

# RŪNANGA

# Family Law and Customary Law in Asia

A Contemporary Legal Perspective

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FAMILY LAW AND CUSTOMARY LAW IN ASIA:  
A CONTEMPORARY LEGAL  
PERSPECTIVE

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 Springer

Courtesy Rakuten Kobo

	1	DHA	FIX the MIND ON WEAR CARRY TO HOLD ATTACH CAUSE PRODUCE
	2	BHA	TO MANIFEST TO BE
cause		BHA PA-VATE	TO EXIST APPEAR SHINE FORTH
	3	CI	TO ARRANGE IN ORDER COLLECT
for Sūt		CETĀ / CIT / CAYI	SYNTE GATHER HEAP UP PILE UP
	4	MI / MISH	ME-MA- MEASURE JUDGE KNOW PERCEIVE as Gen = IN THE PRESENCE of BEFORE the EYES TO HURT
	5	TUP	
		TUPH	
		TOPATI	
		<sup>r</sup> MIH	TO CAUSE to make water
		<sup>e</sup> MIH	FOR MIST DOWNPOUR of WATER
		MISHA	FALSE APPEARANCE FRAUD
6 sk		BHA	TO APPEAR LOOK LIKE
sk		PAS U	SEE BEHOLD
		S U GA	GRACEFULLY GOING
		KHO-BHAKA	CAUSING EMOTION
	7	KARA (√KR)	DOER CAUSER MAKER
	8	SI MA	BOUNDARY LIMIT PARISH
		<sup>o</sup> MA LAKA	circulant CONSECRATED ENCLOSURE
		ANTO - SIMA	WITHIN THE BOUNDARY
	9	MANATĀ	MENTALITY
	10	KAROTI	BUILD WEAVE FORM
derom		KARA	in orig = BUILD CONSTRUCT
>		KARE	
		RUDHI	ASCENT GROWTH
	11	KIRI YATI	TO BE EFFECTED TO BE MOVED
pass		KIRA ATI	
sk		AVI Reduced to	E in PALI
	12	STHA	STANDING EXISTING BEING STUMP as an EMBLEM of IMMOVABILITY
	13	MANA BHŪ	ARISING IN the MIND
		MANA SĀ	PRODUCED from the MIND
	14	MADHAVA	Relating to Spring CAUSE PRODUCE
		MAU	Carry Being
	15	BH RAM	TO WANDER ABOUT FLICKER FLUTTER

See

AGEINI-BEHUTO

1

SK

D HA

FIX THE MIND ON  
WEAR CARRY  
TO ATTACH HOLD  
CAUSE PRODUCE

MA

D HA VA

RELATING TO SPRING

D HA RA

KA ONE WHO HOLDS or POSSESSES

D HA RE

TAR ONE WHO CAUSES OTHERS TO

T AH-A

A CERTAIN GRIP IN WRESTLING [REMEMBER

MA HA RA

MEMORY RECOLLECTION BEARING

T AH-A

SIDE MARE WEDGE = PROXIMITY [MIND]

WAKA

T A KOTO

PLAN DETERMINE

T A KOTO

BE IN A STATE or CONDITION

T A TAKU

UPPER SLOWLY; DELIBERATELY

A-

T A

CARE DELIBERATION

T A HOKA

RECITE CEREMONIALLY

TAHITI

T A U' A

PRIESTS of a MARAE

T AH-U A A

= MARAE

T AH-A KE

THE SHORE REGUARDED from the WATER.

T AH-AE

TARE ENTERTAIN affection for

T AH-AE

THIEF ILL MEN BE DRAWN TOWARDS

T AH-U MA-E-RO

TARE WA ACHAST NOT PAID FOR

T AH-U-MA-E-RO

SICKNESS DISEASE

T AH-U-NA

BED or LAND IN A CULTIVATION

T AH-U-RI

TURN TO SET TO WORK

T AH-U

PERFORM (RITES) COOK SACRED RITES

T AH-U

FOOD PLENTY HUSBAND

T AH-U

RIDGE POLE of a HOUSE

T AH-U

DIRECT LINE of ANCESTRY

T AH-O-RO

CAUSE TO CRUMBLE DOWN

T AH-O-RA

Gather fruit (off a tree)

HA-E

Envy jealousy fear ill will

T AH-I

dress TIMBER WITH an ADZE

T AH-O-KA

EFFECT A PERSON BY A CHARM

T AH-EI

WEAR (anything from the NECK

T AH-A-KURA

Dream of one DEAD. BIRD SNARE

T AH-AE

STEAL THIEF

T AH-ANEAI

HESITATING AKWARD

T AH-AKE

YOUNG FELLOW

T AH-ANEA

NAKED

T AH-O-HAO

CEASE of RAIN



Māori

W HĒ - KITE DAZZLED

2

Ōk

B HA TO MANIFEST TO BE TO EXIST APPEAR SHINE FORTH

cause

B HA-PA-VATE SHOW ONESELF TO BE

PAI

O-B HĀ-SA-NA SHINING

for

O-B HĀ-SA SPEAKING TO SOMEONE

Māori

W A - I-WAI-Ā BEAUTIFUL

SK

SP AS LOOK SEE BEHOLD

Māori

P AH-O-RA EXPOSE TO VIEW

P AH-A ARRIVE SUDDENLY ATTACK

P ĀH-A ARRIVE SUDDENLY FOAM LEFT ON A

SPANK BY A RECEEDING FRESHET

and SHOWING THE LIMIT of the FRESH

W HA-I-HANA MAKE BUILD CONSTRUCT [ATTACK

W HA-I-AWA BED of a RIVER

WHAKA

P ĀH-A EXCLAIM IN ASTONISHMENT EXPRESS

=

P Ā-I A-HA AHA [REERET SIGH]

P ĀH-AKE OLD MAN ADULT ANCIENT TIMES

P AH-A-NA HANA SMEAR WITH RED OCHRE; OIL

P AH-A-NA HANA BLUSH

P AH A-NA NUI BROAD FACED

P AH -A-O fig acquire INFORMATION STEADILY

P ĀH-AO BEARD

P ĀH-AO-TEA LIPOCEORUS BIDWILLI WHALE BONE

P AH-ENO ESCAPE [FLOURISH LUXURIANTLY on VEGETATION

=

M.A H-ENO OR KA HENO (ESCAPE

W HA-I-TOHU DISTINGUISH WITH A MARK

=

W HA-I-TOHU]

P ĀHĒHĒHĒHĒHĒ EMACIATED

P AH-UHU BURN FIRE

P AI GOOD LOOKING [WAWAIA - BEAUTIFUL]

P AH-UHU BECOME DISENGAGED AS

FLESHY MATTER FROM the FIBRE

IN DRESSING FLAX FORESKIN

O

W HA wood of a BABY JUST ABLE TO TURN OVER

W A - RAKI MORNING SONG of BIRDS

W HAI BECOMING ACQUIRING the CHARACTER of ]

U

W HA WOMAN [COURT WOO]

W AH - A BOASTING BOMBASTIC

W HAI AO DAYLIGHT + AO MĀRAMA [USUALLY]

W HA-I-AIPO BEIN LOVE SK AI Come Together

W AH - A - PU ELOQUENT (WHA) - KOREA [see whāwhāhi]



See

DALA 347 PAGE 1 for SK CI-1 to 3

HEAP UP PILE UP TARRANGE IN

COLLECT GATHER [ORDER

SK  
Btjut  
Jut

CI  
CE  
CA  
CI  
CI

TĀ  
YISHYATE  
T

PILED UP

MTRD

PE

KE

BE ALL INCLUDED / KATO A WHOLE / ALL

TĀ

KE

KE

NET

WA AKA

NO TI

COVER A FIRE WITH ASHES

NO HO

SIT STAY REMAIN DWELL

WA AKA

NO HO

CAUSE TO SIT or DWELL PLACE SET FIX

PE

KE

TUA

SUPPLEMENTAR LOAD (CARRIED) on the BACK

IHU

NO KE

SNUB NOSE (ie heaped up)

NŌ

from of Belonging to as part of

NO NO

ANUS

WA AKA

NO TI

DRAW Together with a cord (as a bag)

COVER a FIRE WITH ASHES

PE

KE

RI KI

LICE

KA

WA

HEAP

TI

NO HI

PUT HEATED STONES UPON

KE

ROTA

MOSQUITO (food 1 to Hangar)

KAI

QUANTITY NUMBER

KAI

NEI

SCOPE of WORK

TA

KA

HEAP

KI

T - U

CLOSE ON IN FIGHT

TA

KE

RE

HAKO HAKO HEAP UP

KA

HAU KAI

PARTLY FILLED

TĀ

KE

REKERE

CLAN FEAST (arranged in ORDER)

KE

NA KENA

DIRECT LINE of DESCENT from an ANCESTOR

KE

KE TOI

ADAM'S APPLE

PE

KE

RANGI

SAID of a PARROT TOO FAT TO FLY

KI

T - E

THE 4TH (outer) FENCE of a completed PA

>

BHĀ

DISPLAY

>

BHĀ

LIGHT BRIGHT SHINING

KI

NO

ILL WILL BADLY DRESSED VELY

>

BHĀ

TO MANIFEST TO BE EXIST APPEAR

cause BHĀ - PA - VATE SHOW ONESELF TO BE [SHINE FORTH]

PA 0 - BHĀ SA NA SHINING SPAS LOOK at SEE BEHOLD

from 0 - BHĀ SA SPEAKING TO SOMEONE PAHORA Prepared to VIEW

SK	M1			ME- and MĀ- MEASURE JUDGE KNOW PERCEIVE
SK	M1	SH		as gen BEFORE the EYES IN the PRESENCE OF
MĀORI	M1	-H-	ARO ARO	ADMIRE WONDER AT FRONT DESIRE SEAT, & FEELINGS FACE TOWARDS ATTEND TO FAVOUR.
TĀ	M1	-H-	I	SHOW AFFECTION
	M1	NE	NE	BEG
	M1	NA		SMOTHER WITH DESIRE FOR
	ME	TO		SHOW off GIVE ONESELF AIRS
TĀ	M1	-HA		CALF of a WHALE
	M1			PRESS DOWN COMPLETED in WEAVING
TĀ	ME			FOOD EAT
WHAKA	M1	RĀ		TEND CAREFULLY CHERISH
	M1	RA	MIRA	GIVE PROMINENCE TO
	M1	RA	MIRA	TREAT WITH DEFERENCE
PALI 129 and	UT	TA	RA	HIGHER
	UT	THA	HATI	TO RISE STAND UP GET UP
	UT	THĀ	- TI	TO ARISE TO BE PRODUCED TO ROUSE OR EXERT ONESELF
2nd Sing POR	UT	THE	-HI	
	UT	THA	-HI	
	UT	THA	PET	TO MAKE TO RISE
	UT	STĀ		RISING RISE STANDING GETTING UP RISE OR IEN OCCASION
U		TAH	-A- TAHA	STEER RIVER BANK
		TAH	-U-A	= MARAE (PLACE of STANDING LAND opposed to the SEA
		TA		
		TA	RA	M. VIRILE POD MUL PEAK of a MOUNTAIN
		TEH	-E	M. VIRILE
		TAH	-A- KUPU	HIGH WATER LINE [WAIKARARA]
		TAH	-A- TIKA	COAST RIVER BANK
		TĀH	-E- KE	DESCEND
			PET I	HEAP
			HIHI	DAWN



SK451	TUP			TO HURT
	TUP H			
	TOP ATI			
SK	TUB ARA			ASTRINGENT
MAORI	TUP Ā - KIHĪ			CORIARIA ARBOREA [TUTU/TĀWEKU]
MAORI	TUP A KA			A SICK PERSON
	TUP Ā - KINI			CORIARIA ARBOREA
	TUP E HA			ANGRY TALK
=	TIP E HA			
	TO KA			STONEROCK
	TŌ TŌ			BLOOD BLEED
	TŪ			BE HIT BE WOUNDED
WHAKA	TOP -A- TOPA			GIVE COMMANDS DOMINEER OVER
	TOP -E			CUT CUT OFF [IMPERIOUS]
?	TŌWH - ARE			MURDER IN COLD BLOOD
	TUP -A			SPRING of a TRAP
	TUPA - KU			SICK PERSON
WHAKA	TUP - Ē			FRIGHTEN BY SHOUTING AT
	TUP E			Deprivation of POWER
	TU P - E - HU			Angry Blustering
	TUWH - A			SPIT OUT
	TŌWH - A - NA			TERROR
	TUWH - E - KŌ			COVERED WITH SORES
SK819	MIH			TO CAUSE TO MAKE WATER
	MEH HA TI			MAKE WATER ON or TOWARDS
SK	<sup>2</sup> MIH			FOG MIST DOWN POUR of WATER
MAORI	MIH - I			LAMENT
M1	MIH A - U			PASSING SHOWER [HANE WATER]
SK	MI - [ME - MA]			MEASURE JUDGE KNOW PERCEIVE ITO
SK	MI SH			as gen IN THE PRESENCE of BEFORE
[MAORI]	TAMI = FOOD			TO RIVAL EMULATE [the EYE'S]
SK	MI SH A			FALSE appearance FRAUD
MAORI	MI HA - RO			ADMIRE WONDER AT
	MI H - I			SHOW AFFECTION [TAMI SMOOTHENED]
	MI HA			HEAVY SEAS [MINA DESIRE for]
KU	MI KU M1			BEARD TATOO MARKS
[TA ME FOOD EAT]	MI - A - NEA			URINAL [MINENE BEG]
[TAMI FOOD]	ME TO			SHOW off GIVE ONESELF AIRS
	MI HA - PAKAKE			CALF of a WHALE
	MI H - I			SHOW AFFECTION and WHAKA MIRAMA!



SK	BHA			TO APPEAR LOOK LIKE
SK	PA	SU		SEE BEHOLD
SK		SU	GA	GRACEFULLY GOING
SK	-PA	§		LOOK AT SEE BEHOLD
orig	SPA	§		
MAORI	PAH-O-	RA		EXPOSED TO VIEW
	PAH-O-	KA		RAINBOW = HO KA + KA = AGENT
	PAH-U-	RE		APPEAR COME IN SIGHT
	PAH-U-	RA		HAIRY = HURA
	PAH-A-	KA		ANCIENT TIMES
	PĀH-E-	HAHĀHA		EMACIATED
	PĀH-A-U			BEARD
	PĀH-I-	KA		CLEAR FROM WEEDS
	PA	HU	IHU	FORESKIN
PA	PA	HU		FALSE UNTRUE
PA	PAH-U			BURST INTO FLAMES
	PAHU	-NU		BURN FIRE
	PĀHU			BURST EXPLODE
	PAH-	A-KE		OLD MAN ANCIENT TIMES
	PĀH	AU		FLOURISH LUXURIANTLY [of VEGETATION]
	PĀH	O		SOAR FLOAT
WHAKA	PĀH	O		SOAR FLOAT
SK BHAKA				CAUSINE (KHO-BHAKA CAUSINE - EMOTION)
MAORI WHAKA				CAUSEATIVE PREFIX
= 'KA				KA = WHAKA / SK KA = AGENT = MAORI KA AGENT
	PAHAWA			SMEARED
=	-HAWA	HAWA		COO NOT
	PAH-E-	WA		MISTAKEN DULVED
PA	WH-	RA		
	WH	NO		ACTING STRANGELY or DIFFERENTLY
	WH	RA		SAIL MADE ESPECIALLY for a WAIR CANOE
				[WHITE HERON FEATHERS] a CHIEF
	WHAI			BECOME ACQUIRING the APPEARANCE OF
	WHĀ	MĀMĀO		Far away Distant
	WHĀ	NUI		VECA the STAR

SK		KAR A	DOER CAUSER MAKER
	✓	KRI	
MIAOTEN	PA	KAR-U	BREAK IN PIECE'S
		KIR-I	PERSON
	PA	KAR-I	MATURED RIFE
SIMTA = BOUNDARY	>PA	KI-HI	DIG FOR FERN ROOT [HI=FIELD] SIMTA
		KA-I-A	KA MAN ADULT ADEPT PROFICIENT
		KA-I-Ā	KIR-I CIVIL WAR FLESH WOUND
		KA-I-RA	KAU BODY of MEN SKILLED AT ARMS
KA		KA I	FREQUENTIVE (see Dict.)
		KA I	prefix to TRANSITIVE VERBS = an AGENT
		KA-I-A-ROI	LOOK FOR [= SK KA
		KA-I-Ā	STEAL
		KA-I-N	GA FIELD of OPERATION SCOPE
		KA-U	SWIM see SK U-ITO notes [of WORK]
		KAR-I-	DIG DIG UP CLEAN WOUND
		KAR-I-HI	KA POPULAT
		KA-HU	NGA SLAVE
		KA-HI	KĀTOA STRENUOUS VIGOROUS
		KA-HA	STRONG ABLE
		KA-I-NEA	PLACE WHERE FIRE HAS BURNT
A		KI	DASH [= HOME]
		KA	verbal particle used I TO DENOTE THE COMMENCEMENT of a NEW ACTION or a NEW CONDITION
			+ TĀUA or TĀTOU introduces a SUGGESTED
		KAR-U-HI	HOUSE [COURSE of ACTION
		'KA	in POETRY = WHAKA
= (WHĀ)		'KA	CAUSATIVE PREFIX
		KAR-U	EYE LOOK AT
		KAR-O	PUD MUL
		KA-U	BATHING PLACE
		KI	TO of PLACE PURPOSE INTENSION
KA		KAR-O	SLAVE [in consequence of]
		KI-A	TO INTRODUCE A PROPOSITION
		KI KINO	Evil Bad Behaviour
KA		KAR-I-KI	ACT as a Jugelman in a canoe,
		KIR-I	PERSON SELF
SK RA = MOTION		KĀ KAR-A	Shell TRUMPE RATTLE of BONES for a DOG
		KĀ KAR-E-PŌ	OGERE GOBLIN

PALI

SI MA  
° MA

LA-KA

BOUNDARY LIMIT PARISH  
A CIRCULAR CONSECRATED ENCLOSURE  
ROUND YARD

2 A SPACE MARKED off; USUALLY TERRACED  
FOR SACRED FUNCTIONS [SEE SACRED BODHI TREE

MĀ LĀ

A GARLAND ROW of FLOWERS [ENCLOSURE AND

ANTO-SI-MA

WITHIN the BOUNDARY

BAHI-SI-MA-GATA

GONE OUTSIDE the BOUNDARY

SI-MA-ANTA

A BOUNDARY

SI-MA-A-TIGA

TRANSGRESSING the LIMITS of SIN

SI-MAT THA

DWELLING WITHIN the BOUNDARY

TAH-U-NA

CULTIVATED LAND

SI-MA ANTA-RIKA

THE INTERVAL BETWEEN  
[the BOUNDARIES]

MAHORI

RA KA U

MAT OHI MOON ON 18th DAY

MA TA

RIK-I SPRING TIME

TAH-U A

= MA RAE

re place of STANDING

RA KA-I

ADORN BEDECK

RA KA

PERFORM CEREMONIES of the  
FIRE [TOHI RITE]

WHAKA-  
A HI

TIGA

CORRECT DISOBEDIANCE

HI WA

DARK [of a child]

MĀ RA

CULTIVATED LAND

TAKA HI

TRANSVERSE LAND TO CLAIM

[PAHI = EXPEDITION]

OWNERSHIP [MARK OUT BOUNDARIES]

MA RA - MA

MONTH MOON

RA NEA

SKY HEAVEN WEATHER

[TŌ = SET of the SUN]

GOD'S STANDA

MA HI NA

MOON

A TA RA U MOON MOONLIGHT

TA-E-PA FENCE

TA-TA HI SEASIDE

MA KA RIK-I SPRING

A RIA open space between 2 SHOPS

open space among ROCKS

DEEP POOL in a RIVER

ANA MA-TA HEREAFTER

TA RI WAIT EXPECT



MA SON CHILD MAN

PAWI	MA NA-TA	TĀ	MENTALLITY
	MA NA VA		MIND
MAWA	MA NA WA		MIND
	MA NU-NNA		PLEASING
	TA NU		PERSON SELF
	MA NU		PERSON HELD IN HIGH ESTEEM.
	MĀ		ACTED ON (BY) BY WAY OF
	MA - E		LISTLESS LANEUID
MA	MA - E		PAIN of MIND (or BODY)
	MĀ - E - KE		COLD
	MA - E - KO		LAZY
	MA - E - NE		SOOTHING PLEASANT
	MA - E - RO		LISTLESS WEAK (RONGŌA/ROGA)
	MA - HA - MA HA		SEAT of EMOTIONS
	MA - HA - RA		THOUGHT MEMORY THINK UPON
	MA - HI - MAHI		COPULATE [BE ANXIOUS]
	MĀ - HI - E		HATRED
	MĀ - HU		GENTLE
	MĀ - HU - RU	HURU	PLACID
	MA - HU - KI		SPRING UP IN the MIND
	MA - KA - U		OBJECT of AFFECTION
	MA - NA - AKI		SHOW RESPECT or KINDNESS
	MA - NA - HA - U		CHEERFUL
	MA - NA - KA		AFFECTIONATE REMEMBRANCE
	MA - NA - KO		LIKE LONGING ANXIETY
	MA - NA - RŪ		PLEASED
	MA - NA - TŪ		HOMESICK
	NĀ		ACTED ON (BY) BY MEANS of ITU
	NA WE		BE EXCITED of FEELINGS
	NEA RIRI		LOVE
MA	-	RIRI	LOVE
	NA NA		RAGING in PASSION
	NU - IA		BE MADE MUCH of IMPORTANT
A	NU		COLD
A	NU - A - NU		DISGUSTED
A	NU - HA		WEAK LISTLESS
	TA - E		TOUCH of FEELINGS
	NGĀ		SATISFIED
	NEA HONĀHĀNEA		FRIVOLOUS
	NGĀ KAU		SEAT of FEELINGS

I TATANE BHUTA KUBERA add PETI HEAP UP 10

= KU BE RA GOD of RICHES; FOOD

I NU KU THE EARTH  
PE - TI HEAP UP  
RA TO BE DISTRIBUTED

308 NEPOBITAN

PAGE 16

PAU  
cause to  
denom - te

KA RO TI BUILD WEAVE FORM  
KA RA IN ORIG = BUILD CONSTRUCT  
KA RA YATI Sig PERFORM RULE EXERCISE WIELD

=  
MAORA KA RE TI  
KA RO SERVANT

KA R- I DIE DIE UP CLEAVE WOUND  
KA RE AREA a STYLE of CARVING  
KA RE WA FEAT for a NET CORD of SNARE'S  
KA RE TA-O JUMPING JACK

\* KA RA SECRET PLAN CONSPIRACY  
KA RE TO BE UNTIED

32367 KERATIKA

PAGE 2

VI - DHA VA A WIDOW  
VI - DHU LONELY  
VI - DHU RA SEPARATED

PAU 642

VI - HA - GA HIT GOING THROUGH the SKIES  
HA RO VAULT of HEAVEN  
HA RE for HAERE GO BECOME be  
NEA RE SEND URGE [diff used ite]

MANA - HA U AIR of SPACE  
TU HOMESICK

TA U LOVER  
TA WHI - TI WIDELY SEPARATED

WHI - TI REACH the OPPOSITE SHORE

SK

MAORA

RU DHI ASCENT GROWTH  
TIA - I SUMMIT TOP PEAK POINT TOP KNOT

MAORA

TARU TA WHI TI [THE SNEEZE]  
TINAKU INFLUENZA [TIKOKE HIGH UP IN the]  
TI - U BED IN A GARDEN [HEAVENS]  
HOVER SOAR MILKY WAY NORTH WIND

PALI	KIR I Y ATI	TO BE EFFECTED or MOVED
pass	KIR A - ATI	
or	KAR O - - TI	

MĀORI	KIR I	PERSON SELF
KI	KIR I	BEGIN TO GROW (as a child in the womb)
	KIR I - A HI	KEEPING TO THE FIRESIDE LETHARGIC
	KIR I - M ATE	the NEAR RELATIVE of a deceased person
	KIR I - P IRE	DISLIKE BAD TEMPERED UNSOCIABLE
	KIR I - T ORE	PVO MUL
	KIR I - WETI	HOT TEMPERED
	KIR I - WETI - WETI	DREADFUL DISGUSTING
	KI WA	SAD ANXIOUS
	KI TE	SEE PERCEIVE FIND DISCOVER

SK	A VI	REDUCED TO E IN PALI
=	E	IN PALI

SK EXAMPLE	STHAVI RA	
= PALI	THE RA	

SK Diphth vowels	AVA	
and	AYA	
= PALI	O	
AND	E	

EXAMPLE SK	DHĀ RA Y ATI	
PAL =	DHARE - TI	

BOTH LANGUAGES HAVE SAME BASIC VOCABULARY  
 GRAMMAR IS SIMILAR BUT MUCH SIMPLER IN PALI

GREEK	B ARU	HEAVY
MĀORI	P ARU	DIRT MUD VOID EXCREMENT
	P ARU PARU	MUD DEEPLY LADEN
	P ARU	PLUNDER CRUSH SMASHED
	RU AN UKU	
	RU A HINE	



v

S THA STANDING EXISTING BEING  
 S THA - NU STANDING STATIONARY STUMP STAKE  
 FIXED NAME of SIVA  
 S THA - NU STUMP AS AN EMBLEM of  
 IMMOVABILITY

M.F. 2000

S THA AN STATION SEAT PLACE STRENGTH  
 NU KU the EARTH see [POWER]

S THI - TA STANDING FIRM (in battle)  
 S THA STAYING - REMAINING SITUATED  
 [IN PLACE]

BEING IN A CONDITION or POSITION  
 DEVOTED TO CONFORMITY TO  
 DEPENDING ON RESTING ON

TAH UA = MARAE = CONSECRATED ENCLOSURE

TAH A SIDE = PROXIMITY [SACROFIDING PLACE]

TAH - U - NA BATTLEFIELD CULTIVATED LAND INTO

TAH - I - WI HEART of a TREE MAIN part of the  
 [HULL of a canoe]

TA NE WHA LIE [IT LIES THERE]

TA NI WHA SHARK CHIEF PRODIGY

TA NU BURY LIE BURIED

TA MA TA CULTIVATE the SOIL a new cultivation

TA MA U FASTEN LOVE ARDENTLY BETROTH

TA KA PAU FLOOR MAT

TAH UNIA SANDBANK BED in a cultivation  
 BEACH BATTLEFIELD

TAH - U - NUI - A - KANGI AURORA AUSTRALIS

\* TAH - A KUPU HIGH WATER LINE [WAITARAPA]

TAH - U HUSBAND LOVER FOOD PLENTY

TAH UAHUA SANDHILLS

TAH ORE MORE DEAF (as if with CROPPED EARS)

TAH ORO THROW DOWN A HEAP or STRUCTURE

TAH U RIDGE POLE of a HOUSE  
 DIRECT LINE of ANCESTRY  
 arrange snare's on a horizontal Rod or

TAHIA TE

TAH - A - TIKA COAST RIVER BANK [cord]

TAH UA MAKE PEACE

TAH O KA SCREEN from the WIND

TAH - A - TITI PEG WEDGE

	MA	NA	BHŪ	ARISING IN THE MIND GOD OF LOVE. LOVE
	MA	NA	S-A	PRODUCED FROM THE MIND PERFORMED
			HUENE	DESIRE SWELL IN THOUGHT
SK	MĀ			JUDGE MEASURE PERCEIVE LTD
MĀ	MA		PŪ	ORIGINATE ORIGIN SOURCE CAUSE
Ā	MA-I	MA I		NERVOUS
A	MA-RU			OF DIGNIFIED ASPECT
	MĀ	TAU		UNDERSTAND
SK	MA	TA		FUT > MA-M-ME Judge measure perceive
WHAKA	MA	TA	RIKI	DATE ON A FEMALE
PŪ	MA	HA	RA	MEMORIES
	MA	TA	NEERE NEERE	GRIEVE VEXED ASHAMED
			PUKU	DESIRE
	MA	NA		AUTHORITY CONTROL be effectual
			HA U	VITALITY of MAN take effect
	MA	NA	AKI	SHOW RESPECT OR KINDNESS
			NA NI	NOISY
			NA NA	LOOK BEHOLD
			NA WE	BE EXCITED of FEELINGS BE
			PŪ AKI	BE UTTERED [AT FAULT]
			HA N-E	BE CONFUNDED BE SILENCED
			HĀ N-E-A	NEA PLEASANT COMFORTABLE
	HA	HA	E	CHERISH ENVY JEALOUSY FEAR DISLIKE
			HĀ	TOPE of VOICE TENOR of SPEECH
			HŪ	DESIRE [TONE of VOICE ODOUR TASTE]
	HA	HA		SEEK LOOK FOR
	HA	I [-HEI]		FOR TO AS (DENOTING PURPOSE INTENTION)
			HE-I	GRIEVE MOURN
	A	NA		WISHES of HIM or HER
	A	NA		WHEN in FUTURE TIME ONLY
	A	NA	MATA	HEREAFTER
=		NA	MATA	" "
			PŪ	ORIGIN SOURCE CAUSE
			PŪ NEA	REASON CAUSE ORIGIN
			PUH-A	SONG CHANT
			PŪH A-E-HA-E	ENVY ILL WILL
			PŪH-O-HE	MOCKING LAUGHING
			PŪH-O-NEA	STINKING OFFENSIVE
			PUH-I	VIRGIN
			PUI HI	AFRAID SHY
			PŪ KĀ	JEALOUS EAGER

SK		DHA		FIX the MIND ON CONVEY TO CAUSE PRODUCE
 mātorā	MA	DHA VA TA - U TAH - U - NA TAH - A - KU TAH - O - RA TAH - U		RELATING TO SPRING CYCLE of SEASON'S CULTIVATED LAND MINE GATHER FRUIT of a TREE FOOD PLENTY
			WA NA WA O WĀ	BUD SHOOT SEEDLING FOREST TIME SEASON
771 SK	MA MA <sub>4</sub>	TA RIKI		SPRING MOON MEASURE VIŚNU ŚIVA BRAHMA TIME HAPPYNESS WELFARE YAMA
		TĀ	TAI	MEASURE MAKE PREPARE I TO
mātorā	MA	U		CARRY BRING
WHAKA	MA	U T	IA	CAUSE TO BE CARRIED
WHAKA	MA	UR	IA	CAUSE TO BE CARRIED
	MA	U R	IA	TO BE CARRIED
WHAKA = 'KA				Causative prefix BHA(VA) BECOMING + KAMA/KARMA > ACTION
	MA	U NU		Be drawn from the Belt sheath 100 Be taken off as clothes Go forth emigrate Begin to EBB of the TIDE (PARATA)
	MA	UR	I	LIFE PRINCIPLE THYMOS of MAN
α	MO	UR	I	SOURCE of Emotions
also as	MA	UR	I - O - RA	(ORANA of this world below)
	MA	U - TA	RINEA	Our Pendant (of light i life) TALISMAN (of the Hidden principle)
	MA	U Ā	HARA	ill will Hatred
	MĀ	U		for Thee
	MA	U T	ARAKINI	Held by the POINT or END
	HA	- RI		CARRY
		RI A	KA	BUILD ERECT
		T	IA	MOTHER
	MA	U T	E	(FIRE Sacrificial)



SK 769	BH	RAM	TO WANDER or ROAM ABOUT
SK 769	BH	RAM-ATI	TO WANDER THROUGH or OVER
PH Sut FOR	BA	BH	RAM-A A COUNTRY FLICKER FLUTTER
	BH	RAM-ITA	ROLL ABOUT as the EYES TOTTER
ly	A	BH	RAM IT WAG AS the TONGUE
	BH	RAM TUM	TO QUIVER as foetus in the WOMB TO MOVE TO i FRO or UNSTEADILY TO MOVE ROUND CIRCULATE REVOLVE REVOLVE as STAR'S SPREAD as NEWS
?	WHA	R-E	KOHU DRACOPHYLUM URVILLEANUM
	BH	RAM-A	WANDERING-ROAMING ABOUT ROVING THROUGH or OVER MOVING ABOUT :OLLING EYES WHIRLPOOL EDDY SPRING FOUNTAIN
MFORA	PAH	A-KE	OLD MAN (CIRCLE GIDDYNESS
SK	BH	RAM AT	WANDERING ABOUT (AUCEZL CONFUSION
"	BH	RAM-ARA	BEE LARGE BLACK BEE
MFORA	WHAR	O	a JELLYFISH [LIBERTINE & YOUTH]
SK	BH	RAM-ANA	CIRCUMAMBULATING WANDERING
MFORA	PAR	-E-WHERO	SLAUGHTER BATTLE [ABOUT REVOLUTION
	WHA	R-U	= WORM] TURNING ROUND UNSTEADY WAVERING
MFORA	WHAR	E-PU	a KIND of SHARK [ORBIT of a PLANET
SK 13	ATI/K	RAM	TO STEP or GO BEYOND CROSS
MFORA	PAR	-I-KO	SLIPPING ABOUT
MFORA	ATI-ATI		DRIVE AWAY EXPELL
	ATI-RU		CLOUDS THREATENING RAIN
	ATI-TI		TURN ASIDE WANDER [ & WIND ]
	WHAR-U		MUD QUAGMIRE
	TUM-U		FIELD of BATTLE HIGH of
	TUM-U		TWITCH START HALT [the TIDE
	TUM-E-KE		TAKE FRIGHT
	TUMU		CONTRARY of the WIND go
	TU-KUPUNO		DROWN (against the WIND)
	TU KU		CATCH IN A NET WEB of a SPIDER
	RA	(ANGA)	SHOAL of FISH Set in MOTION FISHING
	ANGA		Set about doing anything [GROUNDS
	[ WHAR	R-O	SCOLD] face in a certain direction drive
	RAM	-A	CATCH FEELS by TORCHLIGHT [urge compell
	RAM A		THEY THEM
#	WH	AR-AU	TRAVEL (espec by WATER)
	WH	AR-AHI	VEGA
	WH	AR-ARA	decline of the Sun.

SK 995 [2 SK 998 prob from VI	VI, SH VI ŚVA VI Ś		TO BE ACTIVE WORK 00] TO PERVADE ALLEVERYONE WHOLE ENTIRE UNIVERSAL ALL PERVADE or ALL CONTAINING OMNIPRESENT (VIŚNU/KRĪṢṆA) the SOUL INTELLECT Named a class of Gods [Nº 13 Gods a class of deceased ancestors. See Sans of VIŚVĀ, DAUGHTER of DAKṢHA
SK 994	VIŚVA - NITRA		FRIEND of ALL a celebrated RŚI See the parting of the waters allowing the BHARATAS FREE PASSAGE [note Biblical version]
2 MĀ 021 SK SK MĀ 021	WH - I - TI DHI TI VI - - HI - HI - A WHI WHI - U WHI - U TA WHI TA WHI RI TA WHI TI WĪ WĪ WĪ		SHINE UPON SHINE EAST SHINE IN 2 parts sex. aroundet. DAWN FALL IN LOVE WITH CAN BE ABLE BE CATHERED KILL Cause to go SURFEITED FOOD BID wellcom. person. TUSSACK CRASS RUSHEE RUSHEE'S See IRIA
***	WĪ WĪ + WĀ WĀ WĪ RI WĪ TĀ WĀ WĀ E NĀNU1 HU A HU I HU A TĀNEA HU A KI HU A TĀU HŪ I KI HU KA HU KA HUKA HU RA HU RI HUREI HŪ TOKE		TO INDICATE INDEFINITE LOCALITY FLOCK SHOAL (of Bels) SOUTH WIND + RAIL (all pervading) indefinite unenclosed country the INTERVENING SPACE full Moon. bear fruit or flowers ABUNDANCE GOODNESS a vessel used to Boil food DAWN [by means of heated stones THOUGHT THINK PINCHED with COLD Frost Snow cold. DAWN Begin to flow of the TIDE Turn over in ones mind. COLD WINTER

PAI E KA TO Together on one Side of it  
 nam plur E KE  
 f E KA  
 MĀRĀ E KA ME KA ONE BY ONE EACH ALONE  
 ME KA CHAIN LADDER  
 (E KA)

SK MA- MI- ME A Measure judge know person  
 to fire fasten build construct  
 TO-KA-I Copulate  
 A HO TO THATCH of a House  
 TO KE WINTER  
 E-KE } TOGETHER on one Side  
 E-KA }

NHAKA E KE LEAD AN ARMY TO ATTACK  
 STHA-NI-VAT -TVA THE STATE of BEING LIKE  
 THE ORIGINAL FORM  
 [10 PURUSA -> FULL of HOLES, ]  
 VĀ TIME SEASON PERIOD  
 INDEFINITE UNENCLOSED AREA  
 WA WAT-A F

WA WAT-A FINELY DIVIDED HAVING  
 MANY INTERSTICES  
 PERFORATED FULL of HOLES  
 LOOSELY WOVEN  
 WA WAT A DESIRE EARNESTLY LONG FOR  
 YEARNING DAYDREAMING  
 WAT-EA UNOCCUPIED CLEAR FREE  
 OPEN

PAH BHA VA NA ABODE of HIGHEST GODS  
 MĀRĀ WA NA -NEA KNOWLEDGE of the TOHUNGA  
 WA HO REST REMAIN  
 WA HO OUTSIDE

SK RI TA FITTING LAW HONEST RIGHT  
 = RI TŪ FIXED TIME UPRIGHT RIGHT TIME  
 MAĀRĀ RI TE performed completed for SACRIFICE  
 WHAKARI TE FULLY PERFORM  
 TAHU = MARAE  
 TAKI RECITE [TAHOKA Recite ceremonially]



SK508	DHA		placing putting bestowing granting INTO MERIT
2 SK512	DHARMA		TO BECOME LAW [PROPERTY]
PAU	MA	TI	
3	DHARMA		in competition for > ° MAN
for	MAN		
=	DHARMAN		BEARER SUPPORTER ARRANGER CUSTOM ESTABLISHED ORDER LAW RULE
	DHA	RA	BEARER SUPPORTER (the world is SIVA) CARRYING THE EARTH [and KRISHNA]
MAORI	TAH	-U-A	= MARAE
=	MAR	A E	
SK	MAL	A(KA) 110	CONSECATED ENCLOSURE See
MAORI	MAMA		Authority power
PA	TA		CAUSE OCCASION
PAPA	TA		DROP AS RAIN
PA	TA	KI TAKI	BOUNDARY DIVISION
PA	TA	TA RA	FENCE
	TA	KA HI	Traverse Land to claim ownership
See on	TA	ON EA	'property'
	TA	H-U NA	CULTIVATED LAND
	TAH	-E- RE	REST LIE TIE UP PACK
	TAH	-O- KA	RECITE CEREMONIALLY
	TAH	-O- RA	Gather fruit of a tree
SK		RA	happiness wellfare 110
MAORI		RA	(TO) be distributed [EKA TO together on one side]
SK508	DHA		PUTTING PLACING POSSESSING HAVING BESTOWING
SK510	DHA	YA	SUCKING SIPPING DRINKING [GRANTING]
✓	DHE		
PA	TA	NEA	BOUNDARY
PA	TA	TARA	FENCE
	TE	TE	frequently applied to MILKING
	TAH	-U	Food plenty

SK MI- (MA-)

TO FIX OR FASTEN IN THE EARTH  
BUILD SET UP CONSTRUCT METE OUT  
MEASURE JUDGE KNOW PERCEIVE

TURKISH MI MAR

ARCHITECT KNOW

SYRIAC MAR

'LORD, TITLE for a christian priest

MĀRĀ MA RĀ

FRIEND (NEI) address to a Man.

MA RĀE a CONSECRATED AREA

MAR ANĀ Begin of work Be Raised be Set

See SYRIAC MAR-

SHINING See ANĀE

MĀRĀ MAR I AO

DAWN

MAR I KORIKO SPIRIT APPARITION

MĀREHE PAINSTAKING DEPT

MĀRĪRE Deliberately THOROUGHLY Carefully.

MAR Ū POWER AUTHORITY SHELTER Safeguard

MĀR Ū GENTLE EASY CALM LOW in tone

SK MI -

Construct Measure perceive judge

MA -

know ITD

ME

future MA TA

MĀRĀ MARU

Power Authority glow in heavens  
sheltered Mark Sign

MĀR Ū Growing luxuriantly

MĀR Ū A VOID

MARU-AO DAWN DAY

SK (MARU) See of clay of Earth etc. >>>

DIVEHI COMBINES the BASIC SYNTAX of SINHALESE INDO-ARYAN

AC A TOL (a RING of coral islands See DHONI a vessel for inter island navigation)

from MALDIVE A TO LU SK LRI see L:ITD

MĀRĀ TOH-A-KĒ-BASKET TOA ROUGH of SEA

Note EK EH = ONE [TOH] a cooking VESSEL, bowl with

SK EK A ONE AS A NUMBER [TOH] CURVED [kated stones]

MALO EK A A VEES = 20 + 1 = 21 [TOH] PADDLE with a

PAUNMA EK E of EK A [TOHU POINT OUT SHIP] peculiar VESSEL

SK 23 EK I N SIMPLY CONSISTING of 1 [TOHUA Reed from yolk egg]

DIVEHI INDO-ARYAN DESCENDANT of ELU PRAKRIT HAVING

A BASIC SINHALESE SYNTAX

MĀRĀ TO-IREM) WHIRLPOOL STRONG CURRENT TOMIO PASS IN ENTER

TO KOTU MAST of a CANOE

Note 1

WIREMU KINGI

REFUSED THE SALE of WAITARA

AND USED THE

PHRASE

PE TI-RU MA

TO DESCRIBE HIS ANCESTRAL LANDS.

PAKEHĀ SAW IT AS A CORRUPTION OF THE ENGLISH WORD 'BEDROOM' AND DEVOID THEREFORE OF ANY CONNECTION WITH NATIVE TRADITION ITD >>>

QUOTE FROM TARANAKI WAIATA TANGI AND FEELINGS FOR PLACE A THESIS - AILSA LORRAINE SMITH LINCOLN UNIVERSITY 2001 and See Notes

READ AS

SK PRE TA

PALI PE TA

+ RU

+ MA

MĀORI RU MA

u TA HAKURA

SK PRÉ

PRÉ TA

PRE MAN

PER A

RE I NGA

PRE KSA

Read also

WHAKA

PE KA

PE KA

PE HA

PE I

SK

TA TANE PROPAGATE A FAMILY

TA NEATA MAN See MANEA/MARA ITO

MĀORI See

TA N MAN (RESPECT)

RU -A STORE PIT ie 'Room', GRAVE abuse of heavenly bodies' ITO

RU E-KE VERANDAH

See

RU KUTANGA [RUPE LITTLE] of a Doorway

RŪ NANGA PUBLIC MEETING HOUSE

ANCESTOR SPIRITS

'ROOM, Sg; LIT MĀORI RURU = ] [ENCLOSE]

-KI 'BED, ie room in a CULTIVATION

DREAM of one DEAD Come forth appear begin go on.

DECEASED DEAD ITO

SPIRIT of one DEAD See TAIPŌ

Love affection Regard

Remains of a CORPSE

SK PRĒR/PRĒRKA/PRĒSH

TO LOOK AT VIEW BEHOLD

BRANCH of a TREE IT LIMP EXTENSIVE

REFUSE [ITD]

Say Exclaim EARTH