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Kā Rūnaka
Treaty Rights and Interests Statement

Remarkables Ski Area Upgrade and Doolans Expansion

27-10-2026

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Prepared for

Kā Rūnaka

Submitted to

Ka Taki te Umere, on behalf of Kā Rūnaka

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Reo Kāi Tahu, abbreviations & glossary

This statement adopts Kāi Tahu dialect consistently throughout, recognising language as an expression of mana whenua identity and whakapapa.

In alignment with Kāi Tahu usage, words such as *Kāi* (rather than *Ngāi*) and *tīpuna* (rather than *tūpuna*) are used to reflect regional phonetics and customary practice, alongside other dialect forms embedded in Te Waipounamu kōrero. This approach acknowledges that language is not neutral, but a living tohu of place and people, reinforcing the relationships between whenua, wai, and whānau that underpin this statement.

Consistent with Kāi Tahu-led initiatives such as Kotahi Mano Kāika, which promote the revitalisation and normalisation of Kāi Tahu reo within everyday contexts, this document treats dialect as integral to how cultural values and taoka are described and understood. In doing so, it aligns with the broader Tiriti-based framing of this statement, where cultural concepts, including wāhi tīpuna and their associated values, are recognised as embedded in language, worldview, and intergenerational identity, rather than being reducible to standardised terminology alone.

> “Our language is at the very heart of who we are as a people. It is the waka, the vessel, which carries our traditional knowledge and histories”. Kotahi Mano Kāika

Glossary of terms

Kupu Māori	English translation/meaning
Ātua	deity, god, ancestor with continuing influence
Ara tawhito	traditional trails, travel routes
Awa	river
Hapū	sub-tribe, kinship group
Hauora	health, wellbeing
Ira atua	divine realm; spiritual dimension
Ira tangata	human realm; human dimension
Iwi	tribe, people
Kāi Tahu	principal iwi of Te Waipounamu (South Island), also spelled Ngāi Tahu
Kāi Tahu Whānui	the wider Ngāi Tahu tribal collective
Kāika	settlement, village
Kāika nohoaka	seasonal settlement/camping place
Kāika mahika kai	food gathering settlement
Kā Rūnaka	collective rūnaka
Kaitiaki	guardian, steward
Kaitiakitaka	guardianship, stewardship
Kākāpō	native nocturnal parrot
Kawarau	traditional name for the Remarkables mountain range
Kawarau awa	Kawarau River
Kawarau mauka	Kawarau mountain range / The Remarkables
Kea	native alpine parrot
Ki uta ki tai	from the mountains to the sea
Kōrero	discussion, narrative, story
Kōrero tuku iho	ancestral narratives, traditions handed down
Kotahi Mano Kāika	Kāi Tahu language revitalisation programme
Kō	digging stick
Mahika kai	food gathering and associated resources
Mana	authority, prestige, influence
Manaakitaka	hospitality, care, generosity

Kupu Māori	English translation/meaning
Mana whenua	customary authority exercised by people of the land
Mātauraka	knowledge, traditional knowledge
Mauri	life force, vital essence
Mauka	mountain
Murihiku	Southland region
Nohoaka	seasonal occupation site, camping place
Ōraka-Aparima	Rūnaka
Ōtākou	Otago Peninsula area and rūnaka
Ōterotu	traditional name associated with Kawarau Falls
Papapuni	traditional name for the Nevis River
Papatipu Rūnaka	local rūnaka holding mana whenua status
Parawhenua	atua associated with freshwater
Pōtiki-whata-rumakinao	traditional place name
Pounamu	greenstone, nephrite jade
Pūrākau	traditional narratives, stories
Rakahore	atua associated with rock and stone
Rakatira	chief, leader
Rakatirataka	chieftainship, authority, self-determination
Rakiura	Stewart Island
Rakaihautū	ancestral explorer
Rauemi	resources
Raukawa Moana	Cook Strait
Reo	language
Rohe	tribal territory
Roto	lake
Rūnaka	tribal council, assembly; also spelled Rūnanga
Taiao	environment, natural world
Tāhuna	Queenstown
Taoka	treasured possession, cultural treasure
Taoka species	culturally significant species
Takiwā	tribal area, territory

Kupu Māori	English translation/meaning
Tangata whenua	people of the land
Tapuae-o-Uenuku	Hector Mountains; the footsteps of Uenuku
Te Kura Taka Pini	Ngāi Tahu Freshwater Organisation
Te Riu Hopuwai o Kawarau	Kawarau catchment
Te Tihi o Kawarau	summit of Kawarau
Te Waipounamu	South Island
Tikaka	customary values, correct procedures
Tino rakatirataka	highest authority, self-determination
Tīpuna	ancestors
Tuna	eel
Tūwhakarōria	name of Rakaihautū's digging stick
Uara ahurea	cultural values
Wai	water
Wai māori	freshwater
Waihōpai	Invercargill area and rūnaka
Waitaha	ancestral tribal grouping
Waka	canoe; vessel
Waka o Aoraki	South Island
Wānanga	discussion forum, learning gathering
Wāhi tapu	sacred place
Wāhi taoka	treasured place
Wāhi tīpuna	ancestral landscape or place of significance
Waimāori	fresh water
Weka	native rail bird
Whakapapa	genealogy, layers of connection
Whakatipu Waimāori	Lake Whakatipu
Whānau	extended family
Whānau ora	family wellbeing
Whenua	land

1. Tirohaka Whānui | Overview

1.1 Purpose of this Kā Runaka Treaty Rights and Interests Statement

This Treaty Rights and Interests Statement (TRIS) has been prepared on behalf of Kā Rūnaka in relation to the proposed Remarkables Ski Area Upgrade and Doolans Expansion and forms part of the information available to decision-makers under the Fast-track Approvals Act 2024 (FTAA). The statement has been prepared in recognition of the significance of Kawarau mauka, as part of the wider Whakatipu cultural landscape to Kāi Tahu, and the requirement for decision-makers to appropriately consider mana whenua rights, interests and responsibilities when considering the proposal.

As is detailed in this statement, the proposal is situated within a culturally significant landscape and centred immediately upon a Wāhi Tīpuna site, being 'Kawarau (The Remarkables),' site 36 within the Queenstown Lakes District Council's Proposed District Plan (QLDC PDP). Kawarau, as the highest point within the catchment and headwaters, is inherently connected to surrounding significant cultural landscapes that are further recognised in a range of statutory acknowledgements, conservation interests, planning provisions, Tiriti settlement mechanisms and wider rights and interests recognised through Te Tiriti o Waitangi and the Ngāi Tahu Claims Settlement Act 1998.

This statement has been prepared from the perspective of mana whenua and reflects the exercise of rakatirataka within the Kawarau and wider Whakatipu catchment. It recognises that Kāi Tahu interests are not limited to individual sites or resources, but extend across interconnected cultural, environmental, social, economic and intergenerational relationships. Accordingly, the statement begins to consider both the direct and cumulative implications of the proposal for the ability of Kā Rūnaka to maintain these relationships now and for future generations.

The statement seeks to outline and provide an understanding of:

- the significance of the receiving environment and the cultural values associated with it;
- the extent to which the proposal may interact with Wāhi Tīpuna, cultural landscapes, mahika kai, taoka species, wai, kōrero tuku iho and other matters of significance to mana whenua;
- the extent to which the proposal enables or constrains the exercise of rakatirataka; and
- engagement undertaken with Kā Rūnaka

From a Kā Rūnaka perspective, adverse effects on Wāhi Tīpuna, cultural landscapes, rakatirataka, kaitiakitaka and the ability of future generations to maintain relationships with their ancestral landscape are relevant outcomes that must be recognised in any balanced assessment of costs and benefits, regardless of whether they are readily captured through conventional economic indicators.

1.2 Location and Land Context

The application area is located within Kawarau and the adjoining Doolans Basin, a culturally significant Wāhi Tīpuna landscape.

For the purposes of this statement, the Application site and receiving cultural landscape is understood to be Te riu hopuwai o Kawarau, the Kawarau catchment. For mana whenua, te riu hopuwai o Kawarau includes, but is not limited to, the catchment as it is documented in the 1844 map from a drawing by Huruhuru, in which Kawarau mauka is encompassed within and framed by Whakatipu Waimāori, Kawarau (Kawarau river) and Te Papapuni (Nevis River). See section 3.3.2 for more details on te riu hopuwai o Kawarau. It further encompasses Tapuae-o-Uenuku (Hector Mountains), which it is inherently connected to.

Key characteristics of the site and its cultural context include:

- Kawarau, the traditional name for the Remarkables, is one of the highest and most prominent mountain ranges overlooking Whakatipu Waimāori. The **Kawarau Wāhi Tīpuna status (Site 36 of the QLDC Proposed District Plan)** recognises Kawarau as holding wāhi taoka and mauka values for mana whenua. The Wāhi Tīpuna status of Kawarau further acknowledges that its closeness to the atua contributes to its significance.
- The cultural significance of this landscape is recognised through Tiriti settlement mechanisms, including statutory acknowledgements and the Ngāi Tahu Claims Settlement Act 1998. Kawarau forms part of a wider interconnected cultural landscape associated with mahika kai, ara tawhito and the ongoing exercise of rakatirataka. It cannot be understood in isolation from the broader Whakatipu catchment. This includes **Whakatipu Waimāori as a Statutory Acknowledgment area and Wāhi Tīpuna (Site 33), Kawarau River Wāhi Tīpuna (Site 24)** and as part of the receiving environment alongside **Te Tapuae-o-Uenuku/Hector Mountains and Te Papapuni/Nevis River Valley within the Department of Conservation's Remarkables Conservation Area.**
- The existing ski area is located within the Rastus Burn Recreation Reserve, administered by the Department of Conservation.
- The proposed expansion area, Doolans Basin, is situated within the wider Remarkables Conservation Area.
- The proposal is subject to multiple statutory processes and intercepts with a number of agencies, including the Department of Conservation, Queenstown Lakes District Council and the Otago Regional Council. Each has responsibilities to give effect to Tiriti settlement arrangements and appropriately provide for mana whenua interests.

Land ownership includes a mix of:

- Crown land administered by the Department of Conservation, subject to concession arrangements required for ski field operations
- Private landholdings

Access to the Application Site is currently provided via the Remarkables Skifield Access Road from State Highway 6.

While the application area is spatially defined, Kā Rūnaka assess effects across the wider cultural landscape, including downstream and cumulative effects on interconnected cultural, ecological, and landscape values.

1.3 Existing Land Use and Growth Context

The proposal must be considered in the context of wider land use change occurring within the Whakatipu basin. Queenstown Lakes District has experienced sustained population growth, visitor growth and increasing demand for recreation, tourism and supporting infrastructure. The Application positions the proposal as a response to these trends, identifying increasing skier numbers, seasonal demand pressures and capacity constraints within the existing Remarkables Ski Area as key drivers for expansion into Doolans Basin. The proposal also seeks to broaden the function of the ski area through increased summer visitation and year-round tourism activities.

While these growth pressures provide important context, they do not occur in isolation from the receiving environment. The effects of individual developments cannot be understood solely by reference to their direct physical footprint, but must be considered within the broader pattern of incremental change occurring across the district. Over recent decades, growth in tourism, recreation and urban development has progressively increased pressures on natural and cultural resources throughout the district. The cumulative outcome has been increasing modification of landscapes, greater infrastructure demands, pressure on freshwater systems and indigenous biodiversity, increased visitor presence within previously remote environments, a progressive reduction in the relative extent of undeveloped areas, and degradation of whānau ora and wellbeing for whānau living in the community. For mana whenua, these trends are relevant, as they can incrementally diminish the experiences and values for which places are recognised and protected.

From a mana whenua perspective, this context is particularly relevant because Kawarau is not simply another alpine recreation setting. It is an identified Wāhi Tīpuna, recognised for its wāhi taoka and mauka values, and forms part of an interconnected cultural landscape extending beyond the boundaries of the application site. As a result, experts statements on effects must consider not only the direct impacts of infrastructure within Doolans Basin, but also whether the proposal contributes to the gradual erosion of cultural landscape integrity, the increasing commercialisation of ancestral landscapes, and the cumulative loss of opportunities for Kāi Tahu to experience and exercise cultural relationships with these places.

Accordingly, consideration should be given to whether the Application appropriately accounts for the full costs associated with continued growth, including cumulative demands on labour, housing, transport and public infrastructure, the opportunity costs arising from the allocation of scarce resources, and the extent to which claimed economic benefits are genuinely additional rather than a redistribution of activity that would otherwise occur elsewhere. This includes consideration of whether any resulting regional and national costs, constraints or benefits have particular implications for mana whenua interests, rights and responsibilities, including the ongoing exercise of rakatirataka and kaitiakitaka.

Importantly, consideration should also be given to whether the benefits of growth have been assessed in balance with the cultural, environmental and intergenerational costs of that growth, including effects on Wāhi Tīpuna, cultural landscapes, mana whenua rights and rakatirataka, recognising that these costs remain significant in terms of economic assessment.

1.4 Purpose and Scope of the Application

The proposal seeks to:

- Upgrade existing ski infrastructure and facilities at the Remarkables Ski Area
- Expand ski terrain and associated infrastructure into the Doolans Basin
- Provide additional capacity for recreational use and associated visitor demand
- Enable year-round use through the introduction of sightseeing and summer activities

The proposal includes the development of new ski infrastructure and associated works within the Doolans Basin, including lifts, trails, visitor facilities, and supporting infrastructure such as water, wastewater, power, and snowmaking systems.

These works represent an intensification and expansion of ski field activities within a conservation landscape, including areas currently undeveloped for commercial recreation.

It is noted in the Application that the Doolans Basin has been identified through feasibility investigations as a suitable location for expansion due to its proximity and physical characteristics. The proposed expansion area is located within land administered by the Department of Conservation and will require concession approvals alongside resource consents.

1.5 Key Components of the Project

Project components encompass:

a) Upgrading the Remarkables Ski Area trails and associated infrastructure;

b) Stage 1 of the Doolans Basin expansion;

c) Stage 2 of the Doolans Basin expansion; and

d) Establishment of a passenger lift to the Remarkables lookout, complemented by extended opening of the existing base facilities over summer months.

Together, these components represent a substantial expansion and intensification of ski field development, including the extension of infrastructure and activities into previously undeveloped areas of the Doolans Basin.

(a) Upgrading the Remarkables Ski Area trails and associated infrastructure

As noted in the Application, NZSki seeks to upgrade existing facilities and amenities of the Remarkables Ski Area to cater to increasing capacity demands, as well as establish the necessary infrastructure to facilitate expansion into the Doolans Basin. The existing facilities and amenities are located within the Department of Conservation administered Rastus Burn Recreation Reserve.

The upgrades to the existing Remarkables Ski Area have been described in the Application as comprising a range of activities, including (but not limited to):

- Expansion of the existing Base Building;
- Establishment of new and expansion of existing car parking areas and access improvements for vehicles and pedestrians, including potential opportunities for multistorey car parking and access lifts;

- Upgrades to the existing power supply network, including mains power supply upgrade, a new substation and new underground connections within the ski field;
- Upgrades to the communications network on site; and
- Potential upgrade of the existing three waters facilities on site.

These upgrades represent an intensification of activity within the existing ski area footprint and introduce increased pressure on infrastructure, access, and supporting services within a conservation landscape.

(b) Stage 1 of the Doolans Basin expansion

As noted in the application, Stage 1 of the Doolans Basin is focused on establishing an expanded area of skiable terrain for the ski area visitors, to meet existing and forecasted future demand for recreational snowsports within the Queenstown Lakes District.

The key works associated with the Stage 1 expansion into the Doolans Basin would comprise the following:

- Development of access to the Doolans Basin either via an approximately 350 m long ski-through tunnel or a chairlift / gondola from the existing Remarkables Ski Area;
- Establishment of new ski trails within the Doolans Basin, as well as a new return trail from “Helicopter Ridge” to the existing Remarkables Ski Area;
- Establishment of a new day lodge (which will double as an emergency accommodation shelter in the Doolans);
- Establishment of a new chairlift / gondola from approximately 1600 masl in the Doolans to “Helicopter Ridge” to enable lift accessed recreational snowsports within the Doolans;
- Provision for snow making, including all associated infrastructure (such as pipes, communications, power cables, water reservoir and pumphouse);
- Establishment of all power and telecommunication services and infrastructure;
- Establishment of all necessary three waters infrastructure to support the facilities within the Doolans Basin (i.e. water, wastewater and where necessary, stormwater);
- All earthworks associated with the above, both within the Doolans Basin and the existing Remarkables Ski Area;
- Establishment of other key supporting infrastructure, such as fuel storage, emergency generators and storage buildings; and
- Temporary activities and structures associated with construction of the above, which may include a temporary material ropeway (further details of the ropeway are provided in an appended overview).

The Stage 1 expansion introduces new infrastructure, earthworks, and operational activities within a previously undeveloped alpine basin, representing a significant extension of the ski area footprint and associated modification of the natural and cultural landscape.

(c) Stage 2 of the Doolans Basin expansion

As noted in the Application, Stage 2 of the Doolans Basin expansion is intended to build on the infrastructure and ski terrain established under Stage 1, enabling further expansion of the ski area into the wider Doolans Basin and supporting increased operational capacity over time.

Stage 2 is anticipated to involve the extension of ski terrain, lift infrastructure, and associated facilities beyond those established in Stage 1, including additional trails, lift connections, and supporting infrastructure necessary to service an expanded operational footprint.

The development of Stage 2 would similarly require the establishment of supporting infrastructure, including power, telecommunications, snowmaking systems, and three waters services, alongside associated earthworks and construction activities within the Doolans Basin.

While the detailed configuration of Stage 2 development may be refined through subsequent design phases, it represents a continuation and intensification of the expansion into the Doolans Basin, further extending ski field activities within a currently undeveloped alpine environment.

Stage 2 therefore represents not only an increase in scale, but also a continuation of landscape modification within the Doolans Basin beyond that established under Stage 1.

(d) Establishment of a passenger lift to the Remarkables lookout, complemented by extended opening of the existing base facilities over summer months.

The Application notes that the proposal includes the establishment of a passenger lift providing access to a lookout above the existing Remarkables Ski Area, alongside the extension of base facility operations beyond the winter ski season.

The passenger lift is intended to provide non-skiing visitors with access to elevated vantage points within Kawarau, enabling sightseeing opportunities over the surrounding alpine landscape, including views toward Whakatipu Waimāori.

Associated with this component of the proposal is the development of supporting visitor infrastructure, which may include viewing platforms, interpretation facilities, and the use of existing base buildings to support year-round visitor activity. The proposal also provides for extended operating periods of the ski area facilities to enable summer visitation and tourism use.

1.5.1 Staging and Implementation

The following summary has been prepared from Section 3.3 of the Substantive Application and is intended to provide a high-level overview of the proposed staging, construction sequencing and implementation approach for the Project. It summarises the key components of the construction methodology described by NZSki and should be read alongside the detailed construction sequencing plans and project description contained within the application.

Construction Overview

- Construction is proposed to occur incrementally over approximately four summer construction seasons.
- The Project is intended to be delivered in logical, self-contained phases, with each phase either delivering a discrete outcome or enabling subsequent works.
- The construction methodology seeks to:
  - progressively manage and mitigate effects;
  - consolidate disturbance where practicable;
  - stabilise sites at the end of each construction season; and
  - remain adaptable to weather, ground conditions and operational requirements.
- Construction activities are generally proposed to occur during the alpine summer season (approximately November to May), subject to weather and snow conditions.
- The application identifies indicative construction activities and outcomes for each of the four construction seasons, with detailed sequencing provided in Figure 3-3 and the C-11 Construction Sequencing Plans.
- The Construction Environmental Management Plan (CEMP) and Erosion and Sediment Control Plans (ESCPs) are described as indicative documents, with more detailed versions to be prepared and certified prior to commencement of each stage.

Construction Access and Logistics

- Construction access will be progressively established as works advance across the site.
- Existing access routes will be used where practicable.
- Temporary access tracks may be established for infrastructure such as gondola towers and other short-duration works, before being removed and rehabilitated following construction.
- Stockpile areas will be established throughout the site to support construction activities and reduce haul distances.
- Helicopters may be used to transport materials and equipment to remote or difficult-to-access locations.

Earthworks

- Earthworks are proposed to be undertaken in phases to allow progressive management of environmental effects and refinement of methods through monitoring and feedback.
- The CEMP is described as a "living document" that will be updated and refined throughout the construction programme.
- A balanced cut-and-fill methodology is proposed to minimise imported and exported material, with excavated material reused onsite where appropriate.

- Earthworks will occur across all four construction seasons, with disturbance and reinstatement undertaken progressively as works advance.

Retaining Structures

- Retaining walls are proposed throughout the project area, particularly along roads and ski trails, to reduce the extent of disturbance that would otherwise occur from larger cut-and-fill batters.
- Final retaining wall design will be confirmed through subsequent engineering and geotechnical assessment.

Plant and Equipment

- Construction may involve excavators, bulldozers, diggers, dump trucks, graders, concrete trucks and helicopters.
- Helicopters may be used for concrete placement and tower installation where conventional crane access is not feasible.

The application proposes a staged construction programme extending over approximately four construction seasons and relies on an adaptive implementation approach whereby aspects of detailed design and environmental management will be refined through subsequent project phases. This approach is relevant to the Kā Rūnaka Rights and Interests Statement as it raises questions regarding the extent to which the nature, scale and duration of potential effects, including those affecting mana whenua values and interests, can be fully understood and assessed at the time of decision-making.

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1.5.2 Visitor and Tourism Infrastructure

As noted above, the proposal includes development of non-ski visitor infrastructure:

- A passenger lift providing access to a lookout above the existing ski area
- Viewing platforms for sightseeing over the surrounding landscape
- Use of existing base facilities to support year-round visitor activities
- Extension of operations beyond the winter season

This component of the proposal enables increased visitor access to the alpine environment and introduces a shift from seasonal ski-based use to year-round tourism activity. As a result, it is anticipated to increase both the duration and intensity of human presence within the existing ski area footprint and surrounding landscape, extending visitor access into the alpine environment outside of the traditional winter season.

1.5.3 Scale and Capacity Context

The existing Remarkables Ski Area:

- Currently accommodates up to 3,500 skiers per day within the existing ski field in the Rastus Burn
- Has experienced demand exceeding capacity, with a peak day of over 4,300 skiers during the 2025 season
- Had over 294,000 skier days in the 2025 season, accounting for around 30% of the Queenstown-lakes District ski industry.

The expansion is intended to:

- Extend the functional range of the ski area by expanding into the adjacent Doolans Basin
- Increase available ski terrain by approximately 262 hectares, expanding from 449 ha to over 700 ha
- Increase design capacity to 6,000 skiers at one time.

1.6 Engagement timeline

The following table reproduces the engagement chronology relied upon by NZSki in support of the application (Substantive Application document E.01 Summary of Mana Whenua Engagement). While it records a number of interactions with Ngāi Tahu representatives over time, the existence of those interactions should not be conflated with specific engagement undertaken with Kā Rūnaka representatives mandated to represent mana whenua interests in relation to the substantive application proposal, which commenced in Dec 2025.

Date	Summary
23 Apr 2021	NZSki discussed Doolans aspirations with Ngāi Tahu Holdings representative.
14 May 2021	NZSki met with second Ngāi Tahu Holdings representative regarding Doolans aspirations.
4 Apr 2023	NZSki Met with Group Head, Strategy & Environment at Te Rūnanga o Ngāi Tahu. Discussed Shadow Basin and Doolans aspirations and preferences on how we interact with Ngāi Tahu. Referred the Manager, Te Rūngana of Ngāi Tahu, acting in their capacity as representative of Kāi Tahu ki Tuawhenua.
24 Oct 2023	NZSki met with the Manager, Te Rūngana of Ngāi Tahu, acting in their capacity as representative of Kāi Tahu ki Tuawhenua. Referred NZSki on to Aukaha and Te ao Marama Incorporated as first point of contact. Discussed holding an in person hui at Kawarau / The Remarkables.
10 Apr 2024	NZSki held a hui at Kawarau / the Remarkables with TAMI, Aukaha, and whānau representatives. A flyover of project area was presented. It was reiterated to NZSki to engage with Papatipu Rūnaka via Aukaha and Te ao Marama Incorporated.
4 May 2024	NZSki requested Aukaha and Te ao Marama Incorporated prepare a cultural values report for the Kawarau / Remarkables. NZSki also advised that an application had

	been made for Remarkables Ski Area Upgrades and Doolans Expansion Project to be listed in the Fast-Track Approvals Bill.
27 May 2024	Aukaha requested information regarding the Remarkables Ski Area Upgrades and Doolans Expansion Project in order develop a scope of work.
21 Jun 2024	Remarkables Ski Area Upgrades and Doolans Expansion Project overview and preliminary layout plans provided to Aukaha and Te ao Marama Incorporated for comment and review. NZSki also queried if there was sufficient information for a cultural values report or cultural impact assessment to be prepared.
10 Sep 2024	Meeting with NZSki and Aukaha to discuss the Project. A further request for a cultural values report or cultural impact assessment was made.
14 Mar 2025	Met with Kaiwhakamahere Matua Whakaaetaka (Senior Planner - Consents), Aukaha and discussed the Remarkables Ski Area Upgrades and Doolans Expansion Project. Agreed to convene a hui at Kawarau / The Remarkables prior to the start of the 2025 ski season. Various attempts made to arrange the hui, however NZSki was advised that Papatipu Rūnaka are "considering the matter".
9 Apr 2025	Correspondence received from Kahoki Mikaere on behalf of Kāi Tahu Tāhuna Fast Track Komiti - Project Director on behalf of Kāi Tahu ki Murihiku, initiating formal engagement on the Project and requesting a meeting.
30 May 2025	NZSki met with Kāi Tahu Tāhuna Fast Track Komiti - Project Director. Advised that the seven Papatipu Rūnaka were establishing a Tāhuna Fast Track Komiti to act as liaison between NZSki and Papatipu Rūnaka.
16 Jul 2025	Discussion between NZSki and Kāi Tahu Tāhuna Fast Track Komiti - Project Director regarding engagement. Was advised that Kauati was working locally with other Fast Track Applicants.
21 Jul 2025	NZSki signs process agreement with Kā Rūnaka.
27 Aug 2025	NZSki provided a project brief to Te Rūnanga o Ngāi Tahu, Aukaha, Te ao Marama Incorporated, and Tāhuna Fast Track Komiti Project Direction outlining the substantive application and seeking engagement on the Project.
1 Oct 2025	NZSki meets within Te Tapu o Tane to discuss the Project.
27 Nov 2025	NZSki advised of mandated Kā Rūnaka representative.
3 Dec 2025	Online meeting with NZSki and Kā Rūnaka representative to discuss the Project and next steps.
12 Dec 2025	Preliminary sharing of information with Kā Rūnaka representative regarding technical experts and agenda for a wānanga in the New Year.
16 Dec 2025	Ka Rūnaka representative and NZSki planning consultant exchange lists of advisors for purposes of understanding interests and potential conflicts.

23 Jan 2026	Hui and site visit held at Kawarau / the Remarkables with representatives of Kā Rūnaka.
30 Jan 2026	Information regarding the Project provided to Kā Rūnaka representatives, including project overview presentation, list of technical assessments and the scope of works for the technical assessments.
2 Feb 2026	Kā Rūnaka representative provides early guidance on key points of interest and concerns about Economic Impact Assessments being developed by other Applicants.
11 Feb 2026	Preliminary meeting held between NZSki iwi and planning consultant, and Kā Rūnaka representative regarding the scope of a Treaty Impact Assessment. Cost estimate provided by Kā Rūnaka representative regarding the resourcing inputs for the Project.
13 Feb 2026	LVA Advisor for Kā Rūnaka provides early guidance on Kā Rūnaka expectations in terms of methodology and approach for the landscape and visual assessment.
20 Feb 2026	Discussion between Kā Rūnaka representative and NZSki regarding costs. Follow up correspondence sent by NZSki.
20 Feb 2026	Cultural expert from Kā Rūnaka provides early high-level guidance material on considerations within a Treaty Settlement Impact Assessment to NZSki planning consultants.
27 Feb 2026	Kā Rūnaka representative response to NZSki's correspondence regarding costs.
6 Mar 2026	NZSki further responds to correspondence regarding costs.
10 Mar 2026	NZSki formally notifies Kā Rūnaka of its intention to file a substantive application under section 29 of the Fast-Track Amendment Act.
7 Apr 2026	Correspondence from Chairs of Araiteuru and Murihiku Papatipu Rūnanga received termination of process agreement.
13 Apr 2026	NZSki respond to termination of process agreement and request consideration of alternative approaches to engagement.
16 Apr 2026	Copy of four draft technical assessments provided to representative of Kā Rūnaka.
14 May 2026	NZSki reconfirms its commitment to establishing a long term relationship with Kā Rūnaka and invites the establishment of a mana whenua advisory group.
2 Jun 2026	Hui to discuss letter from NZSki on 14 May 2026.
2 Jun 2026	NZ representative provides a redacted copy of the substantive application lodged on 20 May 2026 to the Kā Rūnaka representative.
3 Jul 2026	NZSki representative indicates a willingness to cover the costs of this work on the same basis as previously offered.

13 Aug 2026	NZSki representative provides alternative proposal regarding funding support for Kā Rūnaka advisors.
7 Sep 2026	Kā Rūnaka representative advises NZSki representative of acceptance or revised offer of funding support for Kā Rūnaka advisors.

2. Mana Whenua

2.1 Origins of Kāi Tahu in Te Waipounamu

Kāi Tahu take their name from Tahupōtiki, a descendant of Paikea. Sometime in the seventeenth century, his descendants gradually migrated south from the Poverty Bay-Hawkes Bay area, travelling first to the Wellington coast and then crossing Raukawamoana (Cook Strait) in several waves to Te Wai Pounamu. Over a number of generations, they spread through Te Waipounamu and on to Rakiura (Stewart Island) (Wai 27, Chapter 3).

As Kāi Tahu moved south, they sometimes fought and defeated, and sometimes intermarried with, other tribes. In doing so they absorbed these peoples' older knowledge and experience of the land and its resources, forging links with more ancient history and resources. Kāi Tahu is therefore an amalgam, formed from three main lines of descent which flowed together to make the modern tribe (Wai 27, Chapter 3).

These three tribes can be described as:

- First, Waitaha, being also a collective name given to a number of ancient tribal groups which occupied Te Waka o Aoraki (South Island), descending from the founding ancestor Rakaihautu of the Uruao canoe.
- The second tribe, Kāti Mamoe came from the Heretaunga (Napier) area around the sixteenth century and gradually filtered through the South Island to intermarry with Waitaha and assume control.
- The third, Kāi Tahu, also migrated from the eastern region of the North Island and gradually united with Kāti Mamoe, absorbing Waitaha at the same time and inheriting many traditions.

By the time of Te Tiriti, Kāi Tahu were in control of a vast territory, but existed in hapū and whānau communities, with different genealogies, often reflecting the mixed origins of the tribe (Wai 27, Chapter 3).

2.2 Te Rūnanga o Ngāi Tahu

Te Rūnanga o Ngāi Tahu is the present iteration of a process that has spanned nearly two centuries, involving at various times tribal councils, tribal parliaments at Ōtākou, Kaiapoi, and Temuka, and the Ngāi Tahu Māori Trust Board.

On 6 September 1991, the Waitangi Tribunal issued a *'Supplementary Report on Ngāi Tahu Legal Personality'* to its Minister recommending the Minister of Māori Affairs introduce legislation constituting a Ngāi Tahu Iwi Authority. The Tribunal noted in that report that Kāi Tahu had engaged widely with tribal members and that:

'Te Runanganui o Tahu' has been formed which is recognised as the real 'owners' of Ngāi Tahu and the repository of the tribe's collective tino rakatirataka. Ngāi Tahu affirm that tino rakatirataka resides ultimately in the papatipu runanga which comprise the runanganui.

Te Runanga o Ngāi Tahu Bill was introduced to Parliament by Hon Doug Kidd in mid-1993 but was not passed until 1996. It was passed as a Private Act, for the particular interest and benefit of Ngāi Tahu Whānui. The 1996 Act says Te Rūnanga o Ngāi Tahu was established for the benefit of, and as the representative of, "*Ngāi Tahu Whanui*". That Act states that:

- Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Kāi Tahu Whānui.
- Ngāi Tahu Whānui "*means the collective of the individuals who descend from the primary hapu of Waitaha, Ngāti Mamoe, and Ngāi Tahu, namely, Kāti Kuri, Kāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri, and Kāi Te Ruahikihiki*".
- Where any enactment requires consultation with any iwi or with any iwi authority, that consultation shall, with respect to matters affecting Ngāi Tahu Whānui, be held with Te Rūnanga o Ngāi Tahu.

The 1996 Act specifies the charter of Te Rūnanga o Ngāi Tahu as the charter adopted at a meeting of representatives of the Papatipu Rūnanga of Ngāi Tahu Whānui at Aparima on 21 August 1993. The Kaupapa Whakakotahi of the charter adopted at Aparima, as recognised by the 1996 Act, is that the poupou of the House of Tahu are the Papatipu Rūnanga of our people, each with their own mana and woven together with the tukutuku of our whakapapa. In them resides the tino rakatirataka of Kāi Tahu. Its collective voice is Te Rūnanga o Ngāi Tahu.

Te Rūnanga o Ngāi Tahu supports Kāi Tahu hapū and Rūnaka throughout the takiwā. Te Rūnanga operates according to tikaka, and on the shared understanding throughout Kāi Tahu that tino rakatirataka rests with hapū and Rūnaka.

In accordance with this tikaka, while Te Rūnanga o Ngāi Tahu has been involved, it is Kā Rūnaka that have led this TRIS process, consistent with their tino rakatirataka.

2.3 Kā Runaka

The Queenstown Lakes District sits within an area of shared interest to seven Papatipu Rūnaka of Te Rūnanga o Ngāi Tahu:

- Te Rūnanga o Ōtākou
- Kāti Huirapa Rūnaka ki Puketeraki
- Te Rūnanga o Moeraki
- Te Rūnanga o Awarua
- Te Rūnanga o Ōraka-Aparima
- Hokonui Rūnanga
- Te Rūnanga o Waihōpai

While each rūnaka exercises its own rakatirataka, the cultural landscape encompassing Whakatipu Waimāori, Kawarau and the surrounding catchments gives rise to shared rights, interests and responsibilities. In this statement, the term ‘Kā Rūnaka' refers to the collective position of those rūnaka

with recognised interests in the area, acting together in relation to matters affecting this ancestral landscape.

2.4 Kāi Tahu Whānui

After many years of negotiations, Kāi Tahu signed the Deed of Settlement for its historic claims against the Crown at Kaikoura on 21 November 1997, and the Ngāi Tahu Claims Settlement Act was passed on 29 September 1998. The Kāi Tahu settlement was expressed on the basis that it was full and final with regard to the specified claims of Kai Tahu Whānui. Importantly, the validity of the Deed of Settlement cannot be undermined.

As identified in section 2.2 above, Waitaha in Te Waipounamu is part of Ngāi Tahu Whānui, and Te Rūnanga o Ngāi Tahu Act 1996 clearly states Te Rūnanga is the representative of Waitaha and other Ngāi Tahu Whānui. As such, the Ngāi Tahu settlement has settled all Waitaha claims in Te Waipounamu (as part of Ngāi Tahu Whānui) that are specified in the Deed of Settlement (Ngāi Tahu Deed of Settlement, cl 1.2.1; and Ngāi Tahu Claims Settlement Act 1998, s 10).

3. Rakatirataka

3.1 Kāi Tahu Rakatirataka

To Kāi Tahu, rakatirataka means chiefly sovereignty, authority and autonomy. Rakatirataka is exercised by leaders (rakatira) of an iwi or hapū and is closely related to and derived from the concept of mana. In exercising rakatirataka, leaders must make decisions that consolidate and improve the mana of the wider whānau, hapū and iwi.

Kaitiakitaka is an inherited obligation on mana whenua to maintain the hauora of the taiao and the mauri of the resources of the takiwā to sustain current and future generations. Rakatirataka and kaitiakitaka go hand-in-hand: only those who hold rakatirataka can and must exercise kaitiakitaka.

Wai māori (freshwater) is a key taoka for Kāi Tahu and, as guaranteed by Te Tiriti, Kāi Tahu continues to hold rakatirataka over wai māori, which includes rights, responsibilities and obligations. Importantly, the Ngāi Tahu Claims Settlement Act 1998 recognised Ngāi Tahu as tāngata whenua of, and holding rakatirataka within, the Ngāi Tahu takiwā (NTCSA, s 6):

> *The Crown apologises to Ngāi Tahu for its past failures to acknowledge Ngāi Tahu rakatirataka and mana over the South Island lands within its boundaries, and, in fulfilment of its Treaty obligations, the Crown recognises Ngāi Tahu as the tāngata whenua of, and as holding rakatirataka within, the Takiwā of Ngāi Tahu Whānui.*

The Environment Court has recognised that, where it finds that certain hapū have the right to exercise rakatirataka or customary authority over an area, the finding means that it is the tikaka of those hapū which must be applied (Ngāi Te Hapū v Bay of Plenty Regional Council).

Kawarau rests under the cloak of mana whenua rakatirataka and is cared for and managed by Kā Rūnaka to the greatest extent possible, in a manner consistent with kaitiakitaka.

As current legislation and regulation do not provide adequate recognition of rakatirataka, Ngāi Tahu has lodged a claim in the High Court. This TRIS is provided without prejudice to these ongoing legal proceedings. It is the right and responsibility of Kāi Tahu to protect Te Taiao including freshwater as under the current framework, while pursuing recognition of rakatirataka through the courts and in negotiations with the Crown.

The following sections set out the Te Tiriti context and recognition of mana whenua rakatiraka and tikaka under the Resource Management Act and Fast-Track legislation, which inform the approach taken in this RIS.

3.2 Te Tiriti o Waitangi

The position and interests of Kā Rūnaka are informed by Te Tiriti, on the basis that Te Tiriti:

- is a founding constitutional document for New Zealand;

- is the primary nexus between tikaka Māori and the laws of England, which today form the laws of Aotearoa; and
- guaranteed for Māori tino rakatirataka, the unqualified exercise of chieftainship, over lands, villages, and all their property and treasures.

There are many New Zealand laws which have referred to the principles of the Treaty. The first law to do so was the Treaty of Waitangi Act 1975, which established the Waitangi Tribunal. Principles have been used as a means of reconciling the differences between the texts, being Te Tiriti (the Māori version), and the Treaty (the English version). In 1983 the Waitangi Tribunal said, 'The spirit of the Treaty transcends the sum total of its component written words and puts literal or narrow interpretations out of place.' Although recognising that the principles evolve over time and vary depending on the context and issues at play, the following principles are relevant (both procedurally and substantively) and are engaged here.

3.2.1 Rakatirataka

This can be referenced directly with Article 2 of the Treaty and includes ideas and values around sovereignty, leadership, autonomy, and self-determination, as discussed above. Within this are concepts around stewardship and looking after others (in this case that includes both members of Kā Rūnaka and wider Aotearoa) along with ensuring well-being.

3.2.2 The Principle of Partnership

This requires that the Crown work together with iwi, and within that owe each other duties of fair conduct and good faith, including through the Crown respecting mana whenua interests. This is not consultation but rather 'co-operation' in light of the obligation of good faith and partnership to each other.

3.2.3 The Principles of Reciprocity and Mutual Benefit

These reflect the equal status of the Tiriti Partners and including an obligation to enable Māori wellbeing. This is important as the agreed arrangements between Kā Rūnaka and NZSki will provide for the wellbeing of mana whenua and the wider population of Aotearoa.

3.2.4 A duty to make informed decision

Any Crown agent, in exercising their statutory functions, is under a duty to make fully informed decisions. In this instance it is essential that the perspectives of Kā Rūnaka are properly explored and understood, which is the purpose of this RIS. In light of this principle, this document and the wider position of Kā Rūnaka must be respected and understood, and this TRIS should therefore be treated with respect.

3.2.5 The Principle of active protection

This principle is a positive obligation on the Crown to protect Māori interests. It includes a duty on the Crown to protect Māori rakatirataka. We emphasise that:

- Enabling Kā Rūnaka is central to the principle of active protection;
- Mana whenua views are expressed in this document and must be carefully considered and understood by the decision-maker.

The discussion above is not intended to be exhaustive.

3.3 Mana whenua recognition under the RMA

The Resource Management Act 1991 (RMA) serves as New Zealand's primary environmental legislation. Its purpose is to promote the sustainable management of natural and physical resources, enabling communities to provide for their social, economic, and cultural well-being while safeguarding environmental values for present and future generations. The RMA recognises mana whenua rights and interests through various provisions which support the exercise of rakatirataka and the protection of cultural relationships with the environment within resource management decision-making.

The Environment Court has found that kaitiaki have a right to protect the history of their cultural and customary associations to an area (Ngāi Te Hapū v Bay of Plenty Regional Council [2017] NZEnvC 73 at [88]). In a Kāi Tahu context, the Environment Court in Aratiatia Livestock Ltd v Southland Regional Council has commented that it is the responsibility of kaitiaki to ensure that water is available for future generations in as good as, if not better, quality, and tikaka goes beyond any rights or obligations that may attach to the use of water (Aratiatia Livestock Ltd v Southland Regional Council [2019] NZEnvC 208 at [50]).

The recognition of mana whenua in an RMA context has been summarised in findings of Whata J in Ngāti Maru Trust v Ngāti Whatua Orakei, which discusses the comprehensive provision for Māori and iwi interests in the RMA ([2020] NZHC 2768):

- section 104 of the RMA, which provides a power to grant resource consents, is expressly subject to Part 2 of the Act, which outlines "numerous mandatory considerations concerning a wide range of matters" that, alongside Part 2, provide scope for consideration of mana whenua;
- citing Lord Cooke in McGuire v Hastings District Council, sections 6(e), 7(a) and 8 of the RMA are "focal points" of "special significance" and "strong directions, to be borne in mind at every stage of the planning process", going on to note that "As stated by the Supreme Court in New Zealand King Salmon Co Ltd, planning instruments may set the frame for resource management decision-makers without further need to refer to pt 2";
- the RMA is "replete" with references to kupu Māori, and Parliament "plainly anticipated that resource management decision-makers will be able to grasp these concepts and where necessary, apply them in accordance with tikaka Māori";
- case law over the last 30 years demonstrates "an evolving understanding and application of mātauranga Māori and tikaka Māori";
- "While tikaka Māori is defined in the RMA as "customary values and practices" it has come to be understood as a body of principles, values and law that is cognisable by the Courts";
- iwi involvement in policy and plan promulgation is also anticipated by the RMA "and that iwi and hapū with defined customary rights will be specifically provided for where relevant", including through preparation of Mana Whakahono a Rohe agreements, which demands that persons making decisions under the RMA can "identify, involve and provide for iwi and their mana whenua in accordance with mātauranga Māori and tikaka Māori";

- “The statutory obligation to recognise and provide for the relationship of Māori and their culture and traditions with their whenua and tāonga, to have to regard to their kaitiakitaka and take into account the principles of the Treaty of Waitangi, does not permit indifference to the tikaka-based claims of iwi to a particular resource management outcome”;
- decision-makers exercising functions under the RMA are necessarily engaged in ascertaining tikaka Māori in order to discharge statutory directions in Part 2 outlined above and must “meaningfully respond” to claims by iwi that a particular resource management outcome is required to meet those statutory outcomes, which may require evidential findings of how “kaitiakitaka, in accordance with tikaka Māori, is to be provided for in the resource management outcome”.

3.4 Mana whenua recognition within Fast-track legislation

The Fast-track Approvals Act 2024 established a permanent fast-track regime for infrastructure and development projects of national or regional significance. While the purpose of the Fast-track Act is to accelerate consenting of major infrastructure and development projects, it also embeds obligations that strengthen mana whenua participation at various stages in the consenting process.

The intention for iwi to have a strong and influential voice under the Fast-track Act was emphasised by Minister Hon Tama Potaka in the first reading of the bill when he stated:

> *With regards to Te Arawhiti, and the leaders of tribes, their view is that the Treaty settlements issues be safeguarded - agreed. In the pages and discussion of this initiative of the bill, it can be seen that at every management level, at every decision-making level the applicant and Ministers and the panel must make contact with Māori, with iwi, and with hapū, to discuss in-depth the way forward.*

It is clear that Parliament's intention is that the Crown must not only safeguard Tiriti settlement obligations but also actively recognise Māori rakatirataka by ensuring iwi engagement is meaningful, influential, and embedded at every stage of the fast-track process.

Obligations under the Fast-track Act include:

- **Consultation before applying:** The Fast-track Act imposes strict iwi consultation requirements for both referral and substantive applications, mandating early, genuine, inclusive, and responsive engagement with mana whenua before lodgement. Applicants are required to consult relevant iwi authorities, hapū, Treaty settlement entities, and groups under the Marine and Coastal Area (Takutai Moana) Act and provide a summary of the consultation and explain how it informed the project. Applications that fail to meet these requirements are deemed incomplete and returned. In a recent judicial review of a Fast-track application for the Port of Tauranga the importance of these obligations was considered when the High Court considered there was an "arguable" case for inadequate consultation occurring, particularly in regards to reliance on prior engagement and whether the consultation was in accordance with tikaka. The High Court subsequently confirmed that the following principles from Land Air Water Association v Waikato Regional Council apply in relation to consultation with Māori under the Fast-track Act:

  The nature and object of consultation must be related to the circumstances.

Adequate information about a proposal is to be given in a timely manner so that those consulted know what is proposed.

Those consulted must be given a reasonable opportunity to state their views.

While those consulted cannot be forced to state their views they cannot complain, if having had both time and opportunity, they for any reason fail to avail themselves of the opportunity.

Consultation is never to be treated perfunctorily or as a mere formality.

The parties are to approach consultation with an open mind.

Consultation is an intermediate situation involving meaningful discussions and does not necessarily involve resolution by agreement.

Neither party is entitled to make demands.

There is no universal requirement as to form or duration.

The whole process is to be underlain by fairness.

- **The referral application stage:** At the referral application stage, the Minister for Infrastructure decides whether the project should be referred to the substantive stage of the Fast-track process. This involves inviting comments on the referral application from relevant iwi authorities, hapū and Treaty settlement entities and other relevant Māori groups.
- **The land exchange stage:** Before lodging a substantive application, projects seeking approval for a land exchange must lodge their application with the Department of Conservation who must invite comments on the proposed land exchange from relevant iwi authorities, hapū and Treaty settlement entities and other relevant Māori groups.
- **The substantive application stage:** At the substantive application stage, an expert panel decides whether to approve or decline a project, and whether to impose conditions on a project. To do so they are strongly encouraged to invite comments on the application and draft conditions, or request further information about the application, from relevant iwi authorities, hapū and Treaty settlement entities and other relevant Māori groups. To support this process the panel conveners have developed practical guidance for participants, including panel members. The guidance note suggests panels should invite comments and consider information regarding mātauranga Māori, tikaka, matters of significance to Māori, whether the application aligns with Treaty settlement obligations and recognised customary rights under relevant legislation as well as how iwi feedback could be incorporated into consent conditions and management plans.
- **Hearing stage:** If a hearing is held, section 58 requires panels to recognise tikaka Māori where appropriate. The guidance note states it is important that panels consider the need to consult with participants over tikaka requirements ahead of the hearing event in either an exchange of memoranda and directions or in a conference.
- **At all stages:** The guidance note states even if no hearing is required, panels need to be mindful of tikaka throughout the process they are adopting, including during any activity that requires either remote or face-to-face engagement of the participants, such as at panel conferences, wānanga, expert conferences on cultural values, and site visits.

In addition to mana whenua being invited to participate in the process, there are also various provisions in the FTAA which direct decision makers to consider Treaty settlements and other specific arrangements in the process of making decisions around Fast-track projects, including:

- section 7: an obligation relating to Treaty settlements and recognised customary rights;
- section 16: pertains to the effect of Treaty settlements and other obligations on decision making;
- section 18: requires a report to be generated that sets out the Treaty settlements and other obligations;
- section 82: sets out the effect of Treaty settlements and other obligations on decision making; and
- section 84: sets out conditions relating to Treaty settlements and recognised customary rights.

In recognition of the potential for applications under the Fast-track Act to affect Māori rohe, whenua, and whānaunga connections to a broad range of Tiriti interests, the Ministry for the Environment has created Te Poka Pū Māori online hub for iwi Māori, which they say recognises the Crown's obligations under Te Tiriti o Waitangi and the Fast-track Act to ensure accessible information is provided to iwi/Māori with genuine intent and respect for Māori rakatirataka.

4. Uara Ahurea | Cultural Values

4.1 Introduction

Effects assessments undertaken by experts require more than an inventory of impacts on physical sites. They requires a genuine consideration of the worldview, relationships, and obligations that give meaning to places found in te riu hopuwai o Kawarau that shape the way mana whenua understand, interact with, and care for their landscapes. For Kāi Tahu, these values are lived realities that are woven through whakapapa, expressed through practices such as mahika kai and kaitiakitanga, and carried forward through the intergenerational experiences that enable the transfer of mātauraka.

The values, beliefs, and interests discussed in the following sections are interconnected and mutually reinforcing; they cannot be meaningfully separated into discrete categories. Whakapapa connects people to place and to one another across time. Mauri speaks to the life force and vitality that animates waterways, wetlands, and the broader environment. Kaitiakitaka expresses the reciprocal obligations that arise from these connections, being the responsibility to nurture and protect so that future generations may inherit a landscape capable of sustaining them and their descendants in turn.

The interests considered here are grounded in both tikaka and in the rights and responsibilities recognised through Te Tiriti o Waitangi and the Ngāi Tahu Claims Settlement Act 1998.

4.2 Wāhi Tīpuna

A wāhi tīpuna, as described in the Queenstown Lakes District Council (QLDC) *Wāhi Tūpuna Practice Note (September 2025)*, refers to landscapes and places of significance that embody the relationship between mana whenua and their culture and traditions in relation to ancestral lands, waters, sites, wāhi tapu, and other taoka.

This definition recognises wāhi tīpuna not merely as discrete or mapped locations, but as broader cultural landscapes that give spatial expression to whakapapa, customary practices, and intergenerational associations. These identified areas form part of a wider cultural landscape in which intrinsic values such as whakapapa, rangatiratanga, kaitiakitaka, mana and mauri underpin the ongoing association of Kāi Tahu with the environment.

Wāhi tīpuna are identified in Chapter 39 of the Queenstown Lakes District Council Proposed District Plan. These identified areas form part of a wider cultural landscape in which intrinsic values such as whakapapa, rangatiratanga, kaitiakitaka, mana and mauri underpin the ongoing association of Kāi Tahu with the environment. The purpose of identifying wāhi tīpuna within the QLDC planning framework is to ensure these values and the cultural, spiritual, and historical connections of Kāi Tahu are appropriately recognised, provided for, and actively considered in decision-making across land use, development, and resource management. This includes identifying site-specific values and potential threats within Schedule 39.6 and assessing and managing subdivision, use, and development to avoid, remedy or mitigate adverse effects on those values.

The following table summarises the identified wāhi tīpuna relevant to the Application area, as recognised within Chapter 39 of the Queenstown Lakes District Council Proposed District Plan. Each wāhi tīpuna is described in terms of its general location and significance, alongside a high-level overview of associated cultural values and the types of activities that may give rise to adverse effects.

Num	Name	Description	Mana whenua values	Potential threats
36	Kawarau (The Remarkables)	Kawarau is the traditional name for the Remarkables. As one of the highest and most prominent ranges overlooking Whakatipu Waimāori, closeness to the Ātua gives significance to Kawarau.	Wāhi taoka, mauka.	a) Exotic wilding trees and pest plant species 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
24	Kawarau River	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. Potiki-whata-rumakinao is the name for the former natural bridge over the Kawarau, which was a major crossing point. Other sites in the area: Te Wai o Koroiko, Ōterotu - Ōterotu is the traditional Māori name for the Kawarau Falls. Ōterotu is located at the outlet of Whakatipu Waimāori.	Ara tawhito, mahika kai, nohoaka, archaeological values	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 wilding trees and pest plant species g) Commercial and commercial recreational activities excluding those associated with viticulture related tourism.
33	Whakātipu-waimāori	The name Whakatipuwaimāori originates from the earliest expedition of	Wāhi taoka, mahika kai, ara tawhito.	a) Damming, activities affecting water quality

Num	Name	Description	Mana whenua values	Potential threats
	(Lake Wakātipu)	discovery made many generations ago by the tupuna Rākaihautū and his party from the Uruao waka. In tradition, Rākaihoutū dug the lakes with his kō known Tūwhakarōria. 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 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.		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

4.3 Kōrero Tuku Iho

Kōrero tuku iho refers to the ancestral knowledge, narratives and histories passed down through generations, connecting people, place and time through pūrākau, memory and cultural understanding.

4.3.1 Whakatipu Catchment

The Whakatipu catchment is not a collection of discrete landforms and waterbodies; it is a single, living ancestral system, whose form, function, and authority derive from the inseparable relationship between rock and water, mauka and awa. This is not a conceptual overlay, it is the basis upon which the landscape itself is understood, occupied, and governed by mana whenua.

From the peak of Kawarau, as the highest summit where snow settles and accumulates, to the puna that emerge naturally at or near their summits, water is generated within, and is inseparable from, the body of the mountain itself. As snow melts and headwater springs begin to move, they descend through the landscape, converging into tributaries, rivers, and ultimately Whakatipu Waimāori, Kawarau awa and Papapuni. This continuity affirms that the lakes are not isolated receiving environments separate from the Application site, but integral expressions of the mauka from which they originate. This relationship is recognised in the Ngāi Tahu Claims Settlement Act, which acknowledges Whakatipu Waimāori as part of this interconnected ancestral system.

This understanding is reflected in the 1844 map attributed to Huruhuru, which does not depict the Kawarau, Whakatipu Waimāori, and surrounding waterways as separate features, but as a single, unified cultural landscape. The mountains, lakes, and rivers are drawn into one another, expressing a worldview in which each element exists only through its relationship with the others. The mauka are not

simply a backdrop; they are generative. Water is not incidental; it is the living expression of the mana of those ancestral forms.

This relationship is articulated in the whakatauki “e kore a Parawhenua e haere ki te kore a Rakahore.” Water cannot move without rock, and rock derives meaning through its relationship with water. Together they form a co-dependent system of creation and continuity. In contemporary terms, this reflects an integrated geomorphological and hydrological system; within a Kāi Tahu framework, it is fundamentally an expression of whakapapa.

The concept of pūtake-mauka, as articulated in Te Kura Taka Pini – Freshwater Strategy, further affirms the mountains as both the physical origin of water and the ancestral source of Kāi Tahu rakatirataka. The mauka are tīpuna. Water descends from them carrying mauri, identity, and authority throughout the catchment. The lakes, rivers, and downstream environments therefore remain directly connected to, and shaped by, that source.

Within Kāi Tahu traditions, the form of this landscape is not incidental. It is understood as having been shaped through the actions of Rākaihautū, whose creation of inland lakes established both the physical structure of Te Waipounamu and the relational framework through which it is interpreted. The Whakatipu basin, its surrounding ranges, and its connection through the Kawarau to the wider Mata-au system are part of this ancestral imprint, formed as an integrated whole in which land, water, and identity are inseparable.

Accordingly, the Whakatipu catchment must be understood as a unified ki uta ki tai system, where:

- the mauka are the origin of life and authority
- these mauka, and the associated puna and awa are the pathways through which that life moves
- the lakes are dynamic nodes within a connected network, not contained basins
- and all downstream environments are directly shaped by conditions at the headwaters

This framing is both cultural and functional. It requires recognition that any decision or intervention occurring at the highest point of the catchment, at the level of summits, ridgelines, and alpine environments, inevitably initiates effects that extend throughout the entire system. Changes at source are transmitted through snowmelt, groundwater emergence, surface flows, and connected waterways, influencing the condition of wai at every point it travels.

These effects are cumulative and continuous. They are expressed through puna, awa, roto, and estuarine and coastal environments, ultimately reaching the sea. In this way, the principle of ki uta ki tai is not simply a conceptual framework, but an operational reality: what occurs at the mauka determines the condition of the wai, and therefore the health and wellbeing of the entire landscape system.

This necessitates an integrated approach that treats the mountains, lakes, and rivers of the Whakatipu catchment as a single, interconnected cultural landscape. Headwaters must be recognised as both biophysical and ancestral points of origin, and effects must be assessed cumulatively across the full hydrological pathway.

4.3.2 Te Riu Hopuwai o Kawarau – Kawarau Catchment

At a more immediate scale, the landscape can be understood as te riu hopuwai o Kawarau, the Kawarau catchment as it is conceptualised and experienced by mana whenua. This is not a hydrological boundary drawn in contemporary mapping terms, but a culturally defined landscape unit, articulated through movement, occupation, and relationship.

As reflected in the 1844 mapping of Huruhuru, this catchment is formed by a coherent enclosing system:

- to the **west**, Whakatipu Waimāori
- to the **north**, the Kawarau awa
- to the **east**, Papapuni (Nevis catchment)
- to the **south**, Te Tapuae-o-Uenuku (Hector Mountains).

Within these boundaries, Kawarau is a central ancestral entity, around which the surrounding landscape is organised.

This catchment can only be properly understood through the way it was experienced by mana whenua. The name Te Tapuae-o-Uenuku itself indicates a pathway, a sequence of steps or footholds. These southern ranges are understood as the ascending approach into Kawarau, a landscape through which people moved northwards, traversing the land in a staged progression.

In this journey:

- Te Tapuae-o-Uenuku function as the stepping stones,
- the movement continues upward into Kawarau,
- culminating at the tihi o te mauka, the highest summits.

These uppermost peaks represent the closest physical and visual point of connection with the atua. This proximity is not abstract, it is experienced through elevation, exposure, and visibility. The tihi or summit provides both physical closeness and visual connection, reinforcing its cultural significance as a point of interface between the human and the atua realms.

Kawarau, as the embodiment of Rakahore, operates at a monumental scale. Its form defines the structure of the catchment, while its upper alpine environments are where Rakahore and Parawhenua directly interact. This interaction is evident within the high basins of the Kawarau range, including the present-day Remarkables ski field basin and the Doolans basin, where multiple alpine water bodies occur.

Within these zones:

- snow accumulates and melts at elevation,
- puna emerge within the upper landforms,
- alpine tarns and headwater systems form,
- and the interface between rock and water is most immediate and visible.

These are not isolated features. They are the points of generation for the catchment.

From these headwaters, water moves outward through defined pathways:

- alpine streams descend from the basins (e.g. those within the Remarkables and Doolans systems),
- these flows feed into the tributaries that connect with Whakatipu Waimāori,
- and separately into Kawarau Awa and Papapuni (Nevis) systems.

These ara, on whenua and wai, intersect with taoka species that are both flora and fauna. Interaction occurs between humans and these species and those species also interact independently with those ara, including as vehicles for dispersal (e.g. seed dispersal, species migration).

In parallel, the water that has already accumulated within Whakatipu Waimāori, having originated from the surrounding mauka, continues its journey outward through the Kawarau River. The Papapuni (Nevis) system similarly contributes to this network, ultimately converging within the Kawarau.

In this way, te riu hopuwai o Kawarau is defined by:

- a central mountain system (Kawarau / Rakahore),
- high alpine headwaters where water is generated,
- multiple outward-flowing pathways connecting lake, river, and tributary systems,
- and a continuous movement of people, water, plants and animals across interconnected domains.

This reinforces that the catchment is a culturally constructed and experientially defined landscape system, where:

- movement (of people, water and taoka species),
- elevation (from kā tapuae through to tihi – steps to the summit),
- and connection (between Rakahore and Parawhenua) collectively establish its meaning and function.

Accordingly, te riu hopuwai o Kawarau must be understood as a nested system within the wider ki uta ki tai framework, where the processes initiated at the highest alpine environments, both physical and cultural, are transmitted through interconnected systems, shaping cultural and environmental effects downstream.

4.3.3 Te Tihi o Kawarau

Across many cultures, high mountains are understood as the places where earth and sky draw closest, where physical elevation becomes spiritual proximity, and this same understanding is held within the Kāi Tahu framing of Kawarau.

At te tihi o Kawarau, the highest summits within the Kawarau mountain system, the landscape reaches its most profound point of encounter between ira takata and ira atua. **Ira takata** can be understood as the realm of human occupation and lived experience, being the domain of movement, settlement, use, and perception across the landscape. It is where relationships are enacted through the body: walking, gathering, naming, and inhabiting. It is grounded in the physical world, but it is not purely material; it carries memory, whakapapa, and meaning, shaped through interaction with the environment.

Ira atua, by contrast, is the realm of the atua and of originating forces, elemental authority, and generative presence. It is not distant or abstract, but immanent within the landscape itself, particularly in those places where natural processes are most potent or exposed: summits, headwaters, confluences, and thresholds. It is experienced through heightened conditions, such as elevation, visibility, stillness, or force, and where the presence of something beyond the human domain is most acutely felt.

Importantly, these are not separate worlds. They intersect and intensify across the landscape. The boundary between ira tangata and ira atua is not fixed; it is situational and relational. Places such as te tihi o Kawarau are therefore not exclusively one or the other, but are points of convergence, where the human realm approaches its limit and the atua realm becomes most proximate. In this sense, movement through the landscape, such as ascending from Te Tapuae-o-Uenuku to the highest peaks, is also a movement between states of being, from everyday occupation toward spaces of greater presence, authority, and connection.

Here, at the uppermost peaks above the alpine basins of the Remarkables and Doolans, Kawarau as the embodiment of Rakahore stands in direct relationship with Parawhenua, expressed through snow, ice, puna, and the first movement of wai. These summits are not only points of origin for water, but sites of heightened presence, where visibility extends across the entire catchment, from Whakatipu Waimāori to Kawarau Awa and Papapuni, and where the physical form of the land allows an unbroken visual and metaphoric connection to the atua. In this way, Kawarau and its associated basins represent both the pinnacle of the landscape and the point from which all continuity flows: a place of encounter, of generation, and of authority, from which the interconnected system of te riu hopuwai o Kawarau is both formed and understood.

4.4 Mahika Kai

Mahika kai is a foundational expression of Kāi Tahu identity, whakapapa and rakatirataka. While often translated as food gathering, mahika kai encompasses a much broader network of relationships, knowledge systems, seasonal practices, travel routes, harvesting traditions and responsibilities associated with the use and stewardship of natural resources. It includes not only the gathering of food, but also the collection of medicines, fibres, stone and other resources, together with the places where those resources occur and the cultural practices associated with their sustainable management. For mana whenua, mahika kai is therefore both a physical activity and an expression of intergenerational relationships between people, whenua, wai and taoka.

The cultural significance of the project area derives not from the presence of a single resource or harvesting site, but from its position within the wider Whakatipu catchment and te riu hopuwai o Kawarau. Historically, the Southern Lakes formed part of an extensive mahika kai landscape connected by ara tawhito that linked coastal settlements with inland lakes, rivers, valleys and alpine environments. These seasonal journeys enabled whānau to access a diverse range of resources and were fundamental to the exercise of ahi kā, the maintenance of cultural knowledge and the transmission of mātauraka between generations. Kawarau, Te Papapuni (Nevis Valley), Whakatipu Waimāori and the surrounding mauka were all components of this broader cultural landscape and cannot be understood in isolation from one another.

The receiving environment is particularly significant, both culturally and ecologically, because of its location within an upper catchment and headwaters landscape. Kāi Tahu perspectives on resource management emphasise the interconnected nature of ecological systems through the principle of ki uta

ki tai. Under this approach, the health of headwaters, alpine streams, wetlands and upland environments is directly connected to the health and productivity of downstream waterways, habitats and mahika kai resources. As a result, the value of the project area extends beyond its immediate capacity to support resource harvesting and includes its role in sustaining the wider cultural and ecological systems upon which mahika kai systems depend. Protection of water quality, habitat integrity, ecological connectivity and natural processes is therefore inseparable from the protection of mahika kai values.

Evidence from throughout the wider Whakatipu, Kawarau and Nevis catchments demonstrates a long history of Waitaha, Kāti Mamoe and Kāi Tahu occupation, travel and resource use. Traditional routes commonly followed rivers, valleys and ridgelines, allowing access to settlements, nohoaka and resource areas. Species such as weka, kākāpō, kea and tuna were gathered in this mahika kai area, alongside harvesting of water and stone. Archaeological evidence throughout the catchment records historic occupation and food gathering, illustrating the long-standing role of the broader landscape as a mahika kai environment which continues to be activated by mana whenua today. These associations reinforce that the significance of the area lies not only in the resources themselves, but also in the ability of mana whenua to maintain cultural relationships with ancestral landscapes and continue the practices that sustain those relationships.

Accordingly, mahika kai in the context of this Application is best understood as a landscape-scale cultural value. It reflects the ability of Kā Rūnaka to access, use, manage and sustain interconnected natural resources across te riu hopuwai o Kawarau and the wider Whakatipu catchment, while maintaining the cultural knowledge, practices and responsibilities that have shaped those relationships over generations.

4.5 Taoka Species and Rauemi

Kā Rūnaka recognises that the project area supports a diverse assemblage of indigenous vegetation, wetlands, freshwater habitats, manu, mokomoko and terrestrial and aquatic invertebrates. From a mana whenua perspective, these ecological components are not appropriately understood as isolated species or habitat units. They form part of an interconnected cultural landscape in which the health of taoka species, their habitats and the wider relationships between mauka, whenua and wai contributes to mauri, mahika kai and the ability of Kā Rūnaka to exercise kaitiakitaka.

Taoka species are a relevant Tiriti redress matter, with the statutory concept of “taoka species” providing an important point of reference. Sections 287 to 296 and Schedule 97 of the Ngāi Tahu Claims Settlement Act 1998 identify specified birds, plants and animals as taoka species and establish mechanisms for Ngāi Tahu participation in aspects of their management. However, the settlement record notes that the statutory schedules are not complete lists of species significant to rūnaka or considered as taoka in this project location. Accordingly, cultural significance should not be confined to the species expressly scheduled in the Act or determined solely by national threat classification. This distinction is particularly important when considering the project’s sensitive receiving environment.

Indigenous vegetation and rauemi

The application distinguishes a number of alpine and subalpine vegetation communities, including snow tussock grassland, north-facing tussock grassland, Dracophyllum scrub, cushionfield, high-alpine cushionfield, cushion bog, riparian wetland, seepage, rockfield, rocky outcrop and snowbank

communities. The terrestrial assessment records that most of these communities are dominated by indigenous vegetation and that exotic species remain at low abundance outside previously disturbed parts of Rastus Burn.

These vegetation communities are significant not only as botanical assemblages but as the habitat base supporting taoka species and potential rauemi (resources/materials). The Application records a range of nationally or regionally ‘At Risk’ plants within the study area or in previous studies, including Raoulia youngii, Rytidosperma pumilum, Shawia cymbifolia, Taraxacum zealandicum, Veronica ciliolata var. fiordensis and Veronica hectorii subsp. demissa. The ecological assessment also records several Aciphylla species, including A. kirkii, A. lecomtei, A. aurea and A. simplex The wider conservation-area evidence specifically records the customary harvesting of tikumu, a mountain daisy highly valued for finely woven waterproof garments and materials, within Tāpuae-o-Uenuku.

Manu

The terrestrial surveys of the application identified six indigenous manu associated with this alpine environment: kārearea or eastern falcon, pīhoihoi or New Zealand pipit, pūtakitaki or paradise shelduck, kāhu or Australasian harrier, karoro or southern black-backed gull, and kea. Of these, kārearea, pīhoihoi, pūtakitaki, kāhu and karoro were observed during surveys in the Doolans Creek area.

Each of those six manu is included within Schedule 97 of the Ngāi Tahu Claims Settlement Act. Their relevant statutory status as taoka species is independent of whether a species is presently common, threatened, observed during a particular survey period or actively harvested.

Kārearea is classified in the Application as Threatened, Nationally Vulnerable and Regionally Vulnerable. Individuals were observed patrolling both the Rastus Burn and Doolans catchments, including in the headwaters of the Doolans Creek Right Branch, and the assessment identifies suitable nesting and foraging habitat. Pīhoihoi is classified nationally as ‘At Risk’, ‘Declining’ and was the most frequently recorded indigenous bird in the terrestrial survey. It uses tussock grasslands for nesting and wetlands and cushionfields for foraging, particularly for small invertebrates. Unfledged pūtakitaki were also observed within tussock grassland in the southern part of the study area, indicating breeding use of the wider locality.

The ecological evidence therefore identifies functional relationships between manu and multiple habitat types. Tussockland, rocky cover, scrub, wetlands, cushionfields and invertebrate communities collectively provide nesting, shelter and food resources. Effects on manu cannot be fully characterised by direct mortality or disturbance to an identified nest. Habitat reduction, repeated construction disturbance, vegetation conversion, artificial structures, changed patterns of human activity and alteration of prey communities are relevant to the continued ability of these taoka to occupy and move through the cultural landscape.

Mokomoko

All indigenous lizard species present within the catchment have cultural significance to Kā Rūnaka. The Application’s lizard assessment identifies McCann’s skink and the newly recognised Central-Southern skink entity as having the greatest likelihood of occurrence within the site (high and moderate-to-high likelihood, respectively), although the latter appears to have a patchy distribution and some degree of habitat specialisation.

Te riu hopuwai o Kawarau supports, or may support, a more diverse alpine lizard assemblage, including:

- short-toed gecko as having a low-to-moderate likelihood of occurrence;
- orange-spotted gecko as having a moderate likelihood, based principally on records in Te Tapuae-o-Uenuku;
- southern grass skink as having a low likelihood, although it is present in adjacent parts of the Nevis Valley and Tapuae-o-Uenuku;
- Nevis skink and lakes skink as possibly present, but assessed as having a low likelihood; and
- mountain beech gecko and Kawarau gecko as present in the wider area but unlikely within the project site because their known elevational ranges are lower.

The field assessment concluded that only McCann's skinks would be affected and estimated that approximately 300 to 600 individuals may be affected by the Project. It identifies approximately 3.47 hectares of likely lizard habitat within the earthworks footprint and expressly acknowledges significant residual effects, including likely injury and mortality, because no salvage programme or other measure capable of ensuring no net loss in the local population is proposed.

Terrestrial Invertebrates

The alpine and subalpine environments of Kawarau support a diverse and distinctive terrestrial invertebrate community. The ecological surveys identified 120 taxa from 15 orders and 64 families, including a number of species classified as 'Threatened', 'At Risk', 'Data Deficient' or otherwise notable within the alpine environment. Recorded species include alpine moths, beetles, wētā, spiders and grasshoppers, many of which are closely associated with particular vegetation communities, wetlands or alpine landforms.

Of particular relevance is the strong ecological relationship between alpine invertebrates and indigenous vegetation communities. Several species recorded within the project area are dependent upon particular host plants or habitat types, including species associated with Aciphylla, Pachycladon and alpine wetland environments. The ecological assessments also identify a number of species that are restricted to montane and alpine environments, reflecting the specialised nature of the receiving environment.

From a mana whenua perspective, these species contribute to the ecological integrity of the wider mountain environment. Their significance extends beyond their individual conservation status and includes their role within broader ecological relationships between indigenous vegetation, wetlands, freshwater systems, manu, mokomoko and the wider functioning of the alpine ecosystem.

Wai, Tarns and Freshwater Species

The project area contains a network of alpine tarns, ephemeral headwaters, tributaries and the Doolans Creek Right Branch. These waterways originate within the upper catchment and form part of the wider hydrological system that connects the Doolans Basin with Te Papapuni and te riu hopuwai o Kawarau. The freshwater environment is characterised by clear, cool, snowmelt-fed waters and a series of alpine tarns that support distinct aquatic communities.

The freshwater assessments record aquatic macroinvertebrate communities within the streams, tributaries and tarns, together with a range of zooplankton species associated with the alpine lakes. A stonefly, Zelandobius macburneyi, was recorded within the Doolans catchment, reflecting the presence of specialised alpine freshwater communities. The tarn environments support a range of aquatic invertebrates including midges, caddisflies, worms and freshwater molluscs.

Although the upper reaches of the Doolans Creek Right Branch are considered naturally fishless due to downstream barriers, the wider receiving environment forms part of the broader riu hopuwai o Kawarau freshwater system. Consistent with ki uta ki tai, the cultural significance of these waterways is not confined to the presence or absence of individual species, but includes their contribution to catchment health, ecological connectivity, mauri and the functioning of downstream freshwater environments.

4.6 Kāika Nohoaka

Kāika nohoaka are a form of Treaty settlement redress that recognise the longstanding customary practice of seasonal occupation beside waterways for the purposes of mahika kai, resource gathering, travel and maintaining relationships with ancestral landscapes. One such activated nohoaka entitlement exists at Wye Creek, immediately adjacent to Whakatipu Waimāori and in close proximity to the wider Kawarau landscape associated with the Application area, providing a contemporary and legally recognised expression of Kāi Tahu occupation, access and use within the receiving environment.

The Wye Creek nohoaka enables Kāi Tahu Whānui to temporarily occupy Department of Conservation administered land adjacent to Wye Creek and Whakatipu Waimāori for the purposes of lawful fishing and the gathering of other natural resources. The existence of the entitlement is significant because it reflects the Crown's recognition, through Treaty settlement redress, that customary relationships with this landscape are ongoing rather than historic, and that Kāi Tahu rights and responsibilities continue to be exercised within the area today. The activated status of the nohoaka demonstrates that the relationship between mana whenua and the wider Kawarau landscape remains contemporary, lived and enduring.

Importantly, the Wye Creek nohoaka is not an isolated location but forms part of a wider network of movement, occupation and resource use that has historically connected Whakatipu Waimāori, Kawarau and the surrounding catchments. Historical accounts identify regular seasonal occupation, mahika kai activity and resource gathering throughout the valleys, waterways and lake margins associated with the wider Remarkables Conservation Area. The landscape surrounding Kawarau is associated with mahika kai and nohoaka on all sides, reflecting a cultural landscape characterised by movement, occupation and ongoing interaction with natural resources rather than settlement alone. The Wye Creek entitlement is therefore best understood as a surviving and recognised component of a much broader customary landscape and pattern of use.

From a Kā Rūnaka perspective, one of the most significant aspects of the Wye Creek nohoaka is its function as a gateway into the upper reaches of Kawarau. The nohoaka provides walking access into Kawarau and the north and south branches of Wye Creek, linking Whakatipu Waimāori with the wider alpine environments of the catchment. This demonstrates that the significance of the nohoaka extends beyond the occupied site itself and includes the ability of whānau to move through, experience and maintain relationships with the wider ancestral landscape. Accordingly, the nohoaka should be understood not merely as a location, but as part of a living cultural system that supports the exercise of mahika kai, the maintenance of mātauraka and the ongoing exercise of rakatirataka throughout this landscape.

4.7 Values against which effects should be assessed

The purpose of this section is to summarise some of the fundamental values that help define the relationship between Kāi Tahu and the natural world, which is an essential consideration within this TRIS. Values of whakapapa, rakatirataka, mana, kaitiakitaka, manaakitaka, and whānau ora are not discrete concepts but form an interconnected social fabric through which potential impacts of the Application translate directly into effects on mana whenua.

- **Whakapapa** establishes both the genealogical connections between people and place and the authority structures that determine who holds kaitiaki responsibilities. Any proposal that affects the mauri of waterways or ecosystems affects these relationships and the mana of those entrusted to protect them. Experts may evaluate effects on whakapapa by examining how the proposal may disrupt the connections between whānau and place that have been maintained across generations and which define the identity of tangata whenua.
- **Rakatirataka** – Any proposal that diminishes the capacity of mana whenua to exercise rakatirataka (decision-making authority) over their taoka today and into the future, whether through physical impacts, jurisdictional displacement, or procedural exclusion, causes cultural harm distinct from effects on specific sites or practices.
- **Mana** must be considered in assessing the impacts of the proposed Doolans Expansion Application because it is fundamental to understanding how Kāi Tahu experience and relate to the lands, waters and resources within their takiwā. Development activities that degrade water quality, sever access to mahika kai sites, or diminish the mauri of natural systems, cause environmental harm and diminish the mana of both the landscape and the mana whenua whose identity and standing are interwoven with it.
- **Manaakitaka** – This TIA examines impacts on manaakitaka, the cultural obligations of care, generosity, and hospitality, which are fulfilled through access to healthy ecosystems and the resources they provide. The effects on manaakitaka are assessed in terms of how the proposal may compromise the ability of mana whenua to uphold their responsibilities of care and hospitality toward whānau, communities and visitors.
- **Whānau ora** – This TIA considers impacts on whānau ora, recognising that the health and wellbeing of Kāi Tahu whānau is directly connected to the health of the waterways, land, and ecosystems within their takiwā. The assessment considers whānau ora by recognising that degradation of the natural environment undermines the foundations upon which whānau wellbeing is built, including cultural identity, mahika kai practices, and connection to tīpuna. Effects on whānau ora are assessed in terms of how the proposal may compromise the ability of current and future generations to achieve wellbeing through their connection to healthy lands, waters, and resources.

Failure to assess potential impacts against these cultural values would result in an incomplete understanding of effects and, we contend, would be inconsistent with the Crown's obligations under Te Tiriti o Waitangi.