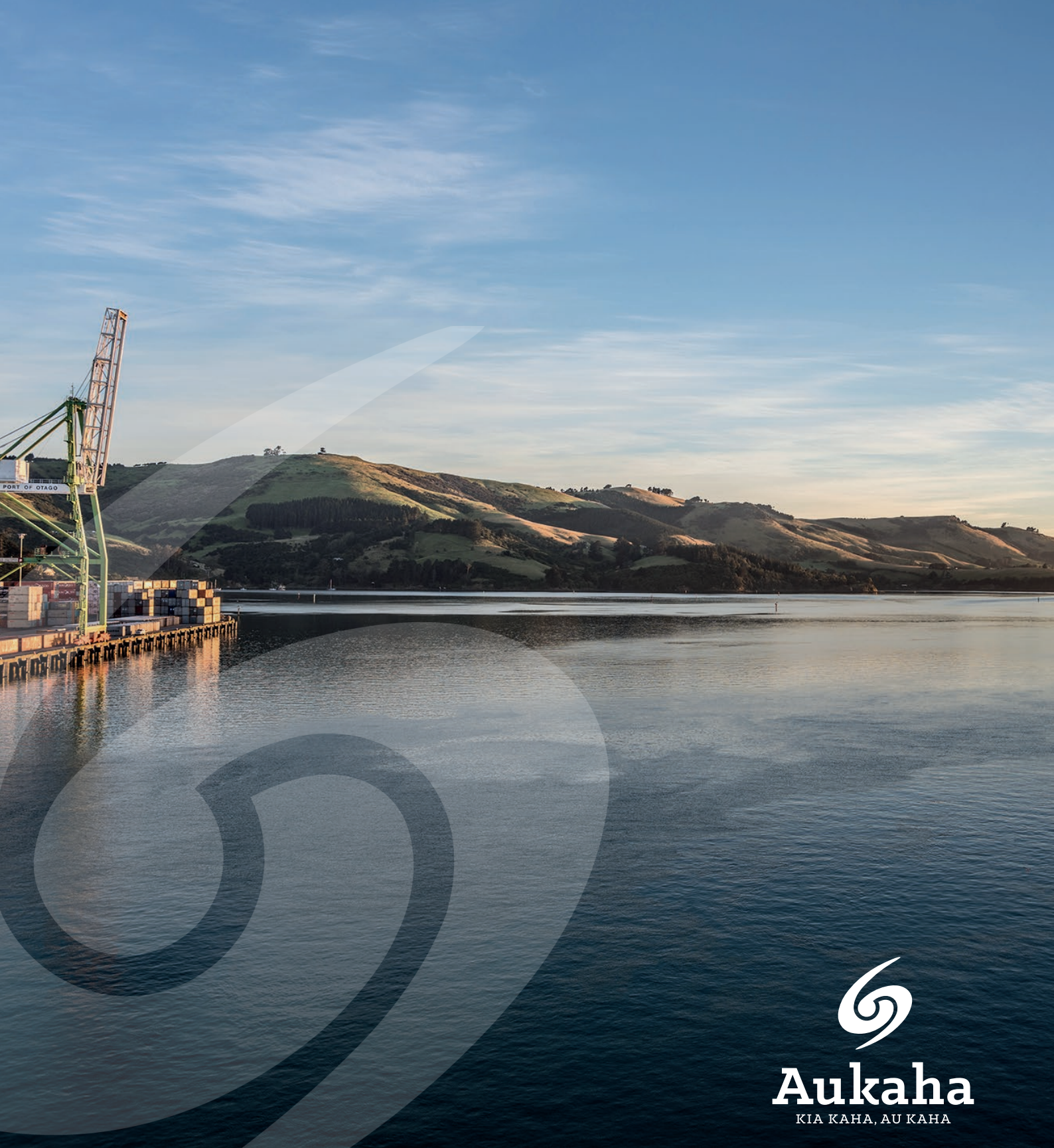


Aukaha
KIA KAHA, AU KAHA

Cultural Narrative *for* Logan Park High School

Logan Park High School Cultural Narrative

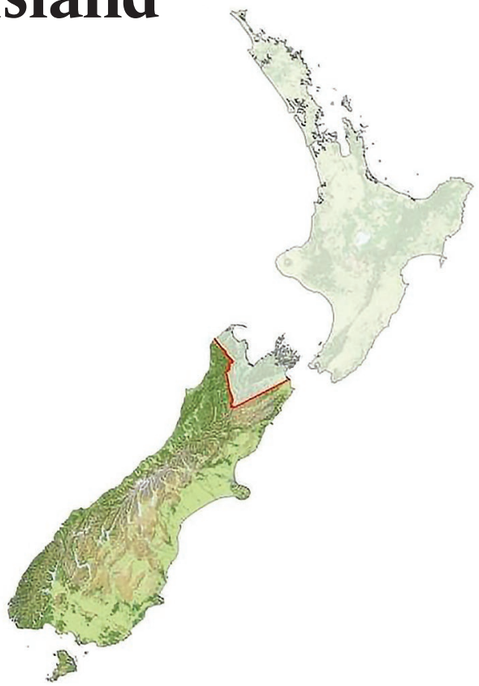
This cultural narrative provides two types of information for Logan Park High School – that which is of a celestial nature and that which is of a historical nature – and it is important to be cognisant of this when using the information with classes and students. This information is from the Kāi Tahu 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 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. [1] The following onset of people were the Waitaha. They are an early group of people who are known to have arrived on the canoe, the Uruao, and their legacy was left in the many places they named in the South Island. The well-known southern tribal ancestor Rākaihautū of the Waitaha people was described as a giant. He carved out the lakes and rivers of the South Island with his digging stick named Tūwhakarōria.

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

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. [2] 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.

Matamata

A very localised tradition relates to a guardian taniwha known as Matamata, who appears in many traditions in the South Island, from as far north as Marlborough to the Hokonui Hills.

He is an ancestor of the Kāti Māmoe tribe, and the local chief Karetai was his descendant. Below is an account recorded by the Rev. Thomas Pybus for his book, The Māoris of the South Island:

Regarding their legends, the Māori people of Ōtākou used to speak about taniwhas and fabulous monsters which performed extraordinary deeds. Hoani Karetai, the paramount chief of Ōtākou, used to speak about a taniwha which was the guardian of the spirit of a famous Kāti Māmoe chief. This taniwha lost its master and set out in search of him. From Silverstream near the base of Whare Flat, it journeyed as far as the present Mosgiel. Then it took its course down the Taieri River and wriggling, caused all the sharp bends and twists in the river. The same taniwha scooped out the Otago Harbour. The monster now lies solidified in the Saddle Hill. The humps of the hill are named Pukemakamaka and Turimakamaka. [3]

Otago Peninsula history

The Otago Peninsula has a long history of occupation beginning with that of Māori, the indigenous people of New Zealand. The origins of how the peninsula was formed have been cemented in southern Māori narratives as discussed previously. Early occupation of the peninsula was focused at the harbour entrance rather than near the mainland or across the peninsula. This area remains occupied today by the descendants of the first people to live on the peninsula.

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. The name Muaupoko is also not mentioned in the original Deed of Sale of Otago, which was signed by 23 Māori leaders and two "proxies" on 31 July 1844 at Kōpūtai (Port Chalmers) across the harbour from the Otago Peninsula.

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

The earliest activity on the Otago Peninsula was two moa butchery sites in the 1150-1300AD period, one at Harwood on the peninsula and one at Andersons Bay on the mainland, according to Anderson. [4] The following waves of people migrated in different phases from the North Island and married into the existing groups of people. Kāti Māmoe were the first in the series of migrations south. The migration that followed Kāti Māmoe were descendants of an ancestor, Tahupōtiki, who lived on the east coast of the North Island around the area now known as Hawke's Bay. The Kāi Tahu tribe is a well-known Māori entity of the South Island today and takes its name from Tahupōtiki.

A series of events over a relatively short timeframe explains Kāi Tahu's position at the harbour entrance of the Otago Peninsula. The first known arrival of Kāi Tahu to Otago started with the ancestor Waitai, who journeyed south leaving behind his siblings and relations, who were known as Kāti Kurī. Kāti Kurī lived in the Wellington area and made their way to the South Island.

Waitai made his way south to the fortified village, Pukekura (Taiaroa Head), where he became resident. He married the sister of Te Rakitauneke, 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 had invited Tarewai and some of his colleagues to a place known today as the Pyramids, near Papanui Inlet on the Otago Peninsula, on the premise that they would help them to build a house. After a day's work and kai (food) they started to play some wrestling type games, and Tarewai was taken by surprise as men held him down and started to cut his stomach open with their weapons. According to accounts, he was a large, strong man and was able to throw off the attackers and make an escape. However, he left behind his mere pounamu (greenstone weapon). Tarewai hid at Hereweka, where he healed his wounds with the fat of a weka and planned a return to retrieve his mere pounamu. He eventually returned one night to the village of Kāti Māmoe, who were sitting around a fire admiring his mere pounamu. Tarewai pretended to be another villager by feigning their speech impediment, was handed his mere pounamu and took off into the night. Tarewai eventually returned to Pukekura; Kāti Māmoe had established a pā (village) opposite Pukekura named Rakipipikao. Tarewai successfully created a diversion so that he could run along the beach and back into the safety of his pā. The spot where he leapt to his safety is named "Te Rereka o Tarewai". Tarewai and his uncles then sought revenge on Kāti Māmoe over a period of time, pursuing them into Southland. Tarewai met his demise in Fiordland.

Following the skirmishes at Pukekura and a brief period of asserting dominance, the Ōtākou people enjoyed a relatively settled period with no external threats, during which they formalised peace-making arrangements with sub-tribes to the north.

There were a number of significant battles, and the Tarewai battle is a useful one to retell for tamariki. The places where he battled or recuperated can be visited, and the imagery of the mere can be illustrated in art work and so forth.

Trails and movement

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

Māori also followed tracks over the peninsula, around the Lawyers Head area and into the Taiari plain. The lakes and wetland area now known as Te Nohoaka o Tukiauau/Sinclair Wetlands (a fantastic place to visit with students) was teeming with kai, including whitebait, eels, lamprey and birdlife. Shortland suggests that the ancient walking tracks were falling into disuse by the time he explored the Otago area because of the superior marine technology that Māori had employed over the previous 40 years. [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.

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

Under pressure from the New Zealand Company, the British Crown waived its right of pre-emption as stated in the Treaty of Waitangi, allowing the New Zealand Company to negotiate with the local chiefs for the purchase of land in the south. The New Zealand Company and the Free Church of Scotland selected the area on the mainland at the head of the harbour for a permanent site, to be called New Edinburgh. Frederick Tuckett, a surveyor for the New Zealand Company, was assigned to oversee the purchase of the site. In 1844, George Clarke wrote an account of the proceedings in Otago, which included Tuckett, surveyors and local Māori. They had come to survey the land for a "New Edinborough, 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. Māori conceded to accept only the land at the northern end of the peninsula and a few other areas outside of 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.

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]

"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. Māori conceded to accept only the land at the northern end of the peninsula and a few other areas outside of that, totalling 9,612 acres."

Placenames

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. The naming of the Kaikarae Stream, for example, connects Rākaihautū to Ōtepoti as we know it now, through recognition of Rākaihautū feasting on seagulls there. 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 Araiteuru waka, placenames from the earliest migrations and people. These must always be referred to and never replaced with others if the original name is available.

TAURAKA PĪPĪPĪ (LOGAN PARK)

Tauraka Pīpīpī is the Māori name for Black Jacks Point (which is opposite the stadium and where the quarry is).

Some tūpāpaku (bodies) were elevated and laid on a platform known as Tiara-rakau [8] for people to attend and pay their respects. An example of this concerned Wharawhara o te Raki, a chief of the Otago region, who was elevated on to a platform and dressed in his finest mats, holding in his right hand his taiaha, which had beautiful feathers on it. Roberts wrote:

The foot of Frederick Street was a tapu spot, known as Te Iri-o-wharawhara te Raki, meaning "the place where Wharawhara te Raki was lifted up." About 150 years ago Wharawhara, a Tangata tapu, or sacred man – that is, a chief and tohunga of very high rank, died there. A post was fixed in the ground, and he was tied to it, dressed in his best mats, with his "taiaha" (a wooden weapon like a sword, the handle being beautifully carved and decorated with a bunch of feathers) in his right hand, so that his tribe could see him, before he was buried, standing in state. Logan's Point was Tau-ranga-pipipi (a landing-place for cockles), or as Mr. Chapman says, Otu-kai-wheti, which I am told was a kaika close by. [9]

Plumes from birds like the kōtuku (white heron) and the huia were used to decorate the heads of deceased chiefs as they lay upon the atamira. [10] Keane comments, "in traditional Māori thought, many birds were seen as chiefly. The feathers of certain birds were used as adornment for high-born people – particularly plumes worn in the hair. Chiefs wore the kahu huruhuru (feather cloak), made from the feathers of the most beautiful birds." [11]

Place names around Logan Park High School

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

ŌTEPOTI

The corner shape of a food-gathering kete made from flax is called a "poti". This could be seen in the corner shape of the harbour coming up to George Street, which does not exist now – visually.

KAPUKETAUMAHAKA/MIHIWAKA

These are possible names for Mount Cargill Kapuketaumahaka has been mispelled and misnterpreted for many years. In recent times mana whenua have come to a fuller understanding of the name which is one of an ancestor. Mihiwaka is also the possible name for Mount Cargill as confirmed by our tūpuna.

TE PAHURE O TE RANGIPOKIHA

Te Pahure o te Rangipokiha is the area known as Ravensbourne today. Ōpoho Creek runs south along the western flank of Te Pahure-o-te-Rangipokiha (Signal Hill) before being diverted through culverts and flowing into Ōwheo (the Water of Leith).

TE TUTAI O TE MĀTAUIRA (see map on right)

Te Mātauira was the son of Te Ruahikihiki, a Kāi Tahu chief. The people of Ōtākou are known as Kāi Te Ruahikihiki. Te Ruahikihiki was established at Taumutu (Southbridge, South Canterbury), and declined to settle further south. It was left to his son Taoka and his contemporaries, Moki II, Te Wera, Te Mātauira and others, to advance permanent settlement of Kāi Tahu into the deeper southern region. [12] Moki II moved south to Pukekura (Taiaroa Head), along with his brother Te Mātauira. This illustrates that Te Mātauira occupied the area and undoubtedly travelled over the Dunedin trails and through to the Taiari and beyond. Te Mātauira travelled distances around the West Coast and down south. Mātauira Island at Preservation Inlet is named after him. [13]

Two chiefs, Marakai and Tūtemakohu, caused trouble for Kāi Tahu, defeating them in battle in Te Waewae Bay, Warepa and Waipahī. Marakai captured Te Mātauira at Waipahī but let him go, despite the advice from Tūtemokohu. Marakai paid for this decision, as later Te Mātauira captured him while he was walking at Ōtaraia (between Clinton and Gore) and killed him. Te Mātauira met his death near Moeraki in an intertribal conflict. [14] A whakatauākī rose out of the conflict in Moeraki: Kai Upoko, kia hari; Kai hiku, kia kakari.

Tahu Pōtiki wrote that this is the pēpehā (tribal saying) that was said by Te Ruapapa, who was was from Taumutu, when they were making their way from Katiki (Katiki-Moeraki), fighting with Taoka and others. An insult verbalised in Kaikōura then triggered conflict.

Beattie wrote:
Owing to a family squabble at Katiki (Kartigi), Para-kiore, Tu-ahuriri, Te Ruapapa and others came down from North Canterbury and a fight ensued. On the way south, when eels were being distributed for food, Te Ruapapa considered the heads were given to him and his men while the rest enjoyed the tails. During the fight Te Matauira, father of Te Hau, was killed by Wheke, a northern man. When the fight began Te Ruapapa shouted, "Kakari kai hiku, kia hari kai upoko" (Fight, you taileaters, my headeaters retire), and he and his men withdrew, leaving the rest of the northern party to be beaten and pursued. [15]

Roberts writes that there was also a kāika on the beach near the mouth of the Water of Leith, as it was in 1848, named Tutai-a-te-Mātauira, meaning "the spy of Mātauira" (flashing face). [16]

Mahika kai (food gathering)

Many foods would have been available around the Logan Park area and your school, particularly as the area had bird life and estuarine waterways and is right next to the Ōtākou harbour.

Some of these foods include plants such as aruhe, kōrari (flax flower), kāuru (cabbage tree) and kawakawa. Birdlife – such as the various ducks like putakitaki, parera, whio – was also a great food source.

Hori Kerei Taiaroa wrote about the harbour in 1880 (this has been translated as it was originally written in Māori):

Otago Harbour
This is an explanation of the significant and enduring associations that Maori, who have long resided here, have with the Otago Harbour. (Awa Moana Otakou) 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).

Pātiki (flounder)
E kore te pātiki e hoki ki tōna puehu.
(The flounder does not go back to the mud it has stirred.)
Looking at the list of kaimoana in the Ōtākou Harbour, your school could study any of these particular seafoods. One of the important kaimoana to mana whenua today is the pātiki (flounder). The shape of the pātiki is depicted in the windows in the meeting house of Tamatea at Ōtākou.

Pātiki pattern (far right)
There are different types of flounder according to Herries Beattie's informants, who all corroborated that the types included:

- **Poroporo mohoao (spotted)**
- **Pātiki wai-Māori (freshwater flounder)**
- **Pātiki horihori**
- **Pātiki-wai-whai (white-bellied saltwater flounder)**
- **Pātiki patotara (yellow-bellied flounder)**
- **Pātiki mohioao raututu**

Flounders were speared with a matarau, which had a fork-like prong and a handle called a kauho. The matarau used to be made of mānuka, although today there are various types of spears made of modern materials. Beattie was also shown a hayfork that was used to spear flounder and eels. Spearing was done both during the day and at night with rama (torches that were made of toetoe, flax or bark).

Pātiki were dried in the past, but today they are prepared and eaten in a variety of ways.

Here are a few local stories from mana whenua and a recipe:[17]

Raewyn Harris told stories of how she and her whanau used to go floundering off Te Rauone beach at Ōtākou. A torch made of a rag soaked in kerosene in a syrup tin with a handle and a spear made of a broom handle with a nail on the end were all you needed. Flounder were so plentiful you would be stepping on them, but now you were lucky to find one the size of a hand in the harbour, she said.

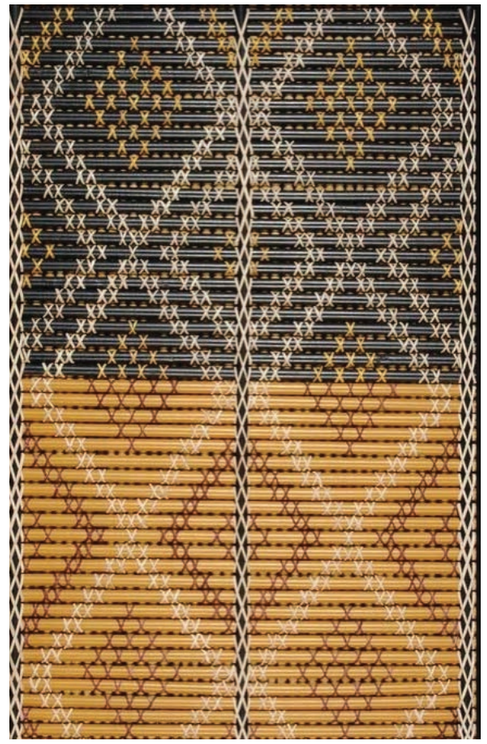
Michelle McDonald comes from a family of fishermen. Her father, Matenga Taiaroa, fished on the West and East coasts and the Chatham Islands, and eats fish every day – he'd had flounder for breakfast that morning. Her brother, and she and her husband, are also commercial fishers, fishing Ngāi Tahu quota with boats based at Ōtākou.

She demonstrated her favourite way of cooking flounder. It's a good choice if you don't want to fillet fish, she said. To cook flounder, clean, and scrape the scales off both sides. Heat a little oil and butter in a pan, dip the whole fish in flour, and fry it, pale side down first. Turn and cook the other side after a few minutes – the time depends on the heat of your pan. The flesh should be cooked but still moist. Use two forks to pull the flesh apart. When you have eaten the flesh on top, the bone frame will lift off easily so you can eat the other side.

There are some particularly good documents available online on the pātiki:
https://niwa.co.nz/sites/niwa.co.nz/files/FINAL%20Taonga%20Species_Patiki%20LOW%20RES.pdf
https://aotea.maori.nz/catching-and-drying-patiki-flounder

Professor Helen Leach stated that:

studies on the prehistoric Māori diet revealed that they were interested in seafood with the highest oil content and calories – eels, shellfish, muttonbird, barracouta, flounder at a certain time of year. Many of these are still favourites with local Māori.[18]



Native flora and fauna around Logan Park 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 Logan Park 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.

At the point of European contact with Dunedin, the vista that looked out from Logan Park High School would have differed greatly to that of today. According to our people, the bush was so thick in the Dunedin area that when some Europeans ventured in they never returned. Māori had trails and tracks and understood the area.
Monro made his observations about the mouth of the harbour of the peninsula in 1844:

The sky, a great part of the time, was without a cloud, and not a breeze ruffled the surface of the water, which reflected the surrounding wooded slopes, and every sea-bird that floated upon it, with mirror-like accuracy.

For some hours after sunrise, the woods resounded with the rich and infinitely varied notes of thousands of tuis and other songsters. I never heard anything like it before in any part of New Zealand.[19]

Monro followed 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 (the Otago Harbour and village at the end of the peninsula) between 1843 and 1844, Edward Shortland wrote in his diary:

In the morning I woke early; and, as the dawn first peeped forth, was deafened by the sound of bell birds. The woods which were close by seemed to be thronged with them. Never before had I heard so loud a chorus. I called to mind Captain Cook's description of the impression made on him by the singing of these birds, when at anchor near the shore in Queens Charlotte's Sound. He is wrong, however, in saying that they sing at night, like the nightingale. They commence at dawn of day their chime of four notes, which, repeated independently by a thousand throats, creates the strangest melody. But they cease, as by one consent, the moment the suns first rays are visable; and there is a general silence. Again, at even, they commence, just as the suns last ray fades, and sing on till dark.[20]

"At the point of European contact with Dunedin, the vista that looked out from Logan Park High School would have differed greatly to that of today. According to our people, the bush was so thick in the Dunedin area that when some Europeans ventured in they never returned.

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.[21] 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."[22]

TOTARA
The totara 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 totara 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.[23]

KAHIKĀTEA
The kahikātea is a tall white pine. This tree provided Māori with wood for weapons and canoes, torches from its bark, and gum resin and soot for tattooing from its heart-wood. White wrote about the tattooing of moko, that the bone of an albatross was carved into a needle for picking out the line. Soot from burnt kauri gum, charcoal from burnt kahikātea and sometimes the milk from women to soften the mixture was used as a type of ink.[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]

Birds

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

Kōparapara – bellbird
Tīrairaka – fantail
Tauhou – silver-eye
Kāhu – hawk
Weka – woodhen
Kākāpā – owl parrot
Pūtakitaki – paradise duck
Kererū – wood pigeon
Parera – grey duck

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

Glossary for your school

Kai – food
Kākahu – clothing
Kekeno – seal
Kīnaki – relish
Kiri – bark
Korowai – cloak
Mokomoko – lizard/gecko
Pātiki– flounder
Wai – water

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End notes

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3 T.A. Pybus, *The Maoris of the South Island,* p. 33.
4 Atholl Anderson, *When All the Moa Ovens Grew Cold,* p. 7.
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7 J. West, *The Face of Nature*, p. 265.
8 H.K. Taiaroa's obituary for his father Te Matenga Taiaroa, private papers, Ōtākou. Te Matenga Taiaroa's body was also elevated on a platform, and this was named a Tiara-rakau by H.K. (his son).
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16 W.H.S. Roberts, *"Māori Nomenclature: Early History of Otago",* p. 3.
17 Charmain Smith, "*Feeding the Whanau."*
18 Charmain Smith, "*Earliest Maori Diet Quite Different."*
19 D. Monro, *"Notes of a Journey Through a Part of the Middle Island of New Zealand,"* p. 96.
20 Edward Shortland, *The Southern Districts of New Zealand,* pp. 121-122.
21 Murdoch Riley, *Maori Healing and Herbal,* p. 455.
22 Ibid, p. 457.
23 J.H. Beattie, *Traditional Lifeways of the Southern Māori,* p. 111.
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25 Ibid, p. 339.
26 Ibid, p. 341.
27 Ibid, p. 280.
28 Ibid, p. 283.

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