



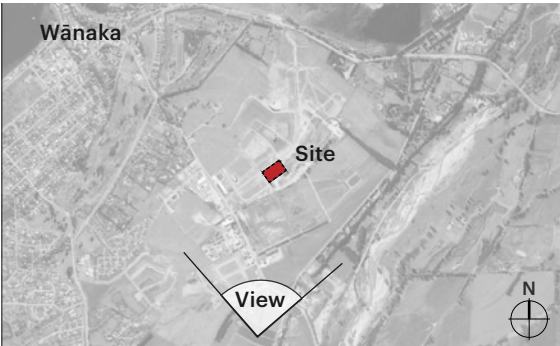
# Landscape Site Context

The Site sits in an open environment upon on a large outwash terrace within the catchment of the Clutha River/Mata-Au.

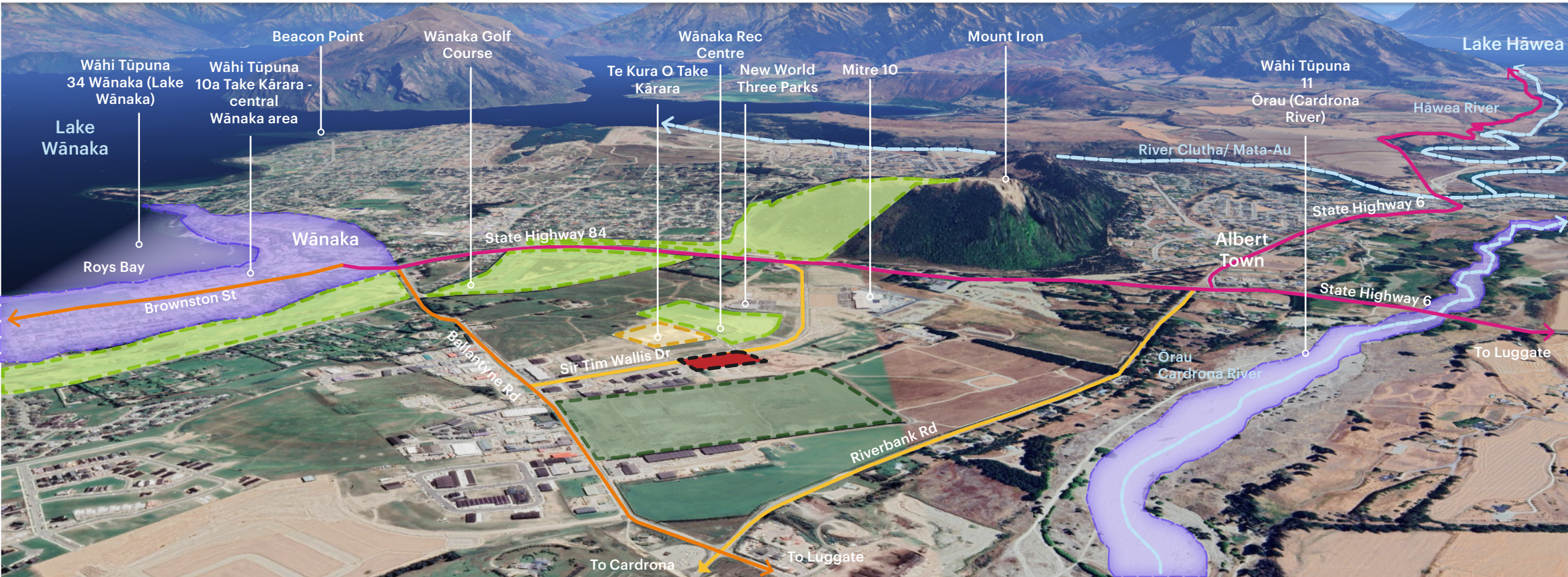
The immediate site and surroundings are within the developing mixed use centre, known as Three Parks which lies within greenfield land that has, over time, been fully earthworked forming the foundation of a developing urban hub. Sir Tim Wallis Drive, is the spine road servicing the ongoing development.

The 1.316 hectare site itself is open and undeveloped with a level contour. Despite there being no existing significant vegetation, watercourses or any other features present on the site, it is surrounded by many important and recognisable landscape features. These include features such as Lake Wānaka (approx 1.2km Northwest) Mount Iron (approx. 1km Northeast) and the braided Ōrau/Cardrona River tributary, (approx 800m to the Southeast).

The site also currently has vast distant views stretching in all directions, including to the Mount Pisa range to the South.



Key Plan: NTS



Landscape Context Aerial View - Looking North

**Wāhi Tūpuna 10a**  
**Take Kārara - central Wānaka area**  
Take Kārara is a kāika nohoaka (seasonal settlement) at the southern end of Lake Wānaka. It is also a pā and a kāika mahika kai (food-gathering site), where pora ("Māori turnip"), mahetau, tuna (eels), and weka were once gathered.

**Wāhi Tūpuna 11**  
**Ōrau (Cardrona River)**  
A traditional ara tawhito linking Whakatipu Waimāori (Lake Wakatipu) with lakes. Wānaka and Hāwea. It also provided access to the natural bridge on the Kawarau River. Ōrau is also recorded as a kāikamahika kai where tuna (eels), pora ('Māori turnip'), āruhe (fernroot) and weka were gathered.

**Wāhi Tūpuna 34 -**  
**Wānaka (Lake Wānaka)**  
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. Through these pūrakau (stories), Wānaka holds a deep spiritual significance both traditionally and for Kāi Tahu at present.  
  
It was also a wāhi mahika kai rich with tuna (eel) which were caught, preserved, and transported back to the kāika nohoaka of coastal Otago.

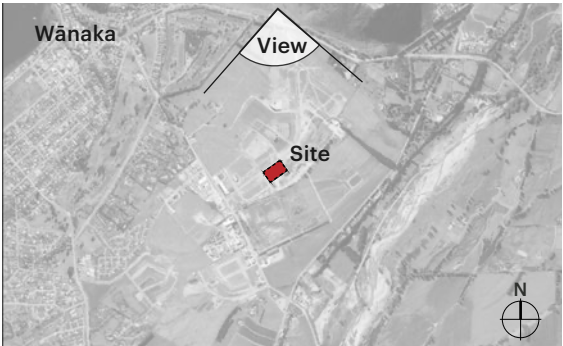
- Legend
- Site
  - Rivers
  - Wāhi Tūpuna
  - Parks: Open Spaces
  - Potential future multi-use green space
  - School
  - State Highway
  - Main Arterial Road
  - Other Roads

Wāhi Tūpuna/Sites of Significance to Iwi

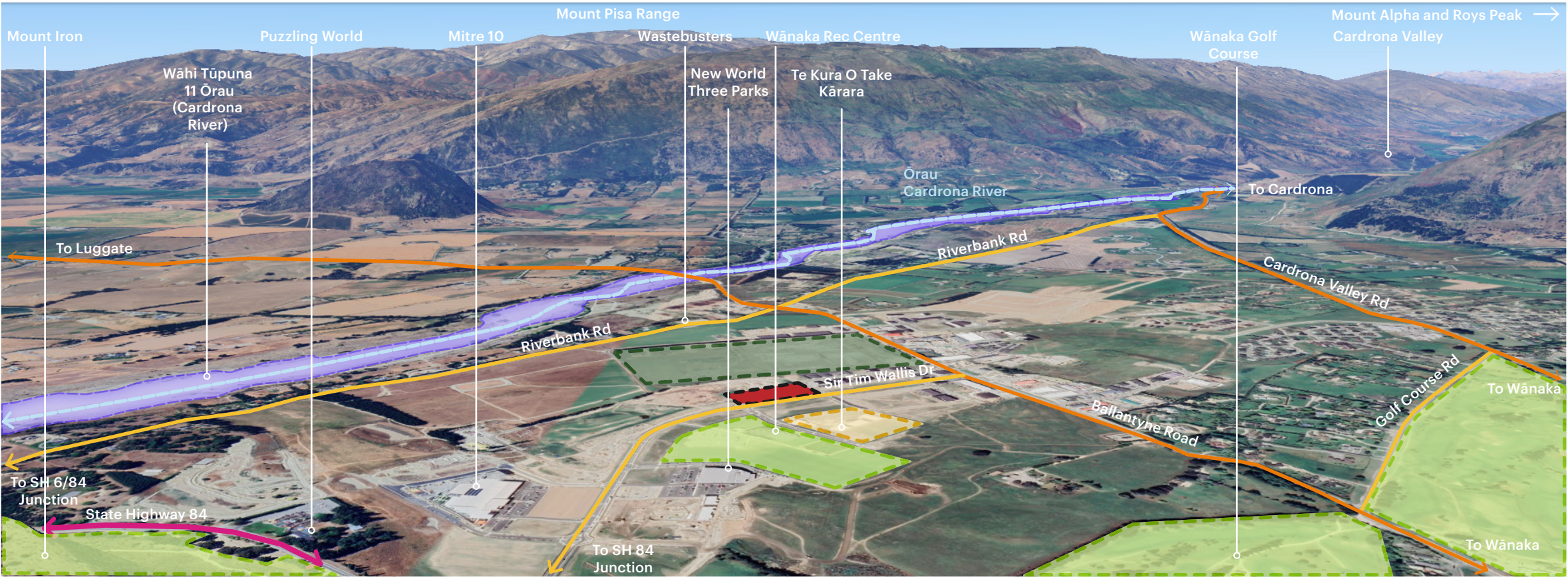




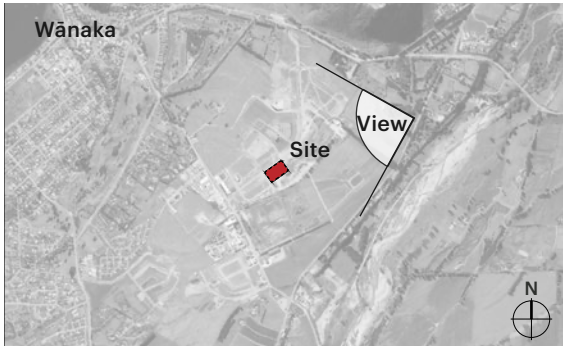
Landscape Site Context Continued



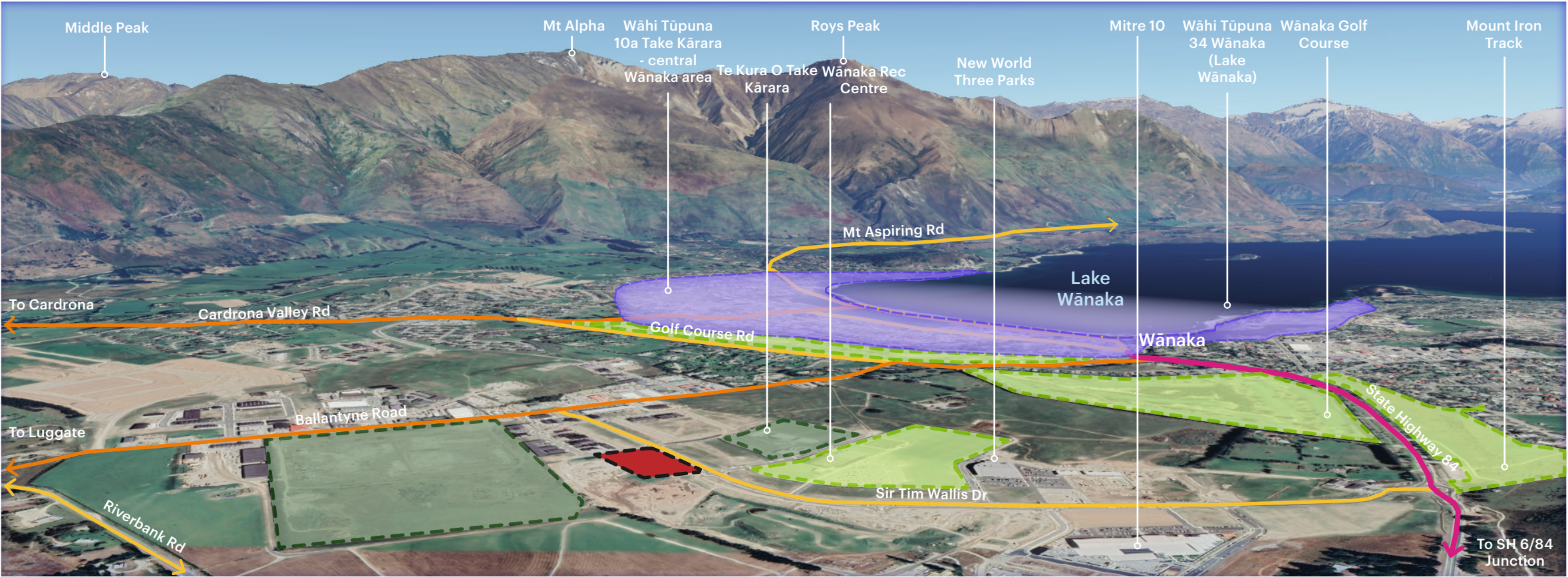
Key Plan: NTS



Landscape Context Aerial View - Looking South



Key Plan: NTS



Landscape Context Aerial View - Looking South West





# Planning Context

## Legend



Site

### Proposed District Plan Zoning:



Business Mixed Use



Community Purposes



Three Parks Business



Lower Density Suburban Residential



Medium Density Residential



High Density Residential



Active Sports and Recreation



General Industrial and Service



Large Lot Residential A



Wānaka Town Centre



Rural Lifestyle



Rural



Water

### Other:



Parks: Open Spaces



School



Potential future multi-use green space



Mt Iron



Road connectivity

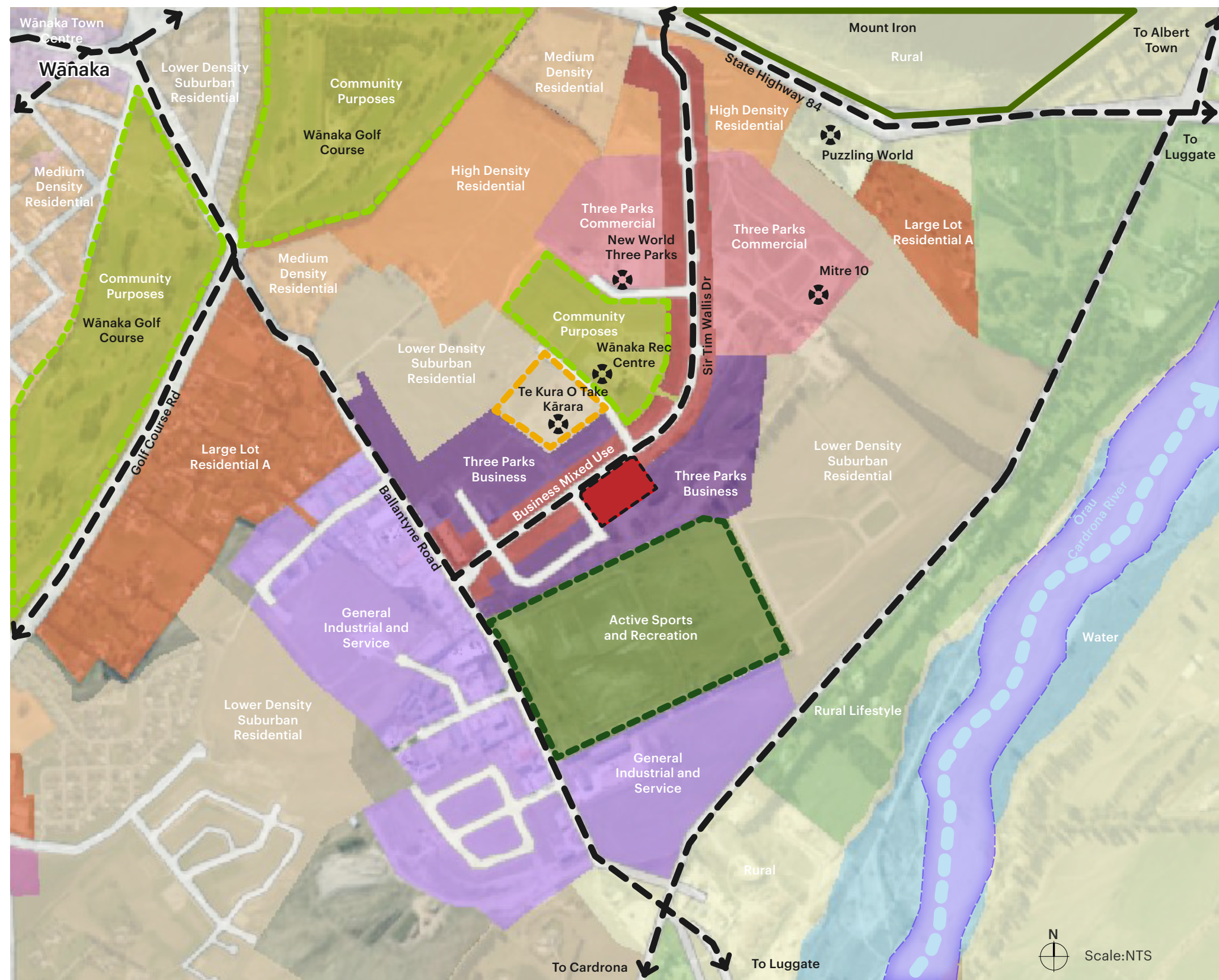


Rivers



Wāhi Tūpuna 11 Ōrau (Cardrona River)

Landscape PDP Zoning Plan

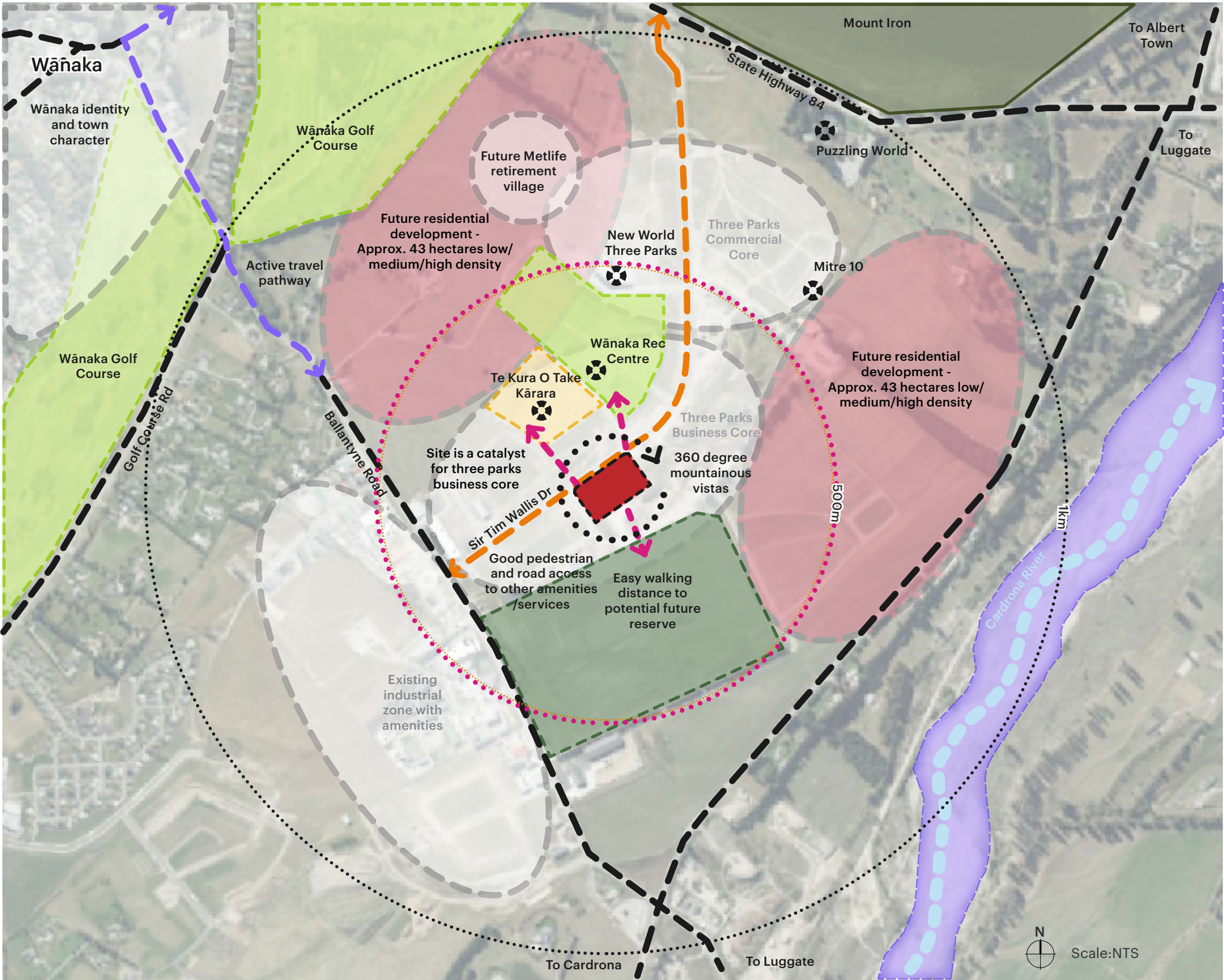






# Opportunities and Constraints

- Legend**
- Site
  - Rivers
  - Wāhi Tūpuna 11 Ōrau (Cardrona River)
  - Parks: Open Spaces
  - Potential future multi-use green space
  - School
  - Mt Iron
  - Road connectivity
  - Key pedestrian links
  - Active Travel Routes
  - Spine Road to Three Parks Urban Area
  - Residential Zoning/Character
  - Other Zoning/Character



Landscape Opportunities and Constraints Plan - Wider context

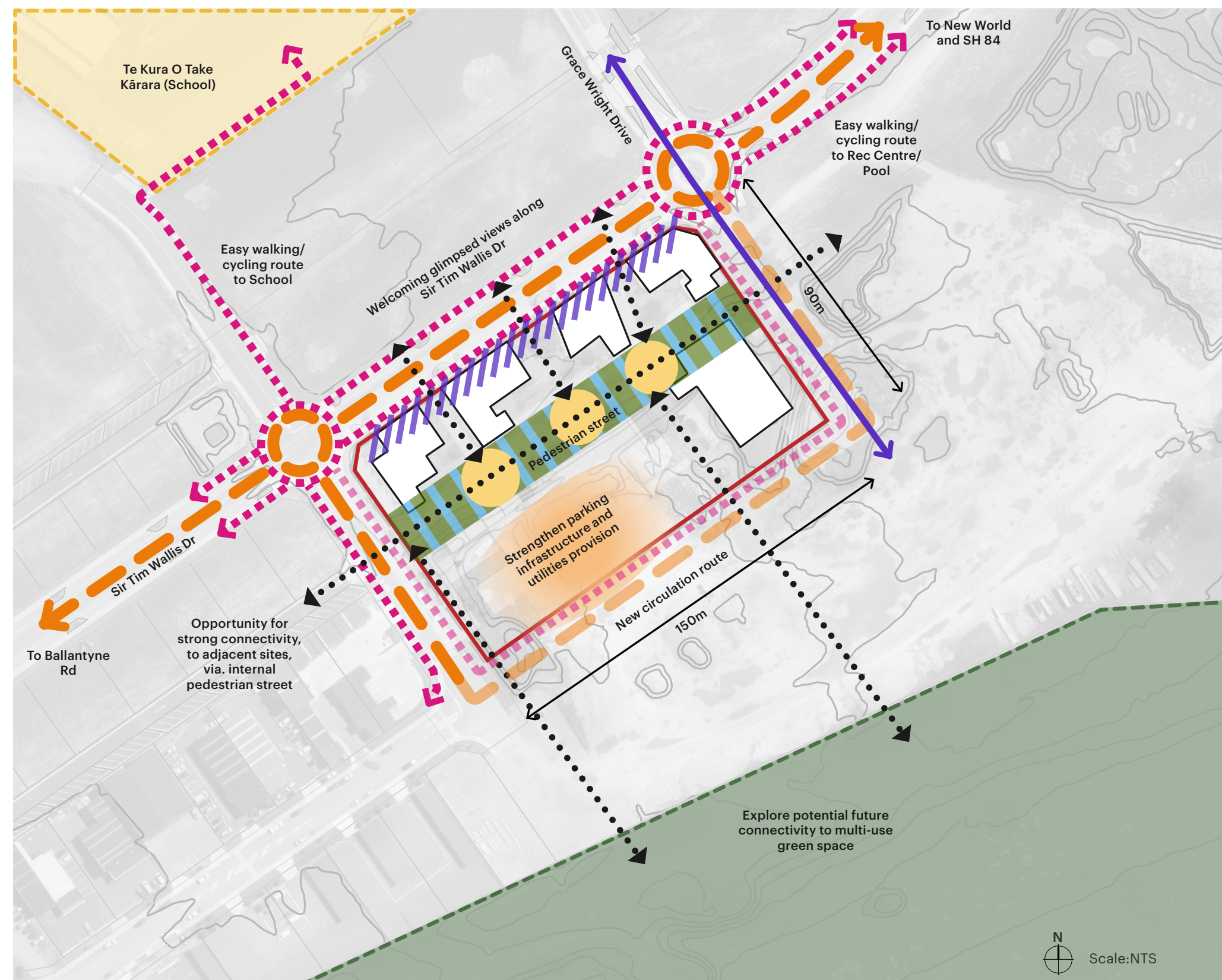


# Opportunities and Constraints

## Legend

-  Site - 1.316 hectares
-  Reinforce Spine Road to Three Parks Urban Area
-  Active commercial frontage - Create permeable interface, welcoming users into the site
-  Urban pathway - Opportunity to enhance future urban route along Grace Wright Drive
-  Central pedestrian street - Promote the use of water and green infrastructure including; bioswales/rain-gardens/storm-water retention/native planting/local identity/regenerative treatments
-  Opportunities for connectivity - views and access
-  Key pedestrian/cycle connections
-  Key Nodes - vibrant active public spaces
-  Parks: Open Spaces
-  Potential future multi-use green space
-  School

Landscape Opportunities and Constraints Plan





# Design Concept





# Narrative Link to te mana o te wai

## The Story of Rakaihautū

Rakaihautū was the captain of the star waka ‘Uruao’ (one of the great ocean-going, voyaging canoes). The journey of the Uruao originated in the eastern Pacific islands.

The journey of Rakaihautū is remembered through his great feats, the use of his kō (digging implement called “Tū Whakaroria”) and ‘kā puna karikari o Rakaihautū’ (the digging of the great fresh water reservoirs).

Rakaihautū is renowned for digging and naming nearly all the significant fresh water reservoirs and principal mountains in the South Island, including the inland lakes; Takapō, Ōhou, Hāwea, Wānaka, and Whakatipu-wai-māori.

Rakaihautū dug three initial pools that were to give him a sign as to what the South Island had in store for them. In these pools, or puna, he saw:

**He Puna Waimarie  
(Pools of bounty)**

**He Puna Hauaitu  
(Pools of Freezing Cold)**

**He Puna Karikari  
(Pools Dug by the Hand of Man)**

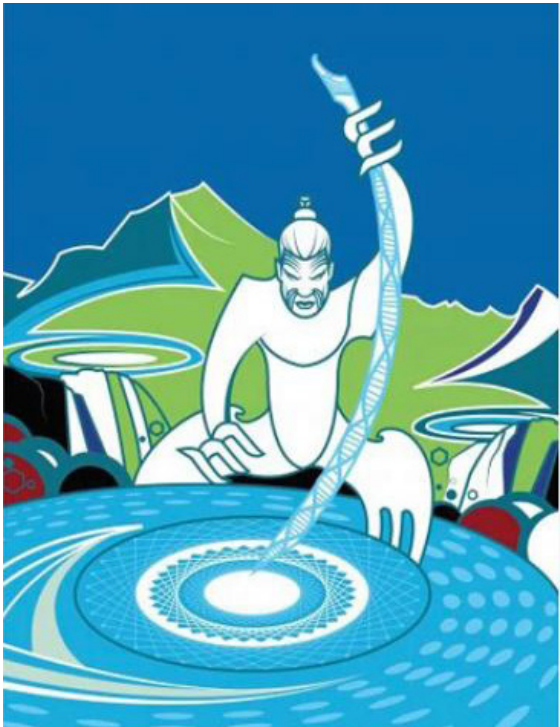


Image by: Rangimarie Parata Takurua

These were, in effect, prophecies foretelling that the Waitaha people would encounter waterways full of food for the people, lakes that would be freezing beyond all belief – the glacial pools, and the lakes excavated by man himself.

According to Kāi Tahu tradition nearly every lake in the South Island is a product of the shovel of Rakaihautū and they are poetically known as Kā Puna Karikari o Rakaihautū (a collective name for all the lakes along the Southern Alps and in Fiordland).

The lakes are the source of the South Island’s freshwater and the traditions link to the earliest ancestors discovering and naming these great sources of pure water.

(Adapted from Ellison, Te Mana o te Wai)

## The fundamental importance of Water

Water is important in Māori culture and the story of Rakaihautū highlights this. Important water sources local to the site include:

### Ōrau

Ōrau (Cardrona River) was a traditional ara tawhito (travel route) linking Whakatipu Waimāori (Lake Wakatipu) with lakes Wānaka and Hāwea. During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Ngāi Tahu kaumātua recorded Ōrau as a kāinga mahinga kai (food-gathering place) where tuna (eels), pora (‘Māori turnip’) and weka were gathered.

### Mata au

Mata au (the Clutha River) flows from Lake Wānaka in a south-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. The river itself was an important trail, providing direct access into lakes Wānaka, Hāwea and Whakatipu Waimāori (Lake Wakatipu) from coastal Otago.

### Wānaka

Wānaka (Lake 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. Through these pūrakau (stories), Wānaka holds a deep spiritual significance both traditionally and for Kāi Tahu at present. It was also a wāhi mahika kai rich with tuna (eel) which were caught, preserved, and transported back to the kāika nohoaka of coastal Otago.

### Wai māori (freshwater/mineral water)

For Māori reverence for mountains is an important belief, often personified, representing foundational figures in the annals (records) of iwi or hapū. The rain, hail and snow that falls on these mountains is of the purest form of moisture, associated with mountains that carry such mana, the rivers and streams descending to the lakes being of a wai tapu (sacred) nature, carrying a special force, an intact mauri. (lifeforce)





# Kā Uru / Core Values

## Core Values

The core values of mana, whakapapa, mauri and tapu are the foundational starting point in which, more site specific, mana whenua cultural values are developed:



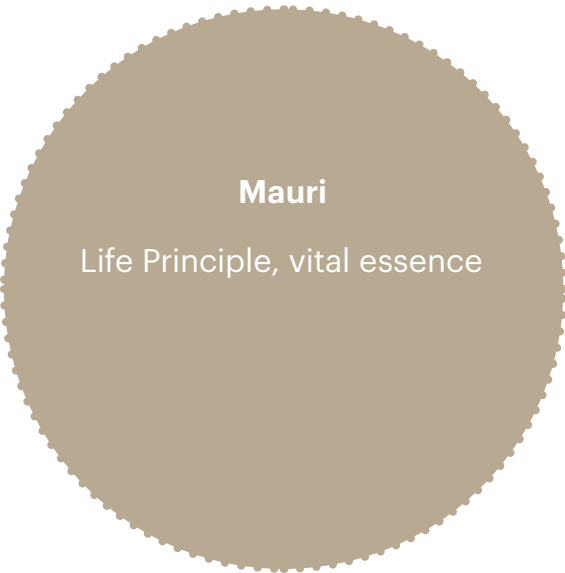
- Mana whenua hold authority within their region.
- Use of Māori knowledge and reflections of Māori identity is lead and approved by Mana Whenua to ensure all cultural material is correctly represented and proceeds with the approval of Mana Whenua.
- Implementing consultative engagement and reciprocal relationships increases the mana of the project, relationship, and outcome.



- Mana whenua names, places and stories are celebrated to enhance sense of place and identity.
- Mana whenua consultation and research on the use of correct ancestral names, including macrons.
- Recognition of traditional place names through signage and wayfinding.
- Use of appropriate names and their provenance to inform design processes.



- Mana whenua will identify and lead the appropriate procedures and protocols regarding things tapu such as wahi tapu sacred sites, archaeological.



- Mana Whenua acknowledge the existence of mauri, an active phenomenon within all things. This sustaining spiritual source plays an integral part in developing process and projects.

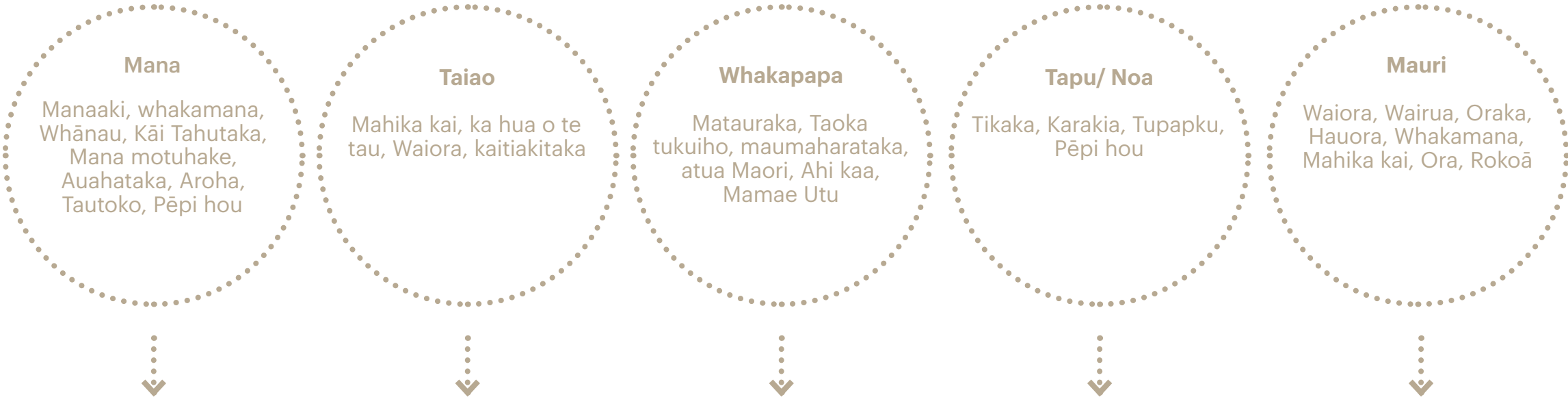




# Kā Uru / Design principles

## Mana Whenua Cultural Values

A further set of mana whenua cultural values have been developed during a workshop with a panel of mana whenua representatives, which utilise a cultural values-based system to understand the significance of place, whakapapa (genealogy) and the projects’ wider context.



## Design Principles

The development of the design principles is intrinsically aligned to the cultural narrative of the wider landscape and the four core values of mana, whakapapa, mauri and tapu, combined with values and ideas derived for the site at Wānaka, during a ‘values workshop’ with mana whenua.

- |   |   |  |   |   |
|---|---|--|---|---|
| <p>To elevate and inspire visitors by:</p> <ul style="list-style-type: none"><li>• Having an inspirational and uplifting environment that is inclusive, Uplifting, colour use, lighting, sculpture, art, storytelling,</li><li>• Using a variety of scales, low lying through to tall height, flexible space, view shafts,</li><li>• Creating gathering places for community, interactive, hospitality, market access, accessibility, social spaces, pop up retail spaces</li></ul> | <p>To work with best practice to ensure that the environment is considered and cared for by:</p> <ul style="list-style-type: none"><li>• Considering birdlife and biodiversity.</li><li>• Using aspects of biophilic design, thriving green planting, seasonal planting, appropriate plants for climate, layered planting,</li><li>• Intergrating furniture into the landscape</li><li>• Roof use, offsetting building and planting, balcony use, climbers’ green grooves and solar panels.</li></ul> | <p>Making the space to learn new stories of place and wellbeing by:</p> <ul style="list-style-type: none"><li>• Embedding a strong sense of the history of the area that expresses mana whenua stories and values.</li><li>• Understanding the significance of the whakaapa of the Wanaka creation stories so we can learn from them and the values that they hold.</li><li>• Providing planting and features that can educate on wellbeing.</li></ul> | <p>Consider cultural needs and cultural practice by:</p> <ul style="list-style-type: none"><li>• Using plants for cultural practice.</li><li>• Flow of the space to consider tikaka (customs)and cultural needs.</li><li>• Considering view shafts to important parts of landscape.</li><li>• Providing access to water features to whakanoa (spiritual cleansing) when leaving the area.</li></ul> | <p>To enhance and uplift visitors’ experience and wellbeing by:</p> <ul style="list-style-type: none"><li>• Creating tranquil pockets that provide for visitor recuperation, wellness and health, including sensory experiences such as water features, smell and sound features.</li><li>• Considering connectivity and flow through the spaces, including cycling and active travel.</li><li>• Using local resources and materials.</li></ul> |
|---|---|--|---|---|





# ‘Waiohiki Way’

## Naming of the central pedestrian street within the site

### Wai

- 1.(personal noun)who? whom?
- 2.(noun)water, liquid, juice.

The kupu (word) wai is interchangeably used in Te Reo Māori for both water and as an identifier for oneself and other humans. Humans requiring water for their health and in turn the essence of their identity.

In the Wānaka area, rain, hail and snow that falls on the mountains is the purest form of moisture. The water is associated with revered mountains that carry mana (spirit), the rivers and streams descending to the lakes is considered tapu (sacred) in nature, carrying a special force, an intact mauri (life force).

Te Mana o te Wai is a concept that refers to the fundamental importance of water and recognises that protecting the health of freshwater protects the health and well-being of the wider environment. It protects the mauri of the wai. Te Mana o te Wai is about restoring and preserving the balance between the water, the wider environment, and the community.

Te Mana o te Wai is Aotearoa’s world leading policy framework for governing the management of freshwater systems.

### Ora

- 1.(verb)to be alive, well, safe, cured, recovered, healthy, fit, healed.
- 2.(verb)to survive, escape
- 3.(verb)to be satisfied with food, satiated, replete.
- 4.(verb)to recover, revive.
- 5.(modifier)healthy, fit, well, alive - in a state of wellbeing or just being alive.
- 6.(noun)life, health, vitality.

Ora is the Te Reo Māori term for general health and vitality.

### Way

- (noun)
- 1. a method, style, or manner of doing something; an optional or alternative form of action.
- 2. a road, track, or path for travelling along.



# Landscape Design Concept

## Design Approach

Recognising the importance of water in both the wider context of the site and the local cultural narrative, the landscape design takes inspiration from the natural form of the neighbouring braided river Ōrau (Cardrona River), seeking to mirror the same meandering form and to create the feeling of a fluid landscape.

The design approach also draws upon the narrative of Ara Tawhito (River travel) and the ways in which Kāi Tahu travelled and utilised the river for traditional lifeways associated with Mahika kai (the traditional value of food resources and their ecosystems) and Kai hau kai (Cultural exchange often related to food and resources).

The river-like flow of the space is intersected with 'splashes' of activity, resonating energy from key nodes, like ripples, oscillating from a skimming stone. These nodes of activity include story telling elements, pocket parks, outdoor dining areas, learning spaces and places for reflection, all intertwined along the central vein of the development, 'Waiora Way'.



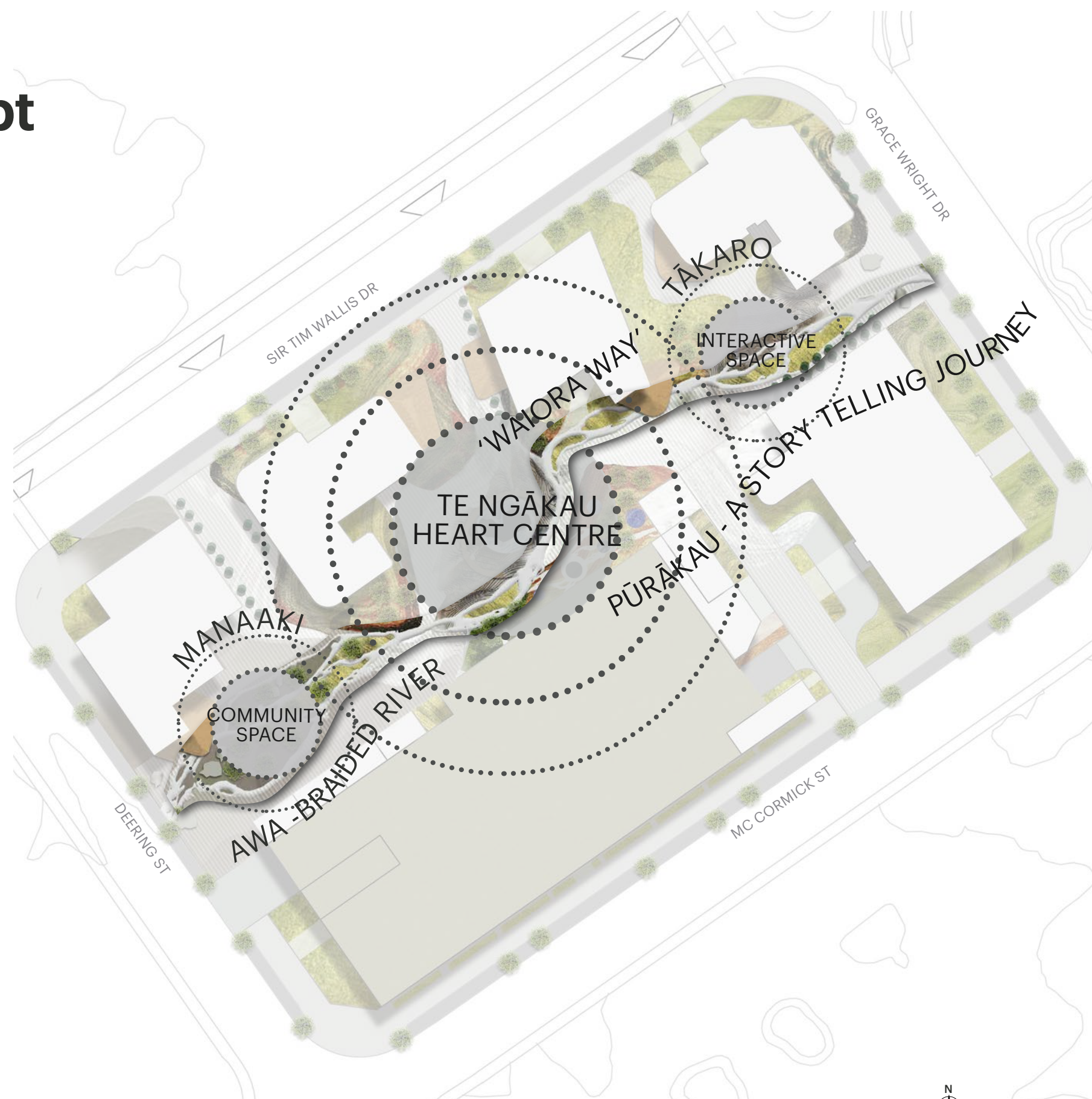
The braided river form inspires materials and fluidity of the landscape design



Splashes and ripples from skimming stones, inspired nodes of active space within the landscape design



Aerial image of Ōrau / Cardrona River. The river formation is recreated in the ground plain of the landscape design.



Concept Design



Scale 1:750 @ A3





# Landscape Concept Masterplan







# Masterplan

**Waiora Way**

Waiora Way design project provides a unique opportunity to develop a block-wide urban strategy that generates positive synergies for tenants and will set a high benchmark for the surrounding Three Parks commercial development.

The resulting vision is for a vibrant urban realm precinct with pedestrian laneways, public spaces, attractive landscaping, and outdoor eating areas that will greatly enhance the wellbeing and character of the local community.

The site will eventually be home to an inspirational series of health facilities designed to serve the growing inland population around Wānaka.

Mana Ahurea have been engaged to represent mana whenua in this shared takiwā (territory) project as a design partner for the urban realm design.





Illustrative Concept Masterplan



Legend

- a Tomokaka - Entry Threshold (Touchstone boulder)
  - b Mass tree pits with formal tree planting and understorey tables/seating
  - c Planted gravel 'islands'
  - d 'River' feature paving (Blue stone schist)
  - e Feature furniture (Reflection pools/puna)
  - f Tiered steps with integrated seating
  - g Large sculptural centre piece (celebrating wind/sound)
  - h Ramped boardwalk
  - i Cascade water feature
  - j Bridge/boardwalk
  - k Round seating
  - l Informal tiered boulder seating
  - m 'Floating' deck/terrace
  - n Avenue trees in hard paving
  - o Vertical vegetated rain chain wall suspended from building
  - p Large interactive sculpture
  - q Artificial amenity lawn
  - r Tomokaka - Entry Threshold (Archway)
  - s Planting integrated into paving
  - t Informal scattered boulders
- For hard surfacing - refer to hardscape strategy
- For softscape - refer to softscape strategy



Indicative Precedent Images



Manaaki – Community Space for Events/Markets with seating opportunities



Tākaro – Interactive space for fun and learning / Te Ngākau – Heart centre - Open space for performance, meeting, education.



Te Ngākau – Heart centre - Stepped/tiered seating



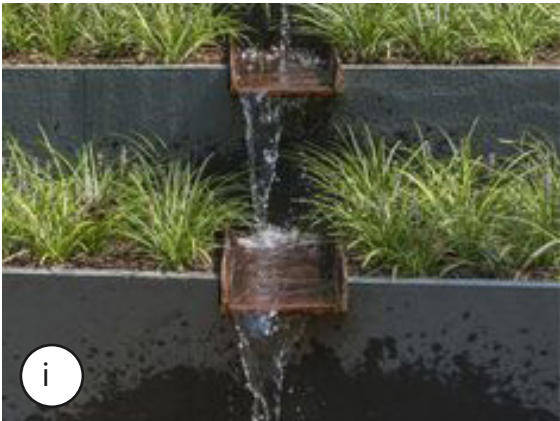
Site-wide - Meandering paved ‘river’ formed from blue stone schist



Site-wide - Planted gravel ‘islands’ with grasses and boulders



Site-wide - Planted gravel ‘islands’ with grasses and boulders



Te Ngākau – Heart centre - Cascade water feature



Site-wide - Informal tiered boulder seating and landscaped mounds



Site-wide - Informal scattered boulders