

TANE I TE WANANGA A RANGI
OLD ORIGINAL NOTES

' LAUTGESETZE,

F. FALETOLU

OMAU

WESTPORT

FOR S.F. ANITUANI
ADELE SCHAFFER

ALL RIGHTS RESERVED

QUEM PENES ARBITRIUM EST, ET JUS NORMA LOQUENDI

NOTES TO PAGE 17 SK TAT-TVA [THATNESS] VERY ESSENCE

MĀORI - TUA THE TIME PAST THE FUTURE

TUA-RANGI] THOSE OF OLD

TUA-IHO

TŪĀ PROPITIATE WITH AN OFFERING

TŪ BE ESTABLISHED TAKE PLACE BEGIN

A TUA GODS ASURA

WHI - TU N^o 7 TOTALITY = 4 DIRECTIONS +
ZENITH, NADIR AND VOID OF THE
UNMANIFEST SOURCE OF THE
MANIFEST.

SK TATVA

VERY ESSENCE

SK TATANE

PROPAGATE ONSELF WEAVE

MĀORI - TANE

OF THE 70 NAMES

"

TĀ

NET BREATHE WIND BEUTERED

SANSKRIT AN-E-NE BREATHE GENTLY

AN

BREATH

TANE TE AHU MAI RANGI

TANE TAPU RANGI

TANE I TE WANANGA A RANGI

TANE TE IKAROA

TANE TE KAPU RANGI

TANE TO RO KAHA

TANE TE WAIORA

TANE MATUA

[GOLQB]

It is necessary to make some clear distinctions, since not all linguistic classifications are relevant here. Only genetic linguistics provides us with useful criteria for the classification of ethnic groups. In order to understand the essence of these criteria and to be somehow prepared for a productive reading of this book, the reader should become familiar with some basic concepts of comparative-historical (i.e., genetic) linguistics which underlie the genetic classification of languages.

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

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

But let us ponder for a while the most important concepts of comparative-historical linguistics. In a logical sequence reflecting the discovery procedures of comparative-historical linguistics, we should start from the notion of *regular phonemic correspondences between the languages compared*; this is the fundamental concept upon which the whole structure of phonetic laws (*Lautgesetze*), linguistic kinship, and linguistic family has been built. These correspondences do not even have to represent easily perceivable phonetic similarities, but they must be regular, i.e., repeated in a sufficient number of cases where the conditions of the phonemic environment are the same.

The regular phonemic correspondences between the lexical elements of compared languages cannot be accidental, provided that they are represented by a sufficient number of basic words and grammatical morphemes, such as declensional and conjugational suffixes or desinences, etc. So the idea of a common origin of the respective languages suggests itself quite obviously. Such regular phonemic correspondences enable us to posit and to reconstruct a common source, the "protoforms" from which the historically attested forms of the compared languages have developed. In this way the idea of a common prehistorical language, the "protolanguage" (*Ursprache, langue commune, Russ. prajazyk*, etc.), whose descendants are the languages compared, has originated. Only the languages for which such a protolanguage can be reconstructed are genetically related and form a "linguistic family".

Comparative-historical linguistics involves numerous complex questions related to the origins and evolution of individual members of respective linguistic families.

In Latin (for etymological purposes):

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

As we see in the above English sentence, all the "full words", i.e., those referring to definable phenomena of reality, are of Latin origin. Only the grammatical morphemes (e.g., the plural endings of nouns, personal endings of verbs, etc.) and "empty (function) words", i.e., prepositions and conjunctions, are of Anglo-Saxon

ṣBāra!
[FROM ROOTS]

1	KULA	KAULA	OF NOBLE FAMILY
2	" "	"	+ KU-RĀY = NEST
3	KURINA		OF NOBLE CLAN AND CHARACTER
4	VARUNA-SAVA		WITH VARUNA'S APPROVAL
5	SLOKA		THING HEARD
6	SLOKA	√ SLU	" "
7	SLOKA	"	" "
8	MĀTA		FORMED MADE
9	MĀ		MEASURE FASHION FORM DISPLAY
10	MA		TIME
11	MI √ MA		FIX IN THE EARTH
12	MAUNEYA		A CLASS OF APSARAS; GHANDHARVAS
13	MAULA	from MŪLA	HANDED DOWN FROM ANTIQUITY
14	MAULA	"	" " " " "INDIGENOUS,
15	TVASHTRI		DIVINE CARPENTER
16	TA TANE		PROPAGATE ONESELF
17	TAT-TVA		VERY ESSENCE
18	TAT-TVA		THATNESS VERY ESSENCE
19	TATA √	TAN TANO	'SPREAD OUT A WEB ITD
20	TANIK-A		ROPE CORD
21	TAT-TVA-Ā	KHYĀNA-U-PAMĀ	= SIMILE IMPLIED WHEN [STATING A TRUTH.]
22	TAN TU		THREAD STRING LINEAGE
23	TVASHTRI		DIVINE CARPENTER
24	TVASHTRI		DIVINE CARPENTER
25	TVASHTRI		DIVINE CARPENTER
26	AGNI		TEXTS
27	AGNI-SA-RANA		SACRED FIRE PLACE
28	AGNI		IS IN PLANTS [KAIKOMAKO!]
29	AGNI		GOD of FIRE GUIDE TO MAN
30	AGNI-DŪ-TA		AGNI AS A MESSENGER
31	AGNI AGARA		PLACE FOR SACRED FIRE
32	AG-NI		GOD of FIRE
33	AGNI-HOTRA		FIRE SACRIFICE
34	PA TRA		WING FEATHER
35	ATAPA	√ TAP	CLASS of BUDDHIST DEITIES
36	RĀG-IN		SHINING

37	A-GO-KA-RA	WHAT IS BEYOND REACH
38	MIL	TWINKLE CLOSE THE EYES
39	MĪ	DIMINISH LESSEN DESTROY
40	MAUNIKA [MU-]	LIKE A MUNI ie SILENT
41	MAUNĪ	A BRAHMAN'S GIRDLE
42	MAU-JA VATA	
43	DEHA	[ENVELOPE of the SOUL] BODY MASS
44	TIKA	COMMENTARY TO EXPLAIN DIFFICULT
45	PURUSHA	WHO IS THE ESSENCE [PASSAGES]
46	PA-TNI	WIFE FEMALE
47	PA-TRA	WING FEATHER ARROW
48	DEV-RI	HUSBANDS YOUNGER BROTHER
49	DEHA-KARA	PROCREATOR FATHER
50	VI-I-PSĀ	DISTRIBUTIVENESS [REPTATION]
51	DĀY-IN	GIVING BESTOWING
52	VID-U	FIRM HARD
53	DEHA ISHVARA	SOUL √ DIH = ISHVARA!
54	DE VA AMSA	PARTIAL INCARNATION
55	DEHA √ DHĪ	ENVELOPE of SOUL BODY MASS
56	DĀH-RNA	CAUSING TO BE BURNT
57	DAH-U-KA	CAUSING TO BE BURNT
58	DĪ	FLY SOAR.
59	VI KĀSA	BRIGHTNESS
60	PSU	VICTUALS
61	PURUSHA	the ESSENCE of PLANTS IS A PERSON
62	MĀ	part of PROHIBITION
63	REOTAN	TO WHISPER
64	LIKHA	TO WRITE DOWN
65	PATI	MATRIMONY
66	PATRA	WING FEATHERS PLUCKED OUT
67	NI-MS	GREET MIXED ETYM.
68	PATRA	WING FEATHER VERTICAL
69	PATRA	WING FEATHER ARROW
70	VI-I-PASA	DISTRIBUTIVENESS IN REPTATION of a WORD
71	VI-I-PASA	" " " "
72	PLUTA	LEAP BOUND
73	PLU	FLOAT SWIM FLY SAIL

74	VI-1 PSA		DISTRIBUTIVENESS [REPETITION of a WORD]
75	DEH-A	JOIN	BODY MASS BULK
76	VI-1 PSA	Redup.	DISTRIBUTIVENESS
77	DEV-RI		HUSBANDS YOUNGER BROTHER
78	VODHRI	√ VAH	DRAWING BEARER CARRIER
78	VI-SHATA-RU		POISON TREE
80	VI-HĀ SA		LAUGHTER
81	NI-KARA		MULTITUDE MASS
82	PATRA AND PATRA	REKA	WING FEATHER PLUMAGE of TREE
83	DE HA		BODY PERSON BULK
84	DE HA / DHĪ		[ENVELOPE of the SOUL] BODY MASS BULK
85	DE HA / DHĪ	"	" " " " "
86	DEHA	"	" " " " "
87	DEHA	"	" " " " "
88	DEHA	"	" " " " "
89	DEHA	"	" " " " "
90	BALA - BHAVA		CHILDHOOD
91	VI HĀ PI		WHAT STANDS APART - SKY SPACE
92	VI-ITI		SEPARATION
93	VI SH-LATA		POISONOUS CLIMBER
94	VI HĀ PITA	√ HĀ	GIFT PRESENT
95	VI HETHA - KA		HURTING INJURING
96	VI-1-PSA		DISTRIBUTIVENESS [WORD REPETITION]
97	VI-1-PSA		" " " "

SK	MA	U	LA	INDIGENOUS [FROM MŪ-LA] ^A HOLDING OFFICE FROM A PREVIOUS [GENERATION] HANDLED DOWN FROM ANTIQUITY PEOPLE WHO HAVE EMIGRATED DERIVED FROM ROOTS [FROM MULA] EMIGRATE
SK MĀORI	MA	U	LI	
	MA	U	NU	
	U	RA	-NGA	REACH THE LAND ARRIVE BY WATER TO BE POSSESSED BY TO BE ACTED ON BY DESCENDANT OFFSPRING
	MĀ	U	RI	
	MA	EW	A	WANDER
	MA	HA	RA	MEMORY RECOLLECTION
	MU	-A		FORMERLY THE SACRED PLACE FORMER
	MĀ	IA		BRAVE WARRIOR. [TIMES]
NA	MA	TA		ANCIENT TIMES
	MA	NA		AUTHORITY VESTED WITH AUTHORITY
	MA	I	- RE	SONG
WHA RE	MA	I	- RE	HOUSE OF SACRED LORE
	MA	KI	HOI	GO FAR AFIELD
	MA	NA	POU	A STONE BROUGHT BY THE KĀKĀ FROM HAWAIIKI
	MA	NA	TU	HOMESICK [ANYTHING TO SUPPORT LIFE]
	MA	NEA		A SACRED PLACE WHERE FOOD FOR THE
	MA	NU		HIGH ESTEEM [GODS WAS DEPOSITED]
WHA KA	MĀ	O	RI	EXPLAIN ELUCIDATE
	MA	RU		POWER AUTHORITY
	MA	U		CONTINUED LASTING ESTABLISHED UNDERSTOOD
WHA KA	MA	U	MAHARA	PRESERVE RECOLLECTION SERVES AS A MEMORIAL
	MA	U	KI	OF LONG STANDING
	MA	U	RI	LIFE PRINCIPAL MATERIAL SYMBOL OF
	MA	U	TE	FIRE
		RA	NGA TIRA	OF NOBLE BIRTH
		RĀ		SUN SAIL
		U	ME RE	CHANT SING
		RA	HI	THE TROUBLES OF OTHER LANDS ARE
				THEIR OWN MULTITUDE SLAVE
		RA	HI	GREAT MORALLY OR PHYSICALLY
		RI	KI	FIRST BORN LEADER CHIEF PRIEST
A	MA	RU		OF DIGNIFIED ASPECT

SK FROM	MA U - LA M - Ü - LA		HANDED DOWN FROM ANTIQUITY INDIGENOUS HOLDING OFFICE FROM A PREVIOUS GENERATION PEOPLE WHO HAVE EMIGRATED
MĀORI		RA	NGA TIRA THE SACRED PLACE
WHAKA	MU A MA U - MA U - NU MA RU MA - MAI - RE MA KI HOI MA EWA MA NA Ü Ü RA U ME RE RĀ Ü A NEA Ü A KO AO U KI U NGA MÜ RE RE MA U - LI M U - LA M U - RI		MAHARA PRESERVE RECOLLECTION SERVE AS EMIGRATE [A MEMORIAL] AUTHORITY MEMORY RECOLLECTION HOUSE OF SACRED LORE GO FAR AFIELD WANDER VESTED WITH AUTHORITY REACH LAND ARRIVE BY WATER REACH LAND ARRIVE BY WATER CHANT SING SAIL PLACE OF ARRIVAL MAKE FIRM ESTABLISH BRING TO LAND STRANGER [KEEP TOGETHER] DISTANT TIMES EXPELL SEEK SEND CLEVER KNOWING DERIVED FROM ROOTS [FROM MULA]
WHARE		HARA	
WHAKA		NEA	
SK FROM MĀORI		RI	THE TIME TO COME THE FUTURE BEHIND AFTERWARDS BEHIND NORTH PLACE OF DEPARTED SPIRITS FIRE [i.e. AENI] MATERIAL SYMBOL OF LIFE PRINCIPAL TREE AND VINE CLIMBER MEANS OF CONVEYANCE REPOSITORY CUSTOM PERFORMED TREE FIRST BORN MALE OR FEMALE OF A FAMILY OF NOTE LEADER PRIEST VISIBLE MATERIAL EMBLEM OF A GOD
		TA	
		RA	
		RI	
		RĀ	
		A RI	
		RI	

SK	KU	LA	SPRUNG FROM A NOBLE FAMILY
MĀORI	KU	RA	CHIEF MAN of PROWESS KNOWLEDGE OF SACRED LORE
	KU	RA	TAPU
	RA	RA	NGATIRA CHIEF MALE OR FEMALE WELL BORN
KA	HU	RA	NGI HONORABLE DISTINGUISHED [NOBLE]
KA	HU	RA	NGI CHIEFTAINNESS
	RA	NER	PERFORM RITES OVER A CHILD of a CHIEF
	KU	WARE	LOW IN SOCIAL STANDING
SK	KAU	LA	SPRUNG FROM A NOBLE FAMILY
MĀORI	KAU	MA TUA	LINE OF ANCESTRY
	KAU	ANU	RESPECT REVERENCE
	KAU		ANCESTOR
	KAU	HEKE	ELDER
	KAU	AE RUNGA	LORE of the CELESTIAL
	KAU	AE RARO	LORE of the TERRESTRIAL
	KA	HU RANGI	HONORABLE DISTINGUISHED [CHIEFTAINNESS]
	KAI	RA KAU	A BODY OF ANCESTORS
		RA HI	GREAT MORALLY or PHYSICALLY
	A	RA	MEANS OF CONVEYANCE WAY PATH [ie SPIRITUAL PATH]
SK		ARI YĀ	THE NOBLE ONES
MĀORI		ARI A	PERSON OF IMPORTANCE VISIBLE MATERIAL
	O	RI TE	MEASURE [EMBLEM of a GOD]
MĀORI	MĀO	RI	
	ARI	KI	FIRST BORN of a NOBLE FAMILY
		Ā	of BELONGING TO POSSESSED BY ie
	RI	A	SCREENING PROTECTING [SACRED LORE]
TI	- RI		OFFERING TO A GOD
	RI	A-KI	STAND HIGH
	RI	- PA	DIRECT IN A LINE
	RI	- TE	PERFORMED COMPLETED FULFILLED
	RI	- TENERA	CUSTOM

SK	KA-ULA		SPRUNG FROM A NOBLE FAMILY
SK 70	KU LA KA		LITTLE FAMILY MULTITUDE
MĀORI	KU		MY
	KUI KUI		OLD WOMAN
	KUI A		MOTHER OLD WOMAN GRANDMOTHER
	KU NE		SWELL of PREGNANCY
	KU RA	PAPA	FLAT ROOFED
	KU RU	PE	IN A COMPACT BODY
	KU TA		ENCUMBRANCE AS OLD; SICK ON A MARCH
	KŪ	WA RE	LOW IN SOCIAL SCALE
		RĀ	WED
		KĀ	HOME
SK	KA ULA		SPRUNG FROM A NOBLE FAMILY
SK	KU LA	TANTU	THREAD ON WHICH A FAMILY HANGES =
			THE LAST OF A RACE
MĀORI		TĀ HŪ	DIRECT LINE OF ANCESTRY
		TUI	THREAD ON A STRING
		TA-RUNA	BE CONNECTED BY FAMILY TIES
		TA-MA	SON MAN CHILD [MALE]
		TA-MAHINE	GIRL
		TA-ME	FOOD EAT
		TĀ NE KANA	TIGHT da CORD
		TA NE	HUSBAND
		TŪ	MANNER SORT
		TU RANGA	SITE FOUNDATION
		TU AKIRI	WALL da HOUSE
		TU AKOKA	POVERTY STRICKEN
		TU AKANA	ELDER BROTHER da MALE
SK	KU RĀY		DWELLING NEST
MĀORI	KU RA	PAPA	FLAT ROOFED
		RAI-HE	SMALL ENCLOSURE
SK	KUL-IA		RELATION
MĀORI		IK A-NGA	CLAN
		KA-I-KA-PAINGA	WEDDING GIFT
		KA-I-NGA	ABODE
		KA-HA	LINE of ANCESTRY
	KA-U	KAU = KU	ANCESTOR

SK
SK
MAORI

KU = KAU
KU RI NA
KU RA
A RI KI
RI TE
RI RI
RI PA
NA HE

NOBLE of RACE | CHARACTER
CHIEF
LINEAGE
FIRST BORN MALE OR FEMALE IN A
FAMILY OF NOTE
COMPARE WITH
PROWESS
DIRECT IN A LINE
ANCIENT TIMES

SK
SK
MAORI

KAU
I N-O

DESCENDANT

DI
O
MA
MO
NO
TA
JO

KA-U = KU
KUL - YA
KU
KU
KU
KU
KO
KU
KU
KU

BELONGING TO A FAMILY
MY
phenom suffix 1st person in words ->
MY
OF ME MINE
FOR ME
FOR ME
BELONGING TO ME MINE
MY
MY

Ā A > KA OF BELONGING TO
[A = KA =] IN POETRY = KA
KEI] AT IN ON of PLACE

SK
SK
MAORI

KAU = KU
KU LYA
KAU
RIA
KĀ
U
KA U - ANU
KA U - HOU
KA U - PA PA

RECEPTACLE FOR BONES of a CORPSE
ANCESTOR
SCREENING PROTECTING
HOME
TEAT REACH ARRIVE
RESPECT DEFERENCE
LINE of ANCESTRY
RAFT IN SENSE of WAKA
(CANOE ie RAFT, MEDIUM of a GOD
CREW of a CANOE ie BONE CHEST FLIGHT
MY as in] [TO SPIRIT WORLD!
ANCESTOR]

WA

[A
KU
KA-U

SK VARUNA SA VA

MAORI

WAHA [S]

HAAU

WHAHA

WHAHA-I

NGARI

RUNGA

WHAIAO

WHAIAIKORERO

HAA

HAARO

HAAU

NGARA HU

WAITUHI

RUNA

SK

VARUNA

MAORI

WAIWA

HAERE

WANANGA

HAI

WA

WA

RUNGA

RUA

RUKU

RU

RUKU

RUNANGA

[HEI = STORM]

HEI

WITH VARUNAS APPROVAL
 'ALL ENVELOPING SKY, UPPER AND
 VOICE 'MOUTH, [LOWER WATER:
 RITUAL FOOD VITALITY & MAN ESSENCE
 BE DISCLOSED [d LAND
 = WHA-KA CAUSATIVE PREFIX
 = ASSIMILATION VI IN 2 PARTS + VA
 PROCEED TO [THE NEXT IN ORDER FOLLO
 PERFORM RITES - AIM AT DESIGN PERSU
 GREATNESS POWER [NGARE SEND URGE
 THE SOUTH = the WAHA of the WINDS
 DAYLIGHT [VARUNA IS THE DEITY of NIGHT
 HOLD A FORMAL DISCUSSION
 BREATH BREATHE TASTE
 VAULT OF HEAVEN
 ILLUSTRIOUS RESOUND = THE MAJESTY OF
 LEADER COMMANDER [VARUNA
 A POOL AROUND WHICH BIRD SNARES
 TIE UP = VARUNAS 'NOOSE [ARE SET
 THE TWO OCEANS [OF AIR AND WATER]
 ARE THE STOMACHS OF VARUNA AND
 HE RESIDES EVEN IN A POOL of WATER
 HE IS THE WITNESS OF ALL ACTION PRESENT
 'IN THE THIRD PERSON, AT EVERY
 WATER MEMORY [GATHERING]
 ACCUSE = VARUNA'S EYES [SPIES]
 BECOME BE DIFFUSED COME GO
 LORE of the TOHUNGA
 = HEI AT IN WITH OF TIME OR PLACE. FOR. AS.
 indef pron SO and SO = 3 RO PERSON
 IN REFERENCE TO PERSONS FOWLING!
 DEFINITE SPACE INTERVAL AREA
 INDEFINITE UNENCLOSED REGION TIME
 UP ABOVE OVER UPON UPPER PART [SEASON]
 TWO. = MITRA-VARUNA THE TWINS
 RITUAL ABLUTIONS
 ESTABLISH BIND BY RITES
 DISCUSS IN AN ASSEMBLY
 SKY [= HAI] HARO VAULT of HEAVEN etc

SK323	SL	O'	KA	THING HEARD
/	SL	U		
ENG	R	U	STLE	LOW SOUND
	SL	O	WO	WORD
	SL	U	CHAC	LISTEN
	SL	Y	CHAC	HEAR
A SAX	RE	O	TAN	WHISPER
MAORI	RE	O		LANGUAGE VOICE
	R	O	NGO	HEAR
WHA-KA	R	O	NGO	LISTEN CAUSE TO HEAR
			KO	HEAR
WHA-KA			KO	LISTEN TO
	R	O	RO	- WHO WHISTLE AS WIND
ENG	R	U	NG	part partic of RI-NG
			KA-U-AE-RUNGA	LORE OF THE CELESTIAL
			KA-U-AE-RARA	LORE OF THE TERRESTRIAL
			KĀ - EA	TRUMPET KA-RAKIA PRAYERS
			KA - RANGA	CALL SHOUT
	R	U	KA-HU	NOISY
	R	U	-	NA NGA DISCUSS IN AN ASSEMBLY
	R	U	-	RI SONG
	R	U	-	RU OWL
	R	U	-	PE PIGEON
ENG	R	U	LER	ONE WHO RULES OR COMMANDS
"-L	RH	O	TIC	PHONETICS SPEAKING A DIALECT
"	RH	Y	ME	LINE OF POETRY
"	R	I	ME	LINE OF POETRY
	R	I	TU AL	
"	R	I	D D LE	QUESTION PUZZLE
	R	O	AR	RUMOUR
MAORI	HO	R	O	PASS DOWN TRADITIONS
	HO	U		ESTABLISH BY RITES
	H	U	A	CALL BY NAME
LATIN	R	O	G Ā TIO	FROM ROGĀRE TO ASK SUPPLICATION
	R	O	OK	BIRD
	R	O	SARY	PRAYER BEADS
	R	O	UT	NOISY RABBLE=LUDGATE AND LUDOWY
	R	U	CTION	NOISY QUARREL
	R	U	DE	INSULTING

SK 523 ✓	SL O SL U	KA	THING HEARD
MĀORI WHA-KA	R O - R O R O - R Ū R U R Ū R Ū MOR	NEO NGO RO KA RI NA	HEAR LISTEN WHISTLE AS THE WIND NOISY SONG DISCUSS IN AN ASSEMBLY
LATIN MĀORI	R Ū MOR HOR O HO U H - U - A H - U - A		OLD NOR. RYMJA ROAR PASS DOWN AS TRADITIONS ESTABLISH BY RITES CALL BY NAME RECITE SCREECH
WHA KA		KĀ KĀ KA KA U - ME	EA TRUMPET RAKIA PRAYERS RANGA CALL SHOUT RE SING
A SAX MĀORI		REO TAN TAN-GI TA-PA TAN-U	WHISPER. DIRGE RECITE SMOTHER = WHISPER OF
SK MĀORI	RE BHA RE O PA O RE HU RE		VOICE SINGER VACE SING SING SING
UM E-		HĀ HAKA	TENOR OF SPEECH TONE OF VOICE SING i DANCE
SK MĀORI	RA U RA U RĀ	TI TU PU	HE CRIES THUNDER ROAR
		TI O U ME RE	CRY CALL SING
ENG MĀORI	RU NA RU NY	NEA ME DE ME - NE	DISCUSS IN AN ASSEMBLY THE COUNSEL OF BE ASSEMBLED

SK MĀORI	SL O	KA	THING HEARD
		KA-EA	TRUMPET
ENG	RO	NGO	HEAR
"	RO -	AR	AND ROW [ARGUMENT]
"	REP RO-O	F	= REBUKE FROM LATIN RE+PRO-BARE = MĀORI RO NGO
[TO HEAR PŪRANGI WRONG HEADED AND-PAE ACCUSE]			
SK MĀORI	SL U		THING HEARD [=WHAKA-PA-E]
	RU -	TA	RAGE BLUSTER
ENG	RU -	STLE	OF LOW SOUND
"	RU -	T	of ANIMALS NOISE ROAR
MĀORI	A RU		FOLLOW PERSUE
ENGLISH	RUN G		past partic of RING [A BELL]
"	RUN Y	MEDE	A COUNSE
MĀORI	RUN A	NGA	DISCUSS IN AN ASSEMBLY
ENG	RUMOUR		GOSSIP LATIN RŪMOR
MĀORI	MO-E		RECITE TRADITIONAL LORE
	WHAKA MŌ -	H IO	AROUSE SUSPICIONS TEACH INSTRUCT
ENG.	RHYME		[MŌU FOR YOU MOUMOUR-ANGA RELATIVES
MĀORI	U - ME -	RE	SING
A SAX			RE-OTAN WHISPER [ENG MEMORY = MĀORI]
MĀORI			RE O VOICE [MENE RECITE]
			RE-RE BE UTTERED
		MENE	BE RECITED ASSEMBLY
ENG	RUNY M E -	DE	COUNSEL OF
MĀORI		NG E -	RE RHYTHMIC CHANT
		NE	INTERROGATIVE GIVING EMPHASIS TO A QUESTION OR REQUEST
	WHAKA	NE HE NENE	QUARREL
		NE HE	ANCIENT TIMES
SK	SL O	KA	THING HEARD
MĀORI	PURA	KA-U	ANCIENT LORE
	PURI		SACRED LORE
ENG	RI	NG	past partic of RUNG
MĀORI	RI	RI	QUARREL
ENG	ANGRY		
MĀORI	RI	TE	BE PERFORMED [as a RITE]
SKLAWINI	SLI	CHAC	HEAR
MĀORI		KA - RAKIA	'AS LIONS ROAR = SUT TA.

SK MĀ TA
 I [MA TRI]
 MA TI
 SK fut MĀ TĀ
 MĀ TRI
 MA TRA
 fut MA TA
 MA HA
 MA TA KI TE
 MA TA
 WHARE MĀ TĀ
 MA TĀ
 MA TA MA TA
 MA TA
 MA TA AHI
 MA TA RA
 MĀ TA - HI
 MA RA MA
 MĀ TA I
 [JA TA I
 TA TA I
 TI RA
 TI A
 TI EKE
 TI RI
 A TI
 TA NEA TA
 TA RA
 TA RA
 RA
 TA RA
 TA RA
 TA RA

FORMED MADE COMPOSED
 DIVINE MOTHER MOTHERS FIRESTICKS
 MEASURE ACCURATE KNOWLEDGE
 FIX IN THE EARTH MEASURE SHOW DISPLAY
 A MEASURER TRUE KNOWLEDGE
 MEASURE OF ANY KIND DURATION
 FOOT NUMBER DEGREE
 MEASURE ACROSS = TRAVERSE
 MAKE DO PERFORM
 SEER
 SURFACE EYE MESH of a NET
 a house to store articles of wood
 craft i snares ITO
 FLINT FOR CUTTING
 SOURCE [DIVINE MOTHERS]
 medium of communication with a
 FOOD PREPARED on a SAT. [SPIRIT
 WITNESS OBSERVE
 11th MONTH
 MONTH MOON
 SEA
 measure arrange set in order
 study the heavens for navigation
 MEASURE STELLAR NAVIGATION
 COMPANY of TRAVELLERS STARS
 of ORIONS BELT RAYS BEAMS
 MOTHER PARENT [MAST of a CANOE
 MEASURE
 share portion offering to a God.
 OFFSPRING BEGINING
 MAN
 peak of a MT horn of the MOON
 MARRIAGE UNION TO DEATH [WANE]
 SUN DAY SAIL
 M. VIRILE P. MULL shoot out rays
 IN VOKE CONSULT
 PATRON GODDESS of MARINERS

WHAKA
 SK

SK 804

MĀ
MĀ TI
MA YATE
MI MI TE

TO MEASURE METE OUT MARK OFF
TO MEASURE ACROSS = TRAVERSE
TO MEASURE COMPARE WITH
TO FIND ROOM BE CONTAINED IN

M

MA MA U
MA ME
MA MI RE

TO BE LARGER OR LONG ENOUGH FOR
TO FIND ROOM OR BE CONTAINED IN
PREPARE ARRANGE FASHION FORM

FOR A

MĀ SIT

BUILD MAKE SHOW DISPLAY ERECT

put

MA TA

TO HELP ANYONE PRAY

by

ME

MAI

MATI

TO CORRESPOND IN MEASURE

MĀORI

TI EKE

MEASURE *pentic* ground PLANS of a HOUSE
CONNECT POINTS of COMPASS; NUMERALS
CARVED POST IN A PĀ FENCE

MĀ

MA EA

WARM DAY

MA HA NA

THOUGHT THINK MEMORY

MA HA RA

PORTION DIVISION SECTION

of HAW

MA HE LE

WORK AT MAKE DO PERFORM

MA HI

FACING BOARDS ON GABLE of a HOUSE

MA HI HI

MOON [as time it]

MA HI NA

WĀKA

MA HI NE

MAKE SMOOTH POLISH

WĀKA

MA HI RI

ASSIST

MĀ HI TI

CAPE of WHITE DOE HAIR

MA HI TI

] SORT SEPARATE

MA WHI TI

RI OFFERING TO A GOD SHARE PORTION

TI

RA COMPANY of TRAVELLERS RAYS BECOME

TI

ASURA

MA U-I

DANCE HAKA

MAI MAI

A CLOAK of FINE MAKE

MAI RO RERE

FINISH the GABLE of a HOUSE GABLE

MAI HI

NEAT FINGERED

MAI KUTI

SONG SACRED LORE

MAI RE

BE COMPLETELY RECITED ASSEMBLY

ME NE]

[COME TOGETHER

MI NE]

AUTHORITY CONTROL

MA NA

SET APART DEDICATED

ME HA

SK 771

MA

TIME POISON MAGIC FORMULA a note in
 music MOON N. of various GODS
 MEASURE MOTHER AUTHORITY
 KNOWLEDGE LIGHT WATER
 BINDING FETTERINE WOMANS WAIST
 DEATH HAPPYNESS WELLFARE

MĀORI

NA MA TA

ANCIENT TIMES TIME TO COME

MĀ RĀ MĀ

MONTH MOON

MA UI

WITCHCRAFT

MA NA

AUTHORITY ITO

MA TA KITE

SEER

MA TE

DEATH

MA TE

LOVE

MA U

FIXED

A MA

OUTRIGGER or CANOE

MA TOKO

spring up grow

TA MA I TI

CHILD [HOOD]

MĀ

Connect points of compass.
 possessed by acted on by.

MA ER

EMERGE

MĀ EKE

COLD [as poison]

MA ENE

Soothing pleasant

MA HA

ABUNDANCE

MA HA NA

WARM.

MA HA NGA

SNARE ENSNARE

MA HA RA

MEMORY

of HBW

MA HE LE

PORTION DIVISION SECTION

MA HI

WORK AT MAKE

MA HI MAHI

COPULATE

MĀ HI NA

MOON

MA HU

HEALED

MAI

CLOTHING

MAI MOR

CHERISH TAKE CARE of.

MAI RE

SONG

MAI TAI

BEAUTIFUL

MA KARIRI

WINTER COLD FROST [POISON]

MA KAU

WIFE

SK	M1	MA	FIX IN THE EARTH
MĀORI	M1	KU - MI-KU	MAKE A CIRCUIT ROUND = DISTRIBUTIVE SK KU =
MĀORI	T1	MA	DIGGING TOOL [EARTH = MĀORI NU-KU
		MA UI	AS IN SNARING THE SUN ITO
		MA EA	A CARVED POST IN A PĀ FENCE
	A	MA	CARVED POSTS SUPPORTING THE MAIHI DA HOUSE
SK FUR		MATA	FIX IN THE EARTH
MĀORI		MATA KARIKĀTORA	DIGGING IMPLEMENT
		MATA	A CLAY FIRE PLACE
		MATA PARI	CLIFF
		MATA PUNA	SOURCE OF A RIVER
		MATA RIKI	SPRING
		MATA TIKI	SPRING OF WATER
		MĀTĀ TŪ	BEGIN TO FLOW OF THE TIDE
		MĀTĀ TUPU	BEGIN TO SPROUT FIRST SHOOT
		MATA-WAKA	CLAN
		MATE	DEAD
		MA TIRE	WAND used in PURE
		MĀ TITI	FASTEN WITH A PEG
		MA TO	GROWING VIGOROUSLY
		MA TOKO	SPRING UP GROW
A	M1	KU - MIKU	MAKE A CIRCUIT ROUND SK KU = THE BEGIN
		MAU	FIXED REMAINING IN POSITION
		MA UI	WISDCRAFT. [UNDERSTOOD]
		MA URI	life principle protecting principle of man land forests ITO POLES of MĀ-POD ERECTED FOR PURE CEREMONY
		MĀ WHĀI WHĀI	SPIDER WEBS
	M1	ANGA	URINAL see. >>>
	M1	MĪHĀ	black bituminous substance washed up
	M1	NE	[AMINE] BE RESEMBLED [RITES]. [on shore
	M1	RA	LASHING BINDING
	M1	REI	a hard smooth ROCK
	M1	R1	HUG THE SHORE COAST
	M1	MITI	DRIED UP DISAPPEARED EXTERMINATED
TA	M1		FOOD [SWALLOWED UP
KA	M1		EAT
HAU	M1	A-ROA	FERN ROOT of 2ND RUDRAS of the East

See NCI NEONCIKAO and RIKORIKO E
a class of APSARAS; CHANDHARVAS
= MAREIKURA AND WHATUKURA see RAU ANGI

SK MA U N EYA

Related - 4 KINDS!
MĀORI MA NGA MA NGA

MA U
MA RI KO

PŌ MA RI KO

MĀ REI KURA

MĀ RI RI

MĀ RU

MA UI

WHAT U KU RA

MĀ RU A

MĀ RU PŌ

WHAKA NE - NE

MĀ RU ĀPŌ

MĀ RU ATATA

MĀ RU MĀ RU AITU

NGĒ

MĀ RU RU

MĀ RU WE HI

MĀ TA

MĀ TA I

NGĒ - RI

MĀ TA I

MĀ TA KU

MĀ TĀ POU

MĀ TA RI KO RI KO

WHAKA MA TA RI KI

MĀ TA WA KA

MĀ TE

WHAKA MA TĀ U

MA U

MA UI

[DISTRIBUTIVE]! IA TUA [also ANGI!

CARRY BRING LAY HOLD of.
PHANTOM UNREAL

SPIRIT APPARITION

SUPERNATURAL FEMALES [= APSARAS!]

LOVE GENTLE Soft TO MARK SIGN

power authority REITINUE

ESCORT SHIELD COMPANY

ATTENDED BY AN ESCORT

A GLOW IN THE HEAVENS!

WITSCHCRAFT

CELESTIAL MALES + MAREIKURA > RAU take captive

VOID NGE-INGEI sketch but DEEP, see

NIGHT MARUAO DAY

Caused pleasant SENSATION TEST SPORT = APSARA

DREAM [QUARREL = "

NEAR CLOSE BY

APPEAR SUDDENLY

NOISE SCREECH

WEAKNESS SICKNESS

INSPIRING SICKNESS OR DREAM

medium of communication with

WATCH SEE [= SPES/EYES] [A SPIRIT

RHYTHMIC CHANT with actions

GAZE AT INTENTLY OR WITH LONGING =

APSARAS [celestial maidens

inspiring fear INCOMPATIBLE

Repeat incantations

TWYLIGHT!

DOTS on a FEMALE - APSARA

CLAN TRIBE [also MATAWARA

DEAD LOVE CAUGHT SICKNESS !!!

TEACH MAKE TRIAL of.

CARRY BRING LAY HOLD of !!!

WITSCHCRAFT.

SK	M	U	LA	FROM MŪLA > HANDED DOWN FROM ANTIQUITY INDIGENOUS HOLDING OFFICE FROM A PREVIOUS GENERATION PEOPLES WHO HAVE EMIGRATED
	MA	U	LA	FROM MULA > DERIVED FROM ROOTS.
	MA	U	LI	CHIEF FORMOST BEST TOPKNOT TUF OF HAIR LEFT ON THE HEAD AFTER TONSURE
	MA	U	LI N DA	MOON ON SIVAS HEAD
MAORI	MA	O-RI	TA-RA	THROW OUT HORNS WANE of the MOON
	MAI	O RO		HORN of the MOON TOOTH of a COMB [wain on head]
	MAI	RE S.		PEAK of a MOUNTAIN RAY of SUN [3rd eye]
	MA	NE NE		STRANGER ONE LIVING IN A FOREIGN LAND
	MA	NA		AUTHORITY PRESTIGE
			TĀ HŪ	DIRECT LINE of ANCESTRY
			RI-KO	WANE DAZZLED
			RI-MA	5 HAND ie LIMB [see LINGA of SIVA]
			RI-NGA	HAND, WEAPON ie 3rd EYE of SIVA
			RA HI	GREAT MORALLY OR PHYSICALLY MULTITUDE + THE TROUBLES of OTHER LANDS ARE THEIR
			RA HINGA	COMPANY PARTY
			RI PA	DIRECT IN A LINE
	A		RI KI	CHIEF
			RA NGATIRA	of NOBLE BIRTH
			RĀ	SAIL
			RI O	M. VIRILE [LINGA of SIVA]
			RI POI	GO TRAVEL
			RI RAPA	TANGLED MASS OF HAIR = SIVA
			RI RI	WEAPON = 3RD EYE of SIVA
	MA	U	RI	FIRM FIXED
	MA	U	RI	TENGA CUSTOM.
	MA	U	RI	- MAORI - MĀ - MAIORI [FREE FROM TAPU]
		U	NVA	REACH LAND ARRIVE BY WATER
				DOUBLE CANOE
WHAKA	MA	-	RA MA	CRESCENT MOON on TOP of a KŌ
	MA	HA	RA	MEMORY
	MA	HI	NA	MOON in very ancient songs
	MA	HU	NGA	HAIR of the HEAD
	MA	I	RE	SACRED LORE
	MA	MA		FREE of TAPU

SK	MA	U	LA	FROM MŪLA HANDED DOWN FROM ANTIQUITY INDIGENOUS HOLDING OFFICE FROM A PREVIOUS GENERATION PEOPLE WHO HAVE EMIGRATED FROM MŪLA DERIVED FROM ROOTS ¹⁰ [NOBLES
* MĀORI	MA	U	LI	
	MA	O	RI	
	MA	U	RI	
	MA	O	RI	
	MA	NE	NE	STRANGER ONE LIVING IN A FOREIGN [LAND]
				+ THE TROUBLES OF OTHER LANDS AND THEIR RA KA GO SPREAD ABROAD RA NGATI RA NOBILITY A RI KI CHIEF PRIEST LEADER FIRST BORN OF A NOBLE FAMILY MALE DESCENDANT CLAN RELATIVE [OR FEMALE WARAKA U RI KI INVADING ARMY A RI KI WHITE MA O RI WHITE MA RU POWER AUTHORITY ATTENDED BY AN ESCORT [ARIKI]
	MA	TA	MA TA	SOURCE
	MA	TA		SEA
	MA	TA		CLAN
	MA	TU	A	PARENT esp. FATHER
	MA	U		FIXED CONTINUING LASTING ESTABLISHED COMPREHENDED UNDERSTOOD
WARAKA	MA	U		FIX FASTEN REMAIN BE ESTABLISHED WITSCHRAFT
	MA	U		
	MA	U		
	M	A	U NU	GO FORTH EMIGRATE REACH LAND ARRIVE BY WATER
			U NU A	DOUBLE CANOE
[U -	MA	NEA]	U - MA NEA	CUSTOM
			U - RU	REACH A PLACE ARRIVE
			U - TA	LOAD MAN A CANOE [WEST WESTWIND]
			U - MERE	SING CHANT
			RA WHARA	SAIL FOR A CANOE

Tvashtri

Tvashtri, or Visvakarman, divine power of construction in the world, is the carpenter, for as the fashioner of the world he adapts and assembles the pieces, moulds the forms, creates and gives all forms; and so it is he who has given to the earth and sky and all things the variety of their forms. He is always continuing and perfecting his work, sometimes with the aid of his disciples, the Ribhus. He fashions husband and wife for one another as soon as they emerge from the womb.

He takes his plane and shaves off seven-eighths or fifteen-sixteenths of the brilliance of Surya, and with the shavings he forms 'the three worlds' and in addition the weapons of the gods, especially Indra's thunderbolt—though this does not stop him being at times in a state of open hostility with this god. His daughter Saranyu weds the sun Vivasvat and, according to the *Rig-Veda*, 'the whole world gathers' for the occasion.

His weapon, Parvata, bears a name normally used for a mountain but which in the beginning meant 'that which is composed of knots and ruptures'.

THE NON MANIFEST IS
 VIŠNU [MĀORI NUMANEA NO]
 HE IS TE KORE THE NON
 MANIFEST. TAT-TVA THE
 VERY ESSENCE TRUTH NO
 IS THOU AS THE IDENTITY OF
 THE MULTIFORM PHENOMENAL
 WORLD [TVAM] WITH THE ONE
 INVISIBLE NON MANIFEST
 BRAHMA NIRGUNA [TAD]
 WHO EMANATES HIS ŚAKTI =
 'RIPPLE [MĀORI HAKI] AS THE
 MANIFESTATION OF THE
 UNMANIFEST!

SK	TATA NE	PROPAGATE ONESELF OR A FAMILY WEAVE
	TA-TA	PP d / TAN
	TAN	STRETCH EXTEND REACH COVER SHINE AFAR
		CONTINUE ENDURE SPREAD OUT [A WEB]
		PROPAGATE AUGMENT INCREASE DIRECT [STEPS]
		UTTER PERFORM [RITES] MAKE RENDER
PP	TA TA	SPREAD OUT EXTENDED. WIDE COVERED WITH
	TANAYA	CONTINUING A FAMILY
	TAN-IKA	ROPE CORD
	TAN	ROAR RESOUND
MĀORI	TAN	RESOUND
	TAN	BE ASSEMBLED
	TAN-GA	UMBILICAL CORD
	TAN-GA	NET
	TANE KAHA	TIGHT d a CORD
	TAN-IKO	ORNAMENTAL BORDER d a CLOAK
	TANE	MALE
TE	IRA TANE	MALE ESSENCE
	TA KAH	TRAMPLE STAMP STEP TRAVERSE LAND
		TO ESTABLISH POSSESSION = SK 7 STEPS
SK	7 STEPS	= AS A SPATIAL DEPLOYMENT OF THE WORLD
SK	AS THE 6 DIRECTIONS + SOURCE [VOID] = SPACE AS TIME AND DISTANCE	
	KRORE - DISTANCE [SPACE + TIME] = MĀORI KORE AS IN	
TE-KORE	= NON MANIFESTATION AS DISTANCE IN SPACE + TIME	
THIS IS	VIŠNU WHO SLEEPS ON THE SERPENT ANANTA = ABSENCE d TIME	

SK -TVA = MAORI -TUA-

SK	TA	TA	NE	PROPAGATE ONESELF PROPAGATE A
SK	TA	T -	TVA	VERY ESSENCE THAT THOU ART [FAMILY WEAVE]
MAORI	IRA	TA	NE	-TE-AHUMAI RANGI ALL THINGS ARE HIS! ie THOU THE IDENTITY of the MULTI FORM PHENOMENAL WORLD
		TA	NE	MALE ESSENCE
		TA	NE	MATUA THE PARENT
		TA	NE	O OF 70 NAMES
		TA	NE	THE SUN
		TA	NE	-TIKITIKI-O-RANGI DESIRES of MAN; WOMAN
		TA	NE	-TE-ANU-RANGI COLD = SK ANU
		TA	NE	-TE-WAIORA WELFARE of MAN
		TA	NE	CONCEPTION i GROWTH
		TA	NE	-PUNA WEKO HIS ARE THE BIRDS
		TA	NE	-TE-WAOTU ORIGINATOR of TREE'S
SK				WA-NA FORESTS
MAORI		TA	NE	-TAWHIRI MATEA HIS ARE THE WINDS of SPACE
		TA	NE	-TOROKAWA ORIGIN of STRENGTH; ENERGY AND ENDURANCE IN MAN; ALL THINGS
		TA	NE	-TAPU RANGI THE TAPU OF THE GODS } [COME FROM HIM]
		TA	NE	-UETIKA HIS IS THE WELFARE of TRAVELLERS
		TA	NE	-TE-KAPUA HE IS THE ORIGIN OF THE [CLOUD CHILDREN AND RAIN]
		TA	NE	-TE-IHORANGI FATHER of LIGHTENING
		TA	NE	-TE-MAKIRANGI SICKNESS; DISEASE EMANATE } [FROM HIM]
		TA	NE	-I-TE-WANANGA-A-RANGI ALL KNOWLEDGE [AND SACRED RITUAL ARE HIS]
		TA	NE	-TE-IKAROA FROM HIM ARE THE SUN MOON } [AND STARS]
		TA	NE	-TE-KAPURANGI
		TA	NE	-TE-KAPURANGI HIS IS THE FERTILITY AND PRODUCTIVENESS OF ALL GROWING THINGS
		TA	NE	-TAHUNUI-A-RANGI REPRESENTS SUMMER
		TA	NE	-TE-MURIWAIHO DELUGES AND FLOODS
		TA		NET = WEAVE
	A	TA		FORM SHAPE SEMBLANCE OPPOSED TO SUBSTANCE
		NE		KE MOVE - SAKTI! [REFLECTION SHADOW
		NE		KETAHA ORNAMENTED CLOAK
		TA	NE	HUSBAND

TAT-TVA
TATTVA M

[THAT-NESS] VERY ESSENCE
THAT [ART] THOU AS EXPRESSING THE
IDENTITY OF THE MULTIFORM WORLD OF
PHENOMENON WITH THE ONE UNDIFFERENTIATED
INVISIBLE BRAHMA [TAD]

TAT TVAM
TVAM

THAT [ART] THOU = PHENOMENAL WORLD
PHENOMENAL WORLD

TAT TVA-
TAT-VID

GÑĀNA TRUE KNOWLEDGE ESSENCE OF THE REAL
KNOWING THOROUGHLY

TA'
TA'
SA
SĀ

PAW of the 3rd PERSON HE SHE IT THEY THEM THOSE
" " " 'THAT

NCM SING M

CORR TO 1/2 pgs

SO * HA M
TVA-

I BEING SUCH
SH TRI OR VISVA KARMAN THE DIVINE CARPENTER

TA-TA
TAN
TAN-O

[TUHANGA-TA
STREACH EXTEND REACH COVER SHINE AFAR
CONTINUE ENDURE PROPAGATE AUGMENT
SPREAD OUT A WEB INCREASE
DIRECT [STEPS] UTTER PERFORM [RITES]

PP of ✓

PP

ĀTA TA

EXTENDED DISTENDED TAUT [ATA-SHADOW
[OF MAN

II

TAN

PĀLI TANYA RESOUND ROAR

III

TAN

DURATION CONTINUALLY

TAN-AYA

CONTINUING A FAMILY AFFINE [TANE]

TAN-IKA

ROPE CORD

TAN-I-TRI

EXTENDER PERFORMER

TAN Ū

BODY PERSON FORM ONES SELF MANIFESTATION

TAN-TI

CORD ROPE

TAN-TU

THREAD CORD STRING WARP

UNINTERRUPTED COURSE of SACRIFICE

PROPAGATOR OF A PEOPLE LINEAGE

TAN-TU-KA

STRING THREAD EPITHET OF AENI WHO IS
CONTINUOUS AS A THREAD

TAN-TU-VAYA

WEAVER [WHA-TUA] WEAVE GAR-
MENTS

[I-O]

TAM-I

NIGHT [=VARUNA DEITY of NIGHT AND]

TAN TRA

UNDERLYING-PRINCIPLE [TE KORE]

RULE SYTEM LOOM GROUNDWORK DEPENDANT

TAD-IT

LIGHTENING-VAT CONTAINING THUNDER CLOUD [ON

SK	TAT	TVA	[THATNESS] VERY ESSENCE
"	TAT	TVA M	THAT [ART] THOU
MĀORI	TĀ		FRIEND
	TA	MĀ ROA	SON
	TA	MA	SON
	TA	MA HINE	DAUGHTER
	TA	RU NA	BE CONNECTED BY FAMILIARITIES
	TA	TUA HINI O RANGA NUI MILKY WAY SKELETON. TUA HANGATA HERO	OBJECT of AFFECTION [OF A STORY]
		TĀU	THY
*		TUA	THE TIME PAST THE FUTURE
		TAU A	YOU AND ME ANCESTOR
		TA E	JUICE
		TUA KIRI	PERSON PERSONALITY
		TŪA HU	SACRED PLACE
SK	TAT	TVA - GNĀNA	TRUE KNOWLEDGE
MĀORI	TĀT	-AI [ARO RANGI]	STUDY OF HEAVENS MEASURE ARRANGE
			SET IN ORDER RECITE GENEALOGIES PLAN
		TAU	CYCLE of SEASONS
WĀKA	TA	RA	INVOKE CONSULT
		TŪA HU	SACRED PLACE
		TUA URI	ANCIENT TIMES
		TUHI	CONJURE INVOKE WITH PRAYER CEREMONIES
		NEA-KAU	MIND
		NA-HE	ANCIENT TIME
		NĀ	POSSESSED BY
SK	TAT	VID	KNOWING THOROUGHLY
MĀORI		WHIT-I	RELATE RECITE
		WAI	CAN BE ABLE
SK	TĀ		HE
MĀORI	TĀ		FRIEND
	TA	NE	HUSBAND
SK	TĀ		THAT
NOM SING M	SĀ		SACRED
SOMOA	SĀ		
SK CORE PMS	SO	HAM	
MĀORI	HO	A	FRIEND SPOUSE HUSBAND

SK	TA TA	}	STRETCH A CORD REACH COVER SHINE AFAR CONTINUE ENDURE PROPAGATE AUGMENT SPREAD OUT A WEB INCREASE DIRECT [STEPS]
PP ✓	TA N		
	TA N-O		
MĀORI	TĀ		UTTER PERFORM RITES NET BE UTTERED AIM A BLOW AT TATOO PAINT BREATHE NEAR
	TA E		ARRIVE COME GO ARRIVE AT REACH EXTEND TO OF SPACE i TIME
	TA HA		RANGI HORIZON [ie stretch a cord SHINE AFAR]
	TĀ HOKA		RECITE CEREMONIALLY
	TĀ HŪ		DIRECT LINE of ANCESTRY [as a CORD]!
	TA HU		FOOD PLENTY
	TA HUA		HEAP [of food at a feast].
	TAI		SEA
	TAI AO		WORLD
	TA NE		HUSBAND
	TA NE KAA		TIGHT of a CORD
	NO -HO		STAY REMAIN DWELL
	NO TI		CONTRACT A LIGATURE
WHAKA	- NO TI		DRAW TOGETHER WITH A CORD
WHAKA	TA KA		DIRECTOR CHIEF
	TA KA HI		TRAVERSE LAND TO ESTABLISH OWNERSHIP
SK	TA N		RESOUND ROAR
MĀORI	TA N - GI		SOUND GIVE FORTH A SOUND RESOUND
	TĀ		WIND
	TA N - EI		CRY AS A CHILD
	TA N - GURU		RUSH of WATER
SK	TA N		DURATION CONTINUALLY
"	TĀ NAYA		CONTINUING A FAMILY AFFINE
MĀORI	TA NE		HUSBAND
	TA MAITI		CHILD
	TA MA		SON
	TA RU NA		FAMILY CONNECTIONS
	TĀ HŪ		DIRECT LINE of ANCESTRY

SK	TA	NI	K-A	ROPE CORD
MAORI	TA	NE	KA HA	TIGHT d a CORD
	TA			NET
		NI	KO	TURN A ROPE AROUND ANYTHING
		NI	KO	TIE
			KA HA	ROPE
SK	TANI	TRI		EXTENDER, PERFORMER
MAORI	TANE			HUSBAND PLAY THE MAN
TUAHANGA	TA			NAME FOR HERO OF A STORY
	TANE			to GOD
		NI	KO	TIE
		NI	HO	TOOTH EFFECTIVE FORCE
		NI	TI	A DART
WHAKA		NI	U	DIVINATION MOVE ALONG
		NI	KO	ADORN ORNAMENT
		NI	WHA	BRAVERY RACE
		NI	HO WERA	EXTAVAGANT WITH FOOD
		TIR-	A	COMPANY d TRAVELLERS RAYS BEAMS]
		TI	ARE	SCENT [FILE d MEN SHINE]
		TI	ARE	HOLD UP TO VIEW
		TI	HĀ HĀ	RAVE LIKE A MADMAN
		TI	MOHU	ASTHMA
		TI	NI HANGA	AMUSE BEGUILF TAKE LIBERTIES]
		TIRI	-	[THROW A PRESENT BEFORE ONE] [WITH]
				SCATTER DISTRIBUTE
SK	TA	N	Ū	BODY PERSON FORM ONE'S SELF MANIFESTATION
MAORI	TA	N	E	HUSBAND
	TĀ			FRIEND
	TA	MA		SON
	TĀ	WHA	NA	RAINBOW
		N	U-I	SIEN d RANK OF HIGH RANK PEOPLE
		N	U-KU	THE EARTH PERSONIFIED
SK	TAN-	TI		CORD ROPE
MAORI	TANE	KA	HA	TIGHT OF A CORD
		TI	HOI	DIVERGENT THREADS
		TI	PONA	TIE IN A KNOT

TAT TVA-ĀKHYĀNA-U-PAMĀ = SIMILE IMPLIED
WHEN STATING A TRUTH
[TUKHANGATA ROSA]

TA DIN-MAYA RESEMBLING LIGHTENING

TA DIN-MĀLĀ FLASH OF LIGHTENING

TĀ-D PTA NM, ACC N. of TA also base

of [TA THERE THITHER SO THUS THEN
IN REGARD TO NOW

TA O-ANANTARA STANDING NEXT TO

TAN-MANA-S ABSORBED THEREIN [MIMO]

TAN - TA] IDENTITY WITH HIM HER IT or THAT
- TVA]

TAN-YA-TŪ THUNDER ROARING

TAP-A WARM HOT SHINE of the SUN MAKE HOT
BURN PAIN PENANCE BURNING TORMENT

TAP-AS HOT SEASON PENANCE

TAP-AS FIRE [OF WHICH THERE ARE FIVE
THE FOUR DIRECTED TOWARDS THE
CARDINAL POINTS AND THE SUN
DARKNESS GLOOM

TAM-AS DARK NIGHT

[PAO SINE] TAM IS RA DARK NIGHT [FULL MOON TO NEW MOON]
TAM IS-PA KSHA [PA KSHA = WING of DARK OR LIGHT LUNAR MONTH]

TĀR-A CROSSING FERRY OVERCOMING [ie 2 SIDES]
TAM-I NIGHT [i-o TE KORE]

MĀORI TARAM-GA GOING ACROSS WAVE MOVING TO; FRO
NEA-TA MAN IN KARAKIA ie CROSSING TO]
TAR-I BOAT [THE OTHER SIDE]

TAR-I KA FERRY MAN [TE IKA A MAUI]

TĀMI S RA [WITH PAKSHA] OR DARK FORTNIGHT from
FULLMOON TILL NEW MOON

TAM-RA RED [KU-RA]

TA RA KĀ ISVARA MOON KING of the STARS

TĀ RA K-I TA STARRY

[TA-NE] WHO PLACED THE STARS

TĀ RA KĀ - RĀ GA MOON KING OF THE STARS

SK	TAN TU	THREAD STRING WARP PROPAGATOR
MĀORI	TUI	SEW [LINEAGE [PEOPLE]
	TĀ	NET
	TANEKARA	TIGHT OF A CORD
	TANE	MAN HUSBAND
	TĀ HŪ	DIRECT LINE of ANCESTRY

SK	TAN TU	THREAD CORD
MĀORI	TĀ	NET
	TANE KARA	TIGHT of a CORD
	TUI	SEW
	TŪ	part of a NET

SK	TAN TU - VAYA	WEAVER
MĀORI	TANE KARA	TIGHT of a CORD
	TĀ	NET
	TUI	SEW
	WĀ	DIVIDE PART SEPARATE
	WA-ERO	DOG HAIR CLOAK of DOG HAIR TAILS
	WA-HARUA	A PATTERN IN WEAVING
	WA-HINE	WIFE
	WA-I	BAG of a fishing NET
	WA-IHAPE	TACK SHIP GO ABOUT
	WA-IHINAU	CLOAK of DRESSED FLAX DYED BLACK
	WA-WATA	LOOSELY WOVEN
	IA	HE SHE IT
	WHARA	FLOOR MAT
	WHA-TU	WEAVE]
	[WHA TU	WEAVE]
	TU-I	SEW

	TAMI	COMPLETED IN WEAVING
SK	TAD-IT	LIGHTENING
MĀORI	WHATITIRI	LIGHTENING
SK	TAMI	NIGHT
MĀORI	TĀ MI	SMOTHER
	TĀ MOU	KEEP A FIRE ALIGHT BY COVERING WITH ASHES
	MI MITI	SWALLOWED UP

SK	TVA SH TRI VIS VA KAR MAN	TRI] THE DIVINE CARPENTER FASHIONER OF THE WORLD THREE [ASPECTS of] IO TANE + PUNA
SKLAWINI		TRI - BHAGA THE THIRD PART
"		BOG GOD [WEALTH = FOOD] BOGU SOURCE
MĀORI		TRI - - - GLAV OF 3 HEADS = WORLD OF SKY WORLD OF EARTH AND UNDERWORLD
MA TUA		NGA-RI GREATNESS POWER NGA-RO HIDDEN OUT OF SIGHT PARENT [PASSED INTO -] NGA-HERE FOREST
SKLAWINI	S TRI-	BOG [THREE GODS] PŌ = VARUNA + TANE + PUNA IE =
"	TRI-	GLAV of 4 ASPECTS [NIGHT + DAY + PUNA & SPRING WELL
" [GOD] =	-	BOG [d = u] = PŪ = ORIGIN SOURCE CAUSE ORIGINATE
MĀORI		PŌ NIGHT = VARUNA DEITY OF [NIGHT]
"		PO-A FOOD
		PONGA KAWA CONSUME
		PO PONA SWELL OF BUDS
		PONO BOUNTIFUL
		PO KAI ASSEMBLE
		PO HE BLIND [as night [WINTER]
W. SLAW		HEROVIT DEATH = JARILO PERSONIFIED AS
MĀORI		HE-MO DIE [RISING FROM THE DEAD =]
		HEMOKAI HUNGER [MĀORI TA-U CYCLE of SEASONS]
		- RO-HE SET BOUNDS TO COMET TO END
		RO-NEO GOD of AGRICULTURE
		O RO GOD OF WAR.
		LONO FESTIVAL of FIRST FRUITS
POLYNES	JARI LO	FERTILITY DEATH ARISING FROM
	ARI IO	DEATH
MĀORI	JAR-	SPRING
	RI-E	2 = 2 FACES RED WHITE of JARILO
MĀORI	JAROVIT	WAR GOD
	HARON	VAULT of HEAVEN
	RONEO	GOD of AGRICULTURE
	RARON	UNDER WORLD
SKLAWINI	JARILO	W. SLAW HE ROVIT DEATH = MĀORI HE-MO-DIE
MĀORI	[RARON]	RARON UNDER WORLD

SK	TVA	SH	TRI	DIVINE CARPENTER FASHIONER of the WORLD
	VIS	VA	KARMAN	= TVASH-TRI
MAORI			TRI	THREE [ASPECTS OR PARTS] = 3RD
MA	TUA			PART OF ZODIACAL SIGN
			TIA	PARENT ESPEC FATHER
	A	TUA		MOTHER
		TU		GOD PIOUS ASURA SUN
		TU		BE ESTABLISHED TAKE PLACE
SKAWINI		RA	NEA	SITE FOUNDATION
		TRI	GLAV	OF 3 HEADS is WORLD of SKY WORLD OF
				EARTH AND THE UNDERWORLD
MAORI			RA-NA	SKY TIME SEASON SUPERNATURAL BEINGS
			RA	DAY
SK		VA	RVNA	SKY and DEITY OF NIGHT
			U	TEAT FIRM FIXED = SK MA MI
			MANA	AUTHORITY PSYCHIC POWER CONTROL
			KA	TAKE FIRE BE LIGHTED BURN
			'KA	= WHAKA CAUSATIVE PREFIX
SK			KA	
SK			KA NE	= TANE = TATANE
		MA	TA	FUT of MI from MA = TO FIX IN THE
				EARTH MEASURE CONSTRUCT PERCEIVE
RV	MA	MA	-U	JUDGE KNOW
MAORI			U	FIRM FIXED
"		MA	UI	SNARES THE SUN = LIGHT = KNOWLEDGE
			TA NE	OF 70 NAMES = AND TIME!
SK		TATA	NE	PROPAGATE ONESELF and PROPAGATE
MAORI		TA	NE	HUSBAND [A FAMILY]
MA	TUA			PARENT espec FATHER
		WA		
	TUA			
			TIR-I	INFLUENCE WITH A SPELL PROPITATE
				WITH AN OFFERING
				OFFERING TO A GOD SHARE PORTION
				is THE WORLD of GODS AND MAN IS SUPPORTED
				BY SACRIFICE as the FOOD of GODS AND MAN
SK	VISVAKARMA			= TVASHTRI
MAORI		MAN	-A-WA	SPIRIT BREATH SUSTENANCE
		MAN	-A-PC	ANYTHING TO SUPPORT LIFE
SK		KARMA		ACTION
MAORI	HUA			NAME CALL BY NAME WHAKA HUA = RECITE

SK	TVA	SH	TRI	DIVINE CARPENTER FASHIONS of the WORLD
			TRI	3 ASPECTS or PARTS
SKAWINI			TRI	OF 3 HEADS, 3RD PART of
SK	TVA		GLAV	YOUR'S ZODIACAL SIGN
	TVA	KSH	AS	ENERGY VIGOUR
	TVA	SH	TRI	A FORM of the SUN = TANE
MAORI	ATUA			A GOD ASURA [the SUN as ASURA
	TUA	-HU		SACRED PLACE
SK		HU	-TA	Cry call in SACRIFICE
MAORI		HU	-A	CALL BY NAME
WHAKA	-	-HU	-A	RECITE
	TU	-HI		GLEAM SHINE ADORN BY PAINTING]
A	TUA			A GOD ASURA EARTH of the SUN [GLOW]
SK	TVA	SH	TRI	DIVINE CARPENTER
	VIS	VA	KARMAN	CARPENTERS WORK
	TAK	SH	A-KARMAN	SUPER THAT ONE of MANY
	TA	TA	MA	THAT ONE of 2.
	TA	RA		CARVE FASHION TATOO PAINT NET]
MAORI	TĀ			M VIRILE P.MUL [BREATHE]
MAORI	TA	RA		DRESS SHAPE FASHION TIMBER
MAORI	TĀ	RA	-I	EXTEND TO of SPACE; TIME
	TA	E		JUICE = ESSENCE
	TA	-E		TURN ON A PIVOT REVOLVE COME ROUND
	TAK	-A		ASA DATE OR PERIOD of TIME SERIAL PATTERN
WHAKA	TA	-I	AO	WORLD [ie 3 WORLDS] [IN CARVING PREPARE
	TAK	-A		PREPARE DIRECTOR CHIEF
	TA	KE		ORIGEN BEGINING LONG-LASTING
	TAKI	WĀ		LONG ESTABLISHED ANCIENT ORIGINAL
		WĀ		TIME PERIOD DISTRICT SPACE
	TA	MA		REGION TIME SEASON INTERVAL
	TA	MA	HINE	SON of BRAHMA,
	TA	NE		FEMALE
SK	TA	NE		MALE
SK	[KA	NE]	=	PROPAGATE ONSELF of a FAMILY
MAORI	TA	NE		as MA-TUA PARENT FATHER THE GOD!
	TA	NE		HUSBAND

Agni

The importance of this god emerges clearly from the fact that eight of the ten books of the *Rig-Veda* begin with hymns addressed to him. According to Aurobindo he is 'divine will or conscious power, and as such is the master of the universe'. As far as Hindus are concerned, nothing can happen without divine will, Agni, being involved as inspiration, motive power, actor, instrument and end. And so he can scarcely be identified with one single form or name to the exclusion of all others. 'Agni is in the earth, in plants; the waters contain Agni; Agni is in stones; Agni is within men; Agnis are in cows and horses; Agni shines from the heavens; the atmosphere belongs to the god Agni. Mortals set fire to Agni, the bearer of oblations who loves clarified butter. The dark-kneed earth, clad in Agni, will make me alert and brilliant.' So says a hymn in the *Atharva-Veda* addressed to the earth: In the sky he is the sun, in the air he is lightning and on earth fire, but being Matarisvan (as Vayu is too) he has the divine faculty of 'scattering things in the Mother' and can therefore penetrate to the deepest layers of matter: 'This divine will governs and guides us, knows the meaning of our blindness, the aim of our aberration, and from the tortuous interplay within us of cosmic untruth, it draws forth the gradual manifestation of cosmic truth.'

Agni will serve as guide to anyone who approaches him; he is the divine workman, the hope of men, the surest, gentlest and nearest of the gods, the immutable light placed in us so that we may see, and he is also the swiftest apprehension of swiftly moving things.

Like Ushas he plays an important part *vis-à-vis* the gods; all are contained in him, he is the 'I' of all gods, he is their father and yet their son, for he introduces into creation the powers destined to bring about evolution as and when conditions are ripe for the realisation of a new phase. And these powers are, in actual fact, the gods. Therefore, on the plane of the human soul, Agni creates the gods in us and is the prime cause of their complex action.

According to Hindu concepts, the sacrifice *yajna* is the essential act in life. Gandhi declared it to be 'a principle which was created at the same time as humanity', and added that 'a life of sacrifice is the supreme summit of art'. Now in this supreme act Agni plays every part: he is at once the offering, the priest, he for whom the sacrifice is celebrated, the flame, the messenger and the one to whom the sacrifice is offered, 'the fire of divine will, which receives the sacrifice and becomes its priest'. And so Agni's constant symbol is the sacrificial fire. He is described as being a red man with three legs and seven arms. He has black hair and eyes. His jaws are sharp and flames spurt from his mouth. He is born in the waters. And he rides on the back of a ram.

His most usual appellations are Pavaka (the purifier), Dhumaketu (he who has smoke for a standard), Jatavedas (authority on all births), Anala (mystic name for the letter 'R' and basic sound corresponding to Agni) and various names commencing with Havya- or Huta-, as a reminder that he bears (or burns) offerings.

When man refuses to submit to divine will (in other words, will not agree to offer sacrifice), Agni seeks to charm rather than to chastise him.

= NEI HA AND HATETE
AND HATEPE
ALSO HĀ
AND WAIRUA
ITO

← = MATA ORA THE SEER!
AND WĀ TOO WHO IS TIME
AND SEASON

- AHI-NGIHA-TAHU ITO

= PAWA-PAWERA-PAORA
PĀHU-NU-PAO-PĀHO AND
[WAKA

= HAU-HĀ-HŪ-TA-HU ITO

SK SĀMORA	AG NI-	SA SĀ HĀ HA NI- NI	RANA TETE HA NI RĀ RĀ RĀ - NĀ NĀNĀ HA - NA RARE NĀ NĀ RAIHE NĀ WE NA NĀWE	SACRED FIRE PLACE SACRED FIRE FIRE BURN GLOW Exposure to the heat of FIRE Sun (SAR, DAY) Rest remain still TEND CAREFULLY SHINE GLOW GIVE FORTH HEAT LIE REST [FLAME] NĀ adverbially = TĒ NĀ THERE! NĀ possessed by by reason of on account of SMALL ENCLOSURE [BELONGING TO] BE SET ON FIRE KINDLED FASTEN SECURE [RITUALY]
WHĀKA	-	-	-	
WĀKA	-	-	-	
	WA	HA	HA	MOUTh ENTRANCE
	WĀI	RUA	RUA	SPIRIT [of AGNI]
		HĀ	HĀ	Breath! [of agni]
		HA RA	RA	VIOLATION of TĀPU
SK MĀORA	A GNI	PA PA KU-RA	KVA K-A RA	COOKED WITH FIRE COOK BURN. RED GLOWING TĀPU [RĀRA] exposure to the heat of a fire
		KUREPE		VIOLATION of TĀPU causing withering of crops
		KU-WA-HA		MOUTh ENTRANCE GATEWAY [= KUVA HA]
		KUWA-TA		LONG FOR LOVE DESIRE
		KŪ-TAO		COLD [= COLD FIRE, of]
		KU-TI WERA		SCAR FROM A BURN
		K - PA-RA		COMPLETELY BLACKENED
		KU PERE		FAT 12 OBULATION [burnt]
		KU RA		RED COALS 12 BURNT
		KU MU		ANUS = SHIT as COOKED
		KU-I		WOMAN
SK MĀORA	AG NI- KU TI	VE WE	LA RA RA NEA	TIME of KINDLING the SACRED FIRE BURNT HEATED HOT [WEKO EXTINGUISH] BLOW GENTLY RARA TWICE

SK
MĀORI
AG NI
HI KA
KA IKO MAKO
KAWA KAWA

IS IN PLANTS [KAIKOMAKO]!
KINDLE FIRE BY FRICTION
FIRESTICK TREE
SHRUB

SK
MĀORI
AG NI
KA RA
RE HU

IS IN STONES
BLACK BASALTIC STONE
FLINT

SK
MĀORI
AG NI
HI KA
HI A
HI NONGA

IS WITHIN MEN
COPULATE
FALL IN LOVE
DOING UNDERTAKING

SK
MĀORI
AG NI
RA NI
NI NI
NGI HA
HI KO
RĀ

SHINES K FROM THE HEAVENS
SKY HEAVEN
GLOW
FIRE
distant lightning SHINE [AGNI IS LIGHTNING]
SUN [AGNI IS SUN]

SK
MĀORI
AG NI
A HI
NGI HA
KANAPA
KĀ
PA KA

MORTALS SET FIRE TO AGNI
FIRE
FIRE
FIRE
take fire be lighted burn
FIRE COOK

SK
MĀORI
SK
MĀORI
PA VA KA
PA WA
A NA LA
NEA RA
RĀ
RĀ RĀ
NEA RA HU

AGNI as PURIFIER
SMOKE [INCENSE]
MYSTIC NAME FOR R as SOUND of AGNI
SNARL
ROAR CONTINUED SOUND
Expose to the heat of a fire
CINDERS [crackling]

SK
MĀORI
H U T A -
T A HU
HŪ
HŪ

as a reminder AGNI BURNS or BEARS
FIRE
DESIRE = FIRED KAMA DEVA!
explosive sound hiss bubble up NOISE.

SK	AG NI			EOD of FIRE GUIDE TO MAN
	NI NI			GLOWING
	NGI HA			FIRE
	A H			FIRE
	APPELLATIONS of AGNI			
MĀORI	NI HO			TOOTH and NINI GLOW
SK	A NA LA			MYSTIC NAME FOR LETTER R the BASIC SOUND of AGNI
MĀORI	NGA RA			(SNARL)
	NEA RA-HU			CINDERS WARDANCE LEADER
				TAKE COUNSEL DELIBERATE
	KA NA PU			LIGHTENING = AGNI SHINES from the HEAVENS
	KA NAPA			FIRE [AGNI IS LIGHTNING
	RA NGI			SKY HEAVEN AGNI IS SKY AND HEAVENS
SK	HU TA	-		AS A REMINDER AGNI BEARS OR BURNS
MĀORI	A HU RE WA			SACRED PLACE
WĀKA	HU A			RECITE
	HU A			CALL BY NAME
	HU			NOISE WISS EXPLOSIVE SOUND
	HU			DESIRE = AGNI as KA MA DEVA
	HU A HU A			BOIL WITH HEATED STONES
	HU AKI			DAWN
	HU A RE WA			RAISED ALOFT
	HU KA			last man slain [= fire of battle]
	HU NU			RAY of the SUN = AGNI IN SKY [DAWN]
	TA HU			BURN FIRE
	TA E			COME GO REACH EXTEND TO AS FAR AS
	TA KI			Recite
	A TA			form shape resemblance opposed to substance
SK	H A V Y A	-		as a Rem under Agni BEARS OR BURNS
MĀORI	H A T E T E			FIRE
	HĀ			TAST FLAVOUR BREATH [= AGNI IN MAN]
	HĀ NA			shine glow flame heat
	HĀ MUT I			SHIT = AGNI IN MAN is HEAT/COOKED!
	HĀ PŪ			pregnant = AGNI IN WOMAN!
	HĀU			VITALITY of MAN ESSENCE of LAND = AGNI
	HĀU			SACRED FOOD
	HĀERE			HITHER HĀU-RA-NGI = MAD

SK AG NI DŪ TA

HAVING AGENI FOR A MESSENGER

MĀORŌ

NI NI

BROUGHT BY AGENI

GLOWING

Ā
NGI-HA

possessed by. ITO
FIRE

TA E

ARRIVE COME GO ARRIVE AT
REACH EXTEND TO d SPACE: TIM
AS FAR AS UNTIL PROCEED TO
BE EFFECTED BE ACCOMPLISHED

TĀ HOKA

RECTE CEREMONIALLY
SCREEN FROM THE WIND

TA HU
TA KI

Set on FIRE LIGHT. RITES
GO TO MEET VISITORS' LEAD

[BRING ALONE

TŪ TŪ

MESSENGER

TŪ

SERVE SEND

TŪ Ā

PROSTITUTE WITH AN OFFERING

TU RA NGA

SITE FOUNDATION

TU A

TIME PAST FUTURE THIS SIDE
ON THE FARTHER SIDE

TŪ A - HU

SACRED PLACE SK HUTA *sacryla*

TŪ Ā - IMU

SCARF IN FELLING A TREE

[MADE BY FIRE]

EFFECT BY RITES

TŪ Ā KAHU

SACRED OVEN IN RITUAL FEAST.

TŪ Ā KAI HAU

DISTANCE

A

TU A

A GOD [see PURE RITES]

TU HI

CAUSE TO GLOW GLOW GLEAM SHINE

A HI

FIRE

SK
MĀORI

A

GNI AGARA
ANCA

PLACE FOR SACRED FIRE
FACE IN A CERTAIN DIRECTION
ASPECT SET ABOUT DOING ANYTHING
MEANS of CONVEYANCE [of oblations]

ARA

RA RA

TWIG SMALL BRANCH

RA RA

EXPOSE TO THE HEAT of a FIRE

RA HAKI

ONE SIDE ONE SITUATION OUT

RA IHE

SMALL ENCLOSURE [of the way]

RA KAU

WOOD STICK

RA MA

TORCH ARTIFICIAL LIGHT

RA RE

LIE REST

NGI HA

FIRE

of belonging to at the time of.

SK
MĀORI

A
TA

GNI-A DHANA
HANA

SETTING UP THE SACRED FIRE

SHINE GLOW FLAME GIVE FORTH-

N A WE

FIRE

[HEAT]

SK
MĀORI

D
D

GNI-A HITA

ONE WHO HAS SET UP THE SACRED FIRE

of belonging to possessed by

FIRE

NGI HA

AHI

FIRE AHI AHI-AHI ^{maintainer of} sacred fire

TA HU

FIRE also -HU as SK HUTA =

H I - KA

KINDLE FIRE [SACRIFICE

IMPELL ITD

SK

AHI

Serpent dragon - subterranean fire!

SK

A

G RA

FRONT BEGINNING POINT TIP TOP

SK

SK
MĀORI

AHI - A
AHI

MAINTAINER of the SACRED FIRE
FIRE

NGI - HA FIRE

MAIN THING

MĀORI

A NGA

Face in a certain direction aspect
set about doing anything

RA

SUN SAIL DAY THERE YONDER

A RA

WAY PATH MEANS of CONVEYANCE

SK
MĀORI

ASU - RA

living spiritual DIVINE ASURA GOD
SACRED PLACE

AHU

- RE WA

RA NGI

HEAVEN ABOARD of SUPERNATURAL BEINGS

A

SK 3
MĀORĪ

AG- NI
NGI HA

FIRE GOD AENI
FIRE

ANG - A

FACE IN A CERTAIN DIRECTION
SET ABOUT DOING [VESSEL]
of belonging to possessed by
S INE [at the time of :]
TEND FOSTER FASHION TREAT WITH
[= SK HUTA !

DI

A HO

A HU

A HU

[point in a certain direction
move in a certain direction]

A HU MAI RANGI
AENI

SACRED PLACE
FIRE FIRE GOD.

SK

SK
MĀORĪ

AG NI - KANA

SPARK of FIRE
FIRE

HI KA

KINDLE FIRE BY ATTRITION

KA KĀ

RED HOT GLOW

KAI

prefix to transitive verbs to

KA PURA

FIRE [denote an agent]

KAI RAU

COURTEZAN = KAMA DEVA God
of LOVE one of 7 tongues of AENI!

KAN- AKU

FIRE

KAN- APU

LIGHTENING

KAN- EHE

DESIRE

KA PO WAI

EMBERS

NĀ

MADE BY ACTED ON BY BY

NA WE

[REASON of ON ACCOUNT of
BE SET ON FIRE. EXCITED]

NI KO

SMALL

NI HO

TOOTH [here flamed a fire]

HA NGI

NI NI

Earth OVEN is EMBERS OF
GLOWING

NGI - HA

FIRE BURN

SK	A	ENI	HO TRÁ	FIRE SACRIFICE
	A	ENI	HO TRA	SACRIFICING TO AENI
	A	ENI	HO TRA -	HAVA NI LADLE USED IN FIRE SACRIFICE
MAORI			HAKO	SHOVEL
SK	A	ENI	HO TRIN	OFFERING THE FIRE SACRIFICE
			HV A	
			HU	CALL SUMMON INVOKE
			HO	
			GUHU	
			HU TA	Called summoned.
PP		A	HU TA	CALLED UPON
		NGI HA		FIRE
			HVA	CALL BY NAME NAME
WAHKA			HVA	RECITE
			HU	HISS BUBBLE UP
		TA	HU	FIRE
			TA-HU	FIRE
			HU	SACRED FOOD
			NI NI	FLOWING
	A			of belonging to possessed by way of.
		A	HU REWA	SACRED PLACE
		A	HVA	FORM opposed to substance
		A	HU	tend foster fashion treat with
		A	HU	heap mound. heaped up
		A	HO	OPEN SPACE MEDIUM FOR A GOD
		A	HO	SHINE
	A	HA		WHO
			HO-A	LAY OUT PLAN ARRANGE
			HO	SHOUT = SK HU-TA CALL in sacrifice
			HO HO	trill to call attention = call at sacrifice see [RV]
			HO KA	SOME FLY
			HO KIO	Descend! HOROMI DEVOUR [on sacrifice]
			HOMA	Give bring = SOMA Sacrifice
			HO MANGA	GREEDY = EPITHET of AENI!
			HO NO	Marry = sacred ritual fire of marriage
			HONU	TURTLE fire of the deep see MERUITO
			HONEI	OVEN ie as a sacred FIRE PIT
			HORE HORE	POKER FOR STIRRING A FIRE [oblations]
			HOU	ESTABLISH BY RITES DEDICATE

A

SK 151

PA TRA

WING FEATHER [ALSO OF AN ARROW] VEHICLE
[PLUMAGE OF A TREE] LEAF PETAL
LEAF FOR WRITING ON

MĀORI

RA-U

LEAF

PA KIHĀU

WING

PA TA

THRUMS ON A CLOAK PARALLEL LINES IN

A

PA KU RA

SPIRIT OF ONE DEAD [CARVING]

PA TA NGA ROA

SEED LEAVES of COURDS

PĀ T-E KE

DUCK

PĀ T-E RO

PROTRUDE

PĀ T-E TE

MOVE ALONG

PĀ T-IA

SPEAR

PĀ T-VA

A CANOE WITHOUT RAISED SIDE BOARDS

TĀ

QUILL of a FEATHER WIND FLOCK of

TĀ E

ARRIVE COME GO EXTEND to [certain birds]

TĀ E

JUICE of PLANTS ie FLOWERS

TĀ HA

SIDE MARGIN EDGE

TĀ HA KURA

DREAM of one DEAD

TĀ HA RAPA

TAIL of an EEL

TĀ HEI

WEAR anything suspended from the neck

Divide by a mark or stripe

Band or stripes of contrasting color on an

TĀ HE KE HE KE

STRIPED STREAKED [animal]

TĀ HE RE

SPEAR BIRDS

TĀ KI

RIB [ie wing]

TĀ NI KO NI KO

ORNAMENTED

TĀ O

SPEAR

TĀ RA

THROW OUT A SECOND PAIR of LEAVES

TĀ

TĀ RA

FEATHERS of a WHITE HERON

TĀ RA

LOOSEN SEPARATE

TĀ RA RO

ORNAMENTED

TĀ RA TAHI

A KITE

RA -U

LEAF = PATRA PLUMAGE of a TREE

RĀ

SAIL = PATRA AS A VERTICAL

RĀ

BLADE of a WEAPON = PATRA AS ARROW

RA UTĀO

LEAVES covering food in an OVEN

RĀ WHĀRA

SAIL FOR A CANOE

RA TA

SHARP CUTTING ie ARROW ITO

RA TA

DIVINATION [DARTS]

<p>SK MĀORI MĀORI</p>	<p>A Ā</p>	<p>TA TA</p>	<p>PA PA</p>	<p>✓ TAP, ĀS, BUDDHIST CLASS of DEITIES CALL NAME RECITE also TA-PU I TO OF BELONGING TO POSSESSED BY</p>
<p>SK MĀORI</p>	<p>IN IN IN</p>	<p>V U A -</p>	<p>TI</p>	<p>TO ENFUSE STRENGTH TO DRINK SHARE of FOOD AT A FEAST</p>
<p>SK MĀORI</p>	<p>Ā A</p>	<p>RA RA</p>		<p>A SPOKE [of a wheel TIME PATA] WAY PATA MEANS of CONVEYANCE [TIME]</p>
<p>SK MĀORI</p>	<p>MA MA MA MĀ</p>	<p>N NG HI HI</p>	<p>SI EO MAHI HI-KA</p>	<p>SMELL OF SPERM ACRID COPULATE SCENTED SHRUB COPULATE KA-RI-HIKA = COPULATE TO Be POSSESSED BY ACTED ON BY</p>
<p>SK 63 MĀORI</p>	<p>AB AB</p>	<p>HI- HI- HI</p>	<p>DŪ NE TŪ TŪ TI RA TI O E</p>	<p>TI FEMALE MESSENGER [TO A F MESS-] GIRL MESSENGER Company of Travellers cry call SHOUT</p>
<p>SK MĀORI</p>	<p>AB ĀB</p>	<p>HU HŪKA HUKA HU HU HU HŪ</p>	<p>ANGA ATEA KE KORE</p>	<p>EMPTY VOID PERVAIDING REACHING One whose hands are empty, EMPTY HAVING NO CONTENTS POWERLESS SNOW ICE FROST ASTMA CHILDLESS DISEMBOWEL DEVOID of DESIRE</p>
<p>SK MĀORI</p>	<p>AM</p>	<p>BU PU</p>	<p>DA TA</p>	<p>from AM BU-DA Coming from a cloud BE BORN PASS THROUGH IN OR OUT OF</p>
<p>SK</p>	<p>AM ĀM ĀM</p>	<p>RA RI RI RA</p>	<p>MA N N KAU</p>	<p>MANGO TREE FRUIT of the state of a MANGO TREE CONTAINING MANGO TREES TREE</p>

SK253
MĀORŪ
RĀG - I N
RĀ
RĀNEI
NEI HA
I N-ANGA
I N-ATI
I N-Ō

SHINING
SUN
SKY heaven
FIRE
WHITE BAIT & WHITISH GREENSTONE
Diacophylum GRASS TREE
OMEN
DESIRE

SK
MĀORŪ
RĀG - A
RĀNGE - A TI - RA
SK
MĀORŪ
RĀGYA - KĀRĀ
RĀNGI
RĀ
= SK
VARUNĀ

KING
CHIEF OF NOBLE BIRTH
RULING
SKY heaven supernatural beings
SUN
sky!

SK
MĀORŪ
RĀTĀ
RĀTO
TĀ NEI
TĀ RĀ
TĀ KĀ
TĀ
TĀ
TĀ OMA TUA
TĀ ONGĀ
TĀ ORO
TĀ PI
TĀ RI
TĀ U
TĀ UMATUA
TĀ NEO
TĀ MA U
TĀ IAO

PP √ RĀ GIVEN
BE DISTRIBUTED
P. MULL M. VIRILE
HEAP of FOOD AT A FEAST
friend
ceremony of giving heap of food at a feast
Respond.
earth over.
wait expect
THY
Support assistance
take possession of.
BETROTH
world.

RĀ
RĀ NA KI
RĀ NEI
RĀ POI
RĀ U KĀ KĀI

WED
AVENGE
fishing ground.
first pregnancy, we give child away
SACRIFICE of human victim to relatives

SK819

M I L

TO CLOSE THE EYES WINK TWINKLE

MĪ LA TI

TO ASSEMBLE BE COLLECTED

M

M I MILA

TO CAUSE TO CLOSE THE EYES

Int

MĪ LI TĀ

[BLOSSOMS TO]

IND pl

MĪ L YA

=

✓ MIL

INTEN

ME MĪ LYATE

ME MĪ LTI

TĀ

MOV KEEP A FIRE ALIGHT BY COVERING WITH
WHAT DOES IT SIGNIFY [ASHES
WINK TO ASSEMBLE

MAORI
SK

ME Ā

ME -

ME NE

M I NE

ME A

] TO ASSEMBLE

TA

NUMI

REASON CAUSE INTEND WISH
DISAPPEAR BEHIND AN OBJECT
CROWD TOGETHER

ME ME KE

ME KE ME KE

ASSEMBLE

TĀ

OKI

REST

ME ME NE

CONTORT THE FACE

ME RI

ENCLOSE [as a SHUT EYE]

ME TO

STAR [FOR TWINKLE]

TA UKAPO

TWINKLE da STAR.

M I NA

DESIRE

MĪ RĀ

TEND CAREFULLY CHERISH

M I RI

SOOTHE ASSUAGE TRANQUILLISE

M I RI MIRI

RUB SOOTHE SMEAR RUB IN

RA NEA

SET IN MOTION A BODY of MEN

RA NA KI

AVENGE

RA NGA TI RA

NOBLES

RA U

LEAF [fig eyelid]

RA RE

LIE REST STUPID [closed eyes]

RA POI

ASSEMBLE

TA HINGA

DECLINE AS THE SUN

RA PA RAPA

FLASH REPEATEDLY

RA PA

GLANCE sheet lightning

RĀ

SUN DAY [opposed to NIGHT]

RAU PEKA

DROOP [of eyelids]

RA WA

CLOSE

SK 819

VED
RV
GR
GR
GRFUT
RV
ind pl
MAORI

	MĪ		
	MĪ	NĀ	TI
	MI	NO	TI
	MA	MA	U
A	MĀ	SIT	
A	MA	STA	
	ME	SH	TA
	MĀ	TĀ	
	ME	TO	S
	MIT	VĀ	
		WĀ	
	MĪ	HI	
	MĪ	NE	
	ME	NE]
	MĪ	NE	NE
	MĪ	MĪ	RI
	MĪ	MĪ	TI
		MĪ	TI
		MĪ	RI
	ME	TO	
	ME	RO	ITI
	ME	TO	
	MĪ	ERE	
	ME	RE	
	ME	KA	
	ME		
	ME	HA	
	ME	HO	
	MA	RŪ	
			TI
			TI
	MĀ	WHE	RANGI
	MĀ		
	MĀ	HUKI	HUKI
	MA	I	KA
	MĀ	TĀ	
	MA	TĀ	
	MA	TĀ	ERO

LESSEN DIMINISH DESTROY PERISH
DISAPPEAR DIE LOSE ONES WAY
TRANSGRESS VIOLATE CHANGE ALTER

MIMYE

RV/AV Caus MĀPAYATI
FOR FOR AMĪMAPAT SRE
PRA- / Mi

MASYATI INTENS MEMETI MEMĪYATE
MEMAYĪTI

-MIYA -MAYA
ACCUSE

Sigh for LAMENT

BE ASSEMBLE RECITED 10 LAW/RITES

BEG

BIND SEIZE

DISAPPEARED SWALLOWED UP

LICK UP. [EXTERMINATED

METHOD of ADZINETIMBER
A STAR [of winter?].

SMALL

PUTRID EXTINCTION

BE EXHAUSTED

WEAPON

TRUE

ACCORDING TO JUDGING BY

APART SEPARATE

FALSE

BE KILLED

SMALL

KOTIKO DIARRHOEA

WANDERING TROUBLED IN MIND

FREE of TAPU CLEAN

RITES TO REMOVE TAPU

EMACIATED

DEEP SWAMP

KAI KUTU WARRIOR

EMACIATED

MA U NI KA
 MA U N D YA
 MA U N IN
 MU NI
 MA U LA

[MU] LIKE A MUNI [SILENT SEER]
 SHAVING the HEAD
 OBSERVING RULE of SILENCE
 = MAUNI
 HANDED DOWN FROM ANTIQUITY

MIAORI

MĀ
 MĀ HA KI
 MA HA RA
 MA HI
 MA IRE
 MA KOHE
 MA NA
 MA NA WA
 MĀ NA WA
 MA NO
 MA NU
 MĀ NGERE
 MA RA
 MA RO KE
 MA RO KI
 MA RU
 MA TA
 MA TA HO RI
 MAU

POSSESSED BY
 MILD MEER SELF POSSESSED
 MEMORY THINK UPON Recollect.
 be occupied with
 SACRED LORE
 DISCLOSED
 influence psychic power
 MIND SPIRIT
 Wellcome bless honor.
 interior part heart.
 Person held in high esteem [SRINT].
 LAZY [physically of sages]
 FRIEND,
 DRY [without sap appeared/peace]
 CALM
 power authority
 medium of communication with Spirit
 Deaf [be silent]
 FIXED CONTINUED LASTING ESTABLISHED

WHAKA

MAU TA RINGA
 MAU
 MAU TERE
 MŪ RE RE
 MU NA
 MU MU
 MŪ MŪ
 MU HORE
 MU RI

[of the state da MUNI
 EAR PENDANT [always worn by a MUNI]
 FIX the attention on be intent on.
 ISLAND [of a MUNI is self possessed]
 CLEVER KNOWING
 SECRET TELL PRIVATELY = MUNI
 VALIANT WARRIOR fig da MUNI
 SILENT [of a MUNI = SILENT SEER]
 BARREN POVERTY without results [celibate]
 place of departed spirits [MUNI]

NI NIHI TIMIDITY
 NI KO FORM INTO
 TI HORE BALD HEAD

C

SKIL

MA U N̄ JI] A BRAHMANS GIROLE or STRING of MUNJI
 ME KHA LA] GRASS A TRIPLECORD of MUNJA GRASS
 MA U N̄ JA FROM MUNJA a special grass
 MA U N̄ JIN GIRT WITH OR WEARING A GIROLE

d MUNJI GRASS

RA PAKI GIROLE KILT BE GIRT UP

RA PA BE ENTANGLED

RA RE Carry,

RA TA BEER

RA U LEAF

RA VITI small thin fine

RA UKAI LEAVES for baskets

RA UMOA a fine variety of flase

RA WAI ADORN

RA NGA RANGA WERVE

RA NIRI ROPE

MA U NU BE DRAWN FROM the BELT

MA U RER SEDGES USED FOR ORNAMENTAL BELTS

MA U RI TALISMAN

MA U WIRANE a figure of WIRI cats cradle [string game]

M of uncertain sense in KARAKIA

MA WETE UNTIED LOOSENED

MA U FIXED ENTANGLED understood

MA U cats cradle [string game] . left hand.

SK

MU N̄ JA GRASS

MAROTI

MU KA prepared flase fibre

SK

ME KHA-LA A BRAHMINS GIROLE OR TRIPLE CORD

MAROTI

ME KA Set apart dedicated

ME KA TRUE

ME NE Be completely recited

ME RI Encluse

MA RO kilt apron girdle of various kinds such as MAROKA worn when reciting the

IN GOA NAME ACQUIRE DISTINCTION [MARO for WAR

WARAKA

MA RO A LINE used in marking out plans of houses

MA R- U power authority mark sign -

1-0 STRAND of a ROPE

IN-ETNE equal to like

FIRST

SK	MAU JA VA TA	COMING FROM OR PRODUCED ON] MŪJAVAT > [A MOUNTAIN] from MŪNJA A SPECIAL GRASS
	MAU NJA MAU NJI N	GIRT WITH OR WEARING A GIRDLE of MŪNJA GRASS
	MAU NJI	SEIL MEKHALA and MAU NJI A BRAHMENS GIRDLE OF STRINE of MŪNJA [HOLY GRASS], A TRIPLE CORD of MŪNJA GRASS
	MAU DĀ KIN MAU ND YA	NAME of a MOUNTAIN SHAVING the HEAD
	MAU NIKA MAU NIN MAU NEYA	LIKE A MUNI OBSERVING RULE of SILENCE a class of APSARAS and GRANDHARVAS IN the POSITION of a MUNI [= MANGAMANKAIA IVA]
	MAU LA	from MŪLA HANDED DOWN from ANTIQUITY as a custom holding office from a previous generation INDIGENOUS INDIGENOUS PEOPLES WHO HAVE EMIGRATED
	MAU LI	CHIEF FORMOST BEST A TUFT of hair left on the head after tonsure A TOP KNOT THE MOON ON SIVA'S HEAD
	MAU LI NDA MAU LA	from MŪLA derived from ROOTS as custom of of poison [ie from MOUNTAINS] see SK
MĀORI	MAURI MĀORI MAUNGA TA RA TA E	- MAKERE DESCEND [MANGAINA DESCENDENT] - MAKARIRI FROST COLD MOUNTAIN, [MAKOI COMB worn on the HEAD] PEAK of a MOUNTAIN JUICE of PLANTS
> WHAKA	MAUTI MA RAMA MA RA MA NEA MĀ MA HEU MA HUA MA KAWĒ MA KOREA	GRASS CRESCENT [MOON] ON TOP of a KŌ prepared by steeping in WATER 'GREENS', MA-NEA SACRED PLACE CONNECT points of compass = FIXED FIRM acted on by means of [as a MOUNTAIN] TRAIL TRACK MANENE STRANGER IN A RAISED UP LIFTED [FOREIGN COUNTRY] TAPA IRU, NARROW WAIST BELT REMNANT SURVIVOR MANIA lock of HAIR

SK

DEH - A

[ENVELOPE OF THE SOUL] BODY MASS BULK PERSON

✓ DIH

MĀORI

E

M: VIRILE = MASS BULK BODY

MAORI

TI - A

MOTHER

TI - E

ABUNDANCE

TI - E - KE

MEASURE

TIH - E - WA

SNEEZE

TIH - I

LIE IN A HEAP

TI - KI

PERSONIFICATION of PRYMAEVAL MAN

TI - KO

EVACUATE the BOWELS

TI - NA

CONSTIPATED

TI - NA KU

CONCEIVE

TI - NA NA

BODY PERSON IN A MASS

[WITH-NANA ASSK VI-I-PSA Redup com

SK

TY AGA

ABANDONMENT of the BODY of DISTRIBUTIVENESS

MĀORI

ANGA

SKELETON SHELL HUSK [SK AN-ANGA BODILESS

TI NANA

PERSON

[TE RĀ
TE RĀTERĀ]

3rd pers pron HE. [REPEATED TO GIVE DISTRIBUTIVE FORCE

SK

VI-I PSA

DISTRIBUTIVENESS EXPRESSED BY THE REPETITION OF A WORD

MĀORI

TE WE

MEMBRANE of the FOETUS

H

BREATH BREATHE

NG - Ā

BREATHE TAKE BREATH

SK

G - Ā

GO ITO See.

MĀORI

Ā EA-EA

PANTING

- EA-EA

= Reduplicative = SK VI-I PSA DISTRIBUTIVENESS

Ā

DRIVE URGE COMPELL of belonging to

A-I-NGA

DRIVING FORCE

[after the manner of]

GA

GO

SK

VI-I - PSA

DISTRIBUTIVENESS

MĀORI

A N ENE

BREATH GENTLY

SK

A N - A

BREATHE

PĀLI

A N-I-TI

BREATHE

MĀORI

TI-HE

SNEEZE [as newborn child]

PĀLI-II

A N - A - PA

EXHALE

MĀORI

A - PA

SPIRIT of ONE DEAD

PĀ

BLOW

A

SK	TI	KA	COMMENTARY [WHICH EXPLAINS [ONLY DIFFICULT PASSAGES]
MAORI	TI	KA	STRAIGHT DIRECT KEEPIN A DIRECT
	TI	KA NEA	COURSE RIGHT CORRECT JUST FAIR
WHAKA	TI	KA	RULE PLAN METHOD CUSTOM [LAW] REASON AUTHORITY CONTROL MEANING PURPORT CORRECT RIGHT STRAIGHTEN CORRECT STRAIGHTEN ONESELF ACKNOWLEDGE AS RIGHT WAY
		KA UMATUA	ELDERS [PATH IS MAGEA AND ARA]
		KA-U-ARE Runga	CELESTIAL LORE
	TI	KE	IMPORTANT EXALTED
	TI	KEI	EXTEND STRETCH OUT
	TI	KOH I	GATHER TOGETHER COLLECT
		KA U RE	RARO TERRESTIAL LORE [HERE OF TIKANGA]
A	TI		BEGINNING AND THEN
	TI	NA NA	REAL ACTUAL
	TI	NO	ESSENTIALITY REALITY EXACT
		KA UMINGOMINGO	IN A STATE OF CONFUSION [QUITE VERIFIABLE]
	TI	OKO	ASSEMBLE
	TI	RA KI	CLEAR AWAY OF CLOUDS f_{ij} = WISDOM.
	TI	RI	REMOVE TAPU OFFERING TO A GOD
		KA U	RISE OF HEAVENLY BODIES [SHARE PORTION]
	TI	TI RO	MĀKUTO LOOK INTO EXAMINE
A		KA	IN A STATE OF TURMOIL = SK A-KA-RANA =
	TI	TO HU	SHOW DISPLAY [OMMISSION TO DO]
	TI	TOI	MOCK FLOUT
	TI	TOI TOI	SUMMIT VERY TOP
	TI	WA RA	DIVIDE
		KA - HA	LINE OF ANCESTRY
		KA RA KIA !	
		KA HO RE	NO NOT
		KA HU PŌ	DIMNESS OF SIGHT HINA PŌ DIMNESS
		KA NO HI	EYE [OF SIGHT IN REGARD TO SPIRITUAL]
		KA I NEA	FIELD OF OPERATION SCOPE OF [MATTERS]
		KA I RI RI	FIND FAULT WITH OPPOSE
		KA PEU	WHAKA PAPA A NOTCHED STICK USED IN
		KA I MATIHA	AT DADS [GENEALOGICAL RECKONING]

SK MĀORI	PU PŪ	RU	SHA	WHO IS THE ESSENCE of PLANTS ORIGINATE ORIGIN SOURCE CAUSE ROOT SPIRIT UNSUBSTANTIAL IMAGE [da TREE]
	WAI	RU	A	ĀRANGA A VARIETY of TARO
	WAI	RU	A -	EDIBLE FUNGUS
	WAI	RU	RU	BREAK FORTH SPRING UP
	PŪ	PŪ		FLOWER SEED
	PU	A		COME FORTH SHOW ITSELF OPEN OUT
	PU	AKI		WIND DISPERSED SEED
	PU	Ā NANI		WIND [of creation]
	PU	HI		FLOWERS OF COROYLIN
	PU	HIN A		HEAD of SEED ITD SWELL
	PŪ	KU		TREE FERNS
	PŪ	NUI		COME FORTH COME OUT APPEAR
	PU	TA		FLOWER. [BE BORN]
	PU	Ā W AI		SOW SCATTER
	PŪ	RŪ		VAR of FERN ROOT
PĀLI MĀORI	PUR	ĀOU		TO GROW [ASCEND]
	RU	HA		LARGE BRANCHES da TREE
	RU	HA		
SK MĀORI SAMOA	PU	RU	SA	THE ESSENCE of CREATION
	PŪ			ORIGIN SOURCE CAUSE ROOT da TREE
			[SĀ = SACRED]	FOOT BASE FOUNDATION HEART CENTRE
	PU	HĀNEA		ROOT HA-ERĀTA DAWN ITD
	PŪ	NEA		REASON CAUSE ORIGIN
	PŪ			BASE da MOUNTAIN
✘	PU	AO		DAWN CLOUD [SK BHU-MI THE EARTH.]
		AO		WORLD DAY OPPOSED TONIGHT BRIGHT BUD DAWN
	PŪ	HIHI		RAY of the SUN
	PU	IA		VOLCANOE HOT SPRING
	PŪ	KAI		LAY IN A HEAP
	PU	KE		HILL
			HA ERĀTA	DRAWN RUHA LARGE BRANCHES da
	PŪ	KENGA		REPOSITORY [TREE ie = the
	PŪ	KARI		DIG [WORLD TREE
	PU	NA		SPRING of WATER
	PŪ	RU - A		ABUNDANT
	PU	TA		BE BORN COME FORTH.
	PU	TAKE		BASE ROOT REASON CAUSE

SK
SK 293
MĀORI

VI
VI

I P SĀ

I-PO

I-HO

HA

HĀ

PA PA

WHI - WHI

WHI-RI-WHI RI

WHI-RO WHI-RO

WHI WHI-TA

HA ERATA

HA-PA-i

WHI-TI-WHI-TI

WHI-TI KI

HĀ PUA

WHI -U NGA

I-HI

PAH-TI

WHI-WHI

HA

WHI WHI I-NGA

WHI WHI WHI

HĀ

WHI-TI

WHI RO

WHI RI NAKI

I-HO MATUA

HA I HUNGA FROST

I-KI

I-KA

HA-RO

PĀ

HA

PĀ

PĀ PĀ

PĀ

PĀ

PĀ

E

A 50

IN 2 PARTS [MĀORI I-O BELONGS HERE]!
DISTRIBUTIVENESS EXPRESSED BY THE
PERTAINING TO LOVE [REPETITION of a WORD]
FROM ABOVE DOWNWARDS UP ABOVE
MOKO THATCH FOR WALLS of a HOUSE
DESOLATE DESERTED
the EARTH [I-KI SWEEP AWAY]
CAN BE ABLE
WEAVE PLAIT SELECT CHOOSE
WHIRL SWIRL as an EDDY IN A STREAM
QUICK READY ZEALOUS FASTEN
DAWN [LASHINGS FOR BINDING
DAWN RISE OF HEAVENLY BODIES
A FENCE of STICKS
TIE BIND ON GIRD ON GIRDLE
GROVE OF TREES of ONE SPECIES
PLAITED BORDER of a CLOAK.
DAWN I-AIA SINEWS VEINS
COMPANY OF TRAVELLERS SECTION of a CLAN
WIND ROUND FASTEN MEASURE OUT
WRAP ROUND THE PLAN of a HOUSE FAT
[OF THE ENTRAILS]
CIRCUIT BOUNDARY
ADHERE AS FAT
GIFT PRESENT FEAST
SHINE UPON SHINE
EVIL BAD SWEEP AWAY
BUTRESS of WALLS of a HOUSE
MIND
FROST
SWEEP AWAY CLEAR OFF DEVASTATE
CLUSTER BAND HEARTROOP MILKY WAY
VAULT OF HEAVEN
WEIR FLOCK SCREEN RECONNECTED WITH
UHĀU COOL COOL AIR [FAT of the ENTRAILS]
Term of address to MALE elders BLOW as the WIND
FATHER BROTHER of FATHER MOTHER
CLUMP GROUP FLOCK ELDERS MALE RELATIVES
SPREADING
HORIZON REGION MULTITUDE

SK119	DĀY	- IN	GIVING BESTOWING
MAORI	TĀI		SEA
	TĀ		NET
	TA	EPU	RICH LOAMY SOIL
	TAE	-KAI	WORN OUT SOIL
	TAE		JUICE of PLANTS COLOR HUE
	TAE	TAE	ULCERATED SUPPORTING FILTH EXCREMENT
	TAE	RANGI	MIX SOOT WITH MANHOE SAP for TATTOOING
	JAE	TURI	EAR WAX
	TĀ	HĀU	THY
	TA	HE	SACRED FOOD offered to a GOD
	TĀ	HORA	GATHER FRUIT of a TREE
	TA	HU	COOK
	TA	HUA	HEAP of FOOD at a FEAST
	TAI	AO	WORLD
	TAI	MAU	BETROTHED
		IN - A	BASK WARM ONESELF
		IN - A	= TĒNĀ IN SALUTING A PERSON
	IN - AKI	PACK CLOSELY	
	IN - A NEA	WHITE BAIT	
	IN - A TI	PORTION SHARE at a FEAST	
SK	DA RA		WIFE MARRY a WIFE
MAORI		RA	WED
	TA RA		A MARRIAGE UNION TILL DEATH
	TA RA		M. VIRALE P. MUL
SK	TAM	PAT YA	WEDLOCK [TIA MOTHER PĀPĀ MOTHER TAMU P. MUL]
SK	DI -	DHI - SHU	WISHING TO OBTAIN
MAORI		HU	DESIRE
	WA -	HI NE	WIFE
		HI - A	FALL IN LOVE WITH
	TI -	A	MOTHER
SK	DA RU	NA	TERRIBLENESS SHARP WIND
SK		RU DRA	the VIOLENT ONES
MAORI		RU NEA	up above over upon
		RU	EARTHQUAKE GRAVE

SK293

VID - U

FIRM HARD [MĀORI WHIT-A FIRM SECURE
WHAT IS FIRMLY FIXED

"

VIL - U

[MĀORI UHI TATOOING INSTRUMENT]

V-I

U AN GA

FIRM LIMBED [SEE NGA IN TANGALOG]

SK
MĀORI

U

BE FIRM BE FIXED STRIKE HOME d WEAPON

U - A

BACKBONE [REACH LAND ARRIVE d WATER

AN GA

SKELETON

U

AN GA

CIRCUMSTANCE d BECOMING FIRM

WHAKA -

U

MAKE FIRM ESTABLISH KEEP

TOGETHER AS A BODY d MEN

R-U - HA

LARGE BRANCHES d a TREE [BRING TO LAND

U A

BACKBONE

U A WH ATU

CRAMP

U E

= AUE UE! TERARU, &

U E HĀ

PROP SUPPORT

U E

NAPE d the NECK

U - HO

HEART d a TREE UMBILICAL CORD

U - HO NO

CONNECTED SPLICE JOIN

WHAKA -

U I

QUESTION ENQUIRY

U I U I

ENQUIRE FOR INTERROGATE

WHAKA -

U KA

HARDEN LASTING SUSTAINED

U - KA PŌ

poetic MOTHER

U - ME RE

CHANT SING

U - NU A

FASTEN TWO CANOES SIDE BY SIDE

U - PA

FIXED SETTLED

U - TA

BOARD MAN LOAD A CANOE

U - RE

M. VIRILE

U - RU

HEAD IN the SINGULAR!

T U

STAND BE ERECT PERSISTANT CONTINUOUS

T U RA NEA

TIME d STANDING SITE FOUNDATION

T U T U

FULL d the TIDE

T U Ā HU

SACRED PLACE

T U A KOI

BOUNDARY DIVISION DIVIDE SEPARATE

IWI

T U A ROA

BACKBONE

[re SK VI-

A NGA

SKELETON

R-U RUKU

ESTABLISH BIND BY RITES PRAYER

TO STOP A TREE FROM SPLITTING

R U KU

RITUAL ABLUTIONS [WHEN FELLED

SK 125 DE HA I SH VA RA
 MĀORI TĒ
 TE A
 WHAKA TĒ
 WHAKA TE KI
 TĒ NĀ
 TE NEI
 TE NEI TENEI
 SK - - [I-O] - -
 MĀORI WA IRUA
 SK DE VA !
 MĀORI TE RE
 - REINGA
 SK / DIH
 MĀORI TI RA
 TIRAMAKA
 TI TI
 SK DI VA
 MĀORI HA UMUA
 ARA TI RTI
 TI U
 TI WA E
 TI WHANA
 TI WHAO
 TIH E
 TIH AERE
 TIH EI
 TIH - I
 WHAKA TI KA
 HA HA BRE
 HA HA RO
 HA U RAKI
 HA HA

SOUL / DIH = I SHVARA
 NOT SQUEAK CHIEF THERE
 WHITE CLEAR
 SQUEEZE FLUID OUT OF [SAP-LESS]
 ESSENCE UP ABOVE [= DEAD]
 SUSPEND SO AS NOT TO REACH THE
 [THAT THIS CONNECTED] [GROUND]
 WITH PERSON ADDRESSED
 THIS [ABSOLUTE]
 EACH [DISTRIBUTIVE = SK
 - VI-I PSA = DISTRIBUTIVE]
 SARIT] [A PA SOUL & ONE DEAD]
 DRIFT FLOAT SWIM, COMPANY OF
 PLACE & LEAPING SARITS [TRAVELLERS]
 WAY PATH] AS ARA TI ATIA
 COMPANY OF TRAVELLERS STARS & ORIONS
 RACE & SPIRITS BEUT
 SHINE [DISTRIBUTIVE] FASTENED WITH
 = DEVA PEGS = SPIRIT PATH
 PLACE & DEPARTED SPIRITS
 PATH & SPIRITS
 SOAR SWAY TO: FRO WANDER SWIFT !
 N. NORTH WIND = SPIRIT PATH TO
 SEPARATE [MILKY WAY [HEAVEN]
 SEPARATE
 BE CURVED [UENUKU I TE RANGI]
 WANDER
 SNEEZE
 PALE IN COLOR
 CARRY LIFT
 SUMMIT TOP PEAK. CITADEL & PA
 WAY PATH SEE ARA
 A SPIRIT RESIDING IN RAINBOWS
 VAULT & HEAVEN BECOME BE DIFFUSED
 ABODE & Supernatural beings HEAVEN
 UNDERWORLD & SARITS
 FAMILIAR SPIRIT
 BREATH

SK 125	DE VA	AN SA	PART of a GOD PARTIAL INCARNATION
		- AG ĀRA	TEMPLE HOUSE of a GOD
MĀORI	TE		figure head of a canoe without arms
	TE		THERE [on legs]
	TE	HEA	WHICH ?
	TE	I TEI	[distributive] HIGH TALL LOFTY SUMMIT
	TE	KO	carved figure on Gable of a HOUSE [TOP
	TE	TAHI	area certain
SK	DE VA		
"	DI VA		
MĀORI	TI RI		OFFERING TO A GOD
	WA I RUA		SPIRIT
		[RUACH] !!!	
		RUA-MOKO	ASURA of Earthquakes
	WA I		WATER MEMORY
SK	VA-RUNA		all enveloping sky God of upper i lower water
MĀORI	RUNGA		up above over upon
		A NGA	FACE IN A CERTAIN DIRECTION
		RĀ	SUN [ASPECT
		Ā	of belonging to possessed by.
SAMOA		SĀ	SACRED
MĀORI	WA NA	NGA	LORE of the TOHUNGA.
SK	DE VA-A	GA-RA	HOUSE of a GOD TEMPLE
SK	[DI VA]	RA-NEI	HEAVEN SKY
		HA RO	VAULT of HEAVEN
		NGARA	SNARL [of the Gods]
	TI RI		offering to a God.
		NGARA-HU	CINDERS COMMANDER
		WHAKA - HU A	RECITE SK HUTA sacrifice
		HU A	name call by name ITO
		ARA	means of conveyance PATH W
		NGA-RI	GREATNESS POWER
		NGA-RO	hidden out of sight disappeared
		NGA-WIRI	IO [Secretly forgotten]
	TE WHA		rites
	TI ARE		hold up expose to view
WHAI	TI TI RI		THUNDER [of the GODS]

SK MĀORI	DEHA	VDHI	BODY MASS BULK [ENVELOPE] SOUL
"		TIKO	EVACUATE THE BOWELS 1 TO
SK	DEHA	TI-A	MOTHER SERVANT
		TVA	CORPOREAL NATURE
		TUA	HANGATA FAMILIAR NAME FOR THE HERO
	MA	TUA	FATHER PARENT [of a STORY -
		TUA	HIWI SKELETON
		TŪA	HU A SACRED PLACE
LATIN MĀORI	CORPOREAL		FROM LATIN CORPORALIS OF the BODY from CORPUS
		TI-NANA	= PERSON BODY IN A MASS REAL
		TI-NAKU	CONCEIVE [ACTUAL]
		TŪ	BE HIT BE WOUNDED FIGHT WITH
		TU	GIRDLE FOR A MAN or WOMAN
		TUA	TIME PAST [ANCESTORS]
			TIME TO COME FUTURE
		TUA TUA	OUTER GARMENT of a CHIEF
		TUA HURU	HAIRY
		TUA ITITANGA	CHILDHOOD
		TUA KAKA	MUSCULAR
		TUA KANA	ELDER BROTHER or SISTER 10
		TUA KI	DISEMBOWEL [of the body related]
		TUA KIRI	PERSON
		TUA KOKO	BACKBONE
		TŪA MOE	RELATED TO SLEEP
		TŪA PĀE	DANCE
		TUA ROA	BACK OF A HOUSE
	[IWI	TUA ROA	BACKBONE]
		TUA WHĀTI	FAT
		TU EKE	COVERED WITH SORES
		TU HANGA	DESCENDANT
		TŪ HAU-ORA	IN GOOD HEALTH
		TU HI	ODOUR
		TU I	HURT
		TU I AU	FLEA
		TU KOROU	DESIRE
		TU KOU	CLITORIS
		TU MANU	HEALED
		TU PERE	EJACULATE

A

SK	DAH-ANA	CAUSING TO BE BURNT
MĀORI	H ANA	SHINE GLOW GIVE FORTH HEAT FLAME
	TAH-U	SET ON FIRE BURN COOK
	H-A-TETE	FIRE
	NA	ACTED ON BY
	NA-U	Refuse.
	NA-WE	BE SET ON FIRE EXCITE / FEELINGS
SKLAWIN	DAZBOG	
SK118	DAH-IN	BURNING SETTING ON FIRE FLAMING
MĀORI	AH-I	FIRE [BURNING HOT]
	IN-A	BASK WARM ONESELF
	TAH --U	SET ON FIRE BURN COOK
	AH-I	FIRE
	H-IN-E	GIRL
	H-I	BE AFFECTED WITH DIARRHOEA DAWN
	AH-I	FIRE
	I	BE STIRRED OF FEELINGS
	H-I-A	DESIRE BE IN LOVE WITH
	H-I-A KAI	HUNGER
	H-I-A-IN U	THIRST
	H-I-HI	RAY OF THE SUN
	H I KA	MAKE FIRE COPULATE
SK	DAU-KA	BURNING
MĀORI	H I KAKA	INCITE
	H I KO	FLASH AS LIGHTENING SHINE
	K A NAPU	FIRE
SK	DA HA-NA	CAUSING TO BE BURNT
MĀORI	K A NA-PA	BRIGHT GLEAMING
	K A NA-PU	BRIGHT SHINING LIGHTENING
	K A NE-HE	DESIRE
	HA --NA	SHINE GLOW GIVE FORTH HEAT
	HA TETE	FIRE
	TA H-U	SET ON FIRE BURN
SK	DAH	
	DA HA	BURN CONSUME WITH FIRE
	HA TETE	FIRE
	TA H -U	FIRE

SK	DAH	- U -	KA	BURNING CONFLAGRATION
MĀORI	TAH	- U		SET ON FIRE BURN COOK
	TAH	- U		HUSBAND LOVER
	TAH	- U -	MAERO	SICKNESS DISEASE
	TĀH	- U -	NA	BATTLE FIELD
	TAI			ANGER RAGE
	TAI	AO		WORLD = SK/PĀLI USAGE!
	TAI	TAI	AO	DAWN [Redup = DISTRIBUTIVE SK]
	TAI	APU		TAKE BY STORM EXPEDITION FOR ATTACK
			KĀ	TAKE FIRE BE LIGHTED BURN
			KAKĀ	GLOW RED HOT
WHĀKA	-	-	KĀ	INFLAME INCITE
SK	DAH	-	KA-NA KU	FIRE ALSO I-KA VICTIM,
MĀORI			HA-NA	CAUSING TO BE BURNT
"			NA-WE	BE SET ON FIRE
"			HA-TETE	FIRE
SK	TAH	- U		SET ON FIRE BURN
MĀORI	DAH	- U -	KA	BURNING CONFLAGRATION
		U -	KURA	GLOW SHOW RED
		U -	MU	EARTH OVEN
		U -	E	INCITE IMPELL
		U -	IRA	GLEAM FLASH GLOW LIGHTENING
		U -	MU-RANGI	RED APPEARANCE of the SKY
NGĀ	-	U -	NAHI O	TAKERO SHOOTING STARS
		U -	NAHI-ROA	COMET
SK	DAH	- U		SET ON FIRE
"	DAH	- A -	NA	CAUSE TO BE BURNT
"	DA	- - -	HI-N	BURNING-SETTING ON FIRE FLAMIN
MĀORI			HIN-B	GIRL
			HI-KA	make FIRE COPULATE
			A-HI	FIRE
		U -	MUORA	OBJECT of INTENSE AFFECTION
		U -	RA	GLOWING RED
		U -	RA-NGA	GLOW of SUNRISE
		U -	RE	M. VIRILE
		U -	REURE	FIRE STICK
		U -	RU AO	WINTER
	H	U		BUBBLE UP BOIL WHIZZ CRACKLE AD

SKRO MĀORĪ	DĪ TĪ-U			FLY SOAR SOAR HOVER
SK MĀORĪ	[DĪ DĪ DĪ TI - AHO TĪ KĀ KĀ TI TI DI DI			SHINE SHINE BURNT BY THE SUN SHINE SHINE
SK MĀORĪ	[DĪ KSH DI KSH A TI K-I TI KA TI KA NGA			CONSECRATE ONESELF espec for the SOMA [SACRIFICE] personification of pygmaeval man. keeping a direct course just fair right correct custom CUSTOM AUTHORITY RULE PLAN MEANING PURPORT ACKNOWLEDGE AS RIGHT
SK MĀORĪ	DĪ HI - TI TI RI TI A			DEVOTION offering to a god MOTHER.
SK MĀORĪ	DŪ NA TU NA			suffering pain torment the earth eel [re earth in formation i.e giving births etc. house dwelling in the MOON
SK MĀORĪ	DUR - RO NA RO NA			hard to comprehend FEMALE
SK MĀORĪ	DUSH - DUSH - TA TA TA TA TŪ AHO			Transgression guilt WICKEDNESS Beat with a stick PU! HAB STEAL THIEF HE ABORTION HUTI RUN AWAY DECEIVE

SK 293 MĀORI	VI	KĀ KĀ	SA	LUSTRE BRIGHTNESS [= VI-] 59 FIRE AND KĀHU SURFACE OF SKY	
			HA	ERATA	DAWN
			HA	RO	VAULT of HEAVEN
			HA	TETE	FIRE
			HA	PAI	DAWN
SK MĀORI SK MĀORI	VI	-	-	PSĀ	DISTRIBUTIVENESS
	VI	-	HA	PA-RA	DAWN
			HĀ	RA	DISTRIBUTION
				RĀ	SUN SAIL DAY
				RATO	DISTRIBUTE DISTRIBUTION
		PĀ			FLOCK HERD
		PĀ	E		HORIZON MULTITUDE REGION
SK MĀORI	VI	KĀ	SA	LUSTRE BRIGHTNESS [= VI-]	
		KĀ		FIRE	
		KĀ	KĀ	GLOW [DISTRIBUTION]	
		KĀ	HA	BOUNDARY LINE of LAND LINE	
		KĀ	NAPU	LIGHTENING BRIGHT SHINING [of ANCESTRY]	
		KĀ	HO	BATTENS ON A ROOF RAIL	
		KĀ	HO	RA	SPREAD ABOUT [of a FENCE]
		KĀ	HU	SURFACE GARMENT MEMBRANE	
				ENVELOPING A FOETUS PUT ON FIRE [GARMENTS]	
		KĀ	NA	KU	GARMENT PUT ON CLOTHES
		KĀ	HU	KIWI	A CAPE COVERED WITH FEATHERS
		KĀ	HU	KURA	A CAPE COVERED IN RED CLAY
			HA	ERATA	DAWN BEAM of LIGHT
			HA	RO	VAULT of HEAVEN
			HA	ERĒ	BE DIFFUSED
			HA-I-HU	NGA	FROST
	HU	KĀ			SNOW
			HA	ERI	A SPIRIT in FRAGMENTARY RAINBOWS
			HA	NA	FLAME GLEAM GLOW
			HAO-O-RUA		A CONSTELLATION NEAR ORION
		KĀ	NA	PA	BRIGHT GLEAMING = SK VI-1-PSA!
	WHI	-TI			SHINE UPON EAST
	WHI	-RO			MOON ON 1ST DAY

SK

P SU
BH[A] SU
A PSU
PA KA
HU-A
HU-A - HUA

VICTUALS

ONLY IN
MĀORI

DRIED PROVISIONS COOK
FRUIT EGG PRODUCT ABUNDANCE
BIRDS CAUGHT for FOOD
HEAP STACK

WHAKA

PU AR
PU ANEA
PU ANGO
PU HA HANA
PŪ HUA
PU KU

PIG OBSOLETE
DRIED
STARVE
HOT to the TASTE
Glean potatoes
Stomach

[PU WHĀ]
[PŪ HĀ]

GREENS [WHĀ = V + HA + VI in 2 parts]
[HĀ taste flavour]
Taste flavour.

SK
MĀORI

HĀ
HĀ KARI
A PSU
A PU
A PU APU

FEAST
VICTUALS
GORGE GLUT

Cramped stuffed palatable = SK
VI-1 PĀ in Reduplication

expressing DISTRIBUTIVENESS
possessed by belonging to by way of
on account of.

ak

Ā
A PUTA

layer of thatch on a Roof.

SK
MĀORI

HŪ PAKI
HŪ PERE
A P-SU

a net for catching birds
edible orchid
VICTUALS

W HA I
W HA WHAKI
W HA KOMA

possessing acquiring
GATHER FRUIT

SK
MĀORI

B H[A] SU
HĀ
HU A

EAT
VICTUALS
taste

SK

PA KA
A PU
A PSU

FRUIT EGG ITO
DRIED provisions' COOK.
GORGE GLUT
VICTUALS

PĀU
RUHA
PURUŠA
PURUŠA
MĀ HĀ
MĀ PŪ

GROW
[MĀORI RUHA large branches da tree] b1
= the ESSENCE of PLANTS IS A PERSON
= the ESSENCE of CREATION THE COSMIC BEING
BREATH BREATHE [THE CREATOR
TRIBE BUNCH BUNDLE HEAP STACK.

PŪ
PŪRIKIRIKI
WHAKA PŪ
PURE
PURI
PŪ

WISE ONE DOUBLE TWICE TOLD =
UPANISADIC TWO by TWO = BIBLICAL 2 by 2.
= BLOW Gently = winds of creation breath
SHATTERED [=SK as was PURUŠA!] [breathe]
howl as a dog sun dog UDEITHA loud
RITES TO REMOVE TAPU [chant song of
SACRED ANCIENT LORE creation]

SK [BHŪ-MI
THE EARTH HT]
PURUA
PŪHANGA
PŪNGA

ORIGINATE ORIGIN SOURCE CAUSE
ROOT da TREE or PLANT PRECISE VERY
BASE da MOUNTAIN. HEART CENTRE.
DONE IN PAIRS BY 2'2 ABUNDANT. [EXACTLY
ROOT.

PUA
PUANGA
PUA

REASON CAUSE ORIGIN BUBBLE UP. BOIL
BREAK FORTH SPRING UP [TAPAS of
RISE as FOG [f_g = SMOKE VAPOUR etc] creation.
FLOWER SEED. BLOOM FOAM of the SEA
BLOOM BLOSSOM.

PUAKI
PUANGA

a tree . hold up display the head of an enemy.
SMOKEY HAZY. a figure in the HAKA
BE UTTERED BE EXHALED COME FORTH
SHOW ITSELF. OPEN OUT. DISCLOSE
EMACIATED DRY [as was the cosmic person
after his exertions of creation!],
DAWN CLOUD

PUAO
AO

WORLD DAYTIME CLOUD BUD DAWN. BRIGHT
BE RIGHT BE FITTING BARK da DOG =
DAWN BEAM da LIGHT [Dawn ITD. BIB COCK CROW]
DAY following DAY.

HA EATA
AOAKE
AO-MĀRAMA
PUHA
PŪHIHI
PŪMANAWA
PUNI
PURA
PURAKAU

WORLD of LIGHT i LIFE.
SONG CHANT [=SK SONG of CREATION]
RAY of the SUN.
RECITE Draw a long breath. cleverness.
FILLED UP of a SURFACE
TWINKLE with an unsteady LIGHT = SK PURUŠA!
OLD MAN ANCIENT LEGEND

SK 804
fut

MĀ
MA TA

A PARTICLE of PROHIBITION OR
of MĀ to measure mete out to [NEGATION]
WOULD THAT NOT
NOT

MĀORŌ

MĀ
MA TA KĀ
MA TA I TA
MA TA KANA
MA TA KANA
MA TA KĒ KĒ
MA TA KENE
MĀ TA KI
MA TA KU
MĀ TA O

FREE of TAPU
SACRED PLOT IN KŪMARA FIELD
BRACKISH TASTING of SALT
SHY DISTRUSTFUL
DISLIKING DISLIKE
HATING ILL FEELING
BLIND
DIMINISH
afraid
COLD

MA TE
MA TI OKE
MA U MAU

DEAD SICK ILL danger
NOISE ANNOYANCE AT NOISE
WASTE

MA U Ā HARA
HARA

HATE
SIN offence

MĀ HORE HORE

DIRTY

MA KA RIRI
TA NGI
TA HARI
TA HE

WINTER COLD FROST
funeral dirge TO
STEAL
abortion menses

WAKAIA

TA HE

SACRED FOOD offered to a GOD

TA HAWAHAWA

CONTAMINATE WITH SOMETHING

TA U

THY

TAPU

TA HUTI

RUN AWAY

TAI TAI Ā HENGA

PRODUCING NO FOOD

TA KI URIA

SACRED FOOD

MĀ

TA PU

FREE of TAPU

ASAX	RE O	TAN	WHISPER
ENG	READ		= READ OUT LOUD NOT SILENTLY
MAORI	RE O		VOICE LANGUAGE
	RE RE		BE UTTERED
	RE HU		SING
		TA NE KAHA	STRETCH A CORD THIS
			CONNECTS WITH SUTTA; SUTRA
SK	SU -	TANU	VERY SLENDER [AS TEXTS IT]
MAORI		TAPA	RECITE CALL = SK HU-TA
SK	HU -	TA	CALL
MAORI		TĀ	BE UTTERED
		TĀ KI	RECITE
		TAN-GI	DIRGE CRY FOR.
		TAN-EARE	ANGRY
WHAKA	-	TAN-GI	CAUSE TO SOUND
		TAN-U	SMOTHER = ASAX REO-TAN
			[TO WHISPER]
	HU	TAN-UKU	SWALLOW BE STRAINED
			RESOUND NOISE
		TAN-UMI	DISAPPEAR BEHIND AN OBJECT
LATIN		TAN-GERE	TO TOUCH
ENG		TAN-TALISE	TO TEASE
"		TANTARA	BLAST ON A TRUMPET ie
MAORI	PŪ	TĀ-TARA	TRUMPET [SLENDER]
		RA	ROAR
		TĀ	BE UTTERED
		TARA	INARTICULATE SOUND STRIDULATE
		TAN-GI	GIVE FORTH A SOUND
WHAKA	-	TA --- RA	INVOKE CONSULT
		TA --- RA KEHA	CRY OUT
		TA --- RA RAU	MAKE A LOUD NOISE
SK		RAU-TI	HE CRIES
MAORI			TI = CRY CALL
		RAU-TUPU	THUNDER STORM
			BE UTTERED
LATIN	RE RE	BARRE =	MAORI RE-O VOICE WHAKA PAE ACCUSE
SK 259	RE BH-	A	SINGER [=ENG REPROOF]
MAORI	P	A-O	SING
"	RE O		VOICE

SK262

LI KH

] WRITE DOWN

P

LI KHA

+ -

LE KHAM

WRITE SCRATCH A LINE DELINEATE PAINT

✓

LI MP-I

] WRITING

LI P

RI PH YA

ROLLED PRONOUNCED OR WRITTEN AS R.

RI BH

P

RE BH A

MURMUR CHATTER SHOUT CRACKLE of FIRE

RI TI

STYLE DICTION METHOD LINE ROW

RI TU - BHU

PLACE ONESELF IN A LINE

SK

RE BH A

SINGER MAORI REO VOICE PAO SING

MAORI

RE O

VOICE FORM OF WORDS

ASAY

RE O TAN

WHISPER

ENG

RE O TAN

A HIDE 12 PARCHMENT

KA RA

MEA

RED OCHER 12 PAINT

RE WA

SMEAR

KA HA

LINE of ANCESTRY FILE of an ARMY EDGE

✳

TAKI

RECITE

KA - U - RI

TATTOOING

TAN I KO

ORNAMENTAL BORDER OF A MAT

TĀ HU

DIRECT LINE OF ANCESTRY

TA HA RANGI HORIZON - A LINE

TĀ HEI

BAND OR STRIPE

RI NEA

HAND

RI PA

RIDGE SIDE EDGE HORIZON

RE TI

CONVEY CARRY [DIRECT IN A LINE]

WHAKA

RI PA

ON EDGE ALONG THE EDGE BOUNDARY

RI PI

SKIM ALONG THE SURFACE

RI PI RIDI

USE AS A KNIFE

RI RI PI

SKIM ALONG THE SURFACE

RI TE

LIKE ALIKE CORRESPONDING IN POSITION

RI TUA

BE DIVIDED BE SEPARATED

RI UNEA

WAY PASSAGE

RE I

BOUNDARY

RE

SEE!

RE HE

EXPERT NEAT HANDED

WHAKA

RE KE NEA

MARK MADE BY STAMPING ON THE GROUND

RE NA

STRETCH OUT

RE RE

RUN OUT OF A LINE

SKISI

PA TI

TVA

MATRIMONY WEDLOCK

- DAR SANA-LALASA DESIROUS of SEEING HER HUSBAND
- DHARMA DUTY TO A HUSBAND
- PRĀ NĀ WHOSE LIFE IS HER HUSBAND
- LA LASA LONGING FOR HER HUSBAND
- VATNI DEVOTED TO HER HUSBAND
- VR ATA HAVING A HUSBAND
- MAYA FIDELITY TO A HUSBAND
- TA HE CONSISTING IN A FAITHFUL WIFE

MĀORI

PĀ

PĀ
TIA

- WA HINE MENSES ABORTION
- WHĀ ENĒ MOTHER
- TA PĀ WIFE: HINE = GIRL [UNMARRIED]
- TA PĀIRU MOTHER = VI-Ā [VI = IN 2 PARTS] Ā = CALL NAME COMMAND [BECOMING TI]
- TA PĀKUWHĀ FIRST BORN FEMALE of a NOBLE FAMILY
- TA RĀ WOMAN INTRODUCED TO A FAMILY

MŌENGA

TI

- TA RĀ P. MUL M. VIRILE [BY MARRIAGE]
- TĀ RĀ A MARRIAGE UNION TILL DEATH
- TAU SPOUSE LOVER.
- RA TA TAME QUIET FAMILIAR FRIENDLY
- PU NA + TIA MOTHER PUHI VIRGIN WED
- RĀ

WHĀKA

- TU PU NA + PUNA SPRING WELL of TEIRA TANE
- HANEĀNEĀ PLEASANT COMFORTABLE
- HANA HANA P. MUL [MAMUA Elder brother]
- RA PA P. MUL [or sister]
- MA NATU HOMESICK TAKEAWAY 12
- MA I-TAI BEAUTIFUL [bride abduction]
- MA SHY ASHAMED.
- MĀ POSSESSED BY ACTED ONLY
- MĀ HANĀ TWINS
- MĀ RIRI LOVE
- HA KORO FATHER
- HA KUI MOTHER
- HA PŪ PREGNANT
- HA PUI BETROTHED
- TA NE HUSBAND
- TA MAI TI CHILD

SK
SK
MAORI

PAT RA
PAT RA KKH E'D YA
PA KIHAV

RA U
RA KAI
T IA

KE

KE

KE A

KE HA KAI

KE I

KE IA

WHAKA KENA

KE NA

KE O

KE RE RU
T IU

PAT RA - VE SH TA

WE RO

WE U

WE RI

WE RE

WE NE WE NE

WE KU WE KU

TA

MAU TA

WE RU

WE RA - U

WE U

WING FEATHER LEAF C 66

HAVING HIS FEATHERS PLOCKED OUT
WINE

FEATHER

ADORN

ADORN WITH FEATHERS

STICK IN

different of another kind

FOR ANOTHER PURPOSE

IN A DIFFERENT APPEARANCE

SCREAM AS A HAWK.

MT PARROT

LEAF of the FLAX re pluck leave

in possession of. in the act of.

'STEAL

A BIRD MAKING ITS FEATHERS

SCREECH AS A BIRD [STICK OUT -

WOOD PIGEON,

SOAR FLUTTER

KIND of BARRING

PIERCE SPINE of a STING RAY

FEATHER TUFT of HAIR.

take root in ones ears i.e. SK being

no wisdom. ITD

HANG BE SUSPENDED

HOLE

INTUPTS

RINGA EAR

RINGA EAR PENDANT

GARMENT

PARASITE ON HUMAN BODY

FEATHER FROM 1st BIRD CAUGHT.

MIXED	ETYM.			
				SK 140 NIMS GREET = MAORI HO-NGI GREET SK 139 NARI WAIAN 67
SK 146 MAORI		NI	[NARA]	PLACE IN A CERTAIN POSITION OR STATE LEAD
"		PA-NI-TI		NAKU THE SISTER OF TANGALOA [DARK CLOUDS?]
SK MAORI		PA-NI		WIDOW
SK MAORI		PAT-NI		MISTRESS LADY WIFE
SK MAORI		NI TI		ADAPT NI-U DIVINATION
SK MAORI		NI TI		GUIDANCE
		TI-A		MOTHER STOMACH = PANITINAKU
		NI WAN IWA		DEEP DARK BLACK
SK		NI RA DA		WATER RIVER A CLOUD
SK MAORI		NI RA OHI		OCEAN
		RA		SAIL
		RA HI		ABUNDANT
		RA HOPE		CALM AT SEA
		TIHERU		SAIL WATER OUT of a CANOE
		TIRA		MAST of a CANOE
		TIREMI		EBB
		NI LA		OP DARK BLUE
PA MAORI		NI LA		APPEAR DARK
		KA RA		DARK BASALTIC ROCK
		RA NCA		FISHING GROUNDS
SK		NI WA-NI-WA		'DARK' BLACK [= distributive]
"		NI RA		WATER
"		NIK A		BELOW DOWN
SK MAORI		NIK AT		FROM BELOW
		NI DA		ABOARD
		TA NGA ROA		
RA SK MAORI	PA PA	NI TI	NAKU	SISTER of TANGALOA P. MUL.
SK MAORI		NI-LAYA		LURKING PLACE ABOODS DWELLING IN
"		NGI NEO NGA NGO		DEVOURING SPIRITS IN EMPTY HOUSES
SK MAORI		NI RAI HE		FENCED SMALL FORT
SK MAORI		NI VID		DIRECTION
SK MAORI		RA WHIT-I		EAST
		NIR-VA SA		LEAVING ONE'S HOME
		WA HA		ENTRANCE CARRY ON THE BACK
		HAERE		HITHER HD SEE >>>
		WA E		SEPARATE
		WA		ACCUSE

SK 151

PA TRA

WING FEATHER [ALSO OF AN ARROW] VEHICLE
[PLUMAGE OF A TREE] LEAF PETAL
LEAF FOR WRITING ON

MĀORI

RA-U

LEAF

A

PA KIHĀU

WING

PA TA

THRUMS ON A CLOAK. PARALLEL LINES IN

PA KU RA

SPIRIT OF ONE DEAD [CARVING

PA TA NGA ROR

SEED LEAVES of COURDS

PĀ T-E KE

DUCK

PĀ T-E RO

PROTRUDE

PAT-E TE

MOVE ALONG

PAT-IA

SPEAR

PAT-VA

A CANOE WITHOUT RAISED SIDE BOARDS

TĀ

QUILL of a FEATHER WIND FLOCK of

TA E

ARRIVE COME GO EXTEND TO [certain birds

TA E

JUICE of PLANTS ie FLOWERS

TA HA

SIDE MARGIN EDGE

TA HA KURA

DREAM of one DEAD

TA HA RAPA

TAIL of an EEL.

TĀ HEI

WEAR anything suspended from the neck.

Divide by a mark or stripe

Band or stripe of contrasting color on an

TĀ HE KE HE KE

STRIPED STREAKED [animal

TĀ HE RE

SPEAR BIRDS

TĀ KI

RIB [ie wine]

TĀ NI KO NI KO

ORNAMENTED

TA O

SPEAR

TĀ

TA RA

THROW OUT A SECOND PAIR of LEAVES

TA RA

FEATHERS of a WHITE HERON

TA RA

LOOSEN SEPARATE

TĀ RA RO

ORNAMENTED

TA RA TA HI

A KITE

RA -U

LEAF = PATRA PLUMAGE of a TREE

RĀ

SAIL = PATRA AS A VERTICAL

RĀ

BLADE of a WEAPON - PATRA AS ARROW

RA UTĀO

LEAVES covering food in an OVEN

RĀ WHARA

SAIL FOR A CANOE

RA TA

SHARP CUTTING ie ARROW I TO

RA TA

DIVINATION [DARTS]

SK	PA	TRA		WING FEATHER LEAF	ARROW
MĀTORA	PA	KIHĀU		WING [WHA LEAF]	
		RAU		FEATHER LEAF	
		TĀ		QUILL da FEATHER	
SK	PA	TRA	VĀ	BORN ON WINGS	BIRD
MĀTORA			HA	HA RO	VAULT of HEAVEN
			HA	HA EATA	bright arc in the sky.
			HA	HA ERE	a spirit in Rainbows
			HA	HA I = HEI	= poetic SKY.
			HA	HA KĀRI	ADORN the HAIR [with feathers].
			HA	HA KĪKĀU	WINE
			HA	HA KUTURI	BIRDS
			HA	HA PA I	TAKE UP CARRY LIFT UP
			HA	HA RI	CARRY [RAISE]
			HA	HA U = HOU	FEATHER.
			HA	HA U ROA	HIGHT
			WĀ		definite space area interval
			WA	WA ENGANUI	the INTERVENING SPACE
			WA	WA HA	SHEET da SAIL Region
			WA	WA HA PU	ELOQUENT as on wings
			WA	WA HA	RAISE UP
			WA	WA HA ROA	a RITUAL OVEN for the DEAD i.e
	A	WA	NUI	TRUMPET SHELL	[rise up of oblation or smoke]
	A	WA	TĀ	DESIRE	
		WĀKĀ	WĀI		practice the used weapons wave flap.
		WĀI	RUA	SPIRIT i.e RUACH	
		WĀI	TĀ	SONG SING	
		WĀI	NEAIO	IN BAD ODOUR.	
		WĀI	TRO	VOLLEY of SPEARS	
	A	PA		SPIRIT of ONE DEAD	
		WĀI	TĪ RI PA PA	secondary WING FEATHERS	
			PA-TRA	WING FEATHERS	
SK		WĀI	WĀ RA	ORNAMENT of HERON FEATHER	
MĀTORA			PA-TRA	WING FEATHERS	
SK		WA	KĀ	MEDIUM da GOD FLIGHT of BIRDS	
MĀTORA		WA	KĀ WĀKĀ	FANTAIL	
		WA	NA	RAY of the SUN	
		WARA	KĪ	MORNING SONG of BIRDS	
		WA	WĀ	SCATTERED	

SK 293

VI I PSA

DISTRIBUTIVENESS EXPRESSED BY THE REPTITIOND of A WORD IN 2 PARTS

SK

VI

BUDS OF A PLANT QUARRALSOME CAN BE ABLE

MAORI
MAORI

NI HO NI HA O

WEAVE PLAIT SELECT CHOOSE

WHI WHI

WHIRLSWIRL AS AN EDDY IN A STREAM

WHI RI WHI RI

LASHINES FOR BINDING

WHI RO WHI RO

WIND ROUND FASTEN WRAP ROUND

WHI WHI TA

PLANS of a HOUSE FAT of the ENTRAILS

WHI WHI

BOUNDARY CIRCUIT

WHI WHI N

THE EARTH [in relation to RANGI]

PA PA

FATHER BROTHER of FATHER MOTHER

PA PA

BED of a LAKE SITE of a HOUSE of EARTH

PA PA

PA PA-NGA

LAYER COURSE SITE PLACE IN LAYERS

RECITE IN PROPER ORDER of GENEALOGIES

GENEALOGICAL TABLE (BUSA FELLE)

[FOR BURNING]

PA PHARO SPELL TO DESTROY FERTILITY of LAND

PA PAKIRI BARK of a TREE [FORESTS]

PA PANUI A UNIFORM COVERING of CLOUD OR

PA PARUA DOUBLE OVERLAY [MIST]

PA PATUA VIREIN LAND UNCULTIVATED

PA PA-WAEKI FIRM SOID [of a SWAMP BOTTOM]

HA HA DESOLATE DESERTED

HA HA COOL AIR COOL

A PO PO

TOMMORROW at some future time

A PU PU

CRAMMED STUFFED

A TI TI

DRIVE AWAY

HA HA

SEEK LOOK FOR SEARCH ENQUIRE

HA HA-HARA

ABUNDANCE

HI HI

RAY of the SUN FRONTABLE of a HOUSE

HO HO

WATERFALL

HU HU

CRY CALL HISS BUZZ

I - H I

POWER AUTHORITY

I - K I

SNEEP AWAY CLEAR of

I - W I

CLAN

KA KA

GLOW

SK

VI

PSA

DISTRIBUTIVENESS EXPRESSED BY THE REPETITION of a WORD

KO	KI	KI	TARA	THE CRY of the CICADA
	HU	HU		SPRING UP WELL UP of WATER
	KO	KO		ROTTEN HIGH of the TIDE
	KO	KO	HAVU	BREEZE
	KO	KO	HUKA	BLACK SEDIMENT AFTER HIGH TIDE
	KO	KO	KI	TO BONE
	KO	KO	MEA	SUNSET GLOW
	KO	KO	URI	HAZINESS DARKNESS GLOOM.
	MA	MA		FREE FROM TAPU
	MA	MA		OOZE LEAK through small apertures
	MA	MA	O	SEC. PERSON DUAL WE TWO OUS
	MA	MA	TA	FACE SURFACE HERDLAND MESH of a NET
	MA	TA	MATA	DISTANT RELATIVE [+HUANA]
	MI	MI		MAKE WATER URINE STREAM
	MI	MI	HAVU	PASSING SHOWER
	MI	MI	KIORE	A PLANT USED FOR SCENT
	MO	MO	E	SLEEPY SLEEP TOGETHER
			HA-HA	DESOLATE DESERTED
	MO	MO	NA	FOR HIM FOR HER
	MU	MU	RA	BLAZE FLAME
	MU	MU	HAVU	EDDY WIND
	MU	MU		BAFFLING WIND.
	NA	NA		3RD pers sing BELONGING TO HIM or HER in relative clauses used for all persons i numbers
	NA	NA		LOOK BEHOLD!
	NA	NA	ANA	ROTTEN KUMARA
	NA	NA	KU	BELONGING TO ME
	NA	NA	WA	DISTANT
	NE	NE		FAT
	RE	RE		FLY FLOW. FALL of RAIN DIARRHOEA RE
	NU	NU		MANY ABUNDANT MULTITUDE [PLANTED]
	NGA	NGA	NA	GLOW
	NGA	NGA		HAIL SOOT
	NGO	NGO		A SPEAR Thrown by hand.
	PI	PI		CIRRO STRATUS CLOUDS
	PU	PU	R = PURI	SACRED LORE

SK 129

PLU

TA

LEAP BOUND

72

MAORI

TA RAPEKE LEAP BOUND

TA KARO WRESTLE PLAY SPORT

TA KARU SPLASH ABOUT FLOUNDER

SK

PLU BATH

MAORI

TA KARURE FLAP THE WINGS

TA KANITI HURRY HASTEN

TA KAHU DANCE TRAVERSE LAND

TA KA come sound as a date or period of time

SK

TAI TIDE

TA HUTI RUN AWAY

TA HAU LEG

TA HAE STEAL THIEF

TA E ARRIVE COME GO

TA PAE AMBUSH

TA PAKO SWOP DOWN DESCEND SUDDENLY

TA PATU Come down to a lower level.

TA PUWAE FOOTFALL Soled the feet foot per int

TA RA quick active

RU MAKI DIVE

RU RU Storm + wind

A RU follow pursue

PU PU bubble up boil

PU HAI SEA FOAM ✓!

PU HI WIND

PU KERI VIOLENT RUSHING of WIND

RU TA RAGE BLUSTER

PU NGA WERE WERE SPIDER

PU TA ESCAPE

SK PLU TA LEAP BOUND

SK PLU TI OVERFLOWING FLOOD INUNDATION

MAORI PU RE RO EMERGE FROM WATER

PU NA WELL UP FLOW

RU KU SINK DIVE IMMERSE

PU KEA BE SWOLLEN AS A RIVER

TI A catch i kill -

TI HAAHA RAVE ACT LIKE A MADMAN

WHAKA TI KA WAY PATH

TI PA ESCAPE

MAHI TI / WHI-TI LEAP TI-U SWIFT

SK 184

PL U
PL A VA

] FLOAT SWIM BATH & SAIL NAVIGATE
SWAY TO AND FRO HOVER FLY BLOW [WIND]

[PLO -]

MĀORI

RO TO LAKE

FLY AWAY [d TIME] SKIP LEAP FROM TO & INTO
BATHED OVERFLOWED COVERED & FILLED WITH

S

PL A VA

YA CAUSE TO SWIM OR FLOAT WASH FLOOD
REACH LAND BY SEA [OVERWHELM SUBMERGE]
DROWN IMMERSE

MĀORI

R U MĀKI

EARTHQUAKE SCATTER SOW

R U

PIT HOLE ABYSS & HEAVENLY BODIES

R U A

STRAGER TREMBLE [re filled with HTO

R UIR URI

PERIOD d TIME TIME SEASON

WĀ

VOMIT

R U A KI

BECOME AN OLD WOMAN

R UHA RUA

GROW

PĀLI

R UHA

SHAKE

R UI

SINK DIVE RITUAL ABLUTIONS

R UKU

UP ABOVE OVER UPON

R U NEA

STORM + WIND

R URU

SAIL

R A

BELOW UNDERNEATH UNDERWORLD

R A RO

BLOW GENTLY

R A NEA

JELLY FISH

R A NEA HUA

SKY

R ANI

CALM AT SEA

R A HOPE

BLOW AS THE WIND

P A

SHALLOW AS A CANOE

P A HAKEHAKE

SHIP CANOE LARGE

P A HI

SOARING FLOATING

P A HO

RAINBOW [AS ARA]

P A HOKA

BURST INTO FLAME

P A HŪ

SMOKE

P AO

TE AO

A CONSTELLATION

P ANAKO

SEDIMENT SILT [d flood]

P A RA

KIWA I

SILT d a FLOOD

P A RA

flowing d the TIDE

P A RI

COVERED FILLED UP

P UNI

SPRING d WATER WELL UP FLOW

P UNA

RITE

P URE

KA

CANOE WA-I WATER

SK 293

VI

I

PSĀ

DISTRIBUTIVENESS EXPRESSED IN THE REPETITION of a WORD STAGE FOR DRYING KŪMARA 'TABLE, TO EAT FOOD FROM SCARCE AS FOOD COVERED AS A SURFACE SPREADING IN 2 PARTS

MĀORI

PA PA
PA PA
PA PA
PA PA

ROA
UKU

SK
SK
P
PP

VI

PSĀ
PSA TI
PSA TA
PSA TA

] BH [A]S CHEW CONSUME EAT
] CHEW OR BITE TO PIECES

SAM

[BHAS]

CHEW CONSUME EAT

SK
MĀORI

PĀ H-IA
PA H-U
PA KA
PA KA
PA KA
WHA-I-K

NEA
RI
ROA
OMA

MASHED FOOD
CRUMB
DRIED PROVISIONS COOK
LARGE APPETITE RIPE
SCARCE AS FOOD
EAT

HĀ
HA NGI

TASTE FLAVOUR
EARTH OVEN

HAM
HAU

- A
PA
NA

BE CONSUMED
BITE EAT

I

TI

SHARE of FOOD AT A FEAST

TI

RI

SHARE PORTION

TI

A

STOMACH

TA

HE

SACRED FOOD FOR A GOD

TA

H-ORA

GATHER FRUIT of a TREE

TA

HU

FOOD often personified

TA

KA PU

[PSU] BELLY

I
I

RI

HUNGRY

KA
PSU

[BHAS-U]

FISH

VICTUALS ONLY IN A-PSU

SK
MĀORI

PU IA

FOOD WITH A SMOKY TASTE

PU KU

STOMACH

PU RA

ARE OBSOLETE

PU HA

WANA

HOT TO THE TASTE

PU TU

PU TU

FERN ROOT

HU-A

FRUIT EGG ABUNDANCE PRODUCT

HU-A

HUA

CATCH BIRDS FOR FOOD

SK
MAORI

DE H- A

✓ DIH BODY MASS BULK
TI-NANA BODY MASS BULK
TIH-O FLACID SOFT
TIH-I LIE IN A HEAP

TE H- E
TE WH-A
TE RE
TE NGA
TE WE
HA NGI

M VIRILE
PUD MUL
LARGE STOUT SWOLLEN
ADAMS APPLE
MEMBRANE of the FOETUS
EARTH OVEN

SK
MAORI
SK
MAORI

TE TE =
VI I P SA
WH-I TI
VI
TI RA

FREQUENTIVE APPLIED TO MILKING
DISTRIBUTIVENESS [IN REDUPLICATION
SHINE UPON [of a WORD
IN 2 PARTS
SUN BEAMS COMPANY of TRAVELLER

SK
MAORI

TI RA
HA
TI-P-A-PA
✓ DIH
TI-ORO

ERE COME GO DEPART BECOME BE DIFFUSED
FLOCK
BODY MASS BULK
SUBTERRANEAN MONSTER

SK
MAORI

VI-I P SA
T-I-P A
T-I P A

DISTRIBUTIVENESS [in redup]
BROAD LARGE EXTENDED
BE STIRRED of FEELINGS
A BODY of MEN WHO QUICKLY ADVANCE
BEFORE THE MAIN FORCE

TĪ P A-PA
TI P A-TE-RE
I-O

A TREE FREQUENTED BY BIRDS
VERY NUMEROUS IN GREAT NUMBER
SINEW STRAND of ROPE WARP IN
WEAVING LINE COLUMN

WIHAKA

I-O
I-NA-TI
I-NA-TI
I-O
I-NE

MARCH IN SINGLE FILE
SHARE of FOOD AT A FEAST
DIVIDE INTO PORTIONS

WIHAKA

I-NU I NU
I-KA

COMPARE MEASURE
DAWN
DESOLATE DESERTED
DRINK FREQUENTLY
CLUSTER BAND HEAP

HA BATA
HĀ HĀ

SK	VI	-	1	-	PSA		DISTRIBUTIVENESS [REDUP]
M̄AORI					PA	PA	THE EARTH
M̄AORI	WH		1	-	TI		SHINE UPON
SK	VI						IN 2 PARTS
SK	TE		-	-	HA	DI-H	BODY MASS BULK
M̄AORI	TI		-		PA	-PA	A TREE FREQUENTED BY BIRD:
					PA	-PA	THE EARTH
					1-NA	PA-HI	ASSEMBLE
					1-KA	ROA	MILKY WAY
					1-KA	TE RE	SCROLL PATTERN ON RAFTER of HOUSE
					1-KE		
					PA	1-KE	STRIKE WITH A HAMMER
					TE	HA	BODY MASS BULK
	TI	[i]			PA	TE RE	VERY NUMEROUS
		i				KUR A	HAEMORRHAGE
		1				HI	DAWN SPLIT DIVIDE RAY of SUN
SK	VI						IN 2 PARTS ITO
M̄AORI	U-1						DISENTANGLE DISENGAGE
	WH		1	-	TI		SHINE UPON RELATE RECITE
			i				[TRANSITIVE] FROM BESIDE WIDE OF OF WITH ITO
			i	-		MU	= U-MU = EARTH OVEN = PĀLI U= ALSO
							AS IN U-RANGA GLOW OF SUNRISE
							AND U-MURANGI RED GLOW of SKY
							IT = SK VI-1-PSA AS A DISTRIBUTIVE
							ESPEC MARKED IN REDUPLICATION AND
							REDUPLICATIVE COMPOUNDS ARE COMMON IN PĀLI
					1	MU	= UMU = EARTH OVEN AND A SCARF
							IN FELLING A TREE
					1	MU RANGI	SUNDOG FRAGMENTARY RAINBOW
					1	HU PUNI	TAKE A SECOND WIFE
					1	A	RUSHING STREAM CURRENT
					1	HO	UP ABOVE FROM ABOVE
							DOWNWARDS DOWN ALSO
							DENOTES IMMEDIATE SEQUENCE OF
							EVENTS OR IDEAS
					1	HO MATUA	MIND
					1	HI	POWER AUTHORITY ESSENTIAL
					1		BE STIRRED of FEELINGS [FORCE]

SK 125 DEV - RI

HUSBANDS [YOUNGER] BROTHER
BROTHER IN LAW

MAORI RI - E

TWO

U RI

RELATIVE BLOOD CONNECTION
THE

TE

TE HE

M. VIRILE

TE - I - NA

YOUNGER BROTHER of a MALE

SK DE VRI

HUSBANDS YOUNGER BROTHER.

MAORI URI

RELATIVE [BROTHER IN LAW]

SK DEH - A

JOIA BODY MASS BULK

MAORI TEH - E

M. VIRILE

TE - TE

EXERT ONESELF

TE - KE

P. MUL

TE - NEA

ADAMS APPLE

TE - PE

CONGEBL COAGULATE CLOT

TE - RE

LARGE STOUT SWOLLEN

TE - RO

ANUS

TE - WE

MEMBRANE of the FOETUS

[TE - WHA]

PUD MUL

[TE - VI - HA]

HANA HANA PUD MUL

SK ✓ DIH

BODY MASS BULK

MAORI TI - NA - NA

BODY MASS BULK

TI - A

MOTHER SLAVE STOMACH

TI - NA

CONSTIPATED

TIH - I

LIE IN A HEAP TOPKNOT

TIH - O

FLACCID SOFT

TIH - ORE

TAKE THE SKIN OFF BALDHEAD

TI KĀ

BURNT BY the SUN.

A

TI

OFFSPRING

TI KA WE

CARRY ON THE BACK

TI KIHOPE

LOINS

TI KO

EVACUATE the BOWELS

TI KOU

CLITORIS

TI MOHU

ASTHMA

TI MU

INVOLUNTARY CONTRACTION of the MUSCLES

TI NAKU

CONCEIVE

SK 301 VO O HRI VVAH

DRAWING BRINGING BEARER
CARRIER CHARIOTEER WAFTING
COMPANY of TRAVELLERS RAYS BEAMS
MAN A CANOE [MAST da CANOE]

MĀORI

U
U

T I R - A
T - A

REACH LAND ARRIVE BY WATER
SCENT [U - A RAIN U TEST]
ADORN WITH FEATHERS

T I A R E

T I A

[T I E T I E]

[BREAK UP FIREWOOD
= SK VI-1-PSA REDUP. > DISTRIBUTIVE

[T A T A]

T A R U R U

COLLECTION of THINGS of one KIND

T A R I

CARRY BRING

SK 118

DA DA TI] =

MĀORI TĀ CUT

DA TI] =

CUT OFF

DY A TI] =

MĀORI TĀPI SLICE off

DA RA

SPLITTING CLEAVING MĀORI TĀ CUT.

DA RA VA

WOODEN MĀORI TĀ CARVEI [STICK]

DA R - U

WOOD STICK

DA VA

FOREST conflagration

MĀORI

WA - O

FOREST [WOOD FRUIT ITD]

TĀ HŪ

FIRE

HI

DAWN LEADA SONG be effected with

HI A

bein love with [DAITERRHOE

HI APO

be gathered together

DISTRIBUT-

HI HI

RAY of SUN front gable da house.

HI KA

KINDLE fire by attrition copulate plain

HI KI

Remove take away.

HIR - RU

Paddle.

HIR - ERE

WATER FALL TORRENT

HIR - OU

RAKE NET for DREDGING SHELLFISH

RI - U

PASS BY

WAHKA - -

RI - U - NGA

PASSAGE WAY

RI - UA

BEAR AWAY

RI - ROA

MAIN PATH da PĀ

WA H - A

MOUTH ENTRANCE VOICE SHEE

WAHKA - -

W

da CANO P. MUL CARRY on the BAR

WAHKA - -

WA HA

LOAD WITH A BURDON SET IN MOTION

A WA

RIVER

HARI CARRY
HA EATA DAWN

SK	VI	SHA	TA RU	POISON TREE	A 79 -RU-RO!
			TĀ	POISONOUSNESS	
SK	VI			IN TWO PART ITO	
MĀORI			RU	AKI VOMIT	
MĀORI			TĀ OKE	POISON	
			TĀ E	JUICE of PLANTS	
		HA	MA	BE CONSUMED	
			TĀ HE	ABORTION	
		HA	HA	SEEK LOOK FOR PROCURE	
		HA	PU	GROVE of TREES of ONE SPECIES	
SK			RU	AHINE = priestess	DOKTOR, OLD WOMAN
MĀORI			RO GA	DISEASE	[MEDICINE]
			RO	NGO A	MEDICINE
			TĀ KA	PREPARE	BE FORM DEVELOPED
			TĀ HORA	GATHER FRUIT of a TREE	[ITO]
			TĀ HU	LOVER	[FOR LOVE POTION ITO]
			RU-HA	LARGE BRANCHES	PĀLI RU-HA = GROW
			TĀ HA-RU-A	of TWO ASPECTS, i.e here	[of POISON AND MEDICINE]
WHAKA	-		TĀ HE	CAUSE TO ABORT	
			TĀ EWA	FOREIGNER CATARRH	A COLD
			TĀ HA	spasmodic twitching of the MUSCLES	
			TĀ ERANGI	PREPARE for TATTING	with the SAP
			TĀ E-RO	BECOME WEAK	[OT TI] [OR TI]
SK			RO-GA	= BREAKING UP of STRENGTH!	
MĀORI			TĀ E	BE EFFECTED BE ACCOMPLISHED	
				BE OVERCOME BE TAKEN	
			TĀ E	JUICE of PLANTS	
			TĀ HU	ATTRACT TEMPT	
			TĀ HU	MA E RO	SICKNESS DISEASE
SK				RO-GA	BREAKING UP of STRENGTH
SK	VI	SHA	RA SA	POISONOUS DRUGH	[DISEASE]
MĀORI			HĀ	TASTE FLAVOUR ODOUR	
		HA	RO RE	ANYTHING SHORT LIVED	PEARC RO I POSI
PUAPUA AV	-		TĀ HI	= POISONOUS FUNGUS = STAGER as DRUNK	[MUSHROOM]
			HA-R-U	WAI	WATERY
			HA	MA	BE CONSUMED

SK 293 MĀORĀ	VI -	HĀ SA	LAUGHTER
		HĀ RĀ KĀ	HAPPY
		HĀ RI	JOY
	W -	HĀ ITA	GRIN
	W -	HĀ ITI RI	THUNDER [laughter of the Gods]
SK MĀORĀ	VI	HĀ RI	WALKING or MOVING ABOUT EXTENDING TO DEPENDANT ON DELIGHTING IN PLEASURE
		HĀ RI	JOY [MOVING ABOUT IN OR ON]
	W	HĀ - NA	TRAVEL COME GO BE ON THE POINT OF
	W	HĀ KĀ	Causative prefix
		RI - O	M. VIRILE
		HĀ EARE	Come go depart become be diffused.
	WI	-- RI	FLOCK SHOAL of EELS
		RI NO	swirl eddy.
		RI RINO	whirl pool eddy.
		RI NEA	hand weapon arm.
		RI PA	BOUNDARY HORIZON
		RI PI	A GAME for children
		RI RIPI	skim along the surface as a sea-
		RI POI	GO TRAVEL [bird]
		RI POI NEA	HAUNTS
SK MĀORĀ	VI		SET IN MOTION BY
		HĀ EATA	DAWN
	W	HĀ O	GO IN ENTER.
	W	HĀ = HĀ	FALL IN LOVE WITH
	W	HĀ O	WHISTLE
	W	HĀ ORE	TAIL of an animal
	W	HĀ RI	flock of certain birds
SK	VI	HĀ RI	MOVING ABOUT IN OR ON
	W	HĀ TI	CROSS OVER
WHĀKĀ	W	HĀ TI	CONVEY ACROSS
	W	HĀ TI	SHINE shine upon. start
	W	HĀ TI	SAIL FOR A CANOE [be alarmed]
SK	VI		SET IN MOTION BY
SK		HĀ	IMPELL
MĀORĀ		HĀ	DAWN LEAD A SONG be effected by OHARRHO EA.

SKIAD

TI
TI

NI
NI
E

KARA

MULTITUDE MASS

HOST MYRIAD

ABUNDANCE

KARA

OLD MAN BLACK BASALTIC ROCK

RA-TO

BE DISTRIBUTED

RA MENE

ASSEMBLY

KA EA

LEADER of a FLOCK

KĀ

HOME

TA

KA

HEAP

KA HA

LINE of ANCESTRY

KA HUPAPA

FLEET of CANOES MATTED MASS

NI HO

TOOTH KUMARA-STICK IN A PIT

NI HOWERA

EXTRAVAGANT WITH FOOD

NI KO

COIL A ROPE

SK

NIS

TRA PA

SHAMELESS

MAORI

RA PA

P. MUL

SKISI

PA

TI-M

VA

RA

ONE WHO CROSSES HER OWN HUSBAND

MAORI

WA

RAINE

WIFE

RA

WED

PA

PA

MOTHER

PĀ

COITUS

PA

PĀ

FATHER BROTHER / FATHER MOTHER

WA IWAIA

BEAUTIFUL

MALE RELATIVES

SK

PA

NI

LADY WIFE

SK

PA

TIS

THA

NA

HUSBANDS PLACE

MAORI

PA

NI-TI-

NA-KU

SISTER of TANEA LOA

W-HA

NA-U

BE BORN [SK VI = IN 2 PARTS]

W-HA

I-ĀIPO

ONE BETROTHED

W-HA

EREERE

WIFE MOTHER = DISTRIBUTIVENESS

W-HA

I

WOO

HĀ KUI

MOTHER

HA KORO

BETROTHED FATHER

HA PUI

BETROTHED

HA PŪ

SECTION of a CLAN PREGNANT

TI A

MOTHER

A

TI

OFFSPRING BEGINNING

NĀ NĀ

REST REMAIN

HA MUA

ELDER BROTHER OR SISTER

SK
MĀORI

PATRA
PA I HAU
RA-U
RA KAU
TĀ
RĀ

WING FEATHER LEAF ARROW VERTICAL
WING of a BIRD] [PLUMAGE of a TREE]
LEAF
TREE
QUILL of a FEATHER
SAIL

SK
MĀORI

PATRA-RE
PĀ KURAKURA
WHAKA RE
PANI
RE-NGA
RE PO
RE REPEHI
RE WA
PA PAI
TARA-Ā
TĀ

RE KHA = BHANGA = STREAKS PAINTED WITH
FRAGMENT SUBSTANCES PAINTED ON FACE
RED RED GARMENT [OR BODY]
RE KENGA MARK BY STAMPING ON THE GROUND
PAINT BESMEAR.
FINE PARTICLES YELLOW light colored
soft ferruginous mud.
TATOOING
SMEAR become liquid
SPEAR GRASS = SCENTED GUM.
HA NGARITE LINE SYMMETRY
KA-PA LINE [ROW
STREAKS
TATOO PAINT
NEAT HANDED EXPERT
FLOW RUN OUT of a line
be stretched out be changed be
POINT [of weapon] different
arched rounded.
ward off
WARRIORS
different of another kind, in a
different appearance.
BAND OR STRIPE of CONTRASTING COLOR WEAR
WHITE EARTH REDDISH
A STRIPED CLOAK
MUD
underworld.
CLAY
spirit of one dead.
HORIZON
SMEAR WITH RED OCHRE

A

PA
PAE
PA HANA HANA

SK

DEH - A

BODY PERSON MASS BULK

DEHA KA RY A

TENDING the BODY

MARORI

KA - I

FULLFILL ITS PROPER FUNCTION

KARI - HIKA

COPULATE

KAI

EAT

KAI - RAU

COURTEZAN [A LEGAL form of MARRIAGE

KA

as WHAKA CAUSATIVE PREFIX.

A KA

YEARNING AFFECTION

A KA

STATE of TURMOIL.

HA KOA KOA

HAPPY

HA - RI

DANCE SING JOY

RI - E

2

HA

BREATHE TAST FLAVOUR ITD

HA E

CAUSE PAIN JERLOSY

HA E MAT A

STRONG GROWING

WHAKA

HA E RE

CONDUCT ANY BUSINESS.

HA NEA

MAKE BUILD FASHION PEOPLE BUSINESS

TA KA

PREPARE

HA KA

DEFORMED

HA KA RI

ADORN DRESS the HAIR

HA HA KE

NAKED

HA KUI

MOTHER

HA KO RO

FATHER.

HA NE AN NEA

PLEASANT COMFORTABLE

HA MA

BE CONSUMED

HA NA HA NA

P. MUL.

HA NG I

Communal earthover.

HA PO RI

SECTION of a CLAN Family.

HARA KOA

dancing i amusements

HA - U

Seelr. eager.

HA U

VITALITY of MAN

HA U HAKE

TAKE UP A ROOT CROP

HAURAKI RAKI

FAMILIAR SPIRIT

SK
MAORI
SK
MAORI

DEH A	JOHI	[ENVELOPE of the SOUL]	BODY MASS BULK
	TI	NANA	PERSON BODY IN A MASS
DEH-A-	DHA	RIN	EMBODIED POSSESSING A BODY
TEH-E			M. VIRILE
HĀ			BREATHE BREATH TAST TONE
HĀ KUI			MOTHER [d VOICE]
HĀ KORO			FATHER
HĀ PŪ			PREGNANT
	TĀ		BREATHE BE UTTERED
	TĀ	HAKĒ	PERSON
	TĀ	HĀU	LEG
	TA	HE	ABORTION MENSES
	TĀ	HĀU	THY
	TA	HANGĀ	NAKED
	TA	RA	M. VIRILE P. MUL
	TA	MI	FOOD EAT
	TA	NE	HUSBAND
		RA-PA	P. MUL
	TA	NEA TA	MAN
		RI-O	M. VIRILE
		RI-E	TWO
	KI	RI	PERSON SELF SKIN
KI	KI	RI	BEGIN TO GROW AS A CHILD
	KI	RI	HOKA WHITE SKIN
	KI	RI	TAPU HYMEN UNMARRIED
		RI	AKA ENERGY
		RI	NEA HAND
		RI	PANEA HEAP
		RI	PI CUT CASH
		RI	RI FIGHT PROWESS
		RI	U BELLY CHEST
	TI	RI	SHARE PORTION

SK	DEH - A	[ENVELOPE of the SOUL] BODY PERSON MASS BULK
SK	DEH - A - PA TA	DEATH COLLAPSE of the BODY.
MĀORI	TA - NGI	FUNERAL DIREE
	TA - KA	PREPARE come round as a period of TIME
	TĀ	Breathe
	TA E	GO
	TA HE	ABORTION
	TĀ HUNA	BATTLEFIELD
	TA I KUIA	OLD WOMAN
	TA KA	HEAP
	TA KE WĀHĀUA	LEPROSY
	TĀ ORU	BECOME ROTTEN
	TA PU	
	TĀ RĒHU	RED OCHRE
	TA RI	WAIT EXPECT BEWAIKED FOR
	TĀ RĪAO	a star in the MILKY WAY
	TA RUKĒKA	SLAUGHTER
	TĀ UA	OLD MAN ANCESTOR PARENT
	TA UHEKE	GROW OLD
	PA TA	CAUSE OCCASION
	PĀ TA HI	BEFALL ALL ALIKE
	PA TA HORO	A BIRD [omen?]
	PĀ TĪKI	FAN TO KEEP FLIES FROM A CORPSE
	A PA	SPRIT of one DEAD
	TAPA	CALL NAME COMMAND RECITE
	PA - O	SING
	PA TU	KILL
	PA PA	TŪ PĀPAKU BONE CHEST
	A	of belonging to possessed by

SK	DEH A		[ENVELOPE of the SOUL] PERSON BODY MASS [BULK]
MĀORI	TĒ TĒ TĒ		SQUEEZE FLUID OUT of ANYTHING FREQUENTIVE applied to MILKING = SK [VI-] PSA REDUPLICATION as a FREQUENTIVE
	TEH E TE KE H A		M. VIRILE P. MUL BREATH
SK MĀORI	DEH A - TEH - I	BHAG PĀ PĀ PĀ PĀ PĀ HA-U PA HUKU PA I PA HURA PĀ IHI	CORPOREAL BEING ESPECIALLY MAN COITUS BE CONNECTED WITH FORM of ADDRESS TO MALE ELDER, FATHER M. VIRILE BEARD FORESKIN, HANDSOME HAIRY. SLAVE [MALE].
	HĀ KORO HĀMU A	PA NA PA NE PĀ NUI PA NG-A PA NG-ORE PA O TA NG-A-TA	FATHER OLD MAN ELDER BROTHER of a MALE DRIVE AWAY EXPELL HEAD KEEP HEADS IN LINE IN AN ATTACK PROCLAIM AIM A BLOW AT CHILDREN IMMATURE SING MAN
	TUHA -	- NG-TA	hero of a story [male].
SK MĀORI	DEH A - TEH - E A -	BH- RIT PĪ PĪ A TITŪ PĪ A RIT-A PĪ E PĪ R-I PĪ RI HONGA PĪ R-ANEI PĪ RI-NEA	HAVING A BODY [SIVA] CORPOREAL BEING M. VIRILE [ESPEC MAN YOUNG WARRIORS IN VANGUARD of an ARM FIGHT AT CLOSE QUARTERS CHARGE ORIGEN • RITE LIKE ALIKE BURNING WITH DESIRE DESIRE EARNESTLY ATTACK FAITHFULL DESIRE PLACE of RETIREMENT RI-E 2

[ENVELOPE OF THE SOUL] BODY MASS BULK PERSON

SK	DEH - A		
✓	DIH		
MĀORI	E		M: VIRILE = MASS BULK BODY
MĀORI	TI - A		MOTHER
	TI - E		ABUNDANCE
	TI - E - KE		MEASURE
	TIH - E - WA		SNEEZE
	TIH - I		LIE IN A HEAP
	TI - KI		PERSONIFICATION of PRYMAEVAL MAN
	TI - KO		EVACUATE the BOWELS
	TI - NA		CONSTIPATED
	TI - NA KU		CONCEIVE
	TI - NA NA		BODY PERSON IN A MASS
			[WITA-NANA AS SK VI-I-PSA Redup com.]
SK	TY AGA		ABANDONMENT of the BODY of DISTRIBUTIVENESS
MĀORI	AN GA		SKELETON SHELL HUSK [SK AN-ANGA BODILESS]
	TI NANA		PERSON
	TE RĀ		3rd pers pron HE. [REPEATED
	TE RĀTERĀ]		TO GIVE DISTRIBUTIVE FORCE
SK	VI-I PSA		[— DISTRIBUTIVENESS EXPRESSED]
			[BY THE REPETITION OF A WORD]
MĀORI	TE WE		MEMBRANE of the FOETUS
	H Ā		BREATH BREATHE
	NG - Ā		BREATHE TAKE BREATH
SK	G - A		GO ITO See.
MĀORI	Ā EA-EA		PANTING
	- EA-EA		= Reduplicative = SK VI-I PSA DISTRIBUTIVENESS
	Ā		DRIVE URGE COMPELL of belonging to
	A-I-NGA		DRIVING FORCE [after the manner of]
SK	GA		GO
SK	VI-I - PSA		DISTRIBUTIVENESS
MĀORI	A N ENE		BREATH GENTLY.
SK	A N - A		BREATHE
PĀLI	A N-I-TI		BREATHE
MĀORI	TI-HE		SNEEZE [as newborn child]
PĀLI-II	A N - A - PA		EXHALE
MĀORI	A - PA		SPIRIT of ONE DEAD
	PĀ		BLOW

SK	DEH A			ENVELOPE of the SOUL
✓	DIH			BODY PERSON MASS BULK
SK	DEH-DHĀ	RA	NA	BEARING A BODY LIFE
MĀORI	TĀ			BREATHE
	HĀ			BREATH BREATHE
	HĀ	KORO		FATHER
	HĀ	KUI		MOTHER
	TA	NGATA		MAN
	TA	HE		MENSES ABORTION
	TĀ	HA KE		PERSON
	TA	HA KURA		DREAM of the DEAD
	TA	HA RUA		[A PERSON RELATED TO 2 CLANS] OF 2 ASPECTS
	TA	NE		HUSBAND
	TA	MAI TI		CHILD
SK			DI-H	of DEHA = PERSON
MĀORI	TA	RA		M. VIRILE P. MULL
	TA	RA	-HONO	LAY IN A HEAP
	NGA	TA		MAN [IN KARAKIA]
	TA	RU	NA	BE CONNECTED BY FAMILY TIES
SK	DEH	DHĀ	RA	NA
MĀORI				NA
				BEARING A BODY LIFE
				MADE BY ACTED ON PARENTAGE
				POSSESSED BY BELONGING TO
			NA	pronom suffix of 3RD PERSON
			NĀ-HĀU	BELONGING TO THEE
			NA-MU	P. MUL
			NĀ-NA	HIS HERS = SK VI-1-PSA-DISTRIBUTIVENESS
				= MĀORI A WORD REPEATED AS DISTRIBUTIVENESS
	RA		HO	TESTICAL LABIA MAJORA
	RĀ		HIRI	ADMIRE
	RA		HI	GREAT PHYSICALLY OR MORALLY] [MULTITUDE SLAVE]
	RA		E	FOREHEAD
	RĀ			WED
	RA		KA	AGILE ADEPT
	RĀ		MĀ	THEY THEM
	RA		POI	1ST PREGNANCY

SK	BA	LA	BHĀ	VA	CHILDHOOD Recent rise of a planet
SK	BA	LA	BHĀ	VA >	BECOMING YOUNG CHILDISH
MĀORI	WHA	KA	PĀ	KANGA	YOUNGEST CHILD IN A FAMILY
			WHA	KA-PA-KĀNGA	" " " "
WHĀKA	PA	-	KA	-	NGA " " " "
SK	BA	LA	KA		LITTLE SON
BALA	BHA	-	VA		B/P/V often confounded.
	[VHA]				
MĀORI	WHA	-	KA	PĀ	-KANGA 'KA > WHA-KA CAUSATIVE PREFIX
			WĀ		BE FAR ADVANCED
			WA	HINE	MOTHER WIFE
	PA		KE	KE	GROWN UP ADULT
	PA		NA	KO	- TEAO A CONSTELLATION = PLANET OR LUNAR.
WHĀKA	PA		NI		MAKE ORPHAN ['NAKSHATRA!
	PA		NG	ORE	CHILDREN IMMATURE
	PA		RU		WA-IŪ MILK VOID SHIT
			WA	HI	A WA PLACENTA
SK	BA	LA	BHA	VA	CHILDHOOD
MĀORI			RA	POI	FIRST PREGNANCY
SK	BALA	-	TĀ		CHILDHOOD
MĀORI			PU	TA	BE BORN
			TA	HE	MENSES [adulthood] ABORTION
			WA	KOTIKOTI	CEREMONIAL CUTTING of HAIR
			WA	ITUHI	CHILD BIRTH RITES of NAVELCORD
			TA	MAITI	CHILD
			TA	MA	CHILD
	WHA		ENE		MOTHER
	WHA				4 TA MONTH
	WHA		NA	Ū	BE BORN BE IN CHILDREN
	WHA		NG	AI	NOURISH BRING-UP FEED
			RĀ		WED continued sound.
			RAE		FOREHEAD TEMPLE
			RAKA		IMPENDING IMMINENT
			RĀ	MĀ	They Them
			RA	PA	P. MUL
			RA	TA	TAME QUIET.

SK	VI	HĀ PI	[WHAT STANDS APART] SKY SPACE
✓		HĀ	OPEN SPACE ATMOSPHERE AIR
SK	VI	HĀ YAS - TALA	SKY
MĀORI		RĀ NGI	SKY HEAVEN GODS
		HĀ E	APPEAR SHINE AS STARS BEFORE
		HĀ E	ATA DAWN BRIGHT ARCH ON HORIZON [DAWN]
*	W	HĀ KĀ HĀ E HĀ E	GLOW AT DAWN
	W	HĀ KĀ HĀ E HĀ E	'GOBLIN', 'ROMIA ATU TE WHĀKA - HĀ E HĀ E NA = CHOKE THAT OBJECTION ABU
		HĀ TETE	FIRE [PERSON
	W	HĀ KĀ HĀ E HĀ E	AS A WHIRLWIND WATER SPOUT OR DUST 'DEVIL', = THE IE FORMULA ' A BELT AROUND YOUR NECK, SAID TO A DUST 'DEVIL ie CHOKE!
		HĀ ERE	A SPirit RESIDING IN FRAGMENTARY RAINBOWS OR DETACHED CLOUDS
		HĀ I	THE PRINCIPLE STONE IN GAME d RURU
		HĀ I	A POETICAL EXPLETIVE USED AT THE END d a LINE
		HĀ I	= HEI II AT IN WITH OF TIME OR PLACE
		HEI	SKY [POETIC] [TURN TOWARDS]
		HEI	STORM
		HEI	TIE AROUND THE NECK = WHĀKA HĀ E HĀ E
WHĀKA	-	HĀ E HĀ E	'GOBLIN, [AS A STORM ITD] ['GOBLIN,]
		HĀ RO	VAULT d HEAVEN
		HĀ U	WIND AIR DEW SEEK
		HĀ RO RE	SHELL d THE EAR
SK	VI	HĀ PI	✓ HĀ = WHAT STANDS APART
MĀORI		HĀ PI	COOKING PIT
		HĀ PĀ RU	DESECRATE
		HĀ PŪ	SECTION d a CLAN PREGNANT
		HĀ PU I	BETROTHED
		HĀ RA	VIOLATE TĀPU
		HĀ RĀ KI	EXTRAORDINARY
		PI PI	YOUNG MEN OF AN ARMY IN THE VANGUARD
		PI	CORNER d THE EYE d MOUTH [ie separated]
		PI A	FIRST ORDER d LEARNERS d ESOTERIC LORE
	W	HI TI	SHINE UPON EAST - TI > SK DI - VA DEVA !
		TĀ	CAUSATIVE PRE. LIKE WHĀKA [BUT HI = DAWN]
		TĀ	HA - RA - NEI = HORIZON

SK 293	VI	ITI		SEPARATION
MAORI		ITI	NGA	CHILDHOOD
	WH-	ITI		SHINE UPON
		TI	ETIE	BREAK UP FIREWOOD
	NOHO	TI	HAKA	SIT WITH THE LEGS APART
		TI	ORA	SEPARATED
SK 293	VI	HĀ	RIN	WALKING or MOVING ABOUT IN or ON DELIGHTING
	VI	HĀ	RA	DISTRIBUTION ENJOYMENT PLEASURE DELIGHTING
MAORI		HA	RA KOA	DANCING AMUSEMENTS [IN
		HA	RA MAI	COME ARRIVE ARRIVAL
		HA	RA MAI	KUKU AMOROUS ADVANCE
		HA	RI	DANCE SING JOY SONG
		RA	TO	DISTRIBUTE SERVE ROUND
		RI	E	2
		RI	O	M. VIRILE
		RIN		LARGE VARIETY of FEEL IRON
	W	HĀ	EREERE	WIFE MOTHER of ONES CHILDREN
	W	HA	I	FOLLOW PERSUE WOO
	W	HA	I Ā IPO	BE IN LOVE WITH BETROTHED
	W	HA	I HANGA	MAKE BUILD
	W	HA	KA	TOWARDS IN THE DIRECTION of.
	W	HA	KA	CAUSATIVE PREFIX
	W	HĀ	NA U	OFFSPRING FAMILY GROUP
		HĀ	KARI	FEAST GIFT PRESENT
NOTE		TI	- RI	SHARE PORTION THROW, A PRESENT
SK	VI	HA	TI	BLOW STAB REPULSE DEFEAT
MAORI		HĀ	HĀ	DESOLATE DESERTED WARN OFF
		HA	E	CAUSE PAIN [BY SHOUTING
		HA	NI	WEAPON
	W	HA	KA - HANA	HOLD UP WEAPONS IN DEFIANCE
		TI	A	CATCH i KILL
		TI	AKI	GUARD KEEP WATCH WAIT FOR
		TI	HOKA	STICK IN THRUST IN
		TI	MA	'CULTIVATE THE SOIL
		TI	MO	PECK AS A BIRD STRIKE WITH
		TI	NEI	DESTROY KILL [A POINTED INSTRUMENT]
		TI	O	SHARP PIERCING, COLD

SK 293
✓
MĀORI

VI	HĀ	PI	TA	✓ HA GIFT PRESENT	
	HA			GIFT PRESENT	
	HĀ	KA	RI	GIFT PRESENT	
		PI	RU	AXE generally of IRON AXE GIFT!	
		PI	HI	ORNAMENT FOR A PERSON	
		PI	KI	TREASURE	
		PI	NENE	BEG	
	W	HA	PI	PI	HEAP PILE PILE ONE UPON ANOTHER
			PI	TO	OFFERING TO A GOD
				TA ONEA	GIFT PRESENT

SK
MĀORI

VI [V	HĀ	PI	TA	
	HĀ	YAS		VIGOROUS MIGHTY / VARIOUS GODS
	HA	ERE		becom be diffused Come go depart
		PI	A	FIRST ORDER of LEARNERS of ESOTERIC LORE
			TA-NEAROA	TANE ITD
			TA-PA	CALL NAME RECITE
		HA	ERE	a spirit residing in rainbow / cloud.
		HA	NA	shine glow give forth heat flame
		HA	PAI	lift up raise size of heavenly bodies [AGENS]
			TA KI	RECITE [DAWN]
		HA	P-ARA	DAWN
		HA	-O-RUA	constellation near ORION.
		HA	PARU	DESECRATE
		HA	PI RO	VIOLATE TAPU
		HA	RA	VIOLATE TAPU
WĀKA -	[HA	RA KI		preposterous extraordinary = MISSIONARY
	[HA	RA KIRAKI		inconsistency erratic disposition [CRAP!]
	HA	RO TO		pond pool [VISNU]
	HA	U		WIND AIR DEW MOISTURE = VARUNA
	HA	U		COMMAND
	HA	U		VITALITY of man essence of land
	HA	U		Sacred food [PURE RITE]
	HA	U MI A-ROA		fern Root = RUDRAS earth food.
	HA	U M VA		place of departed spirits
	HA	U RAKIRAKI		familiar spirit
	HA	U T ETE	"JABBER" = RITUAL VERSES	
	HA	U T UPUA	Reman Kable fearful monstrosity [MISSIONARY CRAP]	

SK	VH+P	SA			
MAORI		PAPA			
		PAHARA			
		HĀHĀ			
SK	VI	-	HĀRA		
SK	VI	-	HARIN		
MAORI			HĀKARIN		
			RIPOI		
			HARI		
			RI-O		
			HARA		
			RIPOI		
		A	HA		
		PĀ	HĪKA		
		PĀ	HEKO		
AHI	-	PĀ	HĪKAHIKA		
		PĀ			
		PA	WA		
		PĀ	PAHU		
			RI	RI	
		PA	HOKA		
		PĀ	HŪHŪ		
		PA	HO		
			RA	TO	
	WHI		WHI		
	WHI		WHI	WHI	
	WHI	TI	WHI	TI	
	WHI		WHI		
			HAU	HAU	
	WHI	-	TI		
			HĀHĀ		

DISTRIBUTIVENESS EXPRESSED BY THE REPETITION OF A WORD THE EARTH

INCOMPLETE DEFICIENT SEPARATED DESOLATE DESERTED [SCATTERED]

DISTRIBUTION TRANSPOSITION OF WORDS WANDERING ABOUT PLEASURE DISPOSITION OF THE 3 SACRED FIRES OR THE SPACE BETWEEN THEM WALKIN OR MOVING ABOUT ON & IN ENJOYING OR AMUSING ONESELF

GIFT PRESENT FEAST [WITH] GO TRAVEL DANCE SING JOY SONG

M. VIRILE VIOLATION of TAPU SIN [OFFENCE] INEA HAUNTS

WHO IN ASKING A PERSONS SECOND NAME WHAT [of THINGS] OF WHAT SORT OR USE CLEAR FROM WEEDS COMBINE COOPERATE SACRED FIRE IN RITES FOR THE [DEAD] SCREEN WEIR SMOKE BURST INTO FLAME. BATTLE RAINBOW SCREEN RESOUND BE NOISED ABROAD AS NEWS GOSAP BE 'DISTRIBUTED DISTRIBUTE CAN BE ABLE ADHERE AS FAT A FENCE WRAP ROUND MEASURE OUT COOL AIR COOL PAU U = ALSO + SHINE UPON DESOLATE DESERTED

SK	VI	I P SĀ	DISTRIBUTIVENESS EXPRESSED IN THE REPTITION of [a word]
		BH[A]S	CHEW EAT
P		P SĀ TI	
PP		P SĀ TA	
		SAMP SĀ TA]	CHEW EAT BITE See notes elsewhere.
MĀORI		P A KA	DRY PROVISIONS ITO See ??? the earth
DISTRIB-		PAPA	ASORT of TABLE TO GRAB off of.
		PAPA	COVERED AS A SURFACE
		PAPAUKU	DESOLATE DESERTED
		HĀ HĀ	his hairs
		NĀ NĀ	
		NĀ MU NĀ MU-A	FLAVOUR GIVEN TO FOOD from SOMETHING
		NGĀ NGĀ	IT HAS BEEN IN CONTACT WITH
		NGO NGO	stone of a fruit HAIL SOOT
		PA-E	JUICE of flowers. SAD as spear
		PŪ PŪ	REGION HORIZON [Thrown by hand]
		PŪ PŪ	= PŪ CLAN HEAP STACK
			= PŪ ORIGIN SOURCE CAUSE ORIGINATE
			BASED on MOUNTAIN ROOT of TREE
			as a simple intensive
			IN 2 PARTS
ale SK	VI		
MĀORI	WH	ITI	SHINE UPON
		RE RE	FLOW CARRIED ON the WIND SAIL STRETCHED OUT FALL of RAIN [ESCAPE]
		[RI] - RI RI	BATTLE
		[RI] RI RO	BE GONE AWAY be become.
		RO RO	five sticks
		RU RU	STORM + WIND
		W HĀ I	follow pursue ie VI-HĀ I 2 parts
		W HĀ	leaf [of tree ITO].
ale.		WHĀ WHĀ	Sheathing petal! Take in the hand.
		W HĀ	= WHĀKA CAUSATIVE PREFIX A DISTRIBUTIVE circumstance of pursuing quarrel Rite to]
		W HĀ INĀ	
		W HĀ WHĀ I	EXERT oneself [Remove TĀTU]
		W HĀ KA	REPLY TO
		W HĀ	All these as prefixed VI - in 2 parts.
		W HĀ I PO	BE IN LOVE WITH A PERSON
		W HĀ NA	COME GO - VI+HĀ+NA
		W HĀ ERE	HITHER ITO