



Appendix

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Powerhouse Fast-track Application

Cultural Strategy



Prepared by Tāke Tuia

Darren Rewi
Mana Whenua Liaison

15 December 2025

Restoring the Reserve - Powerhouse to Peak Cable Cars & Fernhill Heights Development

Statement of Qualification of Darren Rewi

Introduction

[1] My name is Darren Lee Rewi born 4th June 1963 in Waihopai Invercargill and I have lived in Tahuna/ Queenstown for 33 years. I am Mana whenua to this area as I am a descendant of Waitaha, Te Rapuwai, Kati mamoe, Huirapa, Kai Te Mohene, Kai te Pahi and Kai Tahu.

[2] I descend from Rakaihautu and follow the line of descent that includes Hotu mamoe (Ancestor of Ngati Mamoe) and through that line to the great Waitaha/ Ngati Mamoe Chief Nukutauraro and onto Te Rakitauneke and then Tutemakohu. This is important as it is my whakapapa into the Whakatipu and Wanaka takiwa.

[3] I also descend from Paikea to Tahu Potiki (Ancestor of Kai Tahu) and descend to the marriage of Irakehu and Rakawahakakura and then onto the important ancestor Maruhoua from who descend Kati Kuri and Te Ruahikihiki. That also descends to the union of both my ancestors Te Pahi (Otakou Tipuna) and Hakuiao and the three Kai Tahu Rangatira, Karetai / Tuhawaiki and Te Waewae, from which descends the Te Au line. My poua (Grandfather) was George Te Au previously Upoko Ariki of Murihiku until his passing.

[4] I am currently one of the Ngai Tahu ki Murihiku mandated Representative on the Otago Regional Council Upper Lakes Fresh Water Management Group. In 2024 I became a Ngai Tahu approved commissioner after successfully completing the “Making Good Decisions RMA course” My previous roles have been the Ngai Tahu Mandated Representative on the Environment Southland & Ngai Tahu Regional Forum. I have had previous mandated roles including a term as the Ngai Tahu Species Recovery Group Rep for the Whio/ Blue Duck. I was also the mandated Ngai Tahu ki Murihiku Rep on the DOC Jobs for Nature Regional Commission. I was previously an executive member on the Oraka Aparima Runanga based in Riverton.

[5] I am a ministerial appointee on to the National board of Herenga Nuku the Outdoor Access Commission and also a Cultural Advisor to Te Araroa Trails Trust.

[6] Included is my LinkedIn address which outlines a lot of my qualifications and since 2020 I have run my own company Take Tuia which supports organisations with Cultural support, Cultural capability, Cultural Training and Treaty of Waitangi support. I have had multiple roles as a mandated Ngai Tahu representative, was previously on the executive at Oraka Aparima Runaka. I recently finished as the RMA Advisor for Aukaha (Ngai Tahu Otakou based RMA entity) employed by Hokonui Runanga.

[7] I am the founder and current Chair of Mana Tahuna Charitable Trust a kaupapa Maori Trust (we are not Mana whenua mandated organisation) that provides support for all Maori, Pacifica, Immigrant and vulnerable people. We created a Rangatahi (Youth) hub and have been the lead in the Replanting and Restoration of the Lake Hayes (Waiwhakaata). I was a Mayoral appointee to the Chair of the Welcoming Communities Advisory group and the vice chair of the Arts Culture and Heritage Advisory Group. Both strategies endorsed by Ngai Tahu.

Restoring the Reserve - Powerhouse to Peak Cable Cars & Fernhill Heights Development

Re Bowen Peak Ltd Maori Engagement Report:

To Guy Hingston
Bowen Peak Ltd

Thank you for allowing me to access and review the correspondence to date and your engagement with both hapu and Iwi. It was nice to come together and understand you and your family's vision for Bowen Peak.

It was great to understand the Intergenerational vision that you have always had for yourself and your whanau to go on this journey with Iwi, Hapu and whanau. The legacy that you wish to leave that will ensure that the wero, the challenge, the responsibility of partnering with mana whenua and Ka Runaka will pass down to your sons and hopefully the seeds you and you sons sow will be picked up by the mokopuna of your whanau and that of mana whenua. The honouring of your vision will be bringing them together to walk with you to start that relationship with mihi on the marae in the new year.

As in my feedback to you, it was great that you realised that you needed to engage with mana whenua but unfortunately it became obvious that this was an unknown area for you. Also, in your attempts to engage with mana whenua (hapu) and due to not understanding how the hapu landscape (**shared interest area**) comes together, you were given poor advice, which then further retarded your attempts to be open and transparent. It is not all your fault as it's my view that some groups that you went to for advice looked like they were taking the opportunity to be gatekeepers and potentially profit from owning that information space. Well done for trying to rectify the backlash, but again lack of understanding of the hapu landscape did not help to resolve or restore relationships.

The core of engagement with Maori, Iwi, Hapu and whanau is **whanaungatanga. (noun) relationship, kinship, sense of family connection. Te aka – maori Dictionary:** We as Maori manage this initially through Powhiri, Mihi Whakatau or Mihi. The process of coming together from strangers, unknown, to having the status of whanau (family). Once this connection is made, you your own whanau and Bowen Peak Ltd team come together as whanau with Hapu and then mana whenua. Once whanaungatanga is achieved it opens up huge possibilities through shared visions, values and outcomes. Everyone moves together as one, openly and transparently.

Leaning into the mistakes that have been made re engagement is the way forward. Mana whenua will be receptive to you acknowledging the mistakes and asking Iwi and hapu to help you restore credibility. My advice is that this is done face to face and not via letter. You as the rangatira for your whanau and Bowen Peak Ltd need to front this area and lead the way. (**Rangatiratanga**)

For Iwi, Hapu and whanau they will be wanting to understand whether you, your whanau and Bowen Peak Ltd have shared values. Will you have the same relationship for the whenua that they do? Is what you are wanting to do going to degrade the mountain or will you be able to uplift the mana of the area.

(**Kaitiakitanga**) Will you be a good guardian to the maunga, the whenua and the mauri, the connection that mana whenua have with Bowen Peak. Achieving whanaungatanga will allow you to get across your goals and your plans to achieve your goals. There is so much noise surrounding the previous fast track application that you will need to be able to korero in a safe space. There are many great elements to the revised application that you will need a calm safe space (marae) to be able to have that conversation with mana whenua. So you will need to go to them.

My advice is that as part of the korero with mana whenua, be open to co design. If mana whenua feel that they can add value to a project as part of whanaungatanga, rangatiratanga and kaitiakitanga then they will look to enable and empower the application. This becomes a powerful signal to stakeholders that mana whenua are supportive. The offerings may not end up being useful, but because you have trusted them enough to allow them to express their whakaaro (thoughts) it just strengthens the relationship.

Bowen Peak Ltd Mana whenua engagement strategy. November 2025.

Whanaungatanga/ Rangatiratanga/ Kaitiakitanga/ Manaakitanga

- **Shared Interest Area** - Identify and understand who Mana whenua in regard to Bowen Peak are.
- Who are the mandated representatives, Upoko and Kaumatua for the SIA?
- What is the role of **TRONT** (Te Runanga o Ngai Tahu) and are there other Maori stakeholders that need to be consulted?
- Organise powhiri/ mihi whakatau to come together.

What steps need to be taken.

Step 1	Step 2	Step 3	Step 4
Identify stakeholders and create opportunities to engage.	Identify opportunities to come together. Where and when. (marae + whose)	Agree on powhiri or Mihi whakatau. What is tikanga or protocol (kawa) for coming together.	Koha and costs understood and agreed.
Step 5	Step 6	Step 7	Step 8
Mihi whakatau - whanaungatanga. Share kai Sharing connections.	Whai korero Sharing aspirations and goals for the future.	Agree to work together/ support or agree to further talks.	Working together and sharing knowledge.
		Step 9	Step 10
		Agree on powhiri or Mihi whakatau. What is tikanga or protocol (kawa) for coming together.	Koha and costs understood and agreed.
Step 11	Step 12	Step 13	Step 14
Mihi whakatau - whanaungatanga. Share kai Sharing connections	Whai korero Sharing aspirations and goals for the future.	Agree to work together/ support or agree to further talks.	Working together and sharing knowledge

NB: Achieving step 8 means you are working in partnership, steps 9 and 10 are where you and Runaka take time to review, reset goals and keep moving forward. If you have built a great relationship/ partnership with manawhenua it is important to review goals achieved and celebrate. This can become a long-term partnership, but it is important to review and reset shared goals. Steps 5 to 10 become review cycles between Bowen Peak Ltd and Runaka.

Ehara taku toa I te toa takitahi, engari he toa takitini/ Our strength is not made from us alone. But made from many.

Nga mihi mahana na Darren Rewi; Take Tuia Ltd

