Kernott Road Maori Gardens











The gardens have been preserved because of the use of the land as pasture, intense horticultural use of the land would have destroyed the garden features.

The landscape is significant as an area that represents Pre-European Maori gardening technology and a yearly cycle of life. The gardens are directly associated with the Waikato's historic reputation as a rich productive agricultural area, "a food basket." (Alexy Simmons, Archaeological Landscape Sites – Maori Gardens June 2003)

The land was part of a subdivision and the gardens were registered by the Perry Family.









Puke-i-aahua Pa is a landmark site.

The pa is of cultural significance to Tainui and directly linked to Turangawaewae Marae and Kiingitanga. The history and naming of Ngaaruawaahia ("Wahia nga rua" open the food pits) and the Hakarimata Ranges (feast of uncooked delicacies) was given to the range to the west of the river. Both places are rooted in the history of Puke-i-aahua.

(See the story of Ngaere and Heke-i-te-rangi) (Comments from Puke-i-aahua Conservation Plan Alexy

Simmons)













Palisade construction

HERITAGE

I agus rai o ince for per teconferendora a Pales-Institut. I hangels or scientassenass his whoma ture asino ree sele ritergs to open pro treitin. He tigas realize he pine recisio, he meruka, he contain on I patheres it to algority of its way-nurse Taxon.

Phi i or timptings the roa til in whaterwaven i benefitets of spa forwis modings such know.

- I To make cooking
- To liamenge or or realists: K tare would make
 To liamenage or or whatajano
 To whatamatange or as whatajano
 To whatamatange or as whatajano

- 5. Ye wholestoke to on mean to years the o regan peer
- 6. To wholestough o to pou whalant.

Ko establi o rigua posi bisa velodarbanglo be signisis sinole kai rungo aku, ku asaabi asa a ngaa pese kut włuksirongie te timera fames.

No servel province same wholesto i matrix a to recope "To Wearse Wissessings Wholeston" need Weltern & memora some wholeson i ngo status are ngas take a ngas inco femal, wheels to be

I little of econol courts i posts a Walkaris the To Raile Foreign I terms I be talenge and o as Paskets, as. I

Kolini in irigos e igas peo whatero lai te tata o ta ara biso

Mgsa Hulngs Kati mensi weshi ka tuhong tic awa si

Weign id to see a Walessa.

He ranguists nee Naport Marte-2000.

No Helm-Lite-rangi He remelving ross History and what

No To Huro-o-co-rungi He camp you Nigory reason to Minister servings.

No Ngarre

He possible can be Keyn-but.

No To Keto-Int

He regalità o se pas i Pale i aglice tres te Napau o Ngum Tarantro post.

Na Tea-leoctary

He natures non Kängi Tapohiac esc ngsa ivi o Name Hobara

No King Temphine

Kois to Kringi Plasori tuerras, nero tema boldinga mail to Nigournamentos i To Burke Procese to tax (80)), his make may I turn howevery 'No. Ngamerwahia tooks Turangawawasi

Ke Hanhangs

He tropore too Ngast Mahanga sa, koa se manus a Tiss-kontoku

No Turni-ina-pon-

His temporary one Pagesti Temp-to-poor so, kolo to immus o Wid-ren

Non Nigoral Wai nave, he turns nee Turns transmir reses to Transmiring Pagesti

Poly-isohos po way a faraffed Haan sessioners. A key component of the fundicatorie is the paleate ferce. The paleate at Pala-i-aplics is based on cractational design and anethoris. The personant is made from pine, namely, and sprara wood with analitismal

During the process of manufacture and installation, increasingly were performed as persons intervals.

- t Ridling of the con-
- 2 Salocating of the one to the work area.
- 1 Commencement of cerving
- 4. Completion of survey: S. Plaung of tife force beneatly consolered police.
- 7. Clarkowison correspond

Some poles support served heads while others have fully carved figures. As in assess times the careings and poles are named other key ancessors and various businesses releases to the one and corresponding obstate.

The poles and correlage are the work of "N-Whana Wissaurge Wilsham" based in the Wellero and working predominantly in the project carrier spice of the Terrisi people. These excites forms and designs were to senteness are through not the Walketz-King Country region in pre-fureness times prior to the Responsible.

At one seconds the path siving the paleads the exercise are corned as follows:

The Force in higaeneoustic where the Weige and

So Hardware shall

A leading chief from Nigael Murris perm

No Hote in rengl

Son of Naura and Historica-card.

A younger out of Ta Nace-inc.

No Te Same but

Ovel of Puber-exten Pay and the Nggas Tana-inu-pay.

No Tou-locatura

Accessor of King Superior and the Ngue Mehata people

Ke Kling! Tunwhise

The 2" Heavy King who restant she formous words "Kin Nigourneweakin tension Thursday and and a

Re-Hautange Avenue of Ngase Planengs and Reter of Ess-knotsing

Accordor of Nigari Tama-tay-pee and

Richer to Weiner

Sec of Terra-ins-peo and Tue-tootake (Ngori Heatings), and anosatur of

















Puke-i-aahua Pa

HERITAGE TRAILS

Kei ngaa hiitori o Tainui mo ngaa tau 1700, ko Puke-i-aahua te paa tawhito i Ngaaruawaahia. He hononga hoki toona ki te Kiingitanga. Koinei te waahi i tau te rangimaarie i waenganui i a Ngaati Maniapoto raaua ko Waikato.

Koia anake te paa i Ngaaruawaahia e mau ana i toona ake aahua tawhito. He nui ngaa maara kai me oona rua kei oona taha. Kei waenganui ko te paa.

Kua ngaro atu eetehi o ngaa waahi wheenei, kua keria raanei i ngaa tau ki muri. Koinei e kii ana me tiakina, ko Puke-i-aahua teetehi o aua waahi tawhito.

I te hokinga mai a Taawhiao i te Rohe Pootae i te tau 1881 ka puta mai tana whakataukii "Ko Ngaaruawaahia tooku Tuurangawaewae"

Koiraa te take i hokonga e Te Puea he whenua i te taha o te awa o Waikato i Ngaaruawaahia. Ka hangala te marae o Tuurangawaewae, ka whakaohooho ngaa tikanga o Tainui, aa, ka tuu a Tuurangawaewae he marae matua moo te Kiingitanga.



Administrative for The Viliger of Figures:



Puke-i-aahua was the principal paa in Ngaaruawaahia in the 17th Century. Puke-i-aahua is associated with hundreds of years of Tainui history in Ngaaruawaahia and linked directly to the Kiingitanga movement. It was at Puke-i-aahua that peace was made between Ngaati Maniapoto and Waikato.

Puke-i-aahua is the only paa site in Ngaaruawaahia that still contains archaeological features. This site was at the center of land covered with gardens and this paa can still be linked with adjacent Maaori borrow pits associated with Maaori gardens.

Ngaaruawaahia's other sites have mostly been destroyed or modified over the years. This makes Puke-i-aahua a rare heritage site.

When Tazwhiao returned from exile in the King Country in 1881 he uttered this whakataukii "Ko Ngaaruawaahia tooku tuurangawaewae" (Ngaaruawaahia is my place to stand) Based on this declaration, Princess Te Puea later acquired the land beside the Waikato River on which Turangawaewae marae is located. It is here that Princess Te Puea fostered Tainui culture and Tuurangawaewae marae became the principal seat for Kiingitanga.









Cultural History

HERITAGE TRAILS

Noo te mutunga o ngsa tau 1600 ka tau he maarena i waenganai i a Tsa kootara noo na kaawai rangatira o Tanta-ina-poo nasa ko Heka-toa-rangi te kootiro maataawan noo ngsa kaawai rangatira o Ngsati Maniapoto.

Ka whakarite si kis hutahi ngoo nasus iwi sa, noo te mutangs o ngsa whakaritengs me ngsa whakaonero ka tansas te ngsahau-Tuatahi naa Tsa-kaonara ii timata sii sa, ka mutahitahigin je Heke-Horangi.

Kazahi ka tau a Ngaere me soora kapa haka. He tino tohunga ia ki taua mshi, aa, ka mihano a Haka-ina-rangi.

I teera was ka huri ngas whakaaro a Heke-i-te-rangi, kasone he tanguta tuu atu i a Ngsere. I taus poo tonu ka tuleuna atu he kasnere ki a Ngsere kia tutaki i a ia. Ka minishingia e Ngsere i tuora kiri ki te kakara o te kohukohu sa, ka unxibi i toona wasno. I koonei ka pupuu te srohs i wasnganui i a rasus. Ka rere atu ki te psa i Puke-i-sahua.

Ka tino pouri te mutua a Heke-i-te-rangi, ka meatia ki tana tumaahine "haere he mutanga kee taau, he mutanga kee taaka!"

I puta mai te aawangawanga i waenganui o ngaa lwi i Puke-i-ashua, kiihai taua maanena i tautokongia e ta matua o Heloo-i-to-rangi.

Nas wai ras, ka whaarau mai a Heko-i-te-rangi i tana peepee tuttahi, aa, ka whakaarotia kia poowhiritia e toona matus me Ngasti Haniapoto kia tushonohono o raasa iwi.

Noo te taenga mai o te matua a Heke-i-te-rangi. Ka hiapakia te matua o Nguere i taa rasus mokopura, hou, ka masta "aansi te peepoo a Heke-i-te-rangi, he tama. Ka ingoatia e ia ko "Te Mura-o-te-rangi", no te mea kua tae koutou o Nguari Maniapato, kua whakahoonereka teenei ma o Wakato, sa, kua tau te rangimaarie i waangansi ia tauun"

Nea te harikos o Nguere ka karanga atu, "waahis ngsa rua" Kolnei ta takenga msi o tu ingoa o te taaone o Ngueruawaahis.

He nul rigsa kal mata i tilkina atu i ngsa hiwi kei muni o Ngsaruswsahia, sa, koiraa i ingostia asa hiwi ko Haakarimata.

In the late 1600's a wedding was arranged between "loa-kootsra, a son of the Chief of Ngsati Tama-inu-poo, and Helso-i-te-rangs the eldest claughter of the Chief of Ngsati Maniapoto.

A meeting was arranged between the two tribes and after the formalities and appetches were over, dances were held for entertainment. First came the team lied by Toa-Rootara. Holea-ter-rand watched to

Then Too-koocara's broather Nigaere and his team came to dance. Nigaere was an expert dancer and Hoke-i-to-rangi was filled with admiration.

From their on Heke-i-to-rangi could think of no one but Nigsere. That night she sent a ressage to Nigsere to meet her. Nigsere prepared by nabbing scenaed moss on his skin and putting on his dogskin closk. They fell in love and ran away cogether to the fortness at Pulse-Laubes.

Holes-i-to-range's father was very uppet and told her.' Go, you and I will die separate deaths".

The villagers at Puke-Leahea were unsure of the couple as the union had been against the wishes of the elders, but accepted them because of Nigarre's rank.

Tane passed and when Heise-i-te-rangi had her first child it was decided to invite her father and Ngsati Manispoto to try to unite the two tribes.

When Helsel-te-rargi's father arrived, Ngoere's father held up the newborn child and said, "Here is Helsel-te-rargi's budy, a son, I name him Te Mara-o-co-rang (the day of honour), because you, Ngoati Maniapoto, have honoured this day of Walkato, il know that peace has been laid between you and me."

On this happy occasion Niguere shouted "Whahis rigss rus" which means "Open the food pits". This is where the name of the sown of Nigueruswashia comes from.

There were mountains of food at the feast so the hilb behind Ngauruswashia became known as Haskarimata. (Haskari * feast and mata * preserved food).









Turangawaewae House









It is listed as a Historic Places Trust Category I property.



'kauhanganui', or Maaori parliament building and opened on the 18th March 1919. It faces the 'Octagon' which is a Crown reserve and the site of the monument to King Potatau, the first Maori King. The 'house' was to be a place where Maori could meet and speak with one united voice. Establishing Turangawaewae House in Ngaaruawaahia was a turning point for the Kiingitanga because it reclaimed Ngaaruawaahia as its stronghold. Over the years it has been used as a health clinic, Maori Land Court building between 1948-1963. Arts & Cultural Centre & District Museum, Turangawaewae Marae Committee and The Tainui Trust Board headquarters. It has recently been restored and is now functioning as the headquarters for the head of the Kiingitanga, Kiingi Tuheitia. (Comments taken from Turangawaewae House 90th Anniversary – 18 March 2009



Ngaa Huinga, where the two rivers meet. Today it is called "The Point"







The Waipa River begins from the springs and streams in Otorohanga and it meets the mighty Waikato River that flows down from the great mountains and Lake Taupo to the moana at Port Waikato. Ngaaruawaahia sits between the two rivers that meet at Ngaa Huinga, "The Point." To celebrate the birth of the son of Ngaere & Heke-i-te rangi and the peaceful outcome between Tainui and Ngaati Maniapoto, the people gave themselves over to feasting. There were large piles of forest foods in such abundance that they stretched from Puke-i-aahua to this junction "Ngaa Huinga" a distance of about a mile.



This area later became a significant Pa Site. Kiingi Taawhiao' wharenui was near his father Kiingi Potatau' tombstone.

In 1863 the British troops invaded the Waikato by land and river and this area became a strategic site. Today homes now sit on the British Redoubt and there is little evidence of the rifle pits that extended across the rise to the railway line.

The rivers were the main source of transportation for people and trade of supplies and goods.



Hakarimata Ranges







The Hakarimata Range is the backdrop of Ngaaruawaahia Township and it runs north along the west side of the Waikato River to Huntly.

Because the food consisted mainly of uncooked delicacies of forest foods, the name "hakari" (feast) and "mata" (raw) was bestowed on this mountain range.

The Hakarimata Range was returned to Waikato-Tainui as part of the Waikato Raupatu Settlement in 1995. They gifted it back to the nation and it is now administered by the Department of Conservation. If they should declare it surplus to requirement the range comes back to Waikato-Tainui for first right of refusal.







Te Taa Moko o Kiingi Taawhiao













(Matutaera Te Pukepuke Te Paue Te Karato Te-a-Pōtatau Tāwhiao), (May 1822 - 26 August 1894) was leader of the Waikato tribes. He was a member of the Ngaati Maahuta(tribe) of Waikato. He was simply a realist who recognized the futility of trying to fight the Colonial government. Over the next twenty years he travelled among his people reminding them that war always had its price and the price was always higher than expected. But he also predicted that the Maori people would find justice and restitution for the wrongs they had suffered. (Wikipedia encyclopedia)

A replica of his taamoko will be erected in Ngaaruawaahia in his honour. It is approximately 35 ton including the hinuera stone base and the height of the whole project is 5 metres.

