



Tāngata Whenua Statement and Engagement Report

Residential Development Proposal

99 and 99a Ngāruawāhia Road



Te Huia Natural Resources Limited

Rangatira Simon

rangatira@te-huia.co.nz

Note: Please reference Te Huia Ltd and the Report title if you use excerpts of this report, or duplicate the assessment, style or structure of this report

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Contents

Executive Summary.....	3
Summary	4
Engagement Timeline	5
Project Information.....	6
Resource Consents Required	8
Archaeological Report.....	9
Taangata Whenua	11
Waikato-Tainui.....	11
Te Whakakitenga	Error! Bookmark not defined.
Tūrangawaewae Marae	12
Ngāti Tamainupō.....	13
Waikeri Marae	13
History of Ngāruawāhia	14
Raupatu	15
Tai Tumu, Tai Pari, Tai Ao/ Te Ture Whaimana o te awa o Waikato.....	17
Land development.....	20
Decision.....	22
References.....	23
Appendix A: Pre-Construction Protocol.....	24
Appendix B: Taonga Tuku Iho Discovery Protocol.....	25
Appendix C: Kōiwi Discovery Protocol.....	26
Appendix D: Fauna Management Protocol.....	27

Attachments

Ngāti Tamainupō additional documents

Turangawaewae additional documents

IMPORTANT

Tūrangawaewae Marae (Ngāti Mahuta), Ngāti Tamainupō and Waikeri Marae (Ngāti Reko) **DO NOT** give permission for this report to be released in the public space, or to be used (in any other way) by staff of Waikato District Council, Heritage New Zealand or Te Huia Ltd. It must only be used to inform the decision related to resource consents and archaeological authority for the proposed project at 99 & 99A Ngāruawāhia Road, Ngāruawāhia.

Executive Summary

99 Ngāruawāhia LTD (the developer) has proposed the development of residential lots in the Ngāruawāhia area. This proposal is in two parts, the first starting at 99 Ngāruawāhia Road and the future stages located on 99A Ngāruawāhia Road. The property at 99 Ngāruawāhia Road is in the Residential zone with resource consent to create 24 residential lots. This is proposed to be replaced with a comprehensive development, and creating an additional 7 lots, proposing mixed densities and creating a total of 31 lots for this development.

Te Huia Natural Resources Limited, engaged with representatives from Tūrangawaewae Marae (Ngāti Mahuta), Ngāti Tamainupō and Waikeri Marae (Ngāti Reko) to develop this Tāngata Whenua Statement and Engagement Report (CVA). Te Huia Natural Resources also notified Waikato-Tainui of this development, during the process of creating this CVA. Te Huia Natural Resources Limited is required to inform the developer and decision makers under the Resource Management Act 1991 and the Heritage New Zealand Pouhere Taonga Act 2014, capturing the following:

- Cultural, economic, social and/or environmental matters that support considerations for the resource consent application.
- Demonstration of meaningful engagement with Tāngata whenua.
- Recommendations and conditions to restore and protect the Waipa and Waikato River.
- Decision to support or decline the application, in its entirety or in part, from Tāngata whenua.

Summary

Tāngata whenua have a deep spiritual association with the land and water which, to them are a great taonga. Tāngata whenua believe the land and waters have metaphysical and spiritual qualities. These elements of the environment supply a physical and spiritual link.

Te Huia Natural Resources Ltd (Te Huia Ltd) identified Ngāti Tamainupō, Waikeri Marae (Ngāti Reko) and Tūrangawaewae Marae (Ngāti Mahuta) as tāngata whenua, due to the location and proximity to the subdivision development area.

After engagement and consultation with the Tāngata Whenua groups. Their initial concerns were expressed and conveyed to Te Huia Ltd:

1. Ensure that the specified development area is not an area of significance (waahi tapu) to Tāngata Whenua;
2. Have consideration for the historical significance of the area, through a form of cultural expression;
3. Ensure all protocols are observed in relation to the discovery of Kōiwi (bones) and any artifacts/archaeological finds are observed (see Appendices);
4. Activities should satisfy the relevant objectives of the Waikato-Tainui Environmental Plan; and
5. Continued engagement during all stages of development.

Ngāti Tamainupō, Waikeri marae and Tūrangawaewae marae also request that all practicable steps be taken to protect the Waipā and Waikato River from any adverse effects this development may have.

Disclaimer: This information was developed to inform the developer and decision makers in relation to the proposed property development at 99 & 99A Ngāruawāhia Road, Ngāruawāhia. This information should not be used for any other purpose without the express permission of Tūrangawaewae Marae (Ngāti Mahuta), Ngāti Tamainupō and Waikeri Marae (Ngāti Reko).

Engagement Timeline

13th September 2021

Engagement emails sent out to the three identified Tāngata Whenua groups. Waikeri Marae, Tūrangawaewae Marae and Ngāti Tamainupō. Summary of proposed development attached.

6th October 2021

Preliminary Archaeological report received from Archaeologist Warren Gumbley. Report then forwarded to Tāngata Whenua groups for perusing.

28th October 2021

Final draft Archaeological report received and forwarded on to Tāngata Whenua groups.

15th November 2021

Engagement meeting held with Ngāti Tamainupō representative Kimai Huirama

26th November 2021

Engagement meeting held with Waikeri Marae representative Sonny Roberts

1st December 2021

Site visit with archaeologist Warren Gumbley attended by Rangatira Simon of Te Huia Natural Resources on behalf of the Tūrangawaewae Trust Board. Waikeri Marae and Ngāti Tamainupō unable to attend

15th December 2021

Site visit with Archaeologist Warren Gumbley and Lead Contractor Andrew Wood of Next Construction. In attendance were Ngāti Tamainupō Representative Kimai Huirama, Waikeri Marae Chairman Sonny Roberts, and Rangatira Simon of Te Huia Natural Resources on behalf of Tūrangawaewae Marae.

19th February

Site Visit with Waikeri Marae (Ngāti Reko) Chairman Sonny Roberts and Kaumātua.

Project Information

99 Ngāruawāhia Limited has applied for resource consent for a comprehensive development. This proposal is in two parts, the first being Stages 1 – 3 situated on 99 Ngāruawāhia Road (refer Figure 1 & 3) and the future stages located on 99A Ngāruawāhia Road (refer Figure 2). The property at 99 Ngāruawāhia Road is in the Residential zone with resource consent to create 24 residential lots (refer Figure 3). This is proposed to be replaced with a comprehensive development proposing mixed densities and a total of 31 lots.



Figure 1: Location plan with aerial photo with red line showing boundaries of Stages 1 - 3 on 99 Ngaruawahia Road

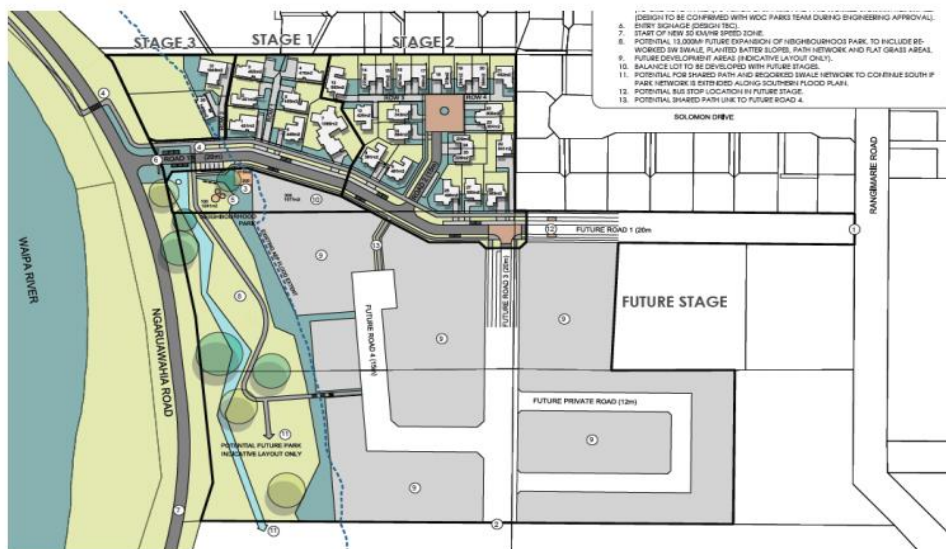


Figure 2: Masterplan for Stages 1 - 3 and concept roading for 99A Ngaruawahia Road

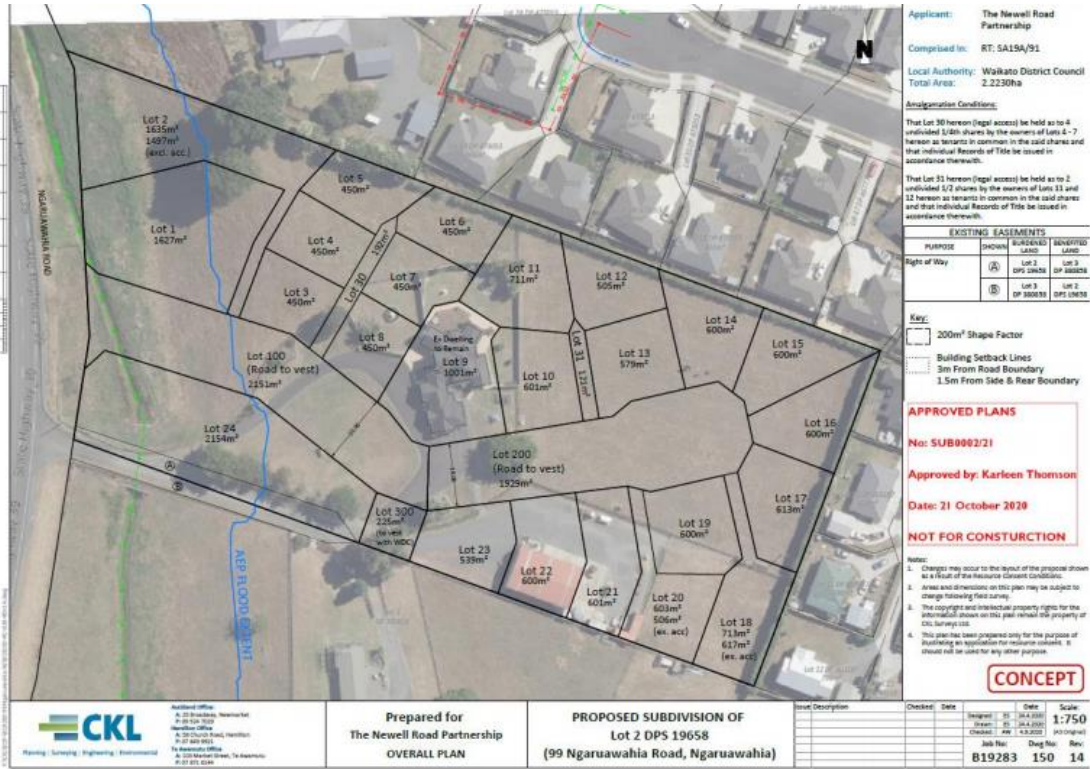


Figure 3: Approved subdivision consent plan

Resource Consents Required

The property at 99 Ngāruawāhia Road is in the Residential zone with resource consent to create 24 residential lots. This is proposed to be replaced with a comprehensive development proposing mixed densities and a total of 31 lots. No current resource consents are proposed on 99A Ngāruawāhia Road as this requires the Proposed District Plan Decisions to be released first (which is expected in first half of 2022).

The following resource consents are therefore required:

1. Land use consent from Waikato District Council to establish 31 dwellings with associated earthworks and civil infrastructure;
2. Subdivision consent from Waikato District Council to enable each dwelling to be held in its own title;
3. Earthworks from Waikato Regional Council;
4. Diversion and discharge of stormwater from the subdivision to the Waipa/Waikato River; and
5. Archaeological Authority from Heritage NZ regarding the proximity of works to published horticultural soils and borrow pits.

The principal stormwater network proposes water quality treatment (raingardens) and attenuation on the development site, prior to discharging to an improved drainage canal (the existing drain is proposed to be enhanced with shaping and planting), then through an existing culvert under Ngāruawāhia Road into the Waipā River.

Archaeological Report

An Archaeological report was developed by archaeologist Dr Warren Gumbley on behalf of the developer. This report was sent to Heritage New Zealand Pouhere Taonga (HNZPT) for an assessment. The most notable results from historical photographs and images, showed that there were several “borrow pits” which were used by early Māori for horticultural purposes. Mainly for the enriched soil which was present under the surface. As you can see from the image below (figure 1) there was extensive cultivation of borrow pits in the proposed development area by early Māori.

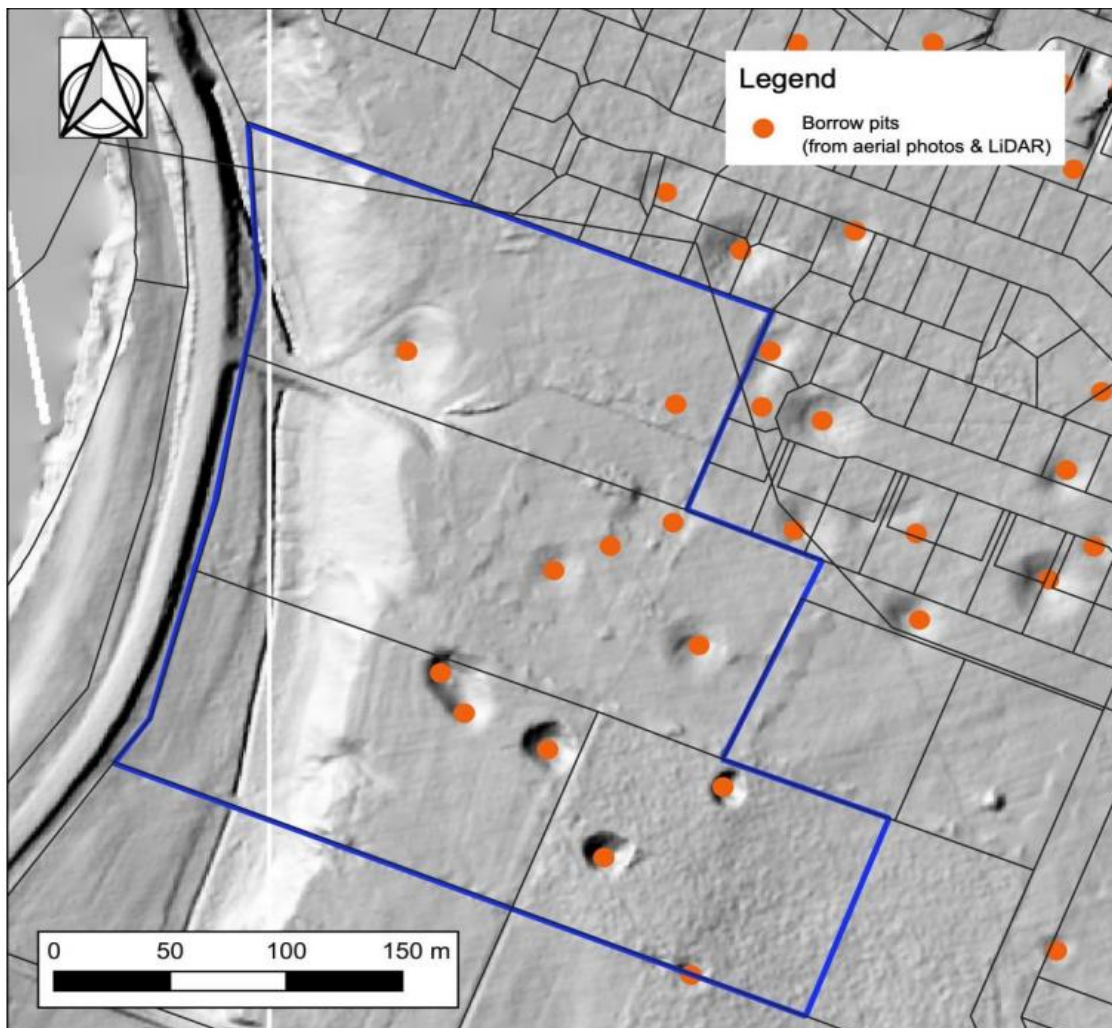


Figure 1: LiDAR derived hillshade showing the locations of borrow pit identified in LiDAR data and historic aerial photographs. Blue line indicates project foot print.

Figure 4: 99 Ngāruawāhia Road: Assessment of Archaeological Values, Warren Gumbley, 2021.

Initial studies noted that most of the upper terrace within the proposal area contains archaeological deposits associated with the Waikato Horticultural Complex. As archaeological sites these are protected by the New Zealand Pouhere Taonga Act 2014 and may not be damaged or destroyed without an authority from HNZPT.

A large part of the upper terrace in the proposal area contains archaeological deposits associated with the Waikato Horticultural Complex. The archaeological deposits do not appear to be well-maintained, and their current condition may be described as modest.

Due to modern processes the Borrow Pits have since been infilled, and not deemed to be in a condition worth conserving. However, Te Huia Ltd believe that a form of cultural recognition would be a favored recommendation, in depicting the importance the area had in terms of horticulture for early local Māori. Historically as a whole the Waikato region was inundated with borrow pits and horticultural processes. Figure 4 shows just how extensive it was in the project area and the greater Ngāruawāhia area in general.

Tāngata Whenua

Tāngata whenua, in simple terms, are naturally the people of the lands. Tāngata whenua have a historic and spiritual affiliation to the lands, waters and all the taonga that they embrace.

To inform the decision to grant, or decline, resource consents for subdivision, Waikato District Council require demonstration of engagement with, Turangawaewae Marae (Ngāti Mahuta), Ngāti Tamainupō and Waikeri Marae (Ngāti Reko). Tāngata whenua have a responsibility to protect the natural resources, mahinga kai, and other values of the rohe for the benefit and use of their people.

To better understand a more in-depth history of Ngāruawāhia, the Kīngitanga and the rights and interests of Ngāti Mahuta (Turangawaewae Marae), Ngāti Tamainupō and Waikeri Marae to this space, the developer and Waikato District Council should engage with tāngata whenua directly.

Waikato-Tainui

The iwi of Waikato-Tainui comprises 33 hapū and 68 marae with over 80,000 registered tribal members. Waikato-Tainui are tāngata whenua and exercise mana whakahaere within their rohe (tribal region) and including the proposed subdivision area. The Waikato-Tainui rohe is bounded by Auckland in the north and Te Rohe Potae (King Country) in the south, and extends from the west coast to the mountain ranges of Hapuakohe and Kaimai in the east. Significant landmarks within the rohe of Waikato include the Waikato and Waipā Rivers, the sacred mountains of Taupiri, Karioi, Pirongia and Maungatautari, the west coast harbours of Whāingaroa (Raglan), Manukau, Aotea and Kāwhia moana, the eastern areas of Tikapa Moana (Firth of Thames), and New Zealand's longest river, Te Awa o Waikato and the lower reaches of the Waipā River.

Waikato-Tainui acknowledges and affirms its intrinsic relationship with the natural environment. The iwi, hapū and marae of Waikato-Tainui are kaitiaki of our environment and consider the holistic integrated management of all elements of the environment (including flora, fauna, land, air and water) to be of utmost importance.

Prior to the unlawful invasion of the Waikato by the Crown in 1863 and the consequent confiscation of Waikato-Tainui lands in 1865, Waikato-Tainui marae, hapū, and iwi exercised mana whakahaere without challenge. Mana whakahaere refers to the authority that Waikato-Tainui has established in respect of the Waikato-Tainui rohe over many generations. Mana whakahaere entails the exercise of rights and responsibilities to ensure that the balance and mauri (life force) of the rohe is maintained. It is based in the 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 Kīngitanga. Waikato-Tainui managed its resources, including the fisheries and lands, in a sustainable manner, guided by mātauranga, tikanga and kawa.

Tūrangawaewae Marae

***Ko Arekahānara tōku haona kaha
Ko Kemureti tōku oko horoi
Ko Ngāruawāhia tōku tūrangawaewae***

***Alexandra [present day Pirongia] will ever be a symbol of my strength of character
Cambridge a symbol of my wash bowl of sorrow
And Ngāruawāhia my footstool.***

This visionary saying was pronounced by King Tawhiao, for him Ngāruawāhia was his Tūrangawaewae and his place to stand. Tawhiao long regarded Ngāruawāhia as special and held the view that it would one day become an important base for Waikato tribes and the Kīngitanga.

Tūrangawaewae marae at Ngāruawāhia is the seat of the Māori King movement, which developed in the 1850s to unify Māori and protect their land. Tūrangawaewae – literally ‘a place to stand’ – was built in the 1920s under the direction of Te Puea Hērangi, granddaughter of the second Māori king.

Te Puea's main goals for the movement were to increase the mana or prestige of the Kīngitanga and its figurehead, the Arikinui by:

1. Raising the standards of health, housing and employment of the people; and
2. Establishing a national marae complex at Ngāruawāhia (Tūrangawaewae Marae) that would be a centre of Māori culture and politics, thus creating a strong sense of community, pride and more importantly, mana amongst the Kīngitanga.

Ngāti Tamainupo

Ngāti Tamainupō are a hapū of Waikato-Tainui and have an extensive history in the Ngāruawāhia area.

Their origins can be traced back to Kokako. He was a man of Mataatua descent with roots all over the country. His son, Tamainupo, was born by a Kawhia woman, and having left Kawhia to look for his father, he met and married Tūkotuku, daughter of Māhanga, while she was with a bird-snaring party on the Waipa. They settled on the Waipa between Whatawhata and Ngāruawāhia, and from them Ngāti Tamainupō are descended from.

Marae associated with Ngāti Tamainupō include:

- Waingaro Marae
- Mai Uenuku ki te Whenua Marae

Ngāti Tamainupō presently are actively engaged in preserving their heritage and history. They are also actively involved in conserving and protecting the environment as Kaitiaki. The development of Te Mata Herenga: Ngāti Tamainupō Mātauranga and Taonga Management Plan reinforces their role as kaitiaki.

Waikeri Marae

Reko me ona rito te whare tupuna, Te Ko o Mangaheko te wharekai, Waipa me Waikato ngā awa, Ko Waikeri te marae.

Reko me ona rito is the ancestral house, Te Ko o Mangaheko is the dining hall, Waipa and Waikato are the rivers, Waikeri is the marae.

Waikeri marae is located just south of Ngāruawāhia. It belongs to the hapū of Ngāti Reko. The marae connects ancestrally to the Tainui waka, te maunga Taupiri and te Awa o Waikato.

The land was named Waikeri by the second Māori King Tawhiao who camped there on his travels. It was given to a landless Ngāti Reko by Te Paea, and for an extended period of time was known as Tangirau.

Following the arrival of Europeans in the region, like many other Māori hapū, Ngāti Reko became involved in the gum digging industry. During this, in 1898 they unearthed a famous greenstone slab in a gully close to Waikeri Marae. This precious Taonga was transported to Waahi Pa and presented to King Mahuta who lived at that Pa. This piece of greenstone, known as Tuohungia, had a considerable history, a piece of it being used to carve a Hei Tiki that was presented to Governor Grey. It disappeared at some time, but history gives no record of the place, time or circumstances of this loss. However, it carried such tapu (sacredness) that Potatau Te Wherowhero mourned over its' loss at Kaitotehe Pa opposite Taupiri mountain.

A vision of the late Sonny Roberts was to have a Marae for the people of Ngāti Reko. A dream which was fulfilled by his whanau in the construction of Waikeri Marae.

History of Ngāruawāhia

The following information describes a commonly known story about the naming of Ngāruawāhia.

In the early 1600s the chiefs, Kōkako and Tūheitia, were enemies. After Tūheitia died of mysterious circumstances, the bitter feud continued between his son, Māhanga, and Kōkako. Kōkako had a son with Whaeatāpoko from Marokopa, who they named Tamainupō. Eventually, Tamainupō married the daughter of Māhanga, who was called Tūkotuku. After the birth of the couple's son, Wairere, peace was made between Māhanga and Kōkako. Wairere married Hinemoa from Ngāti Māhanga, and they had a son named Whenu. As was the custom, Whenu's people gathered the bones of past chiefs into flax baskets and carried them to a cave in Raglan. So that this task would be remembered, Whenu named his son Keteiwi, which means "Basket of Bones." When Keteiwi grew up, he married Hinemata. She was the daughter of Paoa and Tukutuku. Paoa was another Waikato chief of that time and Tukutuku was a woman from the Hauraki region. Keteiwi and Hinemata had many children and two of their sons were Toa Kotara and Ngaere.

In the early 1700s, Keteiwi was chief of Pukeiāhua, the principal Ngāti Tamainupō Pā located in the area now known as Ngāruawāhia. His eldest son, Toa Kotara, was betrothed to Hekeiterangi of Ngāti Maniapoto, daughter of a chief called Maniauruahu. When the tribe visited Hekeiterangi's people, she fell madly in love with the younger son, Ngaere, instead. Hekeiterangi was disowned by her father for going against his wishes and she returned to Pukeiāhua as Ngaere's wife. After Hekeiterangi gave birth to their son, the couple invited her father to the child's naming ceremony to heal the rift between them. Maniauruahu accepted their invitation. As he travelled with his large group along the Waipā River, they were met with great hospitality from the villages they came across. Whenever Maniauruahu asked who their chief was, the answer was always 'Ngaere'. By the time Maniauruahu reached Pukeiāhua, he had a new-found respect for Ngaere and gave his approval for their marriage. At the ceremony, Keteiwi named the child 'Te mana o te Rangi' (the greatness of the day) because Ngāti Maniapoto had honoured them with their presence. For the celebration feast, mounds of uncooked delicacies stretched from Te Huinga o Ngā Wai (the place where the Waipā and Waikato Rivers meet) to Pukeiāhua. The sight of the plentiful food resembled the nearby hills, so they were given the name, Hākarimata (Hākari = feast; Mata = preserved or uncooked food). After the formalities, Ngaere called out "Wāhia ngā rua! Break open the food pits!" The feasting and celebration began and continued for many days and nights, strengthening the kinship bonds between Ngāti Maniapoto and Waikato. This is the centuries-old story of how Ngāruawāhia got its name.

The Waikato River represents the mana and mauri (life force) of the people, and is central to ancestral identity and their spiritual and physical wellbeing. Its power is both protective and healing. The importance of this relationship is evident in many whakataukī (proverbial sayings) and songs. Oral histories record the association of ancestors with places, events, their daily activities, thoughts, emotions, and everything that has touched their lives.

Ngāruawāhia has long been a major settlement and strategic base for Waikato-Tainui and is particularly associated with the Kīngitanga. It is highly significant as the place where the first Māori King, Pōtatau Te Wherowhero (1770-1860), was installed, lived and was buried. This significance was recognised by the colonial government; the raising of the Red Ensign on the King's flagpole at The

Point by imperial forces on 8 December 1863 was a symbolic, and therefore provocative, act. It represented the beginnings of colonial settlement in the Waikato.

There were no military engagements during the war of 1863-64 but its effects were felt through the loss of people, crops, possessions, land and mana. The Waikato War had depleted many Māori settlements as people went to lend their support at engagements such as Rangiriri or retreated south up the Waipa after that battle. Imperial and colonial troops entered Ngāruawāhia on 8 December 1863, symbolically hoisting a British flag and thereby establishing a major military base. In January 1864 the army proceeded up the Waipa River and established camps at Whatawhata and Te Rore and from there attacked Kīngitanga supporters in their new strongholds further south. This generated considerable river traffic carrying supplies, bullocks, horses and troops. A crude road connecting Ngāruawāhia to the southern camps ran close to the eastern bank of the Waipa and passed through the Te Kowhai area. The Hakarimata hills provided timber and firewood for the troops, and Māori cultivations, food stores and livestock such as goats and poultry were appropriated.

Māori have strong spiritual bonds to the land, Papatūānuku, the Earth Mother. She provides unity and identity to her people and sustains them. It is important that we protect our land and water from erosion, deforestation and inappropriate land use.

Māori consider that Papatūānuku sustains all life, and that they are spiritually connected to her. This connection is shown when a baby is born and the whenua (after birth) is buried in a sacred site.

Māori regard land, soil and water as taonga (treasures). Māori are the kaitiaki (guardians) of these taonga, which provide a source of unity and identity for tangata whenua (local people).

The loss of ancestral lands is a key issue for Māori. Māori want to use their own land management systems to protect and enhance the land.

Raupatu

The Waikato War of 1863 to 1864 is said to be the defining war of the New Zealand Wars. Initiated by the invasion of the Waikato by the British Army, it was the largest and arguably the most important of the New Zealand Wars. The scale of the war in Waikato was immense, involving the largest numbers of British soldiers of any of the New Zealand Wars. A total force of up to 12,000 British troops were engaged in the invasion of Waikato. The Kīngitanga force was drawn from tribes from all over the North Island and is estimated at a total of up to 4,000.

Substantial areas of Māori land were confiscated by the government after the New Zealand wars of the early 1860s. On 5 May 1863, Premier Alfred Domett sent a memorandum to Governor George Grey proposing that Māori in a 'state of rebellion' have their lands confiscated as a punishment. At first confiscation was intended to be relatively restricted, but it gradually became more and more elaborate. Land was confiscated both from tribes who had rebelled against the government and from those who had fought as government supporters. It was envisaged that military settlers would be placed on confiscated land. The New Zealand Settlements Act was passed in 1863, which allowed the Crown to confiscate lands belonging to 'Māori rebels. In July 1863 British Troops under the command of General Cameron crossed the Mangatāwhiri River and waged war on Waikato iwi. Post the Waikato invasion, in 1865 the Crown confiscated over 1.2 million acres of land.

The consequences of Raupatu were vast and devastating with the loss of lives, lands and resources.

The biggest confiscations were in Waikato and Taranaki. The effects varied from region to region, but the consequences were very severe for Waikato–Tainui tribes.

Te Tai Tumu Tai Pari Tai Ao – Waikato-Tainui Environmental Plan

The Waikato-Tainui Environmental Plan - Tai Tumu Tai Pari Tai Ao was prepared by the Waikato Raupatu River Trust in consultation with Waikato-Tainui Marae. It is a comprehensive document with the principal purpose to provide a pathway that aims to return the Waikato-Tainui rohe to the modern equivalent of the environmental condition, that it was in before the land was taken. The Environmental Plan also represents the Waikato-Tainui environmental planning document that has statutory recognition and planning status for the purpose of the Resource Management Act 1991 under section 35A. The Environment Plan is intended as a means, that is continually developing and updating, and working document to provide clear superior direction on Waikato-Tainui objectives and policies with respect to the environment within the Waikato-Tainui rohe.

Vision and Strategy for the Waikato River/ Te Ture Whaimana o Te Awa o Waikato

With the Waikato-Tainui Claims Settlement Act 2010 brought into force, the Vision and Strategy for the Waikato River/Te Ture Whaimana o Te Awa o Waikato was given immediate legal effect. Complementary to this was the establishment of the Waikato River Authority and their prescribed exercise of power, functions and duties to support the implementation of the Vision and Strategy/Te Ture Whaimana. The Vision and Strategy/Te Ture Whaimana, recognises, and responds to these fundamental issues for the Waikato River:

1. The restoration and protection of the health and wellbeing of the Waikato River.
2. The restoration and protection of the relationship of Waikato-Tainui with the Waikato River, including their economic, social, cultural, and spiritual relationships.
3. The restoration and protection of the relationship of Waikato River Iwi according to their tikanga and kawa, with the Waikato River, including their economic, social, cultural and spiritual relationships.
4. The restoration and protection of the relationship of the Waikato Region's communities with the Waikato River including their economic, social, cultural and spiritual relationships.
5. The integrated, holistic and coordinated approach to management of the natural, physical, cultural and historic resources of the Waikato River.
6. Adoption of a precautionary approach towards decisions that may result in significant adverse effects on the Waikato River, and in particular those effects that threaten serious or irreversible damage to the Waikato River.

7. The protection and enhancement of significant sites, fisheries, flora and fauna.
8. The recognition that the strategic importance of the Waikato River to New Zealand’s social, cultural, environmental and economic wellbeing is subject to the restoration and protection of the health and wellbeing of the Waikato River.
9. The restoration of water quality within the Waikato River so that it is safe for people to swim in and take food from over its entire length.

These are just some of the extensive strategies that Te Ture Whaimana o te Awa incorporates and helps guide the people of Waikato-Tainui in terms of the health and wellbeing of their Tupuna Awa.

Te Ture Whaimana o te Awa o Waikato

The Waipa River has mana in itself and is a tributary to the Waikato River.

Te Ture Whaimana Objectives	Comments / Recommendations
(a) The restoration and protection of the health and wellbeing of the Waikato River	Te Ture Whaimana must be given effect to. The key words within this space are “restoration” and “protection”. This table outlines opportunities to further this objective.
(b) The restoration and protection of the relationship of Waikato-Tainui with the Waikato River, including their economic, social, cultural, and spiritual relationships	Ngāti Tamainupō, Ngāti Mahuta (Turangawaewae Marae) and Waikeri Marae continue to practice their relationship with the Waipa and Waikato River and its resources. <ul style="list-style-type: none"> • All conditions noted in this table are to be fulfilled.
(c) The restoration and protection of the relationship of Waikato River iwi according to their tikanga and kawa, with the Waikato River, including their economic, social, cultural, and spiritual relationships	<ul style="list-style-type: none"> • All cultural protocols attached as appendices A, B, C & D should be implemented.
(d) The restoration and protection of the relationship of the Waikato region’s communities with the Waikato River including their economic, social, cultural and spiritual relationships.	A connection and celebration of the Waipa and Waikato River is culturally and socially essential to restoring a positive relationship with the Waipa and Waikato River.
(e) The integrated, holistic and coordinated approach to management of the natural, physical, cultural and historic resources of the Waikato River.	Understanding the history and significance of the area can better improve work practices, safety and care onsite.
(f) The adoption of a precautionary approach towards decision that may result in significant adverse effects on the Waikato River, and in	Although the proposed activities are unlikely to result in significant adverse effects, the developer has demonstrated a desire to

particular those effects that threaten serious or irreversible damage to the Waikato River.	minimise any future impacts of the activities. Any arising matters must be directly communicated to taangata whenua as soon as practicable.
(g) The recognition and avoidance of adverse cumulative effects, and potential cumulative effects, of activities undertaken both on the Waikato River and within its catchments on the health and wellbeing of the Waikato River	The principal stormwater network proposes water quality treatment (raingardens) and attenuation on the development site, prior to discharging to an improved drainage canal (the existing drain is proposed to be enhanced with shaping and planting), then through an existing culvert under Ngāruawāhia Road into the Waipa River. The
(h) The recognition that the Waikato River is degraded and should not be required to absorb further degradation as a result of human activities.	<ul style="list-style-type: none"> • All works and their impacts should be managed onsite to not contribute any further degradation to the Waipā and Waikato River. • Stormwater quality should achieve best practice standards and to further Te Ture Whaimana for the Waipā Rivers.
(i) The protection and enhancement of significant sites, fisheries, flora and fauna.	<p>The surrounding archaeological features and recorded sites around the proposed site, and therefore potential for discovery of taonga (artefacts) based on the historical significance of Ngāruawāhia. There are also no significant impacts on flora and fauna, however restorative native planting is required around the cultural design for the stormwater raingardens and outfall to the Waipā River.</p> <ul style="list-style-type: none"> • Taonga Tuku Iho Discovery Protocol to be implemented. • Kōiwi Discovery Protocol to be implemented. • Fauna Management Protocol to be implemented. • Taangata whenua to be included in final design of the subdivision, to reflect the surrounding environment and express cultural values.
(j) The recognition that the strategic importance of the Waikato River to New Zealand's social, cultural, environmental and economic wellbeing	The subdivision will contribute to improving housing standards within Ngāruawāhia and will implement the recommendations in this Report to demonstrate contribution to the restoration

is subject to the restoration and protection of the health and wellbeing of the Waikato River.	and protection of the health and wellbeing of the Waipā River.
(k) The restoration of water quality within the Waikato River so that it is safe for people to swim in and take food from over its entire length.	<ul style="list-style-type: none"> • Cultural design for the stormwater raingardens to be constructed. This includes restorative native planting. • Stormwater quality should achieve best practice standards and the further Te Ture Whaimana.
(l) The promotion of improved access to the Waikato River to better enable sporting, recreational, and cultural opportunities.	The proposed subdivision is adjacent to the Waipā River. The development should not limit recreational and cultural uses of the area.
(m) The application to the above of both mātauranga Māori and latest scientific methods.	<p>The cultural design for the stormwater outfall and raingardens incorporates mātauranga Māori alongside best engineering practices.</p> <ul style="list-style-type: none"> • Cultural design for the stormwater outfall to be constructed. This includes restorative native planting.

Analysis: It is the view of Te Huia Ltd that the application is not inconsistent with the Vision and Strategy.

Note: Te Huia Ltd notes to the developer that where Tāngata whenua are required to perform tasks noted in this table, they must be resourced for their time.

Land Development

Tai Tumu, Tai Pari, Tai Ao

Proposed developments shall demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to how the development:

1. Restores the capacity of ecosystems;
2. Creates or maintains ecosystems that function without human intervention;
3. Understands and acknowledges the diversity and uniqueness of the development location
4. (socially, culturally, spiritually, economically, and environmentally);
5. Considers how the development design incorporates the diversity and uniqueness of the
6. development location (such as culturally appropriate design, interpretive panels, commemorative pou [poles], etc);
7. Minimises pollution and waste;
8. Promotes efficient and effective energy conservation and use;
9. Preserves and preferably enhances the natural hydrologic functions of the site;
10. Identifies and preserves sensitive areas that affect the hydrology, including streams and their buffers, floodplains, wetlands, steep slopes, high-permeability soils and areas of indigenous vegetation;
11. Effectively manages natural hazards;
12. Considers beneficial re-use on-site of stormwater and wastewater;
13. Considers water conservation; and
14. Provides for visual amenity consistent with the surrounding environment.

Tai Tumu, Tai Pari, Tai Ao	Comments / Recommendations
25.3.1 - Development principles are applied to land use and developments (urban and rural) and, in particular, development in new growth cells, that enhance the environment.	This site has been previously developed by the previous owner/s. There is an opportunity for this site to be enhance further with native trees and plants.
25.3.2 - Urban and rural development is well planned and the environment, cultural, spiritual, and social outcomes are positive.	<p>The soils are not recognised as high quality therefore the proposed development will not destroy high quality or versatile soils. The proposed development will not diminish environmental, cultural, spiritual or social outcomes. It aims to improve housing opportunities for the community.</p> <ul style="list-style-type: none"> • The proposed development will minimise soil disturbance with best practice methods and encourage better water use and harvesting methods, where appropriate.

25.3.3 - Land use and development has positive environmental and cultural effects	The developer uses best practice methods in land use and development and takes into consideration input from tāngata whenua
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Analysis: It is the view of Te Huia Ltd that if the developer fulfils the recommendations of this Report, the subdivision will demonstrate have “having regard” to the Waikato-Tainui Environmental Plan.

Note: Te Huia Ltd notes to the developer that where tāngata whenua are required to perform tasks noted in this table, they must be resourced for their time

Decision

Te Whakakitenga o Waikato-Tainui **endorses** the recommendations and position of Turangawaewae Marae (Ngāti Mahuta), Waikeri Marae (Ngāti Reko) and Ngāti Tamainupō, in relation to the proposed subdivision.

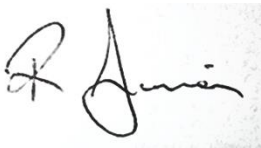
Tūrangawaewae Marae (Ngāti Mahuta) **does not object** to the application for resource consent, and an Authority under the New Zealand Pouhere Taonga Act 2014, based on the acceptance of these conditions and recommendations.

Ngāti Tamainupō **supports** the application for resource consent, and an Authority under the New Zealand Pouhere Taonga Act 2014, based on the acceptance of these conditions and recommendations.

Waikeri Marae (Ngāti Reko) **supports** the application for resource consent, and an Authority under the New Zealand Pouhere Taonga Act 2014, based on the acceptance of these conditions and recommendations.

If you have any questions regarding this Tangata Whenua Statement and Engagement Report, please contact Rangatira Simon.

Ngaa mihi nui



Rangatira Simon
Principal Advisor, Te Huia Natural Resource Limited
rangatira@te-huia.co.nz
021 2100 396

1. References

1. Warren Gumbley. *99 Ngāruawāhia Road: Assessment of Archaeological Values*, 2021
2. Waikato Tainui Environmental Plan *Tai Tumu, Tai Pari, Tai Ao*.

Appendix A: Pre-construction Protocols

The following protocols should occur prior to the any works occurring within the project area.

Site Blessing Ceremony

Within seven (7) days of earthworks occurring on site, a blessing of the site and staff must occur. Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae will provide guidance on the most appropriate manner to do this, in conjunction with the project manager. The purpose of the blessing is to acknowledge the lands and its resources in providing a use for housing development and safe keeping of our people. The blessing will also seek confirmation, through a spiritual consciousness, for support of the proposed works. It will also provide a safety veil over the working area and ensure safety of staff onsite. Consideration for the blessing should include:

- Confirmation of date and time.
- Appropriate clothing and safety provisions.
- People to attend (Kaumatua, Marae Representatives, Rangatahi, Dignitaries, Staff).
- Car Parking.
- Weather appropriate shelter.
- Food and drinks.
- Exchange of taonga (gifts) and a commitment of engagement.
- Placement and type of Mauri to remain onsite as a guardian during works.

Staff Induction

Staff working on site should be inducted by Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae prior to beginning works. The induction will provide an insight to the history of the area and encourage culturally safe practices if an issue arises such as discovery of taonga, artefacts or kōiwi (bones). Ideally, as many staff as possible should attend the induction. However, if this is unable to happen, further induction workshops should be arranged with Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae.

Waahi Tapu / Site of Significance

There are no known sites of significance within the project area, however the surrounding area is likely to have had previous occupation. Therefore, a Kaitiaki should be present. The Work Site Manager shall provide to Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae the following information and opportunities:

- a. No less than 14 working days, prior to any excavation, disturbance or works near these sites, a schedule of the dates of all significant excavation or disturbance events, their sequence and duration.
- b. The Site Manager shall then invite Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae to attend any portion of monitoring or earthworks.
- c. If taonga, artefacts or kōiwi are discovered, the relevant protocols will be followed, as provided in this Report. Tāngata Whenua Statement and Engagement Report: 99 and 99A Ngāruawāhia Road.

Appendix B: Taonga Tuku Iho Discovery Protocol

Waikato-Tainui are Temporary Custodians of Taonga Tuuturu, as defined under the Protected Objects Act 1975. Therefore, at the point of discovery, within the Waikato-Tainui area, the Iwi is the custodian of the found Taonga, until ownership is determined. This temporary ownership is considered to be on behalf of Waikato-Tainui whaanui until the ownership is determined and arrangements made for the transfer of ownership and/or custodianship to the owner. As Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae are recognised as respective hapuu of the overarching Iwi Authority (Waikato-Tainui), custodianship will be handed to them both, until ownership is determined. The following discovery process shall be adhered to upon discovery:

- a. The area of the site containing the taonga will be secured in a way that protects the taonga as far as possible from further damage. This means that work in the vicinity shall cease immediately.
- b. If a Kaitiaki appointed by Tūrangawaewae Marae, Ngāti Tamainupō or Waikeri Marae is not present, they shall be notified immediately, by the Site manager, before the taonga is moved.
- c. Only the Kaitiaki will undertake appropriate actions.
- d. Work may resume when advised by the Kaitiaki.
- e. If approved by the Kaitiaki, an archaeologist will record, measure and photograph the taonga prior to the taonga being secured by Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae.
- f. The Kaitiaki will determine the appropriate action for the taonga once it has been recorded. This may include reburying the taonga in an appropriate location or storing in an appropriate area.
- g. The Kaitiaki will notify Te Manatuu Taonga – Ministry for Culture and Heritage, of the find, within 28 days, to inform the Ministry of its actions.
- h. If the taonga requires conservation treatment (stabilisation), this can be carried out in discussion with the Archaeologist and Kaitiaki.
- i. For the avoidance of doubt subject to any laws of New Zealand any newly discovered taonga shall be the property of Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae who shall hold and use those taonga (including the return of them to Marae) as they, in their sole discretion, see fit.

Contact persons for tāngata whenua are:

Tūrangawaewae Marae

- Hinerangi Raumati Email: hinerangi.raumati@gmail.com

Ngāti Tamainupō

- Kimai Huirama Email: kimai.huirama@tainui.co.nz

Waikeri Marae

- Sonny Roberts Mobile: 022 394 0907

Appendix C: Kōiwi Discovery Protocol

There may be a chance that during earthworks, kōiwi or bones, may present themselves. This is a serious matter to tāngata whenua, as there may be a reason why the kōiwi has become visible. This will be covered in more detail during the staff induction workshop. If staff uncover bones, of any kind, the tikanga (cultural protocols) of Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae must be upheld by undertaking the following discovery process:

1. The area containing the kōiwi shall be secured in a way that protects the kōiwi from any damage. This means that work in the vicinity shall cease immediately.
2. If a Kaitiaki appointed by Tūrangawaewae Marae, Ngāti Tamainupō or Waikeri Marae is not present, they shall be notified immediately, by the Site manager, of the discovery.
3. The Site Manager will also contact the local Police (call 105) and Coroner.
4. The Kaitiaki will arrange for appropriate people to be involved.
5. Guidance will be provided from the Kaitiaki to undertake the following:
 - a. Hold appropriate cultural customs to remove the kōiwi.
 - Karakia / Waerea at the discretion of Tūrangawaewae Marae, Ngāti Tamainupō and Waikeri Marae.
 - Placing the kōiwi in an appropriate receptacle for removal.
 - Not using any containers associated with food.
 - b. Determine a place of reburial, with the approval of the Coroner.
 - c. Ensure a full plan is developed and fulfilled to see the burial of discovered kōiwi.
6. Once tikanga has been fulfilled, work may continue as approved by the Kaitiaki.

Appendix D: Fauna Management Protocol

There are no concerns for the health of taonga species (native fauna) within the subdivision area. However, it is anticipated that native fauna could be disturbed by the increased stormwater volume. Tūrangawaewae Marae, Waikeri Marae and Ngāti Tamainupō seek the restoration and protection of taonga species. To understand the presence and activities of taonga species, monitoring should occur. It is important that Tūrangawaewae Marae, Waikeri Marae and Ngāti Tamainupō contribute to the monitoring process and are active in decisions that arise from collated data. The following protocols shall be undertaken with regards to monitoring and management of taonga species:

1. Tūrangawaewae Marae, Waikeri marae and Ngāti Tamainupō would like to see a monitoring programme to determine presence and health of taonga species that may be impacted by the growth cell developments. Taonga species include Ruru (Owl), Kererū, Pekapeka (Bats), Tui (Bell Bird), Piwaiwaka/Pireiraka (Fantail), Kawau (Shag), Kōaro, Kokopu (Mud Fish) and Tuna (Eel).
2. Tūrangawaewae Marae, Waikeri Marae and Ngāti Tamainupō alongside the site manager should determine a monitoring programme of taonga species. The workshop should incorporate best available science and mātauranga Māori to confirm the best approach. The focus of the programme could include:
 - Determination of species populations.
 - Understanding their presence in this space i.e. permanent occupation or transient nature.
 - Determination of impact (if any) from development.
 - Protection of the ecosystem or temporary relocation of the species.
 - What final restoration looks like to provide spaces for taonga species to occupy.
3. Prior to undertaking the agreed programme, the tikanga of Tūrangawaewae Marae, Waikeri Marae and Ngāti Tamainupō must be provided for. This includes:
 - a. Resourcing Kaitiaki to be onsite.
 - b. Providing for karakia before and after the initiation of the programme.
 - c. Sharing and incorporation of mātauranga Māori during the programme.
 - d. Allowing the capture of knowledge as a generational resource.
 - (i) During determination of impacts, particular regard should be given to the relevant objectives of the Vision and Strategy for the Waikato River, in particular objectives (i) and (k) see Section 8.1.
 - (k) The restoration of water quality within the Waikato River so that it is safe for people to swim in and take food from over its entire length.
4. If impacts are unable to be avoided onsite by protecting the habitat, or the taonga species, then it is likely that a recovery and placement process will be required. The Kaitiaki shall determine the most culturally safe procedure to do this.
5. If during the monitoring process, or recovery and placement process, any taonga species suffers an accidental fatality, the Kaitiaki will determine whether the species is buried or gifted to Tūrangawaewae Marae, Waikeri Marae and Ngāti Tamainupō.

6. In relation to the development of infrastructure, stormwater swales and systems should consider appropriate access to, and movement of, taonga species.



Postal Address: 3 Windsor Avenue, Ngaruawahia 3720

Phone: 021 026 47451

Email: taiao@tamainupo.iwi.nz

Website: www.tamainupo.iwi.nz

Date: 20 April 2022

Tēnā koe

Re: Subdivision at 99 & 99A Ngāruawāhia Road, Ngāruawāhia.

Further to my email of 13th April, we are writing to advise of our decision made at our Taiao Management Rōpu Hui held on 19th April 2022.

We have considered the information that has been provided to us alongside undertaking our own research and bearing in mind our own understanding and knowledge of the whenua where the project is based.

*We confirm that our Taiao Management Rōpu on behalf of Ngā Uri o Tamainupō ki Whaingaroa Trust, **supports** the above named application for resource consent, and an Authority under the New Zealand Pouhere Taonga Act 2014, based on the acceptance of the conditions and recommendations outlined in the Tangata Whenua Statement and Engagement Report prepared by Te Huia Ltd.*

We have prepared a Ngāti Tamainupō cultural statement for inclusion (as an appendix or separate section) in the Tangata Whenua Statement and Engagement Report for the proposed subdivision.

Ngāti Tamainupō do not give permission for this statement to be released in the public space, or to be used (in any other way) by staff of Waikato District Council, Heritage New Zealand or Te Huia Ltd. It must only be used to inform the decision related to resource consents and archaeological authority for the proposed project at 99 & 99A Ngāruawāhia Road, Ngāruawāhia.

If you would like to discuss our decision further, please contact our team and arrange for a time to discuss the matter further.

Nāku iti nei, nā

Kimai Huirama
(Chair)

Ngāti Tamainupō Cultural Statement

Wāhia Ngā Rua! Open the food pits!

(Ngāti Tamainupō saying)

Ko mātou Ko Tamainupō

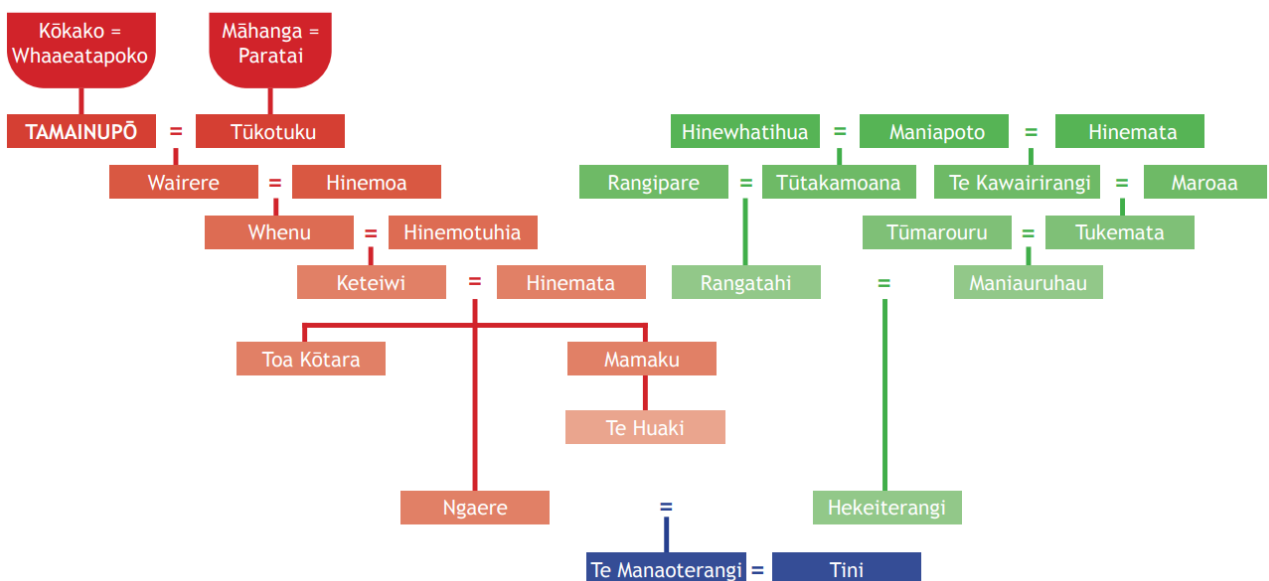
Ngāti Tamainupō is one of 33 iwi/hapū in the Waikato district who have mana whenua as part of Ngā Iwi o Tainui. Ngāti Tamainupō takes their name from the eponymous ancestor, Tamainupō, son of Kōkako, who married Māhanga's daughter, Tūkotuku. The traditional pou whenua (tribal boundaries) of Ngāti Tamainupō includes Ngāruawāhia and Puke-i-āhua Pā and extends west towards the Whāingaroa (Raglan) Harbour.

Ngāti Tamainupō acknowledges its descendant hapū, including Ngāti Toa Kōtara and Ngāti Te Huaki. There are two active Ngāti Tamainupō marae located along the Whāingaroa Harbour: Waingarō and Mai Uenuku ki te Whenua (Rānui). Ngā Uri o Tamainupō ki Whaingaroa Trust is the mandated governing authority for Ngāti Tamainupō.

Ngāti Tamainupō has exercised tino rangatiratanga within our traditional pouwhenua since time immemorial. We assert unreservedly our rangatiratanga over our lands, waterways, ngahere, ngāwhā, Wāhi tapu, Wāhi tūpuna and taonga. As kaitiaki of same, ensuring the protection and sustainability of our taonga for our future generations is imperative.

Our Whakapapa

Ngāti Tamainupō is an iwi of the Waikato confederation and represents the interests of Ngā Uri o Tamainupō, Toa Kōtara me Te Huaki.



Our History

Ngāti Tamainupō is founded on the tupuna Tamainupō, the son of Kōkako. Kōkako descended from Mataatua, Te Arawa and Aotea Waka but lived in the valleys of Waikato.

In the early 1600s the chiefs, Kōkako and Tūheitia, were enemies. After Tūheitia died of mysterious circumstances, the bitter feud continued between his son, Māhanga, and Kōkako. Kōkako had a son with Whaeatāpoko from Marokopa, who they named Tamainupō. Eventually, Tamainupō married the daughter of Māhanga, who was called Tūkotuku. After the birth of the couple's son, Wairere, peace was made between Māhanga and Kōkako.

As a peace offering, Māhanga gifted lands to Tamainupō and Tūkotuku which became the rohe of Tamainupō, as defined by their pouwhenua. In the years after, the descendants of Tamainupō and Tūkotuku became hapū themselves (Ngāti Wairere, Ngāti Hauā, Ngāti Koroki Kahukura).

Formation of Ngāti Tamainupō

Wairere had several wives and many famous offspring but it was his eldest son, Whenu from his first wife Hinemoa who would become the grandfather of Toa Kōtara, Ngaere and the great grandfather to Te Huaki. Wairere and Hinemoa had three children called Whenu, Iranui and Takerewakanui. Hinemoa died as a young mother and her children were adopted by Tamainupō and Tūkotuku. From that point on, the family became known as Ngāti Tamainupō.

Tamainupō gave Whenu the task of collecting the bones of his ancestors and interning them at a cave in the Whāingaroa Harbour.



It's not known exactly where the cave was located but there are numerous places where limestone caves could be found around the Harbour. When Whenu married Hinemotuhia, they named their first-born child Keteiwi (the bag of bones). Keteiwi married Hinemata and they had five children called Toa Kōtara, Ngaere, Mata-te-Rangi, Huamoetu and Mamaku.

Te Mata Herenga – Ngāti Tamainupō Environmental Plan

Te Mata Herenga – Ngāti Tamainupō Mātauranga and Taonga Management Plan (2021) is the Hapū Environmental Management Plan which has been recognised by Waikato-Tainui, as the iwi authority. Accordingly, it has the statutory status and recognition of an Iwi Environmental Management Plan and is to be considered in addition to the Waikato Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao.

Ngāti Tamainupō has exercised tino rangatiratanga within our traditional pouwhenua since time immemorial. We assert unreservedly our rangatiratanga over our lands, waterways, ngahere, ngāwhā, Wāhi tapu, Wāhi tūpuna and taonga. As kaitiaki of same, ensuring the protection and sustainability of our taonga for our future generations is imperative.

Ngāti Tamainupō recognises Te Whakakitenga o Waikato and the shared interests within the takiwā / pouwhenua by neighbouring hapū, such as Ngāti Mahuta and Ngāti Reko.

For a digital copy of Te Mata Herenga, please visit: <https://bit.ly/35oIlby>

History of Ngāruawāhia

Pukeiāhua Pā

According to Ngāti Tamainupō, the following narrative describes the story about the naming of Ngāruawāhia (Barrett, 2012; Jones & Biggs, 1995).

By the 1700s, Keteiwi of Ngāti Tamainupō was the chief of Pukeiāhua Pā. His eldest son Toa Kotara was betrothed to Hekeiterangi of Ngāti Maniapoto, eldest daughter of a chief called Maniauruahu. However, when the Waikato hapū visited, she fell in love with Ngaere who was the younger brother of Toa Kotara. After a failed elopement, Hekeiterangi was disowned by her father, and she returned with Ngaere to Pukeiāhua.

Hekeiterangi fell pregnant and gave birth to a son. The couple invited her father to the child's naming ceremony to heal the rift between the two tribes. Maniauruahu accepted the invitation.



A little while later, he travelled with a large party along the Waipā River. Past Whatawhata, they were welcomed with great hospitality from several pā, including Te Ruamakamaka, Tikirahi, Whakatakotoranga, Te Wakapuku and **Pahīwai**, before arriving at Pukeiāhua.

At each pā, when the people were asked who their chief was, the answer was 'Ngaere'. By the time Maniauruahu arrived at Pukeiāhua, he was satisfied that Ngaere was a rangatira of high standing and he fully approved of the marriage. At the ceremony, Keteiwi named the child 'Te Mana o te Rangi' (greatness of the day) because Ngāti Maniapoto had honoured Waikato by joining them for the celebration.

Numerous uncooked delicacies had been gathered, prepared, and stored for months in advance. Tuna, ika, manu, berries, taro and kūmara were some of the kai gathered from māra kai, awa and ngāhere.

At the feast, large mounds of mostly preserved delicacies stretched from Te Huinga o Ngā Wai (the Point) to Pukeiāhua, resembling the hills overlooking the pā. For this reason, the hills were named Hākarimata (Hākari means 'feast'; mata means 'preserved or uncooked').

After the naming ceremony, Ngaere called out 'Wāhia ngā rua' or 'Open the food pits.' This is where the town of Ngāruawāhia gets its name from.

Pahīwai Pā

In the 1700s, Pahīwai Pā is named in the Wāhia Ngā Rua narrative above, as one of the Ngāti Tamainupō pā situated along the Waipā River. It was the closest pā to Pukeiāhua, where their rangatira Ngaere, lived. Therefore, it would have been the last pā to host the Ngāti Maniapoto chiefs, Maniauruahu and his brother Maniaopetini, before the great feast.

In 1864, Pahīwai's location was recorded on the map below (University of Waikato, 2022).



Based on mapping data, the proposed development at 99 & 99a Ngaruawahia Road is in the same area where Pahīwai Pā was located during the 1700s. As such, evidence of Wāhi Tapu and Wahi Tupuna such as horticultural features, may still exist today.

In 1867, at Compensation Court hearings in Ngaruawahia, Wiremu Pātene (Ngāti Tamainupō rangatira) describes Pahīwai as an area of "kūmara cultivation" (University of Auckland, 1867). This is consistent with the findings in the Archaeological Report for the proposed development (Gumbley, 2021).

Ngāti Tamainupō agrees with the recommendation from Te Huia Ltd that a form of cultural recognition would be appropriate to acknowledge the horticultural importance of the area to Ngāti Tamainupō.

Raupatu

Following the Waikato Land Wars in 1863, Ngāti Tamainupō, Ngāti Māhanga and Ngāti Hourua were given money from the Crown to legitimise the sale of Ngaruawahia, even though the land had already been confiscated (University of Auckland, 1867).

During Compensation Court hearings, Wiremu Patene described being approached by a Crown agent, Mr Turton, and offered money for Ngāti Tamainupō's share in the sale of Ngaruawahia in 1864. Wiremu Patene testified that after he took the offer to the hapū, Ngāti Tamainupō refused the money. There are Tamainupō kaumātua today who know this story and recall the payment being referred to as 'black penny' (Barrett, 2012).

The proposed development at 99 & 99A Ngaruawahia Rd, Ngaruawahia, is on Raupatu land and is part of the 1.2 million acres confiscated illegally by the Crown in 1863.

References

Barrett, G. (2012). *Oral and Traditional History Volume: Ngati Tamainupō, Kōtara and Te Huaki* (WAI 775). Crown Forestry Rental.

Jones, P. T., & Biggs, B. (1995). *Nga Iwi O Tainui: The Traditional History of the Tainui People/Nga Koorero Tuku Iho o Nga Tuupuna*. Auckland University Press.

Ngā Uri o Tamainupō ki Whaingaroa Trust. (2021). *Te Mata Herenga – Ngāti Tamainupō Mātauranga and Taonga Management Plan*. Hapū Environment Plan.

University of Auckland. (1867, February 11). *Compensation Court Ngaruawahia: Ngaruawahia Claims* (Raupatu Document Bank, Volume 103). Maori Land Court Minute Book.

University of Waikato. (2022, April 18). *Sketch map of the country lying between the Waipa & Waikato Rivers shewing the Maori position of Pah te Rangī and Piko Piko*.

https://onehera.waikato.ac.nz/nodes/view/1860?fbclid=IwAR3opEMk0c9021_92OwmM6bw3qIZS_F4Av4cGrU9ZtXcnJfETy_9lIXoJeQ



Turangawaewae Trust Board

| P O Box 132, Ngaruawahia 3720 | Phone: (07) 824-8154 | Fax: (07) 824-7817 | Email: tt.board@xtra.co.nz |

Date: Wednesday 28 April 2022

To Whom it May Concern

Sub: Residential Development at 99 and 99A Ngaruawahia Road

This letter is in relation to the Tāngata Whenua Statement and Engagement Report (Cultural Values Assessment), created by Te Huia Natural Resources Limited for the residential development proposal for 99 and 99A Ngaruawahia Road.

The Tūrangawaewae Board of Trustees supports the Tāngata Whenua Statement and Engagement Report, the development and its recommendations but with regard to this condition.

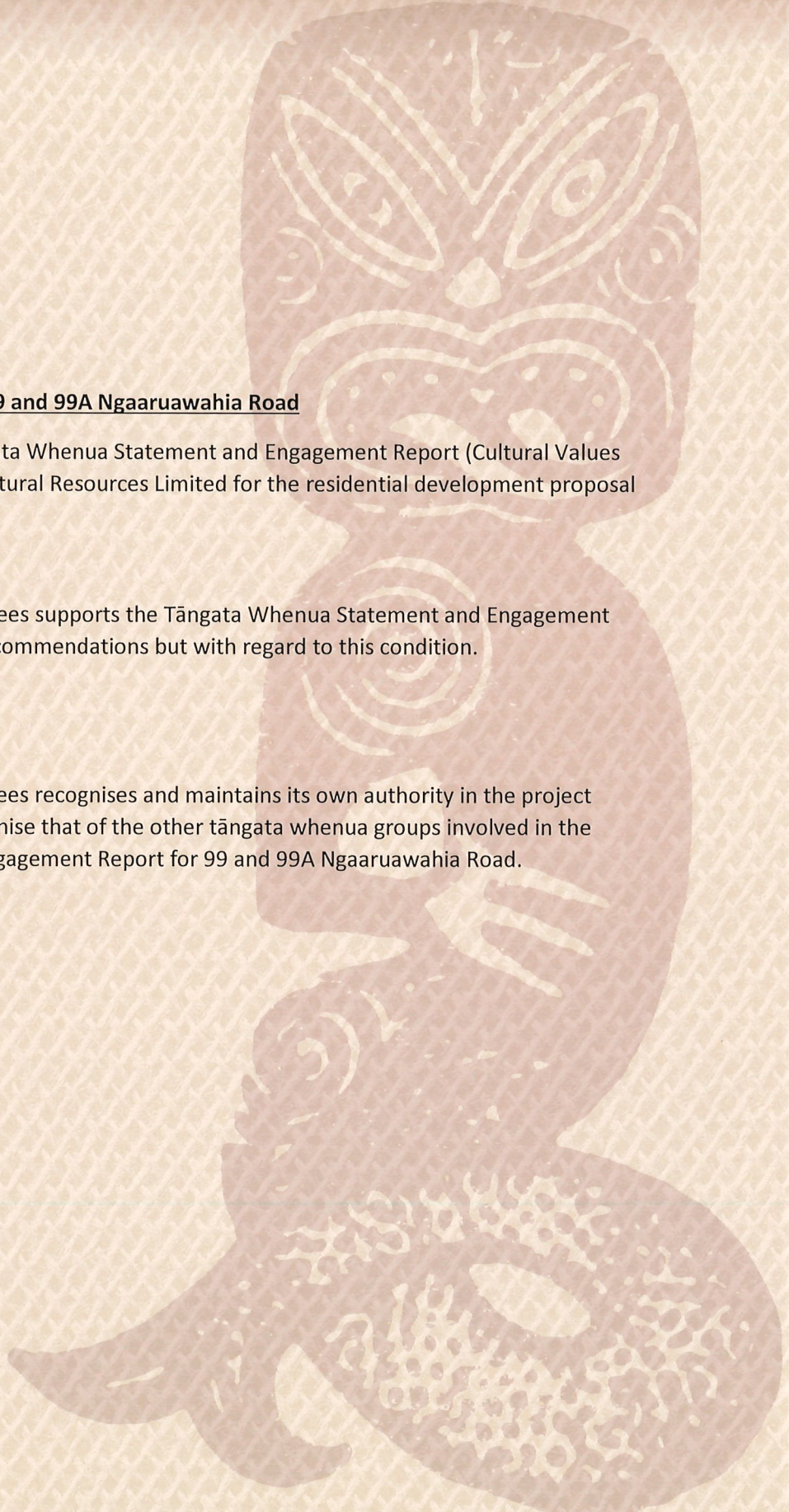
Condition

The Tūrangawaewae Board of Trustees recognises and maintains its own authority in the project area and does not endorse or recognise that of the other tāngata whenua groups involved in the Tāngata Whenua Statement and Engagement Report for 99 and 99A Ngaruawahia Road.

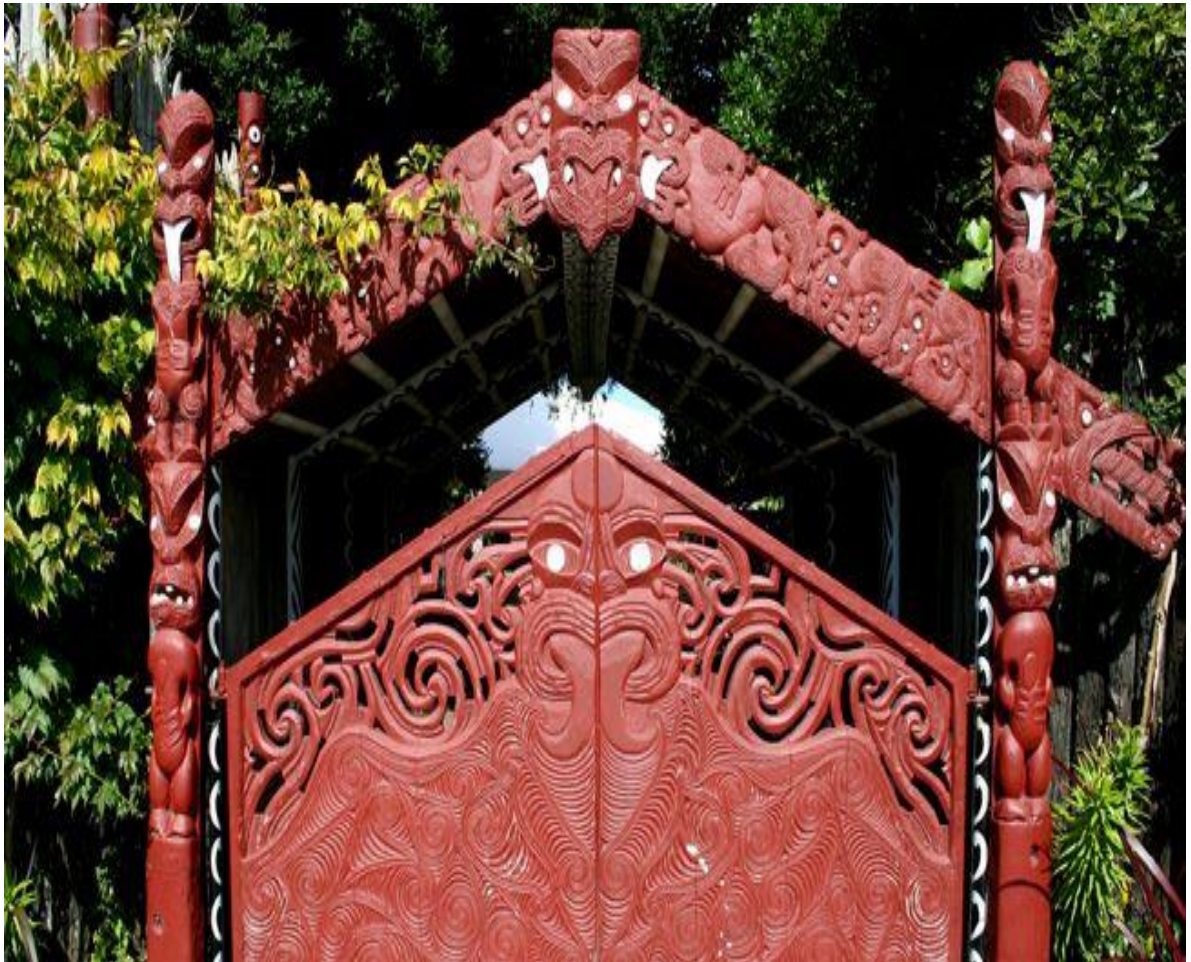
Turangawaewae Board of Trustees

pp Hinerangi Raumati-Tu'ua

Chairperson



Tūrangawaꝯwaꝯ



Te Puea

Accompanied by her people, Te Puea officially relocated from Te Paina in August 1921 to Ngaaruawaahia. In August 1921, through extensive fundraising initiatives, the physical development of Turangawaewae Marae began. In 1927, Tuurangawaewae Marae was officially opened. The name, derived from Tawhiao's tongi, means a place to stand or footrest or a place where I rest (tuuranga – stand or position, waewae – leg or foot). From 1928 until her passing in 1952, the story of Te Puea and the development of Tuurangawaewae Marae are one in the same. Tuurangawaewae Marae is recognised today as the embodiment and standing ground for the Kiingitanga movement and is a physical representation of the survival of 200 years of turmoil and war. Flourishing under the leadership of great ariki and rangatira, it is the home of many significant gatherings, from the annual koroneihana/coronation to tangihanga, birthdays and events. Continuously utilised by its 5000 members, Tuurangawaewae Marae is the centre of life, learning and training for Waikato, Kiingitanga and te iwi Maori.



Establishment of Tuurangawaewae Board of Trustees

In the early 1900s, Princess Te Puea guided Tuurangawaewae Marae to form one of the very first trust boards in the region. The trustees are appointed for life and hold mana, kaitiakitanga and cultural authority for the Marae in Ngaaruawaahia. The Tuurangawaewae Board was established in 1921 in the name of King Te Rata Mahuta Tawhiao Pootatau Te Wherowhero and became the Charitable Trust it is today in 1947. The Tuurangawaewae Board is the governing body that represents the interest of Tuurangawaewae Marae, the Kiingitanga, and the community who identifies with it, in and around Ngaaruawaahia. The Tuurangawaewae Board also represents and advocates for the interests of Ngaati Mahuta – Waikato as mana whenua in and around Ngaaruawaahia, in particular, as it relates to resource management matters.

The Tuurangawaewae Board is founded on the following other relevant purposes:

- (a) to provide a papakaainga for members of Tainui;
- (b) to provide accommodation for the homeless;
- (c) to provide facilities for the performance of cultural and religious activities;
- (d) to make the Marae reservation available for purposes beneficial to the local community;
- (e) to provide land and facilities for implementation of the above; and
- (f) to undertake those activities ancillary to the achievement of the aforesaid purposes.

The Tuurangawaewae Board is also responsible for establishing the following: (a) Tuurangawaewae Rugby League sports and cultural club; (b) Two (2) Kohanga Reo – Te Kaahu and Tuurangawaewae; (c) Ngaa Miro Health Centre; and (d) Te Kura Kaupapa Maaori o Bernard Fergusson.



Tūrangawaewae role

Tuurangawaewae and the Kiingitanga have brought mana, economic growth, events, and opportunities to the Ngaaruawaahia community, the wider Waikato 6 region and nationwide. The Kiingitanga contributions, in particular, have been consistent today since its establishment in the 1800s. In 1974, the Tuurangawaewae Board was mandated by the Waikato Raupatu Land Trust as one of eleven management committees to become actively involved in matters associated with the Resource Management Act 1991 in representing the marae and the tangata whenua / mana whenua of the Ngaaruawaahia area.

Tuurangawaewae's current role and work in the area has included representing mana whenua in matters relating to resource management over a significant period. In particular, Tuurangawaewae has assisted and worked alongside the Waikato District Council on a number of occasions on significant projects.