Waikato Thoroughbred Racing Greenfield Racing Hub

Cultural Values Assessment



Prepared for Waikato Thoroughbred Racing Incorporated

Ngāti Hauā Iwi Trust and Ngāati Koroki Kahukura

Dated 25 September 2026

Table of Contents

1. Whakatakinga / Introduction 3

2. Aromatawai / Methodology 4

3. Te Kaupapa / Waikato Thoroughbred Racing Inc Proposal 5

4. Ngāti Hauā Whakapapa 7

   4.1 Ngāti Hauā Settlement 10

5. Ngaati Koroki Kahukura Whakapapa 10

   5.1 Ngati Korokī Kahukura Deed of Settlement 11

6 Ngā Uara / Values 11

   6.1 Te Mana o te Awa – Te Mana o te Wai 11
   6.2 Whakapapa 12
   6.3 Manākitanga 12
   6.4 Mana 12
   6.5 Kaitiakitanga 12
   6.6 Wairuatanga 13
   6.7 Whenua 13

7. Ngā Mahi Whanaketanga / Assessment of Activities 14

8. Ngā Tūtohu / Recommendations 15

   8.1 Partnership and Engagement 15
   8.2 Cultural Heritage and Landscape 15
   8.3 Three Waters 17
   8.4 Earthworks 17
   8.5 Biodiversity and Ecological Restoration 17
   8.6 Climate Resilience and Sustainable Development 18
   8.7 Sustainable Development 18
   8.8 Operational and Long-Term Partnership 18

9. Te Whakatau / Position Statement 19

10. Ngā Kupu Whakakapi / Conclusion 20

Appendix 1 - Cultural Design Framework Approach 21

Appendix 2 - Accidental Discovery Protocol 24

1. Whakatakinga / Introduction

The proposed Waikato Thoroughbred Racing Hub is a major greenfield development covering approximately 164 hectares within the Waikato District. The vision is to create a single, modern racing hub that brings together the existing thoroughbred racing facilities at Te Rapa, Cambridge and Waipā Racecourses, along with the Cambridge Harness Raceway, into one state-of-the-art facility. The development also includes associated commercial and residential areas.

This Cultural Values Assessment (CVA) has been prepared Ngāti Hauā Iwi Trust in accordance with Te Ture Whai Mana and Tai Tumu, Tai Pari, Tai Ao and Te Rautaki Tāmata Ao Tūroa o Ngāti Hauā, which provides a framework centred on kaitiakitanga and mana whakahaere. These principles recognise the importance of protecting and restoring the natural environment while ensuring that mana whenua values are genuinely reflected in planning and decision-making.

A key purpose of this CVA is to ensure that the cultural, environmental, and historical values of the Tamahere catchment are recognised and respected throughout the Fast-track Approvals Act (FTAA) process and the future development of the project.

This includes protecting waterways, wetlands, indigenous biodiversity, cultural landscapes, and sites of significance, while identifying opportunities to avoid, minimise, and appropriately manage potential effects. The CVA also seeks to support an ongoing commitment to protecting the mauri of the whenua and wai and achieving positive outcomes for current and future generations.

The project also provides an opportunity to engage with mana whenua from the outset. Early and ongoing collaboration allows cultural values to be woven into the planning, design and long-term management of the development, helping to achieve outcomes that uphold kaitiakitanga and support the health and wellbeing of the whenua and wai for future generations.

This assessment recognises that Ngāti Hauā and Ngaati Korokii Kahukura hold mana whenua within the project area. It is informed by values, aspirations and responsibilities as kaitiaki, and acknowledges the enduring whakapapa relationships that connect them to this landscape. Through this relationship, the CVA seeks to ensure that development respects both the cultural significance of the area and the ongoing role of mana whenua in caring for it.

This CVA has been prepared by Ngāti Hauā and Ngaati Koroki Kahukura and reflects the values, knowledge, and recommendations in relation to the proposed development.

2. Aromatawai / Methodology

This CVA has been prepared to identify, understand, and articulate the cultural values, aspirations, and environmental priorities of Ngāti Hauā Iwi Trust and Ngaati Koroki Kahukura in relation to the proposed Waikato Thoroughbred Racing Hub development. It recognises the enduring relationship of mana whenua with the whenua, wai, and wider landscape, and seeks to ensure these values are respected and appropriately reflected throughout the planning, design, construction, and long-term management of the project. The assessment is grounded in the principles of kaitiakitanga and mana whakahaere, supporting outcomes that protect cultural heritage, enhance the natural environment, and uphold the wellbeing of future generations.

Consultation and engagement have been undertaken through a series of hui with representatives of Ngāti Hauā and Ngaati Korokii Kahukura, together with the applicant and project team.

The consultation and engagement process has included the following to date:

- Site visits and project briefings and introductions with the technical specialists, namely BCD consultants to understand the scope, scale, and proposed outcomes of the proposal.
- Review of project information and supporting technical reports provided by BCD.
- A series of hui held between August 2025 and June 2026 to discuss cultural values, environmental considerations, potential effects, and opportunities for mana whenua involvement throughout the project lifecycle.
- Review and assessment of information prepared under the Fast-track Approvals Act, including application material and supporting documentation prepared by BCD on behalf of the applicant.
- Consideration of the potential effects of the proposal on indigenous biodiversity, cultural landscapes, and sites of significance to mana whenua.
- Identification of opportunities to incorporate Te Ture Whai Mana, Te Mana o te Wai, kaitiakitanga, and mana whakahaere principles into project planning, design, construction, and operational phases.
- Ongoing correspondence, information sharing, and feedback between mana whenua representatives, the applicant, and the wider project team.

Preparation and review of this CVA, including recommendations intended to avoid, remedy, mitigate, or offset potential adverse effects and enhance positive cultural and environmental outcomes.



Figure 1: Mana whenua site visit August 2025

Consultation and engagement are expected to continue throughout the substantive process under the Fast-track Approvals Act. Ngāti Hauā and Ngaati Korokii Kahukura seek ongoing and meaningful engagement as the project progresses, ensuring there are continued opportunities for mana whenua to contribute to project design, environmental management, cultural monitoring, and key decision-making processes. This ongoing partnership will help ensure that cultural values and kaitiakitanga responsibilities remain integral to development from planning through to implementation and operation.

3. Te Kaupapa / Waikato Thoroughbred Racing Inc Proposal

The proposed Waikato Thoroughbred Racing Hub is located on approximately 164 hectares at Duncan Road and Pencarrow Road, Tamahere, in the Waikato District. The proposal will bring together the existing thoroughbred and harness racing facilities into a modern racing hub. It will include racing and training tracks, stabling, event facilities, equine support services, and associated residential and commercial development, all within a single site.

The project includes:

- A new thoroughbred racing venue with a main racetrack, training track, warm-up track, and starting chutes.
- Facilities for race days, industry events, and community functions.
- On-site stabling and trainer facilities.
- A bloodstock sales complex, including sales barns, yards, offices, and a sales pavilion.
- An operations and events building with a parade ring and horse tie-up areas.
- A new harness racing and training track with supporting stables and race-day facilities.
- A retirement village comprising approximately 70–80 standalone villas, around 200 attached homes, and a community centre.
- A residential neighbourhood with up to 90 sections.
- An equestrian events arena and spaces for temporary events.
- A village centre with a café, bar, and other small-scale commercial services.

- Parking for approximately 2,030 vehicles.
- Commercial equine support services.
- Rehabilitation and long-term protection of the existing kahikatea stand within the site.
- Associated infrastructure, including roads, earthworks, subdivision, stormwater, utilities, and any required road upgrades.



Figure 2 – Master Plan (source Designgroup Stapleton Elliott)

To enable the project, approvals will be required under several pieces of legislation, including:

- Resource consents under the Resource Management Act 1991.
- Approval under the Wildlife Act 1953.
- An archaeological authority under the Heritage New Zealand Pouhere Taonga Act 2014.

Overall, the proposal represents a significant development that combines racing, equine industries, residential living, commercial activity, and environmental restoration within a single integrated precinct within the Tamahere landscape.

4. Ngāti Hauā Whakapapa

Whilst the whole of the Waikato region is the traditional lands of Waikato Tainui, each of the individual iwi (tribe) who make up Waikato Tainui have their own traditional land areas within the region. Tīkanga Māori prescribes that it is correct to give mention to all groups that were present (in an area), particularly with recognition of the overall mana. Today, the descendants of the people who have lived in the Tamahere catchment area over the past five hundred years affiliate to Ngaati Korokii Kahukura and Ngāti Hauā.

Ngāti Hauā descend from the eponymous ancestor Hauā, a direct descendant of Hoturoa, the captain of the Tainui waka.

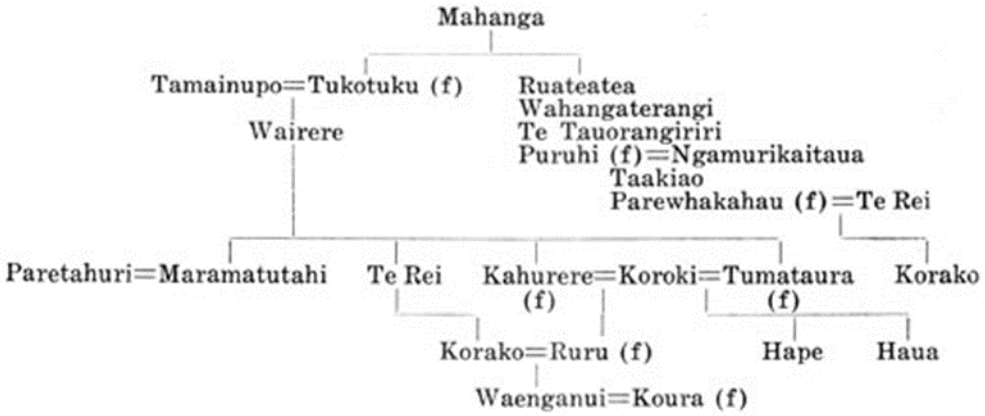


Figure 3 – Ngāti Hauā whakapapa.

Hauā's father Koroki married Tumataura, daughter of Wairere, and had two sons, Hape through whom Ngaati Korokii Kahukura descend; and Hauā from whom Ngāti Hauā descends. Whilst Ngaati Korokii Kahukura remained in the Maungatautari area, Ngāti Hauā encompassed the lands and waters within the east and north of Maungatautari, in particular Tamahere, Tauwhare, Ruakura, parts of Hamilton City, Morrinsville up to Te Aroha across the Kaimai ranges into Matamata and Hinuera.

Hauā is the eponymous ancestor of Ngāti Hauā. His father, Koroki, married Tumataura, the daughter of Wairere, and together they had two sons: Hape, from whom Ngaati Korokii Kahukura descend, and Hauā, from whom Ngāti Hauā descend.

The hapū of Ngāti Hauā are Ngāti Te Oro, Ngāti Werewere, Ngāti Waenganui, Ngāti Te Rangitaupi and Ngāti Rangi Tawhaki. Ngāti Hauā marae are Rukumoana, Kai a Te Mata, Waimakariri, Raungaiti and Te Iti o Hauā.

The Ngāti Hauā Settlement with the Crown (2013) acknowledges the historical relationship, interests, and connections of Ngāti Hauā within the rohe, including Tamahere. These connections are not always

found in written records or online information. Much of this knowledge is held through mātauranga Māori, kōrero tuku iho, whakapapa, and the stories passed down through generations.

The Ngāti Hauā rohe is defined by important landmarks, particularly ngā maunga (mountains), which are described as "ngā kōhatu whakatu mai te rohe o Ngāti Hauā"—the rocks that establish the boundaries and identity of Ngāti Hauā. These landmarks continue to provide a connection between the people, whenua, and whakapapa of the iwi.

As mentioned, Ngāti Hauā descend from Hoturoa, the captain of the Tainui waka, with Hauā as the founding ancestor from whom the iwi takes its name. This whakapapa establishes the enduring relationship Ngāti Hauā holds with the whenua, wai, and natural environment throughout its rohe. The iwi maintains an unbroken connection with the lands, waterways, and environments within its boundaries, including the Tamahere area where the proposed Waikato Thoroughbred Racing Hub development is located. This relationship carries responsibilities of kaitiakitanga and ensures that the cultural, environmental, and historical values of the area are recognised and protected for future generations.

For Ngāti Hauā, the Tamahere landscape is deeply connected to our whakapapa, history, and identity. Traditional wetlands, streams, shallow gullies, and puna (springs) have supported our people by providing mahinga kai and sustaining the wellbeing of our whenua and wai. Our aspiration is to restore and protect these areas so that our flourishing food basket can be returned for future generations.

The mauri of the whenua, our waterways, and areas such as Mangaonua, Mangaone, Waikato River are of great importance. When the whenua is at risk, so are our people, our culture, and our ability to maintain our responsibilities as kaitiaki.

It is important that mātauranga Māori, traditional knowledge, and the histories of our tūpuna are protected and passed on to our uri whakatupu. Ngāti Hauā has a cultural responsibility to safeguard the spiritual and physical wellbeing of the environment, including areas that are now used for farms, infrastructure, and development.

The Tamahere area holds important stories and knowledge from our tūpuna, kaumātua, and kuia. Where knowledge has been lost or not recorded, opportunities should be created to reconnect, capture, and protect these histories for future generations.

The future of Tamahere should be guided by a shared vision that brings people together, not separates them. Through partnership, respect, and understanding, we can protect the mauri of the whenua and wai while creating positive outcomes for ngā uri whakatipu.

For Ngāti Hauā, our connection to the Tamahere rohe is reflected through our relationships with:

- Te Whenua – the land, wāhi tapu, and significant places that hold ancestral meaning.

- Ngā Maunga – mountains and elevated places that form part of whakapapa and identity.
- Te Wai Māori – freshwater systems, rivers, streams, and waterways that sustain life and hold mauri.
- Ngā Repo– wetlands and important ecological areas.
- Mahinga Kai – traditional food gathering places and resources that supported communities.
- Mahinga Ika – traditional fishing areas and connections to waterways.
- Te Ara Rangi – the wider natural environment and relationship with the skies.
- Ngā Kararehe me ngā Manu – native species and taonga that are part of the living landscape.

These connections demonstrate that Tamahere is not simply a location for development; it is part of a living cultural landscape where whenua, wai, people, and taonga are interconnected. Recognising these values is essential to ensuring future development respects Ngāti Hauā relationship with the area and supports outcomes that uphold kaitiakitanga, protect mauri, and provide for future generations.

The Tamahere and Narrows area forms part of a wider ancestral cultural landscape that has long been occupied, travelled, and cared for by mana whenua. For Ngāti Hauā, this is more than just land, it is a place shaped by whakapapa, history, mātauranga, and generations of occupation.

The Narrows holds cultural significance. It is closely connected to the journey of Mahinarangi, who travelled from the East Coast with her son Raukawa to join Tūrongo in Waikato. Their union established important whakapapa connections that continue through the lines of Waikato and the Kīngitanga today. These histories remain embedded within the landscape and remain an important part of the identity of mana whenua.

Nearby Pukeroro Pā is recognised as an important wāhi taonga. It was a place of wānanga, where knowledge, tikanga, and mātauranga were shared between generations. The Pukeroro Pā, located west of the present-day Waikato Expressway, was once a peaceful settlement supported by fertile soils and abundant food resources. The surrounding area was extensively cultivated, with borrow pits and other archaeological features providing evidence of historic gardening, settlement, and occupation.

The cultural importance of the wider area is further reinforced by the presence of recorded rua/ borrow pit sites within the project area. These rua are tangible evidence of historical occupation and customary use, confirming that people lived, travelled, gathered food, and maintained connections with this landscape over many generations. They are reminders that the whenua has long sustained mana whenua and continues to hold significant cultural and archaeological values.

For Ngāti Hauā, this landscape reflects the close relationship between people and the environment. The whenua and wai supported communities for generations, providing food, shelter, places of learning, and areas of cultural significance. These connections continue today through the responsibilities of kaitiakitanga and the protection of wāhi taonga for future generations.

The proposed Waikato Thoroughbred Racing Hub, located around Duncan Road, Hooker Road, and Pencarrow Road, should therefore be viewed as part of this wider cultural landscape rather than as an isolated piece of rural land. Changes to the land through earthworks, alterations to waterways, loss of landscape features, visual changes, or impacts on heritage and archaeological sites have the potential to affect not only the physical environment but also the mauri of the area and the enduring cultural relationship that Ngāti Hauā and Ngaati Korokii Kahukura maintain with their ancestral landscape. Recognising and protecting these values will be essential as the project moves through the FTAA process.

Appropriately, Ngāti Hauā association with Tamahere is founded on relationships formed out of whakapapa, occupation, settlement, and use of the ancestral landscape over hundreds of years.

4.1 Ngāti Hauā Settlement

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

- The operation and impact of the native land laws, which undermined the traditional tribal structures of Ngāti Hauā, made their lands more susceptible to partition, fragmentation and alienation and allowed individuals to sell land against the wishes of the traditional and true owners.
- The crowns purchase of over 1,400 acres of Ngāti Hauā land from individuals in the 20th century, in disregard of the collective decision of the owners to sell.
- The cumulative effect of the Crowns actions and omissions, particularly in relation to Raupatu, the operation and impact of native land laws, Crown and private purchasing and public works takings, leaving Ngāti Hauā with insufficient land for their present and future needs.

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

5. Ngaati Koroki Kahukura Whakapapa

Ngaati Korokī Kahukura are mana whenua within this part of the Waikato along with Ngati Haua. Their rohe includes Tamahere and other places of historical and customary association. Ngati Korokī Kahukura descend from the Tainui waka and maintain enduring relationships with Maungatautari through to the base of Taupiri Maunga, the Waikato River, Pohara and Maungatautari marae, and associated paa, kainga, mahinga kai.

The infamous Koroki(tupuna) whom Ngati Koroki take the name. Paa is the location of the Waikato Hospital. Later his descendant will take his name and become 5th Monarch to the Kingitanga.

These relationships are not limited to individual archaeological sites; they form part of a living cultural landscape shaped by whakapapa, occupation, cultivation, movement, ceremony, learning and memory.

5.1 Ngati Korokī Kahukura Deed of Settlement

Ngaati Koroiī Kahukura and the Crown signed a Deed of Settlement on 20 December 2012, later given effect through the Ngaati Koroki Kahukura Claims Settlement Act 2014. The settlement is the final settlement of Ngaati Koroki Kahukura historical Treaty of Waitangi claims for Crown acts and omissions before 21 September 1992, excluding raupatu matters previously addressed through the Waikato-Tainui settlement. The settlement records Crown acknowledgements and apology, cultural redress, statutory acknowledgements, deeds of recognition, cultural redress properties, and financial and commercial redress.

The Deed of Settlement recognises the historical relationship of Ngaati Koroki Kahukura with their rohe, including areas within the Waikato Raupatu claim area such as Tamahere, Hautapu, Te Koutu, Pukekura, Te Papara, Nukuhau. It also records the significance of Maungatautari, the Waikato River and its tributaries, Lake Karapiro, Lake Arapuni and other places of cultural association. These settlement acknowledgements reinforce that cultural effects must be assessed across the whole ancestral landscape, including water, land, wahi tupuna, settlement patterns, cultivation areas and sites of learning.

The settlement context is directly relevant to this assessment because a proposed racecourse near Duncan Road, Hooker Road and Pencarrow Road sits within a wider area of Ngati Korokī Kahukura customary association. Any resource consent, plan change, infrastructure works or land-use decision should therefore recognise the Crown acknowledgements, statutory settlement redress and the continuing relationship of Ngati Korokī Kahukura with the whenua, awa and wahi tupuna. The proposal should be designed and assessed in a way that gives practical effect to kaitiakitanga, protects mauri, and enables meaningful participation by Ngati Korokī Kahukura in decisions affecting their ancestral landscape.

6 Ngā Uara / Values

6.1 Te Mana o te Awa – Te Mana o te Wai

Water plays a significant role in Ngāti Hauā and Ngaati Koroki Kahukura spiritual beliefs and cultural traditions, the condition of the water, ground water, surface water is seen as a reflection of the health of Papatuanuku. Wai is extremely precious and has significant spiritual, cultural and historical importance.

The health of our waterways is paramount, freshwater is the source of all life, it is where food was grown and collected, our mokopuna play and bathe and many waahi tapu / waahi tūpuna sites can be found in or around water.

6.2 Whakapapa

Whakapapa and kinship ties are the factors for Ngāti Hauā regarding rights and interests in a particular rohe (area). Whakapapa provides us with the framework for understanding historical descent, pattern and connections amongst all things living and non-living. It is the 'family tree' of the universe. The reflection of whakapapa (genealogy) is integrated and on-told through localised narratives and cultural values. Whakapapa identifies the footprints of our ancestors – where they lived, fished, birthed and were buried in the surrounding landscape.

6.3 Manākitanga

Manākitanga acknowledges the mana of people, of things tangible or intangible; it elevates the wellbeing or importance of those things to an equal or greater status of importance than one's own, whereby that mana is enhanced, improved or maintained. This could be manifested through the expression of one's aroha, hospitality, generosity, mutual respect, reciprocity, support and understanding shown to the recipient or those things considered of importance.

Manākitanga is about creating spaces which provide the opportunity for staff and visitors to demonstrate warm and mutually respectful relationships. Manaaki applies to our wai - water is precious and needs to be managed as a tāonga inclusively. It is part of the genealogy that binds the people with the wai, river, animals, plants, mountains, and lakes.

6.4 Mana

Mana is the celestial strength given to all living and non-living things. In people it manifests itself in qualities such as altruism, humility, diplomacy, knowledge of benefit to the people, and leadership. As an organisation, it is demonstrated through, commitment, integrity, honesty and 'walking the talk'.

As a people, mana is reflected in the promotion of self-determination for Ngāti Hauā and as an expression of the rights defined by mana atua, mana tupuna and mana whenua.

6.5 Kaitiakitanga

The natural environment is a tāonga. It is the source of our nourishment, our kai and our spiritual and physical welfare. We whakapapa to it and we are not separate from it. Inability to exercise our rightful kaitiakitanga affects our welfare and despoils our environment.

Kaitiakitanga or guardianship is inextricably linked with rangātiratanga and is a diverse set of tikanga or practices which result in sustainable management of a resource.

Kaitiakitanga is demonstrated in the protection of significant tāonga landscapes and protecting cultural and environmental features collectively. To understand these connections and to act these in today's context, actions the tuupuna rangātiratanga of the past. The root word is tiaki, to guard or

protect, which includes a holistic environmental management approach which provide for the following:

1) Restoration of damaged ecological systems towards ecological balance and harmony.

2) Ensuring that resources and their usefulness increases.

3) Reducing risk to present and future generations.

4) Providing for the needs of the present and future generations.

There has been more than a thousand years of Māori settlement in the Waikato region. It is pointless to view our heritage resources in isolation - as separate from each other. It is all interconnected and form a wide and comprehensive 'landscape' of a network of occupation and use.

Kaitiakitanga of cultural landscapes are the sum of the physical resources and geography, archaeological features, wāhi tapu, place names, histories, places, fauna and flora tāonga and sites that are all interconnected. It is acknowledged that cultural heritage encompasses both tangible (e.g., physical) and intangible (e.g. spiritual) values. These features help reaffirm Ngāti Hauā iwi to our whenua, maunga, wai and create a web of cultural reference points within our rohe (tribal area).

Elements of mauri (essence) applies where mauri of the awa, whenua and the mauri of tāonga species, wai ora, wai mauri, habitats, ecosystems and heritage places on the whenua need to be sustained.

6.6 Wairuatanga

Wairuatanga is the belief of an unseen sanctum, the spiritual essence of the unseen land that is co-exists alongside the physical world. It is expressed through the intimate connection of the people to their maunga, awa, moana and marae, and to tuupuna and atua.

Ngāti Hauā has a strong spiritual connection to all local environs in Tamahere, including the tāonga within he gullies, the tributaries and river systems. This is the metaphysical or emotional connection we have to our surrounding landscape features. Wairuatanga is about perceiving the spiritual essence and ensuring new developments/buildings or open spaces orientate towards maunga and ancestors, viewshafts are maintained, and places are created to reflect identity and/or conduct karakia.

6.7 Whenua

Whenua is the principle that defines Māori by the land occupied by right of ancestral claim. It defines turangawaewae and ūkaipō, the places where you belong, where you count, where you are important and where you can contribute. The places Māori find themselves, their strength, and their energy are where Māori have mana whenua.

7. Ngā Mahi Whanaketanga / Assessment of Activities

Ngāti Hauā and Ngaati Koroki Kahukura has reviewed the masterplan and supporting information prepared as part of the Fast-track Approvals Act application to gain a clear understanding of the proposed development and the activities planned across the site.

Mana whenua recognise that the project has the potential to bring economic benefits to the Waikato, including investment, employment opportunities, and improved racing and community facilities. At the same time, a development of this scale is a risk and must carefully consider its holistic effects on the environment, social and the cultural values of the surrounding landscape.

The wider accumulative effects of ongoing development within the Tamahere catchment also need to be considered. As growth continues, there is a increased pressure on our tūpuna awa, biodiversity, and existing infrastructure. A catchment-wide approach is needed to ensure stormwater, wastewater, watertake and water irrigation use, drinking water, transport, and other infrastructure are planned and managed in a way that protects the health and mauri of the whenua and our Tupuna Awa.

The existing mature Kahikatea trees within the project area is an important landscape, ecological, and cultural feature. These trees contribute to the character of the Tamahere landscape, provide habitat for native species, and hold significance for mana whenua. Where possible, these trees should be retained and protected through careful planning.

If the project is approved, cultural values should be protected through cultural monitoring and strong Accidental Discovery Protocols. This will ensure any cultural materials, taonga, or kōiwi are identified, respected, and managed in accordance with tikanga Māori.

Key matters requiring consideration include:

- Noise
- Vibration
- Traffic movements and road safety
- Dust and air quality
- Stormwater management
- Sediment control
- Water quality effects
- Groundwater, recharge and water allocation
- Earthworks and land disturbance
- Soil erosion
- Landscape and visual effects
- Loss of traditional tress, biodiversity impacts, including birds, bats, lizards, and native vegetation

- Effects on Waikato River, local waterways, namely Mangaonua, Mangaone and wetlands
- Construction hours and site management
- Lighting effects
- Waste management
- Hazardous substances and spill management
- Archaeological and cultural values
- Cultural monitoring
- Rehabilitation and restoration of disturbed areas
- Long-term environmental outcomes for future generations

The project area remains a wāhi taonga for Ngāti Hauā and Ngaati Korokii Kahukura. It reflects generations of whakapapa, occupation, and connection to the whenua and wai. Protecting these values is essential to maintaining the relationship between mana whenua and the ancestral landscape, ensuring it continues to support present and future generations.

8. Ngā Tūtohu / Recommendations

Ngāti Hauā recognises that strong partnerships are important for achieving positive outcomes for the environment. To ensure our cultural values, environmental priorities, and aspirations are recognised, it is important to build and maintain genuine, long-term relationships based on trust, respect, and working together.

The following recommendations aim to protect the cultural values of Ngāti Hauā while supporting positive environmental outcomes. They recognise the important role of mana whenua as kaitiaki and encourage ongoing partnership throughout the planning, construction, and operation of the proposed Waikato Thoroughbred Racing Hub.

8.1 Partnership and Engagement

a) The Fast-track Approvals Act application must recognise the ongoing relationship of Ngāti Hauā with the project area and provide for continued engagement throughout the life of the project.

b) The applicant and Ngāti Hauā to prepare and agree to a Memorandum of Understanding (MOU) or Kawenata and an established Mana Whenua Working Group, involving Kaitiaki ā Rohe to guide engagement, collaboration, and decision-making, from a operational and long-term perspective.

8.2 Cultural Heritage and Landscape

a) A Cultural Management Plan (CMP) be prepared as part of the substantive Fast-track Approvals Act process, in partnership with Ngāti Hauā. The CMP should guide cultural

monitoring, ongoing engagement, and the protection of cultural values throughout the project.

b) Membership from local marae be appointed as Kaitiaki ā Rohe representative and actively involved throughout the project, to ensure knowledge of the whenua, wai, whakapapa, and cultural history is respected. Their participation will help inform project planning and decision-making, identify cultural and environmental matters and ensure the values, aspirations and interests of mana whenua are reflected throughout the design, construction, and ongoing management of the development.

c) It must include a Cultural Design Framework (refer to Appendix 1), which provides guidance on how Ngāti Hauā values, whakapapa, mātauranga, and cultural narratives can be reflected within the design and development of the project. This is to ensure Ngāti Hauā history, whakapapa, mātauranga, and cultural narratives are reflected within the masterplan. This should include opportunities for cultural markers, Te Reo Māori names, interpretation, artwork, indigenous planting, and other design elements that recognise the identity and significance of the area.

d) Areas of cultural significance, including the located pā sites, wāhi tupuna, borrow pits, traditional garden soils, archaeological features, and significant landforms, should be identified, recognised, and appropriately protected throughout the development process. These places hold important connections to Ngāti Hauā through whakapapa, history, occupation, and mātauranga passed down through generations.

e) Where possible, development must avoid these areas to maintain their cultural integrity and protect their relationship with the wider cultural landscape. Where avoidance is not practicable, any potential effects should be carefully assessed and managed in partnership with Ngāti Hauā through appropriate cultural processes, monitoring, and agreed management measures.

f) The cultural setting of Pukeroro Hill as a recognised wānanga site should be respected. This includes protecting important viewshafts, maintaining landscape buffers, and avoiding structures or activities that could impact its cultural significance.

g) The significance of The Narrows must be recognised as a place connected to whakapapa, history, and cultural identity. Development should ensure the mana, access, tranquillity, and cultural setting of this area are maintained.

h) An Accidental Discovery Protocol (ADP) be implemented for all earthworks undertaken under the FTAA approvals to ensure any archaeological material, kōiwi, or taonga are managed appropriately and in accordance with tikanga and statutory requirements.

i) Mana whenua to name new roads, reserves, public spaces, waterways, and other key features within the development, recognising their enduring relationship and connection to the landscape.

8.3 Three Waters

a) Stormwater, wastewater, and water supply systems must be designed to protect waterways and achieve the best possible environmental outcomes.

b) Stormwater management must receive the highest practical level of treatment before being discharged.

c) Native planting and ecological restoration be incorporated into stormwater areas and open spaces.

d) Wastewater must be managed to protect the mauri of the Waikato River, groundwater, and surrounding waterways, in line with Te Ture Whaimana and Te Mana o te Wai.

e) Water must be used efficiently. Where water allocations are no longer required, they should be considered for return to iwi for future use.

f) Future transport planning in Tamahere must also consider stormwater management and water quality.

g) Transport network planning across the TKE area must consider stormwater treatment infrastructure.

8.4 Earthworks

a) Best practice erosion and sediment control must be used throughout construction.

b) Any contaminated land must be identified, managed appropriately, and not reused as fill.

c) Soil management must minimise erosion, sediment runoff, and nutrient loss.

8.5 Biodiversity and Ecological Restoration

a) Ecological restoration must be undertaken in partnership with mana whenua to achieve the best outcomes for the taiao.

b) All restoration planting must use eco-sourced native whakapapa species, with opportunities for mana whenua nurseries to be involved.

c) Restoration must provide benefits for native species, including bats, birds, lizards, and other taonga.

d) Opportunities to restore and expand wetlands must be supported and implemented.

e) Indigenous planting must be established around wetlands and waterways to improve water quality and protect these important habitats.

f) The Kahikatea Stand to be protected.

8.6 Climate Resilience and Sustainable Development

a) The racing development must be designed to respond to future climate change, including flooding, drought, and more intense rainfall.

b) Nature-based solutions be used wherever practical to improve environmental resilience.

c) Industry best practice must be adopted to minimise impacts on air quality.

d) The combined effects of traffic, noise, lighting, dust, and future growth be managed to protect the cultural and environmental values of the area.

e) Sustainable and innovative environmental practices must be encouraged across the development.

8.7 Sustainable Development

a) Sustainable practices must be considered throughout the design, construction, and operation of the Racing Hub. This includes protecting waterways, native species, and cultural values, reducing impacts on the environment, using resources wisely, and creating opportunities to restore and enhance the whenua.

b) The Racing Hub must balance development with environmental care, ensuring it supports the community while respecting the whakapapa and connection Ngāti Hauā and Ngaati Korokii Kahukura have with the Tamahere landscape.

8.8 Operational and Long-Term Partnership

a) Waikato Thoroughbred Racing Inc, Ngāti Hauā Iwi Trust and Ngaati Korokii Kahukura to confirm and enter a Memorandum of Understanding (MOU) or Kawenata to establish an ongoing partnership that provides a clear framework for engagement, collaboration, and shared long term partnership outcomes.

b) As part of the partnership, Waikato Thoroughbred Racing Inc, Ngāti Hauā, and Ngaati Korokii Kahukura will develop and agree to a Terms of Reference for a Mana Whenua Working Party, with representatives from each iwi.

c) The Working Party will meet regularly and work alongside Waikato Thoroughbred Racing Inc throughout the project. Its role will be to provide cultural advice, help develop mitigation measures, resource consent conditions, monitoring programmes, and environmental initiatives, and ensure the commitments made in the MOU or Kawenata are carried through.

d) The Working Party will be a forum where iwi feedback can be considered and, where appropriate, reflected in the planning, design, construction, and ongoing management of the project. This partnership will continue beyond the consenting process to support long-term cultural, environmental, and community outcomes.

e) Waikato Thoroughbred Racing Inc acknowledges Ngāti Hauā Iwi Trust and Ngaati Korokii Kahukura as strategic mana whenua partners and will actively engage with them regarding commercial opportunities associated with the project, including procurement, environmental restoration, cultural services, design, construction, maintenance, tourism, events, and future commercial ventures arising from the development.

9. Te Whakatau / Position Statement

Ngāti Hauā and Ngaati Koroki Kahukura acknowledges that Waikato Thoroughbred Racing Incorporated is seeking approval through the Fast-Track Approvals Act process to develop a new racing and equine hub in Tamahere. The project has the potential to provide economic benefits, employment opportunities, investment, and improved facilities for the wider Waikato region.

However, Ngāti Hauā and Ngaati Koroki recognises that a development of this scale will create significant changes to the existing environment, our heritage and whakapapa, including earthworks, infrastructure, and new racing, residential, and commercial activities. These changes have the potential to affect waterways, biodiversity, cultural landscapes, and other values that are important to mana whenua.

It is critical that the development is planned and managed in a way that respects the cultural, environmental, and historical values of the Tamahere cultural landscape. The health and wellbeing of the whenua and wai, and the protection of cultural values, must remain central throughout the assessment and decision-making process.

Ngāti Hauā and Ngaati Koroki Kahura acknowledges that entering the substantive FTAA process does not represent approval of the proposed development, rather it provides an opportunity for the proposal to be carefully considered, refined, and assessed through a robust process, together.

Ngāti Hauā Iwi Trust and Ngaati Koroki Kahukura supports the Waikato Thoroughbred Racing Greenfield Racing Hub development in principle, conditional to working in partnership with Waikato Thoroughbred Racing Inc to achieve positive cultural, environmental, and community outcomes.

This support is based on a partnership approach through an MOU or Kawenata, alongside a clear consent condition, and giving effect to the recommendations and guidance provided in this Cultural Values Assessment. Further input through a future Cultural Impact Assessment via a Mana Whenua Working Group as part of the FTAA Substantive process will help ensure cultural values and design, mātauranga Māori, and kaitiakitanga responsibilities are recognised and incorporated into the project.

Ongoing involvement throughout the planning, design, construction, and operation of the Waikato Thoroughbred Racing Hub will help guide the project towards positive outcomes that protect the mauri of the whenua and wai, respect the cultural connection to the Tamahere landscape, and support the wellbeing of future generations.

10. Ngā Kupu Whakakapi / Conclusion

Ngāti Hauā Iwi Trust and Ngaati Koroki Kahukura is committed to working in partnership with Waikato Thoroughbred Racing Inc, statutory bodies and other stakeholders to support development that upholds kaitiakitanga and protects the mauri of the environment. Establishing an MOU or Kawenata will provide a clear partnership framework for ongoing engagement, collaboration, and shared outcomes.

As the Tamahere area continues to develop, it is important that growth occurs in a way that protects and enhances cultural and environmental values for current and future generations.

This approach seeks to balance economic development with the care of taiao, whenua, and wai, ensuring that the wellbeing of people and the environment remain central to decision-making and that outcomes reflect what is best for the taiao within the rohe.

Mā te mahi tahi, mā te whanaungatanga, me te whakaute, ka taea e tātou te kimi huarahi e tiaki ai te mauri o te whenua me te wai, ā, ka whakatinana i ngā hua pai mō te taiao me ngā uri whakatipu.

Appendix 1 - Cultural Design Framework Approach

These cultural design principles provide guidance for recognising and embedding Ngāti Hauā cultural values, whakapapa, mātauranga, and kaitiakitanga within the planning, design, and future development of the Waikato Thoroughbred Racing Hub at Tamahere.

The principles aim to ensure the development reflects the identity of the place, protects important cultural values, and creates opportunities for positive environmental, cultural, and community outcomes.

Mana– Rangatiratanga and Partnership

This principle recognises the importance of a strong and ongoing relationship between Waikato Thoroughbred Racing Incorporated and Ngāti Hauā throughout the life of the project.

Ngāti Hauā should be involved through:

- Ongoing engagement during the planning, design, consenting, construction, and operation phases.
- Participation in cultural design and landscape planning processes.
- Input into environmental management, cultural monitoring, and decision-making.

A partnership approach will help ensure Ngāti Hauā values are reflected throughout the masterplan and that the development supports positive outcomes for the whenua and wai.

Whakapapa – Names, Stories and Identity

The use of Māori names, stories, and cultural narratives provides an opportunity to acknowledge the history and identity of Tamahere.

The development should work with Ngāti Hauā to explore opportunities for:

- Naming of roads, buildings, public spaces, and key features within the development.
- Use of Te Reo Māori names connected to local whakapapa, waterways, landscapes, and historical narratives.
- Interpretation and storytelling that shares the cultural significance of the area.

Te Reo Māori, pūrākau, and local histories should be reflected through signage, wayfinding, artwork, and landscape features.

Tohu – Cultural Landscape and Significant Places

The Waikato Thoroughbred Racing Hub sits within a wider cultural landscape that holds significance for Ngāti Hauā. The design should recognise and respect connections to:

- Whenua – ancestral lands and places of occupation.
- Wai – waterways and the life-supporting role of water.

- Wāhi taonga – places of cultural and historical importance.
- Mahinga kai – traditional food gathering areas and resources.
- Pukeroro and The Narrows – significant places connected to whakapapa, learning, occupation, and cultural identity.

Design responses may include:

- Protecting important views and landscape connections.
- Incorporating indigenous planting and ecological restoration.
- Creating connections between people, whenua, and waterways.
- Providing spaces for reflection, gathering, learning, and wellbeing.
- Using naturalised stormwater systems such as wetlands, swales, and rain gardens.

Native vegetation should be prioritised throughout the development, supporting biodiversity, mahinga kai values, and the restoration of the local environment.

Taiao – Natural Environment and Mauri

Ngāti Hauā recognises the importance of maintaining the health and mauri of the whenua and wai.

The development should support environmental outcomes through:

- Protecting and enhancing waterways and wetlands.
- Restoring indigenous biodiversity.
- Incorporating sustainable stormwater and water management.
- Supporting habitat for native species, including birds, bats, and other taonga.

Environmental design should seek to achieve outcomes that are beneficial for both people and the taiao.

Mahi Toi – Cultural Expression and Design

Cultural design elements provide an opportunity to express the stories, values, and identity of Ngāti Hauā within the development.

Design elements may include:

- Artwork, whakairo, pou, and cultural markers.
- Patterns inspired by local landscapes, waterways, and ecological systems.
- References to waka, mahinga kai, and traditional structures.
- Use of materials, planting, lighting, and landscape features that reflect cultural narratives.

These elements should be developed in partnership with Ngāti Hauā and appropriate artists to ensure they are meaningful, authentic, and connected to the place.

Examples may include:

- Cultural markers at entrances and key gathering spaces.
- Landscape features reflecting local waterways and indigenous ecology.
- Community spaces that encourage connection, learning, and gathering.
- Architectural elements that acknowledge Māori design principles.

Mana o te Whenua – Living Cultural Presence

This principle recognises the importance of maintaining a living connection between Ngāti Hauā, the whenua, and future generations.

Opportunities to include:

- Procurement pathways that provide equitable opportunities for Ngāti Hauā and Ngāti Korokī Kahukura-owned businesses and commercial entities
- Creating spaces that support gathering, education, and cultural activities.
- Strengthening connections between people, water, and landscape.
- Supporting environmental restoration and kaitiakitanga activities.
- Development of a Mana Whenua Procurement and Commercial Participation Plan that identifies opportunities across planning, design, construction, environmental management, operations, maintenance, hospitality, tourism, and future commercial ventures

Through these principles, the Waikato Thoroughbred Racing Hub can become a development that not only provides economic and community benefits but also respects and reflects the enduring relationship Ngāti Hauā has with Tamahere and the wider cultural landscape.

Appendix 2 - Accidental Discovery Protocol

Where, during works for is required under an accidental discovery protocol the following Accidental Protocol shall be used:

Any Taonga tuuturu, archaeological feature, artefact or human remains of Māori origin are discovered or are suspected to have been discovered, the following protocol shall be followed:

1. The applicant shall:

(i) immediately cease all works within 20m of the discovery.

(ii) secure/tape off the discovery area (including a buffer area) to ensure sensitive material remains undisturbed.

(iii) advise Mana Whenua in the first instance if the discovery relates to taonga tuuturu, an archaeological site of Māori origin, or kōiwi (or human remains), and

(iv) advise New Zealand Police if the discovery is kōiwi or human remains, and

(v) advise Heritage New Zealand Pouhere Taonga Trust if the discovery is an archaeological site, or kōiwi (or human remains).

(vi) attend and enable the site to be inspected by the relevant authorities outlined in (iii)-(v) (above).

(vii) Ngaati Koroki-Kahukura and Ngaati Hauaa are registered Temporary Custodians of Taonga Tuuturu under the Protected Objects Act 1975. At the point of discovery of any taonga tuuturu within the project site, Ngaati Koroki-Kahukura and Ngaati Hauaa are custodians of the taonga and are responsible for safely and appropriately housing the taonga until such time as ownership is determined and transfer of ownership is processed to a jointly agreed owner.

2. Work may recommence if Mana Whenua, and Heritage New Pouhere Taonga Trust provides a statement in writing to the applicant, that appropriate action has been undertaken in relation to any Taonga tuuturu or Māori cultural heritage material, and archaeological site respectively. Waipa District Council shall advise the applicant on written receipt from Mana Whenua, and Heritage New Zealand that work can recommence.

Meanings and contact details

In this document Taonga Tuuturu has the same meaning as used in the Protected Objects Act 1975:

taonga tūturu means an object that—

(a) relates to Māori culture, history, or society; and

(b) was, or appears to have been, —

(i) manufactured or modified in New Zealand by Māori; or

(ii) brought into New Zealand by Māori; or

(iii) used by Māori; and

(iv) is more than 50 years old

In this document Mana Whenua refers to Ngaati Koroki Kahukura and Ngaati Hauaa.

Mana Whenua	**Contact Person/s**	**Contact email address**
Ngāti Koroki Kahukura	Harry Wilson	[redacted]
Ngāti Hauā Iwi Trust	Lisa Gardiner Norman Hill	Ngatihauaiwitrust.co.nz [redacted]