



GORDONTON RETIREMENT VILLAGE

Cultural Impact Assessment

For Ngaati Wairere, of Hukanui and Tauhei Marae

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KUPU WHAKATAKI foreword

Hukanui is a reference to the heavy fog and frosts that once blanketed the landscape of the Piako wetland and ancient Kahikatea forests. Once a traditional water highway for central North Island hapuu (kinship groups), the wetland provided an abundant resource of food, textiles, building supplies and medicinal remedies. The expansive watercourse linked the East and West Coast iwi across multiple generations.

The repurposing of the property from farming to residential for the Gordonton Retirement Village will present new pressures on the natural environment. However, Ngaati Wairere views an opportunity to engage a relationship with the Gordonton Country Estate to support enhancements to land, water and air.

The Cultural Impact Assessment is presented under the Fast Track Approvals Bill.

1. GORDONTON RETIREMENT VILLAGE

The proposed development at 57 Piako Road will offer bespoke country living for aged citizens who maintain a degree of autonomy while seeking the collective social interaction, healthcare services and security afforded by a gated community. The application proposes a phased approach to construct 659 units, comprising detached dwellings and multi-unit residential structures.

Ngaati Wairere is not opposed to growth however, the Gordonton Retirement Village is sizeably the most ambitious development of the area since the conversion of the Piako wetland into pastoral farming from the late 1800s. Notably, an increase in population that would supersede and double the historic and current demographic of young families.

Ngaati Wairere would like to explore a range of alternative and/or technological advancements in the treatment of water and associated infrastructure. Water infrastructure is a key concern for Ngaati Wairere.

2. TE WAI E RERE NEI the flowing waters

Te Wai E Rere Nei, is the overarching Vision and Strategy for Ngaati Wairere. The Vision is inspired by the birth and naming of their tuupuna Wairere.

Te Wai E Rere Nei is intended to inspire the revitalisation and protection of the cultural heritage and identity of Ngaati Wairere through the ritual and spiritual purification of our awa tupuna Waikato. The strategy makes reference to wai (water) in recognition of the significance of the Waikato River to Ngaati Wairere.

The Strategic Goals are informed by tongikura (wisdoms) of King Taawhiao.

- Waipuna - *The pool of ritual waters mirrors the reflection of my cultural identity.*
 - Undertake research on the value and status of the repository of knowledge, language, and cultural practices within Ngaati Wairere to guide advancement.
- Waiora - *Come to me, join with me. Bring me the waters of life.*
 - Provide spaces and platforms to promote the revitalisation of our cultural heritage and identity.
- Wai Whakaika - *Retain the knowledge of the ritual waters.*
 - To establish a repository of knowledge pertaining to Ngaati Wairere to be retained as tribal treasures.
- Waiuu - *The land is your provider; the waters are your sustenance.*
 - The language and cultural practices are nurtured to provide sustenance.
- Waihoopuapua - *The spring of Rona is deep in the earth and will never run dry.*
 - The outcomes of the strategy will be reviewed, evaluated assessed to ensure ongoing success into the future.

Te Wai E Rere Nei is unique to Ngaati Wairere and for this reason the full strategy is not presented as an appendix to the CIA. Te Wai E Rere Nei is a taonga for the exclusive use of Ngaati Wairere alone.

3. KO WAIRERE TE TANGATA Wairere the man

The story of Wairere began in the 16th century. He was born from the secret union of his parents, Tuukotuku and Tamainupoo at a time when his respective grandfathers were engaged in fierce combat against each other. Both rangatira of high rank, Maahanga (maternal grandfather) was a direct descendant of the Tainui waka. Kookako (paternal grandfather) was of Tainui, and Mataatua waka of Te Moana-a-Toitehuatahi (Bay of Plenty).

On the realisation of the identity of Tamainupoo's father, Maahanga instructed his son-in-law to take the child to meet with Kookako. The baptism rituals of the child belonged to Kookako, and within the sacred waters of Te Awa Nui o Taikahu (the Great River of Taikahu), the child was named Wairere (flowing water).

To mark the significance of his birth the name of the ancestral river was changed to Waikato, such was the mana (authority) of Wairere's birthright. The birth of Wairere signified the cessation of conflict between his two grandfathers. Later the lands of Kirikiriroa were bestowed to Wairere by Maahanga.

Eager to align with Waikato, neighbouring chiefs presented their daughters in an assurance of ensuing amity. It is spoken that Wairere had many wives, and many offspring. Peace prevailed over the course of his leadership. No acts of conflict or war were recorded. In

contrast, his numerous descendants became formidable warriors of the male and female lines, of Waikato and other iwi thereby expanding tribal affiliations.

4. NGAATI WAIRERE of Wairere

Ngaati Wairere can track their occupation of the central Waikato to the 14th century. The original hapuu (subtribe) from which Wairere descends resided at Kirikiriroa along the banks of the Waikato River. The ancestral lands of Ngaati Wairere span from the foothills of Hamilton West across to Tamahere in the East, Northeast to Ruakura, Tauhei, Taupiri, Horotiu returning to Hamilton.

Once a thriving economy, the collective hapuu of Kirikiriroa supplied produce to Auckland and overseas markets. Te reo Maaori was the principal language of Waikato iwi, and they worked together for the collective wellbeing of all, under the mantle of the Kiingitanga (King movement) and King Taawhiao. Ngaati Wairere have hosted a Poukai since 1898 at Hukanui Marae. This is an annual event established by Taawhiao following the British land wars of 1863, to support te pani, te pouaru me te rawakore (the bereaved, the widowed and the impoverished).

Today, Hukanui and Tauhei marae are the remaining bastions of mana whakahaere (governance) for Ngaati Wairere, where families farewell their dead, celebrate their achievements and host a myriad of visiting groups. Local schools and organisations from Hamilton city and neighbouring areas are regular visitors to the marae where they come to learn local histories and enjoy a genuine marae experience.

5. RAUPATU WHENUA land confiscations

Maaoridom refers to the period of New Zealand atrocities as Raupatu Whenua, a nationwide confiscation of lands by the British Crown. By 1862, the demand for land by British migrants was unprecedented. Unwilling to submit to a Co-Governance arrangement with the Kiingitanga, Governor Grey harboured a relentless commitment to open Waikato lands for British settlement.

In July 1863, Colonial troops invaded the Waikato territory in a declaration of war. By December Grey sanctioned the New Zealand Settlements Act branding Maaori as “rebels” in their own country.

Close to 1.2 million acres of Waikato lands were seized and Wairere descendants were forced into exile as loyal patriots of the Maaori King, forcing them to abandon their homelands at Kirikiriroa (Hamilton). By 1867 Ngaati Wairere re-established themselves at Hukanui under the mana (authority) of King Taawhiao who remained in exile for 20 years.

The names of the houses that stand at Hukanui Marae, acknowledge their allegiance to the King movement. The ancestral meeting house, *Tuuturu-a-Papa Ka Mutu*, is a reference to

securing a permanent place of residence for Ngaati Wairere whaanau, never again to be homeless. The name of the dining room is *Te Mookai*, a reminder to retain humility in their obligation of care of manuwhiri (visitors), and service to the Royal House of Pootatau Te Wherowhero.

6. PAAKEHAA British settlement

As an outcome of raupatu, eager to validate British rule, the colonial government set about plans to encourage new settlers to Kirikiriroa. Members of the 4th Waikato Militia were recruited to maintain order should the “rebels” return. They were assigned land as compensation for their service, but many were ill equipped to work the land and departed soon after.

In 1865 the Native Land Court was established to convert Maaori communal landholdings to individual title. Traditionally the concept of land ownership was unknown to Maaori. Land was the domain of Papatuuaanuku (Earth mother), therefore the idea of selling land was abhorrent to Maaori. The right to live on the land was an obligation to nurture and protect the domain of Papatuuaanuku. The collective responsibility of the hapuu was to provide for the members of its community.

By 1891, a new wave of settlers was encouraged. By this time, Ngaati Wairere had resided at Hukanui for nearly 20 years having established four paa sites and multiple storage burrows along the banks of the Komakorau Stream. Evidence of these structures are etched on the eastern embankments of the stream.

John Gordon was the name of one of the early land managers who resided briefly at Hukanui from 1888 - 1903 The name Gordonton is an acknowledgement to his contribution in the earliest phase of development of the village as we know it today.

7. NGAA HUA TAI AO Environmental Values

An Environmental Plan is scheduled for development in February 2025. In the interim, the Waikato-Tainui Environmental Plan, Tai Tumu, Tai Pari, Tai Ao, and Te Wai E Rere Nei are the principal reference documents for the assessment of cultural impacts. The following is a contextual guide as the values are presented;

- Firstly, environmental values are presented through the introduction of atua that link the physical and spiritual domains of the value.
- Secondly, potential issues are identified for clarification of the value. Building a relationship with Ngaati Wairere is integral for the replenishment of mauri.

- Thirdly, options presented are a sample of proposed mitigations. They are not exhaustive and will alter as updated assessments of the development are presented.
- Refer to Appendix 1 for an extended summary of mitigations.

7.1. MAURI life force

Mauri is central to Tangata Whenua belief regarding the environment. Mauri is the interface between the physical and the spiritual domains. Mauri is the essence of being of all things, passed down from Ranginui (Sky father) and Papa-tuu-aa-nuku (Earth mother) to their progeny (Morgan 2004).

When mauri is depleted, the replenishment of mauri is intrinsic on the participation of tangata whenua to re-engage the elements of the natural world through the implementation of ancient protocols and activities of Kaitiakitanga, for the care, protection, and sustainable use of natural resources. The replenishment of mauri to land, water and air is the legacy Ngaati Wairere seeks to leave for current and future generations.

Mitigation 1 and 2: Cultural support and Appointment of Kaitiaki

- i. Ngaati Wairere Kaumaatua to provide cultural support for the implementation of karakia and associated protocols for the restoration of mauri across the project site.
- ii. Ngaati Wairere proposes the training and appointment of Kaitiaki from Ngaati Wairere as environmental monitors.

7.2. ATUA deity

Te Aka defines atua as ancestor with continuing influence. They are the progeny of Ranginui and Papatuaanuku, conceived within the confines of the eternal embrace of the primal parents. Overtime they resolved to separate their parents in their pursuit of change, and the potential of Te Ao Maarama, the world of light. Their achievements continue to influence the indigenous view for Ngaati Wairere of the natural environment.

Atua are the stewards of health and safety. The sacred rituals of Maaori are recited to open the portals of communication to inform atua of one's presence and purpose. Karakia (prayer) are invoked for the protection of atua and tuupuna (ancestors) to carry out daily activities safely.

Mitigation 3: Cultural Inductions

- i. Ngaati Wairere welcome the opportunity to facilitate cultural inductions and education for all staff and management on the cultural values of the area, to be delivered at Hukanui marae. (Refer Appendix 1/s2)

7.3. WHAKAPAPA genealogy

Genealogy is the simple term for whakapapa. It traces one's line of descent back to the progenitor of mauri, Papa-tuu-aa-nuku the primeval mother of all living things, regressing further into the depths of the universal energy wherefrom life itself originated (Te Ara).

Reciting whakapapa is the way uri of Ngaati Wairere connect to the natural world beginning with the relationship to parent, grandparents, to papa-tuu-aa-nuku in life and to Hineahuone in death, and the ascension back to the domain of Ranginui.

Mitigation 4: Relationship with Ngaati Wairere

- i. A relationship with development partners is integral for the replenishment of mauri and recognition of the shared relationship to the land for the advancement of cultural heritage and identity.

7.4. WAI water

Wai is the physical manifestation of mauri. Wai is the domain of Waitii and Parawhenuamea the atua of freshwater. The natural environment once existed for the presence of water. The mauri of fresh water springs, lakes, rivers, and much of the original wetland of the Piako Plain have been drained or repurposed.

The Komakorau Stream is a tributary of Te Awa Tupuna o Waikato. It is also a receiving body for the drainage management network essential to sustain pastoral farming. The Komakorau Stream has been highly modified over many decades, and its banks are awash with pest plants and exotic species. Clarity of the water is poor, caused in part by the high levels of iron oxide (peat) discolouring the water, but without doubt historical farm runoff is the major contributor for depleted water quality. The Vision and Strategy for Ngaati Wairere provides the framework to assess the mauri of water.

This development poses new challenges for the protection and restoration of waterways. The following actions will compromise the intrinsic values of water, native flora and fauna;

- Water take and discharge volumes
- Water Infrastructure
- Waste water management and treatment
- Storm water discharge
- Waste water discharge to waterways
- Long-term residential use.

Mitigation 5: Stream Restoration

- i. Restoration of the Komakorau catchment is a long-term priority for Ngaati Wairere;
- ii. Ngaati Wairere would like to explore a range of alternative and/or technological advancements in the treatment of water and associated infrastructure.

7.5. WHENUA land

Papa-tuu-aa-nuku and Hineahuone hold the domain over land. Hineahuone is the woman created from soil. Together they provide the foundation upon which the oceans, rivers, streams and lakes are formed.

The high productive lands of the Piako Plain exist for the resilience of whenua. The land use consent required to construct the GRV poses new pressures on the mauri of whenua, where the mauri is already depleted.

In the event that koiwi or taonga are unearthed during construction, construction will stop for the assessment and implementation of appropriate protocols for the acknowledgement to and relocation of taonga.

Ngaati Wairere endorses the definition under the Waikato-tainui accord with the Ministry for culture and heritage. 'Taonga tuku iho' is defined as those things that are highly prized and derived from iwi, hapuu and whaanau. they are whakapapa connected and are passed on from one generation to the next. this includes:

- a. tangible objects such as types of heirlooms, artefacts, carvings, land and fisheries; and
- b. intangible substance such as language, spiritual beliefs, ideas and metaphysical gifts.

Mitigation 5:

- i. It will be a requirement to engage and train kaitiaki from Ngaati Wairere to monitor the construction site for the protection of existing waahi tapu, waahi tupuna, taonga tuku iho and the natural environment. This is proposed as a subsidised role for a fixed term (Refer Appendix 1/s1)
- ii. Where possible the treatment of contaminated soil needs to occur on site.
- iii. The introduction of new soil where possible needs to be sourced locally within the Waikato region.

7.6. HAA breath

Haa is a reference to the first breath of life. When woman was created from soil, Taane-nui-a-rangi, the creator of humanity blew air into her nostrils to give her life. Haa is also used as a

reference to air. The value of air informs the practice of hongī, an exchange of breath and the pressing of noses at the poowhiri ceremony to welcome visitors at the marae.

The space between earth and sky is the domain of Ranginui and Taawhirimaatea, of wind and weather. Climate change impacts the space between earth and sky. Climate change is caused by the depletion of mauri of land, and the release of greenhouse gases to air.

Hukanui is a reference to the heavy fog and frosts that once settled on the land, an intensity of which is no longer observed on the natural landscape. This in turn has cyclical effects for the nourishing elements of water to land. The impacts of climate change are vast and varied, Ngaati Wairere refer to section 23 of the Waikato Tainui Environmental Plan to determine the intrinsic values and methods to manage discharge to air.

The potential impact on the values of air from construction and post completion is;

- Current and future discharge to air from the removal of peat soils
- discharge to air from vehicle emissions due to increased traffic volumes
- discharge to air through increased population growth, and human activity

Mitigation 6: Air

Refer Section 7.1 - For the appointment of Kaitiaki

7.7. TAANGATA people

Taangata is the domain of Tuumatauenga and for the implementation of strategies to improve wellbeing for humanity. The impacts of colonisation have had an enduring impact on Ngaati Wairere uri. Housing, employment and building the capability and capacity of rangatahi (youth) and pakeke (mature adults) is paramount for the restoration and revitalisation of all that is important to Ngaati Wairere.

The potential for employment is short term over the course of construction, however, the opportunity for tribal members to train and participate as Kaitiaki to oversee the development is of high value to Ngaati Wairere.

Mitigation 7: Social wellbeing

- ii. Ngaati Wairere would welcome an opportunity to discuss the provision of housing for kaumaatua (elders), and
- iii. Potential training opportunities and employment for iwi members.

7.8. TE TIRITI the treaty

Ngaati Wairere upholds the mana of the Wai 2067 Claim led by the Ngaati Wairere Treaty Claims Trust (NWTCT). The NWTCT is engaged with the Crown, Waikato Tainui and other relevant parties to progress the settlement of the Wai 2067 Claim and all outstanding Treaty of Waitangi claims for the former tribal estate of Ngaati Wairere.

Ngaati Wairere upholds the articles of Te Tiriti o Waitangi and, He Whakaputanga o te Rangatiratanga o Nu Tirenī, known in English as the Declaration of Independence of 1835. He Whakaputanga was signed by Pootatau Te Wherowhero the first Māori King in 1839. He did not sign the Treaty but some rangatira of Wairere welcomed the purported opportunities and signed the Treaty at Manukau Heads.

The outcome of the Wai 2067 claim is yet to be settled.

7.9. MANA MOTUHAKE self determination

Mana Motuhake is an expression of Self Determination. Prior to 1863 Ngaati Wairere was a thriving economy located on the banks of the Waikato River at Kirikiriroa (Hamilton). Any decisions made by the respective rangatira (chiefs) would be done in consultation with the alliance of kaumaatua and hapuu leaders.

Reconfirming the intention of Ngaati Wairere to build the relationship as proposed. Ngaati Wairere welcomes open and frank discussions with project partners. Mana motuhake is a value to determine or influence the outcomes of this application for Resource Consent.

A relationship of genuine engagement is required for mauri to flourish.

KUPU WHAKAKAPI closing words

The historical native forest and wetland created a vital ecosystem for native flora and fauna. The Komakorau and Mangatea Streams were once vital for the practice of mahinga kai (food gathering) that fulfilled the obligation of manaakitanga (generosity) to host visiting iwi at the marae and iwi events. The old people spoke of a time when tuna (eel) could be scraped off the land during heavy flooding and Māori land blocks were abundant with produce.

Today the practice of mahinga kai of the Komakorau has ceased among many whaanau members for the depletion of water quality, impinging their ability to provide manaakitanga. A relationship by any form requires a continuous connection if it is to succeed and flourish. That is reflective of a relationship with people and land, and the participation of people for the restoration of land, water and air.

The Gordonton Retirement Village at 57 Piako Rd, is one of three Resource Consent applications proposed for the village currently, all within close proximity of each other. Neither

one is considered to be less impactful than the other. Should this application be consented, it will be the largest development in the area since 1908, and the subsequent draining of the wetland for pastoral farming.

The demand for land at Hukanui is reminiscent of the actions taken by the Crown in 1863. Ngaati Wairere is yet to determine its position of support of this application and requires time to consider the implication of the collective applications at their table currently. Appreciation is given for the opportunity to provide this Cultural Impact Assessment,

GLOSSARY

Atua	deity, guardian, steward
Haa	breath (of life)
Hapuu	kinship group, subtribe with a common ancestor
Iwi	extended kinship group with a common ancestor
Kaitiaki	guardian or environmental practitioner
Karakia	to recite ritual chants, prayer
Kaumaatua	Elders or the old people (respectfully)
Koiwi	bones
Maara kai	cultivations
Mana	authority
Manaakitanga	generosity, hospitality
Mana Motuhake	self determination
Mana whakahaere	governance
Manuwhiri	visitor/s
Marae	traditional gathering place
Mauri	life force
Ngaati	prefix for a tribal group of
Paakeha	English or Non-Maaori
Pakeke	mature adult
Papa kaainga	communal Maaori land
Papa Tuu-aa-nuku	earth mother, the primal parent female
Rangatahi	youth
Rangatira	chief
Ranginui	sky father, the primal parent male
Raupatu whenua	land confiscation

Taiao	environment
Tangata whenua	people of the land, whaanau, hapuu, marae with genealogical links to land.
Taonga	treasure, resource and/or possession
Taonga tuku iho	treasure (of the gods), heirloom
Tupuna	ancestor
Uri	descendants
Waahi tapu	site of significance
Wai	Water, water ways, water bodies
Waikato	geographical region (of the extended kinship group)
Waka	canoe
Whaanau	immediate or extended family of a common ancestor
Whenua	land

APPENDICES:

Appendix 1: Summary of mitigations

Appendix 2: Record of consultation

Appendix 3: References

APPENDIX 1: SUMMARY OF MITIGATIONS

1. Cultural Support

Ngaati Wairere Kaumaatua to provide cultural support for

- 1.1. As required, the implementation of karakia for the restoration of mauri across the project site.
- 1.2. To advise and implementation of site management protocols as agreed to in consultation with the Project Manager.

2. Appointment of Kaitiaki

Ngaati Wairere proposes the training and appointment of Kaitiaki from Ngaati Wairere as environmental monitors. The restoration of mauri to land, water and air is inherent on the presence and participation of tangata whenua. Inherently, the mauri of people is replenished. This role is proposed as a subsidised role for a fixed term.

The identification and appointment of suitable applicants will be determined by Ngaati Wairere kaumaatua in consultation with the Project Manager/s.

The purpose of Kaitiaki is to monitor the day-to-day operation of the preliminary stages of construction to;

- 2.1. Act as stewards for cultural health and safety.
- 2.2. Assess and report concerns that may impede upon the mauri of environmental values as identified in section 7.
- 2.3. Notify and report findings of Taonga; tangible objects such as types of heirlooms, artefacts, carvings, land and fisheries, and in accordance with site management protocols.
- 2.4. Assess and report concerns that may impede the value of Taonga Tuku Iho which includes;
 - a. tangible objects such as types of heirlooms, artefacts, carvings, land and fisheries; and
 - b. intangible substance such as language, spiritual beliefs, ideas and metaphysical gifts.

3. Cultural induction

Ngaati Wairere welcomes an opportunity to facilitate cultural inductions for all staff and management on the cultural values of Ngaati Wairere as Mana Whakahaere of Hukanui takiwaa (region). The recommendation is a full day induction for each year of construction. Proposed as a pre-requisite of employment for all managers and staff to;

- 3.1. Attend a Poowhiri (Welcome ceremony) at Hukanui marae.
- 3.2. Receive historical narratives about Ngaati Wairere, as told by Ngaati Wairere kaumaatua.
- 3.3. Enhance understanding of Ngaati Wairere cultural values.
- 3.4. This would be a full day delivery 7 hours

4. A relationship with Ngaati Wairere

- 4.1. A relationship with development partners is integral for the replenishment of mauri and recognises the shared relationship to the land.

5. Stream restoration

Restoration of the Komakorau catchment is a long-term priority for Ngaati Wairere.

- 5.1. As an initial recommendation, Ngaati Wairere advocate for the appointment of experienced and qualified practitioners of Ngaati Wairere, to manage the partial restoration of the Komakorau Stream
- 5.2. Ngaati Wairere will explore a range of alternative and/or technological advancements in the treatment of water and associated infrastructure.

6. Soil

- 6.1. Where possible, the treatment of contaminated soils needs to occur on site.
- 6.2. Where possible, the introduction of new soil to site, should be sourced locally within the genealogical footprint of the immediate area.

7. Air

- 7.1. Ngaati Wairere refer to section 23 of the Waikato Tainui Environmental Plan to determine the intrinsic values and methods to manage discharge to air.

8. People

- 8.1. Ngaati Wairere would welcome an opportunity to discuss the provision of housing for kaumaatua (elders).
- 8.2. Potential training opportunities and employment for iwi members.

9. Mana Motuhake

A relationship of genuine engagement is required for mauri to flourish.

APPENDIX 2: RECORD OF CONSULTATION WITH NGAATI WAIRERE

Date	Consultation
11 May 2023	Initial consultation occurred with the presentation of the concept plan to the Gordonton District Committee (GDC). Ngaati Wairere was notified by Carol Henry in her capacity as a GDC member.
12 May 2023	Carol Henry contacts B & A directly requesting more information.
15 March 2024	Email received from Rebbecca Shaw, Senior Planner B & A. First request to consult. Updated Concept Plan received
25 March 2024	Ngaati Wairere decline an invitation to consult citing a lack of capacity and an increased request of new applications.
27 March 2024	Request to engage an external party to conduct a CIA on behalf of Ngaati Wairere was declined, citing a preference to provide the assessment internally.
27 March 2024	Request to B & A to engage Dr Warren Gumbley to conduct an Archaeological Assessment of the property was agreed to.
March – June 2024	Ongoing liaison with B & A Planner, Rebecca Shaw and the Ngaati Wairere Taiao Group separately.
9 June 2024	Presentation by Carol Henry to the Hukanui Marae Committee and the Ngaati Wairere Taiao Group.
11 June 2024	Site visit with Dr Warren Gumbley, Archaeologist
11 June 2024	Invitation received to meet with B & A Planners. Updated Reports received.
8 July 2024	In person engagement at the B & A Office, Hamilton. Fraser McNutt, Rebecca Shaw and Carol Henry in attendance.
Jul – Sep 2024	Hukanui Marae Committee and kaumaatua at hapuu/whaanau events – Update provided by Carol Henry
22 September 2024	Hui-a-iwi at Hukanui Marae. Some members of the iwi remain resolute in their opposition to development of the area. Direct engagement with the applicant is proposed in the New Year. As facilitated by Carol Henry
30 October 2024	Tauhei Marae Committee meeting - Update provided by Carol Henry
24 November 2024	Hui-a-iwi, Tauhei Marae - Update provided by Carol Henry

APPENDIX 3: REFERENCES

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