

# TI-RATANA

7 SF. DMITRIJANA

7 Faletohu

O MAUI

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[49 PAGES]

## INDEX

|      |                                    |                                  |
|------|------------------------------------|----------------------------------|
| 1    | BHA RA                             | bearing carrying bringing        |
| 2    | TAN S<br>TAN SU ROO HA =<br>BRAHMA |                                  |
|      | TA. TANE                           |                                  |
| 3    | TANU NA PAT                        | Son of Himself                   |
| 4    | TAN                                | Shine Diffuse                    |
| 5    | TAN                                | CONTINUATION                     |
| dat. | TANE                               |                                  |
| 6    | TANAYA<br>TAN<br>TANE              |                                  |
| 7    | TAN<br>BHARA                       |                                  |
| 8    | TANIKA<br>NABHI                    | CORD                             |
| 9    | SATTHA RO<br>TANU-KRIT             | TEACHER.<br>forming the Person.  |
| 10   | VADHU                              | wife Bride                       |
| 11   | VA<br>VACE TAR<br>VACE TI<br>VACA  | LIKE AS<br>Teacher               |
| 12   | TAN<br>TAN                         | Compose re Weave.                |
| 13   | TANU                               | attenuated                       |
| 14   | NARAKA                             | Related to HELL                  |
| 15   | SAN S                              | Recite Repeat                    |
| 16   | SANA<br>HA                         | CALM<br>WATER SKY Supreme Spirit |
| 17   | HA                                 | Moon Knowledge.                  |
| 18   | HAT<br>DHITI                       | SHINE<br>SHINE                   |
| 19   | TAV-AS                             | Power Strength                   |
| 20   | TAT<br>TATA                        | THUS in THIS WAY<br>a father     |
| 21   | TARANA KI<br>TANU                  | person Self                      |

|    |                                 |  |
|----|---------------------------------|--|
| 22 | TARA                            | Carrying across. shining   |
| 23 | NI                              | Down back into within<br>negation privation  |
| 24 | AKI SATHA CA - - -              |  |
| 25 | NIS<br>NI KHAN                  | out forth away. out of.<br>DIE INTO  |
| 26 | PANA<br>PAN<br>PARO             | Gaming playing<br>praise<br>beyond the Sight of.                                     |
| 27 | YAMI<br>YASU                    | Female Relation<br>Sexual Union  |
| 28 | YU<br><br>YU<br>YUDA            | actual Base of duali plural<br>numbers of 2nd person.<br>going moving<br>Lead to war |
| 29 | NARA<br>NA                      | HERO<br>No Not   |
| 30 | NAKULA                          | a COLOR  |
| 31 | RAJO                            | Passion  |
| 32 | RATANA<br>RARA TITI<br>RAN      | Shout Applause shouting<br>Roar<br>TO Go   |
| 33 | RABH<br>RATI<br>RATA<br>RATA KU | TO Desire<br>Rest Repose.<br>devoted to  |
| 34 | RATA KU JITA                    | LASCIVIOUS MURMURING   |
| 35 | RATI KU JITA                    | " " " "  |
| 36 | RAVI                            | N <sup>o</sup> 12 form of the SUN  |
| 37 | RU                              | N <sup>o</sup> 12  |
| 38 | INDIA                           | J HERBERT SUN USI AS AENI  |
| 39 | 38 39 40 41                     |  |
| 42 | SURYA                           | SUN  |
| 43 | DHATRI                          | Second form of SUN   |
| 44 | TVASHTR                         |  |
| 45 | ARYAMAN                         |  |
| 46 | VARUNA                          | 47 MITRA 49 AENI   |
| 48 | SUYA SAVITRI                    | LORD of LIGHT USI AS DAWN  |

|             |  |          |   |
|-------------|--|----------|---|
| SK ✓        | BHA - RA<br>BH - RI  |          | BEARING CARRYING BRINGING<br>BESTOWING MAINTAINING SUPPORTING<br>ACT of BEARING & SUPPORTING  |
| MAORI WHAKA | WHA NGA<br>WHIRI NAKI<br>WHA NA U<br>WHA - RA<br>WHA-KA-RA U<br>WHA-KA-RI KI<br>WHA-KA |          | FOOD NOURISH MAINTAIN<br>TRUST IN DEPEND ON<br>BE BORN<br>BURIAL CAVE<br>TAKE CAPTIVE LEAD AWAY<br>INVADING ARMY also a 'KA<br>CAUSATIVE PREFIX |
| NOTE ALSO   | -HA NGA  |          | MAKE BUILD WORK HARO VAULT of HEAVEN  |
| NOTE ALSO   | PI - RI  | POHO     | NURSING CHILD IN ARMS   |
|             | PA - RA  |          | SEDIMENT DUST   |
|             | PI RI  |          | COME CLOSE KEEP CLOSE BE ATTACHED   |
| WHITA       | PA - RA  | PARA     | FLAX DYED IN MUD  |
|             | PA - RA  | AWA      | GALE TEMPEST  |
| PA          | PA - RA  | I        | FLOW of the TIDE  |
|             | PA PA  |          | father mother   |
|             | PA - RA  | KETE     | BOOTY   |
|             | PA - RA  | RAHI     | SACRED OVEN   |
| #           | PI TO  | WAI      | COLD NOTE PI-RA-HU FIREWOOD   |
|             |  | RA TO    | BE DISTRIBUTED [=PIRA-KU]   |
| MAKA        | RI RI  |          | WINTER  |
|             |  | RA RE    | CARRY   |
|             |  | RA RA    | MEANS of CONVEYANCE   |
|             |  | RA       | SUN SAIL DAY  |
|             | WHI - TA   |          | LASHING FIRM SECURE   |
|             | WHI - TI   |          | RELATE RECITE   |
|             | PI RI  |          | =PIRI-POHO NURSING CHILD IN ARMS  |
| RA          | WHI TI   |          | Shine upon East   |
| Note        | WHI TAU  |          | FLAX DYED IN MUD  |
|             | WHA KA   | WHI - RI | fold the hands behind the back as a<br>TAPU PERSON BEING FED by ANOTHER   |
|             | RI MA  |          | SEAWEED   |
|             | PI RI  |          | 'SUPPLEJACK [climbing plant]  |
|             | RI HA  |          | NIT   |
|             | RI NGA   |          | HAND WEAPON   |
|             | RI POI   |          | GO TRAVEL   |

|                    |       |           |                   |           |   |
|--------------------|-------|-----------|-------------------|-----------|---|
| SK                 | TAN   | S         |                   |           | TO MOVE TO DECORATE ONESELF / here<br>in sense of a Gods SAKTI  |
| 431<br>MAORI<br>SK | TAN   | S U -     | RO                | DHA       | BRAHMA<br>TATOO PAINT ITO   |
|                    | TĀ    |           |                   |           |   |
|                    | TAN   |           |                   |           |   |
|                    |       |           | IMPR <sup>o</sup> | <u>NU</u> | DIFFUSE SHINE REACH TOWARDS<br>DIFFUSE as LIGHT CONTINUE ENDURE<br>TO STREACH [A ORD] AND EXTEND BEND<br>WEAVE SPIN OUT PREPARE A WAY FOR<br>PROPAGATE ONESELF or a family SAKTI<br>MANIFEST DISPLAY TO BE PUT FORTH or<br>EXTENDED INCREASE ACCOMPLISH PERFORM |
| SK                 | TA    | TA        | NE                |           | see Jak samo [A SACRIFICE]  |
|                    | TA    | NU        |                   |           | BODY PERSONSELF [often used like a reflexive  |
| of<br>MAORI        | A     | TMAN      |                   |           | [ATA] - [pronoun]   |
| "                  |       | <u>NU</u> | KU                |           | Earth Personified [in Relation to Rangi]  |
| SK                 | TA    | NE        |                   |           | MATUA ITO [CREATOR] propagator of.  |
| MAORI              | TA    | PU        |                   |           | Burning hot [of sacrifice] ITO  |
| SK                 | TA    | PU        |                   |           | "HEAT, see  |
| P                  |       |           | KU                |           | the Earth<br>worthy of praise.  |
|                    |       | NU        |                   |           | product progeny ITO   |
|                    |       | HU -      | A                 |           | 'DESIRE, [ACTION] WISH TO BECOMING ITO  |
|                    |       | HU        |                   |           |   |
|                    | A     | HU        | RE                | WA        | SACRED PLACE  |
|                    | A     | HU        |                   |           | SACRED MOUND  |
| SK                 |       | HU        | TI                |           | CALLING INVOCATION ITO  |
| MAORI              |       | HU        | A                 |           | Name Call by name   |
| WHAKA              |       | HU        | A                 |           | RECITE  |
|                    |       |           | TI                | RI        | OFFERING TO A GOD   |
| SK                 |       | HVA       |                   |           | Name appellation  |
|                    |       |           | RE                | GO        |   |
|                    |       |           | RO                | ANEA      | Prolongation continuation Length of time  |
|                    |       |           | RO                | AKA       | abundant  |
|                    | WHAKA |           | RO                | AKA       | Multiply  |
| WHAKA              |       |           | RO                | AO        | Motionless = BRAHMA NIREUNA   |
|                    |       |           | RO                | AA        | spread out EXPANDED   |
|                    |       |           | RO                | KO        | increase extension  |
|                    |       |           | RO                | TO        | the inside in within the midst  |
|                    |       |           | RO                | U         | Stretch out Reach out, RETANE ITO   |

SK  
dat accus

TA NŪ NĀ PĀT

PĀT AM

SON of HIMSELF AS  
LIGHTNING OR BY THE ATTRITION  
OF THE ARANĪ S  
A SACRED NAME of FIRE  
FIRE IN GENERAL A NAME  
[ of ŚIVA ]

TA HI

UNIQUE UNPRECEDENTED  
ONE SINGLE FIRST [see Upamixols]  
for fire

TA HU  
TA NU KU  
NU MANCA  
NU MINUMI  
NU KE

SET ON FIRE LIGHT  
SWALLOW [here AS DENI WAAA]  
DISAPPEARANCE  
CONCEAL  
MOVE EXTEND

SK  
WHAKA

TA NU I  
TA NU I  
TA NGU TU NGUTU  
TA NGU TU  
TA NGU NU

Instrumentality  
Enlarge  
Great Intense

TA NGU NĀ WAI  
TA NA WA KI  
TA NA WE

Roast food on glowing Embers.  
a regular sequence of events  
PROCEED  
BE SET ON FIRE  
husband,

[ TA NE ]  
NĀ

ACTED ON [BY] Indicating parentage  
descent Possessed by belonging to by  
Reason of on account of by way of.  
Belonging to me.  
Alone only.

NA KU  
NA HE

PA PA HŪ BURST INTO FLAME

PA PA HU false untrue [of talk = missionary]  
[ignorance]

PA HU NU BURN FIRE

PA HURE Come into sight appear

PA NU-1 Speak aloud PROCLAIM

PA ORANEI RESOUNDING [y WHĀTIRI]

KA NA PU

LIGHTENING

|        |      |        |                   |   |   |
|--------|------|--------|-------------------|---|---|
| SK     | TAN  | ° NUTÉ | DU NAVĀVAHA I ITO | See page 3                                | 4   |
| SK     | TAN  |        |                   | [ DIFFUSE SHINE REACH TOWARDS             |   |
| imp    | ° NU |        |                   | [ MANIFEST DISPLAY DIFFUSE AS LIGHT SHINE |   |
| MĀORI  | TAN  | GUTU   |                   | FLAME BURN                                | [ SPIN OUT WEAVE ]                            |
|        | TA   | IHU    |                   | Set on fire                               | [note NAVĀVAHA > WAHA ]                       |
|        | TAN  | E      |                   | as the SUN                                | ITO ao MATUA ITO                              |
| SK see | TA   | TAN E  |                   |   |   |
| SK     | TAN  |        |                   | [spread i.e.]                             | TO SPEAK WORDS                                |
| MĀORI  | TĀ   |        |                   | BE UTTERED                                | WIND  |
|        | TAN  | -E     |                   | ERUCTATE                                  |   |
|        | TAN  | GI     |                   | funeral dirge                             | See SK NI for MĀORI NGI                       |
|        |      |        |                   |   | OT GI - NGI TA AO                             |
|        | TAN  | GA     |                   | Be assembled.                             | [ KORO ]                                      |
|        | TAN  | GA     | ENGAE             | UMBILICAL CORD                            |   |
|        | TAN  | GA     | ERE               | Wander                                    | stray   |
|        | TAN  | GA     | ROA               | MOON                                      | 23rd to 26 brights i.e                        |
|        | TAN  | GA     | ROA-              | MUA                                       |   |
|        |      |        | -                 | ROTO                                      |   |
|        |      |        | -                 | KOKIO                                     |   |
|        |      |        | -                 | WAHKA PAU                                 |   |
|        | TA   | NEA    | TA                | MAN                                       | HUMAN   |
| Note   | TAN  | U      | SH TI             | wishing to show oneself                   |   |
| MĀORI  |      | N      | U -               | 1   | RANK Sign of Rank                             |
|        |      | N      | U -               | KU  | the Earth personified in Relation to Rangi AO |
|        |      |        | TIRO              | LOOK SEE                                  | [also applicable to a SAKTI of ]              |
| SK     | TA   | TI     |                   | a MASS                                    | A CROWD [ a God ]                             |
| MĀORI  | TA   | NE     | ATA               | MAN                                       | HUMAN   |
|        |      | TI     | NI                | VERY MANY                                 | HOST MYRIAD                                   |
|        |      | A      | TI                | OFFSPRING                                 |   |
| SK     | TA   | TI     |                   | the whole mass of observances             | sacrificial act                               |
|        |      |        |                   | and a METRE of 4 x 12 SYLLABLES           |   |
| MĀORI  | TA   | U      |                   | COUNT                                     |   |
|        | TA   | KI     |                   | RECITE                                    |   |
|        |      | TI     | RI                | offering to a God                         | share portion                                 |
|        | TA   | TAI    |                   | Recite                                    | Genealogies                                   |
|        | TA   | NGI    |                   | Dirge                                     |   |

SK  
only DATI  
and  
MĀORI

TAN  
TĀ NE  
TĀ NĀ  
TĀ NE  
TĀ NE TE

SK  
MĀORI

TAN  
TĀ NE  
NA PE

SK

TĀ NU

MĀORI

TĀ EKAI  
TĀ EKE  
NE HE  
TĀ HAKURA

CONTINUATION uninterrupted Succession  
propagation OFFSPRING POSTERITY [WEAVE]  
See TAN 3

MATUA  
WAIORA SUNLIGHT human Welfare  
DIFFUSE SHINE MANIFEST ITO  
MALE MAN husband.  
WEAVE TANGLED ITO

THIN SMALL MINUTE FINE of texture slender  
the body person self, form manifestation a  
slender woman [delicate fine ITO]

WORN out SOIL [EMACIATED  
Set snare's Snare's  
ANCIENT TIMES and NA-HE  
Dream of one dead > APA

SK  
MĀORI

TĀ NU  
TĀ HOKA  
TĀ KI  
TĀ TAI  
TĀ NGI  
TĀ U

a MORE of 4 x 24 SYLLABLES  
Recite Ceremonially  
Recite  
Recite Genealogies  
dirge  
Count

SK  
MĀORI

TĀ NU  
[Ā NU COLD]  
TĀ HU  
TAI AO  
TAI KU A  
TAI TĀ HAE  
TAI TA MAI TI  
TĀ MAI NE  
TĀ TUA  
TĀ KA  
TĀ NU KU  
TĀ NGA ENAE  
NU KU  
NU NUMI

thin small slender fine of texture body person  
self form manifestation a slender woman  
delicate fine emaciated ITO

RANGI AURORA AUSTRALIS  
world [as manifestation]  
old woman.  
YOUTH  
child  
Daughter woman.  
Distant  
fasten a fish hook to a line  
Crumble Down  
Umbilical Cord  
Earth personified [as woman] in Relation TO  
pass out of Sight Disappear [RANGI]





|                     |   |                            |  |
|---------------------|---|----------------------------|--|
| SK435               | TAN<br>TANA   | VIAT I ]                   | TO BELIEVE IN TO ASSIST 8TH<br>[class of Roots]  |
| SK                  | TANA VA =   |                            | propagating belonging to one's own family<br>of ten saido TOKA family offspring<br>[TOKA=CHILD]  |
| MASK                | = BHA VA NA<br>TO KA  |                            |  |
| MAOTR               | TO<br>TOI   |                            | Conscience<br>finger TOE sig= children origin<br>source of mankind KNOWLEDGE   |
|                     | TOI WHE NU A<br>KA  |                            | BIRTHPLACE<br>HOME   |
|                     | WHA ERERE<br>WHA NEAI<br>WHA NAU<br>NA  |                            | Mother of one's children wife<br>nourish feed bring up<br>be born<br>Lineage   |
|                     | HRAU<br>WA-HI NE<br>A TI<br>TI-A  |                            | Vitality of man.<br>WIFE<br>offspring<br>Mother  |
| SK<br>MAOTR         | BHA RA<br>RA<br>RATO  |                            | bearing carrying bringing<br>Wool<br>be distributed  |
|                     | -HA RI<br>I NAT   |                            | Carry.<br>portion share of food.   |
| SK<br>impv<br>MAOTR | TAN<br>° NU<br>I NU<br>HIANU<br>TA<br>TA E<br>TA HA<br>TA I<br><br>TANU KU<br>TANEA | ] TO Render anyone thirsty | DRINK<br>THIRSTY<br>Dash water [here d drink]<br>JUICE<br>Calabash.<br>Sea is undrinkable re thirst salty.<br><br>Swallow<br>be choked |

SK  
MĀORI

TA NI KA  
TĀ NE KA HA  
NI KO  
TĀ MI RO  
TĀ HŪ  
KA HA  
A KA  
A NI WĀ NI WĀ

CORD  
TIGHT da CORD  
FORM A ROPE INTO A COIL  
TWIST A CORD  
direct line of Descent re Rope  
Rope boundary line of land [cord]  
Long thin Roots  
Rainbows

SK  
MĀORI

NA BHĀ  
WĀĀ ERERE  
HANA  
HĀĀĀ  
WĀĀ NA  
PĀ HŪ  
NĀ  
NĀ WĀKI  
NĀ WE  
NĀ NU  
NĀ NE NĀNE  
HĀ NA HANA  
PĀ NA  
PĀ NA PĀNA  
PĀ NA NEHU

Bursting forth expanding  
mother of one's children  
shine glow give forth heat  
DAWN  
Revolt Rebel Recoil Spring of a trap  
Burst Explode.  
Lineage  
proceed  
be set on fire  
discharging from navel of a child  
Rotten  
POD MUL  
drive away expell.  
Strong Emotion  
Young fern SHOOT

SK  
MĀORI

NA BHĀ  
PI NĀKI  
HI KA  
WHĀ -Ā [HĀ] DESIRE  
WHĀ  
WHĀ TI  
WHĀ TI RĀĀ  
WHĀ U

to burst asunder or into a HOLE  
implement for digging i lifting crops  
Copulate  
fall in Love with  
can be able.  
SHINE UPON EAST Spring Leap.  
New Moon.

HA  
Note  
SK

RĀ WHĀ  
RĀ WHĀ TI  
NĀ HĀNA  
RĀ WHĀKI  
BHĀ - RĀ

Throo cause to go kill suspected  
Grasp Seize  
SUN RISING  
POD MUL  
massed heaped up  
Bear Carry.

SK SATTTHA - RO  
SATTTHA

TEACHER

MAORI HA  
HA EPAPA  
A HA  
HA NEA  
HA KU  
HA KUI  
HA KORO  
HA MUA  
HA RA  
HA ERE  
HA TEPE

then so!  
STRAIGHT CORRECT  
what do what to of what use ITO  
make build work ITO people.  
find fault with  
Mother  
Father  
Elder Brother - Sister  
Sin offence.  
Become, come go arrive ITO  
proceed in an orderly manner  
follow in Regular Sequence.

TA UIRA  
TA TAI

Teacher pupil  
Measure arrange set in order  
Recite Genealogies  
Study the heavens [in navigation ITO],  
VAULT of Heaven.

W HA KA - RO  
RO  
RO  
RO

NGO HEAR FAME OBEY  
NGO Cause to hear inform listen  
attend to obey  
RO NEOA apply medicines to take  
[care of Remedy]

SK TA NU - KRIT  
KI RI  
NUI  
TA N - GATA  
RIT-E

FORMING the PERSON  
Self person real actual  
Sign of Rank people  
MAN  
like alike Corresponding in position  
number performed Completed full filled  
be obtained, become [compare with  
M. VIRILE

RI RO  
RI O  
RITE  
RI RA  
KI NO  
KIRI KO

NEA LIKENESS  
Strong  
evil mighty bad badly behaved  
fair in Complexion

|           |                  |     |   |
|-----------|------------------|-----|---|
| SK 917    | VA D H U         |     | BRIDE WIFE WOMAN                          |
| from      | VA D =           |     | DAUGHTER IN LAW female of any animal      |
|           | VA H             |     |   |
| of        | U O H A          |     |   |
| M A O R A | TU PU            |     | Grew increase Spring issue begin          |
|           | WA H -           | INE | WIFE WOMAN                                |
|           | H U A U          | RI  | HAVING OFFSPRING                          |
| SK        | VA DH U KA       |     | } a wife                                  |
| =         | VA DH U          |     |   |
| A         | WA               |     | River fig of life.                        |
|           | U                |     | TEAT BREAST                               |
|           | U - HO           |     | umbilical cord,                           |
|           | U - HA           |     | = U-WHA Calm gentle woman. fem of animals |
| SK [      | U O H A]         |     | BRIDE WIFE WOMAN                          |
|           | HA KUI           |     | WIFE                                      |
|           | U MA             |     | BOSOM                                     |
|           | U NU ORA         |     | object of intense affection               |
| WHA       | U NU             |     | give drink to tend                        |
|           | U NGA [GA]       |     | Send Seek.                                |
|           | U RE             |     | male M. VIRILE                            |
|           | U RU TAPU        |     | chaste pure                               |
|           | HA PU            |     | PREGNANT                                  |
|           | HA PUI           |     | Bethothead                                |
|           | HA RI            |     | dance sing joy                            |
| WHA KA    | T - U            |     | formal speech.                            |
|           | T - U - A        |     | give a name to a child                    |
|           | T - U A HINE     |     | Sister of a female                        |
|           | T - U AI TITANGA |     | Youth childhood                           |
|           | T - U A - MOE    |     | Related to Sleep.                         |
|           | T U H A N G A    |     | Descendant                                |
|           | TU HI            |     | invoke with proper ceremonies             |
|           | TU I             |     | line of tattoo round woman's waist        |
|           | TU KEKA          |     | Lament dirge 12 loss of a daughter to     |
|           | TU KU            |     | Send present off at [ marriage ]          |
|           | TU MAHANA        |     | Return present of food                    |
|           | TU ORA           |     | new child rites                           |
|           | HU KI            |     | charm over new born child                 |
| VA        | N S I KA         |     | pertaining to a family HIKO/KA/WAHINE TO  |

SK VA  
 = IVA  
 PALI VA  
 fa EVA  
 590 VA - VA  
 MAORI WA  
 WA  
 WA  
 WA WA  
 WA U

Note BA often replaced by P ie P/B! II  
 LIKE AS

EVEN JUST SO CERTAINLY for SURE  
 after long vowels.

EITHER OR  
 accuse condemn.

invol pson = MEA SO and SO to avoid AITUA  
 when fishing or fowling 1 TO singi plus  
 Scattered  
 i ME

607 PALI VA CE TAR  
 Nagr VA CE TI  
 MAORI VA CA  
 WA NA NEA  
 KA U AE RUNGA  
 KA U AE RARO  
 TA U IRA  
 WA I  
 KA WA  
 KE  
 KE I  
 KE TU  
 TA U  
 TA KI  
 TA TAI  
 TAR-U  
 TAR VARVA  
 TAR CHE  
 TAR-O  
 WHAKA TAR-E  
 TAR-AI  
 TARA  
 WHAKA TARA  
 TAPU !

one who teaches or instructs

VOICE

LORE of TOHUNGA

LORE of CELESTIAL

LORE of TERRESTRIAL

Teacher pupil

Memory.

harbinger precursor

different other of another kind other  
 than expected

at on in of place in possession of,  
 in the act of like as to denote present  
 state character or qualities

fi clear away darkness [of mind].

Count Repeat one by one

Recite

measure arrange set in order prepare  
 study the heavens navigation

THING! otherness

Repeated

Set bounds to

presently by i by.

be intent eager look intently

shape fashion

Side Wall of a house!!!

challenge put on one's mettle

|             |          |         |  |
|-------------|----------|---------|--|
| SK          | TAN      |         |  |
| SK          | BRAMA    |         |  |
| "           | TANE     |         |  |
| "           | TANA     |         |  |
| " TA        | TANE     |         |  |
| MĀORI       | TĀ       |         |  |
|             | TANE     |         |  |
|             | TANE     |         |  |
| SK          | TAN      |         |  |
| "           | TA TANE  |         |  |
| ROPP        | Ā TA - N |         |  |
| MĀORI       | TANE     |         |  |
|             | TANI KO  |         |  |
|             | TAU      |         |  |
|             | TANE     |         |  |
| A TA        |          |         |  |
|             |          | NEHE    |  |
| SK indie pl | TA TVĀ   |         |  |
| MĀORI       | TUA      |         |  |
|             |          | WAI WAI |  |
|             | TANE     |         |  |
|             | TANE     |         |  |
| SK          | TAN      |         |  |
| MĀORI       | TA KI    |         |  |
| SK          | TATA     |         |  |
| MĀORI       | TĀ       |         |  |

note connection with  
 and [MĀORI PĀ/PARĀ/MA-ITO]  
 SK P/B = POLYN-P/B  
 > [Maori TĀHŪ direct line of ancestry]  
 [and NĀ LINEAGE  
 [NEHE ancient times and  
 husband [MA/MI-MAMAUVED]  
 as fulfilling role of BRAHMA [the parent]  
 opposed to BRAHMA NIRGUNA >  
 IO > TA IRE TANE HAI  
 TE IRA WAKINE IE  
 SAKTI of the Manifest Brahma

bediffused as light extend spread  
 propagate oneself ie SAKTI of Gods  
 and as propagea family lit,  
 WEAVE stretch a CORD [AHO]  
 extend BEND [TOWARDS] spin out  
 weave prepare way for to direct  
 Towards show manifest display,  
 accomplish perform.  
 TATTVANI! ITO  
 MATVA  
 SK JANIKA Cont.

husband show the man [oats]  
 Ancient Times  
 [-HONGATA]  
 as the SUN  
 as one who propagates himself [Gods]  
 TO Compose  
 Recite  
 extended spreading over extending to  
 WIND [= MĀORI TĀ] Composed  
 WIND BE UTTERED

|                  |    |       |       |
|------------------|----|-------|-------|
| SK               | TA | NU    |       |
| MAORI            | TĀ |       |       |
|                  | TA | KI    |       |
|                  | TĀ | TĀI   |       |
|                  | PA | NUI   |       |
|                  | TA | NEI   |       |
| but              |    | NU    | MI    |
|                  |    | NU    | NUMII |
| WHAKA            |    | NU    | I     |
|                  |    | NU    | KU    |
|                  |    | NU    | KU    |
|                  |    | NU    | I     |
| WHAKA            |    | NU    | I     |
|                  |    | NU    | KU    |
|                  |    | NU    | NU    |
|                  | TA | NU    | MI    |
|                  | TA | NEA   |       |
|                  | TA | U     |       |
| A<br>A<br>A<br>A | TA |       |       |
|                  | TA |       |       |
|                  | TA | TAHUA |       |
|                  | TA | RAU   |       |
|                  | BI | NU    |       |
|                  | HO | NU    |       |
|                  | I  | NU    |       |
|                  | KA | NUKA  |       |

alternated fine texture said of  
 speech or HYMN ACCOMPLISHED  
 IN METRE form manifestation  
 a METRE of 4x24 SYLLABLES  
 BE UTTERED  
 Recite  
 Recite genealogies  
 PROCLAIM  
 DIRGE  
 bend fold  
 Disappear go out of sight  
 make or consider greater important  
 [ party people ]  
 Wide extent distance  
 the earth personified  
 be made much of sign of Rank  
 Great intense multitude  
 Enlarge.  
 Move EXTEND  
 - PAPA, PAPA TE WHATITIA METE RANGI  
 TE WHAKA RANGONA, ENUNI NA  
 disappear behind an object  
 be assembled.  
 SING Sing of Song,  
 shadow Reflection form semblance  
 clearly. [opposed to Substance]  
 Good Pleasant Beautiful  
 MOON MOONLIGHT!  
 OIL  
 TURTLE [in creation]  
 DRINK.  
 large spec of MANUKA

Note  
 =SK  
 VED  
 MAORI  
 and

keep a fire alight by covering with  
 FIX IN the Earth [ashes]  
 " " "  
 fixes the Sun etc  
 Fixed and MAUTE FIRE; MĀ-TĀU KNOW



|       |     |     |          |  |                                   |
|-------|-----|-----|----------|--|-----------------------------------|
| SK    | NĀ  | RA  | KA       | Relating to HELL [as temporary]          |                                   |
| MĀORŌ |     | RA  | RO       | UNDERWORLD                               |                                   |
| SK    | NĀ  | RA  | KA       | HELL place of TORTURE                    |                                   |
| 529   | NĀ  |     |          | NOT NO NEITHER                           |                                   |
|       | NAK |     |          | NET                                      |                                   |
|       | NA  | RA  | KA       | HELLISH inhabitant of HELL               |                                   |
| MĀORŌ | NA  | HE  |          | ancient times                            |                                   |
|       | NĀ  |     |          | acted on by                              |                                   |
|       |     | RA  | RO       | UNDERWORLD                               |                                   |
|       |     | TA  | KA       | come round as a date or time             |                                   |
|       |     |     |          | turn on a pivot [et time] = SAMSARA      |                                   |
|       |     | KI  | NO       | Bad Evil badly behaved.                  |                                   |
|       |     | KA  | RA WHAI  | Enclose in a NET                         |                                   |
|       |     | KA  | RA WHETA | Struggle with the                        |                                   |
|       |     | KA  | RA WHITI | assemble.                                |                                   |
|       |     | KA  | RA PITI  | pinch between 2 bodies = PAU             |                                   |
|       |     |     |          | HELL of CRUSHING MOUNTAINS &             |                                   |
|       |     | KA  | RA U     | TRAP [a VALLEY!]                         |                                   |
|       |     | RA  | U        | TAKE Captive Lead away.                  |                                   |
|       |     | KA  | RĒ RA    | call out in PAIN.                        |                                   |
|       |     | RA  | RA       | Exposure to the heat of a fire =         |                                   |
|       |     | RA  | HIRI     | Grieve over any fear [burning hells]     |                                   |
|       |     | RA  | IHE      | (STOCKADE) fenced.                       |                                   |
|       |     | RA  | KA       | THERE!                                   |                                   |
| RA    | RA  | KA  |          | impending imminent                       |                                   |
|       | RA  | KE  | RA       | KE                                       | be exposed to view                |
|       | RA  | KU  |          |  | Scratch scrape [of hells torment] |
|       | RA  | NA  | KI       | Avenge.                                  |                                   |
|       | RA  | NGI |          | heaven.                                  |                                   |
|       | RA  | NGI | TARO     | Long of Time [delayed].                  |                                   |
|       | RA  | RE  |          | Lie rest Carry, stupid                   |                                   |
|       | RA  | RI  |          | uproar                                   |                                   |
|       |     | KI  | KI       | Crowded.                                 |                                   |
|       |     | KI  |          |  | TO of place against [opposition]  |
|       |     | KI  | KO       | flesh body person. [in consequence of    |                                   |
|       |     | KI  | HI       | blow Gently = Hells wind of [Cool hells] |                                   |
|       |     |     |          | cut off destroy [continually]            |                                   |

SK1043 ŠAN S  
 ŠAN SA  
 ŠAN SI TA  
 ŠAN SI TR  
 ŠAN ST RI  
 ŠAS TĀ  
 ŠAS TA-TĀ  
 ŠAS TAV YA  
 SAS TI  
 ŠAS TRA  
 MIAORI HĀ  
 WHAKA TARA  
 RA  
 TĀ  
 TA KI  
 WHAKA HĀHA  
 WA HA  
 HA EPAPA  
 HA KA  
 HA KIRI  
 HA KOKO  
 HĀ MEME  
 HA MUMU  
 HA NGA  
 HĀ PAI  
 HA RI  
 HĀ TEPE  
 HI  
 HA U  
 HĀU MUA  
 HĀU PUNU  
 # HA UTETE  
 TĀ TAI  
 HĀ WATE WATE  
 TĀ U  
 TI RI  
 HĀ WENE

Recite Repeat  
 Recitation invocation praise  
 said told praised celebrated  
 RECITER = HŌRI  
 one who Recites  
 Recited Repeated  
 Excellence.  
 TO BE RECITED & PRAISED  
 praise hymn, praiser singer  
 invocation praise hymn.  
 TONE of VOICE TENOR of SPEECH and as  
 INVOKE CONSULT [hymn in audibly  
 STANZA TUNE  
 be uttered  
 Recite  
 murmur utter-masticulate sounds.  
 VOICE  
 Straight CORRECT  
 Sing a Song + dance.  
 hear indistinctly  
 bent curved ie = inclined to as Recitation!  
 MURMUR MUTTER  
 Speak,  
 practise habit  
 begin a Song.  
 Song Joy.  
 follow in Regular Sequence Proceed in any  
 Lead a Song, [orderly manner]  
 Be heard Resound.  
 placed departed spirits ie prayers for the dead  
 shut in enclosed [as Ritual area]  
 JABBER !!! TĀPU VERSES!  
 Recite Genealogies  
 FALSE UNTRUE FEE FO FIE FUM,  
 SING  
 offering to a God  
 KITA HARANGI ANATE PAREITI INĀTAU O  
 MURIRANGI E HĀWENE NIEKA TE FO TE WĀI RUA

|                             |  |                                      |  |  |
|-----------------------------|--|--------------------------------------|--|--|
| SKIOSI<br>MAORI             | ŠANA<br>HĀN ERNER  |                                      |  | QUIET CALM connected with SAM<br>PLEASANT COMFORTABLE<br>shine glow give forth heat  |
| SK<br>MAORI                 | ŠANA<br>HĀNA - HANA<br>HĀKUI                                     |                                      |  | SOFT<br>PUD MUL<br>mother  |
| WAHKA                       |  | NĀ NĀ<br>NĀ NĀ<br>NĀ NE<br>NĀ WENĀWE |  | tend carefully nurse<br>Rest Remain<br>acted on by by way of.<br>DOE as quiet at Rest  |
|                             | HA   | KUREA                                |  | Secure firm<br>LAZY  |
| NOTESK<br>MAORI             | HA<br>HA<br>HA   | NE<br>ROTO                           |  | WATER<br>WATER<br>pool.  |
| SK<br>SK<br>MAORI           | HA<br>HA<br>HA RO<br>HA I = HEI                                  |                                      |  | form of SIVA   BHAIRAVA water symbol O<br>SKY heaven.<br>VAULT of heaven<br>= SKY  |
| SK<br>MAORI                 | HA<br>HA ERE<br>HAMĀ<br>HAMO<br>HĀPARA<br>HĀPUTA<br>HAU<br>HAMUĀ |                                      |  | DYING<br>Go departs<br>be consumed.<br>Back of the head.<br>Slit cut<br>forefront of battle<br>Strike Smite<br>place of departed Spirits |
| SK<br>MAORI                 | HAN<br>HAN - I   |                                      |  | strike beat<br>Weapon.   |
| SK<br>MAORI<br>SĀNOA<br>BRA | HA<br>HĀ<br>SĀ<br>HĀA  |                                      |  | SUPREME SPIRIT<br>breathe breathe<br>SACRED  |
| SK<br>MAORI                 | HA<br>HĀRI<br>HĀKOA KOA  |                                      |  | Laughter<br>dance sing joy<br>happy.   |

SK HA  
 MAORI HA UTERE  
 HAU TEPE  
 HA UMUA  
 HA RA  
 HA KI HARATUA  
 HA KI KAI  
 HA KA RO  
 HA HA  
 HA HAKI  
 HA E PAPA  
 HA

MOON KNOWLEDGE  
 KO O MAUA HAUTERE TENA KEI TE  
 MARAMA EMAU ANA  
 follow in Regular sequence proceed in  
 orderly manner.  
 placed departed spirits!  
 VIOLATE TAPU  
 12th LUNAR MONTH  
 WING as PAKKHA wing to Moon  
 of Darker light Lunar month.  
 hollow [of crescent moon]  
 of what use do what to what ISO.  
 point out indicate draw attention to  
 Straight Correct.  
 then So!

SK HA  
 fiamu HA N  
 SK HA N - I  
 MAORI HA N - I  
 HA E  
 HA MUA  
 HA PU TA  
 TA HUNA  
 HA - KOKO  
 HA - KURE  
 HA O  
 HA RI  
 HA PAPA PAPA  
 HAU HAU MANU

] KILLING DESTROYING REMOVING  
 weapon  
 weapon  
 Cause pain  
 placed departed spirits  
 forefront of battle  
 battlefield  
 Mutton bird [as food].  
 catch i kill lice  
 Capture a fart  
 Carry  
 Cut Sever.  
 stick for killing birds.

SK HA  
 MAORI HA HA  
 HA RI

abandoning deserting Removing  
 desolate deserted - Reduplicative >  
 Carry. [dishonestness]

|             |  |   |
|-------------|--|---|
| SK<br>P     | HAT<br>HATA TI   | TO SHINE BE BRIGHT  |
| MĀORI       | HATETE<br>HANĀ<br>TAHU<br>TI TI  | FIRE<br>Shine glow give forths heat flame<br>Set on fire<br>shine   |
| SK<br>MĀORI | OHITI<br>TĀ<br>TĀHE<br>TĀ HARĀNEI<br>TAI<br>TĀHE<br>TĀHEKE<br>TĀHUNA<br>TAITAIĀO<br>TAIKŌWHĀTU<br>TAIMĀU<br>TAIOMĀ<br>TAITURI<br>TAITEĀ<br>TAKEWAENUA<br>TAMAHOU<br>TAMAWĀHINE | shine<br>paint tatoos<br>color hue<br>hoizon<br>Sea. Rage fury.<br>Menses.<br>Waterfal<br>pallen of RĀUPŌ<br>DAWN<br>stones for heating an OVEN<br>Bethoethed<br>a white Earth<br>OSW<br>white sapwood pale white<br>Leprosy.<br>New potatoes but probably as TAMĀ<br>EAST AS SK [ a Superlative ]<br>[ Dawn maiden ] |
| but see     |  |   |
| and         | TARA<br>TARE HA<br>TARĀO<br>TĀTAI<br>TĀTEĀ<br>TAU<br>TAUIRĀ  | Shoot out Rays as the SUN<br>Red ochre.<br>a star in Milky way.<br>Study the Heavens<br>Semen.<br>Lover<br>GLEAMING   |

|        |      |            |                      |
|--------|------|------------|----------------------|
| SK     | TA   | VAS        |                      |
| ✓      | TU   |            |                      |
| RVCOMP |      | VAS        | TARA                 |
| SUPERL |      | VAS        | TAMA                 |
| AV of  | PRA  |            |                      |
|        | SVA  |            |                      |
| MAORI  | PARA | EROA       |                      |
| MAORI  | TA   | EPU        |                      |
|        | TA   | ERIA       |                      |
|        | TA   | ERC        |                      |
|        | TA   | E          |                      |
|        | TA   | ETANE      |                      |
|        | TĀ   | HOKA       |                      |
|        | TĀ   | HUNA       |                      |
| but    | TA   | HU TI      |                      |
|        | TA   | I A PU     |                      |
|        | TA   | I A RI     |                      |
|        | TA   | O          |                      |
|        | TU   |            |                      |
|        | TU   |            |                      |
|        | TUĀ  |            |                      |
|        | TUĀ  | HU         |                      |
|        | TA   | U - TĀ     | WHI                  |
|        | TA   | U -        | - RA                 |
|        | TA   | U POKI     |                      |
|        | TU   | Ā - KIRI   |                      |
| TU     | TU   | WAEWAE     |                      |
|        |      | WAH - A PŪ |                      |
|        |      | WAH - A    |                      |
|        |      | WA I WAI   |                      |
|        |      | WA I A TA  |                      |
|        |      | WA I RUA   |                      |
|        |      | TARA       |                      |
|        |      | TARA       |                      |
| WHAKA  |      | RANEA      | AVENGE A DEATH RITES |
|        |      | MANA       | AUTHORITY POWER      |

POWER STRENGTH COURAGE

WARRIOR note PARA-U as missionary  
 RICH LOAMY SOIL [DEBIT!]  
 SEX DESIRE [MODERN!] [dictionary]  
 obstruction hindrance [resistance]  
 amount to of Numbers be accomplished  
 SACK CAPTURE  
 Recite ceremonially [TAPAS ITO]  
 BATTLE FIELD  
 RUN AWAY  
 EXPEDITION for ATTACK  
 a species of SHARK  
 Second person slain in Battle  
 manner Sort stand be Erect  
 FIGHT WITH ENGAGE energetic  
 [be wounded]  
 propitiate with offerings  
 SACRED PLACE  
 come to the assistance of Support  
 a Jokinga who accompanies an  
 [Army to Battle  
 overthrow overwhelm.  
 person personality  
 WAR DANCE  
 Eloquent  
 mouth Entrance [agni battlefield]  
 Essence essentiality ITO  
 Song [PARITA ITO].  
 Spirit RVACH ITO  
 COURAGE METTEL  
 INVOKE CONSULT  
 RANEA AVENGE A DEATH RITES  
 MANA AUTHORITY POWER

|       |     |         |     |
|-------|-----|---------|-----|
| SK    | TĀ  | T       |     |
| WAI   |     |         |     |
| MĀORI | TA  | T-AI    |     |
|       | TA  | UTOHITO |     |
|       | TA  | -UIRA   |     |
| MĀORI | TA  | -???    |     |
| SK    | TĀ  | TA      |     |
| MĀORI | TĀ  |         |     |
|       | TA  | HA      | KU  |
|       | TA  | HA      | V   |
|       | TA  | HŪ      |     |
|       | TA  | HU      |     |
|       | TĀ  | NE      |     |
|       | TAI | OHI     | NEA |
|       | TAI | TAMBITI |     |
|       | TA  | KE      |     |
|       | TĀ  | KU      |     |
|       | TA  | PA      |     |
|       | TA  | RA      |     |
|       | TA  | RI      |     |
|       | TA  | RUNA    |     |
|       | TA  | TA      |     |
| WĀKA  | TA  | TA      |     |
|       | TA  | T-ER    |     |
|       | TA  | TA-I    |     |
|       | TA  | V       |     |
| WĀKA  | TA  | V       |     |
|       | TA  | UAWHI   |     |
|       | TA  | URIA    |     |
|       | TA  | WHITI   |     |
|       | TA  | WĀAI    |     |
|       | TAU | WHIRO   |     |
|       | TA  | UKARI   |     |
| Note  | TA  | UTA     |     |
|       | TA  | OTAH    |     |
|       | TA  |         |     |
|       | TA  | NA      |     |

obs abld of 2 TĀ THUS IN THIS WAY

Measure arrange set in order Recite genealogies Study the heavens in Experienced person [Navigation] TEACHER PUPIL

Some where is word for [TRAVEL FATHER] in MĀORI! A FATHER

the --- of = TE def in particle possessive My TAMĀ-TĀNE SON THY TĀOKETE make connection by marriage Line of ancestry [direct], husband male husband.

childhood TAURITE alike matching child TĀUA YOU and I OWN Certain on good authority MY. TA-KO-NUI TAUMB = FATHER ✓ call name.

M VIRILE PUDMUL wait expect he waited for Connected by family ties be near of time or place. [connected]

APPROACH SEMEN offspring Line of Ancestry

thy have recourse to Embrace cling to Rape enable cord SĀMOA anchor person. [ie in fig sense of continuity] IMITATE Rival

Tend care for Penis

HUANEA [SVA] Near Relatives

Recite Genealogy in single line of descent Term of address [TATA!] HIS

MĀORI TA RA NA KI [note SK SCATTERING FOR LIBERALITY] 21  
 in reference to BENT (CROOKEDNESS)  
 this is incorrect in Eng meanings i  
 Refers to 'INCLINED, TO the LAW  
 BENT TO THE LAW FAITHFUL TO  
 THE LAW and does not refer to  
 'WITSCRAFT ITO.

WHAKA TA RA  
 INVOKE CONSULT  
 [Good example of LOSS of ORIGINAL MEANINGS  
 from FAITHFUL TO the LAW TO Eng.  
 'WITSCRAFT ITO >>>  
 [as DAEMON TO DEMON ITO]  
 [and PIOUS A-SURA TO MONSTER ITO].

SK TA NŪ  
 435 LOC NU I  
 PERSON SELF often as Reflexive  
 pronoun of ATMAN

WĀI TA NU VA U  
 RV °NU VA U FORM OR MANIFESTATION  
 TA NU KR H FORMING the PERSON  
 MĀORI TA PA Call name.

TA U thy  
 TA UIRA Rope cable cord  
 TA NGATA man human.  
 TA RV NA Connected by family ties 100  
 MANY of high Rank people  
 WHAKA NU I consider important

NU KU the Earth Personified in antithesis to  
 NU MI NUMI Ashamed 100 [RANGI]  
 TA NU MI fold double.

KI RI PERSON SELF  
 WAI WAI Essentiality Essence  
 WAI RUA [RUACH] Spirit  
 WAI Memory.  
 AU I ME

A TA FORM SEMBLANCE shadow  
 TA NGI Reflection opposed to SUBSTANCE  
 diverge cry for.

SK MA NAWA MIND  
 MA NAVA MIND [-WAIRUA Spirit]





|                |    |     |             |   |  |
|----------------|----|-----|-------------|---|--|
| SK             |    | NI  |             |   | ind DOWN BACK IN INTO WITHIN always<br>prof/te verbs or noun's true meaning also =<br>NEGATION/PRIVATION [cf DOWN-HEARTED] =<br>heart-LESS |
| MAORI          |    | NI  | KO          |   | forma rope into a coil or light  |
|                |    | NI  | NIHI        |   | STEEP  |
|                |    | NI  | O           |   | GUNWALE of a canoe.  |
|                |    | NI  | NIHI        |   | a species of shark?  |
|                |    | NI  | HINIHI      |   | some internal part of PVD MUL  |
|                |    | NI  | HO          |   | [from NIS] TOOTH THORN EDGE of a weapon.<br>one of a stack in a KUMARA PIT   |
|                |    |     | NI          | KO                                      | TRAVERSE in a Defensive Ditch  |
|                |    |     | NI          | V                                       | Curve of crescent Moon.<br>Divination move along glide dress<br>timber with an ADZ   |
|                |    | A   | NI          | U                                       | FEEL SHAME   |
|                |    | PI  | NI          | NGA                                     | A STREAM DISAPPEARING UNDERGROUND  |
|                | TA | NI  | WHA         | in deep water and for a SHARK           |  |
|                | PA | NI  |             | ORPHAN WIDOW paint Besmeat              |  |
|                | PA | NI  | HI          | chip pare with an adze.                 |  |
|                | PŌ | NI  | TI          | Bewildered VEXED                        |  |
|                | PU | NI  |             | place of encampment                     |  |
| WHARE<br>NOTE! | PU | NI  |             | SHEATH or COVER for ornamental feathers |  |
|                | PU | NI  | HO          | GUMS! from NIS                          |  |
|                | RA | NGI |             | ANNOY VEX                               |  |
|                | RA | NGI |             | SKY heaven ie DOWN FROM!                |  |
|                | RA | NGI | RUA         | IN DOUBT uncertain                      |  |
|                | RA | NGI | TA WHIHI    | far Distant                             |  |
|                | RA | NGI | WHATA       | BRAGGART BOASTING                       |  |
|                | TA | NGI |             | DIRGE Cry for                           |  |
|                | HA | NGI |             | Earth OVEN ie PIT                       |  |
|                |    | NGI | TA          | fast firm Secure. THORN bring           |  |
| WHAKA          |    | NGI | TA          | Empty out [carry]                       |  |
|                |    | NGI | HA          | BURN FIRE                               |  |
| POURI          |    | NGI | HA NGIHA    | VERY DARK                               |  |
|                |    | NGI | NGO NGI NGO | Malignant Devouring Spirits             |  |
|                |    | O   | NI          | COPULATE                                |  |
|                | PI | NI  | NGA         | A STREAM DISAPPEARING UNDERGROUND       |  |

PALI

Ā KA SATTHĀ CA BHUMMAITHĀ, DEVA NĀGĀ  
MAHI DHI KĀ PUÑÑANTAM ANUMODITVĀ, CIRAM  
RIAKKHANTU SĀSANAM

[MĀORI AKA > TURMOIL ITO >>>

PA RI TTA FUNERAL RITES to  
ensure the safe journey of the  
'soul, i protection from Evil forces  
PROTECTIVE CHANTS i Rites

MĀORI

A PA HAU SPIRIT of ONE DEAD  
A PA SPIRIT of one dead visiting a medium  
A PA KU RĀ DIRGE LAMENT  
A PA NOA UNTIL  
A PĀ RANGI Company of person  
A - RI FENCE [RITUAL] ARIA SEMBLANCE, ITO  
RI TE PERFORMED COMPLETED FULFILLED  
A PA TA RI Carry thing [RITUAL be Separated]

TA-HA-KURA DREAM of one DEAD

PA RI BE OVERPOWERED [of malign forces]  
PA RI KO DARK unsteady slipping about  
RI RO CARRIED AWAY TAKEN BE BECOME  
PA RI RAU WING [of a bird] here fig,  
PA RI TŪ STEEP [climb up], TO  
PA RO Stray wander SKULL  
A RI A SEMBLANCE [of a SPIRIT & THING]  
PA RO SOAR HOVER  
PĀ HA O Catch in a 'NET, !  
PA HE MO PASS ON PASS BY  
PA HE NO slip away Escape.

WĀKA

Ā

RI DRIVE URGE COMPELL as far  
RI SCREEN PROTECT [as until and then]  
RI SHUT out with a SCREEN i.e RITUAL  
RI AKI LIFT UP RAISE elevated, BIND BOND  
PA O SING  
RI PA BOUNDARY  
RI POI go travel [RIPONGA HAUNTS]  
RI TUA be separated  
TA NEI DIRGE  
TA KI RECITE

|                     |     |                     |  |                                       |
|---------------------|-----|---------------------|--|---------------------------------------|
| SK<br>M̄BORJ        |     | NIS                 |  | ind out forth away / out of away from |
|                     | PU  | NIH - O             |  | TOOTH                                 |
|                     |     | NIH - O             |  | GUMS                                  |
|                     |     | NIH - I             |  | Steep                                 |
|                     | JĀ  | NGI - TA            |  | EMPTY OUT                             |
| SK<br>M̄BORJ        | JĀ  | NGI                 |  | funeral rites disge [away of Soul, ]  |
|                     | [   | NI - RATAE]         |  | with NI for NIS NOT DELIGHTING IN     |
|                     |     | VI - RATA]          |  | [ INDIFFERENT ]                       |
|                     |     | RATA                |  | Familiar friendly                     |
|                     |     | JĀ MĀ               |  | son child man.                        |
|                     |     | JĀ RUNA             |  | Connected by family ties              |
|                     |     | JĀ                  |  | Friend                                |
|                     | Ā   | NI WĀ               |  | Bewildered                            |
|                     | Ā   | NI U                |  | feel shame.                           |
| Note                | [   | WI NI - WI NI       |  | dread Terror.                         |
|                     |     | WI - NI WINI]       |  | S. WIND + RAIN is COLD                |
|                     |     | WI TA               |  | Evil bad.                             |
|                     |     | WHI RO              |  | whip chastise kill                    |
|                     |     | WHI U               |  |                                       |
| Note<br>P<br>M̄BORJ |     | NI ✓ KHA N          |  | TO DIE INTO [the Ground] dig          |
|                     |     | - KHA NATI          |  | or root up, pierce                    |
|                     |     | KĀ - NI - WHA       |  | BARB da fish hook.                    |
|                     |     |                     |  | BARBED SPEAR.                         |
|                     |     | KĀ - NI - WHANI WHA |  | deep hole in a river                  |
|                     |     | KĀ N - E            |  | CHOKE                                 |
|                     | NGI | TA                  |  | Empty out                             |
|                     |     | KA - RI             |  | DIG                                   |
|                     |     | NI HO               |  | TOOTH edged a weapon                  |
|                     |     |                     |  | THORN effective force]                |
|                     |     | - HA - NI           |  | weapon.                               |
| SK                  |     | HA - NI             |  | weapon.                               |
| SK<br>M̄BORJ        |     | NI TYA              |  | of NI - JĀ innate ones own constantly |
|                     |     | TIA                 |  | Mother navel cord [dwelling]          |
|                     | PA  | NI                  |  | orphan widow                          |
|                     | TA  | NGI                 |  | Cry for disge funeral.                |
|                     |     | TIN ANA             |  | Person.                               |

SK PA NA  
MĀORI PA NEA

gaming playing for a stake  
RIDDLE Game of Guessing  
throw lay place  
TO NEGOTIATE play for

SK PA N

SK PA NITĀ  
MĀORI PA NI  
PA N-UI  
TĀ  
TĀ-NEI

admired praised  
orphan widow  
PROCLAIM  
friend,  
cry for disge.

SK PA NŪ  
MĀORI PA O  
NUI  
NU KU  
PA NUI

admiration  
Sing  
Rank sign of Rank  
the Earth in ANTITHESIS TO Rangī  
PROCLAIM.

SK PAN  
MĀORI PAN - PA PA-NA

to be worthy of admiration admire  
praise acknowledge be glad of.

MĀORI PAN - UI

the Earth personified  
PROCLAIM

SK PA RO

NA Lineage  
beyond the range of sight unknown BELOW

PA RO  
PA  
PA  
PA HA  
PA HENO  
PA HU  
PA HURE  
PA RŌ  
PA RO RO

BELOW UNDERWORLD  
spirit of one dead.  
be heard  
arrive suddenly!  
slip away Escape.  
Burst explode alarm.  
come in sight appear  
hollow of the hand ie hidden  
HOWL SOUND

SISTER FEMALE RELATION

|          |    |    |         |
|----------|----|----|---------|
| SK<br>OR | YĀ | MI |         |
|          | °  | MI |         |
| MAORI    |    | MI | HA      |
|          | =  | MI | NE      |
|          |    | MI | NE      |
|          |    | MI | HI      |
|          |    | MI | KON     |
|          |    | MĪ | RĀ      |
| SK       | IA | ME | YA      |
| MAORI    | IA |    |         |
|          |    | ME | NE      |
|          |    | ME | KA MEKA |
|          |    | ME | HA      |
|          |    | ME |         |
|          |    | ME | ME      |
|          |    | ME | ME      |
|          |    | ME | ME KE   |
| SK       | YA | SU |         |
| MAORI    | A  | HU |         |
|          | A  | HU | NEA     |
|          | A  | HU | TIA     |
|          | A  | HU | A       |
|          |    | HU |         |
|          |    | HU | A       |
|          |    | HU | A       |
|          |    | HU | AKI     |
|          |    | HU | ANGA    |
|          |    | HU | AURI    |
|          |    | HU | HĀ      |
|          |    | HU | I       |
|          | A- |    |         |

DISTANT RELATIVE  
of belonging to

BE ASSEMBLED  
GREET ACKNOWLEDGE AN  
show affection [ OBLIGATION ]  
ask for beg  
cherish  
she  
a sisters son.

he  
be assembled.  
CHAIN, [ive Relations]  
apart Separate  
with  
One so i So deal with  
Say give orders BASTARD  
Crowd together be shy.

sexual union embrace  
treat with  
Generation  
be near  
BE PREGNANT approach.  
Desire  
progeny  
name call by name know assured.  
Rush upon.  
member of same CLAN  
having offspring  
thigh  
put or add together double up.  
Copulate

SK Y U  
 MBORE U KAI PO  
 U  
 U A  
 U HA  
 U ANEA  
 U E PO  
 U HU  
 WIAKA U I  
 U-UKA  
 U- MERE  
 WIA U NU  
 U NU ORA  
 U NEVU  
 U RE  
 U RI  
 U RV  
 WIAKA U RV

actual base of dual i plural numbers  
 of the 2nd person pron.  
 MOTHER  
 TEAT  
 dont come here anymore see >>>  
 female.  
 Keep together as a body of men.  
 Company party  
 Rites over bones of the dead.  
 question enquire  
 cling tightly  
 Sing chant  
 Give drink to  
 object of intense affection  
 meet together  
 man male.  
 offspring  
 chief  
 Aid assist

SK Y U  
 ✓ Y A  
 SK GA  
 MBORE U NEA  
 U  
 U TO  
 U TA  
 U RTA  
 U RONGE  
 WIAKA URU  
 URU HANEA  
 U RE

] GOING MOVING  
 Go move  
 Send  
 Reach land.  
 Revenge.  
 put on board a canoe.  
 Epidemic  
 Rudder steer  
 HURRY  
 Sudden blast of wind  
 M VIRILE

SK Y U DH  
 YUT-KARA  
 U TA  
 U T-O  
 KARA

lead to war to move  
 making war  
 load or man a canoe  
 Revenge.  
 Conspiracy secret plan.

SK  
 //  
 MBORE

|        |    |             |           |                                     |
|--------|----|-------------|-----------|-------------------------------------|
| SK     |    | NÁ RA       | √NI       | MAN HERO MALE                       |
|        |    | NA YA       | of NRI    | LEADING AN ARMY GOOD                |
| MĀORI  | TA | NGA-TA      |           | MANAGEMENT MILITARY GOVERNANCE      |
|        |    | NGA RA      | - HU      | MAN LEADER COMMANDER take counsel.] |
|        |    | NGA RE      |           | Multitude [deliberate]              |
|        |    | NGA RA      | - HU      | WARDANCE                            |
|        |    | RA NGA TIRA | !         | CHIEF NOBLE ITD                     |
|        |    |             | NI HO     | effective force.                    |
|        |    |             | NI HI     | Surprise party in war               |
|        |    | TĀ HU       | <u>NA</u> | BATTLEFIELD                         |
| SK     |    | NÁ          |           | NO NOT andas COMMANDING Requesting  |
| MĀORI  |    | NA U        |           | REFUSE + WAKA -                     |
|        |    | NĀ          |           | By. MADE BY. ACTED ON. BY           |
|        |    |             |           | REASON of on account of.            |
|        |    | RA NGA      |           | AVENGE A DEATH                      |
|        |    | RA NA KI    |           | avenge. [RAT > WAR]                 |
|        |    | NA          |           | in TĀ NA ITD HIS HER ITS            |
| TVA HA |    | NGA TĀ      |           | Hero of a story                     |
|        |    | NGA U       |           | attack                              |
|        |    | NGA TĀ      |           | man in KARAKIA                      |
|        |    | NGA RI      | [NRI]     | Greatness Power                     |

|      |        |           |              |
|------|--------|-----------|--------------|
| PŌLI | INTER  | pronoun   | KĀ 'WHO WHAT |
|      |        | NOM       | KO           |
|      |        | INST      | KENA         |
|      |        | NOM f     | KĀ           |
|      |        | INST f    | KĀJA         |
|      | PLURAL |           |              |
|      |        | NOM m     | KE           |
|      |        | INST      | KEHI         |
|      |        | LOC       | KESU         |
|      |        | WUET 'NOM | KĀNI         |
|      |        | f         | KĀ           |
|      |        |           | KĀSI         |
|      |        | ACC       | KE           |



|       |    |    |              |                                   |
|-------|----|----|--------------|-----------------------------------|
| SK    | NA | KU | LA           | a particular COLOR                |
| PAP P |    |    | RA NJ        |                                   |
|       |    |    | RA RANJA     | to be colored grow Red Glow       |
|       |    |    | RA KTA       | Reddened. [effected BY]           |
|       |    |    | RA NGA       | Colored, paint dye.               |
| MAORI |    | KU | RA           | Red glowing                       |
|       |    | U  | RA           | Red, glowing                      |
|       |    |    | RA TA        | Red flowers of tree               |
|       |    |    | TA E         | Color hue dye.                    |
|       | NA | WE |              | beset on fire excited of feelings |
|       | NA |    |              | ACTED ON BY BY Reason of.         |
|       |    |    | NGA HAU      | infected by example dance         |
|       |    |    | NGA KA U     | Secret of feelings [desire]       |
|       |    |    | NGANA-NGA-NA | GLOW RED                          |
|       |    |    | NGA-NA       | Brave.                            |
|       |    |    | NGA-RA HU    | Cinders war dance.                |
|       |    | KU | A NU         | COLD                              |
|       |    | KU | HI           | Gush forth                        |
|       |    | KU | KA           | abortion                          |
|       |    |    | TA HE        | Menses abortion                   |
|       |    | KU | MAMA         | Desire                            |
|       |    | KU | NIKUNI       | DARK                              |
|       |    | KU | PANGO        | DARK in COLOR                     |
|       |    | KU | PARA         | fully TATOOED                     |
|       |    | KU | RA           | Red glowing Red ochre             |
|       |    |    | TA KOU       | Red ochre.                        |
|       |    | RA | NGA TIRA     | chief nobility see                |
|       |    | RA | RA           | Expose to the heat of a fire      |
|       |    | RA | NA KI        | Avenger.                          |
|       |    |    | NGI A        | appear seem to be                 |
|       |    |    | NGI HA       | FIRE                              |
|       |    | HI | KA           | make fire capubate                |

|    |         |            |  |
|----|---------|------------|--|
| RA | JO      |            | for RAJAS                                    |
| RA | JO-     | DHI KA     | one in whom the quality of PASSION DOMINATES |
|    |         | HI KA      | COPULATE                                     |
| RA |         |            | expose to the heat of a fire [LUST]          |
| RA | -PA     |            | P. MUL                                       |
| TA | RA      |            | P MUL M. VIRILE                              |
|    |         | KA-RI-HIKA | Copulate                                     |
|    |         | HI A       | fall in Love with desire                     |
|    |         | TI A       | Mother <u>Stomach</u>                        |
|    |         | TI HOI     | Refractory disobedient                       |
|    |         | TI KA-KA   | hot burning [of passions]                    |
|    |         | TI KOU     | clitoris                                     |
|    |         | TI MUTIMV  | PVD MUL                                      |
|    |         | TI NAKU    | Conceive                                     |
|    |         | TI RARE    | Assemble a war party                         |
|    |         | JI RO      | Look VIEW Survey.                            |
|    |         | JI TIHAAO  | shout with JOY.                              |
|    |         | TI TO WERA | prepare by COOKING, [feelings] by way of     |
| RA |         |            | Expose to the heat of a FIRE,                |
| RA | RA      |            | TESTICLE LAB MAJORA                          |
| RA | HO      |            | admire grieve for                            |
| RA | -       | HI RI      | to give emphasis                             |
| RA | IA      |            | Avenge.                                      |
| RA | NAKI    |            | Rush charge.                                 |
| RA | NEA     |            | P. MUL                                       |
| RA | MU      |            | Seek out Persue.                             |
| RA | NEA HAU |            | Seat of affections                           |
| RA | NEI     |            | the of of belonging to                       |
|    | 0       | HI         | long after                                   |
|    | 0       | -          | feel a longing for eager                     |
|    | 0       | KAKA       |  |
|    | 0       | -          |  |
|    | 0       | KAKA       |  |
|    | 0       | NOI        | Copulate                                     |
|    | 0       | TI         | then   |

|                  |                            |                            |            |  |
|------------------|----------------------------|----------------------------|------------|--|
| SK<br>MAORU      | RA<br>RA                   | TA<br>TA                   | NA         | SHOUT APPLAUSE SHOUTING !<br>ROAR<br>be uttered  |
|                  |                            | TA<br>TA                   | NGI        | DIRGE cry for Resound.                           |
|                  |                            | TA<br>TA                   | HU NA      | Battlefield                                      |
| KA               | RA                         | TA                         | HU A =     | MARAE [KARANCA]                                  |
|                  |                            | -                          | NGA        | CALL SUMMON WELCOME<br>CALL OUT SHOUT            |
|                  |                            | TAI                        |            | RACE   |
| WHAKA            |                            | TA                         | KA HI      | DANCE STAMP [SING]                               |
|                  |                            | TA                         | KAO        | INSULT   |
|                  |                            | TA                         | KARO       | play sport wrestle                               |
|                  |                            | TA                         | KI JAKI    | Song.  |
|                  |                            | TA                         | RA WETI    | HOSTILE  |
|                  |                            | TA                         | RINGA      | EAR.   |
|                  |                            | TA                         | U          | SING   |
|                  |                            |                            | NGA NEI    | cry of distress Noise                            |
|                  |                            |                            | NGA-RA-HU  | WAR DANCE  |
|                  |                            |                            | NGA RE     | Send Urge.                                       |
| SK<br>MAORU      | RA<br>RA                   | RA                         | TI TI      | SCREAM ROAR [INTENS]<br>ROAR                     |
|                  |                            |                            | TI O       | CRY CALL   |
| SK<br>MAORU      | RA<br>RA                   | J I                        | TA         | screamed shouted applauded crying<br>Roar        |
|                  |                            | T I O                      |            | cry call   |
|                  |                            |                            | TA NGI     | Dirge cry for                                    |
|                  |                            |                            | TA         | be uttered                                       |
|                  |                            | A T I                      | TI         | EsPELL.  |
| SK<br>P<br>MAORU | RA<br>RA<br>RA<br>RA<br>RA | N<br>NA<br>NA<br>NGA<br>NA | YATI<br>KI | TO GO<br>" "<br>SAIL<br>AVENGEA Death<br>Avenge. |
|                  |                            | NGA                        | RE         | Send Urge  |
|                  |                            | NGA                        | HU         | hunt with Dogs.                                  |
| SK               |                            |                            |            |  |

SK RABH  
 OR RAMBA  
 also RARA BHE  
 MAORI RATA  
 RA  
 RAP - A  
 RAP - OI  
 RARA  
 RARA  
 RA

TO DESIRE EARNESLY act  
 [ rashly ]

PUD MUL M. VIRILE  
 WED  
 P. MUL  
 FIRST pregnancy  
 effect  
 Expose to heat of a fire [ fig i lit ]  
 By way of

SK RARA BHE  
 MAORI WHE - INU  
 WHE - NAKO  
 WHE - NAKO

TO DESIRE EARNESTLY  
 THIRSTY  
 STEAL  
 Brood over years.

SK RATI  
 MAORI RA  
 TI A  
 RA UA  
 RA RE  
 RA PA  
 RANCI  
 RAKA  
 RAHIRI  
 RA  
 TIE  
 TI IHOHE  
 TI IHOKE  
 TI NA

Rest Repose fondness for pleasure  
 [ of love ]  
 WED  
 Mother  
 THEY 2  
 LIE REST  
 P. MULL  
 Seat of affections  
 there  
 Receive cordially welcome.  
 there yonder.  
 abundance,  
 weary fatigued  
 Shelter  
 Satisfied contented

SK RATA  
 MAORI RA  
 RATA  
 TA RA

pleased amused fond of devoted to loved now  
 WED  
 FAMILIAR FRIENDLY  
 a marriage union till death M VIRILE

SK RATA - KUI JITA  
 MAORI KUI HA  
 KUI HI  
 KUI KU  
 KUI

LASCIVIOUS MURMUR [ PUD MUL ]  
 GASP  
 THRUST IN INSERT  
 THICK LIQUID  
 MY KUI WOMAN KUIKA > DESIRE

|                   |                              |  |
|-------------------|------------------------------|--|
| SK                | RA TA KU JITA                | LASCIVIOUS MURMUR                        |
| "                 | RA TA                        | PLEASED LOVE COITUS FOND of              |
| "                 | RA TI                        | GODDESS of LOVE [Sexual organs]          |
| MARU              | RA                           | WED                                      |
|                   | RA                           | CONTINUED LOW SOUND                      |
| WHAKA             | RA RA                        | GARBLE!                                  |
|                   | RA                           | INTENSIVE PARTICLE                       |
| WHAKA             | RA E                         | look anyone in the face lie exposed.     |
|                   | RA HO                        | TESTICLE LABIA MAJORA                    |
|                   | RA MA                        | THEY THEM                                |
| SK [              | RA MA]                       | [Sexual delight]                         |
| MARU              | RA MU                        | P. MUL [TA-TEA SEMEN]                    |
| NOTE!             | RA - <u>NEI</u> - NAMU - NEI | AN APPROBIOUS APPELATION                 |
| SK                | NI                           | down away from ITD                       |
| MARU              | RA TA                        | M. VIRILE PUD MUL                        |
|                   | TA TI                        | OFFSPRING BEGINING i then                |
|                   | TI - A                       | STICK IN PARENT STOMACH                  |
|                   | TA - RA                      | INARTICULATE SOUND STRIDULATE,           |
|                   | RA NEO                       | ↓ S                                      |
|                   | RA PA                        | P. MUL [KAI TANU] seek look              |
| A                 | RA                           | MEANS OF CONVEYANCE [for]                |
|                   | TA                           | be uttered + WHAKA allow time for        |
| X <sub>noo!</sub> | TA E - RA                    | SEXUAL DESIRE [MODERN] X [breathing]     |
|                   | TA E                         | TOUCH of feelings proceed to be effected |
|                   | TI HAU                       | TWITTER, masturbate sound.               |
|                   | TA HANGA                     | AS SOON as Empty                         |
|                   | TA HU                        | undergo COOKING, make grimaces!          |
|                   | TA BANA                      | VAGINA                                   |
|                   | TA KA                        | turn on a Pivot                          |
|                   | TI HO                        | FLACCID SOFT                             |
|                   | KU HA                        | GASP                                     |
|                   | KU HI                        | THRUST IN INSERT                         |
|                   | KU KU                        | THICK LIQUID                             |
|                   | KU IKA                       | DESIRE                                   |
|                   | KU I                         | WOMAN                                    |
|                   | KU RA                        | Red glowing = SK as Desire lust no       |
|                   | KU MU                        | hold the breath                          |
| WHAKA             | ITA                          | HOLD FAST RESTRAIN                       |

|       |    |       |      |    |
|-------|----|-------|------|----|
| SK    | RA | VISHU |      |    |
| SK    | RA | VI    |      |    |
| ✓     |    | RU    |      |    |
| MAORI | RA | WHI   | TI   |    |
|       |    | WHI   | TI   |    |
| SK    |    |       | DHI  | TI |
| MAORI |    |       | TI   | TI |
|       |    | HI    |      |    |
|       |    | HI    | HI   |    |
|       |    | WHI   |      |    |
|       |    | WHI   | TI   |    |
|       | RA |       |      |    |
| ⊕     | RA |       |      |    |
|       | RA | U-    | HI   |    |
|       | RA | U     |      |    |
|       | RA | U     | MA   | TI |
|       | RA | U     | RA   |    |
|       | RA | WA    | HI   |    |
|       | RA | RA    | WE   |    |
|       |    | U     | KU-  | RA |
|       |    | U     | -    | RA |
|       |    | U     | -    | RA |
|       |    | RU-   | PE   |    |
|       | A- | RU    |      |    |
|       |    | RU    |      |    |
| HU    | RA |       |      |    |
|       | HU | RU    |      |    |
|       | HU | RU    | MUTU |    |
|       | HU | RU    | HURU |    |
| TEKAU | MA | RU    | A    |    |
| SK    | ✓  | RU    |      |    |
| MAORI |    | RU    | A    |    |
|       |    | RU    | KE   |    |
|       |    | RU    | KI   |    |
|       |    | RU    | NEA  |    |

God of Zevu.] 35  
 a particular form of the SUN as one  
 of the 12 ADITHAS  
 = N°12 SUN in General.  
 SUN RISING EAST  
 SHINE UPON LIT: FIG.  
 SHINE " "  
 SHINE " "  
 DAWN  
 RAY of SUN fig = WISDOM!  
 can be able  
 Relate Recite ie SUN > KNOWLEDGE!  
 SUN. DAY  
 Means of conveyance way path fig  
 Bring  
 PROJECT EXTEND Receptacle  
 SOMMER.  
 Lightening  
 the OTHERSIDE shore bank  
 Circuit Boundary.  
 GLOW SHOW RED  
 GLOWING  
 NEA GLOW part of SUNRISE or  
 LINTEL of a DOORWAY! [SUNSET  
 [ FOLLOW PERSUE [sun horses]  
 interrupt  
 GLOW RISE of SUN  
 BEGIN TO DAWN  
 HAIR [ie sunlight!] white dogskin  
 die come to an end. [mat]  
 diffused Glow  
 TWELFTH  
 N°12  
 ABYSS INTO WHICH HEAVENLY  
 BODIES DESCEND i from which  
 [grave pit store] they ARISE  
 pour forth Discharge VENT  
 DARK  
 above over upon TOP UPPER PART

## The sun

\* The sun (Surya) has unquestionably the most complex mythology, resulting from the variety of personalities associated with it, each of which has a special and well-defined part to play, both from the point of view of cosmogony and on the level of psychology or yoga. A passage in the *Brahma-purana* gives Surya twelve names, each of which is followed by special epithets, as if twelve distinct deities were involved. Here is a literal translation, which does not take into account the deeper meaning:

\* 'The first form of the sun is Indra, lord of the gods and destroyer of their enemies; the second, Dhatri, creator of all things; the third, Parjanya, who lives in the clouds, and causes water to rain down on the earth by its rays; the fourth, Tvashtri, who lives in all corporeal forms; the fifth, Pushan, who procures food for all beings; the sixth, Aryaman, who enables sacrifices to be accomplished; the seventh derives its name from alms and makes beggars rejoice over his presents; the eighth is called Vivasvat, and takes care of digestion; the ninth is Vishnu, who is constantly taking shape in order to destroy the enemy of the gods; the tenth, Amshuman, maintains the organs in good health; the eleventh, Varuna, dwells in the depths of the waters and gives life to the universe; the twelfth, Mitra, lives in the orb of the moon to further the well-being of the three worlds. These are the twelve splendours of the sun, the supreme spirit, who, by means of them, permeates the universe and radiates as far as the secret soul of men.'

\* Perhaps his most complete name is Suryasavitri, lord of light and truth, creator of all forms, because he represents causal truth. The luminous 'cows' that set Indra free are his creation. Mitra and Varuna are powers emanated from him.

*Indra*

THE RUDRAS of the Earth used food as a WEAPON SK [HANI]

A-RU-HE FERN ROOT MO

See TE IRATANE personified as HANI the [QUESTING ONE]

A-RU - FOLLOW PERSIVE

RU RU ATTACK

BUT RURU STORM as the Weapon [HANI]

of the RUDRAS of the SKY is the 2 MAIN classes of RUDRAS is the Rudras of the SKY

and the Rudras of the Earth.

## Surya

As far as his principal functions are concerned one must distinguish between Surya the illuminator, Savitri the creator, and Pushan the enhancer.

Surya is *vipra*, the enlightened, for he throws the light of truth on the mental faculty and on thoughts; he is *brihat*, the vast, for he sets man free from the limited awareness of the ego and from his surroundings, and thus gives him wider scope; he is *vipashchit*, of clear perception, for he possesses lucid discernment regarding things in their entirety, their parts and their relevance; he reveals their truth, their meaning, purpose, reason for existing and their proper use. By following Surya in his progress all the other gods attain his amplitude. He is portrayed as a dark red man with three eyes and four arms. In two of his hands he holds water-lilies, with a third he confers blessings, and with the fourth he encourages his worshippers. He is sometimes seated on a red lotus-flower, and rays of glory radiate from his body.

In his guise of Bhaga, Surya is, more precisely, the lord of enjoyment, of the sort that results from right action and right creation, and takes its proper place in the divine rhythm through knowledge that heeds and informs the Word; because of this, Bhaga is also Savitri, the creator, fulfilled in the divine purpose of his creation.

## Savitri

This 'brilliant god Savitri, who by his might and grandeur has traced out our terrestrial worlds in light', is the creator of the true and the just. It is he who creates immortality and the highest form of enjoyment of the gods. And so he is 'the soul of all beings with a body' (*atma sarvasaririnam*), 'he who rules time'. To him and to his power of creation, 'not in the sense of fabrication, or the mechanical formation of things', the most famous and sacred verse of the Vedas is addressed; this verse is the *Gayatri*, which the Hindu intones a great many times each morning.

He has golden eyes, golden hands, golden tongues. He rides in a chariot drawn by dazzling chargers with white hooves; his golden arms stretch right across the sky with gestures of benediction.

## Pushan

Pushan, the prosperer, our comrade, the companion of our enlightened mental faculty (Indra), has a three-fold role. He helps us to conserve what we already possess in the way of strength, knowledge and enlightenment; he takes care to see that we are neither attacked nor diminished. Furthermore he restores to us what we have lost; he is asked to soften the hearts

of the Panis and make them change their mind, so that they will give up their prey of their own free will. And, finally, he is the lord of growth; he makes us reach our full stature, he achieves plenitude for us. He cherishes thought as it develops, much as a lover cherishes his betrothed. He is the master of the way, and knows all its various stages, and he also removes obstacles and enemies from our path.



## Ushas

Considering the importance attached to the sun, it is not surprising to find that dawn plays a correspondingly large part, and uses the same sort of metaphor. 'In the whole *Veda*,' says Aurobindo, 'Ushas, daughter of the sky, has always the same function. She makes the other gods waken from sleep, act and develop. She is not only the mother of the rays (*go*) of illumination, she is also the mother of the gods.' Her influence is felt equally among men. 'Through her increasing illumination, the entire nature of man is enlightened; through her, he arrives at truth, through her he enjoys beatitude.' As a human goddess among mortals (*devi martyeshu manushi*), she awakens, prompts and leads men towards both right action and happiness (*suvitaya*), for she is not only 'vast with truth' (*brihatim ritena*), full of truth (*ritavari*), she is also the mother of truths and she is even truth itself (*sunrita*). In both of the last cases 'she is both a worker towards great victory, and the luminous result of this victory when she appears in her fullness.'

Ushas rides in a brilliant chariot drawn by cows or horses that are reddish in colour. Poets compare her either to a charming young girl adorned with a mother's care, or to a dancer covered in jewels, a beautiful adolescent emerging from her bath, or a bride sumptuously attired appearing before her husband.

Always smiling, sure of the irresistible power of her charms, she advances, half-opening her veils. She dispels darkness and reveals the treasures hidden in its folds. She lights up the world to the farthest horizon. She is the life and health of all things. If birds rise on the wing each morning, it is due to her.

Like a young matron she awakens her whole household, and sends them about their various tasks. She performs a service for the gods by waking up those who will worship them and light the sacrificial fires. They beseech her to awaken only the good and generous, and to let the wicked sleep.

She is young, since she is born anew each morning; and yet she is old, since she is immortal. While successive generations disappear one after the other, the life of dawn goes on for ever.

## 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

## The Adityas

The Adityas, sons of Aditi and Kasyapa, vary in number from two to fifteen, and texts even speak of the supreme Aditya, who would be Varuna the sun, or Vishnu, or Siva. Usually, however, there are eight or twelve Adityas. The list generally includes a high proportion of aspects of the sun: Surya, Savitri, Vivasvat, Bhaga, Pushan and Martanda (the hidden, lost or dark sun). Other gods often mentioned in this connection include Amsha, a feeling of uninterrupted unity with the divine essence, the ever young and dazzling Aryaman with numerous chariots, the Asvins, Chandramas (the moon), Dhatri, who forms the embryo, Jaya, or victory won by self-refinement, Kubera, Mrityu (death), Rudra, Sakra (Indra), Skanda, Tvashtri, Vishnu in his incarnation of Vamana, Yama and especially Mitra and Varuna. They are usually born in pairs as twins—for example, Dhatri and Aryaman, Mitra and Varuna, Amsa and Bhaga, Indra and Vivasvat.

The children of Aditi, begotten of her in just law (*rita*) and manifested in this active life of her movement, protect the world against chaos and ignorance. They maintain the invincible interplay of truth in the universe, and construct the worlds in the image of truth. They are brilliant, golden, pure, immaculate, impeccable, holy, strong, irresistible, vast, profound; they are kings who never sleep, see far, have numerous eyes and whom nothing can undermine.

Their worshippers are protected by them as a warrior is by his armour.

## Varuna

Varuna is the spiritual image of an infinity that embraces and illumines. All space is his, all infinity is his province. 'The two oceans (of air and earth) are the stomachs of Varuna,' said the *Atharva-Veda*, 'and he also resides in this little pool of water.'

## Aditi

Aditi is supreme nature, mother of worlds, which take shape on the seven planes of her cosmic action in the form of energy in the conscious being; she is also infinite light, which nothing can prevent, the divine world itself being one of its formations. She is also supreme and infinite consciousness, which is vast and blessed and is hidden in the subconscious, and she is infinite existence to which the gods owe their birth, and source of all cosmic forms of consciousness, physical consciousness as well as the superior forms.

In the cosmos she is indivisible consciousness, the undivided and infinite unity of things, in which there is no duality (*advaya*), whilst her sister and rival, Diti, also called Danu, is the divided consciousness, which separates and dualises.

As a good protectress and leader, she realises herself in human form in the birth and interplay of her glorious children, the gods, whereas Diti, who is ignorance or obstruction, is mother of Vritra and the other *danavas*, enemies of the gods and of man in his progression. Aditi corresponds to that which is universal and divine in man, Diti to that which is individual and human in him.

Aditi, who is perhaps the source of divine attributes rather than of the gods themselves, is symbolised by the cow that nothing can kill; it is both the food-giving cow (*dhenu*), from which flow the seven rivers, and the cow of light (*go*), which gives birth to the dawns, the primeval and supreme light made manifest in seven rays (*go*), which are her seven names and seven seats (*dhaman*), and which are also the goddess herself.

She is sometimes portrayed as Vishnu's wife, and if one takes into account certain aspects of her influence, it would appear that she might have made a second marriage with her son Surya. Ushas the dawn, as mother of gods and illuminations, is but a form or power (*anika*) of Aditi.

PAGE 36  
 MĀORI WHAKA  
 SK  
 MĀORI  
 Note  
 and

SURYA  
 HU - A  
 HU - A  
 HU TA  
 HUA KANGA  
 HUA REWA  
 HUA TAU  
 HŪ  
 HU KA

THE SUN

Recite  
 Call by name  
 calling sacrifice 150  
 DAWN  
 Raised aloft  
 THOUGHT THINK  
 Desire  
 DAWN

HUR - A  
 HURI  
 RIAKI  
 RI  
 RIE  
 RIKI  
 RIKO  
 RIRIKO  
 RIMA  
 RINGI

BEGIN TO DAWN  
 OVERFLOW OVERWHELM.  
 be elevated  
 shut out with a screen Bind  
 2 see >>>  
 Dark.  
 DAZZLED  
 TWYLIGHT  
 5 see >>>  
 pour out

PAGE 36  
 MĀORI  
 SK  
 MĀORI  
 WHAKA  
 WHAKA

INDRA  
 IO see  
 IHI  
 IHO  
 IHO MATUA  
 IN DRA  
 I KA  
 IN A  
 IN A  
 IN ATI  
 IN ATI  
 IN E  
 IN E  
 TARA  
 RA

LORD of gods the FIRST FORM of the SUN  
 [Destroyer of Enemies]  
 Power Authority Rank,  
 UP ABOVE from above downwards  
 MINO  
 = MIND  
 WARRIOR,  
 used to emphasise statements as to quality  
 here see here now  
 Bask warm oneself,  
 Excessive extraordinary  
 DIVIDE INTO PORTIONS  
 Compare Measure  
 EXTEND  
 SHOOT OUT RAYS [before SUNRISE]  
 SUN TAHUNA Battlefield 170

PAGE 36

DH AT RI

SECOND FORM of the SUN  
CREATOR of all THINGS

MAORI

TA NEA TA

man human

TA IAO

WORLD

TA TAI

Measure arrange set in order  
prepare Petite genealogies

Study the Heaven's

M. VIRILE PUD MUL throw out

a second pair of leaves

effect by incantations i.e. in

[ the beginning was the WORD ]

A TA

form semblance shadow Reflection

opposed to Substance i.e.

SEMEN

TA TEA

personification of Pygmaeal man.

TI KI

DAWN

- HA - EA TA

Proceed in an orderly manner

- HA T EPE

follow in Regular Sequence

H A T ETE

FIRE

SK

DH AT RI

2.  
SECOND FORM of SUN

MAORI

RI KO

DAZZLED

RI RI KO

TWY LIGHT

RI MA

5 i.e. 1 of 2

TI RI

offering to a God share portion

[ by sacrifice all existance ]

PAGE 36

PAR JAN YA

[3] who lives in the clouds and causes

water to rain down on the Earth BY

MAORI

PAKAREA

Dark gloomy

[ THE SUNS RAYS ]

A PA TA RI

Carry bring TU PA KI without RAIN

PA

Reach strike be connected with

PA RI

FLOWING

[ DAM WATER ]

PAE

place where things are heaped up.

PAR ARA

CONTAINER VESSEL

WHAKA

PA HO

SOAR FLOAT

PA PUNUI

Cloud mist

TU

PA KI

AN I-WA

BLACK of STORM CLOUDS deep water

WITHOUT RAIN

PAGE 36  
 A TVASH TRI  
 TUA TI RI  
 TU A  
 TV A HU  
 SK HUTA  
 MAORA TI NANA  
 TU HI  
 TU HOA  
 TU MAU  
 TU MU

N°4 who lives in all corporeal forms  
 GOD  
 share portion offering to a God.  
 Time past future  
 Sacred place  
 see.  
 Self person too  
 glow gleam Shine  
 Redden cause to glow fig lit  
 high of the SUN  
 fixed constant permanent  
 continuous  
 foundation

PAGE 36  
 MAORA PU SH AN  
 PU  
 PU  
 PU  
 PU KU  
 PU PU  
 PU HA  
 PU H A - KE  
 [ BO'G ]  
 PU HI HI  
 PU KA HU  
 PU KA KI  
 PU KE NGA  
 H A  
 H A KAI  
 H AN I  
 H AN - G I

N° 5 WHO PROCURES FOOD for all  
 heap stack [ BEINGS ]  
 double twice told [ RUDRAS - 2 ]  
 originate origin source cause.  
 STOMACH  
 break forth spring up.  
 Song chant as food support  
 [ for Gods ITO see ]  
 FULL to overflowing  
 RAY of the SUN [ by which rain falls ]  
 Abundant [ ITO ]  
 Source.  
 Repository  
 taste flavour  
 FEAST  
 WEAPON of the Rudras of the Earth  
 who use FOOD as a weapon.  
 Earth OVEN CONTENTS of OVEN  
 PERSONIFIED [ the questing one ]  
 DIE PLANT ITO [ fig lit ITO ]

TE IRA-TANE = HAN I  
 HAN GO

PAGE 36

AR YA MAN

the 6th WHO ENABLES SACRIFICES TO BE ACCOMPLISHED

MARU

AR A

means of conveyance way path Ladder Bridge

AR A

WATA

ARI -

KA

VISIBLE FORM appropriated to a God, Visible material Emblem of a God.

ARI BI

ARI KI

LEADER,

A MA

outrigger of a canoe here [WAKA as medium of a God] of belonging to possessed by.

AI

A - INEA

THING DRIVEN DRIVING FORCE

MA

free / TAPU connect points / compass. ACTED on BY BY MEANS of

MA EA

Emerge

MA ERO

float drift

MA HARA

thought memory, think upon.

MA HAU

for thee

MA HEB

free from OBSTRUCTION CLEAR

MA HI

DO perform.

MA HINA

Moon in very ancient Songs

MA

hither

MA I ANEI

Rise up

ANEI

free without hindrance more freely float connected with Descent to underworld [PITRIS]

MAI RE

SONG

MAN - A

Autherity control power influence be effectual take place, take

MAN - ATU

take away,

[ effect ]

MAN - EA

Sacred place.

MAN - AWA

MIND see AWA for this also!

MAN - EI

Reach out to

MAN - U

float be launched start

MAN U MEA

Sacred Bird MANU BIRD fig

MA RETRE

SACRED UMU



PAGE 36

VA RU NA

Itha who gives life to the Universe  
"ALL ENVELOPING SKY,  
he who dwells in the depths of the WATERS  
in the waters above & below!"

MAORI

WA

DEFINITE SPACE INTERVAL AREA  
Indefinite unenclosed area

TIME SEASON be far advanced.

WA E

Divide part Separate

WA ENGA NUI

THE INTERVENING SPACE MIDST  
Spirit

WA I RUA

WATER MEMORY

WA I

ESSENCE ESSENTIALITY

WA I WA I

Mouth Entrance Region

WA HA

the OUTSIDE

WA HO

Rest Remain

WA IHO

[RUACHN]

abyss of heavenly bodies grave food store  
TOP UPPER PART above over upon [pit, ]

RU A

lintel of a doorway, here fig

RU NEA

Take shelter

RU PE

Establish bind enfold envelop.

RU RU

Drawn.

RU KU

shake down Sow

RU MAKI

2 both = TWO classes of Rudras i.e.

RU I

RUDRAS of SKY RUDRAS of EARTH

RU A

scatter sew earthquakes

RU

acted on by lineage i.e.

HA

ROAR

RU

STORM

RU

HA

WATERY

RU

MI

THRA

VARUNA THE TWINS DEITY'S of DAY; NIGHT

VA

RU

NA

ATVA of NIGHT

MI

TH

RA

ATVA of DAY

PAGE 36 MI TR A  
 SK MI and ]  
 MA ]  
 VED MA MA U  
 Jut MA TA  
 Pij MI MA YA  
 INTENS ME MI YATI  
 ME ME TI  
 SK MI @ RA  
 SK MITHRA-VARUNA  
 MAORI RA  
 RA RO  
 HI WA  
 SK MITHRA N° 12 DAY  
 " RA VI VRU N° 12 SUN  
 RA RO  
 MATA O R A  
 MA  
 MAU  
 MAUI  
 MI HI  
 MI HA  
 TA RA  
 MI NE ]  
 ME NE ]  
 TA  
 RA TA  
 RA  
 TA RA  
 RA

the 12th who LIVES IN THE ORB of the MOON  
 to further the wellbeing of the 3 WORLDS

Measure five in the Earth Judge know  
 Percieve CONTRACT

Friendly contract obligation  
 ATUA of DAY

ATUA of DAY i NIGHT  
 THE TWINS

DAY SUN

RU A ABYSS of heavenly bodies  
 down below underworld

DARK

N° 12 DAY

N° 12 SUN

Down under beneath Underworld.

RU A PIT abyss of heavenly bodies  
 RU-MA-KI DROWN [ GRAVE ]

Alive Living

Connect points of Compass (five in the Earth)

FIXED

'FIX, THE SUN

greet acknowledge obligation  
 distant Descendant [ show affection ]

THROW out HORNS [ of MOON ] = abode of MITHRA  
 be assembled be completely Recited

Friend  
 Familiar Friendly

WED as obligation / contract

Shoot out Rays of SUN before Sunrise

SK [EO RAYS KNOWLEDGE WISDOM

SUN DAY = MI@-RA atua of DAY

PAGE 36

SU YA SA VI TRI

48  
LORD of LIGHT TRUTH  
Creator of all forms  
Mitra i Varuna are the  
powers emanated from him the SUN

MĀORU

HU A KANA  
HU RA  
HU A TAU  
HU

OH TRI 2nd form of SUN Creator of all things  
DAWN  
Begin to Dawn.  
THOUGHT THINK  
Desire

HA U

WHI TI

VITALITY of MAN essence of Land

TIR-A

Shine upon lit i fig,  
Rays beams light  
[knowledge]  
GO!

HA ERATA

DAWN

TI TI

Shine

A TI

Beginning

RA WHI TI

SUN RISING

RA

SUN

SĀMORA

SĀ

Sacred

HĀ

Breath Breathe

RIKO Dazzled.

PAGE 38

U S HAS

DAWN

MĀORU

U NUA

Fasten Together

U NGA

Send cause to come forth

U NU

Get under way Start

U RA NGA

Glow espec of SUNRISE

U RA

Reel glowing

RA

Sun DAY

HA ERATA

DAWN

PAGE 39  
Appellations

A GN I  
HA VY A -  
HU TA -  
PA VA KA

see 7 TONEVES d  
[ 7 forms of light = MAORI also! ]

] he bears or burns offerings

Purifier [smoke] incense

MAORI

A  
A NEA

Drive urge compell  
driving force thing driven.  
as far as until of belonging to  
after the manner of.

NEI - HA  
HA TETE  
NINI

BURN FIRE  
FIRE  
GLOW

WHAKA  
WHAKA

HAV  
HU A  
TA RA  
TA HU  
WA KA  
WA I RUA

Sacred food  
Recite  
INVOKE CONSULT  
Set on fire  
Medium of a God  
Spirit

A

HU  
HU A REWA  
N EI - TA  
N EI NI HA

Sacred mound  
Sacred place.  
CARRY [Bring  
BURN [oblations].

HAV Sacred food  
HA TETE Fire

|         |                          |   |
|---------|--------------------------|---|
| SK      | H A                      | FORM OF SIVA WATER CYFER O SKY HEAVEN<br>PARADISE BLOOD DYING AUSPICIOUSNESS FEAR<br>KNOWLEDGE MOON VISNU WAR BATTLE PRIDE PHYSICIAN<br>CAUSE MOTIVE COITUS DELIGHT WEAPON CALLING<br>CALLING TO MAD DRUNK SUPREME SPIRIT |
| SK      | H A                      | fr ✓ HAN KILLING DESTROYING REMOVING [HARI-HARA]  |
|         | H A                      | fr ✓ HĀ ABANDONING DESERTING  |
| MĀORI   | [H A]                    | - RANGI fr HEAVEN HA-RO VAULT of HEAVEN etc!  |
| MĀORI   | H A                      | HĀ desolate Deserted shout at to Drive away   |
|         | H AN                     | -1 weapon HAUTUPUA fearful = SIVA'S aspect!   |
|         | H A                      | breath breathe S: SP. BR. WIND AIR ITO  |
|         | H A                      | TASTE FLAVOUR ]   |
| from SK | RAS A                    | TASTE FLAVOUR ]   |
| MĀORI   | H A - RI                 | DANCE SING JOY  |
|         | H A - U - RANGI          | - [ni] - MAD DRUNKEN  |
|         | H A - HAKI               | VAIN OSTENTATIOUS   |
|         | H A - ERE                | Illua of a Rainbow etc see  |
|         | H A - EPAPA              | straight Correct  |
|         | H A - E MATA             | STRONG GROWING  |
|         | H A - E MANGA            | STREAMLET   |
|         | H A - E ATA              | DAWN  |
|         | H A - KARI               | FEAST   |
|         | H A - KĀWA               | FOOL  |
|         | H A - HAKE               | NAKED   |
|         | H A                      | KEREKERE MULTITUDE  |
|         | H A - KI - HA - RA - TUA | 12th LUNAR MONTH  |
|         | H A - KI - HĀ            | 7th LUNAR MONTH   |
|         | [H A - KI - KAU]         | WING =  |
|         | [P A - KI - KAU]         |   |
| SK      | P A - K - KHA            | = WING = DARK or LIGHT SIDE of ]!   |
| MĀORI   | H AU                     | VITALITY of MAN! [the LUNAR MONTH ]!  |
|         | H A - RO                 | VAULT of HEAVEN   |
|         | H A - NAHANA             | PUD MUL   |
|         | H A - NEA                | pleasant Comfortable  |
|         | H A - NEI                | OVEN  |
|         | H A - ROTO               | POOL  |
|         | H A - O                  | Capture a fortress  |
|         | H A - PUTA               | FOR FRONT of BATTLE   |
|         | H A - RI                 | WING = SK HARI - HARA form of SIVA - VISNU!   |