKA KAIINGA KA-RU AKA WHA-WHAI	ACTION > [A-RA WAY PATH ITO WHAKA and MAHI SK HI] causative prefix [= drive compell as HIKA] DIE COVULATE FIELD of ACTION EYE as looking becoming ITO STATE of TURMOIL. EXCERPT ONESELF
SK SK Māori	BHA -VA KARMA MAHI MA MA EA WA-NA MAHARA -HA NGA WHA E-ERE WHA I KA VA RUNGA WA NANGA WA WA-KA WHA-I - WHAI - RO-ROA A-WA WHA - KA WHA - KA 'KA WHA-NA WHA-NAU WHA-NO WHA-RA BHA-RA RA WHA WHA RUA		BECOMING ACTION WORK DO PERFORM. acted on by, by means of, Emerge. BUDSHOOT WELL GROWN RAY of SUN Remember Recollect 'make build people property MOTHER of one's children WIFE follow pursue look for PROCEED TO LORE of CELESTIAL [the next in order] LORE of TOTUNE MEMORY CLAN MEDIUM da GOD FLIGHT of BIRDS PERSEVERE BE URGENT RIVER FIB: LIT. e WAI memory ITO TOWARDS in the DIRECTION of, Causative prefix also as = SK KA-RMA ACTION [P KAMMA-] Travel come go, be bon Go proceed. BEAR CARRY burial care, and BEAR CARRY [WHAERE] by way of sail wed ITO FEMALE ANCESTOR.

SK 719	BA =	VARUNA BHAGA [Bdg] ie RUNGA/WAIRUA
	BA-NH	GROW INCREASE [ITO]
	BRA MAN	lit = GROWTH evolution development see
COMPAR	PANE ORE	CHILDHOOD [BRAHMA - NIRGUNA]
"	MAN-A	AUTHORITY POWER -
719 SK	BHA =	the asparate of PA
"	BHA-BA	] BEARING CARRYING
✓	BRI	
	BHA RA NDA	MASTER LORD
MAORI	PĀ	
	RA NEA TIRA	
	NEA RAHU	Leader Commander
	TĀ	term of address.
SK	BHA VA	] Coming into existence birth production exist
✓	BHU	
	BHA VA KA	= MAORI PŪ = origin source cause originate
	BHA VA NA	= BHAVA BEING EXISTENCE [and HUA fruit flower
MAORI	[HAU]	place of abode horizon rural store
MAORI	WA NA NEA	Coming into existence placed growing
	PA NGORE	LORE of TONGA
	WA NA	CHILDHOOD
	WHA RA	BUD SHOOT WELL GROWN
SK	BHA RA	burial cave
MAORI	WHA - E - ERE	beat carry
SK	WHA RA	Mother of ones children wife
SK	PA	as ie beat carry
MAORI	PA NGORE	for WHA - ie BHA-RA beat carry.
	PĀ PĀ	CHILDREN WHA-NAU be born.
	PA RA	MOTHER : WHAE-ERE
	PĀ	Sediment impurity
A	PA	Cortex
	PA E	spirit of one dead visiting a medium
	PA E NEA	perch nest horizon [as a carrier of sky]
	PĀ HA KE	be cast ashore
	RA NEA	SITE of BUILDINGS
	RA	ANCIENT TIMES
	A RA	fishing grounds
		SAILI SUN DAY
		WAY PATH

PREFIXES

	KAI	HA	NEA	MAKER
		HA	NEA	MAKE
	KAB			AGENT
SK	KA-			AGENT
SK	KARMA			= ACTION PALI KA-MA
	WHA-KA			CAUSATIVE PREFIX
	WHA			
	WHA-KA-NOHO			CAUSE - TO SIT
SK	BHA-RA			BEAR CARRY
SK		KA		AGENT
			MOHIO	KNOW
	WHA-KA-MOHIO			CAUSE TO KNOW
SK			MÖ	= MAU [MA and MI KNOW PERCEIVE SEE [MAMAU/MATA PU/MEMETE ITO BEAR CARRY [FIX in the EARTH
SK	BHA-RA			AGENT
SK		KA		AGENT
			[MOHIO = MAU-HIO	
Notes	SK	KARMA		] ACTION
P.		KA MA		
MÄORI		MAHI		WORK WORK AT
"		KA MA		ERGER
MÄORI		MAHI		
"	WHA	KAMAHI	[A]	he works his men long hours
		KAMAHI		WORKER WORKMAN
SK	BHA-RA			Bear carry
SK		KA		AGENT
	WHA	KA TI KA		used as STRAIGHTEN = STRAIGHTEN ONSELF
NOTE	NEA	KA - U		DESIRE SEAT of feelings he KA = AGENT used without an object expressed ie straighten oneself or STAND UP
			[STRIGHTEN PREFIX]	
	WHA	KA TANE		'PLAY the MAN
	WHA	KA TAMARIKI		ACT the part of a CHILD
		HA NG		MAKE
	KAB	HA NEA		MAKER

SK ✓
 also as
 BHA RA
 BRI
 PA°
 PA RA
 WHA - E - ERE
 WHA RA
 PA - O
 PA - I - POHO
 PI - -TAU
 PI - TO
 RA NEA
 RA NGATIRA
 PA PA
 BHA VA
 BHU
 MAORI WHA - NAU
 PA PA
 WHA E - ERE
 WA HINE
 WA NA
 PU
 PU A
 PU A
 PA WA
 PU AKA
 PU AKI
 PU TA
 WHA NAU
 PU AO
 PU HIHI
 A WA
 WA I
 PU HI
 PU KA
 PU KA NOHI
 PU KE NGA
 PU KU

BEARING CARRYING
 [MAORI RA PANI RIO PIRO PITAU WAEREERE]
 SEDIMENT
 Mother of ones children wife
 BURIAL CAVE
 foul smell
 child in arms
 Young succulent shoots canoe
 with a PI-TAU figurehead
 offering to a god.
 fishing grounds sandbank
 RA NGATIRA = [Bearess of Knowledge] and HAU
 Mother [VITALITY of MAN]
 Coming into EXISTENCE birth production
 [MAORI HUA HU HUA AURI MOI PU]
 be born.
 mother
 Mother of ones children wife
 WIFE
 Bud shoot well grown,
 origin source cause originate clam.
 flowers fruit + VIRILE [wise one]
 SMOKY
 SMOKE
 flower
 come forth show itself
 be born.
 be born.
 dawn cloud,
 Ray of sun.
 River fig and LIT!
 memory.
 WIND
 Eager Jealous.
 EYE!
 Repository
 Seat of Passions

SK ✓
 MAORI

SK 719 BA =
VA RU NA
BHA GA

[BGE]

MAORI WAI RU - A
RUNGA
RUA

SK BANH
BR AH MAN
Note BR AH MA-NIRGUNA = BRAHMA UNMANIFEST

growth increase
lit 'growth evolution development etc

SK BHA-RA
BRI
MAORI WHA - E- ERE

BEARING CARRYING

MOTHER of one's CHILDREN WIFE

RA
RA NEA

WED SAIL SUN DAY

PA RA

FISHING GROUNDS SANDBANK

PI TO

SEDIMENT [set in motion]

PI RI

offering to a God,

PI RO

child incense

I RA

foul smell

LIFE PRINCIPLE

SK WHAKA I RA
BHA VAKA
MAORI WHA KA

become pregnant
= BHAVA BEING EXISTENCE

K AI NEA

Causative prefix

field of operation scoped work.

SK BHA RA
BRI
MAORI HA

SK BHAVA = MAORI WHAKAI HAU; WAIRUA

breathe breathe

but TA RA
A PA

M. VIRILE as bear/carrying

and A RI A
A RI

M. VIRILE as M. VIRILE + TA instrumentality

spirit of one dead visiting a medium

A RI KI
RI AKA
RI HA

VISIBLE EMBLEM of a GOD

Moon on 11th DAY, small species of shark
first born of a Noble family [re bearing carrying -]

Energy.

NIT

TI RI
RI U

HAND ARM WEAPON

share portion offering to a God

BILGE of a Canoe

SK	BHA VA KA =	BEING EXISTINE
=	BHA VA	COMING INTO EXISTENCE production birth
✓	BHU	[BHA VA KA = WAKA
MĀORI	HAU	VITALITY of MAN WIND AIR BREATH
	HĀ	BREATH BREATHE
A	WHA	STORM.
	HA NGA	PEOPLE
But SK	BHA RA	bearing carrying =
MĀORI	HA PU	PREENANT
MATAO	RA	ALIVE LIVING
HA	PŪ	PREENANT
	PŪ	origin source cause originate
	HAU	Essense of land vitality of man.
	HAO	Catch in a Net
	HAU MĀ TAKATAKA	HURRICAIN as carrying a DEMON
	WA HA	VOICE
	HAU KAI NGA	HOME
	HAUUA	RAINY [Carrying bearing Rain]
	WHĀ NGA	Nowish bring up increase in size swell
	HAU O RA	SPIRIT of LIFE
	WĀ	TIME SEASON
	WA I RUA	Spirit
	WA HA PU	ELOQUENT ie DIVINE SPEECH [SARASVATI]
	WA HINE	WIFE
	WHĀ E-ETE	mother of ones children wife
	WHĀ RA	burial cave =
= SK	BHA RA / BRI	beat carry
MĀORI	HA RI	carry
	WA NA NGA	loved TOHUNGA [abode of Knowledge] see.
	KA	HOME
	WHĀ - KA	Causative prefix
	KA RMA	PĀU KAMMA > ACTION
SK	WHĀ I KORERO	FORMAL SPEECH ie 'DIVINE SPEECH,
MĀORI	WA KA	medium of God canoe clan. etc
MĀORI	KA U AE RUNGA	LORE of the CELESTIAL
SK	BA = VA - - RUNA	BHAGA [BCE] ie GODS
MĀORI	VA - - RUNA	above over-upabove
SK	VA - - RUNA	SKY GOD of upper lower waters

SK BHA VYA
750

FUT = BHA VIN
✓ BHŪ
VL BHA VYA

MAORI WHA KA
WHA IA IPO
WHA WHA I
WHA I HANGA
WHA
WHA I

PŪ
PU PŪ
PU ANGA
PU AKI
PŪ ANU
PU ANEA
PŪ AO
PŪ ARITARITA
PU EHU
PŪ HAE HAE

WHI
WHI TI
WIN I WINI

SK BHA VIN
WIRI
WHI A = HIA
WHI RI
WHI TI
WHI RINGA
WHI WHI TA
WHI TI REIA
WHI WHI NGA

being existing present TO BE ABOUT
TO BE OR BECOME
FUTURE =

also for the FUTURE TENSE of √ BHŪ

LIKELY TO BE on the point of becoming
what ought to be, suitable fut proper
right good excellent pious future time
causative prefix

One Bathed

chase hunt

Do busy oneself with make build
causative pref.

BECOMING

ORIGINATE origin source cause. WISE one

Break forth spring up.

bloom blossom.

Come forth be uttered

COLD

Decayed rotten

DAWN cloud.

in a hurry.

Deposited as dust

Envious

can be able

Relate Recite incantation

DREAD TERROR

fut tense of √ BHŪ about to be 100

tremble shiver

fall in Love with

twist plait

shine upon.

NUKU 5th Month.

quick ready Zealous

New Moon.

Long out plan of a house.

SK SA RA NA SEE TCHAKA [TA] INTRO to INDRA 8
 MAORI SA RA NA MOVING-RUNNING FROM ONE PLACE TO
 SK SA RA MA NEA -HU HUNT WITH DOGS [ANOTHER]
 [DOGS of HEAVEN] THE FLEET ONE THE FEMALE DOG OF
 AND THE INDRA the GODS
 > DOGS of YAMA = YA-MA [MARIKO, MARU power authority]
 MAORI [KEPUWAI and 2 HEADED DOGS] [shield escort RETINUE]
 Called in MIBH. DEVA-SUNI

MAORI TU RAMA HUNT WITH DOGS
 SA RAMA LIGHT ILLUMINATED [SK NI down away from INDRA]
 Recovered the GO stolen by the PANIS and
 [MAORI PA Blockup abstract] hidden in
 a CAVE [BHARA > WHARA] in a MOUNTAIN
 [SK GAIRA from a MT MAORI MAUNGA MT]
 MAORI HAR-U BARK of a DOG

MA ME SHORT HAired DOG
 [TIORO] = TUNA TU ORO Jabulaw monster bank's as a dog i goes underground
 SA RA MA [as dogs of YAMA] > [and kills men]
 MAORI MA ME DOG SK SA-RAMA LIGHT-DOGS > GO
 MA NAWA bowels of the Earth [GA-]
 MA UNU Come out be loosened
 MA EA taken out of the ground Emerge,
 MA IA MONSTER

TA WHAKI ascended to the 10 heaven to procure the
 RAHUIKURI ie the HERD dogs of TAMAI WAHO
 TA - MA I WAHO and his DOG BANDS or HERDS]
 SK SA RA MA FEMALE DOG of INDRA the GODS [OF HEAVEN
 SK SA RA going moving NAME of VAYU the WIND
 [Dog herds of TAMAI WAHO of the 10th HEAVEN
 WAERO hair da Dogs tail WAHO the OUTSIDE
 WAIWAI Essence Essentiality WAIRUA 'SPIRIT
 U RA NEA DAWN Sunrise Red clogs of the Sun
 WAITUHI RED WAKA medium da God TRIBE]
 KU RA RED [CANOE [FLOCK [birds]
 Find banking dogs
 HA PAI DAWN [DOGS of]
 HAU WIND TA WIND
 TAMAI MA - [TAMAI WAHO] Superstition from outside = the WINDS MI

SK
MORIORI
SK

TE TA- TAU
CA -
TSHA
TA
TA
TA TA
TA TAS
TA OIYA
TA DRIYA

O TE WHARE O MAUI [daddy long legs]
[the door of the house of MAUI] IE SOMMER SEASON
+ MAMAU fixed in the Earth [of SOMMER]
MOVING TO I FRO
daddy long legs.
that one - - 431
CROSSING [ie DOOR-]
'SLOPING SIDES as any part of the BODY,
from that place there thither in that place.
Coming from HIM. [for that Reason]
Extending thither [legs].

SK
SKLAW
MORIORI

TA NIMAN
TA NU

very thin thinness slenderness weakness
thin slender delicate fine emaciated body.
I myself here, see 435

CE C - CED
CICHO,
TE
TE
TE NEI
TE NEA
TE TE
KI TE
KI TE
KE
KE
KE A
KE HI
KE I
KE KE

ind 'IF-IF!', BE QUIET [TE a DOG]
QUIET! HUSH!
THERE!
NOT
here now this
Extinguished
lie be in a position
IF
See!
of non identity other than expected
[in a different place]
produce a sharp sound crack snap scream.
DEAFENED
DEFAME speak ill of,
to after verbs of motion
REFRAIN from SPEAKING
[persists in]

SK
MORIORI

CE C - CED
KI KET - O

BE QUIET
Extinguished
Say Tell

SK 126
of
Māori

ā	KA	DESIRE LOVE	
ā	KAN	TO BE PLEASED WITH of belonging to possessed by	
ā	KAN WATA	BRIGHT GLEAMING CONSPICUOUS	
	KAN EHE	DESIRE AFFECTION	
	KA - I	FOOD	
	KA - RIHIKA	COPULATE	
	KA - RI PAPA	SODOMY	
	KAN - I	DANCE	
ā	KA	STATE of TURMOIL i.e. LOVE	
MA	KA	LARGE POTATOES ITS	
MA	KA o	SHARKSTOOTH	
MA	KA VA	WIFE HUSBAND FAVORITE	
Mō	KA I	pet bird or animal	
MO	KĀ KĀ	PUD MUL	
TA	KA	Heap [of food at a feast]	
	KĀ	HOME	
	KA ITAU	COURTEZAN	
	KA ITĀ	of superior quality	
	KA MA	EAGER	
SK	ā	KA LA	JUST AT THE TIME of THE RIGHT TIME
Māori		KA RA	OLD MAN
		RA	DAY
	MA	RA MA	MONTH MOON

SK
Māori

ā	KA RA	ACCUMULATION
	RA TO	BE DISTRIBUTED
TA	KA	HEAP of food at a feast
	KA RA	OLD MAN
	KĀ	HOME
	KA HA	LINE of ANCESTRY
	KA HARORA	LARGE SEINE NET MADE IN SEVERAL PARTS
	KA HI	a species of WHALE
	KA HO	Butter on Roof for thatch
	KA HU	Germinate grow sprout put on garments
	KA I	QUANTITY NUMBER
	NA RA	EXCESS over a round number
ā	RA NEA	SAND BANG FISHING GROUND SCHOOL of FISH of belonging to possessed by

SK	KO-VI	DA] EXPERIENCED PERSON SKILLED LEARNED IN A NAME FOR KSHATRIYAS i.e.] ["WARRIORS]
	✓ -VI	D	

MĀDORA	KO VI	DA-	TUA SKILLFULNESS
			TŪĀ-TA-U SAYING SPEECH
	AKO		LEARN TEACH

Note	KO HA KE	OLD MAN FATHER
	KO HA KI	PARTING INSTRUCTIONS
	KO - HE	talk nonsense.
	KO HA U	Speak frequently
	KO HA	FINAL INSTRUCTIONS RESPECT GIFT
	KO A	Rejoice over
	KO	part of proper names pro common nouns

TO GIVE EMPHASIS DIRECTOR ATTENTION
TOWARDS the SUBJECT about which
something is to be said

KŌ	Resound WIND, here fig line rear of speech i wind as flowing vitality ANCESTOR. [of KSHATRIYA WARRIORS]
----	---

KO HIKĀ	THINK over CONSIDER, impell
KO HUKU	Matured
KĒ KA	CIRCULAR house
KŌ PĀE	SOURCE
KO POUNĒA	SAY TELL ADDRESS SPEAK NARRATIVE

KO RERO	GOOD
KO U	TO of a tree, HEAD of a Valley here fig.
KO U RU	CAN BE ABLE

WHI	RELATE RECITE
WHI T-I	BE UTTERED

TA - U IRA	TEACHER PUPIL
TA KI	RECITE
TĀ TĀI	ARRANGE SET IN ORDER ARRANGE

TUA	MEASURE STUDY the HEAVENS [NAVIGATION]
TA-TŪ	TIME PAST FUTURE [PURPOSE PLAN]
TŪ TŪ	CONSENT AGREE
TŪ TŪ	SUMMON ASSEMBLE
TUA-RANGI	of ANCIENT DATE OLD

SK

Ā-KA RĀ

ONE WHO SCATTERS ie DISTRIBUTES ABUNDANTLY
ACCUMULATION MULTITUDE RICH SOURCE OF
ORIGEN PLACE of ORIGEN PRODUCED IN A
BEST EXCELLENT [MINE A MINERAL]

KĀ-I
KĀ

QUANTITY NUMBER
HOME

RA-NEA

SCHOOL of FISH SANDBANK

KĀ I

FOOD EAT CONSUME

RA TO

BE DISTRIBUTED

PDI

of belonging to possessed by.

KĀ HU

SHALLOW ON THE SURFACE

KĀ HO RA

SPREAD ABOUT

KĀ HU

SURFACE

KĀ HUI

ASSEMBLAGE CLUSTER SWARM FLOCK

KĀ I RĀU

COURTEZAN [LAVISH MULTITUDE]

KĀ HU RANGI

PRIZED PRECIOUS CHIEFTAINNESS

KĀ I

ANYTHING PRODUCED IN PROFUSION

KĀ I URU

DESTROY.

KĀ I HĀUKAI

RETURN PRESENT of FOOD FEAST

HA
KA

KĀ RI

GIFT PRESENT FEAST ROAD of fishy

KĀ RI

BATTLE [BEE of BIRD]

KĀ I MUA

FIRST FRUITS offered TO ARIKI

KĀ I RĀ KĀU

BAND of TRIED WARRIORS

KĀ I RANGI

FINEST KIND of POONAMU

KĀ I REPĒPĒRE

RELATIVE of MARRIAGE

KĀ I TĀ

Large of Superior Quality

KĀ I TĀ ONEA

AQUIRE ACQUISITION

KĀ I TĀ

WARRIOR [a scatterer of men]

KĀ I WĀKA

threatening clouds on the Horizon

KĀ ME

PROPERTY GOODS

KĀ NĀ KU

FIRE

KĀ PĪA

KAURI GUM [DUG UP from Swamps]

KĀ PUA

BANK of CLOUDS

KĀ RĀ MEA

RED OCHRE

KĀ RĀ MUI

SWARM UPON or AROUND

KĀ RĀ NA

overflowing spreading

KĀ RI

DIG DIE UP DIE FOR

S.I	MĀORI	UPO	KO - RUA	ANT [SOUTH ISLAND] = SK KOSHITHAGARA = STORE ROOM AND MĀORI KO' H - ANGA = NEST from RUORAS of the East of FOOD MĀORI RUA STORE
		PŌ		das Kresso IN SK Sense of a POCKET see.
		PO	K-A	HOLE PIT dig out appear come into view
			RUA	hole pit 100
SK		PO	TA	foundation of a house
✓		PU	T	
MĀORI		PU	T - A	pass through in or out pocket 100
SK		PO	LA	HEAP
		BHO	GA	a kind of military array winding curve.
✓		BHO	J	
767		BHO	GA	eating feeding on.
SK		KE	TU	[sign marks [of RUA] here in Māori! a pygmy race!
		A-	RUNĀH - KE TĀVĀH	Red apparitions [Māori of Rua].
		KE-	P	tego
		KE-	PI	trembling shaking
		KE	LA ° LU	a partic high number
		KE	VĀTĀ	CAVE HOLLOW
		KE	SĀTĀ	A LOOSE
312		KO	TA	FORT STRONGHOLD
		KO	TARA	hollow of a tree cavity
		KO	TIKĀ	an insect
		KO	THĀ	afflicted with pain.
		KO	SAKE	EGG
Notes	SK	KO	YĀSHĪ	having legs like a crane =
	MĀORI	KŌ	TUKU	WHITE HERON
		KO	TĀI	a bird see!
		KO	TĪKĀRĀ	finger toe
SK	MĀORI	UPO	- KO - RUA	ANT
			RUA	STORE hole PIT here for RUORAS of all
			HĀNGĀ	make build [East is food]
			NEAR-E	FAMILY
		KO	HA	
		KO	PŪ	RA-NEA fishing grounds. FULL FILLED UP

SK TI RYA GA
MABOZI TI WAI WAKA
[IHA KI TUR]

FANTAIL, FANTAIL NOT WAKA medium of a GOD
[BIRDS]

TIR AKI
TIR AU REKA
TIRI
TIU

Clear away of clouds.
FANTAIL
offering to a God
SOAR SWIFT SWAY TO AND FRO MILKY WAY
FLUTTING [FANTAIL] according to

TI TA KA
TI RA
TI TA KA

TAKA [FANTAIL] according to
MAST of ACANOE RAYS BEAMS [AFORI ELDER]
BIRDS [COMPANY TRAVELLERS]

RI RO
TI ORI ORI
RI UA
RI PUA
RI POI
RI RI
RI RIRI
RI AKI

gone away.
A KITE
borne away, disappear
Larger magellan cloud.
go travel
quivering of atmosphere due to heat
skim along the surface as a SEA BIRD
be elevated

NEA = SK GA GO NEA-HU hunt with dogs, ITO
TO GO

SK TIK
SK JA
" A DI TI

crossing a tail
= [DANU] Mother of the worlds in the shape of cosmic action
SOURCE of LIGHT beamed DANNS 7 RAYS

SK LI
MABOZI A TI
TI RA

ROCK SWAY TREMBLE LILA play: [of light]
BEGINNING then
RAYS BEAMS

As DA NU
MABOZI TA IAO

MOTHER
mother of worlds
WORLD

SK OHI for DI
MABOZI TI - TI
TI RI

the Earth personified
splendour
shine
Rays beams.

SK NAK - KHA-TA

KA HU OTERANEI Surface of SKY = SK KHA Exoteric = SKY!
[NIKAT] SKY

SK430	TĪ	KĀ	A COMMENTARY espec on another Commentary as an Explanation examination and/or affirmation [or otherwise]
MĀORI	TI	KA	STRAIGHT CORRECT KEEPING A DIRECT COURSE JUST FAIR RIGHT CORRECT
	TĪ	KA NEA	RULE PLAN METHOD CUSTOM HABIT REASON MEANING PURPOSE AUTHORITY CONTROL [CORRECT RIGHT]
	WHA	KATIKA	] STRAIGHTEN CORRECT ACKNOWLEDGE AS RIGHT STRAIGHTEN ONESELF WAY PATH
	WHA	-TIKA	
	TI	KA -I	presumption disrespects dominance over important Exulted
	TI	KE	beginning then
A	TI		YES INDEED
A	TI	HOKI	BUT NEVERTHELESS
		KA U A E RUNGA	LORE of CELESTIAL
		KA U A E RARO	LORE of TERRESTRIAL
	WHA	KA	TOWARDS IN the DIRECTION of.
	WHA	KĀ	REPLY TO
	WHA	KĀ O	SURROUND [with NET jig] place or draw round anything.
	TA	KA	PREPARE + MAHAROTO = BE FORMED BE DEVELOPED
WHAKA	TA	KA	DIRECTOR CHIEF PREPARE
	TA	KA	Company of PERSONS a form of KARAKIA fore front
	TA	KA MUA	
	TA	KA O	INSULTING PROVERB
	TA	KA REPA	DEFICIENT IMPERFECT
	TA	KA WHIJA	Thrown into disorder

SK	DHŪ			cause to tremble kindle a fire destroy
Rj	DU	DHĀVA		
	DO	SHAYATI		
MĀORI	TU			Be wounded.
TA	-HŪ			SET ON FIRE
TA	-HU	NA		Battlefield
		TAU		attach
		TA	HU	Set on fire
		TA	UĀ	COWARD
	TO	REMI		down.
	TO	KE		COLD [shiver]
	TO	HERI		hostile
	TO	RO		STIR a FIRE
	TU	ORC		a fabulous monster
	TU	OHU		COWER
	TU	NEI		SET LIGHT TO
	TU	NU		inspired with fear
	TU	MU		field of Battle
	TU	PĀ		SONG CHANT
SK 517	DHU	PA		ACT of HOMAGE INCENSE PERFUME SMOKE
MĀORI	TU	HI		COLOUR
		PA	WA	SMOKE
SK 517	DHU	KA		TIME WIND ROGUE
MĀORI	HU	KA		LONG IN TIME
		KA	RA	OLD MAN
	TA	KA		Come round as a date or time revolution circuit
		KARA		CONSPIRACY [turn on a pivot/wheel of time]
	HU	PEKE		old woman.
	HU	RI	TAU	Recurring at the interval of a year
	HU	A		Screen from the WIND
		KA	IA	STEAL

517 VEDIC MĀORI	DHU VA NA HU	FIRE HISS BUBBLE UP DESIRE = one of the 7 FIRES of AENI a vessel in which food was boiled
JA	HUAHUA HU HUA RE WA HUKI HUKIHUKI HURA WA NA - NEA NA KU NA PE NA WE	SET ON FIRE RAISED ALOFT pinched with COLD = fire of cold! ROAST on a SPIT begin to dawn LORE of TOHUNGA piercing cold [as fire of cold]. Core of a BOIL. be SET ON FIRE
	PA WA NEA WHA HU NU	SMOKE Volcanic activity boiling spring be scorched SINCE
517 SK MĀORI	DHU VA KA WA IA JA WA KA WA I WA WA E WA HA VAC WAI KA RAKIA WAI TO HU WA NA WANA WA NA NEA WA RA WARA WAO WAV WA WE	INTRODUCTORY STANZA da SONG SONG medium of a God. memory, recollection of words heard. INTERVAL TIME SEPARATE VOICE VOICE Entire signify indicate TRILL as introductory to sacrifice LORE of TOHUNGA Uncertain traditions WARD off foolish silly [sound every missionary!]
SK WHAKA		FIRST
SK MĀORI	DHU VA - KA KA KA	INTRODUCTORY STANZA da SONG, be lighted burn [STANZA of FIRE] denotes COMMENCEMENT da NEW ACTION

SK	DHU	KSH	TO KINDLE
A	DHU	KSHATE	
MĀORI		HATE-TE	FIRE
TA	HU		Set on fire [KĀ-FIRE]
	HU		HISS bubble up. 150
	HURI		TURN REVOLVE [firesticks] Set about
	HURIHURI		Turn over in one's mind re kindle fire!
	HUNONO		DRY
	HUNU		be charred be scorched.
	HOUK-I		FLASH
	TU HI		GLOW CAUSE TO GLOW INVOKE
	HURUHURU		diffused glow
	KĀ		take fire be lighted burn ie KSHA-TE
	HI	KĀ	KINDLE FIRE
		[KSHA-TE]	TO KINDLE
		HA-U	KAINGA home ie ognisko domowy.
		HA-PAI	begin
		HA-NA	shine glow heat FLAME
		TE	THERE! emit sharp explosive sound.
		TEHE	M. VIRILE
		TENA	urge forwards
		TEO	3
	TU	TU	BE SET ON FIRE BE RAISED
	TU		BE IGNITED
	TU	A	FELL CUT DOWN [FIRE sea'scap]
	TU	AEKE	inferior fern land cleared for a cultivation
	TU	HI RA	DESIRE
	TU	A-HANGATA	Familiar name for a HERO
WĀKA	TU	A-TEA	GROW ANXIOUS [of a story]
	TU	ĀHU	a sacred place.
	TU	ĀIMU	SCARF in felling a tree formerly by made by fire
			Spells: rites for DIVINATION affect objects by spells: Rites [ie by prayer].
			DARK
	TU	AI	VOKE with proper Ceremonies
	TU	HU	do anything at night [ie RAMA]
	TU	ĀPO	SHIVER
	TU	ĀWIRI	

SK517 DHĪ RA

FIRM RESOLUTE BRAVE SELF
POSSESSED CALM GRAVE
WELL CONDUCTED WELL BRED
N. of the OCEAN [as an image of constancy]

SK
MĀORI

DHI RA

HI RA

GREAT of IMPORTANCE of CONSEQUENCE
PERSON of GOOD BREEDING

RA NGA TI RA
RĀ

BY WAY of 3rd person plural in
RĀ-TO-RĀ-MA NEARA ITU

NGA RA HU

LEADER COMMANDER
TAKE COUNSEL DELIBERATE

RA NGA TI RA
MA

WELL BORN NOBLE

TAU-I RA
TI-KA

! MĀRA cultivation
SKILLED PERSON TEACHER
STRAIGHT DIRECT JUST FAIR
RIGHT CORRECT

TI-KA NGA

CUSTOM RULE PLAN AUTHORITY

TI-KI

personification of physical memory

TI-KE

IMPORTANT [=CONSTANCY]

HI RI
TE AI TANGA A

LABORIOUS ENERGETIC spring up of thoughts

TI KI

ARISTOCRACY

TI MU

EBB TIDE LOW WATER for SK

DHI RA

the sea as an image of constancy

RA HI

Great physically or morally

RA HOPE

CALM at sea [sea as constancy]

RA HI-RI

ADMIRE WELCOME

A RA

way path [as MĀFFA for CONDUCT]

TI RA

MAST of a canoe as TOKO in

Ref to persons and as RAY of LIGHT = KNOWLEDGE

TI RA-RE

ASSEMBLE A WAR PARTY

TI RI

offering to a God share portion

Remove TĀPU from anything

PA RA

BLOOD RELATIVE BRAVERY SPIT

RA TA

familiar friendly

RA TO

be distributed

RA-HI

GREAT MORALLY & PHYSICALLY!

SK
MĀORI

- DHI-RA

as construct RA-TI-RA [DHI=TI]

RA-TI-RA

SK	DHĪ	RA		WELL O' CONDUCTED WELL BRED	
"	"	-TA	}	FIRMNESS FORTITUDE COURAGE CONSTANCY FIRMNESS	
"	"	-TVA			
"	"	-BHĀ VA			
	DHĪ	RY-A =	}	PRUDENCE INTELLIGENCE	
	DHĪ	RA			
MĀORI		RA	NEA	TI-RA	
		RA		TA	FAMILIAR FRIENDLY
RANEA	TI	RA			well bred nobility
		TA	KA		prepare
		TĀ	TAI		measure arrange set in order
		TĀ			study the heavens in Navigation Recite
		RI-A			term of address.
A	RI	KI	!		Screening protecting bind bond
		TŪ			stand be erect
		TŪ	HOU		girdle of a TOHUNGA
		TUA	HANGATA		familiar name for Hero of a story
		TUA	WAHINE		" " " HEROINE of story.
		TUA	KIRI		person personality
		TUA			form of address
		TUA	HANGATA		MY GENTLEMAN
		TŪ	RA	NEA	PLACE of STANDING
WHAKA		TŪ			FORMAL SPEECH
		WHĀ		= WHĀ-KA	Causative prefix
SK		BHA	RA		Be carry.
SK		BHA	VA		Be become.
MĀORI		TUA	TAU		Saying speech.
PURAPURA	-	TUA	WHITI		a Great chief.
		TUKI			ATTACK
		TŪ	MAU		fixed constant permanent Continuous
		TŪ	NEA URU		platform on corner for important people.
		WHĀIKI			MAKE A FORMAL SPEECH
		WHĀ-I	ARO		Self person.
		WHĀ	E		RESPECTFUL TERM of address.
					POSSESSING ACQUIRING EQUIPT WITH
SK		BHA	VA =		BECOMING [= MĀORI > BECOMING]
MĀORI		WHĀ	WHĀI		EXCERPT ONESELF

MAORI SK 301

TA KI KRI

as having a distributive force [see DHA-MA] divide separate break up into parts etc the senses of /KRI may be variously modified or almost infinitely extended according to the noun with which this RT is connected

SK 283 SK P2 sg 3sing pl TA SK SK

KRI T KI RA KRI KAR SHI KAR KAR-MA KRI TA TA KRI TA

making doing performing effecting one who performs SCATTERING anything

[KI RNA ✓ KRI SCATTERED]

] KRI | KI | KAR | KA

pronoun base see TAD TA-TAMA super THAT ONE / of MANY done made accomplished prepared made ready obtained placed at hand, well done proper good.

Relating or Referring to deed work action

MAORI Note

TA TA KA TA -U

Carve fashion paint tattoo whip a top ball a canoe. PREPARE COUNT Repeat one by one. ie DISTRIBUTIVE

TA TAI KIRI-WAI TA RI

measure arrange set in order Recite study SKIN [the heavens in Navigation] wage incite

MAORI NOTE

KIRE HE DOG MULTITUDE KIREA EXHAUSTED BY FREQUENT [CROPPING]

DU KRI THAS pl KRI THA' 2sing KRIS HE'

TAIHI one THEN etc TA HE TAIHE TA HE WHAKAHE HEA

SK MAORI

TA K

°KTI TO BEAR HEI etc HERI carry KIT-E See periere find discover [HA RI carry, HA-NGA WORK

SK MAORI SK

[KRI 2sing KAR SHI] MA HI WORK TAT/TATA see / TAN

[KABMA-HI ?]

435 TAN TO EXTEND SPREAD CONTINUE WEAVE extend towards Reach to be diffused as light increase accomplish perform.

MAORI

TANI TAI AN ACCOMPLISHER TANI-WHA [TANI + BHA- BEAR-CARRY

SK 335	KHA NO	NOTE TO BREAK DESTROY DIVIDE CRUSH defeat cheat [break in pieces]
	KHAN OA	BROKEN GAPS BREAKS CRIPPLED PIECE FRAGMENT PORTION
	KHA NOA - KA THA	A PARTICULAR KIND OF TALE (TALE OR STORY DIVIDED INTO SECTIONS)
	KHA NOA - KĀ VYA	A MINOR POEM [NOT OF HEROIC OR SACRED NATURE]
MĀORI	PURA - KA U	ANCIENT TALES
	KA EA	leader of a flight of parrots [ie gaps]
	KĀ EO	A SHELL for cutting
WIJAKA	KA EWA	DETACH LOOSEN
	KĀ HEKA HEKA	MILDEWED MOULDY
	KA HI	WEDGE comb of fish bones
	KA HORA	Spread about
	KA I	Consume eat quantity number
	KA I Ā RIKI	CIVIL WAR.
	KA I Ā URU	DESTROY
	KA I KŌI WI	RHEUMATISM = RŌKA > [BREAKING UP OF HEALTH] [ie SICKNESS]
	[KA IO]	
	[JA IO]	LOCK of hair in Rites
	KA KA	SINGLE hair
	KĀ KĀRĀ	a Rattle of pieces of whale bones.
	KA N - A	BENITSCH
	KA NAKAN IA	WITSCHACRAFT
	KA N - E	choke.
	KĀ NI WHA	[BHA -] BARBED Spear.
	KĀ O	Collected Together
	NEĀT Ā TA	marked with cracks fissured.
	NEĀ TU	CRUSHED
	NEĀ - KUNĀ KU	Reduced to shreds.
	NEĀ - KI	cultivate plant,
	KA RAKIA	[of a minor kind]
	KA U - ĀE - RUNĀ	LORE of CELESTIAL
	KA HĀ KA	ancestor
	KĀ T - A	LAUGH AT LAUGH
	KA T - I	so be it well enough [as a conclusion]

Māori	ARA	WHATA	LADDER BRIDGE [PATH CARRYING GO]
Māori	ARO	HATA	" "
		HAT'ERE	FOLLOW IN REGULAR SEQUENCE
	ARA		MEANS OF COVEYANCE WAY PATH
		WHĀ [WHĀ-KA]	causative prefix [becoming action]
SK		BHA	BEAR CARRY
SK		TA	INSTRUMENTALITY
Māori		HA TETE	FIRE is AGENT as BEARER of OBLATIONS ITO
SK		BHA	'BEAR CARRY
Māori		WHA ERERE	MOTHER of ONE'S CHILDREN WIFE
		TA PA	RECITE [ie ladder of life]
Māori	ARO -	HATA	LADDER BRIDGE [HA-U WIND and]
P	RO -	HA	GROW [VITALITY of MAN]
Māori	RO -	HA	LARGE BRANCHES of TREE [to CLIMB UP]
		HA-ERE	COME GO BECOME BE DIFFUSED progressive change.
	A RO -	ARO- MA-HA- NA	SPRING-SEASON
WHAKA		HA-ERE	CAUSE TO GO CONDUCT LEAD
	A RO -	HA	LOVE
WHAKA	A RO		Thought intension opinion UNDERSTANDING
	Ā RO		KNOW UNDERSTAND KNOWN [THINK PLAN]
	A RO	RANGI	LINE of STICKS TO GUIDE KUMARA PLANTERS
	A	PA	spirit of one dead visiting a medium
	A	PA - HA-U	SPIRIT of the DEAD
	A	PA - KURA	DIREE LAMENT
		PA - O	SING
PĀLI		PA - RITTA	Funeral Rites ie a ladder for the dead.
Māori		PĀ	BLOW AS WIND [ie carrying bearing]
		RI	screen protect veil bind [ly rites]
		TAKI	RECITE
		TI RI	offering to a god share portion
		JA NEI	
	ARA TI ATIA		ITU >>>
	RŌ		"
	RO NGO		RONA ITU
		-TA - KA	prepare
		-TA - RA	horn of Moon M. VIBILE PHUL RAYS of SUN
WHAKA		-TA - RA	INVOKES CONSULT

SK	KHA	LUJ		] DARKNESS
	KHA	LU-K		
M̄ORZ)		RU-A		disappear below the horizon
		RU	K-I	DARK
	KO	RU	K-I	DARK [KHAU-RUKI
	A	RU		follow pursue [here as night]
		KI	KO	OTERANGA DEEP blue stay.
		KI	NO	Evil bad.
		KIRI	<u>RU</u> -A	BLACK stemmed eel.
	KIRI	RU	A	" " "
	KA	RA		a dark basaltic stone
	KĀ	EAFA		FOOL
	KĀ	HU	PŌ	DIMNESS of SIGHT
but	KA	HURU	A	DIM SIGHTED
SK	KHA	-LU	-J	Darkness.
M̄ORZ)		RU	-MAKI	DROWN BURY, disappear below horizon
	HA	R-O		VAULT of HEAVEN
	HĀ	KĀ	WA	FOOL
	HĀ	KI	WĀKIWA	DARK
	HA	MUTI		SHIT
	HĀO			draw a net, around anything i.e. NIGHT
	HĀPARU			desecrate
	HĀRA	PUKA		Grieve
SK	SA	RA	S	POOL LAKE anything flowing speech.
SK	SA	RO		in composition for SARAS
M̄ORZ)		RO	TO	LAKE
	HA	RO	TO	POND POOL
	RA	RO		down below underneath under,
SK	SA	RO	JA	produced or found in lakes or ponds.
M̄ORZ)			A	of belonging to possessed by.
		RO	HI	WEEP
		RO	HE	Enclose.
		RO	A	LONG length
WĀKĀ		RO	A	Delay.
		RO	<u>HĀ</u>	SPREAD OUT
		RO	MI	Engulf.

SK	SA	RA	S	ANYTHING FLOWING OR FLUID WATER POOL LAKE
SK	SA	RO		INCOMPOSITIONAL MAORI ROTO LAKE [PAIL SPEECH]
MAORI	HĀ	RO		POND POOL LAKE
	HĀ	EMANEĀ		STREAMLET
	HĀ			TONEd VOICE TENOR of SPEECH
	HĀ	ERE		Come go be diffused become
	HĀ	KĀ		Dance
	HĀ	KE		BOWL TROUGH
	HĀ	KI		RIPPLE
	HĀ	KU		COMPLAIN of.
	HĀ	MUMU		SPEAK
	HĀ	NAKANA		P.MUL
	HĀ	NEINA		ULCERATED
	HĀ	PAI		Begining a SUNK-DOWN
	HĀ	PUA		POOL LAKEUNE
SK	SA	RA	S	
MAORI	HA	RA	-NU	TURBID
	HA	R	-UWAI	WATERY
	HAU			WIND BREATH DEW MOISTURE
	HAU			VITALITY of MAN ESSENCE of LAND
	HAU	AUA		RAINY
	HAU	MĀTĀ	KATAKA	HURRICANE
				[TAKA tumana pirat Revolve.]
	HAU	PONGI		HEAD WIND
	HAU	RA	RO	N. WIND
	HAU	TETE		JABBER, = Ritual recitation
		RA		SUN SAIL
		RA	NEA	Set in motion
WA	HA	PŪ		ELOQUENT
WA	HA			VOICE
		RA		way path means of conveyance.
		RA	EKIHI	strong winds at Eginozees
		RA	KĀ MAOMAO	personification of WIND
		RA	NEA TAHI	move quickly
		RA	NAI	WEATHER
		RA	RO	down below under-recess underworld N. WIND
		RA	RAWA	SWAMP
		RA	WHARA	SAIL for a Canoe = SK BHARA carry

SK	SARAS-	TIRA	THE SHORE OR BANK OFF LAKE AND
MĀORI	-	TIRA	COMPANY of TRAVELLERS FILE of MEN
		TIRA-HA	LYING OPEN EXPOSED
		TIRA-RA	SPREAD out FLAT
	ARA		way paths means of conveyance.
SK	SARANA		MOVING RUNNING MOVING from one place
MĀORI	HA KINA KINA		DARK CLOUDS [to another]
	RANGA		AVENGE A DEATH
	NEA-HU		HUNT WITH DOGS
	NEA KI HONORO		HURRY NEEDLESSLY
	NEA RA HU		WARDANCE
	RĀ		SUN SAIL there yonder
	RAEKIHI		strong winds out Equinoxes ✓!
	RAKA		Go spread abroad.
WĪAKA	RAKE		clear the ground for a cultivation
	RANGA - A		RUSH CHARGE
	RANGA - TAHI		traverse quickly more quickly
	RANGI		SKY WEATHER period of time
	RANGI TARO		long in TIME [DELAYED]
	RAPA		Seek look for
	RARE		CARRY
	RAPOI		Assemble.
	RA PU PUKU		put for buds [re moving]
	RA-RO		UNDERWORLD day time Season.
	RA TO		WEST
	RA WHITI		EAST [moving to West]
	RAUHI		Collect Bing.
	RAURANGI		another time another day past or future
	RAUTUPU		THUNDERSTORM.
	RAUIRA		LIGHTENING
	HAERE		Come go depart become be diffused
	HAEATA		DAWN
	HĀ HĀ		warn off by shouting desolate deserted
	HAEMANGA		Streamlet
	HĀ HĀ		Seek look for procure enquire about
	HĀI	> HEI	TO of PLACE

SK	BHĀ				TOSHINE BE BRIGHT appear show oneself.
POT	BHĀY	AT I			to be splended beautiful Eminent
	BHĀ	NA			TO CUT A POOR figure
MAŌRĪ	PA	NI			ORPHAN WIDOW
SK		NI			dawn away from sorrowfull.
MĀŌRĪ	PA	HUNU			FIRE BURN
	PA	I			GOOD LOOKING Good Excellent
A	PA				Spirit done dead visiting a medium
	PA	ORANGI			Resounding [prob only with WHĀTITIRI ie. actually = BRIGHT Resounding lightning
	PA	NI			paint besmeat
	PA	NA	KO TE PO		a Constellation
	PA	NUI			proclaim
SK		NU			TO Praise
MAŌRĪ		NUI			sign of rank.
	PĀ	KURĀ			RED glow in SKY.
	PA	KA			be hot of the SUN
	PA	HURE			Come in sight appear
WHĀKA	PAI				pronounce good praise
WHĀKA	PAI	PAI			ADORN
	PAE	WAI			person of importance
	PAH	ANĀHANA			Smear with Redochrei oil blush.
	PAO				Sing see BHĀ-PA
SK	BHĀ	KĀ			fed by another a dependant
MAŌRĪ	PA	NGORE			CHILDREN
SK	BHĀ	K	TI KA = BHĀKĀ		REGULARLY FED BY ANOTHER
MAŌRĪ		TI	RI		SHARE PORTION
		KA-I			food eat
		JA	M I]		food eat
		JA	ME]		be connected with
WHĀKA	PA	KA	NGA		Youngest child in a family
	PA	PA			Elders
WHĀKA	PAE	PAE			RETURN PRESENT of FOOD

NOTE TO ADD elsewhere * CANOPUS is a TĀPU star when it rises in the East the people Recite Liturgies

* [AUTAHI]

SK	BHĀ RA	BURDEN LOAD WEIGHT HEAVY WORK LABOUR
✓	BHRI	TASK IMPOSED ON ANYONE
*	BHA RA	BEAR CARRY
	HI-HIRI	LABORIOUS
MAORIS	WHA HA NGA	make build construct
	WHA b WHAB	CHASE HUNT
	WHA WHAI	FIGHT
HOA	WHA WHAI	ENEMY
	WHA I TAUA	Support auxiliary force.
	WHA KA	causative prefix,
	WHA KI	Confess.
	WHA NAU	GO INCLINE
	WHA NGA I	offer Ritual food
	WHA RA	receive a portion of food in distribution
	HANGA	make build
#	HIHIRI	LABORIOUS
	HI APO	be gathered together assemble.
	HIRORI	STAGGER.
	RA I	plentiful abundant
	RAI HE	STOCKADE
	RAKAU	wood timber spear mast
	WHAWA RAKE	CLEAR the ground [a cultivation]
	WHAKA RA MENE	Gather together collect
	RA NEWA	Rush charge
	RA NGA	Company of persons shoal of fish fishing grounds
	RANGA RANGA	TAKEUP LIFTUP
	RA NEPAUA	Raise lift far with a lever is heavy.
	RANGA MARO	Army in battle array as a duty
	RANGI	TOWER of a fortress platform
	RANGO	Roller on which a canoe is dragged.
	RA RE	CARRY
	HA RI	CARRY
	RA TO	be distributed
	RAU	Catch as in a net
	RAVHI	place together collect bring
	RANGA	AVENGE A DEATH
	RAWA	Goods property

SK BHA G Y A
 from BHA GA
 MFORI WHA RA
 RIHI PĀ HIKAHIKA
 PA I
 PA KA
 PA KA ROA
 PA NI
 PA NGOZE
 PA JA KA
 PA RA
 PA RA KETE
 PA RA RE
 NGIA
 PA REMATA
 PA RI
 PA RU
 WHAKA PA RU
 HĀ KARI
 KO HA
 HANGA
 HAU
 HARA
 SK BHA J
 MFORI PĀ PĀ
 PAE
 PA KA
 PA I
 WHAKA PA I
 WHA RA
 PA REMATA
 HĀ KARI

ENTITLED TO A SHARE FORTUNATE
 RECIEVE A PORTION of FOOD IN DISTRIBUTION
 SACRED FIRE IN RITES of the DEAD
 advantage ASSENT approve
 DRIED PROVISIONS
 WANTING FOOD
 orphan widow
 children
 food store
 BLOOD RELATIVE
 BOOTY.
 FOOD
 appear seem to be.
 PAYMENT REVENGE RETURN FEAST
 Abundance.
 PLUNDER.
 Trace a line of descent
 Gift present feast
 !
 people property ITD
 Catch in a net [of fish.]
 Excess
 sharing or participating in entitled to
 possessing enjoying devoted to forming
 a part connected with what is due duty
 male Elders.
 be collected Ready for use.
 dried provisions COOK
 good excellent suitable satisfactory good
 Looking prosperity advantage like approve
 be agreeable Assort
 be approved of.
 make good set in order.
 recieve a portion in distribution of food
 Return feast
 Feast gift present.

SK	BHĀ NA KA	of DHARMA-BHĀ NAKA A PROCLAIMER RECITER DECLARER
of MĀORI TA	BHĀ NA PA O PA PĀ NUI PA KIWAITARA PA NA KO TE RO PA O IHO PA ORO PA RA WHA-I KI WHA-I KORERO WHA KI WHA I SI PO WHA RE KURA WHA TITIRI NGA RI KA RAKIA ! NGĀ ORI ORI NGĀ RA IAU WANA NGA KA U BE RUNGA KA U BE RARO	SING CALL NAME RECITE PROCLAIM Legend folk lore. A CONSTELLATION Give the alarm. Echo Resound. place of Rites make a FORMAL SPEECH MAKAN ORATION speak formally. Reveal disclose an betrothed Esoteric Love house. THUNDER Rhythmic chant Lullaby. War dance. Lore of TOHUNGA Lore of Celestial Lore of Terrestrial

SK	BHĀ N DAKA	BOX CHEST
MĀORI	PA - TANA PA PA WHA I HANGA WHA NGA I WHA RE WHA RE RANGI WHA RE UMU WHA TA	STOREHOUSE BOX CHEST make build FEED house. HUT SHED Storehouse on posts COOKING SHED elevated stage for storing food.

SK	BHI	N NA	SPUT BROKEN LEAKY [as a ship] transgressed VIOLATED DIVIDED INTO PARTS anything less than a whole, opened expanded. DISJOINED BETRAYED CHANGED ALTERED A MODE of FIGHTING DISTINCT DIFFERENT FROM ALTERED deviating abnormal irregular mixed or mingled with cleaving to fraction fragment portion FRAGMENT PORTION a mode of fighting
MÄÖRÖ	PI	NA-KI	a paddle shaped implement for cultivating and lifting crops
	PI	NA-KU	A WAR CANOE
	PI	NA-NAUHEA	A BOLD IMPUDENT FELLOW
	PI	NA-TI	A COARSE METHOD of WEAVING
WHAKA	PI	NE PINE	go one close behind the other ie = a
RI	PI		CUT GASH mode of FIGHTING]
	PI	NENE	SEE [ie fragment portion]
	PI	NE RUA	having 2 wives at home,
	PI	NINGA	a stream that DISAPPEARS below ground
	PI	NEONGO	thrust in insert [ie VIOLATED]
	PI	O PIO	STRANGER [ie different from]
	PI	RA IAU	FIRE WOOD
Note	BHI	DURA	breaking splitting piercing fragile brittle
757	BHI	DURA-SVANA	making a piercing noise
MÄÖRÖ	PI	NEO NEO	THRUST IN INSERT
		TU-I	" PIERCE
	PI	RAHOU	" Rotten
	PI	OE	" DRY FIREWOOD
	PI	RATA	" Sharp
		HÜ	[make an inarticulate sound. hiss noise explosive sound. CRY of BIRD]
		HUHÜ	BULL ROARER CRY CALL
		HUA	HAND SPIKE [DIARRHOEA]
		NA-NI	NOISY
		RA	Roar continued low sound. Lead a Song.
	RI	PITONGI TONGI	A method of using the HUAATA SPEAR
	RI	PIRIFI	cut open

SK	BHINNA			LEAKY as a SHIP pierced
MĀORI	PI NAKU			WAR CANOE
	PI RAJA			Sharp
	PI RAHAU			ROTTEN
WHAKA	PI TRI			WATERTIGHT stick fasten
	PI JAU			PERFORATED SPIRAL CARVING
	PI TORITURIWAI			WATERING of the EYES
RI	PI			CUT PASH
RI	PI RIPI			cut open
SK	BHINNA			PIERCED
757 SK	BHINDI PĀLA			A SHORT JAVELIN or DART
OR	- - - °LAKA			thrown from the hand. SLINGSHOT
MĀORI		RAKA-U		WEAPON STICK SPAR WOODEN
	PI - - RA-TA			SHARP
SK	BHI DU - RA			PIERCING
MĀORI	TUI			PIERCE
	NE TI			DART
SK		LAKA		DART
MĀORI	TE - KA			DART
SK	BHINDI PĀ LA			A DART
MĀORI		PA RA		a game of throwing DARTS
	PI U			THROW with a cord
SK	BHI DI PA LA			a short javelin or dart a sling
OR		°LAKA		[for throwing stones]
VL	BHINDI- MĀ LĀ			
MĀORI		RATA RATA		sharp CUTTING
MĀORI		MARA-U		PRONGED STICK
		MARAMARA		Splinter
	TI- A			STICK IN PEE STAKE
	TI RAKAU		a	stick throwing game
SK	° LAKA			A DART

SW BHI SHAJ TO ATTACH PLASTER HEAL CURE

BHISHAK - TAMA MOST HEALING TAMA IS A [SUPERLATIVE]
SHAK - BHISHAK

MAORU MA HAK-I SICK ILL

MA-HU HEALED

MA-HAKI SICK ILL

TAE JUICE of plants

putrid stinking a sore.

TA PI RO
TA PI

APPLY DRESSINGS TO A WOUND

TA-PI APPLY AS DRESSINGS TO A WOUND

TA PIKI BIND into a BUNDLE or SHEAF

TA POA ABSCESS

MA TA POPORE WATCHFUL OVER CAREFUL OF

MA TE Sick ill injured WOUND

MA TIKA Carry on a litter

MA TE ROTO ABORTION MISCARRIAGE

TA HOKA effect a person by a prayer

TA HE Cause to abort Sap of a tree

TA E JUICE of PLANTS

TAE TAE ULCERATED

TAI HORO BY and BY [recover from] [sickness]

HA KA WA? [BHI-SHAJ] Silly person fool [Smell of missionary]
HA RA KE KE FLAX [as medicine!]

HAV - MA-NU RESTORE TO HEALTH
HAV ORU HEALTH

H I K I Remove take away nurse.

Netask TA MA as Superlative

TAI AO WORLD

great physically i morally

as term of address

TA MA HI
TA - MA
Eldst Son 150

Sx 752	BHI	MA	FEARFUL TERRIBLE Named/RUDRA/SIVA one of 8 forms of SIVA one of 11 Rudras proper name of a malevolent ATUA!
MAORU	WHI	RO	EMACIATED Start be alarmed. Bewitch a person. 7 7th
	WHI	ROKI	
	WHI	TI	
	WHI	TI HORO	
HOKO	WHI	TU	wide number of persons a BAND FORCE IN A BODY IN FORCE 7th MONTH whip chastise kill
	WHI	TU	
	WHI	U	WINTER
		MA KA RIRI	WINTER
		MA KI	afflict of an illness
		MA KINA KINA	PERCINELY COLD
		MA KA HED	CANOPUS See
		MAI A	Monster
		MA IAO	ABCESS
		MA HUNU	BURNT [SIVA as living where BODIES ARE BURNT]
		MA HINA	MOON
		MA ERO	Fabulous monster
		MA	possessed by acted on by
		MA NA	Authority control
		MA NAU	HUNCH BACK
	WHI	TO	WHETO
	HI	AKAI	HUNGER
	HI	AINU	THIRST
		MA NAWA-AI	SMOKE Steam from damp wood
		MA HUNU	BURNT
BHI		MA	as SIVA LIVING WHERE BODIES ARE
		MA NEA	SACRED PLACE WHERE [BURNT] FOOD FOR ATUA WAS PLACED
		MA NINONOA	Repulsive
		MA NUMED	Sacred Bird
		MA OA	ULCERATED
		MA RU	BE KILLED
		MA RIA NEI	STORM = RUDRA
		MA PURA	FIRE flash spark SIVAS 3rd EYE
HI		MA RU	power authority = RUDRA/SIVA BE EFFECTED BY DIARRHOEA

z [BHAV AT]
 SK BHU TA
 PU TA
 PU NA
 TA PU
 TA KA
 Ō TĀ NE
 A TA RAU
 PU - WHAKA RERE
 TA KAWAHO [WAHO=OUTSIDE]
 WHAKA PU A
 PU TA
 PU HIHI =
 PU TA KE
 PU TA NOFA
 WHAKA PU TA
 PU KE NEA
 PU TA HI
 PU TA KE
 PU TO KI
 TA RA
 PU TA
 TA
 PU KORO
 TA
 TA PU AO
 WHAKA TA TA
 TA RAU
 TA RANGI
 TA KI URA
 PUA HIRI
 TA KI RĀ
 PUA PUA TA VĀ
 A PA

DARK HALF of LUNAR MONTH
 COME FORTH appear come into Sight be
 ANCESTOR [changed]

COME ROUND AS A RATE or PERIOD of TIME REVOLVE
 MOON ON 27th DAY [CIRCUIT]

MOON IN CRESCENT form is moonlight
 as SPIRITS of the DEAD

as Spirits of the dead
 effect by smoke signal by smoke PAWA/PAPA!
 PASS THROUGH IN or OUT HOLE
 [RAY of LIGHT] Come forth come out Escape survive
 Appear come into SIGHT PASS on one SIDE
 be changed be different [opening
 freedom from limitation
 begin to come forth cause to
 REPOSITORY [come forth]

Join or meet as 2 paths or streams
 ANCESTOR

name of a LUNAR MONTH of the year
 HORN of MOON [abode of MIERA]
 WANE of MOON ie throw out horns
 gap open space causing a gap
 MARA MA and ATA MAHINA = MOONLIGHT
 HALO of the MOON

Form shape semblance opposed to SUBSTANCE
 SHADOW [only of human beings]
 Reflected image early morning opposed
 EARLY DAWN [to evening]

LOOK or peer into Reflect a WATER
 MOON MOONLIGHT fly beam of Light
 SHADOW [dark 1/2 of LUNAR]

SACRED FOOD cooked on Removal of the
 of a fine dusty nature [BONES of the DEAD]

a charm to bring the spirits of a absent person.
 MOON ON 19 DAY
 WREATH as a sign of MOURNING
 SPIRIT of one dead visiting a medium

SK BHU TA
[BHA VA]

A 'SPIRIT, A GHOST of a DECEASED PERSON DEMON GOBLIN
BECOME BEEN GONE PAST TRUE REAL EXISTING PRESENT JOINED WITH OUT OF OBTAINED FIT PROPER A GREAT DEVOTEE A PRIEST of the GODS Name of N° 5 ANY LIVING BEING DIVINE HUMAN ANIMAL one of the 5 ELEMENTS [or PLANT] [Māori] RIMA [LIKA] 5 > PU-RIMA]

Māori TA PU
A HU
A HU REWA
TA HA KURA
TA IPO

sacred mound
Sacred place
SPIRIT of ONE DEAD VISITING A MEDIUM GOBLIN

A PŪ
A PŪ

move in a flock or crowd.
Baskasa dog, named a Kasakia [for causing wind]

PŪ
PU PŪ
A TA
A PA

originate origin source cause.
break forth spring up
form shape semblance appeared to SUBSTANCE SPIRIT of one DEAD Spirit

WAI RUA

SK BHU TA -
Māori BHU TA - KĀ LA
KA LA
TA HE
PŪ
KAU
PU RA KAU
PU RI

ACTUALLY HAPPENED THE PAST
PAST TIME or the preterite tense
OLD MAN
ANCIENT TIMES
originate origin source cause.
ANCESTOR
ANCIENT LORE
Sacred Lore

SK ° LI KA
Māori RI
RI MA
RI KA
RI RO
KA U
RI TUA

KA VAE RUNGA Lore of the Celestial
RELATING TO PAST TIME
shut out with a screen
5 for ° LI KA of past time
DREAM OF [the past time]
he become come about happen.
ANCESTOR RUA GONE ABSENT
BE DIVIDED BE SEPARATED

	BHŪ TI	MIGHT POWER EXISTENCE WELFARE PROSPERITY
	[TI PUNA]	WELFARE PERSONIFIED = LAKSMI
also	° TI	of the wife of RUCI or KAVI and MOTHER of MANU (BHAYYA) Superhuman power by RITES
		A CLASS of DECEASED ANCESTORS of SIVA
MAORU	PŪ	Origen originate source cause.
	PU PŪ	Spring forth
	PŪ	HEAP STACK CLAN WISE one TWICE TOLD
	PU KE NEA	Repository skilled person wise one
	AHU REWA	Secured place.
	TIA	Mother
	TINI	host myriad (as a class of ancestors -
	TIRI	offering to a God share portion
	ATI	Beginning then
	ATI	off spring
	TI KA	Right correct just fair
	TI KANGA	AUTHORITY POWER.
	JINO	Self Reality
	JINAKU	Concieve cultivated ground.
	TI KORUA	producing' ABUNDANTLY [LAKSMI BHUTI]
SK	BHUTI	A CLASS OF DECEASED ANCESTORS
MAORU	TI-PUNA	ANCESTORS
SK	BHUTA	Important Escalated.
	[BHA VATI]	ARISE COME TO BE + NA = TO cease to exist, perish
MAORU	TA IPO	A SPIRIT good or bad DEMON IMP GOBLIN
	TA HAKURA	GOBLIN
	TA HAKURA	DREAM of one DEAD
		spirit of one Dead.
A	PA	spirit of one dead visiting a medium spirit of one DEAD
	TA KIURA	SACRED FOOD on Removal of the BONES of the DEAD
	JI VA	SOUL
	WA I - RUA	SPIRIT [RUACH] reborn often
SK	BHUTA	been gone past the past.

SK	BHUMAN	EARTH WORLD DISTRICT the aggregate of all existing things abundance wealth multitude majority filled with A BEING
	BHUNĀ	incl abundantly plentifully collection assembly
	BHUMĀYA	Nom P °YATI increase augment make
MAORU	- - -	- - - ATI offspring [abundant]
	- - -	- - - TINI host myriad
MAORU	BHUNĀ	the plural number, abundantly
	PŪ	originate source cause origin CLAN
		heap stack wise one twice told wise
	PU KE NEA	Repository
	PU MA U	fixed constant Permanent
SK	MA , MAMAU MI	five in the Earth 170
MAORU	PU NA	Spring of water wife ancestor well up
	PU NEA	ODD NUMBER [flow]
	MAN A WA	BOWLS of the Earth MIND
SK	MAN A VA	MIND
	MA EA	Emerge taken out of ground as crop
	MAI	HIGHER aspect towards the speaker from
	MAI ANEI	Raise up.
	MAHI	do perform work.
	MAHI MAHI	Capulate
	MAHENO	ISLAND - SK ISLANE = THE EARTH!
	MAHA	MANY ABUNDANCE MAJORITY
	MAHA-NA	WARM DAY
	MANAWA	MIND =
	[BHUMAN	A BEING]
	MARA	cultivated ground.
	HUA	progeny
SK	BHUNĀ	abundantly
MAORU	PŪ	heap stack
	NEA RA HU	HARVEST TIME [NAKU DIE]
	HU NA	Conceal concealed.
	HU MI	ABUNDANCE
SK	BHUMI	Earth soil ground place site extent
MAORU	MI RA	tend carefully cherish [limit]
	HU	fruit flowers product
	NA	possessed by belonging to by reason of

SK	MU	KHA	MOUTH FACE COUNTENOUNCE A DIRECTION QUARTER turning TURNED TOWARDS FORE PART FRONT head original source, caused action the side opposite to the base. Summit
MĪSOTAS	MU	-A	FRONT FORE PART of time the former Time time past Looking FORWARD > the FUTURE before in front formerly FIRST before in advance of in front of. the SACRED PLACE of the ARA or way by which a God communicates with a medium
	MU	KA	provoke.
	MU	KĀ KĀ	Speak privately secret
	MU	NA	BLUSH
	MU	MURA	CUNNINE INTERFERING
	MŪ	RERE	of place the Rear hind part of time the sequel time to come future behind afterwards backwards.
	MU	RI	NORTH is the SACRED PLACE! Death placed Departed spirits west!
	MU	RI KŌKAI	back of the head.
	MU	RI	Sigh grieve.
	MU	RIRŌA	Boast Brag.
	MU	RIWAI	Entrance to Subterranean world
	MU	RUPO	inflammation of LIPS
	MU	TUWHENUA	MOON on 30th DAY = NAKSHATRA [KAKI NECK] or Lunar Mansion is SACRED PLACE
		KĀ NOHI	EYE
		KĀ	Scream.
		KĀ EA	Look rapacious by Roll the eye's
		KĀ HEKĀHE	PANT
		KĀ RIHIKA	Capulate
		KĀ HIKA	Chief of countenance.
		KĀHIKĀTORA	STRENUOUS VIGOROUS
		KĀHU	Surface
		KĀHUA	FORM APPEARANCE

SK MU KHA-CANORA
MU KHA

FACE MOON
face towards FRONT
LOOKING FORWARDS

MORIOZ
MROZ

TCHAN ORA
KAN-APA
KAN-APU
NA-KA

BRIGHT GLEAMING
BRIGHT SHINING
MOVE IN A CERTAIN DIRECTION

SK

NA KSHATRA = LUNAR MANSION ie
[Sacred place]

WAI

NA KA NA KA move to or from.
NA KE have in the thoughts of -
MA RA-MA MOON
IHI NA MOON

TA NET for NAKSATRA?
TA = TE THE --- of,
TAE arrive at Reach extend to
of space; time proceed to
be effected be accomplished

TA EPA Enclose in a fence [NAKSATRA]
TA HU GLOWING BRILLIANT
HUA FULL MOON

TA HUA COURTYARD ie LUNAR MANSION
TAIAHOAHO VERY BRIGHT of MOON

TAPU
TARA WANE of MOON HORN of MOON
ARA way paths means of conveyance.

WAIKA TA RA INVOKE
TAKI RECITE !!!

TARA side wall of house ie NAKSATRA ?

TARA RUA having 2 points or peaks
TARI wait expect be waited for

TATAI study the heaven's Recite

TAU Cycle of Seasons or year

TAU alight come to Rest NAKSATRA

TAU SING

TAU ANCESTOR

KAU ANCESTOR

TAUIRA GLEAMING

SK	MU	KHA	MOUTH FACE A DIRECTION
MADRS	MU	RI	NORTH Death placed departed spirits in
	MU	RE	SLANDER [some districts EAST]
	MU	NE	GOSSIP
	MU	A	of place the front.
		KAFA	leader da flight of parrots
	WHA	KA	Causative prefix
		KA HA	file da an army.
		KA HIWI	Ridge da hill.
		KA HUPU	fleet of canoe's
		KAI	Consume Eat
		KAI	field of operation scraped work ie direction
			Reach arrive at
		KAI A ROHI	Look for
		KAI HORE	Turn aside
		KAI NOHI	Eye.
		KAI RA RUNGA	Eat food in sites
		KAI RIRI	QUARREL
		KAI RUA	Eat one's words.
		KAI TAMAHINE	Seek in marriage
		KAI WAKA	a star of late winter
		KAI WHIRI	Desire
		KAKAKAKA	Stutter stammer
		KAI KARAUHI	dimly visible
		KAMAKAMA	JOYOUS
		KAME	EAT
		KAMO	Eye ie a direction
		KANAPA	bright gleaming
		KANE	choke.
		KANONE	Speak ill of
		KAPE	Eyebrow
		KAPUA a	Bank of clouds
		KAPURANGA	Dawn.
		KARANGA	Call Summon.
		KARAPU	NORTH WIND
		KARERE	Messenger
		KATA	Laugh at

SK	MU	KHA	MOUTH DIRECTION HEAD TOP of ANYTHING CHIEF BEST HAVING ANYONE AS BEST OR CHIEF ORIGINAL CAUSE OR SOURCE OF ACTION
MĀORI	MU	A	OF PLACE OR FRONT
		KAHA	LEADER of a flight of Parrots
		KAHA	file of an army.
		KA	field of operation scoped work
		KAI AROHI	Looks for
		KAI RANGI	FINEST VARIETY of GREENSTONE EXULTED CHIEF
		KAI RANAJIRA	ADMIRABLE EXCELLENT
		KA HU RANGI	WANDERING HONORABLE DISTINGUISHED PRIZE PRECIOUS CHIEFTAINNESS
		KA I	EAT
		KA HUA	form appearance.
	KA MU	EAT	
	TA MU	PUD MUL [ie sourced action]	
	RA KA	UMAJOHU MOON on 18th Day.	
	KA	causative prefix	
TU	MU	AKI	CROWN of the HEAD
	MU	BERE	CLEVER
	MU	RI	NORTH
SK	MI	RA	SEA OCEAN
MĀORI	MI	RA	LASHING BINDING [NOT IN USE NOW].
MI	MI	RA	Fasten the HAUMI or BOW piece to a CANOE
	MI	RO	WHIRLING CURRENT of WATER
	MI	TI	UNDERTOW of SURF
JAI	MI	MITI	LOW WATER TA MI FOOD [TA=SK
	MI	TIMITI	SHALLOW WATER [INSTRUMENTALITY]
		RA	SAIL TA-MI FOOD [TA=instrumentality]
		RA HOPE	CALM AT SEA
		RA NGA	FISHING GROUNDS SHOAL of FISH
	A	RA	means of conveyance.
		RAU	Catch in a Net
		RA WĀHI	the other side of a SEA Shore bank

SK MĀTORI	RA S	MI	STRING CORD ROPE
		MI RA	LASHING BINDING
		MI MIRE	BIND ROUND LASH
		MI RI	TWIST STRANDS
		MI RO	TWISTED CORD
	RA H -	IRI	ROPE
	RA	NGA HAU	Carry on a LOOP of flase
	RA	NGI	STANZA [as SUTRA/SUTTA] LAT SUTURE
	RAU		Catch in a net
	RAU ANGA		FINE STRANDS FOR NETS
	H -	- I	catch with a hook; lure
	H -	- I A	BE IN LOVE WITH
	H -	- I A KAI	HUNGER
	H -	- I A	DESIRE [as a Rope]
	H -	- I NA	gray HAIR
WHAKA	H -	- I NA	Grand children
	RA H - O		TESTICLE LABIA MAIORA

SK MĀTORI	HA LL ANA		ROLLING ABOUT IN SLEEP
	HA MOE MOE		SLEEPY
	HA RANGA		SET IN MOTION
	HA RA - NGI		UNSETTLED = SK NI - fa - NGI

SK MĀTORI	HA LI MA		Name of ONE of the 7 MOTHERS of SKANDA
	HA LI BHA		a particularly high number
	HA KUI		MOTHER
	RI MA		5
	RI E		2
	MA		to connect numerals
	WA		4
	WA - RU		8
	I WA -		9
ie as	RI MA + MA + RUA		= 7
	HA RI		JOY DANCE SONG
	HA UKAINEA		HOME
	HA		THEN SO
	HA HA KI		point out indicate draw attention TO

SK	CHĀ GA	'LIMANG?	
MĀORI	TĀ NEĀ	ENGAE	EXHAUSTION
	HA UĀ		CRIPPLE
	TĀ NEĀ	NEĀ	STRAFFELERS CAMP FOLLOWERS
MORIORI	TSCĀ	NGĀ	
		NGĀ U	HURT
			NGĀWEKI CREEP
SK	CHĀ LI KA		A SONG of 4 PARTS Recited with gestures
	CHĀ LI TA		A KIND of DANCE PERFORMED BY MEN
MĀORI	TA - HA		IN RECITING
MĀORI	TAU IRA		Teacher skilled in [practice weapons?]
	TA U		IMITATE FALL of BLOWS SIMULATE
	TA U		SING ATTACK [ADORN]
	TA UTAU		HOWL
WHĀKA	TA U		BARK
	TA U		PREPARE MAKE READY
	TAU A WHĀWHĀ		mutually support one another by passing the arms round one another
	HA RI		DANCE SING
Noto	HI TENGI		dance on on one FOOT a MALE KOEO
			DANCE of the CAROLINE ISLANDS i.e
			Men dance on one foot in a circle holding one another with their arms !! [GREEK DANCE]
SK	CHĀ LI KA		A song of 4 parts with gestures
	CHĀ LI TA		a kind of dance performed by men
MĀORI	HA RI		DANCE SING
		KA-NI	DANCE
MĀORI	NGĀ RI		RHYTHMIC CHANT WITH ACTIONS
SK	HA LI SA		one of 18 UARŪPAKAS or minor dramatic entertainments of singing, dancing by 1 male and 10 women a woman's circular dance.
SK	HAL LI SA KA		TO perform the dance
MĀORI	HA RI		DANCE see NEARINGARI SONG TO]
		KA NI	Dance. [make people pull together]
		KA'IOI	Young men entertaining with dances
Morquessan			
TAHITI	'A RI - OI		Dancers pantomime comic interludes and performed as a CHORUS entertainers but also dedicated to the God/WAR IN PEACEFUL DANCE [ASPECT]
MĀORI	NGĀ HA - U		

SK	CHAN DO-BHASHA	NOTE	WHAKATOPA-TO-PA	IMPERIOUS
WOU SK	CHAN NDAS			SACRED HYMN INCANTATION HYMN a metre of 3 or 7 forms
	CHAN NDAS -	KRITA		COMPOSED IN METER
		- TVA		slate of a sacred hymn.
	CHAN NDASIKĀ	= °DAS		METRE
	CHAN NDASYA			taking the form of HYMNS
	CHAN DO - GĀ			CHANTER SINGER IN METER
	CHAN DO - BHĀSHĀ			LANGUAGE of the VEDA [TOPATOPA!]
	CHAN DO - MAYA			CONSISTING OR REPRESENTING SACRED
MĀERO	TA N - GI			DIRGE (HYMNS)
WĀIA	TA			SONG
	TA U			SING
	TĀ TAI			Recite genealogies study the heavens
	TA KI			RECITE
	= CHANDAS -	KRITA		COMPOSED IN METER [-KIRTAN]
MĀERO	TA - -	KI		RECITE
		TĀ KI		REC
		KI		INCANTATION
MORIORI	[SCH]NDAS -	KRITA]		↳ KĀRA - KIA [SING]
	[HĀRI]			
		HI		LEAD a SONG
		WHĀI NGA		CEREMONY TO REMOVE TĀPU
		WHĀI - KI		MAKE A FORMAL SPEECH
SK	CHANDAS - -	KRI-TA		COMPOSED IN METER
SK	CHAN DO	BHĀ-SHA		LANGUAGE of VEDAS [= WHAKA TOPATOPA]
	[WHAKA TO - P - A]			HĀEPAPA Straight correct
		HĀ		TENOR TONE of VOICE SPEECH
SK	CHAN DO - MAYA			CONSISTING of OR REPRESENTING SACRED
MĀERO		MAIMAI		'HAKA, TO WELCOME GUESTS [HYMNS]
WĀWĀI		MA HELE		PORTION DIVISION SECTION
MĀERO		MA HI		DO PERFORM
		HI		LEAD A SONG
		MAIMAI		ARORĀ SONG for the DEAD
	TO - HUNGA			PRIEST [ALSO TOMO GATEWAY]
	TO IERE			SING ↳ in KĀRAKIA
WHAKA TARA				INVOKE CONSULT
	TO RO HĀI			obsolete word in KĀRAKIA
WHAKA	TO PA			AN INCANTATION To protect Kūmara SK PA protect

UOS SK	CHA LA		FRAUD DECEIT SHAM GUISE PRETENCE
✓	SKH AL		
MĀORI	KARA		CONSPIRACY SECRET PLAN
MĀORI	TschARA		" " "
SK	CHA L		
NOM from	CHA LA		
Note Poly	T/K		Change in HAWAII AND SAMOA!
SK	CHARDIS		FENCE SECURE PLACE RESIDENCE
=	CHA O IS		
	CHARDIS - PA		PROTECTING A HOUSE
MĀORI	PA		FORTIFIED VILLAGE
	TA E - PA		FENCE ENCLOSE IN A FENCE
	TA E	"	Come go arrive Extend to of space time
	TĀ	"	BAILA CANOE [CAMPSITE] CARVE
		"	FASHION PAINT TATOO WHIPA TOP
	TA = TE	"	JHE --- d. HAVE, INTAKU TĀU TĀNA
	TĀ KU	"	MY ITU
WHARE	TĀ KA	"	common meeting house.
	TA KI	"	go to meet visitors arriving
SK		PA	PROTECT GUARD RULE
MĀORI	TschĀU	"	MĀORI TĀUARA BARRIER Separate
	TA - - PA		margin edge [keep apart]
SK	CHARDIS		Fence secure place of Residence
	CHARDIS		
MĀORI	TAR TARA		STAKES of a FENCE
	TAR A		SIDE WALL of a HOUSE
	TAR I		Carry bring wait expect be waited by
	TAR UNA		CONNECTED BY FAMILY TIES [for]
	TA TA		Near of time or place.
	TĀ TAI		Arranging set in order Recite genealogies
	TI A		MOTHER PEE STAKE [study the heavens]
	TI EKE		MEASURE GROUND PLANS of a HOUSE
	TA URA		Rope cable cord as name for a BOUNDARY
	TA URU		Seashore beach as BOUNDARY fig. = 'FENCE'
	TA UTE		TEND LOOK AFTER
	TĀ UTEUTE		Distribute divide into portions [of LAND]
SK	CHAD DATI		TO COVER hide conceal [within a boundary]
MĀORI	TA KUNE		SECURE

NOTE

MADHU-GUNA A SWARM of BEES
 SAMA SUA MELI HONEY

NA-MU SANDFLY as SWARM
 NA-MU KATIPO MOSQUITO as SWARM
 NA-NE DOG AS A PACK
 NGA-HIRI as ABUNDANCE
 NGA-HU as HUNT WITH DOGS

NGA-HUA SWARM
 NGA-NGA MAKE A NOISE
 NGA-RARA INSECT
 NGA-RO FLY

920 SK VA PU NA = KNOWLEDGE A GOD

MAORI VA NANAA LORE of TOHUNGA
 PU WISE ONE TWICE TOLD
 PUNA
 PU-RI Sacred Lore
 PU RAKAU Ancient Lore

920 SK VAPUR - DHARA having beautiful form
 MAORI PUR-OTO HANDSOME
 SK VAPU SHA wonderfully beautiful
 MAORI WA HINE

SK VARITRI one who covers or screens
 MAORI RI screening protecting shut out with
 WARI potatoes spoiled by frost [a veil]
 WAREA be rendered unconscious
 WARO abode of the dead,
 WARE ignorant
 WAO FOREST

TIREFA THATCH A ROOF
 RUA TIR-A-WA KOMARA PIT

SK CHE DA

CUTTING off, divider denominator section
piece portion incision slit cutting off
tearing off DIVIDING

MAORI
WAIATA

TE KI
HE
HE UA
TA
TA RAI
TA HI
TA KI
TA HU
KE TA KI
RE

SEPARATION OF SYLLABLES or WORDS
LIMIT interruption cessation depending
outer fence of a PA
final fault with condemn.
Be Separated
CUT TATOO
dress timber within ADZE
one one and the other
Recite
Line of ancestry
OUTER FENCE of a PA

MORI

TSCHE [TA]

SK

CHE DA

MAORI

HE KE

TA

MIGRATE

BE UTTERED

Note SK

CH UD

FOR

✓

TH UD

and a

T - K

CHANGE HAWAII i SAMOA as a vulgarism

SK

CHO

pl

CA CCHUR

SK

CHI TA

MAORI

TO HI

TA

] CUT TO CUT OFF
CUT CUT OFF DIVIDED
CUT DIVIDE SEPARATE
CUT TATOO

Maori

Tscho - HI

MAORI

HO - ANEINGARE

Enemy

HOKE HOKEA

SOLITARY LONELY

HOKO

number pref for 20 times the subjoined

HONO

JOIN a division in a KUM-PIT (numeral)

HONO

MARRY as wife cuts off HER family

HO RO

fall in fragments

HOROHORO

Remove ceremonial Restrictions

SK	CHI	DI	AN AXE
MĀORI		TI PI	DRESS TIMBER WITH AN ADZE
[MĀORI]	Tschal	DI	

SK	CHIN	NA	CUT off divided perforated opened [wound]
MĀORI		NA HE	INTERUPTED NOT CONTINUOUS
	TI PI		ANCIENT TIMES
	KE	HAO	dress timber with adze.
			FROST top of a hill

SK	CHETRI		one who cuts off. WOOD CUTTER.
	TI-PI		dress timber with an ANZE
	TIR-A		MAST of a CANOE
	TIR-AU		WOOD STICK
	TIETIE		breaks up firewood.
	TIR-I		Remove TAPU
	TIR-I WA		place apart separate
	TITAHĀ		Stone Adze.
	KE IĀ		STEAL he cuts off
	KE MO		close eyes. Wink
	KE NE		MIRE
	KE NEO		NIGHT cut off from DAY
	KERETAKI		outer fence of a PĀ
	TE KI		outer fence of a PĀ
	-HE		DEAD
WĪAKA	-HE		find fault with condemn.
WĪAKA	-HE I		Go to meet welcome visitors awaiting
	HEI TARA		ACCUSATION
	HE KE		migrate
	HEUA		be SEPARATED
	HEUENGA		means of Releasing ceremonial Restrictions
WĪAKA	TE TEKA		FEINT FENCE WARD off
MOTIHOTU	TSCHE [TE KA]		
N RUCK	[H]E		inserted after H before following vowel.
	TE O		[giving a SIBILANT SOUND
	TE PE		TE RANGI HIROA 'COMING of the MĀORI] page 79!
	TE WĪA		STAKE stick in ground.
			Boundary limit ie one who cuts off
			RITE AT planting of KŪMARA

SK CHID
 INAV °NATTU
 INAV 2sg °NAS
 2sg CHITSI
 1 pl CHEDMA
 2sing °TTHAS
 WJ CHE TTUM
 RQR CHE DI
 SK CHITTI
 " CHIDRA
 MAORI TI KO
 TA
 TA RAI
 TA TA
 TA E
 TA
 TA E TIANEA
 TA E
 TA TAI
 TIEKE
 MORIORI Tsch/EKE
 TA HA KUPU
 TA HI
 TAI
 TA HUNA
 TAI
 * TAI A
 TIHAE
 TIAROA
 TIE TIE
 TIHOKA
 TIPI
 TIT AHA
 TI WAE
 TE KE
 * TE KI
 # NA HE
 TUI

TO CUT OFF AMPUTATE HEW CHOP
 PIERCE SPLIT DIVIDE SEPARATE FROM
 DESTROY EFFACE DIVIDE [IN MATAS]
 MAORI HIAKAI hunger
 " HIA how many
 " HIKUTAU End of a SEASON
 " HINGA be Killed
 DIVISION
 CUTTING OFF
 EVACUATE THE BOWELS
 CUT TATTOO
 dress timber
 FENCE
 Arrive come go
 SHIT
 SACK CAPTURE
 AMOUNT TO of NUMBERS be overcome [betaken]
 MEASURE
 MEASURE
 high water line [as to separate divide]
 ONE IN COUNTING one and another
 SEA TIDE WAVE [altogether]
 BEACH BED in a Cultivation [ie separate from]
 the other side
 outer fenced a pa
 tear rend torn off
 long straight side of a PA FENCE
 break up firewood.
 STICK IN
 pare slice off
 TURNING TO one SIDE going oblique [direction]
 DIVIDE SEPARATE [direction]
 P. MUL
 outer fence of a pa
 ANCIENT TIMES
 PIERCE

SK	CHY U		TO GO	
Māori	K-U	HI	GUSH FORTH KU WAHA ENTRANCE	
Mori	Tsch [yu]		[GATEWAY]	
Māori	TU	-TU	MESSENGER	
	TU		SEND	
	U	NEA	SEND	
	U		Reach [land] ARRIVE [by water]	
Note used	U	NUA	fasten 2 canoes side by side	
	U	NU	Get under way START	
	U	NU	A CHARM TO MAKE BIRDS COME TO DRINK	
	K U	EME	URGE PRESS [AT THE SET SNARES]	
SK	CHĀ TA		EMACIATED	
=	CHI TA			
	TA	E KAI		
	TA	ERO		WORN OUT SOIL become weak.
	TA	HANEA		NAKED EMPTY
	TA	HU		food plenty
	TA	MI	FOOD	
	TA	HU MAERO	SICKNESS DISEASE [see ERO TAMA]	
Motion	TschA-	(HU-MAERO	" " " "	
	TA	KAPU	Belly.	
	TA	ORO	cause to crumble down in SK usage of SICKNESS as THE BREAKING UP of HEALTH or ROGE	
Note	TA	MA E RO	SICKNESS DISEASE	
AND SK		RO-GA	THE BREAKING UP of HEALTH or DISEASE	
			becoming RO-GA-TAMA	
	KA	RA WAKA	LOW FEVER K/T change.	
Mori	[TschA-]			
Note SK	CHI TA		FOR CHĀ TA	
TUPI	- HI		EMACIATED	
	HI	E KAI	HUNGER	
Motion	TschI-			

SK CHE TOK TI

INDIRECT SPEECH HINT DOUBLE ENTENDRE

MĀORI KE

different of another kind other than expected

KI
KITE
KITE

Say tell speak saying word consider
See perceive [anything to be imagine] [think]

MORORI TSCH E

RECOGNIZE perceive
T/K change.

TO HU
TO HUTOHU
TO HI
TO HE
TO HITU
TO ERA
TO ITOI A KE WA

THINK point out point out show
direct guide show point out
curved ! [inclined to].
Refuse object
Recite without a break.
Suspicion

> TOITIA KE WA

speaks beforehand of game
no one is going to catch

TI KANCA MEANING PURPORT

TOI
TOI ERE
TO KO

INCITE ENCOURAGE
SING

Ray of light insence of perception wisdom

TO NO
TO K-TI

BD COMMAND

SK CHE TO K-TI
MĀORI TI-TO

COMPOSE INVENT IMPROMPTU

MORORI [TSCH E] T/K

TI-TO

TI-TO -HE-KORERO
KE

A FABRICATION
DIFFERENT OF ANOTHER KIND
OF NON IDENTITY OTHER

SK CHE KA LA

CLEVER [THAN EXPECTED]

SK CHE KA

SHREWD CLEVER

MĀORI
MĀORI

RA KE

AGILE ADEPT

KA UAE
KA RA

RONEA LORE of the CELESTIAL

KE A

SECRET PLAN CONSPIRACY

FALSE LIE

PŪ KE NGA

WISE ONE REPOSITORY

KE IA = KAIA

THIEF

KE NO

CHIEF

KE TU

fj clear away darkness is CLEVER

SK CHA VI
 MAORI TA - E
 MORIORI TSCHA - E
 MAORI TA
 HA - E

HA KIHAKI
 HA HAKE
 HAU
 HAU HAU
 WHI RI
 WHI RI WHIRI
 WHI TI

KA NO

SK CHAD
 MAORI TA - MI
 AT - O RUA
 HA KARI

MORIORI TSCHA [T]
 KAI

SK CHI KKA NA
 CHI KKA
 CHI KIKA

MAORI TI
 TIENIEMI
 TI HE
 TI HE WA
 TI KA
 TI KA]
 [TI MOHU
 TI ORO
 KANA
 KA
 KA HEKAIHE
 NA
 [TA TARA]

COLOR BEAUTY SKIN
 COLOR DYE HUE
 " " " "
 TATOO PAINT
 CAUSE PAIN CUT
 Glean be conspicuous pollen,
 Glean of colors.
 SKIN DISEASE ITCH
 NAKED
 deal blows to strike
 BLUDGEON
 plaited hem
 weave plait select choose.
 SHINE
 COLOR, see T > K CHANGE as]
 TO NOURISH [insāma]
 FOOD EAT
 FEAST HOUSE + AT-A-WHAI LIBERAL
 FEAST

FOOD re T > K CHANGE

SNEEZING
 SNEEZING
 SNEEZING
 Sharp in articulate sound. squeak.
 Sway upi down. [TINGLE]
 SNEEZE
 SNEEZE

SHRILL
 [ASTHMA]
 JINGLE DISCORDANT SOUND
 stare wildly bewitch
 SCREAM
 PANT
 acted on by.
 [Shell humpet] = KA KARA scream

411 SK

R
3RD DUAL
W

JAP
JAPA TI
JAJA PA
JE PA TUR
JAPI TUM
PI TVA
JAPA

TO UTTER IN A LOW VOICE MUTTER
ESPEC of prayers or incantations TO
PRAY TO ANYONE IN A LOW VOICE INVOKE
[E-PA-TUR] CALL UPON in a low voice
MAORI TUA-HU A SACRED PLACE
MAORI TUA influence by a spell,
muttering whispering muttering prayers
repeating in a murmuring tone passages from
scripture or charms or names of a DEITY i.e.
muttered prayers [A MUTTERED LORDS PRAYER,
THE STATE of ONE WHO MUTTERS PRAYERS

SK
MAORI
MAORI

JAPANA
JAPATA
JAPATA
MAKA
MAKA
KARAKIA!

-HOMA singi plus muttered prayers as a
[Redigious offering]
RECITE INCANTATIONS [or with an offering]

SK
MAORI
SK

JAPI TA
PA KURU
JAP TA NYA
JAPI YA
JAPI YA
PA PA
PA O

= PATA WHISPERED OVER
CHANT + TAPPING STICKS!
to be muttered = MAORI TAU = SING
muttered prayers
KAR MAN = PA-NA

MAORI

PA PA
PA O

" " HOLD PERSONAL COMMUNICATION WITH
" " SING [BE CONNECTED WITH]

[TU PA CHANT]
A PA
TA PA

MA-IRE SONG i.e. SAMAN [GITA].
SPIRIT of DEAD VISITING a MEDIUM
CALL NAME RECITE

TA KI
TA

RECITE
BEUTTERED

PI-A
A PA TA KI
A PI API

FIRST ORDER of LEARNERS of
Returne following [ESOTERIC LORE]
Confined constricted

PAE PAE TOTO
WA NA NEA
PA KI

CANOPUS + prayers! = MAKANEA
LORE of TOHUNEA [= RECITE]
clap strike together [TAPPING] belongs

Note

[PA KITARA
PA PA
PA NA
PA NA KO

GOSSIP [here]
as Reduplicated distributiveness
Cause to Come or go forth
a Constellation + prayers

SK 149	Ā	RA	MARS ANGLE CORNER [NAKSHATRA]
MĀORI	A	RA	A SPOKE [wheel-time]
		RA	MARS
		NEA	GO or as in sense NAKSATRA
		GA	SUN DAY SAIL ie TIME
		RĀ	OLD MAN ie TIME
SK	KA	RA	TO PRAISE MĀORI NUI
SK			[go move] [see NUKU also]
MĀORI			TO FEAR
		NU	GO or Come Round, interfere
		BHE S	ping chief [with]
		WHA WHE	stay remain [NAKSHATRA]
		WHEAO	QUARREL ie MARS!
		WHEAO	be dimly visible
		WHEI	move about [sidereal motion],
		WHE KARO	LAND see!
		WHE KOI	SET of HEAVENLY BODIES
WHA KIA		WHE NVA	FLASH GLITTER
		WHE RIKO	Red Reddish
SK		WHE RO	BHE DYA - ROEA disease treated by INCISION
		BHE DYA	TO FEAR
		BHESH	RONGOA 'MEDICINE
SK	ĀY-	U-DHIN	Bearing weapons warrior
		HINGA	fall from an erect position be killed
		TI-U	STRIKE AT WITH A WEAPON
		HI KĀKA	INCITE
		HI KI	Lift up raise
		HIN-GAIA	BE FALLEN UPON
		TI A	STICK IN
		TI ARE	hold up expose to view
Note		TI-KAKA	Burnt by the sun ie weapon of the SUN
TE A TANG A		TI-KI	ARISTOCRACY
		TI NEA-HURU	10 of men only
		TI PA	Ambush escape.
See		TI RE HUREHU	
		TI U	STRIKE AT WITH A WEAPON
		HI	Raise draw up

SK 149
FROM
Māori

Ā RA NE YA
A RA NI

MADE OR RELATING TO THE ARANIS
OR 2 FIRESTICKS BY WHICH THE
SACRED FIRE IS KINDLED
MEANS of CONVEYANCE RISE
RISE UP RAISE

Ā RA HI
A RA HANCA
A RA RA

ACT of LEADING
BRIDGE LADDER [of SACRED FIRE]
THERE! IF SPARK KINDLED
[SMOKE FIRE]
of belonging to possessed by, of
[transitive actions!]

Ā
Ā
Ā
NGA

DRIVING FORCE THING DRIVEN
as far as until and, and then
after the manner of.
EXPOSE TO THE HEAT of a FIRE

SK

A RĀ RĀ
E NI
RĀ RĀ
RA E
RA KE
RA MA
RĀ MA RAMA
RĀ NEA
RĀ NEA HAU
RA NGI

TWIG SMALL BRANCH
FRONT EDGE
MAKE BARE here for fire Rites
A TORCH
GLEAM
Set in motion blow gently perform
Carry on a loop of flax [SPARK] [Rites]
heaven abode of Supernatural beings
STANZA period of time [ie = AENI]

TA RA
NGI - HA
NI NI

M. VIRILE PUD MUL
FIRE BURN

HA NGI
NE

FLOW
Earth oven.

WĪAKA

NE HU
NE KE
NGE TE
NI AO
NI HO
IA

KA HAERE AU KI TE TIKI AHI. NE?
Reduce to powder
MOVE 'CANOE, ie = WAKA > MEDIUM
URGE ON HATETE > FIRE [of a God ie FIRE]
Edge of a tool ie firestick
effective force TOOTH = FLAME
he she it
'TICKLE, ! of fire stick or ie heart/light

Note

NGE O

SK	DHARMA [KĀYA]			LAW 'BODY,
	DHARMA TĀ			[ESSENCE INHERENT NATURE
	[TĀYA]			L THE BEING LAW OR RIGHT
	DHARMA - BH RIT			LAW SUPPORTER
MAORI		KAI -	NGA	FIELD of OPERATIONS SCOPE OF WORK
		KAI		FULLFILL ITS PROPER FUNCTION
		TĀ		NET here as 'KĀYA,
		TĀ		breathe be uttered wind
		TĀ E		Extend to of space i time proceed to
				be effected be accomplished
		TĀ HOKA		Recite ceremonially
		TĀ KI		Recite
		TĀ TAI		arrange order prepare Recite gen.
		TĀ HU		Perform Sacred Rites
		TĀI		term of address Perform ceremonies
		TĀI - AO	AO	WORLD DAWN COUNTRY [his et spirits]
		TAKA		prepare be formed be developed.
WHĀKA		TAKA		Director chief [HEAP]
		TAKE		Cause Reason means origin
				beginning incarnation chief
				HEAD of a HAPU OR IWI i.e
				= DHARMA-TĀ - the being LAW or
SK	DHARMA - BH RIT			LAW SUPPORTER, [RIGHT]
	BHĀ RA BH RĪ			BEARING CARRYING BRINGING
				BESTOWING GRANTING MAINTAINING
				SUPPORTING
MAORI	WHĀ EREERE			MOTHER of one child son WIFE
MAORI	WHĀ ERE			BURIAL CAVE as bearing carrying
	WHĀ RA			WISH TO WISH TO SHARE or PARTAKE
SK		BHI KSH		FIRST ORDER of LEARNERS of ESOTERIC
MAORI		PI - A		Screen protect veil LORE
		RI		PERFORMED COMPLETED FULFILLED
		RI TE		STAND HIGH be elevated
		RI AKI		FULLFILL PERFORM
WHĀKA	-	-	-	RI TE
				RI TENGA CUSTOM

SKSIO	DHA	RMA	THAT WHICH IS ESTABLISHED
RV	DHA	RMA N	[older form RVEDA] DECREE
PBLI	DHA	MMA	STATUT ORDINANCE LAW
			CUSTOMARY OBSERVANCE DUTY
			RIGHT JUSTICE [TIKA TIKANEA]
			MERIT GOOD WORKS
	DHAR	ME NA	OR] ACCORDING TO RULE RIGHTLY
		MAT	] ACCORDING TO THE NATURE of anything [LAW]
MAORI	TA	KE	ORIGEN BEGINING MEANS ROOT
			CAUSE REASON CHIEF of HAPU or IWI
	TA	KETAKE	LONG ESTABLISHED ANCIENT ORIGINAL
			WELL FOUNDED FIRM LASTING
			CERTAIN ON GOOD AUTHORITY <u>OWN</u>
	HA	EPAPA	STRAIGHT CORRECT
	HA	NEA	PEOPLE PRACTISE HABIT HEAD, of
		ME	Concomitance, concurrence in TIME [a TREE]
		ME A	THINK ONE CAUSE MAKE INTEND WISH
		ME A ME A	Say give orders
		ME HA	SET APART DEDICATED
		ME KA	TRUE
		ME KA MEKA	LADDER CHAIN [NOT of Recent origin but of mistaken pakeha identity location!]
			= RITUAL CHAIN/LADDER of DHARMA
			BETASSEMBLED be completely RECITED
			Recite
	TA	ME NE	arrange set in order prepare Recite
	TA	KI	[study the heavens]
	TA	TAI	
		MI NE = MENE	
SK		MI - MA - ME	[MAMAU] FIX IN THE EARTH of DHARMA!
			see previous Koro Judge ITO
MAORI		MI HI	ACKNOWLEDGE AN OBLIGATION
		MI RA	LASHING BINDING [OBSOLETE] = DHARMA
		MI RA	CHERISH
		MA ORI	CLEAR INTELLIGIBLE EXPLICITLY OBSERVE
WHAKA		MA ORI	EXPLAIN, ELUCIDATE [TAKE NOTICE]
	HA	RA	VIOLATE TAPU
		MA N-A	AUTHORITY CONTROL PSYCHIC POWER
		MA N-A-WA	THAT WHICH SUPPORTS LIFE
SK		VA	KNOWLEDGE

SK PŌW MĀORI	DHARMA DHAMMA				EXPLAIN ELUCIDATE AUTHORITY
WHAKA	A -	MĀORI MAN-Ā			
SK =	DHARMA SU TRA				THE PRINCIPLE DHARMA IS CALLED as SUTURE CORD or Line of ORAL 'HEAR, [TRADITIONS] RESOUND = LIONS ROAR, of ORAL SACRED PLACE [TEACHINGS]
MĀORI A	HŪ HU	RE RE	WA VA		
SK			VA		KNOWLEDGE
SK MĀORI	HU HU	TA TA	KI KI		CRY CALL of Sacrifice Recite
WHAKA WHAKA SK [	HU HU TA SU	A A RA TRA	RA RA RA RA		NAME CALL by name RECITE INVOKE CONSULT
			TA - KI RĀ NGI RĀ TĀ TĀ RA - NA - KI		Recite STANZA Roar continued low sound [chant i] Be uttered WIND, [Lions ROAR]
SK MĀORI	DHARMA	MI MI MI	TRA HI NE		FRIEND of the LAW ACKNOWLEDGE AN OBLIGATION GREET BE ASSEMBLED be completely RECITED
WHAKA			TAR-Ā - RA TĀ		INVOKE CONSULT FRIEND term of address ocean = FRIEND Recite Be uttered
=	TĀ TĀ	KI RA	- TA MI MI	TA TRA TRA-VA	Relup FAMILIAR FRIENDLY God of obligations contracts FRIEND THE TWINS ie ATUA of DAY and NIGHT
		MĀORI			EXPLAIN ELUCIDATE

SK MĀORI	DHA TA	RMA —	GATA TAUIRA NEATA NEATA TA-5	nature quality mark sign essential TEACHER MAN the MĀORI as FRIENDS of the LAW MAN only in KARAKIA JUICE is ESSENCE ITD Call name Recite
SK MĀORI	TA ME	PA YA	YOR — DHAMMA	a particular ceremony sacrifice 9th LUNAR MANSION DEVOTION ASSOCIATING WITH THE VIRTUOUS LIKE A BOW [curved] BE ASSEMBLED COMPLETELY RECITED TRUE SET APART DEDICATED LADDER CHAIN [VIRTUAL] Cause make intend think SLAVE, the DEVOTEE CHANT CHANTS [VARIOUS KINDS] MEASURE [CELESTIAL/SIDEREAL] CORRESPONDING IN POSITION [NAKSHATRA] PERFORMED COMPLETED FILLED Resemble compared with [SEE LUNAR MANSIONS]
WHĀKĀ	ME ME ME ME ME ME	NE KA HA KA A	ORA ORI ORI ORI ORI ORI TE RI TE	
	TA	KI	O- TĀ NE	MOON 27th day Recite
SK MĀORI	DHARMA —HA	KĀ MA KĀ MA EPAPA		LOVING JUSTICE observing Right Eager Straight direct
SK MĀORI	DHARMA	KĀ YA KĀ IA KĀ I N	NGA	LAW BODY, field of operation scope of work FULFILL its proper function
SK SAMOA	DHARMA	KO SA KO HA KO	et SHA SĀ	TREASURY COLLECTIVE BODY of LAW SACRED posting instructions gift treasure LEARN INSTRUCT TEACH
SĀ MĀORI	DHA A KO	RMA R-A	GATA NGA	essential quality [A HORANGI SĀTAKSANO] THING TAUGHT or LEARNT

SK	DHARMA	KATIKA	PROPOUNDER of LAW
VL		THIKA	
WIJAKA		KAU	ANNINT the HEAD
		KA	DISCLOSE MAKE KNOWN
		KAU	ANCESTOR
		KAUAE	'JAW', of KNOWLEDGE
		KAUAE RUNEA	LORE of CELESTIAL
		KAUAE RARO	LORE of TERRESTRIAL
		KAUATI	MAN of IMPORTANCE CHIEF
		TAUARI	TEACHER -THAKA see.
SEE		KAUAWHI	Embrace cling to
		HANU-MAN	LARGE JAWS, by devotees! possessor of WISDOM | SIDDHA
SK	OTHIKA		[propounder of the LAW ITD ABOVE]
MAORI	TI KA		STRAIGHT DIRECT JUST FAIR RIGHT
			CORRECT
		TI KA NEA	RULE PLAN METHOD CUSTOM
			REASON MEANING PURPORT
WIJAKA	TI KA		CORRECT RIGHT
WIJAKA	TI KA		ACKNOWLEDGE AS RIGHT
			STRAIGHTEN ONESELF WAY PATH
		TI KE	important exulted
		TI KI	personification of physical man.
		HA EPAPA	STRAIGHT CORRECT
		HA	tenor of speech.
		TA KI	Recite
		TA	be uttered WIND Breath
			VAYU = WIND = VA = KNOWLEDGE
SK	DHARMA	KATOFA	all every =
		KA-YA	LAW BODY

SK	DHA	RMA	TĀ	ESSENCE INHERENT NATURE THE BEING IN LAW
MĀORĪ		A	TA	FORM SHAPESEMBLANCE opposed to
			TA-E	JUICE [i.e. essence] [SUBSTANCE]
			TA-NEATA	MAN HUMAN
			TĀ	BREATHE [+ MANAWA] BE UTTERED WIND [as essence of life]
			JA-E	Extend to of space; time proceed to be effected be accomplished.
			TA-KE	ORIGEN BEING MEANS CAUSE REASON ROOT SUBJECT of an argument
			TA	INCANTATION HEAD of a HAPU or IWI
			TA-KETAKE	LONG ESTABLISHED ANCIENT ORIGINAL WELL FOUNDED FIRM LASTING CERTAIN ON GOOD AUTHORITY OWN
			JA-HIRA	the day after Tomorrow
			JA-HA	Side margin edge often for PROXIMITY
			TA-EKAI	WORN OUT SOIL
	MĀ	-TA-	O	COLD
	MA	-TA-	NGI	WIND
	MA	-TA-	ORA	alive Living
	MA	-TA-	PAKI	MAKE the SUBJECT of TALK
	MA	-TA-	NĀ	FOOD SET APART for an ATUA
	MA	-TA-	KANA	DISTRUSTFUL
			TA-MA	ELDEST SON
	MA	-TA-	KĒKĒ	HATING ILL FEELING

SK	DHA	RMA	MĀTRA	ONLY ATTRIBUTIVE DEPENDING ONLY ON THE METHOD or MODALITY
MĀORĪ	MA	TA	MATA	SOURCE SUDDENLY
			MATA	UNRIPE RAW
			MATA	medium of communication with a spirit [charm, spells]
			TA-RA	M. VIRILE P. MUL: COURAGE RAYS of SUN HORN of MOON WANE of MOON
			MA-TA-ARA	WITNESS OBSERVE
			MATA-KA	SHY

SK	DHARMA	TU A	INHERENT NATURE PECULIAR PROPERTY
MĀORI	WHAKA	ATU A	Gods
		TU	PROPOSE a Subject for discussion Formal speech instigate be established take place.
		TŪ	propitiate
		TŪ A	TIME PAST FUTURE
		TUA	familiar name for HERO of
		TUA- HANGATA	term of address [a story]
		TUA	pref to numerals 1 to 9 TO FORM ORDINALS
		TUA HIWI	SKELETON see inherent nature of.
		TŪ A HŪ	SACRED PLACE
SK		HŪ-TA!	
MĀORI		TU AITI TANGA	CHILDHOOD YOUTH
		TUAKANA	Elder brother of a male [KINSHIP]
		TUATA	as PART of PURE RITE
	MA	TUA	PARENT
		TU AWHIO RANGI	RAINBOW
		TUHI	indicate by pointing point out
		TŪHI NA PŌ	Sacred place.
		TŪ HŪ RA	DISCLOSE bring to view
		TŪ KARI	LASCIVIOUSNESS
		TŪ KERŪ	FORCE of wind.
	AHI	TU MU WAENUA	Sacred fire [in tree felling].
		TU NUI TA RANGI	COMET METEOR.
SK	DHARMA	- DA RA	LAWFUL WIFE
MĀORI		TARA	a marriage union till death
		RA	WED
			Note 12 or so lawful forms of marriage including KAIR in the absence of duties to ones wife etc
		TA HŪ	HUSBAND
		RA-TA	familiar friendly etc
SK	DHARMA	DA	GIVING VIRTUE
MĀORI		TA HE	MENSES
		TA NEO HANGA	BETROTHAL MARRIAGE

SK	DHARMA-CARA	RA	LAW OBSERVER
MĀORI		KARA	OLD MAN
		KARA-KIA !	
		KAUAE RUNGA	LORE of the CELESTIAL
		KAUAE RARO	LORE of the TERRESTRIAL
	MĀORI		CLEAR EXPLICIT
	MĀORI		AS TA-NGATA - WHENUA
		RA-NGI	SKY HEAVEN DIVINE BEINGS
MORIORI	[Tsch	A-RA]	STANZA
	MA NA		
	MA NA	WA	
SK		VA	KNOWLEDGE
MĀORI		WA-NANGA	LORE of TOHUNGA
	MA-TA		MEDIUM [of communication ITO]
	DHARMA CA	KRA	'WHEEL of the LAW
MORIORI	TschA	KA	
		KARAKIA	] ITO
		KARANGA	
		ARA	WAY PATH meaning conveyance.
	MA-TA	ARA	WITNESS OBSERVE
	MĀ -	RĀ	FRIEND [of the Law].
SK	DHARMA-JI	VANA	LIVING by fulfilment of duties
MĀORI		WANA-NGA	LORE of TOHUNGA
	MĀ ORI	!	
SK	DHARMA-VID		KNOWING the TRUTHS of the LAW
MĀORI		WHIT-I	RELATE RECITE
	MA NA		Authority power ITO
SK	DHARMA-J	ŊANA	KNOWLEDGE of LAW DUTY
MĀORI		NĀ	ACTED ON BY possessed of
		NGĀ	SATISFIED
	HA - -	NEA	PRACTISE HABIT
	R-A -	NGA TIRA	'ARISTOCRACY, See.
		NGA IO	EXPERT CLEVER DELIBERATE
		NGA-KA-U	EAGER ZEALOUS INCLINATION
		NGA KI	APPLY ONESELF TO STRIVE FOR
	MA -	NA	AUTHORITY. POWER.

SK
SK

DHAR- MA
MA]
and MI]
MI NOTI
MI NU TE
AOR AMĀ SIT °STA
prec MI YAT
MĀ SĪ SHATA
FUT MĀ TĀ
P ME SHYAT
IND P - MITYA
- MAYA
RV MĀ MAU

c/√MA and MI

TO FIX OR FASTEN IN THE EARTH
LIT 1 fig ie RITUALLY SET UP FOUND
BUILD CONSTRUCT TO METE OUT MEASURE
TO JUDGE OBSERVE PERCIEVE KNOW
TO SCATTER [TO DISTRIBUTE] TO BE FIXED

MĀORI

TA IAO - - =
AOR AMĀ MAPAYATI
AOR AMĀ MAPAT
DES MĪ TSATI °TB
INTENS ME MĪ YATE
ME METI
ME NE
MI NE
MĀ
MA HI
MATA
MAU
MAU - NEA!
ME
MI HI
MI HA
MAI
MĀ RAE
MĀ RA
TA RUNA
TAUIRA
TA KĀ HI

WORLD DAWN [ie MĀORI NEI - TA = STA
MĀORI TA for STA - I TĀ
TAKAHĀNEA
TAKE
TAKA
TAI AO WORLD DAWN
TAIPŪ
TĀ abroad, fence.
TAKI RECITE
TAMI FOOD eat
TAME FOOD eat
TAUIRA
TAE
TAEKAI
TĀEPA
TĀHĀRĀHI fireplace stones
TĀHĀKUPU high water LINE
TĀHĀRANGI HORIZON
SK TA as instrumentality also!
TĀHERE LIE of SNOW on a MOUNTAIN
TĀHOKA RECITE CEREMONIALLY
TĀHĀVERE WEEDS

MĀORI

I SK	DHĀ			
	DHĀ	TTAS		
	DADHĀ	TI		
	pl °DHUR			
	DHAS			
POT	DHAN			
	DA	DHĪ	TA	
II	DHĀ			
	DHĀ	RANA		
	insts	DHA		
	MĀOR	TA	HI	
		TĀ	TAI	
		TĀ		
		TA	HEI	
		TA	E	
			NGA	HURU
		TAEKE		
			RA	TO
		JA	HI	
		TĀ	HŪ	
		TA	HUNA	
		TA	HURI	
	TA	AO		
		RANGA		
	TA	KA		
	TA	KA	HI	
WRĀKA	JA	KA	NITI	
	JA	KA	PUKE	
	TA	KE		
	JA	KI		
	JA	KOHA		
	JA	KOTO		
	TA	KU	PHI	
		RĀ		

TO put place set lay in or on to inflict
 TO PUT ONE'S FOOT IN ANOTHER'S FOOTSTEP
 i.e. imitate equal to take bring help to
 to Remove direct or fix the mind or attention
 or think of fix or resolve upon bestow
 present or impart to to be given or granted
 appoint establish constitute to make produce
 create cause effect perform execute accept
 conceive get take have possess
 putting placing holding causing holder
 bearing supporting Sustaining [Supporter]
 nom which forms adverbs for numerals i.e.
 EKA-DHĀ DVI-DHĀ ITO
 ONE one and another altogether
 measure arrange set in order
 Curve fashion tattoo paint whip a top
 wear anything around the neck.
 amount to of numbers arrive come go
 HARVEST TIME
 Set snare's.
 be distributed
 trim dress timber
 direct line of ancestry arrange snare's
 Battle field beach bed in a cultivation
 turn to set to work
 world.
 FISHING-GROUNDS SANDBANK SHOAL of FISH
 prepare heap of food at a feast [ie supporter]
 for DHĀ KADHI place the foot on anything
 traverse land to establish ownership
 hurry hasten
 plant in hillocks
 Cause Reason.
 Recite
 pledge gift Token [to be given DHĀ -]
 plant place plan determine
 stones as fender for a fire.
 SUN SAIL

- Atua 1
- ▶ AVA – 1 July 2013.pdf
- Boga – 23 Jan 2014.pdf
- Bogomil Plus – 23 May 2013.pdf
- Born Of A Noble Family
- Combined Vol B
- Finis Vol III Part I
- HANA – 24 June 2013.pdf
- HUI – 10 June 2013.pdf
- Izvorno – 1 Sept 2013.pdf
- KAINGA – 16 July 2013.pdf
- Kapusniak Part III – 16 Jan 2014.pdf
- Karavada II – 1 Sept 2013.pdf
- Karavada III – 1 Sept 2013.pdf
- Karavada IV – 1 Sept 2013.pdf
- KARAVADA Part 1, 1-68 14 Aug 2013.pdf
- KOPURA TAHI, 500 NOBLES, PHILIPNE DIALECT, MALDIVES DIAL – 15 July 2013.pdf
- Kshatrya Maori
- Kshatrya Maori B+ Supplement
- Kshatrya Maori of Indonesia
- Kshatrya Maori Princess of Nepal
- Kshatrya Maori Shortlist
- Kshatrya Maori Warrior
- Manumea I
- Manumea II
- Manumea III
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- Najlepszy
- Neiscrpivost – 20 Jan 2014.pdf
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- Pounamu – 25 June 2013.pdf
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