



Ngāti Porou Ki Hauraki
Marine and coastal area plan 12/09/2015



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Paikea

Kai Tito: Ta Apirana Ngata.

(Ka tahi, ka rua, ka toru)
Uia-mai koe ia whakahuatia ake
Ko wai te Whare nei e (Ko te Kani)
Ko wai te Tekoteko kei runga
Ko Paikea, ko Paikea (hi)
Whakakau Paikea
Whakakau he Tipua
Whakakau he Taniwha e
Ka u Paikea ki ahuhau (Pakia)
Kei te whitia koe
Ko Kahu-tia te Rangi (Hi Aue)
E ai to ure ki te tamaahine
A te Whiro- nui (Hi Aue!)
Nana I noho I Te Roto o Tahi
Aue Hi, Aue Hi
He koruru koe Koro e

Ngāti Porou Classic - Paikea being one of the cornerstone ancestors of Ngāti Porou and Ahuhau being Mercury Island

Message from the Runanga

Whakatauki

Me whakakotahi tātou, ahu whakamua rautakihia ngā hua o Tangaroa.
(Progressing forward together, strategising the benefits of Tangaroa).



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This management plan was prepared by the Kaitiaki of Ngāti Porou in association with Te Runanga o Ngāti Porou ki Hauraki. The intended use is for planning authorities, resource management applicants and applications, NPKH MACA application, and various government agencies.

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Acknowledgements

This plan acknowledges the vision of Ngāti Porou ki Hauraki Kaumatua, the Runanga and ringa kaha. We enjoy our rohe-moana today as a benefit of Taonga tuku iho. This plan acknowledges those that provided intellectual and historical contributions to this plan and our Marine and costal area application.

Special thanks to;

- The late Dick Hauraki (personal communication)
- The late Dr Pakaariki Harrison (private manuscripts)
- Winiata Harrison (Personal interviews)
- The Late Reverend John Hovell
- John Rabarts
- John Tamihere
- Te Runanga o Ngāti Porou ki Hauraki
- Ngā Kaitiaki o NPKH

Executive Summary

In essence this plan is designed to protect the customary rights and assert the customary custodial obligations of Ngāti Porou ki Hauraki. This plan describes how government can discharge its obligations to Ngāti Porou ki Hauraki regarding our marine and coastal area.

This management plan has been written in the spirit of good faith, supplying what we believe to be the best available information. We write this to assist the Kaitiaki, the Runanga and Crown, make informed decisions based on our MACA.

The people of Ngāti Porou ki Hauraki are keen to avoid the continuation of treaty grievances and provide this information to assist crown institutions and RMA, MACA and EEZ applicants. Ngāti Porou ki Hauraki, have historically enjoyed mutually beneficial relationships with the Crown. The intention of the plan is to provide a snapshot of; the condition of the fisheries, rohe moana and implement a strategy to address any issues and future productivity of the NPKH MACA, EEZ and it's resources.

Most of the Ngāti Porou ki Hauraki fisheries issues can be resolved through the introduction of; customary rangers, pātaka and mātaītai and rahui customary tools. Perhaps the concept of customary rangers could be realised through a joint local and central government initiative pertaining to the Natural resources sector (NRS). A pātaka provision, as well as the granting of Mātaītai over our traditional fishing grounds would contribute to the crown support of customary harvesting and custodial kaitiakitanga obligations. This plan is expected to assist with the fiduciary responsibilities of the Crown and its various agents and agencies and reduce the incidence and magnitude of further Crown treaty breaches.

Section 1 How to read this plan

This plan is divided into **three sections**. Section '**one**' introduces and describes what this plan is and its benefits and purpose. This section describes who Ngāti Porou ki Hauraki is and what our interests are.

Section **'two'** describes where this plan derives its mana from (ie Nga taonga tuku iho – the past). It also out-lines our management principles and the tikanga our people currently observe (ie the present).

Section **'three'** describes to government agencies what the people of Ngāti Porou ki Hauraki would like to achieve. This plan explains the tools we hope to utilise, in order to achieve success. This section also outlines what MACA success will look like to us (in the future).

The Purpose

This plan has the following purposes:

- To assert our customary rights and obligations
- Assist crown fiduciary responsibilities
- To communicate with the Ministers of: Justice, Office of treaty settlements (OTS), Fisheries, Primary industries (MPI), Environment, The Environmental protection Authority (EPA).
- Reduce the incidence, and magnitude of treaty breaches

This plan has been developed so that Ngāti Porou ki Hauraki can add value by communicating with external clients. We are interested in concepts such as “sustainability, social responsibility, business, ethics and holistic environmental management”. This plan is considered a communication tool and a first port of call should anyone need to contact Ngāti Porou ki Hauraki regarding our rohe-moana, marine and coastal area application and subsequent management, resource management and/or fisheries management.

Introduction

Background - What is a Rohemoana management plan?

The parliamentary commissioner for the environment describes an 'Iwi management plan' (IMP) as an iwi planning document recognised by an iwi authority. An Rohemoana management plan can be considered a component or a chapter of an IMP or Environmental management plan (EMP). Alternatively it can be presented as a standalone document. This plan is a tool to

facilitate dialogue primarily between Ngāti Porou ki Hauraki and the crown. Other government agencies and Non-government organisations might also find this useful.

This plan will increase communication and understanding on issues pertaining to fisheries and other rohe moana matters. The plan should not be used as a substitute for Tangata whenua input and or consultation (under section 12 of the Fisheries Act 1996). An Iwi planning document is described in the 'Kaimoana Customary fishing regulations 1998' as a management plan or strategy that has been prepared by the Tangata kaitiaki for the rohe moana. It is intended that this plan will contribute towards Ministry of Fisheries 'Fish plans' and form part of our tāngata whenua input and participation, as well as provide information for any marine and coastal and EEZ activities.

The benefits of this plan

Benefits for Hapu and Iwi

- Identifies Tangata whenua (NPKH)
- Proactive planning
- Establishes guides for Tāngata Kaitiaki
- Serves as a repository for Ngāti Porou tribal fisheries mātauranga
- Provides input into planning and resource consent process
- Supports our Ngāti Porou ki Hauraki MACA application

Benefits for councils and government organisations

- Directs council
- Identifies the correct contact people for this Rohe moana
- Insight into cultural values and Taonga
- Defines the issues and concerns of Tangata whenua
- Give effect to council, MFE, MPI and EPA obligations
- Increases understanding of Te Ao Māori (the responsibility to understand cultural values and organisational capacity belongs to the staff of the organisation we are dealing with).
- The burden of proof belongs to the applicant (pertaining to any application in our rohemōana).
- Any activities occurring within our Rohemoana, MACA, and EEZ space should be reported to the Runanga in the first instance.

Legislative and planning framework

A number of legislative obligations, frameworks and organisations exist, that guide, direct and influence the planning process with regard to fisheries matters including;

- Te Tiriti o Waitangi 1840 (the code of conduct for Iwi and crown interaction)
- United Nations declaration of indigenous rights 2007
- Te Ture Whenua Māori land act 1993 (considering the rights of indigenous land owners)
- Customary Māori Lore (eg utilising the Kaimoana regulations to assist with this)

This plan endorses using modern legislative levers and tools, bringing Lore into Law.

See also specific MPI obligations in the kaitiaki guide in Appendix 5.

Key fisheries; Acts, legislation, plans and strategies

- The Māori Fisheries Act 2004
 - TOW Settlement Act 1992
 - Fisheries Act 1996
 - The Māori Commercial Aquaculture Claims Settlement Act 2004
 - Fisheries (Kaimoana Customary Fishing) Regulations 1998
 - The Fresh Water Fish Farming Regulations 1983 (Section 301 of the fisheries act 1996)
 - Marine and coastal area (Takutaimoana) act 2011.
 - Exclusive Economic Zone and Environmental effects act 2012.
-

Additional statutes that govern agencies that could influence our rohe-moana

- Soil Conservation and Rivers Control Act (1941)
- Waikato Regional Policy Statement
- Waikato Regional plan
- Waikato Regional Coastal plan
- Conservation Act 1987
- Reserves Act 1977
- The Crown Minerals Act 1991
- Conservation Management Strategy for the Waikato

- Protected natural Areas Program
- Hauraki Iwi Environmental Plan
- Thames Coromandel District Council Community Plan

Who is 'Te Runanga o Ngāti Porou ki Hauraki', and what are our interests?

This section provides a Ngāti Porou ki Hauraki diagram of our Governance structure, a contact list, maps of our areas of interest, and a list of our notified kaitiaki. Customary fishing rights have been listed as the priority for Ngāti Porou ki Hauraki

Ngāti Porou ki Hauraki Structure

In the past the local iwi were represented by a trust body called Ngāti Porou ki Hauraki Trust. The Ngāti Porou ki Hauraki Trust developed a new constitution which established the Runanga. Te Runanga A Iwi o Ngāti Porou ki Hauraki has now become the representative body of the Iwi. The Trust will be responsible to the Runanga. Elections have been held and the Runanga are now fully operative.

To contact the Runanga, please address all correspondence to the the Runanga Secretary. There is a Ngāti Porou ki Hauraki Runanga and Tangata kaitiaki fisheries contact list to follow.

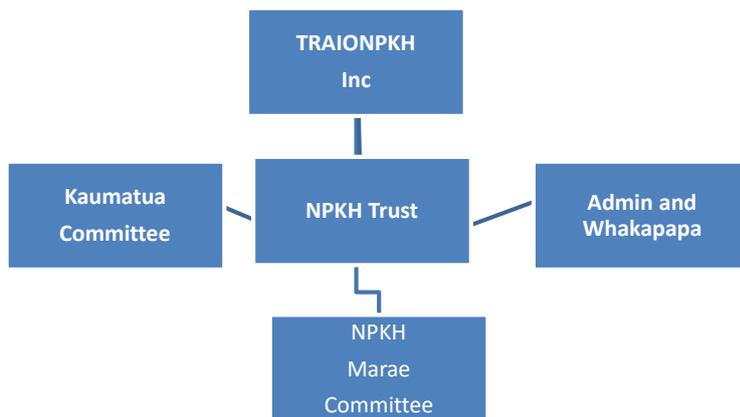


Figure One. The Ngāti Porou ki Hauraki governance structure diagram.

Key
 NPKH = Ngāti Porou ki Hauraki
 TRONPKH = Te Runanga o Ngāti Porou ki Hauraki

Table 1 Runanga and Kaitiaki contact list

Name	Address	Phone number	email
Fred Thwaites Chair	6 Main Road Titahi Bay Wellington	04 2367026 0276496633	fredt@tepapa.govt.nz
Marie Dobs Kaumatua	1389 Kennedy Bay RD Coromandel	07 8668396	
Sharon Whittle	893 Colville RD Papaaroha Coromandel	07 8668300	kandswittle@clear.net.nz
Wikepa Maika	Harataunga	0218271829	
Kath Hauraki	931 Whangamat a RD Mataora Waihi		
John Tamihere Lead Negotiator	C/O Te whānau O Waipereira Trust		John.Tamihere@wai- trust.co.nz
Bevan Hunter Deputy Chaiman		0221261934	Bevanhunter22@gmail.co m
Pine Harrison Kaumatua and representative.	49B Liverpool St, Epsom, Auckland		pineharrison@xtra.co.nz
Quentin Potae Tangata Kaitiaki		0210657380	
Janet Ihaka Tangata Kaitiaki	Kennedy Bay Harataunga	07 8667158	
Lloyd Ngapo Tangata Kaitiaki	Kennedy Bay Harataunga	07 8668674	

Please also refer to the Ngāti Porou ki Hauraki Website for updates on Te Runanga o Ngāti Porou ki Hauraki activity. For Marae bookings contact Marie Dobs.

Marine and Coastal area

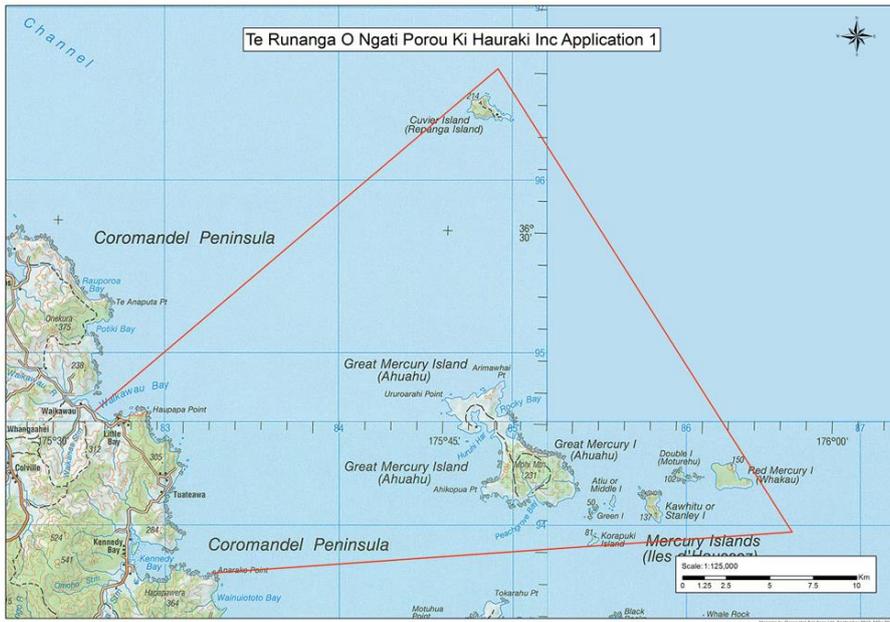


Figure Two. Ngāti Porou ki Harataunga MACA.

Harataunga is located in the North island East cost of the Coromandel Peninsula.

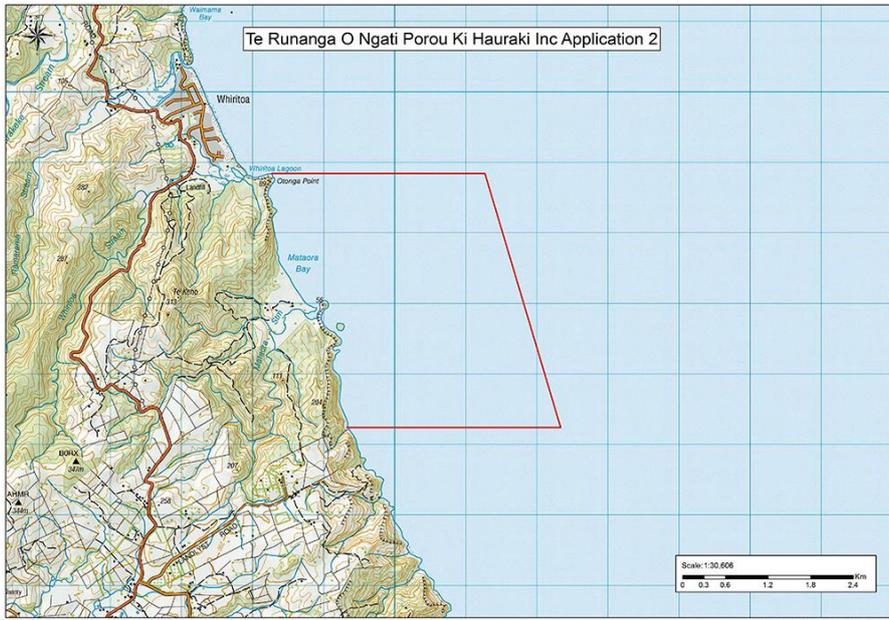


Figure Three. Ngāti Porou ki Mataora MACA

Notified Tangata kaitiaki (Te Runanga o Ngāti Porou ki Hauraki) under the Kaimoana customary regulations 1998

	<p>Tangata kaitiaki.</p> <p>John Tamihere Jarrod Watson Janet Ihaka Quentin Potae John Rabarts</p>
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Fishery Interests

This section outlines what is important to Ngāti Porou ki Hauraki, our vision and mission statements, and our Taonga species. The section also discusses the various fishery interests by sector.

Our Vision

The Return of the Tohora

The whale is the most significant species for Ngāti Porou. See more on this later under Taonga species.

Our mission

Protect our customary rights and assert our customary custodial obligations.

Taonga species

Te Tohora (The Whale)

If we were to go to visit the Indigenous Americans for example, we would tell them we are the whale clan. The Ngāti Porou affinity with the whale is exemplified with Paikea. The Tohora has been referenced as an Ancestral Waka for Ngāti Porou (Tane Nui a Rangi Auckland University Press 1988 – ISBN 0 908689) Page 8.

There are photos as recent as George Hovell rendering whale blubber in Harataunga. In the 1940's to 1950's the

Hovell family often claimed stranded Pilot whales. Rendered oil was sealed and fed to calves by adding a little to calf milk. Ngāti Porou see the stranding of the whale as a gift from Tangaroa. To turn a whale around is to reject this gift.

The story of "How Kae stole the Whale" refers to the early eating of whale flesh, by Māori (Reed, A. W, 1948). See Paki Harrison's narrative in the appendices of this plan, for more information on whaling and Ngāti Porou business activities in Hauraki.

Other Taonga Species

All fish are taonga to Māori and as taonga; fish are protected through Article Two of the Treaty (Te Tiriti o Waitangi 1840). Fish have ecological interactions and associations. Together all fish contribute to the Mauri of the environment and the fishery. Below are some of the accounts of Taonga fish species from John Hovells history of Harataunga

Mangopare

The mangōpare (Hammerhead shark) is renowned for its tenacity and strength. Even in death its flesh quivers and flexes. In the whakatauāki 'Kia mate mangōpare, kei mate wheke'. Die like the shark, not the octopus. Catching a shark was a traditional rite of passage (tikanga pure) for young males entering adulthood (1974 Best, E).

Whai

Other species such as the Whai are important to Ngāti Porou since we (In the North Island) live on Te Ika a Maui. In Hauraki, the 'Coromandel peninsula' is known as 'Te Tara o Te Whai' (or the barb of the Stingray). Some of our people see the whai as a Whakātu. For example, if the Whai comes up to the surface- it lets you know that things are 'not alright, do not go underneath'. Scientific studies show that 'Whai' get eaten by the hammer head shark and killer-whale.

Hapuku Matua

These are considered a bench mark species. The red spine-covered are considered a true Kaitiaki of the deep. These fish with their 'dry' lateral fins are easily held and can be calmly detached from the hook are carefully returned to the sea.

'Haere atu, haere ra, me haere ki tai nui no Whiro, ki te whakataka mai i to tini, i to mano.'

Haku

The Haku (Kingfish) was always praised by Māori fishermen as an available food source.

Takeketonga

The Takeketonga or Marlin was another large and revered fish. Renowned for its fighting ability and large size this fish was always a taonga to take home.

Taonga insects, Avine and fish species are represented in paintings on the ceiling panels of the Whare Tupuna Rakairoa (A repository for Tribal intellectual property and knowledge). Some of these taonga fish species are included in the table below (and many are represented adorning the Whare Tupuna ceiling panels);

For a comprehensive list of Māori fish names refer to Strickland R, 1990 report No5.

Wheke

The Octopus was valuable to Māori for its ink sac. It was used a dye to produce a sepia (brown grey) colour. It was also a valuable baitfish for Tarakihi and Tamure.

Violet snail

Janthina violacea (the shell was used in Māori art for the violet colour).



Table Two. Taonga species - Ngā Tini a Tangaroa

Name	English	Latin/ Scientific
Marine Mammals		
Aihe	Dolphin (common)	<i>Delphinus delphis</i> All species are taonga
Pakake	Humpback whale	<i>Megaptera novaeangliae</i>
Pararoa	Sperm whale	<i>Physeter macrocephalus</i>
Tohora	Southern right whale	<i>Eubalaena australis</i>
Upokohue	Pilot whale	<i>Globicephala melaena</i>
Kakahi	Killer whale	<i>Orcinus orca</i>
Kekeno	Fur seal	<i>Arctocephalus forsteri</i>
Fish Species		
Araara	School trevally	<i>Pseudocaranx dentex</i>
Awa	Yellow eyed mullet	<i>Aldrichetta forsteri</i>
Haku	Kingfish	<i>Seriola lalandi</i>
Hapuku (Matua)	Grouper	<i>Polyprion oxygeneios</i>
Hohehua (Ureroa)	Geoduck	<i>Panopea Zelandica</i>
Hopetea	White rock shell	<i>Neothais scalaris</i>
Kaingaara	Moray	<i>Gynothorax parasinus</i>
Kanae Kopuwai	Mullet	<i>Mugil cephalus</i>
Karauria	Oyster (Native)	<i>Ostrea sinuata</i>
Koeti	Horn Shell	<i>Zeacumantus lutulentus</i>
Koparu Kuparu	John Dory	<i>Zeus faber</i>
Koura	Crayfish	<i>Jasus edwardsii</i>
Kina	Sea urchin	<i>Evechinus chloriticus</i>
Kutae	Mussel	<i>Perna canaliculus</i>
Kuuku	Horse Mussel	<i>Atrina Zelandica</i>
Mako	Mako Shark	<i>Isurus oxyrinchus</i>
Maomao	Blue Maomao	<i>Scorpiis violaceus</i>
Manga	Barracouta	<i>Thyrsites atun</i>
Mangopare	Hammerhead	<i>Sphyrna zygaena</i>
Mango pounamu	Blue shark	<i>Prionace glauca</i>
Marari	Butterfish	<i>Odax pullus</i>
Maroro	Flying fish	<i>Cheilopogon</i>

		<i>pinnatibarbatus</i> (sub species) <i>melanocercus</i>
Moki	Red Moki	<i>Cheilodactylus spectabilis</i>
Ngoingoi	Conger eel	<i>Conger verreauxi</i>
Paua	Abalone	<i>Haliotis iris</i>
Para	Frost fish	<i>Lepidopus caudatus</i>
Paratoti	Redmoki	<i>Cheilodactylus spectabilis</i>
Porae	trumpeter	<i>Latris lineata</i>
Pawharu	Packhorse	<i>Jasus verreauxi</i>
Pipi	Pipi	<i>Paphies australis</i>
Pupu ataata	Cats eye	<i>Turbo smaragdus</i>
Puputai	Black nerita	<i>Nerita meloanotragus</i>
Rawaru	Blue cod	<i>Parapercis colias</i>
Takeketonga	Marlin	<i>Makaira nigricans</i>
Tamure	Snapper	<i>Pagrus Auratus</i>
Tarakihi		<i>Nemadactylus macropterus</i>
Tio	Oyster	<i>Crassostrea Gigus</i>
Tipa	Scallop	<i>Pecten novaezelandiae</i>
Titiko Karahu	Mud snail	<i>Amphibola crenata</i>
Tuangi	Cockle	<i>Austrovenus stutchburyi</i>
Tuatua	Surf clams	<i>Paphies subtriangulata</i>
Whairepo	Stingray Short tail	<i>Dasyatis brevicaudatus</i>
Whai	Stingray Long tail	<i>Dasyatis thetidis</i>
Whai	Skates	
Wheke	Octopus	<i>Octopus maorum</i>
Whetiko	Top shell	<i>Diloma subrostrata</i>
Ika waiMāori	Fresh water fish	
Inanga	White bait	<i>Galaxias maculatus</i>
Keewai	Freshwater crayfish	<i>Paranephrons planifrons</i>
Kokopu	cockabullies	<i>Galaxias fasciatus</i>
Tuna	Eel (short fin)	<i>Anguilla australis</i>
	Eel (long fin)	<i>Anguilla dieffenbachii</i>
Paewai = large	Aussie eel	<i>Anguilla reinhardtii</i>

Pakarara = large		
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Taonga seabirds

Birds have a high cultural significance to Māori. Traditionally they represented many different things to the various tribes. Birds are an indicator of the ecological health of the environment.

Table three. Taonga bird species

Name	English	Latin
Matuku kerepo	Brown bittern	<i>Botaurus poiciloptilus</i>
Puweto	Spotless crake	<i>Porzana tabuensis plumbes</i>
Koitareke	Marsh crake	<i>Porzana pusilla affinis</i>
Kotata	Fern bird	<i>Bowdleria punctata vealae</i>
Kotare	Sacred kingfisher	<i>Halcyon sanctus vagans</i>
Pukeko	Swamp hen	<i>Porphyrio melanotus stanleyi</i>
Putangitangi	Paradise duck	<i>Casarca variegata</i>
Pateke	Brown duck	<i>Anas chlorotis</i>
Kawau-paka	White- throated shag	<i>Phalacrocorax brevirostris</i>
Karuhiruhi	Pied shag	<i>Phalacrocorax variusvarius</i>
Torea	Pied oyster catcher	<i>Haematopus longirostris</i>
Torea panga	Black oyster catcher	<i>Haematopus unicolor unicolor</i>
Poaka	Pied stilt	<i>Himantopus leucocephalus</i>
Tuturiwhatu	Banded dotteral	<i>Charandrius bicinctus bicinctus</i>
Matuku-moana	White-faced heron	<i>Notophox novaehollandiae</i>
Taranui	Caspian tern	<i>Hydroprogne caspia</i>
Akiaki	Red billed gull	<i>Larus novaehollandiae</i>
Tarapunga	Black billed gull	<i>Larus bulleri</i>

Karoro	Black billed gull (Large)	<i>Larus Dominicanus</i>
Takapu	Gannet	<i>Morus serrator</i>
Korora	Little blue penguin	<i>Eudyptula minor novaehollandiae</i>
Taonui	Fleshfooted shearwater	<i>Puffinus carneipes hullianus</i>
Titi	Sooty shearwater	<i>Puffinus griscus</i>
Takahikare	Stormy peteral	<i>Oceanites Māorianus</i>
Hakoako	Skua or seahawk	<i>Catheracta lonnbergi</i>
Toroa	Wandering albatros	<i>Diomedea exulans</i>

Nb; this is not a complete list, but rather a list of species of particular significance.

The Fishing Sectors

Recreational fishing

Many of the Ngāti Porou ki Hauraki whānui currently fish under the recreational fishing rules. This is a major component of Ngāti Porou fishing activities. Some of our people elect not to use customary permits (as a personal preference) and fish recreationally. “We have always fished under the recreational rules” they say. Kaitiaki would like to know the amounts of fish taken out of the rohe by recreational fishers.

A large influx of tourists occurs during school holiday and summer periods. Many of our traditional fishing grounds are under threat during these times. This is a high use sector in our rohe. The recreational sector targets snapper, tuatua, crayfish, kahawai, paua and kina among other species.

Annually there are 2.43 million visits to the Coromandel Peninsula. 85% of these visits are by New Zealanders (85 per cent). Total visitor numbers are forecast to increase by 10.6 per cent to 2013, with a growing proportion of international visitors (increasing by 26.7 per cent over the period). The Thames-Coromandel District's usual population of 25,938 grows by six times as much over the Christmas Day to New Year's Day period, when bach owners, their friends and families, campers and

holiday makers arrive. This large population increase strains roads and waste services (Environment Waikato Website).

Customary Fishing

Some Ngāti Porou ki Hauraki people feel customary fishing is the most important cultural aspect of our inherited tikanga. “It is vital that we are able to feed ourselves” they say. Manaakitanga, ahi kaa-tanga and other tikanga ensure that Ngāti Porou ki Hauraki people will continue to exercise our customary fishing rights. We consider customary fishing as the “tuakana” when compared with commercial.

Some of our younger kaitiaki have reported an increase in finfish abundance “you just need to know where to go and how to fish”.

At the present time, we have sufficient resources to meet our customary obligations with finfish. Catch per unit effort indices show a healthy fishery at the present time. Highly valued customary species are also highly sought after commercial species. Pressures on customary resources are heavily impacted on, around the Christmas holiday period with populations swelling by around 150,000. Annually there are 2.43 million visits to the Coromandel Peninsula.

Although paua are plentiful they are small. Some say they always have been. One Kaumatua has reported that paua should now be reserved for special occasions and visitors only.

Commercial

Ngāti Porou ki Hauraki people wish to participate in the business of fishing and be part of the global family with respect to our own resources. Our ocean trading and sea going experience enabled Ngāti Porou to cement relationships in the Coromandel region. Ngāti Porou ki Hauraki ‘as an Iwi’ have participated in Commercial fishing, Whaling and in Aquaculture. Our commercial fishing and Whaling history, navigation and Tikanga pure

provide cultural context and reference to activities tying NPKH to the EEZ.

Ngāti Porou Whalers were highly sought after in the 1850's. Ngāti Porou were not to be known as such, until the time of Tuwhakairiora around the early 18th Century. Ngāti Porou were renowned as whalers and sealers, and their obvious rapport with traders made them formidable allies and negotiators at a time when the early settlers and indeed various tribes needed people of this ilk to help achieve successful outcomes and positive communication (Harrison P).

Table 4 Fishery

Review of fishermen fishing out of Kennedy Bay. This list shows that fishing inside and out of Kennedy Bay was never exclusively but largely Ngāti Porou.

Decade	Names	Tribal affiliation
1920's	Harold and Reginald Bright	Ngāti Porou, Ngāti Tamatera, Nga Puhi
1930's	Jack and Fabian Delich	
1930's	Pou Pickering	Ngāti Porou, Nga Puhi, Ruka Mangakahia: Ngāti Huarere
1940's	Reg Lidgard (Married to Doreen Thwaites)	Ngāti Porou, Ngāti Tamatera, Nga Puhi.
1950's	Harry and Kelland New Pou Pickering and assorted relatives	
1960's	Reg Bright and John Hovell	Ngāti Tamatera, Nga Puhi Ngāti Porou
	Wish Bright	Ngāti Tamatera, Nga Puhi Ngāti Porou
	George Thwaites	Ngāti Tamatera, Nga Puhi, Ngāti Porou
	Ray Carey	Brother in law to Reg Bright
	Mince Potae	Ngāti Porou, Nga Puhi
	Arthur Alger and John Hovell	
	Edward Hale	Ngāti Porou
1970's	Tumoe Harrison and George Harrison	Ngāti Porou

	Max Schubert	
	John Sweeny and Eric Hamon	Nga Puhi Ngāti Porou
	Prince Potae and Ellen Sweeny	Ngāti Porou Nga Puhi and Ngāti porou
	Richard Morehu Hale	Ngāti Porou
1980's	Hubert and Moeroa Hovell	Ngāti Porou, Ngāti Tamatera, Nga Puhi
	Ruth Small and Mary Hovell	Ngāti Tamatera, Nga Puhi, Ngāti Porou
	Harold Dobs (Married to Mary Hale)	Nga Puhi Ngāti Porou
	Bob Bright and	Ngāti Tamatera, Ngapuhi, Ngāti Porou
	Steven and Edwin Murray (Nephews of Edward)	Ngāti Porou
	Eric Hamon	
	Winiata Harrison and George Hovell	Ngāti Porou
	George Hovell and Tom Trow	
	Snow French and Carl French	Carl Married to Chicken Ngapo (Ngāti Tamatera, Ngāti Porou, Ngāti Pukenga, Ngāti Whanaunga).
	George Hovell and Snow French	
	Dick Thwaites	
	Carl French	
1990's	John Callum	
	Peter McKenzie	(2 nd Partner Vivian Toto-Ngāti Tamatera)
	Kevin Parry	Pakeha
	John Horne	
	Ivan Matich	
	Peter Pan Sweeny	Ngāti Porou, Nga Puhi
2000	Dick and Peter Thwaites	Ngāti Porou, Nga Puhi

Commercial Snapshot

See appendix Later (this information too large and interrupts the flow of the document).

Customary commercial

We are interested in bringing back the opportunity for Customary commercial opportunities. Recent fisheries and Aquaculture settlements will provide small opportunities for this to happen.

The Runanga represents the machinery and the organisation where we are able to conduct and negotiate business activities. Ngāti Porou ki Hauraki is one of twelve Hauraki iwi that appear under schedule three of the Māori fisheries act. The schedule three iwi of Hauraki are to be treated as one with the Hauraki Māori trust board (HMTB) as the mandated Iwi organisation.

At the time of writing this report Pine Harrison is our mandated representative on the Hauraki Māori trust board.

Illegal fishing activities

Illegal fishing is not condoned by Te Runanga o Ngāti Porou ki Hauraki. Kaitiakitanga of Ngāti Porou ki Hauraki resources will be upheld with the support of MPI. We seek voluntary compliance through a continued relationship with the MPI and through the interaction of our whānau and Tangata kaitiaki.

NPKH desires the protection of our traditional fishing and spawning grounds. We would like support with customary rights, MPI customary tools and obligations. We would like to improve our relationship with the 'Ministries of the day' involved in the management of our Rohemoana and marine and coastal area.

Environmental

NPKH is interested in integrated management. Māori have traditionally managed the environment holistically. All things impact each other from food webs to human impacts. Mātauranga Māori and whakapapa inextricably link Māori to the environment in a familial way. There needs to be a correct balance to maintain a healthy Mauri of the environment. See integrated management and water quality objectives (section two), kaitiakitanga, benchmark values and Mauri later.



SECTION TWO: Customary Fisheries Management

This section describes where the plan derives its mana from. In this section we will discuss what it is that Ngāti Porou ki Hauraki people want and how we intend to manage our fishery (customary management and kaitiakitanga).

It provides benchmark values, including tikanga. This section lists our places of importance, traditional fishing grounds and who we need to develop relationships with. There is a brief explanation of the research that substantiates our management practices. A supporting commercial snapshot of Taonga species can be found in the appendices.

Where does this plan derive its mana from?

Māori Customary Rights

The concept of tangata whenua, or 'people of the land', is crucial to the definition of Māori customary rights. Tangata-whenua are Iwi, Hapu and Whānau, that hold customary authority over a particular area. Rather than being general Māori rights, customary rights belong to Tangata-whenua and can only be exercised within their rohe. Most importantly, customary rights pertained not only to the use of resources, but also to the management of these resources.

In respect of non commercial fishing rights and interests these rights were not extinguished by the Deed of settlement 1992.

Customary rights continue to be subject to the principles of the Treaty of Waitangi and where appropriate, give rise to Treaty obligations on the Crown. Māori have requested Government initiatives and policies to help recognize the customary use and management practices of Māori, and the assertion of traditional rights.

The Natural resources inside of the Ngāti Porou ki Hauraki rohe-moana belong to tāngata whenua and are subject to the principles of the Treaty of Waitangi.

Rohe-moana

Te Runanga o Ngāti Porou ki Hauraki have applied for rohe moana in areas where we have land ownership. While we are not trying to own the moana we would like to be proactive about its management.

Kaitiakitanga

Kaitiakitanga is one of the principles this plan derives its mana from.

Kaitiakitanga is a right, privilege and also a duty. Concern has often been expressed however that present legal definitions do not fully express what kaitiakitanga is about, and that any attempt to define it in anything other than Te Reo Māori will always be insufficient.

“No nga Tipuna tuku, he tuku iho”.

Kaitiakitanga is already acknowledged in legislation and is defined as follows:

“...the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources, and includes the ethic of stewardship” (section 2, Resource Management Act 1991); and

“...the exercise of guardianship; and, in relation to any fisheries resources, includes the ethic of stewardship based on the nature of the resources, as exercised by the appropriate tangata whenua in accordance with tikanga Māori” (section 2, Fisheries Act 1992).

- Kaitiaki decisions are based on research, science and Mātauranga Māori
- Kaitiakitanga is the responsibility of the Hapu/whānau and should be assisted by MFish
- Ngāti Porou ki Hauraki whānui are the kaitiaki of the mātauranga and resources handed down by our tupuna so that we may pass them to our children and mokopuna.

How will we manage the Rohe moana?

Tikanga

Tikanga is a very important aspect of Ngāti Porou ki Hauraki management practice. Tikanga comes from customary knowledge. Therefore all customary research has been completed. We know this, because without customary research, there would be no Tikanga. Our management principles come from our Tikanga.

Tikanga Pure

For Ngāti Porou boys, one of the tikanga pure (rite of passage) challenges was to land a Mako or a Hammerhead.

Our Principles

The Runanga principles are:

- Kaitiakitanga and an integrated approach to management
- Preservation of fisheries and tikanga associated with the sea and rohe moana
- Enhancement and protection of the fisheries resource
- Improve our ability to become involved in the business of fishing our resources.
- Sustainable and environmental best practice with regard to utilization of MACA resources

Customary management (kaitiakitanga)

The customary management practices of Ngāti Porou ki Hauraki are similar in practice to the modern commercial system of 'catch per unit effort' (CPUE).

Our tangata kaitiaki send harvesters to an area. When these harvesters return, the kaitiaki assess the quantity of kaimoana collected. The kaimoana is assessed on size, quantity and quality. If area is not very fruitful and abundance is low, the harvester / gatherers are sent to another area, next time around. In extreme conditions a rahui is placed over the area.

Kaitiaki and custodial rights were generally handed down at the Whanau (or family) level. Taunga ika were fiercely defended and guarded by the whole tribe and so the resources belonged to the whole tribe. Protecting the Mauri of the fishery and its environment is always considered in the decision making process.

Integrated management policy and practices

The integrated approach to management is an indigenous and Māori management style which considers the environment. Te Runanga o Ngāti Porou ki Hauraki intends to seek and utilise modern fisheries tools and legislation to support our traditional practices. See section three of this plan for the tools that have been selected.

To understand Māori integrated management practices fully - you need to understand Māori religion and the indigenous relationship with the environment. Studying Māori religion (Nga Atua Māori) can now be a lifetime commitment and therefore *outside the scope of this report*. However we have some benchmark values and some brief concepts and practices that we would like to uphold. The following traditional values connect us to the environment and we strive to uphold these always.

Tino rangātiratanga

- Rights and responsibilities through whakapapa, tikanga, land ownership and occupation
- Respect and acknowledgement of ourselves and neighbours

Whanaungatanga

- Rights and responsibilities through whakapapa
- Manaakitanga (Ahi kaa, kaumātua, manuhiri)

Kotahitanga

- Kia kotahi te mahi o te katoa, mo te katoa
- Work together for the benefit of the collective group
- Work collaboratively with the other Hauraki iwi
- Make use of the Iwi Crown partnership including; Modern Machinery of government, Trust boards and Runanga to obtain positive outcomes

Tuku-whenua

Ngāti Porou ki Hauraki acknowledge tuku-whenua. We acknowledge this in many ways including;

- Take Tupuna (whakapapa and Pounamu)

- Take Papatipu (birthplace)
 - Take ahi- kā (fires of “occupation”)
 - Take noho tuturu (permanence)
 - Take ahi mātaotao (cold fires)
 - Take whakapiri (hapu, whānau etc)
-

Benchmark values

Water quality

- Fresh water – good enough to drink
- Salt water – good enough to collect safe edible kaimoana

Environmental quality

- Healthy environment (land, sea, air etc).
 - The Aquatic environment is healthy enough to sustain and maintain taonga species and the Mauri of the fishery.
-

Integrated management and water quality

There are few practices and precedents, from either national or international sources, which can provide direct guidance for Ngāti Porou ki Hauraki people in achieving integrated management synthesis. The New Zealand goal of integrated management is often expressed, though few organisations are charged with its implementation.

Water quality in the marine environment is vital to the Mauri of any fishery. Our water ways are impacted upon negatively by;

Sedimentation, oil spills, septic tank leachate and other waste discharge.

All Discharges — Agriculture, horticulture, run off, industrial, sewerage leachate, yacht ablution (sewerage) dumping, marine coastal residential developments, industrial developments can adversely affect the water quality in the respective MACA areas. There are local examples of catchment management plans that have

formulated an approach to mitigating human impacts on the aquatic environment (see Wharekawa Harbor Management Plan – www.ew.govt.nz).

Places of importance

Te Whare tupuna –Rakairoa

Rakairoa is a repository for Ngāti Porou ki Hauraki tribal information, whakapapa, taonga species and history. Refer to the front lower picture on the cover of this plan for a photo of Rakairoa.

Waahi-tapu

A Waahitapu is a sacred place. The Runanga would like to utilise current tools and legislation to prevent misconduct and desecration of these sites in accordance with customary practices.

Many of these Wahitapu appear in the korero in the Appendices at the back of this plan. There are many wahi tapu in the rohe of Mataora and Harataunga. Some of which we prefer not to name in this document. It is important to note that to NPKH the Moana, EEZ, Marine and coastal area and outlying islands have varying degrees of Tapu.

Table 5 Traditional fishing grounds

Traditional fishing grounds, fish movement, spawning and nursery grounds occur just outside of Kennedy's Bay. These traditional fishing grounds were the subject of a petition organized at Kennedy's Bay in May of 1935. The petition mentioned the dependence, locals had on fish supplies, especially during the depression years. See appendix for more detail.

Within the MACA there are a number of traditional fishing grounds these include;

▪ Motutupapaku	▪ Tokoroa
▪ Maramata	▪ Tokatoru
▪ Hukurangi Iti	▪ Tuataewa
▪ Hukurangi Nui	▪ Pungawere
▪ Kapoai	▪ Motuturua
▪ Motukuku (Te Parapara)	▪ Harataunga estuary
▪ Ahuahu	▪ Waipou
▪ Repanga	▪ Tio mangere point
▪ He toka hāpuku ki te moana	▪ Tokangawha

Relationships Engagement

Ngāti Porou ki Hauraki people have historically enjoyed mutually beneficial relationships with the Crown. We would like for that to continue. Should government organizations require further customary information from Te Runanga o Ngāti Porou ki Hauraki, a request should first be made in writing.

A consultancy payment for Mātauranga Māori might be expected if there is a prolonged need for advice, research and or additional information. However, we expect that some information required by crown agencies (and or resource applicants) to meet its obligations to NPKH can be found in this plan.

Consultation, input and participation

Our right to manage our MACA, customary fisheries and customary resources, stems from Ngā Taonga tuku iho, the Treaty of Waitangi and is legally recognised through the various pieces of legislation for example Fisheries Acts and regulations and international law (see the legislative and planning framework earlier).

Process for consultation

Te Runanga o Ngāti Porou ki Hauraki wants to be included in any consultation pertaining to our MACA. Please consider **this document** as part of Te Runanga o Ngāti Porou ki Hauraki input and participation into fisheries management consultaion.

All fishery or resource management matters that may affect the **MACA** of Ngāti Porou ki Hauraki whether directly or indirectly should be brought to our attention as soon as practicable. Te Runanga o Ngāti Porou ki Hauraki would like to be involved in the TAC and introductions of QMS species occurring in our fisheries management area (FMA1).

Commented [HF1]:

While we understand that fish are managed at the fisheries management level and that fish swim, we are largely concerned with local level management. Local area management works and this is reflected in tikanga. Also modern tools reflect this – for example DOC marine reserves (resulting in increases in abundance of finfish at the local level).

It is most important that our traditional and fishing grounds and spawning beds are protected. We hope to have representation at fisheries forums.

Research

As mentioned earlier, without customary research there would be no Tikanga. In this respect, all customary research has been completed (because we have tikanga).

Traditional ecological knowledge

Traditional Ecological knowledge (TEK) can be defined as “A cumulative body of knowledge, practice and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about living beings (including humans) with one another and their environment” (From Berks, Fikret 1998. The nature of TEK, and the Canada-wide Experience).

TEK some local examples

- 1) When the Pōhutukawa trees bloom the Kina are fat (Harrison H)
- 2) When taking fish, leave the larger breeders for continuation of the species (a bit like farming –Harrison H).
- 3) The Pōhutukawa tree makes for a good spice when smoking fish (Harrison H)
- 4) When taking seafood don't leave empty shells next to the bed or along the shoreline (Tikanga Harrison P).
- 5) When the Kowhai tree blooms early, there are going to be floods (Harrison H)
- 6) When planting Kumara point the roots towards the east and plant according to the Maramataka (Harrison H)

Rites (with regard to the Moki)

- It must not be cooked on the beach
- It must not be eaten raw
- It must not be killed with a stick
- The first moki caught in a season must be sacrificed to Tangaroa (Best, E)

While this is not an extensive list of traditional ecological knowledge from within the Ngāti Porou ki Hauraki rohe, it provides an example of some of the knowledge that may get lost with time, as we become more reliant on western science and technology.

Local scientific studies

Western scientific research pertaining to our rohe moana exists. The local Kura Kaupapa Māori Kura have compiled shellfish monitoring reports. A local mothballed paua farm has commissioned scientific studies and feasibility work. The local mussel farm also has historical environmental scans and commissioned RMA reports. RMA scientific reports are required in order to establish a mussel farm.



SECTION THREE: Giving effect to the plan

This section details the fisheries intentions of Ngāti Porou ki Hauraki people. It describes how MPI and crown agencies can meet its obligations to the people of Ngāti Porou ki Hauraki and how we can reach our management objectives using fisheries tools.

Implementation of this plan

For an iwi management plan to be implemented it must first be recognised by the Iwi. The Runanga recognises this Iwi fisheries plan as the plan going forward to help manage our MACA to influence MPI and kaitiaki decision making.

Objectives

- To protect and enhance the mauri of the environment and Kaitiakitanga.
- To implement appropriate area management tools and subsequent bylaws to manage and enhance the mauri of the MACA, EEZ, kaimoana and traditional fishing grounds and navigation routes.

Other aspirations

- Jobs generated locally including the return of local fishermen or to be able to purchase fish locally, fresh off the wharves (so that the fish doesn't have to travel to Auckland first).
- We would like to ensure Ngāti Porou ki Hauraki people would like to ensure the frequency of fish species available today, will be available to our mokopuna.

Mataitai identified as the most appropriate management tool (presently) for the protection of traditional fishing grounds, kaitiakitanga and tikanga

The following guide was discussed and developed in conjunction with NPKH kaitiaki. Please contact the MPI for more information regarding information on any of the tools mentioned in Table three. At this point in time the runanga considers the Mataitai as the most appropriate tool for protecting traditional fishing grounds and customary rights (see also table of tools selected by Ngāti Porou ki Hauraki later).

Links to MFish Strategy and Plans

Our management needs are best met if we gazette our rohe-moana area. The Mataitai tool came to the attention of Ngāti Porou ki Hauraki in 1996 when Margaret Hunter and Manu Brown graduated from Te Wananga o Raukawa. Ngāti Porou ki Hauraki would like to place Mataitai over some of our traditional fishing grounds. While they are quite small and discrete they have cultural significance.

Scientific and traditional ecological knowledge are consistent when it comes to the size of Mataitai. The larger the Mataitai area", the more easy it will be to manage sustainably. We note that sustainability is a key outcome for the 'Ministry of Fisheries 2030' strategy.

Other principles mentioned in the 2030 strategy we agree with include; development of aquaculture, managing the impacts of fishing on the environment, strengthening bio security, and improving the RMA and fisheries interface.

Table six fisheries management tools

Fisheries Tools	Brief Description
Iwi fish plan	Input and participation
Section 186	Regulations to recognise and provide for customary gathering Full closure.
Section 186a (temporary closure)	Temporary closure of the fishery/ restriction/prohibition of fishing methods or species.
Mataitai (Kaimoana regulations)	Marine reserve (prohibiting commercial harvesting in the Mataitai). Managed through the creation of bylaws in conjunction with MPI.
Taipure	Allows for commercial activities to continue. Management effected via the development of regulations
Section 297	Provision to make general regulations – method restrictions/ prohibitions etc.

Issues and potential solutions for Ngāti Porou ki Hauraki kaitiaki

Kimihia katoa nga putake o te kaupapa, ingia, i kitea, kimihia te rongoa.

In searching out all the relevant facets of an issue, there-in will lie the understanding that can provide the solution.

Primary issue

Under the colonial process customary rights need to go through the political system before they are recognised. Once entered into this process customary rights are subject to commercial lobby. Commercial lobby is always introduced for the fiscal good of the nation. The biggest beneficiaries are the commercial interest. Māori are now one of the largest stakeholders in the commercial fishing industry. We need to discuss our views internally but also with the crown agency of the day.

While the people of Ngāti Porou ki Hauraki continue to have commercial interests and desires, we list customary rights, as the Tuakana (or highest priority). *Further conversations regarding commercial fishing activities in the Ngāti Porou ki Hauraki MACA should be referred to Te Runanga o Ngāti Porou ki Hauraki.*

While we have listed customary as the major fishing interest of Ngāti Porou ki Hauraki we struggle to maintain kaitiakitanga over our MACA and traditional seafood gathering area (particularly over the summer period). See Recreational section earlier for more information on the number of tourists visiting the Coromandel peninsula.

Summary of issues

- 1) Tangata-whenua manage at the local level, while the ministry manages at the FMA level. Kaitiaki feel the **biggest** risks to “kaitiakitanga” of the fisheries resource is;
 - a. non reporting of recreational sector
 - b. commercial extraction from within our rohe.
- 2) MPI “Best available information” does not take into account or give credence to traditional knowledge along side western science
- 3) Western science heavily influences the regulatory process which controls, the rate at which we fish and how our fisheries are maintained and managed.
- 4) Many of the Acts that influence the regulatory environment under which we operate do not talk to each other or consider holistic management, making traditional integrated management a difficult process.

Table seven Issues and solutions

Some of the issues that occur locally include the following- where possible we have proposed a solution. The below issues should not be limited to the below solutions but perhaps initiate a conversation and help suggest possible outcomes.

<p>Issue 1 (There is a problem with not enough coverage of Fisheries officers. Many of fisheries officers’ lack tikanga and understanding of Māori culture.</p> <p>For some reason, we do not have a strong relationship with our local fishery officers. In our conversations with other eastern seaboard kaitiaki we understand this is not just a local specific issue. We believe that tangata kaitiaki and MFish would mutually benefit from a relationship between us and the local fishery officers. Alternatively see below.</p>

<p>Potential Solution 1</p>

<p>Local ranger, (fisheries officers, Doc officers, (similar to the United States – where the officers would be backed with the law, resourced and receive similar enforcement powers training and payment in line with current MPI and Doc officers). These rangers should be familiar with the local tikanga, be intimate with the environment, tangata whenua, traditional management practices, tikanga, Te reo, as well as Mpl lead fisheries management practices and knowledge. The rangers could be jointly funded by DOC, MPI and the natural resource sector.</p>

<p>Issue 2 (We would like a sustainable food basket particularly for our Marae)</p> <p>While Rahui areas are often recognised by locals and tangata whenua, our practices are not recognised by those living outside of Kennedys Bay. Rahui are vital. Our Traditional tikanga is honoured by our people but not widely understood. Our options are;</p> <ul style="list-style-type: none"> • the regulatory path • We would like our tikanga recognised and the support and resources to have these recognised. • Continue to influence and convince people ourselves <p>Explanation. As part of our management practice we often set aside areas for Tangi only. While we set aside specific areas for that purpose we are seeing more increasingly pressures on these areas from outside our lwi. People with flash boats and dive tanks are harvesting from these traditional rāhui areas. Our tikanga is not enforceable under the law. Our best solution under the law is a Mātaitai. However a Mātaitai will not prevent recreational harvesting in some Tapu areas. Without Mātaitai: customary management practices such as; kaitiakitanga and Manaaki can become difficult.</p>
<p>Potential solution 2</p> <p>Customary rangers will help to educate the public regarding local tikanga. Moving in to the Kaimoana regulations and allowing for a Mātaitai and subsequent bylaws within our rohe moana might help. There is potential for enforceable Rahui Settlement arrangements.</p>
<p>Issue 3 (Fish Dumping)</p> <p>Fish dumping – does not sit well with Kaitiaki.</p>
<p>Potential solution 3</p> <p>Illegal fish dumping does not sit well with the ministry either. This is a quota and boat offence and offenders could lose their business if caught. Pataka provisions- if it becomes wasteful or un-economic for commercial fishermen to land excess or untargeted fish caught, and then perhaps we could make use of it with a pātaka arrangement. Pataka is being trailed in some areas.</p>
<p>Issue 4 (Local boats are more likely to be checked then out of town boats)</p> <p>In the past some of our members felt that fishery officers don't check the more modern boats that come over from Auckland or whangapoua in the holidays? They seem to check the local boats more often than not. Relationships between MPI and NPKH staff is improving.</p>
<p>Potential solutions 4</p> <p>Creation of Customary ranger type positions – locals know locals and their boats. Develop a mutually beneficial relationship with field operations. Voluntary fisheries officers.</p>
<p>Issue 5 (voluntary compliance)</p> <p>Some feel that voluntary compliance by the locals is not occurring in Harataunga -</p>
<p>Potential solution 5</p> <p>Education tangata kaitiaki and locals might respond better to someone they have developed a relationship with locally ie Customary ranger type. Customary Trainer from MFish would also be a potential option. Kaitiaki would like to participate in</p>

customary training with SITO or field operations (formally known as MFish compliance), Te Herenga (EPA Māori national network).

Issue 6 (Recreational data)

Recreational fishing data is not being reported to our kaitiaki. It is difficult to know what is extracted from out of our rohe from recreational fishers.

Potential solution 6

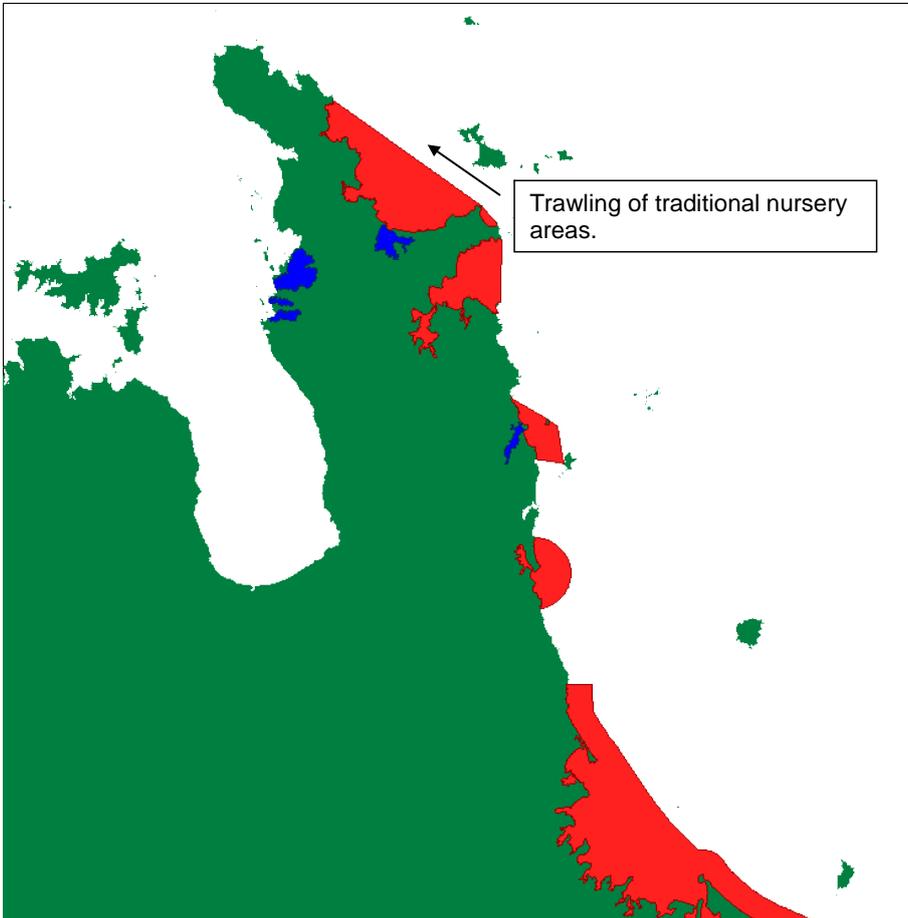
Create a permitting system – similar to the customary reporting system.

Issue 7 (Trawling of nursery grounds)

Trawling of Traditional Spawning, Nursery and fishing grounds still exists.

Potential solution 7

Stop trawling by allowing for Mataitai over traditional spawning, nursery and fishing grounds to ensure sustainability for future generations (especially around Ahuahu). We note there has been some considerations toward trawling restrictions in our rohe below. Trawling between Ahuahu and land would preserve the traditional nursery and spawning grounds.



Map of local Trawling prohibitions.

Vulnerability matrix

Whales used to visit the fish nursery grounds outside of Harataunga. It is unclear why the whale does not come to Harataunga anymore. Traditionally they would also come to scratch themselves outside of Kennedy Bay to remove barnacles. We still see the occasional pod of dolphins and killer whales.

Our Paua are reasonably plentiful – though they are not large. We do not want to reduce the legal size for harvest of Paua in our rohe as these are vulnerable.

Western science indicates that large male crayfish need to be protected along with females, in order to protect the species and enhance reproductive success rates.

Success (measuring the efficacy of this plan)

Success is being able to provide fresh edible (non toxic) Kaimoana to our; elderly, infirm, guests, family members, during tangi, Hui, and economic recession.

Success is being able to teach our tamariki and mokopuna to dive with; plentiful, abundant and healthy kaimoana stocks, available to harvest locally. Healthy finfish populations may aid the return of the whale to Harataunga.

Success is kaitiakitanga and Tino rangātiratanga and the continuation of our traditional practices such as tikanga pure.

Having a good relationship and the support of MPI, MFE, EPA, local and regional council staff and use of modern fisheries legislation.

A healthy environment and fishery means healthy people. To Māori communities, these two concepts are inextricably linked. The health benefits of fish in the diet, is now widely recognised by western science. A healthy diet of fish will make positive contributions to the health system nationwide.

Fisheries tools: planned selected and prioritised by the runanga.

The runanga plans to implement the following strategic outcomes in order to progress fisheries matters in our Rohe.

Table 8 Order of tasks

TE RUNANGA NGĀTI POROU KI N	Priority
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NPKH MACA Strategy	
Management Plan	1
MACA application	2
Temporary closure of pipi bed	3
Mataitai application	4
Mataitai komiti	5
Mataitai management plans	6
Bylaws for fisheries management of mātaimai	7
Employment of NRS officers	8

Note to MPI Staff; please pass this plan on to the relevant staff members responsible so that our strategy may be implemented and this plan is utilised.

Plan and Review Process

The effectiveness of this plan will be monitored as action points are achieved. The plan will be reviewed as milestones are achieved.

Gathering, analysing and compiling relevant fisheries data will form part of that review. Up to date data will assist Ngāti Porou ki Hauraki kaitiaki and the Runanga to make informed management decisions.

Official Information Act S9(2)(ba)

The following appendices including Kaumatua korero, rohe photos and descriptions should be considered information supplied in Confidence. This information has been provided for use under statutory authority and so is protected by Section 9(2)(ba) of the official information act.

Please contact the runanga should you wish to make any of the following Kaumatua korero and or traditional information public.

