



TE KAUMOANA PORONĪHIA: NGĀ TERENGA ONAMATA

Jackie Tupaupiki

Te Whare Wānanga o Waikato

[jackie.tupaupiki@waikato.ac.nz]

He whakataki

Tā tēnei tuhinga e whai ake nei, he wānanga i ngā pūtaka o te whanaketanga mai o ngā iwi, nāna ngā motu o Poronīhia i whakakāinga, ka utaina te karangatanga ki runga ki a rātou, he iwi Poronīhia. Ko te pātai matua, i ahu mai ngā iwi Poronīhia i whea? Tēnei, ka hahaina ngā whakaaro Māori me ngā whakaaro Tauīwi e pā ana ki te pūtakenga mai o te iwi tāngata ki te ao. I konei, ka kitea te rerekē o te titiro ā-ao a ēnei iwi tāngata.

Ka ū te titiro ki Hawaiki, e tau ana ngā kōrero tuku iho a te ao Māori, ki te ao Poronīhia hoki. E mea ana te Māori, he tūrangawaewae taurikura a Hawaiki, he pā whakawairua hoki. Ka riariakina e au ngā whakapae mō tēnei karangatanga kāinga i mau roa ai i ōna iwi kōrero.

Ka huri rā ki te āta whakatewhatewha i ngā rangahau mō te horanga haeretanga o te iwi tāngata mai i Āwhirika, ki Āhia ki te tonga mā rāwhiti, ā, tau atu rā ki roto i ngā whaitua moana o Poronīhia. I konei, kua āta wānangahia e au ngā whakapae huhua mō ngā take i horapa haere ai ēnei iwi ki roto o Poronīhia, ka tahi. Ka rua, ka tirohia ngā tohe e pā ana ki tō rātou āheinga ki te whakaterere i ō rātou waka. Ko ēnei kōrero, he whakatuwhera i te pūtea mātauranga mō runga i ngā mahi whakaterere waka a ngā tūpuna Poronīhia.¹

He Whakaaro Taketake

Mā te whakapapa te iwi Māori e whai taketake ai ki tēnei ao, ki te taiao hoki. Kia tīkina ake tō te Māori whakaaro mō te ōrokohanganga mai o te ao, ko tōna tātai heke i ngā atua ki te kikokiko te tū ake i te rangi nei. Hei tā te whakaaro Māori, i heke mai te Māori i ngā atua Māori, kei konā te pūaotanga mai o ngā iwi Māori i whai take ai ki runga i te whenua me te moana. Kia mārama te titiro ki te whakautu o te pātai, i ahu mai ngā iwi o Poronīhia i whea, mātua ake, ka riariakina te kete kōrero a te Māori me ōna pūtea kōrero. Tēnei, ka tirohia ngā pūrākau mō runga i te whakapapa o ngā atua Māori, te taura here tawhito ki ngā iwi Māori e takatū nei. He mana atua tēnei, he mana tawhito. Rere ki muri, ka mana tangata, ko ngā tūpuna tāngata tēnei i puta i roto i ngā whakapapa atua.

Ngā Atua Māori

Ahako ko wai te iwi Māori o Aotearoa, he maha ōna kōrero atua, kei te hanga taurite te ia o ēnei kōrero, puta atu ki roto i ngā kokoru o te motu. Ko ngā atua Māori te kāmaka whakapiringa o ngā mahi katoa a te Māori i roto i tōna ao Māori. Ko Rangī-nui tō runga, ko Papa-tū-ā-nuku tō raro, ko ngā atua ēnei e mōhio whānuitia ana, ā, e ai ki te Māori, ka puta i a rāua te mahamaha o ngā uri atua. Nō te wāhi ruatanga o Rangī rāua ko Papa, ka whakakauwhangatia ngā uri atua nei ki tōna kauwhanga, ki konā whakakikokiko ai i tōna mana kia ū. Nā, ka taka te wā, ka pū ko te mana tangata, ko tātou tēnā te iwi tāngata (Jones, 2010).

Rangī-nui rāua ko Papa-tū-ā-nuku

Ko Rangī tō runga, ko Papa tō raro, ā, nā wai ka piri rāua i tō rāua piringa tahitanga. E ai ki ngā kōrero, kāore a Rangī rāua ko Papa i puta whakaipoipo i tō rāua whakaputanga ki ō rāua kauwhanga, nō roto tonu i te wā, ā, kātahi ka piri (Jones, 1959, wh. 241). Ko te kōrero e hanga taurite ana puta atu ki roto i ngā iwi Māori katoa, i tō rāua piringa tahitanga, ka whānau mai i a rāua he uri, he uri atua. Ki waenganui pū ngā uri atua nei i te piringa rena o ō rātou mātua, ki konā taututetute ai. Ana, tērā te wā ka tupu te whakaaro o ētehi o ngā atua nei ki te wāhi i te piringa o ō rātou mātua kia wātea, kia puta ki tētehi ao kē i roa nei tō rātou noho i roto.

I konei, ka pū te wānanga, ka noho a Tāne-Mahuta rātou ko Haumie-tiketike, ko Rongo-mā-tāne, ko Tāwhiri-mātea, ko Tangaroa, ko Tū-mata-uenga ki te wānanga i te kaupapa wāhi i ō rāua mātua (Reed, 2004, wh. 12).

Nō muri i te wānanga i te take nei, ka puta te whakaaro i a Tū-mata-uenga, me ōna kārangaranga ingoa, arā, ko Tūmatawhāiti, ko Tūkairiri, ko Tūkanguha, ko Tūkaitaua, ko Tūmatateueue tēnā, me patu i ō rātou mātua kia hemo noa, engari, tē manaakitia tērā whakaaro ōna (Jones, 1959, wh. 252). I konā, ka puta te whakahē a Tāwhirimātea, kāore i awhi i te whakaaro wāhi mātua nei. Ka tīmataria ā rātou whakamātau whakawehewehe i a Rangi rāua ko Papa. Ahakoa pēwhea te ngana o ngā uri atua, kotahi kau te ngana i tutuki, ko tā Tāne-Mahuta tēnā. Tīraha ana a Tāne, ka tokona ōna waewae ki te uma o Rangi, ka meinga ki runga, tū te rangi ki runga, takoto te papa ki raro (Reed, 2004, wh. 12).

I ngā mahi i oti i a rātou, i ngā uri atua nei, ka puta rātou, he ao kē, he ao mārāma. Hei whakarāpopoto kau, ka whakakauwhangatia ngā atua ki ō rātou kauwhanga, ki reira whakakikokiko ai i ō rātou mana. Ko Tangaroa ki te wai, ko Tāne ki te ngahere, ko Rongo-mā-tāne ki te kūmara me te mārā whakatupu kai, ko Haumie-tiketike ki te aruhe me ngā tupu kai o te ngahere, ko Tāwhirimātea ki te hau me ōna āhuatanga, i whakapiri ki te uma o tōna matua, ki a Rangi (Jones, 1959, wh. 251). Arā noa atu ngā uri atua o Rangi-nui rāua ko Papa-tū-ā-nuku, heoi anō, koia ēnei ngā atua i kōrero nuitia i roto i ngā kōrero tuku iho, ā, koia rā.

Ko ngā taketake ēnei, i puta ai te iwi tāngata, ki tā te Māori titiro, tōna heke i ngā atua, te tāmirotanga nei ki te iwi tāngata, kei te moana, kei te whenua. E whakapae ana au, i takea mai te iwi tāngata i ngā atua, kua oti ngā kōrero te whakatakoto i runga ake nei. Hei whakatauirā ake i taku whakapae, kia tirohia te tauira nunui i roto i te ao Māori e mana ai te kōrero. He nui ngā kōrero onamata a te Māori, kei ngā iwi katoa ōna kōrero, ngā tātai i ngā atua ki te iwi tāngata. Anei tētehi o ngā whakapapa o te tupuna, i a Hoturoa, rangatira o te waka o Tainui. E mārāma ai te titiro, te hono o ngā atua ki te iwi tāngata mā roto i te whakapapa Jones (2013, wh. 138-140):

Rangi-nui = Papa-tū-ā-nuku
 Tu-mata-uenga
 Aitu-a
 Aitu-ere
 Aitu-kikini
 Aitu-tamaki
 Aitu-whaka-tiki
 Te Kore
 Te Kore-nui
 Te Kore-roa
 Te Kore-para
 Te Kore-te-whiwhia
 Te Kore-te-oti-atu-ki-te-pō
 Ngana
 Ngana-nui
 Ngana-roa
 Ngana-ruru
 Nganamaoe
 Hotu-wai-ariki
 Ta-patai
 Tiki
 Tiki-te-pou-mua
 Tiki-te-pou-roto



Tiki-ahu-mai-i-Hawaiki
Whiro-te-tupua
Toi
Ha-Tonga
Rakei-ora
Taha-titi
Tama-ki-te-rangi
Piro
Kai-tangata
Hema
Tawhaki
Matire-hoahoa
Rutu-pahu
Tangi-pahu
Ngai
Ngai-nui
Ngairoa
Turu
Te Rapa
Rongo-hua
Toromata-aho
Puorongo
Te Uhu-o-te-rangi
Ranga
Auau-ki-te-rangi
Hoturoa

Whakapapa 1: Rangi rāua ko Papa

Nō reira, tā te Māori titiro, i heke mai ōna iwi i ngā atua, tatū mai ki te iwi tāngata o tēnei rā. Kei ngā whārangi e whai ake nei, ka whakamau atu, he titiro Tauīwi kia kite ai i ngā titiro kē a ēnei iwi, ā, ko te tuituinga ake ki te pātai amaru o te upoko nei, i ahu mai ngā iwi Poronīhia i whea.

Hawaiki

Ko ngā kōrero ēnei e pā ana ki te karangatanga nei, ko Hawaiki. E roa nei te hiranga o tēnei karangatanga i ngā iwi Māori. Ko te take hoki, kei Hawaiki, kei reira ētehi tīwhiri e mārāma ai taku rangahau, i noho ngā iwi Māori ki whea, otirā, ngā iwi i puta mai i ngā iwi Poronīhia. He titiro Māori tēnei, e hono nei ngā kōrero Hawaiki ki ngā kōrero whakapapa, kua oti te whakarārangi ake, e hīnātore mai ana i ētehi tohu mō ngā pūtakenga o ngā iwi Māori, mai i roto o Poronīhia ki Aotearoa.

O ngā kāwai iwi katoa atu o Poronīhia, ko ngā ingoa tawhito o ngā nōhanga kāinga i mau i roto i ngā kōrero tuku iho. O ngā rau ingoa i mau, kotahi te ingoa i haruru ngāekeke i ngā reanga tāngata tatū mai ki tēnei rā, ko Hawaiki tēnā. Ko Hawaiki tā te Māori whakahua i te ingoa nei, mai anō tatū iho, kei te haruru tonu te kōrerotia o te ingoa nei ki waenganui i te iwi Māori, ki ana tikanga, ki ana kawa me ana kōrero tuku iho, hītōria ā-waha hoki. Hei tā Mahuika (2011) tāna e mea ana mō ngā kōrero tuku iho me ngā hītōria ā-waha, ki tā te Māori titiro, kāore i āta wehe ngā āhua e rua nei “the study of oral traditions and the study of oral histories have seldom converged, notwithstanding that for indigenous peoples, particularly Māori and iwi, the terms or categories have often been regarded as interchangeable” (wh. 122). E whai take ana ngā kōrero tuku iho a te Māori, he pūrākau, he kōrero onamata, he kiko kei roto, he rau aho tuitui kōrero e whakaū nei i te titiro a te Māori ki te ao. Kia whāia anōtia te kōrero a Mahuika (2011) e mea ana:

...whaikōrero, mōteatea, whakataukī, whakapapa and kōrero tuku iho, can be viewed as both oral traditions and oral histories. Oral historians and oral traditionalists, like Ngāti Porou and other indigenous peoples, have sought to show how the subjectivity of oral history testimonies are no different to those that manifest in written documents, and makes them no less important as sources for the creation of valid histories. (wh. 325)

Whakahirahira ana te ingoa 'Hawaiki' i roto i ngā kōrero tuku iho a ngā iwi Poronīhia puta noa, engari, hāunga ētehi paku rerekētanga ā-reo o te ingoa nei ki ētehi motu. Ko te hora whānuitanga o te ingoa nei te tohu o tana tiketike me tana tawhito. Hei tā Taonui i roto o Howe (2006):

Hawaiki is both a historical-geographic and religious-symbolic concept. Cognates of the name appear throughout East and West Polynesia, both as a geographic place of origin and as the name of a spiritual place, threshold or passage between creation and reality. (wh. 49)

Huri noa i Poronīhia, nō roto i te wā kua kotahi te ingoa 'Hawaiki' me tētehi 'wāhi huinga wairua' e pū ai te wairua ki tōna okiokinga.

E whakapae ana ētehi tohe, he mea whakaingoa ngā whenua hou, tētehi i muri i tētehi ki te ingoa o Hawaiki i te whakaterenga o ngā Poronīhia ki aua whenua, ā, i te kitenga o aua whenua, kua whoatu te ingoa. Tēnā pea, he whakaaro whāiti tēnā. Kia tirohia anōtia tā Taonui i roto o Howe (2006) kāore rawa i pērā, ko tāna kē e whakapae nei:

...ancestors migrated across the Pacific they named one place after another, and while doing so used the names as labels for the spiritual threshold between creation and reality because they regarded the ideas of geographic and spiritual origin as mutually similar. If many island names were used, such as relocating the names of several islands from within an original archipelago, then one name probably emerged as more important than others and thereby became more frequently used as the name for the spiritual threshold. New place names may also replace old ones. (wh. 49)

Kia tohua ā-whenuatia, te wāhi e tau ana a Hawaiki, ka nui te whānui o te titiro. Mehemea ka āta arotakengia ngā kōrero tuku iho o Tahiti, kua māpuna te motu o Hawai'i (ko Ra'iatea tēnei ināianei), e kīia ana, koia tēnei te kāinga tūturu, ko Hawaiki (Henry, 1928). Kia whiua te titiro whakawaho atu ki Hawai'i, ko Hawaiki rānei tēnei. Hei tā Tainui waka, arā ētehi kōrero e mea ana, i wehe te waka o Tainui i Ka lae i Hawai'i. Engari kē, hei tā Jones (2004) ko te ingoa o te hāpua i Hawaiki, te whenua i wehe ai te waka o Tainui, ko Pikopiko-i-whiti tēnā, kei Ra'iatea, kei Tahiti. Kei Hāmoa, ko Savai'i tōna tauritenga o Hawaiki.

Kia whāia ngā kōrero o ngā iwi Kuki Airani, e mea ana a Buck (1958, wh. 37) nō 'Avaiki' ngā tūpuna. Kei te moana, kei Avarua i Rarotonga, tērā i mau tōna ingoa o mua, ko te Avarua-o-Avaiki (Smith, 1921, wh. 43). Tētehi whakaaro anō kei Rarotonga, ka hoki ngā wairua o te hunga mate ki Kuporu me Vavau, kei 'Avaiki e tau ana kei raro i te nenehatanga o te rā. Heoi anō, kei Mangaia, e mea ana i ahu mai ō rātou tūpuna i 'Avaiki-te-po (Gill, 1876, wh. 152, 217-220)

Kei Marquesas, ko Hawaiki te kāinga taketake o te tangata me ngā atua. Ki te wetekina te kupu nei, tōna āhua ā-reo, kua whānui te horapa puta noa i Poronīhia, he ingoa urutapu, he ingoa tūpuna. Kei Aotearoa, ko Hawaiki me ētehi atu ingoa nunui whakahirahira o ngā motu o Poronīhia e mau tonu ana i te rangi nei. Ko tōna mau, he kāinga taketake, he whenua kura, he whenua wairua. Nō konā, e tautoko ana i te whakapae, he mea kawē mai ngā ingoa tūpuna nei i te Moana nui a Kiwa, ka meinga ki ngā whenua hou (Taonui i roto o Howe, 2006, wh. 52). E whai wāhi ana hoki ngā kōrero Hawaiki ki ngā whakapono o



te Māori. Heoi anō, he whēkite hoki i te hounga mai o te whakapono Pākehā. Kia tīkina ake te rārangi kōrero ‘Hawaiki nui’. He kāinga wairua ēnei, nō Io. Hei tā Whatahoro (1913):

Hawaiki-nui...which in these legends is also given to a temple...for it was to this place all spirits came, and from it they separated, some to join the supreme god Io, others to foregather with the evil spirit, Whiro. (wh. 9)

Kei roto i ngā mahi toi a te Māori, pēnei i te waiata me te whaikōrero, kei reira e kitea ariaritia ana te whakaaro o te Māori mō Hawaiki hei wāhi huihuinga wairua. Tērā tētehi taki a Te Āti Haunui a Pāpārangi e mea nei a Taonui i roto o Howe (2006) “...chant reinforces the idea that the creation of islands and land were a conceptual mid-point or threshold between creation and reality” (wh. 52). Kia eke ki runga i te waka o Aotea, ko tōna kōrero e kī ana, ‘He kākano au i ruia mai i Rangīātea’, e mea ana, ko Rangīātea tētehi kāinga taketake, te whanaketanga mai o Turi mā i Hawaiki (Hammond, 1924, wh. 119). Ko Rangīātea tō te Māori tauritenga ki tō Tahiti, arā, ko Ra’iatea. Ko te motu o Ra’iatea o nāianei, tōna ingoa tupuna, ko Hava’i kē, inā rā, ko Hawaiki.

Heoi anō, ki tō te whakaaro Māori, tō Taonui, kāore i wāhi rua te titiro a te iwi Māori ki te kaupapa, Hawaiki. He uauatanga nui tēnā ki te hinengaro Pākehā (i roto o Howe, 2006, wh. 49). Ki a au nei, ko konā hoki tētehi take i kakama ai te Pākehā ki te whakapakawaitara i ā te Māori kōrero, he kuare nō rātou, he whakapono kore hoki nō rātou ki tā te Māori titiro ki ēnei tūāhua. Nā te mea, hei tō te whakaaro Māori, ē, kotahi tonu a Hawaiki; he whenua kikokiko, he wāhi huihuinga wairua hoki. Kei ngā whaikōrero a te Māori, ko te whakatauiratanga o tā Taonui e tohe nei, arā, ko ‘Hawaiki nui, Hawaiki roa, Hawaiki pāmamao’, me ētehi ingoa moutere e tohu ana i te ara tiatia a Tāne, pēnei i te taki i raro nei i tā Buck (1950):

Ka heke i nga huihuinga
Ka heke i nga kawainga
Ka heke ki Kuparu, ka heke ki Wawau
...kia hahua, kia rokohanga atu e wehe ana i te muriwai o
Hawaiki te kura i rapa ki Aotea
Patua te turuturu ka whakaotirangi ka whakatotohirangi. (wh. 38)

Nō reira, ko Hawaiki tērā, he whenua kāinga, he whenua whakamaharatanga, he whenua kura, he huinga wairua. Ki tā te Māori titiro, māma noa iho, kotahi atu ērā āhuatanga. Tuatahi, e whakaaturia mai ana, ko Hawaiki te hononga o te Māori ki ōna pūtaketake, ngā moutere i nōhia rā i mua i te hekenga ki Aotearoa. Tuarua, e hono ana ngā kōrero Hawaiki ki ngā kōrero whakapapa o runga i te wāhitanga o tēnei upoko, koinei ngā kāinga i noho ai ngā tūpuna Māori. Mō runga i te waka o Tainui, ko Ra’iatea, ko Hawaiki tēnā. Koinei te moutere i mōmona te kōrerotanga e Jones (1995), ko Hoturoa te rangatira o te waka o Tainui, i whakamānūtia tōna waka i Pikopiko-i-whiti, i Ra’iatea, Tahiti. Ka whakakau i Hawaiki ki Aotearoa, tau kei Kāwhia moana, kei te Papa o Kārewa, te tangi a te korowhiti, te tumu o Tainui e takoto nei, ko Hāni-a-te-waewae-i-kimi-atu me Puna-whakatupu tāngata.

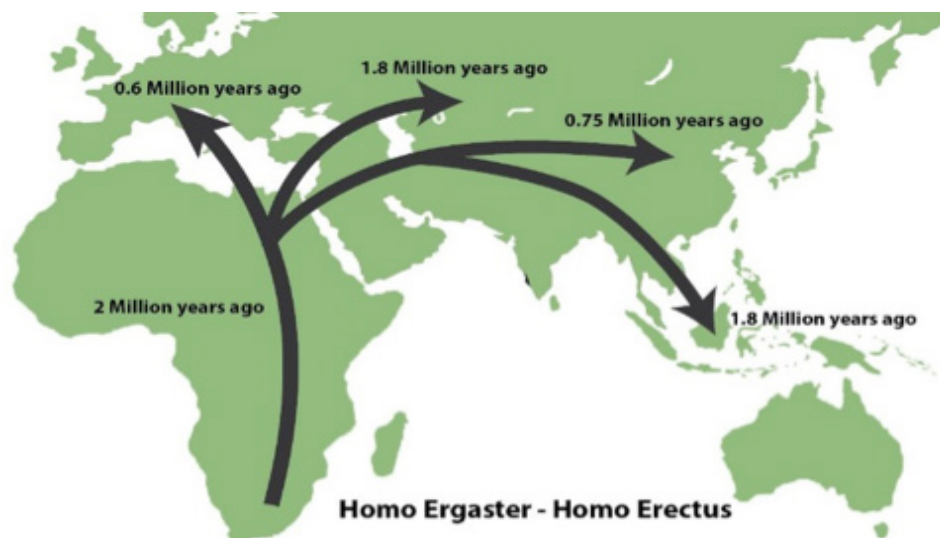
He Whakaaro Tauwiwi

Ko ngā kōrero nei, he titiro nā te Pākehā, ōna whakapapa kōrero i runga i te iwi tāngata ki te ao. Ka hiki ngā kōrero i te iwi Homo, ka whanake ōna momo, ka puta he iwi tāngata, i whanatu ai i te nuku o te whenua, ā, ka tau ki ngā whenua i pātata mai ki Poronīhia. Te meatanga ake, kapi katoa ana te ao i tēnei iwi tāngata.

Ngā Iwi Homo

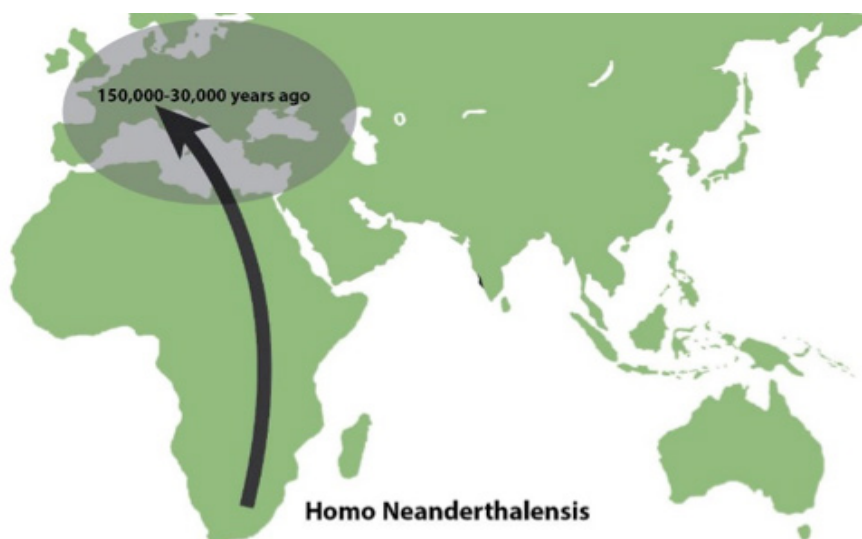
E ai ki te whakaaro Tauwiwi, taketake nō te makimaki te tangata. E rima miriona tau ki muri ka puta tēnei momo i Āwhirika. Nō te takiwā o ngā tau e rua miriona, ka puta tētehi hanga hou e kīia nei, ko Homo. Me te aha, e taea te whakatakoto i ngā *homo genus* kia rima ngā momo, nō ngā tau e rua miriona kua

pahure ake nei ka puta te homo ergaster me tana tukunga, arā ko te *homo erectus*. I te horanga whānui o te momo nei, ka rerekē haere ōna āhua. I mātotoru te momo nei i Āwhirika, ā, i tōna wā, ka wehe ia i Āwhirika. Mō te *homo erectus*, e ai ki a Howe (2006) “Homo Erectus remains have been dated to 1.8 million years ago in Indonesia, 1.6 million years in southern Russia, just over half a million years ago in Italy, and in China from about three quarters of a million years ago” (wh. 16).



Mapi 1: Homo Ergaster – Homo Erectus
(Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga, 2017)

Ko te homo heidelbergensis nā te *homo ergaster*, i horapa haere ki roto i te Puku o te Rāwhiti me Ūropi i ngā tau e rima rau mano kua pahure. Nā te *homo heidelbergensis*, ko te *homo neanderthalensis* (Howe, 2006, p wh).



Mapi 2: Homo Neanderthalensis (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga, 2017)

Nō ngā tau kotahi mano, e rima tekau ki te toru tekau mano tau, i whīkoingia e tēnei momo te whenua o Ūropi ki te uru me te rāwhiti, tae atu ki te uru o Āhia. Engari, nō te meatanga ake, ka ngaro tēnei momo i te mata o te whenua, kia rite ki te moa. Nō muri iho, ka puta te homo sapiens, nō Āwhirika ki te tonga, kotahi mano, e toru tekau mano ngā tau ki muri i hua mai ai tēnei momo, ā, ko tōna horapa ki te puku o



te rāwhiti, ki Ūropi me Āhia ki te tonga mā rāwhiti i ngā tau e ono tekau mano (Howe, 2006, wh. 16-17). Ka tupu te homo sapiens, ka whanake haere ōna āhua rerekē, tēnā i ngā momo i mua i a ia, inā rā, ko tōna tinana tonu, ko tētehi roro rahi ake, me ētehi āhua whīroki. Ko tētehi o ōna tino rerekētanga i kitea, ko te whanake o ōna tikanga whakahaere i āna kawenga – hei tauira, ko tōna reo tēnā, ko ōna tohu mate, ko āna mahi toi, ko āna whakaniko tinana, ko ōna whare, ko āna hangarau, ko te mahi tauhokohoko, ko ana tōrangapū me te whakawhanake ōhanga. I roto i te whā tekau mano tau kua mahue ake nei, kua taunga te momo nei ki tōna ao, ki te whakakāinga whenua, ki te whakatupu hoki i tōna ahurea, i tōna auahatanga, i ana kai, i ana rautaki rapu kai. Nā te homo sapiens hoki te agricultural revolution i hāpai, koia tēnā tētehi kaupapa nui whakahirahira o te ao i pā ai ki te ao i ngā tau tekau mano kua mahue ake nei (Howe, 2006, wh. 16).

Sahul me Sunda

Tōna ono tekau mano ngā tau i mua, ka pūrere te Homo sapiens i Sunda, Āhia ki te tonga mā rāwhiti, ka uru ki roto o Sahul, koia te whārahitanga o Ahitēreria – i Tasmania me New Guinea (Bellwood, 1978, wh. 20-21). Kei waenganui pū o Sunda me Sahul tētehi whārua wai, tōna iwa tekau kiromita te roa, ko te tohu tēnei o te Wallace line, te wāwāhitanga o te horapatanga o ngā tupu me ngā kararehe (Bellwood, 1978, wh. 20). Ko te whakanohonga o Sahul e ngā tāngata nei, te whakawhitinga moana tuatahi i te hītōria a te tangata (Howe, 2006, wh. 19). Tatū atu ki ngā tau e whā tekau mano i mua, ka kohurahia iho te whānuitanga o ngā whakawhitinga moana, ka kitea hoki ā rātou hangarau moana i taea ai e rātou ngā moutere ki tawhiti, inā, ki ngā takutai o te tonga mā rāwhiti o New Guinea, ki Britain me New Ireland. Nō ngā tau e toru tekau mano i mua, ka nōhia te whenua o Buka i ngā moutere o Solomon, ā, nō ngā tau tekau mā toru mano kua mahue ake nei, ka nōhia te moutere o Manus. Ko ngā horonga moana nei i ngā huinga moutere o Bismarck, koia tēnei ko ngā whakaterenga tuatahitanga tūturu ki te ao (Howe, 2006, wh. 19).

Ko te taura kōrero e whītiki nei i te whakaaro kotahi o ngā mātanga mātai whaipara tangata, i ahu mai ngā iwi Poronīhia mai i te uru o Remote Oceania, i waenganui rānei, i te hiku o te wā Late Pleistocene. Koinei te wā, kei raro kē te remu o te tai i Sumantra, i Java, i Kalimantan, ā, i ērā wā e piri ana ētehi motu ririki ki ‘Sunda’, he piringa nō Āhia ki te tonga mā rāwhiti (Finney, 1998, wh. 28).

Kua kitea ngā kōiwi tāngata i reira e mea ana, nō te homo erectus aua kōiwi i te wā 500,000BP me te 900,000BP, ā, tēnā pea i mua noa atu hoki, nō te 1,000,000BP ki te 3,000,000BP. Ko ngā kōiwi tāngata o ēnei rangi, e hoki ana ki te 45,000BP ki te 50,000BP (Bellwood, 1978, wh. 38-39). Ko te wā tuatahi i whakawhiti te iwi tāngata ki tua o Sunda, ko te uru tēnā ki roto o Ancient Near Oceania, i waenganui i te Huxley Line me Remote Oceania. I taua wā, e piri mai ana ngā motu o Philippines, o Wallacea, te paparahi o Sahul (kua kotahi tonu ngā whenua o Tasmania, Ahitereiria me New Guinea), te huinga moutere o Bismarck, te Greater Bukida me ētehi motu o ngā moutere Solomon (Green, 1994, wh. 23, 26).

I kitea iho ngā kōiwi tāngata i Ancient Near Oceania, nō te wā o te 20,000BP. Ko ētehi atu kōiwi tāngata i Palawan, i New Guinea, i Ahitereiria, i te kūrae o Huon, i Wallacea, nō te 30,000BP me te 40,000BP, heoi anō, tērā tētehi atu kitenga i Arnhem Land ki te raki o Ahitereiria, e mea ana nō te 50,000BP ēnā kōiwi. Ahakoa, e āhua taurite ana ngā kitenga kōiwi i Ahitereiria me ērā o ngā wāhi o te huinga moutere o Bismarck me New Guinea, e mārāma ana ngā rerekētanga, tēnā pea ko ērā kōiwi nō te raki, he hekenga kē nō mua noa atu (Bellwood, 1985, wh. 173-185). Nō te wā o te 35,000BP ki te 45,000BP, ka whanake te ahurea, te hangarau, te mātai hauropi me te mātai koiora, nā ērā āhua i whānui ake ai te taunga o te tangata ki roto i te riu o te Moana nui a Kiwa. Ko te puāwaitanga o te mahi whakaterere waka, whakawhiti moana me ōna hangarau te matua o ēnei whanaketanga (Irwin, 1992, wh. 5, 19).

I taua wā tonu, e puare ana ngā ara terenga i te whenua matua o Āhia ki te tonga mā rāwhiti ki te hiku o ngā motu Solomon. E ai ki a Irwin (1992) “seasonal and often sheltered conditions favored the early

movement of simple craft; this also being influenced by the distance and size of island targets, patterns of inter-visibility, and highly favorable winds and currents” (wh. 6). Engari kē, kei tua i ngā motu Solomon, kua matara atu tētehi motu i tētehi, he ririki ake hoki. E mea ana te kōrero, nā ēnei āhuatanga i uaua ai te whakatere ki tua mō ētehi tau 25,000, kia whanake ō rātou mātauranga whakatere, kātahi ka tutuki (Irwin, 1992, wh. 25, 31).

Nō te pikinga o te tai i te pito o te wā Pleistocene, ka wāhia a Sunda, motu ririki ana ētehi moutere, ka wehe a Ahitereiria i New Guinea. Ki ēnei takiwā hoki ka pū ai te pihinga ake o ētehi ahurea motuhake i rerekē ai tētehi i tētehi, pēnei me ngā iwi o Ahitereiria ngā moutere o Āhia ki te tonga mā rāwhiti, i Wallacea, i Philippines, i Java me Sluawesi, i Borneo me Initonīhia. Nō te meatanga ake ka puta tētehi ahurea Neolithic i tū motuhake ai i roto anō i tōna mana tonu nō muri i te 6,000BP, ko ā rātou tohu mahi, he waihanga toi whakanikoniko, pēnei me te kūmete, te mahi kōwhatu, me tōna anō ōhanga i takea iho i te mahi ahuhenua, i te takiwā o te 4,100BP ki te 4,500BP. Ko ōna āhua i ahurea ai, ko te whakawhanake i ētehi rauemi hei mahi taputapu me te kākahu piako, te kokota me te kōwhatu hei matau, te kō, te maripi me ētehi atu (Green, 1994, wh. 27-30).

Nō te wehewehenga ā-ahurea o Ahitereiria me te Moutere Āhia ki te tonga mā rāwhiti, ka pērā tahi ngā wehewehenga me ngā whanaketanga ā-ahurea ki roto o Near Oceania.

Nō te wā o te 6,000BP ki te 5,500BP ka kitea iho i ngā whenua whakarunga o New Guinea ngā kitenga mō te whanaketanga ahuhenua. Ko ētehi mea hoki i kitea iho i taua wā, ko ngā toki, ā, ko ngā tauhokohoko kokota i tīmata mai i te wā o te 10,000BP. Nō te wā o te 5,800BP ētehi kitenga rākau, ā, nō te 6,800BP ka kitea iho he matā tūhua, he toki kokota, he puru ringa, he kōiwi poaka, kurī hoki. Waihoki, i ngā huinga moutere o Bismarck, ki New Britain me New Ireland hoki, ko ngā kitenga e mea ana, nō te takiwā o te 20,000BP i tīmatahia ai te hokohoko pounamu. Nō te āhua 7,000BP ngā toki kokota me ngā matau, ā, nō te 3,850BP ko ngā kūmete me ngā umu kōwhatu i te 6,200BP (Green, 1994, wh. 30-31). I aua wā hoki, ko te reo taketake, ko te reo Austronesian pea, ko te Mayalo-Polynesian rānei, i uru mai ēnei iwi i te takiwā o te 5,000BP ki te 6,000BP kua pahure (Bellwood, 1978, wh. 121-122).

Ngā Amerika

Nō muri rawa i te urutanga o Āhia ki te Rāwhiti me Sahul, kātahi ka takatakahia ngā whenua o Amerika e te iwi tāngata. Engari, kīhai i tau ki Kānata whānui me Amerika, nā te tio ‘polar ice cap’ i uhi te mata o te whenua o aua whenua i kore ai te horapa a te iwi tāngata ki reira. E kore hoki e taea te whakahē i te ahunga o te iwi tāngata tuatahi i Āhia ki Amerika, whakawhiti atu ai i te whārua o Bering. E kitea iho ana ngā tauritanga mātai whaipara tangata, ko ngā kōiwi tāngata tuatahi i uru ki Amerika nō ngā tau tekau mā tahi, tekau mā rua mano ki muri (Howe, 2006, wh. 20). Ka haere tonu ngā kōrero mō ngā iwi taketake o Amerika, inā rā ko taua iwi tuatahi e kīia ana he Clovis, i heke ētehi o ngā Māori taketake o Amerika i a rātou, engari, kāore tonu i mārāma, mehemea rānei, kotahi te iwi matua taketake o Amerika, tērā rānei ētehi iwi anō mai i Āhia, i uru ki Amerika (Howe, 2006, wh. 20).

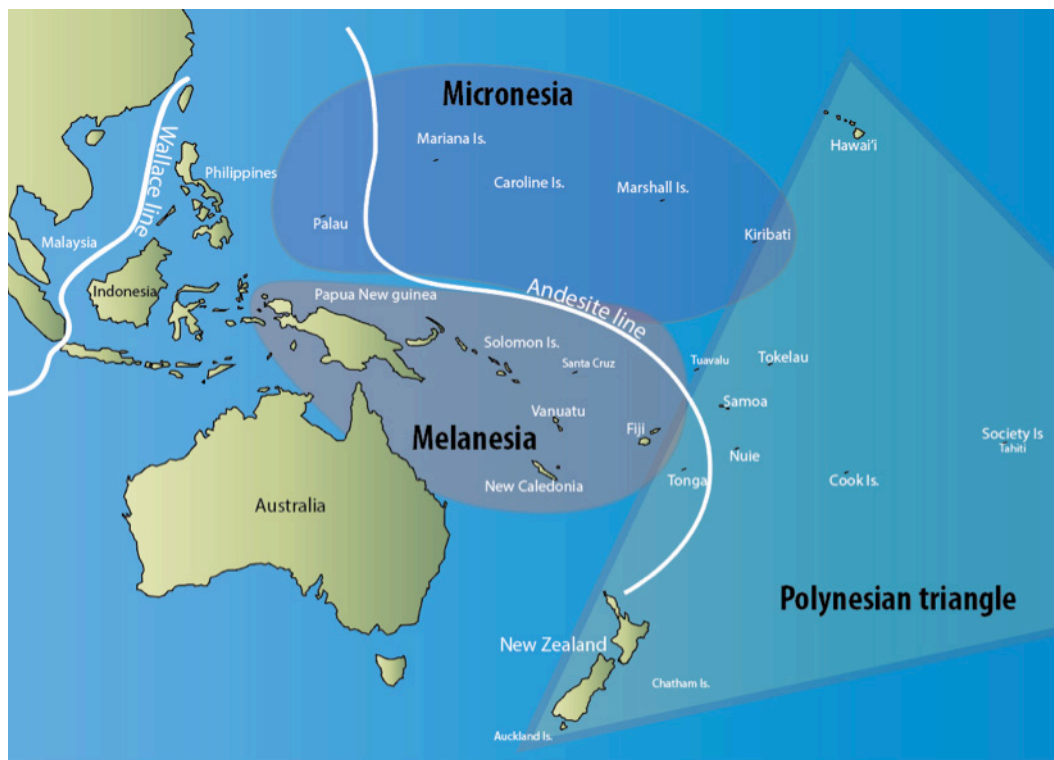
Ahakoā ngā wā tonu i marara haere ai ngā iwi homo sapiens nei ki te whenua, i puea ake ia i Āwhirika ka puta ki te Puku ki te Rāwhiti, ā, nō muri iho, ka uru ki roto o Āhia ki te rāwhiti me te tonga mā rāwhiti. Nō te meatanga ake, ka hipa tarawhiti te whārua o Wallacea, ki roto o Sahul, ā, nō te rewatanga o te wā tio whakamutunga i Amerika, kātahi ka uru ki ērā whenua (Howe, 2006, wh. 19).

Ko ngā whenua whakamutunga o te ao i nōhia ai e te iwi tāngata, koia tēnā ko ngā motu o Poronīhia. Kua whakatūrangawaewaetia kētia ērā whenua o te ao, mai i te remu o Oceania ki Sahul, ki Āhia ki te rāwhiti, ki ngā Amerika, ā, ki Poronīhia. He aha rā i mahue ai ko Poronīhia te takiwā whakamutunga o te ao kia nōhia e te iwi tāngata? Ko tētehi o ōku whakaaro ki tēnā ui makihoi āku, nā te korenga o tētehi momo hangarau waka, me tētehi mātauranga whakatere tino whai hua kia tutuki tētehi terenga tawhiti nunui. Koinei i mahue iho ai ko Poronīhia te takiwā whakamutunga o te ao kia tauria e te iwi tāngata.



Ngā Terenga Tuatahi ki roto o Poronīhia

Hei tā Irwin (1992, wh. 5), ko ngā terenga tuatahi ki roto o Poronīhia, ko te whakawhiti tēnā i Wallacea, arā, i te Wallace Line. Ko te whakaaro ia, ko ō rātou waka i kīia rā, he waka piako. He rā tōna hei kapo hau, ā, i hangaia ki te rākau me te inanga. E ai ki a Green i roto o Sutton (1994) ko te whakaaro ia i tīmata te whaktere waka i te wā o te Upper Paleolithic me te Late Pleistocene, koinei te wā “...when evidence for sustained exploitation of marine resources first occurs in the archaeological record and people occupy island land masses accessible only by ocean crossings even during times of lower sea levels” (wh. 22). E rua ngā wā nunui i roto i ngā mahi whakaterere waka terenga tawhiti, tuatahi i te takiwā o ngā tau, e rima tekau mano ki muri, tuarua, i te whanaketanga mai o ngā iwi o te ahurea Lapita me āna toi.



Mapi 3: Wallace line me te Andesite line (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga, 2017)

Lapita

Ahakoia ngā whakapae, i takea mai ngā iwi Poronīhia i roto tonu o Poronīhia, tērā ētehi toi i kitea e hinga ai ērā whakapae. Ko aua toi i huaina rā, he ‘Lapita’. Nō muri iho, ka āhua mōhiotia, ā-tauratanga kikokiko nei, ko ngā ara whakaterere i kauria ai e aua iwi kia tae ki roto o Poronīhia, tā Kirch (2000) e whakapae nei:

The Lapita people were seafarers, venturing beyond coastal waters to move substantial quantities of pottery, obsidian, chert, oven stones, and other materials between their communities, frequently over hundreds of kilometres. Their material culture exhibits a greater range of tools, implements, and ornaments than any earlier sites in Near Oceania, including adzes in stone as well as shell, flake tools of obsidian and chert, shell scrapers and peeling knives, anvil stones, polishers, slingstones, shell rings of a variety of sizes and shapes, bracelet units, arm rings, beads, discs, needles, awls, tattooing chisels, fishhooks, net sinkers, and other items. (wh. 90)

Ko ngā āhua ahurea o te iwi Lapita, ko āna toi me āna taputapu, i kōhuratia ake i ngā keringa whenua

mai i ngā moutere o Bismarck, o Tikopia, o Whītī, me Tonga tae rawa atu ki ngā huinga motu ki te hauāuru o te remu o Poronīhia (Spriggs, 1988, wh. 17). Nā ēnei wāhi keringa whenua me ngā taputapu i kohia, ka kitea iho ko ngā tohu e whakaū ana i te ariā, i ahu mai ngā iwi Poronīhia mā Meronīhia, kia tīkina ake tā Kirch (2000):

The distinctive Lapita pottery establishes these sites as having been occupied by closely related groups of people, sharing a common set of artistic rules and conventions, as are only found within a single culture. Moreover, radiocarbon dates indicate that the earliest Lapita sites in Near Oceania appear in a virtual instant of time. These radiocarbon dates calibrate to the century between about 1500 and 1400BC. (wh. 91)

Ko te kūmete whakanikoniko tētehi momo toi a te iwi Lapita, ā, ko āna taputapu, he kōwhatu, he toki kokota me tana ōhanga i runga i te ahuwheua me ana kararehe; he poaka, he kurī, he heihei hoki (Spriggs, 1988, wh. 22). Hei tā Green (1994) "...this period predicated the inception of the Lapita complex. The appearance in the Bismarck Archipelago of a distinct set of new assemblages which often accompany this highly decorated pottery marks the advent of the Lapita cultural complex" (wh. 31). Kei te taupatupatua te takiwā o ngā tau i puta ai te ahurea Lapita nei, nā, hei tā Golsen et al. (1989) i roto o Sutton (1994) "...in Near Oceania the current age span for sites yielding pottery in the Lapita style lies between 3600 and 3000 years ago" (wh. 31). Hei āpiti ake, e mea ana a Irwin (1992) "a generally acceptable date for the appearance of Lapita in the Bismarck Archipelago is 1500 BC" (wh. 32). Hāunga te takiwā o ngā tau i te horanga o ngā toi Lapita nei, e kore te whakaaro e huri kē, he iwi kiritahi tēnei, he ahurea i puta tahi i ōna pūtaketake kotahi.

Tērā tētehi tīrewa ariā i ahua ai e Irwin (1980, 1981) me Green (1982) ka karangangia e rāua ko te 'Triple I Model'. He tīrewa ariā i runga i te puta me te whanaketanga o te Lapita. Tā te tīrewa ariā nei, he whakapae e mea ana, i taketake te ahurea Lapita i runga i te 'intrusion, integration me te innovation'. Ko te 'Intrusion' e tohu ana tēnā i ngā āhuetanga o waho, i te takiwā pea o Āhia ki te tonga mā rāwhiti, kātahi ka 'intergrated' ki ngā whanaketanga taketake nō roto i te huinga motu o Bismarck, i New Guinea hoki. Ko ēnei āhuetanga e rua ka piri ai ki ētehi 'innovations' motuhake nō roto i tētehi ahurea hou e tupu mai ana, ka puta ko te ahurea Lapita (Green, 1994, wh. 40).

Hei tā Kirch (1997), he Lapita Cultural Complex, ā, e mea ana ia, i takea mai tēnei ahurea i ngā tauritenga toi whakanikoniko i puta ake i ngā mahi mātai whaipara tangata, kia tīkina ake tāna i kī ai:

Fundamentally, "Lapita" is an archaeological construct based – as are many prehistoric "cultures" throughout the world – on stylistic similarities in pottery. In the parlance of classic culture – historical archaeologists the various Lapita pottery assemblages display aspects of both a horizon (relatedness across space at the same time period), and of tradition (a sequence of temporal changes). Indeed it became increasingly evident as archaeological study of Lapita pottery progressed that an early, widespread initial Lapita horizon had given rise to several regional traditions in different parts of Melanesia and Western Polynesia. (wh. 13)

Mō te āhua tāngata o te ahurea nei, tā Irwin (1992) e whakaahua nei i tēnei ahurea:

The characterisation of Lapita as a cultural complex was mainly based on research in Remote Oceania, where it has been described as a maritime culture of people who fished, kept domestic animals, tuberous garden plants and fruit trees, had distinctive sets of pots, stone and shell artifacts and ornaments, occupied sometimes internally differentiated settlements of up to village size and, in places, had exchange systems over considerable distances. It is now known that arboriculture including nut trees, was part of the Lapita economy. (wh. 38)



Ko ētehi āhuratanga anō i roto i te ‘Lapita complex’, ko tana ōhanga pēnei me te taro, te panana, te hua poroporo, te kokonati me te huka kēne, te umu me ngā mahi whakawhitiwhiti pounamu. Nā, ko te whakawhitiwhiti pounamu nei, i tīmata ake i te takiwā o te 20,000BP i muri i te taunga o ngā iwi ki ngā motu o Near Oceania, ka ara ake te whakaaro, kua tīmata noa atu tētehi mātauranga whakatere waka i runga i ngā momo waka kōpapa i mua noa i te aranga o te ‘Lapita complex’. Hei tautoko i tēnei whakaaro, e mea ana a Green (1994):

What Lapita represents, then, is an addition of outside elements to this cultural base. I would count among these the outrigger double canoe plus the two boom triangular sail and new skills in navigation. These greatly improved the previous capacity for voyaging and expanded the exchange networks based upon them to include additional obsidian sources in the Admiralty islands, pottery and a wider range of other items. Other probable Lapita additions were Asian crops such as yam and banana, and new types of housing in large, permanently occupied settlements. (wh. 36)

Hei tā Howe (2003) he Austronesian taketake ngā iwi i uru mā te rāwhiti ki roto o Poronīhia ka tauria te huinga moutere o Bismarck. Nā te Lapita complex i puta ai ngā tīwhiri e mea ana, i ahu mai ngā tūpuna Poronīhia mā Whītī, mā te huarahi o Meronīhia. Hei tā Kirch (1997) anō hoki, mō te hiranga o Lapita “basically, the timing and major routes of migration of first human settlement into Remote Oceania are dramatically revealed in Lapita pottery remnants. The people who made them were the ancestors of those who eventually reached eastern Polynesia” (wh. 14).

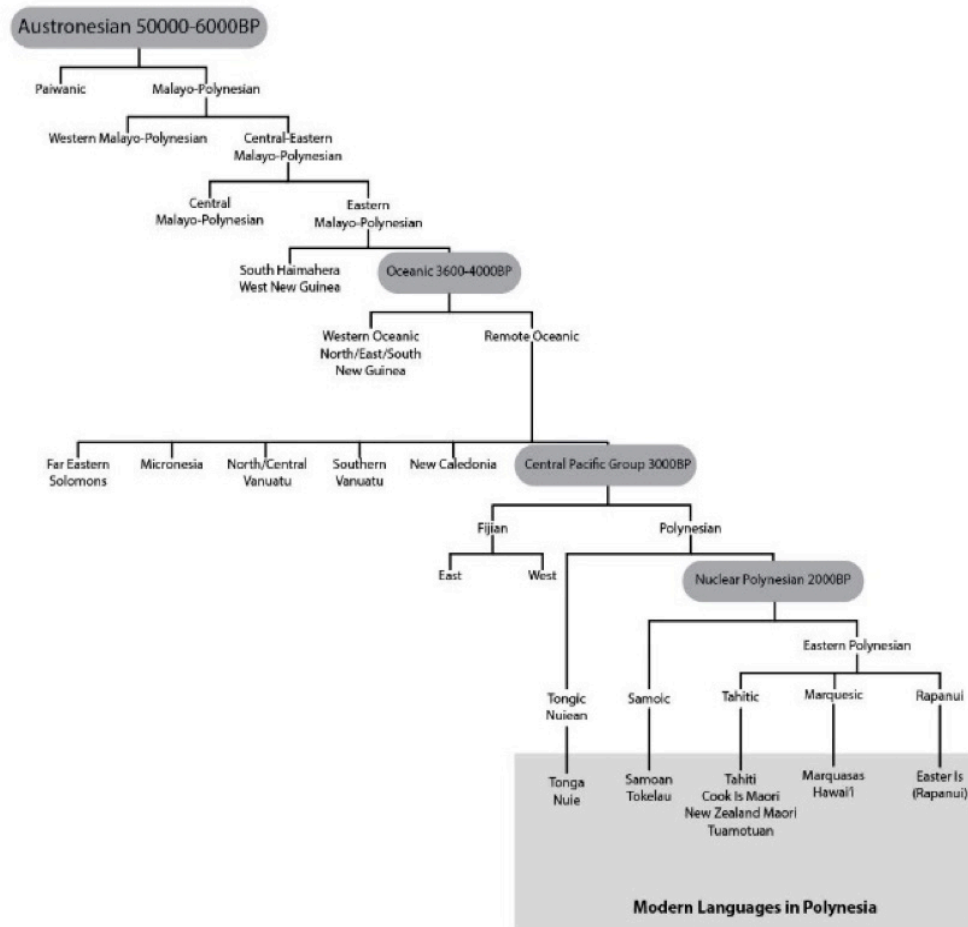
Ko te horanga whānui me te wā o aua horanga ngā take e rua i mārāma ake ai te titiro ki te Lapita complex. Ka kitea iho ngā matā tūhua, te metamorphosed sandstone me te garnet/schist ki te taha hauāuru o te huinga moutere o Bismarck, New Britain me New Ireland e tau ana ki te raki mā rāwhiti o New Guinea, tae atu ki ngā motu o Solomon, New Caledonia me Vanuatu i te wā o 3200BC. I taua wā anō, i Santa Cruz, i Hāmoa hoki ngā wāhi i kitea ai ngā toi nei (Howe, 2003, wh. 78). Ka rere ngā toi Lapita nei, e haria rā e ōna iwi i ōna whakaterenga ki tāna i whakamahere ai, he ōhanga hokohoko, whakawhitiwhiti kōrerorero hoki i waenganui i ngā iwi, neke atu i te 180 māero ki tua atu i te 350 māero mai i te rāwhiti ki te hauāuru.

Te Whānau Reo Austronesian

Ko tētehi taura here nui i waenganui i ngā iwi Lapita, ko tōna reo. Hei tā Bellwood (1978):

Austronesian linguistic evidence and clues to the origins of the Lapita appear to have come from the spread of languages through Island Southeast Asia and Oceania in the last 5000 or 6000 years. The location of proto-Austronesian may be in the region of South China/Taiwan and its reconstructed vocabulary implies a Neolithic pottery-using society with pigs and dogs, houses and sailing canoes. (wh. 80)

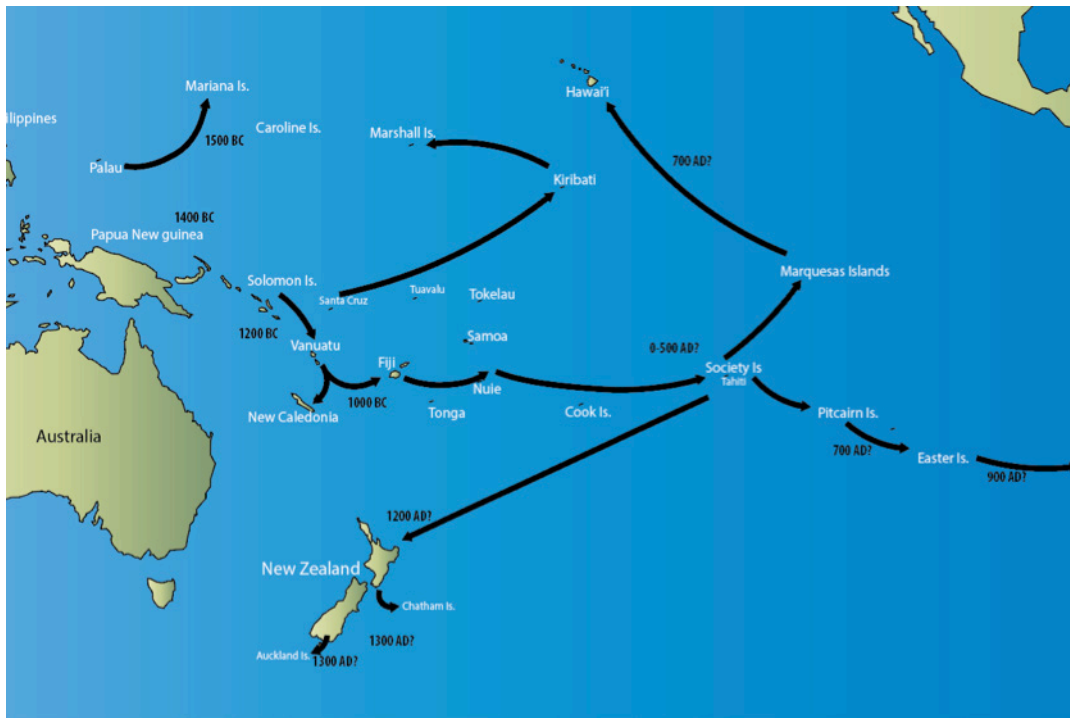
He pātata te tātai o ngā reo o ngā Lapita nei. I takea mai ngā reo katoa o te Moana nui a Kiwa i te whānau reo Austronesian (Bellwood, 1978). I roto i te tātai whakapapa reo o Te Moana nui a Kiwa, ka kitea te heke o ngā reo pākanga kiritahi o Poronīhia, o Meronīhia me Maikorōnīhia me ētehi atu o ngā reo moana i roto i te whānuitanga o te whānau reo Austronesian. Ka nui te rite tahi o ēnei reo, ā-oro, ā-kupu, ā-takoto, ā-whakahua. Anei te whakapapa o ēnei reo i raro nei.



Whakapapa 2: Modern languages in Polynesia (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga, 2017)

Te Hora o ngā Iwi Lapita

He iwi tohunga ngā iwi Lapita ki te whakatere waka kia tae ki whenua kē, ka nōhia e rātou, ā, ka tupu ōna iwi kia mahamaha ki roto o Poronīhia. Ko ōna toronga, i tau ki te uru o New Guinea, ki ngā Philippines tae atu ki Maikoronīhia, (Irwin, 1992). Hei kupu whakamutunga, e whakapae ana a Howe (2008), koinei ngā tūpuna o ngā iwi huhua o ngā moutere o te Moana nui a Kiwa “...the timing and major routes of migration of first human settlement into Remote Oceania are dramatically revealed in Lapita pottery remnants. The people who made them were the ancestors of those who eventually reached eastern Polynesia” (wh. 76). Kei raro nei te hora o ngā iwi i heke ai i ngā iwi Lapita.



Mapi 4: Te hora o ngā iwi i Poronīhia (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga, 2017)

Te Taunga ki roto o Poronīhia ki te Uru

E ai ki ngā kōrero a ētehi Tauīwi, inā te whakatiketike o ngā tohungatanga o ngā iwi taketake nei i tō rātou urutanga ki roto o Poronīhia, ki tā Diamond (2007):

The prehistoric Polynesian expansion was the most dramatic burst of overwater exploration in human prehistory... While Polynesians lacked compasses and writing and metal tools, they were masters of navigational arts and of sailing canoe technology. Abundant archaeological evidence at radiocarbon dated sites – such as pottery and stone tools, remains of houses and temples, food debris, and human skeletons – testifies to the approximate dates and routes of their expansion. By around A.D. 1200, Polynesians had reached every habitable scrap of land in the vast watery triangle of the ocean whose apexes are Hawaii, New Zealand, and Easter Island. (wh. 86-87)

Ko te ahunga tēnā o ngā iwi ki roto o Poronīhia mai i te rāwhiti me te uru o New Guinea, ā, ko ana tohu Lapita ka puta ki roto o Hāmoa i te takiwā o 1000BC. Nō te 1300BC ka puta hoki te Lapita ki roto o Tonga. He tohu ēnei i te ahunga o ngā iwi mā te uru ki te rāwhiti. Hei tā Banks (1962) i roto o Irwin (1992), te hoa o James Cook i tana terenga tuatahi ki roto o Poronīhia 1768-1771, ka mea ia:

From the similarity of customs, the still greater of traditions and the almost identical sameness of language between these people [Māori] and those of the islands of the South Seas there remains little doubt that they came originally [sic] from the same source; but where that source is future experience may teach us, at present I can say no more than I firmly believe [sic] that it is to the Westward and by no means to the East. (wh. 13)

Nā te kitenga o ngā wāhi Lapita puta noa i Whīfī, i Tonga, i Hāmoa, i Futuna me Uvea, i ū ai te whakaaro o te ahunga mai o ngā iwi Poronīhia mā te uru Bellwood (1978, wh. 252-253). E rite ai te kōrero, i tīmata

ai tētehi hapori Poronīhia taketake i aua wāhi rā, e tautoko nei a Green (1994) i tēnei whakaaro:

...it is now possible to view the much more homogenous populations of Polynesia as a basic population whose origins lie within the geographic area of Island Melanesia, and especially with ancestors of those biological populations there who are speakers of Oceanic Austronesian languages. (wh. 41)

Hei whakaū anō i te whakaaro, ko te ahunga mā te uru, tērā ngā kōrero a Green (1994):

The Polynesians, however, constitute an isolate moving into a previously unoccupied part of the Pacific, and so were little affected by some 3,500 years of subsequent inter-breeding with unrelated populations (as were the Melanesians who descend from those left behind), but much affected by the small size of the founder populations and genetic drift plus selection, either environmental or cultural. Thus on the basis of their teeth, anthropometrics, the white cell HLA complex and various haemoglobin and mitochondrial DNZ genetic markers, an ultimate origin in Island Southeast Asia seems quite probable. (wh. 37-38)

Mehemea ka whai i te whakaaro o te ahu o ngā iwi, i tētehi pito o te uru ki tētehi pito o te rāwhiti, ka tae ngā kōrero ki te Andesite line. Ko ngā whakawhitinga ērā mai i ētehi whenua nui tonu ki ngā motu rangitoto, ki ngā roke kanae i mahuta, ā, ki ngā motu ririki hoki. I ngā iwi nei e ahu whakaterāwhiti ana, ka kitea te rerekē haere o ā rātou taonga Lapita. Nā, he tohu tēnā i te āhua o tā rātou ahunga i te uru ki te rāwhiti. Ki tā Green (1994) e mea nei mō runga i tēnei take:

The changes are apparent, for example, in the Eastern Lapita adze kit, where forms such as the oval and planilateral stone adzes and those made on the hinge portion of the tridacna shell are lost, while others such as the plano-convex and rectangular sectioned adzes provide for continuity within the sequence, and new innovations add varieties of triangular sectioned adzes.

At this time some of the more elaborate pottery vessels are lost about half way through the Eastern Lapita sequence. Continuity was maintained through bowl forms although over time the material they are made from changed from pottery to wood. (wh. 41-42)

Nō reira, o ngā rangahau i tātaritia, ka puta tētehi titiro whai mana i ngā rangahau a Bellwood (1978):

1. Lapita colonists reached Fiji and West Polynesia without appreciable delay and were widely settled in the larger groups and some of the smaller islands by the end of the second millennium B.C.
2. Within a West Polynesian homeland the distinctive characteristics of Polynesian language and culture developed in some isolation over a period of 1000-1500 years, when there was no further colonisation to the east.
3. About A.D. 300 the Marquesas were probably the first East Polynesian group to be settled, and thereafter became a 'dispersal centre' for colonists to Hawai'i, Easter Island and the Society Islands, the last of which became in its turn a secondary dispersal centre for later movements to Hawai'i and New Zealand. (wh. 71)

Te Taunga ki roto o Poronīhia ki te Marangai

E ai ki ētehi rangahau, nō te takiwā o 300AD ki 700AD ka tau haeretia ngā motu o Poronīhia ki te marangai, ā, tutuki noa. Ko ngā iwi tuatahi i tae ki ngā motu o Marquesas, i ahu tika tonu mai rātou i te uru, ā, ka noho i aua motu rā hei takapūtanga nui i wehe ai ngā waka ki ētehi atu motu o te marangai. Nō te takiwā o te 300AD – 600AD, kua tau atu ki Rapanui, ana, nō te 400 – 600AD, kua ū ki Hawai'i, nō roto i te wā ki te 700AD, kua tauria ngā moutere o Society. Nō muri mai, ko Aotearoa me ngā moutere o



ngā Kuki ērā i tauria i te takiwā o 1000AD (Bellwood, 1978, wh. 321-326; Davidson, 1984, wh. 22-23; Irwin, 1992, wh. 75; Sutton, 1994, wh. 3). E kīia ana tēnei rangahau, he 'orthodox scenario', he painga ōna, he ngoikore tahi hoki ōna. Hei tauira, tērā ētehi rangahau e mea ana, nō mua noa atu te taunga o ēnei moutere e ngā iwi tuatahi, pēnei i tā Kirch (1986) e mea ana, i tauria ngā motu o Marquesas i ngā tau e rima rau i mua atu i te 300AD. Tērā ētehi atu moutere o te marangai kua ū kē ngā iwi ki reira (Irwin, 1992).

Nā, e ai ki te 'orthodox scenario', tērā te wā, ka tārewa te hora haere o ngā iwi tāngata nei mai i te uru ki te marangai (Irwin, 1992). He nui noa atu ngā whakapae mō te tārewa nei. Hāunga tērā, e mārāma ana te whakaaro, ahakoa te matara o ngā moutere o Oceania, mai i tētehi ki tētehi, i whakawhitiwhiti tonu rātou ki a rātou anō, nā reira, e kitea atu ana te āhehi o ētehi tāngata ki te whakakāinga i ētehi moutere. He iwi mātau ngā tohunga whakaterere waka o Poronīhia, toro whānui atu ai ō rātou waka ki tawhiti, kāore hoki e kore, ka whai rātou i ngā ara terenga e mōhio ai rātou ki te hoki, mehemea ka raru (Law i roto o Sutton, 1994, wh. 78-80). Mehemea, ka tirohia ngā 'intermediate Central Eastern Polynesian archaeological sequences', ka puta ētehi kitenga e mea ana, i whakawhitiwhiti aua iwi, i runga i ā rātou terenga tawhiti ki te tauhokohoko. Hei whakaū i tēnei whakaaro, tērā tētehi rangahau i āta tātaritia ngā taonga tawhito e kīia ana, ko te 'Archaic East Polynesian', ko te 'Early Eastern Polynesian' rānei, i meinga, ko te pūtake o ēnei taonga nō roto i te 1000AD – 1200AD. Nā, ko ētehi o ngā tiriwhana nei, he niho parāoa, he haeana, i horapa ki roto o Poronīhia ki te rāwhiti, tae atu ki Aotearoa. Engari, ko tētehi uauatanga, i tauria kētia ēnei moutere i mua noa atu i te puāwaitanga o ēnei taonga (Green, 1994, wh. 42-43).

Ko ētehi taonga e taunaki ana i ngā terenga whakawhitiwhiti i waenganui i ngā iwi o ngā moutere o te marangai, arā, ko ngā toi uku, ko ngā matapaia i puta i ngā moutere o ngā Kuki Airani me ngā moutere o Marquesas. Ko ngā taputapu hī ika i hangaia, i oroia hoki ki te anga peara, me ngā rauemi whatu hei hanga toki. Nā ēnei whakawhitiwhiti, ka puāwai ko ētehi taonga, taputapu hou i horapa ki roto i te pokapū me ētehi moutere ki te marangai o Poronīhia, pēnei i te whakakai rei parāoa, i te mata haeana, me ētehi taputapu huhuti (Green 1994, wh. 43). Hei tāpiritanga ake, tērā ētehi keringa taonga i kitea i ngā moutere o ngā Kuki, i pū ai nō roto i te wā o 800AD ki te 1400AD, e taunaki ana i te ariā, i rite tonu tā rātou whakaterere ki ētehi atu moutere i waenganui i a rātou o te marangai. Ko ngā kitenga i puta hei tautoko i ēnei kōrero nei, ko te kitea mai o ngā matapaia i ahu mai pea i Tonga, i Meronīhia rānei. Ko ētehi atu kitenga taonga, e tūhonohono ana ki ngā moutere Society, ki ngā Kuki ki te raki me ngā moutere o Australs (Walter i roto o Sutton, 1994, wh. 222-226).

Ko tētehi atu take nunui i roto i ngā whakapae nei, ko te whakaaro mō ngā rohe 'homeland'. Ko te tikanga o tēnei whakaaro, koia tēnei ko ētehi huihuinga moutere i rite tonu ai te whakawhitiwhiti i roto i a rātou, ā, i whanake tahi ai hoki ētehi wāhanga taurite o ō rātou ahurea. Ko tōna matū e mea ana, kāore ngā iwi i tau ki tētehi moutere, ā, mea ake, ka whakawhiti ki tētehi, engari kē, ka tauria ko ētehi huinga moutere kē, kua ko te moutere kotahi anahe (Sutton, 1994, wh. 5, 12-13). Ko Walter i roto o Sutton (1994) hoki tērā e taunaki ana i ēnei whakaaro, ā, ko tāna, he nui ngā terenga ā-moutere ki te marangai o Poronīhia i mua i te 1000AD, e mea ana ia:

Eastern Polynesia was a relatively homogenous culture area when New Zealand was first settled; it was only after population levels increased in relation to arable land, and voyaging frequency declined - sometime after the 14th century AD - that local cultural and linguistic divergence started to occur. (wh. 228)

Tērā hoki ngā kōrero a Sutton (1994), e tautoko ana i ngā terenga ā-moutere nei, hei tāna:

...evidence suggestive of widespread voyaging is that geographically the homeland origin of settlement for New Zealand, Easter Island and Hawai'i lies commonly within Central Eastern Polynesia, including the Marquesas, Society Islands, Southern Cooks, Mangareva, the Australs

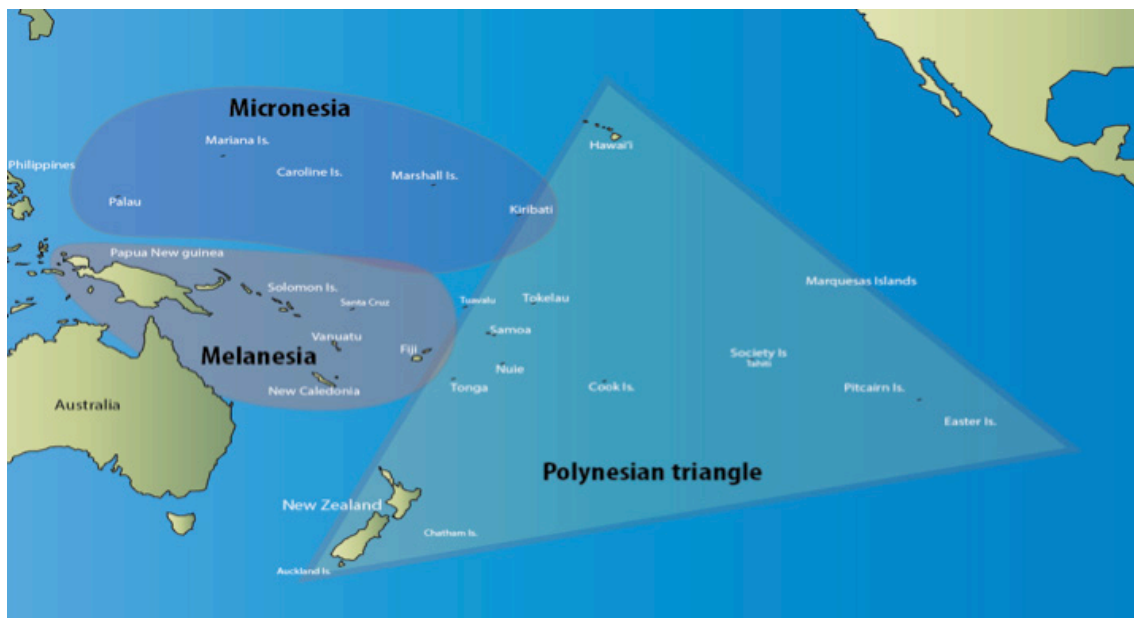
and Pitcairn. (wh. 251)

Ki te tirohia te whakapapa o te reo, kei reira e mea ana, te tini o ngā kupu, he uri kē ērā nō roto i ngā reo o Meronīhia, otirā, he tohu tēnei ko te ahunga mai o te Poronīhia-taketake, me te Poronīhia matua, i tētehi whaitua e pātata ana ki tētehi moutere, ki tētehi iwi rānei, kei runga ake o Poronīhia e takoto ana.

Nō reira, kua horahia e au ētehi whakapae o ngā rangahau e mārama ai te titiro ki te ahunga mai o ngā iwi ki roto o Poronīhia ki te marangai. Ki tāku e mea nei, kāore i tua atu, i ahu mai ngā tūpuna Poronīhia mai i te uru ki te rāwhiti i runga i ā rātou ōhanga tauhokohoko, i runga i ā rātou whakawhitiwhitinga anō hoki me ngā kitenga i kōhuratia ake nei. Koinei ngā tūpuna mātāmua o te Māori i mua i te tatūnga ki Aotearoa.

Ngā Ripa o Poronīhia

Ko Hawai'i ki te raki, ko Aotearoa ki te tonga, ko Rapanui ki te rāwhiti. Ko ngā manomano moutere i waenganui. Inā tirohia te rahi o te moana o Poronīhia i te mapi nei, ka whakamīharo ki ngā āheinga o ngā tūpuna ki te whakaterere waka i ō rātou terenga tawhiti nunui. Anei te hora o Poronīhia, Meronīhia me Maikorōnīhia.



Mapi 5: Ngā ripa o Poronīhia (Nā L. Monu i waihanga i roto i tēnei tuhinga, 2017)

Ngā Whakapae Rerekē

Tērā ngā whakapae e āki ana, nō wāhi kē ngā iwi Poronīhia, pēnei i tā Sorrenson (1979) “...early European explorers suggested three notions. The first purported classical Mediterranean origins, missionaries offered Middle Eastern origins; and the comparative scientists by the later century went for Aryan origins” (wh. 13). O ngā Tauwi katoa i uru mai ki Poronīhia, ko James Cook te tangata i whānui ana whātoronga ki ngā moutere huhua o Poronīhia. Inā rā, e toru ana hekenga ki roto o Poronīhia, ā, ka whakahoahoa hoki i ngā Māori o ētehi o aua motu. Kei roto i ngā kōrero a Kirch (2000) ētehi pitopito whakaaro mō ngā Māori i piri ai ki a Cook: “Cook was struck by the similarities he perceived among the peoples we now call Polynesians, whom he encountered on such widely separated islands as New Zealand, Easter Island, Tahiti, Tonga, and the newly discovered Hawaiian group” (wh. 13-14).

Te maha hoki o ngā mātanga mātauranga o te rautau tekau mā iwa, nāna i whakapae, i ahu mai ngā iwi



Poronīhia i whea, ā, ka mau aua whakapae i te mahara o te tini tāngata. Ko te nuinga o ngā whakapae i haruru ki tua atu i te ngā tau kotahi mano, e iwa rau, e toru tekau, e mea ana i ahu mai ngā iwi Poronīhia i te tātai whakapapa Aryan. He mea whakapuaki ēnei whakapae e Fornander (1878) rāua ko Tregear (1904). Tērā anō ngā whakapae a ētehi Tauīwi e mea ana, nō Īhipa kē te Māori Gudgeon (1902). Hei tā Tregear (1904) he tātai Indo-European kē. Tae atu ki ētehi atu whakapae a Smith (1910) rāua ko Fraser (1895), nō Īnia kē. Nā Friederici (1914) rāua ko Sullivan (1924) ētehi whakapae rerekē hoki, he iwi Malayo-Polynesian, he Austronesian me te Negroid/Melanesian, Mongoloids rānei. I puta hoki i a Dixon (1929), nō te Whenua Moemoeā, ā, nā ētehi atu i whakapae, he takenga Mongoloid, Japanese, New Guinean, Melanesian, Tawainese, Phillopinio hoki (Bellwood, 1978, wh. 305). I puta ētehi atu whakapae anō rā e mea ana nō Ūropi (Brown, 1907). Hei taku whakamāoritanga, ko te nuinga o ēnei whakapae i whiua rā i roto i te wairua aupēhi i ngā iwi Poronīhia, kia kīia ai, nō runga kē te mana o Tauīwi i te mana o ngā iwi Poronīhia, ā, he uri kē te uri Poronīhia nō Tauīwi.

O ngā whakapae mō ngā pūtaketake o ngā iwi o Poronīhia, ki tāku rangahau, ka eke te whakaaro o Howe (2003) e mea ana, i ahu mai i Āhia ki te tonga mā rāwhiti:

The modern understanding is that there was no Polynesian migration into the Pacific, instead, an initial generalised Austronesian culture that emerged from the Southeast Asian region and subsequently experienced a wide range of adaptations – economic, technological, social, political, linguistic, physiological – its various communities moved through the islands over thousands of years. The further eastwards they travelled across Oceania, the more isolated they became from the rest of humanity. (wh. 61)

E tautoko ana hoki au i tā Hale (1846) i ahu mai ngā iwi Poronīhia i Meronīhia ki Papua New Guinea mā Whīti, mā Tonga, mā Hāmoa, mā ngā motu o Society, kātahi ka uru ki roto o Poronīhia ki te rāwhiti. Ka mea anō a Howe (2003):

The routes into the Pacific may have been numerous. Some voyagers sailed directly across to islands in western Micronesia from Taiwan and or the Philippines...as peoples crossed from near to remote Oceania – beyond the Solomons, down the Melanesian island chain and into Vanuatu and New Caledonia. From Melanesia some moved into eastern Micronesia, while others reached Fiji/Samoa/Tonga some 3000 years ago. (wh. 70)

E aroha ana au ki te ngaio Māori nei a Te Rangihīroa i ana kupu tautoko i te whakapae, nō Īnia kē ngā pūtaketake Poronīhia, e mea ana, i heke mai mā Maikoronīhia ka uru ki roto o Poronīhia (Buck, 1950). Ko ētehi whakapae i iri ki te poti o te ngutu o te marea, koia tēnā te terenga o Thor Heyerdahl i te Kon Tiki ki roto o Poronīhia i te tau, kotahi mano, e iwa rau, e whā tekau mā whitu. Ko te ngako o tana terenga, he whakahē i te whakapae, i ahu mai ngā iwi Poronīhia i te uru ki te rāwhiti. Kei te hono hoki tēnei whakapae a Heyerdahl ki te horanga o te kūmara i horapa whānutia i Poronīhia. Te take, nō Perū te toī kūmara, ana, ka taka te whakaaro, he toto whakapapa tō ngā iwi Poronīhia ki ērā nukua whenua. Engari ia, e tautoko kaha ana au i tā Howe (2008), i tā Matthews i roto o Howe (2006) me tā Law i roto o Sutton (1994) e mea ana, i runga i ngā pūkenga whakatere o ngā iwi moutere, ka whanatu rā rātou ki Amerika ki te tonga ki te tiki i te kūmara, ka whakahokia mai ki Poronīhia.

Hei whai i tā Heyerdahl, i te tau kotahi mano, e iwa rau, e rima tekau mā ono, ka hangaia e Eric de Bisschop he mōkihi ki te rākau kuta, ko Tahiti-nui te ingoa, i whakamātau ia te pōteretere noa i runga i te ia o te Humboldt ki Perū. Ka paea te mōkihi nei ki te tāhuna i ngā moutere o Juan Fernandez. Nā tana hīkaka, ka hangaia e ia he waka anō, ko te whakamātau i taua waka i Perū ki Poronīhia, engari, ka paea takerehāiatia te waka ki ngā moutere o te Kuki Airani. Ko te iho o tana whakapae, he iwi moana ngā iwi Poronīhia i puea ake ai i roto tonu o Poronīhia e whia kē rautau i mua i te aranga o Ihu Karaiti. Ko tana whakapae e ai ki tā Howe (2003) “Polynesia expanded east to the Americas and west to Indonesia

where a ‘Javano-Polynesian’ culture developed which was subsequently transported to India and then to Arabia via the Red Sea” (wh. 111).

Nā ngā whakaaro o de Bisschop e mea ana, nō Perū ngā iwi Poronīhia, nā wai, ka riro tēnā whakaaro i ētehi atu, i a Lang (1877), i a Dixon (1932), ā, nā Minart (1931) i whakapae, he terenga i oti, ka whakawhitiwhiti, mai i ngā Amerika ki Poronīhia. He mea tautoko hoki te ariā Perū nei e Adam (1955) e mea ana ia, ko te iwi i tau ki roto o Poronīhia, nō Amerika ki te tonga, kei reira te kūmara e tupu ana.

Engari kē, hei tā Samuel Marsden (1932), he mīhana ki Aotearoa me Ahitereiria i ngā tau he torutoru ngā tauīwi i Aotearoa, tāna e mea nei, nā runga i ngā karaipiture, he uri ngā iwi Poronīhia nō ngā ‘dispersed Jews’. Ā, ki tētehi whakapae nō Aotearoa tonu ngā iwi Poronīhia (Lesson, 1880, 1884).

Te Pōteretere me te Whakamahere Terenga

Ki te whai au i ngā kōrero tuku iho mō runga i te take nei, kāore he pōrearea noa iho, kua matatea te titiro, nā te āta whakamahere a ngā tūpuna i ō rātou terenga i tau mai ai ki Aotearoa. Ehara i te pōteretere noa. Engari, ko te tohe kakari e roa nei te tohea e ngā ngāiaio mātauranga, i pōteretere noa rānei ngā waka, i āta whakamahere rānei ngā iwi Poronīhia i ō rātou terenga.

Ngā kaumoana Tauīwi tuatahi i tūtaki ki ngā iwi Poronīhia, kāore noa rātou i whakapono, he mātauranga ō rātou. Tērā hoki te pōhēhē, ko ō rātou waka, he waka māmā noa iho, kāore hoki ā rātou taputapu, i taea ai e rātou ngā moutere e tau ana ki te puku o te Moana nui a Kiwa. Nō roto i te wā, ka pakiwaitaratia ngā kōrero tawhito kia rite ki te kōrero tamariki, e whakahē ana i te whakaaro, he mātau ngā iwi Poronīhia ki te whakaterere waka, tatū ana ki ngā moutere i tatū ai rātou.

Nō te urunga o ngā kaumoana Tauīwi nei ki roto o Poronīhia, ka rokohina he moana whānui, whārahi. Ka tupu te rangirua, i pēwhea i taea ērā motu rikiriki e aua iwi Poronīhia. Nā Cook tonu i kite, e kotahi ana ngā iwi o Poronīhia me te taiao me ōna āhuatanga i roto o Irwin (1992):

Of these [the stars] they know a very large part by their names and the clever ones among them will tell in what part of the heavens they are to be seen in any month when they are above their horizon; they know also the time of their annual appearing and disappearing to a great nicety, far greater than would be easily believed by a European astronomer. (wh. 14)

He nui hoki ngā tānga kōrero i puta mō te āhehi o ngā iwi Poronīhia ki te whakaterere. Hei tā Irwin (1992) mō te hau matua i te rāwhiti ki te Pokapū o Poronīhia, tāna i kī ai:

...the east wind was not constant, but subject to variation, there often being a fresh gale from the southwest for two or three days, but very seldom from the northwest. He considered that these westerlies could be due to the movement north and south of the boundary zone between the easterly trade winds and the belt of westerlies he knew to lie south of them, and that this latitudinal shift occurred within and between seasons. In fact, sub-tropical westerlies are even now assuming more importance in arguments about voyaging. Cook also notes that Tupaia had informed them of westerly winds (probably of monsoonal origin) with rain from November to January ‘and they know very well how to take advantage of these in their navigations’. (wh. 14)

Ka taunaki hoki a Wilson (1799) i roto o Parsonson (1962) i te mātau o ngā iwi nei ki te whakaterere waka:

...the men are excellent judges of the weather from the appearance of the sky and wind, and can often foretell [sic] a change some days before it takes place. When they are going to any distant island and lose sight of land they steer by the sun, moon and stars, as true as we do by compass. They have names for the fixed stars and know their time of rising and setting with considerable



precision. (wh. 41-42)

Nā Banks hoki tētehi whakapae i roto o Howe (2006) e whakaū ana i te tohungatanga o ngā iwi Poronīhia ki te whakaterere waka:

...the fighting Pahies, which are the largest, only as they carry far greater burthens the stages are proportionately larger. The sailing ones are the most generally fastened two and two together: for this purpose the middling size ones are said to be the best and least liable to accidents in stormy weather; in these if we may credit the reports of the inhabitants they make very long voyages, often remaining out from home several months, visiting in that time many different islands of which they repeated to us the names of near a hundred. (wh. 259)

E kitea nei te whakaaro wāhi rua o Cook mō te tohungatanga o ngā iwi Poronīhia ki te whakaterere waka i roto o Howe (2006):

In these Pahee's [pahi]...these people sail in those seas from island to island for several hundred leagues, the sun serving them for a compass by day and the moon and stars by night. When this comes to be prov'd we shall be no longer at a loss to know how the islands lying in those seas came to be peopled, for if the inhabitants of Uleitea have been at islands laying 2 or 300 leagues to the westward of them it cannot be doubted but that the inhabitants of those western islands may have been at others as far to westward of them and so we may trace them from island to island quite to the East Indies. (wh. 261)

Nā te mōhio o Cook rāua ko Boenechea, he kāpene Pāniora, ki te mātau o ngā kaumoana Poronīhia ki tōna taiao me te takoto o ōna motu, ā, i roto i ngā moana mōrearea, ka tuku i ō rāua waka kia riro mā aua kaumoana Poronīhia nei rātou e ārahi (Howe 2006, wh. 269).

Ahakoā, i mārama ki a rātou, ngā kaumoana tauiwī, te kaha o ngā pūkenga o ngā kaumoana Poronīhia ki te whakaterere waka, he nui tonu ngā kōrero hāhani i horahia e rātou hei tānoanoa i te mana o te mātau o ngā kaumoana Poronīhia. Inā rā te whakapae a Anderson, pouwhirinaki a Cook mō te mātau o ngā kaumoana nō Tahiti ki te takoto o ērā motu i te moana, hei tāna he mea homai kē ngā mōhiotanga e iwi kē i roto o Parsonson (1962):

...communicated to them by the natives of those islands driven accidentally upon their coasts, who, besides giving them their names, could easily inform them of the direction in which the places lie from whence they came and of the number of days they had been upon the sea. (wh. 16)

I kitea hoki e tētehi rangirua, arā, o ngā whakaterenga pōteretere i rīkoatatia, i ahu ērā, mai i te rāwhiti ki te uru, i muri i te hau matua. I whakapono hoki ia, ana tahuri te hau, mai i te rāwhiti ka pupuhi mai i te uru ki te rāwhiti, kua noho ngā kaumoana Poronīhia, māna, e heke ana mai i Whīti ki Tonga (Pritchard i roto o Parsonson, 1962, wh. 20).

Hei tā Denning i roto o Golson (1962) nā ngā mīhana ēnei whakaterenga pōteretere o ngā Pōronīhia i kaha tautoko, i mea rā ia “They reacted strongly in their descriptions to the romanticism of the explorers, and they tended to belittle Polynesian achievements, the better to point the contrast between pagan degradation and the Christian contribution” (wh. 113).

Tērā ētehi atu i āhua rerekē ō rātou whakaaro, pēnei i a John Williams (1837) i roto o Irwin (1992), te upoko o te mīhana London Missionary Society i Ra'iatea mai i te tau 1817 ki te tau 1839, nāna ētehi whakapae i whakapuaki mō te āhei o ngā kaumoana Poronīhia ki te whakaterere waka ki mua tonu i te ihu

o te hau matua, rāwhiti ki te uru, ki roto o Poronīhia:

...it is thought to have been impossible for the natives to perform such a voyage with their vessels and imperfect knowledge of navigation...that if we can show that such a journey can be performed by very short stages, the difficulty will disappear. (wh. 15)

I mōhio hoki ia, tērā te wā o te tau, ka tāmātemate te kaha o te hau matua mai i te rāwhiti ki te uru. Nā, ka oti i a ia tētehi rīpoata e mau ana ngā ingoa o ngā hau ka karawhiu mai i te uru, i āta mōhiohia ēnei e ngā kaumoana o Tahiti, ngā marama o te wātaka me te roa o te wā i karawhiu ēnei hau me ōna āhuetanga. Nāna hoki i āta tuhi ētehi pitopito kōrero mō āna ake whakaterenga mai i te uru ki te rāwhiti, arā mai i Rarotonga ki Tahiti, he takiwā tērā, ko te hau rāwhiti te hau matua (Parsonson, 1962, wh. 18).

He Whakaaro nō ngā Mihingare me ngā Kaiwhakaterere o Mua

Me arotahi ki ngā tau o te hekenga mai o ētehi Tauwi ki roto o Poronīhia, arā, ko Quiros (1595) i roto o Howe (2008) tēnā, ko tana whakapae, kāore ia i paku whakapono ki ngā āhei o ngā iwi Poronīhia ki te whakaterere. Hei tāna, he pōteretere noa tā rātou mahi:

...the (Marquesan) islanders had no navigational instruments and had to rely on their 'eyes'. Winds and currents, plus the 'mutability' of the sun, moon and stars, meant that they were effectively lost much beyond the sight of land. If they had not come from nearby Terra Australis or moved along close-linked island chains, then they must have come by accidental drift, or a 'miracle'. (wh. 92-93)

Ko te kupu whakatau a Quiros, he poto noa ngā terenga o ngā Poronīhia, kāore i matara te haere (i roto o Lewis, 1994, wh. 11). Tērā hoki ngā kōrero a Pritchard (1886) i roto o Irwin (1992):

It cannot be doubted that the early migrations of the ancestors of these islands were involuntary rather than the result of roving dispositions, or of the pressure of limited and over-populated homes; that in fact they were blown away from their earlier homes in their frail canoes. (wh. 15)

O ngā Tauwi i tau mai ki roto o Poronīhia me ā rātou kōrero i whakarērea iho, nā Andia.Y.Varela i roto o Golson (1962) tētehi kupu whakatau e whakamārama ana i te mātau o ngā kaiwhakaterere poronīhia:

They have no mariners compass, but divide the horizon into sixteen parts, taking as the cardinal points those at which the sun rises and sets...when setting out from port the helmsman reckons with the horizon thus partitioned, counting from the East, or the point where the sun rises: he knows the direction in which, wind aft, or on one or other beam, or on the quarter, or is close hauled: he knows, further, whether there is a following sea, a head sea, a beam sea, or if it is on the bow or the quarter. He proceeds out of port with a knowledge of these (conditions), heads his vessel according to his calculations, and aided by the signs the sea and wind afford him does his best to keep steadily on his course....What took me the most in two indians I carried from Oriayatea was that every evening or night they told me or prognosticated the weather we should experience the following day, as to winds, calms, rainfall, sunshine, sea and other points, about which they never turned out to be wrong: a foreknowledge worthy to be envied, for, in spite of all that our navigators and cosmographers have observed and written anent the subject, they have not mastered this accomplishment. (wh. 112-113)

O ngā kōrero nei, e marama ana ki a au, tēnā pea, ko ētehi o ngā terenga o mua, he mea pupuhi e te hau, engari, ko te nuinga, he āta whakamahere i runga i ngā manako o ngā tūpuna kia tauria tētehi whenua ki tā rātou i manako ai.



He Whakaaro Pohewa

I te pito o te rautau, tekau mā iwa, ka puta ngā kōrero a Fonander (1878), Tregear (1904), me Smith (1898, 1913, 1921) e whakatakoto ana i ētehi whakaaro pohewa, i takea mai i ngā kōrero tuku iho tonu a ngā iwi Poronīhia. Ko te mate kē o ngā kaituhi nei, ka raweketia e rātou ngā kōrero tuku iho nei kia rite ai ki ō rātou ake ariā i whai ai rātou. Ko te ‘Great Fleet’ ki roto i te ao Māori tētehi o ngā whakatauiratanga o tēnei momo ariā pohewa, i titoa ai e Percy Smith. Ko Te Rangihīroa (1958) anō tētehi i puta i a ia ētehi whakaaro pohewa mō ngā terenga a ngā tūpuna, arā, nāna i tuhituhi tāna pukapuka e kīia nei ko ‘Vikings of The Sunrise’. Ahakoa, he nui āna kōrero mō te hangarau waka a ngā iwi Poronīhia, ko te mea aroha, kāore i a ia ētehi whakatauiratanga hei whakaū i ana whakapae. Ko Fornander (1880) hoki tērā ki roto o Hawai’i, nāna i whakatakoto ētehi whakaaro pohewa, i whai pakiaka ai aua kōrero ki roto i ngā whakatupuranga tāngata, e whia ngā tau i muri ake nei. Ko te wāhanga ngoikore o ēnei whakaaro pohewa, ko te kore o ētehi kitenga, whakatauiratanga e mana ai tā rātou i whakapae ai. Ki roto i te upoko tuatoru ka whakawhānuitia ai ēnei kōrero.

Ngā Terenga Pokerehū

Nō ngā tau 1956 me 1957, ka puta ētehi whakapae, he kōhuru i ngā whakaaro pohewa o te hunga tuhituhi, pēnei i a Smith. O ngā tāngata i whakapono ki te ariā terenga pokerehū, kotahi tonu te tangata i hou ai te rongo. Ko Andrew Sharp tēnā, te ringa tuhituhi o te pukapuka ‘Ancient Voyages in the Pacific’, te pukapuka, nāna i whakapae, i tauria ngā moutere o Poronīhia i runga i ngā terenga pokerehū. Ko te tāhū o tana ariā terenga pokerehū, ko te kore āhei o ngā kaiwhakaterere Poronīhia ki te whakaterere i ō rātou waka ki tua noa o tētehi tawhiti. Nā tana kore āhei ki te whakataui i te neke o te waka, ina kumea ana te waka e te iarere me te hau ki wāhi kē atu. Hei tā Sharp (1956) tē taea e ngā kaiwhakaterere Poronīhia ēnei pānga taiao te karo, te whakataui iho kia tika ai te ahu o te waka, ka mea ia:

If they (Polynesians) were caught by a storm, they not only lost their bearings by the stars and sun, but were liable to be swept away. Under such conditions an off-shore voyage of any distance was a gamble with the weather, the forfeit being their lives, or an involuntary trip to another island if they were lucky. (wh. 38)

Ahakoa tana mihi ki te āhei o ngā kaiwhakaterere Poronīhia, te whakaterere i ō rātou waka ki tō te rā, te marama me ngā whetū, ko tana tohe, me pēwhea e taea, ana kākahutia te rangi ki te kāpuapua, ana hou mai rānei te pūkerikeri. Hei tāna, nā tō rātou kore āhei ki te whakaterere i ēnei huarere me te korenga o ētehi homaitanga ā-taiao hei āwhina i a rātou, mea rawa ake, kua pūhia noatia ngā waka ki te moana, kāore i mōhiotia ka tau ki whea. Ko tana whakataui, i āhei noa iho ngā kaiwhakaterere Poronīhia ki te whakawhitiwhiti i waenganui noa i ō rātou moutere pātata, ina e pai mai ana ngā huarere ki tā rātou e hiahia ai. Mō ngā terenga tawhiti, he pokerehū kau (Sharp, 1956, wh. 38).

Nō muri iho, tērā ētehi ringa tuhituhi i taunaki i ngā whakapae a Sharp me ētehi, kāore i aroha ki ōna ariā. Ko ngā mea i tautoko mai i ngā kaiwhakaterere Poronīhia me ōna pūkenga, ko Parsonson (1962) rātou ko Robertson (1948), ko Wilkes (1845), ko Heyen (1962), ko Denning (1962). Ko Cook (1785) hoki tēnā, ahakoa tahi āna kupu whakahāwea anō hoki.

Ko Parsonson (1962) tētehi i kaha te whakahē i tā Sharp. Ko tana tohe, kīhai a Sharp i whakatakoto tika i ngā kitenga, i ngā pūrongo a ngā Tauīwi o mua, nāna i tuhituhi ō rātou whakaaro mō te āhei o ngā kaiwhakaterere Poronīhia (Parsonson, 1962, wh.24-28). Hei tāna anō, tērā ētehi kaiwhakaterere Poronīhia, tino tohunga ki te whakaterere waka mā te taiao, i whanatu ki tawhiti mō ētehi marama tonu. Te take o ētehi terenga, he haere ki te tauhokohoko, he kimi whenua hou, he whakarere whenua rānei. Arā noa atu ngā take i whanatu ai (Parsonson, 1962, wh. 28-35).

Ko Heyen (1962) anō tētehi i wero atu i ngā ariā o Sharp. Ko tāna i whakapae ai, kāore a Sharp i marama ki ngā amotai me ngā iarere ā-moutere me ērā kei te moana uriuri. Mō te kapi o te rā, te marama me ngā

whetū, ka mea a Heyen, kāore a Sharp i mōhio, e kore e roa atu i te toru rangi noa iho, e kapi ana ēnei āhutanga.

Ko Denning i roto o Golson (1962) anō tētehi i āta rangahau i te mātau o ngā iwi Poronīhia ki te takoto o ō rātou moutere tae atu ki ngā mātauranga whakaterere waka o ngā kaiwhakaterere Poronīhia. Ko te kiko o ana whakapae, he taunaki i te āhei o ngā pūkenga Poronīhia ki āna mahi whakaterere.

Nō reira, hei whakahiato ake i ēnei whakapae, me rite te kōrero, ko te nuinga o ēnei ringa tuhituhi i kaha whakapuaki i ō rātou whakaaro mō runga i te take nei, atu i a Finney (1994), Lewis (1972), Gladwin (1970), me mārama tātou, kāore te nuinga o rātou i whai wāhi ki te whakaterere waka aha noa. Kāti, me pēwhea e āta mōhio ai ki te mātauranga whakaterere waka nei ki te kore e tinana i te tangata āna whakapae? He kupu tēnei nāku kei te poti o te ngutu e iri ana.

He Rangahau

Nō te tau 1962, ka tae ki te wā i pāoro ai te reo whakatītina, me huri ki te kohikohi, ki te rangahau i ētehi kōrero hou mā te whakatinana i ngā rangahau, mā runga tonu i te waka. Ko te take hoki, kua roa noa atu ngā kōrero onamata a te hunga Tauīwi tuatahi e whāngai ana i ngā whakaaro o te hunga rangahau. Ngā kōrero a te hunga Tauīwi tuatahi nei, korekore noa iho he tohutohu e āta whakarārangi ana i te pēwheatanga, i te whakatinanatanga rānei o te mātauranga whakaterere waka o ngā iwi Poronīhia. Ko Tupaia o Raiatea me ‘Pedro’, mauhere Sikaianian anahe ngā tohunga whakaterere waka i uiuia roatia e taua hunga Tauīwi tuatahi, engari, kāore i puta ngā kai mārō o ō rāua mātauranga hei kai mā taua hunga Tauīwi (Lewis, 1976, wh. 16-17).

Kāti, ka huri ngā kairangahau, pēnei i a Gatty (1960), i a Frankel (1962) ki te āta rapu i ngā kura huna o te mātauranga arataki waka me te whakatinana i aua mātauranga. Ana, ka whakatewhatewha a Alkire (1965) rāua ko Gladwin (1970) i te mātauranga whakaterere waka, i te mātauranga hangarau waka hoki ki ngā motu ririkī o Maikoronīhia, ki runga o Woleai me Puluwat (Finney, 1976, wh.7). Ka uru hoki a Doran (1976) ki roto o Maikoronīhia ki te rangahau i ngā mātauranga waka o reira (i roto o Finney, 1976).

Ko tētehi rangahau whakahirahira o ēnei rangahau katoa, koia tēnā ko tā (Lewis, 1972). Ko tana noho hei pia ki raro i ngā akoako a ngā tohunga o Maikoronīhia. I konei, ka whakapuakina ki a ia ngā mātauranga o ēnei tohunga, i runga tonu i te waka, i a rātou ka whakawhitiwhiti mai i ētehi moutere ki ētehi (Lewis, 1972, wh. 32-33). Hokihoki ai a Lewis ki Maikoronīhia ki te rangahau mō ētehi tau huhua tonu.

Ko Levison rātou ko Ward, ko Webb (1976) tērā i tahuri ki te waihanga i tētehi hangarau rorohiko o ngā terenga, tērā ka whanatu ki ngā moutere kei te remu o Poronīhia. Tā tēnei hangarau, he āta arotake i ngā huarere katoa o aua moutere, me te āhua o te whakaterere ki roto i aua huarere ki aua moutere. Hei tā Levison rātou ko Ward, ko Webb (1976) rangahau, mehemea, he waka pōteretere i whanatu, kua korekore noa e tau ki aua moutere rā, ā, e kore rawa atu e tau ki Hawai’i, ki Rapanui, ki Aotearoa rānei.

Ko te whakatinanatanga matua i hoki mai ai ngā mahi whakaterere waka me tōna mātauranga ki roto i ngā iwi kōingo ki a ia, ko te puāwaitanga tēnā o Hōkūle’a i te tau 1976. I muri iho, ko Hawai’i ki Tahiti i te tau 1984, ko Te Aurere ki Aotearoa i te tau 1992. Kei ā te rangi nei, ko te huhua o ngā waka horo moana tēnei e tere ana ki tai.

He whakakapi

I puta te reo pūoho o tēnei tuhinga i te hekenga mai o ngā iwi Māori i ngā atua, ka whai take ki te ao mārama. Nā te whakapapa o ngā iwi Māori ki ōna atua i tūhonohono ai rātou ki te kāhui atua kia kotahi. He mana i toi ai nō roto i te kauwae runga, ka tāhekeheke ki ngā tūpuna i whanatu i Hawai’i ki Aotearoa nei. Koia tēnei tāku, tā tēnei Māori titiro ki ngā pūtaketake kōrero o te ōrokohanganga mai o te tangata



ki te ao, kua oti te whakatauiria i ngā whārikitanga kōrero i takoto iho.

Ko Hawaiki tēnā, te kāinga o ngā mātua tūpuna. I wānangahia ngā whakapae a te hunga tuhituhi mōna, i tā te hunga whakatōngā, i tā te titiro Māori hoki. Hei tāku e whakapono nei mō Hawaiki, arā, he pūtahitanga kāhui wairua, he whenua kura tahi. Māmā noa iho ki te hirikapo Māori, ahakoa e rua ngā whakaaro nei mō Hawaiki, kotahi tonu rāua. Hei tā ngā kōrero o tōku waka, o Tainui, ko Ra'iatea tētehi o ngā Hawaiki, i whanatu rā tōku waka i taua moutere ka tau ki Aotearoa nei. Nō reira, ko Hawaiki tēnā, nāna i kikinī ngā kume o te ngākau ki te tūrangawaewae ā-whenua kura, nāna hoki i taki te ara ki te pae kai ao, ngā kīkīngā whakamihī ki te riro toroa.

I puea anō rā ngā kōrerō me ngā tini whakapae, i ahu pēwhea mai ngā Poronīhia ki roto i ōna whaitua moana, tau iho rā ki ōna moutere, ki ōna motu ririki. I horahia ake rā ngā whiriwhiri kōrero e mea ana, i ahu mai i Āhia ki te tonga mā rāwhiti ki roto o Poronīhia, i ahu mai rānei i ngā Amerika ka tau ki Poronīhia. Mārama matatea ana te titiro, i ahu mai ngā iwi Poronīhia nō roto o Āwhirika, ka tau ki Āhia ki te tonga mā rāwhiti, ka tīmata rā i reira te whakawhitiwhiti ki roto o Poronīhia. Hei whakatītina ake, ki te hoki anō ki ngā rangahau mō te Lapita, kotahi tonu te whakaaro pūmau hei whakawhāititanga mai, i ahu mai ngā iwi Poronīhia i Āhia ki te tonga mā rāwhiti. Huhua noa atu ngā tohu whakaū, i te toi, i te reo, i te kai, i te hangarau waka, i te mātauranga whakatere, i taurite te hanga huri noa i Poronīhia.

I konei ka wānangahia e au ngā taukume o te pōteretere noa me te whakamahere terenga o mua. Ka puta ngā whakapae taunaki me ngā whakapae whakahē. Heoi anō, mōku tonu nei, ahakoa ngā whakapae a Sharp, kāore tonu i eke i a ia tāna i whakapae ai. Tuatahi, ko tana tohe, he tohe āhuru, arā, he tohe nā te tangata, kāore ia e paku mōhio ki te whakatinana i ngā mātauranga waka. He tohe nā te tangata, kāore ia e paku mōhio ki ngā āhuatanga o te moana. Tuarua, me pēwhea e tinana ai i a ia ana whakapae? E kīia nei e au, mei i mōhio te tangata ki te moana, mei i mōhio ki te whakatinana i ngā mātauranga whakatere waka, kua titiro whānui ake te tangata ki runga i te take nei. Ko te niho o tāku e tohe nei, he kaumoana au, kua takahia e au te tuara o Tangaroa e rite ai taku whakapae, i āta whakaraupapatia ngā terenga a ngā tūpuna. Tērā ētehi i pūhia e te hau. Tērā hoki ētehi i tūpono ki te rae whenua. Engari, ko te nuinga atu o ngā terenga, he whanatu ki tā rātou i whakamahere ai i runga i ō rātou manako kia tauria e rātou tētehi whenua.

I roto i ngā wānanga mō Lapita, kitea ariaritia ana te kiritahitanga o ngā iwi i heke mai i Āhia ki te tonga mā rāwhiti ki Poronīhia. Nō konā i puta mai ai ngā tohu tīwhiri i te āhua o te whakatere a ngā tūpuna Poronīhia, i a rātou ka tauhokohoko tahi, ka whakawhitiwhiti tahi hoki me ētehi atu i waenganui i ō rātou moutere. Kua wānangahia ngā whakapae a Tauīwi, i tirohia hoki ngā kupu taunaki i te take nei, me te mārama o te whakaaro o te nuinga o ngā ringa tuhituhi, e tautoko tahi ana i te mātau me te āhei o ngā kaiwhakatere Poronīhia ki te whakatutuki i ā rātou terenga tawhiti roa, ki tā rātou i whakamahere ai.

Kupu āpiti

¹ Hei whakamārama kau, ko te tikanga o ngā kōrero nei: B.P – Before Present means before 1950. The most commonly used convention in radiocarbon dating. “Present” referring to the year 1950 AD. 1950 is the date that the calibration curves were established (Worldtimezone, 2017).

Ngā Mātāpuna Kōrero

Alkire, W. (1965). *Lamotrek Atoll and inter-island socioeconomic ties* (Illinois studies in anthropology, no. 5). Urbana, IL: University of Illinois Press.

Bellwood, P. (1978). *Man's conquest of the Pacific*. Auckland, New Zealand: William Collins Publishers Ltd

Brown, J. M. (1907). *Maori and Polynesian: Their origin, history and culture*. London, United Kingdom:

- Hutchinson.
- Buck, P. H. (1950). *The coming of the Maori* (2d ed.). Wellington, New Zealand: Maori Purposes Fund Board.
- Denning, G. M. (1962). The geographical knowledge of the Polynesians and the nature of inter-island contact. In J. Golson (Ed.), *Polynesian Navigation. A Symposium on Andrew Sharp's Theory of Accidental Voyages* (pp. 102-131). Wellington, New Zealand: The Polynesian Society.
- Diamond, J. M. (2005). *Collapse: How societies choose to fail or succeed*. New York, NY: Viking.
- Dixon, R. B. (1929). The peopling of the Pacific. *Phillipines Magazine*, 26(4), 195-197.
- Dixon, R. B. (1934). The long voyages of the Polynesians. *Proceedings of the American Philosophical Society*, 74(3), 167-175.
- Finney, B. (1976). *Pacific navigation and voyaging*. Wellington, New Zealand: Polynesian Society.
- Finney, B. (1994). *Voyage of discovery: A cultural odyssey through Polynesia*. California, CA: University of California.
- Fornander, A. (1878-1885). An account of the Polynesian race (Vol. 1-3). London, United Kingdom: Trubner.
- Frankel, J. F. (1962). Polynesian navigation. *Navigation: Journal of the Institute of Navigation*, 9, 35-37.
- Gatty, H. (1943). *The raft book*. New York, NY: George Grady Press.
- Gill, W. (1876). *Myths and songs from the South Pacific*. London, United Kingdom: Henry S. King.
- Gladwin, T. (1970). *East is a big bird: Navigation and logic on Puluwat atoll*. Cambridge, United Kingdom: Harvard University Press.
- Golson, J., & Sharp, A. (1962). *Polynesian navigation: A symposium on Andrew Sharp's theory of accidental voyages*. Wellington, New Zealand: Polynesian Society.
- Green, R. C. (1981). Location of the Polynesian homeland: A continuing problem. In J. H. A. Pawley (Ed.), *Studies in Pacific Languages and Cultures in Honour of Bruce Biggs* (pp. 133-158). Auckland, New Zealand: Auckland Linguistic Society.
- Green, R. C. (1994). Changes over time-recent advances in dating human colonisation of the Pacific basin area. In D. Sutton (Ed.), *The Origins of the New Zealanders* (pp. 19-51). Auckland, New Zealand: Auckland University Press.
- Gudgeon, W. (1891). Maori migrations to New Zealand. *The Journal of the Polynesian Society*, 1(4), 212-232.
- Hale, H. (1846). *Ethnology and Philology: United States exploring expedition during the years 1838, 1839, 1840, 1841, 1842 under the command of Charles Wilkes, U.S.N.* Philadelphia, PA: Lea and Blanchard.
- Hammond, T. G. (1924). *The story of Aotea*. Christchurch, New Zealand: Lyttelton Times Co. Ltd.
- Hawkesworth, B., Hawkesworth, J., & Byron, J. (1785). *An account of the voyages undertaken by the order of His Present Majesty for making discoveries in the southern hemisphere, and successively performed by Commodore Byron, Captain Wallis, Captain Carteret, and Captain Cook, in the Dolphin, the Swallow and the Endeavour* (3rd ed.). London, United Kingdom: Printed for W. Strahan and T. Cadell.
- Henry, T. (1928). Ancient Tahiti. *Bishop Museum Bulletin*, 48, 349-352.
- Heyen, G. H. (1962). Primitive navigation in the Pacific - I. In J. Golson (Ed.), *Polynesian Navigation. A Symposium on Andrew Sharp's Theory of Accidental Voyage* (pp. 64-80). Wellington, New Zealand: The Polynesian Society.
- Howe, K.R. (2003). *The quest for origins: Who first discovered and settled New Zealand and the Pacific Islands*. Auckland, New Zealand: Penguin.
- Howe, K.R. (2006). Vaka moana: Voyages of the ancestors. Auckland, New Zealand: David Bateman Ltd.
- Irwin, G. (1980). The prehistory of Oceania: Colonisation and cultural change. In A. Sherratt (Ed.), *The Cambridge Encyclopedia of Archaeology* (pp. 324-332). Cambridge, United Kingdom: Cambridge University Press.
- Irwin, G. (1981). How lapita lost its pots: The question of continuity in the colonisation of Polynesia. *The Journal of the Polynesian Society*, 90(4), 481-494.
- Irwin, G. (1992). *The prehistoric exploration and colonisation of the Pacific*. Oakleigh, United Kingdom: Cambridge University Press.
- Jones, P. T. H. (1959). *King Potatau: An account of the life of Potatau Te Whero, the first Maori king*. Wellington, New Zealand: The Polynesian Society.
- Jones, P. T. H. (2004). *Nga iwi o Tainui: The traditional history of the Tainui people: Nga koorero tuku iho a nga tuupuna*. Auckland, New Zealand: Auckland University Press.
- Jones, P. T. H. (2013). *He tuhi mārei-kura: A treasury of sacred writings: A Māori account of the creation, based on the priestly lore of the Tainui people*. Hamilton, New Zealand: Aka & Associates.
- Jones, P., Biggs, B., & New Zealand Tainui Maori Trust Board. (1995). *Nga iwi o Tainui: The traditional history of the Tainui people: Nga koorero tuku iho a nga tupuna*. Auckland, New Zealand: Auckland University Press.



- Kirch, P. V. (1997). *The Lapita peoples: Ancestors of the oceanic world*. Massachusetts, MA: Blackwell Publishers Inc.
- Kirch, P. V. (2000). *On the road of the winds: An archaeological history of the Pacific Islands before European contact*. California, CA: University of California Press.
- Lang, J. P. (1877). *Origin and migration of the Polynesian nation*. London, United Kingdom: Sampson.
- Levison, M., Ward, R. G., & Webb, J. (1976). The settlement of the Polynesian outliers: A computer simulation. In B. Finney (Ed.), *Pacific Navigation and Voyaging* (pp. 57-70). Wellington, New Zealand: The Polynesian Society.
- Lewis, D. (1972). We, the navigators. Canberra, ACT, Australia: Australian National University Press. Lewis, D. (1976). Hokule'a follows the stars to Tahiti. *National Geographic*, 150(4), 512-537.
- Mahuika, N. (2011). *Kōrero tuku iho: Reconfiguring oral history and oral tradition* (Unpublished doctoral dissertation). The University of Waikato, Hamilton, New Zealand.
- Marsden, S. (1932). *The letters and journals of Samuel Marsden, 1765-1838, senior chaplain in the colony of New South Wales and Superintendent of the Mission of the Church Missionary Society in New Zealand*. Dunedin, New Zealand: Coulls, Somerville Wilkie, and A.H. Reed for the Otago University Council.
- Parsonson, G. S. (1962). The settlement of Oceania: An examination of the accidental voyage theory. In J. Golson (Ed.), *Polynesian navigation: A symposium on Andrew Sharp's theory of accidental voyages*. Wellington, New Zealand: The Polynesian Society.
- Reed, A., & Calman, R. (2004). *Reed book of Māori mythology* (New & fully rev. ed.). Wellington, New Zealand: Reed Books.
- Sharp, A. (1956). *Ancient voyagers in the Pacific*. Wellington, New Zealand: Polynesian Society.
- Smith, S. P. (1898). *Hawaiki*. Wellington, New Zealand: The Polynesian Society.
- Smith, S. P. (1913). *The lore of the whare wananga or teachings of the Maori college: Part 1*. Wellington, New Zealand: Polynesian Society.
- Smith, S. P. (1915). *The lore of the whare wananga or teachings of the Maori college: Part 2*. Wellington, New Zealand: Polynesian Society.
- Smith, S. P. (1921). *Hawaiki* (4th ed.). Wellington, New Zealand: The Polynesian Society.
- Sorrenson, M. P. K. (1979). *Maori origins and migrations*. Auckland, New Zealand: Auckland University Press.
- Spriggs, M. (1984). The Lapita cultural complex: Origins, distribution, contemporaries and successors. *Journal of Pacific History*, 19, 202-223.
- Sutton, D. G. (1994). *The origins of the first New Zealanders*. Auckland, New Zealand: Auckland University Press.
- Tregear, E. (1904). Polynesian origins. *The Journal of the Polynesian Society*, 13(2), 105-121.
- Wilkes, C., & United States Exploring Expedition. (1845). *Narrative of the United States' Exploring Expedition, during the years 1838, 1839, 1840, 1841, 1842* (Condensed and abridged ed.). London, United Kingdom: Whittaker.