

HUI

CDS 5

FOR S.F. AMITUANA'I  
AND ADELE SCHAFER

F. FALETOLU  
OMAU

ALL RIGHTS RESERVED

[ГОЛОС]

It is necessary to make some clear distinctions, since not all linguistic classifications are relevant here. Only genetic linguistics provides us with useful criteria for the classification of ethnic groups. In order to understand the essence of these criteria and to be somehow prepared for a productive reading of this book, the reader should become familiar with some basic concepts of comparative-historical (i.e., genetic) linguistics which underlie the genetic classification of languages.

The languages of the world can be compared in two different respects: either phonemic similarities (more or less perceivable) between their vocabularies (in a broader sense, i.e., including also morphemic components of words) attract our attention, or the similarities between their abstract grammatical categories and rules organizing the elements of their vocabularies into higher entities (phrases and sentences) do so. In the former case, one can say, we are interested in the "lexical substance" of languages, and in the latter in their "grammatical form" ("entelechy"). The former approach creates comparative-historical or genetic linguistics, the latter - typological linguistics. These two kinds of linguistics have different objectives and different methods, and should not be confused; especially their cognitive results should be understood as belonging to two different levels of the phenomenon "language".

Needless to say, only the first kind of linguistics, comparative-historical (or genetic) is relevant for ethnic studies. There is an obvious logical connection here: ethnic groups are ultimately creations of history, which means that their study and understanding requires historical research. Consequently, only comparative-historical study and research into their languages can tell us something about their origins and past development, whereas typological linguistics, being *ex definitione* ahistorical, is in this respect useless.

But let us ponder for a while the most important concepts of comparative-historical linguistics. In a logical sequence reflecting the discovery procedures of comparative-historical linguistics, we should start from the notion of *regular phonemic correspondences between the languages compared*; this is the fundamental concept upon which the whole structure of phonetic laws (*Lautgesetze*), linguistic kinship, and linguistic family has been built. These correspondences do not even have to represent easily perceivable phonetic similarities, but they must be regular, i.e., repeated in a sufficient number of cases where the conditions of the phonemic environment are the same.

The regular phonemic correspondences between the lexical elements of compared languages cannot be accidental, provided that they are represented by a sufficient number of basic words and grammatical morphemes, such as declensional and conjugational suffixes or desinences, etc. So the idea of a common origin of the respective languages suggests itself quite obviously. Such regular phonemic correspondences enable us to posit and to reconstruct a common source, the "protoforms" from which the historically attested forms of the compared languages have developed. In this way the idea of a common prehistorical language, the "protolanguage" (*Ursprache, langue commune, Russ. prajazyk, etc.*), whose descendants are the languages compared, has originated. Only the languages for which such a protolanguage can be reconstructed are genetically related and form a "linguistic family".

Comparative-historical linguistics involves numerous complex questions related to the origins and evolution of individual members of respective linguistic families.

In Latin (for etymological purposes):

*Linguistica comparativa et historica involvit numerosas complexas quaestiones relatas ad origines et evolutionem individualium membrorum respectivarum familiarum linguistarum.*

As we see in the above English sentence, all the "full words", i.e., those referring to definable phenomena of reality, are of Latin origin.

# INDEX

	A	MAULA	INIGENOUS HOLDING OFFICE FROM
	B		A PREVIOUS GENERATION
	C	KULA	PEOPLE WHO HAVE EMIGRATED
	D	KAULA	SPRUNG FROM A NOBLE FAMILY
	E	KURINA	SPRUNG FROM A NOBLE FAMILY
	F	VARUNA	OF NOBLE CHARACTER
	G	SLOKA	SAVA WITH VARUNA'S APPROVAL
	H	SLOKA	THING HEARD
	I	TĀVAKA	THING HEARD
	J	TĀVISHA	THINE
	K	TĀVISHA	HEAVEN OCEAN
	L	KE D A R A	HEAVEN OCEAN
			A FIELD
PAGE	1	PRE J	COME FORTH APPEAR BEGIN
	2	PRA	BEFORE IN FRONT ON FORTH
	3	PRE-TA	SPIRIT OF ONE DEAD
	4	PRA ITOS	TO COME FORTH APPEAR
	5	PRÓ-TRI	EMERGE CROSS OVER
	6	PRE-MAN	LOVE AFFECTION
	7	PRĪ	KIND DELIGHTED
	8	PRE GATA	THE DEPARTED DEAD
	9	KU	THE EARTH
	10	KSHAMA	THE EARTH
	11	KE-DA-RA	A FIELD
	12	KHAN-AT I	DIG THE SOIL
	13	BHOGA	EATING
	14	KU	THE EARTH
	15	KSHA U NI	THE EARTH
	16	KUKSHI	BELLY CAVITY

SK

17	KUD			TO EAT
18	KUTTĀ	RA		MOUNTAIN COTUS PLEASURES
19	KE	ŌĀ	RA	A FIELD
20	KE	DĀ	RA	A FIELD
21	KU	PA	PA	THE EARTH
22	DHA	KKA		SACRED HOUSE
	DHAKKA	RI	= TARA	GODDESS
23	TAKS			CUT CARVE FASHION
24	TA			A WICKED MAN
25	E	DOMAI	ITO PHRĀTER	
26	NĀ	HVSHA		KINSMEN KINDRED
27	NA	MA	NA	NAME
		<u>MĀORI</u>		
28	SAM	LE	PA	MUD DIRT
	SAM	LU	LI TA	SMEARED WITH
29	SAM	RO	PA NA	CAUSING TO HEAL OVER
				PLANTING CONCEIVE
30	PU	TI		PUTRID
31	TE	PU		ORIGEN SOURCE
32	PU	DS		often opposed to female.

SK MAORI KU LA RA SPRUNG FROM A NOBLE FAMILY  
 KU RA CHIEF MAN OF PROWESS  
 RA NGATIRA CHIEF MALE OR FEMALE  
 WELL BORN NOBLE

SK MAORI KA ULA SPRUNG FROM A NOBLE FAMILY  
 KA UMATUA LINE OF ANCESTRY  
 KA U A NU RESPECT  
 KA U ANCESTOR  
 KA U HE KE ELDER  
 KA HURA NGI HONORABLE DISTINGUISHED  
 [CHIEFTAINNESS]

SK MAORI KU LINA - TA RANK FAMILY RESPECTABILITY  
 SK MAORI KU LINA - TVA RANK FAMILY RESPECTABILITY  
 A RI - KI NOBLE ONES  
 RI - AKI STAND HIGH  
 RI - PA DIRECT IN A LINE  
 RI - TENGA CUSTOM

TA TERM OF ADDRESS  
 [TA HAU] > THY =  
 TAU  
 TA - HU DIRECT LINE OF ANCESTRY  
 ELDEST SON OF ELDEST BRANCH  
 [OF A FAMILY]

TA - RUNA BE CONNECTED BY FAMILY TIES  
 NA LINEAGE  
 NA LINEAGE

SK MAORI KU LINA - TA RANK FAMILY RESPECTABILITY  
 TA - TAI STUDY THE HEAVENS [NAVIGATION]  
 RECITE GENEALOGIES  
 TA - TUA GIRDLE PUT ON A GIRDLE  
 TA - U THY

NOTE!

WHAKA TA - U ADDRESS IN FORMAL SPEECH  
 TAU - A BE NEXT IN SUCCESSION  
 TAU - IRA SKILLED ONE TEACHER  
 TAU - MATA OKIOKINGA RESTING PLACE OF A  
 [GREAT CHIEF]  
 TUA - HANGATA NAME FOR HERO of a STORY  
 TUA FORM OF ADDRESS [NEATI - WHATUA]

SK MAORI KU LINA - TVA [GREAT CHIEF]

SK

MA U LA

INDIGENOUS [FROM MŪ-LA] A  
HOLDING OFFICE FROM A PREVIOUS  
[GENERATION]

SK  
MŪ-LA

MA U LI  
MA U NU

HANDED DOWN FROM ANTIQUITY  
PEOPLE WHO HAVE EMIGRATED  
DERIVED FROM ROOTS [FROM MULA]  
EMIGRATE

MĀ U RA-NGA

REACH THE LAND ARRIVE BY WATER  
TO BE POSSESSED BY TO BE ACTED ON BY  
DESCENDANT OFFSPRING

MA U RI

WANDER

MA EWA

MEMORY RECOLLECTION

MA HA RA

FORMERLY THE SACRED PLACE FORMER  
BRAVE WARRIOR. [TIMES]

MU-A

MĀ IA

ANCIENT TIMES

NA MA-TA

MA NA

AUTHORITY VESTED WITH AUTHORITY  
SONG

MA I - RE

WHA RE

MA I - RE

HOUSE OF SACRED LORE

MA KIHŌI

GO FAR AFIELD

MA NA POU

A STONE BROUGHT BY THE KĀKĀ FROM HAWAIIKI

MA NA TU

HOMESICK [ANYTHING TO SUPPORT LIFE]

MA NEA

A SACRED PLACE WHERE FOOD FOR THE  
HIGH ESTEEM [GODS WAS DEPOSITED]

MA NU

WHA KA

MĀ O RI

EXPLAIN ELUCIDATE

MA RU

POWER AUTHORITY

MA U

CONTINUED LASTING ESTABLISHED UNDERSTOOD

WHA KA

MA U MAHARA

PRESERVE RECOLLECTION SERVES AS A MEMORIAL

MA U KI

OF LONG STANDING

MA U RI

LIFE PRINCIPAL MATERIAL SYMBOL OF

MA U

FIRE

RA

NGA TIRA

OF NOBLE BIRTH

RĀ

SUN SAIL

U

ME RE

CHANT SING

RA HI

THE TROUBLES OF OTHER LANDS ARE

RA HI

THEIR OWN MULTITUDE SLAVE

RI KI

GREAT MORALLY OR PHYSICALLY

A

MA RU

FIRST BORN LEADER CHIEF PRIEST  
OF DIGNIFIED ASPECT

SK FROM	MAU - LA M - U - LA		HANDED DOWN FROM ANTIQUITY INDIGENOUS HOLDING OFFICE FROM A PREVIOUS GENERATION PEOPLE WHO HAVE EMIGRATED
MĀORI		RA	NEA TIRA
WHAKA	MU A MAU - MAU - NU MA RU MA - MAI - RE MA KIHAI MA EWA MA NA U U RA U ME RE U RĀ U A NEA U A KO AO U KI U N GA MŪ RE RE MAU - LI M U - LA M U - RI NAU - RI MAU - TE MAU - RI RA TA A RA RI TENGA RĀ KAU A RI KI A RI A		THE SACRED PLACE MAHARA PRESERVE RECOLLECTION SERVE AS EMIGRATE AUTHORITY MEMORY RECOLLECTION HOUSE OF SACRED LORE GO FAR AFIELD WANDER VESTED WITH AUTHORITY REACH LAND ARRIVE BY WATER REACH LAND ARRIVE BY WATER CHANT SING SAIL PLACE OF ARRIVAL MAKE FIRM ESTABLISH BRING TO LAND STRANGER [KEEP TOGETHER] DISTANT TIMES EXPELL SEEK SEND CLEVER KNOWING DERIVED FROM ROOTS [FROM MULA] THE TIME TO COME THE FUTURE BEHIND AFTERWARDS BEHIND NORTH PLACE OF DEPARTED SPIRITS FIRE [i.e. AGNI] MATERIAL SYMBOL OF LIFE PRINCIPAL TREE AND VINE CLIMBER MEANS OF CONVEYANCE REPOSITORY CUSTOM PERFORMED TREE FIRST BORN MALE OR FEMALE OF A FAMILY OF NOTE LEADER PRIEST VISIBLE MATERIAL EMBLEM OF A GOD

SK	KU	LA		SPRUNG FROM A NOBLE FAMILY
MĀORI	KU	RA		CHIEF MAN of PROWESS KNOWLEDGE OF SACRED LORE
	KU	RA	TAPU	
		RA	NGATI RA	CHIEF MALE OR FEMALE WELL BORN
KA	HU	RA	NGI	HONORABLE DISTINGUISHED [NOBLE]
KA	HU	RA	NGI	CHIEFTAINNESS
		RA	NERA	PERFORM RITES OVER A CHILD of a CHIEF
	KU	WARE		LOW IN SOCIAL STANDING
SK	KAU	LA		SPRUNG FROM A NOBLE FAMILY
MĀORI	KAU	MA TUA		LINE OF ANCESTRY
	KAU	AMU		RESPECT REVERENCE
	KAU			ANCESTOR
	KAU	HEKE		ELDER
	KAU	AE	RUNGA	LORE of the CELESTIAL
	KAU	AE	RA RO	LORE of the TERRESTRIAL
	KA	HU	RA NGI	HONORABLE DISTINGUISHED [CHIEFTAINNESS]
	KAI	RA	KAU	A BODY OF ANCESTORS
		RA	HI	GREAT MORALLY or PHYSICALLY
		A	RA	MEANS OF CONVEYANCE WAY PATH [ie SPIRITUAL PATH]
SK		A	RI YĀ	THE NOBLE ONES
MĀORI		A	RI A	PERSON OF IMPORTANCE VISIBLE MATERIAL
		Q-	RI TE	MEASURE [EMBLEM of a GOD]
	MĀO-	RI		
		ARI	KI	FIRST BORN of a NOBLE FAMILY
			Ā	of BELONGING TO POSSESSED BY ie
		RI	A	SCREENING PROTECTING [SACRED LORE]
	TI	-	RI	OFFERING TO A GOD
		RI	A-KI	STAND HIGH
		RI	-PA	DIRECT IN A LINE
		RI	-TE	PERFORMED COMPLETED FULFILLED
		RI	-TENGA	CUSTOM

SK	KA-ULA	SPRUNG FROM A NOBLE FAMILY	2
SK 70	KU LA KA	LITTLE FAMILY MULTITUDE	D
MĀORI	KU	MY	
	KUI KUI	OLD WOMAN	
	KUI A	MOTHER OLD WOMAN GRANDMOTHER	
	KU NE	SWELL of PREGNANCY	
	KU RA PAPA	FLAT ROOFED	
	KU RU PE	IN A COMPACT BODY	
	KU TA	ENCUMBRANCE AS OLD; SICK ON A MARK	
	KŪ WA RE	LOW IN SOCIAL SCALE	
	RĀ	WED	
	KĀ	HOME	

SK	KA ULA	SPRUNG FROM A NOBLE FAMILY
SK	KU LA TANTU	THREAD ON WHICH A FAMILY HANGS = THE LAST OF A RACE

MĀORI	TĀ HŪ	DIRECT LINE OF ANCESTRY
	TUI	THREAD ON A STRING
	TA-RUNA	BE CONNECTED BY FAMILY TIES
	TA-MA	SON MAN CHILD [MALE]
	TA-MAHINE	GIRL
	TA-ME	FOOD EAT
	TĀ NE KANA	TIGHT of a CORD
	TA NE	HUSBAND
	TŪ	MANNER SORT
	TU RANGA	SITE FOUNDATION
	TU AKIRI	WALL of a HOUSE
	TU AKOKA	POVERTY STRICKEN
	TU AKANA	ELDER BROTHER of a MALE

SK	KU RĀY	DWELLING NEST
MĀORI	KU RA PAPA	FLAT ROOFED
	RAI-HE	SMALL ENCLOSURE

SK	KUL-INA	RELATION
MĀORI	IK A-NGA	CLAN
	K A-I-HA-PAINGA	WEDDING GIFT
	K A-I NGA	ABODE
	KA-HA	LINE of ANCESTRY
	KA-U	ANCESTOR
	KAU = KU	

SK KU = KAU  
 SK KU RI NA  
 MAORI KU RA NA  
 A RI KI  
 RI TE  
 RI RI  
 RI PA  
 NA HE

NOBLE of RACE! CHARACTER  
 CHIEF  
 LINEAGE  
 FIRST BORN MALE OR FEMALE IN A  
 FAMILY OF NOTE  
 COMPARE WITH  
 PROWESS  
 DIRECT IN A LINE  
 ANCIENT TIMES

SK KA-U = KU  
 SK KUL - YA  
 MAORI KU  
 KU  
 KU  
 KU  
 O DI  
 O DI  
 MA KU  
 MO KO  
 NO KU  
 TA KU  
 TO KU

DESCENDANT  
 BELONGING TO A FAMILY  
 MY  
 pronom suffice 1st person in words =  
 MY  
 OF ME MINE  
 FOR ME  
 FOR ME  
 BELONGING TO ME MINE  
 MY  
 MY

A A = KA OF BELONGING TO  
 [ A = KA = ] IN POETRY = KA  
 KEI AT IN ON of PLACE

SK KAU = KU  
 SK KU LYA  
 MAORI KAU  
 KA RIA  
 KA U  
 KA U - ANU  
 KA U - HOU  
 KA U - PA PA  
 WA KA  
 [ A KU  
 KA-U

RECEPTACLE FOR BONES of a CORPSE  
 ANCESTOR  
 SCREENING PROTECTING  
 HOME  
 TEAT REACH ARRIVE  
 RESPECT DEFERENCE  
 LINE of ANCESTRY  
 RAFT IN SENSE of WAKA  
 CANOE or RAFT, MEDIUM of a GOD  
 CREW of a CANOE or BONE CHEST FLIGHT  
 MY anm [ TO SPIRIT WORLD!  
 ANCESTOR ]

SK VA RU NA SA VA

WITH VARUNAS APPROVAL  
'ALL ENVELOPING SKY, UPPER AND  
VOICE 'MOUTH, [LOWER WATER]  
RITUAL FOOD VITALITY & MAN ESSENCE  
BE DISCLOSED [d LAND  
= WHA-KA CAUSATIVE PREFIX  
= ASSIMILATION VI IN 2 PARTS + VA  
PROCEED TO [THE NEXT IN ORDER FOLLOW  
PERFORM RITES - AIM AT DESIGN PERSON  
GREATNESS POWER [NGARE SEND URGE  
THE SOUTH = the WAHA of the WINDS  
DAYLIGHT [VARUNA IS THE DEITY of NIGHT  
HOLD A FORMAL DISCUSSION  
BREATH BREATHE TASTE  
VAULT OF HEAVEN

MAORI

WA HA  
[S]  
WA HA  
WA HA  
WA HA-I  
NGARI  
RU NGA  
WAHA I RO  
WAHA I WAHA KO RERO  
HA  
HA RO  
HA U  
NGARA HU

ILLUSTRIOUS RESOUND = THE MAJESTY OF  
LEADER COMMANDER [VARUNA  
A POOL AROUND WHICH BIRD SNARES  
TIE UP = VARUNAS 'NOOSE' [ARE SET]  
THE TWO OCEANS [OF AIR AND WATER]  
ARE THE STOMACHS OF VARUNA AND  
HE RESIDES EVEN IN A POOL of WATER  
HE IS THE WITNESS OF ALL ACTION PRESENT  
'IN THE THIRD PERSON, AT EVERY  
WATER MEMORY [GATHERING]  
ACCUSE = VARUNA'S EYES [SPIES]  
BECOME BE DIFFUSED COME GO  
LORE of the TONGA  
= HEI AT IN WITH OF TIME OR PLACE. FOR AS  
Indefinite SO and SO = 3 RO PERSON  
IN REFERENCE TO PERSONS FOWLINE  
DEFINITE SPACE INTERVAL AREA  
INDEFINITE UNENCLOSED REGION TIME  
UP ABOVE OVER UPON UPPER PART [SEASON]  
TWO - MITRA - VARUNA THE TWINS  
RITUAL ABLUTIONS  
ESTABLISH BIND BY RITES  
DISCUSS IN AN ASSEMBLY  
SKY [= HA] HARO VAULT of HEAVEN

SK

WAHA TUHI  
RU NA  
VA RU NA

MAORI

WA I  
WA  
WA NA NGA  
HA ERE  
HA I  
WA  
WA  
RU NGA  
RU A  
RU KU  
RU KU  
RU NA NGA  
[HEI = STORM] HE I

SK323	SL	O'	KA	THING HEARD
/	SL	U		
ENG	R	U	STLE	LOW SOUND
	SL	O	WO	WORD
	SL	U	CHAC	LISTEN
	SL	Y	CHAC	HEAR
A SAX	RE	O	TAN	WHISPER
MAORI	RE	O		LANGUAGE VOICE
	R	O	NGO	HEAR
WHA-KA	R	O	NGO	LISTEN CAUSE TO HEAR
	R	O	KO	HEAR
WHA-KA	R	O	KO	LISTEN TO
	R	O	RO	- WHO WHISTLE AS WIND
ENG	R	U	NG	past participle of RI-NG
			KA-U-AE-RUNGA	LORE OF THE CELESTIAL
			KA-U-AE-RARA	LORE OF THE TERRESTRIAL
			KĀ	- EA TRUMPET KA-RAKIA PRAYERS
			KA	- RANGA CALL SHOUT
			KA	- HU NOISY
			-	- NA NGA DISCUSS IN AN ASSEMBLY
			-	- RI SONG
			-	- RU OWL
			-	- PE PIGEON
"-L	RHO	-	TIC	PHONETICS SPEAKING A DIALECT
"	RHY	-	ME	LINE OF POETRY
"	R	-	ME	LINE OF POETRY
"	R	I	TU	AL
"	R	I	-	D D LE QUESTION PUZZLE
	R	O	A	R RUMOUR
MAORI	HO	R	O	A R PASS DOWN TRADITIONS
	HOU			ESTABLISH BY RITES
	HU	A		CALL BY NAME
LATIN	R	O	G Ā	TIO FROM ROGARE TO ASK SUPPLICATION
	R	O	O	K BIRD
	R	O	S	A RY PRAYER BEADS
	R	O	U	T NOISY RABBLE=LUDGATE AND LUDOWY
	R	O	C	TION NOISY QUARREL
	R	O	D	E INSULTING

SK 523 ✓	S L O S L U	K A	THING HEARD
MĀORI WHA-KA	R O R O R O - R Ū R U R Ū R Ū MOR	NEO ŊEO RO WHIA KA HU RI NA ŊEA	HEAR LISTEN WHISTLE AS THE WIND NOISY SONG DISCUSS IN AN ASSEMBLY
LATIN MĀORI	R Ū MOR H O R O H O U H - U - A WHA-KA H - U - A		OLD NOR. RYMJA ROAR PASS DOWN AS TRADITIONS ESTABLISH BY RITES CALL BY NAME RECITE SCREECH
		KĀ KĀ EA KA RAKIA KA RANEA U - ME RE	TRUMPET PRAYERS CALL SHOUT SING
MĀORI			TAN-GI DIRGE TA-PA RECITE TAN-U SMOTHER = WHISPER OF [ASK REOTAN]
SK MĀORI	RE BHA RE O PA O RE HU RE	REO	VOICE SINGER VACE SING SING SING
U M E -		HĀ HAKA	TENOR OF SPEECH TONE OF VOICE SING i DANCE HE CRIES
SK MĀORI	RA U TI RA U TU PU RĀ		THUNDER ROAR CRY CALL SING
		TI O U ME RE	
ENG MĀORI	RU NA ŊEA RU NY ME DE ME - NE		DISCUSS IN AN ASSEMBLY THE COUNSEL OF BE ASSEMBLED

445 SK	TĀ VA KĀ	FROM TA-VA THY THINE
GEN.	TV A	
MAORI	TA NA	HIS
"	TŪ TA-NEA	PORTION DIVISION
SK	TA VA TI KA	WORTH SO MUCH BOUGHT FOR
"	TA VA D-DHĀ	IND IN THAT NUMBER IN SUCH A
MAORI	TŪ-Ā-HU	A SACRED PLACE [NUMBER]
MAORI	TĀ INGA	PLACE FOR SAILING A CANOE=ABODE
	TĀ NEA-IKA ITO	AS FOR AN OFFERING TO A GOD
	TĀ	BREATHE + MANAWA
	TĀ	A TERM OF ADDRESS
	TA E	del post possessive = TE THE....OF
TU	TA WAK-E	AMOUNT TO OF NUMBERS PROCEED TO
	TĀ EPA	DEDICATED TO A GOD [BE EFFECTED]
	TĀ HAE	ENCLOSE IN A FENCE
	WA KA	STEAL THIEF
	TĀ HA NA	-WAKA SHARE DIVISION
	TI KA	HIS > TĀ-NA
	TI RI	JUST FAIR RIGHT CORRECT
	TA HI	SHARE PORTION OFFERING TO A GOD
	TA KA WA ENGA	ONE IN COUNTING SINGLE ONE
SK	TA - VA -KA	AND THE OTHER THEN ALL TOGETHER
MAORI	TA U	MEDIATOR GO BETWEEN
	TA KI URA	THY THINE
	TA KU NE	ANCESTOR GRANDPARENT
	TA MAITI	SACRED FOON [ON REMOVAL of BONE of the DEAD]
TA	TA U	INTEND
	TA U-A-POKE	CHILD [sing]
	TA U I RA	LOVER DARLING
	TA UKAIKAI	COUNT REPEAT ONE BY ONE
	TA U-I WI	BRIDE ABDUCTION
	WA HINE	TEACHER PUPIL PATTERN COPY
	WA KA	QUARREL.
	TŪ Ā	STRANG TRIBE FOREIGN MOB
A-	TU A =	WIFE WA
		CLAN
		PROFITATE WITH AN OFFERING
		SK TVA GEN of TAVAKA THINE

SK SK SK MĀORI	TĀ  TA I	VI VI	SHA  HA  HA RO HA EATA HA E HA ERA HA I = HEI HA KARO HA KOKO HA NA HA NE HA ROTO	HEAVEN OCEAN = TĀU IN TWO PARTS HEAVEN SKY COITON WATER DYING SEA VAULT OF HEAVEN DAWN SHINE AS STARS BEFORE DAWN A SPIRIT IN RAINBOWS AT TO OF PLACE HOLLOW CONCAVE CURVED SHINE GLOW HEAT [SUN] WATER POOL, SK HA = WATER!
SK MĀORI  SK MĀORI			HAI HA YA ↗ HI ✓ = HORSE HEI = HI HA RA ✓ HRI HA RO RA-NGI RŌ RŌI-ATA RĀ	PRINCIPLE STONE INGAMEJ RURU TO OF PLACE DAWN I TO SEE BEARING CONVEYING BRINGING VAULT OF HEAVEN [CARRYING OFF] SKY GO MILKY WAY SUN
SK PĀLI  MĀORI SK MĀORI  SK MĀORI	KS  KS K HA  RA  RA  RA  NGI K	HA-U-NI U HO - NI = NI A-U - AE HA NGI-HA NGI- NGI-TARO NGI-TA TA-VI-SHA HA-RI HA-NGI A-RI	THE EARTH KSHAUNI-BHRIT = THE ALSO [EARTH UPHOLDER = RANGI] THE EARTH LORE OF THE TERRESTIAL SKY HEAVEN DYING BURN FIRE [d STARS/SUN] SKY HEAVEN WEATHER PERIOD OF TIME [LIFESPAN] LONG IN TIME DELAYED BRING CARRY HEAVEN OCEAN CARRY EARTH OVEN DIG DIG U SEA. TANGI FUNERARY RITES	

SK	TĀ	VI	SHA =	HEAVEN OCEAN [DUAL] <sup>K</sup>
	TA	U°		
SK		VI		IN 2 PARTS
SK			HA	HEAVEN SKY DYING-COTUS WATER
MĀORI	TA	TEA		SEMEN [BATTLE
	TA	NGI		FUNERARY RITES
	TA	HUNA		BATTLE
			HA RO	VAULT OF HEAVEN
			HA-I = HEI	AT ON TO OF PLACE HEI SKY
WHAKA	TA-RA			INVOKE CONSULT
	TA-I			SEA
	TA-IAO			WORLD [DUAL] EARTH i SKY.
	TA-TA U			WE OUS + PERSON ADRESSED
	TA U			ANCESTOR
	TA U			CYCLE d SEASONS [RUORA'S!]
	TĀ	TA I	ARO RANGI	STUDY THE HEAVENS [NAVIGATION]
	TA-TA			NEAR d TIME/PLACE
SK	TA	VI	SHA	OCEAN
MĀORI	TA-I			SEA
SK 443			TA-RA	CARRY ACROSS
MĀORI			TĀ TA-I	MEASURE
			TĀ TA-I	STUDY HEAVENS [NAVIGATION]
			TA-I	SEA
			RA-NGI	SKY SEASON ITD
SK			TARA	PATRON GODDESS d MARINERS
MĀORI			ARA	WAY PATH MEANS OF CONVEYANCE
			RA-WHI-TI	SUN RISING
			RA-WHA-RA	SAIL for a CANOE
SK	TA	RA	KI NI	STARRY NIGHT
.	TA	RA	KI TA	STAR FILLED [MĀORI KITA-BRIGHTLY]
.	TA	RA	KA f.d KA gr = KSHA°	STAR EYED
MĀORI			KA NOHI	EYE
			RA - NGI	SKY. HEAVEN
	TI	RA		STARS d ORIONS BELT
			I- KA-O-TE-RANGI	MILKY WAY
MA-	TA	RI	KI	PLEIADES
SK	TA	RA	KI	NI STARRY FILLED NI=NGI-
MĀORI			NGI-HA	FIRE BURN
	TĀ	-	KI NA	RISE OF HEAVENLY BODIES

SK 337	KE	DĀ RA		A FIELD ESPECIALLY ONE
		TA		THE EARTH
MAORI		MA RA		[UNDER CULTIVATION
HAUHA	KE			GARDEN,
		TĀ HUNA		TAKE UP A ROOT CROP
	KE	RI		LAND IN A CULTIVATION
	KE	NE		DIG DIG UP
	KE	RE		MUD MIRE
	KE			EARTH CLAY
	KE			AT IN ON OF TIME OR PLACE
				FOR ANOTHER PURPOSE
		RA NEA		SAND BANK FISHING GROUND
		TĀ RA		UNCULTIVATED GROUND
SK	KE	TU		REMOVE EARTH BY DIGGING
		TA-RA		A FIELD
		TA IYO		GIFT of the SEA > FOOD [SEA/FIELD]
MAORI	[KE]	RA -KA		MAKE BARE of LAND
		TA-HUA	= MARA	
		TĀ-HUNA		BATTLE FIELD
		MA RA	NGA	LIFT UP CROPS
		MĀ RA		A CULTIVATION
	KU	MA RA		SWEET POTATO SK KU MĀRA EASILY DYING >
		MA R-U		BE KILLED [CHILD YOUTH = TENDER]
SK	KU			THE EARTH No 1
MAORI				
	NU			THE EARTH PERSONIFIED
SK	NU			TO PRAISE
SK	KU	KSHI /KUKSHA		INTERIOR of ANYTHING
		KU KSHI-EATA		being in the belly.
SK	KU	D		TO EAT
SK	KU	TĀ MA LA		FILLED WITH BUDS
MARO		MARA		A GARDEN
		RA -KAU		TREE -KAU = KU
		RA -U		LEAF.
SK	KU	BE RA		GOD OF WEALTH [FOOD]
SK	KU	PA PA = KU		THE EARTH
SK	KE	CU KA		TARO of KACU. KEMUKA. KEVUKA
MAORI	KE	AKE		POOR LAND

SK	PRÉ	PRA-√i	COME FORTH APPEAR BEGIN
MĀORI		i	FROM. BESTIRRED [OF FEELINGS] [PROCEED
INTENS	PRÉ Y	ATI	TO DRIVE OR GO FORTH SAID OF
MĀORI		Ī-HI	DAWN [USHAS > DAWN]
		Ā	DRIVE URGE COMPELL
		AI - NEA [GA]	} DRIVING FORCE THING DRIVEN
		Ā - NEA	
		Ā	
		Ā	EXTENSION OF SPACE; TIME
			AS FAR AS UNTIL, AND, AND THEN
			[AS CONNECTING & SUCCESSIVE ACTIONS; EVENTS]
		Ā	OF BELONGING TO POSSESSED BY
		TI - PUNA	ANCESTORS
		TI - RA	COMPANY OF TRAVELLERS RAYS
		TI KO	EVACUATE THE BOWELS [BEAMS]
		TI - A	MOTHER PARENT
		TI - A-HO	EMIT RAYS OF LIGHT SHINE
		TI - A-KI	WATCH WAIT FOR
		TI - A-RE	'SCENT
		TI - HE	SNEEZE
		TI - HE-RU	CONVEY IN A HOLLOW VESSEL
			BAIL WATER OUT OF A CANOE
		TI - HI	MOAN OF THE WIND
		TI - KA	SET OUT ON A JOURNEY
WHAKA			
SK INTENS	PRÉ Y	ATI	TO DRIVE OR GO FORTH SAID OF USHAS
		ATI	OFFSPRING [DAWN]
		ATI RAU	THREATENING WIND AND RAIN
		ATI	BEGINNING
		ATI - ATI	DRIVE AWAY
			FLINT
		RE - HU	OLD PERSON
PĒ		PER - E-KOU	DOG
		PER - O	GO SAIL OF A CANOE
		PER - E	A DART THROW A DART
		PER - E	DECOY PARROT
		PER - UA	PUTREFYING FLESH
		PER - A	LIKE THAT DO OR TREAT IN THAT WAY
		PER - Ā	SEE! ALSO
		RE	
		RE - A	SPRING UP GROW
		RE - HIA	PLEASURE AMUSEMENT PLAY

[=GU-VNO]g/k

SK 652 I PRA

INOK BEFORE FORWARD IN FRONT  
ON FORTH [MOSTLY IN CONNECTION WITH A  
VERB ESPEC A VERB OF MOTION WHICH  
IS OFTEN TO BE SUPPLIED; SOMETIMES  
REPEATED BEFORE A VERB  
AS A PREF TO SUBSTANT = FORTH AWAY  
AS A PREF TO ADJ = EXCESSIVELY, VERY, MUCH  
IN NOUNS OF RELATIONSHIP = GREAT -

[ PRA | PRE ]

of

PUR AS  
PUR Ā  
PŪR VA

GREEK  
SK II  
MAORI

TIPO LATIN PRO SLAV PRA GOTH FAUR GER VOR  
PRA  
PAR - A  
PAR - A P ARA  
PAR - A  
PAR - A  
PĀ

√ PRI OR PRA FILLING FULL FILLING LIKE  
SHINE COME OUT FROM THE CLOUDS [RESEMBLING]  
EXCREMENT  
BRAVERY  
A GAME WHERE DARTS ARE THROWN FROM  
COITUS [ONE PERSON TO ANOTHER]

PA

PAR - ANGA  
PAR - A  
PAR - A - WA  
PĀR - A ERGA  
PAR - A - H UA  
PAR - A - H UHU

A PLACE CLEARED FOR A CULTIVATION  
FLOW of the Tide  
GALE TEMPEST  
A FIGHTING MAN PARTICULARLY ONE WHO  
HAS RETURNED HOME WOUNDED  
TAKE THE BAIT FROM THE HOOK  
A BREACH OF TAPU BY WHICH THE OFFENDER  
FINDS THAT AN ENEMY HE IS PURSUING ALWAYS  
REMAINS JUST OUT OF REACH

PAR Ā KIRI  
PAR ANGEKI

INNERMOST FENCE of a PĀ [SEEN FROM INSIDE]  
SOUND OF VOICES IN THE AIR AS OMEN of DISASTER  
RUBBISH BROUGHT DOWN BY FLOODS

PĀR ĀRĀ  
PAR - AT A  
PAR - AT I

LIE OPEN TOWARDS BASK  
FOREMOST PORTION OF A CANOE  
DEPART

PAR - I  
PAR - I RI

BARK OF A DOG  
SHOOT UP GROW

RE A

SPRING UP GROW

PU RA KAU  
PŪ  
PU NA

ANCIENT LORE OLD MAN  
ORIGEN SOURCE ISHU see notes  
SPRING

SK 711 PRE-|PRA-

SK	PRE	TA	SPIRIT OF ONE DEAD
PĀLI	PARIT	TA	rites for the dead
MĀORI		TA NEI	rites for the dead
		TĀ -UA	ANCESTOR
		TA-KI URA	SACRED FOOD [ON REMOVAL of BONES]
	PE	RĀ	TREAT OR DO SO. [of the DEAD]
		TA U	SING
	[PA]	TA PA	CALL NAME RECITE
		TA O	SECOND PERSON SLAIN IN BATTLE
		TA NGI TA	LIE
		TĀ KOU	RED OCHRE
		TAKI	RECITE
		TAKAI	WRAP ROUND
		TAKA	FALL TO ONES LOT
		TAHAKURA	DREAM OF ONE DEAD
		TA PU !	
		TA UIHI	GLIDE IN THE AIR
	RE-	INGA	LEAPING PLACE of SPIRITS
	RA-	RO	UNDERWORLD
	RE-	HAREHA	FLOATING DANGLING
WĀKA	RE-	HU	SEE IN A DREAM.
	RE	RE	BE CARRIED ON THE WIND DESCEND
			BE STRETCHED OUT [GO DOWN]
			PASS FROM ONE THING TO ANOTHER
			BE CHANGED BE DIFFERENT
	RE	RENGA	MEANS OR PLACE of ESCAPE [of the spirit]
	RE	WA	FLOAT MELT
WĀKA	RE	WA	[LAUNCH PUT AFLOAT SUSPEND ELEVATE]
			SET IN MOTION MELT SMEAR
	PA-	O	SING
A	PA		SPIRIT of ONE DEAD
	PER-	A	PUTREFYING FLESH
	PA PA TŪ	PA PAKU	BONE CHEST MEDIUM of COMMUNICATION
	PAR-	E KURA	SLAIN IN BATTLE [WITH A GOD]
	PAR-	E MO	DROWNED
	PĀ-	TIKI	FAN TO KEEP FLIES FROM A CORPSE

SK 711	PRE			PRA / 5. i	
mj	PRA	i	TOS		TO COME FORTH APPEAR BEGIN TO GO ON
P	PRA	i	TI		PROCEED ADVANCE [ESPEC AS A SACRIFICE]
INTENS	PRE <sup>1</sup>	Y	ATE		COME TO ARRIVE AT ENTER TO GO OUT
	PRE <sup>2</sup>	TA			OR AWAY DEPART THIS LIFE DIE
		A	TO		TO DRIVE OR GO FORTH [SAID of USHAS]
MAORI	RE	i	NGA		SPIRIT of a DEAD PERSON ESPECIALLY
	PER-	A			ENCLOSE IN A FENCE RITES [BEFORE RITES of the DEAD
	RA	-	-	TA NEI	LEAPING PLACE of SPIRITS
				- NEI	PUTREFYING FLESH
				TA KI-URA	RITEs FOR THE DEAD
				TIRI	HEAVEN SKY STANZE
				TI HOI HOI	SACRED FOOD [ON REMOVAL of BONES of ]
				TIKI	SHARE PORTION OFFERINGS [the DEAD ]
TE MANU	U	RAU	A	TI OMA	ROAM AIMLESSLY [AS A SPIRIT GHOST]
				TOH-I	A CORPSE
				TOH-I-TU	HASTEN [a departing spirit from a corpse].
				TO-I-E-RE	Separate [soul from body].
				TO KERE	RECITE WITHOUT A BREAK
WHAKA	-	-	-	TI-KI	SING
	PA	-	-	TI-KI	A CEREMONY OVER BONES of the DEAD
SK	PRA	-i-	TI		FAN TO KEEP FLIES FROM A CORPSE
MAORI				PUNA	ANCESTORS also TU PUNA =
SK	PRA	-			[SK PUNA > PREVIOUS ITO]
cf	PU	RAS			> FORTH AWAY BEFORE ITO
See 709	PRI	PRI	SHA	TI	TO WISH TO PLEASE OR PROPITIATE
SK	PRI	YA			DEAR TO BELOVED
MAORI	PI	HE			DIRGE
	PI-	-	TO		OFFERING TO A GOD. END EXTREMITY
	PI	KI			(CLIMB ASCEND [of PITRI S])
	PIRAU				DELAY DEATH
	PIRI	HONGA			KEEPING CLOSE FAITHFUL [ie as in ]
	PI	KAU			BRING CONDUCT [rites for the dead ]
PALI	PIRIT-	TA			RITEs FOR THE DEAD
MAORI	PI-HE				DIRGE
	RI				SCREEN PROTECT BIND BOND SHUT OUT ]
				TANGI	RITEs FOR THE DEAD [WITH A SCREEN]
				TĀ RUNA	BE CONNECTED BY FAMILY TIES

SK	PRŌ	TRI	[PRA-UD-]TRI	TO EMERGE 5
PĀLI		TA-RATI		CROSS OVER
MĀORI	RŌ			GO
A	ROHA	TA		LADDER BRIDGE
		TIR-A		COMPANY of TRAVELLERS RAYS BEAMS
A	RO	HA	LOVE	YEARNING
	[PRA-UD-]	-TRI		CROSS OVER EMERGE
MĀORI	RA			SUN SAIL DAY
	RA	U.		LEAF FEATHER
		U		Reach land ARRIVE
	[PRA]	U	RA-NGA	GLOW of DAWN
A	RO			FACE TOWARDS have a certain direction
SK	PRO	T-SRI	[PRA-UD-]SRI	
P		-SARATI		PASS AWAY BE GONE DISSAPPEAR
MĀORI	RO			GO
RA	RO			BENEATH UNDERWORLD
	RO	-A		LENGTH of TIME DELAY
	RO	HAI		DESOLATE DESERTED
	RO	HI		MOURN
	RO	KU		DECLINE of a PERSON DYING
	RO	M		STRANGE
RA	RO			DAY TIME SEASON
		HI		be effected with DIARRHOEA
		HI-NGA		BE KILLED
		AHI		FIRE
		HI A	NGONGO	PINE AWAY
		HA	RA	VIOLATE TAPU
			RA	SAIL
		TI	RA	Company of travelers rays beams
		HA	-ERE	COME GO DEPART
			TIKOTIKO	DIARRHOEA
		HI	KI	CONVEY TAKE AWAY
SK	PRO	TRI	[PRA-UD-]TRI	TO CROSS OVER EMERGE
P		TARATI	[MĀORI	POR-EA CANOE
		TI	AHO	EMIT RAYS of LIGHT SHINE
	RO			GO TRAVEL
	TA	E		COME GO ARRIVE AT REACH
PŌ	R-O	NGA	END	PŌ NIGHT

<p>SK MAORI " "</p>	<p>PRE [PRI] PE</p>	<p>MAN MAN A KI MĀ <u>RI</u> - RI</p>	<p>LOVE AFFECTION KINDNESS SHOW KINDNESS RESPECT LOVE LIKE</p>
<p>SK MAORI</p>		<p>MANA VA MANA WA</p>	<p>MIND MIND</p>
<p>SK MAORI  WHAKA</p>	<p>PRE RE -KA RE -I RE -HU RE -I RE -HIA PE</p>	<p>[PRI]</p>	<p>PREFER SWEET PALATABLE SWEETNESS CHERISHED POSSESSION IVORY PLAY the FLUTE ORNAMENT CARVED CANOE PLEASURE PLAY LIKE</p>
<p>NOTE</p>	<p>PI -TAU PI -WARI PE -HA</p>		<p>SPIRAL CARVING YOUNG SUCCULENT BEAUTIFUL [SHOOT of a PLANT PROVERBS WITTICISM.</p>
<p>SK SK A MAORI</p>	<p>PRE PRE RE ARE PE -HI PE -HU PE -KE PE -PEKE PE -KEKIWI PER -A PE -PE PER -E PER -U RE -O RE</p>	<p>[PRA] [PRA]</p>	<p>COME FORTH APPEAR DAWN GO FORTH PROCEED GOON CLEAR of OBSTRUCTION ARE RO TONGUE FIRESTICK [PRO] SPEAR TWITCHING IN SHOULDER as BAD OMEN HASTEN STRIKE AT RANDOM, PUTREFYING FLESH FLUTTER GO A DANCE + SONG SPEECH SEE!</p>
<p>ALSO</p>	<p>RA RE TI RE -I</p>	<p>[= PRE]</p>	<p>THERE YONDER SAIL CANOE LEAP RUSH RUN</p>

PRA- PRE- PRI-

SK	PRI		KIND DELIGHTED
	PRI	NA	SATISFIED PLEASED
	PRI	NA NA	SOOTHING APPEASING DELIGHTING
	PRI	NAYITRI	ONE WHO GLADDENS OR DELIGHTS
MĀORI	PI-AU		IRON AXE!!!
	PI-#I		AN ORNAMENT FOR THE PERSON
	PI-KI		ASSISTANT HELPER
	PI-KI TOTO		AVENGE A DEATH
	PĪPI WHARAURUA		A VARIETY OF GREENSTONE
	PIRI HONGA		FAITHFULL KEEPING CLOSE
	PI PIRI		CUNE TOGETHER.
	PIRI POHO		A CHILD IN ARMS NURSELING
	PIWARI		BEAUTIFUL
MI-	RI		SOOTHE ASSUAGE
MI-	RI	MIRI	RUB SOOTHE
		NĀ	SATISFIED CONTENT
		NĀ NĀ	TEND CAREFULL NURSE
WHAKA	-	NA	REST REMAIN
		NĀ NA	HIS HERS
		NĀ HAKU	BELONGING TO ME
		TI-A	MOTHER
		TIR-I	SHARE PORTION OFFERING TO AN ATUA
	HA	NA	SHINE GLOW GIVE FORTH HEAT
			A GARMENT COVERED IN RED OCHRE
SK	PRE	MAN	LOVE AFFECTION KINDNESS
MĀORI		MAN-A-AKI	SHOW KINDNESS & RESPECT
		MĀ-RĪ [ARI]	FORTUNATE OF GOOD OMEN
		MĀ-RĪ RĪ	LOVE
SK		PRI-NANA	DELIGHTING IN
MĀORI		MI-RĪ	SOOTHE ASSUAGE
SK		MĪ ✓ MA	MEASURE KNOW PERCIEVE
	PE	KO POHO	FIRST BORN CHILD FIRST PRINCIPAL
SK	PRE-		PREDATE PREFER
MĀORI	PE	NA	TEND TAKE CARE OF
	PER-	O-PERO	CALL for a DOG
	PER-	Ā	ACT OR BEHAVE IN THAT WAY
	PĀ		COITUS TOUCH be connected with
	PĀ	PĀ	FATHER MOTHER UNCLE

SK PRE GA TA

GONE TO THE DEPARTED DEAD

SK PRE

[PRA-√i] COME FORTH APPEAR

MĀORI REI NGA

PLACE OF LEAPING OF THE SPIRITS

HAW PER - A

REMAINS OF A CORPSE

SK 711 PRE - TA KAYA

CORPSE

MĀORI PER - A

PUTRYFIENG FLESH

ika

VICTIM

NGA TA

MAN [INKARAKIA

BSK TATHA NGA TA

'THUS GONE, [of the BUDDHA]

MĀORI TAE

ARRIVE COME GO ARRIVE AT

REACH EXTEND TO OF SPACE

AND TIME AS FAR AS UNTIL

PROCEED TO BE EFFECTED BE ACCOMPLISHED

TA - NGI

RITEs of the DEAD [BE TAKEN

TA - KI - URA

SACRED FOOD [ON REMOVAL of BONES of

TIA NGA TA

- WHENUA

[ the DEAD ]

SK PRE - TA

SPIRIT of one DEAD [GHOST]

MĀORI REI NGA

LEAPING PLACE of SPIRITS

RE RE

BE CHANGED BE DIFFERENT

BE CARRIED ON the WIND DESCEND

GO DOWN PASS FROM ONE THING TO

[ RE RE NGA

MEANS OF ESCAPE ] [ ANOTHER ]

[ RE RE NGA

PLACE of ESCAPE ]

A RE - ARE

OPEN CLEAR of OBSTRUCTION

SK PRE

PROCEED [ESPEC of SACRIFICE] TO COME

Inf PRA i TOS P.PRAITI

[MAORI PI - TO END EXTREMITY

SK PRA

[A - PA SART of one DEAD

of \* PUR AS

[ PU - RA - KAU ANCIENT LORE

MĀORI

TI - RI OFFERINGS SHARE PORTION

PĀLI PARIT TA

RITEs FOR THE DEAD

TĀ KIURA

SACRED FOOD [ON REMOVAL of BONES ]

TI - PU NA ANCESTORS [ of the DEAD ]

PAR EKURA

SLAIN IN BATTLE

SK of PU RA IS [PRA]

BEFORE FORTH AWAY

MĀORI URA NG

GLOW of DAWN [see USHAS ITO]

A PA

SPIRIT OF ONE DEAD

RA - NGI

HEAVEN

ARA

MEANS of CONVEYANCE WAY PATH

ARA - TI - ATIA

LADDER of HEAVEN.

SK	KU	THE EARTH
	KU DHA RA	EARTH SUPPORTER A MOUNTAIN
	KU PA PA	OR ] THE SUN
	- PA PI	
	KU PA - TI	LORD OF ALL LIVING CREATURES
	KU RU HA	GROWING FROM THE EARTH A TREE
MĀORI	RU HA	LARGE BRANCHES of a TREE
	HA - PUA	GROVE of TREES of one species
PĀU	RU HA	GROW
	TA - I - AO	WORLD
	TA RA	PEAK of a MOUNTAIN
	RA NGI	SKY DIVINE BEINGS
		[ TOWER of a FORTRESS ]
	PA PA	THE EARTH IN RELATION TO RANGI
	TA NE	SELF BORN ATUA
SK	TA TA NE	SELF BORN WEAVE
	TA I AO	WORLD
	TI - AHO	EMIT RAYS of LIGHT SHINE
	A TI	BEGINNING AND THEN
	A TI	OFFSPRING.
	PĀ	COITUS, [ PAPA AND RANGI ]
	PA RA	SHINE CLEARLY COME OUT FROM
	PAPA - RA	FLOW THE CLOUDS
	WHI - TI	SHINE UPON
RA	WHI - TI	SUN RISING EAST
	RĀ	SUN as earth supporter but
	DHA - RA	MOUNTAIN AS earth supporter
	TA - RA	peak of a MOUNTAIN
	TA I AO	WORLD
	PI	ORIGEN FLOW SOURCE
	PI - ATA	BRIGHTNESS
	PI - A	PARENT
SK	KU PA PI	the SUN
SK	KU PA PA	the SUN [ EARTH FATHER
	PA PA AND RANGI	> RĀ SUN = TANE
MĀORI	NU KU	THE EARTH PERSONIFIED
SK	NU	TO PRAISE
MĀORI	NU I	SIGN of RANK
PA	NU I	DECLARE PROCLAIM.

SK	KS HMA =	THE EARTH
SK	KS HA MA	ON THE EARTH = MAORI MA-TUA
NOTE	BRA - MA	[PARENT]
SK	KSHAMA-TA LA	THE SURFACE OF THE EARTH
MAORI	K A -HU	SURFACE
SK	K ARS-HU	A FURROW OR TRENCH
	[TAHU NA	BED IN A CULTIVATION
	TA HUNA]	
	TA HU	FOOD PLENTY
	TA HUNA	BATTLE FIELD BEACH SANDBANK
	MA RA	A GARDEN
NOTE	TA-i	SEA
	TA HUERE	WEEDS SCRUB
	TA HUA	= MARAE!
	TA HORRA	UNCULTIVATED LAND
	TA HI	DIGGING IMPLEMENT
	TA HU	SET ON FIRE LIGHT
	TA IAO	WORLD DISTRICT
	TA EKAI	WORN OUT SOIL
	RA KAU	TREE
	RA KE	BARREN LAND MAKE BARE
SK	KEDA-RA	FIELD
MAORI	RA HE	FENCED SMALL ENCLOSURE
	RA HUI	TRESSPASS MARKER.
	RA NEA	SAND BANK FISHING GROUND =
SK	TA	THE EARTH! [IN SENSE OF KEDARA = FIELD
	RA NGO	LAND COVERED IN FERN
SK	KSHAMA	ON THE EARTH
MAORI	KSHA MA-DHA RA	'UPHOLDER of the EARTH ie A MOUNTAIN!
	MA UNGA	MOUNTAIN
	TA RA	PEAK OF A MOUNTAIN
SK	DHA	SHOOT OUT RAYS of the SUN
	J DHA	PLACING PUTTING POSSESSING
		HAVING BESTOWING CAUSING
MAORI	[ RA NGATIRA ]	[ GRANTING ]
	[ DHA	NAME OF KUBERA or BRAHMA
	KU	BERA or BRAHMA
SK	KU	THE EARTH
MAORI	NU KU	THE EARTH SK NU TO PRINCE = NUI!

SK 337 KE DĀ RA

A FIELD ESPEC. ONE UNDER WATER i.e. [ RICE, TAPO ITO ]

KĒ

OTHER THAN EXPECTED IN OR TO A DIFFERENT PLACE AT A DIFFERENT TIME FOR ANOTHER PURPOSE

KĒ KEI

AT IN ON OF TIME OR PLACE IN POSSESSION OF + ADJ ITO > TO DENOTE PRESENT STATE QUALITY ITO LIKE AS TO AFTER VERBS of MOTION MUD MIRE

KENE KENE PU RU [BHU]

FRESH ALLUVIAL DEPOSIT SILT

KE O KE RE KE TU

FROST EARTH CLAY

[ KE RI = ]

REMOVE EARTH BY DIGGING fig > DIG DIG UP [= CLEARAWAY of DARKNESS]

SK KHA - NI SK KE YA

DIGGING UP TO BE DIGGED OUT DITCH THAT WHICH CAN BE DIGGED

MAORI HU KE HAUHA KE SK KE

DIG UP TAKE UP A ROOT CROP

MAORI RA RA NGA RA KE

A FIELD ESPEC ONE UNDER WATER SANDBANK fig also as A FISHING GROUND MAKE BARE OF LAND [COMPANY of PERSONS UN-CULTIVATED GROUND SPREAD ]

SK TA HO RA TA - RA TA HU

A FIELD [OUT LAY OUT] FOOD PLENTY

SK KA RS - HU SK BHU !

A FURROW OR TRENCH AS BHU - MI THE EARTH IN HILLOCKS

MAORI TA HU AHUA TA HU NA

BED OR LAND IN A CULTIVATION DIG THE SOIL

SK MAORI KHA NA TI

TI - MA CULTIVATE THE SOIL WITH A TIMA TI - NAKU CULTIVATED GROUND

SK MAORI RA KE

KU THE EARTH NU - KU THE EARTH MAKE BARE OF LAND

SK	KHAN A TI	DIG THE SOIL
MĀORI	KA-RI	DIE UP
SK	KHA NI	DIGGING UP
MĀORI	KA NI	RUB BACKWARDS; FORWARDS. SAW
	KA NI A WHE A	FEEL REMORSE [ie DIG UP IN THE MIND]
	KA NI ORO	GRIND BY RUBBING TO AND FRO
	KA NO	COLOR SORT KIND SEED
KA	KA NO	TEXTURE
	KĀ NO TI	COVER UP WITH EARTH
	KA PI	BE OCCUPIED AS SPACE BE COVERED
	KA PIA	KAURI GUM [of a SURFACE]
	HA HORE	BARREN of LAND
	HA HUNGA	FROST [HA B HUNGA
	HA HUNGA	[HA Z HUNGA
	HA HARURU	CRUTCH OF A KŌ DIGGING STICK
[	KŌ	DIGGING STICK DIG PLANT
SK [	KO SĀ RA =]	A FURROW, OR TRENCH
SK [	KA R SHU	
MĀORI	-HA U MĀ	FERN ROOT
MĀORI	KA RI	DIG
	HA -	NGO-HANGO DIG OR PLANT WITH A HANGO
	HA -	NU = HANGI EARTH OVEN
SK	KHA NI	DIGGING UP
MĀORI	HA NGI	EARTH OVEN
	HA N-U	= HANGI EARTH OVEN
	HA N-GA	WORK BUILD FASHION
	HA PŪ	CONCEIVED IN THE WOMB [fig planted in Field]
	HA U	ESSENCE OF LAND VITALITY of MAN
	HA U - HA KE	TAKE UP A ROOT CROP
SK	KE-DARA	A FIELD
MĀORI	HA U HUNGA	FROST
SK	KAR S HU	A FURROW OR TRENCH
MĀORI	HU -A	A SECTION of LAND HAND SPIKE
		PRODUCT ABUNDANCE
	HU	A KURU SOMETHING CONNECTED WITH CROPS
	HU KE	DIE UP
SK	KAR S HU	A FURROW OR TRENCH
SK	KE-DARA	A FIELD
SK	KE-YA	THAT WHICH CAN BE DIGGED

SK BHO GA ✓ BHUJ EATING FEEDING ON PLEASURE SEX  
MĀORI P O A FOOD [ENJOYMENT

NGA HURU HARVEST TIME

WHAKA PO HA CONTRIBUTION of FOOD AT A FEAST

PO HANE LOVE DESIRE

PO HO STOMACH

PO NO HOSPITABLE

NGA SATISFIED

NGA HORA SPREAD OUT of FOOD

NGĀ KAU SEAT of AFFECTIONS

NGA KO FAT

BHO GA - BHŪ MI FRUITION LAND, place where people  
" enjoy the reward of their work

PŪ HEAP STACK CLAN

PO HA FULL

PUKUKAI GREEDY

PUKU STOMACH

SK BHO GA ✓ BHU  
MĀORI PŪ PĀ SURFETTED

WHŪ [WHIU] SURFETTED

SK 766 BHE LA A BOAT

MĀORI PE R-E SAIL of a CANOE GO

RĀ SAIL

SK KU to EARTH

MĀORI NU KU to EARTH

SK 121 WINI KU PALA MOTHER EARTH FESTIVAL

MĀORI KŌ DIGGING STICK WITH KŌ for KU

SK MĀ TIME

MĀORI MĀ RA MĀ MOON MONTH

SK	KU		THE EARTH
	KU	PA PA	SUN [EARTH SUN]
	KU	PA TI	LORD OF ALL LIVING CREATURES
MĀORI		PAI	GOOD EXCELLENT
SK 291	KU	PA PA	and RANGI for PAPA TUA NU - KU
		BE RA	orig named LORD of SPIRITS of DARKNESS with the named VAISRAVANA LATER became GOD of RICHES ; TREASURE [he is RECENT of the NORTHERN 1/4 called KUBERA - GUPTĀ [GUP HIDE CONCEAL he is chief of the YAKSHAS ; friend of RUDRA] [AKA = TURMOIL] [STORM] he has 3 legs ; 8 TEETH [see SUN GATED DEATH]
	KU	BE RA	GUPTĀ AS REGENT of NORTHERN 1/4
			<u>GUPTĀ</u> CONCEALED SECRET SECRET GUARDED PROTECTED FINE IMPOSED ON OR EXTRACTED LOC INDC IN A HIDDEN PLACE
			GUPTI PRESERVING PROTECTING CONCEALING HOLE INTL GROUND A LEAK PROTECTION
MĀORI			NGU - TUNUTUHI COVER WITH HOT EMBERS - TĀ - MOU KEEP A FIRE ALIGHT BY COVERING WITH
MĀORI			NGŪ GHOST NEUHA RAGE FURY [ASHES]
"			PĀ FORTRESS [NGU NU WORM] i.e hole!
SK	KU	BE RA	orig LORD of SPIRITS of DARKNESS
		PE RA	PUTREFYING FLESH
		PE HI	BEAM of a PRIVY = PAEPĀE = EVIL SPIRITS
		PE HU	DART SPEAR
		PE I	EARTH
AITANGA		PE PE KE	INSECTS
		RA NEO	BLOWFLY OBSTRUCTION IN NOSE of NEW
		PE RE RU	make a fluttering noise [BORN CHILD]
		PE TO	Be consumed.
		RA NGI	SUPERNATURAL BEINGS WEATHER
		NGA RA HU	WAR DANCE CINDERS ITO
		A RA	means of conveyance way PATH
		RA NGĀTIRA	CHIEF,
SK	KU	BE RA	friend of RUDRA = SKY GOD STORM CHAOS
MĀORI			RURU STORM RURU OWL DISEASE
		WHE ORI	DISEASED ILL = WHI - RO

SK MĀORI PĀLI	KS HA-U-NĪ		THE EARTH
	K - A - U -	AE RARO	LORE of TERRESTRIAL
	K - A - RI		ALSO DIG DIG UP
	HA U		ESSENCE OF LAND
	HĀ HĀ		DESOLATE DESERTED
	HA HORE		BARREN of LAND
	HA I	= HEI	AT TO ON of PLACE (TIME)
	HĀ	U	REACH LAND ARRIVE BY WATER
	HA	MOA MOA	CLAY
	HA	NGĀ	MAKE BUILD PEOPLE
	HA	NGI	EARTH OVEN
SK SK MĀORI	KS HAUNI		THE EARTH
	K	U	ALSO
	K A - RI	NGI - TA	FIRM FIXED SECURE
	K A		DIG DIG UP
	K A H U		HOME
		NGI TA	SURFACE
SK		TA	FIRM FIXED SECURE
		TA	the EARTH

SK  
MAORI

KU KS HI  
KU I  
KU KA  
KU MA MA  
KŪ KŪ PANGO  
KU MANGAKAI  
KŪ AHA  
KU - HI  
KU - HU  
KŪ I  
KU NE

BELLY CAVITY  
WOMAN  
ABORTION  
DESIRE LONG FOR  
A RIVER BED  
FOOD for SPIRITS of PITRI'S [KAU]  
GATEWAY ENTRANCE  
INSERT  
THRUST IN INSERT  
SHORT of FOOD  
SWELL AS PREGNANCY ADVANCES

HI  
HI  
HI KA  
KU NAKI  
KŪ PĀ  
I HI

BE AFFECTED BY DIARRHOEA  
DAWN ✓  
COPULATE LINE of DESCENT  
DIG  
BELCH FROM the STOMACH  
MAKE A HISSING NOISE  
ENTRANCE TO A CAVE

HI - A  
HI KI  
HI AKAI  
HI AINU  
[KU] HI

DESIRE THOUGHT  
CONVEY.  
HUNGER  
THIRST  
SOURCE of a RIVER.

SK  
MAORI

KUKSH- GA TA  
NGA TA  
TA-HE  
TA-RA  
PU TA  
TA-MI  
TA-U-PĀ  
TARA HU

INTERNAL ORGAN Seat of THOUGHTS  
ACHING PAINS  
BEING IN the BELLY  
MAN IN KARAKIA [UNDERWORLD]  
[SPIRITS]  
ABORTION  
M. VIRILE PVD MUL.  
BE BORN  
FOOD EAT  
HYMEN SECTION of CULTIVATION  
OVEN

PU KU stomach

NGĀ  
NGĀ ENĀE  
NGĀ KAU  
NGĀ NGA  
NGĀ-RO  
NGĀ RURU

SATISFIED  
UMBILICAL CORD  
VISCERA  
CORE of a BOIL STONE of a FRUIT  
BLOW FLY  
HEADACHE

SK MAORI	KU	D			TO EAT
PU	KU				STOMACH
SK	KU	D	M	A LA	FILLED WITH BUDS
SK	KU	J	M	A LA	FILLED WITH BUDS
MAORI				RA-KAU	TREE
				RA-U	LEAF
			M	A R A	GARDEN
	KU	I			SHORT of FOOD
	KU	EO			A PRICKLY PLANT
	KU	M	A R A		SWEET POTATO
	KU	NE			PLUMP FILLED OUT TO ROUNDNESS SWELL
	KU	-	-	R A	REMOVE LICE [SPRING CROW]
	KU	REI	TANGA		POINT of the NOSE
	KU	RI			DOG [ie pregnant bitch]
	KU	TU			LOUSE
	KU	WHA			A GRUB
SK MAORI	KU	DO	A LA	KA	SPADE OR HOE
				KA RI	DIG DIG UP
				KA	HOME
		M	A R A		GARDEN
				KA	HERV SPADE
				KA	RA WA BED IN A GARDEN
NU	KU				THE EARTH
SK	KU				THE EARTH
SK		T	A		THE EARTH
MAORI		T	A	HUNA	A CULTIVATION
	T	A	R A		FENCE
	T	A	I H U	ERE	WEEDS
	T	A	I W H E N U A		LAND
	T	A	H O R A		UNCULTIVATED LAND
SK	KE	D	R A		A FIELD
MAORI	KE	R I			DIE DIE UP
=	K A	R I			DIE DIE UP
			K A	R I	DIE DIE UP

SK289 KU TĪĀ RA MOUNTAIN COITUS PLEASURE

Māori KUI  
 KU MAMA  
 TA RA WOMAN  
 TA RA DESIRE  
 RĀ M. VIRILE P. MUL  
 RA KAU TREE [MT]  
 RĀ KAI ADORN BEDECK  
 RA NEA RANEA HILL  
 RA NEA RAISE CAST UP  
 RA NEA ABUNDANCE  
 RĀ NEAI RAISED ELEVATED  
 RA NEI SKY HEAVEN TOWER da FORT  
 RA NEI SEAT d AFFECTIONS  
 RA PA P. MUL  
 RA PAKI HILLSIDE  
 RA WAAKI MASSED HERPED UP

SK of [ KUTĪA - RA ]  
 KU TĪ RA ]  
 TĪ TI  
 TĪE  
 TĪ HI CORDYLINES  
 TI HOKA ABUNDANCE  
 TĪ TIKE SUMMIT TOP PEAK RAISED  
 TĪ KOU CLITORIS  
 TI MUTIMU P. MUL  
 TI NA KU CONCEIVE  
 TI RA MAST da CANOE RAYS BEAMS  
 TI REKI STACK d FERN ROOT

SK Māori KU TA RA HAVING A BAD WIFE  
 KU TA RA A MARRIAGE UNION TILL DEATH [GOOD WIFE]  
 KU TA RA WOMAN  
 RA P. MUL M. VIRILE  
 RA WED



SK = KU PA PA  
 MĀORI-NU KU  
 SK NU KU  
 MĀORI NU  
 SK KU BE RA  
 MĀORI

] THE EARTH  
 THE EARTH PERSONIFIED  
 TO PRAISE  
 SIGN OF RANK ABUNDANT  
 [DUAL] [GOD of WEALTH ie FOOD  
 ALSO CHIEF OF SPIRITS of DARKNESS]  
 DECOMPOSING FLESH  
 CRUSHED  
 OF WHAT SORT CHARACTER, APPEARANCE  
 [AS MONSTROUS FORM CALLED KUTANU  
 WITH 8 TEETH i 3 LEGS  
 EARTH PERSONIFIED see  
 FORMLESS PAPA + MĀEOT BEINGS  
 UN FORMED MEN ITD.  
 EARTH  
 FERN ROOT

SK KU BE RA  
 SK KU TA NU  
 MĀORI NU - KU  
 PEI  
 PE KA

SK KU PA PA  
 MĀORI PA PA  
 NU KU  
 SK KU  
 MĀORI  
 PU KU

THE EARTH = KU  
 TO A NU-KU personified EARTH and HEAVEN  
 THE EARTH  
 TO EAT  
 STOMACH  
 COPULATE  
 MOTHER

SK KU PA PA  
 PA PA  
 RMA

VISNU as a TURTLE [FORMLESS MASS:  
 UNFORMED EARTH + MĀ CONNECT  
 POINTS of COMPASS = FORMED]  
 IN THE OCEAN of MILK SUPPORTING  
 MT MANDARA the CHURNING ROD  
 CHURNING ROD of CREATION

SK MA ND ARA A  
 MĀORI MĀ  
 T AKA  
 T ARA  
 T ARA  
 T A KE  
 T A KA

CONNECT POINTS of COMPASS [BECOME]  
 TURN ON A PIVOT REVOLVE PREPARE  
 M. VIRILE PVD MUL  
 PEAK of a MOUNTAIN  
 ORIGEN BEGINNING STUMP  
 SPIRAL CARVING PATTERN [CAUSE REASON]

SK	DHA	KKA	LARGE SACRED BUILDING
MĀORI		KĀ	ABODE
WHARE	TA	KA	MEETING HOUSE COMPANY of PERSONS
	TA	KA	A FORM of KARAKIA
	TA	KA PAL	FLOOR MAT IN MANY CEREMONIES
			CONNECTED WITH TAPU
HURIHANGA	TA	KA PAU	CONCLUSION of PURE CEREMONY
	TA	HU	RITEs
	TA	HUA =	MARAE
	TA	KI	RECITE MAKE A SPEECH
	TA	KITAKI	SONG
	TĀ		BE UTTERED
	TA	KIRI	SPREAD OUT of FOOD free from TAPU
	TA	NEI	Funeral dirge
WHARE	TA	KIURA	A BUILDING FOR INSTRUCTION IN
			ESOTERIC LORE
		KA RAKIA	SACRED UTTERANCES
	TA	KO	COMMON MEETING HOUSE
	TA	KOU	RED OCHTER
	TA	KU TAKU	RECITE GENEALOGIES ITD
	TA	HŪ	DIRECT LINE of ANCESTRY
			RIDGE POLE of a HOUSE
	TA	KUAHI	STONE FENDER of a FIRE
	TA	MI	FOOD
	TA	NEA	BE ASSEMBLED
SK	DH	AKKARI]	> NAME of PATRON GODDESS of MARINERS
SK =	TA	RA	> ALSO TĀRI-NI MĀORI RANGI ATUA
MĀORI	TA	RA	INVOKE CONSULT ie WHAKA TARA
		KARAKIA	
		RĪ	SCREEN PROTECT BIND BOND
		RITA !	SK = JUST LAW
		RITE !	
	TA		BE UTTERED
	TA	KI	RECITE
	TA	I	SEA
TA	TA	I	STUDY the HEAVENS IN NAVIGATION
	TI	RA	COMPANY OF TRAVELLERS MAST
		RĀ	SAIL [of a CANOE STARS OF ORIONS BELT]

SK	TA KS,	] FORM BY CUTTING FASHION. FORM OUT of WOOD TO FORM IN THE MIND MAKE DIVIDE INVENT CREATE PREPARE FOR CUT ADZE CUT TATOO CARVE FASHION HEW OUT ONE ONE AND the OTHER ALLTOGETHER DAY AFTER TOMMORROW Recite ceremonially effect by a charm. A HEAP of FOOD AT A FEAST first welf in weaving Ridge pole of A BED IN A CULTIVATION [ a house ] BE SPLIT PREPARE BE FORMED or DEVELOPED RECITE MAKE A SPEECH TWO AT A TIME IN TWOS LINE of DESCENT DIVIDE INTO STRIPS DIGGING IMPLEMENT A UNIT of MEASURMENT PLAN DETERMINE CULTIVATE the SOIL PULVERISE the SOIL CUT CHOP DRESS SHAPE FASHION TIMBER ESPECIALLY WITH AN ADZE MEASURE ARRANGE SET IN ORDER RECITE GENEALOGIES STUDY THE HEAVENS IN NAVIGATION
Pf	TA TA KSHA	
MAORI	TĀ	
	TĀ TĀ	
	TĀ HI	
	TĀ HIRĀ	
	TĀ HOKĀ	
	TĀ HUA	
	TĀ HŪ	
	TĀ HUNA	
	TĀ HI	
	TĀ K-A	
	TĀ KI	
	TĀ KI	
	TĀ K-I-AHO	
	TĀ K-I RIKIRI	
	TĀ K-O KO	
TĀ K-O TO		
WHAKA	TĀ K-O TO	
	TĀ MA TA	
	TĀ PĀ	
	TĀ PĀ HI	
	TĀ -RAI	
	TĀ TA -I	

SK  
P  
TAK-S  
TA TA KSHA

MAORI	HA-NGA	MAKE BUILD
	HA-NGI	Earth oven [divid food cut soil]
	HA-MOKO	THATCH FOR A HOUSE
	HA-KUNE	BE DELIBERATE BE CAREFUL
	HA TEPE	PROCEED IN ORDERLY MANNER
	HA-NGO HANGO	DIGGING IMPLEMENT

SK	TA		A WICKED MAN
MĀORI	TĀ	HA E	THIEF COMMIT ADULTERY

SK	DIM	BHA	CHILD	ENFANT
MĀORI		PA - NGORE	CHILDREN	
	TI-	A	MOTHER	
	TI-	HA RAHARA	DIMINUTIVE	
	TIM	U TIMU	P. MUL	
	TIN	A	BE IN SEVERE LABOUR	
	TIN	A KU	CONCIEVE	

SK	DI	NA	A BIRDS FLIGHT
MĀORI			
MANU	TĪ	ORIORI	DECAY BIRD
	TI	ONIONI	FLUTTER HOVER da BIRD
	TI	KOKE	HIGH UP IN THE HEAVENS
	TI	HOI	NOISY
	TI	HE	STITCH BIRD
	TI	HAU	TWITTER
	TI		SQUEAK
	TITI		MUTTON BIRD
	TIE	AKA	FANTAIL
	TIP		SKIM ALONG THE SURFACE
	TIP	APA	FLOCK
	TIP	AO	WANDER.
	TIRA		Company of Travellers
	TIRI	POU	SWEEP DOWN
	TI	TAKA	BIRDS MOVE IRREGULARLY.
	TI	U	SOAR WANDER SWAY TO AND FRO SWIFT
		NA E	CROP da BIRD
		NA E NA E	MOSQUITO
		NA KI	GLIDE
		NA KA NAKA	MOVE TO i FROM
		NA NI	NOISY
		NGA NGA	SCREACH AS A BIRD

GR	E	DO	MAI	I SHALL EAT > MAORI MA POSSESSED BY
LAT	E	DO		I EAT > MAORI TO TO HAVE TRY
SK	A	D - MI		I EAT > MAORI TA-MI FOOD EAT
OC S	JA	DE	TU	THEY EAT MAORI WHAKATUTU FOOD
MAORI	E			VOCATIVE O calling attention
	E	PA		OFFERING
	E	TE		THICKEN IN COOKING
	A	TE		PIT of STOMACH
	A	TO		RAT BLOCKS ON FOOD STOREHOUSE
	A	TO		ENCLOSE IN A FENCE
	A	TO	RUA	FEASTING HOUSE
		TO		THY
		TO		TO HAVE
		TO - E -	NE	YOLK of EGG ROE of FISH
		TO	HA TOHA	DISTRIBUTE
		TO	HI	COOKING VESSEL.
WHAKA		TO	MO	DISPLAY of FOOD AT A FEAST
		TO	NAE	FOOD BASKET
		TO	PA	COOK IN EARTH OVEN
		TE	NGA	GORGED

GREEK	PH	RA	TER	CLANSMAN [TOWARISZ]
LATIN	FR	A	TER	BROTHER
SK	BH	RA	TA	BROTHER
MAORI	PA	PA		FATHER BROTHER of FATHER MALE
	PA			TERM of ADDRESS TO MALE ELDERS [RELATIVES]
	PA	RA		BLOOD RELATIVE
		RA	MENE	ASSEMBLE
		RA	NEA	COMPANY of PERSONS
		RA	NEA MARO	ARMY IN BATTLE ARRAY [TOWARISZ]
		RA	TA	FAMILIAR FRIENDLY
		TA	RUNA	BE CONNECTED BY FAMILY TIES
		TA		FRIEND

SK  
MĀORI

NĀ  
NĀ

HU SHA

KINSMAN KINORED  
LINEAGE

HU A  
HU ĀNGA

NAME CALL BY NAME KNOW PROGENY  
RELATIVE MEMBER of SAME CLAN

HUI

CONGREGATE COME TOGETHER

HU NAONĀ

SON IN LAW

HU NARĒI

FATHER IN LAW

HĀ KORO

FATHER

HĀ KUI

MOTHER

HĀ MUA

OLDER BROTHER or SISTER.

HA PU

SUB CLAN

SK  
MĀORI

RA

NI

INTO WITHIN DOWN BACK

NGI

SKY HEAVEN TOWER or PA

NI HO

TOOTH effective force THORN  
edge of a tool or weapon.

NI TI

TOY DART

WHAKA

NGI TA

EMPTY OUT

SK  
MĀORI

ME

LA

ASSEMBLY COMPANY

ME

NE

BE ASSEMBLED

RA NEA

COMPANY of PERSONS

RA NEA

MARO ARMY IN BATTLE ARRAY

RA NGI

DIVING BEINGS HEAVEN WEATHER

SK  
MĀORI

NI

WITHIN INTO [TOWER or fort.

SK

KSHA - NI

the Earth. with NI WITHIN?  
Dental nasal versus NI/NGI

SPMOR

SĀ

[SACRED]

[which is often N

SK310

SĀ

KA

LA-

HOMIYA VERSES BELONGING TO THE

MĀORI

[KA

RA-KIA]

SACRIFICES according to the SPKALAS

MĀORI

A

HO

LINE of DESCENT [A HORANGI TEACHER

MĀORI

HA

KA

KA

SING [HO-KO WATTU BAND COMPANY]

KA

RA

KIA

HO-U DISTANT [ARMY]

HO-A

friend HOTIKI TATOO [woman] = SCOTIA

HO A

generic name for sacred verses

WHAKA

HO-RO

PASS DOWN AS TRADITIONS

HO-U

DEDICATE INITIATE RITES

HOMAI

give bring [ie in Rites] ITO

PALI	NA	MA	NA	NAME
	NA	MA		NAME
MAORI	NA			LINEAGE
		MA	ORI	
SK	NA	M		
P PNA	NA	MA		SUBMIT ONESELF TURN TOWARDS AIM AT
				[ TO TIKANGA! ]
SK	NA	MA	SYA	PAY HOMAGE TO WORSHIP
MAORI	NA			LINEAGE
	NA	HE		ANCIENT TIMES
		MA	NA	AUTHORITY
		MA	NEA	SACRED PLACE
		MA	RAE	
		MA		FREE of TAPU CLEAN ACTED ON BY
				[ POSSESSED BY ]
		MA	HANGA	MEMORY
		MA	ORI	CLEAR INTELLIGIBLE CLEARLY EXPLICITLY
				OBSERVE TAKE NOTICE OF, ie TIKA!
		MA	U	CONTINUED LASTING ESTABLISHED FIXED
				COMPREHENDED UNDERSTOOD
		MA	U-RI	LIFE PRINCIPLE
		MA	UTE	FIRE [ AENI ]
SK		MA	TI	DEVOTION WORSHIP
MAORI		MA	NEA	SACRED PLACE
			TI-RI	OFFERING TO AN ATUA
SK		MA	NA WA	MIND
MAORI		MA	NA WA	MIND
PALI	NA	VAYIKA		MARINER
MAORI	NA	NA		DISTANT
		U		Reach land
		WA	-KA	CANOE
	NA	U		COME GO
			IKA	FISH
SK 783	MANAS			INTELLECT NOTES SPIRIT BREATH WHICH
				ESCAPES FROM THE BODY AT DEATH CALLED
				ASU IN ANIMALS = MAORI AHU SACRED
				MOUND CALLED HORSES HEAD [ SACRIFICE
				ie STEED of SPIRITS OF MAN

SK	SAM	-	LE PA	MUD DIRT
MĀORI			RĒ PA-KI	MATS COVERING FOOD IN EARTH OVEN
MĀORI			PA RU	MUD DIRT
SK	SAM	-	- LU-LITA	SMEARED WITH
MĀORI			M1-RI	SMEAR
			RE-WA	SMEAR
			RE PO	SWAMP DIRT
SK	SAM	LU	LI TA	SMEARED WITH
MĀORI			TĀ	TATOO PAINT
			TĀ	SHIT
			TĀ -TURI	EAR WAX
			TA -HE	MENSES
			TA E	JUICE of PLANTS FILTH SHIT
			TA EWA	CATARRH COLD
			TĀ KOU	RED OCHRE
			Ri	BIND BOND
	(HA)		RI HA	NIT
			RI KO	DIRT FOULNESS
			RI MU	MOSS SEAWEED MILDEW
			RI-O	M. VIRILE
			RI-PO	BE DIFFUSED AS SCENT
			RI-TA-KA	LEAVES COVERING FOOD IN AN OVEN
			RI-U	BILGE OF A CANOE
		MI	RI	SMEAR
	HA	RU	- HARU	SOILED
			TA TEA	SEMEN
	HA	RU-RU		FETID FOUL SMELLING
		KA RI	HI KA	COVULATE
NOTE			HI	DIARRHOEA = HI TO IMPELL!
		RU A	HINE	RITES of SMEARING LTD [SK HI]
		RU KU		RITUAL ABLUTIONS
		RU AKI		VOMIT
		RU PE		DOOR LINTEL!



PALI	PŪ	TI	PUTRID	Stock phrase used of the BODY alive
SK	PŪ	TI	TO FESTER	[ or dead ]
PALI	PŪ	TĪN I		
	PU	TI - KĀ YA	FOUL BODY HUMAN BODY	[ ALIVE I DEAD ]
MĀORI	PU	TA		BE BORN
		TA HE		MENSES ABSORPTION
		TI - A		STOMACH
		TI - ARE		SCENT
		TI - HI	LIE IN A HEAP	[ stock phrase ]
TE MANU	PU	TI - KI		A CORPSE
		TI - KOTIKO		DIARRHOEA
		TI KO		SHIT
		TI NAKU		CONCEIVE
		TĪN - ANA		BODY Self person real actual IN A MASS BODILY
		TI - PU		SWELLING LUMP SCROFULOUS SORE
	[TI]	KA - TI - REHE		SORE THROAT
		KA - RUKARU		BLOOD BRAINS PUS
PALI	PU	TI - KĀ - YA		HUMAN BODY FOUL BODY
	[TI]	KA - TI TO HE		ULCERATION HYMEN
		IA		HE SHE IT
	PŪ			LOATHING HATING
	PŪA			FORM = PALI stock phrase of body as [ transient ]
		KA		VICTIM
		KA - URANO		PUD MUL
		KA - U NCA		SMELLING OFFENSIVE
		KA - U		EMPTY of a self see BVO PHILOSOPHY
	PUATAI			SEA FORM
	PŪ	HEKA A HEKA		MOULD ON FOOD
	PU	KU		STOMACH
	PŪ	MAHU		STEAMY REEKING
	PUT - A			BATTLE FIELD

<p>BESTI 62 SK SK PALI 1 M̄AORI PALI M̄AORI SK M̄AORI SK M̄AORI</p>	<p>TE</p>	<p>PU BHU BHU BHŪ BHUTTA PU KA TA MI BHU TA PU TA TA I AO TA HE BHU TI TI NANA BHŪ TA PU TA PU TA TA I AO</p>	<p>THE MATATUA' RECITAL ORIGEN SOURCE FOUNDATION TO BECOME TO BE EXIST LIVE BECOMING ARISING EXISTING [ ABIDE ] THE EARTH LIVING BEING EATEN STOMACH FOOD BORN BECOME BE BORN WORLD ABORTION EXISTENCE BODY SELF REAL BECOME BEEN GONEPAST THE PAST EXISTING PRESENT A SON BE BORN CIRCUMSTANCE PLACE of APPEARANCE WORLD</p>	<p>31</p>
<p>NOTE M̄AORI SK M̄AORI SK SK</p>	<p>TE</p>	<p>MO KSHA MO RE MŌ = MĀ + U = MAU MĀ MĀ MO KŪ MO CANA MO KSHA</p>	<p>LIBERATION [from primal source] TAPROOT of CAUSE MI / MA [RV. MAMAU FIX INTO EARTH] FIX IN THE EARTH CONNECT POINT of COMPASS = FIX IN THE EARTH "RELEASER", = NIGHT DISCHARGING EMITTING LOOSING UNTIEING</p>	
<p>M̄AORI SK</p>	<p>TE ✓</p>	<p>WE U VE</p>		<p>FIBRE ROOTLETS WEAVE</p>
<p>LACUNA M̄AORI SK SK</p>	<p>TE</p>	<p>WA-ON U-I VA NA NU</p>		<p>PRIMEVAL FOREST FOREST TO PRAISE</p>
<p>LACUNA M̄AORI</p>	<p>TE</p>	<p>WHE PE SHA ✓</p>		<p>SOUND [d trees etc] see BE / VE PISH POUNDING GRINDING of PI / SI etc</p>
<p>M̄AORI SK SK M̄AORI</p>	<p>TE</p>	<p>KU NE KU KU DA RA TA RA</p>		<p>FORM AQUIRED PREGNANCY THE EARTH KUKSHA = WOMB SPRUNG FROM ABAO WOMB BUT PUO MUL THIS KU = N°2</p>

PALI	PU JS		OFTEN OPPOSED TO STRI [FEMALE WOMAN]
	PU GGA LA		AN INDIVIDUAL [OPPOSED TO A GROUP]
	PU TI - -	KAYA	= HUMAN BODY [A MAN]
	PU GGA LI KA		BELONGING TO A SINGLE PERSON INDIVIDUAL SEPARATE
MAORI	PU NK HA		BASED PUNJS + KHA of KHAN
	PU KHAN		MAN DIGGING ie FEATHERED PART of an ARROW
	PU RA KAU		WISE ONE OLD MAN
	KAN -I- WHA		BARBED SPEAR BARB of FISH HOOK
	KA - RI		DIE DIE UP CLEAVE WOUND
	HAN -I		WEAPON
	KAN -GA		CURSE
	I - KA		VICTIM WARRIOR FISH [FOR ONE PERSON]
	KAN -OI		STRAND OF A ROPE TRACE ONES DESCENT
	KAN -ONI		SPEAK ILL OFF DISPARAGE
	RA NGITAHU		EPIHEMERAL TRANSIENT = PALI STOCK PHRASE IN REFERENCE TO PUGGALA 10
	RA NCI NAMU		HANDSOM [A MAN]
	RA NGA TIRA		A CHIEF
	RA NGA TIRA		A CHIEF
	RA NGA TA		MAN IN KARAKIA
PALI	PU GGA LA		A MAN
MAORI	RA NGA - TIRA		A CHIEF
	RA + NGA + TIRA		A CHIEF - MALE OR FEMALE COMPANY
NOTE	RA NGA PU		
PALI	PU RAKHATA		HONORED ESTEEMED
MAORI	PU RA K - A - U		WISE ONE SEE PURE/PURI ITO
	PU RA K - A - U		OLD MAN ANCIENT LORE
	TA - HAU		ANCESTOR THY
	TA		TERM of ADDRESS
	TA - HU		ELDEST SON DIRECT LINE of ANCESTRY
SK	KU RI NA - TA		RESPECTABILITY RANK
MAORI	KU RA NA		LINEAGE
	KU RA ARIKI		CHIEF
	A RIKI		CHIEF

ESPA. MĀORI	DE C I R K I			TO SAY TO TELL [KI RTA]
MĀORI	DE CO RA C I O N R A K A I			DECORATION
MĀORI	DE CO RO K O R O			RESPECT
MĀORI	DE DI CA C I O N T I K A T I R I			DEDICATION
MĀORI	DE DO T O I T I			FINGER
MĀORI	D A T A R T A H E T A T A I T A R I			TO DATE FROM
NAMA MĀORI	T A T A E			ARRIVE COM GO ITO >>>
MĀORI	D A M A T A M A H I N E			LADY
MĀORI	DE B A J O P A O - I P A O P A O			UNDER BELOW UNDERNEATH WOODEN POUNDER POUND STRIKE WITH A HAMMER, HATCH OF EGGS
MĀORI	DE J A R A R - A			TO LEAVE WAY PATH
MĀORI	DE M O R A R M O R A R - U M O R - E M O R - E			DELAY HOLD BACK TO HOLD UP LINGER STAY ON [-I] BLIND TOOTHLESS A CHILD THAT SUCKLES LONGER THAN USUAL
MĀORI	DE N T R O T Ō T O L E N E T O K A I T O M O T O R - E R O T - O			INSIDE WITHIN PREGNANT YOLK OF EGG ROE OF FISH COPULATE ENTER M. VIRILE SHINE THROUGH AN APERTURE THE INSIDE
MĀORI	D I A T I A - H O			DAY SHINE