



TOWNPLANNING
GROUP

[21] FAST TRACK MATTERS RELATING TO MAORI

QUEENSTOWN CABLE CAR





TO: Southern Infrastructure Limited, Queenstown Cable Car Project Team

DATE: 30 October 2025

FROM: s 9(2)(a)

QUEENSTOWN CABLE CAR – FAST-TRACK MATTERS RELATING TO MĀORI PARTIES

OVERVIEW

This memo outlines the consultation requirements and the Ngāi Tahu Treaty Settlement provisions relevant to the Queenstown Cable Car proposal under the Fast-track Approvals Act 2024 (**FTAA**). The project area is in the takiwā of Kāi Tahu and crosses wāhi tūpuna identified in the Queenstown Lakes District Plan. The information below summarises the parties to be consulted, relevant Treaty Settlement provisions, and next steps.

My advice does not cover fisheries Treaty Settlements as there are currently no mātaimai or taiapure reserves in the district nor are there any Takutai Moana matters.

This memo does not replace the continuing need for direct communication and dialogue with Kāi Tahu. It does not supersede manawhenua derived documents, reports, and advice. It is to be read alongside Kāi Tahu iwi management plans, policies, and advice on the proposal and application.

KĀI TAHU

Kāi Tahu is the collective of the individuals who descend from the whakapapa of Kāi Tahu, Kāti Māmoe, and Waitaha. The iwi institutions of Kāi Tahu consist of:

- 18 Papatipu Rūnaka that are the traditional communities of Kāi Tahu Whānui (see Appendix 1); and
- Te Rūnanga o Ngāi Tahu, constituted by Te Rūnanga o Ngāi Tahu Act 1996, as well as being the Post-Settlement Governance Entity.

Under the FTAA, consultation is required with the following parties:

| Entity | Role/Reason | Relevant Provisions |
|----------------------------------|---|---|
| Te Rūnanga o Ngāi Tahu (TRONT) | Post-Settlement Governance Entity Iwi Authority Te Rūnanga o Ngāi Tahu Act 1996 | s11(b)(i), s13(4)(j)(ii), s13(4)(l), s13(4)(o), Schedules 5 and 7 |
| Kāi Tahu Papatipu Rūnaka e Whitu | Mana whenua entities with shared interests in the district Te Runanga o Ngai Tahu (Declaration of Membership) Order 2001 | s11(b)(i), s13(4)(j)(ii), s13(4)(o) Schedules 5 and 7 |
| Aukaha | Environmental entity of Papatipu Rūnaka with shared interests in the project area | s11(b)(i), s13(4)(j)(ii), s13(4)(o) Schedules 5 and 7 |
| Te Ao Mārama Inc (TAMI) | Environmental entity of Papatipu Rūnaka with shared interests in the project area | s11(b)(i), s13(4)(j)(ii), s13(4)(o) Schedules 5 and 7 |

Kāi Tahu Papatipu Rūnaka e Whitu is a collective term for the seven Papatipu Rūnaka who have shared interests in the district and project area, being:

- Te Rūnaka o Moeraki, based in Moeraki
- Kāti Huirapa ki Puketeraki, based in Karitane
- Te Rūnaka o Ōtākou, based on the Otago Peninsula
- Waihōpai Rūnaka, based in Invercargill
- Te Rūnaka o Awarua, based in Bluff
- Te Rūnaka o Ōraka-Aparima, based in Riverton
- Hokonui Rūnaka, based in Gore.

Kāi Tahu Papatipu Rūnaka e Whitu and Te Rūnanga o Ngāi Tahu were formally advised of the project and the intention to lodge a referral application on 25 July 2025 and provided with an overview of the project. As matters have progressed and been refined through feedback and advice, an updated package of information was sent on 20 October 2025 outlining key revisions.

These two notifications are in addition to months of informal information sharing and direct discussions, upholding a commitment to ongoing consultation and engagement. Kāi Tahu and SIL continue to engage about the project, the requirements for FTAA, Treaty Settlement provisions, and the views of iwi/hapū. Specific matters will be addressed during the substantive stage, but the reserve land potentially subject to a Part 9 Ngāi Tahu Claims Settlement Act 1998 (**NTCSA**) notice has been identified and raised early with Kāi Tahu (21 August 2025).

Environmental Entities and Iwi Management Plans

The seven Papatipu Rūnaka have two mandated environmental entities: TAMI based in Invercargill and Aukaha based in Dunedin. These environmental entities have different mandates and financial structures, and work on behalf of the Papatipu Rūnaka on Resource Management Act 1991 and Local Government Act 2002 matters.

Two iwi management plans cover the Queenstown Lakes District:

- [Te Tangi a Tauira – The Cry of the People](#) administered by [Te Ao Mārama Inc](#) on behalf of Papatipu Rūnaka.
- [Kāi Tahu ki Otago Natural Resource Management Plan](#) administered by [Aukaha](#) on behalf of Papatipu Rūnaka.

Kāi Tahu considered it their duty to leave the environment in as good or even better condition than received from tūpuna. The historical practices were established by tūpuna and must be passed on to kā uri kei te heke mai, the generations to come.

Both iwi management plans aim to uphold the rakatirataka and kaitiakitaka of Kāi Tahu and are based on ki uta ki tai. They promote early and meaningful engagement and the use of mana whenua led assessments and protocols. In the articulation of these principles and approaches, KTKO is more technical and spatially detailed, while Te Tangi is more values-based and thematic.

The intent and outcomes sought in both iwi management plans are compatible and complementary and should not be interpreted as contrary or conflicting. Read together, they provide a holistic approach that for various reasons, have drawn on specific issues and experiences and addressed them accordingly.

TE TIRITI O WAITANGI, TE KERĒME

The Treaty of Waitangi / Te Tiriti o Waitangi 1840 is an agreement between the Crown and Māori to allow the Crown to govern, and to make the laws while protecting Māori rights and interests. Te Tiriti guarantees and provides for the rights to continue customary practices, including mahika kai. Article II of Te Tiriti specifically guaranteed tino rakatirataka (real authority) over forests, fisheries, settlements and taoka. Article III, often forgotten but nationally and internationally significant, provides Māori with the right of citizenship.

The 1848 Kemp Deed was a pivotal Crown land purchase that encompassed over 13.5 million acres of Te Waipounamu, including inland Otago and Queenstown. Negotiated hastily and without proper surveying, the Deed failed to define clear boundaries or secure the promised reserves and protections for Kāi Tahu. Although the Crown had committed to setting aside ample land for the present and future needs of Kāi Tahu (including mahika kai, provision of schools and hospitals) only a fraction of land was reserved, and mahika kai rights were severely restricted. Queenstown, as part of this vast and imprecisely transacted area, became one of many regions where Kāi Tahu were effectively dispossessed of their ancestral lands.

[Te Kerēme](#), the Ngāi Tahu Claim, represents one of the most significant and enduring Treaty of Waitangi grievances in New Zealand's legal history. Originating in 1849 with formal statement of grievance by Matiaha Tiramōrehu, the claim addressed the Crown's failure to uphold promises made during a series of land purchases between 1844 and 1864, including the infamous Kemp's Deed. Over generations, Kāi Tahu leaders maintained a persistent legal and political campaign for redress, culminating in the 1986 Waitangi Tribunal claim that consolidated 73 grievances under nine thematic headings, known as the "Nine Tall Trees of Ngāi Tahu".

The NTCSA, underpinned by the Ngāi Tahu Deed of Settlement 1997, is regarded as a landmark in New Zealand's Treaty jurisprudence. Kāi Tahu view the NTCSA, alongside Te Tiriti o Waitangi, as establishing a binding legal relationship with the Crown, one that carries fiduciary dimensions. The Settlement not only restored a measure of economic self-determination through a significant asset base but also affirmed Kāi Tahu tino rakatirataka over taoka, mahika kai, and other customary rights guaranteed under Article II of Te Tiriti. The Ngāi Tahu Settlement remains a foundational precedent in the evolution of Treaty settlements and Crown-Māori legal relations.

Ngāi Tahu Claim Area

The Ngāi Tahu claim area covers:

- a) the takiwā of Ngāi Tahu Whānui¹; and
- b) the coastal marine area adjacent to the coastal boundary of the takiwā of Ngāi Tahu Whānui; and
- c) the New Zealand fisheries waters within the coastal marine area and exclusive economic zone adjacent to the seaward boundary of that coastal marine area;—

and the northern sea boundaries of the coastal marine area have been determined using the equidistance principle, and the northern sea boundaries of the exclusive economic zone have been determined using the perpendicular to the meridian principle from the seaward boundary of the coastal marine area (with provision to exclude part of the New Zealand fisheries waters around the Chatham Islands).

Queenstown Lakes is in the takiwā of Ngāi Tahu. No other iwi or hapū have a claim to the district.

Treaty Settlement Provisions

The Ngāi Tahu Settlement consists of four classes of redress transferred to Kāi Tahu:

- An apology by the Crown that served to restore the relationship between it and Kāi Tahu
- Acknowledgment of the tribal relationship with, and significance of, Aoraki

¹ For details, see section 5, Te Rūnanga o Ngāi Tahu Act 1996.

- Cultural redress consisting of a suite of legal instruments that express customary associations and provide mechanisms for Kāi Tahu to participate in environmental management
- Economic redress comprised of transferred assets, purchase options of Crown assets, and a perpetual right of first refusal over select Crown assets in the Kāi Tahu takiwā.

Principles

There are no specific principles detailed in the Ngāi Tahu Settlement. However, as TAMI has previously advised, the NTCSA upholds that:

- Kāi Tahu holds and exercises rakatirataka with the Kāi Tahu takiwā.
- The Crown and agents of the Crown must act in good faith.
- All areas and places within the Kāi Tahu takiwā are important and form part of an intertwined network of values, places and resources which are relevant to Kāi Tahu tribal history, contemporary values and the future of the iwi.
- Settlement provided a basis for continuing evolution from which Kāi Tahu can express its ancestral relationship with the Kāi Tahu takiwā into the future.

The Apology

The Crown's Apology serves as a formal acknowledgment of the Crown's repeated breaches of Te Tiriti o Waitangi and its failure to uphold the promises made during historical land transactions. Central to the apology is the recognition of the enduring rakatirataka of Kāi Tahu in its takiwā. The Crown explicitly admits to undermining the ability of Kāi Tahu to exercise control over its lands, resources, and taonga, and acknowledges the intergenerational harm caused by these actions. By affirming Kāi Tahu rakatirataka and expressing deep regret for the loss and hardship inflicted, the apology aims to restore a relationship of mutual respect and good faith, consistent with the principles of Te Tiriti and the fiduciary obligations it entails.

Settlement Redress Provisions in or near the Whakatipu Basin

Redress elements of the NTCSA provide Kāi Tahu with an ability to express its traditional relationships with the natural environment and to exercise kaitiaki responsibilities.

Statutory Acknowledgements:

- Whakatipu Waimāori /Lake Wakatipu (see Appendix 2)
- Mata-au /Clutha River

Nohoaka:

- Shotover River - Māori Point
- Shotover River - Tuckers Beach

The NTCSA recognises the special relationship Kāi Tahu has with 49 bird species, 54 plant species and 6 marine mammal species. These are listed in schedule [97 Taonga Species](#) and schedule [98 Customary Fisheries](#).

Kāi Tahu Ownership of Natural Pounamu

The Ngāi Tahu (Pounamu Vesting) Act 1997 provides for ownership by Kāi Tahu of natural pounamu from its takiwā. There are pounamu fields in the district and historical transport routes from Te Koroka (Mt. Cosmos) Dart/Slipstream and Piopiotahi. If any natural pounamu is found onsite, Kāi Tahu is to be contacted. Public fossicking of natural pounamu is not permitted in the Queenstown-Lakes District.

MATTERS FOR THE REFERRAL APPLICATION

Consultation with Māori parties (s.11(b)(i) and s.13(4)(j)(ii)):

- For this proposal, Kāi Tahu has advised that Tom Hooper is the lead contact for Kāi Tahu Papatipu Rūnaka e Whitu and their environmental entities. All consultation is to go through Tom.
- Te Rūnanga o Ngāi Tahu is to be informed in its role as Post-Settlement Governance Entity and may comment on the referral and substantive applications.
- As outlined in the *Kāi Tahu* section above, consultation is underway with Kāi Tahu Papatipu Rūnaka e Whitu with a process agreement signed and Te Rūnanga o Ngāi Tahu continues to be included in notifications and updates.

List of Treaty Settlements (s13(4)(l)):

- Principles and provisions of the Ngāi Tahu Treaty Settlement, as outlined in the NTCSA and companion Deed of Settlement, have been identified (see above).
- Consultation will be undertaken with Te Rūnanga o Ngāi Tahu, Papatipu Rūnaka with shared interests in the project area and their environmental entities in developing the substantive application.

Māori Land, marae, and identified wāhi tapu (s.13(4)(o)):

- No redress lands, entitlements, or vestings are known to be in the project area.
- There is no identified Māori land nor marae within the project area.
- Not aware of any Heritage New Zealand Pouhere Taonga or Department of Conservation identified, known, or recorded wāhi tapu in the project area. SIL will need to work with Kāi Tahu during the substantive phase to confirm as permission may be needed from them for the respective agencies to release the necessary information.

Wāhi Tūpuna Layers

Wāhi Tūpuna layers are outlined in Chapter 39 of the proposed Queenstown Lakes District Plan. The proposed Cable Car route crosses Te Tapunui (Queenstown Hill) that has six potential threats recognised that may require an assessment in relation to Manawhenua values:

- a. Earthworks
- b. Exotic wilding trees and pest plant species
- c. Buildings and structures
- d. Energy and Utility activities
- e. Subdivision and development
- f. Activities affecting the ridgeline and upper slopes

The proposed Cable Car route may impact other nearby wāhi tūpuna (see Appendix 3), and this matter will be reviewed and discussed with Kāi Tahu during the substantive stage.

MATTERS TO BE CONSIDERED IN THE SUBSTANTIVE APPLICATION

Analysis by the project team to date has indicated that schedules 5 and 7 will be triggered. A desktop review of the Ngāi Tahu Settlement indicates that the following matters (see table) may be relevant and need to be discussed further with Kāi Tahu during the development of the substantive application.

| Fast-track Approvals Act | Initial Analysis from Kauati |
|--|--|
| Schedule 5 – Approvals relating to Resource Management Act 1991 | |
| 5(1)(b)(i) a statutory area (as defined in the relevant Treaty settlement Act); | The NTCSA covers this district. There are no statutory areas in the proposed project area. However, the project area is adjacent to Whakatipu Waimāori (statutory acknowledgement/ deed of recognition). |
| 5(1)(i) Information about any Treaty settlements that apply in the project area, (i) identification of the relevant provisions in those Treaty settlements; | <p>Treaty Settlement provisions will be investigated during the substantive application following discussions with Kāi Tahu parties, notably taonga species and right of first refusal.</p> <p>Taonga Species: The NTCSA recognises the special relationship Kāi Tahu has with 49 bird species, 54 plant species and 6 marine mammal species. These are listed in schedule 97 Taonga Species and schedule 98 Customary Fisheries.</p> <p>Crown Land or Assets have been identified in the proposed project area, and there is Crown and Council land nearby. Therefore, this matter needs to be considered and addressed with Kāi Tahu:</p> <ul style="list-style-type: none"> • The Right of First Refusal (RFR) is in respect of a defined range of assets that ensures that Kāi Tahu has the first opportunity to acquire a large range of Crown assets, at their current market value. This RFR is triggered whenever Crown agencies decide to 'dispose' of the RFR assets. Dispose includes the sale of assets, and the issuing of long-term leases over the assets (50 years, including rights of renewal). In certain circumstances the RFR is also triggered if the relevant assets are transferred into a company and that company is later sold. • For Crown Land administered by the Department of Conservation, Settlement Protocols apply that set out ways in which the Department exercises its powers, duties and functions in relation to: <ul style="list-style-type: none"> ○ Cultural materials ○ Freshwater fisheries ○ The culling of species of interest to Kāi Tahu ○ Historic resources ○ Resource Management Act involvement ○ Visitor and public information. |
| 5(1)(i) Information about any Treaty settlements that apply in the project area, (ii) a summary of any redress provided by those settlements that affects natural and physical resources relevant to the project or project area. | The relevant Treaty Settlements and redress are summarised in the memo. The NTCSA includes economic, cultural, and non-tribal redress. |
| 6(1)(e) Identification of persons who may be affected by the activity and any response to the views of any persons consulted, including the views of iwi or hapū | To be discussed between SIL and Kāi Tahu parties. |

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| that have been consulted in relation to the proposal | |
| 6(1)(f) If iwi or hapū elect not to respond when consulted on the proposal, any reasons that they have specified for that decision | To be discussed between SIL and Kāi Tahu parties. |
| Schedule 6 – Conservation Act 1987, Reserves Act 1977, Wildlife Act 1953, and National Parks Act 1980 | |
| 2(1)(b) if a proposed concession includes a lease and— (b) the granting of the lease would trigger a right of first refusal or a right of offer or return. | <p>To be discussed between SIL and Kāi Tahu parties.</p> <p>Crown Land or Assets have been identified in the proposed project area, and there is Crown and Council land nearby. Therefore, this matter needs to be considered and addressed with Kāi Tahu:</p> <ul style="list-style-type: none"> The Right of First Refusal (RFR) is in respect of a defined range of assets that ensures that Kāi Tahu has the first opportunity to acquire a large range of Crown assets, at their current market value. This RFR is triggered whenever Crown agencies decide to 'dispose' of the RFR assets. Dispose includes the sale of assets, and the issuing of long-term leases over the assets (50 years, including rights of renewal). In certain circumstances the RFR is also triggered if the relevant assets are transferred into a company and that company is later sold. |
| 2(2) the applicant has written agreement from the holder of the right of first refusal or right of offer or return to waive that right for the purposes of the proposed lease | |
| 3(1)(d)(ii) any conservation management strategies or conservation management plans that have been co-authored, authored, or approved by a Treaty settlement entity | <p>➤ No conservation management strategies or conservation management plans that have been co-authored, authored, or approved by a Treaty settlement entity. However, the CMS states that:</p> <p>Both parties are committed to building on the platform established by the Settlement to develop and strengthen a partnership that fully realises the Department's section 4 (Conservation Act 1987) responsibilities and actively provides for Ngāi Tahu tino rangatiratanga and its expression through kaitiakitanga. This includes active and shared management and decision-making with Ngāi Tahu (consistent with legislation) in management of public conservation lands, waters and resources of importance to Ngāi Tahu.</p> |
| 40 a land exchange granted for the purposes of section 16A Conservation Act or section 15 of the Reserves Act 1977 to be a disposal of the land exchanged | To be discussed between SIL and Kāi Tahu parties. |
| Schedule 7 – Approvals relating to Wildlife Act 1953 | |
| 2(1)(n) provide proof and details of all consultation, including with hapū or iwi, on the application specific to wildlife impacts | <p>To be discussed between SIL and Kāi Tahu parties. Taonga species listed in the NTCSA have been identified in the Ecological Assessment of Stage 1 of the Proposed Cable Car Project in Queenstown, Otago by Wildlands.</p> <p>Taonga Species: The NTCSA recognises the special relationship Kāi Tahu has with 49 bird species, 54 plant species and 6 marine mammal species. These are listed in schedule 97 Taonga Species and schedule 98 Customary Fisheries.</p> |

| | |
|--|--|
| | <p>The Tucker Beach nohoaka is near the project area. Nohoaka entitlements, provided for in the NTCSA, are identified as seasonal or temporary campsites established on Crown owned land 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.</p> |
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Kā mihi

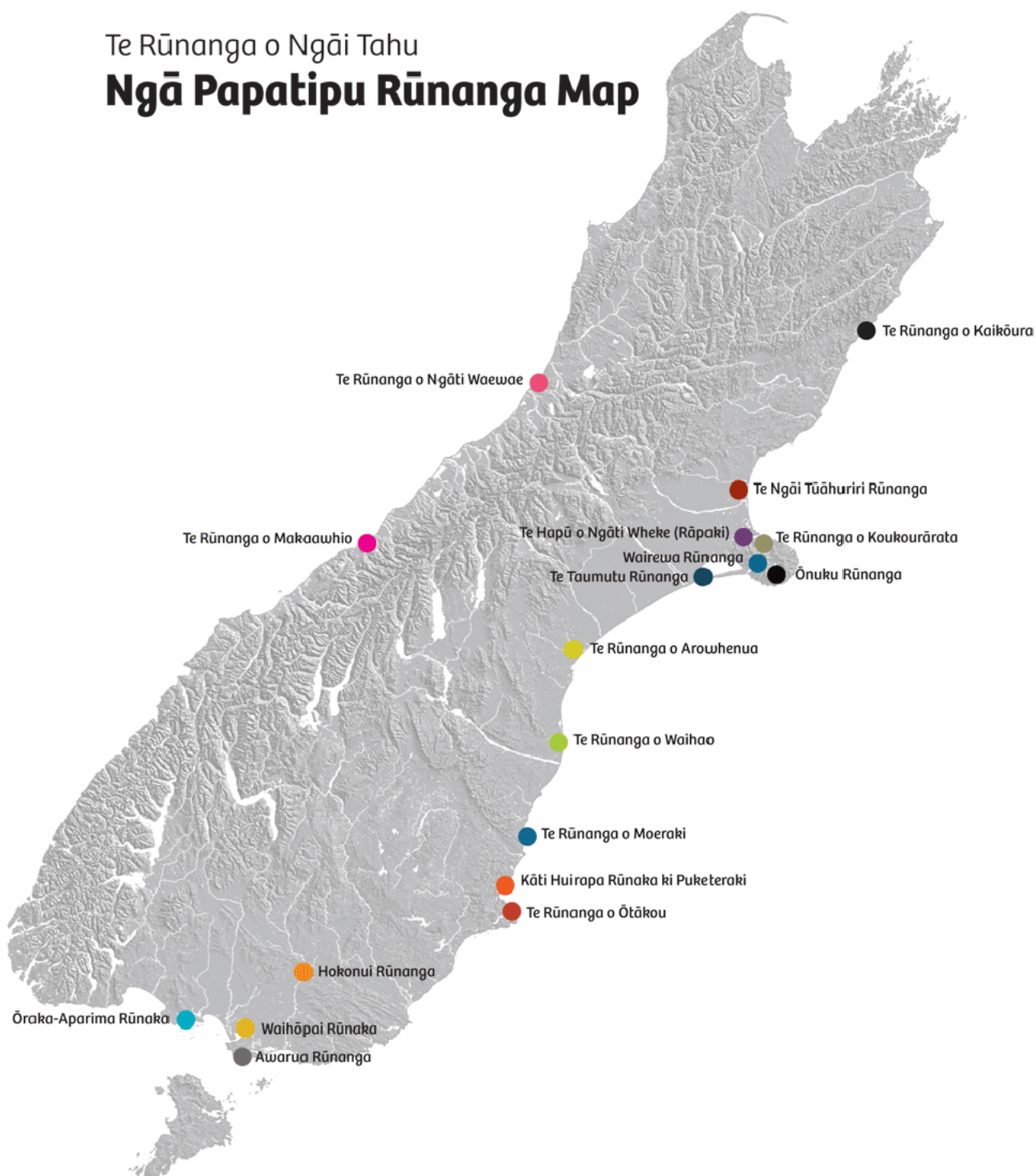
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Kaihautū Director, Kauati
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Te Rūnanga o Ngāi Tahu

Ngā Papatipu Rūnanga Map



APPENDIX 2: SCHEDULE 75 STATUTORY ACKNOWLEDGEMENT FOR WHAKATIPU-WAI-MĀORI (LAKE WAKATIPU)

Statutory area

The statutory area to which this statutory acknowledgement applies is the lake known as Whakatipu-wai-māori (Lake Wakatipu), the location of which is shown on Allocation Plan MD 39 (SO 24720).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Whakatipu-waimāori, as set out below.

Ngāi Tahu association with Whakatipu-wai-māori

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. Rakaihautu is traditionally credited with creating the great waterways of the interior of the island with his famous kō (a tool similar to a spade), known as Tū Whakaroria and renamed Tuhiraki at the conclusion of the expedition.

There are many traditions relating to the lake. One of the most famous tells that the hollow which forms the bed of the lake was created when the people known as Te Rapuwai came upon the giant tipua (ogre) Matau as he lay there in a deep sleep. Matau had been responsible for the disappearance of many small hunting parties and had entrapped a beautiful maiden, Manatā. The father of Manatā offered her in marriage to the man who could bring her safely home. Matakauri, who was in love with Manatā, ventured forth, discovering that Matau slept when the northwest wind blew. Matakauri selected a day when the wind was blowing the right way and set forth. He found Manatā and, using his mere, he attempted to sever the bonds which held her, but try as he would he failed. Manatā began to sob bitterly, and as her tears fell on the cords, they melted away. Matakauri carried Manatā back to the village where they became man and wife. However, Matakauri knew that while Matau lived no maiden was safe, so he set forth when again the northwest wind blew, and set fire to the large growth of bracken that acted as a bed for the giant. Matau was smothered in flames, the fat from his body augmenting the fire, until the blaze was so fierce that it burned a hole more than 1,000 feet deep. The snow on the surrounding hills melted and filled the hole, which is known today as Lake Wakatipu.

For Ngāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations, these histories reinforce tribal identity and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

Whakatipu-wai-māori once supported nohoanga and villages which were the seasonal destinations of Otago and Murihiku (Southland) whānau and hapū for many generations, exercising ahi kā and accessing mahika kai and providing a route to access the treasured pounamu located beyond the head of the lake. Strategic marriages between hapū strengthened the kupenga (net) of whakapapa and thus rights to use the resources of the lake. It is because of these patterns of activity that the lake continues to be important to rūnanga located in Murihiku, Otago and beyond. These rūnanga carry the responsibilities of kaitiaki in relation to the area, and are represented by the tribal structure, Te Rūnanga o Ngāi Tahu.

The lake also supported permanent settlements, such as the kaika (village) Tahuna near present-day Queenstown, Te Kirikiri Pā, located where the Queenstown gardens are found today, a Ngāti Mamoe kaika near the Kawarau Falls called Ō Te Roto, and another called Takerehaka near Kingston. The Ngāti Mamoe chief Tu Wiri Roa had a daughter, Haki Te Kura, who is remembered for her feat of swimming across the lake from Tāhuna, a distance of some three kilometres.

The tūpuna had considerable knowledge of whakapapa, traditional trails and Tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the lake, the relationship of people with the lake 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.

A key attraction of the lake was the access it provided to seasonal campsites and the pounamu located at the head of the lake at the Dart and Routeburn River catchments, from which countless generations gathered inaka and koko-takiwai pounamu and transported it back to coastal settlements for fashioning into tools, ornaments and weapons.

Waka and mōkihi were the key modes of transport for the pounamu trade, travelling the length and breadth of Whakatipu-wai-māori. Thus, there were numerous Tauranga waka (landing places) on the lake and the islands upon it (Matau and Wāwāhi-waka). The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the lake. The lake was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the roto (lake).

Whakatipu-wai-māori is an important source of freshwater, the lake itself being fed by hukawai (melt waters). These are waters with the highest level of purity and were accorded traditional classifications by Ngāi Tahu that recognised this value. Thus, it is a puna (spring) which sustains many ecosystems important to Ngāi Tahu. The mauri of Whakatipu-wai-māori represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whānui with the lake.

Purposes of statutory acknowledgement

Pursuant to section 215, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- a) to require that consent authorities forward summaries of resource consent applications to Te Rūnanga o Ngāi Tahu as required by regulations made pursuant to section 207 (clause 12.2.3 of the deed of settlement); and
- b) to require that consent authorities, Heritage New Zealand Pouhere Taonga, or the Environment Court, as the case may be, have regard to this statutory acknowledgement in relation to Whakatipu-wai-māori, as provided in sections 208 to 210 (clause 12.2.4 of the deed of settlement); and
- c) to empower the Minister responsible for management of Whakatipu-wai-māori or the Commissioner of Crown Lands, as the case may be, to enter into a Deed of Recognition as provided in section 212 (clause 12.2.6 of the deed of settlement); and
- d) to enable Te Rūnanga o Ngāi Tahu and any member of Ngāi Tahu Whānui to cite this statutory acknowledgement as evidence of the association of Ngāi Tahu to Whakatipu-wai-māori as provided in section 211 (clause 12.2.5 of the deed of settlement).

Limitations on effect of statutory acknowledgement

Except as expressly provided in sections 208 to 211, 213, and 215,—

- a) this statutory acknowledgement does not affect, and is not to be taken into account in, the exercise of any power, duty, or function by any person or entity under any statute, regulation, or bylaw; and
- b) without limiting paragraph (a), no person or entity, in considering any matter or making any decision or recommendation under any statute, regulation, or bylaw, may give any greater or lesser

weight to Ngāi Tahu's association to Whakatipu-wai-māori (as described in this statutory acknowledgement) than that person or entity would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of Whakatipu-wai-māori.

Except as expressly provided in this Act, this statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement. Except as expressly provided in this Act, this statutory acknowledgement does not, of itself, have the effect of granting, creating, or providing evidence of any estate or interest in, or any rights of any kind whatsoever relating to, Whakatipu-wai-māori.

APPENDIX 3: CHAPTER 39 WĀHI TŪPUNA, QUEENSTOWN LAKES DISTRICT PLAN

| | Name | Description | Manawhenua Values | Potential threats |
|-----|------------------------------|--|--|--|
| 15a | Tāhuna (Central Queenstown) | This is the traditional name for the flat at Queenstown. It is also the area where a kāika (permanent settlement) once stood. | Whakapapa, rakatirataka, kaitiakitaka, mana, mauri. Nohoaka, tauraka waka, mahika kai, kāika, ara tawhito, archaeological values. | Due to its extensive level of modification, there are no potential threats listed for this wāhi tūpuna and the rules specific to wāhi tūpuna do not apply. However, this wāhi tūpuna remains significant to manawhenua and cultural values may be considered relevant to assessment of discretionary and non-complying activities. |
| 15b | Te Kirikiri (Urban Frankton) | 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. | Whakapapa, rakatirataka, kaitiakitaka, mana, mauri. Nohoaka, tauraka waka, mahika kai, kāika, ara tawhito, archaeological values. | Due to its extensive level of modification, there are no potential threats listed for this wāhi tūpuna and the rules specific to wāhi tūpuna do not apply. However, this wāhi tūpuna remains significant to manawhenua and cultural values may be considered relevant to assessment of discretionary and non-complying activities. |
| 20 | Te Tapunui (Queenstown Hill) | Inherent in its name, Te Tapunui is a place considered sacred to Kāi Tahu both traditionally and in the present. | Whakapapa, rakatirataka, kaitiakitaka, mana, mauri. Wāhi taoka, wāhi tapu. | <ul style="list-style-type: none"> g. Earthworks h. Exotic wilding trees and pest plant species i. Buildings and structures j. Energy and Utility activities k. Subdivision and development l. Activities affecting the ridgeline and upper slopes |
| 29 | Kimiākau (Shotover River) | Kimiākau (Shotover River) was part of the extensive network of kāika mahika kai (food gathering places) and traditional travel routes throughout Central Otago. Other sites in the area: Puahuru | Whakapapa, rakatirataka, kaitiakitaka, mana, mauri. Ara tawhito, mahika kai, nohoaka. | <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 wilding trees and pest plant species g. Commercial and commercial recreational activities |

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| 33 | Whakātipu-wai Māori (Lake Wakātipu) | <p>The name Whakatipu waimāori originates from the earliest expedition of discovery made many generations ago by the tupuna Rākaihautū and his party from the Uruao waka. In tradition, Rākaihautū dug the lakes with his kō known Tūwhakarōria. The Lake is key in numerous Kāi Tahu pūrākau (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 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.</p> | <p>Whakapapa, rakatirataka, kaitiakitaka, mana, mauri.</p> <p>Wāhi taoka, mahika kai, ara tawhito.</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 f. Commercial and commercial recreational activities |
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