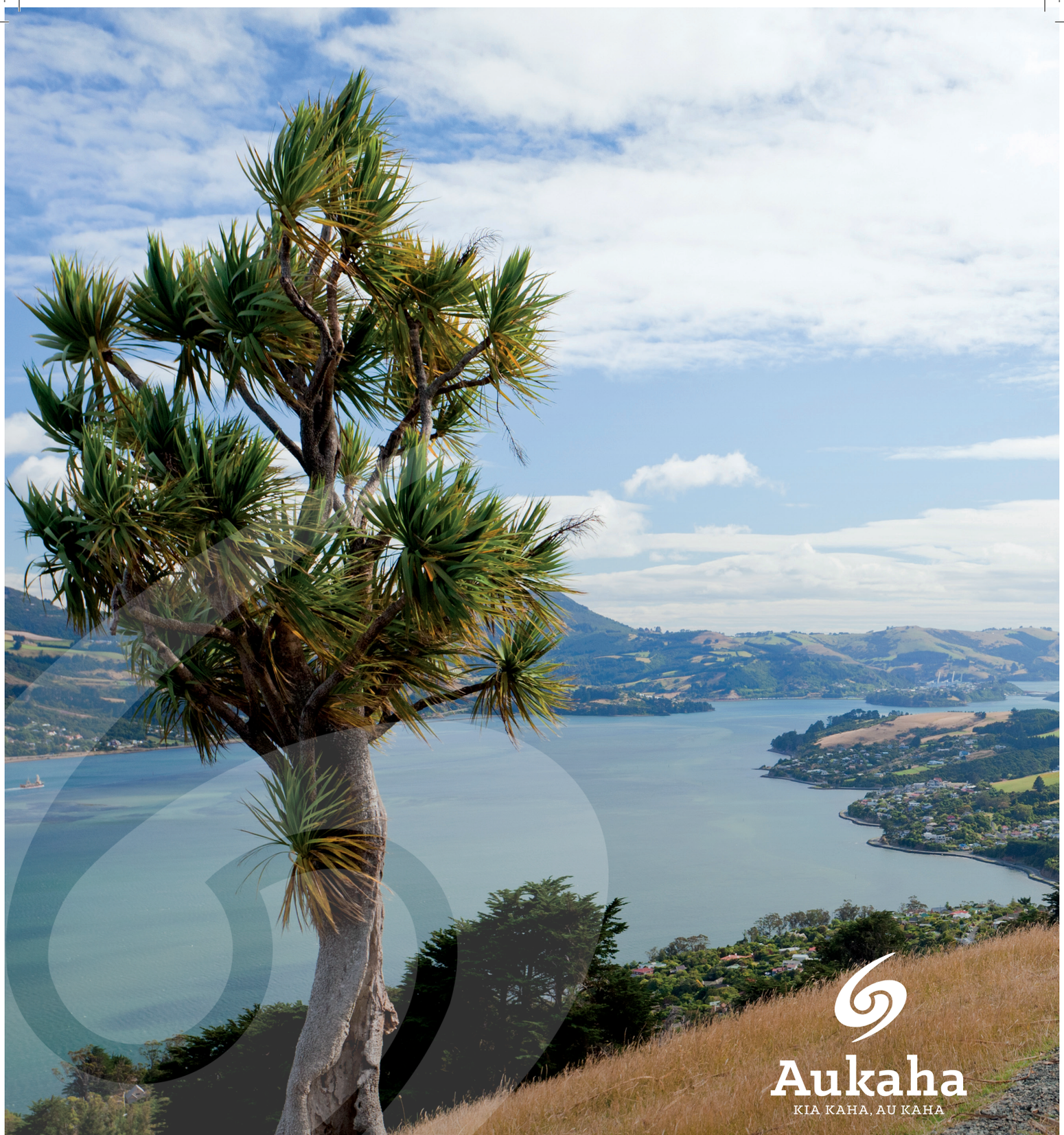


Cultural Narrative *for* Otago Boys' High School

Otago Boys' High School Cultural Narrative

This cultural narrative provides two types of information for Otago Boys' 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.

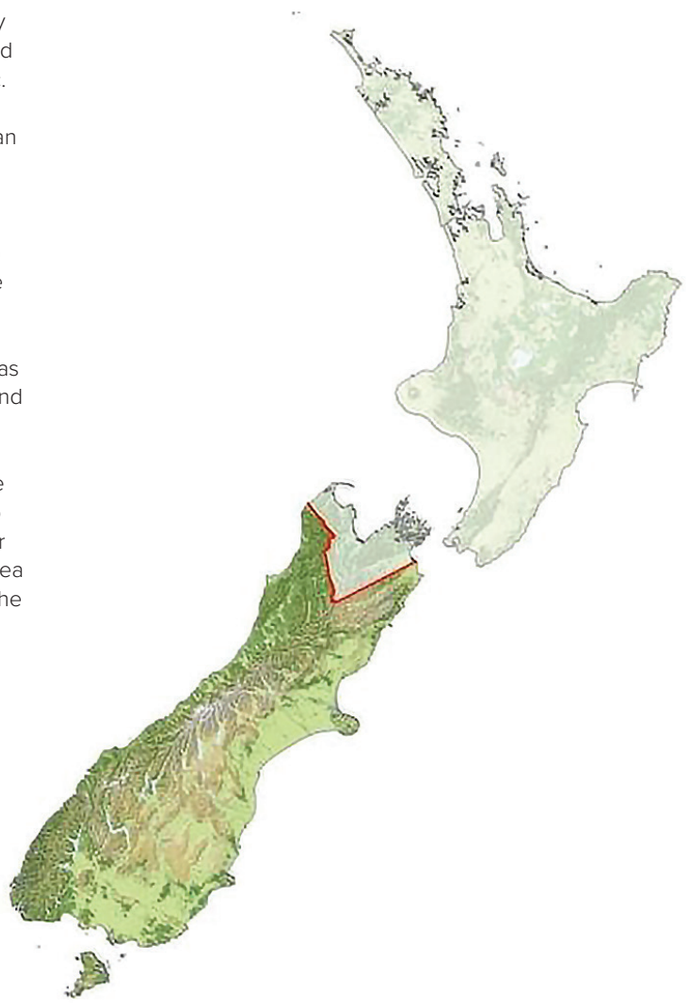
We hope this cultural narrative will be a source of learning and development for your school. Please get in touch with Aukaha Ltd if you have any questions.

First peoples of the Dunedin area

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 Mamoe 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] 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 Tūterakiwhanoa 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 canoe (waka) 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.

> 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 Hinenuitepo, 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 (1954) 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

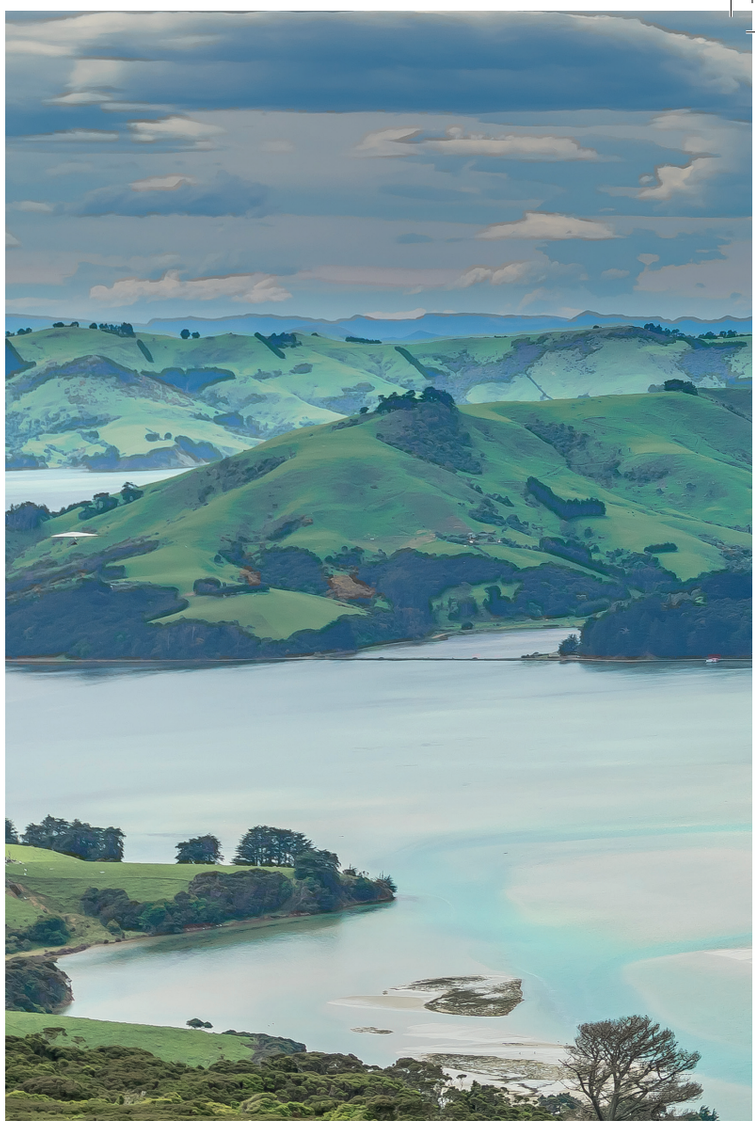
The Otago Peninsula has a long history of occupation beginning with that of Māori, the indigenous people of New Zealand. The origins of how the peninsula was formed have been cemented in Southern Māori narratives as discussed previously. Early occupation of the peninsula was focused at the harbour entrance 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. Originally Ōtākou was 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.

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 explain 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 were resident in the Wellington area and made their way to the South Island. Waitai made his way south to the fortified village, Pukekura (Taiaroa Heads) 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 manband 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 and 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. According to traditions, the bush was so thick in the Dunedin area that when some European ventured in they never returned. 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 Treaty of Waitangi that 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 Heads 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 breech 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. The 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 (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]

“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."

Place names around Otago Boys' 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;

Te Au	Located in Roslyn and extends to Arthur Street.
Whānau Paki	A mountain (known as Flagstaff).
Toitū	River running from Mornington and under Stafford Street down to the harbour.
Pokohiwi	A ridge above High Street in Mornington, named after a chief from the local sub-tribe, Kāi Te Ruahikihiki.
Te Rara	Mornington – a waterway that branched off Pokohiwi and ran past Zingari towards Carisbrook.
Kaikarae	Kaikorai – an important river and area of food gathering close to your school.
Ōtākou	This is the original name of the Otago Harbour that can be seen clearly from your school.
Ōtepoti	George Street – now the Māori name for Dunedin. It is named after the corner shape of a food-gathering kete made of the harbour coming up to George Street does not visually exist now.
Ngā Moana-e-rua	The site of the old Dunedin gaol.
Mataukareao	The land at Lower Hanover Street in Dunedin (a fish hook formed from the supplejack plant).

Mahika kai (food gathering)

Many foods would have been available around the Otago Boys' High School area, particularly at waterways like Kaituna, which is now dried up, and Kaikarae, now known as Kaikorai (a food-rich estuary in its time).

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

One of the main foods caught in waterways such as the Kaikarae stream or those in the Taiari was tuna (eels). Fresh-water and saltwater eels were an incredibly important food resource, and Ōtākou Māori travelled to areas like the Taiari and further afield to collect them. West comments that eels were not plentiful on the Otago Peninsula but were found in some rivers in the Dunedin town area, including Kaituna river and the Kaikarae estuary. [8]

Southern Māori had many techniques for catching eels. Bobbing was one way, where a bob was made of worms threaded on to a flax string wand and dropped into the water. The eel would bite on the the worms and then be hauled out onto the ground.

Eels were also speared. The eel spear was known as a matarau [9] – it was traditionally made of mānuka and had wooden prongs. Spearing occured in the day and at night with torches (rama). The eels were hit on the head but this would often only stun them. A rope of flax would be threaded through their head with a bone needle, and they would be hung and prepared to dry the flesh. Eel pots known as hinaki, which were generally made from supplejack, were also used. The hinaki is long and round, so the eel enters it and cannot escape. There are many similar types of hinaki throughout the world.

Along with the many ways to catch eel, there are various ways they were prepared for eating. Here is a link to a video explaining the process in the Chatham Islands; this might be of interest to your class:
www.youtube.com/watch?v=Aa7PuNLPvIw

> A rope of flax would be threaded through their head with a bone needle, and they would be hung and prepared to dry the flesh. Eel pots known as hinaki, which were generally made from supplejack, were also used."

Native flora and fauna around Otago Boys' High School

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

1. Visualising what the area around Otago Boys' High School and further afield might have looked like in the period of pre-contact and contact between Māori and European.

2. Examining 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. Looking 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 Otago Boys' High School would have differed greatly to that of today, although you could still look directly down the Otago Harbour.

Thomas Shepard 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]."[10]

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. [11]

He 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. [12]

Described below are some of the traditional flora and fauna from the area around Otago Boys' High School.

TŪPĀKIHI/TUTU (ALSO KNOWN AS TOOT)

In 1851, Edward Shortland recorded of his travels into the Dunedin area that:

"...having crossed the valley, we struck into a path which brought us to the south end of Otakou, across an undulating country, where the soil was generally good, producing tall fern, and vigorous "tupakihi", besides wood at intervals. [13]

Tutu is highly poisonous to humans and animals. The poison affects the body's nervous and muscular systems. In his 1865 list of useful trees of Otago, Buchanan wrote that the tutu was poisonous apart from the succulent petals surrounding the seeds and that it was used in epilepsy with supposed success. [14]

In 1940, Bell recorded detailed recipes for using tutu/tūpākihi:

"Tūpākihi. Nearly fill a billy with leaves. Cover with water. Boil till the water is coloured. Bathe the broken leg or bruise with the warm water in which the leaves were boiled. Apply the 'kaikai' plaster. Tie with a "bandage" – raupō or flax or bark (hammered with a stone to make it soft) or fibres (muka). In summer, rub the injured part with pig's fat (or some kind of oil) before applying the plaster, because it gets very hot."

"Tūpākihi plaster: Cut a young stalk of tūpākihi about 2 feet long. Scrape out the green pith and sap with a knife or a shell. Apply the plaster to the injured part, every four hours for a week. The plaster keeps the injured part cool and prevents inflammation. If it is a broken leg, obtain a piece of bark for a splint as nearly as possible the same size as the leg."[15]

RAUARUHE (BRACKEN FERN)

The root of the bracken fern was an important source of food for Māori – it was abundant and available in all seasons. Some external uses of fern werapplying the ashes as a dressing for severe burns, bruising the fronds and applying moisture from them to mosquito bites, and using it as a covering for wintering potatoes. [16] A southern tradition was recorded by Beattie from one of his informants:

I have eaten fernroot. It was dug, then dried in the sun and then stored in the whata (storehouse). To get it ready for eating it was tied in to a bundle, soaked in water, and then roasted by rolling it over on the cinders – not in an umu (steam-oven). It was beaten after this... it used to eaten in to a lump, and waikōrari – flax honey – was dripped on it to make it sweet. [17]

KAREAO (SUPPLEJACK)

Kareao was recorded as growing on the flat below Hanover and Frederick Streets, and the area was named Mataukareao (supplejack fish-hook). [18] The strong, supple vines twist their way in tangled masses to the top of the canopy of the New Zealand forest and can grow up to five centimetres per day. Kareao was used for making hīnaki (eel and crayfish pots).Young tender shoots were eaten and tasted like beans, and watery sap could be blown out of short sections of vine to quench thirst. [19] Toys like bows (with arrows) were also made from kareao. [20]

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. [21] An infusion of kōwhai and mānuka bark was rubbed on 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. [22]

Birds

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

Koparapara – bellbird
Tīrairaka – fantail
Tauhou – silver-eye
Kāhu – hawk
Weka – woodhen
Kakapo – owl parrot
Pūtakitaki – paradise duck
Kereru – wood pigeon
Parera – grey duck

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

RIMU

According to Riley, rimu wood provided Māori with one of the most effective war weapons, a long spear – some up to 20 feet long – used to defend forts and barricades. The wood was also used for medicinal purposes. Rimu bark was infused to heal ulcers, burns and scalds.

The astringent gum, obtained by making incisions in the bark, was applied to wounds to stop bleeding. To help headaches and stomach problems, a walnut-sized piece of the dark red rimu gum was dissolved in half a pint of water and taken. [23]

WAORIKI – MAORI ONION (BULBINELLA HOOKERI)

A common herb with a bulbous root and yellow flower that grew around Dunedin [24] and is still plentiful. When crushed, it smells like onion.

PŌHUE

Pōhue is a bindweed that commonly grew on the forest margin to smother the supporting vegetation. [25] The native pōhue species were dug up, and the roots dried and set aside for the winter. They were reconstituted in water, steamed in a hangi, and eaten as a kīnaki (relish) with fish. [26] Beattie collected information about this plant being used as a kīnaki when cooking eel. [27] It was woven around the eel and cooked in an earth oven (hangi).

HARAKEKE/KORARI

This plant was a hugely important resource to Māori, but also to Pākehā when they arrived on our shores. The flax is a strong and useful plant that was used for making clothing and ropes and for medicinal purposes. The flax leaves, rhizome and roots were used. Ellison of Ōtākou, who became a medical doctor, gave advice in the newspaper to those with dysentry:

Dysentry cure and care. Do not take any food on the first day. Take boiled liquids only. To clean out the bowels, take Epsom salts every two hours. There is no problem using flax water but it may be too severe for children.... [28]

Beattie collected information on using the flax root for toothache:

Toothache is said to have been a very rare affliction in olden days. It was called nihotuka. Juice from the flax root, so the collector was told, if poured in to the ear would make the recipient give a cold shiver, but in about 20 minutes time it would cause the toothache to depart. [29]

The korari part of the flax (flower stem of the flax) was also useful. In our southern traditions, the korari was used to make a musical instrument. The porotu was a type of flute that was made from wood or korari and had between four and size holes in it. A great project to do with the students in your class would be to make these and see if you can get a sound from them. Beattie wrote:

Cuts...scratches and wounds were treated with various healing agencies according to which was most convienient at the time and place. Flax gum (pia-harakeke) was extensively used. A European who came to Otago in 1857 told me that following the maori example he used flax gum for cuts, binding it round with whitau (dressed flax) and that he found it very effacious. [30]

PŌKĀKĀ

Pōkākā is known as hīnau elsewhere and has some other Māori names. It is a native forest tree with tiny leaves that tolerates cold conditions well. Beattie comments that the pōkākā bark was steeped in boiling water and used for a step in the process of dyeing flax fibre (whitau). [31]

Taranaki

This section explains the longstanding relationship between Taranaki and the Ōtākou people. Your 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. Important sites in Dunedin that your class or school could visit are the causeway and the memorial, Rongo, at Andersons Bay. Otago Boys' High School also has a direct relationship with this history as the Taranaki prisoners laid out the recreation ground at the original Boys' High School, which is now part of Otago Girls' High School.

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". 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.[32]

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

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 OtagoGirls), 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. [33]

Otago Boys' High School also has a direct relationship with this history as the Taranaki prisoners laid out the recreation ground at the original Boys' High School, which is now part of Otago Girls' High School.

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 [34] , 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 hadnhistorical 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 the 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 theboutgoing tide. Its surface was decorated with ancient carving long worn down withnthe 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, [35] "Māori Hill" has been given the name Kuru Pereki in consultation with mana whenua. [36] 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 30x 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 in the sequence that a hikoi passes them on the journey to and from Dunedin. 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 and 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 ploughman 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 Otago Witness reported in 1879 on "A letter received by Maori 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 Maoris'. [37]

On their release, the Ōtākou chiefs Korako Karetai and Hori Kerei Taiaroa accompanied the Pakakohi men 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 pakeha. And the pakeha people praised their behaviour, as did we Maori." [38]

Ōtākou / Kāi 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 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.

"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.

Biographies

Teone Wiwi "Jack" Taiaroa
1862-1907

Teone Wiwi "Jack" Taiaroa is in the Māori Sports Hall of Fame and was among the first of the many standout Māori players who have played for the All Blacks. Jack grew up in Ōtākou and both his parents were of Kāi Tahu lineage. His grandfather was the chief, Te Matenga Taiaroa, and his father was Hori Kerei Taiaroa, a long-serving parliamentarian for Southern Māori and a tireless campaigner for Kāi Tahu land claims. Jack was successful academically in his time at Otago Boys' High School. After leaving high school in 1883, he trained as a solicitor in the office of Robert Stout, who became the Prime Minister of New Zealand in 1884. Taiaroa went on to practise in Hawke's Bay for some years before returning to Ōtākou.

Jack learnt the art of rugby at Otago Boys' High School and represented Otago between 1881 and 1884. An article in the Otago Witness on 21 May 1881, titled "Football, Otago Rugby Football Union", reported on his skill on the field:

Immediately after the kick-off Taiaroa made one of his startling rushes, covering a lot of ground, and the Blues had to touchdown . . . and Taiaroa excelled behind the scrummage. The latter, with a little coaching, ought to become a first-rate half-back. The High School has turned out some really good players lately. He was selected as half-back for a nine-match Australian tour in 1884 – the first rugby team to represent New Zealand overseas. Scoring nine tries in the tour's nine games was an amazing feat given the rarity of tries at the time, and that three of the matches were against New South Wales. His try tally was twice that of any of his team mates.

As an all-round athlete, Jack represented Hawke's Bay in rugby in 1887 and 1889 and in cricket in the 1890s. In 1893, he was runner-up in the national athletics championships in the long jump, for which he held a national record. He was also cousins with Tom Ellison from Ōtākou, who was also one of the first Māori lawyers and represented New Zealand in rugby. Jack Taiaroa's brother Riki Te Mairaki, or Dick as he was known, was also a member of the 1888-89 Native team.

Jack Taiaroa married a beautiful woman with a moko-kauae (tattooed chin) from the Wanganui River, named Rakapa Potaka. Her portrait is in the Ōtākou Marae Museum. Jack and his wife had six children.

Below is an extract from Jack Taiaroa's obituary, "Death of Mr J.G. Taiaroa: A Football Giant of the Past", which was published on 2 January 1908 and describes his incredible skill as a rugby player.

of his father. But it was as a footballer that "Jack" Taiaroa was best known. A writer in a Southern paper a few months ago remarked, when referring to the first visit, in 1884, of a New Zealand team to Australia:—After a period of nearly 25 years Taiaroa's name looms up large in the history of Rugby. The 1884 team was a strong combination all round. It had many stars, notably "Jack" Taiaroa, H. Braddon, J. Warbrick, H. Roberts, T. Ryan, and T. O'Connor; but Taiaroa was the greatest of them all. This player was what would be known now as a threequarter back; an indiarubber man, nuggety, strong, fast, and with all the cunning of his race, he was a Rugby proposition which could only be tackled successfully with an axe. At any rate, that is the picture which mentally arises from the legends attached to his name, and which are still spoken of with awe in Rugby circles in New South Wales and in New Zealand. Taiaroa played in all the matches in the tour of the 1884 team, and it is understood that he also scored in every match. He might have scored more tries but for the fact that on many occasions he ran himself clean out. Those were the days of individualism. It is recorded that in one memorable match this Rugby ironclad spreadeagled six opponents in one run, and then, with no one between himself and the goal line, he fell to the ground from exhaustion.

Sadly, Jack drowned in the Otago Harbour. He had gone into Dunedin to buy a birthday present for his daughter and, on his return, he fell off the landing platform as he was attempting to get in the boat. The quick tide swept him away, and his body was found in Karitāne ten days later. Haere atu rā e te rakatira, e moe.

George Grey Tukitaharangi Weller Ellison
1906-1992, 62745 SGT 28th Maori Battalion 2nd NZEF

George Grey Tukitaharangi Weller Ellison was the son of Te Iwi Herehere Ellison and Oriwia (nee Karetai). George was born at Ōtākou and lived there all his life. He was educated at Ōtākou Native School, Otaki Māori Boys College, Te Aute College and Otago Boys' High School.

George was involved in and committed to Ōtākou Marae and school for his lifetime and became the Upoko of Te Rūnanga o Ōtākou. He was committed to the Ōtākou tenths and Princes Street land issues and joined the Land March led by Dame Whina Cooper in 1975. In 1938 George joined the Māori Waiata Choir and toured with it to Australia, Ceylon, Naples, England and Ireland, giving a royal command performance at Buckingham Palace.

George entered the Māori Batallion following the outbreak of World War II. He fought with the Māori Battallion in the desert campaigns against Italy and Rommel's Afrika Corps. George returned to Ōtākou and joined his brother and cousins in the formation of Ōtākou Fisheries Ltd. He ran a carrying business and eventually went on to run the family farm. George married Alyce and together they had six children. He is buried at the Ōtākou cemetery behind the marae.

Glossary for your school

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

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32 They were called Ploughmen due to the fact that they would plough up pasture lands that belonged to European farmers as a means of protest.

33 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.

34 Edward Ellison, *National Māori Achievement Collaborative Wananga,* 2018, unpublished; Edward Ellison, *Rongo*, Te Rūnanga o Ōtākou, 2017, unpublished.

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

36 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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