

EDUCATION

Educating iwi, government departments and the wider community about the moana and Maori values was identified as a key goal by many people. In particular people commented on the importance of providing waananga/learning for tamariki/children and ensuring knowledge and values about the moana are passed down through generations. People suggested the need for education about customary practice, the rohe moana, traditions, and different management systems. As one person commented 'in future our environmentalists [need to be] our own people'.

It would be awesome for the Pakeke to teach the Rangatahi/modern youth the traditional ways of caring for their marine environment. All the customs they knew, the Pakeke, they knew how to take care of their environment, they knew how the ecosystem worked, they knew how to harvest and replenish their food. It would be good to educate our Rangatahi. Because without this knowledge it would die with them, and a bit of history of the Ngati Konohi people and the "matauranga o oo matou tupuna ara nga taonga tuku iho mai i a lo, nana nei nga mea katoa. Ki te whangai, ki te tiaki i te Wairua o Papatuanuku me tana tama a Tangaroa. Ko enei mea nga taonga o te Ao Maori⁴."

In particularly, participants noted the need for education on:

- Tribal history of the land, sea, and people
- Use of local materials to make items such as pottery, woven goods, and carvings
- Traditional and contemporary dances
- Traditional and contemporary management practices
- Legislation that impacts on the iwi/hapu

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



⁴ And the knowledge and teachings of our ancestors regarding the treasures handed/passed down to us by the almighty, the creator of all things, consequently the responsibility to care for the spirit of the land and sea. These are the treasures of the Maori world.

MORE KAIMOANA

A key vision frequently mentioned by participants was the ability to be able to have more kaimoana available in the future and to ensure kaimoana was managed sustainably. As one person commented:

[My] long term goal [is] to be able to gather kaimoana as in days gone by (not having to use modern technology for example dive gear).

People stressed the importance of kaimoana not running out, and land or marine species not becoming extinct. Having more kaimoana available for tangata whenua/local people, mokopuna/grandchildren and manuhiri/visitors was a common theme across the interviews.

The survival of kaimoana was a grave concern for Ngati Konohi. Some participants were concerned about outsiders harvesting the kaimoana in such a manner that threatened the replenishment of the stock. Ngati Konohi were becoming increasingly aware of the problems with pollution affecting kaimoana, the inability to monitor public or commercial fisherman taking sea food from their rohe, and pollution and weather conditions that impacted on their sea beds.

Some participants commented that they understood that they could not return to the customary fishing systems practised over fifty years ago. This understanding came from experience and knowledge that the environment was exposed to external forces that impacted on their waterways (for example foreign diseases brought in by boats) and commercial interests that threatened the preservation of the culture.



Crayfish can be readily observed in abundance in shallow water



Views looking north from
Pouawa River to Kaiora

CLEAN AND SAFE ROHE MOANA

Another common theme across the workshops and interviews was the importance of having a clean and safe rohe moana. The importance of 'clean' and 'pollution-free' was frequently mentioned, particularly in relation to being able to collect kaimoana, that the rohe is enjoyable for the whanau/family, and also in order to provide places for mokopuna to swim. As one person commented:

Any environment for moko must be safe. It must provide positive practical learning experiences for them and they must see the practical value in protection.

The notion that the vision for the rohe moana was for it to be how it was 'in the past' was referred to. As one person commented:

It looked good [in the past] so there's no reason why it can't look the same in the future. It's got to look clean and feel clean. It should look blue or green not purple or yellow. When the crest of a wave breaks it should look white not black.

Concerns about the condition of the rohe moana also extended to the Pouawa River with comments made that the river needed to be cleaned up.

Participants identified a range of sources of pollution in the rohe moana including top dressing from neighbouring farms, fertiliser, animal waste, erosion, animal effluent, and litter.

Ten years from now I would like the rahui/embargo to remain on the marine reserve in Pouawa. I would like the awa/river, channel and beach dunes between Pouawa River and the sea to be tidied up and clean. I would like a ban to be placed on the public driving on the dunes where the dotterel bird nests.



Pingao have been planted in the Pouawa dunelands to stabilise sand dunes and provide a source of cultural material

MAHI

Another key theme was the importance of providing mahi, long-term employment opportunities for the iwi, particularly the young people. An important goal of Ngati Konohi was to identify ways in which the marine environment could provide employment and sustenance. Suggestions included being paid for monitoring the environment and policing what kaimoana is taken out and by whom, developing tourism opportunities, participating in research and sharing knowledge, taking people on tours of the marine reserve and developing aquaculture initiatives. In order to further develop employment opportunities relating to tourism, the following suggestions were made:

There should be some construction like seats, lavatories ... maybe a play area ... perhaps turn roadway into Pouawa into a camping site, and maybe an income for the tribe.

Twenty years from now I would like changing rooms, public toilets, a place for life savers to put equipment and be positioned during summer time. I would like a playground and rest area for whanau and public to come and look at the marine reserve and the poupou on the Whitiwhiti hill. I would like to see members of the iwi during the summer months employed as surf lifesavers and beach control. During the winter and off season months, I would like to see the iwi members controlling the beaches Makarori, Tatapouri, Pouawa, and around the Whangara marae.

ENVIRONMENTAL ENHANCEMENT

Some people talked about the need to enhance the natural environment through planting flax, native grasses and through looking at ways to protect endangered species.



*Paua
Crayfish*



*Conger eel
Blue moki*



SPECIES OF IMPORTANCE IN THE ROHE MOANA

In this section we identify the species of most importance to Ngati Konohi iwi and discuss why these species are important, what they are used for, how they have been traditionally managed and how they are managed now.

A number of people commented that all the species in the rohe moana are important and that it was necessary to look at the environment holistically and not identify some species as being better than others. As one person commented 'all of Tangaroa's/guardian of the sea children are important, they rely on each other, the circle of life, and we rely on them'.

When asked to identify the species that they place a high value on, the six species mentioned most frequently were:

- Kina/sea egg, sea urchin
- Koura/crayfish
- Paua
- Pupu/periwinkle
- Parengo/seaweed
- Ika/fish

While the main focus was on key kaimoana species, a wide range of species were mentioned by the research participants and these are listed below.

FAUNA

Blue Cod	John Dory	Shark
Blue Moki	Kahawai	Snapper
Booboos	Kukutai	Starfish
Butterfish	Limpet	Stingray
Carpet Shark	Mango pare/hammerhead shark	Terakihi
Crabs	Maomao	Tio/oyster
Dotterel	Mullet	Tuatua
Eel	Mussels	Tuna
Flounder	Nakihi	Whale
Gurnard	Octopus	Whitebait
Hapuka/groper	Seal	

FLORA

Harakeke/flax	Kelp	Toitoi
Karingo	Parengo/seaweed	



Tarakihi

Blue cod

Maomao

Participants' perceptions of what species are of most value to them will depend on their individual experiences. For example, some species of value may no longer be in the rohe moana and therefore may not be remembered or mentioned by the younger participants. As one person commented:

I know there used to be mussels out there before, but something happened and you don't hear about people getting them. Certain places had mussels, one used to be Makarori, I'm not sure about the Island but Waitotira used to have them then they disappeared. Our family used to get them from Waitotira, Ruku used to get them but she has passed away now.

When asked why these key species are important, the main reason given was that it was the food of the ancestors and provided kaimoana for the whanau and the manuhiri. Other reasons also mentioned were that the species were a source of income, could be used for compost or fertiliser, decorations, and medicine.

Years back they would dry [seaweed] out at the marae for medicine. I don't know what type of sea[weed] it looked like, it was brown, and had sort of berries on it. They only used the seaweed that was washed up. The people today don't know how to [harvest] the sea[weed], but the old people did and they used to dry it out at the marae, turn it in to powder, and sell it to the Pakeha/non-Maori. I was small when they did it, I don't know who organised it but the kuia/old (wise) women used to gather it and they dried it out in front of the marae and bagged it.

In relation to traditional management practices, key principles referred to by participants included 'taking only what you needed', 'not yelling when collecting', 'harvesting when conditions were right' and 'taking enough for the whanau'. As one person stated:

In traditional times, even twenty years ago, the iwi conducted natural processes to take care of the marine environment that would today be called conservation. The iwi never raided the seas of kaimoana, always took what was necessary for a kai/feed, and made sure that the environment and sea beds were left in good condition. If they disturbed the natural habitat of kaimoana the iwi made sure that stones were turned back and seafood put back in place.

Other comments included:

- Only take enough for a feed
- Leave enough species to repopulate the areas that were harvested
- Wean out areas that are overstocked
- Gather species with little impact on the environment
- Harvest in different areas and within family plots

People also gave examples of how specific species had been managed and harvested.

You were only allowed to take a limit of kinas, and you had to always turn the stones back, especially for kinas from where you got them, because it was a belief that the kinas would return back to that place. If you didn't turn the rocks back then they wouldn't return.

You always took the big crayfish and never touched the babies. You left the babies to grow. You left the crayfish that was smaller than your hand in the channel. For the kina, if it was a small kina they opened it up to see how fat it was. If it was fat the channel was fat. If it was skinny they moved to the next channel. They went on the size of the kina to see whether they would take them.

When the pohutukawa tree bloomed the kina were fat. When the flowers start dying the kinas go skinny. Getting kinas was seasonal, and we only picked them when they were fat. When the flowers were dying we left them alone.

For kinas we took ones as big as the palm of my hand about 10–15 cm in diameter.

Kids never got parengo. Our nanny got, the women [got] makawe parengo/black, sweet seaweed.

A tohunga/priest performed a karakia/prayer before people went fishing ... We were taught to conserve and certain ones picked to go and fish. When I was two or three years old I would go with my grandmother, most fishing was done by women.

Maori always historically followed the stars and the moon. They knew when to plant, fish, and gather kaimoana and other food.

A number of people commented that kaimoana was collected by the seasons. Crayfish, kina and paua were harvested in summer; pupus, and fish were collected anytime; and seaweed was only collected when it was washed up.

People raised a number of concerns about how these species are managed now and the fact that the harvest is not managed with traditional methods.

The Maori and Pakeha have got greedy. They take anything, they don't treat the seafood as it should be treated and that's why we loose our seafood. The ones I know today don't treat it like it should be treated, like the old people.

They are not managed now. People take what they want and they don't care. People use diving gear to raid the beds and people make profit for themselves.

Once I saw some scuba divers jumping off the reefs collecting kinas and when you checked the channels they are empty. It's not managed well now. People go ... and take more than what they need. Plus they are not from the area, or iwi, I've seen heaps of Pakeha.



Pohutukawa in flower is a tohu/sign for harvesting ripe kina

MARINE MANAGEMENT SYSTEMS

This section outlines the views of Ngati Konohi participants in relation to the different management systems and considers how these different systems can help to achieve the goals and aspirations of the iwi.

There are a range of systems, including marine reserves, tangata kaitiaki, taiapure and mataitai, which can be put in place to manage the rohe moana. A significant number of people commented that they did not understand the purpose of the different marine management systems and therefore they could not provide a detailed answer to this question. As one person commented:

One of the problems we have is people have not been to all meetings to learn what policies have been set by Ngati Konohi or representatives of Ngati Konohi. People need to know the background of what has happened.

From the responses given, a number of people were critical of these systems as they did not believe they would allow for tino rangatiratanga. Comments included:

We would not want to use any of them (management systems) as they do not recognise tino rangatiratanga and we do not have the final decision.

DOC manages the marine environment. We are governed by Crown laws that dictate the management processes. Failure to comply with government results in prosecution. Everyone has access to the beach so it is hard to manage species today.

The only management system that should be used is tino rangatiratanga: this will guarantee sustainability of the food source and that the benefits will accrue to Ngati Konohi.

Tino rangatiratanga will ensure that the sustainability of the sea will be protected. There is a different view that is adopted by Maori. Maori respect the sea that means everything associated with the sea. The Pakeha see kaimoana as an economic resource that is no more than a property right.

The management systems suggested I believe will not work for Ngati Konohi, all systems are at the behest of the Crown. The Crown have proven that they are incapable of managing the marine environment as kaimoana is severely depleted. None of these systems allow Ngati Konohi to assert their tino rangatiratanga.

A number of people stressed the importance of using traditional cultural management practices for the rohe moana. As participants commented:

Te Ana o Paikea
(Whangara Island)



If we manage the marine environment like our elders it will be there tomorrow. Ngati Konohi have the ability to manage the marine environment based on traditional practices, I would challenge the Crown by setting an area aside specifically to be managed by Ngati Konohi with controlled traditional harvesting and I believe it will produce more than the marine reserve.

While there was a clear message that Ngati Konohi should have tino rangatiratanga over their rohe moana, there were also comments that other organisations should play a role in working with Ngati Konohi. As one person commented:

I don't know about taiapure and mataitai. I would say the iwi govern the marine environment, consult and work with Pakeha, DOC, Ministry [for the Environment], and fishermen. The iwi run it with the help of these organisations.

A number of people did have some knowledge of the different systems and they voiced a range of views on how relevant and appropriate these management systems were to their rohe moana. The following section documents participants' views on the various systems and outlines Ngati Konohi's current and proposed marine management systems.

KAITIAKI

Kaitiaki are individuals or groups who can authorise customary fishing within their rohe moana, in accordance with tikanga Maori/custom. Their appointments are notified by the tangata whenua of an area. Tangata whenua is defined as the whanau, hapu or iwi, which holds manawhenua manamoana over a particular area.

Ngati Konohi were among the first iwi in New Zealand to have their rohe moana affirmed and Kaitiaki appointed under the Kaimoana Customary Fishing Legislations 1998. Ngati Konohi sought the appointment of Kaitiaki in order to affirm their authority and to obtain resources to management customary fishing and monitor the health of the kaimoana within their rohe moana.

The two key issues raised in relation to the Kaitiaki was the need for the Kaitiaki to be paid and have their powers extended.

The importance of the iwi having the financial resources to manage the rohe moana was a common theme throughout the research and was particularly strong in relation to the role of the Kaitiaki. Comments were also made that Kaitiaki do not have any authority and should have the same powers as a Department of Conservation ranger and should be able to 'police' in the rohe moana.

One person also commented that some people were unclear about who the Kaitiaki were and how they notify them.

What I would like to know is who are our kaitiaki for Ngati Konohi that issue the permits for the people over our manamoana. People approach me at the annual general meeting at the marae and they don't know who they are because some travel from outside the district and would like a permit to gather food for the whanau. It would be good to display the names of the kaitiaki, contact details, etc. on the wall of the wharekai/eating house and rules on when to notify the kaitiaki.

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