

BEFORE THE HEARING COMMISSIONER

**IN THE
MATTER OF**

**The Resource Management Act
1991 (the Act)**

AND

**IN THE
MATTER OF**

**Waikato District Council Proposed
District Plan:
Hearing 20-Sites and Areas of
Significance to Māori.**

**STATEMENT OF EVIDENCE OF CAROLYN ANNE MCALLEY FOR AND ON BEHALF OF
HERITAGE NEW ZEALAND POUHERE TAONGA**

13th July 2020

1. INTRODUCTION

- 1.1 My name is Carolyn Anne McAlley. I hold the qualification of a Bachelor of Planning degree (1993) from Auckland University. I have over 20 years planning experience in local and regional government, in consenting, implementation and policy based roles.
- 1.2 I have been employed by Heritage New Zealand Pouhere Taonga (HNZPT) since August 2012, where part of my role includes providing statutory planning advice in relation to proposals under the Resource Management Act, including District Plans, Plan Changes and Resource Consent proposals.
- 1.3 Although this evidence is not prepared for an Environment Court hearing I have read the Environment Court Code of Conduct for Expert Witnesses Practice Note 2014 and have complied with it when preparing this evidence. I confirm that the topics and opinions addressed in this statement are within my area of expertise. I have not omitted to consider materials or facts known to me that might alter or detract from the opinions that I have expressed.

2. SCOPE OF EVIDENCE

- 2.1 HNZPT is New Zealand's lead heritage agency and operates under the Heritage New Zealand Pouhere Taonga Act 2014 (HNZPTA). Included as the purpose of the HNZPTA is: *"To promote the identification, protection, preservation and conservation of the historical and cultural heritage of New Zealand."* HNZPT meets this purpose in a number of ways, including advocacy and active involvement in Resource Management Act 1991 (RMA) processes for heritage.
- 2.2 HNZPT made 20 submission points and 35 further submissions points in relation to the Māori Sites of Significance and Māori Areas of Significance as part of the proposed Waikato District Plan (the Plan).

3 LEGISLATIVE FRAMEWORK

- 3.1 The purpose of the RMA is to *"promote the sustainable management of natural and physical resources"*. Section 5 of the Act states:
"In this Act, sustainable management means managing the use, development and protection of natural and physical resources in a way, or at a rate which enables people and communities to provide for their social, economic, and cultural well being and for their health and safety."
- 3.2 Section 6 of the RMA requires *"all persons exercising functions and powers under it, in relation to managing the use, development and protection of natural and physical resources to recognize and provide for:*
"6 (e) the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga" and

“6 (f) The protection of historic heritage from inappropriate subdivision, use and development” (Historic heritage includes sites of significance to Māori and wāhi tapu)

as matters of National Importance.

3.3 In terms of Part 2 RMA matters, these matters are part of the environment. Therefore adverse effects must be avoided, remedied or mitigated (as required by section 5).

4. HNZPT SUBMISSION and FURTHER SUBMISSION POINTS

4.1 HNZPT made 20 submission points (559.19, 559.20, 559.21, 559.22, 559.23, 559.24, 559.25, 559.26, 559.27, 559.28, 559.29, 559.30, 559.31, 559.32, 559.34, 559.237, 559.238, 559.239, 559.240) related to Waikato District Council Proposed District Plan (the Plan).

4.2 HNZPT made 35 further submission points FS 1323.154, FS 1323.155, FS 1323.156, FS 1323.157, FS 1323.158, FS 1323.159, FS 1323.146, FS 1323.160, FS 1323.24, FS 1323.161, FS1323.162, FS1323.163, FS1323.164, FS1323.153, FS1323.152, FS1323.151, FS1323.165, FS1323.166, FS1323.167, FS1323.147, FS1323.25, FS1323.26, FS1323.20, FS1323.21, FS 1323.12, FS1323.23, FS1323.13, FS.1323.150, FS.1323.17, FS.1323.14, FS.1323.15, FS.1323.18, FS1323.19, FS1323.22, FS1323.16, related to the summary of submissions for the Plan.

4.3 With regard to submission and further points where I have not accepted, or accepted in part only, the assessment and recommendations of the reporting planner, my response is made in section 5 of the evidence.

5. HNZPT RESPONSE TO RECOMMENDATIONS OF THE PLANNERS REPORT

Rules

Restricted Discretionary activity Earthworks Rule for Sites and Areas of Significance to Māori

5.1 In relation to the following submission points: 559.19, 59.20, 559.22, 559.23, 559.24, 559.26, 559.28, 559.29, 559.30, 559.31, 559.32, 559.33, 559.21, 559.25, 559.27 HNZPT sought that the restricted discretionary activity rules related to earthworks for Sites and Areas of significance to Māori were retained and amended to include additional types of earthworks and additional assessment criteria as follows:

- (a) *Earthworks, ancillary earthworks and rural ancillary earthworks within a Māori area of significance as identified in Schedule 30.4 (Māori areas of Significance) and shown on the planning maps.*
- (b) *Councils discretion is restricted to the following matters:*
 - (i) *Nature, design, extent and location of activity in relation to the site;*
 - (ii) *Effects of the proposal on heritage and cultural values*
 - (iii) *The purpose and necessity for the works and any alternatives considered”*

- 5.2 I do not accept the reasoning of the reporting planner, at page 63, para161-163 for rejecting in part the proposed additions, in particular disregarding the need for the applicant to supply reasons for the proposed activity. The proposed amendments assist to offer improved guidance to the planner in their assessment regarding the impact on cultural values. They also ensure the applicant provides a thorough set of information and reasons for the proposed activity. The information has to be sufficient to enable the planner to understand if the proposed activity will have adverse effects on the values of this finite resource.
- 5.3 HNZPT welcomes the support for the inclusion ancillary/rural ancillary earthworks to this restricted discretionary rule as it continues to consider that all earthworks could impact on these significant sites. I note that FS1323.21 has also been accepted as it relates to the inclusion of ancillary/rural ancillary earthworks to these rules and further submission FS1323.12/13 that sought the retention of the consideration of location as part of the restricted discretionary assessment criteria.
- 5.4 I continue to seek that the restricted discretionary activity earthworks rule is retained and amended as per the original HNZPT submission.

(New) Discretionary Activity Earthworks Rule/ (New) Schedule for HNZPT Wāhi Tapu /Wāhi Tapu Areas/Mapping of Sites and Areas

5.5 The following discussion relates to:

- submission point 55.33, that sought a discretionary activity for earthworks within a HNZPT Wāhi Tapu/ Wāhi Tapu Area and to provide recognition for the full extent of these items in a schedule, while not included as part of the recommendations, has been rejected in the text at page 63, paras 165 and 166 and
- submission point 559.240, that sought a separate schedule for HNZPT Wāhi Tapu Sites and Areas and that they are fully mapped, has been rejected at page 32, para 112 and 113, and
- submission point 559.239, where HNZPT sought the extension of ss60 Māori Areas of Significance to align with the proposed (now confirmed) HNZPT Wāhi Tapu Area listing entitled Te Mana o Te Kīngitanga, listing #9986 (that includes the Kīngitanga reserve, surrounding parks and streets and Tūrangawaewae House and grounds), that has been rejected at pages 31 and 32, para 111 and
- further submissions FS1323.12 and FS1323.13, sought ground truthing for the sites and areas of significance to Māori.(Ground truthing was also raised in part in a number of other HNZPT further submissions FS1323.18, FS1323.14, FS1323.15, FS1323.16).

5.6 HNZPT sought a separate schedule for the HNZPT Wāhi Tapu Sites and Areas and the mapping of the full extent of those sites as a response to the method of partially mapping

the sites and areas of significance to Māori that HNZPT has considered inadequate for the level of recognition that these particular sites have already received. Contrary to the opinion of the reporting planner, it is not the intention of HNZPT that this is seen as elevating these sites over others, rather it is to acknowledge that these sites and their extents have already been ground truthed giving regard to cultural and archaeological values. Therefore I continue to seek that the HNZPT Wāhi Tapu Sites and Areas should be separately scheduled and fully mapped.

- 5.7 They have been listed with HNZPT as a result of submissions from Iwi and Hapu, who have actively supported the HNZPT listing process as a form of acknowledgement and recognition for these sites. I consider that there would be benefit gained through consistency of administration by aligning the mapped extents i.e. the Schedule and the HNZPT List. The s42A reporting planner for historic heritage chapter has recognized the benefits in the alignment of listings and schedules through recommending the setting of the Pōtatau monument and Kīngitanga reserve be extended to align with the recent revised HNZPT built heritage listing of the same site.
- 5.8 Submission point 559.239 HNZPT sought that the Wāhi Tapu Area for Te Mana o Te Kīngitanga, listing # 9986, be mapped to its full extent, consistent with the submission relating to the mapping of the other HNZPT Wāhi Tapu and Wāhi Tapu Areas. Given the multiple layers available within the Plan maps I find it difficult to accept one of the reasons for not mapping the full extent of this HNZPT Wāhi Tapu Area is that this process is too complex given the range of other elements identified in the same location. In relation to the other reason, because this site has already been recognized under other mechanisms, and an additional reference is not necessary, this gives little regard to the important cultural values captured as part of the listing that were requested by Iwi and Hapu. I continue to seek the full mapping of Wāhi Tapu Area Te Mana o Te Kīngitanga. The HNZPT listing report (including extent) is attached at Appendix 1 to this evidence.
- 5.9 A related matter in submission point 559.33 sought a discretionary activity status for earthworks on the HNZPT Wāhi Tapu and Wāhi Tapu Areas. This reflects the certainty of the integrity of these sites and their need to be retained in full to enable recognition of the site/areas and its history over time. The discretionary activity status enables a consideration of a wider range of matters. I continue to seek that the HNZPT Wāhi Tapu sites and Areas are mapped in full as per the HNZPT listing with an associated discretionary activity status for earthworks.
- 5.10 Further submission FS1323.12 sought ground truthing for the sites and areas of significance to Māori (discussed at para 44 onwards of the report), as HNZPT were aware that these had been mapped in the Plan as part of a desk top study. I continue to consider that the extent of such overlay items should be mapped as this provides improved certainty for Plan users. With regard to some of these sites and areas, mapping work has been undertaken in response to a range of submissions to the Plan (to which HNZPT was a further submitter) and this is discussed at pages 16-38 of the planners report. In response to submissions a number of mapping inconsistencies and errors have been recommended for amendment while some matters remained unresolved.

5.11 With regard to the remainder of the sites and areas, and a process into the future with regard to mapping, the reporting planner discusses this at para 44 advising *“it would be unreasonable to undertake ground truthing of these sites when development may never take place. If an applicant wanted to undertake earthworks and to modify or destroy a site of significance, that would be the time for detailed cataloguing and recording to take place and the applicant should make an application to Heritage New Zealand for an Authority to do so. That authority would assess that activity against archaeological and Maaori cultural values reports.”* It would be helpful if the reporting planner would be able to provide clarity around those future processes.

(New)Rule-Non-complying activity for the destruction of Sites and Areas of Significance to Māori and (New) schedule for HNZPT Wāhi Tapu Sites and Areas

5.12 Submission point 559.34 sought the inclusion of a non-complying activity status for the destruction of sites or areas of significance to Māori and Wāhi Tapu sites and areas. I continue to seek this activity status for the destruction of these sites as I believe this activity status best provides for the protection of this finite heritage resource. If a proposed activity does not meet the assessment criteria of the restricted discretionary activity it has to be assessed in an appropriate manner which would be that of a non-complying activity. This cascade provides a clear direction for staff in the administration of the Plan.

5.13 The reporting planner has advised that the non-complying approach is not required citing the instance at para 172 of parties working together at Rangiriri post the near destruction of this significant site. I would hope that the provisions of the Plan by the time of the decision would ensure that sites as significant as Rangiriri could not be destroyed and thereby avoid any need to make good the relationship of Māori with their significant sites because they would have been maintained by the Plan in the first instance. While the collaboration resulted in a worthy project, I am not sure that this interagency approach would be available to resolve all issues that may arise with these significant sites. The Plan should provide an efficient and effective approach for the consideration of works.

Advice note

5.14 In relation to submission points 559.237 and 559.238, HNZPT sought the inclusion of an advice note to inform Plan users that the Sites and Areas of significance to Māori are also archaeological sites and works on or in proximity to the sites and areas would require consultation with HNZPT. I support in part the recommendation (page 67) of the inclusion of this advice into the Plan.

5.15 However I consider given the concerns about mapping discussed elsewhere in this evidence, that additional clarity could be provided through a minor amendment to the advice note as in some instances activities on adjacent properties could be impacting on archaeological sites. I seek that the advice note is amended as follows:

"The Maaori Sites and Areas of Significance are also recorded archaeological sites and may also contain unrecorded archaeological sites. These sites are subject to the requirements of the Heritage New Zealand Pouhere Taonga Act 2014. Heritage New Zealand Pouhere Taonga must be contacted regarding development on or in proximity, **including on adjacent properties to these sites and the need to undertake an archaeological assessment to determine the need for an archaeological authority.** The Heritage New Zealand Pouhere Taonga Act 2014 protects both recorded and unrecorded archaeological sites."

6. CONCLUSIONS

- 6.1 The RMA requires that the protection of the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga as a matter of National Importance should be *recognised and provided for* as a Matter of National Importance (Section 6 (e) together with Historic Heritage (Section 6 (f)). As subdivision, use and development have the potential to significantly detract from Māori heritage and historic heritage, it is important that the Plan limit the potential for adverse effects to occur.
- 6.2 I seek that the amendments as sought by HNZPT in their submission points and further submission, as discussed in this evidence, be retained at the time of decision making.
- 6.3 I am able to answer any questions that you have relating to this statement.


Carolyn McAlley
For Heritage New Zealand Pouhere Taonga

Appendix 1

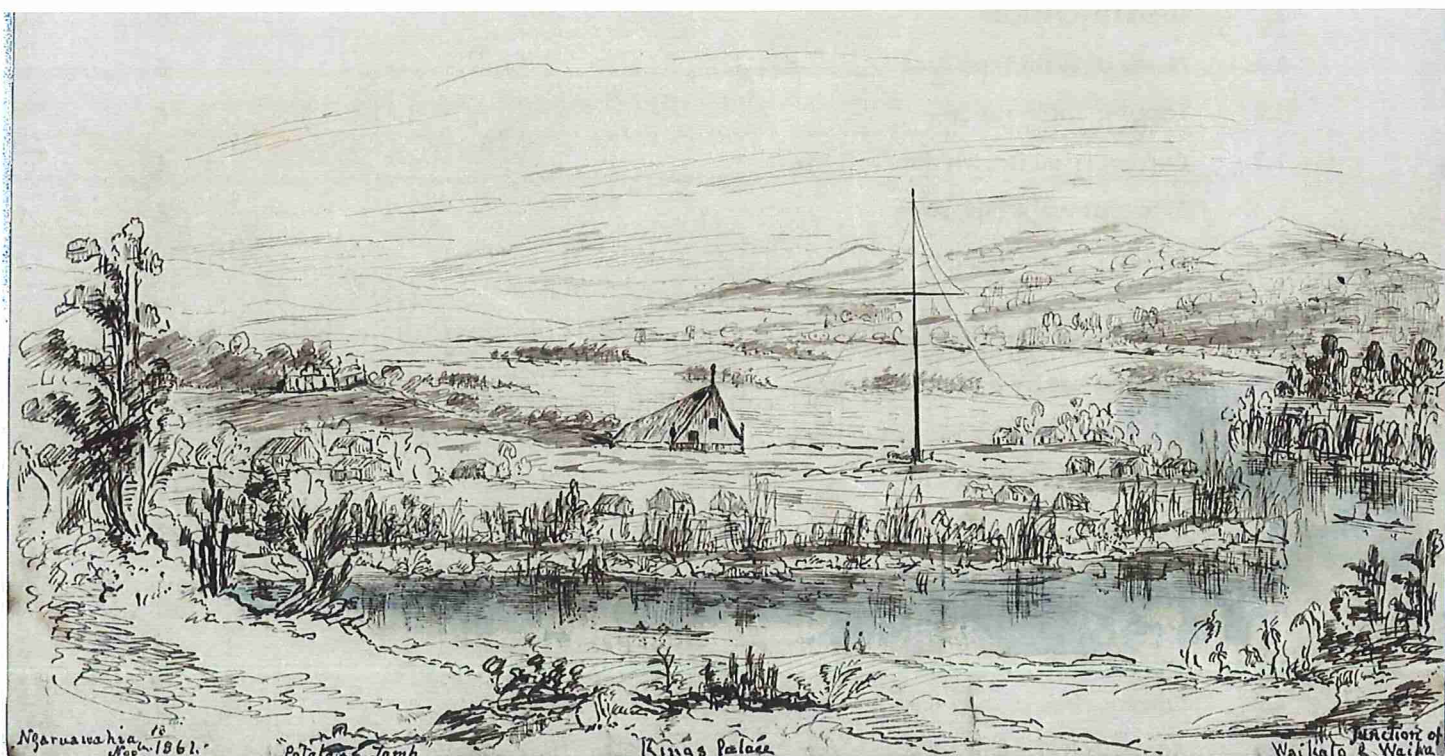
New Zealand Heritage List/Rārangi Kōrero-Report for a Wāhi Tapu Area

Te Mana o Te Kīngitanga Te Huinga o Nga Wai, Ngāruawāhia (List No9986)



HERITAGE NEW ZEALAND
POUHERE TAONGA

New Zealand Heritage List/Rārangi Kōrero – Report for a Wāhi Tapu Area Te Mana o Te Kīngitanga Te Huinga o Nga Wai, Ngāruawāhia (List No.9986)



Pōtatau Te Wherowhero's tomb, King's Palace, kāinga and the junction of the Waikato and Waipā Rivers, Ngāruawāhia.
November 1861.

Name of authors: Makere Rika Heke, Martin Jones
REPORT: Last amended 10 June 2019
Heritage New Zealand Pouhere Taonga

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BRIEF SUMMARY

Te Mana o Te Kīngitanga lies at the confluence of two great Tūpuna Awa and Mana Mauri, the Waipā and Waikato rivers in Ngāruawāhia, and is an area including places of burial, ritual and a Pou Rangatira, a place of gathering, significant to Waikato Tainui and the Kīngitanga.

The area is originally associated with Patupaiarehe tribes that made their home in the ranges that border the Tupuna Awa. These flashing currents were personified by stories of taniwha that patrolled its great extent. The rise to prominence of ancestral Maori and their desire to expand their territory into areas traditionally occupied by Patupaiarehe, initiated a pattern of retreat, whereby these early populations retreated into the misty ranges.

The area is most notably associated with the hakari (feast) celebrating the nuptials of Ngaere of Pare Waikato and Heke-i-te-rangi of Ngāti Maniapoto, from which Ngāruawāhia draws its name. Ngāruawāhia is also synonymous with the kāinga of Pukeiāhua, a kainga which served as nuptial precinct to Ngaere and Heke-i-te-rangi. Pukeiāhua also includes an urupā precinct where fallen warriors were buried after the Ngāpuhi incursions and musket raids in the 1820s.

Kīngi Potatau Te Wherowhero (?-1860) was born in the Waikato in the late 1700s, becoming a senior chief and warrior of Waikato.¹ In 1858, he was installed as the first leader of the Kīngitanga, which arose out of a desire to protect Māori land and authority. Kīngi Potatau Te Wherowhero wished to work cooperatively with the Government, but became increasingly estranged from the colonial Governor Sir George Grey.

Kīngi Potatau Te Wherowhero had two papakainga in Ngāruawāhia itself situated between Turangawaewae House and the River Point known to locals as Te Huinga – Pikiarero and Te Oika are the names of the two kainga Kīngi Potatau maintained. Remnant ancestral Maori occupation features within immediate proximity and associated with kainga include borrow pits, gardens, burials and tauranga waka. Te Huinga, Pikiarero, Oika and other complex features make up a cultural landscape that extends beyond the monument precinct.

Kīngi Potatau Te Wherowhero's tomb (which the monument pays homage to) lay a short distance to the south of buildings occupied by his son and successor, T Kīngi Tawhiao (?-1894).² Kīngi Tawhiao's reign coincided with the most turbulent years of Māori-Pākehā relations, including Waikatos Invasion and ensuing Land Wars (1863-4).³ After Ngāruawāhia was taken over and occupied by colonial forces, most signs of native industry and structures were removed to facilitate the creation of Newcastle Township.⁴ One structure that did survive the aftermath was Kīngi Potatau's Tomb.

¹ Oliver, Steven, 'Te Wherowhero, Potatau', from the Dictionary of New Zealand Biography. Te Ara – the Encyclopedia of New Zealand, updated 21-Aug-2013. URL:

<http://TeAra.govt.nz/en/biographies/1t88/te-wherehero-potatau>

² *Daily Southern Cross (DSC)*, 29 Apr 1862, p.4; Greaves, G.R., 'Sketch of Ngaruawahia', 1864, MAP Ra 148 [Plate 14], Part 1, National Library of Australia; Royal, Te Ahukaramu Charles, 'Waikato tribes – The King movement' Te Ara – the Encyclopedia of New Zealand, updated 22-Sep-12. URL

<http://TeAra.govt.nz/en/waikato-tribes/page-4>

³ Mahuta, R.T., 'Tawhiao, Tukaroto Matutaera Potatau Te Wherowhero', Te Ara – the Encyclopedia of New Zealand, updated 22-Aug-2013. URL: <http://TeAra.govt.nz/en/biographies/2t14/tawhiao-tukaroto-matutaera-potatau-te-wherehero>

⁴ In 1879, the tomb was described as 'the only vestige of Maoridom at Ngaruawahia': *New Zealand Herald*

At the behest of Wesleyan Missionary William Barton, the Government undertook to maintain and reserve Kīngi Potatau Te Wherowhero's tomb.⁵ The tomb and its precinct is unusual in that several burials once existed inside the tombs enclosure and surrounding ground, by this time laid out as an Octagon, and included both Māori and Pākehā fallen Land War combatants.⁶

Kīngi Potatau Te Wherowhero's tomb subsequently became a focal point for notable gatherings, including two involving the Governor and Sir George Ferguson Bowen.⁷ Kīngi Tawhiao made numerous attempts at reconciliation with the government during his lifetime, but little progress was made.⁸

After Kīngi Tāwhiao's return to Waikato in the early 1880s, he made an emotional visit to his father's mortuary enclosure and mausoleum, where he prophesied a permanent return by Kīngitanga to Ngāruawāhia as its Tūrangawaewae, or place to stand. A stone obelisk was commissioned by Premier Richard Seddon a year after Kīngi Tawhiao's death in 1894, and erected on the mound formerly occupied by Kīngi Potatau Te Wherowhero's tomb.

The Government-erected monument commemorates the first two Māori Kings and a number of kindred chiefs related by blood and by waka affiliation.

The stone monument was commissioned by Central Government authorities in 1895, and erected directly on the site formerly occupied by Kīngi Potatau Te Wherowhero's tomb. The Colonial Government constructed several monuments to former foes in the Waikato at this time as a way of strengthening reconciliation with Kīngitanga.⁹

A stone memorial was commissioned by Premier Richard John Seddon a year after Kīngi Tawhiao's death in 1894, and erected on the mound formerly occupied by Te Wherowhero's tomb.

Tūrangawaewae House – which was created beside the Octagon to accommodate a Māori Parliament circa early 1910s – was designed to face the monument in greeting.¹⁰ Early archaeological investigations indicate historic era burials located underneath the buildings footprint.

(NZH), 16 Apr 1879, p.6.

⁵ DSC, 2 Nov 1865, p.4; 25 May 1868, p.4; *Evening Post*, 12 Aug 1872, p.2; 17 Oct 1878, p.2; *Auckland Star* (AS), 9 Feb 1878, p.2.

⁶ *Lake Wakatipu Mail*, 9 Jan 1864, p.1; DSC, 2 Nov 1865, p.4; AS, 9 Feb 1878, p.2; NZH, 26 Jun 1878, p.2; 6 Aug 1881, p.5; *Waikato Times* (WT), 25 Nov 1879, p.3; 2 Aug 1881, p.2. The remains of thirteen colonial soldiers were removed and re-buried elsewhere at Ngāruawāhia in 1882: WT, 8 Aug 1882, p.2. In 1894, some 40 Maori were described as still buried in the Octagon: AS, 18 Jan 1894, p.1.

⁷ DSC, 25 May 1868, p.4; NZH, 8 Jun 1869, p.7; 14 Mar 1873, p.3; AS, 12 Mar 1873, p.2. Tawhiao re-visited the tomb in 1881: WT, 30 July 1881, p.2.

⁸ Mahuta, R.T., 'Tawhiao, Tukaroto Matutaera Potatau Te Wherowhero', Te Ara – the Encyclopedia of New Zealand, updated 22-Aug-2013. URL: <http://TeAra.govt.nz/en/biographies/2t14/tawhiao-tukaroto-matutaera-potatau-te-wherowhero>.

⁹ Phillips, Jock, 'Memorials and monuments - 19th-century memorials', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12 URL: <http://www.TeAra.govt.nz/en/memorials-and-monuments/page-1>

¹⁰ *Poverty Bay Herald*, 4 September 1917, p.8.

The current reserve area is now an amenity space commemorated by an art piece. The memorial continues (2016) to be cared for by the Crown, and forms the centrepiece of a grassed recreation reserve. In June 2014 a monument to Kīngi Tawhiao was erected a short distance away to acknowledge the importance of place.

1. IDENTIFICATION¹¹

1.1. Name of Wāhi Tapu Area

Te Mana o Te Kīngitanga

Other names

Ngā Huinga, Ngāruawāhia

1.2. Location Information

Address

Broadway Street, NGĀRUAWĀHIA

Additional Location Information

From Tūrangawaewae House at 2 Eyre street to the reserve at the confluence of the Waikato and the Waipā Rivers on Broadway Street and Lower Waikato Esplanade.

GPS Co-ordinates

1789338 N, 5829319 E (NZTM)

37°39'49.75" S 175°08'47.75" E (WGS 1984)

Local Authorities

Waikato District Council & Waikato Regional Council

1.3. Current Legal Description

Allots 574 (CT SA512/53), 577 (CT SA2A/182), 671 (NZ Gazette 1926, p.3372), 673 (NZ Gazette 1917, p.4018) Town of Newcastle, and Legal Road, South Auckland Land District

1.4. Extent of Wāhi Tapu Area

Extent includes the land known as Allots 574 (CT SA512/53), 577 (CT SA2A/182), 671 (NZ Gazette 1926, p.3372), 673 (NZ Gazette 1917, p.4018) Town of Newcastle, and Legal Road, South Auckland Land District, including part of the park at the confluence of the Waikato and Waipā rivers on Lower Waikato Esplanade, Broadway Street, the Kīngitanga reserve and Tūrangawaewae House and grounds and the part of Waingaro road in between these.

¹¹ This section is supplemented by visual aids in Appendix 1 of the report.

1.5. Identification Eligibility

There is sufficient information included in this report to identify this place.

1.6. Existing Heritage Recognition

Local Authority and Regional Authority Plan Scheduling

Waikato District Plan (Operative 20 Mar 2017), Appendix C: Historic Heritage, Group A, Potatau Monument, Item No. 109 and Tūrangawaewae House / Māori Parliament, Item No.108.¹²

Waikato District Plan, Proposed (Notified 18 Jul 2018), 30.1: Historic Heritage Items, General A, Potatau Monument 1895, Item No.98 and Tūrangawaewae House / Māori Parliament House 1917-19, Item No.101; 30.4: Maaori Areas of Significance: 'The Point Broadway Ngāruawāhia', Item No.SS60.¹³

Reserve

Part of this area is a Recreation Reserve (*NZ Gazette* 1926, p.3372), and part of this area is a Road Reserve. The land occupied by Sec 673 Town of Ngāruawāhia (*NZ Gazette* 1917, p.4018) is Crown land administered by the Ministry for Culture and Heritage.

New Zealand Archaeological Association Site Recording Scheme

Sites within this area have been recorded by the New Zealand Archaeological Association. The references are – 'Potatau's tomb' S14/188; 'Ngāruawāhia' S14/182.

New Zealand Heritage List/Rārangi Kōrero

Tūrangawaewae House / Māori Parliament Building is entered on the List as a Historic Place (Category 1), List no. 4170.

2. SUPPORTING INFORMATION

2.1. General Nature of Wāhi Tapu Area

Te Mana o Te Kīngitanga sits at the heart of the Waikato Tainui rohe, with its lifeblood, the mana and the mauri of Waikato Awa flowing through it, at the historic and present centre of the Kīngitanga.

¹² <http://districtplan.waic.govt.nz/pages/plan/Book.aspx?exhibit=WS&hid=31831> [accessed 28 Aug 2018]

¹³ <http://districtplan.waic.govt.nz/pages/plan/Book.aspx?exhibit=PDP01&hid=43037&s=Potatau;>
<http://districtplan.waic.govt.nz/pages/plan/Book.aspx?exhibit=PDP01&hid=43038;>
<http://districtplan.waic.govt.nz/pages/plan/Book.aspx?exhibit=PDP01&hid=43040> [accessed 28 Aug 2018].

For Waikato Tainui Ngāruawāhia is a spiritual and cultural epicentre- it is home to Waikato Tainuis Kahui Ariki, it nourishes Turangawaewae Marae and is the place where all disparate parts of Tainui waka come back to consolidate.

Ngā Huinga or Te Huinga is the area at the confluence of the Waikato and the Waipā rivers which was once the place where the kai for the hakari nuptials of Ngaere and Hekeiterangi, which Ngāruawāhia draws its name, was displayed.

Ngā Huinga the Point Reserve is also known as an ancestral place of internment, where ancestors were laid to rest. Turangawaewae house sits over an older footprint which once contained koiwi, the last internment occurring during the historic period just prior to Crown invasion. Turangawaewae House also contains a punawai associated with ritual and indeed preparation of the dead.

It is said that at the time of invasion by the Crown in December 1863, the great gardens situated at Te Huinga along the Point Reserve were ready to harvest, and that Crown Soldiers immediately set about harvesting these provisions setting up the first military camp right in the middle.

Potataus monument was erected by the crown and sits atop what was the original burial tomb of Kīngi Potatau. Potataus Monument acknowledges Kīngi Potatau and several Chiefs [40] who died in battle fighting against Crown invasion in the 1860s.

Tūrangawaewae House was erected in 1917-1919 as a Kauhanganui, or Parliament building, for the Māori King movement, near the site of an earlier whare rūnanga building abandoned after the invasion in 1864.

The area is now a recreational reserve opposite Tūrangawaewae House, which serves the community as an amenity zone replete with green spaces and childrens playground.

The marble obelisk was erected to acknowledge the significance of place.

2.2. Wāhi Tapu Area Statement

The site lies in the heartland of Waikato-Tainui, near the confluence of the Waikato and Waipā Tūpuna Awa. Ngāruawāhia memorialises the elopement and wedding feast of Ngaere and Hekeiterangi, a union which cemented relations between Waikato and Ngāti Maniapoto. The couple made their marital home at Pukeiahua.

The area proliferates in ancestral footprints of tūpuna who inscribed their stories and ways of life upon the land.

The monument site is also an old burial precinct and urupa the site was part of an urupā that may have included fallen warriors from this period, with ongoing burial possibly occurring after the later arrival of Christian missionaries.

In 1858, Ngāruawāhia became the capital of Kīngitanga, led by tohunga warrior and Ariki Pōtatau Te Wherowhero. After Kīngi Potatau Te Wherowhero died in 1860, his remains were placed in a timber mortuary structure or papa tūpāpaku of distinctive design, which was erected on an earth mound enclosed by a rectangular ditch within the urupā. Kīngi Potatau Te Wherowhero's tomb lay a short distance to the south of buildings occupied by his son and successor, Kīngi Tāwhiao.

Tāwhiao's reign coincided with the most turbulent years of Māori-Pākehā relations, including the Waikato War, when Kīngi Potatau Te Wherowhero's person was removed by Kīngitanga followers for safekeeping. Ngāruawāhia was taken by colonial forces and most Māori structures were removed for the creation of a new township. However, the government undertook to respect Te Wherowhero's mausoleum, even carrying out necessary repairs. Associated burials in the urupā, by this time laid out as an Octagon, included both Māori and Pākehā combatants.

Te Wherowhero's tomb subsequently became a focal point for notable gatherings, including two involving the Governor, Sir George Ferguson Bowen. After Tāwhiao's return to the Waikato in the early 1880s, he made an emotional visit to his father's mortuary enclosure and mausoleum, where he prophesied a permanent return by Kīngitanga to Ngāruawāhia as its Tūrangawaewae, or place to stand.

A stone obelisk was commissioned by Premier Richard Seddon a year after Tāwhiao's death in 1894, and erected on the mound formerly occupied by Te Wherowhero's tomb. It was sculpted by noted Auckland stonemason J. H. Buchanan and consists of an Italian marble obelisk 3.4 metre (11 feet) high, on an Oamaru bluestone base.

Indicative of the ongoing importance of the place to Kingitanga, the site had been contemplated from an early stage as the location for a Kauhanganui or Māori Parliament, and in the 1910s Tūrangawaewae House was created on land adjacent to the site - facing the mortuary enclosure and monument - to accommodate this function.

The monument continues (2018) to be cared for by the Crown, and forms the centrepiece of the Kīngitanga Reserve, named in 2014 to acknowledge the importance of the place to this community.

For followers of Kīngitanga, Te Mana o Te Kīngitanga has a mauri and a spiritual force of its own. It permeates the Awa (River), the Whenua (the land) and the People. From the cradle to the grave it is said in tribal lore. Its symbols, such as the king's flags, the pātaka (carved storehouses) and rūnanga (tribal council), kainga (houses), the mountains (Hakarimata Ranges & Taupiri herself) and boundaries, were imbued with tapu (sacredness) and the mana (authority) of the King and Kahui Ariki.

2.3. Historical Narrative

He waiata tangi a Tawhiao

*Ka Titiro whakaoro au te riu o Waikato
Ahakoa ma te pupuri ia I roto o taku ringa
Me takamiri tona ataahua
Tena etahi mea matomato ngawari*

*I look down on the valley of Waikato
As though to hold it in the hollow of my hand
And caress its beauty
Like some tender verdant thing*

*Ka Totoro atu au ki te tihī o Pirongia
Ahakoa ma te uhia me tiaki I tona matu I toku ake
Katea titia pewhea te pahu ma roto I te uma
O Maungatautari me Maungakawa
Nga puke o oku oha*

*I reach out from the top of Pirongia
As though to cover and protect its substance
With my own. See how it burst through
The full bosoms of Maungatautari
and Maungakawa, Hills of my inheritance.*

*Te awa o te ora ia piko nui atu
te ataahua o te Whakamutunga
Ka whakawhiti au I te awaawa o Kirikiriroa
O nga rauwiri I pai ana
Te renga o nga mea pai*

*The river of life, each curve
More beautiful than the last.
Across the smooth belly of Kirikiriroa,
Its gardens bursting,
With the fullness of good things,*

*Ki mua ki te waahi titakitanga ki Ngāruawāhia
I reira kei runga I te tuahu haumoko
Ka okioki au toku matenga
Ka titiro ma roto I nga heke o Taupiri*

*Towards the meeting place of Ngāruawāhia
There on the fertile mound
I would rest my head
And look through the thighs of Taupiri.*

Ki reira ki te waahi o nga hanga katoa

There at the place of all creation

Tukuna tenei Kingi kia haere mai.

Let the King come forth.

Ngāruawāhia Township is located approximately 20 kilometres to the northwest of Kirikiriroa (aka Hamilton) and is one of the oldest settlement zones in the Waikato.¹⁴ Ngāruawāhia looks towards the sentries of Hakarimata (the ranges), who watch over the Tūpuna Awa & Maunga Taupiri. Once the abode of Patupaiarehe, the Hakarimata ranges provide a natural barrier of protection for interior Waikato settlement zones.

Ngāruawāhia sits on land at the confluence of two great Tūpuna Awa and Mana Mauri – The Waikato and Waipa Rivers. The Waikato Tūpuna Awa is of immense spiritual and cultural significance to Tangata Whenua who have lived along its river banks for centuries. The relationship of Waikato Tainui with the river and their respect for it lies at the heart of their spiritual and physical well-being, tribal identity and culture.

Historically the Waikato River provided for spiritual and material needs, sustenance, a source of cleansing and healing and network for trade and commercial enterprise, travel, transit and communication.¹⁵ For the people of Waikato, the River is constant, enduring and perpetual and at its centre sits Ngāruawāhia.

Ngāruawāhia is associated with a large papakāinga to the south known as Pukeiāhua.¹⁶ According to an account by Pei Te Hurinui Jones, it was where Ngaere of Pare Waikato and Heke-i-te-rangi of Ngāti Maniapoto eloped, defying an agreement between their two iwi to strengthen ties through other means.¹⁷ Friendly relations between Waikato and Ngāti Maniapoto were reaffirmed when the eloped couple's union was subsequently sanctioned through a large hākari or feast held in the area. According to one account, 'Ngaere then called the words that have led to the name of the place: 'Wahia nga rua – 'Open the food pits.' Incidentally land used for this event lay between the papakāinga and the confluence of the Waikato and Waipā rivers, on which the

¹⁴ Waikato Tourism, 'Waikato History', URL: <http://www.tourism.net.nz/new-zealand/about-new-zealand/regions/waikato/history.html>

¹⁵ The Waters of The Waikato: Ecology of New Zealand's Largest River (eds.) Kevin J. Collier, David P. Hamilton, W.N. Bill. Vant & Clive Howard-Williams. 2009. Published by Environment Waikato & the Centre for Biodiversity & Ecology Research (The University of Waikato). Ref Page 8

¹⁶ Occupied circa sixteenth century onwards.

¹⁷ Pei Te Hurinui Jones and Bruce Biggs, *Nga Iwi o Tainui: The Traditional History of the Tainui People / Nga Korero Tuku Iho a Nga Tūpuna*, Auckland, 1995, pp.244-5.

current site is located. One account states that the land contained pits and other features in which the food was stored; another notes that the food was displayed at the confluence of the two rivers.¹⁸ Pukeiāhua subsequently formed the home of many notable Waikato-Tainui rangatira.¹⁹

In the early nineteenth century, Ngāpuhi made incursions into the Puaha and beyond, during a period now referred to as Musket Wars. In 1822, a taua of some 3000 warriors under Ngāpuhi leader Hongi Hika travelled up the Waikato, inflicting heavy losses on Waikato-Tainui at the battle of Mātakitaki on the Waipā – upstream from Ngāruawāhia.²⁰ Later taua included a smaller incursion led by Pōmare in 1826.²¹

The current site is reported to have been used as an urupā at an early stage in these conflicts, accommodating the burial of fallen warriors.²² Settlement patterns are likely to have been affected: in the 1830s, early European missionaries found the vicinity to be relatively sparsely occupied.²³ The urupā precinct (around the monument and Point) at Ngāruawāhia appears to have remained in use, even after the introduction of Christianity. An eyewitness report in 1863 refers to an embanked and ditched

¹⁸ The event gave rise to the place name Ngāruawāhia. According to one account, 'Ngaere then called the words that have led to the name of the place: 'Wahia nga rua – 'Open the food pits.' The quantity of food was so great that the heaps and pits in which it was stored stretched from Puke i Ahua to the confluence of the two rivers, a place called Ngāhuinga': F.L. Phillips, *Nga Tohu a Tainui / Landmarks of Tainui: A Geographical Record of Tainui Traditional History*, Vol. 2, Otorohanga, 1995, p.111. Another account states: 'The foods were raw. They were displayed at Nga Huinga, at the mouth of the Waipaa River, on the marae at Puke-ahua. Because there were two Ngaati Maniapoto chiefs, the food was divided in two – one part for Mania-opetini and one part for Mania-uruahu. Hence the name Nga Rua-waahia': Jones and Biggs, p.244.

¹⁹ Phillips, p.113.

²⁰ Leslie G. Kelly, *Tainui: The Story of Hoturoa and his Descendants*, Christchurch, 2007, p.359; Angela Ballara, *Taua: 'Musket wars', 'land wars' or tikanga? Warfare in Maori society in the early nineteenth century*, Auckland, 2003, p.221. Just after entering the Waipā at Ngāhuinga, the Ngāpuhi taua encountered Waikato scouts heading downstream and pursued them back upriver towards Whatawhata. Peace was made via the union of Matire Toha (Hongi's niece) & Kati Takiwaru of Waikato, younger son of Kīngi Potatau.

²¹ This was defeated at Te Rore; a further Ngāpuhi raid on the Lower Waikato took place in 1832. See Kelly, pp.370-1; Ballara, *Taua*, pp.226-8; Steven Oliver, 'Te Wherowhero, Potatau', first published in the Dictionary of New Zealand Biography, Vol. 1, 1990, Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/1t88/te-herowhero-potatau> [accessed 24 Aug 2018].

²² 'Within the enclosure are the graves of several Maori warriors; some of these fell at the commencement of the great Hongi war': *Daily Southern Cross (DSC)*, 2 Nov 1865, p.4.

²³ David More, *Between the River and the Hills: Waikato County 1876-1976*, Auckland, 1976, p.15. The European missionary Benjamin Ashwell reported that during his visit in early 1839, Ngāruawāhia was not occupied, although it is unclear if this was due to seasonal activity or other reasons: B.Y. Ashwell, *Recollections of a Waikato Missionary*, Auckland, 1878, p.3.

enclosure (or enclosures) of some antiquity, containing the graves of 'two men of some consequence', one of these marked by a wooden cross.²⁴

Ngāruawāhia is revered as a Pou Rangatira place and Kīngitanga stronghold.

Kīngitanga was a Māori response to three primary antagonisms – European mass migration, the exponential increase of land alienations and Tauwiwi encroachment into Māori areas both in practice and on paper.²⁵ The Kīngitanga movement arose out of a desire to protect Māori land and authority. The movement was especially strong in the Waikato, which remained under Māori control. Following numerous hui among Waikato-Tainui and allied iwi, Kīngi Potatau Te Wherowhero (?-1860) was installed as the first leader of the Kīngitanga Movement in 1858.²⁶

Initially Kīngi Potatau wished to work cooperatively with the Government, but had an acrimonious relationship with Governor Gore Browne and an estranged one with his replacement Sir George Grey.²⁷ Tensions between Māori and Non-Māori culminated 1863 when Governor Grey issued an edict on the 9 July on behalf of the Government requiring all Māori living in the frontier north of the Mangatawhiri River,²⁸ to pledge an oath of allegiance to the Crown or get out.²⁹

Furthermore, the edict announced the Government's intention to establish military posts throughout Waikato and advised that: ³⁰*“Those who wage war against her Majesty...will forfeit the right to the possession of their lands...which will be*

²⁴ *Press*, 26 Dec 1863, p.3.

²⁵ C. A. Fleming. (2012). 'Hochstetter, Christian Gottlieb Ferdinand von - Hochstetter, Christian Gottlieb Ferdinand von', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand Retrieved <http://www.TeAra.govt.nz/en/biographies/1h30/hochstetter-christian-gottliebferdinand-von>. The geological survey lasted 22 December 1858 to 8 February 1859.

²⁶ Oliver, Steven, 'Te Wherowhero, Potatau', from the Dictionary of New Zealand Biography. Te Ara – the Encyclopedia of New Zealand, updated 21-Aug-2013. URL: <http://TeAra.govt.nz/en/biographies/1t88/te-wherehero-potatau>

²⁷ C. A. Fleming. (2012). 'Hochstetter, Christian Gottlieb Ferdinand von - Hochstetter, Christian Gottlieb Ferdinand von', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand Retrieved <http://www.TeAra.govt.nz/en/biographies/1h30/hochstetter-christian-gottliebferdinand-von>. The geological survey lasted 22 December 1858 to 8 February 1859. Crown interest in the Waikato was piqued, after Ferdinand Ritter von Hochstetters' geological survey of the Waikato which inventoried the variety of resources found within the rohe and identified substantial coal fields in Tauranga (Drury) and Rahui Pōkeka (Huntly).

²⁸ Tamaki, or, present day south of Auckland (Franklin District).

²⁹ AJHR, 1865, E-5, quoted in Stokes, pages 195-6. This was done by issuing a long statement accusing Waikato Rangatira of threatening peaceable European settlers and of disloyalty to the Crown.

³⁰ On the pretext of maintaining peace, law and order.

occupied...” and that any Māori who resisted would be deemed a rebel and have their lands confiscated.³¹ What followed was in fact a series of evictions that military historical records call voluntary ‘abandonment’. The Māori kainga of Te Ruato Pokino³² & ³³ was sacked on the eve of the crossing of Te Aukati Ki Mangatawhiri (12 July 1863) and ferocious Pakanga (battles) took place at Te Pae Maunga o Koheroa (17 July 1863), Te Teo Teo, (14 Aug – Oct 1863), Meremere (31 October-Nov 1863) and Rangiriri (20-21 November).

Following the first battle, which took place at Koheroa in July 1863, the bodies of Māori casualties were returned to Ngāruawāhia and buried ‘just without the ditch’, on one side of the tomb enclosure.³⁴ The interments may have included that of Te Huirama, who had been closely involved in Te Wherowhero’s initial selection as Kīngitanga leader.³⁵ The graves were evidently fenced or otherwise enclosed.³⁶

³¹ ‘The Waikato-Tainui claim - the Treaty in practice’, URL:

<http://www.nzhistory.net.nz/politics/treaty/the-treaty-in-practice/waikato-tainui>, (Ministry for Culture and Heritage), updated 30-Aug-2012 viewed 05 December 2012

³² At the time of March 1863 the Paramount Chief of Pokino was Karaipi Te Kuri of Ngati Amaru / Ngati Mahuta descent. This is noted in the 50 page document (Native Affairs Despatches E – No 3/19 - section 1 page 50 and page 15 of *Landless Maori in the Waikato*, and *Papers Past E-No 1/16 Papers Relative to The...* dated 1863 written by G.E.Gorst and mentioned in the Historic Names and Places of Tainui and also personal communication from Ngati Amaru source Nanaia Graham Rawiri April 9th 2013.

³³ Pokeno is a modern corruption of the name Pokino-meaning ‘bad night’ which alludes to events that took place on the eve of the crossing of the Mangatawhiri. The original name of the kainga was Te Ruato, located on the eastern side of the Great South Road opposite present-day McDonald Rd. Ngati Amaru maintain that the original name was corrupted by the Crown in order to disguise reference to what took place on the eve of the crossing by military forces. Pers Comms Nanaia Graham Rawiri Wednesday 24th April 2013. The redoubt was referred to by early sources including Gamble, as Te Ruato and/or Te Kui interchangeably. Ngati Tamaoho have traditional accounts pertaining to the settlement and what actually took place, as do Ngati Amaru by virtue of their tūpuna having survived the ‘pillaging’ and subsequent War in Waikato. Pers Comm to Ngati Tamaoho and Ngati Amaru Executive Board/Trust.

³⁴ *Press*, 26 Dec 1863, p.3.

³⁵ *DSC*, 27 Jul 1863, p.3; *New Zealand Herald (NZH)*, 18 Feb 1882, p.6; Letter, Wiremu Patene, 28 Nov 1863, *Appendices to the Journals of the House of Representatives (AJHR)* 1863, E-5, pp.6-8. The exact number of Māori casualties is uncertain. Wiremu Tamihana reported that 14 individuals on the Māori side were killed, an unnamed Māori source stated 17; James Cowan referred to 30, and D.J. Gamble stated between 30 and 40: Wi Tamihana to Te Rewiti, July 1863, *AJHR* 1865, E-11, p.15; *Taranaki Herald*, 1 Aug 1863, p.4; James Cowan, *The New Zealand War: A History of The Maori Campaigns and Pioneer Period, Vol.1: 1845-1864*, Wellington, 1955, p.255; D.J. Gamble, *Journals of the Deputy Quartermaster General in New Zealand*, London, 1864, pp.46-7. Other than Te Huirama, those killed at Koheroa were reported at the time to have included Whakapokai from Taupiri, Apiata Motuiti from Ngāruawāhia, Te Manowai Te Rangihere from Paparata, Erueti Pakiri or Pakira from Tuimata, Hami from Waipa, Te Hepere, Paratene from Pokeno, Paora Te Irotahi from Takapau, Tone Te Whiri, Hemara, Tamehana Taiepa, Te Hira, Kemara, Pineha and an unnamed woman: *DSC*, 25 Jul 1863, p.3; 27 Jul 1863, p.3; *Taranaki Herald*, 1 Aug 1863, p.4.

³⁶ A newspaper report in late 1863 stated that in the immediate vicinity of Te Wherowhero’s tomb ‘are several graves fenced round, some of which are said to be those of the men who fell at the action of Koheroa’: *DSC*, 12 Dec 1863, p.4. In nineteenth-century writings, the term ‘fence’ was used to indicate a variety of boundary types including banks, ditches, stone walls, hedges and timber fencing.

As an integral part of the Kīngitanga settlement, the urupā lay behind defensive features erected around Ngāruawāhia during the conflict, including a redoubt and rifle pits to the west and north.³⁷

The Battle of Rangiriri enabled the Crown to rout native resistance thereby forcing retreat and breach the gateway to the interior of Waikato. After the battle Crown troops continued their incursion south, making for Kīngitanga Head Quarters at Ngāruawāhia circa [8-9] December 1863.³⁸

When Kīngitanga defenders withdrew before Government forces arrived in December 1863, they took Kīngi Potatau Te Wherowhero's person with them for safekeeping.³⁹ They also requested the Government not to destroy their buildings and cultivations, and to respect the remains of those buried there.⁴⁰

Ngāruawāhia has always had a way of drawing people to its confluence – it is a natural gathering place for every facet of Te Ao Māori me Te Ao Wairua. It has particular importance as a place that is intimately associated with Kīngitanga's first leader, Kingi Pōtatau Te Wherowhero; it is where his successor Kingi Tāwhiao Tukaroto Matutaera Potatau Te Wherowhero prophesied in his tongi that the Kīngitanga would return to Ngāruawāhia. It is the place Governor Bowen came to speak with Waikato people in 1873, hallowed ground where followers of Kīngitanga were still being interred up until 1881, and the subject of direct action to protect it from inappropriate use in 1894.

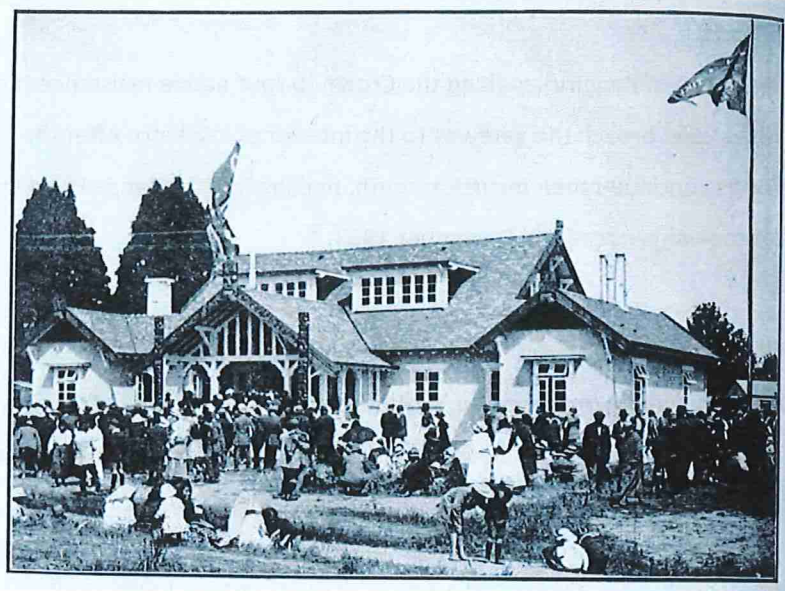
³⁷ G.R. Greaves, 'Sketch of Ngaruawahia', 1864, MAP Ra 148 (Plate 14) Part 1, National Library of Australia.

³⁸ Ngaruawahia was at that time a strategic settlement zone and supply hub, it was also a Kīngitanga stronghold presided over by Kīngi Potatau Te Wherowhero. Lennard, 1986, p. 3. Formation and metalling of Great South Rd – Hayrs Line was constructed by detachments of troops on constant rotation. Lennard estimates 2,506 troops less 550 for garrison duties at Auckland and 400 at Otahuhu took part, and lists the regiments involved as being: The 12th, 14th, 18th, 40th, 65th, & 70th. These regiments were the first to cross the Mangatawhiri 12 July 1863. Furthermore, the military constructed what eventually became known as the Great South Road and also installed the military communication telegraph line which was instrumental in furthering the crown's conquer and annex strategy. Quick telegraphed communication was used to relay orders and messages to military officers.

³⁹ *DSC*, 14 Dec 1863, p.3. This account states that the remains were removed by Ngāti Maniapoto without the knowledge of other Kīngitanga members. However, the removal of ancestral remains for safe-keeping was an important and widespread customary practice.

⁴⁰ *DSC*, 11 Dec 1863, p.3; 12 Dec 1863, p.4; *NZH*, 31 Dec 1863, p.3.

The ongoing cultural importance of the place to Kīngitanga is indicated by the construction of Tūrangawaewae House (Māori Parliament Building List No.4170) facing the site in 1917-19.



'The recent opening of the new Māori Parliament Buildings at Ngāruawāhia: View of the crowd which attended the ceremony', with the Octagon in the foreground: *Auckland Weekly News*, 3 Apr 1919, p. 40.
(Sir George Grey Special Collections, Auckland Libraries, AWNS-19190403-40-2)

Since the 1960s, the monument and reserve have remained closely associated with the activities of nearby Tūrangawaewae House. As well as karakia and waiata performed on the site, gatherings at the latter frequently spilled out onto the reserve and continue to do so during times of high ceremony and memorial such as Koroneihana (Coronation) week. In 2013, Waikato-Tainui erected a sculpture representing the facial tattoos or tā moko of Kīngi Potatau Te Wherowhero and Kīngi Tāwhiao on the reserve, facing the monument. This was created by master carver, Inia Te Wiata Jnr, and unveiled by Kīngi Tuheitia.⁴¹ The Octagon was subsequently renamed the Kīngitanga Reserve.⁴²

⁴¹ 'Maori sculpture wins approval for Ngaruawahia', 28 Apr 2013, <http://www.stuff.co.nz/waikato-times/news/8606028/Maori-sculpture-wins-approval-for-Ngaruawahia> [accessed 29 Sep 2017]; 'Sorrow at tagging of Kīngitanga memorial', 5 Nov 2017, <http://www.stuff.co.nz/waikato-times/news/9366155/Sorrow-at-tagging-of-Kingitanga-memorial> [accessed 29 Sep 2017].

⁴² 'Kīngitanga name for reserve', *Waatea News*, 26 Feb 2014, http://www.waateanews.com/Waatea+News.html?story_id=NjQ1NQ== [accessed 29 Sep 2017].



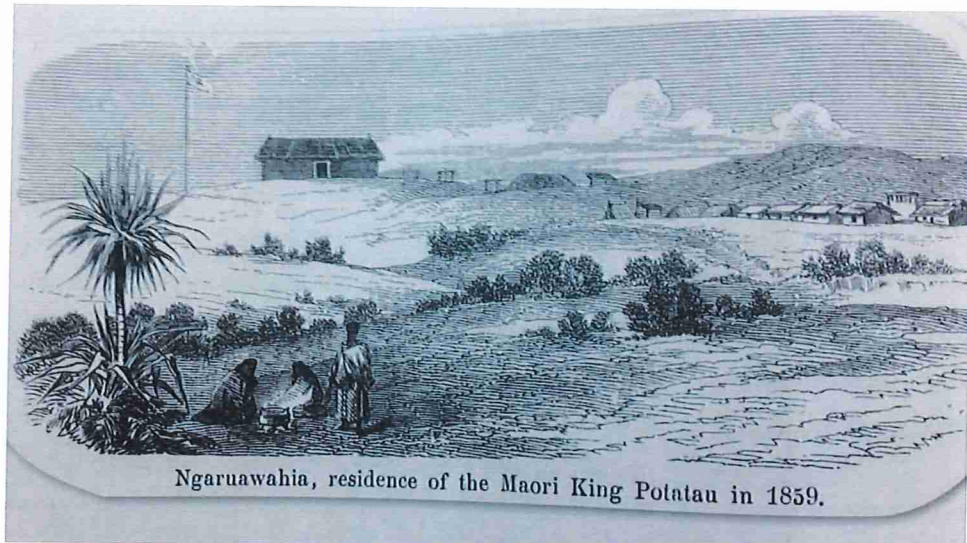
The memorial continues (2015) to be cared for by the Crown, and forms the centrepiece of a grassed recreation reserve.⁴³

Ancestral footprints

The Point was the location of King Tawhiao's village and two Māori pa sites that had associated whares and cultivated fields (S14/31 and S14/182).⁴⁴ The first pa located at the Point was called Oika according to historical information. Oika was described as the political centre for the Waikato Tribes from the 1830's-1840's.

⁴³ 'Kingitanga name for reserve', *Waatea News*, 26 Feb 2014, http://www.waateanews.com/Waatea+News.html?story_id=NjQ1NQ== [accessed 29 Sep 2017].

⁴⁴ Simmons, Alexy. Archaeological Assessment of the Proposed Lower Waikato Esplanade Water Reticulation Upgrade Pipeline, The Point, Ngaruawahia. Prepared for the Waikato District Council 2012.pp7



Engraving based on 1859 watercolour by Augustus Koch

(Hochstetter 1867, p.455)

“According to the early Waikato trader Charles Marshall it was conjointly erected by all the Waikato Tribes at the end of 1833.”⁴⁵ The pa was referred to as Ngāruawāhia pa by early European visitors. William Williams wrote that Ngāruawāhia pa had a population of 200 men, women and children.⁴⁶ A new pa (Pikiarero) was constructed in the same general area in 1863 in response to the invasion of the Waikato by British and Colonial troops and is described as a gunfighters pa.⁴⁷

British and Colonial Troops assumed control and occupation of Pikiarero and Oika pa and all cultivations, thereafter removing most signs of Māori industry and Māori structures on the land. From that cleansing arose Newcastle Township.⁴⁸

The features associated with Māori land use prior to Europeanisation are shown on a map prepared by Lieutenant Greaves in 1864 (Appendix 2).

⁴⁵ Wilkes, Owen 2001 Site record S14/31, on file NZAA SRF Department of Conservation Hamilton.

⁴⁶ Wilkes, Owen 2001 Site record S14/31, on file NZAA SRF Department of Conservation Hamilton.

⁴⁷ There is some debate about whether Pikiarero pa was actually completed prior to abandonment by Maori.

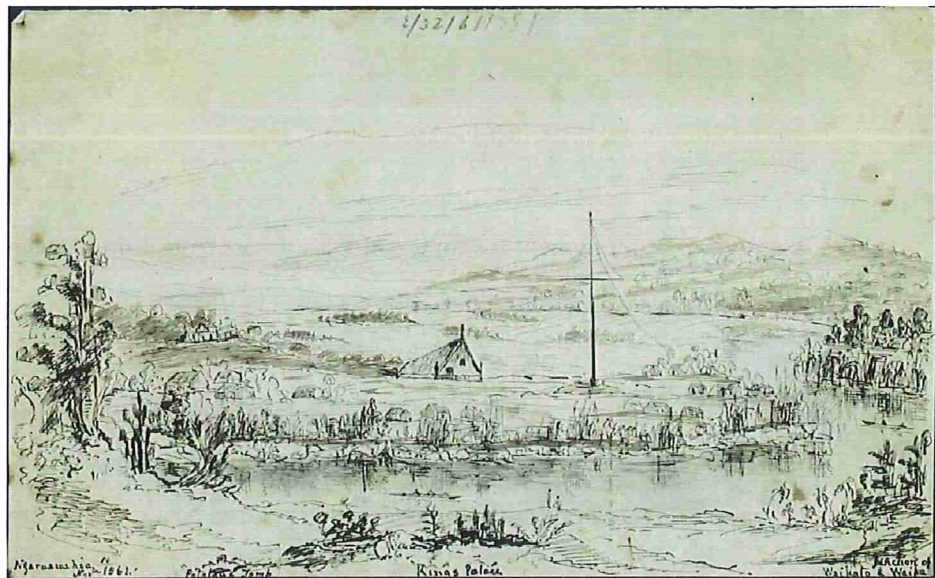
⁴⁸ In 1879, the tomb was described as ‘the only vestige of Maoridom at Ngaruawahia’: *New Zealand Herald* (NZH), 16 Apr 1879, p.6.

This plan has been overlaid on an aerial photograph of the Point. The 1864 plan indicate the presence of cultivated fields. Māori occupation of The Point ceased during the Waikato campaign of the New Zealand Wars following the fall of Rangiriri Pa. According to a Private Edward Tedder of the 40th Regiment who wrote in his soldier's diary ...

"December 8 (1863) entry"... arrived at Ngāruawāhia...flag staff in front of the royal whare floated the British ensign... We were soon landed and pitched our tents in line with No 10 in the centre of a large potato field and before long the whole Regiment was at it with shore paddles sticks and all sorts of impromptu tools rooting out the Leive's (sic leavings?) and boiling and baking was the order of the day for the next two or three hours"

"December 9 (1863) entry "...We are to build a large redoubt here and there is to be a township laid and so I believe we remain here for some days... there being only a small redoubt on the bank of the Waipa and a single line of rifle pits extending from River to River in front of the Kings Palace as it is called. There is a good many large whares about the place and any amount of cultivations. The most remarkable feature about the place is Old Patataus (sic) tomb or mausoleum ..."

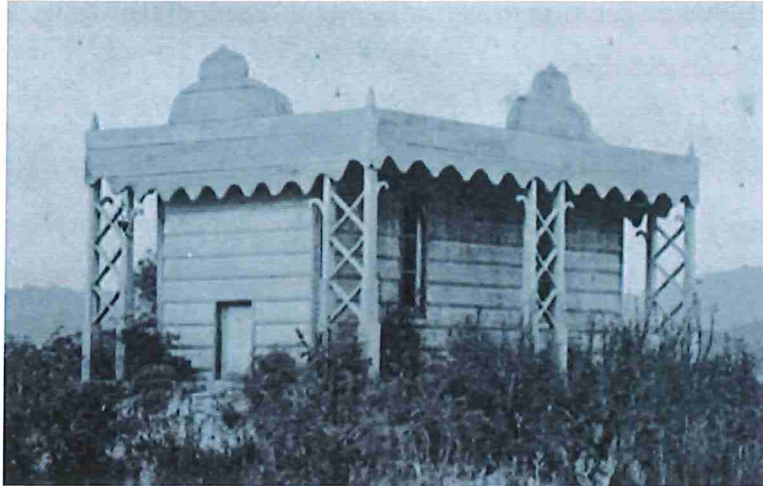
One structure that survived military occupation was Kīngi Potataus Tomb.



Ngāruawāhia in November 1861, with Te Wherowhero's papa tūpāpaka at rear left (arrowed)

(Sir George Grey Special Collections, Auckland Libraries, 661-150)

The Monument



Detail from Daniel Manders Beere, 'Potatau Te Wherowhero's tomb at Ngāruawāhia, 1864', showing this distinctive visual appearance of the papa tūpāpaka (Sir George Grey Special Collections, Auckland Libraries, 4-1164)



William Fox, 'Potatau's Tomb, Ngāruawāhia, Waikato', 1872
(Hocken Pictorial Collections - 82/54 a3677)

King Potatau's Monument is situated directly across from Tūrangawaewae House/Māori Parliament Building in the centre of Ngāruawāhia.

When Kīngi Potatau Te Wherowhero died at Ngāruawāhia in 1860, his tupapaku was placed in a timber structure of unusual design at the centre point of an Octagon, which was erected on an earth mound and enclosed by a rectangular ditch.⁴⁹

⁴⁹ *Lake Wakatipu Mail*, 9 Jan 1864, p.1; 'Potatau Te Wherowhero's tomb at Ngaruawahia, 1864', Sir George Grey Special Collections, Auckland Libraries, 4-1164.

The tomb lay a short distance to the south of buildings occupied by his son and successor Kīngi Tawhiao,⁵⁰ whose reign coincided with the most turbulent years of Māori-Pākehā relations, including the Invasion of Waikato and subsequent Land Wars (1863-4).⁵¹

When Pikiarero and Oika pa were taken over and Ngāruawāhia district occupied by Crown military forces, Kīngi Potatau's Tomb was preserved at the behest of Wesleyan Missionary William Barton. The Government undertook to respect Kīngi Potatau Te Wherowhero's tomb, even carrying out necessary repairs and posting sentries.⁵²

The tomb and its precinct is unusual in that several burials once existed inside the tombs enclosure and surrounding ground, laid out as an Octagon, which included both Māori and Pākehā combatants.⁵³

The stone memorial was commissioned by Premier Richard John Seddon a year after Kīngi Tawhiao's death 26 August 1894, and erected on the mound formerly occupied by Te Wherowhero's tomb.⁵⁴ The latter's remains had been disinterred a number of years previously, and buried on Maunga Taupiri.⁵⁵

The monument was sculpted by Auckland stonemason J. H. Buchanan and consists of an Italian white marble obelisk 3.35 metres (11 feet) high, on top of a stepped white marble plinth on an additional stepped base. The upper part of the latter consists of

⁵⁰ *Daily Southern Cross (DSC)*, 29 Apr 1862, p.4; Greaves, G.R., 'Sketch of Ngaruawahia', 1864, MAP Ra 148 [Plate 14], Part 1, National Library of Australia; Royal, Te Ahukaramu Charles, 'Waikato tribes – The King movement' Te Ara – the Encyclopedia of New Zealand, updated 22-Sep-12. URL <http://TeAra.govt.nz/en/waikato-tribes/page-4>

⁵¹ Mahuta, R.T., 'Tawhiao, Tukaroto Matutaera Potatau Te Wherowhero', Te Ara – the Encyclopedia of New Zealand, updated 22-Aug-2013. URL: <http://TeAra.govt.nz/en/biographies/2t14/tawhiao-tukaroto-matutaera-potatau-te-whereowhero>

⁵² *DSC*, 2 Nov 1865, p.4; 25 May 1868, p.4; *Evening Post*, 12 Aug 1872, p.2; 17 Oct 1878, p.2; *Auckland Star (AS)*, 9 Feb 1878, p.2.

⁵³ *Lake Wakatipu Mail*, 9 Jan 1864, p.1; *DSC*, 2 Nov 1865, p.4; *AS*, 9 Feb 1878, p.2; *NZH*, 26 Jun 1878, p.2; 6 Aug 1881, p.5; *Waikato Times (WT)*, 25 Nov 1879, p.3; 2 Aug 1881, p.2. The remains of thirteen colonial soldiers were removed and re-buried elsewhere at Ngaruawahia in 1882: *WT*, 8 Aug 1882, p.2. In 1894, some 40 Maori were described as still buried in the Octagon: *AS*, 18 Jan 1894, p.1.

⁵⁴ Kīngi Tawhiao died on 26 August 1894 at Parawera. He was buried at Taupiri after a tangihanga in September which was attended by thousands. Viewed 6 December 2018 <https://teara.govt.nz/en/biographies/2t14/tawhiao-tukaroto-matutaera-potatau-te-whereowhero>

⁵⁵ *WT* 13 Aug 1895, p. 4; *Evening Post* 21 Nov 1870, p. 2. By contrast Te Ara states 1903 for reinterment at Taupiri

exposed basalt or bluestone, with a chamfered top. The lower part covered by cement render. On the ground immediately around the base is a square, concrete pad.

It was originally surrounded by a paling fence.⁵⁶ The place has special significance for incorporating at least one rare surviving example of a ditched and mounded mortuary enclosure, adopted by Māori within the historic period to prevent the desecration of koiwi by animals introduced through European contact. The central mound of this enclosure is visible well-preserved, and its associated ditch almost certainly survives as an in-ground feature.

The New Zealand Government constructed several monuments to former foes in the Waikato at this time as a way of strengthening reconciliation with Kīngitanga.⁵⁷ The Government-erected monument commemorates the first two Māori Kings: Potatau Te Wherowhero and his son Tawhiao, and a number of other chiefs who were once interred with their King. One panel at the base of the obelisk remembered Paratene Te Maioha; Harepata Te Keha, who signed Te Tiriti o Waitangi at Waikato Heads in 1840; Hori Kerei Kati Takiwaru, a close relative of Te Wherowhero who married Matire Toha of Ngāpuhi to seal peace during the Musket Wars; and Epiha Putini Te Rangiatahua.⁵⁸ An opposing panel contained the names of Te Kēpa Tuwhatau; Haunui Te Kokoti; Te Huirama, who may have been buried nearby; and Hakaraia Tuwhatau. A rear panel commemorated Harihona; Hone Pihama Te Rei Hanataua, who was a powerful Taranaki ally, with whom Te Wherowhero had initially fought; Mare; and Te Warena Kahawai.⁵⁹ Although most of those named were of Ngāti Mahuta, some had strong

⁵⁶ *WT*, 13 Aug 1895, p.4; *NZH*, 2 Aug 1895, p.6.

⁵⁷ Phillips, Jock, 'Memorials and monuments - 19th-century memorials', *Te Ara - the Encyclopedia of New Zealand*, updated 13-Jul-12 URL: <http://www.TeAra.govt.nz/en/memorials-and-monuments/page-1>

⁵⁸ Oliver.

⁵⁹ Ian Church, 'Te Rei Hanataua, Hone Pihama', *Dictionary of New Zealand Biography*, first published in 1993. *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/en/biographies/2t28/te-rei-hanataua-hone-pihama> [accessed 24 Aug 2018]. Mare, Te Kēpa and Hori Takiwaru were among several notable deceased rangatira from the Waikato remembered in an address by Hone Te Pahi for the governor, Sir George Grey in 1853: C.O. Davis, *Maori Mementos: Being a Series of Addresses, Presented by the Native people, to His Excellency Sir George Grey... With Introductory Remarks and Explanatory Notes, to which is added a Small Collection of Laments, &c*, Auckland, 1855, pp.19, 26. Te Kahawai had signed He Whakaputanga o te Rangatiratanga o Nu Tirenī / The Declaration of Independence of New Zealand on Te Wherowhero's behalf: 'Te Wherowhero', <https://nzhistory.govt.nz/politics/declaration/signatory/te-wherowhero> [accessed 31 Aug 2018].

affiliations to other Waikato-Tainui hapū such as Ngāti Tamaoho and Ngāti Naho, or in Hone Pihama's case Ngāti Ruanui of Taranaki.

The monument contains a number of inscriptions. The main elevation faces northeast and contains a cartouche on the upper section of its marble plinth with the inscription:

IN MEMORY
OF
POTATAU.
OF THE NGATIMAHUTA.
AND THE CHIEFS.

Directly above this, within a smaller cartouche on the lower part of the obelisk, is also the name TAWHIAO. Below the main inscription, on the lower step of the marble plinth, is the inscription:

ERECTED UNDER HON. R. SEDDON.
PREMIER N.Z. MAY 1895.

The other faces of the upper marble plinth contain the names of twelve additional rangatira, four on each face:

Northwest face

PARATENE TE MAIOHA
HAREPATA TE KEHA
HORI TAKIWARU
EPIHA TE RANGIATAHU

Southwest face

TE KEEPA TUWHATAU
HAUNUI TE KOKOTI
TE HUIRAMA
HAKARAIA TUWHATAU

Southeast face

HARIHONA

HONE PIHAMA
MARE
TE WARENA KAHAWAI

High-relief motifs on the main elevation of the marble plinth include representations of leaves and grape bunches. Other motifs of high-relief design decorate each corner of the obelisk base, above the plinth. The name 'Tawhiao' is adorned above and below by elegant representations of plants of trefoil appearance. Smaller plants of similar design are positioned directly above the name 'Potatau'. The lettering throughout is of a relatively ornate style.

Potatau Te Wherowhero's tomb subsequently became a focal point for notable gatherings, including two involving the Governor and Sir George Ferguson Bowen.⁶⁰ Tawhiao made numerous attempts at reconciliation with the government during his lifetime, but little progress was made.⁶¹

Nineteenth-and Twentieth-Century Narrative

Pikiarero and Oika Pa were the premier settlements of the Ngāruawāhia district prior to the Crowns invasion. Both pa were taken over and occupied by British soldiers after the battle of Rangiriri in 1863.⁶² The town was initially named Newcastle and became a bustling port for paddle steamers that plied the Waipa and Waikato Rivers serving the towns of Hamilton,⁶³ Cambridge, and Pirongia. The river system was instrumental in the establishment and maintenance of the soldier-settler towns that grew up in the wake of the Waikato Land Wars.⁶⁴

⁶⁰ *DSC*, 25 May 1868, p.4; *NZH*, 8 Jun 1869, p.7; 14 Mar 1873, p.3; *AS*, 12 Mar 1873, p.2. Tawhiao revisited the tomb in 1881: *WT*, 30 July 1881, p.2.

⁶¹ Mahuta, R.T., 'Tawhiao, Tukaroto Matutaera Potatau Te Wherowhero', *Te Ara – the Encyclopedia of New Zealand*, updated 22-Aug-2013. URL: <http://TeAra.govt.nz/en/biographies/2t14/tawhiao-tukaroto-matutaera-potatau-te-wherowhero>.

⁶² Nancy Swarbrick. 'Waikato places - Ngāruawāhia', *Te Ara - the Encyclopedia of New Zealand*, updated 3-Jun-15 URL: <http://www.TeAra.govt.nz/en/waikato-places/page-5>

⁶³ Nancy Swarbrick. 'Waikato places - Ngāruawāhia', *Te Ara - the Encyclopedia of New Zealand*, updated 3-Jun-15 URL: <http://www.TeAra.govt.nz/en/waikato-places/page-5>

⁶⁴ Alexy Simmons (2012) pp 12

In 1877 Ngāruawāhia was readopted as the name of the settlement.⁶⁵ The settlement developed with the growth of industries such as brewing, flour, flax and saw milling and a brick works.⁶⁶ During this period of growth Ngāruawāhia was discussed as a possible capital for New Zealand.⁶⁷ A recession in the 1880s slowed growth and much of the development moved away from the area in the twentieth century.⁶⁸ Farming came to prominence in the area from the 1880s onwards.⁶⁹

The first annual Ngāruawāhia Regatta, featuring Māori cultural activities as well as waka (canoe) races, took place in the early 1890s. It is still held in March each year, attracting huge crowds.⁷⁰

Ngāruawāhia has strong connections to the Kīngitanga movement and is the site of the Tūrangawaewae marae built in 1921.⁷¹

⁶⁵ Nancy Swarbrick. 'Waikato places - Ngāruawāhia', Te Ara - the Encyclopedia of New Zealand, updated 3-Jun-15 URL: <http://www.TeAra.govt.nz/en/waikato-places/page-5>

⁶⁶ Nancy Swarbrick. 'Waikato places - Ngāruawāhia', Te Ara - the Encyclopedia of New Zealand, updated 3-Jun-15 URL: <http://www.TeAra.govt.nz/en/waikato-places/page-5>

⁶⁷ Waikato Tourism, 'Waikato History', URL: <http://www.tourism.net.nz/new-zealand/about-new-zealand/regions/waikato/history.html>

⁶⁸ Swarbrick, Nancy. 'Waikato places - Ngāruawāhia', Te Ara - the Encyclopedia of New Zealand, updated 3-Jun-15 URL: <http://www.TeAra.govt.nz/en/waikato-places/page-5>

⁶⁹ Waikato Tourism, 'Waikato History', URL: <http://www.tourism.net.nz/new-zealand/about-new-zealand/regions/waikato/history.html>

⁷⁰ Te Ara: An Encyclopaedia of New Zealand: <http://www.teara.govt.nz/en/waikato-places/page-5>; accessed 19 January 2016.

⁷¹ Swarbrick

Key Dates

1820s onwards	Burials, including within banked and ditched burial enclosure(s)
1860	Ditched and mounded burial enclosure with timber mortuary structure for Pōtatau Te Wherowhero
1863	Burial of Māori killed at Koheroa. Remains of Te Wherowhero removed
c.1864-6	Burial of Government soldiers (3 with headboards in 1879, and one a headstone in 1882) ⁷²
1872	Te Wherowhero's mortuary structure blown down and 'reconstructed'
Pre-1874	Ornamental trees planted ⁷³
1881	Burial of Terekaunuku and Te Oti ⁷⁴
1882	Removal of remains of up to 17 individuals for reburial elsewhere ⁷⁵
1894	Erection of fence around Octagon by Māori - some 40 individuals said to be still buried in the reserve ⁷⁶
1895	Construction of monument and paling fence ⁷⁷
1915	Monument and picket fence cleaned and repainted ⁷⁸
1922	Land in Octagon ploughed and levelled ⁷⁹
c.1926	Replacement of picket fence around monument by low rock wall ⁸⁰
1964	Renovations costing £300 ⁸¹

⁷² *Waikato Times*, 25 Nov 1879, p.3; *Waikato Times*, 8 Aug 1882, p.2

⁷³ *Waikato Times*, 15 Oct 1874, p.2.

⁷⁴ *New Zealand Herald*, 1 Aug 1881, p.6; *Waikato Times*, 2 Aug 1881, p.2; *New Zealand Herald*, 6 Aug 1881, p.5; *Waikato Times*, 6 Aug 1881, p.2.

⁷⁵ *Waikato Times*, 8 Aug 1882, p.2

⁷⁶ *Auckland Star*, 18 Jan 1894, p.1

⁷⁷ *New Zealand Herald*, 2 Aug 1895, p.6

⁷⁸ Letter, 'Maori Monument Ngaruawahia', Edith Statham, Inspector, to James Hislop, Under Secretary Internal Affairs, 8 Apr 1915, ACGO 8333 IA1/1287, 7/4/6, Archives New Zealand, Wellington.

⁷⁹ Letter, C. Vial, Clerk, Ngaruawahia Borough Council, to Miss Statham, Auckland, 3 Apr 1922, ACGO 8333 IA1/1287 7/4/6, Archives New Zealand, Wellington

⁸⁰ Memo, Edith Statham, Inspector, to Under Secretary, War Graves Division, Department of Internal Affairs, Wellington, 1 Jul 1926, ACGO 8333 IA1/1287 7/4/6, Archives New Zealand, Wellington.

⁸¹ Memo, 'Ngaruawahia – Monument to First Maori King', n.d. [post 1975], ADN X W5613 7536 6/CUL 3/5/44, Archives New Zealand, Wellington

2.4 Discussion of Sources

A wealth of information exists with regard to the Land Wars 1863-64. Primary source information from Papers Past, soldier diaries, missionary accounts was readily available.

Primary sources available and accessed include land records, nineteenth-century plans and photographic images, and contemporary newspaper accounts in the National Library's Papers Past digital archive. A major source of information was also Government records held at Archives New Zealand in Wellington and Auckland.

Secondary sources that were accessed include relevant archaeological reports; biographies of Kīngi Potatau Te Wherowhero, Kīngi Tāwhiao and other Kīngitanga leaders published online in Te Ara – the Encyclopedia of New Zealand Biography; and traditional accounts published by Leslie Kelly (re-print 2007), Pei Te Hurinui Jones and Bruce Biggs (1995) and F.L. Phillips (1995). A.M. Latta's history of Ngāruawāhia (1980), Stephen Deed's publication on New Zealand urupā and cemeteries (2015) and Vincent O'Malley's book on the Waikato War and its aftermath (2016) were also accessed

The site was accessible and visited.

Analysis of Sources Accessed

Conclusion

There is sufficient information available on this wāhi Tapu Area to support the List entry proposal.

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3. OTHER INFORMATION

3.1. 3.1 Former Uses

Pre-contact occupation, gardening, horticulture, seasonal camp – hunting fishing, residential, official Residency, accommodation for military troops, farming

3.2. 3.2 Current Uses

Commemoration [Memorial - Particular person or group]
Māori [Place associated with particular ancestors]
Māori [Urupa]

3.3. 3.3 Funerary sites [Cemetery/Graveyard/Burial Ground]

3.4. 3.3 Associated Entries on the NZ Heritage List / Rārangi Kōrero Tūrangawaewae House/Māori Parliament Building, List No.4170

3.5. 3.4 Heritage Protection Measures

Local Authority and Regional Authority Plan Listing

Waikato District Plan Proposed 31 January 2007. Item No. 109, Group A in Appendix C: Historic Heritage. NZAA site record number: S14/188. Original spiel

Waikato District Plan (Operative 20 Mar 2017), Appendix C: Historic Heritage, Group A, Potatau Monument, Item No. 109; Appendix F: Notable Trees, 'Various European trees', Item No.139.⁸² Martins excerpt

Waikato District Plan, Proposed (Notified 18 Jul 2018), 30.1: Historic Heritage Items, General A, Potatau Monument 1895, Item No. 98; 30.2: Notable Trees, 'Various European trees', Item No.82; 30.4: Maaori Areas of Significance: 'The Point', Item No.SS60.⁸³

Reserve

This wāhi tapu area is part of a recreation reserve administered by the Waikato District Council. (NZ Gazette [year], [page]).

Part of this place is a Recreation Reserve (NZ Gazette 1926, p.3372), and part of this place is a Road Reserve. The land occupied by Sec 673 Town of Ngāruawāhia (NZ Gazette 1917, p.4018) is Crown land administered by the Ministry for Culture and Heritage.

⁸² <http://districtplan.waidc.govt.nz/pages/plan/Book.aspx?exhibit=WS&hid=31831> [accessed 28 Aug 2018]

⁸³ <http://districtplan.waidc.govt.nz/pages/plan/Book.aspx?exhibit=PDP01&hid=43037&s=Potatau;>
<http://districtplan.waidc.govt.nz/pages/plan/Book.aspx?exhibit=PDP01&hid=43038;>
<http://districtplan.waidc.govt.nz/pages/plan/Book.aspx?exhibit=PDP01&hid=43040> [accessed 28 Aug 2018].

Iwi Management Plans

This wāhi tapu has not yet been identified as being included in an Iwi Management Plan.

Statutory Acknowledgement / Deed of Settlement

This falls within Waikato Tainuis Statutory Acknowledgement Area.

National Heritage Preservation Incentive Fund

This wāhi tapu is not currently a suitable candidate for the Heritage New Zealand Incentive Fund because it does not fulfil the preferred criteria of a Cat 1 listed private owner who cannot access funds from other sources

Archaeological Sites

This place or sites within this place have been recorded by the New Zealand Archaeological Association. The references are – ‘Potatau’s tomb’ S14/188; ‘Ngāruawāhia’ S14/182.

The place has high archaeological value for incorporating the remains of at least one ditched and banked or mounded burial enclosure - a rare site type that demonstrates Māori adaptation of mortuary practices following European contact. The place has particular importance for its capacity to provide information about the construction, use and development of Pōtatau Te Wherowhero’s mausoleum or papa tūpāpaka - a notable and rare building type associated with an individual of outstanding significance in New Zealand history.

The site also has archaeological significance for its potential to provide evidence about other activities connected with Ngāruawāhia’s past, including as the capital of Kīngitanga. Evidence may include that relating to the site’s reported use as an urupā during the so-called Musket Wars, and its ongoing employment as a burial ground before, during and immediately after the Waikato War (1863-4). The visibly surviving enclosure mound is likely to preserve a pre-1860 ground surface beneath it that may provide environmental and other evidence relating to early use of the environs as the Kīngitanga capital, and potentially other previous activity. Its associated ditch may also contain material connected with the Kīngitanga capital, European invasion and occupation during the Waikato War, and Ngāruawāhia’s subsequent history as a nineteenth-century, colonial settlement.

As a well-preserved example of its type, the 1895 stone monument has archaeological value for its capacity to provide information about late nineteenth-century monumental masonry materials, techniques and construction methods. It particularly has the capacity to provide information about the use of imported and New Zealand stone, and nineteenth-century ornate lettering and sculptural techniques.

Other Protection Measures

Delete sentences below that are not relevant.

This wāhi tapu is not covered by a Heritage Covenant.

This wāhi tapu has not been identified in other heritage listings nor iwi management plans.

National Heritage Preservation Incentive Fund

This wāhi tapu is not currently a suitable candidate for the Heritage New Zealand Incentive Fund because it does not fulfil the preferred criteria of a Cat 1 listed private owner who cannot access funds from other sources

Pouhere Taonga Recommendations

To ensure the long-term conservation of this wāhi tapu, Heritage New Zealand Pouhere Taonga recommends –

- That provision is made in the appropriate Waikato District Council and Iwi/Hapu planning documents for the long term management and preservation of Potataus Monument Wahi Tupuna/Wahi Tapu. AND
- That Heritage New Zealand Pouhere Taonga encourages the Owners, Iwi/Hapu and Local Authorities to consider providing appropriate signage and interpretation to recognise and promote the significance of Potataus Monument Wahi Tupuna/Wahi Tapu.
- Potential entry on the New Zealand Heritage List / Rārangī Kōrero as a historic place. Assessment to consider encompassing the full Octagon Reserve, including plantings and possible burial sites.

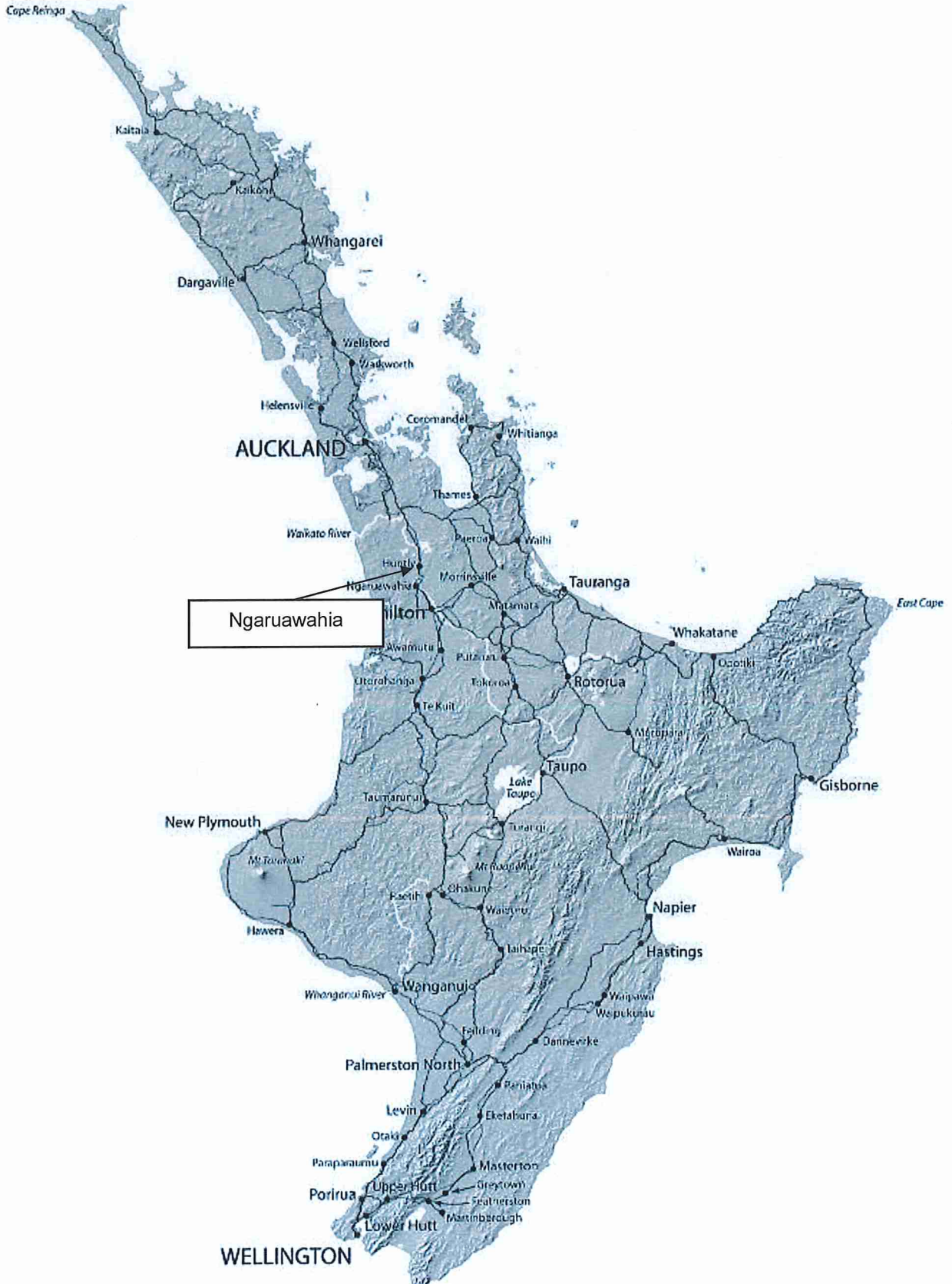
Disclaimer

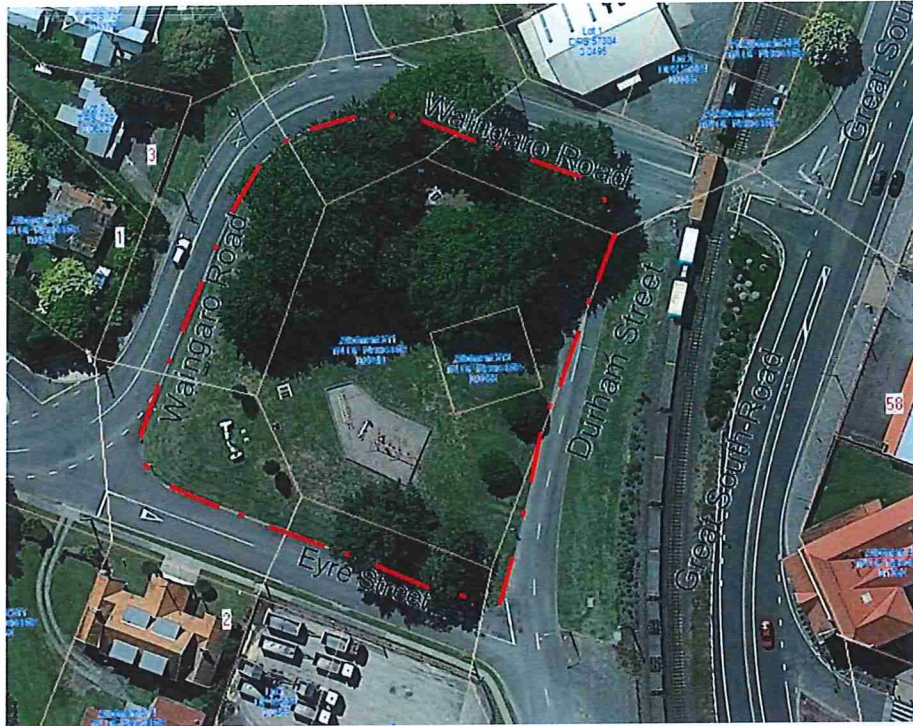
Please note that the entry of this wāhi tapu on the New Zealand Heritage List/Rārangī Kōrero identifies only the heritage values of the wāhi tapu concerned, and should not be construed as advice on the state of the property, or as a comment of its soundness or safety, including in regard to earthquake risk, safety in the event of fire, or insanitary conditions.

4. APPENDICES

4.1. Appendix 1: Visual Identification Aids

Location Maps





Extent of Pōtatau Te Wherowhero Monument and Kīngitanga Reserve, shown as a dash dot line

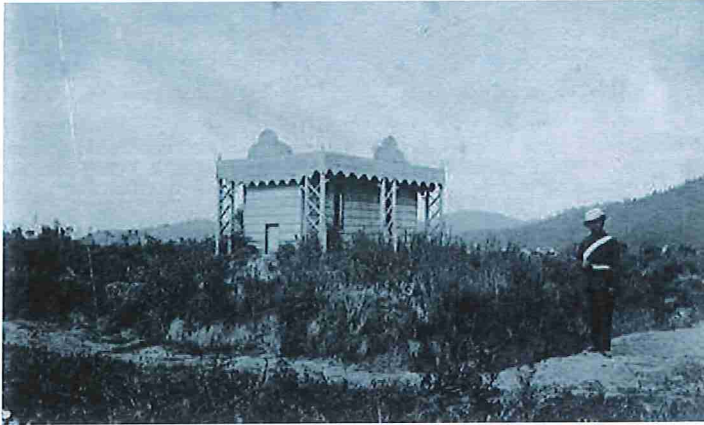
(QuickMap with Google Earth overlay)

Extent includes the land described as Sec 671 (*NZ Gazette* 1926, p.3372), Sec 673 Town of Newcastle (*NZ Gazette* 1917, p.4018), South Auckland Land District, and part of the land described as Legal Road, South Auckland Land District, and the structure known as Pōtatau Te Wherowhero Monument thereon. Extent also includes several mature trees, specifically four Oak (*quercus robur*), one London Plane (*platinus crosshybrida*), one Pin Oak (*quercus palustrus*) and one Common Elm (*ulmus procera*).

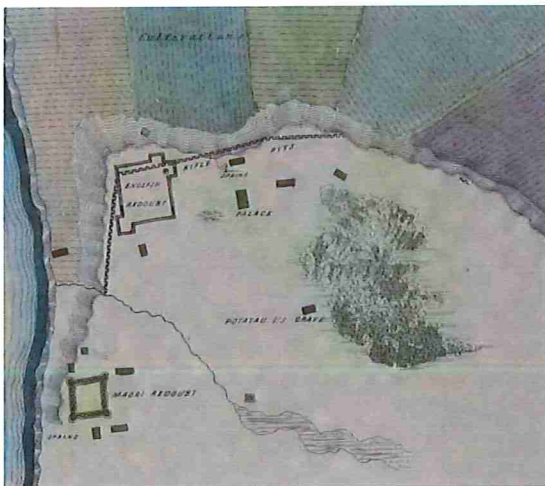
Location Map; The Point and Regional Location, Ngāruawāhia



4.2. Appendix 2: Visual Aids to Historical Information



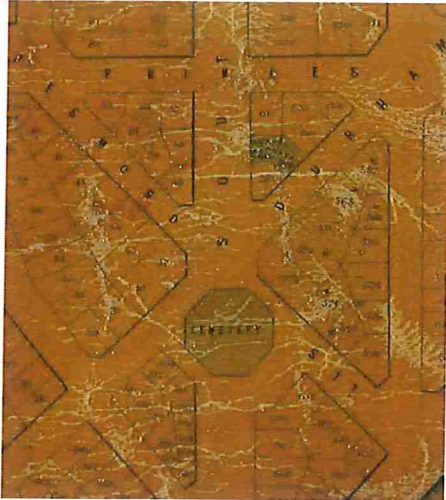
Daniel Manders Beere, 'Potatau Te Wherowhero's tomb at Ngāruawāhia, 1864' showing the papa tūpāpaka, mound and enclosure ditch with British military guard, and tented encampment beyond (Sir George Grey Special Collections, Auckland Libraries, 4-1164).⁸⁴



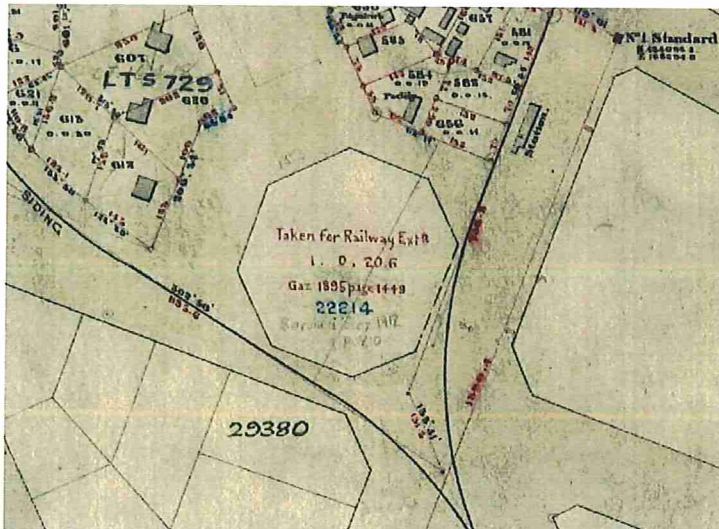
Detail from 1864 plan of Ngāruawāhia, showing Te Wherowhero's mausoleum in relation to the Kīngitanga kāinga, defences and cultivations, and the later British encampment at 'English Redoubt'

(G.R. Greaves, 'Sketch of Ngāruawāhia', 1864, National Library of Australia, MAP Ra 148 (Plate 14) Part 1)

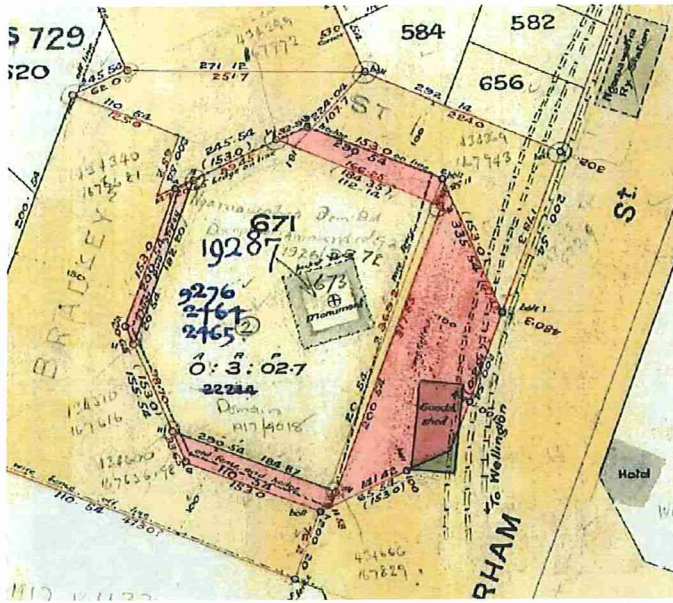
⁸⁴ After occupying Ngāruawāhia, the British authorities posted a sentry at Te Wherowhero's tomb. Men of the 12th Regiment were subsequently reported to have kept the papa tūpāpaka in repair; et al *Press*, 26 Dec 1863, p.3. & *DSC*, 2 Nov 1865, p.4.



Detail from mid-late 1860s plan of Ngāruawāhia, showing the octagonal cemetery as a visual focus of the Great South Road (running south-north with south at top) (Sir George Grey Special Collections, Auckland Libraries, NZ Map 4301)



The Octagon in 1881, partly reduced on the east due to construction in 1877 of part of the North Island Main Trunk railway line (SO 2464 South Auckland, June 1881, LINZ).



The Octagon in May 1912, showing encroachment by railway activity in the location of Durham Street
(SO 16645 South Auckland, LINZ)



Greaves 1864 Plan of the Point (in blue and pink) overlaid on an aerial photograph, Bruce Mackay 2004 & Alexy Simmons 2012. Note: Māori cultivations associated with S14/182 & S14/31 and used as a military camp associated with S14/181)

4.3. **Appendix 3: Visual Aids to Physical Information**
Current Photographs of Place



Potatau Monument, Ngāruawāhia (Martin Jones, Heritage New Zealand Pouhere Taonga, 27 October 2017)

Potatau Te Wherowhero Monument looking north



Detail of inscription on front elevation of Pōtatau Te Wherowhero Monument

(Martin Jones, Heritage New Zealand Pouhere Taonga, 27 Oct 2017)



'Kings Mask' sculpture, with Tūrangawaewae House behind

