

15 December 2020

Winton Partnership  
P O Box 250  
**WANAKA 9343**

Attention: Marc Bretherton

**Preliminary Statement – Winton Partnership**

**Proposal to develop and operate a retirement village - Outlet Road, Wanaka (Northbrook Wanaka) (as specified in the information provided)**

In regards to information received, we have reviewed the information supplied to date. Our preliminary comments are as follows:

Kāti Huirapa Rūnaka ki Puketeraki and Te Rūnanga o Ōtākou (Ngā Rūnanga) thank Winton Partnership for the information regarding the proposed subdivision and understand the application is to be lodged for the Fast Track consent process.

No specific cultural values have been identified within the location of the proposed subdivision, but the wider landscape was utilised by manawhenua and there is potential to uncover unrecorded archaeological sites/artefacts where any earthworks are undertaken. Absence of evidence in and around the specific location of the proposed subdivision is not evidence of absence.

The wider landscape encompasses:-

**Clutha River/Mata-au**

This river flows from Lake Wānaka in a southern easterly direction through Central Otago into Te Moana-nui-a-Kiwa (the Pacific Ocean) at Molyneux Bay.

The mouth of Mata-au was heavily populated with many permanent and temporary kāika (settlements) located throughout the lower stretches of the river. Murikauhaka, a kāika near the mouth of the Mata-au, was at one stage home to an estimated 200 people. The river itself was an important ara tawhito (trail) providing direct access into Lakes Wānaka, Hāwea and Whakatipu-wai-māori (Lake Wakatipu) from coastal Otago.

**Clutha River/Mata-au**

Is a statutory acknowledgement area – this is a recognition by the Crown of Ngāi Tahu’s cultural, spiritual, historical and traditional association with the river.

The Mata-au takes the name from a Ngāi Tahu whakapapa that traces the genealogy of water. On that basis, the Mata-au is seen as a descendant of the creation traditions. For Ngāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations, these histories

reinforce tribal identity and solidarity and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

On another level, the Mata-au was part of a mahinga kai trail that led inland and was used by Ōtākou hapū including Ngāti Kurī, Ngāti Ruahikihiki, Ngāti Huirapa and Ngāi Tūāhuriri. The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the river, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The river was also very important in the transportation of pounamu from inland areas down to settlements on the coast, from where it was traded north and south. Thus, there were numerous tauranga waka (landing places) along it. The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the river. The river was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the river.

Lake Wānaka

Is also a statutory acknowledgement area.

Wānaka is one of the lakes referred to in the tradition of “Ngā Puna Wai Karikari o Rākaihautū” which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rākaihautū. Rākaihautū was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand.

Rākaihautū beached his canoe at Whakatū (Nelson). From Whakatū, Rākaihautū divided the new arrivals in two with his son taking one party to explore the coastline southwards and Rākaihautū taking another southwards by an inland route. On this journey southward Rākaihautū used his famous kō (a tool similar to a spade) to dig the principal lakes of Te Wai Pounamu, including Wānaka.

For Ngāi Tahu traditions such as this represent the links between the cosmological world of the gods and present generations, these histories reinforce tribal identity and continuity between generations and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

Wānaka was traditionally noted as a rich tuna (eel) fishery, with many thousands of fish once being caught, preserved and transported back to the kāinga nohoanga (settlements) of coastal Otago.

The tūpuna had considerable knowledge of whakapapa, traditional trails and Tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Wānaka, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilization of resources. All of these values remain important to Ngāi Tahu today.

Ngā Rūnanga would like to highlight a concern in regards to the capacity of the existing wastewater treatment plant and infrastructure for Wānaka, in that there is sufficient capacity for the increased volume of wastewater that will be created by the proposed subdivision.

Ngā Rūnanga do request that the following be adhered to:-

1. That the Heritage New Zealand Pouhere Taonga Archaeological Discovery Protocol (attached) should be adhered to.
2. That suitable, locally sourced native plants are included in any landscape planting to compliment the surrounding environment.

3. That Rūnanga are consulted via Aukaha around the use of Ngāi Tahu names within the subdivision.

Ngā Rūnanga consider that a Cultural Impact Assessment for this project is not required and that Rūnanga concerns will be mitigated by adhering to the above requested conditions.

Please note that this reply should not be seen as written approval and is made without prejudice. The Rūnanga reserves the right to reconsider its position in light of additional information and/or research.

Nāku noa, nā



Tania Richardson  
**Consents Officer**

cc Kāti Huirapa Rūnaka ki Puketeraki  
Te Rūnanga o Ōtākou

