



HAERE MAI NGĀ MANUHIRI E NGĀ
HAU E WHĀ
KI TE WĀHI TAPU O HURIAWA E
HAERE MAI KI NGĀ PUNA O TE
WAIKOROPŪPŪ E
TE TAONGA TUKU IHO O NGĀ TANGATA
O MŌHUA
HAERE MAI, NAU MAI, PIKI MAI

Kahurangi mai rā anō ki Awaroa te rohe o Manawhenua ki Mōhua
Ko Mōhua te takiwā
Ko Parapara te Maunga ariki
Ko ngā Waitapu o Uruāo te awa tapu
Ko Te Waikoropūpū te Puna waiora
Ko Huriawa te kaitiaki taniwha o te Puna Waikoropūpū
Ko Te Taitapu te moana
Ko Ngāti Tama, Ko Te Ātiawa, Ko Ngāti Rārua ngā Manawhenua
ki Mōhua.

Nau mai Haere mai. Piki mai Kake mai ngā manuhiri tuārangi
Nau mai ki tēnei Wāhi Tapu o Te Puna Waiora o Te Waikoropūpū
Nau mai, haere mai ki te rohe o Ngāti Tama, Te Ātiawa, Ngāti
Rārua hoki.

*“We welcome our visitors to the sacred
Waikoropūpū Springs, welcome to the
lands of the local iwi Ngāti Tama, Te
Ātiawa, Ngāti Rārua.”*

Kahurangi to Awaroa are the iwi boundary markers for
Manawhenua ki Mōhua lands.
Mōhua is the district,
Parapara is the sacred mountains,
Ngā Waitapu o Uruāo is the sacred river,
Te Waikoropūpū is the sacred spring,
Huriawa is the protective guardian of Te Waikoropūpū Springs,
Te Taitapu is the sea,
Ngāti Tama, Te Ātiawa and Ngāti Rārua are the local iwi of
Mohua, Golden Bay.

Te Waikoropūpū Springs is a Wāhi Tapu, (a sacred place) of great significance to us as the Manawhenua iwi. As Manawhenua, we are the uri (descendants) of Māori chiefs, who, through raupatu (conquest) and intermarriage, assumed the Kaitiakitanga (guardianship) of this rohe, a role that will continue on to our future generations. Te Waikoropūpū provides our iwi with a spiritual and physical link to our tūpuna (ancestors). As a collective, we operate under a whakaruruhau (umbrella) entity called Manawhenua ki Mōhua to ensure our taonga tuku iho (treasures from our ancestors) is protected.

Our role as Kaitiaki is to uphold the mana and maintain the wairua and the mauri of our taonga (treasure) and to ensure its integrity is protected for future generations.

*“We invite you to share this place of
reverence, tranquillity and beauty. Please
respect our Wāhi Tapu by not eating food,
consuming alcohol and smoking. Please
understand that the taking of water and
swimming is prohibited”.*



TE WAIKOROPŪPŪ WAI ORA

WATER OF LIFE



Life cannot survive without wai (water). For Manawhenua Ki Mōhua, water is the source of all life and the waterways carry the lifeblood of the land.

Manawhenua iwi believe that all things including people are descendants from ngā atua kaitiaki (the spiritual guardians) and therefore have their own mauri or life-force. The atua kaitiaki are at the centre of all iwi relationships. These guardians are responsible for all aspects of life, including the health and wellbeing of the people.

The interrelationship of Māori mythology, the natural world and ngā tangata Māori are intertwined through whakapapa (genealogy) and reflects the spiritual connection between Te Waikoropūpū and Manawhenua.

The waters of Te Waikoropūpū represent the lifeblood of Papatūānuku (Earth Mother) and the tears of Ranginui (Sky Father).



PHOTOGRAPHS: Dancing Sands Springs, Darryl Torckler.

“We see the springs as part of the wider system of the Tākaka River catchment – everything from the underground source to the sea, all the small tributaries and all the springs that bubble up into the ocean. Because the physical and the spiritual are inseparable, the health of the whole system reflects the well-being of our community”.

The spiritual and physical survival of all things is dependant on the maintenance of the mauri (life force), wairua (spirit), mana (power) and tapu (sacredness) of wai. Water has different qualities and Te Waikoropūpū Springs falls into the category of wai ora (water of life).

Wai Ora is the purest form of freshwater. It gives and sustains life, can rejuvenate damaged mauri (life force) and counteract evil. The waters of Te Waikoropūpū were used by tūpuna (ancestors) for cleansing and spiritual healing.

“We view the springs and the tracks leading to them as a marae. There is respect and ceremony around visiting this place. It is part of our tradition that we take forward into the future to maintain the continuity of life”.



IMAGE: Ngā Manu (artist Robin Slow, Tākaka).



THE SACRED HOME OF HURIAWA



Kia tūpato ki a Huriawa!

Kia rangimārie ki a koutou katoa ki tēnei Wahi Tapu.

*Be mindful of Huriawa,
be peaceful in this sacred place.*

THE LEGEND OF HURIAWA

To Manawhenua ki Mōhua, Te Waikoropūpū Springs is the playground of the kaitiaki taniwha or protective guardian 'Huriawa'.

Why is Te Waikoropūpū so sacred?

The catchments and waterways of Te Waikoropūpū stretch for miles both underground and far out into Te Tai Tapu, Golden Bay. The underground caverns are made of sandstone. This is the domain of Hine Tū Ahoanga (the ancestress of stone) who also presides over the prow of the Waka Uruāo of the great explorer Rākaihautu, which was placed ceremoniously at the mouth of the Waitapu River, once named Ngā Waitapu o Uruāo.

Rākaihautu called forth Huriawa the kaitiaki taniwha (protective guardian) from her resting place on Parapara Maunga. Huriawa is well known for her bravery, her wisdom, and her gentle nature, and she was placed to guard and protect the prow of the waka and be caretaker of the myriad of waterways.

Huriawa uses her special powers to dive deep into the land and sea to clear the many underwater caverns made of sandstone. Atop the land she tosses fallen trees and tangled vegetation from rivers to free the flow. She warns of earthquake danger when Ruaumoko turns in Papatūānuku, by sending messages through the surge and lift of the waters. Huriawa travels out to sea where the clear waters rise up and bubble at the surface. She reaches all the waters touched by sandstone and travels to the deepest caverns in the very centre of the waka. Huriawa's children rest here and help care for the place while the taniwha is off on her protective travels.



IMAGE: Huriawa the Taniwha (artist Robin Slow, Tākaka).

Huriawa gently holds a water bubble in her mouth, within which resides the forest trees. One of Huriawa's roles is to carefully remove the tree roots and obstacles that prevent the underground waters from flowing freely.



WĀHINE TOA

WOMEN OF STRENGTH AT TE WAIKOROPŪPŪ



The sacred, clear, fresh waters of Te Waikoropūpū are said to be healing waters, used by tōhunga around the motu in ceremonies.

The carvings on the Pou (posts) of this whareniui represent many significant wahine figures in Māori mythology, interwoven with our own respected wāhine toa (women of strength and leadership). The legends and roles of wahine have been depicted in Te Ao Māori – the beautiful Papatūānuku our earth mother; Hine Ahu One the first mother of the land; Hine Tītama the dawn maiden; Hine Nui Te Pō the great lady of the night; Hine Tū Ahoanga kaitiaki of Mōhua and of sandstone; Hine Huriawa kaitiaki taniwha of Te Waikoropūpū; Hine Waikoropūpū the keeper of all springs water; Hine Te Iwaiwa kaitiaki of birth and rebirth; Hine Pūkohurangi the great ancestress of all states of water; Hine Kōrako the keeper of springs and water; Hine Mania kaitiaki of the river plains; Hine Moana kaitiaki of the tides; Matariki representing the Māori New Year; and the sisters Raukatauri and Raukatamea, kaitiaki of music, games and dancing.

The kaitaikitanga (guardianship) of Te Waikoropūpū is a taonga tuku iho (a treasure from these ancestors) passed down from generation to generation, to protect and ensure that the matauranga (knowledge and legends) and aroha (love) of our sacred place is not lost.

“Kāore ngā Matauranga, Kāore ngā Aroha, Kua ngaro ngā Tāngata”
“If knowledge and love are lost, a community is lost forever”.

THE LEGEND OF KOKOWAI

Kokowai, the tapu red stone, is located on Parapara maunga (Parapara Peak) in Mōhua (Golden Bay). It is said that when Ranginui (the sky father) and Papatūānuku (the earth mother) were separated by Tāne and his brothers, Ranginui's arms and wrists were torn. The blood from the wounds dripped down onto Papatūānuku and this formed kokowai. Tāne created the first woman Hine Ahu One out of this sacred stone, and she became known as the first Mother of the land.

Kokowai was seen as the protector stone, ground up and mixed with oil to become a deep red paint and used to cover and protect buildings, clothing and people. It is a resource highly prized by chiefs and tohunga for its sacred red-ochre colour and used in special ceremonies. The bloodthirsty taniwha, Te Kaiwhakaruaki, was assigned to protect and guard the kokowai that is found in the Parapapa inlet and Parapara maunga. Te Kaiwhakaruaki was defeated when warriors scared him by throwing a red stain of ground kokowai over the water then killing him with their weapons.

THE TOUCHSTONE

The green kōhatu (stone) in the centre of the whareniui symbolises the Mana and Kaitiaki role of Manawhenua Ki Mōhua and was sourced from the Awa of the sacred Parapara maunga. Green is the symbolic female colour and relates to the pounamu of Te Tai Poutini.

Pounamu is a stone of significance for Te Waikoropūpū. At the time of the signing of the Treaty of Waitangi, Manawheuna Iwi controlled the Pounamu (Greenstone) Trails and to this day they control Mōhua.

Pounamu is the opposite of sandstone. Sandstone is seen as an enemy of pounamu because it can grind pounamu down. Yet grinding pounamu reveals its inner beauty. In a parallel way, water has worn away the subterranean world of passages that lead to and from Te Waikoropūpū Springs.



FARMING, GIFTING & TOURISM

Following a brief goldmining flurry in the 1850s, the land around the springs was claimed by the Crown. It was sold into private ownership for farming and after changing hands several times was purchased in 1912 by the Tākaka Sluicing Company's manager, Charles Campbell. Campbell's daughter Hilda subsequently inherited the land. Hilda Campbell recognised the international importance of the springs and sold 9 acres to the Crown in 1979 on condition that the springs were preserved and managed for the New Zealand public.

THE SCENIC SPRINGS

Tourists started visiting the springs in the early days of European settlement, enticed by the scenic photographs of Fred Tyree and of word-of-mouth recommendations from those who had ventured to the springs on horseback. Some time in the early 1900s a viewing platform was built, setting an elevated style of looking down into the main spring that remained until 1984. In that year a lower jetty-style platform was built with a periscopic box to assist underwater viewing. The box was intrusive and never highly successful for viewing the underwater world. It was removed in 2012.

NAMES

Pronunciation and spelling of Waikoropūpū varied over the years, including Waiaramoomoo, Waikoromumu, Waikaremumu and Bu Bu. For many decades the area was called the Pūpū Springs Scenic Reserve. This was changed to Te Waikoropūpū Springs Scenic Reserve in 2010.

DIVING

Diving was a drawcard for many during the second half of the 1900s. Divers came from all over the world to experience the unique, aquatic environment and clear waters of Te Waikoropūpū Springs. Since 2007 the waters of the reserve have been closed to the public.



IMAGES 1940 and 1961 The remnant of native forest left untouched by earlier goldminers and farmers can be seen, flanked by lower growing regenerating forest of which mānuka is dominant.



IMAGE ABOVE Jenny Mason at the Springs.



GOLDMINING

Part of the Te Waikoropūpū Springs walking track follows the line of an old water race that delivered water from a dam at Fish Gully to gold workings near the Main Spring. Along the track in a few places you will notice stacks of stones, straight-sided trenches, low working faces and spoil heaps, all parts of the small-scale, ground-slucing claims which date from the late 1850s.

TE WAIKOROPUPU MINERS

Miners working the area of today's Te Waikoropūpū Springs walking track would first have cleared the forest from the places they thought held gold-rich gravels, then concentrated on engineering a water supply. Water was an essential ingredient to help break up boulders and gravels. Although in plentiful supply around here, a head of water was required to gain pressure. Elevated water taken from the springs to the south of the main spring was diverted along a 'head race' or pipeline and sluiced over the working faces. Large boulders were washed and stacked to one side, while the finer gravels washed through sluice boxes where matting and riffles trapped gold flakes, the discarded slurry being drained away from the claim down a 'tail race'.

CAMPBELL'S WATER RACE

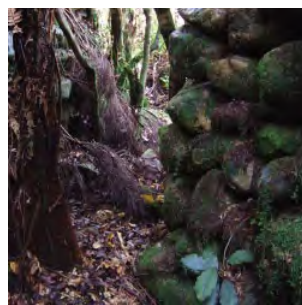
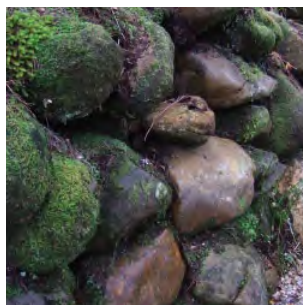
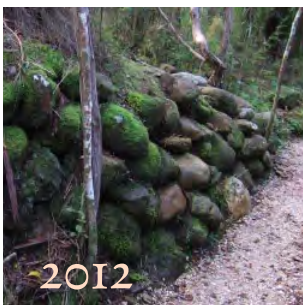
Few records remain to indicate the exact scale or success of the gold mining ventures that operated near the springs but it is doubtful that hydraulic sluicing was utilised. Hydraulic methods were used in the Waikoropūpū Valley by the profitable Tākaka Hydraulic Sluicing Company who worked Campbell Creek from 1901–1908. Their water race, over one kilometre in length, was recommissioned in 1929 to serve a power station built by the Golden Bay Electric Power Board. Today's Pūpū Walkway, accessed from the Waikoropūpū Valley Road, follows the line of that early race and takes in the penstock and the power house that was rebuilt in 1980 by the Pūpū Hydro Society to generate electricity for the national grid.



ABOVE By the time photographer Fred Tyree took this photograph, around 1890, much of the original lowland forest cover of the Waikoropūpū Valley had fallen to the goldminers axe or the farmers fire. Through luck of positioning and possibly because it was surrounded by water, a remnant of forest was spared (positioned just out of the left of this photograph). On the visitor walking track today, near Fish Creek, you pass through that small patch of mature, tall forest of kahikatea, matai, rimu and beech. Forest cover is slowly regenerating over the 26 hectare Te Waikoropūpū Scenic Reserve and associated protected lands. This is good news for native birds. Birds seen here, depending upon the season and weather, include kereru (wood pigeon), piwakawaka (fantail), riroriro (grey warbler), tui and korimako (bellbird) within the forest, kahu (harrier hawk) flying overhead and pūkeko on the forest margins. In and over the water are pūtangitangi (paradise shelduck), pārerā (grey duck), kōtare (kingfisher), kōtuku (white heron) and kawau (black shag and pied shag).



ABOVE IMAGES Workers of the Tākaka Hydraulic Sluicing Company.



A SUBMERGED GARDEN OF EDEN



What's in there? Despite the turbulence caused by around 10 cubic metres per second erupting from the ground, a diverse community of indigenous and introduced plants and animals live in the calcium-rich, constantly cool waters of the springs.

MICRO-MACRO MAGIC

Mosses, liverworts and algae (collectively known as bryophytes) form a luxuriant, ruffled carpet on the stony bottom. They are more typical of a cool upland wetland, but found here because of the cool water temperature. Larger aquatic plants (known as macrophytes) sway within the violet-blue and teal-green hues of the clear waters.



Paranephrops planifrons, the northern koura/freshwater crayfish is the largest invertebrate found at the Springs. They favour the faster flowing, downstream water.

Animals, ranging in size from those visible to the human eye through to microscopic invertebrates, thrive within the variety of habitats on offer – the high velocity waters of the Main Spring, the granular vents of Dancing Sands Springs, the fast-flowing shallows of the rivers and the quietly-flowing corners under banks of overhanging vegetation.

CONFUSED? SCIENTISTS WERE!

Here is a question that had scientists searching. Was the aquatic plant species *Hypnobartlettia fontana*, first described in 1985, a Te Waikoropūpū Springs moss found nowhere else in the world, or was it an atypical form of another New Zealand moss? Some botanists believed it to be a unique species, others thought that it was a natural variation of the indigenous moss *Cratoneuropsis relaxa*.



Hypnobartlettia fontana.

Due to morphological evidence, scientists now know that the clear, constantly cool water of the Springs has created a natural variation of *Cratoneuropsis relaxa*. However, despite the moss being a widespread, non-threatened species, nowhere else in the world is there a moss that looks exactly like this one.

AN OCEAN CONNECTION

Studies and monitoring of the plants and the animals living in the Springs is on-going. Animal studies have revealed more than 43 indigenous species, with half most likely to be endemic to Te Waikoropūpū.

The salt content of the water is thought to be why the amphipod *Paracalliopeis* so abundant. This little creature has a life history of one part spent in cold springs then the remainder in estuaries or the sea. The salt in the Springs is a result of a venturi effect and is explained on a nearby panel. The amphipod *Paracalliopeis* swarm in countless thousands amongst the luxuriant plant life in the Springs.



The amphipod *Paracalliopeis*.



ABOVE Underwater photograph by Darryl Torckler 1993.



A SUBMERGED GARDEN OF EDEN



Watercress is an introduced plant that thrives in the pristine water.

This is not a snail – its the caddisfly *Helicopsyche* that lives in a helical case. Another species, *Rakiura*, is also present.

Mill ions of tiny blind crustaceans like this *Paraleptamphopus* live in the subterranean waters feeding the springs – some get forced to the surface through the springs main vent.

Eleocharis acuta grows at the shallow edges. When exotic weeds are controlled this indigenous plant thrives.

The Tākaka River has big runs of inanga (whitebait). Some reach the springs and live to adult size before returning to tidal waters to spawn.

Potamopyrgus a small black watersnail reaches about 4mm long. It grazes on algae and decomposing plant tissue.

Spirogyra is one of 23 known algae species present in Te Waikoropūpū Springs.

Clear cool water and abundant food make the springs a good living environment for trout – like this juvenile brown trout and salmon can occasionally be seen.

Both redfin bully (a species with sea-going larvae) and upland bully – which completes its whole lifecycle in freshwater – occur in springs habitats.

Shortfin eels are smaller relatives of the longfin eel, but reach only about 5kg.

Northern Koura are abundant in the springs and scavenge dead plant and animal material.

Spathula alba sp. This eyeless flatworm, endemic to the Springs, is usually a species that inhabits caves.

Hydrobiosis is a caddis without a case. It is predatory on small animals like midge larvae.

Another predatory caddis in the Springs called *Polyplectropus* is well equipped to tear small prey animals apart.

Hudsonemia is a predatory caddis that takes its protective case with it.

Adults of the damselfly *Austrolestes* may be seen flying in the springs margins. Their larvae are abundant on aquatic plants.

Stonely larvae such as *Megaleptopteria* enjoy the fast flowing water and rocky habitat downstream of the springs.

Tiny ostracods (3mm long) thrive amongst the plants. They are crustacean like the koura but have a shell structure to protect them.

This small freshwater clam lives on and amongst the plants and bottom sediments of the springs.

Galaxias argentus – the endemic giant kokopū is the largest of the whitebait species. Specimens 40cm long have been found in spring habitats.

The endemic NZ longfin eel may reach 20kg and is active at night feeding on fish and even ducklings. Commercial fishing and habitat loss have caused the population to decline significantly.

Koaro



ABOVE Underwater photograph by Darryl Torckler 1993. OTHER IMAGES Department of Conservation.

UPWELLING WATER

Geology, landform, rainfall, time, chemistry and water pressure come together in a unique mix to create the phenomenon of Te Waikoropūpū Springs.

THERE ARE TWO GROUPS OF SPRINGS AT TE WAIKOROPUPU

Te Waikoropūpū Springs are made up of a **Main Spring** (that includes Dancing Sands Spring) and **Fish Creek Spring** (a group of 12 springs). Recharge source percentages differ markedly between the two springs. Most of the water emerging from the **Main Spring** comes from the **Karst Uplands** of the Tākaka Valley. The remainder comes from the **Upper Tākaka River** and from **Valley Rainfall**. In contrast, **Fish Creek Springs** are fed mainly by the **Upper Tākaka River** with **Valley Rainfall** and the **Karst Uplands** contributing the balance.

WHERE DOES THE WATER COME FROM?

Scientists have been debating that question for the past 120 years. Presented here are the latest findings, based upon decades of research.

All the water at Te Waikoropūpū 'starts life' as rainfall, but some emerges at the Springs as 10 year old water while some emerges as 1 year old water. Why is this?

ARTHUR MARBLE AQUIFER

Beneath the surface of the Tākaka River Valley – extending up into the mountains and out under the ocean lies a karst formation – an underground maze of interconnected tunnels, seepages and gravels through which rainwater flows, from the **Karst Uplands** to the sea. It is called the **Arthur Marble Aquifer**. Water from the aquifer recharges Te Waikoropūpū Springs. Water from the **Karst Uplands**, along with water from the **Upper Tākaka River** and water from **Valley Rainfall** (surface rainfall) all contribute to Te Waikoropūpū waters.

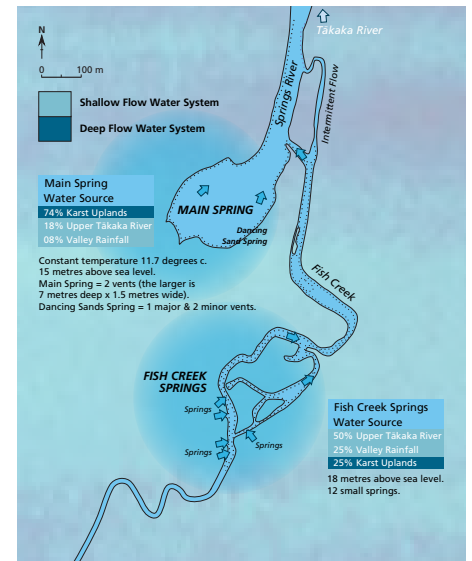
TWO RECHARGE SYSTEMS

Te Waikoropūpū Springs are recharged by two systems, a **Deep Flow System** and a **Shallow Flow System**. The different behaviours of the two systems are believed to be due to the presence of a buried **Diorite Intrusion** (a block of rock) below the surface of the lower Tākaka Valley. This intrusion diverts the deep water flow towards Te Waikoropūpū Springs, blocking it from flowing to the sea, thereby separating the **Deep Flow System** from the **Shallow Flow System**.

Much of the **Shallow Flow System** travels over the top of the intrusion and escapes via submarine springs. The submarine springs are not defined, discernable springs, they are more like a series of seepages.

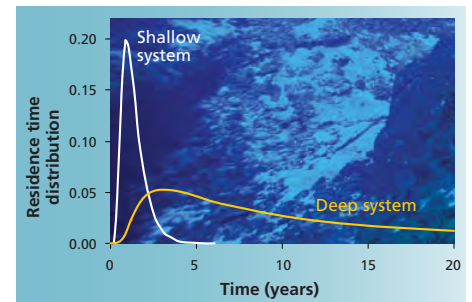


HOW MANY SPRINGS?



HOW OLD IS THE WATER?

The mean age of the **Deep Flow System** is 10.2 years.
The mean age of the **Shallow Flow System** is 1.2 years.



UPWELLING WATER



SALT IN THE WATER?

Salt water makes up .05% of the water in the **Main Spring**. Salt water underlies the **Arthur Marble Aquifer** at all times. During periods of heavy rain, the pressure of more water in the deep flow system creates a venturi effect that sucks salt from lower levels to infiltrate the system. Due to the **Deep Flow System** and the **Shallow Flow System** being separated, salt water is not drawn into to the **Shallow Flow System**.

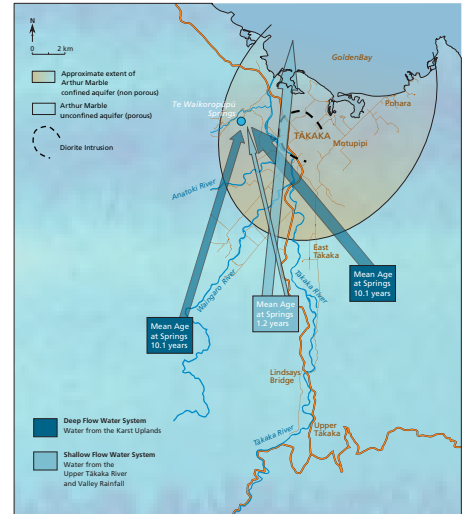
HOW PURE IS THE WATER?

Te Waikoroūpū Springs water is amongst the very clearest waters in the world. Water quality has remained stable for the past 22 years.

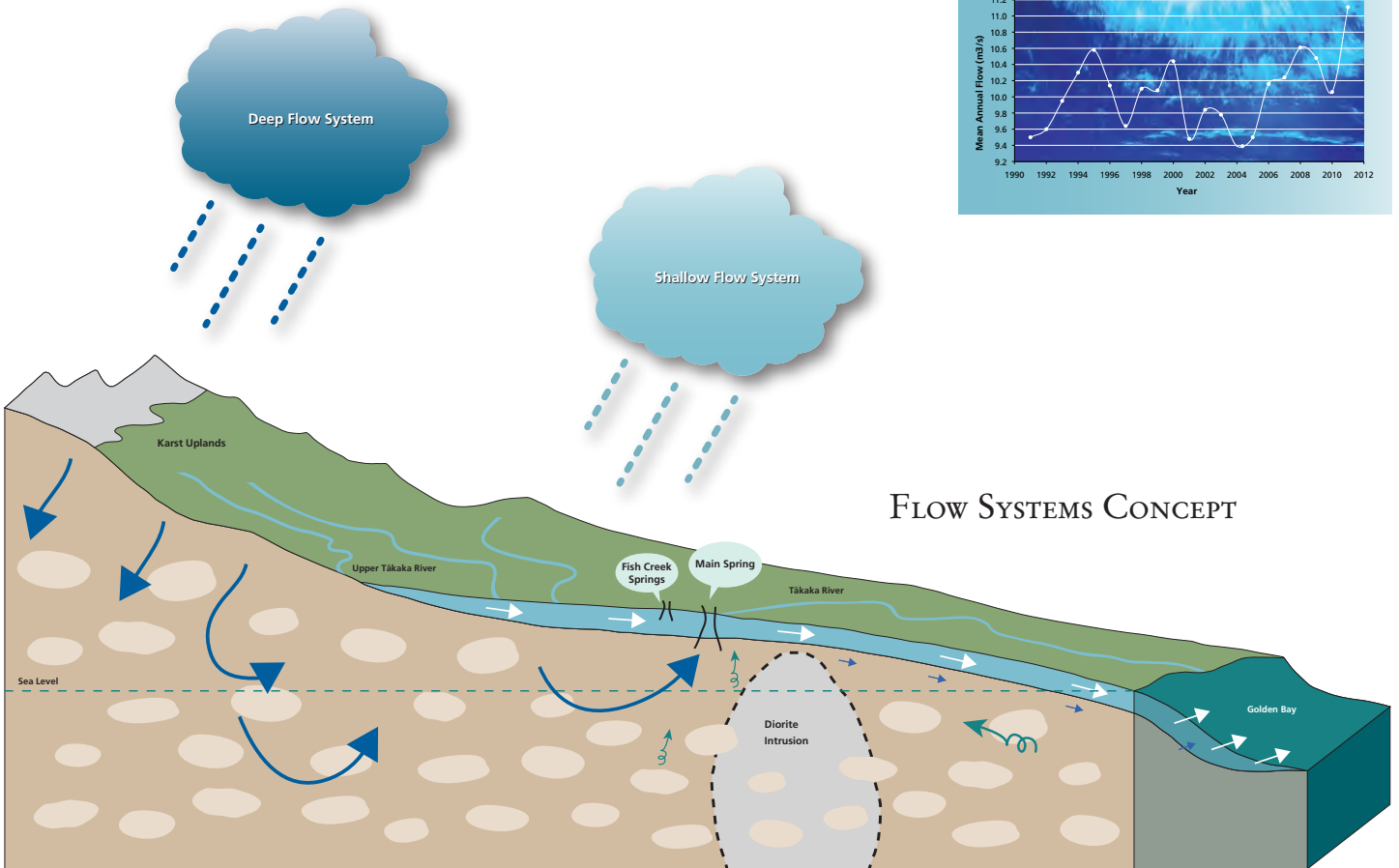
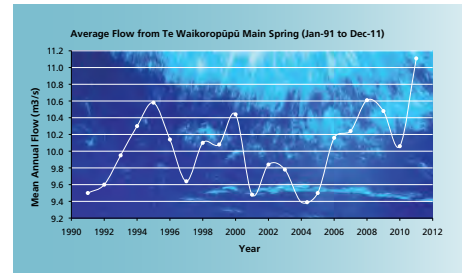
During 1993 NIWA scientists (National Institute of Water and Atmosphere Limited) found visibility to be 63 metres – not quite the 83m (calculated theoretically) for distilled water. The only currently-known freshwater to be optically pure is Blue Lake in Nelson Lakes National Park (70-80 metres). Exceeding both Blue Lake and Te Waikoroūpū are the ocean waters in the South Pacific Gyre near Rapanui (Easter Island).

The clarity of Te Waikoroūpū is a result of the filtering process the water goes through prior to its emergence. The colour of the **Main Spring** indicates a minimum presence of organic matter that otherwise might change the colour from the blue-violet of pure water to a more green colour.

CONCEPT OF THE ARTHUR MARBLE AQUIFER



HOW MUCH WATER?



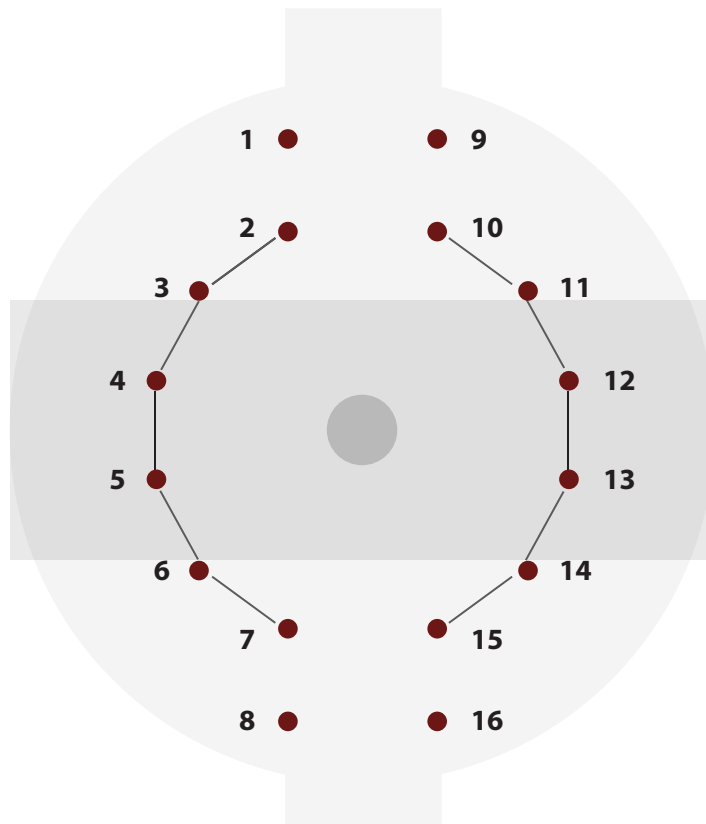
Venturi Effect sucks sea water into the Deep Flow System during periods of high pressure.



POUWHENUA CARVINGS



The carved pouwhenua (posts) of this marae represent people of significance to Te Waikoropūpū and Manuwhenua ki Mōhua.





NGĀ MANAWHENUA IWI OF MŌHUA HOPE
THAT YOU HAVE ENJOYED YOUR VISIT TO
OUR TAONGA TUKU IHO TE
WAIKOROPŪPŪ.

KA HIKOI TĀTOU KI WHAKAPONO ME
TE AROHA KI TE RANGIMĀRIE.

MAY YOU JOURNEY WITH FAITH, PEACE
AND AROHA.

Kāore ngā Matauranga, Kāore ngā Aroha,
Kua ngaro ngā Tangata.

If knowledge and love are lost, a community
is lost forever.

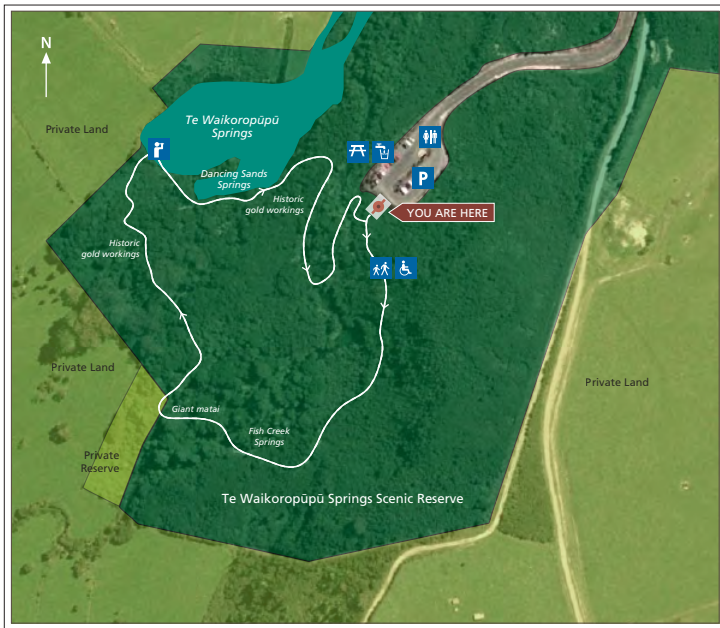
*Waikoropūpū, Waikoropūpū
Pūpū ake te whenua
Pūpū ake ko ngā waiora
Waikoropupu
Ngā puna wai o Tākaka
Ngā puna roimata wairua
Waikoropūpū, Waikoropūpū*

*Bubbling waters from the throat of the spring
Bubbling waters from the throat of the spring
Forever bubbling from the land
Forever bubbling for the health of the people and
the spring waters
The spring waters of Tākaka
The tears of the spirit ancestors,
Water bubbling from the throat of the spring
Waters bubbling from the throat of the spring*

Te Waikoropūpū waiata



TE WAIKOROPŪPŪ SPRINGS SCENIC RESERVE



Welcome to Australasia's largest springs which are amongst the world's clearest fresh water.



Whare Mataranga Marae



Walk Distance 705 metres



The walk standard is for people with mobility difficulties. Allow 45 minutes to complete the walk.



Water from the springs is provided at the hand pump in the picnic area.



Toilets are provided in the car park.

PLEASE REMEMBER



There are swift-flowing streams and deep pools along the walk. Keep small children under close supervision at all times.



All body contact with the water of Te Waikoropūpū Springs and streams is forbidden. No water is to be taken from the springs.



Please refrain from taking food past this point. A picnic area is located beside the car park.



There are no rubbish facilities. Please take all rubbish away with you.



Lock your vehicles and take your valuables with you.



All plants, animals and historic features within the Te Waikoropūpū Springs Scenic Reserve are protected.



**NEW ZEALAND
environmental
CARE CODE**

- Protect plants and animals**
- Remove rubbish**
- Keep streams and lakes clean**
- Keep to the track**
- Consider others**
- Respect our cultural heritage**
- Enjoy your visit**

*Toitu te whenua
(Leave the land undisturbed)*

For further information contact
Department of Conservation,
Golden Bay Area Office, PO Box
166, Tākaka 7142
Email: goldenbayao@doc.govt.nz
Phone (03) 525 8026 Website:
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POUWHENUA CARVINGS



The carved pouwhenua (posts) of this marae represent people of significance to Te Waikoropūpū and Manuwhenua ki Mōhua.

9 HINE TĪTAMA / HINE NUI TE PŌ

HINE TĪTAMA Ko te Wahine o Te Aonga o Te Rā tēnei, ka whakaata ia i te ātaahua hūmarie, i te ātaahua mutunga kore, i ngā kanohi me ngā āhuatanga maha o te wairua o te wahine. E ai rā ki te whakatauki “Matawai ana ngā whatu i te tirohanga”, mō te heke o ngā roimata o te hunga titiro ki te ātaahua o te atatū, me te aumihi anō ki te whenua me te rangi pai huarere.

HINE NUI TE PŌ Ko Hine Ahu One i mua: Heoi, nō tana rongonga ko Tāne ko tana tāne me tana matua tāne, ka rere ki te Pō. Koia te kaitiaki o te Ao Wairua, te Kaitiaki Wahine i te Tatau o Te Pō, te kaitiaki i ngā tamariki kua mutu tā rātou noho i tēnei ao.

HINE TĪTAMA The Dawn Maiden. This beautiful maiden represents the qualities of soft and eternal beauty and the many changing expressions and faces of women. Her beauty is recorded in this well-known whakatauki – “Matawai ana ngā whatu i te tirohanga”. “The eyes of the beholder of the early dawn cry tears of joy and thankfulness to witness such beauty.”

HINE NUI TE PŌ Originally Hine Ahu One. She left her earthly life when she felt shamed by Tāne being both her husband and father and fled to the underworld. She is kaitiaki of the spirit world, the great lady of the night and cares for children whose earthly life has ended.

10 KO MATARIKI

KO MATARIKI Hei kanohi tēnei mō te kāhui o Matariki, koia te kaitiaki o te Tau Hou Māori, nā tana putanga mai i te atapō i ngā rangi o te rāwhiti i te marama o Pipiri.

KO MATARIKI Represents the star cluster Matariki and is kaitiaki of the Māori New Year through her early morning appearance in the eastern skies in June.

11 KO RAUKATAURI / KO RAUKATAMEA

KO RAUKATAURI / KO RAUKATAMEA Koia ēnei ngā kaitiaki o tēnei mea te waiata me te pūoro.

KO RAUKATAURI / KO RAUKATAMEA Kaitiaki of waiata and musical elements.

12 KO HINE PŪKOHURANGI

KO HINE PŪKOHURANGI Ko te tamāhine tēnei a Tangaroa Matua rāua ko Hine Waitai, te tupuna kuia o ngā momo mamaoa, me ngā wai mōnenehu katoa. He wā ka kitea, he wā tē kitea, hei puna tēnei mō te whakapapa o ngā wai me ngā pūkohu katoa. Ko tāna he hora korowai ki runga i te ngahere, i te mata o ngā roto i te haeata, ka whāinuini i ngā mauku torotoro whenua haukū o te ngahere. Tētehi, he tohu ki te Tangaroa a Tāne ngā wāhi i te maunga toka he tōtika hei tanumanga kōiwi.

KO HINE PŪKOHURANGI Daughter of Tangaroa Matua and Hine Waitai. She is the great ancestress of all the states of water, in gas form, seen and unseen, all part of the whakapapa tuturu of the waterways. Her role is to lay a protective cover over the forests and waterways and in the early dawn give the ferns beneath the canopy a caressing drink of water. Another role was to indicate to Tangaroa a Tāne the ideal, rocky mountain places to lay bone remains to rest.

13 KO HINE MOANA

KO HINE MOANA Kōia te kaitiaki o ngā tai me ngā tāhuna paringa tai, hei hononga hoki ia ki ngā kumenga o te marama i ngā tai, ka taea ia te karanga e ngā tohunga tāne me ngā tohunga wāhine mō ngā tohi tāngaengae i te tupunga o te puke huruhuru o te taitamariki, me ngā huringa o te tinana tangata. Ki ētehi whare wānanga koia te wahine a te marama i te ao tūroa nei, ā, ki ētehi atu, koia te tamāhine mātāmua a Tangaroa Matua.

KO HINE MOANA Kaitiaki of the tides and tidal areas. She has an important link to the phases of the moon and is summoned by male and female tohunga during ceremonial rituals associated with puberty and life-changing stages. Some schools of learning see her as the wife of Marama here on Earth, while other schools see her as the elder daughter of Tangaroa Matua.

14 HINE TE IWAIWA

HINE TE IWAIWA Te Kaitiaki o Te Waihanga me te Whānau Tamariki. He piōiōi te tū, he ngohengohe te kiri, he tuawhiti te tupu, he ngao katoa tōna wairua, ko tāna he whakakukune i te tangata, i ngā reanga hou, kia tupu ai, kia matomato ai, kia tini, kia hua, puta noa te mata o te whenua, arā te rea mai o ngā mea katoa, o ngā tupu, o ngā rākau, o te kararehe, o te tangata, o te manu, o te aitanga pepeke, me ngā āhuatanga katoa e hou ai te ao tūroa.

HINE TE IWAIWA Kaitiaki of creation and childbirth. Slender, supple, graceful, rapid-growing and full of creative energy, she uses all her universal powers of creation to rebuild, replace, reassemble and repeat the patterns of continued birth and rebirth of plants, animals, humans, birds, insects and all systems that replicate within the universe.

15 KO HINE HURIAWA

KO HINE HURIAWA Koia te kaitiaki i a Hine Te Waikoropūpū, puta noa ngā tōpito katoa o Aotearoa me Aotearoa. He atua nō tua whakarere, he kanohi huna, ko Hine Huriawa te mauri o ngā taniwha e mōhio nei tātou i ēnei rā, he kaitiaki, he tapu. Ko ētehi kei te moana, ko ētehi kei wāhi kē atu.

KO HINE HURIAWA Keeper and kaitiaki of Hine Te Waikoropūpū throughout the length and breadth of Aotearoa and Aotearoa. Mythical and mysterious, Hine Huriawa gave birth to the children that today we call taniwha and other fantastic sea creatures.

16 KO TAINUI WAKA

KO TAINUI WAKA Ka heke ngā whakapapa o ngā iwi Manawhenua o Ngāti Rārua i tēnei waka tupuna mai i Hawaiki.

KO TAINUI WAKA The Manawhenua Iwi of Mohua, Ko Ngāti Rārua and Tainui trace their Whakapapa back to this original waka from Hawaiki.



POUWHENUA CARVINGS



The carved pouwhenua (posts) of this marae represent people of significance to Te Waikoropūpū and Manuwhenua ki Mōhua.

1 NGA HAU E WHĀ

NGĀ HAU E WHĀ Ngā Iwi mai i ngā Hau e Whā.

NGĀ HAU E WHĀ All Iwi of the Four Winds.

2 HINE AHU ONE

HINE AHU ONE Te Wahine Tuatahi. I hangaia te wahine tuatahi ki te kōkōwai, he hanumitanga tēnei one nō te ira atua me te ira tangata. Ka rangona tōna ingoa i ngā tini kōrero a ngā tūpuna, he wahine ātaahua, he wahine whai mana. Ka moea e Tāne hei wahine māna, heoi, nō tana rongonga ko Tāne hoki tana matua tāne, ka rere ki te Pō, ka huri hei Hine Nui Te Pō, te Wahine Rangatira e noho mai rā i te Tatau o Te pō.

HINE AHU ONE The First Woman. She was created from kokowai and was a fusion of godly and earthly elements. She features in many proverbs as an ideal woman of beauty and grace. Tāne took her as his wife, but when she discovered he was both her father and husband, she travelled to the underworld and became Hine Nui Te Pō, the Great Lady of the Night.

3 HINE TŪ A HOANGA

HINE TŪ A HOANGA Kōia te kaitiaki o Mohua, kōia hoki te atua wahine pakari, kōia te hoanga, te kaiwhakaari i te tinana pakari me te tau o ngā hanga o tō tātou tupuna, o Papatūānuku. Hei hoa ia mō ngā wai rere, me ngā hārotoroto, ā, i tōna ao ka kitea ngā toka ātaahua e kiia nei he tupuakaaka, he tupuangaanga.

HINE TŪ A HOANGA The kaitiaki of Mōhua. The strong and sturdy limestone female entity who embodies strength and form and is the keeper of structures associated with water in our tupuna Papatūānuku. Her presence is always displayed within the beautiful structures of stalactites (tupuakaaka) and stalagmites (tupuangaanga).

4 KO HINE KŌRAKO

KO HINE KŌRAKO Kōia te kaitiaki o ngā manawa whenua me ngā awa katoa o ngā takutai o te tai rāwhiti, ā, he wahine tino tapu i ngā rohe ā-iwi maha. Kōia te whakaahuatanga o te awatea ka kanapu i ngā awa o te rāwhiti, tae atu ki ngā roto me ngā awa iti. Hei ētahi wā, ko tana whakaatu i a ia he kōtiro ātaahua, e whakaata ana tōna kanohi i ngā tāheke me te mata o ngā puna. Tētahi mea tino nui ki a ia ko ngā āhuatanga tohu i te hunga taitamāhine.

KO HINE KŌRAKO Kaitiaki of all springs and rivers of the Eastern seaboard. A sacred presence in many tribal districts, she is associated with the reflecting beauty in the early morning sunlight on eastern rivers, lakes and streams. Sometimes her presence is seen as a beautiful maiden reflected in waterfalls or on the surface of springs. She has a special interest in tohi (ritual around young women).

5 KO HINE MANAIA

KO HINE MANAIA Te kaitiaki, te kaiāwhina hoki o ngā raorao o ngā awa, ko tana whakaatu i a ia, he tohu ki ngā tohunga tāne, tohunga wāhine mehemea e anga ana ngā awa o ngā raorao nunui ki te waipuke. Ko tana whakaatu i a ia he wahine e oma tāwhangawhanga ana i runga i te hohoro, atu i ngā awa ki ngā maunga. He maha tonu ō mātou tūpuna i kite i a ia, i rongo i ngā whakatūpato, me te neke anō i ngā wāhi pāpaku ki ngā taumata, kia kore ai e mate i ngā waipuke horo tangata.

KO HINE MANAIA Kaitiaki and kaiāwhina of the river plains. She shows herself to the tohunga men and women to warn of approaching floods; it is said she shows herself as a figure of a woman seen running quickly from the rivers to the hills. Many of our people saw her in time to have village people moved quickly away from impending, life-threatening floods.

6 PAPATŪĀNUKU

PAPATŪĀNUKU Ko ia te tupuna wahine i whānau mai ai i te Pō nui, i te Pō roa.

PAPATŪĀNUKU The Earth Mother. Born from Te Pō, the darkness, the night.

7 HINE WAIKOROPUPU

HINE WAIKOROPUPŪ Koia te kaiwhāngai i ngā wai manawa whenua me ngā puna katoa, tae atu ki Te Waikoropūpū e hīrere nei i ngā whēkau o Papatūānuku, i Tākaka nei. Hei whakataukī te mana o Hine Waikoropūpū o te wai māori, te wai pūataata, taiahoaho, te wai mō te tohi tōhunga, me ngā tangihanga.

HINE WAIKOROPUPŪ Graceful and bubbling keeper of all spring waters above and below ground. She is the special keeper of the Te Waikoropūpū waters that come bubbling up to the surface of Papatūānuku, here in Tākaka. She epitomises pristine, pure, healthy and sacred waters for use in tohi and funerary purposes.

8 KO TOKOMARU WAKA

KO TOKOMARU WAKA Ka heke ngā whakapapa o ngā iwi Manawhenua o Mōhua, o Ngāti Tama rāua ko Te Ātiawa i tēnei waka tūpuna mai i Hawaiki.

KO TOKOMARU WAKA The Manawhenua Iwi of Mōhua, Ko Ngāti Tama and Te Ātiawa trace their whakapapa back to this original waka from Hawaiki.

