

Background



Marine reserves meet many conservation objectives but often conflict with iwi/hapu objectives for marine management. There is a need to better understand how marine reserves and other methods of marine management can contribute to meeting the objectives and interests of iwi/hapu. This will lead to more positive outcomes for the marine environment and will also promote an appreciation and understanding of iwi/hapu interests, values and knowledge associated with marine management.

Environmental indicators, or tohu, are indicators that are measured regularly to show trends or changes in the health of the marine environment. Tohu are signs that show whether things are getting better or worse. Over time, continued measurement of tohu allows you to see those changes. They can provide the community with management information that sustains their vision for the environment.

Currently, Maori values, expectations and aspirations for the marine environment are not reflected in statements that are made about the health of the environment. The results of monitoring using tohu can provide an avenue for traditional information about the health of the environment to be communicated to agencies that make decisions on the management of natural resources (e.g. regional councils). Tohu can be used to integrate iwi and hapu values and customary management practices into the resource management system. Decisions can then be made on whether the management methods that are currently in place or chosen are cognisant of Maori values. The findings from this project can be used to measure whether the goals and aspirations that Ngati Konohi have for the rohe moana are being achieved.

The Ministry for the Environment reports on whether national policies are achieving the intended environmental outcomes. This project will inform the Ministry for the Environment of how Ngati Konohi identified which tohu they would use to describe the health of the environment, so that the process could be used by other hapu and iwi. This will include describing how Ngati Konohi came to decide which tohu to use (traditional or non-traditional), how methods to measure the tohu are determined (traditional or western), and how Ngati Konohi would test the tohu to ensure that they are producing reliable information about the health of the environment. The Ministry for the Environment would also like to determine a method for reporting this information without disclosing information that Ngati Konohi does not wish to go outside the hapu.

The Ministry for the Environment's Environmental Indicators Programme, which supported the development of indicators relevant to Maori, has now ended. However, the Ministry for the Environment continues to seek to improve participation in resource management processes and decision making through: (1) the Sustainable Management Fund and (2) funding iwi, the community, industry and local government in a wide range of practical environmental initiatives.

The Ngati Konohi, Department of Conservation and Ministry for the Environment project involves two interrelated research teams, one working on community research and the other on ecological science. The research is being undertaken in the rohe moana of Ngati Konohi of Whangara, which includes Te Tapuwae o Rongokako Marine Reserve (see Fig. 1).

The three overall project objectives are:

1. To identify specific iwi/hapu objectives, interests and expectations for marine management
2. To define a process to identify Maori marine indicators (tohu) of environmental performance and pilot their implementation
3. To measure different species assemblages at a range of trophic levels in order to test how marine reserves, controlled and semi-controlled areas (including some manipulations, taiapure and/or mataitai) contribute to meeting iwi/hapu and conservation objectives

From the first stage of the project (Ngati Konohi et al. 2005¹), the following vision statement has been prepared:

***Kia whakanuitia, kia manaakitia, te oko a Tangaroa mo nga mokopuna e whai ake nei
To honour and sustain the bounty of Tangaroa for present and future generations***

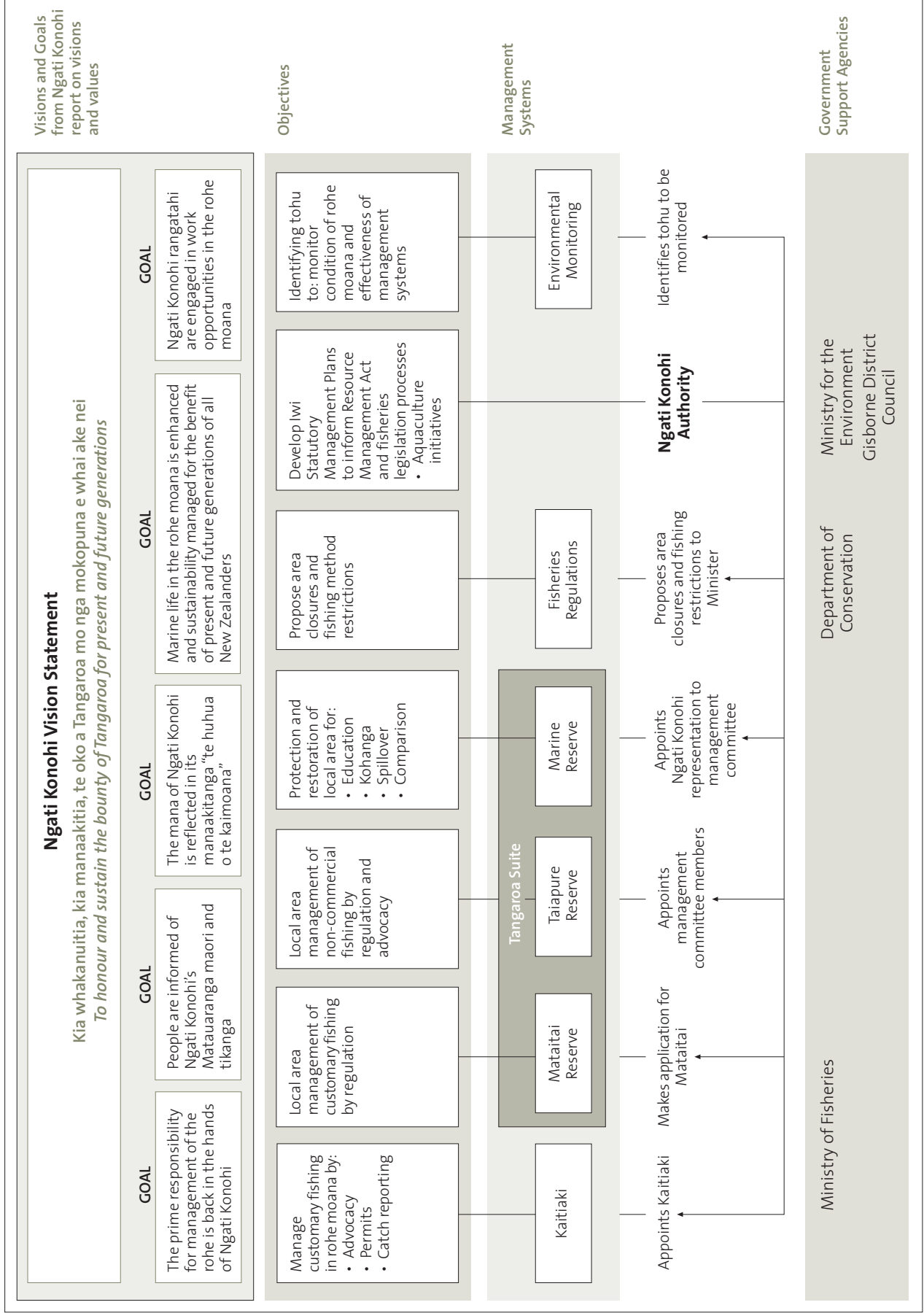
This is the basis for this second stage of work (see summary outline in Appendix 1).

Key goals for Ngati Konohi were also noted and recorded from the stage 1 report (Ngati Konohi et al. 2005¹); these are also an integral part of this second stage of the project (see Fig. 2).

Intertidal platform at Kaiora



Figure 2. Ngati Konohi vision statement, goals and objectives.



GIANT FOOTSTEPS OF RONGOKAKO

The footprint of Rongokako (Te Tapuwae o Rongokako), an ancestor of East Coast tradition, is embedded in one of the rocky structures of the marine reserve, close to shore.

Many traditions abound regarding Rongokako. There is general agreement that he was a man of immense athletic prowess and dexterity; a giant who could stride enormous distances. His origins are unclear. Some say he was the father of the famous Tamatea and came from Hawaiki in the Takitimu canoe. Others say he came in the Horouta canoe. Another version suggests that his arrival was as mysterious as his departure.

Local tradition suggests that Rongokako was sent by Kiwa to investigate the late arrival of the Horouta waka to Turanganui-a-Kiwa. On his arrival at Ohiwa, a disagreement arose between Rongokako and Paoa and they engaged in a titanic struggle. This culminated in a chase by Paoa of his fleet-footed adversary down the East Coast shoreline.

Paoa was no match for him.

To help overtake Rongokako, he had set a large rat trap to snare the giant's pet, an enormous kiwi. The wily Rongokako sprang the trap, which flew inland forming Mount Arowhana. The site of the trap became Tawhiti, an area of land between Te Puia and Tokomaru Bay.

In this epic encounter, Rongokako left footprints in the flat rocks as he strode down the eastern seaboard of the North Island. The first of these tapuwae (footprints) is at Wharekahika (Hicks Bay). The second is at Kaiora, south of Whangara mai tawhiti, from which is derived the name of this marine reserve, Te Tapuwae o Rongokako. The next footprint is located at Turanga, and another is at Nukutaurua, on Mahia Peninsula.

Rongokako then stepped over to Te Matau-a-Maui (Cape Kidnappers), then to the shores of Raukawa (Cook Strait). He crossed the Strait and was gone.

Kaiora, the settlement that overlooks the marine reserve, was a well-populated papa kainga (village). The famous East Coast chief, Porourangi, lived here and is buried close by.

Konohi, the local chief, also inhabited the district. He had three sons—Marukauiti, Te Riwai and Wahakapi—from whom the present tribe of Whangara mai tawhiti claims descent.

Methods

Toward the end of 2004, several hui were held with the community research team, to scope the project, develop interview questions and to prepare the Kete tohu information pack (see project plan in Appendix 1). Personnel included Rangi Paenga (Kaumatua), Hone Taumaunu (Kaumatua), Calum Revfem (Consultant), Kerry Hogan (DOC; Project Manager), Carla Wilson (DOC; Social Scientist), Megan Linwood (MfE; Senior Policy Analyst), and Peter Gibson (Investigation Leader). Peter Gibson's appointment had been approved at a Ngati Konohi Authority meeting (nominated by Rangi Paenga, seconded by Hone Taumaunu, and approved unanimously by hui attendees).

It was decided to endeavour to interview a minimum of 30 Ngati Konohi who were known to regularly use or to have used the marine environment to collect/gather kaimoana, and who were interested in its continued well being. A range of age groups were interviewed². Appendix 2 outlines the interview information sheet, the consent form, and interview questions.

A qualitative research approach was considered most appropriate for eliciting and interpreting information about personal experiences and perspectives of the marine environment. Qualitative research is in-depth and intensive in design, and is not concerned with attaining a representative sample of a population: that is, depth or quality of data is prioritised over breadth or quantity. Because of the small size of the sample and because research participants were not selected randomly, the research findings do not reflect all of the views within Ngati Konohi. Instead, the research aims to give an indication of some of the traditional and contemporary ways of managing the rohe moana, signs (tohu) that could be used to measure the health of the rohe moana, and an indication of the effectiveness of marine management practices.

Presentations were made to groups such as the Tangata Kaitiaki, the Paikea-Whitireia Marae Trustees and to the Ngati Konohi Authority. These presentations explained in general terms what the tohu project is about (refer to Kete tohu Appendix 3).

People were interviewed mainly in their own homes and the interview took 1–2 hours. Interviews were informal, frequently held over a cup of tea. A koha for participants' time was provided. At the start of the interview a general overview was presented, information was given on how the information provided would be used, and interviewees were assured of anonymity and that the Ngati Konohi intellectual property protocol would be adhered to (refer to Appendix 4). A summary of these interview findings is provided in Appendix 5. All of those interviewed will receive a copy of the report.

² Total of 32 interviewed. Demographic details are as follows: male = 20, female = 12; under 30 (local school children) = 5, 30–50 = 9, 50–70 = 9, and over 70 = 9.

A hui-a-hapu was held with Ngati Konohi to present a general overview, to ensure that all present understood that it was one part of a range of strategies currently in place or proposed to manage the marine environment. This overview encapsulated the goals and tikanga of Ngati Konohi as outlined in Fig. 2. The interview findings were discussed and comments were sought from hui attendees. The method of monitoring tohu, prepared by the technical support team, was tabled for further discussion; this was generally well received and considered manageable. The minutes from the hui-a-hapu are in Appendix 6.

At the hui-a-hapu, links were established with the earlier survey (Ngati Konohi et al. 2005) and the goals for Ngati Konohi that had been derived from this were again stressed. Participants in the interview process believe 'prime responsibility for the management of the rohe moana is back in the hands of Ngati Konohi' to be the paramount goal.

The final report was presented to a hui-a-hapu for approval.



The marine reserve has become a popular place for educational and recreational visits, to explore the marine environment

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