

ITI ME SUTANG I OLD NOTES

(THUS I HAVE HEARD,

I HAVE RECIEVED THIS ON AUTHORITY.

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1-220 PAGES

PALI " MAORI	GĀMANI MANIC KURA	ULAKA	THE HEAD of a COMPANY A CHIEF [SEE KULAK > LAND OWNER] CHIEF MAN OF PROWESS KNOWLEDGE
RA MAORI	NGAMARO NGĀ-RAHU		ARMY IN BATTLE ARRAY LEADER COMMANDER TAKE COUNSEL DELIBERATE ELDER HEADS of BRANCHES of a ] [FAMILY]
	NGĀ RE [MA-ORI]		
	NGĀ RE NGĀ KI		BODY of MEN MULTITUDE CULTIVATE PLANT [AS A BODY of MEN] AVENGE [A BODY]
	NGĀ RI [NGE RI]		GREATNESS POWER WARDANCE
= RA	NGĀ MA-RO NGĀ WIRI NGĀ WHI NGĀ-NGI- NGĀ-NGI-TA	RO 10	ARMY IN BATTLE ARRAY [as 10 JUDGES ITD] SUFFER PENULTY BE PUNISHED NEONGINEO MALIGNANT DEVOURING SPIRITS [A CROWD]
#	NGĀ -I NGĀ HURU NGĀ -I MĀ-TOU MĀ-TOU MĀ		BRING CARRY CLAN PREFIX TEN HARVEST TIME + OVAL PREFIX PRONOUN OR COMMON NOUN TO INDICATE A GROUP of PERSONS OUS MO [PLURAL] TO CONNECT NUMERALS ; FOR CERTAIN MARRIAGE RELATIONSHIPS
RA	NGĀ -TIRA RA NGĀ	NGĀ -A	APPEAR SEEM TO BE CHIEF MALE OR FEMALE WELL BORN NOBLE CHIEF, HEAD [E RANGI SIR] HEAVEN ABODE of SUPERNATURAL BEINGS
RA RA	NGĀ NGĀ TŪ RA NGĀ		PERFORM RITES OVER CHILD of a CHIEF GO MARCH ADVANCE IN ORDER SKY HEAVEN WEATHER [AS A 'COMPANY!']
RA RĀ	NGĀ NGĀ I		COMPANY of PERSONS A COMPANY
PALI MAORI	GĀ NGĀ	MIKA RAHU MINE KAINGA	[TO GAMA] THE GOVERNOR OF A VILLAGE LEADER COMMANDER TAKE COUNSEL BE ASSEMBLED COME TOGETHER [MENE] FORTIFIED VILLAGE [MA-ORI] SEE

PALI  
553

YATRĀ

from YĀ SK YĀ-TRĀ A.N.AG. FORMATION  
LIKE NETI, MEANING LIKE A  
'VEHICLE, THAT KEEPS ON GOING. GOING ON  
YĀTA cp YĀTRĀ = ANUVṚTTI = GOING ON  
PROCEEDING TRAVEL GOOD HABIT =  
GOING ON THROUGH LIFE LIVELYHOOD  
SUPPORT OF LIFE MAINTENANCE  
KEEPING GOING 'CUSTOMARY

PALI  
MĀORI

YĀTHĀVA

LOGICAL CONSISTANT DEFINITE TRUE

HA-EPAPA

STRAIGHT CORRECT

HATEPE

PROCEED IN ORDERLY MANNER

FOLLOW IN REGULAR SEQUENCE

ĀT A

DELIBERATELY CLEARLY CAUTIOUSLY

AT A

TRUE

WA-HA-PŪ

ELOQUENT

WĀ

TIME SEASON

WĀ

ADJUDICATE ON INVESTIGATE

WĀKA

- - WĀ

BRING A FORMAL CHARGE AGAINST

WA-E

DIVIDE PART SEPARATE

WAI

MEMORY OF WORDS OR INSTRUCTIONS

WAIWAI

ESSENCE ESSENTIALITY.

HAU

BE HEARD ILLUSTRIOUS REPORT

VITALITY of MAN ESSENCE of LAND

R A-NGO

A ROLLER TO MOVE A CANOE ON LAND

PALI  
MĀORI

YAT RĀ

GOING ON AS A 'VEHICLE GOING ON THROUGH

Ā

OF BELONGING TO DRIVEURE COMPELL [LIFE]

T Ā

CARVE FASHION DASH PAINT TATOO CUT

AIM A BLOW AT OVERCOME BAIL A CANOE =

T A-E

COME GO REACH

[HOME]

RĀ

SUN SAIL DAY THERE YONDER

T A-E

EXTEND TO OF SPACE; TIME. UNTIL

TOUCH of FEELINGS PROCEED TO BE EFFECTED

RA-NAKI

AVENGE

[BE ACCOMPLISHED]

A RA

WAY PATH MEANS OF CONVEYANCE

Ā

AFTER THE MANNER OF AS FAR AS

FROM BE STIRRED of FEELINGS ALONG [UNTIL]

PALI  
MĀORI

NETI

LIKE A VEHICLE THAT KEEPS ON GOING

NETI

A DART [DIVINATION] NEKE MOVE CANOE.

NE HE

ANCIENT TIMES TI-RA TRAVELLERS

PALI	YAT	RA	from YA	GOING ON PROCEEDING	TO
PALI	YAT	I		TO GO GO ON PROCEED TO GO AWAY	
MAORI	A			AS FAR AS UNTIL	
	T	I-NO		PERSON REAL ACTUAL IN A MASS	[BODILY]
	AT	I		BEGINNING THEN	
	AT	I		OFFSPRING	
	AT	I-TI		WANDER	
	AT	I-ATI		DRIVE AWAY EXPELL	
		RA		SUN SAIL DAY	
			i	FROM ALONG BYOND BY WAY OF	
	TI	PA		ESCAPE	
	TI	RA		TRAVELLERS [COMPANY OF] RAYS BEAMS	
			-A	DRIVE URGE COMPELL	
			A	EXTENTION OF SPACE i TIME UNTIL	
				AND. AND THEN AFTER THE MANNER	[OF]
PALI	YA T	RA	FROM YA	GOING ON PROCEEDING	[OF]
LIKE >	NE	TI		LIKE NETI = LIKE A VEHICLE	
MAORI	NE	NETI ]		THAT KEEPS ON GOING GOING ON	
MAORI	NE	TI ]		TI-MATA = BEGIN THROW A DART. SPEAR	
	NE	KE		A DART [DIVINATION]	
		RA-NGO		MOVE CANOE	
	NE	HE		ROLLER TO MOVE A CANOE ON LAND	
	NE	HA		ANCIENT TIMES	
	NE	HENEHE		LONG PAST	
	NE	HE		FOREST [ie GOING ON]	
	NE	HE RA		OLD MAN or WOMAN [ie GOING ON!]	
	NE	HE RA		ANCIENT TIMES	
WHAKA	NEI	NEI		STRETCH FORWARD	
#	NEI		[NA]2	PROXIMITY OR CONNECTION WITH SPEAKER	
	NA			PARENTAGE DESCENT BY WAY OF	
				ACTED ON BY MADE BY	
	NEKU	NEKU		DECLINE AS THE SUN	
		TIA		PERSISTANCY	
		TIA-HO		EMIT RAY of LIGHT SHINE	
		TI HOI		GO A DISTANCE WANDER	
		TI KA		KEEP A DIRECT COURSE RIGHT	
				CORRECT JUST FAIR	
		TI KANGA		RULE PLAN METHOD CUSTOM.	
		TI KI		PERSONIFICATION of PRIMAEVAL MAN	



PALI	YATR A	from YA (12)
MAORI	T A-IAO	LIKE A VEHICLE THAT KEEPS ON GOING ] WORLD [GOING ON]
MAORI	Ā Ā	ATTEN THE MANNER of AS FAR AS UNTIL DRIVE URGE COMPELL
	TA E	ARRIVE COME GO REACH EXTEND TO of SPACE; TIME
	TA KI	RECITE TIRA TRAVELLERS RĀ SUN
	AR A RĀ	WAY PATH MEANS of CONVEYANCE SAIL DAY SUN
	A-NGI	MOVE FREELY FLOAT of DESCENT TO the ]
	A-NG A	SET ABOUT DOING [UNDERWORLD]
	ATA	SHADOW REFLECTION EARLY MORNING opposed to EVENING
	ATA RA-U	MOON MOONLIGHT BEAM of LIGHT
	ATE	EMOTION AFFECTION ITO
	ATI	OFFSPRING
	ATI	Being
	ATI ATI	DRIVE AWAY
	ATI-RU	CLOUDS THREATENING WIND; RAIN.
	AT-O	Recite names.
	ATU	DIRECTION AWAY FROM SPEAKER ]
	TAI	SEA. [MOTION]
	TI RA	COMPANY of TRAVELLERS
	TARA	MEM VIRILE PUD MUL.
	TAHA KURA	DREAM. I DREAM DEFINED AS SENSELESSNESS = MŪ SILENT DUMB MO-E SLEEP II DREAM as VEHICLE = TAHA KURU
	TA HĀE	STEAL
	TA HE	MENSES
	TA HEKE	WATER FALL
	HEKE	MIGRATE
	TA HI-RĀ	the DAY AFTER TOMMOROW
	TĀ HU	DIRECT LINE of ANCESTRY
	TA IAO	WORLD
	TA IAROA	GOSSIP
	TA IPO	DARKNESS
	TA KA	COMEROUND AS A DATE of TIME

PALI	SAN KOC A	Contraction, [as a sign of anger or annoyance]
	[SAG + KOC A]	[GRIMACE]
MAORI	KOKI	BENT AT AN ANGLE
	KOKI/NGA-WARU	FOOD of INDIFFERENT QUALITY!
	KOKAU	CARELESSLY DONE
	KOKE	SPREAD AS NEWS
	KOKE KOKE	LAME HALTING
	KOKEI	MISPLACED
	KO KEKE	STAEGER.
	KOKEKO	ANXIOUS EAGER.
	KOKIO	BREAK WIND
	HA E	JEALOSY. FEAR CAUSE PAIN
	HAN-E	PUT TO SHAME
	HANGARU	JEST WITH BEFOOL. FULL of WILES
	HANGA REKA	JEST DECIEVE
	HANG ENGE	POWERLESS WEAK
	HANGU	DUMB
	HANGURU	GRUMBLE
PALI	SANKO CA	see MAORI KAORE NO NOT!
"	SANKO CANA = SANKOCA	[MUKHA°]
"	MUKHA	SEE MAORI KA-NG-A CURSE ABUSE
VEDIC	MU KA	SILENT DUMB THE FACE
	"	°] KAROTI TO MAKE A FACE GRIMACE
MAORI	KANA	STARE WILDLY
	MU	SHOW DISCONTENT WITH SILENT DUMB
	MU MU	SILENT MOROSE
	MU A	FRONT FORE PART
	MU HA	FIERCE TRUCULENT [PALI MUKHARA]
	MU HARI	BACK BITE [ = GARRULOUS ]
	MU HENI	INSULT
	NGU-HA	RAGE FURY [Belongs here also!]
	NGU TU	MOUTH. " " "
	MU KA KA	PROVOKE IRRATATE
VEDIC	MU KA	SILENT DUMB THE FACE
PIDE	*MU	MAORI KA NGA CURSE ABUSE
LATIN	MU TUS	= ENG MUTE the MOUTH
MAORI	NG-U	GREEDY
"	NG UTU	LIP MOUTH BEAK.

PALI MUCCHATI  
[MURCH]

MOE SLEEP DIE! ✓

MAORI KATI CLOSE UP OBSTRUCT

AN ENLARGEMENT of VEDIC MUR TO GET STIFF  
as in MURA STUPID DULL HARDEN INCREASE

" MU RA

STUPID DULL

[INTONE]

SK MU RA KA

FOOLISH

INCREASE IN TONE MAKE LOUDER

BECOME STUPID

VEDIC MU RCH

Itself is defined with MOHE

MAORI MU

SILENT DUMB

MU HA

FERCE TRUCULENT

MU HENI

INSULT PROVOKE

NGU HA

RAGE FURY

VEDIC MU RCH

DEFINED WITH MOHE

VEDIC MO HE

TO GET STIFF

MAORI MO E

SLEEP! DIE! DREAM

MOE HEWA

INTENSE DESIRE DREAM [STIFF!]

MOE NANU

TALK IN ONES SLEEP

MO HO

STUPID

MO HU

SELFISH STINGY! SILENT

PALI MUCCHATI

enlargement of VEDIC MUR TO GET STIFF

TO HARDEN INCREASE IN TONE MAKE LOUDER

MAORI KA TI RIMU

SORE THROAT

KA TI RIMU

AN OLD FISH

KATI

BE CLENCHED of the TEETH INTENSE

PALI MOKKHA

from

MU KHA

FIRST FOREMOST

MAORI MU - A

FRONT FORE PART [of place]

MU RI

[of place] REAR HIND PART

MO KA

MUZZLE FOR THE MOUTH of a BEAST

MOKA KATI

PUD MUL.

MOKO

FACE TATOO for PERSON

PALI VATI

TO GO GO ON TO PROCEED TO GO AWAY

MAORI ATI - ATI

DRIVE AWAY EXPELL

ATI

BEGINNING THEN

ATI

OFFSPRING

ATITI

TURN ASIDE WANDER

ATIU

WANDER SOAR TURN ASIDE

VEDIC	MUR	TO GET STIFF, ITO
AS IN	MURA	STUPID DULL HARDEN INCREASE IN TONE
SK	MURAKA	" " " " "
VEDIC	MURCH	DEFINED WITH MOHE
MAORI	MU	SILENT DUMB
	MUHA	FIERCE TRUCULENT
	MUHENI	INSULT PROVOKE
	NGUHA	RAGE FURY
VEDIC	MUR	TO GET STIFF, ITO [AS RECLINE LIE ITO]
VEDIC	MOHE	TO GET STIFF ITO
MAORI	MOE	SLEEP DIE
	MOE NANU	TALK IN ONES SLEEP [STUPID
	MOHO	STUPID
	MOHU	SILENT SELFISH STINGY
PALI	MOHA	BEWILDERED ITO
MAORI	MO	ON ACCOUNT OF AT ON IN CONSIDERATION OF THE FACT OF SO THAT WHEN FOR 12 TO HOLD
	MOE	SLEEP DREAM DIE REPOSE
	MOA NANGA NA	HESITATING ACTED ON BY BY WAY OF
	MOARI	BE ALARMED AT SUDDEN DANGER d
	MOE HEWA	UNDER WRONG IMPRESSION] [ANOTHER PERSON INTENCE DESIRE ]
	MOHITO	CAUTIOUS
WAKA	MOHIO	AROUSE SUSPITIONS
"	MOHO	STUPID
VEDIC	MOHE	DEFINES VEDIC MURCH - MUR - MURA
MAORI	MO	ON ACCOUNT d
PALI	MOHA	BEWILDERED
MAORI	HE	PERPLEXED MISTAKE FAULT WRONG
"	HA E	ENVY JEALOUS CAUSE PAIN
	[HAKA HEKE]	SURPRISE COMPLAINT ADMIRATION AND HA-KA AS GRIMACE
	HARA PUKA	PERPLEXED GRIEVE
	HANEU	DUMB [NGU = VED MUR: MOHE]
	HANE	PUT TO SHAME
	HA KAWA	FOOL

PALI	MU	NI	HOLY MAN SAGE ONE WHO HAS TAKEN A [VOW of SILENCE]
MAORI	MU		SILENT [WHAKA MUTU CAUSE TO CEASE]
	RA	NGI	ABORD of SUPERNATURAL BEINGS
VEDIC	MU	NA-NA	HOLY MAN SAGE WISE [HEAVEN]
MAORI	MU	NA	SECRET SPEAK of PRIVATELY
	MU	RERE	CLEVER KNOWING
	A MUA		THE TIME TO COME
	MUI		CROWD AROUND
	A MUA		HEREAFTER.
	MU	MU	VALIANT WARRIOR = [PALI USAGE for a BHIKKHU]
	MU	RA	BLAZE FLAME = [PALI USAGE for a BHIKKHU]
	MU	RI	THE TIME TO COME
			SAKYA MUNI = SAGE of the SAKYAS = BUDDHA!
PALI	MU	NI	connected to MUKA see under MUKHA SAGE
VEDIC	MU	KA	SILENT DUMB. [HOLY MAN VOW of SILENCE]
	MU	NANA	HOLY MAN SAGE WISE
	MUK	KHA	FIRST FOREMOST
MAORI	MO	KA	MUZZLE for the MOUTH
	MU		SILENT DUMB [MUI CROWD AROUND]
		KA	BE SUPERIOR OVERCOME commencement
	A	MUA	the TIME TO COME [of new action or condition]
		KA-HU	Surface. PUT ON garments
		KA-HU RA NGI	HONORABLE DISTINGUISHED
		NA	ACTED on BY BY WAY of
		KAINGA	FIELD of OPERATION SCOPE of WORK
		KAI AKA	FORWARD IN ATTAINMENTS ADEPT
		KAI HAU	PRIEST WHO EATS the hau.
		KAI HORA	TRAVEL ABROAD WANDER.
		KAI IWI	STRANGE PEOPLE
		KAI KAHU	CLOTHED
		KAI MATAI	SPONGE UPON OTHERS [MENDICANT]
[MU]		KAI MUA	FIRST FRUITS for ARIKI
		KAI PONU	KEEP TO ONESELF WITHOLD
		KAITAONGA	ACQUIRE [WISDOM]
	MU	RERE	CLEVER KNOWING
		NA	SATISFIED CONTENT ACTED ON.]
			BELONGING TO DESCENT BY WAY OF.

PALI	MU	NDĀ	BALD SHAVEN
536			
MAORI		NGĀNEI	THESE [NGĀNEI NGĀNEI PERFORATED [OFA MUNI'S EAR]
MAORI	MU	REA	BALD CLEARED of WEEDS
		TĀ	CUT [NEA-RI GREATNESS POWER]
		TA-RO	CUT ONES HAIR
	TOHU	NGA	PRIEST
PALI	MU	NI	orig. ONE WHO HAS MADE VOW of SILENCE
MAORI	MŪ		SILENT
		NGIA	APPEAR SEEM TO BE
		NGI-TA	FIRM FAST SECURE
		NI-HI	TIMIDITY
	[MŪ	NI-NIPA]=	UNFORTUNATE UNSKILFUL= MŪHORE
	HORE		
		NEA-KI	APPLY ONESELF TO STRIVE FOR
VEDIC	MU	NA NA	HOLY MAN SAGE [MAORI NANA BELONGING]
MAORI	MŪ		SILENT [TO HIM]
	MU	NA	SECRET SPEAK PRIVATELY [of SACRED]
PALI	MU	NI	HOLY MAN SAGE KNOWLEDGE]
SAKYA	MU	NI	SAGE of the SAKYAS = the BUDDHA
MAORI	MU	TU	CROPPED BROUGHT TO AN END = SAGE ✓
TEKAU	MU	TU	FULL 10 = Requirement of 10 BHIKKHU
	MU	TU WAENUA	MOON on 30th DAY or 29th DAY
WHAKA	MU	TU	CAUSE TO CEASE
		TŪ	BE PLACID REMAIN SERVE SEND
WHAKA		TU	ERECT SET UP RAISE PROPOSE A SUBJECT
		TŪRANGA	FOR DISCUSSION FORM A SPEECH
PALI	MU	NDĀ	[TŪNGA] CIRCUMSTANCE TIME of STANDING
	TŪ	NGA	BALD SHAVEN [MAORI TARO CUT ONES HAIR]
	TŪ		CIRCUMSTANCE TIME of STANDING
			BE ERECT BE ESTABLISHED TAKE PLACE
			BE ARRANGED ENTERED UPON BEGIN
	TŪ		MANNER SORT GIRDLE [man or woman].
	TŪ	TŪ	SUMMON ASSEMBLE
	TŪ		SERVE SEND
	TŪĀ		PROPTIATE WITH AN OFFERING INFLUENCE
	TŪĀ HU		SACRED PLACE [BY PRAYERS
	- NEA	HURU	10 [MU-TU FULL 10] TINGA HURU 10 MEN]
	- NĀ		ACTED ON BY NA HE ANCIENT TIMES SEPARATE

# TUNHIBHĀVA = MĀNA

**Munasa** (nt.) [fr. munāti, almost equal to mona] fathom-ing, recognising, knowing; a C. word to explain "muni," used by Dhāpala at VvA 114 (mahā-sibhūtaṅ . . . mahānter' eva nānena munanāto paricchindanato mahā muniṅ), & 231 (anavasesassa neyyassa munanato muni).

**Munāti** = manyate, prob. corresponding to Sk. med. manute, with inversion \*munāti and analogy formation after jānāti as munāti may be in allusion to Sk. mṛnāti of mṛ to crush, or also mā mināti to measure out or fathom. The Dhāt. 589 gives as root **mun** in meaning "āna." The word is more a Com. word than anything else, formed from muni & in order to explain it to be a wise man or muni, to think, ponder, to know Dh 269 (yo munāti ubho loke muni tena pavuccati), which is expl<sup>d</sup> at DhA 11:396 as follows: "yo puggalo . . . tulaj āropetvā minanto viya ime ajjhātikā khandhā ime bhāhā ti ādinaṃ nayeṇa ime ubho pi atthe mināti muni tena pavuccati." *Note.* The word occurs also in Māgadhī (Prk.) as munāi which as Pischel (*Prk. Gr.* § 480) remarks, is usually taken to mean, but against this speaks its meaning "to know" & Pāli munāti. He compares maṅgal with Vedic mīta in kāma-mīta (driven by kāma; mīta = pp. of mā = miv) and Sk. muni. Cp. animo movere.

**Muni** [cp. Vedic muni, originally one who has made the vow of silence. Cp. Chh. Up. viii.5, 2; *Ps. of the Br.* 132 note. Connected with mūka; see under mukha. This etym. preferred by Aufrecht. Halāyudha. p. 311. Another, as favoured by Pischel (see under munāti) is "inspired, moved by the spirit." Pāli expl<sup>m</sup> (popular etym.) are given by Dhāmasappāla at VvA 114 & 231: see munāti a holy man; sage, wise man. I. The term which was specialised in Brahmanism has acquired a general meaning in Buddhism & is applied by the Buddha to any man attaining perfection in self-restraint and insight. So the word is capable of many-sided application and occurs frequently in the oldest poetic anthologies, e.g. Sn 207-221 (the famous Muni-sutta, mentioned Divy 20, 35; SnA 518; expl<sup>d</sup> SnA 254-277), 414, 462, 523 sq., 708 sq., 811 sq., 838, 844 sq., 912 sq., 946, 1074 & passim (see Fj. Index p. 749); Dh 49, 225, 268 sq., 421. — Cp. general passages & expl<sup>m</sup> at Pv 11:1<sup>18</sup>; 11:13<sup>3</sup> (expl<sup>d</sup> at PvA 163 by "attahitā ca para-hitā ca munāti jānāti ti muni"); Miln 90 (munibhāva "munihood," meditation, self-denial, abrogation); DhA 11:521 (munayo = moneyya-patipadāya magga-phalaṅ pattā asekha-munayo), 395 (here expl<sup>d</sup> with ref. to orig. meaning tūhībhāva "state of silence" = mona). — II. The Com. & Abhidhamma literature have produced several schedules of muni-qualities, esp. based on the 3 fold division of character as revealed in action, speech & thought (kāya, vacī, mano). Just as these 3 are in general exhibited in good or bad ways of living ("sucaritaṅ & ducaritaṅ), they are applied to a deeper quality of sainthood in kāya-moneyya, vacī-moneyya, mano-moneyya; or Muni-hood in action, speech & thought; and the muni himself is characterised as a kāya-muni, vacī & mano. Thus runs the long exegesis of muni at Nd<sup>2</sup> 514 = Nd<sup>1</sup> 57. Besides this the same chapter (514<sup>2</sup>) gives a division of 6 munis, viz. aṅgāra-muni, anagāra (the bhikkhus), asekha, asekha (the Arahants), paccakka (the Paccekabuddhas), muni (the Tathāgatas). — The parallel passage to Nd<sup>2</sup> 514<sup>2</sup> at A 12:73 gives a muni as kāya-muni, vacī & ceto (under the 3 moneyyāni).

PĀLI  
"  
MĀORI

# STATE of SILENCES 9

- MĀORI  
MURERE CLEVER KNOWING
- MŪ SILENT
- MONO DISABLE WITH PRAYERS
- MONE SMOOTH BARE AS QUILL & FEATHER
- MĀ CONNECT NUMERALS. POINTS of COMPASS
- NĀNĀ TEND CAREFULLY [FREE of TAPU]
- NGĀNGĀ SATISFIED BREATH BREATHE
- WHĀKANĀNĀ REST REMAIN = NGĀ
- NĀ ACTED ON BY BY WAY of SATISFIED
- SK MANUTE > MUNĀTI
- MANU A PERSON HELD IN HIGH ESTEEM  
'BIRD, [PĀLI/SK SAID of MUNI!]
- NAHE ALONE ANCIENT TIMES
- MANA PSYCHIC POWER AUTHORITY CONTROL
- TĪNANA SELF PERSON REAL.
- TIU SOAR = MANU BIRD + SAGE [MUNI]
- TI RI SHARE PORTION offering to a GOD
- TI EKE MEASURE LAY OFF SET OUT
- TIKI [TEAM] NGĀTIKI] ARISTOCRACY  
[said of BHIKKHUS]
- PĀLI KĀYA
- KAI FULFILL ITS PROPER FUNCTION
- KAINGA FIELD of OPERATION SCOPE of WORK
- KAI REACH ARRIVE AT
- TIRA Company of Travellers.
- KAYA MUNI = MĀORI KAINGA SCOPE of WORK.
- VĀCA - MUNI = MĀORI KĀHU RANGI!
- WAHA PŪ ELOQUENT
- ATI BEGIN for MUN-ATI
- KA-HU RANGI HONORABLE DISTINGUISHED

ORIG MEANING  
MĀORI

- TUNĪ BHĀVA = STATE of SILENCE
- TŪ BE PLACID REMAIN
- TŪ ĀMOE RELATING TO SLEEP SPELL OF
- TU AVURI ANCIENT TIMES [UNBROCKEN SLEEP]
- TUKUMARU SULLEN

3 FOLD DIVISION 1  
2  
3  
1 [ ]  
2 [ ]  
3 [ ]

- KĀYA ACTION 1 TRAINING MUNI
- VĀCI SPEECH 2 RECITING MUNI
- MANO THOUGHT 3 MIND MUNI
- KAINGA SCOPE of ACTION
- KAIRA U COURTEZAN
- WAHA PŪ ELOQUENT
- WAHA VOICE
- MANA WA MIND

OF 3 KINDS of MUNI Y A I A see under 3 MONEY YANI J<sup>10</sup>

KĀYA	MUNI	MĀORI	KAINGA FIELD of OPERATION
VĀCA	MUNI	"	WAHAPU ELOQUENT [SCOPE of WORK]
CETO°	[MANO]	"	WAHA VOICE
		WĀ	ADJUDICATE ON TAKE COUNSEL.

CETO  
TŌ  
TŌ HU  
TOI  
TŌ

CALM TRANQUIL  
PRIEST  
KNOWLEDGE  
ANNOINT

MONEYA		STATE of a MUNI is 3 FOLD
KAYA°		BODY TRAINING MĀORI KAI NEA
VACI°		TEXT TRAINING " WAHA [VOICE]
MANO°		MIND TRAINING [" MANU ]
		MANAWA ]
		MANA

MO NEYYANI  
MŌ TOI  
MŌ

EAR RING REQUIREMENT of BRAIKKHU  
FOR ON ACCOUNT OF  
FOR THE BENEFIT or USE OF  
FOR ie TO HOLD  
AGAINST IN PREPARATION FO  
of TIME ie FIXING A FUTURE DATE  
SO THAT WHEN.

MOE  
MOENGA  
MU NA-NA  
MU NDA  
MŌ MOE

CLOSE the EYES DREAM [MEDITATE]  
RECITE TRADITIONAL LORE  
SAGE HOLY MAN  
SHAVEN ie TONSURED.  
KEEPING the EYES CLOSE  
SLEEPING TOGETHER ie COMMUNAL MEDITATION

PALI  
MĀORI

MŌ HIO  
MŌ HIO  
NGE RI  
MŌ KI  
MOKO  
MOU =

KNOW UNDERSTAND BE KNOWN ACCUSTOMED  
WISE ON GUARD  
TEACH INSTRUCT CAUSE or ALLOW TO  
RHYTHMIC CHANT [in SOUND]! [UNDERSTAND.]  
RAFT = BUDDHAS TEACHINGS AS A RAFT  
PERSON  
MAU FIX FIRM of KNOWLEDGE



PALI MAORI	PUBATARA PŪ PĀ	as NOM PLURAL = ANCESTORS ORIGINATE TERM of ADDRESS TO MALE ELDERS MALE RELATIVES
WHAKA	PAKI WAI TARA PA KOKO PAO PA RA PA REHO PA TA	LEGEND FOLK LORE DRY MUMMYFIE SING 'BLOOD RELATIVES SKULL ANCIENT TIMES
WHAKA	PĀTIKI PATU PAIAREHE A-PA PU RI TU PU NA	FAN TO KEEP FLIES FROM A CORPSE FAIRY SPRITE! SPRIT of one DEAD SACRED ANCIENT LORE = TIPUNA ANCESTOR.
WHAKA	TAUĀ TARA TARA TĀ REHA TĀUKIUKI	ANCESTOR. effect by prayers. INVOKE CONSULT RED OCARE OF LONG STANDING ANCIENT
467 PALI	PU BBATARA PUBBA	NOM PLU. ANCESTORS HAVING BEEN BEFORE
PALI	PUBBE	in EARLIER TIMES IN THE PAST
CPALI	PU RE	
MAORI	PU RA KAU PU RI	OLD MAN ANCIENT LORE SACRED ANCIENT LORE
TA	PU PU RE	! RITES.
	TAUMAHA IN A DIRECT LINE [of a genealogy]	
PALI 467	TINA'ROGA	A DISEASE
MAORI	TINA NA TINEI RONGOA TINGO NGO TIPU RO	BODY PERSON REALITY SELF CONFUSED DISORDERED APPLY MEDICINES TO SHRIVELLED WASTED SWELLING LUMP GO

PALI	SU TA	HEARD HERE IN SPECIAL SENSE of 'RECEIVED THROUGH INSPIRATION OR REVELATION. LEARNED
MĀORI	HUA TAU	THINK THOUGHT
	HŪ	RESCIND BE RUMOURED
	HUA	NAME CALL BY NAME THINK KNOW BE
WHAKA	HUA	RECITE [SURE of]
	HUI RUA	MEET TOGETHER
	HURI HURI	TURN over in ones mind reflect upon.
	HURU MANU	ESTABLISHED of PEACEMAKING
	HURO PIKI	INCANTATION over WEAPONS before battle
	TĀ	BE UTTERED
	TĀ KI	RECITE MAKE A SPEECH SONG
	TĀ TAI	RECITE
	TĀ HOKA	RECITE CEREMONIALLY
	TĀ I A ROA	GOSSIP TALK. DEFAME
	TĀ KAO	INSULTING PROVERB
	TĀ KAWAENGA	GO BETWEEN MEDIATOR.
	TĀ KIRI	A SONG SUNG TO A CHILD
	TĀ TAKU	UTTER SLOWLY. SAYING COMMAND
	TĀ NGI	SOUND DIRGE CRY FOR
	TĀ O	BE IN PROCESS of COOKING!
	TĀ ORO	BE SPREAD ABROAD AS A RERORT
	TĀ PA	CALL NAME COMMAND RECITE-TĀPAS!
	TĀ PETUPETU	DISPUTE
	TĀ PUTAPU	INCANTATION CHARM as LORDS PRAYER AN AITUĀ CAUSED BY A PERSON SINGING ON A MARAE WITHOUT REASON
WHAKA	TĀ RA	INVOKES CONSULT
	TĀ RAWAU	SPEAK ILL OF

AGS	SN ORU	DAUGHTER IN LAW MĀORI RU-A 2 BOTH.
PALI	SU NIS Ā	A DAUGHTER IN LAW LATIN NURUS
VEDIC	SNUSĀ	KROAT SNAGA OHGER SNUR
MĀORI	HU NA ONA	DAUGHTER IN LAW
	HĀ-MUA	ELDER SISTER
	HĀ PŪ	PREGNANT CLAN

SĀMOA	SU GA	CALL TO A WOMAN OR GIRL
PALI	SU GATI	HAPPYNESS BLISS

PALI SUNĀTA VOID EMPTY DEVOID OF LUSTS AND EVIL [DESIRE]

HŪ SILENT STILL QUIET AT REST  
 [HU] [DESIRE]

HU KA 'COLD,  
 HŪ KORE > HŪ DEVOID OF DESIRE  
 NGATA MAN ONLY IN KARAKIA!

WHAKA

NĀ SATISFIED CONTENT  
 NĀ REST REMAIN STILL  
 NAHE ANCIENT TIMES  
 NĒA SATISFIED

[HU]

TA Be accomplished  
 TA HANGA EMPTY  
 TĀ HAOHĀO CEASE  
 TĀ-HU-NA DRIED UP DRY  
 TAIKUIA OLD WOMAN  
 TAIPA BE SILENT  
 TAITUA WEST WESTERN SEA!  
 TAI WHERU WORN OUT

ATA Form shape semblance opposed to SUBSTANCE  
 Reflection shadow [humans only]

ATA TRUE

PALI SU CI PURE CLEAN WHITE  
 MĀORI HUA FULL MOON

PALI SUNĀTI [SUNOTI] SRU VEDIC ŚRNOTI TO HEAR  
 MĀORI HŪ RESOUND HISS BE RUMOURED

[HU] NGA-HU HUNT WITH DOGS

TIO CRY CALL  
 TI HE SNEEZE  
 TI HOHE SILLY GIGGLING  
 TI ORA SHRILL  
 TI ORO SCREAM

PALI SUNOTI TO HEAR  
 MĀORI NŌ HEA WHENCE NOHOPUKU BE SILENT

NGŌ CRY GRUNT  
 NGOENGOE SCREAM SCREECH  
 NGO RO SNORE

PĀLI	SU		HISSING SOUNDS
MĀORI	HŪ		HISS
PĀLI	SU	SU	HISSING
PĀLI	SŪ	KAKA	[from SUC TO POINT OUT] A SLANDERER
MĀORI	HŪ		BE RUMOURED
PĀLI	SU	TA	A BARD
MĀORI			
WHAKA	HU	A	RECITE
	HU	A	CALL NAME
		TĀ	BE UTTERED
		TAKI	RECITE BEGIN A SPEACH
			MAKE A SPEACH.
		TAKI TAKI	SONG
PĀLI	SU	DA	COOK
MĀORI	[HU]	TA HU	COOK
	HU	AHVA	BOIL WITH HEATED STONES
PĀLI	SO TU	KĀMA	WISHING TO HEAR [MĀORI HO-TŪ-KAMA]
MĀORI	HO I		FAR OFF DISTANT
	HO I		DEAF NOISY
	HO I HOI		DEAFENING NOISY
	HO IA		WEARIED ANNOYED
	HO HO		A TRILL TO CALL ATTENSION
			MAKE SUCH A CALL
WHAKA	TŪ		PROPOSE A SUBJECT FOR DISCUSSION
			FORMAL SPEACH INSTIATE
		KĀMA	EAGER
		TŪTŪ	MESSENGER TO SUMMON PEOPLE
		TŪĀ	GIVE A NAME TO A CHILD
			PROPITIATE BY AN OFFERING
		TUAHANGATA	FAMILIAR NAME FOR A HERO of a STORY
		TŪĀHU	A SACRED PLACE
		TUHI	INVOKÉ
		TŪHURA	DISCLOSE DISCOVER BRING TO VIEW
		TŪKEKA	LAMENT DIRGE. TUKU RECIEVE ENTERTAIN

<p>PALI MĀORI</p>	<p>SO HŌ HOA HOHŌ HOA HOA RIRI HOA HOHŌATA  HOA TU  HOHŌHE HOHŌ</p>	<p>TU KĀ MA</p>		<p>WISHING TO SHOUT SHOUT RECITE SPEAK ANGERILY SAY HOHŌ FRIEND ENEMY FRIEND MOON ON 3RD DAY E! KA ARA TE MARAMA, HE HOATA PUT FORTH MOVE AWAY OR ON implying the speaker will follow WRINKLED WITH LAUGHTER TO CALL ATTENTION</p>
<p>WHAKA</p>		<p>TU TŪKEKA TŪ TŪ TŪĀ  TUHI TU KU TŪ HURA TUA HANGATA TŪ</p>		<p>PROPOSE A SUBJECT FOR DISCUSSION LAMENT DIRGE [FORMAL SPEECH MESSENGER TO SUMMON PEOPLE GIVE A NAME TO A CHILD PROPITIATE BY AN OFFERING + INVOKE [SAMAN!] RECEIVE ENTERTAIN DISCLOSE DISCOVER BRING TO VIEW Familiar name for HERO of a STORY INSTIGATE</p>
<p>WHAKA</p>	<p>A</p>	<p>TU</p>		<p>Correlative to MAI used to indicate MOTION OR DIRECTION AWAY from SPEAKER</p>
<p>WHAKA</p>	<p>A A</p>	<p>TU TU</p>	<p>A</p>	<p>USE + VERB REPEATED + MAI TO INDICATE RECIPROCATED ACTION CALL ATTENTION TO GOD ITD = SAMAN! preliminary SHOUT!</p>
		<p>KAI KA KA KAI KA KA KA KA MAI MĀ MA</p>	<p>KAPE  ARO HI I ERE MA MA MAI MĀ MA</p>	<p>STEAL [MAKAMAKA = RECITE] SCREAM &gt; KE Commencement of NEW ACTION [SAMAN] LOOK FOR [HOME] SHOUT! EAGER &gt; see MA-KA + RO EAGER QUICK HITHER [COR TO ATU] HAERE MAI WELCOME GO COME [MAIOHA WELCOME] MA KA-RO BE DIMLY VISIBLE [RO=GO] MA KA-RO SHOW ONESELF AT A DISTANCE</p>

PALI  
MAORI

SOT U

KAMA  
KAMA  
KA  
KA IERE

WISHING TO SHOUT [SOTUJ-INF of SUNATI +  
EAGER  
SCREECH  
SHOUT

MA KA RO

BEDIMLY VISIBLE AT A DISTANCE

MAI

SHOW ONESELF AT A DISTANCE

MAI

HITHER [CORR TO ATU]

MAI OHA

WELCOME

MA

KAMA KA

RECITE

KAI

KA PE

STEAL

WHAKA

AT U

CALL ATTENTION TO

AT U

DIRECTION AWAY FROM SPEAKER

T U HI

INVOKE

SK

HI

IMPELL

MAORI

T U

PROPOSE A SUBJECT FOR DISCUSSION

WHAKA

T U

INSTIGATE

HO A

RECITE

HO

SHOUT

HO HO

TO CALL ATTENTION

HO NO

BE ON THE POINT OF PROCEED TO DO

HO PU

TAKE IN THE ACT SURPRISE [ASSEMBLY CROWD  
NOT!

HO RE

BE HEARD BELONGS HERE

HA U

PALI

SUNATI KA MA

INF

MAORI

HU A

CALL BY NAME

WHAKA

HU A

RECITE

HU NA

CONCEALED UNNOTICED

TI-O

CRY CALL

KA

SCREECH

KA IERE

SHOUT

MA-KA-RO

BE DIMLY VISIBLE

SHOW ONESELF AT A DISTANCE

KA MA

EAGER

MAI

HITHER CORR TO A-TU

[ATU]

DIRECTION AWAY FROM SPEAKER

[HU]

NGA-HU

HUNT WITH DOGS

NAU

COME GO

NGA-NGA

SCREECH

NGA E

WHEEZE

PALI	SO	NA	A DOG FROM SUVANA
see	SO	NA	A DOG SEE SUVANA A DOG = SUNAKHA / SONI
PALI	SO	NI	A DOG
MAORI	HO	NI	HOHONI NIBBLE DEVOUR CONSUME SKIRT AROUND
	HO	NIHONI	SCRAPE NIBBLE
	HO	NO	SPLICE JOIN ADD
	HO	NOHONOA	BE VEXED ANNOYED
	HO	NGI	SMELL SNIFF
		NGA WE	YELP HOWL
		NGA WI	HOWL
PALI	SO	NA	A DOG = SUNAKA SU/HU.
		NGA HU	HUNT WITH DOGS SO/SU = HO/HU
PALI	SU	VA NA	
MAORI		NGA-WE	YELP HOWL
MAORI	HO	MA NGA	ELUTTONOUS NGA-WI HOWL
	HO	HO	A TRILL TO CALL ATTENTION
	HO	A	COMPANION.
	HO		SHOUT
	HO	NGOI	FREQUENT A PLACE
	HO	RETITI	FIERCE
	HO	RO	RUN FLEE
	HO	ROPETA	SWALLOW WITHOUT CHEWING
		NGA-RA	SNARL
	HU		Resound articulate sound. NOISE
	HU	NA	UNNOTICED = HUNA as SUNA-KHA=DOG.
	HU	RIPOKI	DIG OVER COVER
		NI HO	TOOTH
	HU	RU	HAIR WHITE DOGSKIN MAT
	HU	TETE	BE TIED UP IN A CORNER
	HU	TI	PLUCK HAIR.
PALI	SO	NA	A DOG
MAORI		NA-NE	A DOG
		NA KU	DIE SCRATCH
		NA NI	NOISY
		NA U	COME GO
		NGA RI	ANNOYANCE DISTURBANCE
		NGA U	BITE CRAW WANDER GO ABOUT.
		NGAWARI	OBEDIENT

PĀLI	KU	KURA	A DOG [FIERCE].
MĀORI	KU	RI	A DOG, WITH RI for GROWL [REPRIMAND]
SK	KU	KURA	A DOG, [RI-RI]-A
from PĀLI	KUR	KURA	
MĀORI	SO	NA	A DOG
		NGA - HU	HUNT WITH DOGS SO- = HU
		HU - RU	DOGSKIN MAT.
		NGA - WĒ	YELP HOWL
		RA	Continued low sound GARELE = GROWL!
		RA KU	SCRATCH SCRAPE = NAKU
PĀLI		[RA] KURA	DOG
MĀORI		NA NE	DOG
PĀLI	SO	SONA	DOG
MĀORI		NGA HU	HUNT WITH DOGS HO SO HU <u>SU</u>
			See previous page for HO-
		NA NI	NOISY
PĀLI	SO	NA	DOG.
PĀLI		SU - VA - NA	DOG
MĀORI	PA	HU PAHU	BARK as a DOG
		NGA - HU	HUNT WITH DOGS.
PĀLI	KU	KURA	DOG
MĀORI	KU	RI	DOG
		RI - RI	GROWL [REPRIMAND]
		RA	Continued low sound Resound
PĀLI	-	RA	= PĀLI RAKKHAKA GUARDING PROTECTING =
MĀORI	-	RI	= GROWL [ WATCHING TAKING CARE of A SERVANT WATCHING A HOUSE A SENTRY
PĀLI	RA	KKHA NAKA	ONE WHO OBSERVES OBSERVING
MĀORI		NA - NE	A DOG. NE NE = CALLING ATTENTION!
"		KANA	" STARE WILDLY
"		NAU	" COME GO
"		NGĒ	NOISE
		NGĒ - RI	LOOK FIERCE OR SAVAGE
		KU - RI	DOG
PĀLI	KU	KU RA	DOG



PĀLI	RAṆ SI	VEDIS RASMI	from RASMI through metathesis like AMHI for ASMI and TAMHĀ for TASMA
		- MHĀ > SMA	
		- MHI > SMI	
		A REIN A RAY	
		‡ IN MEANING REIN only as RASMI	
		‡ IN MEANING RAY, BOTH RAṆ SI AND RASMI	
MĀORI	RĀ		SUN DAY SAIL
"	RĀ HIRI		ROPE IN EVEN FILE of a company of travellers
PĀLI	RA S-MI	= REIN ONLY	
MĀORI	RA MA		TORCH
PĀLI	RA Ṇ SI		REIN AND RAY
MĀORI	RANG - AHĀU		CARRY ON A LOOP of FLAX
	RANG I		SKY
	RA RANG I		LINE RANK ROW
	RA PA		SHEET LIGHTENING FLASH
		HI - HI	RAY OF the SUN
PĀLI	RA - SMI		RAY and RAṆ SI > [HI]
MĀORI		HI	DAWN
	RĀ		SUN
		HI KA	KINDLE FIRE BY FRICTION
		HI - KO	DISTANT LIGHTENING
PĀLI	RAṆ SI KA		RAṆ SI + KA HAVING RAYS RADIANT
PĀLI	RAKKHA KA	from RAKHA	GUARDING PROTECTING
from	RAKKHA		WATCHING TAKING CARE OF
MĀORI	RAKA - U	WEAPON]	OBSERVING KEEPING AS A
			SERVANT WATCHING A HOUSE
			A CULTIVATOR of SOIL !!!
MĀORI	RAKA - U		WEAPON
	RA NAKI		AVENGE
	HĀ HĀ		Desolate Deserted
	HĀ E		Jealousy fear cut cause pain
	HAKA		DANCE ITO
PĀLI	RAKKHA TI		TO PROTECT SAVE PRESERVE
MĀORI	TIA		MOTHER PARENT TIKANGA CUSTOM RD

PALI	RAKHA		GUARDING or TO BE GUARDED [ here for observance of rites ]
	RAKHA	NAKA	ONE WHO OBSERVES
MAORI		NAKA	MOVE IN A CERTAIN DIRECTION
"		NA	ACTED ON BY BY WAY OF BY REASON
"		NAKO	APPREHENSIVE OF [ OF ]
"	RA KAI		ADORN BEDECK
PALI	RAKKHASA		from RAKS TO PROTECT OR WARD OFF
	RAKKHA		VERBNOUN RAKKH
			SHELTER PROTECTION CARE
MAORI	RAKA-U		WEAPON
	KA		take fire by lighted burn. i.e. home. Ta
	HA	MOKO	THATCH A HOUSE
	HA	TETE	FIRE
	HA	KORO	FATHER
	HA	KUI	MOTHER
	RAKA-U	MA-TOHI	MOON on 18th NIGHT
	RAKA-U	NUI	MOON on 17th NIGHT
PALI	RA NGA		SEE IRA-ATI-ATIATI ITO
FROM	RAJ	RAJA = PRINCE KING	FROM RAJ IRAJATI ORDER DIRECT [ TO have COLOR!!! ] A STAGE THEATRE of DANCING, i.e. WAR!
MAORI	RA NGA	TIRA	CHIEF one of NOBLE BIRTH
"	RA NGI		COMPANY RAISED ELEVATED
"	RA NEA		RUSH CHARGE SET IN MOTION A BODY
PALI	RA NGA	from RAJ	of MEN
MAORI	RA NGA	MARO	ARMY IN BATTLE ARRAY
"	RA NGA-KI	= RANAKI	= AVENGE
"	RA NGA-TU	GO	MARCH ADVANCE IN ORDER
"	RA NGA	WHENUA	"MARS!!!!!!
"	RA NGA-AWATEA		TRUCE PRELIMINARY PEACE
	[RA] NGA-RA-HU		LEADER COMMANDER WAR DANCE
	HOA NGA NEARE		TAKE COUNSEL DELIBERATE
	HOA NGA NEARE		ENEMY
	NGA NA		STRONG BRAVE
	NGA RI		GREATNESS POWER - NEERI
	NGA TA		MAN [= TANGATA] IN KARAKIA
	NGA WHI		BE PUNISHED PUNULTY.
HA	RA KOA		DANCING AMUSEMENTS ITO

PALI	RA	WA	DA	LAKE	DEEP POND
VEDIC	HRA	DA		MAORI RO-TO see IN ON WITHIN + ]	
"	HA	RADA		PALI RO-A BANK DAM [WET]	
"	DRA	HA >	] DEEP POOL LAKE	MAORI ROTO GO INTO OPEN SPACE	
"	DA	HA		[+ WETTŌ]	
VEDIC	HR	ADA			
MAORI	H	R	O	TO	POOL
"				RO	TO LAKE
VED	[H	RA	DA]		a/o
"	H	RA	DA		
MAORI		RA	HA		OPEN EXTENDED
		RA	HA	RAHA	SPREAD OUT
			TA-	I	SEA
	HA	RO	TO		POOL TO WET
		RA	WA	HI	THE OTHER SIDE [RIVER ITO]
PALI	HA	RA	DA		LAKE DEEP POOL [SEA ITO]
MAORI	HA	PUR			POOL LAGOON
	HA	RO	TO		POOL
		TA	HA		SIDE MARGIN EDGE = PROXIMITY
		TA	HA-NEA		EMPTY
		TA	HE		LEAD off WATER.
		TA	HURI		SINK of a CANOE
		TA	NGERE		PARTLY FILLED
		TA-	O		DEEP
		TARA	WAHI		BANK of a RIVER
		TA	REWA		A FLOAT
		TA	RO		as in FLOODED FIELD!
		TA	RO HE		Set bounds to
		TA	TAHI		The Seaside
		TA	TU		Reach the bottom
		TA	U		FLOAT LIE STEEPING IN WATER
		TA	WAHA		OUTLET OF A LAKE
		TA	WAI		TRAVEL OVER
	RA				SAIL
	RA	HA			open extended > DRAHA!
	RO	HO			PLATFORM DECK ITO
	RA	KI			DRIED UP
	RA	NEA			FISHING GROUND
	RA	RI			WET RAWA SWAMP

PĀLI  
MĀORI

LIY ATI

VARIANT of  $\bar{D}$ I TO FLY

- TI -U SOAR SWIFT SWAY TO; FRO
- TI AKA LEADER of a FLOCK of BIRDS
- TI EAKA FANTAIL
- TI EPA CHARM FOR SNARING BIRDS
- TI TIKE LOFTY HIGH
- TI MATA THROW A DART
- TI MO PECK as a BIRD
- TI MO RI DECOY BIRD

PĀLI  
MĀORI

LI-ATI TO FLY

- TI NI VERY MANY
- TI O CRY CALL
- TI OTIO A BIRD
- TI ONIONI FLUTTER HOVER AS A BIRD
- TI PAPA FLOCK [only of PIGEONS].
- TI PI GLIDE SKIM ALONG the SURFACE
- TI RA FILE ROW
- TI RAKI CLEAR AWAY of CLOUDS
- TI RI HOU SWOOP DOWN

PĀLI  
MĀORI

LI-YATI TO FLY

ATIATI DRIVE AWAY  
Ā DRIVE URGE COMPELL

- TI RORE DECOY PARROT [on a cord.]
- TI TĪ TAI person who stands in a canoe i encourages paddlers by song ie fig TO FLY
- TI U fig MILKY WAY to fly.
- TI WAI WAKA FANTAIL [sway to; fro]
- TI WHAO WANDER

PĀLI  
MĀORI

LIY ATI variant of  $\bar{D}$ I TO FLY

- ATI-U WANDER SOAR
- TI-U SOAR
- ATI-RU CLOUDS THREATENING WIND; RAIN
- ATI-RERE A SEA FISH [no FLYING FISH!]
- ATI-ATI DRIVE AWAY
- RI DECOY BIRD
- RI AKI BE ELEVATED
- RI PI GAME of THROWING DISCS into the AIR
- RI RI PI SKIM ALONG the SURFACE as a BIRD

TIMO

PĀLI VA KANGA VAKKAT + GA A TERM FOR BIRD W  
POETICALLY FOR SAKUNA

PĀLI SAKUNA A TERM FOR BIRDS

MĀORI HAKU-TURI A TERM APPLIED TO BIRDS  
HAKOKE LAUGHING OWL.  
HAKIKAU WING  
HAKIKE MUTTON BIRDS

PĀLI HAKUTU RI A TERM APPLIED TO BIRDS  
LI-YATI TO FLY

MĀORI TIMO RI DECOY BIRD

RI RAPI SKIM ALONG THE SURFACE AS A BIRD

ATI U WANDER SOAR

TI U SOAR

RI AKI BE ELEVATED

TU TŪ MESSENGER TO SUMMON PEOPLE fig BIRD

TU AKI DISEMBOWEL BIRDS

TŪ ARAHIA A BIRD

TŪ T A BIRD

TU KE BIRD SNARE

[KU] TU KU MAKO BELL BIRD

TU MEKE TAKE FRIGHT

TU OTA PRAYER TO ENSURE SECURING of GAME

TU RU FLY A KITE [no BIRDS]

TŪ RUA BURROW of a BIRD

TURU HUNGA A TREE FREQUENTED BY BIRDS

TURUKI FLEDGLING of DUCKS

TUTU PRESERVE BIRDS IN FAT

KŪKŪ PIGEON

KU AIRA GARMENT of FEATHERS

KŪ AO YOUNG of animals

KUEKUEA CUCKOO

KŪEMI BE ASSEMBLED

KU IA GREY PETREL

KUKARI CHICK of certain BIRDS

KUMU TAIL of a BIRD

KURA RED FEATHERS

HA KEKE MUTTON BIRD > TĪ-TĪ

PĀLI	VA	KANGA	A TERM FOR BIRDS VAKKA + GA	x
	WA	ENGA NUI	THE MIDST THE INTERVENING SPACE [SKY]	
	WA	HAPŪ	ELOQUENT fig = BIRD i.e. MANU as PERSON of HIGH ESTEEM i. BIRD ] = PĀLI USAGE + MANU same word!	
WHAKA	WAI		WAVE FLAP	
	WAI	ARI	CHIRP	
	WAI	ATA	SONG [of birds = UPANISADS]!	
TI	WAI	WAKA	FANTAIL	
	WAI	TUHI	RED	
	HAKU	TU-RI	A TERM APPLIED TO BIRDS	
	WA	KA	FLOCK of BIRDS	
PĀLI	VA	KA NEA	A TERM FOR BIRDS	
MAORI				
WHAKA	WA	NAWA	TRILL	
	WA	NIWANI	GLIDE SKIM ALONG	
	WA	RAKI	MORNING SONG OF BIRDS	
	WA	WĀ	SCATTERED	
		KĀ - KĀ	PARROT	
		KĀ	SCREECH	
		KA EA	LEADER of a FLOCK of BIRDS	
		KA HA	CHARMS FOR SNARING BIRDS	
		KĀ HU	HAWK	
		KĀ HU PANGO	YOUNG BIRD	
		KĀ HU MAI EPA	ADULT BIRD	
		KĀ HU - KŌRAKO	OLD BIRD	
		KA KĀHU KURA	CAPE of RED FEATHERS	
		KĀ HUI	FLOCK	
		KA HUPAPA	PLATFORM on a TREE for a FOWLER	
		KAI	CONSUME FOOD NUMBER	
		KAI I WA EWAE	MESSENGER here bird OMEN	
		KAI WHARA WHARA	FEATHERS of ALBATROSS	
		KA KA	FLUTTER PĀLI WAN KA = FLUTTERING	
		NGA NGA	SCREECH AS A BIRD	
		NGAE	CRY of the KĀKĀ NGAHUA SWARM	

PALI	VA	JJA	A FAULT TO BE AVOIDED SIN
MĀORI	WĀ		ACCUSE CONDEMN
PALI	VA	JJA	TO. BE SAID
MĀORI	WĀ	!	MEMORY
PALI	VA	JJA TI	TO TURN
MĀORI	WĀ		TIME SEASON sig [A WHEEL]
	WA	WĀ	BE DISTRIBUTED
WHAKA	WĀ	WĀ	WRANGLE
	WAE	ROHU	STAR of the 7th MONTH [SEASON CYCLE of]
	WAE	ROU	CLUB FOOTED
	WA	HA PU	MOUTH of a RIVER
	WAI		MEMORY SIMULTANEOUS MOVEMENT
	WAI	HA PE	TACK SHIP GO ABOUT RETURN
	WAI	HOE	MOVEMENT of PADDLES WORKING IN TIME
		ATI	off spring
		ATI ATI	DRIVE AWAY
	WAI	KA	UNFRUITFULL of SEASONS
		TI HERU	BAIL WATER out of a CANOE
		TĪ HAKE	BENT CURVED
		TĪ HAO	SURROUND
		TĪ MA	work the soil with a TĪ MA
		TĪ NEI	CONFUSED DISORDERED
		TĪ OHU	STOOP
		TĪ ONI ONI	FLUTTER HOVER
		TĪ ORI	WAVE TO; FRO
		TĪ ORI ORI	A KITE
		TĪ RAU	DRAW a Canoe sideways with
		TĪ REMI	EBB [paddles]
		TĪ TAHA	DECLINE as the SUN.
		TĪ TAHA	Go in an oblique direction
		TĪ WHANA	BE CURVED
		TĪ U	SWAY TO; FRO
		TĪ WETA	WRITE
PALI	VA	JJA	BARREN STERILE / SK BA-NDHYA
MĀORI	WĀ	HA-HA	DESOLATE DERTED / PANA EXPELL
	WA		REGION
	AN	GA	FACE IN A CERTAIN DIRECTION





PALI	HE		VOC PART HERE!
MĀORI	HE	A	WHAT PLACE? HE = AN SOMETH
ASK	HO	TRI	from HU AN OFFERER A PRIEST
from ✓	HU		INVOKING THE GODS ITO
MĀORI	HŌ	HŌ	TRILL TO CALL ATTENTION = SAMAN!
	HO	ROHORO	REMOVE CEREMONIAL RESTRICTIONS
	HO	RONEA	FOOD EATEN BY A PRIEST
	HO	RE	POKER USED TO STIR A FIRE
	HO	RA	SCATTER OVER A SURFACE DISPLAY
A	HO		MEDIUM for an ATUA [DISTRIBUTE LEVISHLY]
	HO	NO	PROCEED TO DO GO ON
	HO	MANGA	GLUTTONOUS [SK SAID of AGNI!]
	HŌ	MAI	GIVE to person speaking BRINE
			SUGGEST A COURSE of ACTION
SK	HO	MAKA	= ASSISTANTS 8 IN NUMBER for the HOTRI
MĀORI	TI	NGA HU	RU IO
	TI	RI	Share portion offering to a GOD REMOVE TAPU
	HO	U	DEDICATE INITIATE ESTABLISH BY
	HO	U	SOUND RITES
	HO	UANGA	interval of time a year.
	HO	UWERE	TIE BIND [by rites]
		RI	Screen protect bind bond shut out with
		WAKA	medium of a God. [a screen]
		WARU	8
	HO	ROMATUA	3RD GRADE of PRIESTHOOD
WHAKA	HO	RO	MAKE FREE FROM TAPU
	HO	I	FAR of DISTANT
	HO	A	RECITE LAYOUT PLAN ARRANGE
	HŌ	KIO	DESCEND
	HŌ	NEI	OVEN
	HO	PI	Both OVEN
	HO	ROMATA	PURE UNDEFILED
	HO	RUA	DESCEND
	HO	TE	JABBER = JAPA!
	HO	TU	BREAK as DAWN
	HO	RE	BURIAL PLACE
	HO	ATA	MOON ON 3RD DAY AHOTU 7th DAY
A	HO	ROA	MOON MOONLIGHT
A	HU		SACRED MOUND [ie HOTRI from ✓ HU]

PĀLI VAN TAKA VANTA + KA HAVING A STALK STEM  
 MĀORI TĀ STALK of a PLANT  
 TĀ TĀ STALK STEM FENCE

PĀLI VA TI-KA VATA-IKA HAVING THE HABIT [of]  
 ACTING LIKE  
 MĀORI TI-KA RIGHT CORRECT JUST FAIR  
 TI-KANGA CUSTOM RULE PLAN METHOD

PĀLI VA TTA orig pp of VATTATI THAT WHICH IS DONE  
 THAT WHICH GOES ON OR IS CUSTOMARY  
 DUTY SERVICE FUNCTION  
 MĀORI TĀ CUT CARVE FASHION TATOO PAINT BAIL  
 A CANOE WHIPA TOP OVERCOME  
 AIMA BLOW AT BEAT WITH A STICK ITD

SEESA MA TAI !

TA HUA = MARAE  
 TAHU COOK SACRED RITES ITD  
 TIME SEASON

PĀLI WĀ VATTATI  
 ORIG PP VA TA-TI  
 MĀORI TI-KANGA CUSTOM AUTHORITY CONTROL  
 CORRECT RIGHT RULE PLAN  
 TIKA JUST FAIR RIGHT CORRECT  
 TIHOI DISOBEDIANT

SK RI TA JUST LAW !  
 MĀORI RI TA 'EVIL SPIRIT = A MISSIONARY LIE AND  
 [DECEPTION]

PĀLI VATTATI [WATTATI] of VI + Ā + DĀ OPENED WIDE  
 MĀORI WA HA MOUTH ENTRANCE SHEET of a SAIL  
 WA ERE CLEAR BY CUTTING DOWN BUSH ITD  
 WA HAROA ENTRANCE TO A PĀ  
 TĀ NET  
 TĀE EXTEND TO of space i TIME  
 TAI SEA  
 TA HORA OPEN UNCULTIVATED LAND  
 TA HUA MARAE TĀHUNA BATTLEFIELD

PALI	HA	NNA	PPHANATI EMPTY IN THE BOWELS SU <sup>o</sup> a GOOD ie MODEST SHIT ie MODESTY
MAORI	HA	MUTI	SHIT
PALLAP	HA	NATI	SHITTING
MAORI		TI -KO	EVACUATE the BOWELS
WHAKA		NA	ACTED ON BY BY WAY of SATISFIED
		NA	REFRESH REMAIN STILL [MADE BY]
		NA	BY REASON of ON ACCOUNT OF
		NA KE	BELLY [not just da NET!]
		NA KU	CRUSHED DISJOINTED ie TURDS!
		NA NE NANE	ROTTEN
		NA NAPE	CEASE
		NA TI	RESTRAIN STIFLE PINCH CONTRACT
		TI -KO	EVACUATE the BOWELS
		NA WE	BE UNMOVEABLE ie constipated
		NA WAKI	proceed.
		NA UPE	BEND STOOP
		NGA NGA	BREATHE HEAVILY
		NGA ERE	SOFT RIPE ie COOKED of SHIT.
		NGA HU	LOOK STEADFASTLY STARE DISTORT the FEATURES
	NGA KURU	DROP OUT DROP OFF.	
	NGA ORA	BURST OPEN	
	NGA RE	URGE SEND	
	NGA U	BITE GNAW [ON PAEPAE da PRIVY]!	
	NGA WARI	SOFT	

PALI	HA	YA	TO IMPELL from HI TO IMPELL
	HA	I	PRINCIPLE STONE IN GAME of RURU
	HA	MUTI	TO SHIT
	HA	ERE	COME GO ARRIVE ITO
PALI	HAYA	from HI	TO IMPELL
MAORI		HI	DIARRHOEA
		HIKA	COPULATE
	HA	NI	WEAPON SK HANI weapon; HANU JAW!
	HA	RI	DANCE SING JOY

PALI		HU TA	SACRIFICED WORSHIPPED pp JUHATI
	A	HU	SACRED MOUND
		TA HUA	= MARAE TA-HU RITES=HUTA
		TA KI	RECITE + TA BE UTTERED
WHAKA		HU A	RECITE TATAI RECITE SET IN ORDER

PALI	VA	NTA TI	TO PARTITION. SHARE
MAORI	WA	-E	DIVIDE SEPARATE PART
	WĀ	WĀ	FENCE
	WĀ		TIME SEASON ACCUSE
	WA	HA	REGION
		TĀ	CUT = TE the --- of TO HAVE,
		TĀE	AMOUNT TO [of numbers] EQUALL
		TAHA	SIDE MARGIN EDGE PART PORTION MOD
		TAHAK	THE SHORE from the water
		TAHI	ONE ONE; THE OTHER ALTOGETHER
		TĀHEI	DIVIDE with a STRIPE
		TAHE	ABORTION MENZES
		TAHARANGI	HORIZON
		ANĀ	ASPECT face in a certain direction SET
	WAWĀ		DISTRIBUTED BE DISTRIBUTED [ABOUT DOING
		TAI	the SEA ANTITHETICAL TO UTA > LAND
		TAHUA	FOOD AT A FEAST
		TĀ HUNGA	SANDBANK BEACH LAND IN A
			CULTIVATION DIVIDED OFF BY FURROWS
		TAI	THE OTHER SIDE FIRSTFRUITS
		TAI EPA	FENCE WALL
	TĀHI	BE SPLIT	
#	TAI TAPU	[OBSCURE WORD] HINDERANCE 10 ] [A TAPU 'HINDERANCE ]	
	TAKA	HEAP COMPANY of PERSONS	
	TAKAHI	TRAMPLE STAMP to establish a	
	TA KI RUA	2 at a time [claim TO LAND ]	
	TAKI URA	SACRED FOOD	
	TA ME	FOOD	
	TĀ NA	HIS HERS	
	TAPU	RELIGIOUS RESTRICTION 'SACRED,	
	TĀ TAI	MEASURE ARRANGE SET IN ORDER	
	TĀ RUNA	CONNECTED BY FAMILY TIES	
	TATA HOU	VIRGIN SOIL	
	TA U	COUNT ONE BY ONE	
	TĪ PAKO	PICK OUT SELECT	
	TIKA	JUST FAIR RIGHT CORRECT.	
	TIKANEA	CUSTOM AUTHORITY CONTROL	

PALI HU TI  
 from ✓ HU  
 SK HO TRI  
 SK HVA  
 MAORI HU -A  
 WHAKA HU -A  
 SK HŪ  
 MAORI HŪ  
 HU HŪ  
 TO HU -NGA  
 HŌ  
 TI-O  
 TIRI  
 A HU  
 HOHO  
 HOHO ATA  
 HUA  
 SK - -  
 MAORI HŪ  
 PALI SU  
 PAL SU TA  
 MAORI HU ATA V  
 WHAKA HU A  
 TA TA KI  
 TA HU  
 HU TI  
 HOM ANGA  
 NEA HU RU  
 TI-RI  
 TI-RA  
 TI-NGA HU -RU = 10  
 HO MA KA ] = ASSISTANTS 8 IN NUMBER +  
 SK " HO TRA KA ]  
 PAL HU MI  
 PAL SO KA  
 MAORI HO MAI  
 HO RE

from HŪ - HVA TO CALL (PAVHAYATI)  
 A PRIEST [ CALLING CHALLENGING ]  
 HU an offerer a priest INVOKING GODS  
 TO CALL  
 NAME CALL BY NAME  
 RECITE PRONOUNCE  
 TO CALL  
 RESOUND TENOR of SPEECH  
 CRY CALL  
 PRIEST  
 TO SHOUT! HOHO TRILL [of the SAMAN]  
 CRY CALL TI-V SOAR Ū SAY Ū!  
 offering TO A GOD PART PORTION  
 SACRED MOUND [DISTRIBUTE]  
 TO CALL ATTENTION  
 MOON ON 3RD DAY E! KAARA TE  
 FULL MOON [ MARAMA HE HOATA  
 - - - - - > HE = HERE!  
 HISS BUBBLE UP  
 HISSING SOUNDS  
 BE HEARD in special sense  
 of Received through inspiration or Revelation  
 THOUGHT THINK LEARNED  
 RECITE  
 BE UTTERED  
 RECITE  
 RITES SET ON FIRE LIGHT ]  
 [ FIRE RITES ]  
 TI INVOKE CALL  
 GREEDY = AGNI = MAORI HŌMAI bring GIVE!  
 IO [ MUTU FULL IO ] TIRA QUORE  
 offering to a god share portion QUIRE  
 CHOIR CHOIR  
 [HU] TI-NGA HU -RU = 10 of men only.  
 ] = ASSISTANTS 8 IN NUMBER +  
 ] PRIEST HIS ASSISTANT  
 = 10!  
 FIRE WATER  
 [ from SUC TO GLEAM ] FLAME of a FIRE  
 BRING as HOMAKA assistants to the HOTRI.  
 POKER TO STIR FIRE HŌPI EARTH OVEN

PĀLI	HA VYA		AN OBLATION from HU OFFERING
MĀORI	HA U		FOOD EATEN BY A PRIEST
SĀMOA	SĀ		SACRED
PĀLI	HAVYA	from HU	
MĀORI		A HU	SACRED MOUND
		TĀ HU	RITE FIRE COOK ITD = SK HUT-TA!
	HĀ		TASTE FLAVOUR ODOUR
	HA TETE		FIRE
	HA TEPE		PROCEED IN ORDERLY MANNER
			FOLLOW IN REGULAR SEQUENCE
WHA	KA	-	RECITE
		HU A	NAME CALL BY NAME
		HUA	FULL MOON
		HUA	
		HŪ	MISS BUBBLE UP [of oblations]
	HĀ	KARI	GIFT PRESENT YOLK of EGG = "
			FEAST ROE of fish - "
		HU AKI	DAWN
	HĀ	PAI	RISE of heavenly bodies
	HA	RA	VIOLATE TAPU
	HA	RO	VAULT of HEAVEN.
	HA	U	FOOD USED IN PURE RITES
	HA U-TETE		JABBER [RECITE] = JAPA

PĀLI	HĀ SU <sup>o</sup>		'BRIGHT KNOWLEDGE ABSTRACT TA WISDOM
MĀORI			
WHA	KA	HU A	RECITE
		HU A	NAME CALL BY NAME KNOW THING BE SURE of.
		HU ATA	THOUGHT ELEGANT SMOOTH RUNNING of WORDS
		HU HUATA	GOODNESS EXCELLANCE
	HĀ	E	APPEAR SHINE GLEAM.
	HA	ETARA	ADMIRER
	HA	NEA	Make build practice habit HEAD of a
	HA	U	FAMOUS ILLUSTRIOUS BE HEARD [TREE]
			VITALITY of MAN ESSENCE
PĀLI	HĀSU.	°TĀ	abstract of HĀSU = WISDOM
MĀORI		TĀ	BE UTTERED
		TA UIRA	TEACHER PUPIL TĀKI RECITE.
		TATAI	MEASURE SET IN ORDER RECITE

MAORI	A W HI =	BESIEGE BEFRIEND ASSIST ITD AND WHI-A = TA ASSIM.	33
PALI 61 MAORI	AB HI [WH IA] H IA]	pref I TAKING POSSESSOR ; MASTERING HAVING THE FUNCTION OF INCREASING VERY MUCH GREATLY II AGAIN TO AT - STRIKING AT	
MAORI MAORI	WHI-A = TA	ASSIMILATION SEE A-WHI BESIEGE BEFRIEND ASSIST ITD	
		ABHI has function of transitive verbs after manner of ENK BE - BE GET ABHI ON TO TOWARDS MAORI HIKA COPULATE ADHI UP TO TOWARDS " ATAMIRA ITD ATI UP TO AND BEYOND MAORI ATI-U SOAR ADHI UP TO TOWARDS OVER MAORI ATIRU RAIN CLOUDS	
PALI MAORI MAORI	ABHI KA WHI-A [ HIA WHIA ] -	N KHATI TO DESIRE AFTER LONG FOR DESIRE DESIRE WISH FOR [ WISH FOR [ DESIRE WISH ] " "	
	HI KA HI A KAI HI A INU	COPULATE HUNGER THIRST	
PALI	B   V =	F > WH > VI + HI VI in 2 PARTS	
PALI MAORI MAORI PALI	ABHIJJ WHI-A [ HIA ] ABHIJANATI	HATI COVET LONG-FOR, WISH FOR. " DESIRE WISH FOR = HIA TITEI SPY TI ORA MARAUDING PARTY [ TIRO LOOK LOOK INTO IT ] [ ABHI + JNA ] TO KNOW FULLY TITEI SPY	
	WHI WHITI WHI-RI WHI-RI WHIRI WHI-RI NAKI WHI-RO WHI-WHITA WHI-TAU WHI-TI WHI-U WHI-WHI	CAN BE ABLE RELATE RECITE VERSE SECTION. TWIST PLAIT PLAITED HEM WEAVE PLAIT SELECT CHOOSE TRUST IN DEPEND MAKE SECURE EVIL BAD QUICK READY ZEALOUS FASTEN LASH PREPARED FIBRE of FEAX. CONVEY ACROSS CROSS OVER SET ABOUT CROSSING SAIL for a CANOE PUT PLACE PLANT ASSEMBLE MEASURE OUT the PLAN of a HOUSE POSSESSED OF HAVING ACQUIRED	
PALI "	ABHIJJ ABHIJJ	HITA HA	COVETED > MAORI TA HAE STEAL COVETED > MAORI HAE ENVY [ HAKERE STINGY ]

PALI ROOT SVID  
MAORI HUAHUA  
HU

HAS SPECIAL MEANING IN PALI = 'BOIL',  
BOIL WITH HEATED STONES  
HISS BUBBLE UP

PALI ALLA  
MAORI ARA  
WHAKA ARA-ARA  
ARA

MEANS CLEAN AS WELL AS WET  
FLOODING BEFORE BIRTH  
Recite ie clean!  
WAY PATH

PALI HO TTA  
MAORI HO U  
HOROMATUA  
HORO MATA  
HORONCA  
WHAKA HORO

the SACRIFICIAL FIRE  
ESTABLISH BY RITES DEDICATE INITIATE  
3rd grade of priesthood.  
PURE UNDEFILED  
Food eaten by a priest  
pass down as TRADITIONS  
MAKE FREE FROM TAPU  
POKER for stirring a fire  
Scatter over a surface distribute  
SMELL  
DEVOUR CONSUME [of oblations].

HORE  
HORA  
HONEI  
HO NENE  
HOMAI  
HOKA  
HONO  
HOE HOE  
HO A  
HO

GIVE to person speaking ie priest  
SOAR FLY [of oblations] [BRING]  
TRILL ie preliminary vocalising  
CONVEY of sacrificial RITES  
LAYOUT PLAN ARRANGE  
SHOUT as part of sacrificial Rites

PALI HORTA  
MAORI HOHOATA  
TA HU  
A HU  
A HU

SACRIFICIAL FIRE  
MOON on 3rd day.  
FIRE COOK RITES  
Sacrificial MOUND  
REWA SACRED PLACE

SK HU TA  
" HO TRA  
MAORI TAKI

SUMMONED Calling = MAORI TA HU FIRE  
INVOCATION [BURN COOK RITES]  
RECITE SEE ATA!

WHAKA HUA

RECITE HUA CALL CALL BY NAME

TA  
TA TAI  
AGNI HOTRI

Be UTTERED  
Chang set in order Recite measure.  
SACRIFICIAL FIRE [MAORI NGIHA = FIRE]



PALI 571 RUKKHA SHINING = RAKKHA = MAORI  
SUN of 12 NAMES [RAKAUMA TOHI]  
of 12 NAMES [MOON]

SK SURYA  
MAORI TANE  
TAHU

BURN COOK SETON FIRE RITES

SK HUTA  
MAORI HU A  
WHAKA HU A

CALL 'INVOKE,  
CALL BY NAME  
RECITE

TAKE  
TAKI  
WHAKA TA RA  
RA

ORIEEN BEGINING  
RECITE  
INVOKE

WHAKA TARA  
HUKA

SUN  
RAYS of the SUN  
DAWN

HU I  
HU RA  
HU RI

CONGREGATE COME TOGETHER.  
BEGIN TO DAWN  
REVOLVE OVERWHELM BE

HU RI  
HU RU  
HU RU  
HU RUNGA  
RUNGA

OVERFLOW [OVERSPREAD]  
TURN ROUND  
HAIR ie SUNLIGHT  
GLOW RISE of the SUN  
RISING  
OVER UPON TOP ABOVE

TATAI  
TAU  
RUNGA

MEASURE SET IN ORDER TIME  
TIME SEASON SEASON  
TOP UPPER PART

[=SK ROMA HOLE]

RUA  
RI  
RIA

UP ABOVE OVER UPON  
ABYSS INTO WHICH HEAVENLY BODIES  
SCREEN SHUT OUT DESCEND/ARISE  
Screening protecting

SK INDRRA  
MAORI INE [RA=SUN]  
TAHU

NAME of SUN ie MIND  
COMPARE MEASURE TIME SEASONS  
FIRE BURN RITES COOK fig i lit

SK SU RYA [SUN]  
MAORI HUATAU  
THINK

= HUATAU THINK  
DAWN.

SK RO HA  
MAORI RO

RISING from RUA to grow ASCENDING  
go

HA EATA DAWN

PALI RUKI LIGHT

RUDHIRI RED = MAORI RUA as SETTING SUN PIT

PĀLI

A - BHI

= MĀORI

WHI - A | AWHI ITO

36

PĀLI

ABHIJJĀYATI

TO BEGET ATTAIN PRODUCE

MĀORI

WHI - A

WISH FOR

HI - KA

COPULATE

AI

COPULATE

ATI

OFFSPRING PROGENY

Ā

of belonging to possessed by.

A

WHI

DRAW NEAR TO

PĀLI

ABHI GI TA

THAT WHICH IS GAINED BY CHANTING  
PP ABHI GĀYATI CP GITA

MĀORI

[WHI - A]  
[HI - A]

DESIRE WISH FOR

TĀ

BE UTTERED

TĀKI

RECITE

NGI A

appears seem to be.

TA - NGI

DIRGE

PĀLI

GI - TA

SONG,

PĀLI

ABHIKKAMA

GOING FORWARD APPROACH GOING OUT

MĀORI

[WHI A]  
[HI - A]

[MĀORI MA - KA - RA COME GO]  
DESIRE WISH FOR

KA MA

EAGER,

WĀKA

KĀ

INCITE

KA

Commencement of new ACTION

KA ER

WANDER LEADER of a flock of birds

KA ER ER

LOOK RAPACIOUSLY FOOL.

KA HU

GROW SPROUT SPIRIT of STILLBORN CHILD,

KAIĀ

Steal

KAIKĀ

EAGER impatient

KAI KAMA

QUICK EAGER

PĀLI

ABHI - K - KAMA

GOING FORWARD APPROACH GOING

MĀORI

MĀHI

DO PERFORM WORK AT

[OUT]

MĀ

GO COME

MA HARA

THINK UPON

WHI - A

DESIRE WISH

HI - A

DESIRE WISH

HI

DAWN

HI KA

COPULATE

#

MAKA

THROW MA - KA - RA COME GO

PALI	A	RA	THE SPOKE of a WHEEL
MAORI	A	RA	MEANS of CONVEYANCE WAY PATH
		RA	SAIL SUN DAY = fi
	TA	RA	RAY of SUN BEFORE SUNRISE HORN of MOON
PALI	ARA	NI	WOOD FOR KINDLING FIRE BY ATTRITION ie
MAORI	ARA		MEANS of CONVEYANCE [firestick]
	ARA		AND THEN
	ARA		RISE RISE UP RAISE
	ARA	HANGA	ACT of LEADING
		HANGA	MAKE FASHION
	ARA	NEA	RISE TO the SURFACE APPEAR.
	ARA	RA	calling attention THERE!
	ARE	NEA	POINT of a WEAPON ie firestick -
	ARI	ARI	CLEAVING
	ARI	A	appear indistinctly visible material
			emblem of a god ie AGNI = FIRE
	A		of belonging to possessed by
		RA	SUN
		RA RA	Exposure to the heat of a fire
		RA TA	RED HOT
PALI	ARA	NI	FIRE STICK
		NGI HA	effective force. edged a tool or weapon THORN
		NI	GLOWING
		NINI	APPEAR SEEM TO BE
		NGI A	BURN FIRE
		NGI HA	appear seem to be = AGNI = FIRE
		NGI A	GOD of FIRE = 7 tongues of LUST FIRE (TONGUE)
SK	A	GNI	BURN
MAORI		NGI NGI HA	ROAST SCORCH DRY
	-RA	NGI RANGI	FIRE
	A	HI	AGNI MAINTAINER of the SACRED FIRE
SK	A	HI TA	FIRE RITES BURN
MAORI		TAHU	NGI-HA BURN FIRE
			HA-TETE FIRE [PARUHI] = FLINT
	A		of belonging to possessed by.
SK		SI - KHIN	HAVING A FLAME GOD of FIRE
MAORI		HI KA	KINDLE FIRE BY FRICTION COPULATE
	A	HI	FIRE WAHIE FIREWOOD

PALI	ARI		AN ENEMY
MAORI	ARI		A SHARK
WHAKA	ARI-KI		AN INVADING ARMY SUBMIT TO ORDERS AGGRESSIVE
PALI	ARI-YA		VED ARYA NOBLE of HIGH BIRTH IN ACCORD WITH CUSTOM
MAORI	ARI-KI		FIRST BORN IN A NOBLE FAMILY of MALE OR FEMALE
		IA [YA]	HE SHE
VEDIC	ARYA	=	ARIYA
PALI	ARIYA		
MAORI	RIA		SCREENING PROTECTING
	RIAKI		STAND HIGH. BE ELEVATED
	RIKARIKA		SCRUPULOUS RESTRAINED
	RIPA		DIRECT IN A LINE
	RIRI		COMBAT BATTLE
	RITENGA		CUSTOM
	RITE		PERFORMED COMPLETED fulfilled ]
SK	AR-		WORTHY of RESPECT [prepared ]
ENG	ARISTOCRATIC		- ARISTOCRACY
MAORI	RI WHA		BE ACCOMPLISHED
PALI	ARATI	AT RATI	AN ENEMY
VEDIC	ARI	E	AN ENEMY
MAORI	A-TI-ATI		DRIVE AWAY EXPELL
WHAKA	ARI-KI		AN INVADING ARMY
	RAT-A		there yonder.
	RAT-A		SHARP CUTTING
	RAU		EDGE of a WEAPON 100 HOST MYRIAD ]
WHAKA	RAU		TAKE CAPTIVE [MULTITUDE ]
	RA-NGA MARO		ARMY IN BATTLE ARRAY
NGA	RA-HU		WAR DANCE LEADER COMMANDER
	RA-NGA		Set in motion a body of MEN CHARGE
	TI RA		A COMPANY of TRAVELLERS ROW FILE ]
	TI AKI		GUARDKEEP WATCH WAIT FOR. [RANK ]
	TI NI		VERY MANY HOST
	TI OKO		ASSEMBLE
	TI PI		EXTERMINATE
	TI TEI		SPY

MAORI	AP-ARANGI	COMPANY of PERSONS
PALI	ABHI	715 INCREASING ITO IDg * OB-HI
MAORI	AWHI	Embrace SITON Foster cherish draw near to
	AP-O	HEAP STACK [O BELONGING TO] [Besiege]
WHAKA	AWH	SURROUND
	AWHI AWHI	EMBRACE
	AWHI NA	assist befriend benefit
Idg *	OB-HI	= PALI ABHI
MAORI	OP-ETI	CROWDED
PALI	ABHI - VI - JI	SIDE BY SIDE WITH VI - JI.
MAORI	AWHA	GALE STORM RAIN
	AWHAI	SPOUSE
	AHWE	= HAWHE HEM IN SURROUND encircle GO
	APU	SQUALL GUST = ABHI > INCREASE] travel,
	AWHERO	HOPES DESIRES
	AWHEO	HALO Be surrounded by a HALO
	AP-ARANGI - WHI - RO	SWEEP AWAY
	WHI - TI	SHINE SHINE UPON CROSS OVER TURN
PALI	ABHI	719 INCREASING
MAORI	AP-ARANGI	COMPANY of PERSONS
	AP-ARUA	ONE OF the ROWS of FENCES of a PA
	WHI A	= HIA WISH DESIRE
MAORI	AP-O	HEAP UP STACK PILE [O BELONGING TO]
PALI	ABHATT	HANGA GONE TOWARDS HOME
MAORI	HANGA	PROPERTY HATETE FIRE =
	HANEHANGA	pleasant comfortable [OENISKO.COM]
	NGARE	family
	H AERE	GO ARRIVE ITO
	A	DRIVE URGE COMPELL AS FAR AS
	AP-O	GATHER TOGETHER [ of belonging TO ]
		HEAP STACK PILE [O belonging to]
MAORI	A	DRIVE URGE COMPELL.
PALI	ABHI	FIG MEANING INCREASING
MAORI	API - TI	SUPPLEMENT ANYTHING DEFICIENT
	HI - A	HOW MANY [ATTACK]
	HI - A	DESIRE WISH FOR
PALI	ABHI	INCREASING = intensifying the action implied
MAORI	HI KA	MAKE FIRE BY ATTRITION COP. [ in the VERB ]
	API - TA	FIGHT AT CLOSE QUARTERS CHARGE
	A	Possessed of belonging to

PĀLI 61 ABHI

pref VEDIC ABHI = 1dg \*MBHI AND  
 ASIN GREEK ἀμφι - AROUND  
 LATIN AMBI - ROUND ABOUT  
 OHG ABBI

cp ALSO VEDIC ABHI-TA - ON BOTH SIDES  
 AND 1dg \*OBHI ASIN LATIN OB = TOWARDS AGAINST  
 [cp OBSESS = OBSTRUCT]

GOth BI  
 OHG BI  
 ENG BE -

PRIMARY MEANING IS TAKING POSSESSION; MASTERING  
 BESIEGE ] as in eng BY; OVER-COMING  
 AWHI - AWHI NEAR ] ITO = FACING AND AGGRESSING = TOWARDS  
 AGAINST, ON TO, AT, MASTERING = OVER  
 ALONG, OUT OVER, ON TOP OF

MĀORI AWHI

AWHI - AWHI

MĀORI AWHI

AWHI

SITON as egg = CHERISH FOSTER EMBRACE ROUNDABOUT

\* PĀLI ABHI

FIG MEANING = of INCREASING i.e. intensifying the

of the action implied in the VERB  
 NEXT TO SAJ - IT IS THE MOST FREQUENT MODIFICATION  
 PREFIX in the MEANING of 'VERY MUCH, GREATLY' as  
 first part of double prefix seeming superfluous,  
 re weakened in meaning where the second part already  
 denotes intensity as in ABHI-VI-JI [side by side  
 with VI-JI

ABHI-Ā-KKHA [SIDE BY SIDE WITH Ā-KKHA  
 = GER HER-BEI-KOMMEN [FOR BEI-KOMMEN  
 ENG FILL UP [FOR FILL]

ABHI LIT MEANING as sing part AGAINST TO ON TO  
 AT - viz ABHATTHANGA GONE TOWARDS HOME

ABHI GHĀTA STRIKING AT

" ° MANA THINKING ON

" ° YATI AT-TACK

" ° RŪHATI ASCEND

" ° KAMATI EXCEED!

ABHI has function of TRANSITIVISING INTRANS VERBS  
 after the manner of ENG BE - [CON -] GER - ER -  
 thus resembling simple causative formation like

ABHI-GAJJATI THUNDER-ON

" ° JĀYATI BE-GET

PALI	ABHITTHA	RATI	[ABHITARATI]	TO MAKE HASTE
MĀORI	TĀ			DASH BAIL WATER OUT of a CANOE
PALI	ABHITĀ			WIND
PALI	ABHITĀ	RATI		TO MAKE HASTE
MĀORI	HĪ			BE AFFECTED WITH DIARRHOEA
	Ā			URGE COMPELL
		[RA]	TI-RA	COMPANY of TRAVELLERS RAYS BEANS
		RĀ		THERE YONDER
		RĀ		SAIL DAY SUN
	TĀ			DASH
	TĀE			ARRIVE COME GO ARRIVE AT REACH
	TARA			M. VIRILE
	TĀ	HOE		SWIM.
	TĀ	HEKE		WATERFALL RAPID
	TĀ	HOA		THROW
	TA	HUTI		RUN AWAY HASTEN
	TAI	HEKE		RUNNING DOWNWARDS RAPID
				RAPID IN A STREAM
	[A-PU]	TAI	APU	ASSAULT TAKE BY STORM
PALI	AB-HI			increasing intensifying precise take possession of mastering INCREASING INTENSIFYING the ACTION IMPLIED IN THE VERB
MĀORI	TĀ			DASH
	APU			CROWD ONE UPON ANOTHER
PALI	[AB-HI]			sig INCREASING = MĀORI HĪ/HIA/HIKA/HI-HIRI
MĀORI	TA	KA NITI		HURRY HASTEN [HI-RERE
	Ā			DRIVE URGE COMPEL.
	AB-HI			MĀORI HI HI RAY of SUN. ITO
MĀORI	HI-KO			FLASH AS LIGHTENING
	HI-A			DESIRE
	A-NGA			DRIVING FORCE
	Ā			of belonging to of TRANSITIVE ACTIONS
	AP-A-RANGI			RETINUE FOLLOWING
	AP-ATARI			CARRY BRING
	AP-U			CRAM INTO MOUTH GORGE CLUTCH
	AP-URU			CROWD ONE ON AN
PALI	AB-HI			INCREASING INTENSIFYING ITO FACING I ACCESSING
WHAKA	HI-RI	HIRI		ASSIST RELIEVE RELY LEAN/TOWARDS

PALI ABHI -

pref LIT MEAN against TO.ON TO AT-  
FIE MEAN [INTENSIFYING]

PALI ABHI

DIALECTIC VARIATIONS in use and meanings of ABHI

VEDIC ABHI corresponds to PALI ABHI IS ALSO REPRESENTED BY ATI<sup>o</sup> ADHI<sup>o</sup> ANU<sup>o</sup> SINCE ALL

ARE SIMILAR IN MEANING i easily confused.

- Meanings ABHI=ON TO TOWARDS
- ATI = UP TO AND BEYOND
- ADHI - UP TO TOWARDS OVER
- ANU - ALONE TOWARDS

for all the following VERBS we find in PALI ONE OR OTHER of these 3 prefixes

- SO ATI IN <sup>o</sup>JATI
- <sup>o</sup>PLITHA
- <sup>o</sup>VAYATI

- CP ATI-KKHANTA-ABHI
- SK ABHI-KRANTA

- SO ADHI IN <sup>o</sup>PATNITA
- <sup>o</sup>PATETI
- <sup>o</sup>PPETA
- <sup>o</sup>BHU
- <sup>o</sup>VAHA [VICE VERSA >

PALI ABHI HROPETI compared with SK SK ADHI ROPAYATI

MAORI AP-I API

CROWDED

MAORI ANU ANU ANU

SO ANU IN <sup>o</sup>GIJHATI COLD <sup>o</sup>BRUHETI

ANU ANU

DISEUSTED

ANIU

FEEL SHAME

AN-A

THERE

AN-ET

DEVASTATED BY WAR

AN-GA

FACE IN A CERTAIN DIRECTION

ATI

OFFSPRING DESCENDANTS

AP-ITITU

FIGHT AT CLOSE QUARTERS APO=HEAP



PĀLI MĀORI	ABHI - PI - KOKO PI - KONI PI - NAKU	prof Jig INTENSIFYING AGAINST AT ONTO AT- HUNGRY ITO
WHAKA [A]	PI - KO HI - A	WORRY PERSISTANTLY WAR CANOE [PINE CLOSE TOGETHER] MURDER of GUESTS [WHĀ PIKO SNARE] DESIRE [PINENE BEG]
PĀLI MĀORI	ABHI KŪJITA PI WAI WAKA PI KĀ	Resound of bird song FANTAIL [SQUEAK] PIE BIRD CRY CHICK of LAND BIRDS [PIPI CHIRP] SCREECH as a BIRD
PĀLI MĀORI	KA KKA VAKA PI AI WAKA	RESOUNDING FANTAIL
PĀLI MĀORI	ABHI KŪJITA KAKKA VĀKA KAKĀ	RESOUNDING Resound [with the song of birds] PARROT
PĀLI	ABHI KŪJITA ABHI KŪJITA KA EA	LEADER of a FLIGHT of PARROTS ABHI + KŪJITA pp of KŪJ RESOUNDING [with the SONG of BIRDS]
MĀORI	KŪ KŪ KŪĀKA KŪĪ KŪĪ A TĀ	OKAKKAVĀKA PIGDEON GODWIT THE CALL of the KŪĪ GREY PETREL BE UTTERED
	HI E HI K-O	SHOUT STIRE AS BIRDS AT DAYLIGHT
	WHI - TI	RECITE
	WHI - O	BLUE DUCK
	WHI - OI	GROUND LARK
	WHI - O	WHISTLE
	WHI - RI	FLOCK of certain birds
	WHI - TI	START BE ALARMED
	WHI - TI	AWAKE
	WHI - U	BE gathered together
	WHI WHIU	TAKE FLIGHT START UP
	A AP - U	of belonging to possessed by BARK as a DOG
	TĀ	FLOCK of BIRDS

PĀLI	AVI DURA	adj	AT VIDURA NOT-FAR NEAR usually in loc & as adverb = near
MĀORI	RA		THERE YONDER
PĀLI	[A-VI-DURA]		
MĀORI	TŪ -TŪ		MESSENGER TO SUMMON PEOPLE
	TŪRA HA		KEEP CLEAR KEEP AWAY BE SEPARATED OPEN WIDE NOT CONFINED
	TŪRAMA		LIGHT WITH A TORCH
	TŪRA-NEA		FATIGUED
	TŪREHU		INDISTINCTLY SEEN.
	TURERE		FLEE
	TŪTURI		RUN
	TU PUNA		ANCESTOR.
	TU OMA		RUN
	TU NEA		SEND
	TU KU		SEND

PĀLI  
MĀORI

DI  
DI  
DI

NOT neg part. AVI + DURA = NOT-FAR  
of belonging to possessed by.  
DRIVE COMPELL URGE COLLECT  
Extension of space & time AS FAR AS  
UNTIL AND AND THEN.

AU	-A		FAR ADVANCED FARON of DISTANCE
AU	-HA HA		SEEK AFTER.
AU	-INA AKE		ON THE MORROW
	INA		WHEN [of FUTURE TIME].
	INAMATA		FORMERLY IMMEDIATELY.
ITA	INATI =	TĀI NĀHI	YESTERDAY
		TĀINA-WĪHEA	WHAT TIME
i			FROM. BEYOND WIDE of in comparison with
i			Simply transitive serving to connect an active verb with its OBJECT. AT of TIME OR PLACE. ALONG. BY WAY of. ITO.

PALI 89 A S I T A

ldg \*AS CPLATIN AREO TO BE DRY  
orig meaning BURNT hence of BURNT ie BLACK  
FIRE [see PALI ASITATA DARK SAGE!]

MAORI A H I

TA HU BURN FIRE

H I - WA DARK

H I - WA HIWA DARK BLACK

[HI] TA HI MARO LARGE BLACK EEL.

H I - KA KINDLE FIRE BY FRICTION

SK H I TO IMPELL

MAORI H I NA KIPOURI QUITE DARK

H I NA MOKI 'NATIVE RAT ie = BLACK RAT!

H I NA POURI DARKNESS VERY DARK.

H I TA -KATAKA FANTAIL [AS BLACK] SKHI IMPELL

T A = SHIT NOT AS BLACK BUT AS BURNT ie [COOKED!]

T A HAE STEAL fig BURNT by LUST = TONGUE  
d AENI [FIRE]

H I KA as Copulation = TONGUE d AENI [FIRE] ie  
LUST = BURN

PALI A - S I T A

free from wrong desires.

PALI A H A I

pron. latin ego PRONOUN d 1ST PERSON 'i'

MAORI A - U i ME.

A H A - U i ME

A H A - K U MINE

A H A - N A HIS

A H A U THINE

A H - O LINE d DESCENT  
O d. BELONGING TO  
i ME

PALI A H A - I

MAORI ANA d = ENA plus TENA ANA pro HIS  
of belonging to possessed by [pron 3rd persing  
of him d her]

PALI ACCUS MA I

MAORI HE INTERR PARTICLE PALI ACCUS  
[WE] [ = AM HE ]

PL NOM MA Y A I [MAORI NOHOKU = MINE]

GEN AM H A K A I [THE ENCLITIC FORM FOR THE PLURAL IS NO]

ACCUSE AM HE

PALI	AH AṆ	PRON. [VEDIC AHAN] = AVE AZAM LATN EEO GOTH IK OHG IH ITO
	AH AṆ	PRONOUN of 1ST PERSON 'I, ME [Ṇ = NG] [or N.]
nam sing	AH AṆ	
	AH AṆ - ASMI	'I AM,
gen DAT	MAYHAN	
	MA MA	
	MA MAṆ	
ACC	MA Ṇ	
LOC	MA YI	
	ME	= ENCLITIC FORM IN SINGULAR
pl nom	MA YAN	WE
	AMHE	
GEN	AMHĀKAN	and ASMĀKAN
ACCUS	AM HE	and ASME
INSTR	AM HE HI	and ASMĀ - <u>BHI</u>
LOC	AM HE SU	
	NO	ENCLITIC FORM for the PLUR. for Accus ; gen.
MAORI	NŌ	HOKU MINE
MĀORI	AHA-U	I ME
	ĀHA-KU	MINE
	ĀHA-NA	HIS
	ĀHA-U	THINE
MAORI	HE	INTERROG PART
PALI	HE	ACCUS.
MĀORI	Ā NA	of = ĒNA plur of TĒNĀ
	Ā NA	pron HIS pron 3rd person sing of HIM of HER.
	MĀ	TO EXPRESS DUAL RELATIONSHIP [MARRIAGE ETO]
	MĀ VA	1st person exclusive WE OUS 2 people
	MĀ TOU	" " WE OUS 3 or more people
	HU ANGA	a RELATIVE
	HU A	NAME CALL BY NAME KNOW.
	HU-NA-ONGA	SON or DAUGHTER IN LAW
	HU-NA-REI	FATHER / MOTHER IN LAW.

PALI	AHA	VEDIC AHAH AND AHAS	A DAY
	AHO	in compounds	
MĀORI	HAN	EANEH	PLEASANT COMFORTABLE HA EATA DAWN
PALI	Ā	HE NA	IN ONE DAY [MĀORI I-NĀIANEI= TODAY
MĀORI	Ā	NA NAHI	YESTERDAY
	[HE]	NA HE-A	WHAT TIME [past]
		NAKĀNAKA	MOVE TO OR FROM.
		NA KA	MOVE IN A CERTAIN DIRECTION
		NAI = NEI	IF PROXIMITY or CONNECTION with SPEAKER
		NĀ	ON ACCOUNT of BY WAY of ACTED ON BY.
		NA U	COME GO
		NA WAKI	PROCEED
	i	NA-I ANEI	= TODAY
		NA-NE	DOG [how late daylight?]
		NĀWAI	presently in due course = sequence of events
		NA-MATA	ANCIENT TIMES
A	HO	RADIANT LIGHT SHINE	
A	HA	APERTURE OPEN SPACE	
	HA	-EATA	DAWN
	HA	-TEPE	FOLLOW IN REGULAR SEQUENCE
	HA	-ERE	BECOME BE DIFFUSED COME GO
	HA		[ARRIVE]
	HŌ	MAI	BRING GIVE
	HO	U ANEH	INTERVAL of TIME
	HE	-A	WHAT TIME
	HE	MO	CEASE DISAPPEAR
	HO	HO	A TRILL TO call attention [ie GAYATRI !]
	HE	KE HEKE	SET of the SUN
A	HE	-I > HEI > 'HEI	BE ABLE [ie DAYLIGHT]
	HE	I	AT IN WITH of TIME OR PLACE
A	O	DAYTIME apposed to NIGHT	
Ā		of belonging to possessed by.	
	HEI	SKY AT IN WITH of Time or place	
Ā+	HEI	WITH SKY ! ie DAY.	
	HE	MO	DISAPPEAR.
	HO	KIA	RETURN BE REPEATED
	NE	NE WHA	SET AS THE SUN..
PALI	ANV	AHAN	DAILY
MĀORI	ANU	COLD [SK ANV pnd of DETERIORATION/DIMINUTION	

PALI	ANU	A-HAN	DAILY
VEDIC		A-HAN	"
PALI		A-HA	A DAY
MAORI		HANA	SHINE GLOW GIVE FORTH HEAT
		HANEANEA	PLEASANT COMFORTABLE
		HA-EATA	DAWN
		HA-ERE	BECOME BE DIFFUSED
		NAU	COME GO DEPART
		NA WAKI	PROCEED
		NA WAI	IN DUE COURSE i.e. SEQUENCE of events
		HA TEPE	FOLLOW IN REGULAR SEQUENCE
		NA NAHI	YESTERDAY
MAORI		HO E HOE	of the SUN AT MIDDAY
PALI		AHO	DAY IN COMPOUNDS
MAORI		A-O	DAYTIME apposed to NIGHTTIME
		AHO	RADIANT LIGHT SHINE
		HO MAI	BRING GIVE
		MAI	HITHER
		A	of belonging to possessed by
		A	DRIVE DREE COMPELL
		A	EXTENSION of SPACE i TIME LAPSE
		A	AS FAR AS UNTIL AND THEN
		A	AFTER THE MANNER OF
		AHO	AT. AT THE TIME OF. [of FUTURE TIME]
		AHO ROA	OPEN SPACE APERTURE
		AH-U	BRIGHT MOONLIGHT [AS DAYLIGHT!]
		PA AHA	FULL of MOON!
		HO-ATU	ARRIVE SUDDENLY [i.e. DAWN] ATTACK
		PAHA-KE	PUT FORTH GIVE FORTH MOVE ON i.e. AWAY
		T AHA	ANCIENT TIME'S [from speaker]
		T AHA KI	HORIZON
		HA-PARA	ONE SIDE
		HAN UMI	DAWN.
		AHAN	BE SWALLOWED UP BE MERGED
VEDIC		HA EATA	DAILY
MAORI		[A] HAN-A	DAWN
		HAN ENE	SHINE GLOW GIVE FORTH HEAT
		HAN EANEA	BLOW GENTLY i.e. the WIND before DAWN!
			PLEASANT COMFORTABLE.

PĀLI	A-KASA	SKĀKĀSA from Ā+KĀS lit SHINING FORTH i.e. the ILLUMINATED SPACE, i.e. SKY ATMOSPHERE i.e.
MĀORI	KAHU RANGI	HONORABLE DISTINGUISHED PRECIOUS CHIEFTAIN-SURFACE GROW SPROUT GERMINATE [LESS
	KĀHU	
	KĀHU	A KITE for FLYING
	KĀHU	FAIR of HAIR
	KĀHU	A HAWK
	KĀHU -KŪKUPA	A CAPE of PIGEON feathers
	KĀHU -TANIKO	A CAPE of FINE FLAX +ORNAMENTAL BORDER
	KĀHU PAPA	A FLEET of CANOES
[A]	KĀHU -A	FORM APPEARANCE
#	KĀHU	PUT ON GARMENTS, GARMENT figi lit.
*	KĀHEKAHE	MILDEWED MOULDY!
#	KĀHO	BATTEN on Roof for THATCH
	KĀHA	LINE of ANCESTRY FILE of an ARMY A GARMENT
	KĀ	take fire be lighted burn HOME
PĀLI	AN ANKA	THE INFINITY of SPACE
PĀLI	- KASINA !!!	[MĀORI ANCA FACE INCERTAIN DIRECTION + KA(HU)]
MĀORI	ANAMATA	HEREAFTER [i.e. SURFACE/HINA-PŌ+NĀ-ACTED]
	ANĀ	THERE [ON BY]
	HA EATA	DAWN ANIU FEEL SHAME
	NAMATA	ANCIENT TIMES TIME TO COME
	NANA	LOOK!
	NAWE	BE SET ON FIRE BE EXCITED
	ANIU	FEEL SHAME
	ANANGA	MOON on 6TH DAY
	NATU	ANGRY
	NAWA	DISTANT
MĀORI	Ā	of belonging to possessed by.
PĀLI	A-KASI NA	=MĀORI KĀHU-SURFACE
		+ [ HI-KA TAKE FIRE BE LIGHTED BURN
		SK [ HI TO IMPELL
		MĀORI NĀ ACTED ON BY BY WAY OF
MĀORI	HI NA-PŌ.]	KĀ TAKE FIRE be lighted BURN
		+ HI-NA-PŌ DIMNESS of SPIRITUAL
MĀORI	A KA	STATE of TURMOIL [of MIND]! [SIGHT]
PĀLI		= AKASINA KASINA ]!

SK	SI	KHA	FLAME da FIRE	LIT i FIG	SI
SK	HI			TO IMPELL = MAORI HI-NA	MOON PERSONIFIED!
MAORI	HI	RI		TO EXERT ONESELF	ITU
SK		LI-NGA	LIMB	ie LIMB of ACTION	FIG of LIT
MAORI		NGA HU	HUNT	WITH DOGS	
		HU	RESOUND	[RESOUNDING-LIMB ie DOGS]	
MAORI		RI-O	MEM. VIRILE		and see HOUND > HUN-
	A-HI		FIRE	ie AENI	ITO
	A-HI	AHI	EVENING	IMPELLING,	DARKNESS
	A-HI		BEGET	AI	COPULATE
	HI		BE AFFECTED	WITH	DIARRHOEA
		RI-KO	DAZZLED,		
		RI-NEA	HAND ARM	WEAPON.	
		i	BE STIRRED	of FEELINGS	FROM
			DRIVE URGE	CONPELL	
	A	HI NA	MOON	PERSONIFIED NA=ACTED ON BY.	GREY HAIR
	[A]	I-A	CURRENT	RUSHING	STREAM.
		HINONGA	DOING	UNDERTAKING	
	I-HI		BLOW	AS the WIND	
	I-HO	MATUA	MIND		
	I-KA		WARRIOR		
	HI-RI		EXERTION		
	I-RA		LIFE PRINCIPLE		
	I-RI		REST UPON	EMBARK ON	BE HEARD
	I-RI		HUNGRY		
	I-RI-RANGI		RESTLESS	ACITATED	
#		NGA-RI	RHYTHMIC	CHANT	[GREATNESS POWER
	[HI NE	GIRL]	[WITH	ACTIONS	]
		NGA-RI	poetic = ENGARI	IT IS BETTER	BUT RATHER.
	HI-KA		FIRE	by	ATTRITION - COPULATE
	HI-TEKI		HOP on ONE FOOT	HITENGI	HITOKO ITO.
	HI-RERE		WATERFALL	RUSH.	
	HI-RI		EAGERLY	DESIRE	
		RI-O	MEM-VIRILE		
	HI-PA		PASS	GO ON	
	HI-KOI		STEP	[AS IMPELLED]	
	HI-KO		STIR	as birds at daylight	DAWN SHINE
	HI-HI		RAY of LIGHT	RAYS BEAMS	[DISTANT LIGHTENING]
	HI-HIKO		BRISK	QUICK.	
	HI-NENGARO		DESIRE	Seat of thoughts	i emotions



SK	A + HI	prefix NOT + IMPELLED OR FLAME da FIRE LIT i FIG.
SK	SI KHA	FLAME da FIRE LIT i FIG
PALI	AHI JSAKA	NOT INJURING OTHERS HUMANE
MAORI	AHI	FIRE [ogriakodomozu].
	AHI - AI	BEEET
	AHI - KAURI	HATRED
	AHI PUA	FIREPLACE ma CANOE
	HA - E	CAUSE PAIN ENVY JEALOUS. FEAR.
	A - NGA	ASPECT FACE IN A Certain direction
	HI - A	FALL IN LOVE WITH.
See	AHIMSA	harmlessness.
MAORI	HI NGA	BE KILLED
	HAKA - RI	gift present feast
	KA	HOME !!!
PALI	A	as Neg prefix.
PALI	AHI TA	A + HITA HARMFULL NOT FRIENDLY
MAORI	TA	BEAT WITH A STICK.
	HI	be effected with DIARRHOEA.
	A	of belonging to possessed by. ITD.
MAORI	TUHI	CAUSE TO GLOW TU HIRA DESIRE
	HI NENGARO	SEAT of THOUGHTS i EMOTIONS
SK	SI KHA	FLAME da FIRE LIT i FIG
MAORI	AHI	FIRE
	HI A	FALL IN LOVE WITH
	HI	BE EFFECTED WITH DIARRHOEA.
	HI NGA	BE KILLED
	KIHI	DESTROY COMPLETELY
	KOHI	DIARRHOEA
	KOHI	WASTING SICKNESS.
	KOHI A	BE EMACIATED
	KOHI KA	ANCESTOR
	HI KA	take fire be lighted burn copulate
	KOHI MU	DEFAME WHISPER [ie tongue of fire]
	MOHI O	KNOW UNDERSTAND WISE
WHAKA	MOHI O	AROUSE SUSPICIONS.
	TOHI	BOIL WITH HEATED STONES
	TOHI MAURI	COOK TUHI CAUSE TO GLOW

SK	HU	TA	VAHA	CONDUCTOR OF THE SACRIFICE i.e. FIRE
MĀORI		TA	HU	FIRE BURN COOK PERFORM RITES
		TA	KI	RECITE
			WAHA	MOUTH ENTRANCE
			WA-HIE	FIRE WOOD
			WA-HI	ANNOINT
	HŪ			HISS BUBBLE UP EXPLOSIVE SOUND WHIZZ TO
			-HA-	TETE FIRE
SK	HU			SACRIFICE
SK	HU	BHU	g	CONSUMER of SACRIFICE [FIRE]
MĀORI	HAU			SACRED FOOD AU U
	HUAHUA			BOIL [with HEATED STONES],
	HUA			NAME CALL BY NAME
WHAKA	HU	A		RECITE
	HU	AKI		TAKE UP ELEVATE
	HU	AREWA		RAISED ALOFT
SK	HU	TA	VA-HA	CONDUCTOR of the SACRIFICE i.e. FIRE
MĀORI			HA-ERE	GO DEPART
			WAHIE	FIRE WOOD
			HA TETE	FIRE
	HUI			PUT OR ADD TOGETHER.
	HU	KIHUKI		ROAST on a spit
	HŪ	HUNU		BE CHARRED BE SCORCHED SINGE
	HU	RU		GLOW
	HU	RUNGA		RISING
		RUNGA		ABOVE OVER UPON UP ABOVE
MĀORI	HU	-A		NAME CALL BY NAME RECITE [+WHAKA-]
SK	HU	-AGNI		SACRIFICIAL FIRE
MĀORI				
	TA	HU		PERFORM RITES BURN FIRE COOK
		NGI HA		BURN FIRE
		Ā		of belonging to possessed by.
		HA-TETE		FIRE
		HAU		SACRED FOOD
SK	HU	TI		SACRIFICE
MĀORI		TI RI		FOOD offered to a GOD [TIA STICK IN]
SK	HU			POUR or CAST INTO FIRE AS OBULATION
MĀORI	HŪ			RESOUND HISS BUBBLE UP
A	HU	RE WA		SACRED PLACE TETE BREAK UP FIREWOOD

PALI  
MAORI

A	KĀS AKA	BELONGING TO THE AIR OR SKY	53
A		BELONGING TO	
	KAKĀ	GLOW	
	KAEA	LEADER of a FLIGHT of PARROTS	
	KA HO	BATTEN on ROOF of a HOUSE	
	KĀ-HU	A HAWK KITE for FLYING	
	KA HU	SURFACE SPIRIT of a STILLBORN CHILD	
		PUT ON GARMENTS ie STARS CLOUDS BIRDS	
	KAHUKURA	RAINBOW BUTTERFLY	
	KAHUPAPA	BRIDGE OVER STAGING ON A TREE	
	KA IERE	SHOOT	
	KAIKAHU	DRIZZLING of RAIN = HINDI CLOTHES of a CLOUD!	
	KAIKAMO	EYE	
	KAI PAPA	A STORM or WIND NAME	
	KAI RANGI	RAINBOW	
	KAITAKA	WHIPPING TOP	
	TAKA	prepare turn on a pivot ITO	
	KAI WHARAWHARA	FEATHERS from the WING of an ALBATROSS	
	KĀKARAURI	DUSK EVENING OR MORNING. DIMLY	
	HĀ RO	VAULT OF HEAVEN	[VISIBLE]
	KĀKAREPO	GOBLIN OGRE	
	KA KE	ASCEND	
	KA NA	STARE WILDLY	
	KA NAKU	FIRE	
	KA NAPA	BRIGHT CLEARING	
	KA NAPU	LIGHTENING	
	KAPA KAPA	WING.	
	KĀPI	BE COVERED BE OVERSPREAD BE OCCUPIED	
	KAPO	LIGHTENING.	[ASSPACE]
	KAPOKAPO	TWINKLE	
	KAPUA	CLOUDS A FLINTY STONE	
	KĀPURA	FIRE	
	KARAE	SEA BIRD	
	KARA PETAU	FLUTTER	
	KĀRA PU	N. WIND	
	HA EATA	DAWN	
	KAU AE RARO	TERRESTRIAL LORE	
	KAU AE RUNG	CELESTIAL LORE	
	HA EATA	DAWN	

PALI	Ā - TA	TURDUS GINGNIANUS A BIRD A kind of bird
MAORI	TA	SHIT
SK	Ā - TI	TURDUS GINGNIANUS
MAORI	TI	KO EVACUATE the BOWELS i.e. TO SHIT
	Ā	of belonging to possessed by.
PALI	ĀNI	THIN FINE FLEXIBLE
MAORI	ANENE	Breathe gently
	ANGI	FREE WITHOUT HINDERANCE
		FRAGRANT SMELL
		MOVE FREELY FLOAT
		Something connecting the descent to the
	ANGI ANGI	LIGHT GENTLE BREEZE [UNDERWORLD
		A SOFT WHITE LICHEN used as absorbant or
WHAKA	ANGI	MANU FLY as a KITE [wrapper]
PALI	AD IKA	ADI + KA FROM THE BEGINNING INITIAL
MAORI	ATI	BEGINNING offspring and then - - -
PALI	ADI	BEGINNING FIRST PRINCIPLE
SK	ĀNANA	FROM AN TO BREATHE
from	AN	TO BREATHE
MAORI	AN - ENA	BREATHE GENTLY
PALI	ĀNANDA	from ĀT NAND pleasure bliss joy
MAORI	Ā	possessed by
	NĀ	SATISFIED CONTENT
	NĀNĀ	tend carefully nurse
WHAKA	NĀNĀ	REST REMAIN = NGA
=	NGA	SATISFIED
	NĀ	acted on by by means of. by way of.
	NĀNĀ	Belonging to him or her.
	NGA - RE	FAMILY
	NGA - HAU	DANCE HEARTY
	NGA - HORA	LAY out of food. be abundant
	NGA - HURU	HARVEST TIME
	TĀE	TOUCH of FEELINGS
	TA - HU	COOK TAIMAU = BETROTHED

PAU	Ā NETI	Ā + NETI TO BRING BRING BACK TO
		BRING TOWARDS PROCURE CONVEY
MAORI	ANE I	HERE
	ANI	ECHOING RESOUNDING
	ĀNE WA O TERANGI	WHIRLWIND
	ANA	THERE
	NEHA	LONG PAST
	NEKE	MOVE CANOE
	NEI	proximity or connection with the speaker
	NEHE	ANCIENT TIMES DISTANCE
	NEIT	A TOY, DART
	NEWAHA	Set as the SUN
	TIRA	Company of Travellers
	TIRA	RAYSD LIGHT SHINE
	TIHERU	CONVE BAIL A CANOE
	TINAKU	CONCEIVE

PALI	Ā PA	and ĀPO	WATER
OLD SK	AM PU	WATER	[MAORI PUNA SPRING d WATER]
OLD PRUSY	A PE	RIVER	[MAORI PE ROE d FISH]
Idg	*AP and *AB		[MAORI PETO BE CONSUMED]
SK	A B DA	CLOUD	[MAORI TAE flakes d CLOUD TAE JUICE d]
MAORI	PĀ	DAM A RIVER	EEL WEIR [PLANTS]
	A PA	SEEK	
	A PA	KURA	LAMENT
	PARI	FLOWING	d TIDE only.
	PARETA	Bank d a river	
	PARA WHENUA	FLOOD	
	PARATI	Splash up.	
	PARARE	FOOD	ie water
	PATA	DROP d water	DRIP fall in DROPS
	PŌ UA	RAIN	SQALL
	UA	RAIN	
	PŌ	ANNOINT	
	PŌ HUTU HUTU	BE SPLASHED	SPLASH ABOUT
	POKA	PIT	WELL
	PONGAKAWA	CONSUME	
	PO REA	CANOE	
	PŌ TERETERE	DRIPPING	WET

MĀORI  
HĀORI  
PĀLI  
GER  
MĀORI

WHĀRĀ-U TRAVEL ESPEC BY WATER  
WHĀ-NĀ Travel canoe  
ABHARATI Ā + BHĀ TO BRING TO CARRY 56  
ĀBHATVĀ  
HĀRI CARRY  
HĀERE COME GO DEPART  
HĀRO VAULT of HEAVEN [ie carries stars/SUN etc]  
HĀROTO POND POOL.

TI-HERU CONVEY

HĀ taste flavours Toned VOICE BREATH BREATHE  
HĀEATA DAWN BEAM of LIGHT BRIGHT ARCH IN THE  
HĀHA SEEK PROCURE [HORIZON

WHĀKA

HĀERE CARRY ABOUT  
HĀIHUNGA FROST  
HĀKĀRI ROE of FISH YOLK of EGG GIFT PRESENT  
HĀKĀKI WING  
RĀ SUN SAIL DAY  
HĀPAI TAKE UP CARRY Set out on a journey ie LOADS  
HĀO CATCH IN A NET [ARE TAKEN UP]

TI-U SOAR.

RĀHIRI ROPE  
RĀHU BASKET  
RAKAI adorn bedeck oneself.  
RAKĀU WOOD SPAR WEAPON  
RĀNEI SKY WEATHER. heaven.  
RĀNEO Roller on which to drag a canoe.  
RĀPA STERN POST of a CANOE  
RĀRE CARRY

PĀLgen

ĀBHATVĀ BRING CARRY  
HĀEATA DAWN  
HĀRI CARRY  
TŪ GIRDLE for man or woman.  
TŪA-KIRIKIRI GRAVEL ✓  
TŪA-KUKU TRIMTIMBER before dragging it out of [the bush]  
TŪA-NUI ROOF of a HOUSE  
TŪKU CATCH IN A NET  
TŪKUTATA SHORT of a PATH.  
TŪNGĀURU PLATFORM in CANOE for IMPORTANT PERSONS  
WĀI MEMORY WĀI HĀPE TRICKSHIP. RETURN  
WĀHI-E FIREWOOD WĀHINE WOMAN  
WĀHA CARRY ON the BACK

PALI	AHI	TA	Ā + DHĀ	PROVIDE WITH FUEL of a FIRE
MĀORI	AHI		FIRE	[BLAZING HEAPED UP]
		TA	HUA	HEAP
		TA	HU	SET ON FIRE LIGHT
PALI	ĀHU	TI	Ā + HU	OBLATION SACRIFICE VENERATION ADORATION
"	ĀHU	NA	= AHUTI	GIVING OBLATIONS SACRIFICING
MĀORI	AHU			SACRED MOUND
	AHU	REWA		SACRED PLACE
		TIRI		OFFERING TO A GOD SHARE PORTION
	HU	A		FULL MOON ROE of FISH EGG = oblations
	HU			HISS BUBBLE UP
	TAHU			SET ON FIRE LIGHT
	TAHU			PERFORM RITES
	HUA			NAME CALL BY NAME
WHAKA	HUA			RECITE
	HUA	REWA		RAISED ALOFT
	AHU	-REWA		SACRED PLACE
		TI-U		SOAR [of oblations]
PALI	GĀ	THĀ		VERSE STANZA POETRY a style of composition
				or one of the 9 ANEAS or divisions of the CANON
MĀORI	TĀ	KI		RECITE
	TĀ			BE UTTERED
	TĀ	TAI		RECITE prepare arrange set in order.
		HĀ		Tone of VOICE TENOR of Speech.
	NGA	-RI		RHYTHMIC CHANT
PALI	GATHĀ	-SU KHATTAJ		IN ORDER TO HAVE A WELL SOUNDING LINE
MĀORI		HU		RESOUND [TO ADDRESS WITH A VERSE]
WHAKA		HU	A	RECITE
		TĀ		Be uttered TONE of VOICE TENOR of SPEECH
		TANG-I		DIRGE.
		KA-RAKIA		PRAYERS,
				RHYTHMIC CHANT
	NGA	-RI		
	NGA	OTU		LULLABY
	NGA	RA HU		WAR DANCE
	NGĀ	TORO		RESOUND [NGĀ-U INARTICULATE of SPEECH].
	NGĀ	RINGARI		SONG [WORKING SONG].
HĪA	NGĀ			SONG NGĀHU DANCE [+SONG]

PĀLI	GĀ MA	*GREM TO COMPRISE VEDIC GRAMA HEAP COLLECTION PARISH
LATIN	GRE MIUM	
OBULG	GRA MADA	[VILLAGE COMMUNITY]
OH.GER	CHRAM	CP GER
LATIN	GREX	[A COLLECTION of HOUSES] ITD
MĀORI	MĀ -ORI	!
	NGĀ -I	CLAN PREFIX
	MĀ	TO CONNECT NUMERAL MARRIAGE CONNECTIONS
	[A MA]	OUTRIGGER of a CANOE
	[A MO]	SUPPORTS of a MAIHI
	MĀ -ORI	
	NGA -TA	= TANGATA PEOPLE
	NGA RI	GREATNESS POWER RHYTHMIC CHANT
=	NGE -RI	WITH ACTIONS
	NGĀ -I	CLAN PREFIX
	NGA -RINGARI	INCREASE IN NUMBERS.
	NGA RE	FAMILY
	NGA REHU	WAR DANCE TO TAKE COUNSEL
	NGE RI	RHYTHMIC DANCE WITE GESTURES
	NGA RE	ELDER HEADS of BRANCHES of FAMILIES
	NGE RA	MANY NUMEROUS
	NGE A	NUMEROUS ABUNDANT
	NGE KI	LOOSELY WOVEN
	NGE PAKI	STEAM OVEN = UMU
	NGE RO	VERY MANY
	TAHUA	MARAE FEAST TĀHU DIRECT LINED ANCESTRY
	TAE	Arrive at Reach COME GO

PĀLI	GĀ MIN	*GAMI GOING WALKING LEADING TO MAKING]
MĀORI	MINE	BE ASSEMBLED = MENE [FOR]
	NGA U	WANDER GO ABOUT
	MI HA	DISTANT DESCENDANT MIHI GREET
PĀLI	GAMEYYA	BELONGING TO A VILLAGE A CLANSMAN + SĀKKHĀ
MĀORI	ME	WITH = CONCOMITANCE ; CONCURRENCE IN TIME. AND
	MENE	BE ASSEMBLED
	ME-HA	APART SEPARATE IA HE SHE IT
	ME-RI	IN CLOSE



VEDIC	GO	TTRA	TO GO
PALI	GO	TAVIYA	PART of a BOAT. POOP
MAORI	NGO	NEOHAU	BOW of a CANOE
	NO	KO	STERN of a CANOE
	NGO	NGO	CUTTWATER of a CANOE
	NGO	NGO	SAIL CLOSE TO THE WIND
	NO	HOPUKU	FAST
		TAU AREI	SEPARATE KEEP APART
		TAU PUA	AFFORDING REST SUPPORT ONESELF FLOAT
		TAU TA	BALLAST of a CANOE [on WATER
		TAU MANU	THWART of a CANOE
		TA	DASH BAIL A CANOE
		TAE	GO ARRIVE REACH
		TAI	SEA
		TA HURI	SINK of a CANOE
		TA RURU	FLEET of CANOES
		TAU IHU	BOW of a CANOE
		TAU WAENUA	STRANGE LAND
VEDIC	GOT	TTRA	TO GO
MAORI		RA	SAIL
		RA EKOKIRI	STRONG WINDS AT EQUINOXES
		RA KA	GO SPREAD ABROAD
		RA NEA	SET IN MOTION
		RA NGATAHI	MOVE QUICKLY
		RA NEA TU	GO MARCH
		RA NEI	WEATHER TIME
		RA NEI TAWHITI	FAR DISTANT
	[NGO]	RA NGO	ROLLER ON WHICH TO MOVE A CANOE
		RA PA	STERN POST of a CANOE
		RA RO	BENEATH UNDER
RA	NGO		ROLLER ON WHICH TO MOVE A CANOE
PALI	GO	TAVIYA	PART of a BOAT
MAORI		WHITI	CROSS OVER REACH the OPPOSITE SHORE
WHAKA		WHITI	CONVEY ACROSS SAIL FOR A CANOE
		TIRA	COMPANY of TRAVELLERS.
		WHI TU	SEVEN SEVENTH MONTH
		WHI TO	OWARF !!!

VEOI	GOT RA	TO GO	
PALI	GOT AVIYA	PART da BOAT	THE POOP [-TAV-
MĀORI	NGŌ NGO HAU	BOW da CANOE	
"	NO KO	STERN da CANOE	
	TAU-PUA	AFFORDING REST SUPPORT ON SELF	FLOAT [ON WATER]
MĀORI	NGŌ NGO	CUT WATER da CANOE	
MĀORI	NGŌ-NGŌ	THROW A SPEAR	
	NŌ NĀIANEI	of past TIME TODAY JUST NOW	
	NŌ NA KUANEI	A LITTLE WHILE AGO	
	NŌ-NAPŌ	LAST NIGHT > NAPŌ	
	NO-NO	ANUS	
	NO-HOPUKU	FAST	
	NO NOKE	WRESTLE	
	NŌ KEA	HUSTLE HIM.	
	NOE NOE	TICKLE	
	NŌ HEA	WHENCE	
	NO A	absence of limitations or conditions without	[Restraint]
	NŌ TAUTA	BALLAST da CANOE	
	NŌ	FROM of BELONGING TO FROM the TIME THAT	
	TAU MANU	THWART da CANOE	UNTIL
	NGŌ HI	COMPANY of WARRIORS	
	NGŌ-I	CREEP CRAWL	
	NGŌ NGE	CONSUME EAT	
	NGŌ NEI	SUCK. WATER [as going   moving]	
	NGŌ NGO	SAIL CLOSE TO the WIND SUCK OUT	
		CUT WATER da CANOE	
	NGŌ NGO	POOL AT WHICH BIRDS DRINK.	
	NGŌ RE	ENTICE PUPIL IN SACRED LORE	

	TAU PUA	REST SUPPORT ONESELF	FLOAT [on water] affording	[REST]
	NGŌ NGO HAU	BOW da CANOE		
	TĀ	DASH BAIL A CANOE	WIND	
	TĀE	GO ARRIVE REACH		
	TĀI	SEA		
	TĀ HURI	SINK da CANOE		
	TĀ RURU	FLEET of CANOES		
	TĀ U	SEASON YEAR CYCLE of		
	TĀ U	ATTACK COME TO	ANCHOR	
	TAU ĀRAI	SEPARATE KEEP APART	BARRIER	
	TAU ARU	FOLLOW		
	TAU IAU	BOW da CANOE	TAU MANU THWART da CANOE	

PALI	GI	RA	] VEDIC GIR and GER PRAISE ANNOUNCE UTTERANCE ORIG SONG IMPORTANT SPEECH WORDS UTTERANCE = VĀCĀ
VEDIC	GI	R	
VEDIC	GE	R	

=	VA	CA	
MĀORI	WA	HA	VOICE
	WA	HA PU	ELOQUENT
		KĀ	SCREECH
		KA HA	LINE of ANCESTRY
		KA U	ANCESTOR.
		KA RAKIA	PRAYERS ITD
		KĀ KĀ RIKI	FUGELMANN IN A CANOE
		KA PUTI	Gather Together ASSEMBLE
		KA-RA-NGA	CALL SUMMON WELCOME
		KA RA	PINEPINE GATHER TOGETHER ASSEMBLE

U	ME-	RE	SING CHANT M>NGE
PALI	GE	R	PRAISE ANNOUNCE ORIG SONG
MĀORI	NGE	R-I	RYTHMIC CHANT POWER AUTHORITY
	WA	I	MEMORY
	WA	HA	VOICE
	WA	HA PU	ELOQUENT
	WA	WHAKA IKA	A PLACE of RITES
	WA	NANGA	LORE of the TO HUNGA.
	WA	O	WARD OFF
	WA	WARO	SOUND INDISTINCTLY
	WA	U	SOUND

PALI	GE	YYA	grad of GĀYATI style of Buddhist poetry i prose.
MĀORI	NGE	RI	RYTHMIC CHANT WITH ACTIONS
	NE	HE	ANCIENT TIMES
U	ME	RI	SONG CHANT
	NGE		NOISE
	NGE	RI	TAPU Ceremonially sequestered
	NEE	RI	Song for launching a canoe.

PALI	GĀ	YA	TI	SING RECITE
VEDIC	GA	i		
MAORI	NGĀ	RI		RHYTHMICH CHANT
		A	TI	BEGIN
		TIE		CHARM for snaring birds TIO Gny CALL
		TIRI		OFFERING TO A GOD
		TITI HAGA		SHOUT WITH JOY.
		TITĪ-TAI		PERSONINA CANOE CHANTING
		TITO		COMPOSE [SINGING]
	NEĀ	RAHU		WAR DANCE + SONG RECITATION.
PALI	GAY	ANA		SINGING
MAORI	NGARI			RYTHMIC CHANT
		ANA		continuance of action or state
	NĀE	NĀE MOKO		Form of Ritual [KUMARA cultivation].
PALI	GAY	ANA ]		SINGING
	GI	TAG ]		
MAORI	[NGI]	TANGI		DIRGE LAMENT SING FOR,
		TA KI		RECITE
		TĀ TAI		RECITE
		TĀ		BE UTTERED
PALI				
"	GĀHI			SING RECITE
MAORI	NGĀ - RI			RYTHMIC CHANT
	HI			LEAD A SONG
PALI				
GRD	GĀYITABA	BA		SING RECITE
MAORI	NGARI			RYTHMIC CHANT
		TA KI		RECITE
		TAPA		CALL NAME COMMAND RECITE
		TA NEI		DIRGE
		TĀ		BE UTTERED
			PAO	SONG SING
		TA O-TAHI		RECITE IN A SINGLE LINE of descent
		TA PA		RECITE

PALI  
SK  
from

GO  
GO  
GO

TTA  
PTR  
TTI

} MAORI NGO-RE PUPIL IN SACRED LORE  
from GOTTI PROTECTRESS [SAKTI d SIVA]

TI A  
TI A KI  
TI HEI

PROTECTRESS and VED GOTRA TO GO  
MOTHER PARENT  
GUARD KEEP  
A CAPE WORN BY WOMAN.

TAKU  
TAU  
TAHOKA  
TAHU

MY.  
THY  
RECITE CEREMONIALLY  
DIRECT LINE d ANCESTRY.

TANGI  
TAI APO

DIRGE LAMENT as PARITTA FUNERAL  
CARRY IN THE ARMS [PRAYERS]

SK  
MAORI

TARA  
TARU !

PATRON GODDESS d SAILORS!

TA  
TAKU TAKU

FRIEND  
RECITE

WHAKA

TA KUNE  
TA MU

ORIGINATE  
PUD MUL.

TA KI  
TAPA

RECITE  
CALL NAME

TAPA IRU  
TARA

FIRST BORN FEMALE d a NOBLE FAMILY  
INVOKE CONSULT

WHARA

RA  
TARA

WED  
PUD MUL.

SK  
MAORI

TARA WE  
TARA

CRY IN D STRESS  
PATRON GODDESS d SAILORS ] !

TARAPO  
TAREWA

FEMALE BIRD  
AFLOAT AHEAD.

TARIAO  
TATARI

A STAR IN THE MILKY WAY [NAVIGATION]  
WAIT EXPECT

TI AKI  
TIRA

GUARD KEEP  
STARS d ORIONS BELT [NAVIGATION  
COMPANY d TRAVELLERS

SK  
MAORI

NGO

RA  
TARA

SAIL  
PATRON GODDESS d SAILORS

NGO HAU  
TAE

BOW d a CANOE NGO HAU THROW A SPEAR.  
ARRIVE COME GO EXTEND TO d SPACE I

NGOI  
NO

STRENGTH ENERGY [TIME]  
FROM d belonging to NOA bring under ones POWER

MAORI	[NGA NCE	RI RI	]	RYTHMIC CHANT POWER
		RA-NGI		HEAVEN abode of supernatural beings
		RA-NGI		STANZA PORTION of a SONG
		RANGI-TU		STAND
		RA-NGA		PERFORM RITES
		RA-HI		LOUD MULTITUDE
WHAKA	NGI	TA		MAKE FAST [BY RITES]
		TA		BE UTTERED
		TA KI		RECITE
PALI	[NGI]	TA	NGI	DIRGE CRY FOR LAMENT
MAORI	NGI	TA		SUNG RECITED SOLEMNLY PROCLAIMED
		TA	NGI	DIRG LAMENT CRY FOR
PALI	GI	TA		SINGING A SONG
		TA	HI	ONE SING
PALI	GITA	-RAVA		SOUND of a SONG
MAORI		RAU		MULTITUDE NUMBER
		RAU PANGA		offering sacrifice
		RA		ROAR CONTINUED SOUND
		WA-HA		VOICE
255		WA-HA PU		ELOQUENT.
PALI	GO	TTA		[VEDIC GOTRA TOGO] ANCESTRY LINEAGE CLAN NAME
MAORI	NŌ			FROM of BELONGING TO AS PART OF A ]
				[GOTTA NAMES of BUOTIME] UNTIL FROM THE TIME THAT [ WHOLE ]
	NŌ	HEA		WHENCE
	NO	HO		LIVE BELOCATED MARRY
	NŌU			THINE
	NŌ	NA HEA		ad inter of TIME past FROM WHAT TIME WHEN
	NGO	RE		PUPIL IN SACRED LORE
	NGOTE			SUCK the BREAST
WHAKA	NGOTO			DIRECT
		TA KI		RECITE
		TĀ HU		DIRECT LINE of ANCESTRY
VEDIC	GO	TRA		TO GO
MAORI	NGO	HAU		BOW of a CANOE
		TA-B		COME GO
		RA		SAIL THERE YONDER SUN.

PALI	GOTRABH U	AGNATE NAME RATHER THAN COGNATE?
MAORI	T A H U	BECOME of the LINEAGE [CLAN NAME]
VEDIC	GOTRA	DIRECT LINE of ANCESTRY
WHAKA	NGO TO TO	TO GO = MAORI NGOI STRENGTH ENERGY + TAE-GO! DIRECT [T R A SAIL]
	H U ANGA	be conceived in the womb ANNOINT
	H U A	RELATIVE MEMBER of the SAME CLAN
	H U I	NAME CALL BY NAME KNOW [BE]
	H U AURI	Come together meet. [SURE of]
	H U NA ONGA	having offspring
	H U NA REI	SON/DAUGHTER IN LAW.
	T A	FATHER/MOTHER IN LAW
	T A U	term of address FRIEND.
	T A H	THY.
	T A H U	UNIQUE Unprecedented altogether one and
	R A NGA TIRA	DIRECT LINE of ANCESTRY. [the other]
	T A I R I T E	of NOBLE BIRTH.
	T A K A	LIKE on a LEVEL WITH.
	T A K A P I R I	COMPANY of PERSONS.
	T A K E	MAINTAINING CLOSE CONNECTIONS
	H U A	ORIGEN BEGINING
	P U	PROGENY FULL MOON [LUNAR RACE]!
	T A K I	CLAN ORIGINATE SOURCE CAUSE
	T A M I T U P U N A	RECITE lengthen a name by addition
	T A M I A H O	RECITE GENEALOGIES
	T A N G A T A	LINE of DESCENT
	T A M A U	MAN
	T A P U	BETROTH
	T A P A	CEREMONIAL RESTRICTION.
	T A P A I R U	CALL NAME COMMAND RECITE
KAI	T A P A I R U	FIRST BORN FEMALE of a NOBLE FAMILY
	T A P A I R U	SACRED FOOD EATEN BY AN ARIKI IN [ELDEST LINE of DESCENT]
	T A P E R E	DISTRICT
	T A R A	INVOKE CONSULT
	T A R U N A	BE CONNECTED BY FAMILY TIES.
	T A R U R U	FLEET of CANOES
	T A T A I	STUDY THE HEAVENS for NAVIGATION
	T A U	SING [GAI]
NGOI		STRENGTH ENERGY = GOJ GAJ = NGA!!

SK  
MAURU

[ HI WA ]

SI VA

[HI] WA - HI - NE WIFE

WA TIME SEASON

WA HA CARRY ON THE BACK RAISE UP

HI KOI STEP = NATARAJA'S COSMIC DANCE

HI KO STIR as birds at daylight DAWN

HI KI CONVEY

HI KA PUD MUL COPULATE

HI NENARO DESIRE = SAKTI !

HI RA GREAT IMPORTANT

HI TENGI DANCE on ONE FOOT - NATARAJA'S

HI WA WATCHFULL ALERT [DANCED the COSMOS]

VIGOROUS & GROWTH  
DARK !

HI WA HIWA DARK BLACK

HI WERA BURNT [BY SIVA'S 3rd EYE]

HI NAPU DIMNESS of Sight [of spiritual things]

A HI FIRE [as UMA COVERED SIVA'S EYE]

SK  
MA

V MA

WIFE of SIVA Gracious one abundance

V MA

BREAST TEAT [GENTLE COMPASSIONATE

V HA

WOMAN GENTLE COMPASSIONATE

MA

Free of TAPU PURE FIRM FIXED

MAU

FIRM FIXED of the 4 directions of the EARTH

SK

PA RVATI

the other form of SIVA'S WIFE in the COSMIC DANCE

Content with her husband raised her leg so high she exposed herself

MAURU

HI KOI

STEP [= MAURI MA SHY ASHAMED

HI TENGI

HOP ON ONE FOOT [+ WIRAKA/MAER EMERGE

When Siva delegates her the task of the Cosmic dance she becomes MAKALI

MA

CONNECT the POINTS of the COMPASS [CREATE

PA - PA

the Earth

RUA

2 BOTH BOTH EQUALLY

TI A

MOTHER PARENT

RUA

Abyss of heavenly planets the Course of [= Cosmic dance



SK	IN THE BEGINNING WAS THE SONG of CREATION = MAORI PU-ORO	SA KTI	the ORIGINAL MANIFESTATION of the FEMALE PRINCIPLE of the SUPREME
SK		SA KTI	RIPPLE
MAORI		HA KI	RIPPLE
		TI- A	MOTHER
		KI	FULL
WHAKA		KI	FILL
WHAKA		KI- KI	INSTIGATE PERSUADE PROMPT
		Ki	TO of place INTO ON TO [INCANTATION]
			UPON TOWARDS AT
			IN CONSEQUENCE OF BY MEANS of.
			AT WITH ON IN
		KI ATO	ASSEMBLED
		KIKO	flesh body person. PUD MUL.
		KI KORUA	DESCENT THROUGH 2 LINES of ANCESTRY
			TWOFOLD DOUBLE
		KI MO	BLINK. = SIVAS WIFE AND HIS
			[3RD EYE]
		KI NAI ANEI	TO THE PRESENT TIME
MAORI		SA	SACRED
MAORI		HA	BREATH BREATHE
		HA KARI	FEAST
		HA RI	DANCE SING JOY
=		UMA	as SAKTI of SIVA i Gracious gentle Goddess of the earth i plenty.
MAORI		PU NARUA	IN PAIRS
SK		DE VI	MOTHER GODDESS WORSHIPPED AS
		BHU =	THE ANCIENT EARTH GODDESS
			FERTILITY THE EARTH
			THE LAND IS HER BODY
			PUD MUL.
MAORI		TE KE	
SK		VI	IN 2 PARTS = MAORI WHI-TI - SHINE UPON
		WHI TI	SHINE UPON [SAKTI] EAST = SIVA =
		TI- A	MOTHER PARENT [VI - IN 2 PARTS]
		PU RERO	EMERGE PUORO SONG RUMBLE
		PŪ	ORIGEN SOURCE CAUSE ORIGINATE
		HŪA	PRODUCT PROGENY FRUIT FLOWERS (IT)
		PU RA	SACRED of ANCIENT LORE

SK UMA

THE DIVINE MOTHER of 4 ASPECTS  
WIFE of SIVA 'THE GRACIOUS  
MAHA SAKTI BRAHMA'S power of SELF  
MANIFESTATION = SAKTI = MAORI HAKI i.e.  
HER PERSONALITY IS CALM RIPPLE!  
PLENITUDE WISDOM TRANQUILL KINDNESS COMPASSION  
BREAST

MAORI  
UMA  
U

TEAT BREAST  
TO CONNECT points of COMPASS = THE EARTH!  
BE FIRME BE FIXED.  
BE FIRM BE FIXED

MA  
MA-U  
U  
MAHA

SAKTI the 'MOTHER has 3 modes of  
being the TRANSCENDANT  
the SUPREME  
and ORIGINAL SAKTI - RIPPLE  
BREAST  
MOTHER GODDESS of PLENTY

MAORI  
SK U-M A  
U M A

SK SA K TI  
MAORI HA KI  
SK SA K TI  
SAMOA SA  
MAORI HA

the ORIGINAL SAKTI or MANIFESTATION ]  
RIPPLE [see Ki!] [of the SUPREME ]  
RIPPLE  
SACRED  
BREATH BREATHE ITO  
MOTHER.

SK U M A  
MAORI U M A  
U  
U- HA  
U- WHI  
U- A  
U- RUTAPU  
MA  
U- NGA  
U- KI  
U KAUKA  
U MANGA  
U MU  
SK U MA

Goddess of plenty KIND COMPASSIONATE  
BREAST TEAT  
SAY U  
= UWA FEMALE WOMAN CALM GENTLE  
Covering of vegetation in a SWAMP =  
RAIN [PAPA'S CLOTHING ]  
UNTOUCHED IN A STATE of NATURE PURE  
FREE of TAPU PURE  
SEND Cause to come forth.  
LASTING CONTINUOUS  
BEAR SUPPORT SUSTAIN  
FOOD but only of BIRDS: RATS  
EARTH OVEN  
MOTHER GODDESS THE LAND IS HER BODY  
See DEVI

SIVA'S WIFE IN FORM of MAKALI [TIME]

WHAKA  
WI

MA KALI the BLACK MOTHER TIME DEATH ITD  
MĀ SHY ASHAMED as PARVATI in the  
Cosmic dance until MĀKALI was  
designated the Cosmic DANCEE

MA U he firm he fixed of Time ITD  
MĀ Connect points of Compass = CREATION  
MA EA EMERGE out of water =

KĀ SIVA as a BOAR lifts the earth out of  
FIRE fig = TIME the OCEAN

KA WE CARRY CONVEY BRING

KARU EYE

KARO PUD MUL

KARE RIPPLE = HĀKI RIPPLE AND

KARA-WAIU SK ŚAKTI of SIVA

KARA-WAIU WHIRL SWINE AROUND DRIVE

MA KALI-I BLACK MOTHER > TIME DEATH] [ALONE]

KARE DESIRE

MA KALI'S DANCE of the COSMOS is on the HVMAL  
level as opposed to the Cosmic Dance  
i.e. death TIME AGE DESIRE ITD

KA RERE Messengers [of Time death sickness ITD

RERE FLOW

KARETAI Ripple = ŚAKTI and MĀKI HĀKI

RI BOND BIND screen protect

SHUT OUT with a VEIL [= TIME]

KA KARI BATTLE

KA TA LAUGH AT = MAKALI!

KATO [FLOWING] of tide only = fig Time

WHAKA

KA KAPOWAI Preserved human head = KALIS

KAU ANCESTOR [necklace of SKULLS]

KAPO Catch at SNATCH = MAKALI

KARA OLD MAN = KALI = TIME.

KARA WA MOTHER

SK

MA KALI BLACK MOTHER

PĀLI	GO	DHĀ	] IGUANA
SK	GO	DHĀ	
MĀORI	NEA	HA	LIZARD
MĀORI	NEO	HI	FISH
	NGOI		CREEP CRAWL
	NGO	IO	WHISTLING SOUND ASTHMA [HISS]
	NGO	NGI	SUCK water
	NGŌ	IRO	CONGER EEL.
	NGO	RINGORI	SMALL BLACK EEL.
	TA	URITE	LIKE SIMILAR.
	TAHA	RAPA	TAIL of an EEL
	TĀ	HOE	SWIM.
	TA	IPŌ	'GOBLIN, See. [TIARU 'THING]
	TA	NIWHA	any formidable marine creature
	TĀ	ORU	SUPPORATE become Rotten [ie IUVNABITE]

PĀLI	GO	PĀNASI	A BEAM SUPPORTING FRAMEWORK of a ROOF fig of OLD PEOPLE BENT BY AGE [A]
MĀORI	NO	HO	DWELL LIVE SETTLE
	NOI		ELEVATED ERECTED HIGH
	NGO	NGOHE	WITHERED FLACCID
	NGOI		CREEP CRAWL
	NGO	NGO	WASTE AWAY BECOME THIN
	NGO	RANGORA	DIMINUTIVE
		PANGO-RE	CHILDREN IMMATURE ✓! - +RE[A]
		PĀ KIRA	BALD headed.
		PĀ KITARA	SIDE WALL of a HOUSE
		PĀ KORO	FENCE STORE HUT
		PĀ KORO	BARREN not producing young.
		PĀ KOKO	OLD DRIED UP
		PĀ	term of address to male elders.
		PĀ HIWI	Lean on anyones shoulder.
		PĀ	STERILE
		NĀ	acted on by byway of by reason of.
		NA HE	ANCIENT TIMES
		NĀ WAI	in due course.
		NEA HENGA HE	WASTED WEAK
		NGAO	Dress timber with an adze.
[NGO]		HIA NGO NGO	PINE AWAY -HI- = SI

PĀLI MĀORI	GO  NGO	PĀ PĀ PĀ HI	KA  TŪ HI	GUARDIAN WATCHMAN FORT AIM A BLOW AT EDGE BOUNDARY COMPANY of WARRIORS KAITOA WARRIOR
PĀLI MĀORI	GO  NGO	PĀ PĀ PĀ HI PĀ	NĀ  TŪ  NA NĀ NA NA	protection care watchful ness EDGE BOUNDARY term of address to MALE ELDERS FORT COMPANY of WARRIORS DRIVE AWAY EXPELL ACTED ON BY BY WAY of BY MEANS OF LOOK BEHOLD [BELONGING TO]
PĀLI MĀORI	GO	PI PI PI PI PI PI PI	TA i      TURANGA TĀ      TA TA TA TA TA TA TA TA TA TA TA	PPGOPETI PROTECTED GUARDED WATCHED YOUNG FIGHTING MEN IN VANGUARD of an ARMY EYE AXE DIRGE [in sense of a PRITTA]! A SECOND IN A DUEL COMETO THE RESCUE OF AIM A BLOW AT TAHU PERFORM RITES BATTLE FIELD FENCE WALL BRAVE MANLY PERMANANT ABODE BIRD ACTING AS A SENTRY for OTHERS CHALLENGE CALL NAME COMMAND GIVEWORD FOR APPLY AS DRESSINGS TO A WOUND
PĀLI MĀORI	GO      NGO	PE PE PE PE PE PE	TI AU HI HU KERANGI RE TI HA	GUPCPGUTTA, GOTTĀ WATCH GUARD BE TURNED AWAY AMBUSH DART SPEAR 4th FENCE da PĀ ARROW DART GUARD KEEP WATCH WAIT FOR FIGHT FIERCELY [NGOHI WARRIORS]

PĀLI MAORI	CALA KARA	MOVING QUIVERING UNSTEADY OLD MAN
PĀLI MAORI	CALA - ACA AKA KA- RHIKA	LA MOVING TO AND FROW UNSTEADY IN CONSTANT MOTION INA STATE of TURMOIL RA SUN SAIL there yonder. RAEKIHI STRONG WINDS AT EQUINOXES RANGAI FLOCK SHOAL COPULATE
PĀLI ep MAORI " SK	CARITAKA CARITA RITA RITE RITA	] CONDUCT DICT DEF = EVIL SPIRIT = MISSIONARY LIE! SK RITA = JUST LAW = TIKANGA CUSTOM. AGREED TO PERFORMED COMPLETED PAID FOR JUST LAW
PĀLI MAORI WHAKA  PĀLI MAORI           WHAKA	CITAKA KĪ KĪ KĪ KO KĪ NAKI KĪ REHE KĪ KIRI CITAKA TAKA KĪ TAHA KUPU TĀ HUNA TA HUNA TĀIHA TAIOPE TAKA HUI KĀ KĀ HO KĀ HUI KĀ I KĀ IKA	from CI CINATI TO HEAP UP FULL [TIE ABUNDANCE PLENTY] FILL [TIHI TOPKNOT of HAIR] FLESH EAT ONE KIND of FOOD WITH ANOTHER DOG! Begin to grow as a child TO HEAP UP HEAP HEAP UP TO of PLACE FOR TO AS ITD. HIGH WATER LINE SANDBANK HEAP HEAP of fallen trees GATHER TOGETHER. GATHER COLLECT AS STORM CLOUDS. HOME RAISE IN WAVES SWARM FLOCK ASSEMBLAGE QUANTITY NUMBER. LAY IN A HEAP.

PĀLI	GE	HA	SIK GEHA = GRHA to GRH GANHATI ep GAHA
CP	GA	HA	} A DWELLING HOUSE HUT.
"	GI	HIN	
"	GHA	RA	
MĀORI		HIHI	FRONT GABLE da HOUSE
MĀORI	NE	HE	RAFTER da HOUSE
	NAU		COME GO
	NĀ		BELONGING TO
		HA	MOKO THATCH A HOUSE
		HAM	A-RURU SHUT IN CONFINED
NHAKA		NĀ	REST REMAIN STILL
	NGĀ		SATISFIED
	NGAI		THATCH for a HOUSE
	NGA KI		Cultivate plant clear off weeds.
	NGAO		DRESS TIMBER
	NGA RE		FAMILY
		HĀ HĀ	Desolate deserted
	NGĀ	TAHI	TOGETHER
	NGE	HE	peaceful calm.
	NGI	HA	BURN FIRE
	NGI	TA	Fast firm secure. bring carry.
		HĀHĀ	Warm off by shouting.
		HA KUKI	KŪMARA PIT
		HA NGI	Earth oven.
		HĀ KUI	mother
		HĀ KORO	FATHER
		HAMUA	Elder brother or Sister
		HANA	shine glow give forth heat.
		HANEARĀ	PLEASANT COMFORTABLE
		HANGA	MAKE BUILD PROPERTY. PEOPLE
		HĀ PŪ	PREGNANT
		HA RAMAI	Come assive Wellcome.
		RĀ RĀ	twig small branch.
		RĀIHE	small enclosure fort.
		RA KAU	WOOD timber
		RATA	familiar friendly
		RAUPI	Cover up cherish tenderly
		RAWA	PROPERTY HINAMOE SLEEPY

ni° (Sk. ni- & nī-, insep. prefixes: (a) ni down = Av. ni, cp. Gr. *νίος* lowland, *νίερος* the lowest, hindmost; Lat. *nidus* ("ni-zidus": place to sit down = nest); Aps. *nīol*, *nīder* = E. *nether*; Goth. *nīdar* = Ohg. *nīdar*; also Sk. *nīca*, *nīpa* etc. — (b) *nī* out, prob. fr. \**seni* & to Lat. *sine* without). Nearly all (ultimately prob. all) words under this heading are cpds. with the pref. *ni-*. — A. *Forms*. 1. Pāli *ni°* combines the two prefixes *ni* & *nī* (*nīr*). They are outwardly to be distinguished inasmuch as *ni* is usually followed by a distinguished consonant (except in forms where double cons. is a single consonant in composition, like *ni-kkhipati* = *ni + kkip*; *nīsuta* = *ni + sri*). Sometimes the double cons. is merely graphic or due to analogy, esp. in words where *ni-* is contrasted with *ud-* ("up"), as *nikkujja* > *ukkujja*, *niggīati* > *uggīati*, *nīnamati* > *unnamati*). On the other hand a comp<sup>s</sup> with *nī* is subject to the rules of assimilation, viz. either doubling of cons. (*nībhoga* = *nīr-bhoga*) where *vr* is represented by *bb* (*nībbīna* fr. *nīr-vindati*), or lengthening of *ni* to *nī* (*nīyideti* as well as *nīyy*), *nīharati* = *nīr + har*, or single cons. in the special cases of *r* & *v* (*nīroga* besides *nīroga* for *nīroga*, cp. *duratta* > *dīrakkha*; *nīvetthi* = *nībbethi*, *nīvāreti* = *nīvāreti* = *nīvāreti*). Before a vowel the sandhi-cons. *r* is restored: *nīr-aya*, *nīr-upadhi* etc. — 2. Both *ni* & *nī* are base-prefixes only, & of stable, well-defined character. i. e. never enter "comb" with other prefixes as first (modifying) components in verb-function (like *saṅ*, *vi* etc.), although *nī* occurs in such comb<sup>s</sup> in noun-cpds. negating the whole term: *nīr-upadhi*, *nīr-sansaya* etc. — 3. *ni* is freq. emphasised by *saṅ* as *saṅnī* (*tud*, *dā*, *pat*, *sad*); *nī* most freq. by *abhi* as *abhinī* (*nam*, *pad*, *vatt*, *har*).

B. *Meanings*. 1. *ni* (with secondary derivations like *nīca* "low") is a verb-pref. only, i. e. it characterises action with respect to its direction, which is that of (a) a downward motion (opp. *abhi* & *ud*); (b) often implying the aim (=down into, on to, cp. Lat. *sub* in *subire*, or pref. *ad*); or (c) the reverting of an upward motion = back (identical with b); e. g. (a) *ni-dhā* (put down), *ni-kkip* (throw d.), *ni-guh* (hide d.), *ni-ci* (heap up), *ni-pad* (fall d.), *ni-sad* (sit d.); (b) *ni-ratta* (at-tached to), *ni-mant* (speak to); *ni-yuj* (ap-point), *ni-ved* (ad-dress), *ni-sev* (be devoted to) etc.; (c) *ni-vatt* (turn back). — 2. *nī* (a) as verb-pref. it denotes the directional "out" with further development to "away from, opposite, without," pointing out the finishing, completion or vanishing of an action & through the latter idea often assuming the meaning of the reverse, disappearance or contrary of an action = "un" (Lat. *dis-*), e. g. *nīkkhamati* (to go out from) opp. *pavisati* (to enter into), *ni-charati* (*nī* to car to go forth), *ni-dhamati* (throw out), *ni-pajjati* (result from), *ni-bhattati* (*vatt* spring out from), *ni-harati* (take out), *ni-rodhati* (break up, destroy). — (b) as noun-pref. it denotes "being without" or "not having" = E. *-less*, e. g. *nīccala* without clothes, *ni-taṅha* (without thirst), *ni-ppurisa* (without a man), *ni-phala* (without fruit); *nīccala* motion-less, *ni-kkarupa* (heartless), *ni-dosa* (fault), *ni-māṃsa* (flesh), *ni-sansaya* (doubt) *nīrattha* (useless), *ni-bbhaya* (fear). — *Bīdgh* evidently takes *ni-* in meaning of *nī* only, when defining: *ni-saddo abhāvag dipeti* *Vism* 495.

- MAORI NI-HO = TOOTH NEST IE PLACE [TO SIT DOWN IN]
- PALI NI = DOWN
- MAORI NI-HO TOOTH as DOWN IN GUM AND BITE ITO
- PALI NI = 2 PREFIXES NI AND NIS [NIR] NI followed by single consonant NIS IS SUBJECT TO RULES of ASSIMILATION.
- MAORI NI-HO STACKS IN A KUMARA PIT IE NEST,
- MAORI NIHONIHO THROW OUT SHOTS/ BUDS = PALI NI-S > DIRECTIONAL
- MAORI NI-NI GLOWING [NIS directional] NI-U Dress tumblers with adze. NI-WHA BOLD FIERCE = NIS > DIRECTIONAL
- MAORI A-NGI something connected to DESCENT [TO UNDERWORLD] Extension of space lapse of time divine urge = NIS > DIRECTIONAL
- MAORI A-NEI FREE WITHOUT HINDERANCE MOVE FREELY. FLOAT
- MAORI HA-NEI EARTH OVEN = NEST DOWN INTO DOWNWARD MOTION
- MAORI RA-NEI SKY HEAVEN WEATHER = PALI NI-as AWAY FROM OPPOSITE POINTING OUT the FINISHING COMPLETION VANISHING of AN ACTION [NIS TO CAR TO GO FORTH].
- MAORI NGI-A appears seem to be. NGI-O EXTINGUISHED FADED NGI-HA BURN FIRE NGI HANGI HA OBSTRUCTED NGI-TA fast secure firm [IE NEST] EMPTY OUT NGI TA BRING CARRY [NIS DIRECTIONAL]



NOT N > |NI| [PANI NI = 2 PREFIXES 10] NI and NIS (NIR-) A

RA NGI  
A NGI  
NGI TA  
HA NGI  
PA NGI -A = PA I  
TA NGI  
PI NGI R UNGIRU

PALI 361 NI+BANDHATI TO BIND  
MAORI NI+KO TIE  
MAORI NI+TI DART [DV]

TOMTIT [MIROMIRO]

SEE PU NI

BLOCKED STOPPED UP COVER SHEATH COMP of PERSONS  
Effect by a PUNI SPELL.

PU N INGA

CIRCUMSTANCES of BEING BLOCKED UP OR  
[ STOPPED UP ]

PU RA NGI

MAGELLAN CLOUDS RAISED UP  
NET ATTACHED TO EEL POT TO  
GUIDE EELS TO MOUTH [=NIS] directional

PU RA NGI - AHO

SEEING CLEARLY [AHO RADIANT LIGHT]

PU RERANGI

A KIND of NET OR BASKET

NGI -A

APPEAR SEEM TO BE

PALI 351

NI

VERB PREF ONLY

A DOWNWARD MOTION [opposite to ABHI; UD  
B OFTEN IMPLYING THE AIM [=DOWN INTO ON TO CP  
LATIN SUB- in SUBIRE

C THE REVERTINE OF AN UPWARD MOTION =BACK [=B]

eg NI-DHA PUT DOWN  
CI HEAP UP

2 NI-S A VERB PREF denotes the directional OUT  
AWAY FROM OPPOSITE WITHOUT  
POINTING OUT the FINISHING COMPLETION  
OR VANISHING of an ACTION

A NGI  
A

SOMETHING CONNECTING TO DESCENT. TO the UNDERWORLD  
Extension of space lapse of time as far as untill  
DRIVE URGE COMPELL

A NA

WHEN IN FUTURE TIME

A NA MATI A

HEREAFTER.

A NI NA

GIDDY ACHING

A NGI

FREE WITHOUT HINDERANCE FLOAT. MOVE  
LIGHT AIR!!! [FREELY.]

A NGI

PALI	NI°	
SK	NI	and NIH-
LATIN	NI	DUS
O.H GER	NI	DAR
SK	NI	A ]
	NI	PA ]
MAORI	NI	HO
HA	NGI	
MAORI	HA	NI
		NI
	HA	NGI
	A	NGI
		NGI
	RA	NGI
		NI
		NI
		NI
		NI
	NGI	RA-NGI-RA
	NGI	HA
TA	NGI	
PA	NGI	A
O	NI	
PI	NI	NGA
PO	NGI	
PU	NI	HO

insep prefixes NI DOWN = AVE NI

NEST

LOW

PALI combines 2 prefixes NI° and NIS [ NIR- ]  
TOOTH as in a nest i to bite down  
AN EARTH OVEN [ PIT ]

Pali meanings NI [with secondary derivations > LOW  
IS A VERB PREFIX ONLY ie in respect of ]  
[ its direction . ]

ie implying the aim [= DOWN INTO ON TO  
or the reverting of an upward motion = back.

Nis as verb pref directional = OUT away from opposite  
WEAPON ITO

HO TOOTH  
EARTH OVEN  
something to do with DESCENT to UNDERWORLD  
TA fast firm secure as LAT NI-DUS = NEST  
heaven weather ITO as downward of GODS

HO [ STACKS in a KUMARA PIT ] [ OT RAIN ITO ]  
= NIDUS "NEST"

NI NIHI STEEP [ DOWNWARDS ]

HO GUNWALE da CANOE

HO Traverse in a defensive trench [ downwards ]

TI DART [ DIVINATION GLIDED DOWNWARDS ]

RA-NGI-RA HAND

HA BURN FIRE ie burn down > HA-TETE

DIRGE LAMENT ! [ FIRE UPWARDS ]

A = PA = COITUS be connected with.

COPULATE

NGA A STREAM disappearing UNDERGROUND

A SHARK [ Beneath canoe ITO ].

HO GUMS AMBUSH

PALI NATTI

KAMAVACA MEETING of A BUDD. CHAPTER!

ANNOUNCEMENT DECLARATION esp of a RESOLUTION MADE AT KAMA VACA ie

from [JNA PAYATI]

PROCEEDINGS AT A MEETING of THE CHAPTER,

from JNA PAYATI DECLARATION.

ATIATI

DRIVE AWAY EXPELL [da BHIKKHU]!

PA NUI

PROCLAIM PUBLISH DECLARE ALOUD

NEAWHI

SUFFER PENULTY BE PUNISHED

PA

TERM of ADDRESS TO MALE ELDERS

PANA

EXPELL DRIVE AWAY

NEA WHERE

AMENABLE TRACTABLE

NEA WIRI

OBEDIANT

NEA NEA

QUARREL

NEA TARI

ONE

NEA TAHI

TOGETHER

NEA TA

APPEASED SATISFIED

NEA RURU

REFUSE

NEA RO

BE CERTAIN.

NEA RE

ELDERS HEADS of families ie CHAPTER

NEA RENGA RE

URGE

[ of BHIKKHUS ]

NEA RAHU

TAKE COUNSEL DELIBERATE

NEA KI

STRIVE FOR.

NEA IO

DELIBERATE THOROUGH EXPERT CLEVER

NEA HAU

LOOK CAREFULLY AT RESTLESS

NEA WIRI

FORCE of EXAMPLE

IO [members of a COURT].

TIARI

HOLD UP EXPOSE TO VIEW

TI AKI

GUARD KEEP WATCH FOR

TI AKA

LEADER.

TIA

PERSISTANCY [in wrong doing]

TI

overcome passive of EMOTIONS.

TI KA

JUST FAIR RIGHT CORRECT

TI KANGA

RULE PLAN METHOD REASON

MEANING PURPORT AUTHORITY CONTROL

WAHAKA TIKA

ACKNOWLEDGE AS RIGHT [CORRECT RIGHT]

WAHAKA

WA

STRAIGHTEN ONESELF SET OUT WAY PATH

ACCUSE BRING A FORMAL CHARGE [MAGGA]

WAHAKA

WA

WA

INVESTIGATE ADJUDICATE ON.

PALI KAMA VA

CA

TAKE COUNSEL

PĀLI MĀORI	CILI KIRI	MIKA	Der from CIRA a kind of CLOTH MADE FROM BARK SKIN [BARK HD]
PĀLI	CIRI	MIKA MIKI MIRO YA	RA a cutting instrument of sharks Teeth [FLESH]. A COARSE GRASS SPIN TWISK THREAO from CIRA like or of BARK
PĀLI MĀORI	J HĀNĀ HANA HA TETE NĀ HANĒRĒNĒ		Conflagration FIRE Shine glō give forth heat flame FIRE acted on by. pleasant comfortable
PĀLI MĀORI	JHĀ HĀP-I	PAKA PAKAKINA PAKAKNAKINA PĀKA IĀHI PAKI PAKI NAKINA PA NĒE PA OA ] PAWA ] PA RA NGUNU PĀ TITI PĀ KĀ PĀ HUNU HA TETE KĀ KĀ KĀ	ONE WHO SETS FIRE TO COOKING PIT COOK QUARREL. GLOWING HOT FIREPLACE in a CANOE DRY BY FIRE HOT TINDER. SMOKE ROAST WARM ONESELF [FIRE] SCORCHED FIRE BURN FIRE TAKE FIRE BE LIGHTED BURN RED HOT GLOW
PĀLI MĀORI	JHĀMA HANA HAMA		BURNING ON FIRE Give forth heat [MA-HANA WARM.] BE CONSUMED
PĀLI MĀORI	JHĀPITA -TAHU HĀPI		SET ON FIRE SET ON FIRE LIGHT COOKING PIT
PĀLI MĀORI	JHĀ PE-HI PE KA	PETI PE-HI PE KA	SET FIRE TO BURN COOK STICKS RUBBED TO PROCURE FIRE FIRE WOOD TIE TIE FIRE WOOD

PALI	KOMA	RAKA	d a young tree
MAORI		RAKA - U	TREE WOOD MAST STICK SPAR.
	KOMA		WHITE PALE
	KOMA - E		WITHERED BUGHTED
	KOMA - KA		SORT OUT
	KOMA MA		SOFT LIGHT IN WEIGHT
	KOMA ROHI		STRONG
	KOME HOMEHO		SMALL
	KOME ME		THIN; YIELDING WITHERED.

PALI	KO	RAKA	A BUD
MAORI		RAU	LEAF.
	KO	RA - RI	PLUCK off a TWIG
	KORA - U		YOUNG SHOOTS
	KORA		COOKED GREENS
	KORAKORA		AYTHING SMALL
	RA E		GREEN RAW.
		KA I	FOOD

PALI	AHA	]	A DAY
	AHO		
MAORI	AHO		RADIANT LIGHT
	HA NA		SHINE GLOW GIVE FORTH HEAT
	HA ERE		DAWN
	MAHA NA		DAY
	A		Extension of space lapse of time as far as
	AHA		opening space aperture. [until and
	AHEA		WHEN? [then]

TI	AHO		EMIT RAYS of LIGHT SHINE
PALI	in Compounds		
"	AHO RATA		
"	AHO RATTI		DAY; NIGHT.
MAORI	AHO		RADIANT LIGHT
"		RA	DAY SUN
"	TAE		Arrive come go be diffused Extend to
"	TAHI		One single
"	TAITAI AO		DAWN
"	TAI AO		WORLD TARI WAIT EXPECT
[TI -	AHO]		EMIT RAYS of LIGHT SHINE

PALI 467	PU	BBA	GO TH FRAM = from	GO TH FRU MA	FIRST VEDIC PURVA
MAORI	PU.	NA	ANCESTOR	NA-HE	ANCIENT TIMES
O.HG	frou	WA	= GER	FRAU	
MAORI	PŪ		PREVIOUS	FORMER	BEFORE
	PU	RI	ORIGEN	SOURCE	ORIGINATE
	PU	RA	KAU	PERTAINING TO	SACRED LORE
	PU	RE		ANCIENT LORE	OLD MAN.
	PU	PŪ		RISES d.	
	PUA	PUA		BREAK FORTH	SPRING UP.
	PŪ	ANU		PUD MUL.	
		PĀ		COLD.	
	RUA			TOUCH	COITUS
	RUA			FOOD STORE	GRAVE PIT
	WĀ			ABYSS d	HEAVENLY
				2 BOTH	[SIVA + SAKTI]
					[BODIES]
				indefinite	unenclosed area
				definite	Region area
WHAKA	- PĀ	KANGA	YOUNGEST CHILD	in Family	ITD
	PAPA		the EARTH	in Relation TO	RANGI [SKY].
	PĀ		be connected with		
	PAI	PAI	LAY IN WAIT FOR.		
WHAKA	PĀ	EKO	"BROOD	[MAEA Emerge]	MAEKO LAZY?
	PAEKO		IDLE		
	PAHIKA		Clear from weeds.		
	PAHURE		COME INTO SIGHT	APPEAR.	
PALI	PU	BBE	IN EARLIER TIMES		
CP	PURE		as in PURE RITES!		
+	PACCHA	and	MAJJHE	ie FUTURE	PRESENT
MAORI	PAPA		& Earth		
			MAI	HITHER	
			MAEA	EMERGE	
PALI as	NOM	PLURAL	= ANCESTORS		
	PU	AKI	EMERGE.	COME FORTH	be EXHALED.
	PU	PŪ	break forth	spring up.	
	PU	HA	CHANT SONG	in the beginning	was the 'WORD,
	PU	HEKE	FLOW.		
	PUHINEA		PERIOD d	VIRGINITY	
	PUHORU		prepare by	steeping in WATER	[as the Earth see VISNU!
	PU	KENEA	REPOSITORY	PUKETONA	PUD MUL.

PĀLI  
MĀORI

PUBBA - AN HA MORNING  
HA EATA DAWN

AN GA FACE IN A CERTAIN DIRECTION ASPECT  
SET ABOUT DOING SOMETHING

PĀLI  
468

MĀORI

PU BBA KA FORMER ANCIENT FORMER TIMES

PŪ ORIGIN SOURCE CAUSE ORIGINATE

PĀPA the Earth in Relation to Rangī [SKY].

PAKA COOK *ſij* ie to FORM TO MAKE be hot of the  
KA-U ANCESTOR [SUN]

KAU WHAU RECITE GENEALOGIES SACRED LORE

PU PAKARU BREAK FORTH.  
PĀKA TO FLOW [as the TIDE].  
PU RAKAO ANCIENT LORE  
PU RI ANCIENT SACRED LORE

PATU PAIAREHE DISORDERED DISARRANGED.  
PA KEKE OLD PERSON.

PAKI proclaim Publish.  
PĀKIKI QUESTION FREQUENTLY

PAKI MAERO FICTION. = the Small of MISSIONARY PERVERSION

PAKI WAITARA LEGENDS [of LANGUAGE]

PĀ-MA MAO DISTANT

PĀ NUI PUBLISH PROCLAIM.

PAO CHANT SING.

PAO HATCH [of eggs].

PARA BLOOD RELATIVE

PARĀ OR of NOBLE BIRTH.

PATA Cause occasion

WHAKA PATA ANCIENT TIMES.

PĀ - WHATI BROCKEN used sarcastically of persons  
pretending a KNOWLEDGE of GENEALOGIES.

KA-RA OLD MAN

KA-HA LINE of ANCESTRY

KA-RAKIA!

KA-HIKA ANCESTOR

KA-ITU BE AT A DISTANCE

KA-KA LINEAGE

KA-NOI TRACE ONE'S DESCENT.

**Puna** (indecl.) (cp. Vedic punar; punah, to base \*pā (related to \*apo; see apa), as in puccha tail, Lat. puppis, poop, Gr. *puparoc* the last; orig. meaning "behind") again. There are several forms of this adv., but puna has to be considered as the orig. Pall form. The form *puā* is doubtful; if authentic, a Sanskritisation; only found at THA 71 (Ap. v. 38; v. l. puna) & 72 (Ap. v. 41, v. l. puna). The sandhi r is preserved only in *metre* and in *comp.*. That it is out of fashion even in *metre* is shown by a form *puā* where ā is the regular metrical lengthening instead of ar (J III. 437; na hi dāni puā atthi; v. l. puna). Besides this the r is apparent in the doubling of the first consonants of cpds. (punappunap, punabbhava); it is quite lost in the enclitic form *pana*. — We find r in punar āgami Sn 339; punar āgato J 1.403 (=puna āgato J 1.403 (=puna āgato, ra-kāro sandhivasena vutto C.); in cpds.: punar-abbiseka see J.P.T.S. 1885, 49; a-punar-āvattitā the fact of not turning back Miln 276 (cp. Prk. apapar-avatti Pischel, § 343). Otherwise r stands on the same level as other sandhi (euphonic) consonants (like m. & d., see below), as in puna-r-eva Dh 338; Pv II.8<sup>o</sup>; II.11<sup>o</sup>. We have m in puna-m-upāgamu Sn 306; puna by itself is rarely found, it is usually comb<sup>d</sup> with other emphatic part, like eva and api. The meaning is "again," but in enclitic function (puna still found Sn 677, 876, otherwise *pana*); it represents "however, but, now" (cp. same relation in Ger. *abermals*; *aber*), similar to the development in Prk. *puā vi* & *puā vi* "again" puna "now" (Pischel Gr. § 342). — puna by itself at SNA 597; PVA 3, 45; Mhvs 14, 12. doubled as punappunap S 1.174; Th 1, 531, 532; Sn 728, 1051; Dh 117, 118, 325, 337; J v.208; SNA 107; PVA 45, 47; punappuna at DhA II.75; as puna-d-eva at D 1.60, 142; Pv II.11<sup>o</sup> (v. l.); Vism 163; DhA II.76; puna-m-eva Pv II.11<sup>o</sup>; puna pi once more J 1.279; PVA 67, 74; puna-p-pi J v.208. The phrase puna c' aparap "and again something else" stands on the same level as the phrase aparap pi (aparap pi), with which one may compare the parallel expressions puna-divase: aparap-divase, all of which show the close relation between pi, puna, aparap, but we never find para in these connections. — Tresecker's (& following him Oldenberg in Vin. and Hardy in A etc.) way of writing puna ca parap (e. g. Miln 201, 388, 418 etc.) is to be corrected to puna c' aparap, cp. punāpara Sn 1004; Cp III.64. — *agamana* coming again, return S 1.22 (a<sup>o</sup>). — *āvaṇa* rebirth S 1.200. — *divase* on the following day J 1.273; PVA 19, 38. — *āvattati* to turn back again S 1.177. — *bbhava* renewed existence; new birth D II.15; S 1.133; II.62; S IV.207 (AYAN<sup>o</sup>); SN 167, 273, 322, 374, 733; Nd<sup>o</sup> s. v.; Nett 28, 79 sq.; PVA 63, 200; cp. *ponobhava*; a<sup>o</sup> no more rebirth S 1.174, 208; Nd<sup>o</sup> 64; *Abhi-nibbatti* birth in a new existence M 1.294; S II.65; A 1.223; Vin III.3; PVA 35. — *vacana* repetition SNA 487. — *vāre* (loc.) another time J v.21.

**Punāti** (cp. Vedic pavate, punāti, pā to cleanse, as in Lat. purus clean, purgo, Ohg. fūr = E. fire, Armen. hur, lit. "cleansing," see also puñña) 1. to clean, cleanse VVA 79 (= vāsotheti, in def. of puñña). — 2. to sift J vt. 168 (angārap p. = attano-sse angāre p. okirati C.; go read with v. l. for punāti T.); DA 1.268 (bhussaj pūmanto viya like sifting the chaff, winnowing). Cp. puneti.

**Puneti** (Caus. fr. puna ? or = punāti ?) to experience (over & over) again: in this meaning at It 1 sq. & Nd<sup>o</sup> 202 = Nd<sup>o</sup> 337 (kilesa na p. na pacceti etc.); perhaps also at Th 1, 533 (sattasugā), although Kern, *Toev.* s. v. takes it = punāti and Mrs. Rh. D. translates "lifts to lustrous purity."

PALI  
PALI  
MĀORI

PUNATI  
PUNETI over i over again  
TIKO TO SHIT.  
NE HERĀ ANCIENT TIMES  
[OLD AGE]  
NEKUNEKU DECLINE / SUN.  
NETI TOY DART  
NEWHA CLOSE [EYES AS WHEN SLEEPY]  
PUNETI = TO EXPERIENCE OVER I OVER AGAIN  
MĀORI PŪ  
PU-RE!  
PURUA  
PURI  
NAME  
PUMAHARA  
PUNA  
NETI

PALI PUCCHA TAIL  
MĀORI KA-PU TAIL of CRAYFISH  
PUNA WARU SPIRIT VOICES  
HEARD IN WATER  
[BABBLING]  
PUNENGA CLEVER.  
PUNEA ODD NUMBER.  
PALI PUNETI [MĀORI NENEI = WAGGLE]  
PALI PUNATI experience over i over again  
MĀORI NĀ SATISFIED CONTENT  
WHAKA NĀ REST REMAIN STILL  
MĀORI NA ERA MOSQUITO  
MĀORI NAHONAHO MIDGE  
MĀORI NAMU PUD MUL  
MĀORI TI-KO TO SHIT  
PALI PUNATI again i again  
MĀORI NAWE EXCITED AS FEELINGS  
MĀORI PURE  
WHAKA PUA Cause to smoke effectly  
Smoke.  
PUAROA Sacred place for ritual  
PUHA CHANT [items]  
PUHI VIRGIN  
PŪHONGA STINKING OFFENSIVE  
PŪHORU SPLASH JUMP ABOUT IN  
PUA HOT SPRING [WATER]  
PŪKAKI STREAM  
PŪKANĒKĀNE ERUCTATE  
PUKENGA POOL  
PURE RITE TO REMOVE TAPU  
MĀORI PŪ  
TWICE TOLD  
NA-NUNANU STUTTER. [PUNA-TI]  
DO A SECOND TIME  
ANCIENT LORE SACRED LORE  
ANCIENT TIMES  
MEMORIES  
ANCESTOR  
DART [DIVINATION] PUNI RITE



PALI PU NA

CP VEDIC PUNAR PUNAH TO BASE \*PŪ AS  
[RELATED TO \*APO: SEE APA] IN PUCCHA =  
LAT PUPAIS POOP TAIL

MĀORI PŪ  
PUHA

ORIG MEANING [BEHIND] AGAIN  
TWICE TOLD DOUBLE  
ORIGEN SOURCE CAUSE  
CHANT

The SANDHI R is preserved only in METRE and  
in Comp.

PALI \*APO

APŌ PŌ

TOMMORROW

PURAKAU

ANCIENT LORE old man

PURI

SACRED LORE

NA PŌ

LAST NIGHT

NA

HE ANCIENT TIMES

NA

MATA ANCIENT TIMES TIME TO COME

A

NA

MATA hereafter

NA

NAHI YESTERDAY

PU

KE

REPEAT INCANTATIONS

PU

KU

KAI

GREEDY

PŪ

MA

HARA

MEMORIES

PU

NA

ANCESTOR

PŪ

PĀ

ERUCTATE

[ie again]

PURAKAU

OLD MAN ANCIENT LORE DOUBLE d/TEETH =

BUDDHA ie

MAHA PURISA =

Great man ITO

PU

RE

RITE TO REMOVE TAPU

PU

RI

KEEP IN MEMORY

PŪ

RUA

DONE A SECOND TIME

PU

TA

BE BORN [ie clean infant]

Fig i lit.

PU

TA

BATTLEFIELD ie Remove TAPU ITO.

PŪ

WHĀ

Sacred food Rites ITO

407  
PĀLI  
PĀLI  
MĀORI

PAT TA  
U DA  
PATA  
U TA  
TA-I  
PĀ RŌ  
PĀ PĪ  
PĀ TEHE  
PĀ TI  
PĀ TUA  
TA HE  
Ū  
TAHU  
TAIORORUA  
PĀ ERA [TIA]  
TA KERE  
TA KU  
TA NGERE  
TA POTI  
TĀ RAI  
TĀ

A BOWL  
A WATER BOWL  
DROP of WATER Cause occasion -  
- DRIP fall in Drops.  
LOAD OR MAN A CANOE  
SEA [= BOWL of the OCEAN.]  
HOLLOW of the HAND SMALL BASKET  
OOZE LEAK  
Consumed.  
Shallow  
Receptacle for food CANOE without raised sides  
Calabash.  
BREAST TEAT ARRIVE BY WATER REACTI  
[ SPRINKLE ]  
COOK.  
A VALLEY.  
BOIL WATER  
KEEL of a Canoe.  
HOLLOW Edge border gunwale RIM.  
partly filled  
Small receptacle for food.  
Fashion Timber  
BAIL a canoe [trailer = BOWL]  
DISH

WHAKA  
PĀLI  
MĀORI  
  
  
  
  
  
  
  
  
WHAKA

PA E  
PATIKA  
TIKA  
TIKANGA  
TIE KE  
TIRI  
KAI  
PA E  
PĀ  
PĀ HI  
PAI  
PAI  
PA KA  
KA NO

HAVING A SHARE GAIN PROFIT.  
JUST FAIR RIGHT, CORRECT  
RULE PLAN METHOD CUSTOM CORRECT RIGHT  
MEASURE. SET OUT.  
SHARE PORTION.  
FOOD QUANTITY NUMBER.  
BE LAID TO the CHARGE of ANYONE COLLECTD  
TOGETHER FOR USE BE OVER LEAVE A BALANCE -  
CLUMST GROUP [of NUMBERS ]  
Company of travellers [traders].  
SUITABLE ASSENT APPROVE PROSPERITY  
MAKE GOOD. SET IN ORDER  
DRIED PROVISIONS  
SORT KIND

PĀLI	PATIGITA	[PATI + GITA]	A SONG IN RESPONSE
MĀORI	PAO		SONG CHANT
		TĀKI	RECITE
		TIO	CRY CALL
		TIRI	offering to a god share portion
		TANGI	DIRGE ITO
PĀLI	PATIGHA	PATI + GHA	adj. suffix of GHAN = HAN LIT = STRIKING AGAINST
			ethically Repulsion repugnance
MĀORI	PĀ		TOUCH ASSAULT STOCKADE
	PĀ		BE STRUCK
WHAKA	PĀ EKO		INDULGE in gloomy thought
	PA EA		COVERED WITH SORES
	PA ENGA		TEASE ANNOY
	PA ETAU		SIT APART
	PA HORE		having the skin rubbed off.
	PĀIKE		STRIKE
PĀLI	PĀTIGHA		LIT TO STRIKE AGAINST
MĀORI	TĪA		DRIVE IN PEEES
	TĪEHU		SPLASH ABOUT STIR UP
	TĪHERU		BAIL WATER OUT of a CANOE
	TĪKĀKĀ		BURNT BY THE SUN
	TĪMATA		DART SPEAR
	TĪMO		PECK as a BIRD
	TĪMA		IMPLEMENT TO DIG WITH
	TĪMUTĪMU		PUD MUL
	HA E		CAUSE PANI
	HĀNI		WEAPON
SK	HĀNI		WEAPON
MĀORI	HĀPARAPARA		CUT SEVER
	HĀNGOHANGO		IMPLEMENT for DIGGING.
SĀMOA	TĪGA		SMACK!
	HĀPARU		DESECRATE
	HĀRURU		FETID EVIL SMELLING.
	HAUĀ		CRIPPLED LAME COWARDLY
	HAUPĀTU		STRIKE

PĀLI MĀORI	PAK KHA	SIDE of BODY WING feathers ITO AND [WING of a BIRD]
	PAE	HORIZON.
	PA PAE	BE DRIVEN BROADSIDE on SHORE
	PAHKA	PASSED ON ESCAPED
	PAI HAU	PROJECTING SIDES of HAUMI da CANOE WING of a BIRD
	PĀK AU	WING of a BIRD
	PĀK AU ROHA	EXTENDED on EITHER SIDE LIKE WINGS
	PĀKI	DECAY PARROT
	PAKI HIWI	SHOULDER.
	PAKI TARA	SIDE WALL da HOUSE
#	PAKI TAHA	BORDER ON A GARMENT
	PAKI TUA	PLACE BEHIND ONE
	PAKI WAHA	TATOO LINES ON SIDES of MOUTH.
WHAKA	PĀ KŌKŌ	LOOSEN BARK of TREE BY BEATING ITO
	KA HA	[EDGE BOUNDARY LINE] [SIDE of TREE] of LAND
	KA HI	WEDGE!
	KAHIWI	⊕ RIDGE da HILL
	KAI HORE	TURN ASIDE
	KAI HŌ TAKA	WHIPPING TOP!
	KAI RERE	FLITTING of BIRDS
	KAI RĀ RUNEA	Eat food over anything to remove ITO
	KA KA	FLUTTER
	KAI WAKA	Threatening clouds on the horizon.
WHAKA	KA KE	BEAT TO WINDWARD.
	KA MO	Eye-lash eyelid.
	[PAKI] HARĀ-PAKI	STEEP SLOPE
PĀLI	PAKIKHARA	BORDERING TRIMMING Ein Panzer für Pferde.
MĀORI	PAKI TAHA	BORDER ON A GARMENT

PALI  
MAORI  
A

BA LI  
PA O  
PA  
PA  
PA ENGA  
PAE PAE  
  
PAE RANGI  
PA HAKE  
PA HO  
PA HUNA  
PAI  
PAI RI  
PAKI  
PANA  
PANEA  
PACA  
PARA

OBLATION RELIGIOUS OFFERING  
CHANT SING.  
BE CONNECTED WITH.  
SPIRIT of ONE DEAD  
place where things are heaped up.  
DISH SHALLOW VESSEL.  
LIE IN WAIT FOR.  
Coming from a distance  
ANCIENT TIMES  
SOARING FLOATING.  
BURN FIRE  
Make good set in order.  
SOLICITOUS AFRAID  
Clap make clapping noise.  
Cause to come forth.  
LAY PLACE  
SMOKE  
place of RITES of a CORPSE  
BLOOD RELATIVE

PALI

PARA HAU  
PARITA  
PARA NGEKI  
PARA RE  
PARE  
PARE HO  
PAREMO  
PATA  
PATI

PROTECTION DEFENCE HAU=SACRED  
FUNERAL DIRGE=MAORI TA-NGI! [FOOD]  
Sound of VOICES IN the AIR.  
FOOD  
protection  
SKULL be consumed.  
DROWNED  
Ancient times cause occasion  
prepare food.

PALI

BA LI KAMA

offering of FOOD TO BRAHMAS DEVAS ITO  
in this passage also a human victim

MAORI

K A M E  
TIRAMAKA  
IKA  
RI  
KA-U  
MAK-A  
MAKAMA

FOOD  
A RACE of SPIRITS formerly of AOTEAROA.  
VICTIM [HUMAN.]  
SCREEN PROTECT BIND BOND  
ANCESTOR.  
PUT PLACE  
RECIPE

TIRI  
TIRI

OFFERING TO A GOD ITO SHARE PORTION  
WAND for SPIRIT TO ESCAPE from a CORPSE

\* PĀLI P.  
MĀORI

KA SSA KA  
KA H-U RANGI

A FREE MAN.  
HONORABLE DISTINGUISHED

\*

KA HIKA  
KA HA  
KA I NGA  
KA I RAU  
KA I RĀKAU  
KA I RANGI  
KA I TĀ  
KA I TOA

ANCESTOR Sig CHIEF.  
LINE of ANCESTRY. STRONG ABLE  
UNFORTIFIED ABODE  
COURTEZAN  
BAND of TRIED WARRIORS  
Sig EXULTED CHIEF.  
of SUPERIOR QUALITY.  
WARRIOR.

SK  
MĀORI

KA I TAMA HINE  
TAMA

SEEK in MARRIAGE  
SUPERLATIVE

KA KA

LINEAGE

KA ME

PROPERTY GOODS.

KA NO

SORT KIND ~~KE~~ COLOR = CASTE!

KA NOI

AUTHORITY POSITION.

KAU

Multitude company. ANCESTOR.

KAU-AE-RARO

LORE of the TERRESTIAL

KAU-AE-RUNGA

LORE of the CELESTIAL

KAU RERA

HIGH

KAUTAU

ANNOUNCE

KAU WHA

Recite genealogies etc.

KAU WHEKE

ANCESTOR.

KA WEKA

LONG [TALL] TALL = CHIEF LONG = COMMONER

HAE

Straight Correct

HAKA

Dance Sing.

HAKARI

GIFT PRESENT FEAST ADORN

HĀ KORO

Father old man

HĀ KUIA

MOTHER old woman.

HĀ NGA

PEOPLE

HAU

Vitality of man.

HAU MI

ALLIANCE Confederacy.

HAU PAPA

at peace untroubled

HAU TUTU

INSUBORDINATE

PĀLI

- U-TAMA

the HIGHEST of MEN

TANE

husband MANLY

TAMA

Elders son. MA-HAKI SELF POSSESSED

TAHU

LINE of ANCESTRY

MĀ

FREE of TĀPU MANA AUTHORITY

	VALĀ HAKA	VALĀ HAKA + KA	dial ongen =
CP EPSK	BALĀ HAKA		A CLOUD DARK CLOUD THUNDERCLOUD
MĀORI	PĀ HO		SOARING FLOATING
	PĀ HOKO		RAIN BOW
	PA HURE		Come into sight appear pass by.
	PAI HURERE		PERFECT of WEATHER.
	PAKA REA		DARK CLOOMY
	PA OA		SMOKE
	PA O		STRIKE as with a HAMMER.
	PAORANGI		RESOUNDING of thunder
CP EPSK	BALĀ HAKA		
MĀORI	PARA		COME OUT FROM the CLOUDS
	PARA AWI		GALE TEMPEST SW WIND!
	PARA KI WAI		DARKENED
	HAKA		'DANCE' fig - clouds [Thunder clouds]
WĀKA	HAKA HA KA		DESCEND UPON THREATEN
	HA ERE		COME GO DEPART BE DIFFUSED BECOME
	HA RO		EXTEND TO of SPACE TIME
	KA PUA		VAULT of heaven.
	HAUPŪ		CLOUD
	HAUTEA		lie in a heap heap mound.
			Scattered about separated
PĀLI	VĀ TA	q VĀ	TO BLOW
MĀORI	WĀ		SEASON
	TĀ		WIND
PĀLI	VĀ HIN		from VAHA conveying conveying
from	VA HA		
MĀORI	WA HA		SAIL of a canoe mouth entrance VOICE
	WA HINE		WIFE
	HAEAT		DAWN
	HINA		Moon Personified grey hair moonlight
	HĪ		Catch with a hook; line lead a song down
	HĪ KA		Capulate
	HĪ NU		OIL FAT
	HĪ NAKI		EEL POT
	HĪ MANA		STARING ANGERILY

PALI VEDIC MAORI	SI SRNGA RINGA RIO HI HIHI	NGA ] = A HORN.	[MAORI HIHI ANY LONG SLENDER APPENDAGE] [DRESS THE HAIR IN HORNS] WEAPON HAND ARM MEM VIRILE Catch with a HOOK; LINE RAY of the SUN FEELERS da CRAYFISH
PALI SAMOA	SI SI HI HI HI HI HI A HI WA WA WA HI WA	VA VA A TAKA TENGI WA WA WA HI WA WA WA WA	AUSPICIOUS HAPPY FORTUNATE Dance sing etc [auspicious dance etc] FALL IN LOVE WITH WHIPPING TOP HOP on one foot = a dance. LIGHT HEARTEDNESS SINGING LAUGHTER. watchful alert Vigorous of growth. PRAYERS over a NEWBORN CHILD FIRE ANNOINT WIFE TIME SEASON BE FAR ADVANCED [CHILD] LEAD A SONG DAWN NANCA LORE of the TOHUNGA.
PALI MAORI	SOHADA HO-A TA HO HA HA HA HA HA HA HA HA HA HA HA HA HU-ANGA TAMAITI	DA A TA NGI KARI MUA NEANEA KORO KUI NGI TITI ARI KANGA AUMI AKIRAKI ANGA TAMAITI	SK SAHARDA from SU+HARD A FRIEND FRIEND HU-ANGA MEMBER of SAME CLAN FRIEND welcome by pressing noses GIFT PRESENT FEAST Elder brother or Sister pleasant comfortable FATHER MOTHER Communal oven. TEASE Dance sing joy HOME AN ALLIANCE FAMILIAR SPIRIT MEMBER OF THE SAME CLAN. CHILDREN



SK	DHURA	YOKE POLE BURDEN SHAFT having anything as chief [FOREMOST] part or DISTINGUISHED BY BEAM da PRIVY.
MAORI SK	TURUMA DHUR	POLE SHAFT PEE PIN FRONT IN PRESENCE OF BURDEN LOAD.
SK	DHURINA RI RINGA RA KAU	TO BE HARNESSSED BEARING CHARGED WITH SCREEN PROTECT SCREEN VEIL. hand arm weapon. WOOD POLE STICK ITO.
SK MAORI	PI KA PI A PI PI PI AU PI HAU PI HE PI HI PI HONGI PI KI PI NAO PI RANGI PI RAU PI RI PIRI PI RO PI WARI	PERFUMER GUM of TREES Smear with OIL [SCENTED]. Supporting offensive. TO FART! prepare food. a species of grass [Perfume]. SMELL FEND WARD off [as incense]. A SAND DUNE PLANT DESIRE Decay death. A FERN USED AS A SCENT STINKING. be SMELLED BEAUTIFUL.
SK MAORI	PI KA KA HIKI KA NE KA NEKANE KA PARI KA PIA KA KARA KA RA MEA KA RIHI KA TI KAURUKI	PERFUMER WHITE PINE PUNGENT NOSE Resinous wood of Rimu as a TORCH KAURI GUM SMELL SCENT Red ochre + oil = fragrant. POD NUL TESTES RECEPTACLE FOR SCENT SMOKE = PRAO SMOKE OR INCENSE.

SK DHUNA / DHVAN ROARING only in NETI ie having  
 POLSK DUNAJY NAME da RIVER a roaring course

MĀORI HŪ RESOUND HISS BUBBLE UP ITD.  
 PALI DHŪ NI ROARING SOUNDING.  
 NGARA RA 'SNARL'

TŪ be hit be wounded.  
 TŪ BE HIGH of the SEA [ie ROAR].  
 TŪ Manner soft.

TŪ FIGHT WITH be ignited  
 TŪ TU Set on fire

TU NA EKA A SANDSTONE for GRINDING.

TU NU Enspire with fear.

TU NU HURUHURU DO VIOLENCE TO

SK DHUR Load placed HONOR TOPSUMMIT in front of  
 MĀORI TU RUMA BEAM da PRIVY!!!

TŪ Be hit be wounded.

TŪ NGA URU a platform in canoe for important persons.

TŪ PĀ CHANT SONG

- PAO CHANT SONG

TŪ REI a caked HINAU of great luxury  
 of long standing

TŪ TURU stage on which a corpse is laid out  
 TURUA Beautiful

TURUMA SACRED PLACE

TURANGA = TŪ 𐀀 = STAND BE ERECT  
 BE SET ESTABLISHED TAKE PLACE  
 FORMAL SPEECH.

WHAKA TŪ PILED UP of FOOD for GUESTS.  
 WHAKA TŪ TŪ propitiate with an OFFERING  
 TŪ A TUA A SACRED PLACE.

TŪ Ā HŪ Ritual OVEN i FEAST.

TU KUPARA Social position

TU PO Bow the head stoop down [TULO]

TŪ PUNA ANCESTOR!!!

SK	DHŪ	PA	INCENSE SMOKE aromatic vapor
		PA OA	SMOKE
MĀORI		PA RAKIHE	INCENSE ie 'SWEET SMOKE = SNIFFING. [PAWAPAWA]
	TŪ		
	TU	AKI	DISEMBOWEL FISH or BIRDS [SMELL]
	TU	HI	ODOUR
	TU	KUPARA	Ceremonial oven for feasts
	TŪMATA	KURU	SPEAR GRASS for SCENT
	TUNU		ROAST
	TU	PERE	Ejaculate PUD MUL!
	TŪ	RORO	CORPSE SICK.
	TŪ	RUMA	PRIVY
		PA	COITUS.
		PA WA	
		PA OA ]	SMOKE
		PA RU	SHIT.
		PA RATOKETOKE	NAUSEOUS.
		PA RA HEKA	white substance beneath forskin [ie DICK CHEESE!]
			[STINK'S.
			Some part of PUD MUL.
		PARA NGA	SHIT
		PA PA	BUTTOCK
		PA NI	BESMEAR.
		PA KORA	LOW of the TIDE = Smell of foreshore!
		PA KE HA	Smell of europeans [= FACT!!!]
		PA KARI	RIPE!
		PA KARA	Smack the lips [in anticipation of ---!
		PA KA	COOK
		PA HUNU	BURN FIRE
		PA HEKE	MENSES
		PA HANAANA	SMEAR with RED OCHRE / OIL
		PA	Effect the senses- [BEACH GRASS?
SK	DHŪ	PA	Find Māori Names for Scented grasses Gobsie?
			SMOKE INCENSE one of 16 acts of homage or offerings in the PANČAYATARA CEREMONY.
SK	CHUPĀ	TRINA	a grass for incense = MĀORI = TIARE SCENT
MĀORI		TIRI	OFFERING TO A GOD

SK MĀORI	DHŪ	PA PA OA PA RAKIHE PA NAPAWA	AROMATIC VAPOUR INCENSE SMOKE INCENSE SWEET SMOKE,
	TU	HI HIKA PĀ	ODOUR COPULATE COITUS
	TŪ	PARU	SMIFFING SMELL SHIT
	TŪ	PERE	EJACULATE
	TU	RUMĀ	PRIVY.
SK MĀORI	DHŪ	PA-TRINA TI ARE TIRI PĀOA PĀ PARA HEKA	A GRASS FOR INCENSE SCENT offering to a God. SMOKE effect the senses. WHITE SUBSTANCE BENEATH THE
LATIN MĀORI	SME	G MA MANG EO	= VULG. ENGLISH DICK CHEESE. FORESKIN [FORESKIN] ACRID
SK MĀORI	PI	KA HONGI RO KA NEKANE KANE KAKARA KATI KARIHI	PERFUMER SMELL STINKING NOSE PUNGENT SME SCENT Receptacle for SCENT PUD MUL TESTES
SK MĀORI	MA	NSI MANG-EO MAMA MA EA	SMELL of SPERM. ACRID ITCH SMART OOZE THROUGH SMALL APERTURES LEAK EMERGE
WĀKA	MĀ		SHAME ABRASEMENT
SK MĀORI		HI KA PI KA NGI TA	COPULATE PERFUMER MĀORI PI HONGI > SMELL EMERGE EMPTY OUT.
	MA	HI MAIRE MANGA MA PI	A SWEET SMELLING SHRUB TO SCENT WITH Remains of food after a meal. OOZE FLOW = SK PI-KA > PERFUMER

291  
PĀLI  
ROOT  
MĀORI

DE	TI	DAYATE-DIYATI; DAYANA FLYING TO FLY.
QI		
	TI-U	SOAR SWIFT N. WIND
	TI ARE	SCENT
	TI E AKA	FANTAIL
	TĪ HĀHĀ	Rave act like a madman.
TĪ	KATAKATA	Smaller of the MAGELLAN CLOUDS
TI	KE	LOFTY HIGH HEIGHT
TI	KOKE	HIGH UP IN THE HEAVENS
TI	MATA	DART SPEAR.
TI	RA	STARS of ORIONS BELT Company of Travellers
TI	RA KI	CLEAR AWAY of CLOUDS
TI	RI	offering to a GOD
TI	RAMAROA	lights seen on MT TOPS.
TI	RI WA	DISTANCE
TĪ	TAKATAKA	FANTAIL.
TĪ	NAI WAKA	FANTAIL.
TIU		THE MILKY WAY
TE		Figure head of a CANOE There
TE	I	LOFTY HIGH
TE	KA	URGE ON A DART
TE	NA	URGE FORWARD
TE	RE	SWIM of FISH ITO DRIFT FLOAT
TE	TE	JAVALIN SPEAR.
TI	AKA	LEADER of a FLIGHT of PARROTS
TI	U	MILKY WAY
PĀLI	DA HA	SKĀHA BURNING GLOW HEAT
"	DISA°	SKY GLOW = ZODIACAL LIGHT?
MĀORI	TA HU	COOK BURN FIRE LIGHT FIRE
	HA-TETE	FIRE
PĀLI	DETI	FLYING
MĀORI	TIU	SOAR
TI	RA	STARS of ORIONS BELT
TI	ARE	SCENT of a fire?
TI	HĀ HĀ	RAVE ACT LIKE A MADMAN
TI	KĀKĀ	BURNT BY THE SUN
TI	U	THE MILKY WAY
	HA EATA	DAWN

Page 273  
SK BH 3cp3

DEVA	HŪ	TI 'S	DISHEVELLED HAIR ; DIRTY GARMENTS
		TI WANAWANA	DISHEVELLED d HAIR
MĀORI	HU	TI	PLUCK HAIR or feathers
	HŪ	TOI	DISHEVELLED HURU HAIR
	HŪ	WAREWARE	SLIME.
		TI ORI	Conspicuous
		TI RO HURA	LOOK AT WITH DISFAVOUR.
SK BH 273	VENI -	BHŪTĀN	MATTED [see TANGI (MĀORI)]
	WE HE		LOVESICK
	WE HEWEHE		SORT OUT ARRANGE
	WE HE		TRANSPOSE
	WE RIWERI		DISGUSTING offensive
	WE RU		GARMENT
	WE TA		DIRT
	WE TE		UNTIE UNRAVEL
	WĀE ANGA		TURNING THIS WAY AND THAT
	NGIA		Seem appear to be.
	HU KA		deficient wanting
	HUHUKA		HANGING IN SHREDS
	HUKIHUKI		DISORDERLY
	HURU		HAIR.
	TI-EHE		GARMENT CLOTHING
	PU WĀE		blown about by the wind.
	PU HI		TOPKNOT BUNCH
	PŪ HONGA		Stinking offensive.
	PŪHIIHI		DESHEVELLED
	TAN EWĀA		LIE [it lies there]
	TANONI		SMOTHER WITH
	TANGI		MOURN [see hairs!]
	TAN CITA		LIE
	TA		CUT
SK	PA N KENA		with DIRT
MĀORI	PĀ RU		DIRT SOILED
	PANI		BESMEAR > [WIDOW]
	PANE		head. [NĀ on account of] by way of
	KERE		Clay earth
	KERAKERA		Foul offensive filth
	KENA		MUD MIRE
	KENE HURU		DARK d HAIR or SKIN.

SK	ADY A	TODAY	NOW
MĀORI	ATI	BEGINNING	
	ATI ATI	DRIVE AWAY	[of darkness].
	ATI	THEN	
	TI A-HO	Emit Rays of light	SHINE
	TĪKĀKA	BURNED	by the SUN.

SK	AH AM	I	ME
MĀORI	AHA	WHO	
	AHU	I	ME

SK	MAYI	TO ME	
MĀORI	MAI	HITHER	haere mai welcome

SK	BHA JA	Engage in devotional Service	
MĀORI	PA O	CHANT SING	
WĀKA	PAI	Make good set in order.	praise

SK	MRTYUM	DEATH	
MĀORI	MAR-U	be Killed.	

SK	TE NA	BY HIM	
MĀORI	TE I NA	YOUNGER BROTHER	of a MALE
	TE NĀ	THAT THIS CONNECTED OR NEAR TO PERSON	
		HERE	[ADDRESSED]
	TE NEI	EACH.	HERE NOW

SK	MĀTUH	HIS MOTHER	
MĀORI	MATU-A	PARENT	espec FATHER PLACENTA
	UHA.	FEMALE	

SK	BHŪ MAN	O MY LORD	
MĀORI	PU MAU	fixed constant permanent	
	PU MAHARA	Memories	
	PU MAN -AWA	Recite secretly	

SK	MAN AWA	MIND	] INDRA.
MĀORI	MAN AWA	MIND	
SK	MANAH	the MIND	

UP OSATHA  
[DAY OF PREPARATION]

EVE of SOMA SACRIFICE DAY of PREPARATION  
IN BUDDHISM THE DAY PRECEDING 4  
STAGES of the MOONS WAXING; WANING  
VIZ 1ST 8TH 15TH 23rd NIGHTS of  
the LUNAR MONTH. A SABBATH  
15TH DAY of 1/2 MONTH = CHAPTER TO EXPOUND  
[THE DHAMMA

UP. DAYS FOR RECITATION of PATIMOKKHA [PRO]  
THESE ARE DAYS of UPVOWS of the 8 SILAS  
[RULES]

Upeti [upa + i] to go to (with acc.), come to, approach, undergo, attain D 155 (pathavi-khaya anupeti: docc-acc go into an earthly body), 180; M 1.86 (an upeti, as answer: "does not meet the question"); S 11.93; It 89; Sn 209, (an makha "cannot be reckoned as") 749, 911; 1074; 728 (dakkha); 897; Sn 404 (dava); Nd 63; Nd 167; Dh 131, 206, 342; Sn 318; J IV.309 (maraya upeti to die), 312 (id.), 463 (id.); V.212 (v.l. opeti, q. v.); Th 1, 17 (gabbha); Pv 11.36 (aggas upeti (hansa); iv. 36 (maraya buddha dhamman); Nett 56; sut. uposaya Sn 29; 2nd sg. uposati Dh 218, 248. — gen. uposata Vv 33; S 1.209 = Nett 131; VvA 146 (realizing = upa-gatva cocarv va); PvA 103 (glow for upacca flying up); see also upiya & upacca. — pp. upeta.

Upocita (pp. of upa + av + ci) heaped up, abounding, comfortable J. IV.471.

Upasatha [Vedic upavastha, the eve of the Soma sacrifice, day of preparation]. At the time of the rise of Buddhism the word had come to mean the day preceding four stages of the moon's waxing and waning, viz. 1st, 8th, 15th,

23rd nights of the lunar month that is to say, a weekly sacred day, a Sabbath. These days were utilized by the pre-Buddhistic reforming communities for the expounding of their views, Vin 1.101. The Buddhists adopted this practice and on the 15th day of the half-moon held a chapter of the Order to expound their dhamma, A. 102. They also utilized one or other of these Up. days for the recitation of the Patimokkha (patimokkhasamvutti). On Up. days laymen take upon themselves the Up. vasa, that is to say, the eight Silas, during the day. See Sila. The day in the middle of the month is called ottamasiko or preparatio according as the month is shorter or longer. The reckoning is not by the month (masa), but by the half-month (pakka), so the twenty-third day is simply uposata, the same as the eighth day. There is an occasional Up. called sangha-uposatha, "reconciliation-Up.", which is held when a quarrel among the fraternity has been made up, the gen. confession having as it were a lead to the reconciliation (Vin v.123; Mah. 42). — Vin 1.111, 112, 175, 177; U.S. 32, 204, 276; M.164, 169; D III. 46, 61, 142, 147; A 1.205 sq. (3 uposatha: uposatha, nigayatha, ariya), 208 (dhamma), 211 (dhamma); IV.248 (sahajja-sammanasita), 258 sq. (id.), 274, 280 (avach angaha-upavastha); V.83; Sn 153 (pamsavana v.); Vbh 422; Vism 227 ("vatta = A 1.206 sq.); Sdhp 439; DA 1.139; SaA 199; VvA 71, 109; PvA 66, 201. The hall or chapel in the monastery in which the Patimokkha is recited is called uposathaggha (Vin III.66), or "gharag (Vin 1.107; DhA II.49). The Up. service is called "dhamma (Vin 1.108; v.142; J 1.232; M.342, 444; DhA 1.203). uposathag karoti to hold the Up. service (Vin 1.107, 175, 177; J 1.425). Keeping the Sabbath (by laymen) is called uposathag upavattati (A 1.146, 144, 203, 208; IV.248; see upavastati), or uposathavasi vassati (J V.177). The ceremony of a layman taking upon himself the eight silas is called uposathag samadhiyati (see sila & samadhiyati); uposatha-sila observance of the Up. (VvA 71). The Up. day or Sabbath is also called uposatha-divasa (J III.52).

Upasathika (adj.) [f. upasatha] — i. belonging to the Upasatha in phrase upasathika (adv.) on every U., i.e. every fortnight Vin IV.315. — 2. observing the Sabbath, fasting (cp. BSk. upasathika M Vata II.9); Vin 1.58; IV. 75, 78; J III.52; Vism 66. (bhata); DhA 1.203.  
Upasathika (adj.) [f. upasatha] = upasathika, fasting Mhv 17, 6.

TAKA PREPARE  
HAKARI GIFT PRESENT  
YOLK EGG-ROE — FEAST  
[YELLOW]

8 or 10 SILAS  
MASA MONTH.

PRA DAKSINA?  
PA  
RAKAWATOH] PAKKHA 1/2 MONTH  
MASA MONTH

SK  
MAORI  
UPA  
U  
UMERE  
PA  
I-KA  
TIRA  
PE-AU

TO GO TO + ACCUS COME TO APPROACH UNDERGO ATTAIN  
BOARD A CANOE  
REACH - LAND ARRIVE by water  
CHANT SING  
COITUS TOUCH  
WARRIOR  
by reason of on account of by way of in the act of. Along  
Company of travellers Rays. beams mast of a Canoe  
BE TURNED AWAY PE NET LIKE THIS DO THIS.



PALI	TI KA	A TRIAD
>	TI KA	a commentary on a lit work. [RELIGIOUS]
	DITTH	VIEW BELIEF DOGMA Speculation opinion
	DITTHIN	one who has a view or theory a follower of a doctrine.
MAORI	TI KA	Right correct just fair
	TI KA NEA	Custom RULE PLAN METHOD AUTHORITY
PALI	TI PANA	EXPLAINING
	PANUI	CONTROL
	TI KA	DECLARE PROCLAIM
		Right correct just fair
PALI	DH I	TO SEE
MAORI	T I - RO	LOOK
SK	DH I	Religious Thought prayer meditation devotion
		KNOWLEDGE WISDOM MIND OPINION
	DH I TA	Reflected upon. Thought about.
	DH I TI	DEVOTION PRAYER.
MAORI	TI RA	offering to a god
	TA KI	RECITE
	TA	be uttered
	TI KA	RIGHT CORRECT Just fair
SK	DH I TI KA	a Patrischal Buddhist SAINT
MAORI	TI KA - NEA	RULE PLAN METHOD CUSTOM AUTHORITY
		CONTROL. REASON. Correct right
WIRAKA	TI KA	ACKNOWLEDGE AS RIGHT straighten oneself.
	ATA	Form shape semblance opposed to substance
		shadow Reflection [WAY PATH]
	AT - UA	GOD Supernatural being
	TI KI	personification of primordial man.
	TI KOKE	high up in the HEAVENS.
	TI - A	MOTHER PARENT [= DEVOTION]
SK	DH I	for Di ] Splendour.
for	DI	
MAORI	TI U	MILKY WAY
	TI AHO	EMIT RAYS of LIGHT SHIN Stars of ORION'S BELT
	TI A	ADORN with feathers

SK	YAH	WHO	[ AH = AHA 100 IH = IHI ITO ]
MĀORI	AHA	WITO	
SK	SAH	HE	
MĀORI	ĀHA-NA	HE HIS	
	ĀHA-U	THINE	
SK	TĀM	HER.	
MĀORI	TA HE	ABORTION MENSES.	
	TĀM-U	PUD MUL.	
	TĀNA	HIS HER.	
	TĀM AITI	CHILDREN.	
	TĀNE	MALE	
SK	PRE-MA	LOVE (MA-PRE) OR MA-P	
MĀORI	PE NA	TAKE CARE of TEND	
	PE	LIKE	
	MĀ RIRE	QUIET GENTLE CAREFULLY	
	MĀ RIRI	LOVE GENTLE SOFT.	
	MĀ RIU	BE FAVOURABLY DISPOSED TOWARDS	
of HAWAII	MĀ LIU	LOOK UPON WITH KINDNESS	
	MĀ	ACTED ON BY IN CONSEQUENCE of	
WHAKA	MĀ	SHY ASHAMED CERTAIN DUAL	
		RELATIONSHIPS of MARRIAGE	
	MĀ HAMANA	SEAT of EMOTIONS	
	MĀ HARA	THINK UPON BE ANXIOUS.	
	MĀ HIMAI	COPULATE	
	MĀ PIHI	OBJECT of AFFECTION.	
		HIKA Copulate.	
	MĀ RA	FRIEND	
	RE HIA	pleasure enjoyment	
	HIA	FALL IN LOVE WITH	
	REI	Be RUN after. also PERE ARROW/DART	
ALSO IN	PRIYA-	BELOVED	[ of LOVE ]
MĀORI	PI-E	DESIRE EARNESTLY	
	PI-RANGI	DESIRE	
	PI-RIHONĀ	ATTACHED FAITHFULL	
	PIA	FIRST ORDER of LEARNERS of ESOTERIC LORE (BELOVED)	[ of the GODS ]

SK MĀORI	UDYATAM TI RI	OFFERING TO A GOD OFFERING TO A GOD SHARE PORTION SAY Ū
	Ū Ū MERE IA ATA	CHANT SING HE SHE IT FORM SEMBLANCE SHADOW REFLECTION
Polsh	AT-U-A TAMI TAME TAM	opposed to SUBSTANCE A GOD FOOD FOOD THERE
	TI-RI	OFFERING TO A GOD SHARE PORTION.
SK MĀORI	AHAM AHA AHAU ĀHANA HAM-UA	I ME, WHO I ME HIS. OLDER BROTHER or SISTER.
SK MĀORI	SVĀT HVA AT-I HVA URI	from his own PROGENY offspring HAVING OFFSPRING
SK MĀORI	TŪ SNIM TŪ	SILENT BE PLACID REMAIN.
SK MĀORI	ŚIKHĀH HĪ HĪ HI NA HIKA MAKAWE	LOCK of HAIR A METHOD of DRESSING the HAIR GREY HAIR PUD MUL! LOCK of HAIR.
SK MĀORI	ST HĀNAM HANERNEA HAMOKO NA NĀNĀ	the ABODE PLEASANT COMFORTABLE THATCH da HOUSE Satisfied Content REST REMAIN
WHAKA	- -	

SK VA NA  
MĀORI WA O  
NGA HERE

FOREST  
FOREST  
FOREST

SK WA NA  
MĀORI SAHA Ā SAN  
HĀ KARI  
HANGI  
HA MOKO

Bwd shoot Seedling  
LIVE TOGETHER  
FEAST

HĀ HĀ  
HAN ERNER  
HAMUA  
HĀ KORO  
HĀ KUI  
HA KA

COMMUNAL OVEN  
THATCH A HOUSE  
PLEASANT COMFORTABLE  
ELDER BROTHER or SISTER  
FATHER  
MOTHER.  
DANCE  
DESOLATE DESERTED.

SK Ā VASA  
MĀORI WAHA  
HA MOKO  
A I  
A I  
AU MIRO

RESIDENCE [MĀORI WĀ DEFINITE SPACE AREA]  
ENTRANCE [ĀU Youn THY sound/sleep]  
Thatch of a house [firm]  
of belonging to possessed by after the manner  
POSSESSION of belonging to [of]  
Design in Rafter Painting [PEACE/VINES] ITO

SK RUT  
MĀORI RŪ TĀ

ANGER  
RAGE BLUSTER.

[ See MIR peace  
of the VILLAGE ]

SK TA TRA  
MĀORI RĀ  
TAE

THERE  
THERE  
COME CO ARRIVE

SK YAH  
MĀORI AH-A

WHO AH = AHA!  
WHO

SK WORDS ! WRITTEN AS MAORI with no consonant clusters: ITO  
S=H V=W C=K D=T N=NG or N.

WAHA WAHAKA WAHETI WAHANA  
 WIKATA KATA HANEA AMA HANGHIKA  
 HANGI HIRATI HAKA SANEIN SANEHATA  
 HANTHATIKA SANGTHANA HANNIRATA SABRANGA  
 HAMA. HAMANU NGAHATI HAMANETI.  
 RUPETI RUPATA RUPA RURU RUHA RUTA  
 RINGATI RITA RITAKA RAHI RAI RAMA RAPATI  
 RATI RATA RATANA. RANGA RAKITA RAKA  
 RANGHI RANGHIKA [JONGA PUPA PUNATI PUNA  
 YUTTA YOKED = MAORI UTA ATA MOHA MUH MA  
 MOLI MONA MORA MANA MAMAKA MANU PARA  
 MAHI MARU MANO MATA MATAKA PUTI PARI  
 PINA PITA PITI PIA PAHA PINGA PITAKA  
 PAPĀ PAPATIKA PANA PANU PATI PAI ANEA  
 PAKA Ā AKA AKU ANGHI AKARIKA ANGARA  
 ATATA ATIATI ATA ATI ATITI ATO ANIRA  
 AHI HANA = ATI HANGA TO MUKH DIEGINE [iz] ANU  
 APA APAKAMATI APAKAROTI API APITAPA  
 API PŪ APIMATA AMARA MARU AMANUHA  
 AMO AMU AHU AMPARA ARI ARITA ARATI  
 ARA AHANG AHA AHUKA AHU AHI AMO = AMA  
 ITI IRITA IHA UKA UKATIKA UTARA UTU ETI  
 ONEI KAKA KANA KAKARU KATA KAPA KAPI  
 KAMA KIRIYA KITIMA KITA KUPI KUTU KUNEA  
 KARA KĀNU/KANGU NEOTA NEHA NEO

- SK KARTUM = TO CREATE
- MAORI KAR UHI HOUSE
- KAR URE TWIST SPIN
- KAR U EYE
- KERE PINEPINE GATHER TOGETHER ASSEMBLE
- KEREPETI INTERIOR of HOUSE or FOREPART
- \* KERETA U A TOY JUMPING JACK!!!
- KERETEKI OUTER FENCE of PA
- SK LE PANA SMEARING the BODY WITH OIL'SANDLE
- MAORI REPA BELLY of SHARK [WOOD PULP]
- RENGA FINE PARTICLES 'MEAL'
- REPA BE WORN [as a garment]

SK	ĀHLĀ DINTĪ	POTENCIES of KRŠNA [for existence
ARAB	ALADOINS	LAMP = LAMPS potency for existence's]
MAORI	TI A	MOTHER
u	TI NI	HOSTS MYRIADS MANY
	TI RI	SHARE PORTION offering to a God.
	TI TI	SHINE FASTEN with PEGS ADORN
	TI NA	FIXED HARD FAST FIRM STEADY
WHAKA	TI NA	fig be in severe labours Confine put under restraint Overcome.
	TI NAKU	CONCEIVE Germinate grow sprout
	TI NI HANCA	impose upon. Deceive beguile
	TI NO	ESSENTIALITY REAL ACTUAL
	TI ORI	hold up to view conspicuous
	TI TOHU	SHOW DISPLAY.
	TI AHO	Emit Rays of light shine.
	AHO	RADIANT LIGHT SHINE open space
	AHO	MEDIUM FOR A GOD. line of descent
	AI	DRIVE URGE COMPELL AFTER the MANNER of
	AI-NGA / Ā-INGA	DRIVING FORCE Extension of space & TIME
	AI	DRIVING FORCE
		EXTENSION of SPACE & TIME of belonging to [of transitive actions].
SK	DI -VA	> DEVA GOD MAORI TE-THE
MAORI	WA IRUA	'SPIRIT, [TE-THERE]
	TĒTAHI	ONE A CERTAIN / ANOTHER
	AHOROĀ MOON	Bright Moonlight
	TI -U	SOAR MILKY WAY STRIKE AT.
	TI -RI	offering to a God SHARE PORTION.
A	TI	BEGINNING AND THEN DESCENDANT
	TI KA	Personification of PRIMEVAL MAN [CLAN
WHAKA	TI KI	keep in confinement tie up of God images] [when not in use!]
	TI KE	LOFTY HIGH IMPORTANT EXALTED
	TI KE	EXTEND STRETCH OUT
	TI KANGA	CUSTOM MEANING PURPORT AUTHORITY
		RULE METHOD PLAN.
	TI NI	MANY HOST MYRIAD

SK  
MĀORI

IRĀ - ĪSE  
IRA  
IRA - TA NEATA  
IRA - AT UA  
I-O  
I ORANEI  
IRAMATA

LORD BRAHMA the LORD of SARASVATI [IRĀ]  
LIFE PRINCIPLE SHINE GLITTER  
LIFE PRINCIPLE of MORTALS  
LIFE PRINCIPLE of SUPERNATURAL BEINGS  
I NO DESCENDANT  
EMBLEM of a GOD I-NOI BEG PRAY  
FORMERLY [IRAWARU INCEST]

I  
I HO  
IA  
i  
IAIA  
I ERE  
I HI

BE STIRRED of FEELINGS FROM. BY REASON OF  
UP ABOVE FROM ABOVE DOWNWARDS  
OBJECT of RELIANCE ESSENCE  
CURRENT RUSHING STREAM.  
AS EFFECTING  
SINEWS VEINS  
SING.  
RAY of the SUN DAWN Tendril of a plant

I - HI

POWER AUTHORITY ESSENTIAL FORCE  
[INCANTATION]

WHAKA

I - HI  
I - HOREI  
RĀ  
HEI  
HEINGA  
HEI

E  
ESTABLISH by INCANTATION.  
A CHIEF of established AUTHORITY.  
SUN SAIL DAY  
SKY [POETIC] BEARABLE STORM  
PARENT ANCESTOR  
at in with of time or place.  
for to as as denoting purpose/intention  
as BRAHMA - NIRGUNA!!!  
[THE BRAHMA without ATTRIBUTES]

HEMA VOID

SK  
MĀORI  
PĀLI

AVA-ROHA-PANTHĀ  
A ROHA  
RUHA: / ROHA  
HA - PAI  
A-RO- - PĀ

the word AVA ROHA is related to the  
word AVATĀRA = that which descends i  
[BECOMES]  
"LOVE"  
GROWTH,  
LIFT UP RAISE [as does an AVATĀRA]  
GREET in a FRIENDLY WAY [ACOST].

SK  
MĀORI  
"

AVA-RO  
AUA -- HA  
AWA

HA - PANTHĀ as 'RIVER/CHANNEL of GROWTH AND  
SHAPE CREAT FORM FASHION = AVATĀRA TO  
MAKE BUILD FASHION PEOPLE  
PROCEDURE COURSE CHANNEL 'RIVER,

SK MĀORI	VA WAO	NA M	WITHIN THE FOREST FOREST
WĪTAKA		NĀ NĀ NĀ NGA NA	SATISFIED CONTENT REST REMAIN STILL THERE ON ACCOUNT of ITD FOREST ANCIENT TIMES
	WĀ	MATA	definite space area time interval [Season]
	WĀ		ACCUSE
	WĀ	HO	OUTSIDE
	WA	HIE	FIREWOOD
	WA	HA	REGION Carrying on the back.
	WAI	HO	REST REMAIN.
	WA	KA NAU	CANOE [ie LOG of WOOD] COME GO.
SK MĀORI	KĀ KA	LA RA	TIME FACTOR OLD MAN
SK MĀORI	SVA HUA	BHĀ VA	ONES OWN NATURE BY ASSOCIATION
		HAU	PRODUCE PROGENY
		WA-IRUA	VITALITY of MAN (SPIRIT)
SK MĀORI	KĀ KA	MA MA	DESIRE
*	KA	RIHIKA	EAGER
		MA ERO	COPULATE
		MA NA WA	EMERGE.
SK *	KA	R MA	MIND FRUITIVE ACTIVITY



265  
SK  
of

KAVI  
KAVA

also for GATES of SACRIFICIAL ENCLOSURE  
JKU of 2 KAVA AKUTA KAVYA  
ENLIGHTENED INTELLIGENT WISE A. LADLE  
SAGE SEER PROPHET SINGER BARD  
of the SOMA PRIEST; OTHER SACRIFICERS  
OF ANCIENT SAGES OR PATRIARCHS  
[AS SPIRITS NOW SURROUNDING THE SUN]  
Name of various Gods of VENUS. the SUN  
the SOUL IN SAMIKHYA PHILOSOPHY. of GOOS

MAORI

KAU  
KAU AE RUNGA  
KAU HANGA  
KAU PEKA  
UI  
KU RA  
WHITI  
WHI-TI  
WA  
WAI RUA  
KAPUNI PUNI  
KU WAHA  
WHITI  
KU RA  
KA WA-I  
KA INGA - A WHAI  
KA HO  
KA WA- WA  
KAI HAU  
KA I  
KA H  
KA  
KU EMI  
KA  
KA  
KA  
KU HU  
KU  
KUA

ANCESTOR MULTITUDE COMPANY  
LORE of the CELESTIAL  
OPEN SPACE A FORM of TUAHU - SACRED PLACE  
offering to a God ITO [= SK HU - ITO  
QUESTION ENQUIRE  
= TAPU [KUTERE RUSH INTO ONE PLACE]  
Relate Recite  
SUN RISING = EAST  
definite space time interval area ITO  
SPIRIT  
GATHERING PLACE  
GATEWAY-ENTRANCE MOUTH  
Cross over Reach the opposite SHORE  
KNOWLEDGE RED OCHRE PAINT of SAMSARA [RED]  
LINEAGE  
board enclosing patch of a house  
RAIL of a fence.  
PAILINGS of a FENCE  
PRIEST who eats the HAU  
Reach arrive at  
SPIRIT of a stillborn child.  
take fire be lighted burn  
BE ASSEMBLED  
heap company of persons.  
Range Room at large turn on a pivot  
revolve GO or pass round. be encircled  
[as a sense of revolution or Circuit]  
fall to one's lot  
JOIN A COMPANY THRUST IN CONCEAL  
SILENT [KURA RED GLOWING]  
A CONDITION ESTABLISHED HAS WILL HAVE

PALI 470	PU RE	IND IS THE GENUINE REPRESENTATIVE [with MĀGADHI] of VEDIC PURAḤ which also appears as *PURO in PURONITA = "BEFORE IN FRONT, [MĀORI HIHI RA] of SUN "BEFORE FORMERLY, [MĀORI TĀ BE UTTERED] [+ ABLA. PURE PUNNAMĀYA often in meaning = "IN A FORMER LIFE,
PALI	PU RE	- KARIKA GOING BEFORE GUIDING LEADING
PALI	PU RA	KKHARA [PURA + KR.] DEVOTION/DEFERENCE
"	PU RA	KKHATA HONORED ESTEEMED [HONORING
"	PU RĀ	NA from per cp SK PARUT IN FORMER YEARS]
MAORI	PU AKI	BE UTTERED DISCLOSE [ANCIENT PAST
"	PŪ	WISE ONE ORIGINATE ORIGIN SOURCE CAUSE
"	RA	THERE YONDER. RA-PU ASCERTAIN!
"	PU HI	TOPKNOT VIRGIN. RA-TA SEER.
"	PŪ KE	NGA SKILLED IN VERSED IN
"	PU NA	ANCESTOR [PUAKI TREASURE PRECIOUS]
"	PU MA	NAWA REUTE SECRETLY
"	PU KU	MEMORY SECRETLY
"	PU RE TI	CONVEY CARRY CANOE
"	PU NE	NGA CLEVER INTELLIGENT
"	PU ORO	SING PUROTO LYING IN POOLS = PALI PURO
"	PU PARE	WARD OFF
"	PU RA	- KAU ANCIENT LEGEND OLD MAN
"	PU RA KU	COFFIN WRAP [VEDIC PURA BEFORE [TEMP]
"	PU RE	CEREMONY TO REMOVE TA-PU
"		UMU in which FOOD IS COOKED AS PART of the ]
"		PERFORM the PURE RITE [PURE RITE]
"	PU RE	TUMU perform RITES
"	PU RI	KEEP IN THE MEMORY
"	PU RI	SACRED PERTAINING TO ANCIENT LORE
"	RE	SEE! RI SCREEN PROTECT SHUT OUT WITHA-SCREEN
"	RE HU	DIMLY SEEN
"	RE INGA	PLACE of LEAPING ABODE of DEPARTED SPIRITS
"	REI	BOUNDARY [SEE AS PUAREINGA!!!
"	RE -O	SPEECH UTTERANCE FORM of WORDS
"	RE RE	HANG DEPEND BE UTTERED BE BORN
"	RE TE !	[RISE of the SUN KUMARA A...

SK DHU MA YA COVER WITH SMOKE OBSCURE WITH MIST  
 " DHU MA RI MIST FOG.  
 MAORI TU MA RU SHADY  
 TU MA TU Set on fire burn.  
 TU MA TA TENGA OVERCOME WITH GRIEF.  
 [ TUKU MA RU ]  
 [ TU [KU] MA - RU ] CLOUDY  
 TUKU PU OVERCAST

SK DHU MA - RI MIST FOG  
 MAORI RI SHUT OUT WITH A SCREEN VEIL

SK DHU VA of V DHU FIXED CONSTANT LASTING PERMANENT  
 MAORI TU - MAU FIXED CONSTANT PERMANENT

SK DRU VA the Earth  
 MAORI TU NA the Earth.

SK MA TIME MOTHER LIGHT KNOWLEDGE MOON DEATH  
 MAORI TU MA U FIXED CONSTANT PERMANENT

" MA Connect point of compass = TO MAKE FIRM  
 TO 4 directions NSEW.

SK MA TO MEASURE to measure across & traverse  
 MAORI MA TO FIND ROOM IN BE CONTAINED IN GRANT  
 WA TO connect numerals; points of the Compass.  
 Definite Area time interval space region  
 [ Season ]

SK VA RU NA the All Enveloping SKY  
 MAORI WA Region time season  
 RUNGA UP above over upon up TOP.

SK RU Bellow HOWL ROAR SCREAM  
 MAORI RU TA Rage bluster  
 TA be uttered.

SK BHĀ RATA Sprung from BHARATA applied to AENI = BEARER  
 MAORI PAOA SMOKE [ of ] OBLATIONS  
 PAO GRANT SING  
 PAHUNU BURN FIRE  
 PAKA COOK LIGHT FIRE RITES  
 RATA RED HOT [ TĀHU BURN WHAKAHUA RECITE ]

SK	BHĀ RAT A	= SPRUNG FROM BHĀRATA, applied to AGNI > BEARER of OBLATIONS
MĀORĪ	PĀ HUNU	BURN FIRE
	PĀO	CHANT SONG
	PĀO A	SMOKE DIFFUSED AS SCENT
	PĀ RA-KI HE	INCENSE SWEET SMOKE
	PĀ WA	SMOKE
	PĀ KA	LIGHT FIRE BURN COOK RITES
	PĀ PĀ ATUA	MEDIUM of Communication with an ATUA
	PĀ HO	SOARING FLOATING
	RĀRĀ	EXPOSE TO the HEAT of the SUN
	RĀ	SUN,
	RA KAU	WOOD STICK
	RA MENE	ASSEMBLE
	RA NEA	perform RITES
	RĀ NGA I	RAISED ELEVATED
	RA NEI	heaven abode of Supernatural beings
		STANZA of a SONG 1 <sup>ST</sup> HEAD CHIEF.
WHAKA	RANGI RANGI	SCORCH AT A FIRE
	RA-PA	GLOW
	A RA	WAY PATH MEANS of CONVEYANCE
	RARE	LIE REST CARRY
	RATA-RATA	RED HOT
	RA-UPA-NEA	OFFERING SACRIFICE
SK	BHĀ RATA	AGNI BEARER of OBLATIONS
MĀORĪ	TA HU	SET ON FIRE LIGHT COOK RITES
	TĀ HOKA	RECITE CEREMONIALLY [BURN]
	TĀ HŪ	DIRECT LINE of ANCESTRY
	TA HU	SACRED RITES
	TA KIURA	SACRED COOKED FOOD
	TA TAI	RECITE
	TĀ	BE UTTERED
	TA IAO	WORLD [as burning fig i lit]
	TA I RANCA	BE RAISED UP
	TA KA	PREPARE HEAP COMPANY of PERSONS
	TA KĀWE	FLOAT IN the AIR
	TA KE	CAUSE REASON MEANS ORIGIN INCANTATION

SK KAVYA = KAVI A SACRIFICER A PRIEST  
 A CLASS of MANES = SPIRITS of the DEAD  
 AN OBLATION of FOOD TO ANCESTORS

- VĀHANA CONVEYING OBLATIONS TO THE  
 MANES [SAID of FIRE] FIRE =  
 AĒNI N. of SIVA

MĀORI KAU ANCESTOR MULTITUDE COMPANY  
 KAU-HANGA OPEN SPACE form of TŪĀHU = SACRED  
 [PLACE]  
 KAU PEKA OFFERING TO A GOD LTD [of MANES]

KŪ -- WAHA GATEWAY ENTRANCE MOUTH  
 WAIRUA SPIRIT  
 WAI MEMORY

KAHU SPIRIT of STILLBORN CHILD  
 KĀ TAKE FIRE BE LIGHTED BURN  
 KŪEMI BE ASSEMBLED  
 KAPUNI PUNI GATHERING PLACE

TA KA GO ROUND as a DATE REVOLUTION  
 KU RA = TAPU [CIRCUIT]  
 KU RA RED OCHRE [for bones of the DEAD]  
 RED GLOWING  
 KU PU MESSAGE SAYING WORD

SK KAVYA - VA HANA CONVEYING OBLATIONS TO THE MANES  
 KAVI SAID of FIRE [A-GNI]  
 [MĀORI NGI HA = FIRE]

MĀORI WHI-TI CONVEY CARRY ACROSS  
 WAHA MOUTH ENTRANCE VOICE  
 HA-TETE FIRE  
 HANA SHINE GLOW HEAT FLAME  
 KĀ TAKE FIRE BE LIGHTED BURN.  
 KAU ANCESTOR  
 KAU - WAHA MOUTH GATEWAY ENTRANCE  
 WĀ Definite space area interval time  
 WAI RUA SPIRIT [LTD]

SK	NA	BHAS	the SKY
MĀORI		HA EATA	DAWN
		HA E	Appears shine as stars before dawn.
		HA RO	VAULT of HEAVEN
		HA ERE	a spirit in a rainbow or clouds
		HA PAI	DAWN.
		HĀ RO	SOAR.
		HĀ TEPE	proceed in orderly manner follow in
		HAU	WIND AIR
		HAUĀ URU	regular sequence.
		PA	W. WIND
		PAE	Blow as the wind
		PAH-O	horizon
		PA I HVARERE	SOARING FLOATING
		PA KI	Perfect of weather
		PA KURAKURA	fine weather
			Red Glow of SKY

SK	NABHAS - GATI		SKY GOING SOARING FLYING
MĀORI	PA KAU		WING of a BIRD
[SK NABHO - NADI]		TI U	SOAR, SWIFT N. WIND MILKY WAY.
= MILKY WAY		TI AHO	Emit rays of light SHINE
		TI HORE	CLOUDLESS of the SKY.
		TI KE	LOFTY HIGH HEIGHT
		TIORIORI	a form of KITE
		TIRA	STARS in ORIONS BELT
		TIRAKI	clear of the SKY. clear away of CLOUDS.
		TIRO	look survey view
		TITAHA	Decline of the SUN.
		TITOITOI	Summit very top
		TITOKU	Show display.
		TIWAI WAKA	FANTAIL.
		TINI	HOST MYRIAD
		NGA RO	hidden out of sight disappeared.
PA OA			SMOKE
		NAKI	move with an even motion
		HA TEPE	FOLLOW IN REGULAR SEQUENCE
			PROCEED IN ORDERLY MANNER
		NAWAKI	PROCEED
		NGA HORA	SPREAD OUT Laid OUT
		NGARAKU	Condens BLACK PIEMENT

SK MĀORI	NA	STIKA	AN UNBELIEVER ATHEIST
SK MĀORI	NAU		REFUSE
SK MĀORI	NA		NO NOT
		TIKA	RIGHT CORRECT JUST FAIR
		TIKA NGA	CUSTOM AUTHORITY PURPORT
WHAKA		TIKA	ACKNOWLEDGE AS RIGHT [MEANING]
		TIKA RO	PICK HOLES in Anything
SK MĀORI	NA	-ENA	NAKED New bare desolate
		NGA-KI	clear off weeds. or brushwood cultivate [plant]
		NGA NGA	SHELL HUSK
		NGAORE	tender soft
		NGAORIORI	lullaby.
	-	NGA RURU	ABUNDANT
	-	NGA HURU	HARVEST TIME
	-	NGA HERE	FOREST
* SK	TAHA	-NGA	NAKED
		NGA-KAU	INHOSPITABLE
	-	NGA KORO	be plentiful.
SK MĀORI	NABHO	NA DI	Celestial Ganges = MILKY WAY
		TIU	MILKY WAY
		TIRA	Stars of ORIONS BELT
SK MĀORI	MA		MOON TIME
	MA	-RAMA	MOON. [month]
SK MĀORI	RU		BREAK DASH TO PIECES CUTTING DIVIDING
	RU		Earth quake
SK MĀORI	RU	TA	to be angry
	RU	TA	Rage.
SK MĀORI	RI	TI	LINE ROW GOING COURSE BOUNDARY
	RI	TI RA	LINE ROW Company of travellers
	RI	PA	Screen protect
	RI	PA	HORIZON BOUNDARY ROW RANK LINE

LATER GOD of RICHES

SK	KUBERA	orig Chief of spirits of Darkness.
MAORI	[PE RE-RU]	Chief of the RAKSHAS deformed monstrous
SK	KUBJA	= slow lazy. A FRIEND of RU-DRA
MAORI	KU	hooked HUMPBACKED A KIND of MUSICAL INSTRUMENT
MAORI	KUPARA	make a grating sound of a 1 stringed musical instrument
	PIA-RE	COMPLETELY BLACKENED [here as a corpse]
	KUI	HUNCHBACK = SK KUBJA HUNCHBACK
SKLAV	KUPALA	STUNTED AND KUNEKUNE = APPEARING ROUND
MAORI	KU RA	BATHING FESTIVAL [KUMI CROCODILE!]
	KUREKURE	RED OCHRE. [for bones of the DEAD]
	KUREPE	BLOW of FLIES
	KURA	VIOLATE TAP = WITHERING of CROPS
	KURI	= TAPU
	KURUTOTE	EVIL SMELLING [METO = PUTRID]
	KURUKI	STUNTED KURUMETO METO of SMALL STATURE
	KURUPO	WITHER BECOME POWERLESS
	RA-RO	PUTREFYING SORE
	KURUTETE	the UNDERWORLD [MAORI METO lowest division]
	KUTEKUTE	STUNTED [A-METO of UNDERWORLD]
SEE	KUTI	LAZY CONFUSED
SEE	KU PE	NIGHTMARE RU-MAKI DROWN.
	KUNIKUNI	WHEKE + KUMI = CROCODILE = Crime
	KUNAWIRI	DARK
	KUMUKUMU	SHIVER with COLD
	KUMU	A LIZARD
	KU KA	FEAR SHRINK from.
	KUIKI	ABORTION.
	KUEMI	COLD
	KUANA	BE RESEMBLED
	KU	Entrance
	PERA	SILENT WEARY Exhausted
	PEREKI	PUTREFYING FLESH
	PERERU	- TO TE TANGATA KINO, TONA PEREKITANGA.
	PERERU	make a FLUTTERING NOISE
WAAKA	PERERU	FRIGHTEN STARTLE
	PE TO	Be Consumed.
	RA-NGATIRA	> CHIEF.
	RA RO	UNDERWORLD

KUPE and NGAKE 2 seafarers.  
+ WHEKE octopus = CRIMETO



73 PALI	AM -ATA	DRINK of the GODS AMBROSIA [IMMORTAL] STATE of NON CHANGE i DURABILITY no more rebirth i death ie security the HEREAFTER.
MAORI	ANA MATA ANA AM UA ATA	CONTINUANCE of ACTION i STATE the time to come FORM SEMBLANCE opposed to substance
PALI	NA MATA	TIME TO COME
SK	AMATA	SICKNESS DEATH
PAL	AMATA	SICKNESS DISEASE DEATH TIME
PAL	AMA NUSSA	AT MANUSSA a being not human demon ghost spirit [ghost spirit]
MAORI	NEU [MA] NU MA NU NUMI	GHOST DISSAPPEARANCE BE GONE
	A	of belonging to
WHAKA PALI	MANU BIRD HA E HAE AMANUSSA HAERE	GOBLIN not human ghost spirit YAKSHA! a SPIRIT in RAINBOWS/CLOUDS [YAKKA].
SK	A	Before a vowel = AN negative contrary sense
"	AN	as english UN- A-SAT NOT GOOD
MAORI	AN - AMATA	the HEREAFTER
"	A MURI	the time to come.
	ANA	NO YES according to context
	ANA - MATA	hereafter
	NA MATA	hereafter
as SK	AN AMATA	UN LIFE NOT MORTAL ie = IMMORTAL
MAORI	NA	acted on by by way of ITO see.
SK	NA	NO NOT NETHER
MAORI	NA U	REFUSE
	ANA	NO! YES ITO see
SK	NA	NO NOT and in simple negation as in requesting commanding, except in prohibition.
MAORI	NA NU NA U NA VE	express disappointment Refuse. NA-TI = RESTRAIN. be at fault. be unmoveable.

MISSIONARY WISDOM! (AGAIN!) 116

#	MAORA	PA TI	TRY TO OBTAIN THROUGH FLATTERY CAJOLE COAX [ie LORDS PRAYER]
	WHAKA	PA TI	INDUCE BY MEANS of GIFTS
		NI TI	DART DIVINATION
		PA O	CHANT SING
		MA TI RE	WAND USED IN PURE RITE]
		TI - RI	OFFERING TO A GOD SHARE PORTION
		TI KANGA	CUSTOM
		TI KA	CORRECT RIGHT JUST FAIR
		TI KANGA	CUSTOM AUTHORITY CONTROL RIGHT
		PA	BE CONNECTED WITH [CORRECT]
		PA TA	Cause occasion. ANCIENT TIMES
		PA RE	PARE defensive charm [ie LORDS PRAYER]
		TINI	MULTITUDE
#		PA RAU	FALSE DISSEMBLING IN VAIN FRUITLESS DECEIT FALSEHOOD
A		PA	SPIRIT of one DEAD [ancestors]!
		PA RA	a place for RITES
		PA OA	SMOKE [AS INCENSE!]
		PA KURU	A CHANT
		PA KI	PROCLAIM Subject of talk
		TI HI	TOP SUMMIT
		PA HUNU	BURN FIRE [= OBLATION with FIRE]
		PA HAKE	ANCIENT TIMES OLD MAN
		TI AHO	Emit Rays of light SHINE STARS of
		TI ARE	SCENT [as INCENSE] [ORIONS BELT]
		TIE TIE	break up fire wood [sacred fire].
		TIE KE	Measure set out of SACRED RITES
		TI HAKE	VESSEL ! ✓
		TI HAU	TWITTER [of a SAMAN]
		TI KI	personification of PRIMEVAL MAN
WHAKA	A	TI KA	ACKNOWLEDGE AS RIGHT
		TI KE	important Coalted height
		TI RI	offering to a GOD SHARE PORTION
		TI OKO	ASSEMBLE
		TIO	Cry Call [of a SAMAN!]
		TI RI	Remove TAPU AT-O Recite

SK A-KARAN A CALLED SUMMONED

MAORI KARANGA CALL SUMMON.

SK A-KARANI YA TO BE CALLED  
MAORI NGIA appear seem to be.  
NGI-TA BRING CARRY

SK A-√ KRI TO BRING NEAR OR TOWARDS  
MAORI KI CALL TELL of MENTION  
KI TO of place ON TO UPON TOWARDS AT  
KI-HI BARELY AUDIBLE INDISTINCT [of sound].  
WHAKA -- KI-ATO KEEP CLOSE TOGETHER.  
KI-A TO INTRODUCE A PROPOSITION  
KIKO PVD MUL.  
KIMI SEEK LOOK FOR.  
A-I COPULATE  
A DRIVE URGE COLLECT of belonging to

SK A-√ KRITI [CONSTITUANT PART] [possessed by]  
ASPECT FORM APPEARANCE  
KIRI SKIN BARK person self.  
KIKO FLESH BODY PVD MUL KERNEL da NUT  
HEAD da weapon or tool person  
KIKIKIKI STUTTER.  
TI NANA BODY TRUNK SELF PERSON REALITY  
ma MASS BODILY REAL ACTUAL.  
TI MU SHOULDER END TAIL.  
TINAKU TUBERS for planting germinate grow  
conciere garden.  
A of belonging to possessed by.  
TINI Very many host myriad.  
TIRI SHARE PORTION offering to a God.

SK A-√ KRITA ARRANGE BUILT [as a HOUSE]  
MAORI KI TO of place on to towards AT  
TA CARVE FASHION TATOO PAINT

SK A-KHYA PANA CAUSING TO TELL  
KI Say tell saying word  
PANA PROCLAIM ANNOUNCE

SK MĀORI	Ā- GA MA Ā Ā	COMING NEAR APPROACHING ARRIVAL DRIVE COMPELL URGE Extension of space or time AS FAR AS UNTIL AND AND THEN HITHER. GO WANDER GO ABOUT MOVE GO
SK MĀORI	MA-I NGA WI NGA U NGA TETE GĀ NGA RĀI NGAREHE NGA RE	LOVE FOREST SEND
SK MĀORI	Ā- KHYĀ KI Ā	APPELLATION NAME Say tell call DESIGNATE told of belonging to possessed by
SK SK MĀORI	A-KHYA-TA Ā- KHI YA KIA	TOLD DECLARED MADE KNOWN MĀORI TĀ [friends] TOTAL AMOUNT [TĀ be UTTERED] HOW MANY
SK MĀORI	Ā- V CAR KAR ANGA KĀ ANGA	TO COME NEAR TO ACCUS TO APPROACH CALL SUMMON. HOME face in a certain direction set about doing--!
SK MĀORI	A-CARITA RITA TIRI TAE TAHE TĀHOKA TĀHU TAHU TAI TAKI JATAI TANGI TAKAHI	FIXED BY RULE OBSERVED PRACTISED JUST FAIR CORRECT RIGHT offering to a God share portion amount to of numbers processed to equal. Sacred food. RECITE CEREMONIALLY direct line of ancestry RITES First fruits RITE RECITE RECITE Funeral Rites TRAVERSE LAND AS OWNERSHIP CLAIM

SK	A-HAVIS	NOT OFFERING OBLATIONS
	A-HAVIS HYA	NOT FIT TO BE OFFERED AS OBLATIONS
SK	A	= NEG prefix
MAORI	HA-KARI	GIFT PRESENT YOLK of egg ROE of fish
	HA-E	POLLEN of FLOWERS
	HA-EPAPA	STRAIGHT CORRECT
	HA-ERE	BECOME BE DIFFUSED
	HA-KIHEA	7th Lunar month.
	HANA	SHINE GLOW Give forth heat flame.
	HĀPAI	lift up raise take up carry. Rise of heavenly bodies.
	HĀPARU	DESECRATE
	HARA	VIOLATE TAPU SIN offence.
	HAPIRO	VIOLATE TAPU by eating at a SACRED PLACE
	HAU	FOOD USED IN PURE RITE
	HAU	A RETURN PRESENT for one received.
	HA-TETE	FIRE
	HĀU-MUA	PLACE of DEPARTED SPIRITS.
	HĀUPĀ	FOOD EAT BITE
	HĀUTETE	JABBER!
SK	Ā-KŪPĀRA	from Ā-KŪP° NAME of DIFFERENT SAMAN
	PAO	CHANT SING [VERSES]
MAORI	KU-EMI	BE ASSEMBLED
	KU-MEME	MUTTER!
	KU-NĀNU	TALK UNINTELLIGIBLY [MISSIONARY CRAP]
	KUP-U	ANYTHING SAID WORD SAYING
	PA-TA	ANCIENT TIMES [TĀ-BE UTTERED] TAKI=RECITE
SK	Ā-KŪPĀRA	SAMAN VERSES
MAORI	PAO	CHANT SING PARE PARE a CHARM.
	KU-PUKUPU	Speak frequently or at length
	KU--RA	KNOWLEDGE of KARAKIA i LORE
	PŪ-RA-KAU	ANCIENT LORE OLD MAN
	PARA-PARA	A PLACE FOR RITES
	PARA-ŌA	ARISTOCRATIC
	PARA-RE	SPEAK LOUDLY PARA U Baffled FALSE [MISSIONARY CRAP]

SK	ASRIK	PĀTA	THE FALLING of BLOOD DROPS OF BLOOD FROM A WOUND
MĀORI		PATA	DROP DRIP FALL IN DROPS
		TĀ	CUT
		TA E	JUICE of plants
		TA HE	MENSES ABORTION.
		PATA . PATA	DRIP DROP
SK	ASRIK		BLOOD
MĀORI	RĪ		BIND
SK	ASRIK	- DO - HA	SHEDDING BLOOD BLEEDING
MĀORI		TŌ	MOISTEN WET
		TO TŌ	OOZE TRICKLE GUSH FORTH
		TO A	BRAVE VICTORIOUS
		TŌ WHARE	MURDER IN COLD BLOOD
		TO TŌ	BLOOD
		TO HĪHĪ	TRICKLE
		TO HĪ	CUT
		TŌ	pregnant } also belong here! Capulate }
		TOKAĪ	
		TŌ KARI	CUT SEVER,
		TŌ KINI	PUD MUL.
		TO NA	PUD MUL
		TO RA	be erect [penis]
		TO PE	CUT off
		HA-E	CUT SLIT CAUSE PAIN GLEAM ] [of color ]
		HA E MANEA	STREAMLET
	[TO]	HĀ TŌ PE	CUT OFF - HATE PE
SK	ASRIK	---	SHED BLOOD.
		TO HA	
		HA U	STRIKE SMITE HEW CHOP
SK	ASRIK	- VA HĀ	BLOOD VESSEL
MĀORI		WA HA	PUD MUL MOUTH ENTRANCE
		VA	ARTERY VEIN
		HA-E	CUT SLIT CAUSE PAIN
		HA-WA	DRIPPING REEKING SMEARED ON
		VA-HA	

SK

<p>SK MAORI</p>	<p>A-SARANA RANGA RA NGA-HU  HARA HARA</p>	<p>NOT PROCEEDING NOT GOING [A=NEGATIVE] SET IN MOTION [A BODY of MEN] ITD SUN SAIL DAY [SHOAL of FISH] HUNT WITH DOGS VIOLATE TAPU SIN OFFENCE MISS MAKE A FALSE STRIKE COME SHORT OF</p>
<p>SK MAORI</p>	<p>A-SAMA  MA MA</p>	<p>UNEQUAL UNEVEN EITHER BY BIRTH or in surface or NUMBER USE TO CONNECT NUMERALS TO EXPRESS DUAL RELATIONSHIP CAUSED BY MARRIAGE of PERSONS BELONGING TO DIFFERENT GENERATIONS as in case of father i son marrying SISTERS.</p>
<p>SK MAORI</p>	<p>A-SU HU HU HU-A-TEA HU-A-URI HU-KA HUKA  A</p>	<p>NOT BRINGING FORTH BARREN PROGENY EGG ROE FRUIT FLOWERS DESIRE CHILDLESS HAVING OFFSPRING. FROST SNOW COLD TROUBLE DEFICIENT [IN MEASUREMENT] WANTING of belonging to possessed by.</p>
<p>SK MAORI</p>	<p>ASURYA HUNU HUR-A RIA RI</p>	<p>SUNLESS [SAID of TAMAS i.e. DARKNESS] RAY of the SUN [INDIC = AT NIGHT] BEGIN TO DAWN SCREENING PROTECTING SHUT OUT WITH A SCREEN VEIL]</p>
<p>SK MAORI</p>	<p>SURYA A-SURA HURA HUNU RA</p>	<p>the SUN [CURTAIN] ABSENCE of SUNLIGHT and loc AT NIGHT BEGIN TO DAWN REMOVE A COVERING RAY of the SUN SUN</p>
<p>SK</p>	<p>SURYA</p>	<p>= the SUN</p>
<p>SK MAORI</p>	<p>ASURYA AHUREWARIA</p>	<p>COLLECTIVE BODY of SPIRITUAL BEINGS DIVINE SACRED PLACE AHU SACRED MOUND Screening protecting</p>

SK  
MĀORI  
KANDA RPA  
[KA MA]  
KA RIHIKA  
KAMA  
KĀ  
TARA  
RĀ  
PĀ

NAME of KĀMA > LOVE LUST MEM  
VIRILE one of the TONGUES of AGNI re FIRE  
COPULATE  
EAGER  
TAKE fire be lighted burn.  
MEM VIRILE PUD MUL  
WED  
COITUS

HI  
KA  
[KA]  
TAKA HI  
TA-MINA  
TAMAHINE  
[KA] TA KA-TAPUI

FIRE COPULATE  
RAVISH A WOMAN  
DESIRE GREATLY.  
GIRL FEMAIL  
INTIMATE COMPANION of the SAME SEX.

SK  
MĀORI  
KANDARPA-KU  
KŪ PĀ  
KU PA PA  
PĀ  
KU PU  
KŪ PĀPIA  
KU RA  
KU RE  
KŪ RARIRARI  
KU RUKI  
KŪ TERE  
KŪ TĒTE  
KŪ  
KŪ  
KŪ HA  
KŪ HI  
KŪ HU  
KŪ I

= WELL of LOVE = PUD MUL.  
GASP  
AT A LOW LEVEL STOOP LIE  
COPULATE [FLAT]  
MESSAGE SAYING WORD SPEAK  
STICKY  
DARLING GLOWING RED  
CRY [LIKE A SEA GULL  
WET SLOPPY  
WITHER BECOME POWER LESS  
FLUID  
SQUEEZE FLUID OUT of ANYTHING  
MAKE A LOW INARTICULATE SOUND  
THICK LIQUID  
GASP  
INSERT  
THRUST IN INSERT  
WOMAN

SK  
MĀORI  
KAMA  
KAMA  
KARA WA  
KAI RAU  
WHANA  
MĀ  
MĀ  
MAHA

God of love = KANDARPA LOVE LUST  
EAGER [A-KA STATE of TURMOIL]  
MOTHER of children  
COURTEZAN [MA-I HITHER]  
SHAME ABASEMENT  
ACTED ON BY BY WAY of.  
MAHA SEAT of EMOTIONS.



SK from KANDARPA KAM-DARPA ] INFLAMER even a God Name of KAMA = LOVE LUST MEM. VIRILE

MAORI HI KAMA KA KANI KANA KĀ TAR A TAĒ TA-ĒRA TAHU HŪ RĀ ERAGER COPULATE DANCE BEWITCH. MEM VIRILE PUD MUL take fire be lighted burn i.e LUST TOUCH of FEELINGS BE OVERCOME Sexual desire [MOD] aka OLD WORD! Set on fire light COOK fig = LOVE DESIRE WED

TA-IHEMAHEMA GENITALS of either sexe.

TA-IMAU BETROTHED

TA-IRANGA BE RAISED UP,

TAITAMAHINE Young woman.

TAITAMA Young man.

[KA] TA KA HI RAVISH A WOMAN

[KA] TA-KA-TĀ-PUI INTIMATE COMPANION of the SAME SEX

TAKA WĀE ENGA GO BETWEEN MEDIATOR.

TAKINI SPRINGER MUSCEL HYMEN.

TĀKIRI THRUST START CONVULSIVELY.

TĀKIRIKIRI CONVULSIVELY BY JERKS

TAMAHINE GIRL FEMALE.

TA-MINA DESIRE GREATLY

SK MAORI KANDARPA - KŪPA PA = WELL of LOVE = PUD MUL COPULATE

KŪ MAKE A LOW INARTICULATE SOUND

KŪ THICK LIQUID

KUHA GASP

KUKUHA PANT

KUHI INSERT

KUHU THRUST IN INSERT

KU-I WOMAN

KU I KA DESIRE

KUHI GUSH FORTH

PA COPULATE

249			
SK	HARA NA		RAPE CARRYING A GIRL OFF.
MAORI	HARA		SIN OFFENCE
		NGA - HU	HUNT WITH DOGS.
SK	KA NYA		VIRGIN
MAORI	NGIA		appear seem to be.
SK	KAN		KĀ INVEDA } TO SHINE PLEASED TO GO
PALI	KANATI		AKĀNIT } SATISFIED ACCEPT
"	CAKANA		SEEK DESIRE WISH.
MAORI	KĀ		take fire be lighted burn.
		TI AHO	Emit rays of light SHINE
	KAN OHI		EYE
	KANA PA		BRIGHT GLEAMING
	KANA PU		BRIGHT SHINING LIGHTENING
	KANA		BEWITSCH
	KANI		DANCE ]
SK	KANY-A		VIRGIN ]
MAORI	KANEHE		DESIRE AFFECTION.
SK	KANT		GIRL MAIDEN
MAORI	KANO		SMALL FRUIT, BERRY, STOCK DESCENT ]
			[ SORT KIND ]
	HI-KA		COPULATE
	KA RIHIKA		COPULATE
SK	KANYA		VIRGIN / HRI OR VAH MARRY
✓	VAH		MARRY
MAORI	WAH I NE		WIFE
	NGIA		appear seem to be [a virgin
SK	KANYA / DĀ		or PRA / DĀ GIVE IN MARRIAGE
MAORI	TĀ - NE		HUSBAND
	TA - HE		MENSES ABORTION
	TA - KA		HORE WIDOW
	TAKA		prepare
	TA HUA		Food at a feast
	TA HU		HUSBAND
	TA IAWA		VAGINA
	TA - I MAU		BETROTHED
	TAKI		RECITE make a speech. ENTICE
	TAMA HINE		DAUGHTER GIRL FEMALE
	TĀ MAU		LOVE ARDENTLY

SK MĀORI	UPA HUN V TAE TAHE	SNUTA HUN V TAE TAHE	CAUSED TO FLOW STREAMING FORTH RAY of SUN BEAM. JUICE of plants MENSES ABORTION. COPULATE
SK MĀORI	PA EVA JI IA		√i GOING MOVING QUICK the Earth Ferment. be stirred of feelings. Rushing stream LAND of one's birth FORCE ones way through a crowd. as far as extension of space i time DRIVE URGE in this manner thus here there [COMPELL] like that in that way. like this.
WHAKA	EWE ETE		
SK MĀORI	Ā ENĀ PĒ Ā PĒNEI Ē NĀ ĒNA		prep BY of the agent acted on by NO those NEAR or Connected with person spoken to.
SK MĀORI	Ē HI HI HI		sing of Ā-√i COME NEAR. WELL! = VOCATIVE O CALLING ATTENTION. whistle.
WHAKA	HI HI HI HIA HIA		Catch with a hook and line. Raised draw up Desire wish fall in love with. HIA TANGI BE ON the POINT of WEEPING
SK MĀORI	Ō TA Ō Ō HA Ō JA AU		addressed invoked summoned VOCATIVE utter prayers over. in answer to a call be uttered. addressing calling AU > O
SK MĀORI	KA KA	TARA a - RA TARA	libidinous man. which of 2? old man M. VIRILE PUD MUL!
SK MĀORI	KAJ KAI		TO be happy to grow FOOD EAT ABUNDANCE

SK	KA B	TO COLOR TINGE	TO PRAISE
	KA BITĀ		
MĪRORI	KA PARĀ	SOOT from a resinous wood,	
	KA PI	be covered of a surface.	
	KĀ PĪĀ	KAURI GUM RESIN	
	KA PO	LIGHTENING	
	KA POWAI	CHARCOAL EMBERS.	
WHĀKA	KA POWAI	PRESERVE A HUMAN HEAD	
	KA PUKAPU	GLEAM GLISTEN	
	KA PUA	A BANK of CLOUDS	
	KA PURĀ	FIRE DAWN.	
	PIĀ	GUM of trees [KABITĀ]	
	TĀE	Juice of plants COLOR DYE	
SK	KABITĀ	TO COLOR.	
	TĀ-HE	MENSES.	
	PI-ATA	Bright clear transparent	
	PI-E	DESIRE EARNESTLY	
	PI-HĀ	GILLS of a fish [i.e. black]	
	PI-NEAO	seashore plant used for an ORANGE DYE	
	PI-RAU	ROTTEN. PUS DEATH	
SK	KABITĀ	TO PRAISE	
	PIĀ	first order of learners of Esoteric Love	
	PIORIORI	SONG	
	PIHE	DIRGE	
	TAKI	RECITE	
	TĀ TAI	RECITE	
	TĀ	be uttered	
	TĀ NEI	DIRGE	
	KA IRANGI	Exulted chief. Rainbow	
	KA HU RANGI	HONORABLE DISTINGUISHED	
	KA HĀ	LINE of ANCESTRY	
	KAPĀNA	POTATO	
	KAPĀKĀPĀ	a winged form of neck pendant.	
WHĀKA	PAKĀPĀKĀ	QUIVERING of hands as in a HĀKA	
	KAPU RANGĀ	DAWN.	
	KAPUKĀPU	GLEAM GLISTEN.	

SK	KAPOLA	JKAP	KNEE CAP or PAN.
MĀORI	KAP E		HAND NET EYE SOCKET ie PAN
	KAPITI		JOINED
	KAPU		HOLLOW of the HAND
	KĀ PU		GUNWALE
	PONA		KNEE
	POPOKI		KNEE CAP
	PORA - PORA		FLAT ROOFED
	PORA KARAKA		BALL of red clay.
	PORĒA		CANOE
	POREKE		Broken off
	PŌRIA		RING of BONE
	PŌRIHIRIHI		SKULL
	PORO		BUTT END TERMINATION BLOCK.
	POROHARORE		HAVING A ROUNDED END or CONVEX
	PORORI		HIP BONE DOOR KNOB [MOO]
	POROTAKA		ROUND by surrounded.
	PORO TITI		DISC
	POROTŪTATAKI		JOINED JOIN MEET
	POROWHITA		CIRCLE WHEEL RING. Circular
	PŌTAE		CAP cover the lead.

SK	KALĀ MA KA	a kind of RICE RIPENING IN WINTER
MĀORI	MAKA RIRI	WINTER COLD FROST

SK	KĀNDA	A KNOT JOINT [SIMILE for LINEAGE] MULTITUDE
MĀORI	KĀNGA	VILLAGE / = KĀ
	TĀ	STALK STEM of a plant FLOCK
	TĀ HŪ	DIRECT LINE of ANCESTRY [ROOF BEAMS]
	TĀI HA	heap of fallen trees ie obstruction
	TĀ KA	COLLECT INTO HEAPS
[KA]	TĀ KĀTAKAI	CORD for LASHING BAIT TO A HOOK [ie KNOT]
[KA]	TĀKA ORE	RING of BONE on a CAPTIVE BIRD
[KA]	TĀKA RORE	take a turn of a rope [around a post]
	TAKE	ROOT STUMP
	TĀ KEKA	SLOVENLY IN WEAVING.
	TAKE KĒNGA	MESH of a NET ie KNOT JOIN

SK	KĀ	SŪ		LIGHT LUSTRE	speech.
MĀORI	KĀ			TAKE FIRE BELIGHTED BURN	
	[KĀ]	HU-	KĀ	SNOW	
		HU-	Ā	FULL MOON	
	KA	NO		COLOR.	
	KA	NAPA		BRIGHT GLEAMING.	
	KA	HURANGI		RAINBOW DISTINGUISHED	DISTINGUISHED
	KA	I RANGI		RAINBOW	[LIGHT colored Greenstone].
		RANGI		SKY.	
	KA	HU		SURFACE	
WHAKA	KA	HU		WHITE of an EGG.	membrane of a foetus
	KĀ	KAHU		GARMENT	
	KA	HO		Anything light colored	
	KA	KAHO		FAIR of HAIR.	
TE	KA	HU	O TE RANGI	BLUE SKY	
	KA	HU	KURĀ	RAIN BOW.	
		HU	RU	GLOW	
		HU	RU NEA	RISING.	
		HU	RA	BEGIN TO DAWN.	
	[KĀ]	HU	KĀ	DAWN.	
SK	KU			] EVIL REPROACH	
MĀORI	KU	TA S		ABORTION.	
	KU	KA		NOT	
	KU	KORE		Perplexed bothered contention	
WHAKA	KŪ	RĀRURĀRU		CRY AS A CHILD	
	KU	RU PENA		Repress the feelings.	
	KŪ	TA		ENCUMBRANCE CLOG AS OLD OR SICK	
		TA		PEOPLE on a MARCH	
	KU	TA	RE	SOB SIGH	
		TA	HAE	STEAL THIEF. COMMIT ADULTERY	
		TAHA	KORE	UNSUCCESSFUL IN FISHING IT!	
		TA	HE	ABORTION MENSES	
		TA	HŌ	YIELDING WEAK	
		TA	HU PERA	DISTORT FALSEFY	
		TAI		Anger Rage VIOLENCE	
		TAI	AROA	GOSSIP SCANDAL	
		TA	KAHI	RAVISH A WOMAN	

SK KU KSHI  
MAORI KU KA  
PU KU

STOMACH WOMB INTERIOR of ANYTHING  
ABORTION  
STOMACH MEMORY ENTRAILS

KUI  
KU HI  
KU ARA.

WOMAN  
INSERT  
A SANDAL

KU AHA  
KU HA

ENTRANCE  
GASP

KU HU

THRUST IN INSERT

KU MU

ANUS

KU NE

SWELL as PREGNANCY ADVANCES

HKA

COPULATE

WA HINE

WIFE

HINE

GIRL.

KI

FULL.

KI

TO of PLACE INTO

KI KO

PUD MUL KERNEL of a NUT.

KIKI KIKI

STUTTER.

KINA

STOMACH distended with food.

KIRITORE

PUD MUL.

KIRITAPU

HYMEN.

A KU

SCRAPE OUT CLEANSE

A KU RA

ENTRANCE to a EEL POT

NU KU

the EARTH

HA KU

COLD COLIC

HA KU RE

SEARCH the HEAD for LICE

HI KU AWA

SOURCE of a RIVER

HI KU WAI

SOURCE of a STREAM.

I KU RA

HAEMORRHAGE

KO KU HU

INSERT

TA KU AHI

STONES SURROUNDING A FIRE in a HOUSE

TU KU

CATCH IN A NET SPACE BETWEEN FENCES]

TU KUTUKU

CRAY FISH POT

TU KU PARA

SACRED OVEN

TU KU PUNGA

DROWN

KA KU

full of hard fibres!

SK	NU		a SHIP
SK	NU		NOW
"	NU		TIME
"	NU		PRAISE
"		KUKSHI	intencs of anything
MĀORI	NU	KU	the earth.
SK		KU	the EARTH
MĀOR	NU		of high Rank important abundant
			multitude people.
			Sign of RANK = PRAISE
SK	GU		Earth
	[NGU > NU]		
SK	G U		GOING
SK	NU		a SHIP
SK	NU		TIME
MĀORI	NU	KU	DISTANCE MOVE EXTEND
"	NU	MIA	GO pass by.
SKLAV		KU PALA	bathing festival of MOTHER EARTH.
SK	U	TA	WOVEN
MĀORI		TĀ	NET UI UNRAVEL DISENTANGLE
SK	VE		VEYA TO BE WOVEN
of ✓	ŪY		COMPOSE WEAVE BRAID COVER WEBS
MĀORI	UI		DISENTANGLE UNRAVEL.
	U	MERE	SONG CHANT
	VAUA		VEIN ARTERY SINEN
	UA		RAIN [ie covers]
	U ENUKU		Rainbow
	U HONO		JOIN
	U POKO		VERSE of a SONG
PUNFA	WE-RE	WERE	SPIDER
	WEHE		DETACH DIVIDE TRANSPOSE
	WEKEWEKE		ROOTLETS of plants Tentaculæ of octopus
	WE NE WENE		SCAB of a WOUND
	WE RU		GARMENT
	WAE-KA		GARMENT
	WAE KE		OCTOPUS
	WAE NU		TWIST or SPIN A CORD
WAKA	WAE	NU-A	SET of HEAVENLY BODIES ie COVER!



A

SK API  
[ PI-OHĀ ]  
[ PI-NAH ]

PLACING NEAR OR OVER  
REACHING TO PROXIMITY

ZEND API

SK API  
VEDIC ĀPY-ETI

✓ i ] TO GO IN OR NEAR ENTER INTO OR  
UPON COME NEAR TO APPROACH COPULATE  
TO PARTAKE HAVE A SHARE IN  
TO JOIN TO POUR OUT as a RIVER.

SK API  
LATER ABHI

] PREFIX TO NOUNS I VERBS TO TOWARDS  
INTO OVER UPON as prefix = MOVING OR  
GOING-TOWARDS APPROACHING AGAINST  
BEFORE IN FRONT OF OVER.

ZEND AIBI - -  
LATIN OP  
GOTH BI  
O.HG BĪ

- [ MAORI \* AI COPULATE PI-RIHONGA - ]  
[ KEEP CLOSE TO ]

61 SK ABHIKA  
MAORI HIKA  
PRO.POLY AFI  
MAORI AHI

LUST FULL  
COPULATE MAKE FIRE BY ATTRITION  
FIRE  
FIRE

SK ABHI-DYU  
MAORI TIU

DIRECTED TO HEAVEN  
SOAR

SK ABHI-√DI  
SK API-√DA  
MAORI TA

• TO RADIATE BEAM FORTH OR TOWARDS  
[-DAHATI] TO TOUCH WITH FIRE  
HU COOK SET ON FIRE LIGHT

PI-E  
PI-OE  
PI-RIHONGA  
HIHI  
HIA  
HĪ

DESIRE EARNESTLY  
DRY FIRE WOOD  
KEEP CLOSE TO  
RAY of the SUN  
DESIRE FALL IN LOVE WITH  
DRAIN

SK API DAHATI  
A OE  
TAHU

TO TOUCH WITH FIRE  
DRY FIREWOOD  
FIRE COOK DRY  
TIETIE BREAK UP FIREWOOD

<p>SK MĀORI MĀORI</p>	<p>ABHI-√NAND NGA RIRI NĀ NĀNĀ</p>	<p>D RIRI Ā</p>	<p>TO PLEASE PRAISE GLADDEN often LOVE [WITH NA=NEG=TO REFUSE] SATISFIED CONTENT TEND CAREFULLY NURSE REST REMAIN STILL LULL TO SECURITY SATISFIED</p>
<p>WHAKA WHAKA ORANGA</p>	<p>NĀ NGĀ NGA - NĀ - NĀ HI -A</p>	<p>HĀU KAU KAU</p>	<p>DANCE HEARTYNESS SHOW AFFECTION FOR. COMFORT. FALL IN LOVE WITH</p>
	<p>Ā AI PIAU PIE PIKI AKI PIORORI PIRI HONGA PIRORI PITO TOTO HI NE</p>		<p>OF BELONGING TO POSSESSED BY COPULATE AXE [IRON!] DESIRE EARNESTLY. BE CONSTANTLY IN ATTENDANCE SONG FAITHFUL. TOY HOOP BLOOD RELATIVE, GIRL</p>
<p>SK MĀORI</p>	<p>ABHI-√NAO HI E NGA-U NGA RAHU NAE NAE NA HO NA-MU NANI NAU NA</p>		<p>TO SOUND TOWARDS FILL WITH NOISE SHOUT AT TO DRIVE AWAY RAISE A CRY WAR DANCE MOSQUITO QUICK HASTY IN SPEECH. SAND FLY. ACHE of the HEAD NOISY. REFUSE neg to REFUSE</p>
<p>SK MĀORI</p>	<p>ABHI-√PŪJ PŪ PURI PURAKAU HI E PUROTO PU RE PIA</p>		<p>TO HONOR REVERENCE WISE ONE SACRED LORE KEEP IN MEMORY ANCIENT LORE OLD MAN [WISE ONE] FALL IN LOVE WITH PLEASANT AGREEABLE HANSOME RITES PUPIL IN SACRED LORE</p>

SK MĀORI	A-PLAVA RĀ WA-KA	[WITHOUT] A SHIP NOT SWIMMING. SAIL CANOE
-------------	------------------------	---

SK MĀORI	A-PRIYA PIR IHONGA PIR ANEI	UNFRIENDLY NOT LIKED KEEPING CLOSE FAITHFULL DESIRE
-------------	-----------------------------------	---

SK MĀORI	A-PRODI TA RŌ TA TI-O	NOT UTTERED GO BE UTTERED CRY CALL
-------------	--------------------------------	---

SK MĀORI	A-PROSHITA RŌ TAE HI E HI PA	NOT DEPARTED GO GO DEPART SHOUT TO DRIVE AWAY. PASS GO BY.
-------------	--	--

SK MĀORI	APA YA APA	DEATH SPIRIT of one DEAD
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SK PR POLY MĀORI	API /DAH Afi TAH-U TAI PI-PI PI-E PI-EKE PI-KOKO PI-NOHI PI OE PI RO PI WAI	-DAHATI TO TOUCH WITH FIRE FIRE COOK SET ON FIRE LIGHT RAGE VIOLENCE YOUNG MEN IN VANGUARD of an ARMY DESIRE EARNESTLY [fire of love] COLD the FIRE of COLD ✓ HUNGRY PLACE HOT STONES ON FOOD STICKS FOR HANDLING HOT STONES DRY FIREWOOD Extinguished as a FIRE LAST MAN SLAIN
------------------------	--	---

SK MĀORI	API [ABHI] PI-RIHONGA HI-KA	= PLACING NEAR OR OVER [LATER ABHI] KEEP CLOSE TO COPULATE
-------------	-----------------------------------	--

SK A-RANA WITHOUT FIGHTING A NATURAL DEATH  
 MAORI - RANAKI AVENGE A DEATH  
 - RANGA AVENGE A DEATH.  
 - RANGA-A SET IN MOTION A BODY of MEN CHARGE

SK ARA RE VOC PARTICLE expressing HASTE  
 MAORI ARE WHAT!  
 ARA WAY PATH. Means of conveyance.  
 ARA WHATA LADDER BRIDGE  
 WHAKA ARE-RO PROJECTION OF A FORT TO THROW MISSILES FROM.  
 ARE-RO TONGUE  
 RO GO  
 RA SAIL.  
 RE SEE!  
 REA SPRING UP GROW  
 REHE EXPERT NEAT HANDED  
 REHU PASS OUT of SIGHT.  
 RE-I LEAP RUSH. BE RUN AFTER.

SK A R A RE VOC PARTICLE expressing HASTE  
 MAORI RE-RE FLEE ESCAPE FLOW BE CARRIED ON  
 THE WIND SAIL RUSH RUN HASTEN  
 REMU RE RE HASTY PASSIONATE

SK ABHI-GAR JITA A SAVAGE CRY  
 MAORI NGAR-A SNARL.  
 SK ABHI-GAR-JANA FEROCIOUS ROARING.  
 MAORI HI-E SHOUT  
 WHAKA HI-E SHOUT AT TO DRIVE AWAY  
 TA BE UTTERED

SK ABHI-√KAM TO DESIRE. LOVE  
 MAORI HI KA COPULATE  
 KA RIIKIA COPULATE  
 KAMA EAGER.  
 HI-A DESIRE FALL IN LOVE WITH

SK ABHI-√KHAN TO DIG UP [SOIL]  
 MAORI KANIORO GRIND BY RUBBING TO i FRO  
 KARI DIG DIG UP

SK MĀORI	AN- AN-AMATA MATA-ORA AN-ANEA TA-NGI	NEG PREFIX HEREAFTER ITD MOON on 6TH DAY Funeral.
SK MĀORI	ARI ARI-KI -RI ARI-KARIKA	✓ RI ATTACHED TO FAITHFULL A PIOUS or DEVOTED MAN FIRST BORN MALE or FEMALE of A NOBLE } PRIEST LEADER (FAMILY) BIND BOND SCREEN PROTECT RESTRAINED USE TO EXPRESS ADMIRATION.
SK MĀORI WHAKA	A-RI ARIKI	AN ENEMY AN INVADING ARMY.
SK MĀORI	A-RAVA RAU WĀ RAU- RĀ RAHI	NOISE LESS MULTITUDE ACCUSE PATU QUARREL FIGHT. ROAR Continued dull sound. LOUD
SK MĀORI	A-RASA HĀ RĀE RĀ	SAPLESS TASTELESS TASTE FLAVOUR. RAW not cooked. BY WAY OF
SK MĀORI	A-RASMAN RĀHIRI	HAVING NO ROPES ROPE
SK MĀORI	A-RANGI RANGI	SATTVA A CLASS of DEITIES HEAVEN ABODE of SUPERNATURAL BEINGS
SK MĀORI	ARA ARA -RĀ Ā	SWIFT SPEEDY WAY PATH means of conveyance. SAIL there yonder. DRIVE URGE COMPELL AS FAR AS UNTIL

SK MĀORI	BHU PU	KTA KU	TA MI TA E	enjoyed EATEN STOMACH FOOD JUICE of PLANTS
SK MĀORI	BHO PO	KTRI -A		ONE WHO EATS FOOD.
WHAKA	PO	HA		basket for FOOD.
	PO	HA		CONTRIBUTION of FOOD
	[PU	KU]		STOMACH [STOMACH]
		KAI		FOOD for BHU-KTA > KTA+1.
		TA	HU	COOK
SK MĀORI	BHU [HU]	KTA TA	HU	EATEN HEAP of FOOD ESPEC AT A FEAST
SK	BHO	KTRI		ONE WHO EATS offering to a GOD SHARE PORTION, edible condylines, STOMACH. assist in a FEAST KEEP SHORT of FOOD SATISFIED CONTENTED POINTED STICK USED AS A FORK
		TIRI		
		TI		
		TI-A		
		TI HI		
WHAKA		TI KI		
		TI NA		
		TIR OU		
SK MĀORI	BHI PI	PI		TO FEAR BE AFRAID of YOUNG MEN INVANGUARD of an ARMY
	PI	AU		AXE [IRON AXE]!
	PI	ERE		GAPE AS A WOUND
WHAKA	PI	KO		MURDER of GUESTS
	PI	OI		BRANDISH HEADS of SCALPS
	PI	RAU		DECAY DEATH.
	PI	RI		SKULK HIDE ONESELF COWER.
WHAKA	PI	RI		WINTER, [PI-NAKU WAR CANOE]
	PI	WAI		LAST MAN SLAIN in BATTLE
	PI	KITOTO		AVENGE A DEATH
SK MĀORI	BHI PI	KSHA NONO		BEG BEG

SK

BHŪ

BABHŪVE of BUDH ARISE COME  
IN INTO BEING EXIST ABIDE HAPPEN  
BELONGING TO TO BEAR FRUIT  
ATTAIN OBTAIN PRODUCE  
CALL INTO EXISTENCE of LIFE  
CAUSE MANIFEST

[MĀORI PAP-A the EARTH]  
PA COITUS

[MĀORI PUTA = SK of BUDH = COME]  
[INTO BEING]

[SK BHŪ BECOMING BEING EXISTING]  
[SK BHŪVI DWELLING ON EARTH]

cf ZEN  
GR.  
LATIN  
SLAVE  
GER  
ASAX  
ENG  
MĀORI

BŪ  
Būw  
FUIT  
BYTI  
BIM BIN  
BEO  
BE  
PŪ  
PU PŪ  
PUA  
PUA HEIRI  
PUA  
PUAKI  
PUHA  
PUA  
PŪ HOU  
PŪ KANOHI  
PŪ KEKO  
PU NA  
HŪA  
HŪ  
HU AKI  
HU KA  
HU MĀRIRE  
HU NU  
HU RI  
HŪ RO  
PŪ  
PU TA  
PU RI  
PU TERE  
PUTOTO  
PU WAENUA

ORIGINATE ORIGIN SOURCE CAUSE  
BREAK FORTH SPRING UP  
FLOWER SEED FORM of the SEA.  
SNOW  
SIGNAL BY SMOKE  
Come forth show itself  
SONG CHANT  
VOLCANOE  
YOUNG YOUTHFULL  
EYE  
appearing OLD  
ANCESTOR WIFE OVEN Spring of water,  
PRODUCT PROFFENY FRUIT FLOWERS  
DESIRE FULL MOON  
DAWN  
SNOW. LONG IN TIME  
IN A STATE of PEACE  
RAY of SUN.  
SEED  
JOY.  
WISE ONE  
BE BORN COME FORTH COME INTO SIGHT  
Sacred Lore. [appear]  
STRANGER  
SHELL TRUMPET [PUTORINO flute]  
SETTLED PERMANANT

SK  
1081

S U C I

GLEAMING RADIANT BRIGHT FLOWING  
PURE in Ceremonial SENSE  
Name of a particular fire oblation to  
FIRE AT FIRST FEEDING of INFANT  
BROTHER of the FIRES PAVAMANA and  
DESIRE FIRE of KAMMA [PAVAKA]

MAORI  
MAORI  
WHAKA

HU  
HU-A  
HU-A  
HU-A  
HU-AKI  
HU HU  
HU KA  
HU RA  
HU RU

FULL MOON. [God of love]  
RECITE  
NAME CALL BY NAME  
DAWN.  
FREE FROM TAPU  
DAWN.  
BEGIN TO DAWN  
GLOW  
INTENSELY BRIGHTLY.  
HOT TEMPERED  
SEE PERCEIVE

SK  
"

[ PAVA MANA ]  
[ PAVAKA ]

ie MIND  
BROTHERS of the FIRE SUCI

MAORI

PA  
PA HUNU

COITUS [Fire of].  
FIRE BURN.

SK  
MAORI

MANAWA MIND  
MA NAWA MIND

PA HU NU

FIRE  
HOT of the SUN.

PA KA  
PA KIPAKI

an OVEN.

SK

[ PAVAMANA ]  
[ PAVAKA ]

MAORI

PA-OR  
PAU RA  
PAWA  
PAW ERA

SMOKE  
GLOW  
SMOKE  
HOT  
MEDIUM of a GOD  
RAY of the SUN.  
TAKE FIRE <sup>ie</sup> LIGHTED BURN  
FIREWOOD  
WIFE

WAKA  
WA NA  
KA  
WA HIE  
WA HINE



SK MĀORI	ABHI-	PU SHPA PU A PU HINA	COVERED WITH FLOWERS FLOWER TREE FREQUENTED BY BIRDS FLOWERS of CABBAGE TREE
SK MĀORI	ABHI-    NAHA	✓ PU PU HA PU ATAI PŪ AU PŪ PUA RENERA PUAKI PŪ AO PUHA PŪ HIHI PUA PŪ HUKA PŪ HONKA  HI KUWAI HI KUTAU HI KO HI KA HI ATANGI HI SI HI HI HI A	TO FLOW TO MAKE BRIGHT BLOW TOWARDS SONG CHANT SEA FOAM. CONFLUENCE of STREAMS RAPID ELOQUENT. TURBID MUDDY of WATER. COME FORTH BE UTTERED DAWN. SPIT RAY of the SUN. VOLCANOE HOT SPRING. COLD WIND SNOW STINK STENCH SOURCE of a STREAM. END of a SEASON. DAWN BIRD SONG AT DAWN. COPULATE AT the POINT of WEEPING BE EFFECTED WITH DIARRHOEA TO IMPELL RAY of the SUN. Desire fall in LOVE WITH.
SK MĀORI	ABHI-	PA RI - ✓ PA RI	HAN TO OVERPOWER ENTIRELY BE OVERPOWERED
SK - MĀORI	✓ HA	HANI	a weapon
SK		HANI	a weapon.
	HA	E	Cause pain jealousy envy.
		PA RI	FLOW OVER
		PA REWHERO	SLAUGHTER IN BATTLE

SK	SIS	NA	A TAIL ESPEC MALE ORGAN
MAORI	HI	KA	COPULATE
	HĪ		RAISE DRAW UP RISE
	HIA		BE IN LOVE WITH
	HIA	HIA	DESIRE
	HIAWAERO		TAIL of an animal
	HĪHĪ		feelers of crayfish any long slender appendage
	HI	KU	TAIL of FISH or REPTILE
		NĀ	ACTED ON BY BY WAY of . by means of.
		NĀ	Satisfied content
		NA ENAE	MOSQUITO
		NA MU	SANDBLY PUD MUL.
WHAKA		NA O	MANIPULATE OPERATE ON.
		NA WE	BE EXCITED as feelings
		NGĀ	SATISFIED
		NGĀ NGĀ	Breathe heavily
		NGĀ ENEAE	UMBILICAL CORD
		NGĀ KENGAKE	SWOLLEN DISTENDED
		NGĀ RE	URGE
TAMA		NGĀ RENGAERE	PENIS
		NGĀ RIRI	LOVE
		NGĀ TA	APPERSED SATISFIED
	RI	NGĀ	HAND ARM WEAPON !
	RI	O	MEM VIRILE.
SK	SIKARIN		SPURTING WATER as an elephants TRUNK
MAORI	HĪKA		COPULATE
SK	SĪ	[SĪSHE]	COPULATE FIX IN
MAORI		RI O	MEM VIRILE
		TE HE	MEM VIRILE
		RINGA	WEAPON HAND, ARM
SK	SU	KA	orig the BRIGHT ONE
MAORI	HU	KA	SNOW
	HU	A	FULL MOON
		KĀ	take fire be lighted BURN
	KĀ	HU RANGI	RAINBOW
HU	RU	GLOW	HURA BEGIN TO DAWN

SK  
SK  
MAORI

SI  
HI  
HI WI  
HI WA  
HI WA  
HI WA  
HI KA

TO impell  
TO IMPELL  
JERK A FISHING LINE  
A PRAYER RECITED over a NEWBORN CHILD  
STEERING PADDLE  
LAUGHING JESTING VIGOROUS of GROWTH  
COPULATE

SK  
SK  
MAORI

KA -MA  
SI VA  
WA

God of Love etc!!!  
✓ [of this ASPECT] ie IMPELL  
TIME SEASON ACCUSE  
POWER AUTHORITY RAY of SUN DAWN  
DAWN

SK  
MAORI  
SK  
MAORI

HI  
I-HI  
HI  
I-O  
ISVARA  
I-HO  
I-HO-MATUA  
I

IMPELL  
See ITO  
UP ABOVE. -IHO-AIVA - - -  
MIND  
BE STIRRED of FEELINGS FROM  
by reason of on account of .AT  
Condition state in time past.

SK  
MAORI  
SK  
SK  
MAORI  
SK  
MAORI

SI  
HI KA  
KA MA  
SI  
HI AMOE  
SIK  
HIK - A

lie down for copulation  
COPULATE  
God of LOVE,  
Sleep  
Sleep.  
TO BE SPRINKLE MOISTEN WET.  
COPULATE

SK  
MAORI  
SK

SI CHRA  
SI GHRA - GA  
SI  
RA

QUICK FAST  
GOING OR RUNNING QUICKLY  
HUNT WITH DOGS  
TO IMPELL  
SUN SAIL DAY there yonder

SK  
MAORI  
A

SI TA  
TA -KU-RUA  
HI  
HI POKI  
TA HU

WINTER COLD COLDNESS  
WINTER  
FIRE  
COVER AS WITH A GARMENT  
SET ON FIRE LIGHT

SK MĀORĀ	VE WE	TA TĀ TĀ TĀ		ACANE A REED TREE WETA = like a STICK INSECT! STALK STEM of a PLANT CUT a kind of DEMON, GHOST GOBLIN
SK	VE	TĀ	LA	
SK SĀMORĀ	ŠA SĀ			= ŠIVA SACRED
SK MĀORĀ	ŠAV HAU			TO GO SEEK
SK MĀORĀ SK	ŠĀKA HAKA SĀKA			POWER MIGHT HE P AID DANCE see Relating to the INDO SCYTHIANS
SK	ŠAK	YA		descended from the ŠAKAS a CLAN of KSHATRIYAS in KAPILA VASTU [where the BUDDHA was BORN]
g		KURU-ADI		
SK MĀORĀ A	ŠI HI HI	KA KA		TO LIE DOWN for SEXUAL INTERCOURSE COPULATE [REST REPOSE SLEEP] FIRE ie rest.
SK MĀORĀ	ŠI HI HI HI HI	KA KA KA		FIX ON or IN fish with a hook i line Copulate be in love with, desire Kindle fire by friction.
SK MĀORĀ	ŠI HI HI	AMOĒ NA MOĒ		SLEEP REPOSE SLEEP SLEEPY
SK MĀORĀ	ŠU HU HU	AKI ANUI		TO GO ATTACK ROAD PATH

SK MAORI	KHA PARA KA P OWAI KA PU PARA RA PAR E PAR EHO PARIHIRIHI RA E	THE SKULL $\frac{1}{2}$ da SKULL. OISH PRESERVE A HUMAN HEAD HOLLOW of the HAND CONTAINER VESSEL ORNAMENT for the HEAD SKULL SKULL FORE HEAD.
SK MAORI	KHA DANA KAI KATI KA KATI TA MI	TOOTH CHEWING EATING FOOD FOOD BITE NIP EAT GNAW. FOOD NA SATISFIED.
SK from MAORI	DAU TYA DU TA TUTU TIRA TAE	] °YAKA STATE of FUNCTION of a MESSENGER A MESSENGER COMPANY of TRAVELLERS COME GO ARRIVE Extend to REACH PERIOD of TIME INTERVAL. ALIGHT COME TO REST COME TO ANCHOR. GO TO MEET VISIT ATTACK ANCESTOR. FOLLOW TEACHER. STRANGER. WANDERER. HOSPITALITY TO STRANGERS. STRANGER. AKA DASH
SK MAORI	DO HAD A TO	LONGING of a PREGNANT WOMAN PREGNANT [PREGNANCY]
SK MAORI	DH RA RA	TO GO SAIL THERE YONDER SUN

SK MĀORI	NA NAU	NO NOT NOR NEITHER REFUSE
SK MĀORI	PURĀ- NA PURA PŪ PŪRĀ- KAU	IN FORMER YEARS  ORIGEN SOURCE ORIGINATE ANCIENT LEGEND MYTH
SK MĀORI	PURI-MA PURI-MAKA PURE PURI	from PURA FORMER EARIER BEFORE PREVIOUS FIRST RITES OF. SACRED PERTAINING TO SACRED LORE
SK MĀORI	PŪ JA PŪ PU RI PU RE PU A - REINGA PUANGA PUAKI PUAO PUHI PUHI PŪ HIHI PŪ HOU PU AKI PU KENGA PŪ KAKIA PŪ KORERO PU NA PUMANAWA PUNI Ā	HONOR WORSHIP DEVOTIONAL ATTENSION Lial one SACRED LORE RITES of. in old songs A PRESENT TAKEN BY VISITORS TO HOST BE UTTERED DISCOSE DAWN. TOPKNOT VIRGIN RAY of the SUN. a gundle of a TOHUNGA RARE PRECIOUS SKILLED IN VERSED IN REPOSITORY DIRECT LINE of DESCENT ORATOR. WIFE. ANCESTOR. RECITE KARAKIA SECRETLY RITE of belonging to POSSESSED BY.

SK	VI	VAS	TO SHINE FORTH SHINE DAWN
MAORI	WHI	TI	SHINE UPON EAST
SK	VI		IN 2 PARTS
MAORI	[VbTI = WHI TI]		TO SHINE UPON,
MAORI	WHI	TI	EAST
SK		DI S	DIRECTION CARDINAL POINT
		DI TI	a DEITY > A-DITI as SURA TO A-SURA
			here for MAORI-TI as SUNLIGHT
			[TI AHO RAYS of the SUN]
SK		DI DYU [TI DIT]	the SKY A MISSILE [= RAYS BEAMS]
MAORI		TI AHO	RAYS of LIGHT
		TIU	SOAR, [TIKAKA BURNT by the SUN]
SK		DIUT	SHINING
MAORI		TIU	RAYS BEAMS.
SK		DIDI VI	the SKY
MAORI		TIU	SOAR
		TI AHO	RAYS BEAMS.
SK	VI	VAS	TO SHINE FORTH DAWN
MAORI	VI RA		GLEAM FLASH
	RA-NGI		SKY.
	WAE		TO Separate ie VI-VAS DAWN.
	WA NA		RAY of the SUN
	WHI TI		SHINE UPON EAST
SK	DIDYU [DI]		the SKY MISSILE ie RAYS BEAMS!
SK	DI TA		] DIVIDED
MAORI	DO		
	TI AHO		Emit Rays of light
	TIE TIE		BREAK UP Firewood.
	TA		CUT
	TIRI		DISTRIBUTE
	TI PORO		CUT SHORT
	TITERE		INTERUPT ANYONES SPEACH
DO/TO	TI TOPE		CUT DOWN
	TI WHARAWHARA		BE SEPARATED SPLIT
	TO TO		CHOP KNOCK OFF
	TO E		SPLIT DIVIDE
	TO HE RIRI		QUARREL
	TO HI		CUT DIVIDE

MAORI	KAHU RA	NGI	CHIEFTAINNESS
SK		NI-SHEV	HAVE INTERCOURSE WITH HONOR
SK		NIVI	from NI + VYE SKIRT da WOMAN
			MAORI WERE BESUSPENDED HANG
			WEREWERE PUD MUL
			WETE UNTIE
SK		NI = MARRY	WE-RU GARMENT
"		NINSIN	TOUCHING KISSING
"		NI KAM	LUST after [MAORI KAMA = Eager]
SK		NIH - SVRI	] TOSING OR CHANT AWAY ie EXPELL BY CHANTING
546		SVARATI	
PALI			FUNERAL DIRGE LAMENT
	TĀ	NGI	
SK		NI - GAD	] TO RECITE PROCLAIM ANNOUNCE
PALI		GADATI	SPEAK TO ADDRESS TO CALL
MAORI	TA	NGI	FUNERAL DIRGE
		TIRA	offering to a god share portion
	TA	KI	RECITE
	TA	TAI	RECITE
	TA		BE UTTERED
	RA	NGI	VERSE STANZA portion of a SONG.
SK	[TA]	GI-TA	CHANTED SONG
SK	NI-V	GAD	TO RECITE PROCLAIM
MAORI		NEA RI	RHYTHMIC CHANT
SK	NI-V	GAI	CHANT SONG SING.
SK	NIH-V	SVRI	TO SING-CHANT ADDRESS TO CALL
MAORI		HUA	NAME CALL BY NAME
WHAKA		HUA	RECITE
	A	HUREWA	SACRED PLACE
	NEA	RI	RHYTHMIC CHANT
SK	GI	TAKA	HYMN SONG
MAORI		TAKI	RECITE
		KA	RAKIA 140
	TA	NGI	Funeral dirge



SK DI PANA KINDLING SETTING ON FIRE 147  
 MAORI TI ETE BREAK UP FIREWOOD  
 PAHUNU FIRE BURN  
 PAOA SMOKE  
 TIAHO Emit rays of light shine,  
 TIKAKA HOT BURNING.  
 TIREHUREHU A SACRED FIRE  
 PAKA FIRE  
 TITI SHINE  
 PA COITUS

SK DIP SHINE  
 NEARAHU CINDERS HOT COALS

SK DI SOAR FLY  
 MAORI TI-U SOAR.

SK DI VA SKY

SK DIO SHINE

MAORI TITI SHINE  
 TIRA RAYS BEAMS

SK DA RA A WIFE  
 MAORI TA RA PUD MUL M. VIRILE  
 RA WED  
 RATA familiar friendly.

SK DA HANA BURN  
 MAORI HANA SHINE GLOW Give forth heat flame  
 NEARAHU CINDERS HOT COALS  
 TA HU FIRE BURN.  
 HA TETE FIRE

SK DA KA = ] WATER [ MAORI KATO FLOWING FLOOD  
 MAORI UD° ] [ " KAHU RAFT FLEET of CANOES ]  
 MAORI UT- A ARRIVE BY WATER COME TO LAND [ KA REWA SURFACE of WATER ]  
 U TEAT  
 TA BAIL A CANOE  
 TAE JUICE of plants  
 TAHA KUPU HIGH WATER LINE  
 TA HE MENSES TO WET  
 TA I SEA

SK PĀLI	VIV VI	VAS VAS	ATI	TO CHANGE AN ABODE DWELL LIVE CAUSE TO DWELL APART BANISH EXPELL
MĀORI		WĀ WA	HA	ACCUSE CONDEMN Region Entrance TO
SK MĀORI MĀORI	VI -	SA WA WAET WAENGANUI HĀHĀ	HINE	LEAVING HOME BANISHMENT SEPARATION WIFE > [in HUSBANDS HOUSE] [FROM] DIVIDE PART SEPARATE the intervening SPACE the midst DESOLATE DESERTED SHOUT TO [DRIVE AWAY]
		HAERE		GO DEPART COME BECOME
	WHI	WHINGA		BOUNDARY
	WHI	TI		PASS THROUGH CROSS OVER, CHANGE
WĀKA	WHI	TI		CROSS OVER CONVEY ACROSS
	WHI	U		SAIL for a CANOE
	WHI	U		CAUSE TO GO
PĀLI	VI	VAS WĀ WĀ	ATI	EXPELL BANISH change an abode DWELL Region ACCUSE
		ATI-ATI		DRIVE AWAY EXPELL
	WHI	TI		CROSS over
		TI	RA	COMPANY of TRAVELLERS
	WHI	U		CAUSE TO GO
	[VBHI]			ie SK VI IN 2 PARTS
SK MĀORI	HI	HI HI	KOI KI	TO IMPELL STEP REMOVE TAKE AWAY CONVEY
		HĀKAKA		SET OUT MOVE
		HĀIE		INCITE
		HĀIAKAI		SHOUT
		WĀHĀ - RE		HUNGER
		HĀMOKO		HOUSE ie VBHĀRE id.
	WIWI -	WĀWĀ		THATCH A HOUSE
		TIĀ		2 island of ancient MĀORI (NOT EXACTLY)
		TI EKE		MOTHER SERVANT See.
WĀKA		TI KA		MEASURE GROUND PLANS of a HOUSE
		TI MA		SET OUT ON A JOURNEY..
				CULTIVATE the SOIL

SK	VI - VIKTA	SEPARATED KEPT APART DISTINGUISHED DISCRIMINATED ISOLATED ALONE SOLITARY PURE PROFOUND IN WISDOM. A LONELY PLACE FAULTLESS IN CONDUCT
	VI - VEKA	DISTINCTION TRUE KNOWLEDGE <i>The power of separating the invisible Spirit from the visible world. truth from untruth</i>
MĀORI	WHI WHE AKO KAHURANGI	CAN BE ABLE KNOWLEDGE HONORABLE DISTINGUISHED
	WHI TI WERI WE-U	RELATE RECITE BE HEARD WITH ATTENTION CHIEF.
	WI TA TAE TAHA TAHA KUPU TAHA RANGI TAHA TIKA TAHAU TAHE TAHOKA TAI TAHUTI TAHUNA	one of the fences of a PA- Arrive come go. Reach. extend to of space i time pass on one side go by. HIGH WATER LINE HORIZON. RIVER BANK. THY ABORTION MENSES Sacred food for a God. Recite ceremonially Sea. Run away. SAND BANK.
	WHI TI TAITUA TAKAHI TAU	SHINE UPON Further side of a solid body. traverse land as ownership SEASON. [fool print]
	WHI WHINEA WHI WHI U WHI TI TAKI	CIRCUIT BOUNDARY KEEP ALOOF. REACH the OPPOSITE SIDE RECITE [TATAI Set in order measure Recite

SK	VI-VĀHA	LEADING AWAY [of a bridge from a house] TAKING A WIFE TO BEAR CARRY off.
SK	- KAMA	DESIROUS of MARRIAGE
MĀORI	WAHA	ENTRANCE GATEWAY
	WAHINE	WIFE
SK	VI VAH	TO LEAD AWAY [of the BRIDE from her] FATHERS HOUSE ]
	WHI TI	REACH the OPPOSITE SIDE
	HA ERE	COME GO DEPART BECOME TRAVELLING PARTY
	HA U	SEEK.
	HAUKAI	FEAST [wedding feast]
	HAUKOTI	INTERCEPT CUT off [re of bride abduction]
	HAUMUA	PLACE of DEPARTED SPIRITS.
	HAURAPA	Search for.
SK	VI-VA-HA-KAMA	DESIROUS of MARRIAGE
MĀORI	WAHINE	WIFE
	KAMA	EAGER.
	HA U	SEEK
WAHKA	- - - MĀ	SHY ASHAMED
	MĀ	TO express dual relationships of
	MĀ	COME GO [MARRIAGE]
	MĀ HANGA	TWINS.
	MAHARA	THINK MUCH ABOUT
	MAHERE	ADVICE
	MAHI	PROCURE
	KĀ	HOME
	KARHIKA	COPULATE
	MĀ RIRE	QUIET GENTLE APPERSED
	[MĀ RIRI]	LOVE GENTLE SOFT
	[NGA RIRI]	" " "
	MĀ REI KURA	NOBLY BORN of a FEMALE
	MĀ PIHI	OBJECT of AFFECTION
	MA-NGA	BRANCH of a RIVER i.e.]
	MANUKIRI	GUEST [Leading away]

SK	VI		IN 2 PARTS
	VI	HARA	RAINS RETREAT HOUSE for WET [SEASON]
SK	VIS		TO ENTER ENTER IN SETTLE DOWN
989	VIS	ATI	[later] GO INTO TO SINK OR BE IMMERSED IN
PF	VIV	ŠE	WATER. RESORT TO JOIN WITH as an ARMY
	VIV	ESĀ	BEFALL [as death] GET INTO A STATE OR
MBB	VEK	SHYATI°	CONDITION TO ENTER UPON UNDERTAKE
			CAUSE TO ENTER
ASAX	WIC		GET WICH SLAW VISI
GOth	WEI	HS	
MAORI	WEI		WATER
	WI		RUSHES RIPPLE [ie SWAMP]
	WHE	KE	MIGRATE IMMIGRANTS
		E KE	BE BROUGHT TO LAND
		E KE	EMBARK place upon.
		E A	BE FLOODED of a HOUSE ITO.
MAORI	WI	WI	WAWĀ 2 ANCESTRAL 'ISLANDS' of MAORI
			[the 2 refers in fact to 2 parts or conditions]
			[not nec ISLANDS]
SK	VIS		HOMESTEAD PEOPLE TROOPS CLAN DWELLING
SK		WA	the OCEAN name of VARUNA WIND DWELLING
			GOING A MANTRA directed to VARUNA
			GOD of OCEANS
MAORI		WĀ	definite space area interval TIME SEASON
		WHARE	HOUSE in sense of VI HA - RA ie
			VI in 2 parts = MAORI WHARE HOUSE
	Ū		Reach land ARRIVE by water] [PEOPLE]
		WĀ	REGION
MAORI	WI	WI	WAWĀ
			WA-HA ENTRANCE REGION MOUTH
	[	WI	WĀ
		WI	Be separated be scattered +
			to indicate INDEFINITE LOCALITY
		WAE	DIVIDE part separate
		WA	ACCUSE
SK	VIS	ANA	- [HA Entrance MAORI] see HAN - ITO
SK	VI	VA-	INTERMEDIATE SPACE [WAENGANUI]
MAORI		RA	SAIL
"		WA	ENGANUI INTERVENING SPACE
"		WA	REGION.

SK	VI S		[ SK VA for VARUNA d oceans a DWELLING OCEAN strong powerfull. 910
MAORI	VI VI-SE VEK SHATI		
	WI WI		RUSHES [IE SWAMP] INDEFINITE LOCALITY
		ATI	BEGINNING; THEN [RIPPLING]
		ATIATI	DRIVE AWAY EXPELL
		HA ERE	HITHER
		HEKE	MIGRATE
SK	VI S		A COMMUNITY HOUSE HOME the People [in sense of those who settle upon Entrance the soil.
MAORI	i-WI IWA		CLAN 9 [see SK WA] 9TH MONTH.
		TI-RA	COMPANY of TRAVELLERS
	WHE NUA		LAND
	EA		be flooded d a house (to be brought to)
	EKE		EMBARK COME TO LAND [land]
	EWE		VISITOR GUEST ATTACK d an ARMY.
	EWE EWE		LAND d ones birth Mother Womb.
			BLOOD RELATIVE.
SK	VEK SHYATI		TO ENTER SETTLE IN OR DWELL IN CAUSE TO
MAORI	WHE KE		IMMIGRATE ENTER
SK	VI VI SE	> VI S	VEK SHYATI
MAORI	HE A		WHAT PLACE ANY PLACE every place be in trouble or difficulty Using.
	HE		Every place elsewhere what is the name of.
	HEA		DESCENDANTS [what time]
	HEI	ATI	AT IN WITH d TIME OR PLACE
			FOR TO AS [denoting purpose/intention]
	HEI		GO TOWARDS GRANT A REQUEST
			FULLFILL AN OBLIGATION SKY
	HE INGA		ANCESTOR
	HE KE		MIGRATE IMMIGRANTS [RAFTER Set free [d a HOUSE]
	WE TE		WEEP Be overcome
	WE TO		DREAD TERROR
	WINIWINI		BE FLOODED d a house (to).
	EA		BE BROUGHT TO LAND
	EKE		PRINCE
	WHEAO		

SK MARI	VI-✓	VELL	TO TREMBLE
		WE- HI	BE AFRAID
		WE- WEHE	LOVE SICK
		WE- WE	YELP AS A DOG
		WENE WENE	DISPUTE
		WETI	THREATEN
		WETO	WEEP
	WIN	WINI	SHUDDER DREAD TERROR
		WI- RI	TREMBLE SHIVER.
		WI- RI WIRI	TREMBLE
SK	VI-✓	VE	TO INTERWEAVE
		WE RU	GARMENT
		WE U	A TUFT of HAIR USED IN RITES
		WE NE	SHOOT / RUNNER of a GOURD
		WE RI	ROOTLETS upper branches of a stream
		WEROWERO	SHOOT OUT RAYS AS the SUN.
		WEROWERO	FINELY WOVEN MATS WITH ORNAMENTAL
		WETE	RELEASE SET FREE BORDER.
		WE- U	SINGLE HAIR.
	WI	TĀ	SMALL BRANCHES INTERWOVEN for a FENCE
	WHI	RI	TWIST PLAIT PLAITED HEM
WHAKA	WHI	RI	DECIMATE A CLAN BY PICKING THEM off one by one.
	WHI	TAU	prepared flax fibre for weaving.
SK MARA MARA	VIS WĪ	[GOTA WEIHI]	TO SINK IN WATER
			RUSHES RIPPLING in SWAMP.
		WEI	WATER

	WH - - AS	Vb + H --- See VI HARA as a RAINS RETREAT ONLY!
SK	VI	IN 2 PARTS
MAORI	Wb HATU	STONE of a FRUIT PUPIL of the EYE
	Wb HARE	HOUSE
SK	[Vb HARA]	= SK SALA = HALL.
MAORI	Wb HĀTUA	ANCESTOR.
	Wb HATU	LACE OR TIE TOGETHER.
	Wb HATU KUHU	KIDNEY.
	Wb HATU TOTO	RED HEART WOOD of TREES.
	Wb HAWHE	COME OR GO ROUND ENCIRCE
	Wb HARENGĀRARA	PARASITIC PLANT
	Wb HARE UMU	COOKING SHED.
	Wb HATI	BROKEN OF
	Wb HATITIRI	THUNDER
	Wb HARA RUA	THE BACK of the REAR.
	Wb HARE	HOUSE PEOPLE IN A HOUSE
	Wb HEI	QUARREL. ENEMY.
	Wb HEINU	THIRSTY.
	Wb HENE WHENE	ROUGH of the SEA.
	Wb HENUA	PLACENTA AFTER BIRTH
SK	[Wb HITI	SHINE UPON.]
	HI	IMPELL
	VI	TI RAO SHINE in 2 parts
SK	HETI	RAY of the SUN from √- HI
	Wb HEO	UNCOOKED
	Wb HETAU	SMALL
	Wb HĀ	CAN BE ABLE
	Wb HITI	REACH the OPPOSITE SIDE
	Wb HITI	VERSE SECTION of a SONG.
	Wb HI WHI	WIND ROUND FASTEN MEASURE PLAN of a HOUSE
	Wb HIU	PUT PLACE THROW CHASTISE
	Wb HIUNGA	HEM BORDER of a CLOAK.
WHAKA	Wb HITI	RETURN PRESENT
SK	VI SH	DO PERFORM [TO ACT = VISHAYA for VISH TO
MAORI	Wb HĪ	CAN BE ABLE [ACT from VI + √SI to EXTEND
SK	VI SH	DO PERFORM [ie sphere of activity]
SK	VI √ SI	TO EXTEND
SK	VI SHIKTA	EMIT SEMEN
MAORI	HIKA	COPULATE TA-TEA SEMEN.



SK DĀ HANA CAUSING TO BURN  
 " DĀHUKA BURNING CONFLAGRATION  
 " DAHA ✓DAH BURNING Glow of sky.

MĀORI TA HU BURN FIRE  
 HANA SHINE GLOW GIVE FORTH HEAT  
 KĀ take fire be lighted burn.  
 HĀTETE FIRE  
 NEARAHU EMBERS BURNING COALS  
 HŪHU BOIL WITH HEATED STONES  
 HŪ HIZZ WHIZZ BUBBLE UP.  
 HŪ Deane = TONGUE of RENI.  
 HURU GLOW.

SK DĀ HIN BE SET ON FIRE  
 MĀORI HINATORE Setting on fire  
 HĪ WERA TWINKLE GLOW  
 TA HU BURNT  
 FIRE

SK DIPTA BLAZING HOT SHINING exposed to the SUN  
 MĀORI TI AHO SHINE emit rays of light  
 TĪ KĀKA BURNT by the SUN  
 TĪ TĪ BREAK UP FIREWOOD  
 TĪ RĀ RAYS BERMS  
 PA HUNU FIRE  
 TĀHU FIRE

SK DIPTI BRIGHTNESS SPLENDOUR  
 MĀORI TI AHO Emit rays of light shine.

SK PRA ✓TAP Give forth heat.  
 MĀORI TAP-I Earth OVEN COOK  
 " PA HUNU FIRE  
 RĀ SUN.

SK MĀNA VA FROM ✓MANU MAN NAMED VARIOUS  
 MĀORI MANAWA MIND [ SAMANS

SK MANU WORTHY of Respect  
 SK MAN TO HONOR TO RESPECT.

SK	MA	* TIME POISON * NOTE IN MUSIC * MOON * GODS * MOTHER * MEASURE * AUTHORITY * LIGHT KNOWLEDGE * BINDING * DEATH * WOMANS WAIST * HAPPINESS * WELFARE * WATER
MAOR	MA HARA	MEMORY
	MA HIMAHIMAHI	COPULATE [MATAKITE SEER]
	MA HINA	DAWN [MA NEA Sacred place of gods]
	HINA	MOON [MA acted on by]
	MA RAMA	MOON MONTH
	MANA	AUTHORITY
	MAIRE	SONG
	MAITAI	BEAUTIFUL.
	MAKAU	OBJECT of AFFECTION
	MAKERE	DIE
	MARU	BE KILLED
	MA	To correct numerals i points of compass.
	MAUI	WITCHCRAFT [Free of TAPU]
	MANA HAU	CHEERFUL
	MANENE	TIGHTEN A LASHING
	MAURU	PROPITIATED da GOD
	MANGUNU	CLOSELY WOVEN.
	MA PUNA	FORM A POOL.
	MARA	FRIEND
	MATUA	PARENT PLACENTA
	MARAU	Meteor / Comet = VISIBLE EMBLEM da GOD
	MAREIKURA	Supernatural female beings
	MAREPAREPA	SPLASHING RIPLING
	MARERE	SACRED UMU
	MARI AO	STAR DAWN
PO	MARIKO	Spirit apparition
	MARINEANUI	Good fortune
	MARIRI	LOVE
	MARU	Power authority a Glow in the heavens.
	MARUATA	DAWN.
	MARUAWATEA	DAYLIGHT
	MATA	Medium of communication with a spirit
	MATA MUA	ELDER.
	MATANA	FOOD SET ASIDE for a GOD
	MATE	SICKNESS

SK	PRA-MA	TO MEASURE METE OUT FORM A CORRECT NOTION UNDERSTAND KNOW PROOF AUTHORITY TRUE KNOWLEDGE RIGHT MEASURE BASIS] FREE of TAPU [ FOUNDATION ] USED TO CONNECT NUMERALS AND POINTS OF THE COMPASS CLEAN PURE WHITE POSSESSED BY ACTED ON BY. BYWAY OFF
MĀORI	MĀ	
	MA HARA	THOUGHT REMEMBER.
	MAHI	WORK AT PERFORM MAKE
	MĀIA	CAPABLE
	MAKA	RECITE SK PRA-MA A KIND of METRE
	MAMA	FREE of TAPU RITES.
	MANA	AUTHORITY AUTHORITATIVE
	MANAWA	MIND
SK	MANAVA	MIND
MĀORI	MANU	PERSON HELD IN HIGH ESTEEM.
SK	MANU	of man " " " "
	MĀORI	
WHAKA [red]	MĀRAMA	* EXPLAIN.
	MARU	POWER AUTHORITY.
	MĀTAI	INSPECT EXAMINE
	MĀTĀMUA	ELDER.
	MĀTĀNEA	KNOWING EXPERIENCED PERSON.
	MĀTĀORA	and his descent into the Underworld to
	MĀTAU	KNOW UNDERSTAND be proficient
	MAU	CONTINUED LASTING COMPREHENDED ]
	MAURI	life principle [ UNDERSTOOD ] term of address to a male elder.
	PĀ	
SK	PRA-MA	A KIND of METRE
MĀORI	MAKA	RECITE
	KARAKIA.	
SK	PRA MĀNA	MEASURE A MEASURE IN MUSIC MEANS of OBTAINING PRA-MĀ OR CERTAIN KNOWLEDGE RIGHT PERCEPTION ONENESS UNITY
SK	MĀ	TO MEASURE
MĀORI	MĀ	Used to connect NUMERALS & POINTS of COMPASS
	MAHA	MAKE BUILD

SK  
PĀLI  
MĀORI

PARI	√TRID	}	TO PIERCE OR THRUST THROUGH
	- TRINATTI		
	TIA		STICK IN PEGS, FEATHERS ITO
	TI		SHARP INARTICULATE SOUND
	TI AHO		EMIT RAYS of LIGHT SHINE
	TIARE		SCENT
	TIHAERE		SHAFT of the PEWA BIRD SNARE
	TIHE		SNEEZE
	TIHI		SUMMIT TOP PEAK
	TIHOI		INSERT DIVERGENT THREADS in the woof of a CLOAK.
	TIHOI		NOISY
	TIHOKA		STICK IN THRUST IN
	TIKĀ		SHRILL
	TIKO		EVAQUATE the BOWELS
	TIKOTIKO		DIARRHOEA
	TIMA		IMPLEMENT for cultivating the SOIL.
	TIMATA		DART SPEAR.
	TIMO		PECK AS A BIRD
	TIMUTIMU		*PUD MUL.
	TINAKU		CONCIEVE
	TIO		SHARP PIERCING of COLD Cry call
	TIORA		SHRILL SCREAM.
	TIPA		ESCAPE AMBUSH
	TIPOKA		DIG UP
	TIRA		MAST of a canoe RAYS BEAMS
	TIRO		LOOK SURVEY VIEW EXAMINE
	TIROU		POINTED STICK USED AS A FORK
	TITI		STICK IN AS A PEG FASTEN WITH PEGS

PĀLI  
MĀORI

PARI	√TRINATTI	
WĀKA	TINA	FASTEN FIX BEIN SEVERE LABOUR
	RI O	MEM VIRILE
	NGAHU	HUNT WITH DOGS.
PĀ		COITUS

SK	PO	TA	FOUNDATION da HOUSE UNITING & PUTTING [TOGETHER]
MĀORI	PŌ	TAE	COVERING FOR THE HEAD ENVELOPING ENCIRCLING
MĀORI	PŌ	ITOITO	SKIRTING BOARD da HOUSE
	PŌ	KAI	ASSEMBLE CARVING PATTERN
	PO	KERE	HOLE PIT
	PO	KO	HOLE
	PO	NO	MEANS CHATTELS
	PO	NGA	ADZING TIMBER.
	PO	RA	FLAT ROOFED
	PŌ	RERA	FLOOR MAT
	PO	U.	POST POLE ESTABLISH PLACE
	POU	POU	SLABS of WALLS da HOUSE
	PŌ	TETE	TIE UP
		TA	Carve fashion paint
		TĀTAI	MEASURE SET OUT ARRANGE
	PŌ	TAE	COVERING FOR THE HEAD ENVELOPING
SK	PO	TAKA	SITE FOUNDATION da HOUSE
MĀORI	PŌ	TETE	TIE UP GATHER TOGETHER
	PO	TI	ANGLE CORNER
	PO	POTI	SURROUND
	PO	ROWHA	4 SIDED SQUARE
	PO	ROTUTATAKI	JOIN MEET.
SK	PO	TAKA	SITE FOUNDATION da HOUSE
MĀORI		TAKA	PREPARE ENTERTAIN A DESIGN
		TAKA	BE FORMED BE DEVELOPED
		TAKA	FLOOR MAT
		TAKA ĀWHIO	GO ROUND ABOUT
		TAI WHENUA	LAND
		TAKA PAPA	FLATTEN OUT
		TAKA PAU	SPREAD OUT UPON the GROUND
		TAKE	ORIGEN BEGINNING [SPREAD OVER]
		TAKE	POST da PĀ
		TAKERE	BOTTOM.
		TAKI	STICK IN
WHAKA	TA	KOTO	LAY DOWN PLAN DETERMINE
	TA	RA	SIDE WALL da HOUSE
		KĀ	HOME
	TARAI		DRESS SHAPE FASHION TIMBER

SK PO SHA ✓ PUSH NOURISHING NURTURE SUPPORTING  
REARING MAINTAINING  
BREEDER KEEPER

MAORI POA FOOD ENTICE  
PO LULLABY  
PO POA RITUAL SEPARATION [during CHILD BIRTH]

PO HA YOUNGEST CHILD IN A FAMILY  
PO HANE LOVE AFFECTION  
SK S HANA NOURISHING CHERISHING.

MAORI PO HO Seat of affections STOMACH.  
PO HOPIRI COLIC  
HA MUA ELDER BROTHER OR SISTER  
HA KORO FATHER

SK POTN HA KUI MOTHER.

SK PO TA YOUNGEST CHILD IN FAMILY  
MAORI PO HA YOUNGEST CHILD IN FAMILY  
TAMAITI CHILD

PO NO BOUNTIFUL ACCEPTABLE

PO RAE ANNOINT

PO RE DESIRE

PO RI DEPENDANTS

PO TA SMALL LITTLE

SK PO TA YOUNGEST CHILD in FAMILY

MAORI PO TI KI YOUNGEST CHILD

PV TA BE BORN

PV KU STOMACH

PŪ HOU YOUNG

PŪ PĀ Ructate [the PUKE of a child]

SK POGAN DA YOUNG

MAORI TA MAITI CHILD

PO HA Youngest child in family.

PO LULLABY

SK	PE SAS		SHAPE FORM COLOR ARTIFICIAL FIGURE ORNAMENT EMBROIDARY
MĀORI	PE SA PE PE KERANGI PE NA PE NEI PE WA PE RU PE SA		ORNAMENT DECORATION LIKE in compounds - CLOAK WITH ORNAMENTAL BORDER. LIKE THAT LIKE THIS New moon - EAVES ORNAMENT for the NECK. ARCHITECT
SK	PE L		TO GO
MĀORI	PE R-E PE I		TO GO ARROW DART DRIVE OUT BANISH
SK	PE N		TO GRIND
MĀORI	PE NU PE PE HU		SMEAR. CRUSHED MASHED MASH POUND
	PE NEI		LIKE THIS IN THIS WAY
SK	PE SHI		CHURNING STICK
SK	PE SHI		TO NURSE SWADDLING CLOTHES
MĀORI	PE NA HI A		TEND TAKE CARE of NURSE FALL IN LOVE WITH.
SK	PE N		TO EMBRACE
MĀORI	PE KEPOHO		FIRST BORN CHILD
SK	PE SITRI		ONE WHO CUTS IN PIECES A CARVER TO
MĀORI	PE HA PE HEA		BARK PEELINGS HUSK [CARVE] DO or TREAT IN WHAT WAY
SK	PE SI		PIECE of FLESH OR MEAT
MĀORI	PE HA PE KE PE RA HIAKAI HIMU		SKIN LIMB ROTTEN FLESH GREASE BLUBBER. HUNGRY GAME PRESERVED IN FAT.

SK	PRI	PU	PŪ	RE
ALSO	°TI			
MĀORI	TI	HE		
	PI	HĀU		
	PI	RAU		
	RI	U		
SK	-	PU	PŪ	RE
MĀORI			PŪ	RE PO
		PŪ		
			PŪ	AWHE
SK		PU	PŪ	RE
PF	PA	PĀ	RA	
MĀORI	PĀ			
		PA	RA	WERA
			RA	NGI
			RĀ	
SK		PU	PŪ	RE
MĀORI		PU	ORO	
			PŪ	ORU
				RE RE
				RE O
				RE A
				RE HU
				RE I
			RĀ	WHARA
				REA
				RE MU
				RE RE
		PU	MO	ANA
SK		PU	PŪ	RE
MĀORI		PU	KA	EA
				RE HU
				RE O
		PŪ	TOTO	
		PŪ	TONGA	MARANĀI
		PU	TI	I
		PU	TA	NGA

BLOW A CONCH BECOME FULL OF  
 TO FILL WITH AIR BLOW INTO NOISE  
 FILL UP WITH NOISE BECOME FULL OF  
 [SEE SK PRI > TI for MĀORI  
 SNEEZE  
 EMISSION of WIND FART  
 ROTTEN DECAY DEATH. PUS  
 BELLY

BLOW A CONCH FILL WITH AIR FULL OF IT  
 CANNON [MOD but OLD WORD]  
 BLOW GENTLY FLUTE  
 BE BLOWN ABOUT BY THE WIND

BLOW AS THE WIND  
 SOUTH WIND  
 WEATHER  
 SAIL  
 \* = MĀORI LOST REDUPLICATED PU-PU-  
 SONG RUMBLE  
 SOUND  
 FLOW SAIL FLEE  
 VOICE UTTERANCE  
 MAKE A LOW SOUND  
 PLAY the FLUTE SING  
 BE SAILED OVER.  
 SAIL for a CANOE  
 SPRING UP GROW  
 POSTERIOR  
 BE CARRIED ON THE WIND  
 FALL of RAIN ie full of NOISE  
 SHELL TRUMPET ie CONCH  
 BLOW A CONCH  
 WOODEN TRUMPET  
 PLAY the FLUTE  
 VOICE  
 SHELL TRUMPET  
 S.E. WIND  
 BREAK WIND  
 GATE WHAKA PUTA CAUSE TO COME FORTH



SK -	PU	PŪ	RE	
	°TI			
PRI -	PU	PŪ	RE	
MĀORI		PŪ	RE	PO
		PŪ		
		PU	MO	ANA
SK pf	PĀ	PA	RA	
MĀORI	PĀ			
	PA	O		
	PA	OI		
	PA	ORANGI		
	PA	RA	WE	RA
SK	°RI	RE		
MĀORI	RI	U		
			RE	RE
			RE	O
SK	PR	I PU	PŪ	RE
MĀORI	PI	RO		
SK		PU	PŪ	RE
MĀORI		PU	TI	HI
WHAKA		PU	TA	
SK	°TI			
MĀORI	TI	HE		
	PU	TI	HI	
SK		PŪ	PŪ	RE
MĀORI	PĀ	PU	PŪ	RE
	PĀ	PU	PŪ	RE
	PĀ	PU	PŪ	RE
	PŪ			
	PŪ	AKI	RE	
	PŪ	A	RE	RO
	PŪ	ANGI		
	PŪ	PU	HA	
	PŪ	HI		
	PŪ	HĀU	RE	ROA
SK		HA	-	
MĀORI	PŪ	KĀ	EA	

BLOW A CONCHA BECOME FULL & FILL UP WITH AIR SATED BLOW INTO FILL UP WITH NOISE. NOISE  
 CANNON MOD [BUT ANCIENT WORD].  
 BLOW GENTLY FLUTE  
 SHELL TRUMPET  
 [MĀORI PARA WERA S. WIND [RĀ - SAIL]  
 BLOW AS THE WIND  
 SING  
 WOODEN BEATER [AND ALARM.]  
 RESOUNDING  
 S. WIND

BELLY  
 FLOW SAIL FLEE  
 VOICE

PUTRID STINKING

BREAK WIND = SK PUPŪRE > °TI  
 CAUSE TO COME FORTH

SNEEZE  
 BREAK WIND  
 pf. PĀ PARA

FLUTE BLOW GENTLY  
 PIPE EXHALED  
 ENTRANCE TO AN EEL POT  
 COOL BREEZE  
 BLOW SPOUT AS A WHALE WIND  
 CONCHA SHELL used as a HORN  
 WIND MYSTICAL MEANING IN SĀMBAN!  
 A TRUMPET

SK	PRI		TO FILL WITH AIR BLOW INTO
Pf	PAPARA		PUPURE °RIRE [BESATED TO FILL UP WITH [id] NOISE; NOISE ITSELF]
MAORI	PĪ	HAAU	FART BREAK WIND
	PI	HONGA	PUTRID
	PI	HONEI	SNIFF SMELL
SK	PRI		BLOW A CONCH
MAORI	PI	NAKU	WAR CANOE
	PI	ORIORI	SONG
	PI	RAU	DECAY DEATH
	PI	RO	PUTRID STINKING
	PĪ	TĀ TĀ	SE SEA WIND
	PI	TA WAI	COLD
	PI	TONGA	SE WIND
	PI	EKE	COLD. EAST WIND + RAIN
	PI	PIHA	SNORE
	PI	PIHA	SPOUT AS A WHALE
	PĀ		BLOW AS THE WIND
	PA	RAWERA	SOUTH WIND
SK	PU	PŪRE > PRI	ITD
MAORI	PŪ		BLOW GENTLY FLUTE
	PU	HA	GASP
	PŪ	A W HE	BE BLOWN ABOUT BY THE WIND
	PU	AKI	COME FORTH BE EXHALED
SK	°RI	RE > PRI	
MAORI			
WHAKA	RI	PI	TACK IN SAILING
	RI	U	BELLY
		RE WA	MAST of a CANOE [SAIL]
		RE RE	FLOW FLY SAIL FLEE ESCAPE
	PŪ	RE PO	CANNON MOD BUT LEGIT WORD OLD!
SK	PU	RE	BLOW INTO
MAORI		RE O	VOICE UTTERANCE
MĀTE	-	RE-RA	A LOT YOU WILL DO. [HOT AIR]
LATIN	P	LE RE / PLENUS	
GOTH	f	ULS	
GER	v	OL	
SKLAW	P	LUN Ū	
ENG	F	ULL	

SK	PUR VA KA		EARLIER PREVIOUS FORMER FIRST ] [ ANCESTOR
MĀORI	PŪ RUA		ORIGEN SOURCE CAUSE ORIGINATE GRAVE
		KA-U	ANCESTOR
	WĀ WA	HO	DEFINITE TIME AREA INTERVAL ] OUTSIDE [ REGION ]
	PŪ-MAN	A-WA	RECITE KARAKIA SECRETLY.
	PU-KU		MEMORY
	PU RA		FLASH REPEATEDLY TWINKLE = SK R. PURUŠA Cosmic mand CREATION.
	PU-RE WA	NA NGA	RITE'S. LORE dūt TŌHUNGA
	PU RA	KA-U	ANCIENT LORE OLD MAN.
	PU-RI		KEEP IN THE MEMORY SACRED ANCIENT LORE
	PU TA		BE BORN COME FORTH
	PU NA		ANCESTOR.

SK	PUSHAN-RATI		the Earth = MĀORI TIKI personification of PAM. MAN
SK	PU SHAN		GROWTH INCREASE VED DEITY = the SUN
SK	PŪ SHA -RATI		THE EARTH [RATI GIVING GROWTH OR ]
MĀORI	PU TA		BE BORN, [ INCREASE ]
	PU AKI		EMERGE
	PU		HEAP STACK WISE ONE ORIGEN SOURCE CAUSE ORIGINATE
	PU A		BLOOM FLOWER SEED
	HĀ -KARI		FEAST
	PU AKI		COME FORTH
	PU HA		OVERFLOWING
	PU HA KE		FULL TO OVERFLOWING
	HAN -A		SHINE GLOW GIVE FORTH HEAT
	HA EATA		DAWN
	RĀ		SUN
	RA TO		BE PROVIDED DISTRIBUTED
	TIHO		RAYS BEAMS
	TI-RA		RAYS BEAMS

SK	PUSH		NOURISH INCREASE
MĀORI	PU KU		STOMAK
	PŪ		HEAP STACK ITO

MĀORI MĀORI		HA U	STRIKE SMITE
SK	PE	SHA	POUNDING GRINDING ✓ PISH
SK	PE	SH	TO EXERT ONESELF
SK	PE	SHYA	TO BE GROUND INTO
SK	PE	S	TO GO = PIS
MĀORI	PE	I	DRIVE OUT BANISH PERE GO
MĀORI	PE		CRUSHED MASHED
	PE	HU	MASH POUND
	PE	I	EARTH
	PE	I PEI	LUMP of EARTH CLOD
	PE	KA	Fern root.
MĀORI	PI	AHU	SCRAPE FLAX > HĀRO
SK	PE	SHA	POUNDING GRINDING
SK ✓	PI	SH	
MĀORI		HA - RO = PI - AHU	SCRAPE FLAX
	PI	HE	PREPARE FOOD
	PI	NE	Close Together
SK	PE	RU	✓ PI SWELLING OR CAUSING TO SWELL
MĀORI ✓	PI		MĀORI PERU FULLNESS of EYES ITO
MĀORI	PI	RAU	PUS DECAY DEATH
	PI	HI	BEGIN TO GROW.
	PI	A	GUM of Trees
	PI	PI	OOZE SOAK IN
	PI	E	DESIRE EARNESTLY
	PI	ARI	HUNCH BACK
	PI	HĀU	FART
	PI	KĀRU	DISCHARGE from the EYES
	PI	RANGI	DESIRE
	PE	TI	HEAP UP
	PE	RU	FULLNESS ABOUT the EYES [of a ANGRY PERSON]
	PEN	PEN	STINKING of a Swollen corpse ITO
		RŪ TA	RAGE BLUSTER
		RŪA	FOOD STORE



PALI  
MAORI

PARI-  
NU D

NGU  
NUI  
NUK A  
NGU HA  
NGU NU  
NGU RU  
NGU TU  
A - NU  
A - NU  
A - NU HE

PIERCE HURT WOUND  
MOAN GROAN  
Great intense  
Deceive Dupe.  
RAGE FURY  
BEND CROUCH STOOP [in pain].  
a suppressed groan or moan.  
GOSSIP  
COLD  
SPIT SPUTTER.  
SICKLY.

SK  
MAORI

PARI-  
DINA  
DI

TI AKA  
TI AKA KA  
TI HAKE  
TI HAU  
TI HOI  
TI HORE  
TI KE  
TI NO  
TI O  
TI ONI ONI  
KA HU  
TI ORI ORI  
TI RI  
TI RA KI  
TI RI POU  
TI TI PA RE RA  
TI U

or °NAKA [MAORI NAMU SANDFLY!!!  
THE FLIGHT of BIRDS IN CIRCLES FLYING ROUND  
LEADER of a flight of parrots  
TI WAI WAK A = FANTAIL  
KA EA WANDER LEADER of a FLIGHT of PARROTS

WHAKA

TI HAKE  
TI HAU  
TI HOI  
TI HORE  
TI KE  
TI NO  
TI O  
TI ONI ONI  
KA HU  
TI ORI ORI  
TI RI  
TI RA KI  
TI RI POU  
TI TI PA RE RA  
TI U

WANDER IDLY ABOUT  
TWITTER  
DIVERGE GO A DISTANCE  
CLEAR CLOUDLESS of the SKY.  
LOFTY HIGH HIGHT  
VERY MANY  
Cry call.  
FLUTTER HOVER as a stationary  
SPRIT or STILL BORN [bird in the air.]  
A KITE for flying in the air  
LINE RANK ROW  
Clear of the skies.  
SWOOP DOWN.  
VIOLENT GUSTY of WIND  
SOAR WANDER SWAYSIDE from SIDE

#

NA  
NAKA MOVE IN A CERTAIN DIRECTION  
NAKI GLIDE  
NA-MU SANDFLY  
NA EN AE MOSQUITO  
NAU COME GO  
NGA EROA MOSQUITO

SK PARI-TTA  
PALI PARI TTA  
MAORI PAO  
PAORO  
PA

GIVEN UP TO  
FUNERAL CHANTS  
SING  
RESOUND  
COITUS TOUCH

SK TA - NEI  
MAORI GI - TA  
TA TAI  
TA KI  
TA  
Ri

Funeral DIRGE  
'SONG,  
RECITE  
RECITE  
BEUTTERED

A PA PA  
PA  
RIA  
RIAKI  
RIO  
RIPOI  
RIRI  
RITE  
RITE  
WHAKA RITE

SCREEN PROTECT SHUT OUT WITH  
A SCREEN, VEIL CURTAIN  
[ie of CHANTS to protect soul/dead]  
MEDIUM of COMMUNICATION WITH A GOD  
SPIRIT of ONE DEAD  
SCREENING PROTECTING  
BE ELEVATED  
'A FLYING OGRE!  
GO TRAVEL [as a SOUL of the DEAD].  
URGE WITH VEHEMENCE  
PERFORM COMPLETED FULFILLED  
MAKE LIKE PUT IN ORDER ARRANGE  
FULFILL PERFORM.

WHAKA RITERITE  
RITUA  
RIU  
RIUNGA  
RIUA  
A RIA

MAKE PREPARATIONS  
BE DIVIDED BE SEPARATED  
PASS BY DISAPPEAR  
PASSAGE. WAY.  
BORNE AWAY GONE ABSENT  
Appears seen indistinctly like reso  
resemblance Imaginary presence.  
VISIBLE MATERIAL EMBLEM OR  
REPRESENTIVE of a GOD  
VISIBLE FORM APPROPRIATED TO A GOD

ARIKA

SK  
P  
IND. P  
IMPU  
MAORI  
MAOI

PARI	DĀ	P.Ā - DADATI	GIVING ONESELF UP TO THE
	- DA	DAU	FAVOUR OR PROTECTION OF
	- DĀ	YA	ANOTHER. DEVOTION
	° DĀ	YIN	A FATHER [or other RELATION] WHO MARRIES
	- DE	HI	HIS DAUGHTER TO AN OLDER MAN
			WHOSE ELDER BROTHER IS NOT YET MARRIED
	TE	> TA	= SAME AS <u>PALI</u> !
	TA		FRIEND the -- of = TE
	TAU		PERIOD of TIME INTERVAL
	TA	HA KU	MY
	TAHA		of 2 aspects or bearings
	TĀ	HAU	THY
	TĀ	HU	DIRECT LINE of ANCESTRY
	TA	HU	HUSBAND SPOUSE
	TAI		TERM of ADDRESS
	TAI	TAI-HUANGA	RELATIVES
	TAI	ORAI	YOUNG YOUTHFULL
	TAI	PAKEKE,	MIDDLE AGED PERSON = TAI
	TAI		" " " "
	TAI	TAMARIKI	YOUNG MAN
	TAKA	KAU	FREE FROM MARRIAGE TIE
	TAKA	WAENGA	GO BETWEEN MEDIATOR.
	TAKE		OWN
	TA	KOHA	free from suspicion or fear.
	TĀ	KU	MY.
	TA	MA	ELDEST SON SON
	TA	MA	HINE FEMALE GIRL.
	TĀNE		HUSBAND
	TĀ	MANGA	- KŌTORE YOUNGEST CHILD BUT ONE
	TA	MAU	LOVE ARDENTLY BETROTH
	TĀ	NA	THIS HERS
	TA	NEO	TAKE IN THE HAND = MARRY!
	TA	RA	PUD MUL M. VIRILE
	TĀU		THY
	TAU	TAU HUANGA	NEAR RELATIVES
	TA		MOTHER.
	TAU		SPOUSE LOVER DARLING = TĀHU



SK	PARI-✓	VED	ITA	LAMENTED BEWAILED
MĀORI			TA NEI	FUNERAL DIRGE
		WE-	WEHI	LOVE SICK
		WENE	WENE	DISPUTE
		WE	TO	WEEP
		WHE	ORI	QUAKING SHAKING
		TI	HARA	RAVE ACT LIKE A MADMAN
		TI	KAPA	MOURNFUL
		TI	KI	UNSUCCESSFUL.
WHAKA		TI	KI	KEEP SHORT of FOOD
		TI	NA	TREAT HARSHLY CONFINED BE IN SEVERE LABOUR.
		TI	NEI	KILL
		TI	PI	EXTERMINATE
		TI	POKO	SUNK IN OF EYES due to SICKNESS
		TI	WERAWERA	LOUD INTENSE
		TI	WETA	WRITHE
		[	VE D <sub>b</sub> TA]	
		TAE.		be overcome be taken
		TĀ	HĀE	STEAL THIEF.
		TĀ	HĀKORE	UNSUCCESSFUL IN FISHING
		TĀ	HUNA	BATTLE FIELD
SK	PARI-✓	DU		TO BURN CONSUMED BY PAIN or GRIEF
MĀORI		TŪ		BE HIT BE WOUNDED
		TU	TU	BE SET ON FIRE
		TŪ	KAHA	OVEN for RITUAL FEASTS
		TUA	KOKA	POVERTY STRICKEN
		TUA	NEAU	BEAT WITH A STICK
		TU	HIRA	DESIRE ie burning of mind
		TU	HEA	DESOLATE
		TUI		HURT
		TUKI		ATTACK
		TŪ	MATA TENGĀ	OVERCOME WITH GRIEF.

SK	KŪ	MA VATA	TURTLE AVATARA of VISNU the FOUNDATION OF MT MERU i WORLD TREE TURTLE = 4 DIRECTS of Earth i STABILITY ie a FOUNDATION
M̄FORI SK M̄FORI	NU	NGU TU ROA KU KU	TURTLE G/K ie NG/K see TAHU! THE EARTH KAI TAHU! THE EARTH NGAI TAHU!
		M̄	CONNECT POINTS of COMPASS ie FIRM FIX
		MAU	FIXED LASTING ESTABLISHED REMAIN ]
		MAU	CAUGHT SEIZED = VISNU + TURTLE [ IN POSITION ]
		MAU	BE ESTABLISHED
		MAU	NEA MOUNTAIN = MERU
	KŪ	WAI	WET WATERY.
	KU	MI	HUGE FABULOUS REPTILE
SK		MI	✓ M̄ and M̄ [ MINOTI MINUTE of MIMAYA
RV		MA	MAU GR AOR AMASTI [ SEE M̄ FOR AMA/AMO!
GR AOR future	A	M̄	STI TO FIX OR FASTEN IN THE EARTH
		M̄	TĀ SET UP BUILD CONSTRUCT METE
			OUT MEASURE JUDGE PERCIEVE KNOW
INTENS SK M̄FORI		ME	MIYATI MEMETI MEMAYITE
		MI	TA HAVING A MEASURED COURSE the OCEAN
			TA-I SEA
			TA-TAI MEASURE
		M̄	TAI WATCH SEE EXAMINE
		M̄	TA-I SEA
RV fut M̄FORI		M̄	TĀ SET UP BUILD CONSTRUCT MEASURE PERCIEVE
		M̄	TA EYE MESH of a NET
		M̄	TĀ a HOUSE for PREPARING i STORING ARTICLES
			FOR WOOD CRAFT SNARE'S ITD
		M̄	TA MATA SOURCE
		M̄	TA MEDIUM of COMMUNICATION with a SPIRIT
		M̄	TA ATI FIRST PRODUCED
			ATI BEGINING
		M̄	TA KETU SCRATCH A HOLE
		M̄	TAHI O TE TĀU 1st MONTH ie MATARIKI
		M̄	TA ORA ALIVE LIVING
		M̄	TAU KNOW UNDERSTAND + WHAKA = TEACH
SK		MI	TA ✓ M̄ MEASURED OUT METED OUT
		MI	TRA of MEDIN FRIEND COMPANION of VA RUNA! ie EARTH i SKY SEE WITH UNWINKING EYE

SK MITRA VARUNA  
" MITA ✓ MĀ

MEASURED OUT METEO OUT

" MITRA  
g MED IN

of MED IN FRIEND COMPANION of [VARUNA]  
MĀORI TINANA PERSON

MĀORI ME  
MEA  
TINA  
MEHA  
MENE

ie EARTH + VARUNA > SKY = VARUNA.MT  
WITH = CONCOMITANCE OR CONCURRENCE

REASON CAUSE ONE [IN TIME DO DEED]  
FIXED FAST HARD [CAUSE WITH]

MĀ

APART SEPARATE  
BE ASSEMBLED COMPLETELY RECIDED  
CONNECT POINTS of COMPASS [MAHI BUILD]

MERI  
METO  
MIHA  
MIHI  
MIRI  
MIRĀ

ENCLOSE  
STAR MERO VENUS

WONDER  
GREET Express of affection

SOOTHE ASSUAGE  
tend carefully cherish,  
FRIEND

TĀ  
TA RUNA

CONNECTED BY FAMILY TIES

SK TĀ TAI  
MĀORI MĀ TAI  
SK MI TA  
MĀORI TA-I

MEASURE  
All enveloping SKY later God  
SEA of OCEANS

OCEAN ie a MEASURED COURSE  
SEA

RUA  
RUNEA

Abyss of heavenly bodies  
TOP UPPER PART UP ABOVE  
[OVER UPON]

RU-MA-KI  
RŪNĀ  
RUKU

DROWN  
Assemble [of SKY GODS] WEATHER  
SINK DIVE

SK MI TA  
MĀORI TA-I

OCEAN of measured course  
SEA

MI RO  
MĀ MIRO  
MI MIRI

WHIRLING CURRENT of WATER  
SWIRL  
Lash Seize

WĀ  
WAI  
TĀ TAI

Region time Season WEATHER  
WATER MEMORY ND  
MEASURE ITD

85 SK

MI

✓ MĀ and MĪ

MINOTI

TO FIX or FASTEN IN THE EARTH

MINUTE

SET UP BUILD CONSTRUCT

Pf P

MIMAYA

METE OUT MEASURE JUDGE PERCEIVE KNOW

RV

MA MAU

GR FOR

A MĀ STI

FUTURE

MĀTĀ

INTENS

MEMIYATI

MEMETI

MEMAYĪTE

MĀORI: MĀ CONNECT POINTS of COMPASS

" MAU FIX FASTEN

MĀORI: TIEKE MEASURE SET OUT

" MAHI BUILD CONSTRUCT

" MĀTA STORE WOODCRAFT i

Carve fashion [SNARES]

TĀ

MEASURE

TATAI

Reach land, arrive

Ū

MEASURE

TIEKE

ESTABLISHED

MĀU

the EARTH

NU

KU

the EARTH

SK

MĀU

Continued lasting

MĀORI

ME A

Reason cause MAKE

ME KA MEKA

CHAIN.

ME NE

Be completely recited ie FIXED!

MI RA

LASHING BINDING.

MI RI

TWIST STRANDS of CORD

MI RO

SPIN TWIST LASH BIND

TI MA

DIE SOIL

SK MĀORI	KUHŪ KUHŪ KUI KUNI KUNI HUA HUNA HUNA HUTOKE	THE FIRST DAY of the FIRST $\frac{1}{4}$ [on which the Moon rises invisible] [Personified as a DAUGHTER of ANGIAS] WOMAN DARK. FULL MOON MOON on 10TH DAY. CONCEALED WINTER.
SK MĀORI SKĀW MĀORI	KŪ KU NU KU KU KU KŪ KUEO KUI KUHŪ KUI KUKU KUMI KUNAKI KUNE KŪ NU NU KŪ RĀ MĀ NGU KŪR MAU MĀ MAU MAU MAU	RMA TURTLE THE EARTH CONSIDERED AS A TURTLE SWIMMING ON THE WATERS THE EARTH THE EARTH PALA BATHING FESTIVAL of MOIST MOTHER LOW IN ARTICULATE SOUND [AS A TURTLE] [EARTH] GRATING SOUND " " " MOIST SOAKED GUSH FORTH CONCEAL 'OLD WOMAN, [ie PAPA] HOLD the BREATH huge fabulous reptile DIG plump filled out to roundness   swell as of pregnancy grows. Wet watery TURTLE [SK KUPA ROCK IN A RIVER WELL PIT 300] the EARTH [see RA-NGI SKY FATHER] 'SAIL, [of NUKU or PAPA] Connect points of Compass [ie the Earth] TURTLE TORTOISE INCARNATION of VISNU with the TARA MT PEAK] [EARTH MOUNTAIN on its BACK] FIXED LASTING ESTABLISHED REMAIN in POSITION [MERU - Connect points of the Compass [the Earth, ie] = [REMAIN IN POSITION] CAUGHT SEIZED BE ESTABLISHED MAUNGA = MOUNTAIN = MERU. MOUNTAIN = MT MERU ie the EARTH =] ATA FORM SEMBLANCE opposed to SUBSTANCE [KU]

SK

KURMAVATARA

RA TURTLE AVATARA of VISNU with  
MT MERU = the EARTH MOUNTAIN/PILLAR  
ON HIS BACK IN THE DEPTHS of the  
LAKE POND OCEAN

KU MA  
KU PĀRA  
KU PA

= AKUP the OCEAN MĀRA AKUP SCRAPE OUT  
WELL PIT HOLE [CLEANSE]  
A POST TO WHICH A SHIP IS MOORED

MĀORI

A TREE OR ROCK IN MIDST of a RIVER = WORLD TREE  
OR

MĀORI

PAR-I

FLOWING of the TIDE

KU MI  
KU EO  
KU HI

HUGE FABULOUS REPTILE ie HONU-TURTLE  
MOIST SORKEK [ie the submerged earth]  
GUSH FORTH = VISNU as avatara  
of the BOAR RAISING the Earth from the OCEAN  
DIE ie VISNU as a BOAR,  
PIG,

!

KU NAKI  
KU NE KUNE  
KU NE

filled out to Roundness swell as  
[pregnancy advances = PAPA]

PAPI

BLIND [as VISNU the BOAR searches the]  
[ocean for the submerged earth]  
POOL

PAPAWAI  
PARI  
PAPA

FLOWING of the TIDE  
the Earth [= HONU] BED of a LAKE

SK

KURMA AVATARA

SK

KURMA

the Earth as a TURTLE [HONU].

MĀORI

MA U NGA

MOUNTAIN = MT MERU

TARA PEAK of a MT = " "

MAU  
MĀ

Caught seized he established

Correct points of Compass = the Earth  
[fixed i established]

= MAUI !

NU  
KU  
KU  
KU MI

THE Earth  
the Earth  
huge fabulous reptile = turtle

SK

MĀORI

SK

KU RMAVATA RA

TURTLE AVATARA of VISNU [earth]

RA NGI heaven abode of the GODS ie VISNU

SK-VIS

NU

the Earth GOD of sea. (the Earth)

SK MĀORI	KĀ KĀ	KAM	PĪRA	'CROW BEARER = named a TREE SCREECH EAT also KA-I
		KAME	PĪRI	WARE a PARASITE growing on a tree
			PĪRI	POHO A CHILD IN ARMS
			PĪRI	KATEA BE ATTACHED TO KEEP CLOSE TO
			RA-KAU	TREE
	KĀKĀ			PARROT
	KA EA			LEADER of a FLOCK of PARROTS
			PĪRA-NGI	IN SHOALS DESIRE
SK MĀORI	KA KĀ	KAM KAME	PĪRA PĪRI-RĀ[KAU]	BRANCHING.
			PĪRA RA	CONSPICUOUS
			PĪRA TA	FLEDGLING that has left the Nest.
			PĪRERE	MIGRATE of BIRDS.
			PĪRI	CLING TO FASTENED ONTO.
WAHAKA See	KA -	-	PĪRI	KEEP CLOSE TO
			PĪRI	SMELL [ie bearing a smell]
			PĪRO	CAWING of the CROW
SK MĀORI	KĀ KĀ	KĀ KĀ		PARROT
				SCREECH.
				LEADER of a FLIGHT of PARROTS
SK	KĀ	KA		A CROW
SK	KA			as a term of contempt or reproach.
MĀORI	KA	EA		FOOL.
				THIEF.
				Selfish.
SK MĀORI	KUL	ĀYA		MĀORI KŌHANGA NEST = U/Ō change ✓
				WOVEN TEXTURE NEST WEB RECEPTACLE HOME
				ornamented with feathers] [Resting place of DOG
				Remove lice from the hair [of head].
			KURANVIPAKA	TREE FERN [ie hairy like a Nest]
			KURĪ	DOG
			KURUPATU	FRING PLATED HEM
			RĀI-HE	SMALL ENCLOSURE
				SCHOOL ie home/nest.
SK	KURA	KULA		FAMILY COMMUNITY FLOCK COMPANY

SK MAORI	PRA	KARA	RESPECT
		KARA	OLD MAN.
		RA-NGATIRA	of NOBLE BIRTH CHIEF
		RA-NAKI	AVENGE
		RA MENE	ASSEMBLE
		RA NEI	ABODE of HEAVENLY BEINGS
	RAKA	UMATOHI	MOON ON 18th DAY!
	RAKA		ADEPT
	RA-HI		GREAT MORALLY OR PHYSICALLY
	RA-HI RI		ADMIRE RECIEVE CORDIALLY.
	PA		TERM of RESPECT FOR MALE ELDERS
	PAPA		THE EARTH PERSONIFIED
	PA		SUN SAIL
SKLAW MAORI		KU PALA	BATHING FESTIVAL of EARTH MOTHER
SK	NU	KU	THE EARTH
ASAX MAORI		KU	THE EARTH
		GU MAN	HUMAN
		NGU	GHOST
		NGU HA	RAGE FURY
SK MAORI	KĀ	KU B HA	CONSISTING OF KĀKUBH VERSES
	KA	-- -- -- RAKIA	PRAYERS ITO
		KU P-U	SAYING WORD SPEAK
		KU NANU	TALK UNINTELLIGIBLY
		KU RA	KNOWLEDGE of KARAKIA
		KUI HI	SPEAK IN A LOW TONE
		PAO	SING
		HA	Tone of VOICE TENOR of SPEECH
	KA	HA	RECITE CHARMS,
	KA	HIKA	ANCESTOR
SK	KĀ	KU	A PECULIAR CHANGE in TONE of VOICE
			FROM FEAR SORROW ITO
MAORI		KŪ	A LOW INARTICULATE SOUND
	KU	KŪ	A GRATING SOUND
		KU ANU	COLD
		KU AWA	DELIRIUM.
WHAKA WHAKA		KU ENĒ	BEG
		KU MU	TIMID RELUCTANT RETICENT SECRETIVE
	KĀ		SCREACH INCITE INFLAME



SK MĀORI	KARMIN	PERFORMING A RELIGIOUS RITE
	KAR - AKIA	PRAYERS [ACTIVE DOING]
	KAR - A	GATHER TOGETHER ASSEMBLY
	KAR - ANEA	CALL SUMMON
	KAH	PART of the PURE RITE
	KAI O	LOCK of HAIR IN RITES
	KANAKU	FIRE
	KARAMEA	RED OCHRE
	MIHI	SIGH FOR LAMENT ACKNOWLEDGE
	MIN E	BE ASSEMBLED [AN OBLIGATION
	MIRI	a KARAKIA during GRIEF.
	MIKONI	ASK for BEG.
	MIN-E	BE COMPLETELY RECITED
SK MĀORI	KARMAN	RELIGIOUS ACT
	KAR - AKIA	PRAYERS
	KAHU	RITES FIRE
	KARA	AN ASSEMBLY
	.MĀ	FREE of TAPU CLEAN.
	MAHI	DO PERFORM.
	MAHINA	MOON IN ANCIENT SONGS.
	MAHU	RITES TO REMOVE TAPU
	MAHUKIHUKI	RITES of agriculture
	MAIRE	'SONG.
	MAKAURI	BLACK
SK MĀORI	MAKALI	BLACK MOTHER! DEITY.
	MAKUTU	BEWITSCH
	MAMA	RITES free from TAPU
	MAN-A	Be effectual Authority power.
	MANEA	SACRED PLACE
	MANAWA	SPIRIT MIND
SK MĀORI	KAVACA	AMULET of a SACRETEXT or MANTRA ✓ KU SUCH as HUM ITD
	WAKA	fig <sup>c</sup> CANOE, small box for sacred things ITD.
	KARAKA	Sacred utterance
SK MĀORI	HUM	SAY Ū!
	KŪ	LOW IN ARTICULATE SOUND
	WAHI	VOICE.

SK =	KAV YA KAV I		PRIEST SACRIFICER CLASS of MANES offering of food to deceased ancestors
MAORI	KAU KA RAKIA KA TAHU		ANCESTORS PRAYERS TAKE FIRE BE LIGHTED BURN RITES FIRE
SK SK MAORI	HU-TA KAV YA-TA TAU IRI TA TA KI ATA AT-VA		CALLING re SACRIFICE. THE STATE of a SAGE WISDOM TEACHER PUPIL BE UTTERED RECITE form shape semblance opposed to substance GODS
SK MAORI	KAVI WHI WHI TI		CAN BE ABLE RELATE RECITE SHINE UPON EAST
SK MAORI	KAVYA - BHU J BHO J-ANA		OBLATION EATERS the CLASS of MANES i.e. ANCESTORS [MAORI PO-HE = DEATH]
MAORI	PO PO POA PO PO PO A		PLACE OF DEPARTED SPIRITS SACRED FOOD TAPU CROWD AROUND THROUGH SHOULDER FOOD ENTICE WITH FOOD RECITE ]
MAORI	KAI KA KAU		FOOD FIRE ANCESTORS
WHAKA	HU-A HU A HU ANGA HU A HU HU KUROA HU NA HUNA HU NE HUI HO-U HO RO HOROHORO HORONGA	name call by name	RECITE RELATIVES hiss bubble up resound Sacred mound RETINUE TRAIN. CONCEALED MOON on 10 TH DAY CONGREGATE COME TOGETHER. MAKE AN OFFERING establish by Rites MAKE FREE FROM TAPU PASS DOWN TRADITIONS Remove ceremonial restrictions FOOD EATEN BY A PRIEST

SK	KAR	NA	√KRIT	THE EAR
MAORI		NGA	TORO	RESOUND
MAORI	KĀ			SCREAM
	KĀ EA			TRUMPET
	KARA			CONSPIRACY
	KARA HUI			GATHER TOGETHER ASSEMBLY
	KARA - -	KI- A		PRAYERS INCANTIONS, FORM of WORDS
	KARAMIHI			WHAKARONGO TE TARINGA KI TE
		NGA RO		KARAMIHI REO i TE IWI ANA RA i
	KARA	NGA		BLOWFLY! [TE NUI 'ATI
			KĪ	CALL SUMMON
			KI-TE	SAY TELL WORD
		NGA	NGA	PROPHETIC UTTERANCE
		NGA	HU	MAKE A HARSH NOISE
TARI	NGA			HUNT WITH DOGS
	NGA I			EAR
	NGA NA NEA			PANT SOB
	NGA NGA			NOISY
	NGA NGI			MAKE A NOISE
	NGA RA HU			NOISE CRY
	NGA ORI ORI			WARDANCE TAKE COUNSEL
SK	KAR	NA	√-TĀ	LULLABY.
MAORI			TĀ-RI-NGA	LISTEN TO GIVE EAR TO
	WHAKA -		TĀ-RI-NGA	EAR
	[VBHAKA -		" " " ]	LISTEN
			TĀ	BE UTTERED
			TA KI	RECITE
			TA TAI	RECITE
			TA RI	URGE INCITE
VB+HA+KA				= WHAKA CAUSATIVE PREFIX
	KĀ			[+VI = in 2 PARTS]
	KĀ			[ VERB PARTIC TO DENOTE COMMENCEMENT of a
				new action or condition new to the speaker
	KA EA			LEADER of a FLOCK of PARROTS = SOUND
	KĀ EA			TRUMPET
			TA HOKA	RECITE
			TA-HU	SACRED RITES = SK HU-TUITO!!!
			TAI	SEA IS NOISE

SK	KAR NA	JKRIT	THE EAR FROM BEHIND
		[API KARNE BEHIND THE EAR]	
SK	KARNA/DĀ		TO GIVE EAR TO LISTEN
MĀORI	KAR - A		SECRET PLAN CONSPIRACY
	KARAH VI		GATHER TOGETHER ASSEMBLE
	KARAKIA		PRAYERS INCANTATION REPEAT
	KĀ	SCREAM	[A FORM OF WORDS]
	KARAMIHI	WAKARONGO TE TARINGA KI TE KARAMIHI	
		REO, I TEIWI ANARA I TE NUI 'ATI	
SK	KARNA - TĀ		LISTEN GIVE EAR TO
MĀORI	TĀ		BE UTTERED
	KARANGA		CALL SUMMON WELCOME
	KARAREHE	DOG	[AS NOISY]
	TARINGA		EAR
	TARI		UREE INCITE
SK	KAR -- NA		
MĀORI			NGA - HU HUNT WITH DOGS
"	TAKI		RECITE
"	KĀ EA		TRUMPET
"	WHA KATARINGA		LISTEN
"	[WBHAKATARINGA]		
"	NGA ORIORI		LULLABY
SK	KAR - NA	JKRIT	THE EAR
MĀORI	NGA - HU		HUNT WITH DOGS
	NGĀ - NGĀ		MAKE A HARSH NOISE
	NGA - I		PANT SOB
	NGA - NA		RAGE WRATH
	NGA - NANGA		NOISY
	NGA NGA		MAKE A NOISE
	NGA - NGI		NOISE CRY
	NGA - RAHU		WAR DANCE TAKE COUNSEL
SK	KARNA ✓ - TĀ		LISTEN GIVE EAR TO [DELIBERATE]
MĀORI	TA KI		RECITE
SK	KARNA ✓ - KRIT		
MĀORI	TĀ		BE UTTERED
MĀORI	KI		SAY TELL SPEAK UTTER
	KIRI		PERSON SELF
	KITE		PROPHETIC UTTERANCE

SK	PO TRI	"PURIFIER, NAMED ONE of the 16 OFFICIATING PRIESTS AT A SACRIFICE [the ASSISTANT of the BRAHMAN = ASYAYANASYA SODHAYITRI NAME of VISNU NAMED DURGA
SK	POTRA	SOMA VESSEL of the POTRI RV the OFFICE of the POTRI <u>SHIP BOAT</u>
MAORI	POTIPOTI	A SMALL WOODEN BOX IN WHICH IS TORANGA HOUSED A GOD ie <u>WAKA</u>
UMU-	POTAKA	A SACRED OVEN + RITES.
	POTI	WHAKAURU SQUARE BOTTOMED BASKET OF COOKED FOOD for IMPORTANT PERSONS.
	POU	TEACHER EXPERT POST POLE DIRECT GUIDE FIX KNOWLEDGE IN THE OFFERING TO A GOD SHARE PORTION [MIND WITH KARAKI
	TIRI	
SK	POTA	A VESSEL SHIP BOAT MAORI PORA BOAT
"	POTRA	SHIP BOAT MAORI RA = SAIL [RAST]
MAORI	POTI POTI	WOODEN BOX TO HOUSE A GOD [WAKA]
"	TI-RI	offering to a GOD
SK	PAU SHA	Relating to the time when the MOON is in the asterism PUSHYA the MONTH PAUSHA DECEMBER when FULL MOON is in the asterism PAUSHYA a particular festival
MAORI	PAU RA	GLOW.
	PAU RU	A METHOD of PLANTING KUMARA [full moon].
	PAU	Consumed exhausted
	PATOTE	8TH MONTH of the YEAR.
	PATARI	MAGELLAN CLOUD
	PATAKA	Enclosure
	PATAKITAKI	BOUNDARY DIVISION
	PATA	Ancient times Cause occasion
	PARUHI	Beautiful fine calm Complete unbroken ie [Full moon]
		DARLING.
SK	PU SHYA	FESTIVAL
MAORI	PU HA	SONG CHANT
	PU HANA	GLOW [of full moon].
	PU HAUREOA	CONCH TRUMPET
	PUHI	VIRGIN

SK	KRIVI	NAME of RUDRA 'A CLOUD, 184 A LEATHER BAG METAPHORICALLY A CLOUD
MAORI	KIRI	SKIN
	KI	FULL
WAOKA	KI	FILL.
	KI	TO of place by means of in consequence of.
	KIA	CALABASH! [i.e. leather bag.]
	KIATO	ASSEMBLED [of TOHUNGA; ATUA!] RECEPTACLE TO HOLD SACRED ITEMS
	KIKORANGI	deep BLUE SKY [of RUDRA the STORM GOD]
	KIKOKIKO	DEMONS of SICKNESS
POE	KREU	BLOOD See >>>
	KINO	EVIL BAD ILL TREAT
	KIRI WETI	HOT TEMPERED = RUDRA'S.
	IWI	clan met = RUDRAS the storm gods. [of SKY]
	WI-NIWINI	DREAD TERROR.
[R]	WI-RI	FLOCK [storm gods].
	WI TA	SOUTH WIND + RAIN [S. = abode of the winds].
MAORI	RA-NGI	SKY WEATHER HEAVEN of GODS
MAORI	RU-RU	
SK	KRIVI	NAME of RUDRA leather bag met = a CLOUD
SK	RUDRA	the VIOLENT ONES those in the SKY USE RAIN FOR ARROWS those in the AIR USE WIND those on earth use FOOD MARUTS GODS of WIND; KNOWLEDGE
MAORI	RUNGA	TOP UPPER PART UP ABOVE OVER UPON
	RUPE	TREAT WITH VIOLENCE
	RUTA	RAGE BLUSTER
	RUMENE	ASSEMBLE [the STORM GODS]
	TA	WIND be uttered
	RURU	ATTACK.
	RUMAKI	PLANT KUMARA = FOOD MARUTS
	RUI	CAUSE TO FALL IN DROPS i.e. RAIN
	RU	EARTHQUAKE of WIND of EARTH STIRRING
	RUA	FOOD STORE
	TA HAUHAU	CERSE OF RAIN

SK	RU	DRAS	STORM GODS MAORI ERUA-TAU-RURU TO AMOROUS SPORTING of the WINDS
SK	KRI	DA	PLAYING SPORTING SAID of the WINDS
MAORI		TĀ	WIND he uttered FLOCK
		TĀE	COME GO ARRIVE
		TĀHĀE	STEAL
	MOE	TĀHĀE	ADULTERY.
		TĀ	HENGHENG CALM of the WIND REST of
		TAU	LOVER [CLOUDS of a MT TOP.]
		TAI	DASH STRIKE
		TAI AO	WORLD
		TAI APU	TAKE by STORM.
		TAINANA KI	FIERCE TRUCULENT [SAID of RUDRAS]
		TAI OPE	GATHER TOGETHER [here of the WINDS]
		TĀ KĀHĀ	VIOLENT TEMPESTUOUS.
		TAKA HUI	GATHER AS STORM CLOUDS
		TĀ	KARO PLAY SPORT WRESTLE
		TA KIRI	UNTIE LOOSEN [of the WINDS]
SK	[DA]	KRI-DA	PLAY SPORT of the WINDS
		TA-U	SEASON YEAR CYCLE of [ERUA-TAU]
MAORI	RANGI	TA KO	CLEAR SKY. [RURU]
		TĀ KOHU	MIST
		TĀ TĀ WHĀINGA	VIE COMPETE
SK		KRI-DA	PLAY SPORT of the WINDS
MAORI		TĀ-KIRI	UNTIE LOOSEN [of the WINDS]
		TĀ-KARO	PLAY SPORT
		KĪ	TO of PLACE ON UPON IN TO
		TA-NGI	GIVE FORTH A SOUND
		TĀ	WIND BE UTTERED
		TAO	SPEAR [as RUDRAS spears of]
		TĀO-KI	REST CEASE [RAIN]
		TĀ PĀ RARO	NORTH WIND.
		TĀ PĀ-TIU	W.N.W WIND
		TĀ PĀ TU	FLOW DOWN Come down to a
		TĀ PITĀPI	Gather together an ARMY [lower level]
		TA PĀRU	CLOUDED OVER
	UA	TĀ RĀ	HAIL [= RUDRAS weapon.]
		TA RĀHĀ	Light showers
		TĀ RĀ KĀKĀ	S.W. WIND FIERCE

SK =	KYAT KIYAT	] HOW MUCH
MĀORI WHAKA	KI KI KIA	
	KIA NUI	FULL
	KIA NŌ	FILL
	KIA KIATO	TO INTRODUCE A PROPOSITION as [LET OUS GO]
		UNTIL. WHEN [SLOWLY]
		HOW LARGE
		NOT YET
		KEEP CLOSE

SK	KN Ū	°NITE] TO SOUND
PĀLI	KN U ĀTI	
SK	KNŪY	TO BE WET STINK CREAKING SOUND
SK		TO MAKE WET
SK	KNŪTA	STINKING NOISY
MĀORI	KU RUPO	PUTREFYING SORE ABCESS
	KU RUPAKARA	NOISY.
	KU RUKURUWHATU	CURDLED AS MILK
	KU RUPOPO	ROTTEN
	KU RU	BREADFRUIT [FERMENTED]
	KU RI KURI	EVIL SMELLING
	KU RI	A DOG.
	KURAKURA	SHIT
	KŪ RARIRARI	WET SLOPPY.
	KU REKURE	BLOW of FLIES
WHAKA	KU RE PE	CRY AS A CHILD
	KU PU	SPEAK TALK
	KU NANU	TALK GIBBERISH.
	KU MU	ANUS BUTTOCKS
	KU KA	ABORTION
	KU HU	COOKING SHED THRUST IN INSERT
	KU	SHOWERY WEATHER.
	KU	MAKE A LOW INARTICULATE SOUND COO
	KU KŪ	A GRATING SOUND-THICK LIQUID
SK	KNŪTA	STINKING NOISY
MĀORI	TĀ	SHIT
	TĀ	BE UTTERED WIND
	NGŪ	MOAN GROAN NGŪPARA RAIN CAPE



SK 317 MĀORI	KAU L MĀ SHI MA RAMA HI-NA	DAY of FULL MOON MOON MOON.
RA	KA UMATOHI KAU	MOON on 18th DAY Alone without appendage ie without horns = Full moon.
SK MĀORI	KAU A ERUNGA KAU L MĀ SHI MĀ-HI-NA MA-RAMA HINA	RISE of heavenly bodies. LORE of the CELESTIAL DAY of FULL MOON MOON IN ANCIENT SONGS MOON MOON
	KAU ANU ANU KAU PEKA KAU WHAU MAURI	DEFERENCE RESPECT LUNAR MONTH [GENERIC] RECITE MOON ON 29th DAY.
SK	KAULA	NOBLE RACE from ✓ KULA See Lunar Race.
SK MĀORI	KAU SU MA HUA MĀ MĀ	from KUS COMING FROM a BELONGING TO FLOWERS FLOWERS FRUIT. [as POLLEN ITD TREE LIZARD
RA	KAU MA EA HU MI	TREE WOOD STICK SPAR. EMERGE ABUNDANCE
	MANA TAWA MANE HURANGI MĀ NUKA MĀ PAPA MĀ PIHI [ MĀ TA = ] HUA MATA	KERNEL of TAWA BERRIES. PLANT USED AS SCENT TEA TREE RESIN of WHITE PINE Ornament for the PERSON. UNRIPE of FRUIT FRESH GREEN of FOLIAGE
	KA WA MA-TA-KA MA UPU	TREE BITTER TASTE RED FRUIT of a GOURD
	KAU ERE KAU HEKE KAU KA KAURI	PURIRIRI TREE A PLANT FOR SCENT CHAPLET for the HEAD CABBAGE TREE A FOREST TREE KAWA TREE

SK  
cf

LANGH  
RANH

LEAP OVER CROSS TRAVERSE TREAD UPON ENTER  
OVERSTEP TRANSCRESS VIOLATE ESCAPE FROM  
OFFEND INSULT

MAORI

RANAKI  
RANGA  
RANGAHAU  
RANGA-A  
RANGATAHI  
RANGATU

AVENGE  
AVENGE A DEATH.  
SEEK OUT PERSUE  
RUSH CHARGE  
TRAVERSE BE QUICK MOVE QUICKLY  
GO MARCH IN ORDER

SK

VA TA

WIND or WIND GOD [SEASON/SOUND = WIND]

MAORI

WA

SEASON REGION TIME

TĀ

WIND BE UTTERED = SK TA = SOUND

TA U

SEASON [CYCLE of] PERIOD of TIME

TA UIHI

GLIDE IN THE AIR SOAR

TA U POKI

HURRICANE VIOLENT WIND

TĀ WAHO

WIND from the SEA

WAHO = OUTSIDE

WA

HA

SHEET of a SAIL

HA-U

WIND

SK IIII

SA

WIND

SK

TA

SOUND MAORI TĀ be uttered: WIND

SK

DAI VA

from DEVA COMING from the GODS

BELONGING TO THE GODS

MAORI

WA-HI ANNOINT

WAI RUA SPIRIT

WĀ NANĀ LORE of the TORUNGA.

WAI WAI ESSENCE ESSENTIALITY.

WA ENĀ NUI the INTERVENING SPACE the  
[ie RUDRAS etc]! [MIDST]

WAI HA PE

TACK SHIP GO ABOUT

IWA = 9!!!

I-O !

I-HI

POWER AUTHORITY RANK. DAWN

I-ERE

SING. RAY of the SUN.

I-HO

UP ABOVE FROM ABOVE DOWNWARDS

I-HO MATUA MIND = INDRA KING of the GODS

SK RĀ MA CAUSING REST and in most meanings  
 ✓ RAM DARK DARK COLORED NIGHT  
 BLACK of RĀTRI pleasure joy etc

MĀORI RĀ MA TORCH LIGHT ie dark.  
 MĀ MA acted on by [Night]  
 MA EKO LAZY  
 MĀ EKE COLD  
 MAENE SOOTHING PLEASANT  
 MĀ HA Satisfied  
 MA HANA WARM.  
 MĀHINA TWILIGHT DIM LIGHT.  
 MA RĀ NGA ARISE from SLEEP.  
 MARANGAI STORM.  
 MĀRĀMA MOON [= nighttime].  
 RĀ NGA WĀTEA TRUCE IN WAR.  
 RĀ SUN SAIL  
 RĀ NEI PERIOD of TIME.  
 RĀ NGI MĀRIE PEACEFUL. QUIET.  
 RĀ RE LIE REST  
 RĀ TA TAME QUIET.  
 RĀ WĀKA ABUNDANT SUFFICIENT.

SK RO RA ] A WORKER  
 MAORI RĀU RĀ ]  
 RŌ GO  
 RO HEA WEARY  
 RO KI PRESERVE HUSBAND STORE EXHAUSTED  
 RO PETI COLLECT GATHER  
 RO PI A PERSON.  
 SK RO RA A WORKER  
 MAORI RŌ RĀ SUBDUED SUBJECT POWERLESS SLAVE

SK RĀU RĀ A WORKER  
 MAORI RĀU CAPTIVE CAPTIVITY  
 RĀU ORĀ SAVE ALIVE  
 RĀU PATU CONQUER OVERCOME  
 WHĀKA RĀ HI SLAVE [N'MARU]  
 RĀ TA TAME SUBDUED

SK	RA	SA	NA	TASTE SALIVA [as a cause of TASTE] FLAVOUR
"	RA	SA	NĀ	TONGUE AS ORGAN of TASTE
"	RA	SA	KA	SOUP MADE from MEAT
"	RA	SA	YATI	TASTE FLAVOUR
MĀORI			TI-ARE	SCENT WHAKA TIHI = FEAST
		HĀ		TASTE FLAVOUR ODOUR.
	RA	E		RAW NOT COOKED
		HA	KARI	FEAST
	RA	NGI		ROAST AT A FIRE
	RA	OA		BE CHOKED
	RA	TO		BE SERVED BE PROVIDED
		HĀ	HĀ	SAVOURY LUSCIOUS
		HA	ERE	BE DIFFUSED
		HA	MA	BE CONSUMED
		HA	NU	OVEN
		HA	NGI	OVEN CONTENTS of OVEN.
		HA	NEA NOA	SMALL BASKETS for COOKED FOOD
		HA	PI	COOKING PIT
		HA	U	RITUAL FOOD [PURE RITE].
		HA	WARE	SALIVA
		NA		ACTED ON BY
		NA	NEA	COPIOUS SATISFYING
		NGĀ		SATISFIED
		NGĀ	HORA	SPREAD OUT of FOOD
		NGĀ	HU	HUNT WITH DOGS [ie SCENT]
		NGĀ	ORE	SUCCULENT TENDER SOFT
		NGĀ	RURU	SURFEITED
		NGĀ	U	BITE GNAW ACT UPON.
		KAI		FOOD CONSUME
[SA]		KAI	HĀ U KAI	FEAST
		KAI	MATA	RAW.
		KAI	OTA	NOT RIPE UNCOOKED
		KAI	WHIRI	DESIRE
		KAME		FOOD EAT
		KAMU		MOVE the MOUTH AS IF EATING
		KA	KARA	SCENT SMELL FLAVOUR

SK RA HA - SŪ

WITHDRAWN INTO PRIVACY  
[A WOMAN] BRINGING FORTH A CHILD  
[IN PRIVACY]

MĀORI

RĀ  
RĀ PU  
RĀ POI  
RĀ RE  
RĀ PA  
RĀ NEI  
RĀ NGA  
RĀ IHE  
RĀ HO  
RĀ HA - KI  
RĀ  
RĀ HI  
RĀ URU  
RĀ URU MOTU

THERE YONDER. WED  
SEEK LOOK FOR, SEEK ADVISE  
A WOMAN'S FIRST PREGNANCY  
LIE REST  
PUD MUL  
PERIOD of TIME  
PERFORM RITES OVER A CHIEF'S CHILD  
SMALL ENCLOSURE  
LABIA MAJORA.  
SITUATION OUT OF THE WAY.  
BY WAY OF  
TAKE CARE of TEND FOSTER PROTECT  
END of UMBILICAL CORD near MOTHER.  
A PUNY CHILD

HĀ HA  
HĀ HA  
HĀ KORO  
HĀ KUI  
HĀ MOKO  
HĀ MĀRURU  
HĀ NEUTU  
HĀ PARANGI  
HĀ PU  
HĀ PUI  
HĀ RĀ MAI  
HĀ RI  
HĀ RI

DESERTED WARN OFF by SHOOTING.  
SEEK LOOK FOR,  
PARENT FATHER  
MOTHER  
THATCH A HOUSE  
SHUT IN CONFINED  
LABIA  
SHOOT BAWL.  
PREGNANT  
BETROTHED  
COME ARRIVE  
DANCE SING JOY  
CARRY

WHĀKA

HĀ U  
HĀ UNGA  
HĀ WA

SHELTER.  
ODOROUS STINKING  
DRIPPING REEKING SMERGED ]

SU/HU

HĀ WĀNIWĀNI SLIMY SLIPPERY [ON]  
HU A PROGENY  
HU A NAME CALL BY NAME  
HU AURI HAVING OFFSPRING  
HU ATĀHI ONLY CHILD  
HU KI CHARM RECITED OVER A NEWBORN CHILD

SK	Ā-KĀYA	SEE	Ā-√	CI	
	Ā-KĀYYĀ	"	Ā-√	KA	
	Ā-KĀRA °RANA	SEE	Ā-√	KRI	
	Ā-KĀLA	SEE	ĀN ĀK°		THE RIGHT TIME JUST AT THE RITE ]
					[ TIME ]
SK	ĀKĀLA				THE RIGHT TIME SEE MĀKĀLI BLACK ]
"	ĀN-ĀK°				JUST AT THE RIGHT TIME [ MOTHER ]
MĀORI	AK-O				LEARN TEACH INSTRUCT ADVISE
	AK-UTŌ				LATE LAGGING SLOW
	AK-U				DELAY
	AK-ORO				MOON ON 5TH DAY = KORO / OKORO.
	AK-ITO				BE SLOW BE LENGTHENED OUT
	ĀK-IRI				THROW AWAY REJECT
	ĀKI				DASH ABOUT ON
	ĀK-ENGOKENGO				TOMMOROR.
	ĀK-UANEI				ad of TIME FOLLOWING PRESENTLY TODAY
	ĀK-ŪARIA				A LITTLE WHILE
TAHU	ĀK-A = ANGA				= ASPECT SET ABOUT DOING
	ĀN-Ā				FACE IN A PARTICULAR DIRECTION
	ĀN-Ā				YES NO HIS HERS
	ĀN-Ā				THERE calling immediate attention
	ĀN-Ā				WHEN [ in future time only ].
	ĀN-ĀIANEI				HENCE FORWARD
	ĀN-ĀMATA				HEREAFTER // MAMATA
	ĀN-ĀMATA				
	ĀN-ĀNGA				
	ĀN-ĀO				
	MA-RĀ-E				MOON ON 6TH DAY
	ĀN-ĀU				= TAMATEA-TŪ-TĀHI
	MA-RĀ-MA				MEETING PLACE ITD (SK MA > MEASURE)
	ĀN-ĀU				RAIN
	MA-RĀ-MA				MONTH MOON
	ĀN-ĀU				FEEL SHAME
	KĀRA				OLD MAN CONSPIRACY SECRET ]
	KĀ				TAKE FIRE BE LIGHTED [ PLAN ]
	RĀ				SUN SAIL DAY
	NGA-RĀ-HU				ARMY IN BATTLE ARRAY
	RĀWHĀITI				'SUN RISING EAST [ TAKE COUNSEL ]
	RĀUPANGA				OFFERING SACRIFICE
	RĀURANGI				ANOTHER TIME ANOTHER DAY
	RĀUTUPU				KILL IN REVENGE RETALIATE
	RĀUWIRI				SET IN ORDER A CULTIVATION

SK A - KA LA

THE RIGHT TIME JUST AT THE [ 'RIGHT TIME' ]

" AN  
MĀORI  
TĀHU

Ā - K°  
A - KO  
A KA

TEACH LEARN INSTRUCT  
= ANGA ASPECT SET ABOUT DOING FACE  
IN A CERTAIN DIRECTION.  
YES JUST SO COLLECT  
AT THE TIME of [ d FUTURE TIME ].

[ A = KA ]

IN POETRY. = KA particle A TUHI TO  
[ TOTO, KA RAPA I TE ANKI ]

KA

as past future present tense whose function  
is TO INDICATE WHAT HAPPENS NEXT  
CAUSATIVE PREFIX.

WHA KA  
= VI - A - KA

IN 2 PARTS VI = MĀORI WH -  
THE RIGHT TIME

SK VI  
SK  
MĀORI WH  
SK VI  
MĀORI  
AS MĀORI

A KA LA  
A KA  
VI - A KA  
Ā  
WHI TI

IN 2 PARTS + THE RIGHT TIME [ TO DO ]  
UNTIL AND THEN, AND [ie SUCCESSIVE ACTIONS]  
SHINE UPON = SK VI + HI + TI [ SK SI = HI TO IMPEL + TI = DI = LIGHT ]

VI - TI

IN 2 PARTS + TI [ WHI TI > WHI - TI ]  
sphere of light  
SHINE EMIT RAYS of LIGHT.

SK  
MĀORI

DI - V  
TI - A HO

MAKE AN IMMEDIATE REPLY TO IMMEDIATE [ RESPONSE TO ]

WHA KA  
[ WHI - AKA ]

SK A - KA - LA THE RIGHT TIME [ RESPONSE TO ]  
BE BETROTHED TO

WHA I A PO  
WHA ERERE  
WHA I TO KA  
WHA I TAKI  
WHA KA

MOTHER of one's CHILDREN WIFE  
DOORWAY  
GO TO MEET  
IN THE DIRECTION of.

WHA I HANGA  
WHA I WHA I  
[ VI - HAI - VI HAI ]

MAKE BUILD + SK HA partic of JOINING ]  
CHASE HUNT  
NO

HA ERE

COME GO DEPART BECOME BE DISUSED  
IN 2 PARTS  
ITU

SK  
SK  
MĀORI

VI  
HA  
WHA I TIRI

PARTICLE of JOINING / UNITY [ MĀORI HA NOKO = THATCH ]  
THUNDER [ LIGHTNING ]

MAORI	WHI TI	SHINE UPON
SK	Vb HI TI	
"	VI	IN 2 PARTS
MAORI	SI	TO IMPELL = HI
SK	HI KA	COPULATE
MAORI	A KA-LA	THE RIGHT TIME ITD
MAORI	TI AHO	SHINE RAYS BEAMS ITD
SK	DI-U	SPHERE of LIGHT
MAORI	TI-U	SOAR
	TI-AHO	EMIT RAYS of LIGHT SHINE
	TI-AKI	GUARD KEEP WAIT FOR
SK	AN - - AK°	THE RIGHT TIME JUST AT THE RIGHT TIME
	TI-KAKA	BURNT BY THE SUN
SK	DIV [a]	DEV-A ITD
MAORI	WHĀ-WHĀ	SHEATHING PETIOL = Vb-HA-Vb-IAA ]
SK	DI-U	] SPHERE of LIGHT [= 2 PARTS of UNITY]
"	SVAR	
MAORI	HUKA	DAWN.
"	HUA	FULL MOON
"	HUKA	SNOW ITD
"	WHĀO	PUT INTO = Vb+HĀO [HĀO = NET
MAORI	WHĀ RUA	FOOTPRINT
"	Vb HĀ RUA	[VĀ]
"	WHĀRIKI	FLOOR MAT
	Vb HĀRIKI	
SK	HA	particle of JOINING / UNITY.
MAORI	WHĀRE	HOUSE / PEOPLE IN A HOUSE => Vb+HĀ-RE
MAORI	WHĀO	Prince COMPANION ATTENDANT
>	Vb HĀO	
"	HERE	GUIDE ITD.
"	WHĀO	PUT INTO = VbHĀO => HĀO catch in a NET
"	WHĒI	QUARREL ENEMY OLD PERSON.
>	Vb HĒI	
"	HE	Wrong mistaken ITD see
"	WHI	CAN BE ABLE
	Vb + HI	SK SI = HI = TO IMPELL ITD.
MAORI		HI-KA COPULATE



SK

Ā-KĀRA

FORM FIGURE SHAPE STATURE APPEARANCE  
EXTERNAL GESTURE OR ASPECT of the BODY  
EXPRESSION of the FACE [ AS FURNISHING A ]  
[ CLUE AS TO the DISPOSITION of the MIND ]

MĀORI

A-KA

A STATE OF TURMOIL

AKA

= ANGA = ASPECT [ SHELL HUSK ITS IF ]

AKAHU

SHALLOW ON THE SURFACE

KAHU

SURFACE

ĀKA

YEARNING AFFECTION

KARETAI

SURFACE.

KAEA

WANDER ROLL of the EYES.

KARERĀ

CRY WITH PAIN,

KAHA

STRONG ABLE

RĀKAI

ADORN BEDECK

KAKARE

EMOTION AGITATED.

KAIĀ

THIEF.

KAIHOU

LOVER SWEETHEART

KAR-E

DESIRE EARNESTLY.

KAIKINO

MALICE

KAIORĀORA

THREATENING.

KAIPIKU

GREEDYNESS

KAIRIRI

HOSTILE

KAIWHITI

BE OVER EAGER.

KAKAKAKA

STUTTER.

KAMO

WINK.

KAMU

MOVE the MOUTH AS IF EATING.

KANA

STARE WILDLY.

KANE

NAUSEATED

KANEHE

DESIRE AFFECTION, YEARNING.

[B]

KANIĀ WHĒA

REMOISE

KAPARANGI

RESTLESS UNSETTLED

KAPE

REFUSE

KARA

SECRET PLAN CONSPIRACY

KARA

OLD MAN

KAKARA

FLAVOUR SCENT SMELL.

KARA NEA

WELCOME

KARANGI RANGI

DOUBTFULL IRRITATING

KARA PA

SQUINTING LOOK ASKANCE

KARATETE

PROUD ANGRY

SK	RAJAS		Colored or DIM SPACE MIST CLOUDS ATMOSPHERE AIR FIRMAMENT IN VEDA = ONE of the DIVISIONS of the WORLD and distinguished from DIV or SVAR = the SPHERES of LIGHT
MAORI	RA RĀ	NCI	SKY HEAVEN WEATHER SUN, DAY
SK MAORI		DIV TIAHO TIU TIARE TIKĀKĀ TITIKE TIOREORE TIRI TIRA NCI HA	Sphere of LIGHT NO RAYS BEAMS SHINE SOAR MILKY WAY VOID BURNT by the SUN. Lofty HIGH. LARGE MAGELLAN CLOUD offering to a GOD RAYS BEAMS STARS of ORIONS BELT BURN FIRE
SK MAORI		SVAR HUA HUKA HUNU HURA HURU HURU MUTU	Sphere of LIGHT FULL MOON SNOW DAWN RAY of the SUN BEGIN TO DAWN. GLOW DIE [end of world of LIGHT]
SK MAORI	Ā	HURU Ā-SURYA HURA	warm comfortable SUN LESS prefix Ā neg. NOT [SUNLIGHT] BEGIN TO DAWN.
SK MAORI	A-	SUKHA HUKA	Sorrowful unhappy AFFLICTION. FROST SNOW.
SK MAORI	A	SITA HIWA A HI HINA	the DARK ONE = NIGHT Lord of DARK [DARKNESS   EVIL] FIRE TA HUNA BATTLEFIELD MOON [Hij = TAI SEA ANGER RAGE]
SK MAORI	RAJAN TA	SI HI	DARKNESS LARGE-BLACK-EEL [SKTA-MAS DARA]

SK	A-SUSHTHA		UNWELL INDISPOSED UNCOMFORTABLE
MĀORI	A-SUSHTHA - TĀ		SICKNESS
	HŪ		DESIRE
	HUHŪ		DIARRHOEA
	HUKA		SNOW COLD
	HŪKIKI		SHIVER from COLD
	HŪNGEINGEI		ANGER VEXATION.
	HURŌ		JOY
	HŪTOKE		WINTER.

SK	A-SUSHTHA - TA	TA RA TARA WAI	HEARTBURN INDIGESTION
MĀORI		TA RI TARI	WET i COLD.
			UNWELL INDISPOSED UNCOMFORTABLE
		TA-ERO	BECOME WEAK
		TA-E MATUKU	SUPPORTING i TAOTŪ
		TA WHATI	DIE [POETIC].
		TĀ WAI	JEER AT TAUNT
		TA UTUHI	INDICATE DEFINE
		TA U WHIRO	TEND CARE FOR.
		TAUTE	MOURN PONDER OVER.
		TAUREKA	CAPTIVE TAKEN IN WAR.
		TAURARUA	WISDOMCRAFT. i TĀPI
		TAU HEKE	GROW OLD i TĀPOHE!
		TAU	ATTACK i TAPUHI!
		TARARE	DIARRHOEA i TAPU!

SK	TA MAS		DARKNESS
MĀORI	TĀ WAWARUA		DARK, BLACK.

SK	A	HŪ		JSŪ	NOT BRINGING FORTH [Ā-NEG PREF]
MĀORI		HŪ			DESIRE
		HŪĀ	KUMU		VERY FRUITFULL
		HUA			Bees fruit or flowers produce
					[ progeny ]
		HUAURI			HAVING OFFSPRING
		HUA TEA			CHILDLESS
		HUKA			SNOW FROST DAWN
		HURA			BEGIN TO DAWN
		HURŌ			JOY
SK	A-	SŪTIKA			BARREN [as a WOMAN].

	RAJ ANI	THE DARK ONE NIGHT
	- PATI	LORD of the NIGHT the MOON
	- MUKHA	NIGHT BEGINING = EVENING
	- RAMANA	HUSBAND of NIGHT = the MOON
	RAJ AS	COLORS OR DIM SPACE the sphere of MIST REGION of CLOUDS ATMOSPHERE = VEDIC DIVISION of the WORLD distinguished from DIV of SVAR = the SPHERE of LIGHT.
	- TUR	penetrating the SKY hastening through the AIR. SKY WEATHER HEAVEN
MAORI	RA NGI	
"	ANI WA	BLACK
SK	RA JANSI	the SKIES higher & lower atmosphere Sometimes 3 or 6 MIST CLOUDS GLOOM
	HI WA	DARK DIMNESS DARKNESS
	NI WA NIWA	DARK. BLACK NI + WA
	AN-AU	RAIN
	AN-EHU	MISTY
	AN ANEA	MOON on both DAY.
SK MAORI	RAJANI -	PATI LORD of the NIGHT = MOON
		PO NIGHT A/O HINAPO DIMNESS of SIGHT
		TI-AHO EMIT RAYS of LIGHT SHINE
	ANI-WA	BLACK
	NI WA NIWA	DARK. BLACK.
	PA	term of address to male Elder.
	TI MATA	BEGIN.
	TI ORI	CONSPICUOUS.
	TI PI HORI	BEGIN TO WANE of the MOON.
	TIRAKI	Clear of SKY clear away of clouds.
	TITAHU	DECLINE of the SUN.
	TI U	MILKY WAY
	TITI WHA	DARK GLEAM SHOW OUT.
	PA HUNU	BURN fire
	PA OA	SMOKE FIG = BITTERNESS
	PA RA	SHINE CLEARLY Come out from the clouds.
	PARA WERA	BLACK CHARRED.
	PARIKO	DARK.
	PA RURU	SHADED.
	PA TARI	MAGELLAN CLOUDS.

SK MĀORI	RAJANI-	RAMA-NA MA RAMA TU RAMA	LORD of the NIGHT the MOON THE MOON GIVE LIGHT TO BE ILLUMINATED SKY HEAVEN.
	RA NCI NI WA NI WA ANI-WA		BLACK DARK BLACK NGA-RAHU CINDERS EMBERS. RAMA TORCH TORCH LIGHT HI-NA MOON
	AN-ANGA		MOON ON 6th DAY.

SK MĀORI	RAJANI-	MU KHA MU-A	NIGHT BEGINING in EVENING THE FOREPART TIME TO COME BEFORE IN FRONT FORMERLY.
		MU HANI MU TU KĀ HAERE	FAINT FADED BROUGHT TO AN END TAKE FIRE he lighted BURN. COME GO BECOME BE DIFFUSED.

SK	RAJ AN	SI	the SKY CLOUD MIST DARKNESS
	A	HI a HI HI WA HI NA ĀN EHU	EVENING DARK MOON MISTY

SK MĀORI	RAJAS	-TŪR	PENETRATING the SKY hastening through [the AIR]
		TU AREHU TU ATA TU A TU A URIURI TU A WHIORANGI	FOE MIST EARLY [as in the morning] on the farther side VERY DARK. RAINBOW
SK SK MĀORI			RA-JAN the SKY RA-JANI NIGHT TŪ HOA HIGH of the SUN on the MERIDIAN. TU RAMA GIVE LIGHT TO BE ILLUMINATED TU RI WĀ TAI TAI SHIVER. TORCH TŪR OTOWAENGA MIDNIGHT TURU FLY A KITE
	RANGI NGI HA RĀ		SKY WEATHER FIRE BURN. DAY

SK MĀORI	RA	TIT A	SCREAM ROAR SHOUTED APPLAUSE
	RĀ		ROAR [CRYING]
		TIO	CRY CALL
		TĀ NGI	DIRGE CRY OVER
		TĀI	SEA
		TĀKI	RECITE
		TĀKA	COMPANY of PERSONS,
		TĀKAO	INSULT
		TĀ KĀRO	PLAY SPORT
		TĀ PĀ	CALL NAME COMMAND
		TĀ RĀ	RATTLING SOUND GOSSIP SCANDAL
		TĀ RĀ KEHA	SHRIEK
		TĀ RĀ WĒ	HOWL.
		TĀ RU	PAINFUL ACUTE
		TI HOI	NOISY.
		TI NEI	DESTROY KILL
		TI ORO	SCREAM
		TĪ PĀ	AMBUSH
		TĪ TĪ-HAOA	SHOUT of JOY.

SK MĀORI	RĀ	TĪ TĪ A	
		TĀ	BE UTTERED WIND
		TĀ NGI	DIRGE CRY OVER.

NGA SK INTENS	RĀ	NGĀ MĀRO	ARMY IN BATTLE ARRAY
	RĀ	HU	WAR DANCE.
	RĀ	RĀ TĪ TĪ	SCREAM ROAR ITD

SK MĀORI	RĀ	NA	pleasure battle JOY JOY of BATTLE
	RĀ	NA KI	AVENGE
	RĀ	NGĀ MĀRO	ARMY IN BATTLE ARRAY
	RĀ	NGĀ-A	CHARGE ATTACK.
		NGĀ-RAHU	WAR DANCE leader commander.

<p>SK MĀORI SK MĀORI</p>	<p>RAG HU NGA HU GA RĀ RANGI RA HU RANGAA RA PA HU HŪ HU AKI HU AKI AKI HUKE HUKU HURIMOANA HURI PARI</p>	<p>JRANK of LAGHU A RACER FLEET COURSER GOING SPEEDILY HUNT WITH DOGS GO SUN SAIL DAY SKY WEATHER [ie CLOUDS ITO] HURRY CHARGE Seek look for. DIARRHOEA. ATTACK. DAWN DASH COWARD A WIND NAME [sea wind]. HURRICANE FIERCE WIND</p>
<p>SK MĀORI</p>	<p>RA NGATE RANGA-A NGA HU</p>	<p>TO HASTEN TO RUN CHARGE HUNT WITH DOGS</p>
<p>SK MĀORI</p>	<p>RA GHU NGŪ NGU-HA RĀ</p>	<p>GOING SPEEDILY A RACER GREEDY RAGE FURY SAIL</p>
<p>SK MĀORI  SKLAW Eng</p>	<p>RA NGA RANGA-MARO RANGA-A NGA RA HU RAT RA GE NGA U</p>	<p>FIELD of BATTLE ARMY IN BATTLE ARRAY CHARGE WAR DANCE WAR RAVAGE RANK "RATS" (= WAR against) ATTACK</p>
<p>SK MĀORI</p>	<p>RA NGA RĀ  NGA KAU NGA HAU NGA RE NGA RIRI</p>	<p>LOVE STAGE "DANCE", [also = WAR] WED Seat of feelings i emotions DANCE FAMILY LOVE</p>

from unused ✓ RASJ

SK ✓ of	RÁ RA RA	JJU SJ SAN Ā	ROPE CORD CABLE STRING LINE SINUWS OR TENDONS LOCK of BRAIDED BRAID = VE NI HAIR A MEASURE of LITWA REZGU = i PLAIT
MĀORI	UA UA-UA U-HO U-HONO U-I U-IRA U-KAIPO U-KI UNUA URI URU		THICK TWISTED HEM of a GARMENT SINEW VEIN ARTERY UMBILICAL CORD > I HO JOIN CONNECTED DISENTANGLE RELAX or LOOSEN A NOOSE LIGHTENING MOTHER [POETIC] LASTING CONTINUOUS DISTANT TIMES PAST or FUTURE FASTEN 2 CANOES SIDE by SIDE offspring HAIR of the HEAD
SK MĀORI	RA SJ RĀ H-IRI RA H-O RA NGA HAU RA U RA WE		MĀORI HĪ FISH WITH A HOOK; LINE ROPE TESTICLE CARRY ON A LOOP of FLAX. CATCH IN A NET TIE ROUND
SK MĀORI	= VE NI WE HE WE WEHE WE NE WE RI WE RU WE TA WE TE WE U		ROPE CORD LTD. DETACH DIVIDE LOVE SICK! SHOOT or RUNNER of a GOURD ROOT ROOTLET TENTACLE FEELER GARMENT A WISP of GRASS [dla compo ito] UNTIE UNRAVEL RELEASE set FREE A TUFT of HAIR.
SK of MĀORI	RA SA RA RA HA NCA NGI-TA NA PE NA TI	NA WE NCA	ROPE CORD CABLE MEASURE CIRCUIT BOUNDARY MAKE FASHION FAST FIRM SECURE WEAVE FISHING LINE CORD WEAVE A NET LIGATURE



SK	RA	✓RA	acquiring possessing GIVING FIRE HEAT LOVE DESIRE SPEED GOING MOTION BRIGHTNESS
MAORI	RĀ		SUN SAIL DAY
	RĀ RĀ		EXPOSE TO the HEAT of a FIRE
	RĀ		THIR YONDER
	RĀ KA	UMATCHI	MOON ON 18TH DAY
	RĀ KAI		ADORN BEDECK
	RĀ		WED
	RA MA		TORCH
	RA NGI		SKY WEATHER DAY PERIOD of TIME
	RA NEIRANGI		ROAST SCORCH DRY.
	RA NGI		SEAT of the AFFECTIONS
	RA NGITAWHITI		FAR DISTANT.
	RA PA		Seek look for. PUD MIL
	RA TO		DISTRIBUTE BE PROVIDED
	RA UHI		BRING
	RA WHITI		SUN RISING IE EAST
SK	RA C		ADORN DECORATE
MAORI	RA CAY	ATI	
	RA KAI		ADORN BEDECK
SK	RA KTA	TI-A	ADORN WITH FEATHERS ITO
	TA E		COLOR DYE
	RA TA		Red flowers
	TA		TATOO PAINT CARVE FASHION.
SK MAORI	RĀ		BRIGHTNESS DESIRE LOVE ITO.
	TA NIKONIKO		ORNAMENTED
	TA PI		Forelock of a man's hair painted RED

SK	RA	ŊKH	of RAKH PĀLI RAN̄KHATI TO GO MOVE
of	RA	KH	
MAORI	RA	K-A	GO SPREAD ABROAD AGILE
WHAKA	RA	KA	WALK STEP OUT
	RA	ŊA	SET IN MOTION A BODY of MEN AVENGE
	RA	ŊA HAU	PERSUE [SK GA TO GO] [A DEATH]
	RA		SUN SAIL DAY
A -	RA		WAY PATH.
	RA	ŊA TŪ	GO MARCH
SK		GA	GO
PĀLI	RA	ŊKHATI	GO MOVE
MAORI		ATI ATI	DRIVE AWAY EXPELL
		TI RA	A COMPANY of TRAVELLERS.
		HA ERE	GO COME ARRIVE
		TIA	TAKE A VIGOROUS STROKE IN PADDLING.
		TI-HE	SNEEZE
		TI HA-HA	SEARCH FOR.
		TI KI	FETCH.
		TI KOTIKO	DIARRHOEA.
		TI MATA	THROW A DART of SPEAR.
		TIMO	PECK AS A BIRD
	Ā		DRIVE UREE COMPELL
	A-I		COPULATE
	TI PA		ESCAPE
	TI TAHA		DECLINE AS the SUN
	TI U		SOAR WANDER NORTH WIND
	HARI		DANCE SING
	HAU		SEEK
	HAU ROKI		MOVING BRISKLY.
	HAU MĀTAKATAKA		HURRICANE
	HARO		VAULT of HEAVEN
	HATEPE		PROCEED IN ORDERLY MANNER.
	HAU		WIND
	K A EA		WANDER LEADER of a FLOCK of PARROTS
	K A HE KA HE		PANT
	K A HU PAPA		FLEET of CANOES
	K A IAO		ALIVE LIVING.
	K A I HORA		TRAVEL ABROAD WANDER

SK  
MĀORI

TA

A	RA	RE	INDIC	VOC PARTICLE of HASTE
		RE		SEE!
		RE	A	SPRING UP GROW
		RE	AREA	FRESH SPRING GROWTH
		RE	HEA	PLAY PLEASURE
		RE	RE	FLOW RUSH HASTEN FLEE ESCAPE
				WATERFALL DIARRHOEA FLIGHT
				SUDDENLY ABRUPTLY.
		RE	RENCA	SETTING OR RISING of the SUN
				MEANS of ESCAPE FUGITIVE
	A	RE		WHAT!
	A	RE	WA	WANDERING UNSETTLED
A	RA	RA		calling attention = THERE!
A	RA	HANGA		ACT OF LEADING.
A	RA			YONDER
A	RA			BE AWAKE RISE UP MARAUDING
TA	RA			QUICK ACTIVE DISTANT [BAND]
	RA			SUN SAIL DAY THERE YONDER.
		RE	HE	EXPERT NEAT HANDED
		RE	I	RUSH RUN
A	RA			WAY PATH
	RA	NAKI		AVENGE
A	RA	NAKI		URGE ON
A	RA	KIKŌ		AT A DISTANCE from HOME
A	RA	KE		GO
A	RA	EREA		PANTING.
A	RA			DRIVE URGE COMPELL
TA	RA	HĪ		extension of space; time AS FAR AS
		RE	URERE	DIARRHOEA. [AND THEN, UNTIL]
		RE	RE	HASTY PASSIONATE
	RA			SAIL
	RA			SAIL
A	RA			DRIVE URGE COMPELL.
PU	RE	REHUA		BULL ROARER.
PU	RE	RE		FLEE ESCAPE
PO	RA	NGI		HURRIED
PO	RE	A		CANOE
PE	RE			GO. THROW AN ARROW OR DART
O	RE			INCITE

PALI MĀORI	ANU ANU ANO		pref AFTER FOLLOWING COLD UP TO THE TIME SPOKEN OF STILL YET AGAIN INDEED.
PALI MĀORI	ANU - GE ANO NGE RI	[i]	SING AFTER. AGAIN RHYTHMIC CHANT WITH ACTIONS
SK SK MĀORI	AN - GA AN - GI GA GIR AN GI		FACE in a certain direction set about ] approach stealthily [doing ] GO addressing invocation praise song approach stealthily fragrant smell.
PALI PALI " " MĀORI	AN - AM AN - AMATA AN - ARI YA AN - ATA - MANA	AM ARĀ AMATA ARI YA ATA - MANA	PERPETUITY HEREAFTER BARBARIAN = NOT - NOBLE DISTURBED WORRY
		MĀ	acted on by
		MANA - KA MANA - KO NA	ANXIOUS. ANXIETY. acted on by by way of.
SK	AN U - [i]	MANA TU -- THU	HOMESICK ANXIOUS LAMENT COMPLAIN.

PALI MĀORI	ARA - NI ARA NGI - HA RĀRĀ		KINDLING STICK MEANS of CONVEYANCE FIRE BURN TWIG'S SMALL BRANCHES
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FOR SK LAVA ITIME SUTTA II page 402 ADD  
REAPING. LITTLEPIECE CUT off

SĀMĀ MĀORI	LAVA RA TO WANĀ RĀTARĀTĀ		ENOUGH! [of FOOD] be distributed serve round. bud shoot Sharp cutting.
SĀMĀ	E LAVA MĀ	'AI	THERE IS ENOUGH FOOD

SK	JA	TA	WEARING TWISTED LOCKS of HAIR metrically for °TA the hair twisted together as persons in mourning / SIVA and by ASCETICS. FIBROUS ROOTS.
MĀORI		TĀ	KAHA LANK of HAIR
		TA	NGI FUNERAL.
		TA	KAI WRAP ROUND WIND ROUND
		TA	KAMINGOMINGO TWISTED TANGLED
		TA	KE SLOVENLY of WEAVING
		TĀ	MIRO TWISTED [CORD]
		TA	PI FORELOCK of HAIR painted RED
		TA	PU RELIGIOUS RESTRICTION as a TAPU persons tangled hair.
		TĀ	RAI DRESS SHAPE FASHION,
		TARI	a method of plaiting
		TARO	TARO CUT ONES HAIR.
		TAU	TAU HANG IN CLUSTERS or FOLDS TIE IN BUNCHES.
		TAUA	BEGIN TO WEAVE
		TAU	HUTIHUTI PULL ONE ANOTHERS HAIR.
		TAU	PŪ HEAPED UP.
		TAURA	ROPE CABLE CORD
		TAU	TE MOURN
		TA	WE LOOSELY WOVEN.
		TĀ	WHIWHI ENTANGLED SECURED
		TAKA	HEAP
		TAKATAKA	HEAD
		TAI	PUA lie in rounded masses or heaps.
		TA	HUA HEAP
		TAU	TAU HANG IN CLUSTERS
		TĀ	HEIHEI HANG IN FESTOONS
	A	TA	- NGA BEAUTIFUL
SK	JA	TI	TWISTED HAIR.
MĀORI		TIKI	DRESS the HAIR IN A KNOT
		TIHI	TOPKNOT of HAIR.
		TIEPA	HANG LOOSELY.
		TITI	COMB FOR STICKING IN THE HAIR.
		TITIREIA	COMB INDICATING RANK

SK MAORI	GRĀ	HU KA	SEIZING [+ ACCVS]
	NGĀ	HU	HUNT WITH DOGS
		HŪ	DESIRE
		HU AKI	ATTACK.
		HU KA	FROST SNOW COLD TROUBLE
		HU KA	LAST MAN SLAIN IN BATTLE
	RĀ	KA NIWAA	WED [ie bride abduction]. BARB of a FISH HOOK.

SK MAORI	GRĀ	MIN A	PECULIAR TO A VILLAGE
	NGĀ	RĒ	FAMILY [EXT]
		MINE	BE ASSEMBLED
		KĀI NGĀ	VILLAGE
		KĀ	HOME.
		NGĀ-I	CLAN PREFIX.

SK MAORI	GRĀMA -	PĀLA	VILLAGE GUARDIAN
		PĀ	TERM of ADDRESS TO MALE ELDERS
	NGĀ-RA-	HŪ	LEADER COMMANDER TAKE
			[COUNSEL]
		PARA	BLOOD RELATIVE
		PARA	BRAVERY SPIRIT
	PARA EROA	WARRIOR.	
	MA	RA NGĀTIRA	CHIEF NOBILITY.
		NA	POWER AUTHORITY

SK MAORI	GRĀMA	PA-TI	CHIEF of a VILLAGE
		PA	Term of address to MALE ELDERS
	NGĀ	RAHU	LEADER COMMANDER.
		TI-A	ADORN WITH FEATHERS
		TI-AKI	GUARD KEEP
		TI-HI	TOPKNOT of HAIR.
		TI KA	JUST FAIR RIGHT CORRECT
		TIKANGA	CUSTOM AUTHORITY CONTROL.
		TI-KE	IMPORTANT EXULTED
	TEAITANGA	TI KI	ARISTOCRACY
		TIKITIKI	GIRDLE TOPKNOT
		TI RI	SHARE PORTION ITD
	KORO MA	TITIREIA	A COMB INDICATING RANK.
		TUA	CHIEF.

SK MAORI GRAMA-KOLA DOMESTIC PIG [also = BELONGING TO A VILLAGE]  
 KORA NEO RANGO SPOTTED MOTTLED  
 KORA-PA 2 pronged spit for ROASTING  
 [ of MISSIONARIES! ]  
 KORA-TARATA DOCILE

KOR EPE ARCHAIC WORD for a CHIEF  
 as a 'SOURCE of FOOD not  
 necessarily contemptuous ie BOUNTIFUL!

MA TU FAT  
 KORIPi RISE out of water as the AVATARA  
 of VISNU ie the BOAR rescuing  
 the earth out of the DEPTHS  
 KORIPi Rise up out of water as heavenly bodies.  
 KORO NOOSE old man.  
 KORO TUTU Preserve game in FAT

SK from MAORI GRAMA MA NIYA ] NAME of a PEOPLE  
 MA-NI  
 MA-ORI  
 NGI-A appear seem to be.

SK GRAMA SI-MA VILLAGE BOUNDARY  
 HI-APU ASSEMBLE [as battle]  
 HI-KAKA INCITE  
 HI-KOI STEP!  
 HI-KUTOTO EXPEDITION TO AVENGE MURDER.  
 HI-WA Watchfull ALERT  
 MA CONNECT POINTS of COMPASS  
 MAHERE PLAN  
 of HAW = MAHELE PORTION DIVISION SECTION.  
 MA-KA RIRI WINTER [= Boundary]  
 MA-WEHE BE SEPARATED  
 MA-NA AUTHORITY CONTROL  
 MANAHA Clear off scrub i trees clear!  
 MANIORO Earthworks of a fortress.  
 MARAE See 170  
 MARAU Raiding party  
 MAU Remaining in POSITION FIXED FIRM.

A

SK GRĀ MA

INHABITED PLACE COMMUNITY  
RACE, ANY NUMBER of MEN. TROOP of  
of SOLDIERS. OLD WOMAN of a FAMILY  
CLASS MULTITUDE A VILLAGE

of

ARISHTA- GRĀ MA  
MAHA - - GRĀ MA  
SAM - - GRA MA

MAORI TĀE ARRIVE COME GO ITO  
MAORI HA-NGA MAKE BUILD  
[ PROPERTY PEOPLE ]

MAORI

MĀ-ORI and MA-UNU > EMIGRATE  
MĀ POSSESSED BY BYWAY OF  
MĀ TO CONNECT NUMERALS. TO EXPRESS  
DUAL RELATIONSHIPS IN MARRIAGE

MA-HAU SHELTER HUT  
MA-HI WORK BUSINESS DO PERFORM.  
MĀ-HIHI FACING BOARDS on Gable of a HOUSE  
MĀ-HORA HORA FREE WITHOUT  
MĀ-HA BRAVE WARRIOR. [ RESTRAINT ]  
MA-RAE PLAZA,  
MA-INA KINDLE [ = OENISKO DOMOWY ]  
MA-IRE SONG.  
MA-KAU HUSBAND WIFE  
MA-TUA PARENT DIVISION of an ARMY.  
MA-NA AUTHORITY CONTROL [ ADULT ]  
MA-NEA A SACRED PLACE  
MA-NU PERSON of HIGH ESTEEM

RA-MA TORCHLIGHT  
RĀ WED  
RA-NAKI AVENGE  
RA-NGA SET IN MOTION A BODY of MEN ]  
MA-RA GARDEN FRIEND. [ ATTACK ]  
NGA - RE FAMILY  
NGA - RA-HU LEADER COMMANDER WAR  
[ DANCE CINDERS TAKE COUNSEL,  
CLAN PREFIX.

NGĀ-I  
RA-MENE GATHER TOGETHER ASSEMBLE  
FIRST BORN [ MALE or FEMALE ] IN A NOBLE ]  
INVADING ARMY [ FAMILY ]

WHAKA

ARI KI  
ARI KI  
HA NGA  
SA | SAM / SAHA [ = MĀ HĀHĀ ITO ]

MAKE BUILD PROPERTY PEOPLE ITO  
' POSSESSION ITO CONJUNCTION ITO

SK



SK MĀORI	GRĀ NGĀ-I MINE NGAR-E	MIN	A COMMUNITY CLAN PREFIX ASSEMBLE COME TOGETHER. FAMILY [EXT] ITO.
SK MĀORI	GRĀ U NGARI ] NGERI ]	ME MA IRE = SONG MERE	Loc of ° MA - GEYA TO BE SUNG IN ] [A VILLAGE ] SONG CHANT RHYTHMIC CHANT " "
SK MĀORI	GE YA ME ME-A ME-Ā ME ME-HA ME ME KE ME NE MI NE		prep WITH REASON CAUSE FACT EVENT. CAUSE ] WHAT DOES IT SIGNIFY. [MAKE ] SET APART DEDICATED CROWD TOGETHER. BE ASSEMBLED BE RECITED BE ASSEMBLED
SK SK MĀORI	GRĀ GRĀ	MI N ME	A COMMUNITY TO BE SUNG IN A VILLAGE
WHAKA	-	ME NE ME REUHA	ASSEMBLE CALL TOGETHER. CEREMONY of WHARE WĀ-NANGA.
SK MĀORI	GRĀ	MIN MIHA MIHA MIHI MIKIKI MIN-E	A COMMUNITY DISTANT DESCENDANT PAKAKE CALF of a WHALE SIGH FOR LAMENT GREET [ACKNOWLEDGE AN OBLIGATION ] EXTENDED BE ASSEMBLED
SK MĀORI	GRĀ	MĪ-YAKA MĪRA	THE MEMBER of a COMMUNITY. TEND CAREFULLY CHERISH
SK MĀORI	GRA - MA NGA - RE RĀ		A COMMUNITY 'FAMILY [EXT]. WED

SK	PURNA	filled with all entire
	PURNA-	MAS FULL MOON
	" "	MASA FULL MOON
MAORI	MA	WHITE CLEAN PALE FADED <i>free of</i> <i>possessed by acted on by.</i> [TAPU]
	MAH-INA	MOON in ancient songs. Dawn.
	MAHURU	Spring 4th MONTH.
	MARANA	MOON MONTH
	HAERATA	BEAM of light entering a dark place.
	HAE	GLEAM BE CONSPICUOUS
	HAKI-HARATUA ]	12 LUNAR MONTH
	= HARATUA ]	
	HAKIHEA	7th LUNAR MONTH
	HAKARI	FEAST [of full moon?]
	HARI	DANCE SING JOY SONG.
	HARO	VAULT of HEAVEN. RAISED UP
PURANGI		CLEAR BRIGHT
PURATA		appear come into sight
PU TA		10th 11th MONTH HARVEST TIME.
NEA HURU		MOON 6th ; 22 DAYS of MOONS AGE
NEA NA "		GREATNESS POWER.
NEA RI "		INTENSELY WHITE CLEAR BRIGHT
PUAHO "		full up to the brim here applies
PUHA "		- HURU = GLOW [sun?] [to the moon!!!] [caesik]
PU HANA		GLOW. [SOMA JUICE]
PUKAHU		Abundant.
PU KENGA		Repository Skilled in,
PUNI		Covered filled up of a surface.
PU PARE		WARD off.
PURERO		be prominent emerge.
PURI		pertaining to SACRED LORE
PUTA		Come forth appear come into sight
PUTOKI		name of a Lunar month.
SK	PURVA	PAKSHA THE FIRST 1/2 of a LUNAR MONTH the fortnight.
	PAKARI	MATURED. [of the waning Moon]
	RAKA UMATOKI	MOON on 18th
eee	[RAKSHA-]	ITD AT PAO = SING CHANT.
	PATOTE	8th MONTH OF YEAR

SK  
1120

SAM. SKA RA

DRESSING of FOOD  
FORMING MAKING FORMING the MIND  
CORRECT FORMATION OR MAKING  
of a WORD CORRECTNESS PURITY esp  
of pronunciation ATTIRE ADORNMENT  
MAKING SACRED CONSECRATION  
A SACRED or SANCTIFYING CEREMONY  
one which purifies from the Taint of sin contracted  
in the womb; leading to Regeneration [12 such  
ceremonies are enjoined on the first 3 or TWICE  
BORN CLASSES. Rites over a DEAD BODY any  
memory recollection [purificatory ceremony]

SK  
MAORI

SAM. SKARAKA

PREPARING MAKING READY CONSECRATING

SKARYA TO BE CONSECRATED WITH RITES

RIA Screening protecting [with rites]

KARAKIA PRAYERS RITES ITO [MANTRAS ITO]  
SACRED PRAYERS.

KĀ HOME

KA HURANGI honorable distinguished chief/ness

KAI Food ITO

KA HA Line of ancestry Boundary of land.

KA HA prayers apparatus in TOAHU.

KAHAU name of a KARAKIA

KA HO Rafter of a house ITO. Rail of a fence.

KAI fulfill its proper function have full play.

KAI RAU Counterpan

KAIPIRAU Dishonor applied to a Corpse.

KAIPAKIHI BUSINESS CONCERNS. i.e. = ]  
SAMSKARA [affairs of life ITO]

[KA] RAKA UMATOHU MOON ON 18TH NIGHT

TOHU RITES WANING MOON [see TOHUNEA]

RA-NGI HEAVEN TIME SEASON

RA-UPANCA OFFERING SACRIFICE

RA-UROHA DWELL of THOUGHTS

RA-WEKE PREPARE DRESS MANIPULATE

RĀ - WHITI = SUN RISING ITO EAST [CAPABLE]

- WHITI RELATE RECITE

- WHI CAN BE ABLE

SK	SAM-VA	HĀ RYA	TO BE MADE TO PARTAKE OF
			ONE WHO HAS A CLAIM ON
MĀORI		RĪ	BIND BOND.
		HĀ RI	DANCE SING SONG
		HĀKARI	GIFT PRESENT FEAST
		RIA	SCREEN PROTECT
	HĀ	KORO	FATHER
	HĀ	KUI	MOTHER.
	HĀ	HA	SEEK PROCURE
	HĀ	NU ]	
	HĀ	NGI ]	OVEN [COMMUNAL]
	HĀ	NEA	MAKE BUILD
	HĀ	-PUI	BETROTHED
	HĀ	PŪ	PREGNANT
	HĀ	PORI	SECTION of a CLAN
	HĀ	PIRO	VIOLATION of TAPU
	HĀ	RAMAITIA	BE COME FOR.
	HĀ	RA PAKI	JOIN BATTLE
	HĀ	U	RITUAL FOOD
	HĀ	U	RETURN PRESENT FOR ONE RECEIVED
	HĀ	U KĀINGA	HOME
	HĀ	U MĀUIUI	RESULT of one's TOIL.
	HĀ	U MUA	place of departed Spirits
		RITA	Missionary wrap = 'EVIL SPIRIT' seal meaning JUST LAW CUSTOMARY LAW.
		RI PA	BOUNDARY
		RI RI	BATTLE QUARREL.
		RI TE	BALANCED BY AN EQUIVALENT
			PAID FOR PERFORMED FULL FILLED
			COMPLETED AGREED TO COMPARE ]
		RITENGA	CUSTOM. PRICE ITD [WITH ]
		RI TUA	BE DIVIDED BE SEPARATED
		RI WHA	DEFEATED BE ACCOMPLISHED
		Ā	of BELONGING TO POSSESSED BY
	HĀ	KŪ	COMPLAIN ITD
	HĀ	WEA	DISBELIEVE
	HĀ	U RARO	SUBMIT

SK MĀORI	SAM	STUTA	PRAISED OR HYMNED TOGETHER
		WAIATA	SONG
		TAKI	RECITE
		TA	BE UTTERED
WĀHĀKA		HUA	RECITE
		TANGI	FUNERAL DIRGE
		TŪ TŪ	SUMMON ASSEMBLE
		TŪĀ	PROPITIATE WITH AN OFFERING
		TŪĀ HANGATA	Name for HERO of a STORY
		TŪĀHU	SACRED PLACE
		TŪĀKANA	ELDER BROTHER of a MALE
		TŪKEKA	LAMENT DIRGE
		TŪNGAURU	PLATFORM IN CANOE FOR IMPORTANT
		TUNGI-	SACRED OVEN [PERSONS
		TUORA	RITES for a Newborn.
		TUPORO	SING WHILE TRAVELLING
		TUPAPA HŪ	RESOUND
		TUPUNA	ANCESTOR. [TI-PUNA]
		TURUMA	Sacred place.
		TUWHA	DISTRIBUTE.
SK MĀORI	SAM-	JSTU	LAUD CELEBRATE
		TŪ	ONE WOUNDED IN BATTLE
		TŪĀHU	SACRED PLACE ITO
		TŪĀ	propitiate with an offering.
SK MĀORI	STU	TI	PRAISE EULOGY
		TI RI	OFFERING TO A GOD SHARE PORTION
		TI A	adorn with feathers [110 also of Gods]
		TIE	ABUNDANCE so adorned
		TIKI	personification of PRIMAEBVAL MAN
		TIKE	IMPORTANT EXULTED [TIKANA CUSTOM]
		TIKAI	DISRESPECT
		TIKA	RIGHT CORRECT JUST FAIR
		TIO	CRY CALL
		TIU	MILKY WAY.

MĀORI SK	WA-VA WA-NA	WI WI LAND of MĀORI ANCESTORS DEPARTURE ABODE FOREST FOREIGN LAND ABUNDANCE WOOD TIMBER EARNEST
MĀORI	WA HINE WA O WĀ	WIFE FOREST [WOOD FRUIT] Definite space area interval season time. indefinite unenclosed ]
	NĀ	Content Satisfied. [region ] acted on by lineage by way of. ITO
	NGA RE NAU NGA HERE	Family house ITO COME GO. forest.
SK MĀORI	VANA DĀ HA WAO	FOREST FIRE FOREST
	TĀ HŪ HĀ TETE	FIRE BURN COOK RITES. FIRE
SK MĀORI	VANA DĀ ITI	LAYER OF WOOD LAID ON AN ALTER
	TĪ TĪ E	BREAK UP FIREWOOD
	TĪ A	STICK IN.
	TĪ AHO	Emit Rays of light shine
	TĪ KĀ KĀ	HOT BURNING.
	TĪ KĀ NGA	CUSTOM.
	TĪ KĪ	Fetch
	TĪ RĪ	offering to a God.
	TĪ RĀ	look for with a TORCH
	TĪ REKĪ	Stack fern roots on a framed ]
	TĪ RĀ RE	Assemble collect. [sticks]
	TĪ TĪ	SHINE STICK IN as a PEG, forest [ie wood]
	WAO	FIREWOOD
	WA HĪ E	ANNOINT PAINT SMEAR
	WA HĪ	BREAK SPLIT part portion
	WĀ HĪ	place locality
	WĀ NA	STAKE OR PALINGS
	WĀ NA NGA	LORE of TOHUNGA
	NGA HERE	FOREST
	NĀ	acted on by by way of

SK	VA	DHU	WOMAN WIFE YOUNG WIFE BRIDE
MAORI	WĀ	HINE	DAUGHTER IN LAW of UDHA
		TUOHUNGA	WIFE
		TUATANGA	HOME
		TUKU	[TŪR of a child].
		TUHIRA	SETTLEDOWN.
		TUAKANA	DESIRE
		TUAHINE	Elder sister of a male.
		TUPU	SISTER of a MALE
		TUPERE	Spring issue begin Genuine con.
WHAKA		TURI	PUD MUL EJACULATE
		RIO	LOVE TOKEN
		TURAKI	MEM VIRILE
		HŪ	A RITE of childbirth
		UHA [UWAA Female. [U-VI-HA?]	Desire
		HU ANEA	A Relative
#		HONO	Marry
		HUAURI	having off spring
		HUNAONGA	Daughter in law.
		HU-NGAR-EI	Mother in law.
SK	VA	DHU KA	YOUNG WOMAN or WIFE
MAORI		KĀ	HOME
		KARIHIKA	COPULATION
		KA-RE	Object of passionate affection
		KA-RIHI	PUD MUL.
		KA-RO	PUD MUL.
SK	VA	DHŪ TI KĀ	Young wife of WOMAN.
MAORI		TI-A	MOTHER SERVANT
SK	VA	DHŪ TI	DAUGHTER IN LAW.
		TIKA	Just fair right correct
		TIKANGA	CUSTOM. AUTHORITY CONTROL.
		TI AKI	GUARD KEEP
		TI NANA	CONCIEVE
SK	VAD	HŪ - VA-RA	BRIDE i GROOM
MAORI		RA	WED
		HU NAONGA	DAUGHTER IN LAW

SK MAORI	VARISHU WA HINE R I-O HŪ KARIHIKA KARI PAPA KAMA	NAME of KAMA DEVA God of LOVE WOMAN WIFE MEM VIRILE DESIRE COPULATE SODOMY. 'LEAGER', =SKKAMA God of LOVEN [KAMA see]
SK MAORI	VARISHA = VARSHA UR WARI WA WAI	RAIN RAIN WATERY RIVER. WATER. POOL POND Swirl eddy whirlpool ITO STREAMLET DARK THREATENING of CLOUDS ½ FULL POOL LAGOON MOISTURE SODDEN WATERY COLD DAMP CLAMMY
SK MAORI	VA KK WA K-A	TO GO CANOE
SK MAORI	MAY MAI	TO GO MOVE HITHER haere mai = welcome haere ra - go
SK MAORI	HA HAERE	Battle continues calling to Killing destroying GO COME ARRIVE ITO
SK	HA [HĀ]	deserting abandoning
SK MAORI	HAT HATETE HA EATA HA NGI	SHINE BE BRIGHT FIRE DAWN Earth OVEN
SK MAORI	SAM -HU HU-I	TO SACRIFICE TOGETHER CONGREGATE COME TOGETHER [HAMOKO THATCH]



SK	SAM	HA	RANA	DRAWING OR BRINGING TOGETHER COLLECTING GATHERING TAKE HOLD OF SIEZE FETCHING BACK DESTROYING
MAORI	ANCA			FACE IN A CERTAIN DIRECTION ASPECT SET ABOUT DOING SOMETHING ITO COME GO
		HA	ERE	
		HA	- NEA	MAKE BUILD BUSINESS PEOPLE
			RA	there yonder SUN DAY SAIL.
			RANAKI	AVENGE
			RANGI	SKY WEATHER ITO.
			RANGA	RAISE CASTUP SET IN MOTION A BODY of MEN CHARGE FISHING BANK
SK		HA		Measure ITO
SK	SAM	HI		TO send forth
MAORI		HI		FISH WITH A HOOK i LINE DAWN
PALI		[HI	NO-TI]	LEAD A SONG DIARRHOEA.
PALI	-	HI	NO-TI	
		HI	KA	Capulate ITO
			NGO - HI	COLLUM N. of an ARMY
			NGO - NGO	CUTWATER da CANOE
			NGO - NGO	SPEAR Thrown by hand.
			NGO - RE	pupil in sacred Lore
			TIAHO	Rays beams company of travellers
			TIKO	TO SHIT
SK	SAM	HA		TO GIVE UP ABANDON
MAORI		HA	- HA	Desolate deserted
SK	SAM		HARSHA	joy pleasure sex erection of hairs of [the Body]
MAORI			HARAKOA	Joy pleasure etc
			HARI	Dance sing joy
SK	SAM	HVE		TO CALL OUT LOUDLY SHOUT TOGETHER
	SAM	HVAYATE		TO RELATE MAKE KNOWN
	SAM	HUTI		SHOOTING OR CALLING OUT TOGETHER
				GENERAL SHOOT of CLAMOUR
MAORI		HU		Resound HUA CALL BY NAME
			TIO	CRY CALL

SK SAM - V H V E ] TO CALL OUT LOUDLY SHOUT  
 SAM - V H V A T E ] TOGETHER RELATE MAKE KNOWN

MĀORI ANGA ASPECT 1 TO.  
 - H' Ū RESOUND GOSSIP DESIRE  
 - H UA NAME CALL BY NAME KNOW BE SURE of. THINK

WHAKA - HUA RECITE  
 U MERE SONG CHANT  
 Ū Say Ū.

WĀ ACCUSE CONDEMN.  
 WAU QUARREL

UE poetic = AUE!

U E N E WAINE  
 E exclaim E!  
 E VOCATIVE PARTICLE O

E K E CALLING ATTENTION.  
 E - K E BLAME CENSURE

E T E CALLING ATTENTION

SK SAM - V H V E [ T E ] CALL OUT loudly shout  
 MĀORI WE - RI BE HEARD WITH ATTENTION  
 WE - TI THREATEN.  
 WE - TO WEEP

SK SAM - V H Ā R Y A TO BE COLLECTED [ FROM VARIOUS ]  
 MĀORI H A R I CARRY [ PLACES ]

H A U FOOD USED IN PURE RITES  
 H A - K Ā R I GIFT PRESENT FEAST  
 H A - N G A MAKE BUILD  
 H Ā - P A I TAKE UP CARRY Set out on  
 H A - M U GATHER THINGS CLEAN [ a journey ]  
 H Ā - M O K O BUNDLES of THATCH for a HOUSE.  
 H A - M U H A M U EAT SCRAPS of FOOD.  
 H A - E R E COME GO DEPART  
 H A - E R E CARRY ABOUT

WHAKA