

ETAHI KOORERO PURAAKAU NAA

T.K WIHONGI

STORIES TOLD BY T.K WIHONGI

ATUA, TIPUA
KAITIAKI
OF
TE TAI TOKERAU

I tuhi e K.M Harris

Written by K.M Harris

HE TIPUA

NUKUTAWHITI

...as Ngatokimatawhaorua and Mamari entered the harbor, the mauri and the mana of the great creator Io-taketake repelled the waka and would not let them to enter.

The crew fought hard to cross the bar despite their paddles showing signs of breaking, and it was at this point that Nukutawhiti conducted his final karakia to help them complete their great haerenga...



The coming of Nukutawhiti and the waka Ngatokimatawhaorua continued part two...

The day finally came for Nukutawhiti and Ruanui to leave Rangiatea and before they departed, both men were elevated to the status of *Tobunga Aburea* or

Ngatokimatawhaorua was loaded with sacred ornaments, and koiwi, kohatu maurea, kohatu Rehutai Hukatai, feathers of the Raukawa bird and feathers of other high stature manu filled the waka along with the crew of men who were students of Te Whare Wananga. Nukutawhiti captained the waka Ngatokimatawhaorua.

Mamari waka was loaded with noa items such as fish, shellfish, coconuts, taro, peruperu, kumara and animals such as the kuri and the kiore. Women and children were also placed on the Mamari waka for traveling.

Kupe addressed Nukutawhiti for the last time along the shores of Rangiatea and walked into the sea calling out a karakia to Ikaroa and Tangaroa. Three kahawai swam to his call and swam around his feet. Kupe picked up the kahawai one by one and performed a karakia to each of them, letting them swim back into the water when he had finished. When each kahawai was released into the water, they swam away from Kupe slowly transforming into taniwha. The first taniwha was Araiteuru, the second taniwha was Niniwa and the third was Puhimoanaariki. All three swam out to sea waiting for the waka to be heaved into the water

A great poroporoaki was performed for the sea travelers with lengthy karakia being chanted and rituals of haehae performed by the people who remained on the island, knowing this would be the last time they would see their whanaunga again. After the last large feast was eaten, the sea travelers were finally ready to leave.

Both waka were lifted into the water and the crew and passengers climbed aboard.

Karakia continued on as the taniwha swam under Ngatokimatawhaorua, moving back and forth between Ngatoki and Mamari.

Nukutawhiti directed his karakia to Io-Nui asking him to make the heavens and seas optimal for the journey. Once they had traveled out to the open sea, out of nowhere a large wave appeared leveraging both waka. Underneath, the taniwha showed their purpose of carrying the waka on the enormous wave Ngaru Nui, and the people expected the big wave to subside but it didn't. Onwards the wave drove the two waka mile after mile, and the taniwha carried the two waka steadily while the crew fought hard to hold them all together. Ngaru Nui stretched itself out and became more than just a large wave, it became the lengthy wave Ngaru Roa or the Tsunami Wave. Hours passed and nighttime came upon them but the sun did not set. Io Nui held Rakura in his highest position to give the sea travelers the strongest winds of the day and not the calm winds of the night.

Ngatokimatawhaorua, Mamari and the crew and passengers continued on Ngaru Nui and Ngaru Roa. As the first day and night had gone without the sun setting, the second day was the same as the first, and so the same was for the third day and night too; the sun did not set. On the morning of the fourth day, the two waka reached Te Hiku o te Ika a Maui and by early evening, had also reached the mouth of the Hokianga. Ngaru Nui and Ngaru Roa subsided at the mouth of the Hokianga or Te Wahapu o te Hokianga-Nui-a-Kupe and the three taniwha dispersed. Araiteuru beached at the southern point of the harbor and turned into stone while Niniwa went to the north point of the harbor turning into

stone also. Puhimoanaariki swam straight into the Hokianga harbor and became a kaitiaki taniwha for the descendants of Nukutawhiti

As Ngatokimatawhaorua and Mamari entered the harbor, the mauri and the mana of the great creator Io-taketake repelled the waka and would not let them enter. The crew fought hard to cross the bar despite their paddles showing signs of breaking, and it was at this point that Nukutawhiti conducted his final karakia to help them complete their great haerenga.....

E Kau ki te tai E...

E kau ki te tai E..

E kau ra e Tane

Wahia te Ngaru-hukahuka o Marerei-Ao

Pikitia atu te aurere kura o Taotaorangi

Tapatapa ruru ana te kakau o te hoe

E aukeke ana

E taratutu ana te huka o Tangaroa!

I te puhi whatukura

I te puhi mareikura o taku waka

Whatiwhati rua ana te hoe o Poupoto

Tau ki te hoe na Kura

He ariki whatumanawa!

Ko to manawa e Kura ki toku manawa!

Ka irihia ka irihia ki Waionuku

Ka irihia ka irihia ki Waiorangi

Ka whiti atu au i te Wheiao

Ki te ao Marama
Tupu kerekere
Tupu wanawana
Hara mai te toki e Haumie
Hui E
Taiki E!

The waka lifted up while the karakia was being chanted, and the crews strength returned as they battled their way into the Hokianga.

The two waka continued on to what's now known today as Whiria Pa and everyone was welcomed onto the whenua by Te Waimirangi and other tohunga who Kupe had left behind from the first voyage.

To be continued.....