

HINGAKAKA-NGAROTO
Iwi Management Plan

The cover – illustrator: Chris Kohi

The water represents the sea and the lake.

The hoes and moon depict the harvest season.

Fish represent the quarrel.

Taiaha, feathers and patu represent the battle.

The lower mountain is Pirongia and the one in the background is Kakepuku.

The small stream from Pirongia is the connection from Kawhia.

The rainbow represents Uenuku and our guardian of the lake.

The colours: The mighty rainbow colours are of joy and love. White is the spirit. The blue is of healing. The lighter blue is the Patupaiarehe (fairies). The bronze is the brown of Papatuanuku (Mother Earth).

Pirongia is the ancient ones of kohatu.

Kakepuku, Tumatuaenga who guards us all freely, for we are his children.

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Iwi Management Plan

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1 INTRODUCTION

In the late 18th century a major battle was fought between the Waikato-Maniapoto tribes of the Tainui Waka Tribal region, and tribes from throughout the southern, western, and eastern regions of the North Island within and around the area now known as Lake Ngaroto and along slopes of the Te Mangeo hills overlooking the lake. Map 1 provides a location map showing the Hingakaka Battle area near Lake Ngaroto, approximately 5 kilometres north of Te Awamutu

Most of the activity associated with the Hingakaka Battle took place within the area identified on Map 1, although there were some skirmishes that occurred on the fringes. The general oval shape reflects the fact that warring tribes came to the site from either direction. Nga Iwi Toopu O Waipa have chosen to show the general area of interest, as it is not possible to accurately identify the location of all potential sites of significance.

The battle of Hingakaka, as it is known, is recognised as one of the largest battles in the Tainui Waka region in which warriors used solely traditional weapons, and was hailed as a great victory for the Waikato-Maniapoto tribes of Tainui.

As a result of this battle, the area around Ngaroto has significant national, historical, customary, cultural and spiritual significance for, tangata whenua as kaitiaki of the region and, the descendants of the warriors that fell in the battle.

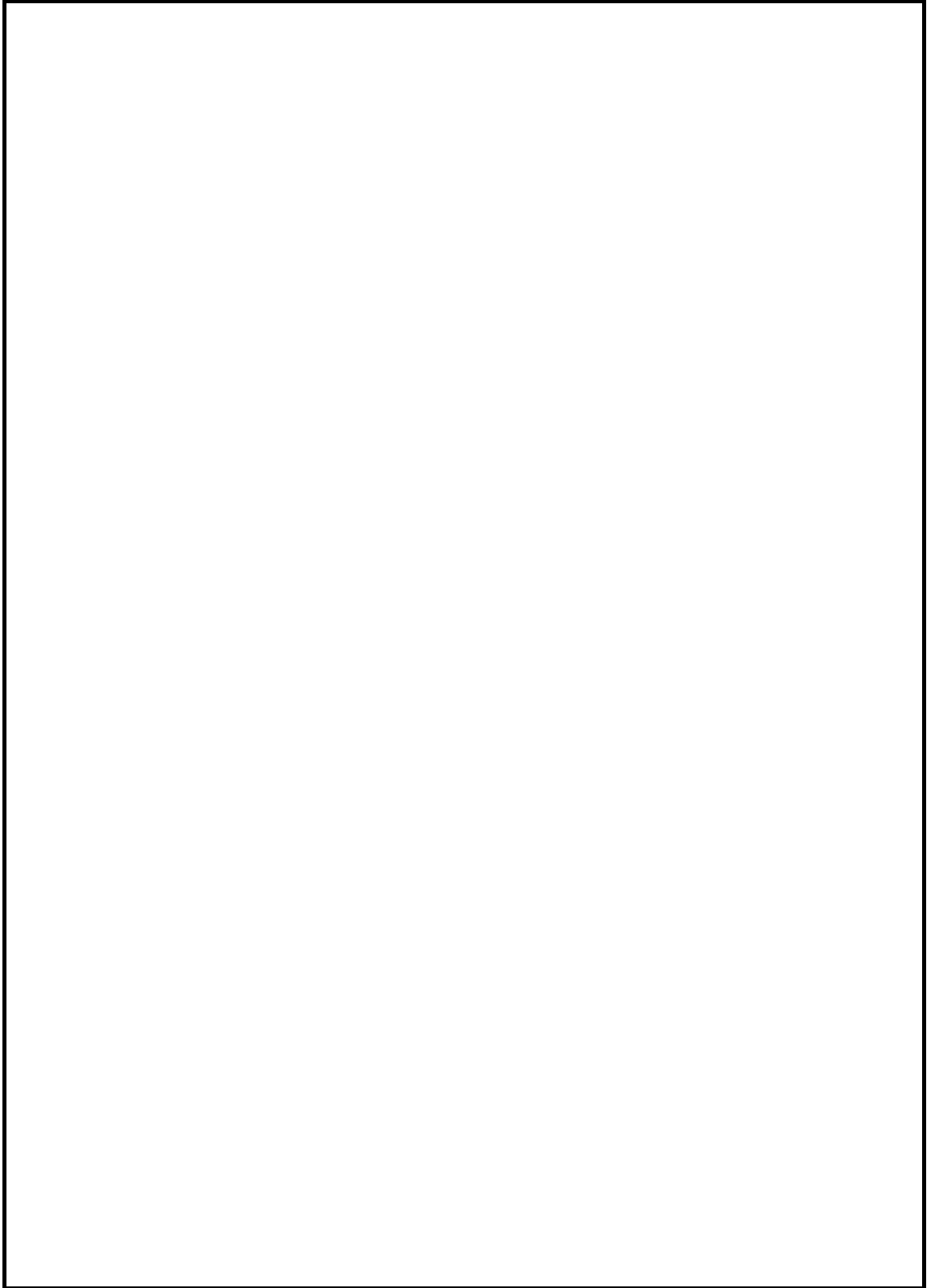
Tangata Whenua, Ahi Kaa, and Nga Iwi Toopu O Waipa as representative kaitiaki marae, hapū, and iwi of the region, wish to ensure that:

- appropriate recognition is given to the significance of the battle site and surrounding areas;
- the national historical, cultural, customary, traditional, and spiritual significance of the site is recognised and provided for in any use and/or future development of the area; and
- an Iwi Management Plan is prepared to identify the nature and extent of protection, mitigation, and use of natural resources in the area.

Accordingly this document:

- Provides a brief description of the Hingakaka Battle and the area in which it occurred;
- Provides an outline as to the nature of this Iwi Management Plan;
- Outlines the statutory context for the Iwi Management Plan;
- Provides a description of the Ngaroto area as it exists today;

- Identifies the sites of significance within the Hingakaka Battle area;
- Outlines the responsibilities of ahi kaa, tangata whenua, and Nga Iwi Toopu O Waipa as the collective representatives of Kaitiaki for the area;
- Defines the objectives of this Iwi Management Plan in relation to the Hingakaka Battle area;
- Outlines the policies for management of the Hingakaka Battle area;
- Outlines the methods for implementing the objectives and policies for management of the Hingakaka Battle area; and
- Describes the outcomes sought to be achieved by this Iwi Management Plan.



Map 1: Hingakaka Battle Area

2 HISTORICAL CONTEXT

2.1 A CASE FOR TANGATA WHENUA STATUS

The area of Ngaroto is steeped in ancient traditional history, being one of the more significant settlement regions following the migration of ancient Maori inland from the Kāwhia shorelines circa 1400-1500.

The region was settled by various tribes and hapu over the next two to three hundred year settlement period. At the time of the battle the Apakura, Hikairo, and Puhiawe tribes were the principle resident iwi of the Ngaroto area. The dominance of that occupation remained until the departure of Hikairo to Kawhia in the 1820-21 period and the eventual departure of Apakura to the Taupo region as a consequence of the confiscation of their ancestral lands by colonial pakeha invasionary forces in 1864.

The late 1700-1800s period saw turmoil and warfare beset the Tainui tribes in the Waipa region and as a consequence of raid and counter raid between the tribal factions of Tainui, and inter-iwi conflicts with external tribes in the North Island; invasionary forces from throughout the North Island converged on the Te Awamutu area to engage in battle with the Waikato-Maniapoto tribes of Tainui. Thus the ground for the epic battle of Hingakaka was set.

2.2 THE BATTLE OF HINGAKAKA

The events of the battle are well documented in history books and will not be recounted here in full. However, a summary account is included to provide an historical background to the foundation of significance of the site today. Sources include, Pei Te Hurinui Jones, Kelly, Tainui, Dr Roberton, Te Awamutu Historical Society, Raureti Te Huia private manuscripts, Te Winitana Tupotahi private manuscripts, Wahanui Huatare, and the Otorohanga Minute Books.

Customary and historical sources record that the battle took place in the late 1700's, early 1800's period, according to varying accounts sometime between 1798 and 1808. A large invasionary force of tribes from throughout the middle and lower North Island converged on the Ngaroto region with the intention of conquering the Waikato-Maniapoto tribes of the region. Traditional history recounts the force as being some ten thousand strong, comprising toa (warriors) from tribes throughout the North Island, including, Ngati Toa from Kawhia.

2.3 A WAIKATO-MANIAPOTO DEFENCE STRATEGY

The events leading up to the battle included extensive preparatory defence work on the part of the Waikato-Maniapoto defenders including the establishment of an elaborate pre-warning defence system and a strategy for defence based on the Maniapoto "Te Kawau Maro" battle strategy. A strategy derived from the wedge-shaped formation of the "swoop of the Cormorant".

The intent of invasion by external forces was well known to the Waikato-Maniapoto tribes. This battle was the second of two such attempts at invasion by a combined force of tribes into the Waikato-Maniapoto tribal region.

As a result of the first attempt elaborate defence works were established extending from within the Maniapoto tribal domain in “Te Nehenehenui” (currently the King Country District) through to Taupiri, the heartland of the Waikato tribal stronghold.

A defence-line of “Pa pahu” (sentinel alarm pa) were established commencing from Mangatoatoa, and proceeding to Waiari, Ngaroto, Nukuhau, Maniapoto, and concluding at Taupiri, on the Waikato River.

At the first sign of occupation or invasion the “pahu” from each Pa would progressively sound until reaching Taupiri, upon which the tribes would assemble and proceed to Mangatoatoa to finalise battle strategies. This was the case with the Hingakaka battle.

The following extracts from Tupotahi and Waretini Tukorehu recount the events leading up to the Hingakaka battle, described above:

Ka tahi ka whiriwhiria hē tikanga e Waikato, e Maniapoto, e Huiao, e Ngati Apakura. Ara ka hanga ēnei pa a Mangatoatoa, Waiari, Ngaroto, Nukuhau, Maniapoto, hei upoko mo nga pa whawhai ki nga iwi o waho. Ka tahi ka hapainga ake a Waikato me Maniapoto katoa mai ki Mangatoatoa.

Ka rokohanga e teteahi ope I ahu mai I Kāwhia

Ka noho Waikato me Maniapoto ka hanga te pa ko Mangatoatoa, ka oti. Ka whakatakotoria hē tikanga e aua iwi. Ara, I penei ta ratou whakaritenga, me hanga hē pahu ki ia pa, ki ia pa, tae noa ki Taupiri, mo te huaki o te ope o runga nei. Ma nga pahu e whakaatu. No te otinga o ēnei tikanga ka hoki Waikato.....

Ka roa e noho ana ka puta mai teteahi ope nui whakaharahara no te taha ki te hauāuru, no kāwhia, no Taranaki, no Whanganui, me teteahi atu iwi. Hē mano tini taua ope. Ka ahu mai na Mokau, ka haere mai I te takiwa o Ngati Maniapoto me te hui mai hoki o Maniapoto ki Mangatoatoa.

I te taenga mai o te rongō ka patua nga pahu, ka rongō Waiari, ka tangi ta reira pahu ka rongō Ngaroto, ka tangi to reira ka rongō a Nukuhau, ka patua to reira ka rongō Maniapoto, ka patua to reira ka rongō Taupiri me Waikato katoa.

Ka hapainga mai Waikato ka tae mai ki Te Mangeo I Ngaroto. Ka puta taua ope ka maro tonu te haere o taua ope ka tika na Te Awamutu hē whai I Waikato. Ka rongō a Ngati Te Kanawa me Ngati Maniapoto kua pahemo te ope.

Ka whaia atu I muri ka tae atu kia Waikato I Te Mangeo. Ka puta atu taua ope kātahi ka whawhai ki te Mangeo. Ka hinga taua ope ia Waikato me Ngati Maniapoto. Hē mano ki te hinganga. Ko Hingakaka te ingoa o taua parekura.

By the time the invasionary forces had entered the Ngaroto territory, their presence had already been signalled by the pahu (alarms) of the sentinel Pa and strategies for engagement had been laid out in and around the Te Mangeo hills adjacent to the Ngaroto lakes north of Te Awamutu.

The events of the battle are well documented by historians and will not be recounted here, however, the significance of the battle is here acknowledged by the identification of the extent of the various tribes from around the North Island who participated in the battle, including Ngati Toa, Te Ati Awa, Ngati Ruanui, Whanganui, Te Arawa, Ngati Raukawa, Te Urewera, Tuhoe, Kahungunu, and Ngati Porou, all of whom had some “take” to settle with either Waikato or Ngati Maniapoto.

The consequence to this battle was to have its sequel in the events of the “Amio Whenua” patu tangata expedition by Peehi Tukorehu of Ngati Paretekawa, Ngati Tipa, Waikato, and Ngati Whatua in 1821-22. However, that is another story again. No reira kati mo tenei, tena koutou. ka huri.

2.4 THE NGAROTO AREA TODAY

Since the time of European settlement in the Ngaroto area, land has been progressively cleared and converted to pasture for agricultural purposes. Presently, the area is primarily used for rural and farming purposes.

In recent times, there has been increasing interest from landowners in land development and subdivision. This is of concern to Nga Iwi Toopu O Waipa because of the potential for such development to have an adverse effect on the historical, archaeological, cultural and spiritual values of the Hingakaka Battle area.

The location of the Hingakaka Battle area has been determined from an assessment of the modern topography of the Ngaroto area as well as excerpts on the subject from various books such as Tainui which states:

“...Te Mangeo, a place on the ridge about a mile to the south-west of Ngaroto railway station.” (p.291)

“The site of this great engagement is on the wide ridge immediately to the west of the Ngaroto railway station. The road from Ngaroto to Paterangi and Te Rore passes through the battle field.” (p. 294).

3 STATUTORY CONTEXT

There are two pieces of legislation in New Zealand which have particular relevance to the management of historical, archaeological, cultural and spiritual sites of significance to Maori.

These are the Resource Management Act 1991 (RMA) and the Historic Places Act 1993. Outlined below is a summary of the provisions in those two statutes of particular relevance to this Iwi Management Plan (along with associated statutory documents).

3.1 THE RESOURCE MANAGEMENT ACT 1991

Part II of the RMA requires various matters to be recognised and provided for, taken into account, or had particular regard too. Some of these are relevant to the subject matter of this Iwi Management Plan as outlined below.

Section 6(e) of the RMA states that:

“the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga”

must be recognised and provided for, as a matter of national importance, by people exercising powers and functions under the RMA in managing the use, development and protection of natural and physical resources.

Section 6(f) of the RMA states that the protection of historic heritage from inappropriate subdivision, use and development is a matter that must also be recognised and provided for as a matter of national importance.

Section 7(a) of the RMA requires that particular regard must be had to Kaitiakitanga by those people exercising those same powers while Section 8 of the RMA requires that the principles of the Treaty of Waitangi shall be taken into account.

In addition, section 61(2A), 66(2A) and 74(2A) require that when preparing or changing a regional policy statement, regional plan or district plan, the relevant district or regional council must:

“take into account any relevant planning document recognised by an iwi authority, and lodged with the authority, to the extent that its content has a bearing on resource management issues of the region (or district).”

This iwi management plan is recognised by Nga Iwi Toopu o Waipa; as the environmental Iwi authority within the Waipa District Council region; with acknowledgements from the various Iwi authorities having interests in the area namely, Maniapoto Maori Trust Board,

Raukawa Trust Board, Waikato Tainui iwi authority and Te Runanga nui o Ngati Hikairo, and on that basis, it is anticipated that Environment Waikato and Waipa District Council will:

- take the objectives, policies and methods outlined in this document into account when changing the relevant statutory documents within their jurisdiction, in order to reflect the matters of importance to the tangata whenua as ahi kaa and kaitiaki of the Ngaroto-Hingakaka area and/or those with historical links to the Hingakaka battle site; and
- ensure that the provisions of this document are taken into account when landuse and resource consent applications are assessed and determined for the use and development of the natural and physical resources of the Hingakaka and Ngaroto area.

3.2 WAIKATO REGIONAL POLICY STATEMENT

The Waikato Regional Policy Statement, in Section 2, outlines Objectives and Policies relating to the Treaty of Waitangi and Matters of Significance to Maori. These are:

Objective – Treaty of Waitangi.

Mutual understanding between tangata whenua and local authorities on the application of the principles of the Treaty of Waitangi under the RMA.

Policy 1 – Principles of the Treaty of Waitangi.

Develop a mutual understanding of the principles of the Treaty of Waitangi between local authorities and tangata whenua, and promote these principles in the management of the Region's natural and physical resources.

Policy 2 – Consultation and Participation.

Active participation of tangata whenua in the development of resource management policies and plans, and the resource consent process will be encouraged.

Objective – Tangata Whenua Relationship with Natural and Physical Resources.

The relationship which tangata whenua have with natural and physical resources recognised.

Policy 1 – Maori Culture and Tradition.

Ensure that the relationship tangata whenua have with their ancestral lands, water, sites, waahi tapu and other taonga is recognised and provided for in resource management decision making.

Policy 2 – Promote and Provide for Kaitiakitanga

Have particular regard to the role tangata whenua have as kaitiaki and provide for practical expression of kaitiakitanga.

This Management Plan is consistent with these objectives and policies and will assist Environment Waikato in achieving them.

3.3 WAIKATO PROPOSED REGIONAL PLAN

The Waikato Proposed Regional Plan provides the following objectives and policies relating to the tangata whenua relationship with natural and physical resources.

Objectives

- a) *Uncertainty for all parties regarding the relationship between tangata whenua and resources for which they are Kaitiaki minimised*
- b) *Tangata whenua able to give effect to Kaitiaki*

Policy 1 – Processes for Defining Relationship

Define the processes to determine the relationship of tangata whenua and natural and physical resources for which they are Kaitiaki

Policy 2 – Increase Awareness

Promote methods that will increase community awareness of the relationship between tangata whenua and the natural and physical resources for which they are Kaitiaki.

This Management Plan is consistent with these objectives and policies and will assist Environment Waikato in achieving them.

3.4 WAIPA DISTRICT PLAN

The Waipa District Plan contains the following relevant rural policies.

RU41

To ensure that Maori Conservation ethics and issues are taken into account in the management of rural areas.

RU42

To protect assets of cultural significance to Maori.

RU43

To consult with Iwi on issues of cultural significance including Kaitiakitanga and waahi tapu.

The Waipa District Plan also has a relevant objective and policy regarding Heritage Protection as follows.

Objective HG3

To ensure that the most appropriate and sensitive consultation process is established with Iwi Authorities and the tangata whenua.

Policy HG2

To respect the sensitivity of Iwi in identifying the location of places which are waahi tapu or have some aspect of taonga associated with them.

This Iwi Management Plan is consistent with the above objectives and policies in the Waipa District Plan. The objectives, policies and methods outlined in this document will assist the Waipa District Council in achieving their objectives and implementing their policies.

3.5 HISTORIC PLACES ACT 1993

The Historic Places Act 1993 provides for the protection of historic places and archaeological sites in New Zealand.

The definition of an archaeological site in the Act is:

“Any place in New Zealand that–

(a) Either

(i) Was associated with human activity that occurred before 1900; or

(ii) Is the site of the wreck of any vessel where that wreck occurred before 1900; and

(b) Is or may be able through investigation by archaeological methods to provide evidence relating to the history of New Zealand.”

Section 10 of the Act makes it unlawful for anyone to destroy, damage or modify an archaeological site (whether recorded or not) without the approval of the Historic Places Trust.

Sections 5 of the Historic Places Act allows the Historic Places Trust to give notice of a requirement to a territorial authority for a heritage order to protect an historic place or waahi tapu while Section 6 of the Act allows the Trust to negotiate the execution of a heritage covenant with a land owner, lessee or licensee for the protection, conservation or maintenance of an historic place or waahi tapu.

4 IWI MANAGEMENT PLANS

Iwi Management Plans are usually developed for one of two purposes (MfE, 2000):

1. To outline the views of an iwi towards the management of the environment in their rohe as a whole; or
2. To outline the cultural and customary views and aspirations of kaitiaki iwi, hapū, whanau, or ahi kaa towards the management of a particular aspect of the environment. For example, a particular area of cultural significance.

This iwi management plan identifies and outlines the views and aspirations of tangata whenua, as ahi kaa, and kaitiaki, regarding the management of the Hingakaka Battle area in the Ngaroto area, north of Te Awamutu.

It is anticipated by tangata whenua and the Nga Iwi Toopu O Waipa forum that planning documents prepared under the Resource Management Act 1991 by local regulatory authorities will be updated following the release of this document, to better reflect their views and aspirations in relation to the Hingakaka Battle area.

5 KAITIAKI RESPONSIBILITY FOR MANAGEMENT

Tangata whenua, ahi ka, hapū, and iwi in the Ngaroto-Hingakaka region hold kaitiaki status over the Hingakaka and surrounding regions.

Kaitiaki in terms of Nga Iwi Toopu o Waipa vests in those iwi, hapu, and whanau having ancestral customary association with, and as, ahi kaa and Kaitiaki over the area on a continuous customary basis. The following hapu and/or Kaitiaki are acknowledged:

- Ngati Apakura
- Ngati Hikairo
- Ngati Ngutu
- Ngati Paretekawa
- Panehakua
- Ngati Puhiaue
- Patu Koko
- Ngati Mahanga

The aim of kaitiaki in the Ngaroto-Hingakaka region is:

- to protect the mauri (or life force) of the environment;
- to protect the cultural significance of the region around and over the Hingakaka battle area including surrounding areas of customary and traditional significance;
- to ensure that customary and traditional resources in the region are held safe for future generations, in a state which is as good as, or better than the current state; and
- To ensure that natural and physical resources in the area are protected, mitigated, and/or used in a manner that ensures sustainable retention of the wairua and mauri of the resource.

As kaitiaki of the Ngaroto-Hingakaka area, tangata whenua, ahi kaa, hapū and iwi of Nga Iwi Toopu O Waipa accepts responsibility for the protection of the Hingakaka Battle area to ensure that customary, cultural, and spiritual significance are preserved for future generations.

6 OBJECTIVES OF THIS IWI MANAGEMENT PLAN

The objectives of this Iwi Management Plan are:

- To protect the Hingakaka Battle area from inappropriate subdivision, use and development.
- To protect taonga and customary and traditional resources in and around the Ngaroto-Hingakaka area and surrounding environment from inappropriate use.
- To recognise the historical, archaeological, cultural and spiritual values associated with the Hingakaka battle area.
- To ensure the historical, customary and traditional, cultural and spiritual, values associated with the Hingakaka Battle area are recognised and provided for, in any development in and/or around the area.

7 POLICIES FOR MANAGEMENT OF THE HINGAKAKA BATTLE AREA

This section outlines policies for achieving the objectives outlined in above.

7.1 GENERAL

- To ensure that management agencies and regulatory authorities with jurisdiction over the Hingakaka Battle area provide for the involvement of relevant tangata whenua and ahi kaa, in any decision relating to the management of natural and physical resources in that area.
- To ensure that consent applicants in the Hingakaka Battle area consult with Nga Iwi Toopu O Waipa, as representative forum of tangata whenua and ahi kaa regarding any activities requiring a resource consent in the region.
- To ensure that all applications and proposals for modifications of a significant nature in the Hingakaka Battle area consult with Nga Iwi Toopu O Waipa, as representative forum of tangata whenua and ahi kaa regarding the nature and extent of adverse effect on any historic, archaeological, customary, traditional, cultural or spiritual impact of the proposal.
- To ensure that applicants for subdivision, land use or resource consent seeking to develop land in the Hingakaka Battle area undertake a cultural archaeological survey, or any other investigatory survey, of the application area to determine the location and extent of any historic, archaeological, customary, traditional, cultural or spiritual sites of significance associated with the Hingakaka Battle area.

7.2 SUBDIVISION

- To engage with Waipa District Council to utilise reserve contributions from developers to set aside as reserves, areas of land in which significant historical, archaeological, cultural or spiritual sites associated with the Hingakaka Battle area are present.
- To engage with Waipa District Council to utilise financial contributions from developments in the Hingakaka Battle area to memorialise the significance of the Hingakaka Battle in an accessible reserve area in the vicinity of the battle site.

7.3 LAND DISTURBANCE

- To ensure activities involving land disturbance do not have an adverse effect on historical, archaeological, customary, traditional, cultural or spiritual sites in the Hingakaka Battle area.

8 IMPLEMENTATION METHODS

Outlined below are the implementation methods designed to ensure that the objectives and policies of this Iwi Management Plan are achieved.

8.1 APPLICATIONS FOR LANDUSE, RESOURCE OR SUBDIVISION CONSENTS

1. Any applicant for landuse, resource or subdivision consent for an activity that will or could occur within the Hingakaka Battle Area identified on Map 1 shall consult with Nga Iwi Toopu O Waipa regarding the proposed activity.
2. Nga Iwi Toopu O Waipa will seek that any landuse, resource or subdivision consent granted for activities within the Hingakaka Battle Area on Map 1 contains the following consent condition:
 - a. *In the event that any archaeological remains or taonga are discovered, the works shall cease immediately and Nga Iwi Toopu O Waipa shall be notified immediately.*
 - b. *The New Zealand Historic Places Trust and the Waipa District Council shall be contacted also. Works may only recommence with the written approval of the Waipa District Council after considering*
 1. *Tangata Whenua and ahi kaa, interests; and*
 2. *Nga Iwi Toopu o Waipa interests.*
3. A cultural archaeological assessment shall be undertaken in the area of the “find”, including any other archaeological assessment by a suitably qualified archaeologist at the applicant’s expense. A representative of ahi kaa and/or Nga Iwi Toopu O Waipa may be present at all times during this assessment.
4. If, as a result of the archaeological assessment undertaken, an archaeological site, artefact(s) or remains are found. the following actions must be taken:
 - The consent applicant must notify the New Zealand Historic Places Trust, Nga Iwi Toopu O Waipa and Waipa District Council.
 - In the event that human remains are found, the consent applicant must also notify the New Zealand Police.
5. In addition to the above, Nga Iwi Toopu O Waipa will consider pursuing one or more of the following options. The option(s) chosen will be dependent on the circumstances and purpose of the consent application and the significance of the site(s), artefact(s) or remains found.

- The artefacts or remains found may be removed in accordance with any legal requirements of the Historic Places Act, and appropriate Maori protocol (facilitated by Nga Iwi Toopu O Waipa).
- Any archaeological artefacts discovered and removed will be held in trust by Nga Iwi Toopu O Waipa on behalf of ahi kaa Kaitiaki and tangata whenua until final ownership has been determined in accordance with the provisions of the Antiquities Act.
- If a resource or landuse consent is granted allowing land disturbance activities or earthworks, Nga Iwi Toopu O Waipa will seek from Council the right to have a Kaitiaki representative present at the work site during those land disturbance activities or earth works associated with the proposed development.
- Nga Iwi Toopu O Waipa may; at its sole discretion; ask the Historic Places Trust to seek a Heritage Order or Heritage Covenant over the site to protect the site in accordance with the Historic Places Act 1993 as detailed in Section 3.5 of this document.
- If the development is a subdivision, Nga Iwi Toopu O Waipa may encourage Waipa District Council and the consent applicant to set aside the area as part of a reserve contribution for the development.
- If the development involves land disturbance having significant adverse effect on customary and traditional interests, Nga Iwi Toopu O Waipa may request Council to encourage the consent applicant to redesign the proposed activity to avoid any adverse effects on a site of significance.
- If development of any site is planned within the land area of the Hingakaka-Ngaroto Iwi Management Plan, Nga Iwi Toopu O Waipa wish to be consulted regarding the naming of any land, streets, roads or subdivisions.

9 SITES OF SIGNIFICANCE

There are nine recorded archaeological sites in the Hingakaka Battle area. These are shown on Waipa District Planning Map 10 in Appendix A and listed in Table 1 below.

Table 1: Recorded Archaeological Sites in the Hingakaka Battle Area

Waipa District Council Planning Map	NZMS 260 Map Sheet	Site Reference Number	Location	Description
10	S15	3	Ohaupo Road (SH3)	Pa
10	S15	4	Ngaroto Road	Battle Field (Hingakaka)
10	S15	5	Lake Ngaroto	Pa
10	S15	7	Lake Ngaroto	Island Pa (Ngaroto)
10	S15	8	Paterangi Road	Pa (Taurangamirumiru)
10	S15	9	Lake Ngaroto	Pa
10	S15	72	Lake Road	Pits/Pa
10	S15	76	Lake Ngaroto	Pa
10	S15	79	Paterangi Road	Pa/Pits

The archaeological records for these sites are shown in Appendix B.

In addition to these recorded sites, another four sites of significance within the Hingakaka Battle area have been identified by Nga Iwi Toopu O Waipa, and these are listed in Table 2 below, along with their approximate location.

Table 2: Additional Sites of Significance within the Hingakaka Battle Area identified by Nga Iwi Toopu O Waipa

NZMS 260 Map Sheet	Site Reference	Approximate Map Reference	Approximate Location	Description
S15	A	107595	Northwest of Lake Ngaroto	Burial site
S15	B	114594	North of Lake Ngaroto	Pa
S15	C	117542	Near sewage pond	Battle Site
S15	D	130550	Railway south of Ngaroto Road	Battle Site

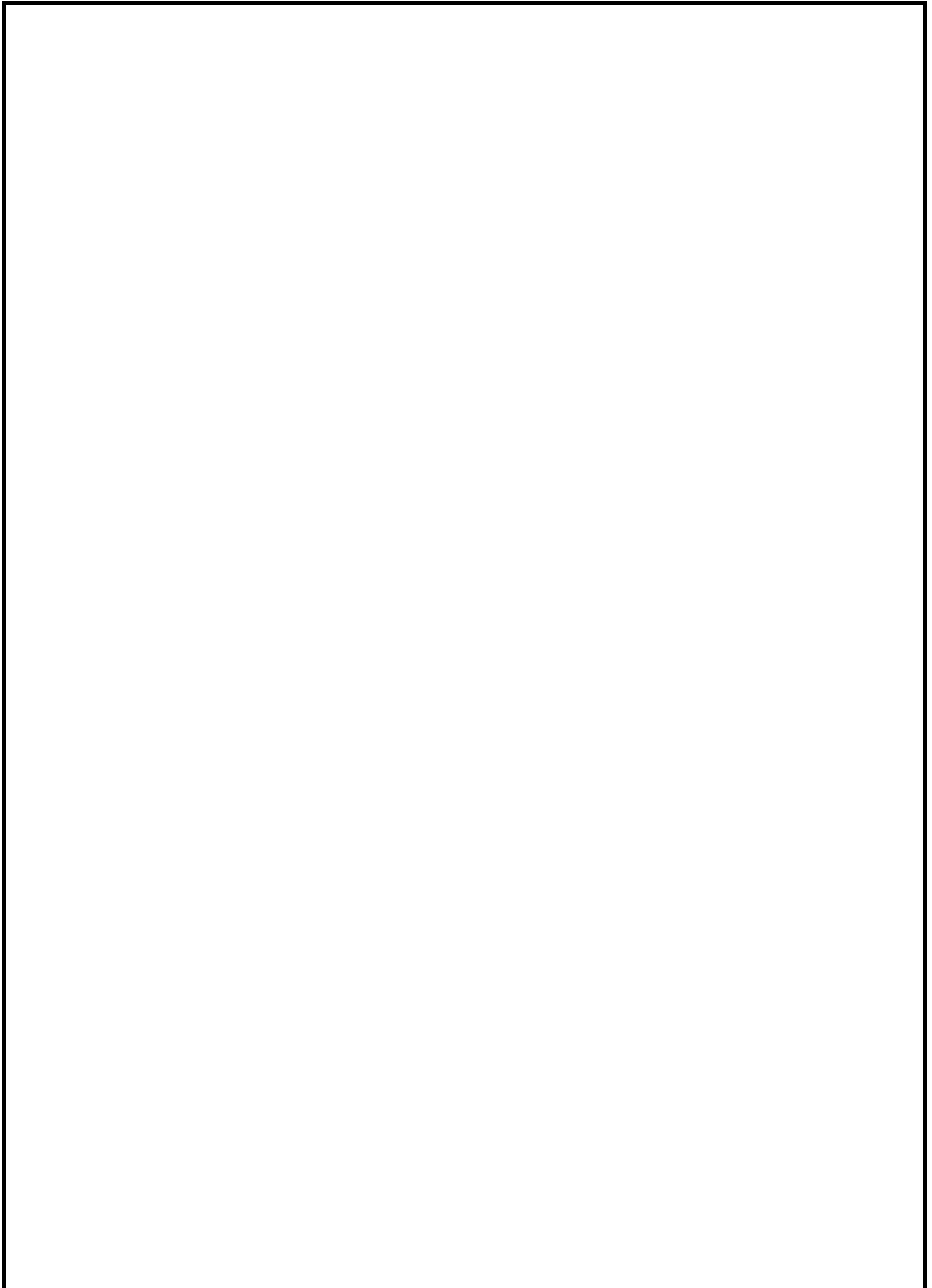
These sites are shown on Map 2.

There are other sites of significance to iwi within the Hingakaka Battle area that are not shown on Council's Planning Maps or identified in Table 2 above, because their location is uncertain. A cultural or archaeological assessment may be required as part of a resource consent application, to confirm the location and nature of the site and determine if it might be affected by a proposed activity.

All sites of significance (whether identified on a map or not) are significant to Nga Iwi Toopu O Waipa in some way. They are not ranked in order of significance.

In considering consent applications for activities within the Hingakaka Battle area, Nga Iwi Toopu O Waipa may define proposed areas for development along the following lines (for example):

- Areas that could be considered for being set aside in a reserve during any future development because they are the most important sites; or
- Areas that don't necessarily need to be set aside in reserves but should be protected from any disturbance; or
- Areas within which land disturbance or development is allowed but where care needs to be taken (e.g. tapu lifted, presence of artefacts or remains etc.) before any land disturbance or development proceeds; or
- Areas where archaeological information is unavailable and surveys need to be undertaken before any decisions about development can be made. (Perhaps as archaeological survey information becomes available, these areas can be reclassified into one of the categories above).



MAP 2: Other Sites of Significance within the Hingakaka Battle Area Identified by Nga Iwi Toopu O Waipa.

10 CONCLUSION – DESIRED OUTCOMES

Nga Iwi Toopu O Waipa and Ahi Kaa Ngati Apakura and Ngati Hikairo as representatives of Kaitiaki in their tribal area are involved in all decisions relating to their taonga. These parties will continue to have a consistent approach on advocating for the protection and recognition of the Hingakaka Battle area.

The Hingakaka Battle area is recognised by management agencies, regulatory authorities, local residents and visitors as a site of significant historical, cultural and spiritual importance.

The most significant areas of the Hingakaka Battle area are returned to customary ownership (if they are in Waipa District Council or DoC ownership), or in public ownership and/or respectfully memorialised and maintained in perpetual protection.

Significant historical, archaeological, cultural or spiritual sites in the wider Hingakaka Battle area are protected from inappropriate use, development and subdivision.

Territorial authorities and other agencies shall provide for Nga Iwi Toopu O Waipa to be able to exercise their commitment to meeting their responsibilities as Kaitiaki in full.

GLOSSARY

Ahi Kaa:	(Homefires) Traditional ritual to demonstrate the occupation of an area by a particular hapu and the status of that hapu as mana whenua for that area.
Amio whenua:	Wander, or circle around the land.
Hapu:	Sub tribe.
Hingakaka:	Fallen parrot.
Huri:	Turn around.
Iwi:	Tribe.
Ka:	(Action begins) let us (Inclusive pronoun) common verb particle for narrative.
Kati:	Enough said, stop it, leave.
Koutou:	You (plural)
Mangapiko:	Stream bend. Manga is the name of the taniwha.
Mauri:	Life force based on traditional Maori concepts of birth, life, death and the link between the mauri (life force) of all living things to that of land.
Mo:	For, about.
Nga:	The (plural)
Nga Iwi Toopu o Waipa:	Consultation Iwi group
Ngaroto:	The lake.
Ngarotoiti:	The small lake.
No:	Of, belonging to.
Pa:	Stockade, village, fortified village.
Pahu:	Wooden gong.
Paterangi:	The stockade, fort, village of Sky Father.

Patu:	Weapon.
Piriongia:	Bad odour.
Reira:	There, then, already mentioned.
Rotomanuka:	Lake, teatree.
Rotopotaka:	Lake night drop, spinning top.
Ruatuna:	Two eels
Tainui:	Big tide.
Tangata:	Person (male or female) (Plural taangata) people, humankind, participants.
Tangata whenua:	Local people, native, people of the land.
Te Awamutu:	The river end.
Te Kawau maro:	Battle strategy, the wedge shaped formation of ‘the swoop of the cormorant.’
Te Mangeo:	The itch, irritating, stinging.
Tena:	That (near you)
Tenei:	This
Te rore:	The snore.
Tikanga:	(Maori cultural concepts), protocols.
Waahi tapu:	Cemetery, reserved ground, sacred ground.
Waipa:	Water, stockade, village.
Wairua:	Spirit, soul.
Waitangi:	Water cry.
Whakaaro	Thought.

Terms defined in the Resource Management Act are as follows:

Iwi authority: The authority which represents an iwi and which is recognised by that iwi as having authority to do so.

Kaitiakitanga: The exercise of guardianship by the tangata whenua of an area in accordance with tikanga Maori in relation to natural and physical resources; and includes the ethic of stewardship.

Mana whenua: Customary authority exercised by an iwi or hapu in an identified area.

Tangata whenua: In relation to a particular area, means the iwi, or hapu, that holds mana whenua over that area.

Tikanga Maori: Maori customary values and practices.

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APPENDIX A

WAIPA DISTRICT PLANNING MAP 10

APPENDIX B

ARCHAEOLOGICAL RECORDS
