

**I TE KŌTI TAIAO Ō AOTEAROA  
IN THE ENVIRONMENT COURT  
OF NEW ZEALAND**

**ENV-2019-AKL-117  
ENV-2019-AKL-127**

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

**IN THE MATTER OF** appeals pursuant to Clause 14 of the First Schedule of the Act against decisions of the Northland Regional Council on the proposed Northland Regional Plan

**BETWEEN** **Bay of Islands Maritime Park Incorporated**  
ENV-2019-AKL-117

**The Royal Forest & Bird Protection Society of New Zealand Incorporated**  
ENV-2019-AKL-127

**Appellants**

**AND** **Northland Regional Council**

**Respondent**

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**STATEMENT OF EVIDENCE OF VANIA BENITA KEEFE  
ON BEHALF OF TE URI O HIKIHIKI HAPU**

19<sup>th</sup> March 2021

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**Statement of Evidence of Vania Keefe**

1. My name is Vania Benita Keefe
2. My hapu is Te Uri o Hikihiki.
3. I am the daughter of Puke Haika.
4. I was raised at Mokau until I was 2. We then moved to the urban centers to find employment for my dad but returned to Mokau when I was ten. I have lived at Mokau ever since. Both my parents died and are buried there.
5. I learnt how to swim in our Mokau Awa and Moana and built my home on our papa kainga, on my father's mana whenua right here in Mokau. This is heritage whenua handed down through the generations to me and my siblings and cousins to pass onto future generations and not to sell.
6. My son and daughters are also self-taught swimmers. I have seven sons and three daughters.
7. Over the years the fish aren't as plentiful, the crayfish don't get a chance to replenish, the Paua are scarce and hard to find, the Kutai are pēpi compared to the size they used to be (the size of my hands). The scallops have been wiped out. We now have to go further afield to gather kai moana.
8. We have seen trawlers coming close into the Whangaruru harbour, close to our island Motu Kehua (Nopps Island) which is straight out in front of us.
9. My dad used to dive and in my childhood the sea was plentiful in the Whangaruru harbour, Oakura , Mokau, Helena Bay and right around Mimiwhangata. My siblings and I would have turns being our dads boaties (we had to look after the boat while he dived). He would dive for everything, paua, kina, crayfish, scollops & kutai. The kaimoana were all plentiful when I was a kid.
10. I am now one of our kai karanga, learning our cultural ways from our remaining kuia who are getting as scarce as our kaimoana.

11. I provide this statement of evidence in support of Te Uri o Hikihiki application for Te Mana o Tangaroa Management Areas.
12. I have read the statement of my relation Carmen Hetaraka and I support what is said in that statement.
13. The Tuatara are on the Poor knights and Hen and Chicks. I was the Ngāti Wai representative to go and monitor the scientist visit to these islands. My father and uncle told me stories of the Tuatara following them home. The tuatara are woven into Ngāti Wai's purakau and whakapapa.
14. I have **attached** a report I drafted in 2014 about Te Uri o Hikihiki. In drafting this report I spent time with my elders and researched the history of my hapu.

**Vania Benita Keefe**

19 March 2021

**Te Mauri ō Ngā Puhī**  
**Poutuārongo Toiora Whānau**  
**Iwi & Hapū Studies**  
**Year 2**

**Course Reference:** ART2B

**Course Name:** Private Study of One Hapū

**Tutor/Kaiako:** Mitai Matene

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**Number of Pages** Including cover page, 17


**Date Submitted:** 27<sup>th</sup> September 2014

# *Private Study of Te Uri o Hikihiki Hapū*



*Na Vania Hepi Haika*

## Acknowledgment



Firstly, I acknowledge Io Matua, Our Heavenly Father, for the creation of life through the world of light, “Te Aō Marama”, because, through him, all good things are possible.

Secondly, I am so grateful to everyone who helped me gather the information contained within this assignment. Thank you all for sharing your knowledge about Te Uri o Hikihiki, which definitely helps to maintain and retain our Te Uri o Hikihikitanga, on behalf of the past, for the present and future generations of our hapū in regards to ancestry, heritage, traditions, and beliefs, of our many tupuna. Thank you all abundantly.


I acknowledge our tutor, Mitai Matini, for delivering this paper, and I thank everyone behind the scenes (the cooks and mārae people at noho, Te Wānanga o Raukawa staff and founders of this beautiful kaupapa) for everything they do to help us on our learning journey... and of course my own family, especially my children for their awesome support too, Kia ora koutou kātoa.

Naku noa

Nā

Vania Hepi Haika

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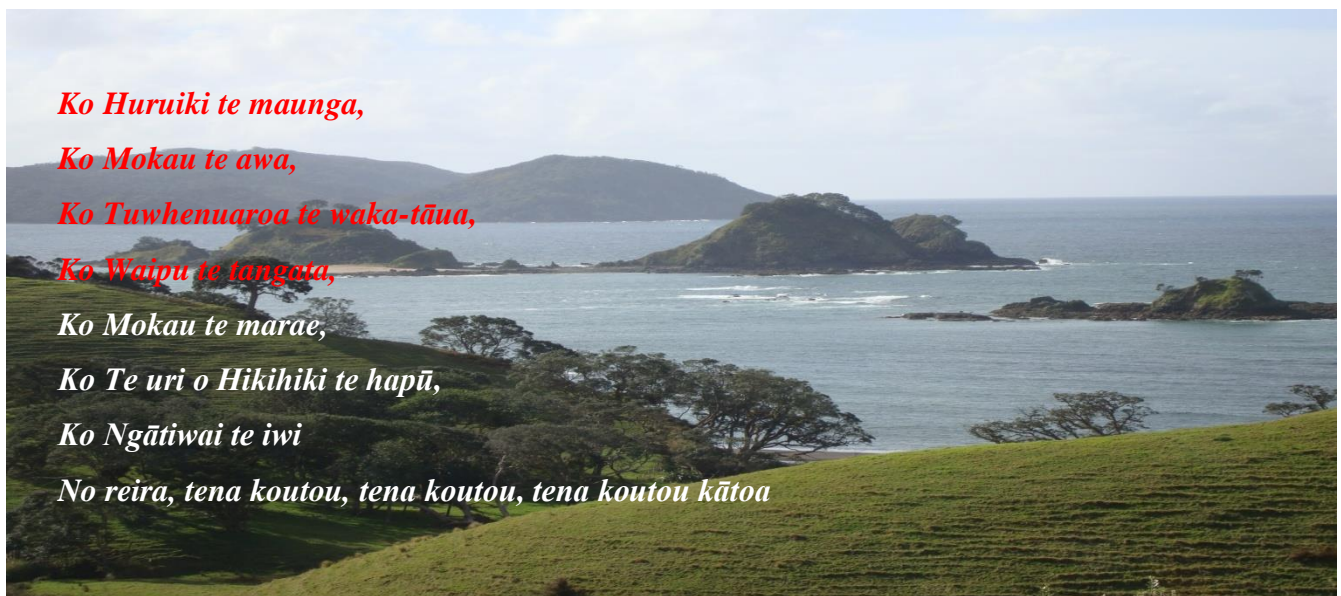
## Introduction

Te Uri o Hikihiki is the hapū I have grown up with all my life, and am a member of through my dad's lineage, giving reason to why I have chosen to write my assignment on this hapū.

Our hapū name mainly derives from our eponymous ancestor, "Hikihiki", from Whangaruru around nine generations ago. In addition, our hapū name also comes from events, as will be explained within this assignment, included are the required learning outcomes specified in ART2B<sup>1</sup>; as follows;

1. History of the hapū and its relationship to other hapū and to the iwi,
2. Leadership patterns, how that leadership was/is managed, past and present,
3. The association of the hapū with the land, past and present, and how it was acquired.
4. The population characteristics of the hapū, i.e; an estimate of the hapū population, the membership and whānau of the hapū living in the vicinity of the hapū lands, and;
5. The involvement of the hapū in iwi and national matters.

Therefore, I invite you now to join me on this historical journey glimpsing at some past and present happenings of...Te Uri o Hikihiki (T.U.o.H).




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<sup>1</sup> ART2B PRIVATE STUDY OF ONE HAPŪ COMPILATIONS OF READINGS AND RESOURCES



## History of the hapū and its relationship to other hapū and to the iwi

**W**hangaruru... the “Turangawaewae” (“Homelands”), of our hapū is situated on the Southern boundaries of the Bay of Islands, New Zealand. Puhimoanaariki, of the Mataatua waka, named “Whangaruru”; (*Whanga*, harbour, *ruru*, to shelter)<sup>2</sup>because it provided him and his crew with such excellent shelter during their time of residing here.

Whangaruru district: Mimiwhangata, Mimiha (known as Helena Bay), Mokau, Oakura, Punaruku, Ngaiotonga, Whangaruru North, and South, with Te Rawhiti and Waikare flanking Whangaruru’s Northern boundaries<sup>3</sup>. All these areas are significant to our hapū.

Our descent originated here through our main eponymous tupuna Manaiia, he captained the Mahuhukiterangi waka, landing at Motu Kōkako (Hole in the rock). There are other versions nevertheless, his hapū was Ngāti Manaiia.

As recited by Morore Kaupeka Piripi, Manaiia’s places of residency in the Whangaruru area were: Taupiri, Mimiwhangata, and Whangaruru. His pas’ in Mimiwhangata were; Te Rearea, Taraputa, and Kaituna<sup>4</sup>. Due to battles that took place here against rivalling war parties, many Ngāti Manaiia members dispersed to other Northland areas.



Te Rearea Pa at Mimiwhangata

Those that remained in Whangaruru formulated other hapū. There were, apparently, nine hapū formed, however most of those names have long been forgotten<sup>5</sup>.

According to Te Warahi Hetaraka, the hapū names associated to Whangaruru around that bygone era, are; Ngāi Tahuu, Ngāre Raumati, and Ngāti Wai<sup>6</sup>.

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<sup>2</sup> Morore Piripi, 1963

<sup>3</sup> Eta Haika 06/10/10

<sup>4</sup> Morore Piripi, 1961

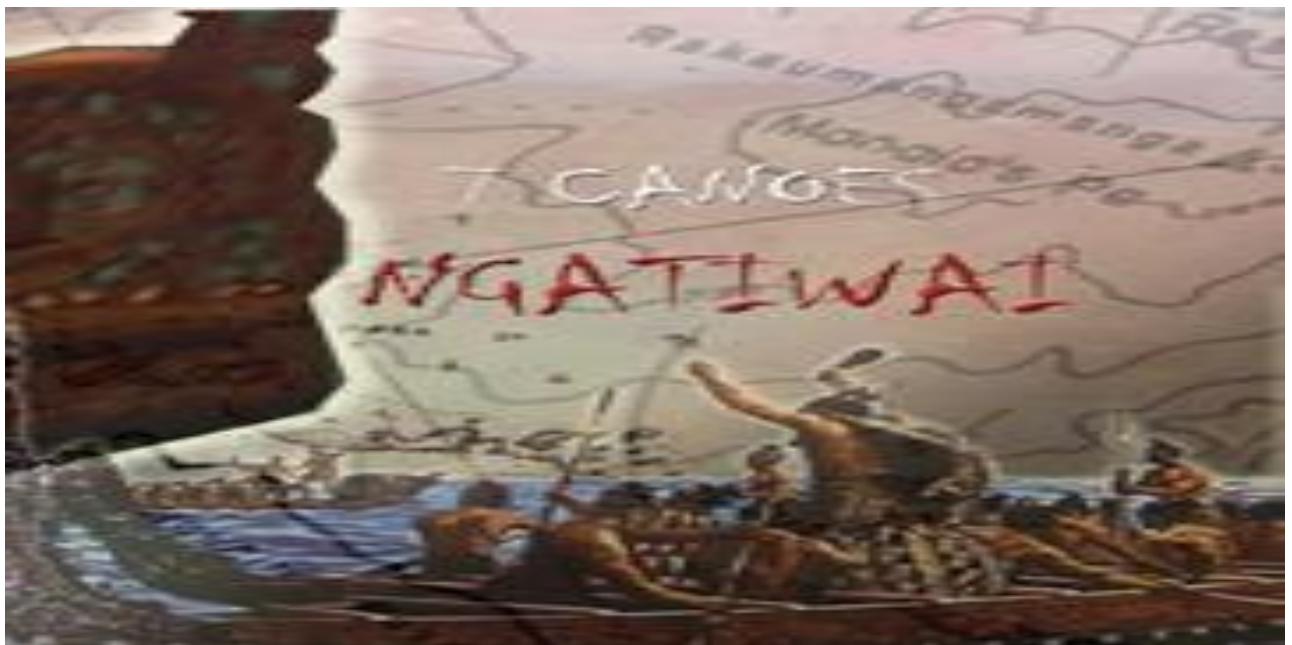
<sup>5</sup> Erick Schwimmer, 1963

<sup>6</sup> Te Warahi Hetaraka, 26/08/2010.

Ngā hapu; Ngāti Tai, Ngāti Tautahi and Te Uri o Hikihiki (T.U.o.H) branched off Ngāti Wai some generations later, along with Ngō Paikake by marriage<sup>7</sup> into this area.

Through Manaiia and his scattered hapū, T.U.o.H have affiliation with the following Ngāti Wai sub tribes and their territories; Whananaki; (*Te Whānau Whero*), Matapouri; (*Te Whānau ā Rangiwahakahu*, and *Ākitai*), Ngunguru; (*Ngāti Takapari*), Whangarei-Terenga-Paraoa/Whangarei heads; (*Ngāti Kahu*, *Te Parawhau*, *Ngāi Tāhuhu*), Pātaua; (*Ngāti Korora*), Takahiwai; (*Patuharakeke*), and Omaha/Pakiri (*Ngāti Manuhiri*), Mahurangi area of the Hauraki Gulf region.

Manaiia and his people also stayed on these offshore islands; Tawhiti Rahi and Aorangi, (renamed; *Poor Knights* by James Cook)<sup>8</sup>, Tāraua and Marotini (*Hen and Chickens*), Hauturu and Aotea (*Little Barrier, Great Barrier*) where another subtribe of Ngāti Wai, *Ngāti Rehua* settled.




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<sup>7</sup> Dick Pene, 01/06/2014.

<sup>8</sup> Florence Keene, "Tai Tokerau".

## Te Uri o Hikihiki Leadership, Past and Present

Some 14 generations after Manaiia, Hikihiki II descends, and where our hapū name derived. However, as told by, Roorā Paratene, "*Hikihiki*" (to carry/nurture), also symbolized the nursing mothers of this hapū during the tribal wars era, as they would nurture the wounded soldiers back to health using their breast milk.<sup>9</sup>

Another relative, Carmen Hetaraka stated, the name also acknowledges the tribal women who carried Hikihiki on their backs when he was a child, because he was considered too tapu (sacred) to touch the ground<sup>10</sup>, because of the mana (status), the ihi (excellence) and the wehi (awesome powers) that were bestowed upon him by his granduncle, Hikihiki, who was the son of Rangihokaia, three generations earlier.<sup>11</sup> It is after the time of Rangihokaia's father, Wairua, that Ngāti Manaiia also becomes known as Ngāti Wai.<sup>12</sup>

Hikihiki's successor was Waipu, chosen because of his skilful abilities in combat during tribal warfare; his pa were Ototorewa, Ārae Te Uru, Poututerangi, and the unfinished pa, Mahingutu. His waka tāua (war canoe) was TūWhenuaroa, which is apparently preserved in a cave at Waipu.<sup>13</sup>

Before commencement of warfare against invading hapū, Waipu would send the kaumatua/kuia and tamariki to Mount Huruiki<sup>14</sup>, (visible from Mokau) then after the battle, he would arrange for a fire to be burnt on the flat hill, right side of Mahingutu, signalling safety, to return home<sup>15</sup>. The name of this noteworthy place is called Te Marangai, which is our whānau property.

Hoterene Tawatawa was of Ngāti Paa descent, he lived in Whangaruru and married Ngamuka of the Te Kapotai hapū from Waikare, Tawatawa's occupation was a Whaler, a portrait of him is

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<sup>9</sup> Roorā Paratene, 08/05/2014

<sup>10</sup> Carmen Hetaraka, 22/04/2014

<sup>11</sup> Refer to Genealogy chart, affixed, as "Annotation 1"

<sup>12</sup> Mahurangi and Gulf Islands, District Collective, Traditional History Report pg.163.

(Evidence of Maki Pirihi, Tawhiti Rahi, and Aorangi hearing, 28<sup>th</sup> September 1928, Whangarei MB 15, p.254.

<sup>13</sup> Johnny (Bigfoot) Peters 1983

<sup>14</sup> Mountain between Mokau and Whakapara

<sup>15</sup> Eta Haika 06/10/10

held in the US Navy museum, he was known to have harpooned a white whale<sup>16</sup>. Tawatawa was born 1818. His home was Parahaki in Tutamatai and frequently visited Otara (Mohei) pa, between Mokau and Mimiha. Mohei, recorded as having 150 huts, was bountifully laid with native trees and food sources were abundant i.e.; mutton-bird's, kereru, fish, berries, and kumara, Te Uri o Hikihiki converged here every hunting season<sup>17</sup>.

Wiremu Te Tete, also known as Wi Te Teete was of Ngāti Wai/Te Kapotai descent, was another leader; he stood for the people about land issues. He (Wi Te Teete) was appointed by the Crown to keep peace among the Māori for the Pakeha as an Assessor<sup>18</sup>.

After Wiremu, came Hohepa Patu Watene, the old Chief at Punaruku, who died in 1925, Succeeding Hohepa was Mororekai Kaupeka Piripi, Epu Morore was cloaked paramount chief twice, the first time was at his home in Parutahi bay by Walter Martin 1926 and again by Mita Wepiha at a formal ceremony held in Oakura on December 30<sup>th</sup> 1929.<sup>19</sup> Most of the Whangaruru chiefs had strong affiliations with Waikare, such as Hepi Haika. Epu Hepi, leader of The Whangaruru Te Roopu Whenua Trust, ran the catering force behind many Māori land court hearings held at Mokau which lasted sometimes three weeks or more at a time, his mother, Hana came from Waikare because her parents; Ramari and Hakaraia Te Heke, had settled there, however, they were both originally from Tauranga Moana which is... another story.

Nowadays leadership is shared between the few remaining kaumātua and the eldest or most knowledgeable of the remaining sons or son-in-laws of our hapū and whānau, to guide and direct us, insuring the tikanga/kawa (traditional ways) of Te Uri o Hikihikitanga remains intact.



This is Uncle Houpeke Piripi sharing his whakaro about forming a Rahui Tapu at Mimiwhangata. November the 12<sup>th</sup> 2003

Below is an Ngāti Wai Whakatauaki...

“Ki te tangi a Tukaiaia, kei te moana a Ngāti Wai e haere ana” “When the Molly Hawk cries out at sea, Ngāti Wai is on the move at sea.

<sup>17</sup> Eta Haika 16<sup>th</sup> December 2010

<sup>18</sup> Wai 1040, #F25 pg

<sup>19</sup> Madge Malcolm, “WHERE IT ALL BEGAN” pg 97.

## Hapū land, past and present, together with how it was acquired

Because our ancestry comes through Ngāti Manaiia, these Whangaruru lands were acquired via “Taunaha” (discovered), “Take Tupuna”, (handed down), as well as “Ahi Kā” (keeping the home fires burning/constant occupation) through continued occupancy.

Prior to early 1800s, the Whangaruru district lands from Mimiwhangata to the borders of Te Rawhiti and Waikare, used to all belong to our hapū.

However, like many other Māori tribes, by mid 1800s, parts of our ancestral lands had either been gifted or sold to other Māori whānau, European settlers, and/or the Crown had gained some control through imposing Acts’ i.e., Land rates, Waste-lands, Leasing, and through The Crown’s “Department of Conservation”. By early 1920s the Crown were also giving portions of Whangaruru to returned service men for periods of 21 – 24 year leases, which, eventually, became freehold properties to those service men<sup>20</sup>. Whangaruru was no exception to all these types of occurrences resulting in around 60-65% in land losses.

Along with land loss, the Crown sought to take control and regulate the timber trade. In order to control the timber trade, the Crown enacted the following legislation;

- (a) Streams and Tidal Creek Float age and Carriage of Timber Bill 1872;
- (b) Timber Floating Act 1873, 1884;
- (c) Waste Lands Act 1854, 1858,1870;
- (d) Land Act 1877;
- (e) Forests Act 1921-22

After our land had been investigated by the Native Land Court, the Crown began to acquire large tracts of lands and leases, gaining more of the timber control. The Kauri Timber Company formed by Australians in 1888, also cashed in enticing English, and other settlers here too.

The only lands left owned collectively by our hapū now are our; Mārae, Urupa, and Pa sites, the remaining hapū lands are individually owned by whānau of our hapū. This relatively amounts to a small portion in comparison to what once was owned.

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<sup>20</sup>Eta Haika 18<sup>th</sup> December 2010

Rather than detailing ownership of the entire remaining lands, a broader summary is depicted through the following tables/graphs, beginning with land which was taken by the Crown unlawfully; as Te Hoterene Tawatawa states in the following petition.

Chart 1: Petition of Hoterene Tawatawa followed by some land facts and details:

### **Reports of the Native Affairs Committee,**

**1879, No. 2.**

#### **No. 260, Session II.—Petition of Hoterene Tawatawa**

Petitioner states that a piece of land called Parihaka, near Whangaruru, was taken wrongfully from him. The land was purchased by De Thierry and James Moran at five shillings per acre. There were 2,174 acres; the petitioner only received £40.

If the land is in the hands of the Government, they should pay the balance of the purchase-money.

I am directed to report as follows:—That the petition be referred to the Government.

28th November 1879.

#### **Land titles & facts**

The land from Helena Bay is very steep and rugged and is all part of the Paremata Mokau subdivision. The Tai Tokerau District Māori Land Board was granted Certificate of Title under the Native Land Act Oct 1909 to this block of 7255 acres and they leased it out in 10 lots, vary from 230 acres – 1237 acres, to European farmers, reserving five small lots near the Mokau beach for local Māori families on the 1st of January 1912<sup>21</sup>.

#### **More land facts**

Patuone of Ngāti Hau descent, sold a lot of Te Uri o Hikihiki land, Hone Tautahi Pita and Mita Wepiha fought in the Native Land Court to get the land back, only some of the land was returned. Hone Tautahi Pita was nicknamed the Black Lawyer by the members of our hapū of that era in the early 1920s<sup>22</sup>

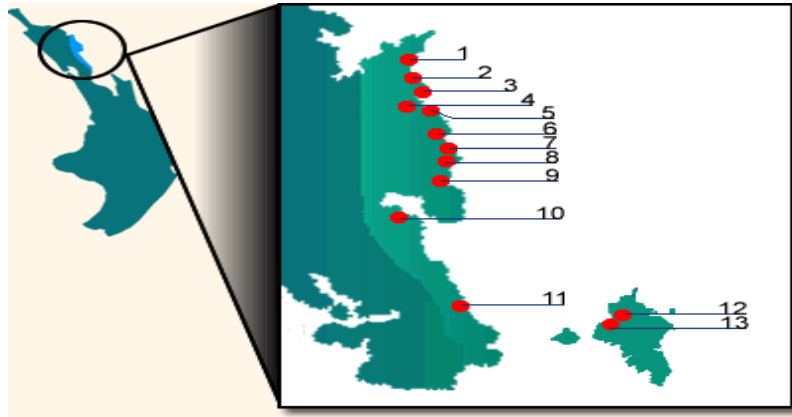
<sup>21</sup> Madge Malcolm, "WHERE IT ALL BEGAN" pg 97.

<sup>22</sup> Anthony Barber 15th August 2014

Other men of our hapū that controlled our hapū land and sales from the mid 1800s- early 1900s were: Mohi Kaingaroa, Hoori Wehiwehi, Parata (Paratene Te Manu), Wi Te Teete, Wiremu Puanaki Renata Te Maaku, Hira Te Wera, Hoori Te Tatua and Reupena Puni. Mid 1900s: Mita Wepiha, Hone Tautahi Pita, and Wiremu Kingi Rapata. These men were some but not all the men responsible for land sales and ownership of our hapū lands.

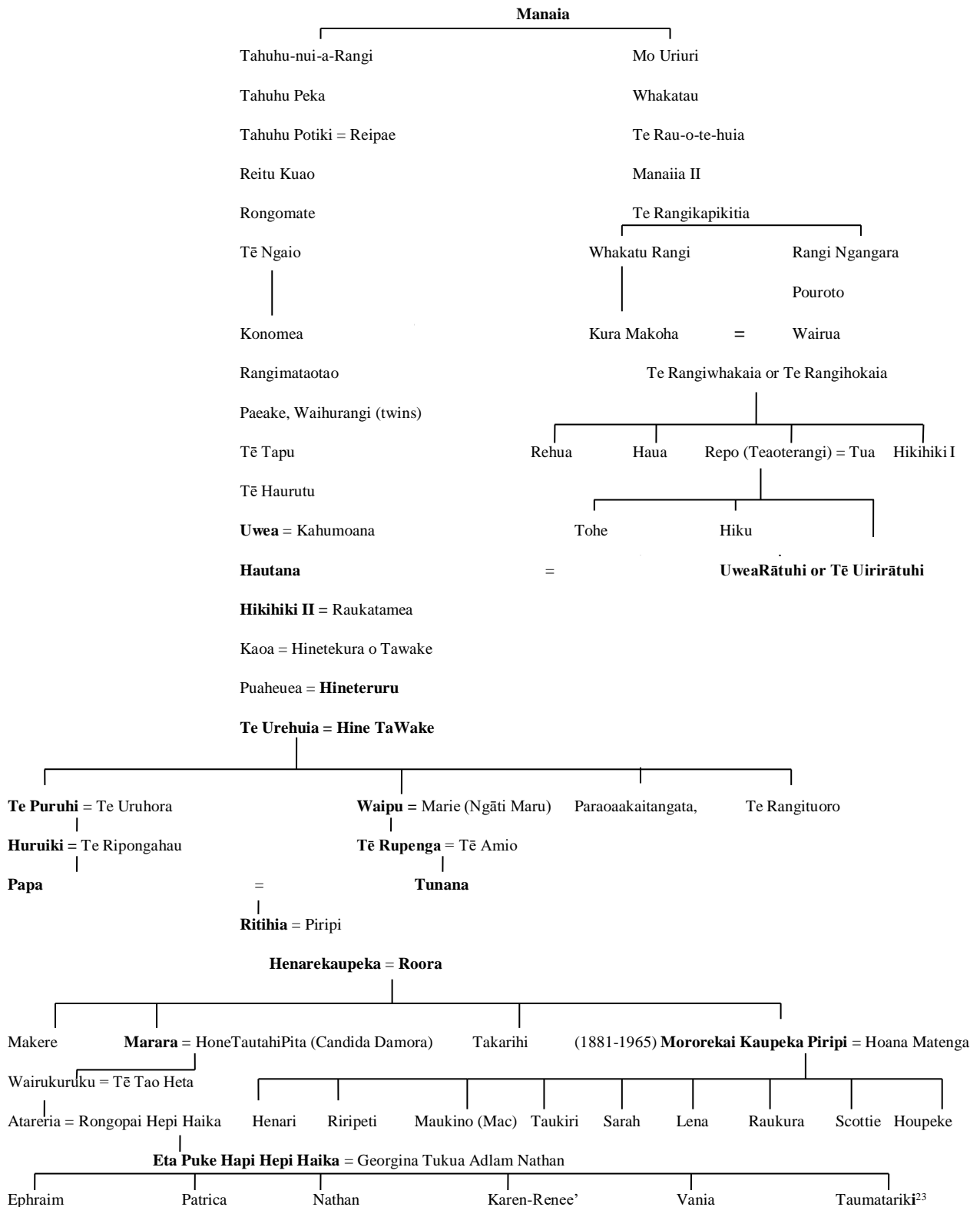
### Ngāti Wai Rohe and Marae Location

- 1 Tuparehuia
- 2 Ngaiotonga
- 3 Oakura
- 4 Otetao
- 5 Mokau
- 6 Whananaki
- 7 Matapouri
- 8 Ngunguru
- 9 Pataua
- 10 Takahiwai
- 11 Pakiri
- 12 Motairehe
- 13 Kawa



**Tuparehuia, Ngaiotonga, Oakura, Otetao (Reti Mārae), and Mokau are of Te Uri o Hikihiki or are of affiliated hapū and are Mārae's in our Whangaruru rohe**

Annotation 1: Hikihiki Whakapapa of the Whangaruru area, Ngāti Wai



<sup>23</sup> Eta Puke Haika 10/10/10



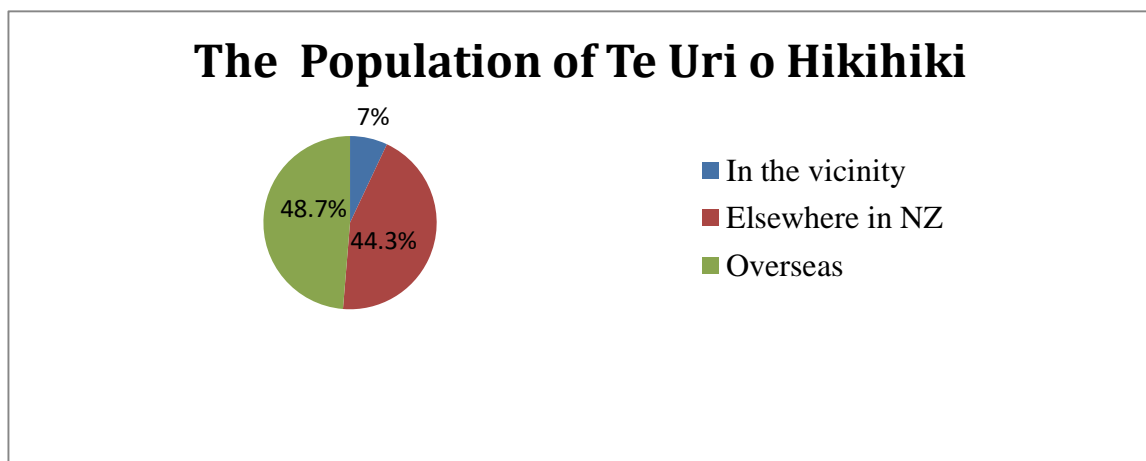
## Population characteristics, Estimation of the population, Whānau of the hapū living in the vicinity and elsewhere

T.U.o.H's existence in Whangaruru mainly came through the women's lineage, in relationship to the land, which is still a characteristic of today. Meaning, many of the women are direct descendants of Manaiia, it is through marriages to them that this hapū still exist today.

The 1961 census showed a population of 370 Māori living in Whangaruru, now days the population has dropped to around 173 of T.U.o.H descent still living in Whangaruru.

There are roughly 780 Te Uri o Hikihiki members registered to Ngāti Wai Trust Board through Mokau Mārae alone, there are also another five Whangaruru Mārae<sup>24</sup>. Knowing this fact and because I live in Whangaruru, there are much more unregistered members, scattered throughout Aotearoa and Overseas simply through Whakapapa. Estimating well over 4000, because there is between, 1700 to 2000 members in my dad's immediate family alone, just counting from his siblings, 7 of us, (Dad's children), our cousins, all our children and our children's children.

The more recent Whānau of our hapū, that I know of are, Eru, George, Haika, Hepi, Himiona, Heta, Hetaraka, Matenga (Martin), Piripi, Pita, Rapata, Reti, Sadler (Wharemate), and Remo/Wetere.



Because there is limited employment within Whangaruru, so many whānau members have moved to urban locations or travel daily for work to the nearest townships; Hikurangi, Whangarei, and/or elsewhere. The remaining hapū members still living in the vicinity of the hapū lands vary and are mainly pensioners, beneficiaries and young/old families, or they work locally.

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<sup>24</sup> The Ngāti Wai Trust Board registration of November 20th 2013

## The involvement of the hapū in iwi and national matters

Our hapū has had many challenges throughout the existence of its creation and we still struggle to come together as united people. The Ngāti Wai Trust Board (N.T.B) however have now developed and are providing courses ranging from beginners through to diploma levels focusing on Raranga, Te Reo me ona Tikanga, and Ta Moko for now, working to further up skill our Ngāti Wai people.

The Ngāti Wai Trust Board is an executive team which includes one delegate per marae from each of the Ngāti Wai sub tribes as representatives that manage and negotiate with the Crown for and on behalf of the people/beneficiaries of our Ngāti Wai Iwi. This board started its days out in Whangaruru back in the early 70s<sup>25</sup>, and were mainly made of T.U.o.H members. It has blossomed since then and is now a thriving business that incorporates a wider balance of the Ngāti Wai Iwi sub tribes.

This Trust are dealing with the Ministry of Fisheries, and the Government for Land Claims, Housing and Social benefits/disadvantages of our Ngāti Wai people, all to do with land/environment, economy, and foreshores, and seabed issues to name a few.

Below is a table describing some of the issues currently being addressed and pursued by our hapū.

<b>Ngāti Wai Trust Board</b>	<b>Te Uri o Hikihiki in partnership with Te Whānau Whero</b>	<b>Te Kura Hourua ki Whangaruru/Ko Te Pumanawa o Wairua</b>
<ul style="list-style-type: none"> <li>Ⓢ Land Claims mandate</li> <li>Ⓢ Housing/Economy</li> <li>Ⓢ Business/Education</li> <li>Ⓢ Environment</li> </ul>	<ul style="list-style-type: none"> <li>Ⓢ Direct negotiations with the Crown for A Rahui Tapu at Mimiwhangata</li> <li>Ⓢ Land Claimants</li> <li>Ⓢ Partnership with the Crown for the Rahui Tapu at Mimiwhangata</li> </ul>	<p>Whangaruru Charter School</p> <ul style="list-style-type: none"> <li>Ⓢ Caring for our young people and their wellbeing</li> <li>Ⓢ Providing education for all Teenagers even those deemed by Mainstream schools as no hopers or too hard to deal with.</li> </ul> <p>Paving the way for our youth</p>

<sup>25</sup> Eta Haika 24/03/2011

## Conclusion

It is my heartfelt wish that our people live for a purpose of worthwhile meaning and to make a positive difference in society today. I hope I have not trampled on anyone's toes by anything I have written and would like to say how it has honestly been an interesting journey for me discovering facts about our hapū Te Uri o Hikihiki, through leadership patterns, by learning more about the history and land etc.

By looking at life with my hapū eyes, I am totally in awe of my many tupuna that fought to maintain and retain their claims to Whangaruru. Too much! I salute and commend each and every one of our tupuna and our hapū leaders of today.

Thank you all for your strength and dedication in upholding the traditional ways (tikanga/kawa) of our Te Uri o Hikihikitanga.

## List of Information Sources

### Oral Sources

(Numbered as found in Footnotes)

3. My dad, Eta Haika, at his home in Mokau, 6th October 2010

45 Mokau Road,

Mokau Bay,

Whangaruru

0184.

6. Te Warahi Hetaraka,

at Te Puni Kokiri Office

Whangarei

26/08/2010.

7. Dick Pene,

at Punaruku Chapel (Sunday)

01/06/2014.

10. Roorā Paratene

Outside her home in Punaruku,

08/05/2014 (as resited to her by her mum Sarah Paratene, nee Piripi, daughter of Morore)

11. Carmen Hetaraka

Phone conversation 22/04/2014,

conformation given at Mokau Mārae meeting 31/05/2014

12. (Evidence of Maki Pirihi, Tawhiti Rahi, and Aorangi hearing), 28th September 1928,

Whangarei MB 15, p.254.

14. Traditional History Report Mahurangi and Gulf Islands District Collective p.163 (Maki Pirihi, Tawhiti Rahi and Aorangi hearing, 28th September 1928, Whangarei MB 15, p.254. Not copied.
15. Johnny (Bigfoot) Peters, at Waipu, 1983
16. Eta Haika, at his home in Mokau, 6th October 2010
18. Wes Hepi, phone conversation 25th May 2014
22. Eta Haika, at his home in Mokau, 10th October 2010

### **Published Material**

1. He Whenua Rangatira”

Northern Tribal Landscape Overview

(Hokianga, Whangaroa, Bay of Islands, Whangarei, Mahurangi and Gulf Islands)

16th November 2009

2. Keene, Florence

Tai Tokerau

3. Malcolm, Madge

WHERE IT ALL BEGAN,

(The story of Whangaruru taking in from Mimiwhangata to Whangamumu

Pg. 28).

4. Piripi, Morore

‘Ko te Timatanga Mai o Ngātiwai’, *Te Ao Hou*,

December 1961, No.37, pp. 18-20.

5. Schwimmer, Erick

“Gardian Animals of the Māori”,

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## Unpublished Material

ART2B Private Study of One Hapū Compilations of Readings and Resources

## Electronic Resources

1. Morore Piripi, 'Ko te Timatanga Mai o Ngātiwai', Te Ao Hou, December 1961, No.37, pp. 18-20.
2. Rawiri Taonui. 'Whangarei Tribes', Te Ara – The Encyclopedia of New Zealand. Available at: <http://www.TeAra.govt.nz/NewZealand/MaoriNewZealands/WhangareiTribes/en> . (Updated 26th September 2006.)

## Photo Resources

1. Three photos front page top: Mahingutu Pa, bottom left photo: Mokau beach from Poututerangi Pa, bottom right photo: Motu Kehua from Potuterangi Pa. Photos taken by Meri Barber 2011.
2. Motu Kehua with Whangaruru in background (personal photo)
3. New Zealand with Ngāti Wai rohe highlighted in red
4. Insert: Te Rearea Pa, Mimiwhangata:  
<http://www.doc.govt.nz/conservation/historic/>
5. Ngāti Wai rohe & Mārae location.

## Map of New Zealand with Ngāti Wai Rohe coloured in red:

From: Ngāti Wai - Wikipedia, the free encyclopaedia

[http://en.wikipedia.org/wiki/Ng%C4%81ti\\_Wai](http://en.wikipedia.org/wiki/Ng%C4%81ti_Wai)

Picture Ngāti Wai 7 canoes,

<http://www.teara.govt.nz/en/whangarei-tribes/4>