

CULTURAL IMPACT ASSESSMENT

TUUMATA PRIVATE PLAN CHANGE

December 2022

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Appendix 1 – 2001 Cultural Values Assessment NMTOK Consultancy

MIHI

E kore tenei whakaoranga e huri ki tua o aku mokopuna
Maaku ano hei hanga I toku nei whare
Ko nga poupou he mahoe, he patete, ko te tahuhi he hinau
Me whakatupu ki te hua o te rengarenga me whakapakari
ki te hua o te kawariki
Tera ano aku nei hoa kei nga topito o te ao
Ko nga humeka ko nga kamura me nga parakimete
Ahakoa nga mano huri atu ki te hamarietanga
Mahue mai ki ahau
Kotahi mano, e rima rau, tekau ma rua
Ko ahau kei roto, ko te atua toku piringa
Ka puta ka ora

These things will not continue beyond the time of my descendants

I shall fashion my house, the supporting posts of Mahoe and Patete, the ridgepole will be of Hinau

Those who inhabit that house shall be raised on

Rengarenga and nurtured on kawariki

My friends will come from all parts of the world

From the working classes of the shoemakers, carpenters and blacksmiths

Regardless of the multitudes who seek salvation elsewhere

Even if I am left with thousand, five hundred, fifty or even twelve

I am secure, for God is my refuge

and we shall overcome

Na Tawhiao

1.0 INTRODUCTION

This Cultural Impact Assessment (CIA) has been developed from the information and feedback gained during consultation and engagement meetings between Tainui Group Holdings and the Tangata Whenua Working Group (TWWG) in relation to the Tuumata Plan Change (PC) and subdivision/development in the Tramway area.

The CIA report includes a brief background to the project and CIA scope, the methods undertaken in completing this report, overview of raupatu and relevant legislation, Waikato Tainui mana whenua connections, cultural values and potential impacts of the development.

This report provides a list of recommendations to address potential issues and opportunities to consider alongside the subdivision development.

2.0 BACKGROUND

The Tuumata Plan Change proposes to create a new structure plan area known as the Ruakura-Tuumata Structure Plan, within the existing Ruakura Structure Plan area.

The Plan Change seeks to change the zoning from Industrial Park to a new residential neighbourhood providing for approximately 1100-1300 residential households and a Neighbourhood Centre of approximately 6,000m² gross floor area (GFA). Provision has also been made for inclusion of a primary school, should the Ministry of Education seek to designate one in future.

This document has been produced as a collaborate document by the members of Tangata Whenua Working Group (TWWG). The TWWG is made up of mandated representatives from each of the Waikato-Tainui hapuu within the vicinity of the project – namely Ngaati Maahanga, Ngaati Hauaa, Ngaati Tamaunapo, Ngaati Wairere, Ngaati Korokii Kahukura and Ngaati Tamainupo. The site's location falls within the tribal boundary of Waikato-Tainui, and as such Waikato-Tainui has the Mana Whakahaere (authority) over its lands and resources, including the Waikato River and its associated natural environs. Various section of this report provide further expands on mana whenua and their ancestral relationship to the whenua.

In accordance with the Waikato-Tainui Environmental Plan: Tai Tumu, Tai Pari, Tai Ao, Waikato-Tainui encourages pre-application consultation on proposed development activities of this nature, to ensure appropriate consideration is given to matters of importance to Waikato-Tainui. TGH is committed to follow this process.

This assessment is required under the RMA 1991 and was requested on behalf of The Tangata Whenua Working Group (TWWG) to fulfil these requirements.

3.0 PURPOSE OF THIS REPORT

This report documents the Maaori history, values, ecological and environmental interests in relation to the Tuumata Plan Change and impacts of the proposed future residential activity. The report sets out the matters of interest to iwi/mana whenua that are to be considered, reaffirms the cultural values of the area and seeks to understand the actual

and potential adverse and positive effects on the cultural and environmental values in relation to the proposed residential development and identifies mitigation measures to address any adverse effects.

- Highlight the relationship of mana whenua with their culture and traditions, ancestral lands, waters, sites, waahi tapu and other taonga
- Uphold the values of kaitiakitanga in accordance with Waikato-Tainui in exercising functions and powers under the Resource Management Act 1991
- Identify the effects and/or impacts of a proposed activity upon Mana Whenua cultural, ecological and social associations with the environment
- Identify or assist in the identification and formulation of methods to avoid, minimise and mitigate cultural and ecological impacts on the environment

A CIA is important in articulating cultural and environmental values of tangata whenua. It helps to understand how the proposal might impact on these values and how parties might work together address and mitigate issues. It provides evidence that meaningful engagement has taken place. It also assists both applicants and the council to meet statutory obligations.

4.0 METHODOLOGY

The methodology used in the preparation of this CIA has included:

- i. Identification of relevant iwi management plans and planning documents. These included the:
 - Waikato-Tainui Environmental Plan - Tai Tumu, Tai Pari, Tai Ao
 - Te Ture Whaimana o Te Awa o Waikato – the Vision and Strategy for the Waikato River
 - Rautaki Taiao o Ngaati Hauaa
- ii. Reading and reviewing relevant Cultural Impact Assessment Reports prepared in 2011 by NMTOK Consultancy Ltd and Te Kotuku Whenua and consent documentation in relation to residential developments throughout Waikato.
- iii. Formal consultation and engagement meetings with representatives of the Tangata Whenua Working Group. The TWWG is made up of mandated representatives from each of the Waikato-Tainui hapuu within the vicinity of the project – namely Ngaati Maahanga, Ngaati Hauaa, Ngaati Tamainupo, Ngaati Wairere and Ngaato Koroki Kahukura.
- iv. Assessment and evaluation of technical reports that have been presented to the TWWG for the Tuumata area against Waikato-Tainui values, objectives and policies outlined in the Tai Tumu, Tai Pari, Tai Ao.
- v. Feedback from iwi regarding the cultural impact assessment.

The above are expected to be undertaken throughout the lifecycle of the Tuumata development, as it is anticipated that this document be a “living document” which is expanded on and added to as part of various stages of development of the Tuumata Development area (i.e. future resource consent applications beyond the PC).

Further engagement with the TWWG will occur on this CIA.

5.0 PROJECT DESCRIPTION

A private plan change is sought by Tainui Group Holdings to rezone the Tramway Block from the Ruakura Industrial to residential, with a neighbourhood centre and a network of open space for stormwater and recreation purposes.

A medium residential will be enabled across the plan change area, providing for some 1100-1300 dwellings in various typologies.

The development sits within the wider context of the proposed development of the Ruakura Structure Plan and Ruakura Plan Change Area. Development is broadly governed by the provisions of the Waikato Regional Policy Statement.

6.0 TRADITIONAL LANDS

The region of the Waikato people is described in the following saying:

Ko Mookau ki runga

Ko Taamaki ki raro

Ko Mangatoatoa ki waenganui

Pare Hauraki, Pare Waikato

Te Kaokaoroa o Paatetere

Mooakau is above

Taamaki is below

Mangatoatoa is between

The boundaries of Hauraki, the boundaries of Waikato

To the place call 'the long armpit of Paatetere'.

Mookau refers to the river in the Taranaki and Taamaki to the isthmus on which the city of Auckland now stands.

Mangatoatoa is a small village south of Te Awamutu.

Pare Hauraki is the Hauraki region including the Piako, Ohinemuri and Coromandel districts.

Pare Waikato is the region of Kaawhia to the Manukau Harbour and across to the Huuna and Hapuuakohe Range. Hence the Waikato region today includes cities and towns such as Te Awamutu, Cambridge, Hamilton and Huntly.

Te Taamaki district is sometimes referred to as the kei (stern) of the Tainui canoe and the Mookau district as the tauihu (prow) The Coromandel Peninsula is referred to as the canoes's ama (outrigger).

7.0 KIINGITANGA

Kiingitanga had its genesis in the 1840s when the Māori began to perceive the strength of the British settlers as resulting from their unity under Queen Victoria. Conversion to Christianity endorsed this belief alongside the Scriptural insistence that all are equal in the sight of God, they discovered passages such as Deuteronomy, Chapter 17, verse 15, which says: *"One from among thy brethren shalt thou set king over you."*

By the 1850s the belief was widespread that a king was necessary to preserve Māori mana, culture and language and prevent the loss of land and livelihood.

Wiremu Tamehana - later to be dubbed the Kingmaker travelled the country to collect the names of likely contenders for the kingship. After discussion and debate lasting many months it was unanimously decided in November 1856 at a meeting at Pukawa on the shores of Lake Taupo that Te Wherowhero of Waikato should be created Monarch. His lineage and credentials were impeccable. A direct descendant of Hoturoa who captained the Tainui canoe in the Great Migration, he came from a line of great fighting chiefs and in his youth was regarded as an outstanding combatant.

It took Tamehana a long time to persuade Te Wherowhero to accept the Monarchy that the majority of other tribes had decided should be his. Te Wherowhero's reluctance stemmed from his age, he was in his mid-80's and a personal dislike for the title "king". However, in 1858 he agreed to be crowned by Tamehana and took the name King Potatau.

On his death (June 1860) two years later, he was succeeded by his son King Tawhiao, who pledged himself to hold fast to his father's belief that the Māori should have self - determination and hold fast to their lands. Three years later the peace-loving king found himself at war, when imperial troops entered his territory. The King Movement held off the invaders for nine months, before King Tawhiao and his closest followers fled into the Maniapoto hinterland. The Government punished them by seizing 500,000 hectares as war reparations.

King Tawhiao's exile lasted 18 years (the area where he hid is still called the King Country) before a truce was declared in 1881.

In 1884 he went to England to ask Queen Victoria to return his land, but she refused to grant him an audience. Later when the Government refused to establish a Māori Council, King Tawhiao set up his own Parliament which brought down laws ranging from land development policy, to the prohibition of cruelty to animals.

And it was King Tawhiao who instituted the Poukai, a day when war widows, orphans and the poor could be fed and entertained by others in the district. There are now 29 Poukai held annually, where the people can meet their Monarch, discuss current issues and give monetary tributes toward the cost of Kingitanga.

King Tawhiao died on 26 August 1894 at Parawera. In death King Tawhiao continued to be a trendsetter. He established the precedent that in death the Kahui Ariki (Royal Family) should be indistinguishable from their subjects and so was buried in an unmarked grave on the sacred Mt Taupiri. His successor King Mahuta by invitation of Prime Minister Dick Seddon, took a seat in the Legislative Council, and sat on the Executive Council as "Minister representing the Māori race".

By the time his son King Mahuta came to the throne, King Mahuta's niece Princess Te Puea had become a powerful force in Kiingitanga. It was her drive which saw the King Movement capital re-established at Ngaruawahia, where she personally supervised the building of Turangawaewae.

On the death of King Te Rata in 1933, his 24-year-old son King Koroki came to power and Turongo House was built to be his official residence. King Koroki passed away on May 18, 1966 and five days later his daughter was crowned. The late Queen Te Atairangikaahu became the first New Zealand woman to become a Monarch and celebration of her 20th anniversary was held on the 18th May 1985. King Tuheitia now holds the throne as the son of the late Te Atairangikaahu. Kiingitanga is a support network to and for the people as the people support Kiingitanga.

Waikato are responsible for upholding the mana of the Kiingitanga. Whilst the tribal structures and organisations established within Waikato-Tainui have changed overtime due to political evolution, all are based around the Kingitanga philosophy to unite and care for the people and their natural resources.

8.0 WAIKATO-TAINUI TREATY SETTLEMENT CLAIMS

"E hara ma te moni hei utu e ai ngoo korero"

Money alone will not pay for the injustices Māori endured.

Waikato-Tainui has settled two (2) key treaty settlements over the past 23 years. They are:

- Waikato Raupatu Claims Settlement Act 1995 (enacted into legislation)
- Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 (enacted into legislation)

As a result of these settlements, Waikato-Tainui as the tribal authority has provided a long-term strategic direction for the iwi. The tribal strategic plan, known as 'Whakatupuranga 2050' was developed through the tribal parliament Te Whakakitenga o Waikato Inc and ratified by whaanau, hapuu and marae of Waikato- Tainui. The plan identifies the following priority areas:

- Cultural
- Economic
- Education
- Marae and Development

- Environment

In more recent times the Vision and Strategy for the Waikato River Settlement provides guidelines regarding the health and wellbeing of the Waikato River. This has been captured and entrenched in legislation as part of the Settlement (2010). The vision and strategy has also been captured in the RPS which means that the affected district and regional councils 'must give effect' to this strategy.

8.1 Waikato Raupatu Claims Settlement Act 1995

The Waikato Raupatu Deed of Settlement 1995 is a hugely relevant piece of legislation today. The Waikato Raupatu Settlement is largely based around events that took place 1863 onwards that relate to land confiscation; an event that has echoed in the hearts, souls and minds of Waikato-Tainui as a tribal entity.

The Waikato River Deed of Settlement was a part of the initial Raupatu claim, but was carried over for settlement from 1995 until 2010. The attention required to complete the river claim section of the wider Raupatu Act was considered to be a task that required concise and focused attention.

8.2 Waikato Raupatu Claims (Waikato River) Settlement Act 2010

The Waikato River Deed of Settlement signing (2009) and legislating (2010) heralded a new era of co- management with respects to the Waikato River and its tributaries (lakes, streams, wetlands, lands, waahi tapu and minerals).

The preparation and compilation of the stories and historical accounts that Waikato-Tainui tribal elders provided over 30 years to support the intrinsic value and integrity of the Waikato River was evident when the Office of Treaty Settlements (OTS) and Judge for Treaty Settlements ruled in favour of Waikato-Tainui treaty claim for the Waikato River. Without prejudice, the historical accounts from Kaumaatua have ensured the return of the Waikato River back to Waikato-Tainui and its tribal benefactors who have fought tirelessly for many years, with many sacrificing their own lives and families to fulfil their roles and responsibilities of kaitiakitanga and stewardship over the domain of Papatuanuku and Ranginui.

Part 2 (Settlement redress through legislation), 8(3) of the Waikato Tainui Raupatu Claims (Waikato River) Settlement Act 2010 statement of significance of the Waikato River to Waikato- Tainui recognises the following:

"The Waikato River is our tuupuna (ancestor) which has mana (spiritual authority and power) and in turn represents the mana and mauri (life force) of Waikato-Tainui. The Waikato River is a single indivisible being that flows from Te Tahekeheke Hukahuka to Te Puuaha O Waikato (the mouth) and includes its waters, banks and beds (and all minerals under them) and its streams, waterways, tributaries, lakes, aquatic fisheries, vegetation, FLOOD PLAINS, wetlands, islands, springs, water column, airspace, and substratum as well as its metaphysical being. Our relationship with the Waikato River, and our respect for it, gives rise to our responsibilities to protect te mana o te awa and to exercise our mana Whakahaere in accordance with long established tikanga to ensure the wellbeing of the river. Our relationship with the river and our respect for

it lies at the heart of our spiritual and physical wellbeing, and our tribal identity and culture”.

In this regard Waikato-Tainui has opted to work with the crown and their respective delegated authorities to work collectively/collaboratively for the health and wellbeing of the Waikato River and its tributaries.

It is therefore the view of the TWWG to inform all stakeholders, who have some involvement with the Tuumata development that we are consistent in upholding the legislation which enables the Waikato-Tainui governance and administration bodies to advocate on behalf of all Waikato-Tainui marae and tribal members.

9.0 TE TURE WHAIMANA O TE AWA O WAIKATO

The Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 is underpinned by Te Ture Whaimana o te Awa o Waikato (The Vision and Strategy for the Waikato River). The vision for the river is;

"for a future where a healthy Waikato River sustains abundant life and prosperous communities who, in turn, are all responsible for restoring and protecting the health and wellbeing of the Waikato River, and all it embraces, for generations to come."

This is underpinned by the whakatauki (proverbial saying) of King Tawhiao;

Tooku awa koiora me oona pikonga he kura tangihia o te mataamuri.

The river of life, each curve more beautiful than the last.

The streams in the wider Kirikiriroa rohe flow to the Waikato River. It is therefore the responsibility of all those who have direct and indirect interests with the Waikato River to ensure that the Vision and Strategy to return the Waikato River to a level of abundance for generations to come is maintained and practiced at all levels. This includes, but not limited to, urban and rural development, water use, water discharge, water take and recreational use. The Tuumata development must be consistent with Te Ture Whaimana and contribute to the restoration and protection of the health and well-being of the Waikato River, in its holistic form.

10.0 WAIKATO-TAINUI ENVIRONMENTAL PLAN

The Vision of the Waikato-Tainui Environmental Plan called Tai Tumu, Tai Pari, Tai Ao Plan is taken from the Mamae aroha of the second Māori King, Taawhiao, where he laments with a heavy heart his longing for and adoration of the taaonga and natural resources of his homeland. The tongi (proverb) of King Taawhiao is the key driver and indicator of environmental health and wellbeing in the Tai Tumu, Tai Pari, Tai Ao plan. Waikato-Tainui aspires to the restoration of the environment to the way it was when King Taawhiao observed it when his Tongi was spoken.

The Plan is designed to enhance Waikato Tainui participation in resource and environmental management, designed to allow developers, local and national statutory bodies to gain first hand understanding as to what the aspirations of Waikato-Tainui as an Iwi Authority are.

The plan is also particularly useful to its own tribal people within the Waikato-Tainui catchment who are kaitiaki and/or exercise kaitiakitanga and/or are Mana Whenua (local tangata whenua with decision making authority) within their particular areas of interest. This plan does not supersede Hapuu or Marae within the Waikato-Tainui catchment who have Environmental Management Plans and/or policies in place that address their environmental needs, but can be used to support those who do not have plans or policies in place.

The plan will provide valuable insight as to what some of the key constraints for developers may be in terms of environmental impacts and the desires of how those impacts can be addressed.

The plan supports and promotes a coordinated, co-operative and collaborative approach to natural resource and environmental management, restoration and care within the Waikato- Tainui rohe. The plan is living, evolving and operational that will be monitored, revised and updated to ensure it remains relevant and provides a framework for continuous improvement.

11.0 RESOURCE MANAGEMENT ACT 1991

While there is no statutory requirement upon an applicant to prepare a CIA, such an assessment can assist council's and applicants to meet statutory obligations in a number of ways, such as:

- Preparation of PPCs
- Preparation of an Assessment of Environmental Effects (AEE) in accordance with section 88(2)(b) and Schedule 4 of the Resource Management Act 1991. Requests for further information under section 92 of the Act in order to assess the application.
- Providing information to assist the council in determining notification status under sections 95 to 95G of the RMA
- Providing information to enable appropriate consideration of the relevant Part 2 matters when making a decision on an application for resource consent under section 104 of the RMA.
- Consideration of appropriate conditions of resource consent under section 108 of the RMA.
- Informing Councils of an applications implications in relation to any relevant Iwi Management Plans
- Meeting any specific requirements for councils arising from particular Treaty of Waitangi Settlement legislation.

Part 2, section 5 of the Resource Management Act 1991 (RMA 1991) outlines the 'purpose and 'principles' of the act, where the fundamental purpose is to promote the sustainable management of natural and physical resources. The Act further explains sustainable management to mean the use, development and protection of natural and physical resources in a way that allows people and communities to provide for their social, economic and cultural well-being and for their health and safety.

Part 2, section 6 outlines that people must recognise and provide for matters of national importance when exercising the functions and powers of the RMA. Of great significance to the TWWG are sections 6(a), (b), (c), (d), (e), (f) and (g). Upon initial discussions with local taangata whenua of the area section 6(e) was of great significance which outlines the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu (sacred sites), and other taaonga (treasures).

Part 2, section 7 of the RMA outlines what each person must have regard to when exercising the functions and powers of the act in relation to managing the use, development, and protection of natural and physical resources. Of great significance to the TWWG and Waikato- Tainui are the inherent responsibilities of Kaitiakitanga, section 7(a). It is important to note that Kaitiakitanga extends further than that illustrated in the RMA 1991. Section 7(d) outlines the intrinsic values of the eco-systems which align with the overall desired outcomes of Kaitiakitanga. Section 7(f) is relevant to the desired outcomes of the Tuumata development in terms of maintenance and enhancement of the quality of the environment.

Part 2 section 8 of the RMA outlines that all persons exercising the functions and powers of the RMA in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Tiriti o Waitangi (Treaty of Waitangi). The Tiriti is what binds taangata whenua and pakeha to work collectively within Aotearoa, New Zealand. Failure to recognise, provide for and give effect to the Tiriti o Waitangi often results in miscommunication and poor relationship development. For it is these two (2) values that the TWWG consider to be extremely important when working with GSCL.

Effects on the environment are specifically defined in Section 3 of the RMA as including: any positive or adverse effect; and any temporary or permanent effect; and any past, present or future effect; and any cumulative effect that arises over time or in combination with other effects regardless of scale, intensity, duration or frequency; and any potential effect of high probability and any potential effects of low probability which has a high potential impact.

The TWWG is keen to participate in the wider planning initiatives that TGH are undertaking to manage future effects in and around the areas that have significant cultural and ecological value to the Waikato River and its tributaries.

12.0 WAIKATO-TAINUI MANA WHENUA

In the early years of the 1700s a majority of lands within the Waikato were targets of war and encroachment of both Māori and pakeha. Over time development of relationship between tribes, hapuu have evolved and created the current tribal politic structures we operate under today.

Waikato-Tainui descends from the Tainui Waka with over thirty-three hapuu (sub tribes) and approximately seventy thousand registered beneficiaries. Our main rohe (boundary) of significance covers the Waikato region through to Tamaki Makaurau.

Waikato-Tainui's tribal parliament, Te Whakakitenga o Waikato Incorporated is the sole trustee of the tribal group and has approximately one hundred and twenty members representing approximately sixty-eight Marae.

The whakapapa / traditional history of the Tuumata area (whilst not exclusive) connects Ngaati Mahanga, Ngaati Hauaa, Ngaati Tamaunapo, Ngaati Wairere and Ngaati Reko - Waikeri Marae. The area has extensive pre-European Māori history.

Clearly ngaa hapuu is bound by its cultural rules or cultural responsibilities to protect and safeguard the spiritual and physical aspects of the environment including the Waikato River. In this respect Ngaa Hapuu has publicly stated its mana whenua status over the whenua rivers and waterways within its tribal boundary.

12.1 Nga Mana Toopu o Kirikiriroa (NMTOK) Tuumata Plan Cultural Values Assessment

The Cultural Impact Assessment prepared by NaMTOK Consultancy Limited in 2011 on the private plan change to rezone Ruakura, noted that the inland port site and surrounding hinterland has always been a centre of occupation for Ngati Wairere. It has been fought over and occupied by a number of different hapuu claiming descent from Wairere over past centuries. Consequently, it is claimed as part of the traditional lands of several hapuu of the Waikato Tainui Iwi, including Ngati Wairere and their related and associated subtribes such as Ngati Parekirangi, Ngati Waikai, Ngati Waihongi, Ngati Pakari, Ngati Iranui and Ngati Ngamurikaitaua.

The Waikato River and its tributaries and gully systems would have been the main focus of movement, occupation and land use in pre-European Waikato. The river provided a navigable waterway in an area dominated by forest, and its adjacent land and stream systems the rich fertile soils for horticulture and fresh water supply. Beyond this focal feature, and in particular within the Ruakura area, were large tracks of swampland. These were not favourable for gardening or permanent habitation. There were large expanses of wetland, scrubland, permanent lakes and peat bogs as well as extensive Kahikatea forest dominating the landscape.

The NaMTOK report notes that there was no extensive settlement of the wetland and swamp areas, but they provided abundant and essential food sources for the Maaori people who lived in the surrounding areas. Hence, a network of pathways or walking tracks was developed along the ridgelines of the area to give easy access to these wetland food resources. In other areas trees were felled and dry peat areas were burnt off and the resources gathered from the clearing process were used for a variety of purposes.

12.2 Ngaati Tamainupo

Ngaati Tamainupo is recognised as the principle west coast tribe representing hapuu interests of Ngaati Kootara and Ngaati Te Huaki for the Waikato Raupatu Settlement Act 1995 and the Waikato River Settlement Act 2010.

Ngaati Tamainupo is founded on the upuna Tamainupo the son of Kokako who married the daughter of Mahanga. are descendants of Ngaere, the chief of Pukeiahua Pā in the 1700s.

In the late 1600s, Keteiwi of Ngaati Tamainupo (Waikato) was the chief of Pukeiahua Pā. His eldest son, Toa Kootara, was betrothed to Hekeiterangi of Ngaati Maniapoto, daughter of a chief called Maniauruahu. However, when the Waikato tribe visited Hekeiterangi's people, she fell in love with the younger son, Ngaere.

Disowned for going against her father's wishes, Hekeiterangi returned to Pukeiahua as Ngaere's wife. Later when Hekeiterangi gave birth to a son, they invited her father to the child's naming ceremony in order to heal the rift

Maniauruahu accepted the invitation. As he travelled, his people were met with great hospitality from villages along the Waipā River. By the time Maniauruahu arrived at Pukeiahua, he was impressed with Ngaere's wealth and approved of the marriage. At the ceremony Keteiwi named the child "Te Mana o te Rangi" (the greatness of the day) because of the strengthened alliance between Waikato and Ngaati Maniapoto.

Ngaati Tamainupo are manawhenua of the Tuumata area along with their related whanaunga hapuu, Wairere, Mahanga and Haua.

Pre-european history identifies the Tuumata area, including Waiwhakareke as part of the pouwhenua given by the eponymous ancestor Māhanga to Tamainupo. The land belonged to Māhanga's junior wives Hine-Te Pei and Wharewaiata whom descend from Haunui.

Māhanga also gave Tamainupo his daughter Tukotuku for acknowledgement of his services. Tamainupo and Tukotuku settled on the land and had their own children. Subsequently, the hapu of Ngaati Wairere, Ngati Hauaa and Ngati Koroki Kahukura all descend this union.

Ngaati Tamainupo are actively involved in kaitiaki responsibilities throughout West Coast and central Waikato through Te Ha o te Whenua o Kirikiriroa. A key strategic aim is to protect and preserve Ngaati Tamainupo identity and integrity and uphold the principle of kaitiakitanga.

12.3 Ngaati Hauaa

Hauaa is the eponymous ancestor of Ngaati Hauaa. His father Koroki married Tumataura, daughter of Wairere, and had two sons. Hape through whom Ngaati Koroki Kahukura descent; and Hauaa from whom Ngaati Hauaa descent. Whilst Ngaati Koroki Kahukura remained in the Maungatautari area, Ngaati Hauaa encompassed the lands and waters within the east and of Maungatautari. In particular Tamahere, Tauwhare, parts of Hamilton City, Morrinsville up to Te Aroha and across the Kaimai ranges into Matamata and Hinuera.

The historical description of the Ngaati Hauaa area of interest can generally be associated with the location of maunga. These maunga are Taupiri, Maungatautari and Te Aroha. The following tauparapara acknowledges our maunga and other iwi and hapū who straddle the boundaries of Ngaati Hauaa. Namely Ngaati Hinerangi, Ngaati Paoa, Ngaati Mahuta, Ngaati Wairere, Ngaati Raukawa, Ngaati Tamaterā and Ngaati Koroki Kahukura. It is generally accepted that Ngaati Hauaa occupies the space in between the maunga.

Ngaati Hauaa kaumātua Eru Kaukau describes the historical geography of Ngaati Hauaa in the following tauparapara:

Titiro mai ngā kohatu o Ngaati Hauaa

Mai Te Aroha Maunga mai i te raki, tera Tamatera nga kaitiaki

Titiro ki te rawhiti, Ngaati Maru tera

Tona korero mai Te Aroha ki Katikati ki Ngā Kuri a Wharei ki tikirau

Te Hauaauru mai Te Aroha ki Taupiri, tena a Ngaati Paoa me Wairere

Titiro mai ki te tonga Te Aroha ki Wairere, tena a Ngaati Hauaa e mihi mai nei

Titiro ki Wairere ki Maungatautari

*Ka huri ahau ki te patetere ki Raukawa ki te Ihingarangi ki Ngaati Koroki nga kaitiaki
tena o tena maunga*

*Engari, titiro ki Maungatautari ki te raki ki Taupiri e ngunguru e mihi mai nei
Ngaati Hauaa i waenganui ko tona korero he piko, he taniwha te maunga o nga Kīngi
Ko wai tou Atua"*

Look to the mountain rocks from Te Aroha to the .

I see the hapū of Tamaterā tangata whenua, tangata kaitiaki.

Look to the beginning of the sun to the east, Ngaati Maru, Ngaati Pukenga from Te
Aroha to Katikati as

tangata whenua and kaitiaki, from the howling dogs of Te Arawa.

Look from the west, from Te Aroha to Taupiri, Ngaati Paoa, Ngaati Wairere.

Look to the south Te Aroha ki Wairere. Ngaati Hauaa we greet you within.

Look to the western side from Wairere to Maungatautari amongst our neighbours Te
Arawa,

Mataatua, Ngaati Raukawa Te Ihingarangi o Ngaati Koroki.

Ngaati Hauaa played a prominent role in the establishment of the Māori King Movement, with Wiremu Tamihana and descendants being known as Tumuaki or "Kingmakers".

During the 1840s and 1850s Ngaati Hauaa established a strong economy centred on the thriving Christian community of Peria. Their rangatira Wiremu Tamehana sought a constructive relationship with the Crown on issues of Māori governance. However, his attempts to engage with the Crown left him dissatisfied, and he supported the establishment of a Maaori King to provide order and laws within Maaori communities. He anointed the first Maaori King, giving rise to the position of Tamaki, a role of political and spiritual significance that endures to the present day. Relations between the Crown and the Kīngitanga deteriorated over the early 1860s. In July 1863 Crown forces invaded the Waikato. As part of the Kīngitanga, Ngaati Hauaa opposed the invasion of 1863 and 1864, and many were killed or wounded.

The February 1864 attack by Crown forces on the unfortified agricultural settlement of Rangiaowhia aggrieved Wiremu Tamehana, who understood it should be a place of refuge for women, children and the elderly. In 1865 the Crown confiscated a large area of Waikato land, including the western part of the Ngaati Hauaa rohe. The raupatu caused destitution within the Ngaati Hauaa rohe and was a critical step towards the iwi being left virtually landless. In May 1865 at Tamahere, Wiremu Tamehana laid his taiaha at the feet of a British officer and signed 'he maungarongo' ('the covenant of peace'). Until his death in 1866 he sought the return of the confiscated Waikato lands and an investigation into the causes of the war. In the late nineteenth and early twentieth centuries his son Tupu Taingakawa continued to seek justice in his role as Tumuaki (Premier) of Te Kauhanganui. From 1866 the Native Land Court operated within the Ngaati Hauaa rohe, determining the owners of Maaori land and converting customary title into title derived from the Crown.

Legislation in force until 1873 limited the ownership of any land block to ten or fewer individuals. Large areas of land awarded to Ngaati Hauaa by the Court were sold by the individual owners, who could alienate their interests without reference to other members of their hapū or iwi. By the 1880s private parties had acquired a large quantity

of Ngaati Hauaa land. Crown purchasing activity further reduced Ngaati Hauaa land holdings. In the early twentieth century the Crown purchased the interests of some individual owners in the Matamata block, having disregarded the owners' collective decision not to sell.

Ngaati Hauaa lost further land in the nineteenth and twentieth centuries through public works takings for roading, railways, schools, and hydro-electric purposes. Ngaati Hauaa have a longstanding grievance relating to the Crown's public works taking of land at Waharoa for aerodrome purposes in 1951. Pakenham settlement and colonisation resulted in significant changes to the landscape and waterways within the Ngaati Hauaa rohe. Ngaati Hauaa consider that Crown actions and omissions since 1840 have caused them enduring harm. This history formed the basis of the tribes non-raupatu claims which were negotiated with the Crown and settled in July 2013.

12.3.1 Ngaati Hauaa Iwi Trust

Established on 16 July 2013, the NHIT is the post settlement governance entity for Ngaati Hauaa. The purpose of the trust is to receive, manage and administer the assets on behalf of, and for the benefit of, the present and future members of Ngaati Hauaa, including:

- To uphold the historical role of the Tumuaki of the Kīngitanga.
- The promotion amongst Ngaati Hauaa of the educational, spiritual, economic, social and cultural advancement or well-being of Ngaati Hauaa.
- The maintenance and establishment of places of cultural or spiritual significance to Ngaati Hauaa.
- The promotion amongst Ngaati Hauaa of health and well-being generally, including of the aged or those suffering from mental or physical or disability.
- A transfer or resettlement of Trust Assets in accordance with the Ratification Booklet and in accordance with the ratified Ratification Process resolutions specifically supporting the transfer of resettlement of Settlement redress to Recognised Recipients or certain persons, entities or trusts.
- Any other purpose that is considered by the Trustees from time to time to be beneficial to Ngaati Hauaa

The hapū of Ngaati Hauaa are Ngaati Te Oro, Ngaati Werewere, Ngaati Waenganui, Ngaati Te Ringtail and Ngaati Rangi Mahaki. The marae are as follows:

- Rukumoana Marae
- Kai a Te Mata
- Waimakariri Marae
- Raungaiti
- Te Iti o Hauaa

Each Marae have Kaitiaki-ā-rohe, who are mandated to represent the best interests of Ngaati Hauaa in all environmental matters within their respective kaitiaki boundary.

12.3.2 Te Rautaki Tāmata Ao Turoa o Hauaa – Ngaati Hauaa Iwi Environmental Management Plan

Ngaati Hauaa have recently finalised an Environmental Management Plan 'Te Rautaki Tāmata Ao Turoa o Hauaa.

Ngaati Hauaa have developed the plan to express and articulate our values, frustrations, aspirations and position statements in relation to our taiao. The plan covers topics such as the health and wellbeing of our lands, air, waters, wetlands and fisheries as well as urban development in our rohe, cultural heritage and use of development of Māori land including our marae, urupa and papakainga.

This plan also sets out the priorities and aspirations of our five marae and specifies priority projects that we plan to carry out over the next ten years.

A review of Te Rautaki Tāmata Ao Turoa o Hauaa should be conducted to assess any potential impacts that development could have on Ngaati Hauaa lands, airs, waterways, wetlands, fisheries and cultural heritage.

12.4 Ngaati Wairere

While Ngaati Wairere, as part of the Waikato-Tainui Iwi, were party to the Raupatu settlements reached with the Crown in 1995 and 2008, those settlements did not extinguish their kaitiaki rights over ancestral lands, regardless of legal ownership. Ngaati Wairere geographical boundary is extensive within the while of the Kirikiriroa (Hamilton) city and to this end Ngaati Wairere will speak to Ngaati Wairere areas of interest particularly where those conversation are required.

Ngaati Wairere lived on the lands within Hamilton since the 16th century Kokako was a Wairere chief whose origins linked back to another canoe, Mataatua. It is believed he was responsible for the drowning of Tuheitia, Maahanga's father.

As a result, Maahanga and Kokako were continually in dispute. Kokako had several children, the most famous being a son named Tanainupoo.

Maahanga's daughter Tuukotuku married Kookako's son Tanainupoo, and they settled at Te Kaurere, a papakainga along the banks of the Waitetuna River. Tanainupoo and Tuukotuku had only one son, Wairere. The birth of the son was so significant that after Kokako baptised Wairere in the Waikato River, he made peace with Maahanga at Purakau Paa.

Pei Te Hurunui Jones describes the events thus: 'Then he took Tanainupoo's child and carried him to the altar. On arriving there he first set about dedicating his own child Tanainupoo, whom he was seeing for the first time. When that was done he turned to the dedication of his grand- child, and when that was done he named him Wairere.' (Nga Iwi o Tainui, 15.24) To mark Wairere's birth the ancient name of the river was changed from Te Awanui O Taikehu to Waikato -Waikato meaning "to pluck water" and refers to the motion of sprinkling water on the child during the Tohi (baptism ritual). Wairere's baptism ritual was performed at Taipouri Island near Huntly.

In later life Wairere had several wives who produced many sons, daughters and numerous descendants. In his old age, Wairere travelled southwards to the Taupo district and married Hikataupo a Chieftainess of the Ngaati Tuuwharetoa and died there. From Wairere and Hikataupo, descend the dynasty of Te Heuheu, the paramount chiefs of the Ngaati Tuuwharetoa of the Lake Taupo Districts. During the 'golden years' that lasted for around 15 years between the early 1840s-to the mid-1850s, Ngaati Wairere, along with many Waikato- Tainui hapu, prospered. The hapuu had extensive cultivations of kumara, potato,

corn, and wheat that they processed in their own mills and traded for goods in Auckland, Tauranga and beyond.

The Raupatu that followed the invasion of 1863 deprived Ngaati Wairere not only of the land that was taken, but their spiritual and cultural links to that land. There is a whakatauki relating to the land that has been passed down through the generations: I riro whenua atu, e hoki whenua mai ('as the land was taken, so should the land be returned').

The inland port site and surrounding hinterland has always been a centre of occupation for Ngati Wairere. It has been fought over and occupied by a number of different hapuu claiming descent from Wairere over past centuries. Consequently, it is claimed as part of the traditional lands of several hapuu of the Waikato Tainui Iwi, including Ngaati Wairere and their related and associated subtribes such as Ngati Parekirangi, Ngati Waikai, Ngati Waihongi, Ngati Pakari, Ngati Iranui and Ngati Ngamurikaitaua.¹

12.4 European History

Prior to the military settlement of the 1860s early European settlement in the Waikato was generally confined to flax traders and mission stations, the latter of which were located outside of the Ruakura area in places such as Matamata, Te Awamutu, Raglan and Kaitotehe.

Following the British invasion of the Waikato in 1863 land was confiscated from Maaori and apportioned to the military for settlement. The Ruakura area was part of the confiscated lands and was divided up for the 4th Waikato Regiment and Forest Rangers.

The Ruakura Agricultural Research Centre has occupied the majority of the Ruakura area during the 20th century. During that time, the research focus has been on sheep and dairy farming including dairy herd management, fertiliser application, and effluent disposal. Cropping and pasture management were undertaken regularly for the past 80 years and also agricultural research involving breeding programmes and pasture management.

Experimental work was first carried out last century after the Government acquired 137 acres in 1886, and in 1888 the Waikato Agricultural College Model Farm Act vested the land in the Waikato County Council

Ruakura was established in 1901 when the original 137 acres were amalgamated with the 690-acre property purchased from Isaac Coates, a farmer, contractor and early mayor of Hamilton. The new centre was called the Ruakura Experimental Station.

Development and experimental work continued until 1912 when the function was changed. Ruakura became the first Farm School of the Dominion, the Ruakura Farm of Instruction.

Ruakura first opened in 1939 as a research station there were 69 staff investigating facial eczema, pig and cow nutrition, bull fertility and artificial insemination, mastitis, cobalt deficiency, ragwort control, topdressing and curd feeding of poultry.

By the mid-1900s the Ruakura wetlands had been drained to create farmland and this changed the natural vegetative cover from predominantly alluvial secondary vegetation to exotic pasture.

¹ Report prepared for Tainui Group Holdings and Chedworth Park Ltd by NaMTOK 2011

12.5 Mana Whakahaere

Mana Whakahaere refers to the authority that Waikato-Tainui has established in respect of the Waikato-Tainui rohe over many generations. It entails the exercise of rights and responsibilities to ensure that the balance and mauri (life force) of the rohe is maintained. It is based on recognition that if we care for the environment, the environment will continue to sustain the people.

In customary terms Mana Whakahaere is the exercise of control, access to, and management of resources within the Waikato-Tainui rohe in accordance with tikanga. For Waikato-Tainui, Mana Whakahaere has long been exercised under the mana of the Kiingitanga.

Waikato-Tainui managed its resources in a sustainable manner, guided by maatauranga, tikanga and kawa to achieve the following:

12.5.1 Manaakitanga

The capacity and ability for Waikato-Tainui to provide sustenance for all manuwhiri/visitors that arrived in the rohe.

The Maaori concept and practices of food supply and food security are integral to Maaori, it is where the relationship between environment and community and individual health is prominent, whilst also reinforcing whakapapa (genealogical ties), cultural identity and resilience. The ability to provide ample food is a measure of wealth, representing economic and social power, and hence bestowing mana.

12.5.2 Kaitiakitanga

The responsibility to protect and nurture the mauri of all living things and Waikato-Tainui learnt and long recognised that, for the environment to sustain life, people in turn, had to protect and sustain the environment.

To fully exercise Mana Whakahaere in the Tuumata development, Mana Whenua seek to work with TGH to collaborate and co-design the development in a manner that it can support Mana Whenua in Tuumata to uphold the above-stated values through the recommendations listed.

13.0 RECOMMENDATIONS

Through the Tangata Whenua Working Group, an overarching set of key pou/mitigation objectives have been identified.

1. Whakatupuranga 2050

To support Waikato Tainui Iwi aspirations to grow a prosperous, healthy, vibrant, innovative and culturally strong people.

2. Whakapapa (heritage connection)

Relationships with ancestral lands, water, sites, waahi tapu and other taonga are protected and enhanced.

3. Mana o te whenua (land management)

Tangata whenua can utilise, manage and enjoy their traditional resources in accordance with tikanga Maaori, including maatauranga Maaori, maintaining their relationship to ancestral land.

4. Kaitiakitanga (steward / guardian)

The role of Mana Whenua as kaitiaki is recognised and maintained.

These four key areas led to recommendations falling within these areas, which relate to key principles and values.

13.1 Whakatupuranga 2050

The Tuumata Residential Zone is intended to create an attractive and safe urban environment, providing a high level of amenity on site for residents, on adjoining sites, and for the transport corridors and public open spaces.

Development is intended to be consistent with the Tramway Development Area Structure Plan, Tai Tumu Tai Pari, Tai Ao whilst achieving a well-functioning urban environment.

As the commercial arm of Te Whakakitenga o Waikato Inc, benefits derived from this TGH development, assist in achieving Whakatupuranga 2050.

Ongoing involvement for Tangata Whenua Working Group throughout stage progression of the development.

13.2 Whakapapa

Values associated with whakapapa and heritage are important to because it affirms identity and provides physical and emotional links to the past.

To reaffirm 'whakapapa' the traditional cultural story/cultural narrative to support the cultural indigenous place-making throughout the Tuumata area. The focus on opportunities to recognise and provide for the enhancement and tangible reflection of mana whenua cultural values as a key element of land management and developments, including but not limited to:

In the design processes for the Tuumata, including the Ruakura Neighbourhood Centre, includes weaving Mana Whenua narratives and values (maatauranga Maaori) into the development will enhance and deepen the sense of place/identity and connectivity between people and place.

- Reaffirm use of traditional mana whenua names for street and neighbourhood names.
- Use of indigenous plant species in riparian restoration, as street trees, in open space and reserves, with a particular focus on
- Landscaping design that reflects cultural perspectives, ideas and materials, contemporary Māori culture in building design, artwork and furniture in public open space;

- Inclusion of interpretation materials, communicating the history and significance of places, resources and potential to use taangata whenua inspired and designed artwork and structures (pou);
- Appropriate karakia or other cultural protocols to be implemented when appropriate;
- Commitment to ensuring the appropriate protocols (tikanga and kawa) are followed throughout the project;
- The TWWG consider it important to include the requirement for a cultural monitor to be present with the archaeologist upon the removal of topsoil or other times where deemed necessary. This also supports knowledge transfer and enhancing of cultural capacity of the local iwi.
- Implementation of accidental discovery protocols (ADP) whereby in the event of a discovery of archaeological material, earthworks will stop and appropriate iwi and NZ Heritage advice will be sought and appropriate actions followed. That any contractors involved in earthworks be given appropriate guidance on the ADP (via cultural health and safety induction) by a designated TWWG representative and that agreement to this is duly noted)

13.3 Mana o te whenua

Mana whenua seek to restore the mauri of the land and waterways in balance with achieving the environmental, social, cultural, spiritual and economic aspirations of Waikato-Tainui by (but not limited to):

- Avoiding further clearance/degradation of indigenous vegetation and disturbance of land prone to heavy erosion;
- Protect any natural waterways from erosion and sediment, and any contaminants, specifically the within the wider Kirikiriroa catchment;
- Provide for the extensive use of local native vegetation in streets, public open space, swales, wetlands, raingardens, as well as replacing existing exotic vegetation where appropriate

13.4 Kaitiakitanga

The health of ngaa taonga taiao (natural resources) in its entirety (land, water and air) is paramount.

- Intensifying the landscaping/indigenous biodiversity and habitat within the Tuumata development to create a more welcoming environment that better reflects identity of place. Landscaping that strongly reflects the natural resources of the area;
- That the future Tuumata subdivision be developed to require and/or encourage the incorporation of innovative low impact urban design by future development, including rainwater collection and re-use (where practicable) landscaping, low energy/water fittings, insulation and solar or alternative energy sources/systems.

- Management of stormwater run-off that will result from the development is required, avoidance of contaminants from migrating into the Waikato River via tributaries needs to be achieved.
- To ensure all future buildings are designed and constructed to achieve sustainable/best practice outcomes, particularly in relation to water use and treatment (stormwater and wastewater) to protect mana whenua values associated with any wetlands, streams and drains that ultimately connect to the Waikato River.
- Support for the proposed vegetated and constructed raingardens, swales, and wetlands and/or other forms of treatment.
- Limiting stormwater runoff and contaminant generation at source by minimising the construction of impervious surfaces, such as roads and roofs.
- Maintain the function of natural drainage systems, rather than replacing stream network with piped systems.
- Maintain characteristics of catchment hydrology.
- The use of water sensitive or green technologies to better manage stormwater.
- Managing wastewater by treating it to a high standard and discharging treated wastewater to land
- Eco-sourcing of plants from within the Waikato basin and ensuring species that reflect history of the area
- Revegetation and re-establishment of riparian margins with indigenous plants for land cover and the creation of indigenous habitat
- Support development of reserve area for integrated storm water ponds, green corridors and open space to provide buffer zones between the development and the commercial and residential areas
- Implementing a section to wetland treatment train with at source (ie site by site) stormwater quality and quantity controls, through planted swales, through wetland treatment
- Support cultural harvest and long-term utilisation of natural resources.
- Assurances are required that wastewater discharge, storm water control, sediment control, culvert construction and associated impacts on fisheries, habitat is managed in accordance to best practice.

14.0 CONCLUSION

An ongoing role for Waikato Tainui, via the Tangata Whenua Working Group, is critical to both the current and future work for Tuumata Residential development.

As a baseline report, it is anticipated that discussions will be in the co-development of any measure(s) that seek to manage (avoid, remedy, mitigate and offset) any actual and potential impacts to Mana Whenua, as well as inform cultural impact statements used by both Mana Whenua and TGH in future/upcoming resource consent applications. Further engagement with the TWWG will occur on this CIA.

Overall, the TWWG are encouraged by the opportunities and alignment of the Tuumata Development to Whakatupuranga 2050 and the greater opportunity with the Ruakura development as a whole.

It is expected that this CIA is a living document and further additions, and chapters will be included and added to this document, as different staged of Tuumata development progresses post plan change approval.

**AN ASSESSMENT OF THE POTENTIAL IMPACT THAT ANY EXPANSION
AND DEVELOPMENT OF THE RUAKURA ESTATE MIGHT HAVE ON
CULTURAL VALUES AND MANAWHENUA**

A REPORT

Prepared for

TAINUI GROUP HOLDINGS LIMITED & CHEDWORTH PARK LTD

By

NaMTOK CONSULTANCY LTD.

November 2011.

Whakatauki

“ I whakawhiti atu ai te koopu mania o Kirikiriroa. Me ona mara kai te ngawha whakatupu ake te whenua momona”

King Tawhiao.

“ I cross the smooth belly of Kirikiriroa, its gardens bursting of the fullness of good things”

King Tawhiao used these words in his wiaata tangi as a tribute to the famed Ngati Wairere gardens and cultivations on the slopes of Te Koopu Mania O Kirikiriroa (Garden Place). In this way he acknowledged the gardening expertise of Ngati Wairere ancestors who had developed lush cultivations in Kirikiriroa. The produce from the gardens has provided food for trade and to feed the local people over many centuries.

Many of the Ngati Wairere people who developed and maintained the gardens live in Kirikiriroa Pa which was located between what is now London and Bryce Streets. Ngati Wairere abandoned the pa in 1864 just prior to the arrival of British troops.

This whakatauki is now used as a metaphor for growth and development.

1 INTRODUCTION

Tainui Group Holdings (TGH) and Chedworth Park Limited (CPL) own land at Ruakura, Hamilton – Ag Research currently occupy the TGH land. TGH and CPL (referred to below as “the Parties”) have determined that it is now appropriate and timely to develop their respective land at Ruakura. Their proposed plans envisage a comprehensive, staged development of the land.

In order to undertake the proposed works, the Parties require resource consent from Hamilton City Council and Waikato Regional Council. Under sections 5, 6 (e) 7, & 8 of the Resource Management Act 1991, developers undertaking such works are required to consult with local Tangata Whenua. Hence, the Parties have requested NaMTOK Consultancy Ltd to provide an assessment of:

- a the Maori cultural values associated with the land to be developed
- b any impact that the development might have on these cultural values
- c possible mitigations to alleviate any such impacts

This report presents that assessment. It identifies:

- the history of the land to be developed
- concern's and issues that manawhenua might hold with regard to the development of the land
- mitigations which will appropriately address these concerns framed in terms of the tikanga and kawa of the hapu upon whose traditional lands the development is to be undertaken.

In this context it should be noted that whilst the development of the Ruakura site is planned to occur in several stages, this report deals with all of the land which is proposed for development during the whole of the development. In this way it covers not only the land immediately planned for the first stage of development, but all the remainder of the existing site that will be developed in future stages.

2 SOURCES OF INFORMATION.

The information presented below is drawn from a number of sources:

- a Interviews undertaken over the past fifteen years with Kaumatua and Kuia of the seven hapu upon whose traditional lands Hamilton City and its hinterland have been developed. Of particular importance is the information from elders of Ngati Wairere, the hapu which is manawhenua for the land proposed for development. These Kaumatua and Kuia have recounted their personal knowledge of the history of land supported by the knowledge that was handed down to them by their ancestors.
- b Historic information passed to Mr Wiremu Puke (the author of this report) by Ngati Wairere Kaumatua and Kuia who have now passed away. These include Mrs Rangi Skinner, Mr Roro Puke, Mr Mana Martin, Mrs Cath Sunnex and Mrs Hinemutu Manihera.
- c Information passed to Mr Wiremu Puke by the late Mr Hare Puke which had been reported to him by local farmers who have lived in the Puketaha/Ruakura area and who have reported finds of artefacts on their farms.
- d Unique, private and confidential ancient documents and diaries written by previous chiefs of Ngati Wairere, now held by their direct descendants. These include histories written by Te Puke Waharoa, who died in 1895 and his son Waharoa Te Puke. It was recorded in a Waikato Times obituary dated 13 January 1957 that Waharoa Te Puke was “a well known figure amongst the leading Waikato Maori who was one of the last remaining chiefs of the Waikato tribes, died aged 88 years”.
- e Information provided by Emeritus Professor John Mc Craw, previously Professor of Earth Sciences at the University of Waikato, and Professor Bruce Clarkson about the current soil types and the past ecology of the proposed development area.

3 THE STUDY AREA.

The area for development (study area) is part of the land upon which the Ruakura Ag Research facilities are currently sited, and includes land adjacent to:

- Part of Tramway Road heading north, Gordonton Road
- Left into Greenhill Road heading east to the designated Waikato Expressway Corridor.
- Along parts of the “Ring Road” to Ruakura Road.
- Off Ruakura Road to state Highway 26 to the south with the new Waikato Expressway to the east.

As part of the current investigation a site visit was undertaken on 21 September 2011. Representatives of TGH and Ngati Wairere attended the site visit.

4 MAORI HISTORY OF THE AREA.

The Ruakura area has an extensive and rich pre-European Maori history.

The Ruakura land port site and surrounding hinterland has always been a centre of occupation for Ngati Wairere. It has been fought over and occupied by a number of different hapu claiming descent from Wairere over past centuries. Consequently, it is claimed as part of the traditional lands of several hapu of the Waikato Tainui Iwi, including Ngati Wairere and their related and associated sub tribes such as Ngati Parekirangi, Ngati Waikai, Ngati Waihongi, Ngati Pakari, Ngati Iranui and Ngati Ngamurikaitaua.

Ruakura is an ancient name, but it is not known when the name was first used. Whilst the area was undoubtedly occupied by the first Polynesian Maori inhabitants of Aotearoa (the Nga Iwi people) there are no records of any archaeological assessments that might establish the specific activities of these people in this area. The earliest evidence of habitation of the area was given when an ancient cultivation ground was uncovered in 1999 on the corner of Hukanui Road and Wairere Drive, during stage II of the construction of Wairere Drive, Chartwell. Archaeological excavation of this site revealed charcoal deposits which were carbon dates to between 1550 and 1625. (Higham & Gumley 1999)

In pre-European times the landscape and vegetation of this area was very different from that of today. However, most of this former environment has been altered or destroyed by draining of the wetland areas and intensive farming activities of European farmers since the 1860s. This has certainly been the case in the study area as since the establishment of the Ruakura Agricultural Research Station in the early 1920s, the land has been used for intensive farming research.

In pre-European times, topographically the area was generally flat to gently rolling country intersected with shallow gully systems. There were areas of peat wetlands and swamp, interspersed with mixed forests of native trees such as Kahikatea, Tawa, Hinau, Totara and Miro which grew on the dry areas. Manuka, Toetoe, flax, Raupo, Wiwi (native sledge), ferns, Maire and Manawa grew in the swamps themselves, with stands of Nikau around the margins. Kanuka and ferns grew in the gully system.

Pigeons, Komako (Bell bird), Kaka (native parrot), and Kiwi were abundant in the Kahikatea forests, with Pukeko and abundant duck life tuna (eels) in the swamps. Parohe (native trout) and Kokopu (the large silver bellied eel) swam in the streams in the gullies.

There was no extensive settlement of the wetland and swamp areas, but they provided abundant and essential food sources for the Maori people who lived in the surrounding areas. Hence, a network of pathways or walking tracks was developed along the ridgelines of the area to give easy access to these wetland food resources. In other areas trees were felled and dry peat areas were burnt off and the resources gathered from the clearing process were used for a variety of purposes.

For example, the felled trees were split and trimmed, using stone adzes, to be used as the main structural components in the construction of domestic houses and ceremonial buildings such as Pataka (storage houses) and Whata (Ceremonial platform structures). Kauri and Totara were used to produce the traditional carved elements of buildings and other timbers for construction of defence structures, such as the palisades around fortified

Pa. Kauri and Totara trees over 30 meters in height were recorded on the Ruakura ridgelines at the time of the first settlement of the inland Waikato basin by early Polynesian Maori (Prof. Bruce Clarkson pers.com 2011).

Setting fire to the forests cleared large areas for a variety of purposes. The burn-off allowed the construction and maintenance of the many walking tracks that traversed this whole area. These tracks were the routes for people to travel and communicate between the various centres of population, food gathering and cultivation throughout the area and by war parties invading the region. One such track used by Ngati Wairere crossed the ridgelines of Ruakura in a north-south direction. It linked the hill ridges in the north at Puketaha with the headwaters of the Komakorau creek at Puketaha. It then ran along the levees and banks of the Komakorau stream to the settlements such as Karamu Pa, Purematoto and Te Tuke O Hanui located at Hukanui (Te Puke 1922 Puke whanau records).

Many of the present day major roads within the city and its environs are constructed on top of these ancient walking tracks. For example, portions of State highway 26 are constructed over a walking track which ran through this area. It ran from Karipukau (now Newstead), crossing the Mang-o-nua gully, through the Tamahere plains to the large Ngati Haua Pa named Maniapoto Pa. The site of Maniapoto Pa overlooks what is now the underpass of Tauwhare Road and State Highway 1

Clearing large areas by burning off forests and vegetation was also the first step in ancient Maori cultivation of crops. Once an area was burned off the first crops to be established were fern root plantations - ferns establish themselves naturally in newly burned soils. The young fern roots were harvested, pounded with wooden fern root beaters to soften them and chewed raw or cooked as cakes or patties. Fern roots were an important and common source of food for pre-European Maori. As in many other areas, the ridgelines in the Ruakura area were burned off allow Rauwhe (bracken and fern root) to establish along the walking tracks. This thereby provided an easy and accessible source of food for people travelling along the tracks. However, because of the relatively poor soil types within Ruakura area these fern-root may not have been the most preferred variety and hence may not have tasted too good. (Prof John Mc Craw & Prof Bruce Clarkson pers.com 2011).

Great care was taken over which areas of forest were burned-off. For example, the Kahikatea bush stands that permeated this area were not destroyed as they were highly prized for the abundant bird life and berries that they produced. These were therefore important food sources for the Maori people of the area. They were so highly valued that particular stands were the property of individual chiefs and their tribal groupings.

To protect these food resources, prior to the burn-off, earth dams were constructed to contain the water discharging from the wetlands. In this way, should the burn-off get out of control, the earth dams would be breached and the water released to protect any valuable Kahikatea bush stands that might be in danger.

Often the burn offs would set areas of dry peat alight and these fires would be left to smoulder for years thereby providing a continual source of fire for every day domestic use. In addition, the smoke from the smouldering peat denoted that a particular hapu owned the land by right of occupation - this embodies the Maori concept of Ahi Ka or home fire.

Although the overall topography of this area was relatively flat, the wetlands, hill ridges, streams and shallow gullies had tribal significance as boundary markers or food sources. Several of these natural features were given names to commemorate a chief, tribal deity or an historic event, such as a battle, that occurred in the area.

There were several significant Pa and cultivation grounds that belonged to Ngati Wairere and their sub-tribes located in present day suburbs of the Claudelands, Puketaha and Hamilton East area. These localities were the traditional lands of Ngati Parekirangi, Ngati Haanui, Ngati Iranui and Ngati Waikai. They have been occupied, abandoned and re-occupied by those various hapu over centuries. For example, in the 1820's Ngati Parekirangi abandoned the area prior to the arrival of Nga Puhi warriors from the north, armed with muskets. Ngati Parekirangi re-occupied the land once these Northern invaders had been driven out of the area by warriors under the command of Te Wherowhero. They occupied a pa named Waipahihi located overlooking the Putikitiki gully (Hamilton East) during the 1850s and were responsible for planting groves of peach trees along the Te Ara Rewarewa track, which gave rise to the now named Peach Grove Road.

During the late 1820's to 1860's, Ngati Parekirangi cultivated and harvested the flax from this area to trade with Europeans for agricultural implements and muskets using Waipahihi Pa as one of their principal settlements. Two tons of processed flax bought one musket. Europeans processed the flax and manufactured it into sails and ropes for rigging sailing ships. Ngati Parekirangi along with other related hapu continued to harvest flax and dig gum from this area up to the 1890's. These hapu also provided work gangs to assist European farmers in farm drainage schemes, clearing scrub, hauling and splitting swamp Kauri logs from drained peat swamps for saw milling.

5 THE HAPU OF THE AREA.

Whilst the whole of the Waikato region is the traditional lands of Waikato Tainui, each of the individual Hapu who make up Waikato Tainui have their own traditional land areas within the region. Ruakura and the surrounding district were developed upon the traditional lands of several of those Hapu. The following paragraphs give a précis of some of these Hapu who occupied these lands up to the time of Raupatu (1863- 1865) but who maintained manawhenua status to this present time.

In most cases the Hapu (tribe and sub-tribes) are named after a renowned ancestor who started the genealogical line of that Hapu. All of these ancestors ultimately came from one of the original travellers on the Tainui canoe or others through intermarriage. The names of some of the Hapu quoted in this report are not generally known to the present generation of Waikato Tainui. However, there are many descendents who can still trace their whakapapa to the lands of Ruakura, and whose ancestors suffered the direct effects of the Waikato Land Wars and the land confiscations between 1863- 1865.

❖ NGATI WAIRERE

Wairere was the son of Tamainupo, Kokako's son and Tukotuku, the daughter of Mahanga. Wairere had many wives and noted descendants.

The birth of Wairere had a considerable significance for the Waikato region, a significance that remains even today. This was recalled in the 1950's, when Waharoa Te Puke, of Ngati Wairere passed the following history to the present day leaders of Ngati Wairere.

In ancient times, the Waikato River was called Te Awanui O Taiehu, the great river of Taiehu, after a famous navigator on board the Tainui canoe. In the 1500s, two Tainui chiefs Mahanga and Kokako were continually at war with each other. Part of the reason for this feud was that Mahanga blamed Kokako for the death, or murder, of his father and Mahanga wanted revenge.

Kokako had a son Tamainupo, but it appears that Kokako did not take any note of this son. Indeed Tamainupo did not discover until later in life that Kokako was his real father as he had never met him.

Hence, unknown to Kokako, Tamainupo married Tukotuku, the daughter of his most deadly foe Mahanga. Whilst Mahanga knew about the marriage, he did not know that Tamainupo was the son of Kokako.

In one particular battle Tamainupo fought against Kokako he killed many of Kokako's warriors. Kokako escaped from the battle but left many of his personal items behind. By now Tamainupo had become aware that Kokako was his father, but Kokako still did not know Tamainupo was his son. Together they hatched a plan to make Mahanga believe that his enemy Kokako had been killed and to thereby stop the warring between the two chiefs.

To achieve this, an arm and a mangled tattooed head were cut off a warrior who had similar tattoo markings to Kokako, but who had died in the battle. These body parts, along with the personal items that belonged to Kokako, were brought to Mahanga at Purakau Pa, near Whatawhata. This convinced Mahanga that Kokako was finally dead and stopped the war.

Some time later Tamainupo and Tukotuku had a son. Under ancient Maori custom the son had to be "formally named" and it was the responsibility of the grandfather to perform the sacred ritual for naming the new born child. Hence, Tamainupo and Tukotuku travelled by raft with the child to Kokako's home on Taipouri, an island in the river just north of present day Huntly. At this meeting Kokako for the first time became aware that Tamainupo was his son. It is said that at this meeting Kokako wept over his grandson Wairere and on becoming aware of his new daughter-in-law Tukotuku, was the daughter of Mahanga.

To perform the naming ceremony, before sun rise, Kokako, with Tamainupo holding the baby in his arms went into the river up to waist level. Kokako uttered the tapu chants of the sacred Tohi (baptism), invoking the various deities and ancestors that linked the genealogies to the child. At the same time he dipped sprigs of Karamu into the river and sprinkled the water over the baby's head.

Kokako named the child Wairere (flowing water) in reference to the river water flowing around him, thereby bonding this special child to the river. The ritual was concluded

with Kokako letting the sprigs of Karamu go in the river current and "plucking" the water with his hand.

In commemoration of this profound event, the name of the river was changed from Te Awanui O Taikehu to Waikato - Wai meaning water and Kato meaning to pluck - in reference to Kokako plucking the water at the conclusion of the baptism. The birth of Wairere, who was a grandson to both Kokako and Mahanga, brought a complete end to the feuding between Kokako and Mahanga and a new name to the river.

Wairere had several wives through whom his descendants link with several major Iwi throughout New Zealand. As identified later in this report, a possible mitigation for the development would be for these key ancestors to be commemorated by naming the main streets and roads within the Land Port development after them.

- ❖ **NGATI PAREKIRANGI.** Parekirangi was a direct female descendent of Wairere. Ngati Parekirangi is a small hapu whose traditional lands are now part of Hamilton East, Ruakura and Claudelands. They were the principal hapu who were manawhenua for these lands. They hunted and fished the swamplands of Ruakura. Parekirangi lived at a number of Pa in the area, but her principal places of residence were Waipahihi, Te Parapara and Manga-o-nua. In the 1850's Waipahihi Pa had become the principal Pa of Ngati Parekirangi, with planted cultivations along Te Ara Rewarewa (Peachgrove road).

Te Pirihi Tomonui was one of Parekirangi's more recent descendants of note. He was a significant member of King Potatau Te Wherowhero's Runanga (parliament) and fought against the British troops at the battle of Rangiriri in 1863. Te Pirihi Tomonui died at Tauhei in 1891. He was responsible for the dismantling of the large meeting house, named Wairere, which stood at Te Rapa Pa, now Cobham Drive, near the Waikato Hospital. Te Pirihi Tomonui was deeply aggrieved at having Ngati Parekirangi lands confiscated by the Crown after the land wars.

- ❖ **NGATI KOURA.**

Koura was the daughter of Paoa through his first wife Tauhakari. Koura was named after an incident involving Paoa's older brother Mahuta. A ridgeline in present day Rototuna/ Flagstaff bears her name is called Te Turanga O Koura.

Mahuta was on his way to visit his brother Paoa at Kaitotehe Pa, which was located opposite Taupiri Mountain on the western side of the Waikato River. To reach the Pa Mahuta had to cross a stream named Mangatoketoke, which currently crosses the Gordonton road near Taupiri.

As it was late in the day, instead of crossing the stream, Mahuta camped on the bank and fished for eel. However, instead of catching eel he caught fresh water crayfish, known to Maori as Koura. The next day he crossed the stream, still carrying some of the Koura that he had caught and was greeted by his brother Paoa at Kaitotehe Pa.

Maori custom requires that travellers should be fed and entertained when they arrived at a Pa. However, because there was a shortage of food in Kaitotehe Pa, the inhabitants of the Pa could not feed Mahuta and so he ate the Koura that he had caught in the stream. On several occasions after this he recounted to a number of people how he had to eat the Koura he had caught rather than being fed by his brother and people of the Pa. Paoa became ashamed and embarrassed by this tale of his inability to feed his older brother. Because of his shame Paoa left Kaitotehe Pa, leaving his wife Tauhakari, who was pregnant. Because this incident caused the loss of her husband, when her daughter was born, Tauhakari named her Koura as a reminder of the crayfish Mahuta caught in the Mangatoketoke stream.

One of Koura's grandsons was the famous warrior Hotumauea. He and Hanui, another renowned warrior, drove the pre-Tainui Nga Iwi people from these lands, thereby claiming them for Ngati Koura. From the time of Hotumauea, his descendants built or occupied a number of Pa and cultivation grounds such as Te Rapa, Pukete, Te Owango and Te Hunga O Toroa.

When Paoa left Kaitotehe Pa, abandoning his first family, he moved to the Hauraki district. There he took a second wife named Tukutuku and with her had two sons Tipa and Horowhenua.

In his old age, Paoa returned to the Waikato and searched for his first family, eventually finding them at Te Hoe O Tainui. However, the second family resented Paoa's actions and as a consequence a battle ensued in which Toapoto and Toawhana, Koura's two older brothers, were killed by Tipa and Horowhenua outside the Pa where they lived.

Tipa and Horowhenua then challenged any one inside the Pa, who was bold enough, to come out and fight them. Koura, armed with a Taiaha named Hua Katoa, came out to answer the challenge. Because it was a woman who answered their challenge Tipa and Horowhenua realised that they had killed all of the senior male line of Koura's family, but did not realise that Koura was indeed their half sister. As there was no more male line and they would not fight a woman, Tipa and Horowhenua declared peace between the two families.

Koura buried the sacred Taiaha, Hua Katoa, on the peak of Mount Hangawera. At the same time she declared that all the lands from Mt Hangawera to the West should be invaded and taken over from the Nga Iwi who lived there. This was achieved by her grandson Hotumauea, the renowned warlord, who thereby established the traditional lands of Ngati Koura.

Koura had several husbands, one of whom was Waenganui, a famous war Chief whose descendants, Ngati Waenganui, live at Parawera.

Ngati Koura became numerous and prosperous and constructed a number of Pa, not only along the Waikato river, within what is now the Hamilton City boundaries, but as far afield as Te Awamutu. The Pa at Te Awamutu, called Otawhao, had a fully carved meeting house which was sketched by George Angus in 1844. When Koura died her bones were deposited in a burial cave named Katokato near Taupiri. The location of this cave is still known to her descendants.

Ngati Koura has many significant people who were part of, or associated with, the hapu. A trader name Merant was one of the first Europeans to settle in the Hamilton area. He married a Ngati Koura woman, Te Rangikawau, and they lived on the Waipa River, near the Te Ohote Stream, which discharges into the Waipa River.

Merant was one of the settlers who introduced European gardening practices to the region. He also often acted as an interpreter during the 1830's

Te Ao Katoa, the last Tohunga (priest) of the Io cult (the most sacred traditional Maori religion) was also of Ngati Koura. He was described as having a white beard and incomplete facial moko. He regularly accompanied King Tawhiao and assisted with the exhumations of the ancestors of Ngati Koura from the Urupa in the city and their re-interment at Tauhei and Hukanui. He is particularly remembered as accompanying King Tawhiao during his visit to Hamilton in 1881 to mourn over the sacred Urupa that had been built over by the settlers during the construction of Hamilton City. Te Ao Katoa died in 1889 at Aotearoa Marae, near Te Awamutu and was buried there.

❖ **NGATI HAANUI**

Haanui was the third child of Maramatutahi and Paretahuri. Paretahuri was the eldest sister of Mahuta and Paoa.

Haanui became one of Ngati Wairere's greatest hand-to-hand combat warriors. It was Hanui and Hotumauea who conquered the Nga Iwi people of this region and claimed their lands for Ngati Wairere. On his death Haanui was buried at Karamu Pa in Gordonton. In 1892, his bones, and those of Hotumauea, were exhumed under the supervision of King Tawhiao and Te Puke Waharoa, to protect them from possible degradation from settler farmers and various colonial land acquisition policies.

They were reburied at Taupiri Mountain. The location of these burial sites is still known to a few of their living descendants.

Ngati Haanui constructed a number of Pa throughout their lands, but the remnants of only one, Miropiko Pa on River Road, are still visible today. A member of the Ngati Haanui hapu named Hohaia Ngahiwi and his son Pene Ngahiwi had lands near the Claudelands Railway station in 1886 had provided work gangs to the Europeans who settled Claudelands, Hamilton East and Ruakura.

- ❖ **NGATI NGAMURIKAITAU.** This hapu derives its name from an event which occurred sometime during the 1600's. Following an unidentified battle, a number of dead warrior's bodies were placed in a canoe moored on the Waikato river to await their burial. However the canoe broke from its mooring and floated down stream, where it was seized by another hapu grouping as it floated by. They cooked the decomposing bodies in a specially constructed Umu (oven) and ate them. From then onwards this group were known as Ngamurikaitaua, the name describing the eating these decomposing bodies (H Apiti 1996)

Ngati Ngamurikaitaua warriors took part in the famous Hingakaka battle, fought near Ohaupo close to the shores of Lake Ngaroto. This was one of the largest pre-

European battles. Detailed descriptions of this battle are given in Dr. Pei Te Hurinui Jones book "Potatau" and Prof. Bruce Bigg's book "Nga Iwi O Tainui".

Apart from being fierce warriors, Ngati Ngamurikaitaua were renowned for making a particular type of rain cape called Pureki, woven from very rough flax fibres. The hapu was also renowned for the special rituals which they performed prior to going into battle.

Ngati Ngamurikaitaua built and occupied several Pa and cultivated extensive cultivation grounds in what is now the Hamilton City area.

- ❖ **NGATI IRANUI.** Iranui was the second son of Wairere from his first wife Hinemoa. He was famous as a cultivator of Kumara on his land at Taupiri. Because of this fame, Ngati Mahuta attacked and drove him away so that they could occupy and cultivate his fertile land. He later occupied Mangaharakeke Pa, located behind the Anchor Dairy factory site at Te Rapa and "farmed" a number of cultivations within what are now the Hamilton City boundaries.

Iranui was not only a renowned cultivator but was also a warrior of note. He led a war party to attack a famous warrior – Rangipotiki – at Aotea Harbour on the west coast. Iranui killed Rangipotiki and hung his body up on a Karaka tree for a time, before cutting it up and distributing parts to various people in the war party.

In retaliation, Rangipotiki's hapu from Aotea Harbour raised a war party which came to Mangaharakeke Pa where Iranui lived. At that time they did not know the specific identity of the people who had killed Rangipotiki. As part of the traditional greeting ceremony at the Pa, Iranui served them cooked human flesh, including parts of Rangipotiki. The leaders of the war party recognised some of Rangipotiki's tattoos on the flesh which they had been given to eat and hence realised that Iranui, their host, had killed Rangipotiki.

Iranui managed to escape from the Pa, pursued by the war party from Aotea Harbour, and swam across the Waikato river. As he travelled along one of the walking tracks to Te Papanui, which is now the Five Cross-roads area, he was caught by the Aotea war party and killed. In retaliation for having killed Rangipotiki, they degraded his body and mana by hanging him upside down from the post of a Pataka (carved food house).

- ❖ **NGATI WAIKAI:** Waikai was the youngest daughter of Maramatutahi, but at present little is now known about her. Her brother was Hanui, the famous warrior described above. From the vast lands which he conquered, Hanui set aside pockets of land for Waikai to settle. This included the present day Puketaha and Chartwell areas.

❖ **NGATI WAIHONGIA**

Waihongia or Waihongi was another sister to Hanui who lived at lake Tunawhakapeke, at Rototuna and had established manawhenua rights to the gathering of tuna from the lake.

❖ **NGATI PARETAUA**

Paretaua was one of the wives of Hanui. Little is known about her except that a hapu bearing her name lived at Opoia Pa, near the Claudelands Bridge. It is believed that she was buried at Karamu Pa at Hukanui alongside Hanui, her husband. Her remains were uplifted in 1892.

6 SITES OF SPECIFIC SIGNIFICANCE IN THE AREA.

a ONUKUTARA.

Just south of Greenhill road there is evidence (Aerial Photograph NZMS Series 3, Feb 1954) of borrow pits along the bank of the gully (known as Onukutara), which runs beneath Gordonton and Crosby Roads. Onukutara is the correct and now re-instated name for the Kirikiriroa gully. A well-preserved Patu Rauwhe (fern root beater) was found in October 2002, during the development of the Magnolia subdivision on Crosby Road, not far from the location of these borrow pits. This artefact was found by a contractor working on the site and passed to the developer who passed it to Mr Hare Puke. This taonga now resides with Nga Mana Toopu O Kirikiriroa Trust. The Onukutara Gully system provided a watershed discharge for the wetlands that covered much of Ruakura.

b RUAKURA.

Ruakura is named after a pit in the area that was used to burn iron oxide. Traditionally, large pieces of iron oxide found in swamps were heated, by burning in a fire, to produce a powdery red pigment. This was mixed with water to produce the sacred red Kokowai (ochre) which was used for painting tapu ceremonial objects, koiwi and carvings. Burning the red oxide stained the pit red thereby giving rise to the name Rua (hole or pit) kura (red).

c MOHOKOPIKI

There is a hill in the area around Greenhill Road which was known to pre-European Maori as Mohokopiki because of a mythical taniwha bird of that name, which was believed to have lived in this location. The hill and the surrounding hinterlands were therefore referred to as Mohokopiki.

d TE PANGONUI.

This was the name of the once vast swampland that occupied the flats near what are now Silverdale and Ruakura Roads. The name is derived from the black peaty soils and springs of the area that yielded puna paru. Flax textiles were emerged in the springs thereby dyeing them brown and black.

e KARIPUKAHU.

Karipukahu was the name of a large expansive kahikatea/tawa forest stand that covered much of present day Newstead and the surrounding margins of the Pangoi swamp. There was also a burial ground at Karipukahu which was exhumed and relocated by Waharoa Te Puke in 1922.

f TE ARA REWAREWA.

This was the old name for a significant walking track that extended from Rototuna northwards to Te Parapara Pa located where Hamilton Gardens now stands. Peachgrove Road and Hukanui Road are constructed over the top of this old track. There were many cultivation grounds and friable soils along its route which were cultivated for over 300 years.

g TE KAREAREA.

Te Karearea was another important landmark in pre-European times renowned as a source for gathering berries, native pigeons and flaxes. Te Karearea once extended across what is now the Ruakura Research Centre and southwards, along the swampy plains below Waikato University. Small caches of ancient Maori artefacts (stone adzes, and grinding stone for sharpening stone adzes) were found in 1978 in one of the paddocks of the Ruakura Research Centre towards the Tramway area. These were found, and retained, by Mr Eric Warner, a former employee of the Ruakura Research Centre.

h WAIPAHIHI PA.

This Pa was located overlooking the Putikitiki Gully (Hamilton East Gully) with many cultivations that extended on to and next to the Te Ara Rewarewa track now known as Peachgrove Road.

i OPOIA PA.

This Pa was occupied by Ngati Parekirangi, Ngati Haanui and Ngati Paretaua. Maramatutahi, the eldest son of Wairere and Tukapua lived at this Pa. Poukawa was one of the principal chiefs who occupied Opoia Pa during the early 1800s and was engaged with battles with Ngati Wakatere of Ngati Raukawa at Hurimoana. The site of Opoia Pa is now occupied by Sonning Carpark and the Claudelands Railway Bridge.

j TE PAPANUI.

Te Papanui was another famed large kahikatea/tawa forest that once covered what is now the modern suburb of Claude lands and Fairfield spreading across what is now Tramway Road and onto the Ruakura campus. Te Papanui like many other famed forest stands was hunted for native pigeons by the hapu who had manawhenua over these resources. The only remnant of Te Papanui is a 5 hectare Park reserve known

as Jubilee Park located on the corner of Boundary road and Brooklyn Roads near 5 cross roads and the small stands of Kahikatea found on the school grounds of Deanwell School.

7 WAAHI TAPU AND OTHER STRUCTURES.

Given the centuries of occupation of this area by pre-European Maori, there will inevitably be remnants or artefacts of that occupation buried in the land. In particular there were a variety of temporary wooden structures associated with:

- religious ceremonies
- hunting birds
- gathering other food resources
- food preparation or
- camp sites

along the hill ridges within the Ruakura area. Remnants of some of these features, along with discarded artefacts and possibly Koiwi may still be buried to be uncovered during earthworks for the development of the Land Port and supporting infrastructures.

a STRUCTURES

The structures that were recorded as being used in this area by local hapu and hence their remnants that might be unearthed include:

- i) **WHATA** – (Drying Platform). These were essentially raised flat platforms. Kumara and Gourds were laid out on them to dry in the sun, thereby preserving them for future use. Whata were still in use in Aotea and Hukanui up to the mid 1930's.
- ii) **WHARE PORA** – (Manufacturing houses). Whare Pora were houses specifically constructed for the preparation of flax (muka) and the manufacture of textiles and garments from flax fibres. In the Whare Pora women, and sometimes men, scraped the flesh from the leaves to extract the strong fibres. These were then woven in the Whare Pora into Korowai (cloaks), other garments, kete (baskets), lashings, cords and ropes. Manufacturing flax into lashings, cords and particularly ropes for sailing ships provided Maori with an important economic base once Europeans arrived in the area.
- iii) **KAUTA** – (Shed for storing firewood and hangi stones). Kauta were open sided, wood framed sheds with thatched Raupo roofs. They were used for storing firewood and hangi stones to keep dry. Often, in bad weather, the hangi would be constructed and the food cooked under the Kauta. Stones were also transported to a temporary site as so bird hunters could use them for rendering down of native pigeons in kumete (bowls) then pouring their fat deposits into taha huahua (gourds).

- iv) **UMU.** This an old term used to describe ovens used for the cooking of various food items for domestic purposes.

b WAAHI TAPU.

There were various types of waahi tapu (listed below) that were common in this area, in pre-European times.

- i) **TUAHU – (Ceremonial Shrine).** Ngati Wairere deities were believed to reside in Tuahu. They had a variety of shapes and construction depending on the origin of the deity that they commemorated. One form of Tuahu derived from the Ngati Wairere practice of giving a chief who was slain in battle the status of a deity.

These chiefly deities were commemorated by construction of a Tuahu which was a fenced off area in which the preserved tattooed head of the chiefs were displayed, mounted on sticks. Other Tuahu were simply earthen mounds with talisman stones placed on their surface. Tuahu were usually fenced around their perimeter to keep dogs out. The fences also protected the Tuahu from damage by dogs, or later by pigs, once they were introduced by European settlers.

- ii) **WHANGAI HAU – (Ceremonial Ovens).** Pre-European Maori constructed Umu (in ground ovens) for cooking food. The Whangai Hau was a special ceremonial oven, used only for cooking the bodies of slain enemy warriors prior to consuming their flesh.

- iii) **MAURI-** (Stone objects) which were sometimes planted under the roots of certain berry fruiting trees for sacred rituals associated with bird hunting.

- iv) **TAUMATA ATUA-** (A carved figure) which houses a sacred spirit, which protects the area.

- v) **AHI KOMAU-** sacred fire that was lighted as part of the most sacred rituals and left to burn and smoulder slowly in a specially constructed manner under the ground once the fire was established.

- vi) **RAKAU TAPU** - These were selected tapu trees that were used as repositories for koiwi and taonga. Often hollow Rata and Pukatea were used for these purposes. Sometimes koiwi were stored in closely woven kete and placed on specially constructed platforms or wrapped in prized korowai, whaariki, totara bark with braided cordages of muka or specially carved burial chests.

8 POSSIBLE SITES WHERE TAONGA MAY BE UNEARTHED.

There is a rich history of significant pre-European Maori activity over a considerable period of time on the lands of Ruakura and other nearby localities. Consequently there is high likelihood that taonga and other objects of significance may be unearthed during the proposed development.

For example, in times of invasion, it was common practice to hide Taonga, particularly wooden carvings, in wet lands or water logged peat areas or puna, as the water content protected and preserved the carvings. As a result of this practice, wooden and textile taonga have been discovered in the Hamilton City area and its outlying districts. One of most significant finds occurred in 1978 with the discovery and recovery of a fully carved late seventeenth century paepae pataka (threshold beam) belonging to Ngati Wairere. This is now displayed in the Waikato Museum of Art and History.

Locations where such Taonga may be unearthed include:

a Ridge lines.

These area may yield Taonga associate with camp sites: charcoal from old fires, shattered umu stones, small steep pits used for trapping the kiore (rat), charcoal enriched soils from past burn offs, fresh water mussel shells and associated middens used to scrape flaxes, obsidian flakes, stone tool implements such as toki onewa (stone adzes) and introduced European items such as clay pipes, steel ship nails, glass shards and ceramics, broken gum digging spears and spades.

b Puna

Hidden or covered Puna (water springs) may still exist at the base of the ridges and may contain taonga or koiwi that were buried in or near them.

c Peat lands and margins.

Ancient (now drained) peat lands may yield Taonga such as: wooden stakes, lashing vines and posts associated with eel weirs, traditional woven hinaki (eel pots) pouraka (traps) kupenga kokopu baskets and other types of nets used for fishing eels and kookopu. Larger items may include wooden carvings from buildings, wakatiwai and other wetland type canoes.

d Former kahikatea forested areas.

These may contain charred or buried bones of many wetland and forest birds of many species both surviving and extinct including kuri (native dog). These may again reveal camp sites associated with preparing native pigeons and other birds for potting, small infilled holes that were used as traps for snaring the native kiore (rat) Tao, (bird spears), taratara (bird spear points) made of human bone, pounamu or hard wood Mamaku.

Past burnings of the peat and ridgelines may reveal preserved pollen in water logged silts and peat that may provide an indication of the first activities associated with ancient Maori habitation. These deposits may be unearthed through core samples taken as part of any archaeological or geotechnical survey.

9 MITIGATIONS - COMMEMORATIONS AND PROTOCOLS.

This land in the study area has been modified over the past 170 years by farming, development of the Ruakura Research facility and construction of Hamilton City. Hence any surface physical expression of the pre-European Maori occupation of this area was destroyed decades ago. However, subsurface remnants of the history of Maori occupation and the Mauri (life force) of the land survived this destruction.

Tangata Whenua recognise that the physical items that stood at this site can never be brought back. Consequently, when considering the effects that developments such as the current proposal have on the land, their approach has been to require formal, tangible recognition and commemoration of their historic association with the land, rather than attempting to stop the development. That approach has been followed in this section on mitigation of the effects of the development on the land.

Given the significance of this area, particularly to Ngati Wairere, to gain their support for this development, it is appropriate to commemorate the history and their ancestors who are buried in the land, in the following ways.

a HAPU EMPLOYMENT OPPORTUNITIES

Local hapu should be included in all considerations for employment opportunities as part of the development of Ruakura.

b COMMEMORATIONS AND ANCIENT CULTURAL CONSIDERATIONS

Any commemoration must take cognisance of the following cultural considerations:

i) Historical cultural considerations:

- Recognition of the importance of the Onukutara gully system as a pre-European Maori flax and food resource locality. To implement this any run-off water from the Ruakura site, either during construction work or after completion of the re-development, should be managed to ensure that no contaminants or sediment enter the gully or associated streams.

- With (i) above in mind, where possible, drains on site should be contoured so that flow travels into natural streams and the drains should be planted appropriately with locally sourced flaxes and other wetland plantings. Traps should be installed in the drains and streams to ensure koi carp from establishing and to protect/reinstate traditional migration routes of tuna (eels) and parohe (native trout). Water quality should be regularly monitored and any revival of the wetland ecology should be recorded and reported every 5 to 10 years. All care must be taken to prevent contaminants from being discharged into and through the peat lands.
- If any puna are identified during the development one should be set aside to be developed as a puna paru (source of traditional black dyes) which can be used by local weavers to colour their textiles.
- Another area should be set aside for establishment of Pa Harakeke (flax plantations) containing high quality weaving flaxes.
- Both areas identified in (iii) and (iv) above should be marked with carved Pou Rahui.

ii) Commemorative screen plantings.

Flax and native trees should be incorporated into all planting schedules for the development to commemorate the pre-European vegetation of the area. Wherever possible, existing native trees should be retained. As part of any landscaping brief to ensure that Dense planting of native plant species should be undertaken at strategic positions along the margins of the Land Port to screen stacked storage shipping containers and other unsightly commercial operations.

iii) Art works, buildings and themes.

During the design phase of the project, there should be consultation with, and involvement of, appropriately qualified Maori organisations and individuals to ensure appropriate Maori themes are incorporated into any proposed buildings, bridges, road side retaining walls within the development area. Given the close association of Ngati Wairere with this area these themes should be based on correct Ngati Wairere kawa and Tikanga and be planned and installed with a high level of quality control, appropriate placement and context.

iv) Entrances to the development.

It is important that people entering the developed area are reminded that they are entering the traditional lands of Ngati Wairere. To achieve this high quality art works that reflect the unique culture and heritage of both Ngati Wairere and Waikato Tainui should be developed and erected at the main entrances into the development.

These should be sited at the three proposed interchanges as follows:

- A full diamond interchange at Greenhill Road,
- A half diamond interchange with a north bound and south bound off ramp at State Highway 26
- A half diamond interchange at Cherry Lane.

Appropriate entrance artworks which commemorates the traditions of Waikato-Tainui as an Iwi who travelled and traded far and wide, would include the following themes and elements:

- A carved wooden Tuere or Tauihu (prow carving) of a wakataua and a Taurapa (stern carving) carved in Waikato style to depict the nature of travel, the journey and reaching journey's end and rest at Ruakura.
- A wakatiwai and a wakataua, both river craft that were used by the ancestors. These could be made from non perishable materials.
- A carved wooden Pou erected in the open space reserve near the interchange of the Waikato Expressway and entrance into the Land Port. The central figure would depict the great ancestor Wairere holding a canoe paddle. Supporting figures would be other key Waikato ancestors that are related through whakapapa to this location.
- In addition, a series of artworks developed using lights to depict the stars used for navigation would be erected next to these art works to further welcome visitors to the Land port or the City of Hamilton. These artworks would be placed upon raised mounds at the Waikato Expressway entrance into Ruakura.

v) Naming of interchanges.

To commemorate the traditional names pre-European names which had significance to the Maori people who inhabited this area:

- the half diamond interchange at State Highway 26 should be named the Mokokopiki Interchange after the ancient name of the Greenhill area. The artwork to be erected at this interchange should incorporate the diamond taniko pattern.

- The proposed half diamond interchange should be named the Ruakura Interchange as already proposed.
- A half diamond interchange at Cherry lane should be named the Mangaonua interchange, thereby commemorating the presence and significance of the name of the main gully system where State Highway 1 crosses.

vi) Street names and roads - nga ingoa huarahi mo nga tupuna o nehe ra.

In Hamilton City there is a lack of the use of correct Maori place names that relate directly to the history of the land upon which the City has been built. The use of correct Maori names for streets or subdivisions has no effect on land values or property sales.

Hence, given the association of a Maori organisation such as TGH with this development, it is entirely appropriate that the names within the development commemorate the names pre-European Maori used for the landmarks of the area.

Presented below therefore are examples of names that relate directly to Ngati Wairere's history and the Kingitanga with a particular emphasis upon those tupuna who lost their lands as a result of Raupatu. Many of these people were involved with the Kingitanga from its first inception during the 1850's. The loss of their lands was devastating to these chiefs and its effects are still being felt today by their descendents.

- **Te Ara Rewarewa Drive-** Te Ara Rewarewa is the name of one of the main walking tracks that was used to support travel and trade in the area. It is therefore appropriate for the road into the Land Port. The road could be lined with closely planted groups of Rewarewa trees thereby visually linking it to the ancient walking track.
- **Hoera Taonui Road** – Hoera Taonui was the principal chief of Ngati Wairere who occupied Kirikiriroa Pa during the 1850's and a strong advocate and supporter of the Kingitanga. He develop larger cultivation grounds where he grew European introduced crops to supply produce to the Auckland Markets. Hoera Taonui is believed to have been killed at Rangiriri in 1863.
- **Porokoru Street** - Porokoru (Ngati Koura) lived at Te Rapa Pa. He was a representative of Potatau Te Wherowhero and along with Patara Te Tuhi attended the Pukawa hui called by Te Heuheu to discuss the topic of Potatau Te Wherowhero being selected as the first Maori king.
- **Parekirangi Drive** – This name is appropriate for the proposed main road link. Its use would honour the ancestors Ngati Parekirangi who suffered at the hands of the British and the land confiscations.

- **Te Pirihi Tomonui Road** - Te Pirihi Tomonui was a Ngati Parekirangi chief who supported the Kingitanga at Rangiriri Pa during the battle against the British in 1863. His grandson Te Kakenga Tomonui of Tauhei was a foundation board member of the Tainui Maori Trust Board in 1946. Te Pirihi Tomonui established Tauhei as an Ngati Wairere settlement after the land wars.
- **Hakopa Te Waharoa Drive** - Hakopa Te Waharoa was a Ngati Wairere chief who established Hukanui Pa and resettled Ngati Wairere at Hukanui in 1864. He was the first sole land owner on the 146 Komakorau allotments which were originally surveyed as a Crown Reserve in October 1875 (Puke whanau records). Hakopa Te Waharoa was also a Ngati Haumi chief and cultivated the lands of Te Nihinihi now known as Hamilton East.
- **Te Puke Waharoa Road** - Known also as Paora Te Waharoa, in 1892, with King Tawhiao he supervised the exhumation of koiwi from urupa at Kirikiriroa and Hukanui. Of particular note was the exhumation of the bones of Haanui and Hotumauea from Karamu Pa.

His marriage to Kameta Te Tuhi, granddaughter of Patara Te Tuhi of Ngati Mahuta, cemented his close links with the Kingitanga during this era. He received the large entourage that followed the funeral procession of King Tawhiao at Hukanui Pa in September 1894. Just under one year later, Te Puke Waharoa died at Hukanui on 24 May 1895.

- **Iraia Papoto Place** - Iraia Papoto was a famed Ngati Parekirangi warrior who fought Te Rauparaha at Te Horo near Whatawhata. He died in old age when he fell from his horse in 1883 at Tauhei and is buried there.
- **Hohaia Ngahiwi Road** - Hohaia Ngahiwi was a lay preacher who was based at Rangiowhia under Morgan and claimed whakapapa to Ngati Haanui. Hohaia Ngahiwi settled at Hukanui in 1872 and died there in 1892

These are just a few of many names that would be appropriate. The final decision on naming should be made in consultation with Nga Mana Toopu O Kirikiriroa Trust and Ngati Wairere to ensure their relevance to the history and people of the Ruakura locality.

vii) **WAKA NAMES.**

Carved cairns could be placed on both sides of the entrances into the Land Port to commemorate the famed Waka that plied the Waikato River and the harbours within the Tainui rohe up to the 1863 Raupatu Land Wars. These war and trade waka were largely responsible for establishing Tainui as a regional superpower during the 1840's.

A selection of waka names and their respective hapu is as follows.

Te Ihu karere- Ngati Wairere
Te Ruaki kaitangata- Ngati Wairere
Maramataka Ngati Wairere
Te Kata a Raukawa- Ngati Koura/ Ngati Raukawa
Te Runa Ngati Koura
Kotuiti- Ngati Paoa
Te Wahakaikuri Ngati Paoa.
Te Ata i rehia. Ngati Mahuta
Te Winika Ngati Mahanga/ Ngati Te Ata and Ngati Tipaa
Rakaumangamanga Ngati Mahuta
Tangi Te Kiwi Ngati Whaawhaakia/ Ngati Naho
Kauteuri Ngati Tipa
Taikiharau Ngati Pou
Maukuwai Ngati Mahuta
Tautearahi Ngati Mahuta
Te Ahahiaroa Ngati Te Ata
Te Maramarua Ngati Tamaoho
Te Aparangi Ngati Naho
Ngapuhoro
Te Toki o Tapiri Rongowhakaata/ Ngai Tamanuhiri/ Ngati Te Ata.

viii) Kaahui Ariki names.

The appropriateness of using Kaahui Ariki names for streets in the development should be discussed directly with the King's office.

ix) Reserve names.

If public Reserves are established within the development area they should be named to commemorate the original names of the land and features of the area. These reserves should be planted with trees and vegetation that reflects the past ecology of those locations where practically possible. Some copses of kahikatea planting could also be developed to encourage native birds back into the area. Some appropriate names are presented below:

Te Karaerea
Te Pagonui
Mohokopiki
Karipukau

c CONTEMPORARY CULTURAL CONSIDERATIONS.

It was customary for ancient Maori to erect memorials to honour tribal deities or ancestors who had lived in the area. (See illustration attachment). The sites of these memorials were Waahi tapu (sacred place) and closed off with a protective Manuka fence.

Following this ancient tradition, to honour and protect the Mauri (life force) of:

- the people who will work on the re-development of the site and
- in the completed Ruakura Land Port and
- anyone who might pass away on site,

the following concepts should be implemented.

- The site should be blessed by Kaumatua of Nga Mana Toopu O Kirikiriroa Trust prior to starting any demolition of existing buildings, prior to the start of construction of new buildings and upon completion of new buildings before any "occupancy" starts.
- In keeping with ancient Ngati Wairere tikanga and kawa a Tuahu (ceremonial shrine) should be established on the highest geographical point of Ruakura, accompanied by a series of traditional carved Pou whenua overlooking the site and all enclosed in kanuka fence. The enclosure so created should be planted with kawakawa and karamu trees. Some of the carvings should depict Ngati Wairere ancestors and these should be carved by Ngati Wairere or carvers of their choice.
- During the construction works a Mauri (talismen) should be buried under a support post of each building which is part of the Ruakura development.
- A specially designed whare karakia should be constructed for staff at the Ruakura Land Port site to be used for Paimairire karakia or other inter denominational religious purposes.
- Representative of Ngati Wairere should be involved in all design works that depict or include Maori elements to ensure that quality control standards are maintained and to encourage other contemporary themes.

d FUTURE PAPAINGA.

As indicated on the plans, Nga Mana Toopu O Kirikiriroa Trust would like to assist with the future development of a papakainga within the Land Port in terms of any proposed names for streets and roads.

10 NGAA TIKANGA O NGAA PARAWHENUA: On site treatment of stormwater

Storm water discharging from roads inside the Land Port should be channelled into sumps, holding tanks and artificial wetland systems to remove any contaminants or sediment. This is to purify the water, so that when it discharges into peat lands it will not damage any Taonga, or local streams that may contain traditional Kai resources (eels, watercress etc).

In this context, discharging contaminated water directly into peat areas, burial grounds or food gathering areas is culturally similar to urinating directly into a town's drinking water supply.

11 NGAA MAHI WAIPARUPARU: Waste water treatment.

Direct land based discharges of waste water can cause land instability and slippages by disturbing water flows. Waste water treatment should therefore focus on use of modern technologies for up grading water quality rather than developing expensive, large-scale wetlands or treatment stations.

12 IMPORTANT PUNA KAI RESOURCES

In pre-European times the migrating tuna (eels) caught in the wetlands and gullies of this area were an important food resource for Ngati Wairere and other Waikato tribes (Ligar 1845). These waterways also provided abundant banded Kokopu, some times called Porohe (native trout: Mr Honiti Apiti pers com 1996) Hauhau, Inanga (whitebait) and Papanoko (torrent fish: Mr Mana Martin pers comm. 2000). Therefore, special care must be taken during the development to ensure that no contaminants enter these waterways and that water quality is enhanced thereby promoting the re-establishment of Kokopu and other freshwater species of fish in these waters.

13 PROTOCOLS.

All earthworks on the site must be undertaken under the terms of a set of protocols developed by Nga Mana Toopu O Kirikiriroa Trust. These detail the procedures to be followed in the event that Koiwi (human remains) and/or taonga are unearthed, or a death occurs during construction work on the site. A copy of these protocols is attached to this report.