

BEFORE THE QUEENSTOWN LAKES DISTRICT COUNCIL

IN THE MATTER of the Resource Management Act 1991

AND

IN THE MATTER of the Proposed Queenstown Lakes District
Plan Chapter 39: Wāhi Tūpuna

EVIDENCE OF EDWARD ELLISON

ON BEHALF OF

TE RŪNANGA O MOERAKI

KĀTI HUIRAPA RŪNAKA KI PUKETERAKI

TE RŪNANGA O ŌTĀKOU

HOKONUI RŪNANGA

TE RŪNANGA O WAIHŌPAI

TE RŪNANGA O AWARUA

TE RŪNANGA O ŌRAKA-APARIMA

(COLLECTIVELY MANA WHENUA)

Dated 27 May 2020

Counsel Acting:

Rob Enright

Wānaka & Auckland

rob@publiclaw9.com

021 276 5787

WHAKAARA

Tēnei te ruru te kōkōu mai nei

This is the owl that cries out

Kihai i mahitihiti

His head does not toss from side to side

Kihai i marakaraka

It does not bob up and down

Te upoko nui o te ruru

The ever vigilant owl cries

He po he po

'Tis night, tis night

He ao he ao

'Tis day, tis day

Ka Awatea, e-e

Ah, 'tis day

MIHI

E rere ana kā mihi ki ērā mauka raraki e

Greetings to the many mountains inland

Ko Pikirakatahi, Tititea, Te Taumata o Hakitekura, me Ka Tiritiri-o-te-moana

To Pikirakatahi, Tititea, Te Taumata o Hakitekura and the Southern Alps

Ki kā awa e rere ana kia tere ki te Matau-au tae atu ki te tai moana

To the rivers that flow rapidly toward Mata-au, and onward to the ocean

Ki kā Puna Karikari o Rakaihautu, ko Hāwea, Wānaka me Whakatipu-waimaori

To the great pools of water dug by Rakaihautu, to Hāwea, Wānaka and Whakatipu-wai-maori

A, Ki kā tapuae o kā tūpuna

And, to the sacred footsteps of our ancestors

Ka tika ka huri ki a rātou ngā mate o te wā, te wiki, me te tau,

I turn to mihi the departed, of this time, the past week, month and year

Haere, haere, tarahaua atu rā

Go, farewell, to the gathering place

Ka huri ki ngā kanohi ora o te wa

I turn to the living, to those assembled

Ki a koutou kā karakataka maha, ki kā hau e whā

To you all, of many callings, from the four winds

Tēnākoutou, tēnākoutou, tēnākoutou katoa

Greetings one and all, twice, thrice

Ki a koutou kā kaiwhakaongo me kā kaiwhakarite o tēnei kaupapa nui nei

You who listen and who will deliberate on these important matters

Tēnā rā koutou, kia kaha i roto ona mahi pai rawa

To you one and all, may strength be with you in this good work.

Ko Te Ātua o Taiehu toku mauka

Te Atua o Taiehu is my mountain

Ko Ōtākou te awa

Ōtākou is the salt water river

Ko Kāi Te Pahi, Moki Tuarua me Te Ruahikihiki ōku hapū

Kāi Te Pahi, Moki Tuarua and Te Ruahikihiki are my hapū

Ko Tamatea te whare

Tamatea is the whare

Ko Taiaroa rāua ko Karetai ōku tūpuna

Taiaroa and Karetai are my ancestors

Ko Edward Ellison toku ikoa

Edward Ellison is my name

QUALIFICATIONS AND EXPERIENCE

1. My name is Edward Ellison. I was born in 1950 and raised at Ōtākou in our whānau home Te Waipounamu on our ancestral lands that abut and overlook the Otago Harbour. I am presenting evidence today on behalf of the seven kaitiaki rūnaka that have interests in the Queenstown Lakes District.
2. I am a former Manager Iwi Liaison at Otago Regional Council, a former member of Otago Conservation Board and current chairperson of the New Zealand Conservation Authority, and former Deputy Kaiwhakahaere for Te Rūnanga o Ngāi Tahu and Chair of the Te Rūnanga o Ngāi Tahu HSNO Komiti. I was deputy Chair of the South-east Marine Protection Forum and am an accredited RMA Hearings Commissioner.
3. As my mihi indicates I am a member of a local hapū. Our lineage connects us to this place; our identity is closely tied to the Otago region, ki uta ki tai, from the mountains to the sea. Our hapū have continuous connection to the land and resources of this area, we have been hunter-gatherers here for countless generations.

SCOPE OF EVIDENCE

4. My evidence will cover the following matters:
 - a) Ngāi Tahu¹ tribal structure
 - b) The seven papatipu rūnaka with mana whenua status in the district
 - c) The treaty partnership
 - d) The Kāi Tahu cultural values that underlie the protection of wāhi tūpuna: rakatirataka, mana, kaitiakitaka and whakapapa
 - e) Why we are seeking to protect wāhi tūpuna; how wāhi tūpuna can be degraded by inappropriate development, and the effect on our mana.
 - f) A high-level response to several matters raised by submitters:
 - Mapping of urban areas as wāhi tupuna
 - refinement of our position on earthworks and farm buildings
 - protecting our values in wāhi tūpuna that contain water bodies.
 - Discussion of our concerns relating to commercial and commercial recreational activities.

¹ In my evidence, I use the generally use the 'k' instead of the 'ng' in Māori words as this is consistent with our local dialect.

- g) How Kāi Tahu is progressing its partnership relationship with QLDC; our expectations around involvement in planning processes; and other outcomes being sought
- h) Additional descriptive information about each wāhi tūpuna, as requested by many submitters (see Appendix 1).

A. Tribal Structure

- 5. Te Rūnanga o Ngāi Tahu is the iwi authority established by the Te Rūnanga o Ngāi Tahu Act 1996 and is recognised as the representative of Ngāi Tahu Whānui.²
- 6. Te Rūnanga o Ngāi Tahu is made up of 18 papatipu rūnaka. Papatipu rūnaka are a contemporary focus for whānau and hapū (extended family groups). Seven of these rūnaka share an interest in the Queenstown Lakes District.
- 7. The Crown in 1998 recognised Ngāi Tahu as “the tāngata whenua of, and as holding rangatiratanga within, the takiwā of Ngāi Tahu Whānui.” It has been clearly affirmed in statute that Te Rūnanga o Ngāi Tahu is the sole representative of Ngāi Tahu Whānui.³ In practice, Te Rūnanga o Ngāi Tahu encourages consultation with the papatipu rūnaka and defers to the views of kā rūnaka when determining its own position.

B. Mana Whenua Papatipu Rūnaka

- 8. The takiwā of the seven papatipu rūnaka who represent the mana whenua interests in the Queenstown Lakes District is set out in the Te Rūnanga o Ngāi Tahu (Declaration of Membership) Order 2001.

Te Rūnanga o Moeraki: The takiwā of Te Rūnanga o Moeraki centres on Moeraki and extends from Waitaki to Waihemo and inland to the Main Divide.

Kāti Huirapa Rūnaka ki Puketeraki: The takiwā of Kāti Huirapa ki Puketeraki centres on Karitāne and extends from Waihemo to Purehurehu and includes an interest in Otepoti and the greater harbour of Ōtākou. The takiwā extends inland to the Main Divide sharing an interest in the lakes and mountains to Whakatipu-Waitai with Rūnanga to the south.

Te Rūnanga o Ōtākou: The takiwā of Te Rūnanga o Ōtākou centres on Ōtākou and extends from Purehurehu to Te Matau and inland, sharing an interest in the lakes and mountains to the western coast with Rūnanga to the North and to the South.

² Te Rūnanga o Ngāi Tahu Act 1996, Section 15(1)

³ Ngāi Tahu Claims Settlement Act 1998

Hokonui Rūnanga: The takiwā of Hokonui Rūnanga centres on the Hokonui region and includes a shared interest in the lakes and mountains between Whakatipu-Waitai and Tawhitarere with other Murihiku Rūnanga and those located from Waihemo southwards.

Waihōpai Rūnaka: The takiwā of Waihōpai Rūnaka centres on Waihopai and extends northwards to Te Matau sharing an interest in the lakes and mountains to the western coast with other Murihiku Rūnanga and those located from Waihemo southwards.

Te Rūnanga o Awarua: The takiwā of Te Rūnanga o Awarua centres on Awarua and extends to the coasts and estuaries adjoining Waihōpai sharing an interest in the lakes and mountains between Whakatipu-Waitai and Tawhitarere with other Murihiku Rūnanga and those located from Waihemo southwards.

Te Rūnanga o Ōraka-Aparima: The takiwā of Te Rūnanga o Ōraka-Aparima centres on Ōraka and extends from Waimatuku to Tawhitarere sharing an interest in the lakes and mountains from Whakatipu-Waitai to Tawhitarere with other Murihiku rūnaka and those located from Waihemo southwards.

9. These rūnaka share an interest in the Queenstown Lakes District. Although they are represented by two separate rūnaka-owned consultancies⁴ they often work together to achieve the outcomes they are seeking. A function of rūnaka is the high duty of observing faithfully the nature, extent and source of customary rights that underpin authentically the place of mana whenua in the interior of Otago.

C. Te Tīrītī o Waitangi / the Treaty of Waitangi

10. Te Tīrītī o Waitangi (the Treaty of Waitangi) is the founding document for New Zealand, the basis on which the partnership between Māori and the Crown was established. The Ōtākou raketira Karetai and Korako signed the Treaty at Pukekura (Tairaroa Head) on 13 June 1840. The Treaty was also signed at Ruapuke by Kāi Tahu chiefs Tuhawaiki, Kaikoura and Tairaroa and at Akaroa by Iwikau and Tikao. The treaty was also signed at Cloudy Bay.

11. The principles of the Treaty of Waitangi imply a partnership, to be exercised with the utmost good faith. For Kāi Tahu, effective participation in the management of the district's

⁴ Aukaha is owned by the four Otago rūnaka and Te Rūnanga o Waihao. Te Ao Marama Incorporated is owned by the three southern rūnaka.

environment is best achieved by establishing partnerships with local authorities (and government departments charged with environmental management and protection functions), as representatives of the Crown or with delegated functions.

12. Effective partnerships mean that mana whenua are involved in natural resource and environmental management at both the management and governance levels of decision-making. That is, Kāi Tahu values and policies should be represented and reflected in regional and district plans and policy statements, on planning committees and decision-making panels, and in everyday resource consent application processes.
13. These relationships must be robust enough to be sustained over the long term; even when people come and go, or when challenges arise. Thinking long term and maintaining consistency is key. All parties must respect the knowledge, experience, and skills of each other if effective partnerships are to develop.
14. It is a fundamental principle of the Treaty of Waitangi to actively protect Māori interests. In the view of Kāi Tahu, this duty is not merely passive, but rather entails the taking of active steps, to the fullest extent practicable, to protect the features of the environment that are of significance to us, such as wāhi tūpuna.
15. Submitters have requested the removal of provisions that allow Kāi Tahu to help protect its values in the district. In my opinion, the Treaty of Waitangi elevates the status of Kāi Tahu in the resource management process to that akin to a Treaty partner, as distinct from a stakeholder.

D. Kāi Tahu values: Whakapapa, Rakatirataka, Mana, Kaitiakitaka, and relationship to Wāhi Tūpuna

16. Four interlinked values or concepts drive Kāi Tahu's desire to protect the wāhi tūpuna as an essential duty: whakapapa, rakatirataka, mana, and kaitiakitaka.
17. Lynette Carter and David Higgins have spoken about whakapapa in their evidence and have told some of the stories of our people in this district, from the creation narratives through to the waves of arrivals of the Kāti Mamoe, Waitaha and Kāi Tahu who occupied this place.
18. Mana whenua (those people with mana in an area, those who keep the home fires burning) exercise customary authority/chieftainship or rakatirataka of this place. Mana is connected to mauri. Mauri is sourced to the beginning of time, the separation of Raki from

Papatūānuku, darkness gave way to light, moisture appeared, lifeforms emerged, the source of mauri. We are part of, not separate from the natural world. Our ancestors populated the region with stories of creation, with names, a cosmology with a whakapapa.

19. Our mana is interconnected to our mauka, awa, roto, whenua (mountains, rivers, lakes and land), to our tūpuna who walked these lands, and who left their mark in the placenames, camp sites and tradition of mahika kai. Mana could be lost. The leading Kāi Tahu chiefs always took wives who could claim Waitaha (and often Kāti Mamoe) descent, to illustrate length of association and connection to the first people. It is their descendants who are mana whenua, who uphold the mana of the land today.
20. Kaitiakitaka is the practical expression of rakatirataka, it involves the exercise of customary authority over the way a resource is used, managed and protected. As mana whenua, Kāi Tahu have the responsibility for exercising kaitiakitaka in the Queenstown Lakes District. Kaitiakitaka is a widely used term, first penned in the Resource Management Act 1991, but based on the traditional concept of 'kaitiaki', that functioned as follows:
 - a) There were a range of demi-gods responsible for the different components of nature such as Tāne god of the forests, Takaroa for the water and things living in it, Tāwhirimātea god of the elements, and many more. All demi-gods were acknowledged generally by words of prayer by those taking a tree or going fishing or when travelling for instance. The first fish caught was normally returned to the water, in deference to the kaitiaki;
 - b) There were also those signs to be read in the environment, which manifest in a range of forms, such as an animal, fish or the seasonal appearance of a certain species that was the signal to take or to stop taking a resource;
 - c) There were also powers of protection, by placing in the environment or on a person, an inanimate object by ceremonial process, to act as a mauri for protective purposes, to absorb harmful forces or deflect same.
21. Post-contact, the traditional 'kaitiaki' functions have in the main been taken up by people, i.e mana whenua who have adapted old customs to address new challenges in the new world of commerce, law, environmental change and new peoples who do not understand traditional ways.
22. I have inherited my 'kaitiaki' responsibility from my father, and from the ancestors. Kaitiakitaka is intergenerational, and in this context it can be briefly summed up as having

the right and responsibility to care and look after our environment handed to us by our ancestors for tomorrow's generation – our children and grandchildren.

23. Implementation of kaitiakitaka in the present day, consistent with cultural needs, requires a commitment from those exercising statutory authority to the use of consultation, participation and decision-making processes that directly involve Kāi Tahu.
24. We continue in our endeavour to exercise this duty of kaitiakitaka to the full extent by opposing inappropriate development, participating in local government planning and policy, and developing our own iwi resource management plans. Without the wāhi tūpuna mapping and provisions to guide council about the location of our significant places, their values and the activities that could threaten them, council cannot support us to protect them, and we cannot fulfil our kaitiaki role. The wāhi tūpuna mapping is a way for us to exercise kaitiakitaka over our important sites and landscapes. It will help us maintain our connection with these landscapes for generations to come.
25. In summary, kaitiakitaka is a responsibility to take action in respect of activities that might be about to occur, to assess their impact and make comment to the appropriate authorities, to influence the way those activities may occur or may not occur. It is being part of and taking into account of that kinship relationship with whenua that David Higgins and Lynette Carter have written about. We have a responsibility to speak up about these cultural associations and values to express kaitiakitaka. In this way we are giving respect to and being responsive to those values. That is our duty. We seek to continue to build the effectiveness of being kaitiaki, generation by generation.
26. We took the same approach to mapping wāhi tūpuna in the second-generation Dunedin City Council district plan. That plan contains provisions that trigger an assessment of cultural values when resource consents identified as a possible 'threat' are applied for in wāhi tūpuna. This generally brings Kāi Tahu rūnaka into the process as an affected party. The provisions have legal effect and are working as envisaged.
27. Based on this approach, and the direction provided by the partially operative Otago Regional Policy Statement, we have sought a similar approach with QLDC. We continue to advance this approach with the remaining councils in Otago, in accordance with the partially operative Regional Policy Statement, with wāhi tūpuna

mapping underway for Central Otago and Waitaki district plan reviews, and Clutha to begin this year.

E. Why we are seeking to protect wāhi tūpuna; how wāhi tūpuna can be degraded by inappropriate development, and the effect this has on our mana.

28. As you have heard, this landscape is the cradle of our creation stories. The imagery speaks of the footsteps of our tūpuna, tells us where they lived and camped and caught mahika kai. The place names also talk of these stories of our people. There is not a lot known about the Waitaha and Mamoe people so our memories are what is left in the landscape, the way it looks, what it provides and how it reposes.
29. Our traditions are in the landscape. It's like a book to us, the names, the stories, the traditions. All these things combine to narrate the story of connection and association. The land is part of Papatūānuku. It still has water running through it, it keeps on giving in terms of how we relate to this place. The way we talk about these things on wānaka (meetings) or hīkoi (journeys/walks) are strong stimuli in terms of the way the land speaks to us about the past, our heritage, our kōrero, it is so important going forward for us and future generations.
30. There is a kinship connection here in terms of our traditions. Even in the current generation, families who come here for holidays, they each have kōrero about these traditions. It embeds the kōrero in the minds and thoughts of each generation. It's important to repeat these stories to build the connections.
31. In Europe or other countries fabulous cathedrals or museums embody and represent much that is important and celebrated by those societies. To us, mana whenua, the landscape itself, lakes, mountains and prominent landscapes evoke a spiritual power, the tabernacle of the fabulous stories our tūpuna placed on the landscape of interior Otago. The inappropriate defacing of such wāhi tūpuna would represent a gross breach of our mana whenua values and associations, and mock our descendants, and further reduce ancestral connections.
32. The recognition of significant cultural landscapes is imperative. A cultural landscape is one that is characterised not only by its natural and physical aspects, but also by its place names and associated traditions and events that bind us to it. The cultural landscape is a part of us, both the tangible and intangible. These cultural landscapes evoke whānaukataka (kinship) that links creation traditions with whakapapa, underpinning

our mana whenua status, and giving body to our kawa and tīkaka. Such ancestral landscapes are wāhi taoka that transcend the generations.

33. The wāhi tūpuna identified are treasured ancestral landscapes. As I have said, it is our duty as kaitiaki to care for them and pass them on to future generations in a state that retains the central characteristics of what made them special to our people. The Queenstown Lakes District is our home, our whenua. It was, and remains a source of identity, rest, and restoration physically, culturally and spiritually for our people.
34. We have lost many values in wāhi tūpuna across Otago through inappropriate development that impacts on the direct physical relationship we have with our ancestral landscape. The emphasis should be placed on strongly protecting what remains.
35. I recall the instance of our illustrious Kāti Māmoe ancestor Te Rakitauneke, who was a mobile chief. He greeted at Wairau the first Kāi Tahu to enter the South Island. He also lived for a time in the interior of Otago, and at Otago Heads and is buried on Motupohue (Bluff Hill). Te Rakitauneke had a pet taniwha known as Matamata, which was reputed to have gnawed the hollow that formed Otago Harbour. Matamata when searching for his master, created the hollow where Mosgiel⁵ is located. He also created the bends and twists in the Taieri River as it winds through the lower Taieri Plains, when it exhausted its search it reclined where Saddle Hill is now, forming two knolls, known as Pukemakamaka and Turimakamaka. Sadly Turimakamaka, the southern poll has been obliterated by quarrying.
36. When the ancestral landscape is modified inappropriately in this way, there's loss. In 1987 I gave evidence about us having only 10% of our mahika kai places and resources remaining, a considerable loss in the space of perhaps 100 odd years. There is no less pressure on our places of importance. There is a sense of loss and a sense of powerlessness if you as kaitiaki cannot do anything about it. You are also letting down the next generation for failing to do what you should do as a kaitiaki on these issues. It is a further loss. It reduces the connection.
37. The wāhi tūpuna is an overlay that allows us to be informed when certain activities are planned there and allows us to have a say. It is about giving effect to rakatirataka. It also tells everyone who lives here that we have this ongoing association. It is a reminder to all people that we are here and are part of this landscape forever.

F. High Level Response to Submissions

⁵ Te Konika-o-Te Matamata

38. I would like to respond to several matters set out the section 42A report. Mana whenua have reflected on the submissions and refined their position as to how effects on wāhi tūpuna values can be appropriately managed. Michael Bathgate will discuss the details further in his evidence, but I will address these at a high level.
39. The wāhi tūpuna layer reflects our cultural paradigm in terms of our histories, uses, traditions, naming of features and how we relate to our landscape. The mapping provides a cultural context for our values in the district planning framework.
40. We consider the whole of the district to be ancestral land. The broad mapping of the wāhi tūpuna avoids us having to publicly identify individual sites of importance to us. It also more accurately reflects the holistic way we relate to and think about our relationship with the tribal landscape. The maps reveal the breadth of our cultural connection with the landscape.
41. Our associations are much broader than discrete sites. It is incomprehensible that we would try and talk about the story by placing dots on maps. That is a reductionist approach to looking at values. An archaeological site will contain items, but what we are talking about is the kōrero which goes with a place and that blankets a place like a korowai, overlays it, which does not have very strong boundaries. If you approach it at a site level you are getting a limited snapshot, it does not do it justice or give it context. The storybook that our people carried in memory, the nature of an oral culture, necessarily has a sweeping grandeur that imprints itself on memory.
42. There's a cultural difference in the way we relate to landscape. It's more like layers, there's layers upon layers across the landscape, and at landscape level we talk about mountains, lakes, rivers. We've done the wāhi tūpuna mapping, so we've reduced it as best we can without losing its effect. Our traditions do not take to being constrained very well.
43. The wāhi tūpuna maps are also intended to convey information to the public on our landscapes of significance. People wanting to carry out activities in these areas will know what our values are at an early stage, by looking at the plan. This means there are no surprises and consultation will be triggered. It also ensures that activities that may have adverse effects on mana whenua values can be avoided or at least mitigated.
44. The extent of the wāhi tūpuna layer is clearly defined in the planning maps. Some submissions have requested that the wāhi tūpuna layer be remapped to avoid certain areas, but the maps show where our values lie.

Mapping of urban wāhi tūpuna

45. In the notified version of Chapter 39, we identified in Schedule 39.6 three ‘urban’ wāhi tūpuna – sites we would like to be included in the plan for recognition, but because of the high levels of modification there, they do not include threats that directly trigger a cultural assessment or rules as the other wāhi tūpuna do. The sites are Take Kārara (the wider Wānaka area), Tāhuna (area around central Queenstown) and Te Kirikiri (Frankton).
46. Further, we are aware that a number of other wāhi tūpuna intersect with urban environments. I have explained how the wāhi tūpuna were mapped and that this was done as a cultural process. This process was conducted independently of any cadastral, planning or other type of boundaries.
47. After consideration of the submissions in opposition, Kā Rūnaka have agreed that it is not practicable to retain the areas zoned for residential or business activity as wāhi tūpuna, where more targeted rules based on effects on cultural values apply. However, we would still like to see these mapped as wāhi tūpuna in the Plan, to recognise that cultural values are still held by mana whenua in these areas, but the specific wāhi tūpuna rules presented in the notified chapter would not apply to these urban wāhi tūpuna.
48. For the reasons I have set out above, it is essential that the public is aware that even these modified sites remain immensely significant to Kāi Tahu. Including them in the district plan will contribute to councils and the public recognising their ongoing importance. Our aspiration is for the council and developers to discuss with us how they can recognise our values in public realm and major urban developments, helping to bring our narratives into life in what is now an urban landscape.
49. Several submitters requested additional information about each of the wāhi tūpuna. We have provided further descriptive information for the district plan, and this appears in Appendix 1.

Earthworks

50. We have carefully considered the submissions of landowners concerned about earthworks provisions in wāhi tūpuna and have refined our position.
51. Essentially our concerns with earthworks in wāhi tūpuna are:

- a) Landform protection – the impact of earthworks on the form of ridgelines and elevated slopes in particular, and also on natural character near water bodies.
- b) Sedimentation – particularly for earthworks being undertaken near waterbodies to control potential sedimentation effects on wai māori.
- c) Disturbance and discovery of archaeological artefacts and sites.
- d) Earthworks on sites that are wāhi tapu.

52. In consideration of this, and because we recognise we need to balance the needs of landowners with protection of wāhi tūpuna, we have taken a more nuanced approach to dealing with earthworks. Michael Bathgate will discuss this in his evidence.

Farm Buildings

53. We have also considered the submissions relating to farm buildings in wāhi tūpuna. We want to be as practical as possible while ensuring that farm buildings cannot be placed in locations that adversely affect our ability to look at these landscapes and tell our stories and narratives to our mokopuna.

54. We do not have concerns about the addition of farm buildings to an existing cluster of farm buildings, or farm buildings that are located on valley floors or in land depressions. Where farm buildings are new as a result of tenure review or subdivision, we would like to see that they are not located on important ridgelines and elevated slopes, in view corridors or close to water.

Setbacks from waterbodies

55. Our interests in wāhi tūpuna that contain water bodies are broad. They include effects on natural character, earthworks associated with development that causes sedimentation, and effects on indigenous biodiversity, visual amenity, open space and public access. Because these are highly important places for us, we want to have a say in development that takes place in these areas. It is unlikely that we would need to be consulted on small structures proposed here, but larger developments we remain interested in.

Commercial and commercial recreational activities

56. Several submitters have addressed the fact we have included commercial and commercial recreational activities as possible threats to wāhi tūpuna. Our concerns about commercial and commercial recreational activities are centred on the cumulative effects of these activities in sensitive landscapes. Concerns include appropriate numbers of tourists, litter, inappropriate access to sensitive areas and so on.

G. Progressing Kāi Tahu's partnership with QLDC – expectations and outcomes sought

57. Kāi Tahu rūnaka work with QLDC staff across the council work programme to partner on strategy and policy development through Aukaha and Te Ao Marama. In the last 12 months the rūnaka have partnered on the Spatial Plan, masterplans for Frankton and Wānaka; transportation projects and infrastructure strategies. Aukaha's arts and design team has engaged closely on the Queenstown Town Centre redevelopment and is involved in the redesign of the Queenstown Gardens and Wānaka lakefront. Through these processes, the Kāi Tahu cultural narrative is being brought to life in the urban realm, where it has been conspicuously absent. Retaining the maps of the urban wāhi tūpuna helps support these aspirations.

CONCLUSION

58. My evidence describes the lengthy history Kāi Tahu has with the Queenstown Lakes District. We have been here since time immemorial and the wāhi tūpuna are a record of our relationship with the district's landscapes. Our relationship with these places has not changed. Chapter 39 is an opportunity to reflect and recognise this relationship and support the protection of our values in these places, consistent with the principles of the Treaty of Waitangi and our kaitiaki role. We look forward to this being an accepted fact and understood by the community in a way that they too come to cherish this dimension of the district.

APPENDIX 1:

Additional descriptive information about Wāhi Tūpuna areas in the Queenstown Lakes District

This additional information has been provided in response to the large number of submissions requesting further detail about the values of the sites.

Number	Name	Values	Description of sites included in this area	Recognised Threats
1	Orokotewhātu (The Neck)	Nohoaka, mahika kai, kāika, tūāhu, archaeological values.	<p><u>Manuhāea on the eastern side of “The Neck” was a traditional kāika mahika kai and kāika nohoaka. It was renowned for a small lagoon where tuna (eels) were gathered. Weka, kākāpō, kiwi, kea, kākā, kererū and tūi were once gathered in the area and the ancestors of mana whenua grew crop kāuru māra (gardens) of potato and turnip. Te Pī-o-te-koko-maunga (mountain) and Te Uhakati (Sentinel Peak) were also kāika mahika kai where weka, kea, kererū, kākā, kākāpō, where kāuru (cabbage tree root), āruhe (fernroot) and tuna were gathered.</u></p> <p><u>Other sites in the area: Orokotewhātu.</u></p>	<ul style="list-style-type: none"> a. Activities affecting water quality b. Earthworks c. Subdivision and development d. Buildings and structures e. Energy and Utility activities
2	Paearariki & Timaru	Mahika kai, traditional settlement, nohoaka, archaeological, ara tawhito	<p><u>Several sites within this area such as Kokotane and Pakituhi were known rich kāika mahika kai. Kokotane is an old hāpua (lagoon) where pūtakitaki (paradise duck), pārerā (duck sp.) and turnips were gathered. Te Whakapapa is also considered a pā site.</u></p> <p><u>Other sites in the area: Aupawhā, part of Paearariki (Hāwea River), Paearariki (island in Lake Hāwea), Te Tawaha o Hāwea.</u></p>	<ul style="list-style-type: none"> a. Activities affecting water quality b. Subdivision and development c. Exotic species including wilding pines d. Earthworks e. New roads or additions/alterations to existing roads, vehicle tracks and driveways f. Buildings and structures, g. Energy and Utility activities

			<p><u>Turakipotiki, Te Haumatiketike.</u></p> <p><u>Note: The urbanised area of Hāwea within this wāhi tūpu na has been removed from the map due to extensive modification. The area remains highly significant.</u></p>	<p>h. Activities affecting the ridgeline and upper slopes</p>
3	Hāwea River (including Camp Hill)	Awa, nohoaka, ara tawhito	<p><u>The mapped area was once part of a traditional mahika kai network with Camp Hill often used as a nohoaka (seasonal camping site).</u></p>	<p>a. Commercial and commercial recreational activities</p> <p>b. Activities affecting water quality</p> <p>c. Subdivision and development</p> <p>d. Earthworks</p> <p>e. New roads or additions/alterations to existing roads, vehicle tracks and driveways</p> <p>f. Buildings and structures</p> <p>g. Energy and Utility activities</p>
4	Turihuka	Mahika kai, traditional settlement	<p><u>A kāika mahika kai where tuna (eels), kōkōupara (giant kokopu), raupō (bulrush), and weka were gathered. Turihuka is a Waitaha ancestor and a direct descendant of the Waitaha explorer Rākaihautū who dug the freshwater lakes of Te Waipounamu, including Hāwea, Wānaka and Whakatipu-wai-maori.</u></p> <p><u>Other sites in the area: Te Wairere part of the Whakakea where it flows into the lake</u></p>	<p>a. Activities affecting water quality</p> <p>b. New roads or additions/alterations to existing roads, vehicle tracks and driveways</p> <p>c. Buildings and structures</p> <p>d. Energy and Utility activities</p> <p>e. Activities affecting the ridgeline and upper slopes</p> <p>f. Subdivision and development</p>
5	Te Rua Tūpāpaku	Urupā, Nohoaka, mahika kai, pā site, wāhi tapu	<p><u>A kāika mahika kai located on the Mata-au (Clutha River) where weka, tuna (eels) and kauru (cabbage tree root) were gathered. It is also recorded as a fortified permanent pā.</u></p>	<p>a. Earthworks</p> <p>b. New roads or additions/alterations to existing roads, vehicle tracks and driveways</p> <p>c. Subdivision and development</p>

				<ul style="list-style-type: none"> d. Buildings and structures e. Energy and Utility activities f. Activities affecting the ridgeline and upper slopes g. Commercial and commercial recreational activities
6	Makaore & Tiore Pātea	Pounamu and settlements, archaeological, ara tawhito, mahika kai	<p><u>An area rich with kāika mahika kai where pora ("Māori turnip"), kāuru (cabbage tree root), aruhe (bracken fernroot), weka, kiwi, kākāpō, kea, kererū, kākā, and tuna (eel) were gathered.</u></p> <p><u>Other sites in the area: Ōtanenui where it flows into the lake, Ōtūraki, part of Purapatea, Tau Taraiti, part of Te Awa Kāwhio, Te Paekāi, Te Pari Kōau, Te Poutu te Raki,</u></p>	<ul style="list-style-type: none"> a. Gravel extraction b. Earthworks c. Commercial and commercial recreational activities d. Activities affecting water quality e. Subdivision and development f. Buildings and structures g. Energy and Utility activities h. Activities affecting the ridgeline and upper slopes i. Exotic species including wilding pines
7	Area surrounding Te Poutu Te Raki	Urupā, mahika kai, nohoaka, archaeological values	<p><u>A kaika mahika kai where tuna (eels), kāuru (cabbage tree root), weka, kākāpō and aruhe (bracken fernroot) were gathered.</u></p> <p><u>Sites in the area: Kotorepi, the Matakitaki where it flows into the lake, Motatapu where it flows into the lake, O Te Kooti Kako, Tākiri Puke, Taneauroa, Te Kahika, Toka Hapuku, Whakai-taki-a-oho</u></p>	<ul style="list-style-type: none"> a. Activities affecting water quality b. Earthworks c. Buildings and structures d. Energy and Utility activities e. Activities affecting the ridgeline and upper slopes f. Subdivision and development
8	Mou Waho	Wāhi taoka	<u>Mou Waho was once part of traditional mahika kai trails.</u>	<ul style="list-style-type: none"> a. Earthworks b. Exotic species including wilding pines c. Commercial and commercial recreational activities

9	Mou Tapu	<u>Wāhi tapu</u>	<u>The Island of Mou Tapu was traditionally considered tapu and was avoided for that reason. Kāi Tahu today continue to respect these restrictions.</u>	<ul style="list-style-type: none"> a. Earthworks b. Exotic Species including wilding pines c. Commercial and recreational activities
10	Waiariki/Steve nsons Island	Wāhi taoka	<p><u>Waiariki is the traditional name for Stevensons Arm whilst Pōkainamu and Te Pekakārara are traditional names for Stevensons Island, portraying the long history and association of Kāi Tahu with Otago.</u></p> <p><i>Other sites in the area: Pokainamu/Te Peka Karara</i></p>	<ul style="list-style-type: none"> a. Earthworks b. Exotic species including wilding pines c. Commercial and recreational activities
	Take Kārara – wider Wānaka area	Kāika, mahika kai, ara tawhito, nohoaka	<p><u>Take Kārara is a kāika nohoaka (seasonal settlement) at the southern end of Lake Wānaka. It is also a pā and a kāika mahika kai (food-gathering site), where pora (“Māori turnip”), mahetau, tuna (eels), and weka were once gathered.</u></p> <p><i>Sites in the area: Take Kārara, Toka Karoro, Tewaiatakaia, Karuroro</i></p>	
11	Ōrau	Mahika kai, ara tawhito, nohoaka	<u>A traditional ara tawhito linking Whakatipu Waimāori (Lake Wakatipu) with lakes Wānaka and Hāwea. It also provided access to the natural bridge on the Kawarau River. Ōrau is also recorded as a kāika mahika kai where tuna (eels), pora (‘Māori turnip’), āruhe (fernroot) and weka were gathered.</u>	<ul style="list-style-type: none"> a. Earthworks b. Subdivision and development c. Activities affecting water quality d. Commercial and recreational activities
12	Te Koroka	Pounamu, <u>wāhi tapu</u>	<u>Te Koroka is a renowned area for gathering pounamu. Numerous pounamu artefacts and remains of several kāika nohoaka (seasonal settlements) have also been discovered in the area at the head of Whakatipu Waimāori.</u>	<ul style="list-style-type: none"> a. Exotic species including wilding pines

13	Ōturu	Nohoaka, mahika kai, pounamu, kāika, archaeological	<p><u>Ōturu tells the story of Waitaha tupuna (ancestor) Turu who is immortalised as the Lake, now known as Diamond Lake. Turu's pōua (grandfather), Ari, was also immortalised in the nearby mountain, commonly known as Mount Alfred. Thus, the Lake is considered wāhi taoka, a place which reflects the rich and long history of Kāi Tahu association with Otago.</u></p> <p><i>Other sites in the area: Part of Puahiri/Puahere, part of Te Awa Whakatipu, Te Komarama, Te Puia.</i></p>	<ul style="list-style-type: none"> a. Activities affecting water quality b. Subdivision and development c. Earthworks d. Energy and Utility activities e. Buildings and structures f. Commercial and recreational activities
14	Tāhuna	Nohoaka, mahika kai, pounamu, kāika, ara tawhito	<p><u>Several sites in the area possess traditional place names such as Puahiri (Rees River) and Tāhuna (the area around the wharf at Glenorchy). Te Awa Whakatipu (Dart River) was part of the well-known travel route connecting Whakatipu Waimāori with Whakatipu Waitai (Martins Bay) which was one of the largest Kāi Tahu kāika in South Westland. Numerous pounamu artefacts and the remains of several kāika nohoaka have also been discovered in the area.</u></p> <p><i>Other sites in the area: part of Te Awa Whakatipu, Tōtara - ka-wha-wha,</i></p>	<ul style="list-style-type: none"> a. Activities affecting water quality b. Subdivision and development c. Earthworks d. Buildings and structures e. Energy and Utility activities f. Activities affecting the ridgeline and upper slopes g. Quarrying h. Exotic species including wilding pines i. Commercial and recreational activities
15	Wāwāhi Waka	Nohoaka, tauraka waka, mahika kai	<p><u>A wāhi taoka, Wāwāhi Waka refers to Ngāti Māmoë splitting large tōtara trees on the island for making waka. These pūrakau demonstrate the long and rich association of Kāi Tahu in the area.</u></p> <p><i>Other sites in the area: Mātau</i></p>	<ul style="list-style-type: none"> a. Activities affecting water quality b. Earthworks c. Exotic Species including wilding pines d. Commercial and recreational activities
	Tāhuna – area around central	Nohoaka,	<u>This is the traditional name for the flat at Queenstown. It</u>	

	Queenstown	tauraka waka, mahika kai, kāika, ara tawhito, archaeological values	<u>is also the area where a kāika (permanent settlement) once stood.</u>	
	Te Kirikiri – area around Frankton	Nohoaka, tauraka waka, mahika kai, kāika, ara tawhito, archaeological values	<u>Te Kirikiri is the traditional name for the flat land at Frankton on the banks of Whakatipu-wai-Māori and is also where a kāika (permanent settlement) of the same name once stood.</u>	
16	Punatapu	Tauraka waka, settlement, archaeological values, wāhi tapu.	<u>Punatapu was used as a nohoaka or staging post for mana whenua ancestors who travelled up and down Whakatipu Waimāori (Lake Wakatipu).</u>	<ul style="list-style-type: none"> a. Earthworks b. Subdivision and development c. Buildings and structures d. Energy and Utility activities
17	Kimi-akau	Wāhi tūpuna, nohoaka	<p><u>This mapped area covers Māori Point which is the exact location where gold miner Rāniera Tāheke Ellison of Te Āti Awa descent discovered 300 ounces of gold on Kimiākau (Shotover River) during the 1860s Otago gold rush.</u></p> <p><u>Kimiākau was also part of the extensive network of kāika mahika kai (food-gathering places) and traditional ara tawhito (travel routes) throughout Central Otago. Thus, the area has both traditional and contemporary significance to mana whenua.</u></p>	<ul style="list-style-type: none"> a. Earthworks b. Activities affecting natural character c. Activities affecting the ridgeline and upper slopes d. Buildings and structures e. Subdivision and development f. Energy and Utility activities g. Exotic species including wilding pines
18	Te Kararo (Queenstown Gardens)	Tauraka waka, settlement, archaeological	<u>The site of a past kāika (permanent settlement) is in the vicinity of this area.</u>	<ul style="list-style-type: none"> a. Subdivision and development b. Earthworks c. Activities affecting natural character d. Energy and Utility activities
19	Te Nuku-o-Hakitekura (Kelvin Heights Golf Course)	Wāhi tāoka	<u>This area is related to the feats of Hakitekura, the famous Kāti Māmoe woman who was the first person to swim across Whakatipu Waimāori. Several other nearby geographical features are named after</u>	<ul style="list-style-type: none"> a. Earthworks b. Exotic species including wilding pines c. Buildings and structures d. Energy and Utility activities

			<u>Hakitekura and this historic event.</u>	e. Subdivision and development
20	Te Tapunui (Queenstown Hill)	Wāhi tāoka, <u>wāhi tapu.</u>	<u>Inherent in its name, Te Tapunui is a place considered sacred to Kāi Tahu both traditionally and in the present.</u>	a. Earthworks b. Exotic species including wilding pines c. Buildings and structures d. Energy and Utility activities e. Subdivision and development f. Activities affecting the ridgeline and upper slopes
21	Tititea	Settlement, tauraka waka	<u>Tititea was a pā located on the south side of the Kawarau River near Whakatipu-wai-Māori. Kāi Tahu tradition tells of an incident where a 280 strong war party was repelled from this area and chased to the top of the Crown Range, which is now named Tititea in memory of this incident (Beattie, 1945).</u>	a. Earthworks b. Subdivision and development c. Buildings and structures d. Energy and Utility activities e. New roads or additions/alterations to existing roads, vehicle tracks and driveways
22	Kā Kamu a Hakitekura	Wāhi tūpuna Mauka, <u>wāhi tapu.</u>	<u>Kā Kamu-a-Hakitekura meaning “The Twinkling Seen by Hakitekura”, are the two mountain peaks on the southern shore of Whakatipu Waimāori known today as Walter Peak and Cecil Peak. The name is derived from Hakitekura, the famous Kāti Māmoē woman who was the first person to swim across the Lake. When she swam across the Lake with her bundle of kauati (kindling stick) and harakeke (flax), she was guided by the two mountain peaks whose tops were twinkling like two eyes in the dawning light.</u> <u>Other sites in the area: Te Ahi o Hakitekura</u>	a. Earthworks b. Subdivision and development c. Buildings and structures d. Energy and Utility activities e. Exotic species including wilding pines f. Activities affecting the ridgeline and upper slopes g. Activities affecting natural character
23	Takerahaka	Settlement, mahika kai, archaeological	<u>Takerehaka, now the site of the Kingston settlement was also the location of a former kāika (permanent settlement/occupation site).</u>	a. Activities affecting water quality b. Subdivision and development c. Buildings and structures

				<ul style="list-style-type: none"> d. Energy and Utility activities e. Exotic species including wilding pines
24	Kawarau River	Ara tawhito, mahika kai, archaeological	<p><u>The Kawarau River was a traditional travel route that provided direct access between Whakatipu Waimāori (Lake Whakatipu) and Mata-au (the Clutha River). It is also recorded as a kāika mahika kai where weka, kākāpō, kea and tuna (eel) were gathered.</u></p> <p><i>Other sites in the area: <u>Te Wai o Koroiko, Ōterotu - Ōterotu is the traditional Māori name for the Kawarau Falls. Ōterotu is located at the outlet of Whakatipu-waimāori.</u></i></p>	<ul style="list-style-type: none"> a. New roads or additions/alterations to existing roads, vehicle tracks and driveways b. Buildings and structures c. Earthworks d. Subdivision and development e. Damming, activities affecting water quality f. Exotic species including wilding pines g. Commercial and commercial recreational activities
25	Tarahaka Whakatipu	Ara Tawhito, pounamu, nohoaka	<p><u>Tarahaka-Whakatipu (Harris Saddle) was part of the traditional travel route linking Whakatipu Waimāori (Lake Wakatipu) with Whakatipu Waitai (Martins Bay).</u></p>	<ul style="list-style-type: none"> a. Activities affecting the ridgeline and upper slopes b. Exotic species including wilding pines c. Activities affecting natural character d. Buildings and structures e. Energy and Utility activities
26	Wye Creek	Mahika kai, nohoaka, wāhi taoka, archaeological values	<p><u>There is a nohoaka (seasonal settlement) in the area that bears both traditional and contemporary significance to Kāi Tahu.</u></p>	<ul style="list-style-type: none"> a. Subdivision and development b. Energy and Utility activities c. Buildings and structures d. Earthworks e. Exotic species including wilding pines f. Commercial and commercial recreational activities
27	Te Taumata o Hakitekura	Wāhi taoka, wāhi tapu.	<p><u>Te Taumata-o-Hakitekura is the Māori name for Ben Lomond and Fernhill, located at Whakatipu Waimāori (Lake Wakatipu). This is also</u></p>	<ul style="list-style-type: none"> a. Exotic species including wilding pines

			<p><u>an area related to Hakitekura, the Kāti Māmoe woman who was the first person to swim across Whakatipu Waimāori. The mountains that she would look across the lake to were named Te Taumata-a-Hakitekura meaning 'The Resting Place of Hakitekura'.</u></p>	<ul style="list-style-type: none"> b. Buildings and structures, utilities c. New roads or additions/alterations to existing roads, vehicle tracks and driveways d. Activities affecting the ridgeline and upper slopes
28	Haehaenui (Arrow River)	Ara tawhito, mahika kai, nohoaka	<p><u>Haehaenui (Arrow River) was part of the mahika kai network in the area. Mana whenua travelled through these catchments to gather kai.</u></p>	<ul style="list-style-type: none"> a. Damming, activities affecting water quality b. Buildings and structures c. Energy and Utility activities d. Subdivision and development e. Earthworks f. Commercial and commercial recreational activities
29	Kimiākau (Shotover River)		<p><u>Kimiākau (Shotover River) was part of the extensive network of kāika mahika kai (food-gathering places) and traditional travel routes throughout Central Otago.</u></p> <p><u>Other sites in the area: Puahuru</u></p>	<ul style="list-style-type: none"> a. Damming, activities affecting water quality b. Buildings and structures c. Energy and Utility activities d. Subdivision and development e. Earthworks f. Exotic species including wilding pines g. Commercial and commercial recreational activities
30	Makarore (Makarora River)	Ara tawhito, mahika kai, nohoaka	<p><u>This area is rich with mahika kai sites where kai such as weka, kākāpō, kauru, āruhe and tuna (eel) were gathered.</u></p> <p><u>Sites in the area: Te Poutu Te Raki, Te Pari Kōau, Pōkeka Weka, Te Whare Manu, Waitoto, Te Whiti o Te Wahine</u></p>	<ul style="list-style-type: none"> a. Damming, activities affecting water quality b. Buildings and structures c. Energy and Utility activities d. Subdivision and development e. Earthworks f. Commercial and commercial

				recreational activities
31	Mātakitaki (Matukituki River)	Ara tawhito, mahika kai, nohoaka	<u>Mātakitaki is recorded as a kāika mahika kai where tuna (eels), kāuru and āruhe were gathered.</u>	<ul style="list-style-type: none"> a. Damming, activities affecting water quality b. Buildings and structures, utilities c. Subdivision and development d. Earthworks e. Commercial and commercial recreational activities
32	Mata-Au (Clutha) River	Ara tawhito, mahika kai, nohoaka	<p><u>The Mata-au river takes its name from a Kāi Tahu whakapapa that traces the genealogy of water. On that basis, the Mata-au is seen as a descendant of the creation traditions. The Mata-au was also part of a mahika kai trail that led inland and was used by Ōtākou hapū including Ngāti Kurī, Ngāti Ruahikihiki, Ngāti Huirapa and Ngāi Tuahuriri. It was also a key transportation route for pounamu from inland areas to settlements on the coast. The Mata-au continues to hold the same traditional values of ara tawhito, tauraka waka, wāhi mahika kai and tikaka. It also has Statutory Acknowledgement status under the Ngāi Tahu Claims Settlement Act 1998.</u></p> <p><u>Other sites in the area: Kahuika, Okai Tū, Te Rua Tūpāpaku</u></p>	<ul style="list-style-type: none"> a. Damming, activities affecting water quality b. Buildings and structures, utilities c. Subdivision and development d. Earthworks e. Commercial and commercial recreational activities
33	Whakatipu-wai-Māori (Lake Whakatipu)	Wāhi taoka, mahika kai, ara tawhito	<p><u>The name Whakatipu-wai-māori originates from the earliest expedition of discovery made many generations ago by the tupuna Rakaihautu and his party from the Uruao waka. The Lake is key in numerous Kāi Tahu pūrakau (stories) and has a deep spiritual significance for mana whenua. For generations, the Lake also supported nohoaka, kāika, mahika kai as well as transportation routes for pounamu. The</u></p>	<ul style="list-style-type: none"> a. Damming, activities affecting water quality b. Buildings and structures, utilities c. Earthworks d. Subdivision and development e. New roads or additions/alterations to existing roads, vehicle tracks and driveways

			<p><u>knowledge of these associations hold the same value for Kāi Tahu to this day. It also has Statutory Acknowledgement status under the Ngāi Tahu Claims Settlement Act 1998.</u></p>	<p>f. Commercial and commercial recreational activities</p>
34	Wānaka (Lake Wānaka)	Wāhi taoka, mahika kai, ara tawhito	<p><u>Wānaka is one of the lakes referred to in the tradition of “Ngā Puna Wai Karikari o Rakaihautu” which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Through these pūrakau (stories), Wānaka holds a deep spiritual significance both traditionally and for Kāi Tahu at present. It was also a wāhi mahika kai rich with tuna (eel) which were caught, preserved, and transported back to the kāika nohoaka of coastal Otago. The knowledge of whakapapa, traditional trails, tauraka waka, mahika kai and other taoka associated with Lake Wānaka remain important to Kāi Tahu today. Lake Wānaka also has Statutory Acknowledgement status under the Ngāi Tahu Claims Settlement Act 1998.</u></p> <p><u>Other sites in the area: Waiariki (Stephensons Arm), Te Waikākāhi.</u></p>	<p>a. Damming, activities affecting water quality</p> <p>b. Buildings and structures</p> <p>c. Energy and Utility activities</p> <p>d. Earthworks</p> <p>e. Subdivision and development</p> <p>f. New roads or additions/alterations to existing roads, vehicle tracks and driveways</p> <p>g. Commercial and commercial recreational activities</p>
35	Hāwea (Lake Hāwea)	Wāhi taoka, mahika kai, ara tawhito	<p><u>Hāwea is one of the lakes referred to in the tradition of “Ngā Puna Wai Karikari o Rakaihautu” which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. The pūrakau (stories) associated with Lake Hāwea continue to hold spiritual significance for Kāi Tahu today. The Lake was traditionally considered rich with tuna (eel) that were caught, preserved, and transported to kāika nohoaka of coastal Otago. The knowledge of whakapapa, traditional trails, tauraka</u></p>	<p>a. Damming, activities affecting water quality</p> <p>b. Buildings and structures</p> <p>c. Energy and Utility activities</p> <p>d. Earthworks</p> <p>e. Subdivision and development</p> <p>f. New roads or additions/alterations to existing roads, vehicle tracks and driveways</p> <p>g. Commercial and commercial</p>

			<u>waka, mahika kai and other taoka associated with Lake Hāwea remain important to Kāi Tahu today. It also has Statutory Acknowledgement status under the Ngāi Tahu Claims Settlement Act 1998.</u>	recreational activities
36	Kawarau (The Remarkables)	Wāhi taoka, mauka	<u>Kawarau is the traditional name for the Remarkables.</u>	<ul style="list-style-type: none"> a. Exotic species including wilding pines b. Buildings and structures c. Energy and Utility activities d. New roads or additions/alterations to existing roads, vehicle tracks and driveways e. Activities affecting the ridgeline and upper slopes f. Earthworks g. Subdivision and development h. Activities affecting natural character
37	Lake Wānaka (Nohoanga)	Nohoaka	<u>Rather than being chosen for its specific historical significance, this nohoaka was selected because it was Crown land adjacent to or near key mahika kai locations.</u>	<ul style="list-style-type: none"> a. Access to site, lake and creeks b. Adjacent activities that are incompatible with Kāi Tahu use and enjoyment of the site
38	Wye Creek (Lake Wakatipu) (Nohoanga)	Nohoaka	<u>Rather than being chosen for its specific historical significance, this nohoaka was selected because it was Crown land adjacent to or near key mahika kai locations.</u>	<ul style="list-style-type: none"> a. Access to site, lake and creeks b. Adjacent activities that are incompatible with Kāi Tahu use and enjoyment of the site
39	Tucker Beach (Nohoanga)	Nohoaka	<u>Rather than being chosen for its specific historical significance, this nohoaka was selected because it was Crown land adjacent to or near key mahika kai locations.</u>	<ul style="list-style-type: none"> a. Access to site, lake and creeks b. Adjacent activities that are incompatible with Kāi Tahu use and enjoyment of the site
40	Māori Point (Nohoanga)	Nohoaka	<u>Rather than being chosen for its specific historical significance, this nohoaka</u>	<ul style="list-style-type: none"> a. Access to site, lake and creeks

			<u>was selected because it was Crown land adjacent to or near key mahika kai locations.</u>	b. Adjacent activities that are incompatible with Kāi Tahu use and enjoyment of the site
41	Lake Wānaka (Nohoanga)	Nohoaka	<u>Rather than being chosen for its specific historical significance, this nohoaka was selected because it was Crown land adjacent to or near key mahika kai locations.</u>	a. Access to site, lake and creeks b. Adjacent activities that are incompatible with Kāi Tahu use and enjoyment of the site
42	Albert Town (Nohoanga)	Nohoaka	<u>Rather than being chosen for its specific historical significance, this nohoaka was selected because it was Crown land adjacent to or near key mahika kai locations.</u>	a. Access to site, lake and creeks b. Adjacent activities that are incompatible with Kāi Tahu use and enjoyment of the site
43	Lake Hāwea Camp Ground (Nohoanga)	Nohoaka	<u>Rather than being chosen for its specific historical significance, this nohoaka was selected because it was Crown land adjacent to or near key mahika kai locations.</u>	a. Access to site, lake and creeks b. Adjacent activities that are incompatible with Kāi Tahu use and enjoyment of the site
44	Lake Hāwea – Timaru Creek (Nohoanga)	Nohoaka	<u>Rather than being chosen for its specific historical significance, this nohoaka was selected because it was Crown land adjacent to or near key mahika kai locations.</u>	a. Access to site, lake and creeks b. Adjacent activities that are incompatible with Kāi Tahu use and enjoyment of the site
45	Lake Hāwea (Nohoanga)	Nohoaka	<u>Rather than being chosen for its specific historical significance, this nohoaka was selected because it was Crown land adjacent to or near key mahika kai locations.</u>	a. Access to site, lake and creeks b. Adjacent activities that are incompatible with Kāi Tahu use and enjoyment of the site