

HOMESTEAD BAY, QUEENSTOWN

Heritage and Archaeological Assessment
February 2023



Heritage and Archaeological Assessment for Homestead Bay, Queenstown

Commissioned by Hayley Mahon of John Edmonds & Associates on behalf of
RCL Henley Downs Limited

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Reviewed by Lucy King

Origin Consultants Ltd

9 February 2023

*Sluiced gully at Homestead Bay, 2023
(Origin Consultants).*

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Introduction

This heritage and archaeological assessment report has been prepared for John Edmonds & Associates on behalf of RCL Henley Downs Limited in conjunction with a proposed plan change to rezone and subdivide land near Homestead Bay, on the eastern bank of Lake Whakatipu.

The legal descriptions of the affected and potentially affected land parcels are:

- Lot 8 DP 443832
- Lot 12 DP 364700

The purpose of this assessment is:

- to identify the history and nature of any heritage and archaeological features and values that may be affected by the proposed plan change and subsequent development;
- to provide appropriate recommendations for the mitigation and management of any potential adverse effects on these features and values; and
- to provide information supporting an application for an Archaeological Authority under the Heritage New Zealand Pouhere Taonga Act 2014, if required.

The authors of this report are Lucy King, Heritage Consultant, and Jaime Grant, Archaeologist at Origin Consultants Ltd and a member of the New Zealand Archaeological Association.

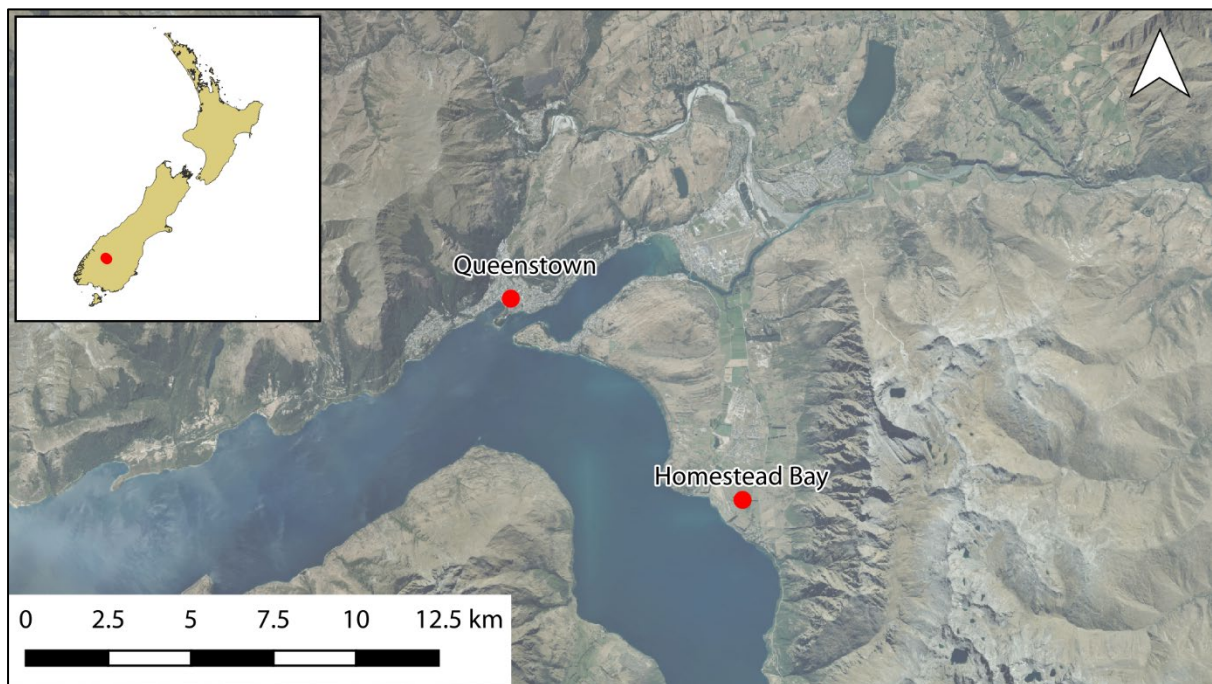


Figure 1. Map showing the location of the site at Homestead Bay relative to Queenstown.



Figure 2. Extent of affected land parcels highlighted in red.

Regulatory Framework

Resource Management Act 1991

The Resource Management Act 1991 (RMA 1991) requires territorial authorities to manage the use, development, and protection of natural and physical resources in a way that provides for the wellbeing of today's communities while safeguarding the options of future generations. The protection of historic heritage from inappropriate subdivision, use, and development is identified as a matter of national importance (section 6(f)).

'Historic heritage' is defined as those natural and physical resources that contribute to an understanding and appreciation of New Zealand's history and cultures, derived from archaeological, architectural, cultural, historic, scientific, or technological qualities.

Historic heritage includes:

- historic sites, structures, places, and areas;
- archaeological sites;
- sites of significance to Māori, including wahi tapu;
- surroundings associated with the natural and physical resources (section 2).

These categories are not mutually exclusive and some archaeological sites may include above ground structures or may also be places that are of significance to Māori.

Where resource consent is required for any activity the assessment of environmental effects is required to address cultural and historic heritage matters, and the actual and potential effects on these (schedule 4 of the RMA 1991 and the District Plan assessment criteria).

Heritage New Zealand Pouhere Taonga Act 2014

The HNZPTA 2014 creates an offence for any person to destroy, damage, or modify the whole or any part of an archaeological site without the prior authority of Heritage New Zealand Pouhere Taonga (HNZPT). An archaeological site is defined as:

Any place in New Zealand, including any building or structure (or part of a building or structure), that –

- a. was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel where the wreck occurred before 1900; and*
- b. provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand; and*
- c. includes a site for which a declaration is made under section 43(1).*

Any person who intends to carry out work that may modify or destroy an archaeological site, must first obtain an authority from HNZPT. This is the case regardless of whether the land on which the site is located is a designated historic place, or the activity is permitted under the District or Regional Plan or a resource or building consent has been granted.

An authority application must be accompanied by:

- A legal description of the land or a description sufficient to identify the land to which the application relates;
- The name of the landowner and proof of consent, if the owner has consented to the proposed activity;
- A description of each archaeological site to which the application relates and the location of each site;
- A description of the activity for which the authority is sought;
- A description of how the proposed activity will modify or destroy each archaeological site; and
- An assessment of:
 - the archaeological, Māori, and other relevant values of the archaeological site in the detail that is appropriate to the scale and significance of the proposed activity and the proposed modification or destruction of the archaeological site; and
 - the effect of the proposed activity on those values; and
 - a statement as to whether consultation with tangata whenua, the owner of the relevant land (if the applicant is not the owner), or any other person likely to be affected has taken place, with details of the consultation, including the names of the parties and the tenor of the views expressed; or has not taken place, with the reasons why consultation has not occurred.

HNZPT must accept or decline the application for an archaeological authority within 20 working days. There is no fee for this application. HNZPT may attach special conditions to a granted authority, which will usually include the need to monitor earthworks or other potential disturbances on the site, the recording of any pre-1900 buildings or structures (if present), and the preparation of an interim and a final report for HNZPT which sets out the findings of the archaeologist on site.

Section 46(5) allows an applicant to provide the same information to HNZPT as that provided for resource consent applications under the RMA 1991 but must ensure that the information required for an authority application is provided.

Methodology

This assessment was carried out using desk-top research methods and included a site visit to assess any current site features.

The desk-top assessment consulted several historic sources to try to establish and clarify the historical development and chronology of the site. These included:

- Online and physical archives, including PapersPast and reports held by Heritage New Zealand.
- NZAA site records (via ArchSite), to identify the details of any previously recorded archaeological sites in the vicinity of the site.

- Historic survey plans (via Premise) and historic aerial photographs (via Retrolens).
- Modern aerial photographs (via Google Maps, Google Earth, and LINZ Data Service).
- Use of a drone to inspect the site for heritage or archaeological features.

A site visit was undertaken to make a visual assessment which included an appraisal of the environs of the site. This visual assessment was supported by digital photographs taken on foot and by drone that recorded features of the site. The site visit was completed on 19 January 2023 by Jaime Grant.

Constraints and Limitations

The key constraints and limitations on the archaeological assessment for Homestead Bay are considered to be:

- Reasonable time and budget constraints meant that the assessment only involved limited desk-based research and a visual inspection of the site. No targeted intrusive investigations like test pitting were able to be undertaken.
- No images have been able to be located that clearly show the site prior to 1900.
- Cultural values have not been identified and no recommendations have been provided on the mitigation of potential effects on cultural values.

Physical Environment or Setting

The site is located between the shore of Lake Whakatipu and State Highway 6, south of the Jack's Point and Hanley's Farm subdivisions and north of Lakeside Estate. The site is situated on a relatively flat glacial plain, the Remarkables to the east and Lake Whakatipu to the west. The site consists mainly of large open fields used for agriculture and several small creeks that run into the lake. Historically, the site was the focus of pastoral farming activity, mostly catering to the large numbers of sheep in the area. The NZONE Skydive centre building and carpark are located in the northern extent of the site. Access is via a gravel road that crosses the site heading towards the lake.



Figure 3. Aerial view facing north.



Figure 4. Aerial view facing east.



Figure 5. Aerial view facing south.



Figure 6. Aerial view facing west.

Site Background

Historical Context

The earliest human occupation of the South Island and Otago region is considered to be by Polynesian settlers dating from around 1280AD who quickly spread across the region, developing different types of settlement sites dependent on the available local resources and environmental conditions.¹ These included settled village sites along the coast adjacent to rich and sustained food resources such as seals and moa; seasonal inland sites for collecting stone resources and hunting; and comparable seasonal coastal sites for 'fishing and moa processing.'² Much of the forest along the coastal region was gradually reduced in extent; there were changes in patterns of hunting and fishing; and increasing use of smaller, more mobile occupation sites by the 16th and 17th centuries.³

The importance of Lake Whakatipu and the wider area as a place to gather food and other resources is identified in the oral histories of the area. Schedule 75 of the Ngāi Tahu Claims Settlement Act 1998 outlines some of the Māori history of the lake and Whakatipu basin:⁴

The name 'Whakatipu-wai-māori' originates from the earliest expedition of discovery made many generations ago by the tupuna Rakaihautu and his party of the Uruao waka. Rakaihautu is traditionally credited with creating the great waterways of the interior of the island with his famous ko (a tool similar to a spade), known as Tu Whakaroria renamed Tuhiraki at the conclusion of the expedition.

...

Whakatipu-wai-māori once supported nohoanga and villages which were the seasonal destinations of Otago and Murihiku (Southland) whānau and hapū for many generations, exercising ahi kā and accessing

¹ Janet M Wilmshurst et al., "Dating the Late Prehistoric Dispersal of Polynesians to New Zealand Using the Commensal Pacific Rat," *Proceedings of the National Academy of Sciences* 105, no. 22 (June 2008): 7676–80.

² Jill Hamel, *The Archaeology of Otago* (Department of Conservation, 2001).

³ Hamel.

⁴ *Statutory Acknowledgement for Whakatipu-Wai-Māori (Lake Wakatipu)* (Schedule 75, 1998).

mahinga kai and providing a route to access the treasured pounamu located beyond the head of the lake. Strategic marriages between hapū strengthened the kupenga (net) of whakapapa and thus rights to use the resources of the lake. It is because of these patterns of activity that the lake continues to be important to rūnanga located in Murihiku, Otago and beyond. These rūnanga carry the responsibilities of kaitiaki in relation to the Area, and are represented by the tribal structure, Te Rūnanga o Ngāi Tahu.

The lake also supported permanent settlements, such as the kaika (village) Tahuna near present-day Queenstown, Te Kirikiri Pā, located where the Queenstown gardens are found today, a Ngāti Mamoe kaika near the Kawarau Falls called Ō Te Roto, and another called Takerehaka near Kingston. The Ngāti Mamoe chief Tu Wiri Roa had a daughter, Haki Te Kura, who is remembered for her feat of swimming across the lake from Tahuna, a distance of some three kilometres.

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 lake, the relationship of people with the lake 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.

A key attraction of the lake was the access it provided to seasonal campsites and the pounamu located at the head of the lake at the Dart and Routeburn River catchments, from which countless generations gathered inaka and koko-takiwai pounamu and transported it back to coastal settlements for fashioning into tools, ornaments, and weapons.

...

Waka and mōkihi were the key modes of transport for the pounamu trade, travelling the length and breadth of Whakatipu-wai-māori. Thus, there were numerous tauranga waka (landing places) on the lake and the islands upon it (Matau and Wāwāhi-waka). 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 lake. The lake 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 continue to be held by whānau and hapū and are regarded as taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the roto (lake).

Whakatipu-wai-maori is an important source of freshwater, the lake itself being fed by hukawai (melt waters). These are waters with the highest level of purity and were accorded traditional classifications by Ngāi Tahu that recognised this value. Thus, it is a puna (spring) which sustains many ecosystems important to Ngāi Tahu. The mauri of Wakatipu-wai-māori represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whānui with the lake.

Anderson describes the occupation by different iwi of the interior of Otago in more detail:⁵

The traditions indicate that at the beginning of the 18th century, Waitaha and Ngāti Mamoe occupied settlements concentrated around the western lakes; Waitaha mainly at Ohau, Wanaka, Te Anau and Manapouri and Ngāti Mamoe in the Wakatipu district in particular. The conflicts between these groups, and within them, were turned into a three-way contest by the arrival of Ngāi Tahu. Waitaha, not as closely related to the other two groups as these were to each other, and seeming always to be victims rather than aggressors, were compelled to abandon the MacKenzie country and Wanaka by about 1720, and were driven from their last interior settlements in the south-west barely a generation later. Ngāti Mamoe, after the first Ngāi Tahu raids, retained a tenuous grip on Ohau and the Queenstown settlements, but by the mid-18th century seem to have retreated to areas south of Wakatipu. It is impossible to be more emphatic or precise about the course of events because of the uncertainties introduced by variations in the ascription of individuals to tribal groups, and of attributions of events to settlements. Moreover, given mobility in

⁵ A J Anderson, "Maori Settlement in the Interior of Southern New Zealand from the Early 18th to Late 19th Centuries A.D.," *Journal of the Polynesian Society* 91, no. 1 (1982): 53–80.

settlement patterns (below), the lack of a traditional encounter at any particular settlement need not mean that it had already been abandoned, only that it was empty when it came to the attention of a raiding party. But, despite these problems, it seems quite clear that Waitaha and Ngāti Mamoe had abandoned the interior as far south as Wakatipu by about 1780.

Based on previous assessments of the area and the known locations of archaeological sites, it is unlikely that the area around Homestead Bay was used intensively by Māori due to its distance from the lakes edge and the lack of natural shelter nearby. There are no archaeologically recorded Māori sites in the area, and previous archaeological reports have not identified any Māori presence in the local area.⁶ The extensive disruption from a number of industries to the wider area following European settlement would have likely removed many of the earlier traces of Māori use and occupation of the Wakatipu Basin. Therefore, the small number of recorded archaeological sites in the wider area are unlikely to accurately represent the extent of Kāi Tahu association within the Basin.

The Kā Huru Manu Atlas has no identified points of interest near the site. To the north, Nuku-o-Hakitekura (The Expanse of Hakitekura) is the Māori name for the Kelvin Peninsula on the shore of Whakatipu Waimāori (Lake Wakatipu). Ōterotu is the traditional Māori name for the Kaware Falls and is located at the outlet of Whakatipu Waimāori (Lake Wakatipu).

The first European explorer to reach the Whakatipu Basin was Nathaniel Chalmers in September 1853. He was guided by a Māori chief from Southland known as Reko. They travelled up the Mataura River, crossing the 'Natural Bridge' over the Kaware. He made it as far as Clutha at Lake Hawea, before becoming too ill to travel. They journeyed back to the coast using the rivers and a mokihi (flax raft).

By the end of the 1850s, European pastoralists had begun to stake out claims to various runs in the area, taking up depasturing licences. This initial settlement was quickly followed by the Otago gold rushes of the early 1860s, which brought large numbers of miners to the area.

Queenstown was initially established by William Gilbert Rees, a pastoralist, when he settled here in 1860. Rees established a vast sheep station, covering the areas now occupied by Queenstown, Fernhill, and Frankton. His first homestead was built at Queenstown Bay, approximately where Marine Parade now runs.⁷ The subsequent influx of miners into the area forced Rees to abandon his homestead station in Queenstown Bay and the government stripped him of his pre-emptive right to the land. This precipitated his move to Kaware Falls and the foundation of a homestead there. The earliest evidence of Rees and his family living at Kaware Falls comes in a newspaper announcement of the birth 'at the Fall, Kaware' of one of the family's daughters in December 1863.⁸

The land at Homestead Bay was originally part of Run 331 (Figure 7), known as the Staircase Run, which ran along the eastern bank of Lake Whakatipu. Run 331 was initially applied for in 1859 by D. and A. Cameron who had attempted to travel to the lake with a Māori guide known as 'Sandfly.' They made it as far as Wye Creek before turning back. After a shipment of sheep from Australia was lost, the run was subsequently transferred to John MacIntosh and Angus MacDonald, who quickly sold it to Rees and his partners.⁹ This run, combined with Run 345 (known as the Peninsula Run), Run 346, and Run 356 were part of Rees' original Falls Station. The vast size of the combined Runs required the construction of a new woolshed and associated buildings (Figure 8). A location on the lake shore, around 1km to the west of the Homestead Bay site, was selected. This spot would have allowed sheep to be mustered in from the surrounding flat, including the proposed site.

⁶ *Petchey 2001*

⁷ *Lake Wakatipu Mail*, 1873a

⁸ *Lake Wakatipu Mail* 1863

⁹ Beattie, 1979: 346

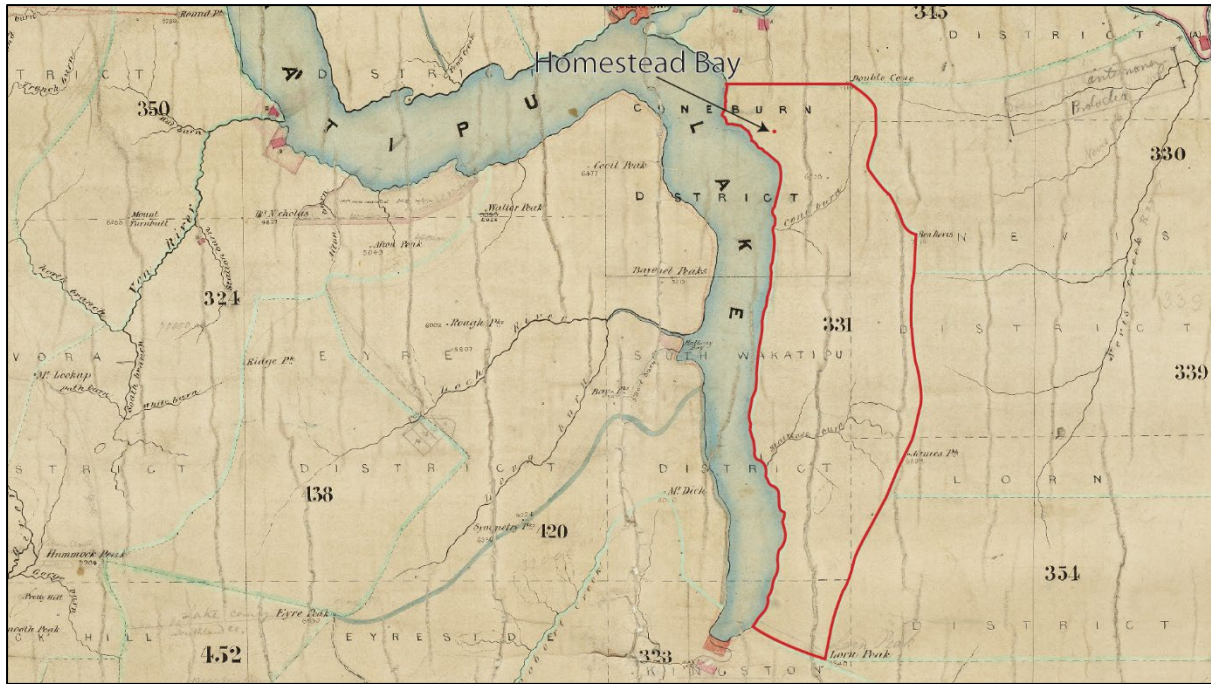


Figure 7. Map showing Run 331 in relation to the site (Run Map - Interior District, Otago - James McKerrow, Archives New Zealand (R10302728)).



Figure 8. Detail of 1866 topographical map showing the location of Rees' homestead at Woolshed Bay (SO 343, LINZ).

By 1866 the lease of Run 331 had been sold to Charles Crofton Boyes and Frank Campbell Boyes, the Boyes Bros, who then ran the station. Under the ownership of the Boyes Bros, the collection of runs was referred to as the 'Lake Runs.' After the Boyes Bros acquired the run, it reached its 19th century economical peak in the 1870s. However, from the late 1860s the Boyes Bros were suffering financially and took on additional partners. It was around this time that the station became officially known as the Kawarau Falls Station.¹⁰ In the following years, boundary adjustments and land sales gradually reducing the extent of the station. By 1886 the Boyes

¹⁰ *Lake Wakatipu Mail* 1873b

Bros had suffered increasing problems running the station, which saw the lease transferred to the NZ Mercantile and Loan Company.¹¹

The NZ Mercantile and Loan Company also suffered from a financial crisis and, in 1898, sold the struggling station to Daniel McBride, one of the earliest settlers in the Whakatipu Basin. When McBride took over the station it was run down and in poor condition. He made attempts to improve the station until his death in 1913 where the station passed onto his son John P. McBride. In the 1920s, the Station was purchased by Dickson Jardine.



Figure 9. The Kawarau Falls Station in 1925.¹²

¹¹ Adamson (2007).

¹² Darby Partners Ltd, "Coneburn Area Resource Study: Plan Change 44," October 2002.

During the depression of the 1920s and 1930s, the Public Works Department put many unemployed men to work on road building and maintenance, including the Queenstown-Kingston Road.¹³ Men working on the construction of the road were living at Lumberbox Camp, located close to the Devil's Staircase.¹⁴ There was little in the way of mechanisation, and most found themselves at the end a pick, shovel, or wheelbarrow.¹⁵ By July 1935, the Kingston-Queenstown Road was completed as far as the Devil's Staircase, and the completed section was being gravelled.¹⁶ Several gravel pits were operating in the vicinity of Homestead Bay to provide materials for the construction of the road connecting Queenstown and Kingston. It is likely that gravel taken from the nearby gullies was used to construct the Queenstown to Kingston Road, which was built during the 1930s. The Kingston-Queenstown Road formed an important transport connection to the Whakatipu Basin.¹⁷

Archaeological Context

Archaeological sites recorded on NZAA ArchSite

Though the area of Homestead Bay was part of the wider landscape used by Māori and European settlers travelling to and from the Queenstown area prior to 1900, there is only limited historic evidence to suggest that archaeological features would be present on site. The historic surveys of the area show no recorded occupation within the proposed area as it was primarily used for agriculture.

There are no archaeological sites recorded on NZAA ArchSite within the subject site (Figure 10). The details of sites recorded in the vicinity of the subject site are recorded in Table 1 below. There are no sites recorded on NZAA ArchSite between the site and Kingston.

No archaeological reports have been produced about the site at Homestead Bay, but several have been written about the neighbouring area. An archaeological assessment to the north of the site was produced by Peter Petchey in 2001. This report was undertaken for the Jack's Point housing development, and no archaeological or historic sites were identified.

Further archaeological work was undertaken to the north by Benjamin Teele in 2016. This was focused on the Hanley Downs residential development. This assessment involved a further investigation of the stations historic men's quarters building prior to its demolition.

An archaeological assessment was produced for the historic woolshed at Woolshed Bay, located 1km to the west of the subject site, by Benjamin Teele in 2020. This assessment investigated the historic woolshed at Woolshed Bay, which formed one of the centres of Rees' farming operation at Falls Station.

Several other archaeological reports have included Run 331 in their investigations, but no archaeological or historical sites have been identified within the proposed development area.

¹³ Carl Walrond, 'Roads' – Traffic on the roads, Te Ara -the Encyclopedia of New Zealand.

¹⁴ *Lake Wakatipu Mail*, "Kingston-Queenstown Road," 6 February 1934.

¹⁵ Carl Walrond, 'Roads' – Traffic on the roads, Te Ara -the Encyclopedia of New Zealand.

¹⁶ *Evening Star*, 5 July 1935, p. 8.

¹⁷ *Lake Wakatipu Mail*, "Kingston-Queenstown Road," 6 February 1934.

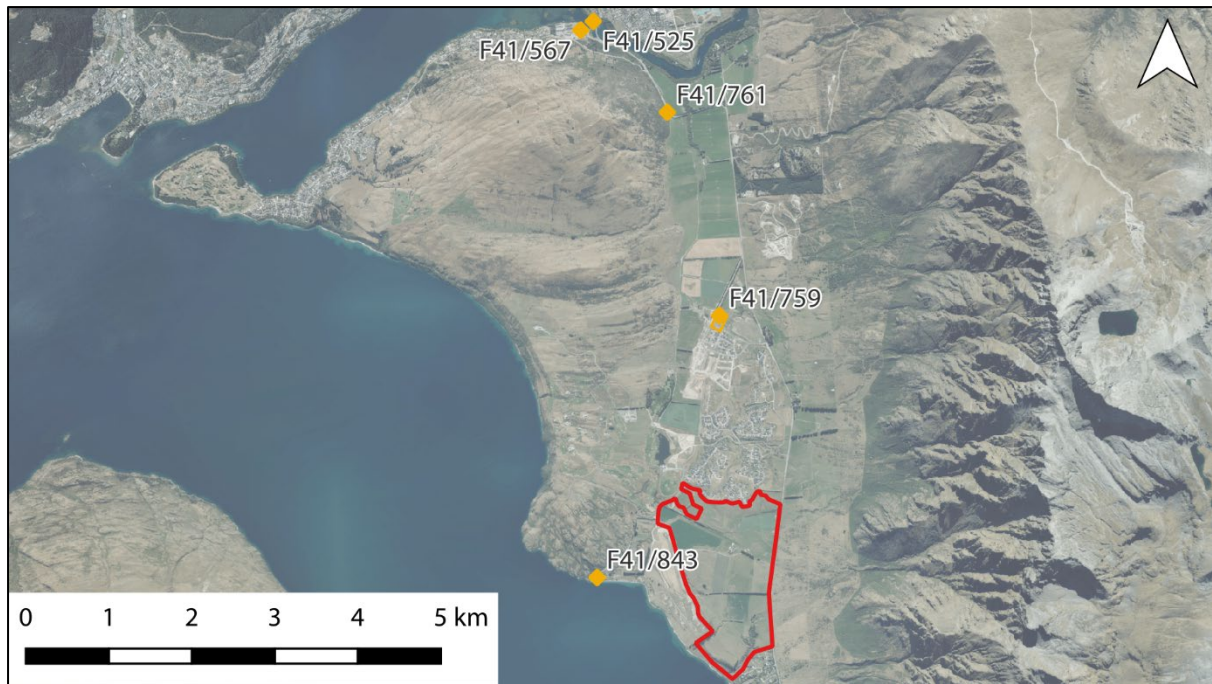


Figure 10. Map showing recorded archaeological sites nearby. Queenstown sites removed. Nb. There are no ArchSite records nearby to the south.

Table 1. Table of archaeological sites recorded on NZAA ArchSite in the vicinity of the site.

Site Number	Site Name	Site Type	Details
F41/843	Woolshed Bay	Agricultural/Pastoral	The site is the historic location of a woolshed and associated buildings including shearers quarters and bathhouse for the Kawarau Falls Station. The site was chosen due to its proximity to Lake Wakatipu, allowing goods to be shipped to and from the site via the lake. The remains of a timber jetty are still visible on the lake shore.
F41/759	Hanley Downs	Agricultural/Pastoral	Hanley Down stable building.
F41/761	Rees or Boyes Cottage	Historic – Domestic	Historic schist stone cottage.
F41/567	Kawarau Falls Station	Agricultural/Pastoral	Two stone buildings remain.
F41/525	Hallenstein's Mill	Flour Milling	Location of the original flour mill.

Site Visit

A site visit was conducted by Jaime Grant of Origin Consultants on 19 January 2023. This was undertaken to assess if there were potential archaeological or heritage features visible in the area and was undertaken early in the morning to avoid interfering with the NZONE Skydive facility.

The northern and central area of the site are large open flat areas used primarily for agricultural use (Figure 11). No signs of archaeological features could be identified through this area and due to the intensive agricultural use. Given the rural nature of the site and its historic use, it is unlikely that any features would have survived (Figure 12). There was no remaining evidence of the historic track seen in Figure 8.

The southern portion of the site contained two large gullies. These gullies were explored on foot and by drone to identify any archaeological features. The southernmost gully along the edge of the parcel shows signs of sluicing. The edges of the terrace have been cut in a way typically seen when they have been sluiced. It is likely that this was done at some point in the 20th century, likely related to the construction of the Kingston-Queenstown Road. There are no records suggesting these features are related to pre-1900 mining activity.



Figure 11. Facing east across the site towards SH6.



Figure 12. Facing north-east across the site.



Figure 13. Showing the northern gully.



Figure 14. Continuing along the northern gully.



Figure 15. The southern gully along the edge of the parcel boundary. Note the steep edges of the gully.



Figure 16. Continuing along the southern gully.

Heritage and Archaeological Values

Assessment Criteria

The heritage values of the site have been assessed with regard to whether there are any historic or archaeological sites, structures, or areas that contribute to an understanding and appreciation of New Zealand's history and culture, derived from archaeological, architectural, cultural, historic, scientific, or technological qualities. Where identified, archaeological sites have also been assessed with regard to their condition; rarity/uniqueness; contextual value; information potential; amenity; and cultural associations.

Summary

Research into the history of the site has confirmed its historic association with Rees, who had a substantial station along the eastern shore of Lake Whakatipu, and later pastoral use by the Boyes Bros and the McBride family. No physical remnants of these historic associations were identified as part of this assessment.

Early survey plans also indicated a section of track/road crossing through the centre of the subject site, now the fields beside the NZONE building (see Figure 8). There are no visible signs remaining; however, it is possible that some elements of the original road exist underground. Historic roads and trails are common throughout Otago and New Zealand and this track is indicative of the early transport routes being used by early settlers in the region. Remains of the road may reveal some information to do with their construction. However, this information is limited by the condition of the road and by how much of it still remains.

Two gullies were also identified during the site visit, with the southernmost gully showing evidence of sluicing along its banks. This gully has some contextual value due to its likely association with the construction of the Kingston-Queenstown Road during the Depression era and may have supplied gravel for the road. As a post-1900 feature, it is not considered to be an archaeological site under the definition in the HNZPT Act 2014.

Overall, the site has some intangible value associated with its connection to Rees' adjacent homestead at Woolshed Bay and some contextual value associated with the construction of the Kingston-Queenstown Road. These intangible values are not considered to be significant.

Summary and Recommendations

Summary

This report provides an overview of the history and archaeology in the vicinity of Homestead Bay. It also offers an assessment of the site's heritage and archaeological values and the potential impact of the proposed development.

The site in question at Homestead Bay was originally part of Run 331, which itself was part of the historic Kawarau Falls Station. From the arrival of European settlers this land has primarily been used for agricultural purposes which is mostly still the case today. Located adjacent to the Rees woolshed at Woolshed Bay, it is likely that the open flat land of the site would have been used as a mustering point for the sheep on their way to the woolshed or for grazing.

A section of the old road alignment passed through the property. There is no visible evidence of the road left on the surface and it's likely that a century of farming has destroyed any remains of the original road.

The gully on the southern edge of the property shows signs of sluicing along the terrace walls, though it is likely that this feature is from Depression era road works. There is no evidence of gold mining occurring at this location during the 19th century, there is however evidence of gravel pits operating in the area during the construction of the Kingston-Queenstown Road in the 1930s. It is likely then that the sluiced faces are related to the 20th century operation rather than historic mining activities.

No other heritage or archaeological features were identified during the investigation. However, it is impossible to guarantee that there is no archaeological material hidden under the surface.

Overall, the site has some intangible value due to its association with Rees' station and the adjacent woolshed at Woolshed Bay, of which no physical remnants were identified. The southernmost gully has some contextual value associated with Depression era road works, which formed the Kingston-Queenstown Road.

Recommendations

The intangible values of the site could be recognised by the proposed subdivision design, for example, naming roads to recognise the association of the site with historic pastoral activities and the adjacent woolshed constructed by Rees, and retaining the southernmost gully.

Based on the proposed works, Origin Consultants make the following recommendations:

- An archaeological authority under section 44 of the HNZPT Act 2014 is not required for the proposed works.
- If any archaeological features are uncovered during excavations, an Archaeological Discovery Protocol should be followed (attached).
- If at any stage during site works Māori material is discovered, works must cease and mana whenua and HNZPT shall be consulted immediately about how to proceed.

Appendix A – Accidental Discovery Protocol



Archaeological Discovery Protocol¹

Under the Heritage New Zealand Pouhere Taonga Act 2014 an archaeological site is defined as any place in New Zealand that was associated with human activity that occurred before 1900 and provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand. For pre-contact Māori sites this evidence may be in the form of bones, shells, charcoal, stones etc. In later sites of European/Chinese origin, artefacts such as bottle glass, crockery etc. may be found, or evidence of old foundations, wells, drains or similar structures. Burials/kōiwi tangata may be found from any historic period.

In the event that an unidentified archaeological site is located during works, the following applies:

1. Work shall cease immediately at that place and within 20m around the site.
2. The contractor must shut down all machinery, secure the area, and advise the Site Manager.
3. The Site Manager shall secure the site and notify Origin Consultants.
4. If the site is likely to be of interest to Māori, Origin Consultants shall notify the Heritage New Zealand Regional Archaeologist and the appropriate mana whenua groups or kaitiaki representative of the discovery and ensure site access to enable appropriate cultural procedures and tikanga to be undertaken, as long as all statutory requirements under legislation are met (Heritage New Zealand Pouhere Taonga Act 2014 and Protected Objects Act 1975).
5. If human remains (kōiwi tangata) are uncovered, Origin Consultants shall advise the Heritage New Zealand Regional Archaeologist, NZ Police, and the appropriate mana whenua groups or kaitiaki representative and the above process under 4 shall apply. Remains are not to be moved until such time as mana whenua and Heritage New Zealand have responded.
6. Works affecting the archaeological site and any human remains (kōiwi tangata) shall not resume until Heritage New Zealand gives written approval for work to continue.
7. Where mana whenua so request, any information recorded as the result of the find such as a description of location and content, is to be provided for their records.

It is an offence under s87 of the Heritage New Zealand Pouhere Taonga Act 2014 to modify or destroy an archaeological site without an authority from Heritage New Zealand irrespective of whether the works are permitted, or a consent has been issued under the Resource Management Act 1991.

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¹ This document is based on the Heritage New Zealand Pouhere Taonga Archaeological Discovery Protocol compiled by Dr Matthew Schmidt.