Cultural Narrative *for* Queen's High School

Queen's High School Cultural Narrative

This cultural narrative provides two types of information for Queen's High School – that which is of a celestial nature and that which is of a historical nature – and it is important to be cognisant of this when using the information with classes and students. This information is from the Kāi Tahu tribe, with a focus on Otago and the area your school is in. The bibliography supplied will allow you to follow up on particular references for your students, classes and so forth.

It is important to note that our tribal dialect is used in this report. The ng is replaced by the k; for example, "Ranginui" is "Rakinui" in our dialect. We also use words and idioms particular to our tribe.

Macrons are another crucial part of the Māori language. They indicate whether the vowel is long or short. If a word has a macron on a particular vowel, it must be used when naming classrooms or other spaces. This is the official orthographic convention from the Māori Language Commission.

We hope this cultural narrative will be a source of learning and development for your school. Please make contact with Aukaha (1997) Ltd if you have any questions.

What is a cultural narrative?

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

The cultural narrative ensures:

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

The Kāi Tahu tribal area of the South Island

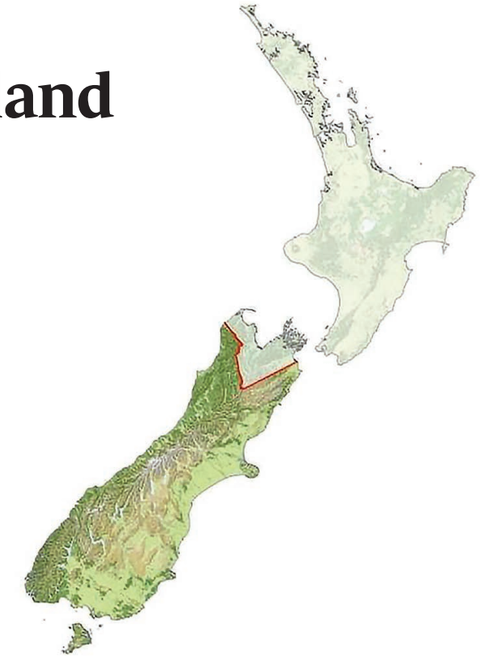
The South Island (Te Waipounamu) of New Zealand not only has an entirely different landscape to that of the North Island (Te Ika-a-Māui) but also a different indigenous demographic. The South Island was originally inhabited by early Polynesian settlers.

The original inhabitants of the area were known as Kāti Hāwea and Te Rapuwai. Anderson claims that these people were certainly Polynesians and among the ancestors of southern Māori.[1] The following onset of people were the Waitaha, an early group of people who are known to have arrived on the canoe, the Uruao. Their legacy was left in the many places they named in the South Island. The well-known southern tribal ancestor, Rākaihautū of the Waitaha people, was described as a giant. He carved out the lakes and rivers of the South Island with his supernatural digging implement.

The consequent migration and intermarriage of Kāti Māmoe and then Kāi Tahu from the east coast of the North Island to the South Island and into Waitaha procured a stronghold for Māori in Te Waipounamu. These people migrated in different phases from the North Island and married into existing groups of people. According to many accounts, Kāti Māmoe are descendants of a woman called Hotu Māmoe, who hailed from the North Island area of Napier.

The migration that followed Kāti Māmoe were descendants of an ancestor, Tahupōtiki, who lived on the east coast of the North Island around the area now known as Hawke's Bay. The Kāi Tahu tribe is a well-known Māori entity of the South Island today and takes its name from Tahupōtiki.

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



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

Who are mana whenua

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

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

Ōtākou is the home of Kāti Moki II, Kāti Tāoka and Kāi Te Pahi, and Ōtepoti has a long, important role in Kāi Tahu history. It is important to understand that the right of mana whenua is traceable and defined by tradition and whakapapa to customary rights that whānau and hapū have inherited through the above tikaka.

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

Queen's High School is in this takiwā and on the doorstep of Ōtākou. The school also has a longstanding relationship with Ōtākou that dates back to the early 1980s. Aunt Mori Pickering and her husband George Pickering became the kaumātua for the school in the 1980s, and the relationship blossomed from there. Patricia (Pat) Harrison (previous principal) nurtured this connection, and the students started going to Ōtākou marae and learning about the history and tikanga. Te Rūnaka o Ōtākou also have a mana whenua seat on the Board of Trustees, which is generally filled by a parent for the time their daughter attends Queen's High School.

Otago Peninsula

The Otago Peninsula has a long history of occupation beginning with that of Māori, the indigenous people of New Zealand. The origins of how the peninsula was formed have been cemented in southern Māori narratives. The earliest activity on the Otago Peninsula was two moa butchery sites in the 1150-1300AD period, one at Harwood on the peninsula and one at Andersons Bay on the mainland. This area remains occupied today by the descendants of the first people to live on the peninsula. Muaupoko has recently been adopted by our people as the overarching Māori name for the Otago Peninsula.

However, this name's attachment to the peninsula is spurious as there is only one source for it, from Herries Beattie in 1915, and it is not mentioned in the original Deed of Sale of Otago.

Ōtākou is the significant name of the area. Ōtākou was originally the name of the waterway that spans the area from Taiaroa Heads to Harwood township. Although it is an ocean harbour, it was known as an awa (river) by our old people because of its river-like appearance. Today Ōtākou is more widely recognised in the Otago area as the name for the entire harbour and the settlement at the lower end of the Otago Peninsula. Otago (a modified version of Ōtākou) eventually became the name for the entire southern region. The origins of the meaning are still somewhat dubious, although – as Beattie recorded – the word "kou" in Ōtākou means a jutting point or an end point, which may describe the shape of the area of Ōtākou.

A series of events over a relatively short timeframe explains Kāi Tahu's position at the harbour entrance of the Otago Peninsula. The first known arrival of Kāi Tahu to Otago began with the ancestor Waitai, who journeyed south leaving behind his siblings and relations, who were known as Kāti Kurī. Kāti Kurī lived in the Wellington area and made their way to the South Island. Waitai made his way south to the fortified village, Pukekura (Taiaroa Head), where he became resident. He married the sister of Te Rakitauneke, a local Kāti Māmoe chief, and an alliance was established. The pair embarked on a number of skirmishes throughout Otago, and Waitai was eventually killed by local Kāti Māmoe.

Another manoeuvre around the same time involved a well-known figure named Tarewai, who was based at Pukekura. While Waitai was gone, he had left the pā (village) in the hands of his two brothers and their nephew, Tarewai. There was tension between the more recent inhabitants like Tarewai and others. The Kāti Māmoe invited Tarewai and some of his colleagues to a place known today as the Pyramids, near Papanui Inlet on the Otago Peninsula, on the premise that they would help them to build a house. After a day's work and kai (food) they started to play some wrestling-type games, and

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Tarewai was taken by surprise as men held him down and started to cut his stomach open with their weapons.

According to accounts, he was a large, strong man and was able to throw off the attackers and make an escape. However, he left behind his mere pounamu (greenstone weapon). Tarewai hid at Hereweka, where he healed his wounds with the fat of a weka and planned a return to retrieve his mere pounamu. He eventually returned one night to the village of Kāti Māmoe, who were sitting around a fire admiring his mere pounamu. Tarewai pretended to be another villager by feigning their speech impediment, and was handed his mere pounamu and took off into the night. Tarewai eventually returned to Pukekura. Kāti Māmoe had established a pā (village) opposite Pukekura named Rakipipikao. Tarewai successfully created a diversion so that he could run along the beach and back into the safety of his pā. The spot where he leapt to his safety is named "Te Rereka o Tarewai".

Tarewai and his uncles then sought revenge on Kāti Māmoe over a period of time, pursuing them into Southland. Tarewai met his demise in Fiordland. Following the skirmishes at Pukekura and a brief period of asserting dominance, the Ōtākou people enjoyed a relatively settled period with no external threats, during which they formalised peace-making arrangements with sub-tribes to the north. There were a number of significant battles, and the Tarewai battle is a useful one to retell for ranagatahi.

The places where he battled or recuperated can be visited, and the imagery of the mere can be illustrated in art work and so forth.

Ōtākou Harbour

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

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

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

Monro made his observations about the mouth of the harbour in 1844:
The sky, a great part of the time, was without a cloud, and not a breeze ruffled the surface of the water, which reflected the surrounding wooded slopes, and every sea-bird that floated upon it, with mirror-like accuracy. For some hours after sunrise, the woods resounded with the rich and infinitely varied notes of thousands of tuis and other songsters. I never heard anything like it before in any part of New Zealand. [4]

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

On his stay at Ōtākou between 1843 and 1844, Edward Shortland wrote in his diary:
In the morning I woke early; and, as the dawn first peeped forth, was deafened by the sound of bell birds. The woods which were close by seemed to be thronged with them. Never before had I heard so loud a chorus. I called to mind Captain Cook's description of the impression made on him by the singing of these birds, when at anchor near the shore in Queens Charlotte's Sound. He is wrong, however, in saying that they sing at night, like the nightingale. They commence at dawn of day their chime of four notes, which, repeated independently by a thousand throats, creates the strangest melody. But they cease, as by one consent, the moment the suns first rays are visable; and there is a general silence.

Ōtākou Marae

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

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

There were kāika at:

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

Ōtepoti/ Dunedin city

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

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

The Treaty of Waitangi and consequent land sales in Dunedin

In 1836, the ship The Sydney Packet arrived at Ōtākou with a few influenza cases on board. The disease immediately attacked Māori and the people died in hundreds, reducing the population to an alarming degree. Following the demise of the Ōtākou Māori population came the loss of land. This began with the Treaty of Waitangi, which was taken by Major Bunbury throughout the Kāi Tahu tribal region to obtain southern Māori signatures. The Treaty had been signed by many iwi (tribes) in the North Island, and Korako and Karetai signed it at Taiaroa Head on 13 June 1840. They were among seven signatures for southern Māori. The premise they accepted in their hearts and minds was that under the Treaty they would retain their lands and have equal protection and rights with British citizens. Political struggle over the total disregard of the promises agreed to in the Treaty of Waitangi would continue for 150 years. After the signing of the Treaty came the most significant contractual breach for Māori on the Otago Peninsula.

Under pressure from the New Zealand Company, the British Crown waived its right of pre- emption as stated in the Treaty of Waitangi, allowing the New Zealand Company to negotiate with the local chiefs for the purchase of land in the south. The New Zealand Company and the Free Church of Scotland selected the area on the mainland at the head of the harbour for a permanent site, to be called New Edinburgh. Frederick Tuckett, a surveyor for the New Zealand Company, was assigned to oversee the purchase of the site. In 1844, George Clarke wrote an account of the proceedings in Otago, which included Tuckett, surveyors and local Māori. They had come to survey the land for a "New Edinborough, the Dunedin of the future". [6]

Kāi Tahu wanted to keep 21,250 acres of Otago Peninsula land with ancestral sites for themselves. However, the Europeans did not agree and would not proceed with the sale unless the peninsula was included. Kāi Tahu conceded to accept only the land at the northern end of the peninsula and a few other areas outside that, totalling 9,612 acres. On 31 July 1844 at Kōpūtai, 25 chiefs signed the Otago Deed, selling around 400,000 acres for £2,400. Of the 400,000 acres, 150,000 acres would be chosen for the New Edinburgh site. In addition to this land, verbal agreements were made to reserve 10% of all land sold, known as "the tenths", in trust for the benefit of Kāi Tahu. The agreement was not honoured, and work began on New Edinburgh on the mainland in 1846.

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The organised settlement of the suburban and rural areas of the peninsula began in 1848, focusing on Andersons Bay and Portobello. The peninsula was divided into farms of about 50 acres, which were gradually occupied and supplied a growing Dunedin with food. West states that "the sale of the Otago Block to the New Zealand Company in 1844 was by far the most significant event that shifted control over the Peninsula... the Ōtākou Māori were stranded on the northern tip of the Otago Peninsula, confined to meagre portions of their once vast property. The way was thereby opened to the European settlement, and the making of a new environment on the Otago Peninsula." [7]

Taranaki

This section explains the longstanding relationship between Taranaki and Ōtākou mana whenua. Queens High School also has a historical relationship with Ōtākou which is explained further on and this particular kaupapa would be one worthwhile embedding in your curriculum. 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. The causeway and the memorial, Rongo, at Andersons Bay are important sites.

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

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

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

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

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

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

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

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

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

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

In a larger narrative for all Otago schools, [11] "Māori Hill" has been given the name Kuru Pereki in consultation with mana whenua. [12] This comes from an old waiata written by the Taranaki prisoners while they were imprisoned in Mount Cook Jail and recorded in the old Ellison family diaries. The Ellison family hails from Ōtākou and Taranaki. "Kuru" means "to break" and "pereki" is "bricks". Breaking bricks refers to the hard labour the prisoners endured. Old newspapers highlight the conditions the prisoners were living in. This letter by "Humanitus" in the Evening Star, 12 February 1872, states that: *nearly all the Maori prisoners exhibited a tendency for consumption... no doubt the particulars of the kind of work the Maori may be placed at, will be given on such an occasion. I read the other day that the Maories had been working in the water for a considerable time at Pelichet Bay. I do not think being immersed in water for a number of hours would likely stay its rapid development; and this little Nathan, of all others, looked to my mind, two years ago, least likely to be hurried off by lung disease.*

"Humanitus" also described the prison living conditions:

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

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

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Pakakohi men 1869-72

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

Examples from the year ending 31 March 1871 (Otago Witness) are:

- Labour on the old Botanic Garden (now University of Otago grounds) – 2034 days
- Leith Stream bank stabilisation – 613 days
- Loading rock – 259 days
- Otago Girls' High School grounds – 2034 days
- Andersons Bay Road – 1738 days
- Pelichet Road – 834 days
- Hospital grounds – 238 days
- Harbour dredging – 39 days
- Kaikorai Road – 796 days
- Rector's residence – 419 days

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

Parihaka men 1879-81

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

However, the Otago Witness reported in 1879 on

"*A letter received by Māori in New Plymouth from the prisoners in Dunedin giving a description of prison life. It complained the climate was very cold and the confinement 'exceedingly irksome to the free born Māoris'.*" [13]

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

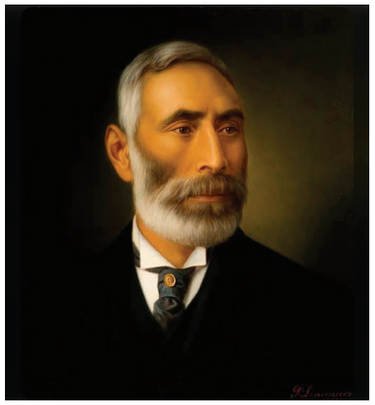
"A word about the prisoners. Their stay in Otago was very good, doing the work of the pākehā. And the pākehā people praised their behaviour, as did we Māori." [14]

Ōtākou/ Kai Tahu connection

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

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

Local Members of Parliament



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

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

Placenames around Queen's High School

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

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

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

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

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

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

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

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

Te Ika o Pariheka
Lawyers Head.

Te Rakiātea
The flat land near St Clair.

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

Pounui-a-Hine White Island
The island out from St Clair beach.

Te Awa Moana Ōtākou
The Otago harbour/channel.

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

Native flora and fauna around Queen's High School

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

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

2. Examine some of the types of plants that were once in abundance around your school. Some plants have medicinal purposes, so investigation into these would be valuable.

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

This section describes native flora and fauna found locally.

Harakeke/Korari

This plant was a hugely important resource to Māori but also to Pākehā when they arrived on our shores. The flax was used for making clothing and ropes and for medicinal purposes.

Flax

Flax is an incredibly strong and useful plant. The leaves were used but also the rhizome and roots. Edward Pohau Ellison of Ōtākou, who became a medical doctor, gave medical 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...* [17]

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.[20]

Beattie also 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.
The korari part of the flax was also useful. In our southern traditions, the korari was used to make a musical instrument. The porotu was a flute made from wood or korari that had between four and six holes in it. It would be great to do this as a project with the students in your class and see if you can get a sound from them.

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. [19]

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 of the external uses of fern were applying the ashes as a dressing to severe burns, bruising the fronds and applying moisture from them to mosquito bites, and using them 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 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 be beaten in to a lump, and waikōrari – flax honey – was dripped on it to make it sweet. [21]

Tī kouka (cabbage tree)

Kauru was a particular part of the cabbage tree that was eaten. Along with fern root (aruhe), the kauru was a staple food for Māori in the Otago area; it would have provided sustenance like that of the potato. Some say the kauru was the young shoot at the side of the tree.

Beattie has recorded three ways of getting kauru:

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 tī 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. [22]

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 that was tied into bundles with several other trunks. These bundles were either prepared in, 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. 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. The fire was lit at dawn, and by midday the rocks should have been hot enough. Large leaves were 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 the whole thing was covered in soil.

Mahika kai

Mahika kai is an all-encompassing term that literally means “food workings” and refers to food gathering or sources of food but also embodies the traditions, customs and collection methods. [23]

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

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

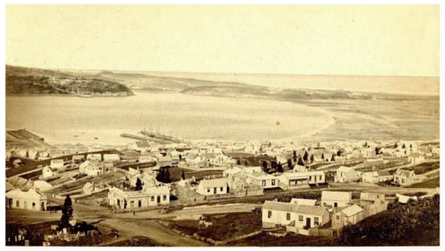
The Otago Harbour was a major source of kaimoana. Tunuku Karetai, an elder interviewed by Beattie in 1920, provided a list of species that were gathered within the harbour. This included shellfish such as cockles (tuaki), paua, yellow-foot paua (koeo), pipi, periwinkles (pupu), roroa (a type of clam), different species of mussels (kuku, pukanikani and toretore), whakai-o-tama (the Otago Māori word for toheroa) and limpets (whetiko and kakihi). The importance of shellfish is demonstrated by the huge piles of shells in midden material found on coastal sites. [24] Karetai also cited many fish and marine species such as blue cod (rawaru), red cod (hoka), rock cod (patutuki), trumpeter (koekohe), tarakihi, greenbone (marare), crayfish (kōura) and seals (pakake), which provided a mainstay of sustenance for many generations of Kāi Tahu. He said the most abundant species were the barracouta (makā) and groper (hapuku).

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

At the time of European settlement in the mid-1800s, the low-lying South Dunedin area known then as “The Flat” was generally a marshy environment, covered with silver tussock, rushes and flax. Along the harbour margin was a wide, tidal mud-flat, and there were coastal lagoons and wide, low sand dunes, much flatter than those along the St Clair coast today. [25]

The upper harbour was a “kohanga” of manu and kai.[25] south-dunedin-future/history.

J.T. (John Turnbull) Thomson, Dunedin, New Zealand, from Andersons Bay, 1856, watercolour on paper: 186 x 382mm, 92/1298, Hocken Collections, Uare Taoka o Hākena, University of Otago



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

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

Ko Te Awa Otakou
Ko te whakamaramatanga o tenei awa moana Ōtākou e nui nga tikanga pumau o roto o tenei awa me nga take a nga Māori i nohoia ai tenei awa moana a Ōtākou. I o nga take nui kei nga ika o taua awa e maha ona ika o tenei awa: e tohora, e paikea, e mako, e hapuku, e maka, e patiki, e hokahoka, e aua, e wheke, e paara, e patutuki. Ko nga pipi o taua awa: e tuaki, e roroa, e kaiotama, e kakahi, e whetiko, e pupu, e tio. [26]

Translation:

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

Ducks (whio, pūtakitaki, kukupako, parera, tatā, hoho)

As noted above, the South Dunedin area was largely a wetland and estuarine area. Obviously this has been drained and built on, but the area itself would once have teemed with birdlife, particularly ducks. Ducks were caught when moulting, and dogs were often used to catch them or they were caught by hand. The necks were broken and they were split open and hung for kai purposes.

Beattie’s informants described the duck-catching process:
For these birds a koromahanga called a paeke was made and stretched across lagoons (roto). Pegs or stakes were put in water and held the snare at a height to catch birds’ heads as they swam along. The ducks caught were the parera (grey duck), putangitangi (paradise duck) and parera-kowhio (blue mountain duck). A small grey teal was also sometimes caught but it was very rare and he never heard his name mentioned.” [27]

Hunters would place snares on the shoreline when the birds were moulting (maunu) and would then drive the moulting birds into position to be caught. Pūtakitaki moult from December to February, and they are then plump and unable to fly so perfect for the taking.

Birds were driven and taken in large numbers and often cooked and preserved in their own fat. Elsdon Best notes:

A South Island native contributor gives the following account of taking these water fowl, of which the original will be found in No. 13 of the Addenda: “With regard to the taking of the putangitangi (paradise duck), the parera (grey duck), the pateke (brown duck), the tataa, the whio (blue duck), the kukupango, and the pakura (pukeko), the taking of these birds commenced in December, the ninth month of the year in Māori reckoning. Let me explain how these birds were taken: during that ninth month the feathers of the wings of those water-fowl came out; at such time only did they moult. The catching of them was then a simple act, as they could not fly; men entered canoes in order to pursue those birds in favourable parts of lagoons and in streams, where they would take them by hand; great numbers were so taken. These birds were placed in the canoes and conveyed to the homes of the people, where they were plucked and cooked in the same manner that wood-hens and rats were cooked; when so cooked they were packed in poha and calabashes. So the people continued to catch those birds, even until the middle of January, when the work ceased, although at certain times snares were also set in streams and lagoons. At the disposal of such snares, many slip-nooses were secured to a sustaining-cord that was set up in the streams and lagoons; when so arranged in streams, stakes were driven in on either side of the stream, and the cord supporting the snares was tied by one end to a stake, pulled taut, and secured to the stake on the other side of the stream, and so left. At night the water-fowl would come swimming along, and, on reaching the row of suspended snares, would be caught by the neck; possibly twenty birds would so come floating along, and all be caught. Ere long perchance others would drift along and be caught, and later others from further up stream. When birds were so caught they would turn and struggle, and flap about in vain for a space, but ere long would be dead; when the fowlers visited the snares in the morning they would find many birds ensnared, as would also be the case with the snares set in lagoons. Such were the methods employed by the Māori in taking these birds in former days, but those old bird-taking places are barren now, and the Māori no longer catches birds as of yore; the lagoons that they frequented are now dry.” [28]

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

Mori Mervyn Coral Mei Pickering (née Ellison)

Mori was born on 6 April 1909 and died in 2013, in her 104th year. Her parents were Te Iwi Herehere Merekihereki Hape Ellison and Oriwia (sometimes written as Horiwia) Timoti Karetai. Mori was also a direct descendant of the well-known chiefs Karetai and Taiaroa. Aunt Mori, as she was affectionately known by her whānau, hapū, iwi and wider Māori community, was of Kāi Tahu, Kāti Māmoe, Waitaha and Te Ātiawa descent.

She had eight siblings, and a number of their descendants have been students at Queen's High School. Mori was raised by her aunt Alice Karetai on the "water-run" at Pukekura (Taiaroa Head). She attended Taiaroa Head School until it closed and then transferred to the Native School at Ōtākou. Mori was sent to Te Waipounamu Māori Girls' College in Christchurch to complete her schooling. After school, she trained as a nurse in Thames.

Mori was a beautiful singer and a noted soprano. In 1927 she joined the Methodist Choir, which toured New Zealand, Australia and Great Britain. The choir attended a reception at Buckingham Palace.

During the Second World War, Mori helped her father and brother run the family farm and she also worked at Ōtākou fisheries. In 1951 Mori had a daughter, Aroha, who was adopted in Australia; they were reunited when Aroha was a teenager. Mori met her husband George Pickering in 1961 in Suva, Fiji, and they married at the Ōtākou Māori Memorial Methodist Church in 1963 and adopted a baby girl, Talei, in 1967.

Mori and George became the kaumātua for Queen's High School in the 1980s and supported tikaka Māori, the Māori students and the teachers in the school. They also saw many of their own nieces through the school and there are many whanauka at Queen's High School today, with many more of their mokopuna still to come.

Mori was a strong kaumātua in the community and at Ōtākou. She taught her nieces to karanga on the marae and exhibited poise and aroha ki te takata. Mori received the New Zealand Commemorative Medal for services to the community in 1990.

Mori turned 100 in 2009, and her birthday was celebrated at Ōtākou. Tahu Pōtiki wrote about her in his column in The Press, 15 March 2013. He was her great-nephew and his words are a beautifully apt description of Mori and her life.

I have spent my week at a tangihanga for one of our elders. She was perhaps the oldest surviving Ngai Tahu kaumatua and passed away less than a month short of her 104th birthday. Her name was Mori Mervyn Coral Mei Pickering, nee Ellison, and she had lived most of her life down here at Otakou. It was hard to be very sad as her life had been rich, long and healthy – something we all wish for.

On her Maori side two of her great-grandfathers signed the Treaty of Waitangi and the deed selling the province of Otago in 1844. On her Pakeha side one great-grandfather established the first shore whaling station here in the Otago harbour and her other great-grandfather had a whaling station in the Tory Channel in the Marlborough Sounds. Her grandfather discovered gold in the Shotover valley, pulling more than 300 ounces out in one day. Her other grandfather travelled around the South Island with Governor George Grey in the 1860s. Her grandmother was raised by the chief Taiaroa, who was present at the siege of Kaiapoi and was fully engaged in the battles with Te Rauparaha. As he grew old and frail, it was she who cared for him until his death in 1863.

Aunty Mori was born into a time when her grandmother, who lived with Taiaroa, and her grandfather, who discovered gold during the rush, were both alive and she spent time with them. Mori would relay to us the story of her grandparents eloping and escaping to the city to get married. At the tangi there were pictures of her literally sitting at her grandparents' ankles as a 10- or 11-year-old girl. Her own life was quite extraordinary as, when she was only 20, she joined the Maori Methodist Choir and travelled the world with such choral luminaries as Inia Te Wiata and Airini Grennell. This led her to Buckingham Palace to sing for the King and Queen and the young Princess Elizabeth. On her return to New Zealand she became a favourite of Princess Te Puea, who was also Methodist, and her father King Koroki.

"Mori was a beautiful singer and a noted soprano. In 1927 she joined the Methodist Choir, which toured New Zealand, Australia and Great Britain. The choir attended a reception at Buckingham Palace."

Source: Hocken Snapshot, seated Magdalene Walscott and Mori Pickering

"Mori was a strong kaumātua in the community and at Ōtākou. She taught her nieces to karanga on the marae and exhibited poise and aroha ki te tangata. Mori received the New Zealand Commemorative Medal for services to the community in 1990."

As children we all knew Aunty Mori and her husband, Uncle George Pickering. It was usually her calling visitors on to the marae with her distinctive and melodious, "Haere mai te manuhiri tuarangi e".

Nearly 25 years ago I spent six weeks with her on a Maori language course as, despite her age, she was of a generation of Kai Tahu that were not raised with te reo Māori. Her Māori language was drawn from the songs she learned and the calls she knew. What struck me, and was noted regularly during the proceedings of the last few days, was that there is a new generation taking responsibility for the rituals and customs of the marae. Aunty Mori was certainly one of the leading figures when we were children, but that was when she was in her 60s, as were her contemporaries. The elders were all connected to that 19th century cohort of kaumatua and were grey-haired, with twisted bones and wise heads. As this particular tangihanga unfolded it was clear that the leadership for all the required ceremonies was going to fall on a much younger generation. The speeches, calling and singing were primarily the responsibility of a group younger than 50 – something, I suspect, that would have been unpalatable to previous generations but absolutely critical on many marae nowadays. If this younger group had not been prepared to take on the responsibilities, then Aunty Mori would not have been younger group had not been prepared to take on the responsibilities, then Aunty Mori would not have been farewelled in a way that she would have expected, in a way that her ancestors were. At least one of the women standing at the front of the wharenui was taught to do the calling by Aunty Mori herself, so there was a satisfying closing of the circle.

But what really dominated the dialogue during the tangi was that there was actually no-one left who could connect us to those ancestors from the early 19th century. It is now we who link our children to those born in the early 20th century. And although the generation that has inherited this leadership is much less inclined to follow the religious beliefs that our elders upheld we still had our spiritual moments during the tangi of Aunty Mori. As we stood by the graveside a bellbird rested upon a branch only a metre from the minister.

It sang a constant and loud tune until we had finished the committal and lowered Aunt into the grave. The atheist in me screams coincidence but I also want to believe the old lady's spirit commanded one last performance for her whānau and that occurred on a broadleaf branch beside her final resting place. [29]

Louise Magdalene Te Owaina Walscott

The Queen's High School whare is named after Magdalene, affectionately known by her whānau, hapū and iwi as Aunt Magda. Bill Dacker interviewed Aunt Magda in 1985 and asked about the meaning of her Māori name, which is written here as Tioana but is correctly written Te Owaina. This is the transcript:

My father was given, had the privilege of naming his first child so when I was born my mother said to him, "what are you going to call her," and he called me Louise after his mother and then he wanted to call me Johanna, who was his favourite sister. However Mother didn't like Johanna at all. She didn't like that name so he went through the other sisters and came up with Magdalene. That's where I get the Magdalene. Then I said, I asked Mother later, what's the meaning of my Maori name. "Oh" she said, "Mrs Russell gave you that name," and I myself deduced that Mrs Russell had been sorry because Dad hadn't been allowed to call me Johanna so she simply changed it into Tioana (sic) which is the Maori for Johanna." [30]

Aunt Magda was born on Christmas Day in 1898 and died in 1999. She was one of three daughters born to Frederick William Julius Walsgott (later changed to Walscott) and Ema Umurau Walscott (née Karetai). Magda had two younger sisters, Kara and Ruth, and an older brother, John. Frederick was German and came to Dunedin (Port Chalmers) in the 1880s and married his wife Ema. Apart from some time in Canterbury, Magda lived most of her life at Pipikaretū, Ōtākou. Magdalene started at Te Waipounamu Māori Girls College in Christchurch as a boarder when she was 11 years old. She said that the college teaching was"strictly pākehā". [31]

Magda trained as a teacher at Christchurch Teachers College during the First World War. An influenza epidemic struck New Zealand in 1918, and Magda (along with many others) was enlisted to nurse children whose parents were ill. Magda's sister-in-law died during this epidemic, leaving John (Magda's brother) and three young boys. They moved back to Ōtākou, and Magda and her sisters raised the boys. After qualifying as a teacher, Magda taught in a number of schools throughout the South Island.

The First World War intervened in her life, decimating communities and leaving very few eligible bachelors for young women such as Magda – therefore, she never married or had children. However, she did help raise nephews and nieces.

Aunt Magda retired from teaching in 1953. She committed her time and energy to many committees and organisations, such as the Māori Women's Welfare League, and she was the first woman in Dunedin to be appointed a JP. She also received the QSM in the Queen's Birthday honours list. Magda was instrumental in supporting the build of Āraiteuru Marae, and she worked tirelessly to support the work and research that saw the Kāi Tahu Claim to its fruition in 1998. Magda was staunchly rooted in her Ōtākou whakapapa and history and spoke with strength and dignity about her tūpuna. Younger generations of Ōtākou women learnt from her, and she left a powerful legacy to uphold. She died aged 100 years. Haere atu rā e te ihorei.

The information written here about Aunt Magda is largely taken from the book, Tāngata Ngāi Tahu, People of Ngāi Tahu.

Te Reo Māori teachers

Queen's High School has a strong whakapapa of te reo Māori teachers starting in the 1980s. Teachers who are able to teach te reo Māori provide an amazing strength to the school, and the girls have been extremely fortunate to have strong te reo teachers over the previous forty years. Furthermore, there has been a beautiful history of past students returning as te reo Māori teachers and in roles of support to Kapa Haka, te reo Māori and tikaka. Below is a list of the previous teachers and supporting whānau to the school.

Carolyn Wrathall was also affectionately known as Tikalo, he uri nō te whānau Erihana. Carolyn hails from the Ellison family. Paulette Tamati-Elliffe is Carolyn's niece and a past student and teacher/tutor for He Waka Kōtuia. She comments, "At the time I believed Queen's to be the first school in Dunedin to resource and commit to providing Māori studies to students. Something that we can be proud of. It was the year or two before I started at Queen's."

Powhiri Rika-Heke was, as her students described, "fabulous!" She also taught Social Studies and spoke German. She was an activist and had great guitar and waiata skills, and she was staunchly Māori in her outlook and life. She hails from Ngā Puhi, Ngāti Hine, Te Rarawa, Ngāti Kahu and Te Aupōuri. She introduced students to Treaty of Waitangi issues, taught songs about confiscation and Māori rights and grievances, and took students to Māori activist gatherings to perform. Pōwhiri is also a creative writer and has published poetry and stories. Powhiri was Paulette Tamati-Elliffe's te reo Māori teacher in year 9 and made a positive and powerful impact on her. Myra Haua (née White) and Hiria Singe tag-teamed and filled in for a year after Powhiri's departure. Nō Ngāti Porou rāua.

Aunty Ripeka Walden, Nō Ngāti Ruanui, Ngā Ruahinerangi me Taranaki iwi. Ripeka started teaching at Queen's High School in the late 1980s. Paulette Tamati-Elliffe commented, "Queen's purchased a house (where the front carpark is now) and that became our 'Whare Māori'. Malia Ellison would come in and teach weaving. David Ellison (her husband) would wait for long periods of time for her outside on Surrey Street in his classic cars! We had a garden out the back, and some of our te reo lessons required us to pick puha and silver beet for our boil up! Her husband Buster was a lecturer at Teachers College. He invited some of us to perform with the Teachers College students for tourist groups and we were paid!" Ripeka was a beautiful wahine, softly spoken and kind.

Janine Kapa nō Kāi Tahu (nō Wairewa). Janine was a student at Queen's High School and then returned as the te reo Māori teacher in the early 1990s. Janine's mother was a formidable force in the Māori community in Dunedin. Alva Kapa was instrumental in supporting rakatahi Māori in our community. E te hākui, moe mai rā.

Megan Pōtiki (née Ellison) started teaching te reo Māori and English at Queen's High School in 1996. Ko Kāi Tahu me Te Āti awa ōna iwi. Nō Ōtākou ia. Megan went to Queen's High School and was encouraged to go to Dunedin Teachers College by Alva Kapa and was then offered a teaching role at Queen's after graduating. Megan taught at Queen's for three years and helped drive the Kapa Haka team, known at the time as Te Kimi Mātauranga. Megan gifted the Te Kimi Mātauranga trophy, which was carved by Francis Cameron.

Richard Kerr-Bell started teaching at Queen's after Megan left. Nō Ngā Puhi ia.

Lisa Rangiaho started teaching te reo Māori at Queen's High School in 1999, and her last year teaching there was in 2004. Nō Tūhoe ia. Lisa has many great memories from her time at Queen's and said that the tauira were awesome. They did many exciting things in her time there, including the Manu Kōrero nationals in Ruatoria and visiting the Ngāi Tahu offices in Christchurch, exploring the whenua there and following up on tertiary pathways.

Horiana Clarke taught in a relieving capacity for Lisa while she was on maternity leave. Nō Ngāti Hine, Ngāpuhi, me Tainui.

Cherie Ford started teaching at Queen's High School in Term 4 of 2004 and continues to teach there today. Ko Ngā Puhi tōna iwi, ā ko Ngāti Toki me Te Hikitū ōna hapū. Ko Corey tōna hoa rangatira, ā ko Nikau rāua ko Ihaia ā rāua tama. She is absolutely loved by the students and staff and provides a strong Māori backbone for the school. Cherie also has a formidable team around her who teach He Waka Kōtuia and provide support to tauira, including her husband, Corey Ford, Angelina Kiore, Paulette Tamati-Elliffe and Komene Cassidy.

A number of relievers have also provided support and added to the amazing mix of talented te reo Māori teachers and kaiāwhina Queen's High School has been able to draw on. These include Lizzie Adams, Heramahina Eketone, Paulette Tamati-Elliffe, Komene Cassidy and Maya Tate-Manning. It takes a village, and many of these people have come to Queen's because of relationships with the mana whenua and the wider Māori community.
Haere tou kā mihi ki a koutou katoa.

School Haka

This haka was written by Kiringaua and Komene Cassidy for Queen's High School in 2020. It is titled "Māreikura Haka Kura". The haka, the translation and the information have been written by Kiringaua and Komene.

Wāhine mā!
Kia whaka-Hākitekura au i ahau!

Te iti o Te Owaina e x2
I ā hā hā

Aku Māreikura
Kauria te ara o Hākitekura
Aku Māreikura
Ekea te noti o Raureka
Aku Māreikura
He uri o Hineteiwaiwa

Whāia te ara kōpara
Toitū te wahine
Toitū te whenua

Toitū te mātauraka

He matakahi maire
He wahine rakatira

Tē rite te wahine
Ki ahau e,
Māreikura e
Hī

Translation

Sisters!
Let me be like Hā-ki-te-kura!
The Legion of Aunt Magda x2
I ā hā hā
Queen's Girls
Swim the pathway of Hā-ki-te-kura
Queen's Girls
Climb the pass of Raureka
Queen's Girls
Descendants of Hineteiwaiwa
Follow the pathway of the bellbird
Women will remain
The land will remain
Knowledge will remain
A small wedge that fells a great tree
A leader
There are no other women
Like me (us),
Queen's
Queen's
Hī!

1. Kia Whakatāne au i ahau – Let me be like a man – Kia whaka-Hā-ki-te-kura au i ahau – Let me be like Hā-ki-te-kura

This utterance from Wairaka, or Muriwai depending on who is telling the story, is one of the more famous whakataukī from a woman in Māori history as she took up the paddle to save the Mataatua waka from smashing against the rocks. It has been used in this haka to liken our young women of today to Hā-ki-te-kura, the first woman to swim across Lake Whakatipu-Wai-Māori (Lake Wakatipu).

2. Te Iti o Te Owaina – The Legion of Aunt Magda

The name Te Owaina was bestowed upon the whare Māori at Queen's High School by the people of Ōtākou. Te Owaina was the Māori name of Aunt Magda Walscott, a taua from Ōtākou and descendant of Karetai. She was a teacher at Ōtākou Native School and a fierce advocate for Māori and Ngāi Tahu in her time. "Te Iti..." is often used to refer to the descendants of a female leader who may not be large in number but are fierce in battle. This embodies Aunt Magda's approach to life.

3. Hā-ki-te-kura

The story of Hā-ki-te-kura is famous in the Queenstown area. Hā-ki-te-kura, daughter of Kāti Māmoe chief, Tūwiriroa, would sit on Ben Lomond (Te Taumata o Hā-ki-te-kura) to watch the other young women of her tribe attempt to swim across Lake Whakatipu-wai-Māori (Wakatipu). After having watched them attempt and fail, she went to ask her father for some wood to light a fire (kauati). In the early morning, as the sun rose, making Walter and Cecil Peaks (Kā Kamokamo o Hā-ki-te-kura) glisten against the backdrop of the dark morning sky, Hā-ki-te-kura set out using the two peaks as her guide. Successful in her swim, she lit a fire at Refuge Point (Te Ahi o Hā-ki-te-kura) where you will find the rocks are still black, charred by the fire of Hā-ki-te-kura. Hā-ki-te-kura moved with her father and their people to Moturātā (Taiari Mouth). There she had children with Korokī-Whiti. Her children played an important part in the battle named Tarere ki Whenua Uta, and from that battle Tūkitaharaki was made chief of Ōtākou. His descendants are still there today.

4. Te Kopaiti o Raureka

Raureka was a Kāti Māmoe woman from the Hokitika area who made her way over Te Noti o Raureka (Brownings Pass) in the Southern Alps and introduced pounamu to the people on the east coast.

5. Hineteiwaiwa

Hineteiwaiwa is the progenitor of haka from the story of Tinirau and Kae. She was the wife of Tinirau and the leader of Te Kāhui Tau. Hineteiwaiwa, Hine-rau-kata-uri and Hine-rau-kata-mea performed the first haka in order to identify to Kae that he might face the consequences of his actions.

6. Iti kōpara, teitei kahikatea ka taea

Although the bellbird is small, it flies to the very top of the tallest tree This whakataukī is about success; it's about reaching the pinnacle of your desires. The kōpara is used to refer to this whakataukī and is also a poetic translation for following the "Queen's' Way".

Mori Pickering (née Ellison) and her husband George were the first kaumātua at Queen's High School. Their name is now a House in the Queen's House system. Aunt Mori passed in 2013 at 103 years old. She had been a member of the Māori Methodist Choir and she was renowned for her beautiful singing voice. All through her tangi, she was referred to as a kōpara, a bellbird. As the pallbearers carried her to her final resting place, a kōpara sat in a tree right at the head of her grave and sang the most beautiful melodious tune. It was not scared off by the many people gathering around or the minister reciting the committal. As Mori was lowered into the grave, the bellbird flew off. It was a very poignant moment.

7. Toitū te wahine, toitū te whenua, toitū te mātauraka

We value young women, we value the environment, we value education.

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End notes

1 Atholl Anderson, *When All the Moa Ovens Grew Cold*, p. 4.
2 Ibid, p. 46.
3 Ian Church, *Gaining a Foothold,* p. 126.
4 D. Monro, *"Notes of a Journey Through a Part of the Middle Island of New Zealand,"* p. 96.
5 Edward Shortland, The Southern Districts of New Zealand, pp. 121-122.
6 *"Scottish Settlers Arrive in Otago,"* New Zealand History.
7 J. West, *The Face of Nature,* p. 265.
8 They were called Ploughmen because they would plough up pasture lands that belonged to European farmers as a means of protest.
9 This is from private writings of Tahu Pōtiki, Ōtākou. For a more detailed account, refer to *Maori Dunedin* by Goodall and Griffiths and *Ask That Mountain* by Dick Scott.
10 Edward Ellison, *National Māori Achievement Collaborative Wananga* and *Rongo,* both unpublished.
11 Written in 2020 with Aukaha Ltd, the Ministry of Education and mana whenua.
12 The liberty has been taken here to give a name for Māori Hill School. It is a new and unique name based on the recent history of the area that is discussed in this narrative under Taranaki. Māori Hill is a name that Ōtākou believe is directly related to the hard labour the Taranaki prisoners did in the area.
13 Marlborough Press, 26 December 1879, p. 2.
14 "Ki a te Kai Tuhi o te Waka Maori," p. 62.
15 Ngāi Tahu, Kā Huru Manu, https://www.kahurumanu.co.nz/atlas
16 "Queen's Look-Out: Choice of Title, Merits of Descriptive Place Names."
17 Edward Pohau Ellison, *"Te Rongoā me te Tiaki."*
18 Murdoch Riley, *Maori Healing and Herbal,* p. 133.
19 J.H. Beattie, *Traditional Lifeways of the Southern Māori*, p. 83.
20 Murdoch Riley, *Maori Healing and Herbal,* pp. 390-391.
21 Ibid, p. 393.
22 J.H. Beattie, *Traditional Lifeways of the Southern Māori,* pp. 124-125.
23 *"Affected Parties: Kāi Tahu Presentation to Catchment Management Groups 2017."*
24 Tahu Pōtiki, "*Thematic Report."*
25 See https://www.dunedin.govt.nz/council/council-projects/south-dunedin-future/history.
26 H.K. Taiaroa, private manuscript.
27 J.H. Beattie, *Traditional Lifeways of the Southern Māori*, p. 505.
28 Elsdon Best, *Forest Lore of the Maori,* pp. 348-349.
29 Tahu Pōtiki, *As connections fade story telling must go on,* The Press, 15 March 2013
30 Bill Dacker, "*Magdalene Walscott."*
31 Helen Brown and Takarei Norton (eds), *Tāngata Ngāi Tahu, People of Ngāi Tahu, Volume One,* p. 291.

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