



15 September 2023

Otago Regional Council

P O BOX 1954

DUNEDIN 9054

Tēnā koutou, ko tēnei mihi atu ki a koutou, ngā mema o te komiti, ngā kaiwhakawa o ngā mea e pa ana tēnei kaupapa taumaha, me ki, o tātou nei rohe moana, he taoka o tātou nei whānau, hapū me te iwi. Ki a rātou kua whetu rangitia, te hunga wairua, haere, moe mai, oki oki mai, kati.

Coastal Permit Applications - RM22.550.01 and RM22.550.02 – Onumai Enterprises

Applications to alter and extend a structure and to occupy the common marine and coastal area with a wharf, floating pontoon, and multi-purpose building, adjacent to 21 Marine Parade, Taiari Mouth.

This is a submission on a publicly notified resource consent application pursuant to Section 95A of the Resource Management Act 1991.

Te Rūnanga o Ōtākou opposes this application.

We **may want** to be heard in support of this submission at a hearing.

1. SCOPE OF THE SUBMISSION

1.1 This submission relates to the application made by Onumai Enterprises in its entirety.

2. INTRODUCTION

2.1 This submission is made on behalf of Te Rūnanga o Ōtākou, the kaitiaki Rūnaka whose takiwā (area) includes the site(s) the application relates to.

2.2 The takiwā of Te Rūnanga o Ōtākou centres on Muaūpoko/Otago Peninsula and extends from Purehurehu Point/north of Heyward Point to the Clutha River/the Mata-au.

3. TE RŪNANGA O NGĀI TAHU AND THE NGĀI TAHU CLAIMS SETTLEMENT ACT 1998

3.1 Te Rūnanga o Ngāi Tahu is the governing iwi authority established by the Te Rūnanga o Ngai Tahu Act 1996 and is recognised as the representative of Ngāi Tahu / Kāi Tahu Whānui.

3.2 Te Rūnanga o Ngāi Tahu is made up of 18 papatipu rūnaka. Papatipu rūnaka are a contemporary focus for whānau and hapū (extended family groups). Through this tribal council structure Te Rūnanga o Ngāi Tahu is accountable to the tribal members. In practice, Te Rūnanga o Ngāi Tahu encourages consultation with the papatipu rūnaka and defers to the views of kā rūnaka when determining its own position.

3.3 The Ngāi Tahu Claims Settlement Act 1998 (Settlement Act) gives effect to the Deed of Settlement signed by the Crown and Te Rūnanga o Ngāi Tahu on 21 November 1997. The purpose of these documents was to:

- Confirm the Treaty relationship, obligations and responsibilities between Kāi Tahu and the Crown;
- Achieve a final settlement of Kāi Tahu historical claims against the Crown; and
- Confirm Kāi Tahu tino rakatirataka. This includes an express acknowledgement (in both the Settlement Act and the earlier Deed) that:

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

- 3.4 The Deed of Settlement and Settlement Act also acknowledges and enables Ngāi Tahu / Kāi Tahu to express its traditional relationship with the natural environment and to exercise its kaitiaki responsibilities.
- 3.5 The Ngāi Tahu Claims Settlement Act included as cultural redress mechanisms to recognise and give practical effect to Ngāi Tahu mana over taoka resources and cultural landscapes.
- 3.6 To acknowledge the association with the district and its resources, Māori words are used within this document and a translation is provided in Appendix 1.

4. KĀI TAHU RELATIONSHIP WITH TE TAI AO

- 4.1 Kāi Tahu are bound to the land, water and all life supported by them through the whakapapa of creation: “Creation and the introduction of all elements into the universe is genealogical or whakapapa-based meaning that ultimately all things in the universe are interconnected and they also share a single source of spiritual authority.”¹
- 4.2 Kāi Tahu are thus nested within the natural environment through whakapapa, which places obligations on Kāi Tahu to protect te Taiao (the natural environment). Given the status afforded to te taiao and its components through whakapapa, they are viewed as prized and revered taoka with significant levels of mana and whose mauri supports the life and wellbeing of people and all living things.
- 4.3 Another expression of whakapapa can be seen in the resource management approach ‘Ki Uta Ki Tai’ (from the mountains to the sea) emphasising holistic management of interrelated elements within the natural environment. Our freshwater awa (rivers) connect the landscape from the mountains and into the sea. From the sea, water evaporates, condenses, and falls again on Papatūānuku (the whenua), an eternal holistic cycle.
- 4.4 The word ‘mana’ refers to the authority and prestige that is passed down through whakapapa and held by Kāi Tahu over their takiwā. The natural environment is seen

¹ Pōtiki, 1996.

as holding significant levels of mana, which they are dutybound to sustain and protect. The indigenous authority of Kāi Tahu includes an expectation that their perspectives, values, and practices will be recognised and upheld within their takiwā. This includes the authority to make decisions over whenua, wai māori, wai tai and moana within their takiwā.

4.5 Rakatirataka refers to the exercise of mana in order to give effect to Kāi Tahu culture and traditions. In the management of the natural world, rakatirataka is underpinned by the obligations placed on Kāi Tahu as kaitiaki. Kaitiakitaka is an expression of rakatirataka.

4.6 The whakapapa connection with te taiao imposes a kaitiakitaka obligation on Kāi Tahu to protect te Taiao and all the life it supports, in accordance with customs, knowledge, and mātauraka (knowledge) developed over many generations. The duty of kaitiakitaka is not merely about guarding or caretaking but involves acting as an agent for environmental protection and decision-making, on behalf of tūpuna (ancestors) and descendants. The focus of kaitiakitaka is to ensure environmental sustainability for future generations, as expressed in the whakataukī, Mō tātou, ā, mō kā uri a muri ake nei (for us and our children after us).

5. KĀI TAHU RELATIONSHIP WITH THE COASTAL ENVIRONMENT

5.1 Kāi Tahu culture is anchored in seasonal mahika kai. Historically, Kāi Tahu whānau travelled all over Te Waipounamu gathering different kai at different times of the year. Mahika kai is more than just food gathering for Kāi Tahu. It is also the places, practices, knowledge, and species associated with the gathering. Mahika kai practices underpin the relationship with Otago's waterways and waterbodies, both freshwater and coastal.

5.2 Mātauraki Kāi Tahu is the bedrock of mahika kai practices. Mātauraka encompasses the cultural memory and knowledge base of Kā Rūnaka, which has been developed, deepened, and expanded over generations. The transmission of this mātauraka necessitates whānau being able to access healthy mahika kai to carry out customary practices.

5.3 The significance of the coast to Kāi Tahu is sometimes overshadowed by the

significance of the freshwater environment. However, as explained above, Kāi Tahu see the environment as an integrated whole, ki uta ki tai.

- 5.4 However, the mauri of a waterway is unable to protect itself against unnatural actions and interventions such as over-allocation, altered flow regimes, discharges, and activities that impact on the āhuataka of the area, such as residential intensification and development.

6. KĀI TAHU RELATIONSHIP WITH TE TAI O ARAITEURU AND THE TAIARI

- 6.1 The tradition of the waka (canoe) Arai Te Uru and its sinking at the mouth of the Waihemo (Shag River) gave the Otago coast its name: Te Tai o Araiteuru (the coast of Arai Te Uru). Accounts of the foundering, wreckage and ancestors from the waka are marked by numerous landmarks along the length of Otago's coast. For Kāi Tahu, traditions such as these represent the links between the cosmological world of the gods and present generations. These histories reinforce tribal identity and continuity from generation to generation.
- 6.2 Te Tai o Araiteuru is also recorded as a statutory acknowledgement area under the Ngāi Tahu Claims Settlement Act. Statutory acknowledgements recognise the relationship of Kāi Tahu with these areas and assigns certain responsibilities to councils in providing for that relationship.
- 6.2 Te Tai-o-Araiteuru (the Otago Coast) once hosted bountiful baskets of mahika kai from river mouths, wetlands, hāpua and estuaries. These included estuarine fisheries abundant in pātiki (flatfish), waterfowl, and tūaki (cockles), and a variety of plant resources. Estuarine habitats provide a kōhanga and nursery for īnaka and other indigenous fish as well as foraging and breeding places for birds.
- 6.3 Ōtākou hapū would make seasonal visits along the Taiari to gather resources and strengthen the kūpeka (net) of whakapapa which their resource rights were based. Whānau groups from Ōtākou commonly migrated through the whole of late spring and summer into the interior. They eeled at the lakes on the Taiari Plain, took kanakana (lamprey) in the Whakaehu (Silverstream), and followed the Taiari into the Mānīatoto, enjoying eeling and bird-trapping mahika kai activity as they went. Other resources were gathered along the way, including tī kouka, tikumu and taramea. The

Taiari is now unique amongst rivers in Otago, in that it is the only one that is open from the headwaters to the sea, providing unfettered access for native fish migration.

- 6.4 The Taiari (Taieri) River meanders down through three plains now known as Maniototo (Mānīatoto), Strath Taiari, and Taiari, with hills and ranges between. The zig-zag nature of its twists and turns is reputed to be the result of the taniwha Matamata wriggling around looking for its lost master, Kāti Māmoe chief Te Rakitauneke. The taniwha finally reposed where Saddle Hill is now and remains as the peaks Turi Makamaka and Puke Makamaka. The name 'Taiari' refers to the way that the tidal changes in the ocean at the river mouth influence the flow of the river as far as the upper reaches. These influences can be seen particularly in Waihora (Lake Waihola) and Waipōuri (Lake Waipori), located at the southern end of the Taiari Plains, and connected to the river by the Waipōuri/Waihola wetlands complex. The twists and turns of the river and the tidal influences have been instrumental in creating a rich wetland environment which previously supported extensive mahika kai activity over the full length of the awa.
- 6.5 The Taiari was the main highway and was used as a pathway to the sea by Kāi Tahu tūpuna using mokihi (raupō rafts). Moturata (Taiari Island) was a refuge and occasional fishing camp where whānau would gather kai: muttonbirds, seals, shellfish and various types of fish. When early European explorers arrived, Kāi Tahu tūpuna occupied kāika at Taiari Mouth.
- 6.6 Several fortified pā are known to have existed throughout the Taiari area. In later times Kāi Tahu tūpuna occupied a fortified pā, Maitapapa, on the hill overlooking Henley. At the mouth, Motupara pā was on the south side of the river mouth, and the cave at the first rocky headland was Te Ao Kakume, named after the wife of a Kāti Māmoe chief. Kurī Bush was originally Te Kurī. Traditions recall Te Rereka a Haki te Kura and Te Rereka a Tuho Kairaki, as the two Māori leaps on the Taiari, each encapsulating important events in the past.
- 6.7 The Legend of Māori Leap relates to prominent Kāi Tahu tūpuna Hakitekura. She lived for a time at her father Kāti Māmoe chief Tuwiroa's headland pā (Motupara). Tuwiroa also had a nearby fishing camp at Taieri Mouth.

7. DECISION SOUGHT

7.1 Te Rūnanga o Ōtākou submit that the application, as applied for, should be declined.

8. REASON FOR DECISION SOUGHT

8.1 Given the ancestral significance of the area and the associated cultural values discussed above, Te Rūnanga o Ōtākou have concerns about the uncertainty surrounding this application. These concerns are not limited to but include:

8.2 Potential cumulative impacts - While the footprint of the activity will remain largely unchanged, Rūnaka have concerns regarding the potential cumulative impacts that could arise given the change in the nature of the activity. With the introduction of new residential and rental accommodation, this means there will be new and heightened movement, lighting and noise that one would not typically expect to see in the coastal marine area of Taiari Mouth.

8.3 Functional need and policy direction - As discussed in the ORC's s95 notification report, there is strong policy direction within the partially operative and proposed Otago regional policy statements, as well as the New Zealand Coastal Policy Statement that structures and activities should only be located within the CMA if there is a functional need for them to be in this location. Rūnaka agree that there is no functional need for this type of activity to occur within the CMA at this location.

8.4 Public access – Te Rūnanga o Ōtākou also share the concerns set out by the ORC planner in the s95 report around public accessibility to the wharf. In allowing residential and rental accommodation activity to take place in the proposed multipurpose building, and with the inclusion of a gate even if left unlocked, this already gives the impression that the associated wharf is also private access only. It is reasonable to expect that the public would be discouraged from approaching the area and effectively, result in exclusive access for the applicant's family and their paying guests.

8.4 Precedent setting - Te Rūnanga o Ōtākou have serious concerns that if granted, this application will set a precedent which will allow similar activities to occur along the coast in areas that are of ancestral and contemporary significance to Rūnaka.

E noho ora mai

Address for Service

Aukaha

PO Box 446

Dunedin 9016

Phone: (03) 477 0071

E-mail: consents@aukaha.co.nz

Appendix 1 - Glossary

Ara tawhito	Ancient trails
Hapū	Sub-tribe
Hukuwai	Type of water
Ika	Fish
Inaka/Inanga	Whitebait
Iwi	Tribe
Kaitiaki/Kaitiakitaka	Guardian / to exercise guardianship
Kāi Tahu	Descendants of Tahu, the tribe
Kanakana	Lamprey
Kaupapa	Topic, plan
Ki uta ki tai	Mountains to the Sea
Kōkōpu	Cockabully
Mahika kai	Places where food is produced or procured.
Mana Whenua	Customary authority or rakātirataka exercised by an iwi or hapū in an identified area
Manawhenua	Those who exercise customary authority or rakātirataka
Manu	Bird
Mātauraka	Knowledge, wisdom, understanding, skill
Mauka	Mountain
Mauri	Essential life force or principle, a metaphysical quality inherent in all things both animate and inanimate
Moa	Large extinct flightless bird of nine subspecies
Ngahere	Forest/Bush
Ngā Rūnanga/Kā Rūnaka	Local representative group of Otago
Noa	Use
Papatipu Rūnanga	Traditional Kāi Tahu Rūnanga
Papatūānuku	Earth Mother
Puna	Spring (of water)
Rakātirataka	Chieftainship, decision-making rights
Rakinui	Sky Father
Rohe	Boundary
Roto	Lake
Takiwā	Area, region, district
Tākata whenua	Iwi or hapu that holds mana whenua (customary authority) in a particular area
Taoka	Treasure
Tapu	Restriction, sacred
Te Mana o te Wai	Concept for fresh water that encompasses the mauri of a water body
Tikaka	The customary system of values and practices that have developed over time and are deeply

	embedded in the Māori social context.
Tino Rakātirataka	Self-determination, autonomy, self-government
Tuna	Eel
Urupā	Burial place
Wāhi Tapu	Places sacred to takata whenua
Wai māori	Fresh water
Weka	Bird-woodhen
Whakapapa	Genealogy
Whānau	Family

Appendix: 2

The following Issues/Objectives/Policies of the Kāi Tahu ki Otago Natural Resource Management Plan 2005 are seen as relevant to the above proposal. This relates to the holistic management of natural resources from the perspective of local iwi.

Kāi Tahu ki Otago Natural Resource Management Plan 2005 Otago Region/Te Rohe o Otago

SECTION 5 OTAGO REGION TE ROHE O OTAGO	
Section 5.2 Overall Objectives	
i.	The rakatirataka and kaitiakitaka of Kāi Tahu ki Otago is recognised and supported.
ii.	Ki Uta Ki Tai management of natural resources is adopted within the Otago region.
iii.	The mana of Kāi Tahu ki Otago is upheld through the management of natural, physical and historic resources in the Otago Region.
iv.	Kāi Tahu ki Otago have effective participation in all resource management activities within the Otago Region.

Section 5.4 Wāhi Tapu	
Section 5.4.2 Wāhi Tapu General Issues	
<ul style="list-style-type: none"> • Destruction and modification of wāhi tapu through the direct and indirect effects of development and resource use. • Contamination by discharges and other activities seriously erodes the cultural value and integrity of wāhi tapu. • Access to culturally important sites has been impeded. 	
Section 5.4.3 Wāhi Tapu Objectives	
i.	i. All wāhi tapu are protected from inappropriate activities.
ii.	Kāi Tahu ki Otago have access to wāhi tapu.
iii.	Wāhi tapu throughout the Otago region are protected in a culturally appropriate manner.
Section 5.4.4 Wāhi Tapu General Policies	
1.	To require consultation with Kāi Tahu ki Otago for activities that have the potential to affect wāhi tapu.
2.	To promote the establishment of processes with appropriate agencies that: <ul style="list-style-type: none"> iii. ensure that agencies contact Kāi Tahu ki Otago before granting consents or confirming an activity is permitted, to ensure that wāhi tapu are not adversely affected.
4	To require that a Kāi Tahu ki Otago mandated archaeologist survey an area before any earth disturbance work commences.
5	To promote the use of Accidental Discovery Protocols for any earth disturbance work ⁵⁸ .
Discharges	
7.	To discourage all discharges near wāhi tapu.

Section 5.5 Mahika Kai and Biodiversity	
Section 5.5.2 Mahika Kai and Biodiversity General Issues	
<ul style="list-style-type: none"> • Point and non-point source discharges impacting on mahika kai. • Human waste disposal to mahika kai areas. 	

- Continued urban spread encroaching on mahika kai sites.
- Access for Kāi Tahu ki Otago to mahika kai sites.
- Customary accessibility of mahika kai species.
- Impact of dams and instream works on fish migration
- Loss of indigenous biodiversity in the region.
- Loss of species of particular importance.
- Loss of native fish species through displacement and predation.
- Kā Papatipu Rūnaka believe that inappropriate use and development will adversely impact on:
 - the diversity & abundance of terrestrial and aquatic species;
 - the ability to access & gather mahika kai resources; and
 - the ability to educate future generations in significant mahika kai practices.

Section 5.5.3 Mahika Kai and Biodiversity Objectives

i.	Habitats and the wider needs of mahika kai, taoka species and other species of importance to Kāi Tahu ki Otago are protected.
ii.	Mahika kai resources are healthy and abundant within the Otago Region.
iii.	Mahika kai is protected and managed in accordance with Kāi Tahu ki Otago tikaka.
v.	Indigenous plant and animal communities and the ecological processes that ensure their survival are recognised and protected to restore and improve indigenous biodiversity within the Otago Region.

5.5.4 Mahika Kai and Biodiversity General Policies

1.	To promote catchment-based management programmes and models, such as Ki Uta Ki Tai.
4.	To require Kāi Tahu ki Otago participation in the management of mahika kai, both introduced and indigenous.
5.	To identify mahika kai sites and species of importance to Kāi Tahu ki Otago.
6.	To protect and enhance physical access for Kāi Tahu ki Otago to mahika kai sites.
7.	To require that all assessments of effects on the environment include an assessment of the impacts of the proposed activity on mahika kai.
8.	To promote the protection of remaining indigenous fish habitat by: <ul style="list-style-type: none"> i. Identifying waterways that exclusively support indigenous fish.
13.	To promote the development of a cultural monitoring tool for vegetation and ecosystem health.
16.	To require that hazardous operations and the use, transportation and storage of hazardous substances are not to impact mahika kai and other cultural values.

Section 5.6 Cultural Landscapes

Section 5.6.2 Cultural Landscapes General Issues

- Lack of recognition and implementation of the Cultural Redress components of the Ngāi Tahu Claims Settlement Act 1998 by local government agencies namely:
 - Statutory Acknowledgements
 - Place names
 - Tōpuni areas
 - Nohoaka sites.
- There is a prevailing view that Kāi Tahu ki Otago interests are limited to Statutory Acknowledgements, Tōpuni, and Nohoaka sites.
- Land management regimes have failed to adequately provide for Kāi Tahu ki Otago interests in cultural landscapes.
- Extension and maintenance of infrastructure (e.g. transport, telecommunications) can

affect cultural landscapes.	
<ul style="list-style-type: none"> • The lack of use of traditional names for landscape features and sites. • The building of structures and activities in significant landscapes. • Inability to address indirect and/or cumulative effects means that many issues of significance to Kāi Tahu ki Otago, such as linkages, are not addressed during resource management processes. 	
Section 5.6.3 Cultural Landscapes Objectives	
i.	The relationship that Kāi Tahu ki Otago have with land is recognised in all resource management activities and decisions.
ii.	The protection of significant cultural landscapes from inappropriate use and development.
iii.	The cultural landscape that reflects the long association of Kāi Tahu ki Otago resource use within the Otago region is maintained and enhanced.
Section 5.6.4 Cultural Landscapes General Policies	
1.	To identify and protect the full range of landscape features of significance to Kāi Tahu ki Otago.
4.	To require that the interpretation of Kāi Tahu ki Otago histories for either public or commercial reasons is undertaken by the appropriate Rūnaka and/or whānau.
6.	To promote the identification of areas of historic heritage in collaboration with Local Government Agencies.
Place names:	
7.	To encourage and promote the importance of traditional place names.
8.	To promote the use of traditional place names through official name changes.
Statutory Acknowledgement Areas:	
14.	To promote the use and application of the Statutory Acknowledgement model to further areas in Otago.
Earth Disturbance:	
19.	To require all earthworks, excavation, filling or the disposal of excavated material to: <ul style="list-style-type: none"> i. Avoid adverse impacts on significant natural landforms and areas of indigenous vegetation; ii. Avoid, remedy, or mitigate soil instability; and accelerated erosion; iii. Mitigate all adverse effects.
Structures:	
24.	To discourage the erection of structures, both temporary and permanent, in culturally significant landscapes, lakes, rivers or the coastal environment.

Section 5.7 Air and Atmosphere	
Section 5.7.1 General Issues	
<ul style="list-style-type: none"> • Discharges from industrial or trade premises adversely affect local and ambient air quality and can affect papakāika and mahika kai. • The cultural impacts of air pollution and discharges to air are poorly understood and seldom recognised. • Discharges to air can adversely affect health and can be culturally offensive. • Insufficient data has been collected and distributed about the effects of air discharges. • Depletion of the ozone layer and high levels of solar radiation. 	
Mahika Kai and Biodiversity	
<ul style="list-style-type: none"> • Clean air is important to the health of mahika kai 	
Cultural Landscapes:	
<ul style="list-style-type: none"> • Impact of urban settlement and discharges to air on the visibility of cultural landscape 	

features including the moon, stars and rainbows.

Section 5.7.2 Objectives

- | | |
|------|---|
| i. | Kāi Tahu ki Otago sites of significance are free from odour, visual and other pollutants. |
| ii. | Kāi Tahu ki Otago are meaningfully involved in the management and protection of the air resource. |
| iii. | The life supporting capacity and mauri of air is maintained for future generations. |

Section 5.7.3 Policies

- | | |
|----|---|
| 1. | To require earthworks and discharges to air consider the impact of dust and other air-borne contaminants on health, mahika kai, cultural landscapes, indigenous flora and fauna, wāhi tapu and taoka. |
| 3. | To require Cultural Assessments for any discharges to air including agrochemical. |
| 4. | To encourage reduced vehicle emissions. |
| 5. | To promote the planting of indigenous plants to offset carbon emissions. |

Section 5.8 Coastal Environment

Section 5.8.2 Taku Tai Moana Me Wai Māori Issues

- Artificial opening of river mouths, estuary and lagoon systems and limited recognition of species migration.
- Land use activities adjoining the coast adversely affect localised coastal water quality, for example from devegetation and poor riparian management.

Discharge and Waste:

- Leachate from inappropriately sited landfills, casual disposal sites and potentially from landbased treatment of biosolids.
- Poorly designed or inadequate coastal sewerage infrastructure.
- Stormwater discharges e.g. from urban roads containing contaminants such as oil, carbon particles.
- Bilge and ballast water discharges, including contaminated water.

Section 5.8.3 Taku Tai Moana Me Wai Māori Objectives

- | | |
|------|---|
| i. | The spiritual and cultural significance of taku tai moana me te wai māori is recognised in all management of the coastal environment. |
| ii. | Te Tai o Arai Te Uru is healthy and supports Kāi Tahu ki Otago customs. |
| iii. | There is no direct discharge of human waste to Te Tai o Arai Te Uru and other contaminants being discharged directly or indirectly to the coastal environment are remedied. |

Section 5.8.4 Taku Tai Moana Me Wai Māori Policies

- | | |
|----|---|
| 1. | To encourage the integrated management of the coastal environment. |
| 6. | To encourage any land use activity adjacent to the coastal environment to avoid or mitigate any adverse effects on coastal water quality. For example set back distances for effluent spraying and protection of coastal margins. |

Discharges:

- | | |
|-----|---|
| 7. | To oppose the discharge of sewage and industrial effluent directly to the coastal environment. |
| 8. | To require that leachate from disposal sites adjacent to coastal environments is monitored and contaminated environments rehabilitated. |
| 10. | To encourage investigations and improvements to existing coastal sewage infrastructure. |
| 14. | To encourage the use of best technology for treatment of all discharges including ballast water. |

Section 5.8.6 Wāhi Tapu Issues

Protection of:	
<ul style="list-style-type: none"> ○ the abode of Takaroa 	
5.8.7 Wāhi Tapu Objectives	
i.	Wāhi tapu are protected from inappropriate activities.
ii.	Kāi Tahu ki Otago access to sites and species of significance is protected.
5.8.8 Wāhi Tapu Policies	
1.	To require an accidental discovery protocol for any disturbance to the coastal marine environment.
2.	To oppose the discharge of sewage that may impact on wāhi tapu in the coastal environment such as water burial sites.
3.	To require Kāi Tahu ki Otago whānau and hapu access to wāhi tapu sites are established maintained, and protected, and to discourage public access around known wāhi tapu areas.
4.	To require that all artefacts discovered are returned to the Papatipu Rūnaka and if found on Māori land are returned to the appropriate Rūnaka, whānau or hapu.

Section 5.8.10 Mahika Kai (Kai Moana) & Biodiversity Issues

- Loss of the integrity of the Ngāi Tahu Claims Settlement Act 1998 and the Te Rūnanga o Ngāi Tahu Act 1996 from limited Government Agency recognition impacting on the ability to be effective kaitiaki within the EEZ.
- Lack of integration between marine protection initiatives and the imbalance in resources and commitment to establishing customary fishing tools.
- Effective management and protection of customary fishing and sites of particular significance.
- Impact on coastal kai moana, associated habitats and sites from:
 - dredging and dumping
 - reclamation
 - activities occurring in the catchment
 - artificial openings of river mouths and lagoons
 - adjacent industrial activity as associated discharges, both point and non-point sources
- Protection of marine mammals.
- Loss of natural habitat for indigenous marine species.

5.8.11 Mahika Kai (Kai Moana) & Biodiversity Objectives

i.	The Marine Environment is managed in a holistic way.
ii.	Te Tai o Arai Te Uru supports the full range of healthy ecosystems and species.
iii.	There is an abundance of healthy kai moana.

5.8.12 Mahika Kai (Kai Moana) & Biodiversity Policies

3.	To promote the integrated catchment management and inter-agency co-operation in the management of the coastal environment in particular adjacent to Mātaitai and Taiāpure and other important areas.
----	--

5.8.14 Cultural Landscapes Issues

- Access to some tauraka waka and associated trails has been impeded.
- The cumulative effect of incremental, uncoordinated land use change and building within the coastal environment.

- Coastal erosion and the impact on coastal frontages.
- Protection of cultural landscapes and seascapes such as reef systems and other sites with associated mana.
- Failure to provide for changing coastal landscapes resulting from changing sea levels.
- Integrity of cultural information and interpretation pertaining to the coastal environment.

5.8.15 Cultural Landscapes Objectives

- | | |
|----|--|
| 1. | To recognise and protect the cultural integrity of coastal land and seascapes. |
|----|--|

5.8.16 Cultural Landscapes Policies

- | | |
|-----|---|
| 1. | To encourage access and protection of coastal landscapes. |
| 2. | To encourage the identification and protection of significant sea and landscapes in the coastal environment. |
| 4. | To require the protection of fragile sand dunes and sand flat ecosystems through: <ol style="list-style-type: none"> limiting land use activities, including earthworks and any extractive industry, which may have an adverse effect on the environment; controlling the removal of vegetation and any disturbance to ecosystems and, in particular, indigenous flora and fauna; monitoring erosion rates and any flooding that occurs; |
| 6. | To protect the coastal environment from encroachment of the built environment. |
| 7. | To require that buildings and developments within the coastal environment are to be in sympathy with the cultural landscapes. |
| 9. | To encourage the correct use of Kāi Tahu place names associated with the coastal environment. |
| 11. | To protect the integrity of highly sensitive wildlife sanctuaries and wāhi tapu within the coastal environment through the prevention of inappropriate land use within significant natural and cultural areas, e.g., licensed premises. |