



CULTURAL VALUES STATEMENT

PREPARED FOR THE OTAGO REGIONAL COUNCIL
DART-REES NATURAL HAZARDS PROJECT

JANUARY 2021

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This report has been prepared for the Otago Regional Council on behalf of Hokonui Rūnanga, Te Rūnanga o Ōtākou, Kāti Huirapa Rūnaka ki Puketeraki and Te Rūnanga o Moeraki (collectively Kā Rūnaka).

Intellectual property rights are reserved by Kā Rūnaka and the Otago Regional Council.

In this document, the use of the term 'Kāi Tahu' should be considered to include the four constituent indigenous iwi, being Kāi Tahu, Kāti Mamoe, Waitaha and Rapuwai. The term 'iwi' (tribe) is used in the same context. 'Ng' is changed to 'k' throughout this Cultural Values Statement, as is consistent with Kāi Tahu dialect.

Acknowledgement

This Cultural Values Statement demonstrates the mana whenua associations with the area located at the Head of Whakatipu-wai-Māori including Glenorchy and Kinloch.

Front Cover Photograph:

Image from Access Glenorchy Website.

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	Report 1 of 1 Otago Regional Council

Glossary of Māori Terms

Māori	English
ahi kā	fires of occupation
ara tawhito	ancient trails
awa	river
hapū	clan/subtribe
kāika	permanent settlement/occupation site
kaitiakitaka	guardianship
kī uta ki tai	from the mountains to the sea
mana	prestige, authority
mauri	life principle, special character
mōkihi	reed rafts
pā	fortified village/settlement
raupō	bulrush
roto	lake
takiwā	area of interest/territory
taoka	treasure
tauraka waka	canoe mooring sites
tī kōuka	cabbage tree
tūpuna	ancestor
whakapapa	genealogy, cultural identity
whānau	family

Executive Summary

This Cultural Values Statement (CVS) has been developed in response to a request from the Otago Regional Council (ORC) for mana whenua input into their joint Dart-Rees Natural Hazards Project with the Queenstown Lakes District Council (QLDC). The Project seeks to establish strategic direction for protecting the area at the head of Whakatipu-wai-Māori (Lake Wakatipu). This CVS has been prepared by Aukaha through use of a cultural values framework informed by mana whenua.

Traditionally, the wider Whakatipu-wai-Māori area, along with its associated valleys and waterways held significance as places to recuperate in between seasons and after conflicts. There were several nohoaka (temporary camp sites) at the head of Whakatipu-wai-Māori (Lake Wakatipu) and different kāika (permanent settlements) located throughout the wider Whakatipui-wai-Māori area. An extensive network of ara tawhito (traditional travel routes) followed the several awa (rivers) and roto (lakes) and these travel routes became the arteries of economic and social relationships for Kāi Tahu. Many of today's key transportation routes follow these traditional trails. There was also an abundance of kai (food resources) in the area as well as other traditional resources such as tussock, raupō, tī kōuka and harakeke which were often harvested to make mokihi (temporary reed rafts), for medicinal purposes, weaving and clothing.

Given these associations, a number of cultural values have been identified and discussed in this document. These values offer a glimpse into a mana whenua worldview with respect to the project area and the project itself.

Introduction

This Cultural Values Statement provides an account of the mana whenua associations with the Whakatipu-wai-Māori (Lake Wakatipu) area and the area at the Head of Whakatipu-wai-Māori in particular. The purpose of this Cultural Values Statement is to provide mana whenua input into the Dart-Rees Natural Hazards Project being undertaken by the Otago Regional Council (ORC) and Queenstown Lakes District Council (QLDC) (the Councils). The Project seeks to provide a framework to actively manage risks associated with natural hazards for the resilience of the area located at the Head of Whakatipu-wai-Māori, including Glenorchy and Kinloch. The project area is shown in Figure 1 below.

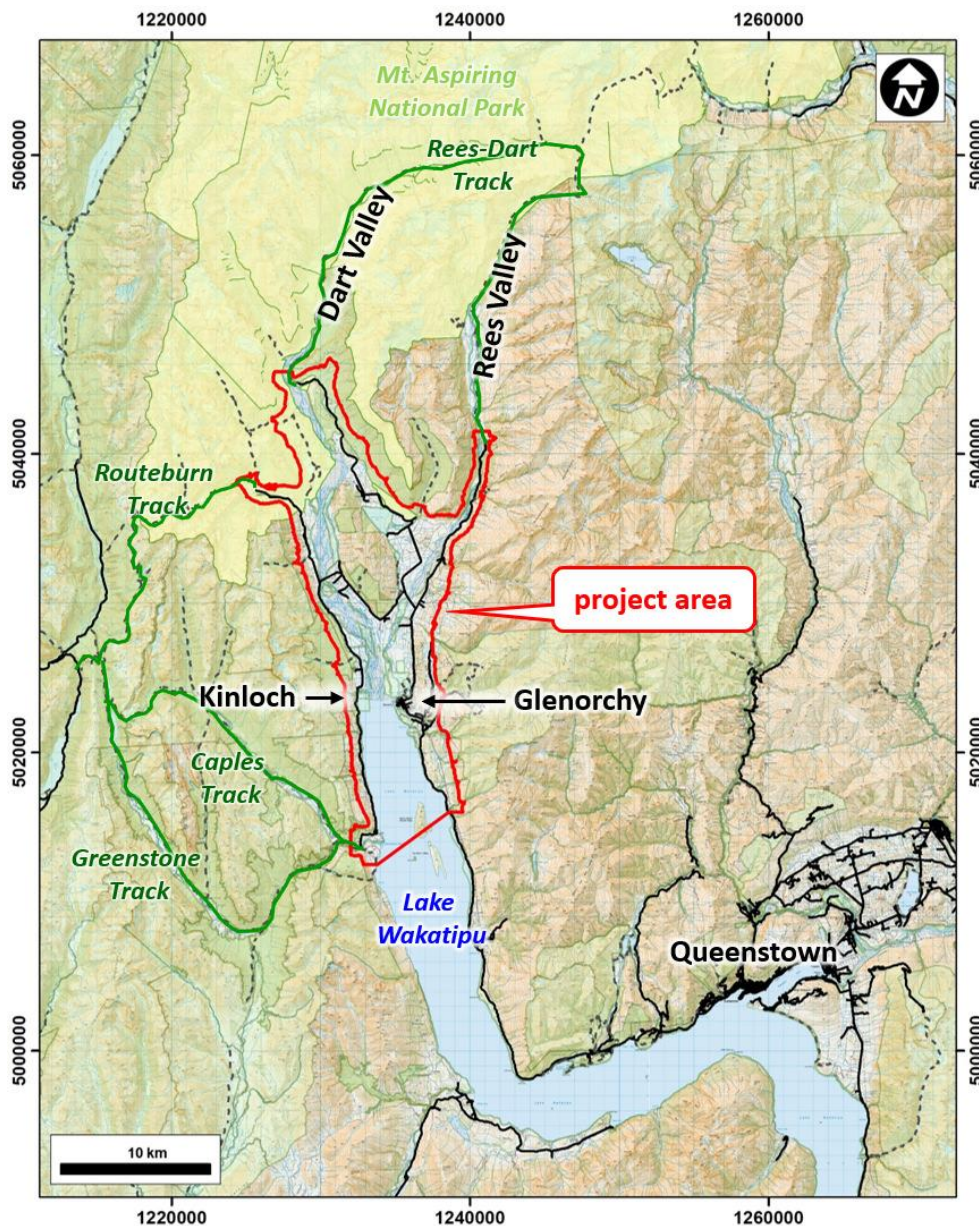


Figure 1: Project Area

It is understood that the Councils may achieve this aim through two main outputs:

1. A River and Floodplain Management Strategy
2. A Natural Hazard Adaptation Pathway

The intent is that this document will feed into the Project outputs to acknowledge and provide for the values that this area holds for mana whenua.

Mana Whenua of the Queenstown Lakes District

Mana whenua refer to those who hold the mana or authority over a particular area. In the Queenstown Lakes District, mana is held by seven papatipu Rūnaka.

- Otago Rūnaka
 - Te Rūnanga o Moeraki
 - Kāti Huirapa Rūnaka ki Puketeraki
 - Te Rūnanga o Ōtakou
 - Hokonui Rūnanga
- Murihiku Rūnaka
 - Te Rūnanga o Waihōpai
 - Te Rūnanga o Awarua
 - Te Rūnanga o Ōraka-Aparima

These rūnaka are represented by two rūnaka-owned environmental consultancies; Aukaha (the four Otago rūnaka) and Te Ao Marama Incorporated (the three southern rūnaka). This report has been prepared by Aukaha, only on behalf of the rūnaka of Otago.

Mana Whenua Associations: Wider Area

Te Wai Pounamu and Whakatipu-wai-Māori

Creation narratives and place names associated with Whakatipu-wai-Māori and the wider Te Wai Pounamu landscape continue to inform Kāi Tahu identity. The Ahi kā (fires of occupation) in the area were originally established by Rākaihautu, and as discussed below, generations that followed continued to leave their ‘footprints’ upon the wider landscape.

The Arrival of the Waitaha and Rākaihautu

According to Kāi Tahu tradition, the Waitaha were the first people to arrive in Te Wai Pounamu (the South Island). It is written that the Waitaha arrived in Te Wai Pounamu on a great canoe called Uruao. The Uruao was captained by Rākaihautu, the son-in-law of the Waitaha chief Matiti. There are several

versions that are told of Rākaihautū's journey, however, the underlying narrative recounts that they had departed after warfare had erupted on the small island in the Pacific where they lived. They made landfall at several islands, however, finding them inhabited, they carried on in their journey till they arrived at the Marlborough area of the South Island.

There is a proverb associated with Rākaihautū which reads; *“Ko Rākaihautū te takata nāna i timata te ahi ki tenei motu.”* (It was Rākaihautū who lit the first fires on this island.) Whakatipu-Wai-Māori features in the Waitaha oral tradition of *“Kā Puna Wai Karikari o Rākaihautū”*. This tradition tells of how the great lakes of Te Wai Pounamu (the South Island) were dug by the tūpuna (ancestor) Rākaihautū. It is said that Rākaihautū used his famous kō (Polynesian digging tool) called Tū Whakaroria to perform divination rituals and subsequently form the major lakes of Te Wai Pounamu, which included Whākatipu-Wai-Māori, Wānaka and Hāwea. Thus, the genealogies of the Waitaha people can be traced from Rākaihautū through to his living descendants, the modern day Kāi Tahu.

Mana Whenua Migration, Settlement and Resource Use

After the first fires of Rākaihautū, Kāi Tahu developed many trails (ara tawhito) throughout Te Wai Pounamu linking the numerous settlements and villages to one another and the mahika kai resources. These pathways became the arteries of economic and social relationships including the transportation of treasured pounamu and kai (food). Trails included the Clutha/Mata-au, used to transport pounamu back to the coast; Te Awa Whakatipu (the Dart River), Te Komama (Route Burn), Whakatipu-katuku/Ōkare (Hollyford River), Tarahaka-Whakatipu (Harris Saddle) together formed a network of trails which connected Whakatipu Waimāori with Whakatipu Waitai (Martins Bay); the Waitaki River, itself a rich source of mahika kai; Ōmakō/Lindis Pass which connected the Waitaki with lakes Wānaka and Hāwea; the Mataura River, noted for its indigenous fishery; and Haast Pass/Tiori Patea. The Mātakitaki River provided an alternative route to the pounamu resources of Te Tai Poutini/the West Coast. The Ōrau (Cardrona River) and the Kawarau were also part of the interconnected network of trails.

Whakatipu-wai-Māori and Hākitekura

Whakatipu-wai-Māori supported several kāika (permanent settlements), such as Tāhuna near present-day Queenstown, Te Kararo, located where the Queenstown gardens are found today, Te Kirikiri Pā where Frankton is today, Ō Te Roto, a Kāti Mamoe kāika which stood near the Kawarau Falls, Tititea, a pā which stood on the south side



Figure 2: Whakatipu-wai-Māori - Image sourced from Wikimedia (Deuskar, 2017)

of the Kawarau and another called Takerehaka which stood near Kingston.

Whakātipu-wai-Māori is also renowned for its significance in the legacy of Hākitekura. Hākitekura was the daughter of prominent 17th Century Kāti Mamoe chief Tuwiroa whose pā was at Tāhuna, modern-day Queenstown. This is also where Hākitekura was born and where she grew up. She is fondly and proudly remembered as the first to swim across all three kilometres of the freezing Whakātipu-wai-Māori. Many of the traditional Māori names of significant natural landmarks in the Whakatipu-wai-Māori area around Queenstown pay homage to Hākitekura.

There were also numerous tauraka waka (landing places) for waka and mōkihi (reed rafts) on Whakatipu-wai-Māori and the islands upon it (Mātau and Wāwāhi-waka). Kāi Tahu tūpuna had an intimate knowledge of navigation, river routes, safe bays and landing places, and the locations of food and other resources on the lake, its tributaries, and margins. The lake was an integral part of the network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities, including camping overnight, gathering pounamu and gathering kai. Knowledge of these trails continues to be held and shared by whānau and hapū and is regarded as a taoka (treasure).

The several nohoaka and kāika located along Whakatipu-wai-Māori and throughout the surrounding takiwā (district) were the destinations of Otago and Murihiku (Southland) whānau and hapū for many generations. The remains of several nohoaka have been discovered at the head of Whakatipu-wai-Māori in particular. These areas provided for the exercising of ahi kā (fires of occupation) and

facilitated access to mahika kai (resource harvesting areas). Strategic marriages between hapū strengthened the kupeka (net) of whakapapa and thus rights to access and use the resources of the lake.¹

Mana Whenua Associations: Project Area

Head of Whakatipu-wai-Māori: Dart – Rees Area

Figure 3 below is a snippet from the Ngāi Tahu Ka Huru Manu Atlas which shows some of the myriad of traditional names embedded into the landscape surrounding the project area and the wider upper Whakatipu-wai-Māori area. Many of these place names and corresponding areas are mapped as wāhi tūpuna in the QLDC Proposed District Plan, a few of which will be discussed below.



Figure 3: Map showing Area at the Head of Whakatipu-wai-Māori - Sourced from Ngāi Tahu Ka Huru Manu Atlas

Te Awa Whakatipu (Dart River) and Puahiri/Puahere (Rees River)

Te Awa Whakatipu and Puahiri/Puahere are the traditional names for Dart River and Rees River, respectively. Both Te Awa Whakatipu and Puahiri/Puahere were well-used ara tawhito (trails), particularly to pounamu sources in the area. The remains of numerous ovens, pits and nohoaka have been discovered along the rivers, indicating the widespread use and settlement in the area. Te Awa Whakatipu was also part of a well-known network of ara tawhito which connected Whakatipu-wai-Māori with Whakatipu Waitai (Martins Bay). Whakatipu Waitai was one of the largest Kāi Tahu kāika (permanent settlements) in South Westland. The network of trails also included Te Komama (Route

¹ Kāi Tahu ki Otago Natural Resource Management Plan 2005.

Burn), Whakatipu-ka-tuku/Ōkare (Hollyford River) and Tarahaka-Whakatipu (Harris Saddle) which are also identified on the map above.

Ari (Mount Alfred) and Ōturu (Diamond Lake)

Ōturu, which is known today as Diamond Lake, draws its name from a Waitaha tūpuna (ancestor) named Turu. Turu was immortalised as the Lake, whilst his grandson Ari was immortalised as the nearby mountain known more commonly today as Mount Alfred. These traditional stories still hold the same significance for Kāi Tahu and the place names and whakapapa that are entrenched in the landscape endure to this day.

Wāwāhi Waka



Figure 4: Map showing Wāwāhi Waka on Whakatipu-wai-Māori - Sourced from Ngāi Tahu Ka Huru Manu Atlas

were often split and used to make waka (canoes). The name Pigeon Island then refers to the large number of kererū (native wood pigeons) on the island.

Figure 4 shows the island Wāwāhi Waka, which is known more commonly today as Pigeon Island. It is the largest island in the northern stretches of Whakatipu-wai-Māori and an important traditional nohoaka (temporary campsite). The name Wāwāhi Waka means “to split waka (canoe)” and stems from the Ngāti Mamoe era when the large tōtara trees that covered the island

The High Country Stations

At the request of Kāi Tahu, the High Country stations of Elfin Bay, Greenstone and Routeburn, at the head and along the western shores of Whakatipu-wai-Māori were purchased by the Crown in the early 1990s and placed in the Land Bank for use in a settlement. Upon receiving title, Kāi Tahu gifted the mountain tops to the nation in recognition of their conservation values. The gifted mountain



Figure 5: Greenstone High Country Station (Image sourced from Te Rūnanga o Ngāi Tahu Website)

tops are known as *Ka Whenua Roimata*, meaning ‘The Lands of Tears’. The name recognises and acknowledges the suffering that Kāi Tahu endured over the years and bears significance for mana whenua and the wider tribe.

Kāi Tahu have also leased the bulk of the remaining area of bush, mountain lands and Maroroa Valley to the Department of Conservation at a peppercorn rental in order to protect the conservation values of the whenua (land) and its resources. Public foot access by means of covenants is available around Lake Rere, to Scott Basin, and through the freehold portions of the properties in the Greenstone and Caples Valleys.

Recorded Archaeological Sites

There are an abundance of recorded Māori archaeological sites in the identified project area, particularly along the Dart and Rees Rivers. A majority of the sites are ovens or pits, as categorised by the NZ Archaeological Association (NZAA). There is also a recorded oven and causeway at Wāwāhi Waka (Pigeon Island), demonstrating the extensive use of the Island as a nohoaka in the past.

Kā Uara – Core Cultural Values

Mana

Mana is interpreted to mean the ‘authority’ or ‘prestige’ that mana whenua hold over their respective regions and is often understood to be a spiritual force bestowed upon mana whenua throughout generations by atua (gods). The possession of mana means that mana whenua have the inherited ‘authority’ to make decisions over the whenua (land), right through to the moana (sea) within their

takiwā. Historically, mana was attained through numerous circumstances such as umu takata (through conquest) or through mahi taunaha (discovery and naming of the land and resources) (Pōtiki, 1996).

All projects that occur within tribal territories are expected to recognise and uphold the mana of kā rūnaka. To ensure appropriate and correct usage, it is imperative that mana whenua control how they and their manawa (aspirations) and/or pūrākau (traditional stories/ancient legends) are portrayed and represented in all projects. To be able to achieve this, mana whenua need to be considered a treaty partner in all relevant projects as opposed to being one of many stakeholders. The test of partnership is the ability to influence critical decisions and mana whenua expect to be involved at a mana to mana level in all relevant projects within their takiwā.

Mauri

Mauri is the 'life force' or 'life principle' of a place or thing. Mana whenua believe that there is an active phenomena within everything and thus, whether living or inanimate, all things possess mauri. Mana whenua's primary goal with respect to resource management is the protection of the mauri or life-giving essence of an ecosystem and thus, mauri is often used as a benchmark when measuring the health of the environment. Projects need to demonstrate that the mauri of all things within the proposed project area will not suffer significant damage in both the present and long-term future.

Whakapapa

Whakapapa is often referred to as 'genealogy' and is at the core of how mana whenua express their identity. Whilst this addresses familial relationships and ties amongst humans, the notion of whakapapa extends far beyond that. Its significance is highlighted by a passage from Pōtiki (1996) which states: "Creation and the introduction of all elements into the universe is genealogical or whakapapa-based meaning that ultimately all things in the universe are interconnected and they also share a single source of spiritual authority." From the stories of creation, to how one introduces themselves through their pepeha, to all parts of the natural and spiritual environment, everything in existence is acknowledged and connected through whakapapa. It also enforces a system of hierarchy where those who hold a higher whakapapa status inherit a higher mana within their takiwā. Whakapapa is a fundamental value because it establishes the ancestral rights which give mana whenua the mana and kaitiaki responsibilities over their takiwā. A key way in which whakapapa is applied in the context of projects is by recognising and respecting ancestral place names and allowing the meaning behind these place names to inform the design processes. The way in which this takes place should, again, only be directed by mana whenua.

Additional Kāi Tahu Values

Ki Uta ki Tai

Ki Uta ki Tai translates to mean ‘from the Mountains to the Sea’ and emphasises the mana whenua world view of interconnectedness. It is the notion that from the mountain tops to the ocean floor, the whole environment functions as an interconnected whole. This principle also forms a vital part of kaitiakitaka and is an environmental management concept for mana whenua.

Kaitiakitaka

This is the intergenerational and inherited responsibility to support and protect people, the environment, knowledge, culture, language and all resources on behalf of future generations. It is often translated to include notions of ‘guardianship’ or ‘stewardship’ and includes a future focus given the responsibility to provide an enhanced quality of life for future generations. The term is also recognised in Section 7(a) of the RMA 1991.

Manaakitaka

Manaakitaka is the act of acknowledging others through the expression of aroha, hospitality, generosity, and mutual respect. Projects enable the expression of manaakitaka through processes and decisions that enable positive social outcomes and contribute to wellbeing for visitors and residents.

Mahika kai

Mahika kai is one of the cornerstones of Kāi Tahu culture, and indeed the Ngāi Tahu Claims Settlement Act 1998. Mahika kai references more than just a steady food resource, as also includes locations well known for gathering or harvesting resources, the various species and associated harvesting practices.

Mahika kai is fundamental to the ability to not only feed the iwi but to also feed visitors and show the highest level of hospitality (manaakitaka). The ability to do this bestows mana on the mana whenua and when mahinga kai resources are scarce, the mana of mana whenua or the hosts is depleted. Mahika kai heavily relies on a healthy functioning ecosystem including access to these sites and areas. An abundant resource is an indicator of a healthy ecosystem.

Historically, mana whenua lived a hunter-gather lifestyle as traditional crops often could not grow in the colder weather here in the south. This meant that whānau would travel great distances following seasonal food routes, guided by the maramataka (Māori Lunar Calendar). Kā rūnaka treasure the

deep-seated connection, and strengthening of identity they feel when they gather these foods and resources in the same methods and places as their tūpuna did.

Wai Māori and Wai Ora

Wai Māori refers to freshwater. Water is considered a sacred entity that sits at the core of Te Ao Māori (the Māori world view) connecting back to the very beginning of the creation narrative and is therefore part of every person's whakapapa. Water is considered to contribute to not only physical cleansing but also spiritual cleansing. Where there is water, there is life. Wai Ora is translated to mean 'living water' which references the idea that water is the source of all life. This value therefore recognises the importance of protecting and enhancing the wellbeing of all bodies of water and is directly related to mana whenua's role as kaitiaki.

Maumaharataka

Maumaharataka emphasises the importance of upholding memories of the past and communicating Kāi Tahu pūrakau (stories). This is important to mana whenua as Māori historical events have often been misrepresented or excluded from the public narrative. It is vital that projects, where relevant, acknowledge mana whenua history in the project area and within the takiwā, in a way that is interpreted and mandated by mana whenua.

Whakawhanaukataka

Whakawhanaukataka denotes the process of maintaining relationships and community building. Whakapapa and kinship are key in this process. In the Kāi Tahu context, this is seen through the connection between the different Kāi Tahu communities and rūnaka through the larger family tree. These deeply rooted ties between rūnaka members are closely observed and acknowledged. Whakawhanaukataka is exemplified through maintaining and nurturing positive relationships through shared experiences and working together for the benefit of the community.

Conclusion

The purpose of the above Cultural Values Statement (CVS) has been to illustrate the mana whenua association with the Project area. This CVS demonstrates that the significance of an area to mana whenua goes beyond recorded archaeological sites and physical evidence. There are numerous layers to the values that mana whenua considers, physical evidence being just one of those layers. Mana whenua consider the wider cultural landscape which that area is a part of, as well as spiritual elements that cannot be seen.

Whakatipu-wai-Māori holds generations of Kāi Tahu histories, the knowledge of which holds the same value for Kāi Tahu today. Kāi Tahu taoka (treasures) cover the landscape; from the ancestral mauka (mountains), large flowing awa (rivers), tūpuna roto (great inland lakes), pounamu and ara tawhito (traditional travel routes/trails). These all make the area immensely significant to mana whenua.

As such, mana whenua support the intention of the Councils to protect the whenua and its resources as well as the communities that live in the project area. However, it is imperative that the Councils ensure that engagement is open and ongoing as the Project continues to progress so that mana whenua are able to inform other project outputs and any other resulting projects.

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