Kāi Tahu Cultural Narrative *for* Papakaio School

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for Aukaha (1997) Limited

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Ko Kāi Tahu te iwi!

Introduction

There are two types of historical information here that are available for your kura (school). It is important to understand that there are different sections of information, that which is of a celestial nature and that which is of a historical nature. When using this information with classes and students, it is important to be cognisant of that. This information is from within the Kāi Tahu iwi (tribe/people) with a focus on the wider Otago area that your school resides in. Furthermore the bibliography supplied is important for your school as you can follow up on particular references for your students, classes, and so forth.

It is important to note that the Kāi Tahu tribal dialect is used in this cultural narrative: The ng is replaced by the k (for example, Ranginui becomes Rakinui in our dialect). Particular words or idioms specific to Kāi Tahu may also be used.

Macrons are also a crucial part of the Māori language. Their presence indicates a lengthened vowel sound. If there is a macron on a particular vowel of a word, it must be used if the word or name is being used on any names you use for classrooms or other spaces, or in any printed material, following the official orthographic convention. [1]

Finally, please ensure you follow up with Aukaha if you have any questions.

The Kāi Tahu tribal area of the South Island

The South Island of New Zealand (Te Waipounamu) 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. [2]

The following onset of people were called Waitaha and their legacy was left in the many places they named in Te Waipounamu. They are an early group of people who are known to have arrived on the waka (canoe) Uruao. The Uruao was captained by the well-known Southern tribal ancestor Rākaihautū, who was described as a giant. He carved out the lakes and rivers of the South Island with his kō (a digging implement similar to a spade). [3]

The following waves of iwi (people or tribes) migrated in different phases from Te Ika-a-Māui and married into these existing groups of people, procuring a stronghold for Māori in Te Waipounamu.

Kāti Māmoe were the first in the series of migrations south. According to many accounts Kāti Māmoe are descendants of a woman called Hotu Māmoe who hail from the North Island area of Napier. The migration that followed Kāti Māmoe were descendants of an ancestor from the East Coast of the North Island known as Tahupōtiki. Tahupōtiki lived his life in the North Island on the East Coast around the area now known as Hawkes Bay. [4]

The Kāi Tahu (or Ngāi Tahu) iwi is a well-known Māori entity of the South Island today who take their name from the eponymous ancestor, Tahupōtiki. According to Anderson there was considerable continuity in the southern Māori population. Anderson describes the migration as piecemeal and at a clan and family level during which each group set about consolidating its position by pursuing, in about equal measure, feuding and intermarriage. [5]

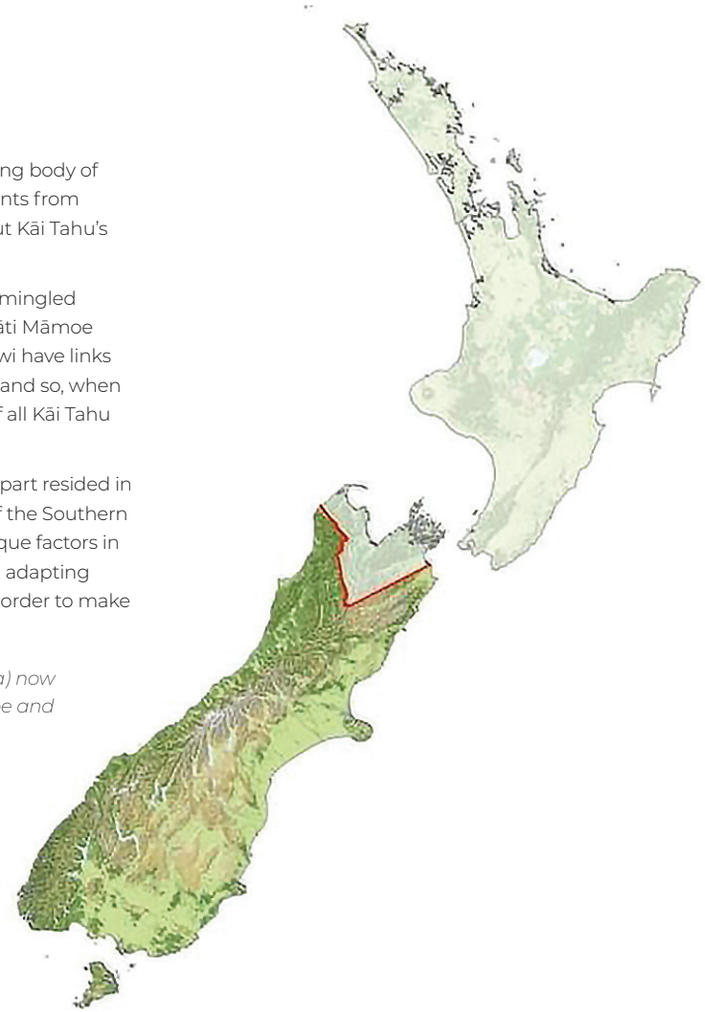
The detail about their migration south has remained relatively intact because of the insularbiogeography of this most southern indigenous habitat. A clear picture of the migration south has been allowed

through the passing on of oral traditions including 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.

Kāi Tahu whānui is the collective name for all of the intermingled Southern iwi including Kāti Hāwea, Rapuwai, Waitaha, Kāti Māmoe and Kāi Tahu. Most of the descendants of each of these iwi have links through whakapapa (genealogy) to many or all of them, and so, when referring to Kāi Tahu, it can be assumed to be inclusive of all Kāi Tahu whānui.

Southern Māori were Kāi Tahu whānui who for the most part resided in Murihiku - the area south of the Waitaki River and east of the Southern Alps, generally now used for Otago and Southland. [6] Unique factors in the climate and environment resulted in Southern Māori adapting to a partially nomadic, seasonally migratory way of life in order to make best use of the resources available to them. [7]

The map to the right illustrates the large rohe (tribal area) now associated with Hāwea, Rapuwai, Waitaha, Kāti Māamoe and Kāi Tahu in the South Island.



> *In Southern Māori history the creation story is very detailed and somewhat different from that of other iwi.*

Te Maiharoa

In 1877, Hipa Te Maiharoa, a Kāi Tahu tohuka (spiritual healer) and missionary for the Kaingarara religious movement, had led his followers to establish a new settlement based at Te Ao Marama (now known as Omarama). This movement into the centre of the Kāi Tahu rohe was to assert mana (authority) in that area and to continue with their religious movement.

There was talk around Te Waipounamu of Te Maiharoa's spiritual abilities as a tohuka, which encouraged others, such as Horomona Pōhio to join the movement. In 1878, Horomona and his son went to meet the Native Minister in Wellington on the group's behalf to protest for rights and returned ownership over that central land area, however their pleas were dismissed. In Te Maiharoa's case, the group was eventually forcibly evicted from the Waitaki Valley by armed police in the winter of 1879. [8]

Introduction to the Kāi Tahu creation story

In Southern Māori history the creation story is very detailed and somewhat different from that of other iwi. The original story itself has been recorded, edited and published in a book that is accessible in most libraries, Te Waiatatanga Mai O Te Atua. [9] This is a good place to start if you are interested in the original creation beliefs and tribal narrative of Kāi Tahu. The following paragraphs give a brief synopsis from that book of the Kāi Tahu creation story.

Te Waka o Aoraki and Tūterakiwhanoa feature as the oldest stories that connect to Otago. Aoraki was one of the senior progeny from the first marriage of Rakinui (the Sky Father - Raki for short) to Pokohāruatepō. Raki's 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 when Aoraki attempted to once again ascend to their celestial home a mistake was made in the requisite prayers and the canoe began to list. Aoraki and his crew scrambled to the high ground but were caught by the sun's rays and were turned to granite, becoming the highest peaks of the Southern Alps.

It was the nephew of Aoraki, Tūterakiwhanoa, who was charged with the responsibility to determine the whereabouts of his uncles and 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.

Tūterakiwhanoa carved out the sounds in Fiordland and Marlborough and also formed the peninsulas along the eastern seaboard including Otago Peninsula, Huriawa Peninsula and the Moeraki Peninsula. He also carved out the southern lakes and valleys. Tūterakiwhanoa left atua kaitiaki (guardians) in certain areas, who were named Kahukura and Rokonuiatau. These atua kaitiaki remained in place right up until the time the old religion was abandoned and Christianity was adopted. After the entire South Island had been shaped fit for habitation, Tūterakiwhanoa 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 (sandfly), to ensure that nobody would stay put in the area for too long.

Araiteuru

The story of Araiteuru hails from Moeraki. It is important to acknowledge that when referring to this history. Below is a basic pepeha from the Moeraki that acknowledges the mountain, river, lake, name of the main village, ancestor and tribes. Moeraki is also your school's local rūnaka, therefore if you need advice or cultural guidance, it is important to contact them.

Ko Te Kohurau te mauka
Ko Kakaunui te awa
Ko Te Waimātaitai te roto
Ko te pā o Moeraki te tūrakawaewae
Ko Tiramorehu te takata
Ko Rapuwai, Waitaha, Kāti Māmoe, Kāi Tahu hoki kā iwi.

Araiteuru is the name of a waka (canoe) that crashed at Matakaea, now known as Shag Point, and sank at the mouth of the Waihemo (Shag River). The south eastern Otago coastline is also named for the Araiteuru waka - Te Tai o Araiteuru ('the coast of Araiteuru'). This narrative is the most significant old narrative within the vicinity of Papakaio School.

Accounts of the foundering, the wreckage, and the survivors of the Araiteuru waka are marked by numerous landmarks almost for the length of the Otago coast. The boulders on Moeraki coast (known as Kai Hīnaki) and the Moeraki pebbles are all associated with the cargo of gourds, kūmara and taro seed which were spilled when the Araiteuru waka foundered.

The narrative of the Araiteuru waka was written in Māori by J.P. Tipa of Moeraki in 1896. Atranslation of part of Tipa's narrative is included here:

> *This is a traditional story about Araiteuru, a canoe that came, sailed across the Pacific Ocean to this island, the South Island. The cargo that came on that canoe was firstly, people, they also carried pumpkins and taro, including kūmara, providing sustenance for the crew. Hipo was the captain of the canoe. The names of the people on the canoe: Pakihiwi-tahi, Puketapu, Te Kaihinaki, Hika-ora-roa. The children: Aheikur or Heikura, Matakaea, Pa-te-aha and others. These were the nobility of Araiteuru.*
> *Outside of Oamaru, a storm appeared, the sea got turbulent, the waves rose up, and the canoe began to struggle, the sea became extremely angry. Some of the cargo of Araiteuru was thrown to the sea, and littered across the ocean. The cargo fell in a line (along the beach), leaving large round boulders that can be seen close by. Our elders said that these were pumpkin, and cargo from the canoe, hence the shape of the boulders. The canoe was severely off course, at Mata-kaea, and the Araiteuru eventually capsized. The cargo was strewn on the beach, the name of that beach is Whata-paraerae, under the train tracks, near the home of John McKenzie. However, one mile on, that is Katiki Beach, the cargo had rolled ashore, and became petrified, as boulders and the sail lay on the beach at the coalmine of Shag Point. There was possibly about two miles distance between the canoe and the landing point of the sail.*
> *The place where the remaining Araiteuru lies today is known as Hipo.*

> *A woman, Puketapu, was also on board and was turned into a hill - now known as Puketapu Hill in Palmerston.*

Herries Beattie also collected information about the Araiteuru waka. [10] He recorded place names that were named after particular people on the waka. At the mouth of the Waitaki river was a rock called Moko-tere-a-tarehu, named after one of the passengers on Araiteuru who drowned there. Beattie noted that the Araiteuru was the first waka to leave Hawaiiki to travel to New Zealand. He states that the Araiteuru brought the people of the Rapuwai tribe to the South Island, known as Te Waka o Māui. Tapuae-o-Uenuku was onboard and the high mountain in the Kaikōura range is named after him. A woman, Puketapu, was also on board and was turned into a hill – now known as Puketapu Hill in Palmerston. Puketapu is said to have been carrying a bundle of wood on her back by two straps, one of flax and one of toetoe, and the marks of those straps can be seen on the hill as two gullies of toetoe and flax.

Others on board were Tarahaua and Hua-te-kirikiri (now the names of mountains at Rakitata river). Ruataniwha was another passenger – this is now the name of a mountain at Ōhau. Kakiroa was also a passenger on the waka and this name is now carried by a mountain near Aoraki. Kaitakata was another man on board the waka. He was a painter who settled near Lake Kaitangata and left maukōroa in the hills there (maukōroa is a paint made by mixing a red type of clay with shark oil). Aonui was a cook and was turned into a rock in the sea and there is a kelp bed on either side of him, representing kelp bags that carried food.

This narrative is a fantastic one to re-live with tamariki. The strewn canoe is clear to see from Matakaea (Shag Point) and along Katiki Beach. Furthermore there are references in this narrative to place names in your vicinity that come from the Araiteuru waka.

Trails and movement

Kāi Tahu whānui were nomadic people who travelled extensively on land and sea. They travelled far and wide. Edward Shortland, who was employed as Protector of Aborigines, travelled in the South Island by foot between 1843 and 1844. Shortland wrote a diary of his experiences including his encounters with Māori. [11]

Some of Shortland's writings here are useful for the students' learning. Take the time to discuss what it may have been like in the past and how difficult it would be to walk across the South Island. Shortland spoke Māori but there may have been some dialect differences and difficulties in understanding.

On 4 January 1844, Shortland set out to walk to Akaroa. His guides were Pukurakau, who took him as far as the Waitaki River, and then Poua. With their assistance he compiled a comprehensive census at each settlement along the way. Edward Shortland visited Oamaru in 1844. He went on to draw a map of the lower South Island including Oamaru. He came into Oamaru by foot from Waikouaiti. On 9 January he recorded "Our path to-day was sometimes along the edge of a low cliff, sometimes along the beach, till we approached Oamaru point, where it turned inland, and crossed a low range of hills, from which we looked over an extensive plain. . .Towards the afternoon, we ascended a range of hills called Pukeuri, separating this plain from another more extensive. The sky was so remarkably clear that, from the highest point of the pathway, Moeraki was distinctly in view."[12]

Shortland rested at Papakaio and then walked towards the Waitaki River. He described the soil as 'stony and barren and produced nothing which grew higher than the knee'. On the banks of the Waitaki River, Shortland spent six days with the chief Te Huruhuru. There they made mōkihi (waka made from raupō) and crossed the river.

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

“. . .on the 13th June 1840 Korako and Karetai signed the Treaty at Taiaroa Heads at the mouth of the Otago Peninsula. They were amongst only seven signatures from Southern Māori.”

Treaty of Waitangi and the subsequent land sales in Otago

The signing of the Treaty of Waitangi was led by Major Bunbury in the Kāi Tahu tribal region. Major Bunbury took what is now called the Herald (Bunbury) Sheet - a copy of the original Treaty of Waitangi - to the South Island in order to obtain signatures from Southern Māori rakatira (chiefs). The Treaty had been signed by many iwi (tribes) in the North Island and on the 13th June 1840 Korako and Karetai signed the Treaty at Taiaroa Heads at the mouth of the Otago Peninsula. They were amongst only seven signatures from Southern Māori. The premise in their hearts and minds was that they accepted that under the Treaty they would retain their lands and have equal protection and rights as British citizens. This was not to be the case.

The British Crown eventually came under pressure from the New Zealand Company. The 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 Canterbury Purchase, commonly referred to as Kemp’s Deed, was signed by a group of Ngāi Tahu chiefs on board the HM Sloop Fly in Akaroa Harbour on 12 June, 1848. It was the largest of all the Crown purchases from Ngāi Tahu and the least carefully transacted.” [13]

Twenty five chiefs signed the Otago Deed (around 400,000 acres of land) for £2,400. In addition to this land, verbal agreements were made to reserve 10% of all land sold, known as ‘the tenths’, in trust for the benefit of Kāi Tahu. Schools and hospitals were also promised to Kāi Tahu. None of the verbal promises were honoured. The ongoing political struggle over the total disregard to the promises agreed to in the Treaty of Waitangi and subsequent dishonoured agreements would continue for more than one hundred and fifty years. [14]

Place names around Papakaio School

Ōamaru

Ōamaru was part of the extensive network of kāinga nohoanga (settlements) and kāinga mahinga kai (food-gathering places) located along Te Tai o Araiteuru (the Otago coastline). During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Rāwiri Te Māmaru and other Ngāi Tahu kaumātua recorded Ōamaru as a kāinga nohoanga, pā tūturu, and a kāinga mahinga kai where tuna (eels), inaka (whitebait) and kōareare (edible root or rhizome of raupō/bulrush) were gathered.

Makotukutuku (Cape Wanbrow)

Makotukutuku (Cape Wanbrow) is situated between Te Awakōkōmuka (Awamoa Creek) and Ōamaru on Te Tai o Araiteuru (the Otago coastline). Makotukutuku was an ancestor on the Araiteuru waka that capsized off the coastline near Matakaea (Shag Point). After capsizing,many of the passengers went ashore to explore the land, however they needed to be back at the waka before daylight. Most did not make it, including Makotukutuku, and instead transformed into many of the well-known geographical features of Te Waipounamu.

Te Awa Kōkōmuka (Awamoa Creek)

Te Awa Kōkōmuka is the traditional Māori name for the Awamoa Creek wending through the outskirts of Ōamaru. “Awa” is a Māori word for stream, and “kōkōmuka” is the Ngāi Tahu name for koromiko (Hebe elliptica). Te Awa Kōkōmuka was a passenger on the Araiteuru waka that capsized at Matakaea (Shag Point) on the Otago coastline. After the capsize, many of the passengers went upon shore to explore the land, but needed to be back at the waka before daylight. However, most did not make it back in time, including Te Awa Kōkōmuka; and instead turned into geographical features of Te Waipounamu.

The name Awamoa was given to the creek by government agent Walter Mantell after moa bones were discovered there in the 19th century.

Te Ana Raki (Teaneraki Cliff)

Te Ana Raki is the correct spelling for Teaneraki Cliff, located inland from Ōamaru in North Otago. During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Rāwiri Te Māmaru and other Ngāi Tahu kaumātua recorded Te Ana Raki as a kāinga mahinga kai where tuna (eels) and kōareare (edible rhizome of raupō/bulrush) were gathered.

Waiareka (Waiareka Creek)

Waiareka is a small creek that flows into the northern bank of the Kākaunui (Kakanui Stream) near the river mouth. During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Rāwiri Te Mamaru and other Ngāi Tahu kaumātua recorded Waiareka as a kāinga mahinga kai (food-gathering place) where tuna (eels), inaka (whitebait), mata (juvenile whitebait), aua (yellow-eye mullet), and maunu (moulting ducks) were gathered.

Pukehopai (Taipo)

Pukehopai is the traditional Māori name for Taipo – a hill situated near the junction of the Kākaunui (Kakanui River) and Waiareka Creek. Pukehopai was an ancestor on the Araiteuru waka that capsized off the coastline near Matakaea (Shag Point). After capsizing, many of the passengers went ashore to explore the land, however they needed to be back at the waka before daylight. Most did not make it, including Pukehopai, and transformed into many of the well-known landmarks of Te Waipounamu.

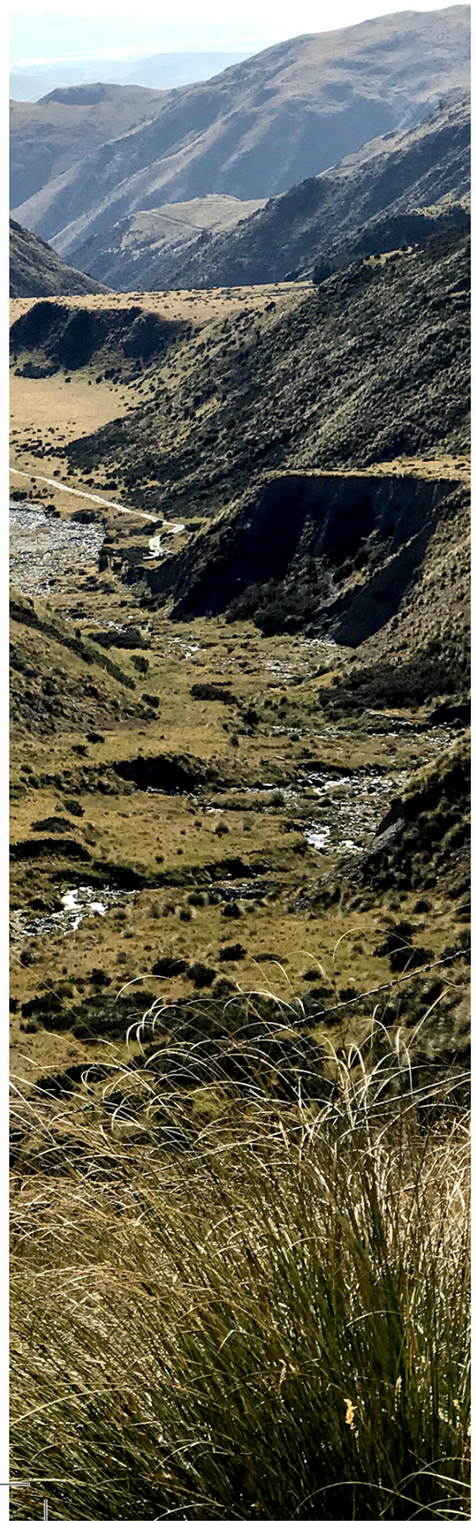
“The name Waitaki, a Kāi Tahu variant of Waitangi, is a common place name throughout Polynesia. Although the specific tradition behind the name has been lost, it literally means “the waterway of tears”

Pukeuri

Pukeuri is a small hill south of the Waitaki River in North Otago. Pukeuri was an ancestor on the Araiteuru waka that capsized off the coastline near Matakaea (Shag Point). After capsizing, many of the passengers went ashore to explore the land, however they needed to be back at the waka before daylight. Most did not make it, including Pukeuri, and transformed into many of the well-known landmarks of Te Waipounamu. Pukeuri was also considered to be a sacred place, where travellers carried out certain rituals when passing the small hill.

Waitaki

The Waitaki is the large braided river that drains Te Manahuna (the Mackenzie Basin) and enters Te Moana-nui-a-Kiwa (the Pacific Ocean) on the east coast of Te Waipounamu (the South Island). The name Waitaki, a Kāi Tahu variant of Waitangi, is a common place name throughout Polynesia. Although the specific tradition behind the name has been lost, it literally means “the waterway of tears” and is often referred to in whaikōrero (oratory) as representing the tears of Aoraki. The river was an important ara tawhito (traditional travel route), providing direct access to the rich inland mahinga kai resources of Te Manahuna and Central Otago. The use of mōkihi is strongly associated with the Waitaki and is one of the few places where this traditional practice continues today. The river was an important source of mahinga kai, and numerous kāinga nohoanga (settlements) and kāinga mahinga kai (food- gathering places) were located on both sides of the river. The Waitaki is also well-known for the many rock art sites located in the numerous limestone outcrops and shelters spread throughout the valley.



Te reo Māori for Papakaio School

The school vision describes a Ngaio tree canopy with the four ‘p’s’:
People, Passion, Purpose and Potential.
The school vision has been translated and described below with a lens on Māori culture and te reo Māori. The four “p’s” through this lens are:
Pā harakeke, Pūmanawa, Pūtaketake and Pito mata.
Kaio Tree: Kaio is the Kāi Tahu dialect of Ngaio.

Kā ‘p’ e whā (the four ‘p’s’)

The descriptions below can be referred to as Kā “p” e whā (the four “p’s”).

Pā harakeke: the analogy of a pā harakeke (flax bush) is commonly used to represent a whānau (family). It refers to the generations and the genetic attributes passed through the generations from grandparent to parent to child.

Pūmanawa: this can be translated as natural talent, and as a beating heart.

Pūtaketake: Pūtaketake can be translated as the base of something (like a tree) and therefore also, the purpose and reason for that thing.

Pito mata: this is translated as potential.

The Ladder represents Papakaio School’s values:

Respect for ourselves – Rangatiratanga:
Whakautetaka mā tatou – Rakatirataka

Respect for others – Manaakitanga
Whakautetaka mā ētahi atu – Manaakitaka

Respect for the environment - Kaitiakitanga.
Whakautetaka mā te taiao – Kaitiakitaka

‘The whole tree’ which signifies life and growth is nourished from the solid foundation of the Papakaio Community.
Te Hāpori o Papakaio – Kotahitaka

Mahika kai (food gathering)

The Waitaki River, very near to Papakaio School, was an incredible food source for Māori: “If you want to find out what happened on the Waitaki River before European settlers arrived in the 1840s, you can read the excellent accounts compiled by historian James Herries Beattie—or you can ask Kelly Davis. The solidly built Davis is a descendant of renowned chief Rawiri Te Maire, who roamed the Waitaki valley 130 years ago, and he has the river in his blood.

When Davis talks about the Waitaki, he tells of traditional native fisheries, expeditions into the headwaters to hunt for moa, and the spiritual significance of the water.

“It was a key fishery for Ngāti Mamoe, Waitaha and more recently Ngāi Tahu,” Davis says. “Tuna (longfinned eels), inanga, koaro, kokopu (three types of galaxiid), kanakana (lamprey), paraki (smelt) and aua (yellow-eyed mullet) were all taken, but tuna was the most important species”[15]

Kanakana (Lamprey)

Kanakana (lamprey) resembles eel however they have no bones. They were (and still are) prized kai for Māori. Maori consider lamprey (kanakana or piharau) to be a delicacy. They are threatened fish.[16] Lamprey along with hagfish are the only surviving members of the most primitive vertebrates, the jawless fish (Agnathans). Lampreys are sometimes called lamprey eels, but it has only a distant relationship with eels, which are part of the jawed, bony fish (class Osteichthyes). Kanakana are anadromous, with the adults migrating from the ocean and into freshwater to spawn, and the juveniles returning to the ocean before repeating the journey.

Adult kanakana spend time in freshwater. They change appearance from brilliant silver/blue with two long turquoise stripes into gunmetal grey and then to drab muddy brown.[17] Whilst at sea, the lamprey are parasites on marine life until, after another 4-5 years they migrate back up streams to breed and die.

“Kanakana have been around since before the dinosaur – with fossil records from 450 million years ago – yet we still know very little about them,” says Dr Kitson. Dr Kitson is Ngāi Tahu and a Senior Environmental Advisor to Te Rūnanga o Ngāi Tahu.

“They migrate at night, are very difficult to monitor and are a nationally vulnerable threatened species that we are at risk of losing,” she says.[18] Beattie discusses methods for catching kanakana.[19] Both sides of a river were probed during daylight to gather the extent of the work needed to do at night to collect them. At night people waded into the river with rama (fire torches) to see the kanakana. They sucked on to rocks and they were then pulled off and put into their sacks or kete. They had to protect their hands as they pulled the kanakana off with a sharp jerk from the rock. Apparently as each was displaced another would then take its place. Sometimes they were able to take five or six of them in one grasp.

When they had caught an ample amount of kanakana, they were taken to a hole near the bank of the river that was made to hold the kanakana in. This hole was called a purua. There is a great video for you are your students to watch on kanakana, including cooking and eating them: https://www.youtube.com/watch?v=BUeyAYktiuQ

Native Flora around Papakaio School

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

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

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

3. Look at a cross section of land near your school. Assess if any of the plants described in this section are still standing in your area. Here are some of the traditional flora in the area of Papakaio School:

Ngaio/Kaio Tree

There were many medicinal purposes for the ngaio (kaio) tree. In Southern history, Māori used kaio leaves to draw sores and for skin troubles. In the Invercargill area, Māori described an itch as hakihaki, and the kaio leaves were boiled and applied to their skin for relief. Heated leaves were also used as a poultice.

Rauaruhe - Bracken Fern

The root of the bracken fern was an important source of food for Māori. It was in abundance and available in all seasons. The bracken fern was called 'rauaruhe' while the root was simply called 'aruhe'.
Some of the external uses of the fern were applying the fern ashes as a dressing to severe burns; applying the moist surface of bruised fern fronds to mosquito bites; the fern fronds were also used as a covering for wintering potatoes.[20]

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 into a bundle, soaked in water, and then roasted by rolling it over on the cinders - not in an umu (steam-oven). It was beaten after this.....it used to be beaten in to a lump, and waikōrari – flax honey – was dripped on it to make it sweet." [21]

Shortland also describes the fern root that they ate as they camped on the banks of the Waitaki river:

"...the best roots, which were discoverable by their being crisp enough to break easily when bent: those which would not stand this test being thrown aside.....The process of cooking fern root is very simple for it is merely roasted on the fire, and afterwards bruised by means of a flat stone similar to a cobbler's lap-stone, and a wooden pestle.
The long fibres which run like wires through the root are then easily drawn out; and the remainder is pounded till it acquires the consistence of tough dough, in which state it is eaten, its taste being very like that a cassada bread. Sometimes it is sweetened with the juice of the "tutu". [22]

Raupō

Traditionally, raupō stalks were used for thatching the walls and roofs of whare (houses) and whata (storehouses), and the down was used to stuff bedding. The leaves were used for canoe sails and kites, while bundles of the stalks made temporary rafts known as mōkihi. The starchy rhizomes were an important food, and the yellow pollen was gathered and baked into a sweet, light cake. Raupō is a well-known and easily recognisable wetland plant. It grows up to four metres tall, usually in large groups and in shallow water. [23]

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

"Our mōkihi was made in the form of a canoe. Three bundles of "raupō," about eighteen feet long and two feet in diameter at the centre, but tapering towards the extremities, were first constructed separately, each being tightly bound and secured with flax; and were then fastened together so as to form a flat raft. Another bundle similarly made was next laid along the middle of this, and secured in that position, forming a sort of keel; the hollow intervals left between the keel and sides were filled up with "raupō." Packed carefully and tightly in layers, and secured with bands of flax. The bottom of the mokihi being thus finished, it was turned over, and two small bundles were laid along its outer rim, from stem to stem, for topsides; and all the vacancies within were filled up with layers of "raupō", tied down with flax. This sort of canoe is remarkably buoyant, and admirably adapted to the perilous navigation of the immense torrent Waitaki." [24]

Glossary for your school

There are many Māori words through this narrative with translations or explanations in brackets

Aoraki – Mount Cook
ara tawhito – traditional travel route(s)
aruhe – edible fern root
atua kaitiaki – spiritual guardian or deity
awa – river
harakeke – flax
hīnaki – eel pot
ika – fish
inaka/inanga – Whitebait
iwi – people/tribe(s)
kai – food
Kai Hīnaki – Moeraki Boulders
kāika/kāinga – village or home
kanakana – Lamprey
kaumatua – respected elder
kāuru – edible core/roots of tī kōuka
kō – digging implement similar to a spade
kōareare – edible root or rhizome of raupō/bulrush

korowai – cloak
kura – school
mahika kai/mahinga kai – food-gathering places
mana – value/importance/authority
mata – juvenile whitebait
Matakaea – Shag Point
matarau – spear used for eeling
maukōroa – a paint made by mixing a type of red clay with shark oil
mōkihi – temporary raft made from raupō, used for travelling across and down rivers
namunamu – sandflies
nohoaka/nohoanga – settlement
Papatūānuku – Earth Mother
pepeha – a set structure for identifying oneself
Piopiotahi – Milford Sound
purua – large hole
rakatira/rangatira – chief
Rakinui – Sky Father, atua of the heavens
rama – torch
raupō – bulrush
rohe – area of land/place/tribal area
rūnaka – administrative body for a Kāi Tahu mara
Takaroa atua – of the oceans
Te Ika-a-Māui – The North Island of New Zealand
Te Moana-nui-a-Kiwa – the Pacific Ocean
Te Tai o Araiteuru – the Otago coastline
Te Waipounamu – The South Island of New Zealand
tī kōuka – cabbage tree
tohuka/tohunga – expert/specialist/spiritual leader
toki – adze
tuna – eel
tuna heke – eel migration
Waihemo – Shag River
waka – canoe
whakapapa – genealogy
whare – house
whata – food storehouse

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