Kāi Tahu Cultural Narrative *for* Portobello School

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for Aukaha Limited

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Introduction

There are two types of historical information here that are available for your 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) with a focus on Otago and the area your school is 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 that if you have any questions, that you follow up with Aukaha.

Original polynesian inhabitants of the Dunedin area

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]

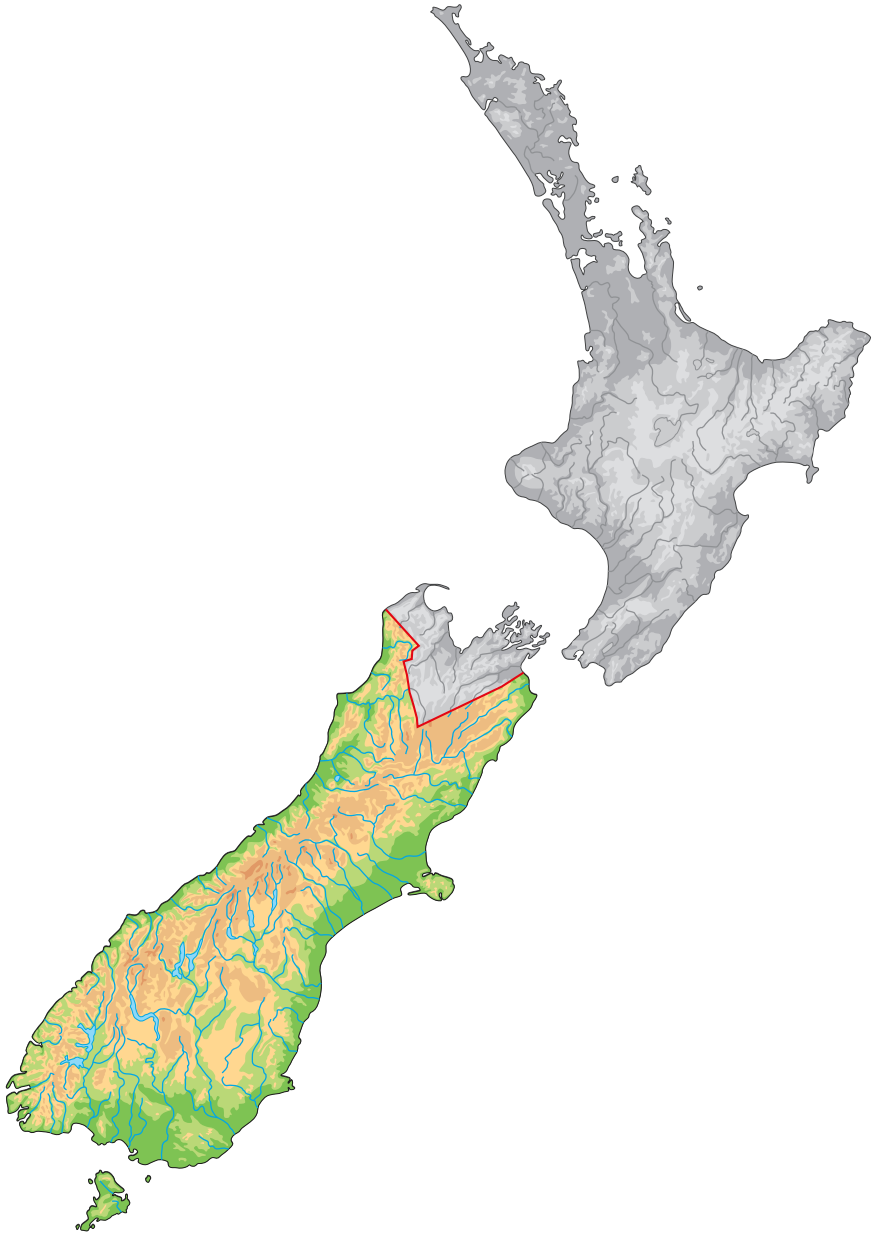
The following waves of iwi (people or tribes) migrated in different phases from Te Ika-a-Māui and married into these existing groups of people. Kāti Māmoe were the first in the series of migrations south.

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 migrations of Kāti Māmoe and then Kāi Tahu from the East coast of the North Island to the South Island and and intermarriage into Waitaha procured a stronghold for Southern Māori in Te Waipounamu.

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. Kāi Tahu whānui is the collective name for all of the intermingled Southern iwi including Waitaha, Kāti Māmoe and Kāi Tahu. Most of the descendents of each of these iwi have links through whakapapa (genealogy) to 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.[5] 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.[6]

The map below 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 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.[7] 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 left guardians in place namely Kahukura and Rokonuiatau. These atua kaitiaki (guardians) 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.

Matamata

The story of the landmark Matamata (known in English as Saddle Hill) is a very localised tradition and it relates to a guardian taniwha who carried the same name. Matamata himself 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 descended from him. Below is an account recorded by the Rev. Thomas Pybus (1954) for his book The South Island Māoris.

> *Regarding their legends, the Māori people of Ōtākou used to speak about taniwha 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.*[8]

History

Ko Pukekura te mauka
Ko Ōtākou te kāika
Ko Ōtākou te marae
Ko Ōtākou te awa
Ko Kāi Te Ruahikihiki me Kāti Moki kā hapū
Ko Kāi Tahu te iwi

This narrative is of and comes from the people of Ōtākou. It is important to acknowledge that when referring to this history. Above is a basic pepeha from the Ōtākou that acknowledges our mountain, harbour, name of the main village, name of the marae, hapū (sub-tribes) and our tribe. Ōtākou is also your schools local rūnaka, therefore if you need advice or cultural guidance, it is important to contact them.

The Māori history around the Portobello area has a particular focus on the Ōtākou area.

The Otago Peninsula ('the 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 has been cemented in Southern Māori narratives as discussed previously. The early occupation of the Peninsula was immediately focused at the entrance of the harbour rather than populating near the mainland or across the Peninsula. This focal area remains occupied today by the descendants of the first people to the peninsula. The name 'Muaūpoko' has recently been adopted by our own people as the overarching Māori name for the Otago Peninsula. However with merely one source to the name Muaupoko from Herries Beattie in 1915 it has a spurious attachment to the Otago Peninsula. Furthermore, Muaupoko is not mentioned in the original Deed of Sale of Otago. The Otago Deed was signed by 23 Māori leaders and two 'proxies' on the 31st July 1844 at Kōpūtai (Port Chalmers) across the harbour from the Otago Peninsula.

Ōtākou is the significant name of the area. Originally Ōtākou is 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, however, 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 eventually became the name for the entire region; the name 'Otago'

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is a modified version of ‘Ōtākou’. The origins of the meaning are still somewhat dubious, although as Beattie has recorded, the word “kou” in Ōtākou means a jutting point or an end point. This is quite possibly a description of the shape of the area of Ōtākou.

The earliest of activity on the Otago Peninsula was in the 1150-1300 AD period according to Anderson.[9] Moa butchery sites, including one at Harwood on the Peninsula and one at Andersons Bay on the mainland, date back to this period. The following wave 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 from the East Coast of the North Island known as Tahupōtiki. The Kāi Tahu tribe is a well-known Māori entity of the South Island today and take their name from the eponymous ancestor, Tahupōtiki. Tahupōtiki lived his life in the North Island on the East Coast around the area now known as Hawkes Bay.

There are a series of events that occur in a relatively short time frame that explain Kāi Tahu’s position at the harbour entrance of the Otago Peninsula.

The depth of identity that was previously shared by only the descendants of Ōtākou Māori is now an identity that many locals experience and affiliate with. This illustrates the strength of Māori identity on the Otago Peninsula. The first known arrival of Kāi Tahu to Otago started with the ancestor Waitai who made his way south leaving behind his siblings and relatives who were known as Kāti Kurī. Kāti Kurī were resident in the Wellington area and made their way to the South Island. Waitai had made his way south to the fortified village, Pukekura (Taiaroa Heads) where he became resident. He married the sister of Te Rakitauneke, who was a local Kāti Māmoe chief and an alliance was established. Waitai and Te Rakitauneke embarked on a number of skirmishes throughout Otago and Waitai moved south and was eventually killed by local Kāti Māmoe.

Another manoeuvre that occurred at a similar time involved a well-known figure named Tarewai. He came down to Ōtākou with the Kāti Kurī migration south. He was possibly involved in a number of altercations along the way and probably became a ‘marked man’ as he was encroaching on enemy territory. He 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. There

were many pā sites, one of Tarewai's (of Kāi Tahu) at Pukekura and one at Papanui (of Kāti Māmoe).

Maru and Te Aparangi (Tarewai's uncles) were the chiefs at Pukekura. Rakiāmoa and Whakatakanewha were the chiefs at Papanui.

There was at that time a brief period of truce between the Kāi Tahu of the Pukekura pā, and the Kāti Māmoe living a few miles away on the Peninsula at Papanui. Later, unfortunately, a quarrel took place between the people of the Pukekura Pā and the Kāti Māmoe people of Papanui Pā. The Papanui Pā was situated about a kilometre from where the Cape Saunders lighthouse is today. The bay of Papanui was a good fishing place for the Kāti Māmoe people and this aroused the jealousy of Kāi Tahu at Pukekura, who persisted in fishing over the Kāti Māmoe reserve. They also went over to Papanui and secretly destroyed some of the Kāti Māmoe canoes. Rakiāmoa, the Papanui Chief, not to be beaten, proceeded up onto a hill and offered a powerful karakia and brought on a terrible gale which, in turn, destroyed the fleet of the Pukekura people. These events marked the end to the truce between the two tribes.

The Kāti Māmoe at Papanui wanted revenge, so they invited Tarewai and some of his colleagues to a place known as Little Papanui on the premise that they

would help them to build a whare (house). After the day's work and enjoying a hākari (feast) together, 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 some accounts he was a large and 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 (Harbour Cone) where he healed his wounds by searing his flesh together with hot stones and the fat from weka. As he recovered, he planned his return to Papanui to retrieve his mere pounamu. While sheltering there, it is said that the patupaiarehe (fairies) also assisted in his recovery.

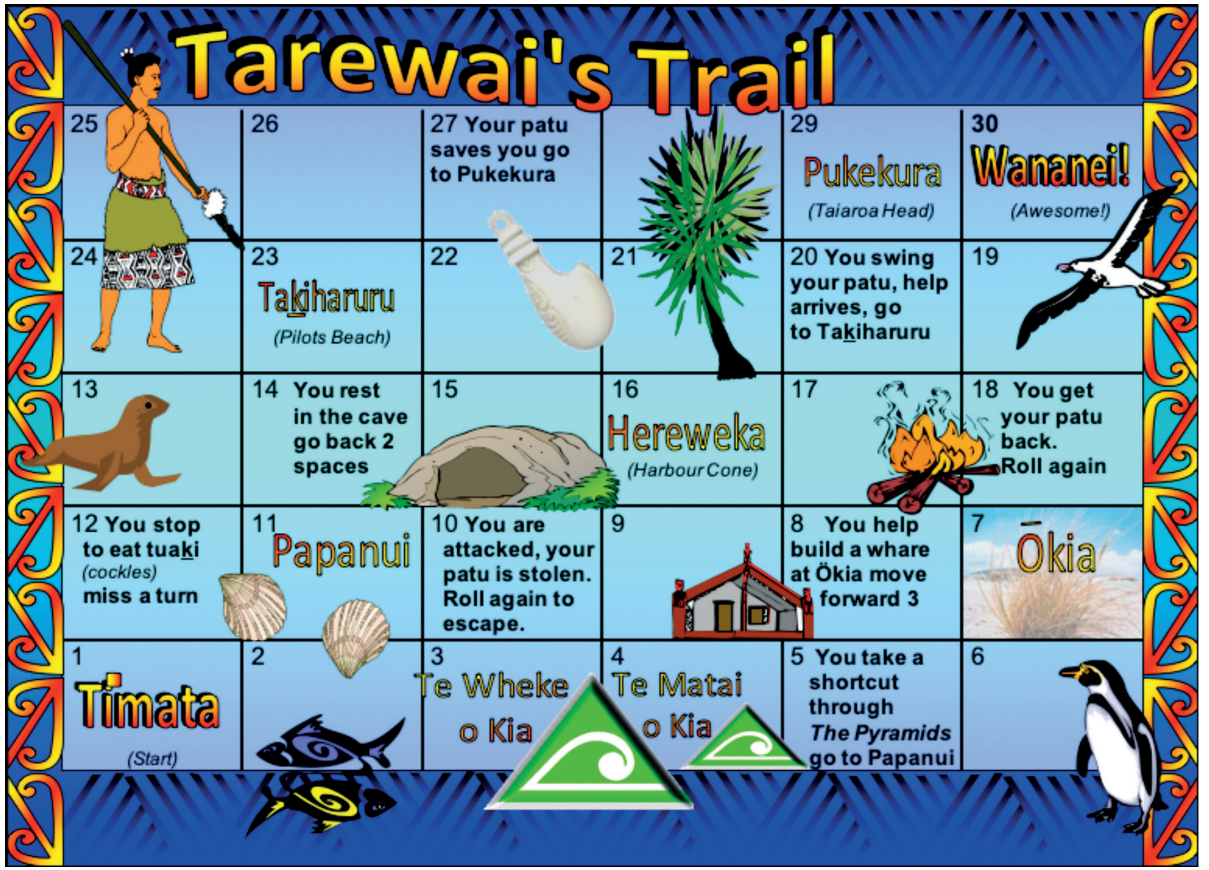
He eventually returned one night to the village of Kāti Māmoe who were sitting around a fire admiring his mere pounamu. Tarewai pretended to be another villager by feigning their speech impediment, and asked to see the mere pounamu. As it was passed to him, Tarewai leapt to his feet, attacking the two people on either side of him and stating "Naia te toa o Tarewai, kei a ia anō tōna patu!" (I am Tarewai and I have retrieved my mere!) After this surprising announcement, he took off into the night. For several months afterwards, Tarewai decided to torment his enemies by hiding in the forest near the creeks used for drinking waters, and as the Kāti Māmoe people came to collect water he would attack and kill them, dragging their bodies back into the forest.

Tarewai eventually returned to Pukekura. Kāti Māmoe had established a pā opposite Pukekura named Rakipipikao. Tarewai managed to position himself high on the ridge above Kāti Māmoe's pā and signalled to his Kāi Tahu relations that they should cause a diversion. They did this by performing a haka in which only the tops of their heads could be seen above the palisades. This so intrigued the enemy that they did not see Tarewai racing along Takiharuru (Pilots Beach) until it was too late. Those that gave chase never managed to catch him as he swung his mere pounamu around a small bush and pulled himself to safety at the place known as Te Rereka o Tarewai – Tarewai's Leap. 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 at the hands of Kāti Māmoe. 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 entering into formal peace-making arrangements with sub-tribes to the north.

Ultimately there were a number of significant battles in this area but the Tarewai battle is a significant one and a useful one to retell to tamariki. Many aspects of Tarewai's story can be included in the local school curriculum; the places where he battled or recuperated can be visited, and the imagery of the mere can be illustrated in art work and writing.

Tarewai's Trail

A simple board game played by 2 or more players rolling a dice.



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 up 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 (Taieri). The Taiari was rich in food sources, with bird life, eels, fish and plants. There were four species of moa that roamed the Otago Peninsula. Moa hunter sites have been found in many places throughout Otago including Harwood, Andersons Bay, St Kilda and St Clair. Māori were able to follow particular tracks over the Peninsula, around the Lawyers Head area, and into the Taiari plains. According to traditions, the bush was so thick in the Dunedin area that when some Europeans ventured in, they never returned. The lakes and the wetland areas that are now known as Te Nohoaka o Tukiauau/Sinclair Wetlands (a fantastic place to visit with tamariki and the school) was teeming with kai, including īnaka (whitebait), tuna (eels), kanakana (lamprey) and birdlife. Shortland suggests that the ancient walking tracks were falling into disuse by the time he was exploring the Otago area in the early 1840s 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.

Treaty of Waitangi and the consequent land sales in Dunedin.

“Following the demise of the Ōtākou Māori population came the loss of land. This began with the Treaty of Waitangi that was led by Major Bunbury in the Kāi Tahu tribal region in order to obtain the Southern Māori signatures.”

In 1836, the ship the Sydney Packet arrived at Ōtākou. The ship had a few cases of influenza on board. The disease immediately infected local 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 led by Major Bunbury in the Kāi Tahu tribal region in order to obtain the Southern Māori signatures. 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 (Pukekura). They were amongst seven signatures for 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. The ongoing political struggle over the total disregard to the promises agreed to in the Treaty of Waitangi would continue for one hundred and fifty years. After the signing of the Treaty came the most significant contractual breach for Māori on the Otago Peninsula.

The British Crown eventually came under pressure from the New Zealand Company. It 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. George Clarke wrote an account of the proceedings in Otago that included Tuckett, surveyors and local Māori in 1844. They had come to survey the land for a ‘New Edinburgh’, the Dunedin of the future.

Kāi Tahu wanted to keep 21,250 acres of Otago Peninsula with ancestral sites (most of the Peninsula) for themselves. However, the Europeans did not agree and would not proceed with the sale unless the Peninsula was included in the sale. Ōtākou Māori conceded to accept only the land at the northern

end of the Peninsula, and a few other areas outside of the Peninsula, a total of only 9,612 acres. On July 31, 1844 at Kōpūtai (opposite the Peninsula – Port Chalmers today) 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 the work on New Edinburgh on the mainland began in 1846. The organized settlement of the suburban and rural areas of the Peninsula began in 1848 and focused on Anderson's 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 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 European settlement, and the environment began to be drastically changed on the Otago Peninsula.'[10]

Biographies

Tahu Potiki

Tahu was the child of Les and Rona Potiki, born at Palmerston in 1966 and raised at Karitane. Les Potiki's natural parents Sydney and Mawera (nee Taiaroa) Karetai are also buried at Otakou, as are their illustrious ancestors the chiefs Karetai and Taiaroa and two of their respective sons Timoti Karetai and Hori Kerei Taiaroa - ancestors who Tahu revered and endeavoured to emulate. He married Megan Ellison and they raised their three children at Ōtākou, who all went to Portobello School. He was very involved at Portobello School with tikanga, te reo and teaching stories to the children. He was also on the Board for a period of time. While Tahu died at 52 years of age, his time was not wasted, his impressive intellect and visionary skills laid the path of a better future for Kāi Tahu whānau. He became a repository and story teller of tribal histories and whakapapa, particularly as they related to his own ancestors. Tahu attributed the bed time stories his father Les Potiki would often tell about his ancestors as a strong influence on his love for storytelling, whakapapa and tribal history.

There are many sources on his work and legacy, such as the following article:

https://www.stuff.co.nz/national/115333731/tahu-potiki-remembered-as-quick-witted-loving-and-a-beautiful-dad

Kuao Langsbury

Kuao was born in 1935 in Ranfurly (in a tent!) to Sydney Langsbury and Roimata Karetai. Roimata Karetai was the youngest daughter of Hohepa Karetai and grand-daughter of Chief Timoti Karetai of Ōtākou. When his mother returned to her family at Ōtākou, Kuao was brought up by his uncle Tom Edmonds, who was a farmer, chairman of the Peninsula County Council and a member of the Ngāi Tahu Māori Trust Board. Kuao has very good memories of growing up on his uncle's dairy, sheep, and beef farm, and going to school at Ōtākou, which had a roll of 12 or 14 pupils, "half of them related to each other." He grew up in Central Otago and then Ōtākou after his father died. He was elected on to the Ngāi Tahu Māori Trust Board at the age of 45. During his 17 years on the board, he chaired the Ngāi Tahu finance, property, fishing, and holding companies. His services to the community were recognised when he was awarded an Officer of the New Zealand Order of Merit (ONZM) in the Queen's Birthday honours list in 2003. He was the Ūpoko at Ōtākou Marae for many years, up until his death in 2017. His leadership was stoic and caring and he was able to navigate his Ōtākou people through some turbulent political times and occasional conflict with ease. Kuao stated, "I never tried to dominate a meeting," he says. "I always believed that everyone sitting at that table all had experience, all had brains, and all had ideas; and I was able to get everyone to contribute to the meeting. Any decision made was a collective one." Kuao's son, Hoani and his wife Rose moved back to Ōtākou with their three girls who all attended Portobello School. Rose became the Chair of the board and they were very committed as a family to the school. They donated a cup in their whānau name.

Edward Ellison

Edward Ellison was born in 1950 at Ōtākou and raised in his ancestral home, named Te Waipounamu at Ōtākou. Edwards grandparents were Te Iwi Herehere Ellison (Te Ātiawa and Kāi Tahu) and Oriwia Karetai (Ōtākou). Edward is a farmer on the Otago Peninsula, still farming in his 70s. He was an active member of Ōtākou Marae and Te Runanga o Ngāi Tahu. He has had lengthy involvement in environmental and iwi kaupapa, chairing the New Zealand Conservation Authority. He was the Chair of the Portobello School Board for a period of time in the 1980s when his two children attended the school and his three grandchildren to Tahu and Megan have also attended the school. His grandchildren have been known to proudly tell other children, "My Poua planted those trees in the tree reserve".[11] He did plant trees for the tree reserve, along with many other local parents of the time.

Tatane Wesley

Tatane (known as Tat) was born in Sumner, Christchurch on the 17th of February, 1934 to Tarewai Wesley and Edna Nightingale. Tarewai Wesley was Ōtākou's last native speaker and died in 1967. Tatane's father worked all over the country and for the initial years of his life they lived in different places, including Glenavy with his Tauas. Tatane worked in the freezing works, rural labouring but was "man powered" around the country in the late depression and through the war. Tarewai was passionate about the land and mahika kai. In the mid 1940s they returned to Ōtākou to live on their family land. Tatane attended Ōtākou school with his cousins and then went to Kings High School as a teenager. Tatane was offered a place at Whakarewarewa carving school in Rotorua but he turned it down and enlisted in the Army. Tatane married Cecille (Ces) in 1956 in Melbourne and they had three children, Tarewai, Moana and Ivan. Tatane's grandchildren and great grandchildren attended Portobello School and he was involved in supporting the school. Tatane believed in determination and one of his sayings was " It's not the size of the dog in the fight, it's the size of the fight in the dog". Tatane died on the 15th July 2007 and is buried at Ōtākou.

> *He was a man's man with a quiet disposition, a clever practical mind and nerves of steel. He was a man of great mana, a man that men followed and respected.*

Teone Te Matenga Taiaroa (known as Marty)

Teone is the grandson of Chief Taiaroa, Hori Kerei Taiaroa, Teoti Kerei Taiaroa and the son of Wiwi and Raukawa (nee Ellison) Taiaroa. Born in 1934 at Ōtākou and living his whole life there apart from a short period of time at Karitane until his mother called him back to them worried she would not have any more sons. Three more brothers followed but Marty remained in his beloved "Kaik".

In the 1960s his father, Wiwi, and uncle, Rani Ellison, established Ōtākou Fisheries and it was then that Marty discovered his love and extreme talent for the sea.

Marty went on to have a long career as one of the most respected, bravest and successful mariners on the Te Waipounamu coastline including the Chatham Islands. During his time he brought many young men into the industry teaching them all the skills and tricks they needed to also go on to be successful fishermen and men.

He was a man's man with a quiet disposition, a clever practical mind and nerves of steel. He was a man of great mana, a man that men followed and respected. He disliked negativity and anyone who created barriers for themselves. He believed that if you had a desire to do something then do it. In his view, 'Dreams only seem impossible until you have achieved them'.

Marty's daughter, Michelle, served on the Portobello School Board for three terms and she and her brother Teone, their children, and a number of Martys grandchildren and great grandchildren have attended the school (and still do today).

The Te *Matenga Taiaroa Male Māori leadership trophy* was donated to Portobello School from his whānau. Marty would say to the young people that are awarded this trophy *"Kia ora bro, never be afraid of the unknown, be positive, work hard and always treasure your mana"*.

Ema Walscott (Karetai)

Ema was born in 1865 and died in 1948. Umurau Karetai (known as Ema Karetai) was one of Ōtākou's last female native speakers of te reo Māori (the Māori language). She was a leader on the marae and in the community. Ema was the second daughter of Timoti Karetai and Hariata Karaweko Rapatini. She attended school at Ōtākou and was selected by Sir William Larnach to teach his daughters the Māori language.

She travelled to Wellington with the family whenever the parliament was in session, as a companion to the youngest girl, Gladys. Ema married Frederick William Julius Walscott in 1890s. During early 1900s she acted as official interpreter at sittings of the Māori Land Court in the southern area of the country. She was also an unofficial midwife to the district for many years. In later years she lived for a time on Stewart Island and spent her last years at Ōtākou. Ema was also a master weaver (kairaranga) She was also an expert in karakia, having opened whare on Stewart Island. She was pursued by Herries Beattie (a well-known ethnologist) for her local Māori knowledge of Ōtākou.

The *Ema Umurau Karetai Trophy* for Senior Māori Female Leadership at Portobello School was donated by the Pōtiki whānau (*including Tahu, Megan, Ripeka, Timoti and Tukitaharaki).*

Students of Portobello school

Placenames around Portobello

It is suggested to refrain from attempting to translate names as the meanings are often complex or forgotten.

Makahoe (Papanui Inlet)

Makahoe is the traditional Māori name for Papanui Inlet – the northernmost of the two large inlets on Muaūpoko (Otago Peninsula). During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Ngāi Tahu kaumātua recorded Makahoe as a salt-water channel where pātiki (flounders), makō (shark), tuere (blind eel/hagfish), kōkopu (native trout), tuaki (cockle), roroa (shellfish sp.), tio (oysters) and pāua (abalone) were gathered.

Te Umukurī (Wellers Rock)

Te Umukurī is the traditional name for Wellers Rock, a submerged rock wall jutting out from the eastern side of Muaūpoko (Otago Peninsula). In 1832 the Weller Brothers established a nearby whaling station, and Te Umukurī was the site where their shore whaling activities occurred. Wellers Settlement became one of the first European settlements in Otago, with many whalers marrying local Māori. Whalers often referred to Wellers Settlement as Ōtākou, which was really the traditional Māori name for the channel that ran down the south-eastern side of the Otago Harbour from the mouth to Harwood Point.

Rakiriri (Goat Island)

Rakiriri is the Māori name for Goat Island, located in the middle of Otago Harbour between Kōpūtai (Port Chalmers) and Kamautaurua (Quarantine Island). The second-largest island in the harbour, Rakiriri is today designated a scenic reserve and historic area. This is known to Ōtākou Māori as the home of Takaroa (Atua of the Sea).

Kāmautaurua (Quarantine Island)

Kamautaurua (Quarantine Island) is the largest island in Otago Harbour. Given its strategic location in the harbour, Kamautaurua was used as a kāinga nohoanga, a pā whawhai, and a kāinga mahinga kai. The island was used as the quarantine station for Otago from 1863 to 1924.

Ōtākou

Ōtākou is a very important name. It is a very old name indicating the long Māori history in the area. Ōtākou is the channel that runs down the south-eastern side of the Otago Harbour from the mouth to just past the old Ōtākou Fisheries. On a good day you can see the channel and where it stops. Aramoana is the channel that runs down the north-western side through to Kōpūtai (Port Chalmers). Today the name Ōtākou specifically refers to the small Kāi Tahu kāika, situated on Otago Peninsula near the harbour's entrance. When the Weller Brothers' settlement was established on the Peninsula it became known to the whalers as Ōtākou, which was then later adopted by the wider region as "Otago". The Otago Harbour was a major fishery with a large variety of fish and shellfish, including tohorā (southern right whale), paikea (humpback whale), makō (shark), hāpuku (groper), pātiki (flounder), hokahoka, aua (yelloweye mullet), wheke (octopus), pāra, pātutuki (blue cod), tuaki (cockle), roroa (shellfish sp.), kākahi (freshwater mussel), whētiko (mudflat top shell), pūpū (winkle), and tio (rock oyster).

Tahu Pōtiki stated that, "The local Kāi Tahu have an historical association with the harbour and the surrounding areas that no other people can share. It is ancient, mythological, spiritual, traditional, historical and spiritual."[12]

Te Pā-o-Titere-Moana (Pudding Island)

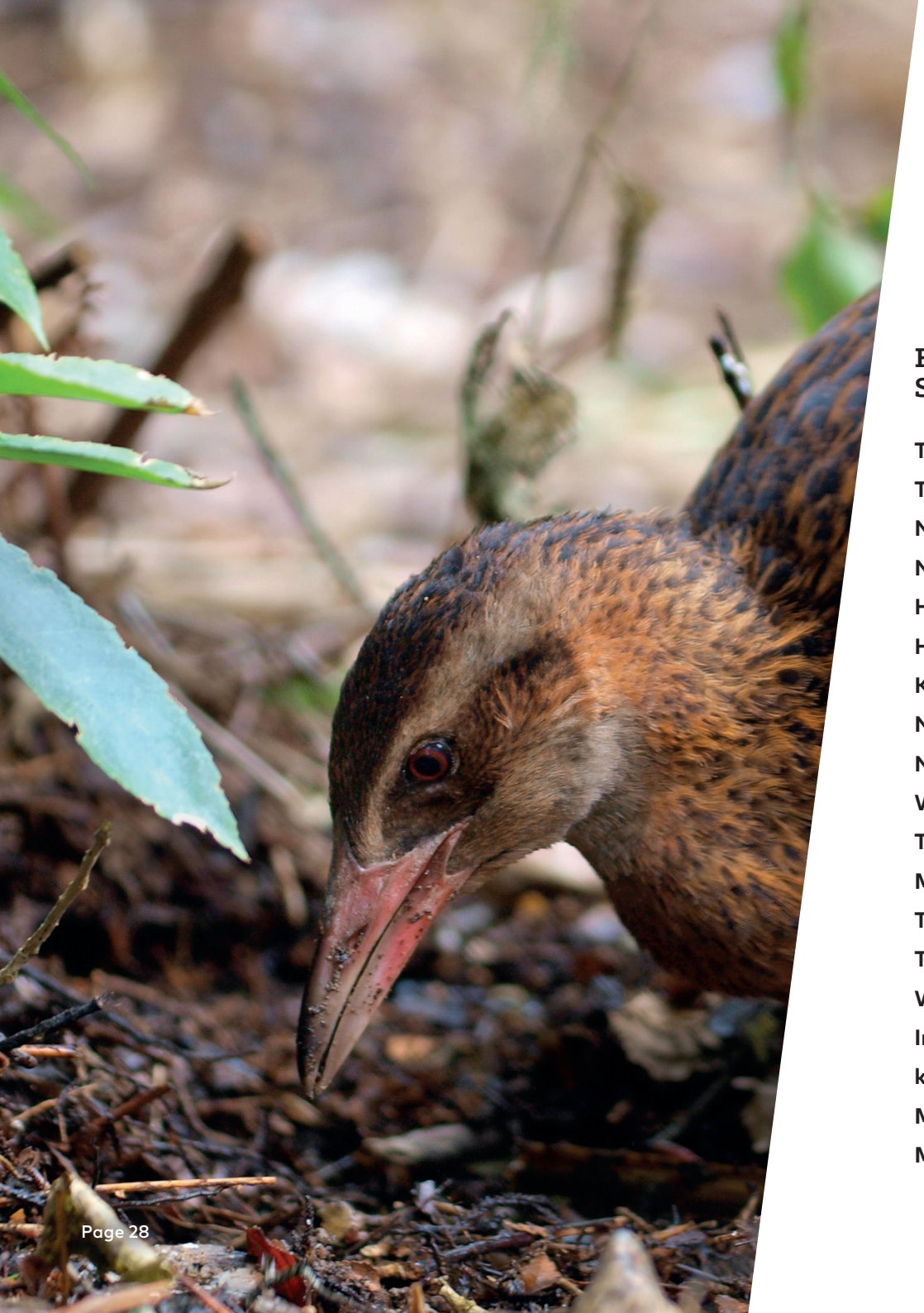
Te Pā-o-Titere-Moana (Pudding Island) is a small island near the village of Portobello in Otago Harbour. During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Ngāi Tahu kaumātua stated that although the Government claimed ownership of Te Pā-o-Titere-Moana, Ngāi Tahu never agreed to sell the island.

Parihaumia

This site, now known as Lower Portobello, appears to have been well occupied right through until the contact period. Pari is a cliff. Tahu Pōtiki suggested that Haumea (or Haumia) was related to the Haumia tiketike – the Atua of uncultivated foods, such as aruhe (fern root) which grew in the area and was a good source of nutrients.

Hereweka (Harbour Cone)

Hereweka (Harbour Cone) is a prominent hill on the Otago Peninsula. Its name is related to an incident involving the Kāi Tahu tupuna (ancestor) Tarewai. Kāti Māmoe invited Tarewai and some of his men to visit them at their kāika (settlement) near Papanui Inlet. The invitation was on the premise of assisting them to build a new whare. When the day's work was completed, a feast was prepared. Following the meal, games were played, and when Tarewai was least expecting it, people dived on him and held him to the ground. Tarewai was reportedly of enormous stature, and as the Kāti Māmoe men began slicing his stomach open, Tarewai managed to throw off his captors and race into the bush, leaving behind his prized mere pounamu (greenstone weapon). Tarewai took refuge in a cave on Hereweka, and cauterised his wounds by using hot rocks heated on a fire and smearing hinu (oil) from weka that he caught. This is most probably where the name Hereweka comes from, which means "to snare weka".



Hereweka patere written for Portobello School by Megan Pōtiki) about catching weka.

Tērā te weka	That is the weka
Tērā te hinu	Our food source/the fat of the bird
Nā Roko	from Roko
Nā Tane	from Tāne
Hei te Maruaroa me te Toru e	Best caught in June and July
Haurapa hi	Search
Kimihia hi	Search
Nā te ihu o te kurī i whai	Dogs will find a scent
Nā te ihu o te kurī i whai	Dogs will find a scent
Whakakeokeo, whakakeokeo	Make a bird call
Takai kakaha	with wrapped grass
Mā te pihere, mā te paruru	catch with long noose and short noose
Tuki, tukia, tuki, tukia	Strike!
Tahere manu hi	The bird is caught
Weka herea, weka herea	Captured weka
Ina hoki rā,	There it is
kei taku ringa e mau ana	in my hand!
Mau atu hi!	Caught!
Mau atu ha!	Got it!

Pukekura

Pukekura is a pā on Taiaroa Head, at the entrance to Otago Harbour. The headland was an ideal location for a pā, with its steep cliffs, often-turbulent seas, panoramic views, reliable fresh water, a sheltered beach, and access to seafood. Waitaha were amongst the first to settle at Muaūpoko (the Otago Peninsula), followed by Kāti Māmoe with their prominent chief, Te Rakitauneke. The Kāti Kurī chief Waitai and his followers led the first significant Kāi Tahu occupation in Otago, after departing from Kaikōura. Waitai forged an alliance with Te Rakitauneke, and together they attacked the local Waitaha people. Waitai then continued south, leaving his brothers, Maru and Te Apārangi, in command; along with his nephew, Tarewai. Soon, conflict over fishing grounds arose between Kāi Tahu and Kāti Māmoe. The brave deeds of Tarewai came to the fore, and inspired the defeat of local Kāti Māmoe. Pukekura continued to play an important role in local history, with Kāi Tahu chiefs, Karetai and Korako, signing the Treaty of Waitangi on 13 June 1840 on board the HMS Herald, at anchor off Pukekura (Taiaroa Heads).

Kōkōmuka

Kōkōmuka is the original name for the place where Harwood Township is now. Kōkōmuka is a vine. The Māori dictionary describes it as a native shrub with small, thick, folded, willow-like leaves with each pair of leaves at right angles to the one below it. It has blue or white flowers, and thewood was used for making fire. Kōkōmuka once formed a large part of the scrub found on the shoreline, and commonly grew on banks.

Mahika kai (Food sources)

Moa

An important food source for Māori on the Otago Peninsula was moa. A moa butchery site can be found at Harwood Township[13]. Moa was obviously an accessible and excellent food source -Anderson suggests that up to 100,000 moa were killed during the early period in southern New Zealand alone.

Archaeologists such as Athol Anderson suggest that methods of killing moa included: ambushing and killing moawith spears at short range; trapping or snaring moa; or bailing up moa with hunting dogs (kurī). The kurī of the South Island had powerful jaws and neck muscles similar to an Australian dingo.

The butchery sites like that of Harwood comprise of rows of ovens situated along the banks of streams, with large quantities of bone, moa eggshell and artifacts in them or near them. Whole moa carcasses were generally too heavy to be carried back to the site, so most wwere separated into pieces such as leg joints. Smashed leg bones of moa have been found at these sites and it is assumed that early Māori extracted the fat and bone marrow from these bones.

Tuaki (Cockles)

Tuaki (cockles) were a vital food source for our people. They were nutrient-rich, and easy to collect and eat. Below, Rīpeka Pōtiki (a past pupil of Portobello School) shares a story about cockle juice being used to feed a baby as her mother had died in childbirth and there was no access to breast milk.

Tēnā tātou katoa

Ko Ripeka Pōtiki ahau. He uri ahau nō te whānau Erihana o Otākou. Ko Megan Pōtiki (nee Ellison) tōku māmā.
Ko Tahu Pōtiki tōku pāpā. He kōrero tēnei mō tōku whānau.

This is a story about my family on my mother's side, the Ellison family. It is a story that has been handed down through the generations. My tupuna was Te Matenga Taiaroa, a rakatira from Ōtākou. He married Hinewhareua and they had a daughter named Nikuru. On the arrival of Europeans to our community intermarriages between Māori and Pākeha began to occur. The Weller brothers came to Ōtākou and set up a whaling station in the 1830s. Edward Weller had relationship with Nikuru and they had a child together. However in childbirth she died. She gave birth to a daughter, Hana Nikuru. According to our whānau, at the time of her birth there was no wet-nurse available and Taiaroa and other whānau members fed her tuaki (cockle) juice to keep her sustained and until a wet nurse arrived from Karitane to feed her. This was discussed in the Ellison reunion book 2003: "Taua Nani was born in 1840 (about August), her mother Nikuru being the child of Te Matenga Taiaroa and Hineiwhariua, the older sister of chief Karetai. Nikuru had married Edward Weller who, with his brothers George and Joseph, ran a huge whaling business along the east coast of the South Island. When Nikuru died while giving birth to Nani, Taiaroa was sent to Waikouaiti for a wet nurse to suckle the newborn baby. Katarina Kahuti, the wife of Merekihereka Hape of Waikouaiti, was the wet nurse. While Taiaroa waited for Katarina to arrive he fed Nani on tuaki (cockle) juice. Her father Edward returned to Sydney about this time, never returned to Ōtākou. He is buried at Maitland cemetery, NSW. Nani went on to marry Rāniera Ellison and together they had 12 children and she lived at Ōtākou to the age of 84 years.

In your classroom, it could be interesting to look at the nutrients in cockles and to decipher whether feeding a baby on cockles could be possible.

Makā (Barracouta)

The Māori name for barracouta is makā. The barracouta fishery was well documented and an obvious staple for Māori within the Otago Harbour. In 1827, a sealer, John Boultbee, observed Kāi Tahu fishermen catching barracouta on the southern coast:

> *The fishers are provided with a rod of about 12 feet long, at the end of this a line of 3 feet length is fastened, to which is attached a narrow and flat piece of wood about 5 inches long; in this piece a seal's tooth, a nail or some other sharp thing, is fixed with the point upwards so as to form a hook. The end of the rod is plunged in the water, and kept moving round in a quick manner so as to cause a strong ripple ; the fish seeing the agitation of the water and the brightness of the hook, mistake it for a shoal of small fish and voraciously snap at the hook, which never fails to penetrate through their jaws; as fast as the fisherman throws in his fish, he continues working his rod and line about, as long as a fish is to be caught; sometimes they will load a canoe in two hours with fish.*

Once caught, the roe of the barracouta was eaten immediately. flesh was dried on racks to preserve it for the winter months. Barracouta were harvested from September to April each year, with March being the best fishing month, making the timing perfect for storing winter supplies.[14] According to archaeological evidence from classic period midden sites on the Otago coast over 50% of fauna protein was derived from fish, and that more than half of fish caught were barracouta.[15] The dried form of barracouta was a key trade item during the 1830s and was the most prominent fish supplied to Dunedin's settlers during their lean, early years. Makā was also the species that underpinned the early establishment of the Māori fishing business, Ōtākou Fisheries, which flourished from the 1940s through to the 1990s.

Native Flora and Fauna around Portobello School

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

1. Visualise what the Peninsula 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 plant are known to have a medicinal purpose by Māori.

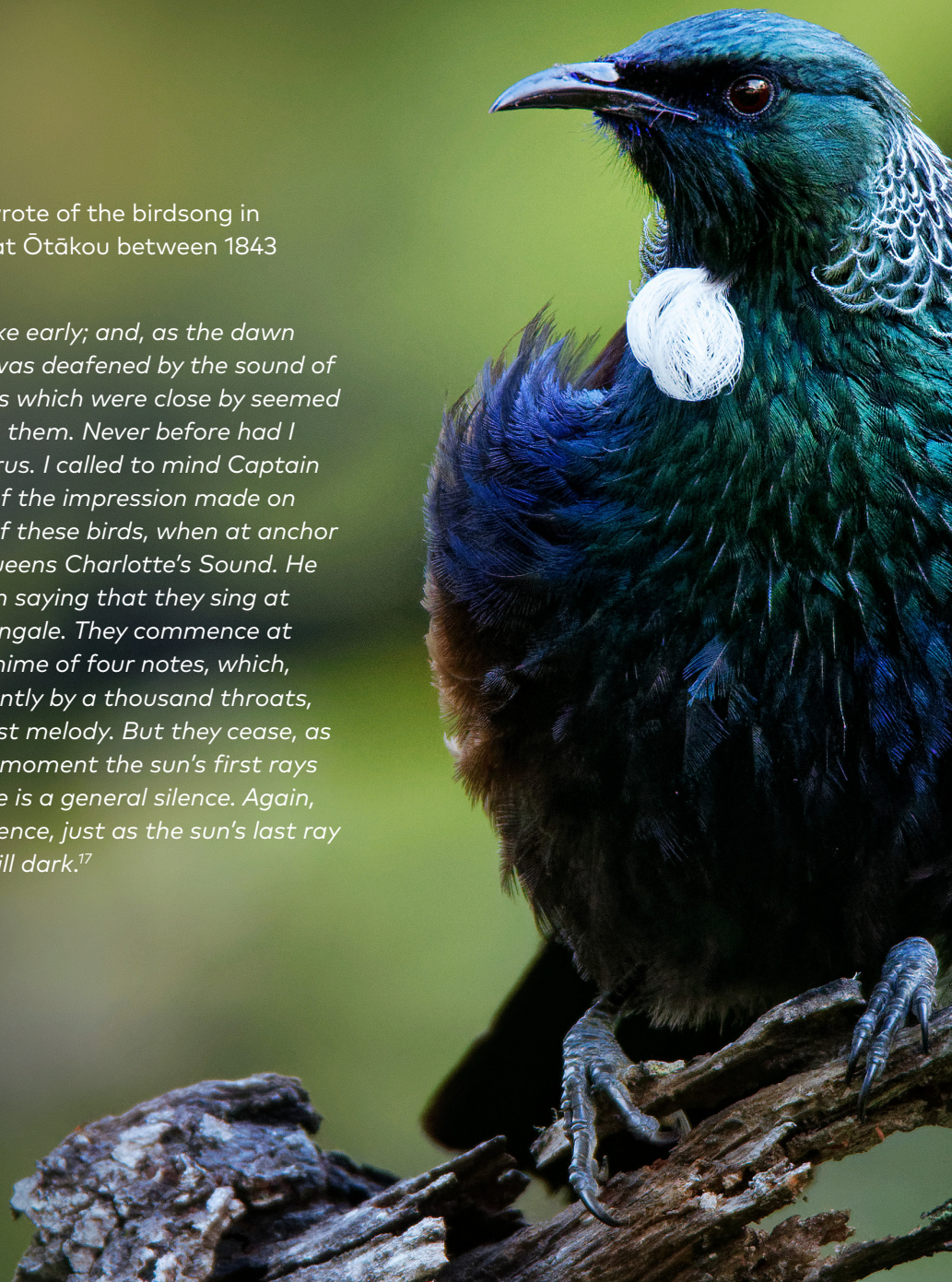
3. Look at a cross section of land near your school. Assess if any of the plants described in this section are still standing in your area.

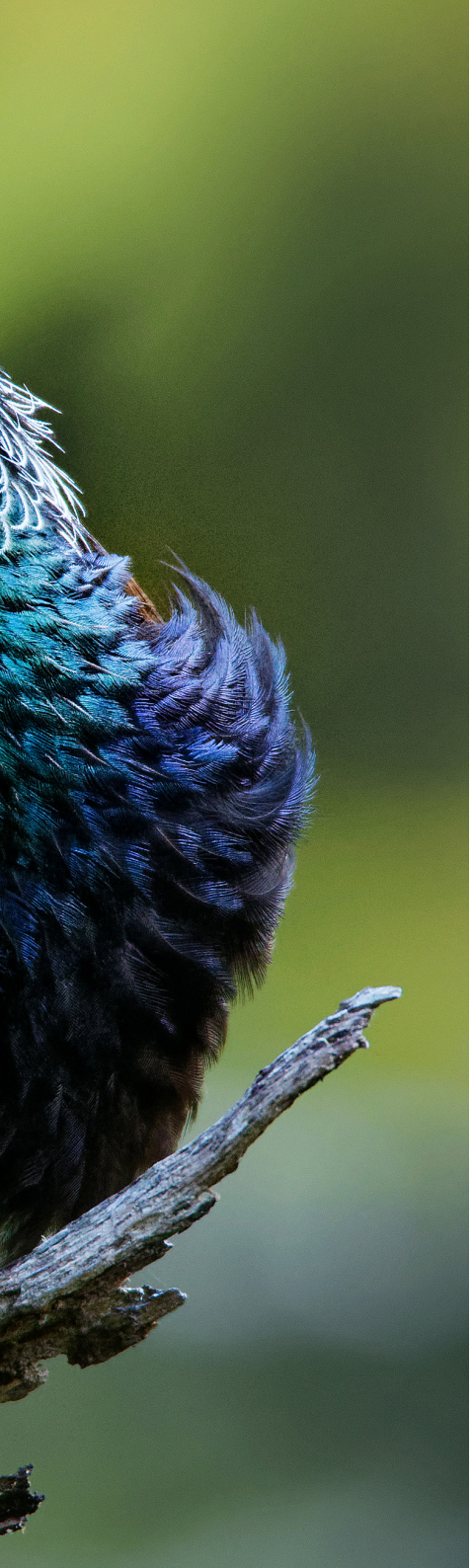
In 1844 Monro made the following observations about the mouth of the harbour of the Otago Peninsula:

> *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*[16]

Edward Shortland also wrote of the birdsong in his diary, during his stay at Ōtākou between 1843 and 1844:

> *In the morning I woke early; and, as the dawn first peeped forth, was deafened by the sound of bell birds. The woods which were close by seemed to be thronged with them. Never before had I heard so loud a chorus. I called to mind Captain Cook's description of the impression made on him by the singing of these birds, when at anchor near the shore in Queens Charlotte's Sound. He is wrong, however, in saying that they sing at night, like the nightingale. They commence at dawn of day their chime of four notes, which, repeated independently by a thousand throats, creates the strangest melody. But they cease, as by one consent, the moment the sun's first rays are visible; and there is a general silence. Again, at even, they commence, just as the sun's last ray fades, and sing on till dark.*[17]





Here are some of the traditional flora and fauna in the area of Portobello:

Tōtara

The tōtara was an incredibly useful plant for Southern Māori. It was put to multiple uses: the wood was used to make houses (whare), waka (canoes), musical instruments, bowls and toys; the bark was used to make torches and containers for water, as well as containers for preserved birds and rats. The tōtara was seen as a chiefly tree. In the South Island the mutton birders would make torches with the bark. Tōtara bark would be interwoven with flax fibre and saturated with mutton bird fat, which would then be set alight.

Hot stones would be dropped in water in tōtara wood or bark bowls - this was the only way Southern Māori could boil water. 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".*[18]

Kahikātea

Kahikātea was a tall white pine. This was a tree that provided Māori with wood for weapons and canoes, torches from its bark, 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. The soot from burnt kauri gum, charcoal from burnt kahikātea and sometimes human breast milk (to soften the mixture) was used as a type of ink.[19]

Harakeke/Kōrari

Harakeke was a hugely important resource - not only to Māori, but also to Pākehā when they arrived on our shores. Because of its versatility and strength, harakeke was used to make clothing, ropes, kete, mats, and also used for medicinal purposes. Māori used the leaves, roots and rhizome of the harakeke plant. Edward Pohau Ellison of Ōtākou, who became a medical doctor, gave medical advice in the newspaper to those with dysentery;

> *"Dysentery 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...."*[20]

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."*[21]

The kōrari is the stem of the flax flower and was also useful. Beattie wrote:

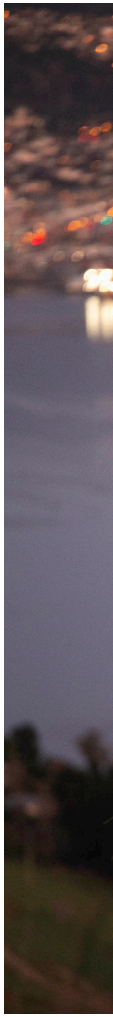
> *"Cuts..., scratches and wounds were treated with various healing agencies according to which was most convenient at the time and place. Flax gum (pia-harakeke) was extensively used. A European who came to Otago in 1857 told me that following the maori example he used flax gum for cuts, binding it round with whitau (dressed flax) and that he found it very efficacious".*[22]

In our southern traditions, the kōrari was used to make a musical instrument called the porotu. The porotu was a type of flute that was made from wood or korari and had between 4-6 holes in it. This would be a great project to do with the tamariki in your class - hollow out a section of kōrari, drill holes in it, and see if you can get a sound from your creation!

Rauaruhe - Bracken fern

The root of the Bracken Fern was an important source of food for Māori. It was in abundance and available in all seasons. Some of the external uses of the fern were applying the fern ashes as a dressing to severe burns; applying the moist surface of bruised fern fronds to mosquito bites; fern fronds were also used as a covering for wintering potatoes.[23] 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 into a lump, and waikōrari – flax honey – was dripped on it to make it sweet."*[24]



Tī kouka (Cabbage tree)

Kāuru was a particular part of the cabbage tree that was eaten. The kāuru, as well as fern root (aruhe), was staple food for Māori in the Otago area. It would have provided sustenance like that of the potato. Some say the kāuru was the young shoot at the side of the tree, while others say it was the root and the soft pith inside the stem.

Beattie has recorded three ways getting kāuru:

1. When travelling cut down the young trees, strip the bark off and eat the remainder.
2. When travelling cut down old trees and eat the roots and a part away up at the top of the tree.
3. Select a suitable place and make an "orchard" of the ti, by cutting down all of the young trees to a suitable height, leave them two years and then harvest the result. The growth from these pruned trees was so suitable for food you merely scraped it and ate the lot.[25]

Elsdon Best (1986) recorded details about the gathering and processing of tī kouka.

> *Around September or October of each year the cabbage tree was ready for harvesting. The juvenile plants up to two metres tall were cropped leaving some of the tap root still in the ground to regrow. The crown of leaves at the top was also cut off leaving a section of trunk which was tied into bundles with several other trunks. These bundles were either prepared, or transported to, a place abundant in firewood. Large ovens (umu-tī) several feet in diameter were then dug by the hapū members. Also known as puna these ovens were generally circular although some were also rectangular, but all were very deep and many were dug to the same depth as a grown man.*
>
> *The oven was filled with several rocks and covered by firewood. At dawn, the fire was lit and by midday the rocks should have been hot enough. Large leaves were then placed on the rocks and then the bundles were placed on the foliage. More leaves and grasses were put on top of the bundles of trunks and then the whole thing was covered in soil.*

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

Moa

Kārearea - Falcon

Rūrū - Owl

Koreke - Quail

Takahe

Pūtakitaki - Duck

Tōrea - Oystercatcher

Tūī

Korimako - Bellbird

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

Pakake or whakahao (sea lions), kekeno (fur seals), rāpoka (leopard seals) and occasionally ihupuku (elephant seals) would have been visible on the shorelines around the Peninsula. Tohorā (whales) including parāoa (Southern Right Whale), and aihe or pahū (dolphins) would also have been a common sight in and around the harbour.

Further to this, mokomoko (lizards and gecko) were also abundant in the area.

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7 Harlow & van Bellekom (1987): Te Waiatatanga Mai O Te Atua: South Island Traditions - this is the Kāi Tahu version of creation as dictated by Matiaha Tiramorehu to Rev. Creed.
8 Pybus (1954). Note that 'Makamaka' and 'Matamata' both refer to the name of the taniwha.
9 Athol Anderson (1983) p 7.
10 West (2017), p 265.
11 'Poua' means 'grandfather' in the Kāi Tahu dialect.
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13 Anderson, (1983); Hamel (2001)
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15 The period from 1450 to 1800 when Māori culture had established itself and was unaffected by outside influences
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