

5

# TANGATA WHENUA

## 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.

## 5.2

# 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).

## 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 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.

1. In the south of the South Island, the local Māori dialect uses a 'k' interchangeably with 'ng'.
2. The term Ngāi Tahu whānui encompasses Waitaha, Kāti Māmoe and Ngāi Tahu

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.

## **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;
- 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

3.

*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.*

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.

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## **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.

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## **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.

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## **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.

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## **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

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 Tauira: The Cry of the People, the Ngāi Tahu ki Murihiku Iwi Management Plan for Natural Resources 2008.

## 5.4

# Objectives and Policies

### **5.4.1 Objective - Consultation with tangata whenua occurs through the implementation of the Queenstown Lakes District Plan.**

Policies

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|----------------|--|
| <b>5.4.1.1</b> | 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. |
| <b>5.4.1.2</b> | Actively foster effective partnerships and relationships between the Queenstown Lakes District Council and Ngāi Tahu Papatipu Rūnanga.   |

4.

*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.*

**5.4.1.3** 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.

**5.4.1.4** 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.

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

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

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

Policies      5.4.3.1      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.

#### **5.4.4 Objective - The sustainable use of Māori land.**

Policies      5.4.4.1      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.

#### **5.4.5 Objective - Wāhi tūpuna and all their components are appropriately managed and protected.**

Policies      5.4.5.1      Identify wāhi tūpuna and all their components on the District Plan maps in order to facilitate their protection from adverse effects of subdivision, use and development.

5.4.5.2 Pending their identification on the District Plan maps, encourage direct consultation with tangata whenua when iwi management plans indicate that proposals may adversely affect sites of cultural significance.

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

5.4.5.4 Enable Ngāi Tahu to provide for its contemporary uses and associations with wāhi tūpuna.

5.4.5.5 Avoid where practicable, adverse effects on the relationship between Ngāi 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 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.
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.
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.
Subdivision of land adjacent to waterbodies. Subdivision within mapped wāhi tūpuna.	Consultation with Ngāi Tahu where subdivision impacts on wāhi tūpuna or waterbodies.
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.

## 5.6

# Glossary

<b>Ahi kā</b>	Continued occupation according to the customary law of Māori tenure (“keeping the fires burning”).
<b>Ara Tawhito</b>	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.
<b>Hapū</b>	Sub-tribe, extended whanau.
<b>Iwi</b>	Tribe.
<b>Ngāi Tahu</b>	The collective of individuals who descend from Ngāi Tahu, Kāti Māmoe and Waitaha who are Manawhenua in the Queenstown Lakes District.
<b>Kaitiaki</b>	Guardian.
<b>Kaitiakitanga</b>	The exercise of customary custodianship, in a manner that incorporates spiritual matters, by tangata whenua who hold Manawhenua status for a particular area or resource.
<b>Ki Uta Ki Tai</b>	Mountains to the sea.
<b>Mahinga Kai</b>	Mahinga kai refers to the gathering of food and natural materials, the places where those resources are sourced, and the traditions, customs and collection methods. Mahinga kai remains one of the cornerstones of Ngāi Tahu culture.
<b>Manawhenua</b>	Those who exercise customary authority or rangatiratanga.
<b>Mauri</b>	Life supporting capacity.
<b>Maunga</b>	Important mountains. Mountains are of great cultural importance to Ngāi Tahu. Many are places of spiritual presence, and prominent peaks in the District are linked to Ngāi Tahu creation stories, identity and mana.
<b>Mōkihi</b>	Raft made of bundles of raupō, flax stalks or rushes. These were used to navigate the inland lakes and rivers.
<b>Nohoaka/ Nohoanga</b>	A network of seasonal settlements. Ngāi 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.
<b>Papakāinga</b>	Permanent settlement or settlement on traditional land.
<b>Papatipu Rūnaka/Rūnanga</b>	Local Manawhenua representative group or community system of representation.
<b>Pounamu</b>	Nephrite, greenstone, jade.
<b>Rāhui</b>	Restriction on access to a specific resource for a particular time.
<b>Rangātiratanga</b>	Chieftainship, decision-making rights.
<b>Repo Raupo</b>	Wetlands or swamps. These provide valuable habitat for taonga species and mahinga kai resources.
<b>Rohe</b>	Boundary.
<b>Tangata whenua</b>	The iwi or hapū that holds mana whenua in a particular area.
<b>Takiwā</b>	Area, region, district.

<b>Te Ao Tūroa</b>	The natural environment
<b>Tikanga</b>	Lore and custom, customary values and practices.
<b>Tōponi</b>	Named for the Tōponi cloak worn by Ngāi Tahu rangatira.
<b>Tuhituhi neherā</b>	Rock art.
<b>Tūpuna/tīpuna</b>	Ancestor.
<b>Umu-tī</b>	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.
<b>Urupā</b>	Burial place.
<b>Wāhi kōhatu</b>	Rock outcrops. Rock outcrops provided shelters and were intensely occupied by Māori from the moa-hunter period into early European settlement during seasonal hikoi. Tuhituhi neherā may be present.
<b>Wāhi taonga</b>	Resources, places and sites treasured by tangata whenua. These valued places reflect the long history and association of Ngāi Tahu with the Queenstown Lakes District.
<b>Wāhi Tapu</b>	Places sacred to tangata whenua.
<b>Wāhi tohu</b>	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.
<b>Wāhi Tūpuna</b>	Landscapes and places that embody the relationship of manawhenua and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga.
<b>Wāi Māori</b>	Freshwater areas valued by Ngāi Tahu including wai puna (springs), roto (lakes) and awa (rivers).
<b>Wairua</b>	Life principle, spirit.
<b>Wānaka/ Wānanga</b>	Customary learning method.
<b>Whakapapa</b>	Genealogy.
<b>Whānau</b>	Family.

## 5.7

## Ngāi Tahu Taonga Species

<b>Birds</b>		
<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific Name</b>
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 novaezelandiae</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 melanoleucus brevirostris</i>
Koekoeā	Long-tailed cuckoo	<i>Eudynamys taitensis</i>
Kōparapara or Kōrimako	Bellbird	<i>Anthonis 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>
Kūaka	Bar-tailed godwit	<i>Limosa lapponica</i>
Kūkupa/Kererū	New Zealand wood pigeon	<i>Hemiphaga novaeseelandiae</i>
Kuruwhengu/Kuruwhengi	New Zealand shoveller	<i>Anas rhynchotis</i>
Mātātā	South Island Fernbird	<i>Bowdleria punctata punctata</i>
	Stewart Island Fernbird	<i>Bowdleria punctata Stewartiana</i>
	Codfish Island Fernbird	<i>Bowdleria punctata wilsoni</i>
	Snares Fernbird	<i>Bowdleria punctata caudata</i>
Matuku moana	Reef heron	<i>Egretta sacra</i>
Miromiro	South Island tomtit	<i>Petroica macrocephala macrocephala</i>
Miromiro	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>
Pīpīwharauroa	Shining cuckoo	<i>Chrysococcyx lucidus</i>
Pīwakawaka	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	Ōkārito brown kiwi	<i>Apteryx mantelli</i>
Ruru koukou	Morepork	<i>Ninox novaeseelandiae</i>
Tākāhe	Tākāhe	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna spp.</i>
Tawaki	Fiordland crested penguin	<i>Eudyptes Pachyrhynchus</i>
Tete	Grey teal	<i>Anas gracilis</i>
Tieke	South Island saddleback	<i>Philesturnus carunculatus carunculatus</i>
Tītī	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>
	White-faced storm petrel	<i>Pelagodroma marina and</i>
	Cook's petrel	<i>Pterodroma cookii and</i>
	Mottled petrel	<i>Pterodroma inexpectata</i>
Titipounamu	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>
Tūī	Tūī	<i>Prosthemadera novaeseelandiae</i>
Tutukiwi	Snares Island snipe	<i>Coenocorypha</i>
aucklandica huegeli		
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>
Kāmahī	Kāmahī	<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>
Nīkau	New Zealand palm	<i>Rhopalostylis sapida</i>
Pānako	(Species of fern)	<i>Asplenium obtusatum</i>
Pānako	(Species of fern)	<i>Botrychium australe and B. bifforme</i>
Pātōtara	Dwarf mingimingi	<i>Leucopogon fraseri</i>
Pīngao	Pīngao	<i>Desmoschoenus spiralis</i>
Pōkākā	Pōkākā	<i>Elaeocarpus 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>Dacrydiumcypressinum</i>

Rimurapa	Bull kelp	<i>Durvillaea antarctica</i>
Taramea	Speargrass, spaniard	<i>Aciphylla spp.</i>
Tarata	Lemonwood	<i>Pittosporum eugenioides</i>
Tawai	Beech	<i>Nothofagus spp.</i>
Tētēaweka	Muttonbird scrub	<i>Olearia angustifolia</i>
Ti rākau/Ti Kōuka	Cabbage tree	<i>Cordyline australis</i>
Tikumu	Mountain daisy	<i>Celmisia spectabilis and 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 spp.</i>
Wharariki	Mountain flax	<i>Phormium cookianum</i>
Whīnau	Hīnau	<i>Elaeocarpus dentatus</i>
Wī	Silver tussock	<i>Poa cita</i>
Wīwī	Rushes	<i>Juncus all indigenous Juncus spp. and J. maritimus</i>

Fish		
Name in Māori	Name in English	Scientific Name
Koekohe	Common shrimp	<i>Palaemon affinis</i>
Kokopu/Hawai	Giant bully	<i>Gobiomorphus gobiooides</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>

# 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 Wanaka;
- 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 Hawea 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)