

TŌ-CNĀ - WAN

WORK NOTES ONLY

S. J. Amelunani

*Hattōkyō Jesuichi
Omaui te Waka.*

40 PAGES

PRU122
and
INST
ABL

AT TAN
AT TA
AT TE NA
AT TA TO

1 The soul as the sized a thumb living
in Comp] within the Body and
eternal 6/7th
as soul according to general belief
was something PERMANENT
UNCHANGABLE NOT AFFECTED
BY SORROW

AT TA - DU TIYA
AT TA - BHAVA

2 ONESELF HIMSELF YOURSELF
HIMSELF i ONE OTHER
ONE'S OWN NATURE PERSON
FORM APPEARANCE PERSONALITY

AT TA]
AT TAN]

THE IMAGE OUTWARD
[APPEARANCE]

MYDREN

AT A
TA N-GA TA
TA MA
TA MA NINE
TA U
TA NE
TA

Care deliberation
MAN HUMAN
child son man
daughter girl
Love
husband.
friend

TU AHA NEA TA

Name for a
HERO of a STORY

TU AKANA ELDER BROTHER of
TI NANA PERSON [a MALE
TI A MOTHER Servant

A TI
TA - RU NA

offspring
Connected by family TIE
FRIEND

TA - TA O

SECOND PERSON SLAIN
Younger brother or Sister
of a FIRST BORN CHILD

TA PA
TA RA

P. MUL
P MUL M. VIRILE

PRU1

*PATI LABHA REBORN as an INDIVIDUAL
WHAI ACQUIRING the APPEARANCE
OR CHARACTER OF

RAPA

PTS PRU 22	AT TA			that is PP of ADADATI with base form reduced to D 100 *D-TO
SK	A+D+TA			THAT WHICH HAS BEEN TAKEN UP ASSUMED
	AT TA	DAN DA		HE WHO HAS TAKEN A STICK IN HAND. A VIOLENT PERSON
PAU				CARE DELIBERATION
M NOTES	AT A			SCARE FRIGHTEN AWAY
WHAKA	ATA	ATA		BEAT WITH A STICK
	TA			
<		TANG	O	Carve fashion print tattoo
<		TA		Be accomplished
<		TA E		Enclose in a fence
<		TA-E-PA		Rage violence
<		TA I		LAND IN A CULTIVATION
<		TA HUNA		BATTLE FIELD
>		TA KA		PREPARE
>		TA HU		COOK
>		TA MI		FOOD
	TA IA O			WORLD!
	T A-NGO			TAKE HOLD of TAKE IN THE HAND TAKE UP
	T A-U			ATTACK
	T A-U			LOVER
	T A-NGA TA			MAN HUMAN SLAVE
				[Read SLAVE as I A PIOUS MAN ATTA as life
	TA I TA I			STRIKE [taken up 1 to Chief [ATA as servant to
	TA NE ERE			READY TO HAND
	TA NGA			TEACHER
	TA U I RIA			CULTIVATES the SOIL
	TA MA TA			press down completed in
	TA MI			daughter [TO WIFE [Weaving
	TA MA HINE			retake in the HAND
	TA I P U			BETROTH
	TA HU A			heap of food at a FEAST

PAU ATTHO CA DHAM MO

IT [ATTHA] REFERS TO THE PRIMARY, NATURAL MEANING OF THE WORD BUT DHAMMA RELATES TO THE INTERPRETED MEANING OF THE TEXT [PAU] TO BE DISCUSSED TO ITS BEARING ON THE NORM & CONDUCT

23

DHAMMA

INDEX

PAU TEXT

MA ORI EXPLAIN ELUCIDATE

TA KI RECITE

O RI ORI CHANT

RITE performed completed fulfilled

MA - TA - U KNOW UNDERSTAND

MO HIO KNOW UNDERSTAND

RECOGNISE BE KNOWN

WISE INTELLIGENT

TA UI RA TEACHER PUPIL

TA TAI study the heavens in [Navigation]

MO EHEWA Be under a wrong impression

THINK

TO HU
WHA KA

MO HIO TEACH INSTRUCT
HINT AT ONE'S MEANING IN SONG

TA PA Recite

PA O SING

Note

MAARU

- A -

RO MIND

4

PALI

SA⁴ BHĀ VA

STATE of MIND NATURE CONDITION
CHARACTER DISPOSITION TRUTH
[BEHAVIOR]

MAARU

WHA - NO
WHA - I

CONDUCT BEHAVIOR DOING
BECOMING ACQUIRING THE
CHARACTER OR APPEARANCE
CONFESS [OF

WHA - KI
WHA - KA - PI

CONTORT the BODY or FEATURES

WHA - NA - U

REVOLT REBEL

WHA - KO MA

EAT

WHA - I - KO RERO

FORMAL SPEECH

WHA I A PO

BE IN LOVE

WHA WHA I

EXERT ONESELF

WHA I

WOO

WHA NAU

FAMILY GROUP OFFSPRING

WHA NA KO }

STEAL

= WHE NA KO }

WHA RI

TE RESEMBLE COMPARE WITH LIKE

SK

MA NA VA

MIND

MAARU

MA NA WA

MIND

SK 800

MA NA

MAN OPINION CONCEPTION IDEA

PURPOSE WISH DESIGN RESPECT

SK

MA NU

SHYD HUMAN CONDITION NATURE

520 PALI

MA NO

MIND THOUGHT

520 PAL

MA NU

TE MED form of MANNATI TO THINK
UNDERSTAND [DISCERN]

4

MAARU

MA NO

MATTAKA BY MERE MIND ONLY

MATA KITE SEER PROPHECY

TAHAKURA DREAM of ONE DEAD

WHA NO - A

MAKE OR CONSIDER FREE

NO NAHI

YESTERDAY [FROM TAPU]

NU I

RANK SIGN of RANK CONSIDER

MA NU

PERSON RESPECTED [IMPORTANT

NA WE

BE KINDLED of FEELING

MA

TO BE ACTED ON BY BY MEANS OF

MA HAKI

MILO MEEK CALM QUIET

NGA

KAV FEELINGS EMOTIONS [SELF POSSESSED]

WA - NA - NGA

SACRED KNOWLEDGE

WA - RE

IGNORANT

HENRY FROWDE OXFORD UNI PRESS
O C DICTIONARY

OC1233 WI NE DAS
WI NE DA

the WENDS & SORBS
LOND
SE PORT HÆJUM STENT BETUH
WINEDUM AND SEAXUM AND ANGLE
23 MID WINEDUM, EXON
VID 60 WINIDĀ VANDALI
NE SINT ME WINAS [FRIENDS]
WHO WILL PROTECT?
WINE-DRYHTEN a friendly Gracious
Lord]

icL VI N-SKAP R
OC1233 WI NE-SCI PE
MÆOR) A WHI I

FRIENDSHIP
FRIENDSHIP
EMBRACE

OC1231 WI ND AN
OC1231 WI ND AN

TO PLAIT
TO FLY LEAP START
WHEEL SPRING TWISTING
ROLLING; MOVEMENT of LIVING
BEINGS 'HE TWINED ROUND

MÆOR) WHIT I

THE TREE of DEATH
START BE ALARMED SHOCK
SPRING LEAP SPRING of a TRAP
SUDDEN STARTLING

WHI RI
A WHI O WHIO
A WHI O
A WHI REI NĒA
TĀ

-I WHA SHARK
TWIST PLAIT
WHIRLWIND
Roundabout winding
Embrace in the Region of Spirits
WIND NOT Breathe

DC702 MÜ }
 TA MU
 MU KĀ KA
 MĪ
 MU HU
 MU HA RI
 MU NA
 MU RI
 MU RI WA 1
 MU RU FO
 KĀ MU
 KĀ MURA
 U MU]
 I MU]
 WHAKA MU
 MU TU WHENUA
 MU T- U
 TU MU
 TU MU
 T1 MU
 T1 MU TIMU
 RA MU
 JA MU
 DC702 MÜ }- f REO
 MĀORI REO
 WHAKA WHERE

1 of persons MOUTH
 2 of things opening mouth ORIFICE
 3 MOUTH of a RIVER
 4 opening door
 PVD MUL
 parrot SNARE
 DUMBS SILENT
 fierce turbulent
 Speak evil of.
 GOSSIP
 place of departed spirits
 LAGOON at the MOUTH of a]
 inflammation of LIPS [RIVER]
 BAT SNARE
 burn leaves over mussels etc in
 order to open them
 EARTH OVEN [PIT]
 hole dug in ground to mark
 the spot where a chief had died
 MOON on 30th DAY
 SNARE BIRDS
 STUMP
 FIELD of BATTLE
 HIGH of TIDE [MOUTH TIDE]
 Ebb tide See ✓
 See Sea monster opening and
 closing its MOUTH causes the TIDES
 PVD MUL
 PVD MUL
 PVD MUL
 AT LIBERTY TO SPEAK
 SPEAK
 INDUCE PREVAIL UPON

MAHA	- HA	-	NEA	RURU FOREST LAND
SK749	BHA	VA	NA	A BOOETHOME MANSION DWELLING <i>Hososepe Natou</i> Star a Dog COMING INTO EXISTENCE BIRTH PRODUCTION A PLACE WHERE ANYTHING GROWS = field of SAU-BHAVA = BHU-VANA > WATER
MAHA	WA	NA	NGA	BUD SHOOT SEEDING WELL HERE FOREST PEROWN
	WA	I	U	a RELATIVE
	WA	KAI	NGA	DISTANT HOME
	WA	I	HO	REST REMAIN
	WA	-	HO	OUTSIDE
	WA	I	HEUHEU	SECOND GROWTH IN A
TA	HU	NA		CULTIVATION [CLEARING
	WA	I	ARARO	a variety of POTATO
	WA	H		PLACE LOCALITY
	WA	H	INE	WIFE
	WA			definite space area time
			NA	SATISFIED CONTENT [Season
			NA	Continuation of STATE or ACTION
WHA KA	-	NA	NGA	REST REMAIN = NGA
			NA	possessed by belonging to lineage
			NAKA NAKA	MOVE TO or from,
	WA	O		FOREST
	WA	T	TA	UNOCCUPIED
WHA			RE	HOUSE PEOPLE IN A HOUSE
WHA	-	NGA	-I	feed nourish bring up REAR
WHA	NT	NA	U	be born family group
WHA	-	NA		KETANCA PERIOD of
WHA	TI	NA	KU	a CULTIVATION [GROWING UP
	GRE	GRE		MOTHER of one's children
	HA	NGA		RURU FOREST LAND wife
MA	-	NA	-TU	HOME SICK
		NA	-U	COME GO
WHA	-	NA		PEOPLE

ADD NOTE TO VA SOLVIA LE PANCI 199 8

PAGE 4

Qc TŌ - CNĀ WAN TO DISCERN DISTINGUISH

TŌ - CNE OW KNOW THE DIFFERENCE BETWEEN UNDERSTANDING

MFAORA

KAN - O COLOR SORT KIND
KE different of another KIND
of non identity unexpected

KEN - E mud mine

KEN - E - HURU Darked hair skin

KEN - E - PURU Fresh alluvial silt

= KEN - E

KEN - O UNDERWORLD

KE KEN - O LOOK LOOK ABOUT

WĀ time Season

WAN - A - NGA knowledge of TOHUNGA

KA KAN - O TEXTURE Grain in WOOD
STOCK DESCENT color

KAN - O - HI EYE

KAN - O - I WEAVE trace one's
[descent]

WAN - A bud shoot division of a
heap of food at a feast
Well grown fine
Carpicuous

WAN - A - NGA threatening defiant
[words]

WAN - A - WANA FEAR

the -- of that of thy
Split Divide
THINK

TŌ
TŌ - E
TŌ - HU

Qc TŌ MARKING the OBJECT of
FEELING OR OPERATION
of MIND

KA I NGA field of operation Scope of work

SK 747 BHA RA
J BHRI
BHARA NA
= BHA RA NEI

BRINGING BESTOWING
BEARING MAINTAINING
NAME of a NAKSHATRA
Carrying Bringing

BHA RA NA
NA

NAME of 7th NAKSHATRA
[containing 3 STARS] figured
by the P. MUL

BHA RA NA - BHU
TI RA
RA NA
RA NA

BORN from BHARANA
STARS of ORIONS BELT = 3
SKY HEAVEN GODS
STANZA

WHA NA]
TRAVEL GO]

PU TA BE BORN
-HU-A-URI HAVING OFFSPRING
PU ORIGIN SOURCE CAUSE
PU PU RISE AS FOG

GAR BHA
SK [NAKSHATRA]
WHA KAH U = POLUX
WHA WHATA
MOON on 3rd NIGHT

WOMB INTERIOR CHAMBER
FOG ; VAPOUR'S
DRAWN UPWARDS BY
the RAYS of the SUN
[RAYS = TUBES WHICH]
[SUCK UP MOISTURE]
DURING 8 MONTHS ;
SENT DOWN AGAIN IN
THE RAINY SEASON

PA NA KO TO AO
A CONSTELLATION

PA NA = CAUSE
TO COME FORTH

PUTA pass through in or OUT
+ KE he changed be different
Be born opening

A RA

PU WHATA BORNE UP
means of conveyance] [UPLIFTED]

PU - WA - HA MOUTH

PU - TA MOVE FROM ONE PLACE TO

RA KI

NORTH DRIED UP [ANOTHER
PU TANHA GATE

PU TA | MISTY DRIVING RAIN

PUTA KE REASON CAUSE

WHA KE

PUTA CAUSE TO COME FORTH

SK 545 P NI ✓ K HAN K HAN BTI TODIE [INTO the GROUND BURY FIX IMPLANT STREET use POST TO DIE OR ROOT UP PIERCE WITH AN ARROW RUB BACKWARDS; FORWARDS BARBED SPEAR BARB of a FISH HOOK

M 3072 K ANI -WHA BARBED SPEAR K ANI] DIE DIE UP CLEAVE [WOUND] K ER I] K A PLANT

SK 349 NI-DA-GAR-BHA INTERIOR of a NEST GAR BHA WOMB CONCEIVE ✓ GRI INSIDE MIDDLE INTERIOR of ANYTHING CONTAINING FILLED WITH interior chambers foetus child MENSES

M 3072 PA RAKI WA SILT da [FLOOD] the FOES i VAPOUR'S drawn upwards by the Rays of the SUN PA RANGAHU STONES] during 8 months i sent down again FOR HEATING EARTH oven in the RAINY Season.

NGARE family group. WHA-NAU BE BORN

[RAPA PUD MUL] WHA-RA BURIAL CAVE WHA ERE ERE MOTHER of ONE'S CHILDREN WIFE PA COITUS

NGAR-U-RU SURFETED TAE - PA ENCLOSE IN A FENCE WA I NO REST REMAIN

[PA REKO le covered] PA O HATCH of EGGS [PA REMO - DROWNED] PA NEORE CHILDREN [PA-RU > SHIT] PA HEKE MENSES [PA-RIHIRIHI SKUL] PA PA BOX CHEST [PATI BREAK WIND] PAP ANUI CLOUD MIST PA TAIKA STOREHOUSE PAR AHEKA SMEEMA

NIQA-GAR - BHA

VERI GAR - BHA

J BHRI

BHA'

RA.

INTERIOR of a NEST
INSIDE MIDDLE INTERIOR WOMB]
CHAMBER FETUS [CONTAINING]
BEARING CARRYING BRINGING
BESTOWING MAINTAINING
SUPPORTING CARRYING AWAY
WAR BATTLE BOOTY BURDEN LOAD
SUPPORT ONESELF QUANTITY MASS
MULTITUDE ABUNDANCE. RAISE VOICE.
SONG of PRAISE

BHA-RU-HUTI

A WAR CRY

BHA-RANGA

Bearing maintaining carrying
bringing procuring wearing
nourishing supporting [fetuses]

BHA RATA

SERVANT

WHAK

TA

WHA

IKI

FORMAL SPEECH

RA-NGI

STANZA TUNE

RA

INVOKE

RA

SUN OF CANOE

WHA

RA

BURIAL CAVE

WHA

EREERE

MOTHER of ONE'S CHILDREN

WHA

NGAI

FEED NOVA SHREAR! WIFE

RU RU

ATTACK

HU

RESOND NOISE

TI-O CRY CALL

HU-HU

CRY CALL

HU-A

CALL BY NAME

HU-AKI

CHARGE ATTACK

A

RU ARU

FOLLOW PERSUE

WHA

-

FOLLOW PERSUE

RA TA

FRIENDLY

RA TO

Serve Round.

RANGA

Set in motion a body of men.

NGA

HURU HARVEST TIME

RANGA

FISHING GROUND SHOAL.

A-

PA

Company of PERSONS [of FISH-Servant

SK 538
SK 515
from
of
M.P. (P)

NI
NI
NI +
DVI
PANI

PA
AP
PA

Down back into within [SOUND] of SORROW
SITUATED LOW DEEP THE
FOOT of a MOUNTAIN

~~ORAPAN WIDOW TANGI-DITGE~~

TA

PA PA
PA RA
PA PA
PA PA
PA PA
PA KOH U
PA RI - TU
PA
PA - RU
PA - E - TARA
PA E - WAI

WAI
HI
RAHI
HAKE
HAKU
TU
P. MUL

POOL
STEEP
FOOTPRINTS
SHALLOW
BED of a LAKE
GULLY CAVITY
STEEP
P. MUL
~~DEEP LOW~~
WALL PLATE
SKIRTING BOARD

~~PA - I - AKA~~
PA PA KI
PA KI AKA
PA KI HI

~~FOOT of a TREE~~
Cliff against which waves
[beat]
~~ROOT of a TREE~~
AT LOWEST EBB

NI
NI

PA
HO

A VARIETY of POTATO [WHANG -]
TOOTH THORN one of a series
of STAKES of KUMARA TUBER'S
IN A STORE PIT
TRAVERSE IN A DEFENSIVE
DITCH [OLD word NEW USAGE
STEEP [DOWNWARDS]

NI
NI

NI HI
HI AP
- U
PA
WA

Some INTERNAL PART of PUD MUL
FORCE ONE'S WAY INTO the
P. MUL [GROUND]
DEEP WATER

A -
A -
SK

RA
NI
NEI
NI'

Descend to the UNDERWORLD
of ZENO NI
GREEK E VI
SLAW NI - ZU
GET NI - DAR
AC NI - THERE Evy NETHER

SK538	NAI	VYA		NEWNESS NOVELTY
from	NA	VA		
MEBORA				
WA	NA			BUD SHOOT SEEDLINE
WA	NA	-	NGA	KNOWLEDGE of TOHUNGA
	NA	NA		TEND CAREFULLY NURSE
		WHA	NA -U	BE BORN
		WHA	NA]	
	=	-HI	NA]	FALL IN LOVE WITH
KAI	-	WA	E-W A-E	MESSENGER
		WA	E- WA-E	FOOTMARK [New!]
		WA	HA KAWA	HAVING A DISTASTE]
				FOR ORDINARY FOOD]
		WA	HA NGU	DUMBS QUIET
		WA	HA PU	ELOQUENT
		WA	I	WHO?
		WA	I	MEMORY A SAYING
		WA	I A TA	SONG
		WA	I KU RE	an expression of WELCOME
				AT ARRIVAL of GUESTS
		WA	I MARIE	good fortune Good Luck.
		WA	I NEO HIA	pleased.
		WA	I O HA	Greeting
		WA	I RANGI	Excited /enjoyed
		WA	I REKA	Contented
		WA	NA	RAY of the SUN
		WA	RA KI	Morning SONG of BIRDS etc
				be [New Day
		WA	UP	be the Subject of talk
		WA	TA TEB	SENE N
		WHA	TI	ALARM SHOCK START
				BE ALARMED
		WHA	TA	fall in Love with -HIA

SKU29	JH	RI =	JRI	TO BECOME OLD
SKU23	JUR			TO BECOME OLD or DECREPIT
=	JRI			DECAY PERISH
P	JUR	YATI		
i	JUR	RAT		
SKU29	JHRI	NATI		TO BECOME OLD
MAORI	RI-	O		WITHERED DRIED UP
				WRINKLED
	-UR	-E-T	U	FATHER PROGENITOR
SKU28	JHA			ASLEEP WIND + RAIN
				[a water fall]
MAORI	HA	U		WIND - MOISTURE
	HA	MOE	MOE	SLEEP DOZE
SK	JHRI	NATI		TO BECOME OLD
MAORI	-H	INA		GREY HAIR
"	-H	RINA	KI	OLD AGE
"		NEA	-RE	ELDERS
"	RI	-O		WRINKLED
		NA		Continuation of state
And		NE	HE	OLD PERSON
=		NA	HE	Ancient times
		NA	HEA	LONG IN TIME
			TI - A	Mother
			TI PI HORI	Begin to wane of Moon
			TI MO HEA	weak flood [1000]
			TI NANA	Person
SK			TI	PI term -
SK	JH	RI	NATI	TO BECOME OLD
MAORI	-H	IR	INAKI	OLD AGE
		NEA	RE	ELDERS
		RI	O	WRINKLED

SK747	BHA	RA	NIYA	A	TO BE BORNE OR SUPPORTED OR MAINTAINED A DEPENDANT
MAIRA	WHA	NEA			FEED NOURISH MAINTAIN REAR BRING UP
		RA	-TO		BE DISTRIBUTED SERVE
		RA	-TA		FAMILIAR } [ROUND] FRIENDLY }
	-HA	-	NGI		EARTH OVEN [COMMUNAL]
	WHA	-E-	REERE	E	MOTHER of ONE'S CHILDREN
	WHA	-	NEAU		{ BE BORN } [WIFE] { FAMILY GROUP }
			NGI-	HA	FIRE BURN
			NGI-	RANGIRA	HAND
			NGI-	TA	BRING-CARRY
		TA	NGI		funeral dirge is as a meaning of PARITTA.
		HA	NGI		EARTH OVEN [COMMUNAL]
	PA	NI			ORPHAN WIDOW
	PA	NGI-	A		BE CONNECTED WITH ACT TOGETHER
		RA	NGI		SKY HEAVEN TOWER] STANDIA [da FORT] ie INDRA'S NET!
	PA	RA	NGIA		WEAKNESS
		A	NGI		Move freely float something connected with descent to the underworld.
		A	NGI		FRAGRANT SMELL
WHA	KA	A	NGI		a STEP RELATIONSHIP
PAPA	WHAKA	A	NGI		STEP FATHER
	PA	NGO	RE		CHILDREN
A	PA	RA	NGI		Company of PERSONS

SK749 BHA VA KA } BEING EXISTENCE
 = BHA VA }

MIAORWA NHA NANU BE BORN
 KA IAO ALIVE LIVING
 KA IAKA MAN ADULT
 WA KA CLAN
 WA KA INGA DISTANT HOME

KA UWHAU } LINE of ANCESTRY
 KA U WHAU }
 = KA U - HOU }

SK MAORI KA UMATUA Grow up become adult
 -TUA after the nature of MTC
 KA INGA [field of operation]
 [Scope of work]
 KA U Ancestor

-HA U VITALITY of MAN
 Presence of Land.

-HA WA I Memory
 BREATH BREATHING
 WHA - KA Causative prefix
 KA WA I LINEAGE

KA WHA KI DRIVE

7 TONGUES of AGNI
FIRE

SK	√ A	GNI		
	A	G		
PAU	A	GĀ	RA	HOUSE
	A	GI		FIRE
discrete and	A	GI	NI	
	A	GI	NI	
MĀORI	A			DRIVE URGE CAMPBELL
	A	I		Capulate
		NGI	HA	FIRE BURN
		NI	NI	GLOW
	HA	NGI		Earth oven
		NGĀ	RA	- HU CINDERS
	HOA	NGA	NGA RA	Enemy
			RA RA	Expose to the heat of a fire
		NA	WE	kindled of feelings
		KAI	RA U	Counter am
SK1017	VED I S A			LORD of the WISE N. of BRAHMA
SK1017	VE DI			TEACHER WISE
	VE DI	TAV	YA	TO BE LEARN TO UNDERSTOOD
	VE DI	TRI		A KNOWER [TO BE MEANT
	VE DIN			KNOWING VERSED IN
				FEELING PERCIEVING
	VE DĪ Y AS] KNOWING BETTER THAN
FROM	√ VID			
	VE OYĀ			TO BE LEARN UNDERSTOOD
	VE OYA			PERSON personality
MĀORI		TIN	AN A	RELATE RECITE
	WHI	TI		CAN BE ABLE
	WHI			KNOWLEDGE EXPERIENCE
	WHE	AKO		MEANING PURPOSE
		TI	KANĀ	RIGHT CORRECT
		TI	KA	KEEPING A DIRECT COURSE
		TAU	- I RA	TEACHER PUPIL
		TI A		MOTHER

SK 888 ✓	RO GA RU J			'BREAKING UP of STRENGTH, ie disease! SICKNESS also as DEMON of DIS
Māori SK	RO GO	NGA HENGA HENGA		WASTED WEAK RAGING of DISEASE
Māori SK	RO GI	P ANA		Cause to come forth TREE of the SICK ASOKA
in comp for	RO GIN RO CI	-TA RU		[tree] SICKNESS DISEASE
Māori	RU A	TA HUMAE	RO	SICKNESS DISEASE MEDICINE WOMAN DOCTOR
	RO NGO	HIN E		MEDICINE REMEDY
A	RO	Ā		PITY COMPASSION
A	RO			ATTEND TO FAVOUR
A	RO	Ā		be understood
A	RO	NGA		think consider
A	RO			KNOW UNDERSTAND
	RO	NGA KAU		Seat of feelings emotion's grow weak decline DIE
TA	RU	KU		ACUTE PAINFUL
TA	RU			THING
TA	RU	TA WHI TI		INFLUENZA otherness
TA	RO	MA RO MA		FADING AWAY getting weaker the Inside
	RO	TO		SHAKE AGITATE SCATTER
	RU			SHAKE QUIVER
	RU	ANUKU		old man [wise] EARTHQUAKE!
	RU	AKI		VOMIT breaking up see in [Ritual cures of]
WHAKA	RU	AKI		DISGORGE
	RU	AI		WEAK LAFNUID
		NGI	NGO	MAN 'EATING SPIRITS in - [deserted houses]
		TA	ROMA	fading away getting weaker
		RU	MA	LARGE BRANCHES of a TREE
		NGO -1		STRENGTH ENERGY
		NGO	NGO	WASTE AWAY
		NGO	R1	WEAK LISTLESS
		TA	E	JUICE of PLANTS

THE EYE BURNS	SBARĀ ! 7 TONGUES of AENI
PALI WIKIPEDIA	'AKKHI, = FIRE, ! 48
COLLINS ENG DICTIONARY	EYE > SK AKSI
NEUT	AK KHI
VOC SING	AK KHI
	AK KHI M
PLUR	AK KHĪ
	AK KHĪ NI
instr	AK KHI NĀ
ABL	AK KHI NĀ
	AK KHI TO
plur ins	AK KHI HI
	AK KHĪ HI
DAT	AK KHI NO
Loc sing	AK KHI SM/M
plur	AK KHĪ SU
	LOLO ENB EAGE OHG OGRA AP OKO EX
	[MĀRI AKITŪ CLOSE INON]
	[FIGHT]
	[MĀRI ĀKI BEAT POUND]
	[MĀRI -KI THINK IMAGINE]
	[MĀRI A DRIVE URGE COMPELL]
	[MĀRI -KINO EVIL UGLY]
	[MĀRI -KI-MI LOOK FOR]
	[MĀRI KI TE SEE]
	[MĀRI KIKI MAD]
	[" AKA AKA Stated TURBIL
	[" HIKA COPULATE

PALI TEXT SOCIETY DICTIONARY		DAVIDS
PALI	CA K KHU	UO EYE SK CAKŠUS
VOC	CA K KHU NI	
SK	AK - SHA	ORGAN of SENCE
SK	AK SHI	the EYE
PTS 3	AK KHI	THE EYE [THAT BURNS
3 P.TS	AK KHI	the EYE [that burns]
MĀRI	KI -NO	UGLY
	KI -MI	SEEK LOOK FOR
	HI NĀPO	DIMNESS of SIGHT
	KA NO HI	EYE
PALI	A GG I	FIRE
diacritic	G I NI	"
and	A G I NI	"
MĀRI	A I	Copulate one of 7 tongues of AEN
	HA NEI	Earth OVEN
	NI NI	GLOW
SK	A G NI VAG	fire PALI AGĀRA Hous
MĀRI	NI NI	FIRE [MĀRI NEĀRE Hous
"	KI TE	SEE [RAHE fem
PALI	PA VA KA	FIRE
MĀRI	PA HU NU	FIRE [PA Copulate]
	KA	take fire be lighted fiji lit

<p>PAU 709 SK TANIL MTRC1</p>	<p>SINGI VERA SRNGAT TAMIL VE RA WE NE</p>	<p>ERA TAMIL RA NE</p>	<p>VERA ROOT, ROOT SHOOT RUNNER of a [GOURD]</p>
<p>WHAMA</p>	<p>WE NE</p>		<p>MAKE INTO A NOOSE [AKA ROOTS VINES]</p>
<p>PAU CP SK</p>	<p>SIN EI SRN EI</p>	<p>WE RI RA TA</p>	<p>ROOT ROOTLET VINE'S = RINGER [A ROOT]</p>
<p>MTRC1 SKY 77 MTRC1</p>	<p>SRÓ TAS ROT - O RÖ</p>	<p>TĀ H - E TAS O</p>	<p>-KE WATERFAL RAPID RIVER STREAM CURRENT LAKE GO</p>
<p>MTRC1 SKY 263</p>	<p>TA HU A STH A - N U</p>	<p>TA E HU A A N U</p>	<p>touch of feeling = FROZ = MARGE / TAINGA bail a canoe ITD. STANDING FIRMLY STATIONARY FIXED FIRM IMMOVABLE A STUMP TRUNK POST PILE PILLAR as symbol of MOTIONLESS and the 11 RUDRAS SIVA MOTIONLESS as a TREE during one of his AUSTERITIES</p>
<p>SEE MTRC1</p>	<p>VI SHNU NU NUKU NUMI</p>	<p>TUM U ANU</p>	<p>KU the Earth increase extension AO SHELTERED SPOT (distance CONCEAL STUMP COLD</p>
<p>SIKSEA MTRC1</p>	<p>NA RANGA TA RA RANGA RANGA</p>	<p>RANGA RANGA RANGA</p>	<p>"MALE MEMBER M. VIRILE LIFT UP SET IN MOTION</p>
<p>TAMA</p>	<p>ANGARENGA NA WE</p>	<p>RE</p>	<p>PENIS SET ON FIRE of FEELING [EXCITED]</p>

PAU 720	HA YA		A HORSE, SPEED
OPVEDC	HA YA		
from	HI		TO IMPEL
>	HAYA-	VĀH IN	DRAWN BY HORSES
MEATD		WA H A PU	WĀHĀ 190 See
	HA I		principle STONE IN GAME of RUVU
	HA-E-ATA		DAWN [horses of].
	HA-ERE		COME GO BECOME
		Ā	drive urge compell.
	HĀ	KIWAKIWA	Dark threatening CLOUDS
	HA O		Grasp Greedily
	HA U		<u>WIND</u> Eager bristle
	HA U	MĀTAKATAKA	HURRICANE
	HI		be affected by DĀRĀRĀOĀ
			DAWN [horses of]
	HI	HI	RAY of THE SUN
	HI	KO	BEGIN TO DAWN
	HI	NA	Gray hair MOON Personified
	HI	NA PŌ U RI	Darkness.
	HI	NE NGĀ RO	SEAT of THOUGHTS; EMOTIONS
			DESIRE
	HI	RI	Rise up of THOUGHTS
	HI	RI NA KI	OLD AGE

PALE 733	HE TU		CAUSE REASON CONDITION
from	HI		TO IMPELL
>	HE TU	KA	CONNECTED WITH A CAUSE
from	HE TU		CAUSING-CONDITIONED BY
			CONSISTING IN
	HE TU TA] REASON CONSEQUENCE
abstract from	HE TU		
from	TU HI		RA DESIRE [SEE TOHU THINK]
MAFOR	HE SSA TI		
Note	BHAVA TI		
FUT of			
[HE HI TI] see BHAVATI
	BHAVA TI		
	HO TI		
>	TU MA		TOHI WATCHFUL ON ALERT TOHU THINK
MAFOR	HE		ERROR MISTAKE FAULT Difficultly
MAFOR	HE		Cause to go astray find fault with
WAKKA	HE -KE		MIGRATE
	HE IHEI		BOND ENTANGLEMENT Uti; Fog
	HE MOKAI		HUNGER
	HE MONGA		OBJECT of EARNEST DESIRE
	HE RE		Conciliate propitiate
	HE WA		Be Deluded.
	HI KAKA		ANGER RESENTMENT
	HI KA		Capulate
	HI NENGARO		Seat of THOUGHTS or EMOTIONS
	HI BINU		THIRST
	HI BAKAI		HUNGER
	WHI A		Fall in Love
=	HI A		
	TU HI-RA		DESIRE
	TU HI		POINT OUT indicate by pointing
	TU KA-RI		GREER LASCIVIOUS
	TA E		TOUCH of FEELINGS
	KAI NGA		field of operation scope of work.
	TU		Manner Sort

<p>PAU128 MAORI 27 PAU</p>	<p>ADHI ADHI</p>	<p>KE TO</p>	<p>TO TO</p>	<p>HU LEFTY MINDED THINK direction denoting a movement towards a definite GOAL or END = UP TO, OVER TOWARDS TO = the assimilation form of ADHI BEFORE VOWELS</p>
<p>See Note for</p>	<p>AJJH- ATI</p>	<p>KE KE</p>		<p>>>> different other than expected - beginning i then [ITO]</p>
<p>Note for MAORI</p>	<p>ADHI-BH ATI</p>	<p>ASA WA PA -HA</p>	<p>ATI KORERO</p>	<p>TO ADDRESS TO SPEAK TO Beginning i then FORMAL SPEECH held personal communication tone of voice tenor of speech with</p>
<p>PAU172 MAORI</p>	<p>MA</p>	<p>HA HA HA</p>	<p>SATI RA EPAPA</p>	<p>MEMORY INTENTNESS of MIND LUCIDITY of MIND memory tone of voice tenor of speech Straight Correct.</p>
<p>PAU173 CPVODIC for</p>	<p>SATTA² SATVA SATVAN SANT SATTA HA</p>	<p>TAA TUA TUA -NAN REI</p>	<p>NA NANA WANE -NAN NGA RARO RAKA RAKA RAKA</p>	<p>LIVING BEING SENTIENT RATIONAL LIVING BEING [BEING] WARRIOR STRONG MAN A BEING IN PURGATORY Breathe Breathe BREATH BE UTTERED Name for HERO of a STORY Name for HEROINE of a STORY Rest Remain ARCADE of DEPARTED SPIRITS UNDER WORLD DOWN BELOW there SCRATCH SCRAPES [da hell]</p>

PAL1673	SA	JTA ³		CURSED
PP of	SA	PA TI		TO CURSE
MFAO	HĀ	PA -RU		DESECRATE
	HĀ	P-I-RO		VIOLATION of TAPU
	HA	RA		VIOLATE TAPU
	HA	T E TE		FIRE See!
	POKU	PA		STERILE of a WOMAN
WHAKA	PA	E		MAKE AN ACCUSATION
	TA	HUM AERO		SICKNESS DISEASE
	TA	HU		RITES + FIRE
	TA	HO RO		CAUSE TO CRUMBLE DOWN
SK		RO GA		BREAKING UP of HEALTH
MFAO		RO-NEOĀ		MEDICINE [ie SICKNESS]
See		TA PU		
		TA IMA	HA	oppressed in body or mind
		TA ITA	IA	unlucky in fishing
PA21673	SA	TTA ²		LIVING BEING
CP VEO	SA	TTVA		
	SA	TV AN		WARRIOR
	SA	TTAVA		= DIABETIC SATTVA
	SA	TTA ²		
MFAO		T AU		MAHA OKIOKINGA Resting place]
	HA	NGA		PEOPLE [da Great Chief
		T AUI RA		Skilled person
		T AU A		Army
		TU A HA	NGATA	familiar Name for
		TA MA		CHILD MAN] the HERO of a STORY
		TU A WA	HINE	HEROINE of a FAMILY
		TA U		ATTACK
		TA		BREATHES BE UTTERED
		TA -NGATA		HUMAN
		TA -O- TU		WOUNDED MAN
		TA NE		MALE
		TA MU		P. MUL

PALISIA

NĀ NATTA DIVERSITY of STATES of MIND

MĀORI

NĀ

SATISFIED CONTENT

- NĀ

MĀ

NĀ

ACTED ON MADE BY BY MIND [REASON of]

NĀ WĀ

NĀ HO

QUICK IN ACTION or SPEECH

NĀ HU

WELL EXECUTED

NĀ KO

HAVE MUCH in the THOUGHTS

NĀ MĀ TA

[ANCIENT TIMES] [OF TIME TO COME]

NĀ MU

P. MUL

NĀ NAKIA

TREACHEROUS CRAFTY DESPERATE talk in one's sleep.

NĀ NU

SK MĀORI

MĀ

NĀ WE

BE KINDLED. EXCITED MIND [of FEELINGS]

NĀ VA

NĀ HĀU

DANCE HEARTYNESS

NĀ IO

Esport clever Restless

NĀ KI

apply oneself to avenging

NĀ NA

Rage Wrath Brave.

NĀ O

STRENGTH ENERGY

NĀ RA HU

take counsel deliberate

NĀ NĀ RE

QUARREL

NĀ RIRI

LOVE

NĀ RO

Overcome by Emotion or

NĀ-U

Act upon HURT [Distress]

NĀ TĀ TE

MOVE

TA-E TOUCH of FEELING'S

TA-NGI DIRGE

TA TAI arrange set in order measure prepare study the heavens

RA TA FRIENDLY [in Navigation]

TĀ TĀ NĀ alert prompt Ready.

TA NĀ TA NĀ

EASY COMFORTABLE

201103 UT

adv WHERE there is MOTION
lit & fig OUT BEYOND THE BOUNDS
WITHIN WHICH A THING IS

ENCLOSED

1 with verbs of going
2 with words denoting whether
motion proceeds

II where there is NOT motion OUT
OUTSIDE

2 on the SURFACE

prepads I FROM WITHOUT

II without on the OUTSIDE

3 on the outside on the
Surface

UT AN

UTE

OUTSIDE WITHOUT

1 where there is motion to the
outside

1 outside a house
on the outer side

2 External not the inner man.

1 Where there is motion [lit, fig] TO AN
OBJECT FROM WITHOUT

2 where there is Not movement to an Object to
3 On the outside on the Surface. [OUTSIDE]

Reach land arrive by water
RAIN

Land opposed to Sea inland interior

PUT persons ON BOARD a canoe 170
Load or man a canoe.

REVENGE

DIP UP WATER

UT ANE

UTAN

v

METHODS

U

UA

UT A

UT- A

UT- O

UT- U

MAT-
2693

MAT-
MÔD

A-KUIKUI JOYOUS FULL of SPIRITS
the inner-man as apposed to the
Bodily part of man.
Can be used to denote a person.
Mental qualities of mind intellectual
MENTES with REFERENCE TO the
PASSION'S EMOTIONS MOOD DISPOSITION]
[MIND

MÔD

I Special quality of Soul in good sense
COURAGE HIGH SPIRIT
in Bad sense pride arrogance
III in Ref in inanimate things Magnificence]
[Greatness pride

OLD S.
DE
MAT-
TA
TA

MÔD
MÔD-RE PORT
MAT-A-NEA
MO E
MO RE

Mind heart Courage.
MIND THOUGHT
KNOWING EXPERIENCED PERSON
a charm to Destroy an enemy.
ROOT TAAPROOT

WHAKA
WHAKA

MÔT-EA TEA
MO A MOA
MO E
MAT-A-NĀ
MO E
MAT-A-KU
MO E HEWA
MO E MI TI
MO HA RURU

for an account of for the benefit of]
FEARFUL [with a view to]
ECONOMISE HUSBAND
SLEEP REPOSE DIE MARRY]
DESIRE [BEEET DREAM]
TRACE A GENEALOGY RECITE
BE AFRAID [traditional LORE
INTENSE DESIRE

WHAKA

MÔT-EA TEA
MO HIO
MÔ HIO
MO HO
MO MO
MÔ NIĀ NIĀ
MÔ RI

PRAISE
BODY ODOUR
TEND NURSE
GRIEF
KNOW UNDERSTAND WISE
TEACH INSTRUCT
STUPID
OFFSPRING DESCENDANT
FEAR
person of no account

WHAKA

MÔT-U-TOKE
MÔT-O-RO
MAT-O-RO

SULK IN SILENCE
WOO pay addresses to

PAU 27	A+	SUFFIX	DHI	HERE, TOWARDS TO
PAU 27	A		DHI	DIRECTION DENOTING A MOVEMENT TOWARDS
assim form	A		JJH	A DEFINITE GOAL OR END
[=]	A		JJH-ATTA	THIS SELF HERE
	A		DHI+ATMAN	
[=]	A		JJH AVASATI	TO DWELL HERE IN,
	A		DHI+PRA + ITA	TO DWELL IN INHABIT
	A		DHI+PRA + ITA	GONE IN TO = MEANT UNDERSTOOD
MAA 21				°PAYA Sense MEANING INTENSION
				PAI SUITABLE ADVANTAGE
				WILLING ACREE ASSENT
WAAKA	-	-	-	PA MAKE GOOD SET IN ORDER
				PAI-HI UNEASY IN MIND
				PAI-RI SOLICITOUS
				offspring beginning i then
				drive urge compell
				Mother Stomach
				TI-RA Company of Travellers
				TI-RI offering to a God share portion
				TI-NA CONSTIPATED
				TI-NA-KU PREGNANT
				WA HA mouth Entrance Region
				WA definite space area
				of belonging to possessed by.
				TI KA NEA MEANING PURPORT CORRECT
WAAKA				PAR - A HAKO PUT from one's MIND
				PAR AU DECEIT FALSEHOOD
				[FALSE]
				ITA-UPA THERE YOU SEE VERY.
				[WELL THEN
PAU 9	A		JA	VEDIC AJA HE GOAT RAM
from	A		J	LATIN AGO TO DRIVE
MAA 21	A		I	DRIVE URGE COMPELL as far
n	A		I	COPULATE [as usual]
PAU 17	A		TI+MANA P	A VERY LOVELY
PAU	A		TI	forward direction / forward motion ON
				and further up to beyond IN EXCESS.
MAA 21				MANA WA MIND [VERY
				PA-I GOOD LOOKING
				BEGINNING and THEN

PALI 16 =	AT THA AT THA		OBJECT to find out the ESSENCE OR PROFITABLENESS OR VALUE of ANYTHING to Recognize the nature of UNDERSTAND KNOW
PAU SK AV LATIN GOTIA MAORI PALI MAORI > from > GREEK &C &C GOTIA PALI MAORI	AT THA ² AS THA ASTI OS ASTS KO - HI WI AT THA ANA AT THA KA AT THA OS - SA OS TE ON BA N and A S ANIAN BA NA - BA EMS NA - HA RU RU - A TI NA NA TI - KOR O TI - KORE WHA RA KO H - IA KO H - IWI BE N BE NN CO FA BO H BO NE PE HI PE KA PE KE PE RA PE N -	SANGATA CONJUNCTION of BONES = SKELETON SANGA = COMPRISING = MAORI HANGA CAVE (NAHE ancient times) NT A BONE BONE from LATIN BA AN BONE = BANA a KILLER DIMINISH & ROW WEAK LANGUISH BONE TREE BONES TENDONS GRAVE PERSON REAL ACTUAL SUNKEN WASTED AWAY Sunken wasted away as the EYES BURIAL CAVE of one DYING EMACIATED = SK/PALI > BONE SKELETON BONE A WOUND connected to BANA CAVE REPOSITORY [a KILLER anything BENT & Curved ARM SHOULDER HUMERUS ARM of a TREE also = POVERTY and BONE Second person killed in Battle BRANCH of a TREE Humerus upper arm, LIMB Remains of a Corpse OPENO STINKING	

VEDIC	STRI		
PALI	THI		
PALI	ITTHI		
MĀtors	T	I-A	
	T	I-NAKU	
WĀHINE	IT	I	
	TT	I-AKA	
	ATT	I	
	T	R-I	
HI	H-	R-I	
	H-	-KA	
	H-	-A	
MA		RI RI	
		RI-O	
	T	I-KOU	
	HA	HI	
	H	R-AU	
	-	HI	
		HI-NE	
WA	-	HI-NE	
		RI-B	
BUEPNISE	I	ND O	
MĀtors		T O	
	-	A	
	-	RA	
	-	RO	
WĀHINE	T	H-AHA	
	-	NGO	
	-	HI	
	-	N-O	
		T O - HOU	
		T O -	
		T O - HI	
		T O	
	T	H-OHE	
	T	ENE TENE VAEINA	

WOMAN

WOMEN THIS IS NORMAL CORRESPONDANT TO VEDIC STRI THE USUAL DIALECT FORM FOR WOMAN

- MOTHER
- CONCIEVE
- INFERIOR WIFE
- MOTHER
- OFFSPRING
- Remove TAPU [ie childbirth rite]
- EAGERLY DESIRE
- COPULATE
- fall in LOVE WITH
- LOVE
- M-VIRILE
- CLITORIS
- size ie KAMA DEVA
- place the hand upon a woman.
- BETROTH
- girl daughter
- WIFE
- 2
- MOTHER
- CONCIEVE
- SHE
- Life principle
- Nurse handle
- Betroth a woman [by a lover]
- DESIRE YEARN for
- Betroth
- DESCENDANT
- THY
- SOURCE of MANKIND ORIGIN
- childbirth rites
- Be pregnant
- SILLY GIDDING
- ENE TENE VAEINA

DC695 MÔDOR SL AEA A MATRICIDE
 MĀORĀ R ANGA AVENGE A DEATH

 DC696 MŌNA PĀOLE a disease occurring every month
 MĀORĀ TA-HE MENSES
 DC MŌNA P-BLŌD MENSTRUUM.
 PŌ POR-O Black dark in color
 PŌ RĒAREĀ Turf same.
 PŌ R-E Desire
 PŌ RARURARU Confused bothered

 PŌ R-AHU ANNOY TROUBLE
 PŌ R ANCI Distracted mad.
 PŌ RĀ KARAKA RED OCHRE
 TĒ -PE Congal coagulate

 TER - E TO FLOW

DC697 MO RU Edible Root paronip
 DC697 MO RE A ROOT [edible] paronip
 and MO RA incompounds
 MĀORĀ MO RE TAPROOT
 MO RE NEĀ PESTLE for pounding fern Root
 RE A Spring up grow
 RE RE be put out planted
 A RU HE FERN ROOTS
 RU A STORE PIT for KUMARA ROOT

DC703 MY NE the MIND
 SK MI Measure judge know perceive
 MĀORĀ MI NE be assembled be completely RECITED
 A MI KI tell a story without omitting any
 A MI ONĀA particular
 MI HARO Mischievous meddling
 NE HE WONDER AT ADMIRE
 MI NA ANCIENT TIME'S
 DESIRE

DC 703 MĀORI	MYLEN-	PŪL PŪR-ERO PŪRE PUPUNĀ PUNĀ PŪITĀ		A MILL POOL EMERGE FROM WATER Rite see Wet Sudden SPRING of WATER hot spring
DC 703 MĀORI	MYLEN-	HĀM [M] HĀM-O KO HĀNGĀ HĀMĀRURU		AN ENCLOSURE da MILL thatch of a HOUSE property make build Shut in enclosed-confined
DC MĀORI	MUĀ	- BANĀ PĀNĀ		one who destroys with the MOUTH DRIVE AWAY EXPEL
DC MĀORI	MUĀ	- ĀDL ĀT-	UA	MOUTH DISEASE anything MALIGEN MENSES GOSSIP SNARE fā = MOUTH
DC 703 GŌTĀ	MYR MRU	ĀRĀ ĀRĀ TĀHUNĀ		MURDERER Battlefield
WHĀKA		TĀR-Ā-WĒHĪ RĀNGĀ TĀR-Ū TĀR-Ū		TĀWHĪTĪ Influenza. DEATH DYING Treat as an Enemy Avenge a Death painful acute
SK ✓	MA	- RĀ		
DC	MRI			
SK	MĀ	- RĀ	-KĀ	night more depressing men- MORTALITY
PAU MĀORI	MĀ	- RĀ	NĀ	Death
	MA	U		taken Caught
	MĪ	MĪTĪ		EXTERMINATED
	MĪ	HĪ		SIGH FOR LAMENT
DC from LATIN MĀORI NA	MY MU MŪ MU	SCI SCĀ		FLIES [MĀORI NAMUKĀTIPO MOSQUITO INSECTS SANDFLY

de	MY	SCI		FLIES	
FROM LATIN	MU	SCA			
MĀORI	MŪ			INSECTS	
NA	MU			SANDFLY	
NA	MU	KA	TIPŌ	MOSQUITO	
		KI	HIKIHI	LOCUST CICADA	
de	CO	NT-	WA	WARE	INHABITANTS of KENT
PALI	KO	NTA			MAN of DIRTY HABITS
de			WA	RA	AN INHABITANT
		and	WA	RE	
MĀORI			WA	RE	LOW IN SOCIAL POSITION
			WA	OKU	BUSHMAN
			WA	RA WARA	TUPUA UNCERTAIN TRADITIONS
			WA	RE	LOW IN SOCIAL POSITION
			WA	RO	ABODE of the DEAD
			WA	TĀ	UNOCCUPIED
			WA	RE	house people in a House
de	WA	WA		WĀE	MISERY
MĀORI	WA	WĀ	i	WI	WI See
	WA				ACCUSE
de	WĒ			WĒ	DUAL
MĀORI	WĒ	A			woe misery trouble evil
	WĒ	E I			QUARREL
	WĒ	E I NĀ			ENEMY
	WĒ	E I RO			BE SEEN
	WĒ	E AO			COMPANION
	WĒ	E WĒ			BOIL ABCESS
	WĒ	E I N U			THIRST
	WĒ	E NĀ K O			useful yearning Brood over
	WĒ	E O R I			DISEASED ILL
de	WĒ	E A L O A			a RULER
de	WĒ	E A L O			POWERFUL MIGHTY
MĀORI	WĒ	E A O			PRINCE CHIEF
WĀKA	WĒ	E NĀ			Stand firm against Assault
SĀ		A R -			worthy of Respect MĀORI ARIKI chief

See OVER WHELM
 MAORI WHER-IKO
 MAORI WHER-E
 AC122 WILM-
 WELM-
 WELM-
 WILM-fYR
 WILM-HAT
 MAORI HAT-E TE
 PIR-A NGI
 A WHI
 WHAKA WHI
 A WHERO
 TA WHI RI
 TA WHI TI
 TA WHI U
 WE HI
 WE WE HE
 WE NE
 WERE WERE
 WE TO
 WI NI W NI
 WHEI
 WHE KITE
 WHE ORI
 WHE TUKI
 WHI D
 WHI RO
 WHI TI
 PI WERA
 PI WARI
 PI E
 PI RA KA
 WHIR-O

DAZZLED
 OVERCOME OPPRES
 THAT WHICH WELLS of fluid
 A FOUNT STREAM WATER that
 SURGES or BOILS
 of FIRE SURGING FIRE FLAMES
 HEAT FERVENT HEAT FIERY HEAT
 BOILING ROASTING INFLAMMATION
 VIOLENT MOVEMENT VIOLENCE RAGING
 TEMPTSTUOUS & WATER
 OF MENTAL EMOTION ARDOUR
 HEAT FURY RAGE PASSION
 FEAR FIERCE FIRE FLAMING FIRE
 BURNING HOT
 FIRE
 DESIRE
 EMBRACE BESIEGE ORAW]
 SURROUND [NEAR TO]
 HOPE'S DESIRES
 FAN A FIRE
 PERSON RUN AWAY
 drive together HUNT UP
 be afraid terrible
 LOVE SICK
 HATRED
 FUD MUL
 WEEP
 Dread Terror
 ENEMY
 Dazzled
 diseased ill
 BE SHOCKED
 fall in Love with
 Evil Bad.
 Be alarmed.
 BURNT
 Beautiful
 Desire Earnestly
 FIREWOOD
 throw BURNING BRAND into the SEA

2c	WE ND	E LAS	PEOPLE of VENDIL [JUTLAND]
	WE NT	F	PEOPLE of GWENT [WALES]
2c 1180	WE ON	OO-	LAND [LOND] LAND of the WENOS
	WE ND		TO TURN FROM ONE LANGUAGE TO ANOTHER TO TRANSLATE
v	WI NE	DAS	
See	SKLA WI NI		a glorious friend
	WI NI		winners
Māori Note	WHE NU A		LAND place Earth
	WEO NOD	-LOND	the COUNTRY of the WENDS
v	WI NE	DAS	
See SKLA	WI NI		
2c 1195	WEOROLD-	FRU MA	one of the WORLDS GREAT MEN
Māori		PŪ	wise one twice told
		PUR-	AKAU OLD MAN ANCIENT LORE
		MĀORI	Explain Elucidate 100
2c 1194	WEORLD-	BŪ ENDE	dwellers in this world MEN
Māori	WHE NUD		LAND place soil district
		PŪ	CLAN
2c	WEOR-	PERE	A THROWER
Māori		PERE	Arrow Dart throw an arrow
		PERE	GO (or Dart)
"	WHE AKO		experience intimate knowledge
2c	WEAK		no WORK
Māori	WHE AKO		Experience intimate acquaintance knowledge
2c	WIL	ISC	IF FOREIGN NOT ENGLISH offering
1225	WYL	ISC	MORU CARROT [to KELTS of ENG]
	WÆL	ISC	⊙ WEALTH [to SERVILE]
	WEL	SH	
0136	WALA	WISC	ROMANUS LATINUS
Māori			
RA	WHI TI		INFLUENZA a THING from 'OUTSIDE FOREIGN

<p>1232 8C Māori TAWHAI RI 2CR25 Māori</p>	<p>WIND SCOFF WIL LA WHI WIR- I WIN IWINI WHIR- I WHIRI</p>		<p>A FAN FAN A FIRE WILL determination Resolution will in contrast with power or performance. INTENSION PURPOSE DESIRE TO ACT CAN BE ABLE A LOCK IN WRESTLING Dread Terror SELECT CHOOSE Weave plait</p>
<p>2CR31 Māori A</p>	<p>WI NO WIN - IWINI WIRIWHIRI WITĀ WHI - O WHI OWHIO WHI RO NGO IO NEO NEO RO</p>		<p>WIND air in motion SHUDDER TREMBLE SOUTH WIND + RAIN WHISTLE WHIRLWIND a charm repeated over a burning brand thrown into the SEA TO MAKE A GALE STOP WHISTLING SOUND SNORE</p>
<p>8C Māori Māori Māori O SAK Māori WHITI slant be alarmed Spring keep shoe Spring of a trap Sudden striking</p>	<p>WINDAN [WHIRI = FLOCK] [WHIRI twist plait] [TAN-IWA SHARK] [round the tree of death] WINDAN AWHI AWHI O AWHI REINGA AWHI OWHIO AWHIWA WHIRI WHIRO WHIRO</p>		<p>TO FLY LEAP START TO FLY WHEEL SPRING twisting Rolling movement of living beings HE TWINED TO FLY TO ROLL TO PLAIT EMBRACE BESEIGE ROUNABOUT WINDING Embrace in the Region of Spirits WHIRLPOOL WHIRLWIND CIRCUTOUS 3RO fence of a FORTRESS whirl round by the Neck WAVE TO WHIRL SPIN [FAN A FIRE]</p>

ADU 23	TI-	AT THO	THIS IS THE MEANING this is the sense.
		AT THA	3 SENSE MEANING IMPORT of a 4 This that thing matters [WORD]
DIST		AT THA YA	for the good for the benefit of
	AT TA	MA NA	HAVING AN UP RAISED MIND
=	AT TA	MA NA TA	[MENTALITY of ONE'S SELF, DELICATED ENRAGED
	AT TA	MA NA TA	Satisfaction Joy pleasure transport of MIND
MA-OR		TO H-U	THINK
		MA RIRI	LOVE
	AT A		THE TOUCH of FEELINGS Carefully gently care gently deliberation
		NA WE	be excited of feelings
	AT -E		pit of the STOMACH
	AT A	NGA	BEAUTIFUL
	AT A	MAI	knowing quick witted behaved contemptuously
	AT A-	MIRO	MUMMY, CASE
	AT A-	HU	LOVE CHARM
	AT A	WIHA	Show kindness be liberal
	AT E		Seat of affection's offspring
	AT -I		
		MA N INO HET	DISGUSTED
		MA N INI	pleasant agreeable
		MA N A WA	MIND PATIENCE
		MA NA	POWER AUTHORITY

१८१२३४ WINTER - LIC
 MAJREI WI RI
 WHI R-O
 WHI TI
 WIN I WI NI
 RIK - I
 RIK - I
 RI 0

OF WINTER WINTER
 TREMBLE SHIVER
 ATUAD of Darkness / Death
 Crossover change turn
 pass through
 SHUDDER Dread terror
 DARK few
 RIKI in small portions
 [gloomy]
 0 withered dried up wrinkled

PALI W
 NĀ THO

REFUGE SUPPORT HELP -
 [PROTECTION]
 WITHOUT SUPPORT HELPLESS
 UNPROTECTED POOR

NEE ANĀ THA

LOK ANĀ THA
 MAJREI TA IAO
 MAJREI

REFUGE of the WORLD -
 WORLD [of the 3] [i.e. the BUDDHA]
 SATISFIED CONTENT
 REST REMAIN
 TEND CAREFULLY NURSE

WHARKA NĀ
 NĀ
 NĀ NĀ
 = NĀ
 NĀ RE
 TO KA
 TO HU
 TO HU
 TO I

by way of
 Family group
 firm Solid Satisfied contented
 THINK
 preserve bay by
 KNOWLEDGE SUMMIT
 ORIGIN of MANKIND
 Calm tranquil
 Set as the SUN = SIX]
 [GONE TO REST]
 HUSBAND

TO
 TO
 TĀ NE

WHA NĀ I
 WHA NĀ U
 HA NĀ
 NĀ KI

FEED NOURISH REAR MAINTAIN
 Family group be born.
 property people make buds
 WEED CULTIVATE

BC1245	WI	TAN	
PP	WI	TEN	
MADORI	WI	TA	
1247 >	WI	J	
BC1256	WI	U	TAN
MADORI		U	TA
		U	TO
		U	
		U	
BC1286	WYN	SUM	IAN
	WYN	SUM	
	WYN		
MADORI	WHI	I	
	WHI		
	WHI	TI	
		HU	RO
		HUM	RI RE
	WHI		
	TA	WHI	
	TA	WHI	RI
		M I - HI	
BC1287	WY	RCA	N
	WE	ORC	AW
	WO	RHT	E
MADORI	WHI	R-I	WHIRI
	WHI	R-I	KOKO
	WHI	WHI	TA
	WHI	WHI	TA

SEE TAKE HOTO TO
GUARD KEEP

one of the fences of a PA outside
the main fence.
South Wind with Rain
marking an object towards
which motion is directed
to in the Direction of.
near against Beside
confronting over against

OUTSIDE of
load or man a Canoe.
Revenge
Come to land arrive by
water
Reach land

Rejoice be joyful
the pleasant
delight pleasure
fall in Love with
can be able
shine upon.
Joy
Beautiful in a state of peace.
Embrace.
food.
BID WELCOME

GREET BE EXPRESSED of AFFECTION
TO WORK LABOUR RITAN AN OBJECT
MADORI KANEKE MOVE PROGRESS
MADORI RAKA AGILE ADEPT
WEAVE PLAIT WHI CAN BE ABLE
STRENGTH
QUICK READY ZEALOUS
EXPERIENCE KNOWLEDGE

MPOREI
 DC 1290 WYRT-TRU MA
 WYRT-TRU M

DECAYED TOOTH
 The ROOT of a PLANT
 The Root of a Tooth is STEEN
 ROOT SOURCE ORIGIN

MPOREI
 DC WYRT-TUR UKI
 ME TE
 TA ME

GROW UP AS SUCKERS of a TREE
 VEGETABLE FOOD
 FOOD

de WYRT
 DC 1290 WYRT-PI NE
 MPOREI TI MA
 MPOREI TI N A KU
 WI
 WI NI
 WI NI

PLANT HERB as ST. JOHNS WORT
 A CULTIVATED FIELD [plant for food]
 Cultivate the SOIL
 CULTIVATED GROUND tubers
 Tussock Grass [for planting]
 Rushes
 a variety of KUMARA

DC WYRT
 GOTA WAU RTS
 O SOX WU RT
 O HE WURZ
 MPOREI WRA
 WHIRI
 WHIT BU
 WHI R- O
 WHI U

plant plant for food a GARDEN herb
 plant Root
 " "
 See Eng MANGO WURZEL [mango TOPS
 LEAF
 Twist plant [with flax leaves]
 prepared flax leaves
 unproductive of land
 Satisfied with food Surfersted

DC 1291 WYRT-TUN
 WYRT
 WYRT-WA LA
 - WA LU
 WYRT-W ALIAN

A GARDEN
 plant herb
 the ROOT of a PLANT FOOT of a HILL
 TO PLANT ROOT OPERADICATE

MPOREI
 TU ATARA-WA WATA
 TU AKO I
 TU RA NEA
 TU HER
 TU PU
 WA NA
 MA RA

A CRUMBLY FRIABLE
 DIVIDE BOUNDARY DIVISION [SOIL
 SITE FOUNDATION
 overgrown with Brushwood deserted
 GROW INCREASE SHOOT BUD GROWTH
 BUD SHOOT SEEDLING
 GARDEN RUMAKI PLANT

ACRAI	WYRT	-WA	LIAN	TO PLANT TO ROOT UP
	WYRT	-WE	ARD	A GARDENER
	WYRT			herbage food
MPORES		WA	NA	bud shoot seedling
			RI	Screen protect
	A	WA	KARI] DITCH
	A	WA	KERI	
	A	WA	KARI and KERI	= DIE
	A	WA		BED IN A GARDEN
			RI TUA	be divided be Separated
			RI-WA-I	POTATO
			RI-NEA	ARM.
			RI	shut out with a Screen.
			RI AKA	STRAIN PUT FORTH
				STRENGTH
				ENERGY
		WE	HERO	Dividing Separating
		WE	RA	Burnt
		WE	RI	ROOT ROOTLET
		WE	RO	PLANT ROOT CROPS
		WHA		LEAF TARO LEAF
		WHA	NEAI	feed nourish increase in size
		WHE	AKO	KNOWLEDGE EXPERIENCE [swell
		WHE	AO	Stay Remain
		WHE	NUIA	LAND GROUND
		[WE	[NUIA]	
WHA	KIA	-	AR	think consider plan.
				understanding
			AR-ERO KURI	a variety of TUBER COO
				(plant]
SK	VISH			WORK DO SERVANT