

BRIEFCASE HISTORIES MAPPING THE PAST

PAA AND URUPAA SITES



SPACES

REFERENCE INFORMATION

The information for all of these paa sites (except for Miropiko) has been collected from the document:

**“Nga Tapuwae O Hotumauea”
Maori Landmarks on Riverside Reserves Management Plan 2003.**

The information for Miropiko has been collected from the document:

Miropiko Reserve Management Plan 2001

These plans were prepared by **Hamilton City Council** in partnership with **Nga Mana Toopu O Kirikiriroa Limited (NaMTOK), Resource and Cultural Consultants.**

The full documents can be downloaded from the Hamilton City Council website at **www.hamilton.govt.nz** or if you would like us to email you a copy, please send a request to **hamiltoncitylibraries@hcc.govt.nz**

MIROPIKO PAA

This paa takes its name from a solitary, twisted miro tree which once stood at this location in Neolithic Maaori times. This tree is recorded in ancient Maaori records as an important landmark used by Maaori bird hunting parties snaring the native pigeon kuku.

The ancestors of Ngaati Wairere, Ngaati Haanui and Ngaati Koura inhabited the pan and lands of Miropiko until they were forced to finally abandon it because of the imminent arrival of British troops in 1864. These tangata whenua of Miropiko resettled at Hukanui, currently known as Gordonton.

The present elders of Ngaati Wairere recall that the burial caves and grounds at Miropiko Paa, which held the human remains of their ancestors and fallen warriors, were recovered between 1865- 1892.

They comment further that whilst the paa is not waahi tapu, Maaori tradition and kawa demand that every respect should be accorded to the site and only activities of a passive recreational nature should be undertaken at the site.

What is this site called today?



TE TUPARI PAA

The name Te Tupari refers to the steep riverside cliff immediately below this Paa. Hanui, the warlord, lived for some time at this Paa.

The Ngaati Mahuta Chiefs Te Whare and Tapaue invaded this area, attacking and conquering the nearby Inanga Paa. They then attacked Te Tupari Paa and fought a battle called Kukutaruhe, in the gully system behind the Paa. The attack failed and Te Tupari Paa was not taken.

Te Tupari Paa is recalled in tradition for a number of Paataka (carved food storehouses) within its enclosure. In 1977 archaeologists recovered a carved threshold, believed to belong to one of these carved Paataka, from a nearby swamp. This is now held in the Waikato Museum of Art and History.

What is this site called today?

B



WAITAWHIRIWHIRI URUPAA

There has been confusion over the existence, and location of Maaori features around Fairfield Bridge. The correct history was discovered when Fairfield Bridge construction began, as workers unearthed human bones in the bank of the river. Upon this discovery, the Police contacted Mr Waharoa Te Puke, the Paramount Chief of Ngaati Wairere. They believed the bones to be Maaori and requested Ngaati Wairere remove them from the site and investigate whether there were others there.

It was ancient practice for Ngaati Wairere to bury their dead in caves in the bank of the river, so Mr Te Puke recognised that they had opened one of these ancient burial caves. Mr Te Puke and elders performed ancient prayers and rituals as part of the preparation for the removal of the bones. These were then removed and transported to Gordonton. It appears most likely that this site was a major Maaori burial cave (Ana Koiwi). The paa, called Waitawhiriwhiri, was located near Kotahi Avenue.

What is this site called today?



KIRIKIROA PAA

Kirikiroa Paa is the most significant Paa in Hamilton City. It was a fully fortified Paa Whakairo (Paa with carved palisades). Most of the surface features of the Kirikiroa Paa site were destroyed during the early development of Hamilton City before they were accurately recorded or mapped. We do know that Kirikiroa Paa was constructed to protect the Ngaati Wairere people from marauding war parties. The location was chosen because with the river on one side, there was minimal construction required to fortify the site and make it defensible.

The first recorded contacts between Ngaati Wairere people at Kirikiroa Paa and Europeans (mainly missionaries) were around the 1840s. Some of the early missionaries recorded two hundred people living within the Paa, and many more living and working outside. Later, Ngaati Wairere built a Chapel and associated Raupo dwelling within Kirikiroa Paa for the missionary Benjamin Yates Ashwell. These facilities were used by other missionaries who passed through the area.



KIRIKIROA

KIRIKIROA PAA (2)

Ngaati Wairere people lived in Kirikiriroa Paa until 1864 when Pirihi Tomonui, who fought in the battle at Rangiriri between the British and the followers of Kingitanga sent word to the Paa that the British troops were coming upriver on a gunboat. In response, the older men, women, and children who were the main occupants of Paa abandoned it. Some travelled into the King Country, whilst others travelled to occupy traditional Ngaati Wairere Paa at Hukanui, now known as Gordonton.

Following Ngaati Wairere abandoning the Paa, British troops used it as a garrison. Subsequently, W A Graham, who surveyed much of the region and who was an early Mayor of Hamilton City, built his house on top of the main fortified part of the Paa. Several years later, Ngaati Wairere exhumed the bones of their ancestors from the Urupaa in the city area to protect them from being destroyed by settlers building houses over the top of these burial grounds. While technically in West Hamilton, it would have been seen from the East.

What is this site called today?

D



Kiri-kiri Paa

Kiri-kiri is a traditional Māori name for the Kiri-kiri Paa. It is a place of great significance to the community and is a place where many people have gathered over the years.

Across the small hill of Kiri-kiri, it's a great learning with the future of good things.

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Established around 1850, the paa was situated between the modern locations of London Street and Clarendon Street in Kiri-kiri. Kiri-kiri Paa was a location of the Ngāi Tahu iwi, the tangata whenua (traditional inhabitants) of the Hamilton area.

A PLACE ON THE HILL

The paa was built in 1850 and was one of the first paa built in the Hamilton area. It was built on a hill and was a place of great significance to the community.

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A place the

OPOIA PAA

Before his death, Mr Mana Martin recounted that Opoia Paa was settled by Maramatutahi, the eldest son of Wairere from his third wife, Tukapua. They had a son named Karaka ki Opoia after a sacred Karaka tree that grew at Opoia Paa. In later generations, a great warrior named Poukawa became the Chief of this Paa. He led Ngaati Wairere against Ngaati Raukawa in the battle of Hurimoana. In this battle, he captured and killed a Ngaati Wakatere (a sub-tribe of Ngaati Raukawa) Chief called Te Rerenga and took from him a famous Patu Onewa (Mere) made of basalt. This mere, called Te Waimaori, passed to one of Poukawa's descendants, Te Ahipainga, on to Te Ironui, and to his present-day descendants who still hold it today.

The construction of the Claudelands Road and Railway Bridge destroyed this land and the Paa itself.

What is this site called today?



URUPAA (UNKNOWN)

This site is particularly sacred to Ngaati Wairere. Waharoa Te Puke, the last traditional paramount Chief of Ngaati Wairere, identified it as a traditional Urupaa for the high Chiefs of Ngaati Wairere. It was common practice within pre-European Maaori society for abandoned Paa to be used as Urupaa. In this case, the Urupaa was developed at an ancient triangle-shaped Paa site, built on a prominent headland overlooking the Waikato River.

This headland has since been bulldozed away. The name of the Urupaa is presently unknown. Hakopa Te Waharoa exhumed the bones of all of the Chiefs buried at this Urupaa sometime during the 1870s. This was undertaken to prevent their destruction by the early European colonisers building on the Urupaa. The Koiwi were relocated to another Urupaa at Hukanui.

During his visit to Hamilton in 1881, King Taawhiao visited this Urupaa, and lamented over the loss of the lands of his ancestors who were originally buried here.

What is this site called today?



TE MOUTERE O KOIPIKAU PAA

Te Moutere O Koipikau Paa was constructed on an island in the middle of the Waikato River. It held a carved Paataka named Koipikau, which is believed to have been constructed during the time of Hotumauea and Hanui. This Paataka, carved using greenstone adzes, held a variety of items. A century or more after the time of Hotumauea and Hanui, Hongi Hika and his northern Ngaa Puhi warriors armed with muskets invaded this area. A carved Paataka, also called Koipikau, which stood in the Paa, was dismantled and buried to protect it from Hongi Hika.

The precise burial place of this Paataka is unknown. There is an ancient myth associated with this tapu Paataka. According to this myth, one day, the island upon which the Paataka stood transformed into a Taniwha who carried the Paataka down the river on his back. This myth may have a basis in fact and could refer to a flood in the 1600s or 1700s, which carried the Paataka from the island and deposited it further downstream.

What is this site called today?

G



TE NIHINIHI PAA

Little is known about this Paa except that Ngaati Koura and Ngaati Hanui occupied it at various times during its existence. It is believed that the elongated shape of this Paa resembled (and hence) commemorated Hotumauea's footprint.

What is this site called today?

