

MANU-SHYA-DHA-RMA-UTTARA

A. AMITVANA'

FALETOLU-JOZICKI
OMAVI
ROTEAROA

[51 PAGES]

MANU-SHYA-DHA-RMA-UTTARA =

LAW OR DUTY of MAN UTTARA = HIGHEST
CONDITION = UTA + TARA

ie UTA CARRIER of a BURDEN TĀRĀ MARRIAGE
UNION TILL DEATH PEAK of a MOUNTAIN [TARA]
WHĀKA TARA INVOKE CONSULT TARUNA
CONNECTED BY FAMILY TIES. RANGI STANZA
DIVINE BEING TAKI RECITE TĀTĀI RECITE GENEALOGIES

MANU PERSON HELD IN HIGH ESTEEM WHĀKA -

MANU TRANSFORM INTO A BIRD = WISDOM

NUI SUPERIOR IMPORTANCE SIGN of RANK

SK NU TO PRAISE [ARA WAY PATH = MARGA!]

HI RAISE OR UP LEAD A SONG

HIA-HIA THOUGHT DESIRE WISH

HIA ADMIRATION

* Note HIA-NGA VICIOUS DISHONEST DECEPTION !

HIA-NGA ACT of RAISING

HIA-PO ASSEMBLE

=SK HI-NĪKARA>HIE 'SHOUT, AS U-MERE of a SAMAN/RITES

HĪ KA PERFORM RITES KINDLE [SACRED] FIRE

* note HĪ KA-KA MALICIOUS INCENSED INCITE !

HĪ TAKA WHIPPING TOP = SACRED RITUAL °

HĪ T-ENEI DANCE on one foot RITUAL DANCE

WHĀKA TARA INVOKE CONSULT

TAKI RECITE

TAPA RECITE

- PAO RECITE

HARĀ VIOLATE TĀPU

HĀE PĀPĀ RIGHT CORRECT

RAMENE ASSEMBLY RECITE

MANĀWA 'MIND

MANĀ SACRED PLACE

MANĀ !

U-MERE CHANT SING

TANGI !

A-TA see !

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21	ARE - BHEY AM BHAIRAVA	AM one must fear an Enemy. " " " " " from ✓ BHIRU Name of SIVA in his [= WHIRO] [terrible Aspect]
22	BHAJ [BH E J I T A] BHE KA BHEDA BHESH	DIVIDE A LOT a cloud Dissolution MOVE GO
23	BHAU MA	Relating to the Earth
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26	MANI of MAIT	give Grant Bestow To increase speak shine
27	MAKHA ✓ MAH	Feast cheerful sacrifice
28	MAD of ✓ MAND	Rejoice heavenly joy class of [deceased Ancestors]
	MATHANA	DESTROYING RUISING produce fire by attrition hunting
29	MATKA MADIVA MAD-HU	MINE MY OWN SEASON of SPRING

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50

ISH

U

1 RANA

HA - I

E

NIDOHANA da SAMAN

is the SUN

DRIVING AIR/STIRRED

IS the WIND

is the invocation for people call with

[E-HI COME]

51

AU

HO - I

trill of the SAMAN of the VISVADEVA GODS

SK	MAN	U	SHYA	DHA	RMA	MAORI WHAKA AS KAYA > KAI / KAI-NEA LAW OR DUTY OF MAN + UTTARA = HIGHEST CONDITION MAORI > TARA PEAK of a MOUNTAIN WHAKA TARA INVOKE CONSULT TA KI RECITE RA-NEI STANZA] [HEAVEN]
SK MAORI					DHARMA-KAYA = [LAW 'BODY,] KAI-NEA and KAI	RĀ BY WAY OF ARA MEANS of CONVEYANCE
WHAKA	KA-MA	IMOA	= SHON	great	ATTENTION TO	[WAY PATH = MAREA, HOSPITABLE GUEST [P. MAREA OF DIENIFIED ASPECT PERSON HELD IN HIGH ESTEEM SACRED PLACE BEAR IN MIND REMEMBER SONG of AFFECTION for the DEAD SACRED FOOD [see for DEAD] RECITE INVOKE CONSULT CALL BY NAME RECITE FUNERAL RITES FOOD VIOLATE TAPU (SIN, STRAIGHT CORRECT FIG. and LIT, re MAREE = MAREE EASY TO UNDERSTAND ENCOURAGE RENDER CONFIDENT EXPLAIN Sacred bird in KARAKIA; Ancient [Songs] MIND > WAIRUA MIND > WAIRUA SET ONE'S HEART ON RAFT [< DHARMA !] LIZARD AUTHORITY EFFECTUAL BINDING FREE from TAPU REMOVE TAPU as DIRGE [TŪHOE] see!
	MAN	U	-	HAIRI		
	A	MA	RU			
	MAN	U				
	MAN	EA				
	MAN	A	TU			
	MA	IMAI	ARO	-	HA	
					T-A	KIURA
					T-A	KI
	WHAKA				T-A	R-A
					T-A	-PA
					T-A	-NGI
					T-A	MI
					HA	R
					HA	EPAPA
	MA	-	-	-	RA	-E
					TA	HUA
	MA	-	-	-	RA	MA
WHAKA	MAN	-	A	WA	-	
	WHAKA	MA	-	RA	MA	
	MAN	U	MEŌ			
	MAN	A	WA			
SK	MAN	A	VA			
MAORI	MAN	A	KO			
	MAN	A	IA			
	MA					
WHAKA	MA	MA				
	MA	KAU				

SK BHA VA KU TA
 MAORI WHA ERE ERE
 WHAI
 WHA
 WHAKA KU MU
 WHAI ERE
 WHAI HANGA
 WHAI RO
 WHA KA
 WHA NA
 WHANA KETANGA
 WHANA TU
 WHANAU
 KU IKA

= THE FIRST EMOTIONS OF LOVE
 LONG FOR YEARN LOVE DESIRE
 THE MOTHER of ones children WIFE
 HUSBAND
 ELDEST SON CHILD MAN
 COURT WOO BECOMING ACQUIRING
 HE MENSES [THE CHARACTER OF]
 SWELL of PREGNANCY
 = WHAKA CAUSATIVE PREFIX
 TIMID RELUCTANT
 EXPRESS PLEASURE AT a DISPLEASURE
 DO BUSY ONESELF WITH DEAL WITH
 BE IMPERFECTLY UNDERSTOOD
 Towards in the direction of
 IMPELL been the point of.
 PERIOD of GROWING UP CHILDHOOD
 Become.
 BE BORN BE IN CHILDREN family group
 DESIRE

SK BHA-RA
 MAORI WHANONGA
 WHANGA
 WHANGAI
 KU HU
 PA
 WHARETANGA TA
 TA
 TA MA
 WHARUA
 WHATUMANA WA
 WHA WHA - PU
 WA HINE
 WHAKA WAI
 WAI REKA
 WAI - - TA
 WAI WAI
 KU A
 KU HI
 KU I

BEAR CARRY = WHA - and PA -
 BEHAVIOR CONDUCT DOING
 Spread the legs.
 feed nourish bring up SWELL
 THRUST IN INSERT [INCREASE IN SIZE]
 COITUS
 CONNECTION BY MARRIAGE
 RUNA CONNECTED BY FAMILY TIES
 First born SON CHILD
 MOTHER Female ancestor
 SEAT of AFFECTIONS
 Ecceitation
 WIFE FEMALE WOMAN
 practise
 Gratified contented
 TEA SEMEN
 Beautiful
 A CONDITION ESTABLISHED
 INSERT
 WOMAN

SK
MĀORI

BHA
[PĀ]

VA

KU TA
KU WATA
KU A

THE FIRST EMOTIONS of LOVE
DESIRE LOVE LONG FOR YEARN
V. PART DENOTING THAT AN ACTION IS
COMPLETED OR A CONDITION ESTABLISHED
AT THE TIME INDICATED HAS, HAD or

KU RA

DARLING [WILL HAVE]

KU TA

ENCUMBRANCE CLOG [as old or infirm]

KU TA

a WOMANS MĀRO [people on a march]

KU TE

KUTE LAZY CONFUSED

KU TUKUTU

-ARI INCESSANT GRUMBING

KŪ WHĀ

CONNECTION BY MARRIAGE

KU IKA

DESIRE

KU HU

INSERT THIRST IN

WHĀ

KA

KU MU

TIMID RELUCTANT

KU NE

SWELL of PREGNANCY

TĀ NE

HUSBAND

TA HE

MENSES ABORTION

A TA

GENTLY SLOWLY CAUTIOUSLY

A TA

-ARUA GOOD BEAUTIFUL PLEASANT

WHĀ

NA

KE TA

NEA PERIOD of GROWING UP CHILDHOOD

[WHĀ]-

A TA

WHĀ I SHOW KINDNESS BE INCLINED

TA HU

LOVER [TO DESIRE]

TA E

TOUCH of FEELINGS be affected

TA I

RAGER RAGE [be accomplished]

TA

KATAPIUI INTIMATE COMPANION of SAME SEX

TA

KU ATE ANXIOUS YEARN

WHĀ

KA

- TA

KU PE QUIET AT EASE

TA

MA ELDEST SON CHILD

WĀ HINE

WIFE

WHĀ

KA

NA I

PRECISE

WA I

ENTICE BEGUILLE DIVERT AMUSE

WA IA

ACCUSTOMED PRACTISED FAMILIARISED

WHĀ

WHĀ -PŪ

EXULTATION

WAI WAI A

BEAUTIFUL

WAI REKA

GRATIFIED CONTENTED

WHĀ

TUMANA WA

SEAT of AFFECTIONS

WHĀ

NAU

BE BORN BE IN CHILDREN

PĀ

COITUS PĀPĀ MOTHER

SK	BHĀ NA KA	of DHARMA - BHĀNAKA A PROCLAIMER RECITER DECLARER
MĀORI	WHA - I - KI	MAKE A FORMAL SPEECH
SK	[✓ KRI]	see
MĀORI	WHA - I KĀ RE	RO MAKE AN ORATION FORMAL SPEECH
	NGĀ - RI	RHYTHMIC CHANT
	WHA - I - TIRI	THUNDER = RUDRA'S PROCLAMATION!
	WHA - I - TOHI	DESTINGUISH WITH A MARK
	WHĀ - KA	REPLY TO
	WHĀ KI	[✓ KRI] REVEAL DISCLOSE CONFESS
	PAN - UI	DECLARE PROCLAIM
	PAO	SING
TA	PA	CALL NAME RECITE
A	PA	spirit of one dead visiting a MEDIUM
A	WHĀ	GALE STORM = RUDRA'S DECLARER!
A	WHA - I	MAYBE PERHAPS [ARCHAIC]
	KA WAINĀ	HARBINGER PRECURSOR [of indications of DAWN]
	KA WA	CEREMONY; KARAKIA for Newhouse
	KA RAKIA	! [or comes WAR or childbirth]
	KA - UTU	A STAR NAME
	[KA - U - WHĀ - U]	RECITE PROCLAIM DECLARE
	[KA - U - HĀ - U]	ALoud GENERALOGIES LEGENDS ITD
WA	NA NGĀ	LORE of TOHUNGA NA/NGĀ ✓
HA	EA TA	DAWN !
	KA - U - WA - KA	HUMAN MEDIUM of a GOD
	KA URĀKA] + imp = DO NOT
	= KA - U - ĀKA	
	KA U PA PA	Medium for intercourse with a GOD
HURI	- KA U PA PA	DIVINATION
PA	NUI	DECLARE PROCLAIM,
WHĀ	- KA - PA RU	TRACE A LINE of DESCENT
PA	RU RE	A SEA BIRD [NOT A LAND BIRD]
	NGĀ RI	RHYTHMIC CHANT + ACTIONS POWER
	NGĀ - I	CLAN PREFIX, [GREATNESS]
	NGĀ - RE	SEND URGE
	NGĀ RAHU	LEADER COMMANDER WAR DANCE TAKE COUNSEL

			[Note NEAWIRI 10 as a 'UNIT, DEC.]
SK	BHĀ GI	N	ENTITLED TO OR RECEIVING OR POSSESSING A SHARE OF RESPONSIBLE FOR SECONDARY INFERIOR PARTNER OWNER POSSESSOR THE WHOLE as CONSISTING of PARTS
SK	BHĀ GI - KA		RELATING TO A PART FORMING ONE PART
MĀORI	PA E	RUNGA	UPPER EYELID PĀ ELDERS MALE RELATIVES
A-	PA		SPIRIT of the DEAD PĀ-E HORIZON
SK	BHĀ	IBHĀJ	PART PORTION SHARE also = LOT of FORTUNATE LOT LUCK DESTINY A PART
MĀORI		PAI	ASSENT. APPROVE PRAISE OPPOSED TO A WHOLE
SK	BHĀ GĀ -	DUGHA	ONE WHO DEALS OUT PORTIONS
MĀORI		TŪ - A	PROFITATE BY AN OFFERING
KAI-	WHA - KA	TU [NGA]	PILES of FOOD SET OUT for GUESTS propose a subject for discussion
		TŪ - IAHU	SACRED PLACE
		TŪ - Ā KAHĀ	OVEN USED IN RITUAL FEAST
		TŪ - AU	WORK for a TIME as for another
		TŪ Ā PORA	FIREFRUITS of a CROP
		TŪ Ā PORO	DETACHED PIECE FRAGMENT PORTION
		NGA HURU	HARVEST TIME [NGĪTA] EMPTY OUT
		TU A TINITINI	of MANY PARTS
		TŪ NGA	SEND be established take
Note		IKĀ - TU A TA	as part of PURE RITE [place]
SK	BHĀ GA -	PAN - Ā	THE ALLOTMENT of SHARES
	BHĀ GA -	DHA	PAYING OUT WHAT IS DUE
MĀORI		TA - NGI	! HĀKARI GIFTED [SHARE PORTION]
	A	NGA	SKELETON STONED of a FRUIT SHELL HUSK
		TA E	AMOUNT TO of NUMBERS
		HA - NEI	! NGĀTAHI TOGETHER NGĀTA HAVE ONE
		TĀ HOKA	RECITE CEREMONIALLY
		TA PA	CALL NAME RECITE
		PAN - Ā	PROCLAIM
		Ā	of belonging to possessed by
	WHA	NGĀ - I	FEED NOURISH MAINTAIN
		TA HUA	HEAP of FOOD at a FEAST
	NGĀ		SATISFIED NEARE 'FAMILY,

SK Māori	BHA VA NA WHA - NA - U WHA RE WHA ERE ERE WA - HI NE WHA KA - NĀ NĀ TI NA KU WA NA WA WA HA RO		ABODE HOME FIELD Be born family Group HOUSE WIFE MOTHER of ones children WIFE REST REMAIN FENCE WELL GROWN BVD SHOOT definite space are a time interval fertilized entrance to a PĀ A KARAKIA USED AT PLANING TIME Clearing for a cultivation Rest Remain fertilized place. term of address to father-mother Elders. Perch Rest [male Relatives SITE of BUILDINGS a Cultivation concieve plant Garden.
TE	WHA WA ERE NEA WA I HO PĀ PĀ PĀ PĀ E PĀ ENGA TI NA KU		
SK Māori	BHA VA NTA N-Ā HE TA NA MA TA WHA KA N-Ā NĀ WA TA U A TA		TIME present time Ancient times for future time future ancient times Rest Remain [present time], definite TIME period Cycle of Seasons. EARLY MORNING ATĀPO BEFORE DAWN BECOMING to future time
SK Māori	BHA VI TRA PA HU RE PĀ HA - KE KE TA HA RUA TĀ HENGI HENGI TĀ HĒRE TA HE TA HI RĀ		Earth World PASS BY COME INTO SIGHT ANCIENT TIMES AT A DIFFERENT TIME of 2 aspects CALM of WIND Ersnake Tie MENSES > MARAMA MONTH THE DAY AFTER TOMORROW.
SK Māori	BHA VA NTA WĀ		TIME present time TIME INTERVAL

SK BHA VI TRI
 cf TIRO BHA VI.] TA

MAORI WHA-I
 WHA I
 WHA
 WHA I

WHAKA
 WHA NTA
 WHA NPU
 WHA NO
 WHA NCAI

WI NIWI NI
 WI RI
 WI - TA
 WHI U
 WHI TI
 WHI
 WHI TIR - E - IO
 WHI U
 TI A
 TIR-I
 TIR-I
 TIRI
 TIRI WA
 TIRO
 TIRO TIRO
 TIRO - BHA VI

BECOMING BEING WHAT IS OUGHT TO
 BECOME OR BE FUTURE IMMINENT being
 also used as future tense for failing well
 LOOK FOR follow pursue.
 BECOMING ACQUIRING the SHARE of
 or character of.
 Causative prefix.
 PROCEED TO in next order wao
 look for in search of.
 TOWARDS in the Direction of
 be on the point of travel come go
 BE BORN be in child bed
 go proceed.
 Nourish bring up feed.
 Dread Terror
 shiver
 SOUTH WIND WITH RAIN.
 Satisfied with food.
 Relate Recite
 can be able.
 New Moon.
 Cause to go put place plants
 mother
 Company of travellers Rays beams i.e
 remove TAPU before dawn.
 distribute share portion offering to a God.
 plant in spaces caused by failure of seed.
 Look Survey examine.
 Look about

SK cf
 SK BHA SHA
 MAORI WHA I KORERO
 HA
 WA HA PU
 PA - O
 TA PA
 NA MA - TA
 SK TA

SPEECH LANGUAGE
 FORMAL SPEECH
 tone of voice tenor of speech
 Eloquent

SING PA communicate with
 Call name Recite TA as future of
 FUTURE TIMES [unsharability
 used of future tense

SK		RU	TA	
WAAKA	VĀ	-	TA	RA
			TA	
			TA	KI
	WAI	A	TA	
		RŪ	TĀ	
		RŪ	RŪ	
SK				RA
WAAKA			TA	RA
			TA	NGI
SK	VĀ	-	-	NI
	VĀ	-	DA	
BHA	VĀ			
BHA	-	-	-	RA
WHA	-	KORERO		
	-	-	-	RA
WHA	EREERE			
			O	RA
			TA	HE
	A	RU		
BHA	VĀ	NA		
SK	VĀ	RA		
MAORI	WAE			
	WAR	- O		
	WAR	- U		
		RANE	A-TIRA	
		RĀ	- HUI	
	BHA	RA		
SK	BHA	RV		
MAORI	PA	R-I		
	PA	RU		
	PA	RUPARU		
	PA	- TĀ		
		RU-A		
	A	RU		

MADE TO SOUND NOISE
 TO BLOW [WIND]
 INVOKE CONSULT
 WIND BELTERED
 RECTE
 SONG
 Rage bluster
 STORM [RUDRA'S] wild violent
 GIVING EFFECTIVE [one's]
 M. VIRILE COURAGE
 DIRGE CRY FOR NOISE
 A CHOIR of ANGELS
 Speaking of or about
 BECOMING
 Beat carry
 FORMAL SPEECH
 BURIAL CAVE
 MOTHER of one's children
 alive healthy Recover Escape
 Ancient Times and HISTORY,
 FOLLOW pursue
 Coming into Existence
 ONE WHO EXCLUDES or REMOVES
 A SEPARATE DIVISION or CLASS
 DIVIDE part Separate
 AHEAD of the DEAD
 CUT the HAIR
 Mobility
 TAPU of Land produce its
 BURIAL CAVE
 chew devour hurt injure
 abundance
 plunder
 a prep of cooked MUSSELS TO
 prepare food
 food store
 pursue.

SK 10

A JI WA
A JI VA NI
A JI VI TA

LIFELESS
DEATH NON EXISTENCE
DEATH NON EXISTENCE

MĀORI

A I TA NGI

KILL
FUNERAL

HEAHA KOE | WHAKAORA - NGI A > WHY WERE YOU SAVED ALIVE

A

TA NGI
TA - NGI

FUNERAL
"

RA NA

HEAVEN

SK

VA DA

CAUSING TO SOUND

MĀORI

TĀ

BE UTTERED WIND

TA NGI

WA IRUA

SPIRIT [RUACH]

WA I

MEMORY WATER [ARARAS]

TE | - RA TANE

LIFE,

|
|

BE STIRRED [ie LIFE]

by reason of out of place of time past
STATE CONDITION IN TIME PAST

IN POSSESSION of

Current rushing stream [of life]

ESSENTIAL FORCE

ESSENCE object of Reliance that
wherein consists the strength of a thing
immediate sequence of events

MIND

WHEN

[A- NU = COLD]

| - HA MATUA

| - NAHEA

| - O

| - RA

LIFE PRINCIPLE

WHAKA

| - RI

CAUSE TO ASCEND

WI NI - WINI

DREAD TERROR

WHA - I

POSSESSING

WHA - RA

BURIAL CAVE

WHA - RE TAVĀ = TAVĀ fig = MOURNING
[TA - NGI

WHA RUA ancestor

= MARA the altar of death

WHA - RO

Cross over reach the opposite shore

WHA TI

KILL

WHA - U

SK	BHĀ NA	RECITATION	Especially BUDDHIST LAW
✓	BHĀ N	Named a sort of DRAMATIC ENTERTAINMENT	in which only ONE person appears on the scene.
* MĀORI	PA NE A	RIDDLE PUZZLE TOY	[MISSIONARY]
	KA PA - HAKA		[GARBAGE]
	PA - O	SING	
SK	HA KA	a sort of DANCE	
MĀORI	HA KA	TAK SAMO	
	NGA-RI	RYTHMIC CHANT + ACTIONS	
	WHA I KO RERO	FORMAL SPEECH	
	TA PA	CALL NAME RECITE	
	-HA RI	Dance sing Joy	
	TUA -HA-NGA-TA	FAMILIAR NAME for a HERO of a STORY	
SK	[TVA]	PROCLAIM SPEAK ALOUD	
	PA NUI		
SK	BHA RA KA	burden load weight	LOADED WITH
	RĀ	SAIL	
	RA RE	LIE REST CARRY	
	WHA RA	BURIAL CAVE	
SK	BHA RA	BEAR CARRY	
MĀORI	WHĀEREERE	MOTHER of ONE'S CHILDREN	WIFE
	WHĀ NEAI	FEED NOURISH MAINTAIN	
	RA RA	Stage on which KUMARA IS DRIED	
	PA - TA- KA	Raised food store	
	WHA -KA- RA E	clear the ground of trees	
	RA KA -U	TREE WOOD SPAR STICKS ITD	
	RĀ KA -I	adorn oneself.	
	RA KA	ache from weariness be entangled	
SK	BHĀ RĀY-A	TO FORM A LOAD BEA LOAD FOR	
MĀORI	RA I-HE	Small stocked fenced.	
	RA - PA KI	GIRDLE KILT	
	RA RE	lie Rest Carry.	
	HA-O	Catch in a Net Capture a FORTRESS	
	HA-PAPA	heap of stones	
	HA NEI	Contents of an OVEN	
	WHĀEREERE	Mother of one's children	WIFE

SK
MĀORI

BHĀ RA TA
WHĀ
WHĀ I
[WHĀ RA = BURIAL CAVE]
WHĀ I NEA
WHĀ KA
WHĀ KA
WHĀ KOMA
WHĀ NAKE
WHĀ NATU
WHĀ NEAI

WHĀ TI TOKA
PA HUNU
HĀ TETE
HA U
HARA

RATA -RATA
RA RO

A RA
TA KI

HA NE
HA ARO

WHĀKA

TA RA
HA-R I

TA
TA

HA RO

TA HU

SK
MĀORI

A
A

HA U PA
HĀ KARI
HA UROKI

PA-PA

MĀORI RATA - FRIENDLY ITO See 10
of AENI AS BEARER of OBLATIONS
LAY HOLD of.

BECOMING acquiring the shape of.
proceed to perform Rites
Ceremony to Remove TAPU
Towards in the direction of.

Causative prefix
EAT sig = AENI as GREEDY,
Steam

GO BECOME
PROSTITUTE A GOD OFFER as FOOD
offer ceremonial food to a God.

DOORWAY [of Agni]
BURN FIRE

FIRE

FOOD used in PURE or TAPU Removal
VIOLATE TAPU

RED HOT sharp cutting
the Under world.

MEANS of CONVEYANCE PATH
Recite

Shine glow heat FLAME

Violation of TAPU by Eating at a
INVOKER CONSULT [SACRED PLACE]

CARRY

KIURA Sacred food on Removal of bones
GO PROCEED TO [of the Dead]

VAULT of heaven.

SACRED RITES SET ON FIRE

[HUTA part to Sacrifice] [COOK]

Sacred mound

HU-REWA Sacred place

EAT as Agni of oblations

Gift Egg Roed fish [OBLATIONS]
measure Diagonals of ground plans of a HOUSE

HERE espec of Ritual Demarcation of

AENIS FIRE place SITE

Earth floor SITE = SITE of AENI [RITUALISED]

SK	BHĀ	SHY	A	speaking talking vernacular speech.
also =	[PA]			explanation Commentary
MAORI	PA - O			SING
	PĀ			private conversation
		HI	A	Lead a Song
		HI	A	how many.
	HĀ			TONE / VOICE TENOR / SPEECH
	WHA	I	KO RERO	FORMAL SPEECH
SK	VA	-	KO - GRA HA	RELIEVING WORDS
MAORI	A	-	KO	LEARN TEACH INSTRUCT
			KO - RERO	SAY TELL SPEAK TALK NEWS
	MA	-	KO - HA	DISCLOSED [STORY]
	PA	-	KO - IRE	IMITATE CRY of BIRDS
	PA	-	KO - KI	unarticulate of SPEECH SK / KRI !
	HĀ	HĀ		SHOUT AT TO DRIVE AWAY
				NEAR - I RHYTHMIC CHANT
TA	PA			Call name Recite
			HĀ - HĀ	Shout at to drive away
			HĀ	TONE of VOICE TENOR / SPEECH
	WA	-	- HA	VOICE
	WA	-	- HA PŪ	ELOQUENT
			A HA >	what of what use do what to who of a persons second name
			RA - NEI	STANZA
	WHA	-	KATA RA	INVOKE CONSULT
SK	WHA	-	- RA	BEAR CARRY
MAORI	WHA	I	KORERO	FORMAL SPEECH
	PĀ			hold conversation with
P	PA			Spirit of one dead visiting a Medium
	WA	KA		Medium of a God = SPARASVATI] [no speech
	WHA	KA	HĪ HI	SPEAK CONTEMPTUOUSLY
			HĪ E	Shout
			HĪ KA	Line of Decent [genealogy]
Note	WHA	KA	PA - PA	Genealogy.
			HI - KI - TOREA	DIRGE
			HI KO - HI - KO	RECITE GENEALOGY

SK	BHA VI TA	TA	CAUSE TO BE CREATED
MAORI	WAHARE	ERE	MOTHER of ONE'S CHILDREN WIFE
		TA NE	HUSBAND
		TA HE	ABORTION MENSES
	PA		COITUS
	HAU		VITALITY of MAN ESSENCE of LAND
	HA		Breath Breathe
	WHI		Can be able
	WHI TI		Relate Recite
	A TA		Form Semblance apposed to substance
	HA EA TA		DAWN
	A TA	ITI	time of Dawn.
	A TA	PO	before Dawn
	TA MA		SON CHILD MAN
	TA MATA		Cultivate the SOIL
	TA MI		Completed in Weaving
	TA MARIKI		child apposed to adult
	WA NA		BUD SHOOT
	HA NEO		Dig or plant with ---
	HA - NEA		MAKE BUILD
	HA E MATA		Strong growing
	TAE		Arrive come go Extend to until
	TA		SHIT
	TA HOKA		Recite ceremonially = becoming >
	TAIRO		World. [BAA-VA]
	TAI MAU		Retooled
SK	foot	MATA	} FIXED in the Earth Judge Know
"		MA MAU	
MAORI		TA TER	SEMEN
		TAIRO	caused Ichunga to be destroyed by his own
		TAKA	he formed he developed [ATA]
		TAKA	ORIGEN BEGINNING ROOT MEANS
		TA KO TO	he formed he in a state or condition he present
		TA MEME	DESIRE SK MI/MA/ME- ITO See.
		TA MI	Food.
		TA NI	= BHA-RA bear carry.
		TA MU	

SK BHĀ VAR-TĪA the simple or obvious meaning [of a word] phrase
 the SUBJECT MATTER
 having a verbal meaning - TVA
 - - [TVA] having a verbal meaning
 BHĀ VĀN TA RA another state or condition
 BHĀ VĀ NAN DĪ following the object natural Simple

= BHĀ VA TA] AFFECTION EMOTION a pious man an
 BHĀ VA KA] SHADOW CLEAVING FROM OBJECT [amorous man]
 BHĀ VALĪNA The external expression of an AMATORY MAN

756 SK BHĀ VA] BHU BECOMING BEING EXISTING OCCURRING
 APPEARANCE
 TURNING or TRANSITION INTO Continuance
 Continuity of the thread of existence old age 1 TO
 manner of being nature Temperament character
 conduct behavior way of thinking or feeling etc
 Seat of feelings affections mind soul. that
 which is or exists thing substance all earthly
 objects living creatures plants animals term
 of address = Respected SIR birth world organ
 MAORI PĀ PA PA TERM of ADDRESS TO AN ELDER [of sense
 PĀ PA FATHER MOTHER ELDERS MALE RELATIVES
 PĀ COITUS

TA NEI
 TA RA M. VIRILE P. MUL COURAGE Rays of SUN
 KA RIHIKA Copulate
 PU .NETA Reason cause origin
 PŪ origin source cause heart centre
 A- TA SHADOW Reflection FORM SHAPE SEMBLANCE
 opposed to substance early morning opposed
 A- TA PŪ BEFORE DAWN to Evening

SK WHA KA TA REFLECTION Simulate by gesture
 MAORI SK BHĀ VA KA BECOMING ACTION KARMA / BHĀ VA SER
 WHA - KA causative prefix BHĀVA + KARMA becoming action or
 'KA = WHAKA [BHARA-KARMA BEARING ACTION
 PA - KA PREPARE + PAKA -
 WHA 1 BECOMING acquiring the character of 1 TO

SK BHĀ RA TI
Smry ° RA TA
IRĀ

Name of a DEITY in RV often invoked among the ĀPRI DEITIES; esp with I LA [IRĀ-TONE] and SARASVATI goddess of speech RV VOICE WORD ELOQUENCE LIT COMPOSITION ITO

SK BHĀ RA TI - KAVI
Note BHĀ RA TI

NAME of a POET INDOŃ KAVI KAVACCA AS SANSKRIT SPEECH of DEITY [POEM FORMAL SPEECH

MĀORI WHĀI KORERO

SK VA KO - GRAHA
MĀORI PA O
TA PA

RECIEVING WORDS MĀORI KANEI = SINE STANZA WAHĀPŪ ELOQUENT ITO RECITE PŪNĀNĀ TAKE COUNSEL WĀ ACCUSE

- KĀU AE RUNGA LORE of CELESTIAL
- KĀU AE RĀRO LORE of TERRESTRIAL
- KĀU Rise of heavenly bodies
- KĀU AE JAW See UPPER LOWER JAW
- KĀU ANCESTOR [of KNOWLEDGE
- KĀU ANU DEFERENCE RESPECT
- KĀU ANEA CANOPUS [as DEITY ?]
- KĀU HEKE ELDER
- KĀU ABE LINE of ANCESTRY
- KĀU MOANIA MARINER
- KĀU PEKA OFFERING TO A GOD LUN. MONTH
- KĀU JĀU ANNOINT

[WĀA-]

KĀU WĀA-U RECITE PROCLAIM GENEALOGIES
KĀ WĀ [Remove TĀPU [LEGENDS] Karakia for New house canoe ITO

KĀ WĀINE PRECURSER esp. indicating DAWN
KĀ WE Carry convey bring influence Recite

JĀ KI
TĀ TAI
TI RI
A TI
TI RA
RA NEI
TI AM !

Recite gen. study heavens in navigation offering to a God share portion Beginning > ĀDI Rays beams travellers stars of ORION S STANZA heaven ITO [BELT

Note TANI WHĀ
SK TE I RA - TA NE
SK RA

SK BĀA - RA Beat Carry SK I RA - JĀYATI TE. GROW MASTER OF ITO Giving effecting time period

SK	BHĀ	VA	YIT	TAVYA	TO BE CHERISHED or PROTECTED [TAKEN CARE of]
SK			°YIT	RI	CAUSING TO BE CHERISHED
MAORĀ			T	-I-A	MOTHER
			T	IR-1	SHARE PORTION offering to a God, offspring
			A	T I	MOTHER of one's children wife
	WHĀ	EREERE		TAU-AWHI	EMBRACE CLINETO
	WHĀ	I			COURT WOO
	WHĀ	ĀIPO			BE IN LOVE
	WHĀ	ĀRO			Self person.
	WHĀ	NA	KETANGĀ		period of growing up, childhood
	WHĀ	NAU			be born be in childhood
	WHĀ	NGĀY			FEED NOURISH BRING UP offer as food.
		WĀ	ĀINE		WIFE
		WĀ	-Ū		MILK
	U-HĀ				Female.
		WĀ			be far advanced. Time Season.
		WĀ	WĀ		fig ° FENCE,
		WĀ	NĀ		BE DISTRIBUTED
		WĀ	E		divide part Separate
		WĀ	ENĀ		Younger brother of a man.
	WHĀ	KĀNA	Ā		take up on the back.
		WĀ	Ā	WĀ	Generous affable.
		WĀ	Ā		Rest Remain be regarded let be
		WĀ	KĀ	Ā	PEACE TRANQUILLITY
		WĀ	Ā	Ā	health soundness.
		WĀ	Ā	Ā	Gratified contented
		WĀ	I	TAU	UNDEVELOPED IMMATURE
SK	BHĀ	VA	YIT	TAV-YA	TO BE CHERISHED PROTECTED
MAORĀ			°YIT	RI	
			RI	-A	SCREEN PROTECT
		WĀ	TUHI		perform Rites at the cutting of NAVEL CORD
		WĀ	NA		Well grown. [or at child birth]
		WĀ	NEĀ		Satisfied Satisfaction
			TA	NE	husband.
			TA	TEĀ	offspring.
			TAU-		LOVER DARLING

SK	BHĀS		TO APPEAR AS OR LIKE SHINE [be bright]
MĀORI	WHĀ ERE ERE WHĀ I WHĀ I Ā I PO WHĀ I Ā O WHĀ KĀ PI WHĀ NĀ TU WHĀ NO WHĀ TU MĀNĀWA WHĀ WHĀ - PŌ HĀ EĀTĀ PĀ PĀ HĀNU		Mother of her children wife Court woo Becoming acquiring the shape or character of, Be in love with betrothed DAYLIGHT Contort the body as in a HĀKA = [SK HĀKA a DANCE MĀORI HĀRI DANCE SING Become Act behave. Seat of affections Exultation DROWN Coitus BURN fire
SK	BHĀ SĀ		light lustre brightness impression [on the mind]
MĀORI	WHĀ - WHĀ PŌ HĀ RI PĀ WHĀ NĀ TU HĀ EĀTĀ HĀ TĒTE HĀ HĀ KI HĀ KĀRI HĀ KU WHĀ I WHĀ I Ā I PO		Exultation Dance Sing Joy Coitus become. DROWN appears shine fear dislike FIRE [Beam of light] ostentatious vain, gift present feast Complain of. Court woo becoming be in Love.

SK	BHI SHA J = A BHI + SA J] TO ATTACH
MĀORI	A WHI WHI RI WHI A HĀ I HĀ		EMBRACE CLING TO and HĀKA COPULATE II TWIST PLAIT = HĀI FALL IN LOVE WITH = HEI FIT WITH + TIME + PLACE be REQUIRED taste flavour odour tone of voice.

SK	BHI	-SH AJ	TO ATTACH
	ABHI	+ S AJ	
MFAORJ	AWHI		CLING TO EMBRACE
		HAI =	
		HEI	ATTACH WITH TIME PLACE BE REQUESTED
		HAMOKO	THATCH for a HOUSE
		HAMA RURU	Older brother or sister
		HĀ - KORO	Father
		HĀ - KUI	Mother
	WHI	RI	TWIST PLAIT
	[WHI	A =	Fall in love with
	[HI	A	
SK	BHI	K - SHĀ	act of begging [and as PI-KSHA]
	BHI	K - SH	TO WISH for DESIRE
MFAORJ	WHI	A	desire fall in love with
	PI	PI	half grown not matured
	PI	AU	AXE [IRON] re TO Desire re attach to
	PI	E	Desire earnestly
	PI	HE	Girdle for the waist
	PI	HERE	Ensnare. BIND
	PI	HONGA	PUTRID
	PI	KAU	Carry on the back.
	PI	KI	pressed close together second support
	PI	KI PIKI	Constantly in attendance [in a DUEL
	PI	KOKO	hungry.
	PI	NO NO	BEG
SK	BHI	KSHA	ACT of BEGGING
MFAORJ	WHT	WHI WHI	ENTANGLED
	A	PI - TI = AWHI/AISHI	PUT TOGETHER place side by side ADD
		HI KA	Capulate
		HI A	fall in love with
	TAHI		Count one and another all together
	PI	RI HONGA	ATTACHED KEEPING CLOSE FAITHFUL
WHAKA	PI	RI	STICK FASTEN
	AWHI		EMBRACE CLING TO
	WHI	TI	SHINE UPON
	WHI	TA	FIRM SECURE FAST
	WHI	WHI	WIND ROUND FASTEN WRAP ROUND

SK	BHĀN	DA	KA	BOX CHEST GOODSMALL VESSEL
MAORI	PA-PA			BOX CHEST [PROPERTY]
	PA PAPA			SHELL of an EGG CALABASH
	PA-PARAKI			A STAGE FOR DRYING KŪMARA
	PĀ - TA	KA		STOREHOUSE FOOD STORE
	PA RARAKI			SHALLOW of a DISH
	PA-RI			ABUNDANCE
	PA-RU			PLUNDER
	PA-RO			SKUL
		TA		NET
	PĀ TUA			Receptacle for Food
	PĀ UA			
	HANG - I			
	HANE - A			
		TA		SHIT
		TA - TURI		Ear ware.
		TA E PA		ENCLOSE in a fence.
[HA]	TA HĀ			CALABASH
	TA HŪ			Ridge pole of a house.
		TA KA HI		traverse land to Establish
		TA KA - PU		BELLY [OWNERSHIP]
		TA KA - PU		middle section of a Net
		TA KA - WAI		CALABASH
		TA KEKE		NET
	WHA -	KA - KA - POWAI		HEAD
		KA TA		MOLLUSCS
1	WHA - TA			Elevated stage for storing food,
Note 2	WHA - TA			Bring into prominence PUBLISH
SK	BHĀ - NAKA			DECLARER ! semāori NAKA -
MAORI	WHA - TA			Elevated stage as food store = SK
SK =	BHĀ - RA			BEAR CARRY
MAORI		RA TU		be distributed
	PA - PA			The Earth Personified
	WHA ERERE			MOTHER of men's children
	WHA NEAI			feed nourish mountain
TE	WHA - TA	ROA A MANAIA =		STOMACH

SK BHIS HAKTI
 SK BHI SHAK-TA MA
 BHI SHAJ
 = ABHI+VSAJ
 = PI
 MĀORI ĀWHI NA
 WHAKA WHI RINAKI
 WHI - TA
 WHI TIKI
 WHI TOKI
 WHI U
 WHAKA WHI U
 WHI WHI
 A WHI WHI
 A WHI
 PI A
 PI HA NGARUA
 PI HA O
 PI HERE
 PI HONGA
 PI KARU
 PI RI
 PI RO
 -HAK-I HAKI
 HA - MA
 HA NEA
 HA NEI NA
 HA O
 HARAKEKE
 HA RU RU
 HA U - MA NU
 HAUTE
 HA WA
 HA WARE
 TA - PI
 TA - PI RI
 MA-HU
 TA E

TO HEAL MĀORI HAKI HAKI SKIN DISEASE
 MOST HEALING
] TO ATTACH PLASTER TO HEAL CURE
 ASSIST BENEFIT BEFRIEND
 TRUST IN DEPEND ON MAKE FAST
 MAKE FAST FIRM SECURE [SECURE]
 TIE BIND GIRD ON
 TIE UP
 Cause to go drive
 OPPRESS AFFLICT
 WIND ROUND FASTEN WRAP ROUND
 Neat
 foster cherish Embrace draw near to
 bathe with water smear with oil
 FULL of SORES [exudation]
 SURROUND
 BIND
 PUTRID
 DISCHARGE from the EYES
 ADHERE STICK CLING be ATTACHED
 PUS STINKING [FASTENED TO]
 SKIN DISEASE
 BE CONSUMED
 make fashion work upon
 ULCERATED
 DRAW ROUND [as a net]
 FLAX here as a MEDICINE
 Resound i as the beginning of a prayer
 [which was used to cure wounds]
 RESTORE TO HEALTH
 JABBER, = PRAYER!
 SMEARED ON
 SALIVA
 APPLY AS DRESSINGS TO A WOUND
 JOIN ADD
 HEALED CICATRISED
 JUICE of PLANTS

SK	BHĪ	SHĀ		THROUGH FEAR OF
MĀCĪRĪ	WHĪ	RO		EVIL BAD MALEVOLENT ATUA of
	WHĪU			evil darkness; death
		HA E		KILL WHIP CHASTISE
SK	BHĪ	SHĀ	NA	FEAR
				N. of SIVA in his TERRIBLE FORM
MĀCĪRĪ	WHĪ	- RO		FRIGHTENING FORMIDABLE HORRIBLE
		HA NI		MALEVOLENT ATUA = SIVA in his
			NGA RI	WEAPON terrible form.
	BHĪ	SHĀ	NA	Greatness Power
	= BHĪ	RAVA	=	also as a FORM of
	YA	MA		DEATH
MĀCĪRĪ		MA TE		DEATH
		MA RU		POWER AUTHORITY
		MA RŪ		KILLED
	A	MA RU	=]	of dignified aspect
		MA RU		
		RU A		GRAVE PIT HOLE
		RĀ RO		UNDERWORLD
SK	BHĪ	-	RU	FEARFULL COWARDLY AFRAID of,
				dreading the hereafter
MĀCĪRĪ			RU A	Grave
	NA	MA	TA	TIME TO COME
WHĀKĪRĪ	WHĪ	RI		decimate a Clan one by one.
	WHĪ	TI		Start be alarmed.
		A	RU	follow pursue.
		RU	RU	ATTACK INVADE also OWL =
SK	BHĪ	MA		terrible N. of RUDRA SIVA [epidemic disease - heat]
"	BHĪ	MA	=	RUDRA SIVA RUA GRAVE RUVU ATTACK MISTE dead
MĀCĪRĪ	PI	OI		BRANDISH HEADS PARAU DEATH] [+ WHĪ - I TD]
SK	BHEYA			= prec [N impers + PBLA] eg as
"	ARE -	BHEYA	M	= ONE MUST FEAR AN ENEMY
MĀCĪRĪ	ARE -			WARD OFF
	ARE RO	WHE - RO		WARRIORS'
	ARE -	NGA		POINT of a WEAPON
	PEI			DRIVE OUT BANISH
WHĀKĪRĪ	PE RE	RU		FRIGHTEN STARTLE RUVU ATTACK

I SK
MAORU

NGA

ARE - BHE-YAM
- RE
ARE RO WHERO
ARE NGA

'ONE MUST FEAR AN ENEMY
'FAMILY,
WARRIORS
POINT of a WEAPON

WHAKA -

-

PEI
PE-RE-RU FRIGHTEN STARTLE
RU-RU ATTACH

HOA

NGAKA

RE
RE RE
RE RENGA

ENEMY
FLIGHT SWARM.
FUGITIVE SURVIVOR.
offshoots of family
where boundary = enemy.

SK
II

BHAIRAVA FROM ✓ BHIRU

BHI SHA NA

Named of SIVA in TERRIBLE ASPECT

= a form of

BHAIRAVA =
YAMA

SK BHI = FEAR MAORU WHAKA ALARMED

MAORU

MA TE

DEATH

WHI RO

ATUA of death = ✓ BHIRU

SK

BHI MA

=

RUDRA-SIVA in his TERRIBLE FORM.

MA TE

DEATH

MA RERE

DIE

PO MA RIKO

Spirit apparition

MA RANAI

STORM → RUDRA

MA RA KIHAU

Fabulous Sea Monster

MA PUMI

Grieve

MA OA

ULCERATED

MA NEA

Sacred place.

MA NA

Authority = YAMA Death

MA KA RIRI

WINTER = death

MAI

hitler

MA HUE

Gone by of TIME

MA ERO

fabulous monster Emaciated

MA

Acted on by

RAU

later captives lead away

HA E

fear cause pain

WA

Accuse = YAMA death

PI RAU

PUS DECAY DEATH

RA RO

UNDERWORLD

SK	BH AJ		
	BH EJ	ITA	
MAORI	WE HE		
A	WE		
A	WE		
	WA E		
	WAI RUA		
	WE HE		
SK	BHA EA		
SK	BHE KA		
MAORI			
A	WE		
SK	BHE OA		
SK	BHE SH		
MAORI	WE - I		
MAORI	WE HI		
and	PE HI		
	WE HE	RUA	
	PE HO		
	HE		
	HA E	MATA	
		NEA IARU	

DIVIDE A LOT APPORTION TO
 obtain as ones share
 assume as a form.
 go as fall into terror
 put to flight drive into
 detach separate
 of the body see.
 SOOT of a fire CLOUDS
 Smoke of a fire
 divide part Separate
 Spirit = RUACH
 soul dispatching Rite
 ALLOT = BOG = ATUA dispenser
 A CLOUD
 A CLOUD
 dissolution
 Move go. fear dread.
 WATER see WAI water
 BE AFRAID
 Ambush
 leading by different ROUTES
 HOOT = fear OWL RURU 150
 dead wrong fail
 CUT UP.
 harvest time

SK BHA-UM A
 MAORI PA PA
 SK BHA U MA
 SK BHA RA
 BHA U MA KA
 BHA U MI KA
 MAORI PA-PA
 PA
 PA PA
 PA
 PA E
 PA E NGA
 MA - RA
 PA E NGA
 PA E A RAU
 PA E PA E TOTO
 SK BHA U - MA
 MAORI PA HI KA
 U - KA I PO
 SK BHO
 MAORI BHO JA
 MA HI
 MA - HU
 U - KA UKA
 PA KI HI
 PA KO
 WHA RA
 PA PA
 PA PA RA HI
 WHA I A WA
 SK BHA RA
 MAORI WHA I HANGA
 MA EA
 WHA KO MA
 HA KARI
 HA - U PA
 U

COMING FROM THE LAND
 DEDICATED or RELATING TO THE
 EARTH TERRESTRIAL
 the EARTH PERSONIFIED
 PRODUCED from the EARTH N. of SITE
 BEAR CARRY. [FLOOR DUST GRAIN]
 any animal living in the Earth
 being on the Earth collected on the Ground.
 the EARTH PERSONIFIED
 Be connected with
 Compress with the hand of SOIL Earth
 CLUMP FLOCK
 HORIZON be cast ashore wrecked
 BOUNDARY Edged a KUMARA plantation
 A CULTIVATION
 SITE of BUILDINGS
 shipwrecked cast ashore.
 CANOPUS
 MARS!
 Clear from WEEDS
 MAORI = MOTHER UKAUKA BEAR SUPPORT SUSTAIN
 GA VBAUJ EATING FEEDING ON = BOG and BHAGA
 BHOJA BESTOWING BOUNTIFUL ENJOYMENT
 WORK AT PROCURE ABUNDANCE
 Remove TAPU from a CROP.
 Bear Support SUSTAIN UKAI PO MOTHER/UMA
 dig for fern Root Barren Land.
 Cultivate the SOIL
 BURIAL CAVE FLOOR MAT
 Earth floor Site the Earth in Relation
 FOOTPRINTS TRACKS [to Rangit
 Bed of a River
 Bear Carry
 Make build construct
 BETAKEN out of the GROUND as a CROP be gathered
 EAT [in]
 GIFT FEAST EGG ROE of fish
 EAT
 REACH LAND BRING TO LAND

SK	BHA	U MI	KA	BEING ON THE EARTH COLLECTED ON THE GROUND
MAORI	PA	PA		the Earth Personified in relation to
	PA	PA		SOIL CLOD of Rangī
	PA	ENGA		Edge of a KUMARA plantation
SK		MI	and MA	FIX IN THE EARTH
MAORI	TA	- MI		FOOD EAT
		MI	HA	Young fronds of fern = FOOD
	- HA	U PA		Eat
		MI	- HA MI HA	Begin to Grow
		MI	K-O	YOUNG SHOOT of NIKAU PALM [FOOD]
		MI	RI	Tend carefully
	PA	NEA	HU	HARD CLAY LAND
	PA	PA	KU	BARREN SOIL
SK			KU	the EARTH
MAORI		NU	KU	the EARTH
SKIAW			KU - PA - LA	the EARTH
MAORI	PA	KOKO		Old of last year's CROPS
	PA	KO		Cultivate SOIL
	PA	KIHI		DIG for FERN ROOT
	PA	-	KA ROA	SCARCE as FOOD
	PA	-	KA	COOK SCRAPS DRIED PROVISIONS
	PA	I		Suitable Satisfactory prosperity
	HA	-	KA RI	FEAST
	- HA	NGI		Earth OVEN
			KA I	FOOD
	WHA	KI MI	NE	COLLECTED
		MI	NA MI NA	affected By
SK	BH	RA	MA	WHIRLING FLAME
MAORI			MA	PARA WOOD SATURATED WITH RESIN (MANAWAHI) SMOKE
MAORI		RA	MA	TORCH look for by TORCH LIGHT
	PI	R-O		EXTINGUISHED as a FLAME or LIGHT
	PI	RA	NGI	'DESIRE ✓
	PI	RA	- TA	SHINING CONSPICUOUS
	PI	RA	KA	FIRE WOOD
		RA	RA	Expose to the heat of a fire TWIG
		RA		SUN
		RA	PA	SPLIT sticks for ROASTING FOOD ON

SK

MAKARA

Sea monster SHARK CROCODILE DOLPHIN

25

MAKA - RĀLAYA

MAKARAS ABODE the SEA

MAKA - RĀ - VASA

MAKARAS ABODE the SEA

MA

WATER MEASURE DEPTH

MA KARA

THE 10TH ARC of 30 degrees in a CIRCLE

On EARLINE SHAPED LIKE A MAKARA

MAKARA - KUNĀLA

On EAR RING SHAPED LIKE A MAKARA

MAKARA - KETU - MAT

having the MAKARA for an EMBLEM OR

HAVING A FISH ON HIS BANNER

MAORI

I-KA

FISH VICTIM WARRIOR

KARA - PA

a species of EEL

KARA - POI

Surround he who be surrounded.

KARA - NEI

provoked irritated

KA - PEU

greenstone Earring with a curved end.

KA RA - WHETA

Struggle with the

KA REKARE

SURF WAVES

KA RERE

Messenger

KĀREWA

Surface of water

KA RUHI

HOUSE

RA HOPE

Calm at Sea

RĀ

SAIL

RĀ I HE

ENCLOSED fenced.

WAI

Water

WAHA ROA

mouth of a Bay or River

TA-RINGA

Ear

WAIHO

Rest Remain

closed of a passage.

NATI

TINI - RAU

MA TE

DEATH

MA KERE

DIE

RA KA-I

adorn bedeck.

RA NEA

Shoal of fish

RA RE

Lie Rest

RA RO

DOWN Below underneath Underworld

RĀTĀ

MOKO SEA MONSTER

RAU

multitude number [MAKA RAVASA]

MA NEO UROA

SHARK

MAKO

SHARK TANIWHA

SK f P	MA NH MA H MA MAN HE	Gift GIVE GRANT BESTOW TO INCREASE. SPEAK. SHINE
MĀORI	MĀ H-ĀKU FOR HE MĀ H-Ā MĀ H Ā NEĀ TWINS MĀ H Ā RĀ Remember Recollect MEMORY MĀ HĀU for three	
WHĀKA SK perf. MĀORI	MA — HE-REHERE ADVICE MA MAN HE MA HĀRĀ	give grant bestow increase speak shine Spread out of food.
	MA MA HU	SCOTIAE
SK perf. MĀORI	MA MA-NĀHE MĀ HĀ KĀ HĀKI MĀ HĀRU MĀ RĀ MA MĀ EA	Ceremonies to Remove TĀPU SPRING MOON to taken out of the ground as a Crop
SK	MA	TIME POISON MOON GODS MOTHER MEASURE LIGHT KNOWLEDGE BINDING DEATH HAPPINESS WELFARE WATER WOMANS WAIST
MĀORI	MA RĀ MA MĀ MĀ HĀNĀ MĀ HĀKI MĀ NĀ HĀU MĀ MĀ E MĀ TE MĀ HU MĀ HĀI HĀI MĀ HĀIN MĀ IĀKĀ MĀ I MĀ MĀ I OĀ MĀ ITĀI MĀ KĀU MĀ KURU	MOON MONTH Connect points of compass i numerals = BIND DAY [LIGHT] WARM SICK ILL CHEERFULL SK HA HAPPYNESS] feel pain [MĀORI HĀKĀKĀ] Death HEALED Ripple as a stream MOON DAWN BIND WITH VINES Cherish take care of fondling Greet affectionately TOKEN of Regards Good Beautiful WIFE Abundant

SK	MA	KHA	J MAH	FEAST CHEERFUL JOY SACRIFICE
MĀORI	MA	NA	HA U	CHEERFUL
SK			HA	HAPPYNESS
MĀORI		KA TA		LAUGH AT LAUGH
		HA KOA KOA		HAPPYNESS
		HĀ KA RI		FEAST
		HAU		Sacred food.
	MA	KUE		Very pleasant of taste
		HĀ		taste flavour
	MĀ	HUKI HUKI		Ceremonies to Remove TĀPU from Crops
	MA	HU RANGI		used to denote importance [of food etc]
	MAH-U	RU		SPRING
	MAH-U	KI		Spring up in mind of Emotions
	MAH-U			healed
	MĀH-U			Remove TĀPU and used for certain foods
				[before cooking]
	MAH-O	RA		Spread out of food for Guests
	MAH-U			Abundance, do perform
	MAH-O	NA		warm day
		KAI		EAT Consume
		KĀ		home
		KAI HAU KAI		CLAN FEAST Return
				[present of food]
		KAI MUA		firstfruits for ARIKI
		KAI KĀ TOA		part of POI POI Rite
		KAI ROZO		Lover
	[KAMI]	
	[TAMI]	EAT
		KANI		Dance.
		KAPA		play sport
		KARIHIKA		Copulate
		KARA KĀ		

	SK	HAKA	dance	Note MATOHU Haka performed by men only
SK	MAO			Rejoice heavenly bliss said of Gods
of ✓	MAHO			DECEASED ANCESTORS
P	AMA MA	OUH		
FOR	AMA T	SU		
P	MA	MĀOIA		
MAORI	NA	MAT-A		TIME TO COME
	MA NA	HĀU		CHEERFUL
WĀKA	MAT VA			[TVA] Rest pause after an effort
	MĀTIA			Rest Cease
	MAT E			Dead. accomplished desire
	MAT A	WĀKA		Clan
		WĀKA		Medium of a God.
	MĀTĀREKĀ			pleasant to fond.
	MĀTĀ	PUNA		SOURCE
	MĀTĀRĀHĀRAHA			freedom from care.
	MAT BORA			Living Alone
	MĀTĀNĀ			Set aside for a God.
	MĀTĀKUIKUI			JOYOUS
	MĀTĀMĀTĀ			Source. TOP SUMMIT
	MĀRV			power Authority safeguard Shield
	MĀRIE			peaceful. [shelter]
	MĀRIKORIKO			Spirit Apparition
WĀKA	MĀRIE			appease conciliate
SK	MA TH	ANA		HARRASSING DESTROYING HURTING
SK	MA TH	ANA		RUBBING STIRRING the WOOD USED
				TO PRODUCE FIRE BY ATTRITION
MAORI	HA - H	ANA		SHINE GLOW GIVE FORTH HEAT FLAME
WĀKA	H	ANA		[HOLD UP WEAPONS] [GLEAM GLOW]
				[IN DEFIANCE]
	H	A-TETE		FIRE [MA-NA WA FAHI = SMOKE]
	H	AN-I		WEAPON
	MA TE			DEAD DEEPLY IN LOVE = WHIRLING
	T-	AHU		SET ON FIRE [AROUND]
	TĀ	HŪNA		BATTLEFIELD
		NA-WE		BE SET ON FIRE KINDLED of
		NA WAKI		PROCEED [FEELINGS]
MA	RIRI			LOVE MĀPURA FIRE

SK MĀORI	<u>MA</u> TKA		MINE MY
	TAKA-	HI	traverse land to Establish OWNERSHIP
	TĀ		FRIEND
	TAKA HOA		COMPANION
	TA-INA		Younger brother of a MAN
	TA-I- <u>MA</u> -U		BETROTHED
SK	MA O	OT MĀUA	= US TWO WE TWO
	TA HUA]	= MA-RAE
	MA RAE		
	TĀ HU		DIRECT LINE of ANCESTRY
	TA HU		HUSBAND SPOUSE LOVER
	TĀ HA U		THY
	[TA HA KU]		MY
	[TAK-U]		MY
	MA T-E		DEEPLY IN LOVE
	MĀ U		for thee
	KA		HOME
SK MĀORI	MA	DĪYA	MY OWN
		TIA	MOTHER Servant
	MĀ		
	A TI		offspring
	MĀ		POSSESSED BY DUAL Relationships
			See MA [in Marriage]
SK MĀORI	MA D-	HU	SEASON of SPRING Named SIVA
	MA -	HU -RU	SEASON of SPRING
	MA T-Ā	RIKI	SPRING
		HU A TAKI	Begin
		HU RI	turn to set about
		HU RI HURI	GROWTH of YOUNG SHOOTS
		HU TI NEA	Cleared of weeds for a crop
	T-U		Be established take place
	T-U A EKE		fern land cleared for a cultivation
	T-U A HURU		WARM of WEATHER
	T-U PERE		VIGOROUS GROWTH of plants
	T-U PU		GROW BEGIN SHOOT BUD
MA	EA		EMERGE
MA	HA NA		WARM

SK	MĀ DHU-				SEASON of SPRING Named SIVA
MĀORI	MĀ T-ARIKI				SPRING
	MĀ -HU -RU				SPRING
SK	MĀ DHU-	DŪ	TA		MESSENGER of SPRING
MĀORI		TŪ	TŪ		MESSENGER
			TA	E	ARRIVE EXTEND to SPACE TIME
		HU TI			REACH PROCEED TO
		HU RUPĀ			pull out of the ground.
			TA	HUNA	Fresh growth on cleared land.
					land in a cultivation
SK	MĀ -	-	-D	HU	SPRING
MĀORI	MĀ RA				GARDEN
SK	MĀ TA				KNOWLEDGE APPROVED HONORED
MĀORI	MĀ TA ORA				and his descent to the Underworld
	MĀ UI				See >>> [for Knowledge]
		TA	VIRA		TEACHER
	MĀ -NU				person held in high Esteem
SK		NU			TO PRAISE
MĀORI		NU I			Sign of Rank important exulted
	MĀ NA				Authority psychic power
SK	MĀ NA VA				MIND
MĀORI	MĀ NA WA				MIND
SK	[MĀ N				TO THINK BELIEVE praise approve.
SK	[MĀ NU -TE				
MĀORI	MĀ NU				person held in high Esteem
SK	A MĀ				as respectable LADY
MĀORI	A MĀ - RU				of dignified aspect

SK MA TI
 MAORI TI RI
 MAORI TI MA-TA
 MA
 MA NA
 MA
 MA
 MA EA
 MA HARA
 MA HI
 MA HIHIOA
 * MA KA HEA
 * MA HU
 MA KA
 MA HUI
 MA HU-NU
 MAI MAI AROHA
 MAIRE
 MAINA
 MAI OHA
 SK MA TA
 MAORI MA ORI = MAI-ORI !
 MA NA TU
 MA NEA
 TI EKE
 MA ORI
 TI MATA
 TI MATA
 SK [KARMA 'ACTION']
 [TIA
 TI KA
 TI KI
 TI PUNA
 TI KE
 MA ORI TANA

DEVOTION PRAYER
 OFFERING TO A GOD
 BEGIN see KAWE. KAUAERUNGA!
 used to connect points of compass
 be effectual TO [= Ritually]]
 TO BE ACTED ON BY BY MEANS of]
 FREE of TAPU [IN CONSEQUENCE of]
 EMERGE BE TAKEN OUT of the GROUND
 AS A CROP [AFTER TAPU Removal]
 Remember Recollect bear in mind
 DO PERFORM PRACTISE
 a prayer uttered by a companion of one]
 CANOPUS [who is taken ILL]
 A CEREMONY TO REMOVE TAPU before
 RECITE [harvest of a crop]
 OMITTED NEGLECTED
 BURNT [see] SK HUTA = Sacrifice
 Song of affection for the DEAD
 SONG
 KINDLE [REM]
 Greet affectionately welcome taken of
 THOUGHT BELIEVED [Regard]
 Bear in mind Remember
 SACRED PLACE [food for the gods]
 MEASURE SET out [Ritually]
 CLEARLY EXPLICITLY OBSERVE
 BEGIN [take Notice of]
 " KA TIMATAIA TE KORERO E
 KAWE = CONVEY BRING KAWEA IN
 SENSE of SITUATED LOCATED. INDUCE
 INFLUENCE PERSEVERE PERSIST
 see] TO [KA|WEI KAWAI / LINE of DESCENT
 RIGHT CORRECT keeping a direct course
 proceed to do go for a purpose
 ANCESTOR [Rites of]
 important Exulted.
 Explanation Meaning

SK	MAN - TU		COUNSEL ADVICE RULER ARBITER
	MAN - TRI		FAULT offend MAN THOUGHT WISE THINKER ADVISOR CONSENT AGREE
	MAN - TRA		INSTRUMENT of THOUGHT SPEECH SACRED TEXT PRAYER SONG of PRAISE
M̄AORI	MA + MAI AROHA		SONG of affection for the DEAD
	MAN - ATU		BEAR IN MIND REMEMBER
	MAN - EA		SACRED PLACE
	M̄A ORI		Clearly Explicitly OBSERVE Take notice of
	MA NA		Authority control
		TI RO	Look see Examine
		TI KA	Right Correct Just fair
		TI PUNA	Ancestor [Rites of]
		TI KE	IMPORTANT Excited
		TI EKE	Measure Set out lay off [Ritually]
WHAKA		TAR - A	INVOKED CONSULT
		TA KI	Recite
		TA TAI	Measure arrange set out Recite Study the heavens in NAVIGATION
		KA - - RA - KIA	!
SK		BAA - RA	BEAR CARRY
M̄AORI		RA	BY WAY of
SK		- KRI	SPEECH see >>>
M̄AORI		TI RI	offering to a God share portion
	MAN - AWA		MIND see AWA 'RIVER' !
SK	MAN - AVA		MIND and WAI RUA [RUACH
M̄AORI		TŪ	Manner Sort
WHAKA		TŪ	propose a subject for discussion
		TŪ	SERVE SEND [Formal Speech]
		TŪ TŪ	Summon Assemble Messenger
		TU AHAU	Sacred place
		TU AKANA	Elder Brother of a male
		TU AKOI	Boundary Division Misconceive

SK	MANUSAYA			HUMAN MANLY HUSBAND CLASS of deceased ancestors i.e those who receive the PINDA offering LAW or DUTY of a MAN + UTTARA = HIGHEST CONDITION MAORI TARA PEAK of a MOUNTAIN
	MANUSAYA - DHARMA			
	MANUSAYA	-	PO TA PO TA PO HA	SMALL BOY SMALL LITTLE Youngest child in a family
MAORI MAORI	MA ORI MA NEA			
	HI-KA HI-A HI A HIA HI KAHIA HI RA HI-HIRI			Capulate be a love with Thought Line of Descent multitude Laborious spring up in the MIND Beat in Mind Remember Song of affection for the DEAD
	MAN A TU MA I MAI A RORA			TA-KIURA SACRED food (of the DEAD)
SK MAORI	PINOA	- - -		FRIEND origin DIREE Cause to ascend. Constantly in attendance hungry as Pretas! Song see [slain enemies] Song Person held in high Esteem invoke Consult Recite
	API TI PI PI HE PI KI PI KIPIKI PI KOKO PI O I PI ORI ORI			
WHAKA	MANU		TAR - A TAKI	
WHAKA			MA ORI MA MANA TU MAIRE MA NA MA TA TAUIRI	Explain Elucidate clean freed TAPU beat in mind Remember Song Authority power central Thought Believed Teacher
SK MAORI	MA NA	- -		

SK	MA NO		MIND THOUGHT
SK	MA NA VA		MIND
MAORI	MA NA WA		MIND
SK	MA NO- HAN		MIND DESTROYING FIRE
MAORI		HAN I	WEAPON
SK	MA NO HAN I		WEAPON
"	MA NO- HA RA		HEART STEALING, BEAUTIFUL
"	MA NO- HA	= HAN	
MAORI		HAN A HANA	P. MULL = AGNI flame of LOVE
		HA TETE	Set on fire Sig i Lit
		HAN ERNEA	pleasant Comfortable
		HA	Taste flavour
		HA E	Jealousy envy cause pain
		HA ERE	Become.
		HA RA-KOA	DANCING AMUSEMENTS
		HA RI	Dance Sing Joy
		HA KARI	gift present feast
		HA KOA KOA	HAPPY
		HA RA	VIOLATE TAPU SIN
		HA KUREA	Lazy
		HAN-E	put to shame.
		HAN-I	Weapon
		HAN-GAREKA	Jest DECIEVE
		HA PUI	BETROTHED
	MA RIRE		LOVE
	MA TA PO PORE		careful of husband
	MA TA O TAO		DIE out of feelings
	MA TA KUIKUI		JOYOUS
	NA WE		KINDLED of feelings be set on fire LOVE
	NA		SATISFIED CONTENT
	NA		" "
	NO		of belonging to as part of a whole. FEELINGS
	NO HO		stay remain dwell live MARRY
	NO KU		MINE
	NGO HI		VICTIM person slain
	NGO TO		INTENSE of EMOTIONS
	MA TA WARA		DESIRE

ALL WORDS DEFINED AS MEANING - DISBELIEVE as WHAKA MANU = TRANSFORM INTO A BIRD and DISBELIEVE AS OPPOSED TO JESUS WALKING ON WATER AND ASCENDING UP TO HEAVEN AND COMING BACK from the DEAD AS TRUE BIBLICAL FACT. [Note the ARHATS and ~~as~~ self created ones and MANU BIRD as meaning a SAINT, WHO FLIES,]

- MANU-HEKO > FILTHY NASTY [AT WILL]
- MĀMINGA > DECEPTION BEGUILLE PRETEND
- KŪ WARE > IGNORANT [as masking OTHER MEANINGS] [see AKO]

ALL WORDS MEANING NO NOT

- WHAKAIROIRO BE DECEITFUL
- HURORI UNRELIABLE DELUSIVE [see HURŌ RSI HUTA-ORIOI ITO]
- HŌKEKE OBSTINATE PERVERSE
- HOTE JABBER see HŌTRI PRIEST / HAU
- HORI FALSE UNTRUE [RECITER see TRI]
- HORE NOT
- WHAKA HIWA LEAD ASTRAY DECIEVE! see SIVA
- WIAKA HI JEER SNEER
- HĒ WRONG!
- HAU TETE JABBER see SK SAUTRA from SŪTRA = WHAKATARA RECITE SAUTRĀNTIKA follower of the SŪTRĀNTĀ [HAU-TIKA ITO] [TA-KI = Recite - see for TE-DE-VA]
- SAU-TRA-MANI a part the SACRIFICE = HAU-WHAKATARA-TA-RANGI STANZA MAIMĀROHA TANGI ITO

So a language is transformed SUBTLY VERY CRUDELY AND over the lapse of TIME i CHANGE as orig DAEMON becomes a DEMON from DEVA!

- > SEE MATA-RI-KI pleiades=ARRATS [A GOD ITO
- See Root for RSI = ARHAT [as in the SKY> STARS = WHAKA MANU in Ri / RIA / ARI- / WHAKA HIHI / HI / HIA / HIAP / HIATO [Reduce in Size] WHAKAMANU / HIKI / HIKO / HIR-A / HIRAUTU HITAWETAWE / HIWI / RIPOI / RIPOINEA / RIO RIH-A / RIKI

SK

RĀ YA

USED AS A TITIAL of HONOR = RAJAN
A KING A PRINCE > RAJA

RĀ YA - NARA - SINHA - PANDITA

MAORI

NGA RĀ HU

LEADER COMMANDER TAKE COUNSEL

RA NGA TIRA

NOBILITY CHIEF Male or FEMALE

RA HI

GREAT PHYSICALLY & MORALLY

RA HIRI

Receive cordially welcome, admire

RĀ KA U MATOHĀ

Moon on 18th

RĀ KU ENUI

Moon on 17th

SK

NU

TO PRAISE

MAORI

NU - I

SIGN of RANK

RA NGA

COMPANY of PERSONS

RA MENE

Be assembled completely Recited

RA - NGA - I

Raised Elevated

A - RA -

ARA

RENOWNED MUCH TALKED of

A - RA

a talisman carried on a canoe
[as christian cross etc]

A - RA HANGA

ACT of LEADING

A - RA NGA

BECOME FAMOUS

RA I HE

Stockade fenced etc

A RA - WHATA

Ladder Bridge see!

MAORI

A RA ARA

MUCH TALKED ABOUT FAMOUS

SK

RA VA NA

Causing to cry SEE RAMACANDRA

MAORI

ARA HANGA

BRIDGE

[SITA] [SRI Lem KA]

MAORI

RA NA HI

THE OTHER SIDE [of a SEA etc] Lanka

RA WA

PROPERTY GROUNDS of DISPUTE ADVANTAGE

RA WA KI WAKI

HOPELESS GRIEF [of SITA] [Benefit]

RA WA HO

from outside OUTLANDISH = RAKSHASA

RA WA

Numerous [chief of RAKSHASA'S

RA U WENE

OBJECT of CENSURE

RA U REKAU

VEGETATION!

RA U TU PU

KILL IN REVENGE

RA U IRA

LIGHTENING of a certain kind

RA U PATU

Conquer overcome fight

RA U PT

cherish TENDERLY TAKE care of

WHAKA

RA U

TAKE CAPTIVE LEAD AWAY

RA U ORA

SAVE ALLIVE

SK
MĀORĪ

MANUSAYA -

RŪ PA
A RUPA

A HUMAN FORM
CEMETARY *he* NOT HUMAN
FORM

A - PA
PĀ
TA RU NA
MA RU
PA E

SPRIT of one DEAD
BECONNECTE WITH
Connected by family ties
he KILLED
Multitude

SK
MĀORĪ

MANUSAYA -

MARA NA
RA NEA
MA-TE
MARŪ

KILLING
AVENGE A DEATH
DEAD
NEA RA AV Army in Battle Array.
BE KILLED

SK
MĀORĪ

MANUSAYA -

KARA

HUMAN EXERTION DEED of
MAN

KĀ
KA-RI
KA KARI
KARIRI
KARIRIKA
KA
A KA
KAROMARO
PA KA
KARA-KIA
KAKARI

HOME
DIE DIE UP WOUND PUSH ALONG
QUARREL
Sail together in a fleet
Capulate
Causative prefix
State of Jasmine
SLAVE
Cook set on fire *fig i lit* Patea
BATTLE

WHA-

PA

WHA

RĀ
RA KA
RA KAI
RA KAU
KA RA KE
RA NAKI
RA NEAMARO
RA NEI
RA

WED SAIL
agile adept
adorn bedeck
tree wood weapon.
Clear the ground/cultivate
AVENGE
Army in Battle Array.
Seat of affections
GO

SK
MĀORĪ

WHA

KA RA KA

WALK STEP OUT

SK	RAMA-	LI	LĀ	DRAMATIC REPRESENTATION of SITA'S abduction by RĀVANA ⓐ Performed in PHILIPPINES; INDONESIA etc
377	RAMA			beautiful causing Rest
MAORĀ	RAMA-	CA	RI TA	RAMA'S EXPLOITS
			RI TA	'EVIL SPIRIT, = JUST LAW!
	RA -	RĪ		MAKE AN UPROAR ALARUM
	RA -	-	TA	familiar friendly.
		HA RI		DANCE SING JOY
	MĀ-	RI	RI	LOVE GENTLE SOFT
	MĀ-		TAU	KNOW UNDERSTAND be acquainted
WAHKA	RA -RE			HOODWINK BEMUSE! with
	RA MA			TORCH LIGHT catch by torch light
	RAMA RAMA			GLEAM.
	RAM ENE			Gather Together Assemble.
See	HITEKI			Squeeze = amorous.
SK	RA MA			dance on one foot of SITA! See!
MAORĀ		MA RI RI		Lovely or charming woman.
SK	RĀ MI LA			LOVE
MAORĀ	RA MI			God of love husband
	RA TA			Squeeze = amorous
	RA MU			familiar friendly
TA	RA			P. MUL
		MI HA RO		M. VIRILE P. MUL
		MI RI		wonder at admire
		MI NA		Greet show affection
		MT RA		Desire
		MI RĀ MIRA		CHERISH
	RĀ			at Red heat
WAHKA		TA RA		WED
SK	RA MA LI LĀ			marriage union till Death
MAORĀ	MI RI			
		MI RI		Rub stroke soothe Alleviate
Notes	MA-RA MA			SK Note MA or MI
	MA TE			a Karakia for soothing grief or Pain
				MOON
				DEEPLY IN LOVE

SK

RAKSHASA -

TA & TVA THE STATE & CONDITION of a RAKSA

SK

MAN-U-SHYA -

TA] accus + / JA TO BECOME A]
TVA] [MAN]

MAORI

TA = WHAKA - CAUSATIVE PREFIX
TA-E Active come go Reach Extend to
of space; time as far as until
Touch of feelings amount to of numbers
proceed to BE EFFECTED BE
ACCOMPLISHED

A-TA FORM SHAPE SEMBLANCE as
OPPOSED TO SUBSTANCE
Shadow [of humans] Reflection
Early morning opposed to evening ie
= BECOMING

A-TA-PŌ BEFORE DAWN = BECOMING

A-TA-PUAO
A-TA-ITI] EARLY DAWN = Becoming

A-TA-HĀPARA THE TIME of DAWN ie THE TIME
TA-NGATA MAN (CONATION OF) [of Becoming -
A-TA-TU JUST AFTER SUNRISE

TVA-HANGATA familiar name for HERO of a STORY
[ie a BECOMING STORY]

A-TUA ! = A-TUA the BEING & STATE of
Manner sort

A-TĀ NGI BEAUTIFUL ADORN

A-TĀ-HIRĀ DAY AFTER TOMORROW

WHAKA

A-TĀ Look at one's reflected image in water
A-TĀ-ATA SHADOW [Reflect as Water]

A-TĀ-AHU [SU.] Good pleasant beautiful convenient
suitable

RA-TA FLOWERS of

SK

RA-TA = COLOR

SK

RA-TĀ Beauty also as RĀRĀ MAORI

RĀRĀ = Expose to the HEAT of a FIRE

= Expose to BEAUTY = LOVE/LUST

SK

RA-TĀ BESTOWED

[FIRE -

SK MAN-U-SHYA

HUMAN FRIENDLY OR USEFUL TO MAN
A CLASS OF DECEASED ANCESTORS

MĀORI
MĀORI

MAN-A
MAN-A-WA
U-MERE
H I-A

AUTHORITY
MIND
CHANT SING
DESIRE WISH FALL IN LOVE WITH
PERSON HELD IN HIGH ESTEEM

MAN-U
MĀ-O-RI
N U-I

[i BIRDS IN MARINERS ITO
SIGN OF RANK ABUNDANCE MULTITUDE
HESHEIT [PEOPLE

SK
MĀORI

MAN-U-SHYA
H I A
H I
H I K A
I A

desire wish ITO
Down catch with hook; line leada song ITO
FIRE COPULATE PLANT ITO
HE SHE IT

U H A
U MERE
A H I
U-A
U-A RA
U E H A

FEMALE
SING
FIRE
RAIN
DESIRE VALUE
PROP SUPPORT

WHĀKĀ

- Ū - ANGA
Ū
Ū
[U-HUMANEA
I-HUMANEA]

BRING TO LANG
Establish constitute devote to a purpose.
Be firm be fixed

U-KAI PŌ
U-MU
U-NEA
U-MANEA
U-MU PURURANGI

KNOWING CLEVER
MOTHER
EARTH OVEN
Cause to come forth
pervient occupation CUSTOM
[SACRED FIRE VIOLATION of which led
to withering of crops ITO See >>>
see for Rites of the Dead ancestors

U-RE
U-PA
U-RI
U-RU
URU

MAN MALE courage.
fixed Settled at Rest
offspring Relative HUMAN as Clon,
associate oneself with possess WEST-pitrys
WEST = PTRY'S > MAN-U-SHYA

SK BHAGVADGITA
RAMAYANA

MADARA WHAIKORERO

PA O
PA
PA

RAMENE
PAE

[MAIRE = CHANT]

PAHU
PAI

WHAKA PAI

PAKI
PA PAKI

PAKIPAKI
PAKIRAKIRA
PAKIWARU
PAKIWA - TA

WHAI
WHAI
WHAKA
WHAKI

WHAREKURA
WANANGA

WHAREMAIRE
MAIRE

WHARITE =
RAMEME

TA PA

NGI TA

TA NGI

TA NGI

See BHAG- ALLOT TO ITD + RA GO NO
FORMAL SPEECH

SING of
Spirit of one Dead,
be connected with hold
personal communication with

RECITED [as God > MAN]

laid to the charge of, heaped up,
surround with a border,
Bark [here as proclaim]

Good excellent approve assent
make good set in order
pronounce good praise

PROCLAIM PUBLISH & REPORT

ROMANCING SPREADING A FALSE
REPORT DECOY [MISSIONARIES]

CELEBRATED FAMOUS TALES
DELUDED [MISSIONARIES]

PERSON of HIGH BIRTH

RA FOLK LORE [as adam i Eve]

Becoming possessing proceed to

BEWITCH, ie ENTRANCEING

Reply to

REVEAL DISCLOSE

HOUSE (= BHAG-) of Sacred Lore [ALLOT
LORE of TOHUNGA

HOUSE [of CHANTS]

SONG = GITA

RITE performed completed

be completely Recited Assemble

TAKI RECITE

Call name RECITE

firm fixed = GITA, Recited to
RESOUND [firm in the MIND]

TA KE cause Reason origin means
Resound SALUT OVER

BAKTRIA

KE D

PRIEST

MĀORI

KE

DIFFERENT of ANOTHER KING EXTRAORDINARY
FOR ANOTHER PURPOSE

KE A

FALSE LIE = MISSIONARY MISFIT

KE I

at on in of place with in possession of
in the act of like as

WHAKA

KE KE

PERSIST IN = MISSIONARIES

KE NO

UNDERWORLD

KET- E

PURE BASKET USED BY A TOHUNGA

BAKTRIA

KA MI R O

HEAD CHIEF

MĀORI

MI R- A

MIRA

GIVE PROMINENCE TO

KAMI

EAT [= BHAEA BŌA]

KANE

HEAD

KANAKANIA

WITSCRAFT, [MISSIONARIES]

KANO

SORT KIND

WHAKA

MI R A

MIRA

TREAT WITH DEFERENCE

KANO I

AUTHORITY POSITION

KANE A

CURSE

WHAKA

KAPI

ONE WHO FILLS the PLACE of ANOTHER

SUBSTITUTE SUCCESSOR

WHAKA

KA PO WAI

preserve a human HEAD

KAPU RA

FIRE he AGNI

KARANGA

CALL SUMMON

KARITEHE

Supernatural Beings

KAUHOU

LINE of ANCESTRY

KAUPEKA

offering to a God.

KAUTAU

ANNOINT

KAUWHAU

Recite

KAWIU

he struck SKALP of an Enemy,

KAMI

EAT as allotted to of food

MI HI

GREET acknowledge an OBLIGATION

MI MIR- A

FASTEN the BOW PIECE of a CANOE

WHAKA

MI TO

POUT MIRA MIRA UVALA

BAKTRIA MIAOTI	KA MI RO KA NE	THE CHIEF GOO, HEAD HEAD
	MI RA MIRA MI HI	Give prominence to acknowledge an obligation
	KA NOI	Authority position
	KA MIR A MIRA	GIVE PROMINENCE TO
WAA -	KA MI HI MI NE MI NENE MI HARO	PRaise ACKNOWLEDGE THANK BE ASSEMBLED BE COMPLETELY BEG, [RECITED] wonder at admire
AMO	A MI KI KA PU A KA NE	Go round about [circumnavigate] CHIEF PRIEST LEADER HEAD
	TA MI	FOOD EAT [See SK MI fix on the Earth]
PA	KA	hot of Sun.
PA	KA ROA	Source of food.
PA	KA RU TANEA	place of breaking forth.
TA	KA	Come Round as date period of time Revolve Revolution circuit [circumnavigate]
TA	KA	DIRECTOR CHIEF heap.
JA	KA PAU	and TAPU see.
HA	KA RI KA RE KIA !	gift present feast
BAKTRIA MIAOTI	S HER HER HEI HEINGA HEI PU HER- E HER- U HE WIA	Title of a Ruler in BAMİYAN of place + KO what is the name of. grant a request Satisfy an obligation parent Ancestor JUST PROPER CONCILIATE PROPITIATE GUIDE COMB for the hair [= a chief] BALO see!

BAKTRIA	PI ROZ] VICTORIOUS
MIO IRAN	PE ROZ	
SKLEVINI	E ROZ	
MAORI A	PI TI	
	PE AU	
WHAKA	PE AU	
	PE HA	
	PE HA PE HA TŪ	
	PE HI	
	PE HI	
	PE HO	attach
	PE HU	BE TURNED AWAY
	PE KA	TURN AWAY DIVERT
		BOAST
		JEER AT
		oppress trouble
		AMBUSH
		CLOSE IN AS A BODY of MEN
		SPEAR
		CHIEF
BAKTRIAN	KA MIRO	chief god. HEAD
MAORI	WHAKA KA PE KA	Cause to turn aside
	PE KE PAKIHIWI	EFFECTIVE IN BLOWS
	PE KOPEKO	FIRST PRINCIPLE
	PE KERANGI	outermost fence of a fortress
	PE R- E	GO
	RO	GO
	PI PI	young fighting men of an Army.
	PI HA	Surround.
	PI KITU RANGA	Come to the support of Rescue.
	PI KITO TO	Avenger a death
WHAKA	PI KO	SLAUGHTER
	PI NAKU	WAR CANOE
	PI O	Many.
	PI OI	Sing while brandishing heads of enemies
	PI RARA	Separated scattered divided
	PI R- I	JOIN BATTLE
PI	PI RO Z	VICTORIOUS
BAKTRIA	PI RO	DEFEATED
MAORI	PI TO	End enmity
	A RO	FACE TOWARDS FRONT
	A RO MEA	TAKEN CAPTIVE
	RO HA I	DESOLATE DESERTED END CEASE
	RO HI	WEEP MOURN
	RO KI HAU	ESTABLISHED PEACE

BAKTRIE	KA RA L RANG	'MARRGRAVE,
MARU	KA HU - RANG - RANG - A-TIRA	HONORABLE DISTINGUISHED CHIEF [CHIEFTAINNESS]
WHAKA	KA KE	ASSUME SUPERIORITY
KA	KA RI KI	FUGELMAN of a CANOE
	KA I - - RANG I	EXULTED CHIEF
	KA I	TERM of ADDRESS
	KA I	prefix to trans verbs = AN AGENT
	KA HIA	HUMAN FIGURE CARVED ON POSTS
	KAU WHAE	PROCLAM. Route [of a FORTRESS]
	KA HIA	Carved face on Gable of a HOUSE: KOBERU
	KA HI KA	CHIEF
	KA HA	Line of ancestry lineage
	KA EA	LEADER of a flight of parrots
	KA NO	Sent kind color = of RANK. see
	KA NOI	AUTHORITY POSITION
ALSO	[NGARAHU COMMANDER]	TRACE ONE'S DESCENT
	[NGARE ELDERS]	SHOW GOOD BREEDING
WHAKA	KA PI	One who fills the place of another
	[TA KA DIRECTOR]	SUBSTITUTE SUCCESSOR
	KA RA	CONSPIRACY Secret plan
	KA RA	OLD MAN
	KA RA HUI	GATHER TOGETHER ASSEMBLE
	KA RA MATI	HEAD of a tree [COLLECT]
	KA RANG - A	CALL SUMMON WELCOME
	KA R - E	Term of address
	KA R - E RE	MESSENGER
KA	KA R - I	fight Battle
	KA R - U	Eye look at
	KA TI	block up close obstruct Barrier
	KAU	alone per se without appendage.
	KAU	Multitude Company, ancestor
	KAUA	DO NOT
	KAU ANU	DEFERENCE RESPECT
	KAU ATI	MAN of IMPORTANCE CHIEF
	KAUHANGA (RIRI)	BATTLEFIELD
	KAUHOU	Line of ancestry
	KAUTA U	ANNOINT

BAKTRIAN	MA	REG	SERVANT
MAOTI	MA	HI	WORK OCCUPATION COMPANY OF
WHAKA	MA	HI RI	ASSIST [WORKERS]
	MAI		hitler
	MAIA		fellow
	MAR-	ANEA	BEGIN of WORK
	MAR-	EA	COMMON MAN
	MAR-	U	attended by an escort
	MATA	TU	Carry on a LITTER
	MAU		Carry bring confined
WHAKA	RE	KO	beat with contempt
	RE	NG	A RENCA BEATEN DESTROYED
	MA	RE	SONE [the WORKING SONG]
BAKTRIAN DOCUMENTS Prof NICOLASSIMS-WILLIAMS			
7th cent L and R > L changes to D 1 & 2			
BAKTRIAN	I	RU	MIN ENEMY
later	D	RUH	MIN "
MAOTI		RU	PE TREAT WITH VIOLENCE
	T		bestimed of feelings FROM BYOND. in comparison with by reason of, in possession of as affecting led by. Essential forth power authority COWARD
	IHI		HOST CLAN TROOP
	I-	KANEA	Embark on.
	I R-	I	ATTACK INVADE
		RU	RU be WOUNDED
	T -	U	ATTACK
	T -	V	KI OVERTHROW SUBDUE
	T -	UR	- AKI BE ASSEMBLED
			MIN - E VICTIM WARRIOR
	I-	KA	MI - MITI Exterminated
	A	RU	FOLLOW PERSUE
		RU	I BRANDISH
SCYTHO-INDIAN BUDDHIST MONKS IN CHINA 1st Century			
attested by archaeology INDIAN SCRIPTS ON			
[also Greeks i others] [ROCKS]			
	RU	H-	1 EXHAUSTED SPENT

SK
=
MAARI
I'S HTA KA
IS HTI KA
IS HTA RGA

A BRICK USED IN SACRIFICIAL ALTAR

ADHVARYU PRIEST

A HU SACRED MOUND

PREPARE BE FORMED DEVELOPED
DIRECTOR CHIEF HEAP
COLLECT INTO HEAPS

TA KA

TA KA PAU

spread out upon the ground.

TAKA TO

prepare get ready.

TAKI

RECITE

KA

take fire be lighted burn

TA HU

Set on fire

HAT ETE

FIRE

HI KA

make fire by attrition

PA KA - I - AHI

FIREPLACE of CLAY IN A CANOE

PA KA

DRIED BAKED

TA KI - URA

Sacred food on removal of bones of
[SK ISH TA personal DUTY the dead]

TA TAI

Measure arrange set in order.

TI KA

Right correct

TI EKE

MEASURE GROUND PLANS SET OUT

A TI

BEGINNING; THEN

i

in comparison with by reason of far
want of, FAT of place. UPON at the time of
Essential force AUTHORITY [led by]

WHAKA

I H - I

DEDICATE SET APART

I H I

I KAP AHI

ASSEMBLE

I MU

Earth OVEN

I NA KI

PACK CLOSELY cover with
[overlapping layers]

I NE

Compare measure.

I NEINE

EQUAL TO LIKE

I RI

be elevated on something

SK

I' SH TI

SACRIFICING

MAARI

TI RI

offering to a God share portion

SK IS TO BELONG TO OWN POSSESS TO BE VALID
 1s sing IS I-YA OR POWERFUL TO BE MASTER of,
 3 plur IS I RE COMMAND RULE REIGN ALLOW
IS MASTER LORD N. of SIVA SUPREME SPIRIT

MAORI IH - I POWER AUTHORITY ESSENTIAL FORCE
 IH - O - MATUA MIND
 I - O !

SK IR GO MOVE ARISE FROM. TO BRING TO
 3rd plur TRA - TE CAUSE TO RISE [LIFE]
 IR I - TUM TO RAISE ONESELF RAISE ONE'S VOICE

MAORI TE IRA - TANE SK TA-TANE propagate oneself or
IRA LIFE PRINCIPLE [a family]
 SK RA GO

MAORI WHAKA IRA BECOME PREGNANT
 IRAMA FORMERLY
 IRI Be published be HEARD
 I be stirred of feelings as affecting
 I - HI DAWN

SK I-RA WIND
 MAORI

TE IRA TANE [in this meaning]
 IRA TANEA appears in the world of LIFE
 MYANA WAORA 'BREATH of life given by I-O
 I - O ! the breath of life given by I-O = IS SUPREME
 RA SAIL [SPIRIT]

SK IRAKI HI Strong winds at Equinoxes IHI essential force,
 MAORI I RANA AGITATING DRIVING
 I be stirred of feelings
 RA SAIL
 RANGA BLOW GENTLY
 RANGA AVENGE A DEATH
 RANGATAHI MOVE QUICKLY

SK	ī	SH		A NIDHANA OR CONCLUDING CHORUS AT THE END of a SAMAN
MAORI	ī			AT THE END of a STANZA [ITI] or TI
	ī			FROM AT of time past
	ī			that the SAID
RANG	-			STANZA
		HI		Essential force.
		HI		Separate divide
		HI		DAWN = AN AOI of a SAMAN
				a NIDHANA is just after SUNSET [ENDING]
SK	ū			the SOUND ū is the SUN for people sing of the SUN
MAORI	ū			SAY ū [when it is up.]
	ū	MERE		SING
	ū	RANGA		GLOW of SUNRISE
SK	i	RANA		DRIVING AGITATING
MAORI	i			be STIRRED
SK	HA	-		is the WIND
MAORI		o	!	
	TE	RA	TANE	
	HA	U		WIND AIR BREATH
SK	E			IS THE INVOCATION [for people call with 'COME']
MAORI	E			= VOCATIVE O + verbs = imperative [E-HI]
SK	E	HI		COME!
MAORI		HI	KOI	STEP
		HI	KIHKI	Set out start
		HI	E	SHOUT
		HI		RISE DAWN LEAD

SK	AU	HOI	TRILL of the SAMAN of the VISVADEVA GODS
MAORU	ĀU		THY of YOU
		HO HO	a TRILL [of the SAMAN]
		HO A	RECITE
		HO KAI	Embracing a WIDE ANGLE = all
	U	MERE	CHANT SING pervading VISVADEVA GODS.
		HO - U	ESTABLISH BY RITES DEDICATE INITIATE
		HO - U	SOUND [ie SAMAN]
SK	VIS	VA-DEVA	GODS from VIS TO PERVADE.
"	VIS	VA-MITRA	FRIEND TO ALL
"	VIS	VA	WHOLE ENTIRE UNIVERSAL
			ALL PERVADEING a class of Gods a class of deceased ancestors espec worshipped at SRADDHAS on Earth in all places everywhere. THE EARTH
		HO A	FRIEND lay out plan arrange. various
		HO A	RECITE [charms]
		HO HE	Active Strong
		HO I	far off distant
		HOKI	RETURN
		HOKIO	Descend.
		HOMAI	Bring
		HONO	ASSEMBLY CROWN = VISVADEVA class of
			Return following [Gods]
		HO PT	Earth oven.
		HO RE	BURIAL PLACE
		HOROHORO	food eaten by a PRIEST at HOROHORO ceremony
		HORUA	descend.
		HOTE	Talbot = Recite [JAPA]
		HOTU	break as dawn.
		HOU	Distant Establish by Rites
		HOUWERE	TIE BIND
WAI TI			Relate Recite
		WAI RUA	Spirit
		WAI RUA	Sing [SAMAN]
		WAI ENGANUI	the INTERVENING SPACE

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+ VĀYU

+ MANU-SHYA-DHA-RMA-UTTARA