

# WĀHI TŪPUNA

Central Otago District





# Na Te Timatanga Me Te Waiatatanga Mai o Te Atua

(The beginning of the singing of the Atua is with Te Po, 'The night')

Te Waiatatanga mai o Te Atua

Te Po (The Night)

Te Ao (The Day)

Te Aomarama (The Bright Day)

Te Aoturoa (The Long-standing Day)

Te Koretewhiwhia (The Unattainable Void)

Te Koreterawea (The Intangible Void)

Te Koretetamaua (The Unstable Void)

Te Korematua (The Parentless)

Te Maku (The Damp), who couple with Mahoranuiatea, and Raki (The Sky) was born

Ka Puta ko Raki

Tuatahi e moe ana Raki i Pokoharua-i-te-Po

Tuarua e moe ana Papatuanuku....

# Tiramorehu



- The Tiramorehu account from the waiata tells of a beginning that was in total darkness.
- Followed by the emergence of light into a great void of nothingness.
- In time Maku mated with Mahoranuiatea which resulted in great expanses of water.
- Then, Papatuanuku and Takaroa meet and have children after which Takaroa leaves for a long period of time.
- A lonely Papatuanuku (Earth Mother) meets Rakinui (Sky Father), they have many children who conspire to force their parents coupled bodies apart to let the light in.





# Offspring of Rakinui and Papatuanuku

The dominant offspring who took an interest in human affairs being;

- Tane, Tumataueka, Rongo, Haumietiketike, Tawhirimatea, Whiro and Ruaumoko.
- Tane, was successful in forcing the separation.

A process of creation followed that included; shaping of the natural world that makes up the earthly environment, of the heavens and ultimately emergence of mankind.

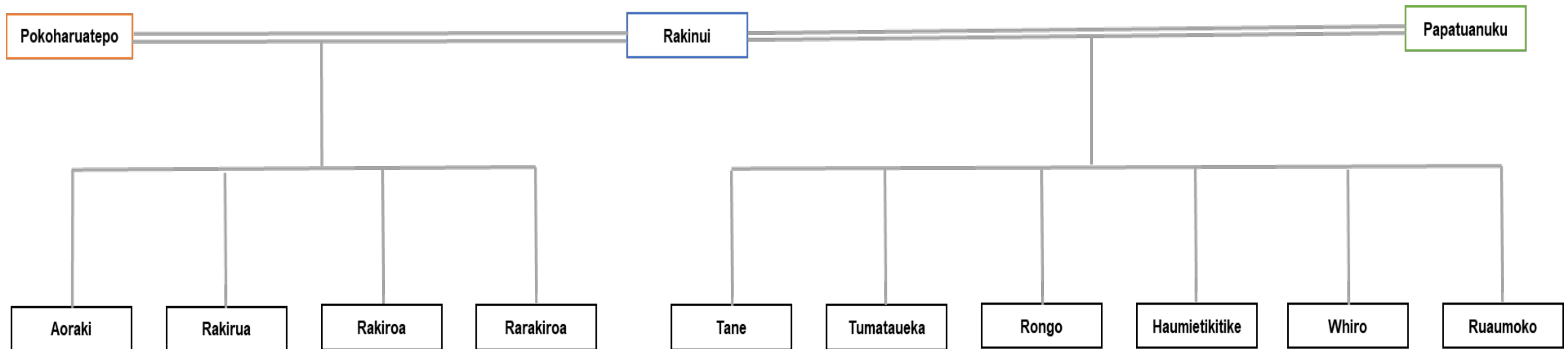


# Division of Duties

Division of responsibilities among the eighty or so children of Rakinui and Papatuanuku

- Across the heavens, sky, air, land, water and flora and fauna, sea life and the underground and many more elements.
- The demi-gods or Atua include for example Tane (birds and forests), Tawhirimatea (weather wind and the elements), Ruaimoko (underground and earthquakes) and so on (more).

Two of the wives of Rakinui:



(the dominant offspring of the union of Rakinui and Papatuanuku who took an interest in human affairs)

# Mauri

- It is from the time of creation the 'life force' or 'mauri' originates.
- From the gods, transcending the ages, vital for life and vitality then and down the ages.
- Mauri represents a connectedness to the beginning of time, all objects, animate or inanimate possess a mauri, water, trees, flora and fauna, and stone.
- The many Atua (demi-gods) are guardian or kaitiaki of their domain, over land, water, flora and fauna.
- In this context the function of tapu or restriction arises, deferral by mortals to the demi-gods, eg; Tane or, Takaroa.

Eg; Taking a fish or tree required rituals to be observed, to appease the gods and satisfy this customary lore



# Te Waka o Aoraki

Te Waka o Aoraki carried the sons of Rakinui from his first marriage to Pokoharuatepo.

They descended to earth from their celestial home to visit Papatuanuku (2nd wife) and her children.

After voyaging around the great expanse of ocean, it was time to return to their celestial home, however their karakia was faulty.

The waka listed, the brothers led by Aoraki clambered to the high side of the waka, and turned to stone. The resulting land mass became known as Te Waka o Aoraki (South Island), the highest peak named Aoraki.

It was said that Te Waka a Raki under the captaincy of Taiehu was a waka which brought three ogres into the inland area of Otago: The Pouakai (a gigantic man-eating bird), Karara-hua (a deceitful lizard) and Kopuwai (known today as the Obelisk).

All three ogres were associated with the inland area of Otago and linked to one of the earliest people of this land, the Rapuwai, associated with the Waitaha arrivals.





# The Āraiteuru Waka

- The Araiteuru waka became waterlogged in heavy seas of the Waitaki River mouth.
- Losing some of its cargo on Moeraki beach (Te Kaihinaki – food baskets) and was eventually wrecked at Matakaea (Shag Point).
- The many passengers aboard the waka who made it ashore explored the southern area of the South Island (Te Waipounamu / Te Waka o Aoraki / Te Waka a Maui).
- There was one requirement and that was to be back at camp before lightfall.
- Most did not make it and were turned to stone and now form the mountains throughout the region, in some accounts including Aoraki.
- Many place names in Otago derive from the waka Āraiteuru.



# Rākaihautū and the Waitaha

The first people to lay their eyes upon the South Island were the Waitaha under the chieftainship of Rākaihautū, arriving in the canoe Uruao

Rākaihautū dug three pools that were to give him a sign as to what the South Island had in store for them, in these pools, or puna, he saw:

He Puna Waimarie – Pools of Bounty

He Puna Hauaitu – Pools of Freezing Cold

He Puna Karikari – Pools Dug by the Hand of Man

Foretelling that the Waitaha people would encounter waterways full of food for the people, lakes that would be freezing beyond all belief – the glacial pools, and the lakes excavated by man

Rākaihautū carrying an enormous spade 'Tūwhakaroria', plunging it into the soil and a lake would appear

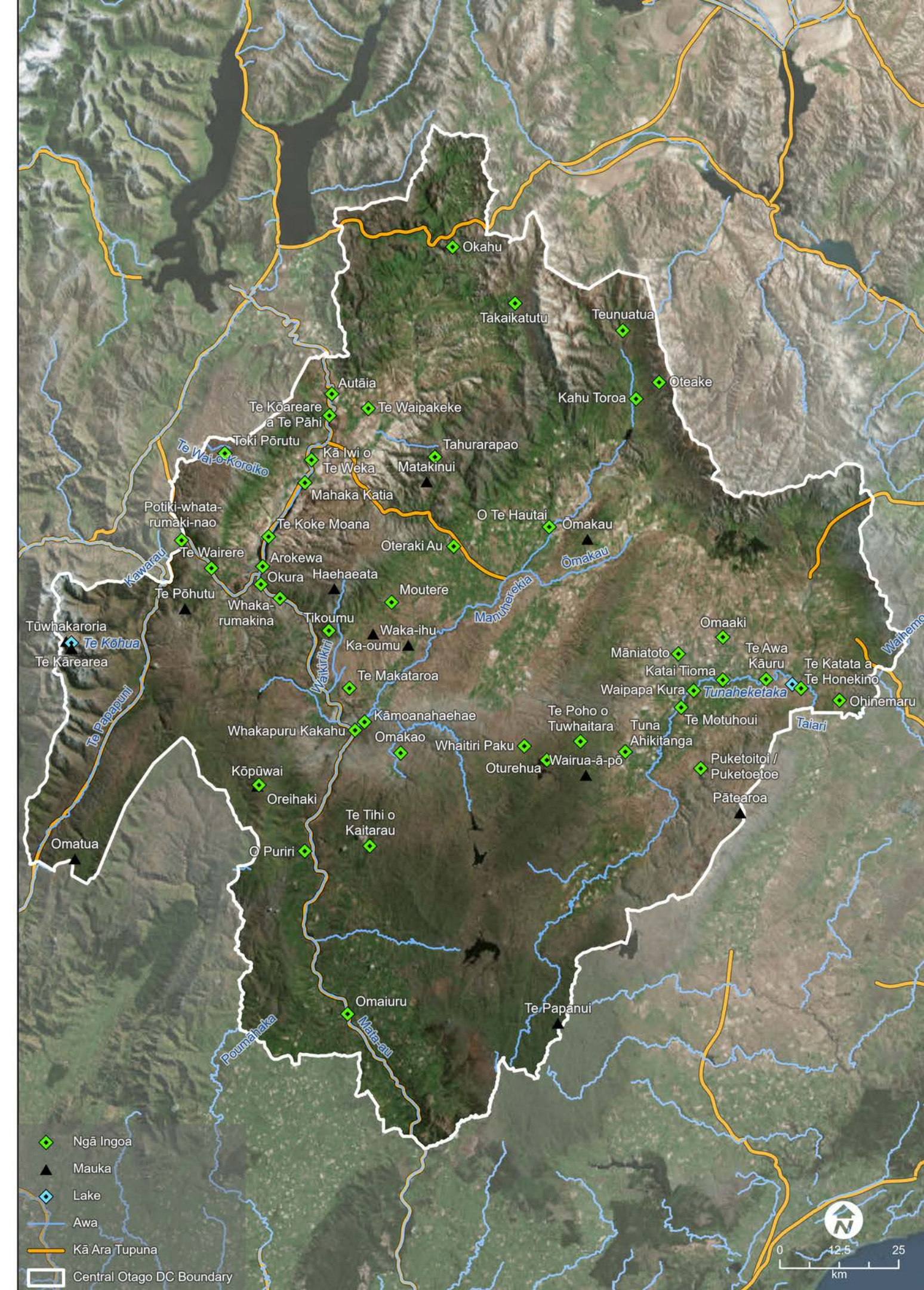
They include many of the key lakes in the wider Otago Region such as Whakatipu-wai-Māori (Lake Wakatipu), Lake Wānaka, Lake Hāwea, etc...





# Waitaha in Central Otago

- Following on from the lakes, it is said that Rākaihautū's exploration continued to the bottom of the South Island and returned north along the east coast to Waihao and on to Banks Peninsula.
- The current just before the junction with the Kawarau was Wairere, a common name for fast flowing rapids. It was said there was a village there called Tewairere after the current..
- Below the junction with the Kawarau was Okura, a name given to rapids in the Cromwell Gorge.
- Whaka-rumakina refers to being dunked under the water, a name which was given to the even greater falls in the Roxburgh Gorge.
- Further down the river near Balclutha, the Mata-au parts into northern and southern branches. The Matau, is the hook of its flow down the northern side of Tauhinu and the southern branch, Koau, refers perhaps to a past abundance of river shags..





# Kopuwai

## THE OBELISK

Kopuwai (known today as the Obelisk) rests on top of the Old Man Range with his pack of two-headed dogs that would prey on those who strayed from their travelling parties.





# Kāti Māmoe in Central Otago



- The Kāti Māmoe crossed from the North Island and over time intermarried with the Waitaha.
- Rakitauneke was a mobile Kāti Māmoe chief, residing at places such as Goose Bay, Opihi, Otago Heads, inland Otago, West Coast, mouth of the Matau-au and Wai-o Mokokoko (near Bluff).
- Near the Te Hauka crossing place above Balclutha, a current was named Kawaewhakatoro. This is where the peace between Kāi Tahu and Kāti Mamoe was finally sealed through the killing of the Kāti Mamoe chiefs who opposed peace.



# Kāi Tahu

The arrival of Kāi Tahu brought with it new stories and traditions... the traditions and names from all these groups have remained entrenched across the land through successive generations of intermarriage combining the whakapapa of Waitaha, Rapuwai, Kāti Māmoe and Kāi Tahu, often referred to the net of whakapapa of which current Kāi Tahu are descended.

- Place names included:

- Matakinui (Dunstan Mountains) which was a mahika kai site located along the Mata-au.
- Patearoa (Rock and Pillar Range) which was a food gathering mountain near the Taieri River.
- Puketoitoi, an inland area near the Taieri River.
- Tāpuae O'Uenuku (Hector Ranges), a mahika kai site and a name derived from Kāi Tahu tūpuna by the name of Uenuku who was one of the passengers aboard the Āraiteuru waka.

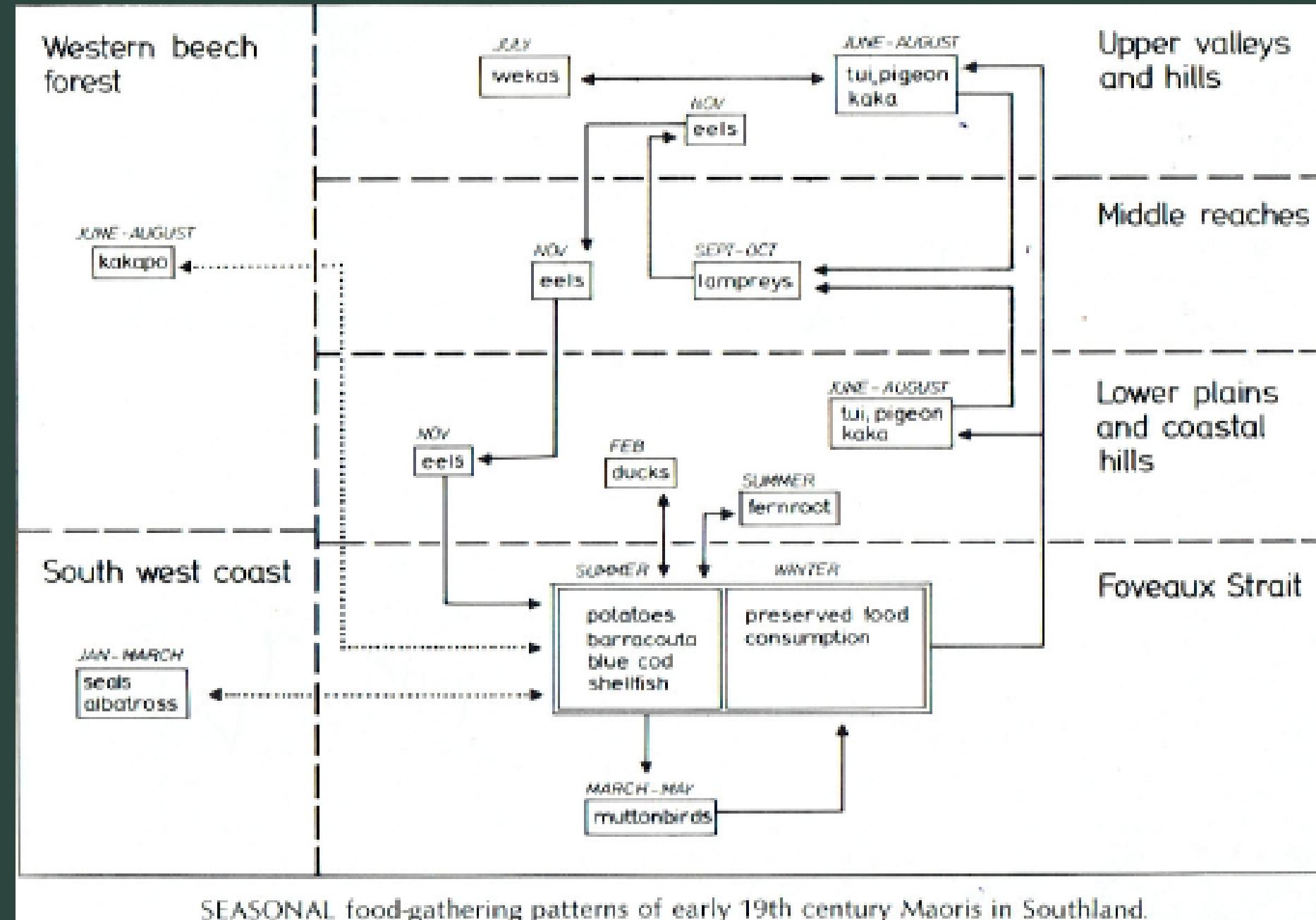


Image sourced from: When All the Moa Ovens Grew Cold (Anderson, 1983)



# Ara Tawhito - Trails

- Ara tawhito (trails/traditional travel routes) predominantly followed the fringes of rivers and lakes, they connected whānau and hapu across the motu and were well used for hundreds of years.
- There is an extensive network of ara tawhito in the Central Otago area.
- The Kawarau River was an important trail between Whakatipu-wai-Māori (Lake Wakatipu) and Mata-au (Clutha River). There was also a natural rock bridge that once crossed over the River which was used by travellers on their journeys.
- Te Wai o Koroiko (the Roaring Meg) was a travel route from the Kawarau River into the Ōrau River. It provided an access route between Lakes Wānaka, Hāwea and Whakatipu-wai-Māori.
- Ōmako (the Lindis Pass area/Lindis Mountains) was part of another significant ara tawhito. It linked Te Manuhuna (Mackenzie Basin) with the lakes of Central Otago extending from the Waitaki River mouth to Lake Hāwea. This traditional route was fundamental to the operation of the Kāi Tahu mahika kai system.
- Te Papapuni (the Nevis River), was a significant travel route south and north.
- The ready availability of raupo in the interior of Otago ensured mokihi were well utilised on the Mata-au, making the task of transporting people, mahika kai and stone resources to the coast possible.





# Mahika Kai



- The term 'mahika kai' refers to places where food and other resources were gathered or produced.
- Birdlife was abundant in the Central Otago Region and was widely used. Several species of moa and a number of water fowl species were caught in the area. After the decline in moa, weka, koreke (NZ quail) and tuna (eel) provided protein staples. Aruhe (fernroot) and kauru (cabbage tree root) were common sources of carbohydrate.
- Weka were of particular importance across the Region which was renowned for weka hunting. Weka were largely popular during winter when they were fattest. The various waterways and creeks then provided tuna and inaka which were captured during summer.
- Also recorded were the common consumption of papaī, kokopū, kakapo, kea, kanakana, inaka, turnips, pūtakitaki (paradise ducks), kukupako, tata, brown ducks, little grebe, parera (species of duck), kiore (rat).
- Popular mahika sites where weka was gathered included the Kawarau River, Te Wai o Koroiko (Roaring Meg), Mata-Au, Manuherekia, the Pisa Range which lies between the Mata-Au and the Orau (Cardrona River), Ōmako (Lindis Mountains) and Patearoa (Rock and Pillar Range).



# Mahika Kai

- Te Waipapapa o Karetai catchment (Poolburn) was part of a significant traditional mahika kai network.
- The Mata-Au supported several mahika sites. In addition to weka, papaī, āruhe and kokopū were often gathered along the length of the Mata-Au.
- Ōmako River was a renowned mahika site for weka hunting and for its plentiful plant resources such as taramea (speargrass) and tikumu (mountain daisy).
- The Manuherekia River and its adjacent areas were well known as abundant sources of weka, waikoura, papaī, āruhe, parera, putakitaki, kiore, raupo and various other bird species.
- The inland trail (Loganburn to the interior) passes Te Paruparu a Te Kanuia (Great Moss Swamp) which is recorded as a lagoon where pūtakitaki, kukupako, tata, native fish, various other duck species and little grebe were gathered.
- Waihemo (Pig Route Trail) was another inland trail which was utilised by coastal whānau and hapu to access the Maniatoto to gather kai.





# Manawhenua

The seven southernmost rūnaka have varied manawhenua interests in the Central Otago area. They are:

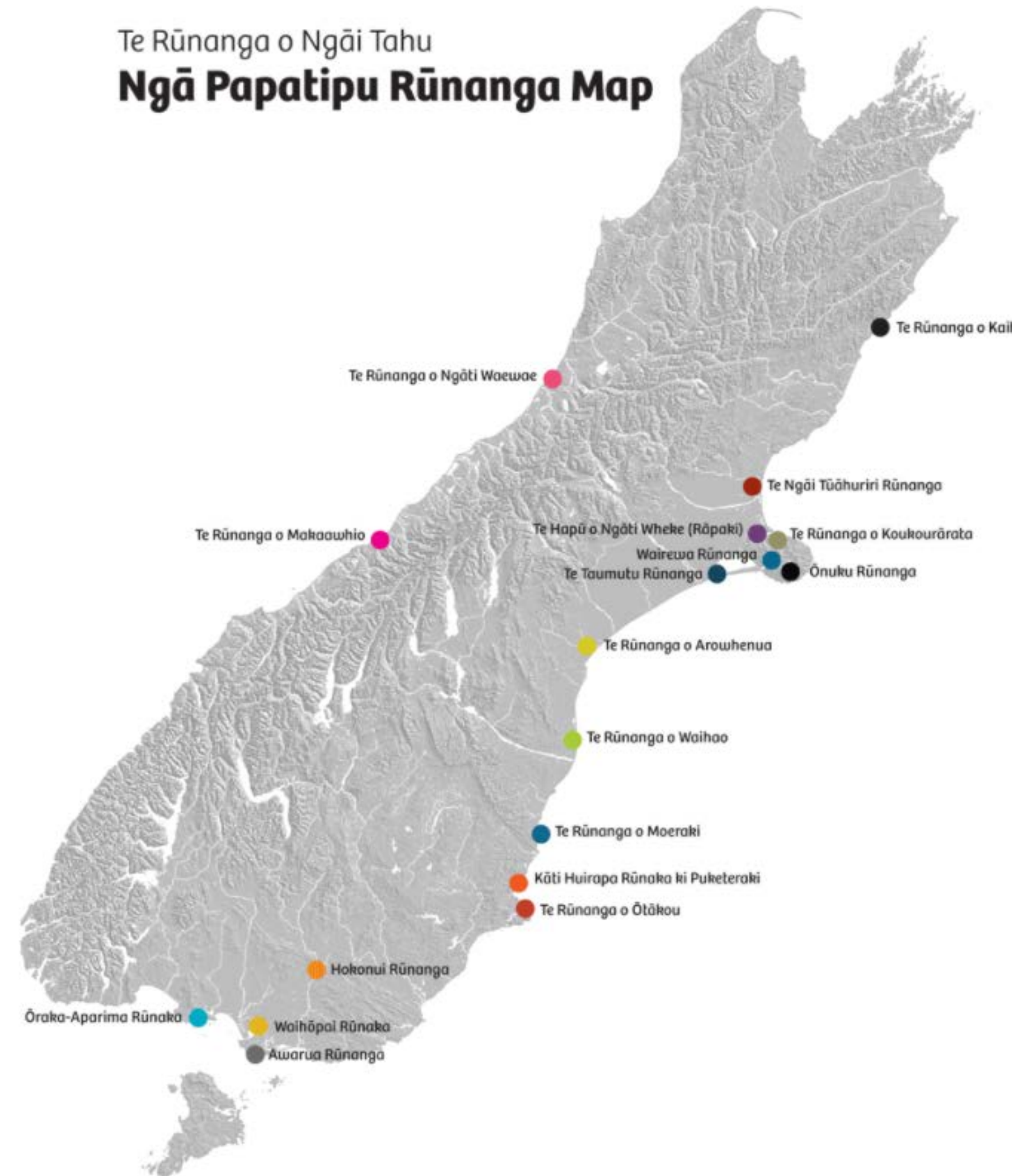
Four of the five Otago Rūnaka:

- Te Rūnanga o Moeraki
- Kāti Huirapa Rūnaka ki Puketeraki
- Te Rūnanga o Ōtakou
- Hokonui Rūnanga

The three Southland (Murihiku) Papatipu Rūnaka:

- Te Rūnanga o Waihōpai
- Te Rūnanga o Awarua
- Te Rūnanga o Ōraka-Aparima

Te Rūnanga o Ngāi Tahu represents the iwi interest.





# HK Taiaroa 1880 Report

The 'Ngāi Tahu 1880' mahika kai report by HK Taiaroa is a priceless record of Kāi Tahu mahika kai values and places, his interview with Merekihereka Hape at Waikouaiti, 26 May 1880 recorded the following issues;

Our food gathering sites have simply been taken away;

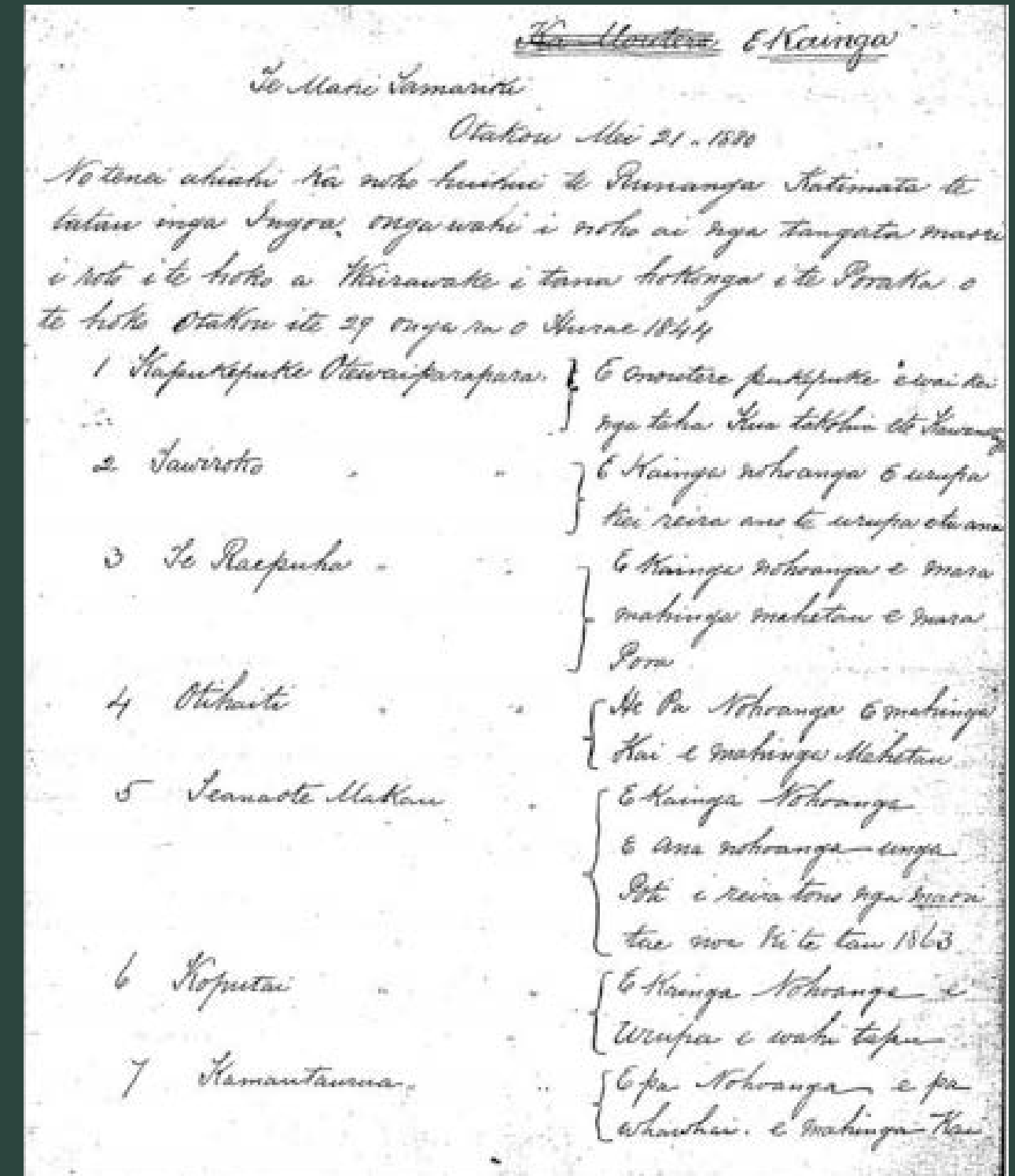
Our food gathering sites have been taken, we have been deprived of food (sources), we go to our food sites only to be harassed by the Pakeha;

We did not agree to this (in the land sales);

We do not have any money;

Our old die because there are no hospitals, we say that our settlements and food gathering sites should be returned (to us), this is why these names are

listed here (placenames).





# Tiramorehu speaking at the Smith Nairn Royal Commission in 1879, MA 67/7, stated;

“All that is left now are the big rivers where they run right up into the mountains, and all our mahika kai in regard to eels, inaka and other fishes are all dried up. Stone buildings and houses are standing on what were mahika kai.

The rivers are closed to us and reserves are insufficient to support us. The young men may be able to work at shearing and harvesting but for a large part of the year there is no work to do.

They [Kāi Tahu] complained that, although they have a closed season for eels, the Europeans catch them all the year round.

In olden times the natives had control of these matters, but the advent of the Europeans and the settlement of the country changed the state of affairs and destroyed the protection that formerly existed, consequently their mahika kai (food producing places) are rendered more worthless every year.



# The Ngāi Tahu Claims Settlement Act 1998 include;

## Statutory Acknowledgements (SAs)

- Four in Central Otago District: Kā Moana Haehae (Lake Roxburgh), Mata-au (Clutha River), Pomahaka River, Te Wairere (Lake Dunstan).

- SAs Purpose:

- To ensure that Kāi Tahu association with particular significant areas are identified and that TRONT is informed of any activity happening around/within SAs.
- To improve the implementation of RMA processes, particularly by requiring consent authorities to have regard for SAs when making decisions on affected parties.

- SAs do not have the effect of granting, creating, or providing evidence of any estate or interest in, or rights of any kind.





# The Ngāi Tahu Claims Settlement Act 1998 include;

## Nohoaka

- One at Cromwell, Lake Dunstan.
- Kāi Tahu are entitled to the temporary but exclusive occupation (for the purpose of lawful fishing and gathering of natural resources) for up to 210 days between mid-August and the end of April.
- The nohoaka are approximately 1 hectare and set back from marginal strips and do not interfere with public access or use and are subject to normal legislation, bylaws and regulations.

## Ownership and Control

- Relates to the Obelisk (Kopuwai) and the immediate area in its vicinity.
- It was declared a reserve under the management of Te Rūnanga o Ngāi Tahu.
- It is a wāhi taoka of significance to our whānau, hāpu and iwi.





# The Ngāi Tahu Claims Settlement Act 1998 include;

## Dual Placenames

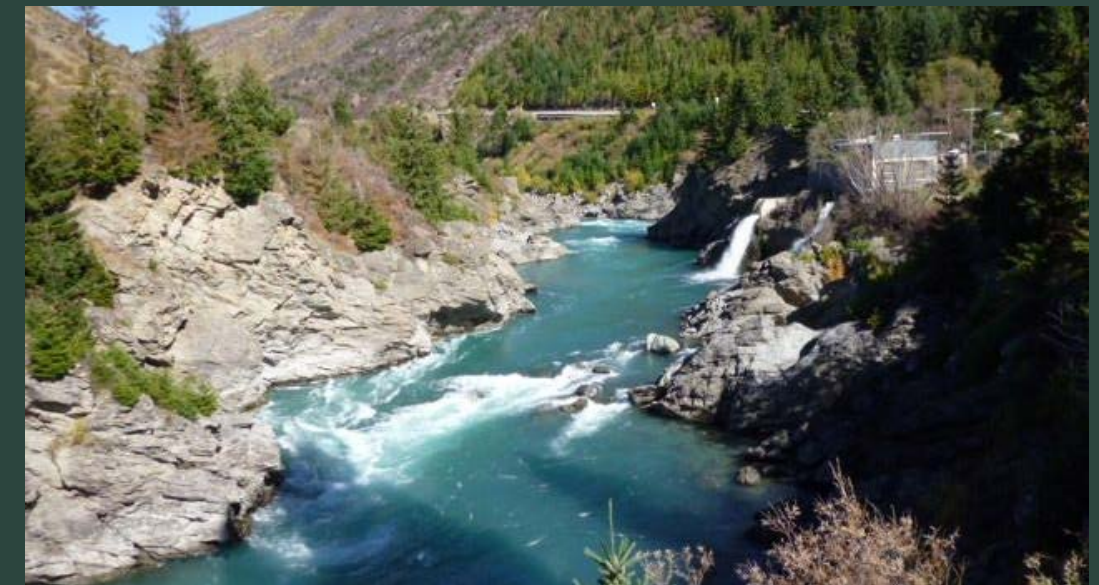
- Kopuwai (Old Man Range)



## Mahika Kai

Under Mahika Kai provisions were made for:

- Customary fisheries management.
- Taonga species management.

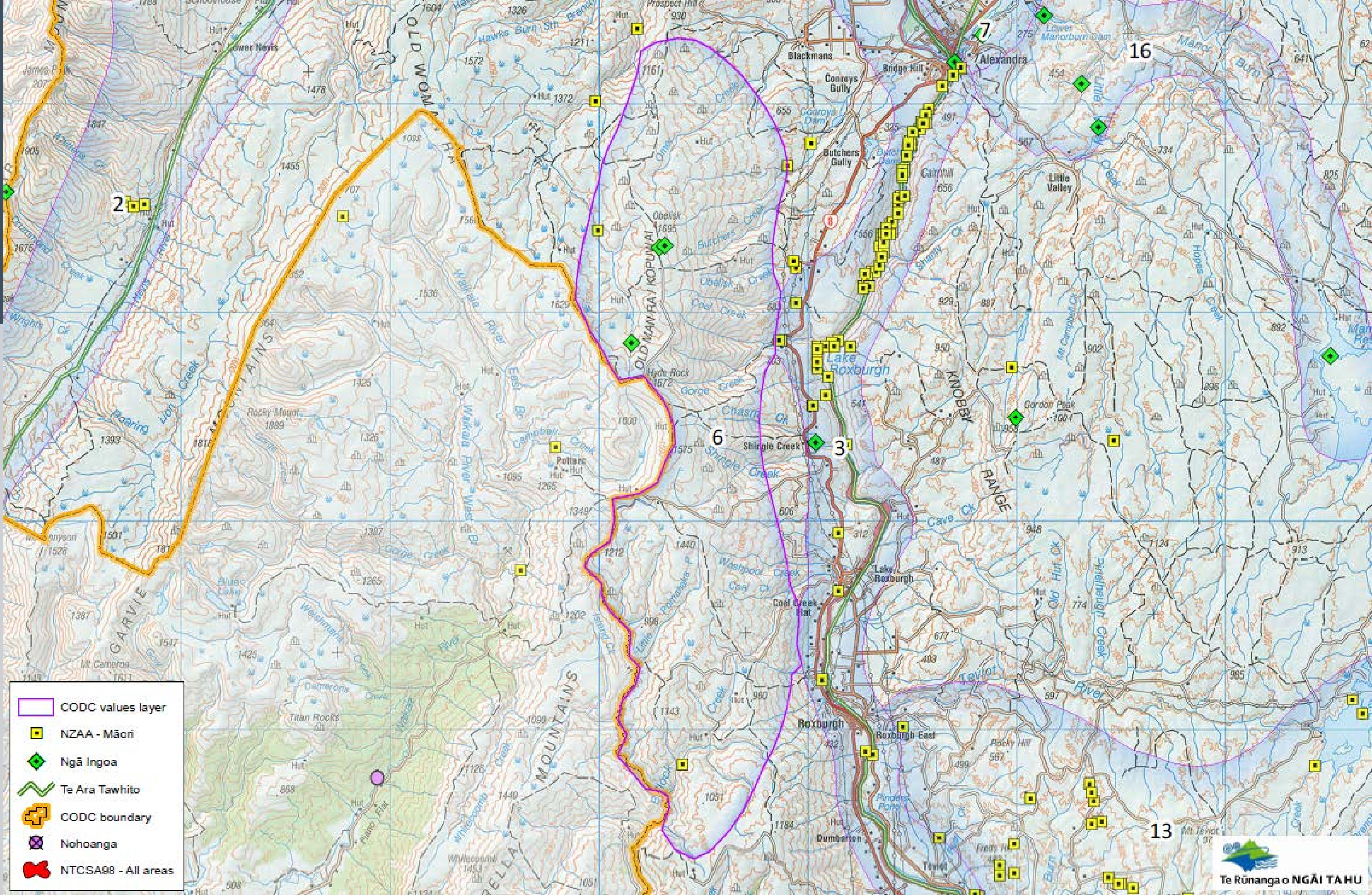




Draft  
Individually  
Mapped Wāhi  
Tūpuna  
Examples

#6 - Kopuwai

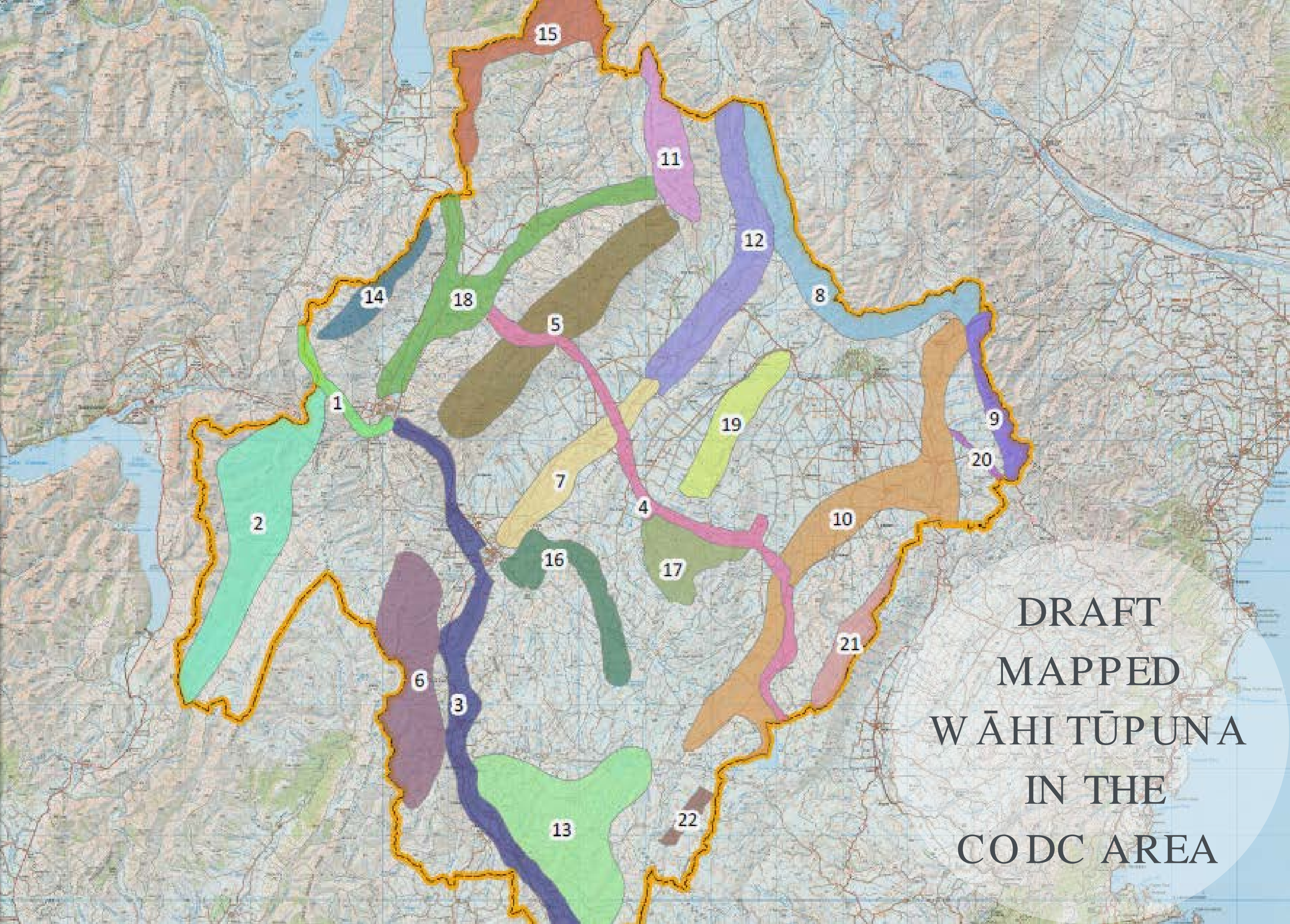
- Values:
- Mauka
  - Wāhi taoka
  - Traditional stories
  - Archaeological values



	CODC values layer
	NZAA - Māori
	Ngā Ingoa
	Te Ara Tawhito
	CODC boundary
	Nohoanga
	NTCSA98 - All areas



- CODC\_values\_layer**  
**Docu\_ID, BLOCK\_Number**
- 1, Kawarau Trail and Roaring Meg
  - 2, Nevis River Trail (Te Papapuni)
  - 3, Mata-Au River Trail
  - 4, Inland Trail (Loganburn to interior)
  - 5, Dunstan Mountains (Matakanui)
  - 6, Kopuwai
  - 7, Lower Manuherikia
  - 8, Hawkdun Range
  - 9, Ida-Kakanui Ranges
  - 10, Taieri Trail
  - 11, St Bathans Range
  - 12, Upper Manuherikia Trail
  - 13, Omaiuru Catchment
  - 14, Pisa Range
  - 15, Lindis Mountains
  - 16, Te Waipapa o Karetai Catchment
  - 17, Whaitiri Paku Catchment
  - 18, Upper Mata-au Trail
  - 19, Scroll Landscape
  - 20, Pig Route Trail / Waihemo
  - 21, Rock and Pillar Range (Patearoa)
  - 22, Upper Taieri Headwaters
  - CODC boundary



DRAFT  
 MAPPED  
 WĀHI TŪPUNA  
 IN THE  
 CODC AREA