

CULTURAL VALUES IMPACT ASSESSMENT

SH35 HIKUWAI TEMPORARY ROAD DIVERSION

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REPORT FOR WAKA KOTAHI NZTA

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INTRODUCTION

The following assessment is retrospectively provided for Waka Kotahi (NZTA) to inform work already progressing on a temporary road diversion on SH35 following the collapse of the Hikuwai 1 Bridge between Tokomaru Bay and Tolaga Bay during Cyclone Gabrielle in February 2023.

I have been asked by interested landowners and parties associated with that particular area to provide a cultural **values** impact assessment of this work. This includes in particular Pourau Incorporation, owners of the land through which the diversion is being constructed, and nearby Hikuwai Farms, both organisations being affiliated to hapū and iwi of this area.

I am Wayne Ngata of Ngāti Ira, Te Aitanga a Hauiti and Ngāti Porou descent. I have lived in the Tairāwhiti for most of my life. Our whānau whakapapa to the Hikuwai area through Ngāti Āwhia, hapū of Ngāti Ira. We were raised in Mangatuna, immediately south of Hikuwai, and our marae are intimately connected to ancestors of that region. I am a long standing advocate and facilitator of local iwi tradition and history, particularly as it pertains to Ngāti Ira who occupied the area from Nūhiti in the east to Tauwharepārae in the west. I have a background in teaching, research and advocacy for reo Māori education over the past 40 years, and currently provide advice and support to organisations and agencies ranging from local Tairāwhiti art groups to national and international education forums.

BACKGROUND

Hikuwai River

Hikuwai is the main river from which the Hikuwai region takes its name. Hikuwai literally means 'source of a stream' or 'headwaters'. There are numerous tributaries that feed into the Hikuwai from Pauariki and Mangarāka Streams inland of Tokomaru Bay in the north, to Waiau, Mangaroa and Mangatokerāu Streams further south and west before the Hikuwai merges with the Uawa River at Mangatuna and flows out at Tolaga Bay. The Hikuwai River and its tributaries are surrounded by steep hill country on both sides. Land clearance and use over the past 150 years at least has brought us to a point where more frequent extreme weather events make the Hikuwai Valley more prone to flooding.

Cyclone Gabrielle in February 2023 caused major damage in the North Island. It followed Cyclone Hale of January 2023, with both having a severe impact on land, waterways, roads, stock, homes and people of the Tairāwhiti. SH35 between Gisborne and Ōpōtiki has for a long time suffered from the impact of severe weather events. The loss of a bridge span of Hikuwai 1 Bridge has essentially separated communities north of Hikuwai from those to the south, and vice versa; severed supply routes for goods and services between these communities; and further isolated an already isolated region of the country.

There has and continues to be much discussion around the responses or intended responses to the effects of Cyclones Hale and Gabrielle in all forms of media and fora. These range from well informed to uninformed and are either helping address a difficult situation or

making it more difficult. The case in point around Hikuwai 1 Bridge is being discussed against this background.

The following are therefore pertinent to this discussion;

Authority For Emergency Works Review – Hikuwai/SH35 Deviation Route recommending the Gisborne District Council provide a retrospective resource consent for emergency works aligning with section 330 of the RMA for the operational activity of the Hikuwai/SH35 Deviation Route project. Support letters attached to the above from;

- G & E Williams Consultants Ltd
- Pourou Incorporation
- Tokomaru K5B Hikuwai Farm
- Mangahauini 7 & Adjoining Blocks Incorporation
- Te Rūnanganui o Ngāti Porou
- Eastland Port
- Federated Farmers of NZ

Historical Background

Particular iwi and hapū are associated with the area under discussion. They include Ngāti Ira, Ngāti Hau, Ngāti Wakarara and Te Whānau a Ruataupare as shown in Whakapapa 1 below.

Whakapapa 1: Irakaipūtahi, Tānekatohia, Tūterangikatipu, Huariki, Ruataupare, Wakarara.

Poutiriao¹



¹ Pōtango, Tiopira MS 1886

Ngāti Ira

Ngāti Ira occupied the region under consideration. Ngāti Ira are descendants of Irakaipūtahi who arrived on the Horouta canoe, settling at different times, in Tūranganui, Whangara, and Uawa. His descendants eventually occupied the region inland which included the large Tauwharepārae block, and eastwards to the coastline at Nūhiti. Ngāti Ira are associated with several marae and communities in Mangatuna, Anaura, Hikuwai, and Tokomaru. Once numerous, they were at one stage in constant battle with Te Aitanga a Hauiti of Uawa following the sacking of their major pā Pākaurangi, above the Waiau River, during the time of Tānekatohia, but survived and later returned into the region with Tūterangikatipu. The whakapapa and story are as follows. The whakapapa also shows relationships of all iwi mentioned above to each other.

During the time of Kahukuranui, he sent two of his wives, Rakaumanawahē, and Tāwhipare, to Pākaurangi inland of Hikuwai, to ask Ngāti Ira for seed kūmara. On receipt of kūmara, Tāwhipare was also subject to some disparaging comments which she in turn related to her husband. This gave Kahukuranui cause to set upon Ngāti Ira and rid himself of a large inland threat perhaps. The ensuing battle was called Te Puerumākū, the battle of the wet cloak.

Pākaurangi was a well defended pā and the only way to defeat Ngāti Ira was to besiege it or devise some way to entice the occupiers out. Kahukuranui achieved both by collecting and delivering crayfish for the Ngāti Ira to gorge upon, whereby they were stricken with thirst. Descending from the pā to their water hole, Ngāti Ira were attacked and killed. Further forays by Ngāti Ira warriors using cloaks to collect water by jumping in the pool and escaping back to the pā were partly successful and people were able to satisfy their thirst by sucking on the ends of the cloaks, hence the name Te Puerumākū. This could not last and Ngāti Ira were defeated and deserted the pā.

At least three sections of Ngāti Ira escaped, and one section remained unscathed under Hinemanuhiri. One party fled south to Kaiora, the flat top pā at Pouawa north of Tūranganui; another westward to Te Anaraparapa, under charge of Tānekatohia; and a third division fled north to the Kuratau branch of Ngāti Ira, below Hikurangi. Fighting, continued for at least three generations, and there was pressure on Ngāti Ira from north, south and east at different periods over that time. Not all of Ngāti Ira were defeated, enslaved or killed as there were factions who through earlier marriages and alliances continued unmolested. The survivors fled inland to the forest and would have existed under the radar so to speak, had it not been that about this period, Tautini, son of Kahukuranui, was killed. Tautini's daughter Te Aotāwarirangi, fetched the head of her slain father at Toiroa pā above Tokomaru and set out north to visit her brother Tūterangikatipu at Kawakawa-mai-tawhiti. It now became the duty of Tūterangikatipu, to avenge his father's death. A war party was organised and with its aid the Toiroa pā. Tūterangikatipu then marched on Anaura, where Te Aitanga a Hauiti were fighting among themselves. On the way he gathered together remnants of Ngāti Ira as allies. Revenge was now in the hands of Ngāti Ira, and they entered into the plans of Tūterangikatipu and took a leading part in the downfall of one section of Hauiti, at the battle of Raupekanui, above the current Hikuwai woolshed.

As a reward for their services, Ngāti Ira received lands between Waipare and Te Māwhai including part of the Taumatapātītī block and in this way, once more gained a credible

foothold back into the region as a tribe. Dispersed 2-3 generations previously, they found favour once more in the political landscape. Tūterangikatipu needed an army. Ngāti Ira were certainly motivated and up to the task and they were able to re-establish themselves in the hinterland in Tauwharepārae through to the coast in Nūhiti.

Ngāti Wakarara

Wakarara is the son of Tūterangikatipu and Te Ataakura, the daughter of Ruataupare. Ngāti Wakarara and Ngāti Ira have maintained a close association since the battle of Raupekanui. In the 1890s Native lands title investigations, Hone Paerata claimed parcels of land in the Tauwharepārae No 1 block under Ngāti Wakarara. According to Ngāti Wakarara, Ākauroa is the original name of the area where the three bridges stand.

Ngāti Hau

Ngāti Hau are the descendants of Hauriki from the first family of Hingangaroa. Ngāti Hau is a sub tribe of Te Wahineiti and maintained mana over their lands through intermarriage with Ngāti Ira, residing amongst Ngāti Wakarara and associated with factions of Te Wahineiti at Mangatuna. During the 1890s Native land titles investigations, Henare Pōtae claimed parcels of land in the Tauwharepārae No 1 block under Ngāti Hau, the Katikati block is one of those parcels of land.

Te Whānau a Ruataupare

Although primarily associated with Tokomaru Bay north of Hikuwai, Te Whānau a Ruataupare are very much present in the Hikuwai region through the marriage of Hinemaurea to Te Aotaki of Ngāti Ira, the parents of Ruataupare, the eponymous ancestor of Te Whānau a Ruataupare. Hinemaurea and Te Aotaki lived variously at Pourau, Tahutahupō and Takapauārero in the Hikuwai region. Te Aotaki met and married Hinemaurea when he was moving north with the Ngāi Tuere migration to Te Kawakawamai-tawhiti (Te Araroa). They settled at Wharekahika and it is there where Ruataupare and her younger siblings were born and raised.

She was a young woman when her future husband Tūwhakairiora emerged on the scene from the west to avenge the death of his grandfather Poroumata. The full version of that story is told best by Mohi Tūrei, but in essence, the marriage of Tūwhakairiora and Ruataupare, the raising of their children and grandchildren as well as those of his second wife Te Ihiko-o-Te-Rangi, the relationship to the grandchildren of Tamateaupoko, all lend colour to a dynamic era in the political landscape of the northern Waiapu. Despite being mana whenua in the area, Ruataupare it seems was overshadowed by the deeds of her husband, his second marriage to Te Ihiko-o-Te-Rangi and the growing influence of their sons. At some point in time it is said that Hinemaurea reminded Ruataupare of their ancestor Kahukuranui's wish for Hinemaurea and her descendants to maintain her mana in Tokomaru and it was only because of Te Aotaki that she moved north to Wharekahika. This was a reminder that Ruataupare had a home and mana in Tokomaru. Ruataupare decided to move south to join her daughter Tūkakahumai in Tūpāroa. She was welcomed there, given land and people, and built pā to settle in. Her name and mana in Tūpāroa is maintained through her daughter Tūkakahumai and her husband, Te Hiki o Rauru, and their descendants are known today as Te Whānau a Ruataupare ki Tūpāroa.

After some time she decided to move to Tokomaru where her brother Tamateakūhākauri and his wife Hinekopauarangi, as well as her daughters Mariu and Te Atakura II who had returned with their husband Tūterangikatipu, lived. She gained favour amongst her people here which also included remnants of Te Wahineiti and Ngāti Ira, and of course, her name is still maintained by her descendants, Te Whānau a Ruataupare in Tokomaru.

An incident involving an insult from remnants of Te Wahineiti and Te Whānau a Pararaki resulted in Ruataupare requesting assistance from her son in law, Tūterangikatipu, and her ex-husband Tūwhakairiora to rectify that matter, which they duly did. Ruataupare moved to Pōhaitapu pā and further embedded herself in the landscape of Tokomaru.

Pourau Incorporation

Pourau Incorporation is a Māori Land Incorporation which is governed by a Committee of Management who are elected by shareholders in accordance with the Te Ture Whenua Māori Act 1993 and the Māori Incorporations Constitution Regulations 1994.

Shareholders are descendants of the founding owners, Wiremu Potae and Te Rina Ward, and as such Pourau has remained in the hands of whānau for more than 100 years. Three blocks make up Pourau. One of those blocks is Katikati, through which the temporary deviation is being constructed.

The descendants of Wiremu Pōtae and Te Rina Ward are Ngati Hau, Te Whānau a Ruataupare, Tokomaru Bay. They also associate with Ngāti Ira.

Katikati

The block through which the diversion is being constructed is called Katikati. It means to eat or bite. This refers to the fact that the area was part of the trail people took north to Tokomaru Bay or south to Nūhiti. They would rest along the way as there was access to water and an abundance of wild foods, berries etc. The native bush on this block is also known to house various medicinal plants and trees, some of them quite ancient, particularly the pūriri.

CULTURAL VALUES IMPACT

Cultural values impact is a relatively new term for me. It can be defined as describing effects of an activity on a culture or aspects of a culture. In this regard Te Ara Kotahi – the Māori Strategy of Waka Kotahi/NZTA provides strategic direction on how the organisation works with and responds to Māori as the Crown Treaty partner, and what this means for how the organisation carries out its business. It's five strategic pou prioritise its intentions and details work to give life to the strategy. These work in concert with key pieces of legislation including the Land Transport Management Act and the Resource Management Act. These all make reference to cultural values, principles, taonga, kaitiakitanga, rangatiratanga, mana whenua/tangata whenua and such. These also help define cultural parameters and the types and degree of impacts on those. This is provided for the sake of reference and is not necessarily used to inform matters of cultural impact in this report.

The Activity

To put things simply, a temporary road is being constructed from an existing highway, through land belonging to Māori, following a river loop, to re-join that same highway (Map 1). This is not new by the way as Map 2 shows the same area and similar roading from earlier maps prepared by Rongowhakaata Halbert². This activity has, and will have, a physical impact on land and water. It will also have a cultural impact on that same land and water, as well as the people who own that land and who are also doing the work. Cultural considerations include relationships, interactions and negotiations with;

- Whenua in general, and Pourau Incorporation and Katikati block specifically
- Wai in general and Hikuwai River in particular
- Wāhi tapu and pā through Katikati and on associated land
- Dwellings on the route, particularly the now designated wharenuī at the beginning of the southern entrance
- Kōrero tipuna/kōrero ā-iwi relating to whānau, hapū and iwi of the area
- People of that land and of the road construction crew

The impacts are the results of the aforementioned relationships, interactions and negotiations, and can be either positive or negative.

MAP 1



² Halbert, R. 1999, Horouta, p 428. Reed Books.

MAP 2



Whakapapa (Genealogy)

Whenua, land, has whakapapa. Everything above, in and below whenua has associated whakapapa. This originates with Papatūānuku, the very earth itself, and extends to her children and their numerous offspring in indigenous flora and fauna. Whakapapa ensures that obligations and responsibilities are maintained with and between related parties. For example, Tāne married Pūwhakahara and had Maire and Pūriri. Tāne also married Hinetūparimaunga and had Parawhenuamea (water). Tāne's last wife was Hineahuone from who humankind descend.

Maire, Pūriri, Parawhenuamea and a host of other species are tuakana or senior siblings to people. Therefore there is an existing relationship with responsibilities and obligations to each other. These require we as people to follow certain procedures when engaging with related lines of descent whether that be asking permission to enter another's territory or clearing the way to that territory.

Wai, water, also has whakapapa as alluded to above from both Tāne, and Tāwhirimatea through Tūkapua, Te Ihurangi, Hinetūparimaunga, to Parawhenuamea who flows as water towards Kiwa on the eastern coastline through creeks to rivers, and out to sea.

Both whenua and wai are not isolated entities. They support and engage with whakapapa of trees, birds, rocks, sediment, sand, insects, fish and everything else that sits within those domains, including people. Therefore each has to negotiate a way if they enter or interfere with the domain of another.

Mauri

Whakapapa and all who exist in whakapapa hold mauri, a life force, that ensures the sustainability of that whakapapa. Mauri can be likened to the effect of the dawn breaking

on the horizon as the sun's rays gradually touch and spread across the face of all things on earth – *'Ko te ata ka ihia, ko te ata hāpara, ko te ata ka pakaru, ka rere mai te rā...'*³ The vitality of that mauri is necessary for the survival of species, animate and inanimate. Their interaction with each other affects how each respectively endures. For example, people cutting down a tree means that one part of the whakapapa is interfering with another line of whakapapa and potentially destroying its mauri. A process of negotiation between 'mauri holders' therefore is necessary to proceed with such an activity to ensure that the mauri of the tree may reform and survive in other ways, e.g. as a waka, or a house.

A Negotiation Process

The above mentioned inform a way forward when the people whakapapa intends to interfere with whenua and wai whakapapa. A negotiation process that ensures an activity can take place, has integrity to do so, and has mana, is required.

Waerea

Waerea is part of that negotiation. It is a process of clearing a pathway, literally and figuratively. It takes the form of karakia, incantation, that seeks to engage with another whakapapa, to request entry to another whakapapa domain, and to identify and clear any barriers, distractions, or blockages that may exist or potentially exist on a pathway. It can also define how one may proceed on that cleared pathway.

Although this assessment is retrospective or simultaneous to the construction of the diversion, the process of waerea is an important consideration from start to finish of the activity. If waerea does not take place then barriers and obstructions may remain.

IMPACTS

The impacts on cultural aspects in this particular instance are discussed as follows.

Impact on Katikati

The Katikati block of Pourau Incorporation has been managed for some 100 years by the Pōtae whānau. Their association to the land is through whakapapa to Wiremu Pōtae and Te Rina Ward; and further to Ngāti Hau, Te Whānau a Ruataupare and Ngāti Ira ancestors; and then further to origin ancestors including Māui, Toi, Paikea, Irakaipūtahi, Porourangi; and of course further back into the divine realm of Tāne, Tangaroa, Hineahuone, Tāwhirimātea and other kin of Ranginui and Papatūānuku.

This legacy of ancestral connection has continually reinforced and reaffirmed the whakapapa relationships over time between land, water and people in those whakapapa. The mauri of each therefore is literally embedded in the landscape. This has been further reinforced recently with the designation of the dwelling at the southern end of the route as Pourau Incorporation's whareniui. Despite the introduction of other whakapapa into the mix, such as ancestors of European origin, and exotic animal and plant species, the land, water and people of Katikati are fundamentally indigenous, that houses the essential mauri of this place.

³ 'A hint of dawn, the glowing dawn, the breaking dawn, the sun burst forth...' Verse 3 Te Tangi a Rangiuia. Interpretation of Mark Kōpua.

Introducing a new species, activity, or technology to Katikati therefore challenges that mauri, and has the potential to diminish the fundamental essence of whakapapa that exists there. The construction of the diversion route brings in new machinery, new people, and different ways of doing, into Katikati, and literally cuts into the landscape, alters features and characteristics of the terrain, disturbs flora and fauna, and will allow related and unrelated people to enter Katikati with limited restriction. This is akin to opening your house to allow anyone and anything to enter to do what they wish. This will compromise the mauri of the embedded whakapapa of Katikati.

What therefore is the process of negotiation to ensure that the mauri of the whakapapa of Katikati is not compromised, and that the mauri of those working on the diversion, and those who will travel through that route are not negatively impacted?

At the time of writing this report the work has been underway for the past 2-3 weeks and will be completed in another 2-3 weeks. Karakia was carried out by Kuru Contracting Ltd personnel before work commenced. This was to ensure that the work crew were safe. The waerea component of negotiation therefore may have been partly negotiated. There are still parts of the route incomplete and parts of Katikati still to be negotiated in the diversion construction. The waerea is not a retrospective process but rather a preventative one. The construction activity can therefore place people (including land owners and construction crew), machinery, land, and water in compromised positions. I have no doubt that once the route is completed it will be opened appropriately in accordance with tikanga of that place.

As part of the route construction there is also consideration for protecting and maintaining it. These may be considered purely technical matters but they are a direct reflection and result of the intent and decisions of those involved in the construction, that is, the organisational culture and practice of Waka Kotahi, Gisborne District Council, and Kuru Contractors Ltd; and its effect on another culture, namely land, water and people whakapapa of Pourau Incorporation and iwi of Hikuwai.

Appropriate fencing and drainage of the route to protect Pourau Incorporation assets as well as to prevent trespass or transgression from those who will use the route onto the Katikati block are therefore necessary, as is ongoing maintenance of the route given that it will be unsealed. Furthermore it is important to understand the effects that sound, dust, noise and traffic disturbance will have on the wharenuī at the southern end of the route. It has its own mauri whether occupied or in use, or not. Consideration therefore needs to be given to the mitigation of those particular effects.

One could well ask what a compromised whakapapa and a compromised mauri looks like in the instances described above. The most obvious example of compromised whakapapa and mauri is the very reason why the construction is taking place now. One could argue that the negative effects of introduced practices and species over the past 5-6 generations without due regard to the embedded mauri and whakapapa of the area, have resulted in the current fragility of the steep hill country, the proliferation of introduced woody debris, and the alarming effects of climate change, all combining to create devastation in now flood prone regions. At a macro level, this is the result of a western extractive ideology that has its origins in a doctrine of discovery and exploitation being brought to bear on a relatively

balanced ecosystem whereby whakapapa of water, land, flora, fauna and people were able to co-exist.

At a micro level the effects are both tangible and intangible and can range from decreased presence of indigenous bird life, to the presence of unexplained phenomena along the diversion route. It could also be as simple as 'takahi tikanga' where someone stops their vehicle and helps themselves to wild food on the verges of the route without seeking permission first.

An assessment of the cultural impacts of the diversion route construction and ongoing use alludes to the effects on whakapapa and mauri of that whakapapa as it pertains to the land, water, flora, fauna, dwellings and people of the Katikati block of Pourau Incorporation. It also raises potential effects on the culture of those involved in the construction and maintenance of the route, and those who will be using it.

While the diversion is being constructed, a Bailey bridge is also being prepared as a temporary replacement for the collapsed Hikuwai 1 Bridge. Karakia was conducted by Mark Kōpua of Ngāti Ira on 10 March on site to 'waerea', clear the way, for the work to proceed. The physical and cultural impact of that activity is considered similar to what has already been discussed above, and there will be a high degree of interaction of people and machinery with water, rock and land whakapapa.

Further to the above, a long term solution for SH35 through the Hikuwai three bridges area is still to be confirmed. Again, there are important cultural matters that need to be considered as part of this work, at the beginning and throughout the construction of this.

With these in mind, due consideration needs to be given obviously to affected land owners like Pourau Incorporation, as well as iwi of Hikuwai, Ngāti Ira, Ngāti Hau, Ngāti Wakarara and Te Whānau a Ruataupare as previously mentioned. Consideration also needs to be given to how cultural matters are dealt with when Waka Kotahi requests support. Mark Kōpua and others with similar expertise and experience have life and work commitments, and will attend to iwi matters because of familial and iwi obligations. However if they are a necessary component of progressing work on SH35, then they need to be acknowledged accordingly and appropriately.

RECOMMENDATIONS

So what are the next steps?

I would recommend the following:

That there is an appropriate opening and blessing of the completed diversion route that involves Pourau Incorporation, Ngāti Ira, Ngāti Hau, Te Whānau a Ruataupare, Ngāti Wakarara, Kuru Contractors Ltd, Waka Kotahi, Gisborne District Council;

That appropriate protection and maintenance of the diversion route is agreed to between Waka Kotahi and Pourau Incorporation that includes but is not limited to; stock proof fencing of the diversion route, future proofed drainage, surface maintenance, sealing of

diversion route leading up to and in the immediate vicinity of the wharenuī at the southern entrance,

That local landowners and iwi of Hikuwai are consulted with by Waka Kotahi and other relevant agencies on construction of the long term Hikuwai SH35 solution at the three bridges from the outset.

That the cultural input, experience and expertise that is required to ensure work is able to progress on SH35 Hikuwai remedial work, is acknowledged and recompensed appropriately.

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He pukapuka whakapapa, he kōrero i tīkina atu ai e Apirana Ngata i ngā tuhinga whakapapa a Te Kooro Kiriahuru. Kāore he rā i tuhia. Nō ngā kohikohinga kōrero a Apirana Ngata, Waiomatatini, Waiapu.

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