

KSHATRYA. MĀORI १. ६. १०

MILITARY CASTE OF PHILOSOPHERS AND WARRIORS

[GUARDIANS OF THE LAW]

[33 PAGES]

PĀLI ARIA = THE NOBLE ONE'S

MĀORI ARIĀ = REPRESENTATIVE OF THE GODS

MĀORI ARIKI PERSON OF IMPORTANCE
FIRST BORN MALE OR FEMALE
OF A NOBLE FAMILY

SANSKRIT AR- WORTHY OF RESPECT

(IT IS NOT PERMITTED TO STEAL THE MIND OF ONE'S FELLOW MAN.)

FOR S.F. AMITUANA'I

FILIPO FALETOLU-JOŹWICKI

KAWATIRI

QUEM PENES ARBITRIUM EST, ET JUS, ET NORMA LOQUENDI

[HORACE McDUFF]

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.

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 (*Lautgesetze*), linguistic kinship, and linguistic family has been built. These correspondences do not even have to represent easily perceivable phonetic similarities, but they must be regular, i.e., repeated in a sufficient number of cases where the conditions of the phonemic environment are the same, 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 *desęty*. 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 MCDUFF]

PĀLI - MĀORI	ARI-YĀ ORI ARI ARI ARI-ĪĀ	THE NOBLE. ONE'S [KSHATRYA] [SANSKRIT MA- (AUTHORITY KNOWLEDGE] APPEARANCE [MOON] -ARI GLEAMING MEASURE
	ĀRI-KA AR-OPA ĀRI-KA	THE VISIBLE MATERIAL EMBLEM OR REPRESENTATIVE OF A GOD OR PERSON OF IMPORTANCE VISIBLE FORM APPROPRIATED TO AN CLUMP OF ONE SPECIES OF TREES [ATUA] -RIKA RESTRAINED
NHAKA	RIKO ARI-KI ARI-KI ARI-KI ARI-KI ARI-KI ARI-KI ARI-KI ARI-KI IA	[RSI] = SAINT, PLEIADES = 7 RSIS of SAINTS DAZZLED] [ALSO of CHRISTIAN CHURCH CHANGED BY MISSIONARYS TO BAD/DARK/ALTH/ FIRST BORN MALE OR FEMALE IN A FAMILY OF NOTE. LEADER INVADING ARMY. ESPECIALLY AS A CRY OF ALARM WHEN AN ENEMY IS SUBMIT TO ORDERS. [DISCOVERED] -MATA-NUI MOON ON 10TH DAY -RANGI NAME OF A STAR OF THE 6TH MONTH -WI A GARMENT OF KIVI FEATHERS HE SHE IT A BELONGING TO POSSESSED BY
SK MĀORI NHAKA	AR- AR-O-NUI AR-O AR-O ĀR O	WORTHY OF RESPECT SUITABLE APPLICABLE AGREEABLE WITH MIND SEAT OF FEELINGS ATTEND TO THOUGHT INTENTION OPINION UNDERSTANDING PLAN THINK CONSIDER PLAN UNDERSTAND KNOW
POLYNESIA	ARI-OI	FORMAL INSTITUTION OF ARIOI of 8 GRADES
	AR-OĀ AR-OWĀ AR-O-HA AR-ONUI AR-O-NUI AR-OI AR-O AR-O AR-O AR-UHE] BE COMPREHENDED BE UNDERSTOOD PITY COMPASSION LOVE APPROVAL UNIT OF MEASUREMENT = MĀRŌ STRAIGHT FORWARD A FINELY WOVEN CLOAK WITH ORNAMENTAL BORDER CALM [ON ONE SIDE ONLY] NUI SAILING BEFORE THE WIND TAU SUITABLE OF BELONGING TO POSSESSED BY EDIBLE FERN ROOT of MOTHER EARTH!

SK MAORI U	KULA KURA RA-NGATIRA	[KAULA] SPRUNG from a NOBLE FAMILY CHIEF of NOBLE FAMILY
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SK MAORI	KAULA KĀ KAU-HEKE KAU KAU AEMUA KAU AE ARO KAU ANUANU KAU AWHI KAU-HOU KAU-MATUA	RELATING OR COMING FROM A FAMILY HOME ELDERS ANCESTOR ELDER BROTHER OR SISTER. YOUNGEST BORN CHILD DEFERENCE RESPECT CLING TO BE NEAR. LINE of ANCESTRY ADULT old man old woman [RESPECT
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SK	KAULA-VRATA RATA RATO Ū U U-HA U-HU Ū-KAIPŌ U-MANEA U-MU U-RA U-RU WHAKA U-RU U-RU U-TE TĀ U-ENUKU RĀ	LIVING ACCORDING TO TRADITIONAL FAMILY RULE FAMILIAR FRIENDLY BE SERVED BE DISTRIBUTED or PROVIDED TEAT keep together as a body of men. be firm be fixed pronoun suff of 2nd person sing ĀU/ŌU/MĀ MŌU NĀU NŌU TĀU TŌU FEMALE RITES for the DEAD MOTHER. CUSTOMARY LAW Earth oven. MALE Associate oneself with ALLY ONESELF TO JOIN. WHĒNUA ceremonies to rights of land ownership TEND CARE FOR term of address = FRIEND RELATED TO 2 CLANS WED
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BUD SK MAORI SK MAORI	HVA-NAI HUA BV AUMAI PŪ	SAYING WORDS [NAI = NEI = proximity to SPEAKER] NAME CALL BY NAME WISE [MĀORI TĀUIRA TEACHER, WISE ONE [AVA for advanced] MAI HITHER!
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317	SK	KAULA	OF NOBLE DESCENT BELONGING TO THE KAULA'S [KULARN A WORSHIPPER OF]
	FROM SK	K-ULA	RAHASIYA ESOTERIC DOCTRINE OF THE KAULAS] [SAKTI]
	MAORI	RAHA	THE DOCTRINE PRACTICES OF THE LEFT HAND GREAT PHYSICALLY OR MORALLY [SAKTAS]
	MAORI	RI-AKI	STAND HIGH BE ELEVATED
	SK	KAULINA	BELONGING TO A NOBLE FAMILY
	MAORI	RI	SCREEN PROTECT BIND BOND VEIL [RING TWISTED CORD ^{fig}]
	MAORI	KĀ	HOME = KAI NGA HOME COUNTRY [= LINEAGE]
		KAU	ANCESTOR.
		KA-HA	STRONG ABLE PERSISTENCY.
		KA-HA	LINE OF ANCESTRY LINEAGE FILE OF AN
		KA-HAKI	CONTINUE A LINE [ARMY]
		KA-HIKA	CHIEF ANCESTOR.
		KA-HI	PERFORM PART OF THE PURE RITE
		KA-HU	ANYTHING LIGHT COLORED REDDISH OR YELLOWISH
		KĀ-HUA	FORM APPEARANCE
		KAHURANGI	CHIEFTAINNESS = SK SAKTI!
		KAHURANGI	HONORABLE DISTINGUISHED
		KAI	FULLFILL ITS PROPER FUNCTION
		KAI NGA	FIELD OF OPERATION SCOPE OF WORK
		KAI RAKAU	BODY OF MEN SKILLED AT ARMS.
		KAI AKA	FORWARD IN ATTAINMENTS ADEPT PROFICIENT
		KAI HAU	THE PRIEST WHO BATS THE HAU IN RITES
		KAIO	LOCK OF HAIR
		KAI KATOA	PART OF THE POIPOI RITE
		KAI KARO	WARD OFF WITSCRAFT. PROTECT WITH A PRAYER.
		KAI PUKE	SHIP
		KAI RANGA TIRA	ADMIRABLE EXCELLENT
		KAI RANGI	EXULTED CHIEF RAINBOW!
		KAI RA-U	COURTEZAN [of noble descent].
		KA-KA	LINE of DESCENT LINEAGE MAIN LINES
		Ū-ANGA	KEEP TOGETHER AS A BODY of MEN [IN TATOOING]
		Ū-NUA	DOUBLE CANOE
		Ū-NGA	SEND EXPELL
		URA NGA	= U BE FIRM BE FIXED REACH [LAND BY WATER]
		RANGA TIRA	NOBILITY [REACH ITS LIMIT]
		KU RA	CHIEF MAN of PROWESS KNOWLEDGE/KARAKIA!

PALI 470

PU RE

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

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PALI

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- 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 ORIGEN SOURCE CAUSE THERE YONDER, RA-PU ASCERTAIN! TOPKNOT VIRGIN. RA-TA SEER. NGA SKILLED IN VERSED IN ANCESTOR [PUIAKI TREASURE PRECIOUS] NAWA RECITE SECRETLY MEMORY SECRETLY CONVEY CARRY CANOE CLEVER INTELLIGENT SING PUROTO LYING IN POOLS = PALI *PURO WARD OFF 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 WITHA-SCREEN DIMLY SEEN PLACE of LEAPING ABODE of DEPARTED SPIRITS BOUNDARY [SEE AS PUAREINGA]!!! SPEECH UTTERANCE FORM of WORDS HANG DEPEND BE UTTERED BE BORN [RISE of the SUN KUMARA PLANTING

SK MAORI	GARHA NGAR-E NGA - KI NGA - HURU NGA - ORIORI NGA - RAHU NGA - HIRI NGA - I NGA - RIRI NGI - HA HA - HA - HA - HA - U HA HĀ M R A R A - R Ā - HĀ HA -	from GRIHA ✓ DOMESTIC FAMILY, [EXT] CULTIVATE PLANT HARVEST TIME LULLABY NURSING SONG CINDERS CHARCOAL WARDANCE PESTLE POUNDER. CLAN PREFIX. LOVE FIRE BURN MOKO THATCH FOR A HOUSE TETE FIRE [OGNISKO DOMOWY]. RI DANCE SING JOY KARI FEAST FEMALE HOME ' FIELDS ITD MĀORI HO-A WIFE ITD MENE ASSEMBLE COME TOGETHER. NGA PERFORM RITES over a child THE FENCED SMALL ENCLOSURE TASTE FLAVOUR ODOUR MUA OLDER BROTHER or SISTER.
A.SAX		
SK MĀORI	GRI-HA NGI-HA NGI-TA HA-NGI RĪ Ā A- O- - O- O- O-	DOMESTIC = MĀORI HĀNGI - OVEN FIRE BURN FAST FIRM SECURE BRINE CARRY OVEN [THORN = SK/PALI usage = DOMESTIC! SCREEN PROTECT BIND BON of belonging to possessed by GNI FIRE God of LOVE ITD GNI FIRE NGI - HA FIRE = OGNISKO DOMOWY of belonging to possessed by. NGI NI } COPULATE = TONGUE of AGNI i.e. FIRE!
A/OV SK SKLA MĀORI MĀORI	RI TE RIARIKI RIE RIO RIPA RI-TENGA	LIKE ALIKE PERFORMED PREPARED RAISE ERECT RI-WAI POTATOE 2 WHAKARITE PUT IN ORDER ARRANGE MEMBRUM VIRILE BOUNDARY HEAP FURROW CUSTOM.

SK	GRĀ MĪNA	da village = MĀ RAMA TORCHLIGHT
"	° MĪNA	villager MĀ MINE = BE ASSEMBLED
"	GRĀ MĪY AKA	member of a community
MĀ	AKI	BOY
	NGĀ-I	TRIBAL PREFIX. NGĀI THATCH of a HOUSE
	Ā	of belonging to from.
	AKA	= ANĀ = ASPECT.
	ĀKAU	bank of a stream
	AKE	immediate continuation of time -
	TAUĀ RĀ AKE	that same day, + personal pronoun = SELF.
	AKEAKE	POOR LAND
	AKO	learn. teach
	ĀKU	MY. MINE
	AKUNGA	Rank i file.
	AKIKŌ	FAR from home.
	NGĀ - HĀU	DANCE.
SK	GRĀ ME	- GEYA TO BE SUNG IN A VILLAGE.
Location	MA	= MĀORI MĀ FREE OF TĀPU AND MENE BE
	GRĀ MEYA	A VILLAGER. [COMPLETELY RECITED]
	GRĀ MIN	surrounded by a village or community
	NGĀ RE	FAMILY. ELDERS. MULTITUDES.
SK	GRĀ ME	- GEYA TO BE SUNG IN A VILLAGE.
MĀ	ME	WITH. / AND.
	MEA	Reason cause. one thing do deal with go on.
	NGĀ-I	TRIBAL PREFIX
	MEHA	Apart Seperate. set apart dedicated
	MEMEKE	CROWD TOGETHER.
	= MINE = MENE	BE ASSEMBLED BE COMPLETELY RECITED
	MEKA	TRUE [of Karakia -
	MEI	according to judging by.
	MERI	Enclose.
SK	GRĀ MĪNA	of a VILLAGE MĀ NEĀ Satisfied ITO.
MĀ	MINE	= MENE Be assembled be completely Recited
	MIHA	distant descendants
	MIHI	greet acknowledge an obligation LAMENT
	MIRA	tend carefully cherish.
	MIRI	Sooth
	MIRO	Spin Twist
	NGĀ RAHU	WARDANCE take counsel [SK RAHU = DEVOURER! RAHU = SK ECLIPSE = SEIZER]

SK MĀ	GRAMA - VĀSA WAHA WĀ WĀWA WĀ WAE WAHA WH A RE WAIATA WA-HINE WA-HO WAI WAIHEUHEU NEĀ-1 MĀ - ORI	living in a village ENTRANCE TO a fortified village Definite space area interval area] [fort.] FENCE Accuse condemn. So and so. Divide part separate. Entrance HOUSE SONG. WIFE. THE OUTSIDE. WHO? Water memory. Second growth in a cultivation or clearing tribal prefix.
SK = Δ SAX Eng	GRĀMA - VASA HA HĀ - M HO WA-I	living in a village [See Rains Retreat - VASF NEĀ. Make build fashion [BUD. -M M-E KAWA FLOOR MAT.

SK	GRAMA-LEKHA REKA RE-RE REKE RE-I REHE RĒ RE-O KA KA KA MĀ-REHE MAI HI HA KA KA HA RERE HA MA HERE	A VILLAGE COPYIST [BUD] REKA ATTRACTIVNESS HEALED ITCHING PEHI TATOO ON SIDES OF MOUTH PIN [MA-HU HEALED] CARVED WORK [MAIMAI - HAKA] EXPERT NEAT HANDED FOLD IN THE SKIN SEE! [MAI KUTU NEAT FINGERED FORM of WORDS [MAI RE = SONG] KA MAIN LINES IN TATOOING [LINEAGE] HA EDGE BOUNDARY LINE PAINSTAKING DEFT [MARIPI CUTTING TOOL] A HOUSE ADORNED OF A GABLE ORNAMENTAL EATA STRAIGHT CORRECT [LATTICE WORK. NOHI EYE BE CHANGED BE DIFFERENT SURFACE BE DELIBERATE BE CAREFULL BE STRETCHED OUT OF A LINE DO MAKE PERFORM. PLAN MAHI WORK AT DO PERFORM
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ASAX
O.H.G.
MAORI

SA-NGERE
SA-GARI
HĀ

A SINGER A POET [MĀORI-NGERI]!
A CANTOR [MĀORI-NGARI]!

TONE of VOICE TENOR of SPEECH
HESITATE IN SPEAKING.

HA-KA
HA-KIRI
HA-NA
HA-NGATĪTĪ
HA-NGAREKA
HĀ-PAI
HA-RA
HA-RAKOA
HA-RAMAI
HA-RI
HA-RI HARI
HĀ-TEPE

SING A SONG SONG ACCOMPANYING DANCE
HEAR INDISTINCTLY.
SHINE GLOW,
TEASE
JEST WITH BEFOOL.
BEGIN A SONG. BEGIN.
Make a false stroke
Dancing & other amusements
Arrival [song of welcome]
Sing a song to dance to SONG.
SONG TO MAKE PEOPLE WORK TOGETHER.

HA-U
UMERE
HAU
HAU-KAI
HAURUNA
HAUTŪ

PROCEED IN AN ORDERLY MANNER
FOLLOW IN REGULAR SEQUENCE
BREATH
CHANT NG > M/N/NG
BE HEARD RESOUND FAMOUS
FEAST [+ speeches]
a charm.
GIVE THE TIME TO ROWERS IN A BOAT

HA WAIKI-PEPEKE DILATORINESS IN REACTING TO A
HĀ-WATA MUTTER [COMMAND]

✖

[NGERI] RHYTHMIC CHANT + ACTIONS
[NGARI]

O.H.G.
ASAX
MAORI

SA-GARI
SA-NGERE

ENG SONG
MĀORI HO-A A NAME FOR CHARMS, RECITE

RE-O SPEECH

NGARI-NGARI SONG TO MAKE PEOPLE PULL TOGETHER

NGĀ-TORO RESOUND

NGA-U INDISTINCT of speech.

NGĒ NOISE

NGER- A Many numerous.

NGERE Ceremonially sequestered = TAPU

RE RE BE UTTERED BE CARRIED ON THE WIND

RI SCREEN PROTECT SHUT OUT WITH A SCREEN = ARITTA!

GA-I SING/GITA SONG MĀORI TA-KI > RECITE

SK

SK	Ā SU	BREATH OF LIFE of the SPIRITUAL WORLD
VEDIC	AS	ON DEPARTED SPIRITS
MĀORI	KĀHU	SPIRIT da STILLBORN INFANT GARMENT
	Ā	DRIVE URGE COMPELL AS far as UNTIL
	Ā-INEA	DRIVING FORCE [AND THEN]
	— I-RA	LIFE PRINCIPLE
	Ā	of belonging to possessed by.
	Ā ERAE	"PANTING!"
	Ā EWA	SICKLY
	Ā HAKU	MINE
	Ā HANA	HIS.
	Ā HEI	ABLE WITHIN ONE'S POWER.
	Ā-HI	FIRE is a Tongue of Agni fire of 7 TONGUES
SK	Ā-GNI	FIRE
MĀORI	NGI-HA	BURN FIRE
	HĀ	BREATH BREATHE
	Ā-HI	BEGET
	Ā-HO	Medium for a GOD
	Ā-HO	RADIANT LIGHT SHINE
	Ā-HOROA	MOON MOONLIGHT
	ĀHU	SACRED MOUND TEND FOSTER FASHION
	Ā-O	the WORLD DAYTIME] [TREAT WITH]
	ĀHU-A	FORM APPEARANCE opposed to SUBSTANCE
WĀKA	ĀHU-A	ACQUIRE FORM [as an ASURA].
	ĀHU-A	be pregnant
	ĀHU-MAIRANGI	a SACRED PLACE
	ĀHI ĀHI	EVENING - SK Darkress of DEMON WORLD]
	Ā-ITU	DEMON SICKNESS CALAMITY OMEN
	Ā-IANEI	the present Time NOW TODAY
	Ā-KE	from below upwards. GO
	Ā-KO	LEARN
	Ā-KOAKO	take council consult Together
	Ā-KU	belonging to me.
	Ā MAIA	HALO
	Ā-MO KAPUA	PRIEST emblem of a God.
	Ā-MURI	THE TIME TO COME
	ĀNA MATA	HEREAFTER
SK	ĀSU-MAT	LIVING attribute of existence
MĀORI	Ā-NENE	BREATHE GENTLY MATAORA-ALIVE

SK MĀ	MANAS-GATA MANA-WA	'MIND GONE, EXISTING IN THE MIND. MIND SPIRIT PATIENCE] [THINKING MAN.]
	NGATA NGĀ TĀ	MAN [= TA NEATA] MAN only in KARAKIA. Satisfied content be uttered
	MĀ	FREE of TAPU PURE
	MĀ TAU	KNOW UNDERSTAND.
	MANEA	SACRED PLACE.
	MANA TU	REMEMBRANCE.
	MANA	AUTHORITY CONTROL POWER.
	MANO	INTERIOR PART 'HEART'
MĀ	MANO	HOST MYRIAD SWARM 1000
SK	MANO	EXISTING i CONCEALED IN THE MIND
MĀ	MAN U	BIRD a person held in high esteem
SK	MĀ	to measure / time ITO.
MĀ	MĀ	free of TAPU To connect numerals i points of the
SK	MANU	of MANAVA belonging to MAN/HUMAN. [compass = time]
SK	MĀ NA	√ MĀ A BUILDING MEASURE METING OUT-APPEARANCE
MĀ	MĀ HI	OO PERFORM WORK AT [size height length in space
MĀ	NĀ	Satisfied contented [i time.
MĀ	NAW-E	be kindled or excited of feelings
SK	MANAVA	from MANU belonging to MAN HUMAN.
MĀ	MANAWA	MIND SPIRIT PATIENCE KINDNESS ITO
"	MANA	Authority control power.
SK	MANAWA p. MANU	belonging to man human.
MĀ	MANU	a person held in high esteem.
"	MANA	Authority control power.
"	MĀ-ORI	
"	MĀ	free of TAPU PURE..
	NU-I	MANY SIGN of RANK. PEOPLE.
	NGŪ	GHOST MOAN GROAN, SILENT.
	MĀ	free of TAPU pure
	MĀ	possessed by acted on by by way of.
	WHAKA MĀ	SHY ASHAMED.
	NĀ	indicating parentage - descent; possessed by
	NĀ HAKU	belonging to ME. [belonging to]
	NĀ MATA	ANCIENT TIMES the TIME TO COME.
VIU	NĀU	belonging to thee thine.

SK	API ✓ KSHA	TO CONSUME BY FIRE
PR PAU	ĀFI	FIRE SK ABHI-KAM=TO DESIRE B/P/E
ENE	PY-RE	SK ABHIKA = LUST = MAORI HIKA = COPULATE
MĀ	AP-AHAU	SPIRIT of one dead.
	ARO	heap stack pile gather together
	APŌPŌ	AT SOME FUTURE TIME.
	KĀ	take fire kindle burn.
	HATETE	FIRE
SK	SI KHIN	HAVING A FLAME GOD of FIRE
MĀ	Ā-HI	FIRE
	KĪ	to place into towards at concerning with
SK	ABHI - ✓ KAM	TO DESIRE LOVE [IN CONSEQUENCE OF]
SK	ABHIKA	LUSTFULL MAORI HIKA = COPULATE
	KINA	Stomach distended with food FIRE of the Stomach
	KINAWHEA	SHIVERING of illness = FIRE of sickness
	KINI	ACRID PUNGENT.
	KINO	Evil bad [flame of Evil]
	HĪ	DAWN.
	HIA	Fall in love with
	HIKA	Copulate make FIRE
MĀ	PI - RAKA	FIREWOOD PI-RAU DECAY DEATH.
SK	API ✓ KSHA	TO CONSUME BY FIRE
MĀ	PI	the young fighting men in vanguard of an Army
	PIA	first order of banners of Euteria's Love
	PIATA	BRIGHTNESS
	PIAU	AXE Consumes the living by death / fire of.
	PIERE	Gape as a wound.
	PIHE	DIRGE [MĀ PITAWAI COLD = FIRE of COLD!!!]
	PIHONGI	SMELL [MĀ PI-RO EXTINGUISHED of FIRE]
	PIKAU	Discharge from the eyes.
	WHAKAPIKI	cause to ascend.
	PIKITOTO	AVENGE DEATH [MĀ PI TO end extremity]
	WHAKAPIKO	MURDER SLAUGHTER
	PIKOKO	HUNGRY
	PINOHI	place HOT stones on a fire :
	WHAKAPIKI	CONTORTED TWISTED
	KĀ	FIRE
	HATETE	FIRE
	HĀ	Taste flavours odours :
	PIRANGI	DESIRE

888	SK MAORI	ROGA RONGOĀ	DISEASE SICKNESS ✓RUJ MEDICINE
	SK MAORI	✓RUJ RU-RU ROI	'HEAT, of EPIDEMIC DISEASE ILL OMEN' TEARS [ANOWL]
	SK MAORI	ROGA ARO-HA	SICKNESS PITY COMPASSION
890	=SK SK MAORI	ROHA A RŌ	SHOOT ASCENDING GROWTH INCREASE BUD as neg partic NOT SICK = HEALTHY GO
	"	HĀ	BREATH BREATHE TASTE FLAVOUR
	"	HĀ	DAWN
	"	HĀEMATA	STRONG GROWING
	SK MAORI	HA ROHA	AUSPICIOUSNESS CAUSE PLEASURE DELIGHT SPREAD OUT EXPANDED SPREAD OUT
889	SK MAORI	RO CANA HARO	BRIGHT SKY LUMINOUS SPHERE VAULT of HEAVEN
		ROKO	increase extension
		RŌ	= ROTO IN ON WITHIN ITD
		RŌ	GO prolongation continuation
		RO HA	SPREAD OUT
		HARO	VAULT of HEAVEN
		KAN-OHI	EYE = STARS
		KANA-PU	BRIGHT SHINING
		KAN APA	BRIGHT GLEAMING
		KAN EKE	MOVE PROGRESS
		KAN AKU	FIRE [= night sky stars itd]
901	SK MAORI	LI RĪ-O	ABBREVIATED FORM of LINGA [see LI-DHU MEMBRUM VIRILE
	SK MAORI	LI RĪ	CLINGING TO press closely stick TO BIND BOND
	SK MAORI	LI-DHU TŪ	stand be erect
		HŪ	DESIRE
		TŪPERE	EJACULATE
	SK MAORI	LĪ DHA HĀ	LICKED TASTED EATEN TASTE FLAVOUR ODOUR
		MIRI	RUB STROKE WIPE SMEAR TAME FOOD

PALI VERBS

PRES. IND. ACT	HARATI	CARRY
PRES. PASS	HARTI YATI	"
MAORI	HARI	CARRY
PALI IMP 2SG	HARA	
MAORI	HA EORATŪ	HIGH PITCHED d a ROOF.
WHAKA	HA ERE	CARRY ABOUT
	HA HA	PROCURE
	HA HU	disinter bones of dead to remove to final burial
	HAI PŪ	PLACE IN A HEAP [place.]
	HAKARI	GIFT PRESENT YOLK of EGG ROE of FISH
	HA KIKAU	WING
	HĀ KI WAKIWA	DARK THREATENING d CLOUDS
WHAKA	HAKO	BEDeck ONESelf
	HĀ KORO	OLD MAN
	HĀ KUI	OLD WOMAN.
	HĀ MOA MOA	Small stones used as missiles
	HĀ MOKOI	THATCH FOR A HOUSE
	HAMU	GATHER.
	HAMUTI	PRIVY SHIT.
	HAO	CATCH IN A NET BASKET NET
	HANGORE	More than 1/2 FULL
	HANGI	EARTH OVEN.
	HĀ PAPA	HEAP d STONES
	HA PŪ	PREGNANT
	HARA-	MAI COME ARRIVE
	HARA-	MAI-TIA BE COME FOR.
	HARI -	RAU WING
	HA RO	VAULT d HEAVEN
	HA TETE	FIRE [of oblations etc]
	HA U	Return present. property SPOILS
	HA UKŪ	TI-HI TOPKNOT d HAIR. [TI-A MOTHER STOMACH]
	HA UPATU	DEW [TIRA TRAVELLERS/TIRAHĀ BUNDLE]
	HAUPŪ	COVER A ROOF
		HEAP MOUND [TI MATA SPEAR]
		TI-HEI CARRY [TI HAKE BASKET]
	RA TO	BE DISTRIBUTED
	RA RE	CARRY

POL.
MĀORI
MĀORI

Ū
ZU PAN
PAN
PĀ
PĀ VI
PA NA
PA NI
PA NE
PA O
PA PATU
PA RA
PA RA

E ROA WARRIOR.

LEADERS OF A CLAN A
SIR
TERM OF ADDRESS TO MALE ELDERS
PROCLAIM
DRIVE AWAY EXPELL REPELLANT SONG
WIDOW ORPHAN
HEAD
SING
CHAMPION
BRAVERY SPIRIT

WHAKA

HŪ A
HŪ A
HU A
HU A KI
HU Ā NGA
HU A-NUI
" " "
HU A TAU
HU A-URI
HU -HU
HU I
HU I-RAU
RAU
HU A RUA
HU KA
HŪ MĀ RIRE
HU NA ONGA
HU NE
HU A
HU NU
HU NEA
HU NEA WAI
HŪ NEI NEI
HU RA
HU RI
HU RI TAU
HU RU
HU TUKAWA

PROGENY [AHU CULTIVATE SOIL] TREAT WITH
NAME CALL BY NAME KNOW BE SURE OF
RECITE [A HUNGA GENERATION] [THINK]
CHARGE RUSH UPON
RELATIVE MEMBER OF THE SAME CLAN
HIGHWAY PATH i fig
A GUARD WITH A TAIHA.
SUITABLE ELEGANT SMOOTH RUNNING
HAVING OFFSPRING] [OF WORDS d a SONG]
FREE OF TAPU [= MĀ]ORI] [GAYATRI etc]
CONGREGATE COME TOGETHER ASSEMBLY
FERN ROOT EATEN BY WARRIORS
EDGE OF A WEAPON . 100
MEET TOGETHER DOUBLE UP
LAST MAN SLAIN IN BATTLE
PEACEFUL IN A STATE OF PEACE. COMELY]
SON IN LAW [GIRDON PUT ON A GIRDLE]
MOON ON 10TH DAY
FULL MOON
RAY of the SUN
COMPANY of PERSONS
FATHER IN LAW
> HUNGEINGEI ANGER VEXATION
BALD BARE
SEED YOUNG SHOOT
RECURRING AT THE INTERVAL of a YEAR
WHITE DOESKIN MAT GIRDON PRAYERS]
HEADRESS/RED] [OVER WEAPONS BEFORE WAR]

SKLAV
MĀORI

RO TI EXOGENOUS CLAN [ZADRUGA]
 RŌ GO
 TI- A PARENT
 TI- RA TRAVELLERS
 TI- NAKU CONCEIVE
 TI- HOI GO A DISTANCE
 TI- KA JUST FAIR RIGHT CORRECT STRAIGHT
 TI- KANGA RULE METHOD CUSTOM [DIRECT
 TI- KANGA AUTHORITY CONTROL CORRECT RIGHT

SK
MĀORI

RŌ GO - [PO-RO TAKE LEAVE OF]
 &A GO [LEAVE INSTRUCTIONS AT PARTING]
 NGA HAU HUNT WITH DOES ITD.
 A RO HA LOVE COMPASSION APPROVAL YEARNING
 [ARORORŌ] - [FOR ABSENT FRIENDS]
 TI KE EXTEND [PO-RO-RUA CROWDED]
 A RO NGA DIRECTION [PORO WHITA CIRCULAR WHEEL]
 A RO IN FRONT FACE TOWARDS
 A RO Ā BE UNDERSTOOD [PORORUA ADULTERY]
 A RO NUI SAIL BEFORE THE WIND
 WHAKA HO RO HAND DOWN TRADITIONS

[RO] TI- RO LOOK RECONOITRE EXAMINE TITIRO ITO
 TI RI WA SPACE DISTRICT DISTANCE
 WĀ space area interval time season ITO
 TI RI Remove TAPU
 TI RANGI BE UNSETTLED
 TI RARA WIDE APART SPREAD OUT SCATTERED
 TI RĀRE ASSEMBLE COLLECT
 TI REA MOON on 2ND DAY
 TI REPA LINE WITH REEDS the ROOF of a HOUSE
 TI RI PLANT ROOTCROPS DISTRIBUTE SCATTER
 TI RI SHARE PORTION offering TO A GOD
 TI RITIRI APPORTION
 TI TEI SPY
 TI TIREIA COMB INDICATING RANK
 TI TIPOU STAFF
 POU SUPPORT SUSTENANCE TEACHER
 TI WAE DIVIDE SEPARATE [EXPERT]
 TI WHAO WANDER. APPOINT
 # PO RO LEAVE INSTRUCTIONS AT PARTING

SKLAV
MĀORI

MO NE MAN
 MO NG- A MONGA PENIS MARROW CRUSHED
 MO NEI WATER [SEMEN] = NGONGI
 MO-ORIORI NAME GIVEN TO CHATHAM ISLANDERS
 MŌ REHU SURVIVOR REMNANT
 MŌ REA RED
 MŌ RI PERSON of NO ACCOUNT
 [MO RIORI]
 [MĀ ORI] HIGH BORN.
 MO TU ~~SET FREE~~ ESCAPED
 [MO NGI] =
 [NEO NGI] = SUCK WATER
 NGO NEA BEATEN CRUSHED
 NEO NEE CRIPPLED
 NGO NGO LOW BORN
 NEO RI SLAVE

MĀORI

TI-NEEI READY TO MOVE TIRA TRAVELLERS

SKLAV

RO TI EXOGENOUS CLAN [MĀ TINAKU CONCEIVE]

SK

PU RO = PURE = PURAH = BEFORE IN FRONT

MĀORI

A RO IN FRONT MIND [BEFORE FORMERLY]

A RO FACE TOWARDS IN FRONT ATTEND TO [TIA PARENT]

A RO NEA DIRECTION [TI HOI GO A DISTANCE WANDER]

SK

GA GO [MĀ [TIKA JUST FAIR RIGHT COURSE]

MĀORI

HO RO PU GENUINE STAUNCH TIKEI EXTEND

WHAKA

A RO THOUGHT INTENTION UNDERSTANDING PLAN THINK

A RO Ā BE UNDERSTOOD

A RO Ā KAPA FRONT RANK ROW RANK

A RO Ā KAPA ILL OMEN

A RO HA LOVE, COMPASSION APPROVAL

A RO HA TA LADDER BRIDGE

A RO NUI SAIL BEFORE THE WIND

A RO RANGI STRAIGHT DIRECT ROW of STICKS TO GUIDE

A RO ARO Ā LONGING FOR ABSENT FRIENDS [KŪMARA PLANTERS]

HA RO VAULT of HEAVEN

HA RO TO POND POOLS

HO RO HORO REMOVE CEREMONIAL RESTRICTIONS ESCAPE

HO RO DIFFER [FLEE]

WHAKA

HO RO HAND DOWN TRADITIONS MAKE FREE from TAPU

HO RO MATUA 3rd GRADE of PRIESTHOOD HOROPU GENUINE

MĀORI
POL.
MĀORI

	Ā	Ā	PAN	LEADERS OF A CLAN
			PAN	OF BELONGING TO POSSESSED BY
			PĀ	LORD SIR
			PAN UI	TERM of ADDRESS TO MALE ELDERS
		U	PA	PROCLAIM.
		U	PAN E	FIXED SETTLED AT REST SATISFIED
	A	HU	NGA RUA	ABREAST IN EVEN RANK
			GA RU	ELDERLY APPROACHING OLD AGE
			GĀ RAVA	VENERATED
			NGĀ RA HU	RESPECT
		[HU]	NGĀ RA HU	LEADER COMMANDER TAKE COUNSEL
			NGĀ - RE	ELDER HEADS OF FAMILY BRANCHES
			NGĀ NA	STRONG BRAVE
			NGĀ RI	GREATNESS POWER. RYTHMIC CHANT=
	A	HU	NUI	INDUSTRIOUS [NGERI]
	A	HU	RANGI	PERSON FREE FROM MORAL OR SPIRITUAL
	A	HU	REI	CHIEF PROMINENT UNIQUE [BLEMISH]
				[GLOW SPLENDOUR PLANT]
	A	HU	REWA	SACRED PLACE WATCHMAN of a PĀ
	A	HU	WHE NUA	INDUSTRIOUS > AĀU
	[A	HU=]		GARMENT
	[KA	HU]		KAHURANGI HONORABLE DISTINGUISHED
	KA	HU		GERMINATE GROW GARMENTS [WANDERING
	KA	HU		ASSUME THE SHAPE of a HAWK
	KĀ	HU		HAWK
	Ā	HŪ	A	FORM APPEARANCE CHARACTER
	Ā	HU	ĀTIA	FULL MOON
	Ā	HU	KAHUKA	RESEMBLE BECOME ACQUAINTED WITH RECOGNISE
	A	HU	REWA	SACRED PLACE [APPROACH]
	A	HU	NUI	INDUSTRIOUS
	HA	HU		DISINTER BONES OF THE DEAD for FINAL BURIAL
	I	HU		BOW of a CANOE [see Byzantium > TOMAS!]
	I	HU	PUNI	BLACK DOGSKIN MAT TAKE A SECOND WIFE
	KA	HU	RANGI	HONORABLE CHIEFTAINNESS] [OR HUSBAND]
	MĀ	HU		TAPU REMOVAL CEREMONY GENTLE
	MĀ	HU	KIHUKI	TAPU REMOVAL CEREMONY for KŪMARA PLOT

PĀLI

WHAKA

SILKAW	G'WE	NA	WOMAN OF A PREFERRED GROUP FOR MARRIAGE
OCS.	ZE	NA	
SCOTS DIALECT	HE	N	WOMAN
ENG	WE	NCH	
MAORI	WE	WE	HE LOVE SICK WHEREVER BE BORN
	HE	NEA	HENGA GIRL
		NGA	RE FAMILY
		NĀ	SATISFIED CONTENT
		NĀ NĀ	TEND CAREFULLY NURSE
		NĀ	INDICATING PARENTAGE or DESCENT
		NĀ	HA KU = NAKU BELONGING TO ME
			HA KUI MOTHER
			KUI WOMAN
	WA	HINE	WOMAN
	HI	NE	GIRL.
		NA KŪ	MINE
		NA MU	PUD MUL.
		NĀ U	THINE
			VHA FEMALE
		NEĀ	SATISFIED
		NEA E	UMBILICAL CORD
		NGA HA-U	DANCE
WHAKA		NEA KAU	SHOW AFFECTION FOR. LONG FOR DESIRE
		NEA	ORIORI NURSING SONG LULLABY
		NGA RIRI	LOVE
		NGA RU	SOME OBSTRUCTION IN NOSE of NEW BORN CHILD
		NEA WARI	SOFT SUPPLE OBEDIENT KIND ACCOMADATING
	NGE	HE	SOFT YIELDING LAZY CALM
WHAKA	NGE	HENGEHE	BE FATIGUED COUNTERFEIT SICKNESS
SCOTS DIALECT		HEN	WOMAN
OCS		ZENA	WIFE
MAORI	NGE	NE	FAT [preferred wives]
WHAKA	HĒ		FIND FAULT WITH CONDEMN
	HĒ	HĒ	NOT FULL FILLING REQUIREMENTS
	HE	MA	PUDENDA AMOROUS ADVANCES
	HE	I	BE REQUITED GO TOWARDS
WHAKA	HE	I	GO TO MEET WELCOME FULFIL BRING]
WHAKA	HE	I	SATISFY AN OBIGATION GRANT [TO PASS]
	WHE	NUA	PLACENTA LAND

SK
MĀORI

PU REKARIKA
PU AKI
PŪ
PŪ
PUA
PUA HEIRI
PU AKI
PŪ AO
PŪ HANA
PU HI
PŪ HIHI
PŪ HOU
PŪ KANOHI
PU KE
PŪ KENGA

GOING BEFORE GUIDING LEADING
EXHALE
ORIGEN SOURCE CAUSE ORIGINATE
BLOW GENTLY
SMOKY
SNOW [Single file]
COME FORTH
DAWN
GLOW
VIRGIN BETROTHED WOMAN
RAY of the SUN.
YOUNG YOUTH FULL.
EYE
SHIP
REPOSITORY SKILLED IN VERSED IN

SK
MĀORI

PU RE
PU RI
PU MANAWA
PU NA
PUNGANANGA

PURO [RO in MĀORI = GO] FORMERLY
PERTAINING TO ANCIENT LORE SACRED
RECITE Secretly
ANCESTOR.
EAGER.

KĀ
TATE FIRE BELIGHTED

'KARI-HI-KA COPULATION

PU TA
BE BORN COME FORTH APPEAR

KA RAWA MOTHER

KARANEA CALL SUMMON WELCOME

KARI-PAPA SODOMY.

KARI-RI SAIL TOGETHER IN A FLEET

KARITEHE SUPERNATURAL BEINGS

KARI DIE FOR.

KA RERE MESSENGER.

RE
SEE!

RE A SPRING UP GROW MULTIPLY

RE HU HAZE MIST

RE HU SEE IN A DREAM.

WHAKA

RE HUA THE STAR ANTARES-SIGN OF SUMMER

MATA RI KI STARS AS THE SIGN of SPRING

RE MURETE HASTY PASSIONATE

RE RE FLEE ESCAPE FALL of RAIN

UTTERED RISE OF THE SUN BE PLANTED

SK	MA TA	FUT of MA	BE CONTAINED IN
MAORI	MA TA ORA		And his descent TO THE UNDERWORLD
	MĀ		TO CONNECT POINTS of the COMPASS
	MA I		CLOTHING
	MĀ I		MUSSELS TAKEN OUT OF THEIR SHELLS
	MA I ORO		EARTHWORKS of a PĀ PIT FOR CATCHING
	MA I RE	SONG	[RATS]
	MA HAU		HUT SHELTER.
	MA EA		EMERGE
	MĀ HANGA		SNARE
	TĀ		NET Dash water out of a CANOE
	TAE		Scoop for bailing a canoe
	TAE TURI	JUICE of PLANTS	
	TAI		EAR WAX.
	TAI Ā		SEA [TAMA ELDEST SON] ITO see >>>
	TAI PA		outer fence of a PĀ
	TAKAI		KEEP the MOUTH SHUT BE SILENT
	TĀ KOKO		WRAP UP
	TA MV		SHOVEL.
	MĀ TĀ		PUD MVL.
	MA TA		RECEPTACLE A HOUSE FOR STORING
	MA TA MATA		FACE EYE MESH of a NET] [THINGS]
	MA TA	SOURCE	
	MA TA HORI		MEDIUM of COMMUNICATION WITH A SPIRIT
	MATA-I		DEAF.
	MATA-IHI		SEA
	MATA-INAINA		FRONT of a HOUSE
	MATA-KA		DESIRE
	MATA-KAHI		A SACRED PLOT SET ASIDE IN A KŪMARA
	MATA-KĒKĒ		[FIELD]
	MATA-KITE		A WEDGE
	MATA-KOMA		HATING.
	MATA-NĀ		A SEER
	MATA-NEARO		SWOLLEN [MATATIKI SPRING of WATER]
	MATA-ORA		FOOD SET APART FOR A GOD
	MATA-PIHI		PARTLY CONCEALED
	MATA-PŌREHU		LIVING ALIVE
	MĀTĀ PUPUTU		WINDOW [MATATUPU BEGIN TO SPROUT]
			SADNESS OBSEURITY MISTY NESS
			OLD FOLK [MATATĀ CARRY ON A LITTER]

ĀNĀ PĀNASATI

PĀLI AN Ā PĀ NASATI
MĀORI AN A

MINDFULLNESS OF IN and OUT BREATHING
CONTINUANCE OF ACTION OR STATE
TEMPORARY CONDITION - A CONTINUING ACTION
OR ACTION INTENDED TO BE PERFORMED
TI- NA-NA SELF PERSON REAL ACTUAL [IMMEDIATELY]
A RAPID SUCCESSION OF ACTION See
MEDITATION TECH, RAPID BREATHING = GIDDYNESS
NGĀ BREATHE TAKE BREATH [WRONG TECHNIQUE! =
THE POINT TO WHICH ANYTHING REACHES

NGĀ

HATEPE

FOLLOW IN REGULAR SEQUENCE!
expressing ADMIRATION ANANA! See
SEE BUD ANANDA DICIPLE of BUDDHA!
BREATHE GENTLY
GIDDY [wrong technique!]

ANANA

AN-ENE

AN-EWANAWA

AN-INA

AN-INI

HA TEPE

GIDDY ACHING
GIDDY ACHING OF THE HEAD ONLY!
PROCEED IN ORDERLY MANNER [SENSATION]
GIDDY LIGHT HEADED
BREATH GENTLY.

AN IRORO

H AN-ENE = AN-ENE

AN-O

[H AU = BREATH/AIR]

UPTO THE TIME SPOKEN OF YET AGAIN
ALSO TOO REPEATED WITH A NOUN ONE ----
AND ANOTHER JUST EXACTLY OWN
MOVE FREELY FLOAT [UNDERWORLD] SAME
FLOAT MOVE EASILY FALL THROUGH the AIR
THIN UNENCUMBERED LIGHT GENTLE BREEZE

WHAKA

ANGI

ANGI

ANGI ANGI

ANGI TANGA

Ā

PĀ

OPENING GAP IN [GAP] OUT!
OF BELONGING TO POSSESSED BY
TOUCH EFFECT THE SENSES OPERATE
ON BE CONNECTED WITH.

PĀ

PĀ

PA-I

BLOCK UP OBSTRUCT PREVENT [of breath!]
BLOW AS THE WIND
GOOD EXCELLENT

WHAKA

PA-I

PA KEWA

PA KI

PA NA

PA N-I

PA NGA

MAKE GOOD SET IN ORDER
SOLITARY WANDERING
PROCLAIM PUBLISH
CAUSE TO COME OR GO FORTH
BLOCK UP
RIDDLE GAME of GUESSING

PALI
MAORI

ANA PANASATI
ANENE
PA
PA

MINDFULLNESS OF IN AND OUT BREATHING
BREATHE GENTLY
TOUCH EFFECT THE SENSES OPERATE ON
BLOW AS THE WIND

HAVU
HATEPE

BREATHE BREATH
FOLLOW IN REGULAR SEQUENCE
[PROCEED IN AN ORDERLY MANNER]

ANGA
NEA

ASPECT FACE IN A CERTAIN DIRECTION
BREATHE TAKE BREATH

TI-

NANA SELF PERSON REALITY REAL
[ACTUAL]

TI-

NA FIXED HARD FAST
FIRM STEADY UNDISTURBED
SATISFIED CONTENTED
EXHAUSTED OVERCOME

WIATAKA

TI

NA FASTEN FIX CONFINE PUT
UNDER RESTRAINT OVERCOME

TI

TINA EXERTION

TI

NAKU CULTIVATED GROUND
GERMINATE SPROUT =

BUD 'THE' FIELD, of the MIND
a worker thereof !!!

TI

NEI PUT OUT QUENCH DESTROY
KILL [of the NIVARANA'S!]

TI

NEI CONFUSED DISORDERED

TI

NI VERY MANY HOST MYRIAD [MIND]

TI

NIHANGA DECIEVE CHEAT BEGUILLE
IMPROVE UPON

TI

NO ESSENTIALITY SELF REALITY

TINGA

HURU TEN [only of men] see ->>>

TINGA

BEI UNSETTLED READY TO MOVE

TI

OKO ASSEMBLE

TI

PI effect by prongers, EXTERMINATE,

TI

POKA CUT OUT WHAT HAS BEEN
BURIED = ANTHILL SUTTA!

'CUT OUT WITH A KNIFE' NIVARANA'S!

BHĀVANA

	BHĀVANA	MENTAL CULTURE DEVELOPMENT
	HAU	VITALITY OF MAN
	HA-TEPE	FOLLOW IN REGULAR SEQUENCE PROCEED IN AN ORDERLY MANNER
	WĀNA-NGA	LORE OF THE TOHUNGA INSTRUCTOR
	WA-I	MEMORY [WISE ONE]
	WA-I RUA	'SPIRIT.
	WĀ	DEFINITE PERIOD INTERVAL TIME 'SEASON,
	WAREA	BE ABSORBED OCCUPIED HAVE ATTENTION DIVERTED
	WANA	BUD SHOOT YOUNG SHOOT RAY OF THE SUN [TO]
	WA-O	FOREST [WELL GROWN]
	WANA-NGA	THREATENING DEFIANT
	WA-WAO	DISTRACT ONE'S ATTENTION WARD OFF
	WA-RA	DESIRE
	WA-RA HOE	FASTIDIOUS FALSE
	WA-RE	IGNORANT CARELESS THOUGHTLESS OFF
HĀ	WATEWATE	FALSE UNTRUE [ONES GUARD]
	WARE WARE	THOUGHTLESS FORGET FULL FORGOTTEN
	WARU	8
HA	RAPUKA	PERPLEXED UNCERTAIN GRIEVE SIGH
HA	RA	VIOLATE TAPU SIN OFFENCE
HA	RATAU	SUITABLE APPROVED
HA	-O	DRAW A NET ROUND ANYTHING CONSIDER CAREFULLY GRASP
HĀ	NEŪ	QUIET NOT TALKATIVE
HA	NA	SHINE GLOW GIVE FORTH HEAT [TAPAS!]
*	HAU	BREATH BREATH EAGER SEEK
	HA ERE	COME GO DEPART BECOME BE DIFFUSED
		WITH WORDS OF NUMBER SIZE ITD TO DENOTE COMMAND] PROGRESSIVE CHANGE
WHAKA	HAU	
WHAKA	HA ERE	CONDUCT LEAD EXECUTE] TRAVELLING PARTY
	HĀ	BREATH SOUND/TONE OF VOICE TENOR OF SPEECH
	HĀ HĀ	'WARN OFF .CATCH THE BREATH] [BREATHE
	HA NGA	MAKE BUILD FASHION PRACTISE HABIT]
	ITĀ HAU	SEEK FAMOUS ILLUSTRIOUS BE] [PEOPLE]
	HAU	DEAL BLOWS TO [HEARD.]
	HAUKOTI	INTERCEPT CUT OFF
	HAUMANU	REVIVE RESTORE TO HEALTH

PALI	NĪ VARANA	the 5 HINDERANCES of BUDDHISM
I	KAMACCHANDA	LUSTFULL DESIRES
MĀORI	KAMA	EAER
	KĀ	HOME [LIFE]
	'KA	FOR WHAKA CAUSATIVE PREFIX.
	KA EA	FOOL LOOK RAPACIOUSLY
	KAI	FOOD EAT CONSUME
	KAIRAU	COURTEZAN
	KAIAPA	COVET
	KAIHOU	LOVER.
	KANOH	EYE
	KARIHKA	LEWD IMMORAL
	MĀ	POSSESSED BY ACTED ON BY IN CONSEQUENCE
	MAHARA	THOUGHT MEMORY [OF]
	MAHAMHA	SEAT of EMOTIONS
	MAHUKI	GREEDY
	MAK-I	AFFLICT OF AN ILLNESS
	HANEA	PROPERTY MAKE BUILD ITD
	HAO	GRASP GREEDILY
	HARAKOA	DANCING; OTHER AMUSEMENTS
	HAVU	PROPERTY SPOILS
	HAUKAI	FEAST
	HAUPAPA	EAT GREEDILY
	TĀ = TE	POSSESSION
	TA E	AMOUNT TO OF NUMBERS
	TĀ HAE	STEAL
	TAI APO	COVET
	TA KA HI	PLUNDER RAVISH A WOMAN
	TA MAHINE	GIRL FEMALE
	TA MEME	DESIRE
	TA MU	PUD MUL

	PĀLI	NIVARANA	the 5 HINDERANCES
	2	WĀ PĀDA	ILL WILL HATRED ANGER.
		WI-RI	TREMBLE SHIVER
	WĀKA	WI RI	ILL TREAT
		WĀ	ACCUSE CONDEMN
		WANAWANA	FEARFUL AWE INSPIRING
		WA WAO	DEFEND FROM ENEMIES
		WA WAO	QUARREL
		RANA-	KI AVENGE
		RANGA-	HĀU SEARCH OUT PERSUE
	WĀKA	RA U	TAKE CAPTIVE
		RA U TU PU	KILL IN REVENGE
		RA WĀI	GRASP SEIZE
3	PĀLI	THĪ NA MID DHĀ	TORPOR ; LANGUOR.
	MĀORI	TI NĀNA	Self person. Real actual
		TI MOHU	ASTHMA WHEEZING
		TI MOHEA	WEAK FLACCID
		TI KORO	SUNKEN [of eyes] WASTED AWAY
		TI KI	UNSUCCESSFUL PERSON
		TI KOTIKO	DIARRHOEA
		TI KUMU	TIMID HESITATING
		TI NEI	CONFUSED DISORDERED
		TI REHE	SINK FAINT
		TĪ ROHEA	WEAKNESS LISTLESSNESS
		MĪ - ERE	BECOME POWERLESS BE EXHAUSTED
		MINA MINA	EFFECTED BY
		MIRĀ	TEND CAREFULLY CHERISH
		MIRI	SOOTHE ASSUAGE TRANQUILLISE
		TAKARURE	BECOME LISTLESS LOSE HEART
		MIRIMIRI	SOOTHE
		TA HE	MENSES
		TA HU	LOVER
		TA ITEA	PALE WHITE FEARFUL TIMID
		TA KRĀNINI	GIDDY DIZZY
		TA KAKAU	FREE FROM BUSINESS ^{AT} LEISURE
		TA KAMORI	FONDLE CARESS

PĀLI NI VA RANA

the 5 HINDERANCES

4

UDDHACCA-KUKUCCA

RESTLESSNESS & WORRY

MĀORI UT I UTI

ANNOY WORRY FUSS ADO

WHAKA UT E

TEND CARE FOR

WHAKA UT U

FONDLE CARESS

URUWEHI

FEAR BE AFRAID

HAKI

MEEK & NO ACCOUNT CAST AWAY

DISGUST REVILING.

HĀKERE

STINEY

HĀKA WE

FOOL.

HAHOHAHO

DISARRANGED DISORDERED

HAERE

BECOME

HAKI RARA

ANNOY INSULT

HAKI WAKI WA

DARK THREATENING & CLOUDS

HAKU

COMPLAIN FIND FAULT WITH

HĀKUI

MOTHER OLD WOMAN

HĀKORO

FATHER OLD MAN

HĀKURE

SEARCH THE HEAD FOR LICE

HAMU

CLEAN craps for FOOD!

PĀLI

VI CIKICKĀ

SCEPTICAL DOUBTS

MĀORI

WINIWINI

DREAD TERROR SHAUDDER.

WHAKA

WIRI

TREMBLE FEEL ANXIOUS

KĪ

SAY TELL TELL OF MENTION CALL

DESIGNATE CONSIDER ANYTHING TO BE

THINK IMAGINE SAYING WORD

INSTIGATE PERSUADE PROMPT

TO & place AGAINST AT [INDICATING]

[WILL HE COME?]

[OPPOSITION]

FOR IN QUEST OF CONCERNING

RESPECTING IN CONSEQUENCE OF

ACCORDING TO IN THE OPINION OF

IN THE EVENT OF IF

TO INTRODUCE A PROPOSITION

TO DENOTE WISH PURPOSE EFFECT

IN ORDER THAT [WILL become in the evening]

WHAKA -

- KĪ KĪ

KĪ

KĪA

KĪ

KĪA

SK	HA	SUPREME SPIRIT WATER MAORI HAU i HAROTO [VISU]
SK	PURUSA	= Cosmic man creator of KNOTS, PUNGA 12
SK	PURUSA	ESSENCE = MITRA > MALE =
MAORI	PŪ	TRIBE WISE ONE BLOW GENTLY FLUTE ORIGINATE
	PUPŪ	ORIGIN SOURCE CAUSE ROOT of a TREE BASE of a MT
	PUA	BREAK FORTH SPRING UP RISE AS FOG
	PUAHERI	FOAM of the SEA FLOWER SEED SMOKY HAZY.
	PUHA	of a FINE DUST NATURE = PURUSA [EFFECT BY SMOKE]
	PUIA	SONG SK BHU Becoming!
	PŪHONGA	FOOD WITH A SMOKY TASTE
	PUHORO	STINKING
	PUIA	STORM METHOD of ROLLING SAILS [for a WAR Canoe?]
	PŪHI	VOLCANOE HOT SPRING
	PUNA	AFRAID SKY APU HEAP UPON
	PUNGA REHU	ANCESTOR SPRING of WATER
SIH	HĀ	ASHES A-PU EVIL SQUAL BILLOW
	PURERO	BREATH BREATHE TASTE FLAVOUR ODOUR HAU VITALITY
	PŪNGĀ WERE WERE	EMERGE [from water etc] = PURUSA [d MAN
	PUNINGA	SPIDER = PURUSA i WEB of COSMOS
	PURE	TRIBE FAMILY as we come of a common ancestry - TAHI NATA
	PŪ WERU	Arrange in TUFTS or patches = SK PURUSA forming
	PUTA	KNOTS ie substance in patches or tufts in the CROSS
	PŪRIKIRIKI	Cross threads of the NET/WEB of the Cosmos = CREATION
	PUKEKO	EARMENT
SK	PRAKṚTI =	opening hole be born. pass through in or out
	[VARUNA]	Come forth come out Appear come into sight
	WA HINE	Broken in pieces shattered = PURUSA shattered
	TIA	broken of his body dismembered for creation of COSMOS
	KI	APPEARING OLD = OLD LOOKING PURUSA
	HI KI	SUBSTANCE = VARUNA > FEMALE = DARK
	KI KO	SEE WĀ / WAI [SKY i the SUN
SK	PRA	WIFE WOMAN
	PA-PA	MOTHER PARENT
MA		FULL TO [of place] INTO ONTO UPON in company
		[SKKR one who does] of by means of
		Copulate
		FLESH PERSON PUD MUL
		before forward in front of forth + verb of motion filling
		= GREAT REAT- [Like resembling fullfilling
		the Earth

- SANSKRIT KU = THE EARTH
 MĀORI NU KU = THE EARTH PERSONIFIED
 SANSKRIT VIŚNU = HUSBAND OF LAKSMI GODDESS OF ABUNDANCE ;]
 POLISH KU-PATI FESTIVAL OF THE EARTH MOTHER [HARMONY]
- SANSKRIT SAKTI = RIPPLE of a GOD MĀORI > HAKI RIPPLE!
 LAKSMI [SAKTI] WIFE OF VISH-NU
 LAKSMI = THE SAKTI [FEMALE PRINCIPLE] OF THE DIVINE
- 431 SANSKRIT TA = LAKSMI GODDESS OF ABUNDANCE ; HARMONY
 MĀORI TA HU FOOD PERSONIFIED = EARTH MOTHER
 SANSKRIT TA THE EARTH. MĀORI TA IAO > THE EARTH.
- 1300 SANSKRIT HU TO EAT SACRIFICE WORSHIP
 SANSKRIT HU-TA A SACRIFICIAL OBLATION IN FIRE
 TA-KIURA [FOOD of the GODS = MĀORI TA-KIURA]
 TA-KIURA SACRED FOOD
- SANSKRIT HUTAŚANA OBLATION EATER = FIRE [AENI]
 MĀORI HŪ HISS BUBBLE UP EXPLOSIVE SOUND
 TAHU FOOD
 HANA SHINE GLOW FLAME GIVE FORTH HEAT
 HA-KARI FEAST GIFT EGG ROE = oblations!
- 1306 SANSKRIT HO-TRI FROM / HU OBLATION IN FIRE PRIEST
 " HO MA ACT OF MAKING AN OBLATION IN FIRE
 MĀORI HUA NAME CALL BY NAME
 " WAKA HUA RECITE " HUI / HOTO ITO

PAL
MAORI

VE D DANA

FEELING

WE WEHE

LOVE SICK

WHE TUKU

BE SHOCKED PALPITATE

WHE TE

STARE WILDLY

TANEI

WEEP MOURN

TANGARE ANGRY

WHE I

QUARREL

NA

SATISFIED CONTENT

NEA

SATISFIED

WE RA

HOT HEAT BURNT

WE HI

BE AFRAID

WE TI

THREATEN

WE NE

HATRED ILL WILL

WE TO

WEEP

WE RU

POUT [of the lips] = feeling/emotion

WHE INU

THIRSTY

WE I

WATER [is sensed to thirst!]

TA

FRIEND CUT BEAT WITH A STICK

TANGA

FREE of PAIN ALERT

WHE KIKI

QUARREL

WHE KE

OCTOPUS

TA NE HUSBAND

TA ERA Sexual desire [MOO]construct? OLD WORD!

T A - E TOUCH OF FEELINGS

NEA - U HURT GALL of physical or mental distress
act upon not always painfully.

NEA - RO DISTRESSED

NEA - NEARE QUARREL.

NEA - RAHU WAR DANCE

NEA - NA RAGE WRATH.

NEA - KI AVENGE

NEA - KAU SEAT of FEELINGS MIND

NEA - HAU DANCE JOY.

[B - HAV - A BECOMING]

NEA SATISFIED

acted on by by way of.

NA SATISFIED CONTENT

NA KO HAVE MUCH IN THE THOUGHTS OF

PAL
MAORI

397 SK

MĀORI

CĒTANA -TĀ
TĀ
NĀ
NGA-IO

THE STATE of a SENTIENT OR CONSCIOUS
BREATHE BREATH BE UTTERED [BEING INTELLIGENCE]
POSSESSED BY BELONGING TO ACTED ON (BY)
EXPERT CLEVER

MĀORI

[CITRAKA =
TRA-KĀYA]
TĀ
KAI
KAI NGA
RA-KAI
Ā
KĪ
[CI-TRA-KA]
T-A
RA-KAI

A PAINTER = TRA-KĀYA
PAINT TATOO
FULFILL ITS PROPER FUNCTION HAVE FULL PLAY
FIELD of OPERATION SCOPE of WORK
ADORN BEDECK
of belonging to possessed by.
TO [of place] into on to, upon Towards at
For in quest of. inconsequence of. by means of
A PAINTER.
PAINT TATOO
ADORN BEDECK

KI-TA

INTENSELY BRIGHTLY & COLORS

TA-E

COLOR DYE

SK

MĀORI

CE KITĀNA
KĒ
KE-I
KĪ
KI-TE
TĀ
TĀE
TĀ
TĀTAI
TĀTAI
TAU
TATAU
NĀ
NGA

see √ CIT INTELLIGENCE [ŚIVA].
DIFFERENT of ANOTHER KIND other than expected
WITH IN POSSESSION OF [ITD
THINK SAY TELL DESIGNATE CONCERNING
RESPECTING IN CONSEQUENCE OF IN THE
OPINION OF ACCORDING TO
SEE PERCEIVE RECOGNISE FIND DISCOVER
DIVINATION PROPHECY DISPLAY.
to supply the want of the verb to HAVE
THE FACT BEING BECAUSE
BE EFFECTED BE ACCOMPLISHED PROCEED TO
Curve fashion paint Tatoo overcome ITD
Arrange set in order measure recite genealogies
be ranged in order plan purpose
ARO RANGI STUDY THE HEAVENS NAVIGATION
SEASON YEAR CYCLE OF
COUNT
POSSESSED BY BELONGING TO ACTED ON (BY)
-IO EXPERT CLEVER.

	SK	KALA KA	BLACKNESS BLACK COLOR
	MĀORI	KARA	DARK BASALTIC STONE
	SK	KĀLA	of a DARK COLOR.
	SK	KĀR-SYA	EMACIATION
	MĀORI	KAR-A	OLD MAN
	MĀORI	KĀR-RORI RORI	FEEBLE DEBILITATED
281	SK	KASU	LIGHT LUSTRE
	MĀORI	KAHU,	SURFACE BLUE SKY. SPEECH IN GENERAL
		HU-A	Name call by name [GARMENT
		WAAKA HU-A	RECITE
		KAHU-A	FORM APPEARANCE
		KAHU	honorable distinguished precious a light
		KĀ	take fire be lighted burn] [colored greenstone.
		HU-KA	FROST SNOW > KA-HU
		HU	DESIRE
		HU-A	FULL MOON
		HU-AKI	DAWN
		HU-RA	BEGIN TO DAWN.
		KAHU KAHU	MEMBRANE ENVELOPING A FOETUS
315	SK	KAU NAPA	COMING FROM CORPSES
	MĀORI	APA	SPIRIT OF ONE DEAD
	"	UNGA	SEND CAUSE TO COME FORTH EXPELL
	"	WHA KAU-MU	HOLE DUG IN THE GROUND TO MARK THE SPOT
	"	"	WHERE SOMEONE HAS FALLEN IN BATTLE
	"	KAU	ANCESTOR
		PA-HEKE	RUNNING FLOW OF RUNNING DISCHARGE.
		PA-HI	OOZE FLOW LEAK.
		PA-HORE	HAVING THE SKIN RUBBED OFF
		PA	of belonging to
		PA-NI	Person bereaved orphan widow
		PA-PA TŪ PAPA KŪ	BONE CHEST
		PA-RA	IMPURITY
		PARAPARA	OFFAL FILTH
		PA-REHO	SKULL
		PA-REKURA	PEOPLE SLAIN IN BATTLE
		PA-REMO	DROWNED
		KAHU	SPIRIT OF STILLBORN ENFANT
		IKĀ	VICTIM

ДЭД ТИЧ!

PĀLI TE RINDI VA LAMBANTE NODAKA

MĀORI
 TĒ - WHAKATĒ - TEKA
 TA - TE - TĀE - TĀEPA
 RĪE - RĪO - RĪNGI - NGĪONGĪO
 WAIŪ - WAHINE - WAHA
 TĪA - TĪEPA - TĪARE
 RAMĪ - PANGĀ - NGONGĪ - NGONGŌ - NGOTE
 TĀKORU - KA - WHAKAIRO - TAKA
 KAHU - KAI ITD

I. 4. 10-] BRIHAD-ĀRAṆYAKA UPANISHAD

So whoever worships another divinity [than his Self], thinking 'He is one and I another,' he knows not. He is like a sacrificial animal for the gods. Verily, indeed, as many animals would be of service to a man, even so each single person is of service to the gods. If even one animal is taken away, it is not pleasant. What, then, if many? Therefore it is not pleasing to those [gods] that men should know this.

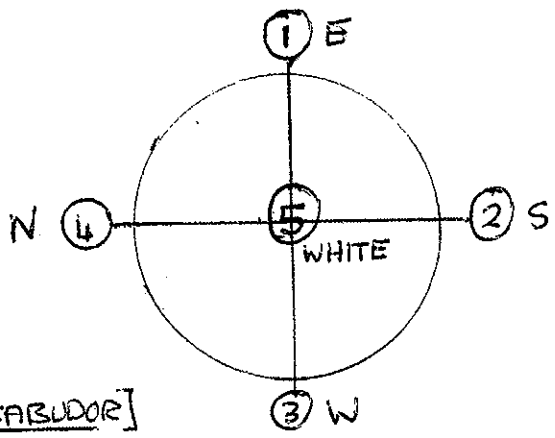
11. Verily, in the beginning this world was Brahma, one only. Being one, he was not developed. He created still further¹ a superior form, the Kshatrahood, even those who are Kshatras (rulers)² among the gods: Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛityu, Iśāna. Therefore there is nothing higher than Kshatra. Therefore at the Rājasūya ceremony³ the Brahman sits below the Kshatriya. Upon Kshatrahood alone does he confer this honor. This same thing, namely Brahmanhood (*brahma*), is the source of Kshatrahood. Therefore, even if the king attains supremacy, he rests finally upon Brahmanhood as his own source. So whoever injures him [i. e. a Brahman] attacks his own source. He fares worse in proportion as he injures one who is better.

12. He was not yet developed. He created the Viś (the commonalty), those kinds of gods that are mentioned in numbers: the Vasus, the Rudras, the Ādityas, the Viśvadevas, the Maruts.

13. He was not yet developed. He created the Śūdra caste (*varṇa*), Pūshan.⁴ Verily, this [earth] is Pūshan, for she nourishes (*√pus*) everything that is.

14. He was not yet developed. He created still further a better form, Law (*dharma*). This is the power (*kṣatra*) of the Kshatriya class (*kṣatra*), viz. Law. Therefore there is nothing higher than Law. So a weak man controls a strong man by Law, just as if by a king. Verily, that which is Law is truth. Therefore they say of a man who speaks the truth, 'He speaks the Law,' or of a man who speaks the Law, 'He speaks the truth.' Verily, both these are the same thing.

MAHĀ WAIROKA



5 BUDDHAS [JIN] BARABUDOR

5 COLORS 5 ELEMENTS 5 TYPES OF KNOWLEDGE

5 DIRECTIONS OF SPACE

MĀORI- MĀ WHITE AND USED TO CONNECT POINTS OF COMPASS

" WAI MEMORY WAI RUA SPIRIT ROKE INCREASE EXTENSION ITO

SK MĀORI	GRA NGA NGA- NGA- R NGA	S MI U HORA A-TO HURU		EAT CONSUME SWALLOW SWALLOW UP BITE ENAW SPREAD OUT OF FOOD BE DISTRIBUTED HARVEST TIME
SK MĀORI	GRAS NGA-	ISH- MI HIA	NU NGU	ACCUSTOMED TO SWALLOW SWALLOW UP GREEDY DESIRE
SK MĀORI	GRĀ NGA-	SA U HĀ HA- RA	KARI TO	A MOUTHFULL SWALLOWING BITE ENAW TASTE FLAVOUR ODOUR FEAST YOLK & EGG ROE & FISH. BE DISTRIBUTED
SK MĀORI RUS MĀORI	GRĀ NGĀ NGA- NGA R NGA	MĪ MI RE MI MI MI MI RA RA AMA HAU	NA NA NE HI RA R HU	OF A VILLAGE 202 = MIN! VILLAGER CLAN PREFIX FAMILY ELDER HEADS OF FAMILIES BE ASSEMBLED BE COMPLETELY RECITED GREET ACKNOWLEDGE an OBLIGATION TEND NURSE [LAMENT DANCE] PEACE OF THE VILLAGE = TIKANGA! TAKE COUSEL TORCHLIGHT DANCE SURROUNDED BY A VILLAGE OR COMMUNITY
SK MĀORI	GRA RĀ	ME ME ME ME ME	YA NE KA I RI IA Ā	A VILLAGER. BE ASSEMBLED BE COMPLETELY RECITED TRUE ACCORDING TO JUDGEING BY ENCLOSE HE SHE IT OF BELONGING TO POSSESSED BY WED THERE YONDER

SK	VAR	NA	CASTE [JATI > BIRTH] MAORI RŪNĀ / RUNANGA ITO	
MAORI		NGA-I	CLAN PREFIX	
		NGA-RE	ELDER HEADS OF FAMILY BRANCHES	
		NGA-RAHU	LEADER COMMANDER WAR DANCE TAKE COUNSEL DELIBERATE	
		NGA-TA	MAN	
	WĀ	NA NEA	LORE of TOHUNGA	
	WĀ		DEFINITE TIME AREA INTERVAL SEASON	
		NĀ	INDICATING PARENTAGE DESCENT	
	RA	NEA TIRA	WELL BORN NOBLE	
	WA-E		DIVIDE SEPARATE	
		NA HE	ALONE ONLY	
SK MAORI	JA	TI	FOR VARNA > CASTE KA-A+TI	
	A	TI	DESCENDANT CLAN OFFSPRING	
	A	TI-ATI	DRIVE AWAY	
		ATI	BEGINNING	
	WHAKA	Ū		U>V KEEP TOGETHER AS A BODY OF MEN
		Ū		BE FIRM BE FIXED [ESTABLISH]
		WĀ	WĀ	FENCE
		WĀ	WA	BE SEPARATED
	WHĀ	WĀ	HI	ANNOINT
		WHĀ	R-E-TANGA	CONNECTION BY MARRIAGE
WHĀ		R-UA	MOTHER FEMALE ANCESTOR	
WHĀ		-TAU	MEASURE	
WHĀ		-TUA	ANCESTOR	
WHĀ		-WHE	GIRD ON	
		WHE-AO	PRINCE CHIEF [AO WORLD = WORLD RULER]	
WHĀ		-RE	HOUSE PEOPLE DIV of an ARMY	
WHĀ		-NEA-I	NOURISH BRING UP PROPTIATE INVOKE	
		TIA	MOTHER PARENT [INCREASE IN SIZE]	
WHĀ	WHĀ	NAU	FAMILY GROUP BE BORN	
	WHĀ	IARO	SELF PERSON	
	WHĀ	KI	MAKE FORMAL SPEECH	
	WHĀ	IOIO	VERY NUMEROUS	
	WHĀ	I	BE CONSTANTLY RESIDENT SETTLED ACQUIRING THE CHARACTER OF	

DAUGHTER IN LAW

SK	VADHŪ	from VADH = VAH of ŪDHA WIFE
MĀ	WA HINE	WIFE [newly married daughter in LAW]
	'HŪ	DESIRE Secretly stealthily
	'HŪ	STILL SILENT QUIET AT REST
	'HUNAONEA	DAUGHTER IN LAW SON IN LAW

SK	VADHU = VAH	from VADH WIFE
	WAH	WIFE
	WAH A	PUDENDA MULIEBRIA. CARRY on the BACK
	WĀ	bring a formal charge against ACCUSE
	WAHA	MOUTH. CONDEMN
	WHAKAWĀ	ADJUDICATE ON.
	WAE	DIVIDE PART SEPARATE
	WAI	WHO WHAT in asking a persons name
	WAIHO	REST REMAIN LET BE
	WAITUHI	CHILD BIRTH RITES OF.
	WAITUHI	RED.
	WAIŪ	MILK. RELATIVE.
	WAU	QUARREL Foolish Silly be scolded.

cf	ŪDHA	WIFE
MĀ	Ū	TEST of a female be firm be forced
	U WHA]	Female woman calm gentle
	U HA]	
	HĀ KORO	FATHER PARENT
	HĀ KUI	MOTHER
	HĀ HĀ	Seeh look for procure
	HANAHANA	PUD MULIEBRIA.
	NĀ	Satisfied content
	NEA	RE FAMILY. see G-A-ITD
	HĀ KARI	FEAST GIFT PRESENT
	HA RI	Dance sing Joy.
	RI	bind bond.

SK	VADHŪ	WIFE DAUGHTER IN LAW ITS
MĀ	HŪ	Desire
	HŪ ANEA	RELATIVE MEMBER of SAME CLAN.
	HUA	Name call by name Know be sure of
	HUI	MEET DOUBLE UP ADD TOGETHER progeny
	LIHUA	DAUGHTER IN LAW

SK	GRA	MA -	TVA	THE CONDITION OR OFFICE OF A CHIEF [OF A VILLAGE]
MĀORI	NGA -	I		CLAN PREFIX
	NGA -	RE		ELDERS OF BRANCHES OF FAMILIES
	NGA	RA	HU	LEADER COMMANDER TAKE COUNSEL
	RA	NGA	TIRA	WELL BORN NOBLE [DELIBERATE]
			TUA	HANGATA FAMILIAR NAME FOR HERO of a STORY
		MĀ	NA	AUTHORITY CONTROL
		MA	NA	WA MIND PATIENT SUPPORT SUSTENANCE
		MĀ	NA	WA WELCOME SALUTION TO A PERSON
WHAKA		MĀ	NA	WA BLESS HONOR
			WĀ	ACCUSE CONDEMN DELIBERATE ON [TAKE COUNSEL]
		MA	NU	PERSON HELD IN HIGH ESTEEM.
	RA	MA		TORCH LIGHT
	RA	HI		GREAT PHYSICALLY OR MORALLY [MULTITUDE]
	RA	HI		NO RAHI O WHENUA ONA RARURARU
	RA	HI	RI	RECIEVE CORDIALLY WELCOME
	RA	HUI		TRESSPASS MARKER
	RA	IHE		STOCKADE
	RA	KA		AGILE ADEPT GO SPREAD ABROAD
	RA	KAI		ADORN BEDECK
	RA	MĀ		pron 3rd person THEY THEM > RĀ II
	RA	ME	NE	ASSEMBLE MENE/MINE! 88A! 8!
	RA	NGA		PERFORM RITES OVER CHILD of a CHIEF
	RA	NGA	TIRA	CHIEF MALE or FEMALE WELL BORN
	RA	NGI	MA	RIE QUIET PEACEFULL = MIR of village
	RA	NGI		CHIEF > E RANGI SIR!
		MA	TA	POPORE HUSBAND WATCHFULL OVER CAREFUL
		MA	TA	MUA ELDER FIRST [OF]
#		MA	TA	KĀ RED = SK COLOR of KSHATRIYA!
SĀMOA		MA	TA	MEDIUM of COMMUNICATION WITH A SPIRIT
		MA	TAI	!
			TŪ	SERVE SEND STAND BE ERECT
			TŪ	TŪ SUMMON ASSEMBLE MESSENGER
WHAKA			TŪ	FORMAL SPEACH
		TUA	KANA	ELDER BROTHER 'ITO >>>
		TU-	A	TERM OF ADRESS

ANGLO	SAXON			
MĀORI	A L DOR			= ELDER CHIEF PRINCE
SK	A R - IKI			CHIEF PRIEST
MĀORI	A R			WORTHY OF RESPECT
	TO - HUNEA			PRIEST EXPERT
	TO			ANNOINT
	TOA			WARRIOR
	TOI			KNOWLEDGE
	TORE			SHINE
ENG - SPAN	AL	DERMAN		TORE ERECTION OF A WARRIOR
		TOR - EADOR		SINGLE ALONE SOLITARY
				BULL FIGHTER.
SK	AR I			ENEMY
MĀORI	AR I -	KI		ENEMY + pō WHAKA
"		KI		SAY TELL CALL DESIGNATE
	AR A			ENEMY
SK	AR A			DIVISION OF TIME SPOKE OF A WHEEL
MĀORI	AR A			WAY PATH HIGHWAY MEANS OF CONVEYANCE
	Ā			OF BELONGING TO POSSESSED BY
	RĀ			SUN SAIL DAY THERE YONDER
	ARA -	TAKI		LEAD CONDUCT
	ARA -	WHATA		LADDER BRIDGE
	ARĀ			AND THEN
WHAKA	AR A -	ARA		RECITE EXPLAIN GENEALOGIES ITD
	A - TI			BEGINNING] [FORMAL MATTERS]
	A - TI			OFFSPRING
PĀLI	ĀRYA	NI		TO PRAISE TO ATTAIN
MĀORI	AR I -	KI		CHIEF / PRIEST ITD LEADER
	AR IA			SUBMIT TO ORDERS
	AR I -	KI		VISIBLE EMBLEM OF A GOD IMPORTANT
	RI A			FIRST BORN of a NOBLE FAMILY [PERSON]
	RI A	KI		SCREENING PROTECTING
	RI -	TE		STRAIN PUT FORTH STRENGTH STAND HIGH
				PERFORM FULFILL COMPLETED

PĀLI ABL MĀORI	A Ā	TATTA TATTATO TA TA TĀ TA-I TĀ TA-I TA TA-I TA TO-RU TATA-U TA PU TA PUIRI TŌ TŌ TŌ TO TOI TO HU TO HU TOHU TO KO TO RO TA UIRA TO	TRUTH, ACCORDING TO ACCURATELY, TRUE AS FORM OF ASSENT SLOWLY CLEARLY OPENLY WITHOUT CONCEALING MEASURE ARRANGE RECITE [DELIBERATELY RECITE GENEALOGIES BE RANDED IN ORDER, ARO RANGI STUDY THE HEAVEN FOR GUIDANCE PERFORM ANY PROCESS THRICE COUNT REPEAT ONE BY ONE UNDER RELIGIOUS RESTRICTION. SACRED FIRE SIM TO PURE. ANNOINT SACRED KIT HUNGA PRIEST ORIGEN SOURCE of MANKIND KNOWLEDGE MARK SIEN PROOF DIRECT GUIDE ADVISE INSTRUCT POLE ROD USED IN SACRED RITES. ENQUIRE BY DIVINATION TEACHER also used in Karakia with ATUA and KARAKIA	
SK MĀORI	TŪ TŪ	SHARA HA-U WIRI HARA - NI WINI	COLD FRIGID SHIVER SHIVER,	
SK MĀORI	A AI	TU TU TŪ TU TU TŪ TU TU HI	SHITA A A HANGA HI HINA PŌ HI GLOW	CLASS of CELESTAL BEINGS [TUSHITA HEAVEN] GOD ITO SPIRIT GHOST ANCESTOR POINT OUT SACRED PLACE GLOW
SK MĀORI	TU TU	HINA HINA AREHU HI	HINA HINA AREHU HI	MOON LIGHT MIST MOON PERSONIFIED GREY PALE IN COLOR SHINE WITH A PALE LIGHT MIST FOG. GLOW GLEAM SHINE

SK	API	√	KS	HA	CONSUME BY FIRE
PRO POLY	Afi				FIRE
SK	API				TO GO IN OR NEAR SK 55
"	API	YAT			ENTERING THE OTHER WORLD DYING
"	ABHI	√	KAM		DESIRE LOVE B/V B/P > F=Afi!
	ABHI	-	KAMA		DESIRE
	ABHI	-	√		IKRI TO DO WITH REFERENCE TO
	ABHI	-	√	KRAM	TO STEP OR GO NEAR TO
MAORI			RAM-	U	PUD MUL.
PRO POLY	A	fi			FIRE
SK	A	PI			TO GO NEAR TO OR IN.
SK	A	B	HI-	√KAMA	DESIRE
MAORI			HI-	KA	TAKE FIRE BE LIGHTED BURN COITUS
		A	HI		FIRE
			KĀ		TAKE FIRE BE LIGHTED BURN HOME.
			KAKĀ		RED HOT
			KAMA		EAGER
			KA-I-RAU		COURTEZAN
			KA-I		CONSUME
	Ā				of belonging to possessed by.
			KA	NAKU	FIRE
			KA	NEHE	DESIRE
			KA	NOHI	EYE [FIRE of!]
			KĀ	PURA	FIRE [SACRED].
			KA	RIHIKA	COPULATION
					FALL IN LOVE
SK	A	GNI			FIRE God of i of 7 tongues of Agni
					[LOVE KNOWLEDGE etc.]
MAORI		NGI	HA		BURN FIRE
			HA	NA	SHINE GLOW GIVE FORTH HEAT
	HA	NGI			EARTH OVEN G(H>NG) [FLAME]
			HA	TETE	FIRE
SK			HA		FORM of SIVA WAR BATTLE = FIRE,
			HA	TATI	SHINE BE BRIGHT [PLEASURE DELIGHT]
MAORI			HA	TETE	FIRE
					TI-ETIE BREAK UP FIRE WOOD
SK			HA	D	TO SHIT = INTERNAL FIRE of digestion (COOKED)
MAORI			HA-	MUTI	SHIT

SK
MĀORI

ĪS
IO
IH O
IH O

SUPREME LORD SPIRIT

ESSENCE

MATUA MIND = ADI BUDDHA
[MĀ ATI BEGINING]

SK
MĀORI

ĪS
IH O
IO
Ī
i

ĪS
VA RA
RA
NGI
RA

OF BELONGING TO

SIVA GOD of LOVE TO ONE of the RUDRAS
SAKTI of the GODS = MĀ HĀKI > RIPPLE
UP ABOVE

EMBLEM OF A GOD

NGI HEAVEN ABODE of SUPERNATURAL
BESTIRRED of FEELINGS = SAKTI! [BEINGS]
FROM BESIDE BYOND IN COMPARISON WITH
BY REASON OF AT [of place] IN TIME PAST
+ NEG CLAUSE > PRESENT

Denoting ACT STATE CONDITION IN TIME PAST
HE SHE IT CURRENT RUSHING STREAM.

SING [the Cosmos into being]

SPLIT DIVIDE GOD / SAKTI

SEPARATE RAY of SUN [MĀORI TIA MOTHER]

ESSENTIAL FORCE POWER AUTHORITY

EFFECT with a spell, DEDICATE SET APART

ESTABLISH BY MEANS of a SPELL 12

QUIVER = SAKTI! [LORDS PRAYER]

ESSENCE UMBILICAL CORD UP ABOVE

FROM ABOVE DOWNWARDS

TWITCH SINEW MUSCLE NERVE STRAND of ROPE

WARP VERTICAL THREAD IN WEAVING =

SHINE GLITTER [INDRAS NET of COSMOS]

LIFE PRINCIPLE

CONCIEVE

IRAMA MATA = INAMATA FORMERLY

IRIRANGI SPIRIT VOICE

IWA 9! WAENGANUI the INTERVENING SPACE

WAHINE FEMALE = SAKTI! [= VARUNA]

WAIATA SONG SING.

WAIROUA SPIRIT

WĀ DEFINITE SPACE TIME INTERVAL AREA

SK

VARUNA-MITRA the TWINS Belong here!

SK
Māori

SA TĪ NA
HA ROTO
HA U

REAL ESSENTIAL WATER
POOL
DEW

TIN-O

ESSENTIALITY SELF REAL

TINA-NA

SELF REALITY REAL ACTUAL

TINEI

PUT OUT QUENCH

NGA

BREATH TAKE BREATH

NGA HIRI

ABUNDANCE of CROPS

NGA HURU

HARVEST

NGA RE

CONNECTED BY BLOOD

NGA RIRI

LOVE

NGAU

BITE GNAW

NĀ

SATISFIED CONTENT ACTED ON BY
[BY MEANS OF]

NĀ

Belonging to . possessed by .

TI E

ABUNDANCE

TI A

MOTHER PARENT

TI KA

JUST FAIR

TI KANGA

CUSTOMARY LAW, AUTHORITY CONTROL

WHAKA

TI KA

ACKNOWLEDGE AS RIGHT

TI KE

IMPORTANT EXULTED

TI NA

SATISFIED CONTENT FIRM STEADY

TI MA

WORK THE SOIL WITH A TAMA

TI RI

offering to a God. SHARE PORTION
Dance sing joy

HA RI

VITALITY OF MAN ESSENCE of LAND

H AU

SPIRIT of LIFE HEALTHY PERFECT

H AU-ORI

EAT FOOD

H AUA

RAINY

H AUA VA

REVIVE RESTORE TO HEALTH.

H AUA MANU

SK

SAT-TV A

MIND ENTITY CHARACTER TRUE HONEST
[COURAGE SUPREME BEING WISDOM]

Māori

TŪ

STAND BE ERECT BE WOUNDED = Courage.

A TUA

GOD

TUA

HANGATA FAMILIAR NAME FOR HERO of a story

TUA

TERM of ADDRESS

TUA

HŪ SACRED PLACE

TUA TANGATA

PERSON

<p># SK MĀORI "</p>	<p>RA RA RA</p>	<p>RA RA RA</p>	<p>HU HU HU</p>	<p>THE SEIZER, ASU-RA OF ECLIPSES DEVOUR. SEIZE LAY HOLD OF SUN</p>
	<p>MĀ</p>	<p>RA RA MA RA HU HU HU HU</p>	<p>HU-A HU-A MA MU NU IRUA RUA AKI NU</p>	<p>FULL MOON BE UNSUCCESSFUL BE FOILED MOON STRIPED of PROMINENT PARTS CONCEALED SELDOM SEEN MEET TOGETHER DOUBLE UP 2 BOTH EQUALLY RUSH UPON CHARGE DAWN RAY of the SUN PLUNDER PILLAGE of [the GODS of the SOMA]</p>
<p>#</p>		<p>HU HU HU HU HU NG NG</p>	<p>RA RI RU RU RU Ū Ū</p>	<p>REMOVE A COVERING RECURRING AT THE INTERVAL of a YEAR. TAU SEASON NO GLOW ABYSS of HEAVENLY BODIES GRAVE DIE COME TO AN END GNAW GREEDY.</p>
<p>SK MĀORI SĀMOA MĀORI</p>		<p>HĀ HA HĀ SĀ HĀ HA</p>	<p>-ROTO RO -V-</p>	<p>A FORM OF ŚIVA WATER HEAVEN POOL [also of VAR NA-MITRA=TWINS-SIVA] VAULT OF HEAVEN SACRED BREATH BREATHE PLACE OF DEPARTED SPIRITS</p>
<p>SK MĀORI</p>		<p>HĀ HĀ</p>	<p>PŪ</p>	<p>COITUS PREGNANT</p>
<p>SK MĀORI SK MĀORI</p>		<p>HĀ HA HA HA HA</p>	<p>NI NI RA RI</p>	<p>WEAPON PLEASURE WEAPON WEAPON HAPPY DANCE SING JOY</p>

SK	TŪBARA		HORNLESS BULL
MAORI		RA KA RA KA	BALD BARREN BARE
	TŪ		REMAIN BE PLACID
SK	ARI-RI ARI-Ā ARI ĀRI ARI-KI RI RI	RI Ā AI KI	ATTACHED TO PIOUS VISIBLE MATERIAL EMBLEM OR REPRESENTATIVE OF A GOD OF BELONGING TO POSSESSED BY CLEAR VISIBLE WHITE APPEARANCE GUISE EXCUSE 'FENCE, [i.e. PROTECT] [ĀREI] PREVENT WARD OFF ifig FIRST BORN MALE OR FEMALE of NOBLE FAMILY SHUT OUT WITH A SCREEN BIND BOND]
PALI	PA RI RI RIA	RI TTA RIA-KI	A SCREENING PROTECTING [ARITTA] PROTECT Funeral DIRGE ITO [MAORI TĀ BE UTTERED! SHUT OUT WITH A SCREEN RAISE ERECT.
		KI	CALL DESIGNATE SPEAK UTTER. SAY KI - TO OF PLACE CONCERNING RESPECTING ACCORDING TO IN THE OPINION OF
		RI KO	WANE DAZZLED
		RI KO RIKO	GLITTER TWINKLE TWYLIGHT DUSK
		RI MA 5	see 5 JIN BUD 5 KNOWLE- ITO
		RI PA	WARD OFF [BY PRAYERS] INCANTATIONS!
		RI TE	LIKE ALIKE CORRESPONDING PERFORMED COMPLETED FULLFILLED
WHAKA	RI RI	TE UA	PUT IN ORDER ARRANGE PERFORM] BORNE AWAY GONE [FULFIL]

SK GRAS
LATIN GRA VA
MAORI [RAH-VA=SEIZE]

LAWSUIT SIEZE WITH THE MOUTH
PLURAL VA-MINA LAW
THAT PART OF AN ACCUSATION MOST
CERTAIN AGAINST AN ACCUSED
TAKE COUNSEL DELIBERATE
ELDERS OF BRANCHES OF FAMILIES
'BITE ENAW, ATTACK ASSAULT
ACCUSE CONDEMN
BRING A FORMAL CHARGE AGAINST
ADJUDICATE ON JUDGE
RECRIMINATE WRANGLE TAKE COUNSEL
PU ELOQUENT

MAORI NGARA HU
NGAR-E
NGA - U
WA
WA
WA
WA WA
WA HA

WHAKA -
WHAKA -
WHAKA

WA WA -
U-NE =

WIWI Belongs here as origin of HEKE!
ie THE JUDGES of the BLACK FLAG SHIPS
[d ISLAM
TRANGRESS

SK GRAS
MAORI WA MEN
MEN - E
ME - HO
ME - KA
ME - I

LAWSUIT SIEZE WITH THE MOUTH
ASSEMBLY BE COMPLETELY RECITED
FALSE
TRUE
ACCORDING TO JUDGING BY

NGARA H - U
H UI
H U - A
H U - A - NGA

TAKE COUNSEL DELIBERATE
KEEP TOGETHER AS A BODY of MEN
CONGREGATE COME TOGETHER
NAME CALL BY NAME DECIDE
[THINK DETERMINE]
MEMBER OF SAME CLAN

WHAKA - - U
LATIN [PLURAL] VA MEN
WA

ESTABLISH CONSTITUTE MAKE FIRM
OF BELONGING TO POSSESSED BY
of GRAVA MEN
ACCUSE CONDEMN

ME - KA
ME - HO
MEN E

TRUE
FALSE
BE ASSEMBLED BE COMPLETELY

LATIN GRA VA MEN
LATIN GRAVI TAS
PALI & A RU
MAORI NGA RA HU
RU - NA NGA

LAW ITO [RECITED]
VENERATED ITO
TAKE COUSEL DELIBERATE
DISCUSS IN AN ASSEMBLY

SANSKRIT
MĀ

VARI

WATER

WARI

POTATO SPOILED BY FROST.

WA-I

WATER.

SK
MĀORI

VĀR ✓ VRI

[FROM ✓ VRI WATER.]

T-VRI

WATER.

WĀ

definite space area interval ITO see >>>

A-WA

WA-HAPU

MOUTH of a RIVER.

Ū

ARRIVE by WATER REACH the land.

U A

RAIN.

U NU

DRINK;

URI

offspring deep in color.

URE

MEMBRUM VIRILE.

WA-I-Ū

MILK.

SK
MĀ

VĀR MINA

for VARMIKA A MULTITUDE of MEN IN ARMOUR.

WHAR-E

DIVISION of an ARMY

WHA KA MENE

= MINE ASSEMBLE CALL TOGETHER.

MIN-E

ASSEMBLE

SK
MĀ

VĀ HANA

The act of making effort exertion

HANA

GIVE FORTH HEAT ITO

HANGA

MAKE BUILD PEOPLE PROPERTY.

HANGI

EARTH OVEN.

PĀLI
MĀ

UT TARA

HIGHER SUPERIOR. UPPER. Superlative

TARA

PEAK of a MT MEMBRUM VIRILE

Ū

REACH land ARRIVE by water.

TARA

RAYS of the SUN COURAGE. HORN of MOON

SK
MĀ

TĀLA

A MEASURE of HEIGHT

TARA

PEAK of a MT. MEMBRUM VIRILE

TARATARA

STAKES of a FENCE.

SK
MĀ

PARU SHA

= PARSHA VIOLENT of the WIND

PĀRU-RU

WIND SCREEN.

RŪ

SHAKE AGITATE

HĀ

(BREATH)

HA-U

WIND AIR BREATH.

PĀRARA

VIOLENT GUST of WIND.

IE
MĀORI
"

KEU
KEU
KĒ

TO COVER CONCEAL.
MOVE ROLL RUMBLE AS THUNDER
DIFFERENT OF ANOTHER KIND
OF NON IDENTITY.

IE
MĀ
"

MU HIS
MŪ
HIHI

MOUSE SMALL RODENT
INSECTS.
FEELER OF A CRAY FISH ITO >>>

IE
MĀORI
"

KERD-
KER-O
KEKERI

HEART.
DEAD
FIGHT QUARREL

SK
MĀ
"

PU ARA
PU
PU A

✓PRI INCREASER, NAME OF INDA =]
HEAP STACK. WISE ONE [MĀINE]
FLOWER SEED FORM OF THE SEA.
FOAMING BREAKING. SMOKEY.
MEANS of CONVEYANCE WAY PATH.
of BELONGING TO FROM
FOOD
SPRING OF WATER

"
"
"
"

ARA
Ā
PU-IA
PU-NA

SK
MĀORI

PAURVA
PAUR A
UR Ā

FROM PURVA RELATING TO THE EAST
GLOW = URA

VU

RUA
WĀ

ABYSS FROM WHICH HEAVENLY BODIES]
TIME SEASON. [RISE]

SK
MĀORI

PRA- KHARA VERY HARD
KARA BASALTIC STONE.

SK
NOM
MĀORI

RĀGH
RĀK
RAK-A

] AN ABLE OR COMPETANT PERSON
AGILE ADEPT. GO SPREAD ABROAD.

SK
from
MĀORI

RĀMA
✓ RAM
RAMA

CAUSING REST
DARK BLACK
TORCH LIGHT.

SK	SI KHIN	HAVING A FLAME
SK	A-SI KTA	SPRINKLE POUR ON [ablutions on a fire]
MĀ	A-HI	FIRE =SK SIKHIN=HAVING A FLAME
	HI-KA	FIRE KINDLE
	KĀ	Take fire be lighted burn.
	TĀ	BE UTTERED
	TĀHU	SET ON FIRE LIGHT =SK HU-TA
	Ā	of belonging to
	HI	make a HISSING NOISE
	HIA	how many?
	HIKI	CONVEY [of ablutions]
	HI NA	shine with a pale light
	HI WERA	BURNT.
	TĀ	Sprinkle be uttered WIND. =TE the of
	TAE	arrive at reach PROCEED TO be effected
	TĀHAU	THY
	TAHE	EXUDE DROP FLOW.
	TĀHOKA	RECITE.
	TĀHORO	POUR OUT.
	TĀHUA	HEAP
	HUA	FULL MOON PRODUCT PROGENY
	TĀHUTĀHU	COOK. [FRUIT FLWS]
	TĀHARAHARA	BE DIMINISHED.
	TAKA	prepare heap be formed be developed.
	TAKAPŪ	BELLY [of AĒNI-FIRE].
	TAKE	INCANTATION.
	TAKIRĀ	MOON ON 19TH DAY
	TAKI	2 at a time by TWO'S.
	TAKIURA	SACRED FOOD.
PĀLI	A-GGI	SACRED FIRE GIH MĀ A HI.
MĀORI	HA NGI	EARTH OVEN! NGI-HA FIRE BURN =SK HA!
	TĀKOU	RED OCHRE prepared by BURNING
	TAKU AHI	Stones surrounding a fire.
SK	API / KSHA	TO CONSUME BY FIRE
MĀ	KĀ	FIRE / ĀPITI place side by side supplement
	Ā	of belonging to [anything deficient]
P. POLY	ĀfI	CONFINED
ENG	PY-RE	MĀ APU HEAP UPON
	FI-RE	
SK	AĒNI	GOD of FIRE / MĀ NGIHA BURN FLAME

SK	BHŪ MAN	THE EARTH WORLD ABUNDANCE A BEING MULTITUDE WEALTH MIND
MĀ	PŪ	ORIGEN SOURCE CAUSE TRIBE WISE ONE HEAD STACK. ENE PLUS
	MĀORI	
	PŪMAMAO	DISTANCE
	PŪMAHARA	MEMORIES
	PŪRAKAU	OLD MAN ANCIENT MYTH
	MĀNA	FOR HIM FOR HER
	MĀNA	AUTHORITY CONTROL. BE EFFECTUAL
	MANATU	HOMESICK. BE AVENGEED
	MAN-AWA	MIND
	MAN-EA	SACRED PLACE
	MAN-O	INDEFINITE LARGE NUMBER
SK	BHŪMI	pl = the DIVISIONS of the WORLD
MĀ	PŪ KIORE	DIVISIONS IN A FIELD.
	PŪMAU	FIXED CONSTANT PERMANENT
	MĀU	FOR THEE
	MAURI	LIFE PRINCIPLE
	MAU	CONTINUED LASTING. FIXED UNDERSTOOD.
SK	BHŪMIKĀ	A SPOT A PLACE EARTH GROUND DECORATION
MĀ	KĀ	HOME [FLAT ROOF of a HOUSE FLOOR
	PUA	FLOWER, BLOOM. DISPLY HEAD of an ENEMY,
	PUAHAU	FORE LOCK.
	PUHI	TOP KNOT
	PUHORO	TATTOO
	PUIA	VOLCANO HOT SPRING.
	MI ANEA	URINAL.
	MI RĀ	TEND CAREFULLY CHERISH
	MIKI	RIDGE of HILLS BUTTOCKS.
SK	BHŪ pf BABHŪVE	2 plus ŪTHA BHŪTU
MĀ	PAPA	EARTH EARTH FLOOR SITE of a BUILDING.
	PAPANGA	SITE LAYER COURSE
	HŪ	QUIET AT REST DESIRE
	HUA	PRODUCT PROGENY BEAR FRUIT ABUNDANCE
	HUA	NAME CALL BY NAME KNOW BE SURE OF.
	UTA	LOAD MAN A CANOE FREIGHT. PUT ON
	PUTA	BE BORN

BĀLI	PURA DALEM	DEDICATED TO ŚIWA THE DESTROYER
MĀ	PURAKAU	OLDMAN
	KĀ	Unfortified place of residence FIRE BURN.
	KAU	ANCESTOR
	KAU-	ANV COLD. FEVERISH COLD
	TARAHĪ	DIARRHOEA.
	TARE	SEND
	TARI	EXPECT
	TA	AIM A BLOW AT CUT.
TD	RA-TA	SHARP CUTTING RED HOT
BĀLI	PURA BALAI	AEUNG DEDICATED TO WISHNU PROTECTOR
		[CONSERVATOR]
MA	PARA	BRAVERY
	PARAHAU	PROTECTION DEFENCE
	RĀI-	HE STOCKADE FENCED
BĀLI	ALINE ALING	INSIDE GATE or WALL WITH DEMON CARVING
		TO PROTECT FROM SPIRITS
MĀ	ARI	FENCE CLEAR VISIBLE
	ARO	FRONT
	WHAKA ARI	EXPOSE TO VIEW
	ARIA	imaginary presence
	ĀRIKA	VISIBLE FORM of a GOD
	RINGA	ARM WEAPON.
BĀLI	RAKSASAS	[GIANTS] RAKSHASA. GUARDIANS OF A TEMPLE
	RAK AI	ADORN DECORATE
	RAKAU	WEAPON.
S/H.	HĀHĀ	WARN OFF BY SHOUTING. DESOLATE]
	HAHAE	= HAE CAUSE PAIN, FEAR] [DESERTED]
		GLEAN BE CONSPICUOUS.
	WHAKA HAE HAE	"GOBLIN GLOW [at DAWN]
	RĀ	BY WAY OF. ROAR.
	RAKA	THERE BE ENTANGLED.
	RĀKAI	ADORN BEDECK.
	RAKAMAOMAO	PERSONIFICATION OF THE WIND = BĀLI
		RAKSASA'S AS GUARDIANS OF THE 4
		DIRECTIONS RECENTS of the WIND [PROTECTORS].
SĀMOA	SASA	PUNISH.

SANSKRIT	PU RĀ NA	VERSED IN ANCIENT LEGENDS
MĀORI	PŪ RA-KAU	OLD MAN ANCIENT LORE.
"	PŪ	CAUSE ORIGIN ORIGINATE
"	PU-RI	SACRED LORE
"	RĀ	BY WAY OF.
"	RANGA	COMPANY of persons. perform RITES
"	RANGA-TI RA	PERSON of GOOD BREEDING.
SK	✓ ARH	worth value Respect AL [L/R] worthy of respect
I.E	AL	BEYOND OTHER. [= MĀ ĀRIKI !]
MĀORI	ARA	WAY PATH TALISMAN.
"	ĀRAI	WARD off KEEP OFF.
"	WHAKA ARANGA	APPEAR IN A VISION.
SK	ARA	THE SPOKE of the TIME WHEEL SWIFT SPEEDY.
IE	N + GNEH ₂	NOT + TO KNOW
MĀORI	N GE RE	PASSED OVER NOT SERVED TAPU.
	N GE HE	LAZY.
IE	M RTO	FROM MOR / MR SK MRI TO DIE
MĀORI	M ŌREA	EXPOSED TO GREAT DANGER.
"	MORE	EXTREMITY
ENGLISH	MORTAL.	
IE	WERG	TO WORK
MĀORI	WER-A	HEATED HOT BURN, HEAT.
"	WHAKA WHĒNANAU	exert oneself of WHEAKO / WHENU / WHETEKE
IE	WE DOR	WATER, [SERVANT
MĀORI	WE-I	WATER.
	TŌ	MOISTEN WET.
	TŌRE TŌRE	ROUGH SEA.
IE	ME HINS	MOON MONTH.
MĀORI	MA HINA	MOON PERSONIFIED.
"	ME	WITH CONCURRENCE of TIME.
	ME - MEHA	SET APART DEDICATED.
	ME - NE	BE ASSEMBLED BE COMPLETELY RECITE.

	PĀLI	RUKHA	TREE IN RĠVEDA AND SHINING
	MĀ	K A-U	ANCESTOR, KAU-AHI = FIRESTICK
	MĀ	RŪHĀ	LARGE BRANCHES OR DIVISIONS OF A TREE
		RŪ	SHAKE AGITATE SCATTER.
		RVA	STORE FOR PROVISIONS
		RUĀNUKU	WISE MAN
	ENG	DRU-ID	
	MĀ	RVARANGI	LARGE ROBUST
		RUI	SHAKE OFF [FRUIT of a TREE]
			SHAKE DOWN AS FRUIT FROM A TREE
		RIKU	GATHER TOGETHER [FIREWOOD].
		RUKURUKU	ASSEMBLE
		RUMAKI	PLANT
		RŪNĀ	PARE DOWN REDUCE
		RUNGA	THE TOP UPPER PART UP ABOVE UPWARD
			ABOVE OVER UPON
		RUPE	SHAKE VIOLENTLY LINTEL of a DOORWAY
			[LARGE PIGEON]
		RURU	ENCLOSE TIE TOGETHER TAKE SHELTER
			SHELTERED
		WHAKA RURU	SHELTERING AFFORDING SHELTER
			SHELTER SCREEN.
		RUPE	PERSONIFICATION OF THE PIGEON.
		RŪNANGA	ASSEMBLY COUNCIL = PĀLI SHINING! ✓
		KĀ	TAKE FIRE BE LIGHTED BURN HOME
		KAKĀ	RED HOT GLOW.
		KAHA	STRONG ABLE PERSISTENCY, LINE of ANCESTRY
		KA-HIKA	WHITE PINE [HIKA = FIRE]
		KA-HU	GARMENT = CLOTHES [FOREST] of the South.
		KA RVHI	HOUSE = PĀLI RU-KHA AS KHA-RU-
	PRAKRIT	RAK KHA	IN THE JATAKA'S = A TREE.
	MĀ	RAKAU	TREE WOODEN NEAPON POLE STICK ITD.
		RAK AI	ADORN
		KĀ	TAKE FIRE BE LIGHTED BURN
		HI-KĀ	KINDLE FIRE BY ATTRITION [= FIRESTICK]
	PĀLI	RUKKHA-DEVATA	ATA = TREE SPIRITS = YAKKHA
			ATA = FORM SHAPE SEMBLANCE SHADOW [only
	PĀLI	YAKKHA	[of human form] REFLECTED IMAGE SEMBLANCE
	MĀ	AKA [= ANGA]	LONG THIN ROOTS [LIKENESS OPPOSED TO SUBSTANCE]
	PRAKRIT	RAK KHA	= SHINING = RAKAU PURIRI → PURI = SACRED RI = BOND etc

PĀLI	RUKHA	TREE IN RĒVEDA-SHINING
PRĀKRIT	RAKHA	[IN THE JĀTAKA'S] = TREE
MĀ	RAKAU	TREE
	RUHA	LARGE BRANCHES OF A TREE
	KAU	ANCESTOR
	KAU-AHI	FIRE STICK.
PĀLI	RUHA	GROW also = MĀORI AROHA
	KAU	HANDLE of a tool etc.
	KAUAE MURI	YOUNGER BRANCH of a FAMILY.
	KAUAERUA	CROSS PIECES of WOOD.
	KAUAMO	POLE of a LITTER.
	KAU HANGA	OPEN SPACE.
	KAUKA	Calabage tree
	KAUNAROA	BODY of a canoe.
	KĀUNEAUNEA	PALLKADE/FENCE of a PĀ
	KAUPADA	RAFT FLEET of CANOES
	KAUPEKA	BRANCH STICK
	KAURI	TREE!
	KĀURU	HEAD of a TREE
	KAUTETE	WOODEN HANDLE
	KAUWHANEA	LIMB of a TREE
	KAUWHĀU	LINE of ANCESTRY.
	KA WA	A SPRIG of ANY TREE BITTER.
	KĀ WAI	LINEAGE
	KA-WAKA	NZ CEDAR.
	KAWATA	GLISTEN SHINE
	KAWATA-TALEPA	FENCE
	KĀ WĀ WĀ	PALINGS of a FENCE
	KA WE	CARRY BRING. FETCH.
	A-KA	LONG THIN ROOTS of TREES VINES [A =
PĀLI	YAKKA	KA = A+KA TREE SPIRITS = i AKKA [BELONGING TO
MĀ	Ā-KA	YEARNING AFFECTION] = PĀLI ASPECTS of TREE
	AKAA-KA	HAVING FIBROUS ROOTS [SPIRITS]
	ĀKA HUKAHU	STATE OF TURMOIL = YAKKHA'S]
	RA-KA	INDISTINCT SCARCILY VISIBLE
	RA-KA	BE ENTANGLED THERE!
	RA-KA-MAOMAO	IMPENDING IMMINENT of UNAVOIDABLE ILLS
	RA-KA-MAOMAO	PERSONIFICATION OF WIND
	WHAKA RAKA	TOHI RITES of CHILD BIRTH + NAVEL CORD + TREES
PĀLI	[YAKKA]	AS ABODE OF ANCESTORS GHOSTS, = KA-U
MĀ	KA	HE SEE IT

MĀORI
SKLAW
MĀORI

RU NG A
PE RU N
PE RERU
PE RU
PE RUN

UP ABOVE OVER UPON TOP UPPER PART
GOD OF THUNDER [SK VARUNA SKY]
MAKE A WHIRRING FLUTTERING NOISE
HEAD OF A NAIL LEAVES of a HOUSE
HIS FIRST THUNDER IN SPRING MOVES THE
EARTH TO ACTION CAUSING GROWTH [REA!]
THE STRĒ LY WHEREG USED TO PROTECT
A HOUSE IN A STORM PROTECT CROPS = MĀ RĪ!
AND HELP NEW BORN'S DIFFICULT LABOUR NEW
TOP UPPER PART UP ABOVE OVER UPON [LY WEEDS]
a person struck by lightning was given health
ALL LIFE IS GENERATED [giving Powers]
BY THE UNION OF MALE AND FEMALE PRINCIPLES
ie the EARTH & SKY WHICH ARE JOINED AT
SOME HIGH PLACE WITH THUNDER & LIGHTNING
OLD SLAW PRAYER TO PERUN

MĀORI

PE HA
PE HI
RU PA
RŪ

'SITTING IN THE THUNDER, COMMANDING THE
LIGHTNING, OUTPOURING RAINS WATERS ON
THE EARTH FACE. O FRIGHT FULL RULER!
JUDGE OVER DEVILS SATANS & SINNERS.

PRAYERS RUPE DOOR LINTEL AMENE
STICKS RUBBED TOGETHER TO MAKE FIRE
HU. RANDOM WILD. PAAŪ BURST EXPLODE ANGRY
SHAKE AGITATE SCATTER SOW QUIVER BRANDISH

WHAKA

PE HU
PE I
PE KA
PE KA
PE KE
PE KE
PE KE
PE KE
PE KE
PE PE
PE RE
RE A
RE
RE RE
RU KE
PE RU

DART SPEAR. EXPLODE MAKE A
EARTH [LOUD NOISE]
BRANCH of a TREE [PERUN'S OAK TREE]
CHIEF [FIREWOOD]
CONCEAL
-PAKIHIWI STRIKING DIRECT POWERFUL BLOWS
PO HO FIRST BORN CHILD [EFFECTIVE IN ACTION]
RANGI LEAP JUMP ABOUT A DANCE
FLUTTER [as lightning]
ARROW DART THROW AN ARROW & DART
SPRING UP GROW [GO
SEE! [RE HU FLINT] RE-O VOICE]
FALL of RAIN FLY RUSH STRETCHED OUT
POUR FORTH DISCHARGE VENT THROW [BE PLANTED]
LEAVES of a HOUSE HEAD of a NAIL

SKLAW SK	PE RU N VA RU NA	GOD OF THUNDER 'THE ALL ENVELOPING SKY & THE WATERS
SKLAW	PE RU N	THUNDER GOD MOVES THE EARTH INTO GROWTH IN THE SPRING
MAORI	PEI PE RE RE A PE KA RU PA HU PA HU HU RU PE HU PE KE-PAKIHIWI PE KA RU DRAS! RU A RU TA	EARTH ARROW DART SPRING UP GROW BRANCH OF A TREE [PERUNS 'OAK!'] RANDOM WILD BURST EXPLODE RESOUND SHAKE AGITATE SCATTER SOW PLANT QUIVER BRANDISH DART SPEAR EXPLODE LOUD NOISE STRIKING DIRECT POWERFUL BLOWS CHIEF
SK MAORI "	RU DRAS! RU A RU TA	EARTHQUAKE RAGE BLUSTER
SK SKLAW MAORI	VA RU NA PE RU N RU NGA	'ALL ENVELOPING SKIES & WATERS THE TOP UPPER PART UP ABOVE OVER UPON
SKLAW	RU NANGA PE =	DISCUSS AT AN ASSEMBLY = the Assembly of the RUDRAS or GODS MAORI PA here in PAPA and PE EARTH.
SKLAW MAORI SK MAORI	KU PALA HA KU I KU NU KU PA-PA	MOIST MOTHER EARTH MOTHER OLD WOMAN the Earth the Earth the Earth > VARUNA-MITRA TWINS [= RANGI + PAPA]

MAORI	RU	NGA	UP ABOVE OVER UPON TOP UPPER PART
SKLAW	PE RU	N	THUNDER GOD [SK VARUNA SKY]
"	ST RĒ	LY	THUNDER BOLT
"	ST RĒ	LA	ARROW = BOLT
MĀORI	H ERE		SPEAR
	H ERE		GUIDE
	H E U		LEAVES
	PE RU		BEGIN TO FLOW [of TIDE] of life/grow
	PE RE		EAVES of HOUSE HEAD of a NAIL ie BOLT
	PE HU		ARROW DART
	PE HI		DART SPEAR
	RU NA	NGA	STICKS RUBBED TOGETHER TO MAKE FIRE
	RU NA	NGA	ASSEMBLY COUNCIL AS PERUN
	RU PE		JUDGE OVER DEVILS; SINNERS
	RU PE		LINTEL OF A DOORWAY.
SKLAW	PE RUN		= RUDRAS
IE *	PE R] TO STRIKE
IE *	PE RKI		
IE *	PE RG		
MĀORI	PE HU		DART SPEAR
"	PE RE		ARROW DART
"	PE RU		HEAD of a NAIL ie TO STRIKE
	PE KE - PA	KIHIWI	STRIKING DIRECT
SKLAW	PE RU	N	THUNDER GOD
MĀORI	PĀ RO - RO		THUNDERSTORM o/a o/u
SKLAW	PE RU	N	THUNDER GOD
MĀORI	PE RE RU		MAKE A WHIRRING FLUTTERING NOISE
	RU KE		POUR FORTH DISCHARGE VENT THROW
	PE RE		ARROW DART
	RE A		SPRING UP & GROW ✓!
	PE HU		DART SPEAR.
	RŪ PA	HU	RANDOM WILD
		HŪ	RESOUND
	PA HŪ		BURST EXPLODE
SKLAW	PE RUN		THUNDER GOD
MĀORI	RU NGA		THE TOP UPPER PART UP; ABOVE OVER UPON
"	RU NA NGA		<u>DISCUSS</u> IN AN ASSEMBLY [REQ]!

MĀORI
SK
SKLAW
MĀORI

NU

HĀ

KU
KU
KU
KU

PA
LA
I
PA
PA

THE EARTH PERSONIFIED
THE EARTH

MOIST EARTH MOTHER
MOTHER OLD WOMAN

PA
PA
PA
RI
RI

THE EARTH
SHOOT UP GROW

PA
TA
UI

CAUSED BY RAIN
RA NEI WEATHER PERIOD OF TIME

RA NEI MĀRIE PEACEFULL

RA PA FAMILIAR SPIRIT LOOK FOR

KU

[PA]
[PA
LA]

RA
PA
LA

PUD MUL [NEAI KAHU]TAHU

KU

ANU

COLD

KU

AHA

GATEWAY ENTRANCE

KŪ

AO

YOUNG of animals

KU

EMI

BE ASSEMBLED

KU

ENE

URGE PRESS + WHAKA = BEG

WHAKA

KU

ENE

BEG

KU

EO

MOIST SOAKED

KŪI

SHORT OF FOOD COLD

KUI

KUI

OLD WOMAN

KŪ

PERSONIFICATION of SHOWERY

NU

KU

THE EARTH [UNSETTLED WEATHER]

KU

A

V. PART DENOTING AN ACTION COMPLETED

A CONDITION ESTABLISHED

AT TIME INDICATED

HAS, HAD, WILL HAVE

KU

HI

INSERT HERE = DIEGING STICK

KU

HI

GUSH FORTH RUSHING SOUND [RITES OF]

=SKL SOUND of MOTHER EARTH [RUA HOLE

PIT RUS LISTEN TO EARTH

KU

MA NU

TEND CAREFULLY FOSTER

KŪ

MA RA

!!!

SKLAW
MĀORI

RU

KU
KU

PA TI
PA TI

RITUAL BATHING

CEREMONIAL ABLUTIONS

SPLASH INDUCE WITH GIFTS COAX

"

U

KU

WASH U TEAT of a FEMALE

"

MĀORI	NU	KU	=	THE EARTH	SK KU = THE EARTH
SKLAW	KU	PA	LA	MOIST EARTH MOTHER	RITUAL
MĀORI	KUI			WOMAN	[BATHING
RU	KU			CEREMONIAL ABLUTIONS	+ FIRES
		PA		BLOCK UP DAM [WATER]	WEIR
PUKU		PĀ		STERILE of a WOMAN	
		PA PA		THE EARTH	
	PA	PA RA		FLOW of the TIDE	
		PA RA		HUKA STRIP OFF	
		PA RA		SEDIMENT IMPURITY	
		PA RA		RAKI SHALLOW	
		PA RA		RĒ FOOD	
		PA RA		TAU SEMEN ✓!	
SKLAW	KU	PA TI		TO BATHE	
MĀORI		PARA TI		SPURT SPLASH UP.	
		PARA	UMU	BLACK SOIL	
		PA RA		WHENUA FLOOD	
		PA RE		WARD OFF DIVERT ABSTAIN FROM.	
		PA RE	NEO BANK of a RIVER ✓!	[PROTECTION]	
		PA RE	MO	Drowned.	
		PA RI		FLOWING [tide].	
		PA RI RI		SHOOT UP GROW	
		PA RO	HEA	DROOP WILTED	
		PĀ RORE		Gentle Soft.	
		PA RU		DIRT MUD	
		PA RU AURI		One who cultivates the soil.	
		PA TA		Cause occasion drop of water fall in drops	
		PA TA PATA		DROP as RAIN	
		PĀ TAUA		Caused by Rain.	
		PĀ TERE		FLOW READILY	
		TERE		Stout swollen.	
		PA TI		Shallow water	
SKLAW	KU	PA TI		TO BATHE	
MĀORI		TI-A		MOTHER PARENT.	
	U	KU		WASH	
	U	KU I		SCOUR RUB WIPE	
		PA TI		SPLASH INDUCE WITH GIFTS COAX	
RU	KU			CEREMONIAL ABLUTIONS	

=	O>	A	CHANGE SCOTS MON/MAN/A SAX	MŌD = PERSON O/A
OCS	MŌ	zī	IDE MEN/MON-G-MAN	MEMBER OF PREFERRED GROUP FOR HUSBANDS
MĀORI	MO	MO		OFFSPRING DESCENDANT RACE
	MŌ	KU		FOR ME
		KUI		WOMAN
	MO	KO PU NA		GRANDCHILD
	MO	KO TA HI		GREAT
		HI KA		COPULATE
ASAXON	MO N	>	MAN (MON) Q(ON) MŌRIORI	MĀORI!
	MŌ	NA		FOR HIM FOR HER
	MO	NA		HAVING DESIRE
	MO	NO A		ADMIRE DESIRE
	MO	NGA MONGA		PENIS
#	MO	ORIORI		PEOPLE OF THE CHATHAM ISLANDS
A.SAX	MŌ	D		MIND INNERMAN WISE / VAIN CONCEITED
#	MĀ	O RI		ITO + VARIANT SPELLINGS.
	MŌ	REA		REMNANT SORROWFUL
	MŌ			IN PREPARATION FOR FIXING A FUTURE DATE
	MŌ	RU RU		ODOUR OF HUMAN SWEAT
	MŌ	TOI		GREENSTONE EAR ORNAMENT
	MO	TU HAKE		SEPARATED
	MO	TU HĒ HĒ		TRUE GENUINE
	MŌ	-U		= MĀ-UA WE TWO
ASAXON	MŌ	D		INNER MAN/PERSON O/A! PASSION MIND
	MO	UMO URANGA		BETROTHAL MARRIAGE
	[O]	AV/ITO	see!	CONNECTION BY MARRIAGE
	MO	-UNGA		ANYTHING EXCELLENT
	MO	ENGA		MARRIAGE MOE SLEEP ITO
WHAKA	MŌ	WAI		BEHAVE MODESTLY
		HI -A		FALL IN LOVE WITH DESIRE HOW
		HI KA		COPULATE PUD MUL [MANY SEVERAL
WHAKA		HĪ HĪ		SPIRITED ENTERPRISING VAIN CONCEITED
		HI A		ADMIRATION
		HI APO		ASSEMBLE
		HI HI		SHY
		HI KI		REMOVE TAKE AWAY CARRY IN ARMS NURSE
		HI KŌHIKO		RECITE GENEALOGIES
		HI NE		GIRL
		HI RI		EAGERLY DESIRE

SKLAW

MO ŽI

IDE MON-G MAN MEMBER OF A PREFERRED GROUP FOR HUSBANDS

SCOTS

MON

= MAN

MĀORI

MO UMOUURANGI

BETROTHAL MARRIAGE

MO ENGA

MARRIAGE

MO E

SLEEP DOZE

HI-A

FALL IN LOVE WITH DESIRE HOW

MO E HEWA

INTENSE DESIRE [MANY SEVERAL]

HI KA

COPULATE

MŌ HI-O

WISE INTELLIGENT RECOGNISE

HI NE

GIRL

MŌ NA

FOR HIM FOR HER

MO NGA MONEA

PENIS

MO N OA

ADMIRE DESIRE

MO RI ORI

PEOPLE of CHATHAM ISLAND

MŌ U

WE TWO

MA UA

WE TWO

MĀ ORI

A > Ō A SAXON MŌN = MAN

MO RI-ORI

SCOTS DIAL MON = MAN

MO > Ō

OF BELONGING TO FROM

MA > Ā

POSSESSED BY AFTER THE MANNER OF

O HI

GROW of CHILDHOOD

O HI NGA

CHILDHOOD YOUTH

O HI A

LONG AFTER APPROVE

O KA

BRANCH LINE of DESCENT

O KOO KO

CARRY IN THE ARMS NURSE

Ō KU

MINE

KUI

WOMAN

WHAKA

O MO OMO

TEND A CHILD of INVALID

Ō N-A

OF HIM of HER.

ON-AMATA

OF FROM ANCIENT TIMES

ONE ONE

EARTH SOIL

ONE TŪ

SPEECH ORATION

ON-I

COPULATE

ONO

b see SK N° 6 of men. plant root crops

MO KO

PERSON TATOO

MO KA KATI

PUD. MUL

WHAKA

MON-O

SMIFF SMELL

HONGI

SMELL GREET

HO A

SPOUSE WIFE FRIEND HUSBAND

THE THINKING MAN

THE EXTRAORDINARY EXPANSION OF THE SKANDINAVIAN EXPANSION AND TRADE WAS DUE NOT TO THE SWORD BUT TO THE MIND [MORE THAN HALF THE BURIALS EXCAVATED AT ONE SKANDINAVIAN CEMETARY WERE OF 'MONGOL WOMAN OF NOBLE BIRTH THESE AND OTHER ALLIANCES MADE SKANDINAVIAN EXPANSION AND LONG-DISTANCE TRADE ONE OF THE MOST REMARKABLE PHENOMENA OF EUROPE.

SANSKRIT	MAN AVA	MIND MAN	
"	MAN	"	ASAX MAN [AND WOMAN]
"	'T MAN	"	" HU MAN
"	MANU	"	" GU MAN
MĀORI	MĀ -ORI	"	" GŌ ST GUEST GHOST
	MA NANA	"	MĀ ORI]
	MA NU	"	MO ORI]
SCOTSDIAL	MON	"	MANA
	MONG OL	"	MONA FOR HIM
BURMA	MON	RELATED TO THE KHMER of CAMBODIA [ANGKOR-WAT]	
IRELAND	MON -A- GHAN	PLACE NAME	
ENG	MON A STERY	"	
GREEK	MON Ā ZEIN	TO LIVE ALONE	
"	MON OS	ALONE	
ENG	MON GER	A DEALER	
OLD ENG	MAN GERE > LATIN	MANEO > DEALER	
O.H. GER	MAN GARI	"	
MĀORI	MAN A	AUTHORITY CONTROL POWER	
"	NGARI	GREATNESS POWER	
"	NGA RA HU	LEADER COMMANDER	
OLD ENG	MAN GE RE		
MĀORI	NGE RO	VERY MANY	
"	NGE RI	GREAT NESS POWER	
"	MĀ ORI		
"	MO RI ORI		
ASAX	MŌN > MAN		
MĀORI	MONGA MONGA	PENIS	
ASAX	GU MAN	ENG HUMAN MĀORI NGŪ / HUMAN / EOST	
ASAX	MŌD	INNER MAN MĀORI MOTATAU TALK TO ONESELF	
MĀORI	MO HIC	= SKLAW MQZI INTELLIGENT RECOGNISE WISE	

	MÆ NE	COMMON
	MÆ NA -	LÆSE COMMON PASTURAGE
	MÆ NAN	TO LAMENT MOURN COMPLAIN
	MÆ NE	OATH
	MÆNSUMIAN	TO MARRY
	MÆR-ĀC	AN OAK TREE AS PART of a BOUNDARY see Polynesian MALAE + TREE in enclosure!
MAORI	MARAE	PLAZA COMMON MEETING PLACE
ASAX	LAE-SE	COMMON PASTURAGE
MAORI	RAE	GREEN NOT DRY
	RA HI	ABUNDANT
	RA HA KI	Situation out of the way ONE SIDE
	RAI-HE	ENCLOSURE FENCED
	MA RA	GARDEN MENE/MINE BE ASSEMBLED
	HE I	AT IN WITH TIME or PLACE
	HE A	MULTITUDE MAJORITY
	HE A	WHAT PLACE ANY PLACE
ASAX	MÆ NAN	TO LAMENT MOURN COMPLAIN
MAORI	NĀN-Ā	TEND CAREFULLY NURSE
	NĀ	ACTED ON BY ON ACCOUNT OF BY REASON [OF]
	NE-HE NEHE	FOREST
	NA WA	DISTANT
	NA U	THINE
	NAU	COME GO
	NGAU	GNAW SITE
	HE I	go Towards
	HE	MOKAI HUNGERY
[MA]	HE MA	EMPTY SPACE OPEN VOID AT PERCE
	HE MA-NGA	EMPTY SPACE VOID
	HE KE	MIGRATE
	HE KE TANGA	DESCENT of a HILL
MAORI	MÆNSUMIAN	TO MARRY [MAORI MINE ASSEMBLED]
	HUN-A-ONGA	DAUGHTER IN LAW [MENE!]
	HUN-A-REI	FATHER IN LAW MOTHER IN LAW
	HŪ-NUKU	FAMILY ENCUMBRANCES
[MĀ]	HUM-MĀ-RIRE	COMELY BEAUTIFUL PEACEFUL
	MI HA	DISTANT DESCENDANT
	MI HI	SIGH FOR LAMENT of loss of a daughter!
	MI RA	CHERISH [GREET]

689	ΔSAXON	MAENE	COMMON
	MAORI	MENE	BE ASSEMBLED
	"	MINE	BE ASSEMBLED
	ΔSAX	MTN	SMALLNESS
		[-TU-VA-]	
	ΔSAX	MEDU-WANG	the GROUND SURROUNDING A HOUSE
	MAORI	WĀ	DEFINITE SPACE AREA.
		TU AKIRI	WALL of a HOUSE
		TU AKAU	STERILE LAND
		TU AKOI	BOUNDARY DIVISION
		TU AKIRIKIRI	GRAVEL [AROUND a HOUSE]
		TŪ ĀHO	SACRED PLACE
		ME-HA	APART SEPARATE SET APART DEDICATED
		ME-MEKE	CROWD TOGETHER
		ME NET	BE ASSEMBLED BE RECITED
		ME RI	ENCLOSE
		Ū	REACH [land arrive by water]
	ΔSAX	MĀE E TU DOR	THAT WHICH IS PRODUCED FROM the SAME STOCK
	MAORI	TŌ	BE PREGNANT
		TOR-O PUKU	FLESH
		TO-TO	BLOOD
		MĀ	OR-I
		TŌ KOHI	ADULTERY
		TORA	ERECT of PENIS
		TŌ PŪ	PAIR COUPLE
		TŌ NA	HIS HERS ITS
		TO NA	PVD MUL
		TŌ KU	MY
		TŌ KAI	COPULATE
		TŌ ITI	little finger or TOE [of the TOES/FINGERS]
		TO IERE	SING.
		TO I	NATIVE ORIGEN SOURCE of MANKIND
		TŪ	MANNER SORT
		TŪ RANGA	RELATIONSHIP of COUSINS
		TŪ TŪ	SUMMON ASSEMBLE
		TU AKANA	ELDER BROTHER
	ME	NE	BE ASSEMBLED

	MÆL	SPEACH	L/R
	MÆLAN	TO SPEAK TO MARK	
	MÆLDAEG	AN APPOINTED TIME [MĀORI TANG-I FUNERAL]	
MĀORI	TAE	ARRIVE COME GO [TAE KAI WORN OUT SOIL.]	
OLDSAX	MĒNIAN	TO MAKE KNOWN	
	MÆNAN	TO LAMENT MOURN	
	MÆNE	COMMON	
	MAENAN	TO TELL OF RELATE DECLARE	
	MENNISC	- LICE AFTER THE MANNER of MEN	
MĀORI	MENE	BE ASSEMBLED	
	ME	WITH CONCURRENCE IN TIME	
	MEA	SO; SO DO DEAL WITH CAUSE MAKE SAY THINK	
	MEAMEA	SAY GIVE ORDERS	
	MEHA	APART SEPARATE	
	MEI	ACCORDING TO JUDGE BY.	
	MEKA	TRUE	
	ME MEKE	CROWD TOGETHER	
	MEHO	FALSE	
	ME NO	SHOW OF MAKE A DISPLAY	
	MARAE		
		RAN-GI TENOR OF SPEACH STANZA of a SONG	
WHAKA	MA	HERE HERE	ADVICE
	MAHI		DO PERFORM.
	MĀHIA		INDISTINCT SOUND
	MAHORA		SERVED UP BEFORE GUESTS of a FEAST
	MĀHUKIHUKI		CEREMONIES TO REMOVE TAPU
	MAI		A DANCE TO RECIEVE GUESTS
	MAIANCI		RECITE
	MAIRE		SONG
	MĀKOI		DEAL DECEITFULLY WITH.
	MA-MA		PERFORM RITES
	MANA		Authority CONTROL.
	MARA MA		MOON [Recite].
	MAREA		Common Man.
	MĀRU		LOW IN TONE CALM.
	MARU		Mark SIGN.
	MARUAHIAHI		EVENING. ITO
		RAN-GA	PERFORM RITES over child of a CHIEF.
	RĀ		DAY continued sound WED there Yonder ROAR

SK 169	ISHUKA	ARROW LIKE
MĀORI	HUKA	FROST SNOW COLD
"	HUHUKA	HANGING IN SHREDS FRINGE on a cape
Y	HUKĀKAPU	HAIL
"	HUKAPURU	HARD FROST [ICEICLES = ARROWS]
SK 169	ISHŪI	IMPULSE ACCELERATION HURRY INVITATION ORDER DESPATCH
MĀORI	IHI	POWER AUTHORITY RANK ESSENTIAL FORCE SPELL CHARM
SK 169	ISH	OBTAIN STRIVE SEEK MAINTAIN Regard Thank
SK	- RAVA	making a terrible noise [in battle]
MĀORI	RAWA	GOODS property grounds of quarrel dispute
Eng	RAVE	TO RAVE
SK	TUHINA	frost cold mist dew snow
MĀORI	TUHI	GLEAM SHINE
SK 452	TŪ	
"	TUYA TŪ	STRONG QUICK WATER
MĀORI	TŪ	Stand be erect FIGHT WITH
SIX	[TŪBARA] [RAKA]	HORNLESS BULL = °RAKA
MĀORI	RAKA	BALD BARE BARREN
SK 452	TŪNA	BEARER
MĀORI	TUNGA	SEND
"	TUNGANGI	A STILE
"	TUNGAURU	A PLATFORM
"	TUNGI	Set light to Burn
"	TUNGITUNGI	A SACRED OVEN KINDLE
"	TUNA-ROA	THE EARTH
	TUNAEKE	a sandstone for grinding stone implements [a bearer!]

ASAX	REO RD	SPEACH LANGUAGE VOICE
" U	REO TAN	WHISPER
MAORI	REO	SPEACH VOICE LANGUAGE
	TA	BE UTTERED
	TAKI	RECITE
	TAN-	EA BE CHOKED
	TAN-	EKAHA TIGHT TAUT
		} = ASAX REO TAN WHISPERIE TAUTRO
ASAX	RE CCAN] TO STRETCH EXTEND
"	REAHTE	
"	REHTE	
MAORI	REA	SPRING UP GROW! MULTIPLY
	RE	SEE!
	REAREA	FRESH SPRING GROWTH
	REA	NECK of an EEL POT STEEP SLOPE
	REHE	WRINKLE IN THE SKIN
	REHIA	PLEASURE PLAY
	REAREA	GREENS USED FOR FOOD
	REHU	HAZE MIST PASS OUT of SIGHT
	REI	TUSK TOOTH
WHAKA	REI	CARVED WORK AT BOW I STERN of a CANOE
	REI	LEAP RUSH RUN
	REINGA	ABODE of DEPARTED SPIRITS
	REI	BOUNDARY
	RENE	THRUST WITH A STICK DRESS THE HAIRING
WHAKA	REKE	KICK [KNOT]
	REMU	TAIL FEATHERS of a BIRD LOWER HEM OF
	RE-NA	STREACH OUT. [A GARMENT]
	REPO	SWAMP
	RERE	FLOW BE CARRIED ON THE WIND LEAP
	RERE	RUN OUT OF A LINE RISE or SET OF
	RERE	BE STRECHED OUT. [HEAVENLY BODIES]
	RERE	BE BORN BE UTTERED WATERFALL DIARCHOEA
	RERENGA	VOYAGE JOURNEY PLACED/ESCAPE
	RERE	OFFSHOOTS OF A FAMILY LEAPING
WHAKA	RERE	STRIKE A BLOW WITH A WEAPON. [RUNNING]
	RETI	CANOE A DART of TOETOË CONVEY CARRY as a BOAT.
	REU	OUTER PALLISADE of a PĀ [WHAKAREWA SMEAR]
	REWA	MAST OF A CANOE FLOAT MELT A SWIMMER.

ASAX
MĀORI
& SAX
MĀORI

RE EN RAIN EN > KN [KNUTE ITO]
 RE RE FALL AS RAIN
 RE CEAN TO STRETCH OUT EXTEND
 KAN-OHI EYE [10 of SIGHT]
 KĀNIHI PATCH of a GARMENT
 KANIWHA BARB of a FISH HOOK
 KAKANO TEXTURE GRAIN IN WOOD
 KANO STOCK DESCENT
 KANOKANOĀ FEEL AFFECTION FOR AN ABSENT FRIEND
 KANOTI COVER UP embers with ASHES on EARTH
 [TO EXTEND LIFE of the FIRE]
 KAPAKAPA WINE

ASAX
MĀORI

RI CE POWER AUTHORITY RULE
 A RI KI LEADER CHIEF PRIEST
 A RI Ā EMBLEM of a GOD
 RI A SCREENING PROTECTING
 RI AKI STAND HIGH
 KE I IN POSSESSION OF
 KE NO UNDERWORLD
 [RI] KE-RI-A SIGN OF PEACE
 KE KERI FIGHT

ASAX
MĀORI

RI FT A VEIL CURTAIN CLOAK
 RI SCREEN PROTECT SHUT OUT WITH A SCREEN VEIL

ASAX
MĀORI

RI LIC GREAT SPLENDED MAGNIFICENT
 RI O DAZZLED
 RI ORI KO GLITTER

ASAX
MĀORI

RI MA - N TO COUNT NUMBER
 RI MA - FIVE
 MĀ USED TO CONNECT NUMERALS
 MAN - A AUTHORITY
 WHAKA MANA MAKE EFFECTIVE RECTIFY
 MANAWA 4th TOE
 MANO 1000 indefinite large number.
 MAO WE 2.

ASAX RINC A MAN [POETIC]
 MAORI RINGA HAND ARM WEAPON
 A RIKI CHIEF LEADER.

ASAX RIND RIND BARK
 MAORI RI BIND BOND SCREEN PROTECT.

ASAX RINTE BARK of a TREE
 MAORI RI BIND BOND
 TAE COLOR DYE [of TREE BARK]
 TAE JUICE of plants
 KIRI BARK of a TREE SKIN,
 TA STEM OF A PLANT
 RITA -KA LEAVES
 RITUA BE SEPARATED.
 RINEA WEAPON ie STICK.

ASAX RIP REAPING HARVEST
 RIP-1 RIPI USE AS A KNIFE
 RIP-1 CUT GASH SLICE OFF DETACH CUTTING IMPLEMENT
 RIPEKA LYING ACROSS ONE ANOTHER.
 RINO TWIST CIRCLE SWIRL. [of a scythe].
 RIO WITHERED DRIED UP WRINKLED.
 RIP- A SIDE EDGE BOUNDARY UPPER SIDE TOP
 ROW RANK LINE FURROW
 RIPANGA HEAP
 WHAKA RIPA ALONG THE EDGE ON EDGE
 RIANA STRAIN PUT FORTH STRENGTH ENERGY
 RT BIND

ASAX RO DOR-LIC THE FIRMAMENT MAORI ROTO IN WITHIN ITO
 MAORI HARO VAULT OF HEAVEN
 TOR-ENGI SET AS THE SUN
 RIK-O DAZZLED
 TOR-E BURN SHINE
 TOR-A BURN BLAZE
 TO-PATA IN SMALL PARTICLES
 TO-PA FLY SCAR
 TO UPTO AS HIGH AS
 TOARI BRIGHT
 TOI SUMMIT ROTO IN WITHIN ITO

OSAX	RUM WELL	SPACIOUS
MĀORI	RUM AKI	DROWN
	RUA	ABYSS OF HEAVENLY BODIES
OSAX	RŪN	CONFIDENCE COUNSEL CONSULTATION A SECRET
of GOTH	RŪNA	NIMAN TO TAKE COUNSEL. [MYSTERY MAJIC]
OLD SAX	RŪNA	COUNSEL CONFERENCE
ICE LAND	RŪN	COUNSEL MYSTERY
of ICELAND	RŪNI	A COUNSELLOR - RUNE
OSAX	RŪN-COFA	THE CHAMBER OF SECRET COUNSEL.
	RŪN-CRAEFTIG	SKILLED IN EXPLAINING MYSTERIES
	RŪN-WITA	COUNSELLOR AQUINTED WITH SECRETS
MĀORI	RU A-HINE	OLD WOMAN of MYSTERIES; RITES
	RU A-NUKU	WISE MAN 'WARLOCK, OLD MAN
	RU A-MOKO	ASURA of EARTHQUAKES
	RU A WĀHIA	A STAR of 9th MONTH
	RU EKE	VARANDAH PORCH [MANA AUTHORITY]
	RŪKAHU	BLUSTERING UNTRUE [NGIA APPEAR SEEM]
	RU KE	POUR FORTH VENT. [WHI CAN BE ABLE]
	RU KU	RITUAL ABLUTIONS [WHITI RELATE RECITE]
	RU KU	GATHER TOGETHER [TĀ BE UTTERED]
	RU RU KU	ESTABLISH BIND BY PRAYERS
	RU KU RUKU	ASSEMBLE [KORERO ADDRESS SAY TELL]
	RU MAKI	BURY KO-HIMU WHISPER,
	RU NA	ASSEMBLE KO-HIKA ANCESTOR.
	RU NA NGA	ASSEMBLY COUNSEL MEETING HOUSE
	RU NA NGA	DISCUSS IN AN ASSEMBLY
	RU NGA	TOP UPPER PART OVER ABOVE
	RU PE	LINTEL of a DOORWAY
	RŪ PEKE	BE ALL COME TOGETHER BE ALL DEALT WITH
	RU RANGA	STRANGER GUEST
	RU RI	SONG [KO-HA RESPECT]
	RU RU	DRAW CLOSER TOGETHER. SHELTERED
A	RU	FOLLOW PERSUE KO-MAKA SORT OUT
A	RU ARU	WOO. KŌ-HANGA -
	KO PA	SPACE IN FRONT of a HOUSE
	KO PAE	CIRCULAR HOUSE [of assembly?]
	KO PANA	SORT OUT
	KO POU	APPOINT [PĀ AN ELDER]