

# PAPAROA NATIONAL PARK management plan





# PAPAROA NATIONAL PARK

## Management Plan

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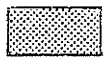
Department of Conservation

WEST COAST CONSERVANCY  
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*Front Cover: Illustration by Chris Gaskin  
Pancake Rocks Punakaiki*

CONSERVATION  
TE PAPA ATAWHAI

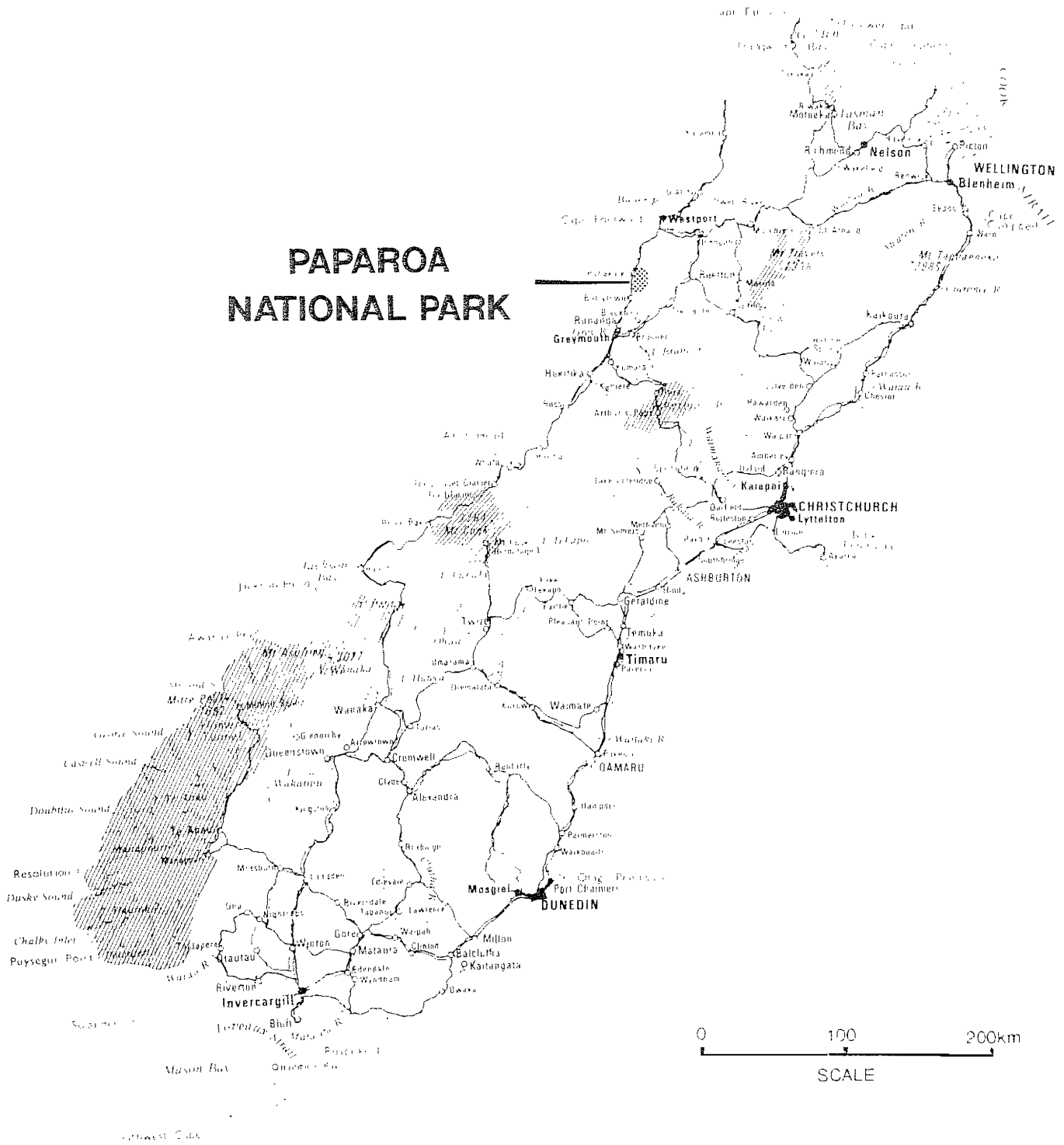


Paparoa National Park



Other South Island National Parks

# PAPAROA NATIONAL PARK



0 100 200km  
SCALE

**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.

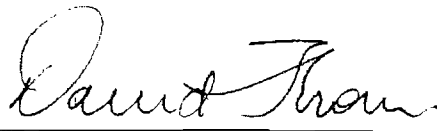
A management plan is an important tool for the overall management of a national park. In its draft form the plan provides the mechanism whereby the public and interested organisations can have a real input into park management.

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.

Papatuanuku is the mother of all these living things, all return to her at the time of their death, therefore Ngai Tahu belong to the land, not the land belonging to them. Hence the term tangata whenua.

Paparoa is an example of the works undertaken by the atua. They have created an extremely beautiful and bountiful place which people can enjoy and where they can cherish the whakapapa beginnings of Ngai Tahu and their relationship with Te Taiao - the universal cosmos.

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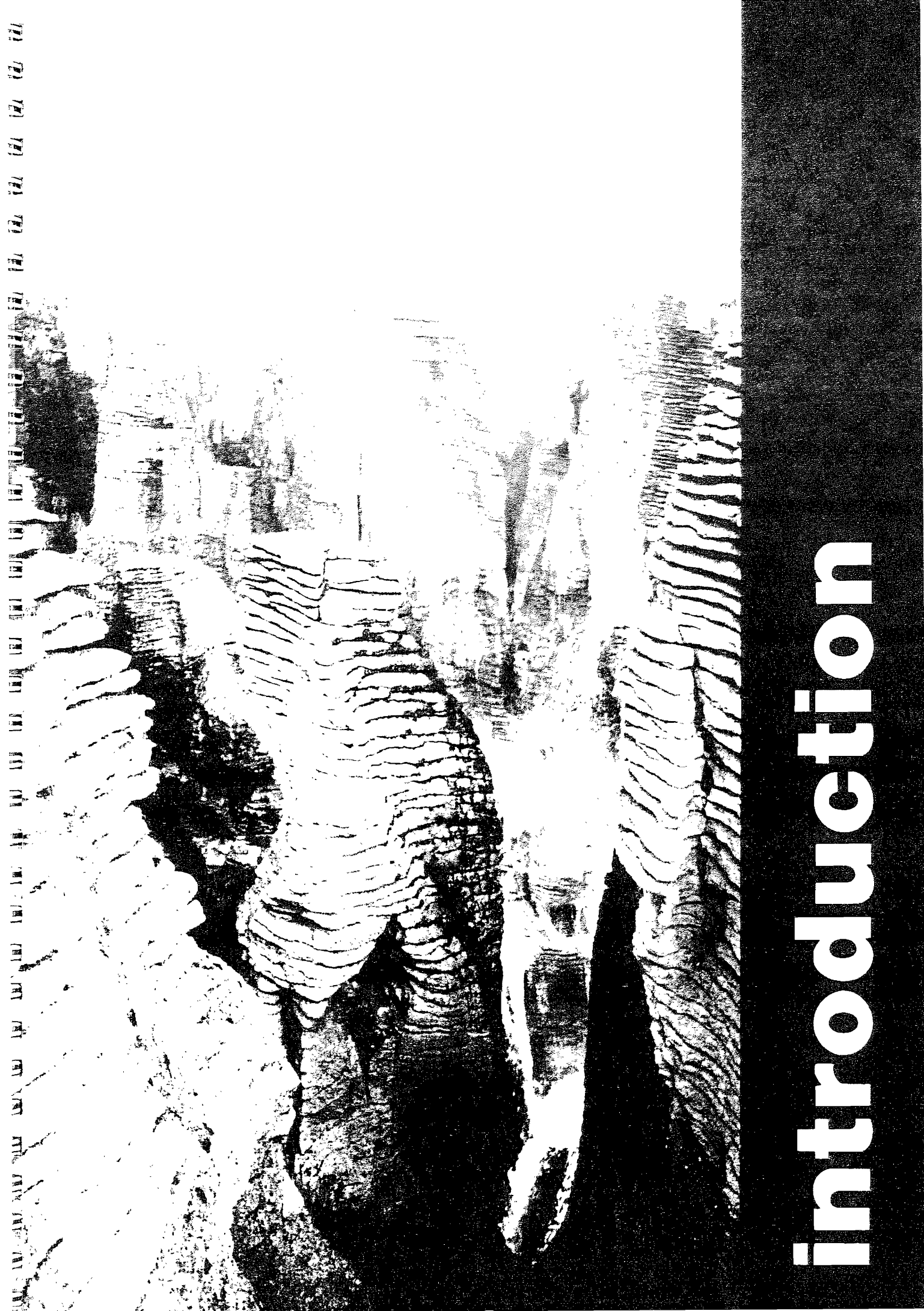
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# introduction



## 1.1 INTRODUCTION

Paparoa National Park, an area of 30,327 ha, was gazetted on 23 November 1987 and declared open on 5 December 1987 in the national parks centennial year.

It lies in the northern West Coast region of the South Island (see Figure 1). The park consists of the catchments of four rivers, Punakaiki, Pororari, Bullock Creek and Fox, as well as the Ananui cave system and the southern side of the Tiropahi River Catchment. A detailed description of the park, and its physical, natural and cultural resources is included in the Paparoa National Park Resource Summary. This management plan contains only limited resource information. A full bibliography of the sources of this information forms part of the resource summary.

This management plan recognises the tino rangatiratanga of Ngai Tahu over its lands and waters in the concept of Te Taiao (the Maori concept of place within, and relationship to, the universal cosmos). The area now known as Paparoa National Park, is a small area in the total lands of Ngai Tahu, but this does not detract from its significance to the manawhenua of Ngai Tahu. A conscious effort has been made to weave and implement the concept of rangatiratanga and manawhenua through all sections and policies of this management plan.

This plan is a working tool for the future of the park only, but it has a place in the overall concept of partnership with the Crown's Treaty Partner - Ngai Tahu. Ngai Tahu will be variously represented in the implementation of this plan by their individual or collective hapu as tikanga dictates.

The centre for development of services is presently at Punakaiki, a small township close to the mouth of the Pororari River, about 47 kilometres from Greymouth and 56 kilometres from Westport. The township supports a small, but active and growing tourist industry and includes the Punakaiki Motor Camp and the department's Field Centre office.

Until the 1980s the New Zealand national park network consisted predominantly of mountainlands. During the past decade the balance has shifted somewhat with the protection of warmer, more fertile lowland ecosystems such as the South Okarito and Waikukupa Forest additions to Westland National Park and the new Paparoa National Park.

Paparoa National Park differs from the majority of national parks which traditionally have been created around a central feature of high relief. The converse is the case with Paparoa in that the central feature warranting protection is a low-lying forested basin - the complex Barrytown Syncline. The syncline lies parallel with the rest of the main Paparoa range and extends from the Punakaiki River to the Tiropahi River. Its influence has led to the distinctive drainage pattern, soils and vegetation of the area as well as many cave systems.

Another feature which has implications for management is the unusual pattern of the visitor use. The focus of use of the park is on the peripheral coastal edge. In fact, much of what is publically perceived to be Paparoa National Park is actually land of different tenure which is often not administered by the department. The deficient representation in the park of coastal features creates problems for management, particularly in terms of recreation development for public use and holistic conservation management from mountains to sea.

The management of the park must also recognise that, although it is a discrete protected area, it is not an island. Cognisance is taken of the park's regional and national context, the effects of adjacent land use and the opportunities provided by other areas within the West Coast and beyond. Paparoa National Park should not attempt to be all things to all people. It is a new park and has considerable recreational potential in addition to an existing pattern of use. The essence of this management plan is to formulate a framework that enhances the beneficial aspects of current use and realises to an appropriate degree the area's potential, whilst protecting the intrinsic natural features that make the park identifiably Paparoa.

## 1.2 ADMINISTRATION

Paparoa National Park is administered and managed to achieve the aims of the National Parks Act 1980 and in terms of the General Policy for National Parks. These are referred to as the Act and the General Policy respectively throughout this plan.

The West Coast Conservation Board's role in respect of the national park is directed to policy formulation and ongoing supervision of the implementation of these policies by the Department of Conservation. Section 5.4 summarises the actions required to implement the management policies, but the structure of this management plan is such that the detail of these actions is contained within the Policies sections of the plan.

The Board consists of not more than 12 members appointed by the Minister of Conservation. It is assisted in its deliberations by the Director-General or the Director-General's nominee, who has the right to attend and speak at all meetings, but may not vote. The Board is serviced by the Department of Conservation through the West Coast Conservancy.

The park is managed on a day to day basis by the staff of the department under the control of the Field Centre Manager, Punakaiki who is responsible to the Northern Operations Manager, Hokitika.















































































































































































































































































































