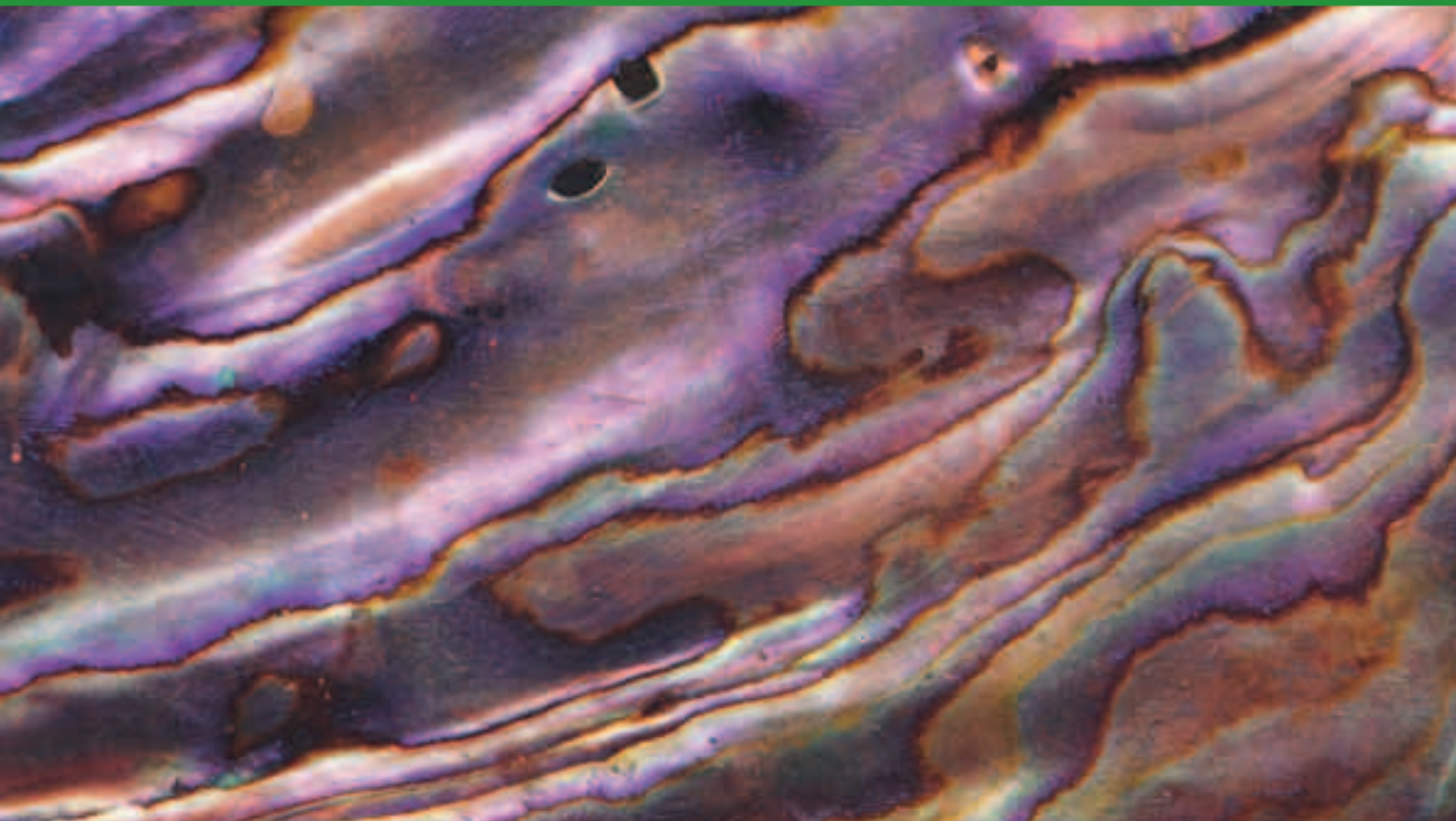


Maori methods and indicators for marine protection



Ngati Kere interests and
expectations for the rohe moana



GLOSSARY OF MAORI WORDS

The following Maori words may occur throughout the text. The listed page number indicates their first mention and explanation in context.

- atea / front, 15
Aotearoa / New Zealand, 5
hapu / sub-tribe, 5
hapuka / groper, 23
harakeke / flax, 15
hinaki / set trap or pot, 28
hauora / health, 43
hinu / fat, 23
hue / calabash, 32
hui / meeting, 9
inanga / parent whitebait, 24
iwi / tribe, 8
kaeo / sea apple, 25
kai / food, 5
kai hau kai / competitive food feast, 12
kaiawa / food from rivers, 14
kaimoana / seafood, 5
kairoto / food from lakes, 14
kaitiakitanga / sharing guardianship responsibility, 6
kakahi / freshwater mussel, 28
kakaho / toitoi, 30
karakia / prayer, 33
karengo / seaweed, 18
kaumatua / elder, wise man, 15
kereru / wood pigeon, 29
kina / sea egg, sea urchin, 22
kohanga / nursery, 19
koko / grandad, 21
korowai / cloaks, 29
koura / crayfish, 17
kowhaiwhai / rafter patterns of meeting house, 15
kuku / mussel, 17
kupenga / net, 8
mahinga kai / harvest, 43
mana / pride, strength, reputation, 5
manaakitanga / kindness, 19
manuhiri / visitors, 15
maripi / knife, 19
mataitai / reserved sea area for marae use, 8
Matauranga Maori / traditional knowledge, 42
mauri / spirit or energy, 6
moko / Maori tattooing, 29
pae whenua / dock, 30
paepae / threshold carving (at entrance to meeting house), 15
papaka / crab, 28
patiki / flounder, 21
pirita / supplejack, 15
pou / post, 8
pounamu / greenstone, 6
pouraka / crayfish drop pots, 19
pupu / periwinkle, 28
punga / stone anchor, 32
Rahui / period of respect, 19
rangatira / chief, 13
rangatiratanga / chieftainship, 6
Rehua / Antares (star), 28
rohe moana / coastal area, 5
tahu / method of preserving with fat, 19
taiapure / locally managed sea area, 8
tangata kaitiaki / caretakers of a given area, 34
tangata whenua / people of the land, 43
taonga / treasure, 6
taupara / stern (of waka), 29
ti kouka / cabbage tree, 30
tikanga / custom, 19
tipuna / ancestor (singular), 6
titi / shearwater, mutton bird, 29
tohemanga / medium-sized bivalve shellfish, 28
toheroa / larger-sized bivalve shellfish, 28
tohu / indicators, 9
tohunga / priest, 41
Toki poutangata / greenstone ceremonial adze, e.g. Pipiri Hononga Mareikura, 6
toroa / albatross, 29
tuangi / cockle, 20
tukutuku / woven flax panels, 15
tuna / eel, 28
tuna-rere / run of the tuna, 28
tupuna / ancestors (plural), 36
wahi tapu / sacred place of significance, 15
waiata / song, 15
waka / canoe, 23
wananga / place of learning, 13
whakairo / carving, 19
whakapapa / geneology, 5
whakatauki / proverb, saying, verse, 31
whanau / family, 20
whanaungatanga / gifting to others/sharing, 12
whare / hut, 30
wharenui / meeting house, 15
whenua / the land, 16
whetiko / shellfish in estuary mudflats, 28

Maori methods and indicators for marine protection

Ngati Kere interests and expectations for the rohe moana

By Alan Tutepourangi Wakefield and Lisa Walker
on behalf of Ngati Kere

This report has been the joint effort of the Ngati Kere community research and review teams (Alan Wakefield, Lisa Walker, Phyllis Tichinin, Maureen Wakefield, Mitarina Tipene, Mirianna McGregor), the Department of Conservation (Kerry Hogan, Carla Wilson) and the Ministry for the Environment (Hamish Wilson).

Publication was approved by the Chief Scientist (Research, Development & Improvement Division), Department of Conservation, Wellington, New Zealand (editing by Jaap Jasperse of Science & Technical Publishing Section).

Design and layout by Becky Bliss

ISBN 0-478-22664-0

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This is a Foundation of Research, Science and Technology-funded research study.

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Introduction

HE MIHI

Ko te awa putahi te maunga

Ko taurekaitai te awa

Ko rongomaraeroa te marae

Ko ngati kere te hapu

Ko potiririkore te rohe

Ko ngati kahungunu te iwi

Ko takitimu te waka

NGATI KERE CONNECTIONS AND RELATIONSHIPS

This report asks for our opinion on modern management systems in the rohe moana/ coastal area, by identifying visions and values, species of importance and indicators relevant to Ngati Kere. We have produced it purely from a Ngati Kere perspective, that can be easily read while still addressing the research questions. We would like to acknowledge the Department of Conservation and the Ministry for the Environment for providing Ngati Kere with the opportunity to share our practices with all people of Aotearoa/New Zealand; that these practices may prove relevant to a combined management system that works within the Ngati Kere rohe moana.

Abundance of kaimoana/seafood is very important to Ngati Kere. We are renowned for our hospitality and hence the naming of our marae, 'Rongomaraeroa'. We uphold our mana/ reputation through the prestige of being able to provide kaimoana for visitors to the hapu/ subtribe. We traditionally used kaimoana in exchange for various inland kai/food and as gifts to nearby tribes. Our coastline has been used for hundreds of years as a pantry for kaimoana and as a place where Kahungunu, the man, came to rest and re-nourish after battles. An estimated 6000 Maori inhabited the area when James Cook anchored the *Endeavour* in 1769. We were known as food gatherers, cultivators, makers of nets and specialised fishermen.

Our whakapapa/genealogy is to Ngati Kere whose boundaries are registered with the Maori Land Court under the Ture Whenua Act 1990. These boundaries were first established in English law at the Maori Land Court, Waipawa 1886, in the 'Porangahau Block'. These boundaries have been reaffirmed by the establishment of Te Angi Angi Marine Reserve; Te Taiapure o Porangahau; and now Ngati Kere Tangata Kaitiaki (map 3, p.31).



Top: Te Poho o Kahungunu Rongomaraeroa

Middle: Sunrise at Paremahu

Bottom: Ohinemuhu and Parekoau

We acknowledge the following hapu as a collective of coastal hapu, represented in this report. In this report 'Ngati Kere' hapu is a representation of all hapu having Manawhenua and Manamoana in the Ngati Kere Rohe:

Ngati Maru	– Ouepoto	Ngati Pakiua	– Parimahu
Ngati Wharenuī	– Parimahu	Ngati Manuhiri	– Porangahau
Ngati Kere	– Porangahau	Ngati Pihere	– Porangahau
Ngati Tamatea	– Porangahau	Ngati Taanehimoa	– Porangahau
Ngati Hinetewai	– Porangahau	Ngati Hineraru	– Whangaehu
Ngati Te Rangiwawahia	– Whangaehu	Ngati Hinepare	– Te Poroporo
Ngati Te Rino	– Tautane	Ngati Te Wheeki	– Akitio

We experience a wellspring of deep wanting or craving to interact with the rohe moana. It draws us like a powerful magnet and connects us firmly with our history and tradition. We may go to the beach 'for a feed' but in the process of doing that we reconnect deeply with our tipuna/ancestors. We go to the same places they went to for kai; we use the same old names for the fishing holes; we walk on the same stones to get to those holes; we remember them and feel the connection with them in ways that nourish us far beyond the fish we take home to eat. We are reminded of our ancestors who have provided us the opportunity to be here. We remember the stories of the hapu and gain a strong sense of belonging and inheritance, through the repeated telling of these stories that pass on historical events.

Our kaitiakitanga/guardianship responsibility to sustain the 'mauri'/spirit, energy of our moana is derived from our whakapapa links to Keretipiwahakairo. Such obligations cannot be passed to others or denied. Intricately linked to our kaitiakitanga obligations are our authority derived from rangatiratanga/chieftainship. Such rights derive from our customary practices and have been affirmed by the Treaty of Waitangi.

Pipiri Hononga Mareikura

Found in 1984 at Parimahu (Blackhead 'wreck' beach)

Lying undisturbed beneath three metres of water, encrusted with sand and shells for perhaps two to three hundred years, only a very small part of this pounamu/green stone was showing through the sand. This pounamu revealed itself to the eyes of Alan Tutepourangi Wakefield, as he waited in ambush for a fish to swim by. If the want of a fresh fish on the barbie had not arisen, this stone may have lain for another three hundred years. Deep concentration overtook the wanting for a fish, and after what seemed a lifetime, this pounamu was raised to the surface.

This pounamu was given the name Pipiri Hononga Mareikura during a blessing performed by canon Wi Huata and Piri Sciascia, at the commencement of the building of Tamatea Arikinui o te Waka Takitimu; it is a taonga/treasure to nga hapu o Porangahau and signifies connection to the past occupations of our tipuna/ancestors.

Known as a Toki poutangata, research has dated it as far back as circa 1450–1550. Shaped with stone tools and used solely for ceremonial purposes, it originates from south Westland, South Island. Its longest point is 200 mm, its widest point 90 mm, and its thickest part 25 mm; it weighs 700 grammes.



*Pipiri Hononga Mareikura
Found in 1984 at Parimahu
(Blackhead 'wreck' beach)*

Background

NGATI KERE ROHE MOANA PROJECT

Since the late 1980s various voluntary groups have been established within the Ngati Kere rohe moana, relating to the conservation of marine life and its environment, e.g. Te Taiapure o Porangahau Committee, Ngati Kere Tangata Kaitiaki, Te Angi Angi Marine Reserve committee. These groups exist because of the common interests they have in the conservation, recreational and commercial use of the marine environment.

This project is seen as a way for the collective hapu of Ngati Kere to find out more about options for the continued management of the rohe moana. It will create a better understanding of existing management systems, while incorporating traditional systems for the protection and sustainable management of the rohe moana. This report forms a foundation document that reinforces Ngati Kere views and can provide support to future forums and applications.

MAORI METHODS AND INDICATORS FOR MARINE PROTECTION PROGRAMME

This report is one part of a three-year Foundation of Research, Science and Technology (FORST)-funded research study of 'Maori methods and indicators for marine protection'. The study is taking place at two sites in partnership with Ngati Kere of Porangahau and Ngati Konohi of Whangara.



Location map 1
Te Kupenga a te Huki

There is a need to better understand how marine reserves and other methods of marine management contribute to meeting the objectives and interests of iwi/tribe and hapu. A better understanding of how

different methods of marine management meet both iwi-hapu and other management interests will lead to more positive outcomes for the marine environment. It will also promote an appreciation and understanding of iwi-hapu interests, values and knowledge associated with marine management.

The joint project by Ngati Kere Trustee, the Department of Conservation and the Ministry for the Environment, involves two interrelated research teams: one working on community research and the other on ecological science.

The three overall project objectives are:

1. To identify specific iwi-hapu visions and values, interests and expectations for marine management.
2. To define a process to identify Maori marine indicators to measure the health of the environment.
3. To measure different species assemblages at a range of trophic levels in order to test how marine reserves, controlled and uncontrolled areas (including some manipulations, taiapure/ locally managed sea area and/or mataitai/reserved sea area for marae use contribute to meeting iwi-hapu and conservation objectives.

This report focuses on the community research component of the overall programme and addresses four main research questions with several subsidiary questions:



Te Kupenga a Te Huki (Te Huki's net of unity)

Te Huki controlled the conservation and husbandry of food sources so necessary for the well-being of his people. His net is signified by the anchorage of pou/posts, starting at Whangara (Gisborne) in the north to Poroporo (Cape Turnagain) in the south; uniting all hapu within. Our tipuna Ngarangiwhakaupoko lived at this southernmost point and received mana from the union of nga hapu by arranged marriage to Hineimatekitawhiti. His name flies on our flag at Rongomaraeroa Marae, Porangahau, depicting this net.

1. What are Ngati Kere visions and values for the future of the rohe moana?

- How has our rohe moana been important to us?
- What would we like our rohe moana to provide in 20 years?
- What would we like our rohe moana to look like in 20 years?

2. What are the key species important to Ngati Kere in the rohe moana?

- What species are important to us?
- Why are they important?
- What are they used for?
- How are they harvested?
- How have these species traditionally been managed?
- How are they managed now?
- Are they experiencing depletion or degradation?

3. Which blend of marine management systems are best for Ngati Kere?

- What management systems were traditionally used?
- What management systems are currently used?
- Are the management systems working?
- What management systems could Ngati Kere use in the future to meet their goals?

4. What are the tohu/indicators Ngati Kere would consider appropriate to judge the health of the rohe moana?

- What tohu are used by Ngati Kere to tell whether the rohe moana is healthy or unhealthy?
- What tohu are used by Ngati Kere to tell when to fish?
- What tohu are used by Ngati Kere to tell if you are getting closer to your goals?

Information used in this report was obtained from interviews with hapu individuals, tikanga wananga/places of learning about customs, hui/meetings, the review of historical recordings, and Te Taiapure o Porangahau coastal archives. The archives consist of taped interviews representing the memoirs, views, traditions and stories of local Maori and non-Maori, along with their aspirations for the local marine environment. A more detailed description of the research methodology is outlined in Appendix 1 of this work.

Question One

WHAT ARE NGATI KERE VISIONS AND VALUES FOR THE FUTURE OF THE ROHE MOANA?

- How has our rohe moana been important to us?
- What would we like our rohe moana to provide in 20 years?
- What would we like our rohe moana to look like in 20 years?



IMPORTANCE OF OUR ROHE MOANA

For us there is a mauri in the ocean. It is a thing we can't see or hear so it is difficult for us to put it into words. When we go to the beach or river we are recognising who we are. It is a spiritual and cultural source of solitude, sustenance and satisfaction. When we go there we reconnect with the mauri of Tangaroa. We recognise that all the revering and respect of the moana, the looking after it, helps us to remember who we are and what our responsibility for management is. The moana is personified as an animate phenomenon.

There is a large teaching aspect to our rohe moana as well. We pass on the information and skills needed and the appropriate times and places that were fished traditionally. We learn awareness about how to assess the condition of the sea, to 'know' on a deeper level how small signs indicate the health of the waters and their resources and where it is appropriate to gather from. The preservation and use of this information puts us again in touch with our Tipuna and provides the perspectives needed for integrating traditional management practices into the modern regulatory framework.

Since the mid 1800s, beach outings, kai gathering and interactions with the moana have been perceived as a source of both physical and spiritual sustenance; a time of togetherness and reinforcing family ties. It creates, or contributes to, the definition of Ngati Kere. We are blessed with such a diverse range of kaimoana throughout the year; therefore the hapu ability to get a feed and to share or give away kai is an integral part of hapu self-definition and self-esteem.

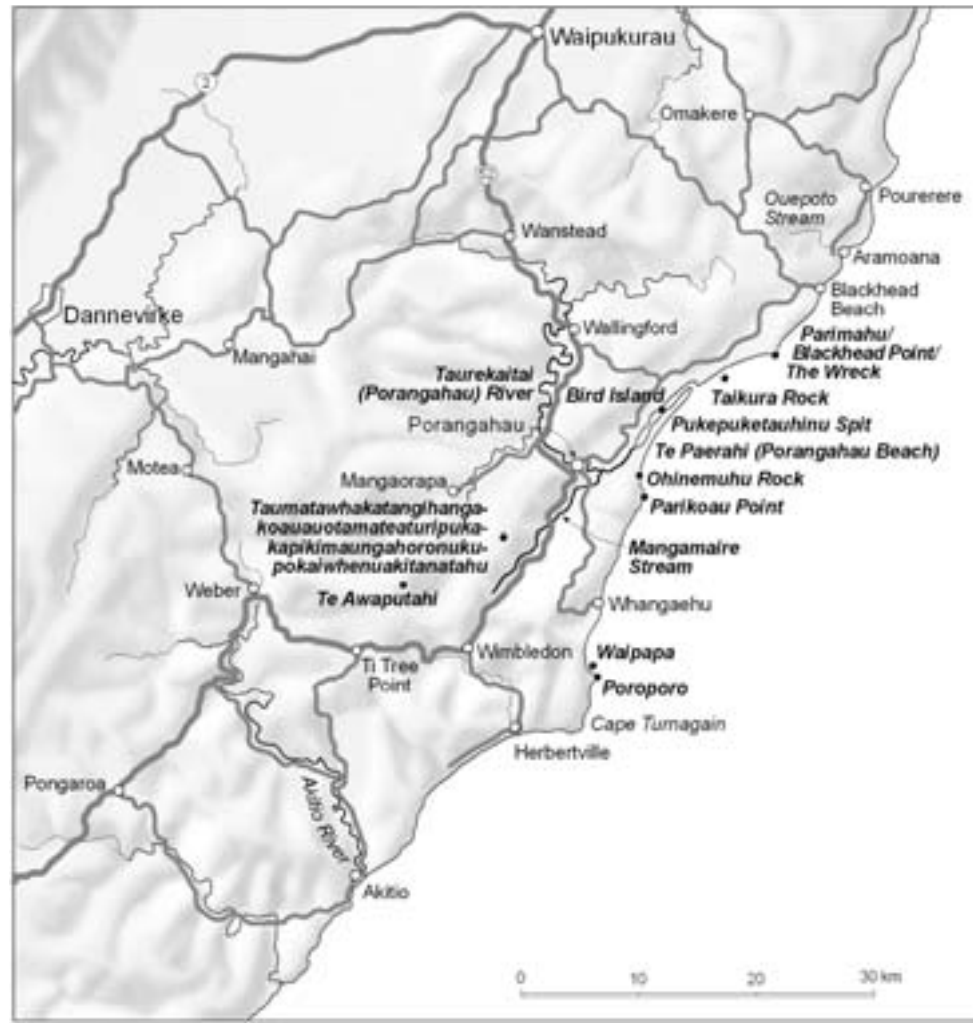
Restraint in what is taken from the ocean is a consistent theme throughout Te Taiapure coastal archive review – 'you only take what you need for a feed'. Maori families had proprietary areas for taking their kaimoana and this entailed a sense of family ownership and stewardship, within an overall responsibility to the hapu involving reciprocity and collectivity based upon whanaungatanga/gifting to others.

To be able to give our children their rightful inheritance we cannot let the depletion go on unchecked; or there will be nothing left to leave them but stories...

*Looking north from
Paremahu to Taiapure
boundary*



Location map 2:
 Mai i Ouepoto ki Akitio
 (from Ouepoto to Akitio)



Kai Hau Kai

Te Aomatarahi was given mana over the lands from Tukituki River at Cape Kidnappers along the coast south to Akitio River (through successful battles against Rangitane and Ngai Tara). This mana passed down to his great-grandsons, brothers, Tumapuhia and Te AngiAngi. Tumapuhia received the land north, and Te AngiAngi received the land south of the Ouepoto stream.

During the early 1600s, Te Whatuiapiti (who was a nephew to both brothers) acquired most of the land from Te AngiAngi through a series of competitive feasts. An exchange of invitations to huge food gatherings took place. Te AngiAngi and his people were unable to repay the food quantities that Te Whatuiapiti had prepared, so Te AngiAngi gifted land to Te Whatuiapiti in compensation. Te Whatuiapiti left the land north of Ouepoto stream to the descendants of Tumapuhia.

Te AngiAngi never conceded all of the land he possessed. He retained a portion from Ouepoto stream to Rangitoto (Parimahu) for himself. He also gifted land from Ngapunawaitai to Taurekaitai River, to Manuhiri. Land was on-gifted to Kere (Keretipiwhakairo), Hinetewai, Pakiua and other hapu. Through arranged marriages between the descendants of Te Whatuiapiti, unity was established between the many hapu. Ngati Kere descendants can trace themselves back to many ancestors.

FUTURE VISIONS AND EXPECTATIONS

Hapu visions and expectations for the future of the rohe moana are recorded in Maori Land court minutes, 1886 and the 1992 Te Taiapure o Porangahau application.

More recent interviews, tikanga wananga, hui and a questionnaire with Ngati Kere hapu members revealed the following desires:

- That all the kaimoana as we know it now, and have known it to be, is readily available for our future generations in abundance.
- To have access to traditional fishing grounds and places of gathering.
- That the reverence for the moana is returned through education.
- That our people are living here, fishing, caretaking and teaching for the betterment of the hapu and all who visit.
- That there could be revenue for the hapu and its people.
- To have walkways and story boards, signage and designated areas for all user types.

OVER-ARCHING PRINCIPLE

‘Ngati Kere strive to sustain the mauri of the rohe moana through Tikanga Maori practices.’

VISION STATEMENT

*‘Kua kai tatau i nga kai o te mara, i tiria e o tatau tipuna
Me tiri ano hoki tatau, kia whai hua ai etahi oranga
mo nga whakatipuranga e heke mai nei’*

We have partaken of the food garden, sown by our ancestors

It is time for us to re-sow,

to ensure sustenance for the generations to come.

The late Ngarangiwhakaupoko (Rangatira/Chief of Ngati Manuhiri, Ngati Kere) stated this vision for the people.

GOALS

- To arrest the overall depletion of marine life in the Ngati Kere rohe moana.
- To place the prime responsibility for management of the rohe moana back into the hands of the community Ngati Kere.
- To encourage sustainable use of those resources for the benefit of all New Zealanders.

Continue to next file: NgatiKerea.pdf