

LAUTESETZE - IV PART 2 N° 5  
[ WAHARUA ] OLD NOTES

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[87 pages]

# A COMPARATIVE-HISTORICAL LINGUISTIC STUDY OF MĀORI

## 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 *k* and *s* may merge as *k*, 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.

= G06QB

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 "languages".

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  $t \sim d$ , in the second  $t \sim \xi$  (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  $\xi$ . 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 *deset*. 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 endings, 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 relativas ad origines et evolutionem individualium membrorum respectivarum familiarum linguistarum.*

QUEM PENES ARBITRIUM EST, ET IUS ET NORMA LOQUENDI,

[HORACE NE DUFF]

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\*  
\*  
\*

35 MADHULA  
36 MADHUKYUT  
37 MĀKSHIKA  
38 ALA | ALI  
39 AVA PAT  
40 ĀPAS  
41 ĀPAS  
42 ĀPYA  
43 APA HĀRA  
44 LAGNA  
45 LAM | RAM  
46 APSU  
47 APSU  
48 APAS  
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50 YĀTRA  
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53 YĀNA PATRI  
54 BHU  
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56 PURĀ TANA  
57 BU BU RA  
58 PUM-ĀKHYA  
59 PUTA  
60 BUDHNYĀ  
61 PUKA = DĀNA  
62 PUNAR  
63 PU NĀA  
64 BUDH  
65 PURVA-GATA  
66 PUSHAN  
67 PĀTANA  
68 PĪTAKA

SWEET  
DRIPPING HONEY  
HONEY SPIDER  
STING da BEE  
TO FALL DOWN  
WATER [PAUTE = WHALE]  
WATER  
COMING FROM WATER,  
STEALING  
POINT where SUN RISES  
ENJOY SEXUALLY  
IN WATER,  
IN the WATERS  
WATER  
expedition  
going to  
according to one's desire  
VEHICLE  
VESSEL VOYAGE  
BECOMING  
MANIFEST DISPLAY ACCOMPLISH  
ANCIENT  
WATER  
MALE  
POCKET SPACE HOLLOW  
from the depths  
GIVING  
EXIST ITO  
HEAP  
AWAKE fig = DAWN  
GONE BEFORE  
V. DEITY SUNGO ITO  
CAUSING TO FALL  
4th UNKNOWN QUANTITY HONEY  
[MĀORI PI-AU IRON] [SAFFRON]

69	SA HI TA	}	SAM-HITA PLACED TOGETHER JOINED UNITED
70	SA HI TA		
71	SAM GRĀ M I KA	[	RELATIVE TO WAR COMMUNITY of RACE WITH
72	SĀ G Ā TYA SA GĀ TI		
73	SĀ T Ō PA	[	RUMBLING [CLOUDS] PROUD HAUGHTY COMPANIONSHIP HELP
74	SĀ KIVYA		
75	BHŪ TA	[	ELEMENTAL BEINGS DISTRIBUTIVE ESSENCES ]
76	RĀ GA		
77	SA HĀ SA	[TECH] HATE AVERSION ITO	ATTENDED WITH LAUGHTER.
78	SA ABHI-KA MA		LOVING
79	SĀ N - U		TABLE LAND PLATEAU SURFACE SUMMIT RIDE MOUNTAIN

पुऱ	पुऱ	पुऱ	A-RA-PA-CA-NA
इऱ	PURI	पुऱ	PARU
इऱ	RATA	इऱ	GATA
इऱ	MIRA	इऱ	RANAKI
इऱ	RURU	इऱ	RARA
पुऱ	PURE	पुऱ	MENE
पुऱ	PARI	पुऱ	HATETE
इऱ	KANI	इऱ	TERA
इऱ	KURU	इऱ	HANI
इऱ	KITE	पुऱ	PUTA
इऱ	HARA	पुऱ	PUHA
इऱ	RAMA	पुऱ	PAPA
इऱ	MANA	इऱ	TANE
इऱ	KAI	इऱ	RARO
इऱ	KAKA	इऱ	HURU
इऱ	MAHA	इऱ	RITE
इऱ	RURU	इऱ	KUHĀ
इऱ	TUTU	इऱ	RANCA
इऱ	NE TI	इऱ	TARI
इऱ	KIRI	इऱ	RITĀ



SK  
MĀORI

YU

VI  
WI- RI  
WHI- RI

UNITED COMBINED PROVIDED WITH  
FLOCK

TWIST PLAIT PLAITED REM on  
[ a garment ]

WHAKA -

WHI- RI

fold hands behind the back as a  
TAPU person being fed by another

WHAKA -

WHI- RINAKI

TRUST IN DEPEND ON  
make fast secure.

WHAKA -

WHI- TI

exchange sail for a canoe.  
return presents

WHI- TI

SHINE SHINE UPON.

WHI- TIKI

tie bind

WHI- U

PLANT COLLECT put place  
be gathered together

WHI- U

Satisfied with FOOD

WHI- WHI

possessed of having acquired

WHI- WHI

GIVE PRESENT

WHAKA

Reach land arrive by water

WHAKA

U  
U

KEEP TOGETHER as a BODY of MEN  
bring to land.

U

ANEA

place of arrival

U

EHĀ

prop support

U

MU

OVEN [communal].

U

ARUA

Cloak with a Cape attached to it

U

EPŪ

Company party

U

HO

UMBILICAL CORD

U

KAI PŌ

MOTHER.

U

MA

BOSOM

U

NU

TEAT

WHĀ

U

NU ORĀ

GIVE DRINK TO TEND

U

NERĀ

object of intense affection

U

PA

Send expell.

Satisfied

SK

VI

IN 2 PARTS

MĀORI

WHI- TI

SHINE UPON

WHI- I

CAN BE ABLE



SK 246  
PPVYA  
MAORU

YU TA  
-TA  
YU -TI  
TI  
U-1  
U-HO  
U-KAI PO  
U TA  
U  
U  
U HONO

PPVYU JOINED

2

Separated

JUNCTION UNION WITH acquirement of

CONCEIVE

DISENTANGLE UNRAVEL.

UMBILICAL CORD

MOTHER

put persons or goods on a canoe.

Reach land arrive by water place

[of arrival]

SPLICE JOIN

TA U TINEI hold up a weak person.

TA U TOKO Separate keep at a distance

TA U TOKORUA BOTH Together

TA U TARU upright ROD in wall to hold battens

TA U TANGA alighting [for thatch]

TA U TARA fasten affix

TA U RONARONA pull against one another on a ROPE

TA U RIMA hospitality to strangers

TA U RA a TOHUNGA who accompanies an ARMY

TA U RA ROPE [TO BATTLE]

TA U RAKURAKU Snatch from one another

TA U RAPA stern post of a canoe.

TA U PONA PONA QUIPU

TA U PUHI darling chosen one.

TA U ONIONI COPULATE

TA U MATUA Support assistance

TA U MANU take possession of another's goods,

TA U MAIHI upright slab supporting side walls of a HOUSE

TA U KE apart separate

TA U KAI KAI QUARREL

TA U HERE TIE BIND

TI A adorn MOTHER slave

TI ARE SENT

TI A ROA FENCE

TI E abundance.

TI E KE measure set out lay of ground plans

[of a house]

WARNA -

TI HI FEAST

TI KO settled on as frost

TI MA cultivate the soil

SK 153	PAR-A		leading beyond of place farther than remoter opposite shore of time past previous future there yonder. Sound of voices in the air he overcame with sleep [ie leading beyond] FLOW of the TIDE HIGH UP other SK definitions of PARA [= MAORI do later]
MAORI	RĀ PARA PARA PARA PARA	NGEKI NGIA TU	
SK MAORI	PARA-	DĀRA TARA KAIRA-U	another man's wife adultery M. VIRILE P. MUL COURTEZAN [YU-TA = JOINED]
SK SK	RĀ RĀ	PA	WEO P. MUL ITO
SK 153 MAORI	PARAM-	TAPA TAPA TAHUNA PĀ KANI	VEXING the FOE CALL NAME COMMAND BATTLE PROVOKING
		PAKARU	PUT TO FLIGHT innermost fence of a PĀ
	PARA PARA-OR PARAU PARE PAREKURA PARAI RA MENE PARAEROA PA PATU	KIRI	CHIEF Baffled bewildered deceit Turn aside protection Battlefield fend off push back. he assembled. Warrior espec one wounded screen for defensive purposes.
SK MAORI	PARA	PAKSHA PAKSHA PAK AU PAKA PAKAU ROHA	PARTY of the ENEMY wing lit i fig as 'SIDE ITO' WING [da bird QUARREL extended on either side [like wings],
		HAO	CAPTURE a FORTRESS.

SK153  
MĀORI

PARA NA TA  
TA RA

HIGHEST POSITION SUMMIT Supremacy  
COURSE PERK da MT. [ highest aim

MATA  
MĀ

face eye  
free of TAPU  
Bravery  
talents gifts  
SUN

PARAU  
PARA PARA  
RĀ  
RĀ NEI TI RA

SK  
MĀORI

PA RĀK-A  
RĀ

unique unprecedented ITD see  
distance at a distance from a distance

PAE  
PAE PĀETOTO  
PAE WAI OTERANGI

there yonder sail  
HORIZON direction  
CANOPUS  
water horizon.

PA HAKI  
PA HENO  
RAKA  
RAKA

small relative distance  
Escape  
go spread abroad.  
there = RĀ.

RAKA-  
RĀ NEI  
RĀ NGI  
RĀ NEI

TU WHENUA the EARTH generally.  
HĀU Search out pursue.  
SKY  
TO WHITI FAR DISTANT

SK154  
MĀORI

PA RA -ST HĀNA  
PĀ KE HĀ

FOREIGN COUNTRY strange place.

PA  
PA E  
PA HI  
RA HI

be connected with coitus  
horizon.

company of Travellers

the troubles of OTHER LANDS are their own.

HĀERE go depart  
HĀ NEI PEOPLE  
HĀ RA VIOLATE TAPU!  
HĀ RĀ MĀI Come arrive  
RA NA TŪ WHENUA the Earth.

SK 158 PAM SU - KA M DUST SAND

MARORI

HU KA SNOW FROST

HU AHUA LUMPS KNOBS

HU A NUI ROAD HIGHWAY PATH

HU A RIKI SMALL

HU A TEA MILT of FISH ROE of EEL.

WAAK A -

HU ENE MAKE SMOOTH POLISH

HU KAHUKA SMALL POTATO TUBERS NOT FAT for SEED

HU KA KAPU HAIL

HU KA PUNEA SNOW

HU KA TARA HAIL

HU NGA HUNGA ] TOW DOWN NAP of a GARMENT

HU KA HUKA ]

PUE

HU DUST

HU NGA HUNGA ] FINE DUST PULVERISED

HU KA HUKA ]

SK

PAM

SU

KA

DUST SAND

MARORI

PA

KU

DRIED SMALL PARTICAL ANYTHING ]

PA

PAKU

BARREN SOIL [ SMALL ]

PA

NI

PRINT RESMEAR.

PA

OA

SMOKE

PA

PA

EARTH FLOOR of a HOUSE

PUE

HU

DUST

[

TA

HU

NA

SAND DUNE

TA

HU

AHUA

HU

-OMA

SAND SHOES

SK

PAM

SU

LA

DUSTY DUST STAINED SANDY DEFILED TRIMED ]

MARORI

WAAKA -

RA - NU

MIX

[ DISPARCING ]

MARORI

HU

KI PA ]

TRAIL

HI

KU PA ]

HU

NE

PAPPUS of SEEDS

HU

NGA

DOWN GRIND DOWN RUB FINE

HU

RA

BARB BALD

HU

HU

RA

FLOW

HU

RI

GRIND

RA NEITIHI STACK of fern root

RA KE

BARREN LAND

SK 159  
MAORI  
SK  
MAORI

PA THA  
PA O  
PA THA KA  
RA KA  
O HA  
TA PA

RECITAL  
SING  
RECITER

KA-RAKIA  
KA UMA TOHI MOON ON 17TH DAY

RECITE OVER.

RECITE [ie PATHA]

KA U RE RUNGA LORE of the celestial  
KA U RE RARO LORE of the TERRESTRIAL

PA KI  
PA KI NAITARA  
PA NUI  
PA PA RUA  
PA RA  
PA TA  
TA TA  
TA KI  
TA TRI

PROCLAIM  
FOLK LORE LEGENDS  
Speak aloud. proclaim

Repeat  
a place for sites  
ANCIENT TIMES

BE UTTERED  
RECITE  
RECITE

KA HU LINE of ANCESTRY  
KA HA CHARMS,  
KA HAU N. da KARAKIA

KA I-ATUA form of MAKUTU  
KA KA RIKI FUGELMAN da CANOE  
TA KI URA SACRED FOOD

KA NA BEWITSCH  
KA PURA FIRE

KA RAKIA repeat a form of words.  
KA RANGA Call summon welcome [REC formally]

HA KA Sing dance  
HA KA RI gift present feast  
HA ERE Conduct lead

WAKA A  
WA  
WA

HA HA VOICE  
HA PU ELOQUENT

HA PRI begin a song.  
HA PUI Betrothed

HA RI dance sing joy  
HA RURU Resound.

HA U be heard illustrious food in PURE sites  
TA PU !

SK 159

PĀ NI  
[PAL - NI]

HAND

MĀORI

PĀ NI GA TA

AS GOOD AS HOLDING IN THE HAND  
[as in one's very own hand]

PĀ

TOUCH [PANI orphan widow]

PĀ HU

play with a dart

PA KIH I

OLG for fern root

PA KI HĀU

WING [= hand limb 100]

PA KŌ

BLISTERED

MĀORI

PAE PAE

open shallow vessel dish

PA HORE

having the skin rubbed off.

PA KI TUA

place behind one of hands.

PA NGA

lay place aim a blow at

TA NEO take in hand attempt

PA PA NUI

PALM of the HAND [WHANG-]

PAR - A

Cut down bush.

PAR ER OA

WARRIOR

PAR AKAU

SLAVE

SK

PĀ NI

[PAL-NI] HAND

MĀORI

NGI RANGIRA

HAND [NGE-O TICKLE]

WHAKA

PA KU WĀ

GIVE IN MARRIAGE = SK HAND in marriage

SK

PĀ NI GA TA

MĀORI

NGA TA

MAN IN KARAKIA! [MEMORY!]

NGI - TA

FAST FIRM SUCURE

PA PA NUI

PALM of the hand.

NGA KI

cultivate plant

TĀ

carve fashion tattoo paint 100

SK 159

PĀ NI - PĀ TRA

using the HAND as a funnel.

drinking out of the hand.

MĀORI

NGI RANGIRA

HAND

PA PA NUI

PALM of the HAND

PĀ

TOUCH

PA NEKE

flat bottomed boat

PA NGA

lay place.

PAR A RA

Container vessel.

PAR - O

HOLLOW of the HAND

RA

WED = SK TAKE in the hand i.e MARRY!

TA - I MAUA BETROTHED = take in the hand.



SK 159 PĀ TĀ LA

UNDER WORLD  
Subterranean cavity or city inhabited  
by demons & serpents one of the 7 HELLS

MĀORI  
WĀHKA

PĀ  
PĀ  
PĀ E - MĀTE  
PĀ ENGA  
PĀ E  
  
PĀE RANGI  
PĀERORO WĀHNUI  
PĀERORA  
PĀ HI  
PĀ HI  
PĀ HIKAHIKA  
PĀ HUNU  
PĀKAREA  
PĀKIPĀKI  
PĀKI WAI TARA  
PĀKOHU  
PĀPĀ  
PĀRĀ  
PĀRĀWA  
PĀRĀHĀ  
PĀRĀU  
PĀ REHE  
PĀREMO  
  
PĀRUA  
PĀ TA - HI  
PĀ TIKI  
PĀ TU  
TAI  
TAHUMĀERO  
TAI PŌ  
TAI WĀRANGA  
TAKĀ  
TA NE

be connected with Touch prevent GROUP  
CLOSE UP [FLOCK  
MOURNERS at a funeral. multitude  
place where things are laid on  
horizontal ridges of hills [one side]  
be laid to the charge of anyone.  
Coming from a distance  
Milky Way.  
Range of hills [of a HELL!!!]  
Company of travellers  
ended brought to a conclusion  
SACRED FIRE IN RITES of the DEAD  
FIRE [of 100 HELLS]  
Dark gloomy.  
hair worn long on side of head in MOURNING  
FOLK LORE  
CHASM GULLY [of the dead].  
be wrong.  
impunity [ARA way path]  
SW-WIND = cold winds of hell.  
N. da' God,  
baffled disconcerted [of beings in hell]  
[in vain fruitless]  
FAIRY,  
Drowned. disappears go down.  
underworld beneath go down under.  
PIT [TARA-WĀHĀ Entrance]  
befall all alike  
Jan to keep flies from a corpse.  
KILL  
Sea TAKIURA food for the DEAD  
Sickness disease  
goblin.  
place locality  
prepare TANGĀ funeral dirge  
origin beginning TAKERE BOTTOM



SK 244	YĀ-YĀ	VA	RA	WANDERING ABOUT having no q fixed abode
MĀORA		VĀ	RĀ	there yonder SAIL
			RĀNGAI	definite space area interval time season.
			RĀPU	herd flock shoal. Seek look for.
MĀORA				UNGA = SEND EXPELL SEEK.
SK 245	YUK	TA		YUKE YOKED TO EQUIPT PREPARED FOR joined combined [TAKA prepare] preserve from keep aloof. [say Ū] DRIVE AWAY Separate from [Ū Reach land] YOKE HARNESS ADDED UNITED [AU SHOKE] provided with accompanied by [AUA those] Join on use [PĀ COITUS] [before mentioned] fasten bestow. [NIKOTIE] NIHOWERA = UNITE with oneself. Consume [EXTRAVAGANT W/ FOOD]
	YU			
	[ YU YĀUTE ]			
	UPA			
		NI		
		SAM		
MĀORA	PP	SAM	YUTA	bound put together joined with fasten 2 canoes side by side object of intense affection Business food occupation Earth oven. mother joined ALLY splice join connected umbilical cord. HOME M. VIRILE associate with LAND apposed to sea. in land apposed to coast LOA MAN A CRNOE
	U-	NVA		
	U	NVORA		
	U-	MANEA		
	U-	MV		
	UK	AIPO		
	UK	U		
	U-	HONO		
	U-	HO		
		KĀ		
	U-	RE		
	U	RV		
	U	TA		
	U-	TA		
	U	TA	NGA	FREIGHT Revenge. Ransom reward price reply SHOW HOSPITALITY TO
	U	TA		
	U	TU		
#	WHANA	U	WHI	
SK	YU	VI		UNITE COMBINED PROVIDED WITH female woman but gen of animals
MĀORA	U	WHA		
		TA	HERE	Cord for tying up with NET
		TĀ		
		HAM	OKO	THATCH for walls of a house

SK 233

MRI G  
MRI G-A

MARE ]

WIPE CLEANSE POLISH MAKE SMOOTH  
PUT IN ORDER ADORN oneself.

MARO ]

MIRI

WIPE AWAY

RUB STROKE WIPE

SMEAR

SOOTHE ASSURE shell maize

method of adzing timber [ie make smooth]

MIRI MIRI

RUB SMEAR RUB IN

MIR OI

instrument for curling glass fibre

RI

screen protect hind bond

RING - A

HAND

RIE

2

SK

MARG

> MRIG

MARO ]

MARI HOPE

tail feathers of a bird [ie adorn with]

MARAR RI

faded washed out soiled

MAR A

friend prepare by steeping in water

MA RA

GARDEN

MA RAMA

moon month [menses] cultivate soil,

MAR - A - NEA

BEGIN WORK

MA RI RI

LOVE

NGA RIRI

LOVE

SK

[ MRI GA ]

MARO ]

MAR O

put on a MARO [KILT (TD see)]

MA

CLEAN free from TAPU

MA HI

make work

MA HU

HEALED

MA MA HU

SOOTHE

MA KRO

ear ornament [chank's tooth]

MA KAU RANGI

adorn with spirals

MA KAU

wife

MA NIA

soft smooth of hair

MA NUKA BKO

FILTHY

MA PIHI

ornament for the person.

SK 232 MVL -A  
= MUR -A ]

RIGID FIXED [part] ROOT  
ROOT = END By which anything is fixed  
FOOT of a MOUNTAIN  
BASE LOWER PART edge of horizon.  
TAIL

MÄORU MU -A  
MUR -I

ORIGEN SOURCE BEGINNING  
of place the front for part  
TIME TO COME the future formerly.  
Sacred place.

TU MU

of place the REAR hind part  
the time to come the future behind  
STUMP [danger]. POLE [backwards  
a pewa hind snare is fixed  
STAKE as a marker.

TU MU AKI  
TU MU WIHENUA  
TI MU TIMU

MAIN POST of a FENCE of a PÄ  
CROWN of the head.

RA MU  
RE MU  
RE MU  
TA MU  
TI MU TIMU

Sacred fire in felling of a tree  
STUMP of a tree  
P. MUL = SK MU-RA [END]

TÖ MU -A  
Ä MU A  
HA MU TI

BUTTOCKS  
TAIL FEATHERS  
P. MUL  
P. MUL  
Early previous  
the time to come hereafter  
SHIT = END  
LARGE POSTS of a PÄ FENCE [carved]  
HIP BONE [SK is rigid fixed]  
EARTH OVEN

[ I MU ]  
U MU ]  
KA MU  
KU MU

EAT  
ANUS TAIL of a BIRD

RA KATUWIHENUA the EARTH opposed to the SEA  
MÄUNGA - MURI MOUNTAIN HINDPART is BASE

RA SUN RANGARANGA HILL  
RA HO testicle labia majora cover floor with a  
RA HUI tresopas marker see. [wooden platform]  
RA KAU TREE is FIXED RIGID  
RA NCI SKY WEATHER TOWER of a PÄ

SK 227	MI ME SHYAT		APPROACH
SK MĀORI	PARAMESHYAT ME ROWHETAU		RETURN V. SMALL
WHAKA	ME TO ME TO		ADVANCE IN A STEALTHY MANNER FASTER.
WHAKA	ME NEMENE MI HA MI HI MI KONI MI NAKA MI RIMIRI		FORWARD PRESUMPTUOUS distant descendant GREET BEG Desire SOOTHE
	PARA PA PARA PARANGIA PARATAU PARA TI PATAI		place where rites are performed. BRAVERY Flow of the tide be overcome with sleep. Semen. DEPART question enquire
SK 229	MI MIN OTI ]		waste away diminish destroy
MĀORI	MI MITI MITI MITI ANUA MIN - ENB OTI		SWALLOWED UP DISAPPEARED LICK UP chyness of the throat by fear. BEG ' FINISHED + ANU = GONE FOR GOOD
	TIPOKO TIPOKA TIO TINGONGO TINEI TI KOTIKO TI KI		Become rotten perish DRIED UP sharp piercing of cold Cause to shrink shrivel wasted destroy kill DIARRHOEA KEEP SHORT of FOOD
WHAKA -			

SK 231  
MĀORI U-

MŪR - MUR A  
MU  
MU TUNFA  
MUR - A  
MU - MUR A  
MUR - I

FIRE of CRAFT expiring ember  
OVEN  
END TERMINOUS END CONCLUDING.  
BLAZE FLAME  
GLOW shows brilliant color redder.  
Death placed departed spirits [ember]  
expose to the heat of a FIRE  
ROAR.

RĀ RĀ  
RĀ

SK  
MĀORI

MU SH  
MU RU

stealing carrying off  
PLUNDER pluck up

SK

MU KA  
MU TĀ  
MŪ  
MU

DUMB U > RU  
DUMBNESS  
SILENT DUMB

MĀORI

KĀ KĀ  
KA ERER  
KA IERE  
KA IKAPE

provoke irritate  
FOOL ROLL the eyes.  
SHOUT  
steal

KA IKA WĀU  
KA I NATU  
KĀ KA  
KA KĀ  
KA ORE

cut the tip off of anything  
Brooding melancholy.  
INTOXICATED by TUTU juice  
harsh grating sound.  
NOT

KA PETAU  
TĀ

Gossip  
Be uttered

TĀ ERO  
TĀ HRE  
TĀ HRO HRO  
TĀ I ETER  
TĀU HOU

obstruction hinderance  
steal  
Cease  
Faint hearted nervous  
stranger

SK  
SK

TA - I - APA  
MU TA  
MA UN - IN

BE SILENT  
DUMBNESS  
SILENT

SK MRI ] DIE  
P MA RA

PP MRI TA DEBO

OES MU MURSHA be about to die  
AND DIE [after anyone] follow in death  
PRA dead lead to death

M̄ORU ANU COLD

PAR ANGITA be overcome with sleep [as death by cold]  
MU TUNGA END terminous

MU RI Death placed departed spirits  
SK M-RI-TA Dead.

MAR U be killed

TA NGI funeral dirge cry for.

MIMI TI swallowed up disappeared.

MITI lick up

SK MIN OTI waste away destroy diminish

M̄ORU OTI finished + ʔʔʔ gone for good.

TI sharp piercing of cold

COLO].

WAARA - TIKI keep short of food.

SK 243 VĀ G - A SACRIFICER

M̄ORU A NGA face in a certain direction set about

doing anything aspect skeleton

something connected with descent to the UNDERWORLD ]

ANG-1

SK 243 YĀ ] Move go proceed set out depart flee

P. YA TI Go away march. escape.

M̄ORU Ā drive urge compell

as far as until

ATI - ATI DRIVE AWAY EXPELL

TI - RA Company of travellers

SK YĀ K ] entreat beg implore

M̄ORU YA KA yearning affection

SK YĀGN - IKA Relating to sacrifice

M̄ORU IKA VICTIM

SK YAK AKA  
YAK ANA

PETITIONER BEGGER  
beging asking in marriage

MĀORI

Ā

- TĀ

Solicitation of favours.  
of belonging to possessed by  
THE

SK  
SK  
MĀORI

Ā KA  
YA NĀ  
YAK YA  
Ā

STATE of TURMOIL.  
Soliciting asking for.  
TO BE REQUESTED ASKED FOR  
of belonging to possessed by

KAI TA ONEA ADVISE acquisition

KAI WĀBĀBĀ Messenger.

[KAI RAU Courtesan]

KAI RORO BELOVED ONE LOVER.

KAI PĀ KŪHĀ PRESENT given by a bride groom to  
[the relatives of the Bride]

KAI PĀ OKE Sponge live on the generosity of others  
[KAI MĀTAI SPONGE UPON OTHERS  
- MĀTAI]

KAI MUA first fruits offered to the ARIKI

KAI KŌHAU To murmur hopes; desires

KAI HOU Sweetheart lover.

KAN ERE Desire affection yearning fond.

KAN IA WĀEA feel compunction or REMORSE  
NĀ HAU belonging to thee

KĀ NĀPE NO NOT

KAN OI authority position

KĀ ORE NO NOT but however.

KAPA stand in a row or rank.

KAPE Refuse.

KAPU hollow of the HAND [see SK MARRIAGE]  
TA be uttered RITES

NGA HU look steadfastly stare

NGA I SOB

NGA KAU GIFT used to indicate to a friendly clan  
that their assistance was desired in war

SK  
MĀORI

YA

NĀ

TO BE REQUESTED ASKED FOR

NĀ NA

SOLICITED asking for  
HIS HERS



SK244

YĀ - TA

JYĀ GONE COURSE MOTION

PLACE COME TO PAST TIME

MAORI

TA E

ARRIVE COME GO DEPART BECOME

DIENGA

DRIVE URGE COMPELL

DRIVING FORCE thing driven into extension of space i time as far as until and then.

TA E

ARRIVE AT REACH EXTEND TO d SPACE

TĀ GO

a species of shark [ ; TIME ]

TA HAKURA

DREAM of one DEAD

TĀ HAPA

PASS BY

TĀ HAPATŪ

HORIZON

TA HE

MENSES ABORTION

TĀ HEKE

WATERFALL

SK

YĀ -

TA

PAST TIME

TA - HIRĀ

the day after Tomorrow F.T. THE DAY BEFORE YESTERDAY. P.T.

TĀ - HŪ

direct LINE of ANCESTRY

TA - I

SEA TIDE WAVE ANGER

TA - HUNA

BATTLEFIELD

TA - HUTI

RUN AWAY

[ TA - I ]  
[ TĀ - TAHI ]

the coast opposed to inland

TA - I AO

WORLD district

TA U

ALIEN COME TO REST come to ANCHOR

TA - ITAI AO

DAWN

TA - IAPU

Take by storm assault

TA - AWA

VAGINA

TA - I KUIA

OLD WOMAN [= past time ]

TA - ITAMAITI

CHILD [= course motion -> towards ]

TA - I TATA

Near.

TA - I WAHENUA

LAND DISTRICT PERMANENT ABOVE

TA KARI

traverse land to establish possession

TA KA

pref in words involving a sense of revolution or circuit ie Seasons time world home into come round as a date or period of time GO or PASS ROUND

<p>SK 244 MAORI</p>	<p>YĀ- Ā</p>	<p>TRI TIR-A TIR-AKI TIR-AKA TĪRARE TI KA</p>	<p>GOING TRAVELLING MARCHING GOING DRIVE URGE COMPELL [FOR] COMPANY of TRAVELLERS FILE of MEN Clear away of clouds SLOW [TI-ARE = SCENT] ASSEMBLE A WAR PARTY KEEP A DIRECT COURSE</p>
<p>SK MAORI</p>	<p>YĀ- Ā</p>	<p>TAV YA TAU TAU ARO TAU-A Ā TAU ARU ARU TAU IWI</p>	<p>ATTACKED TO BE GONE AGAINST ATTACK Sing of. FACING TOWARDS ONE OPPOSITE HOSTILE EXPEDITION ARMY = KA! FOLLOW FOLLOW PERSUE FOREIGN RACE, STRANGE TRIBE drive urge compell</p>
<p>SK MAORI</p>	<p>YĀTR- Ā TIRA TĪRARE R-Ī R-IAKA WHAKA R-Ī KA R-INEA R-INEI R-Ī-PA R-Ī-POI HOA R-Ī-RI R-Ī-RI</p>	<p>IKA KA RE KA RA IKA IKA IKA IKA PAHI KA-TOA R-Ī-RI R-Ī-RI</p>	<p>RELATING TO A MARCH or CAMPAIGN RA WHITI ASSEMBLE FORM UP drive urge compell company of Travellers FILE of MEN ASSEMBLE A WAR PARTY a request for assistance in WAR WARRIOR VICTIM BAND TROOP ASSEMBLE SCREEN PROTECT ENERGY wait anxiously. cover crouch. WEAPON Throw in great numbers ROW RANK LINE WARD off GO TRAVEL WARRIOR COMBAT BATTLE ENEMY</p>

SK	M1	√ MA	MEASURE perceive know ITO 18.
"	M1		] FIX Set up a post erect build measure perceive know
"	M1	NOTI	
PP	M1	TA -NI	
			fix in the ground setup erect build fix determine
MĀORU	M1	-SAM	FIX erect or build together or at the same time
	M1	RI	adze timber
	M1	RO	spin twist lash bind
	M1	RA	lashing binding
		TĀ	carve cut fashion paint tattoo ITO
		TĀ TĀ	FENCE
		TĀ HU	RIDGE POLE of a HOUSE
		TA TAI	MEASURE ARRANGE SET IN ORDER ]
		TA I EPA	FENCE WALL [ JOIN parts of a NET ]
		TA KA	prepare be formed be developed.
		TĀ RA ]	dress shape timber esp with an ADZE
		TA RA	SIDE WALL of a HOUSE
		NI HO	edge of a tool effective force.
		NI KO	TIE
		NI U	small sticks used in divination
			dress timber with a TOKI
		NO HO	settle dwell live marry.
WIĀKA		NO HO	PLACE SET FIX.
		NO I	ERECTED
		TI PI	pane with an adze
		TI - EKE	MEASURE portion of GROUND PLANS ]
		HA MOKO	THATCH FOR HOUSE WALLS [ of a HOUSE ]
SK	M1	√ MĀ	fix in the earth measure know ITO
MĀORU		MA - HI	MAKE BUILD WORK
		HA MA - RURU	projecting sticking out
		HA NGA	make build people. PROPERTY
		MĀ HI HI	facing boards on Gable of a house
		MA HI	COMPANY of WORKERS
		HĀ <u>NGI</u>	scarf in FELLING A TREE
SK	M1	- NI	Fix set up a post erect build

SK 227  
dead >  
CS  
Māori

MI KSH  
MI S - RA  
MI-MIK-SHA  
ME KS HAYA  
HA O  
HA MUA  
ME  
ME ME HA  
ME KA MEKA  
ME KA  
ME KEM EKE  
ME NG  
MI NE  
ME RA MERA  
ME RI  
ME TI METI  
ME TO  
MI HA MIHA  
MI HA PA KANE  
MI HI  
MI HI AU  
MI NGO  
MI RA  
MI RI MIRI  
MI RO  
MI KSH  
MIS . IN  
MIS RA  
RA  
RA EKOKIRI  
RA HI  
RA HIRI  
RA KA  
RA KA  
RA KI  
HA NGA  
RA-NU  
RA NGA  
HA NGA

dead / MIS in MIS-RA MIX MINGLE  
[WITH  
P MIX MINGLE WITH  
STIR MINGLE  
CATCH IN A NET ENCLOSE CAPTURE OF  
ELDER BROTHER OR SISTER  
WITH  
DECAYING EVANESCENT DECAYING  
CHAIN, also MILKY WAY 1 TO see!  
a cake of pounded fern roots  
PATCH RENOVATE  
BE ASSEMBLED  
BE ASSEMBLED  
prepare by steeping in water  
Enclose  
fat [and of honey in a honey comb]  
a star [when in a NAKSHATRA!]  
BEGIN TO GROW of HAIR  
Call of a whale.  
Sigh for LAMENT GREET  
a stone used in grinding stone weapons  
Curly curled wrinkled  
LASHING BINDING  
SMEAR RUB IN  
LASH BIND ROUND  
MIX MINGLE WITH  
SUN DAY SAIL  
strong winds at equinoxes,  
Multitude  
Rope  
be entangled  
ADORN BEDeck  
green leaves covering food in an OVEN  
PEOPLE MAKE BUD DEAL WITH  
MIX  
SHOAL of FISH  
EARTH OVEN CONTENTS of OVEN

SK  
dead /  
SK  
Māori

SK

MANUSH-TA

HUMAN CONDITION

TA-I AO

WORLD

TA NEI

DIREC

TA

curve fashion tattoo baila canoe etc

TATA'I

MEASURE Set in order prepar

TA NE

husband. [study the HEAVENS

TA MAITI

child

TA MU

P. MUL.

TA MEME

DESIRE

TA MAU

BETROTH

TA MA

SON

TA MA HINE

DAUGHTER

PU

TA

BE BORN

TAKAAHUREKA

HAPPY

TA RUNA

Connected by family ties

TA KI AHO

line of descent

TA KI

Recite lead bring along

TAKI URA

Sacred food.

TA KE

origin source beginning means

TA KUNE

ORIGINATE [cause reason

TA KATAPI

intimate companion of same sex

TA NEATA

MAN HUMAN BEING

TA MI

FOOD

TA NE

MALE HUSBAND

TA KOTO

LIE BE IN TAKE UP A POSITION

BE IN A STATE OR CONDITION

LIE BEFORE ONE IN THE FUTURE

TA KURUA

WINTER

TA ONGA

property to

TA OTU

wounded.

TA PU !

TA KUNA

BATTLE

TA PUHI

tend in sickness

TA RA

M. VIRILE P. MUL

TA RU

painful acute

TA TEA

Semen of spring

TA U

cycle of seasons.

ANA-MA-TA

HERE AFTER

NA-MA-TA

ANCIENT TIMES TIME TO COME

SK  
MĀORI

MĀ  
MĀ  
MA

NU  
OR  
NUI  
NU

SHA

MAN HUMAN HUMAN CONDITION

PEOPLE sign of Rank

PERSON HELD IN HIGH ESTEEM

PEOPLE

BREATH BREATHING SOUND-TONE

VITALITY OF MAN

ORATOR

BETROTHED

PREGNANT

CAUSE PAIN JEALOUS ENVY

Come go depart become be diffused

DANCE

HA-NGA

HA

HAU

WA- HA-PU

HA-PUI

HA-PU

HA-E

HA-ERE

HA-KA

HA-KEREKERE MULTITUDE

KA HA

LINE of ANCESTRY

HA KORO

OLD MAN

FATHER

HA KUI

OLD WOMAN

MOTHER

HA MA

BE CONSUMED

HA MUA

elder brother or sister

HA-MUTI

TO SHIT

HA-NERNEA

pleasant comfortable

HA-MUMU

SPEAK

HA-NGA

make build do perform people

KA- HA

FILE of an army.

SK  
MĀORI

MA

NUSHA

HUMAN (MANUSH-TA = HUMAN CONDITION

HOME [ TAI-AO WORLD!

KA

WARRIOR VICTIM

I

KA-HA

LINE of ANCESTRY

KA-HU

SPRIT of STILLBORN INFANT

KA-HUA

FORM APPEARANCE

KA-I

FULFIL ITS PROPER FUNCTION

KA-I-NGA

FIELD of OPERATION-SCOPED WORK

TI

KA-NGA

CUSTOM RULE LAW

TI

KA

JUST FAIR RIGHT CORRECT

KA

pref to transitive verbs to denote an AGENT

KAIAKA

MAN



SK SK	MA NO TA	M/J - MA MA MA MA MA MA	MA YA I-TI MA HAMANA I A	Measure CONSISTING of MIND CHILD possessed by acted on by Seat of the Emotions HITHER TOWARDS [speaker] extension of time or space towards of belonging to possessed by [speaker] FROM OF BELONGING TO possessed [by] YEARNING greet affectionately welcome Song Sacred love. WITHIN ONES POWER MIND paralyzed with fear struck with ANCIENT TIME [ASTONISHMENT] FROM WHAT TIME WHEN SHY ASHAMED HOMESICK ANXIOUS WORRYING BROODING
SK MAORU	MAN-A MAN-A A			OPINION WILL PURPOSE high opinion of oneself POWER authority of belonging to possessed by [RESPECT]
SK MAORU	MANA - TO	[MANA MANU]	TU HUNGA TUNGA NEA RAHU TU-A TU-AKIRI TU-A HARUATA	MAN HIGH IN HONOR URU CANOE PLATFORM for [IMPORTANT PERSONS] LEADER term of address. person personality HERO of a story
SK SK	MA MA NU NU	NA NUS I NU	KA KA KA TA KA KA KA RA HA NO	measure weight = MATRA = MA connect numerals QUARREL from jealous anger HUMAN HUMAN CONDITION WARRIOR VICTIM BAND TROOP PEOPLE OLD MAN LINE of ANCESTRY FILE of an ARMY COLOR SORT KIND



SK 216	MAN	TRA		[SK MA <u>NO</u> MAYA MAORI MANAVA] 23 PIOUS THOUGHT PRAYER HYMN VEIK HYMN SACRED TEXT INCANTATION PRAYER possessed by acted on by INVOKE CONSULT [by way of. RECITE emerge. MEMORY THINK ON RECOLLECT DO PERFORM ceremony to remove TAPU Song of affection for the DEAD SONG perform it too SHOW RESPECT TAKE EFFECT Bear in mind Remember
MAORI	MĀ WHAKA	TA RA TA KI		
	MA MA MA MĀ MAI MAI MA MAN MAN MAN	EA HARA HI HU MAI RE MA -RAKI A A - TU	ARATA	
SK MAORI	MAN	- TU		COUNSELLOR COUNSEL BE UTTERED RECITE RECITE TEACHER PUPIL
		TA TA - KI TA - TAI TAU	IRA	
SK MAORI	MAN MANA NĀ	TU TŪ TŪ TŪ TŪ	HOU	COUNSELLOR COUNSEL RULER POWER AUTHORITY acted on by by way of CEREMONIAL GIRDLE da TOAUNGA PROPOSE A SUBJECT FOR DISCUSSION INSTIGATE FORMAL or SET SPEECH POINT OUT Serve send. SUMMON ASSEMBLE BLAME BERT WITH A STICK
WHAKA	-	TŪ		
WHAKA	-	TŪ	TŪ	
WHAKA	-	TŪ	TŪ	
WHAKA	-	TŪ	AKI TU ANGA 1	
SK MAORI SK MAORI WHAKA	MA MA MA MĀ MA MAHI	NO NA NA NA NA NAHI	MAYA WA VA	CONSISTING of MIND SPIRITUAL MIND MIND acted on by by means of possessed by SAY ASHAMED Do perform SONG NĀ acted on by by way of
			MAI RE	

SK - NO - MĀORA NĀ

SK 225

MĀNA V-A

PECULIAR TO MAN HUMAN BEING  
RELATING TO MANU

N. of the SCHOOL of THE 'BLACK'  
[ YAGUR-VEOA ]

LENGTH of a MAN - AS A MEASURE

MANU'S CODE

ENJOYING HONOR

MĀNA-VAT

MĀNA V-I

f DAUGHTER of MEN HUMAN FEMALE

DAUGHTER of MANU

N. of certain verses.

denived from MANU a kind of penance

RELATIVE TO OR PRODUCED from the MIND

MENTAL SPIRITUAL Performed in thought

Conceived in the MIND

HIGH DEGREE of PRIDE [MĀRAHARA =  
[SPRING from MANU] = MAN [EXCESS]

passing in the MIND secret

TO be thought deemed ASSUMED or laid down.

Regarded accepted

MĀ NA S-Ā -I YA

MĀ NA SĀ RA

MA NU GA

217

MA NO GA TA

MAN TĀVYA

SK  
MĀORA

MA NU -EA

U -NGA

NU I

NU -KU

MAN [SPRING from MANU]

CAUSE TO COME FORTH

PEOPLE SIGN of RANK

the EARTH

the EARTH

CLAN PREFIX

MAN [in KARAKIA].

MAN

GHOST

SK  
MĀORA

NGĀ-I

NGĀ TA

TA NGĀ TA

NGŪ

SK

MĀ NI - TĀ

NGĀ - TA

NGĪ - A

imaginary possession of HONORING

MAN [in KARAKIA

appear seem to be

SK  
MĀORA

MĀ NU SH - A

H A NGA

H A NGA

HUMAN MAN HUMAN CONDITION

PEOPLE

MAKE BUILD DO PERFORM

SK

MĀ ANA

NĀ

building measuring dwelling

acted on by possessed by

SK

MAN - TĀVYA

TĀV - IRA

REGARDED & ACCEPTED LAID

TEACHER PUPIL

'DOWN'

MĀORA

MAN - A

AUTHORITY POWER A possessed by

SK 217  
N. SING

MA NO- TA  
MA NO- TRI

NAME of MANOTRI, DEITY TO WHOM  
AN OFFERING IS MADE WHILST THIS  
HYMN IS RECITED.

MA N- EA  
MA NO

SACRED place to offer food for the GODS  
INDEFINITE LARGE NUMBER HOST  
be uttered

TĀ  
TĀ KI  
TĪ RĪ

Recite  
offering to a God.  
Connect points of

SK 217  
MAORI  
SK  
MAORI

MĀ  
MA NU  
MĀ NU  
MA NA WA  
MA NA YA  
MA NA

BIRD: person held in high esteem!  
WISE MAN MENTAL POWERS PRAYER  
MIND

WA NA  
WA I

MIND SKZZS MĀNAV-A: PECULIAR TO MAN  
Power authority psychic force.

MĀ  
MA ER  
MA NO-  
MA NO

LORE of the TOKUNA  
MEMORY  
acted on by by way of. by means of  
free of TĀPU ITO  
emerge.

SK  
MAORI

BĀU  
PU HI

arising in the mind, LOVE GOD LOVE  
VIRGIN

HŪ  
PŪ  
PŪ  
PŪ  
PŪ

INTERIOR PART heart to  
DESIRE

NERNANCANA ERER  
ARUA having 2 WIVES  
NA WIFE ANCESTOR  
MANAWA RECITE

SK

MAN-O BĀU ARISING IN THE MIND

SK  
MAORI

MA NO- HA  
MA NO- HA  
MA - HA  
- RI-RI  
HA R-A-KOA  
RI-E  
NO  
NO A  
NO ENOE  
NO HO  
NGO - RE

f ] Captivating the MIND BEAUTIFUL  
N ] CAPTIVATING [ CHARMING ]  
DANCE SING JOY  
LOVE  
HAPPYNESS  
2  
from of belonging to  
within ones power  
TICKLE  
MARRY  
PUPIL IN SACRED LORE

SK 119 A S A MA

UNEQUAL UNEVEN either by birth or in surface or in number

SK MĀORI A A

HAM-UR  
MĀ

Reg post.  
if belonging to possessed by.  
Older brother or sister  
to connect numerals.

WHAKA

HAMERO  
HAMĀ - RURU  
HĀMA - MA  
HAMUMU

Make grimaces  
projecting sticking out  
OPEN GAPING  
Speak.

SK MĀORI A S A M A G R A

INCOMPLETE UN-ENTIRE PARTIAL ]  
NOT FULL [INCOMPLETELY ]

[HAMANGA]  
[HEMANGA]  
HAMURE

DRIDDLE do anything a little at a time

SK MĀORI A -

SAM BĀDRA UNCONFINED  
HAM-A-RURU shut in confined.  
PA blow as the wind  
TĀ WIND  
HĀ NA HANA A CLOAK

UNCONFINED  
shut in confined.  
blow as the wind  
WIND  
A CLOAK

SK 142 MĀORI

ĀP  
ĀP - A  
ĀP - TI  
ĀP - O

TO UNDERGO SUFFER  
SURVE spirit of no dead  
ATTACK  
EXTORT

SK 155 MĀORI

TĀITĀ  
TĀITĀ  
TĀ  
TĀE  
TĀE KE  
TĀI ĀMIKI  
TITI

a flock of partridges  
Company of travellers travellers  
DASH  
arrive come go  
Set snares  
WANDER  
MUTTON BIRDS travel to the sea-walk!

SK 457 MĀORI

TRAYO -  
TĀI AO  
TĀU

DVĪPA-VĀTI the EARTH [consisting of 13 ISLANDS]  
WORLD [TĀHĪRIE] 1+2+3 [see 3 TĀKU TĀU TĀU  
PA-PA the earth TĀ THE plural Ā > o/m  
WĀ Region TĀRA peak of a MT  
SEASONS cycle of TU-NA the earth.

SK	VI-	RU	GA	causing pain free from pain
SK		RU-	TA	pp / RU cry yell song of birds hum noise
SK		RU-	TĀ	CONFLICT
MĀORĀ		RŪ		earthquake
		RU-	RU	Storm
		RU-	TA	Rage bluster
	A	RU		FOLLOW pursue.
	NGĀ	RU-	E	SHAKE MOVE TO i FRO
RU	NGĀ	RO		Passed off or away SUBSIDED
	NGĀ	RU	RU	affected with headache surfeited dislike
		RO	RO HŪ	WHIZ BUZ DISTURB
			TA-RŪ	lie dead in great numbers
			TĀ-RŪ	PAIN FULL ACUTE
SK 263	LU D			STIR AGITATE CONFUSE
MĀORĀ	RU T-A			RAGE BLUSTER
	RŪ			EARTHQUAKE shake agitate
PĀLI	LO DAYA			STIR AGITATE CONFUSE
	RO RO			MAKE FIRE BY 'FIRESTICKS, RUBBING
	RO RO HURI			GIDDY DIZZY
	RŌ TARI			FIERCE LOOKS
	RO T-O			[the inside] [within + TO see RO-]
		TĀ	HUNA	[the midst]
		TĀI		BATTLEFIELD
	RO TA	ROTA		SEA RAGE WAVE ANGER.
	RU A			Sign with the hands without speaking
	RU HA			2. both
	RU AKI			WEARY
	RU RUHI			VOMIT
	TĀ			old woman
	TĀ	ATĀNEO1		beat with a stick
				awkward

SK279

VĀH - A

DRAWING CONVEYING DRIVING BEARING  
CARRYING CURRENT

VĀH - A KA

[IKA] CARRIER BEARER CONVEYER of  
CARRYING ALONG of WATER SETTING  
RIVER [IN MOTION]

A- WA

RIVER

VĀH ANA

DRIVING CARRYING BRINGING

VĀH ANA - TĀ

CONDITION of a "VEHICAL

- TVA ]

MARO

KA HO

BATTEN ON ROOF OF A HOUSE FOR THATCH

WA HINE

WIFE [RAIL of a FENCE

TA KI

RECITE

TĀ

SKIT

TA E

ARRIVE COME GO REACH

A TA

REFLECTION SHADOW

TĀ

FORM SHAPE SEMBLANCE OPPOSED TO SUBSTRATE

WHIP AT TOP Curve fashion tattoo HO

QUILL of a feather [as a beaver]

STEM of a plant, WIND BEUTTERED

TAE

JUICE of plants color dye.

TAE RE

a NET BAITED WITH COCKLES for

[Taking seabirds]

TAE KAI

WORN OUT SOIL

TAE PU

RICH LOAMY SOIL

TA HAKOPA LAME

TĀ HEI

WERE ANYTHING AROUND the NECK

Set snares for birds

TA HE

MENSES ABORTION Sap of a Tree

WA

WATER MEMORY WATER VESSEL

WĀ

Time Season.

WA BROU

CLUB FOOTED

WA HA

MOUTH ENTRANCE SHEET of a sail

WA H-A

VOICE REGION P. MUL

WA H-A PU

CARRY on the BACK

WA H-A ROA

MOUTH of a RIVER ELOQUENT

ENTRANCE TO A PĀ RITUAL

OVEN IN RITES FOR THE DEAD

HOME take fire to lighted burn.

KĀ

KA HA

NAVEL CORD

KA HAKI

CARRY AWAY



SK 279	VI	* KĀ RA	Transformation alteration modification variation altered or unwanted CONDITION prompts extravagances CONSPIRACY product
MĀORI		KĀ RA	
		HA RA	NEI FOOLISH SILLY
		HA RA	PUKA PEPPLED
		HA RA	WENE JEALOUS
		RA RE	STUPID
		RA NEA	ABUNDANT
		* RA KA	ACHE FROM WEARYNESS
		RĀ HUI !	
		RA KE	BARREN LAND
		RA HIRI	GRIEVE OVER
		KA HA KI	Remove by force carry away.
		KA RA	OLD MAN
		KA NGA	CURSE
SK	VI	KA KA RE-PO	GOBLIN OGRE
MĀORI		KA NAPU	LICHTENINE
		KA PARANGI	Restless unsettled
		KA RA	[above]
		KĀ RA-HA	FULL GROWN WHITEBAIT
		KA RA-HI	FULL GROWN MINNOW
		KA RA-KIA!	
		KA RA-NGĀTA	REMAIN SILENT WHEN CALLED
		KĀ RA-NGI	RESTLESS UNSETTLED IRRITATED PROVOKED
WHAKA		KĀ RA-NGI	DISTURB
SK	VI	KA RA PA	SQUINTING
MĀORI	WHI	TI	IN 2 PARTS
		TI-PAHO	SHINE UPON [assimilation!]
		KA RA PE PE	EMIT RAYS of LIGHT SHINE
		KA RA TETE	FERMENTING
		KA RĀ WA	PROUD ANGRY
		KA RA WAKA	COVERED WITH WERLS INFLAMED
	WHA	KA	LOW FEVER [+ RAWA]
		KA	CAUSATIVE PREFIX
SK		KA R MA	ACTION



SK ZAB VĀ SA - YA  
MĀORĀ HĀ

SCENT perfumed infected by.  
ODOUR

PP VA SITA  
SK AOKI

perfume  
make fragrant perfume intimate  
love of the TOHUNGA

MĀORĀ WĀ NANEA  
TĪERE  
HĀ

SCENT  
Scent.

RAUTA NGI  
TA RAMBA

perfume.  
perfume.

WĀHĀ KĀKĀKĀ  
PA WA

perfume. [VI + -- in 2 parts]

HĪA  
HĪKĀ  
HĪKĀRO  
HĪNĀMOA  
HĪWU  
HĪREĀ

SMOKE ie incense!  
kei love with  
P. MUL. copulative.

EXTRACT  
decayed.  
oil fat.  
faint odour stink of a corpse.

SK VA SU  
STĀMORĀ SU SU

girl  
GIRL T. address.  
wife female  
girl  
DESIRE

WA HINE  
HINE  
HŪ

HUA  
HU-ATAHI  
HU-A-URI  
HU-  
HU-NAONGA  
HŪ MĀRIE

PROGENY name call by name  
know be sure of.  
ONLY CHILD  
having offspring  
meet double up  
DAUGHTER IN LAW  
BEAUTIFUL

SK 278 VAS - A NA

misc of VAS CAUSING OR ALLOW TO DWELL [ KNOWLEDGE

MĀORI WAI WĀ - NA - NGA

MEMORY LORED the TORUNGĀ

SK MĀORI VAS - A WA I HO WA H A WA

RESTING - DWELLING espec for the REST REMAIN [ night ] entrance

A WA I A I A H A K U A H A A A N

bed in a garden. of belonging to possessed by. MINE

A NA

open space. THE --- of. = possession pl. NGA - lapse of time until and then. moveable property

A N - E A N A U

part of continuance of action or state or a temporary condition after a noun = the point to which anything here. [ teaches ]

W H A K A

N A N A H A K U

wander. SATISFIED CONTENT REST REMAIN

H A N G A

MINE make build property people.

SK 278 VAS A N T A

BELONGING TO OR PRODUCED IN SPRING

MĀORI WA - NA

BUD SHOOT SEEDLING

W A I W A E N G A N U I

TIME SEASON the intervening space.

H A P R I - T U

MAKE A CLEARING

H A P R I

BEGIN

H A N E R N E A

pleasant comfortable.

H A E R E

Come go be diffused become.

H A E M A T A

strong growing

H A N A

shine glow give forth HEAT

H A R I

dance sing joy

H A T E P E

follow in regular sequence

H A U

DEW moisture

H A T A U

CYCLE of the SEASONS

H A T A I

MILD WEATHER

SK 278 VĀSATI VA RA

RELATING TO WATER  
LEFT STANDING OVERNIGHT

Māori WAI -1  
WAI WAI

WATER MEMORY  
SOAK STEEP IN WATER  
WATERY

HA- ROTO  
TI KOTIKO

POOL  
DIARRHOEA  
SENT [ie smell of water]

TI ARE  
TI EHU

STIR UP MAKES TURBID  
LIGHT SHOWERS

HE UATI HENEI

TI KI  
TI KO  
WA RI

fetch  
settled on by frost  
WATERY [of frosted potatoes.  
Conceive

TI NAKU  
TI NI

Canuck a canoe.  
RIVER.

R WA

TI PIHORI

begin to wane of the MOON =  
[the Gods drinking SOME!]  
draw a canoe side ways with a paddle

R TI  
TI

offspring  
SAIL

WAIKAI RĀ  
RAE GREEN NOT DRY  
RAHO testicle

RA KATŪ WAHUA the EARTH as LAND  
[opposed to the SEA]

RA-KI DRIED UP  
RA NĀ Sandbank fishing ground  
RA-NEI WEATHER

RA-NEI RANGI SCORCH DRY  
RANGI POKOHU FAIRY sprite -  
water nymph APSARA!

SK  
Māori

AP SA RA  
[ HA RANGI  
RO

orig WATER NYMPH  
Supernatural being heaven  
vault of heaven.] weather ITO

RA-WA SWAMP  
HA RO TO POOL

SK 298

VĀS A

WĀI WĀI Soak steep in water

B 33

HALTING espec for the NIGHT RESTING DWELLING

VĀS

ABIDE DWELL LIVE

VĀS - KA

= VASA GARMENT - ABODE DWELLING

VAS A -

GRIHA

BED CHAMBER

MAORI

A -

of belonging to possessed by SPOUSE

A -

WĀI

A -

WA - RUA

Central passage in a house

HA MOE MOE

SLEEP DOZE

HA - MOKO

THATCH for WALLS of HOUSE

A -

WA - TA

GRIEF

A WA

RIVER [re camp site]

WĀI HO

LEAVE

A WA

BED IN A GARDEN

A WA

LANDING PLACE FOR A CRANE

WĀ HINE

WIFE

WA HIE

FIRE WOOD

WĀ WĀ

FENCE

WĀ

TIME SEASON DEFINITE SPACE

WA E

AREA INTERVAL

WA HA

CLEAR AWAY

WA HA

REGION ENTRANCE P. MUL

WA HA

ROA

Entrance to a PĀ

WA H - I

RUA

WEEVINE | LATTICE WORK for HOUSE

WA H - O

place locality

WĀI

OUTSIDE

WĀI HO

WATER VESSEL TO HOLD WATER

REST REMAIN [MEMORY]

KĀ

HOME take fire he lighted burn

RĪ - E

TWO

[SK - VĀTRA compare]

RĪ

SCREEN PROTECT BIND BOND

SK

VAS - A - G

RĪ - HA

BED CHAMBER

HA - MOE MOE doze sleep [see HAERE COME]

RĪ - NGA

TWO [ANG - A aspect] [GO]

RĪ KA

eager impatient

RĪ KI

Small dark

RĪ - O

M. VIRILE

RĪ - PO INEA

HAUNTS [ANGI - FREE FRAGRANT]

VI prefixes

SK

VI RU TA

pp/RU CAUSING PAIN  
FREE d PAIN  
IN 2 PARTS

"

VI-

MARORA

TĀ RŪ

TĀ RŪ

PAINFUL ACUTE  
PAINFUL ACUTE  
RAGE BLUSTER

RU TA

RU A

- MOKO

ASURA of earthquakes  
earthquake [PAINFUL to PAPA-  
2 BOTH BOTH SQUALITE

RŪ

RU A

WHI

TI

SHINE UPON

A RU

FOLLOW PERSUE

TĀ

BEAT WITH A STICK

TA RU

TA

CONNECTED BY FAMILIARITIES  
acted on by.

NA

TĀ RŪ

painful acute

TA RU

TAINING,

TA RU

TA WHITI

INFLUENZA d TAINING FROM  
CAUSING PAIN [ABROAD]

SK  
SK

VI- RU

TA

VI-

IN 2 PARTS

WHI - TI

SHINE UPON = VI in 2 parts

WHI-TI

CROSS over reach the other  
[SHORE]

TI - RA

COMPANY of TRAVELLERS

WHI - RI WHIRI

SELECT CHOOSE WEAVER etc  
[in 2 parts]

WHAKA

WHI - TI

CONVEY ACROSS [in 2 parts]

WHI - TI

SAIL FOR A CANOE = 2 parts

WHI - TI

EAST [in 2 parts = E; W,

WHAKA

WHI - TI

START BE ALARMED = cause and  
EXCHANGE [effect]

WHAKA

WHI - RO

EFFECT WITH A CHARM

bussing brand thrown in the sea

WHĪ

Can be CALMABLE [TO CALM A STORM]

WHI -

ORI

TAIL of an animal

SK 215	MRO	HU - LA		SWEET
MRO		HU A		FLOWERS FRUIT product produce
		HU RO		JOY [full moon]
SAMA	MAD	HU - LIH		HAVING LICKED THE HONEY FROM BEE
		SU - A MELI		HONEY
	MAD	HU - VA NA		HONEY FOREST
		WA O		FOREST
		NGA - HERE		FOREST
	MAD	HU S		sweetness
	MAD	HU KA		BEE
		HA RI		CARRY
		KA - RA MUI		SWARM AROUND or UPON
SK 630	PI TA KA			HONEY
	MAD	HU LA - KA		HONEY SWEETNESS
		RE - KA		SWEET
SK 93		ALA	}	STING of a BEE
"		ALI		
"		ALIN		
SAMA		RI		Scream protect veil
		A RA		means of conveyance
		RIN GA		weapon
SK	BH --	RIN GA		going deviously a bee.
MRO		NGA - HU A		SWARM
		NGA - RO		BLOW FLY
SK	BH --	RI		BE AFRAID TREMBLE BEFORE BEE
MRO	WHI WHI WHI			ROHERE AS FAT [CONVEY CARRY]
MRO		HA RI		CARRY
		RI RI		HOSTILE BATTLE
		RA		continued low sound Roar.
SK	BH	RAM - ARA		WANDERING BE
MRO		ARA		WAY PATH means of conveyance
		RAM E NE		GATHER TOGETHER COLLECT ASSEMBLE
SAMA	SU	A M E - LI		HONEY MRO MBIMETI 'FAT,
SK MAD	HU	LE HA		HONEY LICKER A BEE
	HU			FLOWERS product produce
		RE KA		sweet
		RE RE		SWARM
		HA		taste flavours odour
WHA	- NGA - I			offer as food to a god ie HONEY [as PURE FOOD]



SK 215	MAD	HU	KY	UT	] DRIPPING HONEY
SK			KY	UTA	
MADORA			KU	KA	FIRM STIFF THICKENED THICK LIQUID
1				KA	RAMUI SWARM UPON or AROUND
SK	MAD	HU	-	KA	RA BEE
MADORA			KU	E	MOISTEN SOAKED
"			KU	MA	MATRNERA RELISHA TEMPT THE APPETITE
SK	MAD	HU	-	MA	YA CONSISTING of BEES
			KU	ME	PULL DRAE FULL OUT STRENGTH
SAMOA		SUA		ME	LI HONEY
SK	MAD	HU	-	TA	RU SUGAR CANE
				TA	E JUICE of plants
				TA	TA STALK stem of a plant
				TA	RU TRINE other reed
				TA	RURU ENTICE BEEVILE Rub Together
					Collection of things of one kind
SK 215	MAD	<u>HU</u>	- GA		produced from honey
			NGA	<u>HU</u>	SWARM.
SK	MAD	HU	-	PAT	ALA HONEY COMB
MADORA				ARA	means of conveyance
SK	MAD	HU	-	PA	drinking honey BEE
SK			-	PA	RKA HONEY MIXTURE
MADORA				PA	TA DRIP fall in drops prepare food
				PA	TA KA STOREHOUSE raised on posts
					enclosure
				PAT	ERE flow readily
				PA	KARU break in pieces
				PAR	- A impurity waste
				PAR	- A PARA Remains scraps
				PAR	- A HU HARE scraps of food on the lips
				PAR	ARA container vessel.
				PAR	ARE food.
	MAD	HURA	-	KA	SWEET
MADORA				TA	
				TA	E SWEETNESS KINDNESS AMIABILITY
				KA	I JUICE of plants to
					consume eat food
		HUA			product produce flower fruit
		HU	RO		JOY
		HU	RI		young shoot sprout

SK224	MĀ	K S	HĪ	KA	HONEY SPIDER	A 37
SK214	MAD	AY	ANT-I		DELIGHTING	
215	MADH	U	[U- <sup>o</sup> V-I]		SWEET DELICIOUS charming	NECTAR
MĀORI	MADH	U -	KA	NO	HAVING THE COLOR of HONEY	[MĒRO]
			KA		COLOR [NEO NGO = HONEY]	
					ONLY WITH LOKANA - EYE	
SK	MADHU	-	KA	RA	HONEY MAKER - BEE	
MĀORI			KA	RA-MUI	SWARM UPON OR AROUND	
SK	MADHU	-	MA	YA	CONSISTING of BEES	
SK	MADHU	-	RĀ	GAN	KING of the BEES = QUEEN BEE	
MĀORI			RANGA	TIRA	CHIEF, NOBLE	
			-	NGA-RE	LEADER COMMANDER.	
			MĀ		To connect numerals and.	
			MA	HA	MANY ABUNDANCE MAJORITY	
			MA	HI	COMPANY of WORKERS	
			MAI	- TI	SMALL	
SK215	MAD	HU-	KAR	AYA	Represent BEES	
SĀMŌ		SU-	AM	ELI	HONEY	
MĀORI			KARA-	MUI	SWARM UPON OR AROUND	
SK	MAD	HU	KĀ	RA	BEE FEMALE BEE HONEY relating to the	[BEE]
SK	MAD	HU	KA	RIKA	BEE	
SK	"	"	KA	RIN		
SK	"	"	KA	RI	FEMALE BEE	
MĀORI			RI	RI	SCREEN PROTECT SHUT OUT WITH A	[SCREEN VEIL]
			RIKA		WRITE THE TOSS ONSELF ABOUT	
			RIKI		SMALL DARK	
			RINO		SWIRL EDDY TWIST CIRCLE	
			RINGA		WEAPON	
			RINGI		POUR OUT	
			RIPO		be diffused [as scent]	
			RIPOI		GO TRAVEL	
			RIPOI	NEA	HAVANTS	
			RI	RI "	be angry. battle combat	
			RI	RO "	BE OBTAINED	
			RI	WAR "	DEFEATED	
			NGA	HU A	SWARM	
			NGA	HU A	SWARM	

SK 93

f

MĀORI

A LA  
A LI  
A LIN

A RA  
A RA A RA  
A RAI

STING of a BEE

38

means of conveyance HOSTILE PARTY,  
rushing of a body of men, for a war  
Screen KEEP of ward off [dance]  
block up. hinder

Rise to the surface appears  
going deviously a Bee

SK

MĀORI

A RA NGA  
BH RAM-GA  
BH RINGA

NGA HUA  
RA MENE

SWARM

gather together collect  
screening protection bind bond.  
be afraid tremble before  
bear carry convey

SK

BH RI

HONEY

Battle hostile

Roar continued low sound.

wandering bee

way path

GATHER TOGETHER COLLECT

CARRY

SUA

MĀORI

ME LI  
RI RI  
RA

HONEY LICKER A BEE

COME GO depart become be diffused

SWEET palatable

SWARM

be rushed upon a rush was made

yellow light of BE RUN after

FLOW RUSH HASTEN COME IN CROWDS FLEE

SK

MĀORI

BH RAM-ARA  
ARA  
RAM-ENE

SK

HA RI  
MAD HU LE HA  
HA BRO

RE KA

RE A

RE IA

RE NGA

RE RE

SWARM

ladder (bridge)!

overhanging rounded

Sound of running water, [i.e. bee's!]

POINT of a weapon excavated

Swarm. [cavernous]

chop cut [of a honeycomb]

RE NEARENEA scattered about strident raucous

RE PO

SOFT FERUGINOUS 'mud, [= honey]

WHANA

RE RE

strike a blow with a weapon [sting]

RE WA

Melt become liquid.

SK100	AVA-PAT AVA-PATA-NA MAORI PATA PATA-PATA PATA HI PATERE PATI-PA PATI KO PATO PATU			TO FALL DOWN TO FALL DOWN FALLEN DOWN FROM. * DROP of WATER DROP as RAIN befall all alike DRIPPING WET Spear. headlong in haste maul wrestle Strike beats POUND fern root [ weapon ]
SK102 MAORI SR	DVA RA RA RO AVA RO DVA RA RO RO TO			BELOW BELOW placed departed spirits enclosing confinement placed departed spirits LAKE
SK MAORI	A MA A MA			Together outrigger da canoe
SK MAORI	A RV A RV			hust kill follow pursue
SK93 MAORI	AR BHA PA NGORE			child child.
SK MAORI	AVA TITI	LOK RO		TO LOOK LOOK.
SK MAORI	AVA LO TITI RO	KA NA KANA KANONI		Seeing beholding LOOK stare wildly EYE
SK MAORI	AVA LO KI KI KIT E NA	KIT-A		Seen viewed observed being in sight told mention call designate [ da planet TO of place concerning respecting towards See perceive Recognise divination display. acted on by by way of.

MAORI	PA	UTE		SPOUT AS A WHALE
SK	APA	S		WATER
MAORI	PI	PI	HA	SPOUT as a WHALE
SK	[API	YA]		COMING from WATER
	[A'PI			
SK	API	PA	KSHA	DIRECTION TO ONE SIDE
SK	AP	SA	RA	water
MAORI		HA	- RO TO	pool
MI	PA	KEKE		CALF of a WHALE
	PI	HA		RIPPLE at bow of a canoe
SK	API			WATER.
SK	APA			pref. nouns verbs = AWA OFF BACK
				opposed to U-PA-PRA ITO
				foam left by a FLOOD
SK	PA	HA		WATER,
	APA	S		flow of the tide
MAORI	PI			WATER
SK	API			SPOUT as a WHALE
MAORI	PI	PI	HA	Castle up by the SEA.
	PA	KETA		dam a stream.
	PA	PUNI		POOL
	PA	PA	WAI	
MAORI	PUPU	HA		SPOUT AS A WHALE
SK	AP	-SA	RA	WATER.
		HAU		MOISTURE
		HA	- ROTO	POOL
		HA	- PUA	POOL
	PU	KE		RISE as water
	MI	- HA	- PAK-EKE	CALF of a WHALE SK API -
	PU	KU	WAI	Watery [PAK-SHA TO ONE SIDE]
SK	APSU	- VAH		DRIVING IN WATER
= A	[PU]	- VAH	S ]	MAORI ARAWARU sound of running
		WAHA		Sheet of a sail [-water]
		WAHA	PU	MOUTH of a RIVER.
SK	A	PSU		in the water or waters
MAORI		PU	NA	Spring of water
		PU	HI MORNA	spout as a whale.
		PU	TAI	driving RAIN.
	WAI	PU	KE	FLOOD

SK PL  
SK  
SK  
MĀORI

A' PAS  
A PAS YA  
API PAK SHA  
PAK I PAKI  
PAK I HAU  
PAK I TA HA  
PAI KEA  
PAI RI  
PAI HAU  
PA- PA  
PA OR  
PAKIWI  
PAHI  
PAE ROA  
PA E

SK  
MĀORI

A' PĀ KEHĀ  
PĀ  
PSARA S  
PA EĀRAU  
PAE WAI  
PA HEKE  
PĀ HOKA  
PĀ HO  
PA HURE  
PĀ KOTO  
PA KAKA  
PA KAKE ]  
PA KAKA ]  
PAK A WAI  
PAK ORA

SK  
MĀORI

AP SA RA  
PA MU  
TOHO RA  
HA KURĀ  
PIPI HA  
PA RA  
PA RĀRĀ

Find calf of a whale? > PA- ? 41  
WATER  
WATERY DISPERSING  
REGION or DIRECTION TO ONE SIDE  
HAIR WORN LONG ON ONE SIDE  
WING  
BORDER ON A GARMENT  
a species of WHALE  
WASH BOARDS on sides of a canoe  
WINE of a BIRD wings of an eel weir  
the earth as female [wet] in relation to RANGI-SKY  
'SMOKE' [= upper; lower waters of VARUNA  
lean on anyone's shoulder. =  
ooze flow leak.  
WIND that blows along the shore  
HORIZON REGION DIRECTION  
LIE ON ONE SIDE SURROUND with a BORDER  
[as on one side] FOREIGN SHIP!  
Dam a stream COITUS [ie water]  
going in or between the waters clouds  
ship wrecked..  
driftwood [ie going in the waters]  
and SK API PAKSHA TO one SIDE  
MENSES [PATA drop of water]  
RAINBOW [PATA PATA RAIN]  
FLOAT SOAR [as clouds]  
PASS BY  
FLOW as the TIDE  
WHALE SEAL  
SEA in general [TRĀU] Kelp WHALES  
PARURU SHADED [as cloudy]  
drift wood  
LOW of the TIDE  
water or going between the waters  
spoon whale [OR CLOUDS]  
whale. PATUPAIARENE 'SPRINKLE' [W. FOREST]  
WHALE PAREMO DROWNED  
SPOUT AS A WHALE  
COME OUT FROM the CLOUDS  
ROAR of the SEA RĀ = SAIL



SK 47

A'

PYA  
PIA  
PI

42  
COMING from WATER once A'PI  
GUM of Trees (connected with WATER)  
FLOW of the TIDE

PIA - KA

SOURCE of a STREAM ORIGIN

PIA - U

YOUNG SHOOTS of MANGROVE  
SUPPORTING

PI - E

DESIRE EARNESTLY = SAP,

PI - AHA

SPOUT AS A WHALE

PI - HA

RIPPLE AT BOW of a CANOE

PI - KARI

DISCHARGES from the eyes.

PI - OI

SWIRL of WATER

PI - PI WAY

SWAMPY

PI - RAU

PUS

of belonging to possessed by.

A'

PI - TOTOTO

BLOOD relative

SK 47

A'

PI > A' PYA

SK

A'

P

WATER WATER as a DIVINITY

CLASS pl

A'

PA S

VED A'PI in Sing; plural. CLASS only plural APAS

A'

P

may become

A'

PA

] after i- and U- stems respectively

A'

PA

MAORI

A'

TA

MAN a CANOE

A'

PA REHE

FAIRY [TAR] = PATUPAIAREHE

A'

PA

DAM a stream COITUS

class pl

A'

PAS

Reach land arrive by WATER

A'

PA

WATER

A'

PAH A

COITUS

FORM left by a flood.

A'

PAH EKE

MENSES

A'

PAH I

OOZE FLOW LEAK

A'

PAH I

SHIP

A'

PAH OKA

RAINBOW

SK [RV]

A'

P T YA

WATERY [MAORI] TI PA DRIED UP!

MAORI

A'

T I HERU

bail water out of a canoe

"

A'

T I KO

settled in as frost

SK

A'

PA

= as pref to nouns i verbs away back off opposed to U-PA - ANU, SAM, PRA

MAORI

A'

TI KO TI KO

DIARRHOEA.

A'

TI MU

EBB TIDE

SK 53  
MĀORI

APA - HĀ RA  
HĀ RA

STERLING  
SIN OFFENCE

SK  
MĀORI  
BUT

APA - HĀ RA KA  
KA IA  
KAI-APA

ONE WHO STEALS  
THIEF.  
COVET MONOPOLISE

SK 53  
MĀORI

A PA SYA  
HĪ  
PA H - EKE  
PĀ  
PA HI  
HĪ A  
HĪ A INU  
HĪ A WAI  
HĪ KA  
HĪ NU  
HĪ RERE  
HĪ WA  
PA KOHER  
HĪ WAI  
PĀ KA TO

WRITERY MELTING DISPERSING  
be effected with DIARRHOEA  
MENSES  
COITUS  
OOZE FLOW LEAK  
Desire  
THIRST [see desire] NO  
THIRST  
Capulate  
OIL FAT  
GUSH SPURT  
Stone axe for cutting under  
DRIED UP } water  
open water in a SWAMP  
FLOW as the TIDE

SK  
MĀORI

API - PAK SHA  
PA KAI WAI  
PATAKA  
PĀ K AWE  
PA KA WEIRA  
PA KA WĀA  
PĀ KI HI  
PA ORO  
PA PAKI  
  
PAKI PAKI  
  
PA KI HĀU  
PA KI TAHA

REGION or direction TO the SIDE  
FLOOR plate of a PĀTAKA  
FOOD Stone house [to one side]  
Carry suspended from the shoulder  
SCORCHED [on one side]  
HUSK as of MAIZE  
PLACE where fern root has  
ECHO [been dug]  
CLIFF against which waves beat  
a game by 2 players clapping hands  
HAIR WORN LONG on ONE SIDE  
SIDE WINGS of an [of the HERO  
BEL WEIR ]  
WING  
BORDER on a garment.  
BARK of a DOG. ie to one SIDE

SK

also = DARK OR LIGHT SIDES of LUNAR MONTH!  
PA RI

BARK of a DOG. ie to one SIDE

PELI 259

LAG NA  
LAG  
LAG HU  
LANGH

PP ✓ LAG POINT WHERE SUN'S PLANETS RISE  
CLING TO [LUCKY HOROSCOPE]

SMALL DIMINUTIVE BEAUTIFUL  
GO ACROSS GO BEYOND TRAVERSE A  
DISTANCE PASS OVER ASCEND TRANSPORT  
TO BE CROSSED OR TRAVERSED  
SKY HEAVEN TOWER of a PĀ

MAORI

LANGH - ANI YA  
RANGI

EAST SUN RISE

RA WHITI  
RĀ

SUN SAIL DAY

RANGA

RIDGE of a HILL RISING GROUND

RĀ HUI

flock herd [star children cloud children]

RĀ KAUNUI

MOON ON 18th DAY

MA

KAU RE RUNGA

STUDY the HEAVENS

RA MA

MOON

RA NGA

RAISE SPECIAL COMPANY

RA NGA - TŪ

GO ADVANCE IN ORDER MARCH

RA RANGA

DIRECTION

RĀ NGA

RAISED ELEVATED

RANGA TA HI

TRAVERSE QUICKLY.

RANGI

PERIOD of TIME

RA PA

SHEET LIGHTENING

LANGHANA

TRAVERSING [A ROAD].

RĀ TO

WEST

RANGI RUA

in doubt uncertain [OMEN HOROSCOPE]

RA PA

out of union [of stars]

RA POI

UNLUCKY seek look for.

RATA

assemble [of stars]

RAU

DIVINATION,

RATA

multitude number.

PAU

creeping plant vine often with words for  
brow arm locks lightning = beauty  
thinness tenderness slender woman.

RAU ANGI

thin tender fine

RATA

FLOWER friendly

RA PA

P. MUL

SK

LANGA

LAME

MAORI

NGA OKI

CREEP CRAWL

NGA - ENGE

HEEL

SK26  
= ✓  
SK47  
MAORI

LAM =  
RAM  
ANU-Ā-  
RAM-I  
RAM-U  
RAM-Ā  
RAM-E NE  
RĀM-OTĀ

[ only perfective LALĀMA.  
ENJOY ONESELF SEXUALLY ]  
✓ RABH PLACE ONESELF BEHIND SEIZE from BEHIND  
SQUEEZE [= AMOROUS HD]

perf

LA LĀ MA

per 3rd pl THEY THEM  
[ASSEMBLE [ENE=ANUS]  
[WHAKAENEENE SOOMY]  
MATA POPORE HUSBAND  
ENJOY ONESELF SEXUALLY

MA TA POPORE HUSBAND  
MĀ TA KI WATCH PRY PEER  
MA TA NĀ DESIRE  
RA MU P. MULL  
MA TA INĀ INĀ DESIRE  
MĀ TA OTĀO EXTINGUISH & FEELINGS  
MA TATAU SHOW AFFECTION FOR.  
MA TA WĀRĀ DESIRE  
MA TE DEEPLY IN LOVE  
IN WANT OF SUBSIDED

MA RA FRIEND DESIRE  
MA TIKĀ STAND ASSUMERN ERECT POSITION]  
MA TĒNUI DESIRE EARNESTLY [UPRIGHT]

WHAKĀ -

MA  
MA  
MĀ

'OUTRIGGER, of a CANOE  
'SHY ASHAMED  
ACTED ON BY POSSESSED BY  
TESTICLE LABIA MAJORA [BY WAY OF]

SK  
MAORI

RA HO  
RA E  
RA HU RAHU  
HU  
HŪ  
RA PA  
RA PA  
- PĀ  
RA TA  
TĀ  
RĀ VA

look anyone in the face  
MEDDLE WITH  
EAT  
DESIRE  
stick adhere to misreport  
P. MULL  
COITUS  
familiar friendly  
friend  
THEY TWO THEM TWO

SK 59  
MĀORI

AP

SŪ  
HŪ  
HŪ  
HU HŪ  
HUA  
HURKI  
HŪ ARE  
HUA ROR  
HUR TAU  
HUIHU  
HUI  
HUKA  
HŪ KERE  
HU RA  
HU RIWAI  
HŪ RUFA  
HU TI  
R'P-TY-A  
HŪ TŌTŌ  
HŪ TORORE

P U NA

LOC of AP IN THE WATER or WATERS

DESIRE  
BUBBLE UP  
DIARRHOEA  
ROE of fish  
DAWN!  
SPITTLE  
SWELL of the SEA  
FLOW FREELY  
free of TAPU  
Congregate come together  
FOAM FROTH SNOW  
CASCADE of water  
begin to flow of the TIDE  
DROWN  
SKIVER  
FISH WITH A LINE  
WATERY  
BLOODY  
SAPPY  
Spring of water.

SK  
MĀORI

APSU-

YONI  
ONI  
ONE

HŪ

BORN FROM THE WATERS  
copulate [see]  
DESIRE  
BEACH MUD SAND

SK  
P

AP

SU - VAH  
- VĀHAS ]  
WA KA  
WAKINE  
WAHA  
WAI  
WA HA  
WA HA PU  
WAI HAPE

DRIVING IN WATER  
CRNOE  
WIFE  
WATER  
SHEET of a SAIL P. MUL  
MOUTH of a RIVER with PU  
TAK SHIP GO ABOUT [for A. PSU]

SK 59 AP S U

LOC of AP IN THE WATER or WATERS

[ AP-SA RAS ]  
[ AP-SA RA ]

OR . FROM AP-√SR1 GOING IN THE WATERS OR BETWEEN THE WATERS OF THE CLOUDS, A CLASS OF FEMALE DIVINITIES [NYMPHS of the SKY WHO often VISIT the EARTH. WIFIVL WIVES of the GANDHARVAS who change their shapes at will and who are] RA NEI SUPERNATURAL BEINGS [fend of water]

EV

AP-SAV A

GIVING WATER

AP-SAVYA

from APSU BEING IN the WATERS [= VARUNA]

AP-SA

√SAN GIVING WATER

AP-SA RAH - PATI

LORD of the APSARAS ie INDRA.

MAORI

HA ROTO

POOL

WA-I

WATER MEMORY

WAHA

SHEET of SAIL WHAKARA E GREEN NOT DRY

SK

AP-SA S

SECRET CHARMS [of a wife] HIDDEN IN the BODY

WA-KINE

WIFE

HU

DESIRE BUBBLE UP

HUKA

FOAM SNOW TO

AWA

RIVER

AWA-NEA

S.W WIND = RAIN

WHAKA

AW E A W E

LOVER [WAI-RUA SPIRIT]

HA

BREATH Taste flavours odour,

HA

ERTE

DAWN [arising from the waters]!

HA

ERE

A SPIRIT RESIDING IN fragmentary RAINBOWS or detached CLOUDS = APSARA

HA ERE

COME GO DEPART BECOME BE DIFFUSED

HA KARI

ROE of fish yolk of egg.

HA KEK A KEKA

SLIME GROWING IN SLOW RUNNING WATER

HA NAHANA

P. MUL

HA MA

be consumed.

HA NEERE

DEEP POOL [HAUMI BOW of a CANOE]

RA

SAIL [HAU-MARINGI MIST]

HA U

CATCH IN A NET

HA PUA

POOL LAGOON = SK APSU

HA RO

VAULT of HEAVEN = UPPER WATERS

HA U

DEW MOISTURE VITALITY of MANI LAND



SK		APA S				WATER
		AP- SA RA				WATER
		API YA				COMING FROM WATER
	MIHA	MI HA PA KEKE				CALF d a WHALE
		PA KEKE				CALF d a WHALE
				RA		SAIL
				RA NGA		SANDBANK ITD
		PI HA				RIPPLE AT BOW d a Canoe.
		PI				flow of the TIDE
SK		APSU - VA				Diving in water
MAORA						Canoe
	PU	PU HA				SPOUT as a whale
						POOL
						POOL
						spring of water
	PI	PI HA				SPOUT AS A WHALE
SK	A	PA S				WATER
MAORA		PA				DAMA stream cutus
		PA KE TAI				cast up by the sea
SK	API	PAK SHA				DIRECTION TO ONE SIDE
MAORA	MIHA	PAK - EKE				CALF d a whale
		PAI KEA				species of whale.
		PAKI HAU				WING [one side winged]
		PAK - A WAI				Drift wood, [an eel weir]
		PA BA RA U				ship wrecked.

SK244	YĀ	TRA	DĀ	UNDERTAKE AN EXPEDITION
			TA HŪNA	BATTLE FIELD
WHAKA	RA	RA	TA	TAME SUBOVE
			RATA	Divination Seer
WHAKA-			TA RA	INVOKE CONSULT
			TA RA	COURAGE
			TA NGA	DIVISION COMPANY
			TĀ	overcome
			TA UA	ARMY
	Ā			drive urge compell.
SK	YĀ	TRA	GA MANA	MILITARY EXPEDITION
MĀORI			TAUA	ARMY
			TAHUNA	BATTLE
WHAKA	-		NGA RAHU	WAR DANCE Black pigment
			TARA	INVOKE CONSULT
			NGĀ-I	CLAN
			NGA NA	BRAVE RAGE WRATH
			NGA KI	VENGEANCE
			NGA RA HU	LEADER COMMANDER
				TAKE COUNSEL DELIBERATE
			NGA RE	Send urge
		HOR	NGA NGARE	ENEMY
			MANA	AUTHORITY CONTROL POWER
			MAI	WITHER TOWARDS TO BE AVENGED
			RA NGA	COMPANY of PERSONS
			RA NA KI	AVENGE
			RA NGA	AVENGE A DEATH
			RA NGA-TŪ	GO MARCH ADVANCE IN ORDER
			RA NGA WAENUA	MARS or JUPITER
SK	YĀ	TRA	GA MANA	MILITARY EXPEDITION
MĀORI			MĀ	acted on by in consequence of
			MĀ	FREE of TAPU [to shed blood]
			NA-MATA	TIME TO COME
			NĀ	By way of acted on by.
			NA KANAKA	MOVE TO OR FROM
			NA WE	be excited of feelings set on fire
			MĀ	BY MEANS of
			MĀ HIE	HATRED see MAHUNU [KAR-]

SK 244

YĀ

TRA

GOING TO departure journey march  
military expedition FESTIVE TRAIN  
PROCESSION ALGRAMACE [TO shrine of a DEITY]  
FESTIVAL a dramatic entertainment

MĀORI

TA E

GO ARRIVE AT REACH depart  
become be diffused

SK

YĀ

TA HU NA

BATTLE

TA

PLACE GONETO

TA UA

ARMY

TAR-A

COURAGE

WHAKA -

TAR-A

INVOKE CONSULT

TAP-U !

TAP-OKO

GO IN

TAP-A

Call name command, RECITE

TA-KI

RECITE

TA O

2ND person slain in war,

TA NEI

funeral dirge

TA NEA

be assembled DIVISION COMPANY

TA KI URA

Sacred food.

TA KA

Company of persons

TA HU NA

BATTLE A CULTIVATION

KA

TA RA TERIRI

TROTING-MOTION of WARRIORS

TA RA RO

adorned ornamented

TA REHA

Red ochre

A

TA RAU

MOON MOONLIGHT

A

TA NEA

ADORN

SK

YĀ

TU

SORCERY, JYĀ ATTACK

MĀORI

TU

be wounded, serve send.

TU TU

Summon assemble.

TU ĀHU

SACRED PLACE

SK

HU-TA

sacrifice rites etc

MĀORI

TU ATA

RITES and part of PURE ceremony

TU HI

CONJURE INVOKE RITES

TU KI

ATTACK

TU KU PARA

SACRED OVEN

A

TU

direction motion towards away from

A

TU A

a GOD supernatural being [the speaker]

SK 244 YATHA-KAM-YA

ACTING ACCORDING TO DESIRE

MAORI

KAM-A	EAGER
KĀ	Commencement of a new action
KA EA	WANDER [of condition]
KA I	CONSUME EAT
KAI AO	alive living
KAI KA	EAGER IMPATIENT
KAI KAMO	EYE [of lust desire etc]
KAI KOMAKO	VIOLENT
KAI MOHŪ	SOLITARY
KAI KARU	SLEEP.
KAI RAU	COURTEZAN
KAI RORO	LOVER.
KAI TOA	WARRIOR.
KAI WHIRI	DESIRE
KAM-A KAMA	JOYOUS TALKATIVE
KAM-E	EAT FOOD property goods.
KAM-I	EAT
KAM-O	EYE
ō	of belonging to possessed by.
KARIHIKA	COPULATE
KANI	Dance
ā	drive urge compell.
HĀ E	ENVY JEALOUSY
HĀ ERE	Come go depart
HĀ HA	SEEK LOOK FOR
HĀ KARI	GIFT PRESENT FEAST ADORN
HĀ KA	Sing Song. [the hair]
TA KA	PREPARE
TA	carve fashion tattoos paint etc
HĀ KUNE	be deliberate be careful

SK244  
M̄AORA  
M̄AORA

YĀ	NA-KA	VEHICLE
	KA-IAO	ALIVE LIVING
	NĀ	ACTED ON BY BY REASON OF ON ACCOUNT OF BY WAY OF PARENTAGE DESCENT
	NA	used at beginning of a narrative or stage of a narrative to call attention to or introduce a new element to which especial attention is desired to be drawn.
	KA-NA	BEWITSCH
	NAE NAE	FAILING of breath
	NAE NAE	MOSQUITO
	NAHA	Noose for snaring ducks
	NA KA	COALSACK
	NA HE	ANCIENT TIMES
	NA HEA	LONG IN TIME
	NA KA	MOVE IN A CERTAIN DIRECTION
	NA KA NAKA	MOVE TO OR FROM.
	NA KE	BELLY da NET
	NA KI	glide with an even motion
	NA MATA	ancient times time to come.
	NA NIHI	DISTANT
	NA PE	WEAVERS
	NA WAI	Regular sequence of events
	NA WENA WS	SECURE FIRM
	I KA	VICTIM
	NA WAKI	proceed. [NAE Grop da Bird]
	KA I RAU	COURTEZAN
	KA HA	lashings on a CANOE LINE of ANCESTRY
	KA EWA	WANDER
	KA-NA	BEWITSCH
	KA RAKIA	prayers
	KA HA	ROA large seine net
TI	KA NEA	rule plan method (C. LAW,
	KA HU	SPIRIT of stillborn infant
A-KAU	KA AU	membrane of foetus
	KA NAHU	put on clothes
HI	KA	COPULATE
	KAI	fulfill in proper function have full plony.

SK 244

YANA-PĀ TRA

VESSEL FOR VOYAGING SHIP BOAT

IKĀ

SMALL SHIP BOAT

YANA BHA ŌŌ

SHIP WRECK

WHA RA UŌŌ

VOYAGE

MĀORI

WA KA

CANOE

TAR

ARO CANOE WITH PLUMBS & CARVINGS

TAR ŌŌ

PADDLE SIDEWAYS

NGA-RO

ROLLER ON WHICH TO DRAG A CANOE

KA HU PĀ

RAFT

PA ENGA

DRIVE ASHORE HEAVY

PA PAE

BE DRIVEN ASHORE

PAE PAE

OPEN SHALLOW VESSEL

WHAKA

TARA

INVOKE CONSULT SKTARA PATRON of [SAILORS]

PAE MĀŌ

TAWART of a CANOE

RĀ

SAIL

KĀ

KARIKI FUGELMAN of a CANOE

TA-I

SEA

PA HI

LARGE OCEAN GOING CANOE EXPEDITION

PĀ HO

FLOATING

KA-I AHI INSIDE STRINGERS OF A CANOE

PA I HĀU

WING of a BIRD projecting sides of a CANOE

PA I KĀRE?

of FITTING A CANOE

PĀ I RI

WASH BOARDS of a CANOE

PĀ KĀ I AHI

FIRE PLACE of a CANOE

PA KĀ KE

SEA

PĀ KĀ TO

FLOW of the TIDE

NGA RUNGĀRU ROUGH WITH WAVES

PĀ NEKET

FLAT BOTTOMED BOAT

RA PA

STERN POST of a CANOE BLADE of a PADDLE

NGĀWI RO

PĀ PĀ KĀ I RĀ

outer surface of sides of a canoe.

PĀ PT

LEAK

PA TA

CAUSE OCCASION

PA TA TĀI

SHORE

PA TETE

MOVE ALONG

PĀ TĀ UĀ

Canoe without raised sides

WHĀI

PROCEED TO

WHĀI TĀ

Narrow camp not crowded together

WHA NA

TRAVEL COME GO



SK 759  
MĀORI  
SK

BHU  
PŪ  
BAŪ TA

=BHŪ BECOMING BEING EXISTING & PRODUCED  
ORIGEN SOURCE CAUSE ORIGINATE  
BECOME BEEN GONE PAST [the PAST]  
FACT MATTER & FACT EXISTING PRESENT  
MIXED OR JOINED WITH OBTAINED  
PURIFIED FIT PROPER SON CHILD A great  
ASCETIC & DEVOTEE A PRIEST of the GODS  
THAT WHICH EXISTS ANY LIVING BEING  
'VEGETABLE THE WORLD in these  
senses also Spirit ghost demon  
GOBLIN one of the 5 elements N°5 WELL BEING  
WELFARE PROSPERITY

SK  
MĀORI  
SK 735  
MĀORI

BHŪ TA  
TA - I PŌ  
BHŪ OH N Ā  
PU TA

GOBLIN  
GOBLIN  
ROOT TREE BODY SKY BASE BOTTOM  
BE BORN COME FORTH PASS THROUGH  
OR OUT APPEAR COME INTO SIGHT  
BE CHANGED freedom from limitation

WHAKA

PU TA NEA  
PU TA  
PŪ  
PU PŪ  
PU - - - AO  
AO

GATE circumstance / place of APPEARANCE  
CAUSE TO COME FORTH  
ROOT of a TREE & PLANT HEART CENTER  
Break forth spring up. [ORIGEN  
DAWN CLOUD  
WORLD

SK  
MĀORI

PURA - TA - NA  
PURA - KAU

FORMER ANCIENT belonging to the PAST  
ANCIENT LORE OLD MAN

SK  
MĀORI  
SK FOR  
SK OATIVE

RA -  
TA TA - NE  
A TA N  
TA NE

ANCIENT TIMES  
SUPERNATURAL BEINGS  
MANIFEST DISPLAY PUT FORTH ACCOMPLISH  
ANCIENT TIMES

MĀORI

TA HU  
A TA  
TA NE  
TA

PROPAGATE ONSELF OR A FAMILY  
CONTINUATION OFFSPRING POSTERITY  
LINE of ANCESTRY  
FORM SHAPE SEMBLANCE opposed to  
MATUA PARENT [SUBSTANCE]  
CAUSATIVE PREFIX.

NE - KE MOVE

SK  
FOR P  
SK  
DRATIVE

TA TA NE  
A TAN  
TAN  
TANE

MANIFEST DISPLAY PUT FORTH  
ACCOMPLISH PERFORM  
WEAVE PREPARE A WAY FOR  
PROPAGATE ONSELF PROPAGATE  
A FAMILY CONTINUATION OFFSPRING  
DUALITY [POSTERITY]

TA  
TA TARA  
TA TAMA

THAT ONE OF TWO

THAT ONE OF MANY

TAN YATU

THUNDER NIGHT WIND

[ TA TAN ]  
TA TANE ]

BE DIFFUSED AS LIGHT SHINE EXTEND  
TOWARDS SPIN OUT WEAVE TO STRETCH  
A CORD TO PREPARE

MAORI

TA N-IKO

WEAVE

TA NE

MALE HUSBAND [MANLY = DISPLAY]

TA MAITI

CHILDREN

TA

WIND CARVE FASHION UTTERED

TA TAI

MEASURE ARRANGE SET IN ORDER RECITE

TA NE

AS THE SUN

TA WHIRI-

MATUA PERSONIFIED WIND

TA NE

MATUA THE PARENT

TA

WIND BE UTTERED BREATH

TA NE - TE-WAI ORA

PERSONIFIED SUNLIGHT

TA

CAUSATIVE PREFIX.

TA

WIND

VEDIC

MAORI

TA

WHIRI MATUA

PERSONIFIED WIND

SK

TAN

IMP ° NU TO EXTEND SPREAD BE DIFFUSED

MAORI

NUKU THE EARTH DISTANCE

SK

A TAN

TO STRETCH OUT A CORD SPIN WEAVE

SK

TANE

PROPAGATE A FAMILY OR ONESELF

MAORI

TANE

KAHA STRETCH A CORD [DISPLAY]

TANE

ORIGEN of BIRDS

TANE

AS THE SUN

TANE

ORIGEN of LIGHT

TANE

MALE MAN

TANE

- I TE KAPUA ORIGINATOR of CLOUD CHILDREN

TANE

TU GOD of WAR SK TANYA-TU

TANE

MA HUTA PERSONIFIED FOREST; TREES

TANE

MA TAU PERSONIFIED THUNDER

TANE

TE WAI ORA PERSONIFIED SUNLIGHT  
HE ANCIENT TIME

SK635 PU RĀ TA NA

BELONGING TO THE PAST  
FORMER OLD ANCIENT

MĀORI PU RA KAU  
PU

ANCIEN LEGEND OLD MAN  
ORIGEN ORIGINATE SOURCE

TA NE  
RA NGI  
RĀ  
A TA

[MĀTUA/SUN ITO] [CAUSE]  
HEAVEN SKY SUPERNATURAL BEINGS  
there yonder [past].

TA E  
TA HU  
TA I  
TA I RO  
TA I PO  
TA KA

FORM SHAPE SEMBLANCE OPPOSED  
TO SUBSTANCE REFLECTION SHADOW  
EXTEND TO d SPACE i TIME

RA NGI

Race of [fairies],  
the other side,  
World.  
Goblin

TA KAROKARO  
TA KE  
NA HE  
NA HE A  
NA MATĀ

Come round as date or period of time  
Prof of REVOLUTION or CIRCUIT  
shine dimly

ORIGEN BEGINING  
ANCIENT TIMES

LONG IN TIME

ANCIENT TIMES

SK PU RO GA

GOING BEFORE LEADER CHIEF.

MĀORI PU

principal fig preceded or accompanied by]

PU RI  
PU RAKA  
HA RO

NGA RA HU

origen originate NO

LEADER COMMANDER

SACRED LORE

old man ancient lore.

vault of heaven.

GO

RO NGO [PASS RANGONA]  
RO NGO TAKAWHIU

HEAR obey report fame listen

EMBLEM dan ATUA placed in  
the path of an advancing foe.

WHAKA -

RO NGO MA WHITI

SACREDNESS

RO NGO  
NGA RO  
NGA RO POKO  
RA RO  
NGA RA HU

CAUSE TO HEAR INFORM OBEY  
passed into anything forgotten secretly  
disappear. [be certain

under world beneath below

LEADER COMMANDER war dance

SK 735

=

BU BU RA  
U DA KA

WATER

57

MARU

PU NA  
PU KU WAI  
PU KE NGA  
PU PŪ  
PU PU HA  
PU PU HA

SPRING of WATER  
WATERY  
POOLS FLOOD WATERS  
BUBBLE UP BOIL SPRING FORTH  
OVERFLOWING [RISE as FOG]  
FULL UP TO the BRIM.

TA-I  
TA-HE  
TĀ-HEKE

SEA TIDE  
MENSES SAP of a tree  
DROP AS LIQUID WATERFALL

TA-E  
TĀ  
TA-TUA

JUICE of PLANTS  
BAIL WATER OUT of a CANOE  
WESTERN SEA

TA-I TA PU  
TA KA WAI

'HINDERANCE, [belongs here!]  
MOISTEN

RĀ  
RĀ NGI

SAIL  
WEATHER SKY

RĀ NGA  
RĀ KI

FISHING GROUND SANDBANK  
DRIED UP [SHORT of FISH]

WĀKA-

RĀ NU  
RĀ NGA-TA-HI

GRAY JUICE  
FISHING NET

RĀ RO

BELOW DOWN BELOW UNDERNEATH

RA-U-NAHOE

SOAKED IN WATER [UNDERWORLD

RA-U-PANGA

offering sacrifice [to the dead]

KA-I

CONSUME

KA IAO

alive living

KA I PUKE

SHIP

KA PU

drink out of the hollow of the hand.

KA TERO

POTATOS STEEPED IN WATER

KA TO

FLOWING of the TIDE

U-NU

= INU

= DRINK

U-RE

M. VIRILE

WAI

U

MILK

U

ARRIVE BY WATER REACH LAND

U-TA

LAND OPPOSED TO WATER

U-WHI

UWHI

SHOWER

RA PU

SQUEEZE

SK 631 MĀORI	PUM - ĀKHYA AKI		DESIGNATED MALE or MASCULINE 58 BOY [TAHU] BE BORN
MĀORI	PU TA TA - NE MĀ - ITITI PU T - A		MALE MAKI IMPULSIVE YOUTH TA - MAI - TI CHILD OPENING HOLE BE BORN PASS THROUGH OR OUT COME FORTH APPEAR COME INTO SIGHT FREEDOM from LIMITATION SON CHILD PRESERVING from the HELL CALLED PUT (PUTRA forms diminutives) ASTROL = 5TH MANSION. DUAL 2 SONS BE BORN [A DAUGHTER M. VIR. P. MUL home of the MOON PK of MT APPEAR SEEM TO BE FIRE FIRE AWAKE WISE ONE HELL of the CHILDLESS NO HOME in opposite direction to go back + BHU to turn round again once more TO EXIST AGAIN BE RENEWED REMARIZ at first then later origen source cause originate CLAN "FAMILY
SK MĀORI	PU TRA		
MĀORI	PU TA TA RA NGIA NGI HA [AHI]		
SK MĀORI	BUDH PŪ		
SK 632	PUT		
SK 633	PŪ NAR		
	PŪ		
SK 633	PUNAR - ĀO - HĀNA	NEAR - E HĀNA NA - HE HA - TETE HA - TEPE HĀ NĀ NĀ	RENEWING OR REPLACING THE SACRED FIRE ORIGEN ORIGINATE ITO SHINE GLOW GIVE FORTH HEAT ANCIENT TIMES [FLAME] FIRE PROCEED IN ORDERLY MANNER FOLLOW IN REGULAR SEQUENCE BREATH BREATHE TASTE FLAVOUR [ODOUR TONE + VOICE Satisfied content ACTED ON BY BYWAY] REST REMAIN [of by reason OF] ENCLOSE [a sacred fire]
WHA KA	KA AT - O		

SK631 PU TA

POCKET HOLLOW SPACE SLIT EYED  
THE ENVELOPE OR WRAPPING OF ANY SUBSTANCE  
capac for baking or HEATING, INC/PUTA PAKA  
TWO VESSELS JOINED TOGETHER

of SK SK SK  
PUTA PAKA  
PUTA KA  
PUTANA

WRAPPING/COVERING IN COOKING.  
FOLD POCKET SLIT CAVITY BAG VESSEL  
ENVELOPING WRAPPING UP

MBOZA TAKAI  
PUTA  
PUTAHAI  
PUTE  
PU WHENUA  
PURUA

WRAP ROUND WRAP U.  
OPENING HOLE BE BORN  
JOIN MEET  
BAG BASKET  
CAVE

WARANA PU RU  
PU NA  
PU KU  
PU A

BY 2 i 2. in pairs  
TRATCH A HOUSE  
wife HOLE [PUHORO method of rolling sails]  
STOMACH ABDOMEN.  
ROLL OR WRAP UP CLOTHES

SK PUTA BHE DA  
WHE KITE  
KITE

PARTING of the EYELIDS.  
SEE DIMLY FOR THE FIRST TIME  
SEE PERCEIVE RECOGNIZE

MBOZA PUTA  
TAKA TAKA  
TAKA REWA  
TAKI  
TAKUNUI  
TAUMATA  
TAUPOKI  
TAKAI

OPENING HOLE APPEAR COME INTO SIGHT  
HEAD  
BE KEPT AWAKE  
COME IN SIGHT APPEAR  
WIDE

SK PUT A  
PUT

GAZE ON LET THE EYES REST ON.  
COVER CLOSE WITH ALID  
WRAP ROUND  
APPEAR COME INTO SIGHT BE BORN  
ENVELOPE IN CLASP ENFOLD



SK 197

BU DH N-YA

COMING FROM OR BELONGING TO THE DEPTHS [nearly always in RV with [AHI] DRAGON OF THE DEPTHS [of the ATMOSPHERE OR ON THE FIRMAMENT] epi of SIVA OR N. of RUDRA

SK 755

BU DHN A

BOTTOM GROUND BASE DEPTH LOWEST PART of ANYTHING as ROOT of a TREE BODY SKY [eng BOTTOM] a particular disease MEDICINE

SK MFORI SK

BUDHNA- ROGA RONG-O-A BUD HNYA

BEING ON THE GROUND OR AT THE BASE COMING FROM OR BELONGING TO THE DEPTHS UNDERWORLD RO-TO LAKE [often connected to AHI]

MFORI

PU RA RO PU PU

LIE IN A HEAP ROOT of a TREE BASE of a MOUNTAIN ORIGIN SOURCE CAUSE ORIGINATE MOUNTAIN [SKYPROP- FIXED BASE / TO ROOT [TAHU] BUBBLE UP SOIL BREAK FORTH SPRING UP SMOKEY

MAU - N GA PU HAKA PU PU PUA PUA HERI PUA KIWEU PU ANU PU ANGA

of a fine dusty nature REMAINS of ROOT CROPS LEFT IN THE GROUND COLD

PU AO PU EA PU EHU PU ENE PU TA PU HUA PU KAKI PU KAWA PU KOHU PU NA

RIGEL star marking season of plenty [when at the base of [a NAKSHATRA]! DAWN RISE TO THE SURFACE

NGA EKE NEA RARA

deposited as dust small creature living under stones BE BORN come forth come out Glean potato of KUMARA SOURCE REEF of rocks MOSSY SOIL in forest MOSS Spring of water ancestor Rearguard. [HOLE] SWAMP REPTILE MONSTER INSECT

SK631	PUKA ] = [ DANA ]	= DANA	ACT of GIVING GIVE IN MARRIAGE [of KANYA -] imparting Teaching GIVING BACK PAYING BACK RESTORING ADDING ADDITION DONATION GIFT LIBERALITY BESTOW FOND of GIVING HEAP heap stack WISDOM REPOSITORY giving presenting NUPTRIAL FEE GIFT at initiation 100
SK Māori	PUKA - PŪ - PŪ PU KENGA	KAMA KĀ	
SK45	DĀ YA		
Māori	TĀ NEI TĀ E TĀ HE TĀ HOKA TĀ HU TĀ HUA TĀ ITI HURŊA TĀ RUN A TĀ I MAU TĀ IOPE TĀI TAMĀITI TĀ KĀ		amount to of numbers 100 Sacred food offered to a GOD Recite ceremonially HUSBAND FOOD PLENTY HEAP of FOOD AT A FEAST [FUND] 100 RELATIVES FAMILY CONNECTIONS BETROTHED GATHER TOGETHER CHILD prepare propose beformed / developed heap collect into heaps Company of persons MAT spread out on the ground. BELLY donation gift giving back Cause reason. means Recite formal speech. Teacher pupil, Sacred food [of dead]
#	TĀ KĀ PAU TĀ KĀ PU PUKA		
SK Māori	TĀ KE TĀ KI TĀ VIRA TĀ KIURĀ TĀ KOHA PŪ PU HA PU HI PUI AKI PŪ KĀI PU KENGA PU KU		PLEDGE TOKEN GIFT HEAP STACK WISE ONE DOUBLE Sing chant full up to the brim VIRGIN BETROTH Rare precious heap crowd Repository wise one. STOMACH APPETITE MEMORY DESIRE

SK633

PŪ NAR

TO EXISTE AGAIN TO FALL BACK  
in opp direction RESTORE [UPON]

PU NAR-NA

NEVERMORE

NA HE

ANCIENT TIMES

SK

Ā DAU-PUN AR

AT FIRST

TAU MATA

place for PURE RITES for KŪMARA  
[plantation]

TAU NA HA

BESPEAK

TAU KI U KI

of long standing ANCIENT

TAU KAPO

TWINKLE of a star

PŪ

origen originate source cause

NA

acted on by by way of

NA HE

Ancient times

TAU MAHI

of genealogy? DIRECT IN A LINE

TAUHIKOH KO

move backwards; forwards.

TAUĀ

INACTIVITY

TAUĀ

BEGIN. [TO WEAVE] of the cosmos!

TAUĀRU

FOLLOW

TAU

SING [of beg. of creation.]

TAU

alight comets rest float be possible

= VIŚNU + ANANTA. [TIME/CREATION]

TAU

SEASON YEAR [CYCLE of].

Repeat one by one.

TA TEA

SEMEN offspring

TA TAI

measure arrange set in ORDER

TA RU

STUDY the heavens = TANE and  
otherness thing! [SK TA TANE!]

TA RO

presently by; by

TA RA

shoot out Rays. [origen]

TA PU

TA Pi

COOK Fig = creation.

TA PATU

Come down to a lower level [of Gods]

TA PAI RU

FIRST BORN FEMALE = ŚAKTI of a

TA PA

Call name command. GOD = Īṣṭi HAKI

TA NGATA

HUMAN BEING.

TA NE

as MATVA MALE [ŚAKTI female essence]

TĀ MORE

TAP ROOT

TA KOTO

LIE BEFORE ONE in the FUTURE. LIE

BE IN A STATE OR CONDITION REFORMED  
GENEALOGIES ORDER DIRECT PLAN DETERMINE

WHAKA

TA KOTO

SK 631

PU  
[PU

NGA  
NJA

HEAP COLLECTION QUANTITY MULTITUDE  
a particular kind of woman of FUNJA

MAORU

PŪ

HEAP STACK CLAN

PUHI

VIRGIN

PU

RAKBU

ANCIENT LORE

PU

RI

SACRED ANCIENT LORE

PU

KE

SHIP

PU

KEHINA

BELLY of a net

PU

KENSA

Repository

PU

KU

well up of water flood.

PU

KU

Stomach appetite memory, entrails

PU

KAI HU

ABUNDANT

PU

IA

VOLCANOE

PU

HI MORNA

[BLOW] as a WHALE - whale as heap

PU

HA

full up overflowing

PŪ

KIND

Greedy.

PU

KU TI HE

POT BELLED

RA

NGA MARO

ARMY IN BATTLE ARRAY

PU

NGA

LUMP SWELLING

NGA

SATISFIED

PU

RA

NGA HORA

SPREAD OUT LAID OUT of FOOD

NGA

HEAP

NGA EKI EKI

OVERFLOW

NGA HETE

FOREST

NGA HURU

HARVEST TIME

NGA i

CLAN

NGA KAU

VISCERA

NGA KENGA KE

SWOLLEN DISTENDED CAPACIOUS

NGA KO

FAT

NGA KORO

be PLENTYFUL.

NGA RE

( FAMILY,

HORA

NGA NGARE

ENEMY

NGA RE HE

FOREST

NGA RURU

ABUNDANT

NGA WHA

overflow da River

RA

NGA

SANDBANK FISHING-GROUND COMPANY

RA

NGA RANGA

WEAVE

[SHOAL of FISH] of PERSONS

RA

NGA HUA

LARGE SPECIES of JELLY FISH

RA

NGA i

HERD FLOCK SHOAL COMPANY

SK197  
PĀLI  
SK

BU DH  
BÓ DHA  
BU DAYA

AWAKE fig DAWN AWAKEN AROUSE  
regain consciousness become aware of.  
understand learn know recognise

SK  
MĀORI

BUDH-NA  
PŪ

bottom depth root of a tree lowest part Root  
ROOT of a TREE base of a mountain [foot of a tree]

PUPŪ  
PUNEA

origin source cause [TUMU slump moss]  
break forth spring up  
Reason cause origin.

NA MĀTA  
KA EAT

ancient times  
DAWN

HI KI

Remove take away [d night] CONVEY [light]

HI

Dawn Raise draw up. RISE

HI HI

Ray of the SUN.

HĀ MOEMOE

doze sleepy.

TIA-HO

EMIT RAYS of LIGHT SHINE

TA MA

as emotion, desire

NA WE

BE KINDLED EXCITED of feelings

TAMA WAHINE EAST

WISE ONE TWICE TOLD

SK  
MĀORI  
SK  
MĀORI

PŪ  
BHU DHA

AWAKE 12 WISDOM KNOWLEDGE

PU TA

be born. PASS THROUGH IN & OUT

BUDH-NA

ROOT of a tree ITD

PUT A-KE

BASE ROOT Reason cause ancestor

PUT A-KARI

BATTLE

WHAKA

PUT A

Cause to come forth

PUT A

opening hole pass through in or out

COME FORTH COME OUT APPEAR

COME INTO SIGHT BE BORN

ind freedom from limitation

do a 2ND time

SK  
MĀORI

PŪ RUA  
BUDH NA  
NĀ

Root of a tree lowest part origin source.

LINE of ancestry acted on by by way of.

PŪ

CLAN

PUT A

be born.

NA HE

ANCIENT TIMES

NA PE

Core of a boil

NĀ WAI

presently after a while in due course.

NA WAKI

proceed.

SK MĀORI	PURVA- PŪ	GATA NGATA NAMA TA TAI NA OAKE	GOING BEFORE MAN [IN KARAKIA] ORIGEN SOURCE CAUSE ANCIENT TIMES DAY BEFORE YESTERDAY
-------------	--------------	---	--

	NGA HE [NE HE	ANCIENT TIMES ANCIENT TIMES]
--	------------------	---------------------------------

SK MĀORI	PURVA-GA NGA HE WANA NGA PURA KAU	going before preceeding ANCIENT TIMES LORE of the TOHUNGA ancient lore
SK MĀORI	PURVA PŪ	GA' ANCIENT first born elder. origen originate cause reason source.

SK [	PURVA PURVA NAMA TA	TARA] long past = ANCIENT TIMES
		TAI NA OAKE Day before yesterday
		TATAI measure
		TA-RO short lapse of TIME
		TA TARI wait expect he waited for.
		TARA DISTANT
		TA-PU !
	RUA	NUKU OLD MAN
	RUA	GRAVE
	RUA	HINE OLD WOMAN.
	WĀ	TIME SEASON
	WA	HARO Ritual oven for the dead rites of
	WAI	MEMORY
	WĀ	NANGA LORE of the TOHUNGA
	WAI	RUA dim shadowy
	WA	KĀ medium da God.
	WA	RAWARATUPUA uncertain traditions
	WA	RO abode of the dead.
	WA	<u>RU</u> 8!
	PŪ	origen source cause
	PŪ	KENGA Repository



SK162 PU SHAN

N. of VEAC DEITY  
keeper of flocks; herds bringer of prosperity  
being a SUN EOD he surveys all things  
and acts as conductor on journeys and  
the way to the next WORLD

MATAI

PU KENGA

Repository  
ORIGINATE ORIGEN SOURCE CAUSE  
MAIN STOCK WISE ONE CLAN

PŪ AH O

clear bright

PU HA

full up to the brim overflowing

PŪ HAN-A

GLOW

PŪ KĀ KĀ

HOT

PU KA HU

abundant

PU KAI

heap crowd.

PŪ MAU

fixed constant permanent.

PU NA

Spring [as of water rō] wife

PU NAWARU

spirit voices heard in running water

PUNUA

young of birds i animals

PUOTO

VESSEL

PŪ RAKAU

old man ancient lore.

PURANGA

heap.

PU RE

keep in the memory esoteric lore.

PU RI

come forth come out be Down

PU TA

CAUSE TO COME FORTH

WHAKA

PU TA

PŪ TAKE

Base root Reason cause. ancestor

PU WHENUA

DWART = guardians of underworld.

HA RO

VAULT of heaven. CAVE!

HAN-A

SHINE GLOW GIVE FORTH HEAT

HAN-GA

make build business people PROPERTY

HA NGAKANGA

ABUNDANT FASHION WORK UPON

HANGI

earth oven contents of oven

HĀ PAI

down lift up raise

HA RA

Excess

HARA MAITANGA ARRIVAL COMING

HAU

vitality of man essence of land. property

HAUTAPU

death by violence.

SK159 PĀT -RNR

FELLING CAUSING TO FALL

MĀORI

PĀ

STRIKING DOWN

PĀ E

Stockade be overcome be struck

BE THROWN DOWN DEMOLISHED

Kill or snare birds.

WRANKO

PĀ E

BESIEGE

PĀ HENO

Escape

PĀ HI

strike beat

PĀ HORO

CAPTURE A FORTRESS

PĀ TA

DROP of water cause occasion

Fall in drops

PĀ TA PATA

DROP as rain.

PĀ TA HI

Refall all alike

TA O

2ND VICTIM IN Battle

TĀ

overcome beat with a stick

TA HUNA

BATTLE

TA NEI TA

LIE

TA NEI

Funeral dirge

NĀ

by reasoning.

NA KU

piercing cold.

NA MATA

time to come.

SK

DA NDASYA -

INFLECTION of the ROD

MĀORI

TĀ

Beat with a stick

SK167

PŪ YA

Putrefy stink. PUS

MĀORI

PU A-NGA

DECAYED ROTTEN EMACIATED

SN167

PU RVA KA

Prior preceding first preceded by

MĀORI

PU R-A KA-U

ANCIENT LEGEND

[based on]

PU R-1

ancient sacred lore

PŪ

origen originate

2

RVA

KĀU RE Runga lore of the celestial.

KA-U

ANCESTOR.

SK630

PĪ TA KA  
 PĪ  
 PĪ A  
 PĪ ANGO  
 PĪ ATA  
 # PĪ AV  
 PĪ NINGA  
 PĪ O  
 PĪ RO  
 PĪ TO  
 PĪ  
 PĪ WAI  
 TĀ  
 TĀ  
 TĀ E  
 KĀ ORE  
 TĀ HI  
 TĀI  
 TĀ HUNA  
 TĀ IRO  
 TĀ ITUA  
 TĀI TĀ PU!  
 TĀ KI URA  
 TĀ HU MAERO  
 TĀ KE  
 SK YĀ TĀ  
 MAOTA TĀ KOTO  
 ANAMATA  
 TĀ KA  
 TĀ KA TUA  
 TĀ KE TAKE  
 TĀ KI  
 TĀ KI WĀ  
 TĀ NE  
 TĀ NI WĀA!  
 KĀ NU  
 KĀ NU

4TH UNKNOWN QUANTITY  
 HONEY SAFFRON [= POLLEN]  
 ORIGIN SOURCE  
 FIRST ORDER of LEARNERS of ESOTERIC  
 EMPTY [LORE]  
 BRIGHT CLEAR TRANSPARENT BRIGHTNESS  
 FORM SHAPE EMBLANCE of added to SUBSTANCE  
 IRON AXE IRON! [SHADOW REFLECTION]  
 STREAM WHICH DISAPPEARS UNDERGROUND  
 STRANGER  
 STINKING PUTRID SCENT  
 OFFERING TO A GOD AT FIRST  
 AT A DISTANCE  
 LASTING PERMANANT  
 BREATHE BREATH WIND WATERED  
 =TE the ---  
 PROCEED TO BE EFFECTED  
 NOT NO  
 UNIQUE UNPRECEDENTED ONE  
 SEA TIDE [one i the other]  
 POLLEN BATTLEFIELD  
 WORLD  
 FARTHER SIDE of a SOLID BODY  
 food for the dead.  
 SICKNESS DISEASE  
 ORIGIN BEGINING SOURCE  
 PLACE GONETO PASTTIME  
 LIE BEFORE ONE IN the FUTURE  
 TIME TO COME ANCIENT TIMES  
 FALL TO ONES LOT be formed  
 FAR SIDE [be developed]  
 ANCIENT ORIGINAL ON GOOD AUTHORITY  
 Rise of heavenly bodies [CERTAIN  
 TIME PERIOD [NAMATA TIME PAST]  
 SK TĀTANE see!  
 TAHAKURA DREAM of one DEAD  
 spirit of a stillborn child grow  
 KURA ATUA da RAINBOW [germinate]

SK MAOTA

SK	SA-HI	TA	] PLACED TOGETHER STANDING NEAR
=	SAM HI	TA	
		HI ATO	ACCOMPANIED BY ASSOCIATED WITH TOGETHER [WITH]
MĀORI	HAM - VA		ELDER BROTHER & SISTER
	HAM - UMU		SPEAK
	HAM - U		GLEAN
	HAM - URE		CATCH VERMIN IN THE HAIR
	HAM - UTI		PRIVY
WHAKA	HA - NA		HOLD UP WEAPONS IN DEFIANCE
	HA NAHAN		P. MUL [DUAL PER]
	HĀ NEANEA		pleasant comfortable
	HAM OKO		BUNDLES of RAUPO for THATCH of a HOUSE
	HAMO		BACK of the HEAD in FLEET [in crowds]
	HAM ARURU		SHUT IN CONFINED
	HĀM OENCE		SLEEPY DOZE
	HI		LEAD A SONG DOWN for wish for...
	HA NGA		PEOPLE make build [communally]
	HĀ NGA		opposite confronting
	HA NGA NA		ULCERATED
	HA NGA RURU		FOREST LAND
	HĀ PAI		RISE of heavenly bodies leading party
	HA O		CATCH IN A NET [DOWN]
	HĀ PU		PREGNANT SECTION of a CLAN
	HA PUI		BETROTHED
	HA KORO		OLD MAN FATHER
	HI - A		FALL IN LOVE WITH HOW MANY
	HA KUI		MOTHER OLD WOMAN
		TA	RUNA CONNECTED BY FAMILY TIES
		TA	NE HUSBAND
	HI HI		RAY of the SUN
	HI KA		COPULATE PLANT
	HI KA	HIKA	LINE of DESCENT
	HI KIHKI		Carry about in the arms
	HI KUWA		SOURCE of a stream
	HI KURUA		TRAIN RETINUE
	TA - KAHUA		COMPANION
	TA - KA		COMPANY of PERSONS
	TAI MAU		BETROTHED

SK	SA	HI	TA	] PLACED TOGETHER STANDING NEAR ACCOMPANIED BY ASSOCIATED WITH TOGETHER WITH
	SAM	HI	TA	
MĀORĀ			TA RUNA	FAMILY TIES
			TA KA	COMPANY of PERSONS
			TA NE	HUSBAND
			TA IAO	WORLD
			TA I KUIA	old woman.
			TA I KAREKARE	BEAM da HEKETUA
			TA I KI	RIB
			TA I NA OAKE	DAY BEFORE YESTERDAY
			TA I MAU	BETRAYED
			TA I OPE	GATHERED TOGETHER
			TA I TAMAITI	CHILD
			TA I TATA	NEAR
			TA I TEA	SAPWOOD [+ heartwood] WHITE
			TA I TER	SEMEN [PALE
			TA I TAPA	EDGE MARGIN
			TA I TAPU !!!	
			TA I TUA	FURTHER SIDE da SOLID BODY
			TA I WHANGA	LURK WAIT FOR
			TA KA	Batten on outside da canoe.
			TA KA	COME ROUND as date or time revolution
			TA KA I	wrap round wrap up. [of circuit]
			TA KA HANGA	SOLE of the foot
			TA KA HUI	gather collect as storm clouds.
			TA KA ORE	RING on leg da captive bird
			TA KA TAPUI	intimate companion of same sex
			TA KE	origin beginning cause reason means
			TA KA WA ENGA	go between mediator
			TA KI AHO	LINE of DESCENT

SK	SĀ	AN	GA	[ POSSESSED da BODY ENTIRE VED WITH ALL the SUPPLEMENTS WITH ITS TASTE FLAVOUR ODOUR TONE & VOICE [ MEMBERS ] SKELETON HUSK SHELL ASPECT Set about MAKE BUILD PEOPLE [ doing anything
MĀORĀ	KĀ			
	HA	AN	GA	

SK 345 SAM GRAM - IKA  
 MĀORI NEAR RU  
 HOA NEA NEARE  
 IKA  
 SK SAM GRAMA  
 MĀORI NEAR - O  
 NEA RE  
 NEANA  
 RA NEA  
 NEA KURU  
 RAM ENB  
 RA NA KI  
 RA KAU  
 RA I BE  
 RA KI  
 RA NEA TIRA  
 MI - HI  
 MI NE  
 MI MITI  
 MI TI  
 KA ER  
 KA HA  
 KA HAKI  
 KA KIA  
 KA RU RANGI  
 KA I A KIRI  
 KA I RU RU  
 KA I KINO  
 KA I RAKAU  
 KA I TOR  
 SK SĀKI  
 MĀORI HAKI  
 HAKI HAKI  
 HAKI NAKINA  
 HAKI WA KIWA  
 KA KIRATO  
 KI NAKI

RELATING TO WAR & BATTLE  
 WAR DANCE LEADER COMMANDER  
 ENEMY  
 VICTIM WARRIOR  
 WAR  
 DESTROYED  
 BODY of MEN MULTITUDE  
 RAGE WRATH BRAVE  
 AVENGE IS DEATH  
 TO TO TA  
 ASSEMBLE  
 AVENGE  
 Weapon  
 Small Stockade  
 multitude slave  
 Chief male or female.  
 SIGN FOR LAMENT  
 BE ASSEMBLED  
 exterminated  
 a weapon.  
 TRUMPET  
 boundary line of land.  
 Remove by force carry away.  
 CARVED PĀ POST  
 honorable distinguished  
 CIVIL WAR  
 DESTROY  
 PUT TO DEATH IN COLD BLOOD  
 BAND of tried WARRIORS  
 WARRIOR  
 ACCOMPANYING  
 meek of no account cast away  
 ITCH SKIN DISEASE  
 Sport enjoy oneself  
 dark threatening of clouds.  
 KEEP CLOSE  
 EAT ONE KIND of FOOD WITH ANOTHER



SK365 SA GA TYA  
SA GA TI ]

COMMUNITY of RACE WITH  
HOMOGENEOUS

MĀORI HA NGA  
NGĀ I  
NGA RE  
TI - A

PEOPLE  
CLAN  
PEOPLE CONNECTED BY BLOOD  
MOTHER PARENT

D HA PUI  
HA  
HA MUA  
HA KORO  
HA KUI  
HA PŪ  
NGA TI  
NGA i

BETROTHED  
WHO in asking a persons second  
ELDER BROTHER or SISTER [name]  
FATHER  
MOTHER  
Section da clan.  
clan prefix  
clan prefix

SK SA ATI REKA  
ATI SAYA  
ATI  
ATI RE - RE  
RE  
ME TE RE RE  
RE HIA  
RE HU  
REI  
WAKA REI  
RE KA  
RE KA  
RE MURERE

EXCESSIVE SUPERIOR  
PARTICULARLY GOOD PRE EMINENT  
offspring descendant clan.  
PATTERN of PAINTING in Rafters of a HOUSE  
multiply numerous innumerable  
HOW BEAUTIFUL  
pleasure amusement enjoyment play  
pleased gratified  
play the flute sing  
cherished possession  
ornament carrying on a canoe.  
SWEET PALATABLE SWEETNESS  
REKA DELIGHTED  
MURERE BASTY PASSIONATE

SK SA AENI  
MĀORI NEIKA  
SK SA - KA  
MĀORI KĀ  
KĀ

MAINTAINING a FIRE  
FIRE  
together with AENI  
take fire be lighted burn  
HOME = ognisko domowy

SK 345 SA A TOPA

RUMBLING [CLOUDS]

PROUD HAUGHTY

Māori WAIKAI - T OPA

TOPA IMPERIOUS

T OPA KI

HOVER

T OPA

fly soars swoop.

T O-RE

Shine [of light through a small aperture]

T O MO

Storming party

[clouds?]

T O KO PĀ

BELCH

T Ō KERE

death watch be insect sound which

T Ō KAI

Copulate [sound] [was ill omened]

\*  
\*

T Ō IRI

RESOUND VIBRATE TINGLE

T O T O A

STORMY

PĀ TŌ

emit a sharp sudden sound  
Crack snap

PĀ TŌ TŌ

MAKEA REPEATED KNOCKING SOUND

[ PĀ OŌ ]

SMOKE

[ PĀ WĀ ]

PĀ TĀ TŌ

Rattle jingle crepitate

A-T -IR U

clouds threatening wind i rain

- AT O - ATO

MARSHAL REGULATE the FORMATION of  
a CORPSE ON the MARCH [ie clouds.]

PA O

strike with a hammer crack break  
be connected with

PĀ

blow as the wind be heard.

PĀ

PA PĀ

BURST EXPLODE chatter as the  
region horizon direction [teeth with cold]

PAE

place where things are heaped up

PAE NEA

gassing grating of sound.

PA HEKE

Resound.

PA PAHU

dusk gloomy.

PA KA REA

FINE of WEATHER

PA KI

Clap strike together clapping

PA N

PA KU

make a sudden sound or report [noise]

Resound Beat Knock

SK 345	SĀ	KIV	-YA	] COMPANIONSHIP ASSISTANCE HELP
	SĀ	KIV	A	
MĀORI	A	KI		BOY [TĀRU]
MĀORI	HA	MUR		Elder brother or sister
		KIWA		SAD ANXIOUS
		KIWA	KIWA	Gloomy sad.
		KI	TE	See perceive recognise divination
		KĪ		to of place into against at [indicating
				opposition] for in quest of concerning
				respecting in consequence of . in the event of,
				assembled
		KIA	TO	person.
		KI	KO	say tell tell of mention -
		KI		crowded.
WĀKĪA		KI	KĪ	instigate persuade prompt
		KĪ	KĪ	love of the TORUNGA [as one]
		WĀ	- NĀNEA	house. [who doles out
		WĀ	- RE	family group.
		WĀ	- NĀU	PEOPLE COMPANY PARTY
		WĀ	- NĀ	VOICE
		WĀ	- HĀ	Generous affable.
		WĀ	- HĀ WĀHĀ	wife
		WĀ	- hīne	Song.
		WĀ	- IĀTA	

SK 345	SĀ	GĀ	TYA	COMMUNITY of RACE WITH
	[ SA	GĀ	TI ]	
MĀORI	HA	NGA		PEOPLE
		NGA	TI	CLAN
		NGA	RE	CONNECTED BY BLOOD 'Family'
			TIA	PARENT MOTHER
SK	SĀ	HŪ	TI	JOINT INVOCATION
MĀORI		HU	A	CALL BY NAME
WĀKĪA	-	HU	A	RECITE
			TI RI	OFFERING TO A GOD

SVU 63  
MAORI

BHŪ TA  
PU TA  
TANE  
PŪ  
ATA  
TANE  
ATA RAU

ELEMENTAL BEINGS DISTRIBUTIVE ESSENCES  
[VIBHŪTA YA  
MATA ITD prior to the ŚAKTI, i + ŚAKTI [HAKI]  
ORIGEN SOURCE CAUSE ORIGINATE  
FORM SHAPE SEMBLANCE opposed to SUBSTANCE  
as TREE = AXIS MUNDI [SHADOW REFLECTION  
MOONLIGHT

SK  
MAORI

PI TA - KA  
PĪ  
TAIAO  
TAE  
TAKO TO

4th UNKNOWN QUANTITY  
ORIGEN SOURCE - PĪO stranger PĪAU IRON  
WORLD. [see page 68]  
Be affected  
lie before one in the future

SKTSA

BHŪ  
BHU JA  
Ā  
TA  
PU

BECOMING BEING,  
the BASE da shadow  
of belonging to possessed by.  
SHADOW only of humans  
origen source cause originate

MAORI

TA NEAROR  
TA PU

NEHA ancient times

SK

VIBHŪ TA  
VI  
WHITI

DISTRIBUTIVE ESSENCES  
IN 2 parts

MAORI

WHITO  
WHITIREIA  
WHIU  
WHI WHI  
PŪ

Shine upon, pass through cross over.  
AWAKE!!!  
Dwarf.  
change turn

New moon.

Satisfied with food.

possessed of having acquired,  
heap stack vice one

TA KA  
TAIAO  
ATA !

heap see turn on a pivot to bize!  
WORD

TA KE  
TA KA RUI  
TAKA

origen begining means cause reason.  
gather collect as clouds before a storm.

TA N

Come round as a date or time on all sides Round  
Cycle of seasons. [= the WHEEL of BECOMING]

PŪ

origen source cause originate

TAI TRI

TIDE

SK RĀ GA HATE AVERSION [RĀGA] of whatever opposed or threatens this sense. [RĀGE!]  
 MĀSŪRA RĀ NGA set in motion a body of men.  
 RĀ NGA A Rush change.  
 BUT RĀ NGA RANGA DISTURBED  
 and RĀ NGA AVENGE a DEATH  
 and RĀ NGA TIRA  
 NGA KAU Seat of feelings & emotions!

SK VE DI the Earth [also = altar ground] and the  
 HIGH ALTAR UTTARA-VEDI = the COSMOS  
 UTTARA VEDI THE HEAVEN WORLD  
 MĀSŪRA UTA PUT LOAD [ON] TO  
 TAI AO WORLD  
 WHENUA LAND EARTH  
 TI  
 RĀ NGA HEAVEN  
 RĀ KE Base land.  
 TI MA cultivate soil etc.  
 TIKETIKE lefty high height.  
 TIKATAKATA Magellan cloud  
 TIKĀ burnt by the Sun.  
 TIEKE [measure per the ground plans [= altar]]  
 SET out lay off  
 TI ARE VOID  
 ITD > > > > > >

SK VAI RO CANA Mind, King  
 MĀSŪRA WAI MEMORY  
 RO TO in within ITD  
 KANA PU BRIGHT SKINING, ITD LIGHTENING ?  
 KANOKI 'EYE, in this sense also [VAJRA]  
 KANOKI Representative  
 RO KE increase extension ITD  
 KANEKE Move progress.  
 KANO color see also belongs here!  
 KANA BEWITSON!  
 1 HI !

SK 345

SA  
SA

HÂSA ATTENDED WITH LAUGHTER. LAUGHING  
HÂSA-HÂ-KARAM UTTERING A 'HA, WITH A LAUGH.

MĀORA

HĀ

TONE of VOICE TENOR of SPEECH  
ENQUIRE ABOUT

HAHA

HA-KA

DANCE SING

HA-RI

DANCE SING JOY.

HA-KA-RI

Gift present feast

HA-KE

UNSEEMLY UNBECOMING

HA-KI-RA-RA

TERSE

HA

NEA

PEOPLE

HA

NEA ROA

JEST WITH

HA-RA KOA

DANCING i other amusements

HĀ-RA-NEI

FOOLISH SILLY

HA MERE

shout Together

HA U NEA

NOT INCLUDING!

HA UORA

LIVELY IN GOOD SPIRITS

HĀ-HĀ

DESOLATE DESERTED + SA =

with laughter

without SA = without laughter

KA-TA

LAUGH LAUGH AT

MĀ

HA KU

FORME

MA

HA

Seat of emotions



SK 347

SA

ABHI

- KA MA

LOVING

HI A

FALL IN LOVE WITH

HI KA

COPULATE

KA MA

EDGER

MA RIRE

LOVE

MA RIU

LOOK ON WITH KINDNESS

KA

HOME

MA RA

FRIEND

KA RI PAPA

SODOMY

MA PIHI

object of affection

MA ORI

MA NA WA

PATIENCE encouragement

SUPPORT ENRAPTURED

MA NATU

HOMESICK Remember

WA HI NE

WIFE

HI NE

daughter

MA KI

INVALID

TA MA ITI

CHILD

HI RI

desire long for

KA HI - KA

ANCESTOR

KA U

ANCESTOR

KA I RAU

LOVER SWEETHEART

KA I RAU

COURTEZAN [one of the]

[many legal forms of marriage]

KA I RORO

LOVER

SK

SA

ABHI

- KA MA

LOVING

AWHI

EMBRACE FOSTER CHERISH

AWHI

NA

DRAW NEAR TO

AWHI

REINGA

ASSIST BEFRIEND.

EMERGE IN the REGION of SPIRITS

SK346	SÄN - U		TABLELAND PLATEAU surface.
MÄTORU	ÄN U		SUMMIT RIDGE MOUNTAIN RIDGE
	Ü		COLD
	U POKO		Reach land across by water
	U - PA		UPPER PART
	U - PURANGI		at Rest
	U - POKOPÄPÄ		SOURCE of a stream
	Ü - PANE PANE		COLD WINTER WEATHER
	Ü - TA		TERRACED of a hill
			Crest of a hill.
	U - RUTOKO		LAND opposed to sea
	U - WHI		INLAND opposed to the coast
			POLES erected on a Sacred place [iesurface]
			Cover spread out
			Covering [on a swamp surface]
	TAH - U		SURFACE
	HAM - U		gather glean. = SK SA/SAM HE
	HAN -	AHANA	P. MUL [together with ITO]
	HAN -	E	WATER
	MA - U	NGA	MOUNTAIN
SK	SÄÄ -	MAYA	ATTENDED WITH SICKNESS
MÄTORU		MÄ	poised by acted on by.
		MA-ERO	EMACIATED WEAK
		MA-MAE	PAIN
		MÄEKE	COLD
		MAHAKI	SICK ILL
		MAHUE	HEALED
		MAKI	SICK person.



Robert Burchfield

# Oxford's Kiwi editor expunged words

Michael Field

A now-dead New Zealander is being accused of covertly deleting words from the *Oxford English Dictionary*.

Whanganui-born Robert Burchfield (1923-2004) was an eminent editor of the *OED* but the *Guardian* reports that he covertly deleted thousands of words because of their foreign origins.

He then bizarrely blamed previous editors when people realised words had gone missing.

His efforts were uncovered by Sarah Ogilvie, a linguist, lexicographer and former editor on the *OED*, who reveals them in a new book, *Words of the World*.

Burchfield produced four *OED* supplements between 1972 and 1986.

She compared his work with a supplement in 1933 and found that he had deleted 17 per cent of the "loanwords" and world English words and that the earlier supplement had included 45 per cent more foreign words than

Burchfield. Examples of Burchfield's deleted words include balisaur, an Indian badger-like animal; the American English wake-up, a golden-winged woodpecker; boviander, the name in British Guyana for a person of mixed race living on the river banks; and danchi, a Bengali shrub.

The *Guardian* says *OED* is now re-evaluating words expunged by Burchfield.

"This is really shocking. If a word gets into the *OED*, it never

leaves, if it becomes obsolete, we put a dagger beside it, but it never leaves," Ogilvie said.

She said there had been a myth around that editors before Burchfield had been anglocentric - but she says Burchfield created the myth.

"He said he opened up the dictionary, and put in swear-words for the first time. The swearwords claim is true.

"In that sense he was the first to bring the dictionary into the 21st century."

Faifax NZ