

# **CULTURAL IMPACT ASSESSMENT**

## **ROKOKAURI NORTH PRIVATE PLAN CHANGE**

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## TABLE OF CONTENTS

1.0	Introduction .....	1
2.0	Background .....	1
3.0	Purpose of this Report .....	2
4.0	Methodology .....	2
5.0	Traditional Lands.....	3
6.0	Kiingitanga.....	4
7.0	Waikato-Tainui Treaty Settlement Claims.....	5
7.1	Waikato Raupatu Claims Settlement Act 1995.....	6
7.2	Waikato Raupatu Claims (Waikato River) Settlement Act 2010.....	6
8.0	Te Ture Whaimana o te Awa o Waikato .....	7
9.0	Waikato-Tainui Environmental Plan .....	7
10.0	Resource Management Act 1991 .....	8
11.0	Waikato-Tainui Mana Whenua.....	9
12.0	Rotokauri Structure Plan Cultural Values Assessment .....	10
13.0	Hapu Histories (work in progress).....	10
13.1	Ngāti Tamainupo .....	10
13.2	<b>Ngāti Hauā</b> .....	11
13.3	Ngati Wairere .....	14
14.0	Overarching Principles.....	15
15.0	RECOMMENDATIONS.....	19

# Appendices

Appendix 1 – 2001 Cultural Values Assessment

# 1.0 INTRODUCTION

This Cultural Impact Assessment (CIA) has been developed from the information and feedback gained during consultation and engagement meetings between Green Seed Consultants Limited (GSCL) and the Tangata Whenua Working Group (TWWG) in relation to the Rotokauri North Private Plan Change (PPC) and subdivision/development in the Rotokauri North 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 mitigation recommendations for potential issues and opportunities to consider alongside the subdivision development.

As the Rotokauri North area falls within the existing Rotokauri Structure Plan area, a Cultural Value Assessment (CVA) was previously completed as part of the Rotokauri Plan Change (dated 2001) which established the Future Urban Zone, Stage 1 Rotokauri Zonings and the Rotokauri Structure Plan.

This document represents a more specific opportunity to provide for specifics relating to the Rotokauri North Plan Change area and **is expected to be a "living document", which is added to throughout the various phases of the project.**

This document has been produced as a collaborate document by the members of the Rotokauri North 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 Mahanga, Ngaati Hauaa, Ngaati Tamaiunapo, Ngaati Wairere, Ngaati Reko -Waikeri Marae and Te Uri o Mahanga.

# 2.0 BACKGROUND

**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 Timu, 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. GSCL 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 Māori history, values, ecological and environmental interests in relation to potential impacts of the proposed activity or development. In regard to these matters the CIA aims to:

- **Highlight the relationship of Māori 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 Tangata 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.

The Resource Management Act 1991 (including but not limited to sections 6(e), 7(a), and 8), and the Waikato-Tainui River Settlement Act 2010 provide statutory provision that where these effects cannot be avoided, they will require appropriate mitigation. These statutory requirements have also been given effect to by several key policy documents including the Waikato Regional Policy Statement (RPS), the Future Proof Growth Strategy and Implementation Plan (2009) and the Hamilton City District Plan (HCDP). Key objectives and policies from those documents, that Act as guidance for this CIA.

## 4.0 METHODOLOGY

This section sets out the key tasks and work programme that supported the preparation of the CIA. In summary, the preparation of this CIA has included:

- i. Identification of relevant iwi management plans and planning documents. These included the:
  - Waikato-Tainui Environmental Plan, called Tai Timu, Tai Pari, Tai Ao
  - Te Ture Whaimana o Te Awa o Waikato – the Vision and Strategy for the Waikato River
  - **Draft Rautaki Taiao o Ngāti Hauā**
- ii. Reading and reviewing relevant Cultural Impact Assessment Reports and consent documentation in relation to the large-scale developments throughout Waikato.
- iii. Contact with Waikato-Tainui regarding consultation regime and the Waikato-Tainui Environmental Plan.

- iv. 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 Mahanga, Ngaati Hauaa, Ngaati Tamaiunapo, Ngaati Wairere, Ngaati Reko -Waikeri Marae and Te Uri o Mahanga.
- v. Assessment and evaluation of technical reports that have been presented to the TWWG for the Rotokauri North area against Waikato-Tainui values, objectives and policies outlined in the Tai Tumu, Tai Pari, Tai Ao.
- vi. Feedback from iwi regarding cultural impact assessment from

The above are expected to be undertaken throughout the lifecycle of the Rotokauri North 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 Rotokauri North area (i.e. future resource consent applications beyond the PPC).**

## 5.0 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 north 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 regional north 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).

## 6.0 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.

## 7.0 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 Kauhanganui o Waikato-Tainui 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.

## 7.1 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.

## 7.2 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 Rotokauri North 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.

## 8.0 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 Rotokauri North 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.

## 9.0 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.

## 10.0 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 Rotokauri North 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 GSCL 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.

## 11.0 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 Rotokauri North area (whilst not exclusive) connects Ngaati Mahanga, Ngaati Hauaa, Ngaati Tamaiunapo, 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.

## 12.0 ROTOKAURI STRUCTURE PLAN CULTURAL VALUES ASSESSMENT

In 2001 a CVA was commissioned by Hamilton City Council (HCC) for the development of the Rotokauri Structure Plan area. The assessment was utilised throughout the Plan Change (Variation 18) for Rotokauri and the development of the Rotokauri Integrated Catchment Management Plan (ICMP).

The assessment provided:

- i. An overview of pre-european Maori history of the Rotokauri area,
- ii. Identification of features of note which tangata whenua wished to see protected (notably for the Rotokauri North area includes the Kahikatea stand identified as Perkins Bush (and identified as the *Pikihinau Reserve* in the 2001 CVA) and protected under the HCDP as a Significant Natural Area (SNA)); and.
- iii. Recognition of the potential for human remains, carved artefacts and other taonga to be uncovered during works.

A full copy of this assessment is provided in Appendix 1.

## 13.0 HAPU HISTORIES (WORK IN PROGRESS)

### 13.1 **Ngāti Tamainupo**

**Ngāti 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.

**Ngāti 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 Ngāti Tamainupo (Waikato) was the chief of Pukeiahua Pā. His eldest son, Toa Kootara, was betrothed to Hekeiterangi of Ngāti 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 Ngāti Maniapoto.

### Rotokauri

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

Pre-european history identifies the Rotokauri area, including Waiwhakarekeas 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 Ngāti Wairere, Ngati Haua and Ngati Koroki Kahukura all descend this union.

Ngāti 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 Ngāti Tamainupo identity and integrity and uphold the principle of kaitiakitanga.

## 13.2 **Ngāti Hauā**

### 13.2.1 He Korero Tuku Iho / Historical Overview – Ngāti Hauā

Hauā is the eponymous ancestor of Ngāti Hauā. His father Koroki married Tumataura, daughter of Wairere, and had two sons. Hape through whom Ngāti Koroki Kahukura descent; and Hauā from whom Ngāti Hauā descent. Whilst Ngāti Koroki Kahukura remained in the Maungatautari area, Ngāti Hauā encompassed the lands and waters within the east and north 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 Ngāti Hauā 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 Ngāti Hauā. Namely Ngāti Hinerangi, Ngāti Paoa, Ngāti Mahuta, Ngāti Wairere, Ngāti Raukawa, Ngāti Tamaterā and Ngāti Koroki Kahukura. It is generally accepted that Ngāti Hauā occupies the space in between the maunga.

Ngāti Hauā kaumātua Eru Kaukau describes the historical geography of Ngāti Hauā in the following tauparapara:

*Titiro mai ngā kohatu o Ngāti Hauā*

*Mai Te Aroha Maunga mai i te raki, tera Tamatera nga kaitiaki  
 Titiro ki te rawhiti, Ngāti Maru tera  
 Tona korero mai Te Aroha ki Katikati ki Ngā Kuri a Wharei ki tikirau  
 Te Hauāuru mai Te Aroha ki Taupiri, tena a Ngāti Paoa me Wairere  
 Titiro mai ki te tonga Te Aroha ki Wairere, tena a Ngāti Hauā e mihi mai nei  
 Titiro ki Wairere ki Maungatautari  
 Ka huri ahau ki te patetere ki Raukawa ki te Ihingarangi ki Ngāti Koroki nga kaitiaki tena  
 o tena maunga  
 Engari, titiro ki Maungatautari ki te raki ki Taupiri e ngunguru e mihi mai nei  
 Ngāti Hauā 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 north.

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

Look to the beginning of the sun to the east, Ngāti Maru, Ngāti 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, Ngāti Paoa, Ngāti Wairere.

Look to the south Te Aroha ki Wairere. Ngāti Hauā we greet you within.

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

Mataatua, Ngāti Raukawa Te Ihingarangi o Ngāti Koroki.

Ngāti Hauā 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 Ngāti Hauā 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 Māori King to provide order and laws within Māori communities. He anointed the first Māori 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, Ngāti Hauā 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 Ngāti Hauā rohe. The raupatu caused destitution within the Ngāti Hauā 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



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

**Ngāti Hauā lost further land in the nineteenth and twentieth centuries through public works takings for roading, railways, schools, and hydro-electric purposes. Ngāti Hauā 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 Ngāti Hauā rohe. Ngāti Hauā 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.**

### **13.2.2 Ngāti Hauā Iwi Trust**

**Established on 16 July 2013, the NHIT is the post settlement governance entity for Ngāti Hauā. 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 Ngāti Hauā, including:**

- **To uphold the historical role of the Tumuaki of the Kīngitanga.**
- **The promotion amongst Ngāti Hauā of the educational, spiritual, economic, social and cultural advancement or well-being of Ngāti Hauā.**
- **The maintenance and establishment of places of cultural or spiritual significance to Ngāti Hauā.**
- **The promotion amongst Ngāti Hauā 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 Ngāti Hauā**

**The hapū of Ngāti Hauā are Ngāti Te Oro, Ngāti Werewere, Ngāti Waenganui, Ngāti Te Ringtail and Ngāti Rangi Mahaki. The marae are as follows:**

- **Rukumoana Marae**
- **Kai a Te Mata**
- **Waimakariri Marae**
- **Raungaiti**
- **Te Iti o Hauā**

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

### **13.2.3 Ngāti Hauā Claims Settlement Act 2014**

The Ngāti Hauā Claims Settlement Act 2014 (The Settlement) addresses the non-raupatu elements of Ngāti Hauā's historical Treaty claims. The Settlement recognises breaches of the Treaty of Waitangi and its principles in its dealings with Ngāti Hauā. These breaches include:

- the operation and impact of the native land laws, which undermined the traditional tribal structures of Ngāti Hauā, made their lands more susceptible to partition, fragmentation and alienation, and allowed individuals to sell land against the wishes of other owners.
- the Crown's purchase of over 1,400 acres of Ngāti Hauā land from individuals in the twentieth century, in disregard of the collective decision of the owners not to sell.
- the cumulative effect of the Crown's actions and omissions, particularly in relation to raupatu, the operation and impact of native land laws, Crown and private purchasing, and public works takings, leaving Ngāti Hauā with insufficient land for their present and future needs.

The settlement included an apology and agreed historical account; cultural redress as well as financial and commercial redress.

### 13.2.4 Te Rautaki Tāmata Ao Turoa o Hauā – Ngāti Hauā Iwi Environmental Management Plan

Ngāti Hauā have recently finalised an Environmental Management Plan **'Te Rautaki Tāmata Ao Turoa o Hauā**.

This environmentally focused plan has been developed by Ngāti Hauā Iwi Trust in partnership with our five marae: Rukumoana, Kai a Te Mata, Raungaiti, Te Iti o Hauā and Waimakariri.

Ngāti Hauā 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 Hauā should be conducted to assess any potential impacts that development could have on Ngāti Hauā lands, airs, waterways, wetlands, fisheries and cultural heritage.

A copy of the plan can be found on our website <https://ngatihauaiwitrust.co.nz/publications/trust-documents/>

Ngāti Hauā Iwi Trust and/or its nominated representative Sonny Karena is mandated to manage all iwi consultation within any project (as required) within or beyond the Hamilton city boundary and marae kaitiaki ā rohe and marae should also be consulted with on significant matters of importance.

## 13.3 Ngati 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.

The fact that Ngaati Wairere suffered more that most in the invasion of Raupatu of 1863 which saw some of the fertile land in the Waikato being unjustly taken from our tupuna.

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').

## 14.0 OVERARCHING PRINCIPLES

Through the TWWG an overarching set of key pou/mitigation objectives have been identified. These are as follows:

- i. Rangatiratanga: the active involvement of tangata whenua in the planning, management and development of Rotokauri North;
- ii. **Waahi Taaonga: the protection and enhancement of 'whakapapa' cultural connectivity and indigenous place-making, and sites of significance;**

- iii. Ngaa Wai Ora: the protection and enhancement of freshwater, waterways, springs and wetlands;
- iv. Mahinga Kai – customary food and resource species and biodiversity and
- v. Kotahitanga: working to improve partnership outcomes with tangata whenua

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

#### I. Rangatiratanga – ongoing involvement of mana whenua

Tangata Whenua recognises that relationships are key to achieving holistic, positive environmental outcomes. In order to meaningfully participate in regulatory processes and to realize cultural, environmental values and aspirations, it is important that relationships are established and maintained with an approach that is enduring and authentic.

*Recommendation 1:* The TWWG continue to work in good faith and partnership with GSCL on outcomes for Rotokauri North. Including further engagement to provide opportunities for Iwi to have input into technical reports.

*Recommendation 2:* Ensure that the future resource consent applications provides an appropriate summary of the engagement undertaken with TWWG as well as the issues (and potential remedies) identified in this cultural impact assessment.

#### II. Waahi Taaonga - Heritage Issues and Significant Sites

The TWWG considers the whole Rotokauri North a waahi taaonga area. Values associated with taaonga and heritage are important to because it affirms identity and provides physical and emotional links to the past. Recognition of the cultural values of the identified archaeological sites provides opportunities for interpretation of the significance of these ancestral landscapes and advocacy for protection and preservation of similar sites.

*Recommendation 3:* **To reaffirm 'whakapapa' the traditional cultural story/cultural narrative to support the cultural indigenous place-making throughout the Rotokauri North 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:**

- Potential to use traditional mana whenua names for street and neighbourhood names.
- Re-name the Significant Natural Area/kahikatea stand and any associated (future) reserve to KERERU RESERVE.
- Use of indigenous plant species in riparian restoration, as street trees, in open space and reserves;
- 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;
- GSCL are committed to ensuring the appropriate protocols (tikanga and kawa) are followed throughout the project (on land falling within GSCL ownership/management);
- 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)

### III. Ngaa Wai Ora - Freshwater and Waste Management

Freshwater has high spiritual, social and cultural value to tangata whenua. The Waikato River water quality is important to maintain the health of taaonga (treasures) and the mauri (life essence) of the freshwater ecosystem.

Wastewater treatment systems associated with residential development require careful management in terms of their location, suitability and capacity. Nutrients from poor performing, unsuitable wastewater treatment systems can discharge into the Waikato River, and have adverse impacts on water quality, therefore its mauri.

*Recommendation 4:* Endorse the proposed Sub-Catchment ICMP utilising latest best practise techniques or the management and treatment of stormwater and recognition that all sites will be serviced for wastewater (therefore no new individual sites will have onsite wastewater disposal systems, and all sites will connect to the HCC reticulated network), and :

- The use of vegetated swales, rain gardens, wetlands and/or reduced impervious surfaces within the development and within street and reserve design.
- Treating stormwater close to source, using native plant species.
- Providing opportunities were possible for onsite re-use of water.
- Ongoing monitoring and maintenance of storm water treatment and control according to regulatory requirements.

*Recommendation 5:* Any water take and water allocation applications be reviewed by TWWG to ensure efficient use and management of the resource.

*Recommendation 6:* Water sensitive designs are included within the development to mimic natural systems including restoration of any natural streams that flows through the site.

*Recommendation 7:* That the 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, as well as solar hot water system.

#### IV. Mahinga Kai – Customary Food and Resource Species and Biodiversity of taonga species

To tangata whenua, the health and wellbeing of the environment is paramount. Appropriate consideration be given to wider biodiversity gains for native bats, birds, lizards and other taonga species.

*Recommendation 8:* Endorse the continued protection of the native kahikatea stand as a SNA and encourage the enhancement of this area.

*Recommendation 9:* To include valued food gathering species or those that support habitat for mahinga kai species for both reserves and roads/streets. Consideration should be given to wider biodiversity gains for native birds, bats, insects and also lizards by providing specific habitat in reserves and roads/streets for these species including:

- 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
- Development of reserve areas, integrated storm water ponds, green corridors and open space to provide buffer zones between the development and the commercial and residential areas
- Integration of the landscaping into the esplanade reserve, taking into account any corridor for native bats.
- Develop and restore indigenous riparian, forest, grassland and wetland habitats
- Support cultural harvest and long-term utilisation of natural resources.

*Recommendation 10:* Encourage use of *Te Reo Te Repo Wetland Handbook* in delivering joint biodiversity and cultural outcomes for any riparian, wetland or reserve planting.

#### V. Kotahitanga. Tangata Whenua Partnership Outcomes

*Recommendation 11:* Encourage ways to incorporate Tangata Whenua in business, social and education enterprise and commercial ventures, including but not limited to:

- Plant supply, landscape and riparian planting and plant maintenance
- Capacity building of kaitiaki to undertake monitoring, archaeological surveying.

## 15.0 RECOMMENDATIONS

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

Engagement with iwi is not consultation, but more a partnership approach based on authentic, value based kanohi ki te kanohi korero. As a reflection of goodwill and trust, TWWG and GSCL recognise that good faith consultation has taken place, but will continue through further negotiation and discussion to achieve mutual satisfied short and long-term mitigation and development outcomes.

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





## **ROKOKAURI LAKE STRUCTURE PLAN – CULTURAL ASSESSMENT.**

### **INTRODUCTION**

In the Maori language Rotokauri means "lake of Kauri trees". Lake Rotokauri was given this name because of the many Kauri logs which are buried in the bed of the lake and around its margins. These are the remains of ancient Kauri trees which grew throughout this area, some of which, through natural causes, fell over into the lake. The Rotokauri area was extensively dug over for Kauri Gum by Maori during the 1840's-1920's

### **PRE-EUROPEAN MAORI HISTORY OF THE AREA.**

In pre-European times, the flora and fauna of this whole region was significantly different from today. The region was renowned, and fabled in Maori legends and Waiata (songs), for its large forests and abundance of birds and fish. The serious destruction of these forests began around the 1820's when Ngapuhi forces armed with muskets, invaded the region and set fire to many of the settlements and surrounding forests along the Waipa River. Later huge land clearances were directed by European Christian missionaries such as Rev. Ashwell (known to Tainui as Potaenui) who himself set fire to many of the ancient forest reserves in the area. He also encouraged Maori who had been converted to Christianity to clear the forests and transform the land into European type farms. This had an enormously deleterious effect upon the natural resource based commercial trade which Tainui undertook prior to 1860.

In ancient times, the hills and ranges overlooking the Rotokauri investigation area were densely forested with a mixture of Matai, Miro, Totara, Rimu and Tawa trees. By contrast, the forests of the peat swamps and low lying plains were dominated by Kahikatea, Titoki, Rewarewa and Pukatea trees, with Maire trees on the margins of the swamps.

Within these dense forest stands there was ground cover of ferns such as Rauruhe, Maheuheu, Punga and Mamaku. Several species of vines (Mangemange) climbed up, and hung from, the forest trees. These vines were particularly significant for the Maori people of the area as they provided an important raw resource required in their every day lives. For example, Kareao (supplejack) was used for lashings in the manufacture of eeling pots (hinaki), construction of the defense stockades of fortified Pa, house structures, agricultural implements, musical instruments and canoes.

The lakes Rotokauri, Rotokaeo and Waiwhakareke (Horseshoe Lake) held special spiritual and sustenance significance to Maori of this region. Freshwater mussels grew in abundance particularly in Waiwhakareke, and were gathered by Maori for food. The mussel shells were manufactured into cutting implements for gathering flax and stripping the soft flesh from the leaves to extract the long fibrous strands which were used for

manufacturing clothes, cloaks, mats, fishing line and many other every day items. In addition, these lakes held an abundance of eels, freshwater crayfish, and native trout, all of which provided essential foods for the Maori people of the area.

In more specific detail, the area to the north of Rotokauri lake was a vast peat swamp called Te Maire. This name was derived from the abundance of Maire trees which grew on the margins of the swamp. The berries of this tree were highly favoured by the native pigeon which came to the area in considerable numbers. The swamp flora also contained Tikouka (Cabbage tree), a variety of species of flax such as Tihore, Ngutunui and clumps of Toetoe and Raupo. Te Maire swamp is recorded on a map from 1865, a copy of which is attached in appendix to this report.

Lake Rotokauri received the water from the surrounding catchment area and formed the head waters of the Te Ohote stream, which ran out of the west end of the lake and into the Waipa River. Te Ohote stream and lake Rotokauri were important sources of Kaimoana, particularly eels, which were trapped in a series of eel weirs (Rauwiri) which were constructed along the stream. Many of these eel weirs were given names, being owned, maintained and jealously guarded by individual hapu or families who lived by the lake and stream.

The swamps also provided a variety of food for Maori living in the region. Ducks such as Parera (grey duck) Putangitangi (paradise duck) and Pakeke (brown duck) lived in the swamps and were hunted using light weight spears, or snared using nooses set in the creeks between stakes. The swamps also supported, Tuna (eels). The different species of eels living in this area were given different names in Maori. One eel, the large silver bellied eel, was called Kokopu by the local Tainui people and significant numbers of Kokopu were recorded living in the lake and streams. However, such records have caused some confusion and misinterpretation of the ancient fish fauna of the area as in other parts of New Zealand Kokopu is the name given to the native trout. Thus some historians have been led to believe that there were large numbers of native trout in this area when in fact such references were to the silver bellied eel.

Ancient Maori history records orange "discolourations" on the margins of the swamp and the associated creeks. These were not records of ancient environmental pollution, but rather identify the location of iron oxide deposits, which typically form in such peat swamps. This iron oxide, correctly called Kokowai, but more commonly known as Ochre, was traditionally dug out of the swamps in large lumps and heated in wood fires. The resultant orange/red pigment was used by ancient Maori people for personal adornment, and for painting their houses, wooden carvings, the palisades of the Pa and the scraped bones of their dead, to give them a red colour. In addition people commonly painted themselves or their children prior to going to sleep to ward off evil spirits (pokepokewai and patupaiarehe) whilst they slept. Chiefs commonly smeared Ochre over their faces and bodies to indicate a state of tapu during ceremonial occasions.

Ochre was, and is still, given a high spiritual value by Maori. Its red colour symbolizes the blood of Papatuanuku (the land). Hence its use provides a tangible expression of the

spirit (Mauri) of the land itself and the bond which exists between the life forces of the land and all people, plants and animals which live on the land. Because of the many spiritual, ritual and decorative uses of Ochre, the iron oxide deposits on the margins of the swamp were, and are, extremely valuable and prized by Maori, even today.

The trees of the forest and the plants of the swamp margins not only provided sustainable sustenance to ancient Maori, but they were also important as Maori environmental indicators. Elders used to observe and interpret the changes in the environment in terms of the appropriate time to undertake a variety of tasks. For example, early or late fruiting of certain berries, the rise and setting of the heavenly bodies, or the waxing and waning of stars determined the best time for hunting particular birds or fish, sowing the seeds, cultivating and harvesting the crops. Similarly, when the native white clematis (Winika) was in bloom this was the correct time to fish for eels, or when the Koroi (berries of the Kahikatea) were at their brightest, the native birds and rats came to feed on them. This was therefore a time of plenty for trapping these animals and preserving them for future use in times when food was scarce. At certain time of the year Rahui (embargoes) were established by the local chiefs to conserve or sustain local plant and animal resources.

The exact start of the traditional Maori year, which is sometime in June, was determined by the rising of Te Pahi O Matariki. This "New Year" was traditionally celebrated with religious rituals and ceremonies.

Individual trees within the forests held special significance for Maori. There was an area of bush to the north west of the Lake which can be identified on an 1865 map of the area. This bush contained a large Rata tree called Nga Karu O Mahuta which marked a tribal boundary. This particular tree was sacred to the people of the area as when the flowers bloomed they were said to be the eyes of Mahuta (Nga Karu O Mahuta).

The area around Lake Rotokauri was the scene of many battles between different hapu of Tainui. For example, ancient Maori documents record a battle fought in the margins of the swamp near this same bush area in which Ngati Mahuta fought Ngati Ngamurikaitaua, Ngati Koura, and Ngati Wairere. Another battle was fought on the hills close to Exeby Road, near the Hildale zoo. At the base of these hills there was a swamp which contained a clump of Toetoe. These Toetoe were named Te Maro o Rangitara and were believed to hold the spirits of the warriors killed in that battle.

## **THE MAORI PEOPLE OF THE AREA.**

The first people to occupy these lands were an ancient, pre-Tainui, Maori tribe called Nga Iwi. They originally lived in, and around, Parauroa Pa near Mangatawhiri, north of Mercer. However they were driven from that Pa and the area by Hanui and Hotumauea, two Ngati Wairere (Tainui) war lords. The Nga Iwi people traveled south, eventually arriving in the Lake Rotokauri area. Here they established a number of Pa, one of which was on the northern lakeside, close to the boat ramp marked on the map of the area

shown in this Management Plan.

However, Nga Iwi were not left to occupy the Pa in peace. Hanui and Hotumauea who had driven them from their original Pa continued to pursue them. The two war lords came to the Rotokauri area, attacked the Pa and drove Nga Iwi from the area. From the time when the Nga Iwi people were driven from the area, this land has been occupied by hapu (sub-tribes) of Tainui.

The Pa and surrounding lands taken by Hanui and Hotumauea were later occupied by the people of three other Tainui hapu: Ngati Ngamurikaitaua, Ngati Ruru and Ngati Koura. Ngati Ngamurikaitaua built another Pa, called Kahikawaka, on the banks of Te Ohote stream. This stream which no longer exists, ran out of the lake into the Waipa river and was recognised as a boundary marker between these three hapu who lived in the area. There were a number of Maori settlements along the Waipa close to Te Ohote Stream.

The Pa built on the northern margin of the lake and which Tainui took from Nga Iwi became known as Te Uhi (the Chisel Blade used in tattooing) because it was a renowned centre for traditional tattooing. It was the skills of the tattooers, supported by the availability of Kauri gum in the area, that contributed to the development of this Pa as a centre for tattooing. The Kauri gum was essential, as it was the soot from burning Kauri gum that was the basis for the ink used in the tattooing ritual. Because tattooing has always been an extremely tapu (spiritual and sacred) ritual for Maori, and because the soils of the Pa contain the blood which ran from those being tattooed, Te Uhi pa is still a Waahi Tapu site.

These Rotokauri lands were rich in natural resources, which the Maori people used for their own sustenance and also as a basis of economic trade with other, neighbouring hapu. Because of this trade various hapu of the area became famous in Maori legends for the particular resources which they traded. These included wood from the forests, preserved birds or fresh water fish from the streams and lakes. Some of the hapu (tribes) who have lived in the area at different times are presented below.

## **Ngati Ngamurikaitaua**

The people of this hapu owned and occupied Te Uhi Pa and Kahikawaka Pa. The name of the hapu is derived from an incident where the dead bodies of warriors killed in a battle were left in a canoe. The canoe floated away, only to be stopped down stream, where the bodies of the dead warriors were eaten.

Ngamurikaitaua people became fabled in Maori legends for the types of flax capes which they manufactured and wore. Because of the use of particular species of flax in the manufacture of these cloaks, certain clumps of flax (Harakeke) around the Pa have been designated as tapu as a commemoration to their memory. Some of their traditional burial grounds are situated at Kahikawaka and along the Te Ohote stream near Duck Road.

The whakapapas of the descendants of the Ngamurikaitaua people identify that people of Meretiaua, Ngaparaki and Mihipare lived at Kahikawaka pa.. It is also recalled that Hori Te Rongo, and Ngaoko dug gum and gathered flaxes in the area prior to 1915. Wi Patena note such as, Paraere, Tawharu, Paora, Pupuha Himeme, Hori Tukituki, Tataua, Hopiwai, who was a chief of the Ngati Tamainupo performed one of the last burial rites at Kahikawaka Pa.

## **Ngati Koura**

It was the people of Ngati Koura who, lead by Hotumauea and Hanui, waged war and took possession of this area from the Nga Iwi tribe. Ngati Koura originated from the Taupiri area and Hoe O Tainui which is just north east of Morrinsville. One of their traditional landmarks, Te Raratuna O Tutumua, is a gully which discharges into the Waikato River near Hamilton City Council's water treatment station.

## **Ngati Ruru.**

Ngati Ruru are a sub-tribe of the larger hapu Ngati Koroki and Ngati Wairere. They originated from Horotiu Pa and Tikapa pa at Cambridge. In 1846 a dispute arose between Ngati Ruru and Ngati Ngamurikaitaua over eeling rights and the ownership of a Rauwiri (eel weir) called Manuwhiri kopa at Lake Rotokauri. At this time Mokoroa, sometimes referred to Mokorau, was chief of the Ngati Ruru. A European missionary, Rev Ashwell, known to Tainui as Potaenui (big hat) because of the large brimmed hat which he always wore, was passing through the area traveling from Taupiri to Kirikiriroa Pa at the time. He intervened and acted as a mediator to resolve the dispute. The incident was recorded by Rev. Ashwell, but he did not record the detail of the settlement. Chief Mokoroa died about 1859 at Whatawhata.

The people of Ngati Ruru occupied the land between what is now Rotokauri Road and Lindsay Road and legend records them as hunting pigeons throughout this area. Some of their ancestors who lived in this area were Tarau, Toroa, Ruha, Te Warihi. Te Warihi owned a Rauwiri (eel weir) on the Te Ohote stream close to where it flows out from Lake

Rotokauri. Te Warihi's descendants are understood to now be located at the Ngati Reko Marae, called Tangirau, near Ngaruawahia.

### **Ngati Hourua**

Whilst there were some Ngati Hourua people living around Lake Rotokauri, they were not the main occupants of the area. The people of Ngati Hourua, a subtribe of the Ngati Haua, mainly occupied the banks of the Waipa river, with many living at Mangapukeake Pa during the 1850s. This Pa is close to the point where the Te Ohote stream discharges into the Waipa river. Some Ngaati Hourua people married into the Ngati Mahanga hapu who whose lands include the Whatawhata, Aotea Harbour and Whaingaroa (Raglan) areas. The Ngaati Hourua ancestors who occupied this area were Te Rongomau, Matatewa, Ihaka Te Ruki, Terekia, Rangitita, Paritiaho and later their descendants Hita, Rawiri, Te Aho, Taunga, Ika, Huhana Pohe and Te Rutu who died in 1889.

Most of these three hapu hunted and gathered food throughout this region, including Rotokauri, until the arrival of Europeans. They operated their own flax mills and flour mills during the 1850s and collected Kauri gum up to the 1920s.

## **OTHER FEATURES OF NOTE IN THE AREA.**

### **The Te Tongahuanui walking track.**

There was a walking track named Te Tongahuanui which ran from Kirikiriroa (Hamilton City) past Te Uhi Pa and on to Whatawhata. The Exeby-Rotokauri Roads are now built over the top of this walking track. This track was regularly used by local hunting and fishing parties and occasionally by invading war parties.

Certain clumps of cabbage trees, flaxes or toetoe along the track were believed to have supernatural powers. At various points along the track there were shrines (tuahu) to local deities. One such shrine, located on a prominent hill named Puketehetehe, over looking Te Uhi pa, was dedicated to one of the most significant deities of the area. This deity, Tikiraupo, was a taniwha which occupied Lake Rotokauri and his presence in the lake was believed to be shown by a large clump of rushes and raupo which floated on the surface of the lake. This "island" was blown around the lake by the wind. Occasionally swarms of flies could be seen flying around the island and this was always a sign that a chief was about to die.

Some Maori believe that was Mokoroa, the Chief of Ngati Ruru who drowned in the Lake, who became the Taniwha Tikiraupo. Other accounts claim that it was one of the Nga Iwi chiefs, whom Hotumauea killed by drowning in the lake, who became Tikiraupo and now haunts the lake.

Prior to 1820 Ngati Raukawa and the war lord Te Rauparaha attacked Ngati Ruru and Ngati Koura at Nukuhou Pa and Whatukoruru Pa near Peacocks Road. Ngati Wairere warriors, lead by Te Ahipainga, Te Ironui and, Iraia Papoto and Ngati Koura warriors under Porokoru and Tatangi Te Roore drove the attackers off.

They pursued Te Rauparaha through the Rotokauri area, along the Te Tongahuanui track towards the Waipa river, but he escaped along the Kaniwhaniwha track, south of Whatawhata. From there he crossed Mt. Pirongia, traveling through to Te Tihi O Moerangi and on into Kawhia. Apart from being a fabled warrior and war lord, Te Rauparaha is famous as the composer of the haka "kamate, kamate" performed by Maori teams and the All Blacks

### **Ripo (swamps)**

Whilst ancient Maori had well developed and defined Urupa (burial grounds) it was also common practice to bury Koiwi (human remains) just about anywhere. Maori tradition believed that the mist (Kohu) rising from swamps or hills was the Patupaiarehe or Pōkepokewai (guides) who lead the spirits of the newly departed to the sacred mountain Taupiri. Hence the bodies of the dead were often buried in swamps, along with Taonga (carved artifacts, talismen etc.) as offerings to these gods. The preferred sites for such burials within the swamps was only known to a select few and were identified by specific

landmarks such as a Toetoe clump or a crooked tree. Because of this association of spirits with the swamps, Maori were often afraid to travel past them at night and smeared their bodies with Kokowai (Ocre) to protect themselves from the spirits.

The swamps provided an environment which not only allowed ease of burial, but also one which preserved and protected material buried in them. Because of this it was common in times of impending war for Maori to bury their prized possessions such as carvings, house structures, implements and Taonga in swamps to be reclaimed once the war was past.

Some of the most prized, and best preserved, wooden artifacts have been found in modern times in swamps and peats, where the water logged conditions have stopped oxygen driven degeneration of the cell structure of the wood. However, when such water logged artifacts are exposed to the air, they very quickly dry out and this causes them to crumble and disintegrate within hours. Herein lies an area of particular concern to Maori, as any draining of the swamps and peats of the area during subdivision will destroy any waterlogged Taonga which are buried in these areas.

### **Urupa.**

The Te Uhi Pa on the northern side of Lake Rotokauri falls within the Waikato District Council boundary and hence is not part of the present investigation area. However, a recent investigation of the Pa site uncovered sufficient human bones to indicate that there was an Urupa in the vicinity of the Pa. Given this, it is highly likely that there are also Urupa at other places around the margin of Lake Rotokauri, including the part which falls within the present investigation area.



## **ANCIENT MAORI RESOURCES.**

### **Flax.**

The people of the Te Uhi Pa gathered the flax from the margins of the swamp. They scraped the flesh and pith from the flax leaves using shells, thereby extracting the long fibers (Muka) which were pounded to soften them for weaving. In pre-European times this flax was for their own use for manufacturing cloaks, mats, fishing lines, nets etc. After the arrival of Europeans, much of the processed flax fibres (muka) were braided into ropes and rigging for sailing ships. These products were transported by canoe along the Waipa river, destined for sale in the Auckland markets in exchange for muskets and iron ware.

### **Fire and burn-offs**

Fire was not only a necessity of ancient Maori life, but it was also used as a "tool". On the hills to the South of the lake, areas of the forest were often burned off. This served two purposes. First it created a clearing from which the surrounding hinterland could be easily viewed. From such a vantage position the different hapu living in the area could determine which traditional bird hunting blocks on the flats belonged to them, and "police" the blocks to ensure that neighbouring hapu did not poach on their blocks. An ahitapu (scared fire) was often lit on the hill to identify that the block which it overlooked and the hill itself, was occupied by that tribe.

The second purpose for clearing the hillside by burn off was associated with a particular food source. Ferns were one of the first plants to regenerate in these burned soils and the roots of these ferns were used as a food. The roots (Rauruhe) were harvested, roasted, pounded with wooden hardwood pounders or beaters (Patu aruhe) to soften them and then the fibres chewed. Such fern roots were known as Koata and Pitau and the soils supporting these types of ferns were highly prized by Maori.

Once the regenerated ferns had all been harvested, the land was planted with kumara. Such hill gardens were particularly suited for cultivation of kumara as they typically had a shallow covering of top-soil over underlying clay. This soil profile was especially conducive to the growth of large kumara tubers.

It was also a traditional practice to clear tracks which had become overgrown by fern and bracken with a burn off. Ceremonial rituals were performed by a Tohunga before the fires were lit.

Some times dried peat margins away from the Pa were set alight and left to smoulder. The people of the Pa would take the smouldering embers in pumice containers for use as domestic fires within villages. This minimised the risk of the pa being set on fire, given that the Te Uhi pa was constructed over peat deposits. The smouldering peat also allowed eeling parties to light rama (fire torches) at the start of their expeditions to the Lake and its' tributaries.

These traditions explain the purpose and function of the pumice container, named Pungapunga, which was found during the excavation of Te Uhi Pa in 1974.

### **Springs**

Ancient Maori legends record many fresh water springs in the Rotokauri area, some of which can still be seen today and others which have now dried up. These springs not only provided water for drinking and cooking, but also had spiritual and ceremonial significance for ancient Maori. Tohunga used the spring water to purify houses, people who were ill or under tapu, and as a medium for communicating with dead ancestors and benevolent local deities.

Some springs in the area were overhung by vegetation, and the leaves and debris from the overhanging plants often fell into the water and decomposed. Flax textiles, cloaks and carvings were steeped in the resultant slurry, thereby dyeing them black. In time of warfare, or invasion of the area by other tribes, taonga, wooden carvings, agricultural implements or ancestral remains were often hidden in springs so that they were protected by the spirit of the spring.

### **Birds**

Whilst there are few records of native birds in this area today, this region was renowned for its bird populations in pre-European times.

There were several different "types" of bird in the area. First there were birds which were attracted to the forests by the berries and fruits of the trees. Examples of these are Kuku (native pigeon), Tui, Komako (bellbird) Kokako, Totoroheti, Kaka (parakeets). These birds which visited the branches and canopy of the forest trees were captured using snares and traps (Waituhi) set in loops or nooses of cabbage tree leaves. Alternatively Kupenga (nets) were set in trees to trap the birds which were then impaled using long spears (tao). The native pigeon was so highly prized by Tangata Whenua that special areas of land were set aside as bush reserves dedicated to the maintenance and protection of this species.

Once the berries and fruit of the trees of the area had fallen to the ground, they attracted a second group of birds, the flightless ground feeding birds. In this way the Weka, Pukeko, and Kiwi were common in this area and were hunted and caught using Kuri (Maori dog). Most of these birds, once caught, were preserved for food, and the feathers used for clothing and personal adornment,

The third group of birds were those which were seldom caught and never eaten as they were considered deities. These were birds such as the Kaahu or Karearea (brown hawk), Ruru (owl), Peho (white owl) and the cuckoo (koakoea).

A special and impressive bird hunting stand named Te Raukaka (many Parrots) is recorded in legends, situated near Waiwhakareke (Horseshoe Lake). The stand extended over the hill rise along Baverstock and Rotokauri Roads encompassing most of what are now the nearby residential sections and allotments. The only remaining remnants of this bush are the few trees within the Mooney Street Reserve.

The manufacture of the spears, snares and traps used to catch birds was a sacred and ritual practice and as such was tapu. Consequently it was only undertaken by Tohunga at a special place inside purpose built, thatched structures (Whare mata). All of the rites and rituals associated with harvesting birds from the forest were observed at these sacred camp sites. They were generally located along the hill-tops near the bush or forests stands where the birds lived.

Once the birds had been caught, they were seldom eaten straight away, rather they were preserved for future times of food scarcity. The tail and wing feathers were plucked from prized birds such as the Kuku (Pigeons), Tui and Kaka, the carcass skinned and roasted over open fires. The fat dripping from them was collected, poured into gourds and the cooked birds embedded in the gourds in their own fat, thereby preserving them for future consumption.

Alternative methods of preparation involved placing hot hangi stones into gourds full of water until the water boiled. The plucked and skinned birds were boiled in the gourds until all of their natural fats floated to the surface. The gourds were left to cool and the remaining water drained off. In this way the floating fat settled onto the cooked birds encasing and preserving them in their own fat.

Such gourds containing preserved birds (Taha-huahua) were a great delicacy and as such were eaten only by chiefs during ceremonial occasions or used by chiefs for bartering for weapons or greenstone taonga.

Many species of birds were prized for their feathers as well as for food. The brownish red feathers of the Kaka were particularly prized, the under wing feathers being used for personal adornment and for weaving into the fabric of special cloaks (Korowai). They were also used to embellish the staff of Taiaha and ceremonial god sticks (Tikiwananga). Pigeon feathers were also precious. These were typically spit in half and tied in bundles to decorate ceremonial house carvings, or embroidered and interwoven into cloaks and weapon adornments.

The Huia, now extinct, was particularly prized by Maori for its black and white tail feathers which were worn only by high ranking Ariki (Paramount Chiefs) or some local Chiefs. Some Huia feathers are still held by Maori today.

### **Papa Huarakau - Traditional Forest hunting blocks.**

The forests played a significant role in the every day lives of the Maori people of the area. Consequently Maori traditions and customs protected and preserved the forests.

Certain stands of trees within the forests were placed under a tapu when an important chief died. No cooked food or hunting was permitted in these areas.

At certain time of the year the transportation of cooked food through the forest was prohibited. Similarly, when human remains were being carried as part of the Tangi procedures, it was the general rule that the body should not be taken through the forest, but rather the mourners had to stay on the walking tracks around the perimeters of the forests.

The forests were also placed under tapu during the tree "flowering" season. At such times entry to the forest, and hunting of birds, was forbidden so that nothing would disturb the natural process of pollination of the trees' flowers. In this way maximum "set" of berries was promoted and this in turn ensured there would be plenty of berries to attract the maximum number of berry eating birds to the forest in the forthcoming hunting season.

Because of the importance of birds to the life and sustenance of these ancient Maori people, most parts of the process of forest growth and bird capture were accompanied with rituals, ceremonies and rites. Taumata atua (talismen) were ceremonially buried under the roots of selected forest trees such as the Kahikatea, Hinau, Totara and Miro. Some of these taonga were carved from the roots of famous trees, pumice or river stone. A famous Talisman, commonly used in the Rotokauri area was named Te Rongokaka. This was believed to be endowed with the tapu which promoted certain trees to fruit and attract birds.

The berries from the forest trees did not only attract birds to the area. Small mammals such as the native rat (Kiore) came to feast on fallen berries and were caught in rat traps (Rawhiti), cooked and eaten.

The berries themselves were also collected, particularly for ceremonial occasions. Kahikatea berries (Koroi) were collected from the branches when they were bright red. These were placed into calabashes or very fine baskets and either eaten as whole fruit or preserved as a pulp stored in gourds. An alternative technique for collection was to place mats under the tree and gently shake the branches. The berries which fell rolled off the mat into gourds at the base of the tree.

## **The Trees of the Forest**

### **Piki Hinau. (The climbing hinau)**

Hinau trees have special significance for Maori, not only because of the fruit which they bear, but also because they often represented landmarks denoting ownership of land. Because of this some Hinau trees were given specific names which often described some unique identifying feature, such as height, shape etc. of the tree itself. Maori legends record one such sacred tree in the forest block that existed between what is now Burbush and Te Kowhai Roads. This scared Hinau tree was called Te Pikihinau (the climbing

Hinau) because its' shape allowed easy climbing to collect the Hinau berries. The exact locality of this tree has been lost as it was burnt or felled by European settlers.

The berries of the Hinau tree were considered as a special delicacy by Tainui people. The brown berries were gathered by shaking the branches of the tree until the berries fell into waiting mats or by using vines to climb up the tree. Sometimes climbers would fall out of the tree to their death. That tree would then be placed under tapu.

Once the berries had been picked they were taken back to the Pa or Papakainga. There they were placed in a Kumete (wooden bowl) and beaten to a pulp with wooden pounders or beaters (Ta Tuki). This separated the fleshly part of the berry (Renga) from the stone (Karihi). The pulped Renga was then vigorously shaken in a fine woven basket (Kete or Pukete), thereby sifting out any residual stone pieces. The sifted Renga was placed into gourds, half full of water and kneaded into a thick paste. This paste was put into plaited Kiekie baskets, wrapped in Rangiora leaves and steamed in an Umu or Hangi for half a day. This produced a type of bread which resembled a large brown loaf, which was stored in a gourd lined with leaves such as Kawakawa.

Alternatively, the hinau berries were gathered in baskets (Kete) and soaked in fresh water for several months. The baskets were then vigorously shaken so that the flesh pulp (Renga) separated through the gaps in the woven baskets, leaving the stones (Karihi) in the baskets. The Renga was spread out on mats and left to dry in the sun. The dried Renga was stored and later steamed in the Umu (oven) until it was soft and then baked into patties.

Hinau berries so prepared were sometimes fed to the sick or used as offerings to appease the forest deities when Maori undertook certain ceremonies associated with berry gathering. The Hinau was a particularly highly prized delicacy when cooked as a Komeke, a type of pudding.

The bark of the Hinau was used for manufacture of a chocolate brown dye. It was pounded to a pulp and boiled in a gourd, half filled with hot water, heated using hot stones. These stones were replaced each 4-5 hours with newly heated stones using sticks as "chop sticks". The dye was used to colour flax fibre for the manufacture of garments, cloaks and mats etc.

### **Tawa**

The berries of the Tawa tree were similarly collected and prepared by boiling for many hours to remove the poison that they contain. The kernels were removed and the resultant pulp pounded into a jelly. This jelly is reported to taste similar to a Blackcurrant. Tawa berry pulp was eaten at certain ceremonial occasions.

The hard wood of the Tawa made it ideal for the manufacture of the long, light-weight spears required for hunting birds and for thrusting through the palisades when defending the Pa.

## **MITIGATIONS and PROTOCOLS.**

### **General Approach**

Because of the enormous de-forestation which has occurred in the Study area, with associated conversion of the land into European type farms, most of the surface features which would mark Maori occupation of this area have been modified, destroyed or obliterated. Consequently it is no longer possible to identify the exact location of specific features, with the notable exception of the Pa on the northern side of the lake. Hence any mitigation for this area must be focused upon commemorating the life and practices of the Maori people who lived here, rather than specific preservation of particular features.

More particularly, Maori history records that this whole region was once forested with native berry bearing trees which attracted and supported large flocks of native birds. These native birds were an essential sustenance food for the people of the area. Hence, as a general approach, Tangata Whenua would wish to see, where ever possible, plantings of native berry bearing trees in sufficient numbers to attract native birds back to this area. Specific mitigations for the Rotokauri area can not be determined until a more detailed investigation is undertaken of the area as part of any pre-development planning. However, the following "generic" mitigations would be appropriate.

### **The Pikihinau Reserve.**

The last remnants of a once famous stand of Kahikatea trees still survives between Te Kowhai Road and Burbush Road. This stand of trees was a traditional bird hunting area and contained the famous landmark Hinau tree called Te Pikihinau.

Because of it's historic significance, Tangata Whenua wish to see this particular stand of trees protected and where possible enhanced with planting of more native trees.

### **Waiwhakereke (Horseshoe Lake)**

This small lake was special to Maori people as it contained Kaeo, the fresh water mussel. These mussels not only provided food, but also the shells which were used for a variety of purposes. Hence, it is likely that middens were created around the lake margins. Given the waterlogged condition of this area, these middens, and the artifacts and Taonga which they typically held, may well still be preserved today.

For this reason, Tangata Whenua would wish to undertake a thorough archaeological investigation of the lake to identify possible camp sites, or wooden post structures (used for drying eels) which would evidence the former occupation of this lake by ancient Maori.

Tangata Whenua would also wish to see a traditionally carved Pourahui (boundary post) erected at the lake. This post would signify the placing of a Rahui (restriction) on the lake which would allow the life force and the food resources within the lake to be replenished and restored. The Pourahui would have to be enclosed within a fence structure to protect it from vandalism and this fence surrounded with appropriate plantings of flax species or Ongaonga (the native nettle).

### **Puea - Waitapu Water Springs.**

The springs in the area are recorded in ancient Maori legends and Waiata. They had both a sustenance and spiritual significance.

To commemorate this, Tangata Whenua wish to see the margins of the springs planted with native ferns, Parekawakawa, Karamu and Karaka to attract native birds to the area and to signify the ritual cleansing properties of the water.

It was traditional to bury human remains and artifacts at some springs. Where Koiwi or Taonga are unearthed at or near any springs, these should be commemorated by planting a Karakeke (flax grove) and Toetoe to acknowledge the sacred significance of the site as a Tuahu (shrine) in accordance with ancient Waikato Tainui traditions.

### **Te Raukaka (Mooney Reserve).**

Te Raukaka was another stand of Kahikatea forest, the remnants of which now stand within the Mooney Reserve. The Te Tongahuanui track, which is now covered by Rotokauri Road ran through this forest.

In commemoration of this forest, Tangata Whenua wish to have this reserve renamed Te Raukaka, along with the erection of an interpretive panel explaining how pre-European Maori snared and preserved the Kaka (parakeets) from this grove.

### **Lake Rotokauri.**

Lake Rotokauri has many features of significance to Maori. These include the Kauri logs within the lake which give the Lake its name, the association of the lake with the Taniwha Tikiraupo, the proximity of Te Uhi pa to the lake and the human remains of Tainui ancestors who are undoubtedly buried around the margins of the lake.

Given this, it is neither appropriate nor possible to give a clear indication at present of the mitigations which will be appropriate to commemorate the many associations between the lake and Maori. This can only be determined at a future date following detailed archaeological investigation of the Lake and its hinterland.



### **Protocols.**

Whilst there are some legendary records of ancestral bodies being buried in ancient Urupa (burial grounds) around the lake and Te Uhi Pa, the actual location of these Urupa were never documented and hence are not now known. However, it is clear that Maori traditionally buried Koiwi (human remains) virtually anywhere, without any record of where the bodies were buried. In this context, the descendants of the dead knew where the bodies were so why should they document it. Often swampy areas were favoured burial grounds and bodies were buried there as offerings to local deities, often accompanied by buried artifacts, talismen and Taonga.

It is therefore highly probable that human remains, carved artifacts or other taonga will be uncovered, particularly in swamp areas, springs and lake margins, during any future earthworks to develop and subdivide this whole area. Consequently, it will be essential that any such earthwork must be carried out following an appropriate Protocol which details the procedures to be followed in the event that such Taonga or Koiwi are uncovered. Nga Mana Toopu O Kirikiriroa can provide and explain such a Protocol when required.