

RONGOKAKO



Rongo-Kako

Rongo-Kako was the son of Tamatea-mai-tawhiti, and was therefore of noble birth. He was sent by his people from the East Coast to a noted whare-kura in the Wairarapa, but he did not distinguish himself there. In fact he had to be removed on a number of occasions because he had fallen asleep while instruction was being given by the tohunga, Tawhai, who considered him a failure. When it came to the time of the tests at the end of the period of instruction, Rongo-Kako was not given the opportunity to take giant strides to convey them rapidly from one place to another. Rongo-Kako sought permission to take part, but was refused as he had not undergone any of the other tests.

The tohunga listened attentively to the karakia which were repeated by the candidates. If they were able to recite them without faltering or making mistakes, they were told to bring back a piece of rimu-rapa (seaweed) from the coast as a proof of their ability. The number was reduced substantially when the preliminary karakia were recited. The few who remained were sent to the coast one at a time. Each one returned with the piece of rimu-puka, which caused a great deal of head-shaking on the part of the tohunga. The rimu-rapa was live kelp, which grew only on the rocky coast of the off-shore islands, while rimu-puka was composed of strands which had broken away, and had been washed on to the mainland, and dried in the sun. The tohunga could therefore tell at a glance that the young men had been unable to cross the shore to the islands.

When Rongo-Kako saw that no-one had been successful, he again begged permission to undergo the test. Possibly because of his noble ancestry, the tino tohunga gave his permission and to the surprise of his teachers he repeated the karakia correctly and without hesitation.

He set out on his journey and when he returned to the whare-kura, the rimurapa that he carried in his hand was still wet with the sea water. After his feat his acceptance as a tohunga was assured and he was annointed with oil.

Rongo-Kako's defeat had not endeared him to the other students, who were determined that they would conquer him in the arts of love. Many of the young men had set their affections on Muri-whenua, a puhi of Hauraki, whose beauty and charm were known throughout most of the North Island. The canoes were manned and a number of the young men set off northwards, skirting the East Coast, to woo the far-renowned girl. A chief among them was Paoa, who was the most skilled in navigation and the management of canoes.

Paoa chivalrously offered a seat in the canoe to Rongo-Kako, though he knew him to be a rival, but the newly-fledged tohunga declined. He waited until Paoa was out of sight and some distance up the coast. Then he made a gigantic stride which took him many miles on his northward journey. He walked along the beach until the canoe came level with him. Paoa concealed his surprise, and again offered him to take him on board.

Once more Rongo-Kako refused and took another step which carried him to Cape Kidnappers. His foot is still there in the rock. From this Cape he went on to a point on Mahia Peninsula, and to Whangara, past Turanganui or Gisborne. When Paoa saw his rival for the third time, he realised that he was being played with. He encouraged his paddlers to put on a spurt, and landed some distance north of Tokomaru Bay, where he prepared a tawhiti (trap). Rongo-Kako saw it in time, set it off with his foot and passed swiftly onwards, reaching Hauraki well in advance of his rival.

There he was successful in his wooing and married Muri-whenua.

Rongokako

1. Rongokako was the son of Tamatea the high Priest of the Takitimu canoe.
2. Rongokako was sent to the "Whare Wananga" in Wairarapa. He was not a brilliant scholar, he was lazy. The Priests wanted to expel him, but Tupai one of the Priests, had faith in Rongokako and would not agree with the others.
3. The students were tested at the end of a term. Firstly, to go through oral tests. Secondly, to fetch rimu-rapa which grew on the rocks of islands off the mainland.
4. Rongokako was tested and passed all oral tests. He went out to sea and immediately returned with the required rimu-rapa (kelp). Then he was ordained as a Priest. His fame spread far and wide.
5. In Hauraki lived a beautiful maiden named Muriwhenua. All the young men and the students heard of her great beauty.
6. One of the students was Paoa who knew Muriwhenua well and thought that one day he would marry her.
7. Rongokako's ambition was to win her hand. It was arranged that he would compete with Paoa. The first person to reach Hauraki would win Muriwhenua.
8. Paoa was an expert navigator. Rongokako was renowned for Giant Strides.

9. He let Paoa row off then he made a great leap to get ahead of him. On arrival Paoa would see Rongokako already there. He offered him a ride in his canoe but Rongokako declined.
10. When Paoa reached Cape Kidnappers, Rongokako was already there. When he reached Whangara, Rongokako was already there.
11. Paoa schemed a way of trapping Rongokako. He prepared a trap just past Tokomaru Bay.
12. On Rongokako's arrival he stooped down to drink water and saw the trap which he kicked and it landed at Waikato.
13. Rongokako continued his journey to Hauraki and secured Muriwhenua as his bride. Rongokako's first son was Tamatea Pokai Whenua who married Iwipupu, parents of Kahungunu.

RONGOKAKO

LANGUAGE

TE REO

Reading ~ Read the legend
Retell by making a wall story...

children	to	illustrate
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Rongokako

Tohunga (teacher)

Whare-kura (school)

Put into sequence etc.
Make a little poem

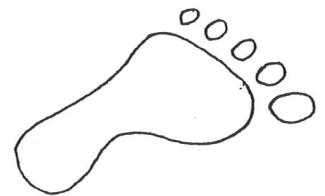
MATHS

PANGARAU

Children to
draw their
own footprint
(tapuwae) and
also draw
Rongokako's
(tapuwae) --
Compare size
Display work
on wall

KEY WORDS NGA KUPU

Rongokako
rimu-rapa (kelp)
Karakia (prayer)
Tapuwae (footprint)
canoe



SOCIAL STUDIES

TIKANGA-A -IWI

Look at the map
of the North
Island and the
distance
Rongokako
travelled

VISUAL ART NGA TOI

DRAMA- Act out the legend.
DANCE- Mime and movement,
choose a tape that would be
appropriate to legend...
'Ahorangi' Genesis tape.
MUSIC- Make up own song.
ART- Footprint work with paint.



MULTIPLE CHOICE

Circle the letter of the correct answer

1. Rongokako was the son of.....
 - (a) Tamatea
 - (b) Tamatea-Pokai Whenua
 - (c) Tamatea-mai-tawhiti
2. He was sent by his people from the...
 - (a) East Coast
 - (b) West Coast
 - (c) South Island
3. Rongokako was not given the opportunity to take.....
 - (a) small jumps
 - (b) walk backwards
 - (c) giant strides
4. The rimu-rapa was.....
 - (a) puha
 - (b) live kelp
 - (c) watercress
5. Rongokako was known for his..
 - (a) little steps
 - (b) giant strides
 - (c) walking
6. Rongokako married....
 - (a) Rongo-mai-wahine
 - (b) Muri
 - (c) Muri-whenua

SOCIAL STUDIES

- Find out about a legendary trip by a fleet of Polynesian canoes from Hawaiiki to N.Z.
- Find out how many canoes came, where they settled and what their early days in N.Z. were like.
- Which canoe came to your area?
- Deliver your information to your friends or a group.



WORD STUDY

MATCH A WORD FROM LIST A WITH A WORD WHICH RHYMES WITH IT FROM LIST B...

LIST A	LIST B
east	help
kelp	might
coast	may
sight	jest
bay	roast
best	beast

VISUAL ARTS

- Finger paint the waves and sky for a canoe scene.
- When dry use pastel and paint to draw canoes and men.
- Then draw Rongokako taking his giant strides.
- Make and attach sea animals, or other things they may have seen on this voyage

If you could change one aspect of your life or appearance what would it be? Give three good reasons why.

Nga Tapuwae

Tane.....Na te po tipu e, na te po roa e, na te ure
tarewa e,

Wahine...Na te po tahuri atu, na te po tahuri mai,
na te ure pukaka e, te ure tarewa e

Nga tapuwae o Rongokako e o runga o Aotearoa
Hohoro mania hohoro whenua
Tipi nuku tipi rangi e

Tane.....Ta Rongokakko ko Tamatea Arikinui
Tamatea mai Tawhiti e

Wahine...Hikaia ana ra, ko Ihuparapara
Ko Iwipupu e

Tini whai io io e nga uri o Tamatea
Pokaiwhenua-pokaimoana
Taiawhio i te motu e

Tane.....(He) Kopua hohunu aitia ana e
Kahungunu Matangirau

Wahine..Ko te kowhera nui komotia atu ai
Ko Rongowahine

Na te Urehaea e puta mai ko Kahungunu
Tukemata nui hanga whakamiharo
Ko tana taiaha e

Tane.....Pukaka tonu te rere o te poi ka rere
tarewa e

Wahine..Ko Kahukuranui i a Ruatapuwhine i a
Tuteihonga e

Ko Kahukuranui e, a tama ngarengare hoki
Ka nuku mai ka whakapakoko te ure
Ki te tara o te whare e

Tane....Korero e te poi korero putake hikahika
matua e

Wahine.Hika o Ruarauhanga, Hika o
Papauma-Ngati Kahungunu e



TARAI-WARRIOR INVADER



Taraia Warrior Invader

Taraia I, great-grandson of Kahungunu, was responsible for the ultimate spread of Kahungunu's descendants south into what we now call Hawke's Bay. An able leader well versed in strategy, Taraia was forced through circumstances to leave his home near Gisborne to find a new home for his family. He eventually settled in the Heretaunga.

Taraia's father, Rakaihikuroa, of Turanganui, had ambitions that his youngest son Tupurupuru should grow to become a great principal chief. However, the twin sons of his sister Rongomaitara grew to be very popular, a threat to Rakaihikuroa's plans.

To get rid of the rivals, Rakaihikuroa lured them into a pit trap and killed them. When the twins' father realised the boys were missing, he suspected foul play. He constructed special kites shaped like hawks which were empowered by special incantations to find the wrongdoers. Launched in the breeze, the kites rose to great heights then dipped over the pa of Rakaihikuroa.

The grieving relatives attacked the pa, and in the confrontation Tupurupuru was killed. Rakaihikuroa, and about 150 members of his family, including Taraia, were so distraught by the shocking events they abandoned Turanganui and moved to the Mahia peninsula where they settled in a new home.

However, a local chief deeply insulted Rakaihikuroa by making fish-hooks out of Tupurupuru's bones. Rakaihikuroa's people avenged this insult by killing most of the local people. They continued south, and with Taraia taking a leadership role, fought the people of Wairoa, and then attacked the pa near the Aropawanui river.

A fierce battle ensued, with the attackers forced back to their canoes. But Taraia's wife, Hinepare, was stranded on shore, and rallied them by shouting her defiance and smashing a calabash against the rock. The warriors heard the noise and thinking her skull had been crushed, returned to fight with renewed energy. They overwhelmed the pa and took prisoners.

Among the prisoners was Whanganui-a-Rotu from Heretaunga who told Taraia and the others about the fertile land further south. He said he was named after the inland waters (Napier's inner harbour) and that they had rich, plentiful supplies of seafood.

This was exactly the kind of place Taraia was looking to settle in. The problem was these abundant areas were already occupied, so the migrants' mission was to invade and displace the inhabitants.

Their first obstacle was the stronghold pa of Heipipi on a hilltop in the area now called Bayview. In Taraia's time it was the pa of the formidable Tohunga chief Tunui. Strategist Taraia cunningly tricked Tunui's people into believing a school of blackfish had been stranded on the beach overnight. They hurried down to the shore and as they got closer, the fish turned out to be black mats covering Taraia's men who set upon them. However, Tunui suddenly cast incantations over them and the captives slipped out of the hands of the raiders. Taraia, identifying Tunui, asked him to come down to the shore. They hongied and made peace.

Taraia went on to capture the other major stronghold: The Otatara pa which opened the way for himself and his people to settle in Heretaunga, leaving some of the tangata whenua landless.

It was at this point - around 1550 - that the name Ngati Kahungunu was first used to refer to the people who lived in Mahia, Heretaunga and the Wairarapa.

not
Kahungunu

TARALIA THE WARRIOR INVADER YO-3

LANGUAGE

TE REO

1. Shared Reading
2. Listening
3. Discussions
4. Tapes-Listening Post
5. Retelling

POEMS

Make up a little poem book taking the words from the story for e.g. brave grandson descendants, local chief etc.

How many words can you make from grandson.

MATHS- PANGARA

1. Differences and likeness

2. Size

3. Shape

4. Seriation

Gather all the seashells, stones and carry out the above activities.

PHYS. ED AND HEALTH

1. Mime and movement-slow and graceful hands and body swaying to the left and right backwards and forward actions.

2. Make up simple meal for a family of six.

These are the ingredients

6 potatoes

2 Kumara

half a pumpkin

1 onion

1 pepper

half kg mince

record results of meal

SCIENCE

PUIALAO

Visit you local Museum and Library, maybe looking at all the carved statues and old and new art work and pictures of yesteryear.

SOCIAL STUDIES

TIKANGA-A-IWI

Visit your nearest marae to your school. Contact the Kaumatua of the area and ask them if it would be possible if you could be shown and explain the beautiful artwork that is within those walls of the meeting house.

MUSIC

Make up a short waiata or haka

- Explanation of lyrics
- Children to make up their own actions.

DRAMA AND DANCE

Children use all their skills to formulate a play. Choose their characters and make it simple and effective. using their own type of sound effects, and make their own instruments from classroom materials.

ART

1. Paper Mache'
2. Simple Kowhaiwhai patterns using crayons
3. Making mobiles.

Taraia, the Warrior Invader

Yr 4-6

Language-Te Reo
close reading questions

1. Who was Taraia?
2. Where did he come from?
3. Where did he settle?
4. Who was his father?
5. What was Rakaihikuroa's sister's name?
6. Did she have any children?

Make up a poem about Taraia using words
like, strong, brave, able, leader, caring

Science-Putaiiao

Research-Using the map of the
North Island find these places

-Poverty Bay

-Hastings

-Mahia Peninsular

-Wairoa

-Wairarapa

Why are these places important?
Visit your local estuaries.

How many words can you
make from Invader?

Technology

Hangarau

Make a fish hook out
of the following material

- paua shells
- mussel shells
- metals for e.g.
- silver
- copper
- aluminium

Attach to a fishing device
and try out.

Record your findings.

SOCIAL STUDIES

TIKANGA IWI

Research-Find out all the marae that
are linked up with these places;
Gisborne, Mahia, and Hastings. Make a list
inserting other interesting information
to share with other children.

ART

Make up your own colourful
kites using environmental
material like flax, raupo, sticks
and draw or attach light
materials for e.g. glitter, crepe
paper streamers or strips
of flax-test flight-record findings

MUSIC, DRAMA AND DANCE

Make up a play and use your own story
about some other known ancestor.

Make up a kite dance and
select your song.