

Tāngata Whenua Statement and Engagement Report

Ngāruawāhia, Hopuhopu, Taupiri Structure Plan. Ngāruawāhia Town Centre Plan

A Statement on behalf of Taupiri Marae,
Tūrangawaewae Marae, Ngāti Tamainupō and
Waikato-Tainui to inform the Structure and Town
Centre Plan.

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Prepared for Waikato District Council

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Report to Fletcher Bell | Strategic Planner | Strategic Planning Team

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1. EXECUTIVE SUMMARY

Te Huia Natural Resources Ltd (Te Huia Ltd) developed this Tāngata Whenua Statement and Engagement Report with the support of Waikato-Tainui, Taupiri Marae, Tūrangawaewae Marae, Taupiri Marae and Ngāti Tamainupō to inform the Ngāruawāhia, Hopuhopu, Taupiri Structure Plan and Ngāruawāhia Town Centre Plan.

This area is the heart of the Kīngitanga and is of special significance to Waikato-Tainui featuring significantly in identity of the tribe. Tūrangawaewae Marae, Ngaati Tamainupō and Taupiri Marae are tāngata whenua and are at the centre of this report. Therefore at the outset, Te Huia Ltd sought, and gratefully received, formal support from them to undertake this work. This report expresses their values, narratives and kōrero, their sites and areas of significance and their outcomes and aspirations to inform the structure and town centre plan.

Our engagement approach was distinct, as Te Huia Ltd and the Waikato District Council wanted the engagement, wānanga and research to be delivered and facilitated by tāngata whenua. Furthermore, that tāngata whenua will be remunerated for their contributions acknowledging the time and information shared. Te Huia Ltd collated information shared by tāngata whenua and sought the expertise of GMD Consultants (Giles Boundy) to assist with the preparation of the report in a manner that can be implemented by the Council and respectful of information shared.

Tāngata whenua hosted and facilitated online and in-person hui with their beneficiaries to consider what their respective spaces should look like in the future. The information provided in this report is given with their blessing in the hope that their aspirations are reflected in the Ngāruawāhia, Hopuhopu, Taupiri Structure Plan and Ngāruawāhia Town Centre Plan.

Te Huia Ltd and the Council note that the information shared in this report may be considered in other Council plans and plan variations. We also note that concurrent engagements are occurring for the Kīngitanga Reserve and Te Huingā o ngā Wai (the Point). These two projects are not considered in this report and it was the wish of tāngata whenua that the opportunities for the Kīngitanga Reserve continue to be discussed directly with the Office of the Kīngitanga.

Dialectal Conventions

The Report is written with the tohutō (macrons) for Māori words. Where tāngata whenua have chosen to use double vowels, as is the preferred convention in Waikato, the words have not been altered to suit the authors preference. Direct quotes that reference Māori words with either tohutō, or double vowels, remain as they are quoted.

2. TĀNGATA WHENUA STATEMENT AND ENGAGEMENT REPORT

This Report presents the position of tāngata whenua to inform the Ngāruawāhia, Hopuhopu, Taupiri Structure Plan and Ngāruawāhia Town Centre Plan.

Te Huia Ltd has developed this Tāngata Whenua Statement and Engagement Report (the Report) to support documentation to Waikato District Council and respective decision makers. The Report will cover a range of matters that decision making authorities would expect in a Cultural Values Assessment (CVA). However, Te Huia Ltd has developed many CVA's and it is the authors preference to title the report as a "Tāngata Whenua Statement and Engagement Report". This is purely for personal reasons and based on previous experiences, as the term "cultural" implies that the values of tāngata whenua are limited only to that. This approach was supported by tāngata whenua. Also, it is important to note that the values of tāngata whenua change over time based on surrounding conditions, policy impositions and lack of regulation. The report captures a statement of this time and demonstrates the engagement required to satisfy the expectations of tāngata whenua and responsibilities of Waikato District Council.

Objectives of the Report

The Report embraces the principles of Te Tiriti o Waitangi (as noted previously) to deliver the following:

- Cultural, economic, social and environmental matters relating to the structure plan and town centre plan;
- Satisfy the obligations of WDC to Te Tiriti o Waitangi and tāngata whenua;
- Demonstration of meaningful engagement driven by tāngata whenua;
- Provide the opportunity for tāngata whenua to draft and present their own narratives; and
- Deliver outcome statements that reflect the aspirations of tāngata whenua for the structure plan and town centre plan.

Use of this Report

The Report is expected to accompany formal documentation for decision, not as an appendix, or attachment, but as an independent Volume to be held in the high regard.

Unless specifically stated, all sections of this report, can be used for intended purposes by WDC. However, it is the position of Taupiri Marae and Tūrangaewae Marae that the narratives they have provided in "Section 8 and 9" are not to be used publicly. WDC will determine the best way to hold that information within WDC.

Ngāti Tamainupō are happy for WDC to refer to the narrative and information they have presented for the Structure Plan and Town Centre Plan.

3. TE TIRITI O WAITANGI

Waikato District Council must uphold the duty to honour and give effect to the principles of Te Tiriti o Waitangi.

As an agent of the Crown, the duty of WDC to uphold the principle of partnership is well-established in Treaty jurisprudence. Partnership is a duty on both parties to act reasonably, honourably and in good faith (as upheld by the Court of Appeal), with the Waitangi Tribunal emphasising that these duties are derived from the principle of reciprocity and the principle of mutual benefit.

The duty to act in good faith, goes further and obligates WDC to make informed decisions on matters that affect the interests of Māori. This requires the Crown to consult with Māori. In this instance, the interests of Māori are represented by tāngata whenua, notably Waikato-Tainui, Taupiri Marae, Tūrangawaewae Marae and Ngāti Tamainupō.

Lastly, the Crown has a duty to actively protect Māori use of their lands and waters to the fullest extent practicable (as upheld by the Court of Appeal). This is a central Treaty principle, under Article 2 of Te Tiriti, with guarantees in the preamble and Article 3. This principle presumes that the Crown is obligated to preserve and protect tino rangatiratanga of mana whenua over their whenua, kāinga and taonga. The duty of active protection is engaged when a taonga is negatively affected (and is also inclusive of disparities between Māori and non-Māori).

As such, the Council must uphold a genuine, active and enduring partnership with tāngata whenua, in ways that:

1. acknowledge their rights to exercise rangatiratanga and kaitiakitanga;
2. acknowledge that tikanga and mātauranga Māori are key to achieving the protection of Article 2 assets; and

Actively engaging in a genuine and enduring partnership with mana whenua and is key to decision-making that protects the interests of mana whenua and meets the WDC duty of active protection. The Report, hui and discussions held directly between mana whenua, project consultants and Te Huia Ltd sought to achieve the obligations of WDC to Te Tiriti. Te Huia Ltd believes that the obligations of WDC have been upheld and is a great practical example of partnership.

4. PROJECT BACKGROUND

The Ngāruawāhia, Hopuhopu and Taupiri Structure Plan

The Ngāruawāhia, Hopuhopu and Taupiri Structure plan is a guiding framework for the development or redevelopment of these areas that will help define the future development and land use patterns, areas of open space, the layout and nature of infrastructure (including transportation links), constraints and key features that influence the effects of development are also considered and managed.

It is the view of tāngata whenua that Ngāruawāhia, Hopuhopu and, Taupiri are seen as a connected community hub, through whakapapa, its taonga and common objectives to enhance the lives of its people and history. To achieve the objective of wellbeing, tāngata whenua and WDC sought to understand what the future of Ngāruawāhia, Hopuhopu and Taupiri should look like while providing for schooling, community services, business and retail. The area that is being considered as part of the structure plan is shown on the maps below.

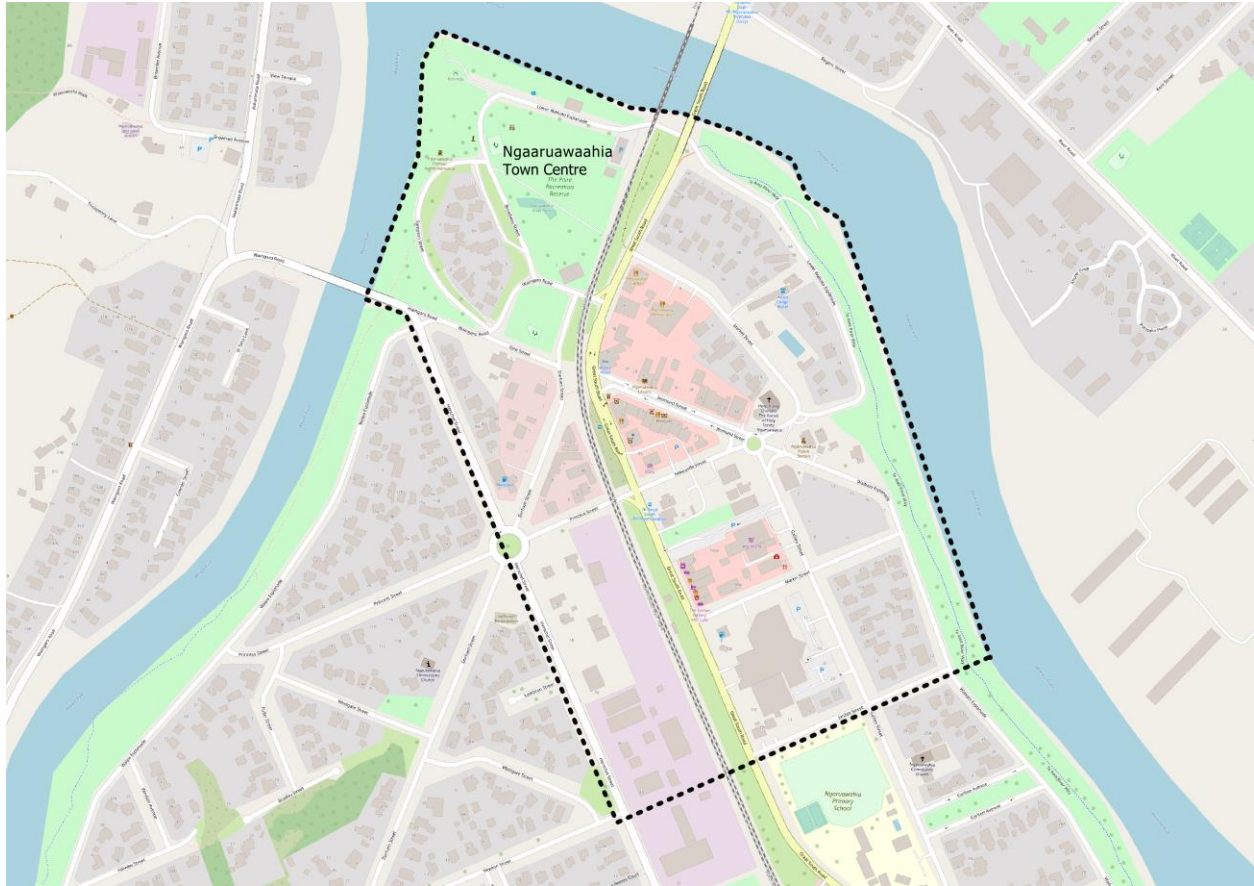


Map 1: Boundary of The Ngāruawāhia, Hopuhopu and Taupiri Structure Plan

The Ngāruawāhia Town Centre Plan

Combined with this project is consideration of the Ngāruawāhia Structure Plan. For the purposes of this report, the information shared by tāngata whenua has not been separated between what could be considered for the Town Centre Plan versus the Structure Plan. However, given the interests in Ngāruawāhia are predominantly from Tūrangawaewae Marae and Ngāti Tamainupō, those sections of this report align with the boundary below.

The author would also like to note that both Tūrangawaewae Marae and Ngāti Tamainupō defer discussions related to the development of the areas known as the Point or Kīngitanga Reserve.



Map 2: Boundary of Ngāruawāhia Town Centre

5. TĀNGATA WHENUA

Waikato-Tainui, Ngāti Tamainupō, Tūrangawaewae Marae (Ngāti Mahuta and Ngāti Te Wehi) and Taupiri Marae (Ngaati Kuaarangi, Ngaati Mahuta, Ngaati Tai and Ngaati Whaawhaakia) hold mana with regards to decision making associated with this report.

The rights and interests of tāngata whenua are confirmed and recognised by Waikato District Council, supported by the establishment of Joint Management Agreements and collaborative partnerships. Their rights and interests within this space do not need to be proven.

Te Whakakitenga o Waikato-Tainui (Waikato-Tainui) is the Iwi Authority on behalf of the 68 Marae and its beneficiaries. The hapū, on behalf of their beneficiaries, are tāngata whenua and hold mana (power and authority derived from whakapapa, continued occupation and use) within the Taupiri, Hopuhopu and Ngāruawāhia area.

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. Tāngata whenua continue to occupy and actively demonstrate their affiliation and interests to the Waikato River, its lands, waters and taonga. They are representative of their marae and whānau in matters related to local and central Government, fisheries, aquaculture, farming, education, environmental, social and other affairs.

They hold political and occupational authority over Taupiri, Hopuhopu and Ngāruawāhia that is determined by whakapapa (genealogical ties) and secured by ahi kaa (continued occupation). They have a responsibility to protect the taonga, hauanga kai, and other values of these places for the benefit and use of their whānau and its communities.

Each of the tāngata whenua groups have a responsibility to protect the taonga, mahinga kai, and other values of the rohe for the benefit and use of their tribal members. The following descriptions are an introduction to the full narratives provided by each of the tāngata whenua groups engaged to provide advice into the structure plan and town centre plan.

Te Whakakitenga o Waikato

Te Whakakitenga o Waikato is the iwi authority that represents tribal members of the 68 Marae of Te Whakakitenga o Waikato, of which 41 are situated within the Waikato District Council boundary. Te Whakakitenga is the governance body that serves to protect and advance the collective interests of the iwi and more than 75,000 registered beneficiaries.

Waikato District Council has a Joint Management Agreement with Waikato-Tainui guided by the Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010. It was the first JMA between the tribe and a local authority. The JMA sets principles for the relationship between the parties. This JMA hui provides a good opportunity to present regular updates to the Iwi. The following responsibilities

were also considered, or at least awareness of these responsibilities were shared with all members of the project team:

- **Waikato-Tainui Claims Settlement Act 1995**
 - Right of First Refusal
Any lands owned by Council prior to 1995 are subject to this provision in the Settlement Act 1995. If any properties subject to this provision are being disposed of, or the purpose of the property changes, then the Council must inform Waikato-Tainui and agree the process for disposal.
 - Lands owned by Waikato-Tainui within the Council boundaries
There are two main properties owned by the Iwi Authority that are subject to the Ngāruawāhia, Hopuhopu, Taupiri Structure Plan and Ngāruawāhia Town Centre Plan. Taupiri Maunga (reserve for burial purposes) and Hopuhopu (previously known as the Army Base). Hopuhopu is proposed for large scale development with which the Council and Waikato-Tainui are working together closely, to enable the development.
- **Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010**
 - Joint Management Agreement
The JMA includes schedules and principles that express interests and expectations of Waikato-Tainui related to the management of its taonga, including the Waikato River and all it embraces.
 - Te Ture Whaimana o te Awa o Waikato (Vision and Strategy for the Waikato River)
Te Ture Whaimana is the primary direction setting document for the Waikato and Waipā Rivers. All activities within the catchment should advance Te Ture Whaimana and its objectives. The District Plan should give effect to Te Ture Whaimana.
- **Tai Tumu, Tai Pari, Tai Ao – Waikato-Tainui Environmental Plan¹**
 - The Waikato-Tainui Environmental Plan, Tai Tumu, Tai Pari, Tai Ao is developed out of the Whakatapuranga 2050 long-term development approach and seeks to build the capacity of our marae, hapuu, and iwi in the sustainability space.
 - The overarching purpose of the Plan is to provide a map or pathway that will return the Waikato-Tainui rohe to the modern day equivalent of the environmental state that it was in when Kiingi Taawhiao composed his maimai aroha.
- **Whakatapuranga 2050²**
 - Whakatapuranga Waikato-Tainui 2050 is the blueprint for cultural, social and economic advancement for Waikato-Tainui people. It is a long-term development approach to building the capacity of Waikato-Tainui Marae, hapuu, and Iwi.

¹ [Environmental Plan – Waikato-Tainui \(waikatotainui.com\)](http://waikatotainui.com)

² [Whakatapuranga 2050 – Waikato-Tainui \(waikatotainui.com\)](http://waikatotainui.com)

Tūrangawaewae Marae

Ko Arekahaanara tooku haona kaha

Ko Kemureti tooku oko horoi

Ko Ngāruawāhia tooku 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 Kiingi Taawhiao, for him Ngāruawāhia was his Tūrangawaewae and his place to stand. Kiingi Taawhiao long regarded Ngāruawāhia as special and held the view that it would one day become an important base for Waikato tribes and the Kiingitanga.

The Tūrangawaewae Board is the governing body that represents the interest of Tūrangawaewae Marae, the Kiingitanga, and the community who identifies with it, in and around Ngāruawāhia. The Tūrangawaewae Board also represents and advocates for the interests of Ngāti Mahuta.

Tūrangawaewae Marae is one of the marae beneficiaries of Te Whakakitenga o Waikato.

Tūrangawaewae Marae is a place of significance and should be acknowledged as such.

Ngāti 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 the following areas: Huntly, Taupiri, Ngāruawāhia/Puke-i-āhua Pā, Horotiu, Hamilton, Ohaupo and extends west towards Te Kowhai, Whatawhata and the Whāingaroa Harbour, the surrounding whenua and moana.

Ngāti Tamainupō has numerous descendant hapū, including Ngāti Toa Kōtara and Ngāti Te Huaki. There are two active Ngāti Tamainupō marae located along the Whāingaroa Harbour, Waingaro and Mai Uenuku ki te Whenua (Rānui).

Ngā Uri o Tamainupō ki Whaingaroa Trust is the mandated governing authority for Ngāti Tamainupō and has been since its establishment at a hui-ā-hapū in 2019. In 2021, Ngāti Tamainupō released their Mātauranga and Taonga Management Plan "Te Mata Herenga".

Taupiri Marae

Taupiri marae's history starts in 1530 by a chief from Rotorua named Pikiāo, he settled in Taupiri as he searched for a wife to bare him a male offspring. He met a woman from Pirongia named Rereiao. Their children became the prominent families eventually leading to some of the main Hapū in the Taupiri area.

- Ngāti Mahuta
- Ngāti Uenaenae
- Ngāti te Kiriwai
- Ngāti Koura
- Ngāti Huakatoa
- Ngāti Whouroa

Taupiri Marae is one of the marae beneficiaries of Te Whakakitenga o Waikato.

A full outline of Taupiri marae is provided later in the report by Taupiri Marae.

6. SITES AND AREAS OF SIGNIFICANCE TO TĀNGATA WHENUA

The following section provides an overview of key areas and spaces of significance to tāngata whenua with a particular focus on the Waikato River, Ngāruawāhia and Taupiri. The information provided below is generally well known and can be sourced from many documents. It informed technical workshops and was a significant factor for tāngata whenua in determining their aspirations for the structure plan.

Waikato District Council provide the opportunity to tāngata whenua to identify Sites and Areas of Significance to Māori (SASM) to be included in the Proposed District Plan. There are six newly identified sites to be included in the PDP. These are:

- Taupiri Maunga
- Te Mata o Tūtonga
- Te Hihi
- Tūrangawaewae Marae
- Tūrangawaewae House
- Te Paemaunga o Hakarimata
- Mangawhara River

The focus of their inclusion is to ensure their appropriate protection and recognition, and that the responsible kaitiaki and landowners are informed of any activities within its immediate vicinity.

The following information can be included in the PDP.

Ko Taupiri te Maunga, Ko Waikato te Awa.

To the Iwi of Waikato-Tainui, the story is told of Tongariro and Taupiri who grew up as brother and sister in the Taupo region, the lands of Tūwharetoa. Taupiri married a rangatira maunga named Pirongia from the Tainui region. For some years Taupiri lived happily in her new home, just north of Ngāruawāhia, although she sometimes felt homesick for Tongariro, her friends and whānau in Tūwharetoa. It is said that the Hakarimata Range are the children of Taupiri and Pirongia. Sadly, she separated from Pirongia, eventually fell ill and none of the tohunga (priests) could cure her. Taupiri sent forth a servant to Tongariro, to bring back some water from a tapu (sacred) spring.

After an arduous journey south, the servant and his dog found Tongariro who sent waters from the spring high up the mountainside. Tongariro commanded that the stream follow the servant on his journey, so that Taupiri should have a constant supply of the sacred waters. The stream flowed into the great crater that is called Taupo-nui a-Tia, and then overflowed northward. The people of Te Arawa tried to entice the river to flow through their land, but the servant's dog dug a ditch to persuade it to turn westward, near Te Ohaaki, and then resume its northward journey. At Piarere, it was diverted again, to flow north through the Hinuera valley. It heard the surf on the beach of the Bay of Plenty, but it was blocked by the Kaimai Range, and so it flowed on out to sea in Hauraki. The servant and his dog were

unable to stop the river, so they journeyed on to the home of Taupiri with their calabashes of sweet water from Tongariro.

Taupiri recovered from her illness and the Tainui people planned a return visit to Tongariro. During the preparation for this journey the servant told her of the runaway river Tongariro had sent to her, which had escaped to Hauraki. Taupiri began a karakia and her message was carried southward by the wind. Tongariro heard it and he too began a karakia that summoned Ruamoko, the maker of earthquakes. He woke in a terrible fury, volcanoes erupted and the land shook and split. The river did not know where to turn, but it heard the familiar sound of the servant's dog barking, and it followed that to the home of Taupiri and eventually reached the sea of the western coast, Te Puuaha o Waikato. And so, the Waikato River came to flow in its present course and provide sustenance for the Waikato tribes along its lower reaches. Without Taupiri maunga, the Waikato River would not have traversed here. The Waikato River invigorates the lands and its people.

When considering the scope of the Waikato River, we refer to the statement of significance provided in the Waikato-Tainui Deed of Settlement for the Waikato River and the Waikato River Settlement Act”

“The Waikato River is our tupuna (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 Taheke 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...”

Raupatu / Confiscation

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.

Imperial and colonial troops entered Ngāruawāhia on 8 December 1863, symbolically hoisting a British flag and thereby establishing a major military base. The design of roading within the township still symbolically representing the Union Jack pattern (see Figure 1). In 1865, under the New Zealand Settlements Act, the Government eventually confiscated these lands from Waikato, Ngāti Mahuta and Ngāti Tamainupō. It should not be underestimated about the long lasting impact of confiscation on these Iwi in particular their poor representation in the deprivation index and social inequities.

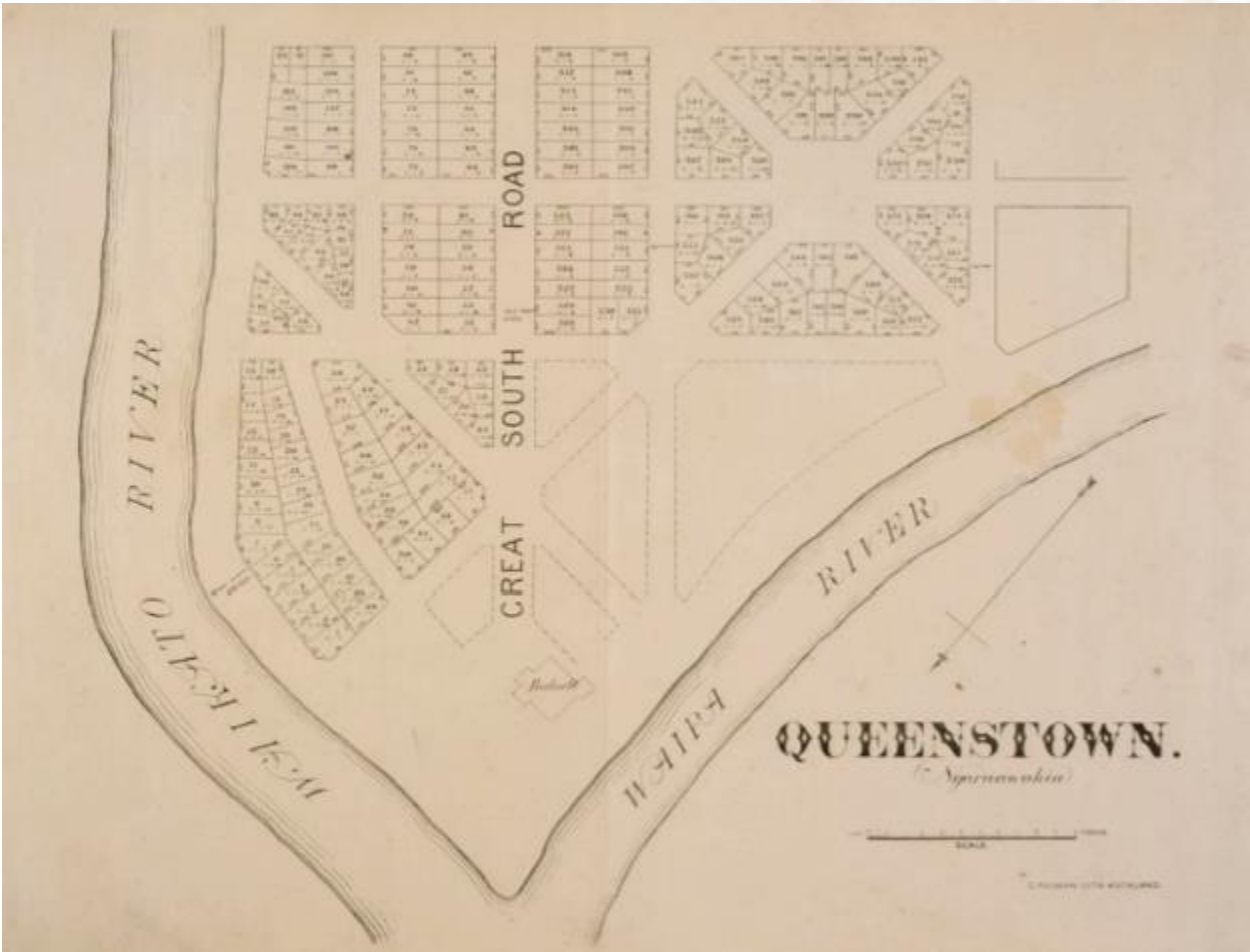


Figure 1: “Queenstown” Ngāruawāhia surveyors drawing of local road design in the form of the Union Jack.

The Crown confiscated land from many Waikato tribes, including Ngāti Māhuta and Ngāti Tamainupō, as punishment. The structure plan boundary sits wholly within the confiscation area.

He piko he taniwha, Waikato taniwharau: Ngāruawāhia

The following information was provided by Kimai Huirama of Ngāti Tamainupō, describing the commonly known story about the naming of Ngāruawāhia.

Our story begins in the early 1600s with the chiefs, Kookako and Tuuheitia, who were mortal enemies. After Tuuheitia died of mysterious circumstances, the bitter feud continued between his son, Maahanga, and Kōkako.

Kōkako had a son with Whaeataapoko from Marokopa, who they named Tamainupō. Eventually, Tamainupō married the daughter of Maahanga, who was called Tuukotuku. After the birth of the couple's son, Wairere, peace was made between Maahanga and Kookako. According to Ngāti Tamainupō traditions, Maahanga gifted half of his lands to Tamainupō and Tuukotuku as a peace offering. The other half was gifted to another daughter, Waitaawake. The whakapapa ties between descendants of Ngāti Maahanga, Ngāti Tamainupō and Ngāti Wairere are still acknowledged today.

Wairere married Hinemoa from Ngāti Maahanga, 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 Tukukuku was a woman from the Hauraki region. Keteiwi and Hinemata had many children and two of their sons were Toa Kotara and Ngaere.

Because of the land gift from Maahanga, the traditional pou whenua (tribal boundaries) of Ngāti Tamainupō are extensive and spread across a large part of the Waikato region.

In the early 1700s, Keteiwi was chief of Pukeiaahua, the principal Ngāti Tamainupō Paa 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 Pukeiaahua 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 Waipaa 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 Pukeiaahua, 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 Ngaa Wai (the place where the Waipaa and Waikato Rivers meet) to Pukeiaahua. The sight of the plentiful food resembled the nearby hills, so they were given the name, Haakarimata (Haakari = feast; Mata = preserved or uncooked food). After the formalities, Ngaere called out “Waahia ngaa 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.

Refer to Figure 2 for known significant sites within and around Ngāruawāhia:

- Pukeiaahua Pā
- Tūrangawaewae Marae
- Pikiarero Pā
- Te Huinga o ngā wai (meeting of the Waikato and Waipā Rivers)
- Te Pae Maunga o Hakarimata
- Tūrangawaewae Marae
- Tūrangawaewae House
- Kingitanga Reserve



Figure 2: Known sites of significance adjacent to the Waikato River in Ngāruawāhia

Taupiri

As noted in the 'Taupiri te maunga, Waikato te Awa' kōrero of this section, Taupiri is the foremost reason for the current position of the Waikato River. Te Mata o Tuutonga is the prominent paa on Taupiri Kuaō, which is the smaller knoll of Taupiri Range, where the people of the Waikato are buried.

The area around Komakorau, with its swamps and lagoons, is described as teeming with eels and wild fowl, which were staple food resources. Te Wherowhero, the first Māori king, lived for a time on the west side of the Waikato River at Taupiri in the early nineteenth century.

Leslie Kelly (1940 & 1949) describes the Taupiri area as "the home of Mahuta and Paoa, the sons of Hekemaru. The former lived at Komakorau in his village Te Uapata, while the latter occupied a settlement on the bend of the Waikato immediately opposite Taupiri mountain, called Kaitotehe" Paoa left the district by way of the Mangawhara Stream and travelled to Hauraki, but Mahuta remained.

Mahuta's grandsons, Wharetipeti and Tapuae, continued to occupy the paa Te Uapata, but ultimately decided they wanted the better gardening land available on the western bank of the Waikato River, opposite Taupiri mountain at the place called Kaitotehe. Te Uapata was a swampy place, but Kaitotehe had soil better suited to kumara cultivation. By using a ruse, i.e., assisting Te Iranui and his people with planting kumara, Wharetipeti and Tapuae were able to over-power Te Iranui and capture his tribes' lands on the west bank of the Waikato River at Kaitotehe, opposite Taupiri mountain. Wharetipeti and Tapuae were to remain at Kaitotehe.

Ultimately, both brothers were killed by Te Ruinga (Rangihoto's son) and his friend Māoa as a result of their deeds.

Te Putu, the son of Tapuae, lived his life at Taupiri, with his son Tawhia-ki-te-rangi. The time came when Ngāti-Raukawa, began to encroach upon the territory of Ngāti Maahuta. Gradually moving northward, they established themselves at Nukuhau and Tamahere, at Horotiu or that part of the river between Kirikiriroa (Hamilton) and Ngāruawāhia. Naturally this move was strongly resented by Waikato, and open hostilities broke out, with the result that Ngāti Raukawa, under their chief Ngatokowaru, paddled downstream and attacked the chief Kakeha at Te Pepepe.

Te Putu was by this time an old man, and it now fell upon his son Tawhia-ki-te-rangi to lead the people. News that Te Pepepe was besieged was soon communicated to Ngāti Maahuta and messengers hurried off to rally their own warriors to assist in repelling the invaders. In answer to the call a detachment of Ngāti Te Ata, Ngāti Tipa and Ngāti Tahinga came up the river in the war canoe Taraweka and anchored opposite Te Pepepe, where they were joined by other canoes belonging to Tawhia-ki-te-rangi and Ngāti Mahuta.

A landing was now made, and a battle raged in the open in front of the palisades of the Paa. Seeing their enemies attacked by fresh warriors Kakeha and his people rushed forth to assist their friends; and thus assailed, Ngāti Raukawa were defeated, losing many of their men, the survivors being literally driven into the river. Numbers of prisoners were taken, and among those captured was Ngatokowaru. As he

was about to be killed, he requested that he should first be allowed to see Te Putu. He was therefore temporarily allowed to live.

The Waikato victors paddled across to Taupiri, taking with them their prisoners and the heads of the slain chiefs, and these they set up on posts in a long row along the bank of the river. It is said that a hundred heads formed the grim line which started below Taupiri and stretched for over a quarter of a mile along the river. This part of the bank was from then on called Te Rauangaanga (a place of hundred heads).

The captive Ngatokowaru was conducted into the presence of Te Putu who was informed of what had transpired, and of the request made by the prisoner. The aged Te Putu, little knowing the sinister reason which actuated the request, came over to greet Ngatokowaru. Knowing full well that his life was forfeit, Ngatokowaru had concealed beneath his cloak a 'tete' or dagger made from the barb of a stingray, and as Te Putu leaned forward to press noses, he suddenly stabbed him in the throat; and as the blood gushed forth, quickly smeared it over himself. Ngatokowaru was instantly seized by the horrified warriors, but because he was covered with the sacred blood of Te Putu, he was beaten to death and his body buried instead of being eaten. This incident took place at the home of Te Putu, the name of which was Te Mata-o-Tuutonga.

Taupiri Maunga then became a resting place for the people of the Waikato, its chiefs, Maaori Kings and Te Arikinui Te Atairangakaahu. It is a very significant place for its people. Surrounding Taupiri are many other Paa sites and historical sites as shown on figure 3.

Refer to Figure 3 for known significant sites within and around Taupiri:

- Te Pepepe
- Kaitotehe Kainga
- Te Rauanganga
- Mangawhara River
- Taupiri Maunga
- Te Mata o Tutonga
- Tukupoto Pā
- Te Uapata
- Te Hihi



Figure 3: Known sites of significance surrounding Taupiri

7. TĀNGATA WHENUA: NARRATIVES AND FEEDBACK TO THE PLAN

To ensure success for this project, Te Huia Ltd had a discussion with Taupiri Marae, Tūrangawaewae Marae and Ngāti Tamainupō prior to submitting the request for tender application. One of the critical elements for success, is that each tāngata whenua group wanted to facilitate their own wānanga, and be resourced for their time and contribution. This was triggered by a historic concern which was that other consultants had sought information and hui with tāngata whenua, held those hui and took captured information back to offices in Hamilton or Auckland. The approach for the structure plan would be that tāngata whenua facilitate and host their own wānanga and would be supported by Te Huia Ltd (when required).

With the support of Waikato District Council, including resourcing of equipment, information and financial recognition, Taupiri Marae, Tūrangawaewae Marae and Ngāti Tamainupō held wānanga and developed the following information to be considered by Waikato District Council. Waikato District Council also held public engagements at Taupiri Town Hall, Hopuhopu Sports Facility and Ngāruawāhia Town Hall. Information gathered from the public engagements were shared with tāngata whenua.

Prior to holding their own wānanga, Te Huia Ltd provided a summary of information and presentation overview about the structure plan, including direction for tāngata whenua to consider. Te Huia Ltd provides narratives from Taupiri Marae, Tūrangawaewae Marae and Ngāti Tamainupō. These narratives were drafted by each of the tāngata whenua groups and is unedited in its presentation. Following each narrative, Taupiri Marae, Tūrangawaewae Marae and Ngāti Tamainupō provide their feedback to the Ngāruawāhia, Taupiri, Hopuhopu Structure Plan and the Ngāruawāhia Town Centre Plan.

The information shared by tāngata whenua has been used to inform key aspects for the structure plan.

It is the position of Taupiri Marae and Tūrangawaewae Marae that the narratives they have provided in “Section 8(a) and 9(a): Narratives and Feedback to the Plan” are not to be used publicly.

All feedback provided in the following sections by tāngata whenua can be used for intended purposes by WDC.

WDC will determine the best way to hold that information within WDC.

Ngāti Tamainupō is favourable for WDC to refer to the narrative and information they have presented for the Structure Plan and Town Centre Plan.

8(b) Taupiri Marae – Feedback to the Structure Plan

1. Taupiri Marae seek clarity and further discussions with Waikato District Council over the following:
 - i. Use of information gathered for the structure plan;
 - ii. How the information will be prioritised;
 - iii. Expectations with the use of information provided;
 - iv. Long term plans and funding;
 - v. The implementation of recommendations;
 - vi. Decision making process

Taupiri Marae would like to be a part of the decision making process for the inclusion of Taupiri Marae aspirations and support of other mana whenua groups.

2. Increased development and new housing in Taupiri. Mana whenua would like to see more papatākaro (Playgrounds, sports fields) and wharepaku, and have direct input into the design and planning of these places. The playground should be a good size reflective of a growing community.
3. For us to totally redesign Taupiri according to our values and connecting the pā sites maunga, and awa.
4. Currently we have a pub at one place, a dairy on the other road and Hopin Stopin by the River. We want to redesign the town centre to create a hub or local businesses.
5. Commerce and Community Services
 - i. The BP Centre needs to be named Taupiri Service Centre not Gordonton's Service Centre.
 - ii. A cultural centre, that would encourage local tourism lead by mana whenua.
 - iii. Town centre to be a community centre, medical centre, bigger supermarket, with a lotto shop.
 - iv. Day care centres for whānau who have to work beyond 3pm.
 - v. Railway Station for future transport access.
 - vi. Natural water tourism platform reflects historical narratives and future focused ones.
 - vii. Town energy and water alternatives in event of energy crisis.
 - viii. Town community swimming pool for our whānau, like Te Aroha.
 - ix. Doc conservation centre with Tangata whenua, and maintenance kaitiaki strategies.
 - x. Develop local food sovereignty strategies.

- xi. Crematorium, tribal funeral parlour to protect space on Taupiri Urupaa. Enabling Marae and local investors to achieve this.
 - xii. Participating in identifying transport links to regional spaces. Especially bus stops and the connectivity with Taupiri and the surrounding areas. Having stories and kōrero incorporated into the design of the bus stops.
 - xiii. The possibility of having a kura kaupapa school in Taupiri.
6. Making sure that signs associated with the River are written positively e.g. swim safely, not, Do Not Swim Here it is Dangerous.
 7. Cycleway (connectivity with Taupiri, Hopuhopu and Ngāruawāhia).
 8. Environment Points:
 - i. Native Tree restoration for Taupiri Maunga
 - ii. Predator control on Taupiri Maunga
 - iii. Fruit trees within council reserves and along walkways and proposed cycleways
 - iv. We have Tui at Taupiri Maunga, but would love to see Kiwi returned one day.
 9. Rubbish bins. Change in design and approach. Promote Kaitiakitanga and the act of being a kaitiaki, or guardian, of Taupiri by placing your rubbish in the bins. Incorporate ideas to reframe thinking and approach to rubbish.
 10. Tourism. Increase tourism within the area. Possibility to promote paths to the many Paa sites that have already been acknowledged. Connect the areas to the Kiingitanga Trail that is promoted during the Koroneihana or Regatta.
 11. Anzac Celebrations. Holding significant events within Taupiri. Holding these events in Taupiri in remembrance of ancestors who fought in the World Wars, even if it was by force and conscription.
 12. A disconnection with the new B.P development with the Taupiri community and Mana whenua. How do we encourage visitors to continue from the BP and that precinct into the township of Taupiri itself.
 13. Signage
 - i. A new welcome to Taupiri sign. Mana whenua input into the design (appropriate signage). The signage is grammatically incorrect. The sign should reflect the significance of Taupiri.
 - ii. Signage to the bridge access and also to the walkway up the Maunga.
 - iii. Marae signage.
 14. What is the icon we could use to promote Taupiri? E.g. Patea have a Poi.
 15. Cultural Expression and Symbolism

- i. How do we build on the work created by TK, Boxer etc for the expressions crafted into the roundabouts. Where are the spaces we want to create our cultural symbolism? E.g. historic sites
 - ii. Can we redesign the entire cultural space of Taupiri
- 16. Work with all parties to eventually shift the Railway away from Taupiri Maunga and our Urupaa.
- 17. Do we have all the necessary services such as internet speed and phone connections to make sure our whaanau are able to contact emergency services.

9(b) Tūrangawaewae Marae – Feedback to the Structure Plan

The following information was gathered by Tūrangawaewae Marae at their regular Marae hui and meetings with Trustees, the end of March and June 2023.

1. Tūrangawaewae Marae and Pāpākāinga are significant areas. They should be acknowledged as significant areas within the Town Centre and Structure Plans.
2. Tūrangawaewae Strategic Plan: Align the cultural assessment work with the Marae strategic plan, and ensure place for the proposed Tūrangawaewae Taiao Plan (Environmental Plan)
3. Te Puea Farms: Want to ensure that there are no impacts and no imposed restrictions to existing practices from housing development and associated infrastructure.
4. Acknowledge every area of importance to the Marae. These areas will be identified and shared through the development of a Tūrangawaewae Environmental Plan.
5. The Marae to prioritise its environmental objectives and have these reflected in the District Plan.
6. Would like to see representation of the towns history and connections to the Kīngitanga, Tūrangawaewae Marae and the Waikato and Waipā Rivers.
7. Surrounding area of Tūrangawaewae marae
 - i. Speed Limits: regulate the speed limits on river road outside of the marae.
 - ii. Improve street lighting in the surrounding area of the marae. Make safer.
 - iii. Safer walkways.
 - iv. Better toilet facilities at Patterson park.
 - v. More public carparking (e.g., Netball courts/front verge).
 - vi. Safer pedestrian island/crossing, (outside marae).
8. Confirm/investigate all the land titles of land surrounding tūrangawaewae marae.

9. The use of the old Plunket building/site for Marae use.
10. Economic opportunities near the marae. Increased development and houses. Need for a small shopping hub catering for area. Dairy/café etc
11. Enable the use of “5 acres” property for pāpākāinga development and commercial opportunities
12. Cultural Murals/Artwork at the entrances to the town. Also town centre. Check the artwork on the squash club.
13. Move the squash club so that the entire river frontage is available for access. Seems a relic of the past.
14. Tidy the township and make it more welcoming. Move swiftly to remove derelict buildings such as the Waipā Tavern (recently burned down).
15. Planting of fruit trees on the existing walkways for tamariki and whānau to enjoy.
16. Consider establishing a sports facility on Patterson Park that encourages the township to come together for activities.
17. Create more access spaces to the Marae so that people visit the “marae” side of town. At present the people on the “marae” side of town go into the town centre but not the other way around.
18. Establish safe connections to Hopuhopu as the tribe prepares to create a tribal and community hub.
19. Maintain cultural sightlines and outlooks to the Awa from the Marae, Hakarimata and Taupiri.
20. Seeking the placement of expressions (pou, kōwhatu, native trees) to whakanoa (restore balance) to the areas and places in Ngāruawāhia that continue to carry colonial reminders. The past can be acknowledged, but the future should be enabled through tikanga. This includes:
 - i. Galbraith Street Roundabout (Union Jack).
 - ii. The Gun Turret. Not to be removed but maybe placed somewhere more appropriate.
 - iii. The Waipa Tavern is where the 1946 partial settlement for the tribe was agreed between Te Puea, Pei Te Hurunui Jones and Prime Minister Peter Fraser (representative of).
21. Kīngitanga Reserve to be informed by the Office of the Kīngitanga

10. NGĀTI TAMAINUPŌ

Ngāti Tamainupō Cultural Statement

Wāhia Ngā Rua! Open the food pits!

(Ngāti Tamainupō saying)

1. 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 the following areas: Huntly, Taupiri, Ngāruawāhia/Puke-i-āhua Pā, Horotiu, Hamilton, Ohaupo and extends west towards Te Kowhai, Whatawhata and the Whāingaroa Harbour, the surrounding whenua and moana.

Ngāti Tamainupō has numerous descendant hapū, including Ngāti Toa Kōtara and Ngāti Te Huaki. There are two active Ngāti Tamainupō marae located along the Whāingaroa Harbour, Waingaro and Mai Uenuku ki te Whenua (Rānui).

Ngā Uri o Tamainupō ki Whaingaroa Trust is the mandated governing authority for Ngāti Tamainupō and has been since its establishment at a hui-ā-hapū in 2019.

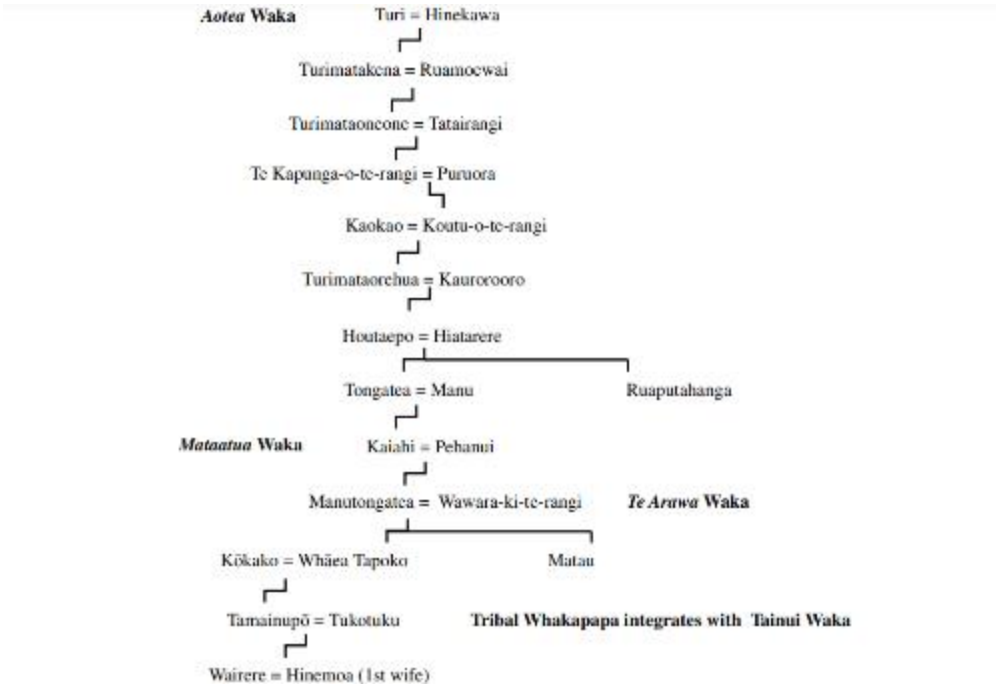


Figure 1: Whakapapa Chart showing Waka connections (Barrett, 2012)

1.1 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.

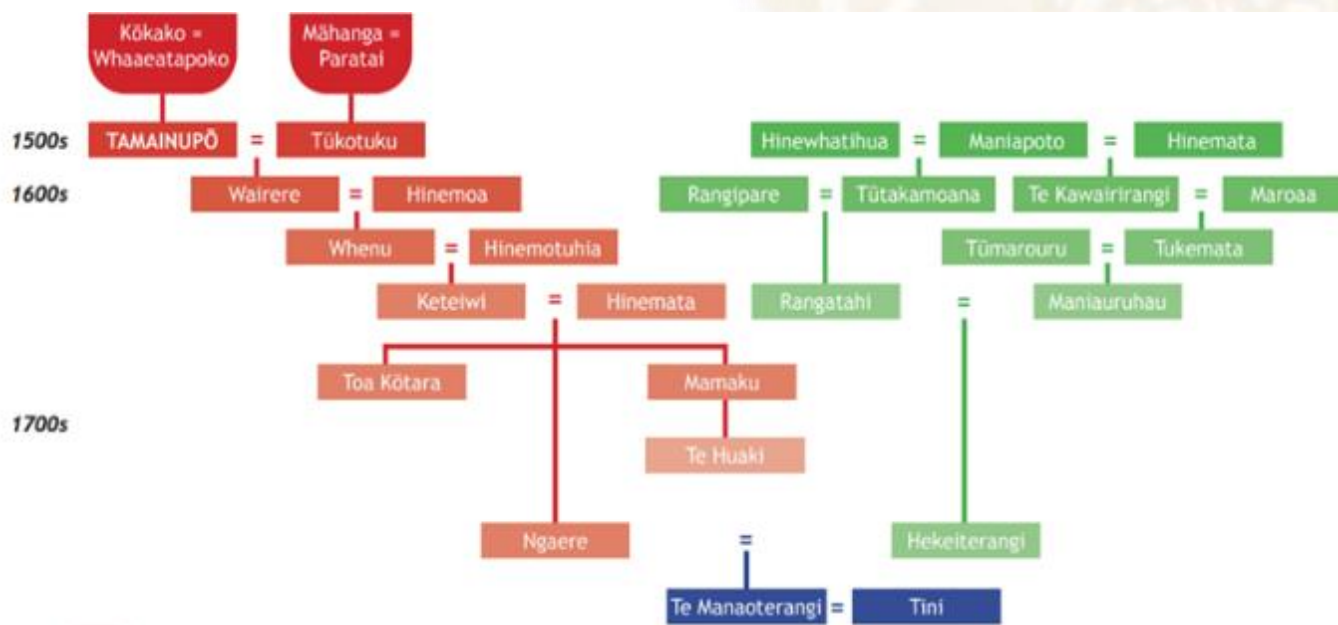


Figure 2: Whakapapa Chart showing Ngāti Maniapoto connections

(Ngā Uri o Tamainupō ki Whaingaroa Trust, 2021)

1.2 Our History

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

In the early 1600s the chiefs, Kōkako and Tūheitia, were mortal enemies. After Tūheitia died of mysterious circumstances, the bitter feud continued between his son, Māhanga, and Kōkako. Kōkako had a son with Whaāeatāpoko 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.

To consolidate and memorialise this peace, Māhanga gifted the northern lands of one of his wives to Tamainupō and Tūkotuku. These lands became the Ngāti Tamainupō pouwhenua, with Ngāruawāhia located at its centre.

In the years after, the descendants of Tamainupō and Tūkotuku became hapū themselves (Ngāti Wairere, Ngāti Hauā, Ngāti Koroki Kahukura, Ngāti Iranui).

1.3 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 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.



Figure 3: Keteiwi (Huirama, 2018)

2. Te Mata Herenga – Hapū Environmental Plan

Te Mata Herenga – Ngāti Tamainupō Mātauranga and Taonga Management Plan (2021) is our Hapū Environmental Management Plan. It has been recognised by Waikato-Tainui, as our 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 mokopuna is imperative.

The heritage, history and taonga of Ngāti Tamainupō are our stories. We own and live our narrative, it is our voice and as such, the voice of our mokopuna. The future of Ngāti Tamainupō is thus dependent on our creating cultural, social and economic space to ensure the voice of our mokopuna is heard. To this end, we maintain that **only Ngāti Tamainupō can speak for Ngāti Tamainupō**.

According to our tikanga, Ngāti Tamainupō recognises Te Whakakitenga o Waikato and the shared interests within the takiwā / pouwhenua of neighbouring hapū, such as Ngāti Māhanga, Ngāti Wairere, Ngāti Iranui and Ngāti Mahuta (Tuurangawaewae Marae).

For a digital copy of Te Mata Herenga, please visit: <https://www.tamainupo.iwi.nz/our-place/>

3. Our Connection to Ngāruawāhia

3.1 Ko Waikato te awa

The spiritual connection that the Waikato people have with the Waikato River, our tupuna awa (ancestral river), is captured in numerous pepeha, tongikura and korero tukuiho.

One such story is when Kōkako performed the baptism rites for his grandson Wairere, he took the child to the edge of the river and cupped the flowing water (wai-rere) to sprinkle over him while chanting karakia. Some say that this was when the ancient name for the river changed from Te Awanui o Taikehu to Waikato ('pluck water').

For Ngāti Tamainupō, the Waikato River has nourished, healed and sustained our people living along its banks for generations. This includes our ancestors who lived at Pukeiāhua Pā and other Ngāti Tamainupō settlements, through to present-day descendants residing in towns and cities. In this sense, the mauri of our Waikato River continues to influence our sense of wellbeing.

Ngāti Tamainupō endorses the sentiments for freshwater as stated in the Waikato-Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao, that the significance of water is immeasurable and the respect tāngata whenua has for it is demonstrated by the manner and purposes for which it is used and handled (Ngā Uri o Tamainupō ki Whaingaroa Trust, 2021). It is no coincidence that marae and papakāinga were established alongside or near water bodies to sustain the functions of the marae, hapū, and the people.

Ngāti Tamainupō also supports that a 'hierarchy of obligations' as in the National Policy Statement for Freshwater Management 2020 should be applied, to require that first the health and wellbeing of water ecosystems is prioritised, second the health needs of people, and third the ability for communities to provide for its wellbeing.

3.2 Ngāruawāhia

Ngāti Tamainupō has occupied the Ngāruawāhia area for centuries.

The area is of immeasurable cultural significance to Ngāti Tamainupō in terms of whakapapa and kōrero tukuiho.

Ngāruawāhia is the focal point of an important network of Tamainupō pā named in the Wāhia Ngā Rua narrative (Ngā Uri o Tamainupō ki Whaingaroa Trust, 2023).

Pukeiāhua is the principal pā within this network and remains an important part of our identity as Ngāti Tamainupō descendants.

There is also a series of pā along the banks of the Waipā river through to what is now known as 'The Point'. These pā sites include Pahīwai, Whāuko, Marohemo and Oikoi.

While the whole of the Waikato region is the traditional lands of Waikato, each of the individual

hapū who make up Waikato have their own traditional land areas within the region. Ngāruawāhia and the surrounding district were developed upon the traditional lands of several of those hapū, including Ngāti Tamainupō.



3.3 Pukeiāhua Pā

According to Ngāti Tamainupō, the following narrative describes the story about the naming of Ngāruawāhia (Barrett, 2012; Jones & Biggs, 1995; Kelly, 1949).

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.



*Figure 5: Te Mana o Te Rangī
(Huirama, 2018)*

A little while later, Maniauruahu 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 Rangī’ (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. According to other accounts, the food stretched from Pāhiwai Pā on the banks of the Waipā river to the banks of the Waikato.

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 story of how Ngāruawāhia was named.

3.4 Pahīwai Pā

In the 1700s, Pahīwai Pā is named in the Wāhia Ngā Rua narrative 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 was 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.



Figure 6: Pahīwai Pā (University of Waikato, 2022).

In 1867, at Compensation Court hearings in Ngāruawāhia, Wiremu Pātene (Ngāti Tamainupō rangatira) describes Pahīwai as an area of “kūmara cultivation” (University of Auckland, 1867). This is consistent with horticultural features mentioned in recent archaeological reports (Huirama, 2023).

The Okumera Stream, which runs near Pahīwai Pā, was a waterway used to access Pukeiāhua Pā from the Waipā River. The stream has since been drained to allow for farming

3.5 Te Huinga o Ngā Wai (‘The Point’)

At the same time that Ngaere was chief of Pukeiāhua Pā, Toa Kōtara was chief of the pā at Te Huinga o Ngā Wai.

Ngāti Kōtara are a descendant hapū of Ngāti Tamainupō and take their name from the eponymous ancestor, Toa Kōtara. According to Ngāti Tamainupō kaumatua, they were the occupants of Oikoi pā in the early 1700s which was located on the lower terrace at the Point, below the domain (Huirama, 2016).

Toa Kōtara had a daughter named Ngāhia. Her descendants took on the name ‘Ngāti Ngāhia’ (another descendant hapū of Ngāti Tamainupō) and lived in Ngāruawāhia.

It is through these connections and the gifting of land by Māhanga that Ngāti Tamainupō claim ahikā and mana whenua status within Ngāruawāhia and at Te Huinga o ngā Wai.

3.6 Raupatu

Since its inception, Ngāti Tamainupō has been an active supporter of the Kīngitanga, which is strengthened through whakapapa ties over many generations.

Tamainupō
Wairere
Whenu
Te Keteiwi
Mamaku
Te Huaki
Kuraataiwhakaea
Te Atairangikaahu
Tuata
Te Rauangaanga
Pōtatau Te Wherowhero

Figure 7: Whakapapa showing a Kīngitanga Connection (University of Auckland, 1867)

Ngāti Tamainupō were in full support when King Pōtatau Te Wherowhero's whare was erected in 1858 at Te Huinga o Ngā Wai. Wiremu Pātene also spoke at the Compensation Court hearing in Ngāruawāhia about Ngāti Tamainupō agreeing to the Kīngitanga capital being in Ngāruawāhia (University of Auckland, 1867). Pātene said that while Pōtatau's whare was built there with the blessing of Ngāti Tamainupō, the whenua would still belong to Ngāti Tamainupō.

During the Waikato land wars in 1863, when British troops arrived in Ngāruawāhia, they noticed it was recently abandoned and seized the land. Following the invasion of Waikato, 1.2 million acres of Waikato land, including all Ngāti Tamainupō's land, was illegally confiscated by colonial forces.

In 1864, in an effort to legitimise the acquisition of Ngāruawāhia, three hapū (Ngāti Tamainupō, Ngāti Māhanga and Ngāti Hourua) were offered money from the Crown for the sale of Ngāruawāhia, even though the land had already been confiscated (University of Auckland, 1867). The Deed of Sale for Ngāruawāhia, also referred to as the 'Turton Deed', included land between the Horotiu and Waipā rivers.

At Compensation Court, Wiremu Pātene described how he was approached by a Crown agent, Mr Turton, and offered money for Ngāti Tamainupō's share in the sale of Ngāruawāhia in 1864. Patene testified that after he took the offer to the hapū, Ngāti Tamainupō refused the money and it was returned to Mr Turton. Ngāti Tamainupō kaumātua today still remember this story and that this payment was referred to by the old people as 'black penny' (Barrett, 2012).

Pātene also gave detailed testimony regarding the pou whenua (boundaries) of Ngāruawāhia and rightful Tamainupō claimants for the area (University of Auckland, 1867). In his description of pouwhenua, at that time the boundaries of Ngāruawāhia stretched southwards to Te Kowhai and Rotokauri in Hamilton.

3.7 Horticultural Features

Ngāruawāhia is located within the Waikato Horticultural Complex. The images below are sourced from a technical report prepared to support the Proposed Waikato District Plan (Kahotea, 2020).

The images identify sites and areas of historic heritage value and where there is observable cultural association of Māori, including Ngāti Tamainupō (relationship, culture and traditions) in the Ngāruawāhia area.

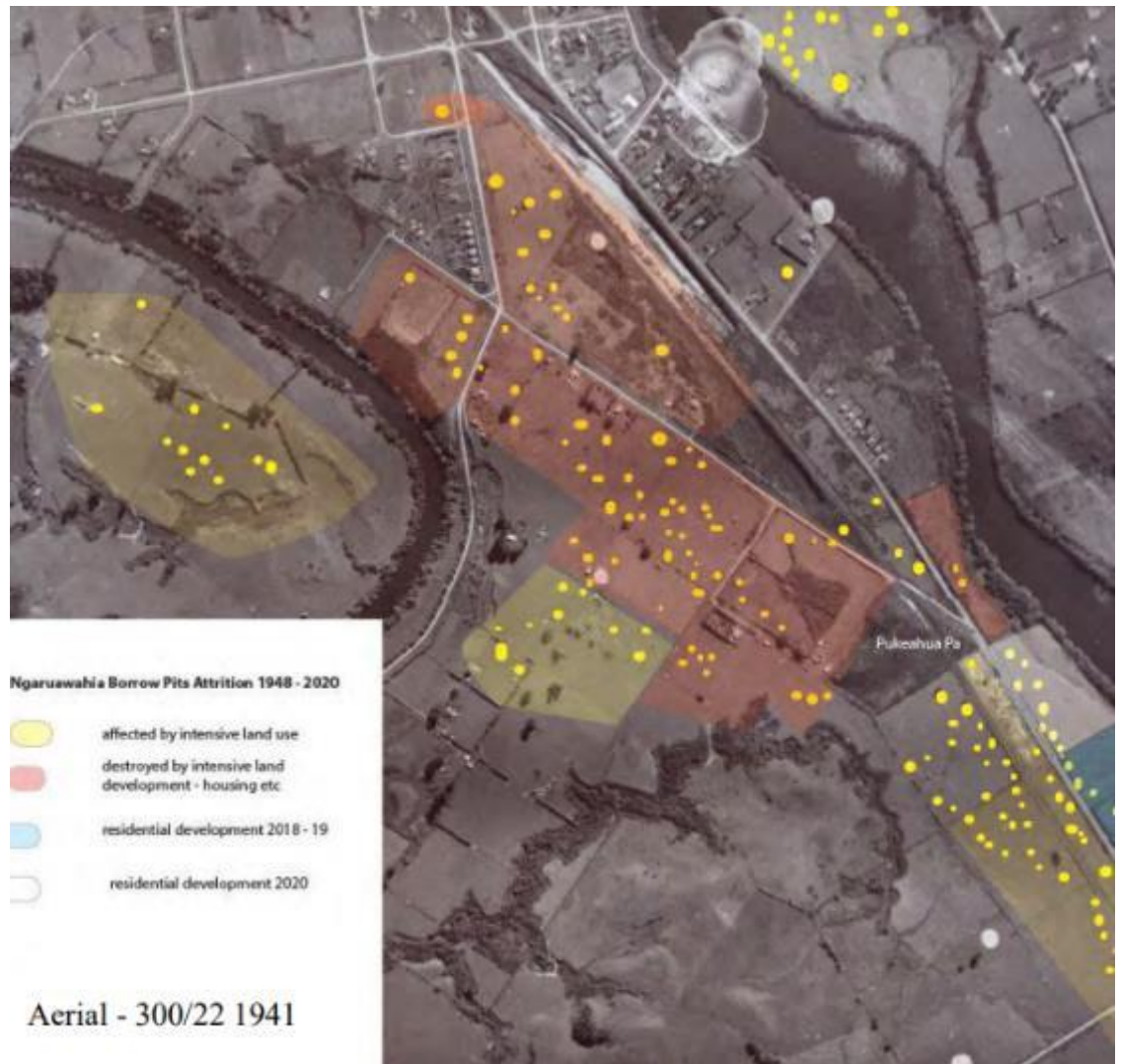


Figure 7: Ngāruawāhia Borrow Pits Attrition 1948 – 2020 (Kahotea, 2020)



Figure 8: Borrow Pits Attrition between Ngāruawāhia & Horotiu (Kahotea, 2020)

There are numerous registered archaeological and horticultural sites in Ngāruawāhia, which supports the rich cultural narrative of the area and how the whenua and awa was, and still is today, valued, cared for and used, intergenerationally, by Ngāti Tamainupō and mana whenua.

The Māori worldview recognises that economic, social, and cultural values are interdependent with the environment, and that the taiao is an integrated system. A mātauranga Māori view would not look at a relationship between people in general and the taiao as a separate entity, but rather be concerned with how people function as a part of the taiao.

3.8 Relationship with the Taiao

Ngāti Tamainupō holds a unique and special relationship with, and responsibility to the taiao (environment). There is a natural order and balance where the taiao is understood not merely as a set of resources, but part of network of kin relationships, which we articulate in (and as) whakapapa and whanaungatanga. It is this whakapapa and whanaungatanga that defines our perspective, through which we express our relationships with the elements of the physical world, the spiritual world, and each other as people.

Our relationship with taonga in the environment (with landforms, waterways, flora and fauna) is articulated using kinship concepts. Whakapapa shows that all living things, whether people, plants or animals, share a common ancestry. We acknowledge these relationships and that people are descendants of the environment.

In the reciting of whakapapa and whanaungatanga, we are identifying and articulating our generational connection, association, practice, stewardship, guardianship, as well as exclusive use, with/over/of taonga within their natural environment.

4. Future Aspirations

Ka tūreia! A leap of faith towards greatness!

(Ngāti Tamainupō saying)

Ngāti Tamainupō has transformational & future-focussed aspirations for Ngāruawāhia. These moemoea (dreams) are inspired and shaped by past examples of manaakitanga, kaitiakitanga and mana motuhake woven throughout our shared stories and carved into our unique landscapes.

4.1 Mana Whenua Engagement (2022)

A Mana Whenua early engagement survey for the Ngāruawāhia Town Plan ran during the month of September 2022 for 3 weeks.

Based on analysis of the feedback, the top issue/opportunity raised by mana whenua related to the theme of ***Māori culture and heritage***.

Within this category, the main areas of concern/opportunities for mana whenua related to:

- Protecting our town’s historical site of **Pukeiāhua Pā** on Great South Road, including our **māra kai (sacred gardens)**.
- Recognising hapū kōrero related to the tupuna name of **Te Mana o te Rangi**, and developing a **reserve site plan** that expresses and represents this kōrero through signage, planting etc. **in collaboration with Ngāti Tamainupō**

Ngāti Tamainupō – Feedback to Structure Plan (2023)

In May 2023, Ngāti Tamainupō asked whānau what they wanted to see in the future for Ngāruawāhia. The results were thematically analysed and are presented below:

Whānau (n=30)	Female 43%, Male 57%
Age Group	Tamariki (under 17 years) = 13.3% Rangatahi (18-29 years) = 43.3% Pakeke (30-64 years) = 33.3% Kaumātua (65+ years) = 10.0%
Environment	<i>Which areas should be protected or restored?</i> <ul style="list-style-type: none"> • Pukeiahuā Pā (24%) • Waikato/Waipā Awa (24%)

	<ul style="list-style-type: none"> • Hākarimata Ranges (14%) • The Point (8%) • Te Mana o Te Rangi (5%) <p>How might we improve the environment?</p> <ul style="list-style-type: none"> • Promote and educate about taking care of the enviroment (19%) • Strict monitoring of waste going into awa (animal, human) (16%) • Riparian planting along the awa (12%) • Provide rubbish bins (12%)
History/ Culture	<p>What history is important for people to know?</p> <ul style="list-style-type: none"> • The story of how Ngaruawahia got its name (21%) • Kīngitanga & Tūrangawaewae story (19%) • Pukeiāhua & māra kai (14%) • Waikato Land Wars (12%) • Hākarimata & Te Mana o Te Rangi (12%) • Tamainupō story (10%) <p>How might we help people learn the history of Ngāruawāhia?</p> <ul style="list-style-type: none"> • Mana whenua working with community groups, especially local schools (34%) • Establish Pukeiāhua as an information hub (12%) • Mana Whenua published books eg Wāhia Ngā Rua (12%) • Virtual Tours/geocaching (12%) • Use of technology (internet, social media, QR codes) (10%)
Recreation	<p>Is there anything you would like to see added or improved?</p> <ul style="list-style-type: none"> • A new Recreation Centre for all ages, with a focus on gym facilities & indoor sports (24%) • Support for more variety of clubs and upgrade in facilities (13%) • Improved parks & sports fields (13%) • Improved signage & visibility of walkways (10%) • Improved access to awa at the Point (7%) • Improved outdoor exercise equipment (7%)
Urban	<p>Do you have any issues or ideas for things like roading, housing, public transport etc? Is there better access or connectivity needed to?</p> <ul style="list-style-type: none"> • More housing for locals & increased support to enable healthier homes (19%) • Improved access & signage to Tamainupō pā sites (15%) • New train station for transport to Auckland and Hamilton (11%) • Improved foot paths and crossings (esp.Whatawhata, Havelock, Supervalve, High school) (11%) • More around-town transport options (eg bus, taxi, uber) (8%) • Improved parking along Gt South Road (6%) • Clarity around variable speed limits in town (6%)

	<ul style="list-style-type: none"> • Stop gentrification of the town (6%)
Commerce	<p><i>What more do you want to see in terms of businesses or enterprise? Is there any creativity or innovation you would like to see?</i></p> <ul style="list-style-type: none"> • A bigger range of new or existing businesses (eg. Banks, grocery stores, hardware, hairdressers, dentists, hotels, restaurants, clothing etc) (33%) • More healthier eating options available (i.e. less bakeries) (20%) • More cultural tourism businesses (eg Tamainupō Tourism Hub, Tamainupō owned restaurants) (9%) • Whare Wānanga/Whare Hauora (Health, Wellbeing & Trauma support services) (8%) • More ecotourism businesses (eg e-bikes) (8%) • Give the town centre and shops a ‘facelift’ (8%)

As a hapū of Ngāruawāhia, it is our expectation that the Ngāruawāhia Town Plan will be developed *in collaboration* with Ngāti Tamainupō and take into consideration our aspirations for the area.

5. Conclusion

As mana whenua, Ngāti Tamainupō, have an ongoing and enduring relationship with the Ngāruawāhia area and the surrounding district through whakapapa and mātauranga. This relationship has numerous interdependencies which include our Tikanga and the values we hold for our Taiao such as mauri, mana, manaakitanga, kaitiakitanga, whanaungatanga and rangatiratanga.

For Ngāti Tamainupō, the Ngāruawāhia Town Plan must include a sound understanding of the cultural values that Ngāti Tamainupō/mana whenua associate with the Whenua (land), Wai Māori (fresh water) and Rangi (Atmosphere) for Ngāruawāhia.

This also requires a sound understanding of any impact that the Ngāruawāhia Town Plan might have on these cultural values, and possible mitigations to alleviate any such impacts.

As kaitiaki, ensuring the protection and sustainability of our taonga for future generations is both an obligation and a privilege.

Ka puta te hau, ka papā te whatitiri, ka hikohiko te uira, ā, ka ua te ua...

The wind will rise, the thunder will crash, the lightning will strike and the rain will pour...

Ngāti Tamainupō omen

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11. TĀNGATA WHENUA OUTCOME STATEMENTS FOR THE STRUCTURE PLAN AND TOWN CENTRE PLAN

At the workshops noted above and in research presented to tāngata whenua, the following matters of significance are presented to the Waikato District Council. From these grouped themes Te Huia Ltd and GMD propose outcome statements for consideration by the Council in the Ngāruawāhia, Hopuhopu, Taupiri Structure Plan and Ngāruawāhia Town Centre Plan.

Whilst matters of significance relate to Te Awa o Waikato, Taupiri Maunga, Tribal Assets, Sites of Significance, Urban Layout, Cultural Expression, Commerce and Community Facilities, there is a considerable amount of interconnectedness between the matters and recommendations and as such this section must be read in such a manner. The recommendations are best not considered in isolation and should be viewed as a package.

This section should be read in reference to the feedback from tāngata whenua and report section should not be seen as the 'end of the road'. Implementing the structure plan will direct engagement and partnering with tāngata whenua. This will enable Council to develop and better understand the context of the recommendations as a basis to foster new, and strengthen, ongoing relationships and partnerships.

Te Awa o Waikato (the Waikato River)

To tāngata whenua and Waikato-Tainui, the following statement encompasses a full expression of the relationship and connection to the Waikato River:

“The Waikato River is our tupuna (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 Taheke 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...”

Tāngata whenua have noted the significance of the Awa within their contributions to the structure plan.

That the significance of the Waikato River to the community and tāngata whenua is reflected in the structure plan. Based on the comments provided by tāngata whenua, the following recommendations are presented:

- Explicit recognition in the structure plan and its implementation of the status of the Waikato River and the relationship of tāngata whenua with the River.
- Ensure that the structure plan and its implementation as whole is guided by Te Ture Whaimana o Te Awa o Waikato and that council use Te Ture Whaimana tool to monitor and measure implementation of the structure plan.
- Ongoing riparian restoration including pest plant control along margins of the Waikato River, its tributaries, wetlands and lakes. This includes re-connecting and linking areas and the restoration of hauanga kai.
- That all council signs associated with the Waikato River are written positively e.g. swim safely, not “Do Not Swim Here it is Dangerous”
- Structure plan provisions and implementation that enable tangata whenua to maintain and enhance their relationship with the River including through maintain existing access points and ensuring further access in appropriate locations where they see fit.
- Ensuring that residential development and subdivision and development does not dominate the Waikato River and contributes to restoration and protection (betterment) of the awa this could be through building controls in areas near the river and improved provisions to manage stormwater and identifying areas for restoration and protection.

To tāngata whenua, any structure that pierces the bed or banks of the Waikato River is akin to piercing the veins of an ancestor.

- Where discharge structures can be removed, or limited in a project, then it will be regarded as an improvement to the activity and beneficial for the Waikato River.
- It is the preference of tāngata whenua that there would be no structures in the bed or bank of the Waikato River or its tributaries.
- If structures are required and present in the Waikato River, the structure should have a minimal impact on the relationship of tāngata whenua with the River and the ability of the River to naturally function. This includes minimal impact on the river channel, deposition and erosion on/off the bed and banks, habitat and movement of taonga species, access to significant sites, customary fisheries and food gathering.

Taupiri Maunga

As described in the narrative of Taupiri Marae, and previous sections of this report, Taupiri Maunga is a *maunga tapu*, a sacred and revered maunga for three reasons. Firstly, Taupiri is a living being and a taonga. Secondly, it is an *urupaa* (cemetery). Thirdly, it is the burial place of over 5000 tribal ancestors including the Māori Kings and Māori Queen. Guarding the maunga are two taniwha who sit at the base of the maunga in the Waikato and Mangawhara Rivers.

At the meeting place of Taupiri and the Waikato River, where the Maaori Kings are resting, the physical expression of the *peepeha* (proverbial saying) for Waikato-Tainui presents itself in physical form:

Ko Taupiri te Maunga	<i>Taupiri is the Mountain</i>
Ko Waikato te Awa	<i>Waikato is the River</i>
Ko Pootatau te Tāngata	<i>Pootatau is the chief</i>
He piko he taniwha	<i>At every bend a taniwha</i>
He piko he taniwha	<i>At every bend a taniwha</i>
Waikato taniwha rau	<i>Waikato of a hundred Chiefs</i>

For these reasons, and more, the sanctity of Taupiri and its space should be protected. Currently there are a lot of issues occurring at Taupiri including the impact of the North Island Main Trunkline (NIMT), the old SH1 which severs the base of the maunga and its connection with the awa, soil instability on the maunga, water quality issues from activities in the Mangawhara and upper Waikato River and safe access for Waikato-Tainui tribal members visiting whānau at the urupā. These matters were shared by tāngata whenua, in particular representatives of Taupiri Marae and Tūrangawaewae Marae. Where possible, impacts on Taupiri and the Pae Maunga (mountain range), should be eliminated.

Taupiri Maunga is culturally, spiritually and physically significant to the community of Taupiri, the Kīngitanga and Waikato Iwi. Based on the comments provided by tāngata whenua, the following recommendations are presented:

- That council support Taupiri marae and other parties to advocate the shifting of the Railway awa from Taupiri Maunga and Urupaa
- Restoration of Taupiri Maunga with native vegetation and pest plant and pest animal control on Taupiri Maunga with the ultimate aim of re-introducing Kiwi and other native species which were once common on the Maunga.
- That cultural outlooks and viewshafts to Taupiri Maunga from Taupiri Marae and Tūrangawaewae Marae are recognised and protected in the structure plan and its implementation.
- That cultural outlooks and viewshafts from Taupiri Maunga to the Waikato Awa are recognised and protected in the structure plan and its implementation.

Tribal Assets

The structure plan extends to areas that hold tribal assets, marae assets and Māori Freehold Title. The Ngāruawāhia WWTP is based at Hopuhopu, in between the Waikato River and lands in the ownership of Waikato-Tainui. The property is a tribal hub for the Iwi and includes the Waikato-Tainui College for Research and Development, the tribal Parliament offices, a regional park and multiple sporting fields. The lands were returned as an offer of good faith to Waikato-Tainui in 1994, prior to the enactment of the Waikato-Tainui Raupatu Settlement Act 1995.

The tribal property is ideally located adjacent to the NIMT and regional road that links to the Waikato Expressway. It is earmarked for tribal development to support the social, cultural and educational well beings of the Iwi. There are also tribally significant properties within the structure plan scope including:

- Hopuhopu Education and Sports facility and Hopuhopu housing properties;
- Tūrangawaewae Marae and Pāpākāinga (see Picture);
- Te Puea Farms (Tūrangawaewae Marae Trustees);
- 5 Acres Block (Tūrangawaewae Marae Trustees);
- Taupiri Marae and Pāpākāinga;
- Taupiri Urupā and Scenic Reserve;
- Tūrangawaewae House (Office of the Kīngitanga);
- Kīngitanga Reserve;
- Parcels of land held under Te Ture Whenua Māori Act;
- Hakarimata Range – in 1995 the tribe returned the Hakarimata Reserve to the Department of Conservation as a gift for all New Zealanders;
- Council and Government owned properties subject to the Right of First Refusal.

These properties were either returned under treaty settlement redress, or purchased for a significant purpose.

Based on the comments provided by tāngata whenua, the following recommendations are presented:

- The structure plan and its implementation enables the aspirations of the Iwi and tāngata whenua to utilise their lands and assets for their intended purpose and provide for the development and growth of the Iwi.
- Tāngata Whenua have noted that any new conveyance, or connectivity systems such as footpaths, required to enable the outcomes of the structure plan should, where possible, avoid Māori owned land (if any), sites of significance and marae owned assets.
- That the structure plan and its implementation, including the management of reserves and community facilities, does not limit tribal interests in crown derived lands.
- There should be minimal structures in the bed and banks of the Waikato River, when considering the growth of Taupiri, Hopuhopu and Ngāruawāhia.

Urban Layout and Design, Transport, walking/cycling and connectivity

Urban layout, design and the transport network affects the daily lives of tāngata whenua. There are various barriers for tāngata whenua in moving through and between the structure plan area and public transport is lacking. There also remains an imbalance with constant reminders of the impacts of Raupatu and colonisation in the layout and form of streets and public land, this is a matter that is addressed in regards to cultural expression, symbolism and signage. Of note, Tūrangaewae Marae noted that there is inequity when you compare River Road in Ngāruawāhia and River Road in Hamilton, when it comes to safety, crossing and lighting.

Based on the comments provided by tāngata whenua, the following recommendations are presented:

Public transport and connectivity:

- There should be more bus stops connecting Taupiri and the Surrounding areas.
- Council should advocate for improved public transport links to Hamilton and regional areas.
- Council should work with mana whenua to advocate having stories and kōrero incorporated into the design of bus stops (and the transport network).

Walkways/Cycleways and connectivity:

- There should be a cycleway/walkway connecting Taupiri, Hopuhopu and Ngāruawāhia, along the Waikato River.
- There should be fruit trees along walkways/cycleways

Urban Layout and Design:

- That council work with Taupiri Marae to redesign the town centre to create a hub and attract local businesses to serve the needs of the community. Currently we have a pub at one place, a dairy on the other road and Hopin Stopin by the River.

Cultural Expression, Symbolism and Signage

There remain constant reminders of Raupatu and colonisation in the layout and form of streets, their names and in the use and structures on public land. Through implementing the structure plan there are opportunities for tāngata whenua to rebalance the current cultural expressions and symbolism. Through the structure plan and its implementation, a key element will be to whakanoa to the areas and places in the structure plan area that continue to carry colonial reminders.

Based on the comments provided by tāngata whenua, the following recommendations are presented:

Signage:

That through implementing the structure plan and other council work that Council work with tāngata whenua to address signage including:

- A new welcome to Taupiri sign. Tāngata whenua input into the design (appropriate signage). The signage is grammatically incorrect and should reflect the dialect of tāngata whenua. The sign should reflect the significance of Taupiri.
- Signage to the bridge access and also to the walkway up Taupiri Maunga.
- Marae signage and directions.

Cultural Expression and Symbolism:

That council work with tāngata whenua to incorporate cultural expression and symbolism into the design of spaces including in the design of reserves and the transport network including building on the expressions crafted into the roundabouts at Taupiri.

ANZAC day Events:

That council work with Taupiri Marae and the community to have significant Anzac Celebrations at Taupiri. Holding these events in Taupiri in remembrance of ancestors who fought in the World Wars, even if it was by force and conscription.

Commerce, Community Facilities and Reserves

Community facilities are key parts of the social fabric of the structure plan. Community facilities may be managed by council but many are managed and run by community groups, marae, iwi and hapū. Commercial areas are also vital and feedback from tāngata whenua in this process shows there is a narrow range of goods and services available to whānau. Reserves are key locations for tāngata whenua containing papatākaro and areas for informal recreation and are often the remaining routes and places where tāngata whenua maintain a physical connection to significant cultural areas and features, such as the Awa, Taupiri and Hakarimata. Through the structure plan we can better realise the needs and aspirations of tāngata whenua regarding community facilities and reserves. Related to this are components of cultural expression, symbolism and signage.

Based on the comments provided by tāngata whenua, the following recommendations are presented:

Reserves:

- Mana whenua would like to see more papatākaro (Playgrounds, sports fields) and whare paku, and have direct input into the design and planning of these places. The playground should be a good size reflective of a growing community.
- Active planting of fruit trees within council reserves, road reserves along walkways and cycleways.

Commerce, Goods and Services:

- That through the implementation of the structure plan and council through its broader functions work to attract a wider range of businesses to Ngāruawāhia and Taupiri to serve the needs of whānau.
- That the structure plan identifies Strategic upgrades to the Taupiri town centre to make it a centre for the community including a more attractive location for a wider range of goods and services including a medical centre and a bigger supermarket.
- That Council work with mana whenua to advocate for the need of kura kaupapa and childcare centre at Taupiri.
- That the structure plan enable crematorium, tribal funeral parlour to protect space on Taupiri Urupā Including through enabling marae and local investors to achieve this.

Community services:

- That as part of the structure plan Council should investigate at Taupiri, a town community swimming pool.
- That council Incorporate ideas to reframe thinking and approach to rubbish and that council actively involve mana whenua early in their approaches to recycling and waste. This could include the promotion of Kaitiakitanga and the act of being a kaitiaki, or guardian, of Taupiri by placing your rubbish in the bins.
- That all the necessary services such as high-speed internet and mobile network coverage is available to whānau and that these services are available in time of emergency.
- Natural water tourism platform reflects historical narratives and future focused ones.
- Increase tourism within the area. Possibility to promote paths to the many Paa sites that have already been acknowledged. Connect the areas to the Kiingitanga Trail that is promoted during the Koroneihana and the Regatta.

HE MIHI AROHA

An acknowledgement is respectfully gifted to tāngata whenua, the Iwi Authority and Waikato District Council for their contributions to discussions related to the structure plan. Being kaitiaki and responsible leaders for your space can be challenging when you have to consider the concerns and needs of other kaitiaki, the community and sectors that rely on the Waikato River and all taonga that it embraces. Each of the kaitiaki representatives shared their knowledge and contributed to this report with an understanding that the Council is a community partner that can enable the aspirations of this generation for the next.

The kaitiaki listened to one another and took their own time to consider the matters raised in a holistic manner and demonstrated that the main focus of discussions was for the benefit of the Waikato River.

Tēnei te mihi aroha ki a tātou, e ngā kaitiaki o tetahi piko ki tetahi piko o tō tātou awa me ngā taonga I waenganui, he piko he taniwha.

Mauri ora

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