NGĀ TĀUNGA MAI O NGĀ WAKA

Kua kītea e ngā tohunga tiōtiro in ngā kāinga nohonga o ngā tūpuna o nehera tēra kua tae noa mai te Māori ki Aotearoa, e 600-800 tau pea i muri i te whānautanga mai o Te Karaiti. Koia nei anō ngā weaata me ngā whakataukī mai rā anō. Arā te whakatauki:

E kore e ngaro
He kākano i rua mai i Rangiahea.

Ko te nuinga o ngā waka o ngā tūpuna o nehera, i te taenga mai ki Aotearoa nei, i u ki ngā whanga o te Tai Rawhiti.

I tētēhi o ngā waka o te “heke nui” ki Whangaparaoa. Ko te arawa tētēhi o ana waka i ū ki Whangaparaoa. I rēira te iwi e whakata ana i a rātou, ā ka rewa anō te waka nei ka ahu ki te takiwā ki Te Moana a Tai, ko ngā rangatira tēra kei te taumah whenua mō rātou. Ka ū rātou ki māketu noho tonu atu i rēira. Kei rēira tonu ngā uri te iwi o Te Aranga e noho ana.

Ko Tainui ū tali ki Whangaparaoa, i rēira e whakatikatika ana te iwi i ū rātou waka, ka oti, ka whiti haere atu i te ara i rewa atu ai Te Arata. Ka ū Tainui ki Awhiaki (he moutere ki roto o te moana o Whitangata). Kaore e roa ki rēira ka rewa anō ki te takiwā ki Tikapa Moana. Ka tae ki te whanga o Whaitamata ko taumah haere ngā rangatira i ngā pitopito whenua, arā.

Ko Tainui ū tali ki Whangaparaoa, i rēira e whakatikatika ana te iwi i ū rātou waka, ka oti, ka whiti haere atu i te ara i rewa atu ai Te Arata. Ka ū Tainui ki Awhiaki (he moutere ki roto o te moana o Whitangata). Kaore e roa ki rēira ka rewa anō ki te takiwā ki Tikapa Moana. Ka tae ki te whanga o Whaitamata ko taumah haere ngā rangatira i ngā pitopito whenua, arā.

MOTU TAIPU — he iingoa no Hawaiki mai rā anō.
TE KURA — Ko te taunga waka o Ō Tura
TE TAHUNGA A TAIHEI — ko rewa anō i Ō Tura
WAIGAI AKUWA — Te ngutuwa o Tāmaki
WAIHĀHĀ ME — e rua ēnei hiwi, no Hawaiki mai rā anō ēnei ingoa.

Nā, ka toia a Tainui mai tamaki ki te puaha o Mānuka. Ko te tohua o te tūturuanga o ēnei kōrero a ngā tūpuna ko ngā taumahatanga, arā.

NĀ, ka toia a Tainui mai tamaki ki te puaha o Mānuka. Ko te tohua o te tūturuanga o ēnei kōrero a ngā tūpuna ko ngā taumahatanga, arā.

TE TĀPOUTU O TAINUI — kaore i tawhiti atu i Ō Tāhūhū
NGĀ RANGO O TAINUI — e rua ēnei moutere ririki kei roto o Mānuka.

Mai i Mānuka, ka tere a Tainui tau noa mai i Kawhia. Kei rēira, kei Māketu i nā nale, kei roto i Papa Tu A Nuku tona ōkiookinga whakamutunga me ona kaitiaki e tū mai ra, a PUNA raua ko Hāne. E rua ēnei he kohatuwhaka maharataanga no ngā tūpuna o rātou i toro te nukuroro a te Moana Nui a Kiwa.

Ko MATAATUA i tau ki WHAKATĀNE. Ko te takenga mai o ēnei ingoa, o Whakatane no te whakatāne o Wairaka i aia. Ai ki ngā kōrero mo ēnei wāhine rangatira, i kītea atu e ia a Mataatua e tere ana ki waho, kua motu te taura here, kātahi ia ka whakaro māna hei tō mai ki uta, ka ki, “Me whakatāne au i ahatū”, maun tono iho taua ingoa, o ora ai hoki ēnei waka o ngā tūpuna. Kei rōto i ngā kōrero a Whakatōhea mea ana na Muriwai, na te tawhine o Tōroa te takenga mai o ēnei kōrero. No muri ka rewa anō te waka nei me tētēhi o Ngāti Awa — i noho te nuinga ki Whakatāne — ka āhu ki te Tai Tokerau ki Tākou. Kua kōhatutia te waia nei ki roto i tētēhi awa kei rēira.

I tāmata mai a AOTEA i Rangiahea, ka taka ki waenga o Te Moana Nui A Kiwa ki kītea kia tūturu ka kowhewhe o te waka ka peka rātou ki RANGATAHUA ki te whakatikatika i ū rātou waka. Ko te rēira māhi ki tiki mai te waka ki Aotea nei, ka ū ki AOTEA (Great Barrier). Mai i rēira ki te Tai Tokerau, ki Te Tai Hau A Uru kia tau ki te whanga o AOTEA. Ko tau a AOTEA waka ki rēira, kei rēira tonu i nālenei kua kōhatutia kei te puaha tonu o AOTEA e tōtoko ana, ko te iwi i haere ki WHENJUKURA.

KO TOKOMARU i ū ki WHANGARĀ MAI TAWHITI, mai i rēira ki TONGAPORUTU i te tai hauawhau. Ko te punga o te waka nei kei roto i te whare taonga o New Plymouth e tōtoko ana, na tētēhi Pākeha i kītea ki te puaha o Tongaporutu.

Kua eke a RANGATAHUA ka Whangatāhua tāne atu ai a AOTEA waka. Ko whakatika mai a KAHUNGAPĀ ki Aotearoa nei, kaore i mātara ki whao ka whiu a te ngaru ko kowhewhoe. Ko te rēira anō te waka nei ki Rangatāhua ka mahia ngā kowhewhetanga. No muri ka tere mai ki konei ka tau ki PĀRENCARENCA, muri mai ka āhu ki te Tai Rawhiti ka NUKUTAURUA.

KO HOKOITU i tau ki TURANGANUI a RUAMATUA.
KO URUOA, he waka ēnei no mua noa atu i ngā waka o te “heke”. I tau ki MURIWHENIWI ēngārā kāore i noho, i whai i te Tai Hau a Uru, ū noa atu ki Whakatū i Te Waipounamu. Ko tere kei KAI KOURA ā, tau noa atu ki MURIHIKI.

I tētēhi a MĀHŪHI, ki Whangarāoa, mai i rēira ki roto i KAITARA tau noa ki ORUANUI.

TAKITIMU. — Ko ēnei waka i ū ki AWANUI ki te Tai Hau a Uru ki te Tokerau. Ko wehe mai rēira ki TAURANGA, mai i rēira ki ūnei tauranga maha ki rōto i ngā tai o te rāwhiti. Ko tata ki te awa o TURANGANUI ki kītea tētēhi maunga e tū mai ana rite tonu te āhu mai ki te maunga i āraa mai a TAKITIMU, ka tapa ko TĪRIRANGI. Ani heare tonu a TAKITIMU i te tahatika ū noa atu ki NUKUTAURUA, i Mahia. (Na J. H. Mitchell ēnei kōrero i roto i ana i tūhutuhunga mo TAKITIMU.)

Tēra anō tētēhi o ngā waka kōrere i whakahungangia ki runga nei ēngārā kei tētēhi wehenga o te pukapuka nei e whakataua ana i
ngā ingoa a aua waka me ngā taunga: me ngā taivhanga o ngā waka i holū ki Hawaiiki. Ai ki ngā kōrero a Ngāti Ruamaui ki a Elsdon Best, (Polynesian Voyages p.31) ko ngā ingoa o aua taivhanga ko Whangamenu; ko Te Aukāutaunui; ko Manganui; ko Waita Tuaawhenu; kei te rāwhiti o Tai Tokerau ēnei taivhanga katau. Tēra ano tō te tētēhi wāhi kei Whangaparāoa.

THE COMING OF THE CANOES

We know from radio-carbon dating of the earliest known sizes of human occupation in Aotearoa that the first settlers arrived much earlier than 1350, the date of the myth that the ancestors of the Māori arrived here as a single body in a fleet of canoes. This myth was perpetuated by many earlier historians. The time of the first arrivals was more likely to have been between 600 and 800 A.D. Oral history, contained in ancient waiata and traditional stories, has always maintained that settlement occurred earlier than 1350.

Most of the canoes which brought the ancestors of the Māori to the shores of Aotearoa made landfall in the calm waters of the bays of the east coast, dispersing from those points of arrival to final destinations on the east and west coasts of both islands. Several of the ‘fleet’ canoes (those described in earlier histories as arriving more or less together in 1350) landed first in the calm waters of the bay of WHANGAPARĀOA close to the East Cape.

The ARAWA, after a short rest at Whangaparāoa, explored the coast as it cruised north, its crew naming and claiming the land as they went. The final destination of the Arawa was MAKETUKI. The descendants of those who came on the Arataki still hold mana over the land as far south as the Tongariro National Park. (See the story in this volume about Ngātoro I Rangi and Tia.)

The TAINUI also made landfall at Whangaparāoa, where she was hauled ashore for minor repairs to be made on her. Like Arataki, Tainui explored the coast as she cruised northwards, calling in at AHUAKAU and at nearby WHITANGA, before finally arriving in the WAIATEA. The crew of the Tainui named many places around the Waimatea Harbour: MOTU TAIPO, the sacred island, an ancient name from Hawaiiki; TE KURAE A TURA, Tura’s forehead (Devonport wharf); TE TAHUNA A TAIKEHU, Taikēhu’s sandbank (Devonport); WAI O TAIKI, the waters of Taiki (Tamaki Inlet); WAIHĀKA and WAIHINE, (near Otāhuhu) the names of hills in Hawaiiki.

The Tainui was then dragged across the isthmus from the TAMAKI River to the MĀNUKA Harbour. In support of this contention is the name TE TAPOTU O TAINUI (the bringing to the water of the Tainui), a mudflat near Westfield where the Tainui was hauled across on skids into the Mānuka (now mistakenly called Manukau) Harbour. Two low-lying islands in the Mānuka Harbour near the foreshore of Westfield are both called NGA RANGO O TAINUI (the two skies of Tainui). The final destination of Tainui was KAWHIA, where Tainui lies buried between her two guardian limestone pillars PUNA and HAME.

MATAATUA made landfall in MOANA A TOI (the Bay of Plenty) at WHAKATĀNE. The origin of the name Whakatāne is that when Mataatua slipped her moorings and began to drift out to sea, Wairaka, a woman of chiefly descent, saw it drifting and decided to do something about it, there being no men about. She uttered the famous saying “Me whakatāne au i ahau” — “I will make myself a man”. She managed to grab the canoe and tow it back to the beach. (Whakatōhea says that the honour of this saying and deed belong to Muriwai, Tūroa’s sister.) Some of Mataatua’s people stayed on at Whakatāne and are still there. Another section took the Mataatua and sailed north, making landfall at TAKOU, never to return to Whakatāne. Mataatua lies on the bed of the river at Takou.

AOTEA made landfall at RANGITĀHUA (Raurui Island in the Kermande) to carry out much needed repairs before sailing on to Aotearoa. She next touched land at Great Barrier Island, naming it Aotea before cruising north, around the tip of the northern peninsula and down the west coast to AOTEA Harbour. The crew disembarked here and walked to WHENUAKURA, naming places as they went. The Aotea canoe is now a reef which nestles on the seabed at the entrance to the Aotea Harbour. (The journey from Aotea Harbour to Whenuakura is described in the story about Turi in this volume.)

TOKOMARU first touched on the shores of Aotearoa at WHANGARĀ MAI TAIWUTI. She then cruised South and into RAKAKAWA MOANA (Cook Strait) and up the west coast to TONGAPORTU. Another version of the voyage of the Tokomaru is that the canoe followed the east coast north then came down the west coast to Tongaportu. Some years ago a local farmer at Tongaportu found the anchor stone of Tokomaru and placed it where it now lies, in the New Plymouth Museum.

KURAIHAUPO was already anchored at Rangitāhua in the Kermande Islands when Aotea arrived. While the crew of Aotea was undertaking the minor repairs needed to that canoe, Kuraihaupo was launched for Aotearoa. She had not sailed very far when she grounded on a reef and had to stay on at Rangitāhua. Some of the crew of the Kuraihaupo came on to Aotea for board the Aotea. (This episode is mentioned in the story on Turi.) The rest stayed on to repair Kuraihaupo. Kuraihaupo finally made landfall in Aotearoa at PĀRENGARENGA where some of the descendants of the crew of Kuraihaupo still live. The Kuraihaupo made another landfall at
NUKUTAURUCA on the Māhia Peninsula on the east coast.

HOROUTA touched land at TŪRANGANUI A KUAMATUA.

Rākahautū was ariki of UURUAO, an early canoe which made landfall at MURIWHENUA in the far north. He found the place already inhabited and set off down the west coast in search of land for himself and his crew. The next landfall was WHAKATŪ (Nelson) where the crew was divided. One section walked down the South Island while the other section sailed around the northern end of the Marlborough Sounds and down the east coast, calling in to KAI KOKA. It carried on down the coast till those aboard met up with the overland travellers at WAIHIAO, in what is now South Canterbury, about two years later. (There is more detail about the voyage of the Uruao canoe in the story about Rākahautū and the naming of the South Island lakes.)

MĀRUHI landed at WHANGAROA on the east coast of the far north, then later went down the west coast and into the KAIPARA Harbour to ORUAWHARO.

TAKITIMU made its first contact with Aotearoa on the west coast at AWANUI, the lower end of the Ninety Mile Beach. Takitimu called in to the HOKI ANGA Harbour, leaving the taniwha Ara i Te Uru to guard its entrance. Takitimu later sailed down the east coast to TAURANGA, and later again to points further south. Approaching the Tūranganui River, they saw a hill nearby which to them resembled the hill of their homeland on which the Takitimu had taken shape. They named the hill TITIRANGI. In due course, Takitimu arrived at NUKUTAURUCA, the Māhia Peninsula.

ARA I TE URU, the canoe of some of the ancestors of the South Island's Ngāi Tahu, was wrecked near MOERAKI. The unique round boulders strewn along the coast just north of the Moeraki Peninsula are said to be the fossilised remains of the cargo of Ara i Te Uru. Ara i Te Uru also occurs in early traditions as the name of one of the guardians of the Hoki Ānga Harbour in the far north.

Many other canoes which arrived before and after the canoes of "the fleet" are not discussed in this section. Some of the canoes returned to the Pacific; some came back again to Aotearoa with plants such as kūmara and tāro tubers; others stayed back in their Pacific homelands.

Mea whakarāpopoto mai ēnei kōrero no ngā pukapuka a:
- Sources for stories of canoe voyages and landings:
  Mitchell   Takitimu
  Tregear    Comparative Māori Dictionary

Best Pacific Voyages
  Sir Hīmi Hēnare
  Dr Hēnare Tūwhāngai
  Tua and Norman Maeva (of Tahiti and Rarotonga)
NGĀ ĪNGOA O NGĀ TAI AWHI O AOTEAROA

Ko ene īngoa e whai ake nei kāore e kitea ki runga i ngā māhere whenua o Aotearoa. He tohu whakamaharatanga mo nga tupuna na rātou i toro mai te nukuroa o Te Moana-nui-a-Kiwa. Kei toro mai te nukuroa o Te Moana Nui a Kiwa. Kei te mau tonu ki roto i te whatu manawa o te he tapu.

THE NAMES OF THE OCEANS SURROUNDING AOTEAROA

And Names for the Whole Country

The traditional names of the oceans which surround Aotearoa are not recorded on maps in general use in this country. These names have, however, lived on in the memories and hearts of the Maori people and are still in common use in Maori communities. They are constant reminders of historical events, of sea-faring ancestors of long ago and of their Pacific roots. The names are treasured and sacred even though the meanings or derivations of some of them are now lost.

**The Oceans**
- Te Moana Nui a Kiwa: The South Pacific Ocean
- Te Tai Rawhiti: Seas off the east coast of the North Island
- Te Tai Hau a Uru: Seas off the west coast of the North Island
- Te Tai Tokerau: Seas off the northern coasts
- Te Moana Tāpokopoko a Tāwhaki
- Te Tai o Rehua: The Tasman Sea

**The Coastal Seas**
- Te Tai Tamahine: The east coast of the northern peninsula
- Te Tai Tamatāne: The west coast of the northern peninsula
- Te Tai o Marokura
- Te Tai o Mahau-nui
- Te Tai o Ara i Te Uru
- Te Tai o Aoere
- Te Tai Poutini

**Bays and Straits**
- Te Whakataoka Kārehu a Tamatera
- Ngā Tai i Whakaturia e Kupe ki Te Marowhara
- Pōwhairangi
- Tikapa Moana
- Te Moana a Toi
- Te Huatahi
- Te Matau a Māui
- Raukawa Moana
- Te Aumiti
- Te Taitapu
- Te Ara a Kewa
- The Fiordland coast
- Ninety Mile Beach
- The Bay of Islands
- The Hauraki Gulf
- The Bay of Plenty
- Hawke Bay
- Cook Strait
- French Pass
- Tasman Bay
- Foveaux Strait

**General Names for the Whole Country or Parts of it**

Aotearoa: New Zealand

**The Māori Names**
- Te Ika a Māui
- Te Ikaroa a Māui
- Te Pito o Te Ika a Māui
- Te Waka a Māui
- Te Punga o Te Waka a Māui
- Te Hiku o Te Ika a Māui
- Te Upoko o Te Ika a Māui
- Lake Taupō
- The South Island
- Stewart Island
- Northern North Island
- Southern North Island
- The South Island
- Stewart Island
- Northern North Island
- Southern South Island

Ko ēnei tohu e whakatutu nei na:
Sources for names of Oceans, Seas and Bays:

- Tairongo Te Amo Amo
- Dr Henare Tuwhangai
- Sir Hīmi Henare
- Tipene O'Regan
- Whakatōhea
- Waikato/Mantapoto
- Ngāti Hine/Ngāti Kahu
- Ngāi Tahu
- Ngāi Maru

New Zealand Geography External Review
**KUPE: TE KAITORO**

I tōna renenga mai ki te toro i Aotearoa, he roa
tonu a Kupe e roho haere ana i tēna
takutai i te whenua hou. He huahua ngā kāhuri
ingoa i whakarērea e Kupe, ngā kāhuri ingoa
whakamaunatanga rānei i āna māhi i ngā wāhi
i noho wa polotua e ia i Te Ika a Māui me te tahi
rungu o Te Waiapoumau.

He whānui tonu te rerekē o ngā kōrero tupuna
e pā ana ki a Kupe, a, he nui anō hoki ngā ingoa
whenua i puta ake i ngā pakiwaitara mō ngā
mahi tororotu me āna mahi hākinakina a Kupe.
Kei ngā Pākeha kia tohunga ki te tirotiro kōrero
tuku iho, a rātā ake tuituihi me ō rātā me whakaraoro mo Kupe. Nā, he rerekē anō hoki ngā
kōrero a te iwi Māori o tēna ake rohe, o tēna ake
rohe mō Kupe. Ğangari, ahakoa i rerekē tā tēna
rohe Māori kōrero, ko te mea i otite katoa at rātā,
kō tā rātā whakahēkē a kōrero ngā tohunga
Pākeha he tangata a Kupe pēnei i ā Māui. Ėhara!
Ki te Māori he pēnei tonu a Kupe ki a tātā nei, he
tangata. Ğtirā he tangata rongonui, he tupuna
toro haere. Whai atu ngā tohunga Pākeha me ā
rātā kōrero ki a rātā anō. Anei te tīna kōrero:

“Moku te kupu, ko ahuā e mōhio!”

Ahakoa kāore i rite katoa ngā kōrero mō Kupe,
he wahananga anō o āua kōrero i taurite. Ė whakaae
ana ngā kōrero he tupuna tororotu a Kupe no
ngā rā o mua rā anō. Ė sai ki te nuinga, ko Kupe te
 tua tahi o ngā tupuna Māori o Hawaiki ki te
haramai ki konci, ko Aotearoa nei. Ki te nuinga
anō o ngā kōrero, ko Mataatuahoroa, ko Mainihoria
rānei te ēingoa o te whikeria o Kupe, ĝangari ki ētahi, ē
waha ke atu a Mataatuahora rāua ko Mataatuahora.
I whakaae katoa anō ngā kōrero nā Kupe ka
“mawehi te whenua”, ka “topehe te whenua kia rua”.
E hāngai ana rā tēnei kōrero ki te taphai a Kupe
mō Raukawa Moana ko te tororotu ana i te
takutai.

Kia maumahara hoki ki tēnei. I tua atu i te
takutai o Raukawa Moana me Te Tai o Ėoreore,
kāore i rangonatia he kōrero mō Kupe i roto i ngā
kōrero tupuna o Te Waiapoumau. He whakatau
rā pe a tēnei he tupuna anake a Kupe nō ngā Ėwi o
Te Ika a Ėau. Ė tika pe tēnei nā te mea ka kōta
no iho ē ngā wāhi ēingoa e pā ana ki a Kupe māi
i Raukawa Moana, Ă, ōpiki atu ki runga, ki Te Tai
Tokerua.

Ki ētahi kōrero, i ēharamai a Ngahue (a Ngake
rānei) hei hoa mōna i runga i tōna ake waka a te
Tawhiriwhi. Nā ki ētahi, kāore ē tēnei kōrero i a
rātā. Ki ētahi anō, e rua kē ngā Kupe, ko te
tuariia te mea no ē tata noa nei. Nā te huahua o
ngā kōrero mō Kupe ka tino pai ke atu ē tātā
kauhau mōna. Ėtahi rā, ko te mea kei te tino
mōhiotia ē tātā he tangata tino rangatira a Kupe
ki o tātā kaumātua i tapaina ai ē rātā te māha
o ngā wehi ki a ia, ki anā mahi me ēna hākinakina.

Ko te Heretaunga, ko Raukawa Moana me Te
Tai o Ėoreore, Ē, ko Te Tai Tokerua ngā rohe e
toru e tino kāhā ana te rangona o ngā kōrero mō Kupe.

Kei roto i ngā tūhinga kōrero o te Kōti Whenua
Māori i Heretaunga tētahi take whenua tino
rongonui ko “Te Waka o Kupe” te ēingoa. Kei
ngā tūhinga nei te huahua o te whakahua ēingoa e
pā ana ki a Kupe. Timata mai i Te Mahia ēnei
ingoa, Ė, heke whakaraoru atu anā. Ko te mea kē
hoki, ahakoa kei te mōhio atu tātā ki ē ngā ēingoa,
kāore tēnei kaitūhi i te matatā ki ngā tikanga
kōrero mō ēua ēingoa. Ėngari kei hea te ē o te kī,
kei te oru tonu ngā ēingoa, Ė, te ēta waiho anō i te
hōhonu o ngā whakamārama mō ngā ēingoa ki
tētahi tāhā mō tēnei wā.

Anei tētahi kōrero mō Kupe i puta ake i ngā
kōrero tuku iho e rua o te rohe o Raukawa Moana
me Te Tai Tokerua.

Ka rere mai a Kupe rāua tahi ko tana boa
wahine ko Kurumārotini i Hawaiki ki te kimia
whenua hou. I mua atu, ko Kurumārotini te
wahine i Hoturapa, te whangaingoa o Kupe, te
rangata i whakamātau rā a Kupe ki te patu. Ko
ētahi atu hoki o ngā whangaingoa o Kupe i hara
mai i roto i tana waka whakahiharira a te
Matahore, Ė, he huahua tonu o ētahi ēingoa i kawea
hei whai ēingoa i Aotearoa. I te ēhāpoa o
Pikopikoatavhiti i Ralaitea, ka puta te māha o ngā
take mō tana wehenga mā. Kātahi tētahi
haerenga. Kia roa ke ē whakahāwhi anā i Te
Moana Nui a Kiwa kātahi anō ka tau atu a Kupe
ki Te Ika a Māui. E ai ki te kōrero, nā tana
wahine, na Kurumārotini i taha ko “Aotearoa”
he ēingoa mō Te Ika a Māui. Ka haere a Matahore
i te takutai o “Te Ika Nui”, “ka paitua te ika”, Ė i
rātā e haere ana, Ğtirā ka whakaringoa haere i te
whenua, ka whiwhi i te whenua, i a rātā e
torororo haere anā.

I Rangiwhakaoa ko pakanga a Kupe ki ētahi
wehe tino mai nei. Ahakoa i puta i roto i ngā
kōrero he wehe te tika nei, tērā pehe he
whakaretē kē taua wehe i te kaha rātih ai. Ko
tētahi hoki, kītea ai te whakareke e pakanga
ana ki te tohorā i waho mai i ngā takutai i te taha
ponga o Aotearoa. Kātū ruā, kāore te whakareke
nei i hinga i konei, i puti. Nō mūri mai ka tūtākia
anō rāua ko Kupe. Ka noho a Kupe me tana iwi i te
takutai o te Wairarapa me te takutai o te
Kawakawa mō tētahi wā tino roa tonu. I whaiho
ko Kawakawa he ēingoa nā te mea i reira ka puta
he aitua, ko mahia he Kawakawa e ētahi o ngā
tamahine a Kupe.

Nā Kupe ko puta ko te ēingoa Mātakitaki. I
runga i a ētahi toka e mātakitaki haere ana mō
tētahi tohu kei te rere te ika, nā i tūpono hiki noa
ake ia i ēna kamo, ka kīte atu i te maunga Tapuae
o Uenuku, i tērā taha rawa atu o te Moana
Raukawa. Nā terā, tapaina tonuitia e ia aua toka
ko Mātakitaki. Ėrā atu anō ētahi tūngia toka o te
rohe nei i tapaini ki a Kupe. Anei etahi e whai ake ne: nga waka o kupe, te tairari o kupe, te puna o kupe.

Ka haere te wa, ka noho e Kupe a Maraenui, tetahi wahi i roto ko tonu mai i Te Whanganui a Tara. I whakaingoatia te akau i reira ko te tobaranga o kupe no te noho e Kupe i tahi wahi. Ka haria ko te tangihanga o kupe he i ingoa mo te piukawa i te tomokanga o te wahapu rahi te mea kei te penel rahi, kei te taukuri nga wai i reira. I tapaini tetahi tauranga hi ika ko te Uri o kupe (te aroko o kupe) nga te mea ko ia anake te teangata ki whakaaetia ki reira he ai. I whakaingoatia nga toka i tera tahi o te tomokanga ko maatauranga, te ingoa o tetahi o ana kaihoe, a, ko nga moutere i reo i te wahapu i tapaini ki ana tamahine ki a mākaro rāua ko matua.

Nā te wai rā ka haere a Kupe ki te toro haere i te takutai, ko whakarerei ma tana whānau e meaki atu ki te whakaremi kai, ki te whakatapi tapaturu kia reri ai mō tāhū, atu mahi torororo a tūna hokimga hina. Nā te mea i te raumati, ko whakaihinga e te hunga nei tetahi tapahoe i te rimurapa. I puta eke te ingoa i nga rimurapa e tipu anai konei, i te roto i te moana. Mahia ai nga pōna he i te whakataua ki te rimurapa. E ai ki te kōrero, ko tāne te wa tua tahi ki tamatara ai, i wafiganata ai te pōna i Aoteaora.

Nā te kaha roa o te ngaronga atu o Kupe, ka mahara ana tamahine kua mate te rōa maumā, a, ka tiatahi ki te taukuri mōna. I roto i te rāra kaha aroha, ka haahae a e rua i rāua tinana i ngao i nga tiki o te whakaputa mamae. Ka rere tēna mea te toto, ko pōpoatai nga toka. Nā rira ka puta ko pari whero he iingoa mō aua toka tata atu rahi te Kupe Te Rimurapa.

Haere ai hoki te hunga nei ki te hi i te moana, i waho tonu atu o tawha wahi, ā, ko whakaingoatia e rārau tetahi toka mumi, noho tonu atu ki raro i te wai i nga wā katoa, ko toka haere nā te mea ko te āhua nei, neke haere ai tawha i nga wā katoa. Engari ko te tīno tikianga kē, nā te kaha rere o te wai i konei, he mahi nui ki te whakerehe i nga waka ki te tauranga ika rongonui nei, ā, ki te papaipai hoki i nga waka i reira.

Nā, ka haere rā a Kupe. Pata rawa atu ki te takutai o Te Waiopounamu, ka kitea to tomokanga ki Tōtaranui i te Kura Te Au. Nā te kapo i te wai i ngā kai a te tohora, ka kura katoa te wai, ā, ka tapainia te wahi nei ko Kura Te Au.

I te tomokanga tonu atu ki Kura Te Au ka tutaki anō ki Kupe ki te whakerehe i whara rā ia i ia i te painga i Rangiwhakaoma. Ka haakina e te whakerehe a Matarora, ka whakatika ki te whakakopa i te wai. Ka rere atu ki Kupe me ana kaihoe ki te tapaturu i nga kawekawe o te whake me te malaku anō kei taka atu rāua ki roto i te wai, ka kōrero ki raro. Ko Kupe tēna me tana toki tapu a te Rākau Tū Whenua. Nā wai rā ka rere atu ki tana patu paraora, ka paa te īpoko o te whake, konā katoa, mate atu ana te autoa wheke rā. Nā tana pao whakarato i te patu, ka tapainia te moutere i reira ko Araorapa. Iiro i te whanga i te tomokanga tonu o Kura Te Au te ingoa te whakenui hei tohu whakamaratanga mō te pakanga nei. Nā, i a rātā te whakatā ana i nga wai māoriri kī roto atu i Kura Te Au, ka taka i a Kupe tana toki rongonui a Te Rākau Tū Whenua ki roto i te moana. Ka ruku atu ki Kupe, ā, nā te māheka o te wai ka kīte atu i te toki rā e taktoko mai a tetahi toka. Ka tapaia tāua toka ko te kara ko te toko a Kupe. He tauranga ika rongonui tāua toka.

I tēra taho o te Moutere o Araorapa tetahi whanga i tapaino ko te uru wheke. Koia nei te wahi i tatou a Kupe tetahi wāhanga o tana whake rongonui i roto uru, ā, kei Tōtaranui tetahi puna ko te uru o te moana. E atu atu ana ki te moana tetahi tīnāgā pēnei ana he kupenga kei runga e iri ana, e whakamaroketia ana. Kei runga nga kuperenga nei i nga pari e rā tata atu ana ki Te Taonui o Kupe. Rite tonu te ahua o te wahi nei ki tetahi tāo roa nei, ā, nā reira ko whakatūngaia ko te Taonui o Kupe. Haungah te kōrero nō nga kuperenga rā, ko tapainia ko te kuperenga a Kupe. Kei korē atu i te wahi nei, huri haere atu ki te uru tetahi tīnāgā toka, kai katoa i te tapaua. E ai ki te kōrero, i tapainia e Kupe ko te uru wheke he iingoa mō tāua toka.

Kaore i tino mārama mehema i tawhiti ano te haere a Kupe ki te uru. E ai ki te kōrero, nā āna manu mōkai i torotoro te rohe ki te uru mōna. Ko Te Kawaatou a Toru, he kawaatou tino nei te mea tino pirihonga o ana manu. Nā Te Kawaatou a Toru ka kītea a Te Aumaiti e rere tino āinga rā i waenganui i a Rangitoto o te Waiopounamu. I mate a Te Kawau a Toru i konei i ia i o tirohī haere ana i te wahi nei mo Kupe. Nā te kaha haere o te wai, ka tōremi.

Ko te tinana o te manu rā te piukawa e takoto ano i Te Aumaiti. Haungah atu hoki tetahi o nga manu a Kupe, a Kupe. E ai ki te kōrero nā te tino reka rawa atu o nga kai o Te Waiopounamu ki a ia, ka whakarearea a Kupe, noho tonu atu i reira.

Nā, ka eke ki te wā e hoki ai a Kupe ki tana whānau e tātara mai rā i tēra taho o Raukawa Moana. Ka whakawhiti a Kupe engari ka pūhia whakararo i a te hauaruru tau rawa kē atu ki ēngari ka pūhia whakararo i a te hauaruru tau rawa kē atu ki Te Koko a Kupe. He āpiti i reira i nga pari nui, i nga pari mā o tāua wahi. Ko Te Parinui o Whiti te ingoa. Nā Kupe ka tapainia ko Te Koko a Kupe. Nāna anō i whakatūnga tetahi atu tīnāgā toka i reira ki nga tātara o tana waka. Na, ka puta te ingoa nga tātari o Mātumōra. Ko ngā whakatu kaihono tetahi o nga ingoa whenua whakahihira i whakarereā mai e Kupe i Raukawa Moana nā te mea i whakaritea e ia ko nga moutere nei nga whāto o te whakerehe i patua rā e ia, ā, ka mahue mai hei kaihono i tana māhi nui.

Ā, nā wai rā, ka tae mai a Kupe ki tana whānau
i te Whanganui a Tara. I reira ka whakaōtea a Matakoroa ki ngā kai i whakaemia rā e tana whānau, ā, ka whakarērea te wāhi nei i Kupe me tana iwi. Ka haere whakarunga, ka rere ki te tahi hauaeru o Te Ika a Māui, tau rawa atu ki tētahi motuere i waho mai o Porirua. Hei tohu whakani i te whakawhitanga a Kupe i nga moana me te kītea o ngā whenua hou, ka tapaina te motuere ko te mana o Kupe ki te moana nui a Kiwa.

Ka haere anō te hunga nei ka tae ki Whanganui, ki Taranaki, ā, ka whakarere haere i nga ingoa. Otorā nā ētahi tonu o ngā ingoa nei i aratakina mai a Turi o te waka Aotea i muri mai ki konei. Ka haere whakarunga tonu a Kupe, ā, ka tae atu ki te Wahapū i Mānuka. I reira ka whakahaere a Kupe nga karakia i ētahi toka, ā, ka whakangairoa taua wāhi ko te toka tapu a Kupe.

Ā, na wai rā ka tae ki Hoki Ānga, te wāhi e tino rongonui nei te ingoa o Kupe nā te mea koa nei te wāhi i hoki atu a a a Matakoroa ki Hawaiiki. I a rātau i konei ka karangatia e Kupe tana iwi kia whiua tētahi hākari tino nui rawa atu. Ka whakareira ngā kai, ka purua ki roto umu. Ka tae ki te wā mō te hura i ngā umu, ēhara, i te makariri tonu nga kai. Kātahi ka riri a Kupe, ka kohukohutia te hunga rā rātau i tao nga umu, ka tōnoa ki tēnā wāhi, ki tēnā wāhi. Koia rā ka mau tonu atu te kupu rā, KOHUKOHU.

He maha tonu ngā kaitiaki i whakarērea mai e Kupe heit ētahi i tana rohe i Hoki Ānga. Ko tāna mōkai taniwha tētahi, ko ARA i te URU. He ingoa rongonui tē nei i roto i ngā kōrero tuku iho o te ētahi iwi, o te ētahi iwi nā te mea he tipua ētahi hoki nā rātau. Ki ētahi he ara whetū ki ngā rangi, ki ētahi atu he waka, engari ki tēnā tākiwa o te Hoki Ānga he pūkawa kē, ā, he maunga hirihi kōriki.
KUPE: THE DISCOVERER

On his voyage of discovery to Aotearoa, Kupe spent some time at different places around the coast of the new land. Several clusters of names in different parts of Te Ika a Māui (the North Island) and in the northern parts of Te Waipounamu (the South Island) were given by Kupe or commemorate events of his sojourn here.

There are many variations in the traditions of Kupe and many place names drawn from the stories of his explorations and his adventures. Pākeha scholars have written much about these traditions and have strongly divergent views about them. Māori tribal authorities also give regionally different accounts of Kupe. In general, these Māori authorities reject the idea that Kupe was a figure of myth and regard him as an historical, exploring ancestor. They leave the scholarship to the scholars and say: "Mōku te kupu, ko ahau e mōhio!" "If the word is about me, I know best!"

In all these traditions there are some common elements. Kupe was a very early exploring ancestor, most say the first of the Polynesian ancestors to arrive here in Aotearoa from Hawaiiki. Most traditions name his canoes Matawhaora or Matahorda although some say these were different canoes. In all of them he is credited with "dividing the land" or "cutting the land in half", a reference to his journeying through Raukawa Moana (Cook Strait) as he explored the coasting. Apart from the Raukawa Moana coast and Te Tai ō Aorere (Tasman Bay) there is almost no Te Waipounamu tradition of Kupe. This suggests that he is principally an ancestor of Te Ika a Māui (North Island) tribes. Certainly the place names associated with him occur from Raukawa Moana northwards to Te Tai Tokerau (Northland).

Some traditions say that Kupe was accompanied on his voyaging by Ngahue (or Ngakoe) who had his own canoe, Tawhirinangi, while others do not mention this. Some say there was more than one Kupe, the second one being a more recent ancestor. All the debate just makes Kupe a more interesting subject for discussion. What we do know is that he must have been very important to our old people for so many places to be named after him or associated with his adventures.

The three regions where the Kupe traditions are strongest are Heretaunga (Hawkes Bay), Raukawa Moana and Te Tai ō Aorere (Cook Strait and Tasman Bay) and Te Tai Tokerau (Northland).

The records of the Māori Land Court in Hawkes Bay contain a famous case about a block of land called the "Te Waka ō Kupe Block". These records contain many references to place names in that area associated with Kupe. These names stretch from Mahia Peninsula southwards. However, while we can recognise the names, the present writer is not sure about the particular stories surrounding them. Thus it is better to note that they exist and leave them aside for the present.

Here is an account of the story of Kupe made from the two traditions of Raukawa Moana and Te Tai Tokerau.

Kupe sailed from Hawaiiki on a voyage of discovery taking with him his wife Kuramāroti. She had been the wife of his relative, Hoturapa, whom Kupe had tried to kill. He also had with him in his great canoe Matahorda other relatives many of whose names figure in Aotearoa place names. Many of the events leading to his departure occurred on the lagoon Pōkikito-tawhiti at Raitaea. After a long voyage across Te Moana Nui a Kiwa (the Pacific Ocean) Kupe landed on Te Ika a Māui (the Great Fish of Māui). It is said that his wife, Kuramāroti, gave the name "Aotearoa" to Te Ika a Māui. Matahorda voyaged along the coast of the "the Great Fish" "killing it" as they travelled, that is to say naming the land and possessing it as they explored.

While they were at Rangiwhakaoma (Castle Point), Kupe had a fight with a giant octopus. Although the traditions speak of a whale it may, in fact, have been a giant squid or wheketeke. These fight with the whales off the southern coasts of Aotearoa. In any case the great creature escaped only to meet Kupe again later in our story. Kupe and his people stayed for a time living along the coast of Wairarapa and at Kāwakawa (Cape Palliser), named from a mourning wreath fashioned by his daughter. Kupe was standing on rocks looking for signs of fish when he lifted his eyes and saw the mountain Tapuwhē ā Uenuku on the other side of Raukawa Moana. He named the rocks Mātāriki from his gazing out. There are other rock formations in this area named after Kupe: Nga Waka ō Kupe, Te Taiari ō Kupe and Te Puna a Kupe are some of the names.

After a time Kupe settled just inside Te Whanganui a Tara (Wellington Harbour) at Maraenui (Seaton). The beach there is named Te Tarananui ō Kupe from his stay at that place. The reef in the harbour entrance, Te Tangihanga ō Kupe (Barrett's Reef), is named from the mournful sound of the waves around it. Te Ore ō Kupe, also called Te Aroaro ō Kupe (Steeple Rock) was a fishing place Kupe reserved for himself. He named the rocks on the other side of the entrance Mātāauranga after one of his crew and the islands in the harbour he named after his daughters, Mākarō (Ward Island) and Mātū (Somers Island).
After a time Kupe sailed away to explore the coast leaving his family and others to preserve food and repair equipment for further voyaging on his return. These people made a summer camp at Te Rimurapa (Sinclair Head) named after the giant kelp from which pōha (kelp bags) were made for preserving food in. This is the first time that pōha were made in Aotearoa. Kupe was away a long time and his brothers feared that he was dead and began to grieve for him. In their grief they ritually slashed themselves with shell and the blood ran onto the rocks and stained it. The name of those rocks near Te Rimurapa is Parirongo (Red Rocks). These people also fished out in the sea near that place and they named a big submerged rock Toka Haere (Thoms Rock) because it always seemed to be moving. This was because the strong currents kept pushing their fishing canoes around making it hard to navigate to this famous taurangaika (fishing ground).

Kupe’s journey took him to the coast of Te Waipounamu and he found the entrance to Tōtaranui (Queen Charlotte Sound) at kura Te Ao (Tory Channel). He named this place from the red water in which were made by the krill that the whales feed on. In the channel entrance he again met the great wheke (or wheketere) which he had injured in the battle at Rangiwakamoa. It attacked Motatoura trying to wrap its tentacles around the canoe. Kupe and his crew chopped at the tentacles with their weapons terrified of being dragged down into those swirling and treacherous waters. Kupe chopped strenuously with his sacred toki (adze) named Te Raka Tu Whenua. Then he changed weapons to a great patu made of whalebone. It was with this that he crushed the head of the wheke and it died. The downward blow of the whalebone weapon is marked in the name of the land there, the island named Arapaoa. The bay in the channel entrance is named Te Wheremau after this battle. While they were relaxing in the calm waters further up the channel, Kupe dropped his famous toki, Te Raka Tu Whenua, over the side. He had to dive into the clear waters to a rock on which it had come to rest. That rock is a famous taurangaika named Te Kaka o Te Toki a Kupe.

On the other side of Arapaoa Island is a bay called Te Umu Wherike where Kupe cooked some of the great octopus he had killed in an umu (earth oven) and at Wedge Point in Tōtaranui there is a spring with the name Te Mimi o Kupe. Out towards the open sea there are rock formations resembling nets hung out to dry. These are on the cliffs along the side of Cape Jackson. The net-like formations are called Te Kapenga o Kupe and Cape Jackson itself he named Te Taonu a Kupe from its long spear-like shape. Further round to the west in Port Gore there is another rock formation with footprint-like indentations in the stone. Kupe is said to have named this Te Ope a Kupe.

It is not clear that Kupe travelled further to the west but his pet birds are said to have explored the area for him. The most loyal of these was a giant shag, Te Kawau a Toru, which discovered Te Aumiti (French Pass) which runs with great violence between Rangitoto (D’Urville Island) and the mainland. Te Kawau a Toru was overcome by the currents when testing the pass for Kupe and perished there. The body of the great bird forms the reef which lies in the Pass. His other bird, Kupe, is said to have found the food of Te Waipounamu so good that he deserted Kupe and stayed there.

Setting out to recross Raukawa Moana and rejoin his family, Kupe was blown by the westerly wind down into Te Koko a Kupe (Cloudy Bay). A gorge in the great white cliffs there, called Te Parinui o Whiti, he named Te Koko a Kupe and yet another rock formation, Ngā Taupari o Matakohia, after the throns of his canoe. The other great landmark in Raukawa Moana he named Ngā Wihatō Kaihono (The Brothers Islands), which likens the islands to the eyeballs of the great wheke he had killed. They stand witness to his great deed.

When Kupe rejoined his family at Te Whanganui a Tara, Matatoura was re-provisioned with the food they had prepared and the voyagers set off again up the west coast of Te Ika a Māui. They came to Mana Island, off Porirua, which was named to mark the great achievement of Kupe in crossing the oceans and discovering the new lands — Te Mana o Kupe ki Te Moana Nui a Kiwa.

After visiting Wanganui and Taranaki and leaving names there, some of which were later to guide Turi of the Aotea canoe, Kupe travelled northwards up the western coast. At the Manukau (Manukau) Harbour he conducted rituals and named the rocks where that was done Te Toka Taupu a Kupe (Ninepins Rocks).

Eventually he arrived at Hokianga, a place where his name is especially famous for this is where he was to make his departure for the return journey of Matatoura to Hawaiiki. While based here he ordered his people to prepare a great feast. The food was prepared and put in the ovens, but when they were opened the food was found to be cold. Kupe was furious and sent those responsible away to various places in a famous curse. Kohukohu is named from that curse.

So as to protect his territory Kupe left many guardians in the Hokianga area. One was his pet tangihia, Ara Te Uru, which is a name famous in the different traditions of the tribes as a protective deity. Some say it is a star path in the heavens, others a canoe, but here it is a reef and a maunga hirihiru. Thus the incantation:

Kotahi ki reira,
Kotahi ki Ara i Te Uru,
Kotahi ki ōra,
Kotahi ki Nuia.

Kupe threw his son, TUPUTUPUWHENGA, into a spring of that name where he became a taniwha to guard the land. He then named many rocks and other places. NGA KURI A KUPE, AKITA and POKI here are some of those names. Kupe's last act before his departure was to order his mōkai, Pōwhenu, to stay and care for the land. Pō was later to fail in an attempt to return to Hawaiiki in a canoe built at Hokitāng a called Te Rewaatu when he was swept back to land by a great wave. Finally the great harbour was named TE HOKI ĀNGA A KUPE to mark the great return voyage and Kupe sailed from Aotearoa never to return.

Others were to come, however, following instructions given by Kupe. That leads us to the traditions of Nukutawhiti and Turi. The story of Turi is presented elsewhere in this volume. This account tells of only some of the names given by Kupe or which mark his time here in Aotearoa. There are many more in the traditions. They include the names of people and of events. Collected together they are probably the most numerous of all groups of names on the coastline of Te Ika a Māui.
Place Names from Kupe's Voyage of Discovery

Kawakawa
Shrub (the leaves of which are used for mourning)

Mātakiaki
To look at, inspect

Te Taiari o Kupe
Kupe's act of crushing

Te Puna a Kupe
Kupe's spring

Ngā Rā o Kupe
The sails of Kupe

Ngā Waka o Kupe
Kupe's canoes

Te Turanganui o Kupe
Kupe's standing place

Te Tangihanga o Kupe
The mourning of Kupe (of the sound of the sea)

Te Ure o Kupe
Kupe's manhood

Te Aroaro o Kupe
The presence of Kupe

Mātauranga
Personal name (of a companion of Kupe)

Mākaro
Personal name (of one of Kupe's daughters)

Mātiu
Personal name (of one of Kupe's daughters)

Te Rimurapa
Bull kelp

Pari Whero
The red cliffs

Toka Haere
Rock of coming and going

Kura Te Au
The red current (coloured by krill)

Arapaoa
The raising and striking; the crushing blow (with which Kupe killed the wheke)

Te Whēkenui
The great octopus

Te Kakau o Te Toki a Kupe
Where Kupe's axe or adze was dropped in the sea

Te Umu Whēke
The oven in which the octopus was cooked

Te Mimi o Kupe
Where Kupe urinated

Te Kupenga a Kupe
Kupe's net

Te Taonui a Kupe
Kupe's large spear

Te Ope a Kupe
Kupe's party

Te Kawai a Toru
Personal name (of Kupe's pet shag)

Te Koko a Kupe
The bay of Kupe

Ngā Tauri o Matahorua
The thwart of Matahorua (Kupe's canoe)

Ngā Whātū Kaipono
The guardian eyes

Te Mana o Kupe Kī Te Moana Nui a Kiwa
The prestige of Kupe who crossed the Great Ocean of Kiwa

Te Toka Tapu a Kupe
The sacred rock of Kupe

Kohukohu
The curse

Ara i Te Ura
Personal name (of Kupe's taniwha)

Tuputupuwhenua
Personal name (of Kupe's son)

Ngā Kuri a Kupe
Kupe's dog

Ākītia
Persistency

Pori Here
Genealogical ties

Te Hoki Ānga a Kupe
Kupe's returning

Mca tango mai:
Nō ngā pukapuka a Tipene O'Regan.

This account of some of the Kupe traditions was narrated by Tipene O'Regan.
TE HAERENGÁ O TŌHĒ RĀUA KO TANA MŌKAI

He körero poto noa mō te haerenga o Tōhē i te nuku o Tāfotokerau. Me timata aku körero i te tiraatanga mau o tōku takiwā, āza, i te Waahpū o Hokī Āngā atu ki te taumutu o Maunganui, ko te mutunga ūnā o tōku rohe.

Kaore e hohonu rawa ngā whakamārama, he whakaaatu kau ki te kaitirotoiro o tēnei puakapuka i te āhua o te hātepe o ngā taumahatanga, tū honohono tonu nga ingoa me ngā whakamārama. Kōra rā ka tirohia e ngā uri he taonga ūnā mea, he tohu i wahioa ake e ngā tūpuna, ko ngā mea kuāre, kāre rātou e mōhio ake he taonga ūnā mea. Tirohia i ngā whakaaahu o te māhēre whenua mō ngā āhua o te haerenga o Tōhē, nui i te rohe o Ngāti Rārawa atu ki rito o Ngāti Whātua. I tōna wa nō Ngāpuhi katoa te mana whenua i te taha tonga o Hokī Āngā.

Ko ūnā körero e whai ake nei nō ngā kaumatua o tēnei takiwā i whakataua, mēheimia he re re ke ake i ngā körero o mua kua tuhia, taea te aha.

Me timata mai aku körero i te taha haua roto i Hokī Āngā, i te take o Rangatira, he maunga tēnei e taunīte rā na Kohukohua i Opononi.

WHĀNUI: mō te whānui o te whangā e takoto atu ana ki te tongo. Aakaia i ngātia, ko tāua whakawhairinga ano, rewa mai i Whānui i runga i te tai kētu kia tau ki Kohukohua. Kauria mai e Tōhē rāua ko tāua mōkai taua awa 3 noa ki te take o ngā pari e rere nei ki te rae ki te tongo e mōhioia nei ko Ara i Te Urup. Ko te ingoa o te kokonga i te take i te aua pari ko te Pāpaki. Ko tētehi kōhatu kei rēira e tū ana, i te take tonu o aua pari, ko tōna īngoa ko Rua Kekeko, i īngoaia mō ngā kēkero e kītea ana i rēira. I te whakataua aua kekeko i ā rātou, he tohu aitūa.

Mai i te Pāpaki ka timata te piki haere a Tōhē i tētehi taumutu e mōhioia nei ko te Pākina, o Tōhē 5, eke noa ki runga i he hīwi ko te Pākia te īngoa. I rēira ka noho ia, ka miria e tana mōkai, kia mākū ra hoki i te ua. Ka tā anō te ngenge ka matika, ka heke haere iho rāua mā runga i tētehi taumutu e mōhio tonuitia nei ko te HEKENGA O Tōhē. Tātou noa ake rāua ki te papa o te rito kua ngaro katoa tāua rī i te waiwai. E kore e kītea tāua āhua i ngātia ēngari kei te mahara tonu au (i te tau 1936) e rua rau eka he repo katoa. Kotahi anō te wāhi e whiti ati rāua o tāua repo kāore i tino tawhiti mai i te marae e tū mai nei i ngātia — he pareparenga uku nei, e toru maro pe a tawhiti mai o tētehi i tētehi nā ka hanga e rāua he arawhata, hāngāia atu ki runga i ngā pareparenga, kātahi ka whakawhiti atu ki te taha tōenga o te awa. Mau tonu iho te īngoa o tāua awa ko WAIWHATAWHATA.

Ka tae rāua ki te take o ngā hiwi i te tonga o tāua rit ka huri ma te tahi hāuru tekau mā rua māero pea te tawhiti atu ka arumia te tahi tika mā te tongo. Nā, ka tupono atu anō rāua he awa e waiwaipe ana anō, ka ingoaia ko POKURU, nā tā rāua hvinga ake i o rāua kākahuri a ā rāua e kaukau anā i tana awa. Kua mākoia te tai i a rāua e haere anā, a ka kītea atu tētehi toka e tū mai anā i ngaro katoa anā i te kōtai. I rēira ka whakarāra rāua ka huri hoki ki te kai kutai ma rāua. Kē te mōhio tonuitia taua toka ko KAI KAI.

I tāua wāhi anō e rere anā te awa, e waiwaketaia anā na, ka arumia e rāua te parenga hāaturō o tāua awa. Ka roa rāua e haere anā ka tae ki tētehi wāhi o te awa kua kōwaowaitia o te rākau i haria iho e te waiwaipe. I rēira ka whakawhiti rāua i runga i aua rākau nei pupuru haere aki ngā peka o ngā mamaku e tūpua anā i tana wāhi, matou tonu iho te īngoa o tāua awa me te rit ko WAIWAMAKAI.

Ka huri anō rāua ki tae hauaruru, whai haere atu ma te taha tonga o Waiwamakai. Kau timata te ua pūkohukohu ka rongo rāua i ngā reo nei i kōrero rōro o anā. Akua nei, i tāua wāhi tonu ko tētehi anā e tawhira ma anā i te polonga o te pari i te ē rua i te taha o te awa, ko ʻō atu a Tōhē ki roto i te aua anā ki mōhioia mai tēnei rāua te haere nei. Ko WHAKA ʻō te īngoa o tāua anā.

Haere tonu rāua tae atu ki tētehi wāhi anō e waiwaipe anā. Ko WAIRAURU te īngoa o tāua awa, tēna pe a tae nei o ngā rau rākau e teretere anā i roto i te waiwaipe. Nuku atu i rēira tau noa atu ki runga i tētehi kōhatu, he wāhi tino ataahua, i rēira ka noho rāua ko moanaarutia a rāua kawe koiai ka kia taha awa ko KAVERUA.

Whai haere tonu rāua i te tahatika e ahu ana ma te tongo, a ka kītea atu ai e rāua te taumutu o Maunganui e tū mai anā i te whāaroanga o te onepū. Atu i Kāwerau ki te mutunga o tā rāua hikoi mā tētehi atu hei tuhi, ko ngā körero anake o tōku takiwā ūnā kia whakatauri nei e atu.

Ko te mea nihi hei titiro ko ngā īngoa i taumahatia e whakatau anā i te āhua o te marangai. Ka mahara te hingaaro ko ngā tōkārora nei, ki te rangatira e haere anā ka kītea i tana tamahine i te mōhio iho kia tāupu ko te rā ka runga i tōna tinana, āpiti atu ki te marangai ʻō nga rā o tā rāua hikoitanga mai i te Aupōuri, niwai anō i kore ai e tutuki tāna i whakaaro ai, mate atu kāore i otti.

Kēi te whakaeae tonu tōku ngakau tēra i hoki anō te mōkai a Tōhē ki te Aupōuri, i whāia anō e ia tō rāua ara hikoitanga mai, nāna i kawe te wairua o tana rangatira ki te reinga, ki te wā kāinga.

Hei kōrero mutunga māku, ko ngā īngoa Māori
TÖHÉ: A LAST JOURNEY

Töhē was an early tupuna of the Northern Kurahaupō people who as an old man conceived a desire to pay a last visit to his daughter who had married a chief of Ngāti Whātau of Kaipara. Members of Töhē’s tribe, Ngāti Kuri, begged him not to make the journey as part of it would be through enemy territory. But Töhē insisted on making his way southwards. This story is an account of the portion of his journey on which he traversed the Wahapū o Hoki Ānga, where several names can be traced back to the passing of the ariki and his faithful servant through that territory.

Töhē was a tupuna of the Northern Kurahaupō people who late in his life decided to journey from the far north to visit his daughter living at Kaipara. This story tells of that part of Töhē’s journey which saw him traverse the Wahapū o Hoki Ānga toward the Maunganui Bluff, from Te Rārawa to Ngāti Whātau proper across what was seen at the time as territory belonging to Ngapuhi to the south of Hoki Ānga.

Töhē’s journey across Wahapū o Hoki Ānga began on the north side of the Hoki Ānga Harbour below Rangatira Mountain and opposite Kokohula/Opononi. Whānui was so named because of the width of the bay lying to the south from that spot. Töhē’s departure and landing points for crossing the Hoki Ānga are consistent with a line used even to this day when crossing from north to south on the outgoing tide. Töhē supposedly swam the river to land at the foot of cliffs on the southern shore. Local tradition places the name Whānui as indicating his crossing point, and its wide expanse of water.

Töhē’s southern landing point was at the start of the conglomerate cliffs which then extend two kilometres to the south head of Ararita. Ararita was a taniwha of the Takitimu people who was left at the mouth of the Hoki Ānga to prevent other vessels from entering. The name of the sheltered cove at the foot of these cliffs where Töhē landed is known as Te Papaki, the cliff against which the waves beat. The small rock which juts up at the base of these cliffs is known as Rua Kerewa, the hole in the cliff where seals were seen. The appearance of seals heralded disaster.

From Te Papaki, Töhē climbed to a prominent spur known as Te Rikanga o Töhē, the place to which Töhē climbed. The summit is known as Te Pakia. It was on the summit of this hill Pakia (which means to touch) that Töhē was wiped dry of rain by his servant.

Having rested, Töhē and his companion descended into the next valley along another spur which is still known as Te Hekehenga o Töhē, the descent of Töhē. On reaching the floor of the valley he found it flooded. The marshy nature of the valley floor is not so evident today, but as recently as the 1930s the flats, some eighty hectares in extent, were one big swamp. The only spot where Töhē and his companion could have crossed is some three hundred metres below the site of the present marae, where there is only some six metres between the only clay banks in the valley. The stream is known by the name Waiwhatawhata, which has reference to a support suspended over water.

Once across, having reached the foothills on the southern side of the valley, Töhē and his servant turned towards the coast some two kilometres, then followed it southwards. Along this stretch of coast they encountered another stream also in flood which was named Pokuru for the lifting up of their garments to avoid a heavier wetting, pokuru meaning to gather up in folds.

The tide was low when they reached the next body of flooded water, this time a river. An exposed body of rock covered in mussels afforded them a meal, so the rock became known as Kai Kai (to eat). The rock is still known as Kai Kai today and Töhē’s association with it is remembered. They then turned inland, following up the northern bank of the flooded river, eventually reaching a log jam. There they were able to cross over, holding on to the heads and stems of mamaku fern. The valley and river were therefore named Waimamaku.

Passing down the southern bank of the river, back towards the coast, under low drizzle and fog, they heard voices. In response, they called into a cavern in the cliffs hard by the river bank and close to the shore line, to let the people know of their passing. This cavern or rock overhang is known as Whakaro, to answer.

Pursuing their journey along the shore, they encountered the next stream, also in heavy flood. They named this stream Waiaua. The word rau means leaf, but it is not clear if the stream was given this name because it was carrying myriad leaves on its surface from the huge forests inland or because the waters which flow from these lands are naturally beer-coloured, through the leaching of decaying vegetation. Perhaps both phenomena provided reasons for the name.

Their next stage was to the top of a finger of rock, a beautiful place where they repaired their carrying baskets. The renewing of the straps or handles (kaue) gave rise to the name Kawerua.
(two handles). From there they turned southward again along the long stretch of beach toward the blue-grey up-thrust of the distant Maunganui (high mountain) Bluff.

On this part of Tōhē’s journey, from the crossing of the Hoki Anga to Kawerau, he experienced torrential rain. Many of the place names which have their origin in his journey reflect this aspect of the weather conditions he encountered. We can create a mental picture of the travellers as a regal old man travelling with a devoted slave to satisfy his desire to see his daughter before death. That he did not reach his destination can be attributed to the wet weather experienced on the journey and to the inability of a tired old body to overcome the effects of being continually wet and damp. Later on the journey, beyond the Maunganui Bluff, Tōhē perished, before reaching his journey’s end.

John Klaricich, who gathered this information about Tōhē’s journey, recorded with interest that a home had been built supposedly upon the path traversed by Tōhē after he had crossed the Waiwhatawhata Stream. The person whose home it was, while relating the story of Tōhē, stated jokingly that he always kept the door shut firmly at nights in case Tōhē’s returning spirit passed through on its homeward journey!

John Klaricich has always accepted that after Tōhē’s death to the south, his slave retraced the journey homeward over the same route, so achieving Tōhē’s spiritual return.

### Place names from Tōhē’s Journey

<table>
<thead>
<tr>
<th>Whānui</th>
<th>Wide</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Papaki</td>
<td>Cliff against which the waves beat</td>
</tr>
<tr>
<td>Rua Kekeno</td>
<td>Hole in a cliff inhabited by seals</td>
</tr>
<tr>
<td>Te Pikinga ō Tōhē</td>
<td>The place where Tōhē climbed</td>
</tr>
<tr>
<td>Te Pākia</td>
<td>The touch</td>
</tr>
<tr>
<td>Te Hekenga ō Tōhē</td>
<td>The descent of Tōhē</td>
</tr>
<tr>
<td>Waiwhatawhata</td>
<td>Bridged water</td>
</tr>
<tr>
<td>Pōkuru</td>
<td>To gather up in folds</td>
</tr>
<tr>
<td>Kai Kai</td>
<td>To eat</td>
</tr>
</tbody>
</table>

| Waimamaku   | Water of the mamaku fern |
| Whaka Ō     | The answering |
| Wainau      | Water carrying or coloured by leaves |

Nā John Klaricich

Source for Tōhē’s Journey

This account of part of Tōhē’s journey was supplied by kaumatua John Klaricich who gathered the information from other kaumatua of the area.