

TURANGAWAEWAE

S.F. AMITUANA'I

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F FALETOLU JOŻWICKI

O MAUI TE WAKA

[39 pages]

MĀTRĪ - ŚRĀDDHA

ALL COUNTRIES PAY THE
 GREATEST RESPECT TO
 THOSE WHO FOUGHT TO
 PROTECT THEIR OWN LAND
 IN THEIR OWN LAND
 FOR THEIR OWN LAND.

(CWSU) Note SK 329 SAṄGA | SAG ATTACH ATTACH ONESELF TO]
 P. SĀGA [OR OCCUPIED WITH]
 P. SAGYATE TO BE ATTACHED TO
 W/ PRĀKRITIC ASSIMILATION SAGYATE adhere stick cling.
 See HANĀ / SĀNĀ / HĀ - ITO

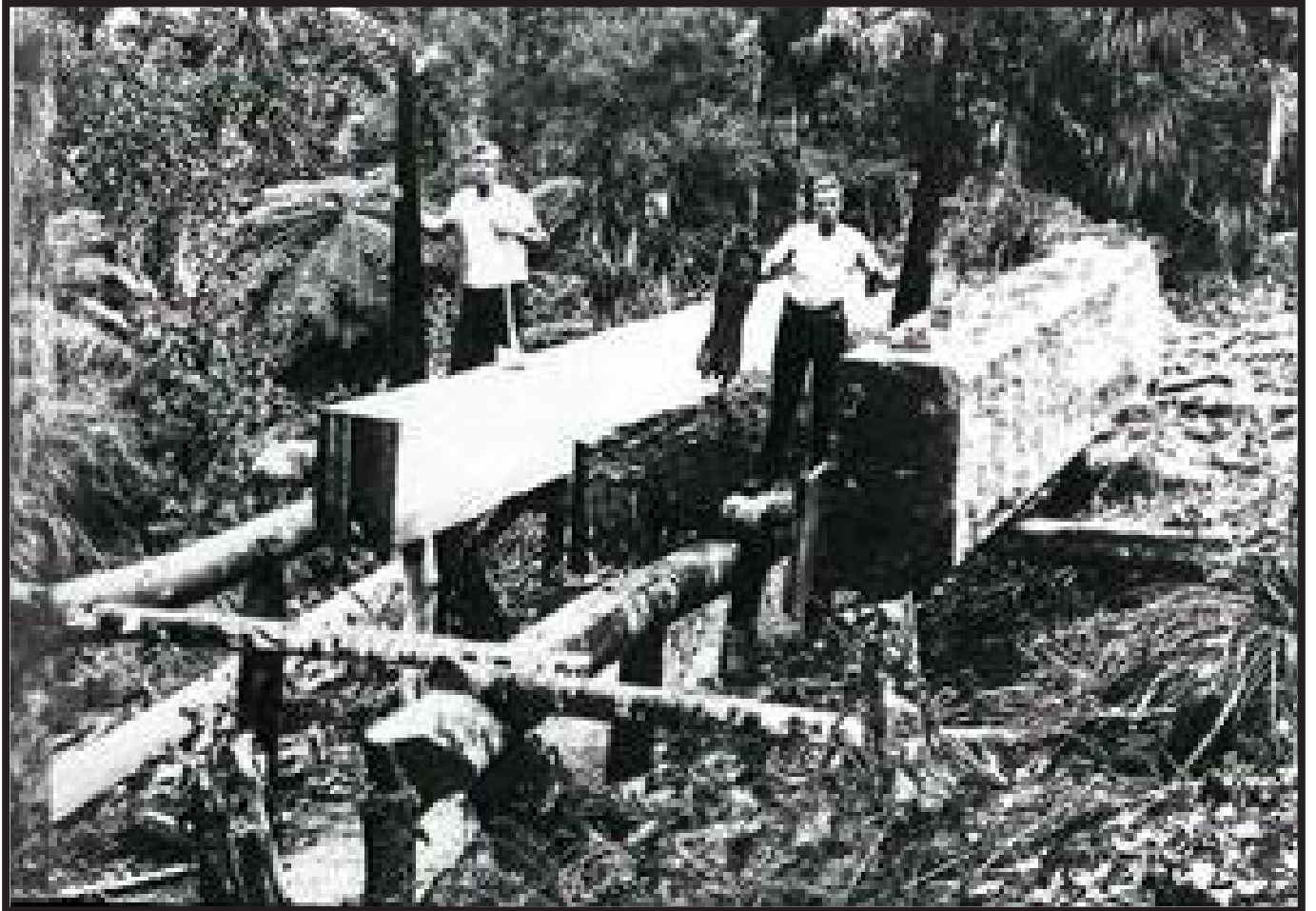
Note SK 807 MĀTRĪKA - KOŚA

A TREATISE ON THE EMPLOYMENT OF THE
 ALPHABET IN CABALISTIC DIAGRAMS

SK 811 MĀRAVA RELATING TO A WILDERNESS
 FROM MA RU FORMING A WILDERNESS I.E.
 DESERT OR SEA ITO

SK 815 MĀSIKA MONTHLY
 MASI - ŚRĀDDHA ORATION TO DECEASED
 ANCESTORS EVERY MONTH

[MĀSĪKA TA - KIURĀ]
 MĀTRĪ MAHINA MOON MĀRĀMA MONTH MOON



Courtesy: Motu Village

Motu is noted for its high altitude and big trees. Probably some of the best milling in New Zealand came from Motu. Predominant trees being; rimu, matai, and kahikatea, (white pine).



Courtesy: Motu Village

	A1	NĪḌA	NEST ABODE
	A2	SAKA	BE UNITED WITH
	A3	BHASITA	Become a Speaker of Words
		A HI TO	HAVING FUEL
		HI	TO SEND FORTH SET IN
	aj-	✓ HAY	MOTION IMPEL URGE ON
	B	ATTAN	I SOUL II oneself himself [yourself]
	C	ATTAN-BHĀVA	One's own Nature
		ATTA-DU TIYA	HIMSELF; ONE OTHER
	D	CALDU	COLDNESS
	TÜRK-	KAR	SNOW
	"	KIR	DIRT
TÜRKÇE	E	TOPRAK	LAND
	1	BHATTA	MY LORD
		ATTAN	the image outward appearance.
	2	BHĀVĀ ✓ BHU	Coming into Existence
	3	NĪḌA	abode resting rest
		BHĀNA	Recitation
		BHAK TRI	worshipper
	4	PARARTHA-BHĀVAKA	Being Existing
de	5	WYR-T	GARDEN
		WYR-PINE	FIELD
	6	MAHIRA	SUN
		MĀTĀ-DUHITRI	mother i daughter [dual]
	7	" " " " " "	" " " " " "
	8	YĀMAN	Expedition invocation
		YĀ BHA	COITUS
		UP-PAJSI	that on which anyone rests
	9	PRATI-TI KA	Existing only in the MIND
	10	AD DHAN	LENGTH of TIME
		ADHVA - GATA	a traveller-path Rd.
de	11	MĀGA	STOMACH
		OFEN-BACEN	BAKE IN AN OVEN
	12	PARAKO NAN	To sharpen against
	13	BHURA	fly along quiver
		BHRAḠ	shine glitter
	14	BHOS d BHĀVAS	SIR! HARK! [male i female]
	15	BHRAḠE	Fry Roast Bake
	16	MĀTĀ-KĀ [MĪTĀ]	CORPSE DEATH

MAORI SK585	NI	TA-NGI-TA	LIE [AETANGATA MAI RA]
	{NI- NI+}	DA LA SAO	ANY PLACE FOR SETTLING DOWN, ABODE, RESTING PLACE especia BIRDS NEST PLACE SPOT = STHANA
KP SK MAORI	S	TA-NKA STHA NA	REST KP > STANKA = REST
		TA-I-NEA TA-HUA	place to bail a canoe = MARAE
		JA HUNA	CULTIVATED LAND BATTLEFIELD
KP OBI		TA VALISTE	ABROAD
		TA MNICA	PRISON
SK NI NI		DA-GAR-BHA DA-KA	INTERIOR of a NEST Nest of a Bird
MAORI		HI KA	PLANT COPULATE make fire
		TA HU	COOK Sacred Rites
		TA I AO	World Country district
		TA I WHENUA	Land district
WHAKA		TA KO TO	PLANT PLACE
		HAT-E-TE	FIRE
		HAT-E-PE	proceed in orderly manner follows in Regular Sequence.
		HANA	shine glow give forth heat
		HA NE ANEA	pleasant comfortable
		HA MOE MOE	SLEEPY
		TA-E-PA	enclose in a fence.
		WHA-RE	HOUSE people in a House.
		NEA RE	family group.
PA		TA KA	food store
		TA KA	HI traverse land to claim
		TA KA	HEAP people. [ownership]
		HA NEA	property people make build
		TAI WHENUA	permanent abode-
		TA HERE	lie of clouds on a MT TIE
		TA EKE	Snare set Snare's [ensnare]
		TA	Canoe paint fashion bail a
		TA KA	PAU floor MAT [canoe]
		TA MATIA	a New Cultivation
		TA NE WHA	LIE [let it lie there!]

SK320

SAK
SAK A

BE UNITED WITH I HAVE
COMMUNION WITH BE
POSSESSED OF ENJOY
BE NEAR ACCOMPANY
BELONG TO BE DEVOTED TO
FOLLOW PURSUE HAVE AS A
CONSEQUENCE OBTAIN
BE TOGETHER

MAORE

HA KA

SING DANCE SING A SONG
ACCOMPANIED WITH A DANCE

HA KA
HA KA RI

Deformed
FEAST gift present
Yolk of an Egg ROE of Fish
appropriate to oneself

HA K- ERE
HA K- ERE KERE
HA K- I HAKI
HA K- I-KAU
HA K- I-NAKINA
HA K- I WAKIWA

MULTITUDE
SKIN DISEASE
WINE

Sport enjoy oneself
Dark threatening of clouds.

WIAKI

HA K- O
HA K- O
HA K- O A KOA
HA K- ORO
HA K- VI
HA K- URE

Shovel.
Bedeck oneself.
happy
father & parent
mother

HI KA
KA IR AU

Catch Lice
Copulate
COURTEZAN

				I THE SOUL [SIZED the THUMB] B
				LIVING WITHIN the BODY PERMANENT
				UNCHANGABLE NOT EFFECTED BY
				[SORROW]
				II ONESELF HIMSELF YOURSELF
				SHADOW [of HUMAN BEINGS]
				REFLECTION FORM SHAPE
				SEMBLANCE OPPOSED TO SUBSTANCE
				LOOK AT ONE'S REFLECTED IMAGE
				HIS HER ITS
				WHA as IT LIES THERE!
				used of the HUMAN BODY
				LIE BURIED [INSIDE BODY]
				allight come to Rest FLOAT
				VAGABOND] [by RIDE at ANCHOR]
				CARE DELIBERATION
				World of life i light
				Seat of affection's pit of stomach.
				FIRST PERSON SLAIN IN BATTLE
				a MAN'S FIRST BATTLE
				WE OUS
				HUSBAND
				FRIEND
				TŌ - KAI COPULATE
				CHILD SON MAN
				of YOU THY del/ pron plural]
				YOUR d TĀU]
				YOU i ME
				QUARREL
				TEACHER PUPIL
				PERSONALITY FORM APPEARANCE
				BETROTH
				HIS HERS
				WE OUS
				KOE AS A GREETING
				THAT THIS CONNECTED WITH PERSON]
				plus del/ TĒNĀ [SPOKEN TO]
				THOSE NEAR or Connected to person Spoken TO
PALIKZ	AT	TAN		
AND	AT	A		
INSTR	AT	ENA		
ABL	AT	TATO	O	
IMPROV	AT	A		
II WHAKA	AT	A		
		TAN	-A	
		TAN	-E-	
		TAN	-O-NI	
		TAU		
		TŌ	IWI	
	Ā	A		
	A-	O-MA	RAMA	
	AT	-E		
IKAEETE	AT	-I		
	AT	-I-A	-TOA	
		TA	TO-U	
		TĀ	-NE	
		TĀ		
		TŌ	-KAI	
		TA	MA	
	Ā	U		
plural		TA	U	
		TĀ	U A	
	TA	TA	U	
		TA	U IRA	
		TATO	-U	
		TĀ	MAU	
		TAN	-A	
plural	Ā	-NA		
		TĀ	TO-U	
	T	ENA	-	
	T	ENA		
		ENA		

PALI
 and
 INST
 ABL

AT TAN
 AT TA
 AT ENA
 AT TA TO

> ATTA-BHĀVA
 PA TILĀBHĀ
 > ATTA DU TI YA
 MAĀTA

ONE'S OWN NATURE OWN PERSON
 REBORN AS AN INDIVIDUAL
 HIMSELF; ONE OTHER
 Care deliberation gently
 [openly]

WHAKĀTA

TAN - A
 TA TO- U
 TA NGA TA
 WA A- I

LOOK AT ONE'S REFLECTED IMAGE
 HIS HERS ITS
 WE OUS
 MAN HUMAN
 acquiring the appearance
 & character of.

ATA-WA A-I
 TI NA NA
 O RA

KINDNESS LIBERALITY
 person.
 alive living

PA - I
 TU AKANA
 TI NANA

GOOD LOOKING
 Elder brother of a Male
 Person

WA RE

HE SHE
 IGNORANT LOW IN
 SOCIAL POSITION

WA RA

DESIRE

WA RE WARE THOUGHTLESS

[FORGOTTEN]

-IĀ-U

VITALITY of MAN

-HĀ

Breath Breathe

WA I REKA

CONTENTED

WA IO RA

HEALTH SOUNDNESS

WA I KA-U-ERE without Energy OLD

WA I

MEMORY

WA HI NE

WOMAN

TŪ

TŪ

Messenger

WA ETEĀ

GOOD RUNNER

WA HA PŪ

ELOQUENT

ANGLO SAXON

æc CALDU COLDNESS
 æc144 CALD COLD
 MAEORU HU KA COLD
 æc143 CALAN TO BE COLD
 MAEORU TUAWIRI SHIVER
 " MA KA RIRI WINTER

TÜRKÇE KAR SNOW
 MAEORU HU KA SNOW
 TÜRKÇE KARANLIK DARKNESS DARK

TÜRKÇE KIR DIRT
 TÜRKÇE KIR/ LEMEK DIRTY SOIL
 MAEORU KIRI KIRIA SOILED
 KIRI SKIN
 KIRI RUA DISEASED SKIN
 TÜRKÇE KISI PERSON HUMAN
 MAEORU KIRI PERSON
 KIRI - RUA CHANGE the MIND
 KIRI PERSON
 HI NAPO DIMMNESS of MIND
 WA HI NE WIFE
 REM-U BUTTOCKS
 TAIL feathers of a Bird
 Lower hem of a Garment

TÜR- KUMRU TURTLE DOVE
 MAEORU KUKUPA PIGEON
 = KERE RU PIGEON
 " RUPET PIGEON
 KUM- IKUMI white throat feathers of
 a PARSON BIRD,
 KUM- EME MUTTER

TÜRK TO TO POOLS. plural
 MAEORU RO TO POOL
 TO TG BLOOD

TÜRKÇE
LAND

[MİDİRİ TA KİD HI]

Seedlings growing thickly!
PLANT

THROW UP A STALK
EXHAUSTED BY CULTIVATION
EARTH WORM

CULTIVATE the SOIL

divide a whole into PARTS SEPA
COOK IN AN EARTH OVEN

TOPA PLANT KUMARA 1 TO
Small Earth OVEN

SPUT DIVIDE

WAY PATH

BARREN LAND

TRAVERSE LAND TO
CLAIM OWNERSHIP

DIG DIG UP

FENCED

GARDEN

TO PRAK

KA RA

A RA ZI

KA RA

RA HI

YA

TO -

TO A

TO HE TEA

TO KE

TO KI TOKI

TO -DIELAN

TO P - A

TO P - A

TO P - I

TO E

A RA

JA -

RA K-E

KA - HI

KA - RI

RA HI

MA RA

A - RA - MA

PA

PA RA HI

PA RA

PA RA NGA

PA RA E

PA RA RE

PA R - U PAR - U MUD

PA RA WERTA

TO K

TO PO LIK

TO PO TATI

TO

TO

DIELAN

IHI

MA

NGA

U PAR - U

WERTA

TO TO TAP on the GROUND

MOTION COMINE GOING TO AT

PRODUCER BECOM SOURCE from which

anything is sought do something to

TO DIVIDE A WHOLE BY ASSIGNING

LIMITS TO the PARTS

MİDİRİ
WHAKA

DC

WHAKA

mpezi

See SK

MİDİRİ

HP

DC 989

[ANGLO SAXON]

DC

	SEE SAMOA		THE SPEECH of 'LORDS,'
SK-745	BHATTA from BHARTRI		MY LORD TITLED RESPECT ANY LEARNED PERSON A BARO
	BHATTĀ RA KA		GREAT LORD VENERABLE WORSHIPFUL of Gods & learned men. the SUN of dual = SUN & MOON TUTELARY DEITY Name of DURĀ
	BHATTĀ - KĀ VYA		the POEM of BHATTI
MADAM	WHA - E - WHA - I -	KORERO	MADAM FORMAL SPEECH
		KA U AE RĀRO	KNOWLEDGE of the TERRESTRIAL
		KA U AE RUNGA	KNOWLEDGE of the CELESTIAL
		KA U AE	JAW to see LOWER & HIGHER JAW
		KA U - WHA - U	RECITE PROCLAIM DECLARE OLD LEGENDS & GENEALOGIES
		KA U - WHEKE	ANCESTOR
		RĀ KA U MĀTOHI	MOON on 18th DAY i.e. Great Lord Venerable SIR

MADAM SK	AT - A AT TA N		FORM SHAPE SEMBLANCE opposite to SUBSTANCE THE IMAGE OUTWARD APPEARANCE
MADAM SK	TA N - I - WHA		and ATA WHA! BE LIBERAL! SHA - VA / BHU [PU -] COMING INTO EXISTANCE arising or produced from GODS i.e. See:
MADAM	AT - VA AT A		FORM SHAPE SEMBLANCE SHADOW REFLECTION

SK 749	BHAVA	√ BHU	COMING INTO EXISTENCE ARISING FROM
SK 749	BHA VA KA		BEING EXISTENCE [PRODUCED]
=	BHA VA		
>	BHA VA	√ BHU	Coming into existence Birth.
	BHA VA	BHĀJ	LIVING partaking of worldly
मरुतः	PA RI		ABUNDANCE [existence]
	BHA VA NA		CONFERRING WELFARE
			NAME of VISNU
749	BHAVAD-	BHĪ	HAVING FEAR PRESENT
749	BHA	VISHNU	WHAT IS OUGHT TO BECOME OR
			BE IMMINENT FUTUR, FAIRING
			WELL THRIVING, BECOMING
	BHA VA	√ BHU	Coming into existence arising
			or produced from being in
			Relating to becoming turning
मरुतः	PA RI		ABUNDANCE into
	BHA VI KA		PIOUS happy right prosperous
			prosperity happiness.
=	BHA VI	TA	
	BHŪ	TA	BECOME BEEN
मरुतः	WA NA		BUD SHOUT
	PA NEO RE		children immature
	WHA I		becoming acquiring the
			character or appearance of
	WHA ERE ERE		mother of one's children wife
	WHA KA		Causative prefix
	WHA NGAI		feed nourish maintain Root
	WHA I TA RO		PERSON
	WHI A		FALL IN LOVE WITH DESIRE
	WE HI		be afraid
	WI NI WINI	√	DREAD TERROR
	WHE ORI		DISEASED ILL
	WHI RO		Evil bad death darkness
	WHI RO		unproductive of poor soil
	NU KU		the EARTH PERSONIFIED
			move extend
	WA KA		CLAN MEDIUM of a GOD

SKIN	NT	DA		ANY PLACE FOR SETTING DOWN ABOVE RESTING PLACE espec a BIRDS NEST
	NT	LÁ		
	NI+	SA	D	
SK	NL			Down off away away from ITD
LATIN	NI	DVS		NEST } some do
MAORI	NI	KO		form a Rope in a BIGHT or COIL ie setting Down.
		KO	ANGA	planting time
A-	NI	-U		feel shame
A-	NI			some thing connected with the Descent to the UNDERWORLD
WAKA	NI			FALL through the air
PAPAHAKA	NI			STEP RELATIONSHIP
				STEP FATHER ie off away away from ITD
SK 743	BHA			IN PROSOLOGY
SK 753	BHANA			RECITATION espec BUDDHIST LAW
MAORI	WHA	-I	KORERO	FORMAL SPEECH
	PA	O		SING
	PA	N	-U	READ & SPEAK ALOUD PROCLAIM
	PA	KI		PROCLAIM
TA	PA			RECITE
		NGA	-RI	RHYTHMIC CHANT
		= NGE	-RI	Greatness power
SK 743	BHA	-VI	PULÁ	NAME da METRE
MAORI			RANGI	STANZA
SK 743	BHAK	T	RI	DEVOTEDLY ATTACHED ADORER
			-TVA	WORSHIP [WORSHIPER]
MAORI	WHA	EREERE		WIFE MOTHER & ONE'S CHILDREN
		T	IRI	offering tea food share portion
		TUA		PROFITABLE BY AN OFFERING
		O	RI O RI	CHANT
TA	PA			CALL NAME RECITE
KAU	WHA	-U		RECITE

SK749	PA RĀRTHA-	- BHAVAKA = BEING EXISTING EXISTING FOR OTHERS
MAORI	PA RA	BLOOD RELATIVES
		WHĀNGAI FEED NOURISH MAINTAIN REAR
SK750	BHA VA NA	DWELLING COMING INTO EXISTANCE
SK749	BHA VA NTA	TIME present time virtuous wife
	BHA VA NTI	PRESENT TIME
	TA- NEATA	
MAORI	WHA NA U	BE BORN [+ NA[VA] = NEW]
	WA	time Season, interval
	WA -HĀ	REST REMAIN
	WHA KA NA NĀ	REST REMAIN
	NGĀ	
	NGĀ-RE	house people in a house
	-HA - NEA	property people work do
	TA KA	Come Round as a Date or time
	PU TA	BE BORN
	PA NGO RE	children
	TAI NA HI	YESTERDAY
	TAI NA-KA-RE-HA	day before] [yesterday]
	TAI NA-O-A-KĒ	day before yesterday
	TAI NA -WĀĒA	what time [of past time]
	TAI O-HI	young youthful
	TAI -O-HI-NGĀ	CHILDHOOD
	NA HE	Ancient times
	NA MATA	time to come past time
	A-NA	Continuation of action or state
	WHA EKEER	point to which anything wife mother of one's children [Reacha's]
	A KUA NE-	Rapid succession of Events + presently today
ASK749	BHA VI TRI	BECOMING BEING of TIRO BH ^o
TRI plant pieces chatant	WHITI	FUTURE IMMINENT
		TA also used as future tense with or without

IRA handles Ray homes
= TIRO BHAVA
to becoming
becoming travelling
to arriving
TIRO LOOK

Māori āc	RAU-	WI RI WY R - T		SET UP A CULTIVATION A GARDEN. PLANT for FOOD
āc Māori		WY R -	PING TINA TINAKU	A CULTIVATED FIELD Cultivate the SOIL CULTIVATED GROUND
SK 749 See	(SAU-	BHA VA BHA VA]	NA	abode dwelling COMING INTO EXISTENCE BIRTH PRODUCTION A PLACE WHERE ANYTHING GROWS
		BHA VA	NTA	A VIRTUOUS WIFE
Māori		WHA - E	REERE	MOTHER of ONE'S CHILDREN WIFE]
		WHA - E	WA - HI NE	wife
		WHA - I		"MADAM,
		WHA - R E		COURT WOO
		WHA -	NA - U	HOUSE people in a HOUSE FAMILY GROUP
> Māori		BHA VA	BAHŪ	Coming into Existence
		WHA -	NA - U	BEN BORN
		WA NA		BUD SHOOD SEEDLING
		WA O		FOREST
See SK Māori		VA NA		Sweet WOOD
		-HA U		VITALITY of MAN
		-HA		ESSENCE of LAND
			PU - PŪ	Breath Breathe
			PŪ	BREAK forth SPRING UP ORIGINATE ORIGIN SOURCE CAUSE
			-HU - A	PRODUCT PROGENY FRUIT
			-PŪ	bark as a Dog. [flowers]
			-HŪ	DESIRE
			-HU A	CALL BY NAME IN [so becomes existence]
			-HU - A - URI	having offspring

SK 203	MA	HI	RA	the SUN
FOR	MI	HI	RA	
>	MA	HI	KĀ	NSU the MOON
>	MA	HI	KĀ	MIST FROST
FOR	MI	HI	KĀ	
MĀPĀRĪ			KĀ	N-Ā-PĀ BRIGHT SHINING
	MI	HI		GREET
		HI		DAWN
	MA	HI	HI ORA	RAY of SUN = HIHI
			RĀ	SUN
		HU	RA	BEGIN TO DAWN
	MĀ	HI	NA	DAWN
	MĀ	HI		DO PERFORM
	MA	HI	— NA	MOON
	MA	—	RA MA	MOON
			HU-Ā	FULL MOON
	MA	—	KĀ RIRI	FROST WINTER
		HU	KĀ	FROST SNOW COLD
	MA		RIAO	DAWN
SK 207	MĀ	TĀ	nom of	
	MĀ	TRĪ	meemp	
	MĀ	TĀ-	DUHITRĪ	f DUAL MOTHER; DAUGHTER
			- PITRĪ	M. DUAL MOTHER; FATHER PARENTS
	MĀ	TĀ-	PUTRA	M. DUAL MOTHER; SON
			- MAHA	maternal grandfather mothers father grandfather and ANCESTOR'S
	MĀ	TUH-	SHVASRĪ	} SISTER of a MOTHER
		or -	SVASRĪ	
	MĀ	TUR-	BHRĀTRĀ	A MOTHER'S BROTHER
	MĀ	TU	LA	a maternal uncle Respectful
MĀPĀRĪ	MA	TU	A	parents
	MĀ			dual marriage Relationships
		TU	AKANĀ	Elder-brother of a male, SEE!
		TU	HA NEA	DESCENDANT
		TU	AKIRĪ	PERSON PERSONALITY
		TU	A	form of address used by NEARBY WIFE/DAUGHTER

MAORI	BOO	>	PA	PA BLOOD RELATIVES	7
"	"	>	TA	PA P. MULL M. VIRILE	
SK 807	MA	TA		n. [MAORI W-HIRI NAKI oldage]	
nom of	MA	TRI		in comp.	
	MA	TA-DU	HITRI	f DUAL MOTHER: DAUGHTER	
	MA	TA-PI	TRI	M DUAL MOTHER: FATHER	
MAORI		PI		= ORIGIN [PARENTS]	
	MA	TA-PU	TRA	M DUAL MOTHER: SON	
	MA	TA-MA	HA	MATERNAL GRANDFATHER	
				MOTHER'S FATHER ANCESTORS	
	MA	TU H-S	HVASRI] SISTER of a MOTHER	
OR	MA	TU H-S	VASRI		
	MA	TUR-B	HRATRA	A MOTHERS BROTHER	
	MA	TU	LA	A MATERNAL UNCLE	
MAORI	MA			RIE = TWO [RESPECTFUL]	
Also and	[WAHINE		to express dual marriage	
		- HINE		Relationships as of different	
				generations marrying SISTERS	
				and some other Relationships	
				FOR THREE	
TA	MA	HAV		SON CHILD MAN	
	MA	I-O	HA	Great affectionately welcome.	
	MA	KA	V	husband wife	
	MA	TU	A	parents	
	MA	NA	INGA	Descendant	
	MA	-O	=	MAU A person dual we know exclusive	
				of person addressed	
			HU	NA ONGA SON or DAUGHTER IN LAU	
	MA	TA		face eye	
	MA	TA	-U	KNOW BE ADVINTED WITH feel	
		TA		term of address see [certain of tie]	
		TA	RUNA	Connected by family TIE'S	
		TA	HA NA	his	
		TI	A	MOTHER	
		TU	AKANA	Elder brother of a MALE	
		TU	HA NA	Descendant	
		TU	A	form of address [NEARI WAETUA]	
		TU	PU	SOCIAL POSITION	
		TU	PU NA	ANCESTOR	
			PU TA	BE BORN	
			HUA	Name call by Name KNOW beshin of	

SK 250 YĀ MA N Going coming expectation INVOCATION
 MĀCĀRĀ Ā PRAYER
 MA N - EA as far as until i then
 Sacred place.

SK 251 YĀ BHA SEXUAL INTERCOURSE
 ✓ YĀ BA
 MĀCĀRĀ Ā drive urge compell
 A - Capulate
 PA COITUS
 WHĀ ERĒĒĒĒ mother of one's children WIFE
 WHĀ WHĀ !!!

SK YĀ WHĀ - I SPOUSE
 MĀCĀRĀ BHA A SEXUAL INTERCOURSE
 PA COITUS
 WĀ - HINE WIFE

SK 235 O PA ŠĀ } THAT ON WHICH ANYONE RESTS
 from U PA - ŠĀ CUSHION PILLOW a Support
 stay pillar

1222100010

HI - A - MOE SLEEPY
 HI - KA POD MUL copulate plants
 HI - KI Carry in the arms NURSE
 PA AT REST SATISFIED
 Reach Land arrive by water
 HOUSE LAND of belonging to
 Abundant generosity
 SLEEPY WEARY
 PA PROVISION FOR A JOURNEY
 Be connected with
 HA MOE MOE SLEEPY
 HA NEĀ NEĀ PLEASANT COMFORTABLE

SK706	PRA TI	TIKA	EXISTING ONLY IN THE MIND
for	PRA TI	TI	MENTAL SUBJECTIVE
MAORI	PAR-A	HAKO	REJECT DESPISE PUT FROM ONE'S MIND
	PAR-ANGIA		to overcome with sleep.
	PAR-AU		Deceit False hood.
		TIKA	RIGHT CORRECT JUST FAIR
		TIKA NGA	MEANING PURPORT
		TIE KA	measure bay off set out
WHAKA	TI	EKE	BE CONCEITED
	TI	NA NA	PERSON SELF
	TI	OHO	APPREHENSIVE
SK711	MA R M	RIJ ENYA	from INTENS of
	✓ M	RIJ	TO BE RUBBED DOWN OR CLEANSED REPEATEDLY [AS [A HORSE]]
MAORI	M	IR A	TEND CAREFULLY
	M	IRI	RUB STROKE WIPE SMEAR SOOTHE
	M	IRI MIRI	RUB SOOTHE SMEAR [RUN IN] [as preparing a corpse?]
>	AU T KY	[FROM UT-KA]	DESIRE
>	AU T SU	KYA	Anxiety desire longing for Lead.
from	U T SU	KA	
>	AU DA KA		Relating to water living in water a town surrounded by water
from	U DA KA		
>	AU DA RA		
from	U DA RA		Bengin stomach a Belly Gastric (cool disease)
	HU KA		COLD TROUBLE AGITATION
	HU KI		AVENGE A DEATH
	HU		DESIRE
WHAKA	TA KA		SURROUND
	TA KA	PU	BELLY
	TA RA	TARAWAI	INDIGESTION
	TA U		Came to ANCHOR TAI SEA

BALI	AD	DHAN	ong	STRETCH LENGTH	TIME LENGTH
In comp	AD	DHA	LENGTH	TIME'S	SPACE
VEO	AD	VAN	Path	Road Journey	stretch of
NOM	AD	DHA	A LIFE	TIME	TIME (time)
	AO	DHA-KATA	one who has performed HIS	JOURNEY	SPAN of LIFE
M PARI		TANGA	NGATA	MAN	HUMAN
			NGATA	MAN	IN KARAKIA
			TA-HAKURA	Dream	of one Dead
		TA	E	Come go	Reach arrive at
				Extend to	Space i time
				as far as	until proceed to
				BEFORE	DAWN
	AT	T A	-PO	Day after	Tomorrow
	AT	T A	-HIRA	MOON	Moonlight
	AT	T A	-RAU	direction	onwards away from
	AT	U		speaker	in time or Space
		WA		time	Season
		TA	-U	Cycle	of Season's
		TA	-KA	Come	Round as a Date a TIME
		TA	-NGI	Funeral	Digge
BOSK	AD	HVA	-GA TA	A TRAVELER	path Rd
>	AD	DHI	KA	A TRAVELER	Journey
M PARI	AT	I		beginning	then as far as
	AT	IATI		Drive	away
		TI	RA	Company	of Travellers
	A	TI	ATI	Drive	away
	TA	HU		Line	of Ancestry
		TI	KA	keeping	a Direct course
		TA	TAI	Study	the Heavens in Navigation
		TI	NA NA	Person	
	NAMA	TA		TIME	TO COME
		TA	-E	PAST	TIME'S
				Come go	reach arrive arrive at
				Reach	as far as until Proceed to
				be effected	be accomplished
		TAN	-U	PLANT	
		TA	KATI	Ceremony	to produce RAIN

DC MĀORI	MA GA MA NA WA MA NCA		STOMACH BELLY REMAINS of FOOD after a [MEAL]
	MĀ NGA - I		MOUTH
	MA NGA-KI NO		A DREDGE for KAKIHI ITO
	MA I ENCI MA I KIA NCA KO NGA NGA ERE NGA KAU NGA U		Faint from HUNGER Resort for Cooked food FIAT Satisfied Soft Ripe VITALS VISCERA desire BITE ENAW
O	MA KI		offering of sacred food.
DC 729 MĀORI	OFEN-B PAK-A PAK-A KINA PAKE-HA KEN-O	ACE N A KINA HA O	OVEN FURNACE BAKED IN AN OVEN COOK GLOWING POM COLONIAL under-world.
DC 767 MĀORI	ON- BLA WAN WA IHA PA RA PA PARA PARA AWA		BREATHE INTO INFLATE SHEET of a SAIL BLOW AS the WIND SAIL FLOW GALE TEMPTTEST
DC MĀORI	ON- BLA NESS PAR - A		INSPIRATION BRAVERY SPIRIT
DC 768 MĀORI	ON CNA WAN WAN - A NGA		TO KNOW TO UNDERSTAND ATTAIN TO A KNOWLEDGE OF KNOWLEDGE of the TOHUNGA TEACH

GREEK	PA	RA	KO	NAN	TO SHARPEN AGAINST
	PA	RA	KO	NE	WHETSTONE
from	PA	RA	AKO	NAN	TO SHARPEN
MAORI	PA	RA	KO	KA	Refuse of FLAX LEAF
					ie to scrape against in
		A	KO		preparing fibre
		RA	TARATA		teach) learn
			KO	I	sharp cutting
					SHARP
			KO	NA	CORNER ANGLE
	PA	O	KA		STAB PIERCE
	PA	RA	-	HA	a TOOL MADE of]
					[THIN IRON]
	PA	RA	OA		bone weapon.
SK	BHU	NGA	PAY	A	FEED
MAORI	PV	AA			PIG
	PV	AKI	WEU		Remains of Root crops left
					in the ground.
	PU	AHINAHINE			a variety of potato
	PU	KA			Cabbage
	PU	KA	WA		Unpalatable
	PU	KI	O		Greedy,
	PU	KU			Stomach
	PU	NA			OVEN
	PU	NA	UNAU		SATIATED
	PU	NGA			Basket for catching EELS
	PU		PA		SURFITED
		NGA			SATISFIED
	=	NA			
		NGA	HORA		LAY OUT of food
		NGA	HU	RU	HARVEST TIME
			PAI		Good excellent
			PAIA		WEIR for CATCHING-EELS
			PAICRI		EMACIATED
			PAKA		COOK PROVISIONS

> V V V

[fy]

SK 207	BHU R BHU RA		MOVE CONVULSIVELY QUIVER fly along.
INTRINSIC GAR	BHU RIT I		FLICKER [1 FIRE]
MACRI NGAR	EHU PU RA		CINDERS TWINKLE SHINE with unsteady LIGHT FLASH FLICKER [Repeatedly]
	PŪ R - EIHUA PŪ R - EREHUA RI - PO		BULL ROARER eddying whirlpool like [diff used of scent]
	RI PA RI KO RI KA RI UKA		HORIZON twilight Dusk. withe toss oneself about Restless
SK	BHU RA N-YU PU RA		Restless quivering twinkle shine unsteady light
SK 211	BH RĀG BH RĀG - PARI		SHINE BEAM GLITTER [Shine] around SHEEN
MACRI	WAR - AKI WAR - O WHARA RA WHARA WHARA		Morning Song of Birds BURNING COALS Decline of Setting SUN plumes of WHITE HERON [worn by chiefs a fish like KŪTORO BUT YELLOW BRIMSTONE / YELLOW SULFUR]
	WHANA RI KI WHARA - PAI WHARA - NUI WHARANGI WHARANGI KURA WHARA UROA		the STAR VEGA / alpha Lyrae. a variety of glass Melicaps ternata OLEPIA MACRODONTA Shining cuckoo
	RA NG - I RA PA HUMU WA TA		SKY heaven. SUN FIRE BURN GLISTEN

SK 211 contraction of V & J	BHOS BHA VAS BHA VAT	USED IN ADDRESSING PERSONS MALE AND FEMALE [often several] SIR! HO THERE! HARK! after repeated BHO BHOH: in soliloquies - ALAS! [the final visarga is retained before hard letters only, being dropped before vowels & soft consonants]
MFAOR1	PO - U PO TIKI PO - U PO - V - POU PO - NO PO HANE HG- AHA TAKU PO	FORM of ADDRESS TO OLD PEOPLE enfant child TEACHER [Expert Direct OLD PEOPLE [Guide] HOSPITABLE Love affection PONONFATANEH WHAT HAVE I TO OFFER YOU? GRIEVE
	WHA E WHA ERERE WHA NA U WHA I PA - KANEH PA PA PA	A RESPECTFUL TERM of ADDRESS TO A WOMAN MADAM WIFE FAMILY GROUP Settled constantly Resident Relative. Connection TERM of ADDRESS TO MALE ELDER or SUPERIOR Elders male Relatives
SK 211	SHAUG - YA	DIGNITY of a PRINCE BEARING THE TITLE of BHOGA
SK 211	BHA U - VAN A	BELONGING TO the WORLD PART of VISVAKARMAH
MFAOR1	WA NA WA NA NA HE WHA NGAI WHA NA U - HA U	Zone of TOHUNGA [of the 3 WORLDS] BUD shoot Seedling Ancient times feed nourish maintain Rear be born family Group VITALITY of MAN Essence of LAND

SK 211	BHRA G G		FRY ROAST BAKE PARCH
P	BITRI G G B		
MARU	WHAR - A		BE EATEN of FOOD
MARU	PA - KA		COOK
	WAR - O		BURNING COALS [CHARCOAL]
	WH A - KOMA		EAT
	WH A - NGA I		offer as FOOD FEED
	WHAR -	WHARA	a fish like KUTORO [but yellow]
	WHAR - E		house habitation people in a house.
	WHAR - E	RANG I	STORE HOUSE + [dry provisions?]
WHA	- RA	NE - I	" " " "
	WHAR -	E U MU	COOKING SHED
	WHAR -	I - KI	leaf covering [for MATS] over FOOD COOKING IN A HANGI!
TE	WHA TA	ROA A MANAIA	the STOMACH
	WHA TA		Elevated food store
	[TA MI		FOOD]
	RA RA		Exposure to the HEAT of a FIRE
		NGA RA HU	Cinders ashes
		A	FOOD See!
	WHI - U		Satisfied with food satisfied
>>>	WHIRI		[WHAKA-WA] FOLD the HANDS BEHIND the Back as a TAPU PERSON WHO IS FED BY ANOTHER
		NGA U	bite
		NGA	Satisfied

SK 213
 PRAX for
 234
 MA TA - KA
 M RI TA - KA
 M RI TA
 M RI TA - KA
 M RI TA - AN EA
 M RI TI

CORPSE DEATH
 DEAD MAN CORPSE
 A CORPSE
 DEATH

MAJORS
 Note
 MA TA - NGO HI
 MA TA - ORA
 MA TA - KA - I

FIRST PERSON KILLED IN
 ALIVE [BATTLE]
 a spell to kill a person
 whilst eating
 FIRST PERSON KILLED
 IN BATTLE

MA T - E
 MA RU
 TA - NGI

DEAD
 KILLED
 Funeral Dirge
 SKELETON

TA AN EA
 TA HA KURA
 I - KA
 HU KA

Dream of one DEAD
 VICTIM
 COLD

KA I AO ALIVE LIVING
 KA I AKIRI flesh wound.

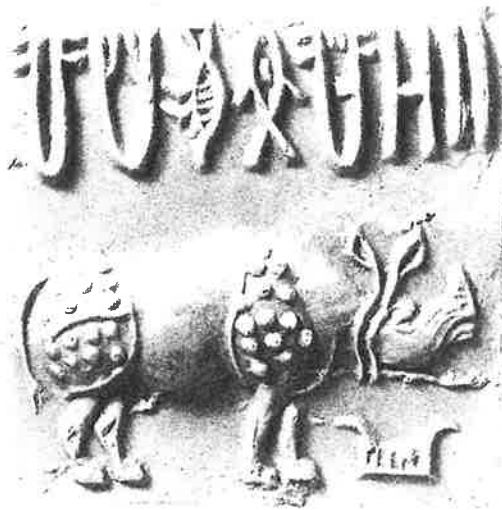
KA HU spirit of a stillborn infant
 KA HA line of ancestry

KA I KINO PUT TO DEATH IN]
 [COLD BLOOD]

M1
 M1 TI
 M1 RI
 M1 RA
 M1 MIN GO
 M1 HI
 TI NEI
 TI NI NI
 I - KORIKO
 I - NEI
 I - O
 I - RI

dried up disappeared.
 SMEAR [ochre on bones?]
 tend carefully cherish [ancestor]?
 shrivelled up
 SIGN FOR LAMENT
 KILL
 PERSON
 man eating Spirits
 hand arm weapon
 withered dried up
 Combat Battle

SK	VAN	NA	- LATA	FOREST VINE
MFA 21	MA		RATA	VINE
BUT SK	VAN	DA		ADORE WORSHIP PRAISE
SK	VAN			DESIRE GRAB PROCURE LOVE
	VAN	ZA		WIN POSSESS PREPARE
	VAN	ZO		
	VAN	ZU		
MFA 21	WA	NA	- NGA	KNOWLEDGE of the TOKUNGA
	WA		HINE	WIFE
RA	WA			PROPERTY
		DI		of belonging to possessed by
		DI		of belonging to possessed by
		DI		FEMALE
		DI		be firm be fixed
	WA		NU	TEND
	WA	NG	DI	feed nourish maintain Reat
			VTU	Return price reward ransom
	WA	ER		make a clearing
	WA	HA		Carry on the Back
		ZA		Satisfied
		ZO		form of belonging to
		NU		abundant
SK 269	VAN	A	O KAS	DWELLING IN the FOREST
MFA 21	WA		O	FOREST
	WA		OKO	BUSHMAN LIVING IN the FOREST
			OKIOKI	Rest pause
	WA			time period interval
			OKA	Branch line of descent
WA 269	NA		NA	REST REMAIN
SK	VAN			WOOD
	VAN	NA		
	VAN	NA		tree forest thicket cluster group
MFA 21	WA			FOREST [-wood]
		NGA	HERE	FOREST
	WA	NA		WELL GROWN Stake of a fence
	WA	NA	NA	REST REMAIN [Young shoot Seedling
[HFA 21] SK	VAN	NA	SAD	SITTING IN the FOREST SAID of RUDRA
	VAN	NA		FIRE-STICK PERSONIFIED [HFA NGARURU]



The stone seals of the Indus Valley civilization, c. 2000 bc, beautifully carved and undeciphered, probably served as signatures and property markers.



This stone seal is from the Indus Valley civilization that flourished in northwest India and what is now Pakistan some four millennia ago. It is one of many such seals, bearing signs that are probably full writing. No one can say for certain, because no one has been able to decipher the meaning of the signs. The Indus script is perhaps the most intriguing of the many scripts from all parts of the world and almost all periods that remain undeciphered.

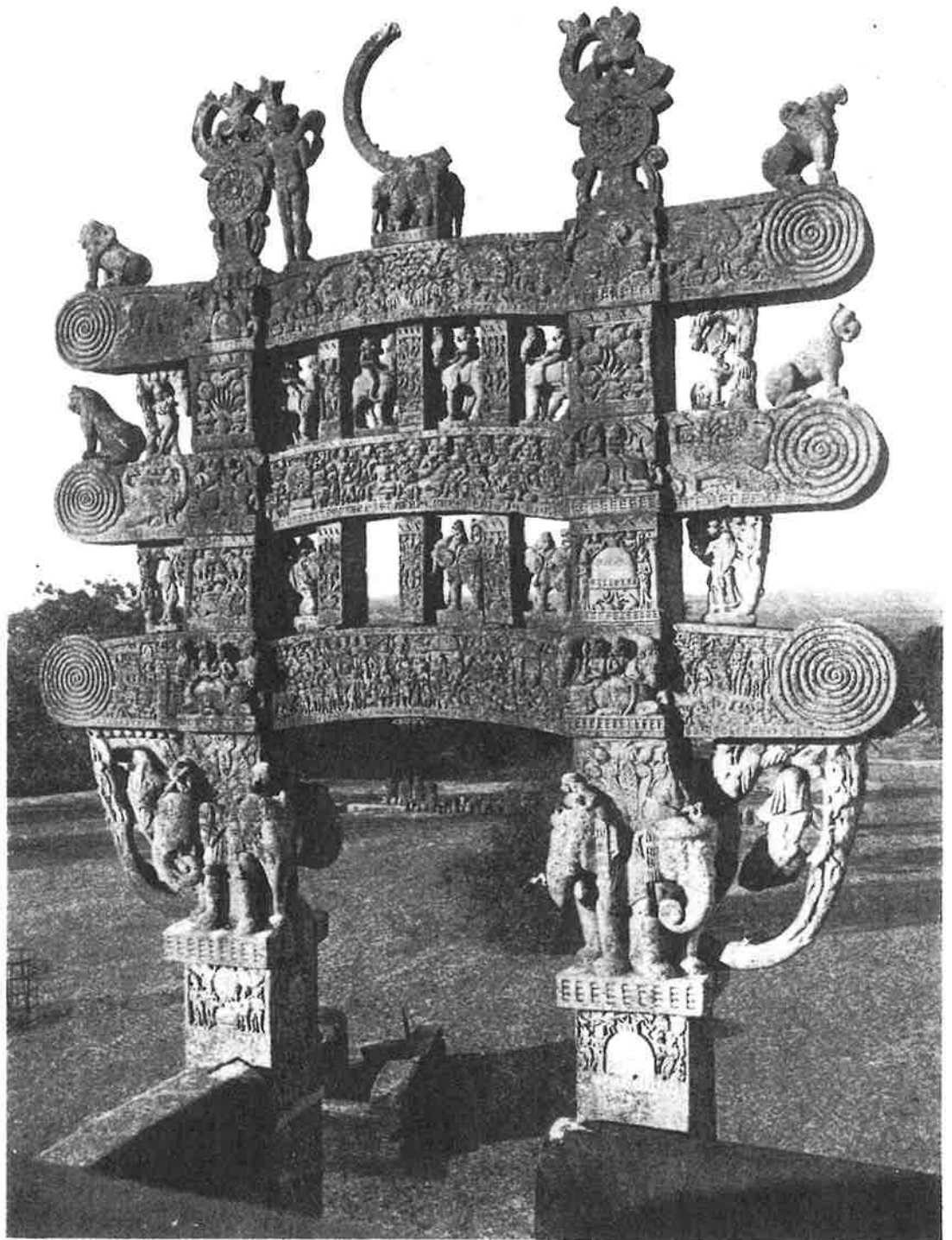


The six-inch (15-cm) steatite sculpture shown here, known as the 'priest-king', was discovered in the early 1920s on the banks of the river Indus, at a ruin mound called Mohenjo-daro, in what 4000 years old –

89



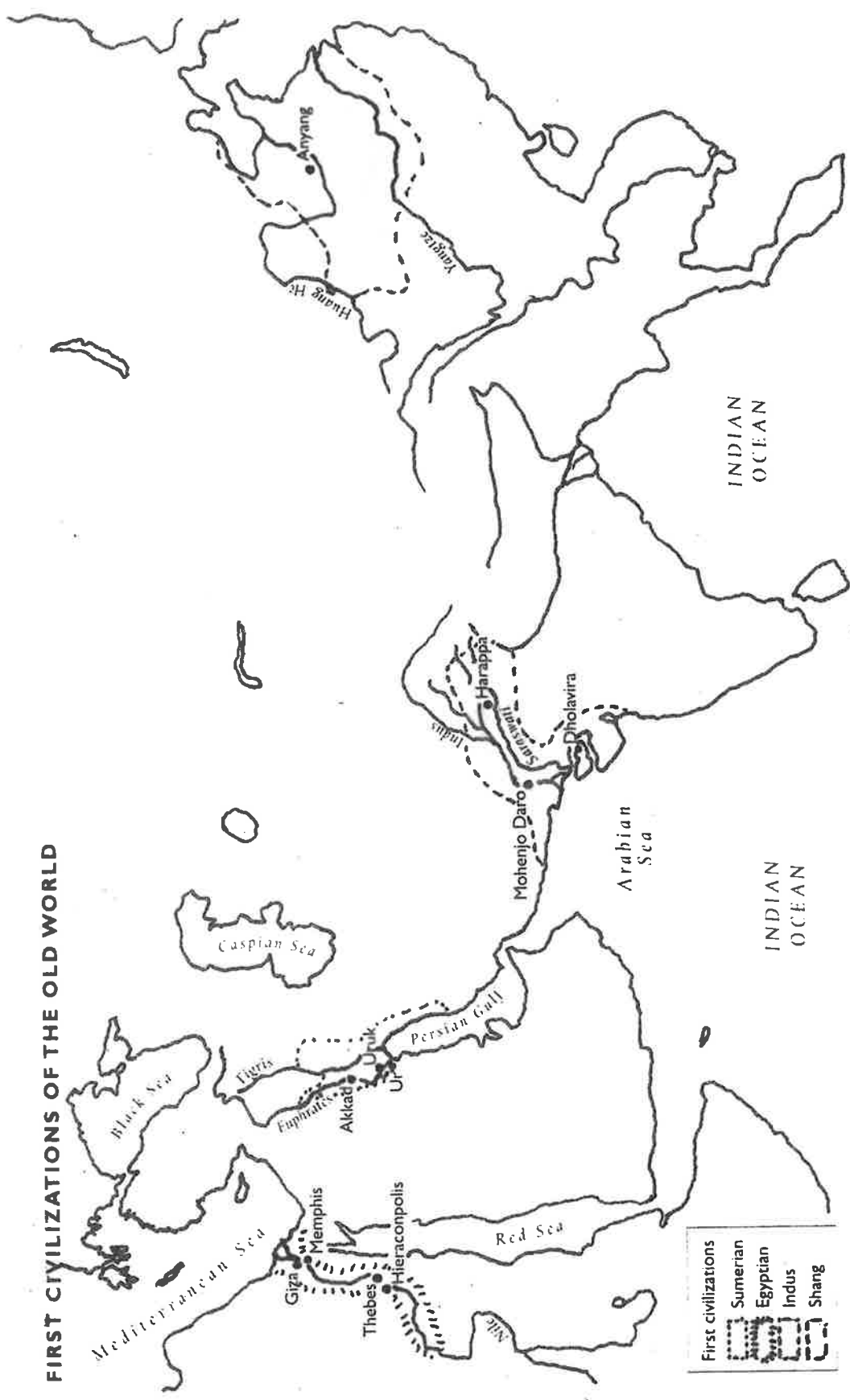
The Indus Valley civilization 189



E. Daville Walker

The most famous and perfect of all ancient Buddhist monuments is the great 'stupa,' or temple mound, at Sanchi in the former State of Bhopal, republic of India, dating from the 2nd century B.C. Above is one of the four superb stone gateways, ornamented with marvellous carvings illustrating the story of the Buddha's life.

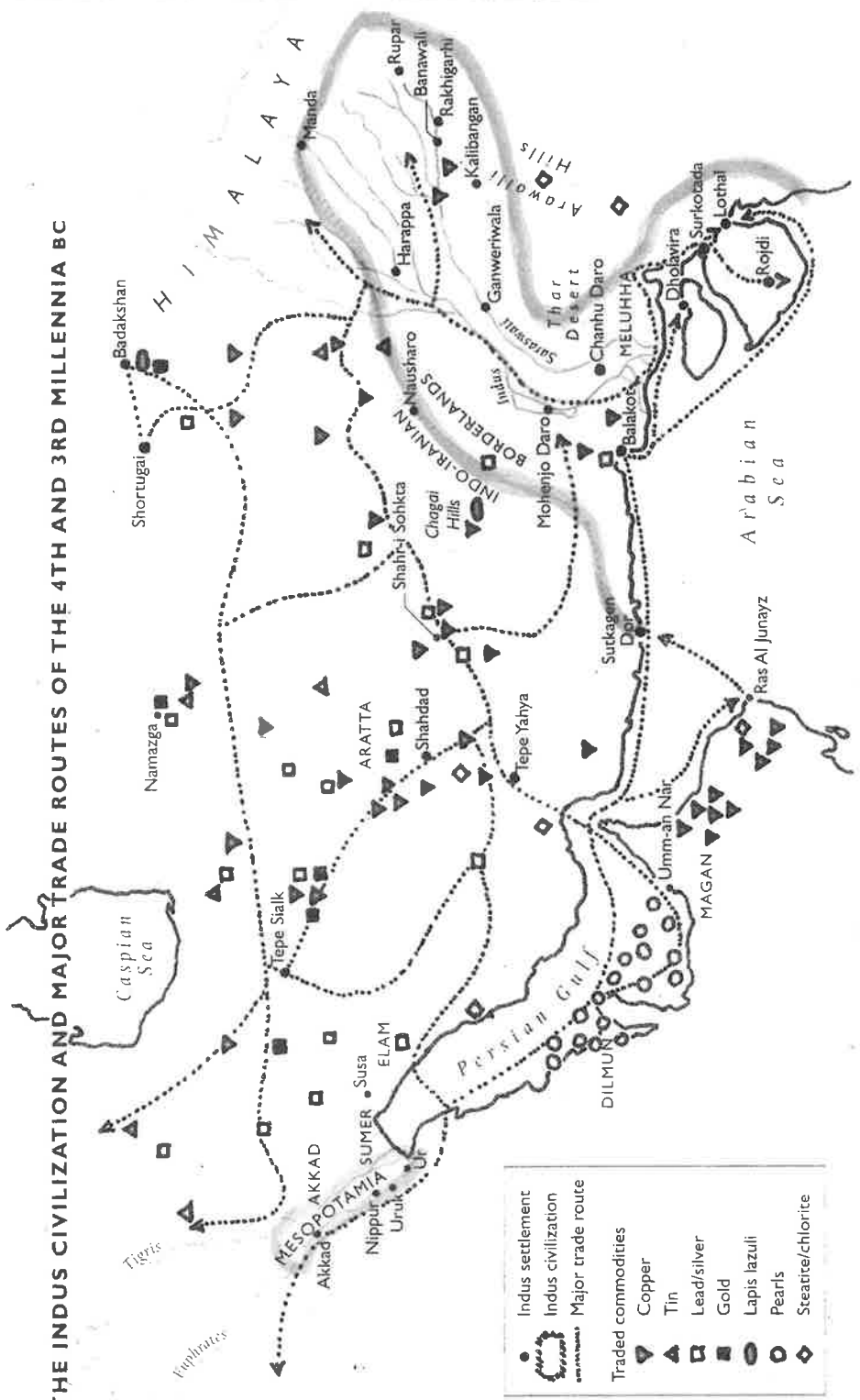
FIRST CIVILIZATIONS OF THE OLD WORLD



First civilizations

- Sumerian
- Egyptian
- Indus
- Shang

THE INDUS CIVILIZATION AND MAJOR TRADE ROUTES OF THE 4TH AND 3RD MILLENNIA BC



	Indus settlement
	Indus civilization
	Major trade route
Traded commodities	
	Copper
	Tin
	Lead/silver
	Gold
	Lapis lazuli
	Pearls
	Steatite/chlorite

Historic routes and trade patterns

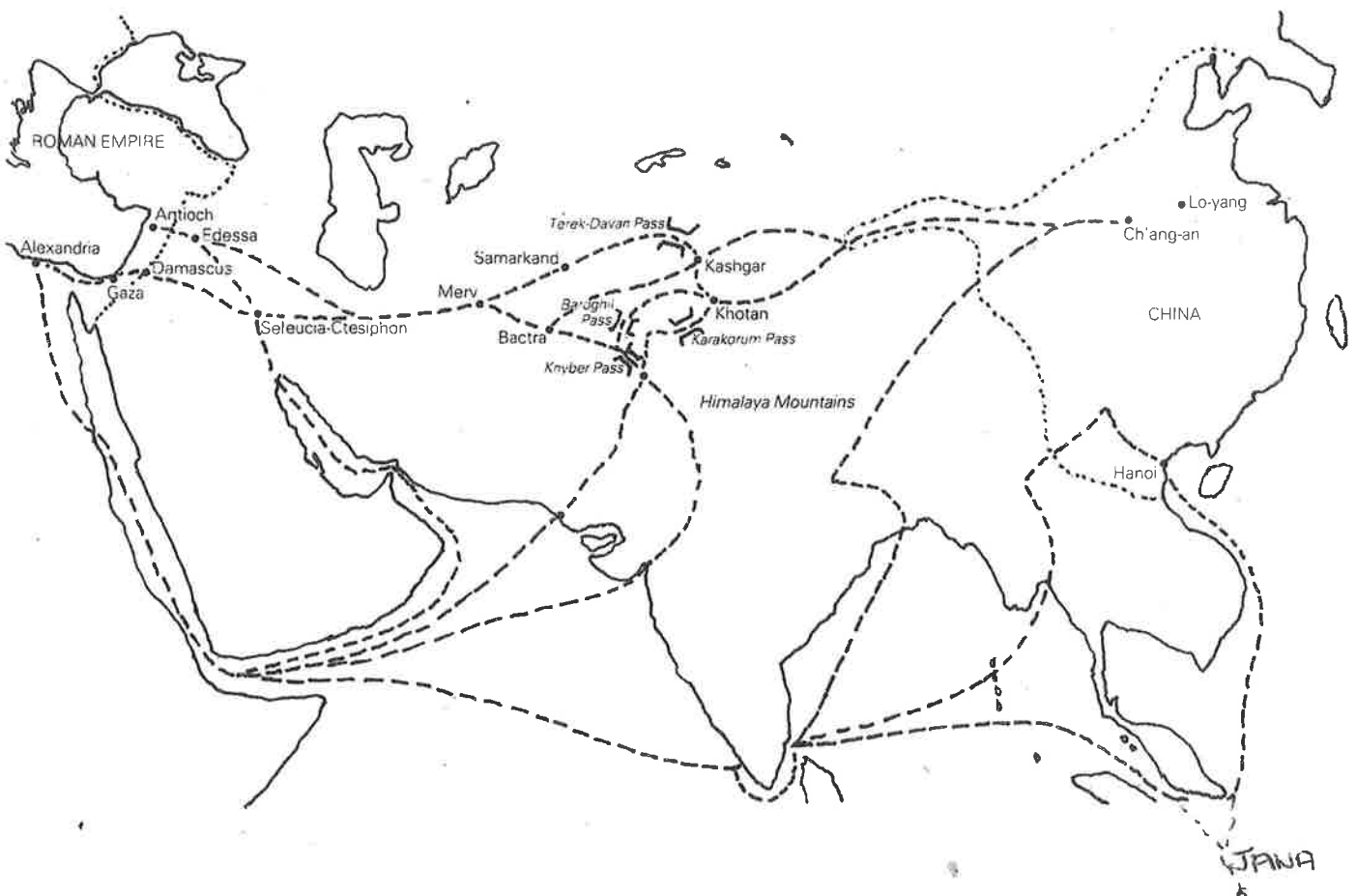
The high cost of traditional land transport meant that the primary items moving long distances over land were luxuries for the palace and official communications for which speed was more important than cost. The Han* dynasty and its predecessors built a network of roads covering the north China plain, while great trunk routes also linked the capital with the Yangtze delta, with the southeast, with Szechwan and Yunnan, with Central Asia, and with the northern end of the Yellow River bend. This network remained the basis for those of later dynasties. In the Ch'ing* couriers carried many intra-government communications along these roads at between 150 and 400km per day. The 1200km from Nanking to Peking could take as little as three days, though more usually five to seven.

Although for commerce these roads were far less important than the waterways, the Han dynasty saw much trade along the famous silk road through Central Asia to Syria. This trade, which was always more important to Rome than to China, in whose economy it played only a minor role, began when gifts of silk from Chinese embassies found their way to Roman Asia. It reached a high level in the later Han and continued spasmodically for some time afterwards despite the political disunity of China. **There was another route, by sea via Ceylon and Arabia, which, when political circumstances allowed, probably carried more silk to Rome than did the more famous overland road.** Caravan trade in precious merchandise through

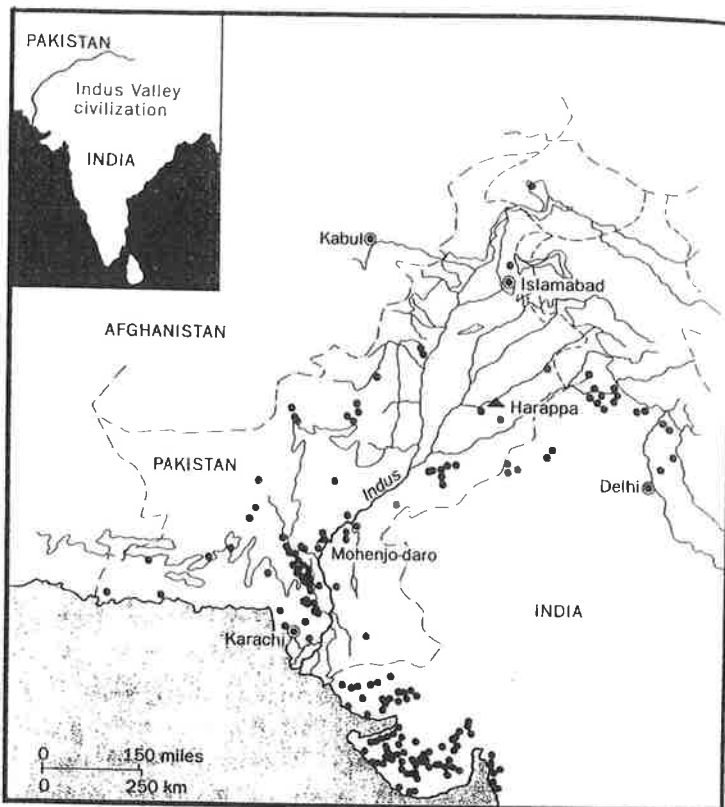
KEY

	Mountains		Frontiers
	Passes		Silk-trade routes

SILK ROAD



Seal Secrets of the Indus



The six-inch (15-cm) steatite sculpture shown here, known as the 'priest-king', was discovered in the early 1920s on the banks of the river Indus, at a ruin mound called Mohenjo-daro, in what is now Pakistan. Nothing is known about his identity and significance, though the trefoil designs on his garment are assumed to have an astral meaning. The object is perhaps 4000 years old – predating the invasion of India by Alexander by nearly two millennia – and is the most famous surviving object from the Indus Valley civilization.

The remains of this civilization cover an area of Pakistan and northwest India

approximately a quarter the size of Europe. At its peak, between 2500 and 1900 B.C., its major cities could be compared with those of contemporary Mesopotamia and Egypt. They cannot boast great pyramids, statues and hordes of gold, but their well-planned streets and advanced drainage put to shame all but the town planning of this century. Yet prior to 1921, no one had even suspected the existence of such a civilization in India.

As far back as the 1870s, though, archaeologists had been aware of an undeciphered script from the Indus area. Since the 1920s scholars of many nationalities have attempted a decipherment.

The extent of the Indus civilization. The map is based on archaeological finds showing a clear commonality of culture. Mohenjo-daro and Harappa, the two chief cities, are highlighted.

Above left The 'priest-king' of the Indus civilization, discovered at Mohenjo-daro in the 1920s.

The Indus Script

The Indus script appears not on walls, tombs, statues, clay tablets and papyri, but on seal stones, terracotta sealings, pottery, copper tablets, bronze implements and ivory and bone rods, found scattered in the houses and streets of Mohenjo-daro and other urban settlements. About 3500 inscriptions are known, most of them on seal stones.

The inscriptions are tantalizingly brief: the average has less than four signs in a line and five signs in a text, the longest inscription is only 20 signs in three lines on the sides of two terracotta prisms.

In addition to the signs, many seal stones are incised with an outline of animals, which are often recognizable – rhinoceroses, elephants, tigers, buffaloes, for instance – and also include a one-horned animal, a ‘unicorn’, and some unidentified anthropomorphic figures that may be gods and goddesses. Some scholars have suggested that these figures are precursors of the Hindu deities.

Deciphering the Indus Script

Any attempt to decipher the Indus script has to begin with two considerations. Do the

signs themselves yield to analysis, in the way that Kober, Ventris and others established patterns in Linear B? And can we guess the language underlying the signs (Greek in the case of Linear B)?

To begin with the signs themselves, we might look for resemblances with the scripts of other cultures, as Ventris compared Linear B with the Cypriot script. Caution is necessary, because such resemblances can occur accidentally. In fact there is no resemblance at all between the Indus signs and the signs of ancient Iran, Sumer and Egypt. There is, however, a striking resemblance between 40–50 Indus signs and signs from – of all unexpected places – Easter Island.

Sir John Marshall, who excavated Mohenjo-daro, speculated that the cross-legged figure surrounded by animals (*below*) was ‘proto-Shiva’ – Shiva being one of the most important gods in the (later) Hindu pantheon. The presence of stars and a fig branch in the headdress of the second figure, and the adjacent fish signs, may also be connected – but any ‘decipherment’ can at best be tentative.

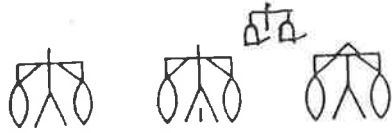


These signs from Easter Island (right) are of unknown age, possibly a mere two centuries old. Is it conceivable that the Indus signs (left) were transmitted over 3500 years and across 13,000 miles of ocean from the Indus to an isolated island in the Pacific? A few scholars in the 1930s seriously thought so.



Sign Number and Direction of Writing

Can we establish how many Indus signs there are? To attempt this means to decide whether the following three signs are variants of the same sign or different signs:



Scholars disagree on such details, but nevertheless agree that there are about 400 signs in all (plus or minus 25 signs). This is too many signs for an alphabet or syllabary (such as Linear B), and so the Indus script is likely to be a 'mixed' script like the scripts of Mesopotamia and Egypt.

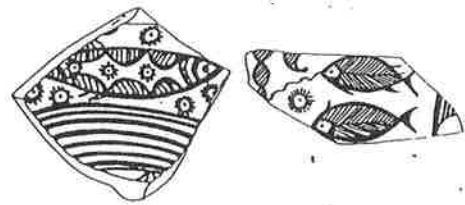
Which way was it written, from left to right or right to left? We can be nearly sure that it was usually written from right to left, because we come across 'overflow' of signs on the next line, always on the left, cramping of signs for lack of space towards the left, and signs written on the top, left and bottom edges of a seal, leaving the right edge blank.

The Language of the Indus Script

What did the Indus Valley dwellers sound like? There are three possibilities. First, their language might have died out altogether. Second, it may be related to Sanskrit, the classical language of India. Third, it may be related to Dravidian, the family of languages that preceded Sanskrit and which are now spoken in south India and, intriguingly, in the mountain valleys and plateaux of Baluchistan and Afghanistan not far from the Indus Valley (the language is known as Brahui). The Dravidian hypothesis seems the most likely of the last two, because Sanskrit descends from the language of the Aryans who invaded India, probably in two waves between 1900 and 1700 B.C., and conquered the pre-existent Indus Valley civilization.

The Aryans never penetrated to south India, thus allowing the region to preserve its own languages, which (it is postulated) are related to that of the Indus dwellers.

If the Dravidian hypothesis is correct, it might be possible to match words from the old form of Tamil, a Dravidian language spoken in today's Madras, with suitable Indus signs. A very common Indus sign is the fish. The old Tamil word for fish is 'mīn'. But 'mīn' has another meaning too – 'star' or 'planet'. Could the fish sign be a rebus signifying an astral name? The occurrence of fish signs with stars and anthropomorphic images (see seal on previous page) supports this interpretation, as does Indus Valley pottery in which fishes and stars are adjacent:



The fish also sometimes appears with six strokes before it in the script, indicating '(constellation) of six stars', i.e. the Pleiades, known as 'aru-mīn' in the most ancient Dravidian texts.

We are still a very long way from a decipherment of the Indus script. Asko Parpola, the leading scholar and would-be Ventris of the Indus script, wrote in 1994: 'Many of the signs of the Indus script are so simplified and schematic that it is very difficult to understand their pictorial meaning unambiguously and objectively. Another drawback is the scantiness of the material . . . It looks most unlikely that the Indus script will ever be deciphered fully, unless radically different source material becomes available.'

