

KSHATRYA MAORI

OLD ORIGINAL NOTES

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Karatara

[127 pages]



Lindauer

Hon Hori Kerei Taiaroa, MLC

Tenei au he uriuri, he pia, he aro nou, e
Io e!

Ka turuki atu ki a koe
Ki nga atua o nga rangi tuhaha
Kia turuki mai koutou ki tenei tama
Ki tenei aro, ki tenei pia.
Ki tenei tawhito, ki tenei tipua nou,
E Io mata ngaro . . . e . . . i!
Tenei to uriuri, tenei to pia, tenei o aro
He aro turuki mai nou,
E Io matua . . . e . . . i!
Tenei ka rewa, ka rewa ki runga ki taku
ringa*

He hapahapainga nuku
He hapahapainga rangi
Ki a koe, e Io . . . e!
Tenei ka tohia to pia, to uriuri,
Ki te wai o Moana o Rongo
O Moana o kura, o Moana wai rangi
O Moana Para-whenuamea
Ki a koe, e Io . . . e!
Tenei au ka tohi i te ingoa ki a koe
E Io taketake . . . e . . . i!
Ka tohia, ka tohia ki
Ka whakamau atu ki te uru tu,

Ki te uru tau, ki te uru rangi,
Ki te uru tangata nau
E Io rangi . . . e!
He puri nui, he puri roa,
He mauri taketake nou,
E Io te waiora . . . e!
Tenei ka tau, ka tau ki a koe
He uri, he pia, he aro
He tama tane, he tama wahine
No Tane, no Hine-ahu-one
Ka tau, ka tau ki tenei (tama)
E Io taketake . . . e!
E tipu, e rea he pia nou
E tipu hei kauru nui, hei kauru roa
Hei kauru toi nui, toi roa
Toi matua ki te ao taru aitu
Ki te ao marama taiahoaho nau,
E Io taketake . . . e . . . i!
Tenei au te turuki atu nei ki a koe,
E Io mata ngaro . . . e!
Kia turuki mai koe he hikitanga
He hapanga, he arewa
Ki tenei tama, ki tenei pia
Ki tenei uriuri nou,
E Io tama akaaka . . . e!

The Hesitation and Despondency of Arjuna

The Question

dhṛtarāṣṭra uvāca

- I. *dharmakṣetre kurukṣetre
samavelā yuyutsavaḥ
māmakāḥ pāṇḍavāś cai 'va
kim akurvata sañjaya*

Dhṛtarāṣṭra said:

(1) In the field of righteousness, the field of the Kurus, when my people and the sons of Pāṇḍu had gathered together, eager for battle, what did they do, O Sañjaya?

dharmakṣetre: in the field of righteousness. The quality of deciding what is right or dharma is special to man. Hunger, sleep, fear and sex are common to men and animals. What distinguishes men from animals is the knowledge of right and wrong.

25. *bhīṣmadroṇapramukhataḥ
sarveṣāṃ ca mahīkṣitām
uvāca pārtha paśyai 'tān
samavelān kurūn iti*

(25) In front of Bhīṣma, Droṇa and all the chiefs he said: "Behold, O Pārtha (Arjuna), these Kurus assembled (here)."

26. *tatrā 'paśyat sthitān pārthak
pitr̥n atha pitāmahān
ācāryān mātulān bhrātṛn
putrān pautrān sakhīṃś tathā*

(26) There saw Arjuna standing fathers and grandfathers, teachers, uncles, brothers, sons and grandsons as also companions.

27. *śvaśurān suhṛdaś cai 'va
senayor ubhayor api
tān samīkṣya sa kaunteyaḥ
sarvān bandhūn avasīhitān*

(27) He was overcome with great compassion and uttered this in sadness;

28. *kṛpayā parayā 'viṣṭo
viṣīdann idam abravīt
dṛṣṭve 'mam svajānam kṛṣṇa
yuyutsuṃ samupasthitam*

(28) He was overcome with great compassion and uttered this in sadness;

The Distress of Arjuna

When I see my own people arrayed and eager for fight O Kṛṣṇa,

29. *sīdanti mama gātrāṃ
mukham ca pariśuṣyati
vepathuś ca śarīre me
romaharṣaś ca jāyate*

(29) My limbs quail, my mouth goes dry, my body shakes and my hair stands on end.

30. *gāṇḍivam sramsate hastāt
'ivak cai 'va paridahyate
na ca śaknomy avasthātum
bhramatī 'va ca me manaḥ*

(30) (The bow) Gāṇḍīva slips from my hand and my skin too is burning all over. I am not able to stand steady. My mind is reeling.

A mythology as complex as the universe

J. HERBERT.

The majority of students interested in research into Hindu mythology have been alarmed by its complexity. The stories of gods, demi-gods, demons, sages and heroes overlap and form such a tangled web that not only is it almost impossible to isolate one story alone, but none can be understood except in the light of the others. Scholars have almost always beaten a weary retreat, declaring that the texts are foolish and childish in spite of some fine flights of poetry. Yet the complexity of other fields of knowledge does not astound or arouse indignation. But mythology includes both the visible world and all that escapes the senses, as well as the past and the future. It is hardly surprising that a synopsis cannot be made of it. Since Hindu mythology is a close copy of reality and attempts to show it as both static and dynamic, apparent and hidden, individual and generic, human and cosmic, it is at one and the same time infinitely complex, perfectly fluid, and minutely precise. It has millions of gods, each with a variety of functions and bearing many different names, sometimes more than a thousand. And inversely, a number of these functions are assumed, according to circumstance, by different gods. These gods beget one another much as heat produces electricity, and electricity heat. On occasion they are reabsorbed into one another, they stand substitute for one another, triumph over one another and venerate one another. And all this interlocks like the wheels of a high-precision machine; not a word, not a name could be replaced by another in any text whatsoever. But just as it would be impossible to describe the earth and all that is on it in a few pages, so one can do no more here than trace the broad outlines of the vast Indian pantheon and describe certain episodes in its eternal harmony.

The creation of the worlds

The Absolute

It is essential to bear in mind the fact that Hindu mythology is based not only on monotheism, but on monism, or to be more exact, non-dualism — that is to say, the conviction that everything that exists may ultimately be referred to one, the Absolute.

HINDU AND MAORI RELIGION IS ALL THAT WAS
ALL THAT IS AND ALL THAT WILL BE. IT IS THE SUMMIT
OF MANS INTELLECTUAL BEING. IT IS ALL INCLUSIVE OF
ALL CONDITIONS OF MAN

śrībhagavān uvāca

55. *prajahāti yadā kāmān
sarvān pārtha manogatān
ātmany evā 'tmanā tuṣṭaḥ
sthitaprajñas tado 'cyate*

The Blessed Lord said:

* (55) When a man puts away all the desires of his mind, O Pārtha (Arjuna), and when his spirit is content in itself, then is he called stable in intelligence.

THE WORLD BURNS WITH THE FIRE OF THE 7 LIMBS OF AGNI
AND AGNI IS HE WHOM THE GODS THEMSELVES DID NOT KNOW
[UPANISADS].

F.F.

It is one employed in former times by the experts of the Ngati-Kahungunu Tribe:—

Hika ake au i taku ahi
Te ahi na wai?
Te ahi na Maui
Maui-tikitiki a Taranga
Ko wai taku kaunoti?
Ko Tu-te-hurutea
Ko te kaunoti a Maui
Ko wai taku hika?
Ko Te Tuke-o-rangi

Ko wai taku hika?
Ko Toroi-a-pawa i a Takutaku,
I a Puhoumea
Ka tu taku ahi, ko te ahi o Tongaruru
Ka tu taki ahi, ko Tonga-apai
Ka tu taku ahi, ko Maunganui
Ka tu taku ahi, ko te piere tu
Ka tu taku ahi, ko te piere tau
Ka tau te ahi na Mahuika.

(I generate my fire. The fire of whom? The fire of Maui; Maui-tikitiki born of Taranga. What is [the name of] my *kaunoti*? It is Tu-te-hurutea, the *kaunoti* of Maui. What is [the name of] my *hika*? It is Tuke-o-rangi. What is my *hika*? It is Toroi-a-pawa of Takutaku, of Puhoumea. My fire ignites; it is the fire of Tongaruru. My fire ignites; it is [fire of] Tonga-apai. My fire ignites; it is [fire of] Maunganui. My fire ignites; it is the *piere tu*. My fire ignites; it is the *piere tau*. The fire of Mahuika appears.)

Kaunoti is the name of the grooved piece of wood on which the *hika*, or rubbing-stick, is worked in generating fire by friction. Maui, in Maori myth, is the fire-procurer, he who obtained fire for mankind from Mahuika, the guardian or goddess of fire. The assigning of proper names to such objects as fire-generating implements is quite in accordance with Maori usage. In lines 13 and 14 there are probably allusions to active volcanoes in the Tongan Archipelago. Tongaruru is said to be the name of an active volcano at Hawaiiki—that is, in Polynesia. Maunganui was certainly an active volcano in Polynesia, anent which we have a very interesting native tradition collected from the Maori. Concerning the expressions *piere tu* and *piere tau* the writer can venture no remarks as to their meaning.

The following list contains some of the names of *ahi tapu*, or ritual fires, as formerly employed by the Maori:—

Ahi marae: This was a fire kindled in connection with rites performed over men about to start on a war expedition. It seems to have been really an *umu*, or oven in which food was cooked for the ceremonial feast. The preparation of the steam-oven included, of course, the kindling of fire. It seems to have been also known as *ahi marae taua*.

Ahi horokaka: This was another sacred fire connected with war ritual, and the recital of charms to endow the warriors with courage, &c. A small modicum of food, such as a *kumara* tuber, was cooked at it, and eaten ceremonially by the officiating priest, a portion being retained by him to be carried in his *kete pure*, = PĀLI PURE

SEE AGNI. THE 7 TONGUES of AGNI
AND AGNI AS A MANUMEA TAKING
THE SEED TO THE GODS IN HEAVEN WHO
KNEW HIM NOT [UPANISAD]

SEE HVA. WHAKA HVA. HU [SKHUTA] ITD
A-HI [SK HI > IMPELLITD]

SK AGNI

MAORI

NGI-HA

FIRE

HA-TETE FIRE

A

OF BELONGING TO POSSESSED BY.

A-HI

FIRE [POLSA OGNI-SKO DOMOWY]

KO MAUI TIKITIKI A TARANGA

1		COMPARATIVE-HISTORICAL LINGUISTICS - GOLOMB
2		COMPARATIVE-HISTORICAL LINGUISTICS - PAWLEY
3		THE PERIPLUS AD 100
4		THE TRAVELS of FA-HSIEN 399-414 ACE
5		PĀLI i SANSKRIT PHONETICALL DIFFERENCES
6		PĀLI AS NATURAL DIALECT RHYS DAVIDS P.T.S.
7		VOWEL CHANGES COMPARATIVE GRAMMAR J BEAMS
8		" " " " " "
9		CHANGES of SINGLE CONSONANT "LIKE POLYNESIAN
10		
11		EDWARD TREGGAR GARU - GRAVITAS - GURU
12		" " " " "
13		" " " " "
14		" " " " "
15		TE RINDI VA LAMBANTE NODAKA
16	SK	ARIYA - THE NOBLE ONES
17	SK	KULA - SPRUNG FROM A NOBLE FAMILY
18	SK	KAULIKA - ANCESTRAL
19	SK	KAULA-VRATA LIVING ACCORDING TO FAMILY RULE
20	SK	KAULA RELATING TO A FAMILY
21	SK	ASU THE SPIRITUAL WORLD
22	SK	KAURAPA ASTRONOMICAL PERIOD
23	SK	VA-RUNA THE ALL ENVELOPING SKY; GOD of OCEAN
24	SK	PRA-√ SU CAUSATIVE - SĀV-AYATI ITD
25	SK	AJJĀ-GARE ONE'S OWN HOME
26	PĀLI	PURE > VEDIC PURAH > PURO > PUROHITA.
27	SK	AS WORLD OF DEPARTED SPIRITS
28	SK	HOMA FIRE OBLATIONS
29	SK	IND-HANA KINDLING THE FIRE
30	SK	HAUTA-BHUJA PRESIDED OVER BY AGNI
31	SK	HĀU-VA-HANA THE SACRIFICIAL FIRE
32	SK	HŪ TA CALLED SUMMONED INVOCATION
33	SK	HĀ VA √ HU SACRIFICE
34	SK	A-√ GUR ASSENT ASERT TO
35	SK	PARI-SABHYA A MEMBER of an ASSEMBLY
36	SK	Ā-GURANA PRONOUNCING the Ā GUR

37	SK	UT-TO-RANA	DECORATED WITH ARCHES
38	SK	AR	WORTHY of RESPECT
39	SK	A-√NAND	TO REJOICE
40	SK	ANU-ŚATIKA	BELONGING TO A PERSON or THING,
41	SK	ĀTARA	INTERIOR
42	SK	ĀN RITA	LYING FALSE
43	SK	UD	TO FLOW OR ISSUE FROM
44	SK	UDA	WATER.
45	SK	UD-DHI	HOLDING WATER.
46	SK	AMO-SHA	STEALING
47	SK	ĀNA	MOUTH NOSE BREATH
48	SK	GRAS	OPEN SPACE + TARA
49	SK	SA	> SAHA-SAM-SAMA
50	PĀLI	ADHILA GARE	AT HOME
51	SK	VAC	VOICE
52	SK	PRA-√SU	CAUSATIVE
53	SK		ADVERBS IN -TRA ITD
54	SK	YUVAM ITD	POSSESSIVE PRONOUNS
55	SK	PRA-√SU	CAUSATIVE
56	SK	KU-MĀRA-KA	YOUTH
57	SK	√-UY / VE	WEAVE WEB STRING-TOGETHER.
58	SK	GHOṆA	NOSE
59	VEDIC	PURAH	IN FRONT A FORMER LIFE BEFORE
59	PĀLI	PURE	
60	SK		WORD LIST.
61	MĀORI	PATAKA	
62	MĀORI		ARCHED GATEWAY; BOUNDARY POST ITD
63	SK		WORD LIST
64	SK		PURĀṆA
65	SK		VANSA GENEALOGY
66	SK	PRA	
67	SK	PRA-√KAS	VISIBLE
68	SK	PRA-√KAS	
69	SK	PRA-√KIRT	PROCLAIM
70	SK	PRA-√KUP	PROVOKE
71	SK	VASTU	
72	SK	VASTUKA	
73	SKLAW	VOLKHU	

74	SK	VASI	WEAPON & AGNI
75	SK	VARANA	MOUND RAMPART
76	SK	BHUTA	BEEN GONE
77	SK	PRA-VKAS	VISIBLE
78	SK	VANSIYA	OF GOOD FAMILY
79	SK	ABHI-DROHA	INJURING APHYA-DĀVYA = AFI-AMI
80	SK	HUTA/BHUTA	PRIEST/CALLING SIVA
81	SK	PUJA	WORSHIP PRIEST & THE GODS PURI-PURE
82	SK	USHA	DAWN
83	SK	DRONA	from DRU WOODEN
84	SK	VARUNA	'SKY MAORI RU-NEAITO
85	SK	VEDA	BREATH
86	SK	ASU-RA	POISONES
87	SK	ORDER & PRIESTS	
88	SK	BREATH	
89	SK	PURUSHA	
90	SK	VYANA	DIFFUSED BREATH
91	SK	UDYAN	ON RISING
92	SK	SAMAN	[SONG]
93	SK	SPEECH	
94	SK	UT-TISTHATI	BREATH
95	SK	SVAR	- LIGHT
96	SK	3 ORDERS & PRIESTS	ADVAYU [VEDA]
97	UPAN-	HOTRI	PRIEST OF RIG-VEDA
98	SK	DEVAS	[GODS]
99	SK	ABHI-GARA	CALLING
100	SK	ABHI-KUJ	WARBLE
101	SK	VAKRIN	CROOKED
102	SK	UD-YANA	PLEASURE WALK
103	SK	UD-YOG-A	EXERTION
104	SK	UD-VAHA	MARRIAGE WAH-INE
105	SK	UD-VASA	UNINHABITED
106	SK	UPA-MA	LIKENESS
107	SK	RITA	JUST LAW
108	SK	RITE	= MA RITE
109	SK	KAVYA	from the SAGES see INDONESIAIAN KAVYA TEXTS
110	SK	KAS	VISIBLE [VARUNA]
111	SK	KALIMAN	BLACKNESS
112	SK	RIBHU	SKILLFULL
113	SK	RISHTI	SPEAR
114	SK	KANA	SPARK
115	SK	KAYA	RELATING TO GOD KA [=KAMA > DESIRE] = AKA
116	SK	KALIKA	TIME
117	SK	KUTIRA	COITUS
118	SK	GHUSTASVARA	WITH A LOUD VOICE
119	SK	KUT	DIVIDE BREAK UP
120	SK	RITE	FAITHFULL TO THE LAW
121	SK	AM-RITA-AMSV	MOON
122	SK	KANDA	BURNING
123	SK	NAKSH	APPEAR
124	SK	AMARA	IMMORTAL MAORI MARU BE KILLED
125	SK	AMRAI ISVARA	LORD OF GODS INDEA OR VISNU
126	SK	AR-USHA	RED DAY FLAMES DAWN MAORI MAERTA

GOLQMB

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

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

But let us ponder for a while the most important concepts of comparative-historical linguistics. In a logical sequence reflecting the discovery procedures of comparative-historical linguistics, we should start from the notion of *regular phonemic correspondences between the languages compared*; this is the fundamental concept upon which the whole structure of phonetic laws (*Laugesetze*), linguistic kinship, and linguistic family has been built. These correspondences do not even have to represent easily perceivable phonetic similarities, but they must be regular, i.e., repeated in a sufficient number of cases where the conditions of the phonemic environment are the same, e.g., Eng. *two* ~ Pol. *dwa*, Eng. *ten* ~ Pol. *dziesięć*, etc. In the first case we have the correspondence *t* ~ *d*, in the second *t* ~ *ź* (written *dzi*-): this difference is conditioned by the fact that in the second case the primary Slavic *d*-, followed by the front vowel *e*, was palatalized into *ź*. Of course, as the above examples indicate, we compare words (or morphemes) which are still comparable semantically, although the relations may be quite loose, due to the sometimes radical semantic changes that words undergo in the history of languages. It is important to realize that the phonemic correspondences between the languages compared become more obvious, i.e., represent quite easily perceivable phonetic similarities, the older (earlier) the stage of the respective languages. Thus, there is more similarity between Gothic (4th century A.D.) and Old Church Slavonic (9th century A.D.) than between New English and Polish; compare, e.g., Goth. *tahun* 'ten' and OCS *desęta*. The regular phonemic correspondences between the lexical elements of compared languages cannot be accidental, provided that they are represented by a sufficient number of basic words and grammatical morphemes, such as declensional and conjugational suffixes or desinences, etc. So the idea of a common origin of the respective languages suggests itself quite obviously. Such regular phonemic correspondences enable us to posit and to reconstruct a common source.

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

QUEM PENES ARBITRIUM EST, ET JUS ET NORMA LOQUENDI,
[HORACE NC DUPE]

The Comparative Method

The principal method of historical linguistics is simply called 'the comparative method'. At one level the comparative method is a set of procedures for (i) identifying linguistic residues shared by related languages, that is, cognate elements, retained from the common ancestor and (ii) drawing historical inferences from these residues.

However, 'the comparative method' is not just a set of procedures. It is also a theory of how particular resemblances and differences among languages come about. Central to the theory is the genealogical (or family tree) model—the assumption that certain languages belong to families that trace descent from a common ancestor. This assumption rests on the fact that languages are typically fairly stable codes, each language being learnt by successive generations of native speakers with gradual change. We can speak of genealogical continuity so long as the line of native speaker transmission is unbroken. Linguistic splitting occurs when a population speaking the same language becomes sharply separated by geographic or social barriers and the isolated daughter communities undergo independent changes, leading eventually to mutual unintelligibility. Successive splits yield a family of related languages.

There are certain peculiar facts of language change that make it possible to identify cognate elements and to distinguish these from resemblances that are due to chance or borrowing: (i) sound change (change in the pronunciation of words) is more or less regular across the lexicon of a language; (ii) sound changes are highly constrained (only certain kinds of changes are possible and among these some are rare); and (iii) regular sound changes are irreversible. Over a century of work on a number of language families has shown that related languages typically exhibit a high degree of regularity in sound correspondences. Many of these correspondences reflect structural changes in certain languages, such as the loss of particular phonemes (distinctive sounds) in some or all positions, or the merger of two phonemes in some or all positions, for example, earlier *h* and *s* may merge as *h*, or *l* and *r* as *r*. Many changes are simply phonetic (without changing the number of phonemic contrasts), for example, *p* may change to *f*, *s* to *h*, *t* to *ts* before *i*, *ai* to *e* and *au* to *o*.

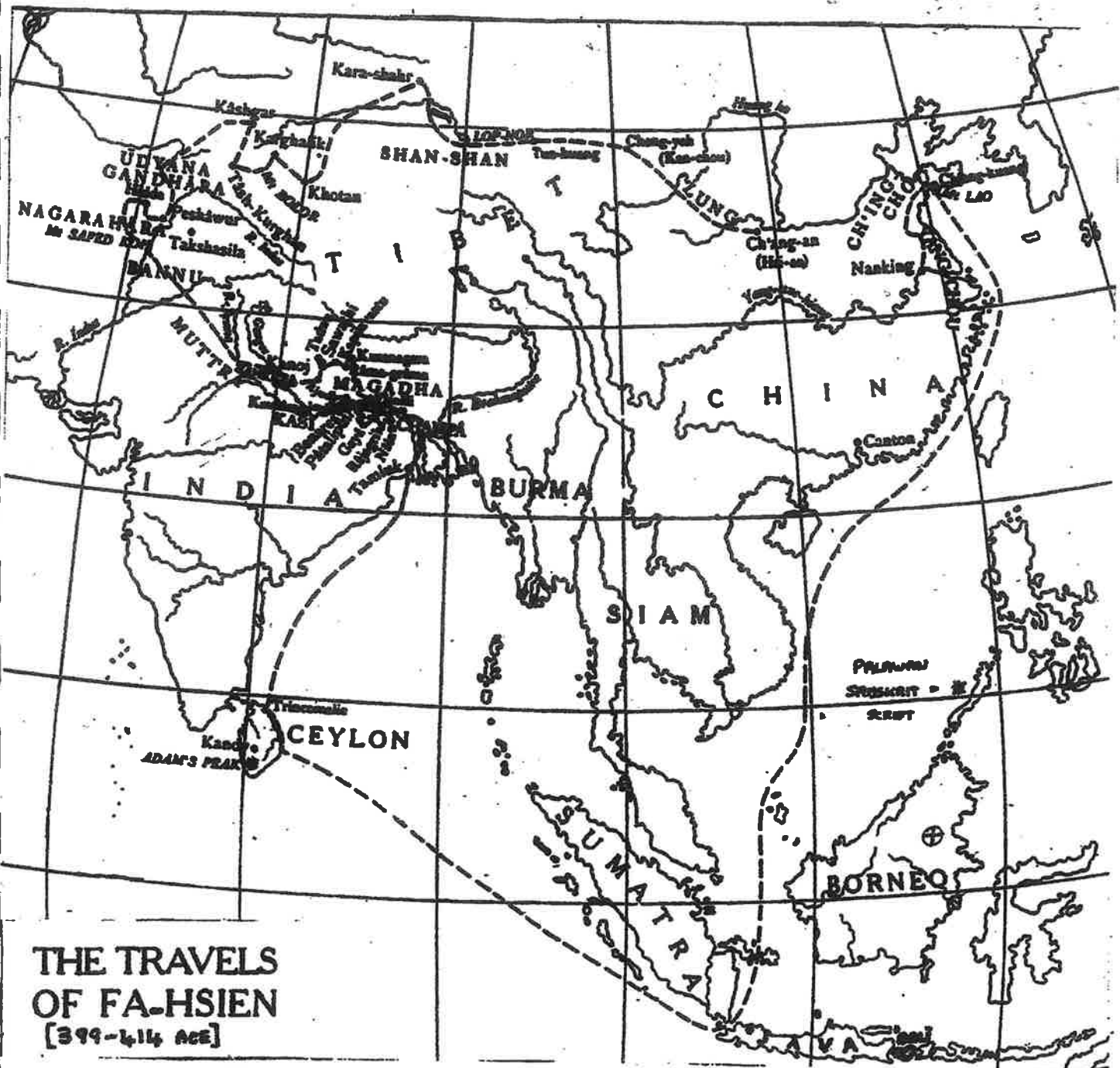
The existence of regular sound correspondences is one of the strongest proofs of genetic relationship.

The sounds that reflect systematic correspondences across languages, and with earlier stages, and the mutations they undergo are broadly comparable to the kinds of genetic markers used by population geneticists. Regular sound correspondences provide a principled basis for reconstructing the sound system, and as much of the lexicon and morphology of the common ancestor as is represented by cognate material in daughter languages. Reconstruction of cognate morphological paradigms (such as systems of personal pronouns, articles, tense-aspect affixes) in turn provide a powerful confirmation of genetic relationship.

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

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

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



THE TRAVELS OF FA-HSIEN [399-414 ACE]

BUDDHIST MONK

ESTABLISHED TRADE TRAVEL ROUTE [FOR INDIAN ; CHINESE SEEDLARS ; MONKS] SCYTHIAN BUDDHIST MONKS!

INDO-SCYTHIAN ; INDO PARTHIAN 1 cent BCE TO 1 cent ACE SAILED INDIA TO CHINA

INDO-SCYTHIAN BUDDHIST MONKS IN HAN DYNASTY OF CHINA AREA of JIANGSU ; SICHUAN

INDO-SCYTHIAN BUDDHIST MONKS SAILED TO MESOPOTAMIA ; TO CHINA 1 cent ACE

JAVA HINOU ; BUDDHIST DYNASTIES BOROBUDUR COMPLEX ; TEMPLES

BALI PURA-DESA TEMPLES 144 5000! RAMAYANA EPIC CELEBRATED. STONE ; WOOD CARVING

NIA EASTER ISLAND LIKE STATUES ITO

LAMPUNG TAPI FABRICS [PAM TAPA CLOTH] SK TAP.

HSUAN TSANG 605-664

HWAI SENG 518-521 BUDDHIST

MAJAPAHIT PRIESTS ; NOBLES ; ARTISANS LEFT JAVA FOR BALI IN 15 CENT.

G 9. Pali and Sanskrit

5
A
1
46

Pali is one of the many dialects which developed from Sanskrit or rather its older Vedic form. The similarities are great. The vocabulary is mainly the same; even words that have no direct equivalents in Sanskrit can generally be derived from roots used in other Sanskrit words. The grammatical means of expression are nearly the same. The differences with regard to sentence construction and syntax are small. There are, however, significant differences with regard to phonetics and inflection. On the whole, these differences are a result of a process of simplification, one might say a breaking down and levelling of the older linguistic material. There are fewer sounds in Pali, and a great number of sound combinations have been subjected to assimilations which have reduced the differentiations. The inflectional system has been much simplified and the number of terminations has been reduced, especially with regard to the verbs. At the same time, the great number of alternative forms in Pali shows that the language had not got a definite form: in some cases older inflections have been conserved although a new one had been developed, in other cases declensions or conjugations were mixed up and confused.

Phonetical differences

a) The following examples show how the Pali vowels have developed from Sanskrit (< means "has evolved from")

1 - a < ā	Example ajja < adya "today"
2 - < ṛ	kata < kṛta "done"
3 - ā < ā	āsava < āsrava "obsession"
4 - i < i	iti < iti "so"
5 - < ṛ	isi < ṛṣi "sage"
6 - i < ī	pīti < prīti "joy"
7 - u < u	purisa < puruṣa "man"
8 - < ṛ	uju < ṛju "straight"
9 - < ū	pubba < pūrva "previous"
10 - ū < ū	dūre < dūre "far"
11 - e < e	deva < deva "god"
12 - < ai	veramaṇī < vairamaṇī "abstinence"
13 - o < o	moha < moha "illusion"
14 - < au	yobbana < yauvana "youth"
15 - < as	(in final position only) mano < manas "mind"
16 - < ava	hoti < bhavati "he becomes"

6

PĀLI WAS A NATURAL DIALECT THE
LANGUAGE OF THE PEOPLE,
WE CANNOT ALWAYS EQUATE PĀLI + SANSKRIT
OFTEN THE MEANINGS ARE DIFFERENT

PĀLI HAS THE WIDESPREAD HABIT OF THE
REDUPLICATIVE COMPOUNDS

THE RELATIONSHIP OF CLASSICAL PĀLI TO VEDIC
AND OTHER STAGES OF SANSKRIT IS BECOMING
CLEARER AS IS THE POSITION OF EPIC PĀLI
TO SINGHALESE AND TAMIL.

A GOOD EXAMPLE OF THE FORMER IS THE
RELATIONSHIP OF °AVA TO °O.

THE OBVIOUS OLDER STRATUM OF VEDIC OF THE
4 NIKAYAS IS MISLEADING FOR IN THE
MAJORITY OF CASES WE ARE DEALING WITH
LATE PĀLI WORDS WHICH HAVE BEEN
RE INTRODUCED FROM CLASSICAL SANSKRIT
à la renaissance,

PTS RHYS DAVIDS. [P.T SOCIETY]

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COMPARATIVE GRAMMAR OF THE MODERN ARIAN
LANGUAGES of INDIA JOHN BEAMS

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VOWEL CHANGES.

sounds. The modern Aryan languages retain many of the characteristics, in this respect, of their parent speech, and their vowels are still, as in ancient times, chiefly pure and simple.

It must, however, be further noted that Sanskrit permitted no hiatus, that is, no vowel could follow another without the intervention of a consonant; such forms as *meus, tuus*, would be foreign to its genius. The principal expedient adopted to prevent a hiatus was the hardening or thickening of the first of two vowels into its corresponding consonantal utterance, and in this manner many forms have been built up. In the spoken languages of early India, however, no such delicacy was felt, a consonant standing singly in the middle of a word was often dropped, and the two vowels thus brought into juxtaposition were allowed so to remain without any compunction. Nay, so far from feeling this objectionable, the Prakrit poets reject consonants to such an extent that their words are often mere floating masses of pulp from which all the bones have been removed. Thus, *prākṛita* becomes *pāua*; *subhaga, suhaa* > *niyoga, niō*. In some instances the modern languages have retained Prakrit forms, but in so doing have kept the vowels quite distinct, so that no difficult or complicated vowel-sounds have arisen from their amalgamation. The foreigner, therefore, experiences no such difficulty in pronouncing the Indian vowels as he does in the French combinations *oeu, ewi*, or the German *oe, ue*, nor are there any instances of two different sets of vowels having the same pronunciation as in the English, where *weak* sounds precisely the same as *week; meat, beat, as meet, beet*;¹

¹ In Old English the distinction was clearly marked. Our fathers from the fifth to the twelfth century, and even later, said *wac = weak*, and *wec = week*. In many cases, however, our combination *ea*, pronounced as *i* in *machine*, is a corruption of Old English *eo*, as *georn = yearn, boom = beam, bootung = beating, cordhs = earth, beost = beast, corl = curl, heorte = heart*, etc. To this day our Wessex peasantry in Hampshire and Dorsetshire pronounce *ea* as two syllables, saying *neit, beist, weik*, and the like. See Grimm, *Deutsche Grammatik*, vol. i., p. 239, compared with p. 541 (1st ed.).

In H. कृत्वा, from Skr. कृत्वा, a similar process may be supposed to be in operation, but I am disposed to regard this as simply an inversion of the letters क and व.

(3.) The diphthongs do not ever appear to be inserted between two consonants; in fact, their extreme length would render such a proceeding almost impossible.

It results, then, from the above remarks, that diphthongs are never inserted; long vowels very rarely, and then only in certain popular corruptions; so that the case rests with the three short vowels. It would at first sight seem most consonant to the genius of these languages to insert *a* after gutturals, *i* after palatals, *u* after labials, or, even before letters of those organs respectively. Vararuchi, as usual, is here vague, and merely strings together a number of instances without any attempt at making a definite rule. His Sûtra iii. 60 is perhaps not open to this objection, as it lays down that when two consonants forming a nexus suffer disjunction, the former of them having no vowel of its own, takes the same vowel as the latter, e.g. *klishṭa = kilīṭham*, *śīshṭa = sīlīṭham*, *ratna = raṇa* (through

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VOWEL CHANGES.

ratana), *kriyā = kirīā*, *śarṅga = śarāṅga*; but he immediately afterwards (iii. 62) gives a list of words in which this rule is not observed; these latter are rather more numerous than the former. They are *śrī = sīrī*, *hri = hīrī*, *kṛtīa = kīrītīa*, *klānta = kilānta*, *kleśa = kīleśa*, *mlāna = mīlāna*, *swapna = sīvinō*, *sparsā = phariso*, *harsha = hāriso*, *arha = arīho*, *garha = garīho*.

In the first three of these the rule is so far kept that the inserted vowel, though short, is of the same organ as the following vowel, and the same may be said of *kīleśa*. In the next Sûtra (63) we have *kshṃā = khamā*, *ślāgha = salāgha* (though *sīlāgha* is also found), and in S. 65 *padma = paūma* (*paduma*), *tanvī, laghvi = tanvī, lahvi*. The labial *m* perhaps accounts for the *u* in *paūma*, and in the other two words; as also in *ślā* for *śyā* we have merely a solution of the semivowel into its corresponding vowel, and not an insertion at all.

May it not be that the real solution of the question rests in the comparative lightness and heaviness of the vowels themselves? Where the syllables following the divided nexus are not of any great length and weight, the natural tendency to insert a vowel similar to that borne by the nexus when yet undivided can have full play; but when the following syllables are long and heavy, the lightest of all the vowel-sounds is preferred, and thus we get *kīlānta*, instead of *kalānta*, from *klānta*; while in *śrī*, *hri*, the usual, and so to speak congenial, insertion of the *i* is practicable. The question lies entirely between *a* and *i*; *u* is never used in this respect, unless there is some labial influence at work.

If this be accepted as the law for Prakrit, it may be transferred to the modern languages also, due allowance being made for the disturbing element of provincial peculiarities, such as the fondness of Sindhi for the *i* sound, and of Bengali and Oriya for the *u*.

RATNA > RAANA

KRIYĀ > KIRIA

ŚARṅGA > SARANGA

ŚRĪ > SIRĪ

HRI > HIRI

KRITĀ > KIRITĀ

KLĀNTĀ > KILINTO

KLEŚĀ > KILEŚĀ

[KIREHĀ]

MLĀNĀ > MĪLĀNĀ

SWAPNĀ > SIVINO

SPARSĀ > PHARISO

[WHARIHO]

HARSHĀ > HARISO

ARHĀ > ARĪHO

GARHĀ > GARĪHO

KSHMĀ > KHAMA

ŚLĀGHĀ > SALĀHĀ OR SILĀHĀ

PADMA > PAŪMA

[PAŪMA]

TANVĪ > LAHVĪ =

TANVĪ OR

LAHVI

Vararuchi does not make this rule general in Prakrit, but confines its operation to *t*, *p*, and *ṭ*, giving as examples *udā*, *raadam*, *āado*, *nioudi*, and others, for *ritu*, *rajatam*, *āgata*, *nicṛiti*, etc. He makes transition from *p* to *o* general, and gives instances: *advo*, *avaaho*, *ulavo*, *uvasaggo*; for *śāpa*, *śāpatha*, *ulapa*, *upasarga*. *Upa* is universally changed into *uca*, and even *ua* (see § 53). The change of *ṭ* to *ḍ* is illustrated by *nado*, *viḍavo*, for *nata*, *ciṭapa*, but there are hundreds of instances to be found in Prakrit works.

§ 53. (3.) Elision is in Prakrit the rule; retention and weakening, to a certain extent, the exceptions. Vararuchi's rule (ii. 2) is very sweeping, and includes all the unaspirated letters of the four organs, except the cerebrals, as stated before (§ 51). *च* and *क्व* are added probably because they are so closely connected with *च* and *क्व* respectively. The instances given are *maūlo*, *ṣaūlo*, *śāaro*, *naaram*, *vaṣṣam*, *śtī*, *gao*, *raadam*, *kaam*, *viḍnam*, *gād*, *mao*, *kai*, *viulam*, *vāūnd*, *naṣṣam*, *ḥlam*, for *makula*, *nakula*, *śḍgara*, *nagara*, *vachanam*, *śūchi*, *gaja*, *rajatam*, *kṛita*, *viṭāna*, *gadd*, *mada*, *kapi*, *vipula*, *vāyūnd*, *nayana*, *ḥva*.

The confusion arising in Prakrit from this constant elision is extraordinary; thus, *vaṣṣa* stands for *vachana*, *vaḍana*, *vopana*; *vaa* for *pada*, *vayas*, and *Vraja*; *rāi* for *rāji*, *rātri*; *raa* for *raya*,

rajas, *rata*; and the accumulation of vowels with no intervening consonant is in striking contrast to the Sanskrit, which tolerates no hiatus. *Juāijana* *कुवृजव* = *yvatijana*, *उवृजव* *uādraa* = *upakāra*, *uaa* = *udaka*, *ārahaa* = *abhirataka*, *āiijua* = *atyijuka*; so that we seem to be listening to some Maori or other Polynesian dialect, rather than to anything Aryan; and I cannot bring myself to believe that the people of India at any stage of their history ever spoke such a form of speech as this.

< MAORI !

In the modern languages instances of elision are tolerably frequent, but they do not result in hiatus to such an extent as in Prakrit. Either one of the vowels goes out with the consonant or the two vowels which are left behind coalesce into one, or hiatus is avoided, as it is also in some kinds of prose Prakrit, by the insertion of *च*, *क्व*, or even *ह*. For the treatment of vowels in hiatus see §

PALI
-
MĀORI

MĀ

ARI-YĀ
ORI
ARI
ARI
ARI-ĪĀ

THE NOBLE ONES [KSHATRY-A]
[SANSKRIT MA - AUTHORITY KNOWLEDGE]
APPEARANCE FENCE [MOON]
MEASURE

-ARI GLEAMING
THE VISIBLE MATERIAL EMBLEM
OR REPRESENTATIVE OF A
GOD OR PERSON OF IMPORTANCE

ĀRI-KA
AR-O PA
ĀRI-KA

VISIBLE FORM APPROPRIATED TO AN
CLUMP OF ONE SPECIES OF TREES [ATUA]

-RIKA RESTRAINED
[RSI] = SAINT, PLEIADES = 7 RSI'S or SAINTS
DAZZLED] [ALSO of CHRISTIAN CHURCH
CHANGED BY MISSIONARY'S TO BAD/DARK/ALTH/

RIKO
ARI-KI

FIRST BORN MALE OR FEMALE IN
A FAMILY OF NOTE LEADER

NHAKA

ARI-KI
ARI KI
ARI-KI

INVADING ARMY ESPECIALLY AS A
CRY OF ALARM WHEN AN ENEMY IS
SUBMIT TO ORDERS. [DISCOVERED]

ARI-KI
ARI-KI
ARI-KI
ARI-KI-WI
IA

-MATA-NUI MOON ON 10TH DAY
-RANGI NAME OF A STAR OF THE 6TH MONTH
A GARMENT OF KIVI FEATHERS
HE SHE IT

SK
MĀORI

AR-
AR-O-NUI
AR-O
AR-O

WORTHY OF RESPECT
SUITABLE APPLICABLE AGREEABLE WITH
MIND SEAT OF FEELINGS ATTEND TO
THOUGHT INTENTION OPINION UNDERSTANDING
PLAN THINK CONSIDER PLAN
KNOW UNDERSTAND

NHAKA

ĀR-O
AR-OĀ
AR-OWĀ
AR-O-HA
AR-ONUI
AR-O-NUI

] BE COMPREHENDED BE UNDERSTOOD
PITY COMPASSION LOVE APPROVAL
UNIT OF MEASUREMENT = MĀRŌ
STRAIGHT FORWARD A FINELY WOVEN
CLOAK WITH ORNAMENTAL BORDER

AR-OI
AR-O
AR-O
AR-O
AR-UHE

CALM [ON ONE SIDE ONLY]
NUI SAILING BEFORE THE WIND
TAU SUITABLE
OF BELONGING TO POSSESSED BY
EDIBLE FERN ROOT of MOTHER EARTH

MA	KURATAWHITI	A PRIZED TREE of HAWAIIKINUI [KURATAWHITI] ¹⁷ KU-RA? ¹⁷⁸
SK	KULA	= SPRUNG FROM A NOBLE FAMILY ¹⁷⁸
=	[KAULA]	
MĀ	KAUHEKE	AN ELDER.
	KAUTAU	ANNOINT
	KAU	ANCESTOR. MULTITUDE
	KAUAEMUA	ELDEST BROTHER or SISTER.
	KAUANUANU	RESPECT DEFERENCE.
	KAUMATUA	LINE of ANCESTRY.
	KAUAE ARO	LORE of Things TERRESTRIAL
	KAUAERUNGA	LORE OF THINGS CELESTIAL.
SLAW	[KULAK]	= NOBLE KNOWLEDGE ITO.
MĀ	KURA	KNOWLEDGE.
SK	KULA [KAULA]	[MĀ KUWARE LOW IN SOCIAL STANDING]
MĀ	KURA	CHIEF PROWESS PAINT RED. PRECIOUS.
SLAW	KULAK	'CHIEF, [minor land owner / nobility]
MĀ	KURA-MATA	OMEN of SUCCESS IN WAR.
"	KURAMATAREHEHU	TATTOOED 'WARRIOR, [MAN]
SAMOA	MATAI	TATTOOED MAN.
	URE	BAND of WARRIORS. DESCENDANTS COURAGE
	KUREPE	VIOLATION. OF TAPU CAUSING WITHERING of CROPS
	URANGA =	Ū BE ARMS FIXED REACH LAND
		REACH ITS LIMITS ARRIVE BY WATER.
	URAUUA	ANGRY FIERCE RED GLOWING
PĀLI	RAURAVA	NAME of a BUDDHIST HOT, HELL.
MĀ	KŪ	Silent [weary exhausted]. a game = TI RINGARINGA A ONE STRINGED INSTRUMENT [KAULA] = TI III [MUSICAL INSTR = KULAK!]. [KULAK] [KULA]
	KU	PRONOM SUFFICE of 1ST PERSON SING. MY
	KUA	VERBAL PARTICLE of ACTION COMPLETED HAS/HAD/WILL HAVE
	KUAHA	GATEWAY ENTRANCE
	KUAU	BEARD [SIBB!!]
	KUEMI	BE ASSEMBLED.
	KUI	WOMAN
	KUIA	OLD WOMAN] = RESPECT! ; SOURCE of a STREAM

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SK
MAORI

KAULIKA
KAU
ARIKI
KA-HU
KU-RA
KA
KU
URI
UKAIPO
UENUKU
KA-HA
KA-IWI

ANCESTRAL AU/U
ANCESTOR
CHIEF noble
RANGI CHIEF. honorable distinguished
CHIEF KNOWLEDGE of KARAWA ITO
HOME
MY.
DESCENDANT of spring
Mother
Burial place
LINE of ANCESTRY LINEAGE
STRANGE PEOPLE

SK

KAU LINA
RI
RINO
URI
NGA-1
NGA-RE
NA
NA
NA
NA
NA

Belonging to a Noble family
BIND BOND
twisted cord of 2 or more strands = fig
Descendant. 2 family merged.
Clan prefix:
Elders of families family.
indicating parentage or descent
made by [on account of]
Distant
MATA Ancient times -
his hers.
Acted on by by way of on account of.

SK
from
MAORI

KAULA
KULA
KAU
KA
U
UKAIPO
KA
KU RA
KU I
UHA
RA
RATA
RATO

] Relating or belonging to a FAMILY
of NOBLE DESCENT
Ancestor
Home
TEAT BOSOM
Mother
HOME
chief.
Woman
Woman.
WED
Familiar friendly
Be distributed

MĀ	KUEMI	be assembled [SK KULA] MĀ KURA CHIEF.
SK	KAULA=VRATA	A LIVING ACCORDING TO FAMILY RULE:
MĀ	KĀ	HOME TAKE FIRE BE LIGHTED BURN -
	WHAKAKĀINGA	MAKE A HOME <i>ognisiduo-damory.</i>
	KA	denotes commencement da new action or condition.
	KĀINGA	- KĀ = HOME
	KĀINGA	= KAI FOOD.
	KAHA	BOUNDARY LINE of LAND. LINE of ANCESTRY.
	KAHI	part of PURE i other ites.
	KĀHIA	Carvings for a house.
	KAHIKA	ANCESTOR / CHIEF
	KAHO	Roof of a HOUSE. RAIL da FENCE ITO ???
	KAKAHO	FAIR of HAIR.
	KAHU	germinate sprout grow put on garments garment.
	KĀHUA	FORM APPEARANCE.
	KAHUNA	SLAVE.
	KAHURANGI	HONORABLE DISTINGUISHED. CHIEFTAINNESS
	KAI	CONSUME EAT DRINK FOOD. QUANTITY NUMBER.
	KAI	FULFILL ITS PROPER FUNCTION <i>havefull play</i>
	KAI-RAKAU	A BODY of WARRIORS. [REACH ARRIVE AT]
	KAIKIRI	CIVIL WAR.
	Ū	Breast of a female / be firm be fixed reach the land reach its limit place of arrival strike home of weapons KEEP Together as a body of man.
	U	pronom suffix 2nd pers sing.
	UHA	FEMALE
	UHO	heart of a tree umbilical cord sound.
	UMANGA	CUSTOM
	UMERE	SING CHANT.
	UMU	OVEN.
	URE	Membrum virile conage.
	URI	offspring descendant.
SK	KAULA=KULA	VRATA = [RATA and RATO [MĀ] i RA-U!
MĀ	KURA	CHIEF KŪ pronom suffix 1st pers sing.
	KUI	MOTHER. KU MY See KUA / KUEMI BE ASSEMBLED

SK MĀORI	KAU	LA	RELATING TO A FAMILY
"	KAU	HOU	LINE OF ANCESTRY
SK MĀORI	KAU	MATUA	ADULT ELDER [RESPECT]
MĀORI		MATI	DEVOTION
		TI-A	PARENT
		MATUA	PARENT
	KAU	ANUANU	DEFERENCE RESPECT
	KAU	AE ARO	YOUNGEST BORN CHILD
	KAU	AE MUA	ELDER BROTHER OR SISTER
	KAU		ANCESTOR.
	KĀ		HOME. TAKE FIRE BELIGHTED = OENISKO DOMOWY
SK MĀORI	KAU	LA > [KULA]	FROM KULA = FROM A NOBLE FAMILY
	KAU	HOU	LINE of ANCESTRY
	KAU		ANCESTOR
	RA	NGATI RA	NOBLE WELL BORN
	RA	NGA	PERFORM RITES OVER THE CHILD da CHIEF
		KULA	CHIEF [SK = PRINCE] MAN of PROWESS
		KU-I	WOMAN OLD WOMAN [KUIKUI]
		KU-IA	MOTHER GRAND MOTHER
		KU-MANU	TEND CAREFULLY FOSTER
		KURA	CHIEF KNOWLEDGE
		KUPO	SAYING WORD SPEAK
		KURA	CEREMONIAL RESTRICTION = TAPU
		[TAPU]	
		KURAE	BE PROMINENT
		KURATAWHITI	TREE from HAWAII
	WHAKA	KUREPE	CRYING AS A CHILD
		KURU	MATA RĒ REHU TATOOED MAN
		KUTA	FAMILY ENCUMBRANCES
		KU-WARE	LOW IN SOCIAL SCALE
	KA HURA	NGI	HONORABLE DISTINGUISHED
	RA	NGA	TIRA NOBLY BORN CHIEFTAINNESS
			TIRA A COMPANY OF TRAVELLERS
SK MĀORI	KAULA	VRATA	LIVING ACCORDING TO TRADITIONAL FAMILY RULES
		URA-NGA	= Ū BE FIRM BE FIXED WHAKAŪ = MAKE FIRM
		UR-I	OFFSPRING DESCENDANT
		RATA	FAMILIAR FRIENDLY
		RATO	BE SERVED BE PROVIDED BE DISTRIBUTED
		TIĀ-TAI	RECITE GENEALOGIES SET IN ORDER

IE GW - ENA WIFE]
 KU-t - MOTHER

SK	ASU	BREATH of LIFE of the SPIRITUAL WORLD or WORLD of DEPARTED SPIRITS
MĀORI	K AHU	SPRIT of a STILLBORN CHILD
	AHU-A	FORM APPEARANCE FORM OPPOSED TO
WHAKA	AHU	AQUIRE FORM. [SUBSTANCE
	AHU	SACRED MOUND
	AHU-REWA	SACRED PLACE
SK	ASU-MAT	LIVING PRINCIPLE of VITALITY portion of the spirit connected with the attributes]
MĀORI	MĀ-	TACRA ALIVE LIVING [of existence]
	MĀ	FREE of TAPU
	MA-	NEA SACRED PLACE
	MĀ	possessed by acted on by.
K	AHU-KURA	ATUA of the RAINBOW
K	AHU-I	CLUSTER SWARM
	HU-I	Congregate put side by side add ASSEMB
K	AHU PAPA	BRIDGE OVER.
K	AHU A	FORM APPEARANCE
K	AHU	HAWK
	HU	DESIRE
	HUA	NAME CALL BYNAME
WHAK	AHUA	RECITE PRONOUNCE
	HU-RU	GLOW
	HU-AKANGA	DISINTERMENT
	AHU	Sacred mound.
	AHU-REWA	SACRED PLACE
T	AHU	SACRED RITES BURN LIGHT Set on fire
T	AHU-HU-HAERE	TRACE DIRECT LINE of DESCENT
T	AHU-A	= MARAE "PLAZA,
T	AHU-NA	BATTLE FIELD
SK	ASU-GURU	Teacher of the ASU-RA the planet VENUS
MĀORI	RU	ANUKU PRIEST
	A-KO	learn teach pupil
SK	A-SURA	Supernatural being See ITO

MAORI	RANGI	TIME PERIOD
SI	KAU RAPA	the 3rd KARANA of ASTRONOMICAL PERIOD
MAORI	KAU AERUNGA	LORE of things CELESTIAL
	RA-NGI	SKY HEAVEN
	RAPA	UNLUCKY [OMENS of stars ITO]
	RAPA	Seets look for.
	RAPCI	Swarm cluster assemble gather together
	RANGITUAHI RAI	EVENING [as stars planets ITO]
	RARO	to North [STAR]
	RA-TA	DIVINATION, SEER.
	KU-RA	KNOWLEDGE LORE
	KU-KUME	STAR.
	KUA	a condition established has had a will have
	KU RA	Glowing
	RA	SUN.
	MA RAMA	MOON.
	KA NA PA	BRIGHT CLEARING
	KA NA PU	BRIGHT SHINING.
	KA NEKE	MOVE PROGRESS
	KA KE	Ascend
	KAI WAKA	a star of late winter
	KAI WAEWAE	Messenger [stars comets ITO]
	KAU AERUNGA	CELESTIAL LORE
	KA NOHI	EYE [= STAR]
	KA PI	overpread covered of a surface.
	KA PO	TWINKLE
	KA PUKAPU	GLEAM.
	KAU	RISE of HEAVENLY BODIES
SI	KAU RAPA	3rd Astronomical period
MAORI	KAU ANGA	the star CANOPUS
	KAU MORNA	MARINER = STELLAR Navigation
	KAU TEATEA	Coming at intervals.
	KAU WHAU	Recite old legends ITO.
	KAWAINGA	harbingers precursor
	KAWATA	shine gleam.
	KAWE	Carry convey bring
	KAWEKAWE	influence affect
	RA-NGI	SKY heaven weather ITO.

SK		VA	RU	NA	THE ALL ENVELOPING SKY LATER GOD of the OCEANS of UPPER AND LOWER
SK MĀORI	DE	VA WĀ WA	ENGA ENGA	NUI PU	THE INTERVENING SPACE PŪ ORIGIN SOURCE CAUSE ORIGINATE BLOW
				NUI	LARGE GREAT INTENSE ABUNDANCE MULTITUDE RANK SIGN OF RANK
SK MĀORI				NUKU KU	WIDE EXTENT THE EARTH [PERSONIFIED] THE EARTH
		WĀ			DEFINITE SPACE INTERVAL AREA TIME INDEFINITE UNENCLOSED AREA SEASON
		WA	E		DIVIDE PART SEPARATE CLEAR AWAY
		WA	HA		'MOUTH ENTRANCE [WINDS] REGION VOICE
		WA	HO		THE OUTSIDE [RAISE UP]
		WA	IWAI		ESSENCE ESSENTIALITY
		WA	I RU	A	'SPIRIT, MARINE FOODS SHADOW
MOANA		WA	IWAI		OCEAN
		WAI			WATER MEMORY.
		WA	KOHU		MIST FOG
		WA	I PUKU		FLOOD
		WA	I TĀTERA		SEMEN
		WA	KA		FLIGHT of BIRDS
		WĀ	NANGA		LORE of the TOHUNGA WISE ONE
		WA	RI		WATERY
		WA	RO		HOLE PIT 'ABODE of the DEAD
				NGARI	GREATNESS POWER DISTURBANCE
			RU	NGA	THE TOP UPPER PART UP ABOVE OVER] UPON THE SOUTH [=SK WINDS of OCEAN]
			RU	PE	SHAKE VIOLENTLY
			RU	MAKI	DROWN PLANT DISAPPEAR BELOW HORIZON
			RU	KE	POUR FORTH DISCHARGE VENT
			RU	KI	DARK
		RU	RU	KU	DRAW TOGETHER WITH A CORD = SK VARUNAS'
			RU	A	ABYSS of HEAVENLY BODIES [NOOSE [PASU]
			RŪ		SHAKE AGITATE SCATTER SOW
		A	RU		FOLLOW PERSUE [CLOUDS/STARS/WIND] M
			RU	TA	RAGE BLUSTER.
			NGA		EHE TIDE
			NGA	HU	HUNT WITH DOGS [=SK DOGS of HEAVEN]

MĀORI SK	KAWA - CEREMONY!	
	PRA-√	ATI / TIAHO / TIA / AMATI / TI-RA / TIE / TIKO / TIMOHU / TIPIHOR SU CAUSATIVE - SĀV-AYATI TO CAUSE CONTINUOUS 'PRESSING [of SOMA]
		SU RA A DEITY
		SU VĀRNA of GOOD COLOR of GOOD CLAN or CASTE
		SU - pŋe [GOLDEN]
		- SHAKHI HAVING GOOD FRIENDS
		SU RY A THE SUN.
		SŪ- NA BORN PRODUCED.
		SU- TU CHILD BEARING.
		SŪ MA MILK = SĀMOAN SU-SU - MILK.

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SO -MA from √ SU JUICE EXTRACT SOMA IDENTIFIED WITH THE MOON i pressing THE PRESSING OUT of SACRED SOMA JUICE by PRIESTS with STONES then SPRINKLED WITH WATER i PURIFIED WITH A STRAINER = POLYNESIAN KAWA ceremony

ALL the FOLLOWING WORDS BELONG HERE!

MĀORI

RĀ

SUN -> SK SU-RA a DEITY ITO

HŪ	DESIRE MAE > EMERGE; MĀ - WHITE
HU KĀ TAI	A STONE USED IN RITES [PALE = SOMA]
HU- A	FULL of the MOON PRODUCT PROGENY
HU- A- HU- A	BOIL WITH HEATED STONES.
HU- A KI	DAWN charge attack
HU- ANGA	a RELATIVE
HU- ANGŌ	ASTHMA = PRESSING OUT of 1
HU- A PAE	HORIZON [BREATH]
HUA RAPA	SPREAD OUT [as water over a surface]
HUATAU	FLOW FREELY
HUA-URI	HAVING OFFSPRING
HU- I	EFFECTED WITH CRAMP
HU KA	FOAM FROTH SNOW
[HU] KA- HU	SURFACE
HUI RAPA	TOES UNITED WITH A MEMBRANE
HŪ KARI	TRAMPLE
HU MI	ABUNDANT
HU- RA	BEGIN TO FLOW of the TIDE
HU- RI	OVER FLOW SEED [BEGIN TO DAWN]
HĀ	BREATH BREATHE
HA U	VITALITY of MAN ESSENCE of LAND
HA EATA	DAWN [TIRAKI CLEAR AWAY of CLOUDS!]

PALI	AJHAGARE	AT HOME ONE'S OWN HOUSE
MA	AHI	FIRE [OENISKO DOMELY]
	HA	TASTE FLAVOUR ODOUR TONE of VOICE
	HAA	TENOR of SPEECH BREATH BREATH
	HAAHA	WARN off BY SHOUTING.
	NGARE	FAMILY
	RE	SEE!
	REA	SPRING UP GROW MULTIPLY.
	HANGA	MAKE BUILD FASHION PROPERTY PEOPLE
	HANGI	OVEN
	HANA	SHINE GLOW GIVE FORTH HEAT FLAME
	NGA-I	TRIBAL PREFIX.
	NGARAHU	CINDERS CHARCOAL.
	NGAKI	CULTIVATE PLANT.
	NGAORORI	LULLABY
	NGAO	DRESS TIMBER WITH AN ADZE
	NGA	SATISFIED.
	NGAENGAE	UMBILICAL CORD.
	AKO	LEARN TEACH INSTRUCT
	AKA	YEARNING AFFECTION
	KA	HOME TAKE FIRE BE LIGHTED BURN
	AI	COPULATE [PALI ADHI = MA A+TIA PARENT
	AKU	MY BELONGING TO ME. [MOTHER
PALI	ADHI-AGARE	AT HOME ONE'S OWN HOUSE [STOMACH
MA	A	of BELONGING TO [PROPERTY ITO] [SLAVE
	A	Denoting extension of space i time drive URG
	ATI	TIOM OFFSPRING] [compel THE --- of = TA = NGA
	AI	COPULATE A TO THATCH of a HOUSE
	ANGA	ASPECT TURN TO SET ABOUT DOING ANYTHING.
	NGARE	FAMILY ELDERS ITO
	HI	RAISE DRAW UP LEAD A SONG RISE
	A	AFTER THE MANNER of of belonging TO
	ARA	LAYER of THATCH on a Roof [Mean of Conveyance
	HIA	HOW MANY WHICH [in order ITO]. DESIRE WISH
		BE IN LOVE WITH THOUGHT [ATO ENCLOSE]
	HIKAI	HUNGRY AU SMOKE i - ME
	HIAMO	BATTEN on Roof of a HOUSE
	HIHI	FRONT GABLE of a HOUSE
	HIKA	KINDLE FIRE COPULATE RITES

0044

PAALI 470

PURE

IND IS THE GENUINE REPRESENTATIVE
 [with MĀGADHI] of VEDIC PURAḤ which also
 appears as *PURO IN PUROHITA
 = "BEFORE IN FRONT, [MĀRI HIHI RAḥ & SUN]
 "BEFORE FORMERLY, [MĀRI TĀ BE UTTERED]
 [+ ABLA. PURE PUNNAMAYA often in meaning
 = "IN A FORMER LIFE"

PĀLI
 PĀLI
 II
 II
 MĀRI

PU RE
 PU RA
 PU RĀ
 PU AKI
 PŪ
 RĀ
 PU HI
 PŪ KE
 PU NA
 PU MA
 PU KU
 PU RE TI
 PU NE
 PU ORO
 PU PARE
 PU RA
 PU RA KU
 PU RE
 PU RE
 PU RI
 PU RI
 RE
 RE HU
 RE INGA
 REI
 RE -O
 RE RE
 RE TE !

- KARIKA GOING BEFORE GUIDING LEADING
 KKHARA [PURA + KR] DEVOTION DEFERENCE]
 KKHATA HONORED ESTEEMED [HONORING]
 NA from per cp SK PARUT IN FORMER YEARS
 BE UTTERED DISCLOSE [ANCIENT PAST
 WISE ONE ORIGINATE ORIGIN SOURCE CAUSE
 THERE YONDER. RA-PU ASCERTAIN!
 TOPKNOT VIRGIN. RA-TA SEER.
 NGA SKILLED IN VERSED IN
 ANCESTOR [PUAKI TREASURE PRECIOUS]
 NAWA RECITE SECRETLY
 MEMORY SECRETLY
 CONVEY CARRY CANOE
 NGA CLEVER INTELLIGENT
 SING PUROTO LYING IN POOLS = PĀLI *PURO
 WARD OFF
 - KAU ANCIENT LEGEND OLD MAN
 COFFIN WRAP [VEDIC PURA BEFORE [TEMP]
 CEREMONY TO REMOVE TA-PU
 UMU in which FOOD IS COOKED AS PART of the]
 PERFORM the PURE RITE [PURE RITE]
 TUMU perform RITES
 KEEP IN THE MEMORY
 SACRED PERTAINING TO ANCIENT LORE
 SEE! RI SCREEN PROTECT SHUT OUT ULTRA-SCREEN
 DIMLY SEEN
 PLACE of LEAPING ABODE / DEPARTED SPIRIT
 BOUNDARY [SEE AS PUAREINGA!!!
 SPEECH UTTERANCE FORM of WORD:
 HANG DEPEND BE UTTERED BE BORN
 [RISE of the SUN KUMARA PLANTING

SK
121

A	SU	JAS VED BREATH LIFE LIFE OF THE SPIRITUAL WORLD OF DEPARTED SPIRITS
---	----	---

MAORI
WHAKA

	HU	A	RECITE
	HU	A	NAME CALL BY NAME KNOW THINK
	HŪ		DESIRE
A	HU		SACRED MOUND
A	-PA		SPIRIT OF ONE DEAD
A	TA		FORM SHAPE SEMBLANCE opposed to SUBSTAN
A	RAA RA		CHANT RECITE

WHAKA

	HU	A	PROGENY FULL of the MOON.
	HU	AKI	TAKE UP ELEVATE DAWN.
	HU	AMO	GRIEVE
	HU	A NUI	PATHWAY.
	HU	ANGO	DIFFICULTY of BREATHING
	HU	AREWA	RAISED ALOFT TIMBER used in DIVINE
	HU	KA	LAST MAN SLAIN. LOCK of HAIR.
A	PA	HA	SPIRIT of ONE DEAD
A			DRIVE URGE COMPELL
A	EA EA		PANTING
A	HU	NGA	GENERATION

WHAKA

Ā	HU	-A	FORM APPEARANCE opposed to SUBSTAN
			FORM MAKE
A	HU	A	AQUIRE FORM
A	HU	REWA	SACRED PLACE
A	VBHU		TO ORIGINATE MAORI > PŪ!

SK
MAORI

A	P-		TO REACH ATTAIN SUFFER END
A	P-	A	

SK

A	P	Ā-√AP	TO ARRIVE AT ONE'S END
---	---	-------	------------------------

SK

A	PĀ	[TA	FALLING CAUSING TO DESCEND
---	----	-----	----------------------------

SK

Ā	√PA	-D	BE REDUCED TO ANY STATE
---	-----	----	-------------------------

SK

Ā	PA	-S	A RELIGIOUS CEREMONY
---	----	----	----------------------

Ā	-BH	ANGA	ONE WHO IS TO HONORED WITH A SHAR
---	-----	------	-----------------------------------

1306	SK	HO MA	THE ACT of MAKING AN OBLATION IN FIRE
"	"	HO TVAM	A SACRIFICER = MAORI HO HO and HOV.
"	"	HO MI	FIRE [MAORI MIMITI DRIED UP DISAPPEARED
"	"	HAU TA	VRIDHI FORM of HUTA [MAORI MI-RA AT RED HEAT
"	"	HAU TA -	BHUKA PRESIDED over by AENI fire.
MAORI		HA -	TETE FIRE [WAHAKA MI RAMIRA REVERENCE
		HAU -	FOOD USED IN THE CEREMONIES OF PURE
		HAU -	KAINEA HOME = OENISKO DOMOWY
		HAU -	PA EAT
	[	HAU -	TOKE] WINTER
		HO -	TOKE]
		HA -	WERA PLACE BURNT BY FIRE
		MA	acted on by possessed by.
		HO A	LAY OUT PLAN ARRANGE
		HO RONGA	FOOD EATEN BY A PRIEST
		MA	HANATANEA WARMTH.
		MA HI	DO PERFORM
		MA HUNU	BURNT
		HOU	MAKE AN OFFERING ESTABLISH BY RITES.
		MA KA RIRI	COLD
		MA MA	PERFORM RITES
		MA KURAKURA	GLOWING.
		MA UTE	FIRE
		MA NAWA	SMOKE STEAM.
		MA NEA	SACRED PLACE
		HO RE	POKER FOR STIRRING A FIRE
		MA OA	COOKED
		MA MAOA	STEAM.
		MA PURA	FIRE FLASH SPARK [KAPURA].
		HO RA	SCATTER OVER A SURFACE SPREAD OUT
SK		HAU TA -	BHUKA PRISIDED OVER BY AENI ie FIRE
MAORI			PU-IA VOLCANOE AND PU-RE > UMU
		TAKI	RECITE
		TA-KI	URA SACRED FOOD
		TA HU	FIRE BURN
		HU	HISS BUBBLE UP EXPLOSIVE SOUND
		HUA	NAME CALL BY NAME
WAHAKA		HUA	RECITE

SK MĀORI	IND I-HI INA IMU TA HU	HANA HANA	KINDLINE LIGHTING FUEL WOOD SHINE GLOW GIVE FORTH HEAT FLAME SPLIT DIVIDE STRIP <i>bank of a tree</i> RAY FROM
		HA- TETE	BASK WARM ONESELF. OVEN.
		NĀ	FIRE BURN
		NĀ KU	FIRE.
		NĀ WE	ACTED ON BY BY WAY of <i>satisfied content</i>
			PIERCING COLD
			BE SET ON FIRE BE KINDLED i fig.
SK MĀORI	ĪR IR A IR I		BRING TO LIFE GO MOVE LIFE PRINCIPLE HUNGER
SK MĀORI	UT TAM A TAM A	TAM A TAM A	PRINCIPAL BEST EXCELLENT ELDEST SON
SK MĀORI	UT- TIR YA TIR A Ū UT A	TIR YA TIR A	HAVING CROSSED COMPANY of TRAVELLERS REACH LAND ARRIVE BY WATER MAN A CANOE
SK MĀORI	UT TALA TARA	TALA TARA	GREAT HIGH ELEVATED PEAK of a MOUNTAIN.
SK P.	UT- TRI T ARATI T IRATI	TRI ARATI IRATI	] TO DISEMBARK COME OUT OF ESCAPE AND] DESCEND ALIGHT LEAVE
CAUS MĀORI	- TĀRIAYATI UTA Ū	TĀRIAYATI UTA Ū	TO CAUSE TO COME OUT ASSIST RESCUE BOARD A CANOE Reach land arrive by water
		TIRA RĀ	Company of travellers SAIL
		TĀ	ATIATI DRIVE AWAY EXPELL.
		TĀ	BAIL A CANOE DASH
		TĀ	TĀ take a vigorous stroke in paddling a canoe
		TĀ	TĀ HERU CONVEY BAIL OUT

SK	HAU	TA-BHU	JA	PRESIDED OVER BY AGENI [= FIRE] SEE THE 7 TONGUES of AGENI.
MĀORI	HA	TETE		FIRE
	HA	TEPE		PROCEED IN ORDERLY MANNER FOLLOW IN REGULAR
		TA	HU	FIRE BURN [SEQUENCE
			HŪ	HISS BUBBLE UP WHIZZ EXPLOSIVE SOUND
WIHAKA			HUA	RECITE
	[HA]		PU-HA-NA	GLOW
	HA	NA		SHINE GLOW GIVE FORTH HEAT FLAME
			PU KAURI	BURN FIERCELY
			PU A	SMOKEY
			PU NA	OVEN and WIFE = AGENI! ✓
			PU RE	SACRED UMW OF PURE RITES.
	HAU			RITUAL FOOD of PURE RITES.
			PU KU	STOMACH = HEAT of DIGESTION. = AGENI ✓
			PU ANU	COLD
SK			ANU	PARTICLE of DETERIORATION DIMINUITION
MĀORI			PUI A	VOLCANOE HOT SPRING.
			PŪ KANCHI	EYE = EYE of LUST ie FIRE =]
			PU KAKI	SOURCE = HEAT. [AGENI]
			PU NA	OVEN WIFE = HEAT of AGENI.
			PU KURUA	GREEDY = HEAT of DESIRE
			PU MĀ TAO	COLD
			PU NEAREHU	ASHES
	NEA	RA	HU	CINDERS
		TA	KIURA	SACRED FOOD
		TA	KI	RECITE
			PŪ PĀ	ERUCTATE [FIRE of STOMACH].
			PU RI	SACRED of SACRED LORE
		[TA]	PU TA	BATTLE FIELD ie FIRE of WAR.
		TA	PU	
SK	A	AGNI		GOD of FIRE
MĀORI		NGI HA		FIRE
		HA	TETE	FIRE FOR SK HA-UTA-BHUTA AGENI = FIRE
SK	A	SI-TA		HOT
MĀORI	A	H I		FIRE
		TA-HU		FIRE
SK	A	SI RA		FIRE SUN
MĀORI		RĀ		SUN RĀ-RĀ EXPOSE TO FIRE

SANSKRIT	HAU	-VA	HA	NA	= SACRIFICIAL FIRE. CONVEYER of
SANSKRIT		VA	H		= CONVEYING THE OBLATION [OBLATION
SANSKRIT		VA	HA		= GOD OF FIRE AVEST > FIRESTICK
MĀORI	HAERE				BECOME BE DIFFUSED
	HAU				RITUAL FOOD IN PURE RITES ITD
	HA	TETE			FIRE
	HAU				WIND AIR SEEK.
WHAKA	HAU	HAU			ORDER DIRECT HASTEN
	HAU				VITALITY OF MAN ESSENCE of LAND IT
		WA	HA		MOUTH ENTRANCE VOICE RAISE U
		WA	HA	-- PŪ	ELOQUENT
		WA	H-I		ANNOINT
		WA	I		WATER OIL MEMORY VESSEL
			HA	NA	SHINE GLOW GIVE FORTH HEAT
		WĀ			TIME SEASON DEFINATE AREA
					INTERVAL ITO INDEFINATE ARE
SANSKRIT	AR	A-	NI		FIRE STICK
"	AR	A-			MEANS of CONVEYANCE PATH
MĀORI			NGI-	HA	FIRE BURN
SANSKRIT	HI				TO IMPELL
MĀORI	A-	HI			FIRE
83 SANSKRIT	A-	HI-	TA-	A G NI	MAINTAINER of the SACRED FIRE
MĀORI	A-	HI			FIRE
				NGI-	HA FIRE BURN
				Ā	of belonging to possessed by.
		TĀ			BE UTTERED WIND
		TĀE			BE ACCOMPLISHED BE EFFECTED
WHAKA		TA-	E		SACRED FOOD offered to the GODS
		TA-	KI		RECITE
		TA-	HU		SET ON FIRE LIGHT
			HŪ		BUBBLE UP WHIZZ EXPLOSIVE SOUND ITC
SANSKRIT			HŪ	TA	CALLED SUMMONED
MĀORI			HUA		CALL BY NAME
"				TĀ KI	RECITE

SK	HŪ	TA	CALLED SUMMONED [WHAKAHŪ ?]
"	HŪ	TI	CALLING INVOCATION
MĀORI	HU	-A	CALL CALL BY NAME
WHAKA	HU	-A	RECITE
SK	HV-	Ā	NAME APPELLATION,
MĀORI		TĀ	BE UTTERED
		TĀ KI	RECITE
		TATAI	RECITE
		TI-O	CRY CALL.
	TŪĀ	HU	SACRED PLACE
	A	HU	SACRED MOUND
	TUA		A FORM of ADDRESS.
SK	TVA		YOUR.
"	TVA	-YATA	GIVEN BY THEE
MĀORI	Ā		OF BELONGING TO POSSESSED BY.
SK	DV	GDHA	EXTRACTED MILKED OUT / DUH
1293			
SK	HA	VA	FROM / HU AN OBLATION BURNT OFFERING
MĀORI	HA	U	SACRED FOOD
	HĀ		TASTE FLAVOUR ODOUR
	HĀ	TETE	FIRE
	HŪ		HISS BUBBLE UP WHIZZ CRACK / EXPLOSIVES OUI
	HĀ	KARI	GIFT PRESENT ROE of fish YOLK of EGG.
	HA	ERE	BE DIFFUSED BECOME
	HA	MA	BE CONSUMED
	HA	RA	VIOLATE TAPU
		WA -HA	MOUTH ENTRANCE RAISE UP CARRY ON [THE 'BACK [of the S. FIRE
SK	HO	TRĀ	CALL INVOCATION. 1308
SK	HO	TRI	FROM / HU AN OFFERER of a BURNT OBLATION PRIEST
MĀORI	HŌ		SHOUT [TIKANGA / TAKAI ITO] FIRI; TIO ITO
	HO	A	LAY OUT PLAN ARRANGE RECITE
	HO	HO	AN INARTICULATE CALL FOR ATTENTION = UPANI
	HO	-RONĀ	FOOD EATEN BY A PRIEST [PRELIMINARY INVOCATION
	HO-	U	DEDICATE INITIATE MAKE AN OFFERING
		TĀ	BE UTTERED 'FRIEND,
		TAKI	RECITE
		TIO	CRY CALL

SK MĀORI	HA HA HĀ	VA U	J HU	SACRIFICE SACRED FOOD TASTE FLAVOUR ODOUR
SK ✓ MĀORI	HU HŪ			CALLING INVOCATION RE SOUND
WHAKA	HU	A A		NAME CALL BY NAME RECITE
SK MĀORI	HAV HĀ TETE	VĀ TETE	HANA HANA	SACRIFICIAL FIRE FIRE SHINE GLOW GIVE FORTH HEAT DEFINITE PERIOD TIME INTERVAL
SK MĀORI	MA MA	NA NA	VĀ WĀ	MIND MIND
A. SAX MĀORI	LOT ROT-A		ROTA	CUNNING DECEIT FRAUD SIGN WITH THE HANDS
Δ SAX MĀORI	LOS ROH-AI			DESTRUCTION LOSS DESOLATE DESERTED
Δ SAX MĀORI	LYFT- RIP-O	GE NGE NE	LĀE RI RU RAE - KIHI	MOTION IN THE AIR RHYTHMIC CHANT WITH ACTIONS OF KITE FLYING STRONG WINDS BE DIFFUSED AS SCENT
○ SAX MĀORI	MĒNI- MENE MENO NGI-O	NI- NE NO NGI-O	AN	TO MAKE KNOWN ASSEMBLY MAKE A DISPLAY LAUGH.
Δ SAX MĀORI	MA MA	NEA NEA	I	STOMACH REMAINS of a MEAL
Δ SAX MĀORI	MĀ MAR	L R	AO	A SPOT A MOLE PIMPLE ULCER

130	SK	A- / GU R		
	A	GU RATE		TO APPROVE AGREE ASSENT TO
IMP 2SING		- GUR ASVA		
POT		GUR ETA		TO PRONOUNCE THE A GUR
SK		A- GUR		UR NAME of APPLAUDING or APPROVING OF
				FORMULARIES [USED BY PRIESTS AT SACRIFICIAL
MAORI		A		of belonging to possessed by. [RITES
MAORI		NGUR - U		INCANTATION IN CONNECTION WITH MARRIAGE]
		NGU - TU - NEU TU		FLAME BURN [MURMUR]
		A HU - REWA		SACRED PLACE = SK HUTA - IN VOKE CALLING.
SK		U R		APPLAUDING IN RITES AN EXCLAMATION.
MAORI		U		SAY U of articulate sound.
WHAKA		U		MAKE FIRM. DEVOTE TO A PURPOSE LAY DOWN
				A TWIE IN SOME SPOT + KARAKIA.
KAMAKA	WHAKA	U		A ROCK AS A SITE FOR RITES
		U ENUKU		pronoun suff of 2nd person singular
		U - HO		BURIAL PLACE
		U - HU		SOUND UMBILICAL CORD
		U - HUNGA		RITES PERFORMED over BONES of the DEAD.
		U - I		CRY OVER LAMENT
		U - R - U		ASK ENQUIRE
		U - R - I		POSSESS AS A FAMILIAR SPIRIT ENTER.]
		U - R - A		Relative offspring [PARTICIPATE IN
		U - R - U PARE		NOT NEU - GHOST MOAN, GROAN,
		U - R - U PUKE		RESPOND REPLY.
		U - R - U - WAHENUA		RITES of CULTIVATING SOIL ITO
WHAKA		RA		CEREMONIES of TITLE OR ACQUIRING
		RA TO		WEO [LANDS]
		RA HU - I		SERVE PROVIDE DISTRIBUTE
		HU - A		A MARK TO WARN AGAINST TRESSING
		WA		ie the protection of crops or birds ITO
		RA NGA		PRODUCTS PRODUCE FRUIT ROE
		RA NEA		definite space area times season. interval
		RA RC		PERFORM RITES over a child of a CHIEF
		RA TA		AVENGE A DEATH ITO
		RA U - PANGA		A TRUCE preliminary PEACE
				the UNDERWORLD
				DIVINATION SEER.
				OFFERING SACRIFICE

SK PA RI-SABHYA
[SABHĀ]

] A MEMBER OF AN ASSEMBLY

MĀ PA
WHAKA PĀ KANGA
PĀ

BE CONNECTED WITH STOCKADE
YOUNGEST CHILD IN A FAMILY
ELDERS MALE RELATIVES CLUMF
SITE [BUILDINGS] [GROUP FLOCK

WHAKA PAE
PAE

MAKE AN ACCUSATION. [FORMAL]
SECTION of a CLAN

PA HI
PA I
PA NUI

ASSENT
PROCLAIM.
BLOOD RELATIVE
UPSTANDING BE OVERPOWERED

PA RA
PA RI
PA RI TO

OFFSPRING.
5 RI-E=2
HOW MANY Ā BELONGING TO

RI MA
HI A

DIRECT IN A LINE RANK ROW,
TOTO BLOOD RELATIVE

RI PA
PI TO
RI RI

QUARREL FIGHT BATTLE
DOG
COMPLETED PERFORMED COMPARE W/

KU RI
RI TE

SEED YOUNG SHOOTS SPROUT
MAORI RI HA NI
" " PA FLOCK HERD
] MEMBER OF AN ASSEMBLY

SK PA RI-SABHYA
" " SABHĀ

WITH TOGETHER WITH ACCOMPANIED
DANCE [BY

SK SA
MAORI HA RI
HA KA RI

FEAST
CHIEF NOBILITY
COMMUNAL OVEN

A RI KI
HA NEI
HA NGA
HA UMUA
HA UKAI

PEOPLE MAKE BUILD BUSINESS
PLACE of DEPARTED SPIRITS
FEAST

HA ERE
HA UMI
HA PA-I
HA PA-I

TRAVELLING PARTY COME GO
CONFEDERACY ALLIANCE
BE PASSED OVER IN THE APPORTIONMENT
ADVANCE GUARD [of ANYTHING

PI A
PI PI
PI HE
PI O

FIRST ORDER of LEARNERS of ESOTERIC LOR
YOUNG MEN IN VANGUARD of an ARMY
DIRGE
MANY

SK	Ā-	GURANA	PRONOUNCING THE ĀEUR.
SK	A-	GUR	TO APPROVE ASSENT TO
MĀORI	Ū		SAY Ū
SK	Ū-	R	NAME OF APPLAUDING OR APPROVING / FORMULARIE USED BY PRIESTS
	U-	MERE	SING CHANT APPLAUSE
	U-	MANEA	CUSTOM.
	U-	POKO	DIVISION of a VERSE or SONG.
	U-	RUPĀ	BURIAL SITE.
	U-	MIKI	TRAVERSE GO ROUND [CIRCUMNAMBULATE
		RANGA	RAISE CAST UP SET IN MOTION A BODY
		RANGA	PERFORM RITES [of MEN
		RANEA-TIRA	PERSON of good BREEDING NOBLE CHIEF MALE or FEMALE
		RĀ HUI	TRESSPASS MARKER. protect by RĀHUI
		RA-HI	Great physically or MORALLY.
		RA-HIRI	RECIEVE CORDIALLY WELCOME
		RĀ	ROAR.
		NGĀ	SATISFIED.
		NEA KO	offerings to a GOD.
		NEA-NEA	MAKE A NOISE
		NEA-RAHU	TAKE COUNSEL DELIBERATE COMMANDER.
		NGA-RE	ELDERS of FAMILIES. [LEADER
		NEA TORO	RESCOUND.
		NEA-U	ACT UPON,
		NGA-WHI	SUFFER PENULTY BE PUNISHED
SK	Ā'	ENI OHRA	BELONGING TO the AENIDH is the PRIEST WHO KINDLE
MĀORI	Ā		of belonging to [the SACRED FIRE
	A-	HI	FIRE.
		NGI-HA	BURN FIRE
		TAHU	BURN FIRE
		NGI-A	appear seem to be.
		AHU REWA	SACRED PLACE
SK		HU-TA	CALLED SUMMONED INVITED [of Gods
MĀORI		HA-TETE	FIRE
		HA TEPE	PROCEED IN ORDERLY MANNER FOLLOW IN
		RĀ RĀ	EXPOSE TO HEAT of a FIRE [REGULAR SEQUENC

Māori
Māori
SK
179

TO RE NEI SET AS do SUN!
TO RE shine through a narrow aperture 37
TO RA NA > DECORATED WITH RAISED
OR UPRIGHT ARCHES

UT-TO-RANA-PATAKA DECORATED WITH RAISED ARCHES
AND FLAGS

Māori

TO-I

PATA CAUSE OCCASION
PATA PATA STRINGS/THRUMS ON A CLOAK.
PEAK SUMMIT CITADEL OF A PĀ

UT-U

PATA-I GIRDLE/LOIN CLOTH for WOMAN.
PĀTAKA A RAISED STOREHOUSE on POSTS
SPUR of a HILL. FRONT of HOUSE [ENCLOSURE]
PĀTA KITAKI BOUNDARY DIVISIONS IN A STORE
PĀTA RI INCITE PROVOKE ENTICE DECOY [PIT]
PĀTA RI [PĀTERI] MAGELLAN CLOUDS

U-E NUKU

RAINBOW
PĀTA-TARA PARAPET [TAHU]! again!!!
PĀTA KITAKI BEAM PLACED AT EDGE of a MAT
[WHĀRIKI] IN A HOUSE. SCREEN

PĀT-ERI MAGELLAN CLOUDS ie FLAGS!
PĀT-IKI A FAN [to keep flies from a corpse].
PĀ BLOW AS the WIND.

PĀ TO KE S. E SEA WIND
PĀ TU SCREEN WALL. THATCH,
PĀ TU NEARBY FLAT ORNAMENTS ON ENDS OF
A FAN [PLUMES [HIHI] of a CANOE]

PĀ WA SMOKE > PĀ-OA SMOKE
PĀ RO RO THREATENING CLOUDS
PĀ RIRAU WING of a BIRD
PĀ RI CLIFF TOR-O-HANGA-FORK of a TREE
PĀ RE TAI BANK of a RIVER
PĀ RE ORNAMENT FOR the HEAD TOPKNOT
[CARVE SLAB OVER A DOOR. CREST]

PĀ RA effected with PIMPLES
PĀ KAU A KITE!

RANGA

RAISE CAST UP RIDGE of a HILL
SAND BANK FRAME FOR DRESSING HAIR

RANGA-I

RAISED ELEVATED

RANGA-MARO

ARMY IN BATTLE ARRAY

RANG-I

SKY WEATHER TOWER of a PĀ

TO RA
TO RE

BE ERECT
BURN ROUGH SEA INFLAMATION of EYES

SEE!

SK MĀORI	AR AR AR	ANGA -IKI	WORTHY of RESPECT BECOME FAMOUS BECOME KNOWN PRIEST CHIEF etc
SK MĀORI	UT U U U	TĀ RA TARA TARA TARA NEA	FROM TĀRĀ with IUO IN THE SENSE of 'APART, MEM VIRILE POD MUL PEAK of a MT REACH LAND ARRIVE BY WATER SEND
SK MĀORI	UT U U U	TA RA-LI-TA TA RA RI-O TA-MU RĀ	EXCITED SEE MĀORI RITA! MEM VIRILE POD MUL MEM VIRILE POD MUL WED
SK MĀORI	UT UTA U UTA UTA	TĪR NA TĪR A R A	LANDED CROSSED TRAVERSED LAND OPPOSED TO the SEA REACH the land ARRIVE by water STRIKE HOME of WEAPONS INLAND opposed to the COAST LOAD OR MAN A CANOE COMPANY of TRAVELLERS SAIL
SK MĀORI	UT UT UTA	TĀ RIN TĀ RYA TA E TA I TA E R Ā	TRANSPORTED ACROSS BE MADE TO LAND ARRIVE COME GO REACH SEA RINGA HAND WEAPON EXTEND TO of SPACE and TIME MAN OR LOAD A CANOE SAIL There yonder.
WHAKA	-	-	RI-POI GO TRAVEL RI-O A FLYING OGRE RI-PA DIRECT IN A LINE BOUNDARY HORIZON RI-PI BEAT ABOUT TACK IN SAILING. RI-PO BE DIFFUSED AS SCENT. RI-RO DEPART BE BROUGHT CARRIED AWAY RI-ROI RAT

SK
P
MAORI

A	NAN D	] SEE ANANDA DISCIPLE of BUDDHA. TO REJOICE BE DELIGHTED AMUSE SEAT of AFFECTIONS / FEELINGS BRISK HEARTY INFECTED BY EXAMPLE DANCE
	NAN DATI		
	NGA - KAU		
	NGA - HAU		
	NĀ	SATISFIED CONTENT ACTED ON BY] DESIRE EARNESTLY, [BY WAY OF] ' FAMILY, SATISFIED.	
	NA KO		
	NCA - RE		
	NGĀ	NURSING SONG. ORIORI	
	NGĀ ORIORI		
	NGĀ	WAR DANCE	
	NGA - RINGARI	SONG TO MAKE PEOPLE WORK TOGETHER	
	NGĀ - RIRI	LOVE	
	NGĀ - RURU	SURFEITED.	
	Ā	NĀ	DRIVE URGE COMPELL
		WE	BE EXCITED of FEELINGS.
ATI		OFFSPRING	
TI - A		ADORN ONESELF. MOTHER.	
TI - HOHE		SILLY GIGGLING.	
TI - HOI		NOISY	
WHA KA		TI - TINA	ENCOURAGE EN SPIRIT
		TI - PI	PLAY
		TI - TI	ADORN SHINE COMB
		TI - TI HA OA	SHOUT WITH JOY
	HA - RA KOA	AMUSEMENTS ITO	
	TI - TOHU	SHOW DISPLAY	
	TI - WAI WAKA	FANTAIL!	
TI - WĀ - WĀ	UNRESTRAINED UNCONTROLLED		

MAORI
SK
n
MAORI

AN - AU	RAIN
AN Ū PA	BELONGING TO A WATERY PLACE ANY ANIMAL of MARSH
AN U PA KA	LIVING IN WATERY PLACES [ITO
U	ARRIVE BY WATER REACH LAND
PĀ	DAM A STREAM EEL WEIR COITUS
PĀ	FLOCK GROUP FISH HOOK + PAUA SHELL
PA E	BE CAST ASHORE SNARE BIRDS ITO
PA E ROA	WIND WHICH BLOWS ALONG THE SHORE
PA E WAI	DRIFTWOOD
PA E WAI	OTE RANGI WATER HORIZON.
PĀ HAO	CATCH IN A NET.
PĀ HI	OOZE FLOW LEAK.

M
SK

ANU-ŠĀ T I KA	BELONGING TO A PERSON OR THING ACCOMPANIED WITH OR BOUGHT FOR A HUNDRED of belonging to possessed by.
Ā NU-I	PLENTIFUL ABUNDANT SUPERIOR of HIGH GREATNESS SIZE MULTITUDE RANK
NU I NEĀ NGŪ	LARGER PART MAJORITY. PARTY PEOPLE GHOST
HĀ	TASTE FLAVOUR ODOUR TONE of VOICE TENOR OF SPEECH BREATHE
HĀ- HĀ	DESOLATE DESERTED WARN off by shouting
HĀE PĀPĀ	STRAIGHT CORRECT ANNIHILATE
HĀĀĀ	PROCURE
HĀ KĀRI	Gift present Feast
HĀ- KŪ	CHIEF.
HĀNEĀ	BUSINESS PEOPLE PROPERTY.
HĀ- PŌRI	SECTION of a CLAN.
HĀ- RĀ	EXCESS BEYOND A ROUND NUMBER.
HĀU	VITALITY of MAN or LAND Return present
HĀU	FAMOUS ILLUSTRIOUS
HĀU KĀI	FEAST
HĀU KĀI WĀHINE	FORMATION IN SINGLE FILE
HĀU TĀŌNEĀ	PROPERTY.
TĪ- NĀNĀ	SELF PERSON
TĪ- NI	VERY MANY HOST MYRIAD
TĪ- NO	ESSENTIALITY SELF REALITY.
TĪ- NEĀ HURU	= TEN ale decim. 10x10 = 100
TĪ- RI	SHARE PORTION.
TĪ KA	JUST FAIR CORRECT RIGHT
TĪ KA- NEĀ	CUSTOM. AUTHORITY CONTROL.
TĪ K- I	PERSONIFICATION of PRIMAÆVAL MAN.
TERĪTĀNEĀ TĪ K- I	ARISTOCRACY.
KĀ	HOME
KĀ HĀ	FILE of an ARMY LINEAGE BOUNDARY
KĀ- HŪ	SPIRIT of STILL BORN ENFANT.
KĀ- HUI	ASSEMBLAGE SWARM FLOCK.
KĀ HURĀNEI	HONORABLE DISTINGUISHED.
KĀ HĀU KĀI	CLAN FEAST [CHIEFTAINNESS]
KĀI	QUANTITY NUMBER
KĀRĀNEĀ	CALL SUMMON
KĀU	MULTITUDE

TERĪTĀNEĀ

141
SK

ĀN	TA	RA	INTERIOR INTERNAL INWARD INDIGENOUS WITHIN INTIMATE FRIEND
----	----	----	---

MĀORI

		RA-HI	GREAT PHYSICALLY OR MORALLY MULTITUDE NO RĀHI O WHENUA ONA RĀRURĀRU
--	--	-------	--

RA	TA		FAMILIAR FRIENDLY TA = FRIEND
	TA	RA	PUD MUL MEM VIRILE COURAGE

AN-IU			SHAME
	TĀ		SHIT NEAR. BREATHE BE
	TĀ	TURI	EARWAX [UTTERED]

	TA	-E	TOUCH of FEELINGS.
--	----	----	--------------------

	TA	E	JUICE of PLANTS
--	----	---	-----------------

	TA	HA	KURA DREAM.
--	----	----	-------------

	TA	HE	MENSES ABORTION. SAP of a TREE
--	----	----	--------------------------------

	TA	HIWI	HEART of a TREE.
--	----	------	------------------

	TA	HU	FOOD.
--	----	----	-------

	TA	HUNA	POLLEN
--	----	------	--------

	TAI		ANGER RAGE
--	-----	--	------------

	TAI	AROA	BASKET
--	-----	------	--------

	TAI	KI	RIB.
--	-----	----	------

	TAI	MAHA	appressed in mind or body.
--	-----	------	----------------------------

	TAI	PA	KEEP the MOUTH SHUT BE SILENT
--	-----	----	-------------------------------

	TAI	TEA	FEARFULL.
--	-----	-----	-----------

	TĀ	KAKI	NECK THROAT
--	----	------	-------------

	TĀ	KINI	SPHINCTER MUSCLE HYMEN
--	----	------	------------------------

	TA	KU	HOLLOW
--	----	----	--------

	TA	KU	ATE GRIEVE
--	----	----	------------

	TA	ME	FOOD EAT
--	----	----	----------

	TA	MU	PUD MUL
--	----	----	---------

	TA	NE	ERUCTATE
--	----	----	----------

	TA	NIWAHA	'MONSTER, LIVING IN DEEP WATER.
--	----	--------	---------------------------------

	TA	NU	BURY
--	----	----	------

	TA	NGI	GRIEVE FOR SOUND CRY FOR.
--	----	-----	---------------------------

	TA	POKO	GO IN ENTER.
--	----	------	--------------

	TĀ	RA HU	OVEN
--	----	-------	------

	TA	NGATA	MAN TANGATA WHENUA.
--	----	-------	---------------------

SK

ĀN

MĀORI

	TA	RA	INDIGENOUS
		RA	NEATIRA WELL BORN NOBLE

		RĀ	PRON 3RD PERSON PLURAL. RĀPA PUD
--	--	----	----------------------------------

[TA]		RA	TA FAMILIAL FRIENDLY RĀ WED
------	--	----	-----------------------------

SK	AN AN	RITA RITAKA	from AN-RITA LYING FALSE BELONGING TO OR OCCUPIED BY LIARS
MAORI	AN- A	IU	SHAME of belonging to possessed by
WHAKA		RI-HARIHA	DISGUSTED ANNOYED
		RI-KA	PROVOKING. CONFUSE
WHAKA		RI	SHUT out with a SCREEN SCREEN PROTECT
		RIRI	BE ANGRY CHIDE SCOLD QUARREL
WHAKA		RIRO	PERVERT WREST
WHAKA		RIROI	TWIST BEND PERVERT
		TA-HAE	STEAL YOUNG PERSON.
		TA-HUPERA	DISTORT FALSIFY FALSE
		TAI NANAKIA	SCOUNDREL.
		TAI PA	BE SILENT
		TAI TA HAE	WORTHLESS of NO ACCOUNT
		TAI TEA	FEARFUL TIMID
		TAKA-HI	DISOBEY VIOLATE PLUNDER
		TAKA-RIRI	ROUSING INDIGNATION. VEXATION.
		KA-ER	FOOL.
		KĀ-IA	STEAL. STEALTHY.
		KA-IKAIWAIŪ	ONE WHO TURNS TRAITOR.
		KA-IKINO	SPITE MALICE
		KA-I MĀTAI	SPONGE of OTHERS.
KŌRE RO		KA-I ORAORA	PLOT TO MURDER TAUNT
		KA-I PAKIHI	BUSINESS AFFAIRS CONCERN.
		KA-I KAIRAU	COMMIT ADULTERY
		KA-I RUA	EAT ONE'S WORDS
		KA-I RIRI	FIND FAULT WITH.
		KA-I TAHAUMU	LOAFER PARASITE
		KA-I WAE WAE	MESSENGER.
		KA KAKAKA	STUTTER STAMMER.
		KA-NIAWHEA	FEEL REMORSE CAUSE COMPUNCTION
		KA-NONE	SPEAK ILL of DISPARAGE
		KĀ-ORE	NO: NOT BUT HOWEVER.
		KĀ PĀ	ON THE OTHER HAND
		KA PA	DISOBEDIANT WAYWARD
		KA PE	REJECT REFUSE
		KA-RA	CONSPIRACY
		KAWATAU	SPEAK OFTEN OF ONE'S INTENTIONS

123	SK	UD	TO FLOW OR ISSUE OUT SPRING AS WATER
	PALI	UN ATT	TO WET TO BATHE
	LATIN	UN DA	MĀORI UN-U DRINK
	GOth	VAT-O	MĀORI WA-I WATER
	OHG	WAZ-AR	Z/H MĀORI WAH-APŪ MOUTH of a RIVER ITD
	M. ENG	WAT ER	MĀORI WAH-I ANNOINT
	LITVA	WAN D-Ū	
	MĀORI	Ū	TEAT
		Ū	ARRIVE BY WATER REACH LAND
		U-A	RAIN
		Ū A PO	SHOWERY WEATHER
	SK	A PA	WATER.
	MĀORI	U-A	VEIN ARTERY.
		UN-U	> 1 NU - DRINK
		UN-U-A	DOUBLE CANOE
		U-RE	MEM VIRILE
		UTA	LAND OPPOSED TO SEA
		UT A	LOAD OR MAN A CANOE
		UT U	DIP UP WATER
		UT U	CEASE RUNNING AS TEARS ITD
		U- WHA	WOMAN
		WA RI	WATERY = SK VARI > WATER.
		WA -I	WATER
		WAH-I	ANNOINT
		WAH-A-PU	MOUTH of a RIVER.
		WAH-INE	WIFE
		WAH-O	OPEN SEA
		WAHI-AWA	PLACENTA
		WAIARI KI	HOT SPRING.
	A	WAI	SODDEN
	SK	UD-DHI	HOLDING WATER CLOUD RIVER SEA ITD.
	MĀORI	TI- A	STOMACH MOTHER.
		TI- EHU	SPLASH ABOUT MAKE TURBID
		TI- HERU	BAIL WATER OUT of a CANOE
		TI- KI	FETCH
		TI- MUTIMU	PVD MUL.
		TI- NAKU	CONCIEVE
		TI- RAKI	CLEAR AWAY of CLOUDS
		HI KA	COPULATE here > TO IMPELL.
	UT- A		LAND opposed to the Sea

SK	UD A	WATER ONLY AT BEGINNING OR END of a COMPOUND
SK	UT TA	WET
MĀORI	UT A	LAND OPPOSED TO SEA MAN A CANOE
	Ū	ARRIVE BY WATER.
	UN U	DRINK
	TA E	JUICE
	TA I	SEA
	TA	HA TIKA RIVER BANK. TA-HA-CALABASH
SK	UD AK A	WATER RITES of OFFERING WATER TO THE DEAD
MĀORI	K A-TAO	WATER = SK GHAT!
	T AK-I-U-RA	PRAYER TO BRING THE SPIRIT of an ABSENT
	K A-HIKA	ANCESTOR. KAHĪ-RITES [PERSON]
	T AK-I-U-RA	SACRED FOOD COOKED ON THE OCCASION of the REMOVAL of BONES of the DEAD
	T AK A	A FORM of KARAKIA
	T AK A-PIRI	MAINTAINING A CLOSE CONNECTION
PĀLI		PIRITTA RITES of the DEAD
MĀORI		TĀ BE UTTERED APA SPIRIT of the DEAD
TA	TAK-U	DELIBERATE UTTERANCE
	TAK-OU	RED OCHRE [FOR BONES of the DEAD]
	TAK-I-Ā	MOON ON 9TH DAY.
	TAK-U-ATE	GRIEVE YEARN
*	TA-NGI	DIREE WEEP FOR
	TA-NU	BURY
*	TA-PA	CALL NAME
*	TA PU !	-KA-REWA SURFACE of WATER.
	TAKA	COMPANY of PERSONS
	TAITUA	WEST WESTERN SEA [of the DEAD]
	TAIPŪRI	DARKNESS
	TAITATA	NEAR.
	TAI	THE OTHER SIDE
*	TAHAKURA	DREAM of one DEAD
	TĀHOKA	RECITE CEREMONIALLY
	TAHU	SACRED RITES
	TĀHŪ	LINE of ANCESTRY
	TAKA	PREPARE BE FORMED or DEVELOPEL
SK	UDA HA RA	FETCHING OR CARRYING WATER
MĀORI	HARI	CARRY
	HAROTO	POOL - HA-ERE COME GO

SK MĀORI	UD-DHI	HOLDING WATER CLOUD RIVER SEA LTD.
	TI-A	STOMACH MOTHER.
	TI-EHU	SPLASH ABOUT MAKE TURBID
	TI-HERU	BAIL WATER OUT of a CANOE
	TI-KI	FETCH
	TI-MUTIMU	PVD MUL.
	TI-NAKU	CONCIEVE
	TI-RAKI	CLEAR AWAY of CLOUDS
	HI-KA	COPULATE here > TO IMPELL.
	HI	BE EFFECTED WITH DIARRHOEA.
	HI-AINU	THIRST
	HI-KUNGA	HEAD of a RIVER.
	HI-NU	OIL FAT.
	HI-NE	GIRL ie MENSES.
HI-RERE	WATERFALL GUSH SPURT	
HI-TAKA	WHIPPING TOP !!!	

SK MĀORI	UD-PŪ	PURIFIED BY WATER.
	PU-NA	SPRING of WATER. ANCESTOR WIFE
	PU-RE	rites of.
	U-KU	WASH WHITE CLAY FOR SOAP
	U-KUUKU	SWEPT AWAY DESTROYED
	U-KUI	EFFACE SWEEP AWAY.
	U-HONO	CONNECTED
	U-MERE	CHANT
	U-NU	DRINK.
	PŪ	MANAWA RECITE SECRETLY.
	PU NI	EFFECT BY THE PUNI RITES.
PU ORO	SING.	

SK MĀORI	UD VĀ HA	BRINGING WATER
	WA HA PŪ	MOUTH of a RIVER
	WA HA	PVD MUL.
	WA HI	ANNOINT
	WA HO	OPEN SEA
	HA-ROTO	POOL POND

SK MĀORI	UD AKA	WATER RITES of OFFERING WATER to the DEAD
	TAKA	A FORM of KARAKIA
	TAKA PIRI	MAINTAINING CLOSE CONNECTION [NEXT PAGE

SK	AMO	SHA	STEALING
MĀORI	TA	HA E	STEAL THIEF.
		HA RA	SIN OFFENCE
WHAKA	RI	HA RI HA	DISGUSTED ANNOYED.
		HA-I	NOT
		HĀ KERE	APPROPRIATE TO ONESELF.
		HA NE	PUT TO SHAME
		HA NCARAU	JEST WITH BEFOOL.
		HA NGA REKA	DECIEVE
		HA RA PUKA	PERPLEXED UNCERTAIN.
		HĀ RAU	OBTAIN BY CHANCE
		HĀ REKEREKE	UNRELIABLE.
		HA RI	CARRY.
		HĀ WEA	DISBELIEVE
		HA WENE	TEASE VEX ANNOY.
	MŌ		FOR THE BENEFIT n USE OF <i>for</i> to HOLD
	MŌ	HIO	SUSPISCIOUS.
WHAKA	MO	HO	STEAL SOFTLY
	MO	KA	OBTAIN BY STEALTH
	Ā		of belonging to possessed by.
	MO	NOR	DESIRE
	MŌ	TOI	GAZE LOOK DESIRE
	MŌ	U	FOR THEE FOR YOU
	MO	UNU	BAIT
	AMO		CARRY ON THE SHOULDER.
SK	ĀMO	KSHANA	FASTENING OR TIEING ON TO
MĀORI		HANGA	MAKE BUILD
"	AMO		OUTRIEGGER of a CANOE
SK	IN	A	<i>from</i> / <i>i</i> <i>on</i> / <i>IN</i> = / INU STRONG WILD MIGHTY
			POWERFUL GLORIOUS A KINE N. of an ADITYA
MĀORI	IN	A-TI	[EXCESSIVE EXTRAORDINARY] [the LUNAR MANSION HA
			[MONSTROUS PRODIGY WONDER]
	INA	ORAKE	2 DAYS AGO [LUNAR MANSION].
	I -	RA	LIFE PRINCIPLE
	I -	RIRANGI	SPIRIT VOICE SUPERNATURAL SOUND.
SK	INU		NAME of a GANDHARVA [HEAVENLY CHORISTER
MĀORI	INU	TAI	WHAT IS IT ? [SPEECH
SK	INU		TO INFUSE STRENGTH
MĀORI	INU		DRINK GIVE ORINK TO

SK fionv	Ā A	NA N		[AS] MOUTH NOSE BREATHING OUT INHALATION BLOWING BREATHING BREATH INSPIRED
SK "	Ā Ā	NA NA	NA NĀ	MOUTH FACE ENTRANCE DOOR THE ANGLE of the MOUTH
MĀORI WHAKA		NGĀ NGĀ	NGĀ NGĀ	BREATH WITH DIFFICULTY TAKE BREATH
		NGĀ NGĀ		BREATHE TAKE BREATH
		NGĀ -E		WHEEZE
		NGĀ -HAU		FORCE of EXAMPLE
		NGĀ NGĀ -HU		DISTORT the FEATURES [FACE]
		NGĀ -- HU		HUNT WITH DOGS = NOSE/FACE/BREATH
		NGĀ -- IO		LOOK CAREFULLY AT [ie SNEEL]
		NGĀ -- KAU		SEAT of FEELINGS DESIRE
		NGĀ -- I		PANT SOB
WHAKA	--	NGĀ -U		HUNT WITH DOGS
WHAKA	--	NĀ		TAKE BREATH
	A	N-U		SPIT = MOUTH
	A	N-IU		FEEL SHAME
		NA NA	NA NA	EYEBROW LOOK! BEHOLD!
SK ✓ MĀORI	A	N		BREATHING] [RAGING IN PASSION
		NA NA	NA --	-KU = NAKU PIERCING COLD WE
		NĀ NĀ		BE EXCITED of FEELINGS
		NGĀ -O		SATISFIED CONTENT ACTED ON BY
	Ā	N-		EXTERNAL CORNER PROJECTION [BY WAY OF
	A	NA	INI	SENSATION
	A	NGĀ		CAVE ie entrance/mouth / NOSE is
		NA NĀ		VESSEL
		NA NA		ACTED ON BY BY WAY OF ITO
	Ā	EA EA	ENAE	FAILING of BREATH
	A	NA NA		PANTING
SK SK SK MĀORI	Ā Ā A	NA NĀ NA	NA NTA TĀ	MOUTH FACE ENTRANCE DOOR, BREATHING ITO
			TĀ	THE ANGLE of the MOUTH
			TA-HA	BE UTTERED WIND BREATHE
			TĀ-HAPA	SIDE MARGIN EDGE [PROXIMI
				AT AN ACUTE ANGLE
		NGĀ -U		BITE ENAW
	AH -A			APERTURE for VED ✓ AS- / AH-1

FILIP FALETOW 037898780

SK	GR	AS	OPEN SPACE
ENE	GR	ASS	PASTURELANDS.
MAORI	NG	A-E	SWAMP OR OPEN SPACE
	NGA	HU	DANCE
	NGA	HORA	SPREAD OUT
	NGA	HU	CLEARLY SEEN.
	NGA	KI	CLEAR of WEEDS CULTIVATE PLANT
	RA	HA	OPEN EXTENDED RAHU=SURFACE

SK	MA	NAVA	MIND
MAORI	MA	NAWA	MIND
ENE	MA	N	MANNERS MA-KE/HUMAN/MANAGER
SK	MA	NU	A PERSON HELD IN HIGH ESTEEM / BIRD = AENI as SACRED BIRD!
MAORI	MA	NU	heavy grave venerable ITD. Respected PD.

LATIN	GRA	VITAS	
PALI	GAR	U	
MAORI	NGAR	E	
"	NGAR	A-HU	also belongs here = MAORI RUA-ITO
SK	GURU		MATERIAL GROUNDS FOR A COMPLAINT IN LF
LATIN	GRA	VAMEN	TAKE COUNCIL DELIBERATE
MAORI	NGAR	AHU	AN ASSEMBLY
"		MEN-E	ACCUSE CONDEMN
"		WA	

SK	TA	RA	TRI CARRYING ACROSS or BEYOND
MAORI	TAI		SEA
		RA	SAIL
	TA	E	ARRIVE COME GO.
MAORI	TRI		COMPANY of TRAVELLERS
	TIR	A	

SK	TA	RI	BOAT
MAORI	TA		BAIL A CANOE
	RI	POI	GO TRAVEL.

SK	AR	I	FAITHFULL PIOUS DEVOTED
MAORI	ARI	KI	PRIEST
SK	AR		WORTHY of RESPECT
MAORI	AR	ANEA	BECOME FAMOUS.

SKIII

SA

[CONNECTED WITH SAHA - SAM - SAMA] A
pref of JUNCTION-CONJUNCTION-POSSESSION
and when compounded with NOUNS TO FOR ADJECTIVES
and adverbs = WITH / TOGETHER WITH
ALONG WITH / ACCOMPANIED BY ADDED TO
HAVING POSSESSING CONTAINING
HAVING THE SAME

ENG SA ME
LAT SI M
SE M
SE M - PER

ME >
in SIMPLEX HI >
in SEMEL HE >
PER -

MAORI

HA - RI
SA MOR
HA KA
HA KARI
HA MO KO
HA MUA
HA KO RO
HA KUI
HA RO
HA PU
HA NGI
HAMARURU
HAM A
HAM ANGA
HAM UTI
HANAHANA
HANENE
HARI
HAO
HANGA
HAU PAUMA
HARAMAI
HA PU
HAU
HAU
HAUMI
HAU PA

CARRY

FEAST
THATCH A HOUSE
ELDER BROTHER or SISTER
FATHER PARENT
MOTHER
VAULT of HEAVEN

RECONSUMED
NOT FULL
SKIT
PUD MUL
PLEASANT COMFORTABLE
DANCE SING JOY
CATCH IN A NET CAPTURE A FORT
MAKE BUILD PEOPLE PROPERTY
HEAD WIND
COME ARRIVE SET OUT
PREGNANT SECONDARY CLAN
WIND AIR BREATH DEW
VITALITY of MAN ESSENCE of LAND
JOIN ALLY] [PROPERTY RETURN PRESENT
BITE EAT

66	OSTATNI I		
PALI	ADHI-A GA	RE	AT HOME
MFAORI		NGA RE	FAMILY
	A		d BELONGING TO POSSESSED BY.
	ATI		OFFSPRING
	TI-A		MOTHER PARENT
	HI-KA		KINDLE FIRE COPULATE
	A-HI		FIRE
PALI	AJI HA GA	ARE	
MFAORI	HA-	MA RURU	SHUT IN CONFINED
	HA-	MOKO	THATCH A HOUSE
	HA-	MUA	ELDER BROTHER or SISTER.
	HA	KORO	FATHER
	HA	KUI	MOTHER.
	HI-HI		FRONT GABLE of a HOUSE
	HI-A-MO		BATTEN on ROOF of a HOUSE
	HA-	NGA	MAKE BUILD
		NGA-RE	FAMILY
		NGA-KI	PLANT CULTIVATE
	HA	-NEI	OVEN
		NGA-ORI-ORI	LULLABY.
		-REA	SPRING UP GROW MULTIPLY.
		-RE-HIA	PLAY AMUSEMENTS,
		-RE-HU-WHAEREERE	AFTER BIRTH
		-RE-I	BOUNDARY BREAST
		-RE-IRA	THAT PLACE/TIME or CIRCUMSTANCE
		-RE PE	DOWRY [BEFORE MENTIONED
		-RE PE	WEDDING FEAST MARRIAGE RELAT
		-RE-RENGA	OFFSHOOTS of a FAMILY, RELATIV
		-RE-RE	BE PLANTED
		NGA-I	CLAN PREFIX.

SK	VĀ	C	VOICE	SEE ENG BANNS [proclaim].
"	VĀ	CĀ	"	
"	VĀ	CI	"	
	VA	CA M	"	
MĀORI	WĀ		ACCUSE CONDEMN	
	WA	- HA	VOICE	
	WA	KA	MEDIUM OF A GOD	
	W			
		KA M -	AKAMA TALKATIVE	
WHAKA	--	KĀ	INCITE	
		TĪ HOHE	SILLY GIGGLING.	
		TI KA NGA	MEANING PURPORT CORRECT AUTHORITY	[CONTROL]
		TIO	CALL	
		TIO KO	ASSEMBLE	
		TIO RI	LOUD	
		TIO RO	SCREAM.	
		TIRI	REMOVE TAPU FROM ANYTHING.	
		TIT ERE	INTERRUPT ANYONES SPEACH	
	WHI	TI	RECITE	
	WA	IATA	SONG SING	
	WA	NA NGA	DEFIANT WORDS	
	WĀ	-NA NGA	LORE of the TOHUNGA INSTRUCTOR	
	WA	NI	SPEAK HARSHLY OF	
SK	MA	-GR HA	MY HOUSE	
MĀORI		NEAR-E	FAMILY	
		HA MOKO	THATCH A HOUSE	
	MĀ		TO INCLUDE ITD	
		HĀ-HA	DESOLATE DESERTED	
		HAMARURU	SHUT IN CONFINED	
	MĀ	UA	WE "2.	
	THE	INFREQUENT	POSSESSIVE PRONOUNS ARE	
OSTANI I-7	MĀ	MAKA	or MADIYA = MY	
		TIA	PARENT MOTHER ITD SLAVE	

KAWA - CEREMONY!

MĀORI SK

PRA-V

ATI / TIAHO / TIA / ATATI / TI-RA / TIE / TIKO / TIMOHU / TIPIHU
 SU CAUSATIVE - SĀV-AYATI TO CAUSE CONTINUOUS 'PRESSING' [of SOMA]
 SU RA A DEITY
 SU VARNA of GOOD COLOR of GOOD CLAN or CASTE
 SU - pnd [GOLDEN]
 - SHAKHI HAVING GOOD FRIENDS
 SU,RY A THE SUN.
 SŪ-NA BORN PRODUCED.
 SU-TU CHILD BEARING.
 SŪ MA MILK = SĀMOAN SU-SU - MILK.
 SO -MA from / SU JUICE EXTRACT SOMA IDENTIFIED

1240

WITH THE MOON i pressing THE PRESSING
 OUT of SACRED SOMA JUICE by PRIESTS with
 STONES then SPRINKLED WITH WATER i PURIFIED
 WITH A STRAINER = POLYNESIAN KAWA ceremony

ALL the FOLLOWING WORDS BELONG HERE!

MĀORI RĀ

SUN -> SK SU-RA a DEITY ITO

HŪ DESIRE MAE > EMERGE; MĀ - WHITE
 HUKĀTAI A STONE USED IN RITES [PALE = SHĀP
 HU-A FULL of the MOON PRODUCT PROGENY
 HU-A-HU-A BOIL WITH HEATED STONES
 HU-A KI DAWN change attack
 HU-ANGĀ a RELATIVE
 HU-ANGŌ ASTHMA = PRESSING OUT of
 HU-APĀE HORIZON [BREATH
 HUĀRĀPA SPREAD OUT [as water over a surface]
 HUĀTAU FLOW FREELY
 HUĀ-URI HAVING OFFSPRING
 HU-I EFFECTED WITH CRAMP
 HUKA FOAM FROTH SNOW
 [HU] KĀ-HU SURFACE
 HUIRĀPA TOES UNITED WITH A MEMBRANE
 HŪ KĀRI TRAMPLE
 HU MI ABUNDANT
 HU-RA BEGIN TO FLOW of the TIDE
 HU-RI OVER FLOW SEED [BEGIN TO DAWN
 HĀ BREATH BREATHE
 HĀU VITALITY of MAN ESSENCE of LAND
 HĀBĀTA DAWN / TIRĀKI CLEAR AWAY CLOUDS!

OSTATNI I-7

GENDER BEARING PRONOUNS. ITD

7th of N. SING NEUT as in STEM 48-50 See!
 ADVERBS IN -TRA WHICH DESIGNATE PLACE
 ARE ALSO USED INSTEAD of a LOCATIVE

	TATRA-	VANE =	} IN THAT FOREST
=	TASMIN-	VANE	
MAORI	TĀ	E	ARRIVE COME GO REACH
	TĀ		de partice of possession ITD/THE/HAVE
	TĀ	HAU	THY
	TĀU		
	TĀ	NA	HIS HER ITS poss pronoun
	TA	NA	3rd person sing poss pron. HIS HER ITS.
		RĀ	THERE YONDER
		WA	O FOREST
		RA	U LEAF.
		NGE		part used before pers pron or possessive PR
	NGE		THICKET
	NGE	A	ABUNDANT NUMEROUS.
	NGE	RA	NUMEROUS. MANY.
	NGE	TEHI	ONE SOME
SK	TASMIN-	VANE	MAORI [TAH-AU THY, S/H GREET [TAH-A SIDE MARGIN EDGE > REASSEMBLED [PROXIMITY] DESIRE DESIRE BE IN LOVE WITHA. DAWN RAISE DRAW UP LEAD a SONG. SHOUT. RAY of the SUN BE CATHERED TOGETHER.
MAORI	MIHI		
	MIN-	E	
	MIN-	A	
	H-	IA	
	H-	I	
	H-	I-E	
	H-	I-HI	
	H-	I-ARO	
	TĀ-	NE	
SK	TASMIN-	VA-NE	IN THAT FOREST
MAORI	WA-	O FOREST	
	NGE	THICKET	
SK	TATRA-	VA-NE	THERE YONDER BURN FIRE ITD. COME GO ARRIVE REACH. SEEK LOOK FOR. FOLIAGE RA-U-RE-KAU=VEGETATION. COLLECT BRING
MAORI	RĀ		
	TAHU		
	TA-E		
	RA-	PA	
	RA-	U-RAU	
	RA-	U-HI	

7	THE	INFREQUENT POSSESSIVE PRONOUNS ARE	
SK DUAL	N	YUVAM	> MAORI U PRONOM SWY 2ND PERS SINGULAR
SK	MA	OIYA-	] MY [MAORI MA-U-MOU FOR TREE MAORI MA-UA WE TWO
SK	MA	MAKA	
MAORI	MA		TO EXPRESS SOME CLOSE RELATIONSHIPS ; SOME DUAL RELATIONSHIPS of MARRIAGE POSSESSED BY
	MA		
	MA	HAKU	> MAKU FOR ME
	MA	HANA.	FOR HIM / HER
	MA	ORI	
	MA	RA	FRIEND
		TI-A	MOTHER PARENT SLAVE
	MA	TA MATA	GREET [press noses]
	MA	TA KEKE	STEPPARENT
	MA	TUA	PARENTS
		A	of belonging to POSSESSED BY.
		IA	HE SHE IT. THAT THE SAID
		IA-VA	HERE!
		TI AKA	MOTHER
		TI KA	JUST FAIR RIGHT CORRECT
		TI KANGA	CUSTOM AUTHORITY CONTROL
		TI RI	SHARE PORTION PLANT
		TI WAE	DIVIDE SEPARATE
SK	TVA	DIYA-	] YOUR [MAORI TIA > MOTHER SLAVE MAORI TA = FRIEND TAU term of address
SK	TAV	AKA-	
MAORI	TUA		Form of ADDRESS
	TUA	HINE	SISTER or COUZIN of a MALE
SK	ASMA	DIYA	OUR AH-MA-TI-IA-A
MAORI	TUA	HU	SACRED PLACE
	TUA	HANGATA	NAME FOR HERO of a STORY MY GENTLEMEN
	TUA	WAHINE	MY LADY
	TUA		GIVE A NAME TO A CHILD of a CHIEF.
	SVA		
	SVA	KA-	] ONES OWN HIS HER ITD
	SVA	KIYA-	
	HUA		PROGENY
	HUA	URI	HAVING OFFSPRING.
	HUA	AREI	FATHER IN LAW.

SK PRA/SU

CAUSATIVE SĀV-AYATI TO CAUSE CONTINUOUS PRESSING [d SOMA]

MĀORI PĀ

COITUS

HŪ

DESIRE

HU-KA

SNOW ICE FOAM FROTH

HU-A

PRODUCT PROGENY FULL MOON.

HU-RA

BEGIN TO FLOW [d TIDE].

HU-ATAU

FLOW FREELY

HU-A-URI

HAVING OFFSPRING

HU-RI

SEED

HU-ANEO

ASTHMA.

RĀ

SAIL DAY SUN

HŪ KARI

TRAMPLE

SK

SŪ

MA

MILK

MĀORI

HU-A-URI

HAVING OFFSPRING.

SĀMOA

SŪ-SŪ

MILK.

MĀORI

MĀ

WHITE PALE ITO.

SK

SU

TU

CHILD BEARING.

MĀORI

TŪ-Ā

GIVE A NAME TO A CHILD

"

TU-AITITANGA CHILDHOOD

SK PRA/SU

CAUSATIVE

"

SĀ-V AIYATI

TO CAUSE CONTINUOUS PRESSING [d SOM]

MĀORI

PĀ

COITUS

RĀ

SUN SAIL DAY

HAU

VITALITY d MAN ESSENCE d LAND

HĀ

BREATH BREATHE ITO

HĀ

EATA

DAWN.

AI

COPULATE

ATI

offspring.

ATI-ATI DRIVE AWAY EXPELL.

Ū

TEAT ITO See.

HAU

WIND AIR DEW.

16	SK MĀORI	KU MĀRA AK-I TA MA-I TI RA-TA	KA MARA AK-I TI TA	YOUTH BOY FRIEND BOY CHILD FAMILIAR FRIENDLY.
17	SK MĀORI POLSK MĀORI	NU KU KU	PA-LA PA-PA	TEE EARTH THE EARTH EARTH MOTHER EARTH PERSONIFIED.
18	SK MĀORI	VA WA-I		WATER WATER.
19	SK " MAORI	RA RA RĀ RĀ RĀ	TNA KETU WHITI TĀ	FIRE RED EAST SUN EAST > WHITI > SUN RISING. RED HOT
20	SK MĀORI	HA HĀ HA U		AIR BREATH AIR WIND
21	SK MAORI	VĀ WĀ WĀ WĀ WĀ WĀ WĀ WĀ WĀ	STU -RE TŪ WA HA HO KAI NGA TO KA	A DWELLING PLACE HOUSE DEFINITE SPACE AREA INTERVAL ARE BE PLACID REMAIN - FENCE ENTRANCE THE OUTSIDE DISTANT HOME DOORWAY of a HOUSE
22	KUCHEAN MĀORI WHAKA	HVA HUA WĀ WA HAPU HUA		TO SPEAK CALL BY NAME ACCUSE ELOQUENT RECITE

15 SK

	VE	cf / ŪY VĀYATI pr / VAVAU or UVĀYA A VAVE ŪVE ŪYE AOR AVĀSIT AVASTE RV in OTUM OTAVE OTAVAI; VĀTAVE TO WEAVE WEB INTERWEAVE STRING TOGETH COMPOSE [SPEECHES ITD] TO COVER A WEB I [MĀORI TĀ NET]
	UTA	from / VE WOVEN
	VĀTAVYA	TO BE WOVEN or SEWN [MĀORI WHĀTU = WEB
	Ū	ŪVE WEAVING SEWING. [MĀORI Ū FIRM FIXE
	ŪTA	ŪVE WEAVING SEWN [MĀORI UTA LOPDA CAN
	ŪTI	the ACT of WEAVING / SEWING.
	WE NU - WHENU WHENGU	TWIST or SPIN A CORD
MĀORI	WA UA - WHITI	CRAMP
	UA UA	SINEW VEIN
	UA	RAIN as a garment of CLOUDS = HINDI us
	UA	PLAITED HEM
	Ū	BE FIRM BE FIXED
	UTA	REACH LAND ARRIVE BY WATER
PUNGA	-- WE	REWERE SPIDER. = PURUSHA the 'CREATOR'!
	WA-I	MEMORY
RV in MĀORI	OTU M	OTAVE OTAVAI [MĀORI TUI SEW TĀ = NET + VE / VE
	WHĀ-TU	WEAVE GARMENTS [WHĀKA Causative prefix
	WE TE	UNTIE UNRAVEL [WHĀITIRI = THUNDER
	TUI	SEW LACE TOGETHER.
	Ō-HANGA	NEST
	ONI	COPULATE
	WHĀ NAU	FAMILY GROUP
	WHĒ KA	GARMENT
ORI	ORI	SONG LULLABY.
	WHĒ KE	OCTOPUS SY -
	TUI	LACE SEW WHĒKO WARBLE AS AB
	WAI TĀU	VOLLEY of SPEARS.
	WAO	FOREST
	WA WA-TA	LOOSELY WOVEN. or PLAITED
	WE	DETACH DIVIDE TRANSPOSE
	WE WEHE	LOVE SICK
	WE KE WEKE	TENTACULAE of OCTOPUS ROOTLETS of PLANT
	WE NE	SHOOT RUNNER of a GOURD
	WE RU	GARMENT
	WA HĀPŪ	ELOQUENT

7	SK MĀORI	G H O N A H O N G - I	NOSE PRESS NOSES	N = NG
8	SK MĀORI "	CAR KAR IHIKA KA-I RAU	COPULATE COPULATE COURTEZAN	
9	SK MĀORI	CAR ET KAR IHIKA KA-IRORO R E T E R E - M U R E R E	COPULATE COPULATE LOVER KA KING TAKU RETE, KA KAIPARA WAWE KIA RANGONA HE RINGA i WHATORO, PASSIONATE	
10	SK MĀORI	PA WHĀ	LEAF LEAF:	
11	SK MĀORI	PA PĀ	GUARDING PROTECTIVE FORT	
12	SK MĀORI	MAU DĀKIN MAU - NGA TĀRA	NAME of a MOUNTAIN A MOUNTAIN, Peak of a MT KI say call designat	
13	SK MĀORI	MANU-SAVA MANU HAU	A SACRIFICE PERFORMED BY MAN A PERSON of HIGH ESTEEM 'BIRD = AGNI SACRED FOOD	
14	SK MĀORI SK MĀORI	MAV Y MĀ MA WHI-WHITA Ū WHI-RI	of MAV TO BIND TO CONNECT POINTS of COMPASS MARRIAGE RELATI TO MEASURE SHIPS FASTENI BIND FIRM FIXED TWIST PLAIT	
	PUNGA SK SK of V MĀORI MĀORI	WE RE VE ŪY Ū U-A U A	WERE SPIDER TO STRING OR JOIN TOGETHER of ŪY [MĀORI VAUAWHITI CRAMP] BE FIRM BE FIXED VAUA SINEW VEIN RAIN ie WOVEN GARMENT of CLOUDS, BACKBONE PLAITED HEM	

1 VEDIC PALI MAORI	PU RAH PU RE PU RA PU RI PU RE PŪ PU NA PU KU	] IN FRONT IN A FORMER LIFE] BEFORE	ANCIENT LORE KEEP IN THE MEMORY. SACRED of ANCIENT LORE [ie FORMER] RITES OF ORIGEN SOURCE CAUSE ORIGINATE ANCESTOR. MEMORY.
2 SK MAORI	VA RI WAI WA RI RI-RINO RI-NEI RI-O	WATER WATER WATERY WHIRLPOOL POUR OUT. MEM VIRILE	
3 SK MAORI SK MAORI SK MAORI SK	MA NAV A MA NAN A MA NA MA NU MA NU MA NU-TE WA-I MA NA-S	MIND MIND AUTHORITY ITD INTELLIGENCE INTELLIGENCE TO THINK. MEMORY. MIND	
4 SK PRPOLY MAORI " SK	A GNI A FI NGI-HA A HI SI-KHIN	FIRE FIRE = MAORI PI-WERA BURNT [PI-RANGI-DESII FIRE FIRE SK HI - TO IMPELL GOD OF FIRE HAVING A FLAME [MAORI HIKAI OF COPIULATE	
5 SK MAORI	GRA MIN MIN E NGA-RE	SURROUNDED BY PEOPLE VILLAGE BE ASSEMBLED 'FAMILY, ELDERS of FAMILYS	
6 SK MAORI SK MAORI "	CH AM K AM-E CAMY-A KAMI KA-I	TO EAT EAT FOOD FOOD FOOD EAT FOOD	

SK	UTTO	RANA	PATAKA	DECORATED WITH RAISED ARCHES OR UPRIGHT ARCHES RAINBOW FRONT of a HOUSE SPUR of a HILL
MĀORI	U-EN UT-	UKU U		
		RANGA		RAISE CAST UP RIDGE of a HILL FRAME FOR DRESSING THE HAIR RAISED ELEVATED PEAK SUMMIT CITADEL of a PĀ BE ERECT ROUGH SEA'S
	TOI TO-RA TO-RE	RANGA-I		
		PĀTAKA		A RAISED STORE HOUSE ON POSTS FRONT of a HOUSE
		PĀ		A FORT or FORTIFIED VILLAGE
		PĀ		STOCKADE
		PA-E		HORIZON
		PAEKE		LOOPS of a SNARE
		PAEROA		RANGE of HILLS.
		PAERUNGA		UPPER EYELID
		PĀHAUHAU		WIND SCREEN FOR CROPS
		PĀHO		SOARING FLOATING.
		PĀHOKA		RAINBOW
		PĀHUNU		BURN FIRE
		PĀIKEIKE		ELEVATE
		PAKIHAU		WING.
		PĀKORO		FENCED ENCLOSURE
		PĀOA		SMOKE
		PĀPAHUAKI		ROOF of the SKULL
		PĀPAKURA		RED GLOW
		PĀPARAHI		FOOTPRINTS LEFT BY TRAVELLER
		PĀRAHI		STEEP
		PĀRARA		CONTAINER VESSEL
		TAKA		PREPARE
		TAHAKI		THE SHORE FROM the WATER.
		TAI		SEA
		TAHARANGI		HORIZON.
		TAHERE		LIE of CLOUDS on a MOUNTAIN.
		TĀHUNA		BED IN A CULTIVATION DIVIDED BY FURROW.
		KAIRANGI		RAINBOW. [SANDBANK

Vaṅśāncarita, n. the history of a family or dynasty, a genealogical list (one of the five distinguishing marks of a Purāṇa), BhP.; IW. 511. *Vaṅśānuvaṅśa-carita*, n. the history of both old and recent families (see prec.), L. *Vaṅśāntara*, m. Amphidonax Karka, L. *Vaṅśā-vati*, f. a proper N., g. *śarādi* on Paṇ. vi, 3, 120. *Vaṅśavall*, f. the line of a family, pedigree, genealogy, L. *Vaṅśāhva*, m. bamboo-manna, L. *Vaṅśābheda*, N. of a Tirtha, MatsyaP.

MĀORI TA NGATA-WHENUA. N
RITENGA CUSTOM

< " RITE ALIKE CORRESPONDING
IN NUMBER OR POSITION

" PERFORMED COMPLETED

" RESEMBLE COMPARE WITH.

" WHAKA RITE COMPARE LIKEN PUT IN ORI

SK	PU RĀ NA	HISTORY of a DYNASTY GENEALOGICAL LIST AS ONE of the 5 DISTINEVISHING MARKS of a PŪRĀNI
MĀORI	PŪ PU RA -KA U PU RI	CLAN WISE ONE OR I E N OR I G I N A T E OLD MAN ANCIENT LORE PERTAINING TO SACRED LORE SACRE
	NGĀ - I	CLAN PREFIX
	NGĀ RE	FAMILY
	RA NEA TIRA	CHIEF NOBILITY
	NGĀ RAHU	LEADER COMMANDER TAKE COUNSEL
MĀORI	TA -HU	DIRECT LINE of ANCESTRY
SK	VA N SA NU CA RI TA	HISTORY of a DYNASTY
MĀORI	TA -KI	RECITE GENEALOGIES.
MAORI	WĀ	DEFINITE TIME PERIOD AREA INTERV
	WA N NGĀ	LORE of the TOHUNGA
SK	VA N SA	FAMILY of NOBLE STOCK JOINTS IN A BAME
MAORI	WA NA	SHOOT BUD YOUNG SHOOT FINE CONSPICUOUS RAY of the SUN] [CANE
	WHA NA -U	FAMILY [EXTENDED].
	NGĀ -RE	FAMILY
	WA O	DEFEND FROM ENEMIES
	HA -U KĀ INGA	HOME
	HA -U	FAMOUS ILLUSTRIOUS
	HA -PU I	BETROTHED
	HA -PU	PREGNANT SECTION of a CLAN
	NU -I	RANK IMPORTANCE SIGN of RANK MULTITUDE SIZE GREATNESS PEOPLE
	KARI RI	SAIL TOGETHER IN A FLEET
	KARA	OLD MAN
	KA -U	ANCESTOR
	KARI -OI	LONG CONTINUED PERMANENT
	KARI HIKĀ	COPULATE
	TA HU	DIRECT LINE of ANCESTRY
	TA ITUA	WEST WESTERN SEA
	TA KI	RECITE GENEALOGIES

SK	VA	NSA	SUGARCANE GENEALOGY FAMILY STOCK OFFSPRING COLLECTION ASSEMBLAGE KNOTS
			- POTA SHOOT CHILD of a GOOD FAMILY - KRAMA GATA COMING FROM A FAMILY IN REGULAR SUCCESSION SHOOT BUD YOUNG SHOOT FAMILY
	WA WHA	NA NAU NGARE NGAI	FAMILY CLAN PREFIX FATHER MOTHER of belonging to
S/H S/H		HAMOKO HAKUI A	SHOOTCHILD of GOOD FAMILY
SK MAORI	VANSA- WA-HINE	PO TA PO TA PO PO HANE PO KIA PO POKI PO NA PO RAE PO RI PO ROHE PO TIKI PO UPOU PO UA PO UAHU POU ARU POURAKA POWHIWHI	SMALL LITTLE WIFE WOMAN LULLABY SOOTH HUSH LOVE AFFECTION PLANT IN HOLES = SK PO-TA! part of placenta KNOT = SK PO-TA SHOOT (VANS ANNOINT [SUGAR CAN DEPENDANTS KNOT TOGETHER = SK ✓! YOUNGEST CHILD INFANTCHILD OLD FOLK GRANDFATHER = TUAHU A SACRED PLACE WIDOW RECEPTACLE for a CORPSE INTERLACED = SK ✓! CHILD of GOOD FAMILY CHILD ELDEST SON ✓
		MAORI	
		TA	NGATA MAN [IN KARAKIA] NGATA MAN TANE HUSBAND TAHU LINE of ANCESTRY
SK	VANSA	PO TA TAMAITI TAMA MAORI KA TA E	HOME NEA-I CLAN prefix. ARRIVE COME GO JUICE of PLANT

1. *prā*, ind. before; forward; in front, on, forth (mostly in connection with a verb, esp. with a verb of motion which is often to be supplied; sometimes repeated before the verb, cf. Pāp. viii, 1, 6; rarely as a separate word, e.g. AitBr. ii, 40); as a prefix to subst. = forth, away, cf. *pra-vritti*, *pra-sthāna*; as pref. to adj. = excessively, very, much, cf. *pra-canda*, *pra-matta*; in nouns of relationship = great-, cf. *pra-pitāmaha*, *pra-pautra*; (according to native lexicographers it may be used in the senses of *gati*, *ā-ranbha*, *ut-karsha*, *sarvato-bhāva*, *prāthama*, *khyāti*, *ut-patī*, *vy-avahāra*), RV. &c. &c. [Cf. *puras*, *purā*, *pūva*; Zd. *fra*; Gk. *πρό*; Lat. *pro*; Slav. *pra-*, *pro-*; Lith. *pra-*; Goth. *faur*, *faira*; Germ. *vor*; Eng. *fore*.]

2. *pra*, mfn. ($\sqrt{\text{prī}}$ or $\sqrt{\text{prā}}$) filling, fulfilling; (n. fulfilment, ifc.; cf. *ākāti*, *kakshya-*, *kāma-*); like, resembling (ifc.; cf. *ikshu-*, *kshura-*).

=	SK	MAORI	PĀ	
			PĀ	
			PA	I HAU
			PĀ	
			PĀ	
			PA	E
			PA	PAE
			PA	EPAE
			PA	EKIRI
			PA	ERANGI
			PA	EROA
			PA	ERUNGA
			PA	ETAU
			PĀ	HAU
			PA	HEKE
			PA	HENO
			PA	HĪ
			PA	KORA
			PA	HI KA
			PĀ	HO
PA	HU			
PA	HU HU			
PA	HURE			
PĀ	KATO			
	GHAT			
	PA KA WAI			
	PA KI			
	PA PAKI			

COITUS STRIKE REACH BE CONNECTED
 TERM of ADDRESS TO MALE ELDERS
 BEARD HORIZON DIRECTION
 ASSAULT WEIR FOR CATCHING EELS
 BLOW AS WIND REACH ONES EARS BE
 HORIZON [HEARD
 BE DRIVEN BROADSIDE ON SHORE
 BEAM BAR as a BEAM IN FRONT of a HOLE
 BEAM of a PRIVY. THRESHOLD SILL
 LIE IN WAIT FOR ARRANGE SNARE
 NARROW SPACE OUTSIDE the OUTER FENCE
 COMING FROM A DISTANCE] [of a PĀ
 WIND WHICH BLOWS ALONG the SHORE
 UPPER EYELID
 SIT APART
 WIND SCREEN for CROPS
 MENSES
 SLIP AWAY ESCAPE
 COMPANY of TRAVELLERS LARGE SEA
 LOW of the TIDE. [GOING CANCE]
 EXCEEDING IN LENGTH SURPASSING
 BE NOISED ABROAD AS NEWS
 A DART [LIKE A NETI] RICOCHET
 FORE SKIN SLIP OFF
 COME IN SIGHT APPEAR
 FLOW AS the TIDE
 [LANDING PLACE ITD]
 DRIFTWOOD [of COOKED, by the SEA
 PROCLAIM PUBLISH] [is RECURRENT
 GOSSIP SCANDAL]
 DECOY BIRDS

प्रकाश pra-√kās, Ā. -kāśate (ep. also P. °ti), to become visible, appear, shine, become evident or manifest, Up.; MBh.; Kāv. &c.: Caus. -kāśayati (rarely °te), to make visible, cause to appear or shine, illumine, irradiate, show, display, manifest, reveal, impart, proclaim, ib.: Intens. (only pr.p. -cāśat) to illumine (and) to survey, RV. iv, 53. 4. *kāśa, mfn. visible, shining, bright, ŚākhBr.; MBh. &c.; clear, manifest, open, public, Mn.; MBh. &c. (nāmadheyam prakāśam kṛtvā, 'pronouncing a name out loud,' ŚākhGr.); expanded, W.; universally noted, famous, celebrated for (instr. or comp.), MBh.; Kālid.; renowned throughout (comp.), Ragh.; (ifc.) having the appearance of, looking like, resembling, MBh.; R. &c.; ibc. and (am), ind. openly, publicly, before the eyes of all, Mn.; MBh. &c. (°sam nabhyaśaikshata, 'he did not look up openly,' R.); aloud, audibly (esp. in dram., opp. to ālma-galam, swa-galam &c.); m. clearness, brightness, splendour, lustre, light, RV. &c. &c.; (fig.) light, elucidation, explanation (esp. at the end of titles of explanatory works, e.g. kāya-, tarka- &c.); appearance, display, manifestation, expansion, diffusion, MBh.; Kāv.; Śāh.; publicity, fame, renown, glory, Hariv.; sunshine, open spot or air, MBh.; Śāk.; MārkP. (e, ind. openly, publicly, before the world, ifc. in the presence of, MBh.; Prab.); the gloss on the upper part of a (horse's) body, VS. (Mahidh.); w.r. for prāś°, TBr.; a chapter, section, Cat.; N. of sev. wks., ib.; laughter, L.; N. of a Brāhman (son of Tamas), MBh.; of Manu Raivata, Hariv.; (pl.) the messengers of Vishnu, L.; n. bell-metal, brass, L.; -kartṛ, m. 'light-maker,' N. of the sun, MBh.; -karmān, m. 'whose work is to give light,' N. of the sun, MBh.; -kāma, mfn. wishing for renown, ĀśvGr.;

< GLOSS ON A HORSES BODY

< SK KARTRI > TI = LIGHT MAKER ie SUN
e MĀORI KAMA = EAGER.

SK	PRA-√	KĀŚ	MĀORI PAR A SHINE CLEARLY
		KĀŚ ATE.	
MĀORI	RĀ		SUN SAIL DAY THERE YONDER
	RANGA	MĀRO	ARMY IN BATTLE ARRAY
NGĀ	RA HU		CINDERS
	PĀ PĀKU		BARREN of SOIL SHALLOW
	PĀ KORO		A FENCE
	PA KIWAITARA		SCANDAL
	PĀ KIWAHA		BOASTFULL BRAGGART
	PA KOKO		IMAGE
	PĀ NUI		PROCLAIM SPEAK ALOUD
		KĀ	TAKE FIRE BE LIGHTED BURN
		KA KĀ	GLOW
		KAH-A	BOUNDARY LINE of LAND LINE OF
		KĀH-IA	CARVING ON A HOUSE of ANCESTRY
		KAHURU A	DIM SIGHTED
		KAHURANGI	HONORABLE DISTINGUISHED CHIEFTAIN
		KAHU	SURFACE GERMINATE GROW
		KĀHUA	FORM APPEARANCE
		KAHUKURA	RAIN BOW.
EP ALSO P.	°TI		[= MĀORI TI-KANGA AUTHORITY CUSTC
MĀORI	TI- AHO		EMIT RAYS of LIGHT SHINE
	TI- A		ADORN ADORN WITH FEATHERS.
	TI- HI		FEAST
	TI- KA		BURNT BY THE SUN

SK	PRA-√KĀ'S	TO BECOME MANIFEST VISIBLE SHOW DISPLAY IMPART PROCLAIM TO SURVEY SUNSHINE
	°KĀSA	SHINING VISIBLE OPEN PUBLIC MANIFEST BEFORE
MĀORI	KA-IRAU	COUTEZAN [THE EYES OF ALL
	KAHU	SURFACE
	KAHUA	APPEARANCE FORM
	KA NOHI	EYE
	TI KA	BURNT BY THE SUN
EP P	°TI = SK PRA-√KĀ'S -	
	KA NAPA	BRIGHT GLEAMING KANAKU FIRE
SK	PRA-√KĀ MA	WISHING FOR RENOWN
MĀORI	KA MA	EAGER.
	KA TA	LAUGH AT OPENLY
SK	PRA-√TĀ	BRIGHTNESS SPLENDOUR PUBLICITY
MĀORI	TĀ	CARVE FASHION PRINT TATOO
	RA NĒTI RA	CHIEF NOBILITY.
	TĀ	BE UTTERED
	TA E	COLOR HUE
	TĀ HĀE	ADULTERY STEAL
	TA I	SEA RACE VIOLENCE
	TA HU	FIRE SET ON FIRE LIGHT PERFORM RT
	TA HU	MAKE GRIMACES AT A DANCE
	TA HUA = MARAE =	MANIFEST PUBLIC!
	TĀ HUNGA	BATTLEFIELD
	TA I AO	WORLD
	TAITAI AO	DAWN
	TAI AROA	GOSSIP SCANDAL HEAD of an ENEMY
	TAI TOA	BRAVE MANLY.
	TAKAU	INSULTING PROVERB
	TA KI	RECITE MAKE A SPEECH.
SK	°SĪ	GIVING LIGHT ILLUMINATING.
MĀORI	HĪ	DAWN A-HI = FIRE
	TI KA	BURNT BY THE SUN
	HI- HI	RAY OF THE SUN
	RA	SUN DAY
	HI KA	KINDLE FIRE
	HI KO	FLASH AS LIGHTENING.
	HI NA	MOON PERSONIFIED
	RANG-I	SKY NGA-NGA = GLOW

SK
P

PRA V KI RT
-KI RTAYATI

ANNOUNCE PROCLAIM
CALL NAME STATE APPROVE
SAY TELL DESIGNATE SPEAK UTTER
SAYING RECITE IN THE OPINION OF
PROCLAIM PUBLISH GOSSIP
PROCLAIM.
BE UTTERED
TERM of ADDRESS
FRIEND

MĀORI

Ki
PA KI
PA NUI

TĀ
TAI
TĀ
TAI AROA

GOSSIP DEFAEME

[PA]

TAI-PA

BE SILENT

[KI]

TA KI

RECITE

TĪ-O

CRY CALL ITD

KI- NO

EVIL BAD UGLY

KI- RITAPU

UNMARRIED

KI- TE

SEE PERCIEVE RECOENISE

KI TĀ

SING

KI TE

DIVINATION PROPHECY UTTERANCE

PĀ

HOLD PERSONAL COMMUNICATION WITH

PĀ

TERM of ADDRESS

PĀ HAKE

ANCIENT TIMES OLD MAN

PĀ HI

COMPANY of TRAVELLERS

PĀ HO

BE NOISED ABROAD AS NEWS.

PA I

LIKE APPROVE ASSENT

PA KA

QUARREL

PA RA

BRAVERY BLOOD RELATIVE

PA R ARANI

SACRED OVEN.

PA R ARAU

SLAVE

PA RAU

FALSE DISSEMBLING DECEIT

PA REKURA

BATTLE [TO SETTLE A DISPUTE]

PA REMATA

REPLY REVENGE

PA O

SING

PĀ TAI

QUESTION ENQUIRE CHALLENGE

P.

KIR TAY-ATE !

MĀORI

PA TA

ANCIENT TIMES

PA TA-NGA

BOUNDARY

PA TA-RI

PROVOKE INCITE

SK PĀU	PRA	K UP K UPYATI °K UPTA °K OPANA	UP ENRAGED SET IN MOTION PROVOKE TO ANGER INCENCED PROVOKING.
MAORI	PĀ	KU PU TĀ TĀ	BE STRUCK WORD SAYING ANYTHING SAID BE UTTERED BEAT WITH A STICK
		KŪ NA WHEKE KŪ RA RURARU KU REPE KU RU KU RUKI KU RUPENA KŪ TUKUTU-AHI KŪ WAHA WAHA KŪ WARE KŪ WATA °KO PANA PANEA RANGA MĀRO	WORK of SUPPRESSED FEELINGS SUBJECT TO CONTENTION. CRY as a child STRIKE WITH THE FIST VIOLENT REPRESS the FEELINGS INCESSANT GRUMBLING. MOUTH VOICE IGNORANT LOW IN SOCIAL SCALE = WARI LONG FOR DESIRE YEARN PROVOKING AIM A BLOW AT DRIVE AWAY EXPELL GAME of GUESSING RIDDLE WAR DANCE
SK MAORI	PA	NA PANEA RANGA MĀRO	
SK MAORI	PA	°KO PA O/U O	VIOLENT ANGER DANCE EXCESS. SING
	[PA]	TI TĪ-HAHA TI HOHE TI-HOI TI-KĀ TI-PA TĪ-TĪ PA TI RO TI RO HURA TI-TEI TĪ WĒ TĪ TOKO TI-U	CRY CALL ACT LIKE A MADMAN RAVE SILLY GIGGLING. NOISY SARILL ESCAPE AMBUSH DECEITFUL LOOK SURVEY VIEW LOOK AT WITH DISFAVOUR. SPY SCREAM. KEEP OFF or AWAY STRIKE AT

-STU = HU :TD

Vāstu, n. (m. only in BhP.) the site or foundation of a house, site, ground, building or dwelling-place, habitation, homestead, house, R.V. &c. &c.; an apartment, chamber, VarBṛS.; m. N. of one of the 8 Vasus, BhP.; of a Rākshasa, Cat.; (prob.) f. N. of a river, MBh.; n. the pot-herb Chenopodium Album, L.; a kind of grain, ĀpŚr., Sch. (cf. -maya).
 -vāstā, m. or n. (?) N. of wk. -karman, n. house-building, architecture, R.; VarBṛS. -kalpa, m. N. of wk. -kāla, m. the time suited for build-

SK	VĀ	STU		HOUSE HD.
MĀORI	WĀ			DEFINITE SPACE AREA
		TŪ		STAND BE ERECT
		TŪ	RANEA	SITE FOUNDATION
WHAKA		TŪ		ERECT SET UP RAISE
		TŪĀ	HU	SACRED PLACE
		TŪĀ	KAHA	SACRED OVEN FOR FEASTS
		TŪĀ	KIRI	WALL of a HOUSE
	WHA	-RE		HOUSE
	TŪĀRĀ-		WHA-RAU	ROOF of a SHELTER.
	TŪ	MAU		SERVANT COOK PERMANENT
	TU	MU		FOUNDATION
	TU	NEA	ROA	BACK PART of a MEETING-HOUSE
	TU	NEI.		KINDLE BURN.
	TŪ	PĀ		FLAT LEVEL
	TŪ	PU		GENUINE OWN. SOCIAL POSITION
	TŪ	PUNI		COVER WALLS of a HOUSE
	TŪ	TURU		UPRIGHT POST IN A BUILDING.
	TURU	TURU		PERMANENT SETTLEMENT
	TU	RUMA		SACRED PLACE
SK	VA	-S-	TU	HOUSE ITD
	WA	HIA		FIREWOOD
	WA	HINE		WOMAN
	WA	HO		the OUTSIDE
	WA	IKAWA		FLOOR MAT
	WA	HAROA		ENTRANCE TO A fortified VILLAGE or FORT
	WA	E RENEA		CLEARING for a CULTIVATION
	WA	HA		ENTRANCE
		HA MOKO		THATCH for a HOUSE
		HAMARURU		SHUT IN CONFINED
	WA	ENGANUI		INTERVENING SPACE between HOUSES
	WĀ			DEFINITE SPACE AREA.
	WĀ	IHO		REST REMAIN

SK
u
u
MAORI
S/H

VA STU KA
VA STU
VA STU HA
WA RE
WA
WA HA
WA IHO
TU MU
TU AKI
TU PUNI

AHUREWA

HA U
KA
TUAHU
AHU
AHU REWA
TUA RA
HU TA
HU A

SK
MAORI

TAHU
WHAKAHU A

SK
MAORI

VA STU-KA

HA ERE
TU NEI
KA
TU
TU RU MA
WA -- HA-ROA
TU TURU

WA HO
WA NANEA
WA O
VAH
VAH
WAH-A
WA O
WA

SK
SK
MAORI

LEFT ON SACRED GROUND
SITE OF A HOUSE ITS DWELLING
LEFT ON SACRED GROUND
HOUSE TU STAND BE ERECT
DEFINITE SPACE AREA
ENTRANCE
HA MARURU SHUT IN CONFINED
HA MOKO THATCH ON A HOUSE
REST REMAIN
FOUNDATION
WALL of a HOUSE
COVER WALLS of a HOUSE
SACRED PLACE
SACRED FOOD
HOME
SACRED PLACE
SACRED MOUND
SACRED PLACE
TUA RAU ROOF of a SHELTER
CALLED SUMMONED
NAME CALL BY NAME
RIDGE POLE of a HOUSE
RECITE
ON SACRED GROUND
COME GO ARRIVE
KINDLE BURN
TAKE FIRE & LIGHTED BURN
SET UP RAISE
SACRED PLACE
ENTRANCE
UPRIGHT POST IN A BUILDING
THE OUTSIDE
SACRED LORE
FOREST
CAUSE TO WORK LABOUR
BEARING CARRYING
ENTRANCE VOICE
FOREST
ACCUSE CONDEMN

SK	VĀ	SI	SHARP POINTED AXE WEAPON of AGNI [FIRE] WEAPON of the MARUTS INSTRUMENT of the RIBHUS SOUND VOICE while PARASU or AXE is of TVASTRI!
MĀORI	WĀ		ACCUSE CONDEMN.
	WA	HI-E	FIRE WOOD
	WA	HI-NE	WOMAN [VOICE].
	WA	HĪ	BREAK SPLIT
	WA	HA	VOICE
	WA	HA IKA	WEAPON.
	WAI	KAURI	TATOOED
		HĪKA	FIRE [STICK] COPULATE
	A	HI	FIRE
	PARU	HI	FLINT we fire.
SK	VĀ	SANA	CAUSING TO ABIDE OR DWELL A WATER CONTAINING
MĀORI	WA	HO	OUTSIDE
	WĀ		DEFINITE SPACE AREA INTERVAL TIME PERIOD
		HANGA	MAKE BUILD
		HA MOKO	THATCH for a HOUSE
		HA MARURU	SHUT IN CONFINED
	WAI		WATER.
	WHA	-RE	S/A HOUSE
		NĀ	SATISFIED CONTENT. BELONGING TO.
WHAKA		NĀ-NĀ	REST REMAIN.
SK	VĀ	SANA = MĀORI	W _p HA-RE S=H assimilated to V.
SK	PARA	ŚU	AXE of TVASTRI
MĀORI	PARA-	HA	NAME dan ATUA TOOL of thin IRON
	PARA-	HAU	PROTECTION DEFENCE
	PĀRĀO		WEAPON CHIEF.
	PARETĀO		OBSDIAN.
	PARĪHI	= PARUHI	FLINT
	HUA		HAND SPIKE
	HUAKI		ATTACK.
	HURI		anything that REVOLVES GRIND
	HURU		GIRD ON, Glow of the SUN.
	HUTI		PLUCK as TVASTRI pared off the sun's surface
	RAHU		SURFACE [of the SUN = TVASTRI!]

SK MĀORI	VA	RANĀ RANGA RANGARANGA	RAMPART MOUND RAISE CAST UP SANDBANK HILL RIDGE
	WĀ	RANGA-I	DEFINITE SPACE AREA INTERVAL RAISED ELEVATED.

SK MĀORI	VA	PRA	RAMPART MOUND EARTH BANK FOUNDATION of a BUILDING. A FIELD
	WĀ	PĀ PĀ-E PĀ-ENGA	DEFINITE SPACE AREA SEASON TIME FORTRESS HORIZONTAL RIDGES of HILLS. PLACE WHERE THINGS ARE HEAPED UP SITE of BUILDINGS

WHAKA -		PĀ-E PĀ-RĀ PĀ-RA-HAU PĀ-RATŪ PĀ RI PĀ RETAI	HEAP UP CLEAR LAND FOR A CULTIVATION. PROTECTION DEFENCE HIGH UP. CLIFF. BANK of a RIVER 'SCRAPE UP' SOIL.
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SK MĀORI	VA	RU TRA	CLOAK OUTER GARMENT OUTSIDE
	WĀ	HO RU A RŪ RURU	LEFT PEE IN WEAVING. ENCLOSE TIE UP BUNDLE AFFORDING SHELTER.
WHAKA -		RU RU TAR AI TAR-AHAU TĀ HEHA TĀ HEI	DRESS SHAPE FASHION A ROUGH CLOAK UNEVEN of WEAVING. A SMALL CLOAK.

SK MĀORI	VĀ	VAH-I WAH-A WAH-A-PU	from INTENS ✓ VAH CARRYING or CONDUCTING WE MOUTH ENTRANCE ELOQUENT.
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SK MĀORI	VĀ	S-AS WAH-TU ĀH-URU	CLOTHES GARMENT WEAVE GARMENTS WARM COMFORTABLE
SK MĀORI	VAS	WAH + TU	A GARMENT S/H WEAVE GARMENTS

653 SK
MBOZI

PRA-√	KA S	SHINE BE VISIBLE APPEAR	L 7
RA	KA HU	SURFACE GARMENT SUN	
	KĀ	TAKE FIRE BE LIGHTED BURN.	
	KA	RAMEA RED OCHRE	
	KA PUA	BANK of CLOUDS	
	KA PO	FLASH	
	KA NOHI	EYE	
	KA NO	COLOR.	
	KA AKU	FIRE	
	KA NAPA	BRIGHT GLEAMING	
	KA NAPU	BRIGHT SHINING LIGHTENING.	
	KA KA	MAIN LINES IN TATOOING.	
	KA ITUA	WARRIOR.	
	KA IRANEI	FINEST VARIETY of GREENSTONE EXULTED	
PA	HORA	EXPOSED TO VIEW	[CHIEF
	KA IRANEI	RAINBOW.	
	KA H-A	STRONG ABLE	
	KĀ KĀ	PARROT	
	KA H-URANEI	PRIZED PRECIOUS HONORABLE DISTINGUISH	
PA	HUNU	FIRE BURN.	[CHIEFTAINNESS
	KA HUKURA	ATUA of a RAINBOW.	
RA	TA	RED FLOWERS	
RĀ	RA	Expose to the heat of a FIRE	
RA	HI	GREAT physically or morally.	
RĀ	KAU MATOHI	MOON ON 18 TH DAY.	
RA	NEI	SKY	
RA	MA	TORCH ARTIFICIAL LIGHT	
RA	NEA TIRA	WELL BORN NOBLE CHIEF.	
RA	TA	RED HOT	
RA	WA	GOODS PROPERTY	
RA	WAI	ADORN	
PA	KUR A	RED GLOW IN THE SKY.	
RA	WHI TI	SUN RISING EAST	
PAR	ANGAHU	STONES FOR HEATING AN EARTH OVEN.	
PAR	AOA	ARISTOCRATIC	
PAR	AWAI	A SUPERIOR CLOAK.	
PARA		BRAVERY SPIRIT	
PA	NI	PAINT PANAKO TEAO A CONSTELLATION	

Vanāsiya, mfn. belonging to a family, of a good family, of the same family, BhP.

Vanāsiya, mfn. = prec., peculiar to a family, genealogical, lineal, Mn.; MBh. &c.; belonging or attached to a main beam, BhP.; connected with the back-bone or spine (as subst. 'a bone in the arm or leg'), BhP.; preceding any one (gen.) in a science (loc.), being a person's teacher in anything, Āpast.; m. any member of a family, a son, lineal descendant; an ancestor, forefather; a kinsman from seven generations above and seven below, Mn.; MBh. &c.; a pupil, scholar, W. (cf. Pāp. ii, 1, 19); pl. the members of a family, ancestors or descendants, Mn.; MBh. &c.; a cross-beam, joist, BhP.; (ā), f. coriander, L.

MAORI

WA HINE
 WĀ NA NEA
 WHA RE
 WHA NAU
 WA HI
 WAI TUHI
 WAI
 WAI RUA
 WA IHO
 WA HA
 WA HA PU
 WĀ
 WA KA
 WA O
 WA RAWARA
 WA RE
 WA RO
 WA - U
 VA N SI YA
 NGI - A
 NGĀ - I
 NGI TA
 HĪ - A
 HĪ KA
 HĪ KOHIKO
 HĪ KU ROA
 HĪ NE
 WHAKA - HĪ NA
 HĪ RA
 HĪ RANGA
 - RANGA TIRA
 HĪ - WI
 VI

WIFE - IA HE SHE
 SACRED LORE LORE of the TOHUNGA.
 FAMILY
 EXTENDED FAMILY
 ANCIENT
 RITES OVER A NEWBORN CHILD
 MEMORY
 SPIRIT
 REST REMAIN
 ENTRANCE VOICE REGION
 ELOQUENT
 DEFINITE SPACE AREA TIME SEASON
 CLAN
 DEFEND FROM ENEMIES
 TUPUA UNCERTAIN TRADITIONS
 LOW IN SOCIAL POSITION
 ABOARD of the DEAD
 I ME DISCOUS
 OF GOOD FAMILY THE SAME FAMILY
 APPEAR SEEM TO BE
 CLAN PREFIX
 FIRM SECURE
 FALL IN LOVE WITH
 COPULATE
 RECITE GENEALOGY
 RETINUE
 DAUGHTER GIRL
 GRANDCHILDREN
 GREAT OF IMPORTANCE of CONSEQUENC
 SUPERIORITY EXCELLENCE
 NOBILITY NĒĀ-I CLAN prefix
 LINE of DESCENT A
 IN 2 PARTS 10 MALE I FEMALE LINES

SK

MAORI

WHAKA -

SK

MAORI	TOHU	NGA	PRIEST
SK	HU	TA	INVOKED CALL (MAORI TA BE UTTERED HUA CALL BY NAME)
SK 701	BHU	TA	THE PAST PRIEST of the GODS N. of SIVA A GREAT
MAORI		TAKIURA	SACRED FOOD of the DEAD [DEVOTEES or ASCETIC]
MAORI	PŪ		WISE ONE ORIGIN ORIGINATE SOURCE CAUSE
	PUAKI		DISCLOSE BE UTTERED BE EXHALED
	PUAROA		A SACRED PLACE for RITUAL OBJECTS
	PUKENGĀ		SKILLED IN VERSED IN REPOSITORY
	PUKU		SECRETLY WITHOUT SPEAKING
	PŪMANAWA		RECITE SECRETLY.
	PU NI		'SPELL
	PU ORO		SONG
	PU PARE		WARD OFF
	PU RAKAU		OLD MAN ANCIENT LORE RITES
	PU RE		RITES TO REMOVE TAPU.
TA	PU		!
	PURE TUMU		PERFORM RITES
	PURI		KEEP IN THE MEMORY RETAIN POSSESSION of.
	PURI		SACRED OF ANCIENT LORE
	PU TA		COME INTO SIGHT APPEAR COME FORTH. BE
	TAMA-AHU		REMOVE TAPU FROM KUMARA CROP [CHANGED]
SK		AHU	INVOKED CALL = MAORI HU-A CALL BY NAME
WHAKA	PUTA		CAUSE TO COME FORTH
	PŪ WAWAU		SPIRIT VOICES IN WATER.
	PŪ WHĀ		RITES OF
	PŪ WHERO		OF HIGH RANK IMPORTANT
	TĀ		BE UTTERED WIND BREATH
	TĀ HAKURA		DREAM of one DEAD
	TĀ HAWAHAWA		CONTAMINATE WITH SOMETHING TAPU
	TĀ HOKA		EFFECT WITH A 'CHARM, RECITE RITUALLY
	TĀ HŪ		DIRECT LINE of ANCESTRY [SK HU-TA INVOKED]
	TA HU		SACRED RITES
	TA HUA		= MARAE.
	TAI PA		BE SILENT
	TĀIRO		CAUSE A TOHUNGA TO BE DESTROYED BY HIS OWN
	TA KA		A FORM of KARAKIA [ATUA]
	TAKAPIRI		MAINTAINING CLOSE CONNECTION
	TĀ KE		ORIGIN BEGINNING MEANS CAUSE REASON
	TAKETAKE		ON GOOD AUTHORITY [INCANTATION]
	TAKI		LEAD BRING ALONG RECITE MAKE A SPEECH
	TAKI URA		SACRED FOOD for the DEAD

SK	PU	JA	WORSHIP
SK	BHU	TA	THE PAST PRIEST OF THE GODS
MĀORI	TOHU	NEA	PRIEST
	PU	RI	PERTAINING TO SACRED LORE
	PU	RA KAU	OLD MAN ANCIENT LORE
TA	PU		RELIGIOUS RESTRICTION
	PU	RE	rites TO REMOVE TAPU
	PU	KENGA	SKILLED IN VERSED IN REPOSITORY.
		TA HU	SACRED RITES
		TA KI	RECITE
		TA KI URA	SACRED FOOD
SK	BHU	TA	
SK	AHU		CALLING INVOKING
SK	HU	TA	CALLING INVOKING
MĀORI	HU	A	CALL CALL BY NAME
WHAKA	HU	A	RECITE
	AHU		SACRED MOUND
		TĀ	BE UTTERED
WHAKA	PU	TA	CAUSE TO COME FORTH
	PŪ		WISE ONE
TAMA	AHU		REMOVE TAPU from a CROP
	HŪ		RESOUND
	HU	A	FULL MOON
	PŪ	WHĀ	rites
	PU		ORIGEN SOURCE CAUSE ORIGINATE
SK	ABH	UPŪJ	TO HONOR REVERENCE APPROVE OF
SK	BHU	TA	PRIEST of the GODS the PAST
MĀORI	TOHU	NEA	PRIEST
		TA KI	RECITE
		TA KI URA	SACRED FOOD
	PŪ		ORIGEN SOURCE CAUSE
	PŪ		WISE ONE
	AHU	REWA	SACRED PLACE
	TAHU	A	= MARAE
	AHU		SACRED MOUND
	PU	RI	PERTAINING TO ANCIENT LORE
	A	TA	FORM SHAPE SEMBLANCE of or of to SUBSTANCE
WHAKA	AHU	A	ACQUIRE FORM. [SHADOW REFLECTION
	A	TA	TRUE as found ASSENT

SK 220 MAORI	USH A H A U U-NEA	A DAWN A EATA DAWN [U-RANGA GLOW of SUNRISE] CAUSE TO COME FORTH SEND
SK 221 from = ✓ MAORI	UH VAH WAHINE UHA UHA HA U	VDHA WIFE WIFE WOMAN WOMAN KUI MOTHER TEST of FEMALE
SK MAORI	A HU A HU	CALLING INVOKE INE SACRED MOUND
SK MAORI	HU HU	TA CALLING INVOKING A CALL CALL BY NAME
WHAKA	- HU - A HU -	A RECITE REWA SACRED PLACE
	TA TAKI	BE UTTERER RECITE
SK 221 MAORI	U U A	INTERJECTION of CALLING USED AT BEGINNING of a SENTENCE of belonging to possessed by, after the manner [of]
	UI	ASK ENQUIRE
	U -	MERE SING CHANT
	U -	NENE BEG.
	HU	RESOUND
	A	DRIVE URGE COMPELL
	A HU	TREAT WITH
	A HU	SACRED MOUND
WHAKA	A HUA	form appearance opposed to substance
	A HUA	ACQUIRE FORM
	A HUA - HUA	RESEMBLE
	A HUA TIA	BEFORMED BE NEAR FULL MOON
WHAKA	WHAI A HUA	IMPART FORM TO FASHION
	A HU	RE WA SACRED PLACE
		WA DEFINITE AREA SPACE
		'RE SEE!

SK 502 MĀORI	DRO NA RO TO RU MAKI NEA NEAKE NEA RU RU HA	from DRU ✓ a wooden vessel a LAKE a measure LAKE DROWN TAKE BREATH as a VESSEL CAPACIOUS WAVE of the SEA. LARGE BRANCHES OF A TREE
MĀORI SK MĀORI	WIWI + WAWĀ DVI - PA PA A APA - APATŪ AP ITI PA - HENO ISLAND	2 islands for DVI + AP ISLAND WEIR STOCKADE ITD FORT of belonging to possessed by HEAP Confined. WĀ definite space / area.
SK MĀORI	DVAI PA WAI PA PAPA	from ✓ DVIPA LIVING ON AN ISLAND WATER FORT EEL WEIR DAM A STREAM. flat i broad flat Rock ITD.
SK MĀORI	DVAI - VĀ WĀ TUI	DIN TINO A DUALIST ASSERTER of DUALISM. definite space area interval time season PERSON. Join Together ITD AI COPULATE = 2.
SK MĀORI	DVA - GATA NGATA TA WA - I WĀ NANGA	NAME of a SĀMAN MAN only in KARAKIA BE UTTERED MEMORY TAKI RECITE SCHOOL of ESOTERIC LORE
SK MĀORI	MAN DA MĀNGA MANEA MĀNEA-I MANEA-RO MĀNEENEE MANGEO TĀ E MĀNEUNGU MAOA	SCUM of BOILED RICE thick part of cream FORM FROT REMAINS of FOOD after a meal. GREENS VEGETABLES MOUTH. MEALY. GRITTY ACRID JUICE of PLANTS UNDERCOOKED COOKED MA-EA EMERGE MĀHI PUTRIFY FERMENT MAMAOKA STEAM. TĀ-EWA CATARRH TĀ HE MENSES TĀTAHE DRIPPINGS [EXUDATION] TAHU COOK

SK		VA	RU	NA	THE ALL ENVELOPING SKY LATER GOD of the OCEANS of UPPER AND LOWER A GOD [VA-RAIN/ U TEAT/ UENKUITO] WATERS
SK MĀORI	DE	VA WĀ WA	ENGA ENGA	NUI PU	THE INTERVENING SPACE PŪ ORIGIN SOURCE CAUSE ORIGINATE BLOW
				NUI	LARGE GREAT INTENSE ABUNDANCE MULTITUDE RANK SIGN OF RANK
SK MĀORI				NUKU KU	WIDE EXTENT THE EARTH [PERSONIFIED] THE EARTH
		WĀ			DEFINITE SPACE INTERVAL AREA TIME INDEFINITE UNENCLOSED AREA SEASON
		WA	E		DIVIDE PART SEPARATE CLEAR AWAY
		WA	HA		'MOUTH ENTRANCE [WINDS] REGION VOICE
		WA	HO		THE OUTSIDE [RAISE UP]
		WA	I WAI		ESSENCE ESSENTIALITY
		WA	RU	A	'SPIRIT, MARINE FOODS SHADOW
MOANA		WA	I WAI		OCEAN
		WAI			WATER MEMORY.
		WA	KOHU		MIST FOG
		WA	I PUKU		FLOOD
		WA	I TĀTERA		SEMEN
		WA	KA		FLIGHT of BIRDS
		WĀ	NANGA		LORE of the TOKUNGA WISE ONE
		WA	RI		WATERY
		WA	RO		HOLE PIT 'ABODE of the DEAD
				NGA RI	GREATNESS POWER DISTURBANCE
			RU	NGA	THE TOP UPPER PART UP ABOVE OVER UPON THE SOUTH [=SK WINDS of OCEAN]
			RU	PE	SHAKE VIOLENTLY
			RU	MAKI	DROWN PLANT DISAPPEAR BELOW HORIZON
			RU	KE	POUR FORTH DISCHARGE VENT
			RU	KI	DARK
		RU	RU	KU	DRAW TOGETHER WITH A CORD = SK VARUNAS
			RU	A	ABYSS of HEAVENLY BODIES [NOOSE [PASU]
			RŪ		SHAKE AGITATE SCATTER SOW
		A	RU		FOLLOW PERSUE [CLOUDS/STARS/WIND] ITU
			RU	TA	RAGE BLUSTER.
			NGA		EHE TIDE
			NGA	HU	HUNT WITH DOGS [=SK DOGS of HEAVEN]

3
MĀ

When the Gods
the ASURAS
IHU

reverenced the breath as in the nose
AFFLICTED THE NOSE WITH EVIL.
NOSE [see obstruction of a new born child]
[nose i connection to SNEEZE as
the breath of life!]
SOME OBSTRUCTION SUPPOSED TO
BE IN THE NOSE OF A NEW BORN CHILD.

SACRIFICIAL PROCEDURES WHICH IS CONDUCTED BY
THREE ORDERS OF PRIESTS EMPLOYING SELECTIONS
FROM THE THREE VEDAS.

SK
MĀ

VEDA
WHEKA
WETE
WERU
WHE NU

VE TO WEAVE OR BIND TOGETHER,
GARMENT
UNRAVEL UNTIE RELEASE SET FREE
GARMENT
TWIST SPIN,

SK
MĀ

VEDA
WHE AKO
WHE KORI
WHE RIKO

VEDYA KNOWLEDGE
KNOWLEDGE
BE UNDERSTOOD BE SEEN
FLASH UPON ONE COME SUDDENLY TO
MIND

SK
MĀ

VEDA,
WHEAKO
TĀ
WHE TA
TĀ
TAKI
TAHU

KNOWLEDGE
KNOWLEDGE
DIT BE UTTERED
ARRIVE AT OCCUPY A PLACE
BE UTTERED.
RECITE
LINE of ANCESTRY

2
MĀ

ASURAS
Ā
AHI
AHA
AHAHA
AHI
AHO
AHO
AHORA
AHU

ĀHUA
WHAKAHUA
WHAKAHUA
ĀHUAHUA
ĀHUATIA
WHAKA-WHAI-ĀHUA

ĀHUA
AHUMAIRANGI
HU
HUA
AHUREI
AITU
RĀ
RAHI

RAHUI

SK PRAJAPATI
MĀ PAI
SK APA
MĀ APA
ATI
ATA

MĀ HU- = RISE of the SUN / SET GLOW ^{ITD} ⁸⁶
[NOT DEVILS] the PIOUS ASURAS who
with the Gods are descendants of PRAJĀPATI
after the manner of drive urge compel as
the PIOUS ASURAS DROVE URGED / COMPELLED
the Gods to be PIOUS.
FIRE Sacred fire = AENI,
open space aperture
ALARM.
beget. EHU appearance form.
LINE of DESCENT MEDIUM for a GOD.
RADIANT LIGHT SHINE.
MOON MOONLIGHT.
SACRED MOUND, HEAP UP. TEND FOSTER
FASHION, TREAT WITH, MOVE IN A CERTAIN
POINT IN A CERTAIN DIRECTION, DIRECTION,
SET of the SUN = because of an ASURA ✓!
FORM APPEARANCE
FORM opposed to SUBSTANCE. CHARACTER
PRONOUNCE RECITE FORM MAKE
FORM FASHION AQUIRE FORM.
RESEMBLE, HURA BEGIN TO DANN.
BE FORMED BE NEAR. FULL of the MOON.
WHAKA-WHAI-ĀHUA IMPART FORM TO FASHION.
TRULY a form of ascent.
Sacred place A FORM of WHIRLWIND =
DESIRE SAW/SEEK DUST DEMON
Name call by name. [a belt around your neck]!
GLOW SPLENDOUR.
'DEMON'
SUN DAY SAIL There yander. ROAR.
S/H GREAT PHYSICALLY a MORALLY LOUD
[as were the PIOUS ASURA]. [OTHER
a MARK TO WARN AGAINST TRESSPASSING,
FATHER of the WORLD.
GOOD EXCELLENT PROSPERITY
WATER [of life].
SPIRIT of one dead visiting a medium.
off spring BEGINING.
FORM SHAPE SEMBLANCE REFLECTION opposite SUBSTANCE

3rd order of PRIESTS

MA	[SAMA] SA	= SACRED / MĀ HĀ / BREATH + MĀ freed / TAPU WHITE
4	UD GĀTRI	PRIEST of the SAMA VEDA. [PURE]
MA	[PRAJAPATI]	= MĀ PAI good excellent + PĀ address to an elder MALE
4	[PAPA] WHAKA Ū	FATHER / TIA PARENT / STOMACH / RĪ PROTECT
	ŪA	DEVOTE ESTABLISH CONSTITUTE to a PURPOSE
	UA	BACKBONE NECK ITO. [Ū = FIRM - FIXED]
	UE	RAIN WHEN.
	VENUKU	MOON on 4th DAY.
	WHAKA VENUKU	RAINBOW.
	UHA	BURIAL PLACE.
	UHO	female. see SK daughter of the SUN = DAWN.
	UKI	umbilical cord SOUND.
	UKU	distant times past or future.
	ŪKURA	white clay.
	UMERE	glow show red.
	UMU	SING or CHANT.
	UNU	earth oven. i sacred ovens.
	TIKANGA	START. a staff onto which the RITORITO was
	UNGA	DRINK TEND [SIP WATER RITUAL] [Tied in RITES.
	URU	CUSTOM PURPORT AUTHORITY CONTROL, CORRECT RIGHT
	URANGA	Send cause to come forth expell seek.
	UTA	possess as a familiar spirit Enter.
	WHAKA UTE	Sunrise glow.
	NGATA	Load or man a canoe fig = be as a burden
	NGĀTATA	fig = oblations on the canoe, of the Sacred
	NGĀTETE	tend care for [the sacred fire] [fire.
	NGĀTORO	= TANGATAA used only in KARAKIA
	NGĀRI	APPEASED SATISFIED DRY. of FIREWOOD [sacred fire].
	NGĀRE	OPEN. SPLIT
	NGĀI	CRACKLE TI SQUEAK [d god] SHARP articulate sound.
	NGĀ	RESOUND. TI KANGA RULE PLAN CUSTOM
	NGAENGAE	GREATNESS POWER = NGERI RHYTHMIC CHANT
	TIKI	ELDER HEADS of branches of] with actions.
	TIKE	CLAN. [families]
		Breath take breath Satisfied
		UMBILICAL CORD.
		personification of primordial man.
		LOFTY HIGH. IMPORTANT EXALTED. HEIGHT.

3 This BREATH [in the MOUTH] and that [SUN] are alike both are WARM.

MA

RA

SUN

RA

ROAR CONTINUED SOUND. WED.

MAHANA

WARM

MAHANA

DAY

MA

possessed by acted on by

MA

WHITE FREED from TAPU as SUN [Breath]

HA

BREATH BREATHE. Sound of voice.

HA ERATA

DAWN

HA E

DAWN GLEAM.

BREATH in the [MOUTH prob = VOICE by which one breathes neither in or out! as UPANISHAD

HAERE MAI

WELCOME.

WHAKAHANA

utter articulate sounds.

HA

Breath breathe

HA RI

SING.

HA TETE

FIRE.

HA TEPE

proceed in regular order follows in regular sequence.

HAU

WIND AIR BREATH. vitality of MAN = WARM.

UP-

people designate THIS as SOUND

5

UP-

SVARA

and that as sound SVARA

MA

HU

Resound, be resounded. hiss NOISE

HUA

CALL BY NAME

RA

there yonder!

ARA

way path means of conveyance

WARA

U|V|W. Make an indistinct SOUND

WA

accuse, condemn.

WAO

FOREST [10 bird song] = sound.

UP

and as the REFLECTING

PRATYĀ SVARA.

MA

PATA

ANCIENT TIMES. cause occasion drop of water seed.

PĀTAHI

be fall all alike

PĀTAI

question enquire.

PĀTAUA

CAUSED by rain. PĀTO sudden sound.

Poteau or Purusha for I/II/III/IV/ / 89

VOID

SK PURUSHA

COSMIC PERSON [originator]

MĀ PURA

BLIND! FRE FLASH Repeatedly!

shine with unsteady light = weakness of

HĀ PŪ

ORIGINATE/ORIGEN/SOURCE/CAUSE [Purusha]

PŪPŪ

break forth spring up BUBBLE UP in his extensions,
SEED! BOIL

PURAPURA

PŪRAHORUA

Messenger to summon assistance scold spy

PURAKAU

OLD MAN ANCIENT LEGEND

Double of Teet [888's!!!]

PŪRANGA

heap up heap lie in a heap.

Magellan clouds!!!

Crowd of men & woman RAISED UP.

PŪRARA

having interstices open = Purusha!

anything glistening in the dark.

PURE

Pure site effect by perform

arrange in patches

PŪREHU

CLOUD MIST EARTH = P. indistinct

PŪREHUA

Flickering BULL ROARER dim dark.

PŪREIREI

stumps Roots torn up by wind = PURUSHA =
COSMIC WIND

PŪRETO

Emerge [from water [SK upper & lower waters]]

PŪRENGI

Stay of a MAST = Cosmic Pillar [METU]

PURERANGI

NET Cosmic net of wind = breath of
Purusha

PŪREWA

float.

PURI

Keep in memory. HOLD in the hand.

PURI

Sacred ancient Lore.

PŪRIKIRIKI

Broken in Pieces [as was PURUSHA!]

PŪROROHŪ

accompanied by a whistling noise = Purusha!

PURU

Confine by a plug = 4 directions / wind creation

PURU

pulp = Purusha!

PŪRUA

done in pairs ✓✓!!! abundance

PUTA

BE BORN

by 2 and 2.

6 MĀ	<p>SBATA!</p> <p>VYĀNA WĪ NGANGA WIRI WHIRO WHITI</p> <p>WHIU NGĀ</p> <p>WHIA = HEA =</p>	<p>[8]. # 290 [15]</p> <p>DIFFUSED BREATH + WĀ WĀ INDICATES INDEFINITE LOCALITY BREATHE WITH DIFFICULTY] [diffused breath tremble shivers, SWEEP AWAY. PASS THROUGH. CROSS OVER, Start be alarmed. Relate → cite in UPA-context = diffused Cause to go. put place. [breath!] TAKE BREATH. = HEA, [NGAE WHEEZE] WHAT PLACE WHITHER. ANY PLACE EVERY PLACE. ELSEWHERE. WHAT TIME.</p>
8 MĀ	<p>PRĀNA PANGORO NGĀ</p>	<p>IN BREATH. FULL Satisfied Breathe TAKE BREATH;</p>
8 MĀ	<p>A PĀNA PANA</p> <p>Ā</p> <p>ĀINGA Ā ĀEAEA ĀEAEA AEWA</p>	<p>OUT BREATH. DRIVE AWAY EXPELL cause to go forth in any way, Extension of space or lapse of time. as far as. Until AND AND THEN. after the manner of, COLLECT. DRIVING FORCE. thing driven, of belonging to, at the time of [future time] PANTING. UTTER DISCONNECTEDLY as through WANT Giddy ness. of BREATH.</p>
MĀ	<p>RIAKA RĪ RITUA RĪPOI RIRI</p>	<p>Whatever actions require strength like kindling fire by friction or running a race etc one performs them without inbreathing or The RIC is speech without inbreathing or outbreathing] outbreathing]</p> <p>Strain put forth strength Screen protect Bond bind as incantations be divided be separated. go travel QUARREL SCOLD RIPA an incantation</p>

1 MĀ	UD-YAN	ON RISING.
	UTA	LAND apposed to Sea INLAND apposed to the coast] = RISING.
	UTA	LOAD a MA N A CANOA PUT ON BOARD a CANOE.
	UTO	REVENGE.
	UTU	DIP UP SPUR da HILL. FRONT PART da whare.
	ANAN	Expressing admiration ITO
	ANANGA	MOON on 6TH DAY.
	ĀNENE	BREATHE GENTLY.
	ANI	ECHOING.
	ĀNINI	SMIMMERING HEAT.
	ANIU	FEEL SHAME is the RISING of SHAME.
	ANIWANIWA	A RAINBOW BLACK CLOUDS. HALO ~ RING da heavenly body.
	ANU	COLD. = UD-YAN as HAN-UT > ANUT = ANU
	ANGA	face or move in a certain direction. Aspect.
	AOTEA	DAY BREAK.
AO	WORLD of LIGHT ; LIFE.	
2. MĀ	UD-GĀYATI	HE SINGS FOR CREATURES
	NGĀ	Screech as a bird.
	NGĀORORĪ	LULLABY.
	NGĀRAHU	WAR DANCE.
	NGĀRE	FAMILY
	NGARI	RHYTHMIC CHANT, SONG.
	NGĀTORO	RESOUND
	ATI.	OFFSPRING PROGENY. [JATY]
	ĀTA	GENTLY openly without concealment. slowly. clearly. deliberately.
	ATA	EARLY MORNING. at time of DAWN [reflection]
	ĀTAHU	CHARM BEWITCH.
	ATAWHA	show kindness.
	ATE	a term of affection spirit of high feeling.
	ATI	BEGINNING. THEN.
	ATO	Recite names.
TIA	PARENT. ĀTUA FIRST.	
ATU	used to indicate direction or motion onwards/away	

22	One should take refuge in the SAMAN
MĀ	HĀ BREATH BREATHE TONE of VOICE TENOR of SPEECH
SĀMĀN	SĀ SACRED
	MĀ FREE of TĀPU PURE WHITE [YAYUR-WHITE? - VEDA.]
	MANAWA BREATH HEART MIND PATIENCE. SUPPORT SUSTAINANCE. REFRESH oneself.
	MANEA A sacred place for food offered to the Gods.
	MANA AUTHORITY PSYCHIC FORCE TAKE EFFECT.
	MANAKA Set ones heart on. [= UPAN - one's desire]
	One should take refuge in the RĪC in which it is contained
	RĪC
MĀ	RĪ SCREEN BOND PROTECT BIND SHUT OUT
	One should take refuge in the RĪSHI] WITH A SCREEN who was the POET
	RĪSHI
MĀ	RIHA SMALL BAD A MISSIONARY designation for a 2. RĪSHI [RĪSHI].
	RIE. Screen protect bind bond.
	RĪ
	HĀ Tone of voice Tenor of speech. Breath
	HI DESIRE.
24	one should take refuge in the quarter of heaven. toward which he may sing a STOTRA meditating on his desire
	RĀ there yonder
	RĀNGI SKI.
	ANEA FACE or MOVE IN A CERTAIN DIRECTION. TURN TO Set about doing anything. aspect Vessel [re sacrificial vessel].
24	Sing a STOTRA for himself for his desire.
	HOTA press on.
	HOTA HOTA URGE ON HASTEN
	WHAKA HŌTĀETĀE PREVENT OBSTRUCT.
	HOTU Break as DAWN.
	HOU dedicate or initiate a person. SOUND.
	HOTO BEGIN
	TĀ BE UTTERED.
	HOU- = HŪA NAME CALL BY NAME
	WHAKA HUA RECITE

SPEECH YIELDS MILK - THAT IS THE MILK of SPEECH ITSELF. FOR HIM HE BECOMES RICH IN FOOD AN EATER of FOOD WHO KNOWS & REVERENCES THESE SYLLABLES of the UDGITHA :

UD - GI - THA.

MA

WAI - U
WAI
WAI
WAI A
WAI WAI
WAI ATA
WAI HOE
WAI KANA ETAN GA
WAI PUNA
WAI RUA
WAI REKA
RA NGI
WAI TOHU
WAI TUHI
WAI U
WAKA
WAHA
WAHA PU
U
U TA
U KI
U KA
U MERE
UNU
UNGA
TA NGI
NGI TA
NGI HA
THA
HA
WHAKA HUA
HUA

MILK WAHI = ANOINT
WATER WAHA = VOICE RAISE UP
MEMORY. RECOLLECTION of WORDS HEARD
ACCUSTOMED PRACTISED. FAMILIARISED.
ESSENCE ESSENTIALITY. ESSENTIAL.
SONG. SING.
TENOR of SPEECH.
PEACE TRANQUILLITY.
Spring of water.
SPIRIT WAI WHOSE NAME? WHAT NAME
Sweet in flavour qualified fig = speech.
SKY NGAHA BURN FIRE - sacrifice
Mark signify indicate prognosticate
Childbirth sites.
MILK RELATIVE.
MEDIUM of AN ATVA.
MOUTH ENTRANCE REGION VOICE.
ELOQUENT.
BE FIRM BE FIXED
LOAD of MAN A CANOE fig signi sacrificial
BE BROUGHT TO LAND ITD fine oblations
distant times past or future CONTINUOUS.
BE FIXED
SING a CHANT NGI RANGI RA HAND.
= INU drink TEND.
SEND CAUSE TO COME FORTH EXPELL SEEK
GIVE FORTH SOUND CRY MOURN DIRGE
FAST FIRM SECURE RESOUND
FIRE BURN = oblations / sacrifice.
LAST SYLL of the UD - GI - THA as FOOD
BREATH BREATHE TASTE ODOUR [of speech]
FLAVOUR (TONE of VOICE TENOR of SPEECH
RECITE PRONOUNCE
NAME CALL BY NAME KNOW. FULL MOON.

UP
MA

14
MĀ

UT-TISTHATI
TIHE
TIHI
TIHI
TIHAO

UD in breath for. through breath ONE ARISES
S/A SNEEZE [of LIFE].
moan of the wind.
SUMMIT TOP PEAK. TOPKNOT
SURROUND.

HATETE FIRE sig = passion/desire/action.
HĀTEPE Follow in regular sequence
proceed in orderly manner.

ATI Beginning offspring ITO.
TIA PARENT STOMACH.

UTA

LAND apposed to the SEA [ARISES/RISES].
inland apposed to the coast,

put persons or goods on board a can load on man
be firm be fixed a canoe.

13 UP

Ū
UD
Ū

UD in breath for through breath one arises [ARISES]
BE FIRM BE FIXED Reach its limit
be brought to land.

Ū ANGA
ŪA
WAI-Ū

ACT OR CIRCUMSTANCE of BECOMING FIRM.
strenuous difficult firmness resolution.
= MILK [ie the milke of speech itself].

19
MĀ

UD
Ū
UTA

= SĀMA-VEDA
be firm be fixed.
load on man a canoe, = agni as sacrificial vehicle.

19
MĀ

GĪ

= YAYUR VEDA

19
UP
MĀ

THĀ
THĀ
HĀ
HATETE
HATEPE

TATOO PAINT CARVE FASHION ITO DASH
= RIG VEDA AIM A BLOW AT [= ARSE]
TASTE FLAVOUR Toned voice Tenor of speech.
FIRE
proceed in a regular manner follow in regular sequence.

12.	SVAR MĀ HUA HUAKI ARI ARI ARIARI ARA	LIGHT. VIV FULL of the MOON DAWN, Clear visible moon on 11 TH DAY. WHITE. GLEAMING, CLEAR, YONDER. WAY PATH. RISE.
UPA- 13	UDGITHA. UD Ū UTA UTU UWHA	IN BREATH. through breath one RISES. BE FIRM BE FIXED LAND apposed to the sea. SPUR da hill. FEMALE [ERECTION].
UPA-	GĪ	is speech. for people designate speeches as WORDS [GIRAS].
MĀ	GIRAS. NGIA NGIO RAHI RĀHIRI RĀ RĀHIRI IRA IRI	Seem appears to be. LAUGH. S/H LOUD: Grieve over. Continued sound. WELCOME. Recieve cordially Calling attention there yonder. be heard.
15	THA	is FOOD upon which the whole world is established
MĀ	HĀ	Taste flavours odours toned voice tena or Breathe be uttered WIND see >>>! | Speech.
MĀ 16	TĀ	upon which the world is established
MĀ	HI HIHI HIA HIAHIA HIKA HIKAHIKA HIKI	Rise Dawn. draw up. Raise. PULL UP DRAW UP. Desire wish be in love with Desire thought T/K COPULATE kindle fire by attrition PLANT [Pudenda Muliebris] Lift up Raise. CONVEY MOVE TITA TIGHT FAST

4 THREE ORDERS of PRIESTS of the 3 VEDAS

4 ADH VARYU PRIEST of the YAYUR VEDA
'WISDOM of SACRIFICES Mechanics of sacrifices
(invocations)

MĀ ĀTA SLOWLY CLEARLY DELIBERATION
OPENLY.

ATA FORM SHAPE SEMBLANCE opposed to SUBSTANCE
REFLECTED IMAGE. EARLY MORNING.
BEFORE DAWN AT DAWN. JUST AFTER DAWN,
[GAYATRI greeting of the SUN ITO].

ATAMAI KNOWING READY.

ATARAU MOON MOONLIGHT. *fi* = beam of light.

ATAWHAI LIBERALITY. KINDNESS.

ATI Beginning

ATIATI Drive away.

ATO RECITE

ATUA GOD Supernatural beings

AU SMOKE. CLOUD.

WAHI ANNOINT.

WAI WATER. WHO. OIL. MEMORY.

WĀ Definite space interval over time season.
SO and SO.

WAWĀ LOUD / ROAR indistinct noise.

WAHA MOUTH Entrance region. VOICE

[in mouth of sacrificial fire of AGNI (AHI)].

WAHIE FIREWOOD FIREWOOD

WARA make an indistinct sound murmur > cottle
Rumours.

WARAWARA Desire crave UNCERTAIN TRADITIONS.

WARAHOE Fastidious as to food.

WARAKI MORNING SONG of BIRDS. = SK PRELIM VOCALIS-

WARE IGNORANT CARELESS. FORGETFUL.

WARD ABOARD of the DEAD. BURNING COALS.

RIU BASIN BELLY CHEST. PASS BY DISAPPEAR.

RIUA BORNE AWAY.

RI SCREEN SHUT OUT WITH A SCREEN BOND BIND

RIĀ Screening protecting.

Ū BITE GNAW BE FIRM BE FIXED SAY Ū

Second order of PRIESTS

UP
MA

HOTRI
HŌ
HOA

PRIEST of the RIG VEDA.
SHOUT = SAMAN. CHANT INTRODUCTION.
LAYOUT PLAN ARRANGE
generic name for various charms,
RECITE

HOAKE

GIVE or BRING to some place connected with the speaker, but in which he is not at the time of speaking.

HŌHO

inarticulate TRILL to call attention = the introductory trill, to the SAMAN/CHANT.

HOKA
HOMAI
HONO

SOAR FLY as chants & oblations to give bring. [heaven.]
MARRY A CHARM. ITO.

HŌNGI
HŌPI

ASSEMBLY COMPAN CROWD. RETINUE.
= HANGI = OVEN and various SACRED OVENS
Earth oven.

HORO HORO
WHAKA HORO

FOOD EATEN BY A PRIEST
PASS DOWN AS TRADITIONS.
MAKE FREE FROM TAPU.

HORO HORO
HORO PŪ
PŪ

REMOVE CEREMONIAL RESTRICTIONS.
SLIDE of the EARTH.
cause originate origin source ITO.

HŌRŪ
HOTO
HOTU
HOU

RED OCHRE
BEGIN,
MOON on 15TH DAY.
DEDICATE INITIATE A PERSON.

HOU
HOVANGA
HŪ
HUA

RITE OF.
= SOUND [of the SAMAN].
AN INTERVAL of TIME definite or indefinite
Resound. HIS BUBBLE UP [Oblations in fire?]
FRUIT EGG ROE [as oblations/sacrifice] ?
FULL MOON

HUA
WHAKA HUA
HUA KANGA
HURU
RĪ

NAME CALL BY NAME DECIDE
PRONOUNCE RECITE
DAWN
GLOW SUNRISE
SCREEN BOND SCREEN PROTECT BIND.

NOTES

I
MĀ

DEVAS
TĒ
TĒ
TĒ
TĒ
TEA
TEATEA
TEHE
TĒHEA
TEI
TĒNEI
TEPE
TĒRĀ
TĒTAHI

See other notes for detail SK/PĀLI ITO [GODIE?]
GODS
CHIEF YOUNG SHOOT. Figurehead of a CANOE
+ VERBS = Emphatic statement.
NOT NETI | NETI Not this | Not that!
THERE!
WHITE CLEAR
WHITE AFRAID.
Membrum vesicle glande nuda.
WHICH? WHERE?
HIGH LOFTY TALL SUMMIT TOP.
This now.
BOUNDARY LIMIT.
That yonder. that other the other - HE.
ONE A CERTAIN, ANOTHER, SOME
ONE ---- the OTHER.

TETE
TEWE

LIE BE IN A POSITION.
Membrane of the foetus MOISTURE WET
perform the TEWA RITE of crops]. DRIPPING ✓!

WAHI
WAHO
WAI
WAI

ANNOIT
the outside
WHO WHAT in asking a persons name;
WATER. LIQUID OIL MEMORY.

WAIWAI
WAI
WĀ

ESSENCE ESSENTIALITY.
indefinite when not wanting to give a NAME
TIME SEASON. [TAPU].

WĀ
WAHA

INDEFINITE UNENCLOSED COUNTRY.
Definite space interval area region.
SO and SO.
VOICE REGION MOUTH [as mouth of AGNI the
RAISE UP. Set in motion. [sacrificial fire = AHI,
[AHUA ITO

MĀ

OEVA as DIVA.

TĪ
TIA
TIAHO
TIAKI
TIKA
TIKE
TIWAI

Squeak [of the Gods ✓] TINGLE.
PARENT MOTHER STOMACH.
Emit Rays of light shine.
Guard keep. wait for. watch for.
RIGHT CORRECT JUST REASON. MEANING AUTHORITY.
Lefty high important exulted Height
Lasting permanent. TIU SOAR/SWIFT/N. WIND.

SK	ABHI-GAR A	CALLING OUT IN APPROBATION AS PART OF THE SACRIFICIAL CEREMONY THE PRIEST WHO CALLS OUT APPROVINGLY TO THE OTHER PRIESTS
cf SK	APA GAR A ABHI	pre/b VERBS NOUNS = TO TOWARDS INTO OVER UPON AS A PREFIX TO VERBS of MOTION GOING TOWARDS TO SPIRIT of one DEAD
MĀORI	APA NGARA PĀ	"SNARL TERM of ADDRESS TO MALE ELDERS
WHAKA	NEA NEA NEA E ARA	MAKE A HARSH NOISE SCREECH as a BIRD MAKE TO CALL OUT [of a DECOY PARROT] WAY PATH MEANS of CONVEYANCE
MĀORI	HI -E	SHOUT
SK	ABHI-GAR J	ROAR AT FEROCIOUS CRIES
MĀORI	NGAR - A - HU RA NGA - MĀRO NEA RA	WAR DANCE ARMY IN BATTLE ARRAY SNARL
SK	A-	BHANGA HAVING NO SHARE HANGA PROPERTY PEOPLE HA KARI FEAST GIFT PRESENT HA KERE APPROPRIATE TO ONESELF HA-O GRASP GREEDILY WHANGA-I FEED NOURISH MAINTAIN REAR
SK	ABHI-GAI	TO CALL OR SING SONG ENCHANT
MĀORI	NEA - HAU NEA - NEA NGA ORIORI NEA RA - HU	DANCE BRISK HEARTY MAKE A NOISE LULLABY WAR DANCE
SK	ABHI GITA HI - E TĀ TA KI	PRAISED IN SONG SHOUT BE UTTERED RECITE
SK	ABHI [TA - NGI GI - TA	CRY FOR DIRGE PRAISED IN SONG
MĀORI	HI PI ORIORI	LEAD A SONG. [HI-WA SINGING] SONG

SK	ABHI	JKUJ	TO TWITTER TO WARBLE
61 SK	ABHI		PREFIX TO TOWARDS OVER UPON APPROACHING DIRECTION of AC
MĀORI		KU	LOW INARTICULATE SOUND
		KŪ KŪ	GRATING SOUND
		KŪ	Showery weather personification of
		KUI A	OLD WOMAN
		KUHA	GASP
		KU-I	CALL OR CRY of the KŪi
		KUI KA	DESIRE
		HI	LEAD A SONG
		HI AREA	MURMURING
		HI KA KĀ	INCITE
		HI KITORĒA	DIRGE STRAS BIRDS AT DAYLIGHT
		HI-KU-TOTO	RITES TO AVENGE
		HI KUWAI	LIGHT RAINS
		HI NE	GIRL
SK	ABHI	-J KRUS	CRY OUT CALL
MĀORI	ABHI	JKUJ	TO TWITTER OR WARBLE
		PĪ	YOUNG of BIRDS CHICK
		PI PIHA	SNORE
		PI HAU	BREAK WIND
		PI HE	DIRGE
		PI KAOKAO	COCK BIRD [MOO]
		PI KI	BELITTLE
		PI KONI	WORRY PERSISTANTLY
		PIMIROMIRO	TOM TIT
		PIO PIO	PROVOKE
		PIORIORI	SONG SK ABHI-GŪRTI = SONG of PRAISE
		PIORO	NOISE
		PĪ-RAIRAKA	] FANTAIL
		PI-WAKA WAKA	
		PI-WAIWAKA	
		PI-ROPOHO	CHILD IN ARMS NURSELING
		PI-TOTO	BEG
		HĒ	SHOUT
		HĪ TAKATAKA	] FANTAIL
		PI WAKA WAKA	] FANTAIL
		KU-I	WOMAN

SK	VAK	RIN	CROOKED
MĀORI	WĀ		ACCUSE CONDEMN
	WAI		ENTICE BECUILE
	WAI	HARE	TACK SHIP GO ABOUT
	WAK	A	FLIGHT FLOCK of BIRDS CANOE
	WAN	I	DEFAME
WHAKA	WA	REWARE	DECIEVE OUTWIT
		RĪ	SCREEN
		RIKA	CONFUSE
		RIN-O	TWISTED CORD SWIRLEDDY TWIST
833 SK	ME	NI	J MI MISSILE WEAPON
MĀORI		NI-TI	DART
"	HA	NI	WEAPON
SK	HA	NI	WEAPON,
	ME		STAINING, WITH ONE REASON CAUSE
SK	MA	NSI	SMELL of SPERM
MĀORI		HI KA	NG+SI > NG+A+RIRI
	MĀ		COPULATE
	MĀ	KU	WHITE PALE
	MĀ	KONĀ	WET MOIST
	MĀ		HAVING THE APPETITE SATISFIED.
WHAKA	MĀ		ACTED ON BY
	MA	EA	SHAME ABASEMENT
		HI NE	EMERGE
	WA	HI NE	GIRL
	MĀ	HI	WIFE
	MA	KAU	FERMENT PUTREFY [SMELL]
	MA	MINA	OBJECT of AFFECTION
	MA	NAKURA	DESIRE
	MA	NEHURANGI	PLANT USED AS SCENT
		NGI A	PLANT USED AS SCENT
	HA	NGI	APPEAR SEEM TO BE
		NGI HA	EARTH OVEN
		HI A	FIRE ; FIG.
	MĀ	RIRI -	FALL IN LOVE WITH.
	MA	RO	[NEARIRI] LOVE ALLAYED TRANQUILLISED
	MA	TANĀ	MOSS USED FOR/BY WOMAN. ITD!
			DESIRE MATE deeply in LOVE

SK
SK
MAORI

UD-YANA		WALKING OUT PLEASURE
-KA		PLEASURE GARDEN
KĀ		'HOME RESIDENCE
KA-IRAU		COURTEZAN
KA-MA		EAGER
ANA		CONTINUANCE of ACTION or CONDITION
NĀ		SATISFIED CONTENT
NGĀ		SATISFIED
NGĀ-RE		FAMILY
RA KĀ-U		TREE

U-RU GROVE of TREES ENTER PARTICIPATE IN

KA-EWA	WANDER	[RU-A = 2]
KA-HA	BOUNDARY LINE of LAND	

SK
MAORI

UDYANA-MĀLĀ	A ROW OF GARDENS
MARA	A GARDEN

[H>C]

KA-I HOU	LOVER
KA-IKAIĀ TARA	COMMIT FORNICATION
TARA	MEM VIRILE AND MUL.
KA-RI-HIKA	COPULATE
KA-RI-PAPA	SODOMY

WHAKA

TĀN-E	PLAY THE MAN MANLY
U-RU	ENTER PARTICIPATE IN REACH ARRIVE
NĀ	SATISFY REFRESH REST REMAIN
NĀ	BY REASON OF ON ACCOUNT OF [STILL]
U-RE	MEM VIRILE [URUHAU HAPPY]
NA-KA	MOVE [IN A CERTAIN DIRECTION]
NA-KO	DESIRE EARNESTLY
TIA	ADORN
U	REACH [LAND] ARRIVE [BY WATER].
NA-O	COME GO
NA WĀ	DISTANT
NA WE	EXCITED AS FEELINGS KINDLE
AI	COPULATE
ĀNĀ	of him of her.
ĀNĀ	THERE
ĀNĀ-U	WANDER RAMBLE RESTLESS
TI HOHE	SILLY CICCLING WEARY
TI RI	REMOVE TĀPU from anything
UT-U	FONDLE CARESS ŪWHA FEMALE

WHAKA

SK	UD-YOG UTA	-Ā	EXERTION EFFORT PRACTICE IN LOAD of MAN A CANOE
		ONI	COPULATE
		ONG A	SHAKE ABOUT AGITATE
		ONG A	DECOY TO LURE BIRDS
	Ū		REACH LAND ARRIVE BY WATER
			REACH ITS LIMIT
	U A		STRENUOUS DIFFICULT
		NG-A < U	BITE GNAW
SK MAORI	UD- HU	BHŪ A	ORIGEN APPEARANCE PROSPERITY ABUNDANCE FULL MOON FRUIT FLOWERS CALL BY NAME
		HŪ	DESIRE
		PŪ	ORIGEN SOURCE CAUSE ORIGINATE HEAP
		PUA	SMOKEY FLOWER SEED [STACK
		PVA HEIRI	SNOW
		PVA TA	DAWN
		PUN A	ANCESTOR WIFE OVEN SPRING of WATER
		PUT -A	COME FORTH COME OUT BE BORN
		TI-AHO	EMIT RAYS of LIGHT SHINE
		TI-E	ABUNDANCE PLENTY
SK MAORI	UDR- IN-U IN-E IN-U- IN-U I- U-A R- Ū R- UD- SK SK MAORI	- IN IN-U IN-E U- INU U PU A IN- O I- O RE-K-A " " - IN REK-O REKO RE-A REKA REKA-REKA	ABOUNDING IN WATER DRINK COMPARE MEASURE DRINK FREQUENTLY GIVE DRINK TO CLOUD RAIN SWIRL EDDY TWIST CIRCLE ARRIVE BY WATER TEAT MEM VIRILE EXCESS PREDOMINANCE REDUNDANCY PRODUCING IN EXCESS DAZZLED INNUMERABLE MULTIPLY NUMEROUS SWEET PALATABLE DELIGHTED KA-MA EAGER

SK
MAORI

UD
U

VĀHA

MARRIAGE

104

BREAST TEAT

WAHA

PUD MUL ENTRANCE CARRY ON THE

WA HINE

WIFE [BACK=BRIDE ABDUCTION]

U-

WHA

FEMALE

HA-KUI

MOTHER

HA-KORO

FATHER

HA PU

'FAMILY,

PUHI

VIRGIN

HA EAPA

STRAIGHT CORRECT

HA ERE

BECOME

HA HA

SEEK ENQUIRE ABOUT PROCURE

HA KA

DANCE SONG SING OF DEFORMED IE

HĀ KARI

FEAST ADORN [not suitable

KARI-HIKA COPULATE

HĀ MUA

ELDER BROTHER or SISTER.

HĀ NAHANA

PUD MUL.

HĀ NEAHEA

PLEASANT COMFORTABLE

HA RI

CARRY BRING [= BRIDE ABDUCTION]

HĀ MOKO

THATCH of a HOUSE

HA MARURU

SHUT IN CONFINED

HAO

BE EAGER FOR CONSIDER CAREFULLY.

HĀ PU

PREGNANT

HA PUI

BETROTHED

HA RA KOA

DANCING AMUSEMENTS

RĀ

WED

HA RA MAITIA

BE COME FOR.

HA RI

DANCE SING JOY SONG

WHAKA

HA U

COMMAND

V-WHA

FEMALE

WHAKA

HA UHAU

ORDER DIRECT COMMAND ENCOURAGE

HA U-KAI

FEAST

HA U KOTI

INTERCEPT CUT off [bride abduction]

HA U MI

ALLIANCE JOIN

HA U MIRI

STROKE AFFECTIONATELY

WHARE

HOUSE

WHA NAU

'FAMILY,

WA HI

ANNOINT

WA HI AWA

PLACENTA-WAITUHI CHILD BIRTH RITES

SK MĀORI	UD	VA-SA	UNINHABITED. DESERT
		WĀ	DEFINITE SPACE AREA INTERVAL
		HĀ-HĀ	DESOLATE DESERTED
	Ū	WA-HA	MOUTH ENTRANCE REGION
	UTA		REACH LAND ARRIVE <i>by water</i> MAN A CANOE
SK MĀORI	UD-	DHARA	SELECTED PART
		TARA	MEM. VIRILE PVD MUD POINT SPIKE
		TARA	HORN of moon. COURAGE SHOOT OUT RAYS
		TĀRA-I	SIDE WALL of a HOUSE SEPARATE
		TĀ	DRESS TIMBER
		TĀ PU WAE	CUT CARVE FASHION TATOO PAINT ITC
		RA TO	SOLE of FOOT FOOTPRINT
		RĀ	BE DISTRIBUTED SERVE PROVIDE
		ARA	SUN SAIL DAY THERE YONDER,
		Ū	WAY PATH MEANS of CONVEYANCE
WHAKA	UT-	A	REACH LAND
	UT-	U	MAN A CANOE
	UT-	O	RETURN REWARD PRICE REPLY RESPONSE
	UT-	UUTU	REVENGE
	UT-	U	FILL IN GAPS IN ANYTHING
	U-	WHA	DIP INTO FOR FILLING DIP UP [WATER ITC]
	U-	WHEUWHEU	SPUR of a HILL FRONT PART of a HOUSE
SK MĀORI	UP	ARI	WOMAN CALM GENTLE
	P	ARI	SPRING TIDE
	PĀ		ABOVE OVER UPWARDS one above the other.
	RI O		CLIFF PRECIPICE
SK MĀORI	UP	A	Term of address to male elders FORTRESS
	UP	ARI-SHTHA	MEM. VIRILE ..
	U	TA	DAZZLED
	UP	A	LAND opposed to water inland opposed to coast
	UP	OKO	BEING ABOVE OR UPON
	U-	RU	MAN a CANOE
			CREST of a HILL
			UPPER PART
			APPEAR ABOVE the HORIZON.

SA	UPĀ	MĀ	COMPARISON LIKENESS IMAGE SIMILE
MAORI			OBJECT WITH WHICH ANYTHING IS COMPARED
MAORI		MĀ	WHITE PALE FADED CLEAN
			FREE FROM TAPU
WHAKA		MĀ	SHAME SHY ASHAMED
		MĀ	partic to INCLUDE OTHERS NOT NEEDED TO
		MĀ	LIGHT NOT HEAVY [BENAMED]
		MĀ	TO CONNECT NUMERALS i POINT of COMPASS
			DUAL RELATIONSHIPS IN MARRIAGE
		MĀ	ACTED ON BY POSSESSED BY BY MEANS OF
		MĀ	GO COME
		MĀ	EKE COLD
		MA	EKO LAZY
		MA	EVE PLEASANT
		MA	ERO EMACIATED WEAK
		MA	HI WORK MAKE
		MĀ	HARD WONDER
		MA	HERE PLAN
		MĀ	HURI YOUNG TREE
		MĀ	HIE CRIME
		MA	HU HEALED
		MA	HURU QUIETED SET AT REST
		MA	HUTA TATOOING
		MĀ	IA BRAVE
		MĀ	IKA QUIETLY.
		MA	ORI NATIVE TO
		MA	IRE SONG.
		MĀ	PIHI ORNAMENT FE=OBJECT of AFFECTION.
		MA	NGA BRANCH of a TREE DITCH SNARE GREENS
		MA	KARIRI WINTER, COLD
		MA	KAU WIFE or HUSBAND
		MA	KAURANGI SPARAL LINES ON FINGERS ADDEN WITH
		MA	NUWARE FOOLISH [SPARALS]
		MA	NATU HOMESICK
		MA	NAU HUNCHBACK
		MA	NAUHEA IN ILL HEALTH
		MA	NAWA-AHI SMOKE or STEAM
		MA	NAWA MIND BELLY HEART BOWELS of the EARTH
		MA	NU BIRD. PERSON HELD IN HIGH ESTEEM

SK	RI	TA	TRUE ESTABLISHED ORDER ORDINANCE PIOUS WOR
4			SACRIFICE RITE DIVINE LAW
6		- PĀ	MAINTAINING DIVINE LAW [MĀORI PĀ = ELDERS]
SK	RI	TA - GĀTA	DULY PRODUCED SACRED [MĀORI NEATA IN KARAK
MĀORI	RI		SCREEN PROTECT [AS PA-RI-TTA =]
	RI	TA VIRA	TEACHER WISE ONE PUPIL [prayers PĀU]
	RI	TE	LIKE ALIKE PERFORMED COMPLETED FULLLE
	RI	TA UKIUKI	OF LONG STANDING ANCIENT [PREPARED
	RI	TE NGA	CUSTOM [TAUMATUA PURE RITES ITD]
WHAKA	RI	TE	FULFILL PERFORM
		TĀ	BE UTTERED NET [here fig.]
		TA URA	= TOHUNGA LEARNERS of ESOTERIC LORE [2nd]
		TĀ HOKA	RECITE CEREMONIALLY
		TĀ HŪ	DIRECT LINE of ANCESTRY.
		TA HU	PERFORM RITES
		TA IMAU	BE BETROTHED
		TA KA	FORM of KARAKIA
		TA KAHĪ	ESTABLISH POSSESSION of LAND.
		TA KETAKE	LONG ESTABLISHED ANCIENT ORIGINAL.
		TA KI	RECITE [ON GOOD AUTHORITY]
		TA KITAKI	RECITE A SONG
		TA KIURA	SACRED FOOD
		TA KUAMI	TEND SACRED FIRE
		TA MA	CHIEF ELDEST SON
		TA MATEA	NAMES FOR the MOON on certain DATES
		TA NGI	FUNERAL DIRGE ITD
		TĀ NGA	BE ASSEMBLED
		TA NGA	ROA VARIOUS NAMES for the MOON
		TA TAO	SECOND PERSON SLAIN IN BATTLE
		TA PA	CALL NAME COMMAND RECITE
		TA PA RAHI	CEREMONIAL HAKA [VIGOROUS].
		TA PA RUA	RECEPTACLE USED IN PURE RITES
		TĀ PENA	INSULT A GOD
		TĀ POHE	VIOLATE TAPU
		TĀ POI	BE TRAVELLED ROUND [CIRCUMAMBULATE]
		TA PU	RELIGIOUS RESTRICTION
		TA PURANG	PLATFORM ON MARAE or HOUSE for a CHIEF
		TA RA	EFFECT BY PRAYERS
		TA U	SEASON YEAR [CYCLE of]
		TĀ UA	ANCESTOR TAUĀ MOURN

SK	RI	TE	FAITH FULL TO THE LAW
SK	RI	TA	UKTI TRUTHFULL DECLARATION
MĀORI	RĪ		SCREEN PROTECT TI-O CRYCALL
		TĀ	BE UTTERED TI-EKE MEASURE SETOUT
	RI	TA	See True meaning of
	RI	TE	NGA CUSTOM
		TAU	MATUE PURE RITES
	RI	TE	PERFORMED COMPLETED FULFILLID
		TAU	VIRA TEACHER PUPIL
		TĀ	HOKA RECITE CEREMONIALLY
		TA	PA RECITE
		TA	KETAKE ON GOOD AUTHORITY
		TA	PU RELIDEEOUS RISTRITION.
		TA	WHITO OLD ANCIENT ORIGINAL
		TA	KI RECITE
			UKI DISTANT TIMES PAST a FUTURE
			UKI UKI LASTING CONTINUOUS
SK	RI	TE	FAITHFULL TO THE LAW
MĀORI		TĒ	NOT particle of emphatic statement
		TEI	HIGH TALL LOFTY SUMMIT TOP
		TE	KA FALSE LYING
WHAKA		TE	KA DISBELIEVE
		TE	KATEKA CONFOUNDED [GENERAL + NOA]
		TĒ	NĀ THAT THIS [NEAR
WHAKA		TE	NE SING SOLO PARTS of a SONG
		TĒ	NEI THIS HERE NOW
		TE	PE BOUNDARY LIMIT
		TE	WHA A PLANTING KARAKIA.
	RI	TE	PERFORMED COMPLETED FULFILLED
	TI-RI		OFFERING TO A GOD SHARE PORTION
		Ū	SAY Ū [= prelim vocalising of sacrifice UPAHI
SK	RITA	UK	TI TRUTHFULL DECLARATION
MĀORI		TI-KA	JUST FAIR RIGHT CORRECT
		TI-KA-NGA	CUSTOM RULE METHOD MEANING
			PURPORT CORRECT RIGHT AUTHORITY
WHAKA	-	TI-KA	ACKNOWLEDGE AS RIGHT WAY PATH
		TI-NANA	SELF PERSON opposed to an apposition
		TI-NGAHURU	10 [as a court of ELDERS]
		TI-RI	OFFERING TO A GOD
		TI-TIRO	LOOK INTO EXAMINE

SK	KA	V YA	COMING FROM SAGES & GIFT of SAGES
SK	KA	V YA	WISDOM SEERS ART
MĀORI	KA	U - WHAU	RECITE PROCLAIM LINE of ANCESTRY
MĀORI	KA	U	ANCESTOR. ALONE PER SE
"	KA	U KA U	BATHE ANNOINT
"	KA	U - WHAU	DECLARE ALOUD LEGENDS GENEALOGIES
WAKA KA	KA	U	DISCLOSE MAKE KNOWN
"	KA	WA	HEIR of a CLAN
"	KA	U - AE-RARO	LORE of THINGS TERRESTRIAL
"	KA	-WA	PROTECTED BY RITES OF KAVA CEREMONY
"	KA	U - AE-RUNGA	LORE of THINGS CELESTIAL.
SK	VA	RUN A	ORIG THE ALL ENVELOPING SKY
"	"	"	LATER GOD of UPPER ; LOWER WATERS
MĀORI	WA	I RU-A	SPIRIT [i] RUORAS
"	RU	A HINE	WISE OLD WOMAN.
"	RU	A NUKU	WISE OLD MAN
"	RU	KU	RITUAL ABLUTIONS
"	RU	MAKI	PLANT
"	RU	NANGA	DISCUSS IN AN ASSEMBLY
SK	VA	RUNA	ALL ENVELOPING SKY [GOD]
MĀORI	RUNGA		TOP UPPER PART UPWARDS
	WĀ		UP ABOVE OVER UPON
	WA-I		DEFINITE SPACE AREA REGION
	WA-HI		WATER
	KA	U AT I	ANNOINT [i] VA-RUNA GOD of WATERS
		ATI	FIRE STICK CHIEFMAN IMPORTANT
	KA	U - HEKE	OFFSPRING
		[HEKE	ELDER
	KA	U - HOU	MIGRATE of [ELDERS]
		HOU	LINE of ANCESTRY
	KA	U - PAPA	DEDICATE INITIATE RITES
	KA	U - PANE	MEDIUM of a GOD or WAIRUA
	KA	U - PAPA	HEAD SKLAW - PAN - LORD
	KA	U - TO	FLEET of CANOES MEDIUM of a GOD
	KA	U - WAKA	ANNOINT [-TO-HUNGA!]
	KA	WAI	HUMAN MEDIUM of a GOD
	KA	WE	LINEAGE
			CARRY BRING INFLUENCE

SK	KA S	BE VISIBLE APPEAR SHINE
MĀORI	KA HU	SURFACE GERMINATE CROW SPROUT
	KĀ	take fire be lighted BURN
	KĀ HUA	FORM APPEARANCE
	HUA	FULL MOON
	KA H-UKURA	ATUA da RAINBOW RAINBOW
	KA H-UPŌ	DIMNESS of SIGHT
	KAI IWI	STRANGE PEOPLE
	KAI KAMO	EYE
	KAI KA NOHI	LOOK
SK	KI RTAYA	MENTION SAY NAME
MĀORI	KI	SAY TELL MENTION CALL DESIGNATE
	KIR-I	PERSON SELF.
	KIR-I PIRO	DISLIKE UNSOCIABLE
	KIR-I-MATE	NEAR RELATIVE of one DEAD
	KIR-I TAPU	UNMARRIED
	KITE	SEE PERCEIVE RECOGNISE
	TĀ	FRIEND
	TAI	TERM of ADDRESS
	TAI A ROA	GOSSIP SCANDAL.
	TAI KUIA	OLD WOMAN
	TĀ HU	Direct line of ANCESTRY.
	TA HU	HUSBAND SPOUSE
	TĀ HAU	THY
	TA HAKE	PERSON
	TĀ	BE UTTERED
	TAI PŪ	BETROTH
	TA KAO	INSULTING PROVERBS
	TA KI	RECITE GENEALOGIES CONTINUE A SPEECH
	IA	HE SHE A of belonging to possessed by.
	TA KIURA	SACRED FOOD
WHAKA	TA KOTO	GIVE DIRECTION ORDER PLAN DETERMINE
	TĀ KU	MY
	TĀ MENE	BE ASSEMBLED
	TĀ NE	HUSBAND
	TA NEI	WEEP MOURN CRY FOR SALUTE WEEP OVER
	TA PA	CALL NAME

SK 67	KAL-I-MAN	BLACKNESS
"	KAL-I	BLACK MOTHER = DURGA [FORM of]
"	KAL-IYA	COBRA
"	KA PURA	FIRE
SK	KAL-I-MAN	BLACKNESS
MAORI	KAR-A	BLACK STONE
	KĀ KAR-A	BLACK MOLLUSC
	KA POWAI	PRESERVED HUMAN HEAD
	KĀ	TAKE FIRE BE LIGHTED BURN
	R-I-A	SHUT OUT WITH A SCREEN.
WHAKA	R-I-RIKA	WAIT ANXIOUSLY COWER.
	R-I-KI	DARK
	R-I-KIRIKI	GLOOMY
	RI R-IKO	TWYLIGHT
	R-I-RE	DEEP WATER.
	R-I-RI	BE ANGRY BATTLE
	KA KAR-I	BATTLE
SK	KAL-I	BLACK MOTHER [A FORM of DURGA].
MAORI	KAR-A	BLACK STONE
	RI-E	2
	KAR-AWA	MOTHER
	KARERE	MESSENGER [of time]
	RERE	FLOW,
	RI-KI	DARK
SK	KALIYA	COBRA
MAORI	RI-KI	DARK
	KAR-A	BLACK STONE
	RI-O	MEMBRUM VIRILE
SK	KA PU RA	FIRE
	PŪ KAURI	BURNING FIERCELY SEE PU-RE RITE'S
MAORI	KĀ	TAKE FIRE BURN
	RĀRĀ	EXPOSE TO THE HEAT of a FIRE
TI	KA	BURNT BY THE SUN
	KA	FIRE
	NA KU	BREAK FORTH SPRING UP
	PU PŪ	
	PU A	SNOKEY WHAKA PUA CAUSE TO SMOKE
	PU IA	VOLCANOE PU-TA COME FORTH

SK	RIBHU	✓ RABH CLEVER SKILLFUL AN ARTIFICER NAME of 3 DIVINE ARTIFICERS NAMED 1 STRIBHU ESPEC of INDRA AND THE RAU PAPA PUT IN ORDER ORDER COMPLETED [MA RUTS.
MAORI	RIPU	SLICE CUT DETACH
MAORI	RINEA	HAND
	RINCI	POUR OUT
	RIO	MEM VIRILE
WHAKA	RIPI	TAKE TACK IN SAILING
	RI R IPI	SKIM ALONG THE SURFACE
	RI R IPI	USE AS A KNIFE
	RIRĀ	STRONG
	RIRI	COMBAT BATTLE
	RIRO	COME ABOUT HAPPEN CARRIED AWAY
	RI TE	Corresponding in position number balanced by an equivalent performed completed fulfilled
	PŪ	ORIGIN SOURCE CAUSE ORIGINATE
	PŪ	WISE ONE
	[R] PURI	of sacred lore.
		RA-TA DIVINATION SEER.
	A HU	SACRED MOUND
	HŪ	DESIRE
	HUA	NAME CALL BY NAME ABUNDANCE FULL MOON
WHAKA -	HUA	RECITE
	HU A	THINK = INDRA!
	HU AKI	DAWN
	HU KA	DEFICIENT IN MEASUREMENT
	HUI	PUT or ADD TOGETHER ASSEMBLY DOUBLE UP
	HURA	Begin to DAWN BEGIN TO FLOW [of tide].
	HURU	GLOW RISE [of SUN].
	HŪ TOKE	WINTER. COLD
	P URA KAU	ANCIENT LEGENDS old man.
	RĀ	SUN SAIL DAY
	RAH	Great physically or morally.
	RAIHE	STOCKADE
	RA-KA	ACILE ADEPT GO SPREAD ABROAD
	RAKAU	WOOD TIMBER SPAR WEAPON WOODEN
SK	✓ RABH	for RIBHU
MAORI	RA-NGI	SUPERNATURAL BEINGS heaven.

o = ā u

SK	KA NA	SPARK A GRAIN DROP FLAKE LITTLE BIT
MĀORI	KAN-A-KU	FIRE
	KAM-U	SEEDS
	KAMUI MUI	ANYTHING SMALL
	KANA -PU	LIGHTENING.
	KAN-EHE	ANYTHING SMALL
	KAN-O	SEED
	KANOTI	COVER UP EMBERS WITH ASHES
	KĀ	TAKE FIRE BELIGHTED BURN
	KAPARA	A TORCH SOOT
HU	KA	SNOW

SK	KA-PRITH	MEM VIRILE
MĀORI	RI-O	MEM VIRILE
SK	KA-THA	MEM VIRILE
MĀORI	TA-RA	MEM VIRILE
"	HI KA	COPULATE
"	KARI	HIKA COPULATE
SK	KAPRI-TH	MEM VIRILE
SK	KAR-AS	DEED
SK	KAR-TA	HOLE
MĀORI	i	BE STIRRED & FEELINGS
"	AI	COPULATE
SK	KAN A	ONE EYED BLIND [EYE]
MĀORI	KAN OHI	EYE
SK	OSHA	BURNING
	KANA KU	EYE
	Ā	of belonging to possessed by.
SK	HI	IMPELL ITD
MĀORI	Ō	of belonging to ITD
SK	KAT-KRI	MOCK DERIDE
MĀORI	KAT-A	LAUGH AT
	KI	designate say tell to of place [check this!]
	RI KA	small bad [see this also].

EYE AS BURNING [MĀORI HĀ TETE FIRE]

SK 66	KÄ YA	RELATING TO THE GOD KA [PRACAPATI] A NUPTIAL FORM of PRACAPATI
MĀORI	KA I RAU	COURTEZAN
"	KA RIHIKA	COPULATE
"	KAI	FULFILL ITS PROPER FUNCTION ITD
SK	KAYA	BODY MASS EXTENT GROUP
SK	KAI IKA	BODILY
SK	KAI I KĀ	A KIND of 'INTEREST
MĀORI	IKĀ	VICTIM
"	KAI	FOOD ITD
SK	KAL-IKA	RELATING TO TIME SEASONABLE LASTING AS T
MĀORI	IKĀ	BAND TROOP HEAP [LONG AS
MĀORI	KĀ	TAKE FIRE BE LIGHTED BURN HOME
TA	KA	PREPARE [SEE RIK-O TO >>>]
	KAR-A	OLD MAN KA-UAWHI 3RD MONTH
	KA HA	STRONG ABLE KAR-IA WETA SHIT
	KA HAKORE	WEAK
	KA HA	LINE of ANCESTRY
	KĀ HERU	CULTIVATE SOIL
	KA HOHO	FRUIT of PŌPŌRO / PŌPŌRO
	KA HU	GERMINATE GROW SPROUT
	KAI	CONSUME EAT QUANTITY NUMBER.
	KAI	FULFILL ITS PROPER FUNCTION HAVE FULL PLAY
	KAI NEA	FIELD of OPERATION SCOPE of WORK
	KAI	precise to Transitive verbs to form nouns denoting
	KAI	REACH ARRIVE AT [an agent
	KAI AO	ALIVE LIVING
	KAI HA U	CLAN FEAST
	KAI HO U	LOVER SWEETHEART
	KAI KARU	SLEEP
	KAI KOHI	TO CAUSE EMACIATION
	KAI KŌPURA	STRONG DRY SUMMER WINDS
	KAI MATA	UNRIPE
	KARI HIKA	COPULATE
	KARI	DIE DIG UP
	KARI-A	BY i BY
	KARI-OI	LONG CONTINUED PERMANANT
	IKAPAHĪ	ASSEMBLE
	IKĀ	VICTIM WARRIOR FISH

SK	KAL-IKA	RELATING TO TIME LASTING AS LONG AS-
SK	KAL-IKA	LIVER / DARK MASS of CLOUD GODDESS KALI
MĀORI	IKA	VICTIM = MA KĀLI / BLACK [MOTHE
	KA PUA	BANK OF CLOUDS
	KARĀ	BLACK BASALTIC STONE
	KARA	'CONSPIRACY [fig dark cloud]
KA	KARA	SMELL FLAVOUR, SAVOURY ODOUROUS
KĀ	KARA - URI	A LARGE BLACK UNVALVE MOLLUSK.
	KA PURA	FIRE
	KAR-AWA	MOTHER [KALI = MA-KALI]
	KARA WETA	SHIT
	KARA WHITI	UNEVEN IRREGULAR ASSEMBLE FORM OF
	KARE	LASH of a WHIP PASSIONATE AFFECTION
	KARE HĀ	SCREECH
	KARE RER	MESSENGER [= KALI = TIME]
	KARE TAO	JUMPING JACK IN HUMAN FORM, ON A STRIN
	KAR ETI	NOOSE ENSNARE
	KARI	CLEAVE WOUND [fig as TIME].
KA	KARI	BATTLE
	KARI - HI	TESTES POD MUL
	KARI - HI - KA	COPULATE LEWD IMMORAL.
	KAR - O	PICK OUT SLAVE [KAROKARO].
	KARI - OI	LONG CONTINUED PERMANENT
	KĀ RORIRORI	FEEBLE DEBILITATED
	KA RUKARU	STARE ANGERILY BLOOD
	KA TA	LAUGH LAUGH AT
	KA TI	of ACTION of SUN BITE NIP
KA	KA TI	EAT GNAW STING BITE CLENCHED
	KA TO	FLOWING [of TIDE] [of Life]! [TEETH]
	KA U	ANCESTOR.
SK	KAL-IKA	GODDESS KALI [MĀORI - IKA = VICTIM.
SK	MA KALI	= BLACK MOTHER KALI = TIME
MĀORI	MĀ	TO CONNECT POINTS of COMPASS; NUMERALS
	KARI	CLEAVE WOUND
	KARI - HIKA	COPULATE
	KAR - EHĀ	SCREECH
	KAR - AWA	MOTHER [AWA-TA = DESIRE]
	AWĒ	CLOUD
WHĀNA	KA PO WAI	PRESERVE A HUMAN HEAD

SK	KU	TIRA	SEXUAL INTERCOURSE
MAORI	KU	I	WOMAN
		TIA	MOTHER STICK IN PERSISTENCY.
		RĀ	WED
	KŪ		MAKE A LOW INARTICULATE SOUND
	KU		MY
	KŪ	AHA	GATEWAY ENTRANCE
	KŪ	WHA	THIGH
	KU	HA	GASP
	KU	HA KUHA	PANT
	KU	HI	INSERT
		HI KA	COPULATE
	KU	HU	THRUST IN INSERT
	KU	IA	MOTHER
	KU	IKA	DESIRE
	KU	MAMA	DESIRE LONG FOR
	KU	MU	ANUS BUTTOCKS CLENCH CLOSE
	KU	KUMETANGA	ADVANCING PREGNANCY
		RA-RO	BENEATH UNDER
	TI	HERU	CONVEY IN A HOLLOW VESSEL
	TI	HO	FLACCID SOFT
	TI	HOKA	THRUST IN
	TI	NAKU	CONCIEVE
	TI	NGONG	CAUSE TO SHRINK SHRIVEL
	TI	RA	MAST of a canoe
A	TI		OFFSPRING
	TI	TI	STICK IN
	TI	TI HACA	SHOOT WITH JOY
	TI	TI POU	STICK IN
	TI	TOI	RETRACT the PREPUCE
WHANA -		RA WE	EFFECTING A UNION
		RĀ	WED RATA FAMILIAR FRIENDLY
		RA HO	TESTICLE LABIA MAJORA
		RAI	RIBBED FURROWED
		RAI HE	SMALL ENCLOSURE
		RA KA TŪ WHENUA	LIE ACROSS ONE ANOTHER
		RA MU	PUD MUL
		RĀ O	THEY 2
		RA PA	PUD MUL RAPOI FIRST PREGNANCY

SK 89 GHU SHTA -S VARA

WITH A LOUD VOICE

MĀORI NGŪ HŪ

- ANNA* FOOD OFFERED BY INVITATION
GHOST [FOOD offered to]

TĀ
TA-KI-URA

RESOUND

BEUTTERED

SACRED FOOD offered on REMOVAL of BONES
AN-URĀNU* the UMU IN PURE RITES [of the DEAD

SK
MĀORI
WHAKA

HUA
[S VA-
HUA
HUA

- NAME CALL BY NAME EGG ROE
- affine ones own] [FRUIT FULL MOON
KNOW BE SURE of.

TAKI
TATAI

RECITE

RECITE

RECITE

HUA-KANGA DISENTERMENT

HUA NGA RELATIVE

SK
MĀORI

S VA
TAHU
HU-RI

AFFINE ONES OWN.

SET ON FIRE LIGH BURN. SACRED RITE

TAU RECURRING AT INTERVAL da YEAR.

AN-GO* BE CONSUMED

TAHU
TĀHU

ATTRACT TEMPT

DIRECT LINE of ANCESTRY

WA-I RUA SPIRIT
WĀ

TIME SEASON INTERVAL SPACE

TĀHAKURA

DREAM of one DEAD

TA-I

THE OTHER SIDE

TAHU

COOK. BURN FIRE

TAI TUA

WEST WESTERN SEA [of the DEAD].

TAKA

PREPARE A FORM of KARAKIA

TAKE

CAUSE REASON MEANS ORIGEN

TĀKOU

RED OCHRE [FOR BONES] [INCANTATION]

TAKI

TAKE FOOD from the FIRE bring along

TAKI WHENUA

WANDER [ghosts] [RECITE ENTICE

SK
MĀORI
GHU SHTA NGŪ

TA-KI URA

ANNA* FOOD OFFERED BY INVITATION
GHOST GREEDY

SACRED food for the DEAD

ANGI* FLOAT MOVE FREELY FALL THROUGH the AIR

ANGI* WITHOUT HINDERANCE DESCENT TO

NA SATISFIED [UNDERWORLD]

ANA* FISHERS ANAMATA-HEREAFTER

SK MĀORI	KUT KU RUTE ⁺ KU RU KU TE TE KŪ TĀ	DIVIDE BREAK UP CRUSH PIECE BROKEN off CRUSH ENCUMBRANCE CLOG of SICK or OLD PEOPLE ON A MARCH
SK MĀORI	KU-BHART RI PĀ T. I-A RI-E KU-I	BAD HUSBAND TERM of address to male elder PARENT 2. WOMAN WIFE ITD
SK 87 ENG MĀORI	GRAS GRASS NEAU NGA HU	SEIZE WITH the MOUTH BITE GNAW HUNT WITH DOGS.
SK ENG SK	GRAS GRAB GRAH HĀ	OPEN SPACE i.e. PASTURE LANDS. GRASP CATCH HOLD. TASTE FLAVOUR
SK MĀORI	G HU HŪ	SHRIEK RESOUND
SK MĀORI	G HUT-KĀ RA HŪ NGŪ HUA KĀ RĀ NEU HA NGUT-U KARA-NEA KAR-EHĀ TĀ	SCREECH inarticulate sound. explosive sound. RESOUND GHOST CALL BY NAME SCREECH - KĒ ROAR. RAGE FURY ANGRY DISPUTE CALL OUT SHOUT SUMMON SCREECH BE UTTERED
SK MĀORI	GHOSH-A NGO ENGOE HĀ-HĀ	BATTLE CRY NOISE DIN SCREAM SCREECH. SHOUT AT TO DRIVE AWAY
S/H	HŌ NGO H-I	SHOUT HŌHŌ SPEAK ANGERILY VICTIM SLAIN IN BATTLE TROOP of WARRIORS

SK	RI	TE		FAITHFULL TO THE LAW
MĀORI	RI	TE	NEA	CUSTOM
	RI	TE		PERFORMED COMPLETED FULFILLED
WHAKA	RI	TE		PUT IN ORDER ARRANGE FULFIL PERFORM
TI	RI			OFFERING TO A GOD
SK	RI	TA	UKTI	TRUTHFULL DECLARATION
SK				
	A	RI		PIOUS
MĀORI				
	A	RI	KI	PRIEST
SK	RIT	UKTI		TRUTHFULL DECLARATION
		TI-KA		JUST FAIR RIGHT CORRECT
		TI-KA-NGA		CUSTOM RULE MEANING PURPORT
WHAKA	-	TI-KA		ACKNOWLEDGE AS RIGHT. WAY PATH
		TI-RI		OFFERING TO A GOD
			KI	SAY TELL DESIGNATE THINK WORD
			Ū	SAY Ū
		TĀ		BE UTTERED
		TAKI		RECITE
		TAKI	URA	SACRED FOOD
	A-TA			FORM SHAPE SEMBLANCE OPPOSED TO
				SUBSTANCE SHADOW REFLECTION
	RI-A			SCREENING PROTECTING
	RI			SHUT OUT WITH A SCREEN BIND BOND
SK	A	RI		PIOUS
MĀORI	A	RI-KI		PRIEST
SK	RIT	UKTI		TRUTHFUL DECLARATION [MĀORI KĪ-SAY]
MĀORI	TAU			LOVER [AS PIOUS] BESUITABLE BEFIT
	TAU			ADDRESS IN FORMAL SPEECH EXAMINE
				PREPARE MAKE READY UTTER A PROVERB
	TAU			SING SING OF
	TAUĀRAI			SEPARATE KEEP APART
	TA-PU			RELIGIOUS RESTRICTION
	TAUIRA			TEACHER PUPIL COPY [IN KARAKIA]
	TAU MAHA			OF A GENEALOGY RECITE
	TAUMATUA			PLACE FOR THE PURE RITE
	TAUPUHI			CHOSEN ONE
	TĀURA			A TOHUNGA [PRIEST]

SK MĀORI	AM RITA	AM SU	MOON
	ANE A	HU A	FULL MOON
			ASPECT FACE IN A CERTAIN DIRECTION
			SET ABOUT DOING ANYTHING SKELETON
SK MĀORI	AMR ITA	A HUTI	A KIND OF SACRIFICIAL OFFERING
		A HU	SACRED MOUND
	TĀ	KIURU	SACRED FOOD ON REMOVAL OF BONES of the
	TĀ	KI	RECITE [DEAD]
WHAKA		HU A	RECITE
		HU A	CALL BY NAME FULL MOON YOLK of EGG
	Ri		SCREEN PROTECT BIND [ROE of FISH]
	RI A		SCREENING PROTECTING
	RI TE		PERFORMED COMPLETED FULFILLED
	RI TE NEA		CUSTOM
	AM ORANGI		PRELST EMBLEM of a GOD
		ĀM UA	THE TIME TO COME
	AMONGA		HEART of ONE SLAIN IN BATTLE
	TA HU		SET ON FIRE LIGHT COOK BURN
	RITA		PERFORM RITES
		HŪ	EVIL SPIRIT = MISSIONARY CRAP
			HISS BUBBLE UP WHIZZ EXPLOSIVE SOUND
		TIETIE	BREAK UP FIREWOOD
WHAKA		TI HI	FEAST
		TI KA	CUSTOM RIGHT CORRECT
		TI KI	PERSONIFICATION of PRIMAERVAL MAN
		TI RI	REMOVE TAPU FROM ANYTHING
		TI RI	OFFERING TO A GOD
TOHUNGA	TI	TI RO	MATA SEER

SK	RI K	LUSTRE	HYMN
SK	RI K	SHINE BEAM	SING
MĀORI	RI K - O	DAZZLED	
	RI KORIKO	GLITTER TWINKLE	
	RI - MU	SEAWEED	
	RI	SCREEN	
	RI - O	MEM VIRILE	
	RI - PA	HORIZON	
	RI - PUA	L. MAGELLAN CLOUD	
	RI - RI	BE ANGRY. BATTLE	
	RI - RO	BECOME	

SK MĀORI	KAN KAN	DA AKU	BURNING VIOLENT FIERCE FI
	KĀ KAN	TA HU APU	BURN BLAZE TAKE FIRE BE LIGHTED BURN LIGHTENING
SK MĀORI	ABHI HI	IP SU KA i	DESIRING FALL IN LOVE WITH. BE STIRRED of FEELINGS
		HŪ PU PŪ PŪ PU A	DESIRE Break forth spring up. RISE ORIGINATE PUD MUL.
	PĪ PI A PI E		FLOW SOURCE FIRST ORDER of learners of Esoteric Lore. DESIRE EARNESTLY.
SK MĀORI	KIL KI KI KĪR A KĪR A KIR I RI A RI-PI RI-RA PA	IK A HAU HI A A I A A PA	STUDDED WITH PEG BOLT SPRIT / SPREADER da SAIL STRIP of BRANCHES QUILL FEATHERS ROUGH WITH SHARP POINTS BARK SKIN. SCREEN PROTECT SCREEN. CUTTING IMPLEMENT COVERED WITH MATTED FIBRES
	RĪ-RĪ	-WAI	STAKES IN A RIVER BED
	RAKAU		WOOD SPAR
SK MĀORI SKLAW	NU	KU KU KU	the EARTH the EARTH PALA Most MOTHER EARTH [BATHING PLACE]
SK MĀORI ENG	KUK	KUR A KUR I CUR	DOG DOG DOG

SK

MĀORI

MĀORI

AMA RA ISVARA
TOHU-NGA

LORD of the GODS INDRA or VISNU
PRIEST

AMA IA

HALO WĀ-REGION TO-VA-RUNA!
of dignified aspect

AMA RU

PRIEST CHIEF LEADER

AM OKAPOA

EMBLEM of a GOD

AM ORA-NGI

ABODE of HEAVENLY BEINGS

AM VA

THE TIME TO COME [WEATHER=MARUTS

AM URI

THE TIME TO COME

RĀ

SUN [SURYA][AHU!] THERE YONDER

IRA

LIFE PRINCIPLE SHINE ELITER

RA HI

GREAT PHYSICALLY OR MORALLY

I-O

! = INDRA = MIND [plentiful abundant

RĀ I HE

SMALL ENCLOSURE FENCED

AHUREWA

SACRED PLACE

MA NEA

SACRED PLACE

RA KA UMATOHAI MOON ON 18th DAY

RA KI NORTH

RA NEA BLOW GENTLY

RĀ NGAI RAISED ELEVATED

I-O RA NGI EMBLEM of a GOD

RA NEATIRA CHIEF NOBLE

RA NEA WHEVA MARS

RA NEI SKY HEAVENLY BEINGS

RA NGI A HUA GREAT

RA RO the UNDERWORLD

RA UTUPU PERSONIFICATION of a THUNDERSTORM

RA UIRA LIGHTENING

RĀ WHITI EAST = SUN RISING.

I

FROM BYOND BY REASONS OF UPON

IA

THAT THE SAID CURRENT RUSHING STREAM

IHI

DAWN

IHI

POWER AUTHORITY RANK ESSENTIAL

IHO

OBJECT of RELIANCE [FORCE DEDICATE SET APART

IHO

UP ABOVE FROM ABOVE DOWNWARDS

I NA MATTA

FORMERLY

IRI

REST UPON

HŪ

DESIRE A-HU SACRED MOUND

WHAKA

HUA

RECITE HUA. CALL BY NAME FULL MOON.

SK MĀORI	KA-KSH KA-NOHI KA-NA KA-NAPŪ	APPEAR SEE LOOK EYE STARE WILDLY FIRE
SK MĀORI	ABHI AHI HI-A	LOOK AT BEHOLD FIRE FALL IN LOVE WITH HI-DAWN.
SK MĀORI	VI WHI TI HINA HIHI	APPEAR SHINE SUN RISING EAST MOON GRAY HAIRS RAY of the SUN.
SK MĀORI	KAND KĀ KAN-OHI KAN-AKU KAN-APA	SHINE = SKAND. TAKE FIRE BELIEVED BURN EYE FIRE BRIGHT GLEAMING
SK MĀORI	AB-HI HI HIHI HI KA	LOOK AT BEHOLD DAWN RAY of the SUN KINDLE FIRE
SK MĀORI	KAND-RA KANAPANAPA KANAPU KAN EHE KAN-O RĀ RA-NGATIRA RĀ RĀ RA-NGI RA-TARATA RA-TA RA-POI [KA] RAKAUMATOHI RAUMATI RAUIRI RĀ WAI RA PA RANGI NAMU RAMA	SHINING BRIGHT LOVELY <u>MOON</u> also a DEITY GLEAMING BRIGHT SHINING LIGHTENING DESIRE AFFECTION COLOR RĀ THERE! YONDER. SUN [MARAMA MOON] NOBILITY EXPOSE TO the HEAT of a FIRE SKY HEAVEN SUPERNATURAL BEINGS RED HOT RED FLWS FIRST PREGNANCY = TO SHINE! MOON ON 17th DAY [FULL]. SUMMER. LIGHTENING ADORN SEEK LOOK FOR. HANDSOME TORCH RĀKAI ADORN

SK 27	AR-	USHĀ	[RED RUDDY SUN DAY
from	AR-	USHI	[FLAMES = AGNI'S RED HORSES]
f	AR	USHI	DAWN = USHAS DAUGHTER of the SKY
MĀORI		UMURANGI	RED APPEARANCE of the SKY
		UNGA	SEND CAUSE TO COME FORTH EXPELL
MĀORI		HI-HI	RAY OF THE SUN [of NIGHT
SK	ARI		PIOUS SK AR- WORTHY of RESPECT
MĀORI	ARIKI		PRIEST
"	Ā		OF BELONGING TO POSSESSED BY
SK	RUDRA'S		SIVA IS RUDRA POWER of the SKY the VIOLENT, HEALER i DESTROYER. PRINCE of ASCETICS AND
	Ū =	UNGA	REACH ITS LIMIT REACH STRIKE HOME
MĀORI	RU-A		ABYSS INTO WHICH HEAVENLY BODIES DESCEND AND FROM WHICH THEY RISE AGAIN
"	RU-A		FOOD STORE. GRAVE
SK	USHAS		DAWN DAUGHTER of the SKY
MĀORI	UHA		= UWHA CALM GENTLE WOMAN
	UWHA		FEMALE GENERALLY, of ANIMALS
SK	RUDRA	>	PRAJAPATI LUSTED AFTER USHAS [DAWN] AND RUDRA LOOKED AT IT AS A GRAVE SIN FEAR STRICKEN PRAJAPATI CALLED OUT DO NOT KILL ME i WILL MAKE THEE LORD of ANIMALS. HENCEFORWARD RUDRA WAS CALLED PRAJAPATI > LORD of ANIMALS
	= [SIVA]		
MĀORI	U -	ENUKU	RAINBOW
	AR U		FOLLOW PERSUE ie DAWN
	U-A		RAIN
	U-HA		FEMALE GENTLE CALM. = SK U'S HA
	U-HO		UMBILICAL CORD
	U-HONO		CONNECTED JOINED
	U-IRA		GLEAM FLASH LIGHTENING
	IRA		LIFE PRINCIPLE = SIVA
	UMA		BOSOM = UMA GODDESS OF PLENTY = SUN
		HA-ERE	COME GO DEPART BE DIFFUSED TRAVELLING
	U-MIKI		TRAVERSE GO ROUND [PARTY
	UMURANGI		RED APPEARANCE of the SKY
	U-RA		RED & GLOWING
	URANGA		GLOW of SUNRISE OR SUNSET
		HA-EATA	DAWN HAERE COME GO

SK 109	KAV YA		COMING FROM THE SAGES GIFT OF THE SAGES
SK	KAV YA		WISDOM SEERS ART
MĀORI	KAU		ANCESTOR
	KAU	- WHAU	RECITE PROCLAIM LINE of ANCESTRY
	KAU KAU		ANNOINT [IE LINE of SUCCESSION].
	KAU	-- WHAU	DECLARE ALOUD of LEGENDS; GENEALOGIES
WĀKĀKA	KAU		DISCLOSE MAKE KNOWN
	KA WA		HEIR of a CLAN
	KAU	- AE-RARO	LORE of THINGS TERRESTRIAL
	KAU	- AE-RUNGA	LORE of THINGS CELESTIAL
*	KAU	- HEKE	ELDER - MĀORI HEKE > MIGRATE!
	KAU	- HOU	LINE of ANCESTRY
		HOU	DEDICATE INITIATE
	KAU	- PAPA	MEDIUM of a GOD
*	KAU	- PAPA	FLEET of CANOES > HEKE
	KAU	- TO	ANNOINT
	U		REACH LAND ARRIVE BY WATER.
H > A		Ā	of BELONGING TO POSSESSED BY
		Ā	EXTENSION of SPACE; TIME AS FAR AS UNTIL
			AFTER THE MANNER OF DRIVE URGE COMPELL
		A HU	TEND FOSTER FASHION [OLD LAW]
	KA RA		OLD MAN
PURA	KA U		OLD MAN ANCIENT LORE
	KA I HAU		PRIEST
	KA HU RANGI		HONORABLE DISTINGUISHED PRECIOUS
	KAU		ALONE RISE of HEAVENLY BODIES
	KAU PĀ PARI		SCATTERED DISPERSED [ie ADVANCE of ISLAM]
	KAU PAPA		ORIGINAL MEDIUM for a GOD FLEET of CANOES
INDONESIA	KA MA VACA		SACRED TEXTS of INDONESIA of the 'ELDERS!
= SK	KA RMA	and	PĀLI KAMMA = MĀORI KAMA + WĀ ITO
MĀORI		WĀ	BRING A FORMAL CHARGE AGAINST ACCUSE
			INVESTIGATE ADJUDICATE ON
WĀKĀKA	- - WĀ WĀ		TAKE COUNSEL RECRIMINATE = WĀWĀ + WIWI!
	WĀ KA PŪ		ELOQUENT WĀKĀ VOICE [ie MIGRATIONS]

SEE INDONESIAN INDIAN SCRIPTS. JAVANESE. KAWI. PALLAWA
BALINESE TAGALOG [FILIPINES] MANGYAN. BUGANESE. RETJANE ITO