

BEFORE THE HEARINGS PANEL

UNDER

the Resource Management Act 1991

IN THE MATTER

of the Proposed Te Tai o Poutini Plan – Sites and
Areas of Significance to Māori

STATEMENT OF EVIDENCE OF PAUL CHARLES MADGWICK

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

5 April 2024

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KO AORANGI TE MAUNGA

Mt Cook is the peak

KO NGĀ TIRITIRI O TE MOANA TE TĀHUHU

The Southern Alps are the backbone

KO ROTOROA, KOTUKU-WHAKAOKO, KANIERE, MAHINAPUA, MATAHI, MAPOURIKI, WAHAPAKO, ŌKĀRITO, KAIRAUMATI, PARINGA, MOERAKI NGĀ 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 NGĀ HAPŪ

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 Paul Charles Madgwick.
2. I am Ngāi Tahu.
3. I whakapapa to the hapū of both Ngāti Māhaki and Ngāti Waewae. Te Rūnanga o Makaawhio is the mandated representative body of Ngāti Māhaki. Te Rūnanga o Ngāti Waewae is the mandated representative body of Ngāti Waewae. Ngāti Māhaki and Ngāti Waewae are both hapū of Ngāi Tahu. I collectively refer to Te Rūnanga o Ngāti Waewae and Te Rūnanga o Makaawhio as “**Poutini Ngāi Tahu**”.
4. I was born and raised on the Tai Poutini/ West Coast, where my hapū have had continuous connection to the whenua/land and resources of this area for many generations.
5. I am a tribal historian, having been nurtured from my early years by my hapū in the lore and histories of our Poutini Ngāi Tahu iwi. I have been privileged to learn from them some of the pūrākau (stories), pakiwaitara (legends) and whakapapa (genealogy) of this region.
6. In 1990 I conducted an oral history project with Poutini Ngāi Tahu kaumatua.
7. I have written three books on local tribal history – Tauwhare Whānau Reunion book (1989), Aotea: A History of the South Westland Māori (1992) and Poutini, the Ngāi Tahu History of the West Coast, currently with Oratia Books for publication this year.
8. I have been privileged to sit on the Ngāi Tahu tribal advisory group Te Kaihika alongside Tā Tipene O'Regan, Dr Te Maire Tau, Athol Anderson and Hana O'Regan.
9. In 2017-18, I was the Ngāti Waewae cultural adviser to Eleanor Catton's 'The Luminaries' television series, and I am currently chairperson of the Poutini Ngāi Tahu Cultural Committee, Ngā Tapuwae o Tamaahua, which has worked closely with Weta Workshop by researching and providing the historic content for the Pounamu Pathway experience centres in Kawatiri/Westport, Māwhera/Greymouth, Hokitika and Haast. On behalf of

Ngāti Waewae I am also working with Gibson Group on the iwi history and content for the new Punakaiki Visitor Experience Centre.

10. I am the Tai Poutini contact for Pouhere Taonga Ministry of Culture and Heritage for the Tohu Whenua project on the West Coast.
11. I represent Poutini Ngāi Tahu on the ongoing tribal place name project Kā Huru Manu¹. Kā Huru Manu is a project dedicated to mapping many thousands of traditional place names and associated stories, mahinga kai resources, ara tāwhito (traditional travel routes), resting places, and natural features within the Ngāi Tahu rohe (tribal area). One part of Kā Huru Manu is the Ngāi Tahu Atlas which is available for the public to search online. This atlas alone contains over 1000 traditional placenames. The information publicly available in the atlas is only a small percentage of the information which has been collected as part of the Kā Huru Manu project.
12. Given the high level of scrutiny involved with Kā Huru Manu, in 2018, Ngā Pou Taunaha o Aotearoa/New Zealand Geographic Board, made the decision to accept Kā Huru Manu as an authoritative publication as defined in Section 4 of the New Zealand Geographic Board (Ngā Pou Taunaha o Aotearoa) Act 2008.
13. I am currently the Chairperson of Te Rūnanga o Makaawhio. I have held this position for approximately 20 years². In this role, as well as having tribal commitments, I have responsibility for leading engagements with the Crown and regional and local government. Fundamental to this role is the protection and advancement of Ngāti Māhaki tino rangatiratanga, rights and interest in relation to the Treaty of Waitangi, and our Ngāi Tahu settlements and legislation.
14. I am currently a director on Pokeka Poutini Ngāi Tahu Limited, the joint company owned by Te Rūnanga o Ngāti Waewae and Te Rūnanga o Makaawhio.
15. I hold the representative seat for Ngāti Māhaki on the Westland District Council which allow me to vote at council committee meetings.

¹ <https://kahurumanu.co.nz/>

² Over various terms in the role, not 20 years concurrently.

16. I am the Ngāti Māhaki representative on the Te Tai o Poutini Plan (**TTPP**) Committee. As a committee member, I have had voting rights on draft provisions for the proposed plan.
17. Given the mātauranga (traditions and knowledge) I have been privileged to hold about Poutini Ngāi Tahu history, I was a member of the team which undertook the project to identify, map and categorise the Sites and Areas of Significance to Māori (**SASM**) at the request of the TTPP Committee.
18. I am familiar with the Ngāi Tahu settlement and our recognised tino rangatiratanga rights. I am confident to speak on the identification and mapping of the SASM for the TTPP and matters of Poutini Ngāi Tahu history at this hearing.
19. 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.
20. 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**").
21. The key oral knowledge and historical information I have considered when drafting this brief of evidence have come from:
 - (a) Poutini Ngāi Tahu oral histories and traditions
 - (b) Extensive Native Land Court minutes dating from the 1870's
 - (c) Early maps and journals for the Tai Poutini
 - (d) Tribal whakapapa
 - (e) Whānau whakapapa books (genealogy and history)
 - (f) Nomenclature, legends as supplied by the Māoris in south Westland, 1897, MS 148, Alexander Turnbull Library
22. 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 (**TRoNT Act**)
- c) Ngāi Tahu Deed of Settlement 1997 (**Deed of Settlement**)
- d) Ngāi Tahu Claims Settlement Act 1998 (**NTCSA**)
- e) Resource Management Act 1991 (**RMA**)
- f) 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 (**Mana Whakahono ā Rohe**)
- g) TTPP s.42A Officer's Report for Sites and Areas of Significance to Māori, prepared by Lois Easton
- h) Statement of Planning Evidence for Sites and Areas of Significance to Māori on behalf of Ngāi Tahu, prepared by Rachael Pull
- i) Statement of Cultural Evidence for Topic 1: Introduction and General Provisions and Topic 2: Strategic Directions, prepared by Veronica Baldwin-Smith
- j) Legal submission for Ngāi Tahu for Topic 1: Introduction and General Provisions and Topic 2: Strategic Directions, prepared by Katherine Viskovic of Simpson Grierson

Acknowledgement

- 23. I wish to acknowledge the collaborative approach taken by the TTPP Committee in the drafting of the proposed TTPP.
- 24. The Local Government Reorganisation Scheme (West Coast Region) Order 2019, that established the process to develop the TTPP, recognised the rangatiratanga of the two Poutini Ngāi Tahu papatipu rūnanga. Clause 8 established the Tai Poutini Plan Committee and required that representatives from both Te Rūnanga o Ngāti Waewae and Te Rūnanga o Makaawhio be appointed as members of the TTPP Committee. This

approach recognised the importance of involving mana whenua in plan development.

25. The TTPP Committee had full decision-making powers and the make-up of the TTPP Committee ensured all four councils and both papatipu rūnanga had input and voting rights on the content of the notified TTPP.
26. 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 tino rangatiratanga, kaitiakitanga and mana motuhake, and is in keeping with the spirit of the Mana Whakahono ā Rohe agreement with the West Coast Regional Council. It is also a demonstration of the government recognising Ngāi Tahu as having rangatiratanga over the Takiwā of Ngāi Tahu Whānui.
27. I wish to highlight our overall high level of support for the proposed TTPP as set out in the Ngāi Tahu submission and further submissions, and the degree of support for the recommendations of the section 42A report prepared by Ms Easton for the SASM hearing.

SCOPE OF EVIDENCE

28. I have been asked by Poutini Ngāi Tahu and Te Rūnanga o Ngāi Tahu to prepare cultural evidence for the SASM hearing.
29. My cultural evidence is to be read alongside the planning evidence of Ms Pull. Ms Pull's evidence focuses on the planning provisions in the SASM chapter. In my cultural evidence, I have been asked to cover some of the cultural terms referenced in the planning objectives and policies in the SASM chapter. In addition, I have been asked to explain how the SASM sites contained in Schedule 3 of the proposed TTPP were identified, mapped and categorised. I have also been asked to provide responses to submissions made by other parties related to specific SASM identified within Schedule 3 of the proposed TTPP.
30. In my evidence I have covered these matters under the following headings:
 - a) Recognising Poutini Ngāi Tahu as the mana whenua and providing for Poutini Ngāi Tahu rangatiratanga and kaitiakitanga

- b) Why SASM must be identified and mapped in the TTPP
- c) The request to identify and map SASM for the TTPP
- d) Location of SASM
- e) Identification of SASM for the TTPP
- f) Cultural landscape clarification
- g) Responses to the specific submission and further submission points on various sites identified in Schedule 3 of the TTPP. This is also addressed in the table attached to my evidence.

RECOGNISING POUTINI NGĀI TAHU AS MANA WHENUA AND PROVIDING FOR POUTINI NGĀI TAHU RANGATIRATANGA AND KAITIAKITANGA

31. Ms Pull in her planning evidence discusses the legislative recognition of the mana whenua status of Poutini Ngāi Tahu in response to submission points raised by The Office of the Māori Trustee. The cultural evidence of Ms Baldwin-Smith for the Topic 1 and 2 hearings of the TTPP details how the mana whenua status of Poutini Ngāi Tahu has been confirmed. I have been asked to reiterate briefly how Poutini Ngāi Tahu have been statutorily recognised as the sole mana whenua over the entire West Coast region given its relevance for this hearing topic.
32. Ms Pull in her planning evidence also covers objectives and policies in the SASM chapter that provide for the tino rangatiratanga and kaitiakitanga of Poutini Ngāi Tahu. The cultural evidence of Ms Baldwin-Smith for Topic 1 and 2 hearings of the TTPP explains that the provision for Ngāi Tahu to exercise their rangatiratanga and kaitiakitanga has been statutorily recognised. I have been asked to reiterate briefly how the rangatiratanga and kaitiakitanga of Poutini Ngāi Tahu has been statutorily confirmed given their inclusion in planning provisions for this hearing topic and to explain what exercising rangatiratanga and kaitiakitanga means for Poutini Ngāi Tahu.
33. The Takiwā/territory of Ngāi Tahu Whānui is identified and statutory recognised within the TRoNT Act, the Deed of Settlement and the NTCSA.

The entire West Coast/Te Tai o Poutini region is located within the Takiwā of Ngāi Tahu and Poutini Ngāi Tahu are statutorily recognised as mana whenua for the entire West Coast /Te Tai o Poutini region.

34. Mana whenua are connected by whakapapa which confers customary authority. The mana whenua status of Ngāti Waewae and Ngāti Māhaki, comes from continuous land use, presence and occupation (ahi kā) 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 and connection to the whenua/land, awa/rivers and moana/sea across our takiwā/territory.
35. 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.³ 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.⁴ 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.
36. The RMA⁵ requires Councils to take into account principles of the Treaty of Waitangi. One of these principles includes the protection of rangatiratanga.
37. Ngāi Tahu Whānui have been statutorily recognised as holding rangatiratanga within their takiwā. Poutini Ngāi Tahu hold tino rangatiratanga across the entire West Coast/Te Tai o Poutini region. The cultural redress in the Ngāi Tahu settlement included confirmation of the ability for Ngāi Tahu to continue to express their traditional kaitiaki relationship with the environment within their takiwā. Poutini Ngāi Tahu are kaitiaki for the entire West Coast/Te Tai o Poutini region.
38. Poutini Ngāi Tahu holding tino rangatiratanga and exercising kaitiakitanga on the West Coast/Te Tai o Poutini reflects the ancestral relationship

³ Te Rūnanga o Ngāi Tahu (Declaration of Membership) Order 2001.

⁴ Te Rūnanga o Ngāi Tahu (Declaration of Membership) Order 2001.

⁵ Section 8 of the RMA

between Poutini Ngāi Tahu and the land, water, and resources on the West Coast/Te Tai o Poutini.

39. Recognition of the enduring relationship between Poutini Ngāi Tahu and Te Tai o Poutini was included within Te Kereme – the Ngāi Tahu Claim filed with the Waitangi Tribunal in 1986. Te Kereme included evidence of breaches of the Treaty of Waitangi and detailed grievances around the land purchases across Te Waipounamu, including Te Tai o Poutini under the 1860 Arahura Deed.
40. Between 1844 and 1864 the Crown negotiated ten large scale purchases of land from Ngāi Tahu in the South Island/Te Waipounamu. Under the 1860 Arahura Deed, ownership of 7.5 million acres of land from Kahurangi Point to Piopiotahi/Milford Sound and inland to the Main Divide was transferred to the Crown.
41. The Deeds of Purchase for the land made provision for Ngāi Tahu through the creation of reserves. The reserves were to be sufficient to provide for the current and future needs of Ngāi Tahu. Accompanied by the Deeds were also promises of schools and hospitals.
42. Provision for reserves of sufficient size and quality to suitably provide for Ngāi Tahu, as agreed between the Crown and Ngāi Tahu, was not honoured by the Crown. Nor were the promises of schools and hospitals.
43. This is summarised by the Waitangi Tribunal in the Ngāi Tahu Report:

“The tribunal cannot avoid the conclusion that in acquiring from Ngāi Tahu 34.5 million acres, more than half of the land mass of New Zealand, for £14,750, and leaving them only with 35,757 acres, the Crown acted unconscionably and in repeated breach of the Treaty of Waitangi.”
44. Later in my evidence, I provide further details on the significance of various SASM identified in Schedule 3 of the proposed TTPP to Poutini Ngāi Tahu. Some of these SASM were native reserves. Poutini Ngāi Tahu has identified these sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. Some of these reserved contained historic Pā sites, kāinga/villages and urupā. These reserves were some of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, when

most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori and the identification of these SASM provides the ability for Poutini Ngāi Tahu whānui to have their connection to these areas recognised.

45. I also explain later in my evidence the significance of several SASM around Māwhera/Greymouth. When Poutini Ngāi Tahu lost control of their principal kāinga at Māwhera, due to the Crown taking over the Māwhera Reserve to create the expanding township of Greymouth in 1865 to meet the demands of the mid-19th century gold-rushes, Ngāi Tahu families began moving from Māwhera to Arahura to settle amongst the resident families. This gradual shift was completed in the early 1880s.
46. Failure of the Crown to provide for reserves of sufficient size and quality to suitably provide for Ngāi Tahu, as well as schools and hospitals, as had been agreed between the Crown and Ngāi Tahu dramatically changed the economic, social, environmental and cultural landscape for Ngāi Tahu. As may be expected from such substantial loss of resource and economic capacity, it led to a significant decline in the wellbeing of Ngāi Tahu people.
47. The Deed of Settlement records the settlement between the Crown and Te Rūnanga o Ngāi Tahu on behalf of Ngāi Tahu Whānui in relation to 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.
48. Under the Apology⁶:

“The Crown expresses its profound regret and apologises unreservedly to all members of Ngāi Tahu Whānui for the suffering and hardship caused to Ngāi Tahu, and for the harmful effects which resulted to the welfare, economy and development of Ngāi Tahu as a tribe. The Crown acknowledges that such suffering, hardship and harmful effects resulted from its failures to honour its obligations to Ngāi Tahu under the deeds of purchase whereby it acquired Ngāi Tahu lands, but failed to set aside adequate lands for the tribe’s use, to allow reasonable access to traditional sources of food, to protect Ngāi Tahu’s rights to pounamu and such other

⁶ Ngāi Tahu Claims Settlement Act 1998, Part 1 Apology by the Crown to Ngāi Tahu

valued possessions as the tribe wished to retain, or to remedy effectually Ngāi Tahu's grievances.

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 tāngata whenua of, and as holding rangatiratanga within, the Takiwā of Ngāi Tahu Whānui.

49. Section 6 of the Settlement Act expressly recognises Ngāi Tahu “as the tāngata whenua of, and as holding rangatiratanga within, the Takiwā of Ngāi Tahu Whānui”.
50. It is Poutini Ngāi Tahu that are rangatira and hold rangatiratanga within Te Tai o Poutini/the West Coast region. Holding Rangatiratanga is a precursor to our rights and responsibilities within our takiwā. This enables Poutini Ngāi Tahu to maintain our pre-existing authority over our lands and taonga/treasures.
51. For me, Poutini Ngāi Tahu rangatiratanga is about the exercise of authority in accordance with tikanga Poutini Ngāi Tahu. Rangatiratanga:
 - a) is inherent and fundamental to our identity as Poutini Ngāi Tahu
 - b) is uninterrupted and continuing since before 1840 to the present day and into the future
 - c) includes the right to freely live, govern, work and care for our environment/te taiao in a manner that dignifies our tūpuna; and
 - d) is something to be protected and enhanced for future generations: mō tātou, ā, mō kā uri ā muri ake nei.
52. The RMA⁷ requires Councils to have particular regard to kaitiakitanga. The cultural redress in the Ngāi Tahu settlement included confirmation of the ability for Ngāi Tahu to continue to express their traditional kaitiaki relationship with the environment within their takiwā. Poutini Ngāi Tahu are kaitiaki for the entire West Coast/Te Tai o Poutini region.

⁷ Section 7(a) of the RMA

53. To Poutini Ngai Tahu, kaitiakitanga entails an active exercise of rights and responsibilities in a manner beneficial to the resource and the environment. Kaitiaki, the people who practice kaitiakitanga, do so because they hold the authority and responsibility to do so. Kaitiakitanga is not a passive custodianship, and we have a responsibility to be active in our kaitiaki role in the day-to-day management of natural resources.
54. Kaitiakitanga 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.
55. Our 'Kaitiaki' responsibility is inherited from our tūpuna/ancestors. Kaitiakitanga is intergenerational, and in this context, it can be briefly summed up as having the responsibility to care and look after our environment as handed to us by our ancestors. The cultural evidence of Ms Baldwin-Smith for the Topic 1 and 2 hearings of the TTPP explains that as kaitiaki we have the responsibility to ensure that resources are managed in such a way that all our taonga are available for future generations. Mō tātou, ā, mō kā uri ā muri ake nei (for us and our children after us).
56. Ms Baldwin-Smith also stated that kaitiakitanga is intertwined with practicing mahinga kai. Mahinga kai is central to the Poutini Ngāi 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 is passed on from generation to generation.
57. The identification of SASM in the TTPP assists Poutini Ngāi Tahu in exercising our responsibilities as kaitiaki. The identification of SASM and the inclusion of SASM rules in the TTPP enables council staff and consent applicants to be aware of activities that may have an impact on Poutini Ngāi Tahu values, such as mahinga kai.
58. On Te Tai o Poutini/the West Coast, Poutini Ngāi Tahu have a team of experienced resource management practitioners and cultural experts who respond to resource management mahi/work and Kaupapa/projects such as consent applications and plan development.

59. Given the significant work undertaken to date, District Councils need to recognise and provide for the protection of historic heritage (which includes SASM) within their district plans. The TTPP Committee requested that Poutini Ngāi Tahu identify and digitally map SASM within the West Coast/Te Tai o Poutini region for their inclusion in the proposed TTPP. This was a substantial piece of work undertaken by Poutini Ngai Tahu and the list of SASM and the digital maps were provided to the TTPP Committee for inclusion within the proposed TTPP.
60. To summarise, the entire West Coast Region/Te Tai o Poutini has been statutorily recognised by Central Government and by the West Coast Regional Council⁸ as being solely within the takiwā of Te Rūnanga o Ngāi Waewae and Te Rūnanga o Makaawhio. Poutini Ngāi Tahu are mana whenua across the entire West Coast/Te Tai o Poutini region. Poutini Ngāi Tahu hold tino rangatiratanga across the entire West Coast/Te Tai o Poutini region. The cultural redress in the Ngāi Tahu settlement included confirmation of the ability for Ngāi Tahu to continue to express their traditional kaitiaki relationship with the environment within their takiwā. Poutini Ngāi Tahu are kaitiaki for the entire West Coast/Te Tai o Poutini region.

SASM MUST BE IDENTIFIED AND MAPPED IN THE TTPP

61. Sites and areas of significance to Māori (**SASM**) are important places that provide significant associations to cultural traditions, history or identity for Poutini Ngāi Tahu. SASM include sacred sites and areas, such as burial caves, urupā/cemeteries, battle sites as well as occupation sites such as former kāinga/villages, pā sites and māori reserves, in addition they include cultural landscapes which recognise our ancestors such as significant maunga/mountains and document the events which shaped the environment such as our legends around pounamu. There are also ara tawhito/trails, waka landing areas, nohoanga/temporary campsites and important mahinga kai gathering areas.
62. It is my understanding that recognising and providing for protection of the SASM is a matter of national importance under the RMA. The Section 42A

⁸ Within the Mana Whakahono ā Rohe agreement and in the West Coast Regional Policy Statement and in various West Coast regional plans.

Officer's Report prepared by Ms Easton and the planning evidence prepared by Ms Pull provide more specific details on these requirements.

63. Cultural sites, areas and landscapes hold historic heritage values if they are places or objects which people associate with their identity, history, and events or cultural traditions. I consider these values are important because they provide insight into our past and can provide an important link to our identity and to our tūpuna/ancestors. The destruction or damage of these significant sites and areas can cause the loss of knowledge as well as our connection to the past.
64. I consider that district councils and Heritage New Zealand/ Pouhere Taonga have traditionally been better at identifying and protecting European historic heritage compared to historic SASM within their district plans. Older district plans usually only list Māori archaeological sites that have been recorded with New Zealand Archaeological Association (**NZAA**) or Heritage New Zealand/Pouhere Taonga and the culturally significant sites can be damaged by developers and landowners because these sites and areas have not been recorded in district plans or with Heritage NZ. Therefore, the recognition and protection of SASM within the proposed TTPP is very important to Poutini Ngāi Tahu. As kaitiaki of these sites and areas, it is important that we are actively involved in their protection as they are a link to our tūpuna/ancestors and our identity. We also need to ensure these sites and areas are recognised and protected for our future generations and to preserve important Mātauranga Poutini Ngāi Tahu.

REQUEST TO IDENTIFY AND MAP SASM FOR THE TTPP

65. In the agenda documents for the September 2020 TTPP Committee hui, Ms Easton provided an update report on the technical work being undertaken on Poutini Ngāi Tahu matters for the TTPP. The report noted (pages 60-61) that the existing District Plan provisions for the three Councils are very brief by 2020 standards in terms of identifying SASM, reflecting the first-generation nature of those district plans.
66. Ms Easton noted that there were only a very small number of culturally significant sites identified in these plans. It was noted that the existing plans did not identify or have any provisions for wāhi tapu and wāhi taonga. Westland District had no culturally significant sites scheduled at all, and the

Buller and Grey Districts had about 70 sites each scheduled as part of their wider archaeological site schedules.

67. When these district plans were being prepared approximately 20 years ago, the information regarding culturally important sites would likely have been obtained by the district councils from information sourced from Heritage New Zealand/Pouhere Taonga and the NZAA. As this information was not obtained directly from Poutini Ngāi Tahu, this likely explains why the list of culturally important sites and areas in the Grey and Buller District Plans is so limited and is absent from the Westland District Plan.
68. Ms Easton provided examples of current best practice in terms of the identification and mapping of SASM in recently prepared district plans in other parts of the country. The TTPP Committee subsequently decided that a substantial exercise to identify culturally significant sites and areas for the entire region and to develop appropriate provisions, needed to be undertaken for the TTPP. The TTPP Committee requested that Poutini Ngāi Tahu undertake an exercise to identify and map their SASM for the West Coast/Te Tai o Poutini region. The TTPP Committee decided it was best practice to utilise mana whenua expertise to identify the SASM that were located within their takiwā.
69. Representatives from Te Rūnanga o Ngāti Waewae and Te Rūnanga o Makaawhio supported by staff from Poutini Environmental and Te Rūnanga o Ngāi Tahu undertook a project for the TTPP Committee to identify a list of SASM for the West Coast/ Te Tai o Poutini region and to prepare digital maps of these sites and areas to be included in the TTPP. I was one of the representatives that worked on this project. This was a substantial piece of work and over 30 hui were held with rūnanga representatives to prepare the list of sites and areas and the digital maps for the TTPP.

LOCATION OF SASM

70. Poutini Ngāi 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). Some ara tāwhito (traditional travel trails), traditional

nohoanga/seasonal campsites and tauranga waka (waka landing sites) have also been identified as SASM.

71. 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). There are multiple ara tawhito (traditional travel trails) and nohoanga that provided access and locations to camp across Te Tai Poutini associated with the harvesting of mahinga kai.
72. Te Tai o Poutini/the West Coast region was and still is one of a few places where pounamu can 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 trails) and waka landing sites/Tauranga waka that provided access across Te Tai Poutini and facilitated the trade of pounamu.
73. When early European settlers arrived, they often settled in or near areas of existing Māori kāinga/villages and pā sites which were commonly near the coast or next to waterways. Early settlers often found these same places desirable for similar reasons as had been previously determined by our tūpuna/ancestors e.g. due to the abundance of kai/food and for the ability to travel around the coastline or up and down rivers for trading purposes. In addition, gold miners located themselves in areas where pounamu was found given gold and pounamu are found in the same places.
74. Some examples of these pre-european settlement areas include the areas which are now the townships of Māwhera/Greymouth and Kawatiri/Westport as well as smaller settlements such as Okuru. Our tūpuna/ancestors often retreated from these places on the arrival of early settlers or were actively moved on by the Crown from these areas so that early settlers could be accommodated in these townships.

75. It is important to emphasise that since our tūpuna/ancestors lived and occupied some of these places, there has been significant land modification and development (over approximately the last 160 years). While there might be little physical remnants of this occupation, like protected historic buildings which are common examples of early European settler historic heritage, the significance of these sites and areas to Poutini Ngāi Tahu still remains as places that our tūpuna/ancestors chose for occupation. The mapping of these SASM provides the ability for Poutini Ngai Tahu to have their connections to their ancestral lands recognised.

IDENTIFICATION OF SASM FOR THE TTPP

76. For Poutini Ngāi Tahu, our history reinforces our tribal identity, provides continuity between generations, and documents the events which shaped the environment of Te Tai o Poutini/the West Coast region and Poutini Ngāi Tahu as a people.
77. The first step of the project to identify and map the SASM for the West Coast/Te Tai o Poutini was for the rūnanga representatives to mark up on large topographical maps where these sites were located. This was done over a series of hui, and we worked on certain specific areas at each hui. In Māori culture, our history is passed down orally through the generations. The sites, areas and cultural landscapes identified were based on our extensive knowledge of our history.
78. The identified sites and areas were then cross referenced against records held by Poutini Ngāi Tahu and within our tribal records within Te Rūnanga o Ngāi Tahu. All of the sites and areas identified were cross referenced against sources such as manuscripts, published books, historic legal property titles and archived survey maps. We also referred to evidence prepared for Te Kereme (the Ngāi Tahu Claim), newspaper articles and recorded NZAA archaeological site information. Site visits were also undertaken when required. I wish to emphasise that a significant amount of work has been undertaken to determine the selected sites and areas to identify and map for the TTPP. Many sites are already identified within Kā Huru Manu which is a Ngāi Tahu Cultural Mapping Project, dedicated to mapping the traditional place names and associated stories within the Ngāi Tahu rohe.

79. We identified a wide range of sites, areas and landscapes 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.
80. The SASM list prepared by Poutini Ngāi Tahu for the TTPP includes sites and areas associated with the archaeological sites recorded in the existing district plans and sites and areas associated with the archaeological sites listed in Appendix 10 of the proposed TTPP.
81. The culturally important sites, areas and landscapes included in the SASM list are:
- (a) wāhi tapu/sacred sites and areas including burial caves and urupā/cemeteries, as well as battle sites;
 - (b) kāinga/villages and pā sites;
 - (c) Marae and cultivation areas;
 - (d) current and former māori reserves;
 - (e) ara tāwhito/trails;
 - (f) significant maunga/mountains and other landscape features associated with our ancestors;
 - (g) nohoanga campsites; and
 - (h) important mahinga kai areas.
82. A Geographical Information Systems/GIS team worked with us to transfer the hand drawn sites on our paper maps into shapes and identified land parcels within a digitised mapping system. Multiple hui were held where these shapes and areas were carefully checked and amended against our knowledge and our records. I wish to emphasise that significant care was taken to capture our SASM while excluding as much privately owned land as possible.
83. After the TTPP was notified, we again went through the mapped SASM as some of the shapes we had mapped were incorrectly displayed on the TTPP

online maps and in the paper version of the TTPP maps distributed across the region for the public to view. I understand from our GIS experts that unfortunately there were some spacial data configuration issues created when the TTPP GIS consultant displayed the electronic files our GIS team had sent through. Some of these errors were able to be corrected via the RMA minor amendment process while others we have needed to submit new mapped shapes for via the submission process to correct some of these mapping errors. I wish to emphasise that these mapping errors were solely a technical electronic mapping issue. The Ngāi Tahu submission only sought for the mapping errors to be corrected so they reflected what we had originally proposed.

84. I am confident that our SASM are accurately mapped and no further changes are required to what was supplied in our Ngāi Tahu submission on the proposed TTPP.

CULTURAL LANDSCAPE CLARIFICATION

85. Ms Pull has advised me that during previous TTPP hearings, there has been some confusion around what cultural landscapes are, whether they have been mapped for the TTPP, still need to be mapped for the TTPP or whether Poutini Ngāi Tahu considers the entire Te Tai o Poutini/West Coast region as one large cultural landscape.
86. The overview section of the SASM chapter of the TTPP explains that SASM include cultural landscapes. The overview explains that cultural landscapes – or areas of association – are areas with significant associations to cultural traditions, history or identity and include ancestral maunga. I can confirm that when we prepared the SASM sites listed in Schedule 3 of the proposed TTPP, we included our significant sites, areas and cultural landscapes. The cultural landscapes mapped included ancestral maunga/mountains and other landscape features that document the events which have shaped our environment such as our legends for pounamu and the creation of our glaciers. We have used the term ‘ancestors emedded in the landscape’ in Schedule 3 of the TTPP to describe some of these cultural landscapes. An additional exercise is not required to map additional cultural landscapes for Schedule 3 of the TTPP.

87. I can also confirm that while the entire Poutini Ngai Tahu takiwā/territory is important to us, we have not mapped our entire takiwā as one large cultural landscape for the proposed TTPP.
88. One of the difficulties for the Poutini Ngāi Tahu team involved in identifying significant sites, areas and cultural landscapes for the proposed TTPP was that these 'western' planning terms do not fit easily with our Te Ao Māori view. For example, when we think of one of our ancestral maunga/ mountains, the idea of categorising it as a site, an area or a landscape is not consistent with our relationships with taiao (natural world). Nevertheless, I do understand that clarity is needed and we have provided the information in a way that meets regulations and planning systems to ensure the TTPP can be correctly implemented.

RESPONSES TO SUBMISSIONS ON SPECIFIC SASM IN SCHEDULE THREE AND THEIR ASSOCIATED MAPS

89. **Appendix One** attached to my evidence is a response to every submission where a submitter has requested that a specific SASM be removed from their property or where the submitter has sought additional information on the reasoning for why the site, area or landscape is significant.
90. As explained earlier in my evidence, our history is passed down orally through the generations. The sites, areas and cultural landscapes identified were based on our extensive oral knowledge of our history. However, I am aware that many submitters are seeking references to written records and I have included reference to archived survey maps, details from historic legal land parcel titles, excerpts from published books, and recorded NZAA archaeological site information. I have also noted when the NZAA sites have already been included in the operative district plans for the Buller and Grey districts. I am aware that these district plans are over 20 years old.
91. The new SASM requested by Queenstown Lakes District Council (submission number S523.004) relates to a site named 'Makarore & Tiore Pātea' which is in a location that crosses the territorial boundary between Westland District Council and Queenstown-Lakes District Council. The submission explains why the site is important. This site is also significant to Poutini Ngāi Tahu, and we are supportive of this SASM being added into

Schedule 3 of the TTPP. The values associated with the site for inclusion in the table of Schedule 3 of the TTPP will be 'Kāinga, Mahinga kai, Ara tāwhito'.

92. I have noted that several submitters have sought the removal of the SASM overlay from land that is now in private ownership which has been purchased from either the Māwhera Incorporation or from land sales by The Māori Land Trustees/Te Tumu Paeroa (and its predecessors).
93. As stated in Ms Easton's report,⁹ *"These submissions arise principally because of past land sale by Te Tumu Paeroa (and its predecessors) and Māwhera Incorporation. As part of the process for enabling a sale of Māori land, these organisations provided information that the land was of no cultural significance."*
94. Poutini Ngāi Tahu have identified these former Māori reserves sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation, kāinga, historic pā, urupā and other wāhi tapu or for mahinga kai under the Arahura Deed of Purchase 1860. These lands were some of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. While Māwhera Incorporated and Te Tumu Paeroa and other agents acting for their former Māori landowners may have considered that there were no cultural values associated with these sites and have chosen to sell these lands, or needed to sell these lands for financial reasons, these reserves still retain significance to Poutini Ngāi Tahu. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.
95. I wish to emphasise that while Poutini Ngāi Tahu has sought to have these SASM recognised in the TTPP, they wish to reassure these mainly urban property owners, that it was never the intention of Poutini Ngāi Tahu when identifying these sites to try to obtain access to these people's private land.

⁹ Paragraph 357 of the TTPP s.42A Officer's Report for Sites and Areas of Significance to Māori, prepared by Lois Easton.

96. To conclude, Poutini Ngāi Tahu has opposed all the submissions seeking to remove SASM overlays from these land parcels and our position on this remains unchanged.

A handwritten signature in black ink, reading "P. Madgwick", enclosed in a thin black rectangular border.

Paul Charles Madgwick

5 April 2024

Attachment 1: Responses to submissions on specific SASM

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 6 Karamea (Pā Point) (Pā site, Kāinga)	Mary Stewart	S222.001	Remove SASM from property as there is no significance to Māori at the site.

Reasons why SASM6 is significant to Poutini Ngāi Tahu:

SASM 6 (at Māori Point Road/Pā Point) contains a historic pā site and kāinga, with 19th century maps recording this area as Māori owned land. See map below. The map has been obtained from the National Library and is recorded with Archives New Zealand.

The map can be viewed more closely at:

Map - Karamea River, circa 1860s: https://ndhadeliver.natlib.govt.nz/delivery/DeliveryManagerServlet?dps_pid=IE33027282



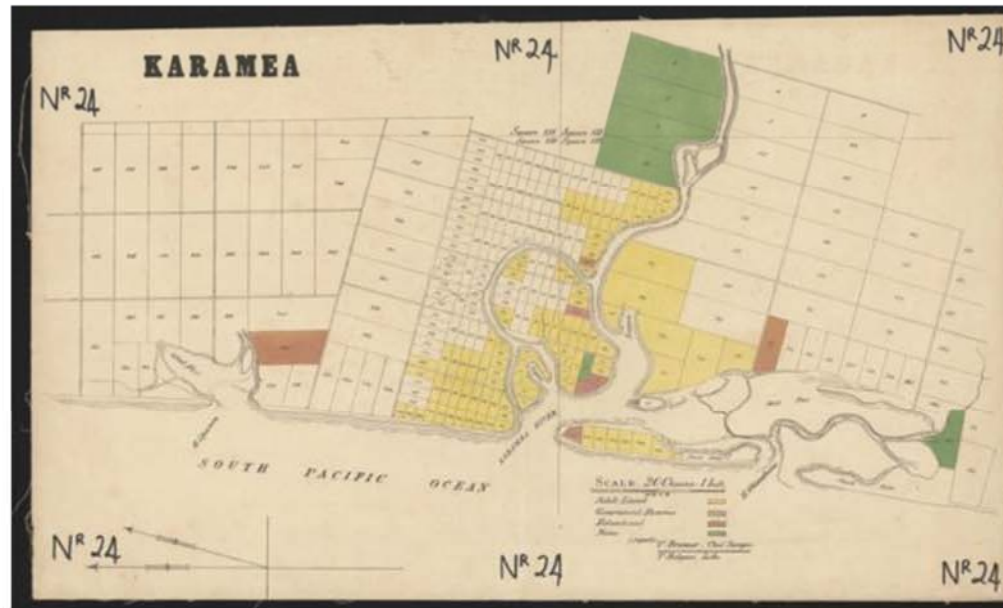
There is a recorded archaeological site L27/5 within SASM 6, originally recorded as a midden containing artefacts. This NZAA site is recorded in the Operative Buller District Plan 2000 (Part 14: Schedule of Historic Buildings and Sites) and is recorded in the proposed TTPP (Appendix 10).

There are other recorded archaeological sites and recorded native reserves within the wider vicinity of SASM6 which provide context for SASM6.

The Ngāi Tahu submission did seek the reduction of the size of SASM 6, but this reduction does not remove the overlay from the submitter's property.

SASM 6 recognises the significant historical occupation of this pā and kāinga that collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 7 No. 47 Kongahu Native Reserve (Former Māori Reserve)	BP & CA Jones	S526.002	Seek that SASM is reduced in size to exclude their dairy farm and residences. In addition, seek removal of Rule SASM-R6.
<p>Reasons why SASM 7 is significant to Poutini Ngāi Tahu:</p> <p>SASM 7 recognises the No. 47 Kongahu Native Reserve and the Arahura Deed of Purchase 1860.</p> <p>The map below confirms the location of the former Māori reserve land. The map has been obtained from the National Library and is recorded with Archives New Zealand.</p> <p>The map can be viewed more closely at: Map - Karamea, circa 1860s: https://ndhadeliver.natlib.govt.nz/delivery/DeliveryManagerServlet?dps_pid=IE79660263</p>			



Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as No. 47 Kongahu Native Reserve:

“This 40-acre reserve situated south of Karamea on the South Bank of the Otamahana River was set aside as part of the Arahura Purchase 1860. In 1878, the Young Commission determined that the ownership of the reserve resided with Ihaia Tainui and Wikitoria te Piki as to 20 acres, and Mata Nihoniho, Henare Mahuika and Hoani Mahuika as to 20 acres. In 1935, 8 acres of the reserve was taken under the Public Works Act as road reserve and a further 2 acres was taken as the site of a public school. In 1963, the land taken for the school site was no longer required by the Nelson Education Board and was re-vested in the owners. In 1967, the land was vest in the Maori Trustee to facilitate the sale of the block and in 1968, the land was sold and converted to general title.”

Ngāi Tahu submitted to have Rule SASM-R6 removed from SASM 7. Schedule Three also needs to be amended to refer to this reserve as a former Māori Reserve.

Some of the SASM that Poutini Ngāi Tahu have identified on privately owned land is to recognise that these pieces of land were former Māori reserves. Poutini Ngāi Tahu have identified these sites and areas as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation. These lands were some of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 12 Kawatiri Town Reserve (Current & former Māori Reserves)	Grant Weston	S113.001	Remove SASM 12 Kawatiri Town Reserve. Land was leasehold to Mawhera Inc, now freehold, so it does not hold any significance to Māori.
	Hanna Nicholas	S170.001	Oppose SASM 12. It decreases the value of the property with no compensation. Issues for selling the property in the future.
	Sean Casey	S416.002	Removal of SASM 12 from the property on section 115 Romilly St, Westport. Consider this was an error and should be fixed.
	Idena Schultze	S89.001	Remove SASM 12 from 12a and 12b Brougham Street, Westport. Concerns regarding potential rule and regulation changes. I specifically inquired pre-purchase with an accompanying witness present, as to whether the property at 12 a + b Brougham Street, Westport had any Māori connections as this was a pivotal part in my decision to purchase the property.

Reasons why SASM 12 is significant to Poutini Ngāi Tahu:

SASM 12 includes several areas across the Kawatiri/Westport township which include current and former Māori reserves. See map below. The map has been obtained from the National Library and is recorded with Archives New Zealand. The map can be viewed more closely at:

https://ndhadeliver.natlib.govt.nz/delivery/DeliveryManagerServlet?dps_pid=IE28487464

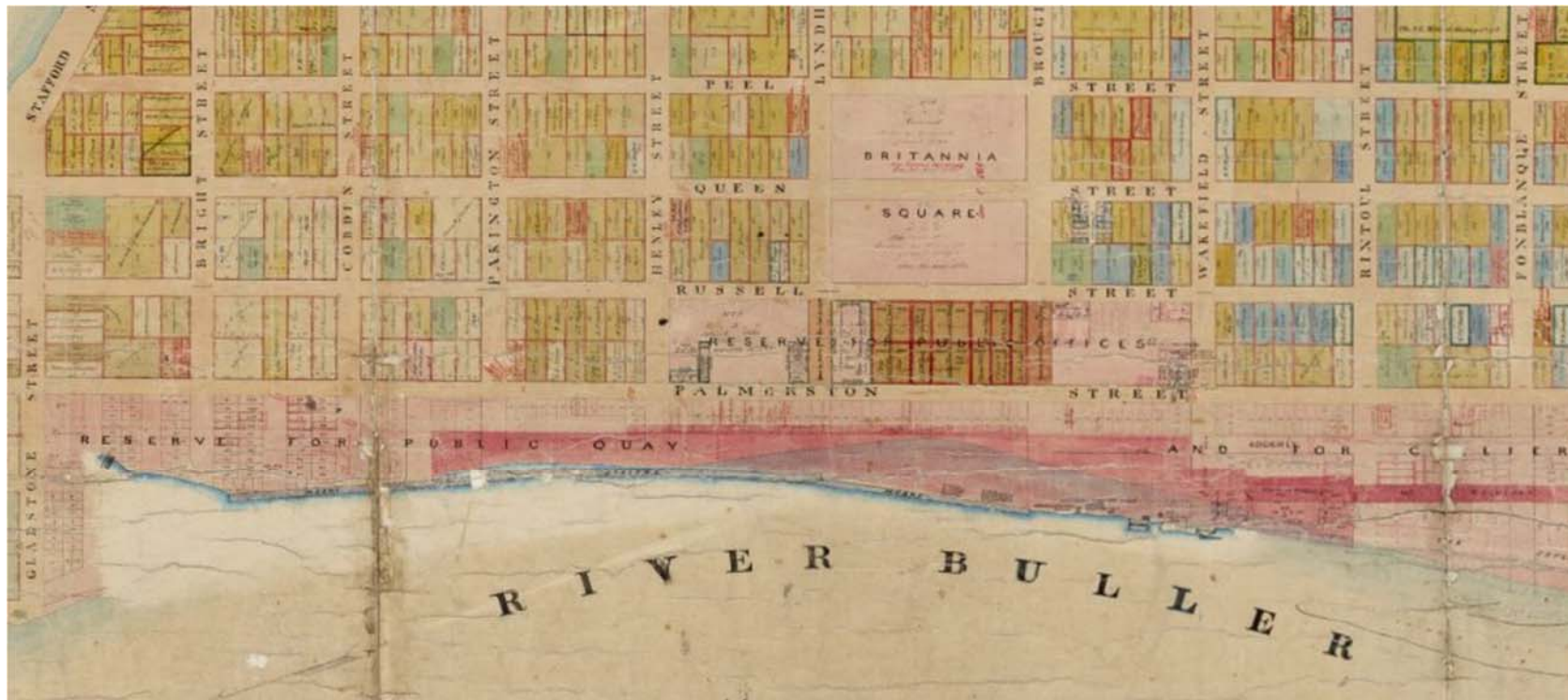
As mentioned earlier in my evidence:

Some of the SASM that Poutini Ngāi Tahu have identified on privately owned land is to recognise that these pieces of land were former Māori reserves. Poutini Ngāi Tahu have identified these sites and areas as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation, kāinga, historic pā, urupā and other wāhi tapu or for mahinga kai under the Arahura Deed of Purchase 1860. These lands were some of the few remaining pieces of land retained in Māori ownership

after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori.

As stated in Ms Easton's s.42A report, while Māwhera Incorporated and/or Te Tumu Paeroa and other agents acting for their former Māori landowners, may have considered that there were no cultural values associated with these sites and have chosen to sell these lands, they still retain significance to Poutini Ngāi Tahu.

While Poutini Ngāi Tahu have sought to have these SASM recognised in the TTPP, we wish to reassure these urban property owners that it was never the intention of Poutini Ngāi Tahu when identifying these sites to try to obtain access to these people's private land. The identification of SASM 12 is about recognising the Poutini Ngāi Tahu history associated with these sites.



SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 14 No. 43 Ōrowaiti Native Reserve (Māori Reserves)	Russell Lane	S286.001	That SASM 14 be deleted from property at Orowaiti Road. Provided multiple reasons for why SASM14 should be removed from land parcels, including no substantiated evidence of Māori occupation.
	Leonie Avery	S507.021, S507.024, & S507.047	SASM14 should be excluded from Schedule Three. The rule is generally too restrictive.
	Jared Avery	S508.021, S508.024 & S508.047	SASM14 should be excluded from Schedule Three. The rule is generally too restrictive.
	Kyle Avery	S509.021, S509.024 & S509.047	SASM14 should be excluded from Schedule Three. The rule is generally too restrictive.
	Avery Bros	S510.021, S510.024 & S510.047	SASM14 should be excluded from Schedule Three. The rule is generally too restrictive.
	Bradshaw Farms	S511.021, S511.024 & S511.047	SASM14 should be excluded from Schedule Three. The rule is generally too restrictive.
	Paul Avery	S512.021, S512.024 & S512.047	SASM14 should be excluded from Schedule Three. The rule is generally too restrictive.
	Brett Avery	S513.021, S513.024 & S513.047	SASM14 should be excluded from Schedule Three. The rule is generally too restrictive.
	Michael and Dawn Ross	S98.001	That all third-party interests and restrictions, and the status of “a site or area of significance to Māori”; be removed from the title NL7A/1047 pertaining to 34 Orowaiti Road, Westport. [SASM 14] Land was previously owned by Māwhera Incorporation who sold it for private use. Mawhera Incorporated website states: - <i>"Many of the properties owned by the incorporation are of little economic or cultural</i>

			<i>value. The incorporation had approval from the Māori Land Court to sell residential lands”.</i>
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Reasons why SASM 14 (SASM 14A and SASM 14B) is significant to Poutini Ngāi Tahu:

SASM 14 includes two areas of land which cover current and former Māori reserve land. Ngāi Tahu submitted to have this site reidentified as SASM 14A and SASM 14B given that it covers two areas which are not adjacent to each other.

We can confirm that the land located at 81 Brougham Street, West and 21A Domett Street, Westport, sit outside of SASM 14A.

Ngāi Tahu submitted to remove the requirement for permitted activity rule SASM-R6 which relates to earthworks, buildings and structures for this site.

As mentioned earlier in my evidence:

Some of the SASM that Poutini Ngāi Tahu have identified on privately owned land is to recognise that these pieces of land were former Māori reserves. Poutini Ngāi Tahu have identified these sites and areas as significant because they were chosen and reserved by our tupuna/ancestors as places for occupation, kāinga, historic pā, urupā and other wāhi tapu or for mahinga kai under the Arahura Deed of Purchase 1860. SASM 14B contains NZAA site K29/66 (urupā). The Ōrowaiti lagoon was a significant mahinga kai area. These lands were some of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori.

As stated in Ms Easton’s s.42A report, while Māwhera Incorporated and/or Te Tumu Paeroa and other agents acting for their former Māori landowners, may have considered that there were no cultural values associated with these sites and have chosen to sell these lands, they still retain significance to Poutini Ngāi Tahu.

While Poutini Ngāi Tahu have sought to have these SASM recognised in the TTPP, we wish to reassure these urban property owners that it was never the intention of Poutini Ngāi Tahu when identifying these sites to try to obtain access to these people’s private land. The identification of SASM 14A and SASM 14B is about recognising the Poutini Ngāi Tahu history associated with these sites.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 16 Tauranga Bay (Pā site, Kāinga, Mahinga kai, Tauranga waka)	LG.JH Brownlee Partnership & Tbay Limited	S303.002, S303.001	Amend the mapping of SASM 16 and SASM 19 so that only the significant areas are included within the SASM. Identify the specific areas that are significant.
<p>Reasons why SASM 16 is significant to Poutini Ngāi Tahu:</p> <p>SASM 16 contains a historic pā site, kāinga/village, and mahinga kai gathering areas. It is well known for its intensive concentration of cultural and archaeological sites (see Figure 1 below), including the following recorded archaeological sites:</p> <ul style="list-style-type: none"> • K29/1 occupation • K29/2 oven deposit • K29/3 midden • K29/4 midden • K29/5 village • K29/47 pits 			



Figure 1: SASM 16 and NZAA sites of Māori origin

These NZAA sites are recorded in the Operative Buller District Plan 2000 (Part 14: Schedule of Historic Buildings and Sites) and are recorded in the proposed TTPP (Appendix 10). Given the number of sites and that the site was a former kāinga, Poutini Ngāi Tahu have taken an area approach when mapping this site. Not all archaeological sites may have been discovered or recorded yet. Permitted activity Rule SASM-R6, which relates to earthworks, buildings and structures, provides a pathway that prevents the requirement for a resource consent if certification can be provided by the relevant rūnanga that the proposal won't impact the Poutini Ngāi Tahu values on the site.

Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as:

“Tauranga Bay is located south of Cape Foulwind in the Buller District of Te Tai Poutini (the West Coast). Tauranga has several meanings, including “anchorage”, and “fishing-ground”. The name Tauranga is likely to refer to the bay being used as a landing place for waka.” (References: Kā Huru Manu; Mitchell, G.G.M. (1948) Māori place-names in Buller County. Wellington, N.Z. : A. H. & A. W. Reed. P49-50; and Taylor, W.A. (1952) Lore and history of the South Island Māori. Christchurch, N.Z.: Bascands. P14).

SASM 16 recognises the significant historical occupation of this coastal pā and kāinga that collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 18 No. 38 Kawatiri North Bank Native Reserve (Former Māori Reserve, Kāinga)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM 18 is significant to Poutini Ngāi Tahu:</p> <p>SASM 18 contained a kāinga/village and is a former Māori reserve.</p> <p>As mentioned earlier in my evidence:</p> <p>Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. The site was a former kāinga/village area. This land was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori.</p> <p>As stated in Ms Easton's s.42A report, while Māwhera Incorporated and/or Te Tumu Paeroa and other agents acting for their former Māori landowners, may have considered that there were no cultural values associated with these sites and have chosen to sell these lands, they still retain significance to Poutini Ngāi Tahu.</p> <p>Note: Ngāi Tahu submitted to amend the size of the SASM, but this does not resolve the submission point raised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 19 Ōkari (Kāinga, Mahinga kai)	WMS Group (HQ) Limited and WMS Land Co. Limited	S599.154	The submitters seek that SASM 19 is re-evaluated to provide an accurate area on the planning maps showing the location of the kāinga and mahinga kai sites. We understand this submission point has been withdrawn since the s.42A report by Ms Easton was prepared.
	George Brownlee	S247.001	Amend the mapping to correctly capture the location of SASM 19. Submitter knows where the specific sites are on his property.
	LG.JH Brownlee Partnership & Tbay Limited	S303.002, S303.001	Amend the mapping of SASM 19 so that only the significant areas are included within the SASM.
	Jennifer Lake	S323.001, S323.002	Seek review of the boundaries of SASM 19 where this effects private land used for grazing and extends beyond the lagoon and its boundaries. Provide more information on the values of SASM 19.
	Dale Stephen	S277.002	Provide information on SASM 19 and why it appears on the property at Ōkari/Cape Foulwind.
	Waitakere Trust	S497.001, S497.002	Provide more detailed information on the significance and rationale for SASM 19.
<p>Reasons why SASM 19 is significant to Poutini Ngāi Tahu:</p> <p>SASM 19 contains a historic kāinga/village and mahinga kai gathering areas. It is well known for its intensive concentration of cultural and archaeological sites (see Figure 2 below), and includes the following recorded archaeological sites:</p> <ul style="list-style-type: none"> • K29/3 midden • K29/4 midden • K29/11 midden • K29/13 midden • K29/14 midden 			

- K29/15 unclassified site
- K29/17 unclassified site
- K29/18 midden
- K29/19 midden
- K29/20 midden
- K29/21 unclassified site
- K29/22 midden
- K29/23 midden
- K29/24 midden and charcoal
- K29/25 midden
- K29/26 midden
- K29/27 midden
- K29/28 unclassified site
- K29/40 midden
- K29/42 artefacts
- K29/41 midden
- K29/44 midden
- K29/45 midden
- K29/51 midden
- K29/53 midden

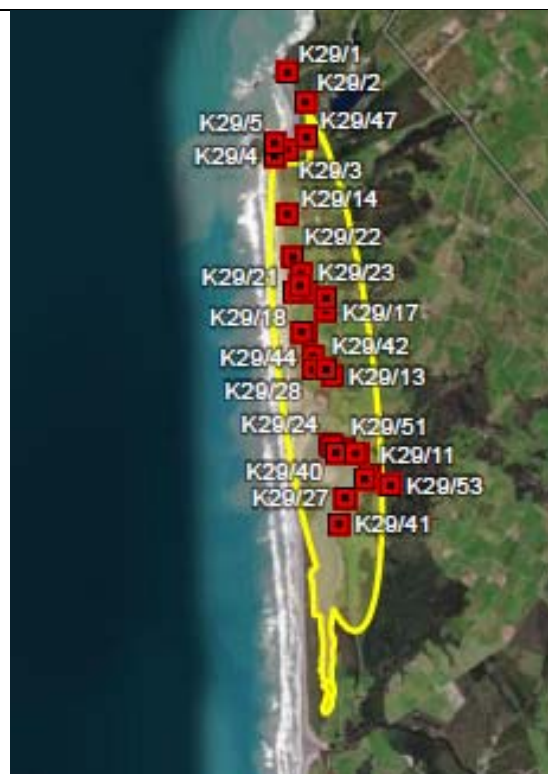


Figure 2: SASM19 and NZAA sites of Māori origin

These NZAA sites are recorded in the Operative Buller District Plan 2000 (Part 14: Schedule of Historic Buildings and Sites) and are recorded in the proposed TTPP (Appendix 10). Given the number of sites and the site was a former kāinga, Poutini Ngāi Tahu have taken an area approach when mapping this site. Not all archaeological sites may have been discovered or recorded yet. Permitted activity Rule SASM-R6, which relates to earthworks, buildings and structures, provides a pathway that prevents the requirement for a resource consent if certification can be provided by the relevant rūnanga that the proposal won't impact the Poutini Ngāi Tahu values on the site.

SASM 19 recognises the significant historical occupation of this coastal kāinga and concentration of archaeological sites, that collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 22 Ōkari Lagoon (Statutory acknowledgement, Mahinga kai)	Jennifer Lake	S323.001, S323.002	Seek review of the boundaries of SASM 22 where this effects private land used for grazing and extends beyond the lagoon and its boundaries. Provide more information on the values of SASM 22.
	Waitakere Trust	S497.001	Provide more detailed information on the location and basis of SASM 22.
<p>Reasons why SASM 22 is significant to Poutini Ngāi Tahu:</p> <p>The Ōkari Lagoon is a cultural redress site (both a Statutory Acknowledgement and Deed of Recognition area) and is managed in accordance with the Ngāi Tahu Claims Settlement Act 1998, section 212.</p> <p>Under Schedule 47 of the Ngāi Tahu Claims Settlement Act 1987, the Ngāi Tahu association with Ōkari Lagoon is described as:</p> <p><i>“This hāpua (estuary) once supported a number of significant kainga nohoanga (settlements) including Tauraka, Ōmau, Ōweka, Ōrowaiti, Te Kuha, Ōrikaka, Waimakaroa and Whareatea. As a result of this pattern of occupation, there are a number of recorded and unrecorded archaeological sites associated with the Ōkari, including middens. Such sites are a focus for memories of Ngāi Tahu tūpuna, and as such are wāhi taonga to the descendants of those tūpuna.</i></p> <p><i>Ōkari was and still is a significant spawning ground and kōhanga (nursery) for a variety of fish species and a significant breeding area for manu (birds). The Lagoon remains a source of rich and abundant harvests.</i></p> <p><i>The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the lagoon, the relationship of people with the lagoon and their dependence on it and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today”.</i></p> <p>SASM 22 contains recorded archaeological sites K26 midden and K29/27 midden. These NZAA sites are recorded in the Operative Buller District Plan 2000 (Part 14: Schedule of Historic Buildings and Sites) and are recorded in the proposed TTPP (Appendix 10).</p> <p>The Ngāi Tahu submission sought the deletion of SAMS rules SASM-R1, SASM-R4 and SASM-R6 for this site which will reduce the number of rules that will impact this site.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 24 Totara River (Urupā)	John O-Connor	S284.001	Seeks clarification of the site and reasons why it has been classified as a urupā.
<p>Reasons why SASM24 is significant to Poutini Ngāi Tahu:</p> <p>SASM 24 contains an urupā where a Māori chief was buried. The chief passed away while waiting to cross the Totara River and his tribe carried him inland and buried him on high land north of the Totara River. The burial area was covered in rocks turning it into a long and high mound. The area is known as “Giant’s Grave” (Reference: Moloney, Dan. (1923) The History of Addison’s Flat Gold Fields. Westport, N.Z.).</p> <p>Ngāi Tahu submitted to reduce the size of SASM 24.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 31 Punakaiki Area (Kāinga, Cave, Mahinga kai, Ara tāwhito)	Desmond Pender	S265.001	Remove SASM 31 overlay from Punakaiki area. We haven't seen archaeologists or any archaeology reports for our area.
	Scenic Hotel Group	S483.017	Oppose SASM 31 at Punakaiki on their various properties. Concerned it will limit future development such as hotel extensions, conference centres. Could impact valuations, costs to owners.
	Anne Chapman	S425.002	Want to know more about the significance of the site. Opposed to the SASM.
	Graeme & Helen O'Dea	S375.001 S375.002	Seek removal of SASM from their property. Want proof of the significance of the site on their property.
	Peter Haddock	S417.006	Remove the SASM from the property at 3 Webb Street Punakaiki. I believe the Punakaiki township was only a food gathering area and hence the Kai in Punakaiki.

Reasons why SASM31 is significant to Poutini Ngāi Tahu:

SASM 31 contains historic kāinga, mahinga kai gathering areas and is part of the coastal ara tāwhito (traditional travel route) for Māori.

SASM 31 contains recorded archaeological sites K30/39 midden/oven and K30/65 cave/rock shelter. These NZAA sites are recorded in the Operative Buller District Plan 2000 (Part 14: Schedule of Historic Buildings and Sites), the Operative Grey District Plan 2005 and are recorded in the proposed TTPP (Appendix 10).

The Punakaiki area is of historic importance for Ngāi Tahu. Paparoa is where Ngāi Tahu finally defeated the resident Ngāti Wairangi, establishing Ngāi Tahu as mana whenua of Te Tai Poutini. The rugged coastline between Māwhera/Greymouth and Kawatiri/Westport was traditionally a key pathway for pounamu trading and mahinga kai, especially inshore fishing. For the most part, this pathway followed the beach but the vertical bluffs at Te Miko/Perpendicular Point and Punakaiki fractured the relatively straight pathway. At Punakaiki, the Pancake Rocks were overcome by the use of a bush track that cut overland, through kiekie and nikau forest. This old track still exists today as the main highway between the current visitor centre and Pancake Rocks.

The Paparoa National Park Management Plan (approved in 2017 by the New Zealand Conservation Authority) refers to the relationship Ngāi Tahu has with the Paparoa area, including SASM 31 and the Punakaiki area multiple times:

“When Ngāi Tahu and their forebears first settled in Te Waipounamu they regularly moved across the land, sustainably hunting and gathering the island’s resources. They undertook seasonal migrations following the lifecycles of animals and plants to gather food resources such as weka, kākāpō, kiore and tuna (eel).

The Paparoa area was particularly abundant, providing people with many different resources and food through various flora and fauna. 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 travellers 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).

The coastline of Te Tai Poutini adjacent to the Paparoa National Park was part of the ara tawhito (traditional travel route) that provided access along Te Tai Poutini and facilitated the trade of pounamu.” (Reference: Department of Conservation (2017) Paparoa National Park Management Plan. P19.).

“As European settlers began to arrive on the West Coast they began to interact with the local Ngāi Tahu/Ngāti Waewae – especially along the comprehensive network of ara tawhito Ngāi Tahu had been using for generations to ensure safe passage throughout Te Waipounamu. In 1846 Pākehā explorers Charles Heaphy and Thomas Brunner undertook an expedition, guided by local Māori guide Kehu south from Massacre Bay (Golden Bay) to the pounamu country at the Arahura River.

The trail led them past today’s Paparoa National Park. The expedition was recorded by Heaphy who details Māori settlements, encounters with other Māori using the trail, and the abundance of food able to be gathered along the way. As with generations of Māori before them, this ability to live off the land ensured the expedition’s success.” (Reference: Department of Conservation (2017) Paparoa National Park Management Plan. P20.).

“Ngāti Waewae has a special relationship with the land, water and resources of Paparoa National Park. As described above, this relationship is based on whakapapa, with Ngāti Waewae connecting through whakapapa to the natural features of the Park.” (Reference: Department of Conservation (2017) Paparoa National Park Management Plan. P22.).

SASM 31 recognises this area as being chosen by ancestors as a kāinga, a mahinga kai gathering area and part of the coastal ara tawhito that collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 33 Pakiroa Beach (Kāinga sites)	Waitakere Trust	S497.003	Provide more detailed information on the significance and rationale for SASM 33
	Bruce Stuart-Menteath	S315.001	Amend SASM 33 to remove various properties. No evidence provided about any Māori activity on the properties that could support them being zoned as a SASM. SASM33 is called 'Pakiroa Beach' while these properties are not situated on the beach.
	G.E. and C.J. Coates on behalf of Nikau Deer Farm Limited	S415.011	Removal of this overlay. The mapping includes areas that were under sea when Māori lived in this area. Reasons for the identification are not clear. There was no personal consultation.
	TiGa Minerals and Metals Limited	S493.126	Seek that SASM 33 is re-evaluated to provide an accurate area on the planning maps showing the location of the kāinga sites. We understand this submission point has been withdrawn since the s.42A report by Ms Easton was prepared.
<p>Reasons why SASM 33 is significant to Poutini Ngāi Tahu:</p> <p>SASM 33 contains a historic kāinga/village and mahinga kai gathering areas. It is well known for its intensive concentration of cultural and archaeological sites (see Figure 3 below), including the following recorded archaeological sites:</p> <ul style="list-style-type: none"> • K30/8 oven/oven stones • K30/9 midden • K30/10 midden • K30/11 midden • K30/12 midden • K30/13 midden • K30/14 midden • K30/15 midden • K30/16 midden • K30/17 midden 			

- K30/18 midden
- K30/19 midden
- K30/20 midden
- K30/21 midden
- K30/22 midden
- K30/23 midden
- K30/42 charcoal lense
- K30/ 43 oven stones
- K30/44 stone working area
- K30/45 fireplace
- K30/46 campfire/fireplace
- K30/47 stone working area
- K30/48 fire-cracked stones
- K30/49 fire-cracked stones
- K30/50 midden
- K30/51 possible oven
- K30/52 possible oven
- K30/53 midden
- K30/54 fire-cracked stones
- K30/55 pit
- K30/56 pit
- K30/57 midden
- K30/58 midden
- K30/59 midden
- K30/60 midden
- K30/61 midden
- K30/62 midden
- K30/63 midden
- K30/64 midden
- K30/71 track



Figure 3: SASM 33 and NZAA sites of Māori origin

Figure 3 shows that the NZAA sites are in the vicinity of the beach but are also on the whenua.

These NZAA sites are recorded in the Operative Grey District Plan 2005, Appendix 6 Heritage: Schedule 3 Archaeological Sites and are recorded in the proposed TTPP (Appendix 10). Given the number of archaeological sites recorded and there were kāinga sites here, Poutini Ngai Tahu have taken an area approach when mapping this site. Not all archaeological sites may have been discovered or recorded yet. Permitted activity Rule SASM-R6, which relates to earthworks, buildings and structures, provides a

pathway that prevents the requirement for a resource consent if certification can be provided by the relevant rūnanga that the proposal won't impact the Poutini Ngāi Tahu values on the site.

The coastal area is part of a continuous area of significance to Poutini Ngāi Tahu, where the coastline was part of the ara tāwhito that provided access along Te Tai Poutini and facilitated the trade of pounamu. The area was highly valued for the abundance of food and other natural resources available.

SASM 33 recognises the significant historical use of this coastal area and concentration of archaeological sites, that collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 36 Totara Bush Native Reserve (Former Māori Reserve, Mahinga kai)	Bruce Truman	S84.001	Reduce or remove the area covered of SASM 36. They consider there is a very small area at the SH7 / Granville Road Intersection that has some historical use. 50-to-100-metre circle could well cover that area. Is there more history about Totara Flat that they don't know about.
	Angela Sweetman (Trustee) Patrick William Kennedy	S418.002, S418.001	Request for proof/verification of the original reserve relating to our land.
	Angela Sweetman (Trustee)	S413.002, S413.001	Request for proof/verification of the original reserve relating to land.
	Margaret Steele	S214.001	Would like more information on how the SASM will affect the property in future.
	Leanne Hart	S326.001	Oppose the SASM overlay on property.
	Moira Devlin	S117.001	Take our block of land off the SCHED3 - sites and area of significance to Māori [SASM 36 Tirimoana] or give us the right to develop the land as a family holiday/residential place.

Reasons why SASM 36 is significant to Poutini Ngāi Tahu:

SASM 36 recognises the Totara Bush Native Reserve and the Arahura Deed of Purchase 1860.

Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as Totara Bush Native Reserve:

“This 2,000-acre reserve, north-east of Greymouth, at Totara Flat, was land reserved by the Crown for the Survey Fund under the terms of the Arahura Purchase 1860. Unlike the other reserves allocated under the terms of the Deed, the ownership of this reserve was retained by the Crown. Portions of the reserve were to be sold to Pākehā settlers from time to time to finance the surveying of the other Native Reserves which had been allocated to individuals or allocated for special purposes as part of the

Arahura Deed. A portion of the remaining original reserve was vested in Ngāi Tahu Forest Estates Limited as a result of the Ngāi Tahu Claims Settlement Process with surplus land retained by the Crown."

SASM 36 recognises this area as being chosen and reserved by ancestors as a place for mahinga kai gathering that collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 41 Kotorepi (Nine Mile) – silent file Wāhi tapu	Bruce Annabell	S189.001	Wanting absolute undeniable proof of an Iwi relationship to this region. Has researched this area.
<p>Reasons why SASM41 is significant to Poutini Ngāi Tahu:</p> <p>SASM 41 covers a very small area and is very significant to Poutini Ngāi Tahu. It is recorded as a ‘silent file’ given the sensitive nature of the site. If the Hearing Panel requires further information on this site, I request the ability to provide this information in a public excluded hearing session.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 42 Arahura Township – silent file Wāhi tapu	Ken McTigue	S551.001, S551.002	Oppose the SASM overlay on property. Happy to pass on to Iwi any artefacts found on properties.
<p>Reasons why SASM 42 is significant to Poutini Ngāi Tahu:</p> <p>SASM 42 is located beside the Ahaura River, which was an alternative trail use by Māori between the west and east coasts. It is also the site of a battle and is wāhi tapu. There are no rules associated with SASM 42 that relate to earthworks.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as:</p> <p><i>“The Ahaura River drains the western flanks of Kā Tiritiri-o-te-moana (the Southern Alps) before flowing into Māwhera (the Grey River). The Ahaura River was also the start of an alternative trail through the mountains to Waipara and Kaiapoi. Ahaura was the site of a battle during the Kai Huanga Feud; when a tauā (war-party) from Kaikōura raided the pā at Aromahana (Cobden) they were pursued and caught at Ahaura on the terrace where the township now stands. (Reference: Madgwick, P. (1992) Aotea: A history of the South Westland Maori. Greymouth, N.Z.: Greymouth Evening Star. P25.).</i></p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 44 Rapahoe to Nine Mile (Ancestors embedded in the landscape)	Bruce Annabell	S189.001	Wanting absolute undeniable proof of an Iwi relationship to this region. Has researched this area. Maybe end the area of significance before the Nine Mile bluff.
	Madelene Gibson	S215.001	Seeks information on how SASM will impact her property in the future.
	Helen Carter	S209.001	Seeks removal of the SASM
<p>Reasons why SASM 44 is significant to Poutini Ngāi Tahu:</p> <p>SASM 44 is an example of a cultural landscape. This area is a vital link to Poutini Ngāi Tahu pounamu legends, as the landing point for the Tairea Waka.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as Kotorepi:</p> <p><i>“Kotorepi (Nine Mile Creek) is located north of Māwhera (Grey River) on Te Tai Poutini (the West Coast). Kotorepi is the place where the renowned Tairea waka of the pounamu legends was bailed out. The waka was hauled ashore here for repairs before continuing on its journey, which is why pounamu is sometimes found here.”</i> (Reference: Taylor, W.A. (1952) Lore and history of the South Island Māori. Christchurch, N.Z.: Bascands. P175 & 187.)</p> <p>The Tairea Waka eventually carried on its journey, with Tama Ahua travelling behind in pursuit. Tragically Hineaotea drowned in the Makaawhio River and Hinetangiwai at Piopiotahi, before the waka itself sank in the upper Arahura River with the loss of Hinekawakawa and Hinepounamu, accounting for the pounamu in the Arahura.</p> <p>SASM 44 contains a known ancient (i.e. pre-Ngāi Tahu conquest) burial ground. There is a recorded archaeological site – J31/5 burial site (NZAA site recorded in the Grey District Plan 2005, Appendix 6 Heritage: Schedule 3 Archaeological Sites and Proposed Te Tai o Poutini Plan).</p> <p>SASM 44 recognises the ancient burial ground and Poutini Ngāi Tahu pounamu legends.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 55 Māwhera Burial Cave Site	Alan O'Connell	S6.001	Withdraw my freehold section from this part of the plan
<p>Reasons why SASM 55 is significant to Poutini Ngāi Tahu:</p> <p>SASM 55 is a very small but significant site to Poutini Ngāi Tahu as it was an ancient burial cave. The burial cave is gone now, having been blasted and quarried away for harbour works in the early 1900s, however the site is still very significant to us.</p> <p>SASM 55 is embedded within SASM 62. See table below on the significance of SASM 62 to Poutini Ngāi Tahu.</p> <p>As mentioned earlier in my evidence:</p> <p>While Māwhera Incorporated, may have considered that there were no remaining cultural values associated with this and chose to sell this land, the area still retain significance to Poutini Ngāi Tahu.</p> <p>If the Hearing Panel requires further information on this site, I request the ability to provide this information in a public excluded hearing session.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 62 No 31. Māwhera Native Reserve (Māori Reserve, Pā site, urupā, cultivations)	William Johnsen	S182.001	Remove SASM from property. The property is freehold land and was purchased as such from a private landowner some 22 years ago.
	Melva Crampton	S401.001	Remove SASM from property. Grave concerns on what future restrictions may be enforced on the sale or use of property. Inclusion of SASM into LIM reports could have detrimental consequences for any future Valuation/Sale price. Property has been purchased 34 years ago and the necessary steps taken to negotiate to freehold the land. Submitter believed then that the local Iwi no longer had any interest in the property.
	Murray Cochrane	S435.001	Remove SASM 62 from my property. I understand that now this would have no impact but if I wish to do development on my property in the future that is uncertain. I have also learned that if I am to sell my home in the future that it will be on my LIM.
	Alain Daunes	S199.002	Remove SASM that affects 36 Chapel Street, Greymouth
	Allan Hinch	S219.001	Remove SASM that affects 36 Chapel Street, Greymouth. Insufficient consultation.
	Black Singlet Investments Ltd	S395.001	Remove all SASM identifications from the property at 130 Mawhera Quay, Greymouth.
<p>Reasons why SASM 62 is significant to Poutini Ngāi Tahu:</p> <p>SASM6 2 recognises the Māwhera Native Reserve and the Arahura Deed of Purchase 1860. The area contains recorded archaeological sites J31/1 burial tomo and J31/3 village (NZAA sites recorded in the Grey District Plan 2005, Appendix 6 Heritage: Schedule 3 Archaeological Sites and proposed TTPP (Appendix 10)).</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as No. 31 Māwhera Native Reserve:</p> <p><i>“This 500-acre reserve is situated within Greymouth. In 1856, the reserve came under the control of Native Reserves Act and 181 acres were subdivided into town allotments with a system of leasing introduced. The remaining 319 acres of the reserve was regarded as being unsuitable for building. By 1875, there were approximately 323 leases in place. In 1878, the Young Commission</i></p>			

determined that the ownership of the reserve resided with Wereta Tainui and 25 others in unequal shares as tenants in common. In 1921, management of the reserve was vested in the Māori Trustee, prior to this control had been with the Public Trust. Since 1976, the remaining land has been vested in the Māwhera Incorporation to facilitate the management, use and development of the land.”

As mentioned earlier in my evidence:

Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. The reserve was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.

As stated in Ms Easton’s s.42A report, while Māwhera Incorporated may have considered that there were no cultural values associated with some of these sites and have chosen to sell these lands, they still retain significance to Poutini Ngāi Tahu.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 63 No 32. Nga Moana e Rua Native Reserve (Māori Reserve)	Ronald Olsen	S130.001	To leave the property out of the proposed SASM 63. Property located at 138 Preston Road, sold by the Mawhera Corporation some years ago. Old grave site situated over 100 meters away, the property should not be included in this area of significance.
<p>Reasons why SASM 63 is significant to Poutini Ngāi Tahu:</p> <p>SASM 63 recognises the Nga Moana e Rua Native Reserve and the Arahura Deed of Purchase 1860.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as No. 32 Nga Moana e Rua Native Reserve:</p> <p><i>“This 4-acre reserve is situated within Greymouth, and originally bordered Lake Karoro. Originally estimated at 8 acres, this was reduced to 4 acres and later subdivided into three smaller subdivisions (Lot 4 on DP 497 - urupā). In 1878, the Young Commission determined that the ownership of the reserve resided with Wereta Tainui and two others, as trustees of the burial ground. In 1921, management of the reserve was vested in the Māori Trustee, prior to this control had been with the Public Trust, with early records noting that leases had been arranged on the block as early as 1866. The ownership of the reserve wasn’t determined until 1925, when the Court ascertained that nine people were entitled to an interest. Since 1976, the remaining land was vested in the Māwhera Incorporation to facilitate the management, use and development of the land.”</i></p> <p>As mentioned earlier in my evidence:</p> <p>Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation and for an urupā under the Arahura Deed of Purchase 1860. The reserve was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

As stated in Ms Easton's s.42A report, while Māwhera Incorporated may have considered that there were no cultural values associated with some of these sites and have chosen to sell these lands, they still retain significance to Poutini Ngāi Tahu.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 68	Julie MacDonald	S114.001	Realign the SASM 68 area so that the eastern border of the area is aligned with the western side of State Highway 7.
Paroa Lagoon (Mahinga kai, Ara tāwhito)	William Potter	S122.001	Realign the SASM 68 area so that the eastern border of the area is aligned with the western side of State Highway 7 Realign the SASM 68 area so that the eastern border of the area is aligned with the western side of State Highway 7.
	Karen Potter	S123.001	Realign the SASM 68 area so that the eastern border of the area is aligned with the western side of State Highway 7
<p>Ngāi Tahu submitted to have the eastern border of SASM 68 aligned the western side of State Highway 7. The map was amended as a minor amendment under the RMA by the TTPP Committee in late 2022.</p> <p>Submitters issues have consequently already been resolved.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 79 Cashmere Bay, Te Kinga (Pā site)	Te Kinga/Ivea Bay Residents & Ratepayers Association	S531.001	Amend the maps to reduce the area of SASM 79 so it excludes the private properties beyond the foreshore of Cashmere Bay.
	Mike Greer Family Trust and Daniel Chima Trust	S530.001	Amend the maps to reduce the area of SASM 79 so it excludes the private properties beyond the foreshore of Cashmere Bay
<p>Ngāi Tahu submitted to have the area of SASM 79 shrunk to remove the properties covered in the submissions above. The map was amended as a minor amendment under the RMA by the TTPP Committee in late 2022.</p> <p>Submitters issues have consequently already been resolved.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 101 Hokitika Pā (Pā site, cultivations)	Samantha Pooley	S291.001, S292.001	Remove SASM 101 as relates to the property at 326 Arthurstown Road. This property was a lease hold property 40 years ago, but Māwhera Incorporated allowed it to go to private sale. Māwhera Incorporated has kept an interest in an 8 metre strip between ourselves and the neighbours which goes from the Hokitika river to the paper road. We do not believe that our property in any way impedes on interests of this Māori site.
	Bradley Serong	S294.001	Remove SASM 101 as relates to the property at 326 Arthurstown Road. This property was a lease hold property 40 years ago, but Māwhera Incorporated allowed it to go to private sale. Māwhera Incorporated has kept an interest in an 8 metre strip between ourselves and the neighbours which goes from the Hokitika river to the paper road. We do not believe that our property in any way impedes on interests of this Māori site.
<p>Reasons why SASM 101 is significant to Poutini Ngāi Tahu:</p> <p>SASM 101 contained a pā site and cultivations. This site is part of the No. 24 Hokitika Native Reserve.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) confirms that No. 24 Hokitika Native Reserve, was a 400-acre reserve situated on the south bank of the Hokitika River.</p> <p>As mentioned earlier in my evidence:</p> <p>Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. This site is within the larger reserve and this part of the site was a former pā site and there were cultivations. This land was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori.</p> <p>As stated in Ms Easton's s.42A report, while Māwhera Incorporated, may have considered that there were no cultural values associated with all this site and have chosen to sell parts of this land, the land still retains significance to Poutini Ngāi Tahu.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 104 Kawhaka Creek Catchment (Pounamu legends, Ancestors embedded in the landscape)	Neil Bradley	S298.001, S298.002	Provide information as the significance of SASM 104 and why it was scheduled. Remove SASM from submitters property.
	Kenneth Doig	S172.001	Reduce the size of SASM 104 Kawhaka Creek to align better with the location of the waterbody.
	Myles Benge	S241.001	Remove SASM from property at Lot 4, DP 354288 on Old Christchurch Road.
	Kawhaka Creek Catchment Residents	S297.002 S297.003	Seek SASM be removed from their properties
	Ann Bradley	S371.001	Seek SASM be removed from property
	Gerrit & Suzie Wolters	S308.002	Seek boundaries be reviewed in light of land modification
	Carol Cameron	S152.001	Seek significance being reconsidered.
	Katie Baxter	S211.001	Seek significance being reconsidered.
	Bill Baxter	S210.001	Seek SASM be removed
<p>Ngāi Tahu submitted to have the area of SASM 104 reduced from covering the Kawhaka Creek catchment to just covering the Kawhaka Creek. This addresses the concerns of the submitters.</p> <p>SASM 104 to be renamed 'Kawhaka Creek'.</p> <p>Reasons why SASM 104 is significant to Poutini Ngāi Tahu:</p> <p>The name and the place Kawhaka commemorate an event within the pounamu legend, whereby Tamaahua was pursuing his wives, who had drowned in the waters of the Arahura. With the right karakia and action, Tamaahua had one chance to revive them. He instructed his slave named Timuaki to strike a fire and set an umu to cook two birds, by which the noa of the food would counter the tapu of death and Hine Kawakawa and Hine Auhuka could thus be brought back to life. However, Timuaki burnt his fingers on the hot stones as he opened the umu. Instinctively, he put his fingers in his mouth to cool them but in doing so it broke the karakia</p>			

and with it all hope of reviving the women. Enraged, Tamaahua struck and killed Timuaki for his foolishness. Timuaki was turned into a hill, Hine Kawakawa and Hine Auhuka were petrified forever in the waters of the Arahura, and Kawhaka (to light the fire) was named in memory of the event, the name applied to the whole of the creek.

Ever since Kupe discovered the first pounamu at the mouth of the Arahura River some eight or nine centuries ago, Māori have scoured the riverbed and the first and main tributary, Kawhaka, in the never-ending search for pounamu. Every foot of the Kawhaka was known and searched over and over and over, the search renewed with each flood. It is as significant as its mother waterway, the Arahura.

Kawhaka was not only an allusion to the pounamu legend, and a principal source of Ngāi Tahu taonga, but it was also an ara tāwhito, an old trail from the Arahura through to the Okuku and the Taramakau, across the river to Ōhonu, now known as Greenstone Creek, where the search for pounamu continued.

An alternative route continued up the Kawhaka Creek then followed the Wainihinihi River down to the Taramakau River. Both routes ended up at Kōtukuwhakaoko, Lake Brunner, and eventually to the upper Taramakau River, over the alpine pass, Tarahanga o Rakamaunikura, and down the east coast to the great Kaiapoi Pā.

Pounamu legends associated with this area are part of a culturally significant landscape for Poutini Ngāi Tahu. The SASM provides the ability for Ngāi Tahu whānui to have their connection to this area recognised.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 109 Pyramid Hill/ Timuaki Hill (Maunga, Ancestors embedded in the landscape)	Rex Scott	S25.001	Remove SASM 109 from property.
<p>Reasons why SASM 109 is significant to Poutini Ngāi Tahu:</p> <p>SASM 109 is an example of a cultural landscape.</p> <p>See text above for SASM104 for more details. At Kawhaka, Tamaahua was pursuing his wives, who had drowned in the waters of the Arahura. With the right karakia and action, Tamaahua had one chance to revive them. He instructed his slave named Timuaki to strike a fire and set an umu to cook two birds, by which the noa of the food would counter the tapu of death and Hine Kawakawa and Hine Auhuka could thus be brought back to life. However, Timuaki burnt his fingers on the hot stones as he opened the umu. Instinctively, he put his fingers in his mouth to cool them but in doing so it broke the karakia and with it all hope of reviving the women. Enraged, Tamaahua struck and killed Timuaki for his foolishness. Timuaki was turned into a hill,</p> <p>Pyramid Hill/Timuaki is of immense importance to Poutini Ngai Tahu as a physical reminder of the pounamu legend, i.e. Timuaki, who came originally from Tūhua/Mayor Island in the Bay of Plenty, was turned into a hill (Timuaki Hill/Pyramid Hill) for his transgression and stands forever in the shadow of the mountain Tūhua, named after his home.</p> <p>Pounamu legends associated with this area are part of a culturally significant landscape for Poutini Ngāi Tahu. The SASM provides the ability for Ngāi Tahu whānui to have their connection to this area recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 112 Arahura River at Tūhua (Ancestors embedded in the landscape)	Vernon Morris	S143.001	We wish the land described to be removed from the plan as a SASM unless genuine reasons can be demonstrated. [SASM over Lot 3 DP 444535 at Milltown/Arahura Valley]
<p>Reasons why SASM 112 is significant to Poutini Ngāi Tahu:</p> <p>SASM 112 recognises the Arahura River and the Wainihinihi River, a tributary of the Arahura River. The Arahura River catchment is a place of immense spiritual and cultural significance for Ngāi Tahu. The Arahura is central to the Poutini-Waitaiki tradition associated with pounamu. The river catchment has been a valued source of pounamu for centuries, and the associated trails and trade routes form part of its cultural significance to Poutini Ngāi Tahu. The Wainihinihi River forms part of an ara tāwhito associated with pounamu trade, linking the Arahura and Taramakau catchments via Kawhaka Pass.</p> <p>SASM 112 is in the vicinity of the Waitaiki Historic Reserve. The Ngāi Tahu settlement resulted in the vesting of Waitaiki Historic Reserve (located in the upper Arahura Valley) under the Reserves Act 1977 and the bed of the Arahura River was also vested in Ngāi Tahu in 1976.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details the Arahura River as:</p> <p><i>“The Arahura River on Te Tai Poutini (the West Coast) was apparently named by Ngahue during his explorations, returning to Hawaiki with pounamu that was later used for the toki that carved the canoes for the major migrations. Arahura has always been an important source of pounamu (greenstone). There are two main traditions relating to Arahura and pounamu. The first concerns Tama-ki-te-Rangi, who came from Tūhua (Mayor Island) in search of his three wives, who had deserted him in the Tairea waka. By using his magic dart he followed the waka down the west coast of the South Island and up the Arahura River where the waka capsized. His wives had turned into pounamu. The Tairea waka was commemorated by being the name for the old Rūnanga Hall at Arahura. The second tradition records Arahura as the final resting place for Waitaiki, the essence of pounamu, who was captured and taken there by Poutini, the kaitiaki of pounamu. During the negotiations for the Crown purchase of Te Tai Poutini (the West Coast), Poutini Ngāi Tahu requested that all the land between the Māwhera (the Grey River) and</i></p>			

Hokitika River be excluded. The Crown refused this request, and instead only agreed to exclude the Arahura River. When Poutini Ngāi Tahu lost control of their principal kāinga at Māwhera, due to the Crown taking over the Māwhera Reserve to create the expanding township of Greymouth in 1865 to meet the demands of the mid-19th century gold-rushes, Ngāi Tahu families began moving from Māwhera to Arahura to settle amongst the resident families. This gradual shift was completed in the early 1880s, directly after the death of Wereta Tainui. Arahura became the principal Ngāi Tahu settlement on Te Tai Poutini, and continues to be a stronghold for Poutini Ngāi Tahu.” (References: Pukahū, H., Tauara, H., Te Kaapo, H., Te Naihi, W.K., Te Naihi, Rea, Te Naihi, Ripeka and Bannister, S. (1897) Nomenclature, legends as supplied by the Māoris in south Westland, 1897 in Andersen, Johannes Carl, 1873-1962 : Papers. Ref: MS-Papers-0148-112. Alexander Turnbull Library, Wellington, New Zealand. no.21.).

The Arahura River catchment, the nearby Waitaiki Historic Reserve and Mount Tūhua (SASM 116) is part of a culturally significant landscape for Poutini Ngāi Tahu that collectively holds the memories, stories and traditions of Ngāi Tahu and early Māori. The pounamu legends associated with this area are part of a culturally significant landscape for Poutini Ngāi Tahu. The SASM provides the ability for Ngāi Tahu whānui to have their connection to this area recognised.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 116 Mt Tūhua (Maunga, Ancestors embedded in the landscape)	Ridgeline 3 Investments Limited	S127.002	Remove SASM from property. Title has been in private ownership since 1887 and it is not in a statutory acknowledgement area.
<p>Reasons why SASM 116 is significant to Poutini Ngāi Tahu:</p> <p>SASM 116 recognises Mt Tūhua which is a place of immense spiritual and cultural significance for Ngāi Tahu and is part of the Poutini Ngāi Tahu pounamu legends.</p> <p>Pounamu legends are associated with the entire Arahura and environs, including Kawhaka, Tūhua, Timuaki, Raparapahoe, Mt Tara o Tama (the great mountain of the pounamu explorer Tama Ahua) and as far as Mt Kaniere (Mt Harman), named for sawing the pounamu. These places are all remembered in whakapapa, waiata and oral histories. War parties trod these lands, and battles for ascendancy of this taonga see-sawed at Kokatahi, Kaniere, Māhinapua, Arahura and Kōtukuwhakaoko.</p> <p>Historical and contemporary associations with pounamu are integral to Poutini Ngāi Tahu identity. Poutini Ngāi Tahu ancestors and their stories are literally embedded in this landscape and the immense historical, spiritual and cultural significance of this area cannot be understated.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details the Mt Tūhua as:</p> <p><i>“Tūhua is a mountain in the Arahura Valley on Te Tai Poutini (the West Coast). It is named after the volcanic island of that name, which is now known as Mayor Island in the Bay of Plenty. Tūhua features in several pounamu legends, one concerning Tama ki te Rangī and the Tairea waka which was wrecked at Arahura close to Tūhua. The waka was commemorated in the naming of the old Tairea Rūnanga Hall at Arahura that was opened in 1896. The other legend concerns Tamaahua whose wife Waitaiki, was captured from Tūhua by Poutini, the kaitiaki of pounamu. She was eventually taken to the Arahura River where she transformed into the essence of pounamu.”</i> (References: Pukahū, H., Tauara, H., Te Kaapo, H., Te Naihi, W.K., Te Naihi, Rea, Te Naihi, Ripeka and Bannister, S. (1897) Nomenclature, legends as supplied by the Maoris in south Westland, 1897 in Andersen, Johannes Carl, 1873-1962 : Papers. Ref: MS-Papers-0148-112. Alexander Turnbull Library, Wellington, New Zealand. no.166;</p>			

and Mason, Maika cited in Beck, R.J. (2010) Pounamu: the jade of New Zealand. Auckland, N.Z.: Penguin. P44-45.).

Mt Tūhua is part of a culturally significant landscape that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 117 Waitaiki Catchment (Ancestors embedded in the landscape)	Ridgeline 3 Investments Limited	S127.002	Remove SASM from property. Title has been in private ownership since 1887 and it is not in a statutory acknowledgement area.
<p>Reasons why SASM 117 is significant to Poutini Ngāi Tahu:</p> <p>SASM 117 recognises the Waitaiki catchment which is a place of immense spiritual and cultural significance for Ngāi Tahu and is part of the Poutini-Waitaiki tradition associated with pounamu.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details the Waitaiki as:</p> <p><i>“Waitaiki is the Māori name for the Olderog Creek that flows into the Arahura River on Te Tai Poutini (The West Coast). Waitaiki was a young woman who was captured by Poutini – the kaitiaki (guardian) of pounamu – from her home of Tūhua (Mayor Island) in the Bay of Plenty. Poutini brought Waitaiki down south, and when Tamaahua realised his wife had been taken, he used his powers of karakia to discover her whereabouts. Along with his slave Tumuaki, they went in search for Waitaiki. Sensing Tamaahua in close pursuit Poutini fled all the way down the west coast of the South Island before reaching Piopiotahi (Milford Sound). Here Waitaiki wept, and begged him to stop and turn back. With her tears she created the tangiwai pounamu that is still found there today. Reluctantly, Poutini turned back and went to the Arahura River. By this time Tamaahua was closing in, and realising that there was little chance of escaping and that Tamaahua was too powerful, Poutini decided that if he could not have Waitaiki, neither would anyone else and he transformed her into his own likeness and essence – pounamu – and laid her in the bed of the river near the stream that today bears her name.”</i> (References: Mason, Maika cited in Beck, R.J. (2010) Pounamu: the jade of New Zealand. Auckland, N.Z.: Penguin. P44-45.)</p> <p>SASM117 is part of a culturally significant landscape that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 121 Waitaiki Historic Reserve (Pounamu legends, Ancestors embedded in the landscape)	Ridgeline 3 Investments Limited	S127.002	Remove SASM from property. Title has been in private ownership since 1887 and it is not in a statutory acknowledgement area.
<p>Reasons why SASM 121 is significant to Poutini Ngāi Tahu:</p> <p>SASM 121 recognises the Waitaiki Historic Reserve which is a place of immense spiritual and cultural significance for Ngāi Tahu and is part of the Poutini-Waitaiki tradition associated with pounamu.</p> <p>The Ngāi Tahu settlement resulted in the vesting of Waitaiki Historic Reserve (located in the upper Arahura Valley) under the Reserves Act 1977. (Reference: Ngāi Tahu Claims Settlement Act 1998, Section 326 Creation and management of Waitaiki Historic Reserve). The Waitaiki Historic Reserve has been created for the purpose of protecting and preserving in perpetuity its significant natural, historic, archaeological, cultural and educational features.</p> <p>The Waitaiki Historic Reserve Management Plan states:</p> <p><i>“The Waitaiki Historic Reserve has historical value to all New Zealanders as a place of spiritual and cultural significance, with its rich Māori and European history. Its central significance is as the source of pounamu and its place in the Poutini-Waitaiki creation tradition associated with pounamu. In particular, Waitaiki (Jade Creek) commemorates the resting place of Waitaiki, along with the surrounding features of Tamaahua (Mt Tara Tama); Tumuaki (Island Hill) and Tūhua. The long-standing use of pounamu within the Arahura catchment and sourced from Waitaiki, along with the associated trails and trade routes, as well as the subsequent European history associated with exploration, settlement and mining all form part of its unique history... ...The ancestral landscapes of tangata whenua are inseparable from their identity and wellbeing. Among these landscapes are wāhi tapu (sacred sites), wāhi taonga (sacred treasures) and other places of significance...”</i> (Reference: The Māwhera Incorporation (2019) The Waitaiki Historic Reserve Management Plan. P14.).</p> <p>The Waitaiki Historic is part of a culturally significant landscape for Poutini Ngāi Tahu that collectively holds the memories,</p>			

stories and traditions of Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 122	Janna Bradley	S593.001	Seek that SASM is removed
Kowhitirangi– Silent File (wāhi tapu)	James Bradley	S428.002	Seek that SASM is removed
	Glen Bradley	S592.004	Seek that SASM is removed
<p>Reasons why SASM 122 is significant to Poutini Ngāi Tahu:</p> <p>SASM 122 is very significant to Poutini Ngāi Tahu. It is recorded as a ‘silent file’ given the sensitive nature of the site. If the Hearing Panel requires further information on this site, I request the ability to provide this information in a public excluded hearing session.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 133 No. 19 Ōkarito Native Reserve (Māori Reserve, Kāinga)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM 133 is significant to Poutini Ngāi Tahu:</p> <p>SASM 133 contained a kāinga/village and is a Māori reserve.</p> <p>As mentioned earlier in my evidence:</p> <p>Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. The site was a former kāinga/village area. This land was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 135 Ōkarito (No. 18 Koamaru Native Reserve – silent file) Wāhi tapu	John Hughson	S445.001	Oppose the identification of the SASM 135 on the property, however the owners do desire to work constructively to take into account the intent of the proposal. The lack of information due to the site being a "Silent File" is unhelpful.
<p>Reasons why SASM135 is significant to Poutini Ngāi Tahu:</p> <p>SASM 135 recognises the Koamaru Native Reserve and the Arahura Deed of Purchase 1860.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as No. 18 Koamaru Native Reserve:</p> <p><i>“This 13-acre reserve originally adjoined the Ōkarito Township and was set aside as part of the Arahura Purchase 1860. The correct name is Kohuamaru; it was here that Te Niho and Takarei arrived after capturing the northern Poutini Ngāi Tahu at Kokatahi. In 1878, the Young Commission determined that the ownership of the reserve resided with Tare Parata, Riria Parata and Rena Parata, as tenants in common in equal shares. Since 1878, the Māori Land Court has maintained succession schedules detailing changes in ownership. The size of the reserve was reduced to just over 9 acres, as land was sold to the Crown or taken under the Public Works Act to lay out streets. In 1971, the land was converted to general title by way of status declaration pursuant to part 1 of the Māori Affairs Amendment Act 1967.”</i></p> <p>A pā site was located at the foot of the hill overlooking the village. This pā is tapu to Ngāi Tahu and the scene of some bloody battles. It is recorded as a ‘silent file’ given the sensitive nature of the site. If the Hearing Panel requires further information on this site, I request the ability to provide this information in a public excluded hearing session.</p> <p>SASM 135 recognises this area as being chosen and reserved by ancestors as a place for occupation, historic pā, and other wāhi tapu that collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 139 Gillespies Beach (Māori Reserve, Kāinga)	Margaret Williams	S394.001	To move boundaries of SASM 139
<p>Ngāi Tahu submitted to have the area of SASM 139 amended. The change to the SASM removes it from the submitter's property.</p> <p>Submitters issue will be resolved by our submission.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 145 Kā Roimata-a-Hinehukatere/Franz Joseph Glacier (Ancestors embedded in the landscape)	Skyline Enterprises Limited	S250.009	Seek removal of SASM. Concerned it could lead to restrictions on their plans to put in place gondola access to the glacier.
<p>Reasons why SASM 145 is significant to Poutini Ngāi Tahu:</p> <p>SASM 145 recognises Franz Josef Glacier/ Kā Roimata-a-Hinehukatere.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as Kā Roimata-a-Hinehukatere:</p> <p><i>“Kā Roimata-a-Hinehukatere is the traditional Māori name for the Franz Josef Glacier. Hinehukatere was a woman who in ancient times had a passion for mountaineering. Her sweetheart Wawe tried to keep up, but he was not as agile as Hinehukatere. When traversing the region at the head of the glacier, Wawe lost his footing and fell to his death. Hinehukatere witnessed the fatality, and became greatly stricken with grief. Her tears were so excessive that the gods froze them as a perpetual memorial to her sorrow. Even today her tears remain frozen as Kā Roimata-a-Hinehukatere — “The tears of Hinehukatere”.”</i> (Reference: Madgwick, P. (1992) Aotea: A history of the South Westland Māori. Greymouth, N.Z.: Greymouth Evening Star. P65.).</p> <p>The area of the SASM applies to the ice-bed of the glacier only.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 149 No. 12 Manakaiaua Native Reserve (Māori Reserve, Mahinga kai)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM 149 is significant to Poutini Ngāi Tahu:</p> <p>SASM 149 is a Māori reserve and a mahinga kai.</p> <p>As mentioned earlier in my evidence:</p> <p>Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. The site is a native reserve and a mahinga kai. This land was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 151 Bruce Bay/ Manakaiaua (Māori Reserve)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
	Robert Scott	S380.001	Reconsider SASM boundaries around this block of land which is productive farming land.
	WMS Group (HQ) Limited and WMS Land Co. Limited	S599.155	The submitters seek that SASM 151 is re-evaluated to provide an accurate area on the planning maps which reflects cultural values associated with the site. We understand this submission point has been withdrawn since the s.42A report by Ms Easton was prepared.
<p>Reasons why SASM 151 is significant to Poutini Ngāi Tahu:</p> <p>SASM 151 is a Māori reserve. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p> <p>SASM 151 recognises the area of Bruce Bay/ Manakaiaua and South Island Landless Native Reserve, under the South Island Landless Natives Act 1906.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as:</p> <p><i>“The Bruce Bay/ Manakaiaua grant was made under the provisions of the South Island Landless Natives Act 1906 (SILNA). The SILNA grants were an attempt by the Crown to address the inadequate provision of reserves under previous awards. The Bruce Bay/ Manakaiaua award is situated in South Westland, 80km from Haast and 224km from Hokitika, and originally comprised twelve sections within the Karangarua and Bruce Bay Survey Districts. The sections were surveyed in 1898 and the resultant grants were recorded in the New Zealand Gazette on 9 June 1908 as an award to 135 people. Since 1982, most of the land (excluding sections 890 and 892) has been vested in the Māori Trustee to facilitate its management, use and development on</i></p>			

behalf of the beneficial owners. In 1983, the ownership of the above blocks was combined through an Aggregation Order (the blocks retain individual titles, but have common ownership)".

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 153 Hunts Creek (Mahinga kai)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM 153 is significant to Poutini Ngāi Tahu:</p> <p>SASM 153 is Hunts Creek which is significant as a mahinga kai. There are no rules over the waterway for SASM 153. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 157 No. 10 Makāwhio Native Reserve (Māori Reserve, Pā site, Urupā)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM 157 is significant to Poutini Ngāi Tahu:</p> <p>SASM 157 is a Māori reserve and a mahinga kai.</p> <p>As mentioned earlier in my evidence: Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. The site was a Pā site and contained a urupā and is a native reserve. This land was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 158 No. 8 Makāwhio and No. 9 Makāwhio Native Reserves (Māori Reserve, Pā site, Urupā, mahinga kai)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM 158 is significant to Poutini Ngāi Tahu:</p> <p>SASM 158 is a Māori reserve and contained a Pā site, Urupā and was a mahinga kai area.</p> <p>As mentioned earlier in my evidence:</p> <p>Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. The site was a Pā site and contained a urupā and is a native reserve. This land was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 178 Makarātā Creek (Mahinga kai)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM178 is significant to Poutini Ngāi Tahu:</p> <p>SASM 178 is Makarātā Creek which is significant as a mahinga kai. There are no rules over the waterway for SASM 178. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 179 No. 6 Mahitahi Reserve (Māori Reserve)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
	WMS Group (HQ) Limited and WMS Land Co. Limited	S599.156	The submitters seek that SASM 179 is re-evaluated to provide an accurate area on the planning maps which reflects cultural values associated with the site. We understand this submission point has been withdrawn since the s.42A report by Ms Easton was prepared.
<p>Reasons why SASM 179 is significant to Poutini Ngāi Tahu:</p> <p>SASM 179 is a Māori reserve.</p> <p>SASM 179 recognises the No. 6 Mahitahi Native Reserve and the Arahura Deed of Purchase 1860.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as No. 6 Mahitahi Native Reserve:</p> <p><i>“This 630-acre reserve at Bruce Bay was set aside as part of the Arahura Purchase 1860. In 1878, Reserves 6 and 7 were treated as being combined and the Young Commission determined that the ownership of the reserve resided with Kinihe te Kaoho and 58 others. Since 1878, the Māori Land Court has maintained succession schedules detailing changes in ownership. The reserve remained combined until 1915, when it was subdivided into three separate parcels: Sections 781A, 781B & 782 (Sections 781A and 781B comprising former Reserve No. 6). Over 100 acres of the reserve was taken under the Public Works Act for use as a road reserve; an aerodrome and as a scenic reserve. Since 1980, Section 781B has been vested in responsible trustees to facilitate the management, use and development of the land on behalf of the beneficial owners.”</i></p> <p>SASM 179 recognises this area as being chosen and reserved by ancestors as a place for occupation that collectively holds the memories, stories and traditions of Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 180 No. 3 Paringa Native Reserve (Māori Reserve)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM 180 is significant to Poutini Ngāi Tahu:</p> <p>SASM 180 is a Māori reserve.</p> <p>As mentioned earlier in my evidence:</p> <p>Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. The site is a native reserve. This land was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 181 No. 3 Paringa River Reserve – Rural Section 727A (Māori Reserve)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM 181 is significant to Poutini Ngāi Tahu:</p> <p>SASM 181 is a Māori reserve.</p> <p>As mentioned earlier in my evidence:</p> <p>Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. The site is a native reserve. This land was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 182 No. 3 Paringa River Reserve – Lot 1 DP3785 (Māori Reserve)	Te Tumu Paeroa - The office of the Māori Trustee	S440.053	The Māori Trustee considers that the Te Tai o Poutini E-Plan needs to clearly identify the extent of sites of significance to Māori as they currently appear to be across entire property records of title.
<p>Reasons why SASM 182 is significant to Poutini Ngāi Tahu:</p> <p>SASM 182 is a Māori reserve. The Submitter refers to SASM 183, but I suspect they were meaning SASM 182 given this is a Māori reserve.</p> <p>As mentioned earlier in my evidence:</p> <p>Poutini Ngāi Tahu has identified sites as significant because they were chosen and reserved by our tūpuna/ancestors as places for occupation under the Arahura Deed of Purchase 1860. The site is a native reserve. This land was one of the few remaining pieces of land retained in Māori ownership after the Arahura Purchase, where most of the South Island was purchased by the Crown. These are areas that collectively hold the memories, stories and traditions of Poutini Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 196 Ōkuru River Nohoanga	Anthony Eden	S578.007	Seek that iwi interest be removed from the developed land in private ownership and be confined to the actual lagoon and any other specific sites of cultural value.
	Gerard Nolan	S261.002	Provide proof of significance for SASM 196-199 Ōkuru
	Nicola Main	S131.001	Remove Ōkuru area from Sites and Areas of Significance to Maori (SASM 196, SASM 197, SASM 198)

Reasons why SASM 196 is significant to Poutini Ngāi Tahu:

SASM 196 is a Nohoanga site. Under the Ngāi Tahu Claims Settlement Act 1998, Nohoanga sites are specific areas of Crown owned land adjacent to lakeshores or riverbanks and are usually one hectare in size. SASM 196 is not located on land that is in private ownership.

The term 'nohoanga' (literally meaning a place to sit) traditionally refers to the seasonal occupation sites which were an integral part of the mobile lifestyle of Ngāi Tahu Whānui as they moved around in pursuit of food and other natural resources.

This traditional concept has been given contemporary effect as a result of the Settlement of the Ngāi Tahu Claim through the allocation of specific 'camping' sites to support mahinga kai activities.

Nohoanga provide all Ngāi Tahu with an opportunity to experience the landscape as their tūpuna did, and to rekindle the traditional practices of gathering food and other natural resources.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 197 Ōkuru (Kāinga, Nohoanga, Urupā, mahinga kai)	Toni Chittock	S61.002	Review boundary of SASM 197 at Ōkuru
	Rodney Wright	S62.002	Review boundary of SASM 197 at Ōkuru
	Michael Snowden	S492.001	More precise mapping of SASM 197 at Ōkuru. Differentiate between indigenous vegetation and pasture.
	Garry Gaasbeek	S398.003	No historical evidence of any Māori village in the Ōkuru area.
	Anthony Eden	S578.006	Amend that iwi interest be removed from the developed land in private ownership and be confined to the actual lagoon and any other specific sites of cultural value.
	Gerard Nolan	S261.002	Provide proof of significance for SASM 196-199 Ōkuru
	Nicola Main	S131.001	Remove Ōkuru area from Sites and Areas of Significance to Maori (SASM196, SASM197, SASM198)
	Hapuka Landing Limited	S514.007	Amendment around indigenous vegetation clearance rule or alternatively exclude SASM197 from the application of this rule.
	Ian & Sue Munro	S45.001	Remove SASM from property
	Lynn Findlay	S86.001	Remove SASM from property
Sue Templeton	S203.001	Remove SASM from property.	
Reasons why SASM 197 is significant to Poutini Ngāi Tahu:			
<p>SASM 197 contains a historic kāinga/village, urupā and mahinga kai gathering areas. It is well known for its intensive concentration of cultural and archaeological sites (see Figure 4), including the following recorded archaeological sites:</p> <ul style="list-style-type: none"> • F37/1 grave • F37/2 artefacts • F37/3 artefacts • F37/5 artefacts 			

- F37/7 midden
- F37/8 midden
- F37/14 midden
- F37/17 midden
- F37/19 midden/oven

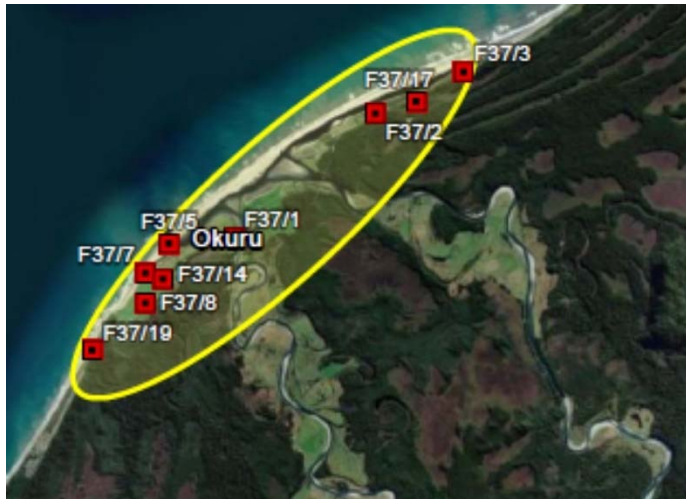


Figure 4: SASM 197 and NZAA sites of Māori origin

These NZAA sites are recorded in the proposed TTPP (Appendix 10).

SASM 197 includes numerous historic sites within the coastal area of Ōkuru. These sites indicate the historic occupation of Ngāi Tahu. The area was highly valued for the abundance of food, other natural resources available and was traditionally used for mahinga kai. Mahinga kai is still gathered here.

SASM 197 contains a nohoanga site. See SASM196 for further details. Nohoanga entitlements were created through the Ngāi Tahu Claims Settlement Act 1998, in recognition of the importance of mahinga kai practices to Ngāi Tahu. Nohoanga are entitlements to occupy, temporarily and exclusively, an area of lakeshore or riverbank for the purposes of lawful fishing and the gathering of other natural resources.

SASM 197 recognises the significant historical occupation of this coastal kāinga, urupā and mahinga kai gathering sites that

collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.

The Ngāi Tahu submission sought the removal of Rule SASM-R4 which relates to indigenous vegetation clearance.

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 198 Ōkuru Mātaitai Reserve (Mahinga kai)	Gerard Nolan	S261.002	Provide proof of significance for SASM 196-199 Ōkuru
	Nicola Main	S131.001	Remove Ōkuru area from Sites and Areas of Significance to Maori (SASM 196, SASM 197, SASM 198)
<p>Reasons why SASM 198 is significant to Poutini Ngāi Tahu:</p> <p>SASM 198 is the Ōkuru Mātaitai Reserve. The Ministry of Fisheries approved the Ōkuru/Mussel Point Mātaitai Reserve in 2011. The Ōkuru/Mussel Point Mātaitai Reserve covers approximately 0.2 of a square kilometre and extends 200 metres from mean high-water mark. The mātaitai provides for customary fishing and management practices and recognises the relationship that Te Rūnanga o Makaawhio have with the area.</p> <p>SASM 198 recognises the significant mahinga kai gathering area for Ngāti Māhaki.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 199 Mussel Point – Silent File (wāhi tapu)	Gerard Nolan	S261.002	Provide proof of significance for SASM 196-199 Ōkuru
<p>Reasons why SASM199 is significant to Poutini Ngāi Tahu:</p> <p>SASM 199 covers a small area and is very significant to Poutini Ngāi Tahu. It is recorded as a ‘silent file’ given the sensitive nature of the site. If the Hearing Panel requires further information on this site, I request the ability to provide this information in a public excluded hearing session.</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 200 Jackson Bay – Ōkahu Village (Pā site, Kāinga, Mahinga kai)	Kathryn Bennie	S116.001	Remove SASM from property
<p>Reasons why SASM 200 is significant to Poutini Ngāi Tahu:</p> <p>SASM 200 recognises a historic pā site, kāinga and mahinga kai gathering areas. There is a recorded archaeological site – E37/16 site of Māori and European Settlement.</p> <p>Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) details this area as Ōkahu:</p> <p><i>“Ōkahu is the traditional name for Jackson Bay — a large, gently-curving bay in South Westland south of Haast. Ōkahu faces Te Tai-o-Rehua (the Tasman Sea) and is backed by Kā Tiritiri-o-te-moana (the Southern Alps). Ōkahu was traditionally the name of a pā located at the mouth of the Arawhata River, and has since been applied to the wider Jackson Bay area. Along with Ōkārito, and Maitahi (Bruce Bay), Ōkahu was one of the main Kāi Tahu kāika situated throughout South Westland.”</i> (References: Taylor, W.A. (1952) Lore and history of the South Island Māori. Christchurch, N.Z.: Bascands. P192.; Madgwick, P. (1992) Aotea: A history of the South Westland Māori. Greymouth, N.Z.: Greymouth Evening Star. P24, 25 & 43.).</p> <p>SASM 200 recognises the significant historical occupation of this coastal pā, kāinga and mahinga kai gathering areas that collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised..</p>			

SASM Number & Name	Submitter	Submission Point	Summary of relief sort in submission
SASM 208	John Sutton	S153.001	Restrict the SASM 208 at Neils Beach to Māori and public lands, exclude private freehold titles from the SASM.
Arawhata Pā Site (Pā site, urupā)	Mandy Deans	S549.001	Further consultation with Neils Beach Community. Note: Submission refers to SASM 1, but Neils Beach relates to SASM 208

Reasons why SASM208 is significant to Poutini Ngāi Tahu:

SASM 208 contains the No. 1 Arawata Native Reserve and the Arahura Deed of Purchase 1860. The area also contains a historic pā site and a urupā. It is known for its cultural and archaeological sites (see Figure 5), including the following recorded archaeological sites:

- E37/1 midden
- E37/3 midden
- E37/5 midden
- E37/6 midden



Figure 5: SASM 208 and NZAA sites of Māori origin

These NZAA sites are recorded in the proposed TTPP (Appendix 10).

Kā Huru Manu, the Ngāi Tahu Atlas (recognised by the New Zealand Geographic Board as an authoritative publication) provides the following details about No. 1 Arawata Native Reserve:

“This reserve comprising 55 acres over two sections situated on the south bank of the Arawata River was set aside as part of the Arahura Purchase 1860. Originally estimated at 100 acres, the reserve was never allocated in its entirety. Instead, it was allocated as two separate grants: Arawata No. 1 (33 acres) and Arawata No. 2 (20 acres). This reduction was attributed to the surveyor laying off the rest of the area as settlement sections and as a gold mining reserve for an expected influx of European settlers. In 1878 the Young Commission determined that the ownership of the reserve resided with Ihaia Tanui and nine others in varying share amounts. Since 1878 the Māori land Court has maintained succession schedules detailing changes in the ownership of the block. Both sections remain in their entirety, having never been partitioned or subdivided.”

SASM 208 recognises this area as being chosen and reserved by ancestors as a place for occupation, kāinga, historic pā, urupā and other wāhi tapu that collectively hold the memories, stories and traditions of Ngāi Tahu and early Māori. The SASM provides the ability for Ngāi Tahu whānui to have their connection to their ancestral lands recognised.