

BEFORE THE HEARINGS PANEL

UNDER the Resource Management Act 1991
IN THE MATTER of the Proposed Te Tai o Poutini
Plan – Hearing One: Introduction and General
Provisions and Hearing Two: Strategic Direction

STATEMENT OF EVIDENCE OF VERONICA JANE BALDWIN-SMITH

**ON BEHALF OF TE RŪNANGA O NGĀTI WAEWAE, TE RŪNANGA O MAKAAWHIO
AND TE RŪNANGA O NGĀI TAHU (Submitter 620 and Further Submission FS41)**

2 October 2023

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MIHI

KO AORANGI TE MAUNGA

Mt Cook is the peak

KO NGA TIRITIRI O TE MOANA TE TAHUHU

The Southern Alps are the backbone

KO ROTOROA, KOTUKU-WHAKAOKO, KANIERE, MAHINAPUA, MATAHI, MAPOURIKI, WAHAPAKO, ŌKĀRITO, KAIRAUMATI, PARINGA, MOERAKI NGA ROTO WHAKAOHOARE

The lakes are the water bodies

KO MAKAAWHIO ME ARAHURA NGĀ AWA

Makaawhio and Arahura are the sacred rivers

KO POUTINI TE TANIWHA

Poutini is the guardian taniwha

KO NGĀTI WAEWAE, NGĀTI MAHAKI NGA HAPU

Ngāti Waewae and Ngāti Māhaki are the sub-tribes

KO POUTINI NGĀI TAHU TE IWI

Poutini Ngāi Tahu are the people

INTRODUCTION

Qualifications and Experience

1. My full name is Veronica Jane Baldwin-Smith.
2. I am Ngāi Tahu.
3. I am Ngāti Waewae.
4. I was born and raised on the West Coast/Te Tai Poutini, where my hapū have had continuous connection to the whenua/land and resources of this area for many generations.
5. I give my cultural evidence on behalf of Te Rūnanga o Ngāti Waewae and Te Rūnanga o Makaawhio (collectively “**Poutini Ngāi Tahu**”) and Te Rūnanga o Ngāi Tahu.
6. I am familiar with the Ngāi Tahu settlement and our rangatiratanga rights. I am confident to speak on matters of Poutini Ngāi Tahu tikanga at this hearing.
7. I hold the qualification of Bachelor of Resource and Environmental Planning with Honours from Massey University.
8. I am experienced in resource management matters relating to the natural environment and Te Ao Māori. I am an accredited RMA Hearings Commissioner.
9. I have previously held planning positions at the West Coast Regional Council, Westland District Council and Grey District Council. I am a Ngāi Tahu representative on the West Coast Tai Poutini Conservation Board.
10. I have considered the submission of Te Rūnanga o Ngāti Waewae, Te Rūnanga o Makaawhio and Te Rūnanga o Ngāi Tahu (submitter S620) (collectively “the **Ngāi Tahu submission**”) and the further submission of Te Rūnanga o Ngāti Waewae, Te Rūnanga o Makaawhio and Te Rūnanga o Ngāi Tahu (further submitter FS41) (collectively “the **Ngāi Tahu further submission**”).
11. The key documents I have referred to in drafting this brief of evidence are:
 - (a) Te Tiriti o Waitangi/Treaty of Waitangi;

- (b) Te Rūnanga o Ngāi Tahu Act 1996;
- (c) Ngāi Tahu Deed of Settlement 1997 (“**Deed of Settlement**”);
- (d) Ngāi Tahu Claims Settlement Act 1998; and
- (e) Paetae Kotahitanga ki Te Tai Poutini (Partnership Protocol) and Mana Whakahono ā Rohe Iwi Participation Agreement 2020 between Te Rūnanga o Ngāti Waewae, Te Rūnanga o Makaawhio, Te Rūnanga o Ngāi Tahu and the West Coast Regional Council.

Acknowledgement

12. Poutini Ngāi Tahu wishes to acknowledge the collaborative approach taken by the Te Tai o Poutini Plan Committee in the drafting of the proposed TTPP. The Order of Council that established the process to develop the TTPP enabled the proposed TTPP to be prepared by a joint committee made up of the four West Coast councils and two representatives from Poutini Ngāi Tahu being Francois Tumahai and Paul Madgwick. The Committee had full decision-making powers and the make-up of the Committee ensured each district and both papatipu rūnanga had input and voting rights on what went into the Plan.
13. The ability for Poutini Ngāi Tahu to have a decision-making role in the management of natural resources within our takiwā is an important expression of rangatiratanga and kaitiakitanga, and is in keeping with the spirit of the Paetae Kotahitanga ki Te Tai Poutini (Partnership Protocol) and Mana Whakahono ā Rohe agreement with the West Coast Regional Council.
14. I wish to highlight our overall high level of support for the proposed TTPP in the Ngāi Tahu submission and further submissions, and the degree of support for the recommendations of the section 42A reports for the introduction and general provisions and strategic direction.

SCOPE OF EVIDENCE

15. I have been asked by Poutini Ngāi Tahu and Te Rūnanga o Ngāi Tahu to prepare cultural evidence for the topic 1 and topic 2 hearings for the proposed Te Tai o Poutini Plan (“**the proposed TTPP**”) (the combined

District Plan for the West Coast). My evidence covers points from the Ngāi Tahu submission and further submission.

16. In my evidence I will cover:
 - (a) Ngāi Tahu Whānui
 - (b) Te Rūnanga o Ngāi Tahu
 - (c) Mana Whenua
 - (d) Ngāi Tahu Rangatiratanga
 - (e) Poutini Ngāi Tahu Aspirations; and
 - (f) Conclusions.

EXECUTIVE SUMMARY

17. The Takiwā of Ngāi Tahu is identified and statutory recognised within the Te Rūnanga o Ngāi Tahu Act 1996, the Deed of Settlement 1997 and the Ngāi Tahu Claims Settlement Act 1998 as the area in which Ngāi Tahu holds rangatiratanga. The entire West Coast/Te Tai o Poutini region is located solely within the Takiwā of Ngāi Tahu. The Te Rūnanga o Ngāi Tahu Act recognises Te Rūnanga o Ngāi Tahu as the iwi authority within the Ngāi Tahu Takiwā. The proposed TTPP correctly identifies and acknowledges Te Rūnanga o Ngāi Tahu as the iwi authority for the entire West Coast/Te Tai o Poutini region.
18. Collectively, hapū from Ngāti Waewae and Ngāti Māhaki refer to themselves as Poutini Ngāi Tahu. Te Rūnanga o Ngāti Waewae is the mandated representative body of Ngāti Waewae, a hapu of Ngāi Tahu and Te Rūnanga o Makaawhio is the mandated representative body of Ngāti Māhaki, which is also a hapu of Ngāi Tahu. The proposed TTPP correctly acknowledges Poutini Ngāi Tahu as the mana whenua of the West Coast /Te Tai o Poutini region.
19. As mana whenua, Poutini Ngāi Tahu are dedicated to the sustainable management of resources and the achievement of sound environmental outcomes. Our overarching objective is to build a stronger environmental, economic, social, and cultural base for our people - mō tātou, ā, mō kā uri ā muri ake nei (for us and our children after us).

20. Amendments and solutions sought within the Introduction, General Provisions and Statutory Direction chapters of the proposed TTPP are set out in detail in the planning evidence of Ms Rachael Pull.

NGĀI TAHU WHĀNUI

21. Ngāi Tahu are the descendants of Tahu Pōtiki and are linked by three main strands of whakapapa: Waitaha, Ngāti Mamoe, and Ngāi Tahu. The iwi is comprised of five primary hapū being Ngāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tuahuriri, and Ngāi Te Ruahikihiki. Ngāti Waewae and Ngāti Māhaki are descendants from the primary hapū of Ngāi Tuahuriri and Ngāi Te Ruahikihiki.
22. There are over 80,000 members of Ngāi Tahu whose names are registered on the roll in accordance with section 8 of the Te Rūnanga o Ngāi Tahu Act.
23. Ngāi Tahu and the Crown are Treaty Partners. Te Tiriti o Waitangi/Treaty of Waitangi was signed on behalf of Ngāi Tahu Whānui between May and June 1840 at Ōnuku, Ruapuke Island, Ōtākou Harbour, and Cloudy Bay.
24. Following the signing of Te Tiriti o Waitangi/ Treaty of Waitangi in 1840, Ngāi Tahu entered into a series of land sale deeds with the Crown. On May 20, 1860 the Crown land purchase agent James Mackay Jr signed the Arahura Deed of Purchase with Ngai Tahu, transferring the ownership of 7.5 million acres from Kahurangi Point to Piopiotahi (Milford Sound) and inland to the Main Divide. Poutini Ngai Tahu were left with 6400 acres of mostly forested land.
25. Consequently, Ngāi Tahu found themselves either landless or confined to tiny plots of land for cultivations and livestock. Mahinga kai was now on land that was being opened for Pākehā settlers and significant resources were depleted or gradually destroyed. Loss of mahinga kai meant Ngāi Tahu could no longer feed themselves and trade as they had done in their traditional way.
26. Since 1849 key Ngāi Tahu families and individuals began and continued funding and fighting the Crown's breaches of the Te Tiriti o Waitangi/Treaty of Waitangi and the Land Purchase deeds. The 1860 Arahura Deed perpetuated those breaches.

27. The Treaty of Waitangi Act in 1975 and its amendment in 1985 opened a door for redress that had been closed for a long time.
28. In 1986 the Ngāi Tahu Māori Trust Board, lodged the Ngāi Tahu claim, Te Kerēme, with the Waitangi Tribunal concerning breaches of the Treaty and Land Purchase deeds (Wai 27).
29. In our Ngāi Tahu Claim to the Waitangi Tribunal we presented the 'Nine Tall Trees', which referred to the eight major land purchases – including on Te Tai Poutini - and mahinga kai.
30. The Waitangi Tribunal found in its 1312 page report that:

“The narrative that follows will not lie comfortably on the conscience of this nation, just as the outstanding grievances of Ngāi Tahu have for so long troubled that tribe and compelled them time and again to seek justice. The noble principle of justice, and close companion honour, are very much subject to question as this inquiry proceeds. Likewise, the other important equities of trust and good faith are called into account and as a result of their breach sadly give rise to well grounded iwi protestations about dishonour and injustice and their companions, high-handedness and arrogance.” (Waitangi Tribunal, Ngāi Tahu Land Report, Preface, page 11.)

“The tribunal has found on the evidence before it that many of the Claimants’ grievances arising out of the eight Crown purchases including those relating to mahinga kai, have been established. Indeed the crown has properly conceded that it failed to ensure Ngāi Tahu were left ample lands for their present and future needs. The tribunal cannot avoid the conclusion that in acquiring from Ngāi Tahu 34.5 million acres, more than half the land mass of New Zealand for £14,750 and leaving them with only 35,757 acres, the crown acted unconscionably and in repeated breach of the Treaty of Waitangi.” (Waitangi Tribunal, Ngāi Tahu Land Report, Chapter 24.1, page 1066.)
31. It is important that the Crown, its agents, and Ngāi Tahu act with the utmost good faith and hold true to the principles of justice and honour.
32. In relation to the matters before the Hearing Panel there are four statutory documents of importance to Ngāi Tahu which hold us, the Crown and its agents accountable:

- (a) Te Tiriti o Waitangi/Treaty of Waitangi – this document recognises and guarantees to Ngāi Tahu Whānui their rangatiratanga over their lands, waters and other resources.
 - (b) The Te Rūnanga o Ngāi Tahu Act 1996 – this statute legislates the modern structure of Te Rūnanga o Ngāi Tahu, identifies the statutory recognised Takiwā of Ngai Tahu, and recognises Te Rūnanga o Ngāi Tahu as the iwi authority within the Ngāi Tahu Takiwā.
 - (c) Ngāi Tahu Deed of Settlement 1997 (Deed of Settlement) – this document records the settlement between the Crown and Te Rūnanga o Ngāi Tahu on behalf of Ngāi Tahu Whānui in relation to Te Kerēme - the Ngāi Tahu Land Claims. Most importantly for Ngāi Tahu Whānui, the Deed of Settlement includes an apology from the Crown to Ngāi Tahu for failing to uphold its Treaty obligations. The Crown apology recognises that Ngāi Tahu holds rangatiratanga within the Ngāi Tahu Takiwā.
 - (d) Ngāi Tahu Claims Settlement Act 1998 (Settlement Act) – this statute enacts the Deed of Settlement and records the Crown’s apology to Ngāi Tahu in Part 1. The Apology acknowledged that Ngāi Tahu is recognised “as the tangata whenua of, and as holding rangatiratanga within, the Takiwā of Ngāi Tahu Whānui.”
33. It is essential that the Ngāi Tahu settlement is understood to be more than Statutory Acknowledgements, Nohoanga and Tōpuni and that its relevance towards building a future for tangata whenua and mana whenua within planning documents is acknowledged.
34. Poutini Ngāi Tahu values are identified in the Tangata Whenua Chapter of the TTPP and include:
- (a) Kaitiakitanga
 - (b) Rangatiratanga
 - (c) Mauri
 - (d) Mahinga kai
 - (e) Ki Uta Ki Tai

(f) Wāhi tahu

(g) Taonga

35. Further detail and how these values are to be given effect to in planning documents is referred to in the evidence of Ms Rachael Pull on behalf of Ngāi Tahu.

TE RŪNANGA O NGĀI TAHU

36. The modern structure of Ngāi Tahu Whānui is provided for in the Te Rūnanga o Ngāi Tahu Act 1996. Section 3 of the Te Rūnanga o Ngāi Tahu Act states:

“This Act binds the Crown and every person (including any body politic or corporate) whose rights are affected by any provisions of this Act.”

37. Te Rūnanga o Ngāi Tahu is the governing tribal council of Ngāi Tahu Whānui established by the Te Rūnanga o Ngāi Tahu Act. Section 15 of the Te Rūnanga o Ngāi Tahu Act states:

“(1) Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu Whānui.”

“(2) 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.”

38. Te Rūnanga o Ngāi Tahu serves Ngāi Tahu whānui and manage collectively held tribal assets and protects tribal interests.
39. Papatipu rūnanga are the regional bodies that were established by Ngāi Tahu Whānui in the 20th century to assist the progress of Te Kerēme – the Ngāi Tahu Claim. There are 18 papatipu rūnanga, and today they act as the governing councils of the traditional Ngāi Tahu hapū and marae-based communities. Te Rūnanga o Ngāti Waewae and Te Rūnanga o Makaawhio are two of the 18 papatipu rūnanga.

MANA WHENUA

40. Mana whenua are connected by whakapapa which confers customary authority. The mana whenua status of Ngāti Waewae and Ngāti Māhaki,

collectively referred to as Poutini Ngāi Tahu, comes from continuous land use, presence and occupation of the West Coast/Te Tai o Poutini region. Historical narrative and written account, whakapapa knowledge, alongside archaeological evidence, provides additional evidence that Ngāti Waewae and Ngāti Māhaki have an enduring relationship, connection and kaitiakitanga to the whenua, awa and moana across our territory/takiwā.

41. The specific area that Ngāti Waewae have mana whenua over through Te Rūnanga o Ngāti Waewae is centred on Arahura and Hokitika and extends from the north bank of the Hokitika River to Kahurangi and inland to the Main Divide.¹ The specific area that Ngāti Māhaki have mana whenua over through Te Rūnanga o Makaawhio is centred at Makaawhio River (Jacobs River) and extends from the south bank of the Pouerua River to Piopiotahi (Milford Sound) and inland to the Main Divide.² The two Rūnanga have a shared interest in the area situated between the north bank of the Pouerua River and the south bank of the Hokitika River.
42. For avoidance of doubt, the entire West Coast Region/Te Tai o Poutini is solely within the takiwā of Te Rūnanga o Ngāti Waewae and Te Rūnanga o Makaawhio.

NGĀI TAHU RANGATIRATANGA

43. The Crown's apology to Ngāi Tahu set out in s6(7) of the Settlement Act and in s2.1(7) of the Deed of Settlement includes the recognition of Ngāi Tahu as tangata whenua and holding rangatiratanga within the Ngāi Tahu Takiwā. It states:

“The Crown apologises to Ngāi Tahu for its past failures to acknowledge Ngāi Tahu rangatiratanga and mana over the South Island lands within its boundaries, and, in fulfilment of its Treaty obligations, the Crown recognises Ngāi Tahu as the tangata whenua of, and as holding Rangatiratanga within, the Takiwā of Ngāi Tahu Whānui.”

44. It is Ngāi Tahu rangatiratanga which, at the foundation of New Zealand, gave force and practical effect to the Treaty of Waitangi within our Ngāi Tahu Takiwā, and allowed the present system of Parliamentary democracy and Government to evolve.

¹ Te Rūnanga o Ngāi Tahu (Declaration of Membership) Order 2001.

² Te Rūnanga o Ngāi Tahu (Declaration of Membership) Order 2001.

45. Ngāi Tahu rangatiratanga does not derive from any proceedings of Parliament, nor does it depend upon any grant of the Crown which introduced Parliament to our Takiwā.
46. Ngāi Tahu consider it is a duty of Parliament to acknowledge our Tino Rangatiratanga as it predated Parliament itself, and as it continues into the present day, arising from our own roots, and defined by ourselves in accordance with our traditions and customs (tikanga).
47. Ngāi Tahu considers that the duty is clearly laid upon Parliament and its agents as a consequence of the guarantees made in the Treaty to protect our Ngāi Tahu Rangatiratanga and all our other treasures as a people.
48. It follows then that the role of Councils is to give effect to Ngāi Tahu Rangatiratanga as acknowledged by Parliament under the Te Rūnanga o Ngāi Tahu Act and Deed of Settlement.
49. Our rangatiratanga rights are fundamental, uninterrupted and required to be recognised by Parliament and local government.

POUTINI NGĀI TAHU ASPIRATIONS

50. Holding Rangatiratanga is a precursor to our rights and responsibilities within our takiwā.
51. As Poutini Ngāi Tahu, we have engaged in sustainable management practices of our environment and the natural resources contained within them for many generations and continue to do so today. Guided by Mātauranga Poutini Ngāi Tahu (knowledge base) and Poutini Ngāi Tahu tikanga (traditions and customs) that have evolved over centuries of use, they remind us to respect and be considerate of the resource. Tikanga reminds us that all things have a mauri (life force) and dictates when and how different plants and animals are hunted or gathered, to ensure they are best equipped to rejuvenate.
52. As a child I was told of the importance of the use of karakia and told to never harvest more than our immediate need, and, in terms of flora, I was shown how to only harvest from a specific side or area of the plant (such as the sunny side, or specific leaves). I was aware of rāhui as they were often used to deem certain areas off-limits for harvest for prescribed periods to allow

species to recover or to restore spiritual wellbeing. The ability for Poutini Ngāi Tahu to manage natural resources according to tikanga is an important expression of rangatiratanga and kaitiakitanga.

53. Poutini Ngai Tahu lived and travelled extensively across the West Coast/Te Tai o Poutini region to mahinga kai and to trade and this provided our historical and ongoing cultural connections with our whenua/land and waterways throughout the region. There were seasonal migrations following the lifecycles of animals and plants to gather food resources such as weka, kākāpō and tuna (eel). There are numerous publicly recorded Māori archaeological sites and place names located along the coastline, giving detailed evidence that this area was extensively used. The coastline had an abundance of mahinga kai and provided our tūpuna heading up and down the coast with a source of fish, kūtai (mussels) and tuaki (cockles). The forests and plains teemed with bird, waterfowl and plant resources. The rivers were a source of fish, tuna (eel) and inanga (whitebait).
54. The West Coast/Te Tai o Poutini was and still is also important as it was one of only a few places where pounamu could be found. Pounamu is a taonga to generations of Poutini Ngāi Tahu, and was traded with other iwi for goods, and manufactured to make tools such as adzes, chisels and knives, as well as treasured items of personal adornment such as hei tiki (pendant). There are multiple ara tawhito (traditional travel routes) that provided access across Te Tai Poutini and facilitated the trade of pounamu.
55. There are a wide range of sites and areas of significance to us. These are sites and areas with significant relationships to our identity, our traditions and our history. They could be associated with creation stories, particular events or ceremonies or they may be where valued resources and precious taonga such as pounamu and aotea are located. They include old pā and kāinga/village sites, mahinga kai locations, battle sites and urupā/cemeteries.
56. Poutini Ngāi Tahu has a right to continue its ancestral and ongoing relationship with the West Coast/Te Tai o Poutini region in a contemporary context. Poutini Ngāi Tahu are not a people who are confined to history. In addition to protecting our historically significant sites and areas, we also keep our connection to the land in the present and future through contemporary applications of our culture such as papakāinga. Ngāti

Waewae have aspirations to build papakāinga behind the marae to protect our people from future coastal erosion, flooding and potential sea level rise. The papakāinga provisions in the TTPP are exclusively for Poutini Ngai Tahu to continue to ensure ahi kā on our ancestral land.

57. As mana whenua, we feel a strong responsibility for the sustainable use and management of natural resources and the environment – mō tātou, ā, mō kā uri ā muri ake nei (for us and our children after us). As a people, we look to build on our history and traditions as we move into the future. To do this we must be able to exercise kaitiakitanga and continue mahinga kai practices so we can pass on intergenerational knowledge.
58. Kaitiakitanga is an ethic that embodies the responsible management of resources. It is fundamental to the relationship of Poutini Ngāi Tahu and the environment. While the concept of kaitiakitanga has evolved to accommodate contemporary resource management processes, we remain true to our cultural foundations based on mauri and mātauranga.
59. I have inherited my 'kaitiaki' responsibility from my whānau and from my ancestors. Kaitiakitanga is intergenerational, and in this context, it can be briefly summed up as having the right and responsibility to care and look after our environment as handed to us by our ancestors.
60. Kaitiakitanga is a responsibility to take action in respect of proposed activities, to assess their impact and make comment to the appropriate authorities, and to influence the way those activities may or may not occur. This evidence is part of my contribution to fulfilling the kaitiaki responsibilities handed down to me by my whānau and our tūpuna before us. I have a responsibility to speak on these cultural associations and values to express kaitiakitanga. In this way, I am giving respect to and being responsive to those values. That is our duty as mana whenua.
61. Kaitiakitanga is intertwined with practicing mahinga kai. Mahinga kai is central to the Poutini Ngai Tahu way of life. Our cultural identity as whānau and hapū is tied to our resources. Fundamental to our culture is our ability to learn and practise customary gathering of food and other resources, to put kai on the table at the marae and at home, and to ensure that the knowledge of customary practices are passed on from generation to generation.

62. Mahinga kai includes the gathering of food and natural materials and the places where these resources are gathered. Practicing mahinga kai requires being able to harvest resources from a range of places throughout the region on a seasonal basis. Mahinga kai includes kai/food, rokoā/medicine, and other materials such as feathers and fibres. We must be out in the environment and working with resources in order to observe and track changes in the environment. The continuation of mahinga kai is of great significance to Poutini Ngāi Tahu (and Ngāi Tahu as a whole), as it is intrinsically linked to the continuation and understanding of our culture. It is central to our way of life and is also an important social and economic activity.
63. It is important to recognise that mahinga kai has evolved over generations as new technology has become available or species have been introduced and will continue to do so.
64. Poutini Ngāi Tahu considers itself to be an important and active member of the West Coast/Te Tai o Poutini region. In all our undertakings, including our participation in resource management processes, Poutini Ngāi Tahu is dedicated to the sustainable management of resources and the achievement of sound environmental outcomes based on Poutini Ngāi Tahu tikanga. Our overarching goal is to build a stronger environmental, economic, social and cultural base for Poutini Ngāi Tahu people and the wider community. Beneath the kākāhu of that goal, Poutini Ngāi Tahu has a major focus on the restoration and maintenance of our people's customary rights within our takiwā and the evolution of those rights in both their non-commercial and commercial contexts, with interests in pounamu retailing, forestry, mining, tourism and the new Pounamu Pathway.

CONCLUSIONS

65. Poutini Ngāi Tahu hold rangatiratanga and are mana whenua within the statutorily recognised Ngāi Tahu Takiwā, represented by the modern assemblages of Te Rūnanga o Ngāti Waewae and Te Rūnanga o Makaawhio, with Te Rūnanga o Ngāi Tahu as the iwi authority.
66. As Poutini Ngāi Tahu, we expect to have our statutory rights and interests recognised and acknowledged. Continuing to uphold the work our ancestors began is vital in the continuation of what it is to be Poutini Ngāi Tahu.

67. The matters covered in Ms Pull's evidence set out how the introduction, general provisions and the strategic direction objectives and policies proposed in the TTPP should be retained or amended to continue to reflect a Treaty-based approach to managing the taiao for us and our children after us.



Veronica Baldwin-Smith

2 October 2023