



Te Rūnanga o NGĀI TAHU

SUBMISSION ON PROPOSED MACKENZIE DISTRICT PLAN

Date: 26 January 2024

To: Mackenzie District Council
P O Box 52
53 Main Street, Farlie 7925
Attention: Proposed District Plan Submission
Submission lodged by email: info@mackenzie.govt.nz

Name of person making submission: Te Rūnanga o Ngāi Tahu (**Te Rūnanga**)

This is a submission in support of: the proposed Mackenzie District Plan Stage Three: Plan Changes 23 – 27

1. Te Rūnanga **could not** gain an advantage in trade competition through this submission
2. Te Rūnanga **wishes** to be heard in support of its submission
3. If others make a similar submission, Te Rūnanga **will** consider presenting a joint case with them at a hearing

1. Te Rūnanga o Ngāi Tahu

- 1.1. This submission is made on behalf of Te Rūnanga o Ngāi Tahu (Te Rūnanga).
- 1.2. This submission is made on behalf of Te Rūnanga which is statutorily recognised as the representative tribal body of Ngāi Tahu Whānui and was established as a body corporate on 24 April 1996 under section 6 of the Te Rūnanga o Ngāi Tahu Act 1996 (**TRONT Act**). Te Rūnanga encompasses 18 Papatipu Rūnanga, who uphold the mana whenua and mana moana of their rohe. Te Rūnanga is responsible for managing, advocating, and protecting, the rights and interests inherent to Ngāi Tahu as mana whenua.
- 1.3. Te Rūnanga expects that Mackenzie District Council accord this response with the status and weight of the tribal collective of Ngāi Tahu Whānui comprising over 80,000 registered iwi members within the Ngāi Tahu takiwā, as defined in the Ngāi Tahu Claims Settlement Act 1998 (**NTCSA**). A map of the Ngāi Tahu takiwā is included at **Appendix One**. Ngāi Tahu and Ngāi Tahu Whānui means the collective of individuals who descend from the primary hapū of Waitaha, Ngāti Mamoe, and Ngāi Tahu, namely, Kāti Kurī, Kāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri, and Kai Te Ruahikihiki.
- 1.4. Notwithstanding its statutory status as the representative voice of Ngāi Tahu Whānui “for all purposes”, Te Rūnanga accepts and respects the right of individuals and Papatipu Rūnanga to make their own responses.

2. Te Tiriti o Waitangi

- 2.1. The contemporary relationship between the Crown and Ngāi Tahu is defined by three core documents: Te Tiriti o Waitangi (Te Tiriti), the Ngāi Tahu Deed of Settlement 1997 (Deed of Settlement) and the NTCSA. These documents form an important legal relationship between Ngāi Tahu and the Crown and further entrench the Treaty partnership.
- 2.2. As recorded in the Crown Apology to Ngāi Tahu (see **Appendix Two**), the Ngāi Tahu Settlement marked a turning point, and the beginning for a “new age of co-operation”. The Crown apologised for its “past failures to acknowledge Ngāi Tahu rangatiratanga and mana over the South Island lands within its boundaries” and confirmed that it “recognises Ngāi Tahu as the tāngata whenua of, and as holding rangatiratanga within, the Takiwā of Ngāi Tahu Whānui”.

3. Ngāi Tahu interests in the proposed Mackenzie District Plan:

- 3.1. Ngāi Tahu notes the following particular interests in the proposed Mackenzie District Plan:

Treaty Relationship

- Ngāi Tahu have an expectation that the Crown will honour the Treaty and the principles upon which the Treaty is founded. All persons undertaking duties and responsibilities in accordance with the purpose this document shall recognise and respect the Crown's responsibility to give effect to principles of the Treaty.

Kaitiakitanga

- In keeping with the kaitiaki responsibilities of Ngāi Tahu whānui, Ngāi Tahu has an interest in ensuring sustainable management of natural resources, including protection of taonga and mahinga kai for future generations.
- Ngāi Tahu whānui are both users of natural resources, and stewards of those resources. At all times, Ngāi Tahu is guided by the tribal whakataukī: “mō tātou, ā, mō kā uri ā muri ake nei” (*for us and our descendants after us*).

Whanaungatanga

- Te Rūnanga has a responsibility to promote the wellbeing of Ngāi Tahu whānui and ensure that the management of Ngāi Tahu assets and the wider management of natural resources supports the development of iwi members.
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- 3.2. Statutory Acknowledgements are an instrument included in the Ngāi Tahu Claims Settlement Act 1998 (the **NTCSA**) legislation. Statutory Acknowledgements are areas acknowledged by the Crown of particular significance to Ngāi Tahu that recognise the mana of tangata whenua in relation to specific areas. The acknowledgements relate to ‘statutory areas’, which include geographic features, lakes, wetlands, rivers, areas of land and coastal marine areas. Statutory Acknowledgments particularly relate to the cultural, spiritual, historical and traditional associations with the area.
- 3.3. The relevant Tōpuni and Statutory Acknowledgements with respect to the proposed plan are Aoraki, Lake Benmore, Waitaki, Tekapo, Pūkaki, Whakarukumoana (Lake McGreggor) and Hakataramea.
- 3.4. The NTCSA describes the Ngāi Tahu associations with each of the Statutory Acknowledgement areas (refer to **Appendix Three** for a full description of these

associations for each Statutory Acknowledgment Area). These associations are material to decision making under the Resource Management Act 1991 (the **RMA**) and to this specific submission.

4. Iwi Management Plans

- 4.1. Iwi Management Plan of Kati Huirapa 1992, Waitaki Iwi Management Plan, Ngāi Tahu Ki Otago Natural Resource Management Plan 2005, and Te Whakatau Kaupapa Ngai Tahu Resource Management Strategy for the Canterbury Region.
- 4.2. These Iwi Management Plans mention points in our submission, and we submit that more provisions take these documents into account when drafting the decision for this proposed plan.

5. Relief Sought and Reasons - General

- 5.1. Te Rūnanga supports the intent of the proposed plan provision except where we ask for specific amendments or additions as set out in **Appendix Four**.
- 5.2. We acknowledge and support the relationship that Mackenzie District Council has with Nga Rūnaka in the preparation of this District Plan.
- 5.3. The submission has been drafted as a whole, with interlinking submission points. While a submission point may have been made against one provision consequential changes will be required to other related provisions within the plan to ensure consistency across the plan and to address the concerns raised.
- 5.4. The amendment sought to the proposed plan by Ngāi Tahu are to better incorporate the broader interests and aspirations of Ngāi Tahu within the Mackenzie District. The submitters consider these changes are necessary to:
 - Better achieve the purpose of the Resource Management Act 1991 (RMA), including matters under s6, having particular regard to kaitiakitanga as required under s7(a) of the RMA, and taking into account the principles of the Treaty as required under s8 of the Act.
 - Better implement the Ngāi Tahu Claims Settlement Act 1998;
 - Take into account the relevant iwi management plans mentioned above as required under s74(2A) of the RMA; and
 - Consequently, discharge the council's duties under s32 of the RMA.
- 5.5. These reasons apply to every decision requested in this submission, along with any additional specific reasons listed under each submission point.

Signed for and on behalf of Te Rūnanga o Ngāi Tahu:



Bob Penter

Acting Programme Lead – Mauri

Te Ao Tūroa,

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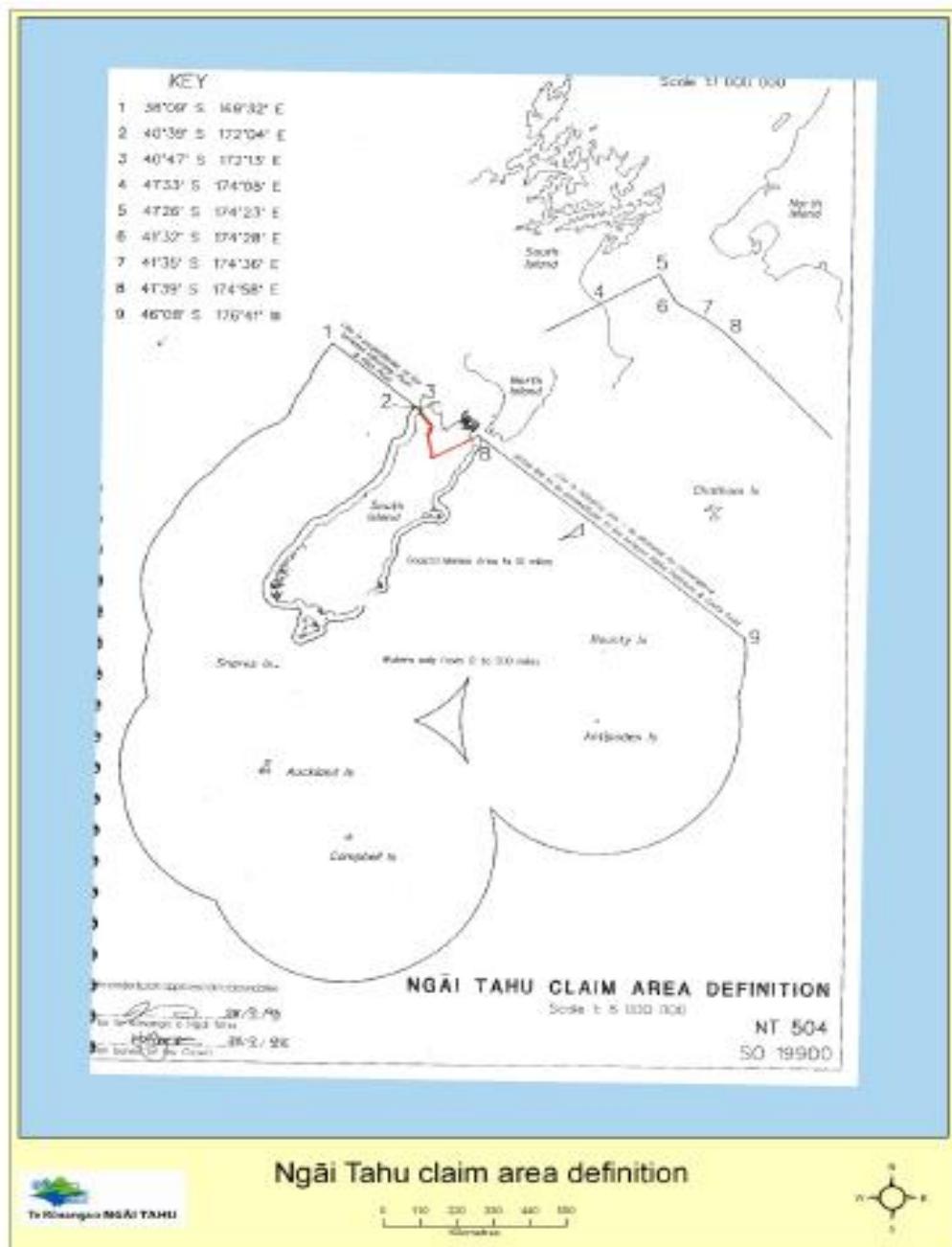
Appendix One: Map of Ngāi Tahu Takiwā

Appendix Two: Copy of the Crown apology

Appendix Three: Text of Relevant Statutory Acknowledgement Areas

Appendix Four: Submission Point Table

APPENDIX ONE: Ngāi Tahu Takiwā



APPENDIX TWO: Text of Crown Apology

The following is text of the Crown apology contained in the Ngāi Tahu Claims Settlement Act 1998.

Part One – Apology by the Crown to Ngāi Tahu

Section 6 Text in English

The text of the apology in English is as follows:

- 1 The Crown recognises the protracted labours of the Ngāi Tahu ancestors in pursuit of their claims for redress and compensation against the Crown for nearly 150 years, as alluded to in the Ngāi Tahu proverb ‘He mahi kai takata, he mahi kai hoaka’ (‘It is work that consumes people, as greenstone consumes sandstone’). The Ngāi Tahu understanding of the Crown’s responsibilities conveyed to Queen Victoria by Matiāha Tiramorehu in a petition in 1857, guided the Ngāi Tahu ancestors. Tiramorehu wrote:

“This was the command thy love laid upon these Governors … that the law be made one, that the commandments be made one, that the nation be made one, that the white skin be made just equal with the dark skin, and to lay down the love of thy graciousness to the Māori that they dwell happily … and remember the power of thy name.”

The Crown hereby acknowledges the work of the Ngāi Tahu ancestors and makes this apology to them and to their descendants.

- 2 The Crown acknowledges that it acted unconscionably and in repeated breach of the principles of the Treaty of Waitangi in its dealings with Ngāi Tahu in the purchases of Ngāi Tahu land. The Crown further acknowledges that in relation to the deeds of purchase it has failed in most material respects to honour its obligations to Ngāi Tahu as its Treaty partner, while it also failed to set aside adequate lands for Ngāi Tahu’s use, and to provide adequate economic and social resources for Ngāi Tahu.
- 3 The Crown acknowledges that, in breach of Article Two of the Treaty, it failed to preserve and protect Ngāi Tahu’s use and ownership of such of their land and valued possessions as they wished to retain.
- 4 The Crown recognises that it has failed to act towards Ngāi Tahu reasonably and with the utmost good faith in a manner consistent with the honour of the Crown. That failure is referred to in the Ngāi Tahu saying ‘Te Hapa o Niu Tirenī’ (‘The unfulfilled promise of New Zealand’). The Crown further recognises that its failure always to act in good faith deprived Ngāi Tahu of the opportunity to develop and kept the tribe for several generations in a state of poverty, a state referred to in the proverb ‘Te mate o te iwi’ (‘The malaise of the tribe’).
- 5 The Crown recognises that Ngāi Tahu has been consistently loyal to the Crown, and that the tribe has honoured its obligations and responsibilities under the Treaty of Waitangi and duties as citizens of the nation, especially, but not exclusively, in their active service in all of the major conflicts up to the present time to which New Zealand has sent troops. The Crown pays tribute to Ngāi Tahu’s loyalty and to the contribution made by the tribe to the nation.
- 6 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, 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 valued possessions as the tribe wished to retain, or to remedy effectually Ngāi Tahu's grievances.

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

Accordingly, the Crown seeks on behalf of all New Zealanders to atone for these acknowledged injustices, so far as that is now possible, and, with the historical grievances finally settled as to matters set out in the Deed of Settlement signed on 21 November 1997, to begin the process of healing and to enter a new age of co-operation with Ngāi Tahu."

APPENDIX THREE: Text of Ngā Tahu associations with the Statutory Acknowledgement Areas

Schedule 14 Statutory Acknowledgement and Schedule 80 Tōpuni for Aoraki/Mount Cook

Ngāi Tahu Association with Aoraki

In the beginning there was no Te Wai Pounamu or Aotearoa. The waters of Kiwa rolled over the place now occupied by the South Island, the North Island and Stewart Island. No sign of land existed.

Before Raki (the Sky Father) wedded Papatūānuku (the Earth Mother), each of them already had children by other unions. After the marriage, some of the Sky Children came down to greet their father's new wife and some even married Earth Daughters.

Among the celestial visitors were four sons of Raki who were named Aoraki (Cloud in the Sky), Rakiroa (Long Raki), Rakirua (Raki the Second), and Rārakiroa (Long Unbroken Line). They came down in a canoe which was known as Te Waka o Aoraki. They cruised around Papatūānuku who lay as one body in a huge continent known as Hawaiiki.

Then, keen to explore, the voyagers set out to sea, but no matter how far they travelled, they could not find land. They decided to return to their celestial home but the karakia (incantation) which should have lifted the waka (canoe) back to the heavens failed and their craft ran aground on a hidden reef, turning to stone and earth in the process.

The waka listed and settled with the west side much higher out of the water than the east. Thus the whole waka formed the South Island, hence the name: Te Waka o Aoraki. Aoraki and his brothers clambered on to the high side and were turned to stone. They are still there today. Aoraki is the mountain known to Pākehā as Mount Cook, and his brothers are the next highest peaks near him. The form of the island as it now is owes much to the subsequent deeds of Tū Te Rakiwhānoa, who took on the job of shaping the land to make it fit for human habitation. For Ngāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations, these histories reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

The meltwaters that flow from Aoraki are sacred. On special occasions of cultural moment, the blessings of Aoraki are sought through taking of small amounts of its “special” waters, back to other parts of the island for use in ceremonial occasions.

The mauri of Aoraki represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whānui with the mountain.

The saying “He kapua kei runga i Aoraki, whakarewa whakarewa” (“The cloud that floats aloft Aoraki, for ever fly, stay aloft”) refers to the cloud that often surrounds Aoraki. Aoraki does not always “come out” for visitors to see, just as that a great chief is not always giving audience, or on “show”. It is for Aoraki to choose when to emerge from his cloak of mist, a power and influence that is beyond mortals, symbolising the mana of Aoraki.

To Ngāi Tahu, Aoraki represents the most sacred of ancestors, from whom Ngāi Tahu descend and who provides the iwi with its sense of communal identity, solidarity, and purpose. It follows that the ancestor embodied in the mountain remains the physical manifestation of Aoraki, the link between the supernatural and the natural world. The tapu associated with Aoraki is a significant dimension of the tribal value, and is the source of the power over life and death which the mountain possesses.

Schedule 16 Statutory Acknowledgement for Hakataramea River

Ngāi Tahu association with the Hakataramea River

The creation of the Hakataramea relates in time to Te Waka o Aoraki, and the further shaping of the island by Tū Te Rakiwhānoa and his assistants, including Marokura who stocked the waterways and Kahukura, who stocked the forests. For Ngāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations, these histories reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

The name “Hakataramea” refers to the taramea plant from which a prized perfume was extracted. The name reflects the fact that taramea once grew in abundance in the vicinity of the river, and was easily accessed.

As well as being a mahinga kai in its own right, the Hakataramea was also an alternative route to the Aoraki region, forming part of the network of waterways and land-based mahinga kai in this part of the interior. This area was a part of the seasonal trail of mahinga kai and resource gathering, and hapū and whānau interaction. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the river.

The Hakataramea was a noted and popular indigenous fishery, offering tuna (eel), kanakana (lamprey), kōkopu, waikōura (freshwater crayfish) and waikākahi (freshwater mussel). Other mahinga kai taken from the Hakataramea included weka, tī kōuka (cabbage tree) and taramea (spaniard grass). 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 Hakataramea, the relationship of people with the river 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.

These mahinga kai resources supported both semi-permanent and seasonal occupations, including a kāinga called Te Wai-tohi near the confluence of the Hakataramea and Waitaki rivers.

The surviving rock art remnants and rock shelters are a particular taonga of the area, providing a unique record of the lives and beliefs of the people who travelled the river.

Because of the long history of use of the river as both a highway and a mahinga kai, supporting permanent and temporary occupation, there are a number of urupā, wāhi tapu and wāhi taonga associated with the river. These are all places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are a particular focus for whānau traditions.

The mauri of the Hakataramēa represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whānui with the river.

Schedule 34 Statutory Acknowledgement for Lake Pūkaki

Ngāi Tahu association with Lake Pūkaki

Pūkaki is one of the lakes referred to in the tradition of “Ngā Puna Wai Karikari o Rakaihautu” which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand. Rakaihautu beached his canoe at Whakatū (Nelson). From Whakatū, Rakaihautu divided the new arrivals in two, with his son taking one party to explore the coastline southwards and Rakaihautu taking another southwards by an inland route. On his inland journey southward, Rakaihautu used his famous kō (a tool similar to a spade) to dig the principal lakes of Te Wai Pounamu, including Pūkaki.

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

Pūkaki is referred to in Ngāi Tahu tradition as the basin that captures the tears of Aoraki: a reference to the meltwaters that flow from Aoraki into the lake in the spring time.

As well as its association with Aoraki, Pūkaki is also a mahinga kai, noted particularly for its water fowl. The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the lake, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The mauri of Pūkaki represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whānui with the lake.

Schedule 57 Statutory acknowledgement for Takapo (Lake Tekapo)

Ngāi Tahu association with Takapo

Takapo is one of the lakes referred to in the tradition of “Ngā Puna Wai Karikari o Rakaihautu” which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand. Rakaihautu beached his canoe at Whakatū (Nelson). From Whakatū, Rakaihautu divided the new arrivals in two, with his son taking one party to explore the coastline southwards and Rakaihautu taking another southwards by an inland route. On his inland journey southward, Rakaihautu used his famous kō (a tool similar to a spade) to dig the principal lakes of Te Wai Pounamu, including Takapo.

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

Takapo was often occupied by Ngāi Tahu, and, like most lakes, there are traditions of a taniwha connected with it. Tradition has it that the tohunga Te Maiharoa is the only person to have swum the lake and escaped the taniwha. This story is told to demonstrate that the mana of Te Maiharoa was greater than that of the taniwha of the lake.

As a result of this history of occupation, there are a number of urupā associated with the lake. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations.

Takapo served as a mahinga kai for South Canterbury Ngāi Tahu. Waterfowl and eel were the main foods taken from this lake. The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the lake, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The mauri of Takapo represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whānui with the lake.

Schedule 72 Statutory acknowledgement for Waitaki River

Ngāi Tahu association with the Waitaki

The name Waitaki (a South Island variant of the name Waitangi which is found throughout the North Island) is a common place name throughout Polynesia. Although the specific tradition behind the name has been lost in this case, it literally means “the waterway of tears”, and the

Waitaki is often referred to in whaikōrero (oratory) as representing the tears of Aoraki which spill into Lake Pūkaki and eventually make their way south along the river to the coast. This image is captured in the whakatauākī: “Ko Waitaki te awa, kā roimata nā Aoraki i riringi” (“Waitaki is the river, the tears spilled by Aoraki”).

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

The Ngāi Tahu association with the Waitaki extends back to the first human habitation of Te Wai Pounamu. As such, the river is an essential element of the identity of Ngāi Tahu as an iwi. A moa butchery site at the mouth of the river is one of the oldest recorded settlement sites in the island and other sites further up the river are also extremely ancient. The Waitaki was a traditional route to the mahinga kai resources of inland North Otago and the once bush clad Waitaki Valley. The use of mōkihi (river craft constructed from raupō, or reeds), to carry the spoils of hunting expeditions down the river is particularly associated with the Waitaki, one of the few places where the construction and navigation of these vessels is still practised to this day.

The river also led to the central lakes district – itself a rich source of mahinga kai – and from there across the Southern Alps to the treasured pounamu resource of Te Tai Poutini (the West Coast). The river served as a major highway for such travels from both North Otago and South Canterbury. Thus there were numerous tauranga waka (or landing places) on the river. The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the river. The Waitaki was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the river.

In 1877, the religious leader Te Maiharoa, a descendant of Te Rakaihautu, led his people up the Waitaki to establish a settlement at Te Ao Mārama (near modern-day Ōmārama), to demonstrate his assertion that the interior had not been sold by Ngāi Tahu, and therefore still belonged to the iwi. Although the settlement was eventually broken up by the constabulary, and the people forced to retreat back down the river, the episode is a significant one in the long history of Te Kerēme (the Ngāi Tahu Claim).

As well as acting as a route to the inland mahinga kai sources, the river itself provided many forms of kai for those living near it or travelling on it. The Waitaki was and still is noted for its indigenous fisheries, including tuna (eel), inaka, kōkopu and kōaro species (whitebait), kanakana (lamprey) and waikōura (freshwater crayfish); with aua (yellow-eyed mullet) and mōhoao (black flounder) being found at the mouth. Many of these species are diadromous (migrating between sea and freshwater to spawn).

The extensive wetland areas formerly associated with the river once provided important spawning, rearing and feeding grounds for all of these species and were among the richest mahinga kai areas on the river. Although many of these species have now been depleted, the Waitaki remains a nationally important fishery. 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 Waitaki, the relationship of people with the river 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.

The Waitaki Valley holds one the country's major collections of rock art, and the river itself seems to have acted as a form of cultural "barrier" in rock art design. The surviving rock art remnants are a particular taonga of the area, providing a unique record of the lives and beliefs of the people who travelled the river. Because of the long history of use of the river as both a highway and a mahinga kai, supporting permanent and temporary nohoanga (occupation sites), there are numerous urupā, wāhi tapu and wāhi taonga associated with the river. These are all places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are a particular focus for whānau traditions.

The mauri of the Waitaki River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whānui with the river.

Schedule 77 Statutory acknowledgement for Whakarukumoana (Lake McGregor)

Ngāi Tahu Association with Whakarukumoana

Whakarukumoana is one of the lakes referred to in the tradition of "Ngā Puna Wai Karikari o Rakaihautu" which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand. Rakaihautu beached his canoe at Whakatū (Nelson). From Whakatū, Rakaihautu divided the new arrivals in two, with his son taking one party to explore the coastline southwards and Rakaihautu taking another southwards by an inland route. On his inland journey southward, Rakaihautu used his famous kō (a tool similar to a spade) to dig the principal lakes of Te Wai Pounamu, including Whakarukumoana.

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

Draining into Takapo (Lake Tekapo) via Te Waiātekāmana, Whakarukumoana forms a part of the network of waterways and land-based mahinga kai in this part of the interior. This area was a part of the seasonal trail of mahinga kai and resource gathering, and hapū and whānau bonding. Knowledge of these trails continues to be held by whānau and hapū and is regarded

as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the lake.

The lake was very productive, although the indigenous fishery has now been depleted. The warmer shallows are important habitats for tuna (eels) and indigenous fish which prefer such conditions. This rain-fed lake is a habitat for upland bully, common bully, long-finned eel and galaxids as well as introduced trout.

Waterfowl, including a range of duck species, crested grebe and weka (formerly) are another important mahinga kai associated with the lake. Flora gathered from land adjoining the lake included matagouri, taramea, tutu, tātaraheka, mānuka, snowgrass, and raupō. The succulent kiore (polynesian rat) was once an important food resource, as was the moa.

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the lake, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today. The mauri of Whakarukumoana represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whānui with the lake.

Appendix Four: Mackenzie District Plan Review – Stage Three: Rural Areas

Submission by Te Rūnanga o Ngāi Tahu (Te Rūnanga)

Date: 26 January 2024

#	Plan Chapter	Section Provision	Support or Oppose	Reason	Decision Sought (Amendments are indicated in red, bold, crossed out, and underlined)
Part 1 – Introductions and General Provisions	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Interpretation Definitions Definition Nesting Table Abbreviations	Neutral	Te Rūnanga do not oppose Interpretation, Definitions, Definition Nesting Table or Abbreviations unless specified later in this table.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NATC – Natural Character Introduction	Support	The Introduction to Natural Character recognises the importance of experiential attributes, remoteness, natural dark night skies, waterbodies and their margins to Mana whenua. How they view the environment, the historical and contemporary connections they have with these waterbodies (e.g Mahika kai), and how these values could be compromised.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NATC – Natural Character Objectives NATC-O1 and NATC-O2	Support	The objectives recognise and provide for the historic and contemporary relationship of Mana whenua with water bodies and their cultural traditions are protected and provided for.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NATC – Natural Character Policies NATC P1 and P2	Support	The policies recognise Mana whenua interests in waterbodies and their margins. They recognise their place and function within the whenua.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NATC – Natural Character Rules NATC R1 to R4 Standards NATC – S1 including matters of discretion. Table NATC -1 NATC-SCHED1	Support	The rules, standards, matters of discretion, table and schedules are appropriate for the activities being managed.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes Introduction	Support in part	The Introduction recognises the significant Kāi Tahu cultural traditions that are within the Outstanding Natural Landscape and features.	Amend as follows: “Many areas identified as an ONL are also Sites and Areas of Significance to Māori because of wāhi tūpuna or taoka values, or the importance of the area to cultural traditions, history or identity. <u>This includes the highly natural, remote landscape character and the dark night skies.</u> The values of each of these areas are set out in more detail in the SASM Chapter. The approach taken in the District Plan is to manage effects on landscape values and Mana whenua values in an integrated manner, and where a resource consent is

					triggered under rules in this chapter for an activity which is also located within a SASM, consideration should also be given to effects on the values of the SASM and to the objectives and policies in the SASM Chapter. In some cases, additional rules will apply in the SASM Chapter”.
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes Objectives and Policies Objective NFL-O1 Objective NFL-O2	Support	The objective promotes the protection of the districts Outstanding Natural Landscape and features.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes Objectives and Policies Objective NFL-O3	Neutral	While forestry may form part of the natural landscape it has a commercial element that needs to be managed.	Retain as notified.
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes Objectives and Policies Policies NFL-P1	Support	Kai Tahu have a sacred and spiritual connection to the natural values of the district. Te Rūnanga supports the provision as it protects and enhance the views, landforms and vastness of the landscape and the connection of Mana whenua to these areas.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes Objectives and Policies Policies NFL-P2	Support	The policy recognises the significance of Te Manahuna/Mackenzie Basin ONL to Kāi Tahu and outlines what is required for an application.	Retain as notified

Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes Objectives and Policies Policies NFL-P3, P4,& P6 – NFL-P11	Support	Te Runanga do not oppose Policies NFL-P3 to NFL-P11 as they provide direction on how to manage different activities while protecting the values within and ONL or ONF.	Retain as notified.
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes Policies NPL- P5 and Rules Rule NFL-R1 – NFL-R3	Support	Policy NFL-P5 and the rules recognises the significance of Te Manahuna/Mackenzie Basin ONL to Kāi Tahu and aims to protect those values and connections.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes Rules Rule NFL-R4 – NFL-R13, associated matters of control or discretion, and rule standards NFLS1-S5.	Support	Rules NFL-R4 – NFL R13, the associated matters and status of discretionary when compliance is not achieved as manage the effects on the natural character of the landscape and enables not only Kāi Tahu values but all natural character values to be assessed on a case-by-case bases, where the activity does not meet the relevant standard.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes Matters of control or Discretion NFL-MD1 and NFL - MD2	Support	Kāi Tahu have a sacred and spiritual connection to the highly natural values of the district. Te Rūnanga supports these matters as they protect provisions that protect intrinsic landscape views.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Natural Environment Values (PC23, PC27) NFL – Natural Features and Landscapes NFL – SCHED1, NFL-SCHED2, NFL- SCHED3.	Support	The schedules are an important component of the provisions that aim to recognize and protect the particularly special features and landscapes within the Mackenzie District.	Retain as notified
Part 3 – Area-Specific Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Zones Rural Zones (PC23, PC25) GRUZ – General Rural Zone Introduction	Support	The introduction recognises areas of significance to Kāi Tahu.	Retain as notified

Part 3 – Area-Specific Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Zones Rural Zones (PC23, PC25) GRUZ – General Rural Zone Objectives GRUZ-02	Support	Ngāi Tahu have a sacred and spiritual connection to the natural values of the district. This provision aims to protect the unique character of the rural environment.	Retain as notified
Part 3 – Area Specific Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Zones Rural Zones (PC23, PC25) GRUZ – General Rural Zone Objectives and Policies Policies GRUZ-P1 – GRUZ-P9	Support	It is important to protect the values of the district while enabling economic wellbeing. This includes the impact of wilding conifers on the community and values within the district.	Retain as notified
Part 3 – Area-Specific Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Zones Rural Zones (PC23, PC25) GRUZ – General Rural Zone Rules GRUZ-R1 – GRUZ-R22	Support	Kāi Tahu have a sacred and spiritual connection to the natural values of the district. Te Rūnanga supports provisions that protect the values within the rural zone while providing for the economic wellbeing of the district.	Retain as notified
Part 3 – Area-Specific Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Zones Rural Zones (PC23, PC25) GRUZ – General Rural Zone GRUZ-S1 – GRUZ-12	Support	Kāi Tahu have a sacred and spiritual connection to the natural values of the district. Te Rūnanga supports provisions that protect the values within the rural zone while providing for the economic wellbeing of the district.	Retain as notified
Part 3 – Area-Specific Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Zones Rural Zones (PC23, PC25) GRUZ – General Rural Zone GRUZ-MD1 Scale, Location and Design	Support	Kāi Tahu have a sacred and spiritual connection to the natural values of the district. Te Rūnanga supports provisions that protect the values within the rural zone while providing for the economic wellbeing of the district.	Retain as notified
Part 3 – Area-Specific Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Zones Precincts (Multi-Zone) PREC3 – Takamana / Lake Alexandrina Hut Settlements Precinct Objectives and Policies Objectives PREC3-O1	Support	Kāi Tahu have a sacred and spiritual connection to the dark night sky and the highly natural values of the district. Te Rūnanga supports the parts of the provision that protect the intrinsic values of the landscape.	Retain as notified

Part 3 – Area-Specific Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Zones Precincts (Multi-Zone) PREC3 – Takamana / Lake Alexandrina Hut Settlements Precinct Objectives and Policies Policies PREC3-P1	Support	Kāi Tahu have a sacred and spiritual connection to the highly natural values of the district. Te Rūnanga supports the parts of the provision that protect the intrinsic values of the landscape.	Retain as notified
Part 3 – Area-Specific Matters	Plan Change 23 General Rural Zone, Natural Features and Landscapes, and Natural Character	Zones Precincts (Multi-Zone) PREC3 – Takamana / Lake Alexandrina Hut Settlements Precinct Objectives and Policies Rules PREC3-R1	Support	Kāi Tahu have a sacred and spiritual connection to the highly natural values of the district. Te Rūnanga supports provisions that protect the intrinsic landscape views while providing for the economic wellbeing of the district.	Retain as notified
Part 1 – Introduction and General Provisions	Historical and Cultural Values / Sites and Areas of Significance to Māori (PC 24)	Interpretation Definitions/Glossary – Ngā Rūnaka	Support in part	<p>The introduction to the SASM section states:</p> <p>"The rūnaka who hold Mana whenua status within the Mackenzie District are Te Rūnanga o Arowhenua, Te Rūnanga o Waihao and Te Rūnanga o Moeraki (hereon referred to as Ngā Rūnaka)."</p> <p>The rule section of the SASM chapter has a number of rules relating to activities that refer to Ngā Rūnaka only.</p> <p>The plan recognises the Ngāi Tahu Claims Settlement Act (NTCSA) 1998 and the statutory acknowledgements, Nohoaka entitlements and the tōpuni (Aoraka) within the Mackenzie District identified in this act.</p> <p>While Te Rūnanga o Ngāi Tahu (Te Rūnanga) in carrying out its duties to protect the settlement on behalf of all Kāi Tahu Whānui works (Section 15 of the Te Rūnanga o Ngāi Tahu Act 1996) with Ngā Rūnaka the way the plan rules are currently drafted could impact this responsibility,</p> <p>A number of rules and discretions in the SASM chapter (which has links to other chapter rules (e.g Natural Character)) to Ngā Rūnaka only and could prevent Te Rūnanga from using or being approached on matters relating to settlement within these rules. For example, Te Rūnanga manages the Settlement Nohoaka entitlements across the Takiwā, including issuing authorisations to use the Nohoaka entitlements as allowed under settlement. However, rule SASM R2 only refers to Ngā Rūnaka.</p> <p>To avoid confusion within the wider community about when Te Rūnanga would act on behalf or with Ngā Rūnaka, Te Rūnanga needs to be reference alongside Ngā Rūnaka. However, it is considered that rather than changing the plan rules to include the Te Rūnanga a change to the Rūnaka definition is considered a cleaner option.</p> <p>The plan defines both Mana whenua (within the glossary) and Ngā Rūnaka. Furthermore, the Glossary also defines Ngā Rūnaka is defined in the Glossary as: "Multiple rūnanga". This results in two definitions for Ngā Rūnaka within the plan which will create confusion.</p>	<p>Amend Plan Ngā Rūnaka definition as follows:</p> <p>Ngā Rūnaka:</p> <ol style="list-style-type: none"> means Te Rūnanga o Arowhenua, Te Rūnanga o Waihao and Te Rūnanga o Moeraki as a collective and who hold Mana whenua status within Te Manahuna / Mackenzie District; and Means Te Rūnanga o Ngāi Tahu for matters associated or related by any means to any matter in the Ngāi Tahu Deed of Settlement or Ngāi Tahu Claims Settlement Act 1998. <p>Amend Ngā Rūnaka in the definitions or the glossary and replace with the wording above including the amendment sought so there is only one definition within the plan.</p>

Part 2 District Wide Matters	Historical and Cultural Values / Sites and Areas of Significance to Māori (PC 24)	All other definitions and glossary	Support	The remaining definitions relating to this chapter are appropriate.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values / Sites and Areas of Significance to Māori (PC 24)	Entire Introduction:	Support	<p>This section recognizes Te Rūnanga o Arowhenua, Te Rūnanga o Waihao and Te Rūnanga o Moeraki (Ngā Rūnaka) as Mana whenua of Te Manahuna / Mackenzie District and introduces the types of SASM's and mātauraka māori principles, and tools, such as:</p> <ul style="list-style-type: none"> i. Wāhi tūpuna; ii. Kāi Tahu tūpuna ; iii. Wāhi tapu; iv. Takata whenua; v. Wāhi Taoka; vi. Mahika kai; vii. Silent files; viii. Māori rock art; ix. Taniwha; x. and Nohoaka. <p>It is important Ngā Rūnaka are able to exercise tino rangatirataka and kaitiakitaka over their ancestral lands, sites and areas of significance, water, wāhi tapu and other taoka, whenua, moana and wai.</p> <p>The section also sets out how this chapter should be read with other parts of the plan.</p>	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Objectives and Policies Objectives Objective SASM-O1	Support	<p>It is important that Kāi Tahu rakatirataka is recognised and they are able to exercise kaitiakitaka over their ancestral lands, sites and areas of significance, water, wāhi tapu and other taoka.</p>	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Objectives and Policies Objectives Objective SASM-O2	Support	<p>As per section 6(e) it is important that the relationship of Mana whenua with their ancestral lands, sites and areas of significance, water, wāhi tapu and other taoka is maintained.</p>	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Objectives and Policies Objectives Objective SASM-O3	Support	<p>It is important that SASM's are protected against inappropriate use and development</p>	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Objectives and Policies Objectives Objective SASM-O4	Support	<p>It is important to Te Rūnanga that Kāi Tahu Whānui maintain access to mahika kai and nohoaka in accord with the Ngāi Tahu Claims Settlement Act 1998.</p> <p>The principles of mahika kai and nohoaka are of great value to Kāi Tahu whānui because of their historical and contemporary connection to the whenua, moana and wai. The contemporary and ongoing connections and aspirations of Kāi Tahu to exercise tino rangatirataka and kaitiakitaka in the te ao tūroa, (the natural environment) are guaranteed under Te Tiriti o Waitangi and Ngāi Tahu Claims Settlement Act 1998</p>	Retain as notified

#	Plan Chapter	Section Provision	Support or Oppose	Reason	Decision Sought
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Objectives and Policies Objectives Policies SASM- P1 to P7	Support	It is important that SASM's and the historical and contemporary connection to these sites are protected and enhanced for Kāi Tahu. These policies enable Kāi Tahu whānui to maintain and enhance not only their historical connection to the whenua, moana and wai but also their contemporary and ongoing connections and relationships.	Retain as notified
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#	Plan Chapter	Section Provision	Support or Oppose	Reason	Decision Sought
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Rules SASM-R1	Support in part	The rule seeks to provide Mana whenua with rangatiratako over their whenua and enable them to undertake Mahika kai activities. However, the rule as currently written only applies to SASM – SCHED1. Te Rūnanga o Ngāi Tahu and Ngā Rūnaka may also undertake activities covered by this rule on the Nohoaka Sites listed in SASM_SCHED4.	Amend the rule as follows: Include SASM-SCHED4 . Retain the remainder of the rule as notified provided the amendment sought to the definition of Ngā Rūnaka occurs. If the change to Ngā Rūnaka is not agreed, then Te Rūnanga o Ngāi Tahu needs to be included in this rule. For the reasons outlined within the definition's discussion.
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Rules SASM-R2	Support	The rule enables Kāi Tahu to undertake traditional practices in traditional places. Without this rule and the amendment sort to the definition for Ngā Rūnaka, Te Rūnanga would not be able to manage the permit system it has for the nohoaka entitlements (provided as part of settlement) it manages on behalf of Kāi Tahu Whānui.	Retain as notified provided the amendment sought to the definition of Ngā Rūnaka occurs. If the change to Ngā Rūnaka is not agreed, then Te Rūnanga o Ngāi Tahu needs to be included in this rule. For the reasons outlined within the definition's discussion.
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Rules SASM-R3	Support	The rule applies protection of values and connections associated within these areas.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Rules SASM-R4	Support	The rule applies protection of values and connections associated within these areas.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Rules SASM-R5	Support	The rule applies protection of values and connections associated within these areas.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Rules SASM-R6	Support	The rule and status require consideration of the effects of these activities on Ngā Rūnaka values within a SASM. It is appropriate that these activities are considered on a case-by-case basis through the consenting process and given a higher consideration given the impact they can have on the special values within these areas.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Rules SASM-R7	Support	Te Rūnanga seek to ensure Māori rock art is protected in perpetuity. And, as such, support the protection of Māori rock art in Situ. However, acknowledges that there may be some rare situations when that protection may require a consenting pathway of this type.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values	Rules SASM-R8	Support	Te Rūnanga seek to ensure Māori rock art is protected in perpetuity. And, as such, support the protection of Māori rock art in Situ and the	Retain as notified

	Sites and Areas of Significance to Māori (PC 24)			consideration of the effects of commercial forestry on the values within these areas.	
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Note: Non-Notification of Applications.	Support in part	This is appropriate given the specificity of the effects of these activities within the rules, with a Restricted Discretionary status, are limited to effects that would impact Kāi Tahu values and only Kāi Tahu can speak to the effect on their values. However, for the general plan users it may not be clear that both Ngā Rūnaka and the Ngāi Tahu Māori Rock Art Trust may need to be limited notified for activities that trigger the rules.	Amend in part provided changes relating to the Ngā Rūnaka occur as per other submission points are provided for as follows: Note: Non-notification of Applications <i>Any application for resource consent for restricted discretionary activities will not be publicly notified and, for the purpose of limited notification, assessment of affected persons shall be limited to effects on Mana whenua.</i> <i>(Note: for limited notification purposes this will include Ngā Rūnaka and the Ngāi Tahu Māori Rock Art Trust)</i>
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	Matters of Discretion SASM-MD1	Support	It is important that all the effects associated with an activity on the values associated with the listed SASM's are able to be considered during the consenting process.	Retain as notified provided the amendment sought to the definition of Ngā Rūnaka occurs. If the change to Ngā Rūnaka is not agreed, then Te Rūnanga o Ngāi Tahu needs to be included in this discretion. For the reasons outlined within the definition's discussion.

#	Plan Chapter	Section Provision	Support or Oppose	Reason	Decision Sought
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM1 - Tarahaka Tirau/Broderick Pass	Support	The provision recognises Mana whenua connection to a traditional Ngā Rūnaka trail.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM2 - Takapō to Aoraki Trail	Support	The provision recognises Mana whenua connection to a traditional Ngā Rūnaka trail.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM3 - Te-Kopi-o-Opihi Trail	Support	The provision recognises Mana whenua connection to a traditional Ngā Rūnaka trail.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM4 - Hakataramea Valley Trail	Support	The provision recognises mana whenua connection to a traditional Ngā Rūnaka trails.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM5 - Hakataramea Valley Trail	Support	The provision recognises Mana whenua connection to a traditional Ngā Rūnaka trails.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM6 - Mackenzie Pass Trail	Support	The provision recognises Mana whenua connection to a traditional Ngā Rūnaka trail.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM7 - Hurutini	Support	The provision recognises a kāinga/Mahika Kai Area and associated relationship with the whenua.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM8 - Here Wahine	Support	The provision recognises a kāinga/Mahika Kai Area.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM9 - Tauwharekura	Support	The provision recognises a kāinga mahika kai area.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM10 - Te Awa Moko	Support	The provision recognises a kāinga/Mahika Kai Area.	Retain as notified

	Sites and Areas of Significance to Māori (PC 24)				
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM11 - Poko Ānini, Te Waiotūtahi, Ōpāua, and Tapua-o-Kanapio - kāinga	Support	The provision recognises a kāinga/Mahika Kai Area.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM12 - Katarua/Burkes Pass	Support	The provision recognises a kāinga/Mahika Kai Area.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM48 - Te Pā-o-Kāti-Kurī/Mount Maggie	Support	The provision recognises the cultural and spiritual significance of te mauka, Te Pā-o-Kāti-Kurī, an ancestor to Ngā Rūnaka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM49	Support	The provision recognises Te Kōhai as an ancestor to Ngā Rūnaka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM50	Support	The provision recognises the significance of Ōtehīwai as an ancestor to Ngā Rūnaka. The provision recognises the historical and contemporary connection of Ngā Rūnaka to the whenua, moana and wai	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM51	Support	The provision acknowledges the significance of Kirikirikatata/Mt Cook Mountain Range – Landscape to Ngā Rūnaka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM52	Support	The provision recognises the significance of Te Tari-o-Mauka-Atua/Ben Ōhau Range as an ancestor to Ngā Rūnaka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM53	Support	The provision recognises the cultural significance of the Grampian Mountains to Ngā Rūnaka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM54	Support	The provision recognises the significance of Te Kāhui Kaupeka/Mt D'Archiac - Sibbald Range as an ancestor to Ngā Rūnaka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM55	Support	The provision recognises the cultural significance of Ōtūpaka/Mary Range as wāhi tūpuna.	Retain as notified

	Sites and Areas of Significance to Māori (PC 24)				
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM56	Support	The provision recognises the cultural significance of Tauwharekura/Grays Hill as wāhi tūpuna.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM57	Support in part	The provision recognises the cultural importance of Aoraki/Mount Cook, recognised by the crown within Schedule 80 of the Ngāi Tahu Claims Settlement Act 1998. In accordance with sections 237 and 238 of the Ngāi Tahu Claims settlement act Aoraki/Mount Cook has been declared a Tōpuni. The provision considers the area, wāhi tupuna, wāhi taoka and wāhi tapu.	Amend as follows: Mountain/Mountain range, Statutory acknowledgement and Tōpuni A consequential change will also be required within MW3.2 Statutory Acknowledgements to reflect this change sought.
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM58	Support	The provision recognises the significance of Tauwharekura/Grays Hill as an ancestor to Ngā Rūnaka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM59	Support	The provision recognises the cultural significance of the Rollesby Range as wāhi tūpuna.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM60	Support	The provision recognises the significance of Naumann Range as an ancestor to Ngā Rūnaka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM61	Support	The provision recognises the cultural significance of the Dalgety Range as wāhi tūpuna.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 1 SASM62	Support	The provision recognises the cultural significance of Tarahaoa/Mt Peel as wāhi tupuna, wāhi taoka and wāhi tapu.	Retain as notified
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#	Plan Chapter	Section Provision	Support or Oppose	Reason	Decision Sought
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM13	Support	The provision recognises the cultural significance of the coal river fan as wāhi tupuna, wāhi taoka and wāhi tapu.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM14	Support	The provision recognises the cultural significance of Motuariki/Motuariki Island as wāhi tupuna, wāhi taoka, wāhi tapu, wai tapu.	Retain as notified

Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM15	Support	The provision recognises the cultural association with Lake Takapo as recognised by the crown under Schedule 57 of the Ngāi Tahu Claims Settlement Act 1998. The provision considers the area wai tapu, wāhi tupuna, wāhi taoka, wāhi tapu and wai taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM16	Support	The provision seeks to recognises cultural significance of Whakarukumoana/Lake McGregor to the Mana whenua, as recognised by the crown under Schedule 77 of the Ngāi Tahu Claims Settlement Act 1998.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM17	Support	The provision recognises the cultural significance of Lake Pūkaki mandatory under Schedule 34 of the Ngāi Tahu Claims Settlement Act 1998. The provision considers the area wai tapu, wāhi tupuna, wāhi taoka, wāhi tapu and wai taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM18	Support	The provision recognises the cultural significance of Takamana/Lake Alexandrina as wai taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM19	Support	The provision seeks to recognises cultural significance of Te Ao Mārama (Lake Benmore)to the Mana whenua, as recognised by the crown under Schedule 59 of the Ngāi Tahu Claims Settlement Act 1998.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM20	Support	The provision recognises the cultural significance of Coal River as wai taoka, wāhi taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM21	Support	The provision recognises the cultural significance of Takapō River/Tekapo River as wai taoka, wāhi taoka, wāhi taoka and Wāhi tupuna.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM22	Support	The provision recognises the cultural significance of Takapō River/Tekapo River as wai taoka, wāhi taoka, wāhi taoka and Wāhi tupuna.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM23	Support	The provision recognises the cultural significance of Te Awa-a-Takatamira/Cass River wai taoka and wāhi taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM24	Support	The provision recognises the cultural significance of Hakatere/Fork Stream as wai taoka and wāhi taoka.	Retain as notified

Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM25	Support	The provision recognises the cultural significance of Whaka-no-hāpua/Washdyke Stream as wai taoka, wāhi taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM26	Support	The provision recognises the cultural significance of Ōpūaha River/Opuha River as wai taoka, wāhi taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM27	Support	The provision recognises the cultural significance of Hakataramea River as wai taoka, wāhi taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM28	Support	The provision recognises the cultural significance of Te Awaure/Jollie River as wai taoka, wāhi taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM29	Support	The provision recognises the significance of Whimiaho/Godley River as an ancestor to Ngā Rūnaka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM30	Support	The provision recognises the cultural significance of Te Awa Whakamau/Tasman River as wāhi taoka, wai taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM31	Support	The provision recognises the cultural significance of Maukakūkuta/Macaulay River as wāhi taoka, wai taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM32	Support	The provision recognises the cultural significance of Te Wai a Te Kāmana River as wāhi taoka, wai taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM33	Support	The provision recognises the cultural significance of Ribbonwood Creek as wāhi taoka, wai taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM34	Support	The provision recognises the cultural significance of Te Awa Āruhe/Hopkins River as wāhi taoka, wai taoka, wai tapu and wāhi tupuna.	Retain as notified

Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM35	Support	The provision recognises the cultural significance of Whakatipu/Twizel River as wāhi taoka, wai taoka left by ancestors to sustain their mauri.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM36	Support	The provision recognises the cultural significance of Te Kōhai/Mary Burn Stream as wāhi taoka, wai taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM37	Support	The provision recognises the cultural significance of Pūkaki River as wāhi taoka, wai taoka, wai tapu and wāhi tupuna.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM38	Support	The provision recognises the cultural significance of Te Ana-a-Wai River/Tengawai River as wai tapu, wai taoka, wāhi taoka, wāhi tupuna and wāhi tapu.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM39	Support	The provision recognises the cultural significance of Te Puna Takatu/Station Creek as wai tapu, wai taoka, wāhi taoka, wāhi tupuna and wāhi tapu.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM40	Support	The provision recognises the cultural significance of Ōpihi River as wai tapu, wai taoka, wāhi taoka, wāhi tupuna and wāhi tapu.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM41	Support	The provision recognises the cultural significance of Ōrāri/Orari River as wai tapu, wai taoka and wāhi taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM42	Support	The provision recognises the cultural significance of deep creek as wai taoka and wāhi taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM43	Support	The provision recognises the South Ōpūaha/Opuha River as wai taoka and wāhi taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM44	Support	The provision recognises the Pureora River (correct spelling of Pareora River) as wai taoka and wāhi taoka.	Retain as notified

Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM45	Support	The provision recognises Te Wai-a-Kohe/Irishman Creek as wāhi taoka, wai taoka.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM46	Support	The provision recognises the cultural significance of Ōhau River as wāhi taoka, wai taoka,	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED1: Table 2 SASM47	Support	The provision recognises the cultural significance of North Ōpūaha/Opuha River as wāhi taoka, wai taoka.	Retain as notified
REASONS FOR DECISION					
#	Plan Chapter	Section Provision	Support or Oppose	Reason	Decision Sought
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED2: Table 2 Silent File Areas SASM69 - SASM79	Support	The schedule identifies these culturally important sites for Nga Rūnaka and the sensitivity required around their management to enable their protection.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED3: Table 2 Silent File Areas SASM80 - SASM90	Support	The schedule identifies Nga Rūnaka rock art sites to enable their protection.	Retain as notified
Part 2 District Wide Matters	Historical and Cultural Values Sites and Areas of Significance to Māori (PC 24)	SASM-SCHED4 – Nohoaka Sites SASM63 - SASM68	Support	The sites listed in this schedule are nohoaka entitlements identified within the Ngāi Tahu Claims Settlement Act 1998 to enable Ngāi Tahu Whānui to practice Mahika kai.	Retain as notified
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) INF Infrastructure Introduction	Support in part	While the introduction does acknowledge the impacts that infrastructure can have on Mana whenua values the introduction does not include the SASM chapter as a chapter that applies to these provisions however the infrastructure refers to matters covered in the SASM chapter.	<p>Amend as follows: The provisions in other chapters in this District Plan do not apply to activities managed in this chapter, except as follows:</p> <ul style="list-style-type: none"> • <i>Sites and Areas of Significance to Māori</i> • Natural Hazards • Historical Heritage • Notable Trees • The objective and rules in Ecosystems and Indigenous Biodiversity • Activities on the Surface of Water • Light • Noise • Signs

#	Plan Chapter	Section Provision	Support or Oppose	Reason	Decision Sought	
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) INF Infrastructure Objectives and Policies Objectives INF-O2	Support	The development of infrastructure needs to be sensitive to the nature of the environment it is being placed within.	Retain as notified	
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, 27) INF Infrastructure Objectives and Policies Policies INF-P5, P6, P7,	Support	These policies provide direction to managing effects of infrastructure on important areas and values.	Retain as notified	
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) INF Infrastructure Rules INF-R3	Oppose	<p>Kāi Tahu have a sacred and spiritual connection to the Opuha River as indicated within the SASM chapter. This rule allows up to a 25% increase in the overall footprint of the dam structure and associated buildings without considering the effects of this increase on SASM and the effects of this on Mana whenua values such as Mahika kai nor is this a consideration if the activity does not comply with the permitted rules.</p> <p>To provide adequate protection to Mahika kai and the values associated with the Opuha River but enable minor upgrades to occur as a permitted activity it is recommended that the overall footprint increase is no more than 10% and that the ability to consider effects on Mana whenua values is added as a matter of discretion for the RDIS. The preference is this is added to INF-MD1 rather than added to this rule as this concern is within a number of rules within this chapter.</p> <p>If the overall footprint percentage is not reduced, then removing the permitted status is required.</p>	<p>Amend in part in accordance with the proposed wording in the cells across:</p> <p>INF – R3 Minor Upgrade in relation to Opuha Dam</p> <p>All Zones</p> <p>Or alternatively:</p> <ol style="list-style-type: none"> 1. Changing the status from Permitted to RDIS; and 2. The effects on Mana whenua values are included in INF-MD1 matter list. 	<p>Activity Status: PER</p> <p>Where:</p> <ol style="list-style-type: none"> 1. The upgrading relates to machinery, buildings, plant, structures, facilities, works or components of the Opuha Dam. 2. The upgrade does not increase the footprint of any machinery, buildings, plant, structures, facilities, works or components of the Opuha Dam by more than <u>25%.</u> <u>10%</u>. 3. Any upgrade does not increase the overall maximum operating level of the lake. <p>Activity status when compliance is not achieved with R3.2: RDIS</p> <p>Matters of discretion are restricted to:</p> <p>1. Any potential or actual adverse effects of the proposal on fresh water and/or mana whenua values;</p> <p>2. Scale, Location and Design of Infrastructure</p> <p>Activity status when compliance is not achieved with R3.1 or R3.3: DIS</p>

Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) INF Infrastructure Standards INF S1 and INF-S3	Support	Kāi Tahu has ancestral connection to a number of areas within the district and these standards provide protection to those areas that are particularly sensitive such as silent files areas.	Retain as notified if any are moved from the relevant rules then the matters within these standards need to be included in the rules.
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) INF Infrastructure Matters of control or discretion INF – MD1 Scale location and design of Infrastructure.	Support in Part	<p>INF-MD1 is relevant to a number of rules that potentially have effects on Mana whenua values. Yet the effects of these activities on the values within the SASM Chapter cannot be considered.</p> <p>For example, within the Kāi Tahu takiwā, infrastructure located in such a way as to prevent access for Kāi Tahu Whānui access to Nohoaka Entitlements that have been provided under the NTCSA 1998.</p>	<p>Amend as follows:</p> <p>INF-MD1 Scale, Location and Design of Infrastructure</p> <ol style="list-style-type: none"> The purpose of, and necessity for, any breach in the height or size limits. The potential impact on the levels of service or health and safety if the activity is not undertaken. Any functional needs and operational needs of the infrastructure. The bulk, height, location and design of the infrastructure, including any associated buildings or structures The amenity values of the respective zone, overlay or precinct and the extent to which any adverse visual amenity effects can be avoided, remedied or mitigated. The location of infrastructure, including the need for connections to existing networks and services. The benefits of the infrastructure proposed. <p><i>h. The effects on the mana whenua values.</i></p>
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) REG – Renewable Electricity Generation Introduction	Support in part	The landscape features within Te Manahuna (the Mackenzie district) are of cultural importance to Kāi Tahu whānui. The cultural values and culturally significant landscapes must be protected from further inappropriate development for future generations. Therefore, all provisions in Plan Change 24 Sites and Areas of Significance to Māori should apply to District-wide provisions relating to renewable electricity generation activities.	<p>Amend as follows:</p> <p>The provisions in other chapters of this District Plan do not apply to activities managed in this chapter, except as follows:</p> <ul style="list-style-type: none"> <i>Sites and Areas of Significance to Māori</i> Natural Hazards Historical Heritage Notable Trees Ecosystems and Indigenous Biodiversity but excluding Policies 2 and 3. Activities on the Surface of Water Light Noise Signs

Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) REG – Renewable Electricity Generation Objectives and Policies Objectives REG – O1 to REG- O3 and Policies REG-P1 to REG P4	Support	Te Rūnanga support the ability of future generations in the district to generate environmentally renewable energy.	Retain as notified
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) REG – Renewable Electricity Generation Rules REG-R1- REG-R4, REG- R6	Support	Te Rūnanga support the ability of future generations in the district to generate environmentally renewable energy while protecting the important values including Kāi Tahu values within the district.	Retain as notified provided changes to REG MD1-4 occur.
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) REG – Renewable Electricity Generation Rules REG-R5	Oppose in part	Te Rūnanga supports the ability of future generations in the district to generate environmentally renewable energy. Any renewable energy planning, projects and / or construction works should recognise the effects they can have on Kāi Tahu values.	<p>Amend as below:</p> <p>Activity status when compliance is not achieved with R5.1 or R5.3: RDIS</p> <p>Matters of discretion are restricted to:</p> <ul style="list-style-type: none"> a. <i>Any potential or actual adverse effects of the proposal on mana whenua values;</i> b. Any functional or operational reason for an extended timeframe. c. The appropriateness of measures to avoid, remedy or mitigate adverse effects. <p>Activity status when compliance is not achieved with R5.2: RDIS</p> <ul style="list-style-type: none"> a. <i>Any potential or actual adverse effects of the proposal on mana whenua values.</i> b. The location, design, scale and appearance of the building or structure. c. For road boundaries, adverse effects on the streetscape. d. For internal boundaries, the extent of adverse effects on privacy, outlook, shading, and other amenity values for the adjoining property. e. Any functional or operational reason that structures cannot be setback in accordance with R5.2. f. The adequacy of any mitigation measures.
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) REG – Renewable Electricity Generation Rules Matters of Control or Discretion REG-MD1	Support in part	Many of the locations of exiting Hydroelectric Power within the district are within SASM's and Statutory Acknowledgement areas. While the matters of control include impacts on indigenous fauna they do not include consideration of the effects of the activity on Kāi Tahu values that have been acknowledged within this plan and settlement.	<p>Amend to include the proposed wording below:</p> <p>REG-MD1 Existing Hydroelectric Power</p> <ul style="list-style-type: none"> a. <i>Any potential or actual adverse effects of the proposal on mana whenua values.</i> b. The nature of any visual effects of the building or structure on the skyline and open landscape. c. The nature of any effects on any indigenous vegetation and habitats of indigenous fauna. d. The nature of any adverse effects on the environment from construction of the building or structure including earthworks, dust, run-off, sedimentation, noise and traffic. e. The location, bulk, height, cladding or colour of the proposed work. f. Landscaping, revegetation, and fencing.

					<p>g. Earthworks.</p> <p>h. Location and construction of vehicle entry and exit points.</p> <p>i. Vehicle manoeuvring and parking areas.</p>
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) REG – Renewable Electricity Generation Matters of Control or Discretion REG-MD2	Support	The matter enables the effects of the activity on SASM's to be considered.	Retain as notified.
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) REG – Renewable Electricity Generation Matters of Control or Discretion REG-MD3 Specified Areas	Support	The matters of control and discretion enable the effects of the activity on Māori rock art, silent files and the other specified areas to be considered.	Retain as notified.
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) REG – Renewable Electricity Generation Matters of Control or Discretion REG-MD4 Specified Areas	Support in part	Te Rūnanga supports the ability of future generations in the district to generate environmentally renewable energy. However, any renewable energy planning, projects and / or construction works, and end of life impacts should recognise the effects they can have on Kāi Tahu values and their connection with their traditional places, lands, water etc.	<p>Amend in part in accordance with the proposed wording below:</p> <p>REG-MD4 New Renewable Electricity Generation</p> <p>a. <i>Any potential or actual adverse effects of the proposal on mana whenua values.</i></p> <p>b. The appropriateness of measures to avoid, remedy or mitigate adverse effects.</p> <p>c. The effectiveness of any proposed offsetting or compensation measures.</p> <p>d. The functional needs and operational needs of the activity.</p> <p>e. The location of existing electricity generation and distribution infrastructure and the extent to which the proposal contributes to its efficient use.</p> <p>f. The significance and benefits of the proposal.</p> <p>g. The nature of any adverse effects on the environment from construction of any building or structure including earthworks, dust, run-off, sedimentation, noise and traffic.</p> <p>h. The location, bulk, height, cladding or colour of the proposed work.</p> <p>i. Landscaping, revegetation, and fencing.</p> <p>j. Earthworks.</p> <p>k. Location and construction of vehicle entry and exit points.</p> <p>l. Vehicle manoeuvring and parking areas.</p> <p>m. End of life impacts of infrastructure</p>

#	Plan Chapter	Section Provision	Support or Oppose	Reason	Decision Sought
Part 2: District - Wide Matters	Renewable Electricity Generation and Infrastructure (PC 26)	Energy, Infrastructure and Transport (PC26, PC27) REG – Renewable Electricity Generation Policies REG p5 and REG -P6 And Rule R7	Oppose in part	<p>Te Rūnanga supports the ability of future generations in the district to generate environmentally renewable energy. However, any renewable energy planning, projects and / or construction works should recognise the effects they can have on unique values within a district. Kāi Tahu values and their connection with their traditional places, lands, water etc.</p> <p>Te Rūnanga is concerned that the plan provisions as they are currently worded do not appropriately manage all the effects of renewable energy on the unique features of the Mackenzie district particularly large-scale activities.</p> <p>While the NPS –Renewable energy requires local authorities enable renewable energy the NPS and the guidance material do indicate that is to the extent applicable to a region and that other obligations can be considered. This could mean that while enabling renewable energy in a district that there are some areas within the district where a certain size (e.g large scale verses small scale) and the type of renewable energy is not appropriate because of the uniquely important features of that particular site.</p> <p>These two policies appear to be the only provisions that manage the effects of new renewable activities within the district (the other policies relate to existing)</p> <p>For activities within the areas listed within REG P6 a stronger status of Non complying (NC) should apply to recognise the importance of these areas while in other parts of the district renewable energy is enabled. The provisions should also indicate in which locations an activity may not be suitable.</p>	<p>Amend the status of Rule REG -R7 from DIS to NC.</p> <p>Amend the policies to reflect the concerns raised in this submission point and support the NC activity status.</p>
Part 1 – Introduction and General Provisions	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Interpretation Definitions	Support	Te Rūnanga do not oppose the definitions in Plan Change 27 Earthworks, Subdivision, Public Access and Transport provisions.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport (PC26, PC27) TRAN – Transport Transport Objectives and Policies Objective TRAN-01	Support	Te Rūnanga supports Safe and Efficient Transport Networks.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport (PC26, PC27) TRAN – Transport Objectives and Policies Policies	Support	Te Rūnanga supports safe and efficient transport policies.	Retain as notified

Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport PC26, PC27) TRAN – Transport Rules TRAN-R1 - TRAN-R2	Support	Te Rūnanga do not oppose the Safe and Efficient Transport Network Rules TRAN-R1 – TRAN-R2.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport PC26, PC27) TRAN – Transport Rules TRAN-R3 – TRAN-R6	Oppose in part	TRANS R3 – R6 has a wording error and cannot be supported. An activity status for when compliance with permitted standards is not achieved is required.	Amend with new wording to achieve the intent of the plan.
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport PC26, PC27) TRAN – Transport Rules TRAN-R7	Support	Te Rūnanga supports safe and efficient transport networks.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport Standards	Support	Te Rūnanga do not oppose transport standards TRAN-S01 – TRANS-S14 or associated matters of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport (PC26, PC27) Natural Environment Values (PC23, PC27) PA Public Access Public Access Introduction	Support	Kāi Tahu have a unique relationship with waterbodies and taonga species in their takiwā. The introduction does not erode this relationship.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport (PC26, PC27) Natural Environment Values (PC23, PC27) PA Public Access Objective PA-01	Support	Kāi Tahu have a unique relationship with waterbodies and taonga species in their takiwā. Objective PA-01 supports this relationship.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport (PC26, PC27)	Support	Kāi Tahu have a unique relationship with waterbodies and taonga species in their takiwā. Policies PA-P1 and PA-P2 support this relationship.	Retain as notified

		Natural Environment Values (PC23, PC27) Public Access Policies PĀ-P1 – PĀ-P2			
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Energy, Infrastructure, and Transport PC26, PC27) Natural Environment Values (PC23, PC27) Public Access Standard PA-S1	Support in part	Standard PA-S1 recognises and enables access to mahika kai. However, it is noted that the reference to rule clauses is inconsistent with other parts of the plan.	Retain as notified with the following minor amendment. Where compliance is not achieved with PAS-1.2 or PA-S1.1 .
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Subdivision Introduction	Support	The introduction acknowledges the significance of the effects of subdivision on rural and urban environments.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Subdivision Objectives and Policies Objective SUB-01	Support	This Objective outlines the outcomes sought as a result of subdivision including protection of values within overlays such as SASM.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Subdivision Objectives and Policies Policy SUB-P1	Neutral	Te Rūnanga do not oppose Objective SUB-P1.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Subdivision Objectives and Policies Policy SUB-P2	Support	The policy provision provides guidance to how plan users can maintain the amenity values and the quality of environment.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Subdivision Objectives and Policies Policy SUB-P4-SUBP8	Support	It is important that subdivisions do not compromise important values and areas within the district. For example, Kāi Tahu values, ONL's and community drinking water supplies. That the relationship of Mana whenua with their traditional places and public safety is protected and that there is adequate infrastructure in place to service any subdivision.	Retain as notified

Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rules SUB-R1	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rules SUB-R2	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rules SUB-R3	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rule SUB-R4	Support in part	Kāi Tahu has a sacred and spiritual connection to the Te Manahuna/Mackenzie Basin. This rule manages the effects of subdivision within this area including any effects the subdivision may have on the relationship of Kāi Tahu with their ancestral lands, waters, wāhi tapu or wāhi taoka.	<p>Amend in part as follows:</p> <p>Matters of discretion are restricted to:</p> <ul style="list-style-type: none"> a. SUB-MD1 Design SUB-MD2 Infrastructure SUB-MD3 Water Supply SUB-MD4 Stormwater Disposal SUB-MD6 Easements SUB-MD7 Reverse Sensitivity SUB-MD8 Public Access SUB-MD9 Wastewater Disposal b. The effect on the landscape of the subdivision and any associated earthworks, buildings, and curtilage. c. Whether the subdivision will provide for the relationship of Ngāi Tahu with their ancestral lands, <i>natural night skies</i>, waters, wāhi tapu or wāhi taoka.
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rule SUB-R5	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rule SUB-R7	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rule SUB-R8	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified

	Public Access, and Transport	Rule SUB-R9			
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rule SUB-R10	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rule SUB-R11	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rule SUB-R12	Support	It is important that the effects of subdivisions are adequately managed and the effects on SASM (Site of Significance to Māori) is recognised as a matter of discretion.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	Subdivision (PC27) Rules Rule SUB-R13	Support	This rule and status recognise the particular features of these areas and greater protection required.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	General District - Wide Matters EW Earthworks Earthworks Introduction	Support	The introduction recognises the potential effects of earthworks on Mana whenua values particularly sites of significance to Māori.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	General District-Wide Matters EW Earthworks Earthworks Objectives and Policies EW- O1 and EWP1 and P2	Support	The provisions recognise the relationship between the Mackenzie District landscape and Mana whenua.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	General District-Wide Matters EW Earthworks Earthworks All Rules, Standard EWE -S4 and all Zones	Support	The rules, standards, directions and zones acknowledge the potential adverse effects of earthworks on Ngā Rūnaka values, including Māori Rock Art Protection Areas and SASMs.	Retain as notified
Part 2 – District-Wide Matters	Plan Change 27 Earthworks, Subdivision, Public Access, and Transport	General District-Wide Matters EW Earthworks Earthworks	Support in part	Where activities no longer comply with a relevant standard then the effects of that activity could have greater effect on a SASM than what the permitted activity allows for even if there is compliance to the EW-S4 Accidental discovery protocol.	Amend as follows: Include the following matter to the matters of discretion for all of the standards.

		Standards EW-S1 to EW-S6			<p>a. <u>Where any earthworks are within a SASM, those matters in SASM-MD1 Activities in a SASM.</u></p>
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