



HERITAGE NEW ZEALAND  
POUHERE TAONGA

Report for a Wāhi Tūpuna  
**Tauranga-mirumiru, TE AWAMUTU (List No. 9794)**

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Tauranga-mirumiru viewed from Paterangi Road (©HNZPT, 23 April 2015).

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### *Disclaimer*

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## BRIEF SUMMARY

Tauranga-mirumiru can be translated as meaning ‘resting place of the white breasted tomtit’. This ancestral papakāinga sits on Paterangi Ridge, north-west of Te Awamutu on the western side of Lake Ngāroto.

Tauranga-mirumiru is an ancestral papakāinga, and the home of at least 18 generations of Ngāti Apakura and Ngāti Hikairo for over three centuries. The first descendant of *Tainui* waka origin to settle here was reputed to have been Pikirangi, grandson of the founding ancestors Whatihua and Apakura. Through travels and intermarriage, Pikirangi and other uri (descendants) of Whatihua and Apakura reconnected the descendants of *Tainui* waka origin in the Waikato with those who had settled the Tāmaki Isthmus.

Tauranga-mirumiru is also synonymous with the legendary love story of the twin puhi (high born maidens) Reitū and Reipae, whose love for Ueoneone, a young rangatira from the far north, brought together three major Tribal Confederations – Ngāpuhi Nui Tonu, Tainui and Waiohū.

Tauranga-mirumiru sits within an exceedingly resource rich landscape, the Ngāroto lakes district, which was the subject of many armed contests. Tauranga-mirumiru was a strategic retreat point and sanctuary in times of conflict. It was used as a retreat point and temporary headquarters at the battle of Hīngakaka as well as during the British invasion of Waikato in 1863-1864.

## **1. IDENTIFICATION<sup>1</sup>**

### **1.1. Name of Wāhi Tūpuna**

Tauranga-mirumiru

*Other Names:* Tauranga-miromiro

### **1.2. Location Information**

*Address*

972 Paterangi Road,  
Te Awamutu  
Waikato

*Additional Location Information*

37°57'44.0 S 175°16'39.0 E (WGS84) 1800060, 5795900 (NZTM 2000)

*Iwi/hapū*

Ngāti Apakura & Ngāti Hikairo

*Local Authority*

Waipa District Council, Waikato Regional Council

### **1.3. Current Legal Description**

Lot 1 DP 25157 (CT SA659/18), Lot 2 DP 91679 (CT SA72C/194), South Auckland Land District.

### **1.4. Extent of Wāhi Tūpuna**

Extent includes part of the land described as Lot 1 DP 25157 (CT SA659/18), and part of the land described as Lot 2 DP 91679 (CT SA72C/194), South Auckland Land District, known as Tauranga-mirumiru.

### **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*

Waipā District Plan, Part Operative (1 November 2016), Appendix N3 Archaeological Sites, Ref. S15/76 and Appendix N9 as part of the Hīngakaka cultural landscape Ref.N9.6.5.

*Iwi Management Plans*

This wāhi tapu is named in the Hīngakaka Ngāroto Iwi Management Plan.

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<sup>1</sup> This section is supplemented by visual aids in Appendix 1 of the report.

## **2. SUPPORTING INFORMATION**

### **2.1. General Nature of Wāhi Tūpuna**

Tauranga-mirumiru is a heavily fortified pā extending across two to three acres close to Paterangi Road, around 5 kilometres to the northwest of Te Awamutu. It now sits on farmland in a grassy paddock. Some terracing, and ditches and banks are still visible but the majority of features have been levelled by continual farming activity for over a century. There were once three or four platforms and over a dozen large pits.

### **2.2. Statement of Wāhi Tūpuna Values**

Tauranga-mirumiru was the pre-eminent home of Ngāti Apakura & Ngāti Hikairo for three centuries. It has strong traditional associations with Pikirangi, Tūihu, Tūtengangana, Reitū and Reipae and generations of tūpuna who lived in and around the pā, and is integral to the identity of both Ngāti Apakura and Ngāti Hikairo who consider it their heartland. The name is an allusion to the proliferation of birdlife that could be sourced from the dense forest canopy, which sustained generations of Ngāti Apakura and Ngāti Hikairo.

The first descendant of *Tainui* waka origin to settle here was reputed to have been Pikirangi, grandson of the founding ancestors Whatihua and Apakura. His story is one of adaptation to a lake and swamp environment, of territorial consolidation, hapū expansion, and giving rise to the offspring who made Tauranga-mirumiru their home.

Ngāti Hikairo traditions recount Tūihu and Tūtengangana living at Tauranga-mirumiru with their parents, building the “floating island pā” known as Te Moutere, Te Pūtere (Pūtete) and others on Ngāroto. Ngāti Hikairo hapū traditions also associate Tauranga-mirumiru with Ngāti Whatitiri and Ngā Tūihu.

Through travels and marriages, Pikirangi and other uri of Whatihua and Apakura reconnected the descendants of *Tainui* waka origin in the Waikato with those who had settled the Tāmaki Isthmus.

Tauranga-mirumiru is also synonymous with the legendary love story of the twin puhi (high born girls) Reitū and Reipae, whose love for Ueoneone, a young rangatira from the far north, brought together three major Tribal Confederations – Ngāpuhi Nui Tonu, Tainui and Waiohau.

Tauranga-mirumiru also sits within an exceedingly resource-rich landscape, the Ngāroto lakes district, which was the subject of many armed contests. The large scale battle of Hingakaka, which involved thousands of warriors from all the surrounding

regions around the turn of the 19<sup>th</sup> century, was said to have been the result of a disagreement over either the apportioning of resource in the area or the theft of taonga. Tauranga-mirumiru was a strategic retreat point and sanctuary in times of conflict. It was used as a retreat point and temporary headquarters at the Battle of Hingakaka as well as during the British invasion of Waikato in 1863-1864.

The story of Tauranga-mirumiru and its successive inhabitants is memorialised in tribal histories, in waiata that have become tribal anthems, and in the traditional stories and cautionary tales recounted about the folly of youth and love. Tauranga-mirumiru is remembered in whaikōrero recited on Marae in more than one great tribal confederation by the multitude of descendants who can whakapapa back to the papakāinga and recognise it as a spiritual homeland.

### 2.3. Historical Narrative

Tauranga-mirumiru can be translated as meaning “resting place of the white breasted tomtit.”<sup>2</sup> This pā kōrero sits on Paterangi Ridge, north-west of Te Awamutu on the western side of Lake Ngāroto.<sup>3</sup>

Tauranga-mirumiru was the pre-eminent home of the descendants of Pikirangi for three centuries but was occupied for far longer (a conservative estimate would be from the 15<sup>th</sup> to the mid-19<sup>th</sup> Century). The name itself is an allusion to the proliferation of birdlife that could be sourced from the surrounding forests, as well as the mirumiru or white breasted tomtit which rested here on its migrations.<sup>4</sup>

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<sup>2</sup> Phillips, F.L., Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People, 1995, Vol 2. Tohu Publishers. Otorohanga, p.91

<sup>3</sup> The white breasted tomtit was once endemic to the area surrounds of Tauranga-mirumiru. Phillips, F.L., 1995, Vol 2. p.91.

<sup>4</sup> Bird species were once so numerous in this locale that they had established migration, resting and rookery routes. Kelly L., 1949, p.139 states that the Ngāroto Lakes district is the northern border of Ngāti Maniapoto country and reiterates that this is the rohe of Whatihua and Apakura’s descendants. Phillips, F.L. 1995, Vol 2., p.91

The first Tainui waka descendant to settle here was reputed to have been Pikirangi, grandson of Whatihua and his wife Apakura.<sup>5</sup> Pikirangi was born of a liaison between Marumahanga and the Waiohua Hine Puhi Tuimete. Pikirangi spent his youth amongst Waiohua at Maungakiekie, but when he grew to manhood, he sought out his father, locating him at Waituhi on the southern slopes of Pirongia.<sup>6</sup> Here Pikirangi married Waitawake,<sup>7</sup> the daughter of his father's brother Rakamahanga.<sup>8</sup>

According to oral histories, the young couple made their marital home at Taurangamirumiru, attracted by the eel fishery that Ngāroto and other lakes in the district provided.<sup>9</sup> Their two children, Tūihu and Tūtenganangana, were raised at the pā. In the fullness of time Tūihu took to wife a woman called Ngāmuriwai and they had a child called Te Aotutahanga. Te Aotutahanga had three children – a son called Rakamoana and twin daughters Reitū and Reipae.<sup>10</sup> The twin daughters of Te Aotutahanga have become synonymous with an epic love story and journey that connects three major tribal confederations – Waikato-Tainui, Waiohua and Ngāpuhi Nui Tonu.<sup>11</sup>

The twin puhi Reitū and Reipae were widely renowned for their beauty and soon attracted the attention of rangatira far and wide. One of these eventually travelled all the way from the far north to Taurangamirumiru to pay court to these sisters and to win their affections - his name was Ueoneone.<sup>12</sup>

Ueoneone courted the two Puhi with song and music upon his pūtōrino (large traditional flute), but apparently left without obtaining their father's approval for the marriage. The song he composed is recorded as follows:

*He whakatangi putorino tenei na Ueoneone I tana taenga tuatahi ki Waikato, ka kite nei ia I a Reitū raua ko Reipae:*<sup>13</sup>

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<sup>5</sup> Pikirangi was the son of Marumahanga, who, during a visit to Maungakiekie, fell in love with a Hine Puhi called Tuimete. Tuimete bore Marumahanga a son who spent his youth amongst his mother's Waiohua people but sought out his father as a man. Pikirangi took to wife Waitawake, daughter of his father's brother Rakamahanga. Phillips, F.L., 1995, vol.2, p.91

<sup>6</sup> Ibid.

<sup>7</sup> Rore Eruera explains the whakapapa of Waitawake in relation to Mahanga. Kelly, Leslie. G., 1949, p.139

<sup>8</sup> Rakamahanga perished during a sudden snow storm on the mountain. Phillips, F.L., 1995, vol.2, p.91

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Ngāti Hikairo maintain that Reitū and Reipae are not part of Ngāti Apakura, they are of Ngā Tūihu, they are siblings of Rakamoana, Ngāti Hikairo come from Reitū and Reipae's siblings.

<sup>12</sup> Ueoneone claimed descent from the survivors of Te Uri o Pou who were driven from their lands at Whangape beside the Waikato River NW of Huntly, by Marutuahu, in revenge for a slight aimed at Hotunui. Ueoneone was a blend of northern and southern bloodlines. Te Rarawa claim him as a tūpuna. Maru Tuhapi version supplied by George Graham according to Kelly L., 1949, p.139 states that it was the murders of Uri o Pou by Marutuahu instigated by his father Hotunui, that caused the survivors to migrate north amongst Ngāpuhi, to settle amongst relatives, hence they transported the name Whangape up there in memory of their home at Whangape beside the Waikato River.

<sup>13</sup> Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*, Memoirs of the Polynesian Society, No. 25., Wellington, N.Z. Polynesian Society, 1949, pp. 140



*E tai, e tai, e hine,  
 Makururangi,  
 Kia oti, kia oti,  
 To koikoi.  
 Ahorua  
 Ka whanatu aku  
 Kei koikoi au  
 Kei te horo taku kainga  
 E Whakamau atu ana  
 Ki te huka o te tai  
 E te tu hoho*

My charming and most  
 treasured one,  
 Like a cloud that descended  
 from heaven,  
 I humbly plead for your  
 fraternal decision  
 To relieve the inward agony by  
 which I am tormented.  
 Look beyond to the home we  
 will share,  
 Which shall always be afloat  
 Like the foam from the great  
 sea.

Only when Ueoneone had departed did the girls realise the impression he had on them – they had both fallen in love with him.<sup>14</sup> Meanwhile Ueoneone had become lovesick for the twins and thus determined to convey a message to them. Ueoneone sent a Kārearea (falcon) to the twins as a symbol of his love and as a magical emissary,<sup>15</sup> one that would convey them swiftly to his side.<sup>16</sup> The twins consulted with a resident Tohunga as to how to use the service of their messenger; by karakia the Tohunga was able to reduce the twins in size thus allowing them to be transported upon the back of the Kārearea, whilst their younger brother Rakamoana travelled on foot tracking their journey cross country overland.<sup>17</sup>

The gallant bird flew off carrying the tiny girls upon its back and made for the peaks of Manaia off the north headland of the Whangarei Harbour. During the journey Reitū and Reipae began to bicker after Reipae overheard her sister asking the Kārearea whether their combined weight was tiring it. Reipae took offence and asked the bird to descend for a comfort stop. The bird obliged and descended at Onerahirahi (“the beach of quick overhearing”), near the village later named Whangarei (Te Whanga-a-Reipae, “the resting place of Reipae”, in some accounts).<sup>18</sup> Upon alighting Reipae returned to normal size and elected to wait for her brother Rakamoana.<sup>19</sup> There Reipae met and fell in love with a handsome young Chief called Tahuu Pōtiki, a

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<sup>14</sup> In this version conveyed by Mare Tuhapi, Ueoneone sent a Kaiaia or falcon, and it is suggested that Ueoneone visited Tauranga-mirumiru more than once. Phillips, F.L. 1995: Vol 2, p.93 & Kelly, Leslie. G. 1949, pp.141

<sup>15</sup> Kelly, Leslie. G. 1949, pp.141

<sup>16</sup> Phillips, F.L., Vol 2, 1995, p.93

<sup>17</sup> Phillips, F.L., Vol 2., 1995, p.93 & Kelly, Leslie. G. 1949, pp.141. Mare Tuhapi version recounted to Graham and the Kelly maintains that the girls departed the Waipa on a koroi – a small canoe made from the trunk of a young white pine, they continued on the Waikato until they came to Tuakau and then continued their journey by foot overland.

<sup>18</sup> 4 km south of modern Whangarei and within the harbour. Phillips, F.L., Vol 2., 1995, p.93

<sup>19</sup> Phillips, F.L., 1995, Vol 2. p.93 & Kelly, Leslie. G. 1949, pp.140



descendant of Manaia,<sup>20</sup> whilst Reitū continued her journey on the Kārearea.<sup>21</sup> The messenger landed at Maukoro near the home of Ueoneone and waited,<sup>22</sup> and upon alighting from the bird Reitū also resumed her normal size.<sup>23</sup> When the necessary preparations had been made to celebrate the union of Reitū and Ueoneone, a great hākari was held at Te Toma Pā, where these two would eventually make their marital home.<sup>24</sup>

Reitū and Ueoneone's union connects three major tribal confederations – it reconnects shared Waikato-Tainui and Waiohū whakapapa and connects these rangatira bloodlines with those of Te Wharetapu o Ngāpuhi kawai rangatira.<sup>25</sup> By this union Tainui people of southern Waikato are linked to the people of Te Raki Taitokerau – the far north. Their union also represents the reunification of Pasifika voyaging whānau and hapū from ancestral Hawaiki; descendants of waka Tainui reunited with their ancestral kin. In whaikōrero, when any members of these confederations gather in hui, the story of Reitū, Reipae and Ueoneone is used to reinvigorate ancient blood ties and connections as a means of signalling peaceful and familial intent on the marae.

The story of Tauranga-mirumuru and its successive inhabitants is memorialised in tribal histories, in waiata that have become tribal anthems, in the stories and cautionary tales told to Rangatahi about hasty behaviours and the folly of lust. Whenever these stories are re-told, they recall the sanctuary of Tauranga-mirumuru and the deeds of ancestors firmly rooted in that whenua.

### *Ancestral footprints*

The lakes of the Ngāroto region have attracted many settlers, some of whom sought security by building pā on islands artificially constructed in the shallow waters upon foundations of green timbers and logs laid on masses of raupō.

The outlet of Ngāroto is the Mangaotama Stream, which eventually discharges into the Waipā River near Te Rore.<sup>26</sup> Prior to pastoral farm drainage, the construction of barriers in the stream facilitated the taking of tuna heke, their annual renewal causing

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<sup>20</sup> Tahuu Pōtiki - fourth in descent from Manaia. Ngāti Tahuu tribe closely related to Ngāti Rongo & Tahuhunui the descendants of Manaia's son Tahuhunui. Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*, Memoirs of the Polynesian Society, No.25, Wellington, N.Z. Polynesian Society, 1949, pp.140

<sup>21</sup> 4km south of modern Whangārei and within the harbour Phillips, F.L., 1995, Vol 2, p.93

<sup>22</sup> Maukoro Pā on the Hokianga Harbour is an important place in the history of the Te Rarawa and the Iwi of the Far North. Ruanui II lived there with his four sons Tarauaua, Tūwhenuaroa, Koromaiterangi and Tangaroatūpō. The brothers were a united group but after a series of raids they agreed to separate and an exodus occurred. Several moved to various strategic locations both to the north and south and out to the coast. They have been identified as important tūpuna across the Hokianga, Te Hiku o Te Ika and beyond. <http://www.terarawa.iwi.nz/te-rarawa-te-iwi.html> viewed 15 March 2017.

<sup>23</sup> Phillips, F.L. 1995: Vol 2. p.93

<sup>24</sup> Kelly, Leslie. G. 1949, pp.142 Maukoro pā was a large pā opposite Te Toma which sits on the south side of the Harbour opposite the inlet of which separates Awaroa from Rotokakahi.

<sup>25</sup> "Aristocratic House of Ngāpuhi". Ueoneone was an aristocrat of the far North as was Tahuu Potiki. Reitū and Reipae are descendants of Ohomairangi, Hoturoa, Tawhao and Whatihua and Apakura. They are Hine Puhi.

<sup>26</sup> Phillips, F.L., Vol 2., 1995, p.93

the lake level to rise.<sup>27</sup> The artificial islands therefore had to be built up to keep above the lake waters and rose higher during generations of occupation. The built layer was approximately 3m high and full of secreted taonga at the time of excavation.<sup>28</sup>

Ngāti Apakura occupied much of the neighbouring district, including part of the Maungatautari foothills, which had been settled by their relatives of Ngāti Kauwhata.<sup>29</sup> Among their settlements were those at Tuitahi and Rangiaowhia, of Ngāti Hinetu Hapu. Ngāti Puhiaue who lived in the swamps around Te Kawa Mountain and Ngāti Rahui at Kaipaka.<sup>30</sup> Tauranga-mirumiru remained the heartland of Ngāti Apakura and was occupied by the Ngāti Rangimahora hapū.

Ngāti Hikairo are descendants of the eponymous ancestor - Whakamarurangi,, and have ancestral connections to Tauranga-mirumiru.<sup>31</sup> Ngāti Hikairo considers Ngāroto shared space between Ngāti Hikairo and Ngāti Apakura.<sup>32</sup>

The Ngāroto Lake District and Mangeo area has always been a coveted rohe prized for the richness of its natural resources flora and fauna, and as such, it is acknowledged that this was a contested landscape. Ngāti Apakura based at Tauranga-mirumiru and Taurangatahi seem to have been locked into cycles of contest and conquest with Ngāti Korokī Kahukura and Ngāti Hauā.

Tauranga-mirumiru appears in the oral histories as being the place where Ngāti Apakura of the Ngāroto area were living, prior to attacking the descendants of their foster brother Uenuku Whangai.<sup>33</sup>

Tauranga-mirumiru is again mentioned as a place of sanctuary and refuge for the fleeing Ngāti Apakura following a battle between Ngāti Korokī at the battle of Te Konehu. Ngāti Korokī had been involved in a fracas with Ngāti Hinetu people and had subsequently driven them from their cultivations and from Rangiorāhia. Following the

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<sup>27</sup> Phillips, F.L. 1995: Vol 2. p.93

<sup>28</sup> J.B. W Robertson's account of the discovery of Uenuku is recorded in the Journal of Te Awamutu Historical Society Vol 10 Number 2. 1906 Uenuku discovered in lake Ngāroto after drainage by Mr Bourne who had removed the pā tuna at the Mangaotama outlet, the lake dropped by 2m. Phillips, F.L. 1995: Vol 2. p.94

<sup>29</sup> Phillips, F.L. 1995: Vol 2. p.93

<sup>30</sup> Prior to being driven out by Ngāti Haua. Phillips, F.L. 1995: Vol 2. p.93

<sup>31</sup> The son of Hikairo II of Ngāti Puhiaue and Ngāti Apakura and Rangikōpī of Ngāti Horotakere, Ngāti Te Uru, and Ngāti Purapura. Frank Thorne personal communication to Makere Rika-Heke 13 June 2017; Frank Thorne; "Maru-o-Hikairo: The Ngāti Hikairo Oral & Traditional History Report", "Te Tahuanui: The Ngāti Hikairo Heritage Management Plan" and the Ngāti Hikairo Closing Submissions 2014 for the Ngāti Hikairo Claims for the Rohe Pōtae Inquiry for the Waitangi Tribunal.

<sup>32</sup> Frank Thorne personal communication to Makere Rika-Heke 13 June 2017 states that Ngāti Apakura stretch from Ngā Roto east to Rangiaowhia and Puhue. Whereas Ngāti Hikairo stretches north to Ōhaupō and Rukuhia and then west to the mouth of the Mangaotama on the Waipa then to Harapepe and then south to Tahuanui (a peak on Pirongia), and south from Ngā Roto to Kaipapa and west to Mangapiko, Whatiwhatihoe to Te Ake-a-Hikapiro (a peak on Pirongia). From both Tahuanui and Te Ake-a-Hikapiro, the rohe of Ngāti Hikairo descends to Ōpārau and the northern shores of Kāwhia Harbour.

<sup>33</sup> Phillips, F.L. 1995: Vol 2. p.80

battle between Ngāti Korokī and Ngāti Haua forces, Ngāti Apakura people sought sanctuary at Taurangatahi and Tauranga-mirumiru.<sup>34</sup>

Tauranga-mirumiru is also part of the wāhi tapu pakanga (battlefield) precinct of Hingakaka-Ngāroto and Paterangi. Ngāti Apakura hosted a major feast at Marokopa but a disagreement over fish distribution escalated until Pikau-te-rangi and his men of Ngāti Toa killed and consumed some of the hau kāinga. A Ngāti Hikairo tradition maintains that it was not the distribution of the fish that was the cause of Hingakākā, but rather, a response to the invasion of Kāwhia by Hikairo and Tiriwa<sup>35</sup> and the circumstances surrounding the theft of a taonga taken from Te Ahurei Whare Wānanga in Kāwhia, and the attempt to secure taonga held at Ngāroto. Thus Hingakākā is also seen as the result of a power struggle fuelled by a desire to control the houses of learning and the taonga held by them.<sup>36</sup>

A cycle of infringements of mana requiring utu lead to the battle of Hingakākā in which thousands of warriors from all over Te Ika a Māui confronted each other around the shores of Lake Ngāroto, pitting Pikau-te-rangi of Ngāti Toa-rangatira and his allies, from as far afield as Te Arawa, Te Tairāwhiti and Whanganui, against Te Rauangaanga (the father of Kingi Potatau Te Wherowhero) of Waikato and his allies of Ngāti Maniapoto and Tāmaki Makaurau (including Ngāti Whatua).<sup>37</sup>

According to James Cowan, Tauranga-mirumiru was re-occupied during the British Invasion of the Waikato but that ceased after the sack of Rangiaōwhia and the defeat of the Kīngitanga at Ōrakau.<sup>38</sup> Thereafter the land passed into the hands of British ownership and was converted into farm land.

## 2.4. Discussion of Sources

Very little information is readily available about Tauranga-mirumiru pā itself. Much of the kōrero is summarised by three core sources - Leslie Kelly (1949 & 1934), Pei Te Hurinui Jones (1944) & F.L Phillips (1989 & 1995). When all researched information was assessed, it became apparent that there were small but important pieces of information that were the key to telling the story. The difficulty in telling the story is the passage of time and passing of Kaumatua who knew details of the oral histories.

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<sup>34</sup> Phillips, F.L. 1995: Vol 2. p.84

<sup>35</sup> Tiriwa was a son of Whatitiri of Ngāti Puhiawe and Te Ate of Ngāti Hineue, a hapū of Ngāti Puhiawe. Tiriwa is a legendary figure of Ngāti Whatitiri, Ngāti Hineue and Ngāti Puhiawe. He was a renowned tohunga and matakite, associated with legendary prophecies. Frank Thorne email on behalf of Te Rūnanganui o Ngāti Hikairo 13 June 2017

<sup>36</sup> Frank Thorne email on behalf of Te Rūnanganui o Ngāti Hikairo 13 June 2017 et al Frank Thorne: Maru-o-Hikairo: The Ngāti Hikairo Oral & Traditional History Report, Te Tahuānui: The Ngāti Hikairo Heritage Management Plan and the Ngāti Hikairo Closing Submissions 2014 for the Ngāti Hikairo Claims for the Rohe Pōtae Inquiry for the Waitangi Tribunal.

<sup>37</sup> Jones, P. Te H., & B. Biggs 1995, pp.348-357. See also Vincent O'Malley, The Great War for New Zealand, Waikato 1800–2000, Bridget Williams Books, Auckland, 2016

<sup>38</sup> Cowan J., Journals, Volume VI, p.346. Also see Vincent O'Malley, The Great War for New Zealand, Waikato 1800–2000, Bridget Williams Books, Auckland, 2016

Specific references have been made to ancestral Māori figures and events that shape the back drop of hau kāinga and allude to Tauranga-mirumiru's importance as a wāhi tūpuna place.

Our thanks to Frank Thorne for forwarding a copy of Maru-o-Hikairo: The Ngāti Hikairo Oral & Traditional History Report, Te Tahuanui: The Ngāti Hikairo Heritage Management Plan and the Ngāti Hikairo Closing Submissions 2014 for the Ngāti Hikairo Claims for the Rohe Pōtae Inquiry for the Waitangi Tribunal which proved invaluable.

### *Conclusion*

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

### *Bibliography*

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### Reports

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Marr, Cathy, Waitangi Tribunal Rangahaua Whanui Series, *The Alienation of Māori Land in the Rohe Pōtae* (Aotea Block), 1840-1920 (1996).

*Nga Maniapoto Mana Motuhake: Report of Ngāti Maniapoto Claimants and the Waitangi Tribunal*, prepared for the Ngāti Maniapoto Claimants for Te Rohe Pōtae Inquiry (*Wai 898*) and Commissioned by the Crown Forestry Rental Trust, contributors: Miria Tauariki, Te Ingo Ngaia, Tom Roa, Rovina Maniapoto-Anderson, Anthony Barrett, Tutahanga Douglas, Robert Joseph, Paul Meredith and Heni Matua Wessels, October 2012, Ministry of Justice Wellington.

### Podcasts

<http://www.radionz.co.nz/national/programmes/nights/collections/wednesday-drama/audio/2560808/te-wherowhero-part-1-hingakaka> accessed 15 March 2017

Koha. Ueoneone and Reitū, 18 Aug 1985 [DVD video recording]. Waka Huia Episode. Eparaima Te Paa, Kaumatua of the Te Rarawa tribe tells of the legend of Ueoneone and Reitū and how the Te Rarawa and Te Aupouri tribes are connected to Waikato. He talks about the Ohaki Marae in Ahipara. DVD 398.20993 KOH

### Other

Maru-o-Hikairo: The Ngāti Hikairo Oral & Traditional History Report

Te Tahuanui: The Ngāti Hikairo Heritage Management Plan

Ngāti Hikairo Closing Submissions 2014 for the Ngāti Hikairo Claims for the Rohe Pōtae Inquiry for the Waitangi Tribunal:

- Frank Thorne; Closing Submissions for Ngati Hikairo, dated 22 day of October 2014

## **2.5. Uses**

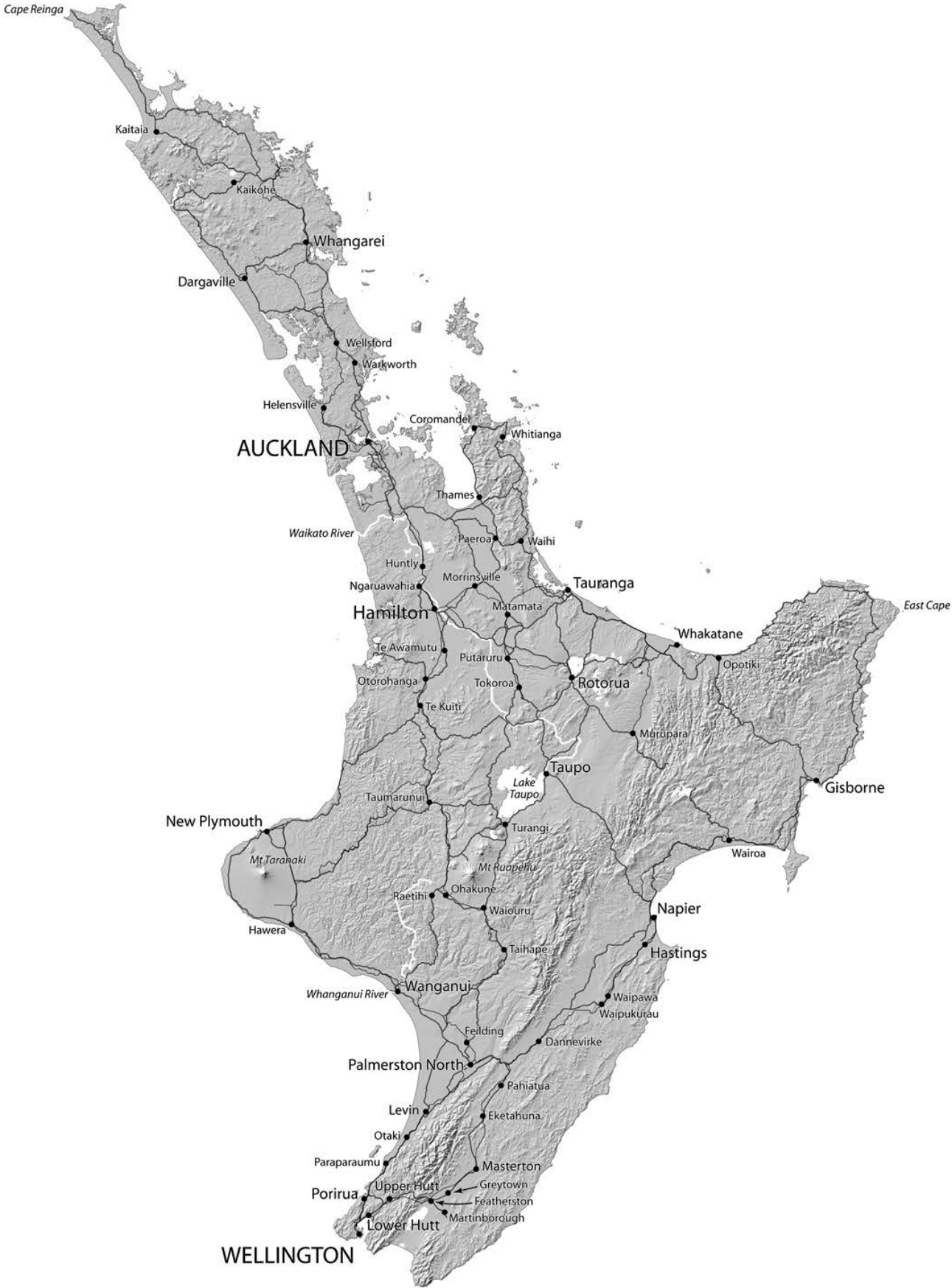
[Māori] Kāinga (Former)

[Māori] Pā (Former)

[Agriculture] Farmland (Current)

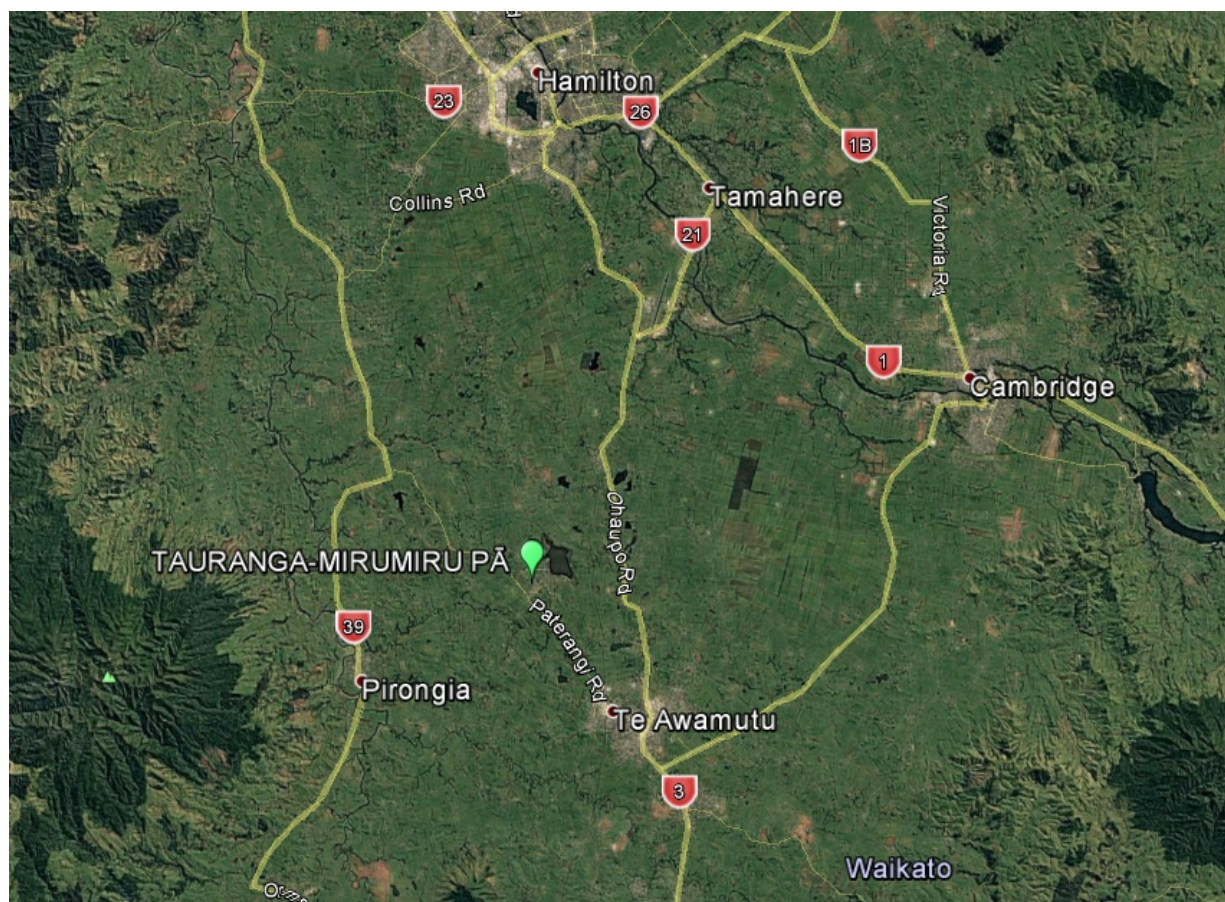
3. Appendices

3.1 Appendix 1: Visual Identification Aids



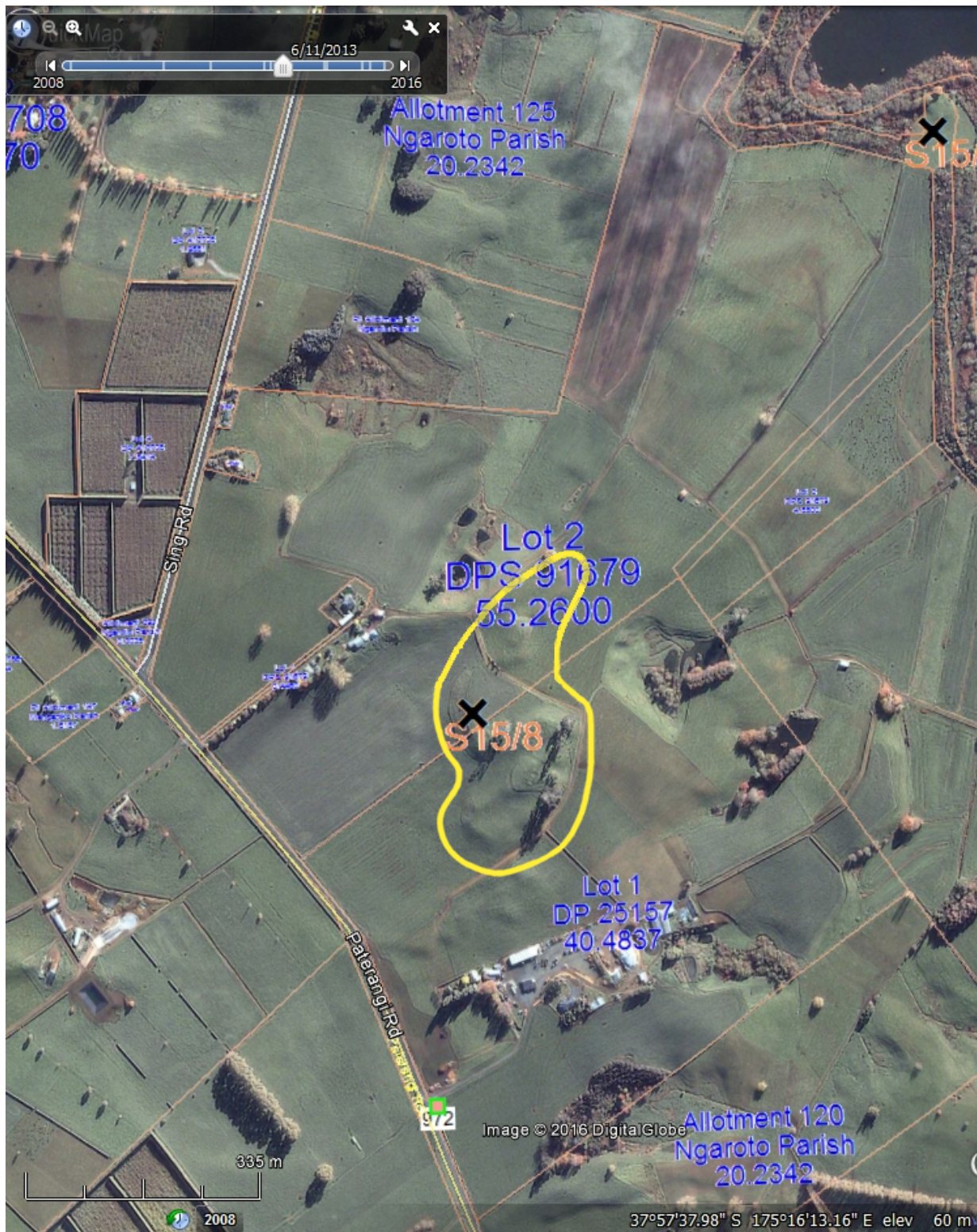


*Location Map*





# Map of Extent



Extent includes part of the land described as Lot 1 DP 25157 (CT SA659/18), and part of the land described as Lot 2 DP 91679 (CT SA72C/194), South Auckland land district, known as Taurangamirumiru.



COMPUTER FREEHOLD REGISTER  
UNDER LAND TRANSFER ACT 1952

Search Copy



**Identifier** SA659/18  
**Land Registration District** South Auckland  
**Date Issued** 09 November 1934

**Prior References**

SA27/122 SA573/121

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**Estate** Fee Simple  
**Area** 40.4837 hectares more or less  
**Legal Description** Lot 1 Deposited Plan 25157

**Proprietors**

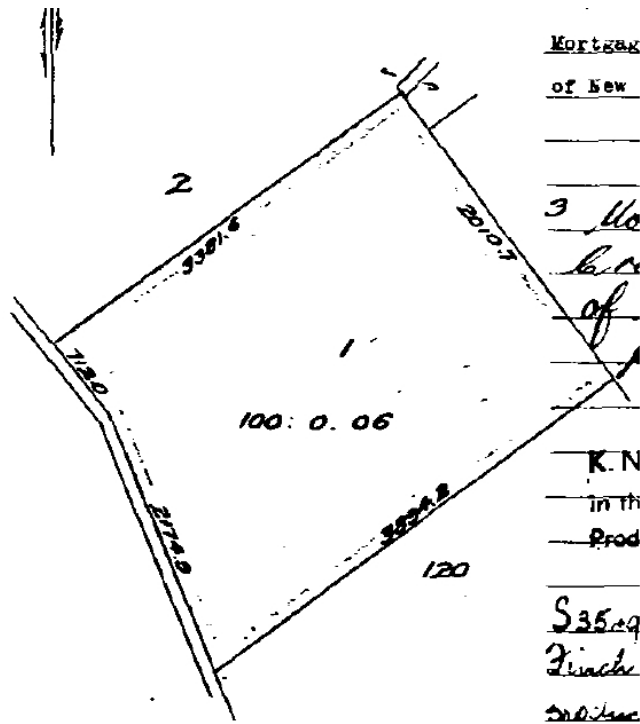
Darcy Ellis Finch, Rachael Finch and Firm & Partners Trustees Limited

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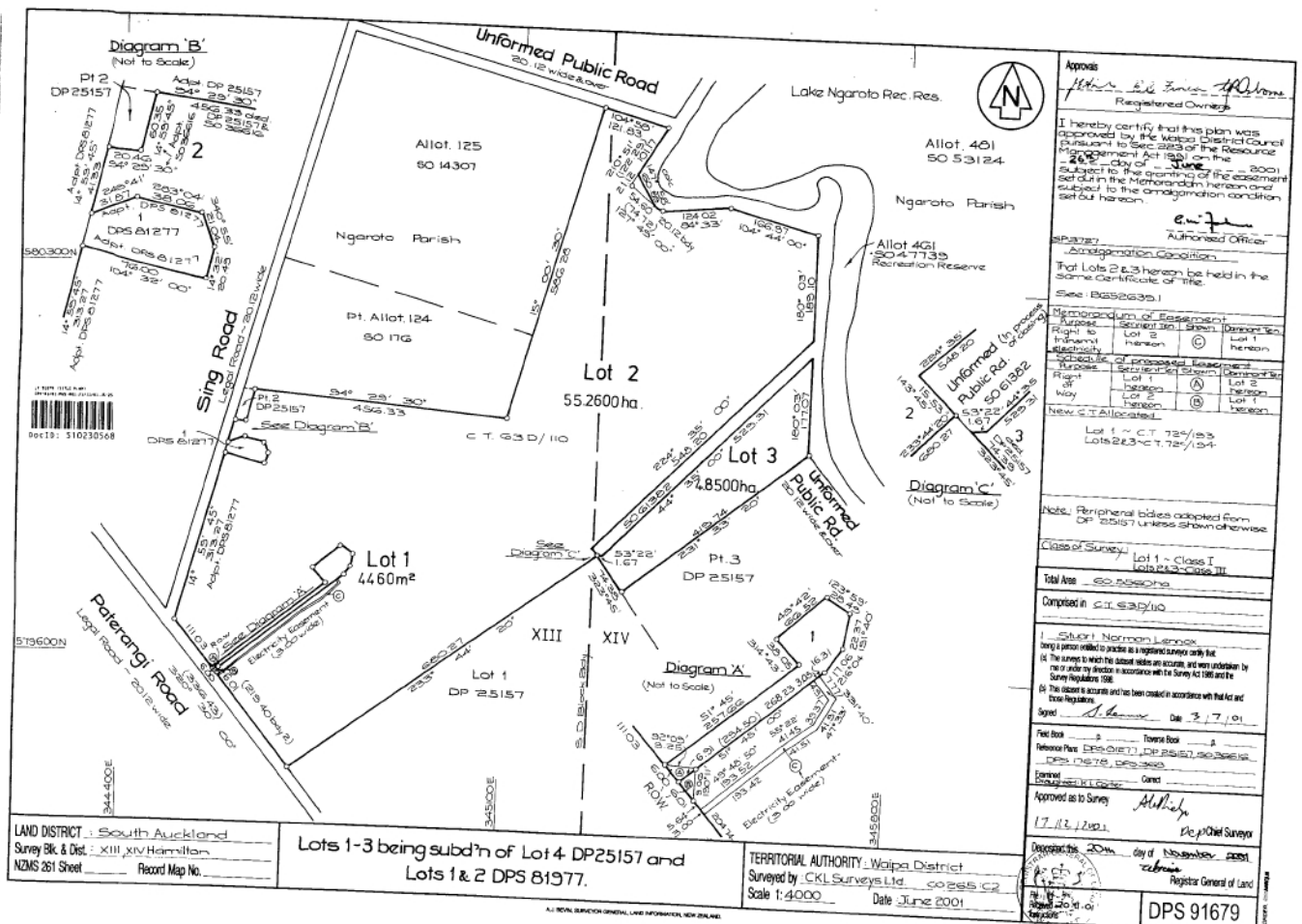
**Interests**

7445361.3 Mortgage to Bank of New Zealand - 2.7.2007 at 2:15 pm  
7445492.1 Mortgage to Jane Elizabeth Finch and to Ellis George Finch in shares - 3.7.2007 at 11:12 am

# Title Plan – CT SA659/18



## Title Plan CT SA72c/194







COMPUTER FREEHOLD REGISTER  
UNDER LAND TRANSFER ACT 1952

Search Copy



S. W. Muir  
Registrar-General  
of Land

**Identifier** SA72C/194  
**Land Registration District** South Auckland  
**Date Issued** 20 November 2001

**Prior References**

SA63D/110

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**Estate** Fee Simple  
**Area** 60.1100 hectares more or less  
**Legal Description** Lot 2-3 Deposited Plan 91679

**Proprietors**

Ellis George Finch, Jane Elizabeth Finch and Graeme Russell Osborne

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**Interests**

B484169.2 Consent Notice pursuant to Section 221(1) Resource Management Act 1991 - 29.5.1998 at 2.20 pm  
B665219.4 Mortgage to Bank of New Zealand - 26.6.2001 at 9.25 am  
Subject to Section 242(1) and (2) Resource Management Act 1991(affects DPS 91679)  
Subject to a right of way over part marked B on DPS 91679 and a right to transmit electricity over part marked C on DPS 91679 specified in Easement Certificate 5110998.3 - 20.11.2001 at 10:08 am  
Appurtenant hereto is a right of way specified in Easement Certificate 5110998.3 - 20.11.2001 at 10:08 am  
Some of the easements specified in Easement Certificate 5110998.3 are subject to Section 243 (a) Resource Management Act 1991

### 3.2 Appendix 3: Site Record Forms & Visual Aids to Physical Information

New Zealand Archaeological Association Site Record Form S15/8

NEW ZEALAND ARCHAEOLOGICAL ASSOCIATION SITE DESCRIPTION FORM		SITE NUMBER N65/17
Map Number	Map Name	SITE NAME: MAORI TAURANGAMIRUMIRU OTHER
Map Edition	Grid Reference	SITE TYPE Hilltop Pa

(This form may be used for recording any descriptive information or other supplementary information on the site, or for maps and drawings.)

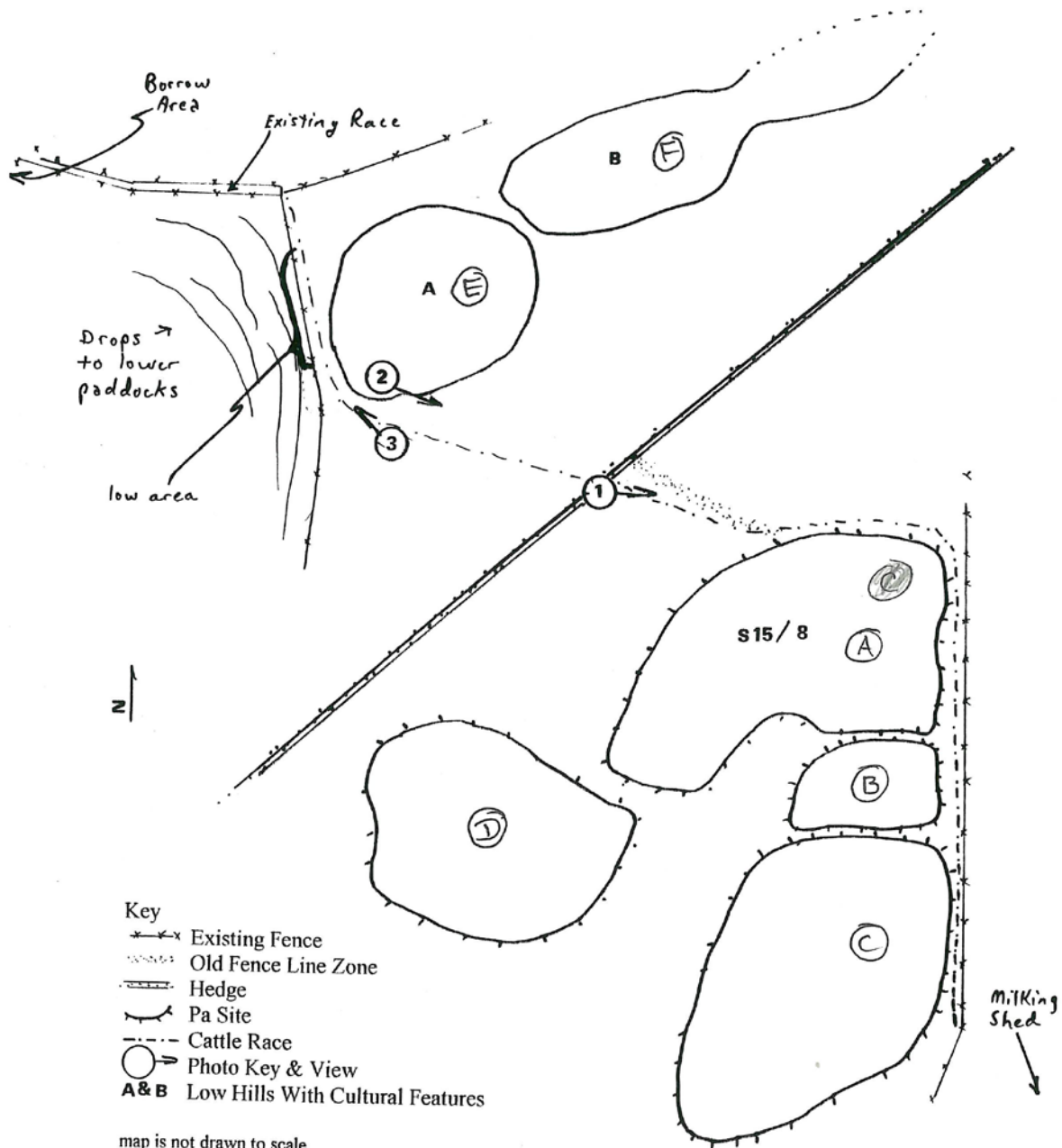
## TAURANGA-MIRUMIRU

Kelly, 1949; 144

S15/8

**Figure 1 Finch Farm: Sketch Map of Proposed Cattle Race, 972 Patarangi Road, Waipa District**

(Simmons)







C

NGS/17

N Z ARCHAEOLOGICAL ASSOCIATION  
=====

RE-VISIT / ADDITIONAL INFORMATION  
=====

<u>DATE</u>	May 04	<u>SITE NO</u>	S15/8
<u>REVISED G.R.</u>	103 576	<u>NAME</u>	Taurangamirumiru

DESCRIPTION

As described by Doug Pick in an unpublished, undated memo [complete copy filed with S15/9] [I have improved on the punctuation & spelling]:

... a strongly fortified pa of three acres, it has now been partly levelled and sown to grass. The outline of the terraces, ditch and bank are still visible but all other traces no longer exist. During the levellings, ploughing, discing and harrowing operations very few traces of constant occupation [were found]. This pa is the well-known Turanga-miro-miro (the perch of the tom-tit) and one-time stronghold of the Ngati Apakura, a branch of the Tainui canoe group. The Ngati Apakura people hold this Ngaroto area more by grace and favour than by force of arms as Dr Robertson points out....

Taurangamirumiru was mapped by Leslie Kelly [Tainui p 144], presumably before the damage described by Pick was done. His map shows a cluster of 4 platforms (which I have labelled A-D). Three platforms (A-C) are separated by 2 transverse ditches, one platform (D) is separated by natural depressions. Eighteen large pits are shown. The total area of the 4 platforms is 5015 sq m, ie about half a hectare or one acre. The discrepancy between this figure and the 3 acres claimed by Pick is not explainable.

Taurangamirumiru was inspected by Alexy Simmons in May 2001. She found two further low hills (E & F) with large rectangular pits about 70-80 m to the northwest. If regarded as part of the same pah they would add a further 2000 sq m to the total area. Her rough sketch plan is attached.

Re-examination of 1943 air photo 838/45, indicates a somewhat different picture. Kelly's plan was obviously a sketch plan not a measured one and a sketch map based on that air photo is attached. D really a low ridge rather than a platform, is oriented quite differently from the way it was drawn by Kelly, is bigger, and appears to have pits less regularly distributed. Platform C is more complex than Kelly showed it. There appears to be a further cluster of pits (G) on a rounded hill to the south of C.

In summary, it appears to me that the fortified pah is made up of platforms A, B and C. The other pit clusters may be regarded as outliers of the pah for storage purposes, or they may have been entirely separate, perhaps non-synchronous sites.

A previous note added to the record cited an article by G H Roche about excavations at Taurangamirumiru pa. It turns out that Geoff Roche was a bit mixed up, and was applying the name to the wrong pa. The excavations were actually at S15/9.

NAME & HISTORY

See Jack Robertson's vari

NAME & HISTORY

See Jack Robertson's various publications. Also E H Schnackenberg's Pa's of the past, Fin Phillips' Landmarks of Tainui v 2 p 91. According to Cowan [v 1 p 346] S15/8 was re-occupied during the British invasion. I have seen no independent evidence to support the claim - it is not in any of the various British maps of the area. Presumably it was not occupied for any warfighting purpose, but merely as a place of refuge away from the war zone.

PHOTOS

Enclosed. My 275/36-7 & 276/18. 7 photos by Alexy Simmons. Kees Sprengers' aerial obliques M541/19 & 21. See also Edson colour slides.

LAND OWNERSHIP ETC

Still, as in Cowan's day, owned by the Finch family, who are keen to preserve it.

FILED BY

Owen Wilkes  
PDC Kawhia

FILEKEEPER

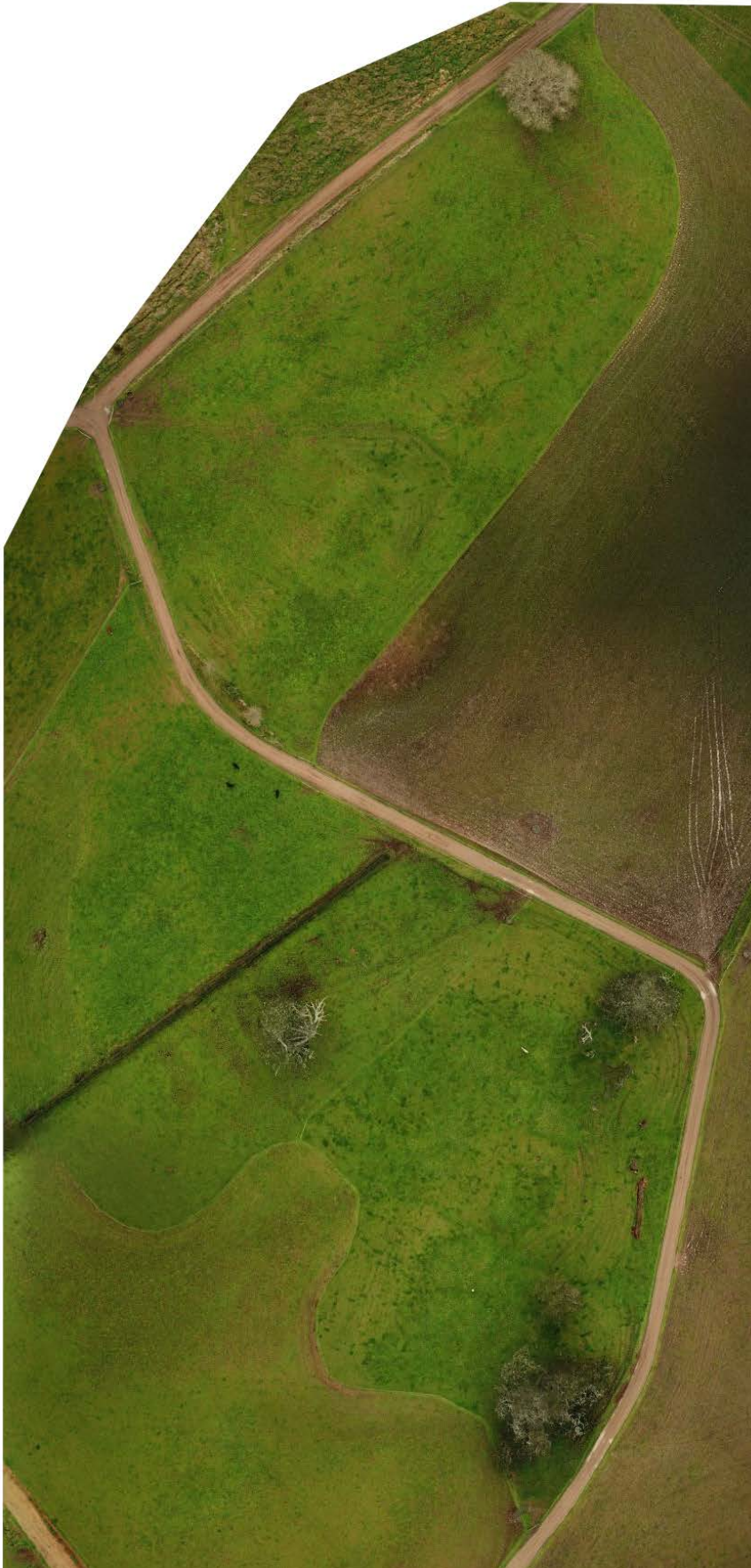
OW May 04

*Aerial - 1943*



Close-up of 1943 Aerial 838/45 above Tauranga-mirumiru (licensed by LINZ CC-BY 3.0)

*Stitched Aerial – 6 September 2017 (Xavier Forde, ©HNZPT)*







Tauranga-mirumiru viewed from the south (above) and northern platforms of the pā viewed from the southern platforms just below the tihi (28 March 2017)







View from the tihi of the southern platforms of the pā, looking north-east towards Ngāroto (28 March 2017) and aerial view of tihi with Ngāroto in background (6 September 2017).





View of the tihi from the West (6 September 2017)