



Aukaha
KIA KAHA, AU KAHA

Cultural Narrative *for* King's High School



King's High School Cultural Narrative

This cultural narrative provides two types of information for King's High 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 make contact with Aukaha (1997) Ltd if you have any questions.

What is a cultural narrative?

A cultural narrative recognises the historical relationship between the area and its mana whenua. It describes what is unique about the place and the people your school is part of, building a common understanding of traditional and spiritual connections, heritage and values.

The cultural narrative ensures:

- the status of iwi and hapū as mana whenua is recognised and respected
- Māori names are celebrated
- mana whenua significant sites and cultural landmarks are acknowledged
- our natural environment is protected, restored and enhanced
- iwi/hapū narratives are captured and expressed creatively
- iwi/hapū have a living and enduring presence and are secure and valued within their rohe.

School Values



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.

The original inhabitants of the area were known as Kāti Hāwea and Te Rapuwai. Anderson claims that these people were certainly Polynesians and among the ancestors of southern Māori.¹ The following onset of people were the Waitaha, an early group of people who are known to have arrived on the canoe, the Uruao. 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 supernatural digging implement.

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. These people migrated in different phases from the North Island and married into existing groups of people. According to many accounts, Kāti Māmoe are descendants of a woman called Hotu Māmoe, who hailed from the North Island area of Napier.

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.

According to Anderson, there was considerable continuity in the southern Māori population. Anderson describes the



migration as piecemeal and as progressing at a clan and family level with each group consolidating its position by pursuing, in about equal measure, feuding and intermarriage.² The detail about their migration south has remained relatively intact because of the insular biogeography of this most southern indigenous habitat. A clear picture of the migration south has been kept through the passing on of oral traditions and a strong body of written records from missionaries and some key informants from the tribe. These comprehensive historical narratives about Kāi Tahu’s migration include the Kāti Māmoe history.

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

Who are mana whenua

For mana whenua, our stories lay the foundations of our world, teaching us about ourselves and our connection to Papatūānuku (mother earth), Rakinui (sky father), Takaroa (lord of the sea) and to all creatures.

Kāti Moki II, Kāti Tāoka and Kāi Te Pahi are the mana whenua of our takiwā, the area your school is in. Mana whenua denotes those who hold territorial rights and power associated with the area, and mana whenua are considered to be the owners of their takiwā.

Ōtākou is the home of Kāti Moki II, Kāti Tāoka and Kāi Te Pahi, and Ōtepoti has a long, important role in Kāi Tahu history. It is important

to understand that the right of mana whenua is traceable and defined by tradition and whakapapa to customary rights that whānau and hapū have inherited through the above tikaka.

The “Te Rūnanga o Ngāi Tahu Act” 1996 defines Te Rūnaka o Ōtākou. The takiwā of Te Rūnaka o Ōtākou centres on Ōtākou and extends from Pūrehurehu to Te Mata-au and inland, sharing an interest in the lakes and mountains to the western coast with rūnaka to the north and south.

Creation narrative

Using creation narratives to tell our history and whakapapa to the land and place provides a broad platform for Māori from different iwi to connect to mana whenua. The ability to see yourself in a narrative is important as it draws on identity and honours the whakapapa of indigenous people of Aotearoa me Te Waipounamu.

Takaroa and Papatūānuku

Papatūānuku fell in love with Takaroa and they had children together. After the birth of each child, Takaroa would go on a long journey and find the right place to bury the placenta (popoki) in the ground. On the birth of one of his children, he took the placenta to bury and was away for a very long time, leaving Papatūānuku on her own. Papatūānuku waited for Takaroa to return. While he was gone she fell in love with another man, Rakinui. Together they had many children.

Eventually Takaroa returned and discovered that Papatūānuku had fallen in love with Rakinui and that they had had many children together. He was angry. Takaroa invited Rakinui onto the beach and they fought. In the fight, Takaroa threw his spear at Rakinui, and it pierced him through his buttocks. He was badly wounded and became ill.

After the fight, there was an element of satisfaction from Takaroa that he had sought retribution and dealt with Rakinui, and he left. Rakinui went back to Papatūānuku.

Takaroa’s abode is in our Ōtākou Harbour. It is the island,

Rakiriri. This is known as Goat Island today, but the actual name is Rakiriri – the home of Takaroa.

Rakinui and Paptūānuku

After fighting with Takaroa, Rakinui was wounded badly and he returned to be with Papatūānuku. They had more children but, because Rakinui was weak, these new children were sick or born with disabilities. These children were The Family of Weakness, The Family Lying Down, Tāne With Bent Legs, Tāne With Legs Drawn Up, Tāne With Swollen Eyes, Tāne Who Wets Inside The House, Weak Tāne, Big Head, Long Head, Swollen Head and Tāne Of Great Health.

This was the reason that Rakinui said to Tāne and his younger brothers, “Son, you must lift me up so that I am standing above and your mother is lying below and daylight will shine upon you. Tāne lifted his father upon his back. Tāne raised his pole, Tokomauka. Paia raised his pole, Ruatipua. Paia then said his karakia, and Rakinui was lifted up to the sky.

Papatūānuku lay on the earth below. Rakinui farewelled his wife. “Papa, goodbye. This is my love to you. Every year I shall cry for you.” This is the dew and mists that arrive every summer.

Tāne and Paia had forced their parents apart. Their father became the sky and their mother became the earth. Now Tāne was worried that Rakinui and Papatūānuku had no clothes. He gathered trees and shrubs to cover Papatūānuku.

Otago Peninsula

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. 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. This area remains occupied today by the descendants of the first people to live on the peninsula. Muaupoko 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 spurious as there is only one source for it, from Herries Beattie in 1915, and it is not mentioned in the original Deed of Sale of Otago.

Ōtākou is the significant name of the area. Ōtākou was originally the name of the waterway that spans the area from Taiaroa Heads 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 dubious, 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.

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 began 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, a local Kāti Māmoe chief, and an alliance was established. The pair embarked on a number of skirmishes throughout Otago, and Waitai was eventually killed by local Kāti Māmoe.

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 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)

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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, and 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 rakatahi. 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.



Ōtākou Harbour

The Otago harbour has been a significant site for kai for Māori for generations; the cockle or tuaki is still gathered today. Mahika kai includes a range of kaimoana (seafood), sea fishing, eeling and harvest of other freshwater fish in lagoons and rivers, whale meat and seal pups, waterfowl, gathering of sea bird eggs, forest birds, and a variety of plant resources such as harakeke (flax), fern and tī root.

Observations from 1810 to 1840 paint a picture of a densely populated coastline from Pūrākaunui south to the Otago Harbour mouth then along the eastern inner coast of the harbour as far as present-day Harwood. There were a few smaller settlements on the western shore down as far as Kōpūtai (Port Chalmers). Population estimates range from 2,000 to 5,000.

Thomas Shepherd wrote his observations of the upper Ōtākou harbour (Dunedin) in 1826: *When we reached the utmost extent of the harbour we were agreeably surprised – instead of woods on each side as we had all the way up we saw a fine open country chiefly covered with flax plants, fern grass and a few small shrubs which might easily be burnt down and made ready for the plough [the site for future Dunedin].*³

Monro made his observations about the mouth of the harbour 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.*⁴

He went on to note the “*absence of a good site for a town*”. He mentioned how inhospitable the bush was on the mainland and that whalers had said they never ventured into it.

On his stay at Ōtākou 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 sun’s first rays are visible; and there is a general silence. Again, at even, they commence, just as the sun’s last ray fades, and sing on till dark.*⁵



Ōtākou Marae

Ōtākou Marae is the closest mana whenua marae to your school. Ōtākou is home to Waitaha, Rapuwai, Kāti Hāwea, Kāti Māmoe and Kāi Tahu and is where, in the early nineteenth century, Kāi Tahu, Kāti Māmoe and Waitaha blended into a single tribal entity. Our tūpuna laid claim to the eastern coast of Otago, stretching inland to Whakatipu and Piopiotahi (Milford Sound). The original settlement was centred on Pukekura, the fortified pā at Taiaaroa Head, and the Otago Harbour.

Before the European settlement of Otago, many kāika (villages) were located along the peninsula and in and around the Otago Harbour. Kāika can be described as permanent peacetime settlements as opposed to pā sites, which were used in times of unrest.

There were kāika at:

- **Papanui Inlet**
- **Tarewai Point overlooking Pilot’s Beach**
- **Tahakopa – a medium-sized kāika on the western harbour**
- **Te Ruatitiko – one of the many kāika in the inner harbour in 1836**
- **Ōmate**
- **Parihaumia – Portobello Bay**
- **Turnbull’s Bay**
- **Sandfly Bay**
- **Ōtaheiti-Acherons Head – Grassy Point**
- **Ōhinetū**
- **Te Waiparapara – on the spit at Aramoana**
- **Orawharerau – on the western side of the harbour**
- **Ōtākou**

Ōtepoti/ Dunedin city

Māori have lived in the vicinity of present-day Dunedin for centuries, and some occupation sites date back to approximately 1,000 AD. The wider Dunedin area was of singular importance to the Waitaha, Kāti Māmoe and Kāi Tahu people as a source of mahika kai and mahika kaimoana, a place of settlement, a burial place, and ultimately as a cultural landscape that embodied the ancestral, spiritual and religious traditions of all the generations prior to European settlement.

The name Ōtepoti itself is an ancient one according to Tahu Pōtiki. He disagreed that it had any meaning related to boats or a port but said it was in fact the shape of the area that looked like the corner of a Māori woven food basket, known as a poti. This is a picture (below) from 1860, Ōtepoti Bay. Tahu has illustrated where Ōtepoti is, and the shape does appear to be like the corner of a kete.



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 Taiaaroa 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”.⁶

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, 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.

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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.”⁷



Taranaki

This section explains the longstanding relationship between Taranaki and Ōtākou mana whenua. Kings High School could work on this important part of New Zealand’s history, and there are plenty of resources and books online. Whānau representatives may be able to talk to the history, but always start with your own classroom research as volunteer time to contribute is very limited and precious. The causeway and the memorial, Rongo, at Andersons Bay are important sites.

Tahu Pōtiki has written about the connection between Ōtākou and Taranaki:

It is important to note here another significant Māori influence on the Dunedin city which was also directly a result of European interaction. The relationship between Māori and European was reasonably positive in the South Island. Further north Māori grew resentful of European expansion and colonisation and tensions emerged soon after the signing of the Treaty. Settler pressure for land in the Taranaki region saw several conflicts between Māori and government troops from the 1860s to the 1880s. As a result many Māori were captured and sent to Otago as prisoners. There were 74 Ngāti Ruanui prisoners sent to Dunedin Gaol in November 1869, who were held until March 1872. Many of the prisoners were ageing, and 18 prisoners died.

The second group of prisoners were Te Whiti’s “Ploughmen”.⁸ In the 1870s a peaceful movement developed in Taranaki centred on Parihaka and led by Te Whiti-o-Rongomai and Tohu Kākahi. Their peaceful modes of protest were met with military style aggression. During 1879-1880 the settlers’ militia imprisoned hundreds of those from Parihaka, who were arrested illegally and detained without trial. There were 46 prisoners who were shipped to Dunedin.

While imprisoned in Dunedin, the prisoners were made to do physical labour. Work undertaken by Māori prisoners included breaking rocks at the Botanic Garden, laying out the recreation ground at Boys High School (now Otago Girls), building the Andersons Bay causeway which opened in 1872, and building what is known today as Māori Road (named after the prisoners) which was an access road through the Town Belt from the end of Arthur Street to the old cattle market then situated just above the present Kaituna bowling green. In addition, Māori prisoners were involved in building the sea wall along the Peninsula road.

The connection between Taranaki prisoners and Dunedin remains to this day. Their remains are buried in Dunedin cemeteries. Some Taranaki men adopted Ngāti Ōtākou for their hapū name, and built a church near Waitōtara, called Tūtahi (Standing as One), in honour of all the ministers that supported the prisoners in Dunedin. Local Kāi Tahu families have continued their relationships with Taranaki whānau over the years.⁹

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In 1987 a memorial to the prisoners was erected next to Portsmouth Drive before it reaches the Andersons Bay causeway. Edward Ellison (Upoko ki Ōtākou), who has written widely about the Taranaki prisoners,¹⁰ explained the memorial stone, Rongo:

The memorial was proposed after a visit to Otago by Taranaki Māori, among them descendants of the original prisoners, on the hundredth anniversary of the arrival of the first prisoners. The invitation had come from Riki Ellison whose family had historical connections with Taranaki.

After that visit, one Taranaki elder decided that it was important that the dead should have proper commemoration. With support of his local elders, Tom Ngātai conceived a memorial whose simplicity would reflect the humility and peace-loving philosophy of the Taranaki prisoners, many of whom were followers of the prophets Te Whiti o Rongomai and Tohu Kākahi who set up the community of Parihaka on the slopes of Mount Taranaki.

The story of finding the stone has the quality of legend. Tom Ngātai and the great North Island tohunga, Sonny Waru, were searching the coast for a stone when the tohunga’s hat flew off in the wind leading the men to a rock that was revealed by the outgoing tide. Its surface was decorated with ancient carving long worn down with the action of the sea. It was clearly the rock they wanted. The stone was raised from the sea and taken to Hāwera where it was inscribed with the single word “Rongo”. Te Whiti and Tohu had called their first settlement Te Maunga a Rongo o Te Ikaroa a Māui Tiki Tiki a Taranga which alludes to their hopes for peaceful resolution of conflict. Rongo is the god of peace and cultivation.

The memorial was unveiled on March 22, 1987 by the Governor General Sir Paul Reeves who was himself a descendant of the Taranaki detainees. There were about eighty people from Taranaki and two hundred from Dunedin present during the two-hour ceremony. Two Māori clergymen blessed the monument, one with water from a sacred stream in Taranaki and the other with water from the slopes of Aoraki-Mount Cook.

In a larger narrative for all Otago schools,¹¹ “Māori Hill” has been given the name Kuru Pereki in consultation with mana whenua.¹² This comes from an old waiata written by the Taranaki prisoners while they were imprisoned in Mount Cook Jail and recorded in the old Ellison family diaries. The Ellison family hails from Ōtākou and Taranaki. “Kuru” means “to break” and “pereki” is “bricks”. Breaking bricks refers to the hard labour the prisoners endured.

Old newspapers highlight the conditions the prisoners were living in. This letter by “Humanitus” in the Evening Star, 12 February 1872, states that: *nearly all the Maori prisoners exhibited a tendency for consumption... no doubt the particulars of the kind of work the Maori may be placed at, will be given on such an occasion. I read the other day that the Maories had been working in the water for a considerable time at Pelichet Bay. I do not think being immersed in water for a number of hours would likely stay its rapid development; and this little Nathan, of all others, looked to my mind, two years ago, least likely to be hurried off by lung disease.*

“Humanitus” also described the prison living conditions:

Forty-two bunks – in a space 30 x 15 feet, constitute the Maori dormitory in the Old Gaol. These bunks (twenty-one on either side) are divided by a passage so narrow so as not to admit of a moderately stout man walking through it comfortably. The first impression of a visitor, is he is viewing a rabbit warren, yet I have known 42 men to be sleeping in this rabbit warren at one time. The men are compelled to wiggle in, feet first into their bunks, their heads are so close as to appear together; add to this a water closet on the right hand in front, and one immediately behind – the stench from which often compels the window of the New Gaol overlooking Stuart Street to be closed on summer evenings, and we have probably the reason why we have heard so often the inspecting officer of a night give an ugh! And one of relief having reached the door.

To my unprofessional mind it has often suggested itself, whether this tendency to consumption is likely to be diminished by inhaling the fetid air and breath of those advanced in tubercular disease, for eleven and half hours in Summer and thirteen and half hours in Winter Months.

Pakakohi men 1869-72

Ngāwakataurua was the leader of the Pakakohi men during their time in prison, and the hereditary leader Kireona was among the prisoners and died in prison aged 70. The Pakakohi men contributed considerably to civic projects across the city, which were reported in the local newspaper by the man hours applied to each project, with the works listed below.

- Examples from the year ending 31 March 1871 (Otago Witness) are:**
- Labour on the old Botanic Garden (now University of Otago grounds) – 2034 days
 - Leith Stream bank stabilisation – 613 days
 - Loading rock – 259 days
 - Otago Girls’ High School grounds – 2034 days
 - Andersons Bay Road – 1738 days
 - Pelichet Road – 834 days
 - Hospital grounds – 238 days
 - Harbour dredging – 39 days
 - Kaikorai Road – 796 days
 - Rector’s residence – 419 days

The Pakakohi men were also involved in building the Andersons Bay causeway and parts of Portobello, Wakari and Māori Roads, widening Rattray Street, building roads and rock walls in the Port Chalmers area, and levelling the Oval sports and recreation grounds.

Parihaka men 1879-81

The Parihaka people began their passive resistance in 1879. In August of that year, 46 Ploughmen arrived at Port Chalmers aboard the Hinemoa, and a further 91 prisoners arrived in January 1880. There is no reliable record of the works that the prisoners were engaged in.

However, the *Wanganui Herald* reported in 1879 on

“A letter received by Māori in New Plymouth from the prisoners in Dunedin giving a description of prison life. It complained the climate was very cold and the confinement ‘exceedingly irksome to the free born Māoris.’”¹³

On their release, the Pakakohi men were accompanied by the Ōtākou chiefs Korako Karetai and Hori Kerei Taiaroa aboard the *Luna* to Wellington. Chief Karetai later wrote in *Waka Maori*, a government Māori newspaper (translated):

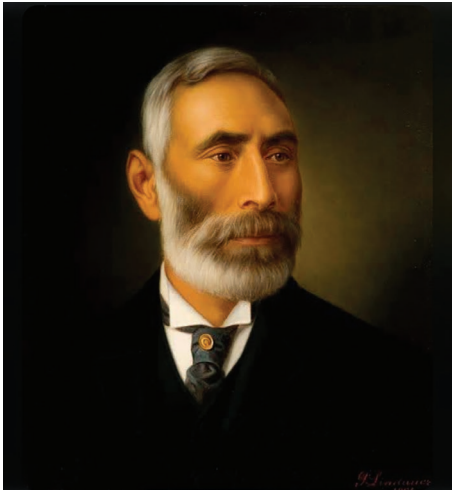
“A word about the prisoners. Their stay in Otago was very good, doing the work of the pākehā. And the pākehā people praised their behaviour, as did we Māori.”¹⁴

Ōtākou/ Kai Tahu connection

The communities of Ōtākou and Puketeraki were active in their efforts to alleviate the conditions the men were held in and their general welfare. H.K. Taiaroa, Member of the Legislature, pressed for the prisoners to be tried or released. There was a government proposal to release the prisoners and bring their families to live with them on Taiaroa land at Ōtākou.

One of the prisoners, Rangi Te Whao, remained in Dunedin and married a local Kāi Tahu woman – their descendants remain here to this day. Raniera Ellison from the Taranaki iwi (Te Atiawa, Ngāti Mutunga and Ngāti Tama) married Chief Taiaroa’s granddaughter Nani Weller in 1863 and was living at Ōtākou when the Pakakohi men arrived. He later became an active supporter of Te Whiti and the Parihaka Pa.

Local Members of Parliament



Dunedin and Otago Members of Parliament actively protested the plight of the prisoners, arguing in Parliament that the men should be tried or released.

H.K. Taiaroa (above) from Ōtākou advocated for the rights of the prisoners and spoke against the West Coast Peace Preservation Bill. Vincent Pyke, Member for Dunstan, condemned the violation of the Treaty of Waitangi in 1881. James Macandrew, member for Port Chalmers, urged that the prisoners be tried and if innocent liberated at once. Thomas Bracken, member for Dunedin Central, said they were entitled to a fair trial.



School haka

Raiona Mā composed by Komene Cassidy (2015)

Raiona mā

Kia rite

Raiona mā

Kia mau

Hī

Torona kei waho

Ksss hī x2

Mate ururoa

Ekea te taumata mātauraka

Mate ururoa

Ekea te taumata kikokiko

Manawa kaitūtae

Ekea te taumata o te takata

Oma mai koe ki konei, ki te tihi o Waiari

Hei aha?

I kīia ai he wehi tō te takata whai noa I ā hā hā!

Mate atu he toa

Ara mai rā he toa

Raiona

Hī

Raiona

Hī

Raiona

Ake tonu atu

Hī

Kingsmen

Get ready

Kingsmen

Attention!

Hī

Stretch out your hands

Ksss hī x2

Never give in

Climb to the heights of knowledge

Never give in

Ascend to the pinnacle of physicality

Pursue with fervour

Pursue and attain excellence

You run here beneath the peak of Waiari

For what purpose?

Perhaps you have heard others will not follow!

When one warrior falls

Another warrior takes his place

Kingsmen

Hī

Kingsmen

Hī

Whakataukī

1. Kaua e mate wheke, me mate mako ururoa

– Don't roll over and die like the octopus, go down fighting like the great white shark.

In Māori tradition, this saying is used to urge the young men to never give in, to strive to succeed.

2. Oma mai koe ki konei ki te tihi o Waiari, hei aha? I kīia ai he wehi tō te takata whai noa

– You run here beneath the peak of Waiari, for what purpose? Perhaps you have heard others will not follow!

This was said to the warriors of Kāti Māmoe by their tohunga Te Rakiamohia when they fled back to their pā to raise the alarm after Tarewai, Kāi Tahu, had retrieved his patu from them.

3. Mate atu he toa, ara mai rā he toa

– When one warrior falls, another takes his place

This is used in this haka to talk about generations of young men who come through the school. Every year, old boys leave, new boys arrive and new young men take leadership positions.

Placenames around King's High School

We suggest you refrain from attempting to translate names as the meanings are often complex or forgotten. Some possible meanings from different resources are recorded here; however, this doesn't make them correct. The official Kāi Tahu mapping website, Kā Huru Manu,¹⁵ has mapped many of these placenames and references. This is an ongoing and developing piece of work and valuable for schools.

There are also some very interesting place names and online at <https://paperspast.natlib.govt.nz>.

An example of this was published in the *Otago Daily Times* in 1948:

*There must be a vast reservoir of apt and attractive Maori names waiting for sites to which they can be applied. Why not use one of these for the new lookout? And why should we use an unpleasant coined word such as "lookout" when it is not necessary?*¹⁶

Te Rara

A waterway that branched off Pokohiwi and ran past Zingari towards Carisbrook.

Kaituna

A noted lagoon where tuna was harvested, near the Dunedin gas works.

Uruka te Raki

The meaning of this is associated with a Kāti Māmoe ancestor, Rakiihia. It is the name for the Hillside area.

Te Raka-a-ruka-te-raki

The place where Te Rakiihia (a tupuna) was buried – a ridge up above St Clair, near Corstorphine.

Te Ika o Pariheka

Lawyers Head.

Te Rakiātea

The flat land near St Clair.

Whakahekerau

(Waitaha), wife of Tūwiriroa (Kāti Māmoe) who had pā at Motupara and Tāhuna and sister to Kiri-teka-teka (Waitaha).¹⁷

Pounui-a-Hine White Island

The island out from St Clair beach.

Te Awa Moana Ōtākou

The Otago harbour/channel.

Ōtepoti

Now the Māori name for Dunedin, named after the corner shape of a food-gathering kete made from flax called a "poti". The corner shape of the harbour coming up to George Street does not visually exist now.



Native flora and fauna around King’s High School

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

1. Visualise what the area around King’s High School 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 school. Some plants have medicinal purposes, so investigation into these would be valuable.

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

Toetoe

Between 20 and 40 indigenous grasses were collected at various times in the vicinity of Dunedin. The largest and tallest grass was the toetoe. The culm or the stem of the toetoe is called kākaho. The hollow stem of the kākaho, known as the wī in some iwi, or even tussock grass was used to facilitate the learning of knowledge at the old wharekura, schools of learning. In the wharekura at Kaiapoi, boys were inducted as students. They were taken to a place with fresh water, like a river. Karakia (prayers) were recited over them to prepare them for their learning, they were doused with water and their ears were ceremoniously cleared with the kākaho to prepare them to listen and learn.

The toetoe was also use medicinally.

In our southern narrative, it is said that Rakiihia was wounded with a spear to the shoulder in a dispute. Te Hau removed the spear with his teeth and applied a toetoe plaster to the wound.

For toothache, the kākaho was roasted over a fire and then chewed with the affected tooth. The plant was also used for urinary complaints – the young shoots of the toetoe were chewed. A poultice of the feathery plumes of the toetoe was used on the skin for burns and scalds.

Kākaho were used to make flax baskets named rourou and the handle called katau.

Toetoe was also used in making darts. Projecting darts along sandy beaches or over flat ground was a favourite amusement of old. It was said that a suitable piece of koauau kelp would have kākaho inserted through it, forming a dart that could be projected with the aid of a stick. It was thought it might travel for 100 yards.¹⁸

Tōtara

The tōtara was an incredibly useful plant for southern Māori. It was put to multiple uses. 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, etc. In the South Island, muttonbirders would make torches of the bark interwoven with flax fibre and saturated with muttonbird fat.

A tree standing in the deep of the forest is the sign of a chief. There is a saying when a chief dies: Kua hinga te tōtara i te wao nui o Tāne – the chief (likened to the tōtara) has fallen in the great forest of Tāne.

Tōtara is the preferred timber for canoe-making because of its lightness, length and durability. A suitable young tree was sometimes reserved with a special marking for a son or grandson. When a tree was far from water, the felling and much of the hollowing out was done at the forest site. The hewn log was then hauled to the water using rollers or skids.

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 tōtara bark in such a way that it would hold water. The usual way to make these vessels was to bark a tōtara tree and lay the bark in strips overlapping each other.*¹⁹

Layers of tōtara bark and and the lower part of flax leaves were also used to make splints. These two were placed in such a position as to allow slight elasticity for the broken limb or splinter of bones to grow again. It was said that when a bone was broken, the patient was placed in a running stream to keep the swelling of the limb down and the tōtara was used as a splint.



Kōwhai

Beattie also wrote about the kōwhai’s medicinal use 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.”*²⁰

Mahika kai

Mahika kai is an all-encompassing term that literally means “food workings” and refers to food gathering or sources of food but also embodies the traditions, customs and collection methods.²¹

It is important to note that rights to harvest were hapū- and whānau-based. Not just anybody could enter food-gathering areas and simply begin to collect food. Gathering areas were generally divided into wakawaka, a term that means a furrow in a garden. Each of these furrows was assigned to a family who could work that area exclusively.

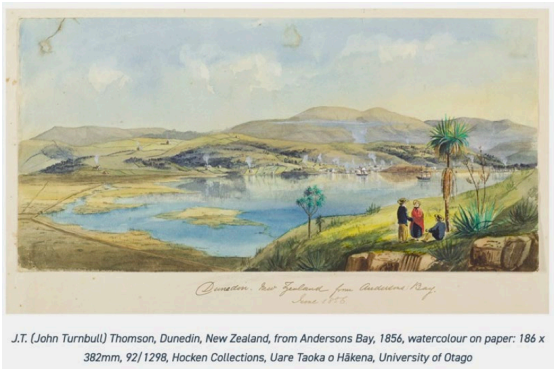
The Waihola/Waipori wetlands were highly valued by mana whenua. The wetlands were once one of the most significant food baskets in the Otago region and featured in the seasonal activity of the coastal settlements as far away as the Otago Peninsula and harbour area, Pūrākaunui and Puketeraki.

The Otago Harbour was a major source of kaimoana. Tunuku Karetai, an elder interviewed by Beattie in 1920, provided a list of species that were gathered within the harbour. This included shellfish such as cockles (tuaki), paua, yellow-foot paua (koeo), pipi, periwinkles (pupu), roroa (a type of clam), different species of mussels (kuku, pukanikani and toretore), whakai-o-tama (the Otago Māori word for toheroa) and limpets (whetiko and kakihi). The importance of shellfish is demonstrated by the huge piles of shells in midden material found on coastal sites.²² Karetai also cited many fish and marine species such as blue cod (rawaru), red cod (hoka), rock cod (patutuki), trumpeter (koekohe), tarakihi, greenbone (marare), crayfish (kōura) and seals (pakake), which provided a mainstay of sustenance for many generations of Kāi Tahu. He said the most abundant species were the barracouta (makā) and groper (hapuku).

South Dunedin was an estuarine area, probably quite marshy as shown in the images. It would have been filled with birdlife and would have provided mana whenua with a great source of kai, including tuna (eel), pūtakitaki (paradise duck), parera (grey duck), pakura (swamp hen), whio (blue duck) and inaka (whitebait).

At the time of European settlement in the mid-1800s, the low-lying South Dunedin area known then as “The Flat” was generally a marshy environment, covered with silver tussock, rushes and flax. Along the harbour margin was a wide, tidal mud-flat, and there were coastal lagoons and wide, low sand dunes, much flatter than those along the St Clair coast today.²³

The upper harbour was a “kohanga” of manu and kai.



View across the upper Otago Harbour and the South Dunedin plain from Tainui at right to Andersons Bay and Vauxhall at left. This scene was captured from the edge of the Town Belt, above Rattray Street, looking southeast, 1865. (Single view of Dunedin, Joseph Perry, Hocken collections).

The outlook from George Street down the Otago Harbour brings to mind the fishing in the harbour and can also be related to the fishing hook. H. K. Taiaroa wrote in 1880:

Ko Te Awa Otakou

*Ko te whakamaramatanga o tenei awa moana Ōtākou e nui nga tikanga pumau o roto o tenei awa me nga take a nga Māori i nohoia ai tenei awa moana a Ōtākou. I o nga take nui kei nga ika o taua awa e maha ona ika o tenei awa: e tohora, e paikea, e mako, e hapuku, e maka, e patiki, e hokahoka, e aua, e wheke, e paara, e patutuki. Ko nga pipi o taua awa: e tuaki, e roroa, e kaiotama, e kakahi, e whetiko, e pupu, e tio.*²⁴

Translation:

Otago Harbour

This is an explanation of the significant and enduring associations that Māori, who have long resided here, have with the Otago Harbour [awa moana Ōtākou]. Most important is the recognition of the abundant species: southern right whales, humpback whales, sharks, groper, barracouta, flounder, red cod, mullet, octopus, frost fish and rock cod. The shellfish in the harbour were: littleneck clams (cockles), roroa (like a pipi or small tuatua), kaiotama (toheroa), kakahi (freshwater mussel or limpet – kakihi), whetiko (mud snail), pupu (catseye) and tio (oysters).



Tuaki

Tuaki are one of the kai that Ōtākou is famous for and they have sustained our people for generations. A history handed down through the Ellison whānau from Ōtākou is that Nikuru Taiaroa (Te Matenga Taiaroa’s daughter) died in childbirth and that the baby was kept alive on cockle juice until a wet nurse arrived from Karitāne.

Cockles are classified as bivalves within the phylum Mollusca. That means they have soft bodies protected by two outer shells. Their two shells or “valves” are connected by a short ligament at the back that works like a hinge.

Although more than 200 species of bivalve molluscs worldwide are described as cockles, only half a dozen are harvested on a significant scale as seafood.

The cockles we have in New Zealand are found nowhere else, although they are closely related to other species around the world that are often called clams. The New Zealand cockle, also known as tuaki, is endemic to New Zealand’s coastal areas. They are not endangered, although there are concerns about the commercial harvesting of the species. Cockles are commercially harvested at Ōtākou.

The New Zealand cockle is well adapted to its sandy, sheltered habitat. They have a sturdy, heavy shell that provides protection from physical damage, predators and drying out. Cockles normally burrow 2-3cm into the sand. However, they live in a tidal environment. A cockle’s shell is able to hold a reservoir of water to sustain it when the tide is out. Cockles have been a popular food source for Māori, and cockle shells have been found in middens throughout the country. Other shellfish that get confused with cockles include pipi and tuatua, but they are quite different and found in slightly different areas.

New Zealand littleneck clams, more traditionally known as the New Zealand cockle, have been exported to a dozen countries for more than twenty years. These are harvested in the waters of the Pacific Ocean, particularly on the Otago coast.

Tuaki can simply be scooped up by pushing your finger down into the sand. They can be cleaned with water and eaten raw or cooked very briefly in hot water to open them.

Colin David Mantell

- Ko Uruao te waka
- Ko Tiramorehu te tupuna
- Ko Waitaki te awa
- Ko Te Kohurau te mauka
- Ko Uenuku te whare
- Ko Kāti Hāteatea te hapū
- Ko Kāi Tahu, Kāti Māmoe me Waitaha kā iwi

Colin is of Māori descent. His whakapapa is to Kāi Tahu, Kāti Māmoe and Waitaha, and his whānau hail from Moeraki. His sister Koa Mantell was instrumental in supporting young Kāi Tahu to connect with their whakapapa, and she worked for Ngāi Tahu for many years.

In his early years, Colin aspired to become a wool classer, but one of his school teachers encouraged him to raise his sights, so when he arrived at King’s he aimed to become either a veterinarian or a doctor.

He said, “I wasn’t a brilliant student, but got prizes for good behaviour.”²⁵ Then a teacher in his last year of primary school “pushed the right buttons” and changed everything. “It was quite a remarkable year for me. When I left I was going to be either a vet or a doctor.”

Colin progressed through the school as an above average student academically, while also being awarded a prize for his woodworking skills and excelling at rugby. As a lock forward, he was awarded the Carson Cup in 1956 for being the most promising player. In his final year, he was chosen to be Head Prefect (probably the first Māori to achieve this honour), Regimental Sergeant Major in charge of the school’s cadet corps, and captain of the newly formed rowing club – ultimately winning a blue in both rowing and rugby. Colin duly progressed to the University of Otago and, along with half a dozen of his school mates, qualified for admission to the Medical School. He was horrified to discover that he was one of only two Māori to enter the school that year. There were still only a handful of Māori on campus. He set about changing that, and gave the university its first target to attract Māori.

"For me, there is only one measure of equal opportunity and that is what's happening in the city. What percentage of doctors are Māori, what percentage of judges are Māori?"

Colin graduated MB ChB in 1964, having researched along the way the effects on the unborn child when the pregnant and future mother smoked tobacco – for which he was awarded a B.Med.Sci. While at Medical School, Colin continued to be a rugby sportsman, playing several matches for the Otago province. In 1965 he represented NZ Universities against the touring Springboks at Eden

Park in a match ruined when the team was reduced to 13 players through injury – no replacements were permitted in those days!

Colin then became a house surgeon in Wellington for three years before shifting to the National Women’s Hospital training programme in Auckland. In 1970 he transferred to Oxford University’s John Radcliffe Hospital as a Nuffield Research Fellow in obstetrics and gynaecology, following a six month stint in a Hong Kong hospital en route. In 1974 he was appointed to the Auckland Medical School as a Senior Lecturer in obstetrics and gynaecology, and promoted to Professor in 1978. During this time he continued studying part-time; he became a Fellow of the Royal College of Obstetrics and Gynaecology in 1973 and achieved a PhD from Auckland University in 1980, following research in the field of foetal physiology.

When Colin began working at the University of Auckland, there was still only a handful of Māori students on campus. Keen to alter this, he was put in charge of the fledgling Māori and Pacific Admission Scheme (MAPAS), a transparent programme now supporting up to 40 students per year. This programme stressed that it was not merely a matter of political correctness – that producing more Māori and Pacific graduates benefits everybody. These communities have poorer health outcomes than the general population for a wide range of health measures. Colin is proud of the part he played in creating the Auckland Medical School’s Vision 20:20, a “perfect vision” to increase the number of Māori and Pacific health professionals to 10 percent of the health workforce by the year 2020. Such students now make up 20 percent of the Auckland School of Medicine’s annual intake, thereby reflecting the proportion in the general population. Imitation is said to be the sincerest form of flattery, and when the programme began to show signs of success during the 1980s, the Auckland faculties of Law, Commerce and Engineering adopted similar programmes.

The Otago Medical School has also developed a very successful recruitment programme for Māori and Pacific students. The aim is that the number of such students graduating each year should mirror the proportion within New Zealand society.

Colin retired in 2006 and was promoted to the rank of Emeritus Professor. He and his wife Anne retired to Otago where he had spent his boyhood, to a house that was built for them in Wānaka. Colin is justifiably proud of the continuing success of the scheme that he helped to create, although he is aware that there is still room for improvement.

Matiaha Tiramōrehu

A biography of Matiaha Tiramōrehu is included here as he is one of Colin Mantell’s tīpuna but also an important Kāi Tahu leader of his time. His legacy and narrative would be an excellent study for the students of King’s High School as they provide a backdrop to the colonisation that occurred in the South Island.

Matiaha Tiramōrehu was a pinnacle leader of the Kāi Tahu tribe in the South Island and a scholar of his time. One of Kāi Tahu’s prominent past leaders and a member of parliament, H.K. Taiaroa, lamented his passing in an obituary written in his diary and talks of his extensive knowledge of all things Māori.

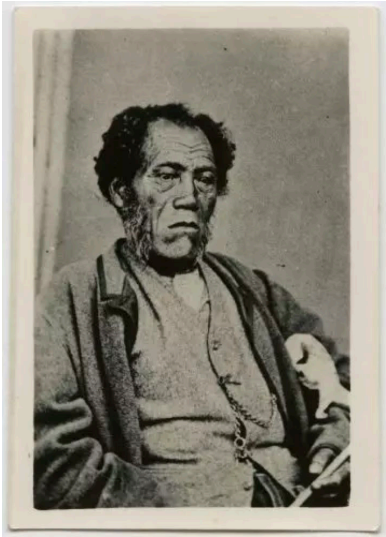
Tiramōrehu was born at Kaiapoi Pā in the early nineteenth century and died at Moeraki on 6 April 1881 in his 87 th year, according to H.K. Taiaroa. His father was Karaki and his mother was Hinerukutai. After Kaiapoi was sacked by Ngāti Toa under Te Rauparaha in 1831, it is said that Tiramōrehu fought alongside his father and was wounded. In 1837, while the feud continued, Tiramōrehu led some of his people south and they settled at Moeraki.

Tiramōrehu was considered by Māori and Pākehā, such as missionaries like J.W. Stack and James Watkin,²⁶ to be one of the most knowledgeable and authentic scholars of his time as he was one of the last students of the traditional whare wānaka (a traditional university of higher learning) in Kāi Tahu. Watkin states that Tiramōrehu possessed a wonderful store of occult lore and tribal traditions that had been passed on from generation to generation, and he was without a rival in his knowledge of genealogical antiquities.²⁷

Tiramōrehu became a follower of the Wesleyan faith and was baptised in 1843, taking the name Matthias translated as Matiaha. He encouraged the adoption of European knowledge to advance their Māori communities. He also avidly sought redress for the breaches of Kemp’s agreement, which he signed, a land purchase in Canterbury in 1848 of about 20 million acres that was dishonoured. He was a political figurehead for his people and particularly those of Moeraki. He was perceived as a good person, a good man. Watkin held Tiramōrehu in very high regard, stating that he became one of the foremost leaders and preachers in connection with the Moeraki church and that, after his conversion to Christianity, he proved his faith by his consistent life.²⁸

In 1849 Tiramōrehu married Pirihiira Pi (Priscilla), known affectionately by Tiramōrehu as Pi. She was from a Kāi Tahu subtribe named Kāi Tūrakautahi. This was Tiramōrehu’s only registered marriage. He also had two other wives whose names were not recorded. Tiramōrehu and Pi had two daughters, who both died in infancy.

Until 1868 Tiramōrehu conducted a wharekura (school) at Moeraki, where instruction in traditional learning was



given to young Māori.

Tiramōrehu took part in protesting against the breaches of Kemp’s agreement. In August 1848 he had been part of a group of Ngāi Tahu to request a reserve of lands for his people.

Tiramōrehu had good command of English and this helped as they moved to address the breaches of agreements. On 22 October 1849, he wrote to the lieutenant governor of the time, E.J. Eyre, about the Ngāi Tahu grievances regarding the South Island land purchases. His letter was eloquent and direct, proclaiming:

*"This was the command thy love laid upon these Governors. That the law be made one, that the commandments be made one, that the nation be made one, that the white skin be made just as equal with the dark skin. And to lay down the love of thy graciousness to the Māori that they dwell happily and that all men might enjoy a peaceful life and the Māori remember the power of thy name."*²⁹

In the 20 years from 1844, Ngāi Tahu signed land sale contracts with the Crown for some 34.5 million acres, approximately 80% of the South Island, Te Waipounamu. The Crown failed to allocate one-tenth of the land to the iwi, nor did it pay a fair price as it had agreed.

Tiramōrehu dedicated time to addressing the promises of schools and hospitals that had been agreed to in Kemp’s purchase, and he also continued to support an overall Ngāi Tahu effort to oppose the breaches against his people.

Tiramōrehu died at Moeraki on 7 April 1881, and he was said to be more than 80 years old. He left no direct descendants. His tangi occupied a week and drew 500 mourners. He is commemorated in stained glass windows in the Māori church at Moeraki.

Tony Eion Brown

Nō Kaitangata ia
Ko Tūhawaiki te tupuna
Ko Kāi Tahu, Kāti Māmoe, Waitaha hoki kā iwi

Tony Brown was born in 1975 in Balclutha and spent his early life in the South Otago towns of Balclutha and Kaitangata. He is known as a former New Zealand rugby union player, assistant rugby coach for Japan and head rugby coach for the Highlanders of Otago.

Brown’s rugby days started with the Crescent Rugby Club in South Otago, where he and his brother played. His secondary school years were initially at South Otago High School and then King’s High School. Although his dream was to reach the top in rugby, he started as a young man in Kaitangata and admits to being “a Kai boy at heart”.³⁰

As a child, Brown suffered an accident where he cut his right hand on a pane of glass. The doctors were going to cut off his hand, but his nana wouldn’t let them and drove him to Dunedin Hospital. He had an operation each year for the next five years to straighten and return movement to his hand. Tendons from his legs and feet were transplanted to his fingers, and at one stage he had both legs and one arm in a cast. His fingers remain bent, earning him the nickname “the claw” from some of his rugby friends.³¹

Tony Brown made his debut for Otago in 1995. With the launch of the Super 12 in 1996, Brown was awarded a place in the first ever Highlanders squad. Brown went on to play 71 matches for Otago and 83 for the Highlanders. He was also selected to play for the New Zealand Colts and the New Zealand Māori teams. Brown was first picked for the New Zealand All Blacks in 1999. He played 18 test matches for the All Blacks, scoring 171 points (mostly the boot). His international career included matches for New Zealand at the 1999 World Cup.

Brown’s kicking skills enabled him to score more than 30 points in three separate international games against Italy, Samoa and Tonga, and he is the only player to have ever achieved this. He eventually took up a contract to play for the Sanyo Wild Knights in the Japanese Top League in 2005. He also played Super 14 in South Africa with the Sharks.

In Japan in 2008, Brown suffered a life-threatening injury that left him with a ruptured pancreas, but he recovered and returned to play for Sanyo. He was quoted saying: As soon as they found out it was my pancreas, that becomes life-threatening, and they had to get my wife in. It’s after midnight at this stage, they’re telling her it’s 50-50, I’m in this country hospital where they’re having to operate straight away, then the operation doesn’t go

well, so she starts to panic. They have to transfer me in another ambulance to another hospital, where the specialist is going to try fix up the job and save my life. Luckily enough he did it... I spent six weeks in hospital, and thought “I can’t go out like this... I couldn’t eat any food, couldn’t get out of bed, and walked out of hospital at 72kg. My whole goal was to get back for the final.”³² This is a reflection on Brown’s grit and determination as he returned to play that season’s final with the Sanyo team.

Kia mate ururoa, kei mate wheke! Go down like a shark and not like a limp octopus!

Brown went on to coach the Sanyo Wild Knights in Japan, Otago in 2012-13 and the Highlanders from 2014 – he will exit as head coach in 2023.

“Brown’s kicking skills enabled him to score more than 30 points in three separate international games against Italy, Samoa and Tonga, and he is the only player to have ever achieved this.”

Brown has been described as “one of the best brains in the game”.³³ He is also described as reticent with the media and quick to deflect praise, and he seems more comfortable operating in the background. Brown claims his eight years as a player and coach gave him a good opportunity to cut his teeth and that it was a good transition into the coaching game.

Tony Brown is a descendant of the well-known chief Tūhawaiki. In 2000 he stated that: I never really got brought up in the Maori culture... But since I’ve been in the New Zealand Maori team I’ve learned a lot and it’s something I want to continue to learn about.³⁴

This is a very typical experience for many young Kāi Tahu. A long period of loss of land, language and tikaka had led to removal from culture, and many Kāi Tahu remain at a distance from their whakapapa. Tony Brown is no exception, but he is also a great role model as he understands who he is and where he comes from and is on a learning journey.

Tūhawaiki

Tūhawaiki has been included here as he is another very important Kāi Tahu tupuna and he is also Tony Brown’s tupuna so there is an important connection there. Once again the students will gain great value from doing some more research on Tūhawaiki and his counterparts of the time.

Tūhawaiki was also known as Hone or John Tūhawaiki, and called “Bloody Jack” by sealers of Foveaux Strait. He was a leader of Kāi Tahu in Murihiku (the southern part of the South Island). Tūhawaiki was born at Clutha probably in the early nineteenth century. He spent most of his life moving around the Kāi Tahu rohe, but his home was on Ruapuke Island.



Tūhawaiki descends from both Kāi Tahu and Kāti Māmoe. His father was Te Kaihaere and his mother was Kura, both important lines of ancestry that follow a number of key rakatira (chiefs) whose deeds were important to their various hapū and the iwi.

Tūhawaiki had several wives who also came from important ancestry, and he had a number of children. In the escapades and battles by Kāi Tahu against Ngāti Toa (Te Rauparaha), Tūhawaiki developed a reputation as a bold and clever military leader. Tūhawaiki was also involved in an attack from a northern tribe in Murihiku. Te Pūoho led a small war party of Ngāti Tama down the West Coast, through the Haast Pass and into Murihiku in 1836. When news reached Tūhawaiki, he went to Bluff to gather his men and they returned to attack Ngāti Tama at Tūtūrau. Te Pūoho was shot and his followers were taken captive.

Tūhawaiki turned his sights on land sales rather than warfare at a certain point. He sold small blocks of land to sealers and whalers, and he also sold land for a boat. Tūhawaiki and four other chiefs (Karetai, Taiaroa, Tōpi Pātuki and Haereroa) sailed for Sydney in 1838, and they also sold land there. On his return home, he continued to sell land for small sums of money.

Tūhawaiki was able to procure business with his money, including introducing cattle to Ruapuke Island. He established a shore whaling station at Bluff and owned various boats with other chiefs. Tūhawaiki signed the Treaty of Waitangi at Ruapuke Island on 9 June 1840. His name is recorded as John Touwaick. He went on board the Herald in the full dress staff uniform of a British aide de

camp, with gold lace trousers and a cocked hat and plume.

He had his own trained bodyguard of 20 men, also clothed and equipped as British soldiers. He impressed Pākehā with his commercial ability and his ability to speak English and read and write a little. When doing business, he apparently dressed in a neat suit and white greatcoat and wore a watch and chain. Although Tūhawaiki was not a staunchly religious man, he repeatedly requested that the Methodist Mission in Waikouaiti place a missionary on Ruapuke Island. He specified that he wanted a European missionary, not a Māori teacher. This request was responded to with Reverend Johann Wohlers in 1844.

Tūhawaiki was away at this time dealing with one particular matter, the purchase of the Otago Block by the New Zealand Company. This issue had drawn a number of chiefs to the negotiations at Ōtākou. Tūhawaiki took a keen interest in the deed and, in fact, spoke to the Europeans. His speech was recorded:

We are but a poor remnant now, and the pakeha will soon see us all die out, but even in my time, we were a large and powerful tribe, stretching from Cook Strait to Akaroa, and the Ngatimamoe to the south of us were slaves. The wave which brought Rauparaha and his allies to the Strait, washed him over to the Southern Island. He went through us, fighting and burning and slaying. At Kaikoura, at Kaiapoi, and at other of our strongholds, hundreds and hundreds of our people fell, hundreds more were carried off as slaves, and hundreds died of cold and starvation in their flight. We are now dotted in families, few and far between, where we formerly lived as tribes. Our children are few, and we cannot rear them. But we had a worse enemy than even Rauparaha, and that was the visit of the pakeha with his drink and his disease. You think us very corrupted, but the very scum of Port Jackson shipped as whalers or landed as sealers on this coast. They brought us new plagues, unknown to our fathers, till our people melted away. This was one of our largest settlements, and it was beyond even the reach of Rauparaha. We lived secure, and feared no enemy; but one year, when I was a youth, a ship came from Sydney, and she brought measles among us. It was winter, as it is now. In a few months most of the inhabitants sickened and died. Whole families on this spot disappeared and left no one to represent them. My people lie all around us, and now you can tell Wide—awake (Wakefield) why we cannot part with this portion of our land, and why we were angry with Tuckett for cutting his lines about here.”³⁵

The Otago Deed was signed on 31 July 1844. Tūhawaiki remained at Ōtākou after this, conducting business, and then sailed north in a convoy of small boats. On 10 October 1844 off Paparoa Point (now known as Tūhawaiki Point) near Timaru, Tūhawaiki’s boat hit difficult seas and he was swept overboard and drowned. His loss reverberated through the iwi and was significant at a time when Kāi Tahu were about to face an onslaught of Pākehā immigrants and significant change and challenges.

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2 Ibid, p. 46.

3 Ian Church, *Gaining a Foothold*, p. 126.

4 D. Monro, "Notes of a Journey Through a Part of the Middle Island of New Zealand," p. 96.

5 Edward Shortland, *The Southern Districts of New Zealand*, pp. 121-122.

6 "Scottish Settlers Arrive in Otago," <https://nzhistory.govt.nz/scottish-settlers-arrive-otago>.

7 J. West, *The Face of Nature*, p. 265.

8 They were called Ploughmen because they would plough up pasture lands that belonged to European farmers as a means of protest.

9 This is from private writings of Tahu Pōtiki, Ōtākou. For a more detailed account, refer to *Maori Dunedin* by Goodall and Griffiths and Ask That Mountain by Dick Scott.

10 Edward Ellison, *National Māori Achievement Collaborative Wananga and Rongo*, both unpublished.

11 Written in 2020 with Aukaha Ltd, the Ministry of Education and mana whenua.

12 The liberty has been taken here to give a name for Māori Hill School. It is a new and unique name based on the recent history of the area that is discussed in this narrative under Taranaki. Māori Hill is a name that Ōtākou believe is directly related to the hard labour the Taranaki prisoners did in the area.

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