

# KAWATIRI

*JF Amituana i*

**F FALETOLU  
O MAUI TE WAKA**



# ALL PEOPLE, ALL NATIONS

**MORE INFORMATION ON NGA HAU E WHA  
NATIONAL MARAE**

# Nga Hau E Wha Marae

## Christchurch, New Zealand



Courtesy Te Runanga o Nga Maata Waka Inc.

Nga Hau E Wha National Marae is situated on approximately 14 acres of land located in the eastern suburbs of Christchurch. It is the largest National Marae in New Zealand.

### THE MISSION

Kia whakapakari i te ngākau möhio o ia iwi o te ao, i raro i te tikanga Māori, kia whakatinana, ä, kia whakapūmau hoki i te whakaaro kotahi mo ngä tikanga, ngä whanaungatanga, me ngä mahi whai ora a ngä tangata katoa.

To enhance understanding between all people, embracing Māori values, so as to establish and maintain a major focal point for cultural, social and economic development.

### CANTERBURY EARTHQUAKES

Many business, organisations and whanau were displaced in the Canterbury earthquake of Feburary 2011. Nga Hau E Wha National Marae has been host to a variety of organisations since this time. [CLICK HERE](#) for more information.



### ACQUIRING THE SITE

In 1848, members of Ngäi Tahu sold most of Canterbury to the New Zealand Company for 2,000 pounds and promises of reserves for present and future needs. When the sale of land was arranged Ngäi Tahu understood that in return for their land *"...our places of residence and cultivation are to be kept for our own use, for the use of our children and for those who may follow after us... we leave to the Government the power and discretion of making us additional reserves of land."* Subsequent to this deal however no reserves were surveyed in Christchurch and Māori cultivations and settlements were lost.

In 1858, the Canterbury Provincial Government granted Little North Hagley Park

as a Māori reserve provided a "...wood or shingle house was erected on the site." Historically this site was a resting place for Māori travellers. Funds were not available and no building was erected.

In 1862, the Government notified that Little North Hagley Park was available for the Māori to tether their horses rather than in Victoria Square. (Then Market Square). The Government wanted the site back in 1872 and agreed to find somewhere to replace it. It seems nowhere was found and subsequently confusion arose over the ownership of this land.

Efforts to find a suitable site for a National Marae in Christchurch continued over the years although a number of tribal and urban marae already exist in Canterbury. Finally in 1977, Mr Hamish Hay, the then mayor of Christchurch offered Cuthberts Green as the only possible site in Christchurch. The offer was accepted by certain Māori representatives, but apparently not by Ngāi Tahu, the tangata whenua.

## MARAE ESTABLISHMENT

The Council made a public announcement on the 23rd of September 1977 "*...considering allocation of part of Cuthberts Green as a marae site.*" A year later Ngā Hau E Whā Christchurch Marae Incorporated was established. The proposed marae siting was strongly opposed by the local community and 179 public objections were made to the proposal, all from residents of neighbouring properties. The matter went to the Planning Tribunal and in November 1979, the Council received and adopted the Commissioner's recommendation and approved the application for the planning and consent for the establishment of a marae. The matter was then taken to the Court of Appeal, however the appellants lost and the marae was given the go ahead.

"Ehara i te mea he kotahi tangata nana i whakaara to pō.

It was not one man alone that kept watch in the dark of the night."

— A proverb to explain why tribal histories differ when describing the one and the same event

# ALL PEOPLE, ALL NATIONS

## TE RUNANGA O NGA MAATA WAKA IS THE URBAN MAORI AUTHORITY FOR TE WAIPOUNAMU .

Our agency is based at Nga Hau E Wha National Marae situated in the eastern suburbs of Christchurch.

We are an approved community services provider of Child Youth and Family to provide social work support, as well as being registered and accredited by NZQA under the Education Act as a Private Training Establishment.

We are proud to announce that we have recently successfully moved onto MSD's new Approvals framework and in February 2015 we achieved accreditation under Te Wana: an internationally recognised quality management system.



We currently deliver a range of services in health, education, justice, social services, creative arts, housing, business development, community development, cultural identity and competence, Marae etiquette practice and customs, and the youth sectors.

Nga Maata Waka's target  
group and Community  
Responsibility  
Norm Dewes

"A person's language is the plume of their identity, the jewel of their prestige, and the soul of their dignity.

Take away the language of a people and you take away the very fabric of their culture, making them mere puppets of society."

— Hohua Tutengaeha

A	ĀS	FROM MOUTH TO MOUTH PERSONALLY
1	Ā-BHĀ TA Ā-BHĀ TI	SHINING APPEARING SPLENDOUR LIGHT
2	Ā PEKSHI KA	HAVING RELATION or REFERENCE [TO]
3	ĀBHŪKA	EMPTY HAVING NO CONTENTS [POWERLESS]
4	ĀBHI-MUKIYA	DIRECTION TOWARDS FRONT
5	Ā-√PRI P. Ā-PIPARTI	TO SURFEIT ONESELF
6	ĀPYA	RELATING TO WATER
7	from AP- Ā-BHŪTA	PRODUCED EXISTING
8	ĀBHI-KĀMA Ā-BILA	WISHED for TO SPLIT
9	Ā-BHOGA Ā√BHŪ	EFFORT PAIN'S FULNESS TO BE PRESENT Near at hand.
10	Ā√BHU	" " " " "
11	ĀBHI-KĀMIKA	WISHED for
12	ĀMNĀTYA Ā-MNĀYA	COMMITTED TO MEMORY SACRED TRADITION
13	Ā-YŪJ ĀRĒ	UNITING JOINING from outside for
14	ĀLI ĀVI	DITCHES DIVIDING to undertake
15	ĀNIR-BHĀVA	BECOMING VISIBLE
16	Ā√VIJ ĀS	TO FAN TO SIT DOWN
17	ĀS	SIT REST
18	ĀS	REST LIE DOWN
19	ĀSAN ĀSA	MOUTH JAWS "
20	ĀBHŪENA	A LITTLE CURVED

(4) SK159

ĀS

BY WORD of MOUTH,  
BEFORE ONE'S EYES  
FROM MOUTH TO MOUTH  
IN CLOSE PROXIMITY  
PERSONALLY PRESENT  
IN ONE'S OWN PERSON PRESENT

MAORI

ĀH - A - NA

HIS

ĀH - A - KOA

ALTHOUGH NOTWITHSTANDING

ĀH - A - U

WHAT of THAT

ĀH - A - U

THIN

1 ME

ĀH - E - A

WHEN

= >

ĀWH - E - A

ĀH - E - A - HEM

RAINBOW

ĀH - E - IHA

TRULY EXACTLY CERTAINLY

ĀH - O - RANGI

TEACHER of HIGH  
[STANDING]

ĀH - O

MEDIUM for a GOD

ĀH - O

GENEALOGY LINE of DESCENT

ĀH - O

RADIANT LIGHT SHINE  
[ as Personified too? ]

ĀH - O RE

NOT

ĀH - U

TEND FOSTER FASHION

ĀH - U - NGŪ

GENERATION

ĀH - U

Move in a certain Direction  
Point in a certain Direction

ĀH - U - Ō

Form Appearance.  
Form make.

\* \*

ĀH - U - A

FULL of the MOON

ĀH - U - A - TANŪ

LIKENESS

ĀH - U - KA - HUKA

BECOME ACQUAINTED WITH  
RECOGNISE

ĀH - U - MAIRANGI

SACRED PLACE

ĀH - U - MEHUME

SUITABLE PLEASING

ĀH - U - NGARUA

Elderly approaching OLD AGE

[GNARLED]

GRAVITUS 170 See NOTES



SK 145	Ā - BHĀ	BHĀ	Splendour light appearance Beauty
SK 145	Ā - BHĀ	TA	SHINING BLAZING APPEARING VISIBLE VISIBLE
	Ā - BHĀ	TI	SPLENDOUR LIGHT SHADE
	Ā -*	BHĀ NA KA	SAYING PROVERB
	✓	BHĀ N	
	Ā - ✓	BHĀ SH	TO ADDRESS SPEAK TO TO NAME CALL SHOOT ITD
A		BHĀ SHATI	
	A	BHĀ SHA	SPEECH TALKING ADDRESSING
	Ā -	BHĀ GA	one honored by a SHARE [PROVERB]
MAORI	! **	HA HA	HA = SHOUT + TI = O CRY CALL
SK	Ā - ✓	BHĀ	TO SHINE or BLAZE TOWARDS TO OUTSHINE IRRADIATE ILLUMINE
P		- BHĀ TI	
imp 2nd Sy	A -	BHĀ HI	TO APPEAR BECOME VISIBLE or APPARENT TO LOOK LIKE
	Ā -	BHĀ SUR A	SHINING BRIGHT Name of a [CLASS] OF DEITIES
SK 145	Ā -	BHĀ SIN	SHINING LIKE. HAVING THE APPEARANCE OF
	Ā -	BHĀ SA NA	MAKING APPARENT or CLEAR
MAORI		- HA - E - RA TA	DAWN [ILLUMINATING]
MAORI		TA HU	SET ON FIRE LIGHT
		TI TI	SHINE
		- HA	tone of VOICE TENOR of SPEECH
	* WHA	NEA - I	offer as FOOD FEED REAR
	RA	WHI TI	SUN RISING [MAINTAIN DAWN
		HI HI	RAY of SUN
		HIN A	MOON [personified]
		HU RA	BEGIN TO DAWN
		HŪ	Desire
		RA	SUN
		HA NA	SHINE GLOW of FLAME HEAT
		NA WE	be excited of FEELINGS
	WHA I -	KO ZERO	FORMAL SPEECH [SET on FIRE
	PAH U	NU	FIRE BURN
		- HU NU	RAY of SUN
	WHA	TU	WEAVE GARMENTS
	** WHA	TU	MANA WA SEAT of AFFECTIONS
		WA - I	a Saying Memory Proverb

MFAORA

SKIBS

from

A

PEK

-HI NA

SHI-KA

MOON PERSONIFIED Gray Hair

RELATIVE, HAVING

RELATION or REFERENCE TO

>

MFAORA Note

A

PEK SHA-TVA

-HI-KI

THE STATE of BEING Carry in the ARMS [RELATIVE]

A

PI-TI

PLACE SIDE BY SIDE

Note

A

PA-RANI

-HI-KU-NAI

SOURCE of a STREAM [ATTACK]

COMPANY of PERSONS [espec

of distinguished persons]

-HI-KA-HIKA LINE of DESCENT

of belonging to possessed by

as of PARTS of a WHOLE

HUSBAND WIFE SERVANTS

A

[A]

A  
D  
A

partic - used Before names of persons the pronoun's WAH i MEA i Name's of canoe's months ITO (when they stand as subjects of a sentence

Before personal pron - B when repeated by way of explanation

Before names of places; local names

-HI

KA-KA

INCITE

ITO

PE

HU

a variety of KUMARA

a variety of TARO

a variety of glass

PEK

-A

BRANCH of the firewood

CHIEF

Fern Root

PEK

-A

NEA

BRANCH ROAD

WHAKA

PEK

-A

Refuse, cause to turn aside

PEK

-E

UPPER PART of the ARM

twitching of SHOULDER [AN OMEN]

[TUA

--HA

-NEATA

well known

HI

-A

= WHIA BEIN LOVE WITH DESIRE

-HI

KAHIKA

LINE of DESCENT

-HI

A KAI

HUNGRY

A

-WHI

draw near to Embrace

-HA

-KUI

MOTHER old woman

-HA

-KORO

FATHER old man

-HA

NEA

properly make build People

-HA

MOKO

THATCH of a HOUSE



SK145 AB HŪ KA EMPTY HAVING NO CONTENTS  
POWERLESS

MĀORI WHAKA - KA-HU RUA prayer to effect ESCAPE from an ENEMY

HU KA FOAM FROTH COLD FROST [new without HEAT]

HU KA-HUKA DAWN [ie COLD]

HU KA RERE SNOW

HU KE HUKU COWARD FOOL

HŪ KE KE STAGGERING

HU KIHUKI unfinished incomplete disorderly

AP - A SLAVE affectionate YEARNING

HŪ K-I-KI shiver from fear or COLD

HŪ K-O-RE DEVOID of DESIRE [Confused]

KA-HU-I-RANGI 12<sup>th</sup> MONTH of YEAR

HU-A-TARE GASP for BREATH PANT

HU-A-RI-KI SMALL

HU-A-TEA CHILDLESS

HŪ - HĒ WEARIED EXHAUSTED WITHOUT

AP - Ū BARK as a DOG [HEART]

HU-HU note Reduplication! EMACIATED

AP - U-RU OVERWHELM [WASTED AWAY]

HU-HU RE LAZY AWKWARD

KA-HU NEA SLAVE

HU-A-MŪTU having no Descendants

HU-A-KORE to no purpose causeless

HŪ ? Mud Swamp.

KA HA KORE WEAK

KA KETU 1/2 cocked as a Gun.

KA MA HŪ-NU a prayer to destroy the COURAGE of a FOE

KA-HU STILLBORN ENFANT

WHAKA KA KA-HU MEMBRANE of FOETUS

KA-HU-A FORM APPEARANCE

KA-HU-RANGI IRRESOLUTE UNSETTLED

KA-HU-RI A SAPLING [WANDERING]

KA-HU-RUA DIMSIATED SHORT

KA-HU RAKI RAKI see! [SIATED]

SKIN	ABHI-MUK	H-YA	DIRECTION TOWARDS BEING
from	ABHI-MUK	HA	IN FRONT of FACE TO FACE
			PRESENCE WISH OR DESIRE
			DIRECTED TOWARDS ANYTHING
MAORI	AWHI		EMBRACE DRAW NEAR TO BESIEGE
	AWHI-NA		ASSIST BETRIEND
	AWHI-RE-I-NGA		EMBRACE IN THE REGION of SPIRITS
>	API TITU		FIGHT AT CLOSE QUARTERS
>	API TI		FRIEND
	-PI-ARI		HUNCHBACK
	-PI-AU		IRON AXE
	-PI		Eye. [HA-MU GATHER] CLEAN
	-PI-E		Desire earnestly
	-PI NONO		BEG
	-PI NANAU	HEA	a BOLD IMPUDENT FELLOW
	-PI KOKO		HUNGRY
	-WHI-A		DESIRE fall in LOVE WITH
		HIA	KAI HUNGER
		HIA	fall in Love with
		HI KA	Capulate kindle fire and
	PIORI		annoying Teasing
	MU-A		of place THE FRONT / FOR PART
	MU K-U		Before in FRONT FIRST FORMERLY
Note	MU-RI		prepared phase fine
	TA MU		of place THE REAR / HIND PART
	MU-MU		PUD MUL
	MU-NA		VALIANT WARRIOR
	MU-RE	RE	DARLING
	A MU		RE CLEVER CUNNING
Note	A MO		GRUMBLE COMPLAIN
	A MU-A		PRIEST LEADER MO-/MU-
			THE TIME TO COME
		KA-NO HI	EYE
		KAH-U-RUA	SHORT SIGHTED
		KAH-U-A	FORM APPEARANCE
		KAH-U	GARMENT Surface PUT ON-
KA	KAH-O		FAIR of HAIR [GARMENTS
	KAH U		LINE for NIU ROOS & DIVINATION
KA	M.U		EAT MUNCHAS if EATING!
			Snake for HAWK'S

SKI43

P

Māori

Ā-V - PĀRI  
Ā - PĀPARTI  
Ā - PĀRI NATI

- ŌNGĀ  
PĀ PĀ

PĀ E  
PĀ

PĀ HE  
PĀ KOKO  
P

PĀR - Ā - HĀRĀHO ALMOST FLEEDED

PĀR - ĀNEI DESIRE

PĀR - E - RE FLEDGLING WHICH HAS LEFT THE NEST

PĀR - I MIERATE of BIRDS Be fastened to cling keep [close]

\* WHAKA - PĀR - I - WAHINE a charm to make a woman cleave to her husband.

\* PĀ PĀ - RI CLING TOGETHER

PĀR - U IHI favourite Darling

\* PĀ - RI HONGĀ attached keeping close faithful

PĀ TĀ prepare food.

PĀ PĀR - ĀHUA a table from which food [was eaten]

PĀR - U PLUNDER

PĀR - Ā FERN ROOT of GOOD QUALITY

PĀR - Ā - KETE BOOTY

PĀR - Ā - MANAWA Refreshment

DMU

PĀR - Ā - RAHI Sacred over for ritual food

PĀR - Ā - RAU SLAVE

PĀR - Ā - REKA POTATOES

PĀR - E - KO Be Consumed

PĀR - EKA - REKA Gratified pleased.

!

PĀR - E Ā PIGEON

PĀR - E NEO Edible Seaweed.

PĀR - I ABUNDANCE

TO SURFEIT ONE SELF SATIATE  
OR SATISFY ONESELF  
TO DO ANYONE'S DESIRE  
SATISFIED

Half grown not matured  
yielding flabby.  
DESIRE  
Young of Birds chick

PREPARE FOOD  
HUNGRY



SK144 from 2    Ā PYA    BELONGING OR RELATING  
 A P    TO WATER WATERY  
 LIQUID CONSISTING of WATER  
 LIVING IN WATER of a class of  
 DEITIES/NAME OF A CONSTELLATION

Māori    A P - A    SPIRIT of a DEAD  
 A P - A - KURA DIRGE LAMENT  
 A P - A - TARI CARRY BRINE [WATER]

PIA - R1 CLEAR PELLUCID SPARKLING  
 PIA - ATA Bright clear transparent  
 MA GUM of trees  
 Pi FLOW of TIDE SOAKED  
 SOURCE of a STREAM  
 Pi PT BATHE WITH WATER  
 Pi PT SMEAR WITH OIL  
 ooze soak in

~~SK~~    PIA - WAI NAME of a CLUSTER of  
 Pi TOTOTO BLOOD RELATIVE [4 STAR'S  
 Pi E DESIRE EARNESTLY  
 Pi E KE E WIND + RAIN

SK    A HA RIPPLE AT BOW of a CANOE  
 Māori    ĀPE K-S HA HAVING REFERENCE TO  
 Pi HI Watertight  
 Pi KA RI DISCHARGE from the EYE'S  
 ATUA PT KOI KOI CLITORIS  
 - Pi NAO } a Sand Dune plant  
 Pi NINGA a Stream that disappears  
 Pi Pi COCKLE [underground]  
 Pi OI Swirl of water  
 Pi OKA a species of Shark.  
 Pi Pi WAI SWAMPY  
 Pi R ANEI Oesine  
 Pi RO PIRO STILL as WATER  
 Pi RO pus intestine's  
 Pi TORI TORI WAI WATERING of the Eye's

SKINUS

Ā - BHŪ TA

PRODUCED EXISTING

MĀCĀCĀ

Ā - √ BHŪ

TO BE PRESENT NEAR at HAND

Ā

PUH - A - WAIKI

of belonging to possessed by.

PŪ

ORIGEN ORIGINATE SOURCE CAUSE

PU

PŪ

BREAK forth spring up.

PŪH - I - HI

RAY of SUN

PŪH - O - NEA

STINK STENCH offensive

PUH - O - RO

BAD WEATHER STORMY

PŪH - U - NEA HUNETA UNFINISHED as a CARVING

PUH - I

WIND

PŪH - O - RU SPLASH JUMP IN the WATER

PU

PUHI

BLOW as a whote SHOOT A GUN TO

PŪH - O - RU PREPARED BY STEEPING IN

PŪH - A - E-HAE ENVIOUS ILL WILL [WATER]

PŪH - I - NA GREY HAIR

PŪH - I - HI Ray of SUN / PLUMES of a KITE / ANTENNAE of an

PŪH - U - A GLEAN potatoes [INSECT]

TA IAO WORLD

PŪH UKA SNOWY COLD WINTRY of WEATHER

= - HUKA

" " " "

PUH - I - PUHI a disease accompanied by swelling of limbs

PUH - I - RERE a raised Stage for a Corpse.

TA - E TOUCHED of FEELINGS

PŪH - O - HE MOCKING LAUGHING.

TA HE MENSES ABORTION

PŪH - U - NEA PLACE on ONE SIDE LAY UP

See

GA - ITO

PUH - I - TA1 BILLOW BREAKI

A TA

Shadow Reflection

PŪH - I - HI Ray of Sun [Produced / Near-]

TA NEO TAKE UP IN the HAND

PŪH - A - HANTA HOT to the TASTE

inflamed of Skin.

WHĀKĀ

PŪH - ANA APPREHENSIVE

See as

TĀ PU-I Set aside Lie in a Heap ITO

PŪH A RA platform from which to fish

PUH A TERŌ a netted fabric at the MOUTH of a

TĀRUKE to prevent Gels coocaping

SK145 ABHI-KAMA WISHED FOR DESIREABLE

M̄P̄A21 AWHI  
 PIK-I  
 KAMA  
 KARHIKA  
 MARIK  
 WHI-A  
 -HI-A  
 PIKO KO  
 PIE  
 PINO NO  
 BEG

DRAW NEAR TO EMBRACE  
 Second Support in a DUEL  
 EAGER  
 COPULATE  
 LOVE  
 DESIRE FALL IN LOVE WITH  
 " " " " "

# PI AU IRON AXE

MA-KA TKA BEAUTIFUL

MA-KA-U OBJECT of AFFECTION

MA-KA-U-RAU HAVING MANY  
 MA-KA-U WIFE HUSBAND [LOVER'S]

SK145  
 faw  
 A BI LA  
 BI L  
 TO SPLIT TURBID DIRTY  
 CONFOUNDED EMBARRASSED  
 [ CONFUSEDLY ]

A PI-TI  
 A PI-TI  
 A PI-TI  
 PI-B-RE  
 PI HE RE  
 WHI-WHI  
 PI HI  
 WHI-TA  
 PI RA KA  
 WHI KI  
 PI R-I  
 PI RA RA  
 WHI R 1

PI-TI  
 PI-TI  
 PI-TI  
 RAPE as a WOUND  
 FISSURE CLEFT CRACK  
 BIND  
 WIND ROUND FASTEN  
 CUT SPLIT  
 FASTEN LASH LASHING  
 Juewood.  
 TIE BIND  
 Attached fastened to  
 DIVIDED SEPARATED  
 twist Plant



SK 145 A - BHO GA EFFORT PAINS FULNESS  
WINDING CURVING HOOD of a COBRRA  
CIRCUIT CIRCUMFERENCE ENVIRONS  
EXPENSION VARIETY

Māori POH - A FULL  
POH - A - NE LOVE AFFECTION PRACTISE SODOMY  
POH - A - NE LUST

WHA KA POH - A CONTRIBUTION of FOOD at a FEAST  
WHA KA POH - A - NE ACT IN A REDICULOUS MANNER  
POH - A

Youngest child in a family  
containers for MUTTON BIRDS  
a small basket for FOOD  
A CAKE of HINAU MEAL in EFFORT  
POH - E - WA MISTAKEN CONFUSED IMAGINE  
FANCY i.e. 'CURVED see'  
in a dream.

POH - A U Seek.  
POH - E POHE DAZZLED BLINDNESS  
POH - E HE Mistaken in Error  
UNSUSPECTING DUPED  
Bewildered PERPLEXED

TA NGI POH - O [O - POH - ] Seat of affections  
POH - U - TU LOUD PEAL of THUNDER  
POH - U RESOUND  
POH - O - PIRI COLIC  
POH - U - TU SURF [fullness/environs] 100  
POH - U - U Cloudy overcast Swarming  
[in clouds]

SK 145 A - BHU TO BE PRESENT or NEAR AT HAND  
BHU - BHAVATI TO EXIST TO ASSIST TO BE  
Māori [PURI HORVA] TO CONTINUE ONE'S EXISTENCE  
TO ORIGINATE BEGIN TO EXIST PRODUCED

SK 2 A - BHU TURNING ONESELF TOWARDS AS A WORSHIPPER  
Māori WHA 1 BECOME acquire the character of or  
PU PU ORIGIN SOURCE CAUSE [nature of]  
Break forth Spring up.  
PUH - 1 Betrotted woman [PURI]  
PUH - I - HI = RAY of SUN [PUHONGA STINKING  
PU WISE ONE heap stack CLAN  
PU H - O U Young Youthful [PUNA WIFE]

as  
SK145

- - HU - -  
A- BHU

TO REPRESENT & NEAR AT HAND  
TO EXIST TO ASSIST TO BE  
TO CONTINUE ONE'S EXISTENCE  
TO ORIGINATE PRODUCED  
BEGIN TO EXIST

A- BHU - BHA VATI  
BHU  
PU  
PUH - O-U  
PUH - I-HI  
PU PU

TURNING ONESELF TOWARDS A WORSHIPPER  
ORIGINATE ORIGIN SOURCE CAUSE  
YOUNG YOUTHFUL  
RAY of the SUN  
BREAK FORTH SPRING UP

WHA - NAU BE BORN FAMILY GROUP  
WHA - NGAI FEED REAR NOURISH  
WHA NGAI MAINTAIN of as FOOD  
offer FOOD TO A GOD  
WA NA bud shoot seedling  
WA NA NGA Love of TOHUNGA  
WHA - NA TRAVEL COME GO

- HU  
- HU A

DESIRE  
FRUIT PRODUCE FLOWERS  
WANE of MOON COURAGE  
RAY of SUN BEFORE SUNRISE  
Sacred mound.

AHU  
AHU REWA

SACRED PLACE  
COOK SACRED RIGHTS

TA HU  
A HU A

FORM APPEARANCE  
FORM MAKE CHARACTER

WHAKA A HU A

FORM FASHION  
ACQUIRE FORM

A HU A  
A HU REKA

BE PREGNANT  
AGREEABLE PLEASANT

A HU KA HUKA

Resemble Recognise  
GET NEAR APPROACH

(See GARE 170)

A HU - NGARUA

APPROACHING OLD AGE

HU MAI RERE

IN A STATE of PEACE

HU NA REI

Father/Mother in LAW

HU NA ONEA

son/daughter in law

HU KA

frost snow ice cold FROM

HU AURI

HAVING OFFSPRING FORM

HU KERI

BREAK AS WAVE'S

SK125 ABHI-KĀ MIKA WHATEVER WISHED FOR ACCEPERABLE  
 from ABHI-KAM-A  
 ABHI CĀ RIKA SPELL ENCHANTMENT MAGIC  
 from ABHI-JANA } RELATIVE TO DESCENT or FAMILY  
 > ABHI-JĀTYA NOBLE BIRTH LEARNING BEAUTY

RIKO RIKO man eating spirits in deserted houses  
 O RIORI chants i.e. enchantment, as christian prayers i.e.  
 RIKO RIKO TWILIGHT the time of roaming spirits i.e. draw near to embrace.

AWHI

KAM-A Eager  
 KARĪ-HI-KA Capulate  
 ANA Continuation of state or condition  
 Rapid Succession of Events i.e. the point to which anything reaches  
 NĀ LINEAGE  
 KARAKIA

RIKA writhe Dream of.

from ABHI-MU KHYA DIRECTION TOWARDS BEING IN FRONT  
 ABHI-MU KHA d. FACE TO FACE. PRESENCE WISH OR DESIRE DIRECTED TOWARDS ANYTHING  
 Māorā AWHI EMBRACE BESIEGE DRAW NEAR TO  
 MUI Swarm around insects  
 MU KA prepared flax fibre  
 MŪ KĀ-KA PROVOKE IRRITATE

SK147 A MNA TA  
SK147 A- MNA YA

COMMITTED TO MEMORY  
SACRED TRADITION  
SACRED TEXTS HANDED  
DOWN BY REPETITION.  
THAT WHICH IS TO REMEMBERED  
OR LEARNT BY HEART  
RECIEVED DOKTRINE  
TRADITIONAL USAGE  
FAMILY or NATIONAL  
CUSTOM  
A SERIES of FAMILIE'S  
ADVICE, INSTRUCTION IN  
PAST and PRESENT USAGE

MTOORI

MANEA  
MA ORI

A TANTRA a series  
of families no  
SACRED PLACE  
EXPLAIN ELUCIDATE

MANEAINEA  
MA N-U MEA  
MA N-U-TU

DESCENDANT  
SACRED BIRD  
a TAPU BONE which Represents  
the MANA of a PERSON  
person held in high esteem

WHAKAMA N-U

MAN-A-WA  
MANA VA

MINO  
MIND

SK

MTOORI

MAN-A-POV

Sacred Stone brought from  
HAWAIIKI ! see

MAN-A-KA

affectionate Remembrance

MAN-A

Authority control authoritative  
effectual take effect

NA-HE

ANCIENT TIME'S

SK147

MTOORI

A-√ MREO  
ME NE  
MER-E-UHA

TO REPEAT  
Completely Recited  
Some CEREMONY CONNECTED  
WITH THE WHARE WANANGA



SK149  
MĀORI

YUJ  
YUJ  
UI

YUJ  
YUJ  
UI

UNITING JOINING  
JOIN TO YOKE  
UNRAVEL DISENTANGLE  
ASK ENQUIRE  
of belonging to possessed by  
REACH LAND arrive by water  
RUB INTO A MIXTURE

Ā

Ū

Ū - KUI KUI

CLING TIGHTLY  
Splice join Connected  
warm comfortable

Ū - UKA

U - HO NO

- HU RU

DI

DI

DI

- I

of belonging to food husband wife  
property transitive action's  
as far as until and then  
Capulate

SK151  
LOC SEE  
MĀORI

Ā

RÉ

RĀT

FAR FROM OUTSIDE WITHOUT NEAR

Ā

DI

RĀ

RA

D

RE - ARE

Ā

RE WA

RA RE

RĒ

RĀ WHI TI

as far as until ; then  
Extension of space ; time  
there yonder  
WAY PATH  
OPEN CLEAR of OBSTRUCTION  
wandering unsettled  
[CARRY]  
SEE!  
EAST LI SUN RISING

\*

RĀT - Ā - MOKO

RĀT - Ō

RĀT - Ō U

a SEA MONSTER  
WEST  
THEY THEM

Ā RTA NĀ

connected with ĀRĀT and ĀRĒ  
UNCULTIVATED WAST DESERT  
i [A DESTRUCTIVE BATTLE]  
OPEN

ARĒ

ARĒ ARE

A RĀ ĀRĀ

open clear of obstruction  
Rising of a Body of men for a  
[war dance]

SK133

Ā LI

CONTINUOUS LINE ROW RANK SWARM  
A RIDGE or MOUND of EARTH  
CROSSING DITCHES or  
DIVIDING FIELDS DITCH  
DYKE A LINE RACE FAMILY  
USELESS  
A WOMAN'S FEMALE FRIEND

P

Ā- LIKH  
Ā- LIKHA TI

TO MAKE A SCRATCH ON  
TO SCRATCH

MAOTU

RI HA

NIT

RI  
RI A  
RI TUA  
RI-KI

FENCE CLEAR VISIBLE  
Deep water between 2 shoals  
BE DIVIDED SEPARATED  
FIRST BORN FEMALE IN A  
FAMILY of NOTE

RI-TAH

STRAIGHT GRAINED of  
TIMBER

RI-PA

RIDGE SIDE EDGE  
HORIZON BOUNDARY  
ROW RANK LINE FURROW

DIRECT IN A LINE

WHAKA RI PA

ON EDGE ALONG THE EDGE

RI-U-NEA

PASSAGE WAY

WA - KA-WAKA  
PA RI

RIDGE i FURROW  
FLOWING of the TIDE

SK153

Ā- vi

TO UNDERTAKE TO HASTEN NEAR

P.

Ā - VE TI

APPROACH GRASP SEIZE DRIVE ON

Also

Ā - VĀ YATI

NEAR TO TREMBLE BE AGITATED

MAOTU

WHI

CAN BE ABLE

TA WHETA

WRITE FLOUNDER

TA WHI

SUPPRESS FEELINGS

TA WHI

FOOD

TA WHI TI

PERSON

WE HI

BE AFRAID

WI NI

WINI DREAD TERROR

WA NA

WANA FEAR SHIVER QUIVER

	ĀVIS		FORĀVIR BEFORE THE EYES MANIFEST	15
SK155	ĀVIR - BHĀVA		BECOMING-VISIBLE MANIFESTATION	
	ĀVIR - BHŪ		TO BE or BECOME VISIBLE	
fr	ĀVIS		TO APPEAR Become MANIFEST	
	ĀVIR - BHŪ - TA		BECOME VISIBLE BECOME APPARENT MANIFEST	
SK	Ā - BHŪ - TA		PRODUCED EXISTING	
MFOR	ĀWHI		? Draw Near to	
	PU - TA		BE BORN	
	WHĀ - NGA		INCREASE IN SIZE SWELL	
	WHĀ - NA		BUD SHOOT TERMINATE	
	WHĀ - O		TAKE GREEDILY DEVOUR	
	WHĀ - RA		BURIAL CAVE	
	WHĀ - NGA		Repeat after another	
	WHĀ - NUA		BE PRODUCED BE BROUGHT	
	WHĀ - KA		Towards in the direction of [ FORT ]	
	WHĀ - NUI		the STAR VEER or ALPHALYRAE	
	WHĀ - NAKI		GROW SPRING [UP chulha]	
	WHĀ - WHAKI		GATHER FRUIT of a TREE	
	WHĀ - NAU		BE BORN	
	WHĀ - KAHU		CASTOR or POLLUX	
	WHĀ - MAMAO		Be far away be distant	
	WHĀ - KAPA		CONTACT the BODY or FEATURES	
	WHĀI - Ā - IPO		BE IN LOVE	
	WHĀI - HANA		MAKE BUILD CONSTRUCT	
	WHĀI		BECOMING acquire the APPEARANCE	
	PAI		Good looking [ or CHARACTER of ]	
	PAH - UNU		FIRE BURN	
	PU		origin originate source cause	
PU	PU		BREAK forth SPRING UP	
	PUH - A - HANA		HOT TO the TASTE	
	TA MEME		DESIRE	
	TA NGA TA		HUMAN BEING	
	TAN GARE		ANGRY	

SK 155

Ā / VĪJ

TO FAN

16

MĀORI

WHI OI

WAVE ABOUT BRANDISH

SK 159

Ā S

TO SIT DOWN REST BE PRESENT

imp 2sg

Ā S - SVĀ

EXIST IN HABIT DWELL

Ā S - TE

DWELL IN ABIDE REMAIN

P

Ā S Ī NA

To cease have an end.

Ā S I TUM

TO SOLEMNIZE CELEBRATE

TO Continue in any situation

cause

Ā SAY ATI

TO Cause anyone to sit down.

Ā SA

SEAT POSTERIOR

Ā SA NA

SITTING DOWN HALTING ENCAMPING

ABDINE SEAT PLACE

Ā SI TA

SEATED BEING AT REST DWELL

MĀORI

Ā SI TAV YA [USED IMPERSONALLY] TO BE

Ā H-U -RU WARM SHELTERED HAVEN [SEATED]

of belonging to transitive actions work accomplished or in progress moveable property food husband wife open space. [ITD

\*

TAU COME TO ANCHOR COME TO REST

Ā HI

FIRE | AHITERE BIRD SNARE

\*

Ā HI - KĀ ROA TITLE TO LAND BY OCCUPATION

Ā H-U - R ENA Sacred place watchman's platform

Ā H- O LINE of DESCENT [in a fortress]

Ā H- U Sacred Mound.

Ā H- U - AH-U Earth up Crop's

Ā H- U Tend foster - fashion

Ā H- U MAIRANGI a form of whirlwind

Ā H- U - RU WARM COMFORTABLE [Sacred place]

HANG Shine glow give forth heat

HA I = HEI at in on of place

\*

TAU NEA RESTING PLACE

HA TE TE Shine TATAV Settle down upon.

HA UKAI FEAST [TĀ Carve fashion paint]

HA UKAI NGA HOME [See TAINED 153]

HĀ MOE MOE Sleepy

MĀ

HI NA MOON See

TŪ MĀEO LAZY TUMAU Continuous



SK 159

AS  
AS ANA  
AS INA

SIT REST ABIDE ITD  
Sitting  
SITTING SEATED

MFAOR

H I NA  
NA NA  
HA KUI  
HA KORO  
HA MUA  
H ANE A NE A

MOON [Lunar Mansion?]  
Rest Remain  
Mother  
Father  
Elder Brother or Sister  
PLEASANT COMFORTABLE

\*

AH - E - RE

SNARE FOR BIRDS

SK

AS  
A 1/2 AS

TO THROW UPON LAY OR  
PUT UPON to put or throw upon

PALI

AS YATI

for ONESSELF

MFAOR

AH - O  
AH - O - TA H U H U  
AH - U  
AH - U - AH - U

CROSS THREAD OF A MAT  
FIRST WEFT [IN WEAVING A]  
HEAPED UP [GARMENT]  
Earth up crop's the process  
of heaping up [EARTHING UP]  
Tend faster fashion  
move in a certain direction

AH - U

Face in a certain direction  
Tern Fashion

WHAKA

AH - U - REI

PLANT KUMARA

AH - E - RE

SNARE for BIRDS Fix Snare's  
how far

AH E A

=

AH - A - NA

HIS  
of what sort? of what use?  
do what to?

AH - A

[

AH - A - KU  
TAH - A - KU

pos pron plural of >  
MINE

[

AH - A - NA  
TAH - A - NA

plural of HIS

AH - A U

Temporary windbreak for crop's  
possible within one's power

AH - E I

AH - I

FIRE ie OBLATIONS Begot

AH - I - TA I TA I

TITAL TO LAND BY OCCUPATION

SK	AS			REST SIT DOWN LIE
	AS	YA		f SATTING ABIDING STAT of REST
MARU	AH	- U	- RU	WARM COMFORTABLE
	AH	- U	- RU	MŌWAI CALM, SHELTERED HAVEN
	AH	- I	- KĀROA	TITLE TO LAND BY OCCUPATION
	AH	- I		BEGET
*	AH	- O	- WHARE	SOOT <i>ie</i> abiding
	AH	- U		Cultivate the SOIL TEND
				FOSTER FASHION. treat with
	- H	I (A)	- MO	TOPMOST BATTEN on Roof of a HOUSE
	- H	I (A)	- MO - B	SLEEPY DROWSY
WHAKA	- H	I (A)	- TO	Collect Gather
WHAKA	- H	I (A)		SHOUT AT TO DRIVE AWAY
	- H	I -	HI	FRONT GABLE of a HOUSE
=	I H	I		
	- H	I -	KA	PLANT COPULATE KINDLE
				FIRE BY FRICTION
				LINE of DESCENT
	- H	I -	KI	Carry in the arms NURSE
	- H	I - M	UMARU	an approbrious epithet
Note	- H	I -	NA	MOON PERSONIFIED [LUNAR MANSION]
	- H	I -	NA	GREY HAIR
	- H	I -	NE NEA	GIRLHOOD
	- H	I -	ON EA	DOING UNDERTAKING
	- H	I -	HI RI	LABORIOUS requiring exertion
	- H	I -	WA I	POTAO
	- H	I -	WI	LINE of DESCENT

SKISA

A  
A  
A

SAN

MOUTH JAWS

SYA

MOUTH JAW'S

MARA

HA

of belonging to possessed by  
taste flavor tenor of speech

HAN GA

opposite confronting

HAN CI

Earth OVEN (PTT)

HAN - I

SPEAK ILL of

HAN - U

OVEN

HAN - GA HANSA Abundant

HAN CA PAU Just with before

HAN CI

Earth OVEN contents of oven.

HAN - KAI

HUNGER

HAN - CU

DUMBS QUIET not talkative

HI

Loada Seng Dawn

HA O

Catch in a Net Enclose.

HAN PAI

RISE of HEAVENLY BODIES

HI

Be affected with DIARRHOEA

SK

AS  
AS

A

MOUTH FACE

MARA

H

A - HA

ITO

ENQUIRE ABOUT PROCURE

AH - O

TEACHER of HIGH STANDING

SK

AS

MOUTH FACE [LINE of DESCENT

AS A

] gen as adverb BEFORE one's EYES

and

AS

A YA

] BY WORD of MOUTH PERSONALLY PRESENT

IN ONE'S OWN PERSON IMMEDIATELY

AH - O

MEDIUM FOR GOD MOON BRIGHT MOONLIGHT

H A - HA

SHOUT AT TO DRIVE AWAY LM

- H A - KUI

MOTHER [AH-O-RANGI TEACHER]

AH - A

APERTURE OPEN SPACE

AH - A

WARNING REMONSTRANCE

AH - E) HA

TRULY EXACTLY CERTAINLY

AH - E - RE

SNARE for BIRD'S

AH - A U

I ME A-EA-EA PANTING

AH - A - NA

HIS [A-as far as until; then

and

HA - HA

ENQUIRE ABOUT PROCURE

AH - U

MOVE IN A CERTAIN DIRECTION

AH - U

TREAT WITH TEND FOSTER FASHION

SK145    Ā - BHU ENA  
          J I BHU J

A LITTLE CURVED or BENT

SK P >    Ā - BHU J  
                  BHU JATI  
                  Ā BHU GA'

TO BEND IN TO BEND DOWN  
[ POSTURE ]  
WINDING CURVING CURVE CREASE  
CIRCUM CIRCUMFERENCE  
ENVIRONS EXTENSION FULLNESS  
EXPANSE VARIETY EFFORT PAIN'S  
CURVED BENT

1    Ā    BHO EIN  
MĀORI    POH A  
WĀHAKA    POH - E

FULL  
STAGGERING UNCERTAIN IN EAST  
CHEST STOMACH  
LOBE of the Ear  
SHOULDER  
SURROUND  
A POKA NOSTRIL

POH - O  
PO KOKO KO  
PO KOHIWI  
PO NITAKA  
PO NG A POKA

PO NEI

GIRDLE

PO NEI ANGA TATOO MARKS on SIDE of  
PO RIA Ring of Bone. [ NOSE ]  
PO ROHE GATHER UP IN LOOP'S

PUH - O RO

A RUNNING SCROLL  
PATTERN on HOUSE RAFTER'S  
Method of Rolling Sails