

The Strength of Kahungunu



### The Strength of Kahu-Ngunu

One day the famous ancestor Kahu-ngunu asked his wife to comb and dress his hair. He lay on the ground so that she could work in comfort, but though she combed the hair from morning until evening, she was unable to subdue it.

The next day she set to work again. This time it was manageable, and the comb ran easily through it. She gathered it into a knot and rubbed it with oil which was contained in a paua shell.

After the contents of the shell had been used, Kahu's hair was still stiff. She held it between her knees and bound it with flax, but the flax broke as soon as she released the topknot. Kahu-ngunu advised her to get his girdle, which was made of the strongest flax which grows only at Tauranga and at last she was able to subdue it.

On visiting a distant pa, Kahu-ngunu proposed that everyone should go to collect fern root. When they had secured a large quantity, they wanted to tie it up in bundles and carry them home, but Kahu insisted that they go back at once and leave him with the fern root.

As soon as the people were out of sight, he collected all the fern root together, tied it into one vast bundle, shouldered it, and carried it to the village. Above the kainga there was a precipice called Tawapata. He went to the edge, undid the fastenings, and let the fern root cascade down into the pa. So great was the quantity that it filled the courtyard and was piled in drifts against the houses and palisades.

On another occasion he persuaded them to make baskets to hold paua shells. He watched the shags as they dived into the water, disappearing for a long time before coming to the surface.

Kahu-ngunu held his breath and counted, training himself until at length he was able to hold air in his lungs while a shag dived and emerged three times from the water. Then he swam underwater filled all the baskets with shellfish, fastening some to his head and body.

He swam ashore and made an offering to the gods of the paua that hung on his sacred head. Those that were on his body were eaten by the people; but when they came to drag the baskets of shellfish ashore, there were so many that it was beyond their strength. They had to summon friends from other villages to help them complete the task.



LANGUAGE

# HE REO

Read  
Legend

Discuss the different strengths of Kahungunu

- Carrying fern roots -weight capacity
- Holding his breath under water
- Bringing in baskets of shellfish

DRAMA

Acting out story

SCIENCE

# PUTAIAO

Study of growing things  
Ferns (potted), Flax (miniature)

PHYS. ED

# TINANA KORI

ornaorna  
hikoī  
pekepeke

# THE STRENGTH OF KAHUNGUNU

KEY WORDS

Kahungunu  
Ancestor  
Top-knot  
Tawapata (precipice)  
Fern

RAUEMI

Tapes- music  
Taonga Puoro

# MAHI TOI

ART

Paint a mural of the pa-  
Showing Kahungunu cascading  
the fern roots into the pa.

Add features of:-

- \*pa- match sticks
- \*people- dress
- \*plant life- flax, fern
- \*vegetation-use natural materials
- \*Fish and bird mobiles

# MUSIC

Sound effects  
use of leaves, sticks, drum,  
cymbals (finger) to blend in with story.  
Make up a song and tune for e.g.:-  
Kahungunu te toa  
Hiki nga ponga  
Tau mai nga ika  
Te whangai te iwi e.

# THE STRENGTH OF KAHUNGUNU

## SEQUENCE

Number these parts of the story in their correct order:

On visiting a distant pa, Kahungunu proposed that everyone should collect fern root.

Kahungunu asked his wife to comb and dress his hair.

She combed his hair from morning until evening, but was unable to subdue it.

She gathered it into a knot and rubbed it with oil which was contained in a paua shell.

The people secured a large quantity of fern root they wanted to tie up in bundles.

As soon as the people were out of sight, Kahungunu collected the fern root together and burnt them.

He went to the edge and threw the burnt flax down onto the pa. T/F

## SOCIAL STUDIES

Make up a speech that Kahungunu may have made when he delivered the fern roots.

## SCIENCE

- \* Investigate the differences and similarities between the fern and flax.
- \* Do a profile and diagram on each.
- \* Find out what nutritional uses they have.

## CLOZE READING QUESTIONS

1. Who are the main characters?
2. What did Kahungunu ask his wife to do?
3. What did the wife rub in his hair?
4. What happened to Kahungunu's hair?
5. What did Kahungunu advise his wife to tie his hair with?
6. Did it work?
7. Name one of Kahungunu's strengths.
8. Name the birds that Kahungunu watched.

## ART

Make a mural of the people collecting the fern root, and Kahungunu carrying it to the village.

OR

Draw the sea scene depicting the shags diving for fish.

## WRITTEN LANGUAGE

- \* Describe the village setting.
- \* List some of Kahungunu's strengths.
- \* Write about someone you know has some good strengths.





Tamatea Urehaea





### Tamatea Ure-Haea

The lad Tamatea was born to be an explorer. He had in his veins the blood of a Pacific Ocean Viking, his grandfather, and the blood of one who could stride over geographical obstacles, his father. He was an industrious lad, but blood will tell, and as soon as he came to manhood he commenced organising an expedition to explore the land.

He first built a large canoe and named it after the original Takitimu. He chose as his crew forty able-bodied men as bold as himself, and set out to cruise around the island. He called at many places and made the acquaintance of the people living in many parts of the island.

It seems that he was a good and friendly fellow who had a facility for making friends. His tour concluded at Rangauna, near Kaitaia, where he and Kauri, his foreman of works in the building of the canoe, both settled down. Perhaps it was the beauty of the ladies of the land that caused him to make his home in the north, for he married the three daughters of Ira and Tekerauwahine, namely, Te Onoono-i-whao, Iwipupu and Te Moana-i-kauia, whose genealogy can be traced in the history of Kahungunu.

The importance of this marriage to the province that we now know as Hawke's Bay, and indeed the whole of the East Coast, lies in the fact that a male child named Kahungunu was born to him by his wife Iwipupu. Other children were born to him, Whacne, a male, the child of Te Onoono-i-whao, Haumanga and Ranginui, the children of Te Moana-i-kauia.

A claim has been made that the child Kahungunu was born in the Tauranga district and not in the north. However, it seems reasonably certain that he was born at Kaitaia.

For around the story of his birth is wrapped the story of the turbulent period through which Tamatea-Ure-haca and his household passed before they fled rather than face the growing wrath of the Northerners.

The fact is that Tamatea was an interloper. All might have been well had Tama used discretion in making his claims, but he seems to have taken too much for granted regarding his right to the land and its products. Being an adventurer himself, he had already gathered around him many of the more turbulent young men of the district, and with these in his pa Tamatea probably imagined himself to be possessed of more than he had a right to.

After marrying his wife, Iwipupu, Tamatea took her to the mainland to feast on the wild pigeons of Takahue. His pa, Tinotino, was built at Orongotea, and it was here that the boy Kahungunu was born. When the child's navel string or umbilical cord (pito) dropped off, the father took and buried it with three sacred pebbles (whatu-kura) in the earth near the pa, thus using it as an Iho-whenua, or binding link, between the man and the soil.

Jealous of their local property rights, the Northlanders regarded the act as most high handed. Tamatea and his men also made serious inroads into the food supply by taking the wood pigeons in very great quantity indeed that the name of the district became changed from O-Rongo-tea (bright news) to Kaitaia (food in abundance).

The Northerners commenced plans to eject Tamatea and his people before the latter should become too powerful. These measures involved the building of fighting pas throughout the district at Whangape, Ranganu, Herckino, Ahipara, Hukatere and Rangiaohia. In particular, one Northerner named Ruakerepeti led the agitation against Tamatea.



Seeing himself being slowly hemmed in, Tama realised that he could not hope to stand against such measures. He therefore decided upon a strategic evacuation of the land, and his strategy aimed at making the land he was himself denied unfit for habitation by others.

Although this part of the Northland is only about 20 miles from coast to coast, yet much of it is very low lying and subject to floods. The editor of these lines has very clear personal recollection of serious flooding in the Kaitaia district, and nearer Kaitaia district and nearer Mangonui in 1924, these floods covered the whole of the rich Kaitaia dairying flats, and gentle streams in inland valleys became raging torrents, destroying bridges and doing much other damage.

Roughly 500 years ago then, Tamatea-Ure-haea, in his "dog-in-the-manger" attitude, decided to ruin this tract by flooding it. He and his men commenced digging a canal to allow the sea to flow inland and swamp the low country.

Another version of the story is that he made the channel to allow the Kaitaia stream to flow over the land. Whatever the plan it was never finished. The tools were made of wood and stone and the undertaking was a huge one. Obstructions were met that broke the implements and the job was abandoned. From this incident in northern history two sayings have been preserved and brought into more or less general use.

They are :-

"E Kauri E! Kua whati nga toki"

(Oh Kauri! these adzes are broken)



and "Waiho ra kia whati ana, e whati ana ki mahi rau a tama a Tawake"

(Let them break. They are broken in the numerous tasks of the son of Tawake).

We are told that evidence of Tamatea's abortive undertaking can still be seen in the Kaitaia district.

We add further details to the story of this famous ancestor by quoting the words of Marc Hongi (Mr H. M Stowell, of Wellington), whose knowledge of Maori history and traditions is profound. In an article dealing with the life of Tamatea and Kahungunu, Mr. Stowell has written:

"Tamatea had had a splendid sea-going canoe built at Whangaroa, and there with 70 picked men he embarked in it bound for Tauranga (East Coast). In order to dispose of him and to be left free to treat of his Kaitaia-born son Kahuhunuhunu, we will give to him this paragraph and show how (Tamarereti excepted) he became the most famous navigator of purely Maori history.

From Tauranga, Tamatea sailed south on a project of circumnavigating the Nuku-roa (North and South Islands of N.Z). At times with a few companions he walked, sending the canoe forwards, from bay to bay. In that way he reached Te Whanganui-a-Tara (now Wellington Harbour).

He then crossed Raukawa (Cook Strait), and reaching the East Coast of the South Island proceeded southwards in the same way, that is, partly by walking, partly canoeing. Arriving at Muruhiku (compare Muriwhenua), he turned westwards and coasted down its West Coast. For he found that owing to its roughness and steps it was impossible to walk any considerable portions of it.



On reaching its Arapaoa (Cape Farewell), he steered a straight course for Whanganui, where he stayed awhile. He then proceeded north passing the Waikato and Kaipara Heads, and called in at Hokianga. From there he sailed along, rounding the North Cape, and returned to his starting point, Tauranga.

He had circumnavigated the Nukuroa. We are told that it is 1,000 miles in length. To circumnavigate its capes and headlands one would need to cover some 3,000 miles, a bold and hazardous undertaking. From that splendid accomplishment he got his third and fourth names, and of these his descendants are particularly proud: Tamatea-Pokai-Whenua and Tamatea-Pokai-Moana (or 'Tamatea who circled the mainland's and Tamatea who circumnavigated the oceans).

I have already indicated that Tamatea was and is well known throughout both Islands. Many coastal spots and places of the interior, visited by the indomitable explorer, are named to commemorate him.

Tamatea now took his family on board the canoe, and turned again to the East Coast. They tarried for a while at Te Aurere, from which place can be seen the rock of Nukutaurua, at the entrance to the Mangonui Harbour. Some of the local people tried to persuade Tamatea and his party to remain with them but Tamatea replied, "He rangai Maomao ka taka ki toa o Nukutaurua e kore a muri e" (a shoal of Maomao fish that passes beyond Nukutaurua never returns).

On reaching Tauranga he landed at Kawhai-nui, where his grandfather, the earlier Tamatea had settled and died. The party lived for some time in the pa Mangatawa.



But Tamatea II was a restless spirit, and when next the urge to wander came to him he decided to travel by land rather than by sea. With a small party he proceeded down the island via Opotiki until he reached the Heretaunga country, where he became well acquainted with the people of the land. For a while he rested on the small island named Tapu-te-ranga (Watchman Island) in the Whanganui-a-roto lagoon, now known as the Napier inner harbour.

From here he explored inland. He was faced with starvation when he reached Pohokura on the Ruahine Mountains, and it is reported that he looked towards the sea and imagined the screaming of the seagulls over Tapu-te-ranga. He exclaimed "Oh, the thought of eating the thick sided flounders of Ti-ere (Roto-o-kuri Island in the Napier harbour), the fern root at Pukhou (Pctane) the fat rats at Ramarcke (near Aropoanui), and the glutinous paua nearby."

However, to his credit he turned from the fleshpots of Hawke's Bay and continued across the ranges to the Manawatu and Wellington districts. He later returned to his starting point. Tamatea-Ure-haea goes down in history as the Maori Marco Polo. He received recognition for his explorations in the new name given to him, that of Tamatea-pokai-whenua, or Tamatea the explorer of the land.

The circumstances of the death of this important ancestor seems to be obscure. Some authorities tell us that it happened during an exploratory tour of the inland waterways of the North Island. Pokai, to use his middle name and thus again distinguished him from his grandfather Tamatea-mai-tawhiti, canoed up the Whanganui River and somehow dragged his vessel overland into Lake Taupo.



Or perhaps he made another canoe on Taupo's shore. He left Taupo by that great waterway the Waikato River. Here he came to grief, some say at Huku Falls, and others at the Aratiatia rapids. Those interested in the story should read Mr. Lambert's note on page 259 of Old Wairoa. He is not the only explorer whose passing is shrouded in uncertainty, and the fact that we cannot name his grave does not lessen our reverence for this early Maori in whose heart was the spirit of wanderlust.



### The Last Days of Tamatea.

Tamatea-Pokai-Whenua, the explorer who travelled throughout the islands of Aotearoa, came at length to the inner harbour at Napier with his no less famous son Kahu-ngunu.

They stayed for a while on the island of Tapu-te-ranga, later known as The Watchman, where they had two unusual pets, one a tuatara lizard and the other a huge crayfish.

After spending some time there enjoying the company of their pets, they decided that they would give them their freedom.

The crayfish was released in a large hole in the stream at Puna-awatea, and the tuatara was placed in a cave at Pohokura on the Ruahine Range.

A greenstone image was tied round its neck and a tree named pohukara was planted near the entrance of the cave. It is ageless, this ancient tuatara, and still inhabits the cave, roaring with a loud voice when storms are about to sweep over the range.

The explorers travelled across the island to Whanganui, where they quarrelled, and Kahu-ngunu left his father.

Tamatea went up the Whanganui River in his canoe, crossed Lake Taupo and, at the outlet of Waikato River, boasted that he could take his canoe down the rapids. His people tried to dissuade him, but Tamatea was confident of the stoutness of his canoe the Uapiko.

With thirty men aboard the canoe was paddled down the river. Presently the current took charge of the Uapiko and swept it at increasing speed between the rocky walls of the canyon that ends in the thundering glissade of the Huka Falls.

Ririwai, one of the crew, made a desperate leap and reached the bank, while the canoe sped onwards, tossed to and fro in the giant hands of the river, and was engulfed in the falls.



Tamatea and his men were never seen again, but there is a rock by the falls which is said to be the Uapiko canoe standing as a memorial to Tamatea's vain boasting.

However, there is another ending to the tale which is widely believed. It tells how the canoe was swept into the mighty cataract, tossed to and fro on the Aratiatia Rapids and wrecked, but that the men struggled to the bank and were saved.

The Tamatea spoke the words that belittle the mighty river, and have become a proverb: "Ah! We had no accident when we crossed the great ocean of Kiwa, but when we come to a river so small that it could run through the lashing hole of a canoe, we are wrecked".

**LANGUAGE  
TE REO**

- Read story
- Retell - recall - sequence of events using charts, pictures
- Discuss characters

**TAMATEA URE HAEA**

Y0 - Y3

**KEY WORDS  
NGA KUPU**

TAMATEA-URE-HAEA  
IWIPUPU  
TRAVELLER  
ADVENTURER  
PACIFIC OCEAN  
VIKING  
TAKITIMU  
CANOE  
FRIENDLY

**VISUAL ARTS  
NGA MAHI TOI**

Food from the sea and forest  
**ART - Draw simple shapes of :-**

**SOCIAL STUDIES  
TIKANGA-A-IWI**

Compare life in the time of Tamatea-Ure-Haea to life now for you. Make a list of similarities and one for differences.



Crabs - papak

**HEALTH  
HAU ORA**

Make up a list of food that you think Tamatea-Ure-Haea ate on his journey around Aotearoa. How would he preserve these food?

For e.g. -

el - tuna



fish - ika



g - heki



Make a Poster

**Fish - ika**



**Sea Egg - kina**

AMERICAN: Press matches or tooth picks into plasticine.



SEA HORSE:  
Twisted paper.

**Octopus - whেকে**

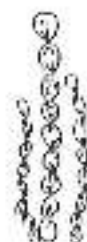


Cardboard covered with crumpled paper.

WOOD  
SPLITS:

Through holes punch for legs.

**SEA WEEDS:**



Twisted Crepe.



Crumpled Crepe.



Large frange secured with craft string.



Cardboard star shape covered with crumpled paper.

l	c	c	b	r	n
a	a	b	r	t	e
n	n	x	u	e	y
d	o	a	g	i	w
t	e	i	n	m	i
a	p	a	f	o	d
p	a	c	r	o	s

canoe  
food  
pigeon  
hill  
horn

land  
sea  
crew  
across

How many words can you make from this word?

**ADVENTURER**



# TAMATEA URE HAEA

## KEY WORDS NGA KUPU

Tamatea-ure-haea	Iwipupu
Takimu	Kahungu
expedition	original
adventurer	island
Nakuroa -- North, South Island	
Whanganui-a-Tara -- Wellington Harbour	
Raukawa -- Cook Strait	
Muruhiku -- West Coast	

## SCIENCE PUTAJAO

**RESEARCH** - Find out how N.Z was formed and what forces have shaped it to be as it is now.

*Tamatea-Ure-Haea was a born explorer/ traveller, in his veins, the blood of a Pacific Ocean Viking. Follow his historical journey throughout Aotearoa - using the map of Aotearoa, starting from Kaitiaki. Record findings.*

## LANGUAGE TE REO

### Close Reading Questions

1. Who is the main character in this story?
2. How is he described?
3. Was he well thought of by people?
4. Who was Tamatea's foreman?
5. Where is Rangauau?
6. Whereabouts in N.Z is this story set?
7. What tribe is he from?
8. Does this story have a happy ending?

## TECHNOLOGY

Design and make your own canoe out of cardboard. Have a canoe sailing competition in the School pool. Find out which design lasts the longest or goes the fastest.



## VISUAL ARTS NGA MAHI TOI

**ART**- Using natural resources make a bird snare that Tamatea-Ure-Haea may have used.

(Use flax, wood, leaves etc).

Samples of Maori Art- Rock painting using acrylic paints, felt pens, crayons and varnish. Using the koru pattern.

**MUSIC**- Make up a waiata using words taken from the story, try using School musical instruments as well or natural musical instruments from sticks, wood, stones, bottles etc.

**DANCE & DRAMA**- Collect Maori musical tapes that would suit this story let the children choose and make up their own play and dance formation. Maybe a visit to the Wananga o Whare Tapere o Kahungunu Performing Arts Theatre, Albert St, Hastings, would be an ideal choice.

## WRITTEN LANGUAGE

Choose two of the writing genre. Then make one choice from within each to complete.

**DESCRIPTION** - Write a detailed description of Tamatea-Ure-Haea.

You might want to draw him first and then use this to help you.

Cover all physical aspects, then consider his personality and his reaction to what happened around him.

**TRANSACTIONAL** - Write about what consequences there would be if a forest fire destroyed every tree in the North Island. *OR* Research and find out more about trees, how they help us and why they are important to us and the planet.

