

## 5 Tangata Whenua

Please note: Variations to parts of this chapter have been decided by Council on 18 March 2021 as part of Stage 3&3b of the PDP. You can view the Stage 3 Decisions and appeals notices on our website. The appeals and section 274 periods for the Stage 1 and 2 Decisions have closed.

### 5.1 Purpose

Queenstown Lakes District Council will recognise and provide for Ngāi Tahu as a partner in the management of the District's natural and physical resources through the implementation of this District Plan. The Council will actively foster this partnership through meaningful collaboration, seeking formal and informal advice, providing for Ngāi Tahu's role as kaitiaki, and protecting its values, interests and customary resources. Ngāi Tahu's values, interests and customary resources in this context do not extend to the commercial interests of companies owned or controlled by Ngāi Tahu.

#### 5.1.1 Application of this Chapter

Chapter 1 (Introduction) provides an explanation of the structure of the District Plan including the application of the strategic chapters of the District Plan applying across the Queenstown Lakes District, and the two-volume approach consisting of Volume A and Volume B.

Chapter 3 provides overarching strategic direction for the Queenstown Lakes District. The Chapter 3 strategic objectives and policies are further elaborated on in Chapter 5, which provides more detailed objectives and policies for tangata whenua. Chapter 5 applies district wide over Volume A and Volume B land. The principal role of Chapters 3 to 6 collectively is to provide direction for the more detailed provisions related to zones and specific topics contained elsewhere in the District Plan.

### 5.2 Ngāi Tahu <sup>1</sup> / Kāi Tahu

#### Introduction

Tangata whenua are the iwi or hapū that holds Manawhenua in a particular area. Ngāi Tahu are Manawhenua of the Queenstown Lakes District. Although Waitaha were the first people of Te Wai Pounamu (the South Island), Kāti Māmoe and then Ngāi **Tahu followed**<sup>2</sup>. Through warfare, intermarriage and political alliances a common allegiance to Ngāi Tahu was forged. Ngāi Tahu means the 'people of Tahu', linking them by name to their common ancestor Tahu Pōtiki. The Ngāi Tahu tribal area extends from the sub Antarctic islands in the south to Te Parinuiowhiti (White Cliffs, Blenheim) in the north and to Kahurangi Point on Te Tai o Poutini (the West Coast).

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#### Ngāi Tahu Associations with Queenstown-Lakes District

Waitaha, Kāti Mamoe and Ngāi Tahu, nowadays collectively referred to as Ngāi Tahu, are a network of peoples closely connected by whakapapa, trade and their shared history who constantly traversed Te Wai Pounamu. Tūpuna had considerable knowledge of traditional trails, places for gathering food and other taonga, ways in which to use the resources of the land, the relationship of people with the land

<sup>1</sup> In the south of the South Island, the local Māori dialect uses a 'k' interchangeably with 'ng'

<sup>2</sup> The term Ngāi Tahu whānui encompasses Waitaha, Kāti Māmoe and Ngāi Tahu

and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

Ngāi Tahu have centuries' long customary associations and rights and interest in the Queenstown Lakes District and its resources. These associations are both historical and contemporary and include whakapapa, place names, mahinga kai, tribal economic development and landholdings. Ngāi Tahu has the customary authority to make decisions concerning the resources and places in their takiwā in accordance with Ngāi Tahu resource management traditions.

Traditionally the Lakes region of Otago has been important to Ngāi Tahu whānui. Hapū would travel to pre-determined sites throughout the region to gather mahinga kai resources for their own use, as well as for trade. The hunting of birds, eels, the digging of fern root and ti root, and the gathering of taramea, and precious stone resources such as pounamu and silcrete, were the main focus of activity.

Ngāi Tahu had permanent and seasonal kāinga (villages and campsites) around the interior lakes Whakatipu Wai Māori, Wānaka and Hāwea. A number of Māori ara tawhito (trails) traversed the inland area of what is now the Queenstown Lakes District.

The routes went inland from the coastal settlements of Otago and Southland up the valleys and passes, and returned following the waterways. The routes went inland from the coastal settlements of Otago and Southland up the valleys and passes, and returned following the waterways.

The naming of the land and linking of the tribal whakapapa to the land and resources is the essence of the tino rangatiratanga Ngāi Tahu enjoys over the whenua.

Ngāi Tahu has maintained its associations with the Queenstown Lakes District and continues to develop its economy through investment in tourism, landholdings and mahinga kai initiatives. Artworks, interpretation, stories and place names continue to reflect Ngāi Tahu's contemporary identity in the built and natural environment.

Manawhenua hold traditional customary rights and maintain contemporary relationships within an area determined by whakapapa (genealogical ties), resource use and ahikāroa (the long burning fires of occupation). These rights are traceable and defined by tradition, whakapapa and practice. Papatipu Rūnanga are the focus for whānau and hapū (extended family groups) who have Manawhenua status within their area.

Queenstown Lakes District Council acknowledges the special relationship Ngāi Tahu has with the District through the Treaty partnership.

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### **Te Rūnanga o Ngāi Tahu and the Papatipu Rūnanga**

Te Rūnanga o Ngāi Tahu (the iwi authority) is made up of 18 papatipu rūnanga<sup>3</sup> Located predominantly in traditional coastal settlements, papatipu rūnanga are a focus for whānau and hapū (extended family groups) who have Manawhenua status within the Queenstown Lakes District. The papatipu rūnanga that have a shared interest in the Queenstown Lakes District are:

- a. Te Rūnanga o Moeraki;
- b. Kāti Huirapa Rūnaka ki Puketeraki;
- c. Te Rūnanga o Ōtākou;

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<sup>3</sup> These papatipu rūnanga were established as a result of the Te Rūnanga o Ngāi Tahu Act 1996, and hold the rights, interests and responsibilities to defined areas of land and waters within the Ngāi Tahu rohe.

- d. Hokonui Rūnaka;
- e. Te Rūnanga o Oraka-Aparima;
- f. Te Rūnanga o Awarua;
- g. Waihopai Rūnaka.

### **Ngāi Tahu Environmental Management**

Ngāi Tahu do not see their existence as separate from Te Ao Tūroa (the natural world), but as an integral part of it. Through whakapapa (genealogy), all people and life forms descend from a common source. Whakapapa binds Ngāi Tahu to the mountains, forests and waters and the life supported by them, and this is reflected in traditional attitudes towards the natural world and resource management.

Whakawhanaungatanga (the process of establishing relationships) embraces whakapapa, through the relationship between people, and between people and the environment. The nature of these relationships determines people's rights and responsibilities in relation to the use and management of taonga of the natural world.

All things have the qualities of wairua (spiritual dimension) and mauri (essential life force, or life supporting capacity), are living and have a genealogical relationship with each other. Mauri provides the common centre between the natural resources (taonga), the people or guardians who care for the taonga (the kaitiaki), and the management framework (tikanga) of how taonga are to be managed by the kaitiaki. It is through kawa (protocol) that the relationship between taonga, tikanga and kaitiakitanga is realised.

This political and operational authority over an area is undertaken by Manawhenua and encompasses kaitiakitanga and rangatiratanga.

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### **Kaitiakitanga**

Kaitiakitanga entails the active protection and responsibility for natural and physical resources by tangata whenua. To give effect to kaitiakitanga it is important to engage meaningfully with the appropriate papatipu rūnanga. Kaitiakitanga means "the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Maori in relation to natural and physical resources; and includes the ethic of stewardship." This RMA definition of kaitiakitanga is, however, only a starting point for Ngāi Tahu, as kaitiakitanga is a much wider cultural concept than pure guardianship.

Kaitiakitanga is fundamental to the relationship between Ngāi Tahu and the environment. The responsibility of kaitiakitanga is twofold: first, there is the ultimate aim of protecting life supporting capacity and, secondly, there is the duty to pass the environment to future generations in a state that is as good as, or better than, the current state. To Ngāi Tahu, kaitiakitanga is not passive custodianship, nor is it simply the exercise of traditional property rights, but it entails an active exercise of rights and responsibilities in a manner beneficial to the resource. In managing the use, development, and protection of natural and physical resources, decision makers must have regard to kaitiakitanga.

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### **Taonga**

In the management of natural resources, it is important that the habitats and wider needs of taonga are protected and sustainably managed and enhanced.

All natural resources - air, land, water, and indigenous biodiversity - are taonga. Taonga are treasures, things highly prized and important to Ngāi Tahu, derived from the atua (gods) and left by the tūpuna (ancestors) to provide and sustain life. Taonga include sites and resources such as wāhi tapu, tauranga waka and kai mataitai, other sites for gathering food and cultural resources, tribally significant landforms, features and cultural landscapes (wāhi tūpuna). Taonga may also be intangible, such as tikanga and te reo (Maori language). All taonga are part of the cultural and tribal identity of an iwi. The protection of the relationship of tangata whenua and their taonga is included in Article II of the Treaty of Waitangi, Section 6(e) of the RMA, and more recently the Ngāi Tahu Claims Settlement Act 1998.

To ensure taonga are available for future generations, resource management decision-making processes need to recognise tikanga (Maori protocol and customs) and have the conservation and sustainability of resources as their focus.

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### **Mahinga Kai**

Mahinga kai is one of the cornerstones of Ngāi Tahu cultural identity. Mahinga kai is a term that refers to the customary gathering of food and natural materials and the places where those resources are gathered or sourced. The term also embodies the traditions, customs and collection methods, and the gathering of natural resources for cultural use, including raranga (weaving) and rongoā (traditional medicines). Maintaining mahinga kai sites, gathering resources, and continuing to practice the tikanga that governs each resource, is an important means of passing on cultural values and matauranga Maori (traditional knowledge) to the next generation.

### **Wāhi tūpuna**

Wāhi tūpuna are landscapes and places that embody the relationship of Ngāi Tahu and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga. The term refers to places that hold the respect of the people in accordance with tikanga.

In addition to urupā, physical resources such as landforms, mountains and ranges, remaining areas of indigenous vegetation, springs, and waterways are examples of wāhi tapu.

### **Ngāi Tahu Claims Settlement Act 1998**

In 1998, after years of negotiations between Ngāi Tahu and the Crown to mitigate and remedy breaches of the Treaty of Waitangi, the Ngāi Tahu Claims Settlement Act was enacted. The Act includes a number of mechanisms that are to be implemented through the Resource Management Act to recognise and provide for areas and species of particular importance to Ngāi Tahu including Statutory Acknowledgements, tōpuni, nohoanga and taonga species.

The Ngāi Tahu Claims Settlement Act 1998 relates to remedying breaches of the Treaty of Waitangi and does not cover Maori Freehold and South Island Landless Natives Act lands.

Ngāi Tahu's rights and interests in the Queenstown Lakes District extend beyond the areas and resources identified as statutory redress. The effects on Ngāi Tahu values, rights and interests are addressed through the mechanisms below and the related provisions in the District Plan.

### **Statutory Acknowledgements**

Statutory Acknowledgements recognise the special relationship Ngāi Tahu has with specific areas. The Council must have regard to Statutory Acknowledgements when considering resource consent

applications and advise Ngāi Tahu of any application that may affect Statutory Acknowledgement areas.

### Tōpuni

The concept of tōpuni comes from the traditional Ngāi Tahu custom of rangatira extending their mana over areas and people by placing their cloak over them.

Tōpuni are a public symbol of Ngāi Tahu Manawhenua and Rangatiratanga over some of the most prominent landscape features and conservation areas in Te Wai Pounamu. Tōpuni have been laid over 14 areas of public conservation land of significance to Ngāi Tahu.

### Nohoanga

The term 'nohoanga' traditionally refers to the seasonal occupation sites which were an integral part of the mobile lifestyle of Ngāi Tahu. Contemporary nohoanga are identified seasonal or temporary campsites established adjacent to lakes and rivers to facilitate customary fishing and the gathering of other natural resources. They provide Ngāi Tahu with a means of experiencing the landscape as their tūpuna did, and promoting customary practices associated with mahinga kai.

Ngāi Tahu has the right to erect camping shelters or similar temporary dwellings on nohoanga during the statutory occupation period.

### Taonga species

Ngāi Tahu has many taonga species that are recognised to have a cultural, spiritual, historic and traditional relationship. The species are integral to mahinga kai and nohoanga, and can be also used as tohu (or indicators in this context) of environmental health and Ngāi Tahu values, uses and associations. A list of these taonga species is given later in this chapter. Ngāi Tahu do not see this list of species as exhaustive.

## 5.3 Issues and Outcomes sought by Ngāi Tahu

Key environmental issues for tangata whenua in the Queenstown Lakes District identified in these plans include:

### Issues

- Increasing land use intensification, especially increasing dairying and subdivision.
- Taonga species and related habitats.

### Outcomes Sought

- Recognition and implementation of the cultural redress components of the Ngāi Tahu Claims Settlement Act 1998, especially around Statutory Acknowledgements, place names and nohoanga.
- Protection of wāhi tūpuna<sup>4</sup> and all their components including wāhi tapu and mahinga kai.
- Provision for a strong Ngāi Tahu presence in the built environment.

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<sup>4</sup> Landscapes and places that embody the relationship of Ngāi Tahu and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga

Iwi management plans are a primary tool to assist in identifying and addressing the issues of resource management significance to Ngāi Tahu. Ngāi Tahu recognises the following iwi management plans that relate to the Queenstown Lakes District:

- Kāi Tahu ki Otago Natural Resource Management Plans 1995 and 2005.
- Te Tangi a Tauria: The Cry of the People, the Ngāi Tahu ki Murihiku Iwi Management Plan for Natural Resources 2008.

## Objectives and Policies

### 5.3.1 Objective - Consultation with tangata whenua occurs through the implementation of the Queenstown Lakes District Plan Policies

#### Policies

- 5.3.1.1 Ensure that Ngāi Tahu Papatipu Rūnanga are engaged in resource management decision-making and implementation on matters that affect Ngāi Tahu values, rights and interests, in accordance with the principles of the Treaty of Waitangi.
- 5.3.1.2 Actively foster effective partnerships and relationships between the Queenstown Lakes District Council and Ngāi Tahu Papatipu Rūnanga.
- 5.3.1.3 When making resource management decisions, ensure that functions and powers are exercised in a manner that takes into account <sup>5</sup>iwi management plans.
- 5.3.1.4 Recognise that only tangata whenua can identify their relationship and that of their culture and traditions with their ancestral lands, water sites, wāhi tapu, tōpuni and other taonga.

### 5.3.2 Objective - Ngāi Tahu have a presence in the built environment

#### Policies

- 5.3.2.1 Collaborate with Ngāi Tahu in the design of the built environment including planting, public spaces, use of Ngāi Tahu place names and interpretive material. Enable the sustainable use of Māori land.

### 5.3.3 Objective - Ngāi Tahu taonga species and related habitats are protected.

#### Policies

- 5.3.3.1 Where adverse effects on taonga species and habitats of significance to Ngāi Tahu cannot be avoided, remedied or mitigated, consider environmental compensation as an alternative

### 5.3.4 Objective - The sustainable use of Māori land.

#### Policies

- 5.3.4.1 Enable Ngāi Tahu to protect, develop and use Māori land in a way consistent with their culture and traditions, and economic, cultural and social aspirations including papakainga

housing.

### 5.3.5 Objective - Wāhi tūpuna and all their components are appropriately managed and protected

#### Policies

- 5.3.5.1 Identify wāhi tūpuna and all their components on the District Plan web mapping application in order to facilitate their protection from adverse effects of subdivision, use and development.
- 5.3.5.2 Pending their identification on the District Plan web mapping application, encourage direct consultation with tangata whenua when iwi management plans indicate that proposals may adversely affect sites of cultural significance.
- 5.3.5.3 Identify threats to wāhi tūpuna and their components in this District Plan.
- 5.3.5.4 Enable Ngāi Tahu to provide for its contemporary uses and associations with wāhi tūpuna.
- 5.3.5.5 Avoid where practicable, adverse effects on the relationship between Ngāi Tahu and the wāhi tūpuna.

## 5.4 Methods

When making resource management decisions, ensure that the following are recognised and provided for:

Matters of significance to Ngāi Tahu	Implementation method
Ngāi Tahu customary uses and practices relating to natural resources.	Map areas where customary uses are occurring and list threats to them (including loss of access).
Providing for the role of Ngāi Tahu as kaitiaki of natural resources within their rohe.	Through District Plan provisions triggering consultation.
Māori environmental health and wellbeing.	On a case by case basis.
Identify, recognise and protect landscapes and places that embody the relationship of Ngāi Tahu and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga.	Identified in the District Plan through mapping, identification of threats, and through provisions that protect the relationship of Ngāi Tahu with wāhi tūpuna.
Activities creating sedimentation and the clearance of vegetation in or adjacent to water bodies including lakes, rivers, wetlands and tarns.	Consultation with Ngāi Tahu where these activities impact on waterbodies.
Preservation of Ngāi Tahu's use of nohoanga sites, and their settings and values, for their intended purpose, including vehicle and pedestrian access onto the sites and to adjacent waterbodies	Nohoanga sites be mapped in the District Plan, with corresponding provisions to preserve the use of and access to nohoanga for their intended purpose to the extent that is enjoyed by Ngāi Tahu.
Subdivision of land adjacent to waterbodies. Subdivision within mapped wāhi tūpuna.	Consultation with Ngāi Tahu where subdivision impacts on wāhi tūpuna or waterbodies.

Matters of significance to Ngāi Tahu	Implementation method
Only allow locations for cemeteries, urupā, crematoria, landfills and wastewater treatment plants, where any adverse effects on the relationship between Ngāi Tahu and sites of cultural importance to them are avoided or if avoidance is not possible, are no more than minor.	Consultation with Ngāi Tahu is required where cemeteries, urupā, crematoria, landfills and wastewater treatment plants are proposed within the Queenstown Lakes District.
Protection and/or restoration of taonga species and their habitats.	Ngāi Tahu will develop a schedule of taonga species and map related habitats.

## 5.5 Glossary

5.5.1 A glossary of te reo terms can be found in Chapter 2 definitions.

## 5.6 Ngāi Tahu Taonga Species

Birds		
Name in Māori	Name in English	Scientific Name
Hoiho	Yellow-eyed penguin	Megadyptes antipodes
Kāhu	Australasian harrier	Circus approximans
Kākā	South Island kākā	Nestor meridionalis meridionalis
Kākāpō	Kākāpō	Strigops habroptilus
Kākāriki	New Zealand parakeet	Cyanoramphus spp.
Kakaruai	South Island robin	Petroica australis australis
	Black stilt	Himantopus novaezelandiae
Kāmana	Crested grebe	Podiceps cristatus
Kārearea	New Zealand falcon	Falco novaeseelandiae
Karoro	Black backed gull	Larus dominicanus
Kea	Kea	Nestor notabilis
Kōau	Black shag	Phalacrocorax carbo
	Pied shag	Phalacrocorax varius varius
	Little shag	Phalacrocorax melanoleucos brevirostris
Koekoeā	Long-tailed cuckoo	Eudynamys taitensis
Kōparapara or Korimako	Bellbird	Anthornis melanura melanura
Kororā	Blue penguin	Eudyptula minor
Kōtare	Kingfisher	Halcyon sancta

Birds		
Name in Māori	Name in English	Scientific Name
Kōtuku	White heron	Egretta alba
Kōwhiowhio	Blue duck	Hymenolaimus malacorhynchos
Kūaka	Bar-tailed godwit	
Kūkupa/Kererū	New Zealand wood pigeon	
Kuruwhengu/Kuruwhengi	New Zealand shoveller	
Mātātā	South Island Fernbird	
	Stewart Island Fernbird	
	Codfish Island Fernbird	
	Snares Fernbird	
Matuku moana	Reef heron	
Miromiro	Snares Island tomtit	Petroica macrocephala dannefaerdi
Miromiro	Snares Island tomtit	Petroica macrocephala dannefaerdi
Mohua	Yellowhead	Mohoua ochrocephala
Pākura/Pūkeko	Swamp hen/Pūkeko	Porphyrio porphyrio
Pārera	Grey duck	Anas superciliosa
Pateke	Brown teal	Anas aucklandica
Pīhoihoi	New Zealand pipit	Anthus novaeseelandiae
Pīpīwharau	Shining cuckoo	Chrysococcyx lucidus
Pīwakawaka	South Island fantail	Rhipidura fuliginosa fuliginosa
Poaka	Pied stilt	Himantopus himantopus
Pokotiwaha	Snares crested penguin	Eudyptes robustus
Pūtakitaki	Paradise shelduck	Tadorna variegata
Riroriro	Grey warbler	Gerygone igata
Roroa	Great spotted kiwi	Apteryx haastii
Rowi	Ōkārito brown kiwi	Apteryx mantelli
Ruru koukou	Morepork	Ninox novaeseelandiae
Tākāhe	Tākāhe	Porphyrio mantelli
Tara	Terns	Sterna spp.
Tawaki	Fiordland crested penguin	Eudyptes Pachyrhynchus

Birds		
Name in Māori	Name in English	Scientific Name
Tete	Grey teal	Anas gracilis
Tieke	South Island saddleback	Philesturnus carunculatus carunculatus
Titi	Sooty shearwater	Puffinus griseus and
	Muttonbird/Hutton's shearwater	Puffinus huttoni and
	Common diving petrel	Pelecanoides urinatrix and
	South Georgian diving petrel	Pelecanoides georgicus and
	Westland petrel	Procellaria westlandica and
	Fairy prion	Pachyptila turtur and
	Broad billed prion	Pachyptila vittata and
	White-faced storm petrel	Pelagodroma marina and
	Cook's petrel	Pterodroma cookii and
	Mottled petrel	Pterodroma inexpectata
Tititipounamu	South Island rifleman	Acanthisitta chloris chloris
Tokoeka	South Island brown kiwi	Apteryx australis
Toroa	Albatrosses and Mollymawks	Diomedea spp.
Toutouwai	Stewart Island robin	Petroica australis rakiura
Tūi	Tūi	Prothemadera novaeseelandiae
Tutukiwi	Snares Island snipe	Coenocorypha
aucklandica huegeli		
Weka	Western weka	Gallirallus australis australis
Weka	Stewart Island weka	Gallirallus australis scotti
Weka	Buff weka	Gallirallus australis hectori

## 5.7

Plants		
Name in Māori	Name in English	Scientific Name
Akatorotoro	White Rata	Metrosideros perforata
Aruhe	Fernroot (bracken)	Pteridium aquilinum var. esculentum

Harakeke	Flax	Phormium tenax
Horoeka	Lancewood	Pseudopanax crassifolius
Houhi	Mountain ribbonwood	Hoheria lyalli and H glabata
Kahikatea	Kahikatea / White pine	Dacrycarpus dacrydioides
Kāmahi	Kāmahi	Weinmannia racemosa
Kānuka	Kānuka	Kunzia ericoides
Kāpuka	Broadleaf	Griselinia littoralis
Karaeopirita	Supplejack	Ripogonum scandens
Karaka	New Zealand laurel/Karaka	Corynocarpus laevigata
Karamū	Coprosma	Coprosma robusta, Coprosma lucida, Coprosma foetidissima
Kātote	Tree fern	Cyathea smithii
Kiekie	Kiekie	Freycinetia baueriana subsp.banksii
Kōhia	NZ Passionfruit	Passiflora tetrandra
Korokio	Korokio Wirenetting bush	Corokia cotoneaster
Koromiko/Kōkōmuka	Koromiko	Hebe salicifolia
Kōtukutuku	Tree fuchsia	Fuchsia excorticata
Kōwahi Kōhai	Kōwahi	Kowhai Sophora microphylla
Mamaku	Tree fern	Cyathea medullaris
Mānia	Sedge	Carex flagellifera
Mānuka Kahikātoa	Tea-tree	Leptospermum scoparium
Māpou	Red Matipo	Myrsine australis
Mataī	Mataī / Black Pine	Prumnopitys taxifolia
Miro	Miro/Brown pine	Podocarpus ferrugineus
Ngaio	Ngaio	Myoporum laetum
Nīkau	New Zealand palm	Rhopalostylis sapida
Pānako	(Species of fern)	Asplenium obtusatum
Pānako	(Species of fern)	Botrychium australe and B. biforme
Pātōtara	Dwarf mingimingi	Leucopogon fraseri
Pīngao	Pīngao	Desmoschoenus spiralis
Pōkākā	Pōkākā	Elaeocarpus hookerianus
Ponga/Poka	Tree fern	Cyathea dealbata

Rātā	Southern rātā	Metrosideros umbellata
Raupō	Bulrush	Typha angustifolia
Rautāwhiri/Kōhūhū	Black matipo/Māpou	Pittosporum tenuifolium
Rimu	Rimu/Red pine	Dacrydiumcypressinum
Rimurapa	Bull kelp	Durvillaea antarctica
Taramea	Speargrass, spaniard	Aciphylla spp.
Tarata	Lemonwood	Pittosporum eugenioides
Tawai	Beech	Nothofagus spp.
Tētēaweka	Muttonbird scrub	Olearia angustifolia
Ti rākau/Ti Kōuka	Cabbage tree	Cordyline australis
Tikumu	Mountain daisy	Celmisia spectabilis and C semicordata
Titoki	New Zealand ash	Alectryon excelsus
Toatoa	Mountain Toatoa, Celery pine	Phyllocladus alpinus
Toetoe	Toetoe	Cortaderia richardii
Tōtara	Tōtara	Podocarpus totara
Tutu	Tutu	Coriaria spp.
Wharariki	Mountain flax	Phormium cookianum
Wharariki	Mountain flax	Phormium cookianum
Whīnau	Hīnau	Elaeocarpus dentatus
Wī	Silver tussock	Poa cita
Wīwī	Rushes	Juncus all indigenous Juncus spp. and J. maritimus

Fish		
Name in Māori	Name in English	Scientific Name
Koeke	Common shrimp	Palaemon affinis
Kokopu/Hawai	Giant bully	Gobiomorphus gobioides
Kowaro	Canterbury mudfish	Neochanna burrowsius
Paraki/Ngaiore	Common smelt	Retropinna retropinna
Piripiripohatu	Torrentfish	Cheimarrichthys fosteri
Taiwharu	Giant kokopu	Galaxias argenteus

**5.8 Ngāi Tahu Claims Settlement Act 1998 Cultural Redress Provisions**

Cultural Redress elements of the Ngai Tahu Claims Settlement Act provided Ngai Tahu with an ability to express its traditional relationships with the natural environment and to exercise its Kaitiaki responsibilities. This ability is given practical effect through Statutory Acknowledgements, Nohoanga and Topuni.

The Statutory Acknowledgements within or adjunct to Queenstown Lakes are:

- a. Lake Hāwea;
- b. Lake Wānaka;
- c. Whakatipu-wai-māori (Lake Wakatipu);
- d. Mata-au (Clutha River);
- e. Pikirakatahi (Mount Earnslaw);
- f. Tititea (Mount Aspiring).

Nohoanga located in the Queenstown Lakes District are:

- a. Hāwea River – (Albert Town Recreation Reserve);
- b. Lake Hāwea – (Adjoining Hāwea Camping Ground);
- c. Lake Hāwea – (Western Shore);
- d. Lake Hāwea – (Timaru Creek);
- e. Lake Wakatipu - (Wye Creek);
- f. Lake Wānaka – (Waterfall Creek);
- g. Lake Wānaka – (Dublin Bay);
- h. Shotover River, - (Māori Point);
- i. Shotover River - (Tuckers Beach).

The Tōpuni located in the Queenstown Lakes District are:

- a. Tititea (Mt Aspiring)
- b. Pikirakatahi (Mt Earnslaw)
- c. Te Koroka (Dart/Slipstream)