

Appendix N9 - Description of Natural Landscapes and Cultural Landscapes

N9.1 Outstanding Natural Features and Landscapes (ONFL)

These features are identified in purple on the Planning Maps.

Pirongia

N9.1.1 Pirongia has a distinctive volcanic shape, is comprised of a number of peaks and indigenous forest clothes the upper slopes. There are rock outcrops visible in places. Much of the top of the mountain is included in the Pirongia State Forest Park and fingers of bush run down the gullies on the lower slopes. On the mid slopes there are clumps of trees and pasture and on the lower slopes are farm buildings, houses, hedgerows and pasture. The aesthetic quality of this landscape feature is high because of its memorability, the fact that its shape demonstrates the formative processes that created it, its visual distinction and eminence.

N9.1.2 In terms of its natural character, the shape of the cone makes it highly distinctive and the bush on the upper slopes contributes to its high natural character. Though there are a number of volcanic cones in the region, because of its height, visibility, historic and endemic associations, Pirongia is an outstanding natural feature and landscape.

Maungatautari

N9.1.3 Maungatautari stands out very distinctly in the south eastern portion of the District. It dominates both the flat lands to the west and Lake Karāpiro, the Waikato River, Lake Arapuni and State Highway 1 to the east. Mt Maungatautari has a range of lower foothills surrounding it. It has less heavily indented side slopes than Pirongia and there is very little development visible on its lower slopes. Fingers of bush run down the gullies through the pasture on the lower slopes. The boundary line between the native vegetation and the pasture slopes below is more geometric than on Pirongia.

N9.1.4 This landscape feature has very high aesthetic values, including memorability, expressiveness of its formative processes and eminence. Similar to Mt Pirongia it has high natural character values owing to its volcanic landform and extensive areas of bush cover.

N9.2 High Amenity Landscapes

This feature is identified in blue on the Planning Maps.

Waikato River and Hydro Lakes

N9.2.1 The Waikato River and associated hydro lakes are a very distinctive and valuable feature in the landscape. The river has steep sides and this makes it very difficult to get views down into it. Parts of the river are the hidden landscapes of the Waipā District.

N9.2.2 The aesthetic value of the Waikato River varies. In the northern parts the river is hard to see, it is quite narrow and clothed in willow and hazel trees, though still an attractive and sort-after feature. The landform comprises steep banks with, in places, flat river terraces. There is both native and exotic vegetation in some places. At Lake Karāpiro, the Waikato River below the lake and Lake Arapuni, the water surface widens out and the water is at a higher level and the

banks of the lake and river are covered in exotic and native trees creating a high quality landscape. These parts of the river system are much easier to see.

- N9.2.3 In places the river is highly memorable, with a strong flowing current, meandering through the countryside. The river has very high endemic and cultural associations, its value to tāngata whenua is very strong and it has high recreational values in places.

N9.3 Significant Landscape Features at a District level

These features are identified in yellow on the Planning Maps.

Mount Kakepuku

- N9.3.1 Kakepuku is a small volcanic cone located south west of Te Awamutu. It is positioned on flat land between the Waipā and Pūniu Rivers and it rises straight out of that flat country to a height of 449m. Its lower flanks are in pasture with a cap of regenerating bush. It is a highly distinctive feature in the locality, particularly because of its contrast with the surrounding flat land. Part of the top of the cone is identified as the Kakepuku Historic Reserve. There are walking tracks up to the summit.

Ignimbrite cliffs and bluffs at Whitehall, Arapuni, Castle Rock and Maungatautari

- N9.3.2 There are a number of places in Waipā where ignimbrite is exposed in steep cliffs and bluffs. Originally erupted as an enormous cloud of incandescent ash and pumice about 1.2 million years ago, the ignimbrite blanketed the landscape in the central part of the North Island. Now exposed by erosion, the ignimbrite rests on top of mudstone. The cliffs and bluffs are very distinctive in the landscape because they are white in colour and contrast with the surrounding rural landscape, bush or lake. There are ignimbrite bluffs and cliffs near Whitehall, along the banks of Lake Arapuni, on the east side of Maungatautari and in the southern part of the District at Castle Rock.

Sanitorium Hill/Pukemako

- N9.3.3 This is a distinctive steep hill rising to a height of 382m out of the flat country to the east of Cambridge. It is located in the steep hill country. It has bush and pine at its summit and has a distinctive peaked shape.

N9.4 Other Landscapes

Visually Sensitive Hill Country

Identified as pink on the Planning Maps.

- N9.4.1 These include the hill country areas that surround Maungatautari and Maungakawa, as well as the portions of the Kapamahanga Range (above 240m above sea level) to the west, the steeply rising hill country to the west of Sanitorium Hill/Pukemako (above 240m) and Te Miro and Ruru (above 240m) to the east.
- N9.4.2 The hill country that surrounds Maungatautari and the lower slopes of Pirongia and the Kapamahanga Range are a mixture of steep to gently rolling country with large areas of pasture and pockets of bush. These rural hills form the backdrop to many of the views in Waipā District.

- N9.4.3 The characteristics of the steeply rising hill country to the east of Cambridge are the steep indented landforms, rising in places to over 480m, with deep gullies and acute ridges. In other parts there are medium to steep slopes with pockets of vegetation. A feature of this landscape type is the significant areas of bush in the valleys or on the hillsides. In places there are exposed rock outcrops. These are ignimbrite and are significant landscape features of the District.
- N9.4.4 This steep hill country rises quite abruptly out of the alluvial plains and again they form the backdrop to many of the views in Waipā District.
- N9.4.5 The aesthetic value of these landscapes is moderate overall, with pockets of forest which have high natural character values. The main characteristic is a patchwork of pasture, trees and bush.

River and Lake Environs

Identified as brown on the Planning Maps.

- N9.4.6 Lake Karāpiro and the views to it from State Highway 1 are a regional asset. The lake edge slopes steeply down to the lake in a series of terraces with rock outcrops in places. The lake lies in the foreground with the hills on either side rising to heights of between 100m – 175m with Maungatautari rising beyond them.
- N9.4.7 A landscape protection area was identified up to the skyline ridge on either side of Lake Karāpiro in which the Operative District Plan discouraged further development that would have adverse effects on the scenic qualities along State Highway 1.
- N9.4.8 This protection area also extended south below Horahora Bridge on the west side of the Lake Arapuni.

N9.5 State Highway 3 Scenic Corridor

Identified as pink diagonal lines on the Planning Maps.

- N9.5.1 This road corridor is located on a ridge with views out to Pirongia to the west and the steep hill country to the east, as well as views to Maungatautari and Kakepuku. There are also views down from the ridge to the nationally significant peat lakes which lie on the flat land at the base of the ridge. The lakes are surrounded by raupō and flax with willows in some places. There are also groups of kahikatea in the pasture around them. The combination of lake and wetland fringe gives these lakes high natural character and ecological values.

N9.6 Cultural Landscapes

Maungatautari Cultural Significance

- N9.6.1 The Maungatautari Cultural Area encompasses an area on the northern slopes of the mountain which were settled and cultivated by Ngati Koroki from the 1830s. Although land transactions and land court activities have reduced their landholdings over time. It includes the ancient pā site of Haowhenua; the Ngati Koroki villages of Whareturere and Te Wera a Te Atua, centres of the burgeoning agricultural industry from the 1830s; and the later settlements of Tioriori and Taane.

Pirongia Cultural Significance

- N9.6.2 Pirongia is the spiritual and ancestral landmark of the people of Tainui waka. It has a long-standing place in tribal mythology and history and is regarded by the hapū who live on and around its slopes as a source of pride and identity.

Mt Kakepuku Cultural Significance

- N9.6.3 Kakepuku is a significant landmark which has been home to many generations of descendants for the Tainui waka in addition to tāngata whenua from the earliest times. The cultural significance of Kakepuku lies in the long association of tāngata whenua, reflected in local mythology and history; in the evidence of past occupation on its slopes; and in the on-going regard that tāngata whenua hold for their maunga.

Matakitaki Cultural Significance

- N9.6.4 Matakitaki pā is a landmark site in Tainui history and of the nation. Protected and provided by the rivers of Waipā and Mangapiko and close to the forested bounty of Pirongia, the pā is thought to be one of the most ancient forts in the Waipā Valley, with a long history of occupation. In the national context, it is principally remembered for the massacre of Waikato-Maniapoto that took place there in 1822 at the hands of musket-bearing Ngapuhi under the leadership of Hongi Hika. In addition to the large loss of life, this attack brought about significant changes to settlement patterns in the District.

Hingakaka Cultural Significance

- N9.6.5 The Hingakaka Cultural area takes in an area around Lake Ngāroto, an area of significant past settlement, together with the battle field of Hingakaka, south of the lake in the neighbourhood of present-day Te Awamutu.
- N9.6.6 Renowned for its abundant food sources, the lakes district was settled by descendents of the Tainui waka and continuously occupied for more than three centuries. The Hingakaka Cultural Area includes the pā site of Taurangamirumiru, the centre of Ngati Apakura's homeland for at least 18 generations.
- N9.6.7 Hingakaka battle was a significant tribal event, not just because it was arguably 'the greatest battle in the annals of Aotearoa, but also because it marked the beginning both of the Tainui confederation, and the eventual emigration of Ngati Toa out of the District.

Paterangi Cultural Significance

- N9.6.8 The defence works known as Paterangi are said to have been the largest system of fortifications ever built by Māori. Named after its principal entrenchment on the ridgeline east of Te Rore blocking the main cart road through to Rangiaowhia, the defensive line included at least four other main fortified pā – Pikopiko (or Puketoki) near Mangakaware; Rangiatea; Te Ngako and Mangapukatea – all at strategic positions to stop the British advance into the agricultural heartland of Waipā, and all linked to each other to provide mutual support.¹
- N9.6.9 By the end of January 1864, General Cameron and 3000 troops had pushed up the Waipā River to Te Rore, just three miles from the main Paterangi position. The British troops had had ample time to reconnoitre and were impressed with what they saw:

¹ James Belich, *The New Zealand Wars and the Victorian Interpretation of Racial Conflict*, (Auckland, Auckland University Press, 1986), p.160.

“The engineering skill displayed by the natives in the construction of their works was of the highest order, and was a matter of much wonder to General Cameron and his officers, who could scarcely believe that a savage race without any education in military tactics could have designed and so thoroughly carried out the details of such a complete system of defence.”²

- N9.6.10 By 4 February General Cameron had decided that the defensive line could not be taken by ‘*coup de main*’, and allegedly refused Grey’s order to do so.³ British prospects for a rapid advance were further upset when the steamer *Avon* snagged on submerged branches in the Waipā and sank. Supplies eventually reached the garrison at Te Rore on 18 February 1864 by the replacement steamer the *Koheroa*. Two days later, Cameron put his plan of attack into action: half of his army was left at Te Rore, the other 1200 men setting off just before midnight on a silent, single-file march outflanking the fortress altogether, following an unguarded route into the rich Waipā delta beyond. The unsuspecting settlement of Rangiaowhia was attacked early on Sunday morning, and as a result, all of the fortifications in the Paterangi line were abandoned.
- N9.6.11 The story of Paterangi is a pivotal event in the history of New Zealand, not least because of the sheer scale of the defensive works pitted against the Crown, and the ignominy of Cameron’s decision not to engage in honourable battle. Other significant sites are in close proximity to the Paterangi Cultural Area, including the fortified position of Pikopiko near Lake Mangakaware, areas of long-standing Ngati Hikairo occupation; the ancient pā of Waiari at which the single engagement during the stand-off was fought, with heavy losses to Māori; and Te Rore, the site of an earlier local victory over Ngāpuhi which became the British army base to launch the invasion of the Waipā District.

² Featon, *Waikato War*, p.20 cited in Belich, p.162.

³ Richard Stowers, *Forest Rangers*, (Hamilton, Stowers, 1996), p.53.



Figure 5: The Paterangi Line. Major Greaves' 'Sketch of the ground about Paterangi and Piko Piko made while the enemy was still occupying the works' shows many of the sites discussed in the summary that follows, including Piko Piko above Mangakaware to the north; Paterangi proper blocking the through road to Rangiaowhia; the British position at Te Rore on the banks of the Waipā River, and the distinctive loop of the Mangapiko River encircling Waiari Pā where casualties of the conflict fell. National Library of Australia, Digital Collections.

Rangiaowhia Cultural Significance

- N9.6.12 The middle Waikato Basin is the home of the most powerful and most numerous Māori tribes, whose king has fixed his residence by the confluence of the Waikato and Waipā at Ngaruawahia, and whose metropolis – if we may use the expression – may be considered Rangiaowhia, a large settlement, situated between the Waipā and Waikato in the southern part of the basin, which has attained its importance especially by its extensive corn-trade and horse-breeding. In future decades this blessed region will be the granary of the North Island – a real Eden for agriculture and the breeding of cattle, to which, in this respect, no other part of New Zealand might easily compare.⁴
- N9.6.13 Rangiaowhia is a site of cultural significance because of the prosperous Māori settlement there, and because of events of Sunday 21 February 1864 which brought this prosperity to an abrupt end. While a great deal of controversy remains about just what happened, in Māori eyes the government action against the undefended settlement was in breach of an undertaking to keep women, children and aged out of the field of battle. Furthermore the 'kohuru' or allegedly murderous actions of government troops against the inhabitants of the settlement have become an enduring scar on the collective memories of the survivors.

⁴ F. von Hochstetter, *New Zealand* (Stuttgart, 1863), p.307, quoted in Laurie Barber, *The View From Pirongia: the history of Waipa County*, (Te Awamutu, Richards Publishing and Waipa County Council, 1978), p.5.

N9.6.14 The Hairini ridge forms part of this site because of those who fell in the stand to defend Rangiaowhia the following day. The government attack on Rangiaowhia and its victory at Hairini was a strategic turning point in the war for sovereignty, forcing a socially cohesive and economically prosperous people to flee their homeland and seek sanctuary as refugees with other tribes. Extensive land confiscation in the wake of the government's military victory, with no provision for reserves, meant that the banishment of tangata whenua from their homeland in 1864 was made permanent. In addition to the loss of life and that of land, for the once strong Ngati Apakura in particular, the events at Rangiaowhia eventually resulted in the near destruction of their tribal identity.

Ōrakau Cultural Significance

N9.6.15 The battle at Ōrakau took place from 31 March to 2 April 1864, six weeks after the invasion of the Rangiaowhia district and the fall of the Paterangi line. It is perhaps New Zealand's best known battle – the refrain 'Ka whawhai tonu matou, ake ake ake' together with the determination of the women to die with their men, woven into national legend. In addition to the tales of Māori valour, Ōrakau has long been regarded as the decisive battle which brought British victory in the Waikato. More accurately perhaps, Ōrakau marked the limit of colonial military expansion, with defeated Kingitanga forces afterwards reluctantly conceding lands north of the Puniu as a result of the loss.

Pukekura Cultural Area

N9.6.16 With its commanding view of the Waikato basin, and abundant food sources from forest, river and swamp, the Pukekura-Karāpiro area provided its occupants with an important strategic position. Local historians point to the remains of fortified pā on almost every summit of the Pukekura range. The Pukekura Cultural Area encompasses Te Tiki o Te Ihingarangi, a seventeenth century pā overlooking the Waikato River which was re-fortified in 1863 to stay the British invasion. It also includes the nineteenth century battle site of Taumatawiwi nearby, which brought the occupation of Hauraki tribes in the area to an end. As such, the cultural significance of the Pukekura Cultural Area lies in its long occupation and in significant historical events.

Pōhara Cultural Significance

N9.6.17 The Pōhara Cultural Area takes in the community of Pōhara which was established on the south-eastern slopes of Maungatautari around 1930. Originally known as Kenana, or Canaan, the community was the initiative of Ngati Mahuta tribal leader Piupiu Te Wherowhero who, like her cousin Te Puea Herangi, saw that the salvation of largely impoverished and dispirited Māori people lay in bringing them back together under traditional values to work on the land.

"Kia mau ki te whenua, hei papakainga mo nga uri whakatupu."⁵

N9.6.18 The cultural significance of the area relates to establishment and success of the Māori community there, and the struggle for survival and reconstruction of a people reduced by landlessness, poverty and disease. The information in Jane Luiten's report is taken principally from the research of Pania Papa, a descendent of one of the founding families of the community.⁶ 'Hold fast to the land, as a place to live for the generations to come', the ohaaki

⁵ 'Hold fast to the land, as a place to live for the generations to come', the ohaaki of King Tawhiao, in Pania Papa, 'Kupapa Ki Raro, Titiro Ake', MA thesis, University of Waikato, 1997, p.94.

⁶ Ibid.

of King Tawhiao, in Pania Papa, 'Kupapa Ki Raro, Titiro Ake', MA thesis, University of Waikato, 1997, p94.

Te Ko Utu Cultural Significance

- N9.6.19 Te Ko Utu has significance of long association to the people of Ngati Koroki Kahukura and Ngati Haua. The lake fed into the Karāpiro stream and was important source of food, both as a fishery and for birdlife. Koroki himself is said to have lived nearby until he got into trouble visiting Taowhakaairo's wife on the other side of the Waikato River.⁷ On the receiving end of insults from the enraged husband, Koroki is said to have enlisted the help of Ngati Tamainupo to seek retribution. Taowhakaairo was duly beaten, but Koroki forced to move from the area. An old pā is registered as an archaeological site S15/44 across Albert St from the lake. In 1919 a children's playground is also said to have been built on the site of an ancient pā.
- N9.6.20 A famous pepeha was uttered by Tawhiao on his return to the Waikato in 1881, after 17 years of exile following the government's war and confiscation.
- N9.6.21 The washbowl or oko horoi referred to by Tawhiao in the pepeha is a reference to Te Ko Utu Lake. Some say that it refers to the sorrow of land confiscation, others to the activities of the Native Land Court in Cambridge. There are other references to the ceremonial washing of wounded in the waters of the lake. For Ngati Haua and Ngati Koroki Kahukura, it forms an important connection with the Kingitanga.
- N9.6.22 The lake was reserved for recreation purposes in 1880 and made a public domain.⁸ It has been a central recreation area for the residents of Cambridge ever since. JBW Robertson, 'The Māori Population in the Middle Waikato', *Journal of the Te Awamutu Historical society*, vol.4, no.2, p.52.

Te Miro Cultural Significance

- N9.6.23 Maungakawa is the traditional homeland of Ngati Haua. During the 1820s when Hauraki arrivals threatened to take over the Maungatautari district, Ngati Haua fell back from Horotiu (modern day Cambridge) to their stronghold of Kawehetiki (Rawehetiki) at Maungakawa.⁹ After the withdrawal of Ngati Maru and Ngati Paoa from the district following the battle of Taumatawiwi in 1831, Ngati Haua participated in the agricultural production transforming the wider Waikato and Waipā valleys: Te Miro boasted its own flour mill at a place known as Kirikiriroa.¹⁰
- N9.6.24 In the late nineteenth century, Maungakawa became renowned nationally as the seat of the Māori Parliament, the Kauhanganui. Large, intertribal assemblies were held here annually in 1892, 1893, 1894, and again in 1896. During this period the Kauhanganui's own newspaper, Te Paki a Matariki, was also published at Maungakawa, providing Māori in the wider Tainui region with news and political discourse on the major issues of the day.
- N9.6.25 The cultural significance of the Te Miro Cultural Area lies in the long association of Ngati Haua, and as the centre of Māori social and political activism for self-determination of the late nineteenth century.

⁷ JBW Robertson, 'The Māori Population in the Middle Waikato', *Journal of the Te Awamutu Historical Society*, vol.4, no.2, p.52.

⁸ *New Zealand Gazette*, 1880, pp.1569, 1675.

⁹ Report of James Mackay...', AJHR 1873 G-3, p.18

¹⁰ The location of this mill is shown on frontispiece in Beer and Gascoigne, *Plough of the Pakeha: A Cambridge Regional History*, (Cambridge Independent, 1975).

Nga Awa Cultural Significance (as identified on Planning Maps)

N9.6.26 Rivers, like the mountains, are significant landmarks to tāngata whenua. Not only are they a source of tribal identity, imbued with stories of tupuna deeds of supernatural propensities, these water bodies provided the people on their banks with the very essence of life, and were valued as taonga for that reason. The rivers provided material benefits: drinking water, washing water, and food resources in abundance. Rivers also provided an important means of communication; they marked boundaries between tribal units; and in some circumstances provided effective defence. The water bodies also had a spiritual dimension, in terms of healing and cleansing, or in the presence of taniwha.¹¹

¹¹ One such taniwha in the Waipa River is Tuheitia, a descendent of Hoturoa and a reknowned warrior, who was killed by trickery at sea, *New Zealand Historical Atlas*, plate 19.