

**BEFORE THE ENVIRONMENT  
COURT AT AUCKLAND**

**I MUA I TE KŌTI TAIAO O  
AOTEAROA  
TĀMAKI MAKĀURAU ROHE**

**UNDER** the Resource Management Act 1991  
**IN THE MATTER** of appeals under Clause 14 of Schedule 1 of the  
Act

**BETWEEN** **BAY OF ISLANDS  
MARITIME PARK  
INCORPORATED**

(ENV-2019-AKL-000117)

**ROYAL FOREST AND BIRD  
PROTECTION SOCIETY OF NEW  
ZEALAND INCORPORATED**

(ENV-2019-AKL-000127)

**Appellants**

**AND** **NORTHLAND REGIONAL COUNCIL**  
**Respondent**

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**STATEMENT OF EVIDENCE OF MATUTAERA TE NANA  
CLENDON, ROBERT SYDNEY WILLOUGHBY AND GEORGE  
FREDERICK RILEY ON BEHALF OF THEMSELVES AND THE  
HAPŪ OF NGĀTI KUTA KI TE RAWHITI (CULTURAL)**

**TOPIC 14 – MARINE PROTECTED  
AREAS**

**19 March 2021**

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## INTRODUCTION

1. Our names are Matutaera Te Nana Clendon, Robert Sydney Willoughby and George Frederick Riley. We are giving this evidence on behalf of ourselves and the hapū of Ngāti Kuta ki Te Rawhiti (“Ngāti Kuta”), and for Bay of Islands Maritime Park Inc (“BOIMP”) and the Royal Forest & Bird Protection Society of New Zealand Inc (“Forest & Bird”) who are the appellants.

## SUMMARY OF EVIDENCE

2. The area that our evidence relates to is the rohe whenua and rohe moana of Ngāti Kuta and Patukeha, and our taonga species.
3. We, the hapū, hold our rangatiratanga and continue to hold spiritual and customary authority over these estates. We hold the mana whenua and mana moana of our lands and moana. We are the rightful decision makers in the management of our land and moana, and not passive bystanders.
4. Though our lands and moana have been used by others, we have never lost this mana. Our hapū remain here holding the ahi kā and continuing to care for our rohe in line with our traditions. We have kaitiakitanga responsibilities to the rohe moana.
5. The rohe moana has high spiritual, cultural and historic importance for Ngāti Kuta and sustains our social wellbeing as a community, but that value has been degraded and is at risk of being lost due to fishing.
6. Recognition of the relationship of our people with the rohe moana (upholding our mana moana) requires that fishing is controlled to protect taonga species and sustain and restore the mauri of places.
7. Our evidence is about *value vs values*. We need to find a better balance that respects the values for all including nature itself. We cannot continue taking out or cutting down without putting back. Having respect for our inheritance, and not trying to be the masters of it, so that harmony and balance prevails.

## QUALIFICATIONS AND EXPERIENCE

8. My name is **Matutaera Te Nana Clendon**. I was born 8 October 1939 and grew up at Te Rawhiti. Ngāti Kuta and Patukeha were always fishing peoples. Together we supplied fish and kaimoana to several marae for tangi, weddings, festivals etc. Our whānau lived and farmed on Moturua and also farmed the other motu, Motukiekie, Okahu (RedHead) and Waewaetorea. We had always been engaged in fishing for crayfish, snapper, and hapūka. We were also fishing commercially. On February 27 1967, the kaumatua and kuia of Ngāti Kuta and Patukeha summoned me to a meeting at the marae. The old people directed that I lead Ngāti Kuta at that time in tribal

affairs.

9. **My name is Robert Sydney Willoughby.** My hapū is Ngāti Kuta and my marae is Te Rawhiti. I was born in Kawakawa in January 1951, the eldest of 10 children. My knowledge has been passed down to me by my elders, by my mother Mere Willoughby (Rewha) and from my own experience in living at Te Rawhiti and working with the hapū. I have worked for the hapū and Te Rawhiti community in several roles. I have previously given evidence in WAI 1307 on the tikanga of our people in respect of our rohe whenua and rohe moana.
10. **My name is George Frederick Riley.** I grew up at Rawhiti in a fishing family. I have been a Fisheries Officer and a Pou Hononga for the Ministry of Fisheries in the Treaty of Waitangi [Fisheries] Deed of Settlement Implementation Programme [DOSIP]. While I was Pou Hononga for Muriwhenua I established the Te Hiku O Te Ika Regional Fisheries Forum, which is still functioning. I supported Te Rōpū Kaitiaki Whakature I Ngā Taonga o Tangaroa with the establishment of the Te Puna Mātaitai and the Maunganui Bay/Cape Brett Rahui [s. 186 closure]. I also delivered educational classes on Kaitiakitanga and the Kaimoana Regulations. I worked for Te Rūnanga Ā Iwi O Ngāpuhi in the Hapū Development team with key responsibility for resource management, research, and environmental policy and led our participation in the Northland Regional Council Invited Private Plan Change challenge. Later I held the positions of Chief Executive Officer for the Rūnanga and was Chair of the BayCare Sedimentation Group, a member of the Hokianga Accord and Waiora Hokianga. I am currently General Manager for Te Rarawa Social Services.
11. Individually and collectively, we have expertise in the history and tikanga of Ngāti Kuta, particularly in relation to its exercise of kaitiakitanga over its rohe whenua and rohe moana.

## CODE OF CONDUCT

12. We have read the Code of Conduct for Expert Witnesses in Part 7 of the Environment Court's Practice Note 2014. We agree to comply with the Code of Conduct. In particular, except where we state that we are relying upon the evidence of another person as the basis for any opinion we have formed, the evidence in this statement is our expert opinion within our area of expertise. We have not omitted to consider material facts known to us that might alter or detract from the opinions we express.

## EVIDENCE

### Mana Whenua and Mana Moana

13. The area that our evidence relates to is the rohe whenua and rohe moana of Ngāti Kuta me Patukeha. We hold the mana whenua and mana moana

of our lands and waterways. Our hapū remain here holding the ahi kā and continuing to care for our rohe in line with our customs and traditions.

14. Ngāti Kuta me Patukeha rohe moana extends from Tapeka to Cape Wikiwiki, across to Motu Kokako down to Taupirinui on the east coast and out beyond the 200 mile EEZ. It includes all the seaways, reefs, motu and all the fishing grounds in between.
15. Ngāti Kuta does not propose to draw any “hard” lines on maps at this stage to delineate our rohe. Too often such lines confine our interests and those of our neighbours to draw distinctions where there are none and to try to define tribal structures in terms of the “law” rather than the “lore”, which is tikanga māori. We recognise the overlap between our rohe and that of other hapū and iwi to our south, north and west. These overlaps result from our shared whakapapa, histories, intermarriages, alliances and conquests. We prefer to think of these as areas of shared or common interest rather than as areas of conflict. We reaffirm our relationships each time these matters are debated.
16. Our Hapū Mangament Plan, Whakatakoto Kaupapa Mo Te Hapū o Ngāti Kuta kit e Rawhiti (Fifth Edition) (**Appendix 1**) describes our rohe moana and rohe whenua and sets the baseline for our expectations for the way in which these places are managed according to our tikanga. This is the map of our rohe from the Hapū Management Plan:



17. The many islands, rocks, reefs, and outcrops which lie within our rohe moana are tino taonga. They have spiritual, cultural and historic importance for us and of course sustain our social wellbeing as a community.

18. We know these places because we are the fishing people. We have ahi kā of these places. Our hapū controlled the times and season of fishing on the different species as we understood the environment.
19. Our people have many stories of our fishing practices and customary lore. They are well documented in *Te Kupenga Ipipiri: Traditional and customary fisheries practices in Te Rawhiti - GUS 2007 -2009* a report, compiled by Helen Harte, Anya Hook and Paul Henare and funded by the Ministry of Fisheries. A copy of that report is attached as **Appendix 2**.
20. The report collected knowledge from the kuia and kaumātua of our hapū about the fisheries, as told to them by their parents and grandparents, and others who had experience of the sea. The abridged interviews are in **Appendix 3**. The interviews were lively and interesting because we are a fishing people and this part of the coast from Taupiri to Tapeka was well known to our tūpuna and our kuia and kaumātua. Some of our kuia are shown in the image below:

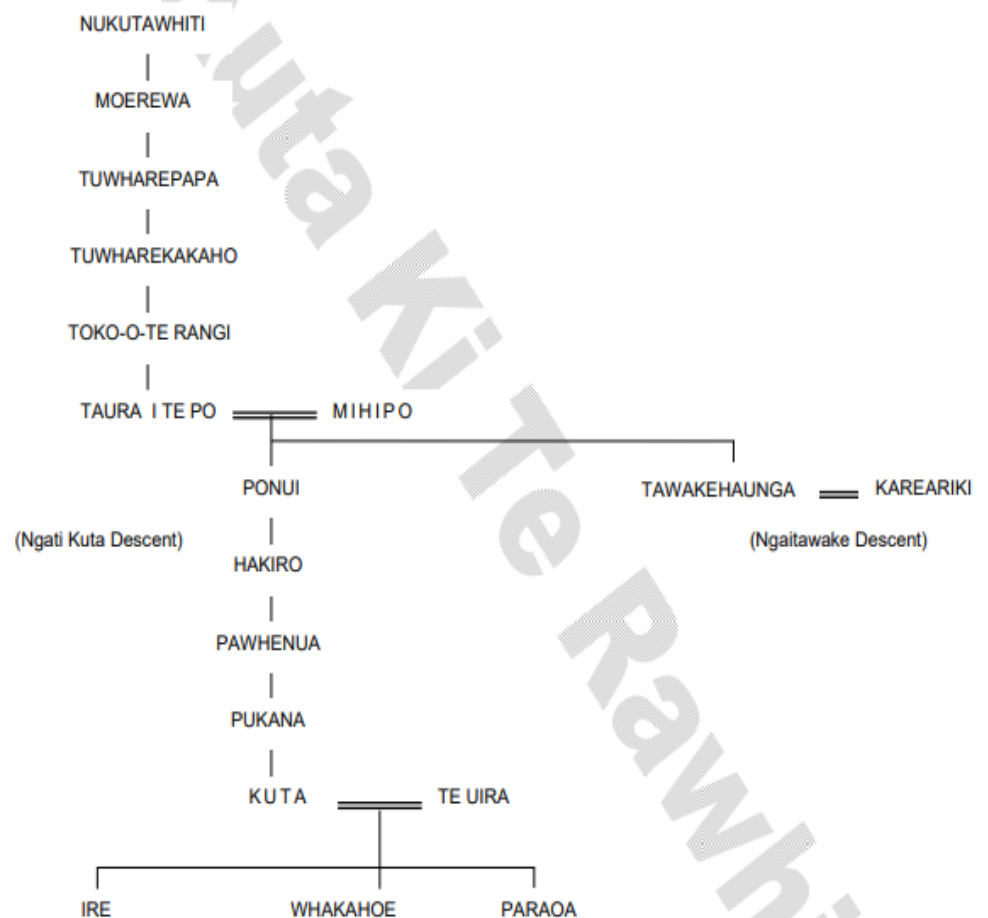


Image: Ngāti Kuta kuia - from left: Helen Harte, Mere Rewha and Marara Hook

21. The report shows that the customary management of the fishery was underpinned by tikanga, rules and practices, detailing our practice of customary fisheries. Customary access to the kaimoana in our rohe was gained by whakapapa, and approved by the hau kāinga hapū whose knowledge conserved the fishery. The conservation model was based on the maramataka, the calendar, used by our tūpuna.
22. Today we are searching for tools of protection and participation to rebuild the worn-down ecosystems and to restore the mauri and wairua of our coastal waterways, seagrass and reef system. Our concern is that without the comfort of traditional tools the environmental changes around us

threaten our ability to implement kaitiakitanga, our traditional role.

23. Everything in Te Ao Maori is a circle, it goes back to the creator, Rangī, Papa, Tangaroa and the wairua. Mankind has to stay within that circle. It comes from centuries of observations that everything is connected.
24. Ngāti Kuta recounts its identity through pepeha and whakapapa. The mana of its tūpuna extends geographically and genealogically. These tūpuna marked their rohe in pepeha and their people in whakapapa. It is through these techniques that we identify ourselves as tangata whenua, people of the land, and as Ngāti Kuta, people with mana whenua and mana moana over Te Rawhiti and Ipipiri.
25. The pepeha is:
- Ko Rakaumangamanga te maunga  
Ko Ipipiri te moana  
Ko Ngātokimatawhaorua te waka  
Ko Ngāpuhi te iwi  
Ko Ngāti Kuta me Patukeha ngā hapū  
Ko Te Rawhiti te marae  
Ko Te Pere-te wharehūi, te mauri o Patukeha me Ngāti Kuta
26. The whakapapa is:



27. A waiata composed by Henare Clendon confirms our origins and direct link to the whenua:

Ko Rakaumangamanga	Rakaumangamanga
Ko te maunga rongo nui	is the well known mountain
E tu mai nei, i te marangai,	standing to the east
Ko te herenga kupu o nga tūpuna	The binding words of the ancestors
Ko Rakaumangamanga, no Hawaiki	e.Rakaumangamanga is from Hawaiki

Kia piki ake au ki runga o te tihi	Let me climb to the summit
O Rakaumangamanga, ōna mata e	of Rakaumangamanga of times past
Kia matakitaki I te au o Morunga	To watch the current of Morunga
Ko te hoenga waka o Ngāpuhi e Ngāpuhi	which was the paddling path of

28. Rakaumangamanga is the gathering of the canoes. Ngāti Kuta takes its inherited responsibility of kaitiakitanga of Rakaumangamanga seriously. It has an ancient history as a direct link to Hawaiiki. Our ancestor, Kupe, the greatest navigator we know, charted a vast navigational triangle covering the Pacific Ocean. Rakaumangamanga, Hawaii and Rapanui were the markers. It was to Rakaumangamanga that our ancestors were directed. This is where the canoes gathered. This was the place where we stepped ashore. As the seventh pillar of the Whare Tapu o Ngāpuhi, we guard and care for it as the hau kainga, te ahi kā roa.
29. According to our tikanga, authority is handed down through chiefly title whose primary role is to look after the whole hapū. Land tenure is reserved and defended by the hapū and the whānau groups within.
30. Hapū means you are tied by blood to the land, the land is you and you are the land. The same applies to the resources within the rohe; our moana and waterways. Here in Te Rawhiti, our people of Te Patukeha and Ngāti Kuta are coastal people; we are tied both to the land and the sea. Our whenua and moana must therefore be considered in conjunction with each other, not in isolation from each other.
31. As a hapū, we hold mana whenua and mana moana over this area. Mana whenua is the notion of territorial rights or authority over the land. Mana moana is the notion of territorial rights or authority over the moana and waterways. These concepts are most closely linked to the Pākeha understanding of ownership.
32. The ability to assert the rights of mana whenua and mana moana was usually through unbroken descent from an ancestor whose hierarchical authority usually, but not always, was carried down through the eldest son of the first

issue who lived on the land. This was followed with the concept of ahi kā, whose rights were acknowledged by virtue of living on the land.

33. Ahi kā or ahi kā roa translates to the long burning fires of occupation. It is the notion of title to land through occupation over a significant period of time and, importantly, through whakapapa. The 'ahi' of our occupation to this area was ignited by nga tūpuna Rewa, Moka and Te Wharerahi who together with Huri, Whai Hakuene, Te Nana II, Ururoa, Rewharawha, Te Kemera, Titore Takari and others took the land by conquest. Since that time, Te Patukeha and Ngāti Kuta can trace our ahi kā, and undisturbed possession and occupation of the land and moana through our whakapapa to those tūpuna.
34. We have the responsibility to actively maintain ahi kā. Maintaining ahi kā is a collective exercise undertaken by the iwi or hapū occupying the land and involves a range of duties and responsibilities. These responsibilities include maintaining our cultivations, our fish-stocks, and defending our pā.
35. The role of holding ahi kā, and the authority of mana whenua and mana moana, also carries with it kaitiakitanga, a traditional role of protection and management of resources.
36. Our hapū maintained substantial cultivations around our rohe, and as coastal people we fished and cared for our waters which allowed us to survive. We talk more about this below as we discuss life in Te Rawhiti throughout the 1960s and 1970s. The thought of alienating land completely in a Māori context was unheard of. Alienation was impossible for two reasons; the hapū would lose its identity and turangawaewae (the place where they stand) and, secondly, its obligations to other hapū would be broken.
37. Wars were fought to hold onto land and to retain hapū and tribal authority. Even if land was transferred from one hapū to another by, for example, conquest or gift, the hapū originally holding the land holds an enduring tie to the land.

#### Early contact period

38. Both Te Patukeha and Ngāti Kuta had substantial communal cultivations on Urupukapuka, Moturua, Waewaetorea, Okahu, Hauai, Kaingahoa, Tangatapu, Paroa, Orokawa, Te Pahii, Te Akau and Wairoa.
39. Our people's contact with the settlers began when they arrived - we played a crucial role in the pre-1840 economy by trading with the Europeans. Fresh vegetables from our vast gardens, dried fish from our abundant fishery, whaling, sealing and supplying fresh water to visiting ships for example. We even provided free labour to attract their custom.
40. We harvested flax for rope making, and engaged in whaling off Motukōkako and Whangamumu was all part of our old economy. In some



ways this contact with Europeans also assisted us, we improved our crops, methods of cultivation and other aspects of our lives, the horticulture on the islands being one example. We aided European settlement by supplying food, building temporary whare and providing labour.

41. An archaeological project at Mangahāwea Bay on Moturua Island, has been led by Te Arakite Trust (Te Arakite whānau). The project has included three archaeological excavations, an international wānanga on Polynesian navigation, and a new exhibition at Russell Museum. Beneath the soil of Mangahāwea Bay, archaeological evidence from a series of excavations under the leadership of whānau has shown that some of the earliest people to come to Aotearoa arrived and settled here. This physical evidence is reinforced by oral histories passed down by descendants of Te Kemara who lived on the island of Moturua. Both the histories and the archaeological evidence agree. They tell the story of migration, survival, cultivation and trading, and the deep connection of Māori to this place. This is described in The Story of Mangahāwea Bay (**Appendix 4**).

#### After 1840

42. After Te Tiriti was signed, conditions started to change slowly at first as more settlers arrived. They were not considered as a threat to our people's daily lives because we out-populated them. We did not expect much to change, our economy was robust, we had our lands, waterways and fishery protected in Te Tiriti as taonga tuku iho (a treasure handed down through generations, cultural heritage).
43. However, the titles at Rawhiti were investigated through the Native Land Court in 1905. The process of creating titles required our people to have to argue to a Pākehā Court our mana whenua in our area against others. The Court system did not provide for hapū ownership.
44. Though much of our land was alienated from the hapū, we still retain and hold dear, Motukōkako (Rawhiti 2C) and large tracts of Rakaumangamanga, Cape Brett (Rawhiti 3B2), which we manage under collective ownership, in line with our own tikanga through our hapū land trusts, the Motukōkako Ahuwhenua Trust, and the 3B2 Ahuwhenua Trust.

#### 1940s – 1970s

45. Our whānau lived and farmed on Moturua and also farmed the other motu, Motukiekie, Okahu (RedHead) and Waewaetorea. We had always been engaged in fishing for crayfish, snapper, and hāpuka. The fishing, whaling and whanāu life on Moturua and other parts of the Bay of Islands during this time is described in an article in **Appendix 5**.
46. In the 1940s we were also fishing commercially. We had a dinghy, a sixteen footer, and we would get up early in the morning at 5am, have a quick breakfast and go out to pick up and rebait the pots, returning for tea at night. And we were taking 10 tonnes of crayfish to Russell depot each week,

getting thruppence a pound.

47. At Rawhiti in the 1950s to 1960s a small community were the last who lived on the beach in the old-style way of life as self-sufficient fisher people. In those times we used to go and spend most of the days in the communal gardens and out fishing.
48. As children our daily chores included setting a net out in the bay off the rocks on the way to school and haul it in on the way back from school for our evening dinner. As children we all learnt this art of survival and maintained our lifestyle with discipline and empathy.
49. Visitors were always welcomed and a meal was always on the table for them. Our weekends were spent on helping our elders in fishing, herding up stock, collecting forest foods and working in the gardens. Sundays were spent at the Marae for church in the morning and a picnic lunch afterwards with all of the other families, usually in the school grounds.
50. At that time, the only access into the community was by boat and by the old tribal walkways. The road out to Te Rawhiti was not built until 1975. This was our world as we knew it and our way of life. It was a basic but happy existence.
51. Ngāti Kuta and Te Patukeha are coastal people and we continued to live by relying on fishing and natural resources to maintain our chosen lifestyle. We were of course renowned fishers, our skills and knowledge were handed down to us through the whānau generations.
52. Ngāti Kuta and Patukeha were always fishing peoples. Together we supplied fish and kaimoana to several marae for tangi, weddings, festivals etc (Waitangi, Ngāti Manu at Karetu, Kapotai, Ngāti Hine at Otiria, Ngāi Te Wake at Mataraua, Mangamuka, Waimate North, Taiamai and Kaikohe).
53. Our community was actively involved in commercial fishing, right through the 50s, 60s and 70s. Hikurangi Fisheries came onto the scene to buy fish and we sold them our catch. At times we would have 6 to 7 family boats unloading daily catches to Hikurangi Fisheries at Russell and Opuā. My grandparents and others in the bay used small 12-14 ft clinker boats to go out into the open sea and inner harbours to fish. Our fishery was plentiful then and we knew where and when to fish.
54. At that time in Te Rawhiti we were still living an isolated and content life, in line with our old practices. It was traditional in the sense that we lived off the land and the sea.
55. Fishing remained our people's main economy; it was all done by hand in our small clinker boats with a seagull motor. Whānau set crayfish pots up and down Cape Brett and collected them every 3 or 4 days depending on the weather. Along the coast, and in the inner harbours, we fished for snapper, kahawai and tarakihi on hand lines and netted for mullet and

flounder around our islands and traditional fishing spots.

56. We continued to take our catch to Russell and Opuia and continued to sell most of it to Hikurangi Fisheries, the rest to the local fish shop in Russell. This was not a big cash crop but it provided enough money to buy the essentials.

### Today

57. Our people continue to live in Rawhiti, and as before, keep the ahi kā of our turangawaewae, our rohe pōtae. This is why the practice of rāhui is such an important part of our kaitiaki work, to protect the marine life and our hapū's wellbeing. Examples include:

- a Our kaitiaki work to sink the HNZN Canterbury and impose a rāhui is discussed below in relation to Area A – Maunganui-Oke Bay (at paragraphs 87 - 96).
- b In 2007 Ngāti Kuta me Patukeha ki te Rāwhiti won University of Auckland's Māori Business Recognition Award for excellence in strategic planning. This award showcases the success of an existing Māori-based business making waves nationally and internationally.
- c A Rāhui for Ōrongo Bay. In 2019 Ngati Kuta supported the proposal by Kororāreka Marae to begin the restoration of the marine environment in Ōrongo-Pōmare Bay. In considering restoring the mauri of Ōrongo-Pōmare Bay the bold aspiration was to begin a restoration pathway that would see a return of the abundance of marine life that was known by people who had lived around it and from it in the 1950s. The first stage has been the declaration of a Customary Rāhui protecting marine life from harvest for 4 months each year. These quotes from Why a Rāhui for Ōrongo Bay? by Kororāreka Marae<sup>1</sup> speak to the loss of marine life observed by locals:

“Years ago there was a lot of birdlife around Ōrongo and Matauwhi Bay. Lots of kararo (black-backed gulls) and kawau (shags) used to nest at Elephant Head and Mill Island and at nesting time those islands would be full of all the seagulls and shags, don't think they've been nesting out there since the early 1980s. Used to get poaka (pied stilts) a lot more then, fly back and forth to the Waikare. Matuku-hūrepo (bitterns) on the shore around the streams but haven't seen one of those for years.”

“There used to be lots of schools of Aua (Yellow-eyed Mullet, Herring) in Ōrongo Bay, schools of kahawai would come in chasing them. I remember big schools of kahawai coming in chasing schools of aua and hundreds of little terns, that used to

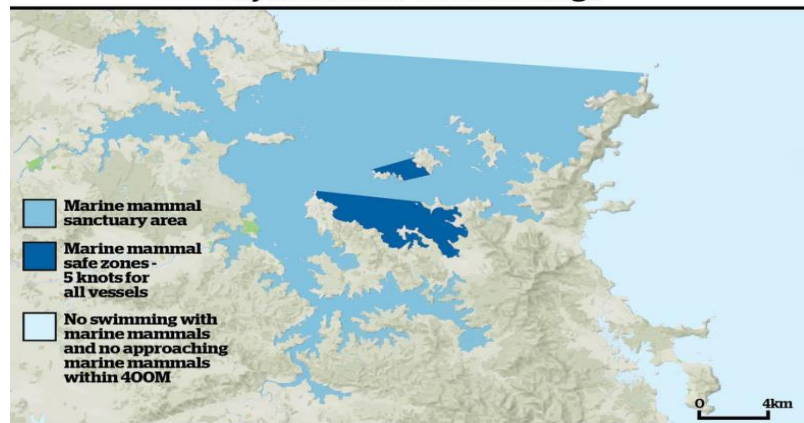
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<sup>1</sup> Kororāreka Kōrero/ Russell Review 2020-2021, p.97-104 (**Appendix 6**)

roost on the barges, joining in on the big boil-ups. The Health Department shut the oyster farm down once because of all the faecal matter in the water from some boil-ups (work-ups). That hasn't happened for ages, aren't enough fish or birds to create that level of contamination in the water now."

- d The proposed Bay of Islands Marine Mammal Sanctuary is another example of Ngāti Kuta being actively involved in kaitiakitanga of our marine taonga. Ngāti Kuta is a key party in this project to support papahu (dolphins) and other marine mammals to survive into the future. Bottlenose dolphin numbers in the Bay of Islands have declined 91 per cent in 21 years. Only 16 individuals now frequently visit the Bay and they have a 75 per cent calf mortality rate. The proposal would control vessel and swimmer interactions with papahu in the area shown below:

### **MARINE MAMMAL SANCTUARY PROPOSAL** **Bay of Islands (Te Pēwhairangi)**



- e Ngati Kuta is participating in the Ipipiri Ecological Survey with a group of local researchers, NIWA, and the Northland Regional Council. It has surveyed the ecology of the semi-sheltered waters located between the central Islands of the Eastern Bay of Islands and the Rāwhiti Channel. The area is thought to contain some of Northland's best-known examples of algal turf beds, subtidal seagrass and rhodolith beds. Drop cameras and an underwater video were deployed to survey the area, and drone images were collected to help identify habitats on the seabed. The underwater video and photographs have identified extensive beds of turf algae around the islands, extending to depths of 12 metres. Work is ongoing to analyse the images and create a habitat map of the area, and a report is being written.
- f In 2020 Ngāti Kuta me Patukeha ki te Rāwhiti were the supreme winners of Northland Regional Council Environmental Awards, netting both Te Tohu Matua-Supreme Award and the Kaitiakitanga Award. The judges noted that as kaitiaki, the two hapū had endured many changes and challenges during their quest over two decades,

to reduce pests and restore bush and birdlife at Rākaumangamanga. These Awards speak highly of the kaitiakitanga of the hapū of Rawhiti and why the coastal environment is so important to us. Our philosophy is "what happens on the Whenua, happens in our Moana" - they are intrinsically connected. The seabirds tell us this. The following photograph shows Robert Willoughby with Te Tohu Matua-Supreme Award and the Kaitiakitanga Award:



58. Te Rawhiti Marae is the centre, the heart of the community for all traditional cultural knowledge and modern community affairs. The wharehui was originally built and opened on May 9, 1918:



59. Te Rawhiti Marae is the home that we as whanau, share collectively. Our marae keeps us together, physically, spiritually and mentally. Ngāti Kuta endeavours to nurture its people and raise its mokopuna from this home:



### **Taonga Species**

60. Papahu (dolphin) are kaitiaki (guardians) of our people. Tohunga (high priests) were known to call the dolphins. To us, they are protectors and represent the closeness of the whānau.
61. Ururoa (hammerhead shark): they represent the fighting spirit of Maori to endure.
62. Pakarua (stingray) traverse the inner harbours of Bay of Islands and coastal waters to other harbours, thereby connecting our coastal hapū to each other. They also signal the health of our inner bays.
63. Taonga species were not fished by our hapū.
64. Culturally it continues to be important not to fish our taonga species. We want them to be protected to restore the mauri of our rohe whenua and rohe moana.

### **Maunganui Bay to Oke Bay Rahui Tapu – Area A**

65. In Te Ao Maori everything is interconnected. We have always known Maunganui Bay to be a critical part of the interlinked ecosystems of Ipipiri (the Inner Bay of Islands) and the waters beyond.
66. As residents, Ngāti Kuta me Patukeha are the guardians of Maunganui Bay and its historical significance. Today Maunganui Bay is a symbol of our heritage and connection to the Ipipiri. It symbolises our presence, and it is the cultural connection for our people.
67. Above Maunganui Bay is Rakaumangamanga (Cape Brett), which is a waypoint of the Polynesian Triangle for voyaging canoes and a territory marker for the Whare Ngāpuhi. We also used mountains and geographical

features to map our territory, and Rakaumangamanga was a principle waypoint. The following image looks across Rakaumangamanga to Motukokako:



68. Ohututea, next to Maunganui Bay, is a tapu beach. There is a small waterfall from Rakaumangamanga that was used to baptize high-born chiefs and where karakia and ritual cleansing and protection took place before and after their forays. So, for Māori it is a very, very significant place.
69. The cultural significance of Maunganui Bay and our history there is borne out in the experience of an American woman whose yacht was run down by a ship 25 km off Motu Kokako. In the 1990s the presence of our Tūpuna Chief Nikora saved the life of Judith Sleavin, as told in her book *Ten Degrees of Reckoning*. Her family was lost and she was very badly injured. The currents brought her towards Maunganui Bay, and from a long way out she says people were calling her to come into the Bay. Her mind was kept alert through many hours by repeatedly hearing the name Nikora calling her to keep coming to shore. When she landed in Maunganui Bay she saw 30-40 of our tupuna on the hill waiting for her. Eventually she was rescued and after a long recovery she came to Rawhiti to tell her story to the elders. Her experience speaks to our spiritual connections to Maunganui Bay being very much alive today.
70. In the coastal waters from Maunganui to Oke Bay there were always tāmure (snapper), tarakihi, and pōrae (trumpeter). There were tarakihi spawning grounds there associated with various features of the seabed. These fish and the kūtai (mussels) which were all along the coastline and coastal rocks were a food source for our hapū.
71. Ngāti Kuta people lived at a Pa in Maunganui Bay. The marine life in it was a resource for the Pa and managed by Maramataka. It was a seasonal fishing area by tradition, and was opened and closed for seasonal fishing, by and for Ngati Kuta at the Pa. It was also open to other hapu to come and harvest at certain times of the year. That was part of the argument when applied for the Fisheries Act s186a Temporary Closure.
72. Maunganui Bay was a fishing site for our hapu and we managed fishing on the surrounding coast according to Maramataka.

### **Ipipiri (Inner Bay of Islands) – Area B**

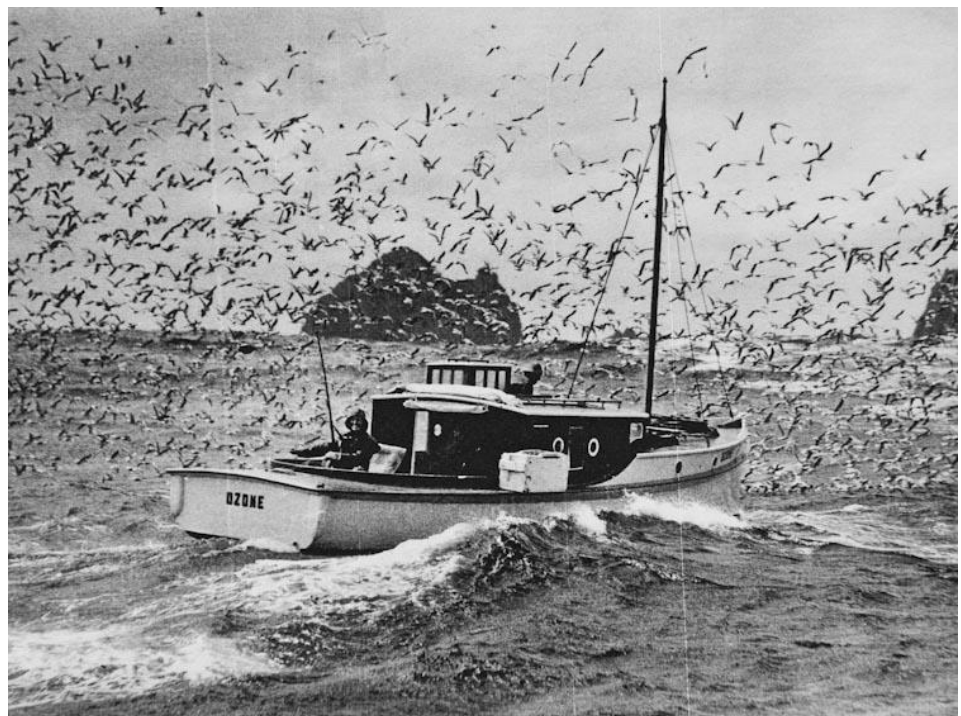
73. Ipipiri is a shallow water ecosystem that feeds the whole Bay of Islands by providing habitat to multiple species in the seagrass beds. Through the 1940s and 1950s seagrass was growing throughout Ipipiri.
74. The number of fish that you could see was incredible. There were kahawai chasing the takeke (piper), warehunga (kingfish) chasing the kahawai; you could watch them all around Ipipiri.
75. Seagrass was the mauri or the life force of the Inner Bay of Islands' inshore marine ecosystem, because it is an important habitat for so many other species. Takeke (piper) schools, papaka (crabs), wheke (octopus), tipa (scallop) juvenile fish of several species including tamure (snapper) and kanae (mullet), and the juvenile of our taonga pakarua (stingrays), all spend part of their lives dependent on the seagrass habitat and its ecosystem. Takeke (piper) is particularly important because it feeds many other species in the ecosystem.
76. Around the inside of the islands of Ipipiri we would snorkel for tipa (scallop). They were commonly found on quite shallow sand banks and it was easy to collect them in only eight feet of water.
77. For several years there were huge migrations of ana (herrings) in the Inner Bay of Islands. The fish were following the plankton which made the water brown. Many kahawai, kuparu (john dory) and warehunga (kingfish) were caught around the schools of ana (herrings).
78. Fishing for kahawai from the rocks was always a guaranteed feed. When the whitebait/smelt were running the kahawai would force them up against the rocks on the incoming tide. When the tide ebbed the rock pools held large numbers of baitfish which we used to fish for kahawai.

### **Ipipiri – Rakaumangamanga – Area C**

79. The importance of Rakaumangamanga our sacred maunga to our rohe moana is that it represents the branching of the seven canoes. There are seven knolls on the top of this maunga. The maunga extends from its zenith to the seaboard and into the sea. Rakaumangamanga has great significance because it has so much mauri connected to it.
80. It was also an important navigational marker for our ancestors who traversed te moana nui a Kiwa. It was part of the Polynesian triangle with Rangiatea and Rapanui (Easter Island). The ancestral knowledge of the stars, winds, ocean currents and wave patterns and migratory bird and sea creature patterns was well known to our ancestors. Their intrepid journeys have been captured for all time in the stories of Rakaumangamanga where the names of 7 of those waka are etched in each of the 7 hillocks that make up the Rakaumangamanga range.



81. Waipatoto at Ohututea is wāhi tapu for our hapū. Likewise Motu Kokako (Piercy Island or the Hole in the Rock). Motukokako is the sentinel and guardian of Rakaumangamanga and the inner reaches of Ipipiri. Beside it there is a rock called Tīheru, the bailer of Mataatua. Motukokako holds the mana of Rakaumangamanga and is regarded as a tapu icon. It was the lookout for waka taua (enemy canoes) on their forays. Ngāpuhi left from Kororipo Pa, via Motukokako, the site of karakia before forays of utu. They went to Manawahuna, a cave where drips of water baptised them, and then through the hole in the rock, to get the blessing for the venture.
82. We used to enjoy an incredible abundance and variety of fish in the currents around Motukokako and Rakaumangamanga, all dependent on an ecosystem that has lived since time in-memorial. Even up to the 1960s the ranga ika (“work-ups”) of kahawai, warehunga, maomao, trevally, tuna/albacore and marlin were acres in size. That is why the marlin come in, you could just about walk on the fish when they were boiling up. That was how many fish there was, just acres on the surface, not just a small patch here and there like today.
83. With the massive ranga ika came the birds. The waters around Motukokako were teeming with bird life, gannets, penguins, shags, oi (muttonbirds), and massive flocks of terns would chase our boats (photo by Tudor Collins):



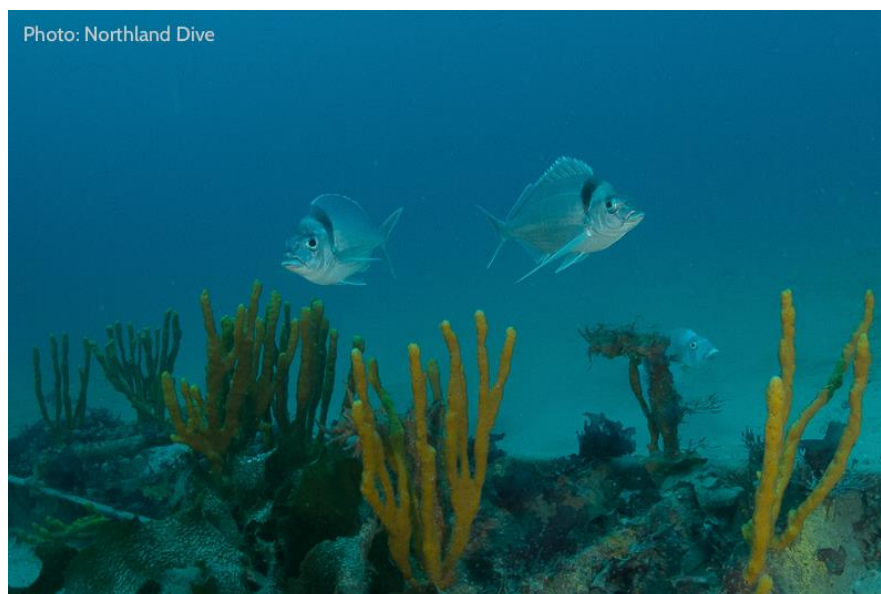
84. Oi (muttonbirds) were plentiful when the big schooling fish were there to push feed to the surface. Great flocks of oi would come in at night to feed their young, we would hear them calling all along the coast. Through until the early 1970s we could still harvest oi as part of our seasonal food source.

85. Pelagic ecosystems were a significant part of the marine environment for our hapū. When the fish are schooling, the birds are schooling as well. Bird colonies need the ranga ika created by the large pelagic fish, as they bring the small fish species, krill and other invertebrates to the surface for the birds to feed on. The currents and upwellings bring the nutrients and plankton, and then within the ranga ika everything is feeding on everything else. Interconnection, as seen in the pelagic ranga ika, exemplifies Te Ao Maori. The interconnection is essential to support a healthy mauri and wairua in our moana and on our whenua. As kaitiaki we have an obligation to protect it.
86. But the cycle of the pelagic species has been broken.

### **Loss of mauri due to overfishing**

#### Maunganui Bay to Oke Bay Rahui Tapu – Area A

87. The mauri of Maunganui Bay had become so depleted by overfishing that we placed a rahui on it in 2007, because of its significance to us as a traditional fishery that had become empty.
88. This was followed with putting down the HMNZS Canterbury to create an artificial reef that would contribute to restoring the marine biodiversity and mauri of Maunganui Bay.
89. We then explored options to add legal backup to our rahui. We will not use the Marine Reserves Act because we consider that it confiscates our seabed, which is a contentious issue for māori. So instead we applied under the Customary Fisheries Act for a s186a temporary closure. The 2-year time limit was not enough, but it was the only tool left for us to bolster the rahui status. We have always wanted a better tool to maintain the rahui status, rebuild the ecosystems and restore the mauri and wairua of Maunganui Bay.
90. With legal protection from fishing since 2010, fish life in Maunganui Bay is recovering. This is described in Marvellous Maunganui Bay, Russell Review 2018-19 by John Booth, Chris Richmond and Robert Willoughby (**Appendix 7**). Our taonga papahu (dolphin) are coming into Maunganui Bay to feed now that the fish life within it is rebuilding. It is great to see that as sponges grow again on the bottom in the Maunganui Bay Rahui, tarakihi are being attracted in once more (photo by Northland Dive):



91. Coming south-west from Maunganui Bay towards Oke Bay, the tarakihi spawning grounds have never recovered from being trawled out, probably because the benthic habitats they congregated on have gone. Kina barrens have spread through from Whakapae Bay to Whapūkapirau Bay. Kutai (mussels) have gone.
92. Everything is depleted along this coast, it can even be seen in the loss of many species of shells that used to collect on the beach in Oke Bay. The biodiversity our hapū used to enjoy needs to be restored along this coast for the mauri of this area to be restored.
93. We are the fishers and we are the sea. We deeply feel the loss of our traditions and customs and way of connection with the moana. There's a loss of generational connection to our natural world as it should be. Our mokos just don't know the abundance of life that's missing from our moana.
94. The rahui at Maunganui Bay is an important place for our rangitahi to experience the moana with its mauri and wairua being restored, and to take their place as kaitiaki. When they return from the annual Experiencing Marine Reserves (EMR) snorkel day in Maunganui Bay they come back buzzing with astonishment that there are koura (rock lobster) in the shallows, an experience that has been lost since our grandparents generation that experienced koura as plentiful in our rohe. This is described in the interview with Te Aroha Mere Rewha van der Heyden:<sup>2</sup>

“Koura and fish are just like birds, they migrate at certain times. I was with my grandfather and I saw the koura march-they were plentiful then, hundreds of them from the rocks out to sea in a line behind the leader - he must have been their chief.”

95. These photos from an EMR Snorkelling day at Maunganui Bay show (from

<sup>2</sup> (in Interviews with Rawhiti hapu about fishing in Ipipiri, **Appendix 3**, p. 1)

left) Te Taonga Hook , Hane Rewha , and John Clendon Jr taking the karakia, mokos buzzing underwater, and the abundant koura they saw in the shallows.



96. The exercise of Kaitiakitanga is fundamental to our wellbeing and the future of our mokos. Our hapu can walk to Oke Bay, so extending the rahui (no-take) area to there will allow them to reconnect to a healthy moana as part of their normal daily life and bolster their understanding of their future responsibilities to our rohe.

Ipipiri (Inner Bay of Islands) – Area B

97. It is all connected. The seagrass beds are critical as the mauri for so many species that come to feed on the creatures that live in the beds, or grow and move into the other marine ecosystems in the Bay of Islands. Each ecosystem connects with the other ecosystems, and the seagrass beds of Ipipiri underpin them all.
98. Tipa (scallop) dredging disturbs, smashes and digs up seagrass and other benthic organisms, damaging these organisms themselves and the essential habitat that a healthy benthic ecosystem provides to all the other marine organisms that rely on them.
99. Tipa (scallop) recruitment is dependent on juvenile scallops being able to settle out of the plankton and attach for the first couple of months onto seagrass. Sea grass needs clear water to photosynthesize and grow. Dredging not only rips up the sea grass it also disturbs the sediments and creates cloudy water which kills the sea grass and so tipa recruitment cannot take place.
100. Takeke (piper) breed in the sea grass. Takeke breeding in Ipipiri has become erratic because in many areas the once abundant sea grass beds have been destroyed.
101. The absence of prolific schools of takeke (piper) has reduced the abundance of all the bigger schooling fish that feed on them, like kahawai and warehunga (kingfish).
102. The huge schools of ana (herrings) and the associated kahawai, kuparu (john dory) and warehunga (kingfish) have not been seen in the Inner Bays of Ipipiri since the later years of the 1970s.
103. Other ecosystems like the rocky reef kelp forests are intimately linked to the size and abundance of predator species such as tamure (snapper) and koura (cray fish). Juvenile tamure, in particular, are negatively affected by the loss of seagrass beds. The associated kina barrens started to appear in Ipipiri in the mid-1970s. At that time, we used to do a lot of diving with our brothers and cousins from Long Beach (Oneroa) around to Tapeka. We would dive for kina, koura (rock lobster) and paua. Once we even saw a spotted black groper while snorkelling at a place known as Temple Bar.
104. By the end of the decade most of the ecklonia (kelp) had been replaced by kina. What appeared from the rocks to be lush marine flora turned out to

be rocks covered in kina only. They were never fat or healthy so we would only harvest from rocky reefs with abundant flora.

105. At that time we also witnessed the decline in numbers of schools of parore. They used to be common at every rock covered with ecklonia. Although they were numerous we never harvested them – we would target maratea (red moki) instead. When they are fat, smoked maratea are magnificent to eat.
106. Of concern recently was the marine heat wave with sea temperatures of 25 degrees recorded in the Ipiriri. What long term effect this will bring is difficult to estimate, and suggests we need to ensure our marine ecosystems are also not stressed by excessive or damaging fishing activities.

#### Ipipiri – Rakaumangamanga – Area C

107. All our ecosystems are interconnected. The traditional life cycles of the ecosystems in the Outer Bay of Islands and the Rakaumangamanga Coast have been interrupted by the loss of sea grass beds in Ipipiri and the reduction in ranga ika (“work- ups”) of pelagic fish, that transferred the nutrients brought up from the depths in the upwellings around Motukokako and Rakaumangamanga.
108. Takeke (piper) which breed in the Ipipiri sea grass beds start the whole process. The circle of life that took food from the Ipipiri seagrass beds through various fish species to the pelagic schooling fish off Motu Kokako has been interrupted - the bigger pelagic fish don’t come in because there is nothing for them to eat. There are no longer acres of birds there now, because there’s not enough feed for them. All our seabirds have diminished in abundance. Without the schools of papahu (dophins) and large pelagic fish forcing the plankton, krill and Uai (herrings) to the surface, the seabirds can’t feed. Shallow diving birds like terns are not getting enough food.
109. During the 1970s there was a massive increase in trawling, then later purse seines. After that there was a serious decline in oi (muttonbirds), to the extent that we were no longer able to harvest them.
110. What happens on water also affects the land - they are enmeshed. The nutrients the seabirds bring to the whenua begin in the seagrass beds of Ipipiri and the deepwater upwellings around Motukokako and Rakaumangmanga.
111. Without the large and frequent ranga ika (“work-ups”) our seabirds cannot feed well. Without abundant seabirds the cycling of nutrients to the whenua is interrupted and our ngahere (forests), its inhabitants and wairua are diminished.
112. Those ecosystems need to exist and to thrive in order to sustain our culture and connection to our lands and rohe moana.

Loss of taonga species

113. It is well documented that the numbers of our special taonga papahu (dolphin) have plummeted throughout Ipipiri – Rakaumangamanga. If they disappear from our waters they will be lost to us as a protector and guide.
114. Fishing activities which catch our taonga species (as target or bycatch) or damage their habitat or reduce their food supply, are diminishing our wairua.

**Impacts on our economic potential**

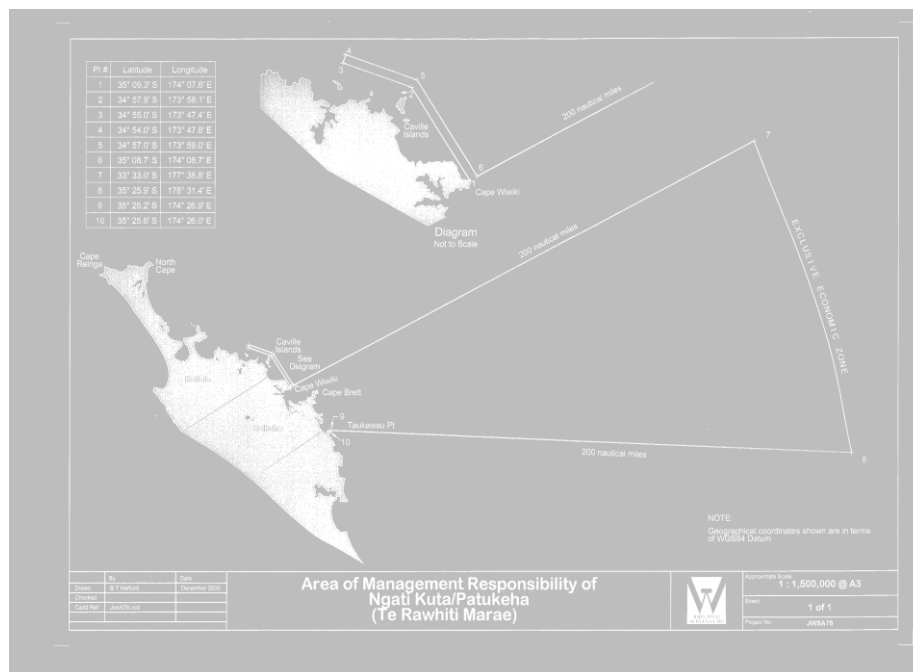
115. The strength of the tourist economy in the Bay of Islands is built on its natural character. While part of the tourism and lifestyle is recreational fishing, most people go out there to look, feel and touch, rather than fish. People expect to see the natural character in all its glory, including a living sea. The biodiversity has got to be maintained at a level that it can sustain that sort of interaction with the public.
116. There is a lot of effort put into land-based biodiversity management out around the eastern Bay of Islands that surrounds Cape Brett. Even in the council planning documents that whole area is identified as an outstanding landscape. We cannot have an outstanding landscape if there are no fish in the water. Those marine ecosystems are a very important part of what people come to see and enjoy. A drop in fish abundance and other marine life limits our economic development.
117. Ngāti Kuta plans for investment are based on cultural and nature tourism. The proposed Great Walk from Maunganui Bay over Rakaumangamanga through the new Eco-Sanctuary at Elliot's Farm and over Russell State Forest will form the backbone of this. Restoring the Mauri of our moana is central to this plan as tourists want to experience nature flourishing and abundant, above and below the waves. The extension of the Maunganui Bay rahui through to Oke Bay, the protection of the Ipipiri seagrass beds, the ranga ika and benthic habitats around Motukokako and along the Rakaumangamanga coast are all needed to restore fish and bird life and their cycle back to the ngahere (forest). This will be a chance for whānau to participate in working for themselves and for hapū to maintain its traditional role as kaitiaki of their rohe moana and rohe whenua for the benefit of our wider communities.

**Controls necessary to manage effects of fishing**Maunganui Bay to Oke Bay Rahui Tapu and Buffer Zone – Area A

118. Ngāti Kuta already manages its customary fisheries take under the Kaimoana Customary Fisheries Regulations 1998. Ngāti Kuta is serious about protecting all sea food stocks. We have implemented our tikanga to

provide guidelines for our Ngāti Kuta kaitiaki to follow. Our policies enable Ngāti Kuta to monitor customary take practices to sustain the resources.

119. The Fisheries (Kaimoana Customary Fishing Notice (No. 4) 2012 (Notice No. MPI 49) (**Appendix 8**) described the rohe moana for Ngāti Kuta-Patukeha as in the map below. Kaitiaki for this rohe is actively managed through the Ngāti Kuta Patukeha and Taumarere Collective Rohe Moana:



120. Our Rahui on Maunganui Bay is currently legally supported by a two-year Temporary Closure under Section 186 of the Fisheries Act. This tool that has provided temporary protection since 2010, needs to be reapplied for every two years.
121. We consider that that the rahui should be extended from Kariparipa Point in Maunganui Bay down to Moturahurahu in Oke Bay and provided with more permanent protection under the Northland Regional Plan. We want the biodiversity our hapu used to enjoy to be restored along this coast.
122. In our opinion, it is necessary to prohibit the removal or destruction of all flora and fauna (except kina) from Maunganui Bay to Oke Bay. Ngāti Kuta me Patukeha are the guardians of this area and its historical and ecological significance. We have always known this area to be a critical part of the interlinked ecosystems of Ipipiri (Inner Bay of Islands) and the waters beyond. Without this prohibition, the mauri of this area will not recover and its wairua cannot be protected.
123. We are recommending a buffer zone along the boundary of the Maunganui Bay to Oke Bay rahui. In the Maunganui to Oke Bay Buffer Zone only fishing by one hook on a line, or hand harvesting with no implements or scuba, would be allowed. All other fishing methods would be prohibited. The reason for this buffer zone is that the protected area from Maunganui



Bay to Oke Bay is narrow and the benefits of protecting it could be lost if there is heavy fishing right along its boundary. The buffer will ensure that very low impact fishing consistent with protecting the mauri of the core area can continue.

124. The numbers of our special taonga papahu (dolphin) throughout Ipipiri – Rakaumangamanga have plummeted, with the resident numbers of Bottlenose dolphin population, whose survival is under severe pressure, down to 14 from 78 in recent years.
125. More papahu are coming into Maunganui Bay to feed now that the fish life within it is restoring with a decade of protection. They are often seen in there, sometimes spending 2-3 days in there. Extending this protection area to Oke Bay will provide our taonga papahu with more room to feed easily and well on an abundant food supply without being disturbed by any fishing activities. This will help to restore our connection to our taonga.
126. The Department of Conservation and local hapū are currently working towards the establishment of a Marine Mammal Sanctuary in the Bay of Islands to help reverse the imminent collapse of the resident bottle nose dolphin population in the Bay of Islands. The Marine Mammal Sanctuary will not control fishing, but it will provide space for papahu to rest from interacting with boats and people. Research has shown that the local population of bottlenose papahu spends up to 86% of the day interacting with commercial and private boats, and this behaviour has contributed to there being no surviving calves in the Bay in the last year. The long-term protection of the extended area from Maunganui Bay to Oke Bay we are recommending under the Northland Regional Plan will complement and support the Marine Mammal Sanctuary.

#### Ipipiri (Inner Bay of Islands) Benthic Protection Area – Area B

127. We recommend that all activities which contact the seafloor in Ipipiri, including all tipa (scallop) dredging, are prohibited to protect seagrass beds and other benthic communities, and therefore the other ecosystems that are dependent on them. In Te Ao Māori everything is interconnected. Seagrass is the mauri or the life force of the inner bays inshore marine ecosystem because it is an important habitat for so many other species. We believe that protecting the seagrass in Ipipiri is essential to restore the mauri of the whole marine environment of Ipipiri and beyond.
128. Harvesting tipa (scallops) by dredging is not necessary in Ipipiri because the water depth, clarity and sea conditions mean the tipa (scallops) are accessible to free divers.

Ipipiri – Rakaumangamanga – Area C

129. Ngāti Kuta kaitiakitanga does not include bottom trawling and dredging. These are destructive fishing methods that damage the fauna and flora habitats. The seabed is a natural environment that sustains natural healthy ecosystem. Bottom trawling and dredging damages this diversity of species and habitats particularly the seagrass beds surrounding the islands and the kelp forests. Use of these methods are destructive and cumulative and inflict irreparable damage to these ecosystems and their wairua.
130. We recommend that fishing methods that contact the seafloor, such as bottom trawling, bottom pair trawling and Danish seining, are prohibited in Area C to protect benthic ecosystems and habitats from disturbance or destruction.
131. The in-shore reef systems and habitats along the eastern coast of Rakaumangamanga are already zoned as important and ecologically significant and we are now recommending for these areas to be protected from the destructive bottom trawling.
132. Indiscriminate bulk harvesting methods such as purse seines, bottom trawls, Danish seines and drift nets etc, should also be prohibited to protect pelagic ranga ika (work-ups) and the seabirds that are dependent on them. What we are asking for is to let those ecosystems exist, let them thrive. This is necessary to protect and restore the interconnectedness between the moana and the whenua.
133. These natural ecosystems must be allowed to function so that natural migration patterns of feeding and breeding are protected. The schooling fish around Cape Brett and Motukokako need to be left to maintain their own levels of abundance protected from bulk and indiscriminate fishing methods for at least 5 nautical miles out from Cape Wikiwiki, Cape Brett and Taupirinui.
134. Taonga species were not fished by our hapū. Culturally it continues to be important not to fish our taonga species. We want them to be protected to restore the mauri of our moana. Bulk harvesting methods do not discriminate between species and as a result our taonga are not protected.
135. We recommend that capture of our taonga species: pakarua (stingrays), ururoa (hammerhead sharks) and Papahu (dolphins), as either target or bycatch, is prohibited.

**Proposed Schedule**

136. We have reviewed the draft Schedule of characteristics, qualities and values for the proposed Te Hā o Tangaroa Protection Area Rakaumangamanga-Ipipiri. We consider that it appropriately describes those characteristics, qualities and values.

**Matutaera Te Nana Clendon, Robert Sydney Willoughby and George Frederick Riley on behalf of themselves and the hapū of Ngāti Kuta ki Te Rawhiti**

**19 March 2021**

**List of Appendices**

<b>Appendix 1</b>	Hapū Mangament Plan, Whakatakoto Kaupapa Mo Te Hapū o Ngāti Kuta kit e Rawhiti (Fifth Edition)
<b>Appendix 2</b>	Te Kupenga Ipipiri: Traditional and customary fisheries practices in Te Rawhiti - GUS 2007 -2009
<b>Appendix 3</b>	Interviews (abridged) for Te Kupenga Ipipiri
<b>Appendix 4</b>	The Story of Mangahāwea Bay
<b>Appendix 5</b>	Heritage New Zealand publication
<b>Appendix 6</b>	Kororāreka Kōrero/ Russell Review 2020-2021, p.97-104
<b>Appendix 7</b>	Marvellous Maunganui Bay, Russell Review 2018-19 pp 9-18
<b>Appendix 8</b>	Fisheries (Kaimoana Customary Fishing Notice (No. 4) 2012 (Notice No. MPI 49)

**WHAKATAKOTO KAUPAPA  
MO TE HAPU O NGATI KUTA  
ki te rawhiti**

**Ngati Kuta ki Te Rawhiti  
Hapu Management Plan  
Fifth Edition**



## **KUPU WHAKAMIHI | Acknowledgements**

The information and vision for this Hapu Management Plan is based on feedback and support from the whanau of Ngati Kuta ki Te Rawhiti. Hapu workshops defined the issues we wished to be addressed and further hui detailed and expanded these (See *Appendix 1, Appendices, Section Five*). The Working Group has developed these into a Draft Plan and, following submissions, into a plan finalised for the next three years.

The Hapu Management Plan working group appreciates, with deep aroha and respect, the wisdom, counsel and unfailing support of our Kuia and Kaumatua.

Financial support for Section One and the Roopu Whenua Section of this document has been received from the Far North District Council and is gratefully acknowledged. Our appreciation also goes to the FNDC departments and other individuals and organisations who gave us open-hearted, generous and positive contributions.

The Working Group was Natasha Clarke, Robert Willoughby, Mavis Heremaia, Debbie Peacock, Louise Rewha Clark and Hana Ellis, including Marara Te Tai Hook, who was also the editor of the English and Maori languages. The Plan was compiled by Helen Mountain Harte, with the help of Whitianga Peehikuru.

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Cover image: Debbie Peacock

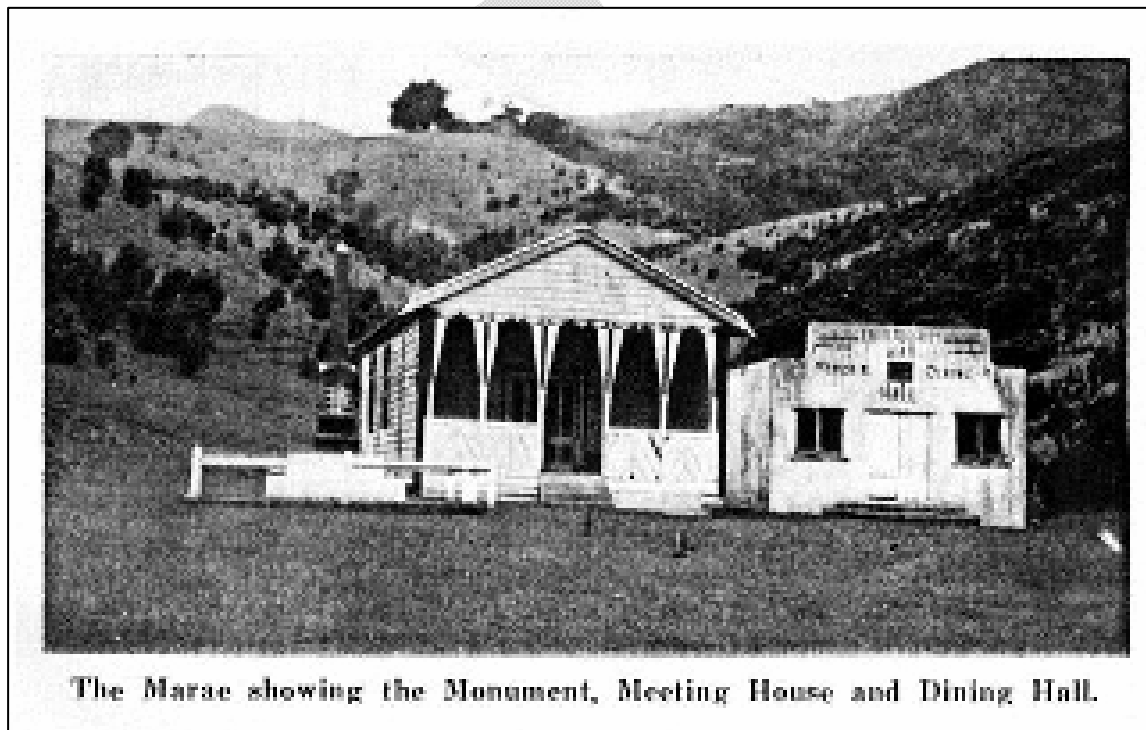
Ngati Kuta Ki Te Rawhiti



ngati kuta | hapu  
ki te rawhiti Bay of Islands

# CHAPTER ONE

## TIMATANGA | Introduction



## CHAPTER ONE

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## KUPU WHAKAMARAMA MAI I TE TAUMATA

Tena koutou katoa,

Ngati Kuta shares kaitiakitanga of Te Rawhiti. We are the kaitiaki of Rakaumangamanga. We are the ahi kaa roa of Ngapuhi. We hold mana whenua and mana moana for this district of Ipipiri (Bay of Islands). This is what underpins our actions in developing this plan, and of placing our claim with the Waitangi Tribunal to redress the past.

This Plan is a product of many discussions from many hui. It identifies the vision of Ngati Kuta today. It is one of which we are proud. The driving force behind this document is the commitment, passion, and dedication of our whanau from Te Rawhiti.

While Ngati Kuta proposes this plan, the benefits are not exclusive to Ngati Kuta.

We acknowledge that Te Rawhiti has great significance to iwi, to the community, to the nation and to government agencies. Our goal is to develop beneficial relationships with all stakeholders so that we participate in the management of our rohe. In this way we honour our bond with the past and the future, to care for the mauri, the life force, of 'nga taonga tuku iho', the treasures handed down. These treasures are the people, all people, and the environment. As we see it, developing ways to keep this mauri of people and the environment healthy is the main purpose of this Management Plan.

As did our tupuna, we believe that these taonga, and the universe, have within them, the mauri, the life principle. If this mauri is alive with health, then so is everything, everywhere. To ensure the care and management needed to sustain, protect and maintain the mauri, we have structured our hapu into Roopu or Units, each with a manager, to care for these taonga. The Roopu Whakatakoto Korero, our Kuia and Kaumatua, is our Advisory unit. They care for, and are holders of, our intellectual knowledge. Our people are to be cared for, up-skilled and developed by the Roopu Taha Tangata, the Social Services Unit. The environment is managed by Roopu Mana Taiao, which has two Units, the Roopu Whenua and the Roopu Moana. Roopu Whakahaere, the Administration, consists of the Panui and Rangaputea Units, essentially for now, the Secretary and Treasurer. They are answerable to, and are part of the Ngati Kuta ki Te Rawhiti Trustees and hapu.

We know that our whanau need employment so we support Roopu Arataki, the Economic Advisory Unit advising and monitoring economic ventures.

There will be hapu collaboration with all stakeholders in our area. We all need this co-operation at managerial, decision-making levels to ensure the best care for the most precious Mauri. We welcome this.

This Plan is a living document, always changing. We encourage your comments and views to keep it alive. We look forward to all of us working together for the benefit of past, present and future generations.

No reira,  
Tena koutou katoa.

Matutaera Clendon  
**Kaumatua**  
Ben Te Haara  
**Kaumatua**

Mere Te Aroha Rewha Willoughby  
**Kuia**  
Te Atawhai Hepi Hall  
**Kuia**

Marara Te Tai Hook  
**Kuia**  
Robert Willoughby  
Russell Hook

## 1. WHAKAARO WHAKAMUA | The Vision

Ki te tiaki, ki te awhi, ki te whakapu mau i te mauri o Ipipiri me ona taonga.

To protect, sustain and enhance the mauri of Ipipiri and its treasures.

## 2. UARATANGA | Mission Statement

To develop and maintain appropriate systems for our hapu to care for and manage our environmental and human resources

- a) To ensure we have the best people for the job to achieve this vision
- b) To ensure that we have the best environmental conservation practices in this vision
- c) To ensure that we have the most beneficial relationships established with whanau, hapu, iwi local and national government agencies, local stakeholders and community
- d) To ensure that we are able to establish commercially successful companies from our hapu managed resources.

## 3. O MATOU MATATIKA | Our Guiding Principles

In our communication with people, internally and externally, we will incorporate these fundamental values into our lives and our management ethic:

- |                       |                   |
|-----------------------|-------------------|
| ➤ Aroha               | ➤ Tika me te Pono |
| ➤ Nga Taonga Tuku Iho | ➤ Kaitiakitanga   |
| ➤ Whanaungatanga      | ➤ Rangatiratanga  |

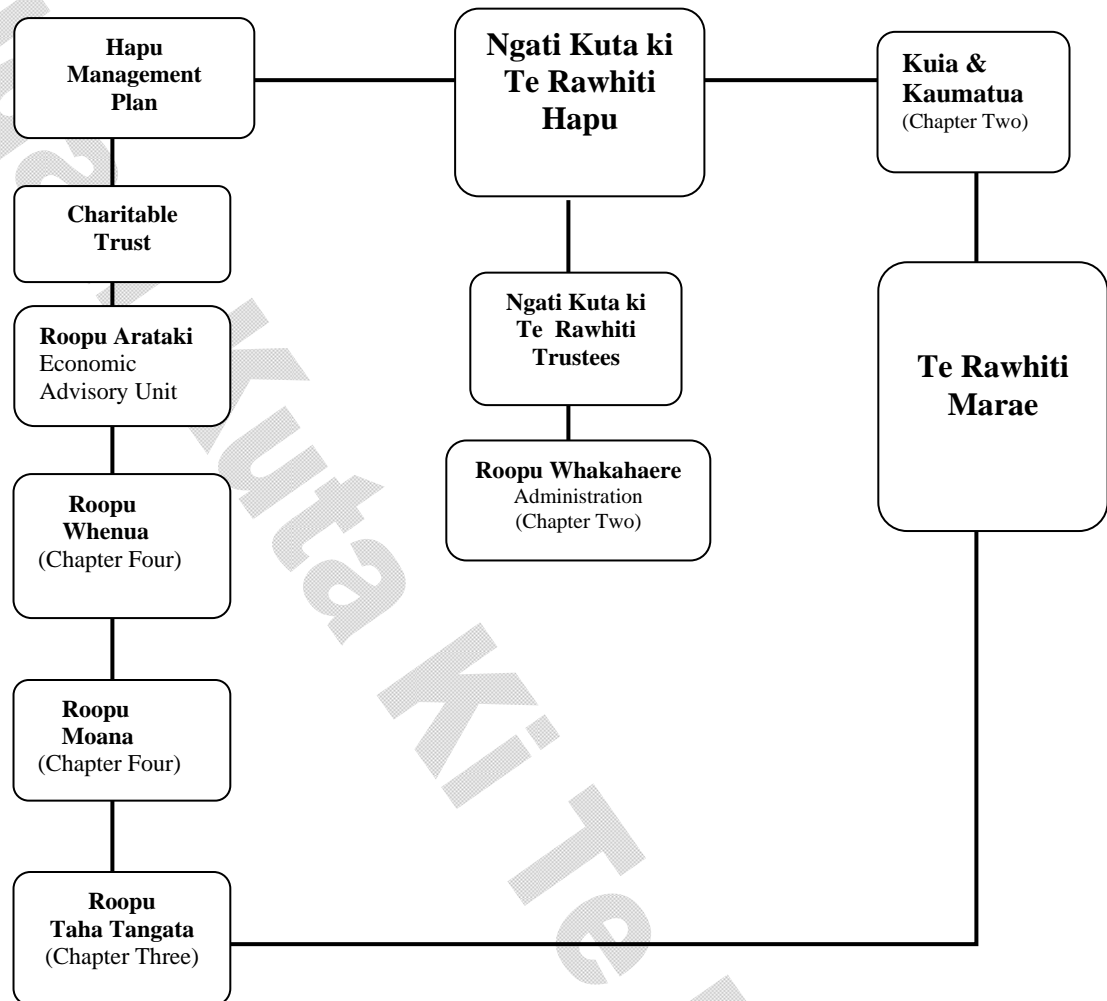
These are explained in Chapter Two.

## 4. NGATI KUTA HAPU

We believe in hapu autonomy. The internal processes of the Hapu are for the Hapu to determine, and ultimately will be established according to tikanga. To facilitate the interaction between the hapu and the external world we have established the Ngati Kuta Ki Te Rawhiti Charitable Trust.

The role of each Roopu, through the care of people and the environment, is operational: to trade profitably and provide jobs. Each enterprise will operate as an individual unit with its own plans and structures. Each will be accountable to deliver planned results and operate within proper business guidelines. Further details on these matters are contained in Chapter Two Roopu Whakahaere.

#### 4.1 Ngati Kuta Hapu Management Structure



### 5. NGATI KUTA

Ngati Kuta recounts its identity through pepeha and whakapapa. The mana of its tuupuna extends geographically and genealogically. These tuupuna marked their rohe in pepeha and their people in whakapapa. It is through these techniques that we identify ourselves as tangata whenua, people of the land, and as Ngati Kuta, people with mana whenua over Te Rawhiti and Ipipiri.

## 5.1 Pepeha

*Ko Rakaumangamanga te maunga*

*Ko Ipipiri te moana*

*Ko Ngatokimatawhaorua te waka*

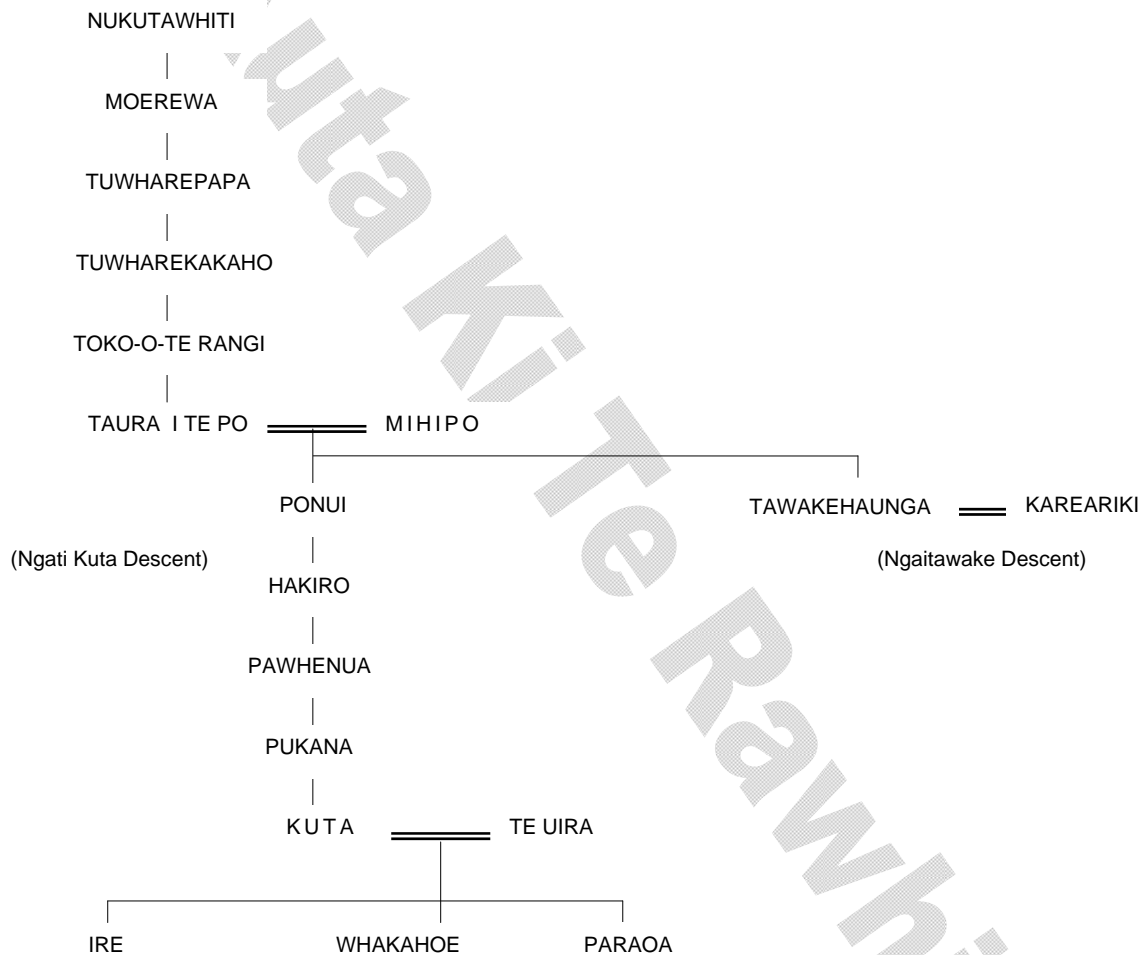
*Ko Ngapuhi te iwi*

*Ko Ngati Kuta me Patukeha nga hapu*

*Ko Te Rawhiti te marae*

*Ko Te Pere-te wharehui, te mauri o Patukeha me Ngatikuta*

## 5.2 Whakapapa



## 6. TE ROHE

First verse from a waiata composed by Henare Clendon to confirm our origins and direct link to the whenua.

The first verse is reproduced as follows:

*Ko Rakaumangamanga, ko te maunga rongō nui,*

*E tu mai nei, kei te marangai*

*Ko te herenga kupu o nga tuupuna*

*Ko Rakaumangamanga, no Hawaiki e.*

*Rakaumangamanga is the well-known mountain*

*Standing to the east*

*The binding word of the ancestors*

*Rakaumangamanga is from Hawaiki.*

### 6.1 Rakaumangamanga | the gathering of the canoes

Ngati Kuta takes its inherited responsibility of kaitiakitanga of Rakaumangamanga seriously. It has an ancient history as a direct link to Hawaiki. Our ancestor, Kupe, the greatest navigator we know, charted a vast navigational triangle covering the Pacific Ocean. Rakaumangamanga, Hawaii and Rapanui were the markers. It was to Rakaumangamanga that our ancestors were directed. This is where the canoes gathered. This was the place where we stepped ashore. As the seventh pillar of the Whare Tapu o Ngapuhi, we guard and care for it as the hau kainga, te ahi kaa roa.

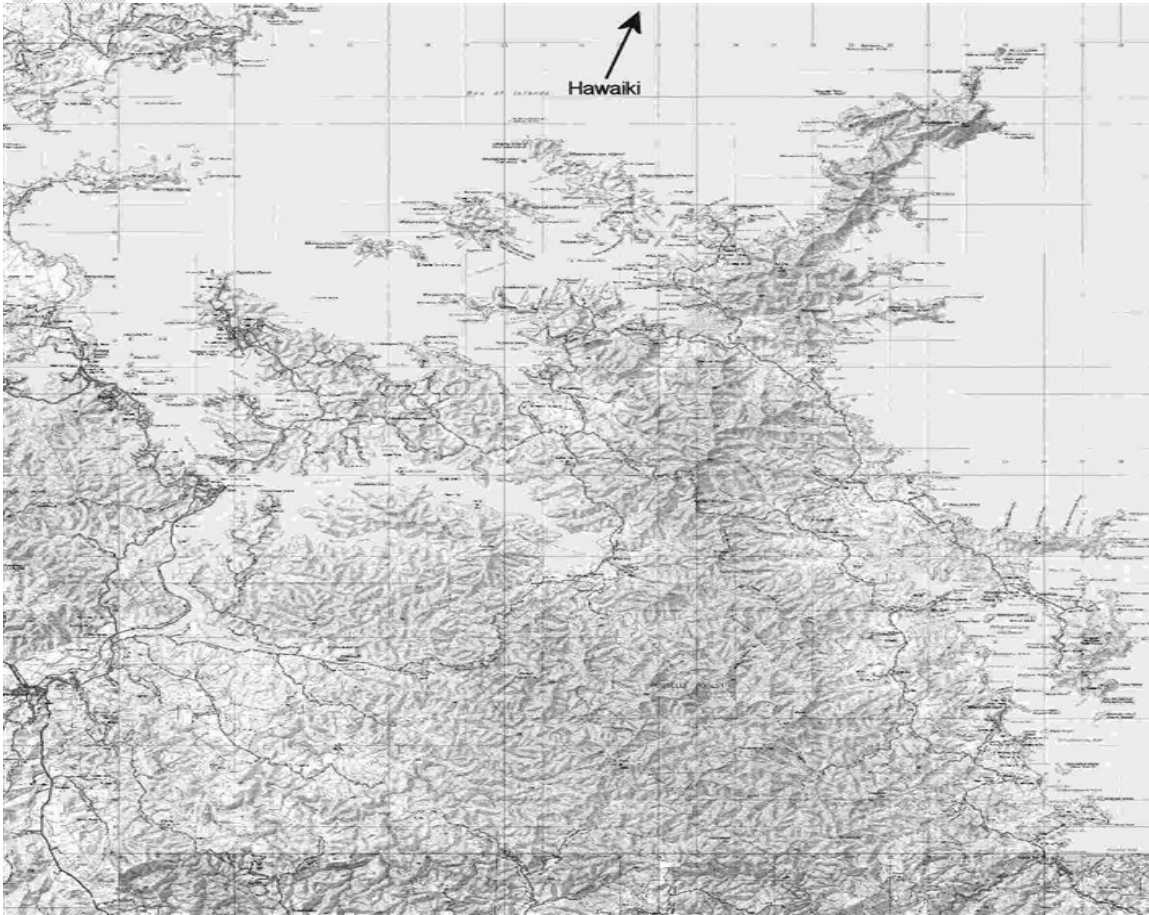
### 6.2 Te wahanga ki nga rohe | Areas of Shared Interest

Ngati Kuta does not propose to draw any “hard” lines on maps at this stage. Too often such lines confine our interests and those of our neighbours to draw distinctions where there are none and to try to define tribal structures in terms of the “law” rather than the “lore”, tikanga Maori.

We recognise the overlap between our rohe and that of other hapu and iwi to our south, north and west. These overlaps result from our shared whakapapa, histories, intermarriages, alliances and conquests. We prefer to think of these as

areas of shared or common interest rather than as areas of conflict. We reaffirm our relationships each time these matters are debated.

### 6.3 The Map



## 7. TE WHARE TUPUNA O TE RAWHITI

Te Rawhiti Marae is the centre, the heart of the community for all traditional cultural knowledge and modern community affairs. It is the home that we as whanau share collectively.



Our marae keeps us together, physically, spiritually and mentally. Ngati Kuta endeavours to nurture its people and raise its mokopuna from this home.



## 7.1 Historical Background



Our wharehui was built and opened on May 9, 1918. The building stood alone until whanau members built the wharekai (kitchen/dining room) in 1947. Before the wharekai was built, our whanau cooked for manuhiri (visitors) in a make shift tent to the side of the wharehui. Please note in the

foreground, the toilet block.

The wharekai was condemned 20 years later in 1967, and was demolished in 1970. Te Rawhiti School house was then used for all marae affairs while our people raised funds to rebuild the wharekai. The old school was then opened as a camping ground to raise funds for a new wharekai.

After much effort and commitment from our people to raise money, our new wharekai was built and opened in 1977 and named 'Te Rawhiti War Memorial Hall' in remembrance of our many men who left Te Rawhiti to serve in both World Wars I and II.

## 7.2 Governance and Management

Today our marae and the land upon which it sits are registered as a 439 Maori Reservation under Te Ture Whenua Maori Land Act 1993 and the Maori Reservations Regulations, 1994. It is legally constituted and is for the common use and benefit of Ngati Kuta and Patukeha.



These are the carvings by Hone Heke and Moka Puru. Who are the people?  
Note that the verandah has no fence yet.

Ngati Kuta and Patukeha appoint responsible kaitiaki to manage and administer the affairs of the marae. Each hapu elects four trustees to make up a unit of eight.

Ngati Kuta kaitiaki are:

Helen Mountain Harte

Rahema Hook

Henare Cook

Alfred Kareko

### 7.3 Te Rawhiti Marae Development Committee

We are in the process of planning and developing improvements to our marae. A development group, a sub-committee of the Marae Trust, of some 10 members with a 3-person working party (Chairperson - Marara Te Tai Hook, Secretary – Helen Mountain Harte, Co-ordinator, Maria Mavoa) has been established to oversee the project.

The Marae Development Committee works closely with the Marae Trustees and the hapu to see this project through to completion. Ngati Kuta will support both the Development Committee and Marae Trustees to achieve the Marae upgrade.

## 8. WHAKAWHANAUNGATANGA | Building Relationships

Implementing this Plan requires strong and enduring relationships based on a sound understanding of each other, within and without the hapu.

### 8.1 Declaration of Whakawhanaungatanga

#### 8.1.1 Patukeha Hapu

Ngati Kuta shares mana whenua, mana moana and ahi kaa roa with Patukeha. We will work co-operatively and collaboratively with Patukeha on issues which concern our area.

#### 8.1.2 Nga Hapu ki Taumarere

We further recognise the whakapapa, mana and interests of Nga Hapu ki Taumarere. We acknowledge our relationship, and recognise our need to collaborate. Nga hapu are:

➤ Ngati Manu

➤ Kororareka Marae Society

- Te Uri Karaka
- Te Kapotai
- Patukeha
- Ngati Kuta

Our management plan encourages a close working relationship with Nga Hapu ki Taumarere. We shall maintain an open door policy with these hapu. When there is an issue concerning them, we will confer. Ngati Kuta will consult only on its own behalf when it is not working collaboratively with these groups on a common issue.

### 8.1.3 Iwi Authorities

Ngati Kuta is a hapu of Ngapuhi-nui-tonu. Ngati Kuta is the kaitiaki of the area, which borders the iwi of Ngapuhi, Ngatiwai and Ngati Hine. We will consult with their respective iwi authorities to seek solutions for shared management.

Ngati Kuta shall foster closer working relationships with other Resource Management Units of the Whenua, the Moana and Taha Tangata throughout Taitokerau. We see benefit in establishing generic environmental and human policy to coordinate our responses to the development of environmental and human decision-making.

We recognise that the role of Te Runanga a Iwi o Ngapuhi and the Ngatiwai Trust Board, in receiving, managing and allocating the assets of the Treaty Fisheries Settlement, needs to be clarified. We acknowledge that the Crown prefers to deal with Iwi Runanga authorities over individual hapu, and affirm that we will work to achieve mutually beneficial outcomes. These issues will be negotiated with the iwi authorities.

### 8.1.4 Government Authorities

Ngati Kuta will continue developing positive working relationships through mutual respect and communication with:

- Far North District Council
- Northland Regional Council
- Department of Conservation
- Te Puni Kokiri
- New Zealand Historical Places Trust
- Ministry of Social Development
- Ministry of Health
- Ministry of Education
- Ministry of Justice
- Department of Internal Affairs
- Other Government Departments.

➤ Ministry of Fisheries

We intend to be active in central and local government issues, to be proactively involved in collective management planning, administration and in the decision-making of all issues that affect Ngati Kuta.

## **9. THE DECLARATION OF INDEPENDENCE AND TE TIRITI O WAITANGI**

The Declaration of Independence signed by Tenana and Te Tiriti o Waitangi signed by Irikohe are founding documents of Aotearoa New Zealand. Ngati Kuta adheres to the intent of our tuupuna in their desired partnership with the Crown.

Today, 170 years later we are still aggrieved at the failure of the Crown to honour the Declaration of Independence and Te Tiriti O Waitangi.

This Hapu Management Plan is a proactive approach by Ngati Kuta to honour the intent of these founding documents by asserting rangatiratanga and kaitiakitanga in our area. This is a driving belief underpinning this Plan.

Appendix II The signature of Irikohe on Te Tiriti o Waitangi

## **10. NGA KEREEME MO TE WHENUA ME TE MOANA | Land, Seabed and Foreshore Claims**

The coastline of Ipipiri is precious to Ngati Kuta. Our livelihood is bound to this coast. Our tuupuna did not cede mana moana to the Crown. We regard the foreshore and seabed legislation as legalised theft of our taonga by the Labour government. Ngati Kuta actively opposed the proposed legislation in its submissions to the Parliamentary Select Committee. Our right of redress in the Māori Land Court was removed with the passing of this legislation.

A Claim was lodged with the Waitangi Tribunal to seek redress, and to place on record our continued opposition to the alienation of our taonga.

## **11. KAITIAKITANGA | Guardianship**

The developing of kaitiakitanga and other traditional resource management methods with modern techniques, practices and processes is a key aim of Ngati Kuta. Kaitiakitanga is a vital factor for sustaining well-being. In 1840 our status as kaitiaki and our responsibility to practise kaitiakitanga was acknowledged in Article II of Te Tiriti o Waitangi.

Kaitiaki care for our taonga, according to our tikanga. They are empowered through whakapapa and ahi kaa roa. Our kaupapa for the practice of kaitiakitanga has been built up over many generations. Ngati Kuta regards these credentials as equivalent to academic qualifications. We acknowledge that the RMA, Section 7a, specifically recognises kaitiakitanga. The Environment Court does now listen to the value of expert experience and traditional knowledge in evidence.

There is an increasing demand for our people and kaitiaki to become skilled in modern technologies, which will further enhance traditional kaitiakitanga. Ngati Kuta is currently looking for opportunities for kaitiaki to enter into new fields. This is reflected in other chapters of the plan. There are courses available for training kaitiaki.

## 12. TAAKE MO TE TAI AO | Environmental Levy Fund

In order to achieve our objectives to protect, enhance and maintain the benchmarks of this plan, Ngati Kuta proposes to establish and implement an Environment Levy Fund that will apply to all commercial activities within the area. This is detailed in the Roopu Whenua chapter.

## 13. TIROHANGA WHAANUI | Overall Strategic Direction

Strategic direction for Ngati Kuta are as follows:

- 1.0 Plan Overview
- 1.1 To develop an effective structure with systems and planning processes to manage our affairs
- 1.2 To ensure that we have the most suitable people to achieve our vision
- 1.3 To develop a **Roopu Panui** - Communications Strategic Plan
- 1.4 To develop a **Rangaputea** - Financial Strategic Plan
- 1.5 To develop an Economic Development Advisory Unit strategic plan
- 1.6 To develop economic enterprises for each Roopu
- 1.7 To ensure that each strategic plan is guided by **O Matou Matatika**
- 1.8 To develop strategies to encourage children, youth and adults to participate in the benefits of the programmes educational facilities from

pre-school, primary, secondary, tertiary, trade training to build the capacity of our hapu

1.9 To encourage those who have been educated in any area, to apply their knowledge any time for a time, at home, to benefit the hapu and the community

1.10 To encourage hau kainga with expert local knowledge to apply this knowledge to our area for the good of the hapu and the community

1.11 To develop the strategies to bring the concept of kaitiakitanga in to everyday reality on sea and land

## **2.0 Roopu Taha Tangata**

2.1 To develop a Social Services unit which will detail strategies to ensure that all social services are available to our hapu and community

## **2.2 Roopu Hauora**

2.2.1 To develop strategies with the appropriate health providers for the delivery of these services

2.2.2 To investigate, research and develop traditional health practices and rongoa to apply, with medical advice, as a supplement to modern medicine

2.2.3 To develop strategies which are aimed at encouraging our hapu and the community to take advantage of all the available health programmes

2.3 To develop strategies which begin healthy lives from the womb to old age in our hapu and community

2.4 To provide social services which deal with child, youth and family relationships in our hapu and community

2.5 To develop programmes which encourage the health of intra- and inter-family relationships

2.6 To develop strategies to develop the health of the mind

## **2.7 Roopu Whai Maatauranga**

2.8 To develop strategies to work with schools and training establishments to encourage children, youth and adults to use the services available

2.9 To develop strategies to encourage youth and adults to pursue training for employment in our area

2.10 To provide the opportunities for employment in our area through our Hapu Management Plan

### 3.0 Roopu Whakatakoto Koorero

To develop programmes, wananga, individual tuition led by Kuia and Kaumatua in Roopu **Whakatakoto Korero** to teach our hapu our tikanga and whakapapa

3.1 To encourage participation in marae and hapu activities to learn about tikanga practically

3.1.1 To encourage the learning and use of te reo using developed programmes

3.1.2 To encourage the formation of a Te Rawhiti waiata learning group and eventually a kapahaka roopu

3.1.3 To provide whaikorero classes for willing students be they children, youth or adults

3.1.4 To form a performance group as an economic enterprise in the local tourist trade

3.2 To advise on matters of tikanga

3.2.1 To advise and participate in dispute resolutions

3.2.2 To advise on behaviour in accordance with O Matou Matatika

3.3 To be willing pataka maatauranga

3.3.1 To supplement individual knowledge with references to written and oral histories.

3.3.2 To develop an archive containing written and oral histories, physical taonga, and relevant materials.

### 4.0 Roopu Mahi Toi

To develop a working unit to enhance, refine and expand all artistic skills of the hapu and community

4.1 To develop initiatives to enhance, refine and expand the traditional artistic skills of the hapu and community

4.1.1 To develop these artistic skills so that individual leisure time is gainfully and beneficially productive

- 4.1.2 To develop these artistic skills so that the hapu and community are able to produce works for sale to improve their financial status if they so wish

## **5.0 Roopu Ngahau**

To develop and utilise the musical abilities of the hapu and community.

- 5.1 To identify skills in the community
  - 5.1.1 To hold wananga directed towards different skills needed in the musical world
  - 5.1.2 To develop different strategies to encourage musical participation in the community
  - 5.1.3 To develop strategies to encourage performance skills and public performance
  - 5.1.4 To encourage the hapu and community to take advantage of the tourist sector and performance.

## **6.0 Roopu Hakinakina**

To develop strategies to stimulate and increase the interest and participation in sporting activities

- 6.1 To develop strategies to increase recreational skills and abilities to do with the sea, land, and mind
  - 6.1.1 To develop an interest in sport as recreation to ensure productive and fulfilling use of leisure time
  - 6.1.2 To identify and support any special abilities in sports in the community

## **7.0 Roopu Whenua**

To develop a Land Management unit or Roopu Whenua which will investigate, research and apply traditional conservation techniques to the flora, fauna and air in our area.

- 7.1 To investigate, research and apply current conservation techniques to the flora and fauna of our district
  - 7.1.1 To form and develop a Resource Management Unit to cope with the consultation process required in the Resource Management Act and to confer with and understand the Plans of the Agencies.



- 7.1.2 To collaborate and confer with Agencies and stakeholders to care for the conservation of our area
- 7.1.3 To develop employment opportunities to do with conservation
- 7.1.4 To develop economically viable enterprises which arise from whenua activities
- 7.1.5 To develop the concept of kaitiakitanga as a reality on the sea and coast
- 7.1.6 To develop strategies to ensure that our lands are not sold to those who do not whakapapa to the land

## **8.0 Roopu Moana**

To develop a Sea and Coastal Management unit which will investigate, research and apply traditional conservation techniques to the sea and coastal areas of our area

- 8.1 To investigate, research and apply current conservation techniques to the flora, fauna and water of the moana in our district
  - 8.1.1 To form and develop a Resource Management Unit to cope with the consultation process required in the Resource Management Act and the Fisheries Act to do with the moana and coastal areas
  - 8.1.2 To collaborate and confer with Agencies and stakeholders to care for the conservation of the sea in our area
  - 8.1.3 To develop employment opportunities to do with sea and coastal conservation
  - 8.1.4 To develop economically viable enterprises which arise from moana and coastal activities

## **9.0 Roopu Ture**

To develop in the hapu and community the awareness of law in its positive and negative aspects

- 9.1 To develop the knowledge and responsibilities of the unborn child, baby, child, adolescent, adult, old person and the deceased
- 9.2 To develop strategies to promote a violence free, crime free hapu and community

Ngati Kuta ki Te Rawhiti

## CHAPTER TWO

### ROOPU WHAKAHAERE | Administration



From right: Ida Maioha, Henare Clendon, Rongo Hakaraia, Puti Puru, Tarau Titore, Jim Te Tai, George Te Tai, Sue Te Tai, Tikapua Tenana, Mack Parkes, Tawera Harvey, Taurangi Clendon. Foundation Pupils. Te Rawhiti Native School 50<sup>th</sup> Jubilee. 1904-1954

## CHAPTER TWO

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## PART ONE

### 1. INTRODUCTION

**Roopu Whakahaere** has the procedures and processes necessary for the management of Hapu affairs.

This is a living document and therefore it will change each year.

This chapter is in two parts.

**Part One** has the Roopu Whakatakoto Korero, its aims, the issues, the methods, the policy of our Kuia and Kaumatua Advisory Unit, managed by Mrs Marara Hook.

**Part Two** has the Roopu Panui or the Communications Unit. Essentially, that is managed by the Secretary, Ms Mary Mocaraka. The Registrations manager is Ms Lara Clarke Hepi, and the Website manager is Ms Elizabeth Harte, with Ms Ngarino Ellis.

**Part Two** also has the Roopu Rangaputea aims, issues, the methods and policy of the Financial Portfolio. That is, presently, the Treasurer, Parani Cook Penney assisted by Marara Te Tai Hook and the accountant, Mahmood Khan of BDO Spicers.

### 2. ROOPU WHAKATAKOTO KORERO | The Advisory Unit

#### 2.1 MEMBERS

Nga Kuia and Kaumatua of Ngati Kuta

These aims show the four aspects of the **Roopu Whakatakoto Korero**:

##### 2.1.1 O Matou Matatika

Our guiding principles. To develop, maintain and use as a reference point these matatika as guiding principles for our behaviour everywhere and at anytime

##### 2.1.2 Tikanga Hei Whiriwhiri

Consultation about tikanga to ensure that the correct protocol is followed for all hapu activities, thus passing on the traditions and culture from the past

##### 2.1.3 Whakaakoranga

To teach the knowledge from the past in different ways

##### 2.1.4 He Pataka Maatautanga

A storehouse or repository of knowledge. To supplement the personal repository of knowledge of this Roopu, a library and archive will be developed to hold all written and visual records and physical taonga from the community, safely and securely

## 2.2 KAUPAPA HEI WHAKAARO

### 2.2.1 Objective

To keep the affairs of the hapu free from subterfuge, dishonesty and mana munching.

### 2.2.2 Issue

To prevent any difficulties in hapu affairs which have been afflicting some Maori organisations.

### 2.2.3 Method

That the development and maintenance of a set of guiding principles be available and be known by hapu members.

### 2.2.4 Policy

That O Maatou Matatika, be researched, discussed and approved.

## 3. O MATOU MATATIKA | Guiding principles

These principles have been formed so that Ngati Kuta Hapu ki Te Rawhiti honours its responsibility, its kaitiakitanga, to our tupuna to guard and care for nga taonga tuku iho. The principles come to us from the past and we apply them to the present and to the future.

### 3.1 THE PRINCIPLE OF AROHA

3.1.1 Ngati Kuta acknowledges the supreme guidance of the ONE who has many names. Ngati Kuta respects its interdenominational members and their beliefs which converge in a single, all encompassing aroha for all.

3.1.2 Ngati Kuta acknowledges and lives in the memory, and aroha of the wairua of its tuupuna.

3.1.3 Ngati Kuta embraces the goal to promote, teach and uphold non-violence as a fundamental aim for every moment of our lives

### 3.2 THE PRINCIPLE OF TIKA ME TE PONO

3.2.1 Ngati Kuta believes in this principle of being direct and honest as the only way to conduct its affairs within Ngati Kuta and with other people who ever and wherever they may be.

3.2.2 Ngati Kuta aims to promote, teach and uphold the aim of a crime free individual, child or adult, family and hapu wherever any member is in the world

### 3.3 THE PRINCIPLE OF NGA TAONGA TUKU IHO

*Ko Rakaumangamanga te maunga  
Ko Ipipiri te moana  
Ko Te Rawhiti te marae,  
Ko Ngati Kuta me Patukeha nga hapu  
Ko Ngapuhi-nui-Tonu te Iwi  
Nga Kaitiaki o nga taonga tuku iho*

“**Nga taonga tuku iho**” are the treasures inherited from our tuupuna. We have the responsibility to care for these to the best of our ability.

**These taonga are:**

- 3.3.1 Ngati Kuta intellectual property held by our Kuia and Kaumatua
- 3.3.2 People and their lives
- 3.3.3 Whenua inherited from our tuupuna
- 3.3.4 Ngati Kuta as kaitiaki of the Moana
- 3.3.5 Te Rawhiti Marae, the heart of Ngati Kuta and Patukeha

### 3.4 THE PRINCIPLE OF KAITIAKITANGA

- 3.4.1 The basis of this principle is the acknowledgement of the responsibility Ngati Kuta hapu honours which has been passed down from its tuupuna, that is, to care for and guard the precious taonga tuku iho. This means caring for every one and everything.
- 3.4.2 It has within its meaning the concepts of mana | authority, mauri | spiritual life principle, tapu | sacredness, maatauranga | knowledge, rahui | conservation, manaaki | hospitality, tuku | gift, transfer, whakapapa | genealogy, whanaungatanga | kinship.

### 3.5 THE PRINCIPLE OF WHANAUNGATANGA

- 3.5.1 The principle of shared kaitiakitanga acknowledges that Ngati Kuta and Patukeha are kaitiaki together.
- 3.5.2 The principle of ahi kaa acknowledges that Ngati Kuta and Patukeha are the mana moana, mana whenua kaitiaki of the South eastern Ipipiri
- 3.5.3 The principle of honouring the history of our tuupuna iwi is acknowledged in naming Rakaumangamanga, as the seventh pillar of Te Whare Tapu o Ngapuhi Nui Tonu
- 3.5.4 The principle honours its close knit whanau links to its neighbouring iwi, Ngati Wai
- 3.5.5 Ngati Kuta acknowledges its direct Pacific links from the deep past in Hawaiki to the present, by acknowledging the ancient Tupuna, the Master Navigator, Kupe, who named Rakaumangamanga as the third Marker in

the vast navigational triangle he discovered covering the entire Pacific Ocean.

- 3.5.6 The principle encompasses all relationships Ngati Kuta forms as an entity
- 3.5.7 The principle encompasses all relationships each member of Ngati Kuta forms with any one at any time with any one or any thing

### **3.6 THE PRINCIPLE OF RANGATIRATANGA**

- 3.6.1 Rangatiratanga is based on the belief in self determination which has always been evident from the most ancient tupuna like Maui, Kupe and others to more recent tuupuna. This belief is that we have within ourselves the ability to go out to meet life and not to sit back and wait for life to come to us.
- 3.6.2 To participate in life openly, creatively and with care is the essence of our warrior tuupuna, male and female. Violence for war was but a tiny aspect of the warrior
- 3.6.3 Rangatiratanga literally means to gather together, so another aspect of this principle is one who can unite people, who can inspire people and bring them together. Ngati Kuta enfolds this principle of working in unison, together for a common goal
- 3.6.4 In relation to kaitiakitanga, Ngati Kuta acknowledges tino rangatiratanga over the south eastern Ipipiri rohe
- 3.6.5 The area is discussed in Chapter One.
- 3.6.6 Rangatiratanga is defined by the ahi kaa roa of Ngati Kuta and Patukeha
- 3.6.7 Rangatiratanga encompasses sharing the management of the care for the environment and the people in the area with all stakeholders
- 3.6.8 Rangatiratanga means Ngati Kuta participating in the decision making processes for any matters which concern the whenua, the moana and the tangata of the area, directly and indirectly, from National and Local government, to private organisations and private individuals.
- 3.6.9 Rangatiratanga involves Ngati Kuta developing economic enterprises to provide opportunities itself to employ its people and the community. In this way, economic independence may be achieved to replace any excessive State dependence

### **3.7 TIROHANGA WHAANUI**

#### **3.7.1 Objective**

- a) That the Principles become well known to help give a base to hapu behaviour and conduct.

#### **3.7.2 Issue**

- a) That basic beliefs and correct ways to behave are being lost

#### **3.7.3 Method**



- a) That a publication be developed in book form by an interested and capable group
- b) That this be disseminated to hapu and others
- c) That the principles be mentioned in everything – whaikorero, song, music, poetry, art work, legendary hero and heroine stories from the past  
e.g. Hinetitama and her choice, Maui and his exploits were self determined
- d) That parallels can be drawn with interdenominational teachings and Western stories from the past.
- e) That other ways be devised to demonstrate that these principles apply to the modern world

#### **3.7.4 Policy**

- a) That hapu members and the community begin to use the principles as a matter of course
- b) That a book containing the ethics is produced and distributed
- c) That the ethics are repeated in the arts in all forms
- d) That the various denominations discuss the ethics with their congregations
- e) That the ethics become part of Ngati Kuta developments

## **4. KAUPAPA HEI WHIRIWHIRI | Protocol Consultation**

### **4.1 TIKANGA**

#### **4.1.1 Objective**

- a) That all hapu activities require guidance to ensure that our tikanga or traditional beliefs and customs are respected and learned

#### **4.1.2 Issues**

- a) That our tikanga might be forgotten
- b) That our Kuia and Kaumatua might be ignored in present and future hapu developments
- c) That our Kuia and Kaumatua advice might be ignored

#### **4.1.3 Method**

- a) That the Kuia and Kaumatua are involved in everyday activities on the marae and are therefore able to advise closely
- b) That Kuia and Kaumatua are to be consulted by phone or email or face to face, when they are not on the marae or are not physically present at an activity

- c) That such consultation is two-way and that the younger should approach the older, openly and without self reproach, when in doubt and not blunder into mistakes

#### **4.1.4 Policy**

- a) That at least one of this Roopu is on the marae at each activity
- b) That this Roopu constantly knows what is happening in the hapu
- c) That the younger are in contact with the older rather than expecting the reverse.

## **4.2 TAPU**

### **4.2.1 Objective**

- a) That all hapu project development plans be submitted to the Roopu Whakatakoto Korero for tikanga approval lest tapu be broken

### **4.2.2 Issue**

- a) That modern developments might breach tapu unwittingly, thus affecting the mauri, without this Roopu consultation

### **4.2.3 Methods**

- a) That when a project is planned, this Roopu must be part of that planning
- b) That all members need not be physically present for that involvement, though this is preferable
- c) That this Roopu be made aware regularly of the progress of the development

### **4.2.4 Policy**

- a) That cultural factors are always of importance in any hapu developments and activities
- b) That our Kuia and Kaumatua are an integral and central part of the hapu.

### 4.3 TAUTOHE

#### 4.3.1 Objective:

- a) That any disputes in the hapu or between the hapu and external places, need to have high level arbitration by Kuia and Kaumatua for resolution

#### 4.3.2 Method

- a) That disputes resolutions within the hapu must involve the Roopu Whakatakoto Korero
- b) That disputes resolutions involving the hapu and external issues must involve this Roopu

#### 4.3.3 Policy

- a) That a disputes resolution process must be developed
- b) That this disputes resolution process must involve the Roopu Whakatakoto Korero as initial mediators

## 5. HE PATAKA MAATAURANGA | Knowledge Repository

### 5.1 NGATI KUTATANGA

#### 5.1.1 Objective

- a) That Ngati Kuta must keep its knowledge and pass it on to future generations

#### 5.1.2 Issue

- a) That our hapu knowledge may be forgotten

#### 5.1.3 Method

- a) That this Roopu always tell stories and pass on information to do with tikanga to younger generations
- b) That this Roopu always participate in marae based activities
- c) That this Roopu have their stories recorded on audio tape and video tape and digitally, as part of an oral history record for the future
- d) That this Roopu have the knowledge from the stories from the past already recorded and written referenced so hapu members know where to find this information
- e) That this Roopu record the whakapapa of Ngati Kuta as each knows it for the present and the future

#### 5.1.4 Policy

- a) That the oral history will be common knowledge in the hapu and community
- b) That this oral history will be recorded on paper, audio tapes and video tapes and be made available to all

## 5.2 TE PATAKA MAATAURANGA

### 5.2.1 Objective

- a) That the hapu and community need a central, secure place to keep written records, taonga found, and written material and books pertinent to all.

### 5.2.2 Issue

- a) That these materials are scattered and may be lost

### 5.2.3 Method

- a) That a place be found within the marae building renovation for an archive. This would entail a small room, 10' x 8', being available for fitting out.
- b) That a project be set up and funding be sourced for the interior from various Heritage funders.

### 5.2.4 Policy

- a) That a secure Library be established and used

## PART TWO

### 6. ROOPU PANUI | Communications

Manager: The Secretary, Marara Hook

#### 6.1 FUNCTION

This Roopu manages the communications of the hapu. It can be seen as the mechanism that weaves all the information together and distributes it to its hapu members. Communication is the key to the effective function and clear understanding amongst all members. The internal and external hapu communications shall be facilitated by this Unit.

#### 6.2 AIMS

- 6.2.1 That there is an improvement in the level of understanding by each hapu member wherever they are, about hapu affairs at Te Rawhiti and outside Te Rawhiti .
- 6.2.2 That there is an interchange of travel and communication between hapu members to Te Rawhiti and to areas where large groups of hapu members live to appreciate hapu issues within and without Te Rawhiti
- 6.2.3 To improve the level of understanding of hapu members and others to encourage whanau and others to return to Te Rawhiti to participate in hapu activities and developments

#### 6.3 NGA PEPA WHAI TIKANGA | Recording the Minutes

##### 6.3.1 Objective

- a) To keep the records of any Ngati Kuta ki Te Rawhiti Hapu meetings recorded as a true and correct record of the business of the Hapu

##### 6.3.2 Issue

- a) That there is no central place for committees and individuals to use electronic equipment to facilitate their community and individual needs

##### 6.3.3 Method

- a) That the Secretary or Minute taker follow the "Recording the Minutes" by Kuia Marara Te Tai Hook in **Appendix III Nga Pepa Whai Tikanga**.
- b) That these procedures be followed for each Roopu meeting within the Hapu
- c) That the minutes for hapu meetings be circulated electronically, by post, by hand or on website
- d) That the minutes from Roopu meetings be available to the Communications and finance roopu and the hapu Trustees for scrutiny whenever they wish

##### 6.3.4 Policy

- a) That the minutes be available for scrutiny whenever asked for by Hapu members
- b) That the procedures for taking minutes be followed exactly

## 6.4 TE RAWHITI PUNA TAONGA | Te Rawhiti Resource Centre

### 6.4.1 Objective

- a) Communications Resource Centre in Te Rawhiti To build Ngati Kuta and the community capacity by establishing and managing a central base from where the hapu and the community can operate

### 6.4.2 Issue

- a) That there is no central place where the many Trusts of Te Rawhiti can use community resources
- b) That there is no secure and accessible place to hold such resources

### 6.4.3 Method

- a) To develop a proposal which will:
  - b) Detail the goals of the Centre
  - c) Detail the market research which indicates the projected usage
  - d) Detail the projected equipment required to fulfil goals
  - e) Detail the costs of this equipment
  - f) Detail the staff required and the job description
  - g) Detail the lease agreement between the Marae Trustees and the Resource Centre, ensuring that such an agreement does not contravene the charitable nature of a Marae
  - h) Detail the lessee or lessor relationship
  - i) Detail the sub committee/Trustee relationship
  - j) Develop application for funding to establish the Resource Centre
  - j) Develop the funding to include wages and other capacity building tools
  - k) Develop the business proposal for community use as the target market for the Centre

### 6.4.3 Policy

- a) That the Resource Centre be the responsibility of the lessee if this does not affect the charitable nature of the marae
- b) That the Resource Centre is for the benefit of the community
- c) That the Resource Centre be able to maintain its own wages and running costs after one year

## 6.5 COMMUNICATION

### 6.5.1 Objective

- a) Develop strategies aimed at improving the levels of communication between the hapu management and its members
- b) Develop strategies to improve communication between members

### 6.5.2 Issue

- a) That inter-hapu communication is fragmented

#### 6.5.3 Method:

- a) To produce a quarterly newsletter “**Komako**”. The hapu will produce and distribute the newsletter at 3 monthly intervals for hapu and community distribution.
- b) To establish a website [www.ngatikuta.maori.nz](http://www.ngatikuta.maori.nz) or electronic communication
- c) To hold regular hapu meetings and activities so that hapu business may be accessed by all
- d) To encourage the use of and expand the use of emailing as the quickest and cheapest form of communication

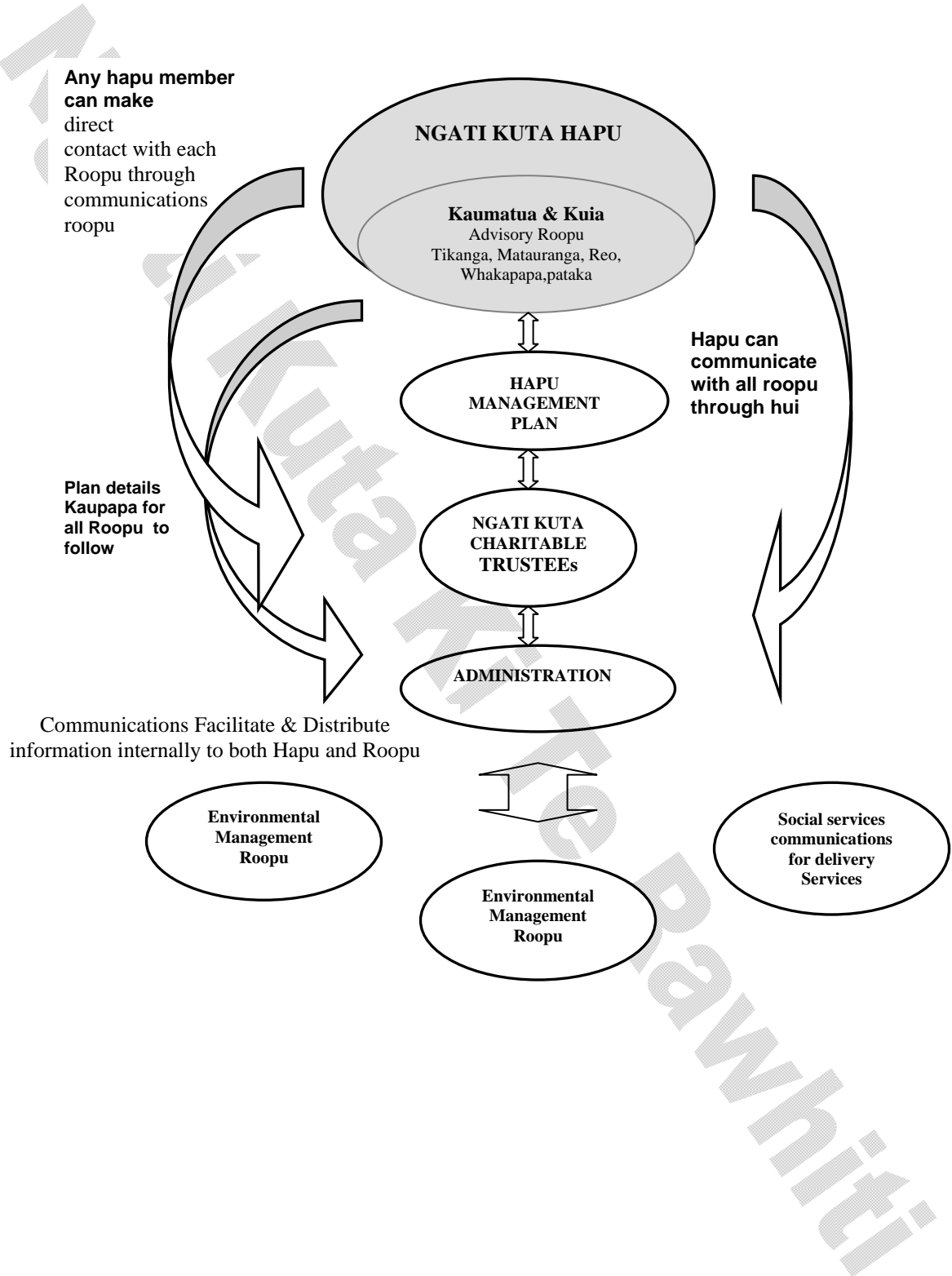
#### 6.5.4 Policy

- a) To ensure that all management actions and decisions are disseminated by word of mouth or by each or all of the above methods
- b) To encourage a two way participation in the use of these methods of communication
- c) Develop strategies for improving two way communications of Ngati Kuta with Patu Keha, nga hapu, the community, the rohe, Aotearoa and the world.



The Lighthouse opposite Motukokako at the end of Rakaumangamanga Peninsula-Cape Brett

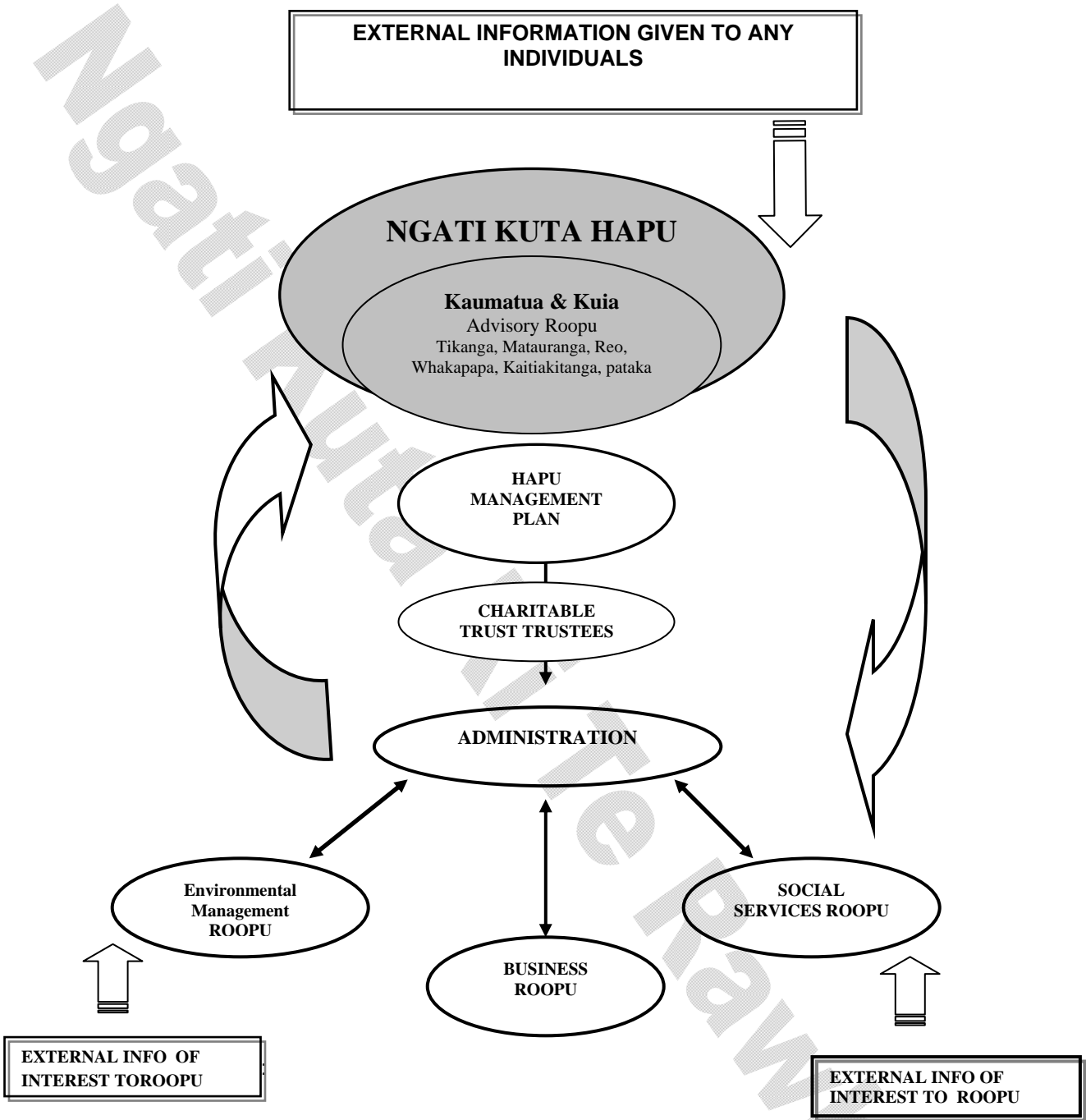
### Internal Information Distribution Model



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### External Information Distribution Model



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## 7. REHITA INGOA I Hapu Registration

Hapu Registration Forms are currently in distribution.

### ISSUES

Few Ngati Kuta are engaging with the Hapu collective, within New Zealand and without.

### OBJECTIVES

- 7.1 To put all Ngati Kuta people in touch with other Ngati Kuta whanau
- 7.2 To encourage Ngati Kuta to keep in touch with hapu members and with the community whether or not they are in New Zealand
- 7.3 To encourage Ngati Kuta to come home to Te Rawhiti to find their roots and interact with the hapu collective.

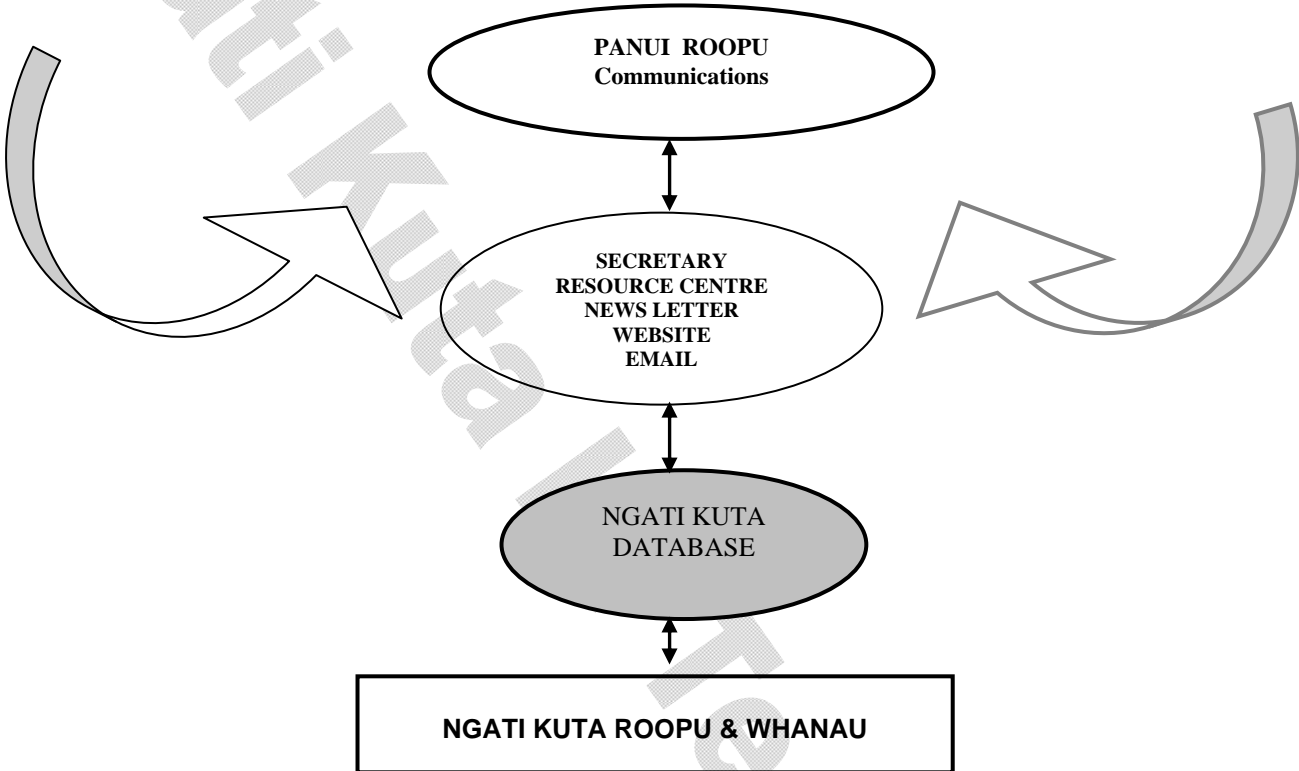
### METHODS

- 7.4 To build our database by distributing 1000 registration forms in the first two years and 1000 in the next two years to Ngati Kuta whanau
  - 7.4.1 Distribution of registration forms via post, website, newsletters, hui and individual and whanau groups
  - 7.4.2 To have a manager of the registrations

### POLICY

- a) Contact details of individuals and whanau will enable efficient information distribution
- b) Information which will enable Ngati Kuta to compile a statistic database that will identify;
  - where Ngati Kuta is living
  - employment statistics
  - skills and qualifications
  - age population
  - health statistics
  - educational backgrounds
  - mokopuna numbers
  - whakapapa linkages
- c) Compile facts to enable Ngati Kuta to plan ahead to provide appropriate and effective services and relevant developments
- d) Identify possible employment in hapu based commercial enterprises for skills and qualifications database
- e) Continue building our hapu database
- f) Maintain our website and bi-monthly panui
- g) Build our capacity to professionally engage in Graphic Design and other publishing projects for Maori organisations and other hapu
- h) Establish a fully operational Resource Centre based in Te Rawhiti for the full use and benefit of the community
- i) Achieve full time paid employment for our unit kaitiaki
- j) Continue to progress the unit and the Resource Centre to enable our kaitiaki to engage in communication management in all technical fields.
- k) Up-skill Ngati Kuta members and interested community members in office administration, computer technology, database maintenance, computer graphics, numerological and alphabetical filing systems

**Summary of Internal Communication**



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## 8. WHAKAWHAANUITANGA MO TE HAPU

Our Roopu Panui or Communications Unit is responsible for hapu registration, database maintenance, distribution of internal information and internal co-ordination of consultation and subsequent hapu hui. This unit is functional and is currently building internal capacity through key business techniques, engaging with external sources and circulating information internally. The members of this unit are home-based and communicate with hapu whanau on a daily basis.

The Unit consists of:

The Roopu Panui Manager- Secretary

Michelle Elboz

The Registrations Manager

including email database

Lara Clarke Hepi

The Website Manager

Elizabeth Harte

The “Komako” Editor

Ngarino Ellis

Topic to be discussed

### Achievements to date

- establishing our website achieved by securing external sponsorship
- producing a bimonthly hapu Panui
- coordinating hapu hui and hapu planning workshops
- graphic design and formatting of this plan

### ONGOING AIMS

1. Continue building our hapu database
2. Maintain our website and bi-monthly panui
3. Build our capacity to professionally engage in Graphic Design and other publishing projects for Maori organisations and other hapu
4. Establish a fully operational Resource Centre based in Te Rawhiti for the full use and benefit of Ngati Kuta whanau
5. Achieve full time paid employment for our unit kaitiaki
6. Continue to progress the unit and the resource centre to enable our kaitiaki to engage in communication management in all technical fields through educational opportunities.
7. Up-skill Ngati Kuta members in office administration, computer technology, database maintenance, computer graphics, numerological and alphabetical filing system

ngati kuta | hapu  
ki te rawhiti Bay of Islands

## PART TWO of Roopu Whakahaere

### ROOPU RANGAPUTEA | Finance Unit



From left: Taka Hakaraia, Harata Hakaraia, Mita Puru, Eriata Puru, Parani Tenana, Marara Te Tai (obscured), Mene Tenana, Mary Te Aroha Rewha, Mita Te Tai, Kame Hakaraia, Koko Hakaraia, ?, Witi Rewhai, Myra Nathan

Te Rawhiti Native School 50<sup>th</sup> Jubilee 1904-1954

## INTRODUCTION

This document is intended to collate and clearly establish procedures we as a hapu wish to follow to keep our financial activities conforming to the principle of **Tika Me Te Pono**.

**Transparency in all our accounting practices is the fundamental concern**

### 1. ROOPU RANGAPUTEA | Financial Management

There are six areas of operation for this Roopu.

1. **O Matou Matatika**
2. **Raupapa Mahi Moni**. The basic financial procedures for all hapu financial transactions
3. **Roopu Aawhina Tangata**. The checking of the alignment of hapu activities and enterprises with the Charitable Trust Deed to ensure their charitable nature
4. **Roopu Arataki**, the Economic Advisory Group assessment and monitoring of business plans
5. **The Funding Schedule**
6. **Employment**

### 2. HAPU ROOPU ARATAKI | The Hapu Economic Structure

The charitable trust is the legal working arm of the Ngati Kuta hapu. Trustees are chosen from the hapu to carry out its business. At any hapu meeting there must be at least 2 of the 3 Trustees and 5 hapu members present as our legal quorum. The **Roopu Whakahaere** has within it the Secretary and the Treasurer who deal with the communications, Panui, and the finances, Rangaputea. The environmental management of resources, **Roopu Taiao**, consists of and are managed by the kaitiaki of the Roopu Moana and Roopu Whenua. They care for the environment with traditional and modern conservation practices and in partnership with agencies and stakeholders. Funding may be applied for these activities through the charitable trust.

When some activities become more active and develop economically, they have the option of forming independent Companies.

**Roopu Arataki** is the Economic Advisory Group which will be available for monitoring businesses and their plans. This Team will also assist with hapu and community domestic finances when needed.

**Roopu Taha Tangata** deals, in the first place, with ensuring the delivery of social services, Hauora and Maatauranga to the tangata of the community of Te Rawhiti and district, regardless of who they are. The Taha Tangata services will affect and interact with the Roopu Whenua and Moana and through the **Roopu Hunga Mahi**, the Employment Unit, where a first- option labour force for all activities requiring personnel may be accessed. Taha Tangata has within it also Roopu Mahi Toi, the creative skills unit; Roopu Ngahau, the Music development Unit; Roopu Hakinakina, the Sports and Recreation Unit.

Through this process and paralleling all hapu activities is **Te Rawhiti Marae**, the centre of the Community.

## THE SIX PART FINANCIAL POLICY

### 1 O MATOU MATATIKA

The Ngati Kuta Financial Policy is predicated on some simple principles, O Matou Matatika.

### 2 RAUPAPA MAHI MONI | Financial Procedures

Fundamental financial procedures or book keeping must be followed as stipulated . See Appendices, Appendix IV.

**Each roopu must complete and submit to each meeting the following:**

- 1 The Cash Book
- 2 The Receipt Book
- 3 The Monthly Reconciliation Form
- 4 The Travel and Expense Form
- 5 The Roopu or Unit Report Form
- 6 The Bank Statements (in case)

### 3 ROOPU ARATAKI | Economic Advisory Group

#### The Charitable Trust and the Hapu

**The Charitable Trust order explains that;**

- 1.1 the financial requirements of the hapu and the range of economic ventures able to be developed must qualify for charitable status
- 1.2 the legal process to which Ngati Kuta hapu, the Board of Trustees, Administration and each Roopu committee must conform
- 1.3 the objectives and purposes of the hapu were agreed upon by the Ngati Kuta hapu in 2002 and are subject to change by the hapu as long as the changes keep the Trust charitable.
- 1.4 All financial activities and ventures must conform to the requirements of our Charitable Trust.
- 1.5 This Charitable Trust is an agreement with the IRD to exempt our Hapu economic ventures from tax. This is its fundamental benefit for our hapu.
  - 1.5.1 All of our projects must stay within the charitable nature of the Trust.
  - 1.5.2 All of our projects must be for the benefit of our hapu and our community
  - 1.5.3 All of our projects will, if they conform, be tax exempted
- 1.6 The next benefit of our Charitable Trust is that it is a legal entity through which we may make applications for charitable funding
  - .6.1 It is a legal entity where we may receive charitable money from those charitable sources.
- 1.7 Independent, stand alone businesses which may develop out of charitable funding may move outside the Charitable Trust.

#### 4 ROOPU ARATAKI | Economic Advisory Group

This group must have at least one member of the Whakatakoto Korero Roopu, the Executive, and an Accountant as a minimum.

#### 5 RAARANGI PUTEA | Funding Management Schedule

**A function of Rangaputea Roopu** is to co ordinate funding applications within Ngati Kuta hapu, and hopefully within the whole Te Rawhiti community so that

- one application does not jeopardise another
- the funders are not confused as to who is being funded for what
- Some applications may not be approved because of the number being submitted to the same funder.
- Every one must have a turn to apply for a project
- Over the next three years the Marae Development should take precedence to complete that kaupapa, from 2005.
- Each roopu should submit its applications or its intended applications at the beginning of the year so that the Rangaputea Group can enter it in to the time frame and work out the totals

#### Strategic Directions for Rangaputea Roopu in hapu and community projects.

1. Identify potential funding and the requirements relevant to each portfolio or Roopu:
  - **Roopu Tangata Mauri** - Hauora – Ministry of Health, Plunket, etc
  - **Whai Maatauranga** – Education Dept, MSD, Internal Affairs
  - **Hakinakina**- NZ Sports Commission, Internal affairs, Sparc
  - **Roopu Mahi Toi**- Waka Toi, Creative Communities (FNDC), Internal Affairs- Heritage
  - **Roopu Whenua**- DOC, NRC, Project Crimson,
  - **Roopu Moana**- MoF, DOC, NRC
2. Identify the process for selecting potential projects and funding
3. Identify needs in the community and prioritise projects
4. Identify timing of applications in a coordinated timetable to optimise success in a Funding Management plan
5. Identify the exact application requirements and fulfilment of these
6. Identify **business plans** most appropriate to –
  - The hapu
  - The individual Roopu

#### 6 HUNGA MAHI | Employment

All of the activities detailed are the product of plans to employ our people and the community. Ngati Kuta hapu has already entered in to a combined contract with DOC and Te Rawhiti Works Trust. The Hapu now is able to bid for its own contracts for the hapu. Employment Contracts and employer/employee rights are part of this process and need elucidating in future.





# Ngati Kuta hapu monthly reconciliation form

roopu period	from	to	
<b>activities</b>			
travel			
fees			
office costs			
bank fees			
wages			
IRD			
GST			
<b>total</b>			
<b>closing balance</b>			

Submitted by \_\_\_\_\_

Approved by \_\_\_\_\_

Date approved \_\_\_\_\_

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# ngati kuta | hapu

resource management unit

## UNIT REPORT FOR THE PERIOD OF May 2005 To June 2005

ITEM	ACTIVITY DESCRIPTION	ACHIEVEMENTS	FEES
Resource Consents	<ul style="list-style-type: none"> <li>▪ Joe Bloggs – Establish a Jetty at Te Uenga</li> <li>▪ Jane Doe – Subdivision at Wairoa</li> </ul>	<ul style="list-style-type: none"> <li>▪ Ongoing</li> <li>▪ Assessment complete</li> </ul>	
DOC – Island Restoration Project	Meeting held 4 May	<ul style="list-style-type: none"> <li>▪ Ongoing</li> </ul>	
DOC – Co-management	Meeting held 7 May	<ul style="list-style-type: none"> <li>▪ Ongoing</li> </ul>	
MSD – Youth Transition	ETC	<ul style="list-style-type: none"> <li>▪ ETC</li> </ul>	
		<ul style="list-style-type: none"> <li>▪</li> </ul>	
		TOTAL FEES CHARGED	

Ngati Kuta ki Te Rawhiti

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## CHAPTER THREE

### ROOPU TAHA TANGATA | Social Services and Skills Unit



From left: Hohaia Hakaraia, Jackie Maioha, Rangi Hakaraia, Karani Rewha, ?, ?, Taute Puru, Opae Heta, Iti Te Tai, Jummy Kydd, Hauraki Heta, Ruiha Hau, Mabel Kydd, Tipi Puru, Albert Kyd, Lizzie Kydd, Johnny Hakaraia, Girdy Maioha, ?, ?, Tia Warana. Foreground: Wheti Titore.

Te Rawhiti School 50th Jubilee. 1904-1954

## CHAPTER THREE

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## 1. ROOPU TURE | Law Unit

### Manager: Ida Hepi

Legal Consultant: Hana Ellis, BA, LLB, Barrister. Quadrant Chambers, Manukau City. Specialist in Family Law.

#### STRATEGIC DIRECTION

- 1.0 To become responsible hapu members with a community concern where ever they may be
- 2.0 To have a hapu and community which has a zero tolerance to violence in any form at anywhere and at any time
- 3.0 To have a hapu and community which is crime and criminal-free
- 4.0 To become a hapu and community which is conversant with its legal rights and responsibilities from the womb to old age and who will live accordingly as an example to others
- 5.0 To build, as a hapu and community, a working relationship with the Justice Department, Police in Russell and relevant Government Agencies

#### Strategies

- 1.0 To learn traditional Ture and its application to today in conjunction with the Roopu Whakatakoto
- 2.0 To learn about the rights and therefore the responsibilities of the unborn child, baby, child, young adult, adult, old person, husband, wife, partner, single parent, neighbour, community member
- 3.0 To learn and formulate a range of hapu based dispute resolution methods from whaanautanga to kaumatuatanga
- 4.0 To learn, teach and have access to, the resolution of legal disputes
- 5.0 To learn to access assistance whenever it is needed

#### Strategy 1

To learn traditional Ture and its application to today

#### Objectives

- 1.1 Identify a person or persons who have the interest and the knowledge to investigate traditional law in its aspects and its relevance to today.
- 1.2 To research traditional laws and hold that research in the central Te Rawhiti library and archives.
- 1.3 To compile a collection of references of books, websites, Public Libraries, films, Television programmes, radio programmes, interviews- which provide information on this subject and have these accessible to the hapu through the Te Rawhiti library and archives.
  - 1.3.1 To take advantage of the Michael Turnbull Library, on line, in Wellington. The specific contact is Lawrence Wharerau either by phone or online. Bronwyn Hunt, Far North District Council.
- 1.4 To hold marae based workshop/s to discuss traditional laws (e.g. criminal. civil and commercial laws) and their relevance today.
  - 1.4.1 To begin forming the list of resources and resource people for these workshops.

## Strategy 2

To learn about rights and responsibilities of the unborn child, baby, child, young adult, adult, old person, husband, wife, partner, single parent, neighbour, community member.

### Objectives

- 2.1 To hold marae based workshop/s to:
  - 2.1.1 Discuss what is a right? What is a responsibility?
  - 2.1.2 Produce a hapu understanding and definition of rights and responsibilities.
  - 2.1.3 Educate the hapu on their legal rights by nominating a member or members of the hapu to arrange focused seminars with speakers from:
  - 2.1.4 Contact government agencies such as:
    - WINZ (entitlements and review process),
    - IRD (entitlement and review process)
    - Housing New Zealand (entitlement and review process)
    - Maori Land Court on Trusts, accessing the Court.
    - Whangarei Community Law Centre CLC(hire purchase, criminal law, family law including domestic violence, buying a car, what to do if you are sued, arrested, etc, neighbourly disputes, family trusts)
    -
- 2.2 To hold a Rangatahi marae-based hui, possibly by Youth Law or Whangarei CLC, specifically for rangatahi to:
  - 2.2.1 Educate them on their legal rights and responsibilities
  - 2.2.2 Enable them to develop their views on dispute resolution methods
- 2.3 To enquire whether the Whangarei CLC hold paralegal training courses. If they do so, then one or two interested and capable hapu members and/or locals to complete that course per year.
- 2.4 To collate and hold in the Te Rawhiti library information on rights and responsibilities including:
  - (a) Pamphlets
  - (b) Stickers
  - (c) Posters

These must carry the message of self worth and the responsibilities that this awareness carries.



**Strategy 3**

To learn and formulate a range of hapu based dispute resolution methods from whaanautanga to kaumatuatanga

**Objectives**

- 3.1. To hold marae based workshops for:
  - 3.1.1 Caregivers and parents regarding children:
    - (a) On the spot socialisation skills
      - i Explain; Redress; Remove; Distract
      - ii Keep them occupied, interested
      - iii Keep them supervised
    - (b) Anger Management
    - (c) The laws regarding children including violence to children and domestic disciplining of children.
- 3.2 Roopu Whakatakoto Korero to consider ways in which disputes might be resolved by them as kuia and kaumatua, including considering what kinds of disputes should be resolved and how they should be resolved.
- 3.3 To learn about other hapu and community based justice projects.
- 3.4 To hold a marae-based hui to consider those projects together with the Kuia/Kaumatua hui and the rangatahi hui outcomes (see paragraph 2.2) with a view to developing initiatives for the hapu to resolve community based disputes (eg neighbour-neighbour disputes).

**Strategy 4**

To learn, teach and have access to the resolution of legal disputes;

**Objectives**

- 4.1. To hold marae seminars from different agencies to educate the hapu on legal resolution methods as set out in paragraph 2.1 above.
- 4.2 To have those seminars advertised in Whangaruru Pothole, Russell Lights, Ngati Kuta website, Te Rawhiti newsletter "Pipiharauoa" online at [ww.terawhitimarae.maori.nz](http://ww.terawhitimarae.maori.nz)
- 4.3 To build relationship with Whangarei CLC and CAB and foster relationship with the Russell Police.

**Strategy 5**

To learn to access assistance whenever it is needed

**Objective**

5.1 To develop and then disseminate (via Ngati Kuta website, photocopied list (one per home) possibly laminated) of helpful contact phone numbers, web sites and emails such as

KIDS LINE	0800 543 754
Youth Help line	0800 376 633
Relationship Services	0800735 283
Parent Help line	0800 472 7368
Pregnancy Counselling Services	0800 633 326
Family Planning	0800 372 546
Age Concern- services for older People	0800 802 437
Citizens Advice Bureau	0800 367 222
Cancer Information Service	0800 800 426
National cervical Screening Programme	0800 729 729
Leukaemia and Blood Foundation	0800 15 10 15
Prostate Problem Support line	0800 627 277
Stroke Foundation	0800 787 778
Alcohol Help line	0800 787 797
Alcoholics Anonymous	0800 229 6737
Narcotics Anonymous	0800 628 632
Quit line stop smoking support	0800 778 778
Sex For life- NZ Mens Line	0508 36 28 67
Plunket line	0800 933 922
Whangarei CLC	
Whangarei CAB	
Local lawyers	
Auckland Phone Book	Page 6 for help numbers
Auckland Yellow Pages A - K	Pages 518 to 519 for Community Services
Whangarei Phone Book	
Northland Phone Book	

## 2. ROOPU HAUORA | Health Unit

**Manager:** Mavis Heremaia  
**Assistant:** Lara Clarke Hepi

### VISION

That we have a disease free hapu and community – physically, mentally, and spiritually.

### ISSUES

- That parents do not take advantage of all health services offered in the community
- That children and youth take lightly the services offered in the community
- That family strength as a unit needs to be fortified by community programmes
- That strategies relying on family participation be developed to increase healthy habits and lifestyles
- That strategies focusing on women and health be developed to strengthen their resolve to be healthy
- That strategies focussing on men be developed to strengthen their resolve to be healthy
- That a multi – health provider meeting of Kiaora Ngatiwai, Hauora Whanui and Northland Health Services - be set up to develop a health services plan for Te Rawhiti and district so that there is no competition

### STRATEGIC DIRECTION

- 1 That strategies be developed to build the mind set of the hapu and community to seek, accept and maintain medical health checks and services
- 2 That strategies be developed to continuously encourage people to lead healthy lives
- 3 That advantage be taken of all community help in matters of health, especially from the Hauora Kiaora Ngatiwai, Ngapuhi Whaanui, Northland Health Services and other providers.

### STRATEGIES

#### KAIWHAKAROTO | Service Providers

- 1.0 That children and youth learn to take advice and help from School and Health authorities
  - 1.1 That the schools be approached to discuss health approaches for the community and district
  - 1.2 That the Hauora be approached for a discussion on approaches and services for Te Rawhiti and the district
  - 1.3 That the Northland Health services be approached to discuss services for Te Rawhiti and the district

**WHAANAUTANGA | Babyhood**

- 2.0** That early childhood be targeted through the parents beginning in the ante natal stage
- 2.1 That there be ante natal checks and visits to the doctor or visits from the Hauora nurses encouraged
  - 2.2 That the web site for foetal development be available to the pregnant mother so that they can discover the daily stage of how far their babies have developed, and behave accordingly
  - 2.3 That local pregnant women have weekly meetings at the marae or in a town to discuss their development and baby clothes. On the marae beautiful music, exercise, relaxation classes for an hour
  - 2.4 That classes for birth preparation be found and attended
  - 2.5 That diet, exercise and skin and hair care classes be held for the pregnant women
  - 2.6 That reading matter on pregnancy be available for pregnant mothers to read to their unborn babies
  - 2.7 That a midwife, doctor, and specialist be available
- 3.0** That Post natal help be available for the nursing mother
- 3.1 That there be home support for the new mother and baby
  - 3.2 That there be help for breast feeding mothers and new babies
  - 3.3 That there be weekly meetings at the marae or a home where new mothers can discuss their own and their baby's present stage of development and feelings
  - 3.4 That there be help with music and reading to the baby
  - 3.5 That a baby record book be available to record the stages of baby's development

**NGA KOOHUNGAHUNGA | Toddlers, Infants**

- 4.0** That there are regular checks medically and physically of toddlers and parents
- 4.1 That information is available for parents about toddlers' developmental stages and why they behave the way they do
  - 4.2 That workshops are held about the toddler stage and language development.
  - 4.3 That regular gatherings are held for toddler age parents to assist in childcare and in parent care
  - 4.4 That rights and responsibilities be part of the parental and toddler development as in **Roopu Ture**
  - 4.5 That there be some socialisation groups at a pre-school or centre of any certified kind
  - 4.6 That informal gatherings be held regularly of parents and toddlers for socialisation

## PLANNING FOR COMMUNITY NEEDS

### TAMARIKITANGA | Childhood

- ✚ Pre-natal, post-natal maternity clinics, information about topics, web, visits; doctor, midwife, specialist access; reading material; children health checks; working with Plunket, and other Childcare agencies
- ✚ Keeping regular medical checks – have baby record books to check on inoculations.
- ✚ Healthy food.

### TAITAMARIKI | Adolescents

- ✚ Sex, contraception, VD prevention; healthy hair and skin- foot care, make up classes; diets; exercise; mental health-depression.

### NGA WAAHINE | Women

- ✚ Healthy food for families on a budget; weight control classes, exercise; regular disease checks; diabetes and insulin resistance clinics; healthy hair and skin; hair and makeup classes; contraception; sexually transmitted diseases.
- ✚ Baby, childcare; mental health issues such as blues, depression, stress busters; abuse detection/child abuse, prevention and breaking the cycle; anger management; drug and alcohol abuse; smoking abuse; general wellbeing.

### NGA TAANE | Men

- ✚ Same as above. healthy lifestyles, diet, exercise, disease control, healthy skin and hair, foot care; mental health issues, anger management, depression; sexual problems classes- premature ejaculation, reduced libido, drug and alcohol abuse/smoking abuse, child abuse (sexual) violence

### NGA KUIA KAUMATUA | The Elderly

- ✚ Home care, home medical visits, mechanical aid assistance, community visits, therapy, rostered list of people to read to them, chat on phone or face to face.

### HUNGA HAUAU | Disabled

- ✚ Home care; visits, community visits; mechanical aids./ramps round homes, bath, shower and toilet grips

### HUNGA TUURORO | Infirm

- ✚ Home care, medical visits, mechanical aids etc

## ORANGA HINENGARO | Mental Health

### Issues

- 1.0 Identification of types of mental illness and professional verification given person's permission
  - 1.1 Identifying the individual's family, community and professional support groups
  - 1.2 Detailing an ongoing behavioural management programme
  - 1.3 ISP (Individual Services Package) allows the person to say how he or she wants to be managed. This is updated regularly with fortnightly reviews
  - 1.4 Medication. The patient's choice of treatment. Maori, Pakeha, other agencies e.g. Chinese; work with families all the time.
  
- 2.0 Management of the Unit needs to be up to date with the statutory requirements
  - OSH, TOW training for staff
  - First Aid Course which is ongoing training
  - CPI (compulsory physical intervention )
  - CPI Restraint
  - 2.1 Staff requirements:
    - Basic respect for the counsellor's own self and for the clients
    - Empathy, good listening skills

## WHARE NOHO | Housing

- ✚ Access to, maintenance of, changes to, furnishing of houses, not necessarily in Te Rawhiti and not necessarily for disabled access.

## WAKA HARI | Transport

- ✚ Group vehicle for conveyance of above.

## ATAWHAI TUURORO | Hospitalisation

- ✚ Whanau visits, therapy - reading to them, chatting.
  - Specific Projects
  - Aims
  - Objectives
  - Targets
  - Performance indicators

A Strategic Plan for this **Roopu** might be formed around some or all of the following.

### Project Example

#### Aims

1. To develop knowledge of Traditional Rongoa and practices in the Ngati Kuta hapu, other hapu and the community. This knowledge to be collated, and supported by Kuia/ Kaumatua.
2. To enable some Ngati Kuta and others to learn about traditional medicine and use it
3. To enable some Ngati Kuta to teach others rongoa
4. That some Ngati Kuta become qualified practitioners of the application of rongoa
5. That the above Ngati Kuta may produce a living from such application.
6. That Ngati Kuta and the community develop and maintain healthy bodies and minds from the womb to old age where ever they are
7. That Ngati Kuta and the community have access to a variety of services, courses and knowledge at Te Rawhiti or elsewhere which help maintain healthy Dept, Hospitals, Doctors, support services etc and the Roopu Hauora on behalf of Ngati Kuta
8. That Ngati Kuta and the community learn about traditional medicines and practices to assist in the maintenance of healthy bodies and minds under medical advice.
9. Traditional Health Medicine and Practices

#### Strategic Direction

1. That a database of traditional medicinal plants and their uses be established- Books, pamphlets, dissertations, interviews, recordings, web sites e.g. Books  
 "Maori Healing and Herbal" Murdoch Riley Viking Sevenses N.Z. Ltd. 1994  
 "Medicines of the Maori" Christina Macdonald 1974
2. That a group of trustworthy and proven traditional healers, rongoa herbal users, mirimiri practioners, Maori and non Maori, be sourced and be a reference point for those hapu members who wish to avail themselves of such. Those with some accreditation would be preferable if not mandatory.  
 eg. Self Heal, produce rongoa from Sister Aubert's recipes given to her by Wanganui kaumatua in the 1900's. They teach self help courses using rongoa and other methods.
3. That the production of rongoa be learned by enthusiastic and capable hapu member/s

#### Strategies

1. Workshops for experience of these traditional and non-traditionally derived medicines and practices at the marae or elsewhere
2. Enlist the people from the database, or help compile the list of available and skilled people
3. Advertise the workshop extensively- word of mouth, Pothole, Russell Lights, postal drop, email at least 3 weeks prior to the event
  - 1a. Workshops to teach the use of these traditional and traditionally derived medicines and practices, at the marae or elsewhere
    - Use the attendees at the experience workshop first for participants in the use of the medicine and practices.
    - Advertise only if there are not enough of the above for the Workshop.
  - 1b. That essential native plants and trees used for medicinal purposes be identified, sourced, mapped, and sustained in our area
    - a. Enlist the help of DOC expert for identification of plants and trees
    - b. Source a local with a knowledge of the Rakaumangamanga Peninsula, and of other local lands
    - c. Source a local with tree and plant knowledge
    - d. Advertise for a group of enthusiasts who are fit and like walking
    - e. Identify and record each plant and tree. Mark on a Map, in conjunction with DOC and Whenua Roopu, where each was found
    - f. Form a management plan for ensuring those plants and trees will be sustained.
    - g. Record endangered and inaccessible plants and trees

- 1c That essential native plants and trees be grown by the **Roopu Whenua** nursery. In conjunction with **Roopu Whenua**, the endangered and inaccessible plants and trees are to grown in the Nursery
- a Ensure that this is contained in the Ngati Kuta Nursery Management Plan
  - b That the planting out of the above be a coordinated project with a management plan in conjunction with Roopu Whenua
  - c That Ngati Kuta and the community learn about traditional medicines and practices to assist in the maintenance of healthy bodies and minds
  - d That a positive relationship be promoted with body and mind health agencies- Health
- 4 Specific Services available for each need. (need to service support)

### Services to be established at Te Rawhiti and local district “ “

#### Transport

1. Group vehicle for conveyance of above to fulfill needs.

#### Official Guidelines and requirements,

2. Access to relevant Agencies and their Services:
3. Government Agencies, Acts, Local Government agencies, Acts to be included- Ministry of Health, OSH, Ministry of Transport regulations; WINZ, CYFS, Ngati Hine Hauora, Ngati Wai Hauora.

#### Health related Services, Courses needed which might be available at Te Rawhiti

4. That a list of help line numbers be made available to hapu members and residents for personal assistance with serious illness- cancer help line, diabetes, heart helpline, youth help, suicide help etc
  - Alcohol and Drug recovery programme investigate.
  - Specific Services available for each need. (match need to service support)
  - Services to be established at Te Rawhiti and local district “ “



### 3. ROOPU WHAI MAATAURANGA | Education

**Manager:** Glenys Papuni

**Assistant:** Elizabeth Ellis, Helen Harte

#### VISION

5. To have an educated and skilled hapu

#### AIMS

1. To develop strategies for family development
2. To take advantage of available educational services
3. To develop strategies which are Te Rawhiti community specific
  - 3.1 To ensure that all the children of Ngati Kuta and the community leave school with a qualification or a skill for employment or further education
  - 3.2 That Ngati Kuta children have access to information and participate in early childhood
  - 3.3 To develop marae based education that reflects the needs of the hapu (i.e.) Ngatikutatanga, te reo, and tikanga.
4. To be able to access identified education services
5. To identify people with special needs

#### ISSUES

1. Travel distance and times for children to attend school.
2. Ngati Kuta and the community being forced to leave the rohe to engage in courses to up skill
3. Ngatikutatanga, te reo, tikanga and knowledge needs to be fostered
4. Need for a sustainable life and a seamless education flow

#### MAI KOOPU | From the Womb

- o Education should start in the womb by parent and child.

#### Pre natal

Classes or groups formed when the need is there i.e. when there are women pregnant either on marae or classes or group talks elsewhere

- o for exposing foetus to music, stories
- o for emphasising auahi kore and no alcohol during pregnancy
- o for learning that the unborn child hears and reacts to sounds and the effects of food, alcohol and smoke
- o for learning breathing and exercises to ease the birth together with partner

#### KOHUNGAHUNGA | Toddlers, Infants

1. Exposure to music of all genre, reading stories, books
2. Language and its use for babies, toddlers
3. Outings, informal gatherings of parents and children to encourage communication, use of language
4. Socialisation skills: see Mana Ture portfolio. These include a) promoting relationships based on trust and love friendly approaches, gestures, language b)

resolving disputes without violence learn to use language first – discuss, accept the outcome.

5. Carry playthings to stimulate wherever little ones may be.
6. Brainwaves Trust assistance with group discussions based on studies that the brain expands with love, security, stimulation and does not with violence, insecurity, lack of stimulation. Ngati Kuta will then promote the development of intelligent children.
7. Specific Services/courses/books/computer programmes, websites available for each need. (match need to service support)
8. Services/courses/supports to be established “ “ “
9. Services/courses/supports to be established at Te Rawhiti and local district “

### **TAMARIKITANGA | Childhood**

1. After school assistance with reading and number difficulties.
2. Focus on reluctant learners with schools.
3. Socialization skills: territorial disputes, violent disputes, disagreements in viewpoint, rejection- discuss, count 10, walk away strategies to avoid violence. See Roopu Ture portfolio.
4. Reading teacher to begin teaching reading in English to 3 to 4 year olds;
5. IT introduction
6. 6specific Services/courses/books/computer programmes, websites available for each need. (match need to service support)

Services/courses/supports to be established at Te Rawhiti and local district “

### **TAITAMARIKI | Adolescents**

1. Reading/Maths help after school. Identifying local retired teachers who might assist; identifying local teachers who might help. Finding funding for such assistance. Arranging access to help the students.
2. Ordinary everyday homework assistance.
3. Working with schools to identify problems, and successful developments of pupils.
4. Identifying career potential for pupils beginning in 3rd/4th form.
5. Liaison with schools for helpful programmes individually profiled.
6. Accessing Green Light programme.
7. Relationships to be built with:
8. Waikare Kohanga Reo, Ngaiotonga Primary, Whangaruru School, Russell Primary, Bay of Islands College, Whangarei Boys High and any schools with Ngati Kuta pupils.

### **WHAKAWAI MAHI | Occupational Training:**

1. Accessing assistance for school leavers going into occupations.
2. Continuous updating training courses for occupations, especially for other hapu Units.
3. Building relationships with the following: -
  - ✚ DOC, MAF,
  - ✚ MIT, AUT, IUT, AU, Massey Uni, Lincoln Uni
  - ✚ Northland Polytechnic

- ✚ AMPTEE (Aotearoa Maori Providers of Training Education & Employment)
  - ✚ Te Manuka –Consortium of Maori Private Training Establishments
  - ✚ Te Wananga o Awanuiarangi
  - ✚ Te Wananga o Aotearoa
  - ✚ Ngapuhi Social Services
  - ✚ Literacy Aotearoa
  - ✚ Te Puni Kokiri
  - ✚ NZQA Active Participant Iwi Development
  - ✚ Runanga o Ngapuhi,
  - ✚ Ngati Hine Iwi
  - ✚ Ngati Wai
  - ✚ Tourism New Zealand
  - ✚ Fullers N
4. Official Guidelines and requirements, Relevant Agencies and Services and access to these.
  5. Government Acts, Agencies- Education Acts, Education agencies, SPELD, Schools, OSCAR etc. To be completed.
  6. Education services and courses which might be available in Te Rawhiti
  7. Web sites

Te Manu E Kai Ana I Te Miro  
Nona Te Ngahere  
Te Manu E Kai Ana I Te Maatauranga  
Nona Te Ao

#### **NGA TAANGATA KUA PAKARI | Adults**

1. Adult literacy programme
2. IT courses
3. Training courses for job changes- DOC, MAF; hospitality courses, tourism courses
4. On line courses; leisure use- hobbies to use time well, domestic budgeting, economics, accounting, vegetable and flower gardening
5. Green Light Programme.
6. Services/courses/books/Computer programmes, websites available for each need. (match need to service support)

Services/courses/supports to be established

Services/courses/supports to be established at Te Rawhiti and local district

**EXAMPLE****Project 1 Childhood Education****Aim ( Strategic Direction )**

To provide educational support for the children of Ngati Kuta, other hapu and the general community.

**Strategy**

1. **Survey:** Initial survey to indicate needs with parents and Russell Primary
- 1.2 **Survey:** Initial survey to indicate needs with parents and Ngaio tonga /Whangaruru Schools

**Possibilities:**

1. To provide a homework centre and a supervisor for the children specified above
2. To discover by enquiry with Ngaio tonga and Russell Primary Schools a qualified, and/or retired person to assist children designated above with schoolwork difficulties or extension,
  - ✚ either individually, at home or at the central homework place;
  - ✚ or in a group with individual help at the central homework place.
  - ✚ or by e- mail with the individual
  - ✚ or at school during a break or after school
3. To source funding for such a venture for the supervisor, the transport, food, equipment

**Objectives ( Specific Plans to achieve strategy)**

1. To provide a safe, comfortable place for children to continue their schoolwork after school
2. To provide an experienced, knowledgeable, positive role model who is adult, as a supervisor and helper at the homework place.
3. To ensure the safe, prompt return of pupils to their homes
4. To ascertain the number of times per week such homework sessions required by parents and children

**Targets**

1. To have the need of a homework centre and supervisor established by the beginning of the third semester, 2007
2. To have a number of qualified persons in the area to assist with pupils' designated above problems by the end of third semester, 2007.

**Performance indicators**

1. Monthly checks by verbally asking parents, pupils, schools, supervisor/s about the quality of the sessions
2. To have a list of checks to be fulfilled:

**Roll numbers**

- ✚ **Satisfaction of children**-happy, work completed, learning problem being addressed, extensions being addressed
- ✚ **Satisfaction of parents**- transport, children learning according to needs
- ✚ **Satisfaction of schools**- schoolwork completed, quality of schoolwork acceptable, problems addressed, extension work adequate, supervisors capable
- ✚ **Satisfaction of supervisor/s**- performance indicators- knowledge, control, management.

#### 4. ROOPU MAHI TOI | Arts and Crafts

**Manager:** Rangi Hemara

**Assistants:** Elizabeth Ellis, Ngarino Ellis, Della Margaret Hartwell, Kahurangi Hook-Henare

##### **VISION**

✚ To have an artistically developed hapu and community in traditional and modern arts

##### **AIMS**

1. To develop strategies for marae based artistic development
2. To develop all traditional artistic skills and abilities
3. To develop strategies for taking advantage of artistic programmes and teachers elsewhere
4. To develop strategies to provide for economic development of community art and artistic production
5. This Roopu is one where the capabilities of the community can be drawn out.
6. There will be some whose work can be displayed and even sold, should they wish to find employment in the market place.
7. All avenues should be explored to find materials and teachers for skilled children and adults.
8. Advantage should be taken of any Courses and School programmes available
9. Visiting art shows and exhibitions is educational

##### **Pre School**

Classes with parents or parent present for:

1. Natal, post natal-music, visual colour, playthings interesting colourful.
2. Keeping toddlers learning and occupied with interesting toys, books, music, exercises.
3. Access to cheap painting, drawing materials- crayons, chalk, paints, pencils classes.
4. Access to everyday materials for collage, montage.

##### **School**

Classes for: encouraging art participation and appreciation by parents for their children's efforts.

1. Parental involvement in creating and making art works with children.
2. Elements of traditional kowhaiwhai designs preparing for later carving, taniko, bone and stone design and carving.

##### **Adults**

Classes and Courses for:

1. **Traditional arts-** bone and stone carving, kowhaiwhai, tukutuku, taniko, weaving, taiaha.
2. **Non traditional arts-** Painting, drawing, collage, montage, print making on paper and cloth, adornment, fashion, music, singing, dancing classes- modern and older genres, photography, affordable interior decoration.

Example of Aims, Objectives, Strategies, Targets/ Key results, performance markers, future developments translated into a project.

## Project 1 Regeneration and establishment of Korari.

### AIMS:

1. To build a local stock of korari
2. To encourage the care and regeneration of korari in Te Rawhiti and surrounding areas
3. To establish immediate access to stocks of korari for use in the near future
4. To build a relationship with nga hapu Ngati Wai, Patukeha and local tangata whenua and non tangata whenua land owners concerning access by, a selected few, honest and approved Ngati Kuta weavers to those owners' own stocks of korari which includes planting new plants.
5. To co ordinate planning with other Ngati Kuta hapu portfolio

### OBJECTIVES (Specific plans to achieve these strategic directions)

#### Strategy 1

- ✚ To create a project plan with aims, reasons, vision with other relevant portfolios

#### Strategy 2

- ✚ To form a list of weavers, willing to participate and approved by the hapu

#### Strategy 3:

- ✚ To approach the Roopu Whenua team re the possibility of including korari in the planned native trees and plants nursery.

#### Strategy 4

- ✚ To approach local landowners re the planting of korari on their whenua
- ✚ To co ordinate with Roopu Whenua, and employment in this venture

#### Strategy 5:

- ✚ To approach local tangata whenua landowners and non- tangata whenua land owners for what will be a Memorandum of Understanding asking that an approved and restricted list of Ngati Kuta weavers have the use of their stocks of korari above other users, including the replenishment of their stock.

#### Strategy 6:

- ✚ To co ordinate with Roopu Whenua to raise funding for acquiring new korari plants for immediate planting on land where owners have consented to such planting

#### Strategy 7

- ✚ To gain permission for local planting with a visit to promote such restoration to the landowners on their properties.

### Targets

1. To source available stocks of korari.
2. To build a sustainable stock of korari, from a management plan for its care.
3. To ensure the use of this stock for Ngati Kuta's approved users.
4. To source funding for this multi-unit venture.

### Timeline/ Target Indicators

1. That the weavers' list be available to the hapu.
2. That the Presentation to Owners be available to hapu.
3. That the local stocks of existing korari available for Ngati Kuta use be mapped.

4. That the owners agreeing to having korari planted on their lands, and the specific sites on a map approved by them be completed .
5. That the plant nursery establishment be participated in with other portfolios.
6. That funding be sourced with a coordinated approach for korari plants or in the appropriate planting season.
7. That a Korari Management Plan be formed with relevant portfolios and outside Agencies e.g. DOC, Project Crimson, Nursery landowner.

#### **Future Development**

- 1 That there is a stock of korari available to Ngati Kuta weavers. That this development inter connects with Roopu Whenua
- 2 That there be accredited weaving experts to hold wananga to teach weaving.



The Te Rawhiti School taken from the hill, above the Marae.

## ROOPU NGAHAU | Music

Manager: Russell Hook

### VISION

- ✚ That all musical ability and genre will be given expression
- ✚ That music is unifying in a community

### ISSUES

1. That musical ability in the community is not being extended and given opportunities for expression
2. That traditional musical instruments are not known
3. That waiata and kapa haka are not being learned by the community children and adults
4. That modern instruments, besides the guitar, are not being taught
5. That public musical performance is not known
6. That singing is not being given expression
7. That advantage is not being taken of the opportunities to perform in the various tourist venues in the district

### STRATEGIC DIRECTION

#### AIMS

1. To provide situations where musical ability can be expressed freely and with enjoyment

#### METHOD

1. To hold a musical festival with visiting musicians as featured artists
  - 1.1 To invite a few groups of different musical genre
  - 1.2 To advertise the event
  - 1.3 To have health initiatives promoted at the festival
  - 1.4 To have a person to demonstrate the traditional instruments
- 2 To have karaoke sessions
- 3 To hold regular waiata classes for the community
  - 3.1 To find a local teacher of waiata
  - 3.2 To compose new and learn old songs
- 4 To have a youth music day with a visiting DJ
  - 4.1 To find a skilled DJ and performers to attract youth
  - 4.2 To have a free expression session as part of the day
- 5 To begin a kapa haka group
  - 5.1 To secure a competent teacher for regular sessions
  - 5.2 To have safe transport for the participants to and from the marae
- 6 To find teachers for piano and keyboard and other instruments for people who are interested in learning
- 7 To have dancing classes in the different genre- line dancing,



old time and modern, rapping.

**Traditional** – ko auau and others

**Improvisation** – comb and paper, and other hand created instruments

Encouraging reading **music** and also learning Tonic Solfa (the old doh, re, me, fa method) for choral work

Modern **instruments** – usual guitars, keyboards, harmonica, piano accordion etc. hui, Use of microphone on stage dancing – old time and modern, line dancing (this could go in Roopu Hauora also)

## 5. ROOPU HAKINAKINA | Sports and Recreation

Manager: Titari Parkes

### VISION

✚ To have a hapu involved in sporting and recreational ventures in the community and district.

### AIMS

1. To encourage pre-schoolers, school age children, post-school adolescents and adults to participate in leisure sporting activities
2. To identify and support the pre-schools, schools, sporting clubs in their selection of members with ability
3. To promote the establishment of sporting and recreational ventures in Te Rawhiti and the community
4. To support and promote sport and active recreation as a community health initiative
5. To support and promote sport and active recreation as a community building initiative
6. To promote the learning of traditional skills such as Mau Rakau and others
7. That the marae needs to be used to foster whanaungatanga other than being at hui, tangi and meetings

### STRATEGIC DIRECTION

#### A ISSUE

1. That field and team sports participation at school is not fully supported by parents and children in rural areas like Te Rawhiti
2. That a primary reason is the lack of affordable transport

#### METHOD

1. That a survey be carried out to ascertain children who want to participate in sports promoted by the school
2. That the schools be approached to ask generally about children's participation in sport
3. That reasons for any lack of participation be identified
4. That mid-week practice sessions may be a difficulty with Secondary School pupils
5. That should transport be a problem some solution be sought.

#### POLICY

1. That should transport be a problem a local OSH safe van might be hired
2. That a van might be purchased for community use

### **B ISSUE**

1. That community team sporting activities are absent at Te Rawhiti and in the district but whanau do play sports with school and other community groups

### **METHOD**

1. That strategies be developed to establish some sporting group in Te Rawhiti and district
2. That the sport might be Touch Rugby or Soccer or Netball or Volleyball
3. That competent adult players and referees be identified to form and sporting group
4. That the flat at Tangatapu, with the owners' consent, be prepared for play or transport to the Russell Sports Ground be arranged or another flat area be suggested for play
5. That funding might be accessed from the Gaming Trusts, RSA in Russell, Duke of Marlborough Tavern.

### **POLICY**

1. That team sporting activities be established, promoted and supported by Ngati Kuta for the district

### **C ISSUE**

- 1 That water sports are absent and should be promoted and supported in Te Rawhiti and district

### **METHOD**

1. That water sports such as, kayak, yachting, rowing, water skiing, waka ama, surfing, be explored and developed
2. That a survey be carried out in the community and district to identify one or more water sports in which the community wants to participate
3. That competent, if not qualified, adults in each water sport be identified and enlisted for assistance
4. That funding from Sparc, Gaming Trusts, Nga Kaihoe o Aotearoa might be possible

### **POLICY**

1. That skills in water sports be promoted and supported by Ngati Kuta for the whole community

### **D ISSUE**

1. 1That obesity, diabetes, high blood pressure, sedentary lifestyles are a significant part of Te Rawhiti and district lives
2. That active recreation needs to be encouraged
3. That oral history from our Kuia and Kaumatua needs to be conveyed

### **OBJECTIVE**

That a community recreation day or weekend be held at Te Rawhiti for the district and further at regular intervals in different places

That this activity encourages active recreation.

### **METHOD**

1. That the day begins on the marae listening to some of our early history
2. That a hikoi around the peninsula from Kaingahoa to Kaimarama be carried out
3. That Kuia/ Kaumatua be driven to specific spots to tell stories about those areas
4. That lunch be healthy and the benefits of each food type be written and healthy food pamphlets be available
5. That Hauora might be present to do a height, age and weight session privately in another room so people know the distance they have to go to attempt to reach the ideal
6. That this be concurrent with or be followed by an Old Photos show projected on to a screen with accompanying stories
7. That a Ten Thousand Steps Club be established.

### **POLICY**

1. That the health of the community be promoted and supported by Ngati Kuta
2. That our Kuia and Kaumatua have the opportunity to tell us about our past
3. That the marae is the centre of our community

### **E ISSUE**

1. That active recreation is not generally evident in the community

### **AIM**

4. To increase the health of Ngati Kuta, other hapu, and the general community
5. To increase the enjoyment of physical movement
6. To increase the sense of well being

### **OBJECTIVES**

#### **Strategy 1:**

- ✚ Survey: To ask kanohi to kanohi each Te Rawhiti Ngati Kuta, other hapu and the general community
  - a) do you want a fitness class? b) Would you attend? c) What kind of activities would you like in a class? d) Would you indicate what kind of activity you like from this list?

#### **Activities**

1. Walking, Jogging, Tai Chi type exercises- stretching etc, Line dancing, Body combat,
2. Mau rakau exercises

**Times for classes**

1. Morning, afternoon, evening, Day or days available

**Strategy 2:**

- ✚ Find one or more skilled and keen people for leading these activities.

**Walking groups**

1. Find one or two people who walk regularly who people can contact and join for walks at times suited to each other
2. Other more skilled people for activities need to be sourced
3. Each should provide a projected programme

**Strategy 3:**

- ✚ Source funding for instructors

**Strategy 4:**

Co ordinate classes programme

**Strategy 5:**

Advertise programme in Russell, Ngaiotonga and surrounds.

**Targets:**

1. To have a diverse programme of exercise classes
2. To have classes of varying sizes according to community needs
3. To have a programme beginning by summer, 2005.

**Performance indicators:**

- ✚ That one exercise class be started by December, 2006
- ✚ That more than one class be available by 2006
- ✚ That numbers and names of members of classes be recorded
- ✚ That the instructors' performances and projected programmes be assessed monthly by Hapu in reports
- ✚ Requirements
- ✚ OSH, Health Department and there are more etc.

**Games to be explored**

- ✚ **Traditional** – string games, jack stones, hop scotch with tobacco tin, Kua Mate, Whakaropiropi hand games
- ✚ **Non traditional**- netball, football, league, soccer, basketball, touch rugby, sevens rugby, volleyball, beach volleyball, jetskiing, kayaking, speedway, breakdancing, free diving, surfing.

**Agency Contacts**

- ✚ FNDC - Sports and Recreation
- ✚ Russell – Waka Ama
- ✚ SPARC (The old Hillary Commission)
- ✚ AUT, Northland Poly Tech

Ma Te Wahine  
Ma Te Whenua  
Ka Ora Ai Te Iwi

## 6. ROOPU HUNGA MAHI | Employment

**Manager:** Michelle Elboz, Robert Willoughby

### FUNCTION

✚ To source employment contracts for the hapu and community

### ISSUES

1. Transport to get to employment outside of the area. Rural isolation and road conditions, Limited employment opportunities within the area outside business moving in on our area, lack of Putea, legislation changes (i.e.) black spots

### AIMS

1. To purchase a vehicle to allow Ngati Kuta people to travel to and from employment out of the area.
2. To develop strategies for the management of our area to keep employment all year round
3. To develop business concepts that attract Putea to help finance other projects in our area
4. Marketing – Raising the profile
5. To work at developing job opportunities as the work is definitely here

### METHOD

1. To develop and negotiate with services out side the area to provide Marae based training opportunities which meet the demands of the people, (i.e.) Driving, First aid, Diving, Landscaping, Maintenance of small engines.
2. To negotiate contracts with government departments such as WINZ, DOC, etc
3. To research and develop a business plan conducive to the area and environment.
4. To utilise local avenues to promote the profile of the area for marketing purposes
5. Establish a group to focus on local job opportunities, which reflect the interest of the people.

#### Project 1 SAMPLE

##### Aims (Strategic Direction):

1. To raise the economic level of individual Ngati Kuta, other hapu, and the general community immediately to enable them to relinquish state in the form of unemployment benefit
2. To provide access for Ngati Kuta and other hapu, and the general community to paid work

##### 3. Objectives

4. To acquire a vehicle to transport workers to the places of paid work
1. To have a management committee as a sub committee with its management plan approved by Ngati Kuta
2. To allow the vehicle to be used for kuia/kaumatua/infirm and disabled when necessary
3. To have a public, comprehensive management plan for the vehicle, its drivers, its use, maintenance, and its security complying legally at all times

##### Target

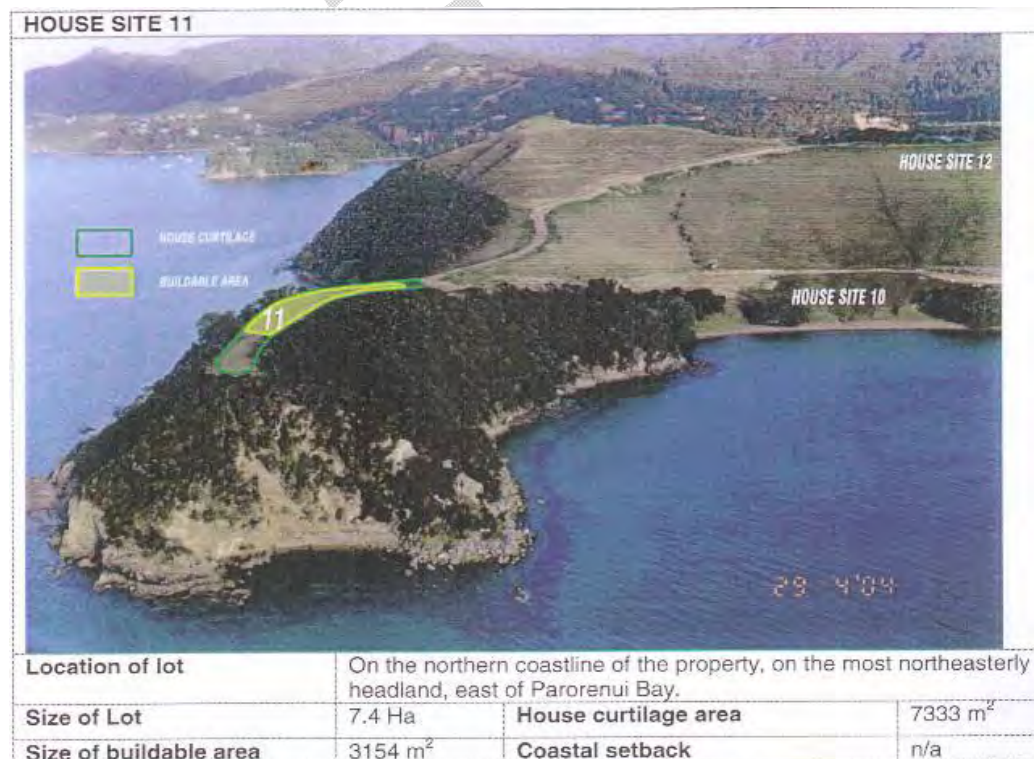
4. To source funding for such a vehicle from state aid, private and public sponsors by the end of 2004
1. To have the vehicle, owned by Ngati Kuta, with its management plan approved by Ngati Kuta, by March, 2007

##### Performance Indicators

2. The vehicle
1. The management plan for the vehicle
2. Legitimate community use Log Record available at all times
3. Monthly Reports to Ngati Kuta Hapu with accounts, road use and destinations recorded.

# CHAPTER FOUR

## ROOPU MANA TAIAO | Environmental Management



An example of some complex subdivisions the RMU is involved with.

## CHAPTER FOUR

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**Manager Whenua: Helen Mountain Harte**

## PART ONE

### INTRODUCTION

This section of the chapter sets out the organisational and policy arrangements Ngati Kuta has put in place for the administration and management of our land-based assets and resources.

#### Part 1: NGA TAKE WHAKAMAHI | Operations

1. Ngati Kuta Hapu Roopu Hapai Puna Taonga | Resource Management Unit
2. Whakawhaanuitanga mo Te Hapu | Capacity building
3. Whakararangi Kaupapa | Hapu project planning
4. Wahanga ki te Ture | Statutory planning processes and instruments
5. Kaupapa Taiao hei Whiriwhiri | Resource Consent consultation

#### Part 2: ENVIRONMENTAL MANAGEMENT POLICY

- 1.1 Nga Painga mo te Taiao | Environmental Management Baselines
  - Ecosystem Quality
  - Water Quality
  - Land Quality
  - Visual Quality
  - Human Well Being
- 1.2 Specific Issue Policy
  - 1.2.1 Ahuatanga mo nga Wahi Tapu | Cultural | Spiritual/Historical/Wahi Tapu /Archaeology
  - 1.2.2 Whakahou me te Tiaki | Restoration and Preservation
  - 1.2.3 Kaupapa mo te Whenua | Land Management
    - i Whare Noho | Ahu Mahi | Arumoni | Residential/Industrial/Commercial
    - ii Kaupapa mo te Taha Moana me te Taiwhenua | Coastal and Rural Management
    - iii Kaupapa mo nga Moutere | Island Management
  - 1.2.4 Raweke Ira Tangata | Genetic Engineering
  - 1.2.5 Tapoi | Tourism
  - 1.2.6 Hau Takiwa | Air
  - 1.2.7 Whakatupato mo te Katoa | Public safety
  - 1.2.8 Te Araaka Urupa

Part 2 sets out the environmental issues of concern to Ngati Kuta, along with related policies and methods Ngati Kuta has identified. As this is our first plan of this type and given its evolving nature, we do not expect to have identified all issues of concern to us or to have developed a final policy on all issues. For this reason we have developed a set of “baselines” we would like to see responsible land resource management achieve or adhere to. In essence we are asking for the minimum standard to be set at the level of stopping further degradation of our environment. For Ngati Kuta, this is our equivalent of a precautionary approach. We welcome your feedback and input into further developing these baselines and policies.



# ROOPU WHENUA | Land Management

Manager: Helen Mountain Harte



Whangamumu is beautiful but possums are a major problem. The RMU and Te Rawhiti Works Trust provided workers to work with DOC on a possum control programme in 2006.

## 1.0 RESOURCE MANAGEMENT UNIT

### 1.1 NGA KAITIAKI

Marara Hook  
Helen Harte  
Henare Cook  
Russell Hook  
Della Hartwell

Kuia  
Manager  
Kaitiaki  
Kaitiaki  
Kaitiaki

**Helen Mountain Harte**

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**Email: [helen-harte@xtra.co.nz](mailto:helen-harte@xtra.co.nz)**

1.1.1. Ngati Kuta has formalised a collective of Kaitiaki who are responsible for the management and administration of the land-based resources in our district. This roopu is the Ngati Kuta Hapu Resource Management Unit. All kaitiaki appointed by Ngati Kuta Hapu are under the general direction and control of Ngati Kuta Hapu.

1.1.2 The Ngati Kuta Resource Management Unit [RMU] is the first point of contact or Ngati Kuta for all matters pertaining to land, coastal and island management. The RMU is our hands-on or working body and is responsible for the everyday administration of this Roopu Whenua section of our Hapu Management Plan.

## 1.2 ROLES OF THE RMU

- 1.2.1 Consult and seek guidance or consent with the Hapu of Ngati Kuta
- 1.2.2 Administer the Roopu Whenua section of our Hapu Management Plan
- 1.2.3 Facilitate and coordinate daily issues for Ngati Kuta regarding Roopu Whenua;
- 1.2.4 Coordinate and process all resource consent applications, all concession applications, licences and all other related matters that require consultation in regard to Roopu Whenua matters
- 1.2.5 Initiate and administer Ngati Kuta environmental Projects;
- 1.2.6 Work closely with the Roopu Moana (Fisheries Management Unit);
- 1.2.7 Coordinate policy development and planning for Roopu Whenua related matters.
- 1.2.8 Build relationships with all other groups and agencies who have a relationship with the natural and physical toanga of our area or whose actions and activities affect the management of those taonga.

## 1.3 HE KORERO HEI WHIRIWHIRI KATOA | Collaborative Consultation Policy

Our RMU is currently operational and has been established for several years. Our Kaitiaki have established knowledge and expertise of our resource management objectives. We strongly recommend that:

- 1.3.1 Where any party, private or government, is involved or intends becoming involved in development or land management within our area they should make contact with the RMU as early in the process as possible. There are no quick fixes if consultation processes are to be either real or satisfactory for any party. The sooner we meet and start talking the better we can both prepare for a process that will lead to a full understanding of each other's issues.
- 1.3.2 The Unit seeks to work collaboratively with other hapu and iwi Resource Management Units, at both policy and operational levels. Many of the issues we deal with are not unique to Ngati Kuta or our area and so it makes sense to share energy, ideas and experiences.

## 2.0 WHAKAWHANUITANGA MO TE HAPU | Capacity Building

Our RMU operates professionally on a daily basis. We seek to interact fully with Regional and District Councils, NZ Historic Places Trust, DOC, private development planners, engineers, landscape architects and other professionals locally, regionally and nationally. Our unit was established by Ngati Kuta from scratch, without external financial assistance. To date we have achieved workable relationships with a wide range of organisations and will continue to make a positive contribution to existing and future resource management processes to the best of our ability.

### 2.1 PRESENT STATUS

We have:

- 2.1.1 Established and maintained a fully operational home-based unit that interacts on a daily basis
- 2.1.2 Developed effective and proven consultation processes and interaction in pre-planning processes
- 2.1.3 Recognition for our skills and experience by other tangata whenua in both hapu and iwi structures.
- 2.1.4 Established good professional relationships
- 2.1.5 Consistent involvement in management and administrative interaction with government departments at local, regional and central levels.
- 2.1.6 A foundation membership of Te Waka Motuhake o Te Taitokerau, a network of hapu and iwi resource managers in the North
- 2.1.7 Built and maintained internal resources and office capacity

### 2.2 MAINTAINING AND BUILDING CAPACITY

#### ISSUE

To be involved in the management of our mana whenua and the future success of integrated management with Crown, Ngati Kuta and other parties, requires the ongoing and continual capacity-building of our RMU, our kaitiaki and our hapu. Building this capacity is the responsibility of Ngati Kuta. Achieving this objective is in the best interests of all parties and will require the active support and input of all our partners.

#### POLICY

Ngati Kuta will seek to:

- 2.2.1 Maintain the well-being of the existing and future functioning of the RMU.
- 2.2.2 Progress the RMU to enable our kaitiaki to engage in resource management in all technical fields through educational and other opportunities.
- 2.2.3 Maintain and continue to develop existing databases.
- 2.2.4 Develop a comprehensive database of all land holdings within our area with associated maps and other relevant information.
- 2.2.5 Develop a comprehensive database of all recorded archaeological sites within our area and initiate processes to record and register unrecorded sites.

- 2.2.6 Advance the unit by equipping it appropriately with modern tools and access to external resources and databases.
- 2.2.7 Achieve fulltime paid employment status for our unit kaitiaki.
- 2.2.8 Achieve the best possible management and administration of our resources and the area.
- 2.2.9 Contribute to building the best possible processes for effective management and administration of both resources and area.

### **3.0 WHAKARARANGI KAUPAPA | Hapu Project Plans**

#### **INTRODUCTION**

- 3.1 Ngati Kuta is the tangata whenua and kaitiaki for all the whenua resources. Both statutory and government policy involving both kaitiaki and kaitiakitanga is considered to be best practice.
  - 3.1.1 To maximise the benefits of such management requires careful planning and implementation on a project-by-project basis. It is through such planning that the RMU intends providing for the full involvement of our kaitiaki and ahi kaa roa in the practical management of our area.
  - 3.1.2 Ngati Kuta has initiated kaitiaki training schemes and kaitiaki are currently training to acquire a wide range of skills and experience to allow us to later initiate our hapu project plans.
  - 3.1.3 The development of these hapu project plans are seen as central to allowing for the participation of Ngati Kuta in the various activities of all parties that affect our Roopu Whenua in a proactive, transparent and measured manner.

#### **POLICY**

- 3.2 Ngati Kuta intends to work collaboratively with the Department of Conservation, Regional and District Councils, Ministry of Fisheries, Ministry of Health and the New Zealand Historic Place Trust to develop Hapu Project Plans to enhance, and if necessary, restore the various elements of the native environment within the area.
  - 3.2.1 We ask the various government agencies with statutory or management functions to recognise those areas we have identified as priorities when developing their own project and business plans and to provide for Ngati Kuta active involvement accordingly.
- 3.3 Priority Areas for Hapu Project Plan development are:
  - 3.3.1 Pest eradication on all of the islands and the adjacent coastal mainland
  - 3.3.2 Native tree planting and native habitat enhancement programmes on the islands
  - 3.3.3 Establishing a Ngati Kuta native tree nursery
  - 3.3.4 Provision of composting toilets at Whangamumu
  - 3.3.5 Ecological restoration of all DOC and Council public areas in Rawhiti
  - 3.3.6 Protection and enhancement of wetlands

- 3.3.7 Sealing of roads
- 3.3.8 Control and eradication of noxious weeds and problem trees within the area.
- 3.4 The RMU will remain responsible for the negotiation and preparation of Hapu Project Plans and, once approved by Ngati Kuta, the implementation of such plans.
- 3.5 Ngati Kuta invites any parties who seek to involve tangata whenua in practical work programmes to contact the RMU as their initial point of contact with Ngati Kuta.

#### **4.0 WAHANGA KI TE TURE | Statutory Processes and Instruments**

##### **INTRODUCTION**

- 4.1 The statutory management of our Roopu Whenua assets and resources are governed under a number of Acts of Parliament. These include the Resource Management Act 1991, the Conservation Act 1987, and the Historic Place Act 1993. All these Acts have requirements to involve Ngati Kuta in their administration and implementation.

The key sections of these Acts in this regard are:

##### **4.1.2 The Conservation Act 1987**

###### **Section 4**

This Act shall so be interpreted and administered as to give effect to the principles of the Treaty of Waitangi.

##### **4.1.3 The Resource Management Act 1991**

###### **Section 6(e)**

All persons exercising functions and powers under this Act shall recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga

###### **Section 7(a)**

All persons exercising powers and functions under this Act shall have particular regard to kaitiakitanga

###### **Section 8**

All persons exercising functions and powers under this Act shall take into account the principles of the Treaty of Waitangi.

###### **Sections 61(2A)(a)(ii) & 74(2A)(a)**

Requires councils to take into account any relevant planning documents recognised by an iwi authority

##### **4.1.4 The Historic Places Act 1993**

###### **Section 4(c)**

All persons exercising functions and powers under this Act shall recognise the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga.

- 4.1.5** Under these Acts various government agencies are responsible for preparing and implementing a range of Policy Statements, Strategies and Plans. These statutory instruments contain the “rulebooks” for how our Roopu Whenua resources are managed.
- 4.1.6** They also set out the processes by which those agencies operate.
- 4.1.7** For Ngati Kuta to become an effective partner in the management of our resources, we need to be more proactively involved in the writing, reviewing and implementation of these “rule books”.
- 4.2** Key Statutory Instruments for our area include:
- The Conservation Management Strategy for Northland (DOC)
  - The Regional Policy Statement for Northland (NRC)
  - The Regional Coastal Plan for Northland (NRC)
  - The Regional Water and Soil Plan for Northland (NRC)
  - The Regional Air Plan for Northland (NRC)
  - The Regional Pest Management Strategies for Northland (NRC)
  - The District Plan (FNDC)
- 4.3** There are also national policies in place or in preparation that will affect our local planning, in addition to these regional and district planning tools. These include:
- The New Zealand Coastal Policy Statement
  - The New Zealand Biodiversity Strategy
  - The New Zealand Oceans Policy
  - National Environmental Standards
- 4.4** The Local Government Act 2002. Local government issues are addressed by the Far North District Council and Northland Regional Council in this Act.
- 4.4.1** This covers a wide range of activities and functions of both the regional and district councils
- 4.4.2** There are activities are not covered by the Resource Management Act in this LGA Act.
- 4.4.3** The activities of the Councils have a significant impact on Ngati Kuta and our Roopu Whenua - roading, services (especially water, waste, sewerage), coasts, discharges, libraries, parks, reserves, civil defence, etc.
- 4.4.4** The Local Government Act has a major emphasis on community input and control.
- 4.4.5** There are significant sections in this Act that specifically require the recognition of the role and responsibilities of Ngati Kuta, including:
- **Section 4.** Parts 2 and 6 provide principles and requirements for local authorities are intended to facilitate participation by Maori in local authority decision-making processes.

- These parts recognise and respect the Crown's responsibility to take appropriate account of the principles of Treaty of Waitangi and to maintain and improve opportunities for Maori to contribute to local government decision-making process,

**4.4.6** Long Term Council Community Plans (LTCCP). Under the Local Government Act both NRC and FNDC must produce these long term plans. They become a principal interface between the councils and their communities.

## **POLICY**

**4.5** Ngati Kuta will become more actively involved in the preparation, review, implementation and monitoring of all statutory instruments that impact the management of our Whenua.

**4.5.1** These instruments include, but are not limited to:

- The National Coastal Policy Statement
- The New Zealand Biodiversity Strategy
- The Northland Regional Policy Statement
- The Northland Regional Coastal Plan
- The Northland Regional Water and Soil Plan
- The Northland Regional Air Plan
- The Northland Regional Pest Strategy
- The Far North District Plan
- The Northland Conservancy Conservation Management Strategy.
- Long-Term Council Community Plans

**4.5.2** Ngati Kuta requests that all agencies preparing, reviewing, implementing and monitoring these and related or similar instruments consult with Ngati Kuta from the outset of the process via our Resource Management Unit in the first instance.

**4.5.3** Ngati Kuta is prepared to consider involvement in wider collective groups for the purposes of assisting in such processes.

**4.5.4** We retain, of course, the right to be consulted directly and independently of any such process.

**4.5.5** Ngati Kuta requests and encourages all agencies responsible for any statutory planning instruments that affect our Roopu Whenua to be cognisant of the lack of resourced capacity of Ngati Kuta to provide input into such instruments in the past and to provide active assistance to facilitate our involvement in the future.

**4.5.6** Ngati Kuta requests that this Hapu Management Plan be taken into account in the preparation or review of all statutory and non-statutory instruments (Strategies, Policy Statements and Plans) that affect our area as the initial step in involving Ngati Kuta.

- 4.5.7** We note that this Hapu Management Plan is not a substitute for direct consultation with Ngati Kuta and that Ngati Kuta expects direct consultation *kanohi ki te kanohi* to be employed as an integral part of all processes.
- 4.5.8** Where, for whatever reason, there has not been Ngati Kuta input into statutory planning processes, such silence or inaction is not to be interpreted as agreement or acceptance of any such plan or policy.
- 4.5.9** The RMU will work with all statutory agencies in investigating and initiating effective processes and monitoring of activities and developments to ensure compliance of the Conservation Act, Resource Management Act, and all other associated Acts and/or Policy. As well as these, the compliance of processes arising from the implementation of these Acts such as resource consent conditions, heritage schedules, monitoring strategies and other databases.
- 4.5.10** The RMU wishes to be included in all planning and decision-making (including development of legislation), memoranda of understandings and/or management protocols with all parties as a means to achieving better management of the native and natural resources and heritage values within the area.

## **5.0 KAUPAPA TAI AO HEI WHIRIWHIRI | Resource Consent Consultation**

### **ISSUES**

- 5.1** The Resource Management Act provides for the control of effects arising from the management, development and use of natural and physical resources through a system of resource consents issued by regional and district councils. These are processed on either a notified or non-notified basis. In some instances the Department of Conservation has a role to play, especially in the processing and issuing of Coastal Permits. There are statutory and are best-practice directives that provide for the involvement of Ngati Kuta in the processing of these consents with FNDC Resource Consents Department and DOC, NRC, HPT.
- 5.1.1** At present we receive only a portion of all consent applications proposing development within the area. It becomes very difficult to protect our values and our environment when we are not notified of applications for consents at the outset of such processes. Likewise, we are unable to monitor activities authorised by consents or the activities of those who continue to develop without the appropriate resource consents unless we receive accurate and timely copies of all relevant consent processes.
- 5.1.2** Our Resource Management Unit is responsible for the administration of all consent applications for both land and marine activities on behalf of Ngati Kuta. The RMU works as a collective with other hapu resource management units within Taumarere and, when appropriate, with Nga Hapu o Ngapuhi and Ngatiwai, but we, as ahi kaa have mana moana and mana whenua, which means we have the final decision for matters in our rohe.



**5.1.3** Our aim in formalising our structure through this Plan is to ensure that all resource consent and coastal permit applications are processed directly through our Resource Management Unit and are our decision, unless we require consultation to reach that decision.

## **5.2 POLICY**

The RMU will review, on behalf of Ngati Kuta:

**5.2.1** All notified and non-notified resource consent and coastal permit applications proposed for activities within our tribal boundaries

**5.2.2** All applications for tourism-related activities, concessions, etc

**5.2.3** In reviewing such applications, our interests include, but are not limited to:

- The actual or potential effects on our cultural values
- The actual or potential effects on our natural environment
- Archaeology and wahi tapu matters
- Suitability of sites to be developed i.e.: engineering assessments
- Building plans detailing all height, width, length and other relevant specifications
- Earthworks and landscape plans
- Colour schemes
- Intended use, e.g. whether it is private or commercial development

## **5.3 METHODS**

**5.3.1** By agreeing with Northland Regional and Far North District Councils and the Department of Conservation appropriate processes for informing Ngati Kuta of all notified and non-notified applications for resource consents, permits, etc of interest to Ngati Kuta or affecting the Ngati Kuta area.

**5.3.2** By developing mutually-agreed processes and appropriate timeframes with Northland Regional and Far North District Councils to allow us to conduct site visits and assessments of all proposed activities before final decisions and consents are granted.

**5.3.3** By engaging with all prospective property developers, either directly or through their planners, at the earliest possible stage of their development to agree the process by which Ngati Kuta will consider and monitor the development. This will include conducting site visits and assessments of all proposed activities prior to lodging resource consent applications to Council.

**5.3.4** By developing these best practice standards and guidelines, either on our own or in collaboration with other RMU and agencies, for development processes and outcomes within our area.

**5.3.5** The following sample form details some of our standard requests when processing a consent application. Depending on the type of application,

other information may be required. Our kaitiaki will contact the applicant if further information is required.

## NGATI KUTA HAPU INFORMATION REQUEST FORM

### NGATI KUTA HAPU KI TE RAWHITI Information Request Form

Tena koe,  
Ngati Kuta Resource Management Unit is responsible for administering Hapu Consultation with regard to your Resource Consent Application. In order for us to successfully review your Resource Consent Application, we require the following details and documents. Please forward this correspondence at your earliest convenience so that we can process your application promptly. Feel free to contact us should you need assistance with any of the following requests.

**Please Forward to:**

Email: [helen-harte@xtra.co.nz](mailto:helen-harte@xtra.co.nz) ph-021755553

- Name and Address of Applicant
- Postal Address of Applicant (if different from above)
- Contact Phone Number
- Email Address and Mobile Phone Number
- Contact Person or Agent and Address (if any)
- Resource Consent Application Number (please indicate if you have applied for Resource Consent with FNDC/Northland Regional Council or indicate if your request is a preliminary assessment)
- Applicants Proposal (in detail)
- Location of Property for development
- Address of Property
- Activity Classification (Controlled, Restricted Discretionary, Discretionary)
- Property Zoning

Also include any of the following documents that may be relevant to your proposal:

- Recorded Archaeological Sites for the property and Archaeological Assessments
- 1xA3 & 1xA4 Scale Copy of the Scheme Plan
- Copy of the Certificate of Title
- Telecom and Power Correspondence and Plan (detailing the intended areas for construction)
- DOC Advice – Interpretation of NZAA Data
- Print out of Cadastral Index from Terraview
- Engineers Appraisal (detailing stormwater runoff, site stability etc)
- Neighbours Approvals
- Sewage/Waste Water Scheme Plan (inclusive of all design and performance specifications)
- Building Plans (inclusive of all design and measurement specifications)
- Earthworks
- Landscape Plan (inclusive of the types of trees/shrubs proposed for planting)

## 5.4 UTU MO NGA RAUPAPA MAHI | Consent Consultation Fees

### ISSUE

Our resource management office incurs costs when reviewing consents. Consultation places a burden on Ngati Kuta's organisation, therefore we must charge fees to review each application.

### POLICY

The RMU will continue to maintain and develop its professional capacity and standards in order to provide a professional service of the highest quality. The RMU will seek to recover its costs in providing this service through a clearly defined fee structure for its services

### METHOD

The following Fee Schedule explains what our fees are for the different applications and identifies our costs. The RMU reserves the right to adjust this schedule without further notice.

## NGATI KUTA HAPU CONSULTATION FEE SCHEDULE

<b>NGATI KUTA HAPU Consultation Fee Schedule</b>	
1	<p>Resource Consent, Concession Permit, Licence Application</p> <p>i     <u>Standard Consultation [SC]</u> Up to 16 hours   \$480.00</p> <p>ii     <u>Major Development Application [MDA]</u> 80 hours plus   \$1000.00</p> <p>iii     <u>Major Development Consultation</u> 6 hours and more \$20.00 per person, per hour</p> <p>iv     <u>Preliminary Cultural Assessment or Application Review</u> \$150.00           S C will apply to assessments over 3 hours</p> <p>v     <u>Monitoring earthworks</u> \$15.00 per hour per person. A maximum of two persons may monitor excavations</p>
2	<p><u>Multi-Iwi and/or Hapu Project Planning, Cultural Advice Consultation Meetings</u></p> <p>An hourly rate of \$70.00 will apply including transport expenses which are charged at 90c per kilometre</p> <p>Cash koha payments will not be accepted. An invoice will be posted.</p>
<p>Fee Justification</p> <ul style="list-style-type: none"> <li>▪ general administration costs   postage   photocopying   stationery</li> <li>▪ office expenses   telecom   power   hardware maintenance</li> <li>▪ koha to Marae for consultation with hapu x 1 [SC]           (\$50 koha)</li> <li>▪ koha to Marae for consultation with hapu x 2-3 [MDC]       (\$100-\$150 koha)</li> <li>▪ travel   site inspections   planning meetings – out of town</li> <li>▪ research Maori Land Court records and maps</li> <li>▪ interviewing Kaumatua and Kuia for history and tribal knowledge</li> <li>▪ professional independent advice</li> <li>▪ full signed report</li> </ul> <p style="text-align: center;"><i>Please note:</i></p> <p style="text-align: center;"><i>All cheques payable to “Ngati Kuta”.</i></p> <p style="text-align: center;"><i>Direct payments to hapu Bank Account on request</i></p>	

## 2 KAUPAPA MO TE TAI AO | Environmental Baselines and Policy

This section sets out Ngati Kuta policy on environmental matters. Policy has been prepared for a range of such matters. As this is our first plan, we do not expect our policy to necessarily cover all areas that may be of concern to Ngati Kuta. For this reason we have included a section entitled “Management Plan Baselines”.

These baselines acknowledge that all aspects of our environment have been affected or impacted by increasing human interaction and that we need to strive at all times to ensure that enhancement of our environment is the overriding and ongoing goal. Where no policy has been included for specific issues, our silence on these matters should not be taken to read that we have no concerns. It simply means that no confirmed policy has been agreed by Ngati Kuta at the time of preparing this Plan. We envisage policy development to be an ongoing and core function of the RMU.

In addition we have also included a number of environmental policies which have been developed from existing policy prepared by the Ngatiwai Trust Board Resource Management Unit. Those policies have been developed over time by NTB for consideration by Ngatiwai hapu. They have also been offered for the wider use of other iwi and hapu o Te Taitokerau. These have been included in this Revised Draft of the Ngati Kuta Hapu Management Plan to allow Ngati Kuta members to consider the merits of adopting these policies within our Plan.

### 2.1 NGA PAINGA MO TE AO | Environmental Management Baselines

Ecosystem Quality, Water Quality, Land Quality, Visual Quality, Human Well-Being

#### 2.1.1 Ecosystem Quality

We have always considered that all parts of our environment are intimately connected. The health of one part of the environment is dependent on the health of the whole. People and our interaction with our world are inter-dependent.

For generations, Ngati Kuta have relied on a direct relationship with our natural and physical world to provide for our day to day sustenance and survival. Central to our being is our ability to continue to gather kai for ourselves and our manuhiri, not only for special occasions but on a day to day basis. This then becomes our first benchmark – the capacity of our environment to sustain the community. For Ngati Kuta a healthy ecosystem is an adequate and safe sustainable harvest of a full range of food sources. For the environment to supply us kai, then the ecosystem must also have an adequate supply of healthy food to nurture itself.

Strict methods of management need to be implemented to maintain the quality of our ecosystems and their constituent components. This includes impacts on the air, all plant life, wildlife and native food sources by minimising contamination and other adverse impacts with all proposed future developments. The natural and native habitats of all species need to be monitored to ensure that there are no more than minimal disturbances to their food sources and living environment.

The traditional bio-indicators for a healthy ecosystem are the distinctive cry of the kiwi at night and the kukupa flying during the day. The kiwi is never heard now and the kukupa are few.

### 2.1.1 Water Quality

Our waterways have always been our most important food basket. To protect the fisheries it is essential to first look to maintaining the home of the fish. Any reduction in our fisheries is a signal that either the pressure on the resource itself is too great or that the home of the fish has not been respected.

In addition to being a food basket, our waterways are places where our children play, learn and grow. Reducing the quality of these toanga reduces the ability of Ngati Kuta to have a full and healthy relationship with them.

Maintaining and enhancing the water quality of all waterways in the area then becomes our second benchmark. We should not allow any further reduction in current standards.

All fresh and salt waterways will be monitored to ensure a high quality of water in order to maintain levels of quality and to implement strategies to reduce and prevent contamination. It will be our absolute priority to ensure that:

- the high quality of water for food sources extracted from our waterways will be kept in a consumable state at all times
- a high quality environment for all freshwater and marine wildlife and that all waterways are maintained and sustained at all times
- a high water quality suitable for human recreational purposes be maintained

The traditional bio indicators for healthy water ways are the eels swimming in streams, like Wairoa and Tangatapu and they are not there.

### 2.1.3 Land Quality

Ngati Kuta is tangata whenua. To break our relationship with our land would be to destroy who we are.

Increasing development continues to erode the natural values of the land. We are realistic enough to know that some impact is an inevitable conclusion to increasing human occupation and interaction. We consider that responsible management of these effects should also ensure that the essential character of the area (its coastal rural outlook, low-level of settlement, large areas of native forest, uncluttered beaches and rocky headlands) should be retained regardless of the type or scale of future development proposed.

Subdivision, Landuse and Developments will be assessed and monitored in order to comply with the plan objectives and the baselines it sets. The aim is to retain the 'rural outlook' of the area and to achieve quality developments that contribute to the sustainability of the land in a manner that result in minor or minimal adverse effects. The RMU will therefore evaluate all applications for land development for their effects on the following values:

- Environmental
- Spiritual
- Historical
- Cultural
- Visual

### 2.1.4 Visual Quality

When we look out on our area, Ngati Kuta sees more than landscape. It contains our history of ourselves and our associations with all aspects of our world – the sea, the mountains, the waterways. It is important to us that we will always be able to look upon this natural world and not through a veil of houses and other visual intrusions.

Having a presence on the landscape in a manner that does not detract from the natural balance of the land is not necessarily a question of huge expense or expertise. It is often a matter of showing care and thoughtfulness to the shape, location, colour and landscaping of developments.

The RMU will continue to assess the quality of subdivisions, landuse and developments in light of their potential to impact visually on our landscape.

### 2.1.5 Human Well-Being

Underpinning this section of the Plan is our desire to see the well-being of our people maintained and enhanced. As kaitiaki, we must up-hold the vision of providing a healthy environment to enhance quality of life and to ensure safe interaction of all activities within our area. It will be our absolute priority to maintain:

- Safety
- Health
- Access
- Amenities
- No development within the area should be allowed to pose a risk to well-being of the community.

## 2.2 AHUATANGA MO NGA WAHI TAPU | Cultural, Spiritual & Historical Values Sites Of Cultural Significance, Wahi Tapu & Archaeology

### ISSUES

Ngati Kuta values are many. Our whakapapa, ancestral and tribal occupancy goes back hundreds of years. There is vast evidence of Prehistoric Maori occupation throughout the whole area and Ngati Kuta believes such sites must be protected. Some of these sites and wahi tapu, are very special to Ngati Kuta and some are, in fact, tapu. As today's kaitiaki, Ngati Kuta has the ultimate responsibility of ensuring such sites remain undisturbed and that the impacts of activities and development on all such sites are the absolute minimum possible.

As the various types of wahi tapu are many, for the purposes of this plan Ngati Kuta kaitiaki will assess and monitor all activities subdivisions, landuse and developments within the area to ensure the protection and preservation of such sites. This does not mean that we automatically oppose any disturbance or interaction with such sites. The historical values that some of the sites hold (such as pipi middens, traditional gardening trenches etc.) are in fact ideal sites whereby careful interaction could be initiated for educational purposes.

This policy applies to all sites. It is not only restricted to sites registered with the New Zealand Historic Places Trust or the New Zealand Archaeological Association. Many sites are either not registered or not recorded. Nor is it restricted to just sites where there is physical evidence of habitation. For Ngati Kuta all places where our tuupuna interacted with the physical environment are of great interest. This might include places where battles were fought or other instances of blood being spilt, waka landing or launching sites, places that were made tapu because of some human infringement of tikanga, trails that were used to get from one place to another or sites used by tohunga for a variety of reasons. We believe that such places were made “special” in the past for a variety of reasons. As the kaitiaki of this generation, we know that interference in such matters without proper cultural protection can cause harm to come. One of our responsibilities is to protect the cultural, spiritual and physical health of all those who now visit our area.

The Bay of Islands area holds much evidence of past Maori and European historical occupation and other activities. Many wahi tapu and archaeological sites connected with this part of our history are prominent features and are taonga to both Maori and non-Maori. Such rich history requires special management and preservation of these sites is paramount.

We acknowledge the vast number of archaeological sites recorded with New Zealand Archaeology Association and all unrecorded sites or areas within the area. Present protection and preservation of these special sites and areas is ad-hoc and requires more stringent management and administration processes and practices. With the increasing development pressure on our land, archaeological, waahi tapu, and taonga protection is an area that requires better management. For example, there are a number of self-employed local residents offering earthwork services. These are often found operating without supervision and unaware of archaeological sites and area placement and their significant values. As a result many sites and areas, both recorded and unrecorded, are being damaged or destroyed. Commissioning an archaeologist to identify sites or areas is a costly exercise for the developer or property owner and, as we acknowledge the average resident is not always able to meet such costs, new methods have to be investigated and implemented if we are to be serious about protecting these values.

## **POLICY**

The RMU will work with responsible landowners and developers to find ways of ensuring adequate and appropriate protection for wahi tapu and other sites of significance where such sites are threatened with disturbance or abuse. Ngati Kuta advocates that the following principles should be applied where there are actual or potential effects on such sites:

The RMU should be contacted at the earliest opportunity where any development or other activity can or may impact on the cultural and spiritual values of Ngati Kuta. Where there is actual or potential impact on any such values, the RMU is responsible for further consultation within the structures of Ngati Kuta over these issues.

Where any activity results in disturbance of any site, Ngati Kuta requests that all work shall cease and all relevant authorities, including the RMU, be contacted. Work or activities causing the disturbance should not re-commence until appropriate action has been agreed by all relevant parties including Ngati Kuta.

## METHODS

The RMU will develop processes for Ngati Kuta to protect all wahi tapu and archaeological sites. We aim to formalise more stringent practices with New Zealand Historic Places Trust, Maori Heritage Trust and other local government bodies to ensure the protection, preservation and conservation of all archaeological and wahi tapu sites and areas within the area.

The RMU has (and will continue to develop) procedures to be followed where development and other activity may impact wahi tapu and other sites of importance to Ngati Kuta. Where such development and activities are the subject of resource consents Ngati Kuta will advocate for these to incorporate adequate measures into the relevant consent conditions to ensure the protection of our sites and wahi tapu:

Ngati Kuta will work with relevant agencies/interest groups to develop:

- a register of all digger/earthwork owner/operators residing or operating within the area.
- an archaeological information fact sheet to distribute to all residents and earthwork operators within Taumarere.
- an archaeological site record manual for the Q05 area for local earthwork owner/operators.
- the development and promotion of guidelines for all earthwork operations that will ensure sufficient supervision of earthworks. This should include:
  - developing and initiating assessment and monitoring processes before, during and after development that will be carried out either by Ngati Kuta, or in collaboration with NZHPT and/or independent archaeologists
  - identifying an appropriate level of protection of sites and areas
  - promotion of Heritage Covenants for significant sites and areas, both Maori and non-Maori, within the area
  - effective processes and monitoring of developments to ensure compliance of the Historic Places Act 1993
  - strict penalties for damage and destruction of sites and areas
  - the negotiation/initiation of a government-funded archaeological assessment for the entire of the Bay of Islands area to record sites that have not yet been recorded on both private and government-owned land.
- the RMU will ask NZHPT, DOC, NRC and FNDC to meet with Ngati Kuta and determine a collaborative approach to the management of our heritage and that of more recent arrivals to our area.



The following sample is a standard form that Ngati Kuta issue to every person applying to the NZHPT to modify, damage or destroy an archaeological site or area. This form is to be completed and returned to the RMU together with a copy of the standard NZHPT application form.

All applications to modify, damage and/or destroy any archaeological site must be accompanied with a qualified archaeologist's assessment and confirmation from the applicant for Ngati Kuta kaitiaki to enter onto the property to assess the site(s) and/or area(s).



The culvert at Tangatapu where the twenty-metre drain releases water from the hills. Here is the evidence of the mangroves moving further from the roadside where they once grew well. The reeds are now replacing them because the clay and metal from the unsealed road has covered the mudflats. This is but one of the issues the Resource Management Unit has to deal with. January 2005

## NGATI KUTA HAPU ASSESSMENT FOR APPLICATIONS TO DESTROY, DAMAGE OR MODIFY ARCHAEOLOGICAL SITES

NGATI KUTA HAPU KI TE RAWHITI			
<i>HAPU ASSESSMENT FOR APPLICATIONS TO DESTROY, DAMAGE OR MODIFY ARCHAEOLOGICAL SITES</i>			
<p>TO ENABLE TANGATA WHENUA TO PROCESS APPLICATIONS TO THE HISTORIC PLACES TRUST TO DESTROY, DAMAGE OR MODIFY ARCHAEOLOGICAL SITES, PLEASE COMPLETE <b>EVERY</b> SECTION. PLEASE ENSURE THAT EACH SITE, IF MORE THAN ONE, STATES WHAT TYPE OF ACTIVITY WILL AFFECT EACH SITE AND A SEPARATE FORM MUST BE USED FOR EACH APPLICATION.</p>			
<p>APPLICANT: _____</p>			
<p>CONTACT DETAILS _____</p>			
<p>HISTORIC PLACES TRUST APPLICATION NUMBER _____</p>			
<p><u>SITE ONE:</u>            NZAA SITE No: <u>Q05/</u> _____ PROPERTY LEGAL DESCRIPTION _____</p>			
<p>DESCRIPTION OF ACTIVITY LIKELY TO AFFECT SITE _____</p> <p>_____</p>			
<p>HAS THIS SITE ALREADY BEEN DISTURBED?      YES   NO      HOW?      MODIFIED   DAMAGED   DESTROYED</p>			
<p><u>SITE TWO:</u>            NZAA SITE No: <u>Q05/</u> _____ PROPERTY LEGAL DESCRIPTION _____</p>			
<p>DESCRIPTION OF ACTIVITY LIKELY TO AFFECT SITE _____</p> <p>_____</p>			
<p>HAS THIS SITE ALREADY BEEN DISTURBED?      YES   NO      HOW?      MODIFIED   DAMAGED   DESTROYED</p>			
<p><u>SITE THREE:</u>            NZAA SITE No: <u>Q05/</u> _____ PROPERTY LEGAL DESCRIPTION _____</p>			
<p>DESCRIPTION OF ACTIVITY LIKELY TO AFFECT SITE _____</p> <p>_____</p>			
<p>HAS THIS SITE ALREADY BEEN DISTURBED?      YES   NO      HOW?      MODIFIED   DAMAGED   DESTROYED</p>			
<p><u>SITE FOUR:</u>            NZAA SITE No: <u>Q05/</u> _____ PROPERTY LEGAL DESCRIPTION _____</p>			
<p>DESCRIPTION OF ACTIVITY LIKELY TO AFFECT SITE _____</p> <p>_____</p>			
<p>HAS THIS SITE ALREADY BEEN DISTURBED?      YES   NO      HOW?      MODIFIED   DAMAGED   DESTROYED</p>			

## 2.3 WHAKAHOU ME TE TIAKI | Restoration and preservation

### ISSUE

Preserving and restoring natural resources and heritage within the area is our priority. We aim to develop and initiate projects that will enhance and sustain the environment and intend to assess all proposed developments and activities to ensure that the natural heritage, historical and cultural values within our area are protected, preserved and, where appropriate, enhanced.

### POLICY

The RMU will continue to advocate that future developments in our area proactively contribute to the overall restoration and preservation of the natural environment.

The RMU will continue to seek to develop projects, either individually or in collaboration with other groups or agencies, to allow Ngati Kuta to be actively involved in the preservation and restoration of our environment. These will range from hands-on projects for weed and pest control, restoration plantings, environmental monitoring to policy and design work.

## 2.4 LAND MANAGEMENT

### 2.4.1 Commercial | Industrial | Residential

Ngati Kuta intends to assess and monitor all developments within the area. The following paragraphs indicate some of our current areas of concern. This is not intended to limit on the scope of our future interests, policies and procedures.

#### (a) Commercial, Industrial and Residential Activities

### ISSUES

The nature and scope of commercial development within the area are many. There are two major types of activities responsible for such development; tourism related development and those associated with the increasing subdivisions. Where these are small in scale and undertaken by people with a genuine concern for maintaining the well-being of the area, these tend to be minor in the effects they generate. Over-development of certain commercial activities that can generate increased effects on the viable sustainability of our environment is a concern. In general terms, Ngati Kuta is opposed to the establishment of any large-scale commercial/industrial development and the effects that these are likely to have on the natural character and values of the area.

### POLICY

To protect the environment, and in particular its natural eco-systems, agree to sustainable development that does not cause hindrance and/or stress to the Bay of Islands natural and native environment.

To ensure all developments are consistent with the provisions of this plan

**METHODS:**

To actively monitor and participate in resource consent applications for all activities that may cause undue effects on the environment of our area.

Ngati Kuta is strongly opposed to the establishment of commercial activities on the Islands such as:

- restaurants and bars
- motels, lodges, cabins and huts
- resorts

Ngati Kuta therefore requests that Council ensures that Ngati Kuta is consulted on any such applications and that Council gives careful consideration, and if of a mind to grant consent, will do so with stringent conditions.

**(b) Sewerage****ISSUES**

The current state of sewerage treatment and disposal within our area is of serious concern to Ngati Kuta. All parts of our area are currently susceptible to being adversely affected by sewage contamination. Our fresh and salt waterways are becoming increasingly polluted with human waste because of land-based activities. Current land-based sewerage treatment and disposal systems are insufficient to adequately treat and dispose of sewerage.

**POLICY**

To ensure the protection of our environment through requesting higher standards of policy and management for sewerage and an increased priority on mechanisms to minimise further sewage effluent contamination through the implementation of quality sewerage management.

**METHODS**

In conjunction with the relevant agencies (in particular FNDC, NRC and Northland Health):

1. assess the overall impact and level of contamination from sewerage treatment and disposal, and investigate options and methods to improve the current state.
2. establish and maintain a register of all septic tanks and tank design within the area. This should include provision for assessing the overall use of all septic tanks (full-time resident/holiday homes/community facilities, etc) in order to be able to predict seasonal loadings.
3. assess property isolation factors and identify property owners who do not have their septic tanks maintained professionally. This needs to include those situated on islands and those that cannot be reached by disposal trucks via road.
4. identify the different household septic tank systems (and any alternative technology) available and their level of performance in order to be able to recommend the best quality products appropriate for installation in differing situations.
5. plan for the installation of quality land-based sewerage treatment from discharges from holding tanks for boat users and motor-caravans.
6. promote the increased use of native wetlands (both natural and planted) to enhance the natural filtering of any contamination
7. work with local government and other professionals to identify issues regarding land-based treatment plants, and to actively participate in grade and developing strategies

to upgrade or replace existing facilities in order to increase their capacity and function.

***New Process/Proposal***

*That all commercial and industrial establishments within the area, which do not have their own land-based septic tank system installed, pay an annual sewerage contribution fee to the Far North District Council.*

*That all contributions are set aside in a separate account, and the funds re-distributed to install, maintain and upgrade land-based sewerage holding tanks within the area.*

**( c ) Refuse**

**ISSUES**

The overall amount of fly-dumping of household rubbish and inorganic waste such as car wrecks and white ware is a growing concern.

**POLICY**

To protect the environment through the implementation of a sustainable and comprehensive waste management programme.

**METHODS**

1. to work with councils and other professionals to develop and initiate strategies
2. promote and encourage local recycling
3. manage organic waste by promoting and establishing suitable composting sites within the area
4. work with Council to identify areas requiring waste bins
5. implement waste management awareness programmes within the community
6. plan for the disposal of non organic waste
7. plan for the disposal of all waste from island residents and users

**(d) Roads**

**ISSUES**

Current road networks within the area are substandard and unsafe. Some roads remain unsealed and adversely contribute to silt run-off into the waterways. Excessive dust factors are hazardous to human health with contamination to drinking water

**POLICY**

1. Ngati Kuta will advocate for the provision and maintenance of a safe road network for people and industry within the area.

2. Ngati Kuta will advocate increasing the percentage of sealed roads and to be fully involved in investigation and planning for future road user needs.

## **METHODS**

The RMU will work with New Zealand Transport Agency and Far North District Council to:

1. assess the overall network and identify methods to improve roads
2. assess the condition of drains and natural water flows
3. assess for safety and identify dangerous spots
4. assess accessibility for emergency services
5. assess road signs and adequacy
6. assess costs for repairs, upgrades and seal
7. assess other trouble areas
8. prioritise roading issues and prepare a strategic plan for implementation
9. investigate and assess impacts from unsealed roads on the coastal , wetland and river ecosystems, particularly as they affect traditional food sources

### ***Recommendation***

*To discuss and negotiate with Far North District Council a method whereby all road contributions paid from developments within the area are set aside in a separate holding account for re-distribution on road infrastructure within the area*

## **2.4.2 KAUPAPA MO TE TAI MOANA ME TE TAIWHENUA | Coastal and Rural Management**

With the increases in residential housing and recreational use of our coastal and rural resources, Ngati Kuta needs to better manage activities that demand increased development. For example, more residents living on the coast increases significantly the pressure on roading and infrastructure. It is important to introduce forward planning to accommodate such growth and in a manner that is consistent with the baselines of our plan.

### **(a) Water Quality**

#### **ISSUE**

Maintaining the water quality within the area is paramount. It must be an over-riding priority.

#### **POLICY**

To monitor and maintain healthy water within the area. All water used for sustaining human health needs to be maintained to safe levels for human consumption without artificial treatment.

**METHODS**

To train our kaitiaki to take water samples, both fresh and salt, and regularly test for contaminants for all waterways (including the coastal margins) in our area

Develop and maintain a database of waterway quality for the area

Monitor land and sea based activities and develop strategies to reduce contamination to waterways

**(b) Moorings, Wharves, Jetties & Boat Ramps****ISSUES**

The current status quo allows applicants to establish moorings, wharves, jetties and boat ramps within our area. There are a range of potential effects that can result from both the proposal and from all the activities associated with them. For example, increasing use of boat ramps where adequate services such as rubbish collection are not provided inevitably leads to fly dumping. We feel that existing legislation does not apply appropriate management objectives currently needed for the Bay of Islands. Better management objectives must be identified

**POLICY**

1. Ngati Kuta wishes to be fully involved in all reviews of policies and controls on moorings, wharves, jetties and boat ramps.
2. Ngati Kuta wishes to be fully consulted on all development proposals involving moorings, wharves, jetties and boat ramps within our area.

**METHODS**

1. The RMU will continue to advocate for Ngati Kuta to be fully involved in all processes concerning wharves, moorings, jetties and boat ramp within our area
2. The RMU will discuss all developments that propose an increased use of wharves, moorings, jetties and boat ramps to ensure that the effects of such proposals and activities associated with them are minimised.

***New Proposal***

- assess every application on:
  - size of vessel in ownership
  - if the applicant is a permanent resident or part time resident
  - isolation factors such as road access, nearest boat ramp, nearest wharf or slipway
  - intended use such as recreational or commercial
  - current developments within a bay and further capacity
  - visual, environmental and cultural impacts
  - public benefits and access
  - if the structure is permanent
- developing a plan whereby activities are contained in certain areas and not spread all over the place and ensuring that developments do not restrict public access and interaction that does not allow unnecessary development establishing an annual environment levy for coastal marine structures

## **(c) Subdivisions**

### **ISSUES**

Subdivisions are becoming more common within the area and large farm blocks are being subdivided into smaller lots. With this increasing trend, our current coastal and rural outlook is under serious threat.

### **POLICY**

Ngati Kuta acknowledges the importance of retaining and protecting our rural values and will continue to seek protection for such values

### **METHODS**

The RMU will support and advocate for continuing review of the District Plan that

- promotes establishing a subdivision standard of larger minimum lot sizes adjacent to the coast to protect the rural outlook
- promotes the ban of 'balance lot' subdivision methods
- promotes the establishment of "one-off" subdivisions rather than a process which allows for future smaller subdivision of existing lots
- ensuring all subdivision activities and resource consent conditions are carefully monitored.

1. The RMU requests that it be fully consulted and involved over all proposals for subdivision within the coastal areas .
2. Ngati Kuta is an affected party or interested party to all applications for resource consents, coastal permits, conservation concessions and similar processes related to subdivision, development and use of resources within our area and should be specifically recognised as such in all relevant Resource Management Act, Local Government Act, Historic Places Act and Conservation Act instruments.

## **(d) Housing and Landuse**

### **ISSUE**

The processing of building and land use consents is an ongoing concern. Consultation with Ngati Kuta is often ignored or substandard. Even where we are successful in seeing controls on design, size measurements and colour, either as a result of direct consultation or via conditions on consents, these are often not monitored. The visual impact of poor housing design when viewed from the sea is unsightly

### **POLICY**

To ensure that all houses and dwellings/buildings blend into the natural and native surrounds to reduce visual impacts from land and sea

### **METHODS**

The RMU will seek control, through consultation with developers or by way of submission to consent applications and reviews of the District Plan, to

- reduce the number of houses built upon the immediate coastline
- restrict the erection of two storied buildings upon the immediate coastline



- minimise the dimensions of dwellings and contain building shapes that do not compromise the natural outlook of the site
- negotiate appropriate colour schemes that blend into the surrounding natural environment
- restrict the erection of buildings above the skyline and upon ridges and encourage development which nestles into the lower portions of the coast
- discourage building development of prominent headlands
- general outlook of neighbouring properties
- full scope and nature of proposal
- adverse impacts to the environment values
- adverse impacts to cultural, spiritual and historical values
- quality of consultation with neighbours and their views of the proposal
- landscape planning
- archaeological assessments
- traffic matters including road/drive access
- proposed engineering of site

#### **(e) Landscape Plans**

#### **ISSUES**

Our native environment is precious and all efforts must be applied to maintain it and, in many areas, restore it. We intend to monitor activities to ensure the protection of native plant species and in particular mature native trees. Increasingly, residential lifestyles have seen the felling of mature trees to improve residents' views. This activity will not be supported by Ngati Kuta unless a tree is removed because it poses a threat to human life or safety

#### **POLICY**

1. Ngati Kuta will encourage the planting of native trees as policy within the area. Wherever possible this should include trees grown from eco-sourced local seed stock .
2. Ngati Kuta also aims to assist DOC and councils with new native tree plantings on reserve land throughout the area.
3. Ngati Kuta is opposed to the felling of mature native trees except where these pose a threat to human life or safety

#### **METHODS**

The RMU will seek to:

- ensure all subdivision and building consent proposals include a landscape plan.
- be involved in monitoring all landscape plan conditions included in resource consents to ensure all plantings have been carried out appropriately and good growth has occurred. The RMU will advocate for eco-sourced native species to be used at all times.
- up-skill and train Kaitiaki to lead planting programmes throughout the area
- establish our own native tree nursery to raise seedlings for planting throughout the area

**(f) Farming****ISSUES**

Dairy, dry stock, sheep, poultry, pig and all other animal farming activities within the area are currently reasonably low key. Generally farming activity is conducted by long-standing residents. However, contamination of waterways by stock and wandering stock on the road is a concern

**POLICY**

Ngati Kuta will promote and support safer and more environmentally friendly farming practices and work with farmers to monitor the impacts on the environment of farming activities and wandering stock.

**METHODS**

The RMU seeks to be involved in:

- assisting in education and advocacy for better land use and farming practices. This might include distribution of information fact sheets and quality testing of waterways
- monitoring wandering stock and resolving associated matters with farmers

**(g) Access****ISSUES**

Recent debate over the seabed and foreshore has raised concerns for both Maori and non-Maori. Ngati Kuta acknowledges the importance of providing assurance to everyone with an interest. Public access and recreational access must be secured for current and future generations and we intend to work with government to provide certainty to everyone.

**POLICY**

To create compulsory esplanade areas along the coast using such mechanisms as esplanade reserves, strips or conservation areas along the immediate coast. Appropriate access to such esplanade areas should also be provided. Ngati Kuta considers this should apply to all coastal properties upon subdivision consent regardless of allotment size.

**METHODS**

The RMU will negotiate with all coastal developers and continue to advocate for the protection of public access to the coast through the establishment of esplanade areas as part of all relevant subdivision proposals.

The RMU wishes to be involved in any coastal access strategies being developed by local or central government. We would prefer to be involved at the outset of such process.

**(h) Exotic Forestry, Noxious Weeds and Non-Native Trees****ISSUES**

Many exotic pine forests and non-native plantings exist within our area. Such forests and plantations have adverse impacts on biodiversity, soil quality, marine life and the overall visual outlook in the Bay of Islands at harvest time. Noxious plants which thrive amongst the non toxic plants are difficult to control

**POLICY**

Ngati Kuta is proudly pro-native, flora and fauna. We aim to enhance our natural and native environment with native trees and plants. We aim to identify problem plants within our area and develop strategies to overcome the issues they cause for our native environment.

**METHODS**

The RMU will seek to:

- assess and identify the various trees and plants located within the area
- develop strategies for the removal or eradication of problem trees and plants
- raise local awareness by distributing information fact sheets about non native and invasive plants to residents and visitors and promote native tree planting and programmes
- encourage native tree planting schemes with all new residents developing property
- discourage the felling of native trees such as Kauri, Totara, Pohutukawa, Rimu, Puriri unless for traditional customary uses

**(i) Poisons, Pesticides & Weed Sprays****ISSUES**

Adverse effects from poisons in the environment is not just an issue within our area, but most area throughout New Zealand. In some cases, very little is known about the full effect of poisons by the average household. Ngati Kuta is concerned over the amount of poisons being applied, where and for what purpose. Other issues include the safe storage and handling of poisons and the safety to people, domestic and native animals.

**POLICY**

To be as informed as possible about the poisons used in our area and to discover the best possible practices and solutions to adopt when poisons are applied within the area

**METHODS**

- assess the impacts that poisons have on our environment
- promote safety precautions and best practice for minimising the effects that poisons can have on the environment, wildlife and humans
- to research the types of poisons available and where poisons must be used, promote use of those poisons better suited to our environment and the wildlife species within our area
- assess application methods and techniques best suited for our environment
- work with Northland Regional Council, DOC and other relevant agencies to identify the best possible practices when using poisons within the area
- promote pre-monitoring assessments to identify scale of infestation (rodents)
- promote post monitoring programmes after poisoning and/or pesticides have been applied

### 2.4.3 Island Management

#### ISSUE

The many islands which lie within the area are tino toanga, extremely precious. The interaction of Ngati Kuta, both past and present generations, have identified the unique values of the islands. They have spiritual, cultural and historic importance for us.

We acknowledge the ownership rights of the Crown and various private owners. We also acknowledge that the Crown has empowered the Department of Conservation with management responsibilities for our islands. After two years of discussion, looking at and considering all the evidence and with widespread consultation, we, including Patukeha, in partnership with DOC and the Guardians of the Bay have decided to eradicate pests on the islands with an aerial drop of Brodifacum (DOC) and mainland trapping (NRC), followed by island maintenance programmes (DOC). The success of this plan is evident on the islands already pest free and regenerating. Our hapu are taking advantage of the projected employment opportunities.

#### POLICY

Ngati Kuta will be fully involved in all decision-making and implementation regarding future island policy and management.

#### METHOD

Ngati Kuta will work with all relevant parties and in particular the Department of Conservation to ensure all taonga and unique values of our islands are protected, enhanced and maintained. We aim to prepare and carry out strategies and management plans with those parties that implement our collective objectives to achieve greater quality of the islands.

#### (a) Urupukapuka

Urupukapuka is the largest Island within the area and hosts the largest number of visitors. One commercial land-based operator resides on the island, there is one private owner and the balance (and largest portion of the island) is in Crown ownership, managed by Department of Conservation.

We have identified several issues that require further planning:

- sewerage disposal
- pest control
- native fauna and flora restoration
- public amenities
- tourism control
- wahi tapu protection
- native bird nesting protection

#### (b) Okahu

To be reviewed.

#### (c) Waewaetorea

To be reviewed

#### (d) Motukiekie

Motukiekie Island is now in private ownership. We are saddened that such a jewel has fallen out of public ownership and aim to ensure the same does not happen again with any of the other islands.

We intend to work with Government to create a policy whereby priority is given to reclaim the ownership of private land holdings when and if they become available for purchase. Ngati Kuta intends to work with the owners of Motukiekie and include them in management planning.

**(e) Moturua**

Moturua island is primarily Crown Land administered by DOC, however three prominent private titles exist here. Moturua has a significant historical background, both from pre-colonisation times and since (for example its association with the NZ Army, as a hospital etc]. This island is the second largest within the area and attracts many day-visitors by boat and hikers who enjoy the native island walk track.

Several issues must be addressed to enhance the island's native values:

- pest eradication
- removal of offending non-native trees and weeds
- track upgrading and maintenance
- public safety
- public amenities
- protection of wahi tapu

**(f) Motuarohia**

Motuarohia or Roberton Island is another island comprising of Crown Land administered by DOC and privately owned land. This island also holds values of significance to cultural, history, spiritual and early European settlement. The unique features of this island include three lagoons and natural bird nesting areas. Visitor interaction is common as DOC have a 'look out' platform which affords visitors a full view of the whole area.

Our focus will be to protect these unique values and enhance the native outlook of the island through:

- pest eradication
- protection programmes for nesting birds
- removal of offending non native trees and weeds
- providing for public safety and public amenities

**(g) Motukokako**

Motukokako or 'the hole in the rock' is, of all the islands, our most precious. It remains in Maori ownership and is currently a prime attraction used extensively by the tourism industry. Motukokako is a national and international landmark and holds cultural, spiritual, historic, and ecological values.

Ngati Kuta intend to develop strategies and management plans for Motukokako, including:

- commercial royalties
- reintroduction of the kokako
- native restoration programme

- use and interaction of the island

**(h) Poroporo and Other Small Islands**

The discussion of the small islands-Poroporo, Motuoi, Motutara, Rangiatea, Motungarara, Te Nunuhe, Pakatahi, Kuiamokimoki, Mahenotiti, Tawiriwiri, Motukauri, Te Ao; and toka- Oturori, Toka Te Kauri, Toka Otarepo, Nga Toka Te Kuru, Nga Toka Tikitiki, Motu Titi, Motu Hikurangi, Toka Hikurangi, Nga Toka Kiekie, Raepaoa, Nga Toka Parangi, Nga Kiri Parauri, Toka Okurariki, Toka Karuri, Toka Otawake, Toka Orarua, Toka Hoanga, Uruhope, Toka Motu, Nga Toka Raraka, Toka Rahirahi, Kapurarahurahu, Ohope, Toka Rerewai, Orewewai, Orewewainui, Toka Hikuru, Toka Hikuro, Paparua, Whakaripia, Pukoni, Toka Rahirahi, and others will be reviewed. We intend to apply to have our traditional names for these islands and toka included in national maps. E.g Shag Rock is actually Toka Okuia and it has its own whakapapa, apart from the birds which sometimes sit on it. Hat island is Orewewai and it has its own whakapapa besides its shape.

## 2.5 RAWEKE IRA TANGATA | Genetic Engineering

### ISSUES

Genetic engineering is a hot topic. The pros and cons continue to be debated and the full nature of such activities is yet to be identified. We realise that the bug free and large vegetables and fruit we buy have been genetically modified for years but we need to keep track of what changes and additions have been put in to our food, plants and animals. Ngati Kuta will not promote or endorse genetic engineering, modification and/or scientific research for any purpose within the area.

We will however, endeavour to monitor up-to-date information and scientific evidence regarding genetic engineering and review our stance should scientific breakthroughs pose positive and safe methods for use and development. Our native environment must be fully protected from such foreign modifications. One way is to plant natives sourced from our own ngahere, not from commercial outlets where plants from other areas and countries may be bought.

### POLICY

1. Ngati Kuta supports a GE Free area as much as possible.
2. Any consideration of release of any genetically modified organism within the area of Ngati Kuta should require a full and open process for consent.
3. Full consultation with Hapu and the public will be taken before any consent application will be considered.

## 2.6 TAPOI | Tourism

### ISSUES

The tourism industry continues to grow and we acknowledge that local businesses depend on such activities which provides them with revenue and an economic base for the community. Russell township is a clear example of such activity and Ngati Kuta understands the importance of supporting these local ventures.

Russell is the 'rural-urban hub' of the area and it services the wider Te Rawhiti and Waikare areas. One of the unique values of the Bay of Islands is the nature in which activities are contained. For example, Russell lies at one end of the area and has been developed to accommodate day and overnight visitors with restaurants, motels, shops and local history. This is not a dissimilar role to which Kororareka was designated by our tuupuna in the early days of European contact when it was demarcated as a "free-trade zone" for the servicing of whaling and sealing ships and later the first waves of European immigrants.

Te Rawhiti lies at the opposite and most eastern end of the Bay of Islands and yet it has hardly been developed at all, apart from small pockets of housing. The Te Rawhiti area is still one where a rural, natural environment and character prevails. It is this very essence or value that should be maintained and we believe that the rural character or outlook promotes the natural and native values of New Zealand. As such is one that benefits tourism, residents and small business owners.

The islands and adjacent undeveloped aspects of the coastline are very precious jewels within the area and are the prime attraction for tourists. Such jewels require the uppermost respect and care.

### **POLICY**

Ngati Kuta will work with the Department of Conservation and other agencies responsible for the protection of the islands and the coastline to ensure that the values for which tourists seek out our area are appropriately protected.

### **METHODS**

The RMU will:

1. promote back-to-nature type tourism and related activities that preserve and maintain the rural character and undeveloped nature of the Te Rawhiti area in particular and the Bay of Islands generally and will advocate for these values to be preserved wherever possible.
2. The RMU will actively participate in assessing the nature and impacts of all concessions applied for with DOC and local government reserves.
3. The RMU will monitor all developments and activities for their impact on the rural character within the area, and in particular the eastern Bay of Islands. The RMU will continue to advocate for activities which are compatible or preserve these values.
4. The Maunganui Bay area with its new Wreck will require close monitoring because of more visitors who will need toilet facilities and such out there. Hapu monitoring, electronic and physical, will be addressed.

## **2.7 HAU TAKIWA | Air Resources**

### **2.7.1 Telecommunications**

#### **ISSUES**

With cellular phones and other electronic telecommunication technology designs<sup>1</sup> becoming ever more advanced, the demand for better transmission technology looms. The Bay of Islands has many mountain ranges that often cause disturbance to reception quality. Installation of telecommunication towers seems likely and such devices have in the past been a topic of debate in some communities. Ngati Kuta remain open-minded about such developments, however we insist that careful planning and management of such mechanisms is essential.

#### **POLICY**

Ngati Kuta will assess all applications for activities involving or concerning telecommunications on a case-by-case basis. Ngati Kuta is not necessarily opposed to responsible development concerning telecommunications but will adopt a precautionary approach pending full assessment and analysis of each case.

#### **METHODS**

Ngati Kuta requests that the RMU is involved at the earliest possible opportunity in the preparation or design of applications for activities involving or concerning telecommunications. We request the RMU be supplied with all available information

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<sup>1</sup> For example: radio towers, cell towers etc



relating to each activity to allow the RMU to assess applications. The RMU assessment will include, but is not necessarily limited to, the following factors;

- visual impacts
- height, width and length
- noise
- adverse electronic magnetic impacts
- road access infrastructure for servicing
- disturbances to the native and natural environment
- commercial environmental levy.

## **2.8 WHAKATUPATO MO TE KATOA | Public Safety**

### **2.8.1 Rural Fire Control**

Ngati Kuta will support both the Russell and Te Rawhiti fire brigades to provide a rural fire response adequate for protection of life and property.

#### **Te Rawhiti Fire Brigade**

**Fire Chief:**

**Rana Rewha**  
Hauai Bay  
Te Rawhiti,  
RD 4, Hikurangi  
Northland 0184  
Ph: 09 4038850

### **2.8.2 Civil Defence**

#### **ISSUES**

Much of the area of Ngati Kuta is relatively remote and, given its coastal nature, is susceptible to natural hazards and emergency events. In the event of an emergency, it is essential that the community is aware of established processes for responding. Traditionally, our marae is the natural focus point for any community action in the face of any calamity.

#### **POLICY**

Ngati Kuta supports and endorses the work of those agencies responsible for managing civil defence emergencies. In the event of emergency, Ngati Kuta will provide any practical support possible and will develop with those agencies emergency contingency plans should the marae be inaccessible.

In the event of a natural disaster or civil emergency, the Te Rawhiti Marae is the registered meeting place for residents to gather when that place is appropriate to the emergency. A Civil Defence Plan is being formed by Henare Cook and Robert Clendon. Rana Rewha is the contact person for Civil Defence

#### **Te Rawhiti 439 Trust (Marae Reserve)**

Te Tawa Iti Bay  
221 Rawhiti Road  
Northland 0184  
(09) 4037 409  
Mr Joe Bristowe - Chair

#### **Rana Rewha**

Hauai Bay  
Te Rawhiti,  
RD 4, Hikurangi  
Northland 0184  
Ph: 09 4038850

### 2.8.3 Noise Control

#### ISSUES

Noise and unruly behaviour related to vehicles are growing concerns within the area, especially on unsealed roads and beaches. The unsealed road often tempts unacceptable driving techniques.. Summertime festivities also attract late night drinking along beaches which brings music from car stereos, often into the early morning hours. Increased helicopter traffic is becoming more of a nuisance to residents, has an increasingly adverse effect on the natural character of the area and rotor down draft stirs up debris.

#### POLICY

The RMU will monitor activities and request that agencies implement restrictive controls to reduce noise pollution within the area

#### METHODS

1. Appoint a local noise control officer to work through the correct legal process
2. Promote tighter controls over the establishment of helicopter pads and other landing places through iwi initiated conditions in the resource consents process
3. Raise public awareness around noise control issues.

## PART TWO

### ROOPU MOANA | Fisheries Management

Manager Moana: Robert Willoughby



Hauai Bay, Te Rawhiti, low tide. This photo shows the lack of sea grass, once plentiful, and the dozens of small dead pipi lie in and on, clay silt under the sand. Roopu Moana and Roopu Whenua are looking for help with research. This is the state of the beaches along the unsealed road which Far North District Council has ignored for years. FNDC is responsible for the road. The hapu must follow up the countless requests for a sealed road they have made over the last 3 decades.

The Ngati Kuta Charitable Trust is the mandated authority for Ngati Kuta Hapu ki Te Rawhiti. This Hapu Management Plan is not a substitute for consultation with Ngati Kuta. This work is copyright. No use of this work is permitted without the prior written consent of the copyright holder. ©

## 1.0 THE FISHERIES MANAGEMENT UNIT

Our **Fisheries Management Unit** is responsible for the management and administration of our Roopu Moana plan and policies and is currently developing its foundations.

**1.0.1** This unit is made up of two teams, Commercial and Customary. Each team manages and administers different portfolios, but operate together in developing and administering the plan.

### 1.0.2 Te Tiriti o Waitangi

This plan will be refined over time as progress is made against tasks we have set ourselves. It is our commitment to the principles enshrined in the Te Tiriti O Waitangi which has produced an inclusive plan where responsibility is shared between ourselves, other hapu and all other users of this rohe and the resources within it.

### 1.0.3 Our Customary Rohe

The customary rohe is on page 119.

Ngati Kuta has had seasonal fishing in Ngati Wai and at Wiwiki. These customary boundaries were fluid and based on discussed and agreed rights and responsibilities.

We reiterate that we recognise the overlap between our rohe and that of other hapu and iwi to our south, north and west. These overlaps result from our shared whakapapa, histories, intermarriages, alliances and conquests. We prefer to think of these as areas of shared or common interest rather than as areas of conflict. We, along with Patukeha, reaffirm our ahi kaa and hau kainga status and the customary managerial outcomes of this status, that is, that seasonal and species fishing rights are the right of ours to give. We accept the ahi kaa and hau kainga status of other hapu and the customary managerial outcomes they have towards us.

## 1.1 ROOPU TAURANGA IKA | Customary Fisheries Team

This team is operating and has developed policies and processes with which Ngati Kuta intend to manage our customary take of fish and shellfish stock. These policies and processes have been presented to officers of Min Fish. Discussions are to be held with them to build our relationship and develop our customary kaitiakitanga and sustainable management of fish stocks. Our customary kaitiaki are all registered with Min Fish and are actively managing the Customary portfolio.

## 1.2 ROOPU HII IKA ARUMONI | Commercial Fisheries Team

This team is being developed. This portfolio has significant economic issues to be considered including tourism, recreational fishing and the commercial fishing industry. Much of the work that has to be done requires a wider input from

commercial and recreational stakeholders. All of these interests significantly impact on the sustainability of our fish resources.

### 1.3 Impacts on Waterways

Consideration has to be given to land-based developments that may impact on the waterways and coastal marine environment. For example the impact of housing, substandard roading and pine forests all have adverse effects on the coastal environment and wildlife food chain.

### 1.4 The Politics of Fisheries

The political issues surrounding fisheries assets are complicated. However our teams will continue to pursue appropriate policies and processes which will satisfy the objectives of this plan and those of other interested groups.

## 2.0 Fisheries Management

### 2.1 Ngati Kuta acknowledges the potential of customary management tools to enhance sedentary species such as mussel, pipi, scallops, kina, paua, etc, and the limitations of these tools in effectively managing mobile finfish stocks.

Ngati Kuta also acknowledges that large-scale fisheries management decisions and objectives have a major impact on our ability to harvest mobile finfish stocks for customary use and fish gathering for our whanau.

For our kaimoana we consider that large-scale fisheries management decisions in Quota Management Area (QMA area number one) where our rohe area is included should be focused on maintaining robust fish stocks for all species in which we have an interest.

### 2.2 Because our plan is evolving we have not identified all issues of concern to us, nor to have developed policies on all issues. Therefore, we have developed a set of “baselines” or minimum standards to be set at the level of stopping the destructive reduction of our fish stocks and our marine and coastal environment. These baselines may be:

#### 2.3 Baseline (Principle) 1:

##### **The kaimoana is plentiful**

Our objective is that fish stocks which provide our kaimoana are to be managed so the fishery is **always above** the biomass required to produce maximum sustainable yield (Bmsy).

#### 2.4 Baseline (Principle) 2:

##### **Ika Taonga are very plentiful**

Our objective is, for species which are particularly treasured, ensuring the stock is managed **significantly above** the biomass required to produce maximum sustainable yield (Bmsy).

#### 2.4.1 Species in which we have an interest

- Ururoa                      hammerhead shark

- |               |               |
|---------------|---------------|
| ○ Mango       | shark         |
| ○ Albacore    | Tuna          |
| ○ Swordfish   | marlin        |
| ○ Matata      | red snapper   |
| ○ Parrot fish |               |
| ○ Cod         | Pakirkiri     |
| ○ Moke        |               |
| ○ Parore      | Mangrove fish |
| ○ Pakarua/whi | stingray      |
| ○ Koheru      | mackerel      |
| ○ Kokiri      | leatherjacket |
| ○ Ika paihau  | red mullet    |
| ○ Pakirikiri  | spotty        |
| ○ Wheke       | octopus       |
| ○ Yabby       | prawns        |
| ○ Barracuda   | Mangaa        |
| ○ Kotore      | sea anemone   |
| ○ Limpets     |               |

#### 2.4.2 Species that are particularly treasured

- |              |                  |
|--------------|------------------|
| ○ Papahu     | dolphin          |
| ○ Tohora     | whales/orca      |
| ○ Tamure     | snapper          |
| ○ Ara ara    | trevally         |
| ○ Tarakihi   |                  |
| ○ Gurnard    |                  |
| ○ Porae      |                  |
| ○ Maomao     |                  |
| ○ Takeke     | piper            |
| ○ Warehunga  | kingfish         |
| ○ Kanae      | mullet           |
| ○ Kahawai    |                  |
| ○ Patiki     | flounder         |
| ○ Hapuka     |                  |
| ○ Uai        | herring          |
| ○ Koura      | crayfish         |
| ○ Kina       |                  |
| ○ Kutai      | mussels          |
| ○ Paua       |                  |
| ○ Tio        | oysters          |
| ○ Tipa       | scallops         |
| ○ Pipi       |                  |
| ○ Tuatua     |                  |
| ○ Pupu       | periwinkle       |
| ○ Kawiriwiri | large periwinkle |
| ○ Karengo    | seaweed          |
| ○ Papaka     | crab             |
| ○ Tuna       | freshwater eel   |
| ○ Ngaroa     | eel              |

## 2.5 Baseline 3

### Marine Protection, Marine Reserves and mataitai

- 2.5.1** As a Treaty partner, Ngati Kuta reserves the right to have first option at implementing a customary management tool that allows for the gathering of kaimoana for customary and food gathering purposes.

Ngati Kuta view marine reserves as a confiscation of possible sites for the implementation of customary Maori management tools such as mataitai, taiapure and rahui. As tangata whenua we believe we should not have our choices limited by the Department of Conservation locking up prime fishing areas within our rohe as no-take marine reserves forever

Until all of our customary areas have been identified and suitable tools applied to achieve our objectives we do not accept the Crown imposing area controls within our rohe which could prevent or limit customary take, or our choice of areas for this take.

If, after a reasonable amount of time, a marine reserve fails to achieve its stated objectives, it should then revert back to normal status to provide for the needs of Ngati Kuta and other hapu. The markers for this baseline must be developed and we welcome any feedback and input they may have

Every marine reserve or customary fishing area that is implemented undergoes a test to determine whether or not it would have an “undue” impact on commercial fishers’ ability to catch their quota within the Quota Management Area. This test implies there is a limit on the total amount of area which can be given marine reserve or customary management status. Eventually, it will not be possible to have a marine reserve or customary area implemented without exceeding the SAE (significant adverse effects) test threshold. This is where a reserve is imposed with some exemptions such as customary fishing. commercial fishing is excluded but public may boat and swim there, but not fish. This is defined in the NZ Coastal Policy Statement section 33 & 34.

#### Issue

- 2.6** This has effectively created a race for space between Maori customary management areas and the Department of Conservation. It also has the potential to create a race for space between hapu in the same Quota Management Area.

This race is unfair because the Ministry of Fisheries have failed to give effective management to customary tools since the signing of the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992. Had the Government fulfilled its obligations, the customary aspect of the settlement would be far more progressed. The Government’s failure to implement the customary regulations in a timely fashion have unfairly handicapped Ngati Kuta, while the well resourced Department of Conservation has had no such constraint.

A more transparent and inclusive process is required for marine reserves. There needs to be a full analysis of the objectives, costs and benefits of a marine reserve. As tangata whenua Ngati Kuta should be given an opportunity to apply customary management tools to achieve the same objectives without losing the area to a no-take marine reserve.

## The Implementation Path

As a Treaty partner Ngati Kuta and Patukeha reserve the right to have first option at implementing a customary management tool which allows for the gathering of kaimoana for customary and food gathering purposes.

Until all of our customary areas have been identified and suitable tools applied to achieve our objectives we do not accept the Crown imposing area controls within our rohe which could prevent or limit customary take, or our choice of areas.

For other hapu claiming customary usage in our rohe moana, these inland and adjacent coastal hapu must identify and support their areas according to our customary controls. A more transparent and inclusive process is required for marine reserves. There needs to be a full analysis of the objectives, costs and benefits of a marine reserve. As tangata whenua Ngati Kuta should be given an opportunity to apply customary management tools to achieve the same objectives without losing the area to a no-take marine reserve. If, after a reasonable amount of time, a marine reserve fails to achieve its stated objectives it should then revert back to normal status to provide for the needs of Ngati Kuta, Patukeha and other Hapu.

### 3.0 Fisheries Act 1996

Ngati Kuta acknowledges its role and responsibilities as Kaitiaki within the Act. Ngati Kuta also acknowledges the role of Min Fish to work with Ngati Kuta to enable input and participation of Ngati Kuta on all fisheries matters affecting the rohe with particular regard to kaitiakitanga and our rights to manage customary harvest of the fishery.

#### 3.1 References

- a Part 3 Fisheries Act 1996, Clause 11 Sustainability Measures
- b Clause 11A Fisheries Plans
- c Clause 12 Consultation
- d Kaimoana Customary Regulations 1998

### 4.0 Capacity Building

**4.1** Our **Fisheries Management Unit** is responsible for the management and administration of our Roopu Moana plan and policies and is currently developing their foundations. This unit is made up of two teams, Commercial and Customary. Each team manages and administers different portfolios, but operate together in developing and administering the plan.

**4.2** This plan will be refined over time as progress is made against tasks we have set ourselves. It is also our commitment to the principles enshrined in the Te Tiriti o Waitangi. It is an inclusive plan where responsibility is shared between ourselves, other Hapu and all other users of this rohe and the resources within it.

## The Management Structure of the rohe moana ki Raukaumangamaunga

### Issue

**5.1** The rohe is determined as areas where Ngati Kuta traditionally fished. Ngati Kuta wishes to continue customarily fish in these areas. In doing so, Ngati Kuta realises that this management plan has to be inclusive of all hapu.



**5.2** Coastal hapu lived from the sea. It was their food cupboard. Their role was to manage the fishery on behalf of others. Each hapu would open and close seasons in their area, determine access of their own and other hapu, and the species and quantities to be taken. Hapu who wished to fish would seek permission from the hau kainga before fishing commenced and often the hau kainga would accompany the fishing expeditions. This was the way the fishery was managed, an organised process of sustainable harvesting.

**5.3** Despite changes in the way the fishery is harvested now, Ngati Kuta will continue to use the same guiding principles it traditionally used to protect the fishery in its rohe. Ngati Kuta will support all hau kainga in their rohe where they live.

Ngati Kuta wishes to continue its customary fishing rights in two areas, other than its own rohe, as its gazettment clearly shows. It will continue to discuss its wishes in the same way that it will discuss the seasonal fishing rights of other hapu in the Ngati Kuta/ Patukeha Ipipiri rohe.

### **The Implementation Path**

**5.5 The Principles of customary exchange** Such interchange of customary rights are carried out according to principles:

- A Respect hapu authority and lore for each rohe
- B Seek permission to access the rohe to customarily harvest
- C Access shall follow the process of lore/law to customarily harvest
- D Apply conservation methods to manage the fishery sustainably
- E Access to the fishery does not carry access to the land
- F The rights are reapplied for annually

### **5.6 The Method**

- Work to enhance the mauri of the fishery by working collaboratively with other hapu
- Understand that kaitiakitanga is an inclusive process and coastal hapu share close relationships to each other and the fishery
- Promote the formation of a Kahui made up of a Kaumatua/kuia appointed from each coastal hapu
- Ensure the Kahui represents hapu who hold ahi kaa within the management area
- Support hapu to appoint its own permit issuers for their rohe ahi kaa
- Shall include permit issuers including Kahui members to be registered as kaitiaki for their rohe ahi kaa as part of the management area
- Encourage permits to be issued by the hau kainga for their rohe and not for other hapu rohe
- Assist the Kahui to play a guiding role in bringing issues affecting their rohe to the table and that these issues are worked up into projects
- Work with hapu, agencies and other interest groups to provide support and assistance for projects

**5.7** The rohe is determined as areas where Ngati Kuta traditionally fish. Ngati Kuta also wishes to continue customarily fishing in these areas. In doing so Ngati Kuta recognizes the rohe moana of other hapu and their hau kainga status. It is because of these dynamics this management plan has to be inclusive of these hapu.

Coastal hapu lived from the sea. It was their food cupboard. Their role was to manage the fishery on behalf of others. They would open and close seasons, determine access, species and quantities to be taken. Hapu who wished to fish would seek permission from the hau kainga before fishing commenced with the formal opening of the season based on the tohu to signal this and often the hau kainga would accompany the fishing expedition as they had the intimate knowledge where they lived. This was the way the fishery was managed, an organised process of sustainable harvesting.

Despite changes in the way the fishery is harvested now, Ngati Kuta will continue to use the same guiding principles traditionally used to protect their customary fishery. Ngati Kuta will support all ahi kaa and rohe in which they live.



The map of the gazetted area of customary use submitted by Ngati Kuta me Patukeha which extends beyond its rohe moana and shared boundaries. We had seasonal access to Wiwiki and Helena Bay.

## 2.0 KAITAKI

Ngati Kuta has formalised a collective of kaitiaki who are responsible for the administration of Roopu Moana of this plan. All kaitiaki have been appointed by Ngati Kuta Hapu and are under the general direction and control of Ngati Kuta.

2.1 The collective is identified as Ngati Kuta Hapu Fisheries Management Unit and is the point of contact for all matters pertaining to Roopu Moana.

2.2 The Fisheries Management Unit is a “hands on” working group and is responsible for the everyday administration of Roopu Moana. Their primary role is to:

- 1 Administer the plan
- 2 Facilitate the daily affairs
- 3 Manage customary fisheries
- 4 Gather information
- 5 Consult all approvals with the Hapu
- 6 Issue customary fisheries permits
- 7 Initiate legislation

ROOPU AHU MOANA   Fisheries Unit	
<b>Kaumatua</b>	Matutaera Clendon
<b>Kuia</b>	Margaret Della Hartwell JP
<b>Customary Fisheries Kaitiaki &amp; Permit Issuers:</b>	
Della Snowden Hartwell Kaimarama Bay Te Rawhiti, RD 4, Hikurangi 0184  (09) 4037 248	Russell Hook Te Tawa Bay Te Rawhiti, RD 4, Hikurangi 0184 021 2508349 (09) 4037 923 rhook@xtra.co.nz
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### **3.0 TAURANGA IKA ME NGA TIKANGA TUKU IHO | Customary fisheries and traditional techniques**

**3.1** Ngati Kuta traditions and lifestyle are primarily based around our water resources. The fish and shellfish stock are extremely precious therefore preventative measures will be taken to ensure the absolute well being of the moana.

**3.2** Traditional fishing techniques have been forced to stop, due to legislation. Daily fishing was never a method practised by our whanau mai rano as it is seen as a method of depleting fish stocks. Instead, seasonal fishing was practised and once the fishing season closed, seasonal hunting of birds and wild pigs would begin. Preserving or smoking seasonal catch would keep the hapu in food stores until the next fishing season. Certain fish species were hunted at different times depending on plentiful supply and when spawning began and ended.

**3.3** With the introduction of European fishing legislative methods, we have seen fish stocks deplete significantly. The recreational daily fishing system is one that allows set amounts of fish species to be taken.

**3.3.1** We would like to see stricter management of the daily take. Many other protection methods have been recommended such as marine, taiapure and mataitai reserves, however seeking an agreement on the different options remains unresolved.

**3.3.2** Rahui are effective methods of protecting all aspects of marine life. A rahui can be short, medium or long term dependent upon the desired objectives. A rahui provides flexibility and is an ideal tool especially within the Bay of Islands as we have so many different interest groups. For example, areas can be shut down for fishing or for shellfish gathering while the daily take of shellfish or fish would be allowed in other areas or the take of a certain species can be restricted for a specified season or quota limits imposed.

#### **AIM**

To discuss and negotiate the reintroduction of our traditional style of fishing, such as rahui methods and incorporate them within modern legislation or by new legislative processes to ensure that maximum sustainable levels are maintained.

#### **METHOD**

- 1** Review and reduce the current recreational daily take permitted within the area
- 2** Customise legislation specifically pertaining to recreational fisheries within Ipipiri (BOI)
- 3** Review the current seasonal dates for scallops and initiating new seasons of other delicacy species
- 4** Raise awareness and promote the benefits of rahui
- 5** Seek the overall protection objectives of the wider community
- 6** Assess and develop rahui proposals for:
  - 1** no fishing areas
  - 2** no shellfish taking areas
  - 3** protected species areas
  - 4** dolphin safe havens
  - 5** full (no take) closures

- 6 seasonal closures (breeding times, low stocks etc.)
- 7 species quota (limits on species)

#### **4.0 ATAWHAI I TE MOANA I Water Management**

**4.0.1** Ngati Kuta survival and culture is based largely on our water resources and for many generations, we have fished the waters as the primary part of our staple diet. This tikanga continues today and we hold much knowledge of the rohe, water conditions and marine wild life.

**4.0.2** With a growing commercial interest in the marine resources, Ngati Kuta insists that better methods of sustaining, in particular, the fish and shellfish stocks is required. Growing water tourism activities and increased recreational interaction also requires assessment and stricter methods of management initiated to protect enhance and maintain our conservational inheritance and clean water quality.

**4.0.3** Our management objectives are based on the benchmarks of this plan. We aim to provide for developments that allow public and recreational users to interact with the resources and fishery for commercial users providing the activities are environmentally sustainable for all users. With growing concerns regarding treated sewage discharge, stress to wild fish species and the other adverse impacts that commercial and recreational activities create, strict management practices will be promoted.

#### **4.0.4 Key Issues affecting Water Quality**

- 1 Coastal land based development impacting and changing the seabed and foreshore
- 2 Recreational use of the waters increasing
- 3 Increase in water based tourism activities
- 4 Commercial fishing and aqua marine farming activities
- 5 Sewerage and refuse disposal
- 6 Management of moorings, marinas and wharves
- 7 Recreational water safety and compliance
- 8 Overall environmental and fisheries compliance
- 9 Lack of a cohesive foreshore management plan
- 10 Import/export of sand onto beaches
- 11 Adverse impact of pine pollen on shellfish beds

The issues are complex and unfortunately they do impact negatively on our coastal environment.

#### 4.1 RANGAHAU MOANA | Marine research

Ngati Kuta is very excited about the future possible research developments which have been and could be established within the area. Our unique water resources offer unlimited opportunities to learn more about the underwater world. At present two baseline studies are being completed showing past and present stocks in Ipipiri. Stock counts of shellfish and fish will be undertaken to create a database for Ngati Kuta to work with.

##### ISSUES

Changes in the water environment are significant and under researched

- 1 Fish numbers and shellfish quantities are unknown. Current practices assume fish stocks will always be plentiful
- 2 All types of fishing and their overall impact on stocks is unknown
- 3 Sea grass areas where small fish breed are declining
- 4 Invasion of star fish and their impact
- 5 Mud fish migration to deeper waters
- 6 decline in seaweed
- 7 impacts on wild fish species through tourism
- 8 impact of silt from land developments including roads on the seabed and sea life
- 9 water quality unknown
- 10 commercial aqua marine farming effects

##### AIM

To establish a database to quantify fish stocks, flora and fauna, shellfish, and to compare these results against what is currently known.

##### METHOD

- 1 Initiate a stock count of shellfish, flora and fauna and fish species
- 2 work with Min Fish and NRC to develop the methodology and implement the survey
- 3 Correlate information and trends for invasive species and their impact
- 4 Identify good practices for tourism interaction to protect the well being of the wild fish species for all to enjoy
- 5 Gather information about aqua marine farming and its suitability and identify potential areas (if any)
- 6 Initiate a silt build up or sedimentation assessment of the sea bed and pin point the source
- 7 Train Ngati Kuta together with professionals to carry out the survey
- 8 Establish a Ngati Kuta database of and from the survey findings
- 9 Establish regular Ngati Kuta operated water quality testing

#### 5.0 HII IKA ARU MONI | Commercial Fishing

##### 5.1 Aapure Moana | Marine farming

The issues surrounding Marine Farming are significant. Contamination, visual and other environment effects associated with aquamarine farming activities are often a topic of debate.

- 1 Oyster farming is a popular commercial activity within the Waikare Inlet and provides local employment, however serious contamination factors have seen many of these farms close. For all of these negative factors, Ngati Kuta sees that Marine Farming has economic potential and benefits for our area and nationally, but care is needed.
- 2 Seabed and Foreshore issues are being debated and are yet to be resolved. We anticipate such resolve could be some way off, so ownership and usership is in limbo.
- 3 Very little is proven about the impact of aqua farming and the causes and effects it has on our marine environment. This needs to be determined by area and species.

#### **POLICY**

- 1 Until research has gathered and assessed information, Ngati Kuta does not support the establishment of any new farms until proper planning can be initiated and quantified.
- 2 Ngati Kuta does not support inshore marine farming because of its visual impacts
- 3 The contamination from sewerage and boats pollutes farm waters and sea beds
- 4 The imposition of farms on beautiful coastal areas will have negative impacts on tourism
- 5 Impacts to recreational and customary use will be severe
- 6 Environmental and lifestyle impacts
- 7 Lack of infrastructure and planning for inshore marine farming

#### **5.2 Submerged Farming**

**Our preferred choice is offshore deep sea submerged ranching. This is a method that requires further investigation. Ngati Kuta would like to see sound business and environmental models created to ensure farming activities are carefully managed.**

#### **AIMS**

To ensure environment protection, heritage, conservation and the well being of wildlife and to balance these values with commercial interests and local and recreational users.

#### **METHODS**

- 1 Assessing and identifying the full adverse impacts that farming has on the environment and native wildlife
- 2 Determine the capacity of sustainable farming that the area can manage
- 3 Identify the types of farming suitable for development within the area
- 4 Identify areas suitable for development
- 5 Determine a set number (maximum) of areas for farming
- 6 Identify a maximum area size limit

- 7 Negotiate an allocation of the set number of areas for use and economic development by Ngati Kuta
- 8 Initiate an Environment Levy payable by the aqua farms to be held in a local fund for re-distribution on research and environment maintenance

### **5.3 HII IKA ARU MONI | Commercial Fishing**

- 5.3.1 Continuous commercial fishing in the Bay of Islands has impacted on fish stocks. Areas where schools of trevalli and tarakihi were plentiful are now emptied. Nevertheless commercial fishing is part of our community and plays an economic role, locally and nationally.
- 5.3.2 It should also be noted that Maori hold a large interest in the commercial quota.
- 5.3.3 Maori also fall into the category of recreational fishing when they catch kai moana for their household. So like all other fisherman any adjustment to recreational take would affect them as well.
- 5.3.4 Charter fishermen have undertaken their own daily take standards which is lower than the allowable recreational take. Whilst we applaud the initiative it does highlight the need for alignment across all user groups.

#### **ISSUES**

- 1 Stock depletion is our primary concern. Practices using purse seining, pair trawling, drag net fishing and some set netting have taken out large quantities of fish.
- 2 Some commercial practices do irreparable damage to the seabed and breeding stocks.
- 3 Fishing is an industry from which people earn their living so large quantities of stock are always going to be fished
- 4 The Bay of Islands is a popular fishing area particularly for recreational fishermen.
- 5 Reducing recreational limits will have a negative response from the public
- 6 despite current recreational limits, tonnage taken out continues to increase
- 7 Rules surrounding customary take are inconsistent from area to area

#### **AIM**

- 1 That the minimum sustainable yield (MSY) levels be significantly increased to allow fish stocks to recover. Ngati Kuta takes a position of “more fish in the seas”. With increasing demand for fishing, fish stocks must be allowed to recover and grow if all user groups are to profit in a sustainable way.

#### **METHOD**

- 1 Commercial fishing operates 5 km off shore from Cape Brett. Some commercial quota is allocated for the inner BOI. Ngati Kuta would like this limited to quota allocation of crayfish, bait fish and long lining limited to 50 hooks.
- 2 Commercial fishing methods be modified to minimise collateral damage on bi-catch and seabed.
- 3 Work with Min Fish and NIWA to monitor the commercial take so that the MSY levels are carefully managed.



- 4 Get a better understanding of the commercial fishing industry to see if some cross over opportunities with aqua farming are possible.
- 5 Work with local fishing groups on conservation methods and sustainable practices
- 6 Work with recreational users and charter fishing groups on bag and size limits
- 7 Ban dredging for scallops but not free diving
- 8 Provide training to customary permit issuers on how to manage permit quantities and public relations

## 6.0 HAPU ROOPU ARATAKI | Hapu Economic Opportunities

Ngati Kuta by tradition is a fishing people. We have lived off the sea for many generations. Many of our whanau have been involved in commercial fishing and tourism for periods of time. Our goal is to create wealth through employment for our community, however with low fish stocks and significant changes in the water environment; commercial fishing is becoming a marginal business.

Our approach to economic opportunities has to change. We must understand more about our environment and fish species in order for us to create profitable commercial activities that are sustainable into long term employment opportunities. Effective management and planning can only come after proper research has been completed. Ngati Kuta aims to work closely with Min Fish, DOC, NIWA, Tertiary institutions and other parties to identify the issues and structure a cohesive plan for this.

### ISSUES

- 1 No income from water based activities and lack of capital to interact commercially
- 2 Lack of capacity to investigate commercial potential
- 3 Lack of commercial interaction and knowledge of commercial industry
- 4 No research of impacts from current commercial activities and measures of sustainability
- 5 No commercial database

### AIM

Determine the potential of commercial fishing and tourism whilst sustaining the environment, as a sound economic base for job creation

### METHOD

#### Step One

- Research effects from existing commercial activities
- Cross examine research information against stock count results
- Identify strengths and weaknesses from results
- Identify best approach to future planning of recreational and commercial fisheries management

#### Step Two

- Develop a plan for recreational fishing, commercial fishing and aqua marine farming that ensures a sustainable environment and balanced fish stock management
- Build capacity to support the plan

#### Step Three

- Establish the structure to enable the plan implementation
- Implement the Plan
- Ongoing research and monitoring
- Investigate new initiatives i.e.: land based farming/nurseries

## **7.0 TUNA ME NGA KEWAI | Freshwater Fishing**

### **ISSUES**

- 1 Little known about our fresh water fish resources
- 2 Lack of human resources to fully engage in this role
- 3 The eels used to be plentiful in Wairoa and Tangatapu but they are not now
- 4 The freshwater crayfish need to be re- established.

### **AIM**

To build our capacity and knowledge over time

### **METHOD**

Monitor activities as they arise

## **8.0 HII IKA HAKINAKINA | Recreational Fishing**

### **8.1 Hii ika Ture Arahi | Recreational Fishing Regulations**

The daily taking of seafood is not a traditional method. Ngati Kuta understands the present methods of harvesting and would like to implement tighter regulations for daily harvesting of seafood within the area. Growing recreational activity suggests Ngati Kuta needs to review current regulations and the recreational take to ensure fish and shellfish are available for reasonable recreational consumption.

### **AIMS**

Ngati Kuta aims to review the daily seafood take in the Bay of Islands and to recommend changes to the Recreational Fisheries Regulations (Amateur Fishing Regulations) 1986.

### **METHODS**

- 1 Assess the current permitted daily take
- 2 Make recommended changes based on our knowledge
- 3 Obtain quantified data from Min Fish, DOC, NIWA to support our position
- 4 Implement rahui to conserve or sustain stock areas which are endangered
- 5 attract “buy in” from all user groups using factual data to support our reasoning
- 6 Public education about fish take and size limits

### **POLICY**

- 1 That recreational take be tailored to our area and not be included in a national take which is based on different factors pertaining to different areas.
- 2 That traditional rahui methods be part of public education.

## 8.2 HII MAKO, MANGO, TAKEKETONGA | Game Fishing

We acknowledge the historical background and current local involvement and enjoyment that game fishing brings. For some this sport has become a recreational and commercial lifestyle. Whilst it is not necessarily an activity that Ngati Kuta supports due to its 'hunting for sport' type nature, we do understand the interest in this activity.

### ISSUES

Our primary concern is the depletion or extinction of certain species and some areas where they are being fished.

#### Aim

- 1 To monitor the fishery to ensure that game fishing species do not come under threat of extinction or severe depletion.
- 2 To protect areas which are significant to their survival

### METHODS

- 1 Identify methods of assessing the stock numbers
- 2 Identify areas such as breeding grounds and feeding grounds and develop a protection management plan
- 3 Promote tag and release as currently practiced
- 4 Work with game fishing community to ensure the fishery is sustained

### POLICY

Ban trawling and/or fishing through the 'hole' at Motukokako (Piercy Island) and within 1km of here and the outer sides of the main islands

## 9.0 TAURANGA IKA | Customary Fisheries

- 9.1 Ngati Kuta already manages its customary fisheries take under Customary Fisheries Regulations.

We have established our own rules pertaining to customary take in order to sustain the shellfish stock. Ngati Kuta is serious about protecting all sea food stocks. We have implemented our tikanga to provide guidelines for our Ngati Kuta kaitiaki to follow. Our rules are currently being implemented by our kaitiaki; however we are unaware of the customary permit issuing practices of other Hapu kaitiaki. Our policies enable Ngati Kuta to monitor customary take practices to sustain the resources.

The issuing of customary permits is an ongoing concern. Communication between permit issuers from each Hapu has not been developed. Customary take is currently managed by the Kaimoana Customary Fishing Regulations 1998. Ngati Kuta has delegated this responsibility to authorised kaitiaki who issue customary permits according to these regulations.

### ISSUES

- 1 No communication between Ngati Kuta kaitiaki and other kaitiaki in the rohe
- 2 Identify who issues permits for customary take in our area from outside

- 3 Identify the types and amounts of kaimoana being approved
- 4 Identify the areas where kaimoana is being taken
- 5 Identify where fishermen are landing their catch
- 6 Identify how kaitiaki inspect the catch when they land
- 7 Identify the inconsistencies in permit issuing
- 8 Identify the reporting processes

#### **AIMS**

- 1 To recognise each hapu kaitiaki in their own rohe
- 2 To engage with other kaitiaki to formalise good communication
- 3 To establish consistent practices and identify good working relationships to enable a comprehensive programme for customary take
- 4 Identify areas of cultural significance and Wai tapu
- 5 Monitor all fisheries activities

#### **METHODS**

- 1 Gazette the rohe moana
- 2 Establish a Kahui Kuia/Kaumatua in which each hapu with a customary interest in the rohe
- 3 Under Kahui direction, formalise a customary working group within nga hapu o Taumarere to ensure consistent practices are implemented
- 4 Monitor bi-monthly review of customary take
- 5 Review permitted take when necessary
- 6 Implement a sustainable customary fisheries management plan
- 7 Make recommendations to the Minister of Fisheries to establish rahui and other outcomes of our management plan
- 8 Train and equip kaitiaki to carry out their roles and monitor overall fisheries together with Min Fish
- 9 Develop working relationships with Min Fish and gain formal acknowledgement of Ngati Kuta/Patukeha authority as kaitiaki of their rohe
- 10 Recognise the authority of other hapu in their rohe and their role as kaitiaki hau kainga

#### **POLICY**

In collaboration with Taumarere review practices and upskill Kaitiaki with help of Min Fish.

Our current Customary Permitted Take practices to be reviewed.

### **9.2 KAUPAPA TAURANGA IKA MO NGATI KUTA | Customary Fisheries for Ngati Kuta**

#### **9.3 Set nets, long lines and Crayfish Pots**

The following conditions shall apply when proposing to fish with the use of set nets, long lines and crayfish pots.

##### **9.3.1 Set nets**

Set nets must meet the specifications as identified in the Recreational Fisheries Rules.

Research: Section of the Recreational Fisheries Rules:

### 9.3.2 Long Lines

Long lines 25 hooks with ID tag

### 9.3.3 Crayfish Pots

Crayfish pots must meet the specifications as identified in the Recreational Fisheries Rules.

Research: Section of the Recreational Fisheries Rules:

### 9.3.4 Holding Pots

Holding pots may be used to store seafood providing the pot has an ID Tag attached to it identifying the date on which the permit was issued and the expiry date. The Kaitiaki will have a copy of the permit that allows the seafood to be stored in the holding pot.

## 9.4 ID Tags for set nets, long lines and Crayfish Pots

### METHOD

For the setting of nets, long lines and crayfish pots set during the day or overnight the Kaitiaki must instigate the following procedure:

- Issue the applicant a permit
- Record the permit number, expiry date and expiry time on a plastic ID Tag in permanent ink
- Attach the tag to the net, long line or crayfish pot
- Advise what time that the applicant must return to the Kaitiaki the next day with his/her net
- Advise the applicant that the he/she must not remove or alter the ID Tag
- Kaitiaki removes the ID Tag once the applicant has returned with the net. The ID Tag on a holding pot must be returned to the Kaitiaki on the day the ID Tag expires

## 9.5 KAIMOANA CATCH AMOUNTS AND SIZE LIMITS

The following limits are to provide Kaitiaki with a guideline for the authorised take of each shellfish species. The kaitiaki will use their discretion to decide whether or not permits will be authorized to collect delicacy seafood for certain hui and also the catch amounts.

### 9.51 DELICACY SEAFOOD

- Scallops
- Paua
- Crayfish

Seafood Description	Catch Limits & Size
MUSSELS	Amount: <i>A Maximum of 2 Level 60 litre bins per permit</i> Size: No Set Limit

<i>KINA</i>	Amount: permit Size:	A Maximum of 4 Level 60 litre bins of Kina per No Set Limit
<i>PIPI – Cockles</i>	Amount: Rules Size:	The same as set in the Recreational Fisheries See Recreational Fisheries Rules
<i>OYSTER – Rock &amp; Pacific</i>	Amount: Rules Size:	The same as set in the Recreational Fisheries
<i>SCALLOPS</i>	Amount: Size: Conditions:	A Maximum of 50 per permit Minimum Size of 4 Inches / 100 Mil Scallops may not be taken out of season
<i>PAUA</i>	Amount: Size:	A Maximum of 50 per permit Minimum Size of 4 Inches / 100 Mil
<i>CRAYFISH</i>	Amount: Rules Size: Conditions:	The same as set in the Recreational Fisheries Crayfish marching may not be taken and females carrying eggs may not be taken
<i>FISH – Hand Line/Rod</i>	Amount: Size:	Limit to permit issue
<i>FISH – Net or Long Line</i>	Amount: Size:	Limit to permit issue Net must comply with the Recreational Fishing Regulations

## 9.6 PROVIDING APPLICANTS WITH INFORMATION- The Document.

The Kaitiaki are responsible for providing all applicants with information relevant to their expedition. The following document, “Customary Fisheries Permit Terms and Conditions”, is a document that must be given to each applicant and must be held by the applicant with the permit.

### NGATI KUTA CUSTOMARY FISHERIES UNIT Customary Fisheries Permit Terms & Conditions

Attention Applicant

When collecting seafood for customary purposes, the following rules and conditions shall apply. Failure to adhere to or uphold the rules and conditions may result in an investigation and/or formal complaint to the Ministry of Fisheries of any misconduct and/or other issues relevant to customary take.

- 1 The person applying for the permit accepts full responsibility for the conduct of all divers, boat owners and the total amount of catch

- 2 The applicant is also fully responsible for informing divers and boat owners of the conditions of the permit and the permitted catch
- 3 You must carry your permit and this information sheet on board your boat for the entire duration of your seafood collecting expedition
- 4 If there is more than one boat, the permit and information sheet must stay on board the boat that the applicant travels on and the applicant must inform the other boat/s of the area where they will be diving/fishing
- 5 Should the divers of the other boat/s be investigated by MOF while out diving/fishing, the boat owner will have the responsibility to escort MOF to the boat that carries the applicant and permit
- 6 If you are setting a net, long line or crayfish pot you must not alter or remove the ID Tag placed by the Kaitiaki. You must return with your net, long line and/or crayfish pot, at the stated time to the Kaitiaki
- 7 Should you be investigated by MOF whilst out diving/fishing you must cooperate with their officers.
- 8 If MOF question the permit in anyway, you should direct their officers to contact the Kaitiaki who issued the permit
- 9 You must collect seafood only in areas identified by the Kaitiaki/Permit Issuer
- 10 You may use dive bottles to collect seafood providing the Kaitiaki has identified this on the permit
- 11 You must not sell any seafood collected and/or collect the seafood for commercial purposes or use in a commercial kitchen/restaurant
- 12 Kaitiaki are authorized to count your catch upon your return to shore.
- 13 You must report back to Kaitiaki immediately upon return with the divers, the boats and owners and also the total catch
- 14 Your permit is only valid for one day which is the date stated on the permit

**Caution:** Whilst the applicant is responsible for the customary fisheries permit, the divers and the total catch you should be aware that, **if you take more kaimoana than stated on your permit, all** the divers and boat owners will also become **liable for prosecution** under the Recreational Fisheries Regulations and boat/dive gear may be confiscated.

### 9.7 AUTHORISED HUI

Customary Fishery Permits can only be issued for the following hui

- Tangi
- Unveilings
- Weddings
- Birthdays
- Koha to other Marae
- Anniversaries
- Whanau Gatherings
- Wananga

### 9.8 KAITIAKI SUMMARY REPORTS

Kaitiaki are required to make out a summary report when seafood collectors return to the landing area with their catch. The Kaitiaki will estimate how much seafood has been collected and record the information so that Kaitiaki will be able to summarise each month the exact amounts of seafood that has been harvested.

<b>NGATI KUTA CUSTOMARY FISHERIES UNIT</b>			
<b>Kaitiaki Monthly Summary Report</b>			
SUMMARY FROM		____/____/____	TO ____/____/____
Date   Permit Number	Type of Seafood	Amount Permitted	Amount Taken
<b>TOTALS</b>			
Seafood Types		Total Amount Taken	
Date of Evaluation ____/____/____		Signed: _____	
<b>(SAMPLE FORM ONLY)</b>			

#### AIM

To better manage customary fisheries and encourage better practices and kaitiakitanga of the fish and shellfish stock

#### METHOD

- 1 Working with nga hapu o Taumarere to co-ordinate and better manage the Mana Moana resources and environment



- 2 Formalise a better communication network, working relationships and a who's who from each Hapu
- 3 Identifying who should issue permits
- 4 Establish a common set of rules on customary take

## **10.0 TAPOI | Tourism**

Tourism is the economic heartbeat of the Bay of Islands. Most of this activity is centred around Paihia and Russell. The attraction is the heritage and conservation beauty that makes up the Bay of Islands. Tourists are interested in nature and the natural beauty including the "Hole" Motukokako which is a major tourist attraction. They also like to see wild life in their natural habitat. Tourism activities are numerous and seasonal particularly in summer as consumers migrate to the Bay of Islands for their holidays. For this reason, our management plan will aim to include the preservation of this unique heritage and the sustainability of it in harmony with commercial and recreational users.

## **11.0 RUKU KAIWHAKAMAHI | Small Fishing and Dive tour Operators**

Small charter fishing operators are small businesses who provide a service to recreational fishers and tourists. They operate for profit and employ staff. We are aware, that some local operators have adopted rules to encourage sustainability of fishing stocks. This is encouraging and an activity that Ngati Kuta supports.

### **ISSUES**

- 1 Increasing numbers of small charter operators
- 2 Externally based operators who migrate into the Bay of Islands increasing (from Whangarei, Auckland)
- 3 Increasing recreational users and take

### **AIMS**

- 1 Work with local operators to sustain fish stocks and protect our marine environment
- 2 Identify rest zones for fish and seek agreements with operators not to fish there
- 3 Clarify current practices and fish sizes that operators allow their customers to take
- 4 Gain better understanding of the industry and how it functions
- 5 Identify a plan that encourages good business outcomes for the operator whilst sustaining the stocks and natural environment
- 6 Create an operator's database

### **METHOD**

- 1 Engage in discussion with local operators
- 2 Identify differences and work through the issues to seek good outcomes
- 3 Develop good working relationships and communication processes
- 4 Education and raising awareness with customers on environmental causes and affects i.e.:
  - (i) Appropriate disposal of litter
  - (ii) Only taking what you can consume
  - (iii) Monitoring and discouraging waste
  - (iv) Size and quantity limits

## 12.0 KAIWHAKAMAHI TAPOI | Large Tour Operators

Fullers is the largest commercial cruise boat operator in the Bay of Islands followed by Kings and Dolphin Discoveries. All operators employ their own standards and practices for their business. Our role is to ensure that their standards are consistent with our plans in taking care of the environment.

We understand the economic role they play for the area and the promotion of it. We would however, aim to identify how these large operators can re-invest in the protection and enhancement of the environment on which their business is heavily dependent.

### The Implementation Path

#### ISSUES

- 1 Intruding on residential privacy
- 2 Reducing noise levels
- 3 Appropriate interaction with dolphins
- 4 Ad hoc beach landings
- 5 Sewerage discharge (see recommendations in section xx)
- 6 Oil and fuel spillage
- 7 Incorrect local history story telling
- 8 Hole in the rock royalties
- 9 Reinvesting in protection and enhancement of the environment
- 10 Issuing of dolphin watching licenses

#### AIMS

Engage with the operators to discuss our plans and issues

#### METHOD

- 1 Work with operators on their local history story telling and accuracy
- 2 Develop memorandum of understanding about privacy of our Marae and other Maori residents
- 3 Work with DOC and Min Fish to develop appropriate interaction with wild life and the environment standards.
- 4 Negotiate royalties as payment for intellectual property title and access for “hole in the rock” cruises
- 5 Develop a sewerage discharge unit with FNDC funded by environmental levies
- 6 Keep updated by MSA on oil spill recovery unit and it’s method of operating and efficiency of recovery.
- 7 Develop succession plans for school leavers into employment over time.

#### POLICY

No sewerage discharge from operators boats into the water

## 13.0 ME ERA ATU MAHI | Other developments

### 13.1 Sewerage discharge

#### ISSUES

The discharging of treated sewerage from boat holding tanks into the waterway is an ongoing concern. Such activity will not be supported by Ngati Kuta as it contradicts the baselines of this plan. Although sewerage is treated, we believe treated sewerage does contaminate the waterways. Minor controls are currently in place whereby disposal is banned within the inlet. However greater control over dumping areas outside of the inlet must be identified and managed.

#### AIM

To develop land based holding tanks for disposal

#### METHODS

1. Assessing the current holding tank infrastructure within the area and identifying function problems
2. Assessing the impact that land based sewage will have on the land based resources
3. Identifying designated areas outward of the inlet for discharging
4. Utilising funds raised from the Environment Levy to upgrade existing land based holding tanks and to establish more of them

### 13.2 Underwater Power Cables

#### ISSUES

Underwater power cables have been previously laid within the area. The cable between Omakiwi in Te Rawhiti and Cable Bay on Urupukapuka Island remains unused and is now in a derelict state. New proposals loom whereby island residents of Moturua and Motukiekie Islands may apply for resource consents to lay new cables which will connect these homes to mainland electricity. Such development raises many issues and live wire instalments require strict controls to ensure public safety.

#### AIM

To minimise disruption to the seabed and environment including wild life and to protect public access and recreational interaction

#### METHODS

- 1 Assessing each application through the existing resource consent process and according to the benchmarks and methods of this plan.
- 2 Assessing the proposed activity against:
  - Impacts on the environment, wild life,
  - Cultural, spiritual and historical values
  - Impacts to public and recreational access and activities

### 13.3 Marine Patrol

#### ISSUE

Tourism activities, shellfish poaching, pollution and contamination factors are ongoing issues.

To date, solutions have not been identified and it has become evident that this is due to lack of finance. NRC, FNDC and MOF do not have the financial or human resources available to them to establish infrastructure and to employ full time rangers

#### AIM

To manage all activities to ensure the best possible protection of fish and wildlife species within the area.

To utilise Ngati Kuta kaitiaki to monitor or patrol activities

#### METHODS

1. Monitoring current activities within the area
2. Researching and assessing the impacts of tourism on the fish and wildlife

#### POLICY:

##### *Recommendations*

- *up-skill kaitiaki for patrol duties and forming a network with NRC, FNDC, DOC and MOF*
- *Manage the number of tourism licenses issued for use within the area*
- *Implementing traditional rahui methods of protection to protect and preserve fish and wildlife species by way of a “temporary closure” under section 186 of the Fisheries Settlement Act*
- *identifying the types of tourism activities for development within the area*
- *charging an annual environment levy for tour operators for beneficial use on environment enhancement within the area*

# CHAPTER FIVE

## NGA KUPU AAPITI | Appendices

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## APPENDIX I | Roopu Workshops

In May 2004, a **Workshops Wananga** was held at Te Rawhiti Marae. Participants broke into groups of their choice to submit ideas for the initial development stages of the Hapu Management Plan. This resulted in the establishment of various Roopu, with the following people putting their names forward. The opportunity for additional people to join in was allowed.

### **Kuia/Kaumatua**

- 
- |                             |                      |
|-----------------------------|----------------------|
| ➤ Te Waiohau Te Haara       | ➤ Matutaera Clendon  |
| ➤ Naini Rewha Hepi          | ➤ Marara Te Tai Hook |
| ➤ Te Aroha Rewha Willoughby |                      |

### **Roopu Panui**

- 
- |                  |               |
|------------------|---------------|
| ➤ Debbie Peacock | ➤ Lara Clarke |
| ➤ Mere Clendon   |               |

### **Roopu Putea**

- 
- |                     |                      |
|---------------------|----------------------|
| ➤ Maryanne Hooson   | ➤ Sonia Hepi         |
| ➤ Robert Willoughby | ➤ Marara Te Tai Hook |

### **Roopu Ture**

- 
- |              |               |
|--------------|---------------|
| ➤ Hana Ellis | ➤ Pouaka Hepi |
| ➤ Ida Hepi   |               |

### **Roopu Mahi Toi**

- 
- |                   |                 |
|-------------------|-----------------|
| ➤ Elizabeth Ellis | ➤ Glenys Papuni |
| ➤ Jolene Clendon  | ➤ Rangī Hemara  |

### **Roopu Maatauranga**

- 
- |                   |                 |
|-------------------|-----------------|
| ➤ Helen Harte     | ➤ Glenys Papuni |
| ➤ Elizabeth Ellis |                 |

### **Roopu Ngahau**

- 
- |                |  |
|----------------|--|
| ➤ Russell Hook |  |
|----------------|--|

### **Roopu Moana**

- 
- |                     |                 |
|---------------------|-----------------|
| ➤ Robert Willoughby | ➤ Ivan Snowden  |
| ➤ Della Hartwell    | ➤ Russell Hook  |
| ➤ Francis Hepi      | ➤ Charlie Rewha |
| ➤ Rob Mcpherson     | ➤ Steve Matene  |

### **Roopu Hauora**

- 
- |                  |                |
|------------------|----------------|
| ➤ Mavis Heremaia | Rebecca Kareko |
| ➤ Sid Hepi       |                |

### **Roopu Whenua**

- 
- |                  |              |
|------------------|--------------|
| ➤ Natasha Clarke | ➤ Ms Nathan. |
| ➤ Helen Harte    |              |

## The Workshop Contributions Mana Tangata

---

He Aha Te Mea Nui O Te Ao  
He Tangata  
He Tangata  
He Tangata

Mana Tangata nurtures the philosophy of our whakatauki, "What is the greatest thing in the world? It is people, it is people, it is people."

Identifies our views, aims and objectives regarding our human resources and how we intend to enhance and nurture our people.

Is about promoting healthy economical sustainable lifestyles within a maori context.

For many years Ngati Kuta quietly and calmly got on with life in a way that ensured survival utilizing the natural resources found in the rohe. Community gardens and whanau groups fishing for local exporters were common within Ngati Kuta. Kaitiaki were employed by the local council as beach wardens to ensure the control of alcohol, rubbish, camping etc were monitored appropriately. This also included the taking of all shell and wet fish within the rohe.

Many whanau moved to urban situations to enhance their living circumstances and improve knowledge/experiences, however there were a small number of whanau that have never left the area and are still resident today.

Resident whanau have seen whanaunga move back to the area only to leave again in search of employment. Whole whanau units (*many instances including our Kaumatua/Kuia*) relocated to where the jobs were. The vision has always been to secure employment to enhance our whole living situation, encourage our peoples return to the rohe, and utilize these skills locally. In today's environment it has not happened in an organised way. The alternative has been the unemployment benefit coupled with seasonal work. Issues associated with this pattern are the cost of transport and distance road conditions, etc.

Our Hapu register identifies many skilled and qualified Tangata. They hold various roles within Ngati Kuta; however the lack of job opportunities and poor economics conditions continues to drive our people to urban situations. It is intended that Marae based workshops be held in our rohe where we utilise our Tangata skills in conjunction with our Kaumatua/ Kuia.

Manatangata seeks to involve whanau of Ngati Kuta in every way possible whether they be residents within Aotearoa or further a field.

## Education

---

Te Manu e kai ana i te Miro  
 Nona te Ngahere  
 Te Mana e kai ana i te Matauranga  
 Nona te Ao

### Issues

- ✚ School closures, Travel distance and times for tamariki to attend school. Ngati Kuta Tangata being forced to leave the rohe to engage in courses. to up skill
- ✚ Te reo, tikanga, knowledge,
- ✚ Need for a sustainable life long seamless Education flow

### Aim

- ✚ All Ngati Kuta Tamariki leave school with a qualification or a skill for employment
- ✚ Further education
- ✚ That Ngati Kuta children have access to information and participate in early childhood Education
- ✚ To develop education that reflects the needs of the hapu (i.e.) Ngatikutatanga, Te Reo, and tikanga.
- ✚ Marae based education
- ✚ To be able to access identified education
- ✚ To identify Tangata with special needs

### Method

- ✚ To establish Marae based homework Centres
- ✚ To establish a data base of people resources in Education and facilities
- ✚ To establish a Ngati Kuta scholarship/ education fund
- ✚ To identify role models
- ✚ To plan establish individual education plans in conjunction with the child and supports
- ✚ Education promotion sex, Health promotion, obesity, budgeting, nutrition, quit smoking,
- ✚ Alcohol and drugs, Gambling Parenting, sexual orientation, relationships.



## Employment

---

Ma Te Wahine  
Ma Te Whenua  
Ka Ora Ai Te Iwi

### Issue

- ✦ Transport to get to employment outside of the rohe. Rural isolation and road conditions, Limited employment opportunities within the Rohe, Outside business moving in on our area Lack of Putea, Legislation changes (i.e.) black spots.

### Aims

- ✦ To purchase a vehicle to allow Ngati Kuta Tangata to travel to and from employment out of the rohe.
- ✦ To develop strategies for the management of our rohe to keep employment all year round
- ✦ To develop business concepts that attract Putea to help finance other projects in our rohe
- ✦ Marketing – Raising the profile
- ✦ To work at developing job opportunities as the work is definitely here.

### Method

- ✦ To develop and negotiate with services out side the rohe to provide Marae based training opportunities which meet the demands of the people, (i.e.) Driving, First aid, Diving, Landscaping, Maintenance of small engines.
- ✦ To negotiate contracts with government departments such as WINZ, DOC, etc
- ✦ To research and develop a business plan conducive to the are and environment.
- ✦ To utilize local avenues to promote the profile of the area for marketing purposes
- ✦ Establish a group to focus on local job opportunities, which reflect the interest of the people.

## Arts & Crafts

---

### Philosophy

To develop, promote, preserve the cultural expressions and traditions for Ngati Kuta hapu.

### Issues

- ✦ Lack of resources
- ✦ Qualified tutors
- ✦ Marketing
- ✦ Vehicle to travel to collect resources and take for marketing
- ✦ Preservation of resources.

### Aim

- ✦ To develop, promote preserve the cultural expressions and traditions for Ngati Kuta Hapu.
- ✦ To establish Ngati Kuta as a creative and dynamic hapu in the area of arts and crafts
- ✦ To promote traditional arts and crafts (i.e.) Raranga, Whakairo, Kowhaiwhai Waiata Kapahaka ,Rongoa Taonga
- ✦ Acknowledge contemporary arts by supporting students me nga tamariki, mokopuna
- ✦ Implement a strategic plan for the protection and preservation of resources (i.e.) Korari, and Taonga.
- ✦ To establish workshops for Raranga etc
- ✦ Set up a grant scheme for Ngati Kuta hapu students
- ✦ To meet with Kaumatua / Kuia to establish what resources were used existed and how they can be preserved
- ✦ Identify Ngati Kuta Taonga held in collections private or public in Aotearoa and other countries. Repatriate

### Method

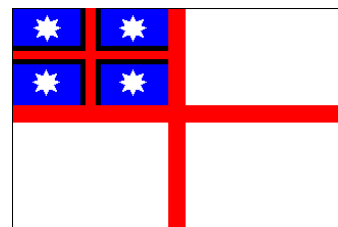
- ✦ To identify, support Tangata to become trained, qualified tutors in the area of Arts and Crafts.
- ✦ Hold Marae based Wananga for the purpose of Waiata revival in conjunction with Kaumatua/ Kuia and kapa haka groups.
- ✦ To identify, encourage support Nga tamariki who participate, attend contemporary arts.
- ✦ Develop a plan in conjunction with Doc, Kaumatua/ Kuia regarding the preservation and protection of Nga Korari and Taonga
- ✦ Plan and implement workshops according to requirements of tauira
- ✦ To work with identified Tangata to establish a Ngati Kuta database regarding Taonga being held in private and public collections in Aotearoa and overseas.
- ✦ To establish a process for the return of these Taonga in conjunction with Kaumatua/ Kuia.

## APPENDIX II | Ngati Kuta Hapu and the Founding Treaties

### THE DECLARATION OF INDEPENDENCE & TE TIRITI O WAITANGI

The Declaration of Independence and Te Tiriti o Waitangi are founding documents of Aotearoa New Zealand. Ngati Kuta adheres to the intent of our tupuna in their desired partnership with the Crown.

Our tupuna Tenana signed the Declaration of Independence on 28 October 1835 at Waitangi. It is an international declaration that recognises the sovereignty of the Independent Tribes of Aotearoa New Zealand, and was witnessed by the Crown Resident. This was the forerunner of the Treaty of Waitangi. It has a flag to symbolise tribal rights to trade as independent nations, but has been ignored by NZ governments.



It was Rewiti Irikohe who later signed Te Tiriti o Waitangi for Ngati Kuta on 9-10 February 1840, at Waimate North. The Queen took 'all the rights and powers of sovereignty' over our land when our tupuna intended to give 'te kawanatanga katoa' – the government over their land, not Māori land. The Queen confirmed and guaranteed our 'exclusive and undisturbed possession of lands and estates, forests, fisheries and other properties', but sought an exclusive right to deal with Māori over land transactions. We were guaranteed 'te tino rangatiratanga' – the unqualified exercise of chieftainship over our lands 'whenua', villages 'kainga', and all their treasures 'taonga katoa'. Our tupuna agreed to give the Crown the right to deal with them over land transactions. The Crown gave an assurance that Māori would have the Queen's protection and all rights - 'tikanga' - accorded to British subjects.

The following extract encapsulates the feeling amongst our tupuna less than a decade after Te Tiriti O Waitangi. It is attributed to an anonymous chief of Ngā Puhi.

#### CHIEF OF NGĀ PUHI LETTER TO GOVERNOR GREY

"[We] went to the gathering at Waitangi ... [where] ... I signed the book [Treaty], but ... I did not hear that the purpose of that [Treaty] was to alienate our lands. What I heard was that the mana of the land was to the Queen but the land itself was to remain to us lest we be plundered by another nation – that the [Treaty] established the Englishman as a protector of the Maori people...."

From an original letter in Māori from a chief of Ngā Puhi to "the protector of the two peoples" 1848; A.F. McDonnell, MS Papers 151, Folder 7. Alexander Turnbull Library, National Library, Wellington.

## APPENDIX III | Nga Pepa Whai Tikanga

### Recording the Minutes

6 May, 2004

Kia ora e te whanau o Ngati Kuta Hapu.

#### Minutes of a meeting

What I have written here is not a put-down of anyone's skills in recording Minutes, nor is it nit-picking so please don't take it that way, this is just advice from a kuia who has spent years from my College days as a shorthand typist and doing secretarial work for umpteen organizations throughout my life and taught by very experienced public people!

As we have been working towards the setting up of our Hapu Management Structure, and everyone contributing towards its success, I think it is now time that our Minutes be written and presented in some semblance of order, a format which is consistent throughout our meetings.

Our records are going to be historical documents in days to come and I would like our books to be an example of the way we did our work, uniform and meticulous in detail and something of which our uri can be proud, so let's set a standard now!

There are going to be instances, which have happened already, where some of the authorities will require the viewing our minutes, or viewing certain resolutions (like the Maori Land Court/Bank/Companies Office). Thus, the way in which our Minutes are recorded following the established pattern, will give credence to our work.

I know we all have our own style of recording Minutes but there are one or two basic facts I would like to point out which I hope is taken in the spirit it is given and not as a criticism.

### Format for Minutes

#### 1.0 Agenda

An **Agenda** is always prepared for the meeting, one for Chairperson, one for Secretary, but for a big meeting, agenda may be written on whiteboard.

Prayer and mihi are not numbered on the agenda, and while it is an important part of all Maori meetings, it is not part of the business, but it can appear on the Agenda. No 1 is always Apologies and the rest follows on.

1.1 Attendance list to circulate

1.2 Opening prayer and mihi.

- 1 Apologies
- 2 Minutes of previous meeting (Date)
- 3 Matters/Business Arising
- 4 Correspondence,
  - Inward
  - Outward
- 5 Financial Report

- Accounts for payment
- 6 Reports – (like any Portfolio Reports for instance)
- 7 General Business
- 8 Next meeting

### 1.1 Attendance List

The attendance list that is circulated for signature is filed with the first **signed** copy of the relevant Minutes, which is **kept in our records/files**.

When Minutes are written, the names of those present can be typed as has been done in the past, except that Christian names should be written in full, but for the names of the mover and seconder of a motion/resolution, initials of the Christian name may be used, with the surname out in full. e.g. M Hook/H Hart, **not** MH/HH.

### 2.0 Recording of Minutes

Minutes are not a verbatim account of the meeting. They are summarized.

#### 2.1 Apologies

Moved that apologies be sustained/accepted. Mover/Secunder  
 People are very fond of submitting names of those who did not actually apologise for not attending the meeting. These should be checked by the Chair.

#### 2.2 Minutes/Confirmation of Minutes

The same format can be used for the Minutes which have just been read, or if circulated beforehand.

2.2.1 If they have been actually read out at a meeting, the following applies:

Moved THAT the minutes of meeting held (date) be confirmed as a true and correct record of that particular meeting. Mover/Secunder

2.2.2 If they were circulated beforehand and not actually read out aloud at the meeting, but everyone is satisfied that they were read out, then:

Moved THAT the minutes of meeting held (date) be taken as read and confirmed as a true and correct record of that particular meeting. Mover/Secunder

2.2.3 The Chair then signs and dates the original of the Minutes as a true record of the last meeting. To ensure that this is done, the following should be added on the bottom right hand corner of the last page of the Minutes.

Confirmed: .....

Date: .....

2.2.4 Minutes are recorded in the third person – refrain from using ‘we’ and ‘I’, even though you have taken the minutes. “.....I went to see the accountant..... I was nominated...etc

2.2.5 Name the person so that there is no doubt who went to see the accountant or who was nominated.

Another example, ‘We discussed the foreshore issue’ – ‘the foreshore issue was discussed by members.’

2.2.6 Be consistent with name recording: Glenys Rewha Papuni or just Glenys Papuni, -

I know it depends on who's taking the minutes, but maybe I can include a list in our Minutes File of the doubtful names. For example, Auntie Mary. Perhaps it is better to ask her how she wants her name recorded in the minutes - does she want to continue with the name Willoughby or Van de Hayden or the 3 names?? - Rewha /Willoughby/Van de Hayden??? Or Te Aroha Rewha Willoughby or what?? - better find out. I know different recorders will write down how they know her, but for the sake of consistency, we should stick to the same name throughout. It's good to record us by our proper names, like Te Atawhai Hall for Auntie Polly. We must remember, this is also a record for the information of all our uri coming up who are going to read these Minutes. They need to recognise the full names.

2.2.7 I think we have already established at a previous meeting that our full Christian names be recorded in the "Present" list and thereafter in the Minutes, just our initials then the last family name.

2.2.8 Omit the full stop after the initial of our first names - M space Hook, rather than M full stop space Hook - just a time saver.

Omit the hyphen for our double barrelled names – again, time saver.

2.2.9 Rather than bullet nga Take, it is preferable to either number them OR abc them, the latter is advisable. The reason being for quicker reference when a query arises two or three meetings down the track. e.g. Minutes Page 9, 3 (c), rather than refer to Minutes Page 9, 3 (then running your finger down the list to the third item).

2.2.10 In redoing the Minutes, I have numbered the pages consecutively, easier for quick back reference rather than shuffling pages round and looking for consecutive dates.

### 3.0 Correspondence

It is **Inward** and **Outward**, singular, not plural.

For Inward, abc the individual correspondence and for Outward, can be a continuation of the abc format.

e.g. Inward

(a)

(b)

Outward

(a)

(b) etc

### 4.0 Resolutions or Motions

4.1 A motion/resolution is a group of words which makes sense when taken out of the Minutes.e.g. minutes of one of our Hapu meetings.

Minutes received and accepted. M Heremaia/M Clendon

Okay, what minutes?? when was the meeting held??

Another one: Francis Hepi nominated. Now, you take that sentence out of the Minutes, so, he was nominated for what??

It should read: That Francis Hepi was nominated as a representative of the Ngati Kuta Hapu for the Te Rawhiti Marae Trustees.

Again, this is not a put-down. I could take other minutes from other organisations and find similar examples.

4.2 All motions/resolutions should begin with the word 'THAT':

**That** the minutes of meeting held (whenever) be confirmed as a true and correct record of that particular meeting. Mover/Seconder CD

4.2.1 The words "Motion Carried" can just be abbreviated to "CD" at the end of Mover and Seconder.

4.2.2 The motion/resolution can be separated out from the surrounds and bolded so that it is very obvious. It is the most important korero of that meeting because the organization has agreed on a course of action affecting that organization from then on. Only another meeting and another resolution can stop the one just passed, so it is very very important.

4.2.3 Sometimes the motions can be rather long, avoid starting a motion on one page and finishing it off on the next page. It is not likely to happen in our organisation, but I have known it to happen where a Resolution was interfered with and words added to the Resolution on the next page which completely altered the whole meaning of the thing. Again, watch that.

As a follow-up contribution to what I've written here, I do not mind editing all of our Minutes from now on. Just e-mail them to me. This invitation is extended to any organization which needs this help. I ensure confidentiality. And a free service – at the moment!!

*Aroha mai e te whanau, e hara tenei i te kowhete i te riri ranei, heoi ano he aroha ki a tatou ano, me te whakaaro ki a haere tika tonu a tatou mahi i nga kaupapa kei mua i a tatou, no reira, nga manaakitanga ki a koutou katoa,*

*Aroha tino nui,*  
Marara Hook,  
Kuia.

## APPENDIX IV | Raupapa Mahi Moni Financial Procedures

Financial Procedures for the Ngati Kuta Hapu Treasurer and for all Roopu financial reports.

Fundamental Processes to be followed or BOOK KEEPING

1. **Credit what comes in and Debit what goes out.** There are programmes available to do this. Choose one which notes the above.
2. **Keep a record** of the details of your transactions, on your PC and in a Cash book are probably best so the written one can be circulated at the meeting. Just coming along to the meeting with a Bank Statement is not sufficient, details are required.
3. **A financial report**
  - a) is a report of transactions **in detail** from one meeting to another.
  - b) It shall include **a running balance** from one meeting to another
  - c) It shall record details of monies received and **proof** of your payments (dockets, receipts etc) leaves no doubt in anyone's mind, how the money received was spent.
4. **Monies recording**
  - a) Committee authorised payments is the only reliable system.
  - b) A receipt for payment is still required, not the cheque butt as a payment receipt
  - c) Issuing receipts on the spot for incoming money is important. The receipt book must be at a meeting
  - d) The receipt book must be where there are fundraising activities in the future or out-of-meeting times
  - e) When **loose cash** is given by hand, it shall be **counted it in front of the person** not counted later, **no matter who it is.**
  - f) In the event that a Committee cheque for a certain amount is received which is less than the total on the cheque, then the remainder must be banked and be recorded
5. **Presentation of Financial Report**
  - a) Set out report as simply as possible, in straightforward language, so it may be read and comprehended by lay people. Thus terms such as, 'excess income over expenditure' might be read as, 'Total received, total spent, leaving a balance of .....
  - b) **Bank Statements**
    - o The Bank Statement is not the whole proof of transactions
    - o The Treasurer **must show how that last balance was arrived at.**
    - o **Detail of each transaction is important.** e.g. Bank Deposit \$100, what does that mean, where has that come from, who gave it??
    - o It is the **detail** of each transaction that matters.
  - c) **Reconciliation Statement**  
A Reconciliation statement is a statement detailing the difference between the last bank statement and the Financial Report to be presented to the meeting. **Reasons:**
    - o Sometimes Bank Statements don't balance with the Financial Report as there may be outstanding cheques which have not yet been presented to the Bank



- a deposit/s the day before the meeting may have been made before the a Bank Statement print out
- The Deposit Slip should be presented as proof, or the cheque or receipt in the reconciliation statement

## 6. Cash Book

The Cash Book and the programme on P/C are a detailed record of all monies received.

- a) The Cash book shall be available and on display at each meeting for inspection by any hapu member
- b) A basic 3 column Cash Book has:
  - Receipts 1st column, Payments 2nd column and Balance 3rd column.
- c) Receipts: (particulars in Cash Book)
  - Date received money
  - Particulars (from whom)
  - receipt number
  - amount in Receipts column
  - There will be other receipts appearing in Bank Statement which do not come through the Committee, e.g. Interest. It is not necessary to make a receipt out for Interest . This must be added to the Financial Report
- d) **Payments:** (particulars in Cash Book)
  - Date made cheque out
  - Particulars (to whom)
  - (cheque butt number
  - amount in Payments column.
  - Deduct Receipts from the Payments for Balance
  - payments in the Bank Statement which do not come through the Committee, e.g. Bank charges, cheque book fee, are recorded in the Financial Report.

## 7.

### Payment Vouchers

A Payment voucher is the record where the payment receipts are stapled. The voucher also details the payments.

- **Writing cheques out of Committee shall not occur.** In an emergency, pertaining to hapu business and not to personal business, where a payment must be made, then the chairperson and other executive members – Secretary included- and the signatories should they not be executive members, must be notified by the Treasurer and **all** must agree to the transaction.
- **Always ask for a receipt** – as is the practice of business people. Non-business people known to the Treasurer must always be insisted upon for a receipt should they not be forth coming in the first place.
- The Treasurer **must keep at reluctant issuers.** The scrappy nature of the paper does not matter, as long as there is
  - a date
  - amount
  - what it's for
  - a signature
 that's **the proof** to the Committee.

## 8. Cancelled cheques

Should there be a reason for some reason a cheque being cancelled e.g. an error in writing it,

- strike two lines right across it with the words 'cancelled' inside the lines.
- **keep it to show the auditor.** Do not destroy.

#### 9. **Cancelled receipts**

Should a mistake be made writing out a receipt and it is necessary to cancel it,

- strike two lines across both the top receipt
- and the duplicate,
- write 'cancelled'
- **keep both the top receipt and the duplicate** to show the auditor. It has been known for the top copy to be given to the person being receipted and, at a later date, the duplicate copy of a cancelled receipt made out for a lesser amount. Avoidance of this possibility is mandatory.

#### 10. **Present Income Categories**

Donations  
Grants  
Resource Management Unit administration fees

#### 11. **Present Payments categories:**

Administration: all purchases for stationery, printing, receipt book, envelopes, stamps, paper clips, stapler, staples, folders, printer cartridges, Marae koha for meetings, insurance, Runanga fee -detailed with receipts for each in Financial report.

- Resource Management Unit

#### 12. **Future Income/ Payments Categories**

- Roopu Whakatakoto Korero
- Roopu Rangaputea and Panui
- Roopu Whenua
- Roopu Moana
- Roopu TahaTangata

#### 13. **Running balance**

The balance at the end of the last meeting must be the opening balance for next meeting. If it is not then a statement must explain the difference with evidence.

M Hook  
June, 2004

## APPENDIX V | Ngati Kuta and the Charitable Trust

### The Trustees of the Charitable Trust

Chairperson – Russell Hook

Secretary – Mary Mokaraka

Treasurer – Marara Hook.

#### Issue

To ensure that the hapu activities conform to the Charitable Trust requirements

#### Method

To form a Charitable Trust

#### Policy

Clause 5.0 describes the Hapu's possible economic enterprises which will benefit everyone and therefore be eligible for charitable tax status.

### 5.0 Objectives and Purposes

The objectives and purposes shall be to establish, promote, advance, and support **the spiritual, cultural, educational, economic and social** well being of the people of the hapu Ngati Kuta ki Te Rawhiti.

- 5.1 To promote the **wairua** of Ngati Kuta.
- 5.2 To develop support, protect and promote **traditional knowledge and expressions of culture** for Ngati Kuta.
- 5.3 To establish **educational and cultural facilities** to benefit Ngati Kuta and the wider community. Wider community should be hapu, iwi, tauiui within New Zealand.
- 5.4 To promote, advance and participate in **educational initiatives** for Ngati Kuta and the wider community.
- 5.5 To establish, promote, support, advance, participate in **social initiatives** for Ngati kuta and the wider community.
- 5.6 To establish, promote and support **health initiatives** – services and programmes- for the urgent improvement of health for Ngati Kuta and the wider community.
- 5.7 To establish, promote and support **economic initiatives** : tourism, creative endeavours, sustainable fisheries, sustainable agriculture, sustainable forestry, and any entrepreneurial initiatives including joint ventures with other iwi, that will benefit Ngati Kuta and the wider community now and for the future.
- 5.8 To promote the use of the **spectrum**, to do with ICT (Information Communication Technologies), radio, television and others to benefit Ngati Kuta and the wider community.
- 5.9 To participate in the benefits of all **resources** above and below the ground, the sea, the foreshore and water for the betterment of Ngati Kuta and the wider community.
- 5.10 To establish and promote the concept of kaitiakitanga of all **intellectual property** in Ngati Kuta and the wider community.
- 5.11 To liaise, inform and be open and receptive to **other charitable works and institutions** and organisations within the wider community for the benefit of Ngati Kuta and the wider community.
- 5.12 That all of these objects and purposes shall be for the benefit of Ngati Kuta and the wider community and none shall change the charitable nature of this Charitable Trust.

**The extract below from the Trust order explains the hapu's financial requirements and the range of economic ventures able to be developed to still qualify for charitable status**

IN ORDER to carry out the objectives and purposes for which the Board or Trust is established, the Trustees may exercise all or any of the following powers and authorities:

6.1

FUNDS: To see, accept and receive donations, subsidies, loans, grants, endowments, legacies and gifts, whether in money or in kind or partly in one way and partly in the other for all or any of the objectives of the Trust.

6.2

RECORDS:

- a) To keep and complete a good and true record of accounts and all donors and donations to the Trust Fund.
- b) To keep a proper written record of all decisions taken and business transacted at every meeting of the Trust in a proper Minute Book.
- c) To keep a register of members- to be kept by Roopu Panui

6.3

AUDITOR: To appoint an auditor or suitably qualified person to provide a true and fair view of the Trust's affairs. Such inspections should be carried once per year and no later than 75 days from the end of the financial year (March 31st).

6.4

SOLICITOR: To appoint a solicitor to conduct its legal affairs, as and when required.

6.5

TRANSPARENCY: To advertise all known activities of the Trust and to keep its affairs transparent for the beneficiaries by whatever means the Trustees deem appropriate.

6.6

MONEY/PROPERTY LOANS: The Trustees shall not lend money nor lease property or assets at less than current commercial rates, having regard to the nature and term of the loan, to any person (as defined in the Income Tax Act 1994):

- a) who is a Settlor or a Trustee of the Trust; or
- b) who is a shareholder or director of any company by which any business of the Trust is carried on; or
- c) who is a settlor or Trustee of a Trust that is a shareholder of any company by which any business is carried on; or
- d) if that person or that company and the settlor or Trustee or shareholder or director referred to in any of the foregoing paragraphs of this Trust Deed are associated persons (as defined in the Income Tax Act 1994).

6.7

BUSINESS: Subject to clause 6.6 of this Deed, to purchase, lease, exchange, hire or receive gifts or otherwise acquire, any real and personal property and any rights and privileges for the purposes of its business and in particular but without limiting the foregoing, any land, buildings, easements, machinery, plant, stock in trade, motor vehicles and vessels of any description.

6.8

LEND/INVEST :Subject to clause 6.6 of this deed, to lend or invest money with security to any person, body, or society whether incorporated or not, on such terms which the Trustees deem reasonable and proper, and/or to guarantee the performance of any such contracts by any such persons but only in furtherance of the objectives of the Trust.

6.9

SHARE INVESTING: Subject to clause 6.6 to engage in any business or transaction capable of being conducted so as to directly or indirectly to benefit this Trust and thus the beneficiaries and for that purpose to take or otherwise acquire and hold and dispose of shares in any company having objectives similar to those of the Trust.

6.10

NATIONAL/LOCAL GOVERNMENT CONTRACTS: To enter into any arrangement with any government or local authorities supreme, municipal, local or otherwise that may seem conducive to the Trust's objectives or any of them and to obtain from any such government or authority any rights or privileges and concessions which the Trust may think it desirable to obtain and carry out, exercise and comply with any such arrangement, rights, privileges and concessions that may comply with the Trust's objectives.

6.11

TRUST PROPERTY: To acquire, construct, maintain, alter, restore, improve, develop, work, manage, carry out or control, any buildings, works or property or do anything which will advance, directly or indirectly, the objectives of the Trust.

## APPENDIX VI | Kupu Māori Glossary

Some of these words have several meanings but the ones here have been chosen to suit this document and in some cases are not direct translations.

By Marara Te Tai Hook

References: PM Ryan and HW Williams, 1971 Edition. Te Matatiki (TM)

<b>Pronunciation</b>	<b>Every vowel in a Māori word is sounded</b>
The vowel <b>a</b>	is pronounced as in <i>far</i> . Avoid all trace of the flat <i>a</i> as in <i>hat</i> . e.g. Wai-ta-ngi
The vowel <b>e</b>	is pronounced like the <i>ea</i> in <i>leather</i> or <i>in ten</i> . Avoid the double sound of the vowel as found in <i>hay</i> and <i>hee</i> . e.g. raw-he for rohe not roe-hee.
The vowel <b>i</b>	is equivalent to the vowel sound in the English word <i>mink</i> or <i>hint</i> . e.g. <i>mink</i> to sound the <i>i</i> in <i>rimu</i> or <i>hint</i> to sound the <i>i</i> in <i>pipi</i>
The vowel <b>o</b>	is pronounced as the English word <i>awe</i> . Avoid all trace of the English pronunciation of <i>oh!</i> This is the most abused vowel sound when one is pronouncing Maori words, take great care with it. Not <i>poe-whiri</i> . e.g. <i>paw-whiri</i> for <i>powhiri</i> OR <i>maw-ana</i> for <i>moana</i>
The vowel <b>u</b>	is pronounced like the double <i>o</i> in <i>moon</i> . e.g. <i>hoo-l</i> for <i>hui</i> . Avoid saying it like the <i>ew</i> in <i>few</i>
<b>ng</b>	is a softer sound than in English, especially with regard to the <i>g</i> . The sound is similar to the middle <i>ng</i> in <i>singing</i> . (Tuhoe iwi have a different pronunciation)
<b>Groups</b>	<b>Roopu</b>
Administration	<i>Roopu Whakahaere (W30 conduct business)</i>
Advisory Group	<i>Roopu Whakatakoto Korero</i>
Artistic Skills/Culture	<i>Roopu Mahi Toi</i>
Communication	<i>Roopu Panui/Roopu Whakaatu</i>
Economics Advisory Group	<i>Roopu Arataki (W14 lead/guide/conduct/point out)</i> <i>Roopu Arataki (W14 lead/guide/conduct/point out)</i>
Education	<i>Roopu whai matauranga</i>
Finance	<i>Roopu Rangaputea</i>
Fisheries Unit	<i>Roopu Ahumoana</i>
Law Unit	<i>Roopu Ture</i>
Resource Management Unit	<i>Roopu Hapai Puna Taonga</i> <i>Roopu Hapai Puna Taonga</i>
Social Services	<i>Roopu Taha Tangata</i>
Sport	<i>Roopu Hakinakina (W32, sport, enjoy oneself)</i>

## Kupu Māori | Māori Translated

<b>atea</b>	<i>the area from the gate to the steps of the wharehui</i>
<b>hapu</b>	<i>(W36 - section of a large tribe, secondary tribe), collection of related families within one tribe</i>
hapu	
<b>hikoi</b>	<i>(W50 - step), used by Ngati Kuta RMU when inspecting a site development</i>
hikoi	
<b>hui</b>	<i>(W66 - congregate, meet, assemble) gatherings, discussions</i>
<b>iwi</b>	<i>(W80 - nation, people), collective of hapu, tribe</i>
<b>kaitiaki</b>	<i>(Kai W86 - prefix to transitive verbs to form nouns denoting an agent - tiaki - guard, keep) guardian, caretaker</i>
kaitiaki	
<b>kaitiakitanga</b>	<i>absolute sovereign guardianship, caretaking</i>
<b>karakia</b>	<i>(WP98 - charm, spell, incantation). In modern terms applied to public worship, prayer.</i>
karakia	
<b>kaumatua</b>	<i>(W106 - adult, old woman or man), respected elders (male or female), holders of knowledge and life experiences</i>
kaumatua	
<b>kaupapa</b>	<i>(W107 - plan, scheme, proposal), topic, subject</i>
<b>koiwi</b>	<i>(W128 - bone), human remains</i>
<b>kuia</b>	<i>respected older women, holders of knowledge and life experiences</i>
kuia	
<b>mana</b>	<i>(WP172 - authority, control, influence, prestige, power etc), status, dignity, respect, derived from God</i>
mana	
<b>mana moana</b>	<i>traditional status, rights (including ownership and responsibilities in respect of water, physical and natural resources within their traditional marine territories), derived from the ancestors and God</i>
mana moana	
mana moana	
mana moana	
<b>mana whenua</b>	<i>traditional status, rights (including ownership and responsibilities in respect of lands, physical and natural resources within their traditional land territories), derived from the ancestors and God.</i>
mana whenua	
mana whenua	
mana whenua	
<b>manaaki</b>	<i>(W172 - show respect or kindness to)</i>
<b>manaakitanga</b>	<i>the act of showing respect or kindness to, encompassing care</i>
<b>marae</b>	<i>(W180 - enclosed space in front of a house, courtyard, village common) Modern usage for whole building complex and surrounding grounds.</i>
marae	
marae	
<b>matua</b>	<i>male parent, father or uncle including any male cousin of one's mother, father, aunts or uncles</i>
matua	
<b>moana</b>	<i>(W204 - sea, lake) In our case, salt waterways.</i>
<b>mokopuna</b>	<i>(W208 - grandchild, child of a son, daughter, nephew, niece etc)</i>
<b>Nga hapu o Taumarere</b>	<i>Collective of hapu within the Taumarere district/region of Eastern Bay of Islands</i>
Nga hapu o Taumarere	
<b>powhiri</b>	<i>(W300 - wave, beckon anyone to come in, welcome)</i>
powhiri	<i>Modern usage for official welcome</i>
<b>rangatahi</b>	<i>incorrectly used to describe 'young people'.</i>
rangatahi	<i>(W323 - fishing net). From a popular saying 'Ka pu te ruha, ka hao te rangatahi' - 'When the old net is worn and lying in a heap, use a new net to catch fish,' comparison with young people being the 'new net.' It is preferable to use tai-tamariki, tamataane, tama waahine to describe young age groups.</i>
rangatahi	
rangatahi	
rangatahi	
rangatahi	
rangatahi	

rangatahi	Children and grandchildren of the elders whose age groups range from young adults to elders, holders of modern techniques and technology.
rangatahi	
rangatahi	
<b>rangatira</b>	(W323 - chief etc, person of good breeding, well-born, noble), leader, inherent status, one who has the ability to keep the people together
rangatira	
rangatira	
<b>rangatiratanga</b>	(W323 - evidence of good breeding and greatness), chieftainship including sovereignty, rights of self determination.
rangatiratanga	
<b>rohe</b>	(W344 - boundary) traditional domain, area, district or region of a tribe
rohe	
<b>taha wairua</b>	spiritual side
<b>take</b>	(W370 - cause, reason, means, origin, beginning) topic, issue
<b>tamariki</b>	(W376 - child, opposed to adult), children within the age groups from young adult to newborn
tamariki	
<b>tangata whenua</b>	people of the land, those who hold mana whenua in an area.
<b>tangi</b>	(W379 - cry, weep, utter a plaintive cry, fret)
tangi	
tangi	
tangi	
<b>taonga</b>	(W381 - property, anything highly prized)
taonga	
taonga	
taonga	
<b>taonga tuku iho</b>	the above, handed down
<b>Taumarere</b>	place, district, region in Eastern Bay of Islands
<b>taumata kaumatua</b>	place where the male elders sit to receive and welcome all visitors and guests to the marae. 'Taumata' is a Taitokerau term as opposed to
taumata kaumatua	
taumata kaumatua	
taumata kaumatua	'Paepae' used in southern areas.
<b>Te Reo</b>	the Maori language
<b>teina</b>	younger brother or male cousin of a male, younger sister or female cousin of a female
teina	
<b>tikanga</b>	(W416 – rule, plan, method, custom, habit, etc), customary and/or traditional correct ways of doing things, protocol, aspects
tikanga	
<b>tuakana</b>	elder brother or male cousin of a male ,elder sister of a female etc)
tuakana	
<b>wahi tapu</b>	special and sacred place
<b>wairua</b>	(W477 – spirit, PM Ryan – attitude, mood, soul)
<b>wananga</b>	(W479 – lore of the tohunga, occult arts),
wananga	
wananga	Modern usage – learning and educational seminars
<b>whaea</b>	mother, aunt (including any female cousin of one's father, mother, aunts, and uncles)
whaea	
<b>whai korero</b>	make a speech, oration, rhetoric
<b>whanau</b>	family group, extended family
<b>whanaungatanga</b>	kinship, relationship through whakapapa, bonds
<b>whenua</b>	land, placenta



<b>Kupu Hou</b>	<b>New Terms</b>
<b>Acknowledgments</b>	<i>Kupu whakamihī</i>
<b>Adolescence</b>	<i>Taitamariki</i>
<b>Adults</b>	<i>Nga hua kua pakari</i>
<b>Air</b>	<i>Hau Takiwa</i>
<b>Areas of shared interest</b>	<i>Te Wahanga ki nga Rohe</i>
<b>Beginning or Introduction</b>	<i>Timatanga</i>
<b>Babyhood</b>	<i>Whaanautanga</i>
<b>Capacity Building</b>	<i>Whakawhanuitanga mo te Hapu</i>
<b>Childhood</b>	<i>Tamarikitanga</i>
<b>Coastal and Rural Management</b>	<i>Kaupapa mo te Tahamoana me te Taiwhenua</i> <i>Kaupapa mo te Tahamoana me te Taiwhenua</i>
<b>Company of persons/people</b>	<i>Hunga</i>
<b>Consent processing fees</b>	<i>Utu mo nga raupapa mahi</i>
<b>Cultural, spiritual and historical values, sites of cultural significance, wahitapu and archaeology</b>	<i>Ahuatanga mo nga wahitapu</i> <i>Ahuatanga mo nga wahitapu</i> <i>Ahuatanga mo nga wahitapu</i>
<b>Disabled</b>	<i>Hunga hauaa</i>
<b>Disputes</b>	<i>Tautohe</i>
<b>Environmental Levy Fund</b>	<i>Taake mo te Taiao</i>
<b>Employment</b>	<i>Hunga Mahi</i>
<b>Environment Management</b>	<i>Nga Painga mo te Taiao</i>
<b>Baselines (quality of water, etc)</b>	<i>Nga Painga mo te Taiao</i>
<b>From the womb</b>	<i>Mai i te koopu</i>
<b>Genetic engineering</b>	<i>Raweke ira tangata</i>
<i>Genetic engineering</i>	<i>✚ ira – life principle</i>
<i>Genetic engineering</i>	<i>✚ ira atua – supernatural beings</i>
<i>Genetic engineering</i>	<i>✚ ira tangata – mortals</i>
<i>Genetic engineering</i>	<i>✚ raweke – meddle or interfere with</i>
<b>Hapu Management Plan</b>	<i>Whakatau kaupapa mo te Hapu</i>
<b>Hapu Project Plan</b>	<i>Whakararangi kaupapa</i>
<b>Hapu Project Plan</b>	<i>Whakararangi kaupapa</i>
<b>Hapu Registration</b>	<i>Rehita Ingoa</i>
<b>Health</b>	<i>Hauora</i>
<b>Hospitalization</b>	<i>Atawhai turoro</i>
<b>Housing</b>	<i>Whare noho</i>
<b>Infirm</b>	<i>Hunga turoro</i>
<b>Knowledge repository</b>	<i>He pataka Maatautanga</i>
<b>Land Management</b>	<i>Kaupapa mo te Whenua</i>
<b>Mental health</b>	<i>Oranga hinengaro</i>
<b>Message from the Taumata</b>	<i>Whakamarama mai i te Taumata</i>
<b>Mission Statement</b>	<i>Uaratanga (desires/values, also aims &amp; objects)</i>
<b>Occupational training</b>	<i>Whakawai mahi (train/teach/practice)</i>
<b>Operations</b>	<i>Nga Take whakamahi</i>
<b>Our Ethics</b>	<i>O matou matatika (P44 TM)</i>
<b>Overall Strategic Direction</b>	<i>Tirohanga Whanui</i>
<b>Post natal</b>	<i>No te whaanautanga</i>
<b>Protocol consultation</b>	<i>Kaupapa hei whiriwhiri</i>
<b>Public safety</b>	<i>Whakatupato mo te katoa</i>
<b>Resource</b>	<i>puna taonga</i>
<b>Resource consent</b>	<i>Puna taonga hei tono</i>

application	<i>Puna taonga hei Tono</i>
Resource Consent	<i>Puna Taonga hei Whiriwhiri</i>
Consultation	<i>Kaupapa Taiao hei Whiriwhiri</i>
Restoration and preservation	<i>Whakahou me te Tiaki</i>
Recording Minutes	<i>Whakahou me te Tiaki</i>
Statutory Planning	<i>Nga Pepa Whai Tikanga</i>
Processes and Instruments	<i>Wahanga ki te Ture</i>
Strategic/strategy	<i>Wahanga ki te Ture</i>
The Process (W343 put in order, arrange etc)	<i>Rauhanga (W329 cunning, resourceful)</i>
Toddlers/infants	<i>Te Raupapa Mahi</i>
Tourism	<i>Te Raupapa Mahi</i>
Transport	<i>Nga kohungahunga</i>
Vision	<i>Tapoi (W384 be travelled round)</i>
Fishing Commercial	<i>Waka hari</i>
Fresh water fisheries	<i>Whakaaro Whakamua</i>
Hapu Economic Opportunities	<i>Hii Ika Aru Moni</i>
Game fishing	<i>Tuna me nga Kewai</i>
Marine Research	<i>Hapu Roopu</i>
Marine Reserve	<i>Arataki</i>
Ngati Kuta customary fisheries	<i>Hii mako, mango, takeketonga (W371 Bay of Islands swordfish)</i>
Recreational fishing	<i>Rangahau Moana (W323 see, search out, pursue)</i>
Recreational Fishing regulations	<i>Aapure moana (W13 patch, circumscribed area)</i>
Small fishing and Dive Tour Operator	<i>Tauranga ika mo Ngati Kuta</i>
Water Management	<i>Kaupapa tauranga ika mo Ngati Kuta</i>
Large Tour operators	<i>Hii Ika Hakinakina</i>
Other developments	<i>Hii Ika Ture Arahi</i>
	<i>Hii Ika Ture Arahi</i>
	<i>Ruku Kaiwhakamahi</i>
	<i>Ruku Kaiwhakamahi</i>
	<i>Atawhai i te moana</i>
	<i>Kaiwhakamahi Tapoi</i>
	<i>Me era atu Mahi</i>

## APPENDIX VII | Submission Process

The Ngati Kuta Hapu ki Te Rawhiti Management Plan was presented as our first draft. Ngati Kuta Hapu distributed this plan to initiate consultation with parties.

We welcome your submissions on any aspects or issues reflected within this plan.

### There are three methods of submission.

1. Write them out and post or email them.
2. Make verbal comments by telephone to the following people.

Michelle Elboz  
 (09) 4037012  
 0274 506079  
 Te Rawhiti  
 Hikurangi RD4  
 Northland 0184  
[rhook@xtra.co.nz](mailto:rhook@xtra.co.nz)

Helen Harte  
 (09) 5211837  
 021 755553  
 4 Cheverton Place  
 Kohimarama  
[helen-harte@xtra.co.nz](mailto:helen-harte@xtra.co.nz)

3. Post to the Ngati Kuta website. [www.ngatikuta.maori.co.nz](http://www.ngatikuta.maori.co.nz)

### All submissions should clearly identify:

- What Section of the Plan you are submitting to
- What Index Number your submission relates to
- What your issue is
- Who you are
- Postal address
- Contact phone number(s)
- Email address
- I would like to talk to my submission in person

#### **Example:**

*Section Two*

*Index Number 4*

*Point 4.5*

*Issues*

*Resource Consents*

*Process*

*MY ISSUE IS.....*

Thank you. Please submit your thoughts to keep our Plan alive. Your changes make the difference.

Te Kupenga Ipipiri: Traditional and Customary fisheries practices in Te Rawhiti-CUS 2007-009.

The information contained in this report is precious to Ngati Kuta and Patukeha. Use of this material for publication should be with the permission of the hapu and Ministry of Fisheries.



New Zealand Government

FORM 5

**Date:** August 2007  
**Research Provider:** Ngati Kuta Charitable Trust  
**Project Code:** CUS2007-2009  
**Project Title:** **Te Kupenga Ipipiri: Traditional and customary fisheries practices in Te Rawhiti – CUS 2007 -2009**  
**Principal Investigators:** Helen Mountain Harte  
**Project Start Date:** 1/07/07  
**Expected Project End Date:** 14/08/08  
**Actual Project End Date:** 15/09/09

Final Report

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Project Ipipiri Report Writer

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The interviewers: Anya Hook, Marara Hook, Helen Harte, Robert Willoughby

The transcribers: Michelle Elboz, Marara Hook, Anya Hook.

Helen Mountain Harte

Te Rawhiti

## **EXECUTIVE SUMMARY**

This report is the product of a fisheries study funded by the Ministry of Fisheries for research into customary fishing in the rohe moana of Ngati Kuta and Patukeha ki Te Rawhiti. Our hapu have a Fisheries group, Te Kupenga, which is looking to build a sustainable fishery again in the rohe which will benefit Te Rawhiti and the wider Bay of Islands, now and in the future.

The Kupenga Ipipiri Oral History study collected knowledge from the Kuia and Kaumatua of our hapu about the fisheries, as told to them by their parents and grandparents, and others who had experience of the sea. The interviews were lively and interesting because we are a fishing people and this part of the coast from Taupiri to Tapeka was well known to our tūpuna and our kuia and kaumātua. We asked about the traditional and customary harvest levels and customary traditional rights. The written information, gleaned from the literature, gave detail and depth to the knowledge of the Kuia and Kaumatua.

The customary management of the fishery was underpinned by tikanga, rules and practices, detailing our practice of customary fisheries. Customary access to the kaimoana in our rohe was gained by whakapapa, and approved by the hau kainga hapu whose knowledge conserved the fishery. The determination of a conservation model based on the maramataka, the calendar, used by our tupuna has its beginnings here and from this the tikanga of kaitiakitanga will become more evident.



## INTRODUCTION

This study is concentrated in the rohe (area) <sup>1</sup> of kaitiakitanga (guardianship) of the ahi kaa (long term residents) of Ipipiri (the south eastern Bay of Islands). We, Ngati Kuta and Patukeha ki Te Rawhiti, are the ahi kaa and we hold, because of this, mana moana and mana whenua (first rights on sea and land) in this rohe.

This part of the coastline has been our primary means of subsistence for over 200 years, and before this, for hundreds of years, we held seasonal rights to gather kaimoana based on whakapapa and trade with the permission of the former ahi kaa hapu.

We have learned the tikanga associated with the moana from the deep past, from Hawaiki, which we brought with us over the centuries for the last 1000 years. These have been adapted to the conditions in Aotearoa.

The knowledge of ancient fishing practices and techniques has largely faded, but has not gone and we have been piecing this knowledge together with great interest. The early ethnographers and anthropologists in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries began studying and recording Maori customs and beliefs in places untouched by European contact. We have comprehensive written bodies of knowledge from hapu and iwi south of and inland from, the place of earliest sustained contact, namely, the Bay of Islands. We adapted Christianity and new knowledge, taking what suited our way of life. The impact of the Treaty of Waitangi rather than Te Tiriti, the land wars and the series of governmental organisations and policies forced widespread changes to our lives. We are in the process of retrieving the core of our culture.

We conserved our fishery for 800 years before the arrival of Cook, to such an extent that the biomass from 1769 to 1840 was rich and abundant as reported in "Between Two Worlds" by Professor Anne Salmond. <sup>2</sup>

In the 200 plus years since this new population mix, the biomass has reduced dramatically. Our oral histories and some present research show that the current conservation principles applied by the Ministry of Fisheries may need revision. This is difficult because recreational fishers, as voters, come second. In our view the commercial fisher rules the sea and the economy, and both these fisher groups may be reluctant to

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<sup>1</sup> See map 1 p9

<sup>2</sup> See Table 1 for the fish species in this report p 39

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follow traditional precepts because these precepts are based on rāhui; limiting or banning taking of species in areas of the sea for a time and the taking of small fish, with no take on breeding stock, apparently more conservational than commercial.

This project came at a time when our hapu were looking to record and capture our knowledge from our kuia and kaumātua and to fulfil a long held desire to conserve our fishery and whenua. The project provided a structure with which to do this. We look forward to joining our traditional science with western science.

## **1.0 BACKGROUND**

### **TRADITIONAL KÖRERO ANECDOTAL AND WRITTEN SOURCES**

The 1996 Fisheries Act is enacted to promote the sustainable utilisation of fisheries resources and have regard for Kaitiakitanga. This follows from the Treaty of Waitangi Fisheries Claims Settlement Act (TOWFCSA) 1992). The TOWFCSA 1992 records that the Crown and MFish, have a Treaty duty to recognise the use and management practices of tangata whenua and provide active protection for the exercise of rangatiratanga in regard to customary fisheries. The Fisheries (Kaimoana Customary Fishing) Regulations 1998 allows for the establishment of rohe moana, tauranga ika and mahinga mātaitai to recognise and provide for customary food gathering by Maori and the special relationship between tangata whenua and the places which are of customary food gathering importance.

### **1.1 TE ROHE MOANA**

Ngati Kuta and Patukeha hapu of Te Rawhiti, applied for gazette in April 2007 over our rohe moana over the south-eastern parts of the Bay of Islands and adjacent coastline to the north and south. Map 1 (on page 9) outlines the area we seek to gazette. The hapu are continuing with this MFish process which is protracted and divisive as it is based on firm boundaries compared with the 'give and take' of whakapapa links. The management of the customary resources and harvesting within the rohe moana is supplementary to our Fish Plan. The implementation of our plan is optimised with best available information. Research into the customary and traditional fishery is fundamental to our fish plan and has acceptance among the wider whānau of the two hapu.

## **1.2 TANGATA TIAKI KAITIAKI**

Relevant to the rohe moana is the selection and appointment, of tangata Tiaki/Kaitiaki by gazettelement. By gazetting the tangata kaitiaki we are able to implement the Kaimoana Customary Fishing Regulations 1998, to provide for the principles of customary management and policies on behalf of our governance structure and entity.

## **1.3 PROJECT OBJECTIVES**

The overall project objectives were set to align with our long term vision of a sustainable fishery to address the issues of collecting our traditional knowledge around customary practices to provide for customary management. Our objective is to provide customary fisheries information to enhance and add value to sustainable fisheries management that contribute to effective kaitiakitanga by our hapu and contribute to our fish plan. We had to determine the past levels of our customary and traditional harvest levels. This aided our research in clarifying the relationship between customary and traditional harvest levels and customary traditional rights. The knowledge information gained will assist Ngati Kuta and Patukeha to manage and measure the outcomes of customary practice within our rohe moana which contribute to our traditional and customary well being.

The specific project objectives were to;

- a) Determine traditional and customary harvest <sup>3</sup>
- b) Collection of recorded information publicly available regarding understanding and knowledge of traditional fisheries and fishing practices.

In addition, we collated relevant archival material, relating to the current fishery sourced from public files.

## **1.4 PROJECT METHODOLOGY**

The methodology was initially guided by a set of reporting imperatives, which entailed a policy stock take of how we would conduct interviews and what due process would be undertaken to comply with this policy. Once this was decided in Hui, a list of Kaumatua and Kuia to be interviewed had to be established and this involved wananga. We then spoke to the kaumätua and kuia and asked for their agreement to be interviewed.

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<sup>3</sup> See Table 1 this report p39

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Interviewers, who spoke Maori, were trained to interview kaumätua and kuia. Consent forms and a questionnaire were explained and then approved by kaumätua and kuia. As part of the consent form, all transcriptions and a CD were given back to the interviewee for feedback and sign off. The feedback was included in the analysis of interviews.

A literature review was undertaken, and this information was sourced from written material located in local archives and libraries as well as personal diaries. The collation and analysis of written material and oral history data were evaluated and the results were discussed. A draft report was presented to the hapu. Feedback from this Hui was integrated into this final report. This final report will be presented back to hapu and filed with the Ministry of Fisheries. We will also publish this final report in a variety of media, (printed, DVD and CD) to make it more accessible for hapū members.

## **1.5 COLLATION OF ORAL HISTORIES AND CUSTOMARY USE**

The collation of traditional and customary usage of our fisheries as tangata whenua is integral to this report. The Ministry of Fisheries, through the Fisheries [Kaimoana Customary Fishing] Regulations 1998 recognises that local areas described above have distinctive fisheries and practices pertaining to tangata whenua. Our kaumätua and kuia who have the knowledge of our traditional and customary practices, methods, seasons and responsibilities are now primarily in the older population group.

This research will provide valuable knowledge information to Hapu, Iwi, Rünanga and Kaitiaki and the Ministry of Fisheries. This will support the development and management of customary and traditional usage of the fishery. The information provided within this report will support the decisions kaitiaki may make regarding customary authorisations.

It is recognised that to manage customary fishing appropriately, relevant tikanga has to be applied from a tangata whenua perspective. This information is being collected and maintained for use by both the hapu and the Ministry of Fisheries. Additionally, this information will be used as a traditional component for fisheries management and the development of kaitiakitanga for the hapu.

## **1.6 OWNERSHIP OF THE INFORMATION ABOUT OUR CUSTOMARY KNOWLEDGE**

Information collected in this research will provide a valuable record of the customary fishing practices of the tangata whenua of Te Rawhiti. Therefore, we believe this

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information must be held in some form of joint ownership by both the Ministry and hapu reflecting the intentions of the Deed of Settlement and Tino Rangatiratanga. This issue will need further reflection and discussion between the hapu of Ngati Kuta, Patukeha and MFish.

The Ministry of Fisheries realises there is also significant potential for education in areas such as Tangata Tiaki/Kaitiaki training, fisheries management, aquaculture research and development. This material will significantly inform debate on those issues as they develop. The following section identifies written sourced material which begins with a current overview of the flora and fauna in the Bay of Islands. The studies indicated an estimated level that the stocks were at, but did not specify the exact amount. The ancient and historic customary harvest levels were gathered from written observations of the earliest visitors to the Bay of Islands, which began in 1769. This material provides a context in which a comparative analysis can be undertaken with the interviews from our kuia and kaumätua.

## **2.0 THE LITERATURE REVIEW**

The books and articles researched and sourced were primarily to do with the earliest observations of our tūpuna by the first visitors to the Bay of Islands. The historical literature review revealed specific detail of the varied fishery in the eastern Bay of Islands, the conservation and harvesting, preservation and eating of kaimoana. The stock numbers were by inference and anecdotal observation.

There is an exception to this selection and that was the use of the archaeological study of pre-historic fish bones from middens primarily from the South Island. There were a few sites from the east coast in the north island, Leigh, Whangarei and Houhora. The significance of this study was that there were comments about the eating habits and conservation practices of Maori, 200 years before contact. For the current marine environment, the studies in the eastern Bay of Islands were of interest. These all provide a context for the interviews.

### **2.1 PRE-CONTACT AND CONTACT FISH STOCKS**

There are a number of written observations about the level of fish stocks from 1769 when Cook arrived, and later. There are were fewer which dealt with prehistoric levels. Foss

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Leach<sup>4</sup> an archaeo-zoologist, commissioned by Ngai Tahu to study their pre-contact fishery, gives some indication of what may have happened in our northern fishery. He applied scientific techniques of analysis to ancient fish bone data in 126 sites which were middens with enough complete fish skeletons and bones, out of a possible 18,000 sites. These sites were not in the Bay of Islands but there were four on the north eastern coast, the closest being Leigh and Whangarei.

He maintained that pre-contact Maori did not reduce fish stocks, lower temperatures in 1769 did and this reduced the types and numbers of available fish and their reproduction. In pre-European times, Leach found that the fish may have grown bigger. He said that his present research showed that after 800 years of occupation, the fishery was plentiful unlike the last 200 years of European habitation of the land and sea. For a number of species, the mean size increased- kahawai, snapper, spotty, tarakihi, ling, mackerel, red cod, while barracouta and crayfish, decreased in size. This may have been due to fishing methods. The population of the species were large, with barracouta the most numerous in the south.<sup>5</sup>

Ann Salmond's<sup>6</sup> introduction to the Bay of Islands environment at the time of James Cook's 1769 arrival, found from the reports and from the 1967 archaeological study by K Shawcross<sup>7</sup> evidence of the abundance of sea life in the Bay. The dense variety of the fishery not only impressed the visitors but contained information that this densely populated area with villages and gardens on every hill maintained excellent conservation practices. This did not mean that harvesting food was easy. The tikanga of kaitiakitanga was strictly adhered to, to maintain the moana and whenua produce. There were some days that fish was not available for some of the visitors and tupuna, or vegetables due to weather, Hui and disputes, as noted by Cruise<sup>8</sup>.

Dense beds of cockles, rock oysters, scallops and horse mussels were abundant around the coastline. In the bays, flounder, pākati (spotties), rays and dogfish lived on the muddy sea floors, while snapper, trevally and parore were found in large schools. In mid-water jack-mackerel, kahawai and warehenga (kingfish) preyed on schools of yellow eye mullet, piper, and anchovies and along the outer islands lived numerous blue maomao, pōrae,

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<sup>4</sup> Leach F Fishing in Pre-European New Zealand NZ Jnl of Archaeology. Otago University Printing. 2006

<sup>5</sup> Ibid Leach F 2006 p307 p230

<sup>6</sup> Salmond A Two Worlds First meetings between Maori and Europeans, 1642-1772 Viking/Penguin Auckland 1991 p220

<sup>7</sup> Shawcross K "Maoris in the Bay of Islands 1769-1840" MA Thesis. University of Auckland. Auckland.

<sup>8</sup> Cruise R A Journal of Ten months Residence in New Zealand. 2<sup>nd</sup> ed. Capper 1974. p224

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large snapper, red moki and huge hāpuku (groper). Dolphins and humpbacked whales were further out. Schools of krill and small fish were chased by kingfish, mako shark and even marlin.<sup>9</sup>

Joseph Banks<sup>10</sup> reported that while there were few animals, the sea made, "...abundant recompense." There were fish in "...every creek and corner." The several kinds of mackerel swam in huge schools and were caught by the locals in very large seine nets. Crayfish were caught by people feeling for them with their feet (Cruise, 1824) and numerous species of fish-snapper, tarakihi, blue cod, elephant fish, stingrays, eels, and congers were caught close to shore. The shellfish were many and varied oysters, cockles, and clams. Cook himself wrote that, the people (of Te Rawhiti as noted by Salmond) had sold them most of their fish as they (Cook's men) had only caught a few themselves "and of various sorts, such as Shirks, Stingrays, Breems, Mullet, Mackerel and several other sorts..."<sup>11</sup> This plentiful fishery stock was a dense biomass at contact. The increasing demand from the visitors, meant that conservation rules of rahui were not applied or followed by all and with the sheer numbers of uncaring fishers, the fishery began to decline.

In 1824, Cruise saw two whale carcasses caught by American whalers whose blubber had been cut off and left on shore near Paroa Bay. The carcasses were covered with our tupuna, the "...islanders who came from every corner of the Bay to feed upon it" as the raw flesh was regarded as "a first rate delicacy".<sup>12</sup> Regardless of status or gender, once a place had been secured on the carcasses, that person had the right to stay there and have his or her fill.

Whalers were numerous in the Bay of Islands in the 1830's but not the access to the meat and blubber, favoured by our tupuna. From 1874 to 1901, whaling, with two seasons a year, employed men at Okahu Island and at Te Akau. The whalers were men from Te Rawhiti and they owned the boats. The Cook Brothers' Whangamumu whaling station employed more whanau.

<sup>9</sup> Op cit. Salmond 1991. p220

<sup>10</sup> Beaglehole J C. (ed.) The Endeavour Journal of Joseph Banks 1768-1771 Vols I & II. Sydney. Angus & Robertson. p6

<sup>11</sup> Op cit Salmond. 1991. p233

<sup>12</sup> Cruise R A Journal of Ten months Residence in New Zealand. 2<sup>nd</sup> ed. Capper 1974. p224

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In 1925, there was still one American whaler working out of Russell and in that season, had brought in 50 plus whales, mostly finbacks. This whaler had described schools of Allison tuna, lying near the surface 10 to 15 miles out.<sup>13</sup>

Zane Grey saw a canoe of natives, mako shark fishing. They went to the mako grounds and teased them with a skate on a long pole until a shark took it and then they lassoed the fish by the tail. It was a hazardous venture and by tying the lasso in the centre of the canoe, the canoe was turned sideways so that the shark tired quickly pulling it. He said that there was great enjoyment on board the waka. The fishing for the flesh, liver, but mostly for its teeth for ear rings.

Zane Grey, a wealthy American deep sea fisher, stayed at Otehei bay at Urupukapuka island on his expeditions (never at Deep Water Cove) and observed that, in Otehei, "...multitudes of fish, some of them mullet, splashed and darkened the shallow waters".<sup>14</sup> He engaged in full scale slaughter of marlin because while he was here for a season, 3 men on one boat in 1929 caught 11 a week for 9 weeks, 110 big game fish!<sup>15</sup> The fish were not tagged and thrown back. He proudly maintained that he gave them a fair fight, sometimes for hours-for sport! This was different from Samuel Marsden seeing 40 canoes of men going out for swordfish in the Far North as they already had the racks set up on the land to dry them for food for hundreds of people, not for sport.

## **2.2 CUSTOMARY PRACTICES OF HARVESTING AND CONSERVING KAIMOANA**

The fundamental principle of kaitiakitanga was "the law of tapu, whakapapa and prayer were...part of the fishing equipment". The spiritual dimension of fishing was where the special rules and the interconnection to the gods, humans and creatures were always acknowledged. The archaeologist Leach said, they did not show which fish were more important than others nor which one of the several children of Rangi and Papa (the Sky god and the Earth mother) they came from. He maintained that the environment and its resources were, and are, both ancestor and kin so the relationship is based on respect and reciprocity. Compliance with the tikanga of the fishery was achieved with rigid rituals and following the marine and whenua Maramataka. The law of tapu held these all in place.

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<sup>13</sup> Grey Z Angler's Eldorado: Zane Grey in New Zealand A H Reed. 1981 p19

<sup>14</sup> Ibid Grey Z. 1981 p20

<sup>15</sup> Ibid. Grey Z. 1981 p129



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The belief in an ātua or god in every living thing which came from a whakapapa of gods, gave the tapu power.

The serious tapu nature of fishing expeditions were observed by Samuel Marsden, who saw 200-300 natives at the North Cape in 40 canoes fishing for swordfish with short lines. All these fish were "tabooed and could not be disposed of as they were to be preserved for winter. They were not allowed to speak to us because of their taboo".<sup>16</sup> The laws of tapu were very strongly held. When the French ships came in to the Bay of Islands in 1772 for 4 months, they unwittingly stirred up hapu (sub-tribes) politically, interfered with life generally. The worst crime was that Marion Du Fresne, the captain, ate oysters and fish from a tapu cove in Manawaora bay where Te Kauri's kin drowned and were washed up on the beach there so, "... netting and eating those fish and shellfish there was what made the desecration of the tapu such a grave offence".<sup>17</sup> This was the immediate reason Du Fresne was killed.

There were special men and sometimes, women, who could open the season and pronounce a rāhui, some for specific birds and fish, like hāpuku.<sup>18</sup> These rāhui respected the dead.

A rāhui could be placed on an area which showed signs of diminishing resources. This was a clear sign of long term conservation planning. In the middens studied, where the bones of a species were fewer and fewer or consistently smaller, particularly for the inner fishery, this showed that the species were possibly under pressure but for migratory species this might not show overuse.

Crayfish show the effects of regular harvesting prehistorically. *Jasus edwardsii*, was the only crayfish species identified in the middens studied. They progressively reduced in size.

Cook's common king's seine nets were laughed at and the men were shown a net estimated at 5 fathoms (9 metres) and not less than 4-500 fathoms (730-1,140 metres) long. These huge nets were not uncommon in early accounts in the area. The nets also were different sizes adapted to the fish, the habitat, the number and the species. Our ancient tupuna did not develop oceanic fishing because they did not need to. They developed the rotating hook which Leach studied. This was curved with a short shank based on their knowledge of fish behaviour. They knew which species had lateral vision

<sup>16</sup> Elder J R The Letters and Journals of Samuel Marsden 1765-1838. Dunedin. 1932. p145

<sup>17</sup> A Salmond Two Worlds. 1991 pp386-393

<sup>18</sup> Northern Minute Book Russell 31.01.1905 p238

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and would move away from gill nets and those that did not have this vision would swim under the thick fibre ropes into the net. Their knowledge included fish being hook and line shy and adapted their techniques and hooks to the species. When iron was introduced, Maori quickly used it to make hooks in iron just like their bone and shell hooks.

Some of the Kuia and Kaumatua remembered the markers for fishing grounds even for the two hāpuku grounds, one 15 miles out and another 25 miles out to sea. These markers were known by all the whānau but were kept secret from non-whānau. People were taken to grounds but the markers were not discussed openly.

There were few small snapper in the middens because, perhaps, pre European nets had large openings (140mm) and they (at smaller than 2 to 3 year old fish which were 150 - 200mm) slipped through. Further, these young snapper lived on the rougher ground more off shore than where the nets were used. The comparison of snapper sites in ancient and modern times show that in pre historic times, snapper size and numbers were increasing not decreasing. There had been a decrease in the mean size of the blue cod. There was a pattern of collecting and eating of very small fish might well have been a conservation technique in pre European times.

For paua, the pre-European Maori at one site took everything from tiny (10mm) to large (above 50mm), so that 83% were below the modern legal size limit of 100mm. In the Chatham Island site, the ancient people took nothing below 10mm and took larger paua overall, so that 69% were below the modern legal size limit. Leach says, "whatever the resource conservation idea these pre-European people had, it was different from the marine resource management system in NZ today".<sup>19</sup>

## 2.3 CUSTOMARY METHODS OF PRESERVING KAIMOANA

Joel Polack said that when a shark was taken to the south, the liver was taken out, cut up in to pieces and boiled in a small iron pot. The fat was cut in to pieces and boiled in a little stinking oil (like high venison) was recounted as a delicate repast-a species of nectar. Shark was a favourite food, especially when rank. He maintained that when he and his party of natives smelt a dead shark, but did not see it, that night, they went back and ate it.<sup>20</sup> In the north the sharks were dried in their season. Colenso in 1841-1842<sup>21</sup> noted that, "the whole neighbourhood stank insufferably from shark oil, and the effluvia

<sup>19</sup> Leach F Fishing in Pre-European New Zealand NZ Jnl of Archaeology. Otago University Printing. 2006 p293

<sup>20</sup> Polack, J, 'New Zealand: Being a narrative of Travels and Adventures, 1831-1837'. R Bentley. London. 1938.

<sup>21</sup> Colenso, W, 'Excursion in the Northern Island of New Zealand in the summer of 1841-1842'. Launceston Examiner. 1844

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arising from thousands of *Squalus* genus, were hung up to dry in the sun in all directions, in the summer season.” Joseph Banks also noted that there were flesh flies like the ones in Europe.

Shawcross, an archaeologist, gave reasons for oily and fatty fish-porae, maratea, mullet, pätiki, herring, and shark - being more popular than others. Shawcross studied the dietary value of shellfish and fish in a balanced diet, and calculated that a purely protein diet was not enough to maintain health; fern root, tree fruits, and greens were also necessary. Leach studied the value of body parts of fish and found that ‘contact Maor’ were eating whole, un-gutted fish for their fat and for the crustaceans and plankton in the gut that is the non-protein part of the diet. For example, tarakihi had 6 times more oil than other species, while snapper was second. Shark was very oily and they were very popular according to the Europeans in the first 60 years of contact. Leach, with tongue in cheek, said that a combination of pig brains, whale oil, and peaches would have been a very nutritious diet for pre-contact Maori who were short of energy-rich non-protein foods!

In the year of 1880, Ihaka Te Tai sent for all the hapu of Ngapuhi to come and prepare food for the opening of the Treaty House at Waitangi, in 1881. The next year, the huge amounts of preserved kaimoana or seafood were taken to Waitangi where they were displayed on high display racks. Dried fish, Cruise reported in 1824, lasted for months.

Du Fresne was given a whole fish wrapped in leaves which had been cooked in ashes. He pronounced it delicious. Cruise said that cockles and vegetables cooked in a hangi was very tasty. No observer reported the smoking of fish for preservation, yet this was a common method of preservation. However, drying of fish and shellfish was the most common form of keeping food for winter. There was a fish farm at Te Rawhiti which was a natural protected pool in the rocks where fish were held for collection later. This was a way to keep fish fresh for later.

### **3.0 THE CURRENT MARINE ENVIRONMENT**

Te Rawhiti has relied on major estuaries in the area of its kaitiakitanga, Ipipiri, for the food stocks. The estuaries of Parekura, Manawaora and Paroa<sup>22</sup> support many important fish nurseries, including snapper, trevally, kahawai, flounder, grey mullet, school sharks, yellow-eyed mullet, soles, some horse mussels, and karahu<sup>23</sup>. The historical fish stocks

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<sup>22</sup> See Map 1 p6

<sup>23</sup> See Table 1 for all fish and bird scientific names p 10,11

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recorded in Table 1 are remembered from 100 years ago given that the kuia and kaumätua recounted stories of their parents and grandparents. Several bird populations are found in this area, particularly on the islands, such as oyster catchers, dotterels (endangered) on the islands, fairy terns (endangered), brown teals, pied stilts and bitterns.

The marine flora, known to the people interviewed, harbour different species, these include kelps such as bull kelp, green kelp, *ekalonia radiata*, agar, *marginariella urvilliana*, Neptune's necklace and *dictyota ocellata*. Urupukapuka Bay has a sea grass bed supporting a wide diversity of species. The schooling fish are around the deep rocky reefs. Motukokako (Piercy Island) supports bird colonies but not the Sooty Shearwater. There are large colonies of nesting birds, in areas further away from the pest infested islands and mainland of the Bay.<sup>24</sup> Morrison's overview has the detail of natural marine features and ecology of Northland and in particular, the Bay of Islands.

Currently there is Project Island Song,<sup>25</sup> a community initiative, which aims to restore the bird life within the Bay and on the islands by first controlling pests. On the islands there was an aerial drop of Brodifacum and trapping has been laid down along the mainland coastal area to stop pests' re-infestation. Ngati Kuta and Patukeha are partners in this project and the trapping is a current local employment project.

### 3.1 IMPACTS ON ECOLOGIES

Most of the ecological systems in the Bay of Islands have changed since human contact due to human activities<sup>26</sup> for example the effects of aquaculture on mammals. Anecdotal, historical records and marine research evidence indicates that seals and whales have declined, and the numbers and sizes of the predatory finfish and all species of fish have also reduced considerably.<sup>27</sup>

The killing of whales began in earnest after Cook's visit. From 1806-1812, 50 whale ships visited the Bay, and in the 1830's, several hundred were recorded in the area.<sup>28</sup> Whaling has been part of our fishery for nearly 200 years. The invertebrates (oysters, mussels, rock and packhorse lobsters) have greatly diminished. There are resilient animal

<sup>24</sup> M Morrison 'An Information review of the natural marine features and ecology of Northland' NIWA, DOC 2005

<sup>25</sup> <http://www.boiguardians.co.nz/project.html>

<sup>26</sup> A Baker 'Sensitivities of marine Mammals found in Northland waters to Aquaculture Activities' October, 2005 pp10-13 for example. Also NRC 'State of the Environment: Coastal management.' 2007

<sup>27</sup> Brook, F.J. & Carlin, G. (1992). Subtidal benthic zonation sequences and fish faunas of rocky reefs in Bay of Islands. Department of Conservation, Northland Conservancy.pp11-17

<sup>28</sup> Belich, J, Making Peoples: A History of New Zealanders Penguin NZ, 1996. p 137

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populations on land, like the pests-rats, stoats, feral cats, which are being trapped, and fewer native birds<sup>29</sup> and decreasing native plant populations. Settlements in coastal regions have resulted in sedimentation which has had long-term effects on the estuaries and foreshore areas, within the wider Bay of Islands. This is documented further north<sup>30</sup> and is a current issue of concern in the Te Rawhiti area as our interviews revealed.

Most of the information taken from interviewees supports the studies at Te Rawhiti, sedimentation, chemicals and boats<sup>31</sup> have reduced light levels affecting sea grass meadows. This sedimentation has been exacerbated by the unsealed road, cut 35 years ago, along the edge of the shoreline, and left in its clay state covered thinly with metal until 2008. After heavy rains, the bays are clay-coloured that extend several metres out into the coastal marine area.

The sea grass and the shellfish have disappeared due to the heavy clay deposits in the sand. The sea grass once filled the many bays of Ipipiri, particularly around Te Rawhiti. These grassy meadows held juvenile shellfish, crabs and fish nurseries including the larvae brought down by the East Auckland tides<sup>32</sup>.

The mangrove areas, near the unsealed road, abutted the road but today they are some 20 metres away, these areas now are taken up by swamp rushes (wiwi) which grow in damp soil. The discussion by interviewees about mangroves, question why early 1920's photos show the absence of mangroves around Te Rawhiti. More research is needed around this issue<sup>33</sup> but there is evidence to show that increased sedimentation increases the spread of mangroves.

The large game fishing fleet in the Bay of Islands is constantly present. It has an impact on large game fish, and on the bait fish the fishers trawl for on their way out to the deep-sea grounds. The increase in fishers and the advancement of technology, such as GPS, and depth finders<sup>34</sup> is reducing the fish numbers. The fishing trawlers and the commercial take have also affected fish stock levels, to the extent that the take levels of fish need to be re-considered.

<sup>29</sup> Ibid Brook & Carlin DOC pp 38-42

<sup>30</sup> Creese, B., Nichol, S., Gregory, M., Augustinus, P., Horrocks, M., & Mom, B. (1998). Siltation in Whangape Harbour and its consequences for local iwi. The James Henare Maori Research Centre, University of Auckland. 123 p.

<sup>31</sup> Wilbur Anthony R Spotlight on Eelgrass A Species and Habitat at Risk. [http://www.mass.gov/czm/coastlines/2004-2005/habitat/e\\_grass.htm](http://www.mass.gov/czm/coastlines/2004-2005/habitat/e_grass.htm)

<sup>32</sup> Op cit. Brook F J & Carlin G , DOC p 81 .

<sup>33</sup> Auckland Regional Council "The New Zealand mangrove: review of the current state of knowledge" May 2007 p6 and <http://www.niwa.co.nz/news-and-publications/publications/all/wa/11-1/mangroves>

<sup>34</sup> Website: <http://www.springerlink.com/content/r3145h10741u40q7>

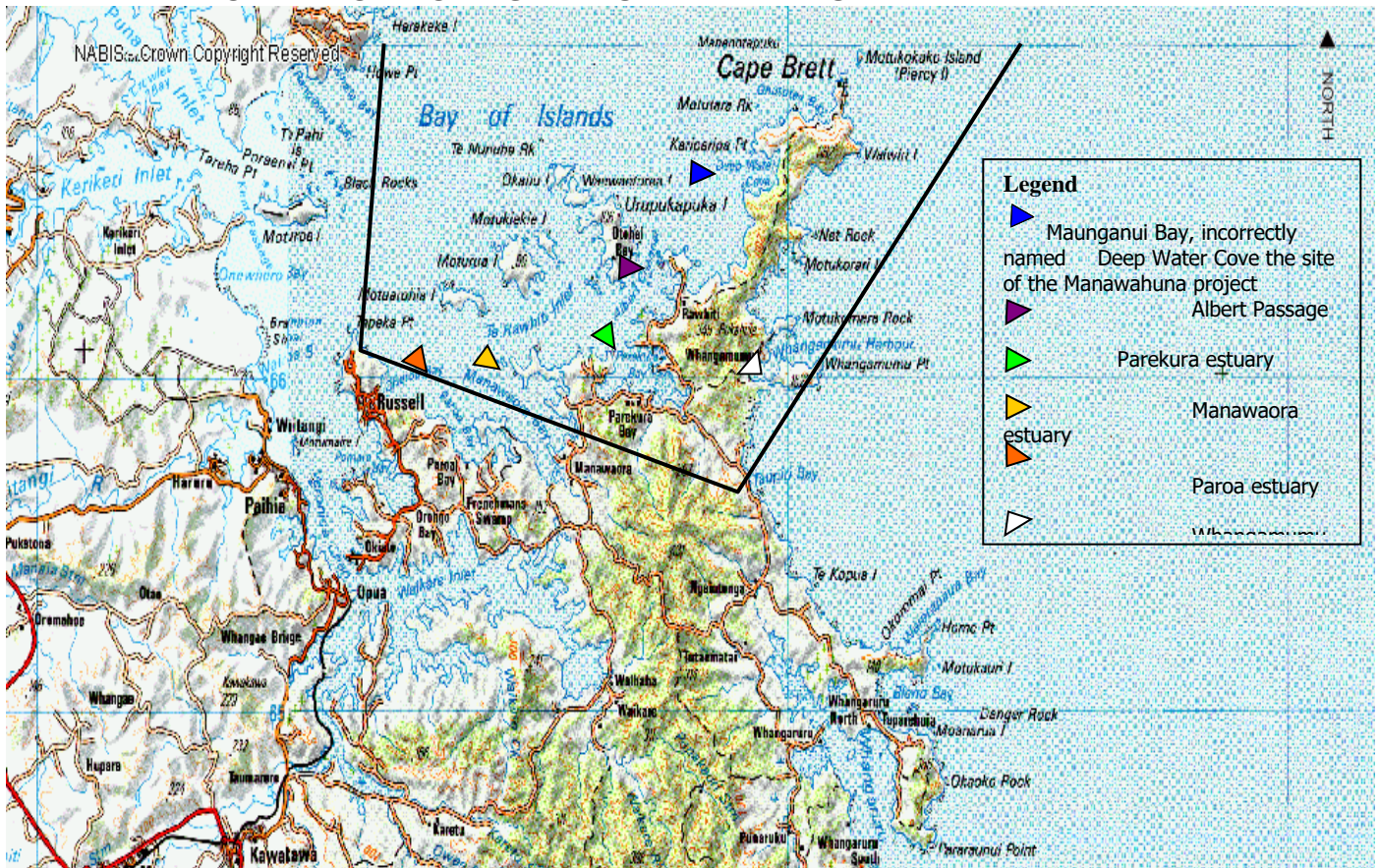
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The Tasman current, comes down the east coast of NZ as the east Auckland current and carries tropical and subtropical larvae, including invertebrates and fish. They settle along the east northland coast down to Cape Brett where studies showed that of the 29 of 98 fish species found were subtropical<sup>35</sup>. There was mention by two kaumätua of different fish species appearing and settling near Cape Brett, particularly around Maunganui Bay.

#### 4.0 THE IPIPIRI INTERVIEWS ANALYSIS

The rohe of Ngati Kuta and Patukeha from Taupiri in the south to Tapeka in the northwest, Motukokako and 200 miles out to the east, Wiwiki to the north, and is set out in Map 1 below.

**MAP 1: THE ROHE MAONA OF NGATI KUTA AND PATUKEHA**



Map Source: NABIS Crown copyright reserved. Boundary markers not to scale.

Ngati Kuta and Patukeha have lived in this rohe (district) for generations. Our tūpuna (forebears) came from the Ngapuhi iwi (tribe) and inter-married with and dispersed the former resident iwi, Ngare Raumati. Knowledge of the whenua (land) and the moana (sea) has been passed down through the generations.

<sup>35</sup> Op cit Brook F J & Carlin G DOC p71 Also Booth J 'Observations on the Hydrology of the Bay of Islands. NZ,' pp671-89

## 4.1 THE INTERVIEWS

There were nineteen people interviewed, six women and thirteen men aged from 49 to 88, with an average age of 70. At Te Rawhiti both men and women fished for kaimoana,<sup>36</sup> whereas in some iwi, women were not permitted to fish.

The interview process allowed for historical information to be shared with all hapu members to assess the traditional and customary practices of Ngati Kuta and Patukeha. This information gathered from the interviews has highlighted specific customary and traditional methods that Ngati Kuta and Patukeha practised to gather, distribute and conserve kaimoana.

Historical information emerged from the interviews regarding methods of harvest and cultivation-forms of aquaculture, cooking preparation and conservation ethics relating to activities undertaken by former generations of hapu. This knowledge, added to the oral evidence, is significant in that it records tikanga relationships and practices of Ngati Kuta and Patukeha and all hapu within the wider Bay of Islands and the whakapapa links connecting inland hapu and coastal hapu. The traditional practices and oral histories can provide sustenance for the future generations of Ngati Kuta and Patukeha if re-applied.

These interviews highlighted the importance of kaitiakitanga and the value of tiakitanga and tikanga of the moana, and the whenua. Ngati Kuta and Patukeha practised kaitiakitanga which involved understanding the relationship and importance of each ecosystem within Te Rawhiti on land and sea, and maintaining the balance of the two. They also highlighted the effects on the fish stocks due to changes to traditional tikanga on both land and sea.

## 4.2 REMEMBERED FISH STOCKS

The most numerous were takeke, tarakihi, tamure, maomao and koura. These were the most accessible and therefore, most popular eating fish. Whanau netted for fish in their own small bays, line fished on their nearest rocks, speared in the muddy corners of their bays without requiring a boat to leave these traditional 'home' bays. The shellfish were available on the 'home' beaches for family consumption but consumption for larger groups of people required walking or riding horses to the estuary beaches of Parekura. The next group of numerous fish were flounder (pätiki), herring (koheru), haku (Warehenga), shark (mango), mullet (kanae), flounder (parore), porae (kohikohi) and trevally (ara ara). Mullet

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<sup>36</sup> See Table 1 Page 39

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and herring were netted in the Parekura estuary. There was a large porae school between the islands and the main land which is no longer there. Trevally came in seasonally but these are no longer prolific as they once were. School sharks (mango) nursed in the warm waters of the inner sides of the islands so they were easily accessible and were always small. The commercial take of fish species through use of modern technology has had a negative effect on the fish stocks.

The staple shellfish were sea urchins (kina), cockles (pipi), flat pipi (kokota, kotakota), white triangular pipi (tuatua), abalone (paua), sea snails (pupu), and periwinkles (kāwiriwiri).

Deep sea fish species such as Dolphins and porpoise were mentioned as numerous fish but not as a food source. Both of these had spiritual aspects and their presence was regarded as good luck because of their spiritual guardianship, or kaitiaki wairua. One family had the porpoise as a kaitiaki wairua. On a practical level men said, when the porpoise and dolphin were around, the sharks would stay away. While sharks used to be caught as food, they were used more for bait, and for one family the shark was a spiritual guardian. Mostly, sharks were thrown back when inadvertently caught on lines.

In addition to the deep sea fish mentioned, hāpuku and marlin were fished seasonally and the patterns of the seasons and the movement of the currents and their place in them were well known to the fishermen. Marlins were fished by pākehā mostly for sport but some whānau fishermen formed an expedition and went out after hāpuku. They did not fish for sport, only for food. None of the men mentioned fishing for mako shark. The mention of barracouta, makä, mangä (thyrsites atun) was more of a discussion about the unintentional catching of this fish, emerging from the deep waters, seasonally chasing the schools of cod, kahawai, kingfish, any small fishes, even krill. The men did not like the worms in the barracouta flesh and intestines

Interestingly, mussels (kutai, perna canaliculus) were mentioned by only one person, yet they were, and are, a most popular shellfish food. This may have been more the skill of the interviewer than the memory of the elder because when subsequently asked about kutai, they said that they were an everyday food. Scallops (tipa, chlamy delicatula), were not mentioned either, yet the beds were large, plentiful and close to shore. People were asked about tipa but they do not remember the old people eating them as readily as, say, oysters or pipi. A 70 year old said that these only became popular for eating when they



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saw pākehā cooking and eating them. Then they ate them. Another said that they were eaten raw, straight out of the sea and they did not need to eat many to be full. Crayfish (koura) and paddle crabs (papaku, *ovalipes catharus*) and red crabs (papaku, *hemigrapsus edwardsi*) were eaten though crabs were mostly for bait. As children, people remembered throwing the speared crabs on a fire to cook them. Men had special places for spearing crabs on the open coast to catch snapper and one man left long number 8 wire spears high in the rocks near the snapper grounds to use when needed.

Another fish not mentioned were sting rays-the eagle ray, whai keo, (*myliobatis tenuicaudatus*), and the short-tailed stingray, whai, (*dasyatis brevicaudata*)-which were the most common in the Ipipiri area. These fed on scallops and their presences in Te Rawhiti bays were explicable because up to 30 years ago, the bays were filled with scallops. A giant ray is said to be a kaitiaki, a spiritual guardian of whānau in Te Rawhiti. This kaitiaki is current and has special colours and a name. An 80 year old woman saw the giant ray gliding past while she rock-fished as a child. She dropped her line and ran back to her mother very frightened. Her mother said, 'Oh that was your tūpuna. You should have talked to him. You should have thanked him for looking after you'.

Rarely mentioned was the kupa, hururoa, or horse mussel (*atrina zelandica*) which was prolific in the bays at Te Rawhiti up to 30 years ago. They were not as popular a food as the kutai, *perna canoliculus* but they were eaten in soups and used for bait.

In Table 1 below is the summary of the most abundant species recalled by kuia and kaumātua.

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Table 1:  
Summary of fish species identified by kaumātua

	To	Aroha	Waioha	Matutae	Henare	Murphy	Shortlan	Moka	Puru	Makarita	Marara	Russell	Terry	Hakarai	Pat	Thomas	Ngahue	HauTe	Glenn	Wynyard	Ella	Winnie	Williams	Bob	Willoug	Walter	Mountai	n	A & H	Total	record		
1				√	√										√															3			
2				√																											1		
3										√	√		√																		3		
4	√									√	√	√	√											√	√		√				8		
5												√			√		√														3		
6	√					√						√					√							√	√						6		
7								√									√														2		
8	√							√		√																						3	
9			√	√		√				√	√						√											√				7	
10				√											√																	2	
11				√	√								√																			3	
12				√		√				√		√	√		√		√		√					√			√					9	
13	√														√									√	√		√					5	

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3																			
1	<i>Amphibola crenata</i> : mud						√	√	√										3
4	<i>snail</i> : karahu																		
1	<i>Charonia lampas capax</i>				√	√													2
5	:periwinkle : k�awiriwiri																		
1	<i>Pseudolabrus fucicola</i> :											√							1
6	<i>wrasse</i> : kelpie																		
1	<i>Evechinus chloroticus</i> :	√						√		√	√	√	√		√	√	√		8
7	:kina:sea urchin																		
1	<i>Seriola lalandi</i> : kingfish	√	√	√					√	√	√					√		√	9
8	:haku																		
2	<i>Mustelus lenticulatus</i> :rig	√	√	√	√			√							√				6
1	shark: kokinga or koinga																		
2	<i>Navodon scaber</i> :								√										1
2	<i>leatherjacket</i> :kokiri																		
2	<i>Paphries donacina</i> :bivalve	√	√	√		√	√	√		√	√	√	√	√	√	√	√	√	14
3	<i>mollusc (flat,oblong)</i> :kokota																		
2	<i>Paphries donacina</i> : kotakota		√																1
4	(flat pipi)																		
2	<i>Jasus edwardsii</i> : rock	√	√	√	√		√	√	√	√	√	√	√		√	√	√		14
5	<i>lobster</i> : koura																		
2	<i>Galeorhinus australis</i> :school			√	√	√			√		√	√			√				7
6	<i>shark</i> : mango																		
2	<i>Scorpiis violaceus</i> : blue	√		√	√				√	√	√	√	√		√	√	√		10
7	<i>maomao</i>																		
	<i>Caprodon longimanus</i> : pink																		
	<i>maomao</i>																		
2	<i>Makaira indica</i> :black marlin:								√										1
8																			
2	<i>Mugil cephalis</i> : grey mullet:				√			√		√	√				√	√			8
9	<i>kanae</i> ,																		
3	<i>Puffinus griseus</i> :sooty	√		√			√					√			√	√			6





### **4.3 THE TIKANGA OF THE FISHERY**

#### **CUSTOMARY PRACTICES OF CONSERVING AND HARVESTING KAIMOANA**

The tikanga (traditional rules) of kaitiakitanga moana that were passed down, always began with a prayer. These prayers were more Christian for younger interviewees. Some of the older ones remember prayers chanted to Tangaroa by grandparents. Before going out to fish, many of the fishers uttered a prayer, or had one said for them by the old people on the shore, and/or made checks on the tohu or signs which pointed to a successful trip, even if it was to fish from the rocks, or from a boat close to shore. The tohu were patterns in weather, the seasons, the blossoming or not of certain trees and plants, and the appearance of certain birds and based mostly on the phases of te marama, the moon.

The maramataka or lunar calendar was well known to the kuia and kaumātua. They knew the seasons for the fish, their movements, the grounds, supply levels and these were indicated by the tohu (signs) of plants on the land. Their children, however, knew only some parts of it because, they admitted, that when they were older, they were not listening properly. Some of the old fishers did not take food on to the boats because of the tapu, sacred nature of the venture, taking food from Tangaroa, while the younger ones did. Women knew not to go fishing when menstruating or to go into the gardens. To do these would invite disaster by breaking the tapu, the special rules for food production. The younger fishers, particularly those who fished commercially to earn a living, were less likely to pray but they definitely watched the tohu.

The inter-relationship between the land and the sea has always been solid and unquestioned. There were indicators in the sea to say what was ready on the land and there were signs on the lands which indicated what was happening at sea. The Kuia and kaumātua two generations ago knew the maramataka and they started writing it down for younger people. The maramataka was related to the fish movements and breeding season and

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plants flowering like those of pohutukawa, kowhai, clematis, flax, and the appearance and behaviour of land and sea birds. When the kowhai bloomed the kina were sweet, when the pohutukawa bloomed the kina were bitter. The blooming clematis meant something else. The Maramataka had names of which which specified the time for activities based on the lunar phases. Some of these are; Turu (a day to collect fish from the sea) Te Rākaunui (night fishing two evenings after the full moon), Pakoki (just after the new moon, daylight fishing), Takirau, (good fishing), Tangaroa-te Whiwhia (a good day for fishing), and Korekore (don't fish or plant).

Our tūpuna or old people had tohu or signs which they regarded as more useful than a calendar, because tohu were indications of events that were occurring within the Maramataka. If they wanted to know if it was definitely a good night for fishing or eeling to test the Maramataka, they would light a torch in the old days or more recently switch on the light outside. If there were a lot of moths, then it was a good night to go fishing. Sea signs were the same. The bird signs were important, for example, schools of fish have lots of birds. Different birds were an indication of different fish species. Signs went with the Maramataka and they made this real, the old people followed the Maramataka closely.

There were certain kaumātua, who opened and closed the seasons for species and who, with consultation, pronounced rāhui for certain areas in the sea, temporarily or permanently.

The permanent rāhui were rare but were to do with places where a human fatality occurred. Temporary rāhui were to do with late seasons, fewer fish stocks or sometimes, when there was a human fatality which was dependent on whether the body was found or not. The longest time of three months was based on the kaumātua knowledge of the ingestion, digestion and clearance of any part of the corpse by marine creatures.

The rigid nature of rāhui and seasonal fishing used to be enforced but the new English fishing laws took precedence over our traditional and customary lore. The following is an account by R C Matthews, a European who went

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shark fishing in the 1850s with Te Rarawa people, on Ninety Mile beach. He reported great depletion of the stocks which was not the case as it was later revealed. There were, "astonishing returns from the total number of sharks caught by the fleet ...was about 7000, an average of about 65 per canoe for each of the two trips." The average weight of each fish was about 22.5kg, so the iwi's total catch was about 160 tonnes. There had been a similar depletion of shellfish it was reported. At the Waitangi Tribunal hearing kuia recalled how as children in the 1930s 'they stood next to piles of shell as tall as themselves'.<sup>37</sup> These accounts were investigated and it was found that this kapeta (dogfish) fishing was carried out on only two days of the year, and the punishment for shark fishing outside this was severe; the offender's canoe was split for one and property taken (muru). The fish were for a large number of hapu (hundreds of people) and it was regarded as a religious festival. The shellfish, on the other hand, were opened away from the beach as a basic rule of tikanga kaimoana and the place for doing this was in the sand dunes hidden from the sea, so the shell dumps there were very large, they had built up overtime. Thus, the tikanga rigidly controlled the taking of kaimoana of any kind to maintain sustainability and the stocks were not depleted.

James Cook, Marion Du Fresne, Richard Cruise and others commented on the huge and deep nets measured in fathoms (1.83 m) used by dozens of men on traditional fishing waka. The manipulations of these nets involved hundreds of people and were used at certain times and for certain species. It was a slow and laborious process.<sup>38</sup> They had a tikanga controlling them. Nets of all sizes were part of whānau fishing equipment.

At Te Rawhiti, the cultivation, harvesting and conservation methods of pipi were taught to the children. The basic one was that pipi were opened away from the beach, the spiritual reason being that Tangaroa would not see his progeny being eaten. This observance also kept the beaches clean and preserved and enhanced the pipi beds on a practical level. The pipi beds had

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<sup>37</sup> Easton B "Tikanga an Te Oneroa-o Tohe" Listener 20 May 1991 p77 <http://www.eastonbh.ac.nz/?p=309>

<sup>38</sup> Cruise R Journal of a Ten Months Residence in New Zealand 1824. 2<sup>nd</sup> edition. Capper 1974 p314



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to be stimulated to grow and proliferate and the children were told where to pick pipi from at Whiorau in the Parekura estuary.

It was explained that if the pipi weren't picked constantly from areas they would move away. The pipi beds had to be raked over to release the nutrients like gardens on the land. Wooden implements, not metal, were used as wood helped stimulate pipi to proliferate. The pipi could be taken out of one bed to be put in another bed.

At Hauai, Kaimarama and Te Tawa bays, pipi were moved around and dug into the sand. Only the big ones were taken to eat. Pipi were gathered from Waipiro Bay and planted in the Hauai and Kaimarama beaches. At Te Tawa beach, there were pipi (cockles) at one end, tuatua in the middle, and kokota at the other end.

All these pipi were planted there and maintained until the road was cut in 1970, and the clay choked them, and the beds died. The beds had to have the nutrients built up, to survive. The areas choked by clay from the unsealed road and land run off were a problem which had to be addressed perhaps by the same methods as land gardening-constantly turning the soil and allowing the sea to clean the sand.

Adults only took enough for a meal, that is two crayfish to feed a family of 5 but the crayfish were much bigger then, according to kaumätua and kuia compared to crayfish taken today. Crayfish were dived for and one of the best was a woman who could dive in to underwater crayfish caves and fill her kete. She did this by breathing the air pockets near the roof of the cave.

Mullet (kanae) were caught with nets; the estuary mullet had black innards while the ocean ones did not. The dolphins or aihe, papahu were watched because when the herrings and mullet were schooling, the dolphins would herd them in to a bay and feed and then leave, and then the sharks would come in and have their fill and leave, then on the third day our people would net the residue.

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Following the pattern set by our ancestors from trading with the first foreign ships in to the Bay of Islands and leading into the 1980's, several whānau at Te Rawhiti caught fish to sell. Since 1769, when Captain Cook was first surrounded by waka with our ancestors in them,<sup>39</sup> we have supplied fish for sale. More recently, over the last 100 years, the boats were usually open and were up to 5 metres in length-more clinkers than waka. A 90 year old man in 1989 said that when he was a boy, his parents used to go out in their dinghy and fish at night then take the catch to Russell to sell when money was short. Men, since then, have earned a living by line, net and koura fishing. Some of the pots held 50 koura, while most held an average of 10. Sometimes the koura loads were so heavy, that there was only 8 cm of free board on the open boats. They received two pence for a pound (half a kilo) of koura.

In the 1970's agar became a seaweed product with high market value with initially good returns but profits dropped, so the venture stopped.

By the late 19<sup>th</sup> century there was a whaling station at Whangamumu which employed Ngati Kuta and Patukeha men. The hapu had two whaling boats in the 1800's and whales or tohora featured in their lives, as a mean of economic return and sustenance. There were two rocks which formed a tohora trap and when the tohora were chased through it, they were netted and harpooned. One man had seen this happen.

Children of men employed at Whangamumu arranged with working whānau to hide in the bushes and wait for large squares of whale blubber to be thrown in to the bush which the children would grab and run back over the hill to Te Rawhiti with the fatty blubber. This was shared with as many households as possible after being cut in to pieces and then this was cut up in to small squares of about 5cm x 5cm to be dropped in to pots and boiled with vegetables making them rich and oily. When it was cooked in an open pan to a crisp, it tasted like pork crackling they said. The kaumātua and kuia said that red meat did not feature much in their diet when they were young.

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<sup>39</sup> Salmond A Two Worlds: first meetings between Maori and Europeans 1642-1772 Viking Auckland 1991 p219-234

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Titi, Oi, mutton birds, (Sooty Shearwater) were caught using sticks poked into the hole and twisted to pull out the bird with the feathers, but there are no more mutton birds now. Inland hapu came in season to catch their share of mutton birds. Many small islands were home to the mutton birds not just the main Motukokako breeding colony.

#### **4.4 THE TIKANGA OF CONSERVATION**

The sea was regarded as a food cupboard. The interviewees were told to always respect the food from the sea or the land. They were told to do their karakia before they fished and before they planted and then after, to offer thanks-in words or action, by throwing back the first fish or by giving away the first fish. If too many kaimoana were caught, then they were dried or smoked. A basic rule repeated by the interviewees was that they should not take more than they needed. Should there be a catch where the fish were schooling, then the extra fish were distributed amongst the community.

The kuia and kaumätua were told that they should not go to the same place they fished the day before. They had to rotate the kaimoana and fishing grounds by going to different places for different fish and different-sized fish. Consequently, the daily meals always had different kaimoana each day.

There was no shortage of anything because everything had meaning for them and this was because they were told that there was an ätua, a spirit or god in everything. This spiritual belief was spoken of by older kuia and older kaumätua but the younger ones did not mention this.

A whänau kaumätua said the prayer or karakia to open and close the seasons. For koura, he closed off the season when they molted as they come in to the rocks from the deep. If a female with eggs was caught she had to be put back. The blue cod came in, following the crayfish to eat the eggs of the females. That was their food. That was a good time to fish the blue cod. Fishing when the fish were spawning was not allowed. The rules of the Maramataka were known and were followed. 29

There was a conflict in beliefs where some were told to throw the small fish back so that they would grow for food. Another said that the small and

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medium fish should be fished and taken but not the large ones because they were the breeding stock. One kuia said that she was told that for oysters they should take the main oyster and leave the little ones around it. During the 1950s and 1960s the then Ministry of Agriculture and Fisheries advised hapu members at Te Rawhiti to take them all off the rocks and people were fined for taking them out of season. Now there are very few oysters left. Other kaumätua and kuia said that the little ones should be eaten and the larger ones left because they were the parent stock. Generally, all the eaten oysters had to be taken off the rocks and the oysters opened away from the beach.

There was discussion about this subsequently and it was agreed that for shellfish, taking the big ones and leaving the medium and little ones was generally practised. For fish, taking the smaller ones, including some undersize and throwing back the large breeders was the practice most followed in the hapu.

Several kaumätua supported these kaitiakitanga practices and noted that it was important to follow the practice to provide for future generations. Failure to do so would see people go without in the coming seasons. There is a strong voice coming from kaumätua to reinstate the Maramataka for the taking of kaimoana, to provide for sustainability of the fisheries for future utilisation.

#### **4.5 CUSTOMARY METHODS OF PRESERVING KAIMOANA**

Interviews revealed that Te Rawhiti people were most famous for their dried piper, garfish or takeke (*Hyporhamphus ihi*). If a relative died inland, or there was a celebratory occasion, piper, hung and dried in the sun or smoked over green manuka fires, or dried by hanging in a chimney, were threaded on to 'strings' and were taken as koha or donation to the event. These 'strings' were made from Flax, Harakeke or Korari, (phormium tenax, phormium cookianum) leaves about 1 metre long and cut into narrow strips on to which about 40 piper were threaded, through the head, and the flax tied in a knot.

Kaumatua noted that takeke, pipi, mussels and paua were preserved by being hung to dry in a wide corrugated iron chimney (about 3metres by 1 and a half

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metres) built over the wide fireplace or open fire (kauta). They hung in rows in the chimneys. There are accounts from 1939 where the strings of piper were hung for Hui in a specially constructed smoke house, about 2 metres by 2 metres. Snapper, mullet, herrings, paua, mussels, pipi, kokota, tuatua were dried and smoked and strung on to flax strips for transporting.

The strings of takeke were also just hung in the sun to dry and there were no Waikato wasps to eat them then or flies to sit on them (in the 1920's to 1930's). Paua or abalone were shredded in to strips and strung on to flax 'strings' to dry or to smoke in the kauta. The fish were split up the backbone and opened out, then threaded on to the flax strips for drying (paawhara).

Mango or Shark (mainly little sharks) were dried to a rubbery consistency by hanging them on manuka (ti tree) racks and were eaten by steaming and/or boiling to soften the dried pieces. Te Rawhiti bays had these racks of 3 manuka poles as fish hangers. More recently, they were hung on the wire boundary fences. The liver oil of sharks was used to make the prized red ochre body paint in the 19th century and the whole fish, especially the liver, was considered to be a delicacy. Mako sharks were a prized fish for their teeth which were used for precious ear-rings and necklaces. They were caught out by Cape Brett by lassoing the shark around the tail and the canoe being dragged by it until the shark was exhausted. Then it was taken to shore for carving up.

Octopus and squid were dried for bait. Paua were cut into strips and threaded on to narrow flax strips and hung to dry. Pipi were taken when they were fat and they were threaded on to strings of flax and dried in the kauta. Pupu, strung on to strings were also dried by smoking. Maratea, red moki (*Cheilodactylus spectabilis*) and Porae, with snapper last, were a staple diet.

Aging the shellfish and fish was another food preservation technique. The decaying process broke down the fibres and the resulting odorous flesh was considered 'reka', sweet.

Some shark bodies were left ungutted to 'age' in the same manner as the English game birds were 'hung'. The shark flesh and innards were eaten.

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Shark liver was put into the gut and the gut was hung for 4 to 6 months in a dry environment. When it was ready to eat, it had the consistency and taste of French *pate*. It was sliced and eaten cold and was called *köki* – fermented liver.

Pipi and koura (crayfish) were also left to 'age', that is to go blue, in a covered container of water. These were eaten in this state. Smoking, drying, aging kaimoana were traditional and customary practices of many species as this was a means of preserving kai for the winter months. What kaumätua and kuia did not remember was whether, seventy or more years ago, there were flies.<sup>40</sup> There were flies, lots of them, so subsequent questioning revealed, and reading early accounts.

#### 4.6 INLAND FISHERS

It was traditional practice of Te Rawhiti hapu to exchange or barter their produce from the sea for produce from the inland rivers, swamps and forests hapu. Those hapu from inland areas brought potatoes, kumara, birds, and eels, and people from the coastal areas took fish and kaimoana to support Hui or as gifts to close relatives at Waimate.

“Ma wai ra au e kawe ki Whangapau (kei nga motu nei tenei) ki te ika te whatiia tino ika, tino ika.”

The proverb highlights the unavailability of fish inland at Waimate and remembers fish abundant at Whangapau, a bay on one of the islands.

When a Whare Nui (meeting house) was built and opened in the Hokianga in early 1939, approximately 300 strings of takeke were taken as Te Rawhiti's koha or donation. Other exchanges recorded that in the 1940's when Te Tii, the home of Ngati Rehia hapu, famed for their coastline of carefully conserved rock oysters, brought some seed-oyster-rocks to Te Rawhiti and

<sup>40</sup> Nicholas J Narrative of a Voyage to New Zealand Vol 1 1817

We”..returned to the deserted huts, near to which they found some baskets of dried fish and fernroot, suspended from forked sticks driven into the ground. They immediately set about regaling themselves with this fortunate supply... The fern-root we could only taste, and though we tried to partake of the dried fish, we were soon obliged to give it up, from the quantity of disgusting maggots we perceived in every part of it. Not so our New Zealand companions; - they considered it a delicious treat, .. “p243

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these were exchanged for beehives. Honey production was a feature of Te Rawhiti at that time, and always, the takeke/piper.

Ngati Rehia also used to take from a scallop bed near one of the islands, and recently asked if they might again do this, for customary purposes.

Customarily, inland people did not come every day of the week to fish in the marine area of Ipipiri. They came during the seasons when the relevant fish species were abundant and if there was a species rahui then they fished other species. When they came, they asked permission to do so and they stayed in whare (houses) of fishing camps previously occupied by other whānau/hapu who had returned with their preserved bounty to their inland homes. These camps were on the islands or in designated bays. So, as one hapu group left, another arrived as depicted in Charles Heaphy's sketch on page 39 of this document. The visits, it must be added, were not immediately after a departing group. The tohunga (older men who had the knowledge) knew the fishing grounds and their capacity and would direct groups to fishing grounds.

The coastal lunar Maramataka was different from the inland calendar so the inlanders were always accompanied by the whānau living on the island or in the bays. This was because whānau of the bays knew what the supply levels were at any time. They all shared the responsibility of conserving the fishery which included knowing the seasonal movement of species in the currents moving down the coastline. When Ngati Kuta and Patukeha followed the kingfish schooling in from the Ruahine shoals, up to Whangaroa (Ngati Kahu) and when they went down to the fishing camps at Helena Bay (Ngati Wai), or rode horses to collect kutai or mussels from Tuparehuia/Bland Bay (Ngati Wai), they did so with the knowledge of the resident hapu there. The fishing skills of resident hapu and whānau were noted in some of their whānau/hapu names, which meant net making, net casting, kingfish catchers and others.

#### **4.7 IMPACTS ON FISH STOCKS**

The level of abundance of the current fisheries has been impacted upon by various factors. While there have been land sales and housing developments in our district, the major advantage of two of these three developments is

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that two have been logged and 20,000 native trees planted. The disadvantage is that the existing coastal pine forest at Omakiwi still releases its pine oil annually and this covers the inner bays with a rainbow coloured oil slick, covering the rocks suffocating sea life at Te Rawhiti. Eventually, most goes out through the Albert channel (see Map 1) and the rest gets caught on the rocks and beaches. Run-off from the land but mostly the non-sealed road, during the wet season has smothered many traditional pipi beds in the area, and silting of the foreshore has also reduced the once abundant eel grass. This in turn has seen a dramatic reduction of takeke/piper and other fish in the marine area.

Kaumatua have recorded that there are no mutton birds now and that there is very little piper now that there is no sea grass. They have concerns about the level of abundance as the stocks are fished out right to Cape Brett (Map 1). There are no more paua, with kina barrens being prolific. Kaumätua note the reduction of flounder which may be caused by the sedimentation of their habitat. A pipi beach in Orokawa has seen a significant loss of large pipi and is used as a roadway at low tide, which has impacted negatively on the pipi growth.

There are issues concerning commercial boats and others which go to the outer game fishing grounds especially during spawning season from October to December when they trawl for bait fish, particularly kahawai. There are concerns over take levels where scallop divers can take 20 for himself, 20 for the skipper and 20 for the deck hand, while the take level for kina has a limit of 50. Tangata whenua are restricted gathering their customary food which is more popular than scallops to them. They think the scallop take is too high. The concern is that no one has consulted with tangata whenua on the take levels regarding any of the species.

## **5.0 THE COMPARATIVE ANALYSIS**

There were comparisons between the knowledge of the kuia and kaumätua and the literature review which looked at the descriptions of the fish stocks the numbers and what our tupuna were doing with them from 1769. Such an



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comparitive assessment is fraught with difficulty where factual studies are absent. However, for local fishermen the fact that there are fewer fish in the recreational catches are some evidence. The fish stocks have reduced and the negative impacts on the stocks were anecdotally substantiated by the interviews and the literature.

The favoured species have reduced over recent years due to recreational fishers increasing and the commercial take changing to include species such as trevally, porae, kahawai, kanae, tamure, tarakihi which were plentiful in the 1960's but reduced when they became part of the commercial take.

Takeke, tarakihi, tamure, maomao and koura were most popular and numerous and patiki, koheru, kanae, haku, porae and mango were next. These stocks have declined. Paua have gone from the bays surrounding Te Rawhiti and from the rocky coastline near Maunganui Bay and Cape Brett and down to Taupiri.

There are much fewer pipi, kokota, tuatua, pupu and kawiriwiri. The tuatua have gone from Opourua Bay. The pipi and kokota are no longer found in the residential bays of Te Rawhiti and one of the three large pipi beds in the Parekura estuary is slowly recovering from a former metal road, now sealed for 10 years. The pupu and kawiriwiri are sparse perhaps because of the pine oil on the rocks and other impacts affecting sea grass. The crabs have gone from the same rocks. The pakirikiri and the kokiri are no longer plentiful. The koura are very hard to find which is not surprising given the commercial take and the recreational fishers who target them. Orca, Dolphins, Porpoise still come in to the bay regularly.

## **5.1 THE PRESERVATION METHODS**

Smoking fish is currently a favoured method of preservation. The drying of fish and shellfish is no longer necessary, the development of fridges making this method redundant. Eating dried shark is no longer favoured but as children, kuia and kaumätua were used to the flavour of shark as a stock in vegetables.

## 5.2 THE CONSERVATION OF FISH STOCKS

Leach believed that researchers have had conflicting views about pre-European Maori as conservationists or as destroyers of their environment, as 'future-eaters', depleting resources for the future. He believed that on land they may have been future eaters, particularly with Moa and other flightless birds, but not on the sea.

We have heard from the Kuia and Kaumātua that they were taught conservation methods from the time they were children. They were told never to catch more than they needed and that they should take pipi from all places so that they were constantly stimulated to grow.

Others were told to gather all the big pipi in one area and then move on to the next bed or on the next visit to other beds. One woman said that in the middens as Resource Management person, she never saw big pipi shells only small ones. She thought that our tūpuna left the big ones and ate the small ones.

Kuia and kaumātua were told never to fish at spawning time or harvest crayfish when they had eggs. If they caught a breeding crayfish, they had to put it back. There was a difference in the primary conservation method for the taking of the shellfish and the fish. Some were told to take the big oysters and to leave the little ones to grow. The whole shell had to be taken off the rocks. Others were told to take the small ones and to leave the big ones to breed.

The same principle applied to pipi and to fish. There were mostly smaller fish bones in the middens showing that the breeding fish were not caught generally. Some middens had only larger paua shells and other middens had only small bones and shells.

Inland hapu and other coastal hapu came to our rohe came when the fish were running so their visits were controlled by species in season like kahawai and mullet and others. Special kaumātua opened the seasons to all and local men went with the groups to conserve the stocks.

### 5.3 THE LESSONS FOR TODAY

Compared with the present fishing policies, pre-contact Maori did not have the 'steady as she goes' approach which is currently in vogue. The current approach is based on the idea that the present biomass of fish and shellfish is satisfactory for current and future needs and a short term view is taken where resources are harvested at the rate they are being naturally replenished.<sup>41</sup>

Our tūpuna may have had a conservation system which was more in line with their gardening activities, where cultivations were relocated from time to time as soil became exhausted and then the patches were left to fallow. During this process, settlements were relocated and new marine patches were exploited too. In this model, the environment would be constantly going through a cyclical process of depletion and recovery. When applied to fish and shellfish, such a model would mean that all the pipi were taken from one bed and not from another-or one part of a bed where the bays were huge and that the oysters were taken from one place and others left to fallow and recover. This allowed one fishing ground to be fished and another left to grow. This system of rāhui on areas and species could be applied today as an alternate the present system.

From the interviews, our tupuna were told to take pipi and oysters from all areas, not just one area. They were told to take the bigger pipi and shellfish, but to leave the larger breeder fish and to eat the medium and small fish. They were told to fish in different places not to return to the same place the next day. So the whole bed was dug for pipi with different patches on different days and different places for fishing-indeed people went to different grounds for different species so that a variety of fish and shellfish were harvested during the week.

The access for other hapu from inland or from up or down the coastline, to the fishing grounds in our rohe has always been based on whakapapa. This is

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<sup>41</sup> Leach F Fishing in pre European New Zealand 2006 p292

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in recognition of the ahi kā roa hapu who have mana moana in their rohe. This enables our kaitiaki to manage our fishery whilst providing for other hapu customary fishers who seek permission to go there. The principle applied traditionally and can be applied today particularly since the kaitiaki know the fish stocks and any rāhui should they be operating.

The principle of smaller fish being eaten rather than the breeding stock which is a system opposed to the present one of a minimum size limit. This minimum size limit allows breeding fish to be taken, reducing the number of spawners and allowing time mature breeders to produce.

The discussions for our kaitiakitanga need to continue so that the tikanga of the fishery are known and recognised by all and our systems of customary take are developed for the benefit of the fisheries and for future generations. A wananga for Maramataka is required to enhance the knowledge gained thus far. Remembering that prayers, tapu and rāhui were part of our fishing process will give depth and mana to the functions of our kaitiaki. They will have a deeper knowledge of their position continuing the tikanga of kaitiakitanga from our tūpuna.

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## GLOSSARY OF FISH NAMES

*Abalone: paua: Haliotis iris*  
*Agar: Parengo: pterocladia lucida*  
*Black fish, mangrove fish: parore: girella tricuspidata,*  
*Black Marlin: taketonga: makaira indica*  
*Blue cod: rawaru: parapercis colias*  
*Blue Maomao: maomao: scorpius violaceus*  
*Cockle: Pipi, popoti: mesodesma chemnitzii*  
*Dolphin common: aihe: delphinus delphis*  
*Dolphin Bottlenose: papahu: tursiops truncatus*  
*Eagle ray: whai keo: myliobatis tenuicaudatis*  
*Flat pipi: kotakota, kokota, kota: angarite, pinna, paphies australis*  
*Grey Mullet: kanae: mugil cephalis*  
*Herring: auaa, mohimohi: sardinus pilchardus*  
*Horse mussel: kupa, hururoa: atrina zelandica*  
*Kelpie: hiwihwi: pseudolabrus fucicola, chironemus marmoratus*  
*Kingfish: haku: seriola lalandi*  
*Leatherjacket: Kōkiri: Kokinga: navodon scaber*  
*Mud Snail: karahu: amphibola crenata*  
*Mussels: kutai: perna canaliculus*  
*Mutton birds: Sooty Shearwater : Oi, Titi*  
*Ocean Bream; tarakihi: nemdactylus macropterus*  
*Orcas: killer whale: tohora: Orcinus orca*  
*Pacific Salmon: kahawai: arripis trutta*  
*Paddle Crab: papaki: ovalipes catharus*  
*Pakirikiri: pseudolabrus celidotus, Spotty*  
*Pakurakura: red pig fish, bodianus oxycephalus*  
*Periwinkle: kāwiriwiri : charonia lampas capax*  
*Piper, Garfish: takeke: hyporhamphus ihi*  
*Pipi (flat): kokota: Porae: kohikohi: nemadactylus douglas*  
*Ram's horn squid – spirula spirula*  
*Red cod: hoka: pseudophycis bachus*  
*Red Rock Crab: papaku whero: plagusia chabrus, hemigraspus edwardsii*  
*Rock lobster: Koura: jesus edwardsi*  
*Rock oysters: tio repe crassostrea glomerata*  
*Scallops: tipa: chlamys zealandiae*  
*School shark: mango: galeorhinus australis*  
*Sea Urchin: kina: evechinus chloroticus*  
*Snapper: tamure: chrysphyrus auratus*  
*Sting ray: ngu: dasyatis brevicaudatis*

Te Kupenga Ipipiri: Traditional and Customary fisheries practices in Te Rawhiti-CUS 2007-009.  
The information contained in this report is precious to Ngati Kuta and Patukeha. Use of this material for publication should be with the permission of the hapu and Ministry of Fisheries.

*Trevally: ara ara: caranx georgianus*

*Tuangi-: austrovenus stutchbury*

*Tuatua: paphies mesodena*

*Whale: Bryde's: balaenoptera edeni*

ΩEND



## PAST STOCKS IPIPIRI INTERVIEWS-ABRIDGED

NAME	AGE	PAST STOCKS
Te Aroha Mere Rewha van der Heyden	79 Talking about her grand- father, Karani Tuta- Matutaera Rewha	<p>There were plenty of fish everywhere</p> <p>Every position everywhere there was food, paua, koura, maomao</p> <p>After a storm, the fish come in. The kahawai comes in by the hundreds amongst that (stuff stirred up by the storm) you can just throw your line out and you catch one.</p> <p>After the storm the tide comes right out-the full tide-and that's the time to get kinas.</p> <p>Koura and fish are just like birds, they migrate at certain times. I was with my grandfather and I saw the koura march-they were plentiful then, hundreds of them from the rocks out to sea in a line behind the leader-he must have been their chief.</p> <p>The dolphins come in to Hauai and tell us not to go out because the weather is bad. They are signs, pointers.</p> <p>Karani Matu used to hold his net at one end and someone at the other and walk out in to the bay up to his neck and turn around and walk back in and the net was full.</p> <p>The rock oysters, there were plenty. Mum would say, we'll have oysters today and we'd go along and get them</p> <p>The mutton birds were plentiful on the islands but they are no more now. The catch time was the end of October</p>
Te Waiohau Bluff Rui Te Haara	76	<p>Ngati Kuta were always known as fishermen</p> <p>There were a lot of fish around</p> <p>We used a sharpened stick and would go out and spear crayfish just out here-two or three trying to get in to one crevice</p> <p>Lots of pipi</p> <p>His mother threw out a line from the front gate and when the tide went out a fish was on the line</p> <p>Her favourite fishing spot was on this rock out here (by the beach)</p> <p>There were fish Tamure, Tarakihi, Kokiri, Kotakota were here just in the corner here. Crayfish, flounder. If you wanted fish for tea you just went down and caught them and you'd see them in the evening going up the hill with 4 or 5 good sized fish. Porae and Tarakihi</p> <p>In those days if you came back with less than 20 Tarakihi, that was a bad day</p> <p>Te Haputa Parore is the pool over the back which always full of Parore. You weren't allowed to fish there. And of course we did. We'd try and spear them. We should declare that a reserve.</p> <p>Paparoa was a pond over the back where the fish were</p>

		trapped when the tide went out and it was a fish trap and a farm.
Matutaera Tenana Clendon	66	<p>There was an abundance of crayfish. A pot was 2 feet by a metre and it held 48 crayfish. In April the crayfish marched. The old people followed the calendar.</p> <p>We had hundreds of paua out there, banks of them.</p> <p>The supplejack crayfish pots are more natural to the ecosystem and the crays climb up them and think they are a rock or something. The wire pots vibrate in the water and the wires attract luminous phosphate and shine in the water and frighten them.</p> <p>The piper were so abundant that you could walk out with your net and get a feed. They live in the sea grass, hundreds of them. The ecology has changed with the seagrass gone, the piper gone hen the road was put along the shoreline at Rawhiti. The clay choked all sea life from the day they put the road through. It coloured the seas brown after the rain for decades. The snapper have gone too.</p> <p>We were small commercial fishermen. When we were rowing (in a 16 foot clinker) sometimes we had to sit on our loads with only 6 inches of free board if we had a crayfish load. It was only tuppence a pound for crayfish. We used to go three times a week to the depot. That helped buy kai and help the whanau in dire straits</p> <p>We used to catch <b>barracouta</b> when they came in but they were a deep fish and they were viscious. We caught them out at the Cape and out the back of Red Head, Orerewai. We never ate them because they were full of worms and we used them for baiting cray pots. On the line they will try to have a go at you. They've got sharp teeth. Viscious. I've seen them up to 6 feet. Don't know why they would eat them.</p> <p>The <b>blue cod</b>, the rawaru, actually it's a browny blue, are in the tarakihi grounds and the hapuku grounds. We used to catch them close in too at times.</p> <p>The <b>red cod</b> is a deep water fish. We caught them at the Cape and further out.</p> <p>The <b>Spotty, Pakirikiri</b>, is a reef fish and we used to catch them for a feed. They were everywhere and easy to catch.</p> <p>The <b>Wrasse</b>, Kokota, we caught those. One was a reddy colour and the other a goldy dark fish. <b>The greenbone /butterfish</b> we caught those only in a net and ate them. Never noticed any smell. They didn't smell in the pan. Nice soft flesh like the cod.</p>

Henare Titore	67	<p>The whaling station at Whangamumu was a big part of fishing here at the turn of the century. The Cook brothers owned it. My Dad talked about it.</p> <p>Crayfishing-my Dad did that-16 footer clinker, a Ned Cook (from Waikare) design and he went out the back, 1945 on. He made his own pots, wire netting and ti tree. He would catch 30 crays in the pot and 3 or 4 clinging to the outside. They were everywhere. He did it with the Smiths too. Uncle Henry, Ching, Uncle Kawi Rewha, Uncle George and before him his Dad, Uncle Neha, the Ahitapus. George Hau was much later</p> <p>Takeke and Tamure was everywhere with the sea grass. The sea grass went with the road at Rawhiti. Commercialisation of fish has cut down the fish stocks. Te Haputa has lots of Takeke.</p> <p>Agar fished after the war (WWII) experimented then and then nothing. From Brampton Reef. Jimmy King had a team there and got 17 ton in one week. Dried then baled. Coast Biologicals bought it. The more you cut it, it grows like grass. Retail price was way above the production price of \$2 to \$200.</p> <p>15 miles out and 7 miles out, there are Hapuka grounds and 80 fathoms down, on the edge of the continental shelf. There are grounds right in, even now. We know the markers but a GPS would be a good check.</p>
Murphy Shortland	60	<p>The little sharks used to come in to Manawaora and they (Ngare Raumati and Kapotai) used to net them and render down the livers for shark oil. They mixed the oil with red ochre for body and face painting. They did this in November.</p> <p>On the point out here, was a look out point for Ngare Raumati. A look-out sat there watching for the dolphins. They herded the huge schools of herring and mullet in to the bay and when the dolphins went, the sharks came in and when they left Ngare Raumati went in with their nets to net the herrings and mullet left there. It works too. I wait for three days then net when this happens.</p> <p>32 years ago when I came here you could fill an old tea chest or 2 bins in one netting.</p> <p>20 years ago we used to get nets full of paddle crabs. Then the quotas came in and they went and the snapper came back.</p> <p>Here in Jack and Jill you could throw a line out 50 years ago when I was a child and used to come out here to stay with the Gordons</p>

Moka Puru	70	We ate a lot of fish. Ate oysters for lunch with paraoa
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Makarita Tenana Howard	68	<p><b>Crayfish</b> Maraea used to take me out to get the crayfish pots at Moturua. I never moved on that boat cause I never like the black water and when she lifted the pots up the boat just about tipped over. We used to love going fishing on the rocks to catch <b>Pakirikiri, Kokiri</b>, leatherjackets. <b>Pipi</b> lots, <b>Snapper</b> lot of <b>snapper</b> with the tide hardly in at Tangatapu we were catching snapper at the mouth there. Netting also –the adults did that. The boys went spearing <b>flounder</b> at night with their number 8 spears and kerosene rags in fruit tins stuck on a stick for torches. <b>Takeke</b>, the net was usually full you know. They were strung on to a narrow strip of flax and tied when it was full. If there were too many they were dried.- hung out and dried and then put in to tins. Dried <b>Takeke</b> was like chewing gum. We would take them out and boil them up usually. Dried <b>pipi</b> were yum too. Dried <b>Kokota</b> on a string. I loved them. Like chewing gum. We didn't eat <b>Karahu</b> as you did Marara. We collected <b>Kawiriwiri</b> and those <b>cat's eye pupu</b> and those little <b>black pupu</b> were so sweet. <b>Oysters</b> we didn't eat those in the summer as they were spawning and they were milky and you could see red veins in them sometimes.</p> <p>Dad used to work at the whaling station at Whangamumu and for a few years he worked at the Light house and we lived there. At the Cape he was look out for the whales.</p>
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Marara Hook	76	<p><b>Koura</b> My grand mother Pukiri used to dive for Koura in the 1890's. She would tie a kit around her waist and wait for the wave to go out and dive in to this cavern and there was air in there and all the crayfish. She would fill her kete and tug the rope and they would pull it out and she would swim out.</p> <p>When the Kowhai blooms the kina are sweet and when the pohutukawa bloom, they are bitter.</p>
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Russell Hook	49	<p><b>Paddle Crabs</b>-there were lots. 40/50 years ago. Grampa said that when there was a hui, Uncle Henare used to take a group out in the launch and drop one off at each of the rocks where he used to have a wire hidden there for catching the crabs, Then they used them for snapper bait. Uncle then would pick them up with their catch. You wouldn't have to stay long on those rocks to get a good catch. Grampa remembers him climbing high up a rock and taking out a wire and then going to get crabs. Crabs for Tarakihi.</p> <p><b>Takahe</b>-drying in lines hanging on the fences. Not since refrigerators. Squid used to be caught a lot in the nets. Scallop shells were used for ornaments and Grampa said that they only collected them because the teacher liked them. Flounder we still spear out here, not the big ones now. <b>Kokinga</b> and <b>Parekura</b> we net flounder, crabs, sting ray.</p> <p><b>Maomao</b> you prepare for this boiling the pipi for bait and the morning's crystal clear and still. It's a good fishing day for</p>
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		<p>maomao. Out by Motuwheke. If there's no snapper then I change my bait for maomao.</p> <p><b>Kingfish</b> school out by the cape, caught 5 on a five hook trawling line with freshly caught fish as bait. Gannets and Fairy Terns dive to try to get the bait. Shearwaters are the mutton birds.</p> <p><b>Marlin</b> up to 10 years ago you'd see the marlin carcasses in the Rubbish Dump, no bill. We didn't need to go out there for marlin. It was never a fish we targeted. We didn't need it for food. It's a rich man's sport.</p> <p><b>Takahe</b> were all around the bays, on the islands.</p> <p><b>Orcas</b> I've seen them chase the stingrays and flip them in the air like a biscuit. Dolphins, you feel safe when they're around. I've seen one shark while I've been diving all these years.</p> <p><b>Snapper</b> is over rated. It's not the best fish.</p> <p><b>Koura</b> All the old holes are empty, nothing there. Last 10 years they've gone down. There are more scuba divers now. They've got this hunting thing on and they keep taking. When you free dive and the food is around 15 foot of water, then you don't fish them out. But with the bottle, you go deep and get them all.</p>
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Winnie Williams	Rewha	
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Terry Hakaraia	58	<p><b>Crayfish:</b> : well this is not a great place for crayfishing as such so you'll get, in the main season probably five in a pot, but generally around 2 or 3. This in the sixties. All the pots that were here because everybody fished in dingys as opposed to trawlers or the larger boats...everybody around here fished with an outboard motor at that time and basically a bigger dingy, so they, we used to make smaller pots. Most pots were probably 3 ft by 3 ft, made out of tea tree and yeah just over a foot high...13 inches high..not too high with of course a circular entrance way..and just made out of tea tree cos it was cheap, and chicken mesh...and stones for weights. Cos you could never get things like metal around here because there was no road – and baited with probably Parore and Trevally. Summertime was the main season.</p> <p><b>Trevally</b> was prolific back then-like you would go anywhere from the Hope channel out, if you went out into the channels, Motukiekie and Waewaetorea, Hope passage, anywhere out from there, you'd come across huge swarms of Trevally...but Trevally wasn't a targeted species, because the commercial species was Snapper...so you only went after Trevally purely for bait, as a bait species, or it was recreational and it was customary...so you went out to catch fish for a feed and enjoy catching fish, today we'll target them, but commercial fishers never targeted them, not in the 60's.</p> <p>They are schooling type of fish and they only rise at certain times....they are hard to get onto. There are certain reefs down here specific to at the right time of the year ...around the xmas, you know, around that summer period where they used to school...like the rock off the back of the motu there, heading round towards Motu Oi we used to go out there and set nets...run nets around the reefs. And around the caves at the back of Te Hapupu and those</p>
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		<p>reefs out off Moturahurahu</p> <p>The psychology of fishing. I was taught it by Uncle Arthur and that, Uncle Joe. Tricks of their trade.</p> <p>We never used to go out to Maunganui, not for sand filter feeding crustacean. The only place around that side we used to go was for <b>Tuatua</b> which was at Oke bay basically. <b>Pauas</b>, we used to target pauas to a certain degree – there used to be pauas here, at Te Whau, it was thinning out then. I don't think it was previously overfished. I think it was just one of those changes that nature has. Everybody seems to think that nature stays exactly the same for eons but it doesn't. It's quite dynamic.</p> <p>Those were the target species for recreational fishing I suppose, you know, <b>Hapuka</b>, ah...<b>Maomao</b>...the tastiest fish in the sea, <b>Terakihi</b>, <b>Porae</b>...the fish that Maori people like. They don't like the bland fish that Europeans like. They like the taste. Something that has a strong taste. That's why they like the Takake dried as opposed to cooked cos when you dry it the oil, what little there is in <b>Takake</b>, concentrates and it makes it tastier.</p> <p>To target piper there's was no need to go out there to target piper...they were all in these corners from Kaimarama most of these beaches here, round through Te Uenga, Orokawa, Parenuia-all those places. You didn't have to go far. There's nothing here now. This whole bay was dark green. When it got to low tide we used to hate swimming then, cos that's when the seagrass started. The only place there wasn't a lot of seagrass was always down in that corner there because that was the track that was used for stock coming down where that corner is, in Kaingahoa. Nosegrass with the clay road they put in.</p> <p><b>Pipi</b> at Whangaoreore, lots of big round ones</p> <p>Kokota at Otiao on the left hand side. Opopoti the big, flat pipi there. And on the beaches opposite Huirangi. The Waipiro bed was never too good for pipi especially when they built that airstrip at the head of the bay for spraying fertiliser-Hare at Parekura and Kimber's. They did the first top dressing trials for Superphosphate. Porae were just off Te Whau, off Tokapiko, off Okuia and between Urupukapuka and Motukiekie and round the back, over here.</p> <p><b>Kina</b> some areas here, they are fat and at the same time there are thin ones. Oysters spawn in May and October</p>
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Ngahue Hau Te Paa	84	<p>Girdy and I (with the brothers) used to row out to the Cape fishing for <b>maomao</b> and then as soon as it was time to come home, the porpoises would come as much as to say, it's time to go home kids. <b>Takeke</b> oh abundant. And having an open fire, we never had a stove, Dad used to hang the fish and popcorn around the fireplace. <b>Crayfish</b> he only got a couple, enough for a feed, not a lot. Mind you the crays were bigger than the ones you see in the shops now. <b>Muttonbirds</b> we got those out at those islands just there. <b>Snapper</b>, <b>Porae</b> and <b>Maomao</b> were my favourite fish and we all ate those, if the men went out to the Cape to get the Maomao. <b>Tarakihi</b> was another one. The bait was crab. Cockles for maomao. Kina. The Eel grass has gone. That road did a lot of damage. We</p>
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		used <b>mullet</b> for bait not to eat.
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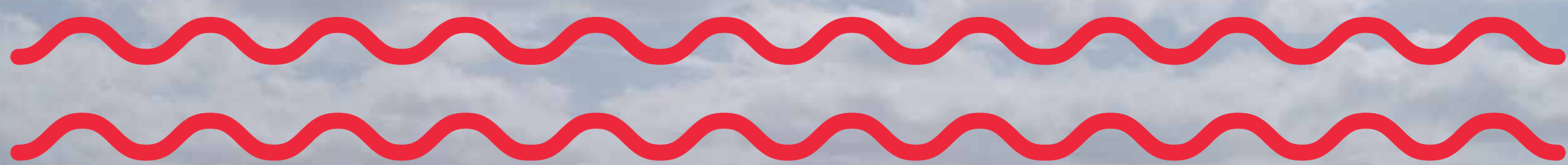
<p><b>Robert Willoughby talks to Pat Thomas, Waimana Whangaroa</b></p>	<p><b>68</b></p>	<p><b>Snapper</b> come in spring and go to the mangroves to lay them. Harvest the fish- pawhara –shred the flax string them and dry them. They did fish, paua, pipi. They thread them with a strip of flax and hang them. They harvest them for the winter. Everything to get through the winter. The crayfish is coming up when the crayfish are fresh. Fish and crayfish.-the blue cod swarm around crayfish and eat the eggs. Crayfish eat anything. You can use meat for catching crays put it on a line and they take it. Kingis take anything. For 2 or 3 weeks the Kingis come in to Whangaroa chasing the fish. They stay around the wharf feeding on the bait fish. In the old days, big nettings with lots of people to pull in the net, then they were shared out. There was an area set aside for the old people who can't go out and get kai. That's where you went to get it fir them. Inland people came in and asked the hapu's permission to go out and fish. If there is a mate, inland, we would go and get kaimoana for that. It was expected. We stop people who are not from there going in to the bays without permission. We stop them if they're strangers. When the water goes green-maremare tai-the water is full of jellyfish. That happens up Whangaroa bay. It's the case today that there are other hapu who are from other hapu who are not but they are with that. Butterfish ate seaweed and when it was caught it was very fat. Smells and its bones are green. The paua and mango, they dry them. Take the little ones. Kina &amp; crab plentiful, then the snapper isn't around. And it's the big ones who eat them-the breeders. That's not right. Too many crabs, no breeders. The kelpies in amongst the kelp no condition, and they are easy to catch. When they're too old the flesh is like jelly and their teeth are worn. Kahawai weren't eaten by Pakeha, now they do and there's a quota on it. Same with mullet. Maomao lovely and fat. Fry it. We should rahui species like paua for 2 years. Then rotate and do another species. I think we should go back to the maori way. A lot of fish is going overseas. That won't stop but we have to make it sustainable. The shape of the old hooks. They use certain size hooks for different size fish. They went to the toka and grounds for these. Sharks, they ate the liver. Netting was a big thing. Early morning the schools come in for feeding for netting. Full moon, fish go deep too much light. When there's s full moon you don't hang the fish out because the moon will rot them. New moon big tides. The tide goes right out. You can get the paua easily. The kinas can be fat and you go back the next day after a thunder storm they will be thin and pale. 3 or 4 days later they'll be fat again. Oysters, don't harvest the oysters when its been raining as they will have bacteria/ wait for a few days. Specially today, with the run off from farms, houses, roads. The development of the coast has taken away the forest which was the filter. Now it all goes in.</p>
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# The Story of MANGAHĀWEA BAY



*Moturua Island as seen from the sea.*



Nestled on the western shores of Moturua Island lies Mangahāwea Bay. A haven for boaties and visitors to Ipipiri, this beautiful cove is revealing secrets about its past.

Beneath the soil of its beautiful beachfront, archaeological evidence from a series of excavations under the leadership of Ngāti Kuta has shown that some of the earliest people to come to Aotearoa arrived and settled here. This physical evidence is reinforced by oral histories passed down by

descendants of Te Kemara who lived on the island of Moturua.

Both the histories and the archaeological evidence agree. They tell the story of migration, survival, cultivation and trading – and how this country came to be settled by peoples from Polynesia and beyond.

*An aerial photograph of Moturua Island.*

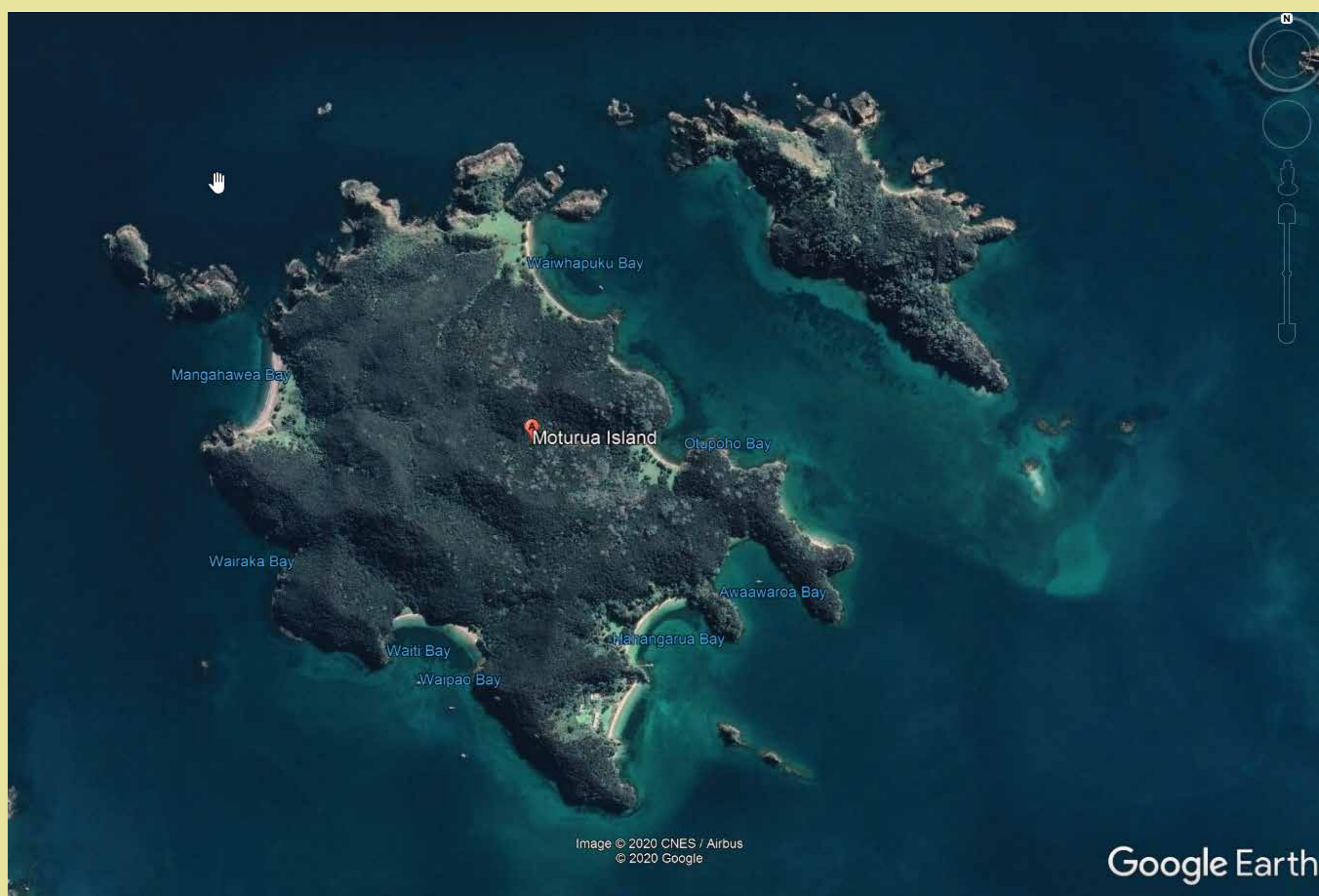


Image © 2020 CNES / Airbus  
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## Clues in the place names

Rākaumangamanga titiro ki Rapa Nui  
 Rapa Nui titiro ki Taputapuātea  
 Raiatea Taputapuātea titiro ki rākaumangamanga  
 Rākaumangamanga titiro ki motu Rangiatea  
 Motu Rangiatea titiro ki Mangahāwea, Moturua ka tau

Whakataukī, Ngāti Kuta and Patukeha

**Evidence linking place names in the Bay of Islands back to Polynesia reflect the voyaging histories of the people who first settled here.**

The whakataukī above speaks of the voyages from Raiatea in the Eastern Pacific – with reference to its sacred marae of Taputapuātea – through to Rapa Nui [Easter Island], and to the maunga [mountain] Rākaumangamanga in the Bay of

Islands, otherwise known as Cape Brett. It finishes at the epicentre of the archaeological excavations – Mangahāwea Bay on the island of Moturua.

This bay is sheltered by the small island, Motu Rangiatea. Since Rangiatea is another form of the name Raiatea, it may have been named early to create a connection back to a Pacific homeland.

Even the name Mangahāwea itself is understood to incorporate a reference to a 're-adzed' waka hourua [double-hulled, ocean-going waka] – similar to the name of Kupe's famous waka, Ngatokimatawhaorua (which means the 're-adzed Matawhaoura).

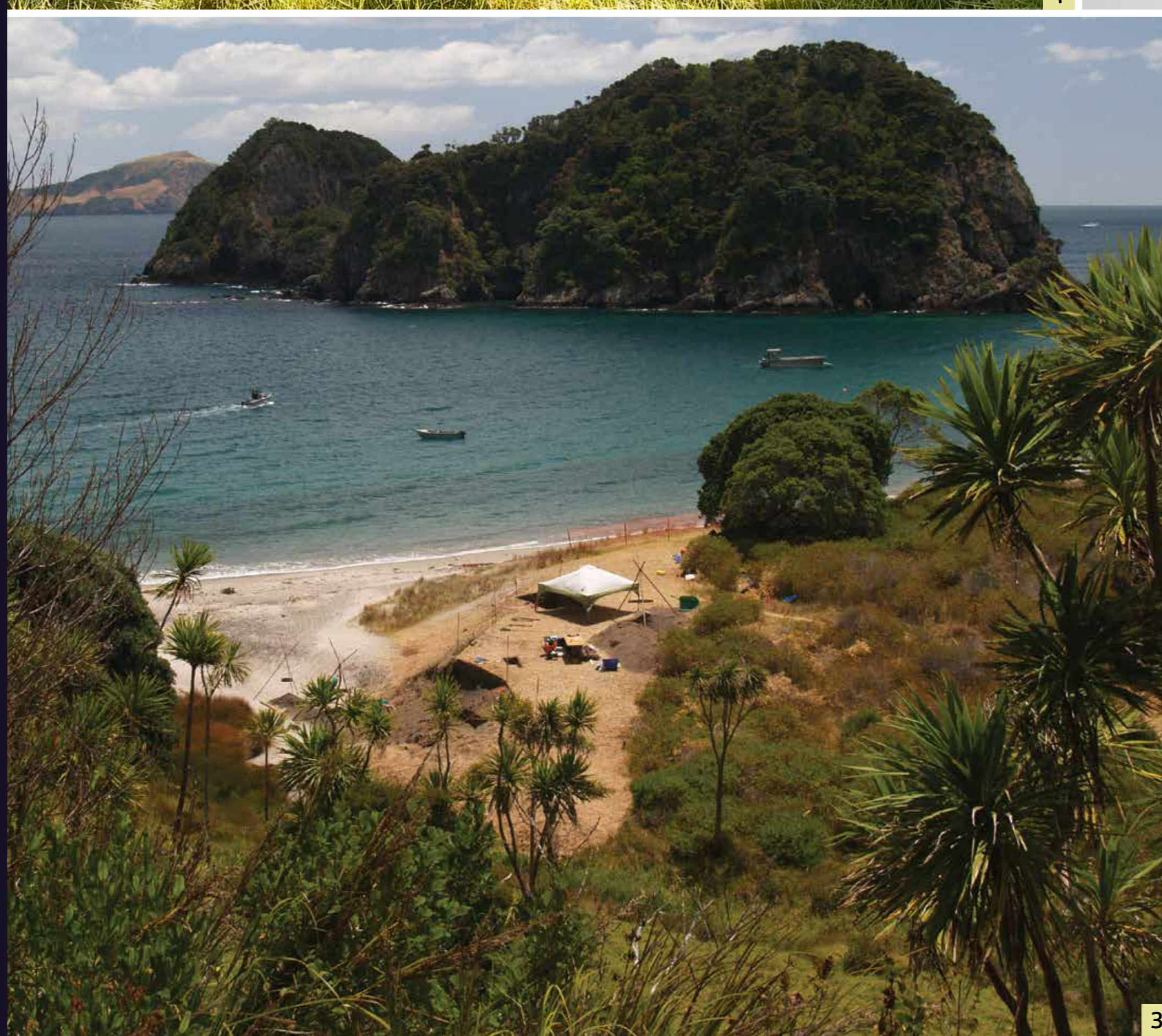
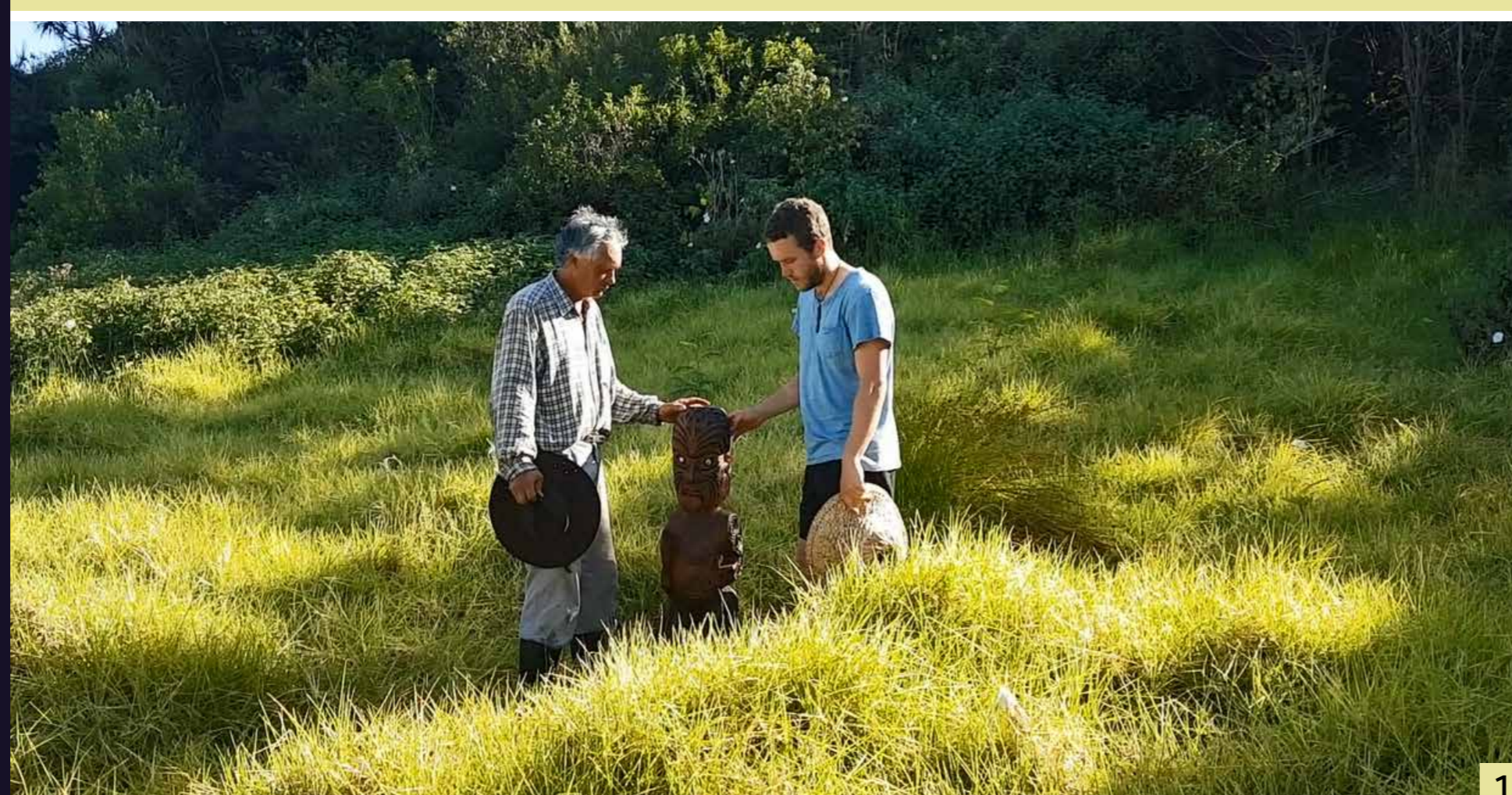
The whakataukī above – shared by Ngāti Kuta kaumātua, Matutaera Te Nāna Clendon (ONZM) – was adopted by the excavation team to underpin their work. Matutaera Clendon also provided the tikanga under which the work was undertaken, and stayed with the team on the island during the excavations in 2017, 2019 and 2020 as kaitiaki.

(1) Matutaera Te Nana Clendon and archaeologist Zac McIvor.

(2) A map of Moturua Island in the Bay of Islands.

(3) Motu Rangiatea Island.

(4) The kaitiaki of the Mangahāwea Bay excavation.





1

## Navigators and Explorers

**Aotearoa-New Zealand was the last place on earth to be settled by humans.**

The Pacific Ocean – Te Moana-nui-ā-Kiwa – was one of the last areas on earth to be explored and settled by people. The story began about 3000 years ago when explorers began heading east from New Guinea and the Solomon Islands.

The Lapita culture developed from these first Pacific explorers – who have cultural and genetic links back to Asia and the Pacific.

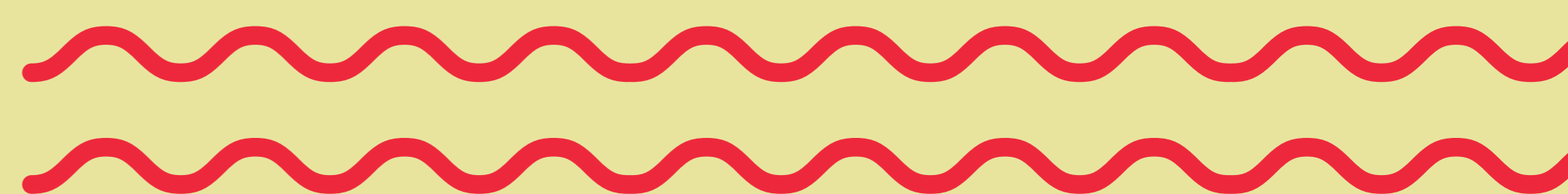
Polynesians – descendants of the Lapita people – sailed east from about 1000AD into what is now Raiatea, before migrating further up to Hawaii; and then across to Rapanui and then down to Aotearoa-New Zealand – the far corners of the 'Polynesian Triangle'.

These Polynesian explorers were the first people in history to sail large distances across oceans. In some ways their achievements are comparable to the Moon landings, or space exploration today. They literally sailed into the unknown .

Source: [nzhistory.govt.nz](http://nzhistory.govt.nz)



The Polynesian Triangle.



- (1) A fragment of Lapita pottery.
- (2) A modern Waka Hourua built using traditional methods.
- (3) A diagram of a Waka Hourua and its different parts.

## How they did it

**Polynesian mariners and navigators conquered vast distances of the Pacific.**

To reach far-flung parts of the Pacific like Rapanui and Aotearoa, Polynesian explorers had to master celestial navigation and blue water sailing.

Another key was the development of the Waka Hourua vital for covering the vast distances of the Pacific Ocean.

Waka Hourua built in recent times use traditional construction techniques, and gives us an understanding of how the old Waka Hourua worked.

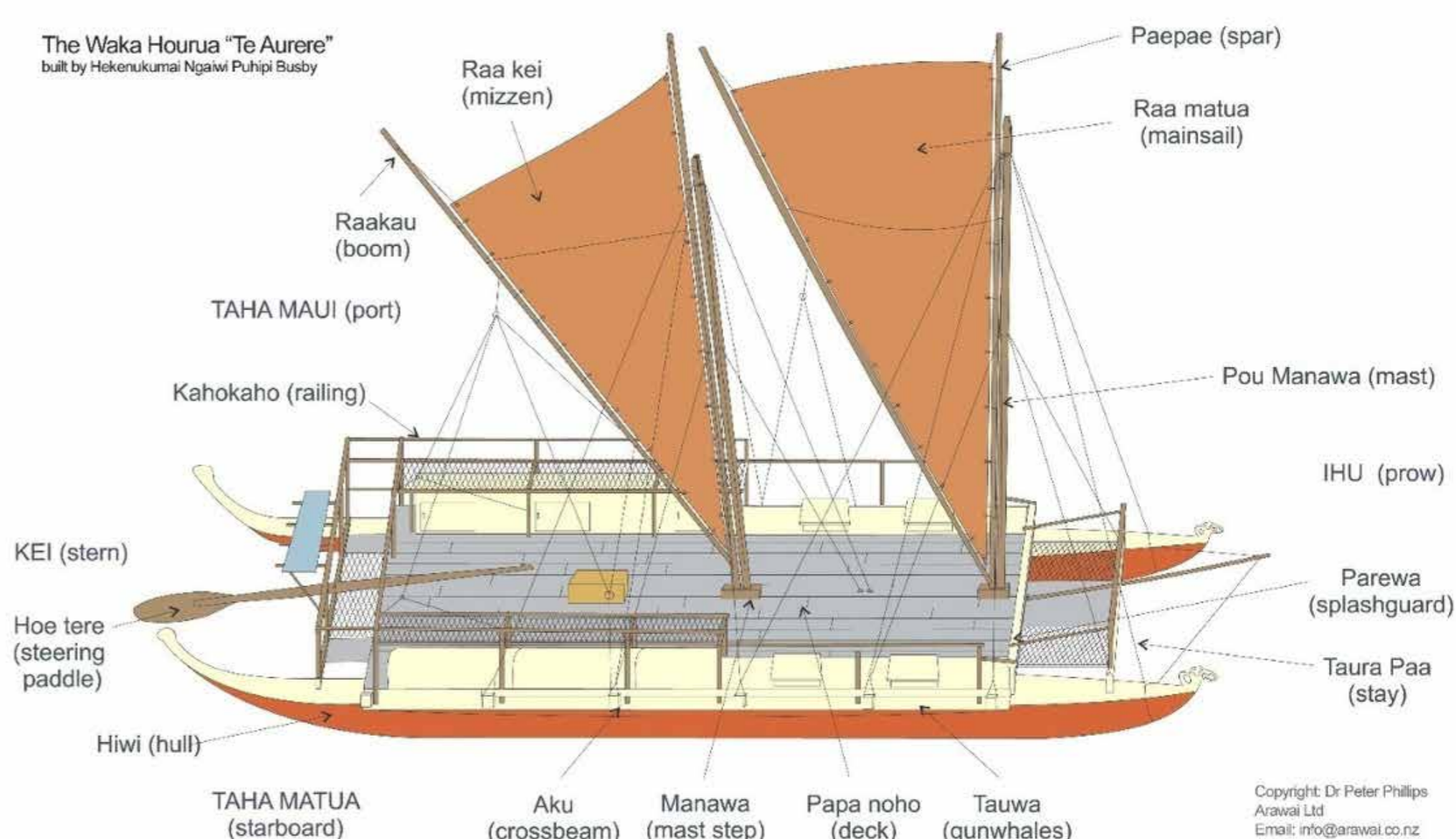
Each waka was built using two hulls made from hollowed-out logs. The two hulls were lashed together by crossbeams with the mast steps and decking also lashed to the crossbeams, adding to the structural strength of the waka.

With no nails or bolts, the strength of the fibres held the vessel together. We know today that in heavy seas fibres used in the construction of modern waka allow the vessel to flex with the waves and absorb pressure and impact. Waka made centuries ago worked in the same way.

Each Waka Hourua weighed several tonnes with a deck over a metre above the waterline. They relied on wind to power them, with only a single steering oar used to guide the vessel. These waka had two triangular sails enabling them to catch the wind when the wind was blowing from behind. The rest of the time the sails worked like an airplane wing standing on end – sucking the waka along



2



3

by air pressure – the same principle modern sails work by.

The Waka Hourua enabled Polynesian seafarers to explore and settle the Pacific.

Source: <https://www.sciencelearn.org.nz/resources/633-waka-hourua>



## Navigators of Te Moana-nui-ā-Kiwa

**Navigators were central to successful Polynesian exploration and settlement.**

The fate of people sailing in Waka Hourua lay with the captain of each waka. These tohunga had specialist knowledge and skills in the traditional science of navigation. Navigators were able to find and locate hundreds of islands within the vast expanse of ocean. This knowledge was passed on to those skilled in navigation through narrative, and over the years this knowledge base grew as new voyages were undertaken and places discovered.

Navigators also used other skills to find their way around the Pacific. One tool was the use of pattern recognition of Te Whānau Mārama – the Heavenly Bodies – including the rising and setting of the sun, moon and stars, and their placement in the night sky.

These tohunga also drew on the natural world including wave patterns and wind direction, as well as other indicators like clouds over islands, following birds that nested on land or whales that migrated on set patterns across Te Moana-nui-ā-Kiwa.

Key to all this was the concept that navigators were at the centre of all these different natural factors and 'pointers' – interpreting the signs and indicators from the natural world around them while drawing on the body of knowledge handed down to them.

This was very different from European navigation, which places the navigator 'outside looking on' – visualising and tracking their path through maps and charts, though still using celestial navigation in direction-finding.

Both forms of navigation were very effective. Both embodied tradition, knowledge and science – though from different cultural perspectives.



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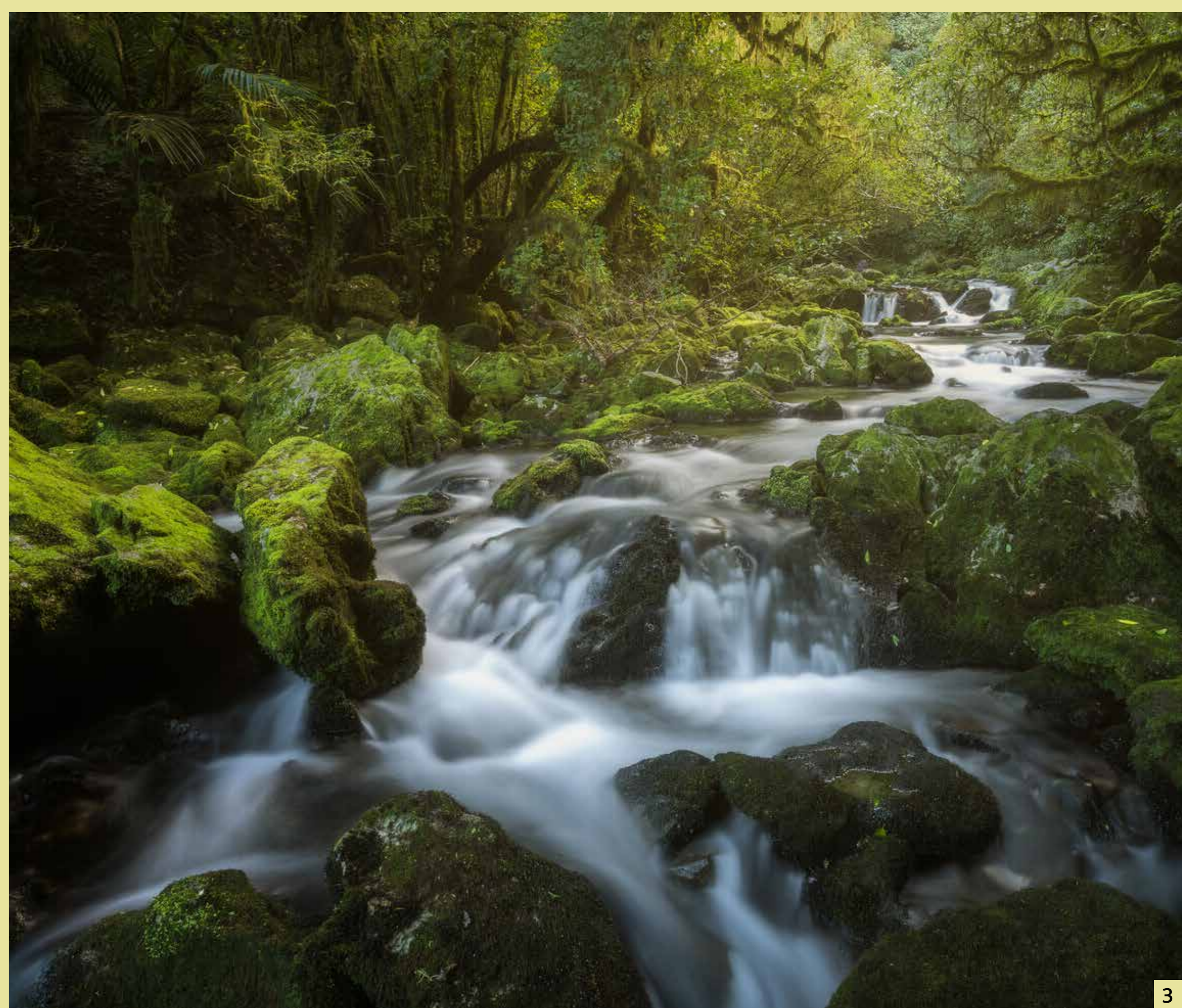
- (1) A Waka Hourua under the night sky. Te Whānau Mārama – the Heavenly Bodies – were a central part of traditional navigation.
- (2) A Waka Hourua under sail in the Pacific.
- (3) Rivers and forests in Aotearoa provided limitless sources of food, water, timber and fibre.

## What's so great about Aotearoa?

**There were very good reasons why Polynesian explorers decided to settle in Aotearoa.**

Besides the colder climate – which required some changes to gardening methods – it was hard to find a downside to settling here:

- Aotearoa was 10 times the size of all islands in Polynesia put together
- Reliable rainfall in Aotearoa meant horticulture – and regular food security – was possible.
- Rivers flowed all year round – a constant source of water and food.
- Many soils were good for horticulture
- The ngahere provided food, fibre and timber.
- There was a wide range of lithic material – stones and rock – for making tools
- Aotearoa had many large, safe natural harbours and sloping sandy beaches that were perfect for landing waka.





#### Glossary

- Ipipiri – the Bay of Islands
- Kaitiaki – guardian, custodian
- Maunga – mountain
- Motu Rangiatea – Rangiatea Island
- Ngahere – forest
- Pā – fortified village
- Pou whenua – land marker post
- Raiatea – Island near Tahiti
- Rākaumangamanga – Cape Brett
- Rapa Nui – Easter Island
- Taonga – treasure
- Tapu – be sacred, set apart, forbidden
- Te Ao Māori – the Māori world
- Te aute – the dawn
- Te Moana-nui-ā-Kiwa – the Pacific Ocean
- Tikanga – correct procedure, protocol
- Tohunga – expert, priest, skilled person
- Utu – repay, respond, avenge
- Waka hourua - double-hulled, ocean-going waka

## Clues They Left Behind – The Archaeological Record

**Beneath the soil lies evidence of some of the earliest human settlement in Aotearoa – New Zealand.**

The first archaeological excavation at Mangahāwea Bay in 1981 revealed clear evidence of early settlement. Based on what was found, volunteer archaeologists from around the country came to Mangahāwea Bay in a series of significant excavations in the summers of 2017, 2019 and 2020.

- Led by Ngāti Kuta kaumātua Matutaera Clendon and the Arakite Trust that has provided leadership and cultural guidance throughout the Mangahāwea

Bay project – the work has been supported by Heritage New Zealand Pouhere Taonga, the Department of Conservation, the University of Otago and the University of Auckland. From 2019 the project was also funded by the Lottery Tuia – Encounters 250 Programme.

With each excavation a more detailed picture of the history of this cove has emerged.

**Why archaeologists are excited about Mangahāwea Bay**

After four excavations, Mangahāwea Bay has revealed new information – and posed new questions. The picture that’s emerging has archaeologists excited. Here’s why:

- Mangahāwea Bay is unusual. It has been continuously occupied and cultivated from the time of the earliest Polynesian settlers through to historic times.

- Mangahāwea Bay is rare. It is one of only a small number of sites in New Zealand that show early settlement and adaptation by Polynesian explorers.
- Mangahāwea Bay may be unique – the only one in public ownership in the north that can be investigated.

**North and South**

Early Polynesian sites in New Zealand that we know of tend to be located in the South Island – for example the early Te Ata Polynesian arrival site in the country at Wairau Bar on the eastern coast of the South Island. Similar intact sites in the north are very rare.

For that reason, information about early Polynesian settlement tends to be dominated by evidence from southern sites like Wairau Bar. So far, these have been the main source of early settlement data.

We know from evidence from southern sites, however, that the North Island was well explored, well settled and integrated very early into national exchange and communications.

Because horticulture wasn’t possible in the early southern sites, these sites were abandoned after the moa and seal resource were used up.

By contrast, early sites in the warmer north were never abandoned, and continued to be used by Māori – so northern sites may be able to tell us more about the process of Polynesian colonization and development of an indigenous Māori culture in New Zealand than southern sites.

Mangahāwea Bay helps us balance the picture by telling the northern ‘side’ of this early settlement story.

*The excavation team discuss findings onsite at Mangahāwea Bay.*

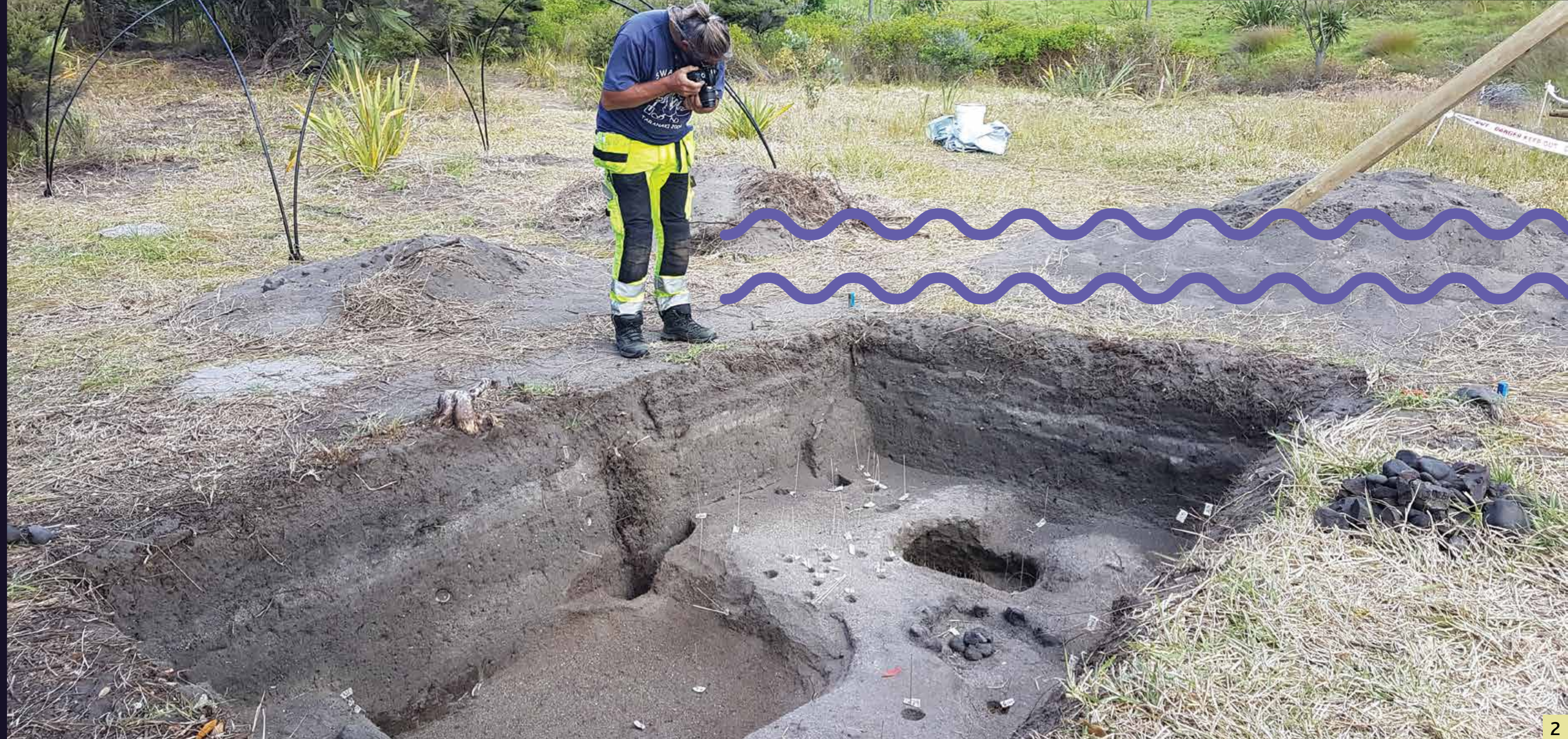
*Archaeologists at work during the excavations at Mangahāwea Bay.*



# Layers of history

**Different layers for different generations – the story of settlement**

The deeper archaeological features are found, the earlier – and older – they are likely to be. That's why Mangahāwea Bay's stratigraphy is so important. Each layer of archaeological evidence tells a story of what was happening at different times in the Bay's history.



## The earliest layer:

Besides the Pā Kahawai artefact (see separate story), other evidence – like the remains of moa, seal and the Cellana Denticulata limpet found at this level – also points to early settlement. All of these relate to early arrivals because these food resources quickly became extinct after humans settled here. The remains of the moa and seal were found in a large stone-lined hāngī, while other structural features identified in the immediate area included post holes and fire scoops.

Artefacts found at this level include one-piece shell fish hooks, which date back to about 1300-1400AD.

In an excavated area a little further inland from the beachfront, archaeologists found a regular pattern of shallow indentations on the edge of a former stream bed. It is quite possible that these were individual taro plants within a taro garden.

Taro was one of the earliest plants brought to Aotearoa by Polynesian explorers. Although it grew in warmer climates like Northland, in time it was replaced by the more hardier and climatically robust kūmara.

Charcoal layers relating to vegetation burn-off found at the base of each plant are being dated and can potentially confirm an association with the first Polynesian settlers in the bay. If that proves to be the case then we will have direct evidence of gardening by the earliest settlers of Aotearoa-New Zealand.

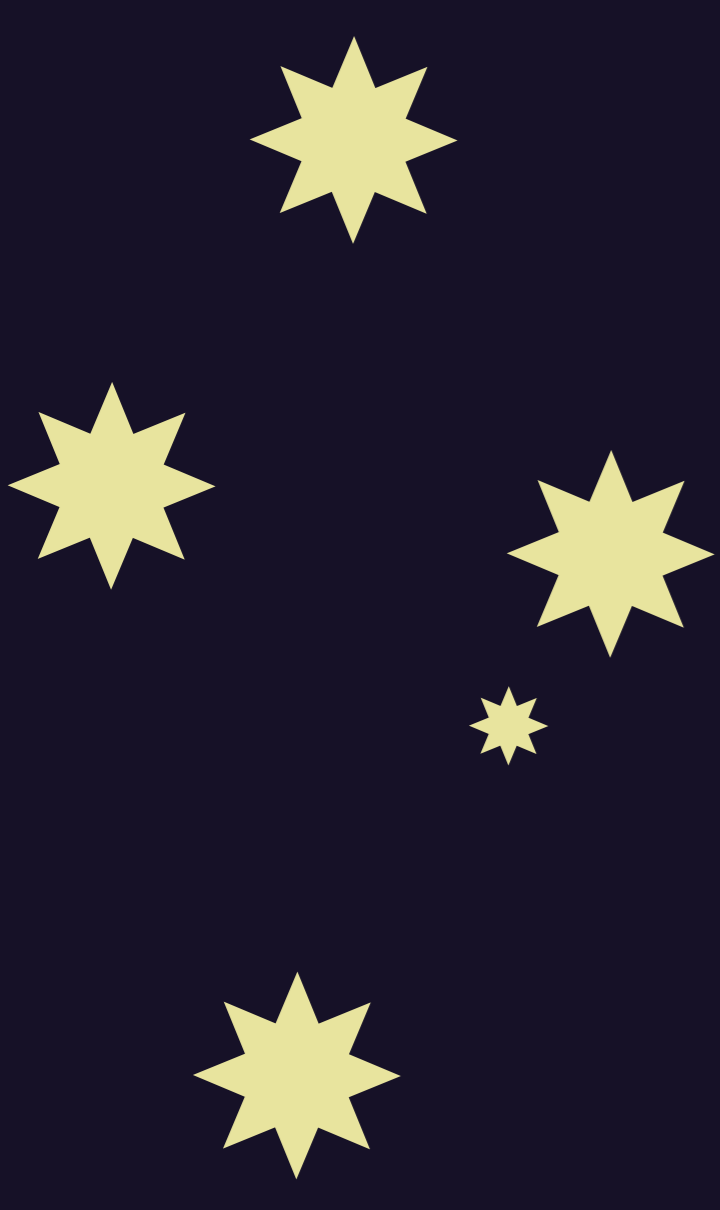
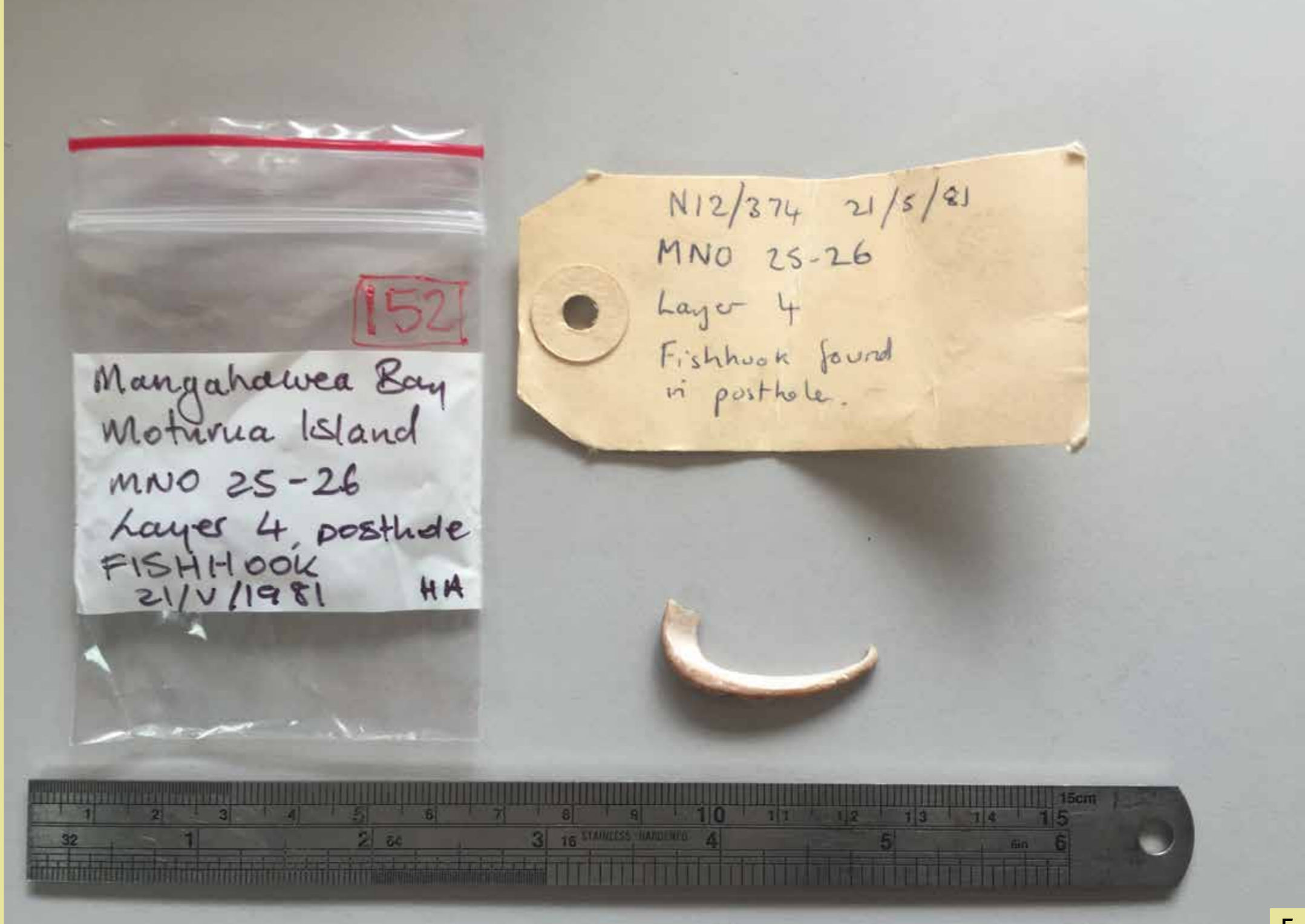
(1) Archaeologists have located the likely extent of the initial Polynesian settlement.

(2) An early food storage pit from the 14th Century.

(3) A fragment of cooked moa bone.

(4) Reels – made from fish vertebrae – were strung together to make a necklace. This is also East Polynesian in design providing further evidence of the early settlement of Mangahāwea Bay.

(5) One of the one-piece fish-hooks found at Mangahāwea Bay.



## A link between the old and the new

### The shell of this artefact may be from New Zealand, but its design is purely Polynesian.

In 1981, archaeologists discovered an artefact that raised big questions about the span of human history at Mangahāwea Bay.

A small object made from shell and clearly worked by human hands was found during that excavation.

The object is Polynesian in design, but analysis shows that it is likely to have been made from a native New Zealand shell species. This deceptively simple artefact is believed to be a Pā Kahawai – a trolling fishing lure, possibly adapted further to be

worn as a pendant – and is an example of a Polynesian design applied to a local material.

This taonga is most likely to have been crafted by one of the earliest arrivals from Polynesia, and provides evidence of 'continuing' Polynesia in this new land. Carbon dating has placed the age of the Pā Kahawai at about 1300-1400AD – the earliest period of Polynesian settlement before a distinctive Māori culture evolved.

It is an exceptionally rare, tangible link between the 'old' cultural order of Polynesia, and the new that was beginning to emerge in Aotearoa.

### The Middle Layer:

The features and artefacts found in the middle layer of excavation tell us a lot about what was happening at Mangahāwea Bay.

Further evidence was found of a group of settlers whose tūpuna most likely came from somewhere in the Eastern Polynesia area – people whose descendants would become identifiably Māori.

One of the most exciting finds in this middle layer was a tā moko chisel used in tattooing, complete with staining from what may have

been a residue of tattoo ink. This is an example of continuity from Polynesia.

Other finds show that this population was mobile, and that new resources had been discovered in Aotearoa. These finds included some Mayor Island obsidian, used as a cutting tool; chert from the Whāngārei area and argillite from the Marlborough region – both used in making stone tools.

It also suggests that trade with other people beyond Ipipiri was taking place.

### The Upper Layer

Artefacts found in the upper layer nearer the ground surface are younger in age – but just as revealing.

Items found here date back to the 19th Century, and include a gun flint, both French and British tobacco pipes, and glass fragments. These are likely to relate to the early historic settlement period of about 1800-1840; though some could be earlier.

Archaeologists also found evidence of gardens thought to be associated with potato cultivation, which

began in Ipipiri in the early 1800s. White potatoes were a highly sought-after trade commodity by Māori who traded them with Europeans for muskets and other goods between about 1818 and 1830.

The potato economy of the Bay of Islands was fuelled by demand for this humble root vegetable, with the Bay becoming an economic powerhouse prior to the signing of Te Tiriti in 1840. Evidence suggests that this trade cash crop was being grown at Mangahāwea Bay – part of the continuous cultivation that has taken place here for hundreds of years.

(1) The Pā Kahawai fishing lure – which appears to have been modified as a pendant. This taonga is most likely to have been crafted by one of the earliest arrivals from Polynesia. Its design provides evidence of 'continuing' Polynesia in this new land.

(2) A chisel used in tattooing found at Mangahāwea Bay.

(3) A range of buttons found in the upper layer uncovered during the excavation.

(4) A fragment of a clay tobacco pipe dating from the 1800s.

(5) A flint which would have been used with a musket in the 1800s.



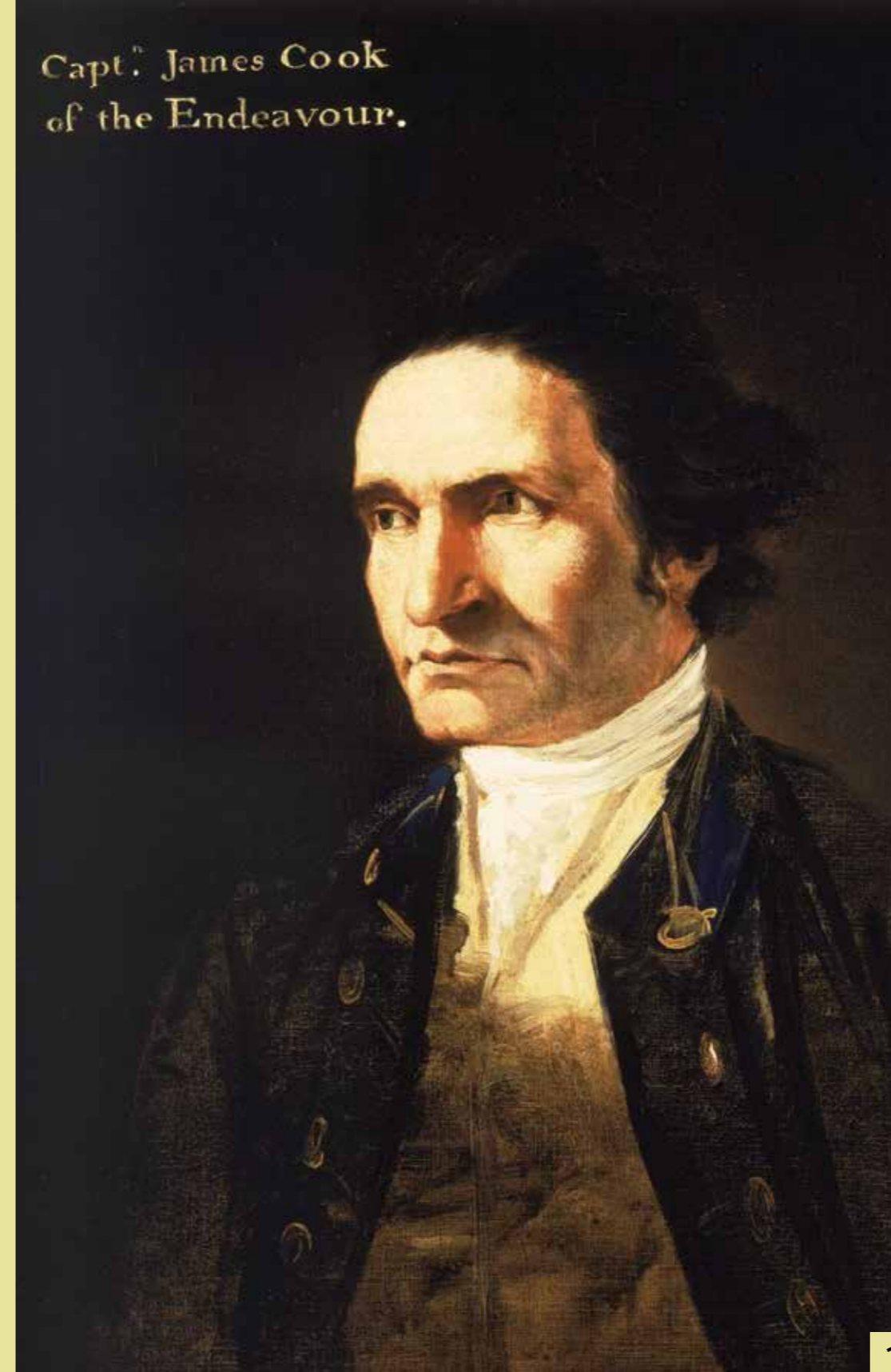
## Visitors From Another World

**Flashpoint – European explorers clash with Te Ao Māori in the Bay of Islands**

### Lt James Cook

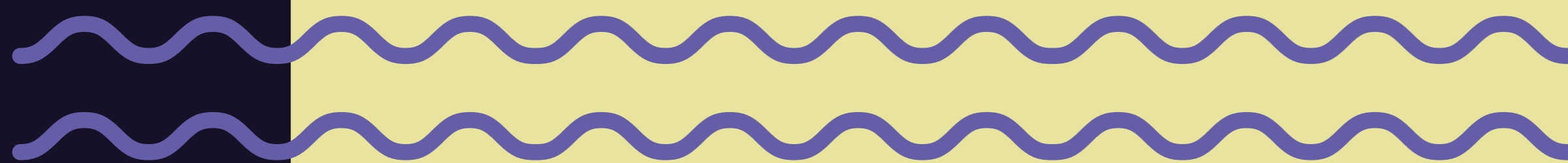
Over the centuries, Moturua Island has been the landing place for explorers – not just from Polynesia but Europe too.

In spring 1769, Lieutenant James Cook sailed the *Endeavour* into the Bay of Islands from the Society Islands with the tohunga Tupaia on board, who acted as a cultural and linguistic guide. They landed on Moturua Island at Waipao Bay – just south of Mangahāwea Bay. Cook and his men used the freshwater stream they found there to replenish their water casks. Some interactions with Māori were violent while some were relatively peaceful enabling Cook to record descriptions of the people,



houses and gardens in the bay. Cook continued his historic voyage that charted and brought Europeans in contact with Māori around Aotearoa.

The *Endeavour* only stayed six days in the Bay. Cook never returned to Moturua Island, or the Bay of Islands, though his arrival in Aotearoa heralded an era of profound change for Māori.



### Capt. Marion du Fresne

Three years after Cook's arrival in the Bay of Islands, French mariner Captain Marion du Fresne arrived with his ships the *Mascarin* and the *Marquis de Castries*. Du Fresne's ships had been hit by a gale and were looking for a place to anchor, make repairs and tend to the many sailors on board the ships suffering from scurvy. The Bay of Islands seemed perfect.

Du Fresne set up a hospital tent for his sick crew at Waiiti Bay – next to Waipao Bay where Cook had landed – and a forge was set up on the opposite side to make iron bands needed for re-masting.

The time du Fresne and his men were in the bay was the longest period of time that Māori and Pākehā had spent with each other.

Besides some tensions between the two peoples, initial contact was relatively peaceful. That changed, however, when du Fresne's men took part in a fishing expedition in a bay that had been pronounced tapu after the bodies of two drowned men had been washed up. Du Fresne and his men continued fishing, ignoring directives from Māori to stop.

As utu for du Fresne's offence, the leaders Te Kauri and Tohitapu killed du Fresne and some of his men so that evil might not come on their tribes for the evil of those people for ignoring the tapu of the beach where the corpses had lain.

The surviving French officers responded with fury, driving Māori from the Bay in order to secure the hospital tent, and to finish replenishing their water supplies. They then took their revenge by sacking and burning Paeroa Pā. The French remained for another month, completing their preparations and wreaking vengeance before finally leaving the Bay.

(1) A portrait of Captain James Cook.

(2) A replica of Cook's ship, the *Endeavour*.

(3) Marion du Fresne.

(4) The death of Marion du Fresne.



**The balance of power is disturbed bringing change to Ipipiri**

**Marion du Fresne's disastrous stay in the Bay of Islands had major repercussions for Māori living in the area.**

Change was to impact everyone – not least of all Ngare Raumati, whose territory included Moturua Island. Ngāpuhi integrated with the earlier tribes and are now ahi kā in the bay.



## A heritage of voyaging and navigation

The rich voyaging and navigation heritage of Mangahāwea Bay was recognised with the unveiling of a carved pou whenua acknowledging the connections between Aotearoa Māori and their Pacific tūpuna from the Hawaiki homeland.

The pou whenua was unveiled at Mangahāwea Bay in November 2019 as part of the Tuia 250 commemorations following a pōwhiri at Rāwhiti Marae hosted by Ngāti Kuta and Patukeha to welcome a fleet of waka and sailing ships to Ipipiri.

The fleet of Waka Hourua, which originated from different parts of the Pacific and Aotearoa-New Zealand, joined with tall ships – including a replica of the *Endeavour* – to celebrate navigation and voyaging traditions.

The pou whenua looks out to Motu Rangiatea and was carved by Rāwhiti-based carver Hohepa Hemara. It was given the name Te Pou ki Taihere o Te Moana-nui-a-Kiwa, and was unveiled by Teva Teihotaata of the Tahitian waka Fa'afaite, which was in the bay as part of the Tuia 250 commemorations.

The pou is a tangible way of celebrating important connections that link Māori back to Polynesia reflecting the oral traditions that speak of the voyages from Raiatea in the Eastern Pacific through to Rapanui, and to the maunga Rākaumangamanga.

The pou in turn connects to Mangahāwea Bay on the island of Moturua – and symbolises

the story of the emergence of a settlement by people believed to have been part of an organised migration from Hawaiki – most likely from somewhere in the Marquesas-Society Islands-Cook Islands area.

These fearless explorers were likely to be the first generation of Polynesians to settle here – and whose descendants would, in time, become identifiably Māori.

*(1) Part of the flotilla of Waka Hourua from Aotearoa and other parts of the Pacific.*

*(2) The pou whenua Te Pou ki Taihere o Te Moana-nui-a-Kiwa, carved by Rāwhiti-based carver Hohepa Hemara, unveiled by Teva Teihotaata of the Tahitian waka Fa'afaite.*

*(3) The pou whenua at Mangahāwea Bay.*



## Two Polynesian Navigators

**Kupe and Nukutawhiti are two of the most famous Polynesian explorers in Aotearoa, especially in Northland. Their exploits are recorded in oral histories by different iwi all around the country – including Northland. The accounts here relate to their connection to Northland.**

### Kupe

According to some tribal narratives, Kupe was the first Polynesian to discover the islands of New Zealand. His journey there was triggered by difficulties he faced fishing in Hawaiki, his homeland.

The problem was a great octopus belonging to Kupe's competitor, Maturangi. Kupe set out in his waka to kill the octopus, and such was the length of the pursuit that it brought him to Aotearoa. Kupe's wife – Hine Te Apārangi –

named the new land Aotearoa when she saw a long white cloud and realised that land was nearby.

With a companion known as Ngake (or Ngahue) in another canoe called Tāwhirirangi, he pursued the creature all the way to Cook Strait (known as Raukawakawa), where it was finally destroyed.

Stories of Kupe are also held in the north.

Guided by the light reflected from the mountain Te Ramaroa, Kupe entered Hokianga Harbour. The traditions say that Kupe was so awestruck by the strength of the light that he named the harbour Te Puna-o-te-ao-mārama (spring of the world of light). Kohukohu, Te Pouahi and Whānui were Kupe's first settlements on the northern shore of the Hokianga. Koutu, Pākanāe and Whirinaki were his settlements on the southern side.

When he returned to Hawaiki he said, 'Ka hoki ahau? E kore ahau e hokianga mai!' – Shall I return? I shall never return! – hence the name Te Hokianga-a-Kupe – which means the great returning place of Kupe.

### Nukutawhiti

In Hawaiki, Kupe's waka – Matawhaorua – was re-adzed and named Ngātokimatawhaorua (Ngā tōki means the adzes).

Captained by Nukutawhiti, the refurbished waka returned to Hokianga, accompanied by Ruanui and his waka Māmari. The captains landed and established their settlements. Nukutawhiti completed his first, but waited for Ruanui so that they could conduct their dedication rites together.

However, when Ruanui finished building his houses of learning he ordered his priests to begin consecrating them without waiting for Nukutawhiti. The priests chanted incantations to compel a huge whale to enter the harbour and beach itself as a sacrifice.

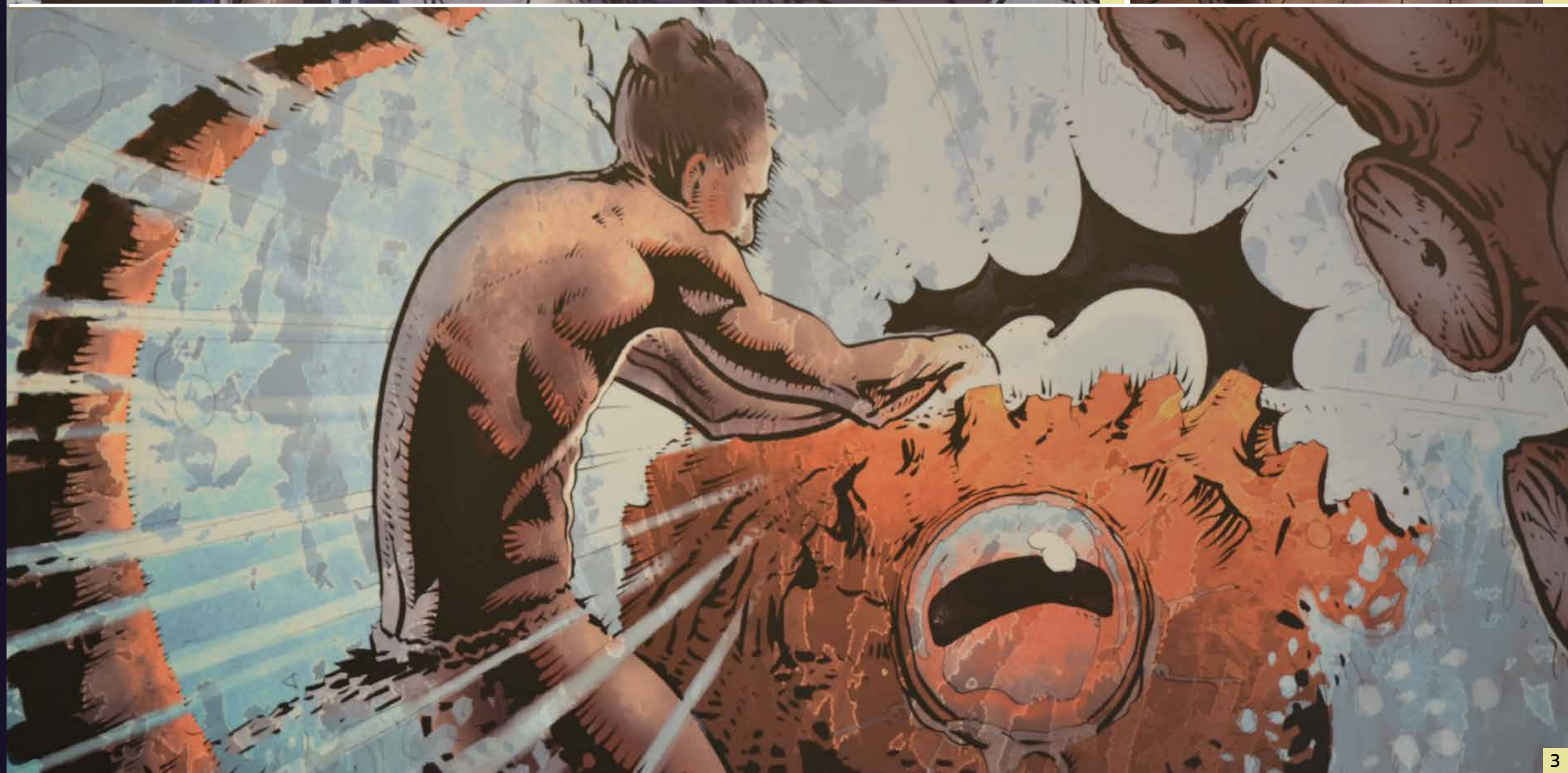
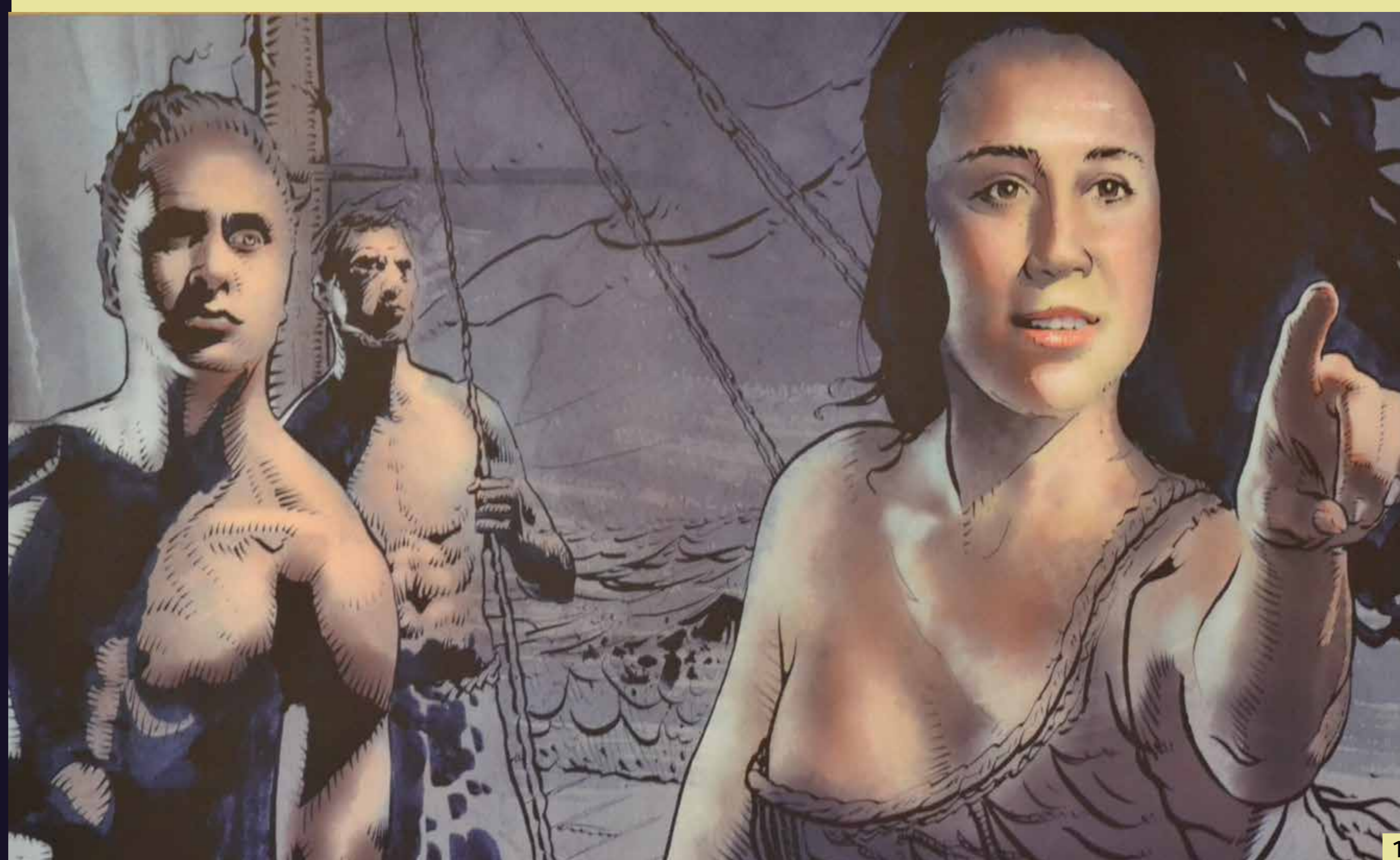
When he realised this, Nukutawhiti ordered his priests to perform chants to send the whale back toward the open sea. Ruanui's prayers finally ran out, however, and the crew of the Māmari had to leave the Hokianga. This is remembered in the name Hokianga-whakapau-karakia – Hokianga where incantations were exhausted.

(1) Hine Te Apārangi, the wife of Kupe, sights Aotearoa - the land of the long white cloud

(2) Kupe fights and kills the octopus.

(3) Kupe confronts the octopus that led him to Aotearoa.

Credit: Artwork by Andy Shaw, used with permission from Te Ahu Public Library.



THE STORY OF

# Mangahāwea Bay & Moturua Island

YOU ARE INVITED TO THE LAUNCH OF A NEW DISPLAY AT  
WAITANGI ON 6 FEB



## NAU MAI, HAERE MAI

The new display tells the story of Moturua Island – from the earliest Polynesian explorers and settlers through to the archaeology of the area, and the fascinating history of Māori and their deep connection to this place. Evidence shows that Mangahāwea Bay on the island was one of the earliest settlements in Aotearoa, and oral histories from local hapū agree.

The display is part of a project led by Te Arakite Trust, which has included three archaeological excavations and an international wānanga on Polynesian navigation.

**Come visit our stand at Waitangi on 6 Feb,  
Heritage NZ Pouhere Taonga Marquee, Waka Site D5**



HERITAGE NEW ZEALAND  
POUHERE TAONGA



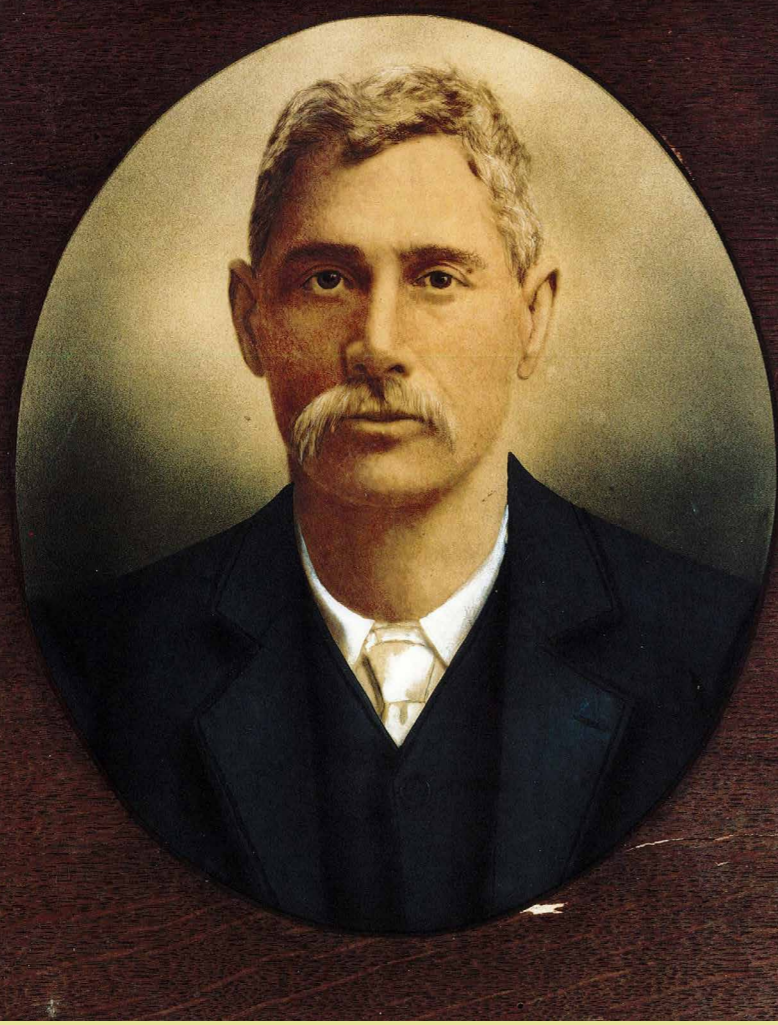
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Department of  
Conservation  
Te Papa Atawhai



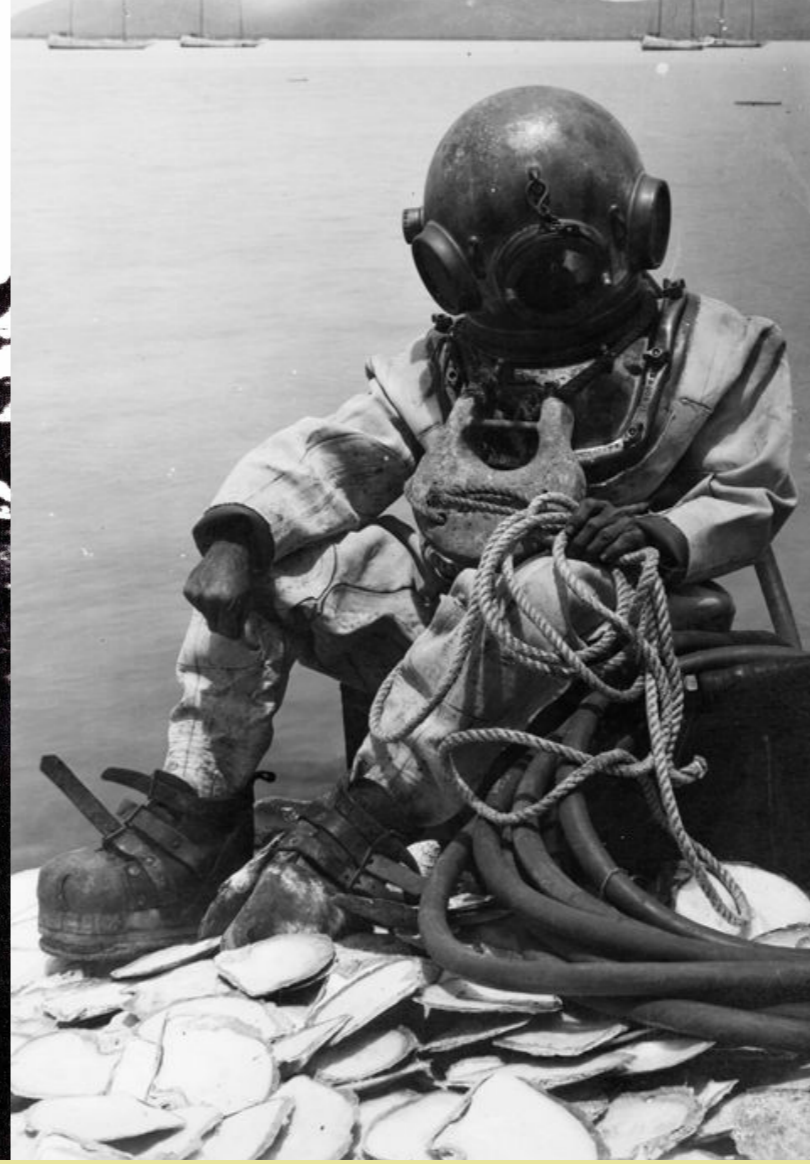
TE RAWHITI



1. Pearl diver Himi Te Nāna.



2. Kiritapu Te Tai, who married Himi Te Nāna.



3. A Thursday Island pearl diver in full 'dress' – including helmet and suit connected to an air-pump.

## The Thursday Island Pearl Divers from Rāwhiti and Moturua Island

In the late 1870s, a number of young Māori from Hauai Bay near Rāwhiti and Moturua Island left for Thursday Island in the Torres Strait – between Australia and Papua New Guinea – to take advantage of an emerging business opportunity.

The enterprising young men were part of a 'pearl rush' sparked by growing demand for pearl shell. Together with other young men from around the Pacific, these rangatahi set out to make their fortunes working as pearl divers in the dangerous waters of Torres Strait, and in Western Australia.

Until the mid-1870s shell was plentiful and could be harvested by people in shallow waters. As that resource disappeared, however, it became necessary for people to dive in deeper waters using the 'dress' – a helmet, suit and air-pump. Dress diving was dangerous and required specialist skills – skills that the young men from Rāwhiti and Moturua Island had in abundance.

Some of the rangatahi made their way to Thursday Island by commercial passenger ships; others sailed over themselves in boats that they owned, and which had been built in New Zealand as pearling luggers. One of these was the Rawhiti named after the Bay of Islands settlement, and which was owned by three Māori divers.

Almost all Māori working on Thursday Island were recorded as coming from Rawhiti and Moturua Island. The divers soon earned a reputation for their skills and exceptional work ethic in a job that was



4. Wiremu Paaka (seated left) with Tommy Lafoo a Thursday Islander also seated. When the whanau were leaving Thursday Island he swam after them to go with them. Wiremu turned the boat around and picked him up and brought him back to Hauai. He is buried at Te Araka urupa amongst the Paarka/Rewha/Clendon whanau.

gruelling – it was said that most pearl divers had to stop after 10 years because of the heavy toll diving took on their physical well being.

Names of some of the Māori pearl divers recorded by authorities at Thursday Island included Toki Rangi, George Mongia, Henry Allen, James Joyce, Thomas Samuel Joyce, William Wiapo, Wiremu Paaka; Himi Te Nāna, Matutaera Rewha, Peter Rewha and Honi Taurau.

Wiremu Paaka settled in Torres Strait with his wife Ria, the sister of Matutaera Rewha. The two lived on Thursday Island for about 15 years, and had a number of children there. Although their business prospered, a downturn in the industry in the 1890s and the primitive conditions they were living

in – combined with homesickness – resulted in their return to New Zealand sometime in 1900-1902.

Many divers like Wiremu Paaka prospered during their time working in the Strait, however, and brought back enough money to build fine houses in Rāwhiti. Memories of the families' time in Torres Strait are also represented in taonga like pearls set in rings which have been passed down to family members.

In time the pearl bonanza came to an end, with divers from the Philippines, Japan and Indonesia willing to work for lower wages than their Māori counterparts. By the early 1900s virtually all of the Māori pearl divers had returned home to Hauai Bay and Moturua Island in Ipipiri.

## Kaitiakitanga – Guardianship

When Polynesian explorers and settlers arrived at Ipipiri about 800 years ago, Moturua Island would have been very different from what it is today.

Untouched by humans, the island would have been covered in native forest reaching right to the water's edge. The forests and coastlines would have been teeming with birdlife, and the first arrivals greeted by a chorus of birdsong we probably find difficult to

imagine today.

They would have marveled at the paradise they had discovered.

The impact of deforestation and other human activity and the introduction of plant and animal pests over the centuries has badly affected the ecology of Moturua Island and the wider Ipipiri coastal area – though work is underway by Project Island Song and others to restore its biodiversity.

6.

Populations of forest birds and seabirds, who spread tree seeds and fertilise plants with their droppings, are being nurtured. This combined with widespread replanting of native plants and trees – and the realisation of the close, symbiotic relationship between birds, plants and vertebrates – is helping to restore the islands of and the coastal environs of Ipipiri to

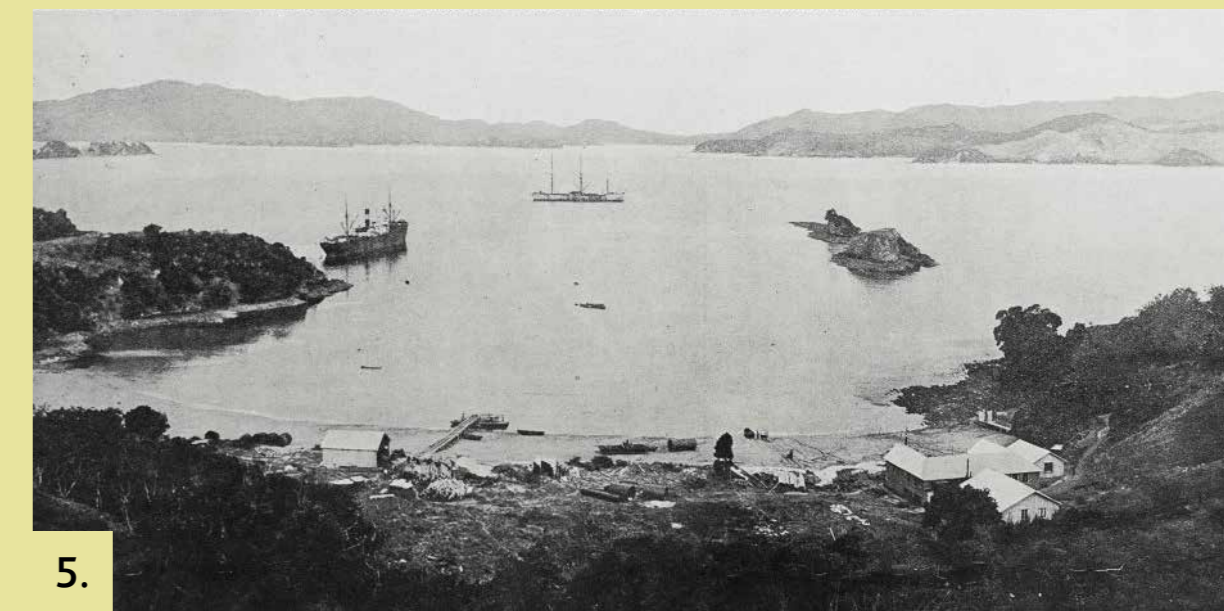
## Whaling at Ipipiri

Opunga Bay at Moturua Island was, for a brief time, the site of shore-based whale processing by the New Zealand Whaling Company – a largely Norwegian whaling operation.

In mid-1912 it was announced that the company's whaling steamers Whangarei and Whangaroa would be sent to Ipipiri to search for Humpback whales in northern waters between Rākaumangamanga and the North Cape.

The ships arrived in Ipipiri in July 1912, and the company based itself in Russell. A photograph taken by Henry Winkelmann in 1912, however, shows buildings associated with a shore-based whaling facility at Opunga Bay on Moturua Island.

It was reported at the time that the company invested heavily in boats for the Bay of Islands venture, and employed about 50 hands – a number of them Māori from the area according to whānau history. The venture was not a success, however, and by the end of the year the company's factory ship, Rakiura, sailed to Ipipiri where it dismantled the "shore factory" – likely to be the one depicted at Opunga Bay – with a view to re-constructing it in Australia.



5. The New Zealand Whaling Company on-shore operation at Opunga Bay, photographed in 1912.

The New Zealand Whaling Company wasn't the only whaling business in the area however. Whaling at Whangamumu had been carried out from about 1844. This grew in 1893 when George, William and Herbert Cook started operating from Whangamumu Harbour, establishing a factory there in 1910. Many Maori from Rāwhiti worked as harpooners or boatmen including Himi Te Nāna.

Whaling declined in the 1930s, however, and the Whangamumu station finally closed down after the Niagara was sunk in 1940 by a German mine. The oil slick that was left after the sinking caused the Humpbacks to avoid their old migratory route. As a result, whaling in the area ended, once and for all.

6. Regenerating bush on Moturua Island  
7. Tieke/North Island Saddleback  
8. Kākāriki/Red-crowned parakeet  
9. Bay of Islands - Common Dolphins

their original state.

As the first arrivals to Moturua Island must have felt a sense of awe at what they had found, that same legacy of a lush and nurturing ngahere is being recreated for our tamariki and mokopuna to experience, learn and cherish.



9.





1. Te Kemara and Puatea – parents of Takurua Ahenata who married Ihaka Te Tai  
2. (Sitting Left to right): Miringa Te Nāna, Henry Te Nāna, Ida Maioha (nee Te Nāna). Standing (left to right) Hamiora Maioha, Tautoru Pomare and Fred Rameka.

## Fishing, farming and whānau – Moturua Island means home

In the years after Marion du Fresne and Cook's arrival at Ipipiri, Moturua Island continued to be central in the lives of many Māori.

Ihaka Hakuene Te Tai lived at Moturua Island for a while in the second half of the 19th century before moving to Kororāreka. He was the second son of Whai Hakuene, who was likely to have signed Te Tiriti o Waitangi as Te Tai, Ngāi Tawake of Ngāpuhi.

Ihaka Te Tai married Ahenata Takurua, the daughter of Te Kemara Tareha of Waitangi. They had two children, Mita and Kiritapu Te Tai. Kiritapu married Himi Te Nāna.

In subsequent years, Hamiora Maioha developed an interest in Moturua

Island through Te Kemara descendant, Te Aira (Rewa) Clendon Te Nāna, who consequently organised a lease for her and her kin to live on the island and farm it.

From 1923, Hamiora moved with his family to Moturua Island hoping to improve his income and reduce debt by farming, while also undertaking his interpreting and other businesses from Rāwhiti which he visited regularly. At the time, the household consisted of Rewa, Kiritapu, Miringa (Girdie) and Haki as well as other kin.

The whānau planted and harvested crops, farmed livestock and fished.

## Life on Moturua Island

Matuara Te Nāna Clendon remembers what life was like growing up on Moturua Island...

"I was number nine out of fourteen children born to the Te Nāna Clendon whānau at Otupoho Bay on Moturua Island. Our whānau farmed and fished there, but my father was also a historian for Ngāpuhi.

"There was no power on the island. We listened to weather reports (for fishing purposes) on a battery-powered radio that was recharged by a windmill up on the hill. We fished for crays, snapper and groper to sell, but also to supply to local marae when there were tangi. We ran sheep on Moturua, Motukiekie and Okahu.

"Our 30 cows were milked by hand. The cream was collected by Fullers boat on Mondays, Wednesdays and Fridays; this became known as the cream trip that tourists paid to go on. Fullers also did what was called the pension

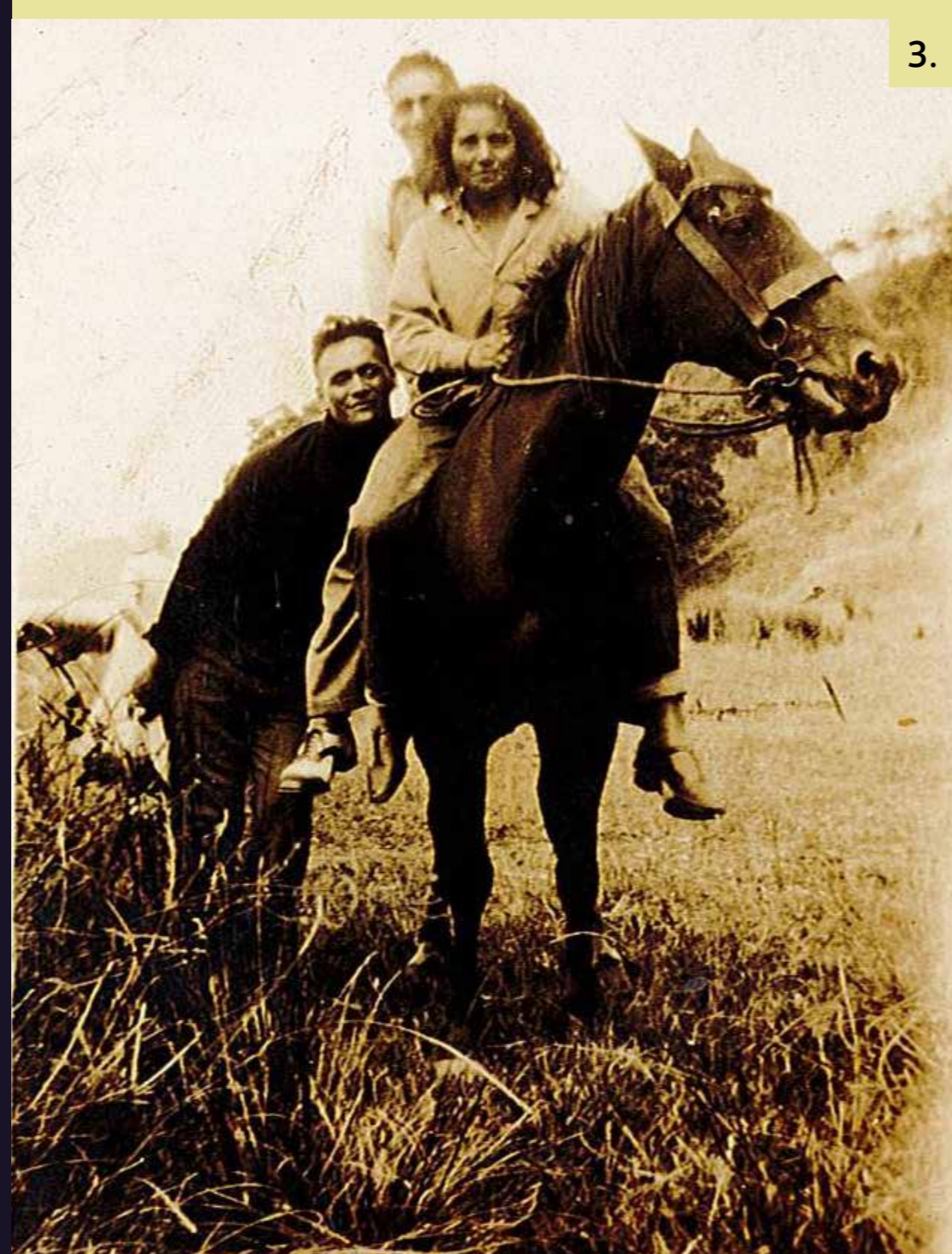
boat once a month, that called to collect people to do their shopping in Kororāreka Russell, for such staples as flour, sugar and tea.

"We used the horse that we had to pull back the mānuka that was cut down by axe for firewood for the kitchen stove. That horse also ploughed our vegetable garden that was about two acres in size. I used to hate weeding it – you just got to the end and the weeds were growing again back at the beginning. But we all had to help, on the farm and out fishing.

"We had an orchard too. In summer my mother bottled about 40 dozen jars of fruit, some of which was sent to Rāwhiti Marae when there was a tangi.

"We used a tilly lamp, which burned kerosene to generate light. All our clothes were washed once a week by heating water in the copper by the creek. That was also where we had a bath tub. The washing dried on the fence and on bushes.

"When we went to primary school, we were rowed on a Monday from Otupoho Bay to Rāwhiti by our eldest brother Jerry, and collected on a Friday. During the week we stayed with our grandfather and, after he died, with another nanny. My parents worked very hard because they were committed to educating all of us, eventually at boarding schools on the mainland."



3.

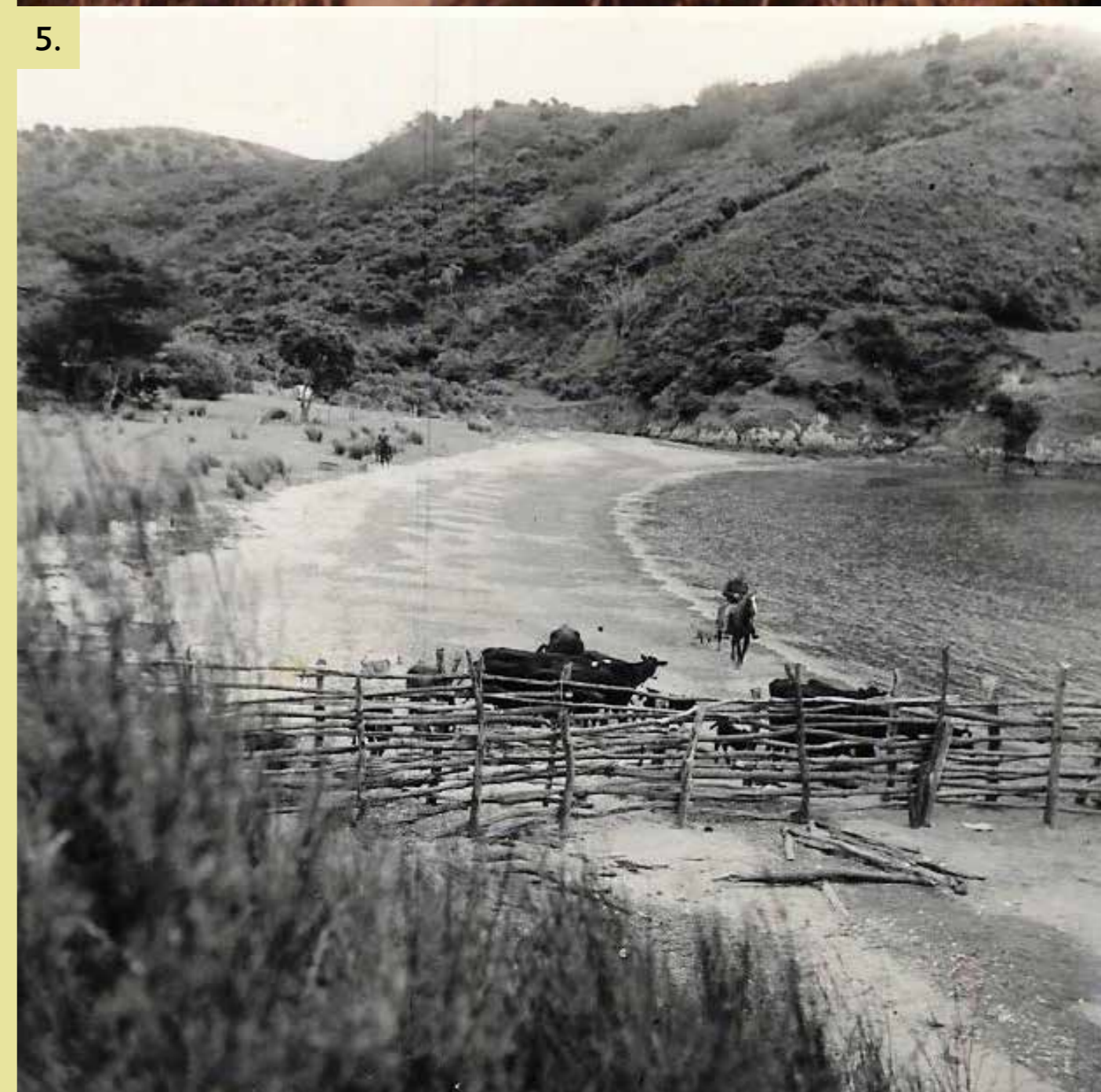
3. 'Darkie' the horse on Moturua Island with Charlie Wynyard, Jack August and Rui Sly

4. Henry Clendon and Parani on Moturua Island

5. Matu Clendon droving cattle on horseback on Moturua Island



4.



5.

# Why a Rāhui for Ōrongo Bay?

*by Kororāreka Marae*



*The Irivings go fishing from Waterfall Bay.  
Harold Worters (son in law), his daughter Ann and Sid Irving.  
(Photo supplied by Moana Irving.)*

*“We can’t maintain the wairua of Ōrongo Bay if we only take from it, we must also give to it. It’s by that giving to our moana that we receive abundance.”*

In 2019 Kororāreka Marae took the lead on beginning the restoration of the marine environment in Ōrongo-Pōmare Bay.

People who have lived and fished in Russell, going all the way back to the 1930s, spoke about the changes they had seen in the waters of Ōrongo-Pōmare Bay. All remember that in earlier decades fish used to be abundant and easy to catch, but they had observed a big decline in fish and birdlife during the time they had been living and fishing there. In particular, pātiki (flounder), kanae (grey mullet), kahawai, and tāmure (snapper) were now in such low numbers they didn’t consider it worthwhile going fishing for them. While kuparu (John Dory) hadn’t been caught there for 20 years.

In considering restoring the mauri of Ōrongo-Pōmare Bay, Kororāreka Marae wasn’t thinking in terms of whether the fishing was “ok at present” or “better than a couple of years ago”. Their bold aspiration was to begin a restoration pathway that would see a return of the abundance of marine life that was known by people who had lived around it and from it in the 1950s.

## **Recollections of Better Times**

### **Mauri of the Water Impacted**

NRC has been monitored the water quality by analysing sediment samples from Ōrongo Bay since 2010. The concentrations of metal contaminants have

been stable at low levels considered “good”, while nitrogen, phosphorus and total organic carbon were also reasonably stable in the low to moderately enriched range.

*“However, water quality sampling shouldn’t be just for sewage and other contaminants, but also to measure the mauri. It may be tested as clean, but actually they’ve changed the intrinsic value, the mauri of the water.”*

*The treated wastewater from Russell comes out into Urutū Bay. Also, the laying of ashes, on headlands and on the water, is very offensive. These effect the mauri and the wairua of our water and impacts our kaimoana. Culturally, people shouldn’t be gathering seafood there, so having a rāhui is quite appropriate really. I wouldn’t be taking kaimoana from there.”*

### **Sedimentation has Changed Ōrongo-Pōmare Bay**

*“The water in Ōrongo Bay was clear back in the 1950s and 60s. The bottom was firm sandy gravel and at low tide, you could walk across the Bay no problem. There were heaps of pipi (cockles), patches of seagrass for young fish to hide in, and very few mangrove trees.”*

*Water clarity started to go downhill in the 1970s after they widened and sealed the road. They put a big cutting in the bank with no retention, all the clay ran into the Bay and turned the bottom to mush. The pipi (cockles) were covered with clay which killed them all, the place stunk. The sediment never cleared. The pipi (cockles) and seagrass haven’t come back. You’d struggle to walk across the Bay now because of the thickness of the mud.”*



*Pipi (cockles) were abundant when there was a sandy bottom in Ōrongo Bay. (Photo Roger Grace.)*

### **Moored Boats**

*“The number of boats moored in Matauwhi and Ōrongo Bay has increased a lot. It is noticeable that more people are living on their boats, particularly over the summer. Last I counted there were 10-15 permanently occupied boats, I’m not happy with that. Some boats are observed not leaving their mooring for long periods, and others are thought to not move off their moorings at all, which suggests many are probably not using their sewage holding tanks. So where’s all the live-aboards’ waste going?”*

*People are still collecting shellfish on Matauwhi. I wouldn’t, but I haven’t heard of anyone being ill because of it. So, one of the reasons for putting a rāhui on is to warn people, don’t eat stuff here.”*



*Very few boats moored in Matauwhi Bay in the early years. (Photo supplied by Moana Irving.)*

### **Birdlife Gone**

*“Years ago there was a lot of birdlife around Ōrongo and Matauwhi Bay. Lots of kararo (black-backed gulls) and kawau (shags) used to nest at Elephant Head and Mill Island and at nesting time those islands would be full of all the seagulls and shags, don’t think they’ve been nesting out there since the early 1980s. Used to get poaka (pied stilts) a lot more then, fly back and forth to the Waikare. Matuku-hūrepo (bitterns) on the shore around the streams but haven’t seen one of those for years.”*

### **Hardly Worth Going Fishing**

*“Pātiki (Flounder) were plentiful last century. You could catch them anytime of the year. Pātiki (flounder) were easy to spear back then so didn’t need to use a net much. If we did net we only used a short one, about 15m, row a dingy in a quick sweep to get 4-5 pātiki (flounder)*



*for a meal. Could have kept catching them all day long, but was no need because you knew you could catch them again tomorrow if you wanted them. I think the catch has dropped 40-50% in the last 20 years, they're getting smaller. I don't bother to fish for pātiki (flounder) anymore, is still some there but not in big quantities."*

The decline in pātiki catches locally is in line with the 50-60% drop in the commercial and recreational catch of flatfish reported around northern New Zealand.

*"**Kanae (Grey Mullet)** is a fish that travels in schools and loves to jump. Their "plopping" was part of the soundscape of Ōrongo Bay. We used to see them jumping out of the water all the time, but haven't seen them jumping for ages. Hasn't been a single kanae (mullet) jump in the last hour we've been talking, years ago mullet jumping out there would have been pretty constant all day."*



*Very rarely do I see a mullet jump in Matauwhi Bay anymore, if I see one jump now I get really excited.*

*Last century it was no problem to get 20-30 grey mullet in a short net in Ōrongo Bay. In the last few years, catches have got so low that not many people net for mullet anymore. Mullet don't survive in a net once they've been*

*caught by their gills, so the daily limit becomes a bit irrelevant if they're already dead, Because of this more of them can be killed by set net fishing than are showing up in those recreational fishing surveys."*

*"There used to be lots of schools of **Aua (Yellow-eyed Mullet, Herring)** in Ōrongo Bay, schools of kahawai would come in chasing them. I remember big schools of kahawai coming in chasing schools of aua and hundreds of little terns, that used to roost on the barges, joining in on the big boil-ups. The Health Department shut the oyster farm down once because of all the faecal matter in the water from some boil-ups. That hasn't happened for ages, aren't enough fish or birds to create that level of contamination in the water now."*



*Aua were once plentiful in Ōrongo Bay.  
(Photo by Roger Grace.)*

*"We could always catch a **Kahawai** off the rocks around Lilly Bay. Huge schools of kahawai, up to half an acre or more, used to come into Ōrongo Bay in the season. Haven't seen big schools since the 1980s. Their abundance then went on a bit of a rollercoaster for about 30 years, but in the last three years seem to have disappeared."*

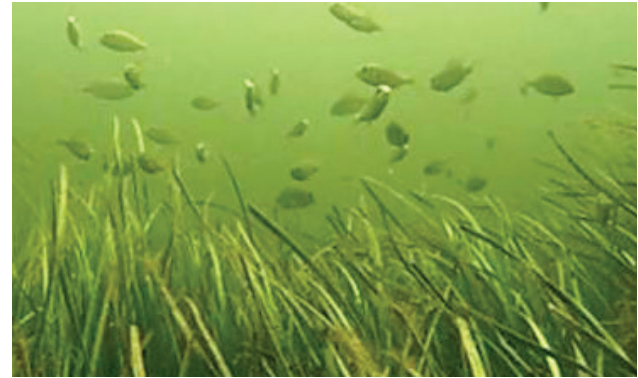
Fisheries research of kahawai stock abundance mirrors this picture of declining abundance, except for the perception that they have disappeared in the last few years.

The broader stock abundance is currently considered healthy at more than 50% of natural abundance, and in East Northland, there was a record recreational catch of 270 tones in 2018! This mismatch could be due to factors such as the intensity of recreational fishing in the Bay of Islands leading to localised depletion of kahawai, no longer enough food in Ōrongo-Pōmare Bay to entice them in, sea temperature rise, or the amount of boat traffic being too disruptive.

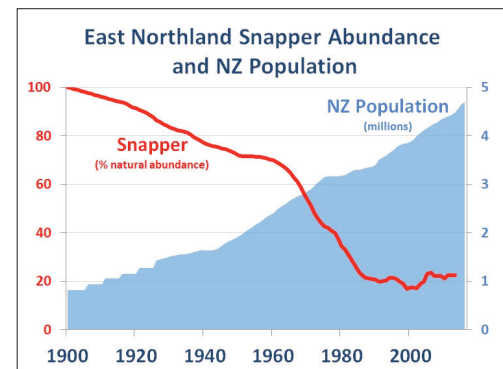
*“Tāmure (Snapper) used to be plentiful all year round in Ōrongo Bay, we would catch them with nets or hand lines. The big ones are gone now. It was easy to catch medium-size tāmure (snapper) round towards Lilly Bay. You can still catch them off Matauwhi Wharf, but they are a lot smaller now, mostly not legal size, whereas before was easy to catch them over 30 cm.”*

*“Tāmure (snapper) are very aware of boat noise, years ago we’d put sugar bags on the row-locks so they didn’t squeak, and even now you’ll catch more tāmure (snapper) if you row than use a motor. Maybe all the boat traffic nowadays scares them off.”*

The observations in Ōrongo-Pōmare Bay mirror results of Government research which shows that the East Northland tāmure (snapper) stock has fluctuated around 20% of its natural abundance for the past 30 years. Tāmure (snapper) is the most commonly caught recreational fish on our coast and in some years the recreational catch can be as much as 75% of the commercial catch.



*Juvenile tāmure (snapper) sheltering in sub-tidal seagrass where they grow significantly faster.  
(Photo Mark Morrison, NIWA.)*



*Since the 1980s tāmure (snapper) has only been at about 20% of its natural abundance on our coast.  
(Data from Fisheries NZ.)*

*“Kuparu (John Dory) used to come into the sheltered bays during the autumn, following the schools of aua (herrings). Was simple to catch them off the Oyster Farm, in Matauwhi Bay and at Russell Beach. You could easily herd them into the shallows by wading or*

*throwing stones out past them. When they got in too shallow, they'd just fall over and get stuck. We would go down in the morning and get a couple for breakfast, good size fish of about 40cm. Biggest catch like this was 18 one morning. I haven't caught a kuparu (John Dory) in here for about 20 years, and have heard it's rare to catch one off the Russell Wharf nowadays."*

Around northern Aotearoa, both commercial and recreational catches of kuparu (John Dory) have declined markedly since the mid-2000s.



*"We would catch kuparu (John Dory) by herding them into shallow water, where they'd fall over and we could just pick them up." (Photo by Nortland Dive.)*

*"When I was a kid would see huge **Haku (Kingfish)** chasing the sprats up onto the beach at Russell, would see that a lot, not anymore. We would catch haku on handlines in Ōrongo Bay in certain seasons."*

While some tagged haku (kingfish) move very long distances, most adults do not move outside their local areas, meaning they could be susceptible to localised depletion. On the east coast of the North Island, the recreational fishery for haku (kingfish) is about five times bigger than the commercial fishery. The commercial catch has been stable since the mid-2000s.

### **Let's Give the Fish a Break**

During 2019 the Kororāreka Marae Komiti considered the current state of Ōrongo-Pōmare Bay and what would help restore its mauri. They decided the first thing that could be done was to "give the fish a break" with a seasonal rāhui, so they could rest, feed and grow to prepare for spawning.

This idea is backed up by research which shows that older, larger fish produce more offspring. It also shows that fish from no-take sanctuaries where there is ample food and they are undisturbed by fishing activity, supply large numbers of offspring to neighbouring fished areas.

The proposal for the customary rāhui was discussed and supported by the Ngāti Kuta Patukeha and Taumarere Collective Rohe Moana which includes surrounding hapū from Waikare to Rāwhiti.

So in 2019, with the support of surrounding hapu, Kororāreka Marae declared a seasonal rāhui on fishing/harvesting of all kaimoana from 1 September to 31 December.

Signs were erected at access points to Ōrongo-Pōmare Bay, pamphlets supplied to local shops and organisations, and it was promoted by Russell Radio while it was in

place. It was pleasing to see that most people understood and respected the fishing closure during its first season and gave the fish a break.



*Kelvin Cornish and Deb Rewiri put up Rāhui signs in 2019. (Photo by Karen Field.)*

*“I’ve noticed changes in fish and birdlife since last year’s rāhui. A lot of small fish in Ōrongo Bay this year. Tākapu (gannets) have come in after the small fish quite often, which is nice to see. Also, some taranui (Caspian terns) have been hanging around and they’re quite rare these days, this is all change. Seen them outside the rāhui*

*time as well. At present, lots of schools of aua (herring) and juvenile kanae (grey mullet), 30-40 mm size, are in here. I feel it’s the result of last year’s closure. Also a big effect during the Covid-19 lockdown was weeks when there was hardly a boat moving, the birds and fish got an extra rest from us chasing them this year! I can see disturbance on the water from the small fish schooling, from my house a kilometre away, which is really nice. Most people seem to be respecting the rāhui, including the commercial guys, so that’s great and gives me some hope now for the future of this Bay.”*



The success of the 2019 rāhui has encouraged Kororāreka Marae and Ngāti Kuta Patukeha and Taumarere Collective Rohe to put it in place again in 2020, with the hope it will be embraced by the community as a step on the pathway to restoring the mauri and wairua of our moana.

“Could be a beautiful picture, I would like to see more fish in the Bay. It won’t fill up overnight, but over a period of time it will. I’d like to see some kind of closure so it can restore. If this was bubbling with fish, they’re not hemmed in here they can go wherever they want to go.”

### Acknowledgements

Information about fish abundance and other aspects of the marine environment in Ōrongo-Pōmare Bay were generously shared by:

- Moana Irving, born 1935 and lived in Russell all her life, family commercially fished in BOI 1957-89.
- Alex Clifford, born in Ōrongo in 1952, lived and fished there all his life.
- Maria Moppett, lived and fished around Matauwhi Bay since she came here as a child in 1947.
- Howard Reti, born 1957, lived and fished in the BOI area all his life.
- Kelvin Cornish, been fishing in Ōrongo Bay since the early 1970s.
- Terry Storey, been fishing in Ōrongo Bay since about 2000.

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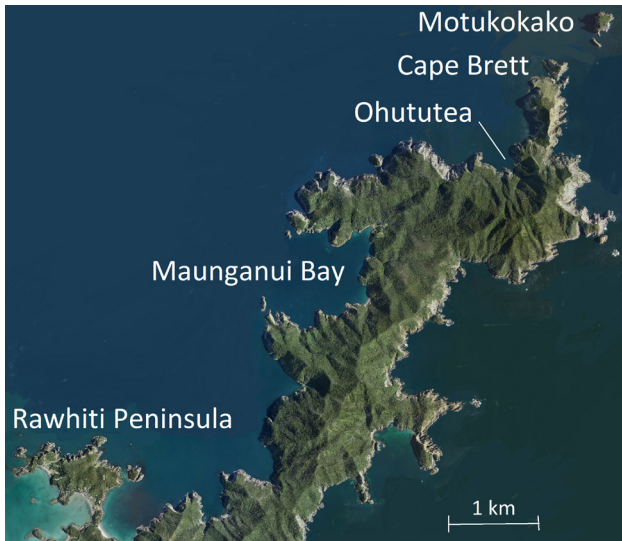
# Marvellous Maunganui Bay

*by John Booth, Chris Richmond, Robert Willoughby*



*Rākaumangamanga is the highest peak to the left, above Deep Water Cove. (Image: Salt Air.)*

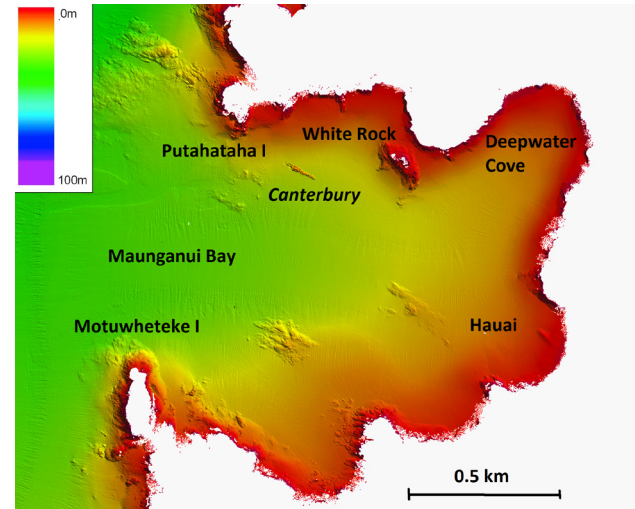
Striated frogfish, golden ribbon groper, Spanish lobster, snake eel, oblong sunfish, Indo-Pacific sergeant, turtles, and dolphins and orca. . . . There's one anchorage in the Bay of Islands that really packs a punch, its cultural and historic legacy – and its biological diversity – coming together to distinguish it from all others.



*Maunganui Bay is intermediate between Rāwhiti Peninsula and Cape Brett. (Image: Ocean Survey 20/20.!)*

And Maunganui Bay (sometimes *Deepwater Cove*, the name of its inner anchorage) is the closest there is to a no-take marine refuge for the entire coast of Aotearoa, from the Poor Knights Islands north to the Three Kings Islands, and south to Taranaki. The Rāhui established there in 2009 under the Fisheries Act by local hapū<sup>2</sup> has been rolled over every two years since and prohibits all fishing (apart from for kina) so that fish and shellfish stocks can recover after decades of heavy (mainly)

recreational fishing pressure. (Coincidentally, it also ensured that the recently scuttled frigate *Canterbury* did not become an immediate focus of fishing.)



*Deep reefs – and the Canterbury – provide texture to the seafloor of Maunganui Bay (although the sonar scans do not distinguish the deepwater channels between the mainland and the islands at the entrance). (Image: Ocean Survey 20/20.!)*

Maunganui Bay's backdrop today is the uniformly olive-green of regenerating native bush, the small occasional bright-green areas of rank grass representing the last vestiges of the pastoral farming that once took place on otherwise bare hills. Focussed pest-control - led by the hapū Ngāti Kuta and Patukeha of Te Rāwhiti with the support of Ngā Whenua Rāhui – ensure a recovering natural ngahere with its complement of birds, reptiles and invertebrates – and in due course, we hope, the burrowing seabirds that would have once crowded the peninsula.

And, at last, after decades of heavy fishing pressure, te tini o Tangaroa are also prospering. All this is taking place in a setting of rich habitat diversity.<sup>3,4</sup>

### Physical context

The Cape Brett Peninsula extends like a cautioning finger into the warm, south-moving oceanic flow of the East Auckland Current, its buttresses and great cliffs of greywacke directing some of the water into the Bay of Islands. The entrance to Maunganui Bay itself is bounded by the idyllic jewel-like islands of Putahataha to the north, and Motuwheteke in the south, each with a top-knot of remnant bush. The seafloor within the Bay varies from sand and shingle to rock-reef and reaches a depth of 50 m. The *Canterbury* lies in 30 m of water in the north, near White Rock the only reef to reach so close to the surface. Spectacular arches, caves and coves beckon divers and kayakers in the southeast of the Bay.

### Early days

This part of the Bay of Islands is rich in Polynesian tradition, having been first visited by the ancestral navigators Kupe and Ngake. Rākaumangamanga, towering 360 m in the background above Maunganui Bay, marks the southwestern-most point of the Polynesian triangle, the others being Rapanui (Easter Island) and Hawai'i. Ohututea, halfway between Maunganui Bay and Cape Brett, is where the Mātaatua waka stopped on its journey north from Bay of Plenty for Puhī to step ashore and establish the Ngāpuhi iwi. Putahataha and Motuwheteke are sentinel islands to Ngāti Kuta and Patukeha, the Bay itself occupied by many prominent Ngāpuhi chiefs who cultivated the land and managed the fishery.

Being a sheltered setting adjacent to oceanic waters meant Maunganui Bay was fished year-round, its schools of pelagics like kahawai and kingfish, and bottom fish such as tarakihi and butterfish – and everything in between – making it very worthwhile. Its shelter and reliable freshwater also meant it was a good home base from which to sortie further to sea. Although the steepness of the terrain would not have allowed extensive cultivation, there are many archaeological sites in the area.

At times during the mid- to late-1800s, Deep Water Cove would have reeked of rendered whale-oil because for a time it was a shore-whaling station.<sup>5</sup> Focused on migrating humpbacks that were northbound in winter and southbound in late spring/early summer, hunting most often took place just outside the Bay of Islands itself, and once killed, a whale would be beached. Then began the laborious process of flensing and mincing the blubber into smaller pieces - *bible leaves* - before being pitched into try pots where it was boiled to extract the oil.

Ever a haven for sailors navigating the coast, Deep Water Cove itself had, by the early-1900s, become a popular headquarters for visiting – mainly foreign – deep-sea anglers.

‘Built by Puke Cross and his brother, Deep Water Cove fishing camp consisted of a lodge and two cabins, which could accommodate up to twelve anglers at one time.’<sup>6</sup>, and several other cottages were built by enthusiastic fishermen such as the Londoner H. White-Wickham. The dining room ‘spans a typical New Zealand bush-clad gully, with a rippling stream beneath, and its walls are simply the glorious Native bush of New Zealand.





*Fishing cottages at Deep Water Cove about 1935. (Image: Russell Museum.)*

Large trees, undisturbed by civilisation, thrust their trunks through the floor and continue through the roof'.<sup>7</sup>

A photograph from 1962 shows some of the cottages still there – but appearing battered and over-ventilated. Today all that remains are chimneys.

### **Today's rich biodiversity**

What distinguishes Maunganui Bay today is the variety and abundance of fish and other marine-life which divers and snorkelers can get to see. The swirl of subtropical water induced by the Cape Brett Peninsula ensures seasonal arrivals close to shore of flying fish and sunfish, skipjack and marlin, and also the year-round presence of subtropical fishes along inner shores, and especially in the more sheltered embayments like Maunganui Bay. Only the offshore Poor Knights Islands 50 km to the southeast have as many varieties of rare or unusual warm-water fishes and invertebrates.<sup>8-10</sup> In addition, in the north of Maunganui Bay is an artificial reef, the frigate *Canterbury*. The ship was scuttled there late in 2007, and over the following years, colonised by

seaweeds, invertebrates and fishes. It provides habitats seldom seen in nature – such as handrails (illuminated with exquisite jewelled-anemones), extensive flat vertical surfaces (colonised by filter-feeding animals), and room-shaped caverns (to suit even the shyest of fishes). *The Captain*, a 6-kg snapper, patrols the *Canterbury*, and the kingfish, kahawai blue maomao and sweep school above it.<sup>11</sup>

Among the fishes, although snapper seem to be increasing in both abundance and size,<sup>11</sup> it will be a long time before their mean size reaches that of the Poor Knights or Leigh refuges.<sup>12</sup>

Many of the exotic fish are diminutive and easily overlooked – but not so the sporadic beefy Queensland groper, half-mooned groper and golden ribbon groper; nor the Lord Howe moray eel.<sup>13</sup> Others seen at Maunganui Bay in recent summers include striated frogfish, oblong sunfish, blue knifefish, Indo-Pacific sergeant damselfish, and bullet tuna.<sup>14</sup> The more-common giant boarfish are usually seen in pairs until schools of 20-30 of them appear in spring.<sup>11</sup> The small

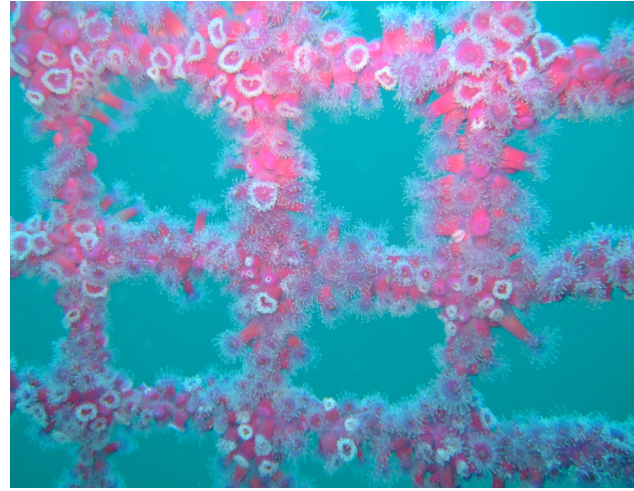
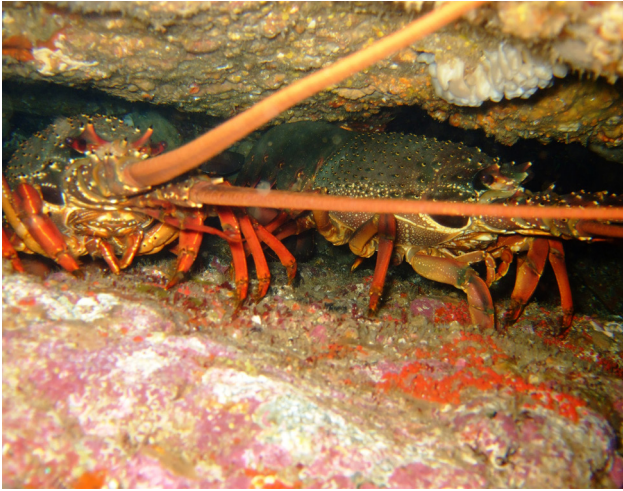


*The Canterbury is a magnet for pelagic fish, including kingfish. (Image: Northland Dive.)*

fish include a rich variety of cryptic blennies.<sup>15</sup> Among the invertebrates of particular note are the Spanish lobster and the highly migratory packhorse rock lobster, whose numbers are increasing.<sup>11</sup> Many packhorse are quite large but few are of legal-size; this lobster has to be 217 mm in tail length (and weigh around 1 kg) before it is legal to harvest, and almost all are engaged in a great northward migration that

eventually takes them to the main breeding area near Cape Rēinga. This species – as well as the red rock lobster – are now more abundant inside the Rāhui area than outside.<sup>16</sup> Smaller, but no less spectacular, are the banded coral shrimps.

A feature of almost all shallow reefs of the main basin of the Bay of Islands is the sea-urchin barren, where the



*Packhorse rock lobster (left) and jewel anemones (right). (Images: Paihia Dive.)*

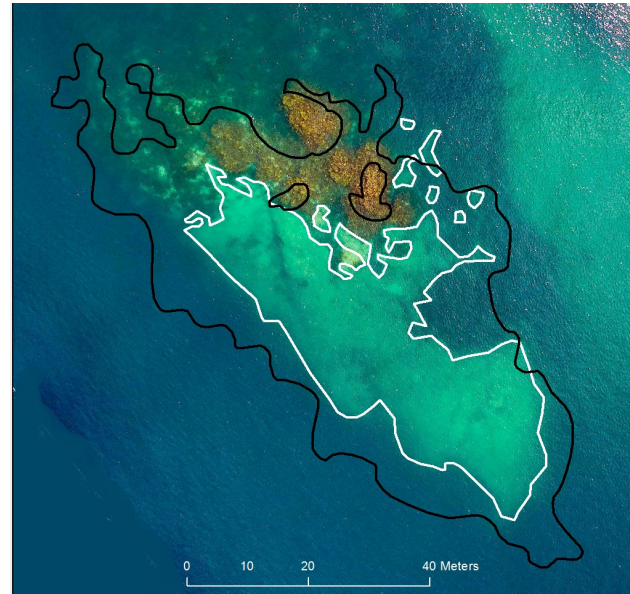
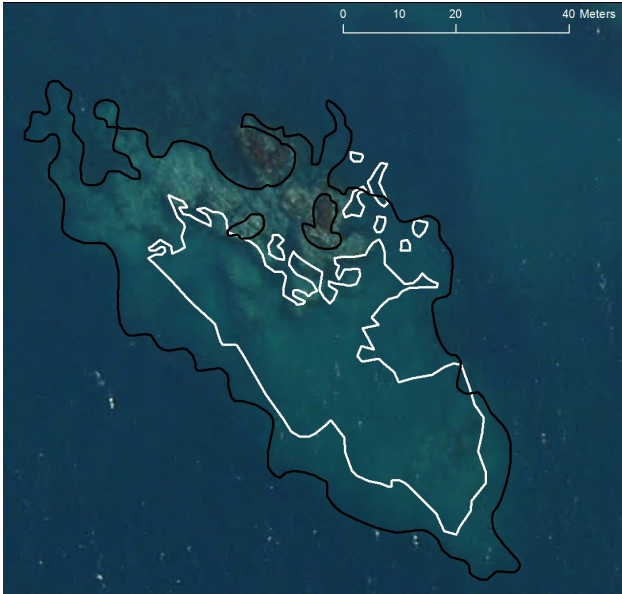
overharvesting of key predators such as large snapper and large rock lobsters which has led to an explosion in the number of seaweed-eating urchins (particularly kina) to explode in number.<sup>5, 17-19</sup> The loss of shallow-reef kelp is likely to have led to a multitude of ecologically cascading consequences, most of them not yet even recognised let alone understood. *Fish Forever* – a local group championing areas of marine protection in the Bay of Islands<sup>20</sup> – wondered whether the absence of legal-fishing for eight years in Maunganui Bay had by 2017 brought about any significant reduction in the extent of the urchin barrens. But only one of seven sites – White Rock – had suggestions of significant decrease in extent.<sup>19</sup> The absence of significant reduction in the extent of urchin barrens at most sites is probably because it is simply too soon for much recovery of kelp to be discernible (full recovery took more than 25 years at the no-take Leigh Marine Reserve). Also,

despite being illegal, some fishing for species beyond sea urchins has continued to take place – particularly near the outer margins of Maunganui Bay – possibly sufficient to prevent a recovery, in abundance and size of the keystone predators.

In celebrating, we look to what's there – but also to what is absent. There are no alien species known at Maunganui Bay – but we need to be vigilant, particularly for the invasive laminarian kelp *Undaria*. The large and black *long-spined urchin* that is becoming more common along much of the east Northland coast is very much native – although also occurring in Australia.

### **Precious place**

Maunganui Bay is the closest we have in the Bay of Islands to a seamless blend of pristine landscape and



*The area of the urchin barren at White Rock in 2009 (left, with estimated extent indicated by black line) was, in plan view, 0.326 ha, whereas in 2017 (right, white line) it had reduced to 0.138 ha.<sup>19</sup>*

*The different ambient lighting – as well as increased vigour – lead to a more noticeable crown of seaweed forest in 2017.*

*(Images: Oceans 20/20; Dean Wright Photography.)*

seascape. No human lives here. Gullies of prime bush prosper amongst the regenerating headlands and ridges; you can drink the freshwater, and there are no significant sources of silt. Soon we can expect burrowing seabirds like petrels to return and – eventually – the original guano-fuelled terrestrial ecosystem to re-emerge. Meanwhile the abundance, size and diversity of marine creatures will proliferate – to eventually become an equivalent to the Waipōua Forest of underwater Bay of Islands.

We are fortunate for the foresight of Ngāti Kuta and

Patukeha in instigating, and rolling-over, the Rāhui; for the kaitiaki-like role of the dive operators (especially Northland Dive and Paihia Dive); and for *Fish Forever* (especially Dean Wright) working with hapū to ensure that the restricted fishing in the Rāhui is well known about.

Whether you want to scuba dive the entire *Canterbury*, or you are content to snorkel over White Reef or around Putahataha Island – or simply want to put your head under the water with a mask on while being rowed about in a dinghy: as the Dilmah tea man urges, ‘Do try it.’

# Harcourts Bay of Islands

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**Leigh Robertson** AREINZ

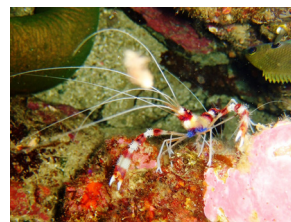
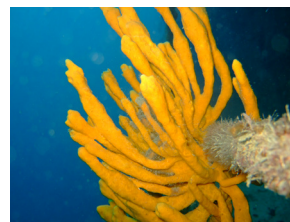
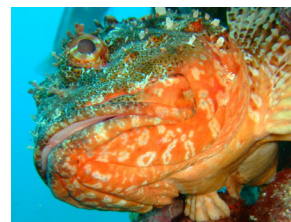
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*Prolific and varied seafife in Maunganui Bay, including on the scuttled frigate Canterbury (from top left). Nudibranch, *Dendrodoris denisoni*; green-lipped mussel, *Perna canaliculus*; and mottled moray, *Gymnothorax prionodon*. Red pigfish, *Bodianus vulpinus*; crested weedfish, *Cristiceps aurantiacus*; Jack mackerel, *Trachurus declivus*; and organ-pipe sponge, *Callyspongia latituba*. Feather star, *Cenolia spanoschistum*; crested blenny, *Parablennius laticlavus*; northern scorpionfish, *Scorpaena cardinalis*; and blue-eyed triple fin, *Notoclinops segmentatus*, and Acidean *Clavelina sp.* *Axinella sp.* sponge; and banded coral shrimp, *Stenopus hispidus*. (Images: Paihia Dive.)*

## References

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- <sup>19</sup> Booth, J.; Wright, D.; Kerr, V. (2017). Have 8 years of rāhui protection resulted in any significant reversals in extent of sea-urchin barrens in Maunganui Bay? A report prepared for Fish Forever.
- <sup>20</sup> <https://www.fishforever.org.nz/>

**2. Commencement**—This notice shall come into effect on the 28th day after the date of its notification in the *New Zealand Gazette*.

**3. Interpretation**—In this notice:

- (a) “mātaimai reserve” means the identified traditional fishing ground described in clause 4 of this notice.
- (b) “Tangata Kaitiaki/Tiaki” means any person or persons appointed as Tangata Kaitiaki/Tiaki for the mātaimai reserve under Regulation 24 of the Fisheries (Kaimoana Customary Fishing) Regulations 1998.

**4. Declaration of a mātaimai reserve**—The Minister for Primary Industries declares a mātaimai reserve over the following fisheries waters enclosed by a line:

- (a) commencing at a point on the mean high water mark (MHW) near Auroa Point at 39°05.37'S and 177°57.45'E; then
- (b) proceeding in a straight line in a north-westerly direction to a point offshore approximately 150m north-west of Auroa Point at 39°05.30'S and 177°57.37'E; then
- (c) proceeding in a straight line in an easterly direction to a point offshore at 39°05.31'S and 177°59.40'E; then
- (d) proceeding in a straight line in a southerly direction to a point on the MHW near the mouth of the Rarohenga Stream at 39°06.16'S and 177°59.72'E; then
- (e) proceeding along the MHW to the point of commencement.

**5. Appointment of Tangata Kaitiaki/Tiaki**—The Director-General names Hohepa Cooper, Tryphena Cracknell, Valerie Williams, Kathleen Mato and Hune Cooper as Tangata Kaitiaki/Tiaki for the mātaimai reserve.

**6. Prohibition on commercial fishing**—Commercial fishing within the mātaimai reserve is prohibited under Regulation 27(2) of the Fisheries (Kaimoana Customary Fishing) Regulations 1998.

**7. Power to authorise taking of fisheries resources for customary food gathering**—The Tangata Kaitiaki/Tiaki may authorise any individual to take fish, aquatic life or seaweed for customary food gathering purposes from within the whole or any part of the mātaimai reserve. No fishing for customary food gathering purposes may take place in the mātaimai reserve without authorisation from the Tangata Kaitiaki/Tiaki.

Dated at Wellington this 23rd day of July 2012.

HON DAVID CARTER, Minister for Primary Industries.

JAMES STEVENSON-WALLACE, Director Fisheries Management, acting under delegated authority from the Director-General, Ministry for Primary Industries.

go4931

### **Fisheries (Declaration and Notification of Te Hoe Mātaimai Reserve and Appointment of Tangata Kaitiaki/Tiaki) Notice 2012 (No. MPI 16)**

Pursuant to Regulations 23 and 25 of the Fisheries (Kaimoana Customary Fishing) Regulations 1998, the Minister for Primary Industries and the Director-General of the Ministry for Primary Industries give the following notice.

#### **Notice**

**1. Title**—This notice may be cited as the Fisheries (Declaration and Notification of Te Hoe Mātaimai Reserve and Appointment of Tangata Kaitiaki/Tiaki) Notice 2012.

**2. Commencement**—This notice shall come into effect on the 28th day after the date of its notification in the *New Zealand Gazette*.

**3. Interpretation**—In this notice:

- (a) “mātaimai reserve” means the identified traditional fishing ground described in clause 4 of this notice.
- (b) “Tangata Kaitiaki/Tiaki” means any person or persons appointed as Tangata Kaitiaki/Tiaki for the mātaimai reserve under Regulation 24 of the Fisheries (Kaimoana Customary Fishing) Regulations 1998.

**4. Declaration of a mātaimai reserve**—The Minister for Primary Industries declares a mātaimai reserve over the following fisheries waters enclosed by a line:

- (a) commencing at a point on the mean high water mark (MHW) at Te Hoe Point at 39°07.12'S and 177°51.20'E; then
- (b) proceeding in a straight line in a north-westerly direction to a point on the MHW at Waikokopu at 39°04.31'S and 177°49.45'E; then
- (c) proceeding in a generally north-easterly direction along the MHW to the south bank of the Waikokopu Stream at 39°04.24'S and 177°49.71'E; then
- (d) proceeding in a straight line due north to the north bank of the Waikokopu Stream at 39°04.16'S and 177°49.71'E; then
- (e) proceeding in a generally south-easterly direction along the MHW to a point at the southern end of Mahia Beach (near the Mahia Boating and Fishing Club) at 39°05.17'S and 177°52.34'E; then
- (f) proceeding in a straight line in a westerly direction to a point on the MHW at the base of Mokotahi Hill at 39°05.18'S and 177°52.00'E; then
- (g) proceeding in a generally south-westerly direction along the MHW to the point of commencement.

**5. Appointment of Tangata Kaitiaki/Tiaki**—The Director-General names Edward Hammond, Dean Whaanga, Sonia Pohe, Pera Edwards and Henry Smith as Tangata Kaitiaki/Tiaki for the mātaimai reserve.

**6. Prohibition on commercial fishing**—Commercial fishing within the mātaimai reserve is prohibited under Regulation 27(2) of the Fisheries (Kaimoana Customary Fishing) Regulations 1998.

**7. Power to authorise taking of fisheries resources for customary food gathering**—The Tangata Kaitiaki/Tiaki may authorise any individual to take fish, aquatic life or seaweed for customary food gathering purposes from within the whole or any part of the mātaimai reserve. No fishing for customary food gathering purposes may take place in the mātaimai reserve without authorisation from the Tangata Kaitiaki/Tiaki.

Dated at Wellington this 23rd day of July 2012.

HON DAVID CARTER, Minister for Primary Industries.

JAMES STEVENSON-WALLACE, Director Fisheries Management, acting under delegated authority from the Director-General, Ministry for Primary Industries.

go4932

### **Fisheries (Kaimoana Customary Fishing) Notice (No. 4) 2012 (Notice No. MPI 49)**

Pursuant to Regulation 9 of the Fisheries (Kaimoana Customary Fishing) Regulations 1998, the Director Māori Partnership Implementation at the Ministry for Primary Industries (acting pursuant to a delegated authority in accordance with section 41 of the State Sector Act 1988) gives the following notice.



**Notice**

**1. Title and commencement**—(1) This notice may be cited as the Fisheries (Kaimoana Customary Fishing Notice (No. 4) 2012.

(2) This notice shall come into effect on **17 August 2012**.

**2. Interpretation**—(1) In this notice:

“area/rohe moana” means the area described in clause 4.

(2) Terms used in this notice have the same meaning as in the Fisheries (Kaimoana Customary Fishing) Regulations 1998.

**3. Nomination of Tangata Kaitiaki**—Ngāti Kuta-Patukeha Hapū have nominated Joe Bristow, Phillip Bristow, John Clendon, Joe George, Russell Hook, George Martin, George Munn, Tony Reti, Arana Rewha, Charlotte Tau, Tauhia Tetai, Robert Willoughby and Richard Witehira as Tangata Kaitiaki for managing customary food-gathering within the area/rohe moana described in clause 4 of this notice.

**4. Appointment of Tangata Kaitiaki**—On 6 August 2012, the Minister for Primary Industries confirmed, under Regulation 9(1) of Fisheries (Kaimoana Customary Fishing) Regulations 1998, the appointment of Joe Bristow, Phillip Bristow, John Clendon, Joe George, Russell Hook, George Martin, George Munn, Tony Reti, Arana Rewha, Charlotte Tau, Tauhia Tetai, Robert Willoughby and Richard Witehira as Tangata Kaitiaki for managing customary food-gathering within the area/rohe moana enclosed by a line:

- (a) commencing at a point on the mean high water mark (MHW) on the southern side of the Haumi River mouth (at 35°17.86'S and 174°06.19'E); then
- (b) proceeding in a northerly direction to a point offshore (at 35°16.88'S and 174°06.31'E); then
- (c) proceeding in a northerly direction to a point offshore (at 35°13.34'S and 174°05.73'E); then
- (d) proceeding in a north-easterly direction to a point on the boundary of the exclusive economic zone (EEZ) (at 33°09.00'S and 177°39.00'E); then
- (e) proceeding in a generally south-easterly direction along the boundary of the EEZ until its intersection with the line of latitude 35°16.87'S; then
- (f) proceeding due west for 200 nautical miles to a point on the MHW at Taupiri Bay (at 35°16.87'S and 174°17.66'E); then
- (g) proceeding along the MHW of the Bay of Islands to the point of commencement.

(2) The geographical coordinates used in paragraph 4(1)(a)–(g) are stated in terms of the WGS84 datum.

**5. Confirmation of tangata whenua**—Kororareka, Ngāti Hine, Ngāti Kaua, Ngāti Korehina, Ngāti Kuta, Ngāti Manu, Ngāti Rahiri, Ngāti Rehia, Patukeha, Te Kapotai and Te Uri Karaka are confirmed as the tangata whenua of the area/rohe moana to which the appointment of the Tangata Kaitiaki relates.

**6. Power to authorise the taking of fisheries resources for customary food-gathering**—A Tangata Kaitiaki may authorise any individual to take fisheries resources managed under the Fisheries Act 1996 for customary food-gathering purposes from within the whole or any part of the area/rohe moana. No customary food-gathering of fisheries resources may take place in the area/rohe moana without an authorisation from a Tangata Kaitiaki.

Dated at Wellington this 13th day of August 2012.

KELLY DUNN, Director Māori Partnership Implementation, Ministry for Primary Industries.

## Fisheries (South Island Customary Fishing) Regulations 1999

### Fisheries (Declaration and Notification of Waihao Mātaitai Reserve and Appointment of Tangata Tiaki/Kaitiaki) Notice 2012 (No. MPI 11)

Pursuant to Regulations 20 and 22 of the Fisheries (South Island Customary Fishing) Regulations 1999, the Minister for Primary Industries and the Director-General of the Ministry for Primary Industries give the following notice.

**Notice**

**1. Title**—This notice may be cited as the Fisheries (Declaration and Notification of Waihao Mātaitai Reserve and Appointment of Tangata Tiaki/Kaitiaki) Notice 2012.

**2. Commencement**—This notice shall come into effect on the 28th day after the date of its notification in the *New Zealand Gazette*.

**3. Interpretation**—In this notice:

- (a) “mātaitai reserve” means the identified traditional fishing ground described in clause 4 of this notice.
- (b) “Tangata Tiaki/Kaitiaki” means any person or persons appointed as Tangata Tiaki/Kaitiaki for the mātaitai reserve under Regulation 21 of the Fisheries (South Island Customary Fishing) Regulations 1999.

**4. Declaration of a mātaitai reserve**—The Minister for Primary Industries declares a mātaitai reserve over the following fisheries waters:

- (a) *Wainono Lagoon*: The main water body of the Wainono Lagoon and the creek that runs south out of the Lagoon to the mouth of the Waimate Creek;
- (b) *Waihao River*: The main stem of the Waihao River that runs east from State Highway 1 (“SH1”) to its mouth (Waihao Box), the part of Buchanans Creek east of SH1 that runs into the Waihao River and the coastal channel (the Dead Arm) that runs north from the Waihao Box to the mouth of the Waimate Creek;
- (c) *Waituna Stream*: The main stem of the Waituna Stream that runs east from SH1 into the Wainono Lagoon; and
- (d) *Hook River*: The main stem of the north and south branches of the Hook River that run east from SH1 into the Wainono Lagoon.

**5. Appointment of Tangata Tiaki/Kaitiaki**—The Director-General names Graeme Lane, Graeme Thomas, Maku Davis, Hinerangi Ferrell-Heath, John Wilkie and Pauline Reid as Tangata Tiaki/Kaitiaki for the mātaitai reserve. This appointment is for a term of five years, commencing on the day that this notice comes into effect.

**6. Prohibition on commercial fishing**—Commercial fishing within the mātaitai reserve is prohibited under Regulation 24(2) of the Fisheries (South Island Customary Fishing) Regulations 1999.

**7. Power to authorise taking of fisheries resources for customary food gathering**—The Tangata Tiaki/Kaitiaki may authorise any individual to take fish, aquatic life or seaweed for customary food gathering purposes from within the whole or any part of the mātaitai reserve. No fishing for customary food gathering purposes may take place in the mātaitai reserve without authorisation from the Tangata Tiaki/Kaitiaki.

Dated at Wellington this 23rd day of July 2012.

HON DAVID CARTER, Minister for Primary Industries.

JAMES STEVENSON-WALLACE, Director Fisheries Management, acting under delegated authority from the Director-General, Ministry for Primary Industries.