Aukaha
KIA KAHA, AU KAHA

Cultural Narrative *for* Brockville School

Brockville School Cultural Narrative

This cultural narrative provides two types of information for Brockville School – that which is of a celestial nature and that which is of a historical nature – and it is important to be cognisant of this when using the information with classes and students. This information is from the Kāi Tahu tribe, with a focus on Otago and the area your school is in. The bibliography supplied will allow you to follow up on particular references for your students, classes and so forth.

It is important to note that our tribal dialect is used in this report. The ng is replaced by the k; for example, “Ranginui” is “Rakinui” in our dialect. We also use words and idioms particular to our tribe.

Macrons are another crucial part of the Māori language. They indicate whether the vowel is long or short. If a word has a macron on a particular vowel, it must be used when naming classrooms or other spaces. This is the official orthographic convention from the Māori Language Commission.

We hope this cultural narrative will be a source of learning and development for your school. Please get in touch with Aukaha Ltd if you have any questions.

The Kāi Tahu tribal area of the South Island

The South Island (Te Waipounamu) of New Zealand not only has an entirely different landscape to that of the North Island (Te Ika-a-Māui) but also a different indigenous demographic.

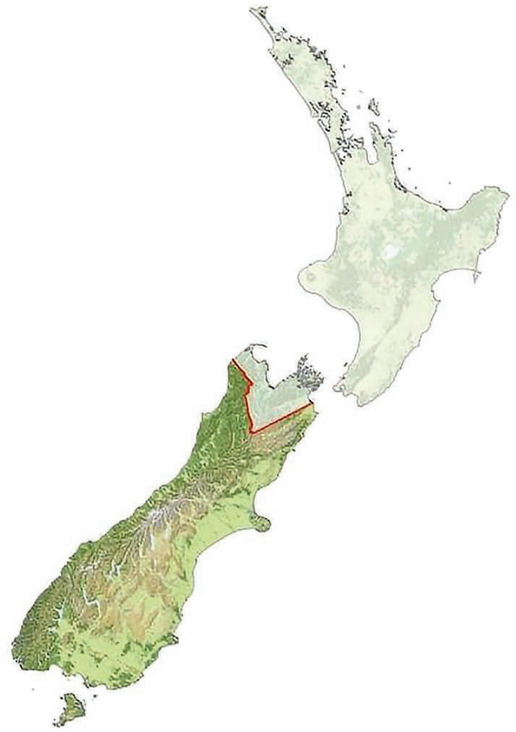
The South Island was originally inhabited by early Polynesian settlers known as Kāti Hāwea and Te Rapuwai. Anderson claims that these people were certainly Polynesians and among the ancestors of southern Māori. The following onset of people were the Waitaha. They are an early group of people who are known to have arrived on the canoe, the Uruao, and their legacy was left in the many places they named in the South Island. The well-known southern tribal ancestor Rākaihautū of the Waitaha people was described as a giant. He carved out the lakes and rivers of the South Island with his digging stick named Tūwhakarōria.

The consequent migration and intermarriage of Kāti Māmoe and then Kāi Tahu from the east coast of the North Island to the South Island and into Waitaha procured a stronghold for Māori in Te Waipounamu. Map 1 (right) illustrates the large tribal area now associated with Waitaha, Kāti Māmoe and Kāi Tahu in the South Island.

Te Waka o Aoraki and Tūterakiwhānoa feature as the oldest stories that connect to Otago. Aoraki was one of the senior progeny from Rakinui's (male) first marriage to Pokohāruatepō (female). Raki's (Rakinui) second marriage was to Papatūānuku. Aoraki and his brothers were interested in Raki's new wife and descended from the heavens in their waka (canoe) to greet Papatūānuku. The meeting appears to have been amicable, but a mistake was made in the requisite prayers when Aoraki attempted to once again ascend to their celestial home and the canoe began to list. Aoraki and his crew scrambled to the high ground but were caught by the sun's rays and turned to granite, becoming the highest peaks of the Southern Alps.

The nephew of Aoraki, Tūterakiwhānoa, was charged with the responsibility of determining the whereabouts of his uncles – he discovered that they and their waka had become an island in the vast ocean. After a period of grieving, he grasped his great adze, Te Hamo, and set about shaping the canoe and its inhabitants so that it could be an inhabitable land mass.

He carved out the sounds in Fiordland and Marlborough and formed the peninsulas along the eastern seaboard, including Otago Peninsula, Huriawa Peninsula and the Moeraki Peninsula. He left the atua kaitiaki (guardians) Kahukura and Rokonui-ā-tau in place, and they remained until the time the old religion was abandoned and Christianity was adopted.



After the entire South Island had been shaped fit for habitation, Tūterakiwhānoa returned to Piopiotahi/Milford Sound. It was brought to his attention that the sound was so beautiful that those who saw it would never move on. His relation, the goddess Hinenuitepō, left behind the small namunamu, or sandfly, to ensure that nobody would stay in the area for too long.

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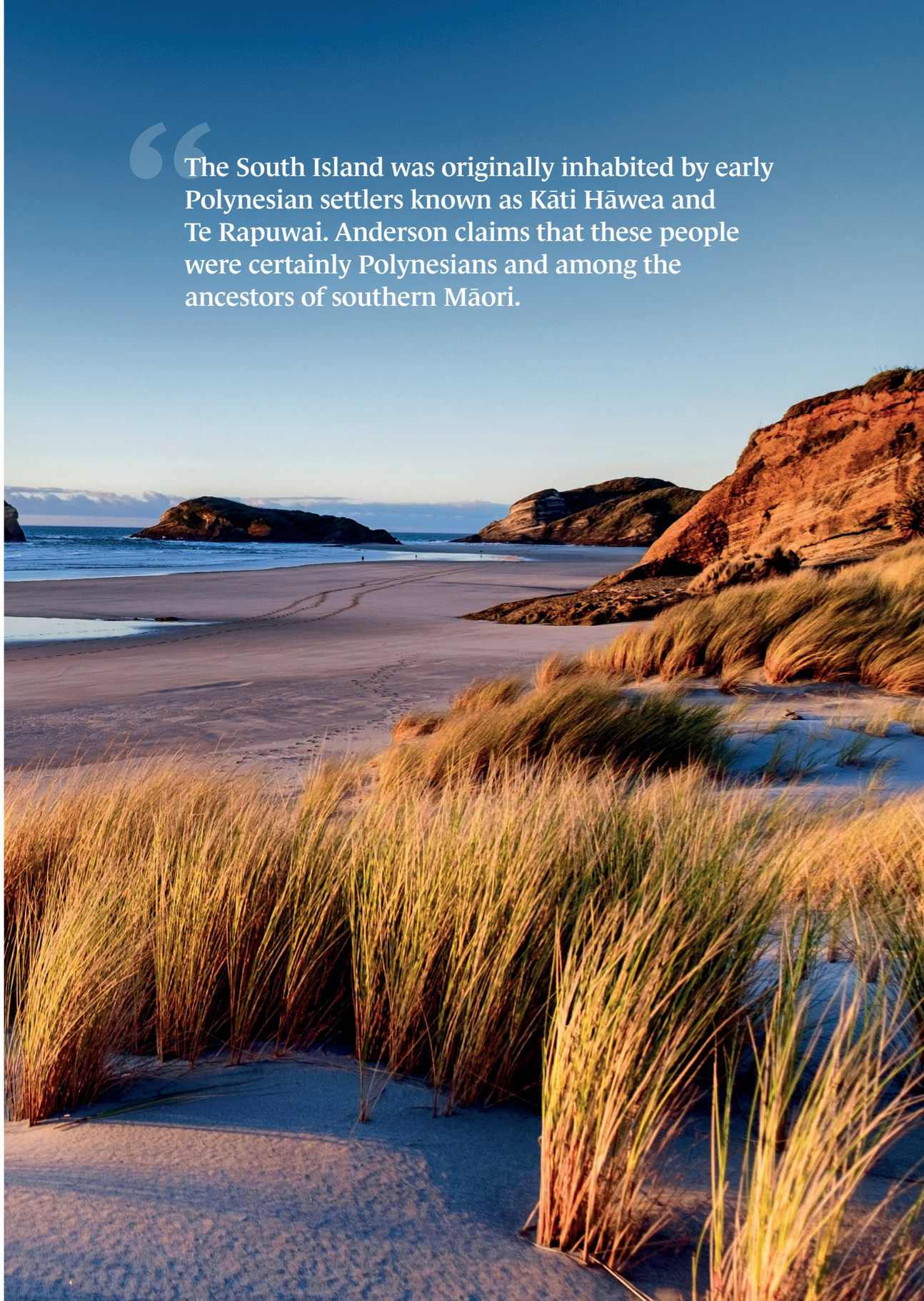

Otago Peninsula history

The Otago Peninsula has a long history of occupation beginning with that of Māori, the indigenous people of New Zealand. The origins of how the peninsula was formed have been cemented in southern Māori narratives, as discussed previously. Early occupation of the peninsula was focused at the harbour entrance rather than near the mainland or across the peninsula. This area remains occupied today by the descendants of the first people to live on the peninsula. Muaūpoko has recently been adopted by our people as the overarching Māori name for the Otago Peninsula. However, this name's attachment to the peninsula is uncertain as there is only one source for it, from Herries Beattie in 1915. It is also not mentioned in the original Deed of Sale of Otago, which was signed by 23 Māori leaders and two "proxies" on 31 July 1844 at Kōpūtai (Port Chalmers) across the harbour from the Otago Peninsula.

Ōtākou is the significant name of the area. Ōtākou was originally the name of the waterway that spans the area from Taiaroa Head to Harwood township. Although it is an ocean harbour, it was known as an awa (river) by our old people because of its river-like appearance. Today Ōtākou is more widely recognised in the Otago area as the name for the entire harbour and the settlement at the lower end of the Otago Peninsula. Otago (a modified version of Ōtākou) eventually became the name for the entire southern region. The origins of the meaning are still somewhat unclear although, as Beattie recorded, the word "kou" in Ōtākou means a jutting point or an end point, which may describe the shape of the area of Ōtākou.

The earliest activity on the Otago Peninsula was two moa butchery sites in the 1150-1300AD period, one at Harwood on the peninsula and one at Andersons Bay on the mainland, according to Anderson. The following waves of people migrated in different phases from the North Island and married into the existing groups of people. Kāti Māmoe were the first in the series of migrations south. The migration that followed Kāti Māmoe were descendants of an ancestor, Tahupōtiki, who lived on the east coast of the North Island around the area now known as Hawke's Bay. The Kāi Tahu tribe is a well-known Māori entity of the South Island today and takes its name from Tahupōtiki.

A series of events over a relatively short timeframe explains Kāi Tahu's position at the harbour entrance of the Otago Peninsula. The first known arrival of Kāi Tahu to Otago started with the ancestor Waitai, who journeyed south leaving behind his siblings and relations, who were known as Kāti Kurī. Kāti Kurī lived in the Wellington area and made their way to the South Island. Waitai made his way south to the fortified village, Pukekura (Taiaroa Head), where he became resident. He married the sister of Te Rakitauneke,

Another manoeuvre around the same time involved a well-known figure named Tarewai, who was based at Pukekura. While Waitai was gone, he had left the pā (village) in the hands of his two brothers and their nephew, Tarewai. There was tension between the more recent inhabitants like Tarewai and others. The Kāti Māmoe had invited Tarewai and some of his colleagues to a place known today as the Pyramids, near Papanui Inlet on the Otago Peninsula, on the premise that they would help them to build a house. After a day's work and kai (food) they started to play some wrestling type games, and Tarewai was taken by surprise as men held him down and started to cut his stomach open with their weapons. According to accounts, he was a large, strong man and was able to throw off the attackers and make an escape. However, he left behind his mere pounamu (greenstone weapon).

Tarewai hid at Hereweka, where he healed his wounds with the fat of a weka and planned a return to retrieve his mere pounamu. He eventually returned one night to the village of Kāti Māmoe, who were sitting around a fire admiring his mere pounamu. Tarewai pretended to be another villager by feigning their speech impediment, was handed his mere pounamu and took off into the night. Tarewai eventually returned to Pukekura; Kāti Māmoe had established a pā (village) opposite Pukekura named Rakipipikao. Tarewai successfully created a diversion so that he could run along the beach and back into the safety of his pā. The spot where he leapt to his safety is named "Te Rereka o Tarewai". Tarewai and his uncles then sought revenge on Kāti Māmoe over a period of time, pursuing them into Southland. Tarewai met his demise in Fiordland.
Following the skirmishes at Pukekura and a brief period of asserting dominance, the Ōtākou people enjoyed a relatively settled period with no external threats, during which they formalised peace-making arrangements with sub-tribes to the north.
There were a number of significant battles, and the Tarewai battle is a useful one to retell for tamariki. The places where he battled or recuperated can be visited, and the imagery of the mere can be illustrated in art work and so forth.

> Kāi Tahu wanted to keep 21,250 acres of Otago Peninsula land with ancestral sites for themselves. However, the Europeans did not agree and would not proceed with the sale unless the peninsula was included. Kāi Tahu conceded to accept only the land at the northern end of the peninsula and a few other areas outside that, totalling 9,612 acres.

Trails and movement

Kāi Tahu were a nomadic people who travelled extensively on land and sea. They travelled from Ōtākou villages up the Otago Harbour and into bays and inlets within the Dunedin area, known as Ōtepoti. This area was a landing spot and a point from which the Ōtākou-based Māori would hunt in the surrounding bush. Māori would drag their waka into estuaries and walk by foot to food-gathering places such as the Taiari (now known as Taieri), which was rich in food sources like birds and eels. Four species of moa roamed the Otago Peninsula, and there were moa hunter sites in Puketai (Andersons Bay), Rakiātea (St Kilda) and Whakaherekau (St Clair).

Māori also followed tracks over the peninsula, around the Lawyers Head area and into the Taiari plain. The lakes and wetland area now known as Te Nohoaka o Tukiauau/ Sinclair Wetlands (a fantastic place to visit with students) was teeming with kai, including whitebait, eels, lamprey and birdlife.

Shortland suggests that the ancient walking tracks were falling into disuse by the time he explored the Otago area because of the superior marine technology that Māori had employed over the previous 40 years. The whaling boat proved to be an improved mode of transport from the carved single or double-hulled Māori vessels that dominated sea transport until the arrival of the European.

The Treaty of Waitangi and consequent land sales in Dunedin

In 1836, the ship The Sydney Packet arrived at Ōtākou with a few influenza cases on board. The disease immediately attacked Māori and the people died in hundreds, reducing the population to an alarming degree. Following the demise of the Ōtākou Māori population came the loss of land.

This began with the Treaty of Waitangi, which was taken by Major Bunbury throughout the Kāi Tahu tribal region to obtain southern Māori signatures. The Treaty had been signed by many iwi (tribes) in the North Island, and Korako and Karetai signed it at Taiaroa Head on 13 June 1840. They were among seven signatures for southern Māori. The premise they accepted in their hearts and minds was that under the Treaty they would retain their lands and have equal protection and rights with British citizens. Political struggle over the total disregard of the promises agreed to in the Treaty of Waitangi would continue for 150 years.

After the signing of the Treaty came the most significant contractual breach for Māori on the Otago Peninsula. Under pressure from the New Zealand Company, the British Crown waived its right of pre-emption as stated in the Treaty of Waitangi, allowing the New Zealand Company to negotiate with the local chiefs for the purchase of land in the south. The New Zealand Company and the Free Church of Scotland selected the area on the mainland at the head of the harbour for a permanent site, to be called New Edinburgh. Frederick Tuckett, a surveyor for the New Zealand Company, was assigned to oversee the purchase of the site. In 1844, George Clarke wrote an account of the proceedings in Otago, which included Tuckett, surveyors and local Māori. They had come to survey the land for a “New Edinburgh, the Dunedin of the future”.

Kāi Tahu wanted to keep 21,250 acres of Otago Peninsula land with ancestral sites for themselves. However, the Europeans did not agree and would not proceed with the sale unless the peninsula was included. Kāi Tahu conceded to accept only the land at the northern end of the peninsula and a few other areas outside that, totalling 9,612 acres. On 31 July 1844 at Kōpūtai (Port Chalmers), 25 chiefs signed the Otago Deed, selling around 400,000 acres for £2,400. Of the 400,000 acres, 150,000 acres would be chosen for the New Edinburgh site. In addition to this land, verbal agreements were made to reserve 10% of all land sold, known as “the tenths”, in trust for the benefit of Kāi Tahu. The agreement was not honoured, and work began on New Edinburgh on the mainland in 1846.

The organised settlement of the suburban and rural areas of the peninsula began in 1848, focusing on Andersons Bay and Portobello. The peninsula was divided into farms of about 50 acres, which were gradually occupied and supplied a growing Dunedin with food. West states that:

The sale of the Otago Block to the New Zealand Company in 1844 was by far the most significant event that shifted control over the Peninsula… the Ōtākou Māori were stranded on the northern tip of the Otago Peninsula, confined to meagre portions of their once vast property. The way was thereby opened to the European settlement, and the making of a new environment on the Otago Peninsula.

Placenames around Brockville School

It is best to refrain from attempting to translate names from Māori to English as the meanings are often complex or forgotten. Some definitions and descriptions from different resources are recorded here:

Taputakinoi
This is the Māori name for Halfway Bush (scene of tribal conflict).

Whānau Paki
A mountain (known as Flagstaff).

Pakaru
This is a lagoon/estuary in the Fairfield area. Pakaru is the traditional Māori name for the lagoon, which is near the mouth of Kaikarae (the Kaikorai Stream). Along with Kaikarae, Pakaru was an important kāika mahika kai (food-gathering place) for local Kāi Tahu.

Kaikarae
An important river and area of food gathering close to your school. Known today as Kaikorai but should be spelt Kaikarae.

Whakaari
The place where the body of the chief, Te Wharawhara o te Raki, was raised on a platform. His body was adorned and he held a taiaha with feathers on it. Many came to pay their respects. He was then buried in the Logan Park area. Known today as Wakari but should be spelt as Whakaari.

Brockville
Brockville was named after Frederick Brock-Hollinshead, who bought large tracts of land from Port Chalmers through to Clutha in the 1850s. After running out of money, he abandoned his partially complete grand house to return to England. The foundations and cellar of his house sat on the land for years after, becoming known as “Brocks Folly”. The Brock-Hollinshead family came from Lancashire, England. The story was recorded in George Hepburn’s journal according to an online blog on Brockville.

About six months ago a gentleman arrived here, a settler, named F. Broke Holinshead. [Frederick Brock-Hollinshead, of the 17th Lancers, brought £20,000 with him, and commenced to build a mansion in a part of Halfway Bush to which he gave the name Brockville. Hocken says: “The name and extensive foundations remain to this day.” (1898). Brock-Hollinshead was one of Cargill’s nominators for the Superintendency. He soon returned to England.] He has chosen eight sections in our neighbourhood, and is preparing to build a fine house. He has already formed a fine road to the place at his own expense. It has already cost him £200. He pays about £25 in wages weekly, and seems to be doing good in the place.

It is not completely clear, but it seems that Frederick ran out of money as nothing more than the foundation stone for the house was completed and he returned to England.
The modern suburb of Brockville began in 1956 when the government developed a housing estate and developers created more than 900 homes.

World War One

The Brockville community has a relationship with World War One. Many streets in the area are named after World War One soldiers, including Barton, Caldwell, Cockerell, Domigan, Grigor, Statham and more. Most officers were in the Otago Regiment or Otago Mounted Rifles.

The Māori communities in Dunedin were decimated by World War One. The eldest and most promising boys of every South Island Māori community were sent in defence of the British Empire. They were expected to work in the menial positions as engineers’ labourers, but many were still killed. Those that returned were no longer the promise that went to war. They were a broken promise.

The Discharged Soldiers Settlement Act 1915 marked the adoption of a major scheme of settling returned soldiers on the land. Crown land and private land bought by the Crown was subdivided, and loans were granted for development and for the purchase of existing properties. Under the scheme, 9500 men were financed onto farms. Māori returned servicemen were not eligible for the scheme.

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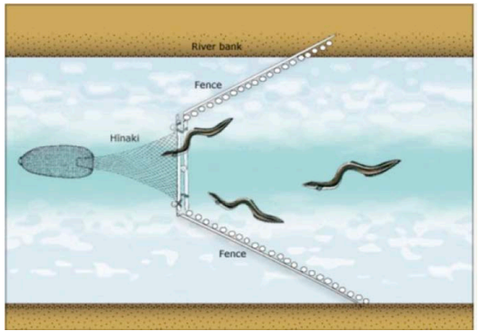
Mahika kai (food gathering)

Many foods would have been available around your school area, particularly at waterways like Kaikarae, now known as Kaikorai (a food-rich estuary in its time). These foods include plants such as aruhe, kōrari (flax flower), kāuru (cabbage tree) and kawakawa. Birdlife – such as the various ducks like putakitaki, parera, whio – was also a great food source.

One of the foods caught near your school was tuna (eel). Southern Māori caught tuna in many ways. Bobbing was one way, where a bob made of worms threaded onto a flax string wand was dropped into the water. The eel would bite on the worms and be hauled out onto the ground.



Eels were also speared. The eel spear, known as a matarau, was traditionally made of mānuka and had wooden prongs with which to spear the eel. Spearing occurred in the day and at night with rama (torches). The eels were hit on the head, but this would often only stun them. A bone needle would be used to thread a rope of flax through their head, and they would be hung and prepared to dry the flesh. Eel pots, known as hīnaki, were generally made from supplejack. The hīnaki is long and round. Once a tuna had entered into the mouth of a hīnaki, it could not escape. Many types of eel pots throughout the world are similar in nature to hīnaki.

Beattie discusses the various southern methods of catching eels in detail. Eeling canals or drains were made at Lake Ellesmere/Waihora (South Canterbury). The drains were up to three chains long. The awa (drain) was made with a takoko (scoop). When the tide is going out, the current in the awa is fast and the eels come to taste the salt water and are caught in thousands. You could block the drain with a stone. The eels were scooped out in a net or scooped out with a long stick.

There were many ways to catch tuna, and they were prepared for eating in various ways. Here is a video explaining the process in the Chatham Islands, which might be of interest to your classes: https://www.youtube.com/watch?v=Aa7PuNLPvlw

A Kāi Tahu narrative about the tuna was recorded from knowledgeable Kāi Tahu authorities by the missionary Johann Wohlers in the 1850s on Ruapuke Island (in Foveaux Strait). This is an excellent narrative to re-tell with children, through artwork or stories.

After Māui fished up the large fish known today as Te Ika-a-Māui (North Island), he returned to the village of his brothers. There he took Hine as his wife. She was the daughter of Tuna and Te Repo. While Hine was living with Māui, she went off to a stream. When she came down to the stream, Tuna appeared and twisted his tail around her, and the slime clung to her. Hine managed to remove her leg and returned to tell her husband Māui. Māui wondered what to do. He thought and thought, and decided he would dig a channel to capture Tuna.

He dug a channel and made it deep. He told his wife about his plan and took her to see the channel. Māui then told her to go to the landing place to wait for Tuna to come back, while Māui went to the mouth of the river. He constructed a fence and laid down the skids, ten in total – all for the eel trap.

Tuna appeared and raced right up through the flax and the frames. He came close and went down into it; by the time he got to Hine, he thought he had better go back. Māui then hit Tuna with an adze, cutting him in two. Tuna's tail swam out to the broad ocean: this became the kōiro (conger eel) found in salt water. Tuna's head swam into the freshwater stream: this became the tuna (freshwater eel). His red brains formed the rangiora tree, and the white part of his brain the raupō root. As for the hairs of the head, these became the vines. In this way, Māui defeated his victim, Tuna.

Eel were caught and trapped throughout the South Island and were a very important food source. Edward Shortland wrote in 1843, after he realised that his Māori guide wanted to take a detour to collect eels:
I afterwards discovered that he and all his party had intended, when the flood subsided, to remove their present residence to the river Waihao, a short day's journey to the northward, which they visited at this season of the year, for the purpose of catching eels – a fish esteemed one of the chief delicacies of the land, and preserved in great quantities for future use, by partly roasting and drying them in the sun.

Flora

Below are some themed activities for teachers to look at with their students:

1. Visualise what the area of Brockville School and outlying areas might have looked like in the period of pre-contact. How would these areas have changed after contact between Māori and Europeans?

2. Examine some of the types of plants that were once in abundance around your school area. Investigate whether some of the species of plants are known to have a medicinal purpose by Māori.

3. Look at a cross-section of land near your school. Assess whether any of the plants described in this section are still standing in your area.

At the point of European contact with Dunedin, the vista that looked out from Brockville School would have differed greatly to that of today. According to our people, the bush was so thick in the Dunedin area that when some Europeans ventured in they never returned. Māori had trails and tracks and understood the area.

Monro made his observations about the mouth of the harbour of the peninsula in 1844:
The sky, a great part of the time, was without a cloud, and not a breeze ruffled the surface of the water, which reflected the surrounding wooded slopes, and every sea-bird that floated upon it, with mirror-like accuracy. For some hours after sunrise, the woods resounded with the rich and infinitely varied notes of thousands of tuis and other songsters. I never heard anything like it before in any part of New Zealand.

Monro followed on to note the "absence of a good site for a town". On his stay at Ōtākou (the Otago Harbour and village at the end of the peninsula) between 1843 and 1844, Edward Shortland wrote in his diary:

In the morning I woke early; and, as the dawn first peeped forth, was deafened by the sound of bell birds. The woods which were close by seemed to be thronged with them. Never before had I heard so loud a chorus. I called to mind Captain Cook's description of the impression made on him by the singing of these birds, when at anchor near the shore in Queens Charlotte's Sound. He is wrong, however, in saying that they sing at night, like the nightingale. They commence at dawn of day their chime of four notes, which, repeated independently by a thousand throats, creates the strangest melody. But they cease, as by one consent, the moment the suns first rays are visable; and there is a general silence. Again, at even, they commence, just as the suns last ray fades, and sing on till dark.

Some of the traditional flora from the area around the Brockville School are described below.

Miro
Kukupa (wood pigeon) feed on the berries from the miro tree. Snares of running nooses were placed beside the water troughs or at natural drinking pools to trap thirsty kukupa. Nooses of cabbage leaves were used for snares as they were stronger than those of flax. The snares were placed so close together that the kukupa could not drink without putting their necks through the snares.

> "The dry outer bark of the tree was used to make splints for broken bones. The inside of the bark of the tōtara was used to make a medicine that helped with a fever.

Miro oil was made into a liquid paste with kōkōwai (earth from red ochre is procured) and smeared onto the body and garments to kill off vermin and pests. This oil is also one of the compounds used to make the scent taramea. The gum of the miro pine was used to stop the flow of blood from an open wound and apparently as a cure for warts.

There is a narrative about Māui, who turned himself into a kukupa and flew down into the garden where his father was. He landed on the fence round the garden. People saw the kukupa and chased him again so that they could snare him. He flew away and eventually met with his father and turned himself back into human form.

Mahoe
Mahoe is a soft wood that burns slowly. The fire is started by using a rubbing stick, generally of a tougher wood like kaikōmako, which burns well. Dry moss was sometimes put at the end of the stick to hasten the ignition.

Mahoe has a special relationship with fire, and this was believed to be the result of the actions of Māui. He made it his goal to discover the secret of fire. Māui put out all the fires in his village and volunteered to go meet with his tupuna, Mahuika, whose fingernails were made of flame. He eventually persuaded her to part with one of her fiery fingernails and then immediately extinguished it in a nearby river. Māui persuaded her to give him another nail, and another, and continued to put them out in the water. By the last nail, Mahuika realised what Māui was doing and, in a fit of anger, threw up a great flame against him. With the last of her fire being rained out, Mahuika collected the last few sparks and looked for somewhere to place them to set them on fire. The trees of rata, hīnau, kahikatea, rimu and miro did not spark up, but mahoe was one that did take to the fire. Māui saw Mahuika place the spark of fire in these trees and returned to his village to show his family and friends how they could bring out the fire by rubbing the sticks of these trees together.

Tōtara
The tōtara tree had mutiple uses for Māori. Examples include wood for canoes, housing, musical instruments, toys, water containers and more. The tree's importance to Māori is recognised in our language, metaphor and idiom. When a chief dies, it is likened to the fallen tōtara: "Kua hinga te tōtara i te wao nui o Tāne" – The great tree in the forest of Tāne has fallen.

In our Kāi Tahu creation narrative, Māui's ancestor, Mahuika, is credited with hiding the gift of fire in five trees, one of them being tōtara. The bark of the tōtara trees on Stewart Island and in the southern part of the South Island is softer and more papery than that of the trees in the North Island and was used by muttonbirders to make torches – it was interwoven with flax fibre. The torch was saturated in muttonbird fat and set alight. The dry outer bark of the tree was used to make splints for broken bones. The inside of the bark of the tōtara was used to make a medicine that helped with a fever.

Kōwhai
Beattie also wrote about the kōwhai's many medicinal purposes in the South Island. The bark was soaked in water and was an excellent remedy for cuts. Swellings of any sort were treated with wai kōwhai (kōwhai water), and this was a swift cure. Another internal remedy was for colds and sore throats. The bark was steeped in boiling water, and the infusion had to be drunk fresh as it doesn't keep.
Beattie was told of an incident where kōwhai juice was used successfully:
One aged man narrated the case of a Māori who had been with him on a sealing hunt. This man suffered very nasty injuries when his face unfortunately came between the teeth of a kekeno (fur seal). As soon as possible waikōhai (kōwhai juice) was poured into the wounds and in two or three days the man was right again.

Kānuka
The common name for this tree is white tea tree or white mānuka. Kānuka is used medicinally by boiling 12 even-sized pieces of bark until the water is dark – it is drunk for diarrhoea and dysentery. Long poles of sharpened kānuka are used to make eel weirs, and its fragrant leaves are used as scent oil. Spinning tops were also made of kānuka. Captain Cook and early settlers called mānuka "tea tree" because they used the green leaves to make a substitute for tea. Māori used the hard wood of the plant for paddles and weapons, blades and spears. The bark was used for making water containers and the inner bark as a waterproof layer for roofing.

Some of the other flora in the area were pākākā, pāhautea, kōtukutuku, rimu, mātai, makomako, kāhikatea, horopito and tarata.

Birds

Some of the traditional birdlife in the area would have been:

Koparapara – bellbird
Tīrairaka – fantail
Tauhou – silver-eye
Kāhu – hawk
Weka – woodhen
Kakapo – owl parrot
Pūtakitaki – paradise duck
Kukupa– wood pigeon
Pārera – grey duck
Riroriro – grey warbler
Kākāriki - parakeet
Kakaruwai – South Island robin
Miromiro – South Island tomtit
Pīpipi – brown creeper

This birdlife was mainly relegated to the forest areas. Birdlife was also abundant near the ocean and into Ōtākou.

Glossary for your school

Kai – food
Kākahu – clothing
Kekeno – seal
Kinaki – relish
Kiri – bark
Korowai – cloak
Mokomoko – lizard/gecko
Tuna – eel
Wai – water

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End notes

1 Atholl Anderson, *When All the Moa Ovens Grew Cold,* p. 4.
2 Atholl Anderson, *When All the Moa Ovens Grew Cold,* p. 7.
3 Edward Shortland, *The Southern Districts of New Zealand.*
4 "Scottish Settlers Arrive in Otago."
5 J. West, *The Face of Nature,* p. 265.
6 *"'Brock's Folly' – the Mansion That Never Was."*
7 Brenda Harwood, *"Brockville's Close Link to WW1."*
8 Basil Keane, *"Te Hopu Tuna – Eeling – Pā Tuna – Eel Weirs."*
9 J.H. Beattie, *Traditional Lifeways of the Southern Māori*, p. 143.
10 J.H Beattie, *Traditional Lifeways of the Southern Maori,* p. 316.
11 Christine Tremewen (trans. and ed.), *Traditional Stories from Southern New Zealand*, pp. 86-87.
12 Edward Shortland, *Southern Districts of New Zealand*, p. 199.
13 D. Monro, *"Notes of a Journey Through a Part of the Middle Island of New Zealand,"* p. 96.
14 Edward Shortland, *The Southern Districts of New Zealand*, pp. 121-122.
15 J.H. Beattie, *Traditional Lifeways of the Southern Maori,* p. 83.

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