Kāi Tahu Cultural Narrative *for* Arthur Street School

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for Aukaha Limited

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Ko Kāi Tahu te iwi!

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 cogniscant of that. This information is from within the Kāi Tahu 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 our own tribal dialect is used in this report. The ng is replaced by the k eg: Ranginui is Rakinui in our dialect. We also use any words or idiom particular to our tribe.

Macrons are also a crucial part of the Māori language. They indicate whether the vowel is a long or short vowel. If there is a macron on a particular vowel of a word, it must go on any names you use for classrooms or other spaces. This is the official orthographic convention from our Māori language commission.

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

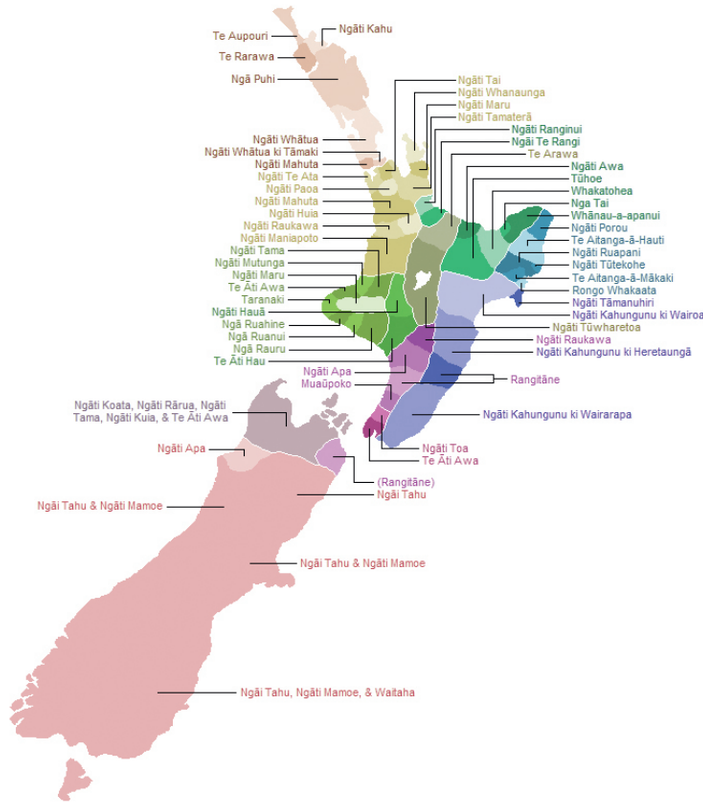
This report is sectioned in to these areas:

ORIGINAL POLYNESIAN INHABITANTS OF THE DUNEDIN AREA

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

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 and their legacy was left in the many places they named the South Island. They are an early group of people who are known to have arrived on the canoe, the Uruao. 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 in to Waitaha procured a stronghold for Māori in Te Waipounamu. Map 1 illustrates the large tribal area now associated with Waitaha, Kāti Mamoe and Kāi Tahu in the South Island.



Map Source: https://en.wikipedia.org/wiki/Rohe

“In our Southern Māori history the creation story is very detailed and somewhat different.”

Introduction to the Kāi Tahu creation story

In our Southern Māori history the creation story is very detailed and somewhat different. The original story itself has been recorded, edited and published in a book that is accessible in most libraries.[2] This is a good place to start if you are interested in the original creation beliefs. However this also has a focus on the tribal narrative of Kāi Tahu. Te Waka o Aoraki and Tūterakiwhanoa feature as the oldest stories that connect to Otago.

Aoraki was one of the senior progeny from Rakinui’s (male) first marriage to Pokohāruatepō (female). Raki’s (Rakinui) second marriage was to Papatūānuku. Aoraki and his brothers were interested in Raki’s new wife and descended from the heavens in their canoe (waka) to greet Papatūānuku. The meeting appears to have been amicable but 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.

He 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.

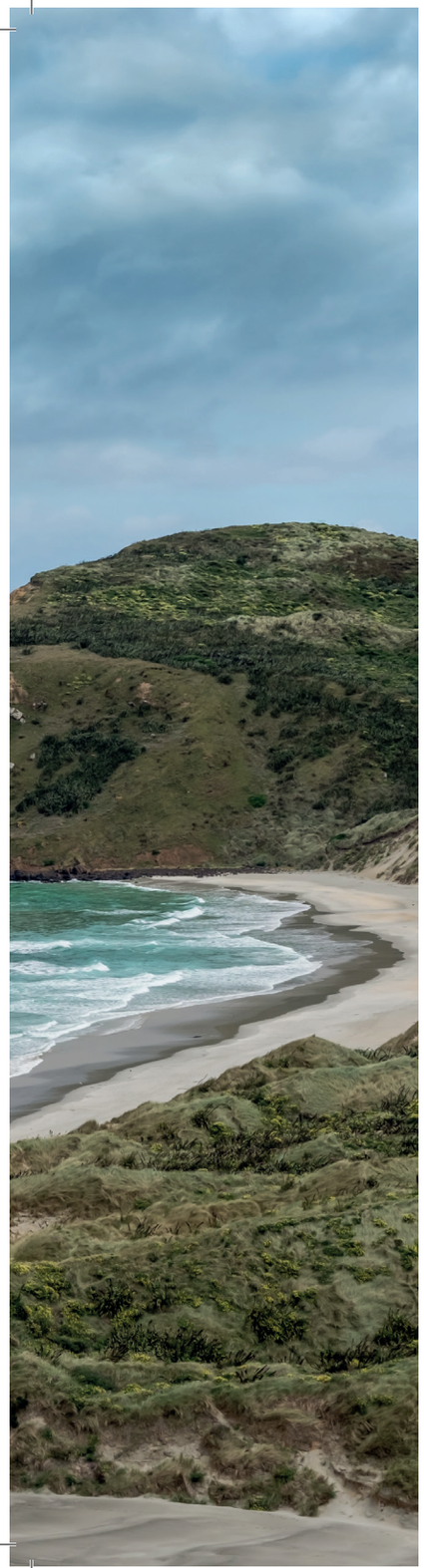
After the entire South Island had been shaped fit for habitation Tūterakiwhanoa returned to Piopiotahi/Milford Sound. It was brought to his attention that the Sound was so beautiful that those who saw it would never move on. His relation, the goddess Hinenuitepō left behind the small namunamu, or sandfly, to ensure that nobody would stay put in the area for too long.

“Regarding their legends, the Māori people of Ōtākou used to speak about taniwhas and fabulous monsters which performed extraordinary deeds.”

Matamata

This is a very localised tradition and it relates to a guardian taniwha known as Matamata. 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 was his descendant. Below is an account recorded by the Rev. Thomas Pybus (1954a) for his book *The South Island Māoris*.

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



History

The Māori history around the Arthur Street School area is not specific to that area but the wider Otago area with a particular focus on the Ōtākou area.

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 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 in-fact across the Peninsula. This focal area remains occupied today by the descendants of the first people to the peninsula. Muaupoko, has recently been adopted by our own people as the over-arching 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 that entire southern region that is a modified version of Ōtākou. The origins of the meaning are still somewhat dubious although as Beattie's 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 AD 1150-1300 period according to Anderson.[3] These were moa butchery sites including one at Harwood on the Peninsula and one at Andersons Bay on the mainland. The following wave of people migrated in different phases from the North Island and married into these existing groups of people. Kāti Mamoe 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 timeframe that explain Kāi Tahu's position at the harbour entrance of the Otago Peninsula.

“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 source with bird life, eels, and so forth.”

That depth of identity that was previously shared by only the descendants of Ōtākou is now an identy 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 relations 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 Te Rakitauneke's sister, a local Kāti Māmoe chief and an alliance was established. The pair 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 was based at Pukekura. While Waitai was gone he had left the pā (village) in the hands of his two brothers and their nephew, Tarewai. There was tension between the more recent inhabitants like Tarewai and others. The Kāti Māmoe had invited Tarewai and some of his colleagues to a place known as the Pyramids today near Papanui Inlet on the Otago Peninsula on the premise that they would help them to build a house. After a days work and kai (food) they started to play some wrestling type games and Tarewai was taken by surprise as men held him down and started to cut his stomach open with their weapons. According to accounts he was a large and strong man and was able to throw off the attackers and make an escape. However he left behind his mere pounamu (greenstone weapon). He 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 and Kāti Māmoe had established a pā (village) opposite Pukekura named Rakipipikao. Tarewai created a diversion so that he could run along the beach and back into the safety of his pā, which was successful. The spot where he leapt to his safety is named 'Te Rereka o Tarewai'. Tarewai and his uncles then sought revenge on Kāti Māmoe over a period of time pursuing them into Southland. Tarewai met his demise in Fiordland.

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

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

Trails and movement

Kāi Tahu were a nomadic people who travelled extensively on land and sea. They travelled from Ōtākou villages up the Otago Harbour and up in to 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 source with bird life, eels, and so forth. There were four species of moa that roamed the Otago Peninsula. There were moa hunter sites in Andersons Bay, St Kilda and St Clair. Māori were able to follow particular tracks over the peninsula and around the Lawyers Head area and in to the Taiari plain. According to traditions the bush was very thick in the Dunedin area that when some European 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 whitebait, eels, lamprey and birdlife. Shortland suggests that the ancient walking tracks were falling into disuse by the time he was exploring the Otago area because of the superior marine technology that had been employed by Māori over the previous forty years. The whaling boat proved to be a vastly improved mode of transport from the carved single or double hulled Māori vessels that dominated sea transport until the arrival of the European.

Treaty of Waitangi and the consequent land sales in Dunedin.

In 1836, the ship, 'the Sydney Packet arrived at Ōtākou with a few influenza cases on board. Immediately the disease attacked the 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. They were amongst seven the 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 breech 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 at the head of the harbour, on the mainland 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 Edinborough, the Dunedin of the future'.

Kāi Tahu wanted to keep 21,250 acres of Otago Peninsula with ancestral sites for themselves. However, the Europeans did not agree and would not proceed with the sale unless the peninsula was included. The Māori conceded to accept only the land at the northern end of the Peninsula, and a few other areas outside of that including, 9,612 acres total. On July 31, 1844 at Koputai (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 the European settlement, and the making of a new environment on the Otago Peninsula.'[4]

Placenames around Andersons Bay

It is suggested to refrain from attempting to translate names as the meanings are often complex or forgotten. There are some possible meaning recorded here from different resources, however this doesn't make them right.

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

> *The eel spear was known as a matarau.6 This was traditionally made of mānuka and had wooden prongs with which to spear the eel. Spearing occured in the day and at night with torches (rama).*

Mahika kai (food gathering)

There are many foods that would have been available around the Arthur Street area but particularly at waterways like that of Kaituna which is now dried up and that of Kaikarae (afood rich estuary in its time)

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

One of the main foods caught in waterways, like that of the Kaikarae stream or in waterwaysin the Taiari was tuna (eels).

Eels were an incredibly important food resource. Ōtākou Māori travelled to collect eels in to areas like the Taiari and further afield. There are freshwater eels and saltwater eels.

West comments that eels were not plentiful on the Otago Peninsula however they were found in some rivers in the Dunedin town area, including Kaituna river that is dry now and the Kaikarae estuary.[5]

There were many ways in which Southern Māori caught eels. Bobbing was one way, where a bob was made of worms threaded on to a flax string wand dropped in to the water. The eel would bite on the the worms and it was hauled out on to the ground.

Eels were also speared. The eel spear was known as a matarau.[6] This was traditionally made of mānuka and had wooden prongs with which to spear the eel. Spearing occured in the day and at night with torches (rama). The eels were hit on the head but this would often only stun them. A bone needle would thread a type of rope of flax through their head and would be hung, and prepared in order to dry the flesh. Furthermore there were eel pots known as hīnaki that were generally made from supplejack. The hīnaki is long and round and the eel enters it and cannot escape. There are many types of hīnaki throughout the world that are similar in nature.

There were many ways to catch eel and there are various ways they were prepared for eat. Here is a video explaining the process in the Chatam Islands, this might be of interest to your class:

https://www.youtube.com/watch?v=Aa7PuNLPvlw

“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...”

Native Flora and Fauna around Arthur Street

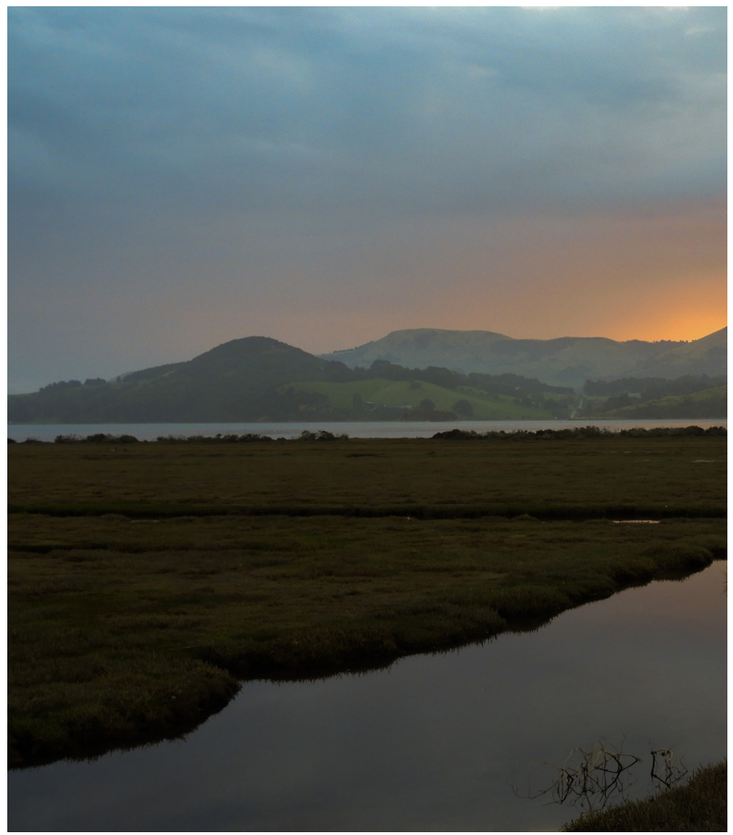
There are some themes for teachers to look at here.

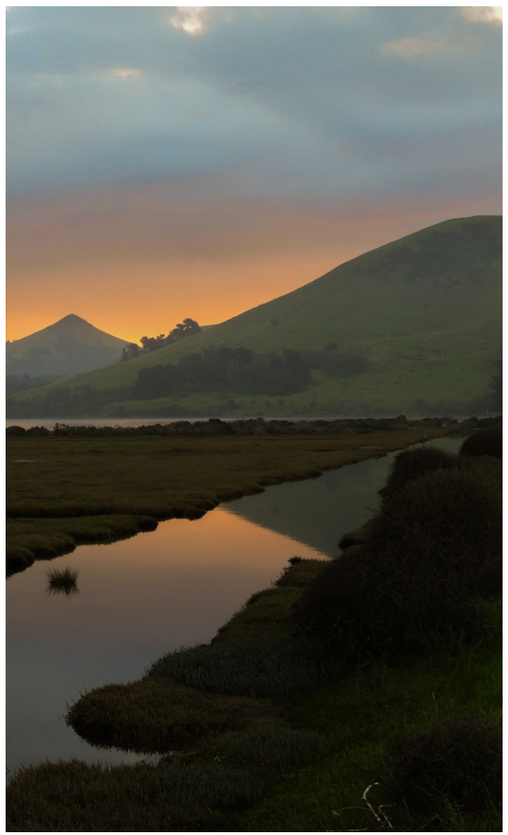
1. Visualising what the area of Arthur Street and outlying areas might have looked like in period of pre contact and contact between Māori and European.
2. Examining some of the types of plants that were in abundance once around your school area. Some plants have medicinal purposes, therefore investigation in to these would be valuable.
3. Looking at a cross section of land near your school to assess if any of those plants are still standing in your area.

At the point of European contact to Dunedin, the vista that looked out from Arthur Street would have differed greatly to that of today although you could still look directly down the Otago Harbour.

In 1826 Thomas Shepard writes his observations of the upper Ōtākou harbour (Dunedin),

> *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]*[7]





In 1844 Monro makes his observations about the mouth of the harbour of the 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.* (Monro, 1844)

He follows on to state that there is 'absence of a good site for a town'. He mentions how inhospitable the bushland is on the mainland and whalers have mentioned how they never venture in.

Edward Shortland wrote in his diary between 1843-1844 on his stay at Ōtākou (the Otago Harbour and village at the end of the peninsula) that

> *In the morning I woke early; and, as the dawn first peeped forth, was deafened by the sound of bell birds. The woods which were close by seemed to be thronged with them. Never before had I heard so loud a chorus. I called to mind Captain Cook's description of the impression made on him by the singing of these birds, when at anchor near the shore in Queens Charlotte's Sound. He is wrong, however, in saying that they sing at night, like the nightingale. They commence at dawn of day their chime of four notes, which, repeated independently by a thousand throats, creates the strangest melody. But they cease, as by one consent, the moment the suns first rays are visable; and there is a general silence. Again, at even, they commence, just as the suns last ray fades, and sing on till dark.*[8]

Here are some of the traditional Flora and Fauna in the area of Arthur Street:

Tūpākihi/Tutu (also known as toot)

Edward Shortland wrote and recorded in 1851 about his travels in to the Dunedin area of the time that

> *"having crossed the valley, we struck into a path which brought us to the south end of*
>
> *Otakou, across an undulating country, where the soil was generally good, producing tall fern, and vigorous "tupakihi", besides wood at intervals."*[9]

Tutu is highly poisonous to humans and animals. The poison effects the body's nervous system and muscular systems. Buchanan wrote in 1865 in his list of useful trees of Otago that the tutu was poisonous apart from the succulent petals surrounding the seeds and it was also used in epilepsy with supposed success.[10]

There is a detailed recipe recorded by Bell in 1940 on the use of the tutu/tūpākihi;

> *"Tūpākihi. Nearly fill a billy with leaves. Cover with water. Boil till the water is coloured. Bathe the broken leg or bruise with the warm water in which the leaves were boiled. Apply the 'kaikai' plaster. Tie with a 'bandage' - raupō or flax or bark (hammered with a stone to make it soft) or fibres (muka). In summer, rub the injured part with pig's fat (or some kind of oil) before applying the plaster, because it gets very hot. Tūpākihi plaster: Cut a young stalk of tūpākihi about 2 feet long. Scrape out the green pith and sap with a knife or a shell. Apply the plaster to the injured part, every four hours for a week. The plaster keeps the injured part cool and prevents inflammation. If it is a broken leg, obtain a piece of bark for a splint as nearly as possible the same size as the leg."*[11]

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 Fern roots were applying the fern ashes as a dressing to severe burns, the fern fronds bruised and moisture from them applied to mosquito bites and used as a covering for wintering potatoes.[12] A southern tradtion 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."*[13]

Kareao (Supplejack)

This was recorded as growing on the flat below Hanover and Frederick Street, and the area there was named Mataukareao (supplejack fish-hook).[14]

The strong, supple vines twist their way in tangled masses to the top of the canopy of the New Zealand forest. Vines can grow up to five centimetres per day. Traditionally, Kareao was used for making hīnaki (eel and crayfish pots).Young tender shoots were eaten and tasted like beans. Watery sap could be blown out of short sections of vine to quench thirst.[15]

Toys like bows (with arrows) were made from Kareao.[16]

Mānuka

Mānuka wood was once fashioned into canoe deckings, canoe poles, fish hooks, fishing rods, eel pots and other fish traps. It was made in to gardening implements and weapons such as spears, clubs etc. Beattie recorded that the Mānuka leaves were boiled and rubbed on a leg itch.[17] An infusion of kōwhai bark and Mānuka bark is used, rubbed on outwardly for pains in back and side. Edward Shortland commented that the whalers drank so much Mānuka tea that is was called the whalers tea. Beattie recorded that constipation could be cured by steeping the Mānuka leaves in water and drinking the infusion.[18]

Rimu

According to Riley, the Rimu wood provided Māori with one of the most effective war weapons, this being a long spear used to defend forts and barricades, some were measured up to twenty feet in length. The wood was used for medicinal purposes also. Rimu and bark is infused to heal ulcers, burns and scalds. The excessively astringent gum, obtained by making incisions in the bark, is applied to wounds to stop bleeding. The dark red gum of the Rimu was used to help headaches and stomach problems. A walnut size of gum was dissolved in half a pint of water and taken.[19]

Waoriki – Maori Onion (Bulbinella hookeri)

A common herb with a bulbous root and yellow flower that grew around Dunedin[20] and is still plentiful. When it is crushed up it smells like onion.

Pōhue

This was a bindweed that grew commonly on the forest margin as to smother the supporting vegetation.[21] The native pōhue species were dug up and the roots dried and set aside for the winter. They were re-constitued in water and steamed in a hangi. They were eaten as a relish with fish.[22] Beattie collected information about this plant being used as a kīnaki (relish) when cooking eel.[23] It was woven around the eel and cooked in an earth oven (hangi).

Harakeke/Kōrari

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, ropes and medicinal purposes. That flax is an incredibly strong and useful plant. The flax leaves were used but also the flax 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...."*[24]

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."*[25]

The Kōrari part of the flax was also useful. In our southern tradtions the Kōrari was used to make a musical instrument.

The porotu was a type of flute that was made from wood or Kōrari and had between 4-6 holes in it. This would be a great project to do with the children in your class and see if you can get a sound from them. Beattie wrote:

> *"Cuts..., scratches and wounds were treated with various healing agencies according to which was most convienient at the time and place. Flax gum (pia-harakeke) was extensively used. A European who came to Otago in 1857 told me that following the maori example he used flax gum for cuts, binding it round with whitau (dressed flax) and that he found it very effacious".*[26]

Pōkākā

This is known as the Hīnau elsewhere and has some other Māori names. It is a native forest tree and it is a very tolerant plant in cold conditions. It has tiny leaves. Beattie comments that the pōkākā bark is steeped in boiling water and becomes a step in the dying process of flax fibre (whītau).[27]

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

Kōparapara - Bellbird

Tīrairaka - Fantail

Tauhou - Silver-eye

Kāhu - Hawk

Weka - Woodhen

Kākāpō - Owl parrot

Pūtakitaki - Paradise Duck

Kererū - Wood pigeon

Pārera - Grey Duck

This birdlife was mainly relagated to the forest areas and the birdlife near the ocean and in to Ōtākou was abundant.

Glossary for your school

Kakahu - clothing

Korowai - cloak

Mokomoko - lizard/gecko

Kiri - bark

Wai - water

Kekeno - seal

Kai - food

Kīnaki - relish

Tuna - eel

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