VEDIKA

S FAMILIANA

F. FALETOLU-JOŽWICKI

KAWATIRI

(67 pages)

SANSKRIT	VEDI	
	VEDIKA	terrace,altar
MAORI	KA WE	carry convey bring
	KAWEA	situated located
	KAWEI	line of descent
	KAWEKA	ridge of a hill
	KAWEMOTU=KWE	carry convey bring
	MOTU	island fig ship
	MORUNGA	on high lifted up
	MOEMITI	praise
	MOENGA	recite
	MOA	climb
	MO	at on
	WERA	burn
	WHETA	occupy aplace
	WHETEITEI	high
	WHEUKA	bear support
HAWAII	HEIAU	
	HEI	at on in of place
	WHETA	occupy a plae
	WEROWERO	shoot out rays as the sun
	TIKANGA	rule custom authority meaning purport
	TIMANGA	elevated stage
	TIPI	effect by incantayions
	TIRI	offering to a god
	TIKOKE	high up in the heavens
	TIKE	important exalted
	TIHI	lay in a heap raised fortification
	TIEKE	measure set out ground plans
	KAUAERUNGA	knowledge of the celestial
	KAUANGA	canopus

SAB **BO** TUKA.

PALI	A	UTUKA	SPECIAL PROPER TIME
comp	SAB	**BO** TUKA	SEASONABLE YEARLY CHANGE
	B	VĀGA	prize of Battle
		VĀṬA	Enclosure Enclosed piece of land.
	1	SVÁ	a/line
		SVA-BHA VA	own manner of being
	2	" " "	" " "
	3	SVA-Y-ATNA	OWN EXERTION
	4	SVAR[1]	Resound
		SVAR[2]	SHINE
		SŪVAR	BRIGHT SPACE
	5	SVARA	SOUND VOICE
		SVA-RASA	feeling for one's own people.
	6	SVAR SUNAR]	SUN SHINE HEAVEN
	7	SVA-RAG	self Ruling BRAHMAN [VIṢNU]
		SVAR-GATA	GONE TO HEAVEN
		SVAR-GA TARAṄGINI	RIVER of HEAVEN
		SVAR-TARU	TREE of PARADISE
	8	SVAR GATI	going to HEAVEN DEATH
	9	SVAR-GA MIN	GONE TO HEAVEN DEAD
	10	SVAR-GA-AROHA-NA	ASCENSION to HEAVEN
	11	SVAR-GA-OKAS	DWELLER IN HEAVEN
	12	SVAR-GĀMIN	Going to heaven.
	13	SVĀNA	panting
		SUAS	fair mouthed of Agni
		SU-ADHI	THOUGHTFUL
		SVAD-U	SAVOURY
	14	HA	part of Emphasis
	=	GHA	
		HAM-HO	ADRESS
	15	HARA	Bearing wearing conveying taking
		HARI PIṄGA	YELLOWISH
	16	SMARA] SMRI]	Remembering Love.

17	SRUT	FLOWING WITH current stream flood
	SROTAS	
✓	SRU	
18	PRO	Dripping Wet.
	PRA-U	
19	PRO	be full
20	PRA-ITYA	after dying in other world
	PRA-IKA	Condition after Death.
21	PRA-IR-AKA	urging impelling
22	PLU	
	PLAVA	Sail Navigate swim Blow of wind
23	PRETA-ISA	Lord of the Dead YAMA
	PRA-KARMAN	funeral Cemetary
24	YADA	God of the Dead
	PLU	fly away of time
	PRA ITA	Gone forward dead.
25	PRA ITA	after dying in the other World.
26	PRA-KARMAN	funeral Cemetary
	PRA-GATA	Gone to the MANES
	PRA-GOPA	GUARDIAN of the DEAD
27	PRA-KARMAN	funeral
	PRA-PAKSHA	FORTNIGHT of the MANES
	SAM-KLIPTA	prepared in honor of the Dead.
28	PAKSHA	'WING dark fortnight of the MANES
	BHADRA	MONTH of BHADRA
29	PRA-PATAKA	FUNERAL FLAG
	" -DHUMA	Smoke from a burning Corpse.
30	PRA-SUDHI	purification of the Dead.
	" -SAUKA	
31	PRA-PINDA-BHUJ	partaking of funeral feast
	" MEDHA	funeral Sacrifice
32	RU	BREAK SHATTER
	RUTA	
pp	RUPA-	TAS IN OUTWARD FORM
33	PRA-VAHA	Carrying one of the 7 winds that set the planets in motion Reservoir

34 LAM =] enjoy oneself Sexually.
LALAMA]
✓ RAM-
35 LI clasp cling lie down sticking
36 VARA-YU-VATI woman taken in turns
VI-KĀRA¹ Transformation [courtezan]
VI-KĀRA² proceedure
VI-KITRA many colored
ATTANĀ by my own Doing
PHOṬṬHABBA TOUCH
37 " " " object of touch]
38 AGNI-KARMAN attendance on Sacred fire
39 OSARAKA Shelter
OSSAVA-NA OUTFLOW
40 OHILANĀ
AVA+HILANĀ] SCORNING
OHIYATI to be left behind
OHANATI to Defecate
41 UD out in an upward direction out/forth
UD ETI to come out of.
UDA¹ YONDER
UDA² WATER WAVE
UDATĀRI to cross over
UTTĀRA crossing over.
42 UDA DHI WATER CONTAINER OCEAN
UDA KA-VĀHA A FLOW of WATER
43 MEGHA MASS multitude
MEGHA-TARU mass sprinkler cloud multitude
MEGHA-TARU A CLOUD TREE
44 MEGHA SYAMA DARK as a Cloud.
MAHI Earth Ruler a King
MAHĪ-DHARA Earth Bearing
VIṢNU
45 UTU Special or proper time
UTU-KA SEASONABLE
comp SAB BO TUKA!

46 KEDARA a field
KIṢAN digging
JÑA 'KAṢI TO Beat

47 UK KA LA SPEAKERS of OLD
UC CĀRA TO SHIT
UPA GA TA GONE TO COME APPROACH

48 GO TA MA Gaus as Sense ORGAN

49 Greeks ITC

50 ARABIC BARLAAM and JOASAPH
Buddhist Story

5' THAI / PALI / AŚOKA

52 ARRIAN MILINDA [MENANDER QUESTIONS]
BUD - CANON

53 CHINESE SCHOLARS THAI

54 VI-VAS TO BE ABSENT

from V - VU THENA
VI - VU THA

55 VEDIKĀ TERRACE ALTAR

56 A CE LA NAKED ASCETIC
PAṆḌ : VA [PALE WHITE] ROCK or HILL

57 PAGABBHA FIRM
APA GABBHA LOOSED from the WOMB

58 PUTA DISCIPLE SON

59 BHAVAM Respected
ABHIVĀDETVĀ Saluting
BHO Sir Friend,

VEDIC	R	TU =	MĀORI		RUA RURU ARU [wood] ARUHE ITO
PĀLI	U	TU	KA		SEASONABLE [and RŪ]
MĀORI		TŪ	KA	-U	- ATI WHIRLWIND [ATI = BEGINING]
in Comp	SAB	BO	TU	KA	
	U	TU			SPECIAL or PROPER TIME LIT
					TO BE GOOD OR PROPER TIME SEASON
VEDIC	Ṛ	TU			YEARLY CHANGE TIME of YEAR SEASON
MĀORI	Ū	WHE	UWHE		SPRING TIDE
	HAP	ARA			DAWN
	U	ENU	KU		RAINBOW
WAKA	U	ENU	KU		BURIAL PLACE
	Ū	—	KA	I PŌ	MOTHER
UKAI	—	PŌ			MOTHER
	U	KU			ALLY SUPPORTING CLAN
	UMU	TŪ	PĀ	PAKU	HALO AROUND the MOON [ILL OMEN]
	U	NA	HI	RORA	COMET
	U	PO	KO	PĀPA	COLD WINTRY WEATHER
	U	RO	AU		WINTER
	U	RU	PUKE		PERFORM RITES AT END of PLANTING
		TŪ	MĀ	HOE HOE	SOMMER [TIME
		TŪ	AHU		SACRED PLACE
		TŪ			FORMAL SPEECH
		TU	RU	KI	MOULT
				KA HU	GROW SPOUT
				KA HUI	SWARM FLOCK
				KA-OT-A	UNRIPE
				KA-U-	TEATER COMING AT INTERVALS
				KA I WAKA	A STAR of LATE WINTER
				KA RI	DIG DIG UP
				KA RA	OLD MAN
				KA-U-IKA	SCHOOL of WHALES
			TA	KA	COME ROUND as a DATE or TIME
			MA	KA RIRI	WINTER [REVOLUTION CIRCUIT]
SK		PH	O	TTAAB	BA OBJECT of TOUCH
MĀORI		PŌ			SEASON NIGHT PLACE
		PŌ	NGIA		be overtaken by night [of departed SPIRTS]
		PŌ	PŌ		ANNOINT LULLABY
		PO	A	KA	RIGEL
WHATA		PO	-	HA	contribution of food at a FEAST

SK	VĀ	G-	A	PRIZE of BATTLE SPEED of WAR CHARIOT
MAORI	WA	NG-	A - NUI	[as big BAY] SK NU=TO PRAISE [BOOTY]
	WA	HA	PŪ	MOUTH of a BAY or RIVER
TAI	WHA	NGA		PLACE LOCALLITY
		NGA	RE	Send urge.
	RA	NGA		Rush Charge.
SEE SK	W	ANG		FIELD as prize in battle
MAORI	VĀ			definite space area
		NGA-KI		clear off weed.
SK	VĀ	TA		Enclosure piece of enclosed ground i what it contains district Road.
	VA	TA-	KA	Enclosure garden.
	VA	T	IKA	Enclosure Garden.
MAORI	WĀ			definite space area
		TI	-NAKU	Garden
SK			KU	Earth
MAORI			NU KU	Earth
			KĀ	HOME
	WA	O		Forest
		TA	EPU	Rich Soil
		TA	EKA I	WORN OUT SOIL
		TA	ETA NGA	Sack capture
		TĀ	HA KU	MY
		TA	EPA	FENCE ENCLOSE IN A FENCE
		TA	HUNA	LAND IN A CULTIVATION
		TAI	WHANGA	PLACE LOCALITY
A	WA			RIVER
		TA	KAHI	traverse land to Establish possession
		TA	KE	OWN well founded or good [authority]
		TA	KITAKI	FENCE
		TA	KOKO	DIGGING TOOL
			KA RI	DIG DIG UP
		TA	MATA	A NEW CULTIVATION
		TA	NGA WHENUA	PEOPLE of the PLACE
		TA	NGI TA	LIE
		TA	NGO	take possession of.
		TA	ONGA	PROPERTY
RA	WA			PROPERTY

SK	S	VÁ	AFFINE OWN HIS HER OUR THIER
FOR	S-VA	S	WE TWO ARE
	S	VA-KA	[AKĀ IKĀ] = SVA MAN of ONE'S OWN
=	[S	VA]	PEOPLE KINSMAN FRIEND one's PEOPLE one's own GOODS
MĀORI	S	WA H-INE	WIFE
	S	WH Ā E REERE	MOTHER of ONES CHILDREN
	HU-Ā NGA		RELATIVE MEMBER of CLAN [WIFE]
	S	WH A-NGAI	FEED NOURISH MAINTAIN REAR
	S	WH A-NAU	OFFSPRING FAMILY GROUP
	S	WH A-RE	HOUSE PEOPLE IN A HOUSE
	S	WH A-RITE	
ATA	S	WHAI	SHOW KINDNESS be LIBERAL
		-HĀKARI	FEAST GIFT SK SA and SAM!
	S	WH A-RE-KURA	HOUSE of ESOTERIC LEARNING
	S	WH A-TATA	NEAR CONTIGUOUS
	S	WH A-TUMANAWA	SEAT of AFFECTIONS
	S	WH Ā-WHAHUA	MOTHER FEMALE ANCESTOR
	S	WA RA	RECIEVE A PORTION IN THE DISTRIBUTION of FOOD
	S	WH Ā NGAINGAI	FOOD SENT TO VISITORS on the ROAD
	S	WHA NA	PEOPLE [WHANAU be BORN]
		-HAPŪ	PREGNANT
SK	SVA-BHA-VA		OWN MANNER of BEING
MAORI	S	WHA KOMA	EAT
	S	WHA ITI	Crowded Together
	S	WH A- E	MOTHER
A	HU		TREAT WITH TEND FOSTER
Ā	HU A HUA		RESEMBLE
	HU A		NAME CALL BY NAME KNOW be SURE of.
Ā	HU — KA	-HUKA	Resemble Recognise approach.
Ā	HU RU		warm comfortable see SK SU happy.
	HU NA ONGA		SON DAUGHTER IN LAW
	HU NA REI		FATHER MOTHER IN LAW
	HU I		Assembly Group come Together
	HU A RI		HAVING OFFSPRING
	HŪ		QUIET AT REST
	HUA		PROGENY

SK SVA-BHAVA OWN MANNER of BEING
INNATE DISPOSITION NATURE

MAORI WHA
WA-RE IGNORANT LOW IN SOCIAL SCALE
WĀ-NANA LORE of TOHUNGA
WARU 8 see >>>
WAI WAI ESSENSE ESSENTIALLITY
WHA-I POSSESSING EQUIPT WITH
BECOMING AQUIRING the SHAPE
OR CHARACTER of CONSTANTLY RESIDENT
WHĀ-E-REERE MOTHER of ONES CHILDREN WIFE
WHA-I follow persue woo court Proceed to
the next in order aimat design
practise perform lay hold of
WHA-WHAI EXERT ONESELF
WHA-IARO SELF PERSON
WHA-INGA MAKE BUILD DO BUSY ONSELF
WITH DEAL WITH
WHA-KA TOWARD IN the DIRECTION of.
WHA-KA CAUSATIVE PREFIX
WHA-KA WHANA PROJECT IMPEL BENDING [TO]
WHANA KETANGA PERIOD of GROWING UP
WHĀNAU BE BORN FAMILY GROUP
WĀ TIME SEASON [OFFSPRING]
WHA-NO ACT BEHAVE
WHA-NONGA BEHAVIOR CONDUCT DOING
WHAN-GAI FEED NOURISH. BRING UP
WHA RE people in a house people
WHARETANGATA CONNECTION BY MARRIAGE
WHA-RITE LIKE ALIKE CORRESPONDING IN
POSITION NUMBER ITO BALANCED BY
AN EQUIVALENT PERFORMED COMPLETED
Resemble compare with [FULFILLED]
WHA-KA-RITE MAKE LIKE COMPARE LIKEN
PUT IN ORDER ARRANGE FULFIL
WAHINE WIFE [PERFORM]
WAIA ACCUSTOMED FAMILIALISED PRACTISED

MĀORI S - WHĀ - WHAI EXERT ONESELF See i for Y 3
SK SVA - Y - AT NA OWN EXERTION
SVA - Y - ĀM ONESELF of ONESELF HIMSELF ITD
SVA - BHŪ SELF EXISTENT ONE'S OWN HOME, COUNTRY
SVA - BHŪTA BEING ONE'S OWN BELONGING TO
SVA - BHŪ MI ONE'S OWN COUNTRY, HOME
MĀORI HA PŪ PREGNANT
HUA NAME CALL BY NAME KNOW be SURE OF
A HUA - HU Earth up crops heap up
A HŪ Tend foster fashion cultivate soil
TA - RU NA CONNECTED BY FAMILY TIES
AM - U GRUMBLE COMPLAIN
Ā HU A FORM MAKE Character appearance
A - M I - O ROAM GO ROUND ABOUT Assemble collect
Ā HU A be pregnant
Ā HU KA HUKA Resemble coincide with become aquainted
PU TA BE BORN [with RECOGNIZE approach
A HU NUI INDUSTRIOUS [get near
A HU NGARU approaching OLD AGE
Ā HU RU MŌ WAI calm sheltered haven
M I HI FREET
M I HA DISTANT DESCENDANT
HU I Congregate come together
HU A - RI having offspring
TA - I - AO DISTRICT COUNTRY
TĀ - HŪ DIRECT LINE of ANCESTRY
HU - - NA - RE FATHER, MOTHER IN LAW
RA - WA GOODS PROPERTY
HU RI - TA - O CONSIDER REFLECT UPON
HU TI NGA ground cleared for a crop
M I - RA TEND CAREFULLY
ĀTA HUA good pleasant suitable
AT A MAI KNOWING READY
AT A - WHAI show kindness be liberal
AT - O fence thatch
AM - AR - U of Dignified Aspect
ĀM - E - NE DESIRE
Ā - NA his her
PŪ CLAN

SK	SVÁR-A		SOUND NOISE VOICE TONE of RECITATION
SK	SVAR		RESOUND UTTER A SOUND
PĀLI	SVARA		
MĀORI	HŪ		Resound NOISE
		RĀ	ROAR
	WĀ		ACCUSE formally.
	WARA		INDISTINCT SOUND
	WARA-KI		MORNING SONG of BIRDS
WA	-WARO		SOUND INDISTINCTLY
	WA-U		BE DISCUSSED SCOLDED
	HU	RIPARI	FIERCE WIND HURRICANE
	HŪ	ORO	MURMOUR of the WIND
	HŪ	KATA RA	HAIL
	HUA	TARE	PANT GASP
	HUA	KI	RUSH UPON CHARGE
	HUA		CALL BY NAME
WHAKA	HUA		RECITE

SK	SV	AR	SHINE
PĀLI	SV	ARA	[Very Rare] : SHINE
SK	SV	ĀR	SUN SUNSHINE LIGHT SPLENDOUR
also ao	SÚ	VAR	SPACE BRIGHT SPACE
			HEAVEN [also abode of Gods : the BLESSED]
			HEAVEN in the sacrificial formula BHŪR-
			BHŪVAH SVAR [BEING THE THIRD
			of the 7 HEAVENS ABOVE the EARTH
MĀORI	HAR-O		VAULT of HEAVEN
	HURA		BEGIN TO DAWN
	HUA		FULL of the MOON
	HUKA		SNOW
	HURU		GLOW
		RĀ	SUN DAY
		RA-NGI	SKY DIVINE BEINGS
	WĀ		DEFINITE SPACE AREA TIME
	WA ENGA NUI		the INTERVENING SPACE [SEASON]
*	WARO		ABODE of the DEAD
	ARA		RISE UP RISE
	ARA WHATA		Ladder Bridge
	ARA WHEU		SUMMER SEASON

SK	SVÁ	R -	A		SOUND VOICE TONE IN RECITATION [as according to pitch ACCENT] MUSICAL NOTE [6 or 7]
MAORI	HUA				Name call by name. know be sure of.
WHAKA	HUA				RECITE
	WA - I	ATA			SONG
		R - A -	NGI		STANZE TUNE
		R - A -	MENE		
		—	- MINE	]	BE ASSEMBLED BE COMPLETELY RECITED]
WHAKA	TA	R - A			INVOKE
		R - A			Resound. low continued sound.
WHAKA	A	R - A	- A - RA		CHANT RECITE GENEALOGIES
	PA -	R - A			PLACE of RITES [EXPLAIN]
	PAO -	R - A -	NGI		RESOUNDING
		R - A -	NGI		STANZA
	PŪ -	R - Ā	- KAU		ANCIENT LORE
		R - A -	HI		LOUD OTHER
		R - A -	HI RI		GRIEVE OVER
		R - Ā -	IA		TO GIVE EMPHASIS
		R - A -	NGI		Seat of affection
WHAKA		R - A -	NGI RUA		OUT of TIME IRREGULAR
		R - Ā -	PO POTO		be assembled.
WHAKA	RA -	R - A -	U		an INCANTATION
SK	SVA -	R A -	SA		feeling for one's own people congenial
MAORI		R A	TA		familiar friendly [WIFE
		R Ā			WED
			HA - PU		PREGNANT
			HA - NGA		people
			HĀ - KUI		mother
			HĀ - KORO		father
	[S] -	- WĀ	- HINE		WIFE
		HUA			Name call by name know be sure
	A	HUA			BE PREGNANT [of
			HA - PU		CLAN
	TĀ	HŪ			DIRECT LINE of ANCESTRY
			MI	HA	DISTANT DESCENDANT
	ATA	HUA			GOOD PLEASANT SUITABLE [WIFE]

SK SVAR — SUN SUNSHINE SHINE SPLENDOUR
also SUVAR — HEAVEN as ABODE of the GODS and of the BLESSED
BHÛR-BHUVAH-SVÂR = the 3rd of the 7 HEAVENS ABOVE the EARTH
SVA-RAG — SELF RULING epd BRAHMAN or VIŚNU [OWN KINGDOM]
! > [RANG-A-TIRA]
SVAR- GÁ — GOING or LEADING to the LIGHT of HEAVEN
CELESTIAL plural world/d light the heavens abode of the GODS

MAORI RU NGA — UP ABOVE OVER UPON UP UPWARDS
SK SVA R- GA TA — GONE TO HEAVEN DEAD
SVA R- GA - TARAÑ GINI — RIVER of HEAVEN
SVA R- — TAR U — TREE of PARADISE
SVAR- GA TI — GOING TO HEAVEN DEATH
SVAR - GÂ MIN — GOING or GONE TO HEAVEN DYING DEAD
SVAR - GA ĀROHANA — ASCENSION TO HEAVEN
SVAR - GA OKAS — DWELLER IN HEAVEN GOD one of the [BLEST]
SVARG - YÂ — LEADING TO HEAVEN

MĀORI TA HAKURA — Dream of one Dead
: HUR-A — BEING TO DAWN
A-R-A — WAY PATH
A HU MAI RAN-GI — SACRED PLACE
HU A — FUL MOON
A HU — move in a certain direction
RAN-GI — HEAVEN DIVINE BEINGS
WA — definite space area time interval Region [indefinite Locality]
NGA-RE — SEND URGE
TAR I — carry bring
AR — JÂ — VISIBLE REPRESENTATIVE or EMBLEM
AR — I — white visible clear [of a GOD
AR — IKI — Leader
NGA TA — MAN IN KARAKIA
TARA - WÂHI — BANK of a RIVER
TARI AO — a STAR IN MILKY WAY!
NINI — GLOW [PAU GINI see]
TI RA — Company of travellers Rays beams
TAE — GO arrive at REACH

SK SVA RAG — SELF RULING ep of BRAHMAN [VIṢNU]
MĀORI RANG-A-TIRA Nobility into [OWN KINGDOM]
A HUMAI RANG-I SACRED PLACE

SK SVAR-GÁ — GOING or LEADING TO HEAVEN or LIGHT [abode of Gods]

MĀORI ARAHA NGA — LADDER BRIDGE
NGA-RE — SEND URGE
AR-A — WAY PATH
RU NGA — UP ABOVE OVER UPON

SK SVAR-GA JA — GONE TO HEAVEN DEAD
MĀORI NGA RE — Send urge.
JA NGI — funeral clergy
JA HA KURA — dream of one dead.
NGA TA — MEN IN KARAKIA
JĀ HU NA — BATTLEFIELD
TAE — go reach arrive at
TAU — alight come to Rest

SK SVA R-GA TARAÑGINI — RIVER of HEAVEN
MĀORI MA NGA — BRANCH of a RIVER or TREE
TAINGA — place to BAIL A CANOE
MA NGARIINGA — SLOW MOVING heavily.
RĀ — SAIL
TARI — Carry bring
TARA-WĀHI — BANK of a RIVER
TARIAO — a Star in MILKY WAY
NINI — GLOW
IKA-O-TE — RANGI — MILKY WAY
AR-A — means of convey ayaree way path
RANGI — HEAVEN

SK SUAR-TA RU — TREE of PARADISE
MĀORI RUHA — Large branches of a tree
RUA — abyss of heavenly bodies RISE from!
TA RU — THING OTHERNESS
TĀ TARAHAKE — having many bare branches
TA UHOKAI — RISE of HEAVENLY BODIES

A HU MAI A RA-NGI — SACRED PLACE

SK	SVAR-	GA	TI		GOING TO HEAVEN DEATH
MAORI					
TA	HU		NA		BATTLE FIELD NA = NEA/EA
			NGA RE		SEND URGE
		R-	ANGA		SET IN MOTION
		R-	ANGA- HUA		LIFT RAISE
		R-	ANGA I		RAISE ELEVATED
		R-	ANGA		Raise cast up fishing ground
		R-	ANGA		AVENGE A DEATH [sandbank]
	HUA		REWA		Raised Aloft
	HUA		NUI		Road highway pathway
	HU		KA		last man Slain in battle
	HU	—	— TI		HOIST HAUL UP
	A	—	— TI	U	WANDER SOAR
			TI	U	SOAR WANDER N WIND
					MILKY WAY = RIVER of heaven.
			TI	TI	shine
			TI	RA	Company of Travellers Rays beams.
	ARAHANGA				BRIDGE LADDER
		NGA-	TA		MAN in KARAKIA
	AR-	A			RISE RISEUP RAISE
	AR-	A	WHATA		LADDER BRIDGE
			TI	NO	Essentiality self Reality
			TI	NANA	Self person.
			TI	NEI	KILL
			TI	KOKO	HIGH UP in the HEAVENS
WHAKA	—	—	TI	KA	Set out on a JOURNEY [WAY PATH]
			TI	TIKE	Lofty high
			TI	KA	Keeping a direct course.
			TI	HI	SUMMIT TOP PEAK
					CITADEL of a PA = city of heaven.
			TI	AR-E	HOLLOW Empty VOID

SK	SVAR-	GĀ	MIN	GOING/GONE TO HEAVEN [DYING DEAD
MĀORI	HU	KĀ		last man slain in battle

	AR-A	RISE RISE UP RAISE
	AR-A WHATA	LADDER BRIDGE
	NGĀ RE	Send Urge.
	MINE	BE Completely RECITED as obligatory chant of PARITTA
	MI KIKI	Extended
	MIIRI	LAMENT
	MIN-AKA	Desire
	MIMITI	Swallowed up.
Ā	MIKI	Go Round about Gather up
Ā	MIKUMIKU	make a circuit Round.
	NGĀ NGĀ	Breathe with difficulty
	NGĀENGAE	FAIL of BREATH
	NGĀHENGAHE	WASTED WEAK
	NGĀKI	AVENGE
	NGĀRO	hidden out of sight disappeared consumed disappeared passed into any thing forgotten
	NGĀU	wander go about as an UNAVENGED DEATH/GHOST
	ARA-PA	way path highway

SK SVAR-GA-ĀROHA-NA ASCENSION to HEAVEN
MĀORI AR-A — - HANGA LADDER BRIDGE
AR-A RISE RISE UP RAISE
AR-A — WHATA LADDER BRIDGE

ARO FACE TOWARDS HAVE A CERTAIN DIRECTION
AROHA SHOW APPROVAL

ARO-WHA-TA LADDER BRIDGE
ĀRO HIROHI hover quiver
ARO MEA CARRIED AWAY
ARO PARI CLIF see in this context
RŌ GO
ROA length of Time delay.

ROHA - ROHA FLUTTER
ROHE Boundary Enclose Conclude Come to an end cease.
ROHEROHE mark off by a BOUNDARY [SEPARATE]
ROHI WEEP MOURN

ROI ATA MILKY WAY = RIVER of [HEAVEN]
RO-KĪHAU ESTABLISHED PEACE
ROKO increase Extension be [Reached]
ROKU decline DIE
ROMA channel stream current
RONGOMAI WHITI Sacred rest.

SK SVAR-GA ARO HA-NA ASCENSION TO HEAVEN
MĀORI HA-RO VAULT of HEAVEN
SK HA HEAVEN
MĀORI HAERE GO DEPART BECOME BE DIFFUSED TRAVELLING PARTY
NAMATA TIME TO COME
A-NAMATA HEREAFTER

SK SVAR-GA-O-KAS DWELLER IN HEAVEN
one of the BLEST

MĀORI KA-O ASSEMBLED COLLECTED
RA HU MAI RANGI SACRED PLACE
RANGI HEAVEN
SK SVAR RAG SELF RULING ep of BRAHMAN [VIŚNU
Ō HA-NGA Nest
O KA RAFTERS of ROOF of KŪMARA PIT
Branch line of Descent
See-simile of ROOF BEAMS; BUD
KĀ HOME
RANGA RAISE ELEVATED
RANGA HUA LIFT RAISE
RANGI HEAVEN
KŌHANGA NGA NEST
Ō-U of tree
Ō of belonging to possessed by
Ō find Room getin from [of place]
attaching to
O KA branch line of Descent
KAH-U stillbon ofgant PUT ON
KĀH-UA form appearance.
form appearance.
KA-HUA HOME
KAI-NGA
SK SVAR-GA-O-KAS DWELLER in HEAVEN

KA-O ASSEMBLED COLLECTED
WHĀ-KA-O Collect assemble. [TOGETHER
[=CAKKA] = TA KA come Round as a date Revolution Circuit
[CAKRA]
KA-O-RE Surprise admiration
KA-O SIDEWAYS ON, POWHIRI
TE TAKOTO O TAUA MATA, HE KAOKAO RANGI HE MATA NUI RANGI
10 does it lie sideways on to the Rising Sun?
or does it face EAST?

SK	SVAR	–	GĀ	MIN	GOING or GONE To heaven. DEAD
	SVAR	–	GA	TI	GOING TO HEAVEN
	SVAR	–	GA	Ā	ROHANA ASCENCION TO HEAVEN
MĀORI				Ā	extension of space & time
					AS FAR AS UNTIL & THEN
				Ā	AT the TIME of [future time]
		A	– NGA		FACE IN A CERTAIN DIRECTION
					SET ABOUT DOING ANYTHING
					SHELL HUSK SKELETON
			NGA	RE	Send urge.
		AR	–	A	way path means of conveyance.
		AR	–	A	– WHATA LADDER BRIDGE
		ARAHANGA			ACT of LEADING
		AR·AHANGA			LADDER
			RA NGA		SET IN MOTION
				MIN	– E Be completely Recited as a [PARITTA]
				MIMITI	SWALLOWED UP
SK	SVAR		GA	—— TI	GOING TO heaven.
MĀORI				TIRA	Travellers Rays beam's
				MI – HI	LAMENT

SK	SVĀN-A			PANTING Sound/noise Rattle
MĀORI	AN-ENE			Breath gently
	HUA-TAIRA			GASP for BREATH
SK	SU-ĀS			FAIR MOUTHED of AGN1
MĀORI	AH-1			FIRE
PĀ	HU	NU		BURN FIRE
TĀ	HU			SET on FIRE
Ā	HU	RE	WĀ	SACRED PLACE
	HŪ			Desire ie one of 7 TONGUES of AGN1
		HI-Ā		DESIRE = " " " " "
		HI-KĀ		COPULATE = " " " " "
		HINGENGARO		Seat of Emotions and THOUGHTS
SK	SU-ĀDHI			THOUGHTFUL
MĀORI	HŪ			Desire
	HUA			THINK THINK of, decide
	T-I RO			LOOK See EXAMINE SURVEY VIEW
	HU	MĀRIRE		Beautiful
		HINENGARO		Seat of thoughts Emotions
	Ā			what? of belonging to
Ā	HU			tend foster fashion treat with
	HU Ā TAU			THINK
SK	SVĀD - Ū			Savoury palatable pleasant to taste SWEET
MĀORI		Ū		TEAT
	WAI - Ū			MILK
	HUĀ			EGG ROE of fish fruit
	T- Ū			MANNER SORT
	HU IROĀ			fern Root of a particular quality
	T-U-KOROU			DESIRE
	HU RI			Young shoot sprout
	T-U-KU TA - HUA			OFFERED as FOOD
	HU RI TAU			Consider Reflect upon.
	T-U-KU RENGA			CHOICE FERN ROOT
	HU RU			dislike Refuse.
	T-U-NA			EEL
	ĀTA- Ā-WHAI			be liberal kindness
	ĀTA- O-ROA			feast House.
WHAKA	ĀTU			Call attension to point out
	TŪ			manner Sort WHAKATŪTŪ POINT OUT

SK	HĀ	=	] slightly emphasizing the preceeding word.
	GHĀ		of course to be sure
MĀORI	HĀ		THEN SO! WHAT! varying
			in significance according to TONE
	HĀ		Tone of VOICE TENOR of Speech.
P	HĀ		what? who? of what sort or use.
P	HĀ		Remonstrance warning mockery.
P	HĀ	KOĀ	what of that nevertheless
			notwithstanding
	NGĀ		Satisfied
	NGĀ - HU		look steadfastly
	NGĀ NGĀ HU		clearly Seen. sharply cut sharp.
	NGĀ —	HAU	FORCE of Example
	NGĀ —	IO	look carefully at expert
TĀ	—	—	NET
	NGĀ - KE		MIDDLE Section of a NET with Smaller [mesh
SK	HĀ M —	HO	= ADDRESS
=	Ā HĀM —	ĀHO	
MĀORI		PO - ROĀKI	Leave instructions at parting
		PO	TEACHER EXPERT
	HĀ - HĀ		SHOUT AT TO DRIVE AWAY
	HĀ - KORO		FATHER
	HĀ - KUI		MOTHER
	HĀ M —	UA	Elder brother or Sister
		HO - Ā	friend companion husband wife
		HO	SHOUT
		HO - Ā - WHĀ WHAI	ENEMY
		HO HO	a trill to call attension
		PO - HĀ - NE	LOVE AFFECTION
		PO - U	TERM of ADDRESS TO OLD PEOPLE
		PO HĀ NGĀ HĀ NGĀ	Dirge Lament
		PO KI	Sacred food.
		PO NO	True hospitable
		PO NONGĀ	Slave
		HO NGI	Greet

SK	HA	RA		Bearing wearing taking conveying dispelling TAKING = CAPTIVATING theft DESTROYER epithet of ŚIVA
MĀORI	HA	RA		VIOLATE TAPU SIN offence.
	HA	RI		Carry
	HA	EA	JA	Dawn.
		RA	NGA	Avenge a death
	HA	O		Capture a fortress
	HA	JETE		FIRE
SK	HA	RI-	PIÑ EA	Yellowish brown.
MĀORI	HA	E		pollard flowers
			PĪNEAO	plant producing YELLOW ORANGE COLOR
			PINAO	a sandune plant
			PIRAU	PUS decay death
			PIA	Gum of Trees
SK	HA	RI -	SKANDRA	having a Yellow lustre
MĀORI	HA	E		pollard flowers
			KANAKU	FIRE
			PU-NGA	YELLOW
			PĪNEAO	YELLOW
			TARA	Rays of sun before dawn.
			TAE	COLOR HUE
			TATEA	Semen.
			TAREWA	decline of Sun
			TĀRE HA	RED OCHRE
			TARA NGAIATAPE	Carmichaelia = yellow flower
			KA KA HO	fair of hair
			KA HO	Yellow Reddish fair hair
			KA HUA	appearance.
MĀORI	TAI	PŌ		Goblin
KĀ	KAREPO			Goblin
WE	TA			brush veta yell stripes
		PŌ		night
			KANO	COLOR

SK	SMARA			Remembering
✓	SM	RI		
	SMAR-	TAVYA		TO BE REMEMBERED
	SMAR-	A	]	Relating to the God of love.
✓	SMRI			
	SMĀR-	TA		Relating to memory, based on Tradition
[	SM	RI	]	Remember bear in mind recall.
[	SMARA		]	think of with Regret
	SM	RI - TI		Remembrance Recollection
MĀORI		TI- RI		offering to a God share portion
		TI - KANGA		custom Right correct.
		TAUHIRA		teacher
	RA	ME NE		be assembled
		MI NE		be completely Recited
		TA U		Cycle of Seasons
		TĀTAI		Recite genealogies.
S	MA HA	RA		memory Recollect
	MAIRE			Song
	O	RI ORI		chant
	MAR	AMA		MOON MONTH
	MAR -	A		friend
	MAR -	AE	= TAHUA	
WĀHKA	MAR -	AMA		Explain
	MAR -	AU		Subject of talk
	MĀRE	IKURA		Noble born of female BUT > MAR - see Syriac 'LORD for a priest
	MARI	RI		LOVE
	MAR-O			perform Rites
	MARU	ĀPO		Dream
		TA HUKURA		dream of one dead.
	RA	NGI		Stanza a tune
	RĀ	NGA		perform Rites
	RĀ	KAUMATOHI		Moana 18th Day.
	RĀ	HUI		protect by a Rāhui
	RI	RI		Quarrel fight
	RI	TE		performed completed fulfilled

SK	SRUT,,		FLOWING WITH
SK	SRU	TA	FLOOD FLOWEFFUSION of
MĀORI	RU	TA	Rage blustery
SK	SRO	TA S	] current stream River Rush VIOLENT onset
✓	SRU		of desire]
MĀORI	RU	RU	ATTACK
	RU	RU	STORM
	HOR-O		ÎRANOSLIP
	RŌ		GO
	RO	TO	Lake.
	HO	R-O	Run flee escape QUICK
		TA HE	Menses abortion
		TA TA	Bail water out of a canoe.
		TĀ	Breathe wind be uttered
		TĀ	shit
	HU	R-I-WAI	DRONN
		TA HA KUPU	high water line
		TA EWA	catarrh cold.
HURI	HU	RI	TURN OVER IN ONE'S MIND
		TA HEKE	waterfall
		TAI	Sea tide Rage anger
		TAI TAIO	Dawn.
		TAI HEKE	Rapid in a stream
	RU	RU HAU	Stormy Blustering
	HU	R-I PARI	HURRICANE
	RU	KE	pour forth discharge vent
	RU	AKI	VOMIT
	RU	A	abyss of heavenly bodies in descent]
	HU	RI	OVERFLOW [into ı Rising from.
NAU WHAKA	RO	TO	without current
	RO	MA	CURRENT STREAM FLOOD
	RO	I ATA	milky way.
	RO	KŪ	shit
	RO	HI	WEEP
	RO	AKA	ABUNDANT
	RO	A	length of time
	HU	HŪ	DIARRHOEA
	HU	R-A	begin to flow of the TIDE begin to DAWN
	HU	HURA	FLOW

SK	P	RO		
	P	RA + U		
	P	RĀ - U	DAKA	DRIPPING WET from which the
MĀORI		U	TĀ	land opposed to Sea [water has Run off].
	P	OR - Ā		Sea going canoe
		U	RUTOMO	water logged. enter assail
	P	OR - Ā	PORA	float Roofed.
	P	ŌR - AE		ANNOINT
	P	ŌR - EA		Canoe.
	P	ŌR - EKU		Cover thatch over a corpse in a tree
	P	ŌR - ENA		float as oil on water
	P	ŌR - ETETE		a species of DUCK
	P	OR - O HAU		Swelling of lower limbs
	P	OR - O HEWA		Bald at the back of the head.
	P	ŌR - O TAKA		ROUND
	P	ŌR - UTU		splash with the hands surge of Sea.
		U	RUPŌ	Catch in the water
	P	Ā U		dipper basin
		U Ā		Rain UTU dip up water
		RĀ U		catch in a Net Leaf.
		RĀ U		LEAF
WHAKA		RĀ U		Cause to germinate by soaking seeds - water
		U	RU KO WHAO	leakage in a canoes lashings
		RĀ U -	AWA	ATTACHED SIDES of a CANOE
		U	RE	M. VIRILE
		RĀ U -	MAROKE	DRY
		RĀ U -	PŌ	Bull rush.
		RĀ U	ROHA	Spread about
		U	MU	Earth over [moisture of]
		RAU	TAU	leaves covering food in Earth OVEN
		RAU	URU	hair of the head.
		RAU	WHARE	THATCH
		U	ĀNGA	Bring to Land.
		U	ĀPŌ	showery weather
		U	ĀRUA	Cloak with an attached cape.
		U	HUNGA	Cry over
		U	KU	wash using clay for soap
		U	KUI	Scour Rub wipe

P.	PRO		BE FULL
Ō	PRO	THA	See MAORI TA – and –HĀ [KARI] etc
MĀORI	P-O	-HA	FULL see HANEI | HAMOKO | ITO
	P-O	-HA NE	LOVE LUST
	P-Ō		NIGHT SEASON PLACE of departed spirits
	P-Ō	NGA	NIGHTFAL
	P-O	PŌ	CROWD AROUND
		HA-RO	VAULT of HEAVEN
	PŌR	-A NGI	HAVING THE MIND FULLY OCCUPIED MAD
	POR	-I	CLAN
	POR	-OHAU	SWELLING of LOWER LIMBS
	PŌR	-O HE	Net surround enclose besiege
	POR	-O HETE	Some Supernatural Being
	POR	-O -RUA	CROWDED
	PŌR	-UKURUKU	THREATENING LOWERING of the SKY
KO	-RO	PUKU	SWOLLEN
	PŌ	-RURU	close together thick DARKNESS
		-ROTO	IN
	PŌ	-RUTU	break as the sea on the shore.
A-	PO		GATHER TOGETHER
A-	POAPO		PUT INTO a heap Collect
KO	-RO	PŪ	STORE HOUSE
	-RO	TO	LAKE
A	-RO	-HA	LOVE
	P-O	-HA-NGA	LOVE LUST
A	RO	Ā	be understood
A	RŌ	-ARO MA HA NA	SPRING SEASON
A	RŌ	NUI	SAILING BEFORE the WIND
			FULL OF the TIDE
A	ROPĀ		clump of one species of Tree
A	RO	PU KE	SWELLING UP
HU	RŌ		JOY
KA	RO		PUD MUL
KA	RO	HE	white-bait migrating upstream
KO	RO		OLD MAN [of FULL of TIME]
KO	RO	HIKO	Surround
KO	RO	INGO	Desire
KO	RO	MAKI	Be fully INTENT UPON

SK	PRA-IT YA		AFTER DYING IN THE OTHER WORLD
	PRA-I-KA		RELATING to the CONDITION AFTER DEATH
MAORI	PAR-A		TURNED TO DUST ROTTEN RIPE, DISCOLORED
MAORI	-RA	— NGI	HEAVEN RĀ There Yonder ITO >>>
		I KA	WARRIOR VICTIM.
		I KA	⊃ MĀUI the MILKY WAY = RIVER of HEAVEN
WHAKA	PA PA		RECITE GENEALOGIES
	PA-PA. TŪPAPAKU		BONE CHEST
		I KA PAI	ASSEMBLE
		I KA-ROA	MILKY WAY
	PA PA	NUI	STAGE IN A TREE [here for a CORPSE!
		I HO	+ TAKE UP ABOVE as superior position
			You hanging up there
		I HO	WHERE the speaker is about to depart to some place, he is regarded as occupying a SUPERIOR POSITION
		I H-I	Essential force. Separate
#	PA PA NI		ORPHAN WIDOW = PANI !
	PAR-A-PARA		filth shit Mal Remains Scraps
SK	PRA I SH-ITA		SENT DISPATCHED ON AN ERRAND
"	PRA I -TAU YA		ONE SHOULD CALL UPON
	TANG-I		FUNERAL DIRGE
	PAR-AHAERE		WANDERING UNSETTLED no wandering GHOSTS!
A-	PA		SPIRIT of ONE DEAD
PALI	PA RI-TA		funeral DIRGE
MAORI	TANG-I		funeral Dirge.
TA	PA		Recite
	TA-KI		Recite
	O RI ORI		CHANT.
	PA R-A		place of Rites.
	PĀ		be connected with
	PA ENGA		Margin boundary placed on one
AHI	PĀ HIKA HIKA		SACRED FIRE in RITES of the DEAD [side]
	PĀ HO		SOARING FLOATING
	ANAMA TA		hereafter
	PĀ RA NGIA		be OVERCOME [with SLEEP]
	PAR AHI		obscure expression in connection with VICTIMS [SLAIN IN BATTLE]

SK	PRA	IR - A	KA	URGING IMPELLING STIMULATOR INSTIGATOR
MĀORI		IR - A		LIFE PRINCIPLE [MEN/GODS]
	RĀ			WED SUN DAY SAIL
		- A	KA	STATE of TURMOIL
	PAR - A			turned to Dust Rotten
	PAR - A			BRAVERY game of Throwing darts from one person to another
PA	PAR - A			FLOW of the TIDE
	PAR - A - AWA			Gale Tempest
	PAR - A - KAINGA			SHIT.
	PAR - A KETU			SEARCH.
	PAR - A - NGIA			BAIT FOR FISH [BE OVERCOME
	- RANGI			SKY TIME HEAVEN [WITH SLEEP]
	PAR - A - TAI			SEA DRIFT
	PAR - A TA			Sea monster whose opening and shutting of its JAWS CAUSES the TIDES!
	PAR - A TAU			SEMEN
	PAR - A TI			DEPART
	PAR - A - WHENUA			FLOOD Earthquake WAVE [CARRY
	WHA - KA			CAUSATIVE PREFIX [IN a FLOOD]
	PAR - E - KURA			BATTLE FIELD
RA - RA	HU			HURRY
	PAR - I			FLOWING of the TIDE [BARK of a
	- RA - NGA			SET IN MOTION [DOG]
TA - RA				M. VIRILE P. MUL
	PAR - U			URGE TO SHIT PLUNDER.
	PAR - U AURU			Cultivate the SOIL
	PĀ - TAI			PROVOKE CHALLENGE
A	PA			spirit of one dead visiting a medium
	I -			BE STIRRED of FEELINGS
	I O			! TWITCH = ŚAKTI RIPPLED life
	I A			CURREN RUSHING STREAM
	I - HI			ESSENTIAL FORCE
	I - HO			up above from above downwards
	I - HO	MATUA		MIND
PĀ				COITUS
	IR - I			HUNGRY

MĀORI	MĀ	RU		KILLED ie ◇ time, see
See			PĀUI	BHAVANA becoming MĀORI WHĀ[KA] and WA
SK	P	LU		SAIL NAVIGATE SWIM BATHE
	P	LĀ	VA	FLOAT CROSSING A BOAT
				SWAY TO & FRO HOVER FLY
				BLOW◇WIND FLY AWAY◇TIME
				SKIP LEAP FROM TO INTO UPON OVER
PP	P	LU	TA	swimming floating in or on bathed
				overflowed covered or filled with flown to
			TĀ	HOE SWIM [LEAPING]
MĀORI				
CS	P	LĀ	VAYA	CAUSE TO SWIM FLOAT BATHE
				WASH FLOOD INUNDATE SYN Abundance
				SUBMERGE overwhelm purify
# MĀORI			WHĀ	= WHAKA = CAUSATIVE PREFIX
			WHĀ-1	FOLLOW PERSUE
			WĀ	TIME SEASON definite space
			WAERORA	MOSQUITO [area interval]
			WAHA	SHEET◇a SAIL
			WAI	WATER MEMORY ne fly away◇TIME
			WAIHAPE	take ship go about
		RĀ		SAIL DAY SUN
		RANGA - [GA]		SHOAL◇FISH Set in Motion
	PU	KE		SHIP
		A	WA	RIVER
		RA	UMATI	Summer
		RĀ	URĀNGI	another Time another day past or future
		RĀ	WAHI	OTHER SIDE◇a River or SEA
			TAI	SEA TIDE
		RA	ROHAU	LIGHT BREEZE
		RU	KU	RITUAL ABLUTIONS DIVE SINK
		RU	MAKI	DROWN
	PU	A	TA-1	SEA FOAM
		RU	PE	PIGEON
	PĀ			BLOW AS the WIND
		RUA		abyss into which heavenly bodies descend
				and from which they Rise feeding
	PA	HI		Sea going SHIP [grounds of birds]
WHĀ	NĀ	RUA		NE Sea breeze waves carried by NE WIND
			WA-KA	CANOE,
	PŪ			BLOW GENTLY

	YA	MA		LORD of the DEAD [MAORI Ā + MA-TE] also AMA-RU
SK	PRETA-		TSA	LORD of the DEAD epithet of YAMA
MAORI	RE-I-		NGA	ABODE of SPIRITS = PRETA NAGARI
	PRETA-		IS VARA	epithet of YAMA
SK	PRETA-		ADHIPA	LORD of the DEAD EPITHET of YAMA
	—		NAGARI	CITY of YAMA
	—		ADHIPA-TI	LORD of the dead or MANES
			A-NA	FOOD offered to the MANES
	—		AVASA	BURIAL PLACE
	—		ASTHI	BONE of a DEAD MAN
	PRA-ITYA			after dying ie IN the OTHER WORLD
	PRA-IT		A	GONE FORWARD = DEPARTED DEAD
MAORI	RA-RO			THE UNDER WORLD [GHOST CORPSE]
SK	PRA-	KA	RMAN	FUNERAL CEMETARY
SK		-GA	TA	GONE TO the DEPARTED DEAD
MAORI			TA-NGI + NGA-RE	SEND URGE ITD see NI-
SK		-GO	PA	GUARDIAN of the DEAD
		-KA	RIN	MOVING AMONG the DEAD
		-DHU	MA	SMOKE from a burning corpse
		-NA	THA	LORD of the DEAD EP. of YAMA
	[-	PA	KSHA]	FORTNIGHT of the MANES, ie DARK
	[-	KA		FORTNIGHT in MONTH of BHADRA ie
		-PA	TAKA	FUNERAL FLAG [A PA + TARA]
		-PIN	DA-BHUG	PARTAKING of the FUNERAL FEAST
		-ME	DHA	funeral Sacrifice [MENE and TANGI HA-KAR
		-SUDDHI		PURIFICATION FOR the DEAD after a death
f		-SAUKA		] See HAU SACRED FOOD ITO]
		-SAM	KLIPTA	prepared in honor of the dead person = FOOD
		-VA	SA	Power of the DEAD [see KIRI ITO]
SK	PRA-	IT-	I	departure flight [see TIU soar hover
	PRA-	IT	A	GONE FORWARD [see TAE GO]
MAORI			HI-NGA	BE KILLED
"			HAUMUA	place of Departed Spirits
"		TA	HAKURA	dream of one DEAD

189 Note

	P	LU	float swim sail navigate cross in a boat to
>	[P	LA-VA]	hover fly flyaway of TIME leap from/to/over/upon
			flood to bathed covered filled with
= MAORI	I	RU-A	abyss RUMAKI DROWN RUKU BATHE

SK	Y	A	MA	God of the Dead
		Ā		of belonging to possessed by of THE
			MA RŪ	BE KILLED
			MA RIUNGA	Body of an Enemy.
			MA NEA	MANEAIATUA a Race of GHOSTS/SPIRITS
			MA NA	having Power
			MA KUHEA	Starved
			MA KI	afflict of an illness
			MA RU	POWER AUTHORITY mark sign
			MA TE	DEAD
		A	MA - RU	of DIGNIFIED ASPECT
SK			PLU	FLY AWAY of TIME
MAORI			MA RUHEHI	inspiring Respect or dread.
SK	P	RE	TA - ĪSA	LORD of the DEAD epithet of YAMA
MAORI		RE	INGA	ABODE of SPIRITS
			TA NGI	funeral Dirge
			TA HA KURA	DREAM of one DEAD
			TA HE	Abortion
		A	TA	FORM SEMBLANCE Shadow Reflection
				opposed to Substance
SK	P	RA	- I - TYA	in the other world after dying
MAORI		RA	RO	UNDER WORLD
	A	P	- A	SPIRIT of one DEAD
		P	- A TUPAI RE HE	fairy sprite good or bad.
		P	- A TA KA	Enclosure
		P	- A RE MO	DROWNED
*		P	- A RA HI	obscure word of people slain in battle
		P	E - HEA	of what sort? character or appearance
		P	EI	drive out banish [do or treat in what way?]
TA.		P	E RA	Remains of a Corpse
		P	E RE	GO
		P	E TO	be consumed,
SK*	PRA	I	TA	Gone forward dead [TANGI 190 >>
	—	—	SUDDHI	AFTER A DEATH
			IHI - I	power authority essential force Separate
			HA - U	Breath vitality of man,
			- HA - UMUA	PLACE of DEPARTED SPIRITS

SK ⇄ MAORI

PRA-ITA after dying ie IN the other world
TAIAO WORLD REGION DISTRICT
TAHA HURA DREAM of ONE DEAD
A PA SPIRIT of one DEAD
RA-RO UNDERWORLD
RA-NGI HEAVEN
ARA-HANGA Ladder bridge
TAI-TUA WESTERN SEA WEST FURTHER SIDE of a SOLID BODY DISTANT
TAI-WHANGA PLACE LOCALLITY
RA-RO UNDERWORLD
RA RAUE attainable circuit Boundary
RĀ WAKIWAKI hopeless grief
RĀ WHI the OTHER SIDE of a SEA RIVER ≠ MILKY WAY]
RAU PĀ NGA offering Sacrifice
RAU PAPA put in order ordered completed
TA NGI Funeral Dirge
WHAKA-RAU take captive Lead away.
RANGI-TAHI Ephemeral Transient
TAKIURA SACRED FOOD of the DEAD

-RA-I-NE fenced small enclosure.
TAE arrive at Reach. as far as until proceed to be effected be taken
TĀ E PA enclose in a fence.
ATA form shape semblance opposed [to Substance]
TAHAI one SIDE
TĀHOKA Recite ceremonially
TA HU Sacred Rites undergo COOKING fig
TA-I MATE DECAY
[PRA--I-TA] after dying.
KA--TAI-RI TE RA hang be suspended of SUN
PA PA the earth personified in Relation
TATAKU Recite [RANGI] to LAGI
TAKA Come Round as a date or time Revolution
TAKA Prepare [CIRCUIT
TA PA Recite as a PARITTA
TA-KI-RA MOON or 19TH DAY

See

See PITRI ancestor POO Eng.

SK	PRA-	KA	RMAN		FUNERAL. CEMETARY
MAORI	PA	RA			PLACE of RITES
	RAI	HE			FENCED [but see]
A	PA				SPIRIT of one DEAD
	PA	RE	KURA		BATTLEFIELD people slain on.
			MAN-EA		SACRED PLACE
			MA-TE		DEAD
			[MANES]		
ARU	PA				CEMETARY
SK	PRA		GATA		Gone to the Departed dead [MANES
MAORI	RA				there Yonder
A	PA				Spirit of one Dead.
		NGATA			'MAN, in KARAKIA
			TANGI		funeral see PARITTA
	RA	RO			Underworld [of MANES]
	RA	NGA			Set in MOTION [by a TANGI or
	RA				'SAIL, [PARATTA]
	ARA				way path means of conveyance
	ARA	WHATA			LADDER BRIDGE
			TAE		GO Arrive at Reach.
			TAPA		Recite RA-NGA Set in MOTION
	RA	RO			UNDERWORLD of the ANCESTORS
SK	[PRA]	GO	PA		GUARDIAN of the Dead
MAORI	RO	NGO			attend to obey.
	RO	NGO	MAHARA		Sacredness.
		NGO	HI		person slain in battle
	NGI	NGO	NGI NGO		MALIGNANT DEVOURING SPIRITS
			PA		see 100 ELDERS 'LORD, see.
233 247			PA-NGO		BLACK of DARK COLOR
Note	-RA	NGO			BLOW FLY!
and	-RA	NGO	NO		FOR RONGO
SK	PRA-	KA	RIN		MOVING-AMONG the DEAD
MAORI	A	PA			SPIRIT of one Dead
		KA			= WAIKA > Causative pref.
			RI	POINGA	HAUNTS
			RI	POI	go travel
			RIO		a flying OGRE see HAKUTU RI BIRDS
			RINO		SWIRLEDY/TWIST CIRCLE ie BIRDS

SK PRA-KA RMAN FUNERAL
-PAKSHA] FORTNIGHT of the MANES
= KA
DARK FORTNIGHT of MOON in
MONTH of BHADRA = MĀORI
— TARA WANE of]

MĀORI
-RAKA -VMATOHI MOON 17 night [MOON
-RAKA UNUI MOON 18 night
MA-RA MA Moon.
A PA Spirit of one Dead.
MANEA Sacred place.

SK — -SAM-KLI PTA PREPARED IN HONOR of a DEAD
[SA] [PERSON ie FOOD]

MĀORI KIR-I PERSON SELF
KI call designate Say, incantation
KI TO of place concerning Respecting
by means of in consequence of.
KI OKIO MOON on 26TH DAY
KI KOKIKO Malevolent demons ie wandering
PĀTA-HI Befall all Alike [Ghosts

PĀ-TĀ PREPARE FOOD
A PA SPIRIT of one DEAD
TAMI]
TAME] FOOD EAT
TANGI funeral dirge TO
TAPA Recite
SA | SAM united with see HANGA ITO
HĀ KARI feast gift present
HAU KAI feast
HAU MUA place of Departed Spirits
RA RO Underworld.
HAU RAKI RAKI familiar spirit
HA-U- PA FOOD
HU-U-TA PU death by VIOLENCE
RI-KO RIKO man eating spirits in deserted]
RIA Screening protecting (houses]

SK PA KSHA WING MAORI HAKI KAU WING
SK- PA KSHA DARK FORTNIGHT IN the MONTH
- KA of BHADRA FORTNIGHT of the MANES
MĀORI HĀ-PA-I RISE of HEAVENLY BODIES
SK BHADRA dark fortnight in month of BHADRA
MĀORI TĀ PO URI DARKENED
K A-U AERUNGA LORE of CELESTIAL and KAU RARO
RA PA SPIRIT of DEAD [LORE of TERRESTRIAL = 2 "WINES of
TA RA WANE of MOON [KNOWLEDGE
MA — RA MA MOON MONTH
HA WHE Gather into a heap scoop up.
[WHA — — WHE] GO TRAVEL PASS ROUND or
BEHIND STIR DISTURB
WHAI perform Rites duly held of.
WHAI ARO Self person.
WHA KA towards in the direction of.
WHAI KU PU make a formal Speech.
WHA NA travel come go
WHĀ NAU A he brought forth
WHA - RA BURIAL CAVE
PA — RA Blood Relative
WHA NGAI feed nourish maintain [the Dead]
OFFER AS FOOD offer Ritual food propitiate
PA K-A-U WING da BUILDING ITD [invoke
WHA KA TA RA INVOKE CONSULT
WHA RA Recieve a portion in distribution of food.
HA-U ENCLOSE
WHA-KA- POURI DARKEN
SK BH AD RA dark fortnight in month of BHADRA
MAORI P A-RA-URI DARK of color
MA RA MA MONTH MOON
PA — RA a dark colored Stone
note PA E RA RO LOWER EYELID] = DARK or LIGHT
PA E RU NGA UPPER EYELID] WING of LUNAR FORT-
PA HEKE MENSES
PA KA ROA wanting food famished
PA KI WAI TARA [FOLK LORE, [as christianity ITD]
PA NA Cause to come or go forth expel
PA K A-U WING [of a HOUSE, ie Lunar mansion ITD

SK	—	PĀ	TĀ	KA		FUNERAL FLAG
MĀORI	A	PĀ				Spirit of the dead
			TĀ			WIND be uttered
			TĀ	KA		prepare
			I	KA		VICTIM.
				KA	- PĀ	RANK ROW stand in a ROW
			KĀ	KA	PĀ	FLUTTER QUIVER
			KĀ	PĀ	KAPA	WING
			TĀ	PĀ		Recite
WHAKĀ		PĀ	—	KĀ	PĀ	QUIVERING of hands as in HAKA
				KĀ	PUNIPUNI	Assembly gathering place.
	POU	—	—	KA	RA	FLAGPOLE
	PI	WA	RI			flag.
				KA	- RA	flag.
SK	—	HU	MA			SMOKE from a burning corpse
MĀORI		TU	RU			FLY A KITE, root KETU > SMOKE ITO
SK	KE	TU				BANNER.
MĀORI				MĀ	TE	DEAD MĀ-ERA Emerge.
	A	TU				direction onwards away from speaker
		TU	PUNA	Ancestor		[a FORWARD PRELIM- MOTION]
			MA	NA	WA RAHI	SMOKE
		TŪ				stand the erect be established take
WHAKĀ		TŪ				Erect Set up Raise instigate [place]
		TU	A			the future further Side
		TŪ	A -	HU		sacred place erect Rods or POLES
		TU	HI			Delineate indicate by painting
		TU	REHU			GHOST [gleam shine]
		TU	HI			ODOUR
		TŪ	KERI			force of wind
		TU	KU			Catch a Net
		TŪ	MU			field of battle
		TŪ	MA	—	HOE HOE	VERTICAL HIGH
		TŪ	MA	—	NAKO	Expect hope
	PA	OA				SMOKE
		TU	MA	TA		SET on FIRE BURN
	PA	HU	NU			BURN FIRE
				TANGI		funeral chirp
				TA -	HU	Set on fire

SK —	SU	DHI		]	PURIFICATION for the DEAD [after Death]
—	SA	UK	A	]	
MAORI	HA	U —	TA PU		death by Violence
	HA	U —	TETE		"JABBER = JAPA
	HA	U —	MUA		place of Departed SPIRITS
	HA	U —	MIRI		Stroke affectionately
			MIRI		Soothe assuage ~~no~~ see.
	HA	U —	NGA		STINKING odourous.
			MIRI		KARAKIA for Soothing GRIEF
	HA	U PA			FOOD
	HA	U KAI			feast [HUKA last man SLAIN]
	HU	A KANGA			DISENTERNMENT
	HA	U			FOOD IN PURE RITE
		TI	RI		offering to a God share portion
	HA	RA	PU	KA	GRIEVE
	HA	POPO			Corpse.
	HA	PAI			take up carry Rise of heavenly [bodies]
	HA	NGA			practise habit
	HA	NEHANE			DECAY ROTTENESS
	HA	KA	RI		Gift present feast Reed of fist
WHAKA	HU	A			RECITE [dress the HAIR YOLK of egg
[TA	PA				Recite]
	HA	H	U		DISENTER BONES of the DEAD for [FINAL BURIAL
	HA	ERE			Depart Become be diffused progressively
	HA	E HAE			Lacerate [change
		VK — U			WASH
		VK A			Staunch of BLOOD be FIXED
	A	HI			fire
		— HI			Lead a Song
		— HI	APO		be gathered together.
		— HI	ATANGI		on the point of weeping
		— HI	KA		perform Rites kindle fire
		— HI	KITORA		DIRGE
		— HI	KUTOTO		Expedition to avenge MURDER.
		— HI	NGA		BE KILLED
		— HI	WERA		BURNT

SK	—	PIN	DA-BIUE	PARTAKING of FUNERAL FEAST
MAORI			TA KIURA	Sacred food of the DEAD
		PI	TO	End Eschemity
		PI	RO	putrid STINKING
		PI	TO	offering to a God.
		PI	JO TOTO	BLOOD RELATIVE
		PI	NAI	Last man SLAIN
		PI	WERA	Burnt
		PI	RI	Moon on 23rd NIGHT
		PI	RAU	Decay Death
		PI	ORI	Song
			ORI or RI	CHANT
			PU-HA	Sing chant
			PŪ-HA HANA	hot to the taste
			PUKU	memory. Stomach
			PUKUNUI	Greedy
			PUMANAWA	Recite Secretely
			PUNA	Ancestor
			PUNI	Company of persons
			PUNAUNAU	Satiated
			PURANGA	heap.
			PURE	RITE See food of.
		PU	PURI	Sacred. Keepin memory.
SK	—	ME	OHA	FUNERAL SACRIFICE
MAORI		ME	NE	reassembled be completely RECITED
			TA KI	Recite
			HA KARI	feast
			TA NEI	funeral dirge cry for
			TA KIURA	Sacred food of the dead.
	TA	ME		FOOD EAT
		ME	Ā	WITH concomitance / concurrence — time
		ME-HA		Set APART DEDICATED [often as AND]
		ME HA		be dissolved pass away.
		ME TO		FAT [oblation]
		MERE	UHA	some ceremony of whare Wanango
WIJANA			TA HE	Sacred food
			TA HE	Abortion
			TA HUA	heap of food at a feast

SK	RU			] Break Shatter
PP	RU	TA		
MAORI	RŪ			Earthquake.
		TĀ	TA	Break in pieces by dashing on ground.
		TĀ	HORO	Cause to crumble down.
	RU	AKI		VOMIT
SK	RU	PA		APPEARANCE COLOR BEAUTY FORMED OR CONSISTING of MANIFESTATION IN the FORM of.
		PA	PA	the Earth Personified in Relation to RANGI [her husband]
		PA	I	HANDSOME
SK	RŪ	PA	TAS	in outward form
MAORI		PA	WHERO	PERSON WITH RED HAIR
PA	RU	PA		Cemetary
	PA	PA		Spirit of one Dead.
	RU	HA		LARGE BRANCHES of TREE
PAU	RU	HA		GROW
	RU	RU		OWL [omen] see fever disease into
	RU	PA	HU	Blustering angry.
	RU	RU		Wind i STORM [of RUDRA]
	RŪ	MA	EKO	TAIL feathers of a BIRD
	RU	HA		Rag.
	RU	A	RANGI	large Robust
	RŪ	HĀ		Large branches of Tree
			TĀ	TATOO PAINT Carve fashion.
	RU	A		Grave.
	RU	A	HINE	old woman.
PA	RU			dirt MUD SHIT
PA	RU	PA	RU	DIRTY DISCOLORED
PA	RŪ			a fish Resembling PĀKIRIKIRI
PA	RU			THATCH the outer covering
WHAKAPA	RU			high full of the TIDE
PAPA	RU			flat Roofed.
PAPA	RU			Crushed, mashed.
PA	RŪA			stones of a hearth
PA	RU	RE		A SEA BIRD
PA	RU	HI		STUNTED

SK PRA – VA HA CARRYING WAFTING one of 7 WINDS WHICH SET the PLANETS IN MOTION and 7 Tanques of fine RESERVOIR for RECIEVING WATER

MAORI PĀ COITUS

WA HINE WIFE

PĀ Sol weir dam up.

WA HA Sheet of a SAIL

WA HA PŪ MOUTH of a RIVER or BAY

A WA RIVER

HA ROTO POOL

HA NA HANA PUD MUL

PAR-1 FLOWING of the TIDE

WAI WAI ESSENCE ESSENTIALLITY

HAU VITALLIT of MAN ESSENCE of LAND

-RA PA PUD MUL [BREATH WIND DEW

PA HUNU BURN FIRE

HAU WIND

HA-PA-1 Rise of heavenly bodies

WA HA Set in motion

-RA NGA Set in motion

HA UĀ RURU WEST WIND

HAU RARO NORTH WIND

- RA NGA Blow Gently

- RA NGA RANGA take up LIFT

PĀ Blow as WIND

PA HI SHIP

WAKA Canoe

PA HE KE MENSES

PA PA HU Burst into flame

PA HU NU BURN FIRE anxiety

HA TETE FIRE,

A PA Spirit of one dead visiting a medium

PA I – HA U WING of = BIRD

PA KATITI flow of the TIDE

HA RI CARRY

HANA FLAME

Pf =	LA	LA	MA	
SK	LA	M=		only Pf LALAMA Enjoy oneself SEXUALLY
✓	RA	M		
MAORI	RĀ			WED
JA	RA			M. VIRILE P. MUL
	RĀ	RĀ		Expose to the heat of a fire Fiji SEX
			MĀRIRI	LOVE
			MA RĀ	friend
	RA	MU		P. MUL
	RA	NGI		Seat of affection's
	RA	PA		P. MUL [MAORI].
	RĀ	UA		they two
WAIAKA	RA	WE		effecting a union
	RA	RA WE		clasp tightly [SK LAMB cling to]
			MA O	WE TWO US TWO
			[MANI HEKO	FILTHY NASTY / SOUNDS protestant
			[MANI NOHEA	DISGUSTED REPULSIVE [English.
			MA KOAKOA	JOY
			MA KAU	wife object of affection.
			MA ITAI	Beautiful
			MA I MOA	cherish take care of
			MA IEA	Rise up be fulfilled
			MA I	hither
			MA HI	do perform
			HI KA	Copulate
			MA HANA	Warm
			MA ENE	Soothing pleasant
			MĀ	shy ashamed
			MĀ PIHI	object of affection
			MATAINAINA	DESIRE
			MA-TA WA-RA	Desire
			MA TE	deeply in LOVE
			MA TIKA	UPRIGHT an Erect position
			MATI RA	a 'FISHING ROD'
			MA-U-RI	LIFE PRINCIPLE
			RI-O	M. VIRILE

SK	L1		clasp cling to Remain sticking alight or settle or lie down. Slip into be absorbed in sticking sitting on or IN hidden concealed in dissolved in
		AB HI	Clasp alight or settle on. see MAORI P1--
[	LI		only int LELAYA
[	LE LAYA]		SWAY ROCK TREMBLE
MAORI	R1 O		M. VIRILE
	RA PA		P. MULL [TAHU]
O-	R1		Cause to wave to; fro agitate sway move quiver COPULATE
O-	RE		"POKE OUT WITH A ROD QUIVER
O-	RE O RE		shake quiver
	TA RA		M VIRILE P. MUL
	RE RE		FLOW hasten descend get down. be streached out pass from one thing to another Come upon one as feelings be changed be different
	RE NGA		fill up discolored/ water Yellow
	NGA R1-R1		LOVE [light colored]
NGA -	R1 R1		LOVE
	RE NGA PA PĀ		Sudden crashing sound.
	RE MU RE RE		PASSIONATE
	RE KE		THRUST [with a "stick"]!
	RE KA		pleasant aggreeable.
	RE IA		be Rushed upon.
	RE HO		BAD BAD BAD!
	RE HI A		pleasure enjoyment play.
	RE RE HUA		Beauty
	RE TE		KA KINO TAKU RETE ITO!
	RE WA		be elevated start be become liquid Set
M1	R1		Smear. [MOTION SMEAR LIQUID]
	RI		BIND. BOND
	RI A KI		STAND HIGH
	A WHI		Embrace draw near to SITON
	A WHI NA		Befriend
	HI KA		Copulate

SK VA RA - YU VATI [WOMAN TAKEN IN TURNS]
A COURTEZAN

MAORI WA HINE
WOMAN
KAI RĀ - U
COURTEZAN
RĀ
WED = SK COURTEZIAN as a FORM
[of legitimate marriage]
V - HA female.
RA PA
P. MUL.
TA RA
P MUL M. VIRILE
WĀ
ACCUSE
- TI - NI VERY MANY
TI - NANA person. ✓
TI - WĀ WĀ wide apart having interstice
TI - WHIA Conspicuous

SK VI - KĀ RA transformation change altered or
(unwanted condition
MAORI KA RA OLD MAN see for WI / WHI / TOO

SK VI - KĀ RA procedure consideration investigation
discrimination examination
MAORI KA RA CONSPIRACY Secret plan.

SK VI - KI TRA many colored brilliant
MAORI KI T - EA intensely bright by of colors.

PALI AT TA NĀ By my own doing because of ob Self
MAORI A TA Care deliberation carefully.
NĀ - HAKU Belonging to me by me.

PALI PHOṬṬHABBA TOUCH [object of touch]
MAORI PĀ TOUCH COITUS
PO - HA - NE love affection
WHAKA - HOU HOU DIG UP
HOU. BIND LASH TOGETHER
TĀ Carve fashion paint TATOO
TAI MAHA oppressed in body or mind [ie touched by.
HA NEA make build
HA PŪ pregnant ie touched by —

PALI	PHO	ṬṬHA	B	BA	TOUCH [OBJECT of TOUCH]
MĀORI	P-O	– HA	–	NE	LOVE AFFECTION
SK	BHÓ	GA			eating enjoying ITO
See	BHA	GA	=	BÓG	ITO

MĀORI	PO	POA		Sacred food.
	PŌ			Knead rise up Pat with the hand.
	PO	POI	Ā	handle for a basket
	PO	KA	POKA	plant in holes cut out dig out
WHAKA	– HOU	HOU		DIG UP
	– HO	U		BIND LASH TOGETHER
A	– HO		ROA	MOON BRIGHT MOONLIGHT
	– HO	A		plan of a house. friend companion
	– HO	E		push away with the hand.
	– HO	E	ROA	a weapon.
WHAKA	– HŌ	– HĀ		Cause to be weary.
		TĀ		Carve fashion paint Tatoo
		TĀ		friend
		TA	ITŪ	take up light
		TĀ	HU NA	Battlefield
		TA	HU RI	Set to work sink of a canoe
		A	HA	do what to of what use.
			HAO	Capture a fortress catch in a net
			HĀ PAKI	Catch lice
			HĀ PARAPARA	Cut Sever
			HĀ NGI	Earth oven.
			HA NGA	MAKE BUILD

	PĀ	TOUCH COITUS
	PANI	orphan widow [touched by death!]
A	PA	spirit of one dead visiting a medium
	PĀKE HĀ	FLEA ENGLISHMAN
	PAKA	Cook. [SILVER EEL
	PAHUNU	Burn fire
	PAHORO	Capture a fortress
	PĀHIKA	Clear from weeds

SK	AG	NI -	KAR	MAN	ATTENDANCE on the SACRED FIRE
MĀORI	ANG - A				SET ABOUT DOING ANYTHING FACE IN A CERTAIN DIRECTION
	Ā I - NG - A				DRIVING FORCE THING DRIVEN
		Ā			of belonging to COLLECT
		Ā			after the manner of
		Ā - HA			do what to
		AH I			FIRE
		NI - NI			GLOWING
	ANG - A				VESSEL,
	— NG I - HA				FIRE BURN
	Ā -				as derivative from Anga!
	Ā —	—	KA		= ANGA [TAHU]
			KĀ		take fire be lighted burn
					Sig lit = KARMA ACTION
			KĀ I	NGA	HOME [Ngā-ho Domovy]
			KA	KĀ	GROW RED HOT
			KA	-NI	Rub backwards & forwards to [firestick]
				MA N EA	SACRED PLACE
				MA - HI	DO PERFORM
				MA I - [MOA]	TAKE CARE OF
				MA - PURA	FIRE SPARK
			KA	POWA I	CHARCOAL EMBERS
			KĀ	PURA	FIRE
				MAN A WA AHI	SMOKE
		PA	KA		COOK BE HOT
	PAKA	PA	KA		BURNED
		PŪ	KĀ	KĀ	HOT FIERCE BURNING
			PŪ	MĀ HU	STEAMY
			RA	MA	TORCH

PĀLI
MĀORI

O	SA	RA	KA	SHELTER OUTHOUSE
O	HA	NGA		NEST
O				FIND ROOM CAPABLE of BEING ENCLOSED
O	HERE			SLEEPY WEARY GET IN
O	PUA			PORCH VERANDAH.
	HĀ	HĀ		desolate deserted
	HA	EO	RATŪ	HIGH PITCHED of a Roof.
	HA	ERE		A SPIRIT RESIDING IN CLOUDS
	HAI		= HEI =	AT IN of TIME OR PLACE
	HA	MARURU		SHUT IN CONFINED
	HĀ	MOKO		THATCH of a HOUSE
	HAN	EANEA		pleasant comfortable
		RA	HO	floor deck.
		RA	I HE	SMALL ENCLOSURE
		RA	NGI	TOWER of a FORT
			KĀ	HOME
			KA HO	ROOF BATTEN
			KA HU PAPA	STAGING ON A TREE
			KA U	ALONE
			KA U AWHI AWHI	COZY PLACE
			KĀ U TA	COOKING SHED

PĀLI from MĀORI

OS	S	AV	A -	NA NT from AVA + SRU OUTFLOW
AVA	S R	U		RUNNING WATER
		AW	A	RIVER HAU BREATH WIND
				NA-NU DISCHARGE FROM the NAVEL
	WAI	W	A-	HA SLEET
		W	A -	NA RAY of the SUN i.e outflow
		W	A-	PUKE FLOOD
				NA-NUNANU STUTTER.
		W	AI	ARIKI HOT SPRING
WA	HI	AW	A	PLACENTA
		W	AI	WATER
		W	AHA	PU MOUTH of a RIVER
	R	U	MAKI	DROWN
	R	U	KE	POUR FORTH DISCHARGE VENT
	R	U -	RU	STORM WIND RAIN
O	HA			DYING SPEACH ABUNDANT GENEROUS ORGANIZE AN AVENGING PARTY

PĀLI	O	HI	LA	NĀ	]	SCORNING SCORNFULNESS
=	AVA+	HI	LA	NĀ	]	of HIḌ
MĀORI		HI				EXPRESSING CONTEMPT
	O	HI	NGA			CHILDHOOD ie not mature!
	O	HI	TI			FEIGNED RETREAT
PĀLI	O	HI	YATI		]	TO BE LEFT BEHIND STAY BEHIND
	AVA+	HIY	ATI		]	
PASS of HĀ	>	HĀ				
MĀORI		HĀ	HĀ			DESOLATE DESERTED
		HA	ERE			DEPART GO TRAVELLING PARTY
		HA	HA			SEEK LOOK FOR
		HA	KI			CAST AWAY. OF NO ACCOUNT
		HA	KOKE			VAGRANT
		HĀ	KUI			OLD WOMAN.
WHAKA		HA	KUNE			LINGER
		HĀ	MURE			OILATORY.
		HA	RA	MAIJIA		BE COME FOR
		HĀ	REWA			TAKE off IN FLIGHT
		HI	EMI			PASS BY GO
		HI	HI			SAY.
		HI	KI			Remove take away.
		HI	KOKO			WASTED STARVED
		HI				BE effected with DIARRHOEA.
		HI	RINAKI			OLD AGE
		HI	RORI			STAGGER.
			ATI	ATI		drive away expell.
PĀLI	O	HAN	ATI			
from	AVA	HAN				FROM the PASSIVE of] TO DEFECATE
>	AVA	HI	YATI			
of		HĀ				
MĀORI		HĀ	MU	TI		TO DEFICATE
		HI				TO BE EFFECTED WITH DIARRHOEA
				TI-KO		TO DEFICATE
				TI-KO-TIKO		BE EFFECTED WITH DIARRHOEA

PĀLI	UD			One half of all words beging with U are combinations with UD i also modified with the rules of assimilation RISE OUT of WATER orig meaning OUT IN AN UPWARD DIRECTION OUT of FORTH the opposite of UD are AVA OR O°
"	UD	ETI		TO COME OUT OF i GO UP
MĀORI		ETO		EVAPORATE
		ETI		SHRINK RECOIL
		EKE		RISE ASA STAIR K/T RISE of SWELLINGS
		E -	NGAENGA	OVERFLOW
		E-A		APPEAR ABOVE WATER
		E-HU		DISINTER [BONES].
		E-KE		EMBARK be placed upon another object.
		E-WE		WOMB MOTHER LAND of one's birth
		TI-U		SOAR HOVER MILKY WAY N. WIND
		TI	KO	SHIT
		TI	A	MOTHER
	U-RE			M. VIRILE
	UTA			LAND opposed to SEA INLAND opposed to [Coast]
	UTU			SPUR of a HILL
	Ū			Reach land arrive by water
PĀLI	U	DA		YONDER
PĀLI	U	DA		WATER WAVE
MĀORI		TA	1	SEA WAVE ANGER
	Ū			Reach land arrive by water
PĀLI	UD	ATĀRI		3rd sing aor of UTTARATI TO CROSSOVER.
PĀLI	UT	TĀ	RA	
from	UD+TR		as in	CROSSING PASSING OVER
	UT	TARATI		
MĀORI		TĀE		arrive come go
			RĀ	SAIL
		TI	RA	Company of travellers
PĀLI	U	DA		YONDER
MĀORI	Ū			Reach land arrive by water
		TĀ	HERE	Rest of clouds on a mountain
		TA	HARANGI	horizon
		TA	E	ARRIVE AT REACH.

PĀLI	U	DA	DHI		UDA + DHI lit WATER CONTAINER SEA OCEAN
MĀORI	Ū	TA			LORD OR MAN A CANOE
					REACH LAND ARRIVE by WATER
		TA-	I		SEA WAVE
		TA	HAT	AI	SEASHORE
		TA	HA	RANENI	HORIZON
	TA	HA	TĪ	KA	COAST
			TĪ	HAKE	VESSEL POT
PĀLI	U	DA	DHI		lit CONTAINER VESSEL
MĀORI			TĪ	HERU	BAIL A CANOE
			TI	KA	KEEPING A DIRECT COURSE
			HI		DIARRHOEA
		TĀ	TAI		STUDY the HEAVENS IN NAVIGATION
			TI	RA	COMPANY of TRAVELLERS STARS of ORIONS BELT
					MAST of a CANOE
			TI	REMI	EBB
WHAKA		TA	RA		INVOKE CONSULT [the Goddess of mariners]
			TA	TEA	SEMEN [TARA
			RĀ		SAIL
			TI	RAU	draw a canoe sideways with the paddles.
			TI	RI WA	DISTANCE
			TI	PI	Glide skim along the surface.
			TI	WAI	HULL of a CANOE
PĀLI	U	DA	KA-	VĀ HA	A FLOW of WATER FLOWING
"			-	VA HA-KA	'rise of dwelling LIT: CARRYING OR
"					PULLING ALONG of WATER overflowing
MĀORI				WAI	WATER WATER VESSEL, [flood]
			A	WA	RIVER and HAEMA~~RRHOEA~~ stream
				WA-HO	OPEN SEA
				WAHA-PU	MOUTH of a BAY OR RIVER
				WAHA	SHEET of a SAIL
				WA-I HA-PE	TACK SHIP GO ABOUT
				WA--KA	CANOE KA as an agent.
		TAI			SEA WAVE
		TĀ			BAIL A CANOE
				WA-I WHERO	MENSTRUATION
		TĀ	HE		MENSES
				WA--KA INGA	DISTANT HOME

SK 831	ME	GHA				MASS MULTITUDE from MIH of SPRINKLER CLOUD MEGH MANA
"	MEG	HA-	TA	RU		A CLOUD TREE
MĀORI		TA	MA	RU		CLOUDY
✓	ME	NE				BE ASSEMBLED BE GATHERED TOGETHER.
			TA	NE		ORIGINATOR of CLOUD CHILDREN
	MA	RA	NGA-	!		STORM MA-RERE DROP FALL!
			TĀ	RŪ		KAHIKA LIGHT SOMMER RAINS
				RU	1	SCATTER CAST AWAY [of clouds]
✓	MI	MI HAU				PASSING SHOWER for SK MIH
				RU	NGA	UP ABOVE OVER UPON the SOUTH =
		NGA	NGA			HAIL [SOURCE ABYSS of WINDS
				RU	RE	TOSS ABOUT SCATTER.
				TĀ		as we come go extend to of
				TAE	TAEATA	EARLY MORNING RAIN [space i time]
✓	MA	ERO				FLOAT DRIFT
				TĀ	HEKE	Descend drop as liquid
				TĀ	HERE	LIE of CLOUDS on a MT
				TA	HORE	SPREAD OUT LAY OUT
✓	MA	KENGO				WET
				TAI	OPĒ	Gather together
				TA	I PŪ	HEAPED UP
				TĀ	I PUA	LIE IN HEAPS A CUMULOUS CLOUDS
				TĀ	I RI	be suspended.
				TA	RA	Side wall of a house [i.e of the sky] loosen separate Brick loosen separate
✓	MA	NO				HOST MANOMANO HORDE SWARM.
				TA	RAKI KI	persistant drizzling RAIN
				TA	RI	Carry bring
				TĀ	RERE	flow copiously
					RERE	fall as RAIN
				TĀ	RE WA	Raised up afloat
			A	RU	MIA	FOLLOW PERSUE
			TĀ	RŪ		KAHIKA LIGHT SOMMER RAIN
SK	ME	GHA	TA	RU		MASS SPRINKLER CLOUD MULTITUDE
MĀORI		NA	KI			Glide move with an even motion
		NGA	HORA			SPREAD OUT LAID OUT [RURU STORM]
		NGA	HUA			SWARM appears in great numbers

SK	ME	GHA-ŚY	AM	A	DARK AS A CLOUD
MĀORI		HI	WA		DARK
		HI	NAPŌURI		DARKNESS
SK	ME	GHA-VĀHI	N		PRODUCING CLOUDS
		HI	N A	PŌ	dumness of sight
		WĀ			TIME SEASON
			M	AEKE	COLD
			M	Ā HAKI	Reduce season.
			M	A HANA	WARM DAY
			M	Ā HI NAHINA	DIM LIGHT
			M	Ā KATO	INCLEMENT
			M	Ā KEREMUMU	WINTER.
			M	Ā KU	Wet moist
			M	ANA WA RANGI	A CLOUD TINGED WITH [COLOR]
			M	ARU Ā PO	NIGHT
	MĀ	TA	AU AHI		SMOKEY
	MĀ	TAI			SEA
		TAI	AO		DAWN
		TAI	AHŌ	AHŌ	VERY BRIGHT
			AO		CLOUD
	MA	TA	PŌURI		D GLOOMY SAD BLACK TEAL.
	MĀ	TARA			OBSIDIAN [BLACK]
	MA	KARIRI			WINTER.
	MA	KOHU			MISTY HAZY
			TA	MA	RU CLOUDY
SK	MA	HĪ	]		EARTH RULER A KING
O	NA				
MĀORI	MA	HI-NA			MOON IN A FEW ANCIENT SONGS
SK	MA	HĪ-DHA	RA		EARTH BEARING SUPPORTING the EARTH
MĀORI		TA	RA		PEAK of a MOUNTAIN [MOUNTAIN NAMED VIŚNU
SK	VIS	NU		=	MAHĪ-DHARA > EARTH SUPPORTING
MĀORI		NU	KU		the EARTH TĀEKI LIE
SK		KU			the EARTH TA-EPURICA SOIL
SK		NU			TO PRAISE TAHI wi heart of a tree.
MĀORI		NU-I			STENGTH RANK LARGE ABUNDANT GREATNESS SIZE
		TA	I AO		the WORLD [MULTITUDE]
			RANGI		CITADEL of a PĀ! SKY HEAVEN.

PĀLI	U	TU		
VEDIC	Ṛ	TU		SPECIAL OR PROPER TIME RIGHT RITE
				LIT TO BE GOOD OR PROPER TIME SEASON
				YEARLY CHANGE TIME of YEAR SEASON
		TŪ	MĀHOEHOE	SUMMER,
		TU	KARI	DIG
		TŪ	AHU	SACRED PLACE
		TŪ	Ā	GIVE A NAME TO A CHILD + RITES
		TŪ		FORMAL SPEACH
		TŪ	TŪ	Summer Assemble.
		TU	PU	SHOOT GROWTH BUD GROW INCREASE
WHAKA		TU	RI	PROPITIATE
		TU	RUA	MIDDLE of NIGHT 12 o'clock see Ritual
				significance of this division of Time as in
		TU	RUKI	MOULT the 3 WATCHES ITO
	U	TU		Reply price return for anything
	U	TO		Revenge.
	U	WHE	UWHE	SPRING TIDE
PĀLI	U	TU	KA	UTUTKA SEASONABLE
comp	SABBO	TU	KA	MĀORI OTA UNRIPE PO NIGHT
			KA	HU GERMINATE GROW SPROUT
			KA	HU-I SWARM FLOCK
			KA	I CONSUME EAT FOOD products
			KA	OTA UNRIPE
			KA	I WAKA A STAR of LATE WINTER
			KA	NAKU FIRE
			KA	NO Seed.
			KA	RI DIG DIG UP
			KA	U AE RARO LORE of TERRESTRIAL
			KA	U IKA SCHOOL of WHALES
			KA	U TEATEA COMING AT INTERVALS
			TA	U SEASON T/K
		TA	TE	A SEMEN THE JUICE of PLANTS
PĀLI	U	TA	RE	TI TO MAKE TO COME OUT TO MOVE OR
			RE	TI SNARE Ū TEAT [PULL OUT]
			RE	TE KA KINO TAKU RETE, KA KAIPARA WAWE
				KIA RANEONA HE RINGA I WHATORO
				TIKOTIKO DIARRHOEA

SK	KE	DA	RA		A FIELD
MĀORI	KE	RI			DIG
		TĀ	HUNA		A BED IN A CULTIVATION
		TAHO	RA		UNCULTIVATED LAND
			RA	KE	MAKE BARE of LAND
SK	KHE	TA	KA		A VILLAGE of CULTIVATORS
SK		TA			THE EARTH
SK	KHE	TA			A VILLAGE
MĀORI	HĒ	I			AT ON OF PLACE i TIME
		TA	KA		PREPARE
			KĀ		HOME
			KA	RI	DIG DIG UP.
		TA-	E -	KAI	WORN OUT SOIL
		TA-	E -	PU	RICH SOIL
HU	KE				DIG UP
	KE	RE			EARTH
		MĀ	RA		A CULIVATION
SK	MIV	MA			TO FIX IN THE EARTH
RV	MA	MAU			
FUT	MA	TA			
SK	KHA	N		]	DIGGING the SOIL °TAK °KATI TO BEAR
F	KHA	NA	TI		
	KHA	TA			DUG DUG UP
MĀORI	KA	RI			DIG
"		TA	KA		PREPARE
SK	KHA	TA	KA		A DIGGER
4	KHĀ	TI			DIGGING
MĀORI		TI	MA		CULTIVATORS TOOL
SK		MV	MA		TO FIX IN the EARTH
SK	TAK	°KA	TI		TO BEAR
MĀORI		KAI			FOOD
			TIN	AKU	CONCIEVE GARDEN PLOT
	TAK	- A -	PAPA		MAT TO SPREAT FOOD ON
	TAK	- A	HANGA		SOLE of the FOOT.
	TAK	- A -	PAU		FLOOR MAT
	TĀK	- A -	WE		CARRY ANYTHING OVER the SHOULDER
	TAK	- E			ROOT BASE of a HILL POST IN A FENCE

PĀLI	UK	KA	LA		SPEAKERS of OLD
MĀORI		KA	RA		OLD MAN
		KA	U AE	RUNGA	LORE of CELESTIAL
		KA	U AU	RARO	LORE of TERRESTRIAL
		KA	RA	KIA	
PU	RA	KA-U			ANCIENT LORE OLD MAN
	UK-I				ANCIENT TIMES
	UK-IUKI				of OLD
		RA	KA		go spread abroad.
		RA	MENE		ASSEMBLE
		RA	NGA		RITES.
		RA	NGI		TUNE STANZA DIVINE BEINGS,
			RA	TA	SEER.
	WHAKA	TA	RA		INVOKE CONSULT
PĀLI	UC	CĀ	RA		VD + CAR TO SHIT
		KA	RA	-WETA	SHIT
WHAKA	-	-	RA	ERAE	EXPOSE ONESELF.
			RA	MI	SQEEZE
	TI	KO			TO SHIT
			RA	PA	STICK ADHERE
			RA	RO	downwards the underside
			RA	U	LEAF ie Toilet paper Brachy-Rp.
			RA	UPĪ	Cover up.
but		TĀ			SHIT C/T?
PĀLI	VPA	GA	TA		GONE TO COME APPROACHE
MAORI			TA	E	Come go depart
PĀLI	VPA	GA	MA	NA	approaching going or coming to
			TA-U		ALIGHT COME TO REST COME TO ANCHOR
		NGA	HU		HUNT WITH DOGS.
	U-	NGA			SENO
	UPA				AT REST SETTLED
			TA-U		ATTACK
		NGA	ENGE		HEEL,
		NGA	EHE		TOE
		NGA	HERE		forest
WHAKA		NGA	HORO		CHARGE
		NGA	RE		SENO

UPANIS	GO	TA	MA	EARS as Sense organs
MAORI	RO	NGO		HEAR
		TA	RINGA	EAR
		TĀ		BE UTTERED
			MA NA	AUTHORITY
		TA	KI	Recite
			MAI RE	SONE
			MA TĀ	POU Recite incantations over
			MA TA - HORI	DEAF
	[GO	TA	MA	HEARING]

> LADAKA — AŚOKA'S MISSIONARIES came in 250 BCE

RAVI KIRTI — a TIBETAN stayed in KASHMIR 23 years BORN IN 1055 ACE

DHARMAKSHA — KASHMIRI MONK WENT TO CHINA where he translated 211 books into Chinese

PRAJÑA — KASMIR MONK WENT TO CHINA BY SEA IN 781 ACE i TRANSLATED 8 works into Chinese

GUNVARMAN — MASTER of the LAW went to SRI LANKA THEN TO JAVA the Emperor of China invited him to his country, he left JAVA and went to NANKING in 431 ACE he translated 11 SK works into Chinese

DHARMA-MITRA — went to china in 424 ACE i translated many works

SHAKYASHITRI BHADRA — went to china in 405 ACE i wrote 7 Bud works he was master of LOGIC

GAUTAMA SANGHADEVE — went to China 384 ACE where he translated MAHAYANĀGAMA SUTTA

See CHINESE Names for the above monks!

BUDDHISM REACHED CHINA BEFORE the Christian ERA

See White horse monastery HO

WU KONG — a Chinese pilgrim came to INDIA 751 ACE

OU-KONG — a Chinese took his final vows in KASHMIR

YUAN CHWANG — was ordained in India in 629 ACE

CLEMENT of ALEXANDRIA

THALES — PHOENICIAN by birth and conversed with the prophets of Egypt as did also —

PYTHAGORAS

PLATO — IMPORTED from ABROAD the BEST PARTS into his philosophy in the PHAEDO he says the philosopher can profit from all sources in Greece he says are men of perfect virtue but foreign peoples are virtuous too

PLATO — in the SYMPOSIUM praises foreigners as outstanding in the practice of LAWS NON GREEKS ARE FAMOUS for the exceptional honor they pay to legislators & teachers

PLATO — like PYTHAGORUS learned the majority of his finest theories among the FOREIGNERS

ARISTOTLE — was at the ACADEMY 367-347 BCE then left for Asia minor

PYTHAGORAS — was a PUPIL of the ASSYRIAN ZARATUS and he also learnt from the BRAHMANS

ANACHARSIS — was a SCYTHIAN and is considered the Superior of many Greek phylosophers

MEGASTHENES — "All that has been said about the Ancients, is also said by philosophers outside Greece, the BRAHMANS IN INDIA and the people called JEWS IN [SYRIA]

16 STROMATEIS — NON GREEKS INVENTED PHILOSOPHY AND EVERY FORM of TECHNICAL SKILL

See 3 UNKNOWN STORIES IN ARABIC
SM STERN AND ZOFIE WALZER

A transfer of the legend of the BUDDHA to the WEST.
TRANSLATED into MIDDLE PERSIAN
RENDERED into ARABIC 800 ACE ?
then paraphased into Georgian 9 cent

THE Legend of BARLAAM and JOASAPH attributed to ST JOHN of DAMASCUS becoming a classic of christian Greek literature

LATER TO BECOME JOASAPH and BARLAAM apostles of christianity in INDIA !

CANONIZED AS CHRISTIAN SAINTS
THE ORIGINAL BOOK WAS COPIED and READ By the ISMĀ'ĪLIS of INDIA

Another important witness for the Arabic text is the long excerpt inserted in the 10TH Cent BY A SHĪ'ITE THEOLOGIAN
IBN BĀBŪYA

See THE story of the SKUL earliest form in BABYLONIAN TALMUT [TĀMID 32B]
see the eyed man 150

PALI & SK WORDS INTRODUCED INTO THAI VIA MON & KHMER LANGUAGES

THAI ALFABET derived from MON & KHMER of [GRANTHA SCRIPT

PALLAVA SCRIPT IN THAILAND USED IN 6 CE LATER IN 8 CE we find KHMER SCRIPT of SOUTH INDIA

AŚOKAVADĀNA 2 BCE TRANSLATED INTO CHINESE BY FA-CH'IN 300 AD

VARAṆĀ wonderfully crossing a River = christian walking on water see

EDICTS of AŚOKA & MISSIONARIES

AŚOKA SENT BUDD-MISSIONARIES TO the 5 KINGS

ANTIYOKA = ANTIOCHUS II THEOS of SYRIA 261-246 BCE

TURAMAYA = PTOLEMY II PHILADELPHOS of EGYPT 285-447 BCE

ANTIKINI = ANTIGONAS of MACEDONIA 278-239 BCE

MAKA = MAGUS of CYRENE 300-258 BCE

ALIKASUDARA = ALEXANDER OF EPIRUS 272? 258 BCE

THE DATE 258 is the latest date to which all 5 Kings could refer, ie = THE TIME of the EDICT

ROCK EDICT V HE WHO PERFORMS A GOOD DEED accomplishes a difficult task.]

PILLAR EDICT II DHARMA [LAW] CONSISTS of FEW SINS AND MANY GOOD DEEDS OF KINDNESS LIBERALITY TRUTHFULNESS & PURITY

	ARRIAN	THE GREEKS APPOINTED HINDU BRAHMANA'S AS THEIR FAMILY PHYSICIANS
	OPPRASUS	3 BCE WRITES of HINDU MEDICINE
	CTESIAS	5 BCE WRITES of HINDU MEDICINE
SEE	CLEMENT of ALEXANDRIA	'THE GREEKS STEAL KNOWLEDEE FROM OTHER'S CLAIMING IT AS THEIR OWN,
	HIPPOCRATE'S AYURVEDA	'BORROWED MATERIA MEDICA from HINDU'S THE FIRST SYSTEM of MEDICINE
See	ALEXANDRIA	HINDU and BUDDHISTS See LIBRARY of ALEXANDRIA BURNT BY CHRISTIANS,
	>M W H.	
	BUDDHA	AND HIS 5 COMPANIONS TRAINED IN 'SANATANA See >>>
	MENANDER	INDO GREEK RULER CONVERTED BY THE VENERABLE NAGASENA TO BUDDHISM IN 114 BCE
SEE	MILINDAPANHA	>THE QUESTIONS of MILINDA, i.e [MENANDER]
See	BUDDHISM	IN SOUTHERN INDIA 2 ACE
SEE	WESTERN INDIA	AJANTA 1 cent ACE
		NASIKA 2 cent ACE
		KANHERI 180 ACE
		KARLE 1 BCE
See	BUDDHIST	CANNON TRIPITAKA ITO [3 BASKETS] SOME COMPOSED BY 1 BCE AT the TIME of the BUDDHA
	PALI CANNON	FIXED AT the TIME of ASHOKA, MAHINDA carryed the CANON TO SRI LANKA where the TEXTS WERE WRITTEN DOWN IN 1 BCE

PRAJNAPARAMITA TRANSLATED INTO CHINESE
170 ACE

SADDHARMA PUNDARIKI COMPOSED 2 ACE

AVADANASATAKA TRANSLATED INTO CHINESE 3 ACE

GOTTAMA, " of METTEYA BUDDHA, HE WILL BE THE LEADER of 1000s AS I AM LEADER of 100's

VAISHNAWA BRAHMANISM REACHED KAMBODIA EARLY CENT of CHRISTIAN ERA

ASOKA Sent missionaries to 9 Territories IN 3 BCE ONE AREA KNOWN AS SUVARNABHUMI comprised BURMA MALAY PENN and SUMATTRA inc all of SE ASIA, [THERAVADA BUD]

MAHAYANA BUD MISSIONARIES from KASZMIR IN NORTH INDIA gradually spread from SUMATRA early 5 ACE to JAVA and KAMBODIA = BOROBUDUR > ŚAIVITE BUDDHIST!

THAILAND BUDDHISM introduced by ASOKA 3 BCE then succeeded by MAHAYANA BUDDHISM [IN 11 ACE]

THAI - ENG DICTIONARY of MCFARLAND OUT OF 40,000 WORDS of THAI LANGUAGE 95 per cent were of PALI SANSKRIT

SEE THAI RAJASAP COURT LANGUAGE ; COMMON SPEECH [ORIGEN

THAI MANUT = SK MANUSYA MĀORI NUI PEOPLE MĀORI, MANU ITO

THAI KAM SK KARMA PALI KAMMA [MĀORI KAMA WHA-KA ITO

THAI CAN THRA SK CANDRA MĀORI KAN-APU ITO and — TARA WANE of MOON also TAU ATARAU TAKA ITO

SK	VI-	VAS		TO BE ABSENT from HOME far [away]
derived	VI-	VU	THENA	
	VI	VU	THĀ	
MAORI				
TŪ	WHI-	TI		EXPELL BANISH.
		Ū		Reach land,
		Ū	ANGA	BRING TO LAND
Note A	WHI			DRAW NEAR TO ! A neg prof.
		U	NGA	SEND
		U	RU	Reach a place arrive
	—	U	TA	load or man a canoe MINUS VI
	—	U	TA	land apposed to Sea " VI
				Inland apposed to coast " VI
	—	U	TE	Tend care for MINUS VI —
		WĀ		definite space area
		WĀ	WĀ	fence.
		WA	LERENGA	place for a clearing
	WHI	U		PLANT Cause to go
		WAHI-	A RUA	lattice work of a HOUSE
		WHARE		house.
			TĒ NĀ	that This near there here.
			NĀ NĀ	Rest Remain
			TĀ HŪ	Ridge pole of house
		WHARE	TA-KA	Commen meeting house.
			TAI WAI-NGA	place locallity
			TAIOPE	Gather together
			TAHUA =	Marae.
			TAHU	COOK
			HĀ KORO	father
			HĀ KUI	Mother
			HĀ MOKO	Thatch of a house,
			HEI]	AT ON IN of PLACE
			HAI]	
	WAI KA	NA	TANGA	peace tranquility
		WĀ TEA		UNOCCUPIED
	WĪ —	TĀ		fence of a PĀ
			HEKE	MIGRATE

SK		VE	DI		] TERRACE ALTAR
or		VE	DI	KA	]
MAORI	KA	WE			CARRY CONVEY BRING
	KA	WE	A	RIRI	WARFARE INDUCE ATTRACT [INFLUENCE]
	KA	WE	A		SITUATED LOCATED
	KA	WE	I		LINE of DESCENT [of priests]
	KA	WE		KA	RIDGE of a HILL LONG TALL
	KA	WE	MOTU		= KAWE
			MOTU		ISLAND clumped trees [of SHIP]
			MOTU	HAKE	Separated
			MŌ	RUNGA	ON HIGH LIFTED UP
			MOEMI	TI	PRAISE
	MOEMI		TI		PRAISE
			MOENGA		Recite head lore conceal
			MOA		climb
			MŌ		for the benefit of use of, AT ON
		WE	RA		BURNT BURN
HAWAIIAN		HE	IAU		See ! H / WHE
MAORI		WHE	AKO		KNOWLEDGE
		WHE	TA		OCCUPY A PLACE [as Gods]
		WHE	TEI	TEI	HIGH
		WHE	U	KA	BEAR SUPPORT
			TI	EKE	MEASURE LAY OFF SET OUT
			TI	KA	Right Correct [as ground plans]
			TI	TIKE	Lefty high
			TI	RI	place on one another STACK
	TĀ	WHE			GO ROUND turn a corner be travelled
[	TO	WHE	=	]	See for HAW HEI AUOO WE [Round]
	TO	HE			
		WE	HI		Safeguard protection
		WE	HE	RUA	Dividing Separating
		WE	RO	WERO	SHOOT out RAYS as the SUN !
		WHE	TA		OCCUPY a PLACE [as Gods]

SK	A	CE	LA	NAKED ASCETIC
MĀORI			RA KE	make bald make bare bald [bare]
		KE		Different of another kind other than expected strange exstraordinary
		KE I		at in on of place. in the act of. LIKE AS
		KE KA		mentally deranged.
✱		KI	RI KAU	NAKED
WHAKA		—	RA E	standing out prominent
WHAKA			RA KA	walk step out
	A	KE		GO
		KE I		WITH IN POSSESSION of. LIKE AS
		KE KE		Refrain from speaking
		KE NE	HURI	dark of human skin
SK	PĀ	N	DA	VA [pale white] Rocky hill
MĀORI	PĀ	N—	E	KENEKE small STONE ADZE
	PĀ	N—	I	paint beneath
	PĀ	NEA	HU	hard clay land.
				WA-I WAHA SLEET
	PĀ			fishhook of PĀUA SHELL
	PĀ-E—			WA-I driftwood
	PĀ	HANAHANA		Smear with Red ochre.
	PĀ	HAUTEA		whale bone.
				WA RO CHARCOAL BURNING COALS
	PĀ	PĀ	HU	burst into flame.
				WHA TU HAILSTONES
	PĀ	PĀKA		a LIGHT colored eel.
	PĀ	KE	HĀ	POM.
	PĀ	KE	HO	WHITE CLAY
			TA E	COLOR HUE
				WHA-TU STONE
WHEUA KŌPĀKO				OCCIPITAL BONE
				WAI APU FLINTY STONES

SK	PĀ	GABBHA	FIRM
MĀORI	PĀ	NGA	STOCKADE DAM. LAY PLACE
	PĀ	NGA—HŪ	HARD CLAY LAND
	PĀ	NG— U	SURFEITED
		NGĀ-HU	drive home fuse
		NGĀ NGĀ	STONE of a FRUIT HAIL
			CORE of a BOIL SHELLHUSK
		NGĀRAHU	charcoal.
		NGĀ U	lite grow
		WHĀ-TU	STONE
		WHĀI	aquiring the shape or quality of [possessing]
		WHAO	IRON
		WHĀ- RE	HOUSE see ritual of firmness
Note SK		BHĀ- RĀ	BEAR CARRY
		HĀ I	PRINCIPLE STONE in game of [RURU]
		HĀ EORATŪ	high pitched of a Roof.
		HĀ KUI	mother
		HĀ MOA MOA	small Stones used as a weapon.
		HĀ NGA	make build
		HĀ PŪ	pregnant
		HĀU	strike smite
		HĀU PĀ	PĀ FROST ICE
SK Ā	PĀ	GABBHA	LOOSED from the WOMB
MĀORI		WHĀ- NAU	BE BORN
		—HĀ PŪ	pregnant
Ā	PĀ		spirit of one dead visiting a medium ie Soul loosed from body.
		NGĀ HU	hunt with dogs [e loosed]
		NGĀ RE	Send urge.
Ā	PĀ		Seek.
Ā	PĀ	NOA	Until
Ā	PĀ	TĀ RI	Carry bring
		NGĀ PU	streatch forward ready to Run.
	PĀ	NGORE	children
		-HĀ PĀ	RANGI SHOUT BAWL
		-HĀ PĀ I	Rise of heavenly bodies.

SK	PU	TJ	TA	DISCIPLE or SON
MAORI	PU	TA		BE BORN
	PŪ			WISE ONE TWICE TOLD
	PU	RI		SACRED KEEP in the MEMORY
	PU	RA	KAU	ANCIENT LORE
[	TA	PU	]	CEREMONIAL RESTRICTION being SUBJECT TO CEREMONIAL RESTRICTION
		TA	PU	
		TA	PA	RECITE
	PU	RUA		DO A SECOND TIME DOIN PAIRS
		TA	PO	HE VIOLATE TAPU of a PERSON PLACE [FOOD ITO -
		TAU	IRA	TEACHER PUPIL
		TA	PU	TAPU INCANTATION
		TĀ	TAI	STUDY the HEAVENS IN NAVIGATION RECITE
		TA	PU	Set aside bespeak reserve by a]
	PU	KE		REPEAT INCANTATIONS [mark
		TA	PU	INTIMATE COMPANION
SK	PU	TA		DISCIPLE
MAORI	PU	TA	— KĒ	BE CHANGED BE DIFFERENT
	PŪ	ROU		TAKE UPON A POINTED STICK [FEED on TAPU PERSON]
	PU	TA		move from one place to another
	PU	TA		DOUBLE TWICE TOLD
WAIKA	PŪ	TA		BEGIN TO COME FORTH cause to come forth
		TAKA		PREPARE be DEVELOPED
	PU	KE		MEMORY
	PU	AKI		be uttered DISCLOSE
	PU	A	TA	become clear
	PU	HA		Sing chant
	PU	HI		TOPKNOT
	PŪ	RI		ONE INSTRUCTED IN ESOTERIC LORE
	PŪ	HOU		young youthful [SACRED]
	PŪ	HUNGA	HUNGA	ROUGH UNFINISHED as a carving
	PŪ	ORO		SONG SING
	PU	WENGA		always seeking / aquiring useful Knowledge.
	PŪ	KA	KA	DIRECT IN LINE of DESCENT
	PŪ	KE	NGA	SKILLED IN VERSED IN REPOSITORY
	PŪ	KORERO		ORATOR SPEAKING with AUTHORITY
		TA	KI	RECITE
	PU	MA	NAWA	Recite secretly intuitive cleverness

> RHA VA M Respected
A.B HIVĀDETVĀ Saluting Maori AWHI/WANANGA ITO
MĀORI PĀ [PĀ] Sir [HI lead a Song HIHI Ray of Sun]
HĀ KORO father old man.
WHA E madam
– HĀ KUI mother old woman
WHA I KORERO Formal Speech.

WHĀ EREERE Wife.
WA I WAITAO a demonstration – honor the dead.
WA I JOHU mark Signify indicate
WA I JU HI child birth Rites have cord cutting rite
WA I KAURI Tattooed
WA I WA I Essense essentiality
WA HI NE Wife
WA I water memory.
WA HA PŪ Eloquent
WHAKA WĀ adjudicate on. formal accusation
KA WA Rites of. class of Karakia
– H A U vitality of man Essence of land.
– H A U Sacred. food. Return present
– H A U famous illustrious
PA RA place of Rites
A PA Spirit of one dead.
PA PA WA I POOL See RIT B.
PA PA Earth Personified
PA PA JUPAPAKU BONE CHEST
SK RHO SIR i friend
MAORI POU term of address to Elderly ITO
POU TEACHER
PO NO TRUE hospitable ITO.
PO KO POKO Lobe of Ear see Rit sign – appear as a Spirit haunt
PO KE
– HO A friend spouse husband ITO
A – HO RA Moon moonlight ITO
A – HO RANGI Teacher of high Standing