



12 October 2023

Central Otago District Council

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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.

RE: Resource Consent Application – TKO Properties Limited

Resource Consent Application – RC210170

Subdivision consent for a 33-lot subdivision on Lot 1 DP 561457 within the Rural Resource Area (2)

- Rocky Point, Tarras-Cromwell.

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

Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou and Te Rūnanga o Moeraki (Kā Rūnaka) **oppose** this application.

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

1. INTRODUCTION

- 1.1 The takiwā of Kāti Huirapa Rūnaka ki Puketeraki centres on Karitane and extends from the Waihemo River/Shag River to Purehurehu/north of Heywards Point. Kāti Huirapa Rūnaka ki Puketeraki share an area of interest in the inland roto and mauka with Kāi Tahu Papatipu Rūnanga within Otago, and with those Papatipu Rūnanga located beyond the boundaries of the Otago region.
- 1.2 The coastal takiwā of Te Rūnanga o Ōtākou centres on Muaūpoko/Otago Peninsula and extends from Purehurehu Point/north of Heyward Point to the Clutha River/Mata-au River. The inland reaches of their takiwā includes shared interests in the lands and mountains to the western coast with rūnaka to the north and south.
- 1.3 The takiwā of Te Rūnanga o Moeraki centres on Moeraki and extends from Waitaki to Waihemo and inland to the Main Divide. The interests of Te Rūnanga o Moeraki are concentrated in the Moeraki Peninsula area and surrounds, including Te Rakahineatea Pā, Koekohe (Hampden Beach), and Te Kai Hinaki (the Boulders Beach) with its boulders. In addition, the interests of the Rūnanga extend both north and south of the Moeraki Peninsula, within their takiwā.

2. TE RŪNANGA O NGĀI TAHU AND NGĀI TAHU CLAIMS SETTLEMENT ACT 1998

- 2.1 Te Rūnanga o Ngāi Tahu is the governing iwi authority established by the Te Rūnanga o Ngāi Tahu Act 1996 and is recognised as the representative of Ngāi Tahu / Kāi Tahu Whānui.
- 2.2 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.
- 2.3 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.”

- 2.4 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.
- 2.5 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, including a statutory acknowledgement of the association of Ngāi Tahu with the Mata-au.
- 2.7 To acknowledge the association with the district and its resources, Māori words are used within this document. See Appendix 1 for translations.

3. RAKATIRATAKA AND KAITIAKITAKA

- 3.1 Kā Rūnaka have responsibilities through whakapapa to act as kaitiaki and care for the environment as a whole. The right of Kāi Tahu to oversee land, resources, aspirations and wellbeing was protected under the Treaty of Waitangi, and this right still exists today, as recognised by the Ngāi Tahu Settlement.
- 3.2 Kāi Tahu are thus connected with 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, the natural environment is viewed as a revered taoka with significant levels of mana and whose mauri supports the life and wellbeing of people and all living things.
- 3.3 Another expression of whakapapa can be seen in the resource management approach

‘Ki Uta Ki Tai’ (from the mountains to the sea) which emphasizes the holistic management of the interrelated elements within the natural environment. Our freshwater awa (rivers) connect the landscape from the mountains to the sea. From the sea, water evaporates, condenses, and falls again on Papatūānuku (the whenua), an eternal holistic cycle.

3.4 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.

3.5 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).

3.6 Kā Rūnaka are concerned about inappropriate development and intensification which changes the character of the ancestral landscapes in their takiwā. Key amongst these concerns are stormwater and wastewater management approaches that have the potential to degrade the mauri of the receiving cultural landscape. These development activities alter the natural elements of a landscape and wai māori, and have a very real potential to undermine the role of Kā Rūnaka as rakatira and kaitiaki of all natural resources.

4. SCOPE OF THE SUBMISSION

4.1 This submission relates to the application in its entirety.

5. KĀI TAHU RELATIONSHIP WITH THE CATCHMENT

5.1 Kāi Tahu has a deeply rooted relationship with the Clutha/Mata-au Catchments which endures to this day. The proposed site is bordered by Lake Dunstan to the west, which

sits on the Mata-au. It also lies within a draft mapped wāhi tupuna for the Central Otago District, referred to as the Upper Mata-au Trail which holds mahika kai, nohoaka and ara tawhito values.

5.2 Kāi Tahu had a very distinctive and unique culture and lifestyle in the southern half of the South Island, including permanent coastal settlements and seasonal migrations inland over often vast distances to harvest and collect food and resources. The seasonal inland migrations were determined by whakapapa as to who could exercise those rights. This practice is referred to as 'mahika kai' and became a corner stone of our culture.

5.3 The Mata-au/Clutha Catchments and their headwaters were the traditional focus of seasonal migrations for many of the hapū and whānau living in the Arai Te Uru and Murihiku areas. Its vast length, many tributaries and three large lakes at its headwaters, fed by the mountains in Kā Tiritiri o te Moana, had much to offer Kāi Tahu. The Clutha/Mata-au Catchment was therefore highly valued by all the different hapū and their whānau who used it. The use of this catchment was a focus of our very distinctive seasonal lifestyle.

5.4 This focus is evident in the many ara tawhito that trace the interior. These ara were pivotal and centre-focus for Kāi Tahu as, not only did they afford us the ability to gather kai and resources, such as pounamu, but also enabled us to retrace the whakapapa and the pūrākau forever immortalised within the cultural landscape of the interior.

5.5 To this day, Kāi Tahu Whānui traverse this landscape and value the rich history they share with their tūpuna.

Wāhi Tūpuna

5.6 Wāhi tūpuna are interconnected ancestral places, landscapes and taoka that reflect the history and traditions associated with the long settlement of Kāi Tahu whānui in Otago.

5.7 Wāhi tūpuna are characterised not only by natural and physical aspects, but also by the place names and associated traditions and events that bind us to the landscape, just as the landscape itself is a part of us. Such landscapes are linked by whakapapa in

our creation traditions, underpinning our mana whenua status, and breathing life into our mātauraka and tikaka.

- 5.8 The potential for inappropriate development and subdivision to degrade the values of this ancestral landscape is an issue of concern for mana whenua.

Wai Māori

- 5.9 To Kāi Tahu, wai is a taoka under their mana and rakatirataka. Rather than implying an economic model of ownership, mana whenua view the protection and enhancement of wai as part of their role as katiaki, a role which is inherited through whakapapa. The creation traditions and history of the waterbodies and waterways underpin the ongoing relationship that Kāi Tahu have with them.

- 5.10 Waterways throughout the interior were also significant wāhi mahika kai (food gathering places). 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 Kāi Tahu identity and their relationships to their traditional places of significance in the district. Resources gathered in the Central Otago District area included eel, kanakana, kiore, tī kouka, raupō and taramea.

- 5.11 Waterways the Mata-Au were also important ara tawhito (traditional travel routes), which whānau traversed by mōkihi conveying people and resources across the interior and to the coast. These trails became the arteries of economic and social relationships for Kāi Tahu whānui and are now followed by most of today's main transportation routes.

6. HE ARA POUTAMA: STATUTORY FRAMEWORK

Resource Management Act 1991

- 6.1 The RMA recognises and provides for the Kāi Tahu values and interests in the Mata-Au catchment.

- 6.2 The relationship of Kā Rūnaka with the Mata-au catchment is a matter of national importance that must be recognised and provided for in managing natural and physical resources. The discharge of stormwater and wastewater are a threat to the values of this wāhi tūpuna landscape and the relationship of Kāi Tahu with the Mata-au.

- 6.3 In achieving the purpose of the Act particular regard is required for kaitiakitaka. Kāi Tahu whānau exercise kaitiakitaka in this catchment. Maintaining a balance between the right to access and use natural resources, and the responsibility to care for te taiao, with a focus on providing a sustainable base for future generations is implicit in kaitiakitanga. This is the underpinning meaning of the whakataukī, Mō tātou, ā, mō kā uri a muri ake nei.
- 6.4 Kāi Tahu recognise the obligations of kaitiakitanga and the power that they hold as manawhenua to pursue environmental aspirations and intentions that benefit all of the community. This is a standard that manawhenua hold for themselves and for all resource users.

National Policy Statement for Freshwater Management (amended 2023)

- 6.5 The National Policy Statement for Freshwater Management (NPSFM)¹ embeds Te Mana o te Wai as a fundamental concept in freshwater management. The Environment Court has emphasized that the concept of Te Mana o te Wai introduced in the NPSFM 2017 and strengthened in the NPSFM 2020 represents a significant paradigm shift in freshwater management:

“As a matter of national significance, the health and wellbeing of water are to be placed at the forefront of discussion and decision-making. Only then can we provide for hauora by managing natural resources in accordance with ki uta ki tai. This is our second key understanding. ...”

“We interpret 'also' as meaning 'in addition', thus in using water you must in addition provide for the health of the environment, of the waterbody and of the people. ... this direction appears in line with the Treaty principle of active protection and would impose a positive obligation on all persons exercising functions and powers under the Act to ensure that when using water people also provide for health. ... This direction juxtaposes with the usual line of inquiry as to how health will be impacted by a change in water quality (i.e. the effects of the activity on the environment).”²

- 6.6 The objective of the NPSFM is to ensure that natural and physical resources are

¹ National Policy Statement for Freshwater Management 2020 (Amended February 2023).

² *Aratiatia Livestock Limited and Ors v Southland Regional Council* [2019] NZEnvC 208, paragraphs 59 – 62.

managed in a way that prioritises:

- (a) first, the health and well-being of water bodies and freshwater ecosystems
- (b) second, the health needs of people (such as drinking water); and
- (c) third, the ability of people and communities to provide for their social, economic, and cultural well-being, now and in the future.

Proposed Regional Policy Statement (2021)

6.7 The current engagement of Kāi Tahu in the review of the Otago Regional Policy Statement is seen by Kāi Tahu as important in providing for cultural values and interests, including rakatirataka and kaitiakitaka. This engagement is an expression of and reflects the Treaty partnership with the Otago Regional Council.

6.8 The objectives and policies of the notified Otago Regional Policy Statement (PORPS) reflect the direction of resource management in Otago and should be accorded appropriate weight in assessing the current proposal. The hearing on the non-freshwater parts of the PORPS and the Freshwater Planning Instrument has closed.

Wai Māori

6.9 Kāi Tahu has undertaken a robust process to formulate a definition for Te Mana o te Wai in our takiwā. Our interpretation of Te Mana o te Wai informs and frames our vision for freshwater, aligns with the central elements of our creation traditions, and reflects our shared kinship with the natural world. This is reflected in the Te Mana o te Wai objective (LF-WAI-O1) in the Proposed Otago Regional Policy Statement (PORPS).

6.10 Other relevant objectives and policies that give effect to Te Mana o te Wai in the PORPS include:

LF-WAI-P3 – Integrated management/ki uta ki tai

Manage the use of fresh water and land in accordance with tikaka and kawa, using an integrated approach that:

- (1) recognises and sustains the connections and interactions between water bodies (large and small, surface and ground, fresh and coastal, permanently flowing, intermittent and ephemeral),

- (2) sustains and, wherever possible, restores the connections and interactions between land and water, from the mountains to the sea,
- (3) sustains and, wherever possible, restores the habitats of mahika kai and indigenous species, including taoka species associated with the water body,
- (4) manages the effects of the use and development of land to maintain or enhance the health and well-being of fresh water and coastal water,
- (5) encourages the coordination and sequencing of regional or urban growth to ensure it is sustainable,
- (6) has regard to foreseeable climate change risks, and
- (7) has regard to cumulative effects and the need to apply a precautionary approach where there is limited available information or uncertainty about potential adverse effects.

LF–FW–O10 – Natural character

The natural character of wetlands, lakes and rivers and their margins is preserved and protected from inappropriate subdivision, use and development.

Wāhi Tūpuna

- 6.11 The vision for the Clutha Mata-au FMU (LF-VM-02) requires the on-going relationship of Kāi Tahu with wāhi tūpuna to be sustained.
- 6.132 HVT-WT-01 and related policies require the identification and management of wāhi tūpuna and requires that significant adverse effects on cultural values associated with wāhi tūpuna are avoided. HCV-WT-P2 requires the protection of wāhi tūpuna by:
- (1) avoiding significant adverse effects on the cultural values associated with identified wāhi tūpuna,
 - (2) where adverse effects demonstrably cannot be completely avoided, remedying or mitigating adverse effects in a manner that maintains the values of the wāhi tūpuna,
 - (3) managing identified wāhi tūpuna in accordance with tikaka Māori,
 - (4) avoiding any activities that may be considered inappropriate in wāhi tūpuna as identified by Kāi Tahu, and
 - (5) encouraging the enhancement of access to wāhi tūpuna to the extent compatible with the particular wāhi tūpuna.

Kāi Tahu ki Otago Natural Resource Management Plan (NRMP)

- 6.13 Kāi Tahu aspirations for freshwater management are recorded in the *Te Rūnanga o Ngāi Tahu Freshwater Policy Statement 1999*, and the *Kāi Tahu ki Otago Natural Resource Management Plan 2005*. Notable priorities include protection and restoration of mahika kai habitats and avoiding discharge of contaminants to water bodies.
- 6.14 Kāi Tahu aspirations for the management of wāhi tūpuna are also set out in the *Kāi Tahu ki Otago Natural Resource Management Plan 2005*. The priority for Kāi Tahu is the protection of significant cultural landscapes from inappropriate use and development. The relevant provisions of the NRMP are set out in Appendix 3 of this submission.

7. DECISION SOUGHT

- 7.1 Kāi Tahu submits that the application, as applied for, should **be declined**.

8. REASON FOR DECISION SOUGHT

- 8.1 Kāi Tahu has a deeply rooted relationship with the Clutha/Mata-au Catchment. The proposed site lies within a draft mapped wāhi tūpuna referred to as the Upper Mata-au Trail which holds mahika kai, nohoaka and ara tawhito values. Kā Rūnaka seek to protect the mauri of the awa and this ancestral landscape from inappropriate land-use activities. Given the significance of the area and the associated values discussed above, Kā Rūnaka holds a number of concerns about the proposal which include but are not limited to:
- 8.2 Kā Rūnaka are concerned about the increased number of subdivisions within their takiwā and the potential adverse effects on the cultural landscape and wai māori, particularly the Mata-au/Clutha River catchment.
- 8.3 Given the scale of the application, Kā Rūnaka have specific concerns about the on-site wastewater and stormwater management and uncertainty regarding how these discharges will be managed. Groundwater and nearby surface water contamination is

always a potential with on-site disposal.

Wastewater: The Wastewater Suitability Report only provides indicative concepts of what a wastewater disposal system could look like based on the soil conditions across the site. The report cautions at other factors that could affect these recommendations given that the exact locations for buildings and types of development are still unknown. The preference of Kā Rūnaka is for a fully reticulated wastewater treatment system rather than individual wastewater disposal systems.

Stormwater: Similarly, Kā Rūnaka are concerned about the uncertainty regarding on-site stormwater treatment. The Wastewater Suitability Report states that onsite stormwater disposal could be problematic across the proposed site due to a combination of low permeability soils and depth to rock and states that stormwater runoff from site should mimic that of pre-development conditions. However, it is unclear how stormwater will be managed to protect the receiving environment.

5.4 Water Supply: The source of the water supply is not clear in the application. Mismanagement and appropriation of water sources in Otago has resulted in most catchments being over-allocated, a situation which is deeply concerning for Kā Rūnaka. Further information is required on the adequacy of the water supply to cater for the scale of the development and the certainty that it will continue to be available in future, given the new limits on water takes currently being developed under a new Land and Water Regional Plan for Otago.

E noho ora mai

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Appendix: 1 - Glossary

Āhuataka	Appearance
Ara	Trail
Ara tawhito	Ancient trails
Awa	River
Hapū	Sub-tribe
Hukuwai	Type of water
Iwi	Tribe
Kā Tiritiri o te Moana	Southern Alps
Kaitiaki/Kaitiakitaka	Guardian / to exercise guardianship
Kai	Food
Kāi Tahu	Descendants of Tahu, the tribe
Kāika mahika kai	traditional village from where food was procured
Kaupapa	Topic, plan
Ki uta ki tai	Mountains to the Sea
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
Mauka	Mountain
Mauri	Essential life force or principle, a metaphysical quality inherent in all things both animate and inanimate
Murihiku	Traditionally used to refer to the area south of the Waitaki River. Contemporarily used to refer to 'Southland'
Ngā Rūnanga/Kā Rūnaka	Local representative group of Otago
Noa	Use
Papatipu Rūnanga	Traditional Kāi Tahu Rūnanga
Papatūānuku	Earth Mother
Pounamu	a sacred resource to Kāi Tahu. Translates to greenstone
Pūrākau	Legends
Rakātirataka	Chieftianship, 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
Tikaka	The customary system of values and practices that have developed over time and are deeply embedded in the Māori social context
Tūpuna	Ancestors

Wāhi tūpuna

Landscapes and places that embody the relationship of manawhenua and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taoka

Wai māori

Fresh water

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

Overall objectives include:

- The rakātirataka and kaitiakitaka of Kāi Tahu ki Otago is recognised and supported.
- Ki Uta Ki Tai management of natural resources is adopted within the Otago region.
- The mana of Kāi Tahu ki Otago is upheld through the management of natural, physical and historic resources in the Otago Region.
- Kāi Tahu ki Otago have effective participation in all resource management activities within the Otago Region.

Wai Māori region-wide

Wai Māori General Issues

- Current water management does not adequately address Kāi Tahu ki Otago cultural values.
- Deteriorating water quality.
- Lack of adequate minimum flows that provide for Kāi Tahu ki Otago cultural values.

Water Extractions

- Inefficient irrigation methods, and reluctance to consider alternatives.
- Volume of some extractions being more than is required.
- Cumulative effects of water extractions.
- Over-allocation of water resources.

Discharges

- Cumulative effects of discharges
- Discharge of human waste and other contaminants from point and non-point source discharges to water.
- View that due to dilution rates, discharges to water have little or no effect.
- Irrigation practices that return pesticides, herbicides and other contaminants to the waterway.

Wai Māori General Objectives

- The spiritual and cultural significance of water to Kāi Tahu ki Otago is recognised in all water management.
- The waters of the Otago Catchment are healthy and support Kāi Tahu ki Otago customs.
- There is no discharge of human waste directly to water.
- Contaminants being discharged directly or indirectly to water are reduced.

Wai Māori General Policies

- To promote the cultural importance of water to Kāi Tahu ki Otago in all water management within the Otago Region and Lower Waitaki Catchment.
- To protect and restore the mauri of all water.

Discharges

- To require land disposal for human effluent and contaminants.
- To encourage all stormwater be treated before being discharged.
- To require groundwater monitoring for all discharges to land.

Irrigation

- To encourage those that extract water for irrigation to use the most efficient method of application. Flood irrigation, border dyke and contour techniques are less likely to be supported than spray irrigation techniques.
- To discourage over-watering
- To encourage irrigation to occur at times when winds are light and evaporation low.
- To encourage dry land farming practices where appropriate.

Wāhi Tapu region-wide

Wāhi Tapu General Issues

- 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.

Wāhi Tahu Objectives

- All wāhi tapu are protected from inappropriate activities
- Kāi Tahu ki Otago have access to wāhi tapu.
- Wāhi tapu throughout the Otago region are protected in a culturally appropriate manner.

Wāhi Tapu General Policies

- To require consultation with Kāi Tahu ki Otago for activities that have the potential to affect wāhi tapu.

Earth Disturbance

- To promote the use of Accidental Discovery Protocols for any earth disturbance work

Discharges

- To discourage all discharges near wāhi tapu.

Cultural Landscapes region-wide

Cultural Landscapes General Issues

- 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.
- Impact of intensified land use on cultural landscapes.
- Extension and maintenance of infrastructure (e.g. transport, telecommunications) can affect cultural landscapes.
- 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.

Cultural Landscapes Objectives

- The relationship that Kāi Tahu ki Otago have with land is recognised in all resource management activities and decisions.

- The protection of significant cultural landscapes from inappropriate use and development.
- The cultural landscape that reflects the long association of Kāi Tahu ki Otago resource use within the Otago region is maintained and enhanced.

Cultural Landscapes General Policies

- To identify and protect the full range of landscape features of significance to Kāi Tahu ki Otago.

Structures

- To discourage the erection of structures, both temporary and permanent, in culturally significant landscapes, lakes, rivers or the coastal environment

Subdivisions

- To discourage subdivisions and buildings in culturally significant and highly visible landscapes.
- To encourage a holistic planning approach to subdivisions between the Local Government Agencies that takes into account the following:
 - i. All consents related to the subdivision to be sought at the same time.
 - ii. Protection of Kāi Tahu ki Otago cultural values.
 - iii. Visual amenity.
 - iv. Water requirements.
 - v. Wastewater and storm water treatment and disposal.
 - vi. Landscaping.
 - vii. Location of building platforms.
- To require that where any earthworks are proposed as part of a subdivision activity, an accidental discovery protocol is to be signed between the affected papatipu Rūnaka and the Company .
- To require applicants, prior to applying for subdivision consents, to contact Kāi Tahu ki Otago to determine the proximity of the proposed subdivision to sites of significance identified in the resource inventory.

Clutha/Mata-au Catchment

Wai Māori in Clutha/Mata-au Catchment

Wai Māori Issues

Land Use

- Lack of reticulated community sewage schemes
- Existing sewage schemes are not effectively treating the waste and do not have the capacity to cope with the expanding population.
- Land use intensification, for example dairying in the Poumahaka Catchment.
- Increase in the lifestyle farm units is increasing the demand for water

Wai Māori Policies

Land use:

- To encourage the adoption of sound environmental practices, adopted where land use intensification occurs.
- To promote sustainable land use in the Clutha/Mata-au Catchment.
- To encourage all consents related to subdivision and lifestyle blocks are applied for at the same time including, land use consents, water consents, and discharge consents.
- To require reticulated community sewerage schemes that have the capacity to accommodate future population growth.

Wāhi Tapu in Clutha/Mata-au Catchment

Wāhi Tapu Policies

- To require that wāhi tapu sites are protected from further loss or destruction.
- To require accidental discovery protocols for any earth disturbance activities.

Cultural Landscapes in Clutha/Mata-au Catchment

Cultural Landscapes Issues

- Land use intensification, particularly dairying and horticulture, have impacted on the cultural landscapes in the Clutha/Mata-au Catchment.
- Limited recognition of cultural landscapes and Kā Papatipu Rūnaka interests and values in the landscape.
- The encroachment of subdivisions, lifestyle farms and infrastructure up the side of mauka.
- Cumulative effects of subdivisions.