

Appendix M

Cultural Impact Assessment and Cultural Impact Review

4 July 2018



Waikato Regional Airport Ltd

C/-Bloxam Burnett & Olliver

PO Box 9041

Hamilton 3240

Attention Kathryn Drew

PO BOX 270 Morrinsville 3340

Tel 07 889 5049

admin@ngatihauaiwitrust.co.nz

www.ngatihauaiwitrust.co.nz

**RE: CULTURAL IMPACT REVIEW FOR THE PROPOSED AMENDMENTS TO THE AIRPORT BUSINESS ZONE
STRUCTURE PLAN**

1. INTRODUCTION

Ngāti Hauā Iwi Trust (the trust) has received a copy of the proposed amendments to the Airport Business Zone Structure Plan from Bloxam Burnett and Olliver (BBO) as their lead consultants, which seeks to accommodate further development of the Hamilton Airport and associated Business Park which is located in Hamilton South.

The Cultural Evaluation Report was undertaken and written by Tangata Whenua in May 2006 to support the rezoning of the site to an Airport Business Zone. This report provided some of the pertinent pre-European Maori history of the area in and around the Airport and the mitigations that Tangata Whenua require to commemorate that history.

This Cultural Impact Review has focussed on:

- Reviewing key issues and mitigation highlighted in the Cultural Evaluation Report (May 2006) with regards to the potential adverse impacts on tangata whenua values.
- Assist Ngāti Hauā in communicating tangata whenua values and indigenous opportunities such that these can be considered as part of a proposed Airport Business Zone Structure Plan amendments.

This Cultural Impact Review will help Waikato Regional Airport Ltd better understand Ngāti Hauā's current cultural values associated with their proposed amendments to the Airport Business Zone Structure Plan including implementation of key cultural recommendations as identified in previous Cultural Evaluation Report, May 2006.



2. NGĀTI HAUĀ IWI TRUST

Ngāti Hauā descend from the eponymous ancestor Hauā, a direct descendant of Hoturoa, the captain of the Tainui waka. The hapū of Ngāti Hauā are Ngāti Te Oro, Ngāti Werewere, Ngāti Waenganui, Ngāti Te Rangitaupi and Ngāti Rangi Tawhaki.

The Ngāti Hauā rohe spans from Te Aroha, south along the Kaimai Range to Te Weraiti, from Te Weraiti west to Maungatautari then northwest to Te Rapa, from Te Rapa eastward to Mangateparu and then to Te Aroha. Part of the Ngāti Hauā rohe is located within the Waikato Raupatu Claims Area established in 1995.

Ngāti Hauā geographically extend the co-management instruments afforded to Waikato-Tainui through the Waikato Raupatu Settlements to cover the Ngāti Hauā area of interest. Ngāti Hauā are involved in the co-management of the Waikato River within our area of interest through Waikato-Tainui.

Established on 16 July 2013, the Ngāti Hauā Iwi Trust 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 Rangitaupi and Ngāti Rangi Tawhaki. The marae are as follows:

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

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



3. NGĀTI HAUĀ IWI TRUST RAUTAKI TAI AO

The trust has developed a Rautaki Taiao Environmental Plan which provides an expression of Ngāti Hauā values, frustrations, aspirations and position statements in relation to the taiao. Many of these are common for all people (e.g. clean air and water) and many are specific to Ngāti Hauā (e.g. protection of our waahi tapu).

The Plan enables the trust to exercise its responsibilities as kaitiaki, in particular ensuring that we can:

- Restore the mauri of the taiao.
- Swim in, drink from and gather food from rivers and streams.
- Provide for the cultural, social and economic wellbeing of its people.
- Revitalise our traditional knowledge and practices.
- Build the capability of our future kaitiaki.

This cultural impact review has also been reviewed against the following policies (but not limited to) within the Rautaki Taiao Plan:

Policy 9:	Sustainable Land Use and Development
Policy 10:	Aspirations for use and development of Ngāti Hauā lands
Policy 11:	Te Wai Maori – Water
Policy 15:	Cultural Heritage
Policy 16:	Customary Activities
Policy 17:	Our Kaitiaki – Ngāti Hauā Tangata

The plan is an intergenerational 'living' document that will be reviewed every five years to ensure the plan adequately and appropriately reflects the environmental issues of the time.

4. METHODOLOGY

The preparation of this cultural impact review involved a review of information and pre-consultation process through consultation and engagement with the trust. Specifically, the process included:

- A series of meetings with representatives of Waikato Regional Airport Ltd and BBO to understand and gain an understanding on the development plans, future construction, design and expansion of the Hamilton Airport;
- A site visit to the Airport on 12 June 2018; and
- Understanding issues and opportunities for the incorporation Ngāti Hauā values through an analysis of objectives and policies outlined in the Rautaki Taiao Plan.



5. CULTURAL STATEMENT RESPONSE AND POSITION

Ngāti Hauā endorses the document aptly called ‘A Cultural Evaluation of the Land for upon which Hamilton Airport stands May 2006’. The report affirms the whenua in which the Hamilton Airport site sits is of historic, cultural and spiritual significance and is considered a waahi taonga area. This connection reaffirms the identity, whakapapa and enduring relationship that Ngāti Hauā has with the whenua and wai (local waterways).

This report focusses on future proofing, to ensure a future balance of taiao is managed past, present and future.

Ngāti Hauā acknowledges that to achieve a cultural/economic balance the report affirms a pathway for restoring the ‘mauri’ of the area, therefore the following pou/mitigation objectives affirms and updates the previous recommendations in relation to the Hamilton Airport development, namely

I. **Rangatiratanga:** the active involvement of in the planning, management and developments

Recommendation 1: The trust continues to work in good faith and partnership with Waikato Regional Airport Ltd on partnership outcomes. This includes further engagement to provide opportunities for Iwi to have input into technical reports and future resource consents where applicable.

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

II. **Waahi Taaonga:** the protection and enhancement of ‘whakapapa’ cultural connectivity and indigenous place-making, and sites of significance;

Recommendation 3: To reaffirm ‘whakapapa’ the traditional cultural story/cultural narrative to support the cultural indigenous place-making throughout the development of the Airport and associated Business Park. 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:

- a. Use of indigenous plant species in riparian restoration, as street trees in open space;
- b. Landscaping design that reflects cultural perspectives, ideas and materials, contemporary Ngāti Hauā culture in building design, artwork and furniture in any open space;
- c. Inclusion of interpretation materials, communicating the history and significance of places and resources;
- d. Use of Ngāti Hauā inspired and designed artwork, carvings (whakairo) pathways, and structures (pou);
- e. Appropriate karakia or other cultural protocols to be implemented when appropriate;
- f. Waikato Regional Airport Ltd is committed to enhancing cultural knowledge via cultural transformation training for staff; and



g. Implementation of accidental discovery protocols (ADP) whereby in the event of a discovery or archaeological material, earthworks will stop and the trust 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 Ngāti Hauā representative)

- III. **Tikanga:** That the Waikato Regional Airport Ltd commission Ngāti Hauā to develop a tikanga protocols document that will define the procedures that must be followed when a Māori mate (deceased) is brought through the Hamilton Airport.

6. CONCLUSION

Provided that the reaffirmed mitigation pou (as mentioned in section 5) is agreed and confirmed with Waikato Regional Airport Ltd and relevant execution plans are put in place in partnership with Ngāti Hauā Iwi Trust, we do not objections with the amendments proposed to the Airport Business Zone Structure Plan.

Engagement with the trust in response to the development at the Airport is not only consultation/engagement, but more a partnership approach based on authentic, value based rangatira ki te rangatira (chief to chief) kanohi ki te kanohi korero (face to face discussion).

As a reflection of goodwill and trust, Ngāti Hauā Iwi Trust and Waikato Regional Airport Ltd recognised that good faith consultation has taken place, but will continue through further partnership outcomes to achieve mutual satisfied short and long-term development and mitigation outcomes.

Nāku noa, nā



Lisa Gardiner
General Manager



Appendix 11:

Cultural Evaluation Report

**A Cultural Evaluation
of**

The Land for upon which Hamilton Airport stands.

May 2006.

1) INTRODUCTION.

The Hamilton Airport Company, in joint venture with McConnell Properties Limited, are planning the redevelopment of Hamilton International Airport (the airport) and its hinterland. They have appointed Bloxam Burnett and Oliver (BBO) as their lead consultants in this venture. As part of the process of obtaining the required resource consents for the development they have requested Tangata Whenua to provide a Maori consultation report to support their planned development.

This report is therefore provided by Tangata Whenua and presents some of the pertinent pre-European Maori history of the area in and around the airport and the mitigations that Tangata Whenua require to commemorate that history.

A handwritten signature in black ink, consisting of a large, stylized loop followed by a smaller, more complex mark.

1) PRE-EUROPEAN LANDSCAPE OF THE AREA.

a) The Fauna and Flora

The landscape of the land upon which the airport has been developed is very different now from how it looked in pre-European times. Before Europeans came to this area the land was heavily forested with Kahikatea, Titoki, Rewarewa, Tawa, Matai, Rimu and Totara trees. These forests provided a great part of the food resources and other necessities of life for pre-European Maori.

Within these mixed species forests stands of Hinau trees provided a rich seasonal supply of berries. These berries sustained flocks of native birds such as Komako (bell-bird), Kaka, Weka, Kiwi and Huia, which were trapped, cooked and either eaten immediately, or preserved in their own fat in Hue (gourds) for future use when food was scarce.

The Hinau berries were also collected for human consumption. However, as they contain a toxin, before consumption they were put into kite (woven bags) and immersed in the local streams where the fresh running water washed the toxins from the berries. The washed berries were then pulped, formed into patties and cooked in Umu (ground ovens). As this process was time consuming Hinau berry patties were traditionally the food of tribal chiefs.

Mangemange and Pirita vines grow through the trees in the forests. These were harvested and used for lashings in house construction and manufactured into traps for snaring birds or tuna (eels).

The forest undergrowth contained various ferns such as Para, Rauwhe (fern root) and particularly Mamaku (black fern). Some fern roots were collected when young and beaten to pulp with wooden pounders. The pounded roots were either chewed raw, or made into patties that were cooked in the Umu. The sharp needles on the black fern trunks were fashioned into barbs and attached to long spears to snare birds.

Interspersed between the forests were swamps and lakes that had abundant flocks of ducks and pukeko. Mauku (cabbage trees) often grew in clumps on the swamp margins. Ancient Maori documents record a substance similar to modern day sugar being extracted and processed from the roots of Mauku.

The swamps also had an abundance of native flaxes. The inner fibres of the flax leaves, known as Muka, were extracted by scraping off the outer soft tissue using sharpened shells of the fresh water mussels that grew in the lakes of this area. Pre-European Maori used the Muka for weaving mats or manufacturing garments such as cloaks.



After the arrival of the British, Muka formed a significant part of the economic base Waikato tribes. It was sold, or traded for muskets, with the British to be manufactured into textiles, or sails, ropes and lashings for British sailing ships. The swamps were also a source of Raupo, which was used for thatching houses and temporary shelters.

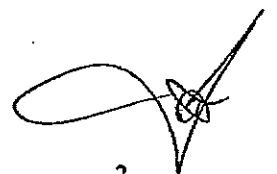
There were also dry peat soils interspersed throughout this region. Peats that were close to Pa (fortified villages) or Papakainga (unfortified villages) were often set alight and would smoulder and burn for long periods, thereby creating a close and ready source of fire. The smouldering peat embers were gathered, placed in pumice pots and carried to nearby domestic dwellings to light the various fires for warmth and cooking.

b) Topographical features.

Ancient Maori maps of the area identify the Te Tیرهke stream and gully system as a tribal landmark of major significance in this area. Te Tیرهke is now known as Mystery Creek. This gully system was renowned and prized for its abundance and regular supply of eels, which were a staple in the diet of the Maori people of this area.

Te Tیرهke was also the name of an ancient Papakainga (unfortified village) and Urupa (burial ground) that stood near the present Airport. An ancient Maori house site which was probably part of the Te Tیرهke settlement was uncovered during the construction of the bypass and Airport Road in 1965. This is discussed in more detail later in this report.

In pre-European times the whole of this region was criss-crossed with walking tracks that ran along the ridges, through forests and across sections of the swamps. These tracks linked local villages with each other, with traditional food gathering sites and bird hunting grounds and with the Pa and Papakainga along the banks of the Waikato River to the east. State Highway 3, to the west of this area, was constructed on top of one of the largest of these walking tracks.



2) LAND MARKS OF PARTICULAR SIGNIFICANCE TO TANGATA WHENUA.

The following paragraphs describe various landmarks and sites in the vicinity of the Airport that have particular significance for Tangata Whenua. It also identifies some of the different Hapu who have occupied the land in this area from time to time and demonstrates that Maori tribal boundaries do not align or correspond to European Local Authority boundaries.

a) NUKUHOU PA.

Whilst Gainsford Road marks the boundary between the authorities of Hamilton City Council and Waipa District Council, this boundary does not match any Maori tribal boundaries. This is clearly demonstrated as this road cuts directly through the ancient Nukuhou Pa which was a significant pre-European Pa of this area. This road thereby separates part of the Pa into Hamilton City Council area, but places the majority of the Pa into the jurisdiction of Waipa District Council.

In 1998, before his death, Mr. Waea Mauriohoho (Ngati Raukawa and Ngati Haua) explained that some of the names in this area are derived from events that occurred when two famous ancestors - Mahinarangi and her husband Turongo - visited Nukuhou Pa. For example he recounted that this general area is known as Tamahere because:

"Mahinarangi and Turongo crossed the Waikato River at the Narrows near Tamahere on their way to visit Nukuhou Pa. At this time people of Ngati Koura, Ngati Ngamurkaitaua and Ngati Ruru lived at the Pa.

Mahinarangi tied Raukawa, her infant son, to her back whilst she swam across the river. Hence the name Tamahere refers to this action: Tama (son) Here (to bind)."

The point where Mahinarangi swam across the river is where the Narrows Bridge crosses the Waikato River and marks the narrowest point of the river in this area. It was therefore a place of great significance to pre-European Maori as they could not only cross the River here, but it was also an easy place to land a canoe. Hence the west bank of the river was a well known canoe landing point where war canoes were pulled onto the riverbank and hidden under the scrub and ferns.

This "Narrows" canoe landing site and river crossing was very busy in pre-European times. War parties and goods that travelled by canoe up the river landed here.

They then travelled on along the walking track that is now Airport Road along the connecting path that is now State Highway 3 and off into the rest of the region.

Ancient Maori commonly declared sites such as this landing place which were of strategic importance as tapu. The Tapu nature of such an area was designating in various ways such as by:

- Painting the trunks of large trees with red ochre.
- Establishing a place of ritual where offerings were made to various tribal deities to ensure traveller's safe passage.
- Placing a carved stone or rock to mark the location as tapu.

There were number of other canoe landing sites along the Waikato River. These were generally considered to be sacred places particularly when the bodies of slain warriors that had been transported by canoe were landed at one of these landings.

b) TE TIREKE AND TE HINAU.

Ancient Maori documents record a village in this area call Te Tireke, which was occupied prior to and just after the land wars of 1863. This name, and the associated land, has considerable significance for Tangata Whenua.

The Papakainga Te Tireke is described as a small unfortified village, which contained a cluster of thatched houses and fruit trees surrounded by cultivation fields. Because of the modern day farming activities and large-scale road works in this area in the 1960s the surface features of this village have been obliterated. However the remnants of this village and its inhabitants may well still be buried in the land of the area.

In 1866, following the end of the land wars in 1863, the Crown surveyed a block of land which was set aside in a Crown Grant to be used for settlement of the followers of the Kingitanga (King movement). This block was known as the Te Tireke block and included the Papakainga and an area of land around it, including the land upon which the airport is currently built. However the land was never settled by the people of the Kingitanga.

Pre-European Maori often considered natural features (trees, hills, streams) to have significance and gave them names which were known to, and revered by, the people of the area. One such landmark, known as Te Hinau, was a forest of Hinau trees that stood in the current investigation area. However there are no remnants of this stand left today. The Te Hinau forest was destroyed in the 1900's through the process of swamp drainage and burn offs used by settlers and farmers to create European farms.

Maori occupation of the lands of this area over many past centuries was exemplified by findings made during the construction of the road close to the airport. The following extract is taken from a report by Moana Raureti, a former Maori Affairs District Officer based in Hamilton, describing the discovery of a cache of human remains and a greenstone tiki. He wrote in June 1965:

"Maori remains unearthed during the making of a roadway on the aerodrome at Rukuhia Hamilton. The overseer of the job has made a report also. The following is a report by the District Welfare Officer Department of Maori Affairs, Mr Moana Raureti.

A four lane highway is being cut to the depth of 15 feet on the eastern boundary of the drome. The contractors are Ensol Ltd Hamilton. Mr Peter Butler is the engineer, Mr Laurie Hutton is the overseer MOW at Knox street.

Mr Butler rang the Maori Affairs department on Monday June 29th to state that on Wednesday 22nd June, a skeleton was unearthed at the 8-10 feet level in the middle of a four lane highway between the fertiliser shed of the James Aviation and the old terminal at the temporary airport. The police gathered the bones and a 6 inch Tiki for identification. These were examined by a pathologist who said the bones were very old. Some days later on the morning of the 28th June, one of the carryalls again unearthed another skeleton 15 feet due south from skeleton no 1. That afternoon another skeleton was unearthed 4 feet due east from no 2. The MOW (Ministry of works) engineers were very concerned that they had unearthed a burial ground and contacted the Maori Affairs Depart.

I immediately rang one of the Waikato Maori Elders. Mr Whati Tamati and with two other MOW officers, we inspected the site where the skeletons were unearthed at 10 feet below the surface. The discoloration of the soil around the graves was most marked. No more bones were found.

The discoloured clay square was clearly a home and in it was charcoal and embers. The Maori elder was of the opinion that the people wished to be buried in their home. We were amazed at the depth of the burials.

The banks on each side clearly show many layers of deposits.

The CIB checked the bones with the pathologist Dr Fairbrother who was of the opinion that the bones were very ancient and clearly belonged to Maori.

Mr Norman Palmer of Maori Affairs suggested that the remains were those of "pre-canoe people, possibly the Ngati Kahupungapunga".

D Pick collection MSC 12 I25 Rukuhia II.



7

c) BORROW PITS.

Pre-European Maori cultivation involved excavating soil from an area and spreading the excavated soil over the surrounding area. This was then fertilised with wood ash and other components and the crops planted in this surface layer of soil. The surface layer of soil is now referred to as a "modified soil" and the hole from which the modified soil was excavated as a borrow pit. This soil excavation process was usually accompanied by pagan religious rituals that included burying a talisman (carved wooden or stone artefact) in the borrow pit.

The current investigation area has been demonstrated to be an area of pre-European Maori occupation, habitation and cultivation. Hence borrow pits and modified soils are bound to be dotted throughout this area. However, as in many other part of the Waikato region, these borrow pits have since been modified or filled in during development of farms, subdivisions and no doubt the airport. Hence, extreme care must be taken during any earthworks in the airport area as these borrow pits, and the Taonga that are buried in them, may well become exposed during such works.

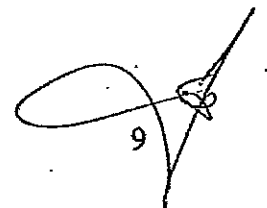
3) THE HAPU (PEOPLE) OF THE AREA

The investigation area and surrounding districts has been occupied at different times by a number of Waikato Tainui Hapu. In most cases the Hapu (tribe and sub-tribes) are named after a renowned ancestor who started the genealogical line of that Hapu. As all of these ancestors ultimately came from one of the original travellers on the Tainui canoe, their present day descendants can trace their whakapapa (genealogical tree) back to the Tainui and the Mataatua waka.

Some of the Waikato Tainui Hapu who have occupied this region include:

- NGATI MAHANGA.

- NGATI WAIRERE
- NGATI HAUA
- NGATI KOURA.
- NGATI NGAMURIKAITAUA.
- NGATI PATUPO
- NGATI WAENGANUI.
- NGATI RURU.
- NGATI WEROKOKO.

A handwritten signature or mark consisting of a large, stylized loop on the left and a vertical line on the right that ends in a small circle. The number '9' is written below the loop.

4) COMMEMORATIONS and APPROVALS.

Given the importance and significance of this Airport development to the people of the Waikato Region:

- Nga Iwi Toopu O Waipa (NITOW), as representatives of the Hapu of the Waipa district, and
- Nga Mana Toopu O Kirikiriroa (NaMTOK), as representatives of the hapu of the Waikato district

Support and approve the granting of the resource consent for the proposed development **but strictly on the provision that the developers agree to, and implement, the following commemorations.**

1) PROTOCOLS

a) Taonga.

There is little remaining surface evidence of the Papakainga and Urupa named Te Tireke and other features of Maori habitation that existed in this area in pre-European times. However Taonga such as Koiwi, stone implements, weapons and Hangi stones may still be buried throughout this area, only to be uncovered during earthworks for the construction and development of the Airport site.

Tangata Whenua therefore require that all earthworks undertaken as part the proposed development of the airport land must be undertaken within the framework of protocols which detail the procedures to be followed should earthworks uncover any Koiwi or Taonga. A set of these protocols is attached in Appendix to this report.

b) Toxins and contaminants.

During and after the development phases and subsequent operational activities of the airport, all storm water and/or other water discharges must be dealt with in such a way that no toxins or contaminants enter the local streams or waterways, as these are sources of traditional Maori Kai (eels, watercress etc).

c) Mate.

The treatment of the dead is of extreme importance and cultural significance to Maori. Part of the procedures that surround Maori death requires that the body (mate) be transported back to dead persons Whenua (land) and Marae.

Where a death has occurred in another part of New Zealand or overseas the mate is transported back to the home Marae, sometimes by plane. In such cases the Mate is brought home through the Hamilton Airport. In the past, the arrangements for transfer of the mate from the plane to the waiting relatives have been culturally inappropriate.

Tangata Whenua therefore require that Hamilton Airport Company enter into discussions with the representatives of NITOW and NaMTOK to develop and document a set of protocols that will define the procedures that must be followed when a Maori mate is brought through the Hamilton Airport.

2) STREET NAMES

Various hapu of Waikato Tainui have occupied these lands for centuries. It is therefore appropriate that the names used by the Maori ancestors who occupied this land should be used as part of the proposed development. Tangata Whenua therefore require that some of the roads to be constructed as part of this development will be given Maori names.

In this context, as an example, the name Te Tireke is particularly associated with the land of this area. It is particularly important because of the Papakainga and Urupa in this area that bore that name. It is therefore be appropriate to name a road within the development Te Tire Drive, Street or Avenue. Other names will be identified in discussion by the representatives of NITOW and NaMTOK with the developers.

3) PHYSICAL COMMEMORATIONS.

Given the centuries of Maori occupation of this land, it is appropriate that this history be commemorated in a visible form. Tangata Whenua therefore require that the developers fund the design, production and erection/installation of some traditional Maori artwork within the development. In this context:

- a) The specific form of these traditional Maori artworks will be determined by the representatives of NITOW and NaMTOK.
- b) The timing and location of their erection/installation will be determined by discussion between the representatives of NITOW and NaMTOK with the developers.

4) FUTURE CONSULTATION.

Provided the developers agree to, and implement, the commemorations above, Tangata Whenua support the current application for re-zoning of this Airport land to allow the development to proceed. In providing this support Tangata Whenua understand and acknowledge that:

- a) The developers have met their obligations under the Resource Management Act to consult with Tangata Whenua and that
- b) There will therefore be no requirement for the developers to undertake any future consultation with Tangata Whenua over this development.

Signed for and on behalf of:

Nga Iwi Toopu O Waipa:

Sonny Karena
(Print Name)

Aly Karena
(Signature)

Ledgeman R. Thompson
(Print Name)

[Signature]
(Signature)

Nga Mana Toopu O Kirikiriroa:

H. B. Kerangi Broadhurst
(Print Name)

H. Broadhurst
(Signature)

DAVE SAMUELS
(Print Name)

[Signature]
(Signature)

APPENDIX.

The following paragraphs describe the typical features associated with ancient Maori activity in this area. This thereby identifies items whose remnants might still be buried in the area and which might therefore be uncovered by earthworks during the re-development of the airport.

Umu. Umu is the ancient name for a traditional earth oven, which is known by other tribes around New Zealand as Hangi. Each Umu was used for a considerable period of time, only being abandoned when the build up of charcoal made it unusable.

Some Umu were used for cooking every day food such as cultivated kumara, eels from the river, steamed Taro, and pulped Hinau and Tawa berries which were made into patties and baked in the Umu. Native birds such as the Kuku (Waikato dialectical name for the native pigeon known in other parts of New Zealand as the Kereru), tui, kiwi, kaka and ducks were snared or trapped in the forests and wetlands of the area and roasted in Umu or cooked in Hue (gourds)

Others Umu were kept for ceremonial use only. These were used for cooking the flesh of slain human enemies (whangai hau), or Kuri (dogs).

Remnants of these Umu including Hangi stones, midden items, or even bones of humans or dogs may still be buried in the soils of this whole area.

Mauri: A Mauri is a talisman which was laid on sacred places to indicate Tapu, or buried under structures such as entrances to buildings to provide protection to the building and its inhabitants. Talismen were commonly carved stones, which were placed as shrines or buried near old cultivations, burial grounds or swamps.

Posts. Many of the traditional, ceremonial, religious or domestic structures associated with a settlement or garden cultivation were set on large poles driven into the ground. Whilst the surface features of these have now been destroyed, the lower portions of the posts may well still be embedded in the ground. Such posts supported elevated platforms for drying kumara and other foods, house foundations and posts, palisade posts, ceremonial carved Pouwhakarae and Pou Rahui.

Discarded domestic items. These are items that pre-European Maori used in their everyday life that were discarded when they became too old to be of use. Such items may still be buried in this area and they include chards of obsidian flakes, broken or discarded stone tools such as adzes and stone fern root pounders. Other items such as shells or midden, stone flakes, pumice carvings, Kokowai (iron oxide), bone bird snaring points, greenstone ornaments, personal effects, broken clay tobacco pipes may also be buried.