I a Kere te ngahuru, ka nga huru noa atu
It is always harvest time with Ngati Kere

A process to identify tohu (marine indicators) to measure the health of the rohe moana of Ngati Kere
GLOSSARY OF MAORI WORDS

awa/river, channel
hapu/sub-tribe
hapuka/groper
hareke/flax
hui/meeting
ika/fish
iwi/tribe
kaikō/food
Kai Pupuri Mana/holders of authority
kaimoana/seafood
kaipupuri/holders of authority
kaitiakitanga/sharing guardianship responsibility
karakia/prayer
kaumatua/elder, wise man
kina/sea egg, sea urchin
kōhanga/nursery
koura/crayfish
kuia/old (wise) woman
mahi/work, employment
makawe parengo/black, sweet seaweed
mata/trace, strength, reputation
manuaki/knowing each other, support
mango pare/hammerhead shark
mataiatia/sweetened sea area for mārae use
matauranga/knowledge
moana/sea
moana pākeko/grandchildren
pakatoa/Gemmi
pakeke/customs
parengo/seaweed
pupu/presentable
rahui/embargo
rangatūhi/authority
ruhe moana/coastal area
tātupu/locally managed sea area
tamaiti/children
Tangaroa/guardian of the sea
tangata kaitiaki/keepers of a given area
tangata whenua/local people
tikanga/custom
Tino rangatiratanga/autonomy
tīhema/keel
tōhū/signs, indications
tohunga/priest
tīwhaea/skate
whana/tourism
whānau/relatives
wharekai/eating house, dining room
whenua/land
Maori methods and indicators for marine protection

A process to identify tohu (marine indicators) to measure the health of the rohe moana of Ngati Kere

on behalf of Ngati Kere
‘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.’
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Our coastline was the place where Kahungunu, the man, came to rest and re-nourish after battles. Since then, it has been used for hundreds of years as a pantry for kaimoana/seafood. When James Cook anchored the Endeavour in 1769, an estimated 6000 Maori lived in this area. We were known as food gatherers, cultivators, makers of nets and specialised fishermen. We uphold our mana/reputation through the prestige of being able to provide kaimoana for visitors to the hapu/subtribe. The abundance of kaimoana is therefore very important to Ngati Kere.

We would like to acknowledge the local Taiapure Committee for the use of the archives that have allowed us to include some of the stories of our people and their relationships with the rohe moana/coastal and marine area.

We thank the Tangata Kaitiaki for their involvement, for the role they play in monitoring all levels of customary take, and for acting on the many issues facing our rohe moana. We also thank the Ngati Kere Trustees for overseeing the groups that use the rohe moana and their activities, including monitoring.

Special mention to the Kaumatua of Ngati Kere, who gave much of the information contained in this report and who guided the monitoring of the tohu. The work carried out by Justin Stanway on the perceptions of Ngati Kere about the rohe moana was also an important contribution to this project.

Ngati Kere lastly acknowledge the Department of Conservation and the Ministry for the Environment, for providing us with the opportunity to share our practices with all people of Aotearoa/New Zealand, in the hope that these practices may prove relevant to a combined management system that works within the Ngati Kere rohe moana.