

I waihangatia teenei tirohanga kia whaanui ake ai too maatakitaki i Te Whenua Taapui Ahurei o Tamahere me ngaa whenua tata e karapoti mai nei. E noho ana te whenua taapui i te paenga o teetehi o ngaa riu hoohonu e kitea ai i te takiwaa o Tamahere. E ahua ana eenei riu ki ngaa managa, naawai raa ka rere ki Waikato.

This lookout was created to give a wider view of the Tamahere Cultural Reserve and the surrounding landscape. The reserve sits on the edge of one of the many steep gullies found in the Tamahere district. These gullies feed into streams and eventually into the Waikato River.

TIROHANGA

The LOOKOUT



Taa te ringatoi e haangai ana ki te mahere maatai whaipara taangata o te paa kei taawahi atu i te riu o teeni raahui.

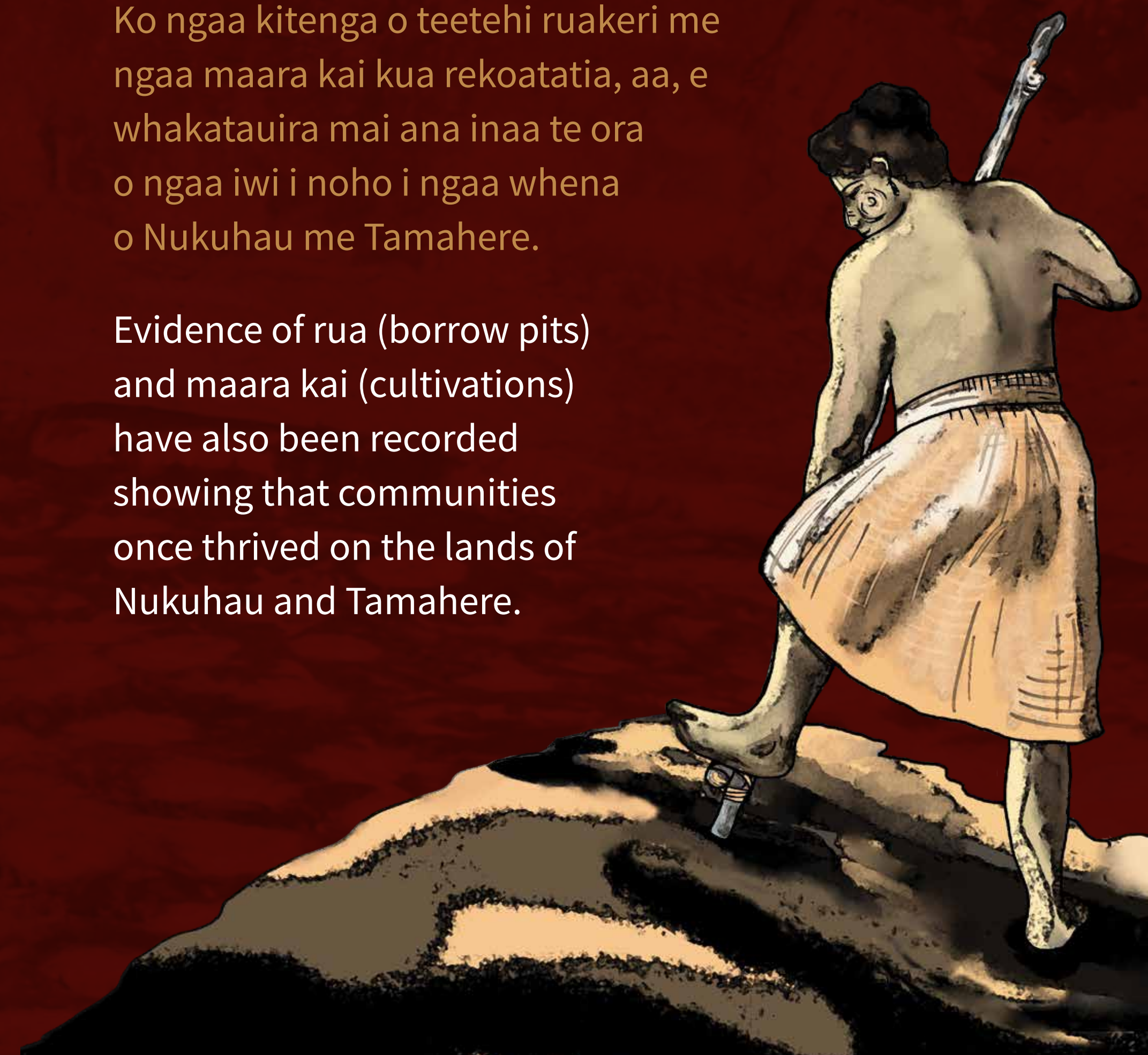
Artist's impression, based on an archaeological plan of the paa site located across the gully from this reserve.

E ai ki ngaa koorero tuku iho a Ngaati Korokii-Kahukura, a Ngaati Hauaa me Ngaati Wairere araa noa atu ngaa paa ki teenei takiwaa peeraa i te paa nui o Nukuhau me Te Paa o Ruamutu ki te awa o Waikato; Maaneapoto me Makiri paa ki te manga o Mangaharakeke; te paa o Tamahere me eetehi atu paa iti hoki. Araa eetehi paa e rua e tata nei ki teenei takiwaa, ko teetehi ki te raki, ko teetehi ki te tonga. Ko te mea ki te tonga ka taea te kite i taawahi atu i te riu i te taha o Alfred Main Drive.

Ngaati Korokii Kahukura, Ngaati Hauaa and Wairere tribal narratives speak of many paa in this area such as the large Nukuhau Paa and Te Paa o Ruamutu on the Waikato River; Maaneapoto and Makiri Paa on the Mangaharakeke Stream, Tamahere Paa, and many smaller satellite paa. Two are very close to this location, one to the north and one to the south. The southern site can be seen across the gully beside Alfred Main Drive.

Ko ngaa kitenga o teetehi ruakeri me ngaa maara kai kua rekoatatia, aa, e whakatauiria mai ana inaa te ora o ngaa iwi i noho i ngaa whenua o Nukuhau me Tamahere.

Evidence of rua (borrow pits) and maara kai (cultivations) have also been recorded showing that communities once thrived on the lands of Nukuhau and Tamahere.



NGAA RUUA

The BORROW PITS



He mea hanga ngaa ruakeri naa te Maaori noona e kerī mai ana i te onepuu me te kirikiri hei whenumitanga kia pai ake ai te one maara moo nga tupu peeraa i te kuumara me te taro. Kaaore e aarika ngaa ruakeri me ngaa maara i ngaa whenua haumako o Waikato i waenganui i a Raahui Pookeka me Piarere, ahakoa kua takakinotia e te whakatuu whare. I tuuhuratia eeteahi mea nui e waru e te kaihura i te whanaketanga o te aramatua. Ko teeteahi ruakeri, i aahua raa pea i te puku o ngaa 1700, kua tiakina i teenei whenua taapui hei waahanga ki te mahere tiaki ahurea i waihangatia ai i te taha o te mana whenua.



Borrow pits were made by Maaori as they dug out sand and gravel to mix into and improve garden soil for crops like kuumara and taro. There were many borrow pits and garden areas along the fertile surrounds of the Waikato River between Huntly and Piarere, though many have been destroyed by rural and urban development. Eight very large pits were investigated by archaeologists during the expressway development. One borrow pit, probably formed in the mid 1700s, has been preserved in this reserve as a part of a cultural mitigation plan developed with mana whenua.



TE AHI ME TE WHENUA

I rekoatia hoki ngaa aahuatanga haangi: ngaa keringa paapaku me ngaa one waro-kaha, araa te nui i roto raa ngaa koohatu tao. I te nuinga o te waa i kitea ai i ngaa ruakeri, inaa hoki he parenga hau hoki.

FIRE AND EARTH

Archaeologist also found clusters of haangi (fire-features): shallow scoops with charcoal-rich soil, many containing small cooking stones. They were often found within borrow pits as these would have provided a wind break.

I kitea teeteahi maara houkura i teeteahi o ngaa ruakeri. 175 ngaa rua whakatupu e whakaraarangi marika mai ana. He aahua porowhita ia keringa (ko toona 30 henemita te whitianga, aa ko toona 20 henemita te hoohonu). I te tou o ia mea teeteahi paarua iti e whakapaetia nei he mea mahi naa te koo. Araa ngaa taunakitanga o te taro i eeteahi tauira i taatarihia - ko te taro teeteahi momo noo tawhiti i whakatoongia ai e te Maaori. Ko te hua me ngaa pihinga i tunua, i kaingaa. Kaaore e kore i tupu hoki te kuumara i konei.

An intact garden was found in one of the excavations. There were 175 tapered planting bowls laid out in neat rows. Each bowl was roughly circular (about 30 cm in diameter and 20 cm deep). In the base of each was a small depression thought to be formed by the koo (digging tools) used. There was evidence of taro in some of samples analysed – taro was one of six introduced species cultivated by Maaori. The corm and shoots were cooked and eaten. It is probable that kuumara was also grown on the site.



E whakawhiti atu ai i te koopu maania o Kirikiriroa

Across the smooth belly of Kirikiriroa

Me ngoona maara kai, te ngawha whakatupu ake o te whenua moomona.

Its gardens bursting with a fullness of good things.

Hei kawē ki Ngaaruawaahia, te huinga o te tangata.

Towards the meeting place at Ngaaruawaahia

Aira, te pae haumako, hei okiokinga moo taku upoko.

There on the fertile mound I would rest my head.

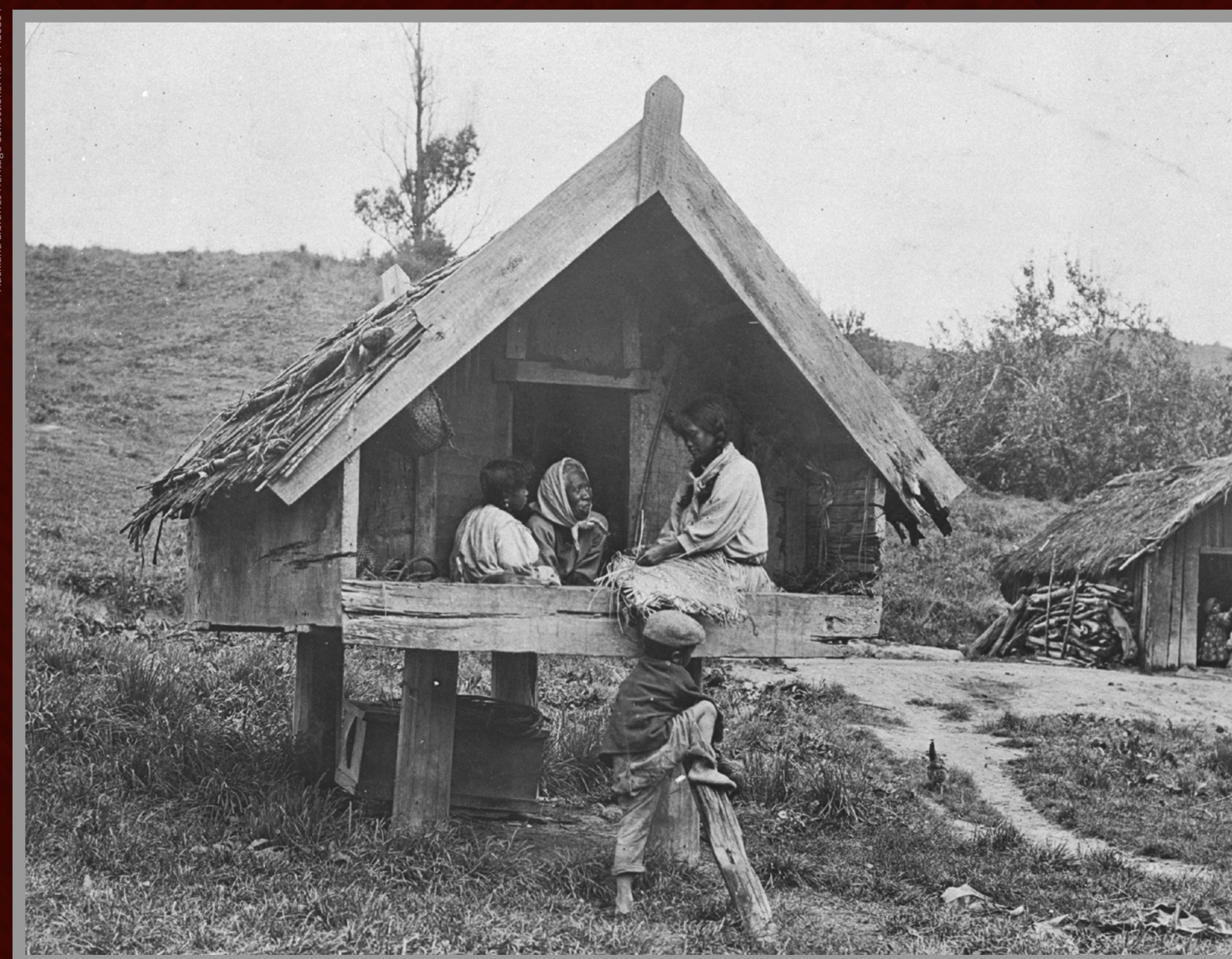
Kiingi Taawhiao, Second Maaori King

Ko ngaa whare peeraa i te paataka he mea maaori i ngaa waa o mua, peeraa me ngaa waahi i reira raa ngaa maara nui me ngaa kaainga nui. I whakamahia te paataka hei tiaki i ngaa ngakinga me te tiaki i nga kai i hauhaketia ai i ngaa marama o te raumati me te ngahuru hei whakamahinga i te takurua.

Structures such as paataka were a common sight in times past, especially in areas with prolific cultivations and large communities. Paataka were used to store crops and preserve foods harvested over the summer/autumn months for use in winter.

E whakamahia tonutia ana teenei paataka ki te marae o Aotearoa i waihangatia ai i ngaa 1880 maa Kiingi Taawhiao.

This paataka at Aotearoa Marae, built in the 1880s for King Taawhiao, is still in use today.



PAATAKA

The STOREHOUSE

"He Paataka tuu kei noo te paa tuuwatawata. He tohu rangatira."

The status of a chief is the carved paataka standing within a paa.

*He paataka whakairo, ki Te Whaiti, 1930.
A carved paataka at Te Whaiti. Photo taken in 1930.*

*He paataka maamaa, te waahi e kore moohiotia.
A simple paataka, unknown location and date.*

He rerekee te rahinga o ngaa paataka, aa-teitei, aa-whakaniko hoki. Ko eetei he mea whakaataahua ki ngaa whakairo whakanikoniko, heoi anoo ko eetei he hanga ki te papa ngaongao. I mua i te taenga mai o te Paakehaa i whakatuungia te paataka kia tuu ai i te paa tuuwatawata e ora ai te iwi o te paa ki te whakaekia te paa e te hoariri.

Paataka varied in size, height and detail. Some were adorned with intricate carvings while others were constructed with only adzed planks. In pre-European times paataka were erected within the confines of paa (fortified villages) to ensure those inside were well provisioned should an enemy lay siege to their paa.

E ai ki te koorero ko te paataka e tuu nei i te paa tuuwatawata he tohu noo te mana o te rangatira, inaa hoki araa ngaa rawa hei whakatu paa, hei whakatu paataka, hei whakatupu, hei hauhake hoki i ngaa kai.

Ko ngaa tupuranga e karapoti nei i teenei paataka he tohu moo ngaa whakatoonga kuumara i matomato ai i te rohe nei i ngaa waa o mua.

It was said that a carved paataka standing in the confines of a paa showed the strength of a rangatira (chief) because of the resources required to construct a paa, build the paataka, and grow and harvest crops.

The plantings which surround this paataka are a representation of the maara kuumara cultivations once prolific in the region.

Te Whenua Taapui Ahurea o TAMAHERE

TAMAHERE CULTURAL RESERVE



*Te raa whakawaatea te piriti o Rototuna i muri iho te hanga, 2019.
Blessing the Rototuna bridge upon completion 2019.*

E whakamaanawa ana teenei whenua taapui i te ngaatahitanga o te mana whenua me Waka Kotahi i mua i too Kirikiriroa waahanga o te Aramatua o Waikato, me te mahere tiaki ahurea i hua mai ai i teenei whanaungatanga. E tuumanako ana ka maarama ake ngaa manuhiri ki te whenua e haere nei te waahanga o Kirikiriroa.

This reserve recognises the partnership established between mana whenua and Waka Kotahi NZ Transport Agency prior to construction of the Hamilton section of the Waikato Expressway, and the cultural mitigation plan which grew out of this relationship. It is hoped visitors to the reserve will gain a greater understanding of the landscape which the Hamilton section traverses.

E ai ki ngaa koorero aa-iwi, ko te ingoa o Tamahere he whakahua i te tupuna rongonui i a Mahinaarangi i whakawhiti i te awa o Waikato i konei i toona waa.

Noo tana taenga ki te awa, herea ana e ia tana tama a Raukawa ki toona tuaraa ka kauhoe i te awa ki taawaahi, aa, ka haere tonu ai i tana haerenga.

Araa noa atu eeteahi atu koorero moo Mahinaarangi e whakawhiti nei i te awa o Waikato i waahi rerekee i a ia e ora ana.

According to Iwi narratives, the name Tamahere (tama/child – here/to bind or lash) recalls the famed ancestress Mahinaarangi, who at one time crossed the Waikato River at this point.

On arriving at the river, she strapped her son Raukawa to her back then commenced her swim across the river to the far bank and so continued her journey.

There are various iwi accounts of Mahinaarangi crossing the Waikato River at different locations over her life time.