

# Maori methods and indicators for marine protection



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



## GLOSSARY OF MAORI WORDS

awa/river, channel	matauranga/knowledge
hapu/sub-tribe	moana/sea
hapuka/groper	mokopuna/grandchildren
harekeke/flax	Pakeha/non-Maori
hui/meeting	pakeke/customs
ika/fish	parengo/seaweed
iwi/tribe	Pukehapopo/sacred hill of Ngati Konohi
Kahutia Te Rangi/ancestor of Ngati Konohi	pupu/periwinkle
kai/feed, food	rahui/embargo
kaimoana/seafood	rangatahi/modern youth
kaipupuri mana/holders of authority	rohe moana/coastal area
kaitiaki/caretaker, trustee	taiapure/locally managed sea area
kaitiakitanga/sharing guardianship responsibility	tamariki/children
karakia/prayer	Tangaroa/guardian of the sea
kaumatua/elder, wise man	tangata kaitiaki/caretakers of a given area
kina/sea egg, sea urchin	tangata whenua/local people
kohanga/nursery	tikanga/custom
koura/crayfish	tino rangatiratanga/autonomy
kuia/old (wise) woman	tio/oyster
mahi/work, employment	tohu/signs, indicators
makawe parengo/black, sweet seaweed	tohunga/priest
mana/pride, strength, reputation	waananga/learning
manaaki/embracing each other, support	wawataa/aspirations
mango pare/hammerhead shark	whanau/family
manuhiri/visitors	wharekai/eating house, dining room
marae/meeting house	whenua/land
mataitai/reserved sea area for marae use	

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

**By Peter Gibson  
on behalf of Ngati Konohi**



*Opening of the marine reserve, November 1999.*

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 report was prepared by Peter Gibson in collaboration with the Department of Conservation and the Ministry for the Environment community research team

The photos are from the Department of Conservation except where otherwise stated, and the maps are by Chris Edkins

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The views and opinions expressed in this publication are those of the author and do not necessarily reflect those of the Government or of the Minister of Conservation or the Minister for the Environment.

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*Kaiora intertidal platform looking to Turihaua Point*

# Introduction

This report from the Ngati Konohi, Department of Conservation (DOC) and Ministry for the Environment (MfE) community research team is the second stage of a pilot study that is being carried out at Whangara and Porangahau in partnership with Ngati Konohi and Ngati Kere respectively (Ngati Konohi et al. 2005<sup>1</sup>).

This report focuses on the environmental tohu identified by Ngati Konohi as indicators of the health of the marine environment in the rohe moana of Ngati Konohi (Waihou Bay in the north, to Tatapouri heads in the south; see Fig. 1). It has been developed with several purposes in mind:

- To provide a more complete total picture of the elements that have a bearing on the health of the marine environment, when used in conjunction with western scientific method. That is, environmental tohu, while important in their own right, should also be seen as complementing western scientific methods, for a fuller, more holistic view of the environment.
- To provide a specific focus and to outline possible directions for future marine management for Ngati Konohi.
- To be of use to other hapu/iwi nationwide: its findings can be adapted, adjusted and modified to suit other marine environments in different locations throughout the motu.



*Rahui Pou, overlooking Te Tapuae o Rongokako Marine Reserve; it was erected by Ngati Konohi for the opening of the reserve in November 1999.*

## TE KUPENGA-A-TE HUKI

Te Huki was a highly esteemed chief of the Wairoa district who was descended from Kahungunu. In life he fulfilled the great promise of his ancestry. With diplomatic skill he married himself (3x) and later also his sons and daughters into the various tribes extending from Uawa to the Wairarapa, thus establishing Te Kupenga-a-Te Huki. Figuratively, it is a human net, a league of the people.

Te Huki was not a warrior or a military strategist. He was more of a diplomat than a fighter (warrior); his ambition was always in the interest of peace and love. He set out to create unity amongst his people by marrying the daughters of influential chiefs at Heretaunga, at Nuhaka and Turanganui-a-kiwa (Gisborne). In Turanga he married Rewanga, the daughter of Te Aringa-i-waho, the chief of Titirangi pa (above Gisborne harbour).

In order to maintain his popularity with the people, Te Huki did not remove his wives from their respective homes and people; he simply visited them. This behaviour meant that he was highly respected by the people of his wives and that he kept intact the love of the people towards his wives and children.

By his Poverty Bay wife (Rewanga) he had a daughter named Umu-papa, who married Maru Kaiti, a celebrated son of Konohi; one of their children was Ngawhaka-tatare. From him sprang the paramount chief Te Kani-a-takirau and others. Te Whakatatare is perpetuated as the name of the bay between Whangara Island and Tapuwae.

<sup>1</sup> Ngati Konohi; DOC (Department of Conservation); MfE (Ministry for the Environment) 2005: Maori methods and indicators for marine protection: Ngati Konohi interests and expectations the rohe moana. Department of Conservation, Wellington. 43 p.

These marriages and unities are extremely important to the Maori people of the East Coast from Uawa to the Wairarapa, for it was through these diplomatic marriages and activities that the people became united and succoured each other when the need arose.

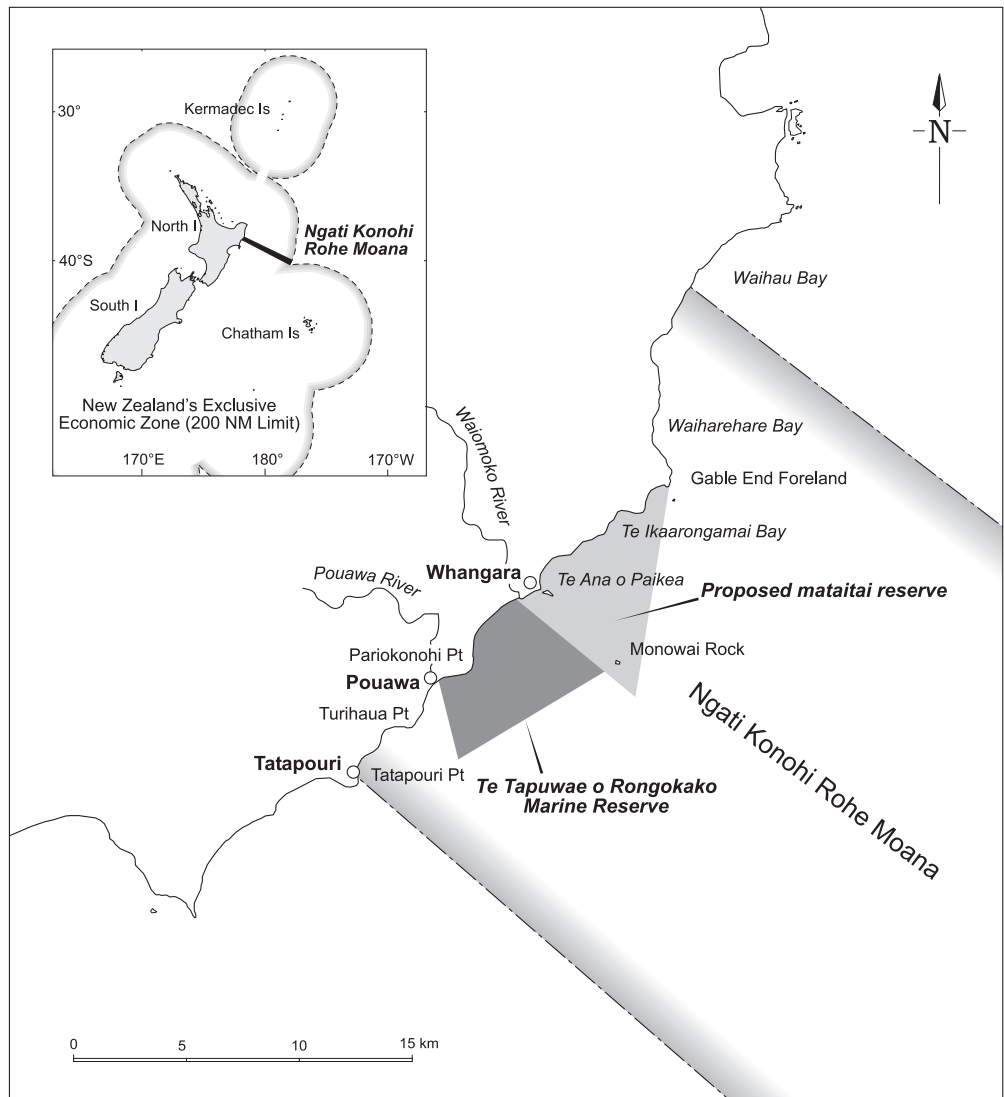
So Whangara is the northern end of the net, Mohaka is the central float and Te Poroporo near Porangahau is the southern end.

*Abbreviated from 'TakitiMu' T.H. Mitira.*



*Kaiora Pa looking north to Whangara*

*Figure 1. Rohe Moana of Ngati Konohi.*



Continue to next file: Part 2