

# PAPAROA NATIONAL PARK management plan





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## Management Plan

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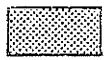
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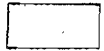


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Pancake Rocks Punakaiki*

CONSERVATION  
TE PAPA ATAWHAI



Paparoa National Park



Other South Island National Parks

# PAPAROA NATIONAL PARK



**FIG 1**  
**LOCALITY MAP**

## FOREWORD

This publication is the first management plan for Paparoa National Park. It has been prepared in accordance with the procedures set out in Section 47 of the National Parks Act 1980. Public notice of the intention to prepare the draft plan was given on 22 August 1988. The draft and a separate Resource Summary were advertised on 25 July 1990 and 24 submissions were received. Seven of these submissions were spoken to at a special hearings meeting of the department and the West Coast Conservation Board. All written and oral submissions have been given full consideration in the finalisation of this plan.

In submitting this plan for approval the West Coast Conservation Board has provided a summary of the comments received on the draft plan and a statement as to the extent to which they have or have not been accepted.

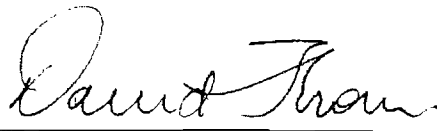
A management plan is an important tool for the overall management of a national park. In its draft form the plan provides the mechanism whereby the public and interested organisations can have a real input into park management.

In its final approved form the plan becomes, in effect, a "contract" between the West Coast Conservation Board, (on behalf of the public), the Department of Conservation and the Crown's treaty partner - Ngai Tahu.

It will be the basic day to day working document of the park managers, but will also provide a statement of intent for the long term direction in which the management of Paparoa National Park will proceed.

Therefore pursuant to the Act and having consulted the Minister of Conservation in terms of Section 48 of the Act the New Zealand Conservation Authority approves this plan.

Dated this 18th day of November 1992



David Thom  
Chairperson  
New Zealand Conservation Authority

## TE TAIAO

A Ngai Tahu whakapapa recites the journey from Te Korekore (the personified ages of darkness) to the birth of the Sky Father and Earth Mother through to their descendants Ngai Tahu. The lineage of descent is from Te Po (The Night), Te Ao (The Day), Te Aomarama (The Bright Day), Te Auturoa (The Long-standing Day), Te Koretewhiwhia (The Unattainable Void), Te Koreterawea (The Intangible Void), Te Koretetamaua (The Unstable Void), Te Korematua (The Parentless), and finally to Te Maku (The Moisture) who coupled with Mahoranuiatea (The Distant Horizon) and Raki (The Sky Father) was born.

Raki had a number of wives one of whom was his beloved Papatuanuku (The Earth Mother). From his unions came the mountains, plants, animals and people and a host of atua (deities) to foster the well-being of his offspring.

Aoraki, the son of Raki, and his brothers left their home in the heavens, voyaging in a canoe, Te Waaka o Aoraki, to visit their stepmother Papatuanuku. They spent much time exploring the seas of the dark oceans until eventually they tired of this and wished to return to their father in the heavens.

Aoraki commenced the karakia which would lift the waaka free of the seas and take them home to the sky. However, he faltered in his recitation of the karakia and caused a break in the flow of words which would spell disaster for the endeavour.

Only the bow of the waaka had lifted into space, the rest of the vessel was still embedded in the dark oceans, and the separation faltered as the karakia failed causing the bow to crash back into the ocean and shatter. The canoe overturned causing Aoraki and his brothers to climb to the high side in order to save themselves. The cold storms from the south eventually froze them where they sat. The effect of the elements combined with the broken karakia was to turn all of the occupants and the canoe itself into stone. The bodies of Aoraki and his family became the mountains forming the chain we now call the Southern Alps. Aoraki is the highest mountain.

The heavenly realm intervened again and Tuterakiwhanoa, the son of Aoraki, came looking for his father and uncles who had never returned from their voyage. When he found them, Tuterakiwhanoa and his helpers performed energetic feats to transform the wreck of Te Waaka o Aoraki (the South Island) into a place which would be fitting for people to live in.

In this way all things are considered to have a mauri and to have a relationship with each other.

The whakapapa links Ngai Tahu to the atua and to all the descendants of Raki - the earth, waters, forests, and animals. This binds Ngai Tahu to the natural world and all life supported by it.































































































































































































































































































