

NGĀ WAKA O TAWHITI

*Haki Tuaupiki**

He whakarāpopoto

Mai anō ngā terenga waka a te Māori, ko ōna kōrero tuku iho i whakatauirā tuatahinga e ngā atua tonu, taka mai ki te iwi tāngata o Te Moana-nui-a-Kiwa. Tā tēnei tuhinga, he wānanga i te mana o te kōrero tuku iho e haupū nei ngā pūrākau terenga waka onamata i takoto ai te tūāpapa mātauranga whakaterere mō ngā waka tūpuna i heke iho i Hawaiki ki Aotearoa. Nō reira, ka riariakina ngā pūtoi whakatauiratanga waka a te Māori i ōna atua me ōna tūpuna me te ahunga mai o ana terenga mātāmua, ka aromātai hoki i te takiwā o ngā tau i tauria ai e ōna takere Te Ika-a-Māui e takoto nei.

He kupu matua

Mātauranga whakaterere waka—Māori navigation, Terenga—Voyage. Kaumoana—sailor

He kupu whakataki

Ko te whakatakere o tēnei tuhinga, ko te matapaki i ngā terenga waka onamata a te Māori. Kei ngā pūrākau, kei ngā kōrero tuku iho hoki ēnei mātauranga e takoto ana. He aha i whai wāhi nui ai te kōrero tuku iho i roto i te iwi Māori? I aua kōrero tuku iho, ko wai ngā waka mātāmua me ngā kaumoana tuatahi o te Māori? I pūtaketake mai rātou i whea? Koia te kaunaroa mō te tuhinga nei.

Tuarua, ko te wānanga i te ahunga mai

o te Māori i te rāwhiti o Poronīhia ka heke whakatetonga ki Aotearoa me te aromātai i ngā rangahau mō te takiwā o ngā tau i tatū mai ai rātou ki Aotearoa.

Te kōrero tuku iho me te hītōria ā-waha

I ngā wā o neherā, kaha ana te Māori ki te whakapau whakaaro ki te mana o te 'kupu'. Kāore e ārikarika ngā whakataukī a te ao Māori

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e whakaahua ana i taua mana o te ‘kupu’. Ko tētehi o ēnei kōrero nō roto o Kāwhia Moana, i kōrerotia mai ki a au e te reiputa, e Meto Hopa, o Ngāti Hikairo, e pēnei ana “E kore te hūare e hoki ā-waha mai” (M. Hopa, kōrero ā-waha, Oketopa 13, 2016). Ko te tikanga, ko te hūare te whakaritenga ki te ‘kupu’. Ana turuturu te hūare i te waha o te tangata, nō te turuturutanga iho ki waho, e kore e hoki ki te waha. Mārama ana te titiro ki te pikitia e kawea nei i ēnei kupu. Ka puta ana ngā kupu a te tangata i tōna waha, e kore e hoki ki roto. Nō reira, ko te kaupapa kē, me āta whakaaro te tangata i te kōrerotanga ake o tētehi whakaaro ki tētehi, kei hopo, kei pahē rānei te kaikōrero, te kaiwhakarongo rānei (M. Hopa, kōrero ā-waha, Oketopa 13, 2016).

Nā, ko tētehi anō e kawea ana i te wairua o tēnei whakaaro, ko te whakataukī whānui a te Māori e kī ana, “He tao huata e taea te karo, he tao kī e kore e taea” (Moko Mead rāua ko Grove, 2001, wh. 122). Kāti, i ēnei tauira e rua nei me te maha anō kua mau ki ngā tuhituhi me ngā ngutu o te iwi Māori, ki tāku whakapae, i ngā wā o mua, he mana tō te kupu, he tapu tō te kupu, he ihi tō te kupu.

Ko taua kupu i kawea e te ao Māori o mua, i takea mai i roto i te waka kōrero e kīia nei e te Pākehā, he kōrero tuku iho. Koia tēnei, ko ngā mātauranga me ngā mahi i mahia, i tukuna iho mā te waha o te tangata ki ngā whakatupuranga o tōna ahurea. Ina tirohia te Māori o mua, ko te kai a te rangatira, he kōrero. Koinei te waka whāngai i ōna uri. E ai ki a Vansina (1985) ko te *oral tradition*, ko ngā “. . . verbal messages which reported statements from the past beyond the present generation . . . the message must be oral statements spoken, sung, or called out on musical instruments only” (wh. 28). Kia tikina hoki te whakaaro o Hutchings (1993) mō te *oral tradition*, ko tāna e mea ana:

. . . oral tradition, which is the narratives and descriptions of the people and events in the past that have been handed down by word of

mouth from generation to generation. These are the recollections from another person’s lifetime rather than that of the informant. (wh. 2)

Ka tirohia ināianei te hītōria ā-waha. Koinei te kohikohi, te whāpuapua a te tangata i ētehi hītōria, mā te kōrero tahi ki te tangata e mau ai ngā maharatanga me ngā mōhiohio mō tētehi kaupapa. Kei te ao Māori, i ētehi wā, he taurite tonu te tikanga o te kōrero tuku iho me te hītōria ā-waha. Hei tā Mahuika (2011), ko te tikanga o te kōrero tuku iho me te hītōria ā-waha e pēnei ana:

Drawing on a diverse array of voices to explore the difference and similarities that exist between the studies of oral history and oral tradition, there are more overlaps between these disciplines than there are divergences. The boundaries that supposedly indicate these disparities are more artificial than they are real, and are exaggerated by an overemphasis on a simplistic ‘orality’. Similarly, the labels ‘history’ or ‘tradition’ often work to distinguish ‘valid’ knowledge from ‘unreliable’ knowledge, but are far too narrow generalisations to determine one field from the other. (wh. 311)

Hei tā Mahuika (2011) anō, mō te āhua o te aranga mai o ēnei kaupapa e rua “. . . oral tradition as a field emerged from a study of ballads, myths and folklore, while oral history developed as a study of recorded interviews with living participants” (wh. 313). Nō reira, ko tā te kairangahau hītōria, he whakaū, he whakatewhatewha i te ā-waha o ngā kitenga, heoi, ko tā te kairangahau kōrero tuku iho, he ketuketu i ngā tuhinga me te whakaū i te ā-waha o ngā kitenga. E kapi ana te wairua o tēnei kōrero i tā Mahuika (2011):

. . . historians emphasise the orality of their sources, while oral traditionalists work predominantly with written sources, yet assert the

‘orality’ in the sources they use in reference to perceived ‘metric’ conditions. However, the form of the oral history and the oral tradition, as this study has shown, is multi-faceted and more than simply ‘aural’ phenomena. They are defined as *kōrero tuku iho*, *taonga tuku iho* and *kōrero tahito*, found in the living world and caught in osmosis. They are the product of generations of audiences and narrators, refined in particular settings, seen as much as heard, and always modified and evolving as they are recaptured and regurgitated in new ways. (wh. 313)

He āhua ōrite te ia o ngā whakaaro o Ka’ai (2010):

Oral history is the record of the personal experiences of an individual. Oral tradition refers to those things taught (orally) to a person and covers history that is no longer contemporary—oral testimonies concerning the past which are transmitted from one person to another. (wh. 46)

Ka whakawhānuitia atu e Ka’ai (2010) kia puta ai he māramatanga mō ia kaupapa me te tika hoki:

The key difference between oral history and oral tradition can be summarised in the following example: a person may learn a waiata from their parent. That’s the person’s experience of learning that waiata, when reiterated orally by that person, is part of their oral history. The waiata itself and the stories that go with that waiata form part of the oral tradition. (wh. 47)

Nō reira, ko te *kōrero tuku iho* me te *hītōria ā-waha* te waka kawē i ngā *kōrero*, i ngā *mātauranga* o whakapata ki roto i ngā whakaturanga. Ki tāku titiro, ina whakaritea ngā kaupapa e rua nei, ko tōna ritenga tonu. Ko te take, e kore tētehi e ora, ki te kore tētehi atu. Inā rā, mā te *hītōria ā-waha* a te tangata tonu e

whāngai ngā pūtea *kōrero tuku iho* a tōna iwi. He pērā tahi ngā *kōrero tuku iho* mō ngā waka atua me ngā waka tūpuna o te ao tawhito. He mea whāngai ērā *kōrero tuku iho* e ngā tūpuna ki ngā whakaturanga, ā, kei te ngārurue tonu te moana tāngata i ērā *kōrero* i te rangi nei. Ko te hāngai o ēnei whakamārama mō te *kōrero tuku iho* me te *hītōria ā-waha*, koia tēnā ko ngā kohinga *kōrero* mō ngā tāruru waka o te ao Māori, ngā waka tuatahi, e ai ki tō te Māori whakapono. Ko ētehi o ēnei *kōrero tuku iho* e mau nei ki roto i ngā pūrākau a ngā iwi. Ehara hoki i te mea, kua tūpāpaku ērā *kōrero* ki tāukiuki, engari mō tēnā. Kia tīkina ake tā Jones (2004) e whakaū nei i ngā pūrākau ki roto i te ao o ō nāianeī rangi e mea ana ia “Māori traditions are not located in some timeless past but are invariably diachronic narratives linked precisely to detailed genealogical lattices defining a chronology that is internally consistent and in conformity with biological constraints” (wh. 7).

Ngā waka atua

Ko ngā waka atua e whakatakotohia atu nei, he karangatanga nāku hei ingoa mō ngā waka mātamua i roto i ngā *kōrero tuku iho* a te Māori. Koinei ētehi o ngā waka tuatahi o te Māori, nō mua noa atu i ngā waka tūpuna i heke ai i Hawaiki ki Aotearoa. Ko ngā whakatauiratanga o ngā waka atua ngā tūāpapa *kōrero* waka i te ao Māori.

Te Waka o Tamarereti

Tērā tētehi waka tawhito o te Māori, ko Uruao te ingoa. I kīia ai, ko Tamarereti te kaihautū (Best, 2005, wh. 21). Kua meinga te ingoa nei, Te Waka o Tamarereti, ki te hiku o te kāhui o te waka o Mairerangi. Nā, i whakapūkaitia ngā whetū ki roto i te riu o Uruao hei korowai i aua taonga, kei taka iho i te uma o Rangi (Best, 2005, wh. 21). E mea ana hoki a Smith, Whatahoro, Pohuhu & Te Matorohanga (1913), ko te waka

tuatahi tonu o te ao, ko Uruao, nō Tama-rereti taua waka.

He kōrero anō tēnei i kitea i tā Moorfield (1996) mō Te Waka o Tama-rereti, e whakarōpū ana i ētehi whetū hei kāhui whetū nui:

Ko Te Waka o Tama-rereti kāore i te hāngai ki ngā kāhui whetū a te Pākehā. E ai ki ētahi kōrero ko Tautoru te kei o Te Waka o Tama-rereti, ko Uruao te ihu, ko ngā whetū kei waenganui i a Tautoru me Uruao te takere o taua waka. Ko Māhutonga te pungā. Kua huripokia Te Waka o Tama-rereti, ā, kua taka iho ngā whetū i taua waka. Koia nei ngā whetū huhua o Te Mangō-roa. (wh. 169)

Te Waka o Rangī

Ko Matariki te kāhui whetū tapu o te tau (Matamua, 2017). He nui ngā tohu whakahirahira o Matariki ki tā te ao Māori. Ko tētehi, he tohu mate. Tokoiwa ngā whetū o te kāhui nei, ko Pohutukawa tētehi. Hei tā Matamua (2017) “. . . the star Pohutukawa within the Matariki cluster is associated with those who have passed on into the endless night” (wh. 62). Kei roto a Matariki i te kāhui waka o te pō, ko Te Waka o Rangī. Ko Matariki ki te tauihu, ko Tautoru ki te kei, ko Taramainuku tōna rangatira. Kia tīkina ake tā Matamua (2017) hei whakaū i ēnei whakamārama:

When Matariki rises on the morning of Pipiri this canoe is seen sitting on the horizon, and Taramainuku stands on board with his net. For the next eleven months of the Māori year, from Pipiri until Haratua, Taramainuku casts his net across the earth and hauls to the sky all those who have died that day. The spirits of the deceased are suspended by Taramainuku to the stern of the canoe, at a place known as Te Hao o Rua (Orion’s nebula). There they hang like the kura, the plumes of decorative feathers that adorn Māori canoes. (wh. 63)

Tere ai te waka nei i ngā rire o te rangī, e hao rā a Taramainuku i ngā wairua o te tau Māori, mai i te Pipiri ki te Haratua, ka tae ki te ata o Pipiri kua whakairihia e Taramainuku aua wairua hei whetū o te pō i puta ai te kupu poroporoaki a te Māori “Kua whetūrangitia” (Matamua, 2017, wh. 64–65).

Tainui waka

Ko Tainui waka tā Tainui kōrero mō te kāhui e taurite nei ki Te Waka o Rangī. Ko Te Tatā o Tautoru, ko Te Kakau a Māui, ko Te Whānau o Mata, ko Te Punga o Tamarereti ētehi o ngā whetū i roto i a ia. He tohu mate hoki te tikanga o tēnei waka. Ko te rā o Tainui te kōmaru o te waka nei e tōtō ana i ngā mate i hinga i te tau (Kirkwood, 1999, wh. 22).

E ai ki ngā kōrero, ka rewa ana ko Tainui waka, he pō tapu taua pō, he poroporoaki ki a rātou kua riro, ka whakatau hoki ai i ngā wawatanga o āpōpō (Kirkwood, 1999, wh. 21–22).

Māui

He hautupua a Māui, he atua, he tupua. Ko āna mahi katoa i pūrākautia ki ngā kokorutanga o ngā motu katoa o Poronīhia, puta noa i ngā moana katoa. Mai i Meronīhia, i Maikoronīhia me Poronīhia, haruru ana tōna rongo ki tawhiti, maiangi ai tōna ingoa hei ingoa whakamaunga mā ngā iwi. I maharatia ai ko ia te hautupua rongonui o ngā pūrākau katoa puta noa i ēnei motu, e mea ana ngā rangahau tuari ā-whenua, i hau mai aua pūrākau nō te wā o te *Lapita*, i te 4000–6000 mano tau ki muri (Taonui i roto o Howe, 2006, wh. 29). Kei ngā motu katoa te ingoa o Māui, kei te Rāwhiti i Yap, kei ngā moutere o Caroline, ko Mo-tik-e-tik; kei te hauāuru, i Mangareva, ko Māui-tikitiki-a-Taranga; kei Tonga, ko Māui-atalanga; kei Hawai’i, ko Māui Ki’i ki’i; kei Aotearoa nei, ko Māui-tikitiki-a-Taranga, Māui-mōhio, Māui-atamai me Māui-nukarau-tangata. Ki te wetekina te pūrākau a Māui i tana hī ake i te ika a Māui, tēnā e kitea ai te whakaterenga

tuatahi a te Māori. Hei tā Taonui i roto o Howe (2006), “Maui’s adventures and journey’s always involved risk, one of those journeys well known throughout the Pacific was the fishing up of Aotearoa. This journey features one of the earliest examples of deep sea sailing” (wh. 29).

Ko te hī whenua te kōrero kōtuitui i ngā motu o Poronīhia e mau ana i ngā pūrākau mō Māui. Kei Yap i Maikoronīhia, ko te pūrākau ia, i tētehi rā, ka whai a Mo-tik-e-tik i tōna whaea e ngaro ai te whaea nei ki te moana ia rā. Ka whai a Māui i ana tapuwae kia tau ki Rarohēnga. Kāore i roa, ka mate tana whaea. Kātahi a Māui ka hoki ki runga, ki te ao mārāma, ka haere tahi me ōna tuākana ki te hī. Te meatanga ake, ka mau i a ia ētehi taonga whakahirahira, ko te whenua tētehi (Howe, 2006, wh. 221–226). Kei Tonga hoki te pūrākau mō te hī whenua e kī ana; “Māui Atalanga fished up the islands of that archipelago” (Collocot, 1924, wh. 166–184).

Kei Aotearoa, hei tā Buck (1950) “. . . we have the widespread story of the Māui family and the fishing-up of the islands. The usual deep-sea fishing voyage was made by five Māui brothers” (wh. 275). Ki tā te Māori titiro, ko te tuatahi tēnei o ngā terenga ki Aotearoa.

E āki ana a Mahuika (2011) he tupuna tonu a Māui i heke ai ngā uri o Ngāti Porou i a ia:

According to our kōrero tuku iho, as Maui Tikitiki-a-Taranga hauled up his great fish—the North Island—from the depths of the ocean, the first part to emerge was Hikurangi. His vessel, Nukutaimemeha, it is said became stranded there and remains on its peak to this day in petrified form. The lament, ‘Haere ra e Hika/Farewell dear one’ refers to this occasion in its closing lines, ‘Ko Nukutaimemeha, ko te waka i hīia ai te whenua nui nei/ Nukutaimemeha, the canoe which fished up this great land.’ For us, Maui was inextricably tied to our tribal history, and a living being in our genealogy. (wh. 7)

Nā reira, e kitea ana ngā mahi nunui a Māui i roto i ngā motu o Te Moana-nui-a-Kiwa hei painga mō ngā uri whakatupu. Ko tana whakamahutanga ake o Aotearoa tēnā e tohu ana i tētehi kōrero tawhito mō te whakaterere waka i Poronīhia. Ka noho tēnei whakatauiratanga a Māui hei tūāpapa mō ngā mahi whakaterere waka ki roto i te ao Māori.

Ngā waka tupua

Rata

Ko Rata hoki tētehi tupuna i ngārue tōna rongo huri noa i ngā motu o Poronīhia. Kei te ao Māori i Aotearoa, i heke mai a Rata i a Tāwhaki. Nā Tāwhaki ko Wahieroa, nāna ko Rata (M. Hopa, kōrero ā-waha, Oketopa 13, 2016). E ai ki a Best (1923) nō te pakeketanga o Rata, ka kimi utu ia hei rānaki i te mate o tana matua, i kōhurutia e Matuku-tangotango me Pou-hao-kai i Pari-roa. Ka huri a Rata ki te tārai waka mōna kia ea ai i a ia te mate o Wahieroa. Nō konei tētehi tikanga o te tuku karakia, kia pai ai te tua rākau. Hei tā ngā kōrero a Te Ao-te-rangi, i roto i tā Kelly (2002), ka tae a Rata ki te rākau o te wao i hiahiatia e ia, ka ngau tana toki. I te aonga o te rā, kua matika anō te rākau. Ka poroa tuaruatia, ā, ko te tūnga anō. I mua i te poro tuatorutanga, ka tākina e te manu porihawa tētehi karakia. Ko taua karakia e pēnei ana “Tapu te rangi nā Io nā te atua, e tapu te rangi ruanuku, kia rere mai te maramara, kua piri, kua tau, kia rere mai te kongakonga, kua piri, kua tau torotika e” (wh. 14).

Ahakoā tērā, kua hou mai te iwi kāhui popokotea ki te whakaara i te rākau, i konā, ka tākina e Rata tāna anō karakia (i roto o Kelly, 2002), “E tapu te rangi tukua ki te whenua, nā Rangi, nā Papa, nā Tāne te tupe nei, tupe hinga, tupe takoto, tupe nā Huatare” (wh. 14). Nō te karakiatanga a Rata i te rākau nei, takoto tonu atu te rākau, engari mō te ara anō (Kelly, 2002). Koinei tētehi o ngā whakatauiratanga

matua tuatahi o te nui o te karakia me te tārai waka. I kitea iho tēnei āhuatanga i te karakia-tanga a Rata.

Nā, ka tīmata ngā mahi hanga waka nei, ka rite, ka tapaina tōna ingoa, ko Aniwaru. Ka tōia atu te waka i te wao ki te moana me ngā tikanga tō waka. Kātahi a Rata ka rere ki te ngaki i te mate o tana matua. E ai ki a Kelly (2002), ka whai a Rata i tētehi tokorua, i a Kiore-roa rāua ko Kiore-poto, ā, ka mate a Kiore-roa i a ia, engari, a Kiore-poto, kīhai i mau.

Kupe

Ko Kupe tētehi ingoa tupuna e takoto whānui ana ki roto i ngā kōrero tuku iho e mea ana, ko te tangata tuatahi tēnei kia tau mai ki Aotearoa. Ko ngā kōrero e whai ake nei, he mea tango i te ranga kaituhi nei, a Buck (1950), a Jones (2004), a Smith et al. (1913), me Te Rōpū Whakamana i te Tiriti o Waitangi (2011). Ko te pūrākau e kī ana, kei Hawaiki, he mea kai ngā mōunu ika a Kupe e te wheke a Muturangi. Te meatanga ake, ka whai a Kupe i te wheke nei kia patua ia i āna mahi kai mōunu. Nā, ka rere te wheke i tōna haere, e whāia haeretia nei e Kupe tau rawa ki Aotearoa tonu. Ki ētehi kōrero kē, he terenga tēnei nāna i runga i tōna manako tonu, i tōna hiahia kia tau ake ki Aotearoa. Ko Mata-whaorua, ko Mata-hourua rānei te ingoa o te waka o Kupe, i hangaia tahitia e rāua ko tana irāmutu, ko Hoturapa te ingoa. I hinga te rākau i te maunga o Hikurangi, e pātata ana ki Awanuiārangi kei Hawaiki. Kāore a Kupe i haere tahi i tōna kotahi i a ia e tere ana; ko tana wahine, ko Kuramarotini me tana tama a Tuputupuwhenua i tōna taha. Ā, ko ā rāua tamāhine ko Matiu rāua ko Makaro me ētehi atu tāngata tekau mā rima nō tōna pā, nō Hawaiki-rangi (Te Rōpū Whakamana i te Tiriti o Waitangi, 2011, wh. 1).

E ai ki ētehi kōrero, i tere tahi a Mata-hourua me tētehi atu waka, ko Tāwhirirangi ki Aotearoa. Koia tēnei te waka o Ngake, ko Ngahue rānei tētehi ingoa, ā, ka whai haere rāua i te wheke nei, tatū rawa ki te Muri-whenua o

Aotearoa, ā, ki ētehi whaitua kē o Aotearoa (Smith et al., 1913). Ko te wā rānei i tere mai ai a Kupe mai i Hawaiki, ko te rerenga a te pīpīwharauroa, i tōna hekenga ā-tau ki te tonga o Poronīhia ki te whakawhānau i ā rātou hua ki ngā kōhanga o te riroriro i te wā o te kōanga ki Aotearoa. Ko te hekenga rānei tēnā o te kauika hamupēke me āna punua ka hipa i ngā moutere o ngā Kuki Airani, Tonga, me Aotearoa ki Te Tiri o Te Moana, ki reira kai ai.

Ko tāku tātari iho i ēnei take e rua nei, e kanohi taiaha ana. Kia tītaia aku ui makihoi kia iri ki te tara mō te wā poto. Mehemea e rere whakatetonga ana te pīpīwharauroa i Poronīhia ki te takiwā o Aotearoa, kei te mōhiotia rānei e au, ki whea rawa ki te Tonga tēnā manu tau ai ki te whenua? Tuarua, he pērā tahi me te pīpīwharauroa, kei te mōhio rānei au, he pēwhea te tawhiti o te kau a te hamupēke ki te Tonga? I ngā hamupēke nei e ahu whakatetonga ana ki Aotearoa, ko tana kautere, he toru ki te whā nōti, he wā pea tōna, ka pahure ngā hamupēke? I ōku hāereere i runga waka hourua, he hōtoa rawa te toru nōti, e whā ki te whitu nōti rānei te kautere o te waka i te nuinga o te wā. E korekore rawa au e whakahāwea i ngā kōrero tuku iho mō te whai o te manu pīpīwharauroa me te hamupēke.

Ko taku maniore, kāore anō kia puta tētehi rangahau, kitenga ā-ringa rānei e tau ai tēnei āwangawanga riha nei. Heoi anō, i te wā i a Kupe, kua kore he waka tauwiwi e patu nei i aua tohorā mō te ōhanga te take, kāore hoki e kore, e kau takimano haere ana ngā tohorā nei me te mahi a te pīpīwharauroa i hou tahi ai i te korenga o ngā ōhanga patu ngahere. Heoi anō, koia ētehi huatau o te hirikapo pākikī.

Tērā ētehi kōrero e kī ana, ka tau atu a Kupe ki ngā Kuki Airani, ki te moutere o tōna Pāpā, ki Rarotonga. Hei tā Te Rōpū Whakamana i te Tiriti o Waitangi (2011) e mea ana:

Although Matawhaorua left from Pikopikoiwhiti, it is very unlikely that Kupe tacked South immediately. He would first have sailed to Rarotonga, his father's home

island, and reprovisioned there for the final push south. The last leg of Kupe's voyage would have taken about three weeks, assuming that it began in Rarotonga and there was a deity by Kupe's people. There appears to be no stopover in the Kermadecs. He would have steered a south west course, sailing across the face of the westerly that blows so consistently at that time of year between 30 and 40 degrees of latitude. This was the safest option because it ensured Matawhaorua would not be stranded in the southern land. The waka could return to Hawaiki on the same wind in due course if need be. (wh. 1)

E mea ana ngā kōrero, ko ngā whenua i kitea tuatahitia e Kupe, ko te raki o Te Ika-ā-Māui, ko te rāwhiti rānei. Hei tā Smith et al. (1913), "It was not long after this the mainland was seen in the far distance . . . as it drew near to Muri-whenua (the North Cape), at the tail of this island, the octopus turned its head (course) to the South along the East Coast" (wh. 56).

Tā ngā kōrero o Tainui waka, ka tau tuatahi a Kupe ki te rohe o Whāingaroa, he iwi kē kei te whenua e noho ana, he tūrehu-tūrangi, he patu-paiarehe, he pokepoke-wai, he hā-moamoā, he tūrepe. Tētehi iwi anō i te take o te maunga o Karioi, ko Ngāti Matakore, he iwi kē tēnā, ko āna kai he aruhe, keria ai ki te kō (Jones, 2004). Nā wai, ka hipa ētehi tau e nōhia ana te whenua nei e Kupe, ka tapatapaina e Kupe ngā whaitua o Te Ika-a-Māui ki ngā ingoa e mau tonu ana i te rangi nei.

Ka tae ki te wā i hoki ai a Kupe ki Hawaiki, hei tā Tainui kōrero, i hoki ia i te takiwā o Whāingaroa. Nā, ka noho ia me tētehi o ana pononga, ko Pōwhetengū te ingoa, ka whakatakoto i tana kupu whakamutunga kia tutuki i a ia. Ka mea a Jones (2004):

I te putanga o te whakaaro o Kupe kia hoki ia ki Hawaiki, ka kōrero atu ki tētehi o ana mōkai, ki a Pōwhetengū "E Pō, me noho iho koe hei tiaki i tō tāua whenua". Kāore a Pōwhetengū i whakaae. Te haerenga o Kupe,

ka tae ki te pūaha o Aotea ka whiua tana tātua ki te moana, ka karakiatia e ia, kia āraitia atu ai e te ngaru a Pō me ana hoa, kei whai mai i a ia. (wh. 13)

Ngā kōrero o Te Tai Tokerau, he kōrero kē, ana, hei tā te Te Rōpū Whakamana i te Tiriti o Waitangi (2011):

. . . before departing from the great river harbour on the north-west of the northern island, Kupe sought to express his commitment to this new land. As required by his teachings, he did this by making a father's sacrifice to ensure that the mauri (life essence) of his whakapapa (descent line) would remain in Aotearoa even though he would not. Kupe pushed his son Tuputupuwhenua into a large freshwater spring called Te Puna-o-te-ao-mārama—the spring of enlightenment—on the north side of the harbour, where he was drowned. Tuputupuwhenua became the guardian spirit of the spring and remains there to this day, according to northern tradition. In his final farewell to Aotearoa, Kupe proclaimed: Hei konei rā, e Te Puna-o-te-ao-mārama, ka hokianga nui ake nei tēnei, e kore anō e hokianga nui mai. Farewell Spring of Enlightenment, I make the great return journey now to my homeland, and there shall be no great returning to this new land for me. And the harbour has been called Hokianga ever since. (wh. 3)

Nō te hokinga ake o Kupe ki Hawaiki, ka whoatu e ia āna koha ā-kī e whakamārama ana i ngā ara terenga e tau ai ki Aotearoa i Hawaiki. Te meatanga ake, i mua i te haerenga o Tainui waka me ētehi waka, ka uiuitia ngā tohunga o Hawaiki, he pēwhea ngā kupu a Kupe i whakatakotoria ai inamata, ana, ka puta ngā whakamārama. Hei tā Smith et al. (1913):

Ko te korero a Kupe, me takoto te ihu o te waka ki Aotearoa, mai i Ahuahu, me heke tika mai ki te tonga mai i Maui-taha, i Maui-pae.

Enei, he mahanga enei motu e rua; kei waho mai o Ahuahu. Me pou tonu te ihu o te waka ki te tonga. Pera ano a Hawaiki. (wh. 196)

I roto i ngā kōrero a te Māori mō Kupe, ka kite i ngā paku rerekētanga a tēnā, ā tēnā. E pai ana, koirā te ātaahuatanga o te kōrero tawhito, he whakapapanga. Nō reira, me tiki atu e au i konei ko ngā kōrero a Jack Thatcher, tohunga whakaterere waka o Te Aurere me Ngāhiraka Mai Tawhiti. I tētehi terenga i kauria ai e Thatcher me Te Aurere, i Rarotonga ki Aotearoa i te tau 1992, ka whakamātauria e rātou ngā koha ā-kī a Kupe. Hei tāna:

. . . when we piece together some of what those instructions were; they were pretty simplistic in terms of how they were described, we start to piece together what our stories tell us—stories of Māori. So, one of those instructions was by Kupe to his grandson Nukutawhiti. So, in 1992, we were following those instructions which were in that instance “Keep the sun and Venus to the right of your bow, sail in this direction and you will come upon the great fish of Maui. We did it from Rarotonga back to New Zealand”. (J. Thatcher, kōrero ā-waha, Tihema 8, 2016)

I tēnei whakatauiratanga a Te Aurere i tinana i a rātou ēnei kōrero tawhito a Kupe, ā tutuki noa. He mana, he tapu.

Kia hoki ake ngā kōrero ki te wā i a Kupe, nā, ka ara te manako o tana irāmutu, a Nukutawhiti kia tae ia ki te whenua i tauria ai e tōna karanga matua, ka pūmaharatia e Nukutawhiti ngā tohutohu mō ngā ara whakaterere ki Aotearoa hei arataki i tana waka. Ko te waka i riro mai i a Nukutawhiti hei whakaterere māna, ko Matahourua tonu, tō Kupe. Engari, ka whakatikaia, ka moanaruatia ngā wāhanga ngoikore, ka whakarahitia atu, kātahi ka tapaina ko Ngātokimatawhaorua. I konei, ka rite te kōrero “Kua rīwaru te waka, kua rata ngā tāngata o runga” (M. Hopa, kōrero ā-waha, Oketopa 13, 2016).

Nō ngā tau i muri iho ka rere te tāruru waka, rau tini waka i wehe i Hawaiki o Te Moananui-a-Kiwa ki Aotearoa, ka mahue iho ō rātou whenua kura mahana ki te anu mātao, ki ngā huarere o te tonga o Poronīhia. Ko ngā haringa i haringia mai ai e rātou, he kūmara, he taro, he hue, he uwhi, he kiore, he kurī. Ehara ko ngā haringa noa nei i haringia mai ai, engari kē, ko ā rātou tikanga, pūtaiao, mātauranga, ahurea. He matatau ki te noho whenua, he taunga ki te horo moana.

Ko te whanaungatanga te pou herenga o te ahurea Poronīhia i taea ai e ia te tūhonohono ki a ia anō, ki te ao kikokiko, ki te ao wairua hoki. Ko ōna atua, he tūpuna. Mā roto i tēnā titiro ki tōna ahurea, māmā noa iho ki a ia te whakawhitiwhiti mai i te ao kikokiko ki te ao wairua. Kei roto i tōna ahurea ko āna tikanga whakatupu rawa, tuku rawa me āna tikanga whakahaere. Ko te mahi takitini tāna i whai ai, kua te mahi takitahi, engari, he mea nui hoki kia para te tangata i tōna ake huarahi, kia tairanga ko tōna ake mana. I ākina e tōna ahurea kia whakawhanaketia tōna taiao, otirā, kua mōhio tonu ia, me poipoi, me tiaki hoki i tōna taiao. Engari tonu, he nui ngā rerekētanga i pā ki te whenua hou nei i te tatūtanga o ngā iwi o Poronīhia, inā rā, ko ngā kararehe me ngā tupu o te whenua, pērā i te ngaro o te moa me te ngaro o te wao.

Ko Toi rāua ko Whātonga

He mokopuna a Whātonga rāua ko Tūrāhui nā Toi-te-huatahi. Nō te hokitanga ake o Kupe ki Hawaiki, ka rikarika ngā iwi o Hawaiki ki ngā whenua i tauria ai e ia kei Tiritiri-o-te-moana e takoto ana (Jones, 2004, wh. 14). E ai te kōrero, i tētehi rangi, ka whakataetae waka ngā mokopuna nei i Pikopiko-i-whiti, nā, ka pūhia rāua e te hau pūkeri. Tā Buck (1950) e mea ana, ka puta a Toi ki te moana mā runga i tōna waka ko te Paepae ki Rarotonga, ki te rapu i ana mokopuna, tēnā i riro i te hau ki te huapae moana. Te meatanga ake, ka tau a Toi ki Kakahoroa. Nō muri mai, kātahi a

Whātonga ka tau ki Aotearoa mā runga i tōna waka ko Kurahaupō, ki tana tupuna, ki a Toi (Simmons, 1976, wh. 5).

Paikea

Ko te tatūnga mai o Paikea ki Aotearoa, e ai ki tā Ngāti Porou, he pūrākau mō tō rātou ariki i Hawaiki, ko Ruatapu te ingoa. E ai ki te kōrero a Kapiti, i tau te kupu hāhani, te kupu whakahāwea a Uenuku, te matua o Ruatapu i te kīnga atu ki a ia, kāore tōna mana i rite ki tō te tuakana, i a Kahutia-te-rangi. Nā konā, ka tupu te hikareia i a Ruatapu ki te patu i ōna tuākana (i roto o Reedy, 1997, wh. 83). Hei tā Mahuika (2011):

... a battle took place over family status and rivalries where Ruatapu whom was declared of low rank and status. In plotting his revenge, Ruatapu, a strong swimmer, invited his brothers to accompany him on an early morning fishing expedition and subsequently drowned them besides Paikea. (wh. 2)

Ahakoia nō Ruatapu te whakaaro kōhuru nei, kīhai ia i puta, i mate kē i tai. Ko te Paikea nei, e ai ki tētehi kōrero, ko Kahutia-te-rangi tēnā, i tapaina ia ki tēnā ingoa. Ko ia anahe o rātou kāore i mate, ana, ka tākina e Paikea ana karakia kia awhitia a ia, ka puta he tohorā, nāna ia i waha, ka tau ki te rāwhiti o Aotearoa, ki ngā tāwhangawhanga o Ngāti Awa, ā, ki roto o Ngāti Porou tonu (Kapiti i roto o Reedy, 1997, wh. 85).

Ngā waka tūpuna

He nui ngā kōrero tuku iho a te Māori mō ōna waka tūpuna. E kīia nei i konei, ko ngā waka tūpuna, koia ērā ko ngā waka, nāna i kawē mai ngā tūpuna ā-kikokiko nei i Hawaiki ki Aotearoa. Ehara i te mea, kei ēnei whārangi te whānuitanga, te whāroatanga rānei o ngā kōrero mō ngā waka tūpuna katoa i tere ki tai,

whakawhiti ai i Hawaiki ki Aotearoa. Tērā te tini o ngā waka tūpuna o ngā iwi, i mahue i ēnei kōrero. Ko ēnei kohinga kōrero waka te whai mai nei hei takapau, hei pou whakawhirinaki i te huatakinga ki ngā kōrero ā-tūpuna, ā-tangata, heke mai ki te maha o Ngāi Māori e takatū nei i te whenua o ēnei rā. Kei noho te kaupānui ka pāmamae, ki te kore tōna waka i ēnei whārangi. He mataaho kau tēnei mō ngā kōrero tūpuna nei, ehara i te tāhuhu matapū whakairinga kōrero.

Anei e whai ake nei ngā paearu i kōwhiria e au ēnei waka hei kōrerotanga māku; tuatahi, he kōrero i tāngia ki te whārangi o te pukapuka, e taea te whāpuapua mai. Tuarua, he waka ēnei e mōhio whānuitia ana puta noa i Aotearoa. Tuatoru, ko ētehi o ēnei waka, i ōku hāereere ki Rarotonga, ki Tahiti, ki Hawai'i, kei te ora tonu ōna kōrero ki roto i ngā moutere o Poronīhia me Aotearoa tahi. Ko te manako, kia hāngai pū ēnei kōrero tūpuna, ki runga tonu i te kaupapa o tēnei tuhinga. Inā rā, ko ngā tūāpapa e kite ai tātou i ngā tikanga whakatere waka, i ngā tīwhiri o tō rātou ao, hei whakaarotanga mā te rāngai whakatere waka Māori o ēnei rā, me te hunga ngākau nui ki ēnei kōrero.

Tokomaru

I kīia rā te kōrero, ko te haeretanga mai o Tokomaru i runga i ngā riri i Hawaiki, i te raweketanga o Rongotiki, te makau a te rangatira tonu a Manaia. Ka patua te hunga nā rātou taua mahi, a Tūpenu me ana kaimahi hanga tao. Nō muri iho, ka whakamānutia e Manaia te waka o Tokomaru, ā, ko Rākeiora tōna tohunga. E tautoko ana tā Evans (1997) i ēnei kōrero, ko Manaia te kaihautū o te waka, ko Rākeiora tōna tohunga (p.178). E taunaki ana a Grey (1906) i ngā take i rere ai a Tokomaru i Hawaiki, me tana āki, tērā te wā e hī ika ana a Manaia, kīhai i mau ika mō tētehi wā roa tonu. Mea rawa ake, kua hīia he ika, ā, kua titia te puku o te ika ki te matau, he tohu aituā tēnā. Te meatanga ake, ka ara te pakanga ki waenganui i ngā iwi.

Nō te taunga mai o Tokomaru ki Aotearoa, ko te whakakukūtanga ki te tairāwhiti o Te Ika-a-Māui. Ka hiki whakararo ki Tāmaki-makarau, kātahi ka whakawhiti mai i te ara tō waka kia puta ki te hauāuru, rere whakarunga kia tau atu ki Tongapōrutu, ki te whaitua o Taranaki.

Tērā tētehi atu kōrero e mea ana, ko Manaia kē te kaihautū o te waka e kīia nei ko Tahatuna, ā, ko Whata te kaihautū, te tohunga tārai rānei o Tokomaru. Ko Rākeiora rāua ko Tama-ariki ngā tohunga, ā, ka tau te waka ki te awa o Mōhakatino. Ana, ko Tama-ariki te rangatira i tangohia ai tōna ingoa hei karangatanga iwi mō runga i a Ngāti Tama. Ko ētehi o ngā iwi i heke mai i runga o Tokomaru, ko Ngāti Tama, ko Ngāti Mutunga, ko Ngāti Rāhiri, ko Manukorihi, ko Puketapu, ko Te Āti Awa me Ngāti Maru.

Aotea

Nā ngā riri hoki i rērere ai te waka o Aotea ki Aotearoa. E ai ki a Tautahi, kaumātua o Ngā Rauru, he nui te tutūnga puehu i waenganui i ngā ariki, a Turi rāua ko Uenuku, i Hawaiki, ka parekuratia ētehi o ō rāua uri pākanga kiritahi (i roto o Evans, 1997, wh. 14). Ki tētehi atu kōrero, ki tā Hammond (1924), ka whai utu a Turi i te kōhurutanga o tana huānga e Uenuku i Hawaiki. Mea rawa ake, ka whakamatea te tama a Uenuku hei rānaki i te mate o te huānga o Turi. Ka riro i a Turi he waka mōna i tana hungawai, i a Toto, ka whakakau-papatia te waka, ka whakatomohia te waka, ka rere.

Ko Turi te kaihautū o Aotea, ā, ko Kauika tōna tohunga. Nō te rerenga mai i Hawaiki, ka tauria e Aotea te motu o Rangi-tahua i mua i te taunga mai ki Aotearoa. Nō te ūnga ki Aotearoa, kua pae rātou ki te kokoru o Aotea ki te hau-ā-uru o Te Ika-a-Māui. Ka ū a Aotea ki Whangaparāoa. Kīhai i roa, ka piki ki Tāmaki-makaurau, ka whakawhiti i te ara tō kia puta ki te uru, ā, ka whakakukū ki Aotea. I konei, ka mahue i a rātou te waka, ki te kokoru

i karangatia ai ko Aotea moana, ā, ka heke whakatetonga mā raro kia tae ki ngā whaitua o Taranaki (Hammond, 1924, pp.142–143). I tō rātou heke ki te tonga, ka whakaingoatia ngā wāhi huhua tonu, pēnei i Mōkau, i Ure-nui, i Waitara, i Mangatī, i Oakura, i Waingongoro, i Pātea hoki. Ā, tau rawa a Turi me tōna iwi ki te whaitua o Pātea (Tautahi i roto o Evans, 1997, wh. 20). Ko ngā iwi i taheke mai ai i tēnei o ngā waka, ko Ngāti Ruanui, ko Ngā Ruahine, ko Ngā Rauru, ko Whanganui, ko Ngāti Apa, ko Muaupoko (Evans, 1997, wh. 20).

Ārai-te-uru

Ko Ārai-te-uru tētehi o ngā waka e hono nei ki ngā kōrero mō te kūmara, ā, nā te kūmara anō i wehe ai i Hawaiki ki Aotearoa. Nā Rongo-i-tua rāua ko Tua-kākāriki te waka i whakairo hei hao kūmara i Hawaiki. Ka ū tuatahi te waka nei ki Aotearoa i Whitianga-te-rā, ā, nō muri iho, ka ahu whakatetonga ki Te Waipounamu. Rokohina ana te moana tūārangaranga, ka paea te waka nei ki Matakaea. Tini tonu te tangata i haere mai mā runga i te waka nei, i a Ārai-te-uru, e whā tekau mā tahi rā anō te maha (Orbell, 1991, wh. 62–62).

Horouta

Ko Horouta tēnei, he waka harihari kūmara i tere mai i Poronihia. E mea ana te kōrero, nō Toi tēnei waka, te uri o Māui Pōtiki a Hemā (Kāpiti i roto o Reedy, 1997, wh. 58). E ai ki tētehi kōrero anō, i heke mai te waka o Horouta ki Aotearoa i ngā tau tata o te rautau tekau mā whā. Ko Paoa, Pawa rānei, te rangatira, ā, ko Kiwa te kaitārai waka (Evans, 1997, wh. 57).

I te taenga mai o Horouta ki Aotearoa, hei tā Evans (1997), e 68 ngā tangata i haere mai i runga i te waka (wh. 57–58). Heoi anō, hei tā Halbert (1999), e 89 kē ngā tangata o runga i te waka. Ko Paoa e hāereere ana mā te takutai, ka tapaina e ia ngā whenua o te takiwā, ko Rongokako hoki i pērā. Inā te mahuetanga iho o ōna tapuwae kei ngā tōpito o Te Tai Rāwhiti.

Ko ētehi o ngā ingoa e whai ake nei, ko ngā whenua i tapaina ai e Paoa i te whenua hou, e mea ana a Halbert (1999):

Ko Te Whai-a-Paoa, kei Matakāoa
Te Reo o Paoa, kei ngā pari teitei o
Kawakawa-mai-Tawhiti (Te Araroa)
Ngā Maihi o te Whare-o-Paoa, kei
Paripaopao.
Te Koiritanga o ngā pirita o te kupenga a
Paoa, kei tua o Horoera. (wh. 28)

E ai ki ngā kōrero, ka hoki anō a Horouta ki Hawaiki, kātahi ka hoki mai. Ā, ko tōna kōrero hoki, nāna i hoki ki Pari-nui-te-rā, te whenua toi kura o te kūmara, ki te tiki i taua taonga, ka hoki mai. Hei whakaū i taua whakaaro, ki tā Te Kapunga Dewes “He waka harihari kūmara, harihari wāhine a Horouta” (C. Dewes, kōrero ā-waha, Mei 20, 2017). Ahakoa ōna hāereere, e mōhio whānuitia ana, kua okioki te waka a Horouta ki te repo o Te Muriwai. E mau ana tēnei āhuatanga i te waiata a Peta Awatere i te pukapuka a tana mokopuna a Hinemoa Ruataupare Awatere (2003):

. . . Horouta waananga
Me ona wheeue ka hapopotia raa
E takoto i te repo o Te Muriwai
Horouta whanaunga me ona wheeue
Toituu atu raa i Te Tairaawhiti
Ka puta te mauri ki te whai ao
Ki te Ao Maarama e. (wh. 395)

Nō te rangi nei, ko ngā iwi e tātai mai ana i tēnei o ngā waka tūpuna; ko Ngāti Porou, Te Whānau-a-Apanui, Te Aitanga-a-Māhaki, Rongowhakaata me Ngāi Tāmanuhiri. (C. Dewes, kōrero ā-waha, Mei 20, 2017)

Kurahaupō

E rua ngā waka i tere mai ki Aotearoa i tapaina ki te ingoa o Kurahaupō. Ko tētehi i tere mai ai i a Whātonga, i tana rapunga i tana tupuna i a Toi kua oti te whakarāpopoto i runga ake

nei (Evans, 1997, p.72). Ko tētehi atu, ko Te Moungaroa te kaihautū o Kurahaupō, engari, ka pā te raru ki te waka i Hawaiki, i Rangitahua rānei, he moutere kei te puku o te moana e tau ana. Te meatanga ake, ka tīkina ngā tāngata o Kurahaupō waka e ngā waka o Aotea me Mataatua, ka kawea mai ki Aotearoa.

E kī ana a Rangitāne, ko Whātonga kē te kaihautū, engari, ko tā Ngāti Apa o te Rangitīkei, ko Ruatea kē te kaihautū. Heoi anō, ka pā te raru ki te waka i te kūrae o Māhia. Hāunga tērā, e mōhiohia ana ko ngā tapuwae o Whātonga, i haruru ki tawhiti tonu, ki roto o Te Māhia, ki Pōneke, whakawhiti atu ai i Te Moana-o-Raukawa, ki te pane o Te Waipounamu, ka huri whakateuru i Te Ika-a-Māui, tatū rawa ki te awa o Rangitīkei.

Mataatua

Hei tā ētehi kōrero, pērā i tā Evans (1997), ko Mataatua tēnā i haria ai e ētehi kaumoana kē, inā rā, ngā kaumoana o te waka o Aratāwhao, i te hokitanga ake o Hoaki rāua ko Taukata ki Hawaiki ki te tiki i te kūmara. Ko te kōrero e mea ana, “At Hawaiki it was suggested that the Aratāwhao was not seaworthy for the return journey to Aotearoa, and the crew transferred to the Mataatua. Captained by Toroa and Tama-ki-hikurangi was navigator” (wh. 86).

I tau tuatahi ake a Hoaki rāua ko Taukata ki Aotearoa mā runga i te waka o Hīnaki-pākau-o-te-rupe i Hawaiki, nā rāua i kawea mai te kao hei whoatutanga ki a Toi, kua tau noa mai a Toi ki Aotearoa. Nā, ka tukua e Toi te waka nei a Te Aratāwhao ki Hawaiki i raro i te mana hautū o Tama-ki-hikurangi, ki te tiki i te kūmara. Nō te taenga ki reira, kāore a Tama-ki-hikurangi i hoki mai ki Aotearoa, kua noho atu ki Hawaiki, ka tukua mā Mataatua kē taua taonga e whakahoki ake ki Aotearoa i raro i te mana hautū o Toroa.

Ka ū a Mataatua ki te takiwā kei Muriwhenua. I reira, ka ahu atu ki Herekino me Pokotakina (Halbert, 1999, wh. 37). Engari, i tau kē ki Te Tai Rāwhiti, ā, e tohea ana, ko Ahuahu,

ko Whāngārā hoki ngā takiwā tuatahi i ū ai te waka (Evans, 1997, wh. 88). Nō te ūnga o Mataatua ki Whakatāne, ka pā te raru ki te waka. I konā, ka whakatikaia te waka e Wairaka, e Muriwai rānei, te tuahine o Toroa, kia kore ai e takerehāia. He nui ngā iwi i puta nō runga i te waka o Mataatua, inā rā, ko Ngāi Tūhoe, ko Ngāti Awa, ko Te Whakatōhea ētehi o aua iwi matua.

Ngā-toki-mata-whao-rua

Tīmata ai ngā kōrero mō Ngā-toki-mata-whao-rua i te hokianga ake o Kupe i Aotearoa ki Hawaiki. Nō te whao tuaruatanga o te waka nei, ko te hokitanga tērā ki Aotearoa, ko Nukutawhiti tēnā me tana huānga, a Ruanui, me tōna waka a Māmari (Evans, 1997, wh. 104).

Nō te taunga o ngā waka e rua nei ki Aotearoa, ka whakatū i ō rāua kāinga me ō rāua whare wānanga. Ka oti tuatahi i a Nukutawhiti tōna, kātahi ka tatari kia tākina ngātahitia ngā karakia me tana huānga a Ruanui. Engari, ka oti i a Ruanui tōna, ka tīmata ōna tohunga i ā rātou karakia ki runga i ōna whare wānanga, tē tatari ai ki ō Nukutawhiti. Ka karakiatia e ngā tohunga o Ruanui kia ū tētehi tohorā nunui ki te tāhuna pae ai. Nō te kitenga o te tohorā e Nukutawhiti, ka tohua e ia ōna tohunga kia whakahokia atu te tohorā ki te moana. Ka pēneitia e rāua, ā, i te mutunga iho, pau katoa ana ā Ruanui karakia, ka wehe a Māmari i te Hokianga, he whenua kē. Ka tapaina te ingoa nei, hei whakamaharatanga iho, ko Hokianga-whakapau-karakia (Evans, 1997).

Tainui

E ai ki ngā kōrero a Jones, he nui ngā take i whakaaro nui ai a Hoturoa mā kia wehe rātou i Hawaiki. Tētehi o aua take matua, ko te tutūnga puehu i waenganui i ngā iwi. Ka ara ko te pakanga nui i Hawaiki, ko te Rā-tō-rua te ingoa (Jones, 2004). Kīhai i roa i muri, ka tīmata te tāheke o ngā waka tūpuna ka rere rātou i Poronīhia ki Aotearoa. Ko Tainui tētehi.

E whakapaetia ana, he māhanga kē a Tainui me Te Arawa waka. E ai ki a Stafford (1967) rāua ko Ngata, i hangā ngātahitia a Tainui me Te Arawa i te wā kotahi, me te rākau kotahi, ka whoatu te ingoa ko ngā māhanga a Tuamatua (i roto o Evans, 1997, wh. 77).

E ai ki a Jones (2004), ko te takiwā o ngā tau i heke ai a Tainui, ko ngā tau i te āhua 1350 A.D, ko Ōenuku te marama. Ko Hoturoa te kaihautū ki te kei, ko Ngā-toro-i-rangi te tohunga ki te tauihu. I kīia ai i heke mai a Tainui i te wā o te titipārera me te tai pūhoro. Nō konei, ka tupu te maniore i ngā iwi o Hoturoa. Te take, ko te wā tēnei o Tamatea, Tamatea-kai-ariki, Tamatea-wānanga, Tamatea-āio. Ko te marama o Ōenuku me ngā tai o Rangawhenua, ko te wā o te tūārangaranga me te pūkerikeri. Ko Rakataura hoki te tohunga whakairo matua, ā, ka oti i a rātou te waka te whao, ka pārete whakatetai te iwi i a Tainui, te eke i ngā pāpāringa o te awa i Pikopiko-i-whiti. Nō te takatūtanga atu o Hoturoa me tōna waka ka tukua rāua ko Tamatea ki te moana whawhai ai, riro ana i a Tamatea te rutu tuatahi. Hei tā Jones (2004) ka puta te waka i te pūaha o Pikopiko-i-whiti, ka paringia te ihu e te ngaru, kātahi ka ara te waerea o Ngā-toro-i-rangi, ā, ka marino te moana, ka tere te waka.

I kīia rā e ngā kaumātua o Tainui, i whai a Hoturoa i te whetū, a Atutahi, nāna te waka i ārahi mai ki Aotearoa. I te mea, ka noho a Atutahi ki waho o Te Mangōroa, he mea whakapiki ake mai i te whenua ki te rangi (R. Papa, kōrero ā-waha, Pēpuere 20, 2017). Tūturu, e whai take ana a Atutahi hei whetū motuhake i a Hoturoa mā, tatū mai ki ngā rangi o muri, e kitea ake nei i te tongikura a Kīngi Tāwhiao i te wā o te raupatu. I taua wā rā, hei tā Papa (2017), ka whai kupu a Kīngi Tāwhiao “Kua ara ahau i te papa o te whenua, kua kite ahau i ngā whetū e tū takitahi ana. Ko Matariki te kairūri, ko Atutahi kei te taumata o Te Mangōroa.” E tohua atu ana, he mea whakapiki a Atutahi mai o te whenua ki te rangi ki konā noho ai (R. Papa, kōrero ā-waha, Pēpuere 20, 2017).

Nō te kitenga o Aotearoa, i Whangaparāoa te ūnga mai o te waka o Tainui, ā, he maha ōna torotoronga ki ngā whaitua o te Te Tai Rāwhiti, ki Tāmaki-makaurau, whakawhiti rā ki Te Hau-ā-uru, ko tōna taunga whakamutunga i te rangi nei, kei Kāwhia moana (M. Hopa, kōrero ā-waha, Oketopa 13, 2016). Ko ōna iwi maha i heke mai i a ia, ko Waikato, ko Ngāti Maniapoto, ko Ngāti Raukawa, ko Ngāti Toa, ko Ngāi Tai, ko ngā iwi o Hauraki.

Takitimu/Takitumu

Kapi katoa ana a Poronīhia, huri noa, i ngā kōrero tuku iho mō Takitimu, i Hāmoa, i Rarotonga, tae mai ki Aotearoa (Halbert, 1999, p.19). E iwa rawa ngā ingoa i tapaina ai ki runga i te waka nei, engari, ko Takitimu tōna ingoa whakamutunga, ā, ko tana ūnga mai ki Aotearoa. Ki ētehi kōrero tuku iho, kotahi te waka, e rua ōna ingoa, ko Takitimu, ko Horouta rānei (Simmons, 1976, wh. 125).

E ai ki te kōrero, he waka tapu a Takitimu, i āta tohua rawatia ōna kaumoana me ngā hāpai kura hoki. Nā tōna urutapu, kāore te ware, te tangata noa nei, ngā kai maoa rānei i tukua ki tēnei waka. He ariki, he tohunga, he kai mata hoki ngā utanga ki runga i a ia (Lambert, 1925, wh. 76).

Ko Tamatea-arikinui te kaihautū o Takitimu, ā, ko ōna tohunga, ko Puhi-whanake, ko Whatuirā, ko Ruawharo, ko Rongo-pātahi (Evans, 1997, wh. 163). Ka ū te waka nei ki te takiwā o Awanui, ki Te Tai Rāwhiti, tau rawa ki Tauranga, ki Whāngārā me Nukutaurua. Hei tā te kōrero, he nui ōna toronga ki ngā takiwā o Aotearoa, ā, ū rawa ki Te Waipounamu. Ko ētehi o ngā iwi nō runga i te waka o Takitimu, ko Ngāti Kahungunu, ko Rongowhakaata, ko Te Aitanga-a-Māhaki me Ngāi Tahu.

Te Arawa

Ko te kai tētehi take i mārewa ai hei riringa mō ngā iwi o Hawaiki. Ko te kōrero mō Te Arawa te whakaū i taua take. Ko te hekenga o Te

Arawa i Hawaiki, kei runga i ngā riringa i puta ai mō te patunga o te kuri me te whanakotanga o te poporo. Tērā ngā tutūnga puehu i ara ake ki waenganui o Houmaitawhiti me ana tama, a Tama-te-kapua rāua ko Whakatūria ki ētehi ariki o Hawaiki tonu, ko Toi rāua ko Uenuku.

Ko Tama-te-kapua te kaihautū, ko Ngātoro-i-rangi tōna tohunga, ā, e toru tekau ngā kaumoana i tere mai (Stafford, 1967, wh. 19). Ahakoa i kīia rā e Tainui waka, ko Ngātoro-i-rangi te tohunga o te waka, nō te ūnga o Tainui i Hawaiki ki Rarotonga, ka tinihangatia a Ngātoro-i-rangi e Tama-te-kapua, riro atu ana hei tohunga mō Te Arawa, ā, tau rawa mai ki Aotearoa (Jones 2004, wh. 29). He nui ngā whakamātautau me te ururua o te haeretanga mai o Te Arawa ki Aotearoa, ngā whakamātautau ā-taiao, me ngā whakamātautau ā-tangata hoki, te mutunga iho, waimarie kāore i horoa e Te Korokoro o te Parata (Stafford, 1967, wh. 15).

Kei Whangaparāoa te ūnga mai o Te Arawa. Ka tere i Te Moana-o-Toi, ki Tikapa moana, ki Tāmaki, ā, ko tōna ūnga whakamutunga tērā, kei Maketū. Ko ngā makenu o ngā tūpuna o Te Arawa, i ngāekeeke ki tawhiti, ki uta rā anō o te puku o te ika. Ka whāia e Kahumatamomoe ngā whaitua o ngā roto o te takiwā e kīia nei ko Rotorua, ki roto o Waikato, ki Tāmaki-makaurau tae atu ki Maketū. Ko Ngātoro-i-rangi rāua ko Tia hoki tērā, ka whanatu whakaroto mā raro, ki Taupō, ki runga o Tītiraupenga, ki runga hoki o Tongariro rā anō (Stafford, 1967).

Ngā moutere i ahu mai ai te Māori

Ko te whakapae tēnei, i ahu mai te Māori i te pokapū o Poronīhia ki te rāwhiti ka heke ki Aotearoa. Kaua i Amerika ki te Tonga, i tā Heyerdahl i roto o Howe (2006), arā i te rāwhiti ki te uru (wh. 292). Kia tirohia e au te kōrero tuatahi nā Prickett (2001) mō te hekenga mai o te Māori i te pokapū o Poronīhia ki Aotearoa, e mea ana ia:

It is without a doubt, and the abundance of evidence supports a view that central Eastern Polynesia was the area in which Māori migrated from, which New Zealand spans more than 3000 miles from these islands. Māori were gardeners, hunters and fishermen. To this end, signs of this are oral tradition, archaeology, language, plants and animals, and human biology. Migratory evidence of Māori originating from central East Polynesia includes material culture, language, cultivated food plants and human biology. The Māori oral record gives strong importance to the islands of the Society Islands as the original settlements of Māori. (wh. 19–20)

Ko ngā kōrero e mau ana ngā tohu mō ngā moutere i wehe ai ngā Māori, e aro pū ana ki ngā Kuki Airani me ngā moutere o Society, ā, ki tua noa, ki Tuamotu, ki Marquesas, ki Mangareva me Pitcairn. Engari, hei tā te kōrero tuku iho o te waka o Tainui, i haere mai te waka o Tainui i Hawaiki, i Pikopiko-i-whiti, kei Ra'iatea i Tahiti (Jones, 2004, wh. 44). He motu ahurei a Ra'iatea i roto o Poronīhia, e maharatia ana ko Ra'iatea te kōhanga o Poronīhia. Kei runga Ra'iatea, e pūkai whakatiketike ana ngā tūāhu me ngā marae whakaterere waka, tātai whetū, huri noa i Whiti, i Tonga, i Hāmoa, tae atu ki Marquesas (Druett, 2011, wh. 19). Ko ētehi o aua marae i whai wāhi mai ki te Māori ko Taputapuātea me Tainu'u. Ko te ahunga mai o ngā iwi Poronīhia, koia tēnā ko te whakaterenga iho mai i te uru ki te rāwhiti. Kia tirohia ngā āhuatanga o te hauāuru, kotahi kau te wāhi e tau ana te ingoa ko 'Hawaiki' (*tirohia te upoko tuarua mō te roanga atu*), ko Savai'i tēnā, moutere ahurei o Hāmoa. Hei tā Orbell (1991):

The Samoans had no tradition of a land of origin, for they believed they had always lived in Samoa, but they did have a paradise named Pulotu a beautiful land that lay in the West and to this the souls of the chiefs made their way after death. The Tongans and other West

Polynesian peoples had very similar traditions. (wh. 6)

Nō reira, ko ōku whakaaro ki tā Orbell i konei, he tohu nui te korenga o Hawaiki e tino whakaitia ki ngā pūrākau me ngā kōrero tuku iho a ngā iwi o te uru o Poronīhia. Ko te rahinga o ngā kōrero Hawaiki nei nō roto kē i te pokapū me te raki i Hawai'i te mātotorutanga o ngā kōrero. Tāku e whakapae nei, he tohu taiaho-aho tēnei āhuatanga i te hononga kiritahitanga o ēnei iwi ki te Māori.

E ai ki ngā kitenga, e whakapaetia ana i ahu mai te Māori i te pokapū o Poronīhia, e toru mano kiromita te matara i Aotearoa. He ringa kino rātou ki te mārara kai. Hei kōtuitui i ēnei kōrero, ka puta ngā tohu nunui, ina tirohia ngā kitenga i kōhuratia ake i roto i ngā kōrero tuku iho, i ngā rangahau mātāi whaipara tangata, i te wete reo, i ngā tupu me ngā kararehe me te mātauranga koiora ā-tangata. Kia riro mā Prickett (2001) te kupu whakamutunga:

The evidence of material culture, language, cultivated food plants and human biology all point to the first New Zealanders having come from somewhere in central East Polynesia. The most likely points of departure are the Society, Cook or Austral Islands, with the more distant Tuamotu and Marquesas groups, even Mangareva or Pitcairn, also being possibilities. It is unlikely there was only one island of origin: once sailing directions were known, settlement canoes may have left a number of islands, over a period of years—or even generations. (wh. 19–20)

Ngā rangahau mō te wā i tau ai te Māori

Tino wāhi rua ana ngā rangahau e pā ana ki te wā i tau ai te Māori. He whānui, he rerekē hoki ngā whakapae a tēnā kaituhi me tēnei kaituhi. Kia tīkina ake tā Diamond (2007) “. . . by around A.D. 1200, Polynesians had reached

every habitable piece of land in the vast watery triangle of the ocean whose apexes are Hawaii, New Zealand, and Easter Island” (wh. 86–87). Ko Hawai’i ki te raki, ko Aotearoa ki te tonga, ko Rapanui ki te rāwhiti. Ko Aotearoa te wāhi whakamutunga kia tauria e ngā iwi Poronīhia. Nā te aha rā i pērā ai? Ko Aotearoa tētehi wāhi mamao rawa o te ao, ko Ahiterēria te whenua pātata mai, kei te āhua rua mano kiromita te tawhiti i Aotearoa. Kei te āhua tekau mā rua mano, e whā rau kiromita te tawhiti i Amerika ki te tonga, kei te āhua rima mano kiromita te tawhiti i Te Tiri o Te Moana. Nō konā, ko Aotearoa te motu e takoto tawhiti ana ki te tonga o ngā moutere katoa o Poronīhia, ā, ko ia hoki te motu tawhiti rawa i te weheruatanga o te ao. Me te aha, ko tōna takoto ki tawhiti, ki te tonga, kāore i whai take ki roto i ngā ara whakaterere horo moana, i kaha whakaterere ai i roto o Poronīhia.

Heoi anō, ki te tirohia ngā rangahau i roto o Sutton (1994), ka kitea te whārua nunui o ēnei whakapae, arā, ko ngā kōrero e mea ana i tatū mai ngā iwi ki Aotearoa mai i te takiwā o te 500AD ki te 1000AD (wh. 244). Kāti, hei whakawhāiti i ōku whakaaro, e ai ki te ao rangahau o tēnei rā, i takea mai ngā iwi taketake i tau mai ki Aotearoa nō roto o Poronīhia ki te rāwhiti. Mārama ana te titiro ki tērā whakapae i runga i ngā momo rangahau katoa kua oti te kohikohi i aku tuhituhi nei. Engari ia, ko te wā i tau mai ai aua iwi taketake ki Aotearoa, inā kē ngā kōrero mutunga kē mai o te wāhi rua. Mō tēnei wā, kia tīkina atu tā Simmons (1969) i roto o Howe (2003) ko tana tīrewa tēnei e pā ana ki ngā wehenga tau mō ngā iwi tuatahi ki Aotearoa:

- Settlement Period—Initial arrival of East Polynesian culture in New Zealand c.800–c.1000A.D.
- Early Period—Development of a New Zealand form of East Polynesian culture c.1000–c.1200.
- Middle Period—Development of broad regional aspects of New Zealand East Polynesian culture c.1200–c.1400.
- Intermediate Period—Development of local regional aspects including proto-classic Māori c.1400–c.1600.
- Late Period—Development and extension of Classic Māori culture c.1600–c.1769.
- Initial contact Period—Diffusion of culture traits from Europe c.1769–c.1820. (p.175)

I runga i ngā rangahau kua hahaina iho e au, koinei tāku e whai ai. Nā te mea, e tāmiro ana ēnei rangahau a Simmons i te nuinga o ngā kōrero tuku iho Māori mō ngā waka tūpuna i heke mai ai i Hawaiki. Ahakoa e kaha ana ngā kupu hāhāni a te ao rangahau i ngā whakapae a Percy Smith, i tana waihangatanga i te *Great Fleet*, e kitea nei, he āhua pātata tonu tāna i whakapae ai, ki tā ngā rangahau me ngā kitenga i homai ai e Simmons.

He whakatepe

Kua takoto aku whakaaro mō te kōrero tuku iho me te hītōria ā-waha a te Māori. Koia pū tētehi waka kawē i ngā mātauranga o te Māori i mau ai ngā kōrero onamata mō ngā terenga mātamua o te Māori. Ko ngā rau kōrero waka Māori ērā e hauptū nei i ngā kōrero tuku iho. I whakatakotohia hoki ētehi o ngā tūpuna kaumoana tuatahi, nāna i whakatauirā mai te whakatinanatanga o te mātauranga whakaterere waka e kawea tonutia ana i roto i te rangi nei.

Ahakoa ngā āki whakahau a ērā Tauīwi pēnei i tā Heyerdahl e kī ana i ahu mai te iwi Poronīhia, arā, te iwi Māori, i te tonga o Āmerika, kei ēnei whārangi nei e takoto ana āku whakapae, i ahu kē mai te Māori i te rāwhiti o Poronīhia ka heke whakatetonga ki Aotearoa. Kua takoto hoki ētehi whakaaro e tohu ana i te takiwā o te wā i tau mai ai ngā waka ki Aotearoa.

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