

5 Tangata Whenua (Takata Whenua)

5.1 Purpose

Queenstown Lakes District Council will recognise and provide for Kāi 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 Kāi Tahu's role as kaitiaki, and protecting its values, rights and interests.

5.2 Kāi Tahu / Ngāi Tahu¹

Introduction

Kāi Tahu are manawhenua of the Queenstown Lakes District. Although Waitaha were the first people of Te Waipounamu (the South Island), Kāti Māmoe and then Kāi Tahu followed². Through warfare, intermarriage and political alliances a common allegiance to Kāi Tahu was forged. Kāi Tahu means the 'people of Tahu', linking them by name to their common ancestor Tahu Pōtiki. The Kāi 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).

Manawhenua

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

Kāi 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, mahika kai, tribal economic development and landholdings. Kāi Tahu has the customary authority to make decisions concerning the resources and places in their takiwā in accordance with Kāi Tahu resource management traditions.

Kāi Tahu has maintained its associations with the Queenstown Lakes District and continues to develop its economy through investment in tourism, landholdings and

¹ In the south of the South Island, the local Māori dialect uses a 'k' interchangeably with 'ng'.

² The term Kāi Tahu whānui encompasses Waitaha, Kāti Māmoe and Kāi Tahu

mahika kai initiatives. Artworks, interpretation, stories and place names continue to reflect Kāi 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 Rūnaka 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 Kāi Tahu has with the District through the Treaty partnership.

Association with the Queenstown Lakes District

Traditionally the Lakes region of Otago has been important to Kāi Tahu whānui. Hapū would travel to pre-determined sites throughout the region to gather mahika 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.

Kāi Tahu had permanent and seasonal kāika (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 naming of the land and linking of the tribal whakapapa to the land and resources is the essence of the tino rakatirataka Kāi Tahu enjoys over the whenua.

Te Rūnanga o Ngāi Tahu and the Papatipu Rūnaka

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

- Te Rūnanga o Moeraki
- Kāti Huirapa Rūnaka ki Puketeraki

³ These papatipu rūnaka 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 Kāi Tahu rohe.

- Te Rūnanga o Ōtākou
- Hokonui Rūnaka
- Te Rūnanga o Oraka-Aparima
- Te Rūnanga o Awarua
- Waihopai Rūnaka

Kāi Tahu Environmental Management

Kāi 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 Kāi 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.

Whakawhanaukataka (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 taoka 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 (taoka), the people or guardians who care for the taoka (the kaitiaki), and the management framework (tikaka) of how taoka are to be managed by the kaitiaki. It is through kawa (protocol) that the relationship between taoka, tikaka and kaitiakitaka is realised.

This political and operational authority over an area is undertaken by manawhenua and encompasses kaitiakitaka and rakatirataka.

Kaitiakitaka

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

Kaitiakitaka is fundamental to the relationship between Kāi Tahu and the environment. The responsibility of kaitiakitaka 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 Kāi Tahu, kaitiakitaka 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 kaitiakitaka.

Taoka

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

All natural resources - air, land, water, and indigenous biodiversity - are taoka. Taoka are treasures, things highly prized and important to Kāi Tahu, derived from the atua (gods) and left by the tūpuna (ancestors) to provide and sustain life. Taoka include sites and resources such as wāhi tapu, tauraka waka and kai mataitai, other sites for gathering food and cultural resources, tribally significant landforms, features and cultural landscapes (wāhi tūpuna). Taoka may also be intangible, such as tikaka and te reo (Maori language). All taoka are part of the cultural and tribal identity of an iwi.

The protection of the relationship of takata whenua and their taoka 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 taoka are available for future generations, resource management decision-making processes need to recognise tikaka (Maori protocol and customs) and have the conservation and sustainability of resources as their focus.

Mahika Kai

Mahika kai is one of the cornerstones of Kāi Tahu cultural identity. Mahika 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 raraka (weaving) and rokoā (traditional medicines). Maintaining mahika kai sites, gathering resources, and continuing to practice the tikaka that governs each resource, is an important means of passing on cultural values and matauraka Maori (traditional knowledge) to the next generation.

Wāhi tūpuna

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

accordance with tikaka.

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.

5.3 Issues and Outcomes sought by Kāi Tahu

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

- Increasing land use intensification, especially increasing dairying and subdivision.
- Recognition and implementation of the cultural redress components of the Ngāi Tahu Claims Settlement Act 1998, especially around Statutory Acknowledgements, place names and nohoaka.
- Protection of wāhi tūpuna⁴ and all their components including wāhi tapu and makiha kai.
- Provision for a strong Kāi Tahu presence in the built environment
- Taoka species and related habitats.

Iwi management plans are a primary tool to assist in identifying and addressing the issues of resource management significance to Kāi Tahu. Kāi 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 Tauira: The Cry of the People*, the Ngāi Tahu ki Murihiku Iwi Management Plan for Natural Resources 2008.

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, nohoaka and taoka 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.

⁴ Landscapes and places that embody the relationship of Kāi Tahu and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taoka.

Kāi Tahu's rights and interests in the Queenstown Lakes District extend beyond the areas and resources identified as statutory redress. The effects on Kāi 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 Kāi Tahu has with specific areas. The Council must have regard to Statutory Acknowledgements when considering resource consent applications and advise Kāi Tahu of any application that may affect Statutory Acknowledgement areas.

Tōpuni

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

Tōpuni are a public symbol of Kāi Tahu manawhenua and rakatirataka 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 Kāi Tahu.

Nohoaka

The term 'nohoaka' traditionally refers to the seasonal occupation sites which were an integral part of the mobile lifestyle of Kāi Tahu. Contemporary nohoaka 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 Kāi Tahu with a means of experiencing the landscape as their tūpuna did, and promoting customary practices associated with mahika kai.

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

Taoka species

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

5.4 Objectives and Policies

5.4.1 Promote consultation with takata whenua through the implementation of the Queenstown Lakes District Plan.

5.4.1.1 Ensure that Kāi Tahu Papatipu Rūnaka are engaged in resource management decision-making and implementation on matters that affect Kāi Tahu values, rights and interests, in accordance with the principles of the Treaty of Waitangi.

5.4.1.2 Actively foster effective partnerships and relationships between the Queenstown Lakes District Council and Kāi Tahu Papatipu Rūnaka.

5.4.1.3 When making resource management decisions, ensure that functions and powers are exercised in a manner that gives effect to iwi management plans.

5.4.1.4 Recognise that only takata whenua can identify their relationship and that of their culture and traditions with their ancestral lands, water sites, wāhi tapu, tōpuni and other taoka.

5.4.2 Provide for a Kāi Tahu presence in the built environment

5.4.2.1 Collaborate with Kāi Tahu in the design of the built environment including planting, public spaces, use of Kāi Tahu place names and interpretive material.

5.4.3 Protect Kāi Tahu taoka species and related habitats.

5.4.3.1 Where adverse effects on taoka species and habitats of significance to Kāi Tahu cannot be avoided, remedied or mitigated, consider environmental compensation as an alternative.

5.4.4 Enable the sustainable use of Māori land.

5.4.4.1 Enable Kāi Tahu to protect, develop and use Māori land in a way consistent with their culture and traditions, and economic, cultural and social aspirations including papakaika housing.

5.4.5 Wāhi tūpuna and all their components are appropriately managed and protected.

5.4.5.1 Identify wāhi tūpuna and all their components on the District Plan maps and protect them from the adverse effects of subdivision, use and development.

5.4.5.2 Identify threats to wāhi tūpuna and their components in this District Plan.

5.4.5.3 Enable Kai Tahu to provide for its contemporary uses and associations with wāhi tūpuna.

5.4.5.4 Avoid where practicable, adverse effects on the relationship between Kāi Tahu and the wāhi tūpuna.

5.5 Methods

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

Matters of significance to Kai Tahu	Implementation method
Kāi 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 Kāi 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 Kāi Tahu and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taoka.	Identified in the District Plan through mapping, identification of threats, and through provisions that protect the relationship of Kāi Tahu with wāhi tūpuna.
Preservation of Kāi Tahu's use of nohoaka sites, and their settings and values, for their intended purpose, including vehicle and pedestrian	Nohoaka sites mapped in the District Plan.

<p>access onto the sites and to adjacent waterbodies.</p>	
<p>Activities in or adjacent to water bodies including lakes, rivers, wetlands and tarns, including activities creating sedimentation and the clearance of vegetation.</p>	<p>Consultation with Kai Tahu where these activities impact on wāhi tūpuna.</p>
<p>Only allow subdivision of land adjacent to waterbodies where it is designed to maintain or enable pedestrian and/or vehicle access.</p>	<p>Subdivision within mapped wāhi tūpuna.</p>
<p>Only allow locations for cemeteries, urupā, crematoria, landfills and wastewater treatment plants, where any adverse effects on the relationship between Kāi Tahu and sites of cultural importance to them are avoided or if avoidance is not possible, are no more than minor.</p>	<p>Consultation with Kāi Tahu is required where cemeteries, urupā, crematoria, landfills and wastewater treatment plants are proposed within the Queenstown Lakes District.</p>
<p>Protection and/or restoration of taoka species and their habitats.</p>	<p>Kāi Tahu will develop a schedule of taoka species and map related habitats.</p>

5.6 Glossary

Ahi kā	Continued occupation according to the customary law of Māori tenure (“keeping the fires burning”).
Ara Tawhito	Trails and routes. A network of trails crossed the region linking the permanent villages with seasonal inland campsites and the coast, providing access to a range of mahika kai resources and inland stone resources, including pounamu and silcrete.
Hapū	Sub-tribe, extended whanau.
Iwi	Tribe.
Kāi Tahu	The collective of individuals who descend from Kāi Tahu, Kāti Māmoe and Waitaha who are manawhenua in the Queenstown Lakes District.
Kaitiaki	Guardian
Kaitiakitaka	The exercise of customary custodianship, in a manner that incorporates spiritual matters, by takata whenua who hold Manawhenua status for particular area or resource.
Ki Uta Ki Tai	Mountains to the sea.
Mahika Kai	Mahika kai refers to the gathering of food and natural materials, the places where those resources are sourced, and the traditions, customs and collection methods. Mahika kai remains one of the cornerstones of Kāi Tahu culture.
Manawhenua	Those who exercise customary authority or rakatirataka.
Mauri	Life supporting capacity.
Mauka	Important mountains. Mountains are of great cultural importance to Kāi Tahu. Many are places of spiritual presence, and prominent peaks in the District are linked to Kāi Tahu creation stories, identity and mana.

Mōkihi	Raft made of bundles of raupō, flax stalks or rushes. These were used to navigate the inland lakes and rivers.
Nohoaka/ Nohoanga	A network of seasonal settlements. Kāi Tahu were based largely on the coast in permanent settlements, and travelled inland on a seasonal basis. Iwi history shows, through place names and whakapapa, continuous occupation of a network of seasonal settlements, which were distributed along the main river systems from the source lakes to the sea.
Papakāika	Permanent settlement or settlement on traditional land.
Papatipu Rūnaka/Rūnanga	Local manawhenua representative group or community system of representation.
Pounamu	Nephrite, greenstone, jade.
Rāhui	Restriction on access to a specific resource for a particular time.
Rakātirataka	Chieftainship, decision-making rights.
Repo Raupo	Wetlands or swamps. These provide valuable habitat for taoka species and mahika kai resources.
Rohe	Boundary
Takata whenua	The iwi or hapū that holds mana whenua in a particular area.
Takiwā	Area, region, district
Te Ao Tūroa	The natural environment
Tikaka	Lore and custom, customary values and practices.
Tōpuni	Named for the Tōpuni cloak worn by Ngāi Tahu rangatira,
Tuhituhi neherā	Rock art

Tūpuna/tīpuna	Ancestor.
Umu-tī	Earth oven used for cooking tī kōuka (cabbage tree). These are found in a diversity of areas, including old stream banks and river terraces, on low spurs or ridges, and in association with other features, such as nohoaka/ nohoanga.
Urupā	Burial place.
Wāhi kōhatu	Rock outcrops. Rock outcrops provided shelters and were intensely occupied by Māori from the moa-hunter period into early European settlement during seasonal hikoi. Tuhihi neherā may be present.
Wāhi taoka	Resources, places and sites treasured by takata whenua. These valued places reflect the long history and association of Kāi Tahu with the Queenstown Lakes District.
Wāhi Tapu	Places sacred to takata whenua.
Wāhi tohu	Features used as location markers within the landscape. Prominent landforms formed part of the network of trails along the coast and inland. These acted as fixed point locators in the landscape for travellers and are imbued with history.
Wāhi Tūpuna	Landscapes and places that embody the relationship of manawhenua and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taoka.
Wāi Māori	Freshwater areas valued by Kāi Tahu including wai puna (springs), roto (lakes) and awa (rivers).
Wairua	Life principle, spirit.
Wānaka/ Wānanga	Customary learning method.
Whakapapa	Genealogy
Whānau	Family.

5.7 Kāi Tahu Taonga Species

Birds

Name in Māori	Name in English	Scientific Name
Hoiho	Yellow-eyed penguin	<i>Megadyptes antipodes</i>
Kāhu	Australasian harrier	<i>Circus approximans</i>
Kākā	South Island kākā	<i>Nestor meridionalis meridionalis</i>
Kākāpō	Kākāpō	<i>Strigops habroptilus</i>
Kākāriki	New Zealand parakeet	<i>Cyanoramphus spp.</i>
Kakaruai	South Island robin	<i>Petroica australis australis</i>
Kaki	Black stilt	<i>Himantopus novaezealandiae</i>
Kāmana	Crested grebe	<i>Podiceps cristatus</i>
Kārearea	New Zealand falcon	<i>Falco novaeseelandiae</i>
Karoro	Black backed gull	<i>Larus dominicanus</i>
Kea	Kea	<i>Nestor notabilis</i>
Kōau	Black shag	<i>Phalacrocorax carbo</i>
	Pied shag	<i>Phalacrocorax varius varius</i>
	Little shag	<i>Phalacrocorax melanoleucos brevirostris</i>
Koekoeā	Long-tailed cuckoo	<i>Eudynamys taitensis</i>
Kōparapara or Korimako	Bellbird	<i>Anthornis melanura melanura</i>
Kororā	Blue penguin	<i>Eudyptula minor</i>
Kōtare	Kingfisher	<i>Halcyon sancta</i>
Kōtuku	White heron	<i>Egretta alba</i>
Kōwhiowhio	Blue duck	<i>Hymenolaimus malacorhynchos</i>
	Bar-tailed godwit	<i>Limosa lapponica</i>
Kūkupa/Kererū	New Zealand wood pigeon	<i>Hemiphaga novaeseelandiae</i>

Name in Māori	Name in English	Scientific Name
Kuruwhengu/Kuruwhengi Mātātā	New Zealand shoveller	<i>Anas rhynchos</i>
	South Island Fernbird	<i>Bowdleria punctata punctata</i>
	Stewart Island Fernbird	<i>Bowdleria punctata Stewartiana</i>
	Codfish Island Fernbird	<i>Bowdleria punctata wilsoni</i>
Matuku moana Miromiro	Snares Fernbird	<i>Bowdleria punctata caudata</i>
	Reef heron	<i>Egretta sacra</i>
Miromiro	South Island tomtit	<i>Petroica macrocephala macrocephala</i>
	Snares Island tomtit	<i>Petroica macrocephala dannefaerdi</i>
Mohua	Yellowhead	<i>Mohoua ochrocephala</i>
Pākura/Pūkeko	Swamp hen/Pūkeko	<i>Porphyrio porphyrio</i>
Pārera	Grey duck	<i>Anas superciliosa</i>
Pateke	Brown teal	<i>Anas aucklandica</i>
Pīhoihoi	New Zealand pipit	<i>Anthus novaeseelandiae</i>
Pīpīwharauoa Pīwakawaka	Shining cuckoo	<i>Chrysococcyx lucidus</i>
	South Island fantail	<i>Rhipidura fuliginosa fuliginosa</i>
Poaka	Pied stilt	<i>Himantopus himantopus</i>
Pokotiwha	Snares crested penguin	<i>Eudyptes robustus</i>
Pūtakitaki	Paradise shelduck	<i>Tadorna variegata</i>
Riroriro	Grey warbler	<i>Gerygone igata</i>
Roroa	Great spotted kiwi	<i>Apteryx haastii</i>
Rowi	Ōkārīto brown kiwi	<i>Apteryx mantelli</i>
Ruru koukou	Morepork	<i>Ninox novaeseelandiae</i>
	Tākāhe	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna spp.</i>
Tawaki	Fiordland crested penguin	<i>Eudyptes Pachyrhynchus</i>

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

Plants

Name in Māori	Name in English	Scientific Name
Akatorotoro	White Rata	<i>Metrosideros perforata</i>
Aruhe	Fernroot (bracken)	<i>Pteridium aquilinum var. esculentum</i>
Harakeke	Flax	<i>Phormium tenax</i>
Horoeka	Lancewood	<i>Pseudopanax crassifolius</i>
Houhi	Mountain ribbonwood	<i>Hoheria lyalli and H glabata</i>
Kahikatea	Kahikatea / White pine	<i>Dacrycarpus dacrydioides</i>
Kāmahi	Kāmahi	<i>Weinmannia racemosa</i>
Kānuka	Kānuka	<i>Kunzia ericoides</i>
Kāpuka	Broadleaf	<i>Griselinia littoralis</i>
Karaeopirita	Supplejack	<i>Ripogonum scandens</i>
Karaka	New Zealand laurel/Karaka	<i>Corynocarpus laevigata</i>
Karamū	Coprosma	<i>Coprosma robusta, Coprosma lucida, Coprosma foetidissima</i>
Kātote	Tree fern	<i>Cyathea smithii</i>
Kiekie	Kiekie	<i>Freycinetia baueriana subsp. banksii</i>
Kōhia	NZ Passionfruit	<i>Passiflora tetrandra</i>
Korokio	Korokio Wirenetting bush	<i>Corokia cotoneaster</i>
Koromiko/Kōkōmuka	Koromiko	<i>Hebe salicifolia</i>
Kōtukutuku	Tree fuchsia	<i>Fuchsia excorticata</i>
Kōwahi Kōhai	Kōwahi	<i>Kowhai Sophora microphylla</i>
Mamaku	Tree fern	<i>Cyathea medullaris</i>
Mānia	Sedge	<i>Carex flagellifera</i>
Mānuka Kahikātoa	Tea-tree	<i>Leptospermum scoparium</i>
Māpou	Red Matipo	<i>Myrsine australis</i>
Mataī	Mataī / Black Pine	<i>Prumnopitys taxifolia</i>
Miro	Miro/Brown pine	<i>Podocarpus ferrugineus</i>
Ngaio	Ngaio	<i>Myoporum laetum</i>

Name in Māori	Name in English	Scientific Name
Nīkau	New Zealand palm	<i>Rhopalostylis sapida</i>
Pānako	(Species of fern)	<i>Asplenium obtusatum</i>
Pānako	(Species of fern)	<i>Botrychium australe</i> and <i>B. biforme</i>
Pātōtara	Dwarf mingimingi	<i>Leucopogon fraseri</i>
Pīngao	Pīngao	<i>Desmoschoenus</i> <i>spiralis</i>
Pōkākā	Pōkākā	<i>Elaeocarpus</i> <i>hookerianus</i>
Ponga/Poka	Tree fern	<i>Cyathea dealbata</i>
Rātā	Southern rātā	<i>Metrosideros umbellata</i>
Raupō	Bulrush	<i>Typha angustifolia</i>
Rautāwhiri/Kōhūhū	Black matipo/Māpou	<i>Pittosporum tenuifolium</i>
Rimu	Rimu/Red pine	<i>Dacrydium cypressinum</i>
Rimurapa	Bull kelp	<i>Durvillaea antarctica</i>
Taramea	Speargrass, spaniard	<i>Aciphylla</i> spp.
Tarata	Lemonwood	<i>Pittosporum</i> <i>eugenioides</i>
Tawai	Beech	<i>Nothofagus</i> spp.
Tētēaweka	Muttonbird scrub	<i>Olearia angustifolia</i>
Ti rākau/Ti Kōuka	Cabbage tree	<i>Cordyline australis</i>
Tikumu	Mountain daisy	<i>Celmisia spectabilis</i> and <i>C. semicordata</i>
Titoki	New Zealand ash	<i>Alectryon excelsus</i>
Toatoa	Mountain Toatoa, Celery pine	<i>Phyllocladus alpinus</i>
Toetoe	Toetoe	<i>Cortaderia richardii</i>
Tōtara	Tōtara	<i>Podocarpus totara</i>
Tutu	Tutu	<i>Coriaria</i> spp.
Wharariki	Mountain flax	<i>Phormium cookianum</i>
Whīnau	Hīnau	<i>Elaeocarpus dentatus</i>
Wī	Silver tussock	<i>Poa cita</i>
Wīwī	Rushes	<i>Juncus</i> all indigenous <i>Juncus</i> spp. and <i>J.</i> <i>maritimus</i>

Taonga Fish Species

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

5.8 Ngai 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:

- Lake Hāwea
- Lake Wanaka
- Whakatipu-wai-māori (Lake Wakatipu)
- Mata-au (Clutha River)
- Pikirakatahi (Mount Earnslaw)
- Tititea (Mount Aspiring)

Nohoaka located in the Queenstown Lakes District are:

- Albert Town (Albert Town Recreation Reserve), Lake Hawea
- Lake Hāwea – Nohoanga 3 [Adjoining Hawea Camping Ground], Lake Hawea
- Lake Hāwea [Lake Hawea-Western Shore], Lake Hawea
- Lake Hāwea – Timaru River [Timaru Creek], Lake Hawea
- Lake Wakatipu / Wye Creek, Lake Wakatipu
- Lake Wānaka [Waterfall Creek], Lake Wakatipu
- Lake Wānaka – Nohoanga 2 [Dublin Bay], Lake Wakatipu
- Māori Point, Shotover River
- Tuckers Beach, Shotover River

The tōpuni located in the Queenstown Lakes District are:

- Tititea (Mt Aspiring)
- Pikirakatahi (Mt Earnslaw)
- Te Koroka (Dart/Slipstream)