



Proposed Timaru District Plan

Expert Cultural Evidence to Support Section 42A Report: Sites and Areas of Significance to Māori (SASM) and Māori Purpose Zone

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1. Introduction

1.1 Mihimihi

Ko Aoraki te mauka teitei	<i>Aoraki the lofty mountain</i>
Ko Tarahaoa te Mauka	<i>Tarahaoa is the Mountain</i>
Ko Ōrāri te Awa	<i>Ōrāri is the River</i>
Ko Huirapa te Takata	<i>Huirapa is the Ancestor</i>
Ko Te Hawea, Rapuwai, Waitaha, Kāti Mamoe me Kāi Tahu oku iwi	<i>These are my tribal affiliations</i>
Ko Te Waiateruatī te Pā Tawhito	<i>Te Waiateruatī is the Ancient Fort</i>
Ko Arowhenua me Waihao toku tūpuna marae	<i>Arowhenua and Waihao are my marae</i>
Ko Te Hapa o Niu Tireni te Whare nō Arowhenua	<i>Te Hapa o Niu Tireni is the name of my meeting house at Arowhenua</i>
Ko Arowhenua te Whenua	<i>Arowhenua is the Land</i>
No Arowhenua me Te Umu Kaha ahau	<i>I am from Arowhenua and Temuka</i>
Ko John Arthur Henry taku ikoa	<i>John Arthur Henry is my name</i>
Tēnei te mihi mahana ki a koutou	<i>Warm greetings to you all</i>

1.2 Experience and Qualifications

1. My full name is John Arthur Henry and I whakapapa to numerous Kāi Tahu hapū and today I speak on behalf of Kāti Huirapa with the unconditional support of Te Rūnanga o Arowhenua (referred to as **Arowhenua**), and Te Rūnanga o Ngāi Tahu (referred to as **Kāi Tahu**¹). I provided a statement of evidence for Hearing A² which addressed the importance of the Timaru District to Kāti Huirapa, its relationship with the Council and our involvement in the preparation of the Timaru District Plan. This evidence builds upon that initial statement.
2. Like my mother, I have inherited the role of kaitiaki. Being a kaitiaki is a significant responsibility and requires a hands-on and proactive approach to ensure our mahika kai is safeguarded and restored. I take my kaitiaki responsibilities extremely seriously. As a poua I am committed to passing on our taoka and other natural resources in as good a state, if not better, to the generations that follow. Part of that is respecting and teaching my mokopuna (grandchildren), the beliefs, practices and the intentions of our Tīpuna (ancestors).
3. Traditionally, kaitiakitaka incorporated guardian spirits who communicated with the living world to warn of the danger to the mauri and the mātauraka (training and knowledge) and also herald the times and limits of harvest seasons. Sometimes kaitiaki were manifested through guardian animals, birds, fish or taniwha. Kaitiaki were people with the mātauraka to interpret signs in the environment, such as environmental indicator species or natural

¹ Note on dialect: In Ngāi Tahu/ Kāi Tahu dialect, 'k' is used interchangeably with 'ng'. As the 'k' variant is most commonly used by Kāti Huirapa in the Timaru District, this is the practice followed in this District Plan, except for references to legislation or the name of a legal entity (for example Te Rūnanga o Arowhenua).

² Evidence of John Arthur Henry (22 April 2024).

- events that were utilised to understand the changing ecology. They were monitors of resource health and wellbeing.
4. While the same principles still apply today, it has been necessary for the role of kaitiaki to evolve in order to cope with the intense demands that are being placed upon our natural resources. In modern times, and particularly under the Resource Management Act 1991 (**RMA**), the duties associated with kaitiakitaka include:
 - Restoring and rehabilitating our degraded mahika kai sites;
 - Assessing the cultural implications of proposed developments, including preparing cultural impact assessments;
 - Lodging submissions and presenting evidence on resource consent applications and plan development processes;
 - Forming constructive relationships with councils, resource users and developers and agencies such as the Department of Conservation and Fish and Game;
 - Using scientific methods to undertake stock assessments of different species; and
 - Understanding new terminology such as nutrients, flow regimes, security of supply or limit setting.
 5. I have set out other examples of kaitiaki initiatives I have been involved with in my evidence for Hearing A.
 6. It is important to re-emphasise that while the role of kaitiaki has evolved to accommodate contemporary resource management processes, we are still guided and remain true to our cultural foundations based on mauri and mātauraka. Fortunately for those of us mandated as kaitiaki we are more empowered now to express our cultural beliefs, values, activities and associations as it is our relationship that is important under the RMA and not simply more easily identifiable tangible aspects.
 7. I am employed as a Cultural Consultant at Aoraki Environmental Consultancy Limited (**AECL**). I have been employed as a Cultural Consultant since AECL's creation in 2017. Through my role as a cultural consultant, I worked alongside Tewera King (Ūpoko), Karl Russell and more recently Mike McMillan and Sally Reihana to provide cultural expertise to Timaru District Council (Council) including input into various Technical Working Groups that the Council used in the drafting of proposed plan provisions. Through this work, I was able to assist in conveying the cultural narrative associated with the Sites and Areas of Significance to Māori (**SASM**) Chapter and explain the types of activities that could potentially positively and negatively impact the cultural values associated with the wider landscape, as well as areas and sites. This work provided a base in which the Technical Working Group drafted the SASM and Māori Purpose Zone Chapters in the Proposed Timaru District Plan (**PDP**). I also contributed to the cultural mapping for the SASM.

8. Through my whakapapa I have an interest in these proceedings. Notwithstanding my associations, the basis for my evidence and the sources of information that I have relied on are clearly outlined in paragraph 12 below, and I consider that this evidence can be relied on as a demonstration of the historical and contemporary relationship of Kāi Tahu with the Timaru District covered by the PDP.
9. My evidence has been prepared in accordance with my knowledge which is informed by the collective mātauranga (knowledge), experiences, beliefs, of manawhenua (known hereon as **Arowhenua**). It is with the greatest respect and integrity that I provide this evidence to the Hearings Panel.

1.3 Purpose and Scope of this Evidence

10. This evidence is prepared under s42A of the RMA in relation to SASMs identified in the PDP. The purpose of this evidence is to provide the Hearings Panel with cultural evidence in relation to the proposed SASMs. This evidence:
 - Outlines the significance of the district to Kāti Huirapa;
 - Sets out how we identified SASM sites;
 - Looks at how the SASMs have been described and mapped and why, for example they may apply to areas that have been modified; and
 - Discusses the intention of the rules and provisions in the PDP to protect the values of the SASM.
11. This is structured to also be supplementary to the Section 42A report prepared by Mrs Elizabeth (Liz) White in so far as it relates to the SASM Chapter of the PDP. It also has relevancy to other Chapters of the PDP that have already been heard and have yet to be heard due to the need to ensure an integrated approach is taken to managing sites and areas of significance throughout the PDP.
12. To prepare this evidence, I have considered the following information:
 - Iwi Management Plan of Kāti Huirapa 1992;
 - The Section 32 report prepared on the SASM Chapter;
 - Relevant submissions and further submissions on the SASM Chapter;
 - The information on Kā Huru Manu - <https://kahurumanu.co.nz/atlas>; and
 - The information on the Arowhenua Cultural Viewer (Cultural Map).

2. Our Connection to the District

13. The association of Kāti Huirapa with the land goes back to 850 AD. Our ancestor Rakaihautu came to Te Wai Pounamu (the South Island) from Hawaiki in the canoe "Uruao". The canoe landed at the boulder bank at Whakatu (Nelson). While his son Te Rakihouia took some of

the party down the east coast, Rakaihautu led the remainder through the interior to Te Ara a Kiwa (Foveaux Strait). With his ko (digging stick) Rakaihautu dug Te Kari Kari O Rakaihautu (the southern lakes). Te Rakihouia proceeded south in Uruao down the Canterbury Coast where he placed eel weirs at the mouths of the rivers. The posts he left behind became known as Nga Pou o Rakihouia. The two parties met up at Waihao, then proceeded up the coast, making their headquarters at Akaroa. Rakaihautu was buried at Wai Kakahi (near Lake Forsyth). Te Uruao lies as part of the Waitaki Riverbed near Wai Kakahi (near Glenavy).

14. It was the natural resources that attracted our ancestors to Te Wai Pounamu, and the enjoyment of these is what kept them there. The distinctive flavours of bird, eel, shellfish, fish and other wildlife bound our people to the land and to the waters and strengthened their will to hold on to them.
15. For Kāti Huirapa, a way of life developed, which was closely related to the natural environment. Natural resources were used to feed, clothe, and equip people. Physical landmarks were often associated with atua (gods) and with the births, lives, and deaths of Tīpuna.
16. Within the Timaru District the hills, rivers, and streams were named. Many of the hills and mountains bear the names of the waka (canoes) and the crew members important to the hapū of Kāi Tahu. Many of the rivers, lakes and plains are named to represent the movements and marks upon the land of these ancestral vessels and people. Smaller hills and rivers often bear names of later people and events. These might be events from the history of hapū or of whānau. And then, just as names of people and events were given to places, so were names for people and events taken from places.
17. Natural resources were and still are managed by strict tikanga and kawa (resource management protocols and practices) and observance to atua. Kāti Huirapa continues to hold onto its traditional resource management knowledge and share this with our next generation.
18. Before the time of European settlement, Kāi Tahu moved around Te Waipounamu in accordance with the seasons – following the lifecycles of the animals and plants. Both the coast and moving inland to the high country was a fundamental part of the Kāi Tahu systematic seasonal food gathering patterns, with families and sub-tribes undertaking annual seasonal migrations to gather resources.
19. Over time Kāi Tahu have developed an extensive knowledge of the place names, stories, food resources and resting places of Te Waipounamu. So, for Kāti Huirapa inclusion of the SASM mapping and provisions are part of providing recognition of the significance of the whenua and wai. I consider this was expressed well by my colleague Michael McMillan in his evidence for the recent Mackenzie District Council's Plan Change 24 (SASM), where he states:

European cities people have fabulous cathedrals or museums that embody and represent much of what is important and celebrated by those societies. To us, manawhenua, the landscape itself, lakes, mountains and prominent landscapes evoke a spiritual power, the tabernacle of the fabulous stories our tūpuna placed on the landscape of the Mackenzie District. The defacing of such wāhi tūpuna through activities that are not appropriately managed, such as earthworks, indigenous vegetation removal, and the introduction of certain agricultural practices, represents a gross breach of our manawhenua values and associations, and mocks our descendants, and further reduces ancestral connections.³

3. How Rūnanga Identified and Mapped Sites and Areas of Significance

20. I was part of the team from Arowhenua and AECL that sat down with a Consultant Planner contracted by AECL and decided what we would and would not recommend to the Council to be identified as SASMs in Timaru. As all of the land and water is important to us, we had to determine what areas we felt should be protected and what activities could occur in certain areas with and without consent, and provide this, along with the values for these areas that we wish to see protected to the Council, to help form the basis for the drafting of the PDP provisions.
21. So, the Arowhenua team discussed and identified what we thought should be included as a SASM – what parameters we could use – these fell into being wai tūpuna, wāhi tapu, wai tapu, wāhi taoka and wai taoka (as described in the Manawhenua Chapter of the PDP). We sat with maps, our knowledge of sites and areas and the information and records of those before us. Arowhenua and Kāi Tahu whānui have an extensive repository of knowledge and information of our history. I can confirm that the SASMs were identified including the historical written records and the knowledge of Kaumatua, Kaitiaki and Ūpoko from Arowhenua. We also have access to some of our records that are now digitised, and some are mapped⁴.
22. With mapping SASM, we also had to consider what we were protecting and how much information we provided. With the SASM sites we needed to provide enough information to explain the site’s significance and values, but within some areas, to withhold information that could risk a site being damaged or destroyed through things like amateur archaeologists exploring the site.

³ Michael McMillan; 28 May 2024; Expert Cultural Evidence to Support Section 42A Report: Plan Change 24 – Sites and Areas of Significance to Māori (SASM); Mackenzie District Council. Paragraph 24.

⁴ The publicly available version of this mapping is Kā Huru Manu, the Kāi Tahu cultural map database; there is also mapped information that is for Arowhenua only and cannot be shared without permission of the Arowhenua. It expands on the information that is recorded on the Ka Huru Manu, showing specific confidential locations for mahika kai, pa sites, battle grounds and urupā.

23. In addition to this, we also had to respect the position of Arowhenua who prefer not to publicly share this information for two main reasons. The first reason is associated with protecting and respecting the integrity of the site and honouring the past. A number of sites are located in the rural environment and the best protection of sensitive sites is to leave them alone and for farmers to lightly graze the area so that the areas are not intentionally damaged or archaeological items deliberately removed from the area and destroyed. The second reason why the location of some sacred sites are not shared with the public is because Arowhenua consider it may be unsafe for people to enter an area without following appropriate tikaka and karakia.
24. When considering how the SASMs have been mapped, it is important to understand that sites are not defined by territorial authority boundaries, property boundaries, roads, or topographical lines on a map. The cultural landscape instead provides hapū and individuals with memory maps of ancient trails through the district for the transporting of goods and provides important links to freshwater ecosystems that were essential for gathering and harvesting mahika kai and providing clean drinking water sources. If you look at a river, it is difficult to map a waterway from a cultural point of view because we used the river itself, the sides of the river, and the wetlands alongside the river to gather mahika kai - there was no fixed boundary line. So, it can be hard to reconcile these on a map.
25. For the Māori rock art SASM, we also needed to consider additional protections to stop the rock art flaking off. We had to consider the sorts of impacts that land uses near these sites may have on the limestone rock itself (being sensitive to changes in moisture levels and erosion such as rubbing from animals and plants/weeds) and then impacts on the rock art.
26. Following the initial identification and mapping process, Kaumatua, Kaitiaki and Ūpoko from Arowhenua met at the office of AECL to discuss mapping complexities and confirm areas, sites and their location using large aerial photographs of the district. The information was then provided to Council who converted the information into the mapping format required to meet the National Planning Standards. I note here that there is a tension for manawhenua to identify their sites and make this information public, risking for example, Māori rock art and wāhi tapu sites being damaged. So, there was a considerable amount of discussion about what we would include in the Plan specifically as SASM and the values that were to be protected. I understand that some submitters questioned whether the SASM sites have been ground truthed through site visits. The reason we did not do site visits was because those of us from Arowhenua working on the land know where the sites and areas of significance are; therefore, there was no need for us to visit specific sites.
27. I have left it to the s42A Report and the Council to speak to the consultation process and the concerns of submitters about this process and how specific rules were drafted and how they link to other chapters. The PDP is a Council run process, and it is not for Arowhenua to determine how the consultation process is undertaken. I note that Arowhenua had indicated a preference, prior to the notification of the Plan for landowners and/or the general public to be given the opportunity to learn about cultural values and traditions if

they wished to do so rather than see Māori terms in a statutory planning document for the first time.

3.1 Complexities for Rūnanga in Mapping SASM

28. I cannot say that this has been an easy process or that what you are seeing in the PDP maps is our way of seeing the environment or maps that necessarily accurately captures the true extent of the cultural landscape as our Tīpuna would have experienced it.
29. I acknowledge that there have been many changes to the landscape of our ancestors. It can be hard to reconcile how the land is used and viewed now compared with how it was historically used and viewed. When looking at landscapes, manawhenua accept that some of the wāhi tūpuna, wāhi taoka and wāhi tapu have been compromised. Some sites have been damaged or destroyed; however, there are some that still exist and have thrived in a modified landscape due to the respect and care afforded to them by those landowners who have shown an interest in Kāti Huirapa and Ngāi Tahu history and customs. Kāti Huirapa are mindful that in seeking to protect these sites that some landowners who are already doing their best to protect them have become upset because overlays have been identified on their properties. For me, it is not enough to rely upon their goodwill, especially when there is no guarantee that the sites and areas will be protected into the future if properties are on-sold.
30. The SASM do however capture the significant wāhi tūpuna, wāhi taoka, wāhi tapu, wai taoka and wai tapu sites and areas. These capture part of the treasured ancestral landscape of Kāti Huirapa. As I have said, Kāti Huirapa as kaitiaki have a duty to care for these sites and pass the knowledge of them onto future generations in a state that retains the central characteristics of what made them significant to manawhenua. Timaru District is our home, our whenua. It is, and remains a source of identity, rest, and restoration physically, culturally, and spiritually for manawhenua.

4. Consideration of Submissions on SASM Locations and Mapping

31. I understand some submitters indicated that they did not want the PDP to include the SASM chapter and mapping in the PDP because they did not understand what the cultural values are, what the PDP is trying to protect, and what activities pose the most threat to the identified cultural values. I appreciate that this is a complex matter to explain and as indicated above the importance of the SASM remain even though, in most cases the landscape itself has considerably changed.
32. As I noted, the identification of cultural values and mapping of significant sites do not “introduce” new sites and areas of significance to manawhenua, rather the process has provided Kāti Huirapa with an opportunity to utilise a process introduced by Central Government that provides an opportunity to formally identify SASMs in a district plan. I have

outlined the process for identifying SASM in this evidence and there is additional information set out in the s32 Report and the accompanying technical reports.

33. In identifying the SASM, Arowhenua identified key landscapes, features and places that embody the relationship we as manawhenua have with our culture and traditions and our ancestral lands, waters, and sites. These range from smaller discrete sites to larger landscape areas.
34. Kāti Huirapa accept there have been many changes to the landscape of our ancestors. I appreciate many landowners, specifically farmers, have been on their land for generations, but for manawhenua, how the land is used now does not change the significance of the site to us, just how it may be interacted with. When looking at landscapes, manawhenua must consider that some of the wāhi tūpuna, wāhi taoka and wāhi tapu have been compromised. Some sites have been damaged or destroyed and some of those that have survived exist in a landscape that has been modified in terms of the site's functioning or setting. Despite this, wāhi tūpuna, wāhi taoka and wāhi tapu remain significant to manawhenua today. Kāti Huirapa place a strong emphasis on protecting what remains.
35. I am aware that there are concerns that these areas do cover a large area of the district. As set out above, we used and traversed the area in which Timaru District is located extensively, and this made it a challenge to capture significance in a formal strategic document as the whole area is significant. So, selecting sites and areas that were considered more significant than others were required so as to not map the entire district. I address some of these in more detail when speaking to submissions on specific sites below.

4.1 Specific SASM Mapping Submission Requests

36. I now turn to the submissions that have sought to have overlays removed, amended, or reduced, particularly as they relate to the submitters' properties. I have addressed each of these specific requests in turn in Table 1 below and where possible, I have grouped the submission points if they are related.

Table 1: Submission Points seeking to have specific SASM overlays removed, relocated, reduced or amended.

SASM Overlay	Summary of submission point/s	Response to submission point/s	Sub No.
Numerous SASM overlays.	Removal of submitter's property from the particular SASM overlay of relevance to the property.	These submissions are all similar in nature, seeking that an SASM overlay(s) is removed from the submitter's property. Reasons include that the submitter has lived on their property for a considerable length of time; they have never come across anything culturally significant on site; and the overlay has been inserted based on "possibilities	84.1 130.1 137.1 171.28 177.10 197.3 238.1, 238.1A, 238.1B 244.2 36.25

		<p>rather than probabilities as no factual evidence has been provided”.</p> <p>A number of the individual properties are located within or adjoining a significant landscape that is made up of a number of properties. To have one property removed from the overlay creates a disconnect within a planning framework.</p> <p>From a Kāti Huirapa perspective, the areas identified have always been significant to manawhenua. Having the area recognised by a planning overlay within a planning framework will not change this significance to us but will ensure that it is clear to others. For me, history cannot be undone or rewritten. We need to preserve our history.</p> <p>It is hoped that my evidence today provides sufficient basis as to why the SASM overlay is important and needed to be included in the PDP.</p>	
SASM6 – Wahi Tūpuna - Rakitata/ Ōrāri / Te Umu Kaha/ Mt Peel upper catchment	Relocate SASM20 line so it is located within the ‘V’, as the topography of the land is steep and relatively inaccessible, with the reserve having been set aside already for public and manawhenua access	<p>This wāhi tūpuna overlay applies to the landscape area that includes Tarahaoa, Maukakūkuta (Two Thumb Range) and Huatekerekere (Little Mount Peel) not just a small ‘V’ section.</p> <p>This is a wāhi tupuna area that recognises the significance of the mountains as the source for the water that flows into the rivers below them.</p> <p>It further recognises that Tarahaoa (Mt Peel) stands as a sacred ancestor from which Kāti Huirapa descend. Haitekerekere was the wife of Tarahaoa. Their children, Kirikirikatata and Aroarokaehe, are now represented by two large trees in Peel Forest.</p> <p>Tarahaoa, Maukakūkuta (Two Thumb Range) and Huatekerekere (Little Mount Peel) area also strong visual reference points on the landscape. land for manawhenua.</p> <p>Within this area mahika kai would also have been gathered.</p>	2.1
SASM8 – Wahi Tapu – Māori rock art –	Remove SASM8 overlay from their property as the Submitter has stated they do not have any rock art on their property.	The landowner is correct in that they do not have Māori rock art on their site but a small portion of the site falls within the buffer area sought to protect the rock art and unique landscape including biodiversity from land use activities. The Māori rock art sites form a part of the wider cultural landscape, which involves springs (waipuna), natural waterways and wetlands. The cultural landscape provided	129.1

		<p>important linkages to mahika kai, providing food, drinking water, resources, and the ability to transport goods. Positioned along the trails Māori rock art provided a visual description of the resources that were available, a cultural road map for other groups to utilise in their travels.</p> <p>Māori rock art sits on limestone rock which technical reports (attached to Liz White's s42a report) show are vulnerable to small changes in the local environment, including groundwater levels, local drainage systems and irrigation spray, caused through changes in air and soil moisture levels. The introduction of new wastewater systems, irrigation systems (domestic and farming scale) provided at the time of subdivision development, earthworks, housing developments, and the construction of commercial and industrial sized infrastructure (e.g. buildings, undergrounding of overhead powerlines and intensifying of some farming practices to large farms sheds e.g. Wagyu beef farming), there is the potential for limestone to be affected. All these activities fall under the jurisdiction of a District Council.</p> <p>A 300m buffer is sought to protect the māori rock art from land use activities that could damage the rock art.</p>	
SASM9 – Wahi Tapu – Māori rock art site	Reduction of SASM9 to align with surveyed boundaries of the QEII covenanted area, which was put in place to protect and define where rock art is located on the property	<p>The Māori rock art sites form a part of the wider cultural landscape, which involves springs (waipuna), natural waterways and wetlands. The cultural landscape provided important linkages to mahika kai, providing food, drinking water, resources, and the ability to transport goods. The need for the 300m buffer to protect the māori rock art is the same as I have outlined above for submission point 129.1.</p>	17.1

<p>SASM12 – Wai Taoka - Ōtipua (Saltwater Creek) flows along north-western boundary.</p>	<ul style="list-style-type: none"> Remove the wai taoka overlay from the property. There is a real concern the overlay will impact farming operations when they have already given up a water permit, they have held since the 1960's. To exclude land from the Wai Taoka Line overlay where water does not normally exist or flow. To exclude land from the Wai Taoka Line overlay where water does not normally exist or flow. Remove wai taoka overlay as the property is freehold land and it appears the rules are created from a desktop assessment that will affect property values. Any loss in values of our land or costs for any future developments should now be carried by TDC, manawhenua and Government. 	<p>The way we see landscapes do not align with current “defined boundaries”. For Māori, there is no separation between the land (whenua) and themselves. The boundaries of the rivers recognise our Tipuna did not just use the riverbed itself but the banks and the land beside it.</p> <p>Ōtipua Creek is a spring (waipuna) fed creek that flows into Saltwater Creek. Ōtipua Creek, Saltwater Creek, Taitarakihi Creek, and Washdyke Creek form part of the principal mahika kai networks for Arowhenua.</p> <p>Arowhenua had Pa-tuna (eel weirs) along both branches of Ōtipua Creek, and they were used to capture tuna which is an extremely important food source for Arowhenua and Ngāi Tahu.</p>	<p>99.1 97.1 97.1 63.1</p>
<p>SASM17 – Wai Tapu – Awarua Stream</p>	<ul style="list-style-type: none"> Only applies to specific areas of significance and not the entire stream, as the portion on the submitter's property is dry for the majority of the area. Does not apply to the entire river and instead applies only the springs and swamp land immediately around the marae 	<p>The way we see landscapes do not align with current “defined boundaries”. For Māori, there is no separation between the land (whenua) and themselves. The boundaries of the rivers recognise our Tipuna did not just use the riverbed itself but the banks and the land beside it.</p> <p>Awarua is a kāika mahika kai located close to Arowhenua Marae where tuna (eels) were gathered and harvested.</p> <p>The lack of flowing water in smaller waterways is a more recent phenomenon due to changes in climate activity, land use and irrigation demand. The lack of flowing water is a significant concern to Kāti Huirapa. It is an aspiration of Arowhenua to see springs and wetlands adjoining significant rivers and waterways such as the Awarua restored, and in turn bring back the mahika kai.</p>	<p>76.1 4.1</p>

SASM20 – Wai Taoka - Te Umu Kaha (Temuka), Haehae Te Moana and Waihi Rivers.	<ul style="list-style-type: none"> Reduction in SASM20 to align with the stopbank. Amendment to SASM20 (the Wāhi Taoka and Wai Taoka Lines) to follow the site boundary with 72 Shaw Road, Geraldine, as this is considered more practicable for plan implementation 	<p>The way we see landscapes do not align with current “defined boundaries”. For Māori, there is no separation between the land (whenua) and themselves. The boundaries of the rivers recognise our Tipuna did not just use the riverbed itself but the banks and the land beside it.</p> <p>This wai taoka was an important mahika kai source for Waiateruati pā, with day excursions to collect food. Other values include wāhi paripari and as ara tawhito (ancient trail).</p>	23.1 179.1
SASM22 – Wai Taoka – Ōrāri River	Reduction in SASM22 to remove it from being along the boundary with 312 Ōrāri Back Road, so that it is on the boundary of the “farming area” rather than where the stopbank has been placed, as this still leaves a significant margin area between the edge of the farming area and the waterway.	<p>The way we see landscapes do not align with current “defined boundaries”. For Māori, there is no separation between the land (whenua) and themselves. The boundaries of the rivers recognise our Tipuna did not just use the riverbed itself but the banks and the land beside it.</p> <p>This wai taoka was an area of mahika kai and a source of water for those stopping in the area.</p>	222.1
SASM23 – Wai Taoka - Rakitata (Rangitata) River (including south branch).	<ul style="list-style-type: none"> Reduction of SASM23 to cover the river and its bed only. Remove the wai taoka overlay as the Submitter has concerns regarding mapping accuracy. 	<p>The Rakitata was for Arowhenua a powerful braided river. With most of the water now being extracted for irrigation this has reduced the Rakitata, below the Klondyke to a smaller flow. In addition, the south branch of the Rakitata was blocked off so, except in extreme flooding events, water no longer flows down the South branch, but manawhenua know it changed course between North and South and sometimes flowed down both. Arowhenua still see and value the Rakitata as a whole and so in mapping the river, the South branch was included along with the island and the land surrounding it, as for Arowhenua it is still a part of the Rakitata. As the SASM schedule notes, this was a river that was used to access the coast and both the river and the wetlands and habitat along it providing resources to those traveling.</p>	50.9 92.2

37. The Hearings Panel will note in the Kāi Tahu (Te Rūnanga) submission that references have been made to missing māori rock art sites on the planning maps and I understand boundaries of significant awa (our rivers) have not been mapped as clearly as they could have been (see Appendix A for examples of this). I understand from the Council that the mapping of the missing māori rock art will need to remain incomplete for now; however, the minor

corrections to the accuracy of the mapping of the rivers can be completed following this Hearing.

38. For the reasons set out in the table above, I do not support any changes to the mapping of the SASMs because such changes would diminish the recognition and provision for our relationship with these significant sites.

5. Consideration of Rules in SASM Chapter

39. I will now turn to the rules and why these are important. I will not go into detail as this is addressed by Mrs White in the s42A report. I want to explain how we saw the rules protecting the SASM.
40. Having identified the SASM, the purpose of the rules is to manage those activities that may affect the values Arowhenua have identified as being associated with each SASM. The intent of the rules was to ensure an appropriate assessment is undertaken of the effects on manawhenua values.
41. Throughout the development of the PDP, Arowhenua sought the inclusion of rules that do not see our SASM, and their values, further compromised. Under the historic Town and Country Planning documents and the more recent Operative Timaru District Plan there were no protection mechanisms for our sites and areas of significance, so in the course of my lifetime I have witnessed the degradation of water quality in our rivers to the point we can no longer swim in them, the permanent loss of taonga species, and significant landscapes and landforms having been heavily modified or permanently changed. This has occurred as a result of poor land management practices like forestry on steep erosion prone hills that has resulted in slash and debris not being managed appropriately resulting in damage to infrastructure or waterways. There have been large scale earthworks undertaken like that currently located at the Showgrounds here in Timaru that have modified the shape of the terrain, and no consideration has been given to the wider landscape. Historically buildings have also been constructed on sacred sites such as the Caroline Bay Trust Aoraki Centre being built on Māori Park (a wāhi tapu site), a garden for one of the major Rangatira of the area, and our ancestor, Tarawhata. Out on the coastal plains there has also been a considerable amount of reclamation and infilling of waterbodies and wetlands to make way for productive farming practices. This change in landscape means that while I whakapapa to the place and its values exist when I share it, for example with my mokopuna, it is not the landscape I grew up knowing. The landscape I knew as a child growing up on Huirapa Street is lost. I cannot show my mokopuna, for example, where we fished, where the swimming holes were, where you could gather birds' eggs or feathers, or you had to watch you Mother whitebait for hours. The landscape is now fragmented, as we cannot view the landscape in the same way. Arowhenua also act ki uta ki tai which means we see everything as connected. So, while I know the rules in this plan relate to land use, I also see the effects that land use is having on our water and taonga species.

42. Through working with Council, Arowhenua sought an approach within the rules to address the SASM and the particular threats they were vulnerable to. We also needed to recognise that many of these sites are already developed or changed. So, we sought rules to recognise where development had happened and ensure that any changes did not further erode the values of the SASM.
43. I will comment on some particular examples where there were submissions to show how the rules were intended to work.
44. Kāti Huirapa is concerned with earthworks – the volume or extent of earthworks can considerably alter landscapes or, at a smaller scale, uncover and damage archaeological sites. So, volume, extent, slope are all important factors alongside having proper protocols to ensure that things are not dug up or damaged. I understand there were concerns the rules would stop farming practices, this was not the intent. I know that in areas where paddocks are ploughed, any archaeological sites may have been discovered or sadly destroyed. My concern is with earthworks activities that go deeper than historical farming practices such as ploughing, or deeper than traditional methods of constructing new roads. Things like constructing new water storage ponds; constructing effluent storage ponds; establishing an onsite farm quarry or mine; or simply undertaking an activity that that requires excavating a large surface area. It is these types of activities in the rural environment that have a higher probability of discovering archaeological sites, artefacts and bones. Therefore, from an Arowhenua and AECL perspective, I would like to have an earthworks threshold that is low enough to acknowledge, protect and honour my tīpuna, but also balance the needs of those living and working in the rural areas of Timaru.
45. During the drafting of the PDP, it was the desire of Kāti Huirapa to protect the wāhi taoka overlay area from large scale buildings as well as commercial and industrial development. The prominent wāhi taoka area is located east and south-east of Huatekerekere (Little Mount Peel) and Tarahaoa (Mount Peel), a prominent mountain for Kāti Huirapa and Kāi Tahu. The purpose of the overlay is to provide a clear line of sight from Te Waiateruatī and Arowhenua Marae across to the Tarahaoa Range and to Mount Peel. The rules sought to restrict the height of buildings within this overlay, so this line of site was protected. Having reviewed the rules following the receipt of submissions, I acknowledge that limiting the height of buildings within this area could potentially capture rural farm accessory buildings that would typically be permitted in the General Rural Zone. In considering the rule further, the concern over large scale bulk and location remains, but I believe retaining restrictions relating to building size (over 300m²) and location such as on prominent ridgelines and pronounced and distinct slopes would mitigate these concerns.
46. Arowhenua sought to exclude intensively farmed stock from SASM. The District Council has a role in managing land uses in order to protect water quality. But I know it is Canterbury Regional Council's primary responsibility to manage land use for farming and this rule would be either a duplication or create confusion amongst the public. I support Mrs White in removing this rule from the SASM Chapter.

47. Lastly, I want to address the permitted activity requirement to have submit an accidental discovery protocol form. This was so we could understand within SASM where earthworks were being undertaken, but primarily to ensure people knew they were undertaking earthworks in an area where specific cautions were necessary – like having someone watching for artifacts while digging. I know that these are protected by the Heritage New Zealand Pouhere Taonga Act 2014 which means it is unlawful to destroy, damage, destroy or modify anything pre-1900 human activity without the prior authority of the Heritage New Zealand Pouhere Taonga. Regardless, in seeking a protocol in the Timaru District Plan the intention was to make sure people are aware there is a risk of damaging our sites and that there is a procedure that must be followed in the event that taonga (Māori artefacts), burial sites/kōiwi (human remains), or Māori archaeological sites are accidentally discovered. I accept that this may not be as practical as intended but I would still like to see that people are made aware of the need to be cautious within SASM.

6. What Rūnanga Anticipate Access to Mean

48. I note that a number of submitters have objections to parts of the PDP that seek to enable and encourage Kāti Huirapa access to identified sites and areas listed in Schedule 6 to undertake customary activities in accordance with tikaka [Objective SASM-02 and Policies SASM-P3 and SASM-P4]. I understand that there is some confusion amongst submitters as to what the District Plan enables Kāti Huirapa to do on private land.
49. I want to state here that Arowhenua are not seeking to access private property without the permission of landowners, it is trespassing. Also, the intention of the rules in the plan is not to try and take back land. Arowhenua does want to ensure its sites and areas of significance are not damaged or impacted further, that taonga species are abundant and where we can, we are able harvest these species. But it must also be recognised we do want to continue our mahika kai practices and express our rangatiratanga through active involvement in the guardianship of their natural, physical, and spiritual resources, whether the resources are in manawhenua ownership or not.
50. Also, we saw the intent of the District Plan as capturing the desire of Kāti Huirapa to work with the Council, Community Groups and all landowners to restore the waterways, wetlands and coastline of Timaru District. If there are opportunities through subdivision consents or land developments to create esplanade reserves and public reserves within or adjoining areas of cultural significance that can be enjoyed by the general public, including Kāti Huirapa, then that is a success.

Appendix A: Examples of Minor Corrections to Maps that are Required.

(The areas shaded in yellow needs to be added to the relevant SASM overlay because the portion of the river has not been included.)



Figure 1: Correction to Temuka River (SASM-20) within the vicinity of 1130 Te Moana Road, Kakahu

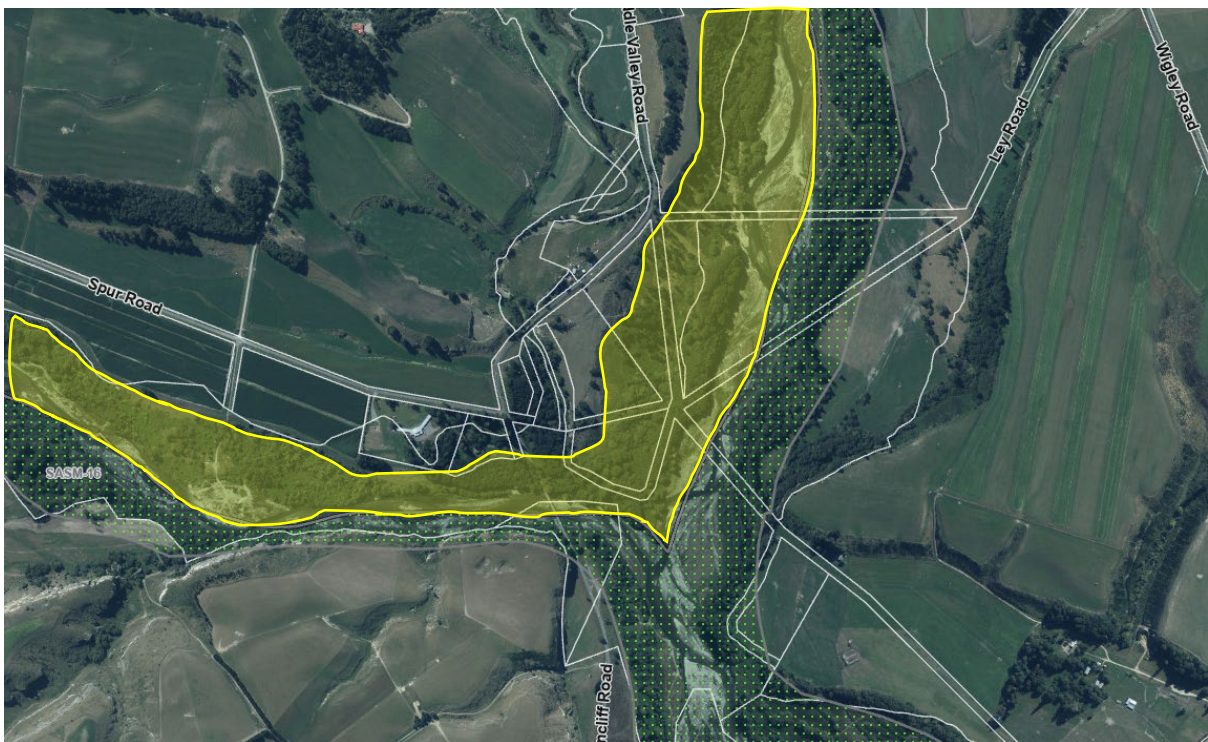


Figure 2: Correction to Opihi River (SASM-16) within the vicinity of 397 Wigley Road and 617 Raincliff Road, Kakahu

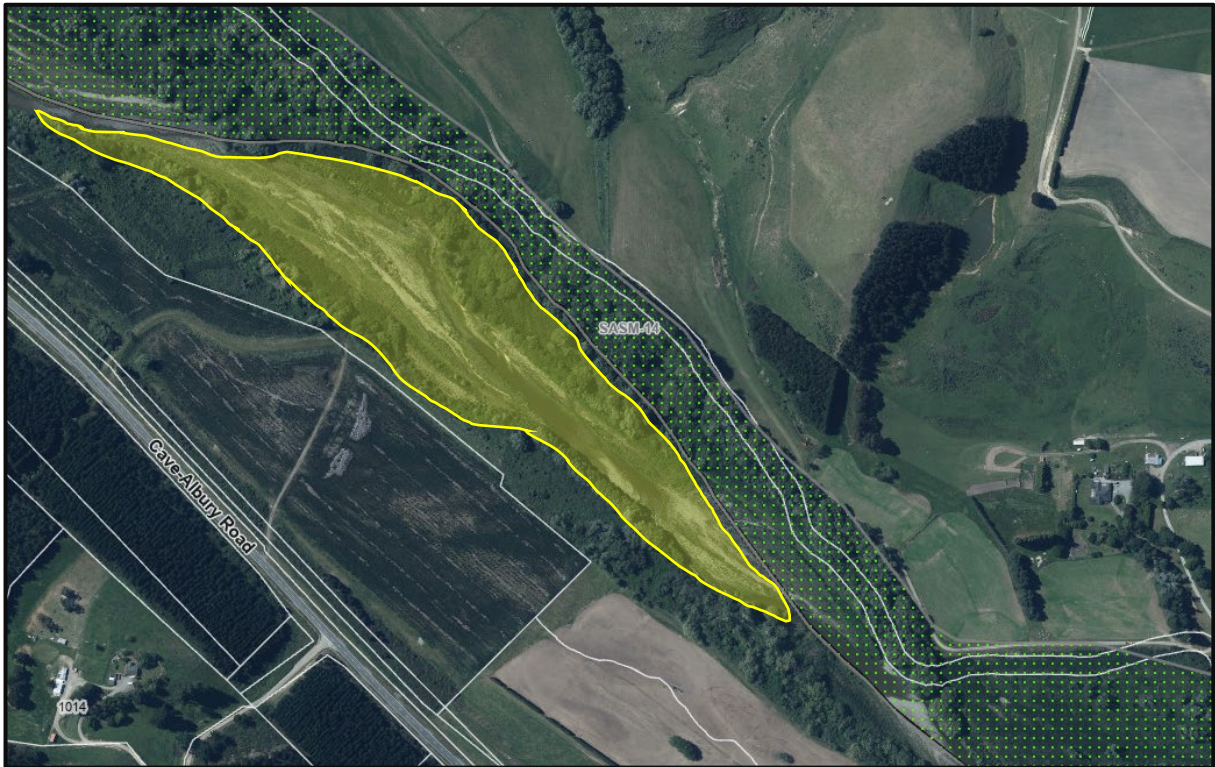


Figure 3: Correction to Te Ana A Wai (Tengawai) River (SASTI-14) within the vicinity of 50 Kerr Road, RD14, Cave