

Definitions Nesting Table

The following table sets out where any term defined in the Definitions Chapter is a subset of another definition. Where any rule lists a primary activity set out in the table below, the rule applies to all of the subset activities, unless any subset activity is otherwise specified in the rule framework for that chapter.

Primary Activity	Subset Activities	Subset Activities
boundary	internal boundary road boundary side boundary	
commercial activity	commercial visitor accommodation	
	retail activity	food and beverage outlet service station trade-based retail yard-based retail
	home business	
community facilities	emergency service facilities	
industrial activity	heavy industrial activity	
residential unit	minor residential unit	

Definitions

Note —

Terms marked with a ^ are also included in PC23, PC25, PC26 and/or PC27. Any submissions made on the definition as it relates to this plan change will be also considered to be within the scope of that same definition on each other plan change that includes this definition. This is to preferably have a consistent defined term across the relevant plan changes.

Pink Highlight = The application of these terms is limited to the residential, commercial and mixed use and general industrial zones. Note however, that Plan Changes 23, 24, 25, 26 and 27 propose to extend the application of these terms to those chapters introduced through these plan changes, where the terms are used in those chapters.

Term	Definition
access	means that area of land over which a site or allotment obtains legal vehicular and/or pedestrian access to a legal road. This land may include an access leg, a private way, common land as defined on a cross-lease or company-lease; or common property as defined in Section 2 of the Unit Titles Act 1972.
amenity values	has the same meaning as in section 218 of the RMA (as set out below)

	<p><i>those natural or physical qualities and characteristics of an area that contribute to people's appreciation of its pleasantness, aesthetic coherence, and cultural and recreational attributes.</i></p> <p>(National Planning Standard definition)</p>
accessory building	<p>means a detached building, the use of which is ancillary to the use of any building, buildings or activity that is or could be lawfully established on the same site, but does not include any minor residential unit.</p> <p>(National Planning Standard definition)</p>
ancillary activity	<p>means an activity that supports and is subsidiary to a primary activity.</p> <p>(National Planning Standard definition)</p>
ancillary structure	<p>means any:</p> <ul style="list-style-type: none"> a. boundary fence less than 2m in height; b. decking less than 1m in height; c. free standing mailboxes; d. washing lines; e. raised garden beds; and f. other small decorative structures less than 1m² in gross floor area and 2m in height.
bed	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>means -</i></p> <p><i>(a) in relation to any river -</i></p> <ul style="list-style-type: none"> <i>(i) for the purposes of esplanade reserves, esplanade strips, and subdivision, the space of land which the waters of the river cover at its annual fullest flow without overtopping its banks;</i> <i>(ii) in all other cases, the space of land which the waters of the river cover at its fullest flow without overtopping its banks; and</i> <p><i>(b) in relation to any lake, except a lake controlled by artificial means -</i></p> <ul style="list-style-type: none"> <i>(i) for the purposes of esplanade reserves, esplanade strips, and subdivision, the space of land which the waters of the lake cover at its annual highest level without exceeding its margin;</i> <i>(ii) in all other cases, the space of land which the waters of the lake cover at its highest level without exceeding its margins; and</i> <p><i>(c) in relation to any lake controlled by artificial means, the space of land which the waters of the lake cover at its maximum permitted operating level; and</i></p> <p><i>(d) in relation to the sea, the submarine areas covered by the internal waters and the territorial sea.</i></p> <p>(National Planning Standard definition)</p>
boundary	<p>Means any boundary of the net area of a site and includes any road boundary, side or internal boundary. Site boundary shall have the same meaning as boundary.</p>

building	means a temporary or permanent movable or immovable physical construction that is: a. partially or fully roofed; and b. fixed or located on or in land. but excludes any motorised vehicle or other mode of transport that could be moved under its own power. (National Planning Standard definition)
building coverage	means the percentage of the net site area covered by the building footprint. (National Planning Standard definition)
building footprint	means, in relation to building coverage, the total area of buildings at ground floor level together with the area of any section of any of those buildings that extends out beyond the ground floor level limits of the building and overhangs the ground. (National Planning Standard definition)
commercial activity	means any activity trading in goods, equipment or services. It includes any ancillary activity to the commercial activity (for example administrative or head offices). (National Planning Standard definition)
commercial forest or commercial forestry [^]	has the same meaning as in Section 3 of the National Environmental Standard for Commercial Forestry (as set out below) <i>means exotic continuous-cover forestry or plantation forestry.</i>
commercial visitor accommodation	means land and buildings used for any form of visitor accommodation that is not defined as residential visitor accommodation, including: a. backpackers; b. camping grounds; c. hostels; d. hotels; e. motels; f. motor inns; and g. tourist lodges.
community corrections activity	means the use of land and buildings for non-custodial services for safety, welfare and community purposes, including probation, rehabilitation and reintegration services, assessments, reporting, workshops and programmes, administration, and a meeting point for community works groups.
community facility	means land and buildings used by members of the community for recreational, sporting, cultural, safety, health, welfare, or worship purposes. It includes provision for any ancillary activity that assists with the operation of the community facility. (National Planning Standard definition)
discharge [^]	has the same meaning as in section 2 of the RMA (as set out below)

	<p><i>includes emit, deposit, and allow to escape.</i></p> <p>(National Planning Standard definition)</p>
earthworks^	<p>means the alteration or disturbance of land, including by moving, removing, placing, blading, cutting, contouring, filling or excavation of earth (or any matter constituting the land including soil, clay, sand and rock); but excludes gardening, cultivation, and disturbance of land for the installation of fence posts.</p> <p>(National Planning Standard definition)</p>
educational facility	<p>means land or buildings used for teaching or training by child care services, schools, or tertiary education services, including any ancillary activities.</p> <p>(National Planning Standard definition)</p>
effect	<p>has the same meaning as in section 3 of the RMA (as set out below)</p> <p><i>includes —</i></p> <ul style="list-style-type: none"> <i>(a) any positive or adverse effect; and</i> <i>(b) any temporary or permanent effect; and</i> <i>(c) any past, present, or future effect; and</i> <i>(d) any cumulative effect which arises over time or in combination with other effects — regardless of the scale, intensity, duration, or frequency of the effect, and also includes —</i> <i>(e) any potential effect of high probability; and</i> <i>(f) any potential effect of low probability that has a high potential impact.</i> <p>(National Planning Standard definition)</p>
emergency service facility	<p>means those facilities of authorities which are responsible for the safety and welfare of people and property in the community and includes fire stations, ambulance stations and police stations.</p>
environment	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>includes —</i></p> <ul style="list-style-type: none"> a. ecosystems and their constituent parts, including people and communities; and b. all natural and physical resources; and c. amenity values; and d. the social, economic, aesthetic, and cultural conditions which affect the matters stated in paragraphs (a) to (c) or which are affected by those matters. <p>(National Planning Standard definition)</p>
exotic continuous-cover forest or exotic continuous-cover forestry^	<p>has the same meaning as in Section 3 of the National Environmental Standard for Commercial Forestry (as set out below)</p> <ul style="list-style-type: none"> a. <i>means a forest that is deliberately established for</i>

	<p><i>commercial purposes, being at least 1 ha of continuous forest cover of exotic forest species that has been planted and—</i></p> <ul style="list-style-type: none"> <i>i. will not be harvested or replanted; or</i> <i>ii. is intended to be used for low-intensity harvesting or replanted; and</i> <p><i>b. includes all associated forestry infrastructure; but</i></p> <p><i>c. does not include—</i></p> <ul style="list-style-type: none"> <i>i. a shelter belt of forest species, where the tree crown cover has, or is likely to have, an average width of less than 30 m; or</i> <i>ii. forest species in urban areas; or</i> <i>iii. nurseries and seed orchards; or</i> <i>iv. trees grown for fruit or nuts; or</i> <i>v. Long-term ecological restoration planting of indigenous forest species; or</i> <i>vi. willows and poplars space planted for soil conservation purposes.</i>
exotic forest [^]	<p>has the same meaning as in Section 3 of the National Environmental Standard for Commercial Forestry (as set out below)</p> <p><i>means a forest that consists of 50% or more exotic forest species by basal area.</i></p>
food and beverage outlet	<p><i>means a retail activity primarily involving the sale of food and/or beverages prepared for immediate consumption on or off the site to the general public. It includes restaurants, taverns, cafés, fast food outlets, takeaway bars, but does not include supermarkets or bottle stores.</i></p>
fresh water	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>means all water except coastal water and geothermal water.</i></p> <p>(National Planning Standard definition)</p>
functional need [^]	<p>means the need for a proposal or activity to traverse, locate or operate in a particular environment because the activity can only occur in that environment.</p> <p>(National Planning Standard definition)</p>
greywater [^]	<p>means liquid waste from domestic sources including sinks, basins, baths, showers and similar fixtures, but does not include sewage, or industrial and trade waste.</p> <p>(National Planning Standard definition)</p>
gross floor area	<p>means the sum of the total area of all floors of a building or</p>

	<p>buildings (including any void area in each of those floors, such as service shafts, liftwells or stairwells) measured:</p> <ol style="list-style-type: none"> where there are exterior walls, from the exterior faces of those exterior walls; where there are walls separating two buildings, from the centre lines of the walls separating the two buildings; where a wall or walls are lacking (for example, a mezzanine floor) and the edge of the floor is discernible, from the edge of the floor. <p>(National Planning Standard definition)</p>
ground level	<p>means:</p> <ol style="list-style-type: none"> the actual finished surface level of the ground after the most recent subdivision that created at least one additional allotment was completed (when the record of title is created); if the ground level cannot be identified under paragraph (a), the existing surface level of the ground; if, in any case under paragraph (a) or (b), a retaining wall or retaining structure is located on the boundary, the level on the exterior surface of the retaining wall or structure where it intersects the boundary. <p>(National Planning Standard definition)</p>
habitable room	<p>means any room used for the purposes of teaching or used as a living room, dining room, sitting room, bedroom, office or other room specified in the Plan to be a similarly occupied room.</p> <p>(National Planning Standard definition)</p>
heavy industrial activity	<p>means:</p> <ol style="list-style-type: none"> Blood or offal treating Bone boiling or crushing Burning of municipal, commercial or industrial wastes Collection and storage of used bottles for sale Crematoriums Dag crushing Fellmongering Fish cleaning Fish curing Flax pulping Flock manufacturing, or teasing of textile materials for any purpose Gut scraping and treating Nightsoil collection and disposal Slaughtering of animals for any purpose other than human consumption Storage, drying, or preserving of bones, hides, hoofs, or skins Tallow melting Tanning Wood pulping Wool scouring
height	<p>means the vertical distance between a specified reference point and the highest part of any feature, structure or building above that point.</p>

	(National Planning Standard definition)
height in relation to boundary	means the height of a structure, building or feature, relative to its distance from either the boundary of: a. a site; or b. another specified reference point. (National Planning Standard definition)
home business	means a commercial activity that is: a. undertaken or operated by at least one resident of the site; and b. incidental to the use of the site for a residential activity. (National Planning Standard definition)
industrial activity	means an activity that manufactures, fabricates, processes, packages, distributes, repairs, stores, or disposes of materials (including raw, processed, or partly processed materials) or goods. It includes any ancillary activity to the industrial activity. (National Planning Standard definition)
industrial and trade waste [^]	means liquid waste, with or without matter in suspension, from the receipt, manufacture or processing of materials as part of a commercial, industrial or trade process, but excludes sewage and greywater. (National Planning Standard definition)
internal boundary	means any boundary of the net area of a site other than a road boundary and includes a side boundary.
impervious coverage	means the percentage of the net site area covered by impervious surfaces.
impervious surface	means a continuous surface of concrete, bitumen, paving or hardfill that puts a physical barrier on the surface of any part of a site, and includes gravel or other loose stone surfaces that are used for the parking and manoeuvring of vehicles.
infrastructure	has the same meaning as in section 2 of the RMA (as set out below) <i>means —</i> <i>(a) pipelines that distribute or transmit natural or manufactured gas, petroleum, biofuel, or geothermal energy;</i> <i>(b) a network for the purpose of telecommunication as defined in section 5 of the Telecommunications Act 2001;</i> <i>(c) a network for the purpose of radiocommunication as defined in section 2(1) of the Radiocommunications Act 1989;</i> <i>(d) facilities for the generation of electricity, lines used or intended to be used to convey electricity, and support structures for lines used or intended to be used to convey electricity, excluding facilities, lines, and support structures if a person—</i> <i>a. uses them in connection with the generation of electricity for the person's use; and</i>

	<p><i>b. does not use them to generate any electricity for supply to any other person</i></p> <p><i>(e) a water supply distribution system, including a system for irrigation:</i></p> <p><i>(f) a drainage or sewerage system:</i></p> <p><i>(g) structures for transport on land by cycleways, rail, roads, walkways, or any other means:</i></p> <p><i>(h) facilities for the loading or unloading of cargo or passengers transported on land by any means:</i></p> <p><i>(i) an airport as defined in section 2 of the Airport Authorities Act 1966:</i></p> <p><i>(j) a navigation installation as defined in section 2 of the Civil Aviation Act 1990:</i></p> <p><i>(k) facilities for the loading or unloading of cargo or passengers carried by sea, including a port related commercial undertaking as defined in section 2(1) of the Port Companies Act 1988:</i></p> <p><i>(l) anything described as a network utility operation in regulations made for the purposes of the definition of network utility operator in section 166</i></p>
irrigation	means the activity of applying water to land by means of a constructed system for the purpose of assisting production of vegetation or stock on that land.
lake	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>means a body of fresh water which is entirely or nearly surrounded by land.</i></p> <p>(National Planning Standard definition)</p>
land	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>(a) includes land covered by water and the airspace above land; and</i></p> <p><i>(b) in a national environmental standard dealing with a regional council function under section 30 or a regional rule, does not include the bed of a lake or river; and</i></p> <p><i>(c) in a national environmental standard dealing with a territorial authority function under section 31 or a district rule, includes the surface of water in a lake or river.</i></p> <p>(National Planning Standard definition)</p>
landfill ^a	<p>means an area used for, or previously used for, the disposal of solid waste. It excludes cleanfill areas.</p> <p>(National Planning Standard definition)</p>
landscaping	means the planting of trees, shrubs, grasses, ground cover, gardens and lawn.
mahika kai activities	means the harvesting of indigenous vegetation or indigenous fauna by mana whenua, in accordance with tikanga, for traditional uses. These include but are not limited to:

	<ul style="list-style-type: none"> a. food / plant gathering; b. carving; c. weaving; and d. traditional medicine
midden	A place where the remains of food (such as fish and bones), ash and charcoal from fires, and other traces of settlement can be found.
minor residential unit	<p>means a self-contained residential unit that is ancillary to the principal residential unit and is held in common ownership with the principal residential unit on the same site.</p> <p>(National Planning Standard definition)</p>
natural and physical resources	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>includes land, water, air, soil, minerals, and energy, all forms of plants and animals (whether native to New Zealand or introduced), and all structures.</i></p> <p>(National Planning Standard definition)</p>
natural hazard	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>means any atmospheric or earth or water related occurrence (including earthquake, tsunami, erosion, volcanic and geothermal activity, landslip, subsidence, sedimentation, wind, drought, fire, or flooding) the action of which adversely affects or may adversely affect human life, property, or other aspects of the environment.</i></p> <p>(National Planning Standard definition)</p>
net floor area	<p>means the sum of any gross floor area; and</p> <p>(a) includes:</p> <ul style="list-style-type: none"> i. both freehold and leased areas; and ii. any stock storage or preparation areas; but <p>(b) excludes:</p> <ul style="list-style-type: none"> i. void areas such as liftwells and stair wells, including landing areas; ii. shared corridors and mall common spaces; iii. entrances, lobbies and plant areas within a building; iv. open or roofed outdoor areas, and external balconies, decks, porches and terraces; v. off street loading areas; vi. building service rooms; vii. parking areas and basement areas used for parking, manoeuvring and access; and viii. non-habitable floor spaces in rooftop structures. <p>(National Planning Standard definition)</p>
net site area	<p>means the total area of the site, but excludes:</p> <ul style="list-style-type: none"> a. any part of the site that provides legal access to another site; b. any part of a rear site that provides legal access to that site; c. any part of the site subject to a designation that may be taken or acquired under the Public Works Act 1981.

	(National Planning Standard definition)
Ngā Rūnaka	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.
operational need	means the need for a proposal or activity to traverse, locate or operate in a particular environment because of technical, logistical or operational characteristics or constraints. (National Planning Standard definition)
outdoor living space	means an area of open space for the use of the occupants of the residential unit or units to which the space is allocated. (National Planning Standard definition)
outdoor storage	means land used for the purpose of storing vehicles, equipment, machinery, natural and processed products, outside a fully enclosed building for periods in excess of 4 weeks in any one year.
plantation forest or plantation forestry [^]	has the same meaning as in Section 3 of the National Environmental Standard for Commercial Plantation Forestry (as set out below) <i>means a forest deliberately established for commercial purposes, being:</i> a. <i>at least 1 ha of continuous forest cover of forest species that has been planted and has or will be harvested or replanted; and</i> b. <i>includes all associated forestry infrastructure; but</i> c. <i>does not include:</i> i. <i>a shelter belt of forest species, where the tree crown cover has, or is likely to have, an average width of less than 30 m; or</i> ii. <i>forest species in urban areas; or</i> iii. <i>nurseries and seed orchards; or</i> iv. <i>trees grown for fruit or nuts; or</i> v. <i>long-term ecological restoration planting of forest species; or</i> vi. <i>willows and poplars space planted for soil conservation purposes.</i>
quarrying activities [^]	means the extraction, processing (including crushing, screening, washing, and blending), transport, storage, sale and recycling of aggregates (clay, silt, rock, sand), the deposition of overburden material, rehabilitation, landscaping and cleanfilling of the quarry, and the use of land and accessory buildings for offices, workshops and car parking areas associated with the operation of the quarry. (National Planning Standard definition)
residential activity	means the use of land and building(s) for people's living accommodation. (National Planning Standard definition)

residential unit	means a building(s) or part of a building that is used for a residential activity exclusively by one household, and must include sleeping, cooking, bathing and toilet facilities. (National Planning Standard definition)
residential visitor accommodation	means the use of a residential unit for visitor accommodation including any residential unit used as a holiday home.
retail activity	means a commercial activity that uses land and/or buildings for displaying or offering goods for sale or hire to the public.
retirement village	means a managed comprehensive residential complex or facilities used to provide residential accommodation for people who are retired and any spouses or partners of such people. It may also include any of the following for residents within the complex: recreation, leisure, supported residential care, welfare and medical facilities (inclusive of hospital care) and other non-residential activities. (National Planning Standard definition)
river	has the same meaning as in section 2 of the RMA (as set out below) means a continually or intermittently flowing body of fresh water; and includes a stream and modified watercourse; but does not include any artificial watercourse (including an irrigation canal, water supply race, canal for the supply of water for electricity power generation, and farm drainage canal). (National Planning Standard definition)
road	has the same meaning as in section 2 of the RMA (as set out below) has the same meaning as in section 315 of the Local Government Act 1974; and includes a motorway as defined in section 2(1) of the Government Rounding Powers Act 1989 Section 315 of the Local Government Act 1974 road definition: road means the whole of any land which is within a district, and which— a. immediately before the commencement of this Part was a road or street or public highway; or b. immediately before the inclusion of any area in the district was a public highway within that area; or c. is laid out by the council as a road or street after the commencement of this Part; or d. is vested in the council for the purpose of a road as shown on a deposited survey plan; or e. is vested in the council as a road or street pursuant to any other enactment;— and includes f. except where elsewhere provided in this Part, any access way or service lane which before the commencement of this Part was under the control of any council or is laid out or constructed by or vested in any council as an access way or

	<p>service lane or is declared by the Minister of Works and Development as an access way or service lane after the commencement of this Part or is declared by the Minister of Lands as an access way or service lane on or after 1 April 1988:</p> <p>g. every square or place intended for use of the public generally, and every bridge, culvert, drain, ford, gate, building, or other thing belonging thereto or lying upon the line or within the limits thereof;—</p> <p>h. but, except as provided in the Public Works Act 1981 or in any regulations under that Act, does not include a motorway within the meaning of that Act or the Government Roding Powers Act 1989</p> <p>Section 2(1) of the Government Roding Powers Act 1989 motorway definition</p> <p>motorway—</p> <p>a. means a motorway declared as such by the Governor-General in Council under section 138 of the Public Works Act 1981 or under section 71 of this Act; and</p> <p>b. includes all bridges, drains, culverts, or other structures or works forming part of any motorway so declared; but</p> <p>c. does not include any local road, access way, or service lane (or the supports of any such road, way, or lane) that crosses over or under a motorway on a different level.</p> <p>(National Planning Standard definition)</p>
road boundary	means any boundary of a site abutting a legal road (other than an accessway or service lane) or contiguous to a boundary of a road designation. Frontage or road frontage shall have the same meaning as road boundary.
service station	<p>Means any site where the dominant activity is the retail sale of motor vehicle fuel (including petrol, LPG, CNG, and diesel), and may also include any one or more of the following:</p> <p>a. the sale of kerosene, alcohol based fuels, lubricating oils, tyre batteries, vehicle spare parts and other accessories normally associated with motor vehicles;</p> <p>b. mechanical repair and servicing of motors (includes motor cycles, caravans, boat motors, trailers);</p> <p>c. warrant of fitness testing;</p> <p>d. the sale of other merchandise where this is an ancillary activity to the sale of motor fuel and vehicle accessories;</p> <p>e. truck stops;</p> <p>f. light engineering;</p> <p>g. carwash facilities;</p> <p>h. other retail sales subsidiary to the main use of the site.</p>
setback	Means the distance between a building and the boundary of its site. Where any building is required to be setback from any boundary, no part of that building unless specifically permitted by the Rules in the Plan, shall be closer to the site boundary than the minimum distance specified. Where any road widening is

	required by this Plan, the setback shall be calculated by the proposed final site boundary.
side boundary	means any boundary of a site generally at right angles to a road boundary.
silent file	means sites identified by Ngā Rūnaka as requiring special protection due to the presence of significant wāhi tapu (sacred places) or wāhi taoka (treasured possessions) in the area. Information on these sites are held in a Silent File.
site	<p>means:</p> <ul style="list-style-type: none"> a. an area of land comprised in a single record of title under the Land Transfer Act 2017; or b. an area of land which comprises two or more adjoining legally defined allotments in such a way that the allotments cannot be dealt with separately without the prior consent of the council; or c. the land comprised in a single allotment or balance area on an approved survey plan of subdivision for which a separate record of title under the Land Transfer Act 2017 could be issued without further consent of the Council; or d. despite paragraphs (a) to (c), in the case of land subdivided under the Unit Titles Act 1972 or the Unit Titles Act 2010 or a cross lease system, is the whole of the land subject to the unit development or cross lease. <p>(National Planning Standard definition)</p>
skylight	means a window set in a roof or ceiling
structure	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p>means any building, equipment, device, or other facility, made by people and which is fixed to land; and includes any raft.</p> <p>(National Planning Standard definition)</p>
subdivision [^]	<p>has the same meaning as “subdivision of land” in section 218 of the RMA (as set out below)</p> <p><i>means—</i></p> <ul style="list-style-type: none"> a. <i>the division of an allotment—</i> <ul style="list-style-type: none"> i. <i>by an application to the Registrar-General of Land for the issue of a separate certificate of title for any part of the allotment; or</i> ii. <i>by the disposition by way of sale or offer for sale of the fee simple to part of the allotment; or</i> iii. <i>by a lease of part of the allotment which, including renewals, is or could be for a term of more than 35 years; or</i> iv. <i>by the grant of a company lease or cross lease in respect of any part of the allotment; or</i> v. <i>by the deposit of a unit plan, or an application to the Registrar-General of Land for the issue of a separate certificate of title for any part of a unit on a unit plan; or</i>

	<p>b. <i>an application to the Registrar-General of Land for the issue of a separate certificate of title in circumstances where the issue of that certificate of title is prohibited by section 226.</i></p> <p>(National Planning Standard definition)</p>
trade-based retail	<p>means a business engaged in sales to businesses and institutional customers (but may also include sales to the general public) and consists only of suppliers of goods in one or more of the following categories:</p> <ul style="list-style-type: none"> a. automotive and/or marine suppliers; b. building suppliers; c. catering equipment suppliers; d. farming and agricultural suppliers; e. garden and landscaping suppliers; f. hire services (except hire or loan of books, videos, DVDs and other similar home entertainment items); g. industrial clothing and safety equipment suppliers; and h. office furniture, equipment and systems suppliers.
visitor accommodation	<p>means land and/or buildings used for accommodating visitors, subject to a tariff being paid, and includes any ancillary activities.</p> <p>(National Planning Standard definition).</p>
wastewater [^]	<p>means any combination of two or more the following wastes: sewage, greywater or industrial and trade waste.</p> <p>(National Planning Standard definition)</p>
water	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>(a) means water in all its physical forms whether flowing or not and whether over or under the ground:</i></p> <p><i>(b) includes fresh water, coastal water, and geothermal water:</i></p> <p><i>(c) does not include water in any form while in any pipe, tank, or cistern.</i></p> <p>(National Planning Standard definition)</p>
waterbody	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>means fresh water or geothermal water in a river, lake, stream, pond, wetland, or aquifer, or any part thereof, that is not located within the coastal marine area.</i></p> <p>(National Planning Standard definition)</p>
wetland [^]	<p>has the same meaning as in section 2 of the RMA (as set out below)</p> <p><i>includes permanently or intermittently wet areas, shallow water, and land water margins that support a natural ecosystem of plants and animals that are adapted to wet conditions.</i></p>
yard-based retail	<p>means retail activity with the primary function of the supply of goods from a yard area and includes building supplies (DIY or</p>

	Trade), garden centres, automotive and marine yards, farming and agricultural supplies and heavy machinery or plant. More than 50% of the area devoted to sales or display must be located in covered or uncovered external yard as distinct from within a secure and weatherproofed building where trade, business and general public customers are able to view items for sale and load, pick up or retrieve the goods, but does not include site access and parking.
--	---

Abbreviations

Abbreviations	Full terms
<u>APP</u>	<u>Appendix</u>
<u>CMUZ</u>	<u>Commercial and Mixed Use Zones</u>
CRC	Canterbury Regional Council
CRPS	Canterbury Regional Policy Statement
<u>DEV</u>	<u>Development Area</u>
<u>DIS</u>	<u>Discretionary Activity Status</u>
District	Mackenzie District
District Plan	Mackenzie District Plan
<u>GIZ</u>	<u>General Industrial Zone</u>
<u>LRZ</u>	<u>Low Density Residential Zone</u>
<u>LFRZ</u>	<u>Large Format Retail Zone</u>
<u>LLRZ</u>	<u>Large Lot Residential Zone</u>
MDC	Mackenzie District Council
<u>MRZ</u>	<u>Medium Density Residential Zone</u>
<u>MUZ</u>	<u>Mixed Use Zone</u>
<u>NC</u>	<u>Non-Complying Activity Status</u>
<u>NCZ</u>	<u>Neighbourhood Centre Zone</u>
NES	National Environmental Standard
NPS	National Policy Statement
<u>PER</u>	<u>Permitted Activity Status</u>
<u>PREC</u>	<u>Precinct</u>
<u>RDIS</u>	<u>Restricted Discretionary Activity Status</u>
<u>RESZ</u>	<u>Residential Zones</u>
RMA	Resource Management Act 1991
<u>SASM</u>	<u>Sites and Areas of Significance to Māori</u>
<u>TCZ</u>	<u>Town Centre Zone</u>

Glossary

Term	Explanation
ara tawhito	Ancient trails.
ārai-te-uru	Name of waka.
āruhe	Fernroot.
atua	God, supernatural being.
awa	River.
hapū	Sub-tribe, extended whānau.
iwi	Tribe.
Kā Tiritiri-o-te-moana	Southern Alps.
Kāi Tahu	The collective of the individuals who descend from one or more of the of the five primary hapū of Kāi Tahu, Kati Māmoe and Waitaha.
kāika	Settlement.
kāika nohoaka	Place of residence or shelter.
kaitahutanga	Providing for the active presence of mana whenua in the landscape.
kaitiaki	Guardian.
kaitiakitaka	The exercise of customary custodianship, in a manner that incorporates spiritual matters, by takata whenua who hold Manawhenua status for a particular area or resource.
Kāti Huirapa	The hapū that holds rights of mana whenua for the lands, waters, coastal and marine environments between the Rakaia River in the north, Waitaki River in the south and between the East Coast and the Southern Alps.
kaumatua	A knowledgeable person.
kāuru	Cabbage tree root.
kawa	Rules, protocols or procedures.
ki uta ki tai	‘From the mountains to the sea’.
kōareare	Edible rhizome of raupō.
Koiwi Takata	Human skeletal remains.
mahika kai	Places where food is produced or procured.

mana	Authority, prestige, influence.
mana whenua	Those who exercise customary authority or Rakatirataka.
manaakitaka	Show kindness to, look after, entertain.
manuhiri noho	Place of shelter for visitors.
mātauraka	Māori knowledge.
maunga/mauka	Mountain.
mauri	Essential life force or principle; a metaphysical quality inherent in all things both animate and inanimate.
mokopuna (moko)	Grandchild, descendant.
Ngā Rūnanga	Multiple rūnanga.
Papatūānuku	Earth Mother.
nohoaka	Seasonal occupation sites where food is gathered.
Pā	Fortification.
papakāika	Traditional settlement or settlement on traditional land.
Papatipu Rūnaka	Traditional Rūnaka.
Pou	A pole, pillar, sign post or totem post used to identify a territory or area of land that is significant to an iwi/tribe/hapu. A pou is also a link to ancestors who lived on the site or in that area.
rakatirataka	Chieftanship; self-determination. In the context of the Resource Management Act, rakatirataka includes the active involvement of mana whenua in resource management decision-making processes.
Rakinui	Sky Father.
Rangatira	Chief.
repo	Wetland.
rohe	Boundary.
rūnaka	Local representative group or community system of representation.
takata tiaki	The people who are responsible for exercising kaitiakitaka.
Takata Whenua	The iwi or hapū that holds mana whenua in a particular area.
takiwā	Area, region, district (synonym for rohe).
taniwha	Legendary serpent-like creature.
taoka	Treasured possessions, both tangible and intangible.

tauraka waka	Canoe mooring site.
te ao tūroa	The natural environment.
Te Manahuna	The Mackenzie District.
te reo	The language.
Te Rūnanga o Arowhenua	The whānau who whakapapa to Kāti Huirapa. The takiwā of Te Runanga o Arowhenua centres on Arowhenua (Temuka) and extends from Rakaia to Waitaki, sharing interests with Ngai Tuahuriri ki Kaiapoi between Hakatere and Rakaia, and thence inland to Aoraki and the Main Divide.
Te Rūnanga o Waihao	The papatipu runanga of Waihao whanui and their respective takiwā. The takiwā of Te Runanga o Waihao centres on Wainono, sharing interests with Te Runanga o Arowhenua to Waitaki, and extends inland to Omarama and the Main Divide.
Te Rūnanga o Moeraki	The papatipu runanga of Moeraki whanui and their respective takiwā. The takiwā of Te Runanga o Moeraki centres on Moeraki and extends from Waitaki to Waihemo and inland to the Main Divide.
Te Rūnanga o Ngāi Tahu	Te Rūnanga o Ngāi Tahu Act 1996 described the takiwā of Kā Papatipu Rūnaka, which was revised in the Te Runanga o Ngai Tahu (Declaration of Membership) Order 2001
Te Wai Pounamu	The South Island.
tikaka	Customary values and practices.
tipuna/ tūpuna	Ancestors.
tuhituhi o neherā	Maori rock art.
tuna	Eels.
turakawaewae	Place of belonging through ancestral rights linked to land, place to stand.
Umu-ti	Earth oven used for cooking.
urupā	Burial site.
wāhi ikoa	Placenames.
wāhi taoka	Resources, places and sites treasured by Manawhenua. Wāhi taoka is the term used to refer to such places where they are land-based and wai taoka is used to refer to waterways.
wāhi tapu	Places sacred to takata whenua. Wāhi tapu is the term used to refer to such places where they are land-based and wai tapu is used to refer to waterways.
wāhi tūpuna	Broader geographical areas/ cultural landscapes that hold significant value to Kāi Tahu due to the concentration of wahi tapu or taoka values, or the importance of the area to cultural

	traditions, history or identity.
wai puna	Spring.
wai taoka	Resources, places and sites treasured by Manawhenua. Wahi taoka is the term used to refer to such places where they are land-based and wai taoka is used to refer to waterways.
wai tapu	Places sacred to takata whenua. Wahi tapu is the term used to refer to such places where they are land-based and wai tapu is used to refer to waterways.
wāhi tapu	Places sacred to takata whenua. Wahi tapu is the term used to refer to such places where they are land-based and wai tapu is used to refer to waterways.
wairua	Life principle, spirit.
wānaa o tohuka	Place of learning or customary learning method.
whakapapa	Genealogy.
Whānau/ whānui	Family.
whanaukataka	The process of establishing relationships and relating well to others.
Whare Tupuna/ Wharenui	Ancestral meeting house.
whare wānaka	Place of learning.
whenua	Land.

This section has rules that have legal effect. Please check the ePlan to see what the legal effect is or subject to appeal.

Sites and Areas of Significance to Māori

Introduction

This Chapter contains district-wide provisions relating to Sites and Areas of Significance to Māori (SASM).

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).

Ngā Rūnaka worked and travelled extensively across South Canterbury and the Te Manahuna/Mackenzie District and, as a result, they have historical and cultural connections with the land, mountains, lakes, and waterbodies throughout Te Manahuna/Mackenzie District. To appropriately reflect the depth and breadth of their relationship with the district, the approach taken is to firstly identify areas of association. These are categorised as:

- Wāhi Tūpuna — refers to large geographic areas that hold significant value to Kāi Tahu due to the concentration of wāhi tapu or taoka values, or the importance of the area to cultural traditions, history or identity. Wāhi tūpuna provide current and future generations of Kāi Tahu and Ngā Rūnaka the opportunity to experience and engage with the landscape as their tūpuna once did. The term wāhi tūpuna encompasses places where the tūpuna travelled, stayed, gathered and used resources, and the associated stories and traditions (including place names) that transcend the generations. These places are often sites in which victories and defeats were fought by Ngāi Tahu tūpuna (ancestors) and were frequently protected by tūpuna not revealing the exact location.
- Wāhi taoka — special places that are treasured due to their high intrinsic values and the critical role they have in maintaining a balanced and robust ecosystem (such as wetlands, freshwater springs and nesting sites for birds) and/or their capacity to shape and sustain the quality of life and provide for the needs of present and future generations.
- Wāhi tapu — sacred sites or areas held in reverence according to whakapapa. Wāhi tapu may be associated with creation stories of tākata whenua, particular events, such as battles or ceremonies, sacred locations such as where whenua or placenta is buried, or sites where a particular valued resource is found.
- Wai tapu and wai taoka — sacred water (wai) represents the essence of life and were set aside for undertaking a number of rituals including waters of death and water burials. It is integral to tribal identity and considered to be wai taoka and/or wai tapu with some locations also considered wāhi tapu. Water is a source of mahika kai and therefore has intrinsic connection to the health of the environment and species harvested for mahika kai purposes. In addition to this,

there are cultural values associated with water related to places of significant events, occupation and historic access and travel routes. Major rivers (and their tributaries), lakes, wetlands, and springs within Te Manahuna/Mackenzie District are retained within cultural memory via ancestral placement names and follow their original natural water course. Many of the rivers were also trails in which settlements were located and there is a strong desire by mana whenua to ensure such rivers continue to have capacity for future generations to access, use and treasure the resource.

- Māori rock art — refers to the rich heritage of rock art, including designs that are unique to Kāi Tahu found on limestone shelters and outcrops through Te Manahuna/Mackenzie District and South Canterbury. The rock art is mostly painted, or sometimes drawn, other works are carved, cut, scraped or chipped from rock. Māori rock art often shows everyday subjects such as people, birds, dogs and waka (canoes) as well as taniwha or other spiritual beings.
- Silent files are a tool to protect culturally significant sites or other wāhi tapu. A silent file gives a general indication of the location of the significant site without identifying its exact site. The presence of a silent file on a planning map should act as a trigger for a high level of meaningful engagement with mana whenua for activities proposed within the identified area.

This section is supported by SASM Schedules 1 — 4 and mapping which provide a description of the SASM and their locations.

This chapter is not the only chapter in the District Plan which manages activities that are located within SASM and should be read alongside other sections of the District Plan which also consider the effects on SASM. In particular, it should be noted that there are rules in other chapters, including the Natural Character, Natural Features and Landscapes, Public Access and Earthworks chapters which manage activities that occur in SASM, and where an activity is proposed within a SASM which requires resource consent under those chapters, the objectives, policies and matters of discretion in this chapter may also be relevant to consideration of that activity.

Objectives and Policies

Objectives	
SASM-O1	Rakatirataka
Rakatirataka is recognised by supporting mana whenua to exercise kaitiakitaka over SASM.	
SASM-O2	Sustaining Relationship with SASM
The relationship of mana whenua with their values within SASM is sustained and community awareness of the values of SASM is encouraged.	
SASM-O3	Use and Development in SASM
Inappropriate subdivision, use and development within SASM is avoided.	
SASM-O4	Mahika Kai and Nohoaka Sites

The ability of mana whenua to access, maintain and use mahika kai and nohoaka sites of cultural value is enhanced.

Policies

SASM-P1 Identification of SASM

Enable mana whenua to identify areas of significance and their values.

SASM-P2 Consultation with Mana Whenua

Ensure consultation with the relevant mana whenua is undertaken where activities have the potential to adversely affect SASM and their values.

SASM-P3 Mahika Kai Activities

Enable mana whenua to undertake mahika kai within SASM in accordance with tikaka.

SASM-P4 Access to SASM

Maintain existing access to SASM for mana whenua and encourage landowners to explore opportunities and methods to provide new access to SASM, where requested by mana whenua.

SASM-P5 Restoration and Enhancement of Mahika Kai

Encourage restoration and enhancement of indigenous vegetation that supports mahika kai.

SASM-P6 Activities within SASM

Manage the adverse effects of activities within SASM so that the values associated with that SASM identified in SASM-SCHED1, SASM-SCHED2, SASM-SCHED3 and SASM-SCHED4 are not compromised, by:

1. Considering the effects of activities located within a SASM on the identified values when resource consent is required under other chapters of this District Plan;
2. Avoiding new cemeteries and crematoria, landfills, wastewater treatment plants, hazardous facilities and mining and quarrying activities within SASM unless they will not adversely affect the values in SASM;
3. Controlling activities including earthworks, irrigation, buildings requiring wastewater discharges, commercial forestry and tourism on, in, or in close proximity to, limestone outcrops, Māori rock art and silent file areas to avoid damage to the integrity of these SASM; and
4. Requiring subdivision to be designed, including the identification of building platforms, so that adverse effects of earthworks and activities facilitated by the subdivision on the values of Māori rock art and silent file areas are avoided.

SASM-P7 Traditional Placename Use

Recognise and encourage the use of traditional place names throughout Te Manahuna/Mackenzie District.

Rules

Note for Plan Users: For certain activities, consent may be required under rules in this Chapter as well as other District-Wide Matters Chapters or Area-Specific Matters Chapters in the District Plan. Unless expressly stated otherwise, consent is required under each of those rules. The steps plan users should take to determine what rules apply to any activity, and the status of that activity, are provided in Part 1 — How the Plan Works.

SASM-R1	Indigenous Vegetation Clearance	
SASM-SCHED1	Activity Status: PER Where: <ol style="list-style-type: none"> 1. The purpose of the indigenous vegetation clearance is for the enhancement of mahika kai, and the clearance is undertaken by Ngā Rūnaka in accordance with tikaka; or 2. The indigenous vegetation has been planted and managed specifically for the purpose of mahika kai activities by Ngā Rūnaka and the clearance is undertaken in accordance with tikaka. Advice Note: <ol style="list-style-type: none"> 1. <i>The clearance of indigenous vegetation that is permitted by SASM-R1 and SASM-R2 are not subject to the rules in the Ecosystems and Indigenous Biodiversity Chapter.</i> 2. <i>Where SASM-R1 or SASM-R2 do not apply, the rules in Ecosystems and Indigenous Biodiversity Chapter apply.</i> 	
SASM-R2	The Use of Nohoaka Sites by Ngā Rūnaka to Exercise Mahika Kai and Kaitiaki Practices	
SASM-SCHED4	Activity Status: PER	
SASM-R3	Earthworks within a Silent File Area or a Māori Rock Art Protection Area	
SASM-SCHED2 SASM-SCHED3	Activity Status: PER Where: <ol style="list-style-type: none"> 1. The earthworks are specified in 	Activity status when compliance is not achieved with R3.1 or R3.2: RDIS Matters of discretion are

	EW-R1 or EW-R2; or 2. Within a Silent File area, any earthworks on any site shall not exceed a maximum volume of 10m ³ and 600 mm in depth over any consecutive 12-month period. Advice Note: <i>This rule applies in addition to the rules in the Earthworks Chapter.</i>	restricted to: SASM-MD1 Activities in an SASM
SASM-R4	Any Residential Unit or Building which is not Connected to a Reticulated Sewer Network, but which involves the Discharge of Wastewater in a Silent File or Māori Rock Art Protection Area	
SASM SCHED2 SASM SCHED3	Activity Status: RDIS Matters of discretion are restricted to: SASM-MD1 Activities in an SASM	
SASM-R5	Irrigation within a Māori Rock Art Protection Area	
SASM-SCHED3	Activity Status: RDIS Matters of discretion are restricted to: SASM-MD1 Activities in an SASM	
SASM-R6	Establishment of New or Expansion of Existing: Landfills; Waste Disposal Facilities; Wastewater Treatment Plants; Crematoria; New Cemeteries; Hazardous Facilities; Quarrying or Mining within a SASM	
SASM-SCHED1 SASM-SCHED2 SASM-SCHED3 SASM-SCHED4	Activity Status: NC	
SASM-R7	Excavation, Destruction, Removal or Alteration of Māori Rock Art	
SASM-SCHED3	Activity Status: NC	
SASM-R8	The Establishment of a New, or Expansion of an Existing Commercial Forest within the Māori Rock Art Protection Area	
SASM-SCHED3	Activity Status: NC	

Note: Non-notification of Applications

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.

Matters of Discretion

SASM-MD1 Activities in a SASM

- a. The potential adverse effects of the proposal on Ngā Rūnaka values identified by engagement by the relevant rūnaka and any cultural assessment that has been undertaken.
- b. The need to have a cultural observer present during ground disturbance activities.
- c. Whether there are alternative methods, locations or designs that would avoid or mitigate the impact of works on the values associated with the site or area of significance.
- d. The appropriateness and adequacy of any mitigation measures proposed.
- e. Positive effects arising from an activity.
- f. In respect to the location of dwellings and accessory buildings, the extent to which the proposed building(s) has a functional need or operational need for its location.
- g. In respect to non-reticulated servicing, the extent to which the proposed service has a functional need or operational need for its location.
- h. Whether the relevant rūnaka and, in relation to Māori Rock Art Protection Areas identified in SASM SCHED3, the Ngāi Tahu Rock Art Trust, have been consulted, the outcome of that consultation, and the extent to which the proposal responds to, or incorporates the outcomes of that consultation.

SASM-SCHED1 - Wai taoka, Wai tapu, Wāhi taoka, Wāhi tapu, and Wāhi tūpuna

Table 1: Ancient Trails/Ara Tawhito, Kāinga/Mahika Kai Areas, Mountains/Mountain Ranges

Unique Identifier	Name	Category	Cultural Value	Description
SASM1	Tarahaka Tirau/Broderick Pass	Ancient Trails/Ara Tawhito	Wāhi tūpuna	Tarahaka Tirau is the Māori name for Brodrick Pass, located in Kā Tiritiri-o-te-moana. Tarakaha refers to an indentation or saddle of a hill. This ancient Māori trail represents the footprints of past tūpuna who once followed this important route that connected settlements on the East Coast with other settlements on the West Coast as well as settlements to mahika kai resources. This trail was the artery of economic (trade) and social relationships for Ngā Rūnaka.
SASM2	Takapō to Aoraki Trail	Ancient Trails/Ara Tawhito	Wāhi tūpuna	The Takapō to Aoraki Trail was a trail from Lake Takapō to Aoraki/Mt Cook that enabled Kāi Tahu rūnaka to follow the Godley River between Hall Range and Mount D'Archiac. This ancient Māori trail represents the footprints of past tūpuna who once followed this important route that connected settlements with one another and settlements to mahika kai resources. This trail followed significant mahika kai resources, such as wetlands, rivers, and lakes, so food and water, critical for survival, could be gathered and consumed during their journey.
SASM3	Te-Kopi-o-Ōpihi Trail	Ancient Trails/Ara Tawhito	Wāhi tūpuna	Te Kopi-o-Ōpihi is the Māori name for Burkes Pass — the small mountain pass at the entrance to Te Manahuna/Mackenzie District. The Ōpihi River was the principal travel route from the Arowhenua region to the rich kāika mahika kai of Te Manahuna/Mackenzie District. This ancient Māori trail represents the footprints of past tūpuna who once followed this important route that connected settlements with one another and settlements to mahika kai

				resources. This trail followed significant mahika kai resources, such as wetlands, rivers, and lakes, so food and water, critical for survival, could be gathered and consumed during their journey.
SASM4	Hakataramea Valley Trail	Ancient Trails/Ara Tawhito	Wāhi tūpuna	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 waterbodies and Kahukura, who stocked the forests. For Kāi 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 mahika kai in its own right, the Hakataramea was also an alternative route to the Aoraki region, forming part of the network of waterbodies and land-based mahika kai in this part of the interior. This area was a part of the seasonal trail of mahika 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 taoka. The traditional mobile lifestyle of the people led to their dependence on the resources of the river. <i>(Source: Schedule 16 of the Ngāi Tahu Claims Settlement Act 1998)</i>
SASM5	Hakataramea River Trails	Ancient Trails/Ara Tawhito	Wāhi tūpuna	
SASM6	Mackenzie Pass Trail	Ancient Trails/Ara Tawhito	Wāhi tūpuna Wāhi taoka Wai taoka	Te Manahuna is the Māori name for the Mackenzie Pass and the Mackenzie Basin. Te Manahuna/Mackenzie District was an integral component of the Kāi Tahu systematic food gathering patterns. This ancient Māori trail represents the footprints of past tūpuna who once followed this important route that connected settlements of the eastern coastline of Te Wai Pounamu with settlements in Te Manahuna/Mackenzie District and

				settlements to mahika kai resources, particularly during the Autumn months. This trail followed significant mahika kai resources, such as wetlands, lakes and rivers, so food and water, critical for survival, could be gathered and consumed during their journey.
SASM7	Hurutini	kāinga/Mahika Kai Area	Wai taoka Wāhi taoka	Hurutini is a kāinga mahika kai located on Te Ana a Wai (Tengawai River). Ngā Rūnaka moved around Te Wai Pounamu hunting and gathering resources. The movements were according to the seasons following lifecycles of animals and plants. Te Manahuna/Mackenzie District was a significant place in the systematic seasonal food gathering pattern. The majority of foods that were traditionally harvested by hapū and whānau are no longer available for harvest. Although this may be the case now, it does not mean that these areas are no longer of cultural significance. The area of Hurutini was a traditional place where ancestors used to work and hold the memories, stories, and traditions of rūnaka tūpuna.
SASM8	Here Wahine	kāinga/Mahika Kai Area	Wai taoka Wāhi taoka Wāhi tūpuna	A kāinga mahika kai site located on the Opūaha River. Rūnaka moved around Te Wai Pounamu hunting and gathering resources. The movements were according to the seasons following lifecycles of animals and plants. Te Manahuna/Mackenzie District was a significant place in the systematic seasonal food gathering pattern. The majority of foods that were traditionally harvested by hapū and whānau are no longer available for harvest. Although this may be the case now, it does not mean that these areas are no longer of cultural significance. The area of Here Wahine was a traditional place where ancestors used to work and hold the memories, stories, and traditions of rūnaka tūpuna.
SASM9	Tauwharekura	kāinga/Mahika Kai Area	Wai taoka Wai tapu Wāhi taoka Wāhi tūpuna	Tauwharekura/Grays Hills is a short mountain range located near Takapō/Tekapo River in Te Manahuna/Mackenzie District where mahika kai were gathered. Rūnaka moved around Te Wai Pounamu hunting and

				gathering resources. The movements were according to the seasons following lifecycles of animals and plants. Te Manahuna/Mackenzie District was a significant place in the systematic seasonal food gathering pattern. The majority of foods that were traditionally harvested by hapū and whānau are no longer available for harvest. Although this may be the case now, it does not mean that these areas are no longer of cultural significance. The area of Tauwharekura was a traditional place where ancestors used to work and hold the memories, stories, and traditions of rūnaka tūpuna.
SASM10	Te Awa Moko	kāinga/Mahika Kai Area	Wāhi tūpuna Wāhi taoka	Te Awa Moko is a mahika kai site located on Te Ana a Wai/Tengawai River. Rūnaka moved around Te Wai Pounamu hunting and gathering resources. The movements were according to the seasons following lifecycles of animals and plants. Te Manahuna/Mackenzie District was a significant place in the systematic seasonal food gathering pattern. The majority of foods that were traditionally harvested by hapū and whānau are no longer available for harvest. Although this may be the case now, it does not mean that these areas are no longer of cultural significance. The area of Te Awa Moko was a traditional place where ancestors used to work and hold the memories, stories, and traditions of rūnaka tūpuna.
SASM11	Poko Ānini, Te Waiotūtahi, Ōpāua, and Tapua-o-Kanapio - kāinga	kāinga/Mahika Kai Area	Wai taoka Wāhi taoka Wāhi tūpuna	Traditional kāinga mahika kai located between Lake Ōhau and Lake Pūkaki, north and northwest of the Pūkaki Canal. Rūnaka moved around Te Wai Pounamu hunting and gathering resources. The movements were according to the seasons following lifecycles of animals and plants. Te Manahuna/Mackenzie District was a significant place in the systematic seasonal food gathering pattern. The majority of foods that were traditionally harvested by hapū and whānau are no longer available for harvest. Although this may be the case now, it does not mean that these areas are no longer of cultural significance. The areas of Poko Ānini, Te Waiotūtahi, Ōpāua, and Tapua-o-

				Kanapio were traditional places where ancestors used to work and hold the memories, stories and traditions of rūnaka tūpuna.
SASM12	Katarua/Burkes Pass	kāinga/Mahika Kai Area	Wai taoka Wāhi taoka Wāhi tūpuna	Katarua is a mahika kai site located near Te Kopi o Ōpihi/Burkes Pass. It is recorded that tuna, āruhe and kāuru were known to flourish in the area. Rūnaka moved around Te Wai Pounamu hunting and gathering resources. The movements were according to the seasons following lifecycles of animals and plants. Te Manahuna/Mackenzie District was a significant place in the systematic seasonal food gathering pattern. The majority of foods that were traditionally harvested by hapū and whānau are no longer available for harvest. Although this may be the case now, it does not mean that these areas are no longer of cultural significance. The area of Katarua was a traditional place where ancestors used to work and hold the memories, stories and traditions of rūnaka tūpuna.
SASM48	Te Pā-o-Kāti-Kurī/Mount Maggie	Mountain/Mount range	Wāhi taoka Wai taoka	Te Pā-o-Kāti-Kurī/Mount Maggie is situated by the north-eastern shore of Te Ao Mārama/Lake Benmore in Te Manahuna/Mackenzie District. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. Mauka in the high country served as memory maps to the many Ngāi Tahu trails that spread across Te Wai Pounamu. Mauka are an important identity and are referred to during formal speeches on the marae. Te Pā-o-Kāti-Kurī is a kāinga mahika kai where weka, tuna, and kōareare were gathered during the seasonal and annual trips to Te Manahuna/Mackenzie District.
SASM49	Te Kohai/Simons Hills	Mountain/Mount range	Wāhi taoka Wāhi tūpuna Wai taoka	Te Kōhai is the Māori name for Simons Hill and the nearby Mary Burn Stream in Te Manahuna/Mackenzie District. Te Kōhai is another spelling of kōwhai, the small-leaved native tree commonly found along riverbanks and forest margins which are noted for their hanging clusters of large yellow flowers in early spring. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. Mauka in

				the high country served as memory maps to the many Kāi Tahu trails that spread across Te Wai Pounamu. Mauka are an important identity and are referred to during formal speeches on the marae. Te Kōhai is a kāinga mahika kai where kōwhai were gathered during the seasonal and annual trips to Te Manahuna/Mackenzie District.
SASM50	Ōtehiwai/Mt John	Mountain/Mountain range	Wāhi tūpuna	Ōtehiwai/Mount John is the small mountain at the south-western corner of Lake Takapō/Tekapo where the popular Mount John Observatory is located. Ōtehiwai was an ancestor on the Ārai-te-uru waka. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. They are the most sacred part of the landscape. Mauka are the gateways to the atua and heavens, hence the story of Aoraki and the creation of Te Wai Pounamu. Mauka are also gatherers of the tears of Rakinui, whose valleys collect the waters and in turn supply the lifeblood of Papatūānuku. Mana whenua have a personal relationship with mauka as they are their ancestors — the old men of the landscape.
SASM51	Kirikirikatata/Mt Cook Mountain Range - Landscape	Mountain/Mountain range	Wāhi tūpuna Wāhi taoka	Kirikirikatata is the Māori name for the Mount Cook Range. Kirikirikatata was a passenger on the Ārai-te-uru waka. Kirikirikatata transformed into the mountain known today as the Mount Cook Range. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. They are the most sacred part of the landscape. Mauka are the gateways to the atua and heavens, hence the story of Aoraki and the creation of Te Wai Pounamu. Mauka are also gatherers of the tears of Rakinui, whose valleys collect the waters and in turn supply the lifeblood of Papatūānuku. Mana whenua have a personal relationship with mauka as they are their ancestors — the old men of the landscape.
SASM52	Te Tari-o-Mauka-Atua/Ben Ōhau Range	Mountain/Mountain range	Wāhi taoka Wāhi tūpuna	Te Tari-o-Mauka-Atua/the Ben Ōhau Range is the long mountain range that extends down the western side of Lake Pūkaki. Tari is a geographical descriptive term for a mountain range, and Mauka Atua was an ancestor on the Ārai-te-uru waka. Mauka play an important role in the

				spiritual and cultural beliefs of mana whenua. They are the most sacred part of the landscape. Mauka are the gateways to the atua and heavens, hence the story of Aoraki and the creation of Te Wai Pounamu. Mauka are also gatherers of the tears of Rakinui, whose valleys collect the waters and in turn supply the lifeblood of Papatūānuku. Mana whenua have a personal relationship with mauka as they are their ancestors — the old men of the landscape. Te Tari-o-Mauka-Atua was an important mahika kai gathering area where weka, kākāpō and taramea were gathered.
SASM53	Grampian Mountains	Mountain/Mountain range	Wāhi taoka Wāhi tūpuna	The Grampian Mountains is the largest landscape unit and includes a wide altitudinal range from 550 m to over 1900 m. The mountain slopes above the homestead and farm buildings form a series of southwest dissected tributaries on steep to moderately steep slopes draining to Grays River. The northeast faces are very rocky, stony, and dry whilst the southeast slopes include high alpine ridge and basins, and the slopes extending down to Hakataramea Pass Road. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. Mauka in the high country served as memory maps to the many Kāi Tahu trails that spread across Te Wai Pounamu. Mauka are an important identity and are referred to during formal speeches on the marae. The Grampian range is a kāinga mahika kai where kāuru, āruhe and weka were gathered during the seasonal and annual trips to Te Manahuna/Mackenzie District.
SASM54	Te Kāhui Kaupeka/Mt D'Archiac - Sibbald Range	Mountain/Mountain range	Wāhi tūpuna	Te Kahui Kaupeka is the Māori name for Mount D'Archiac. Te Kahui Kaupeka is an ancestor on the Arai-te-uru waka. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. They are the most sacred part of the landscape. Mauka are the gateways to the atua and heavens, hence the story of Aoraki and the creation of Te Wai Pounamu. Mauka are also gatherers of the tears of Rakinui, whose valleys collect the waters and in turn supply the lifeblood of Papatūānuku. Mana whenua have a personal relationship

				with mauka as they are their ancestors — the old men of the landscape.
SASM55	Ōtūpaka/Mary Range	Mountain/Mountain range	Wāhi tūpuna	Ōtūpaka/Mary Range is a small mountain range located east of Lake Pūkaki in Te Manahuna/Mackenzie District. Mauka (mountains) play an important role in the spiritual and cultural beliefs of mana whenua. Mauka in the high country served as memory maps to the many Kāi Tahu trails that spread across Te Wai Pounamu. Mauka are an important identity and are referred to during formal speeches on the marae. Ōtūpaka is a kāinga mahika kai where kōwhai were gathered during the seasonal and annual trips to Te Manahuna/Mackenzie District.
SASM56	Tauwharekura/Marys Hill	Mountain/Mountain range	Wāhi tūpuna	Tauwharekura/Grays Hills is a short mountain range located near Takapō/Tekapo River in Te Manahuna/Mackenzie District. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. Mauka in the high country served as memory maps to the many Kāi Tahu trails that spread across Te Wai Pounamu. Mauka are an important identity and are referred to during formal speeches on the marae. Te Kōhai is a kāinga mahika kai where kāuru, āruhe and weka were gathered during the seasonal and annual trips to Te Manahuna/Mackenzie District.
SASM57	Aoraki/Mount Cook (National Park)	Mountain/Mountain range, Statutory Acknowledgement Area	Wāhi tūpuna Wāhi taoka Wāhi tapu	Aoraki/Mount Cook is at the centre of the Kāi Tahu creation traditions of Te Wai Pounamu. There are two specific traditions referring to Aoraki. In the first account Aoraki was an atua (demi-god) who arrived from the heavens with his three brothers. The return voyage went drastically wrong, and the waka crashed into Te Moana-nui-a-Kiwa/the Pacific Ocean, forming what would later be known as the South Island (its earliest name being “Te Waka-o-Aoraki”). Aoraki and his brothers climbed to the highest side of the waka where they turned into the highest peaks of Kā Tiritiri-o-te-moana. In the second account Aoraki was a passenger on the Ārai-te-uru waka that crashed on the Otago coastline. After capsizing, many of the passengers went

				ashore to explore the land, including Kirikirikatata who carried his grandson, Aoraki, on his shoulders. The passengers needed to be back at the waka before daylight. However, most did not make it, and instead turned into many of the well-known landmarks of Te Wai Pounamu.
SASM58	Maukakūkuta/Thumb Range	Mountain/Mountain range	Wāhi taoka Wāhi tūpuna	Maukakūkuta is the traditional Māori name for the Two Thumb Range and nearby Macaulay River in Canterbury. Maunga, or mauka in the Kāi Tahu dialect, means mountain. Maukakūkuta was an ancestor on the Ārai-te-uru waka. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. They are the most sacred part of the landscape. Mauka are the gateways to the atua and heavens, hence the story of Aoraki and the creation of Te Wai Pounamu. Mauka are also gatherers of the tears of Rakinui, whose valleys collect the waters and in turn supply the lifeblood of Papatūānuku. Mana whenua have a personal relationship with mauka as they are their ancestors — the old men of the landscape.
SASM59	Rollesby Range	Mountain/Mountain range	Wāhi tūpuna	The Rollesby Range is situated at the headwaters of the Opihi and Te Ana A Wai Rivers. The range provides a point of separation between the basin and the eastern portion of Te Manahuna/Mackenzie District. Utilised as a point in the landscape, Rollesby Range provided Ngāi Tahu with a directional/visual aid. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. Mauka in the high country served as memory maps to the many Kāi Tahu trails that spread across Te Wai Pounamu. Mauka are an important identity and are referred to during formal speeches on the marae. The Rollesby Range and adjoining valleys were a kāinga mahika kai where kāuru, āruhe and weka were gathered during the seasonal and annual trips to Te Manahuna/Mackenzie District.
SASM60	Naumann Range	Mountain/Mountain range	Wāhi tūpuna	The Naumann Range is the prominent mountain range north of Lake Ōhau and the confluence of the Hopkins River to the west and the Dobson River to the east.

				<p>Mauka play an important role in the spiritual and cultural beliefs of mana whenua. They are the most sacred part of the landscape. Mauka are the gateways to the atua and heavens, hence the story of Aoraki and the creation of Te Wai Pounamu. Mauka are also gatherers of the tears of Rakinui, whose valleys collect the waters and in turn supply the lifeblood of Papatūānuku. Mana whenua have a personal relationship with mauka as they are their ancestors — the old men of the landscape.</p>
SASM61	Dalgety Range	Mountain/Mount range	Wāhi tūpuna	<p>The Dalgety Range form part of the eastern boundary of the Te Manahuna/Mackenzie Basin, separating the lower mountain ranges of coastal south Canterbury from the intermontane basin. The dominance of the mountain ranges, the extensive outwash flats between the ranges, the prominence of the passes between the mountain ranges (Mackenzie and Hakataramea passes) and the presence of basalt outcrops are notable features. The Dalgety Range was utilised as a point in the landscape, Dalgety Range provided Ngāi Tahu with a directional/visual aid. Mauka play an important role in the spiritual and cultural beliefs of mana whenua. Mauka in the high country served as memory maps to the many Kāi Tahu trails that spread across Te Wai Pounamu. Mauka are an important identity and are referred to during formal speeches on the marae. The Dalgety Range and adjoining valleys were a kāinga mahika kai where kāuru, āruhe and weka were gathered during the seasonal and annual trips to Te Manahuna/Mackenzie District.</p>
SASM62	Tarahaoa/Mt Peel	Mountain/Mount range	Wāhi tūpuna Wāhi taoka Wāhi tapu	<p>Tarahaoa/Mount Peel is the prominent mountain overlooking the Rangitata River in South Canterbury. Tarahaoa was a passenger on the Ārai-te-uru waka along with his wife Huatekerekere. They were accompanied by their son and daughter, Kirikirikatata and Aroarokaehe. Tarahaoa and Huatekerekere transformed into the mountains now also known as Mount Peel and Little Mount Peel. Their children, Kirikirikatata and Aroarokaehe, are now</p>

represented by two large trees in Peel Forest. The local Kāi Tahu hapū of Kāti Huirapa, centred at Arowhenua, strongly identify with the mountain, often referring to Tarahaoa as their principal mountain.

Table 2 - Waterbodies

Unique Identifier	Name	Category	Cultural Value	Description
SASM13	Coal River Fan	Waterbodies	Wāhi taoka, Wāhi tūpuna	A geographical feature that contains a series of waterbodies (and wetlands historically) that flow west from Two Thumb Range into Coal River before entering the northeast section of Lake Takapō/Tekapo. With the headwaters near Round Hill, the streams spread across Coal Fan. The waterbodies were a clean drinking water source for those travelling north towards Aoraki/Mt Cook from Te Manahuna/Mackenzie District.
SASM14	Motuariki/Motuanui Island	Waterbodies, Silent File	Wāhi taoka Wāhi tūpuna Wāhi tapu, Wai tapu	Information held on a Silent File.
SASM15	Lake Takapō/Lake Tekapo	Waterbodies, Statutory Acknowledgement Area	Wāhi taoka Wai taoka Wāhi tapu Wāhi tūpuna Wāhi tapu	"Tekapo" is a misspelling of Takapō, the name of the lake in the Māori language. Takapō means "to leave in haste at night". Takapō 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 Rakaihautu. Takapō was often occupied by Kāi 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 Kāi Tahu tūpuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories, and defeats of Kāi Tahu tūpuna, and are

				<p>frequently protected by secret locations. Takapō served as a kāinga mahika kai for South Canterbury Ngāi Tahu. The mauri of Takapō 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 Kāi Tahu whānui with the lake.</p> <p><i>(Source: Schedule 57 of the Ngāi Tahu Claims Settlement Act 1998)</i></p>
SASM16	Whakarukumoana/Lake McGregor	Waterbodies, Statutory Acknowledgement Area	Wai taoka	<p>Whakarukumoana/Lake McGregor is located between Takapō/Lake Tekapo and Takamana/Lake Alexandrina in Te Manahuna/Mackenzie District. 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 Rakaihautu. Draining into Takapō/Lake Tekapo via Te Waiātekāmana, Whakarukumoana forms a part of the network of waterbodies and land-based mahika kai in this part of the interior. This area was a part of the seasonal trail of mahika 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 taoka. The traditional mobile lifestyle of the people led to their dependence on the resources of the lake.</p> <p><i>(Source: Schedule 77 of the Ngāi Tahu Claims Settlement Act 1998)</i></p>
SASM17	Lake Pūkaki	Waterbodies, Statutory Acknowledgement Area	Wai tapu Wai taoka Wāhi taoka Wāhi tūpuna Wāhi tapu	<p>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 Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand. Rakaihautu beached his canoe at Whakatū (Nelson). For Kāi 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</p>

				document the events which shaped the environment of Te Wai Pounamu and Kāi Tahu as an iwi. Pūkaki is referred to in Kāi 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 springtime. As well as its association with Aoraki, Pūkaki is also a mahika kai. (Source: Schedule 34 of the Ngāi Tahu Claims Settlement Act 1998)
SASM18	Takamana/Lake Alexandrina	Waterbodies	Wai taoka	Takamana/Lake Alexandrina lies immediately west of the much larger Lake Takapō/Tekapo in Te Manahuna/Mackenzie District. The scenic reserve lake is spring-fed, surrounded by tawny-coloured dry tussocks of the region and ringed by tall mountain peaks. Lying parallel to the much larger counterpart Lake Takapō/Tekapo and sitting within a protected wildlife area. Takamana/Lake Alexandrina forms part of a wider landscape known as the “Snowy Mountains” which involves all five lakes, all much the same egg-shaped delimited by dotted lines. Takamoana/Alexandrina, Wakarukumoana/McGregor, Tekapo/Takapō, Pūkaki, and Ōhau all drain direct into the Waitaki with the creek Te-Wai-a-te-kamana/Outlet Creek providing the linkage between Takamoana/Alexandrina, and Wakarukumoana/McGregor. Lake Alexandrina is a known location/settlement in which Ngā Rūnaka occupied for several months at a time as they gathered mahika kai and educated younger generations. Two nohoaka sites are located at the southern end of Takamoana/Alexandrina.
SASM19	Lake Benmore	Waterbodies, Statutory Acknowledgement Area	Wāhi tapu Wāhi taoka Wāhi tūpuna Wai taoka Wai tapu	While the man-made Te Ao Mārama is obviously a comparatively recent creation on the landscape, it overlays the path of the Waitaki River, which is very significant to Kāi Tahu as the pathway of the waters from Aoraki to the sea. Kāi Tahu whānui always recognise and pay respects to Waitaki as a significant element of their being, and identity, a creation of the atua, further moulded by Tū Te Rakiwhānoa and his assistants, one of whom was Marokura

				<p>who stocked the waterbodies. Many wāhi tapu and wāhi taoka were also drowned by Te Ao Mārama, including a number of rock art sites, while others still survive. Urupā associated with the nohoanga in the area also lie under the lake. These are the resting places of Kāi Tahu tūpuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories and defeats of Kāi Tahu tūpuna, and are frequently protected by secret locations.</p> <p><i>(Source: Schedule 59 of the Ngāi Tahu Claims Settlement Act 1998)</i></p>
SASM20	Coal River	Waterbodies	Wai taoka Wāhi taoka	<p>A series of waterways that flow west from Two Thumb Range into Coal River before entering the northeast section of Lake Takapō. With the headwaters near Round Hill, the streams spread across Coal Fan. The waterways were a clean drinking water source for those travelling north towards Aoraki/Mt Cook from Te Manahuna/Mackenzie District.</p>
SASM21	Takapō River/Tekapo River	Waterbodies	Wai taoka Wai tapu Wāhi taoka Wāhi tūpuna	<p>Takapō is the Māori spelling for the Tekapo River, which flows from Lake Takapō into the top of the artificial Lake Benmore/Te Ao Mārama. Prior to the existence of Lake Benmore, the Takapō River flowed directly into the Waitaki River, and was an ara tawhito that connected the Upper Waitaki with Lake Takapō. Specific kāinga mahika kai were also located along the river, where foods were gathered.</p>
SASM22	Ōtaao/Dobson River	Waterbodies	Wai taoka Wāhi taoka	<p>Ōtaao/the Dobson River flows south between the Naumann Range and Te Tari-o-Mauka-Atua/the Ben Ōhau Range from its source to the east of Mount Hopkins before joining Te Awa Aruhe/the Hopkins River. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing, plant, fish, or animal can survive. Waterbodies such as the Ōtaao/Dobson River represent the blood vessels that supply nourishment to all living things. Waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding</p>

				water are included in the spiritual and practices (tikaka) of Ngā Rūnaka. The Ōtaao/Dobson River is known as a kāinga mahika kai.
SASM23	Te Awa-a-Takatamira/Cass River	Waterbodies	Wai taoka Wāhi taoka	Te Awa-a-Takatamira/Cass River is an alpine river that rises in the Hall Range and flows in a south-easterly direction into the west side of Takapō/Lake Tekapo. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing, plant, fish, or animal can survive. Waterbodies such as the Te Awa-a-Takatamira/Cass River represent the blood vessels that supply nourishment to all living things. Waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding water are included in the spiritual and practices (tikaka) of Ngā Rūnaka.
SASM24	Hakatere/Fork Stream	Waterbodies	Wai taoka Wāhi taoka	Hakatere/Fork Stream rises in the Gamack Range and flows south-east into Takapō/the Tekapo River, which exits at Te Ao Mārama/Lake Benmore. Along with Te Kōhai/Mary Burn Stream and Te Wai-a-Kohe/Irishman Creek, Hakatere is part of a large wetland complex in Te Manahuna/Mackenzie District. Hakatere was part of the extensive network of kāinga mahika kai in Te Manahuna/Mackenzie Basin.
SASM25	Whaka-no-hāpua/Washdyke Stream	Waterbodies	Wai taoka, Wāhi taoka	Whaka-no-hāpua is the Māori name for Washdyke Stream situated on the eastern flank of Lake Takapō. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing, plant, fish, or animal can survive. Waterbodies such as the Whaka-no-hāpua/Washdyke Stream represent the blood vessels that supply nourishment to all living things. Waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding water are included in the spiritual and practices (tikaka) of Ngā Rūnaka. Whaka-no-hāpua/Washdyke Stream is known as a kāinga mahika kai.

SASM26	Ōpūaha River/Opuha River	Waterbodies	Wai taoka Wāhi taoka	Ōpūaha is the Māori spelling for the Opuha River which flows into the Ōpihi River. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing, plant, fish, or animal can survive. Waterbodies such as the Ōpūaha River/Opuha River represent the blood vessels that supply nourishment to all living things. Rivers and waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding water are included in the spiritual and practices (tikaka) of Ngā Rūnaka. Whaka-no-hāpua/Washdyke Stream is known as a kāinga mahika kai. Ōpūaha River/Opuha River is known as a kāinga mahika kai.
SASM27	Hakataramea River	Waterbodies, Maunga Acknowledgement Area	Maunga Wāhi taoka	The Hakataramea River flows generally south through the Hakataramea Valley into the Waitaki River. Hakataramea is a variation of the name Whakataramea. Whaka is a geographical description for an indentation in the land surrounded by hills and mountains. In this instance, the prefix “Haka” refers to the valley itself. 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 mahika kai in its own right, the Hakataramea was also an alternative route to the Aoraki region, forming part of the network of waterbodies and land-based mahika kai in this part of the interior. This area was a part of the seasonal trail of mahika 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 taoka. The traditional mobile lifestyle of the people led to their dependence on the resources of the river.
SASM28	Te Awaure/Jollie River	Waterbodies	Wāhi taoka Wai taoka	Te Awaure/the Jollie River flows in an almost straight line from its source in the Liebig Range into Te Awa Whakamau/the Tasman River. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing,

				<p>plant, fish, or animal can survive. Waterbodies such as the Te Awaure/Jollie River represent the blood vessels that supply nourishment to all living things. Rivers and waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding water are included in the spiritual and practices (tikaka) of Ngā Rūnaka. Te Awaure/Jollie River is known as a kāinga mahika kai.</p>
SASM29	Whimiahua/Godley River	Waterbodies	Wai taoka	<p>Whimiahua/Godley River flows from Kā Tiritiri-o-te-moana into the top end of Takapō/Lake Tekapo. Water is central to all Māori life. It is a taoka left by ancestors to provide and sustain life. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing, plant, fish, or animal can survive. Waterbodies such as the Whimiahua/Godley River represent the blood vessels that supply nourishment to all living things. Waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding water are included in the spiritual and practices (tikaka) of Ngā Rūnaka.</p>
SASM30	Te Awa Whakamau/Tasman River	Waterbodies	Wāhi taoka Wai taoka	<p>Te Awa Whakamau/the Tasman River is a glacier-fed alpine braided river that flows into the top of Lake Pūkaki in Te Manahuna/Mackenzie District. Te Awa Whakamau is known as a kāinga mahika kai.</p>
SASM31	Maukakūkuta/Macaulay River	Waterbodies	Wāhi taoka Wai taoka	<p>Maukakūkuta/the Macaulay River flows south from the Two Thumb Range into Whimiahua/the Godley River, before entering the northern end of Takapō/Lake Tekapo. Maukakūkuta was an ancestor on the Ārai-te-uru waka.</p>
SASM32	Te Wai a Te Kāmana River	Waterbodies	Wāhi taoka Wai taoka	<p>Te Wai a Te Kāmana is the name for the small stream that flows from Whakarukumoana/Lake Alexandrina into Lake Takapō. Kāmana is the Māori name for the Australian crested grebe and great crested grebe (<i>Podiceps cristatus australis</i>).</p>

SASM33	Ribbonwood Creek	Waterbodies	Wāhi taoka Wai taoka	A tributary of Ōpuaha/Opuha River, Ribbonwood Creek traverses Ashwick Flat from Two Thumb Range in the west. Along with the North and South Ōpūaha/Opuha Rivers, the Ribbonwood Creek was a vital mahika kai source for Kāi Tahu traversing the traditional route between Arowhenua and Te Manahuna/Mackenzie District.
SASM34	Te Awa Āruhe/Hopkins River	Waterbodies	Wai taoka Wai tapu Wāhi taoka Wāhi tūpuna	Te Awa Aruhe/the Hopkins River flows from Kā Tiritiri-o-te-moana into the northern end of Lake Ōhau. Awa is the Māori word for river, and āruhe is the edible rhizome of the bracken fernroot (<i>Pteridium esculentum</i>), a significant staple of traditional diets, particularly where kūmara production was low. Te Awa Aruhe is a kāinga mahika kai.
SASM35	Whakatipu/Twizel River	Waterbodies	Wāhi taoka Wai taoka	Whakatipu is the Māori name for the Twizel River, which flows into the Ōhau River in Te Manahuna/Mackenzie District. Water is central to all Māori life. It is a taoka left by ancestors to provide and sustain life. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing, plant, fish, or animal can survive. Waterbodies such as the Whakatipu/Twizel River represent the blood vessels that supply nourishment to all living things. Waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding water are included in the spiritual and practices (tikaka) of Ngā Rūnaka.
SASM36	Te Kōhai/Mary Burn Stream	Waterbodies	Wāhi taoka Wai taoka	Te Kōhai is the Māori name for Mary Burn Stream and the nearby Simons Hill in Te Manahuna/Mackenzie District. Te Kōhai is another spelling of kōwhai, a small-leaved native tree commonly found along riverbanks and forest margins which are noted for their hanging clusters of large yellow flowers in early spring.
SASM37	Pūkaki River	Waterbodies	Wai taoka Wai tapu Wāhi taoka Wāhi tūpuna	The Pūkaki River flows from Lake Pūkaki into Takapō/the Tekapo River, before entering the top of Te Ao Mārama/Lake Benmore. The Pūkaki River was part of the

				extensive network of traditional travel routes that crossed Te Manahuna/Mackenzie District and the Upper Waitaki. Before Lake Benmore was created for a hydro-electricity project, the Pūkaki River connected with the Waitaki River, providing direct access between Lake Pūkaki and the Waitaki River. Several kāinga mahika kai were located on the Pūkaki River.
SASM38	Te Ana-a-Wai River/Tengawai River	Waterbodies	Wai tapu Wai taoka Wāhi taoka Wāhi tūpuna Wāhi tapu	Te Ana-a-Wai is the Māori spelling for the Tengawai River, which flows in an easterly direction before joining the Ōpihi River at Pleasant Point. Ana is the Māori word for cave, and the name Te Ana-a-Wai derives from the water in the river originating from a series of caves in its upper catchment. The Te Ana-a-Wai/Tengawai was one of the principal travel routes from Arowhenua to Te Manahuna/Mackenzie District, which was tribally renowned. Numerous rock shelters are located in the limestone outcrops in the upper reaches of the river, with more than one hundred rock art images applied to the walls and ceilings in black, red and white pigments. Moa bone, fire-cracked rock, and stone and bone tools have been found in some of the shelter floors, reflecting the day-to-day activities of the people that walked this important ara tawhito.
SASM39	Te Puna Takatu/Station Creek	Waterbodies	Wai taoka Wai tapu Wāhi taoka Wāhi tūpuna	Te Puna Takatu/Station Stream is a tributary of the Hakataramea River. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing, plant, fish, or animal can survive. Waterbodies such as the Te Puna Takatu/Station Stream represent the blood vessels that supply nourishment to all living things. Waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding water are included in the spiritual and practices (tikaka) of Ngā Rūnaka. Te Puna Takatu/Station Stream is known as a kāinga mahika kai.
SASM40	Ōpihi River	Waterbodies	Wai tapu Wai taoka	The Ōpihi River is of immense significance to the local Kāi Tahu hapū of Kāti Huirapa.

			Wāhi taoka Wāhi tūpuna Wāhi tapu	The renowned Arowhenua forest and cultivations stood at the junction of the Ōpihi River and Te Umukaha/the Temuka River. Several kāika were located near the lower reaches of the Ōpihi, sustained by the river's rich food supply. The Ōpihi was the principal travel route from the Arowhenua region to Te Manahuna/Mackenzie District, and this is reflected in the high density of rock art sites in the Ōpihi catchment.
SASM41	Ōrāri/Orari River	Waterbodies	Wai taoka Wai tapu Wāhi taoka	The Ōrāri River rises to the northwest of the Four Peaks Range near Geraldine. It initially flows north then east to circumnavigate the range, before flowing southeast across Kā Pākihi-whakatekata-o-Waitaha/the Canterbury Plains to Te Moana-nui-a-Kiwa/the Pacific Ocean. Ōrāri was part of the extensive network of kāinga mahika kai throughout South Canterbury.
SASM42	Deep Creek	Waterbodies	Wai taoka Wāhi taoka	A tributary of Ōpūaha/Opuha River, Deep Creek traverses Ashwick Flat from Two Thumb Range in the west. Deep Creek runs parallel to Stony Creek and North Ōpūaha River before flowing into the northern arm of Lake Opuha. Along with the North and South Ōpūaha/Opuha Rivers and the Ribbonwood Creek, Deep Creek was a vital mahika kai source for Ngāi Tahu traversing the traditional route between Arowhenua and Te Manahuna.
SASM43	South Ōpūaha/Opuha River	Waterbodies	Wai taoka Wāhi taoka	Ōpūaha is the Māori spelling for the South Opuha River which flows into the Ōpihi River. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing, plant, fish, or animal can survive. Waterbodies such as the South Ōpūaha/Opuha River represent the blood vessels that supply nourishment to all living things. Waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding water are included in the spiritual and practices (tikaka) of Ngā Rūnaka. The South Ōpūaha/Opuha is known as a kāinga mahika kai.

SASM44	Pureora River (correct spelling of Pareora River)	Waterbodies	Wai Taoka, Wai Tapu	Pureora is the Māori spelling for the Pareora River, which flows from Te Tari-a-Te-Kaumira/the Hunters Hills to the Canterbury coastline. Pureora/Pareora was a passenger on the Ārai-te-uru waka. The Pureora/Pareora is known as a kāinga mahika kai.
SASM45	Te Wai-a-Kohe/Irishman Creek	Waterbodies	Wāhi taoka Wai taoka	Te Wai-a-Kohe/Irishman Creek flows into Takapō/Tekapo River in Te Manahuna/Mackenzie District. Water plays a unique role in the traditional economy and cultural of Kāi Tahu. Without water no living thing, plant, fish, or animal can survive. Waterbodies such as the Te Wai-a-Kohe/Irishman Creek represent the blood vessels that supply nourishment to all living things. Waterbodies and the resources they support, determines the siting of kāika, identity and the rhythm of lives. The traditional values and controls regarding water are included in the spiritual and practices (tikaka) of Ngā Rūnaka. Te Wai-a-Kohe/Irishman Creek is known as a kāinga mahika kai.
SASM46	Ōhau River	Waterbodies	Wai taoka Wai tapu Wāhi taoka Wāhi tūpuna	The Ōhau River flows from Lake Ōhau into Lake Benmore in Te Manahuna/Mackenzie District. Prior to the creation of Lake Benmore in the 1960s as part of the Waitaki River hydroelectricity development, the Ōhau River flowed directly into the Waitaki River. It was part of the extensive network of traditional travel routes through Te Manahuna/Mackenzie District. In particular, the Ōhau River provided direct access from the Waitaki Valley to Lake Ōhau, which was an important kāinga mahika kai.
SASM47	North Ōpūaha/Opuha River	Waterbodies	Wai taoka Wāhi taoka	Ōpūaha is the Māori spelling for the North Opuha River which flows into the Ōpūaha/Ōpihi River. The North Ōpūaha/Ōpihi River holds the same values as the South Ōpūaha/Opuha River is also known as a kāinga mahika kai.

SASM-SCHED2 - Silent File Areas

Unique Identifier	Name	Category	Cultural Value	Description
SASM69	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM70	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM71	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM72	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM73	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM74	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM75	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM76	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM77	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM78	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.
SASM79	Unnamed	Silent Files	Wāhi tapu	Information held on a Silent File.

SASM-SCHED3 - Māori Rock Art Sites and Associated Māori Rock Art Protection Area

Unique Identifier	Name	Category	Cultural Value	Description
SASM80	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	Section 10 SO 18830, Title: 41385, Parcel ID: 3335736 RES 4913, Parcel ID: 3334748 Lot 1 DP 82803, Title: CB47C/282, Parcel ID: 3322843 Section 9 SO 18830, Title: 41384, Parcel ID: 3399523 Lot 1 DP 82805, Title: CB47C/283, Parcel ID: 3530654 Parcel ID: 3568875 Parcel ID: 3564909 Section 7 SO 455486, Titles: 498199, CB13B/883, Parcel ID: 7415431
SASM81	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	Closed Road Survey Office Plan 8919, Parcel ID: 3331561 Part RS 36592, Title: CB34D/761, Parcel ID: 3334643 Section 2 SO 18698, Title: CB35D/264, Parcel ID: 3334640 Part Lot 30 DP 1686, Title: CB236/229, Parcel ID: 3407203 Lot 2 DP 13709, Title: CB511/225, Parcel ID: 3398464 Lot 1 DP 13709, Title: CB511/225, Parcel ID: 3462183 Part Lot 30 DP 1686, Title: CB512/297, Parcel ID: 3484748 Parcel ID: 3573618 Lot 2 DP 12055, Title: CB471/154, Parcel ID: 3538813 Parcel ID: 3563382 Title: CB68/288, Parcel ID: 3563387 Lot 1 DP 12055, Title: CB471/154, Parcel ID: 3534697 Section 3 SO 18698, Title: CB35D/264, Parcel ID: 3531064 Parcel ID: 3594036 Parcel ID: 3592591 Parcel ID: 3591319

SASM82	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	Closed Road Survey Office Plan 8919, Parcel ID: 3334609 Part RS 37924, Title: CB35D/940, Parcel ID: 3429740 Lot 1 DP 82628, Title: CB47D/203, Parcel ID: 3429737 Lot 30 DP 1686, Title: CB512/297, Parcel ID: 3484748 Crown Land (under action), Parcel ID: 3530562 Parcel ID: 3573618 Lot 3 DP 82628, Title: CB47D/205, Parcel ID: 3557188 Lot 2 DP 82628, Title: CB47D/204, Parcel ID: 3557187 RES 4835, Title: CB448/263, Parcel ID: 3557189 Crown Land SO 17115, Parcel ID: 3593026 Parcel ID: 3593570
--------	----------------	----------	-------------------------	---

SASM83	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	Section 10 SO 18830, Title: 41385, Parcel ID: 3335736 Lot 1 DP 82803, Title: CB47C/282, Parcel ID: 3322843 Section 9 SO 18830, Title: 41384, Parcel ID: 3399523 Section 13 SO 18830, Parcel ID: 3552997 Parcel ID: 3572852 Parcel ID: 3568875 Parcel ID: 3564909 Section 1 SO 20293, Title: 225433, Parcel ID: 6510988 Section 7 SO 455486, Titles: 498199, CB13B/883, Parcel ID: 7415431
--------	----------------	----------	-------------------------	---

SASM84	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	RUN 322, Title: CB3D/625, Parcel ID: 3343354 RS 38101, Title: CB32A/1356, Parcel ID: 3402726 Parcel ID: 3557544
--------	----------------	----------	-------------------------	---

SASM85	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	RS 38033, Title: 817962, Parcel ID: 3334742 Section 79 Albury SETT, Section 87 Albury SETT, Section 30 Albury SETT, and Section 86 Albury SETT, Titles: 817962,
--------	----------------	----------	-------------------------	--

				817962, CB413/89 and 817962, Parcel ID: 3334743, 3462300, 3462297, and 3526008 Parcel ID: 3576379 Parcel ID: 3576360 Parcel ID: 3592908 RUN 306, Title: CB529/208, Parcel ID: 3550539 Lot 2 DP 519768, Title: 817962 Parcel ID: 7871521 Lot 1 DP 519768, Title: 817961, Parcel ID: 7871520
--	--	--	--	--

SASM86	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	Section 34 Albury SETT, Title: CB36D/266, Parcel ID: 3354668 Appellation:
--------	----------------	----------	-------------------------	---

SASM87	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	Section 34 Albury SETT Titles: CB36D/266, Parcel ID: 3354668 Section 32 Albury SETT, Title: CB36D/1006 Parcel ID: 3462290 Section 33 Albury SETT, Title: CB25B/724 Parcel ID: 3513826
--------	----------------	----------	-------------------------	---

SASM88	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	Section 10 SO 18830, Title: 41385 Parcel ID: 3335736 Section 9 SO 18830, Title: 41384 Parcel ID: 3399523 Parcel ID: 3572852 Parcel ID: 3568875 Parcel ID: 3564909 Section 1 SO 20293, Title: 225433, Parcel ID: 6510988 Section 7 SO 455486, Titles: 498199, CB13B/883 Parcel ID: 7415431
--------	----------------	----------	-------------------------	---

SASM89	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	Lot 1 DP 82803, Title: CB47C/282 Parcel ID: 3322843 Lot 1 DP 82805, Title: CB47C/283 Parcel ID: 3530654 Parcel ID: 3568875 Section 7 SO 455486, Titles: 498199, CB13B/883 Parcel ID: 7415431
--------	----------------	----------	-------------------------	---

SASM90	Māori Rock Art	Rock Art	Wāhi tapu Wāhi taoka	Section 34 Albury SETT, Title: CB36D/266 Parcel ID: 3354668 RS 41759, Title: CB25K/1099, Parcel ID: 3395091
--------	----------------	----------	-------------------------	--

				Section 35 Albury SETT, Title: CB35D/709 Parcel ID: 3397145 Section 3 Block I Opawa SD, Titles: CB35D/592 Parcel ID: 3445302
--	--	--	--	---

SASM-SCHED4 - Nohoaka Sites

Unique Identifier	Name	Category	Cultural Value	Description
SASM63	Whakarukumohia Lake McGregor	Nohoaka	Customary Entitlement	Area A SO 20001
SASM64	Lake Pūkaki	Nohoaka	Customary Entitlement	Area A SO 529507
SASM65	Takamoana at Takamana/Lake Alexandrina	Nohoaka	Customary Entitlement	217 Lake Alexandrina South Road, Tekapo - Area A SO 20002 and Area B SO 20002
SASM66	Ōhau River	Nohoaka	Customary Entitlement	Marked A SO 20000
SASM67	Ōhau River	Nohoaka	Customary Entitlement	Marked A SO 19993
SASM68	Lake Benmore	Nohoaka	Customary Entitlement	Area B SO 20003