Aukaha
KIA KAHA, AU KAHA

Dunstan Kāhui Ako Cultural Narrative

Ko te Mata-au e tere ana
Ko Kāmoanahaehae e tūhono ana
Ko Haehaeata e tāwharau ana

i a tātou
ki te whenua
ki te awa

Uhia e te tupuni o
Wehinuiamamao

E tau e

◇◇◇◇◇◇◇

It is the Mata-au that flows
It is Kāmoanahaehae the junction
It is Haehaeata that shelters us

On the land
On the river

Covered by the cloak of stars of
Wehinuiamamao

Here we have settled

Dunstan Kāhui Ako Cultural Narrative

This modern and newly coined pēpehā places your school in the Dunstan region with referral to key placenames and an acknowledgment of our beginnings. Mata-au is known today as the Clutha river and Kāmoanahaehae is a junction in the river that is between Mata-au and Manuherekia. Haehaeata is known as Leaning Rock today. All schools within this Kāhui Ako can use this pēpehā and it connects you all to each other and the area. Detail about these place names are on our Ngāi Tahu Atlas site, Kā Hurumanu.[1]

The narrative

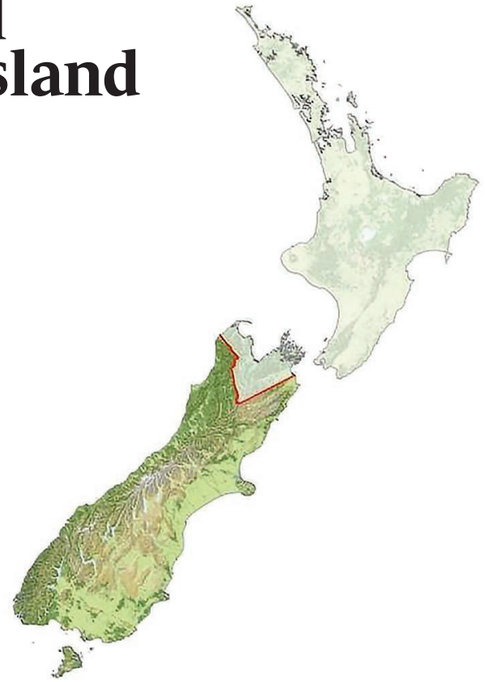
This cultural narrative provides two types of information for the Dunstan Kāhui Ako – that which is of a celestial nature and that which is of a historical nature – and it is important to be cognisant of this when using the information with classes and students. This information is from the Kāi Tahu 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.

It is important that you refer to this information as a narrative or mana whenua/Kāi Tahu history. When you refer to this information as myths and stories it diminishes our history and our place as takata whenua. Kāi Tahu did occuupy this area and have long-standing whakapapa and place in this rohe.

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-Maui) 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.[2]

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 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.

There were a series of events that occurred in the North island for the descendants to move south, these included battles and various skirmishes. Mana whenua today come from various iwi and acknowledge all of them, despite being known as Ngāi Tahu.

The map (above right) illustrates the large tribal area now associated with Waitaha, Kāti Māmoe and Kāi Tahu in the South Island.

Traditional settlements in the Dunstan Region were referred to as pā or kāika. Atholl Anderson (Ngāi Tahu historian) and Edward Ellison in different documents record the various pā connected with the Central Otago area, some are mentioned including the places they were situated, here for your interest; Gray's Hill (Te Pā o Kāti Kurī), Ōhou (Ōhau), Maungatua (Taiari), Frankton, Queenstown, Taiari, Otapiri (Hokonui Hills), Makarore[4] (known as the Makarora), Te Anau, Nehenehe on the Mātukituki River (known as the Mātakitaki), there were also several on Lake Hāwea.

Values

Mana whenua live by our values and tikanga and increasingly we see these adopted to New Zealand society and particularly schools. When considering values for you school, consider the place you are in and its history. Here are some values that we encourage you to consider and you can research others.

MANA
The mana of the takata whenua which is acknowledgement of the long standing indigenous history and people who occupied this area. Mana is also reflected in behaviour and in a Māori world view, mana can be gained through the hard and honourable work of the whānau, hapū and iwi.

WHAKAPAPA
This is integral to te ao Māori, there is a whakapapa to everyone and everything. Whakapapa is kinship and it is central to identity. Whakapapa is also about family and within te ao Māori, the notion of family is much larger than the nuclear unit. Whānau whānui describes a wider family unit. The student comes to you with those connections, they don't come alone.

Furthermore there is whakapapa connections to the area you live in and in this narrative important tūpuna are discussed.

MAURI
Mauri is the life force connection between atua (gods) and earthly matter. It is stated that all things have mauri, including inanimate objects so it can be found in people, animals, fauna, fish, waterways, rocks, mountains. The mauri is a protector of the health of a person or place. If a mauri is damaged then the owner or the seat of that mauri is vulnerable or also damaged. Mauri is an almost invisible force that binds land, astrology and people together and can be considered when we are looking at sustainability and protecting our environment.

MAUMAHARATAKA
Maumaharataka is essentially memories or remembering and in Te Ao Māori we walk into the future by taking the past with us. Furthermore the memories have been passed on through the many generations, handed down orally and in written archival documents.

Māori recollections of their past and their own narratives are important. Memories from mana whenua, particularly who have first-hand experiences of growing up with their whanauka and within their traditional kāika are significant. It is important that the narratives and whakapapa are as authentic as possible. The Kāi Tahu voice will not be ignored, it is in the landscape in place-names, memories from our people, whakapapa, written archives, recordings and so forth.

MĀTAURAKA
Mātauraka is knowledge. Mātau is to understand or comprehend. A full understanding of Māori history, language and genealogy in the Kāi Tahu rohe does not lie with one person.

This is not to say that one person cannot attain this knowledge but at present this is knowledge that is shared. Furthermore a strong knowledge base of history, whakapapa and language within our Kāi Tahu people is something that has had to be re-learnt and revived over the last 40 years or more. There is a strong knowledge base of Kāi Tahu occupation in Central Otago and that information is growing with the unlocking of archival documents and language revitalisation within our hapū and iwi. Ensure that your school connects with Aukaha or a runaka if you are needing verification of history and so forth.

TAPATAPA
Tapatapa conveys a manifestation of mana (prestige) through the process of the ancestors naming landscapes. As an example, Rākaihautū, who is associated with the Uruao canoe and the Waitaha people, laid claim to many areas in the South Island through tapatapa. Tapatapa provides opportunities for intergenerational memory, strengthening of cultural and place-based identity, and is an expression of mana. Therefore, the naming of buildings should be carefully considered with mana whenua advice and guidance. There is mana in placenames, and examples include the placenames that come from the earliest of people on the land and inland. These must always be referred to and never replaced with others if the original name is available.

Placenames

Mata-au is the Clutha River that flows from Lake Wānaka in a south-easterly direction through Central Otago into the Pacific Ocean at Molyneux Bay.

Haehaeata is Leaning Rock in the Dunstan Mountains in Central Otago.

Kāmoanahaehae is the junction of Mata-au (the Clutha River) and the Manuherekia River) in Central Otago.

Kōpūwai is Old mountain range and this is discussed in this narrative.

Ōmakau is Blackstone Hill but is also the name for nearby Idaburn.

Manuherekia is the river that flows in to the Mata-au just below Alexandra. It was known as a village where eels were gathered and other kai such as, turnip, weka, pārera (grey duck), pūtakitaki (paradise duck) and kōareare (edible rhizome of raupō).

Māniatoto is the elevated inland region surrounded by the upper reaches of the Taiari and Manuherekia rivers.

Introduction to the Kāi Tahu creation story

In our southern Māori history, the creation story is very detailed and somewhat different. The original story itself has been recorded, edited and published in a book that is accessible in most libraries, Te Waiatatanga Mai o nga Atua: South Island Traditions. [4]

The narrative was told by Matiaha Tiramorehu (he was Kāi Tahu, and he died in 1881) – it could be used in the classroom. This book is a good place to start if you are interested in the original creation beliefs; it focuses on the tribal narrative of Kāi Tahu.

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.

TE TUPUNI A WEHINUIAMAMAO

Tāne spends time looking for something to adorn his father (Rakinui) with above. Rakinui is the sky and Papatūānuku the earth. He initially gathered Rāhuikura to adorn Rakinui. The only problem was that the red colours would only stick to him at dawn. At night they would not rest upon Rakinui. Tāne then went on a long journey and he met with his young brother Wehi-nui-a-mamao the weaver. When he saw him Wehi was weaving a beautiful cloak of stars and Tāne asked him to give him the cloak for his father. Wehinuiamamao, gives the stars that he has attached to his cloaks to Tāne to adorn their father. These stars are called Hirauta, Hiratai, Te Parinuku and Te Pariraki. Tāne also placed other stars on Raki and some of these were signs of the seasons such as Puaka, Takurua, Weroiteninihi, Weroitekokoto and Weroiteaumāria. On completion Tāne was satisfied with the beautification of his father.

The Puaka star is accepted as being Rigel which sits within the constellation of Orion. In many parts of Aotearoa the appearance of Puaka (or Puanga) signified the beginning of the Māori year, or perhaps more particularly, the start of winter rather than Matariki. It is possible that Puaka was also known as Pipiri, a common name for the winter season and Williams states that Pipiri is a star visible in the mornings a little earlier in the year than Matariki which would correlate well with Puaka's appearance. One Kāi Tahu informant of James Beattie relayed details of the annual ritual to observe the rising of Puaka and Autahi.

A stake was placed in the ground and if the star rose north of the stake it meant bad weather, if it rose south of the stake it denoted fair weather. Puaka is propitious sign and one proverb states Puaka kai rau meaning Puaka that provides much food. Although it rises at the outset of winter it is also on the end of a significant food gathering period and much food will have been stored through the autumn period building up to the cold winter season and the primary birding seasons strayed in to the winter months.

KŌPŪWAI

Kōpūwai was the giant who swallowed the Mata-au (Clutha River) in an endeavour to catch a Rapuwai woman named Kaiamio. He was afterwards turned into the Old Man Range in Central Otago and is seen as the large free-standing rock known as The Obelisk. The range's Maori name is "Kōpūwai " to this day, and a small lake near them is called "Hapua- o-Kaiamio." When Kōpūwai was turned into stone his pack of ten two-headed dogs were dispersed and six of them took refuge in a carved cave on the riverbank in the township of Duntroon, named Ka-waikoukou. These dogs were turned into stone, and if you go to that cave you can still see their two-headed bodies sticking out of the water.

Above: The Obelisk, in the Old Man Range, Central Otago

Left: Cave drawings in Duntroon

Kōpūwai is the best known of these gigantic beings. Of the others Pouakai is now remembered as a huge bird (some say this was also the ancient and correct name of the moa.)

According to the description given Komakohua was a white bird the size of a domestic fowl, which lived in cliffs and peered down at passers-by. It could fly and had a sharp beak.

Pukutuaro was a harmless monster and lived in a pond at the headwaters of the Rakaia River. Te Karara-huarau had his abode at Taupō and Waitata in the Collingwood district and ran away with a woman known as Ruru. She got away from him but was recaptured. Her people built a house the size of Te Karara and sent for him to visit them. Ruru came overland but Karara swam round by sea. He was tired and slept sound that night and the people set fire to the house and burnt him. His cave can still be seen up near Collingwood.

It is also suggested that the Maeroero were crew on this waka. They were hairy, bush men that used to reside in the forested hills all about Otago and Southland. On a farm at Ōwaka there is a big flat stone which is tapu because one of the Maeroero who came on Te-Waka-huruhuru-manu used it. The ghosts would worship there and then go on to Table Hill. When the Europeans came to Otago the Tautuku Forest was said to be haunted by these fearsome "wild men of the woods" and they would not venture into its depths.

Rākaihautū

According to Māori tradition the very first people to arrive in the South Island were the Waitaha. They had originally lived in the Pacific homeland called Patnuioaio and had decided to leave due to a war that was raging. The chief, Matiti, gave his son-in-law, Rakaihautū, a great canoe called Uruao. He loaded the canoe with representatives of local tribes and headed off for new lands. At every island that he made land fall he discovered inhabitants until he reached the Marlborough are of the South Island. Rākaihautū carried with him a famous kō, or digging stick, called Tūwhakaroria and when he landed he dug three pools. They were used to predict the South Island may have to offer. The predictions stated that they would find lakes and waterways full of sustenance, lakes that were freezing cold as they had never encountered before and lakes that would be dug by man's hand.

It was decided they should explore the inland and the coastline so Rākaihautū sent his son, Rokohouia, with the canoe to circumnavigate the island whilst Rākaihautū went inland. Rokohouia discovered abundant food resources in the bird colonies on the coastal cliffs and also the set up eel weirs at the mouths of all the rivers.

Meanwhile Rākaihautū and his party were performing great deeds inland. Whenever Rākaihautū's spade touch the earth a lake was formed. His trail can be followed from the northern lakes Rotoiti and Rotoroa through to lakes Takapo (Tekapo), Ōhau, Hāwea, Wānaka and then Whakatipu. More correctly this lake was known as Whakatipu-wai-māori – Whakatipu of the Fresh Water whilst Lake McKerrow was known as Whakatipu-wai-tai – Whakatipu of the Salt Water. Rākaihautū continued on to lakes Te Anau, Manapōuri (Moturau was its original name) and then back out to the coast to Waihola. They stopped briefly in Dunedin and named the river Kaikarae (Kaikorai) and carried on to the mouth of the Waitaki River.

At the mouth of the Waitaki Rākaihautū met up with Rokohouia where they discussed the best place to set up their village. They decided upon the sheltered harbour of Akaroa and, when they set off for their new home, they were so proud they were strutting. The Canterbury Plains are known as Te Pakihi Whakatekateka o Waitaha – The Plains Where Waitaha Strutted Proudly. Rākaihautū dug two new lakes Wairewa and Waihora (Lakes Forsyth and Ellesmere) before settling at Akaroa.

The Waitaha people were probably the people that archaeologists called the Moa hunters. They mostly lived at the mouths of rivers and would travel inland to catch moa and then transport the butchered meat downstream on reed rafts. The Waitaha were real people and not mythical even though their deeds are in the realm of mythology. In that regard they are very like the Picts of Britain. They were a real, early British culture but as other people settled in England they were relegated to myth and legend and become known as the pixies.

The genealogies of the Waitaha people can be traced from Rākaihautū through to the living descendants who are the modern day Kāi Tahu.

Whakatipu-wai-māori

Trails and movement

Kāi Tahu were a nomadic people who travelled extensively on land, waterways and sea. They travelled from areas like that of the Otago Peninsula and inland. 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.

Māori also followed tracks inland to Central Otago, walking and using waka like mōkihi (canoe made out of raupō). Edward 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. [5] 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. Atholl Anderson's important work on Kāi Tahu history is referred to here and he also researched and wrote about the interior area (Central Otago) and occupation of that area by our people. Below is a map from Atholl's article illustrating the inland and he also refers to a number of trails. These included routeway via water or by land; along both sides of Lake Te Anau, Lake Whakatipu, Dart River, along Mataura River, Nevis River, Clutha River, Hāwea, Wānaka and up and down the Waitaki River.

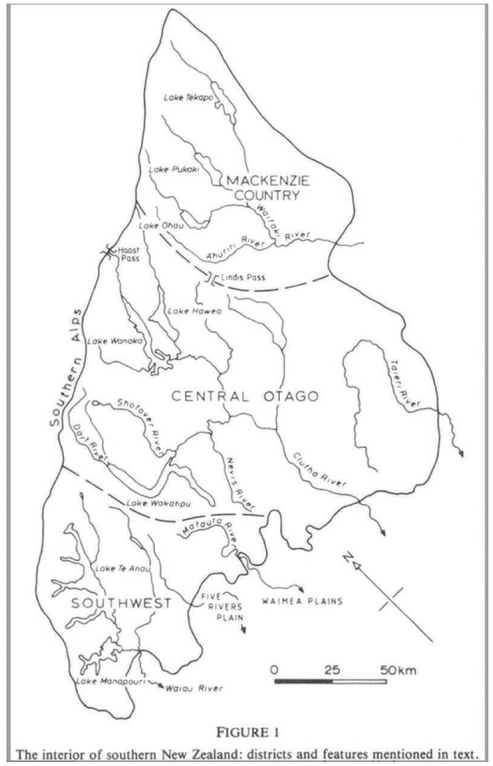


FIGURE 1
The interior of southern New Zealand: districts and features mentioned in text.

Mōkihi were a type of waka that were known to be used by our people as the travelled inland. Traditionally, raupō stalks were used for thatching the walls and roofs of whare and storehouses, and the down was used to stuff bedding. The leaves were used for canoe sails and kites, while bundles of the stalks made temporary rafts known as Mōkihi. Raupō is a well-known and easily recognisable wetland plant. It grows up to 4 m tall, usually in large groups and in shallow water. [6]

Edward Shortland on his time on the Southern side of the Waitaki river described the making of Mōkihi (small waka for travelling across and down rivers),

Our mōkihi was made in the form of a canoe. Three bundles of "raupō," about eighteen feet long and two feet in diameter at the centre, but tapering towards the extremities, were first constructed separately, each being tightly bound and secured with flax; and were then fastened together so as to form a flat raft. Another bundle similarly made was next laid along the middle of this, and secured in that position, forming a sort of keel; the hollow intervals left between the keel and sides were filled up with "raupō." Packed carefully and tightly in layers, and secured with bands of flax. The bottom of the mōkihi being thus finished, it was turned over, and two small bundles were laid along its outer rim, from stem to stem, for topsides; and all the vacancies within were filled up with layers of "raupo", tied down with flax. This sort of canoe is remarkably buoyant, and admirably adapted to the perilour navigation of the immense torrent Waitaki. [7]

Photo Source: http://www.kahurumanu.co.nz/our-people/kelly-davis/a-man-of-the-river

Treaty of Waitangi

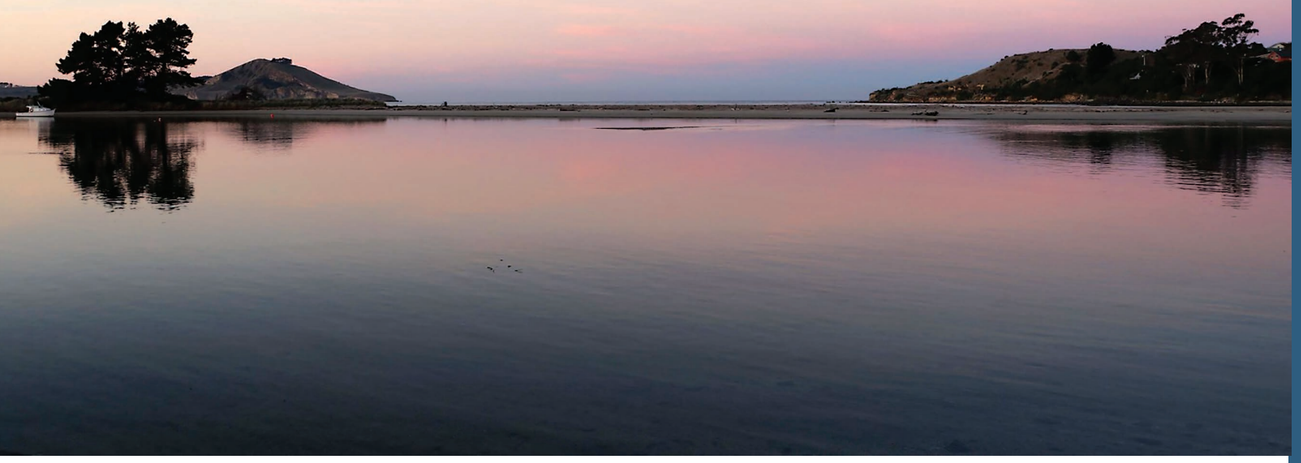
The Treaty of Waitangi was taken by Major Bunbury throughout the Kāi Tahu tribal region to obtain southern Māori signatures. The Treaty had been signed by many iwi (tribes) in the North Island, and Korako and Karetai signed it at Taiaroa Head on 13 June 1840. They were among seven signatures for southern Māori. The Treaty was also signed in three other areas in the South Island, including; Cloudy Bay, Akaroa and Ruapuke Island.

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.

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. On 31 July 1844 at Kōpūtai (Port Chalmers), 25 chiefs signed the Otago Deed, selling around 400,000 acres for £2,400. 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. Edward Ellison states,

Following shortly after the signing of the Treaty of Waitangi were the Kāi Tahu land sales 8 which alienated the vast bulk of the Otago region, the lands reserved from sale were insufficient to sustain whānau and hapū. The traditional access to mahika kai was soon put to the test, settlors objected to hunting parties crossing their land, introduction of farm animals, pests and land clearance by fire depleted mahika kai resources. [9]

“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."



Gold-mining and Rāniera Ellison

In 1863, Rāniera Ellison, found 300 ounces of gold on the Shotover River. His dog had fallen in to the river and when he surfaced his coat revealed gold dust. By night fall Raniera and his friend Hakaraia Haeroa uncovered a significant weight in gold. Consequently Māori Point in the Shotover River, Queenstown was named after Rāniera and this event.

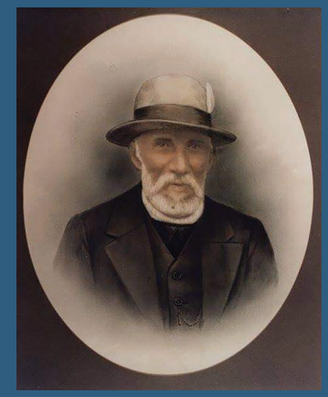
Rāniera Ellison, was a halfe caste Māori male born in 1839 in Korohiwa, the Wellington area. In an environment that was rapidly changing for the indigenous people of New Zealand, the gold-find allowed Rāniera to forge a path of success for himself and his family. Infact Rāniera’s instant wealth transfromed his life and his legacy lives on today within his Māori community, Ōtākou.

During the early years of European settlement, prior to the establishment of government, Māori flourished in the free-trade environment. But in a climate where colonisation and Western democracy had disenfranchised individual Māori from political power and the capital to participate in the new economy goldmining offered a chance at economic success.

It was an opportunity that was not impeded by class, status or ethnicity. Goldmining allowed Māori an equal footing with Europeans, free of restrictions and tarriffs. Rāniera was not the only example of a Māori goldminer in this time period. In fact many Māori enthusiastically took up the opportunity relishing the chance of finding their fortune. In fact there are many accounts of Māori working in the goldfields. Rāniera’s gold discovery was the most influential factor in the Ellison family success. It enabled steady income, well maintained and productive lands, good housing, great education and social mobility. All of this opportunity was far reaching and inter-generational and was directly related to Rāniera’s gold.

Rāniera Ellison’s story has been quite widely told today. There are many versions of him finding gold, some quite unusual versions to the general story from within the Ellison whānau. The story of Raniera finding gold has certainly taken on a life of its own and has become embellished with all sorts of details over the years.

Rāniera Ellison was also known as Dan Ellison or Raniera Erihana. He was a half caste of Taranaki Māori lineage. He was born 1839 possibly in the Wellington area and died at Ōtākou in May 1920. He was one of three children from a European whaling father and a Māori mother. His parents were living in the Queens Charlotte Sounds in Marlborough and had to flee on the raids from Southern



Rāniera Ellison

Māori to the area. They crossed over the Cook Strait and his father set up a whaling station at Korohiwa in the Wellington area. Raniera was nine months old when his father drowned, taking a whaling boat through the rough surf at Titahi Bay. He was raised by his mother and aunts in a Māori village called Te Aro in Wellington. Rāniera’s brother (Thomas) also drowned in Nelson, crossing a lagoon in a mōkihi (a one man canoe made out of reeds), it is claimed he was a child but there are articles written by him in the newspaper in 1861, so I would suggest he was an adult. Despite these events Rāniera himself became a strong swimmer and there are accounts of him rescuing a number of men in a capsized boat off the Otago Harbour and swimming them ashore one by one.

In 1861 when Rāniera was 21 he decided to make his way to Otago to the goldfields. Rāniera spent his time initially working as a crew member on pilot boats in the Otago Harbour. He spent some time in the Māori village of Ōtākou at the entrance of the Otago Harbour. It was there he met his future wife. According to whānau stories Rāniera fell in love with Nāni Weller, the grand-daughter of chief Taiaroa of Ōtākou. Te Matenga Taiaroa’s daughter, and Nāni’s mother, Nikuru married Edward Weller, a prominent European whaler and businessman who moved to Ōtākou. Weller operated the whaling station from Ōtākou and would spend time between Ōtākou and his home in New South Wales, Australia. Nikuru died in childbirth with Nāni and Te Matenga Taiaroa raised her. Taiaroa was unhappy with the relationship between Nāni and Rāniera, (for reasons related to tribal affiliations and past warfare between Nāni’s tribe and Rāniera’s) which lead to the couple eloping and marrying in Dunedin city.

continued on next page

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After the goldfields opened up Rāniera and his friend Hakaraia Haeroa travelled by foot to search for their fortune. Rāniera and Hakaraia went to join the rush in Waitahuna. They had no luck and they went on to Waipōuri where he found a few ounces of gold there. My father relays that Rāniera then came back to Ōtākou until he then heard of new strikes on the Dunstan field. A party including Rāniera travelled north through to Waikouaiti and Moeraki to collect more people to join their party.

They met up at Lake Taieri (near Hyde) and went on to the Dunstan field from there. By the time they got to the Earnscleugh Goldfield near Alexandra all the claims had been taken. So they then headed up stream to Cromwell and they were about to turn back to Alexandra when they heard of new strikes in the Lake Whakatipu area. They crossed the Clutha near Cromwell and continued up the Kawerau river and over the mountain range and in to Arrowtown (that was known as the Foxes)

On the way they met a group of southern Māori led by a man known as Rickus. The group then made their way to Māori point – Te Kimiākau (now known as Māori Point after Rāniera's gold find) This was between Arthurs Point and Skippers Canyon. When they arrived the river was in full flood and there were no miners on the true right bank of the river as they were not game to cross it. My father had said that the group on the whole had had a run of bad luck so were keen to give it a go and cross it. Although Rāniera had said it looked swift and deep and rocky. They returned to camp and early the next morning Rāniera (a strong swimmer) swam across the Shotover and caught a few Weka for a well needed feed for the group on the western side.

The following morning, Rāniera and Haereroa decided to cross the river again before anyone else was up. However, Rāniera's dog was swept downstream in the swift flowing river and was stranded on a ledge. Rāniera then went after him and it was said that there were gold flecks on the dogs fur. Rāniera recovered 300 ounces of gold in the rock crevices before nightfall. In today's terms it is estimated that that much gold is worth over $500,000. Rāniera's remarkable event at the Shotover river in Queenstown was single handedly the largest amount of gold in one day in New Zealand.

Mahika kai (food gathering)

Many foods were available around the wider Dunstan area particularly as the area had bird life and waterways. Some of these foods include plants such as aruhe, kōrari (flax flower), pora (turnip) and kāuru (cabbage tree). Birdlife – such as the various ducks like weka, pūtakitaki, pārera, whio – was also a great food source.

MOA

Central Otago is a region in which moa hunting was by far the most important subsistence activity of the early Māori occupants. [10]

Anderson writes,
Moa bone was widely scattered over the face of central Otago at the time of European exploration between the 1850's and the 1870's, but there were some interesting variations in its occurance. The most striking of these was that it was seldom found In 1872 hector observed that the greatest number of moa bones were found by rivers and Pyke in 1890 noted that when he arrived in New Zealand in the early 60s, Moa Flat, and the Maniatoto were noted for the quantity of moa bones scattered arround them. They were mostly found on the old lake terraces or in shallow ravines washed out by floods and rain and they were never on any plain.

Moa bones were also abundant in the shrubland fringes of the lover Manuherekia and upper Clutha rivers and again on the plateau east of the Lammerlaw ridge. [12] There are 67 sites in Central Otago which were, or may have been, connected with moa hunting and Anderson has divided them in to four categories:

1. Sites with extensive evidence of moa butchery and cooking

2. Sites containing moa bone

3. Sites with ovens and artefacts like balde implements and adzes but no moa remains have been reported

4. Sites of findspots of large flake and blade instruments. [13]

Moa was obviously an accessible and excellent food source. Anderson suggests that up to 100,000 moa were killed during the early period in southern New Zealand alone. [14]

There are archeologists such as Atholl Anderson who suggest that moa were ambushed and killed with spears at short range, taken in traps and snares or were bailed up by hunting dogs. The dogs of the South Island had powerful jaws and neck muscles similar to an Australian dingo.

The butchery sites of moa generally comprisesd of rows of ovens situated along the banks of streams, with large quantities of bone, moa eggshell and artifacts in them or near them. Very few were brought back to the site as whole carcasses as they were too heavy. Most moa were brought back to the camp as leg joints. Leg bones at these sites have been found smashed and it was assumed they extracted the fat and bone marrow.

Leg bones of an eastern moa, Emeus crassus, a relatively short-legged, medium-sized moa, from New Zealand. Now extinct. Image: Istock

> Moa was obviously an accessible and excellent food source. Anderson suggests that up to 100,000 moa were killed during the early period in southern New Zealand alone."

Native flora and fauna

This section describes native flora and fauna found locally. Some projects teachers could consider are outlined below.

1. Visualise what the area around the wider Dunstan area and further afield might have looked like in the period of pre-contact and contact between Māori and European.

2. Examine some of the types of plants that were once in abundance around your schools. Some plants have medicinal purposes, so investigation into these would be valuable.

3. Look at a cross-section of land near your schools to assess whether any of those plants are still growing in your area.

Flora

TĪ KŌUKA – CABBAGE TREE

The interior part of the tree stem and the roots, called kāuru, were a staple food of the Māori at one time, being steam-cooked in a type of hāngi. The tī trunks collected by Māori were young plants that had germinated from seed dropped by mature plants or from cuttings. Tī take only four years to grow one and half metres tall. 15 Beattie recorded that "A good section of tī – cabbage trees – was called para kāuru. While the soft part of the tī leaves could be cooked at anytime and chewed and eaten to ensure regularity of the bowels." 16

PORA – TURNIP

This is wild turnip and the large white root will be eaten and the leaves can also be eaten.

Pora grew in Central Otago. At a village on the Taiari plain, Edward Shortland's party enjoyed a meal of eel, fernroot and turnip tops (kōrau). Kōrau were generally found on the banks of the river. [17] According to Herries Beattie the early settlers in Otago found 'Māori cabbage: growing wild,

The Māori gave me the name of this as pora, and futher said that a kind of turnip had grown wild in Central Otago, their name for it being kawakawa...An old settler tells me that the & Maori cabbage & was simply a degenerate swede turnip. The leaves were turnip-leaves; the body was a thin wiry root and uneatable - it was the leaves which were eaten. From the description of the kawakawa it is surmised to have ben kohlrabi growing wild but not yet degenerated. [18]

TŪMATAKURU (KNOWN ALSO AS MATAGOURI)

This is a thorny bush that forms thickets in open country. Edward Shortlands guide, Huruhuru made a pair of sandals for him to protect his feet from the prickles of Tūmatakuru on the Waitaki Plains. [19] The spines of this plant were also used for tatooing, though instruments of bone were preferred.

TŪPĀKIHI/TUTU (ALSO KNOWN AS TOOT)

Tutu is highly poisoness to humans and animals. The poison effects the body's nervous system and muscular systems. Buchanan wrote in 1865 in his list of useful trees of Otago that the tutu was poisoness apart from the succulent petals surrounding the seeds and it was also used in epilepsy with supposed success. [20]

There is a detailed recipe recorded by Bell in 1940 on the use of the tutu/tūpākihi,
Tūpākihi. Nearly fill a billy with leaves. Cover with water. Boil till the water is coloured. Bathe the broken leg or bruise with the warm water in which the leaves were boiled. Apply the plaster. Tie with a bandage, raupō or flax or bark (hammered with a stone to make it soft) or fibres (muka). In summer, rub the injured part with pigs fat (or some kind of oil) before applying the plaster, because it gets very hot.

Tūpākihi plaster: Cut a young stalk of tūpākihi about 2 feet long. Scrape out the green pith and sap with a knife or a shell. Apply the plaster to the injured part, every four hours for a week. The plaster keeps the injured part cool and prevents inflammation. If it is a broken leg, obtain a piece of bark for a splint as nearly as possible the same size as the leg. [21]

RAUARUHE - BRACKEN FERN

The root of the Bracken Fern was an important source of food for Māori. It was in abundance and available in all seasons. Some of the external uses of Fern roots were applying the fern ashes as a dressing to severe burns, the fern fronds bruised and moisture from them applied to mosquito bites and used as a covering for wintering potatoes. [22] A southern tradtion was recorded by Beattie from one of his informants,

I have eaten fernroot. It was dug, then dried in the sun and then stored in the whata (storehouse). To get it ready for eating it was tied in to a bundle, soaked in water, and then roasted by rolling it over on the cinders - not in an umu (steam-oven). It was beaten after this.....it used to be beaten in to a lump, and waikōrari – flax honey – was dripped on it to make it sweet. [23]

TŌTARA

The tōtara was an incredibly useful plant for southern Māori. The wood was used for housing, canoes, musical instruments and toys, while the bark was used for torches and containers for water, preserved birds and rats, and so on. The tōtara was seen as a chiefly tree. In the South Island, the muttonbirders would make torches with the bark being interwoven with flax fibre and saturated with muttonbird fat.

Herries Beattie recorded that:
to get boiling water the ancient Maori had to resort to a certain amount of ingenuity. As he had no pottery nor metal utensils he had to use a wooden vessel sometimes called a waka but more commonly known as an ipu. This was sometimes a tree trunk hollowed out and sometimes it was a receptacle made of totara bark in such a way that it would hold water. The usual way to make these vessels was to bark a totara tree and lay the bark in strips overlapping each other. [24]

PIRIPIRI – BIDDYBID

Piripiri is a ground creeper and has stems bearing little balls of reddish spines that stick to man, beast or bird. [25] Tui were sometimes caught by covering their favourite drinking spot in piripiri, which stuck to the bird. European settlers changed the name over time from piripiri to biddybid, keeping the guttural sound of the name. Beattie referred to the use of piripiri as a medicine for constipation. Mānuka leaves and the burrs of piripiri were steeped in water and drunk. [26]

MĀNUKA

Mānuka wood was once fashioned into canoe deckings, canoe poles, fish hooks, fishing rods, eel pots and other fish traps. It was made into gardening implements and weapons such as spears and clubs. Beattie recorded that *the mānuka leaves were boiled and rubbed on a leg itch.* [27] *An infusion of kōwhai bark and mānuka bark is rubbed on outwardly for pains in the back and side. Edward Shortland commented that the whalers drank so much mānuka tea that it was called the whalers' tea. Beattie recorded that constipation could be cured by steeping mānuka leaves in water and drinking the infusion.* [28]

KŌWHAI

Beattie also wrote about the kōwhai's medicinal property in the South Island. *The kōwhai had a number of medicinal purposes. 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 will not 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. [29]

Birds

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

Kōparapara – Bellbird
Kārearea – New Zealand Falcon
Kākāpō - Parrot
Tīrairaka – Fantail
Tauhou – Silver-eye
Kāhu – Hawk
Weka – Woodhen
Kākāpā – Owl parrot
Pūtakitaki – Paradise duck
Kererū – Wood pigeon
Pārera – Grey duck
Tui
Kiwi

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End notes

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3 Note the correct spelling of placenames here.

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9 Edward Ellison, Aukaha Ltd, 2021.

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22 M Riley (1994) 390-391

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