Cultural Narrative
for the

Te Taumata

Te Taumata is in reference to the place name about Hākitekura, which will be discussed further in this narrative.

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Kupu Whakataki – Introduction

These values and the narrative have derived from mana whenua representatives who utilise a cultural values-based system to understand the significance of place, whakapapa and the project' s wider context. It is intended to be interpreted by designers who have been endorsed by mana whenua to incorporate it into built form and the landscape through a co-design process. It can also be used by endorsed artists for stand-alone art projects on the site and to inform other aspects of a development such as Te Taumata.

It is important to note that our own tribal dialect is used in this document. 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.

01.
Kā Uara – Core Values

The primary mana whenua response to the Lakeview development is to embed the following values into the design:

Whakapapa

Whakapapa is valuable and is the foundation with which everything is explained and connected in our Māori world. Key ancestors are discussed in this narrative including Hākitekura and the discoverer, Rākaihautū.

Mana

Mana refers to authority and power. As the people of this land and place, mana whenua have the responsibility to uphold authority in this area. We have applied mana as a core value to this project because of the opportunity and responsibility inherent in a new build developed in relationship between Tāhuna and mana whenua.

Mauri

Mauri is the life spark or essence inherent in all living things that has been passed down through whakapapa of people and place. It affects and is affected by the surrounding environment and how we relate to it.

Mauri drives the expression of āhuataka, an object or person's characteristics and qualities and is connected to identity exploration and development.

Depending on how mauri is dealt with, it can be enhanced or diminished and without mauri, mana cannot flow into a person or object. Mana whenua participation in this project presents the opportunity to generate mauri within a safe and well thought-out design-and-build process.

Tapu

Mana whenua will identify and lead the appropriate procedures and protocols regarding things tapu such as wāhi tapu, sacred sites, archaeological findings, treatment of taoka and knowledge relating to taoka. Tapu also guides processes with restrictions and provides an element of safety and direction. The Māori world is guided completely by tapu and noa (the opposite of tapu which is ordinary or normal). Everything is guided by tapu.

Associated values identified by mana whenua for this project

Tikaka

The Māori world view of tikaka provides foundational thinking for what is right and good in any given situation. In this context we have applied tikaka as a core value as it fits well with the values and general aspirations for a well thought-out and executed project. Working with the correct processes brings about the best results and strengthens relationships.

Manawaroa/Manawanui

Resilience and perseverance was needed by our tūpuna in the harsh climate and conditions. To reach here was challenging and meant battling terrain, climate and brutal foliage. The Kāi Tahu proverb "Ka Taero o Tutekoropaka" refers to the tumatakuru (matagouri) bastard grass etc that led Māori travellers to develop their own form of leggings or chaps to protect their calves and lower legs whilst travelling.

Oraka

After journeying in and around this mountainous region, oraka was needed and this means rest, restoration and recuperation.

Pukumahi

Pukumahi is industry and it combines with resilience and perseverance. The gathering of natural resources and making these into valuable items was a key focus of traditional life at Tāhuna. This involved both knowledge and skill, as well as careful planning and preparation. It required determination and perseverance to withstand the challenges of the colder southern climate. The gathering and working of pounamu, which is difficult to source and work, is prized for both its practical and aesthetic qualities. This involved the use of a variety of stones including hoaka (sandstone) and kuru (agate) for shaping, cutting and polishing.

Tapatapa

There is mana in placenames and naming and examples include the placenames Rākaihautū left behind as he laid claim to many areas in the South Island. Placenames are important as they are from the earliest migrations and people. These must always be referred to and never replaced with others if the original name is available.

Manaaki

Manaakitaka in the modern context today can mean to be hospitable, share in resource, and to be generous showing mutual respect. All of these qualities when showing manaakitaka are correct.

“He kai māhau?” Which is literally translated as “Food for you?” – you will have food.”

Further to this, in a traditional manner manaakitaka manifests itself in particular ways including sharing of food and sharing of resource. The Māori language is an example of this: when asking a person if “they would like something to eat” it is asked as “you will have something to eat”.

This is a dominant aspect of our Māori world, that kai is shared as a befitting way to enact manaakitaka.

Whanaukataka

This is the process of maintaining relationships. Within this process, whakapapa and kinship is to be upheld. The Kāi Tahu communities and rūnaka are part of a larger family tree. The close family ties between rūnaka members are important to acknowledge.

Auahataka/Mahi Toi

Creativity is to be valued and something to be encouraged in this modern world. Māori have had to be creative in their world in order to survive. Creativity, imagination, and inventiveness are valued mechanisms towards generating a unique response and producing visual identity markers. Mahi Toi is art and a production of creativity. Furthermore it is important that we see this as a visual representation of our place as mana whenua in Te Waipounamu. Māori art and creative expression must be upheld and resourced.

Kāika

This means a place of settlement or habitation. There are many kāika throughout Te Waipounamu, all with whakapapa and longstanding history. There are kāika inland and to the coast as mana whenua lived across the whenua.

Ara Tawhito

These are traditional trails and networks that mana whenua followed as they traversed Te Waipounamu and further afield by foot or by waterways. These trails could be reflected with wayfinding pou (markers) across the land. Mana whenua were able to traverse difficult terrain and navigate harsh territory as they implicitly understood the landscape and challenges.

Kai hau kai

Kai hau kai is the practice of reciprocal obligation or exchange and it was related to a tradition of sharing and exchanging traditional foods. This was ultimately about bringing the best kai to the table and a tohu (sign) of mana to do so.

Ka hua o te tau

The seasons of the year are deeply important and embedded in the way mana whenua respond to the landscape. The seasons dictated particular food gathering and preparation. In Central Otago and places like Whakatipu-wai-māori the seasons are considerably different, denoting significant weather changes and patterns. This is important to understand and acknowledge in cultural design responses.

Te Reo

Mana whenua have been on a long and arduous journey of language revitalisation. The loss of our native speakers left us in a compromised position culturally and we have spent the last 30 years dedicated and committed to revitalising our language. Therefore it is vital that te reo Māori is seen and heard in the community and in our buildings and spaces and is normalised. This reflects back to the community and the value of te reo Māori and Māori identity in honouring the revitalisation journey.

02.
Map of the area


Mātau
Kā Kōhaka Ruruwhenua
Kā-mumwai
Lake Hayes
Arrow Junction
Wanwhakaata
Punamāhaka / Waikāmāhaka
Te Taumata-o-Hakitekura
Te Tapunui
Waipuna
Kawarau
Puahuru
Te Kirikiri
Ōterotu
Tāhuna
Te Kararo
Te Nuku-o-Hakitekura
Tititea
THE REMARKABLES MOUNTAIN
Puke-tapu
Punatapu
Te Ahi-o-Hakitekura
Kawarau
Whakatipu Waimāori
Kā Kamu-a-Hakitekura
LINZ, Stats NZ, Esri, HERE, Garmin, USGS, NGA | Noāi Tahu | Noāi Tahu, Crown | Te Rūn

Rākaihautū

According to Maori tradition the very first people to arrive in the South Island were the Waitaha. They had originally lived in the Pacific homeland called Patunuioaio and had decided to leave due to a war that was raging. The chief, Matiti, gave his son-in-law, Rākaihautū, a great canoe called Uruao. He loaded the canoe with representatives of local tribes and headed off for new lands. At every island where he made landfall he discovered inhabitants until he reached the Marlborough area of the South Island.

Rākaihautū carried with him a famous ko, or digging stick, called Tūwhakaroria, and when he landed he dug three pools. They were used to predict what the South Island (Te Wai-pounamu) may have to offer. The predictions stated that they would find lakes and waterways full of sustenance, lakes that were freezing cold as they had never encountered before, and lakes that would be dug by man's hand.

It was decided they should explore the inland and the coastline, so Rākaihautū sent his son, Rokohouia, with the canoe to circumnavigate the island whilst Rākaihautū went inland. Rokohouia discovered abundant food resources in the bird colonies on the coastal cliffs and also set up eel (tuna) weirs at the mouths of all the rivers. Meanwhile, Rākaihautū and his party were performing great deeds inland.

Whenever Rākaihautū's spade touched the earth a lake was formed. His trail can be followed from the northern lakes Roto Iti and Roto Roa through to lakes Takapō, Ōhau, Hāwea, Wānaka and then Whakatipu. More correctly Lake Whakatipu was known as Whakatipu-wai-māori – Whakatipu of the Fresh Water whilst Lake McKerrow was known as Whakatipu-wai-tai – Whakatipu of the Salt Water. Rākaihautū continued on to lakes Te Anau, Manapōuri (Moturau was its original name) and then back out to the coast to Waihola. They stopped briefly in Dunedin and named the river Kaikarae (Kaikorai) and carried on to the mouth of the Waitaki River.

At the mouth of the Waitaki, Rākaihautū met up with Rokohouia where they discussed the best place to set up their village. They decided upon the sheltered harbour of Akaroa and, when they set off for their new home, they were so proud they were strutting. The Canterbury Plains are known as Te Pakihi Whakatekateka o Waitaha – The Plains Where Waitaha Strutted Proudly. Rākaihautū dug two new lakes Wairewa and Waihora (Lakes Forsyth and Ellesmere) before settling at Akaroa.

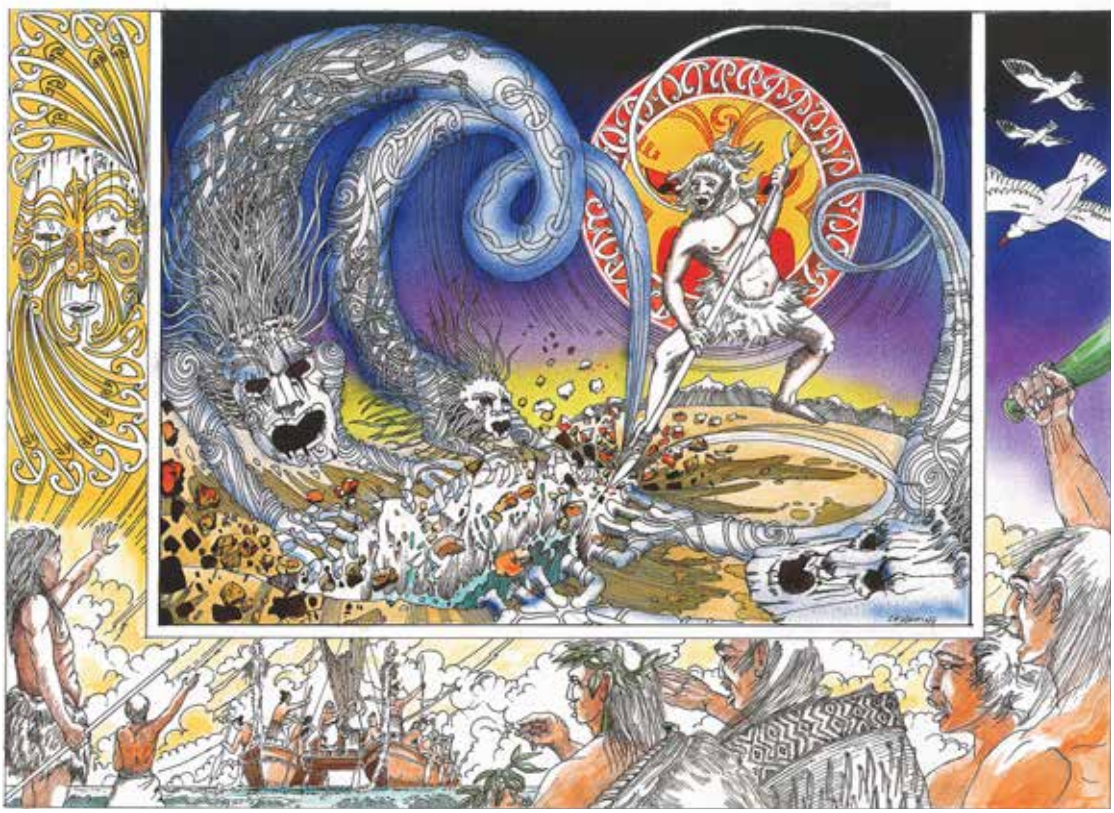
The Waitaha people were probably the people that archaeologists called the Moahunters. They mostly lived at the mouths of rivers and would travel inland to catch moa and then transport the butchered meat downstream on reed rafts. The Waitaha were real people and not mythical even though their deeds are in the realm of mythology. In that regard they are very like the Picts of Britain. They were a real, early British culture but as other people settled in England they were relegated to myth and legend and became known as the pixies.

The genealogies of the Waitaha people can be traced from Rākaihautū through to the living descendants who are the modern day Kāi Tahu.

Place Names from Rākaihautū's Journey

Roto Roa	Long lake
Rota Nui a Whatu	The large lake of Whatu
Roto Iti	Small lake
Waihora	Spreading water
Hoka Kura	Red promontory or rocks
Kai Kārae	To eat kārae (a seabird)
Whakamatau	(Meaning obscure)
Waihao	The water of hao (a type of eel)
ō Tūroto	Of Turoto (a member of the party)
Kā Whatakai a Rokohouia	Rokohouia's storehouse
Takapō	To move about at night
Kā Poupou a Rokohouia	The (weir) posts of Rokohouia
Pūkāki	(Meaning obscure)
Kā Pakihi Whakatekateka a Waitaha	The seed bed of Waitaha
ō Hau	Of Hau (a member of the party)
Waihora	Spreading water
Hāwea	Hāwea Ki Te Rangi (a member of the party)
Wairewa	(Meaning obscure)
Wānaka	The lore of the Tohunga/Priest
Tuhirangi	The red skyline
Whakatipu Waimaori	Fresh water
Te Kete Ika a Rākaihautū	The fish basket of Rākaihautū
Kā Mauka Whakatipu	Mountains
Kā Puna Karikari a Rākaihautū	The springs of water dug by Rākaihautū
Whakatipu Waitai	Salt water
Te Ana Au	Cave of rain (in Kāi Tahu dialect)
Te Awa Whakatipu	The river
Roto Ua	Lake where rain fell constantly
Whakatipu Kā Tuka	(The meaning of Kā Tuka is obscure)

[1] *https://www.linz.govt.nz/regulatory/place-names/about-new-zealand-geographic-board/nzgb-place-name-maps-and-publications/he-korero-pūrākau-mo-ngā-taunahanahatanga-ngā-tūpuna/rākaihautū-naming-great-lakes-canoe*



Rākaihautū by Cliff Whiting

Hākitekura

This narrative stems from the migration of Kāi Tahu and the battles with Kāti Māmoe. For the purpose of this document the account starts in Kaikōura.

Kāti Māmoe were resident in Kaikōura and there was a significant battle between Kāi Tahu and Kāti Māmoe. Tukiauau's father was Rakaimomona, a leader of Kāti Māmoe, and he was killed in this battle. Tukiauau was then encouraged to seek revenge and he came up with an elaborate plan. However a battle ensued and Tukiauau's men were killed, as were the enemy.

Tukiauau moved south to Pukekura (Taiaroa Heads) at Ōtākou, and then on to the Taiari , eventually settling on the south-western coast of Rakiura. After Tukiauau passed away, his son Korokiwhiti became the chief and Tukiauau's pā was named Whakaraupuka. It had been established at what is now known as Sinclair Wetlands on the Taiari.

Motupara was a pā established by Tūwiriroa at the mouth of the Taiari River. Tūwiriroa was the chief of the Kāti Māmoe people whose mana extended in to the Whakatipu region. He was connected to the other high ranking chiefs who had been forced inland after the Kāi Tahu had migrated from the north and disrupted the coastal settlements.

His cousins were Rakitauhopu, who had a pa at Lake Takapō, and Tūtemakohu, who lived at West Dome inland from Gore.

Tukiauau had grave concerns that he was being pursued by Kāti Kurī, so Tūwiriroa (his relation) agreed to provide sanctuary for him and his people. Tukiauau was able to take shelter up the Taiari gorge and in the lake system that was the Taiari plains at the time.

As fate would have it, the son of Tukiauau, Korokiwhiti, fell in love with Hākitekura (the daughter of Tūwiriroa). The romance was in full bloom when Tukiauau received word that an avenging war party was heading to the Taiari, whereupon he made arrangements to depart immediately. Unfortunately, Korokiwhiti had no time to inform his lover of their plans and when the flotilla of canoes passed below the pā at the mouth of the Taiari River, Hākitekura was distressed at being left behind. She raced to the edge of the cliff and dived into the river at the place now known as Te Rereka o Hākitekura (The Leap of Hākitekura). But her judgement was poor and Hākitekura fell on to the rocky banks of the river and was killed.

The leap of Hākitekura, Taiari River. Dunedin Public Library; https://dunedin.recollect.co.nz/nodes/view/200944

Tukiauau and his people ended up at Rakiura (Stewart Island) until Hākitekura's grieving father attacked their village, killing all apart from two small boys, Hapetuākīwhiti and Tūokioki, who he then raised back at his village on the Taiari River. The two boys were raised by Tūwiriroa in accordance with Māori custom, he raised them with constant reminder of the revenge that must one day be sought. As soon as the boys were old enough they travelled north to gather support for an attack. They went north to recruit some fighters and planned an attack on Kāti Māmoe in Ōmoua, in Taiari. The original strategy of attack was discarded when they realised that Kāti Māmoe were well defended. They then established another pā further up the Taiari River and eventually invited the people of Ōmoua to a feast in their village, which was naturally a ploy to attack. In the midst of this, a respected Kāi Tahu chief named Tūhōkairangi was killed. This then allowed Kāi Tahu from Kaiapoi and Kaikōura to open a full-scale attack on the people of Taiari (Kāti Māmoe) for the death of Tūhōkairangi. This was a very significant battle named *Tarere-ki-whenua-uta*. This battle became well known due to some important marriages between the conquerors and the defeated.

The narrative of Hākitekura that is embedded in this history, embodies many values including: ahi (dawn light providing guidance), perseverance, ingenuity, bravery and discovery.

Before the Taiari events, Hākitekura had been living with her father Tūwiriroa in a settlement that was established on the site of the present day Queenstown known as *Tāhuna*.

There were often swimming competitions in the village and Hākitekura would watch the activities from atop Ben Lomond *(Te Taumata a Hākitekura).* No-one was ever strong enough to swim right across the lake until one day Hākitekura went to see her father. She asked him for the makings of a fire – a rubbing stick and some dry raupō leaves. She wrapped them tightly in flax and in the darkness before dawn she went to the shore of the lake and proceeded to swim out for the other side.

She set her course by the tips of Cecil and Walter Peaks as she could just make them out in the early light. She thought they were winking at her like eyes and, subsequently, they were named *Ka Kamu o Hākitekura* (The Winking Eyes of Hākitekura). She swam until she reached the place now known as Refuge Point (the headland immediately across from Queenstown). Once she had made landfall she used the makings her father had given her to light a fire. The fire caused the rocks to become blackened and the spot was named *Te Ahi a Hākitekura* (The Fire of Hākitekura).

The locals saw the fire from a distance and suspected an enemy war party was camped across the lake. They were preparing to launch canoes when Tūwiriroa remembered his daughter's request and he quickly searched for Hākitekura. Discovering she was missing, he sent a canoe across to return her back to the village.

To remember her exploits Ben Lomond was named ***Te Taumata o Hākitekura,*** but Kawerau Peninsula, where Kelvin Heights now stands, was called Te Tunuku o Hākitekura (The Place of Hākitekura).

Looking across Whakatipu to Refuge Point – Te Ahi O Hākitekura

03.
Flora/Fauna/Kai

Weka

There were weka hunting grounds in the plains south of Lake Whakatipu and Kawarau River.

Hinu-weka *(Fat of the weka/woodhen)*

The juice or gum of the taramea was collected and combined with the fat of the weka (woodhen) and this was used to dress hair and to rub on the body. Taramea was the common perfume for southern Māori.

The hinu of the weka was also combined with gum (mapara) out of the rimu tree which was burnt. The soot was mixed with the hinu-weka or other suitable animal oil to make ink for tattooing.

Weka oil was also considered to be good for taking the inflammation out of wounds and for rapid healing.

Hopu weka *(catching weka)*

Weka were a succulent meal and relatively easy to catch. Catching birds was known as Tahere Manu and it involved bringing birds low and snaring them with a noose on a stick that was five or six feet long (known as a pihere). This was done by calling the birds with a particular sound that was made with grass. Calling a weka was known as *whakakeokeo* and the leaf used was a blade of kakaha grass that was doubled. The kakaha was a course piece of grass that bore berries and was flax-like in nature. A caller could bring many birds around and snaring them was quite simple. A shorter stick was sometimes disguised with a wing of a bird or a bright object to entice the inquisitive weka. Southern Māori would journey through to places like Manuwhāia and other areas in Central Otago in the months of June and July when weka were at their prime.

Cooking weka

Weka would be plucked once killed and the backbone was taken out. The birds would then be laid with hot stones in a container (or tahā – a gourd as a container) and then in to a type of oven. Once cooked it was then transferred to another container made from totara bark. These containers were covered with raupō and bark and preserved in their own fat lasting for years and making them suitable kai to take on long journeys.

Potato gardens

Potatoes and other European vegetables probably reached inland areas from Foveaux Strait at the end of the 18th century. They had been introduced to Southland by sealers and were certainly being cultivated there by Māori in 1809. Potatoes were highly important to those living in the central lakes region in this period and potato agriculture made the year-round occupation of villages possible. Villages occupied until the mid-1840s included one on Lake Hāwea and two on Lake Wānaka, two on Whakatipu (one a pā), and others on Te Anau, Manapōuri and Monowai. Parties still came in from the coast but only in the summer months. Historians observed Māori black potatoes (kapana makumaku) growing wild at Roy's Bay in Wānaka in 1860. Cleared patches were discovered in the bush at Makarora in the 1860s "apparently for cultivation" and large clearings found up the Matukituki Valley by early settlers were other signs of possible potato growing.

Tuna

There is evidence of stake nets, eel (tuna) baskets and signs of camps at the head of Lake Whakatipu and the Kawarau River. There are both freshwater and saltwater eel and they were an incredibly important food resource.

There were many ways in which Southern Māori caught eels, including bobbing. This was a method where worms were threaded on to a flax string wand and dropped in to the water. Tuna would bite on the worms and then be hauled out on to the ground. They were also speared with an implement that was known as a matarau and this occured both in the day and at night with torches (rama). A matarau was traditionally made of mānuka and had wooden prongs with which to spear the eel. Another method to catch them was using pots known as hīnaki. Hīnaki are generally made from supplejack and are long and round so that when tuna enter them they are unable to escape. There are many types of hīnaki throughout the world that are similar in nature and there are many ways to catch tuna. Māori had various techniques to prepare them for eating and used a bone needle to thread a type of rope made of flax through their head so they could be hung and their flesh dried.

Kakapo/Kea

Hunting of pigeon, kaka, tui and bellbird began in January and February with snares set at water troughs. In the berry season, which was between April and June, the birds were snared and clubbed. The species were mainly sought inland and were cooked and preserved in their own fat.

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