

Sub- mission Number	Stance	Overview of Issues Raised in Submission
1	Oppose	<p><i>received 18/3/2020 ahead of the public notification.</i></p> <p>Cover letter:</p> <ul style="list-style-type: none"> • Submission in three parts: <ul style="list-style-type: none"> - Failure of DOC to give proper effect to section 4 with respect to Taia - Ngāti Mutunga has mana whenua status on Wharekauri and treaty rights - deposition of Thomas McClurg • Want hearing at Whakamaharatanga marae, Te One, Wharekauri • chair appointed who is an expert in ToW and Māori concepts. • Submission reflects a heartfelt attempt by NMOW to move relationship with DOC into a space of partnership and compliance with TOW to provide a secure foundation for future generations <p>Submission:</p> <ul style="list-style-type: none"> • Exclusive vesting is not necessary to protect cultural and natural heritage of Taia. Better to engage with both iwi as Treaty Partners. • NMOW holds mana whenua status over Taia since 1835/36 (Wharekauri conquered and subjugated by Ngāti Mutunga o Wharekauri). Inconceivable that this be extinguished or transferred. • NMOW's mana whenua status is integral to tino rangatiratanga of NM guaranteed under Article II of the Treaty. Sec 4 Conservation Act 1987- to give effect to the Principles of the Treaty is a mandatory relevant consideration for the Minister in making her decision on the vesting. • Impossible for Minister to authorise vesting of Taia exclusively in HMT and meet responsibilities under Sec 4. Advertised proposal is proof of DOCs failure to implement sec 4 responsibilities in respect of NMOW. • To rectify this failure DOC should retain ownership and develop a management plan with full engagement of both iwi. • Contains background paper - considered essential reading by the submitter
2	Support	<ul style="list-style-type: none"> • Will protect Moriuri urupā and cultural sites, especially rākau momori kōpi groves. • Will protect native plants • Will recognise the importance of Taia and surrounding landscape to Moriuri. • Should have happened years ago so the lands could be looked after. • HMT has spent considerable amount of money already at Taia to protect their rākau momori and restore the house that is there.

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3	Support	<p>Same as comments in submission number 2. Also:</p> <ul style="list-style-type: none"> • It is in the interests of my people and ancestors. • We have not been left with much, suffered considerably and have little recognition in NZ.
4	Support	<p>Same as comments in submission number 2.</p>
5	Support	<p>Same as comments in submission number 2. Also:</p> <ul style="list-style-type: none"> • It is a place of special cultural and ecological significance to Moriōri. • The Crown agreed to return the land to Moriōri as far back as 2002.
6	Support	<ul style="list-style-type: none"> • Saddened to see NIM trying to restrict Moriōri entitlement to lands that are culturally important them. • Moriōri has invested a lot to protect rākau momōri and the sacred land they stand on. • Provides living proof of how sacred Moriōri considered this area and carving a living tree is a way to leave their story that no other indigenous people have used.
7	Support	<ul style="list-style-type: none"> • Ngati Mutunga has not considered this area important and only do now to prevent Moriōri having it. • Place of special cultural significance to Moriōri, it contains old village sites, burial places, rākau momōri, and one of the first places to have settled by Moriōri ancestors • HMT has invested considerable time, money and labour over the past 10 years into restoring the ecology of the land by removing wild cattle, erecting wind filters to protect rākau momōri and restoring the old house. • Vesting should have happened years ago and through no fault of Moriōri the vesting has been delayed by 18 years. • The land will be well cared for by HMT as traditional guardians of the whenua • The public will continue to have access
8	Support	<p>Same as comments in submission number 2.</p>
9	Support	<ul style="list-style-type: none"> • The land belongs to Moriōri and he is unaware of any cultural significance to NIM. • Ashamed of NIM treatment of Moriōri and believes it is time to give land back to rightful guardians.
10	Support	<ul style="list-style-type: none"> • Same as comments in submission number 7. Also: • No other entity has shown the same care or has the same cultural interest as Moriōri/HMT.
11	Support	<p>Same as comments in submission number 2</p>
12	Support	<p>Same as comments in submission number 7</p>

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13	Support	<ul style="list-style-type: none"> Place of special cultural and ecological significance to Moriŀori, it contains sacred groves of trees that were engraved by ancestors and old living and burial sites. Please return this precious land to Moriŀori, the original mana whenua, who retain ahi ka status and are the rightful kaitiaki and protectors.
14	Support	Same as comments in submission number 7
15	Support	Same as comments in submission number 7
16	Support	Same as comments in submission number 7
17	Support	<ul style="list-style-type: none"> It is in the Government and people's best interest to entrust the traditional land owners with the care of this sacred site
18	Support	<ul style="list-style-type: none"> The land is rightfully that of the Moriŀori, and the Trust will manage it with best possible care as it contains their wahi tapu. The time taken to return land is an absolute disgrace.
19	Support	<ul style="list-style-type: none"> Taia was purchased with the intention of vesting it in predecessor to Hokotehi. Moriŀori has unique cultural, spiritual and historical connections to the land (rākau momori and old habitation and burial sites) that are not shared by any other group on Rēkohu. HMT is committed to the active management and restoration of these complex wetland and coastal ecosystems,(dune lakes, akaake, kopu forest, salt turf herb fields, migratory birds, endangered plants) and has carried out significant work at Taia over the past 10 years with observable improvements in ecological health. The demonstrated capacity of Hokotehi Moriŀori Trust in the active management and restoration of other culturally and ecologically significant sites on Rēkohu. I have personally observed this capacity when on Rēkohu in 2018 with Te Kura o Ngā Kuri a Tarawhata School of Traditional Celestial Navigation. The scale of alienation of land experienced by Moriŀori on Rēkohu, and the opportunity this vesting represents for the return of a portion of this land; noting the comparatively small size of Taia in relation to the overall scale of loss. The prior commitment of the Minister of Conservation to this vesting.
20	Support	<ul style="list-style-type: none"> Reserve has huge cultural and ecological significance to the Moriŀori. The Kōpi Forest indicates the strong bond and ancient connection that the Moriŀori have to their lands. Injustice that the Crown and NZ Government continue to alienate Moriŀori people from their heritage Been waiting 18 years which compounds 150 years of alienation from the bones of their Karapuna Moriŀori conduct themselves within the principles that their Karapuna lived by.

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21	Support	Same as comments in submission number 7
22	Support	Same as comments in submission number 2
23	Support	<ul style="list-style-type: none"> • Its been a long time coming
24	Support	Same as comments in submission number 7
25	Support	Same as comments in submission number 7
26	Support	<ul style="list-style-type: none"> • Family previously travelled to Chatham islands and were impressed by the way Moriori are exercising mana whenua and caring for the land and wider environment. • Believes ordinary New Zealanders should not need to be consulted over this important matter - which is for the Crown to do the decent thing (finally) and return the Taia Reserve to traditional Moriori ownership.
27	Support	Same as comments in submission number 7
28	Support	<ul style="list-style-type: none"> • Visited Rēkohu Aug 2019 to explore eco and sustainable housing projects- invited by Hokotehi Trust. • Impressed by diverse projects and Hokotehi vision for sustainable ecological projects. • Believe that Hokotehi has built strong community of experts and associated itself with world class organisations to scope some serious projects in the Island. Hokotehi has proved itself and the results are now on the ground already. • Was able to see the significance of Taia Reserve to the Moriori people. Has seen other sacred sites where the Moriori see themselves happy connecting with their ancestors. Taia Reserve is not less important for the Moriori people represented by Hokotehi.
29	Support	<ul style="list-style-type: none"> • Please honour the intent and promise of the Crown and vest this precious piece of NZ back to mana whenua, the Moriori people
30	Support	<ul style="list-style-type: none"> • Supports vesting
31	Support	<ul style="list-style-type: none"> • Vesting in Moriori is only 'rightful' possibility. • Through every possible lens you could apply, morally, ethically, culturally, legally, spiritually, the engagement of my people in the sustained deliberate cruelty of the Moriori and the graceless domination over their land and resources is a shamefulness carried through every generation of ours, even by those that are in denial of it. Our supposed 'conquest' is a nullity and void and cannot be anything else when the rules of raruraru/conflict/war engagement are stratospherically apart.
32	Support	Same as comments in submission number 7

Sub-mission Number	Stance	Overview of Issues Raised in Submission
33	Support	<ul style="list-style-type: none"> • Taia is a place of deep cultural significance to Moriōri with a number of sacred sites including Te Awapatiki, Moriōri urupa and rakau momori (tree carvings). • Would like to see Crown fulfil its 2002 promise to the tchakat henu of the land. We have already and will continue to care for and protect it.
34	Support	<ul style="list-style-type: none"> • Wish for the land at Taia Reserve to be returned to Moriōri if they were the first peoples to inhabit it and given the significance to them seems only right to do so.
35	Support	<ul style="list-style-type: none"> • For the protection of Moriōri urupā and cultural sites, esp. our rākau momori kōpi groves and native plants • For the protection of native plants • Recognise importance of Taia to Moriōri
36	Support	<ul style="list-style-type: none"> • A researcher who visited Rēkohu recently, cannot overstate the importance this area plays in the preservation of Moriōri culture in New Zealand. • Convinced that vesting this land to Moriōri will lead to favourable economic and environmental outcomes for the islands, and to the preservation of the area's natural assets: in line with the Department of Conservation's mission statement. • Given Crown's recent settlement with Moriōri, vesting this land would help solidify Crown's commitment toward reconciliation. • Also help Moriōri exert their rights of self-determination and to ensure they will endure as a central element of NZ.
37	Support	<ul style="list-style-type: none"> • A place of special cultural and ecological significance to Moriōri.

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38	Support	<ul style="list-style-type: none"> • Working for 7 years on issues related to the injustices that occurred for the indigenous peoples of Aotearoa, including Moriiori of Rēkohu and concerned that injustices should be remedied - this vesting provides a small opportunity to do so. • Understands that in 2002 MoC agreed to give back reserve. • Special cultural and spiritual significance to Moriiori. • Has visited Rēkohu and dendroglyphs - considered sacred by Moriiori. • There are old burial sites of Moriiori ancestors • Aware that the UN Special Rapporteur on Indigenous Peoples has drawn attention to the neglect by NZ governments and their reluctance to follow through on decisions previously made. Need as a country to make sure that we follow through on pledges made to ensure that we do not fall down the ranks of nations that demonstrate social justice and positive peace. • The Moriiori teachings are important for all New Zealanders as a model of peaceful behaviour, even in extremely challenging situations. We need to respect communities that have endeavoured to resolve conflict through peaceful means rather than obtaining power through violence. • The remaining ancestral engravings and burial sites at the Taia Reserve are in a precarious state. These important irreplaceable taonga need to be protected. There has already been a lot of competent work done to preserve these trees and carvings - work that has been generous, selfless, tireless, and with few resources. • Innovative methods are being developed to ensure that some of the rakau momori are preserved in some form for future generations to be able to see a unique indigenous art form and cultural history. The HMT has the commitment and expertise to continue this work if the land is vested to the Trust.
39	Support	Same as comments in submission number 2
40	Support	<ul style="list-style-type: none"> • In 1870 Native Land Court gave 98% of Moriiori traditional lands on Rēkohu and Rangihauate to Maori who had only arrived in 1835, leaving Moriiori virtually landless on their own islands. • 2002 MoC agreed to give back Taia reserve to Moriiori. Bought in 2002 with the intent of it being returned to Moriiori to whom it is of special cultural and ecological significance. 18 years later they are still waiting. Implore you to return the reserve to the Trust now.
41	Support	• In 2002 MoC agreed to vest the Reserve to Moriiori
42	Support	• Decision to return land was made 18 years ago. It's time now.

Sub-mission Number	Stance	Overview of Issues Raised in Submission
43	Support	<ul style="list-style-type: none"> • In 2002 MoC agreed to vest Taia Historic reserve to its historic Moriōri owners. Was bought by the Crown in 2002 with the intent of returning it to Moriōri. • A place of special cultural and ecological significance to Moriōri with sacred groves of engraved trees and old living and burial sites. • Believes it is in the interests of natural justice and national reconciliation if reserve is returned to Moriōri, particularly as Native land Court in 1870 gave 98% of traditional Moriōri lands to Maōri people who only arrived in 1835 on an English sailing ship, leaving Moriōri virtually landless. • It is also in the public interest as Moriōri have been protecting and improving the reserve for many years. • They are the rightful owners and traditional guardians of this land.
44	Support	<ul style="list-style-type: none"> • In 2002 the MoC agreed to vest Taia Historic Reserve tō Moriōri. Yet in 2020 the Minister still holds on to the Lands in what can only be questioned by Natives as continued greed of land power, intent of future monetary systems for self gain or just plain theft, through backdoors of NZ State policies. • These lands contain sacred groves of trees engraved by their karapuna (ancestors) - old living and burial sites! • The NZ government has already acknowledged their rights were stripped and they were awarded millions in compensation plus a Crown apology - why has the Land not yet been returned? • Moriōri have now REBUILT their culture and traditions and have been living in peace for many years, a testament to their courage, resilience and tenacity! • Would like the MoC to return lands to original kaitiaki IMMEDIATELY.
45	Support	<ul style="list-style-type: none"> • This area holds a significant meaning to Moriōri and it must be protected for future generations. • The right people to be kaitiaki of this area are Moriōri because Moriōri understand what this area symbolises to the culture and the stories that are told through the rākau momōri kōpi carvings. • Moriōri have invested time and money into the maintenance of the rākau momōri kōpi carvings to ensure they are restored and preserved as these are taonga. • Taia Reserve should have been returned to Moriōri as first agreed and unfortunately Moriōri are still waiting.

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46	Support	<ul style="list-style-type: none"> • Strongly in favour of returning ancestral land to the Moriōri to enable them to continue being guardians, custodians or Kaitiaki. • Prior to 1835, the Moriōri had cultivated and lived off this land, buried their loved ones and were able to pass down through the generations the stories of how as a people they were intimately connected to the land. • These people were the original scientists able to read weather patterns, plant growth and learn to adapt to enable their people to prosper, something that we are currently still trying to achieve in balance. • Please pass this land back into the hands of the Moriōri.
47	Support	<ul style="list-style-type: none"> • Moriōri have an unassailable historical and cultural attachment to the Taia Reserve and as tangata whenua deserve the status of Kaitiaki. • This responsibility is clearly taken very seriously not only in an historical sense but also the tangible manner in which Moriōri have already invested real time, energy and money into preserving the Taia Reserve in recent times. • Need to acknowledge past wrongs. Vesting in Moriōri appropriate to restore imbalance caused through colonisation. • Vesting would be a small but not insignificant redemption.
48	Support	<ul style="list-style-type: none"> • Taia reserve is a precious taonga of Moriōri, sacred to them containing waahi tapu and rakau momori which also provide insight into the peaceful lives of Moriōri. • Seen first hand the work the Trust is doing in protecting a fragile ecological environment and they would manage Taia to preserve and maintain its cultural and ecological significance. • Visited the Taia reserve with the Trust and learned about their efforts to protect Moriōri culture and land. • Trust is already kaitiaki but vesting would allow them to do this role more effectively. • Crown should not delay vesting.

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49	Support	<ul style="list-style-type: none"> • Has visited reserve and seen groves of carved kopī. • It is classified as an historic reserve in recognition of the Wāhi Tapu and carved trees of the Mōriōri people. • The reserve contains sacred grove of trees engraved by Mōriōri karapuna, and some of their former and living burial sites. • In 2002 MoC indicated the land was purchased to return these special places of cultural and ecological significance to Mōriōri. Saddened that 18 years after crown indicated it would vest reserve in Mōriōri it still has not fulfilled this moral obligation. Urge Crown to vest without further delay. • The Reserve contains scared groves of trees that were engraved by Mōriōri karapuna (tupuna, ancestors), and some of their former living and burial sites. • Since 1870 Maori and Pakeha have possessed almost all the land formerly held by Mōriōri. Taia is a tiny fraction of what Mōriōri once held and its special cultural significance indicates it should not be withheld from them any longer.
50	Support	<ul style="list-style-type: none"> • Supports the return of Taia reserve to Mōriōri as intended when the Crown purchased the land in 2002.
51	Support	<ul style="list-style-type: none"> • Supports Taia reserve being returned to Mōriōri as intended in the 2002 purchase by the Crown.

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52	Oppose	<ul style="list-style-type: none"> • Vesting reserve in Moriori would go against the historical recount that Ngati Mutunga held mana whenua over the land and especially the Taia historic reserve. • The WAI 64 report noted that DOC resiled from its earlier position that priority must go to Ngati Mutunga and said it would consult equally with all. The Wai 64 report also said that DOC proposed to delete all references to tangata whenua and mana whenua in Chatham Is CMS. • DOC has embarked on vesting without consulting properly with NMOW, treating Treaty partner as just another member of the public. Should have consulted with NMOW before forming intention to vest reserve. • A specific cultural connection NMOW has with Taia is that it has mana whenua over its entirety. • Believes Moriori have cultivated an idea that NMOW would veto recognition of Moriori connections and protection of Moriori taonga at Taia- discussion with NMOW would dispel this view. • Moriori are tangata whenua, NMOW are mana whenua. • There are distinct and separate Treaty rights for iwi and imi. • Can't vest land exclusively in one against the opposition of the other. Crown can't subjectively place greater weight on the values, interests or rights of one. Where there are overlapping claims, Crown must avoid actions that protect some rights at the expense of others. • In the case of Taia there are only two options; Crown remains landowner and gives substance to its respective Treaty partnerships with NIMoW and Moriori or Moriori and NMOW mutually agree a vesting (second option is not currently available). Any other option will create a contemporary Treaty grievance.
53	Support	Same as comments in submission number 2
54	Support	Same as comments in submission number 7
55	Support	<p>Same as comments in submission number 2, also:</p> <ul style="list-style-type: none"> • Opposes the submission made by Ngāti Mutunga
56	Support	<ul style="list-style-type: none"> • Spent a lot of time on island including two weeks recently at Taia reserve with the rangers seeing the work they are doing in pest control and forest regeneration. • Sacred land and historical significance for Moriori - Wahi Tchap and rakau momori. Its spiritual and sacred place in the history of Moriori should be seriously considered. • As Tchakat Henu (guardians of the land), Moriori will continue as they have done for many years, to care for, develop and respect the land, the way it deserves to be.
57	Support	<ul style="list-style-type: none"> • Supports vesting in Moriori

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58	Support	<ul style="list-style-type: none"> • Ancestor had to flee Rekohu because of genocide that took place. • Returning Taia Reserve would ensure that sacred sites, urupa and other cultural treasures are kept within our people so that we may re-learn about our hukapapa.
59	Support	<p>Same as comments in submission number 2, also;</p> <ul style="list-style-type: none"> • NIMOW does not have same identification to land in Rekohu as Moriuri and if their submission is supported, pillaging and desecrating of what is only sacred to Moriuri will continue.
60	Support	<ul style="list-style-type: none"> • In 1870 the Native Land Court gave 98% of Moriuri traditional lands to Maori people who had only arrived in 1835 which left Moriuri virtually landless in their own lands. • Asks for the injustice to be resolved.
61	Support	<ul style="list-style-type: none"> • Taia has huge cultural, historical and ecological significance to Moriuri, the original peoples of the island and rightful guardians. • Lived on Rēkohu for 4 years. • Witnessed HMTs dedication and care to preserve rakau momori and re-establish kopi forests. • HMT have been biodiversity rangers at Taia for a number of years. • The area is sacred. • Should be vested in HMT for its survival, protection and continued preservation.
62	Support	Same as comments in submission number 7
63	Support	<ul style="list-style-type: none"> • A descendent of Te Iwirori Karauria who was present during the genocide and enslavement of Moriuri by Ngati Mutunga and Ngati Tama in 1835. • Proud of the range of Moriuri cultural treasures, including their commitment to peace and pacifist values. • Concerned for the protection of Moriuri urupā and cultural sites, especially our rākau momori kōpi groves, which are best cared for by the people that have cared for them effectively for centuries. • Vesting of Taia in Hokotehi Moriuri Trust should have happened years ago when it was first agreed to. • Wants DOC to recognise the importance of Taia and its surrounding landscape, including Te Awapātiki to Moriuri.
64	Support	<ul style="list-style-type: none"> • Working with HMT on a large pest eradication science research project. • Trust is committed to positive outcomes for their imi, Rekohu and other communities who reside there. • They will continue this care once reserve is returned to its rightful original kaitiaki.
65	Support	<ul style="list-style-type: none"> • Urges Crown to vest Taia reserve in its ancestral owners, Moriuri. • A matter of equity and fairness given unlawful way land was taken. • Now a matter of urgency as it has been under consideration since 2002. • Restore land to its rightful owners.

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66	Oppose	<ul style="list-style-type: none"> • Supports NM submission. • NM has rights to Taia under Article II of Te Tiriti o Waitangi. • Treaty rights to Taia for NM are guaranteed under Te Tiriti outweigh interests that groups or members of public have. • NM rights to Taia established in 1835. Customary rights established in accordance with NM tikanga. At that point Moriori customary rights were extinguished. • Crown cannot recognise Moriori customary rights that were extinguished through customary process without breaching Te tiriti obligations to NM. • NM rights to Taia are held through tino rangatiratanga and expressed exclusively through mana whenua status. • Crown-NM relationship began in 1842. At that time Wharekauri was under NM sovereignty. • Te Tiriti obliges Crown to protect Tiriti rights of NM as its Te Tiriti partner. • 100% overlap of NM Tiriti customary rights and Moriori cultural and historical interests on Wharekauri. • Sec 4 Conservation Act 1987: give effect to the principles of the Treaty. This is a "mandatory relevant consideration" for the Minister in making her decision on the vesting. • Believes to advance vesting without prior agreement o NM as a Tiriti partner is already a failure by the Minister to meet sec 4 responsibilities to NM. • To authorise the vesting exclusively in HMT would compound this failure. • If MoC were to vest sively in HMT Teh Minister's actions would fai to recognise and protect a Ngāti Mutungaright and create another Tiriti grievance. • Exclusive vesting is not necessary to achieve the protection of cultural and natural heritage, exclusive vesting in either iwi is a step towards separatism of the community. • A better option for the Crown is to engage with both Moriori and Ngāti Mutunga as Treaty partners and achieve a longterm management goal. Examples of this collaboration already exists. • The best way to avoid a serious mistake with consequences that are irreversible is for the proposed vesting to be declined and ownership to remain with DOC and DOC to develop a management plan that has the full engagement and support of both Moriori and Ngāti Mutunga. • Will support that plan to protect the full range of the cultural and natural values present on Taia including those cultural values of special significance to Moriori.
67	Oppose	Same as comments in submission number 66
68	Support	<ul style="list-style-type: none"> • Question is: who should be Kaitiaki of Taia? Response lies in the question: what type of society do we imagine for ourselves- society of justice or injustice? Moriori have been victims of injustice for nearly two centuries. Vesting reserve in HMT is a symbolic gesture that will help ameliorate those wrongs.
69	Oppose	Same as comments in submission number 66

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70	Oppose	Same as comments in submission number 66
71	Oppose	Same as comments in submission number 66
72	Oppose	Same as comments in submission number 66
73	Oppose	Same as comments in submission number 66
74	Oppose	Same as comments in submission number 66
75	Support	<p>Same as comments in submission number 7, also:</p> <ul style="list-style-type: none"> • 2001 Waitangi tribunal report found Moriori customary rights remains intact. • In 1870 the Native Land Court deprived Moriori of most of their land so restoration of culturally significant whenua such as Taia to Moriori is consistent with DOC's ToW obligations under sec 4 CA.
76	Support	Same as comments in submission number 75
77	Oppose	Same as comments in submission number 66
78	Support	<p>Same as comments in submission number 7, also:</p> <ul style="list-style-type: none"> • Outstanding vesting is starting to become another Waitangi tribunal grievance for Moriori
79	Support	<p>Same as comments in submission number 75, also:</p> <ul style="list-style-type: none"> • HMT rightfully placed to protect and care for this place.
80	Oppose	Same as comments in submission number 66
81	Oppose	<ul style="list-style-type: none"> • Their whakapapa confirms tupuna held customary authority over all Wharekauri and surrounding islands. • Customary authority has never and will never be extinguished. • The proposed vesting of Taia in another group creates a contemporary breach of Te Tiriti o Waitangi. • Crown processes are instrumental in creating divisions that negatively impact our relationships and well-being.
82	Oppose	Same as comments in submission number 66
83	Oppose	<p>Same as comments in submission number 66, also:</p> <ul style="list-style-type: none"> • Wants to emphasise the sincere motivation behind NM's submission. Not a matter of rights of one iwi or imi over another. Asking for acknowledgement of Treaty rights under Article 2 of Te Tiriti. Do not wish to be elevated above others but not to have their rights denied. • Continued administration of Taia by DOC with equal consideration to NM and Moriori offers collaborative pathway to ensure the ecology of the area remains nurtured and well managed and the cultural aspects which include rakau momori of Moriori and historical Parihaka links through NM, remain protected, remembered and respected. • Documents released under OIA cause deep unease, including proposed planting of pines in wetland area. • Hopes outcome of process will encompass cultural and historic interests of both iwi/imi.
84	Support	Same as comments in submission number 2

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85	Support	Same as comments in submission number 2
86	Support	Same as comments in submission number 2
87	Support	Same as comments in submission number 2
88	Support	Same as comments in submission number 2
89	Support	Same as comments in submission number 2
90	Support	Same as comments in submission number 2
91	Support	Same as comments in submission number 2
92	Support	Same as comments in submission number 2
93	Support	Same as comments in submission number 2, also: <ul style="list-style-type: none"> • There is a clear contrast between areas already managed under Hokotehi and pcl with the care of waahi tapu proven by its current state.
94	Support	Same as comments in submission number 75
95	Oppose	Same as comments in submission number 66
96	Oppose	Same as comments in submission number 66
97	Oppose	Same as comments in submission number 66
98	Oppose	Same as comments in submission number 66
99	Support	Same as comments in submission number 75
100	Support	Same as comments in submission number 75
101	Support	<ul style="list-style-type: none"> • Give awahi for returning ownership to Moriuri.
102	Oppose	Same as comments in submission number 66
103	Oppose	<ul style="list-style-type: none"> • Te Aitanga a nga Uri o Wharekauri, independent of the two iwi boards, again oppose vesting as they have for 18 years. • 18 years ago DOC was told to review and re-negotiate and include all interested parties in any negotiations relating to te rohe o wharekauri. • Transparency lacking-lack of map with notice, did DOC officials modify vesting proposal? • Application by Te kotahi Moriuri claiming waahi tapu can only be his/her views as an off island born subject who has recently moved on island. No acknowledgement of those born and bred on island. • Why should DOC have power of veto? Fairer to deal with in a Maori forum without bias of monoculturally informed who re-write history causing grievances. • Would be appropriate to have hearing on Wharekauri at a neutral venue. Would like to attend but travel is an issue.
104	Oppose	Same as comments in submission number 103
105	Support	Same as comments in submission number 75

Sub- mission Number	Stance	Overview of Issues Raised in Submission
106	Support	<ul style="list-style-type: none"> • 2001 Waitangi tribunal report found Moriori customary rights remains intact. • In 1870 the Native Land Court deprived Moriori of most of their land so restoration of culturally significant whenua such as Taia to Moriori is consistent with DOC's ToW obligations under sec 4 CA. <p>Place of special cultural and ecological significance to Moriori, it contains old village sites, burial places, rakau momori, and one of the first places to have settled by Moriori ancestors</p> <ul style="list-style-type: none"> • HMT has invested considerable time, money and labour over the past 10 years into restoring the ecology of the land.
107	Support	Same as comments in submission number 75
108	Support	Same as comments in submission number 75
109	Support	Same as comments in submission number 75
110	Support	Same as comments in submission number 75
111	Support	<ul style="list-style-type: none"> • HMT has invested considerable time, money and resources over the past 10 years into restoring the land and old house back to a high standard. • Land has and will be well cared for by HMT as traditional guardians. • Vesting should have happened years ago.
112	Support	<p>Same as comments in submission number 75, also:</p> <ul style="list-style-type: none"> • we are not a conquered people any more and have our own mana whenua. If Ngati Mutunga try to tell you otherwise; they are WRONG WRONG WRONG!

Sub- mission Number	Stance	Overview of Issues Raised in Submission
113	Support	<p>Same as comments in submission number 75, also:</p> <ul style="list-style-type: none"> • Former trustee of HMT. • Daughter of Sunday and Mary Hough who sold the land for the reserve. Father owned and farmed Taia for 40 years. He was very mindful of the significance of Taia to Moriuri, and ensured his children knew and understood. • Provided a letter he wrote outlining desire to see area protected for Moriuri, written when he was a senior Ngati Mutunga kaumatua for Rekohu/Wharekauri. • Moriuri customary rights to our land remain intact • in 1870 Moriuri were deprived by the Native Land Court of 97, 3% of our land on Rekohu and 100% of Rangihauite and offshore islands • Taia is a place of special cultural significance to Moriuri - old village sites, burial places, rakau momori and was one of the first places to have been settled by Moriuri ancestors • HMT have invested considerable time money and labour resources over the past 10 years into the restoring the ecology of the land by getting rid of the wild cattle, erecting 10 m high wind filters to protect the rakau momori and restoring the old house at Taia to a high standard • Vesting should have happened years ago, delayed 18 years through no fault of Moriuri • land will be well cared for by HMT as traditional guardians of the henu/whenua • public will continue to have access under the conditions of the vesting.
114	Support	Same as comments in submission number 75
115	Support	<ul style="list-style-type: none"> • 2001 Waitangi tribunal report found Moriuri customary rights remains intact. • In 1870 the Native Land Court deprived Moriuri of most of their land so restoration of culturally significant whenua such as Taia to Moriuri is consistent with DOC's ToW obligations under sec 4 CA. • Place of special cultural and ecological significance to Moriuri, it contains old village sites, burial places, rakau momori, and one of the first places to have settled by Moriuri ancestors • HMT has invested considerable time, money and labour over the past 10 years into restoring the ecology of the land and the old house.
116	Oppose	Same as comments in submission number 66
117	Oppose	Same as comments in submission number 66
118	Support	Same as comments in submission number 75
119	Oppose	Same as comments in submission number 66
120	Support	Same as comments in submission number 75
121	Support	Same as comments in submission number 75

Sub- mission Number	Stance	Overview of Issues Raised in Submission
122	Support	Same as comments in submission number 75
123	Support	Same as comments in submission number 75
124	Oppose	Same as comments in submission number 66
125	Oppose	Same as comments in submission number 66
126	Support	Same as comments in submission number 7
127	Support	<ul style="list-style-type: none"> • Moriori latter History has been a fragile one with many documented accounts of evidence of treachery and alienation. No one people in NZ history have suffered more horrifically by loss of land and culture. • More than words or emails can explain why it must come back. Waahi Tapu Burials koiwi, so many areas of significance that must be protected through our own customs Tikanga. The whenua is us and we are the whenua . • To not Vest this land would be another huge Alienation and a hundred steps back when NZs trying to move forward culturally. • Will improve relationship with Doc and others. • Show respect to us as a people and our Culture being the first inhabitants of the lands in the south Pacific. • Critical that future generations have a cultural base of land to call there own and look after once again like our karapuna did all those years ago.
128	Support	Same as comments in submission number 7
129	Support	Same as comments in submission number 7
130	Support	Same as comments in submission number 75
131	Oppose	Same as comments in submission number 66
132	Support	<ul style="list-style-type: none"> • Same as comments in submission number 75, also • Visited Rēkohu three times. Greatly impressed by manaakitanga of HMT. • Confirms reasons put forward under 75 are fair and accurate. • Read Waitangi Tribunal's Rēkohu report and court decisions in Kamo v MoC. Agrees that as a matter of law and tikanga, Moriori customary rights have never been extinguished.

Sub-mission Number	Stance	Overview of Issues Raised in Submission
133	Support	<ul style="list-style-type: none"> • Right and proper action for Minister to take given Moriori's long historic and deep cultural association with Taia. • An opportunity to make a small gesture to remedy huge injustice Moriori have suffered as confirmed by 2001 Waitangi tribunal report and acknowledged by Crown in Deed of Settlement. • Previous High Court appointed interim trustee of HMY and a subsequent legal advisor to HMT • public will have access
134	Support	<ul style="list-style-type: none"> • Same as comments in submission number 75, also: • CEO for HMT but submitting as private individual • Moriori community is inseparable from Taia, their history is throughout Taia and also their heart • Personal conviction from actions and commitment seen that Taia is part of Moriori community.
135	Support	<ul style="list-style-type: none"> • Been involved in research and conservation projects within the reserve over past decade as an archaeologist. • Taia Reserve is one of the best preserved Moriori "cultural landscapes" remaining on Chatham Island. Two of the kopi forest stands within the Taia Reserve include some of the few remaining rākau momori which remain on Rēkohu. • Evidence of large Moriori occupation within reserve prior to European contact. • Ongoing work by HMT and DOC has made major positive changes on stabilising environment. • Given historical importance of reserve to Moriori and significant mahi undertaken by HMT it is appropriate to vest in HMT to continue this work.
136	Support	<ul style="list-style-type: none"> • Has visited reserve and seen substantial improvements HMT has made. • Place of cultural significance to Moriori with burial sites and one of the first places they settled. • HMT has demonstrated commitment and will continue environmental and restoration work. • Public will continue to have access.
137	Oppose	Same as comments in submission number 66
138	Oppose	Same as comments in submission number 66
139	Support	Same as comments in submission number 7
140	Support	<ul style="list-style-type: none"> • Grandmother often spoke of Taia as a special cultural place for Moriori as taught to her by her ancestors • HMT has invested considerable time, money and labour restoring the site. • DOC should fulfil agreements made with Moriori and not be pressed to change what was promised.
141	Support	Same as comments in submission number 7, also: <ul style="list-style-type: none"> • HMT trustee who has visited reserve.
142	Oppose	Same as comments in submission number 66
143	Oppose	Same as comments in submission number 66
144	Oppose	Same as comments in submission number 66
145	Oppose	Same as comments in submission number 66

Sub- mission Number	Stance	Overview of Issues Raised in Submission
146	Oppose	Same as comments in submission number 66
147	Oppose	Same as comments in submission number 66
148	Oppose	Same as comments in submission number 66
149	Oppose	Same as comments in submission number 66
150	Oppose	Same as comments in submission number 66
151	Support	<ul style="list-style-type: none"> • Government should direct rights of Taia reserve to Moriori and unextinguished kaitiaki of Taia reserve. • Culturally significant to Moriori, place of pre-colonisation and indignant history, taken till now to shake the chains, now considerably broken. • descendants of karapuna to restore areas of history for benefit of moriori and others • Moriori need to continue restoring site and no better people to care for reserve than those who inhabited it. • Don't need another 18 years to declare rightful ownership of Moriori.
152	Support	<ul style="list-style-type: none"> • Written on behalf of hunau. • Crown should honour agreement to vest in HMT which should have happened years ago. • Reserve is a sacred place where the Covenant of Peace was delivered by ancestors Pakehau, Nunuku and Rongomaiwhenua. • Know HMT will protect urupa and cultural sites, where ancestors left their mark and spiritual protection. • Included waiata verse.
153	Support	Same as comments in submission number 152
154	Support	Same as comments in submission number 152
155	Support	Same as comments in submission number 152
156	Support	Same as comments in submission number 152
157	Support	Same as comments in submission number 152
158	Support	Same as comments in submission number 152
159	Support	Same as comments in submission number 152
160	Support	Same as comments in submission number 152
161	Support	Same as comments in submission number 152
162	Support	<ul style="list-style-type: none"> • Trustee of HMT • Same as comments in submission number 75
163	Support	Same as comments in submission number 75
164	Oppose	Same as comments in submission number 66

Sub- mission Number	Stance	Overview of Issues Raised in Submission
165	Support	<ul style="list-style-type: none"> • Includes waiata? referencing Taia. • Mentions other affiliations. Children also whakapapa to Taranaki with strong connections to Parihaka. As such support legacy of peace and uphold The Covenant of Peace. Speaking on behalf of hūnau and wider Maori whānau. • Certified Toi Reo Māori translator and interpreter, working with other Moriori to revitalise ta rē Moriori. • Taia is an old Moriori word for the seaside and signifies the connection of the ocean and the land. • It was a long-time site of occupation by Moriori which is reflected in the evidence recorded in archaeological and historical records. • The names of places within the Taia Reserve also reflect the long occupation record of Moriori. • Such scientific evidence and indigenous knowledge clearly demonstrates that Hokotehi Moriori Trust is the appropriate entity into which Taia Reserve be vested. Moriori always have been and always will be the manawa (the living heart) of Taia and Rēkohu.
166	Support	Same as comments in submission number 7
167	Support	<p>Same as comments in submission number 75, also:</p> <ul style="list-style-type: none"> • Appalled that despite Waitangi tribunal finding, Moriori still have to battle to prove customary rights. What will it take for Crown to acknowledge the impact of massive loss of identity, culture that the alienation and slaughter of Moriori have caused which still impacts today. No other iwi suffered like we have. • With ancestors has spent many happy hours at Taia knowing this unique whenua was ours. Great Koro appealed to native Land Court to stop land being stolen. Crown can demonstrate support by vesting Taia. • The 18 year delay is outrageous –what other iwi or business would tolerate it. Seems like Native Land Court debacle over again. Implored to honour decision to vest to its rightful owners Moriori. • Ancestors would fully support.
168	Support	Same as comments in submission number 167 (email lists 18 names, 5 already submitted above)
169	Support	Same as comments in submission number 167
170	Support	Same as comments in submission number 167
171	Support	Same as comments in submission number 167
172	Support	Same as comments in submission number 167
173	Support	Same as comments in submission number 167
174	Support	Same as comments in submission number 167
175	Support	Same as comments in submission number 167
176	Support	Same as comments in submission number 167
177	Support	Same as comments in submission number 167

Sub- mission Number	Stance	Overview of Issues Raised in Submission
178	Support	Same as comments in submission number 167
179	Support	Same as comments in submission number 167
180	Oppose	Same as comments in submission number 66
181	Oppose	Same as comments in submission number 66, also: <ul style="list-style-type: none"> Process that arrived at decision to vest solely in HMT flawed, lacking good faith, displays ignorance of legal obligations and cultural competence of decision makers. Strongly urge revisiting decision taking into account point 14 in submission ("<i>a better option...</i>")
182	Oppose	Same as comments in submission number 66
183	Oppose	Same as comments in submission number 66

Sub-mission Number	Stance	Overview of Issues Raised in Submission
184	Support	<ul style="list-style-type: none"> • MoC agreed to vest in 2002, it has been delayed for 18 years due to no fault of Moriori. Vesting should happen now. • The vesting was supported by the previous owners (Ted and Ann Hough) - submission of support attached. • The Crown's intention to vest exclusively has not changed in almost 20 years and there is no justifiable reason to amend that intention now. HMT would oppose any suggestion that there should be a joint vesting with NM. • A public notice to vest in Moriori was issued in 2003 with no opposing submissions • The personal, cultural, spiritual and archaeological evidence demonstrates the cultural landscape to Moriori, it is overwhelming and incontrovertible. • There is no verifiable evidence to support any cultural or spiritual association that NM has with Taia landscape. • In 2001 the Waitangi Tribunal found that Moriori customary rights had not been extinguished over Rekohu and Rangihauate and that Moriori should have received "at least 50% of the land on Rekohu" in 1870. • In giving effect to the principles of the ToW, MoC must give special weight to the findings of the Waitangi Tribunal in the Rekohu Report in favour of Moriori. This is because it is the only document of any legal standing that has examined in detail the principles of ToW as they apply to Rekohu / Wharekauri. • Moriori challenge that NM ever had or exercised mana whenua over Taia and if they did, any such mana whenua no longer exists. • The Waitangi Tribunal found that the Native Land Court "got in wrong" by placing too much emphasis on conquest over the stronger claims of Moriori to ancient and peaceful occupation of the land. • NM cannot rely in the finding of the Native Land Court in 1870 to support their position - have been largely discredited by Waitangi Tribunal. • The only evidence that NM has to support their claim is that they "totally conquered and subjugated Moriori" in 1835-36 and therefore gives them exclusive mana whenua. Even if this were correct, which Moriori strongly challenge, on its own and without proof of occupation or cultural association such claims must fail. • The vesting does not extinguish any mana whenua claims that NM may assert. • HMT has a legitimate expectation that Taia will be vested in them and have over the past 10 years taken significant measures and cost to protect, restore, and regenerate the cultural and ecological landscape • HMT has demonstrated that it is a caring and committed t'chieki whenua of Taia - It has flourished under their management. • Public access will continue. • The MoC must proceed with all due speed to vest Taia in HMT. • Contains detailed supporting information including affidavits from Court proceedings, letters from Sunday and Ted Hough, ecological assessment.
185	Support	Same as comments in submission number 75
186	Support	Same as comments in submission number 189 (signed above submission)
187	Oppose	Same as comments in submission number 66
188	Support	Same as comments in submission number 75
189	Oppose	Same as comments in submission number 66

Sub- mission Number	Stance	Overview of Issues Raised in Submission
190	Support	<ul style="list-style-type: none"> • Archaeologist 38 years - provides personal background including noting she gave evidence at High Court case, member of Chatham Islands Conservation Board, works for HMT on contract (provides examples), researcher for Moriuri Treaty settlement claim. • Provides background of cultural landscape and ownership of land adjacent to Taia for the protection of Moriuri landscapes. • Previous owners, Hough family, supported the land being returned to Moriuri - letter of support attached. Notes "Hough Collection" (miheke (taonga) collected from Taia and gifted to Hokotehi) which she believe predates 1835. • Examples of current protection of groves e.g. physical protection, partnership working, biodiversity management plan, gaining specialist ecological advice. • Provides background of purchase and original decision to vest , highlights the lengthy delay during which significant conservation gains could have been made. • Notes the Taia Reserve Management Plan is in a final draft format, allows the reserve to be managed to protect the values. • Provides overview of archaeological recordings in the Taia landscape and notes studies suggesting no recorded sites in the Taia landscape were associated with Māori occupation. • Note the survey work which documents rākau momori and the conservation that has occurred. Notes the presence of the rākau momori at Taia as a significant statement of the importance of that place as a Moriuri wāhi tchāp' (cultural landscape). • Discusses Moriuri place names as statements of cultural association, noting that the name Taia is the Moriuri name for coast. • Notes the joint Hokotehi and DOC conservation initiatives which are benefiting Taia. • Hokotehi appointed two biodiversity rangers (Tchieki Henu) to implement the management plan and carry out repair work on the Taia house. This has greatly improved the Taia buildings which were previously in a poor state. • Total cost of work since 2016 invested by Hokotehi at Taia is approximately \$910,000 plus ongoing annual costs. This includes ranger salaries, vehicles and equipment, house repairs at Taia, 500 metres of wind filters, shelter belt planting, new fences, solar installation, planting, roof, repairs, plumbing and electrical. It does not include the estimated \$120,000 spent on conservation of the rākau momori to date. • Without this financial backing the groves and the kōpi trees would not have survived.
191	Oppose	Same as comments in submission number 66

Sub-mission Number	Stance	Overview of Issues Raised in Submission
192	Support	<ul style="list-style-type: none"> • Vesting agreed in 2002 and was express wish of previous owners who were Ngāti Mutunga o Wharekauri. • Moriori rightful Kaitiaki and have been Kaitiaki of Taia for over 800 years. Their karapuna watch over Rēkohu in the form of rākau momori making it as much a cultural reserve as ecological or scientific and appropriate that Moriori are granted full kaitiakitanga of it. • Moriori are best places to care for reserve • Indigenous culture of Moriori devastated through colonisation and subjugation. Injustice that only 2% of land now held by Moriori making it difficult to exercise kaitiakitanga. • Ecologist and researcher visited Rēkohu several times. In awe of Moriori efforts, resilience and love for the henu - always willing to share. • Moriori ongoing Kaitiakitanga seen through; restoration plan, 2 rangers, native nursery, pest control, commissioned research, wānanga. • The culmination of these individual restoration efforts is a dedicated holistic approach to restoring ecosystems and revitalising culture. • To not vest in Moriori would be to not honour history and efforts of HMT and to stand in the way of the obligation felt by Moriori to fully realise kaitiaki of the henu. • They have a global network of people to call on.
193	Support, on the condition that Ngāti Mutunga status as Mana Whenua is acknowledged within the process and within the ongoing management of Taia	<ul style="list-style-type: none"> • Divisive and complex issue. • Attended 2019 court hearing and found NM statements about subjugating Moriori very hurtful and shameful. • Right decision is to vest in Moriori because that was the wish of Sunday Hough who only sold to Crown so it could be returned to Moriori. • But that will make relations between NM and Moriori even more strained. • NM status as mana whenua on Wharekauri is very important and do not want to lose face by vesting occurring without considering this. • Supports vesting on condition NM mana whenua status is acknowledged somehow in the process and within the ongoing management of Taia.
194	Support	Same as comments in submission number 75
195	Oppose	Same as comments in submission number 66
196	Support	<p>Same as comments in submission number 75, also:</p> <ul style="list-style-type: none"> • In a world where #blacklivesmatter and the #metoo movement has empowered people of all cultures, religions and nationalities to come forward and speak out against historical and often horrific abuses, it defies belief that NMOW think it is acceptable to justify their actions based on subjugation. I remain hopeful that the world will someday be free of such people.

Sub-mission Number	Stance	Overview of Issues Raised in Submission
197	Support	<ul style="list-style-type: none"> • Made with support of Ngatiawa ki Taranaki. • Believe that the names Mutunga, Tama and Te Atiawa are a Crown creation to elevate "loyal" Maori over those who opposed land sales. Ngatiawa were labeled rebels and therefore restricted from claiming land within Te Wharekauri and other areas. • Understand the right of HMT to assert their mana whenua and have the Taia reserve vested in them.
198	Support	? (signed above letter)
199	Support	<p>Same as comments in submission number 75, also:</p> <ul style="list-style-type: none"> • Parents lived on Rekohu in 1950s, very good friends of Sunday Hough who always insisted on Moriuri as original owners with prior customary rights. • Always understood Moriuri was the rightful whakapapa tangata whenua to be recognised and respected. • Sad to witness the extent to which NIM have tried to undermine and disrespect Moriuri rights to their only lands.
200	Support	<ul style="list-style-type: none"> • Included 2018 archaeological report which summarises work for HMT since 2010. • Evidence supports vesting in Moriuri: archaeological survey and excavation identifies a highly significant cultural landscape for Moriuri in leeward region of N to E Rēkohu. Dated to earlier 17th century to 1835. • No archaeological indications of non-Moriuri settlement from the lands of and between Kaingaroa Stn covenant to Te Awapātiki before historic-era pastoralism.
201	Support	<ul style="list-style-type: none"> • Resident of Rekohu/ Chatham Islands • Same as comments in submission number 75
202	Oppose	Same as comments in submission number 66
203	Support	<ul style="list-style-type: none"> • Can only see positives from proposed vesting, can't think of any negatives. DOC's public notification description provides ample reasons why vesting is a good and logical course of action. • HMT doing wonderful work on Rēkohu and in an excellent position to be guardian over reserve. • Is a legal historian engaging with HMT over history of Moriuri dispute resolution. • 2001 Waitangi tribunal report and recent historiography make it clear Moriuri have strongest claims to Rēkohu as indigenous inhabitants. Vesting would be a belated recognition of this. • Includes link to his RNZ interview about importance of Moriuri cultural revival.

Sub-mission Number	Stance	Overview of Issues Raised in Submission
204	Oppose	<ul style="list-style-type: none"> • Very similar to submission number 66 (one point not included) • Supports NM submission. • NM has rights to Taia under Article II of Te Tiriti o Waitangi. • Treaty rights to Taia NM are guaranteed under Te Tiriti outweigh interests that groups or members of public have. • NM rights to Taia established in 1835. Customary rights established in accordance with NM tikanga. At that point Moriōri customary rights were extinguished. • Crown cannot recognise Moriōri customary rights that were extinguished through customary process without breaching Te tiriti obligations to NM. • NM rights to Taia are held through tino rangatiratanga and expressed exclusively through mana whenua status. • Crown-NM relationship began in 1842. At that time Wharekauri was under NM sovereignty. • Te Tiriti obliges Crown to protect Tiriti rights of NM as its Te Tiriti partner. • 100% overlay of NM Tiriti customary rights and Moriōri cultural and historical interests on Wharekauri. • Sec 4 Conservation Act 1987: give effect to the principles of the Treaty. This is a "mandatory relevant consideration" for the Minister in making her decision on the vesting. • Believes to advance vesting without prior agreement o NM as a Tiriti partner is already a failure by the Minister to meet sec 4 responsibilities to NM. • To authorise the vesting exclusively in HMT would compound this failure. • If MoC were to vest exclusively in HMT, the Minister's actions would fail to recognise and protect a Ngāti Mutungaright and create another Tiriti grievance. • A better option for the Crown is to engage with both Moriōri and Ngāti Mutunga as Treaty partners and achieve a long-term management goal. Examples of this collaboration already exists. • The best way to avoid a serious mistake with consequences that are irreversible is for the proposed vesting to be declined and ownership to remain with DOC and DOC to develop a management plan that has the full engagement and support of both Moriōri and Ngāti Mutunga.
205	Oppose	Same as comments in submission number 66
206	Oppose	Same as comments in submission number 66
207	Oppose	Same as comments in submission number 66
208	Support	<ul style="list-style-type: none"> • Heading of email says support for vesting - NFD. • Asked if there was meant to be an attachment as well but no response.
209	Oppose	Email received Sunday 1st Nov
210	Oppose	Same as comments in submission number 66
		Posted 29/10, received 3/11
		Same as comments in submission number 66

Sub- mission Number	Stance	Overview of Issues Raised in Submission
211	Oppose	Posted 29/10, received 3/11 - believe postage date restrictive Same as comments in submission number 66
212	Oppose	Postmarked 28/10, correctly addressed but delivered to wrong address. Received 5/11 Same as comments in submission number 66
213	Support	Email received Sun 9th Nov as a re-send of one he sent on 30th Oct but had received no response to - I did not receive it. <ul style="list-style-type: none"> • Gives details of their relevant experience as ecologists who have worked with HMT. • Support proposed vesting conditions and development of a management plan. • Note HMTs long connection to the land and commitment to restoring cultural and ecological integrity of land which they have demonstrated through restoration projects and learning experiences. • Successful in obtaining funding and restoration is carried out in a spirit of inclusion. • Since 2002 HMT has demonstrated ability and capacity to manage Taia reserve.
214	Support	Same dates and comments as in submission number 213
N/A		
215		Email received 6/11, signed 3/11 - advised that they were out of time and it would not be accepted.
216		Email received 6/11, signed 3/11 - advised that they were out of time and it would not be accepted.
217		Email received on 15/11 - advised out of time and would not be accepted. only received first page of form NIMOW submission
218		Letter received 16/11, signed 11/11 - advised out of time and would not be accepted.

