



Te Hokianga o Hawaiikiniui — two totoro logs felled in Aotearoa, transported to Tahiti, lashed to breadfruit trees, held together with coconut husk ropes and sails from pandanus leaves.
Hawaiikiniui at Okahu Bay January 1986.

Kupe-Fleet) is extensive. Refs. for above notes are as follows:

- (1) Travers, W.T.L. 1871. Transactions N.Z. Institute.
- (2) Smith, S.P. 1910. Lore Of The Whare Wananga. Journal Polynesian Society. Wellington.
- (3) Bellwood, Peter 1975. Mans Conquest Of The Pacific. Collins. Wellington.
- (4) Davidson, Janet 1984. The Pre-history Of New Zealand Longman Paul. Auckland.

Kamira

Our ancestor Kupe discovered the Great Fish Of Maui-tiki-tiki-a-Taranga. He was the first to walk the land of Aotearoa.

The home of Kupe was Motutapu, on the far distant island of Hawaiki-rangi. At this place was Hikurangi the mountain, and Awa-nui-a-rangi the river. Among those living at Hawaiki-rangi with Kupe were:

	Toto
Rongorongo	Kuramarotini
	and
Ngahue	Tama-te-kapua
Uenuku	Hoturapa

The carver Hoturapa was the husband of Kuramarotini. Both Rongorongo and Kuramarotini were the daughters of the high chief Toto.

Kupe was not a god. He was a man

descended from Tiki, grandson of Ranginui and Papatuanuku. Like Toto, Kupe was a carver. He also built meeting houses and canoes. Among the people of Hawaiki-rangi, he was renowned as a deep-sea navigator: he knew ocean currents, winds, the movement of stars, phases of the moon and passage of the sun. Known to him was the gods of sea and sky, the rituals and ceremonies proper to them.

Hauled from the depths of the sea by Maui-tiki-tiki-a-Taranga and his two brothers, Maui-mua and Maui-i-roto, Te Ika-a-Maui was both legend and mystery: Kupe had heard of the Great Fish, but had not seen it. Challenged by the mystery, he decided to build a large ocean-going canoe and undertake a voyage of discovery.

Kupe named his canoe Matahaura. It carried a crew of twenty four — and the abducted wife of Hoturapa, Kuramarotini. Setting sail, Kupe quickly passed the island of Nui-o-whiti and Raro-pouri-nui, where he transformed two of his crew into sea monsters that guided Matahaura through the cast nets of the god Kahukura.

Three nights after passing the islands Raro-pouri-nui and Wawau-atea-nui, what appeared to be land covered with mist and clouds suddenly rose above the horizon. It was Te Ika-a-Maui, the still living fish of Kupe's an-

cestor, which was silently floating on the surface of the Ocean of Kiwa.

Cautiously and with courage, Matahaura was skilfully manouvered within striking distance of Maui's Great Fish, and the crew awaited Kupe's command to attack. When given, Ika-nui was beaten with paddles until it died. Kupe then exclaimed: 'Now it is safe for us to live on our fish!'

The landing place of Kupe was Hokianga inlet, and it was here that he, his crew and Kuramarotini lived for almost three generations. It was a time of isolation and peace — except for one outburst of anger: the food in an oven was not fully cooked and Kupe drove off his people, cursing them. The place of cursing was Kohukohu.

With the passing of time, Kupe yearned for his homeland Hawaiki-rangi. Provisioning Matahaura, he set sail. But before doing so, he turned his son into a taniwha to watch over the land. Then he made his ritual parting speech:

'This is my final and direct return. There will be no great return here.'

It was from this farewell speech of Kupe that the place of departure received its name: Hokianga-nui-a-Kupe.

That is the end of the story of Kupe. Ko te mutunga tenei o nga korero o Kupe.