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## Summary Critical Habitats Report

### Assessment of Proposal

This report was compiled for Environment Canterbury (ECan) to advise on cultural values of indigenous freshwater taonga species within the takiwā of six Papatipu Rūnanga in the Canterbury region. This report looks at traditional as well as current mahinga kai practices, and is based on scientific literature and information contained in Iwi Management Plans. This report is being prepared and issued for the specific purpose of the Omnibus 2019 plan change and cannot be used for another projects or purposes, by ECan, without the written approval of Mahaanui Kurataiao on behalf of the Papatipu Rūnanga it represents. This report does not represent the views of Papatipu Rūnanga or any of its Kaitiaki, but is an independent professional advice piece intended to inform ECan staff and researchers.

### Manawhenua, Ngāi Tahu and Taonga Species

Ngāi Tahu are tāngata whenua of the Canterbury region, and hold ancestral and contemporary relationships with Canterbury. The contemporary structure of Ngāi Tahu is officiated through the Te Rūnanga o Ngāi Tahu Act 1996 (TRoNT Act), which sets the requirements for recognition of mana whenua/tāngata whenua in Canterbury as per the scheduled respective rohe within the Ngāi Tahu Declaration of Membership Order 2001.

The natural resources – water (waterways, waipuna/springs, groundwater, wetlands); mahinga kai; indigenous flora and fauna; cultural landscapes and land - are taonga to manawhenua and there are concerns around activities potentially adversely affecting these taonga. These taonga are integral to the cultural identity of ngā rūnanga manawhenua and they have a kaitiaki responsibility to protect them. The policies for protection of taonga that are of high cultural significance to ngā rūnanga manawhenua are articulated in the Mahaanui Iwi Management Plan (IMP).

The Ministry for the Environment (2016) notes that "... iwi, hapū and whānau interests and values are not adequately considered in planning and resource management decision-making..." and in addition states government perspectives including ensuring "... iwi and hapū are able to participate in decision-making about fresh water in their rohe..." and "... the relationship of iwi and hapū with, and values for, particular freshwater bodies is recognised..." (Ministry for the Environment/ Manatū Mō Te Taiao, 2016).

A viewpoint of the iwi chairs forum states that "... our wai (water) is an inseparable part of our whakapapa and our identity and is a fundamental part of what drives our very existence. The future health and wellbeing of our waters are a matter of utmost importance to all iwi, as well as all New Zealanders..." (Iwi chairs forum, 2017).

Taonga species are native birds, plants and animals of special cultural significance and importance to Ngāi Tahu. Taonga species are largely treasured and prized in a contemporary sense as they link to traditions and whakapapa, and are customary food sources with varying degrees, as directed by statute and relative abundance, of "harvestability". The Crown's settlement with Ngāi Tahu (Ngāi Tahu Claims Settlement Act 1998) included recognition of the special traditional relationship Ngāi Tahu have with taonga species (listed in schedules 97 and 98, see appendix 1 of this document).

It is important to note that within a context of environmental protection and enhancement, it would be inappropriate to require or ask mana whenua to nominate preferred native species over others. All habitats, environs and species are considered a taonga to be kept in good, or better, state to pass on to descendants. For Māori, all mahinga kai are equally important. However, priority can often be attributed to seasonality. For example, a species that is seasonally available becomes prioritized during the harvesting season, whilst another species that is commonly available all year round may not be as essential at this time. However, this in no way detracts from the importance of other species. The importance of species is highlighted by how they are incorporated in to korero. For example, whakataukī/proverbs that refer to a particular species are strongly indicative of their cultural significance. First and foremost, it is whakapapa that is the underpinning concept in Te Ao Māori.

Whakapapa is incredibly important to Māori. All things both animate and inanimate have an origin or creation story. Whakapapa explains the origins, inter-connections and relationships in the Māori world. Whakapapa accounts for the way in which the universe, earth, sky, oceans, rivers, elements, plants, animals and humans have been created. Ultimately it is whakapapa that connects people to each other, to their ancestors, to the natural world and its resources. For Ngāi Tahu it is whakapapa that links their descent from the gods of creation. Whakapapa describes ecological connectivity, the relationship between organisms and the environment. Whakataukī that refer to particular species can also be indicative of how a species is valued.

Mahinga kai is an important practice that offers intergeneration transfer of knowledge. Furthermore, the ability for Māori to manaaki manuhiri on the bounty of mahinga kai is not only a sign of respect, but also reflects the mana of tāngata whenua. Mahinga kai harvesting locations are not easily defined and whānau within papatipu rūnanga will have sites and locations that are known only to them. However other whānau may have mahinga kai whakapapa which connects them to these locations if their tīpuna also harvested from there. In addition, Ara whito and kāinga nohoanga trails which were used by tīpuna also allow for harvesting in areas where there are whakapapa connections. Many of these sites and locations are not publicly known and information concerning these areas is only shared within the whānau. Specific sites and locations may not be made public if sites are tapu or hold historical significance.

Various provisions within the Mahaanui Iwi Management Plan seek to address mana whenua concerns around taonga species and their habitats and environs. In particular, the 'Mahinga kai', 'Indigenous Biodiversity' and 'Restoration of Biodiversity' sections within the Tane Mahuta chapter

5.5 aim to address concerns more specific to Taonga species, and are required, at minimum to be taken into account with respect to ECan's critical habitats initiatives.

The species summarised within this report are selected as it the current understanding that are not being given enough value within the proposed methodology in order to determine appropriate future protection within the context of omnibus plan changes being considered by ECan. It is important to note that mātauranga is held more vastly by many mahinga kai practitioner whanau across the Ngāi Tahu takiwā, including the Canterbury region. A more appropriate exercise would involve enabling their advocacy within this context, especially with regards to change and depletion of mahinga kai over time.

## Tuna

Tuna (eels) are among the most prized of all freshwater species to be harvested by Māori. As tuna are one of the largest freshwater fishes, they therefore provided the staple of protein for many iwi. It was common for Māori to separate this species from other freshwater fishes (Best 1929) when speaking of mahinga kai, which could indicate an emphasis of their importance. For Tūāhuriri, tuna and kāhu also represent kaitiaki for the waterways and forests of the Pa; at Wairewa, the presence of pou tuna signaled the end of the eel harvesting season (Tau et al 1994).

The accounts of the origin of tuna according to Peti Hineiwetea (Peti Hine-i-wetea cited in Te Taura Whiri i te Reo Māori 1980), come from the creation narratives as told by tohunga. Tuna was a person from the heavens who descended to earth to escape the heat, sun, lack of water and aridness. When he arrived on earth, he resided for some time in Muriwai Owhata. One day when Hine Tūrepo (also known as Hine-te-Kaere) went to Muriwai to collect water, she was accidentally touched by the tail of Tuna. She became apprehensive and fearful and went back and told her husband and the people of her encounter. Hine-te-Kaere and the people went to the place where she first encountered Tuna. She swam to where he had been, and the people were able to see him. Because tuna had a human form but was also able to inhabit water, the people devised a plan to capture him. When Tuna was captured, he was killed and cut into portions. His head was cast to the ocean, hence the conger eel, the tail was also cast to sea, hence the lamprey and the blind eel. The central portion was cast inland, hence tuna/eels today. Another version of South Island whakapapa pertaining to eels as described by Eldson Best (2005), claims that Tuna the progenitor of eels was slain by Māui, who cut him into sundry pieces. The tail of Tuna fled into the ocean where it produced the conger eel, whereas the head became the origin of tuna (freshwater eels) when it escaped to the fresh waters and the hairs on his head became aka (climbing plants).

The importance of tuna is highlighted in korero. There are a number of stories throughout Te Ao Maori that feature tuna either as a taniwha or a kaitiaki. Additionally, they are one of the species most often incorporated into whakataukī. Whakataukī that refer to tuna include "He ika paewai anake hei tomo i roto i te hīnaki" – Only big eels enter my eel trap (Mead and Grove 2004). This whakataukī means that the person entertains people of importance, the fact that the important person is likened to the paewai (tuna/eel) shows how highly tuna were regarded. Another whakataukī, "Kua kaheko te tuna i roto i aku ringaringa" (the eel has slipped through my hands) this whakataukī indicates that something worthwhile has been lost. In reference to how valued tuna is as a food source for Ngāi Tahu the whakataukī "Te hao te kai a te aitaka a Tapuiti" (Eels are the food of the descendants of Tapuiti) – this whakataukī refers to Rakihouia's wife Tapuiti. Rakihouia was

the son of Rākaihautū who constructed many eel weirs (Beattie 1918:142). These are just some examples of the many whakataukī that refer to eels.

Tuna are still widely harvested by many whānau within Ngāi Tahu takiwā today. Harvesting practices are an integral component for intergenerational mātauranga and whakapapa exchange. Therefore, it is imperative that both the species and practices are preserved. This would require careful consideration of habitat requirements for all life stages of these species from glass eels to reproductive adults. To ensure that this is successful not only habitats but also aquatic corridors necessary for migration need to be maintained.

## **Kekewai/Wai koura**

Freshwater crayfish often referred to as kōura, waikoura, kēwai or kekewai are a highly valued resource for Māori. There is much documentation of the importance of kōura as an important food source harvested from many North Island lakes (Hiroa 1929, McDowall 2011). Although there is a paucity in the literature regarding the importance of this species to Ngāi Tahu, it is commonly regarded that kekewai (among other species) were an important resource particularly along the nohoanga trails.

McDowall (2011) reports that populations of kekewai in Lake Georgina and the headwaters of the Rakaia river were a result of Pākehā translocation. He also believed that kekewai were not naturally occurring in Canterbury north of the peninsula through to the Waipara River. However, there are some anecdotal accounts of traditional gathering that precede colonization, and Chilton (1888, 1898) found that kekewai were present in tributaries of the Waimakariri as well as in the Avon River. A number of tributaries from both these catchments still have populations today. However, distribution is patchy, and abundance is low (Thoms 2015). There are some whānau that still harvest this species within their papatipu rūnanga today. However, the practices have decreased significantly, mainly due to limited availability and low abundance. A significant decline in water quality and quantity, habitat degradation and predation by invasive fishes such as trout are likely to be the main contributing factors to kekewai decline (McDowall 2011, Thoms 2015). There is now increasing interest from many hapū to improve water and habitats so that kekewai can become re-established throughout the motu.

## **Kākahi**

Not only does whakapapa describe the origin of species but can often include information on habitat needs of different species. For example, the whakapapa between mussels, seaweed, sand, gravel and rocks describes the holistic connectivity between species and environment. It is said that Hine-moana produced all forms of Wharerimu (seaweeds) and placed them among Rakahore and Tuamataua (rock and stones personified). This was done to provide her offspring (the mussel family) protection and shelter amongst the rocks and seaweed. They were also to be companions for Hine-one (sand) and Hinetū-ā-kiri (gravel) (Rainforth 2008). As Māori did not always discriminate between marine and freshwater plants, rocks, sand and gravel, the seaweeds and benthic substrates referred to in the kōrero pertain to both marine and freshwater environs. This demonstrates how whakapapa can provide information on habitat requirements of mussels and connectivity between both biotic and abiotic environmental elements. (Rainforth 2008).

Kākahi are mentioned in whakataukī more than most other shellfish with the exception of pipi (Mead and Grove 2004). Some examples include: “Ka whakangotea ki te wai o te kākahi” – It was suckled on the juice of the freshwater shellfish. This whakataukī refers to being raised and immersed in a tribal atmosphere and being versed in Māoritanga (Buck 1921 in Mead and Grove 2004). “Ko te kākahi te whaea o te tamaiti” – The freshwater shellfish is the mother of the child. The juice of the kākahi was used to feed a motherless child when a wet nurse was not available (Buck 1921, Reed 1973 in Mead and Grove 2004). “Ngāti Te Ata, waiū o Poutūkeka – Ngāti Te Ata” – nourishment of Poutūkeka. The nourishment of Poutūkeka was said to be the freshwater bivalve kākahi. “Tāne rou kākahi, aitia te ure; tāne moe whare, kurua te takataka” – If a man dredges mussel, love him well. If he sleeps at home, bang his head. This whakataukī uses kākahi to demonstrate that the work ethic of a man should be rewarded and that Māori women should avoid lazy men.

Although not as commonly harvested today, kākahi were an important mahinga kai resource along nohoanga trails. Kākahi were also used as an indicator species, for example, it is often said that kākahi and kekewai are found together and some believe that it is kekewai that assist with kākahi recruitment. The regard for kākahi is further illustrated in the example of the Pā at Wairewa, which was named “Wai Kākahi” after the abundance of kākahi that lined the shores of the Lake. Evidence of kākahi harvest has been found in middens around lakes and waterways, an example of which is described by Burdon and McMurtrie (2009) at Kaitorete Spit.

Invertebrate mega fauna such as kekewai and kākahi are highly valued by Ngāi Tahu as a mahinga kai resource. Not only were they an important species around kāinga but were also a resource along ngā ara tawhito (mahinga kai trails) for whānau opu who were traveling and seasonally migrating. Additionally, the presence of these species signified that other taonga species such as fish and in particular tuna (eel) would be present. Therefore, not only were they regarded as a mahinga kai species in their own right, but it could also be argued that they were considered to be an indicator species. The culmination of kōrero describing the habitat and ecological function of kākahi further demonstrates how important and highly regarded this species is to Māori.

## Kanakana

Kanakana (lamprey) share the same origin story and whakapapa as tuna. Kanakana are considered a delicacy, and they were traditionally highly regarded and sought after. It was not uncommon for deaths to occur as a result of over indulgence and kanakana were also sometimes used to test the mana of a Rangatira (chief). There are many sites and rivers within Canterbury that kanakana harvesting occurred these ranged from larger rivers such as Kaiapoi, Puharakekenui and Ōpāwaho to smaller waterways where local Māori would practice mahinga kai. Along the larger waterways Māori built pā kanakana (weirs) to capture kanakana during migration. They also employed many other methods for harvesting, including the use of traps, spearing or corralling and hand harvesting.

Kanakana were a very important food source for Ngāi Tahu and highly valued. Kanakana were more commonly harvested by Southern Māori than North Island Māori. Historically, they were widespread and abundant throughout the South Island (McDowell 2011). Traditionally when kanakana were harvested, many were preserved. Today however kanakana is mostly eaten fresh either roasted, grilled or cooked in a hāngī. The traditional practice of preservation is no longer used as kanakana are not as abundant as they were historically. This is unfortunate, and it is feared that

the mātauranga around the preservation process is lost for many whanau which leads to a gap in intergenerational transference of Traditional Environmental Knowledge (TEK).

Māori were well aware that kanakana only selected certain waterways and shunned others. They also knew that kanakana could climb waterfalls. Kanakana were abundant. It was reported that a column of kanakana more than a mile long was recorded in Gore. The shoal was dense, and the mass maintained a circular shape. It was at first it was thought to be a giant eel more than a mile long (McDowall 2011). There is significant variation in seasonal harvesting (particularly throughout the Ngāi Tahu rohe), potentially due to latitudinal variation in migration patterns. Harvesting of kanakana at certain pa sites (usually where kanakana was prolific) was a heredity right for some hapū, those not belonging to the particular hapū were not allowed to fish there (Beattie, 1954).

“He manawa piharau” - “A lamprey’s heart, as lamprey were considered to have great strength and endurance, this was used as a metaphor to describe sustained strength (Williams 1927 in Mead and Grove 2004, McDowell 2011). This whakataukī used to describe endurance is an interesting one, as kanakana take approximately 18 months to reach sexual maturity and spawn once they leave the sea. As kanakana do not eat when they enter freshwater, this life stage could be seen as having great endurance (McDowell 2011).

## Inanga

The whakapapa origin story of inanga places this species as forest dwellers. It is said that they are one of the descendants of the Rehua alongside the koko or tui. One of the kōrero of inanga states that the inanga asked Rehua what their duties were, to which Rehua replied “When you see a certain gleaming redness appear in the heavens, know that it is a sign for you to proceed to your ancestress Wainui [personified form of the ocean] and there give birth to her grandchildren, after which all will return to the waters of land” (Best, 1929). This story as told to Best (1929) is shared by many iwi including Ngāi Tahu. Māori were also aware that after spawning, adults returned to their own habitats and left the ocean to care for and nurture their young. “Old fish” were harvested when they returned to their homes. This whakapapa illustrates that Māori were aware of the lifecycle of migratory galaxiid species.

Īnanga is often used as a collective term for whitebait species and the Ngāi Tahu term for the earliest Īnanga to enter rivers is pūkōareare. Īnanga are made up of six different fishes, five of which are galaxiids with the sixth species being Paraki/Pōrohe (common smelt – *Retropinna retropinna*). What is commonly referred to as adult Īnanga (*Galaxias maculatus*), was known by many other names in te reo Māori including kāraraha (fullgrown whitebait that have spawned and are in poor condition). Other species for which the juveniles are collectively referred to as Īnanga include maeha/kōaro (koaro – *G. brevipinnis*), kōkopu (banded kōkopu – *G. fasciatus*, giant kōkopu – *G. argenteus* and shortjaw kōkopu – *G. postvectis*). There are very few juvenile giant kōkopu in most inanga catches, this could be due to the fact that they are late to run in the white baiting season but could also be indicative of their rate of decline. This is concerning as adult giant kōkopu were once highly regarded as a mahinga kai resource. Giant kōkopu were once prolific throughout Canterbury and have been known to historically inhabit waterways in and around Tutaepatu (Greg Brynes, pers. Comms 2017).

Īnanga were harvested and eaten fresh or were dried for preservation. Historically, they were a staple for many papatipu rūnanga and remain an important food source today. Accounts from many papatipu rūnanga agree that inanga were once plentiful, however, the decline in abundance has been identified as a major concern throughout the motu.

## Kowhitiwhiti

Kowhitiwhiti (watercress) is a mahinga kai species that is regularly harvested by many whānau. Mana whenua concerns for this species are not so much about available quantity, but declining quality. Many whānau have expressed fears that this species may be subject to contaminants specifically potential harmful bacterium such as *Escherichia coli* that is often associated with intensification and poor land management practices. Most places where whānau gather kōwhitiwhiti tend to be in and around the kāinga, although many of these are first to third order waterways there is still potential for contamination from surrounding land use.

## Conclusion

For Māori, all mahinga kai is considered taonga and the decline of many of our taonga species is seen as an impactful and furthered denigration of Tino Rangatiratanga as guaranteed under article two of the Treaty of Waitangi. It is understood that Mana Whenua of the Papatipu Rūnanga would like to see both water quality and habitats for taonga species improved to ensure that sustainable harvesting and the associated practices of intergenerational mātauranga can be preserved for future generations. The Ngāi Tahu whakataukī “Mō tātou, ā, mō kā uri ā muri ake nei” – “For us, and for our children after us” essentially encapsulates Te Ao Māori view of how the environment and resources that it holds should be respected to ensure species preservation and sustainability.

In general, and as has been previously espoused in multiple contexts, Mana whenua and Kaitiaki of Canterbury-based Ngāi Tahu, expect that any, and all activities and associated initiatives going forward will not further denigrate Tino Rangatiratanga and recognise and provide for Mana Whenua values, including kaitiakitanga, rangatiratanga and mahinga kai, and will address the protection and restoration of the land, freshwater systems and habitats, and sites of cultural significance to mana whenua.

Mana whenua are concerned about (treaty) rights being impacted on and the recognition and protection of values relating to:

- the mauri and health of waterways including rivers and streams;
- the restoration of aquatic and terrestrial habitat, and in particular for Taonga species;
- the protection and enhancement of riparian margins;
- the maintenance and enhancement of wetlands;
- maintenance of the integrity of the cultural landscape; and
- appropriate protection of wāhi tapu and wāhi taonga.

In achieving the above, Mana whenua continue to seek meaningful partnership and engagement that accords with the Principles of the Treaty. ECan, under the principles of the Treaty of Waitangi, are duty-bound to protect the rangatiratanga of Papatipu Rūnanga within their takiwā, actively protect species and their environs, and remedy past breaches by protecting and restoring the biodiversity of species and their environs. The relative planning ordinances being sought through

the 2019 Land and Water Regional Plan Omnibus Plan Change will need to include mechanism triggers to alert Ngā Papatipu Rūnanga to any proposals that would have an adverse effect on riverine and other freshwater-ways, especially those in the vicinity of critical habitats. And protect critical habitats of taonga species.

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**Appendix 1: Ngāi Tahu Claims Settlement Act 1998 – Taonga Species Schedule 97 and 98**

## Schedule 97 Taonga species

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### *Birds*

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

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
		<i>punctata wilsoni</i> and <i>Bowdleria punctata candata</i>
Matuku moana	Reef heron	<i>Egretta sacra</i>
Miromiro	South Island tomtit	<i>Petroica macrocephala</i> <i>macrocephala</i>
Miromiro	Snares Island tomtit	<i>Petroica macrocephala</i> <i>dannefaerdi</i>
Mohua	Yellowhead	<i>Mohoua ochrocephala</i>
Pākura/Pūkeko	Swamp hen/Pūkeko	<i>Porphyrio porphyrio</i>
Pārerā	Grey duck	<i>Anas superciliosa</i>
Pateke	Brown teal	<i>Anas aucklandica</i>
Pīhoihoi	New Zealand pipit	<i>Anthus novaeseelandiae</i>
Pipīwharau	Shining cuckoo	<i>Chrysococcyx lucidus</i>
Pīwakawaka	South Island fantail	<i>Rhipidura fuliginosa</i> <i>fuliginosa</i>
Poaka	Pied stilt	<i>Himantopus himantopus</i>
Pokotiwaha	Snares crested penguin	<i>Eudyptes robustus</i>
Pūtakitaki	Paradise shelduck	<i>Tadorna variegata</i>
Riroriro	Grey warbler	<i>Gerygone igata</i>
Roroa	Great spotted kiwi	<i>Apteryx haastii</i>
Rowi	Ōkārito brown kiwi	<i>Apteryx mantelli</i>
Ruru koukou	Morepork	<i>Ninox novaeseelandiae</i>
Takahē	Takahē	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna spp</i>
Tawaki	Fiordland crested penguin	<i>Eudyptes pachyrhynchus</i>
Tete	Grey teal	<i>Anas gracilis</i>
Tieke	South Island saddleback	<i>Philesturnus carunculatus</i> <i>carunculatus</i>
Tiū	Sooty shearwater/Muttonbird/ Hutton's shearwater Common diving petrel South Georgian diving petrel Westland petrel Fairy prion Broad-billed prion White-faced storm petrel Cook's petrel	<i>Puffinus griseus</i> and <i>Puffinus</i> <i>huttoni</i> and <i>Pelecanoides</i> <i>urinatrix</i> and <i>Pelecanoides</i> <i>georgicus</i> and <i>Procellaria</i> <i>westlandica</i> and <i>Pachyptila</i> <i>turtur</i> and <i>Pachyptila vittata</i> and <i>Pelagodroma marina</i> and <i>Pterodroma cookii</i> and <i>Pterodroma inexpectata</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
	Mottled petrel	
Tītipounamu	South Island rifleman	<i>Acanthisitta chloris chloris</i>
Tokoeka	South Island brown kiwi	<i>Apteryx australis</i>
Toroa	Albatrosses and Mollymawks	<i>Diomedea</i> spp
Toutouwai	Stewart Island robin	<i>Petroica australis rakiura</i>
Tūi	Tūi	<i>Prothemadera novaeseelandiae</i>
Tutukiwi	Snares Island snipe	<i>Coenocorypha aucklandica huegeli</i>
Weka	Western weka	<i>Gallirallus australis australis</i>
Weka	Stewart Island weka	<i>Gallirallus australis scotti</i>
Weka	Buff weka	<i>Gallirallus australis hectori</i>

*Plants*

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
Akatorotoro	White rata	<i>Metrosideros perforata</i>
Aruhe	Fernroot (bracken)	<i>Pteridium aquilinum</i> var <i>esculentum</i>
Harakeke	Flax	<i>Phormium tenax</i>
Horoeka	Lancewood	<i>Pseudopanax crassifolius</i>
Houhi	Mountain ribbonwood	<i>Hoheria lyalli</i> and <i>H. glabata</i>
Kahikatea	Kahikatea/White pine	<i>Dacrycarpus dacrydioides</i>
Kāmahi	Kāmahi	<i>Weinmannia racemosa</i>
Kānuka	Kānuka	<i>Kunzia ericoides</i>
Kāpuka	Broadleaf	<i>Griselinia littoralis</i>
Karaeopirita	Supplejack	<i>Ripogonum scandens</i>
Karaka	New Zealand laurel/Karaka	<i>Corynocarpus laevigata</i>
Karamū	Coprosma	<i>Coprosma robusta</i> , <i>coprosma lucida</i> , <i>coprosma foetidissima</i>
Kātote	Tree fern	<i>Cyathea smithii</i>
Kiekie	Kiekie	<i>Freycinetia baueriana</i> subsp <i>banksii</i>
Kōhia	NZ Passionfruit	<i>Passiflora tetrandia</i>
Korokio	Korokio Wire-netting bush	<i>Corokia cotoneaster</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
Koromiko/Kōkōmuka	Koromiko	<i>Hebe salicifolia</i>
Kōtukutuku	Tree fuchsia	<i>Fuchsia excorticata</i>
Kōwhai Kōhai	Kōwhai	<i>Sophora microphylla</i>
Mamaku	Tree fern	<i>Cyathea medullaris</i>
Mānia	Sedge	<i>Carex flagellifera</i>
Mānuka Kahikātoa	Tea-tree	<i>Leptospermum scoparium</i>
Māpou	Red matipo	<i>Myrsine australis</i>
Mataī	Mataī/Black pine	<i>Prumnopitys taxifolia</i>
Miro	Miro/Brown pine	<i>Podocarpus ferrugineus</i>
Ngaio	Ngaio	<i>Myoporum laetum</i>
Nīkau	New Zealand palm	<i>Rhopalostylis sapida</i>
Pānako	(Species of fern)	<i>Asplenium obtusatum</i>
Pānako	(Species of fern)	<i>Botrychium australe</i> and <i>B. biforme</i>
Pātōtara	Dwarf mingimingi	<i>Leucopogon fraseri</i>
Pīngao	Pīngao	<i>Desmoschoenus spiralis</i>
Pōkākā	Pōkākā	<i>Elaeocarpus hookerianus</i>
Ponga/Poka	Tree fern	<i>Cyathea dealbata</i>
Rātā	Southern rātā	<i>Metrosideros umbellata</i>
Raupō	Bulrush	<i>Typha angustifolia</i>
Rautāwhiri/Kōhūhū	Black matipo/Māpou	<i>Pittosporum tenuifolium</i>
Rimu	Rimu/Red pine	<i>Dacrydium cypressinum</i>
Rimurapa	Bull kelp	<i>Durvillaea antarctica</i>
Taramea	Speargrass, spaniard	<i>Aciphylla</i> spp
Tarata	Lemonwood	<i>Pittosporum eugenioides</i>
Tawai	Beech	<i>Nothofagus</i> spp
Tētēaweka	Muttonbird scrub	<i>Olearia angustifolia</i>
Ti rākau/Ti Kōuka	Cabbage tree	<i>Cordyline australis</i>
Tīkumu	Mountain daisy	<i>Celmisia spectabilis</i> and <i>C. semicordata</i>
Titoki	New Zealand ash	<i>Alectryon excelsus</i>
Toatoa	Mountain Toatoa, Celery pine	<i>Phyllocladus alpinus</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
Toetoe	Toetoe	<i>Cortaderia richardii</i>
Tōtara	Tōtara	<i>Podocarpus totara</i>
Tutu	Tutu	<i>Coriaria</i> spp
Wharariki	Mountain flax	<i>Phormium cookianum</i>
Whīnau	Hīnau	<i>Elaeocarpus dentatus</i>
Wī	Silver tussock	<i>Poa cita</i>
Wīwī	Rushes	<i>Juncus</i> all indigenous <i>Juncus</i> spp and <i>J. maritimus</i>

*Marine mammals*

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
Ihupuku	Southern elephant seal	<i>Mirounga leonina</i>
Kekeno	New Zealand fur seals	<i>Arctocephalus forsteri</i>
Paikea	Humpback whales	<i>Megaptera novaeangliae</i>
Parāoa	Sperm whale	<i>Physeter macrocephalus</i>
Rāpoka/Whakahao	New Zealand sea lion/ Hooker's sea lion	<i>Phocarctos hookeri</i>
Tohorā	Southern right whale	<i>Balaena australis</i>

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#### Part A

#### Taonga fish species

Name in Māori	Name in English	Scientific name
Kāeo	Sea tulip	<i>Pyura pachydermatum</i>
Koeke	Common shrimp	<i>Palaemon affinis</i>
Kōkopu/Hawai	Giant bully	<i>Gobiomorphus gobioides</i>
Kōwaro	Canterbury mudfish	<i>Neochanna burrowsius</i>
Paraki/Ngaiore	Common smelt	<i>Retropinna retropinna</i>
Piripiripōhatu	Torrentfish	<i>Cheimarrichthys fosteri</i>
Taiwharu	Giant kōkopu	<i>Galaxias argenteus</i>

#### Part B

#### Shellfish Species

Name in Māori	Name in English	Scientific name
Pipi/Kākahi	Pipi	<i>Paphies australe</i>
Tuaki	Cockle	<i>Austrovenus stutchburgi</i>
Tuaki/Hākiari, Kuhakuha/ Pūrimu	Surfclam	<i>Dosinia anus</i> , <i>Paphies donacina</i> , <i>Mactra discor</i> , <i>Mactra murchsoni</i> , <i>Spisula aequilateralis</i> , <i>Basina yatei</i> , or <i>Dosinia subrosa</i>
Tuatua	Tuatua	<i>Paphies subtriangulata</i> , <i>Paphies donacina</i>
Waikaka/Pūpū	Mudsnail	<i>Amphibola crenata</i> , <i>Turbo smaragdus</i> , <i>Zedilom spp</i>