

UNDER The Resource Management Act 1991

AND

IN THE MATTER of an application for resource consents for Project Next
Generation by Port Otago Limited

AND

IN THE MATTER of the submission lodged by Te Rūnanga o Ōtākou

**STATEMENT OF EVIDENCE OF
EDWARD ELLISON
ON BEHALF OF TE RŪNANGA O ŌTĀKOU**

Ko au te Awa o Ōtākou, ko te Awa o Ōtākou ko au

I am Ōtākou awa, Ōtākou awa is me

Matua Te Po Matua Te Ao
Matua o Te Tai o Marokura
E Matua o Te Tai o Araiteuru

E tu e Hipo, e kai o mata
Ki Pukekura
Ki Ōtākou Wanaka
Ki Ōtākou Takata
E pania nei te kura o maukorua
E Poua ma e Taua ma
TIHEI MAURIORA

Ko Te Atua o Taiehu taku mauka
Ko Ōtākou te awa
Ko Kai Te Pahi, Moki II me Te Ruahikihiki oku hapuu
Ko Te Waipounamu te whare
Ko Tairaroa raua ko Hineiwhariua oku tupuna
Ko Edward Ellison taku ikoa

Ko te mihi tuatahi ki to tatou Matua nui I te rangi mo ona manaaki ki runga I a tatou.

Ka huri ki a ratou nga mate o te wa, te wiki, me te tau,
Haere, heare, tarahaua atu ra
Ki a tahu kumea
Ki a Tahu whakairo
Ki te whare poutereraki
Hai taoka o nga mate
Hoki atu ai!

Ko tenei mihi atu ki nga kanohi ora
Tenakoutou, tenakoutou mauriora tatou katoa.
Ki a koutou nga Komihana
Ko te kaiwhakawa o tenei kaupapa nui nei
Tena ra koutou, kia aata whakarongo ki nga uaratanga,

Nga mea whakapono e tumanakohia nei e matou, tena rawa atu koutou.

Ki a Port Otago, Otira nga hoa o Otago Regional Council

Nga mihi tono ki a koutou

Ko to matou hiahia kia tiakitia o tatou nei awa, nga kaimoana me nga whenua

E mohio ana te hiahia o te kamupene kia whakanuitia te awa

Kia tuhonotia te awa mo nga kaipuke nui

Kia aata te haere o tenei kaupapa

Kia aata te whakarongo ki a te iwi konei

I tenei wa.

Otira tatou te whanau, o nga tangata katoa e whakarauikitia nei,

Nau mai, haere mai, whakatou mai nei

Tena ra koutou katoa.

Ka moe a Taiaroa I te tuatahi ki a Hineiwhariua Ka puta a Nikuru

Ka moe a Nikuru ki a Edward Weller ka puta a Nani Wera

Ka moe a Nani Wera ki a Raniera Ellison, ka puta a Teiwi Herehere Merekihereki

Hape Ellison

Ka moe a Teiwi Herere Ellison ki a Oriwia Karetai, ka puta a George Ellison

Ka moe a George Ellison ki a Alyce Tong ka puta mai ko tokoono a raua tamariki.

Introduction

1. My name is Edward Ellison, I was born in 1950 and raised at Ōtākou in our whanau home Te Waipounamu on our ancestral lands that abut and overlook the Otago Harbour. I am presenting evidence today in my capacity as Chairman of Te Rūnanga o Ōtākou. I farm at Ōtākou, and have extensive experience in representing Te Rūnanga o Ōtākou in RMA matters. I was a former Manager Iwi Liaison at Otago Regional Council, a former member of Otago Conservation Board and NZ Conservation Authority, and former Deputy Kaiwhakahaere for Te Rūnanga o Ngāi Tahu. Currently Chairman of KTKO Ltd an Otago iwi based consultancy on RMA matters, board member of QEII National Trust and an RMA hearings commissioner (ECAN and Marlborough District Council).
2. As my mihi indicates I am a member of the local hapu, our lineage connects us to this place; our identity is closely tied to the Otago Harbour which our people referred to as the awa. Our hapu have continuous connection to the land and resources of this area, we have been fisherman and hunter gatherers for countless generations.
3. My great, great, great grandfather Taiaroa and his first wife Hineiwhareiuia had a daughter who they named Nikuru. Nikuru was the partner of Edward Weller. In the year 1840 Nikuru died giving birth to their baby girl. To keep the baby girl alive the grandfather Taiaroa fed her tuaki (cockle) until such time as a wet nurse could be brought over from Karitane to suckle the baby, who was named Nani. Nani was raised by Taiaroa at Ōtākou.

Kaimoana

4. Tuaki (cockle) is an important kaimoana for Ōtākou, the richness of the beds and the size of the tuaki are well known and prized by both manawhenua and importantly our many manuhiri. There is no greater compliment paid to our visitors than to put kai we are known for such as tuaki on the table of our guests, be it at the marae or in our homes. Mana of the people can be enhanced by sharing the riches of the kapata kai, or the larder of Mother Nature, to honour our guests with such treasures. It also demonstrates mana that our influence is such that key kai resources are intact, readily available for use and that we are at one with our resources; this puts the mana into manawhenua.
5. I include in my evidence an extract from the 1995 Kāi Tahu ki Otago Natural Resource Management Plan, 7.4.6 Case Study of Mahika Kai (of which I was one of the authors). The text captures the concerns of our people at that time and must be

consistent with today's hearing given the proposal to go deeper and wider with the dredging:

"Kaitiakitanga.

If ever the day came when it was not possible to grace the tables of the Ōtākou homes and marae with tuaki a deep sense of whakama, a sense of loss would descend on the people, it behoves Ōtākou people to use every means available to protect this precious resource."

"Dredging.

The effect on the tuaki habitat from maintenance, widening and deepening of the shipping channel are significant, through disturbance of the harbour floor, collapse and erosion of the channel edges and suspended nutrients in the seawater. The continual activity of dredging has a major effect on the kaimoana resource of the Ōtākou people."

6. Kaitiakitanga carries with it a reciprocal duty to protect traditional food resources and habitat. The juice of the tuaki and succulence of the flesh are what we are well known for, it rates highly among our special kai.

Cultural Values

7. I include extracts from Chapter 8 of the 2005 Kāi Tahu Natural Resources Management Plan, once again I was a principal author of the Otago Harbour section, and for reasons of not reinventing the wheel, feel that the text relating to the Otago Harbour are appropriate for this occasion.

"OTAGO HARBOUR CATCHMENT / TE RIU O TE WHĀKA O OTAGO

The Otago Harbour Catchment is a special feature of the Otago region and is highly valued by Kāi Tahu ki Otago. The bays near the mouth of the Otago Harbour provided proximity to the ocean, access on the tide to the head of the harbour and at low tide the abundant shellfish beds were a prized resource. Bays and inlets to the north of Otago Harbour and bays and inlets along the coast of Otago Peninsula and south to Taieri Mouth were popular sites for settlements also. The attributes of shelter, easy access to fishing grounds, and bush-clad hills with an abundance of bird life, building material and edible vegetation complemented the strong kaimoana resource that abounded.

8.2.1. Wai Māori and Wai Tai

The bays, inlets and coastal area of the Otago Harbour Catchment sustained a rich fishing resource, from the continental shelf off Cape Saunders to Blueskin Bay. Blueskin Bay was also once a kohaka for the right whale, although it is over 150 years since it has seen this activity. The rivers and streams provide an important source of freshwater and sustain a range of fisheries including tuna and īnaka.

8.3.1. Wāhi Tapu

A range of land and water burial sites, pā and other sites of significance constitute wāhi tapu in the Otago Harbour Catchment. They hold not only tangible remains of ancestors but are also cultural icons linking tradition and events of the past to present and future. Wāhi tapu represent a basis of cultural context and stability for succeeding generations to express the link to the whenua and nourish their identity. Protocols relating to the protection, access, use and management of such areas are underpinned by cultural values and customs that encourage respect, responsibility and durability.

8.4.1. Mahika Kai and Biodiversity

In pre-contact times the land area of this catchment was almost completely clothed in mature native bush providing for a myriad of needs of takata whenua, be it edible plants and roots, medicinal needs, weaving resources for clothing and daily accessories, firewood, materials for daily hunting and fishing purposes or for whare and waka construction. The forests were festooned with bird life that provided an important source of food and cultural materials for clothing and decorative purposes. The whole of the coastal area offered a bounty of mahika kai, including a range of kaimoana, seafishing, eeling and harvest of other freshwater fish in lagoons and rivers, marine mammals providing whale meat and seal pups, waterfowl, sea bird egg gathering and forest birds and a variety of plant resources including harakeke, fern and ti root. In many areas the reliance on these resources increased after the land sales of the 1840s and 1850s, and the associated loss of access to much traditional land-based mahika kai.

8.5.1 Ara Tawhito

The Otago Harbour Catchment was a highway for Kāi Tahu ki Otago. When venturing north, where the present day Aramoana village is you would cross over at the mouth then over the hill to continue the journey northward through Purakaunui.

Tracks and trails that linked north to south and settlements with each other were a necessary feature of a people who lived off the land and travelled incessantly on their seasonal round of mahika kai pursuits.

Travel by sea between settlements and hapū was common. Travel by waka hunua and whale boats (post-contact) was undertaken. Hence tauraka waka occur up and down the coast and wherever a tauraka waka is located there is also likely to be a nohoaka, fishing ground, kaimoana resource, or rimurapa (bull kelp) with the sea trail linked to a land trail or mahika kai resource.

The tūpuna had a huge knowledge of the coastal environment and weather patterns, passed from generation to generation. This knowledge continues to be held by whānau and hapū and

is regarded as a taoka. The traditional mobile lifestyle of the people led to their dependence on the resources of the coast.

8. You will gather from this brief summary that our history and identity is interlinked with our resources, we are the awa Ōtākou, the awa Ōtākou is us.

Innovation

9. Our people were quick to enter into trade with the whalers, sealers and maritime visitors; this was repeated with the settlers at the time of the establishment of the province of Otago, in fact providing critical sustenance to the new settlers on arrival. Seafood was an important resource that underpinned the local Kāi Tahu economy in the contact period, availability and abundance of the fishery helped sustain Kāi Tahu and feed the new comers.
10. The Treaty of Waitangi parchment was signed off Pukekura (Tairaroa Head) by Korako and Karetai on the 13th June, 1840 and the Ōtākou Block that the Otago Harbour is a part of was sold in July 1844, opening the way for the settlement of the region and establishment of Dunedin. However, failure to honour the contract confined our people to the Ōtākou Reserves and limited any participation beyond the reserves in the growing economy.
11. When the Ōtākou Native reserve was partitioned into individual land titles in 1868, the sections were long and narrow to ensure that the whanau sections had access to the harbour and its important food resources, a division known as wakawaka.¹ This was particularly important due to the meagre land holdings and the disappearance of traditional land/wetland based mahika kai resources due to privatisation of land, access issues and loss of wetlands.² Turning to a resource that remained under their mana such as the local fishery was a natural step and necessary step.

¹ Otakou Native Reserve title map, 1868

² From T Potiki evidence: The Otago Harbour was a major source of kaimoana and Tunuku Karetai, an elder interviewed by Beattie in 1920, provided a list of species that were gathered within the harbour. This included shellfish such as cockles (tuaki), paua, yellow foot paua (koeo), pipi, periwinkles (pupu), roroa (a type of clam), different species of mussels (kuku, pukanihiki and toretore), whakai-o-tama (the Otago Māori word for toheroa) and limpets (whetiko and kakihi). The importance of shellfish is demonstrated by the huge piles of shells in midden material found on coastal sites.²

Karetai also cited many fish species such as blue cod (rawaru), red cod (hoka), rock cod (patutuki), trumpeter (koekohe), tarakihi, greenbone (marare), crayfish (koura) and seals (pakake) provided a mainstay of sustenance for many generations of Kāi Tahu. He also stated that the most abundant species were the barracouta (makaa) and groper (hapuku).

The barracouta fishery was well documented and an obvious staple for Māori within the Otago Harbour. In 1827 a sealer, John Boulton, observed Kāi Tahu fishermen catching barracouta on the southern coast:

12. Our land title was marked at its harbour side by boundary markers in the low tide mark near the gut or Ōtākou channel as it is correctly known.

Stakeholders

13. We are not divorced from the benefits of commerce and utilisation of the harbour as a highway to the international markets of the world, we as a people have been actively involved in the trade that shipping brings to this region, as traders, pilot boat crews, workers on the mole and quarries that built the infrastructure that created the port facilities, water taxi, workers on dredges, tugs and the wharves. We are fisherman, farmers, business people and workers in the local economy; the success of the Port Company is something we are stakeholders in now and for the future.
14. However our people have sacrificed much either unwittingly, unwillingly or willingly in varying degrees, the loss of waahi tapu and burial sites by the quarrying on the west side of the harbour in the 1800's, the formation of the mole, closure of an old tidal way at Aramoana, reclamations, groins, rock walls, dredging over time has altered the harbour dynamics. Erosion effects on the unprotected dune areas of the Lower Harbour, infilling and reclamation of many of the harbour's tidal flats along with pollutants and human effluent entering the harbour waters collectively impacted on the customary values of the harbour. The proposed modifications to the channel and side walls raise concern for us regarding the cumulative effects and whether or not a tipping point for the Lower Harbour is a potential risk with ever ongoing changes to the harbour.

Initiative

15. The Ōtākou harbour has been a launching place of many journeys and ventures, the establishment of Ōtākou Fisheries Ltd is one such venture that was created by our own people, founded on the barracouta fishery by my Uncle Rani Ellison and his two brothers in 1946. The Otago Harbour Board lent them a punt and pile driver to build the landing ramp and install a railway line to haul the fish up from the boats, Ōtākou Fisheries provided fresh barracouta to Dunedin. In time the company grew to a flotilla of 50 boats operating from all ports in the southern half of the South Island from Jacksons Bay on the West Coast south and around Foveaux Strait and up as far north as Timaru, and including Chatham Islands.
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16. From the 1950's and 60's we have many memories of the fisherman of old, uncle Wiwi Taiaroa on the Foam, Turu Taiaroa, Hiki Karetai, Nui Karetai and Bill Rose in the fish factory at Ōtākou, Boydie Russell fishing with uncle Wiwi among others. Hape Ropata on the Marlene and us kids always borrowing Uncle Garnett's dinghies and tackle to go fishing. The younger fisherman coming through the Taiaroa brothers Matenga, Hori and Teiwi. Of course the Ranui and Marlene which my father fished were home to us when in port for stores, survey and or painting.

Maritime People

17. We are a fishing people, our ancestors were ocean goers, travel was often by sea, generations of our people lived by and off the sea, many of our people died by drowning at sea, including in the Otago Harbour, fathers, brothers, cousins and children. Our beachhead is at Ōtākou; our future we believe is firmly wedded to the welfare of the Otago Harbour, the sea and its natural resources.

18. We learnt as youngsters to swim, row boats and fish or gather kaimoana in the harbour or coastal rocks, at a time when patiki were plentiful, the beaches shimmered white in the sun and the dunes opposite the Ōtākou store were a delightful place to picnic and recreate. A great pastime on warm summer days when swimming on Akapatiki Beach was watching for incoming or outgoing ships to catch the tidal rip that would follow in its wake, sweeping along the foreshore, creating excitement for the initiated and danger for the unwary. On a more serious note the safety of youngsters who can easily be swept off their feet and carried away is of concern with the arrival of ever larger ships.

19. Wellers Rock or Te Umu Kuri was a favourite gathering place for picnics, swimming, fishing or gathering kaimoana also a launching place for boats. Today it is much altered from what it once was, the sandy beaches on the SW side of the isthmus are now filled with exposed rocks, the attraction it once had has disappeared, it was once a safe haven away from the rougher waters on the eastern side of the isthmus or an option in northerly winds.

Community

20. The annual fisherman's picnic in the 1950's held on the flats below the marae were popular, as a kid you could not count the fishing boats tied up to one another seemingly stretching everywhere were boats, masts, ropes, anchor chains and dinghies. It was a big thing to see here at Ōtākou the fishing boats that daily plied the main channel to the fishing grounds, the Port Chalmers kids were here, diving

into the water off the high parts of the wharf, races and enjoyment for everyone on the old rugby grounds and the odd broken school window.

21. The fisherman's picnics must have been like the old time picnics that the people of Dunedin would enjoy at Ōtākou and Harington Point in the late 1800's and early 1900's, travelling to the Kaik in the old steam launches that plied the harbour (Hardwicke Knight). In the same vein various Maori land owners allowed the establishment of cribs around the harbours edge on their land for Dunedin people to enjoy weekends and long holidays at Ōtākou, fishing, netting, swimming or relaxing along the harbours edge. The harbour was and is a key attraction, the peacefulness of looking at the tidal waters, its mood shifts with the weather or changes in light, shipping activity, netting, spearing and torching for patiki among the many attractions.

Growing Up

22. As youngsters we were boat watchers, we may not have been able to name all of the All Blacks team or NZ Cricket team but we could name pretty well every ship by sight and in the case of the fishing boats many of the skippers. In some cases studying the shipping news and writing in advance of arrival to our favourites, and then dipping the flag as they came up the channel.
23. Often the topic of first conversation for us when not at school as youngsters was is the "tide in or out", such that townies hearing us talk often confused the "tide being in" as being "out to sea" or low tide. The practical reason for the inquiry being it was a long way to drag a heavy dinghy to the tide when the tide is out, or the tidal flats were exposed so spearing flounders from a dinghy was not on. Although when the tide was out a feed could always be got of tuaki or paua for example, as they say the "table was set when the tide was out".

Familiar Sights

24. A familiar sight when a gathering was held on the marae was men gathering tuaki on the sand banks opposite the Ōtākou Fisheries, a sight you do not see now due to the shifting nature of tuaki beds and changes to the harbour bed. Whanau have their special gathering sites for kaimoana, generally in relation to their papatipu lands.
25. Another familiar site at one time was people spearing with lamplight at night for flounders on the tidal flats, it was not uncommon to see several at one time on a stretch of beach, the fact that this is rarely seen now is an indication of the near disappearance of flounders as we once knew them in the space of 30 years.

26. Spearing on a calm morning with a glass box from a dinghy was a very popular method of gathering a kai, all be it some non locals used to fish to excess way beyond what they could eat and bury flounder in their gardens.

Reclamation

27. Historic and ongoing incremental reclamation has had a deleterious effect on the habitat and ecosystems of the Otago Harbour. By far the greatest reclamation occurred in the early period of Dunedin City development, many hundreds of hectares in total. Reclamations still continue to this day, it is our view that this activity impacts seriously on important intertidal ecosystems of the harbour edges and reduces the spawning capacity of the Otago coastal fishery and further highlights the need to be ultra careful with ongoing proposals to modify the Otago Harbour.

Ōtākou Maori Committee

28. A number of us were involved on behalf of the Ōtākou Maori Committee in the consultation regarding the last consent renewal for dredging in the harbour many years ago. It was a channel enlarging process also and predated the advent of the RMA. At that time our concerns were over the erosion effects, impacts on tuaki and the quality or contamination of sediments dredged from Taylors Point back to Dunedin being dumped sufficiently distant from the harbour entrance. A compromise was arrived at regarding clean sands being used to replenish the Spit which was being severely eroded at the time, the balance being dumped beyond the Mole. Our initial preference was for a dumping spot further toward the continental shelf.

Aramoana Smelter

29. The proposal in the 1970's to build an aluminium smelter at Aramoana and or Okia Flats and utilise the Lower Harbour as portage was a stark reminder to our community that potentially nothing is sacred. It came as a shock to our community that proponents were viewing the lower Otago Harbour as suitable for industrial development. The Aramoana salt marsh became nationally known as an important ecosystem and kohanga for the fisheries of the Otago coast. The identification of the Okia Flats as an alternative in response to the public outcry over Aramoana failed to alleviate our concern given the proposed infrastructure was over our hills and portage would be at Ōtākou in front of the marae! This issue galvanised our community in opposition, and we are thankful that this Think Big project never proceeded.

Wastewater management

30. The Rūnanga were actively engaged in the consultation process leading to the ceasing of sewage discharges to the Otago Harbour and reticulation of sewage from the Peninsula and Western Harbour treatment systems to the Tahuna Wastewater Treatment Plant. This diverted the wastes from approximately 6000 people from entering the harbour, a significant boost to improving the health of the waters and biota of the harbour and edible kaimoana.

Harbour Erosion

31. Te Rūnanga o Ōtākou (and their predecessor the Ōtākou Maori Committee) has been an active advocate for the health and wellbeing of the harbour. Erosion has long been a problem; since I was old enough to walk the beaches I have noticed considerable erosion along the unprotected harbour beaches from Te Akapatiki through to Te Rauone. While there is some accretion at the southern end of Te Rauone Beach the effects on the remainder of that beach have been and are dramatic. The erosion issue was raised by the Ōtākou Maori Committee as far back as the 1950's. It has been a regular topic of discussion with the Otago Regional Council whenever they have visited the Ōtākou marae, since the time of the Council's inception in 1991.
32. For example Rateable NZ estimate that Akapatiki Inc have lost the equivalent of 12 acres from the foreshore margins of the Te Akapatiki beach. This erosion is a continuing feature along much of the Maori lands not protected by rock walls or benefiting from accretion. The linkage to shipping effects is unclear but probable to a degree, the dynamics of a deeper and wider channel allowing greater volumes of water movement in the daily ebb and flow of the tides is also a likely factor.
33. In addition the continual loss of land around the harbours edge has high potential to detrimentally impact on waahi taoka and waahi tapu that are maybe insitu along the foreshore margins of the harbour.
34. The hazard to property and distress that sea erosion causes those who reside or have holiday cribs around the harbours edge is significant and taxing on emotions and resources as individuals attempt to stem the erosion.
35. The efforts to stem the erosion are often individual attempts using basic techniques such as dumping of rock and rubble along the harbours edge, this often is marginally

successful and as a by product creates a ghastly and unsightly rocky rainbow coloured mess on a once pristine foreshore.

36. This has a detrimental impact on our tangatawhenua relationship with the harbour and riparian margins, the horizontal views are largely what our people experience as they go about their daily activities.

Otago Harbour Study, 1991

37. The Otago Harbour Study exercise conducted by the ORC and DCC in 1991 incorporated issues raised by elders at the time in the "Cultural and Social" chapter of the Draft Issues and Options Report 1991 at Chapter 2, eg:

2.2 (b), Maori elders lament the decline in the harbour fishery, and the loss of clean beaches and clean water.

2.2 (o), Dredging effects on the health of the harbour is a major concern to the Maori people. The Ōtākou runanga feel that only dredging from the lower portion of the lower harbour should be used to rebuild the spit.

2.2 (p), Erosion of the harbours edge of the Ōtākou Native Reserve is a major concern.

38. Section 4 of the Otago Harbour Study draft issues and options report "Cultural and Social Values" reiterates the cultural values and perspectives that have already been well traversed in this and previous evidence.
39. Elevating these concerns into a public document stimulated further discussion and reiteration of the issue with the Otago Regional Council on and off the marae for many years before the rock groin and replenishment proposal currently proposed for Te Rauone by Port Otago took hold. This does not of course alleviate the Te Akapatiki beach erosion issue. It is acknowledged and appreciated that the erosion problems at Te Rauone are being addressed by Port Otago through a separate consenting process which we are hopeful will arrest the decades of distress caused by sea erosion for the residents in particular.

Foreshore & Seabed Issues

40. Members of our Runanga have been active in their opposition to the FS&SB Act and latterly remain unconvinced by the replacement Takutai Moana Act. This evidence underlines the values and associations, and the integral importance of this part of our hapu domain to our cultural and spiritual welfare. It imposes significant hurdles to our people who may wish to determine customary rights through the Court system.

Te Rūnanga o Ōtākou

41. The centre for cultural activity and authority in our takiwa is our papatipu marae at Ōtākou. Our wharenuī Tamatea is the focal point, a place to celebrate, a sanctuary in times of life crisis, to discuss whanau, hapu, runanga or iwi issues, also a place to host our many visitors. Te Rūnanga o Ōtākou is a council that is servant to the people, responsible for the management of the cultural, social, spiritual and economic affairs of the constituent whanau.³
42. In the case of the Port Otago dredging application there is a very real sense of responsibility to advocate for the interests of present and future generations. In so doing we believe our cultural interests are not at odds with the wider community interest in protecting environmental values, there are parallel objectives. But the Lower Harbour is our home, our turangawaewae, it is the source of identity and renewal physically, culturally and spiritually.
43. We support our members who have presented their views, we respect the effort they have gone to to tell their story, we know not everyone is willing or confident to present evidence before such a hearing or in formal settings.
44. The Runanga role is to advocate, to ensure the tangata whenua voice is heard, that effect is given to kaitiakitanga, a reciprocal duty that is redundant if modification erases the very cultural anchors that we base our selves on.
45. The Lower harbour is a taoka (taonga), a central element in our custodial duties to care for, to pass on to future generations in a state that retains the central characteristics of what made it special to our people, access, utility, kaimoana, ika, stability and intergenerational values.
46. Many physical changes have been introduced to the harbour from the early contact period through to the present, what our ancestors knew and cherished will be unrecognisable today in many instances.
47. It is the continual slicing and in some cases carving away at the basic elements of the harbour that we are concerned with, one on top of the other leading to greater and unforeseen changes.

³ 3.7.2. Te Runanga o Otakou, from Kai Tahu Natural Resource Management Plan, 2005.

48. Our Runanga as have Puketeraki have been willing and active in their engagement with authorities, local government and the Port Company in consultation, planning and advocacy in respect of the whole harbour and coastal waters. We are mindful of the potential effects that dredging and seabed disturbance can have on commercial fishing activity, and advocate as such on behalf of our people who are commercial fisherman current and future.
49. We have nominated members to be Tangata Tiaki under the Fisheries legislation, who act like customary fisheries officers to issue permits for customary take and to monitor such customary activity and takes.
50. We are respectful of Port Otago (and the former Otago Harbour Board), who at a personal level have held a positive relationship with many of our members past and present. We acknowledge that the functions of Port Otago provide a commercial life line for Dunedin and the province, that there is an inevitable tension between maintaining a fully viable commercial port and protecting the cultural and environmental values that so many hold for Otago Harbour and the coastal waters. We have been consulted on this current application and feel we have been informed in the process.

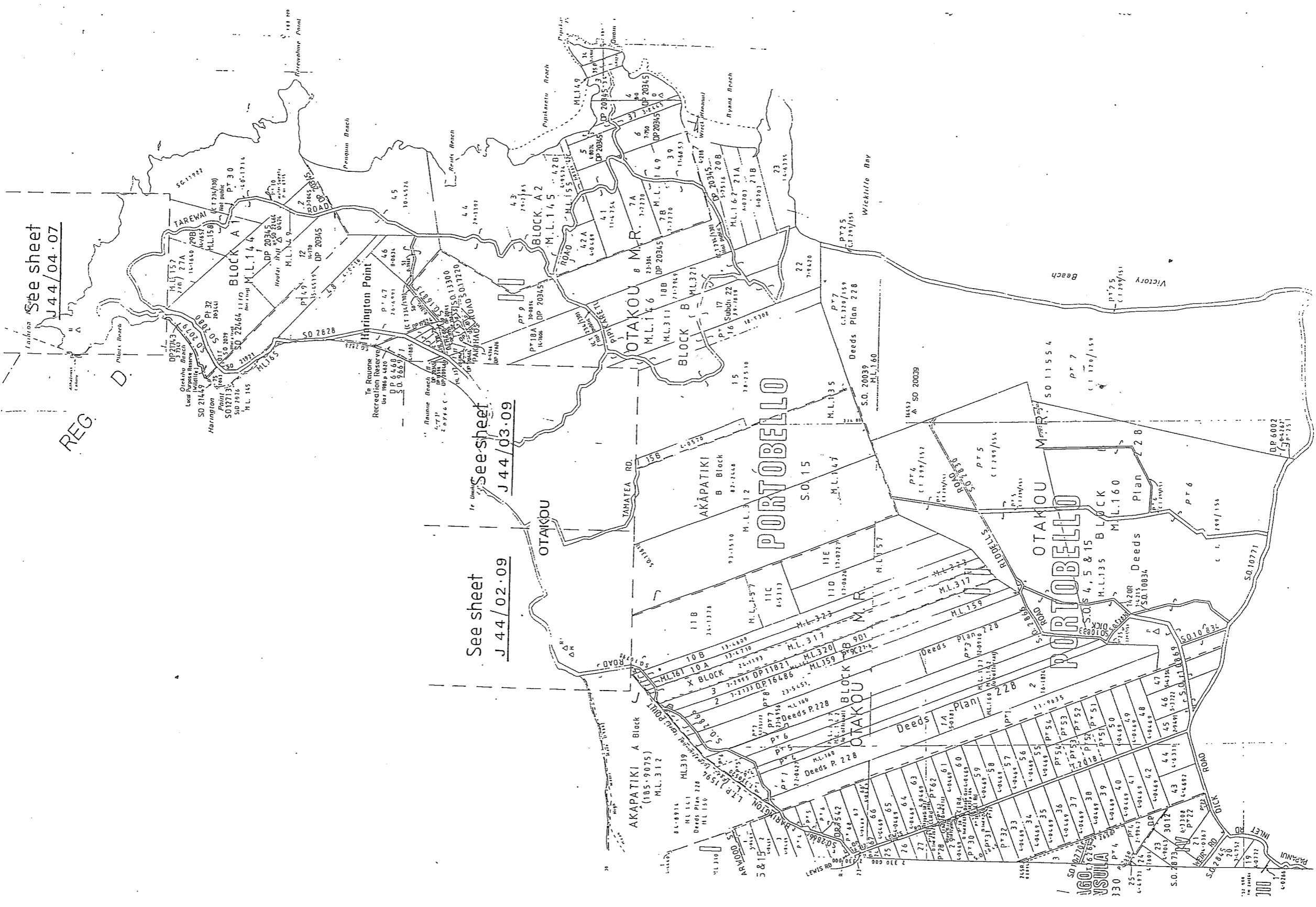
CONCLUSIONS

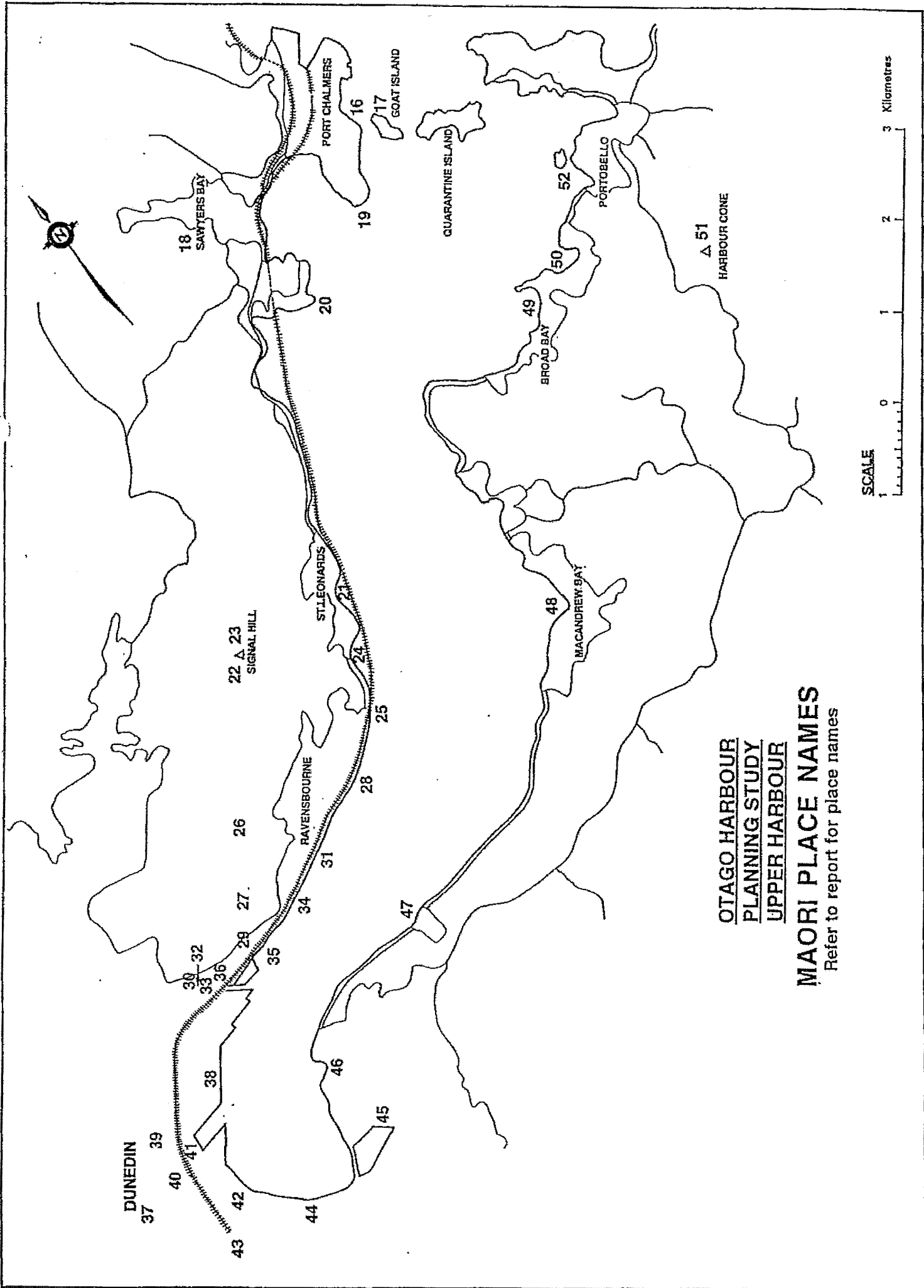
51. From a cultural and environmental position we clearly prefer that the deepening and widening of the harbour channel did not proceed, hence we take a precautionary approach to this consent application by Port Otago Ltd. But should the commissioners be of a mind to grant the consents we believe there are a number of factors that would need to be present in such a decision.
52. Uncertainty over the implementation of the proposed “adaptive management’ regime is of concern, there are case law examples that give some guidance on the “staged manner” that such tools are applied. This allows testing of the applicant’s hypotheses regarding management of potential adverse effects in a controlled, yet progressive manner. ⁴

⁴ Clifford Bay Marine Farms Ltd v Marlborough DC (C131/03) – “In the circumstances the rational way to make progress is cautiously to test the waters of Clifford Bay, by permitting a marine farm to be established but on conditions that allow hypotheses to be tested in a scientific way with controls to check for false positives’ (para 147).

53. We believe the significant cultural and spiritual relationship that we as Manawhenua have with the Lower Harbour and coastal environs speaks of a special relationship that should be recognised by being included in the development of any monitoring regime that addresses the adaptive management issues.
54. The “tipping Point” for the Lower Harbour and ocean dumping site from a cultural perspective may not equate easily with the environmental and ecosystem measurements and needs to be understood and incorporated into any decision.
55. On another level the day to day and ongoing over time relationship with Port Otago Ltd whose business is totally aligned to the major utilisation of that part of our domain that is totally aligned to our spiritual and cultural well being requires stronger recognition in a formal capacity.
56. We as a Runanga are minded to err on the side of precaution until we fully understand and can be confident that the proposed activity does not cause more than minor impact on customary, spiritual, environmental and our health values.
57. Key considerations:
- Breadth of meaning of Kaitiakitanga as tangata whenua understand it
 - Breadth of relationship in those places affected by the proposal
58. We are the people who exercise kaitiakitanga, we have endeavoured to exercise this duty to the full extent over the years through opposition to reclamations, waste discharges, participation in local government planning and policy, and development of our own iwi resource management plans.
59. We have lost many values through development of the harbour which impacts on the direct physical relationship we have with the harbour and coastal resource, the fact that the resources are compromised and that relationship is more tenuous is not in our view a reason to give protection of what remains less importance, but rather an emphasis on more importance.
60. Ōtākou is our home, our place and the “awa” is a key attribute to our domain, we are the kaitiaki.
61. In conclusion, we seek appropriate mitigation and a proper relationship with Port Otago Ltd if the commissioners are minded to grant the consent/s.

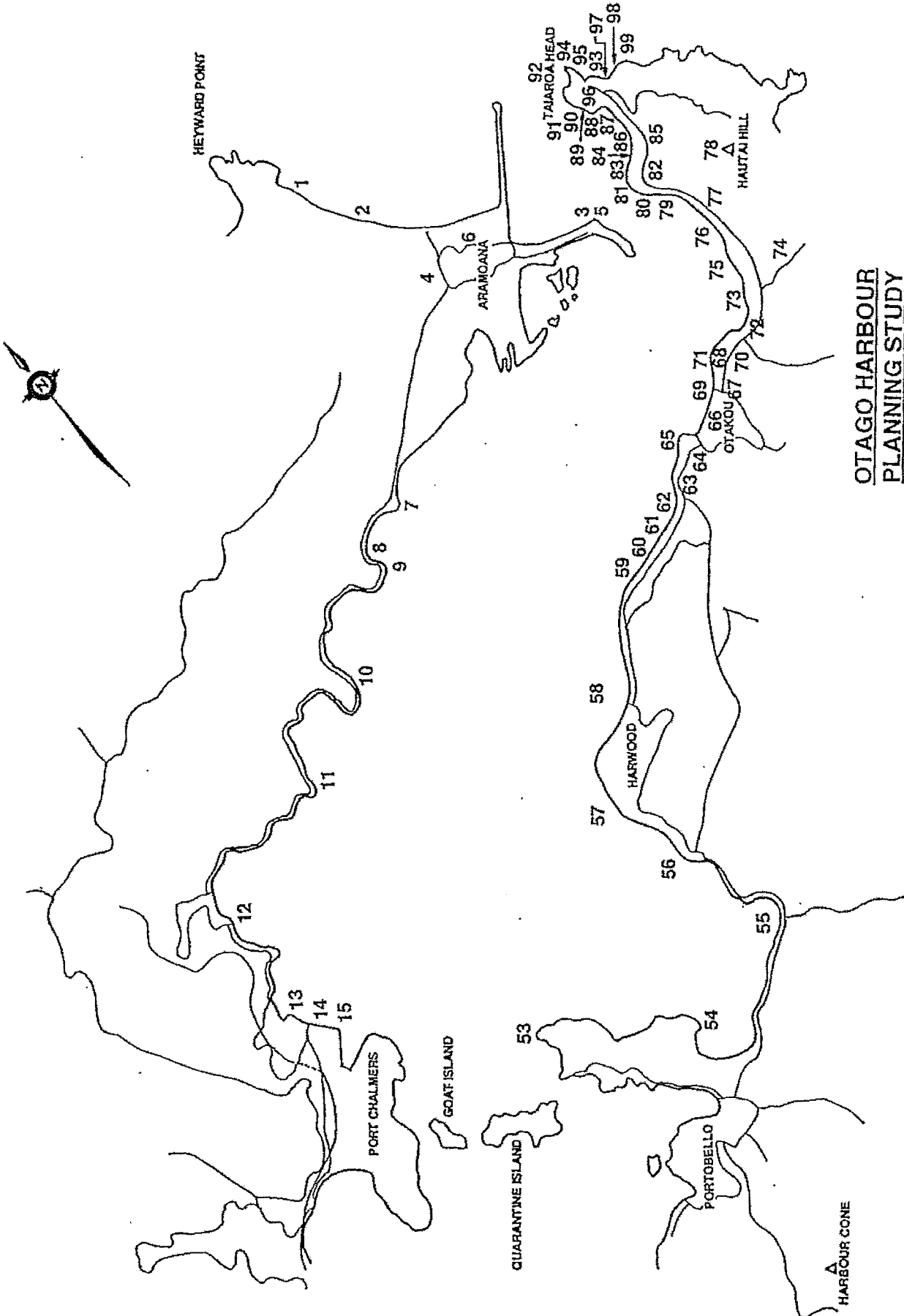
Edward Ellison





OTAGO HARBOUR
PLANNING STUDY
UPPER HARBOUR
MAORI PLACE NAMES
 Refer to report for place names





**OTAGO HARBOUR
PLANNING STUDY
LOWER HARBOUR**

MAORI PLACE NAMES
Refer to report for place names



Numerous other names (refer to map) in the harbour are:

Hayward Point to Port Chalmers

1. Tu Wharerau
2. Nga Tamaorikiaparera
3. Waiparapara
4. Te kahia
5. Pukepuke
6. Aramoana
7. Te Ngaru
8. Waipuna
9. Otawhiroko
10. Teraepuha
11. Otitehi/Otaheiti
12. Rohipirita
13. Koperekakahu
14. Te Ana ot e Makau
15. Koputai bay

Port Chalmers to Harbour Basin

16. Tewartohi
17. Rangiriri
18. Tarerekauhiku
19. Takirikao
20. Kahutarere
21. Te Pa Waitahua
22. Te Pahure
23. Te Rangipohika
24. Te Umukuratawhiti
25. Maia
26. Pukehaukea
27. Opoho
28. Te Paopiri
29. Te Manukapakapa a Tiki
30. Owheo
31. Kaitakatamariki
32. Mataukareao
33. Te Iri O Wharawhara te Riki
34. Taurangapipipi
35. Otukaiwheki
36. Tutai a Te Matauira
37. Te au
38. Nga Moana Erua
39. Waimoi
40. Toitu
41. Otepoti

Harbour Basin to Portobello

42. Te Rara
43. Pokohiwi
44. Kaituna
45. Puketahi
46. Ohinetakina
47. Te Koau
48. Te Rotopateke
49. Whakaohorahi
50. Whakaohoiti
51. Hereweka
52. Poatiteremoana

Portobello to Taiaroa Heads

53. Te Anawaewae
54. Koaraia
55. Parihaurnia
56. Otautari
57. Kokomuka
58. Akapatiki
59. Anapakapa
60. Moepuku
61. Te Rereka oka Korako
62. Ohinetu
63. Waipepeke
64. Whatiwhaupakuika
65. Omatie
66. Otakou
67. Kaiwhare
68. Hapuataikawa
69. Katapuoe Otinirau
70. Te Atua O Taiehu
71. Te Umukuri
72. Tahakopa
73. Tapuwaeomokoia
74. Taupo
75. Te Rauone
76. Te Ruatitiko
77. Te Tihi o Waiari
78. Hautai
79. Huikoau?
80. Te Mateteko
81. Kopurau
82. Murihaka
83. Otekihi
84. Taikorekore
85. Rangipipikao
86. Taikiharuru
87. Te Makahika
88. Te Rereke o Tarewai
89. Tukiauau
90. Pukekura
91. Kopuni
92. Te Tihi o te Korora
93. Wai Whakaheke
94. Te Rae o Tupa
95. Papakoko
96. Te Kanohi o Tarewai
97. Otemuri
98. Kahuariki
99. Oterakihiwi