HE POU TOKOMANAWA – KAITIAKITANGA IN PRACTICE

TE ĀTIAWA REPORT

National SCIENCE Challenges

SUSTAINABLE SEAS

Ko ngā moana whakauka

TE ĀTIAWA O TE WAKA-A-MĀUI

TIAKINA TE TAIAO

HE POU TOKOMANAWA – KAITIAKITANGA IN PRACTICE TE ĀTIAWA REPORT

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Prepared for Te Ātiawa o Te Waka-a-Māui Trust as part of the Sustainable Seas National Science Challenge, funded by the Ministry of Business, Innovation and Employment

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Cover photo: Glasgow Island in the Marlborough Sounds is a traditional harvesting island for tītī (mutton birds) and is home to four rare and protected fauna.
Photo credit: Harvey Ruru

Mihimihi

E ngā iwi o te motu nei	People of the Island
He raukura rā tēnei	Here is that plume
E titia nei e Te Ātiawa	Which is fastened to Te Ātiawa
I te iti, i te rahi te katoa	The smallest, but greatest of all tribes
E ngā iwi o te motu nei	People of the Island
Nohoia rā te whenua nei	Occupying the land here
Manaakitia rā i ngā iwi	Caring for our people
I te iti, i te rahi te katoa	The smallest, but the greatest, of all tribes
Kua tū, kua tū, a Te Whiti	Hold on, hold on, to Te Whiti way
Nō runga i ana mahi pai	Keep up his good work
Nō runga i ana mahi tika	Keep up his righteous work
I tōna ngākau pai	And maintain his good heartedness

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Acknowledgements – Ngā mihi nui ki a koutou

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Executive Summary

This report presents mātauranga[1] shared by Te Ātiawa whānau about environmental pressures that affect the mauri (vitality) and ecological health of the moana (ocean) and coastal areas throughout Te Tai o Aorere me Mohua (Tasman and Golden Bays). The report highlights that the ability of mana whenua to exercise kaitiakitanga has been compromised due to external influences and imposed management structures. It sets out the hopes of Te Ātiawa in ensuring that the dreams and aspirations of their people are met in ways that enhance and restore the wellbeing of the moana and the life that lives within it.

This Te Ātiawa report is a product of He Pou Tokomanawa – Kaitiakitanga in Practice, a research project funded as part of the Sustainable Seas National Science Challenge (2014–2024). He Pou Tokomanawa is an iwi-led project, facilitated by Tiakina te Taiao Ltd. and supported by the Cawthron Institute. The overall project objective is: "To gather data and research that will guide the formulation of a culturally relevant pathway for iwi to engage in the evaluation and development of ecosystem-based management (EBM) tools and processes."[2]

He Pou Tokomanawa has produced three other iwi reports (one each for Ngāti Tama, Ngāti Rārua and Ngāti Koata). Each represents a significant body of mātauranga with respect to priorities for Te Tai o Aorere me Mohua, which we hope will be a useful resource for iwi. A final 'Kotahitanga' (collective) report brings together the main findings from across the four iwi reports in a publicly accessible document submitted to the Sustainable Seas National Science Challenge. Care has been taken to ensure that sensitive mātauranga (knowledge) contained in the iwi reports is not included in the combined kotahitanga report.

Te Ātiawa shared their mātauranga with project researchers at two wānanga (gatherings for discussion) held at Te Āwhina Marae and Onetāhua Marae, as well as through kānohi ki te kānohi kōrero (face-to-face interviews). The kōrero (discussion) was recorded and transcribed, then coded, analysed and summarised for this report. Wānanga results are presented in a table using a Pressure-State-Response framework. The report also summarises valuable insights provided by interviews with Te Ātiawa participants on the following topics:

- Whakapapa me ōna tikanga – connection, values and practices;
- Te ao hurihuri – environmental changes and observations;
- Ki uta ki tai – challenges for kaitiakitanga from the mountains to the sea;
- Te moemoeā – mana whenua aspirations and visions.

[1] See Glossary for English translation of Māori words.
[2] He Pou Tokomanawa – Kaitiakitanga in Practice project proposal to Sustainable Seas National Science Challenge. Project proposal retrieved 17/06/2019 at: https://sustainableseaschallenge.co.nz/sites/default/files/2018-04/SS%203.1.2%20Kaitiakitanga%20in%20Practice%20-%20He%20Pou%20Tokomanawa.pdf

During the wānanga, Te Ātiawa whānau expressed grave concern about numerous pressures affecting the marine environment, in particular, unsustainable commercial fishing practices such as bottom trawling. Participants were also critical of land-based activities that have detrimental impacts on the health of the sea and abundance of kaimoana (seafood). Te Ātiawa whānau identified multiple sources of pollution, sediment and other contaminants entering the sea from a combination of wastewater treatment, stormwater channelling, intensive agriculture, horticulture, viticulture and forestry. The worst-case scenario was realised when the scallop fishery in Golden and Tasman Bays collapsed, with recovery still uncertain.

A huge increase in the number of recreational fishers, as well as high tourist numbers and their inappropriate behaviour and lack of regard for sustainable catch limits, were also blamed for depleted kaimoana (seafood) resources. Combined, these stressors have left Te Ātiawa kaitiaki feeling powerless to intervene. Te Ātiawa have made clear their interests in having increased decision-making powers in marine management, especially for initiating, applying and enforcing customary restoration tools such as rāhui (temporary ritual prohibition) over areas affected by pollution and overuse. Te Ātiawa o Te Waka-a-Māui Trust have lodged several applications under the Marine and Coastal Area (Takutai Moana) Act 2011 for customary marine title around Mohua/Golden Bay, Mapua, Whakatū/Hoiere, as well as for other marine spaces in Te Tau Ihu. This is an example of Te Ātiawa expressing tino rangatiranga in this domain.[3]

To exercise their role as kaitiaki, Te Ātiawa want to have access to a range of management tools and resources, including existing research studies. As kaitiaki, they want to be involved in co-designing projects that address the full gambit of environmental, social and economic effects on the ecological health and wellbeing of the sea and coastal areas in Te Tai o Aorere me Mohua. For Te Ātiawa, kaitiakitanga is not simply an ideology, but is also the practical expression of mana whenua, mana moana (territorial authority over land, over sea) through realising and upholding intergenerational relationships with the environment. Hence, Te Ātiawa expect to be involved in research and decision-making in such a way as to provide direction rather than simply responding to others' initiatives. Tino rangatiratanga means being proactive and holding real power to influence policy and practice, whilst still having recourse to a "traditional cultural lens".

[3] The areas applied for include: 1) The coastline of Westport, north up the west coast, around Farewell Spit, and along the Golden Bay coastline to Separation Point. The area covers all of the water from the coastline out to the 12 nautical mile extent. 2) The coastline from Separation Point southwards to Mapua Point and the sea out to the 12 nautical mile extent. 3) The area from Mapua Point, eastwards along the coastline, around into Te Hoiere/Pelorus Sound and out to the 12 nautical mile area. This includes Rangitoto/d'Urville Island. See: https://tearawhiti.govt.nz/te-kahui-takutai-moana-marine-and-coastal-area/applications-made-under-the-marine-and-coastal-area-act/south-island/ All applications under this Act are pending.

Kupu Māori – Glossary

A	
ahi kā	burning fires of occupation – title to land through occupation by a group, generally over a long period of time
Aotearoa	New Zealand
atua	deity, supernatural being; ancestor with continuing influence
awa	river
H	
haerenga	trip, journey
hapū	kinship group, the primary politial unit in traditional Māori society
hau kainga	home people, local people of a marae
heke	to walk, to migrate
hui	gathering, assembly, meeting, conference
I	
iwi	large group of people descended from a common ancestor and associated with a distinct territory
K	
kai	food
kaimahi	worker, employee
kaimoana	seafood
kairangahau	researcher
kaitiaki	a giver of protection, guardian, carer
kaitiakitanga	see section 3.2.3 for Te Ātiawa whānau explanations of what kaitiakitanga means to them
kaitohutohu	adviser
kānohi ki te kānohi	face to face interaction, in-person
karakia	prayer, incantation
kaumātua	elders, grandparents
kaupapa Māori	Māori ideology, Māori pespective, approach derived from mātauranga Māori
kāwanatanga ā rohe	governing body of a particular area
ki uta ki tai	from the mountains to the sea, the interrelated nature of all living things from the land to the sea
Ko ngā moana whakauka	Sustainable Seas National Science Challenge
koha	donation, gift with thought, contribution
koiwi	human bones
kōrero	to speak, conversation
kotahitanga	unity, as one, solidarity, collective
kupu	word
kupu ingoa	names, placenames
M	
mahinga kai	garden, cultivation, food gathering place
mana	respect, prestige; note that authority that can only be bestowed upon someone or something and cannot be given to oneself
manaakitanga	to support, give hospitality to, to boost one's mana, to act in a mana-enhancing manner
mana moana	kinship grouping with territorial authority over an area of the sea or a lake

mana whenua	kinship grouping with territorial authority over an area; territorial rights
marae	complex of buildings or structures including wharenui (ancestral meeting house), wharekai (place for eating) and wharepaku (place for bathing and toilets)
mātaitai	reserves that recognise and provide for traditional fishing through local management; they allow customary and recreational fishing but usually don't allow commercial fishing
mātauranga Māori	Māori knowledge – the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices
manuhiri	visitor, guest
maunga	mountain
mauri	life force – the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located.
mihimihi	formal greeting, introduction
moana	ocean, sea
moko / mokopuna	grandchild / grandchildren
N	
ngā moemoea a kui mā a koro mā	aspirations of the older generation
P	
pā	fortified village, site of buildings
Pākehā	non-Māori
Papatūānuku	Earth Mother, earth diety, wife of Ranginui from which all living things originate from them
paru	to be dirty, muddy, soiled (polluted)
pataka	food storage structure
pōtae	literally, a hat; figuratively, a role or position one holds
R	
rāhui	temporary ritual prohibition from accessing an area or harvesting a food species
rangatahi	youth
rangatira	leader, chief, weaving together of people
Ranginui	Sky Father, sky diety, husband of Papatūānuku from which all living things originate from them
ringawera	food preparer, kitchen worker
rohe	region, territory, area of land
rōpū	group
T	
takiwā	region, vicinity
taiāpure	estuarine or coastal areas that are significant for food, spiritual, or cultural reasons; they allow all types of fishing and are managed by local communities. Fisheries Act 1996 (ss 175-185).
Tangaroa	Māori diety of the ocean and sea
tangata whenua	people of the land, local people
tangi / tangihanga	to cry and weep, funeral
taonga	object of social and cultural value, treasured possession
tapu	sacred – a person, place or thing is dedicated to an *atua* and is thus removed from the sphere of the profane and put into

	the sphere of the sacred. It is untouchable, no longer to be put to common use.
tauiwi	foreigner, outsider
tautoko	to support
te ao Māori	Māori worldview and perspective
te ao hurihuri	the ever-changing and evolving world
te moemoeā	dreams, visions, aspirations
Te Tai o Aorere me Mohua	Tasman and Golden Bays, located in the northern part of the South Island of New Zealand
Te Tiriti o Waitangi	The Treaty of Waitangi was signed in 1840 between the Crown and Māori chiefs. There are two versions – one in English (the Treaty) and the other in Māori (te Tiriti). Essential differences between the two texts have given rise to different interpretations that are still being worked through today.
te taiao	natural environment, nature
Te Tau Ihu	region at the top of the South Island
Te Wai Pounamu	South Island of New Zealand
tikanga	Māori cultural protocol, the customary system of values and practices that have developed over time and are deeply embedded in the social context
tino rangatiratanga	self-determination, sovereignty, autonomy
tohunga	an expert in their field or a spiritual guider
tūpuna/tīpuna	ancestors, grandparents
U	
urupā	burial ground
W	
wāhi tapu	sacred place or sacred space
waiata	song
waka	a vessel (typically a canoe) that carries and transports people or objects
wānanga	to meet and discuss, deliberate, consider
wairua	spiritual element, spiritual energy, soul
wero	challenge
whakamana	empower, authorise, validate
whakapapa	geneology, lineage, kinship
whakawhanaungatanga	establishing relationships, treating relationships well
whānau	immediate and extended family group, family group, kinship group
whenua	land

1. Kupu Whakataki – Introduction

He Pou Tokomanawa – Kaitiakitanga in Practice Te Ātiawa Report is an iwi-led project involving Te Ātiawa Trust, Te Ātiawa whānau, hapū and iwi, facilitated by Tiakina Te Taiao Ltd. with support from the Cawthron Institute. This report focusses on Te Ātiawa whānau, hapū and iwi connections with the moana and Tangaroa, as well as the values, concerns, aspirations and priorities for supporting kaitiakitanga in practice in Te Tai o Aorere me Mohua.

While the focus is primarily on iwi interaction and relationship with the moana, catchment-wide stresses and impacts on the whenua are recognised as a major contributing factor to marine health. Although a 'ki uta ki tai' (mountains to the sea) approach is entirely warranted, thorough investigation of land-based activities is beyond the scope of this Sustainable Seas project.

This report draws upon findings from two wānanga: one held at Te Āwhina marae on 18 February 2018 and another at Onetāhua marae on 26 June 2018. In addition, it includes interviews with seven Te Ātiawa individuals nominated by the Kaitohutohu. However, the report is not intended to be received as either definitive or comprehensive with respect to the rich history and role of Te Ātiawa kaitiaki in Te Tau Ihu. Rather, it is intended to provide up-to-date insights into kaitiakitanga in practice and concerns held for the mauri of the moana in Te Tai o Aorere me Mohua informed by Te Tau Ihu iwi recognised for their expertise as mana moana. Findings from this research will be reported to the Sustainable Seas National Science Challenge through a combined kotahitanga hui and resulting report.

This report sits alongside three other reports (one each for Ngāti Rārua, Ngāti Tama and Ngāti Koata) and a combined report for the Sustainable Seas National Science Challenge. Each of the iwi reports are available to whānau who affiliate to those iwi groupings in Te Tau Ihu and are accessible in full on the Local Knowledge Repository set up at the conclusion of this project (see section 2.4). The report for Sustainable Seas is publicly available.

1.1. Te Ātiawa ki Te Tau Ihu

"Te Ātiawa has a relationship with Te Tau Ihu derived from our tūpuna who came to this area in the early 1800s. That relationship confers upon us responsibilities for the wellbeing of our environment and our people. Since 1993, Te Ātiawa has endeavoured to manage the natural resources in its rohe based on principles passed down by our tūpuna. These principles and methods were not the result of legislation or even as a result of the Treaty of Waitangi, they were a result of Te Ātiawa being kaitiaki, Te Ātiawa holding ahi kaa, Te Ātiawa practising manaakitanga, whānaungatanga and respecting that all things have interconnected whakapapa, and

then acting accordingly. Te Ao Turoa is about the natural environment; it is about unlocking and utilising, in a sustainable way, those resources in our rohe."[4]

1.2. Sustainable Seas National Science Challenge

The Sustainable Seas National Science Challenge Ko ngā moana whakauka was established in 2014 and approved by the Ministry of Business, Innovation and Employment (MBIE) in early 2016, with the aim: "To enhance use of New Zealand's vast marine resources, while ensuring that our marine environment is understood, cared for, and used wisely for the benefit of all, now and in the future."

Sustainable Seas is one of eleven National Science Challenges funded by MBIE. Phase One concludes on 30 June 2019 and Phase Two runs from 1 July 2019 to 30 June 2024.

The Challenge has adopted ecosystem-based management (EBM) as its strategic focus, as explained in the research plan:

> "Ecosystem-based Management (EBM) is a strategy that integrates management of natural resources, recognises the full array of interactions within an ecosystem, including human, and promotes both sustainable use and conservation in an equitable way. … It differs from many current management strategies by using an integrated approach that considers all of the activities that affect the marine environment, rather than the usual approach of individually managing single species or sectors." (Sustainable Seas National Science Challenge 2015, p 9)

Sustainable Seas comprises numerous research projects and engages scientists and researchers from throughout New Zealand. He Pou Tokomanawa – Kaitiakitanga in Practice is the only iwi-led project supported by the Challenge, and it involves iwi and iwi entities from the Challenge's case study area of Tasman and Golden Bays (Figure 1). Tiakina te Taiao Ltd. holds the project contract on behalf of four Te Tau Ihu iwi and two iwi entities, including Ngāti Tama, Ngāti Koata, Ngāti Rārua, Te Ātiawa, Wakatū Incorporation and Ngāti Rārua Te Ātiawa Trust (NRAIT).[5]

[4] *Te Ātiawa Iwi Ki Te Tau Ihu – Iwi Environmental Management Plan*, 2014, p 1.

[5] NRAIT was formed via the Ngāti Rārua Ātiawa Iwi Trust Empowering Act 1993 and represents the descendants of the original owners for the Whakarewa Native Reserve Lands in Motueka. Wakatū Incorporation represents approximately 4000 landowners who descend from Ngāti Koata, Ngāti Rārua, Ngāti Tama and Te Ātiawa. Collectively, manawhenua iwi have customary rights and responsibilities as kaitiaki of the Wakatū Nelson and Aorere Tasman rohe, recognising the relationship of Māori and their culture and traditions with their ancestral lands, water, wāhi tapu and other taonga. Te Ātiawa are no longer shareholders of Tiakina te Taiao but have continued to engage in and contribute to He Pou Tokomanawa research and to work with other Te Tau Ihu iwi and iwi entities on this and other Sustainable Seas projects.

The project is one way in which mana whenua iwi are engaging with scientists and government agencies on marine environment challenges and kaitiakitanga priorities for the Top of the South.

Figure 1. Bathymetry map of New Zealand showing the Sustainable Seas National Science Challenge focal area and case study area

Credit: National Institute of Water and Atmospheric Research (NIWA)

1.3. He Pou Tokomanawa – Kaitiakitanga in Practice

1.3.1. Project objective and aims

The overall objective of He Pou Tokomanawa is to gather data and research that will guide the formulation of a culturally relevant pathway for iwi to engage in the evaluation and development of ecosystem-based management (EBM) tools and processes.

The project has three research aims:

- To purposefully examine mātauranga Māori to contribute towards defining and restoring the cultural context of Te Tai o Aorere and Mohua;
- To evaluate environmental frameworks from a mātauranga Māori perspective to inform the development of a kaitiakitanga framework; and
- To develop a working relationship with the wider Challenge projects to initiate a marine EBM interface dialogue process, 'Te Wheke Hononga'.

Many benefits to mana whenua and the science community are envisaged from this project, including:

- The reassertion of culturally appropriate processes and place-based mātauranga that supports the practice of kaitiakitanga in Te Tai o Aorere and Mohua;
- The enhanced ability of whānau, hapū and iwi to use the resources of our marine environment in a manner consistent with tikanga and mātauranga Māori, to sustain those resources and, in so doing, to continue to nourish people now and into the future;
- The co-learning and enhanced capacity of mana whenua iwi to access, manage and analyse different types and forms of information within their cultural context, beliefs and practices;
- Enhanced theory and demonstration of practices wherein kaitiaki identify and activate change through an adaptive cycle that is responsive to current and anticipated future environmental challenges; and
- Effective exchange and understanding of and between mātauranga Māori and western science knowledge systems, different concepts and the implications of their application in management of the marine environment.

1.3.2. Te Tai o Aorere me Mohua takiwā

A map of Te Tai o Aorere me Mohua takiwā (Figure 2) locates the marae, maunga and awa that Te Tau Ihu iwi identify with. Aneika Young directed the placement of ngā taonga ō te rohe. It also includes the administrative boundaries of the councils, Department of Conservation managed lands, marine reserves, mātaitai and taiāpure.

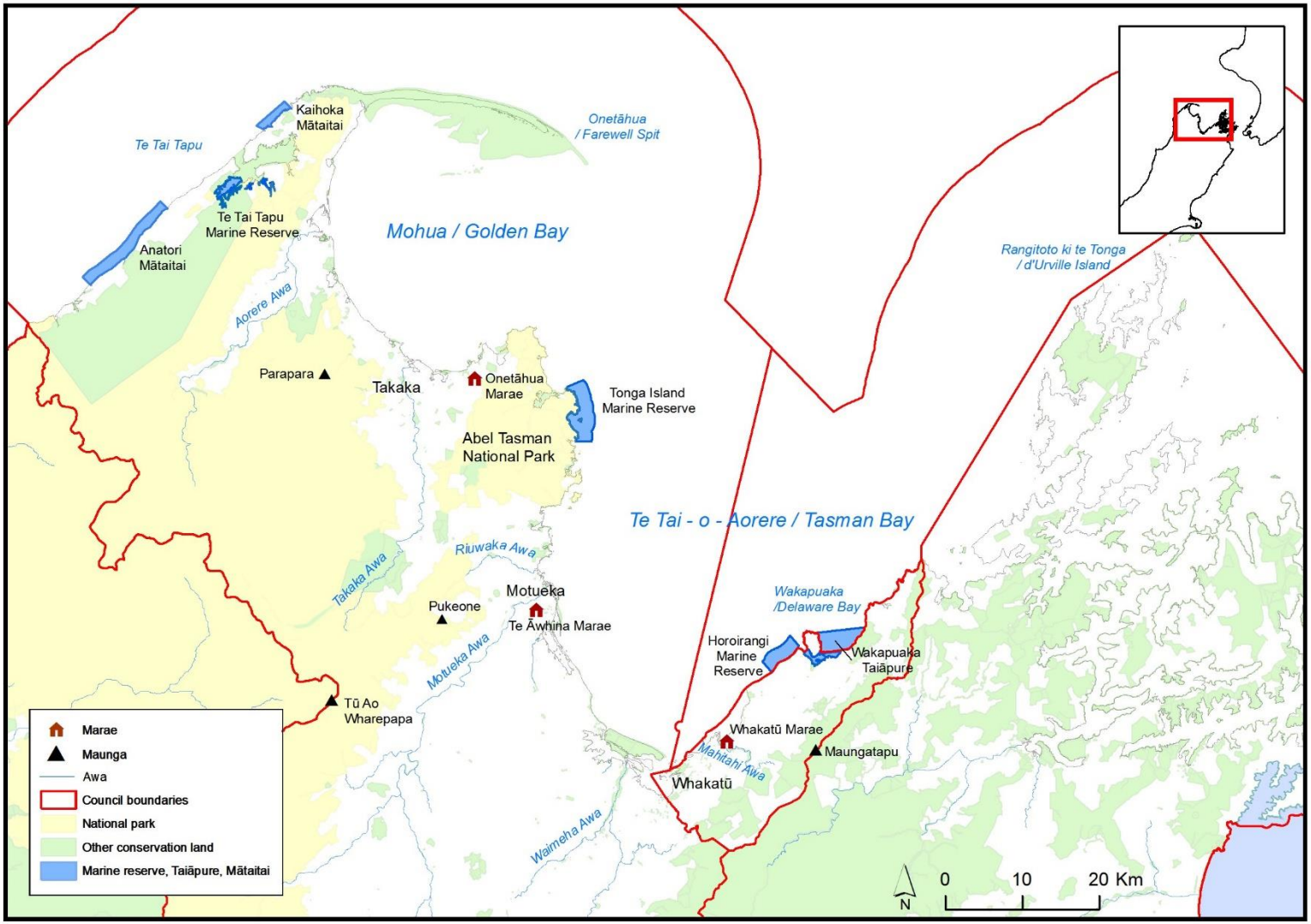

Figure 2. Map of Te Tai o Aorere me Mohua takiwā

Credit: Robyn Crisford, Geospatial Coordinator South Island, Department of Conservation (2019)

1.4. Project members – ko wai mātou?

1.4.1. Kaitohutohu

Project leadership and decision-making for He Pou Tokomanawa has remained true to a co-design approach with iwi and researchers working together, thereby redefining how each carries out research. A Kaitohutohu advisory working group, with members nominated by mana whenua iwi, guides the direction and priority of research. The Kaitohutohu has the following roles and functions:

- Provide leadership and guidance for the He Pou Tokomanawa project research team and kairangahau;
- Provide advice, support and assistance in the design and implementation of the research and on the development of ethics procedures such as data management (e.g., the use of mātauranga Māori) and Intellectual Property;
- Provide advice and support on tikanga around the research and design of methods for the wānanga and interview data collection processes;
- Provide clear communication to their respective iwi Trusts and entities and provide feedback to the research team;
- Respect each entity's priorities, values, histories, mātauranga and tikanga.

Kaitohutohu hui have been held regularly and were organised as decisions arose that required iwi approval in order to progress different stages of the project. Kaitohutohu were instrumental in co-developing the research ethics process, particularly advising on appropriate tikanga for collecting and storing mātauranga Māori. Representatives also ensured that kaumātua and other whānau members active in marine kaitiaki roles participated in the four project wānanga, and they recommended individuals for interviews and made themselves available. Kaitohutohu for each iwi have reviewed a draft version of their iwi report.

The research team acknowledges the work and support of the Kaitohutohu members and their attendance and participation in hui that give the research team confidence in the results produced for He Pou Tokomanawa – Kaitiakitanga in Practice.

1.4.2. Kairangahau

Building environmental research capability and capacity of whānau, hapū and iwi from Te Tau Ihu o te Waka a Māui has been an important consideration throughout this project. He Pou Tokomanawa has created opportunities for kairangahau in the science and research space, acknowledging the capability and capacity of our kaitiaki on the ground and the need for succession planning for kaitiaki in resource management. Kairangahau were identified by the Kaitohutohu to participate in the project, to learn new knowledge and offer their skills. We have attempted to engage kairangahau from each iwi and from the iwi entities, and they have contributed by facilitating small discussion groups at our wānanga, attending interviews, transcribing audio files, providing technical support (such as filming at the Te Āwhina wānanga), as well as researching and writing the iwi history section in the iwi reports.

1.4.3. Project team and researchers

Members of the project team are introduced below.

Figure 3. Project members at Te Āwhina Marae, Motueka, 17 May 2019

Back row: Rawiri Faulkner, Frank Hippolite
Front row: Charlotte Šunde, Jenna-Rose Astwood, Aneika Young

Frank Hippolite

Ngāti Koata, Ngāti Toa Rangatira, Ngāti Kuia, Ngāti Apa, Te Ātiawa, Ngāti Tama, me Rangitāne.

Maungatapu te Maunga, Mahitahi te Awa, Tainui te Waka, Ngāti Koata te Iwi, Whakatū te Marae. Tihei Mauriora… Ngā mihi aroha ki te motu.

Frank was born and raised in Te Tau Ihu. He is the project leader of He Pou Tokomanawa and is also the manager of Tiakina Te Taiao, an environmental company owned by five iwi entities from Te Tau Ihu. Frank comes from a legal background and is a former manager of the Ngāi Tahu Law centre and Senior Solicitor for the Māori Trustee. Frank is on the Ngāti Koata Board and, until recently, was the chair. Frank's vision is for the iwi, huri noa i te motu, is to work more collaboratively and achieve ngā moemoeā me ngā wawata a kuia mā, a koro mā e pa ana ki te tiakina o te moana. Frank is part of an iwi working group seeking to navigate a way for iwi to benefit from the use of water space in the Marlborough Sounds. His priority is the creation and protection of iwi relationships and networks.

Aneika Young
Tēnei te mihi kia koutou ngā kaitiaki o ngā taonga tuku iho o Te Tau Ihu o te Waka a Māui e. Kia kaha, kia maia, kia manawanui mō tō mahi uaua, te mahi rangatira o ōku tūpuna. Tēnā rāwatu koutou kātoa.

Aneika Young has whakapapa to Te Tai o Aorere through her Ngāti Rārua and Te Ātiawa connections in Motueka, Te Tau Ihu. She has a MSc in Environmental Studies from Victoria University of Wellington. Aneika is the Māori Cultural Advisor in the Māori Business Development Team at Cawthron Institute where she works on various research projects. She has her own business, Te Aranga Environmental Consulting, and as an environmental and cultural consultant she contracts out to different organisations and government departments. Aneika contracts to Tiakina te Tiakina conducting Cultural Impact Assessments. Her role in He Pou Tokomanawa is project co-leader, and her main responsibilities include engaging with manawhenua iwi, project management support, iwi communications and research.

Jenna-Rose Astwood
E tipu ake au ki Te Whanganui a Tara. Nō ngā uri o Te Atiawa ki Pōneke, Te Atiawa o Te Waka a Maui. Ngāti Raukawa ki te Tonga, Ngāti Kahungunu, Te Whānau a Apanui, Te Atihaunui a Paparangi, Ngāti Kuia me Ngāti Toarangatira. Ka nui te mihi mahana kia koutou.

Jenna-Rose joined He Pou Tokomanawa in February 2018 as a wānanga facilitator and from May 2018 was contracted as a researcher. Jenna-Rose has a degree in Māori Law and Philosophy from Te Wānanga o Raukawa. In addition, she works contractually as a Treaty of Waitangi and New Zealand history educator. Jenna-Rose has a passion for te taiao and engages regularly in environmental restoration projects. She is part of Te Ripo o Hinemata wetlands restoration strategy, led by her marae (Kereru) in collaboration with the Department of Conservation. Her contribution to the team comes in the form of Kaupapa Māori research, and her roles include engaging with iwi, data gathering and collation, analysis, report writing and dissemination.

Dr Charlotte Šunde
Charlotte is a social scientist at the Cawthron Institute in Nelson. She holds a PhD and an Honours degree in Resource and Environmental Planning from Massey University. Her connections to Te Tau Ihu go back to 1842 with the arrival from Cornwall of her ancestor John Wallis Barnicoat on the Lord Auckland. His wife, Rebecca Lee (née Hodgson), arrived on the Himalaya in 1844 and settled near Wakapuaka. Another ancestor, Charles Edward Lowe, was an entrepreneur in the tobacco and raspberry fruit industries in Motueka in the early 1900s. Charlotte's grandfather, Dr Cuthbert Richmond Barnicoat, was the science Director of Cawthron from 1959 to 1967. Charlotte's role in He Pou Tokomanawa is lead social scientist. Her tasks include overseeing the research ethics application, designing the interview questions and methodology, facilitating at wānanga and conducting interviews, coding and analysing results, report writing and editing.

Rawiri Faulkner
Ngāti Whakaue, Ngāti Raukawa, Ngāi Te Rangi, Ngāti Toarangatira.

Rawiri joined the team as Project Manager in 2018. Rawiri is a consultant and provides advice and support mainly in areas of environmental hearings, project management, strategic development and facilitation. Rawiri has over ten years' experience in senior management positions within Crown agencies and local government. Rawiri has also worked extensively with iwi and hapū groups from all over Aotearoa providing research and environmental advice. As project manager, Rawiri supports the research team with facilitation, compliance report writing and project planning advice. Rawiri hails from Maketu in Te Arawa and lives in Waikanae with two of his four children and wife Linda.

2. Ngā Kauneke – Methods

2.1. Tikanga, research ethics and mātauranga Māori

The project methodology and research process were customised to Te Tau Ihu whānau, hapū and iwi kaitiaki. The methodology was overseen by the Kaitohutohu who ensured a pathway for communication, input and direction from whānau through shared learning processes such as wānanga. Place-based methodology such as haerenga enhanced the relevance of this research for the Tasman and Golden Bays.

From the outset, and before any research data gathering was undertaken, it was necessary to develop an ethics application. *He Tikanga Matatika Rangahau mō He Pou Tokomanawa* (approved 4 November 2017) is a document that sets out the tikanga and professional research protocols to ensure an appropriate process for engaging whānau and for the collection, storage, treatment and use of any mātauranga shared with the research team or generated by the project. The ethics application was drafted by the researchers and underwent a process of refinement through peer review assessment by a Māori senior scientist (Dr Jamie Ataria) and a senior social scientist (Dr Will Allen).

A draft copy of the ethics application was provided to all Kaitohutohu representatives in advance of an all-day hui at Whakatū Marae to deliberate on each section of the ethics. Kaitohutohu from each iwi and iwi entity were present at key times in the day to ensure that their concerns and interests informed the revised and final version of the ethics. Key concerns addressed in the ethics included: methods of data gathering; the secure storage of audio digital files and transcripts during the tenure of the research; access rights and restrictions to wānanga and interview material; and a repository for the long-term secure storage of all project material. At the completion of this project (the end of June 2019), all files and related material will be deleted from the research team's shared digital folders. The creation of a Local Knowledge Repository is therefore an important asset to ensure this research has long-term benefits for whānau, hapū and iwi in Te Tau Ihu.

The ethics application document is stored on the Local Knowledge Repository. At the beginning of each wānanga, our research ethics protocols were verbally explained to participants. Prior to recording interviews, an information sheet and consent form were provided to interviewees. Interviewers invited discussion and query about the treatment of mātauranga Māori.

Professional transcribers and two kairangahau were employed to transcribe audio files. All transcribers were required to sign a confidentiality agreement, including a requirement to delete all content (audio files and transcripts) once processed. Names of wānanga participants and interviewees were not disclosed.

2.2. Data gathering methods

Qualitative methods were used to collect and gather data for this project, including wānanga and kānohi ki te kānohi interviews with nominated individuals. In framing questions for the wānanga, Gail Tipa recommended the Pressure-State-Response (PSR) framework that she had used extensively in environmental mahi for other iwi research projects. Interview questions were approached from a different frame of reference than the PSR framework and were formulated into four distinct clusters or thematic lines of enquiry.

Other data gathering methods include the collation of literature from iwi sources relevant to Te Tai o Aorere me Mohua.

2.2.1. Wānanga

Two wānanga were held with Te Ātiawa whānau: one at Te Āwhina marae on 18 February 2018 that included Te Ātiawa and Ngāti Rārua whānau, and the other combined with Te Ātiawa, Ngāti Rārua and Ngāti Tama whānau (collectively, Manawhenua ki Mohua) at Onetāhua marae on 26 June 2018.

At both wānanga He Pou Tokomanawa researchers were welcomed on to marae with a pōwhiri. The hui opened with a mihi whakatau, karakia, followed by mihimihi in keeping with the tikanga of the hau kainga. At Te Āwhina, we split into smaller breakout groups, each with a facilitator. At Onetāhua, the rōpū remained together. Research team members shared the role of facilitator and guided the rōpū with a range of questions that were structured thematically to prompt discussion around specific issues such as tikanga, kaitiakitanga, impacts on and aspirations for the moana. Wānanga questions are in Appendix 5.1 and 5.2.

2.2.2. Maps

Maps were printed in large format and used as reference material at tables to prompt facilitated breakout group discussions at wānanga. Our intention was that the paper maps be written on by whānau attending wānanga as part of a spatial mapping exercise. Each map was made as ‘clean’ (free of text) as practicable to avoid pre-empting iwi names and boundaries. Kaitohutohu members advised on the spatial extent of maps to ensure that they encompassed the widest parameters of each iwi rohe.

The maps comprised both coastal and terrestrial spaces inclusive of catchments and a ki uta ki tai approach relevant for each iwi. They were generated from shape files using both topographic and marine charts.

2.2.3. Kānohi ki te kānohi kōrero: interviews

Face-to-face interviews were conducted by He Pou Tokomanawa researchers. Each interview took approximately one hour and followed a semi-structured set of interview

questions (Appendix 5.3), although lines of questioning sometimes diverged to either clarify a point raised by the interviewee or to focus on a specific area of expertise.

All interviews were audio recorded with consent granted in writing before the interview proceeded. Recordings were transcribed and then edited by the researchers to ensure grammatical consistency and correct spelling of te reo Māori and kupu ingoa. In late December 2018, each interviewee was emailed their transcript (and in one case, the audio file) and given opportunity to make revisions. Final transcripts were entered in NVivo software and coded according to the four main clusters of questions and key themes arising.

Each interview was conducted according to tikanga, starting with karakia and mihimihi, followed by light refreshments. This set the foundation for engagement and acknowledged the whakapapa and connection of the interviewee to the whānau, hapū and iwi they are representing in the research project and case study area.

Interviews took place either at the home of the interviewee, at a workplace or at a neutral location, at the discretion of the interviewee. Whānau members were present at some interviews to tautoko and support the interviewee. We acknowledged that interviewees are often those who 'wear many potae' (i.e. hold many roles), and therefore as researchers and interviewees we were flexible when an interview needed to be rescheduled due to unforeseen circumstances or other priorities. A koha was offered to all interviewees for their time and participation.

2.2.4. Haerenga hīkoi

Haerenga hīkoi is an experiential method and place-based approach to learning directly from mana moana about their relationships with te taiao and concerns for the moana. It also allows research to be contextualised within Te Ao Māori experiences and iwi expressions. A haerenga hīkoi (via boat) into the Abel Tasman National Park was organised with whānau from Te Ātiawa and Ngāti Rārua. This was hosted by *Abel Tasman Eco-Tours* on the 22 September 2018. This provided mana moana an opportunity to kōrero about the area's history, the movement and occupation of iwi, impacts on the whenua and moana, mahinga kai, and to share the aspirations they hold for kaitiakitanga.

Figure 4. Te Ātiawa and Ngāti Rārua whānau, He Pou Tokomanawa researchers, Abel Tasman Eco-Tours crew and invited guests at Te Puketea Beach, Abel Tasman National Park, 22 September 2018

2.2.5. Literature

Relevant literature was sourced from iwi-held resources. The intention is that this literature will populate the Local Knowledge Repository and thereby assist iwi with accessing important information and additional resources.

Iwi-held resources include Cultural Impact Assessments (CIAs), Treaty of Waitangi Deeds of Settlement (DoS), Briefs of Evidence, and iwi environmental management plans. This includes the Ngāti Tama ki Te Waipounamu Trust Environmental Management Plan 2018.

2.3. Data analysis

We approached analysis of the wānanga and interview data differently. With respect to the wānanga, data had been generated through small group discussions with many voices, conversations and cross-cutting threads resulting. Given the focus of the questions and the use of maps, we chose the Pressure-State-Response framework as the methodology to generate our wānanga results, which were produced in tables (see 3.1.2 and 3.1.4) under five key themes.

In analysing individual interview transcripts, each was uploaded into NVivo: a secure software programme that enables large amounts of content to be coded thematically and then reordered for more streamlined analysis. All information remains confidential and restricted to the project's three researchers. Within each transcript, responses were coded and then sorted by code for the researchers to more easily interpret, analyse and write up the results section for each iwi report.

2.3.1. Pressure-State-Response framework

The Pressure-State-Response (PSR) framework was used by Gail Tipa and Erica Williams in their report, *Maniapoto Priorities for the Restoration of the Waipā River Catchment* (2014). Under Gail's guidance, He Pou Tokomanawa researchers set out to use the PSR framework to structure the wānanga kōrero with whānau in order to identify the pressures and changes they had observed on the mauri and ecological health of the moana and to identify potential responses. We adapted the definitions used by Tipa and Williams (2014, p 19) to include pressures, state and response for *kaitiakitanga in practice*. Our interpretation of those descriptors is as follows:

Pressures are the activities or practices that cause changes to the mauri and ecological health of the moana and coastal margins and that adversely affect people's interactions with the moana. Pressures may also be viewed as issues, influences and impacts and include social, political and cultural pressures such as from other users (e.g., commercial and recreational fishers).

State refers to the health and wellbeing of the moana as observed by whānau. This includes physical observations of the changing ecological state as well as indications of the status of kaitiakitanga as it is practised today.

Response refers to the suggested changes that Te Ātiawa whānau would like to see in order to alleviate environmental pressures as well as to restore their mana moana role in a wider governance context.

2.4. Data storage and access: Local Knowledge Repository

The Local Knowledge Repository (LKR) is a digital storage space for the dissemination of findings and material generated by He Pou Tokomanawa project work, including:

- *He Tikanga Matatika Rangahau mō He Pou Tokomanawa*, 4 November 2017 (research ethics document);
- Wānanga audio files, wānanga transcripts, videos and photographs during wānanga, photos of the spatial maps;
- Interview audio files, interview transcripts, photographs of interviewees.

The repository holds relevant mātauranga Māori and other mātauranga specific to Te Tai o Aorere me Mohua. This includes iwi-held resources such as Cultural Impact Assessments (CIAs), Treaty of Waitangi Deeds of Settlement (DoS), Briefs of Evidence, and iwi environmental management plans. The Kaitohutohu advisory working group and Tiakina te Taiao have assisted in identifying literature (including oral and archival documentation) and gaining access to it. Thus, disparate information has been combined in a user-friendly repository to create a resource for mana whenua.

Conversations on the content and design of the Local Knowledge Repository were held with mana whenua during the wānanga and interviews. The project engaged software development company, Plink Software, to design and construct the Local Knowledge Repository. Plink is locally based in Nelson and headed by lead designer Jeremy Banks, who is of Ngāti Rārua, Rangitāne and Ngāti Kuia descent. Plink Software designed a template and presented it to Kaitohutohu at a hui, sparking discussion and enabling co-development. The final product will be delivered along with the completion of reports on 30 June 2019.

The Local Knowledge Repository allows for multiple layers of access and protection for different mātauranga, in accordance with our ethics procedures. Each iwi will have access to wānanga data collated for their respective iwi, while access to interviews is at the discretion of the individual interviewee.

Control of the Local Knowledge Repository after 30 June 2019 (Phase One) will be in the hands of the mana whenua involved in the project. The project will fund the service for a period of time post-dissemination of the data. After that, there is an opportunity for Te Ātiawa, Ngāti Rārua, Ngāti Tama and Ngāti Koata to maintain and upkeep the repository.

3. Ngā Hua Rangahau – Results

This section includes research results from two wānanga with Te Ātiawa whānau at Te Āwhina and Onetāhua marae and seven interviews with nominated Te Ātiawa individuals. Wānanga results are presented in the form of maps that whānau and researchers wrote on during the facilitated wānanga discussions, as well as the key findings from recorded kōrero that has been organised and presented in the form of Pressure-State-Response tables. Interviews have been analysed and grouped into the four clusters of questions, with quotes used to illustrate key findings.

3.1. Wānanga results

3.1.1. Te Āwhina marae wānanga photos and maps

Figure 5. Mapping exercise at Te Āwhina marae wānanga, 18 February 2018

Figure 6. Te Āwhina marae wānanga group, 18 February 2018

Figure 7. Te Āwhina marae wānanga group kōrero, 18 February 2018

Figure 8. Te Āwhina marae wānanga group kōrero, 18 February 2018

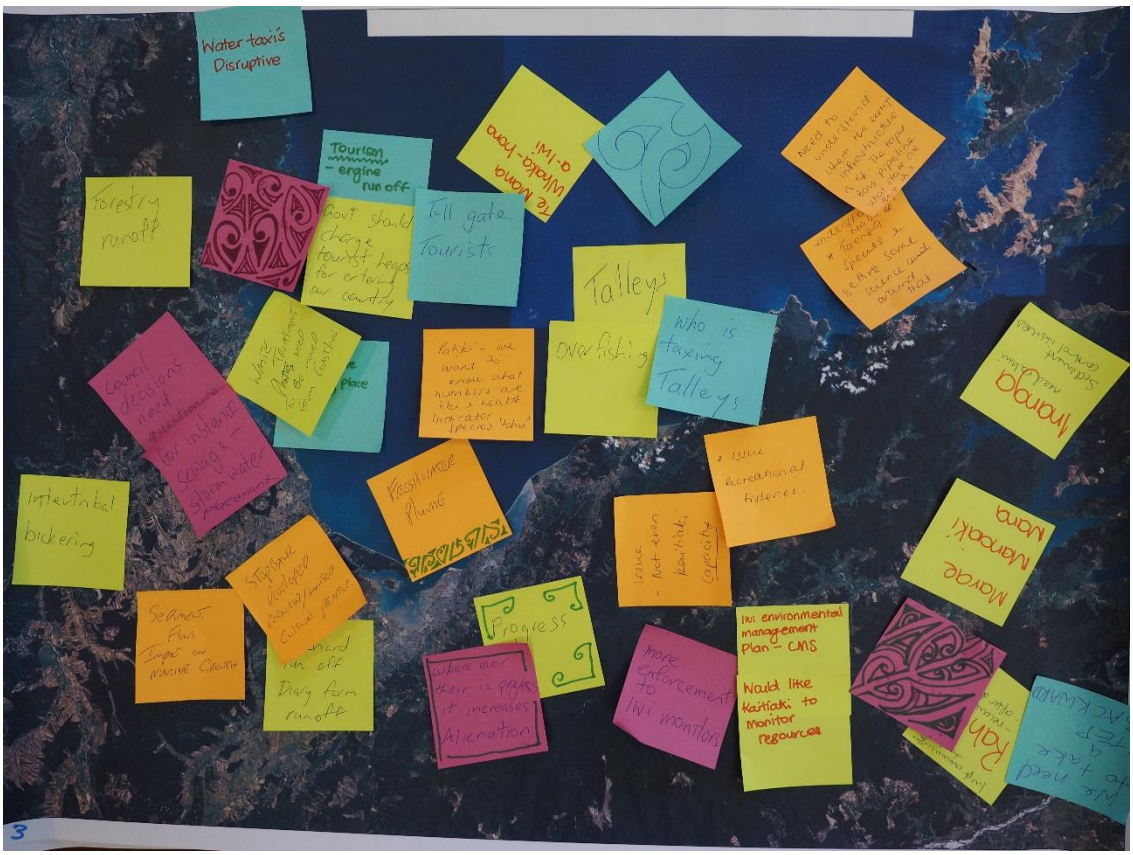

Figure 9. Map produced from Te Āwhina marae wānanga

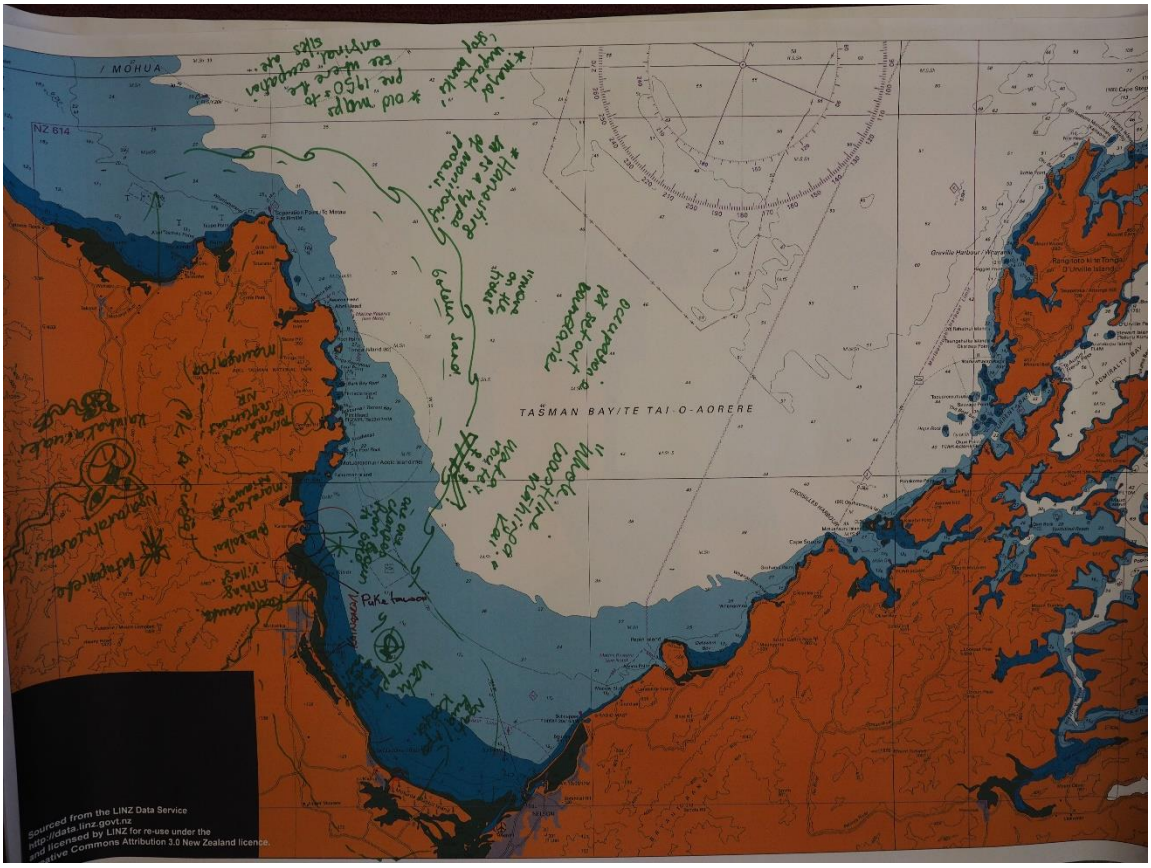

Figure 10. Map of Te Tai o Aorere from Te Āwhina marae wānanga

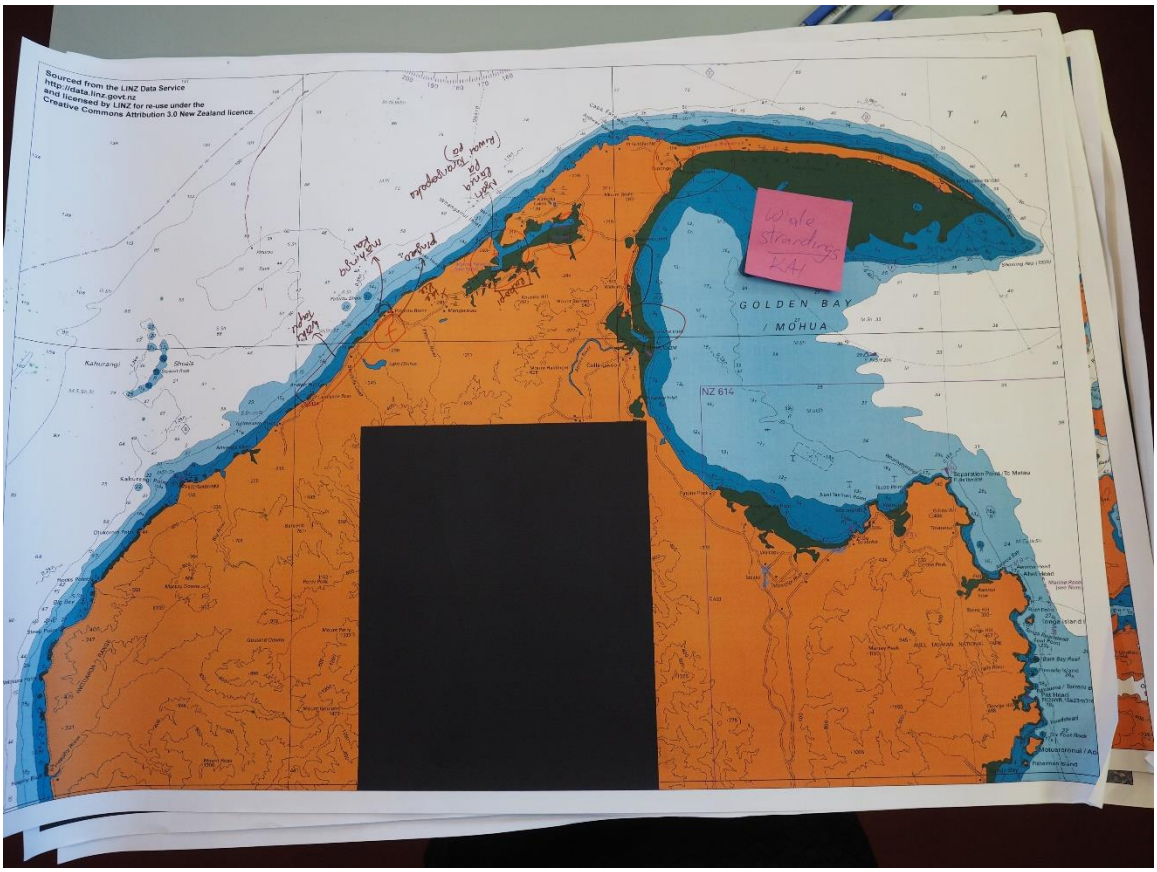

Figure 11. Map of Mohua me Te Tai Tapu Map of Te Tai o Aorere from Te Āwhina marae wānanga

3.1.2. Te Āwhina marae wānanga results

The following themes emerged from a Pressure-State-Response analysis of the transcripts generated by group discussions during a wānanga held at Te Āwhina marae on 18 February 2018:

- Operations in the moana
- Operations on the whenua
- Environmental changes
- Challenges to kaitiakitanga in practice
- Challenges to tino rangatiratanga

Table 1. Te Āwhina wānanga Pressure-State-Response table

Pressure	State	Response
Theme 1: Operations in the moana		
Commercial: • No participation in decision-making processes • Overfishing • Tourism • Waste treatment Examples: "So obviously everything that they [commercial] do is supposed to go through a resource consent process or some sort of permitting process. And that doesn't happen...how we're marginalised is [by] not being allowed to participate in that process." "But what's impacting on our ability to have food, as in to be able to collect food from our mahinga kai,	**Commercial:** • Depleted kai species • Damaged habitat Examples: "We still go there [Kaiteretere] but I am noticing change, and the mussels are also depleting that are on rocks. I think that might be [because of] tourist that take them." "We were waiting to release some snapper, out in Nelson, and all the Talley's boats were looking at the snapper... that means we released all these 20,000 fish for the Talley's." "Paired trawling caused a huge problem with scallops maturing at very small sizes."	**Commercial:** • Innovative technology • Restoration • Research • Tourism Examples: "…like how Wakatū have, actually farming their own mussels rather than using the mussels that naturally used to come." "Using the land and the Mayans made a manmade lake where fish were there, and they grew there hydroponically." "…thinking it will always stay the same in a dynamic changing environment is bad for our

are people like Talley's or corporations. So, what does our sovereignty mean if we are not able to put a stop to things like that which are actually destroying our environment our ability to live from our environment?" "I was diving at Stephens Bay... [I] looked up and there was like 30 of these [tauiwi] people come off a bus... they were getting all the little bubus... they cleaned up the whole reef." "So, a place where I get kaimoana is at Split Apple Rock, but because of all the tourism and all their boats and the shit that comes off their boats, the kinas are only tiny."	"What was it like when you were a kid? Yeah, aw, heaps plenty. [But] not plenty as what the elders used to tell us. They used to tell us there's a lot more than what we saw was plenty."	future. We were dynamic/nomadic, and these resources were abundant once, so the biomass/biodiversity can be abundant again. We shouldn't paint ourselves into a corner; we want to be able to apply the sort of thinking to the sort of places with this abundance." "If you can find out or not whether its them [commercial] directly influencing what you're gathering or if it's just environmental changes... It so hard to prove that it's actually a direct impact from what they're doing." "Tourism's a big one I reckon... They need to be eco-friendly 'cos all that petrol running off from the engines…"
Recreational: • Overfishing • Regulation Examples: "…but we just don't show anyone and then I see the [tauiwi] go out and they are raping... they go out all the time, they go out in front of the where Talley's area by the swimming pool is. They don't take a little sack and there's no, what do you call it? There's no regulation." "…every time I've been down there [Kaiteretere], we can see heaps of people out there getting cockles every day." "I think the biggest problem is actually the recreational take of fish... It's more recreational fishing because they have quite a bit of clout behind them in terms of power. And it's not good,	**Recreational:** • Depleted kai species • Damaged habitat Examples: "What was it like when you were a kid? Yeah, aw, heaps plenty. [But] not plenty as what the elders used to tell us. They used to tell us there's a lot more than what we saw was plenty." "…when we have these storms, all of the tractors – just when the tractors are actually in moving – the cockles will move."	**Recreational:** • Customary framework • Research • Restoration Examples: "…we want a traditional cultural lens on the map of that period so that we can look at it now. [A] comparison. Because that's going to give us information on the...the fall and deterioration of how things moved." "So, I think that area is critical to do some scientific research on what's happening to the cockle beds here [at Marahau]."

they're going down and that's the one that's going to interrupt a lot of the Māori fishing."		
Pressure	**State**	**Response**
Theme 2: Operations on the whenua		
Commercial: • Farming • Forestry • Horticulture • Viticulture • Waste treatment Examples: *Is it economics versus culture?* "Culture is economics to me." "There's been a tipping point – food production as this massive farming of cows instead of good, sustainable subsistence and farming practices. Big areas of once productive land are now farmland and subdivisions." "Motueka is the last place that we don't, all of the farmers don't get fined for letting their damn cows in the river... But everywhere else – you go to Taranaki and all that, and they get fined. Farmers here like they put the cows swimming in, and there's the cow shit." "…down the end of Whakarewa Street when you go down that end there, you go onto the river, the cows from time to time I've seen the cows down by the river…" "Forestry affects marine life." "Forestry runoff. Barney was right, it comes off the land. You know and we're feeding it that's why it's	**Commercial:** • Damage to kai species • Damage habitat • Erosion • Soil contamination Examples: "Where Talley's dumped all their things. So, all of the kūmaras that came and dumped, and that was our food source." "…before they had the cows, we used to get all our watercress down Staples Street and all along Thorp street, but all the cows' effluent went into the ditches." "…as recent as within the last five months there's been e-coli found in the Riwaka River at the puna... So, again, that's the impact of probably the farming around there and possibly the fruit growing as well that has impacted on that." "Crown forest lands above Marahau have been planted with pine. When this is harvested it causes large-scale erosion, and the rain washes it all out to sea." "Lots of talk about changes, but no evidence for industry initiatives to reduce the impact of horticultural chemicals – no example projects."	**Commercial:** • Protection Examples: "The Riuwaka Resurgence needs higher protection around it. Not just activity within, but actually activity that's around it... that's too important to let it deplete, so that this generation can't use it the same way we are."

happening; it happened to the land. All our kai's going because of these." "Looking at the poisons/toxins from vineyards and orchards, 1080, it's all ending up in the waterways and going out into the sea. Some parts of the sea are a glorified toilet." *When did you start to really notice the impact of Talley's?* "Oh, before Talley's became Talley's... they started dumping their shells [scallop]... In the '70s, was it... they made it a dump, this is all the history of this Thorp Street."	"Spraying in vineyards leaches from the vines into the water and the air; they have terrible reports of cancer in that area."	
Local and central governance: • Stormwater channelling • Waste treatment • Wastewater treatment • Water allocation Examples: "And I think that's a priority...[the] freshwater plume; it manipulates harvest." "That out of the storms all the time... our kaimoana gets pushed away because of too much salt, too much freshwater in it." "…oysters are a sign of freshwater a lot of freshwater in the saltwater, so all the salt water species will move away and those, that's our kaimoana…" "There's Raumānuka and what's not there anymore that was sand dunes... Talley's used to come and dump all their scallop shells and they did that and then Motueka [Council] – it wasn't TDC then – allowed people to dump all the rubbish around there. It's a car park now."	**Local and central governance:** • Cannot provide kai • Damage to habitat • Damage to kai species • Damage to sacred sites • Loss of mātauranga • Pollution • Sedimentation Examples: "They struggle to manaaki and should be able to go out and harvest their own kaimoana but can't because the sewerage outlets are in the tupuna river. You don't want to feed people potentially infected kai." "It's sad. Food should be seen as a nourishing thing and should be part of us, not something to be feared or discussed in a discourse context about whether it's hazardous or not. We need to balance this. It affects our mana when we can't manaaki our manuhiri the way we should. It affects the way people think of us. It affects the children; the way people grow up."	**Local and central governance:** • Relationship with the environment • Restoration • Wastewater treatment Examples: "If the area that is local to you is polluted and you can't take your children there, then how do you expect your children to be able to develop a relationship with the land and the sea and the practices that used to exist?" "If there's a protected area that it [kaimoana] can grow, it will definitely radiate out, hopefully." "So that's a layer that we want of all the infrastructure pipelines around the coast... Because that also identifies the one across Moturoa comes through to Bell Island. Because at the bay they're putting in an upgrade application. They're upgrading all that to Mapua and Ruby Bay." "The one [wastewater treatment pipeline] in the estuaries being decommissioned...

"…sewage is really hard because TDC don't want to pay for proper solutions." "A big focus of our conversation was on sewage and the impact of the sewage infrastructure on our biomass and biodiversity quality and quantity." "…they blasted the road, so got Stephens Bay turn off, and on that turn off… that's by Puketawai... Where the cave used to be, they blew the cave up... But what they found is when they had the road going through to Kaiteretere, all these heads and skulls that they came out of it." "Pipe that runs between Motueka and Richmond – they were going to carry water from there to Waimea. The pipe's already in. Lack of integrity in the council, lack of trust because there isn't transparency and honesty. Land zonation and subdivisions are approved without looking at where the water is coming from. When Motueka runs out of water, then what? What's the process, where's the responsibility?"	"There's no sewerage system out near Otuwhero; it's supposedly fine to discharge sewerage as long as it's at least 20 metres away from the water, which is nothing. Affects the wildlife, ecosystem." "Tapu Bay that's got a sewer line through it now, sewer pipeline and that was our that's still a harvest area." "Now over here are the oxidation ponds, which is where they dump all the sewage. Now, that area was all kai…" "…they blew the cave up... But what they found is when they had the road going through to Kaiteretere, all these heads and skulls that they came out of it." "When human remains have come up, Pākehā archaeologists have tried to spirit away some of the taonga from the body to museums." "The Brethren's are still doing it and they're actually all on the Wakatū land; they are digging big holes and dumping all their rubbish... Douglas Road, you know it comes down here like this…" "…the future is actually not the moana anymore – because of the plastic…" "…with that where the freshwater boundaries go is where the sediment flow goes. So, sediment comes out and it comes out like a blanket." "…sediment spreads out like that, and it sits on the whole coast and that creates the anaerobic mud. That means anaerobic soils – no oxygen in the	And now that those old ones have become inactive, now it would be really good to put a rāhui there until such time we have the confidence that we know there's no more leakage, and if it does leak how clean or how paru are those pipes." "I expect that then there needs to be a rāhui on Tapu Bay for a period that we decide because of the sewage pipes going to need, we need to be reassured that it's clean. [It] would be good to do some testing to make sure the area's clean." "One of the biggest things … is the sewage side of things and how we managed that and how we get those discussions around getting all those boards in terms of the council and what they should, they're responsible for that."

	mud – so everything in that whole layer dies and that's another issue." "The ocean is brown with the run-off, which affects the harvest of mussels and aquaculture. Can't harvest mussels after rain due to the sedimentation."	
Pressure	**State**	**Response**
Theme 3: Environmental changes		
Earthworks: • River diversion • Flood control (stopbanks) Examples: "The river used to be right out here, you used to be able to come right out here, and we have whānau out here that used to whitebait out here. Now they can't." "The third thing that we looked at was the rivers and the impacts where the river meets the sea, how that's changed over time and the impact that that's had around biomass and biodiversity." "…in 1950 I know exactly what happened. Stopbank work so the marae, the awa used to be right out here... The whole river came all around here and that's why we have our occupations here... What they did is they cut it all off."	**Earthworks:** • Change in the mauri of the river • Damaged habitat • Disconnection to kai gathering areas • Disconnection to occupational sites • Flooding Examples: "The diversity in the streams where it used to feed the mauri of the awa was changed, therefore it impacted us culturally." "The stopbank work has channelled it so there's only one cone, one cone rapid system no diversity. And that itself takes away the mauri of the awa and then therefore everything living in there is struggling." "When they developed the stopbanks, it [affected] all our rivers, and channelled that water and also prohibited us from [accessing] the river." "1950s work [stopbank work] there is a major impact to the coastal marine area and a part of the	**Earthworks:** • At-risk areas Example: "…because we know now that stopbank is due to, its failing... We know when that bank breaks who's in the pathway; they're entitled to know that... that's really important because that's probably going to affect the next generation depending where the whānau are still living on the whenua. We want to make sure – and also we're talking about establishing papakāinga – and we want to make sure we don't put our papakāinga in areas that are at risk."

	displacement of iwi away from the occupation sites pā and customary areas." "The river in Motueka was re-routed by Europeans. This greatly impacted the local people and now the houses that are in those waterways get flooded when it rains."	
Erosion: "Yeah, there's lots of erosion around here especially in the Awaroa."		
Pressure	**State**	**Response**
Theme 4: Challenges to kaitiakitanga in practice		
Kaitiakitanga in practice: • Ki uta ki tai • Whakapapa • Wānanga Examples: "I come here for Sustainable Seas and it took us back to the land and all the problems we have on our whenua, it's feeding our sustainable seas." "We are all born with the responsibility to care for our environment, but some don't carry that knowledge. This connection is really important because it's what makes us different to other cultures. Protecting to utilise versus protecting to lock it up. Perception that we're separate from the environment versus being part of it and coming from it." "The wānanga process is the only way to get the korero from the whānau. I like this process because it means it's brainstorming amongst us all and,	**Kaitiakitanga in practice:** • Customary practices • Monitoring system • Restoration Examples: "There were different karakia for every journey, this was linked to trails for specific purposes." "When people pass away in that area, there's usually a rāhui after that too. Places like where people 'round at Stephens Bay, one of bros died down there. We didn't go there for ten years." "Being able to manaaki through being able to harvest from our own area is incredibly important." "The patiki [flounder] is an important environmental indicator because on your coastal areas when the patiki starts to deplete, that's an important indication that everything else… that there's sickness there."	**Kaitiakitanga in practice:** • Build capacity and capability • Customary framework • Research Examples: "On the ground we would like to have our kaitiaki and hold all the monitoring of the resources... Where we use the term 'iwi monitoring', but the role is actually kaitiakitanga." "As kaitiaki, we don't have a choice; the choice is being taken away from us. We can't sit on our hands – we need to lead it." "We need to bring back our resources, but we can't do that until we sort of get into the right roles, the right position." "We need people on the ground – definitely in place monitoring our sea."

collectively, we bring so much to the table because some of us know about some things and others about other things." "Eel wānanga in Golden Bay: teaching kids how to catch and prepare eels. Kids would usually just eat junk food – which isn't sustainable – and wouldn't know how to harvest things or learn about sustainability." "Cuz, I wonder how many of our kids could live off the land? Very few."	"Harvesting's a monitoring system. So, when we harvested that's how we liked to ask, you know, was it good [or] did you get sick? So, this is why we need to maintain access to all these areas so that we can still maintain at least a minimal degree of assessment." "There's a lot of work being done along the coastline to restore native species: looking at ways to reduce invasive plant species, because there are so many invasive species, and the natives are being out-competed. The young leaders from different schools have adopted different sections and are looking at different ways they can replenish what's been taken from the land; releasing pātiki [flounder] into the waterways, putting things back into the environment – restoration."	"From what I understand is that there's limited information from iwi on a mapping database and a limited use of databases at the moment. And some of them, I mean, by 'limited' have none." "We decided we need to take a step backwards; we got to look at the old style rāhui and all that. Because we have iwi monitors and I think we need to give our iwi monitors a bit more enforcement [power]." "…ultimately that's [mahinga kai] what we want to retain and protect, that those areas are going to be there for the future generations." "We need to be transformative about the research approach, interdisciplinary with social and other sciences." "For our rohe, pātiki was once a very abundant resource and where they lived it would be good to do that scientific research to find out all the activities that have impacted on that resource."
Challenges to kaitiakitanga: • No consultation • No meaningful engagement • Regulation • Under capacity and capability <u>Examples</u>: "The stopbank work has channelled it so there's only one cone, one cone rapid system no diversity. ... Iwi weren't consulted." "They didn't consult with Māori over the name of the street [Lyndhurst Street]. It was actually the	**Challenges to kaitiakitanga:** • Cannot provide kai • Kaitiakitanga • No recognition of mana whenua • Relationship with local and central governance <u>Examples</u>: "The mana of the marae is enhanced when we manaaki by the type of kai we can put on the table. The more of that traditional kai that we put on the table, the [more] our mana goes up."	**Challenges to kaitiakitanga:** • Customary practices • Connect with existing monitoring programmes • Kotahitanga • Resourcing <u>Examples</u>: "We need to bring in more rāhui." "In order for the environment to get an assessment, they need to set up a monitoring programme. So, if those programmes are existing now, how do we get our representatives in those programmes?"

community board that did it … and then they consulted after they'd done it." "Because we've been marginalised from the process to be able to participate in a meaningful way. We're just tick boxes." "Well, I mean regulation at the moment doesn't really favour the protection of these areas. It favours businesses [and] economic growth." "We just don't have the human resource to do it ourselves – that's our problem with kaitiaki is there's not enough of us." "We've had to wear *so* many hats, there's *so* much to do, so what do you prioritise?" "Sometimes our mummies and daddies, like my parents, they weren't able to teach me those [hunting, fishing, resource gathering] skills because for our family urbanisation affected their ability to even utilise those skills." "The generation that you're now are probably some of the last generations that have those skills that actually know how to get kai, where to get kai... My generation certainly aren't learning that stuff... A lot of this starts at education."	"All of us in this room are kaitiaki and we belong to the manawhenua, and that's why we're here." "But you gotta share your knowledge, cuz, 'cos you've got the most of it." "Kaitiakitanga is a responsibility of us as people of the whenua, but also our Government is supposed to be supporting us in those initiatives. Do we think that they're doing a good job? No, no. They can't do a good job as kaitiaki, they haven't got their shit together." "The Nelson City Council councillors were hosted at the marae about 15 years ago, and they couldn't name the iwi on the marae. When you have leaders that don't know who their mana whenua are, we have issues. There would still be some councillors today that wouldn't know [who we are]." "Is there any way to have a dialogue between local iwi and whoever issues the quota to these fishermen?"	"Get the industry, get the greenies, get the government departments, the councils, pull them together and have a forum so that we can identify all of the issues." "It shouldn't, in my view, be iwi or Wakatū – it should be iwi and Wakatū. And iwi, Wakatū and NRAIT for anything to do with here so we can look at it and all work together on different solutions on how we solve some of those problems." "If we can get people on the ground at least like representatives out in that monitoring regime... The Crown need to pay [for] it because we're protecting New Zealand's coastline. We're not doing it for ourselves, we're doing it for the country and [so therefore] they need to resource it." "It's really exciting for us because … we can also use [this information collected at the wānanga] as iwi because the hardest thing is that time is to pay and coordinate this type of facilitation."
Pressure	**State**	**Response**
Theme 5: Challenges to tino rangatiratanga		
Tino rangatiratanga in practice • Customary practices • Ki uta ki tai	**Tino rangatiratanga in practice** • Relationship with local and central governance • Waitangi Tribunal claim	**Tino rangatiratanga in pPractice** • Iwi-led framework • Ki uta ki tai • Succession planning

Examples: "This is where we need to identify our areas, our traditional areas of harvest. That way they can say that's all their ahi kā there, that identifies ahi kā." "Every beach is a potential Tauranga waka." "For us, on the ground, we are still harvesting like we traditionally do. We don't actually realise that some of our people are fighting that battle on a higher level." "The mana of the marae is enhanced when we manaaki by the type of kai we can put on the table. The more of that traditional kai that we put on table, the [more] our mana goes up." "Defining of the mana whenua in the rohe is providing the mana whenua for mana te whenua." "Māori lived everywhere: the land, the shore, and the sea and the spaces between; we were very spread out." "We should be allowed to think about how we can still use the land [and] sea recreationally [and] economically for kai."	Examples: "DOC understand and we've shared that kōrero [Abel Tasman occupations] with them, hence we're putting pou in all of those nodes as well." "Our iwi [Rārua] relationship with DOC, which is pretty open." "I'm asking this hui that part of what we have got from this programme here be formed into a Waitangi Tribunal claim. Because we are a pilot in New Zealand, we are a pilot for the Sustainable Seas research here in New Zealand, our Te Tai o Aorere and Te Tai Tapu is part of our sacred lands; mana moana, mana whenua. If we do not go as far as the Waitangi Tribunal, I have done nothing for my mokopuna."	Examples: "We've got iwi environmental management plans that, in terms of the Crown agents and local government, developing those plans as a tool that's not just for us but for them." "So, we need to define like the environmental, the iwi environmental management plan. Those are for almost like the understandings for council and the conservation management strategy..." "We understand a succession is required because sometimes our people just don't have enough lifetime to carry on the battle. Many of our kaitiaki pass away. It's destined for all of us to step into that new, other realm, of our tupuna." "The big picture to me is the next generation, that's the big picture." "These young ones here, we need to be teaching them about our history because they're our future leaders." "I also wonder about our iwi entities and their responsibility to opening up some spaces for us. Perhaps, in order to do that, like Marahau is one spot that we have that we go to regularly, but what are other spots that we can open up so that we collectively engage in that space? So that those kids can build that relationship with that whenua and be able to stand up for it because they're not gonna stand up for something that they don't feel that connected to."
Challenges to tino rangatiratanga: • Alienation from land and access to the moana	**Challenges to tino rangatiratanga:** • Cannot provide kai	**Challenges to tino rangatiratanga:** • Acknowledgement of Crown breaches

• Local governance • Marine reserves • No participation in decision-making • Resourcing • Sustainable Seas Examples: "Displacement needs to be discussed amongst the tribes now... Since the settlement it's not defined at all. Now they've just thrown us in there and we still have to have this dispute amongst our own whānau whānaunga. Most of us will buy into these things, and we do need to get together." "My perspective is that it's occupation. So, the places that are used by that iwi are their boundary. If an iwi never comes there to get kaimoana, they can't claim that area for something that happened. You know, their tupuna might have done it a hundred years ago, but they cannot claim that area anymore if they're not using it. And we use this coastline, well my family does, we still gather all out here." "Constraints: in policy and economic capital, there's also social capital, places for us to live and food to eat, there's ahi kā – life is breathed back into the culture. But, without it, we drift off anywhere and then there's these dusty little places." "Things have been happening for a long time by Tasman District Council who are the roughest council in New Zealand on our Māori people. I hope you're recording this because I hope they hear our displeasure in what the Tasman District Council is doing."	• Engagement • Loss of mātauranga • Participation processes Examples: "We come to an area, as you know, and can't supply our manuhiri with the food, with the resources of the land. It actually looks bad on the mana of that whānau there – it looks real bad." "We're Polynesian; we're fundamentally people of the sea... We navigated it, we got our kai from it, we got our stories... it's a really important part of us and if we don't engage with it, that's part of our culture and stuff that's gone." "The more we're out there, the more we engage with it and appreciate it. If people aren't out there, there isn't that connection or understanding with the whakapapa or our relationship with the ecosystem. The essence of the people is taken away from it. As soon as you're unable to gather food there and you're unable to swim there, then why would you take your kids there? Why would you bother to go to those places anymore, and then that connection is severed." "Fifteen to twenty years ago, [the Department of] Lands and Surveys shut down, moved their records about this rohe away. They went to Christchurch and were lost during the earthquake. So, we were up in arms about that because just as we were starting to gather information for the Treaty settlements, and they shipped everything out. And there was some really sensitive information in there and that's why they shipped them out."	• Build capacity and capability • Decision-making abilities • Mātaitai • Participation in local and central governance • Research • Resourcing Examples: "I want to come here to go away knowing that we've done something for a purpose and to be able to say that from this hui this is what the hui decided. We are asking the Crown to recognise the breaches that they have caused to our people and we do not want to see that happening in the future." "If you now have to have a boat in order to go fishing because the fish have been fished out from your area, and your family cannot afford to do that, then all of that's lost because you no longer have the means. Bringing that back, that is incredibly important." "Get our kaihautū on the Tasman District Council, maybe we'll be better for our people and the whole of the region – not just for our people." "Every iwi need to get, be able to manage all that resource consenting so that we know what the council is agreeing to let people do in our rohe." "Just to make the river and the moana that that's now an entity, like who did it, the first one since Whanganui?" "Why not put the mātaitai next to [marine] reserves?"

"Now the problem with marine reserves is that, while they're a good tool, we can't harvest from there." "Or we do participate, but we are not the decision-maker... We are treated like a stakeholder that gets to put our thoughts in, but we don't get to decide what the final outcome is." "The decisions they [the Crown] make were to restrict us once again in operations... In that case, it's that access and cooperation; we're restricted access to things that we need and for cooperation that we need." "People in history classes are taught about overseas affairs, but not our own history." "Is there a second tranche of funding that goes with the Sustainable Seas that's been approved? For the next programme? We really want to advocate that because...we can make some real transformative change, if it was just an exercise in consultation... we're always just used to go and get the ideas, but where the heck is that commitment to take it through to seeing something really happen and that's what we would want: to give you the mana around that to advocate." "A lot of our chiefs are going without experience and knowledge that they have been passed down. So, this is something we have a time limit, sort of timeline. Things are deteriorating bad as we all understand and it's accelerating really."	"It's really important to us, it's an important aspect of our culture. Loss of mātauranga – when we can't go out and harvest, what happens to the mātauranga? It's fine to talk about it in theory, but it's not the same as in practice. The theory behind all of this is based in Western Science; they don't take into consideration mātauranga. They're slowly catching on." "You got Te Mana Whakahono ā Rohe, which has now come in through the RMA Act and we are just really starting that here in Te Tau Ihu. So, that is a tool, but I'm not confident that the other party is going to play ball, but those mechanisms are meant to be there to manage these types of things. Those mechanisms are failing and up 'til now we're struggling to get the protection that we aspire to with those powers that make the final decision because they're making it around money.	"Council need more Māori, Crown agents need more Māori working in specialised roles." "We would want a voice at the decision-making table... and we should also have just the one council, not two." [Discussion of Nelson City Council versus the Tasman District Council and NDC (Nelson District Council).] "The interests of smaller communities aren't necessarily looked after." "Iwi involvement really in those governance levels is definitely what needs to happen, without a doubt." "The second one was looking at the occupation sites that are strategically placed around the coastline and the importance of that in a historical context of the landscape and the travel between the seasonal places and villages. And, I guess, acknowledging that those pā sites and villages were there because that was incredibly fertile and had access to food as well as freshwater. So, if we were to do an assessment of those historical pā sites and look at their state now in terms of their prevalence in terms of biomass as well as biodiversity and access to freshwater, we'll find that there are incredibly significant impacts between then and now." "We've come up with some very lofty, really important things that's grounded in what is in this area and needs to really have some commitment by this [National] Science Challenge and the others to certainly form a very important part, if not the primary lens, for the [Sustainable Seas] tranche two funding."

3.1.3. Onetāhua marae wānanga photos and maps

Figure 12. Researchers and Manawhenua ki Mohua at Onetāhua marae wānanga, 26 June 2018

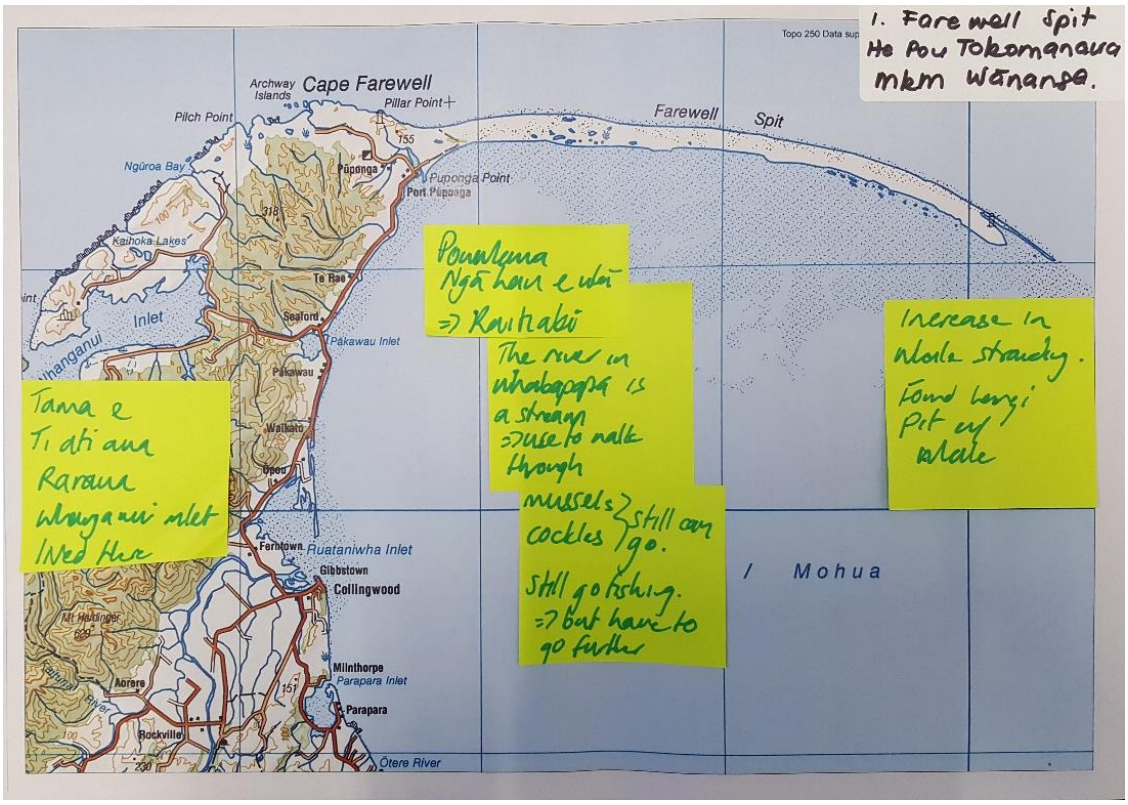

Figure 13. Map of Farewell Spit and Mohua from the Onetāhua marae wānanga

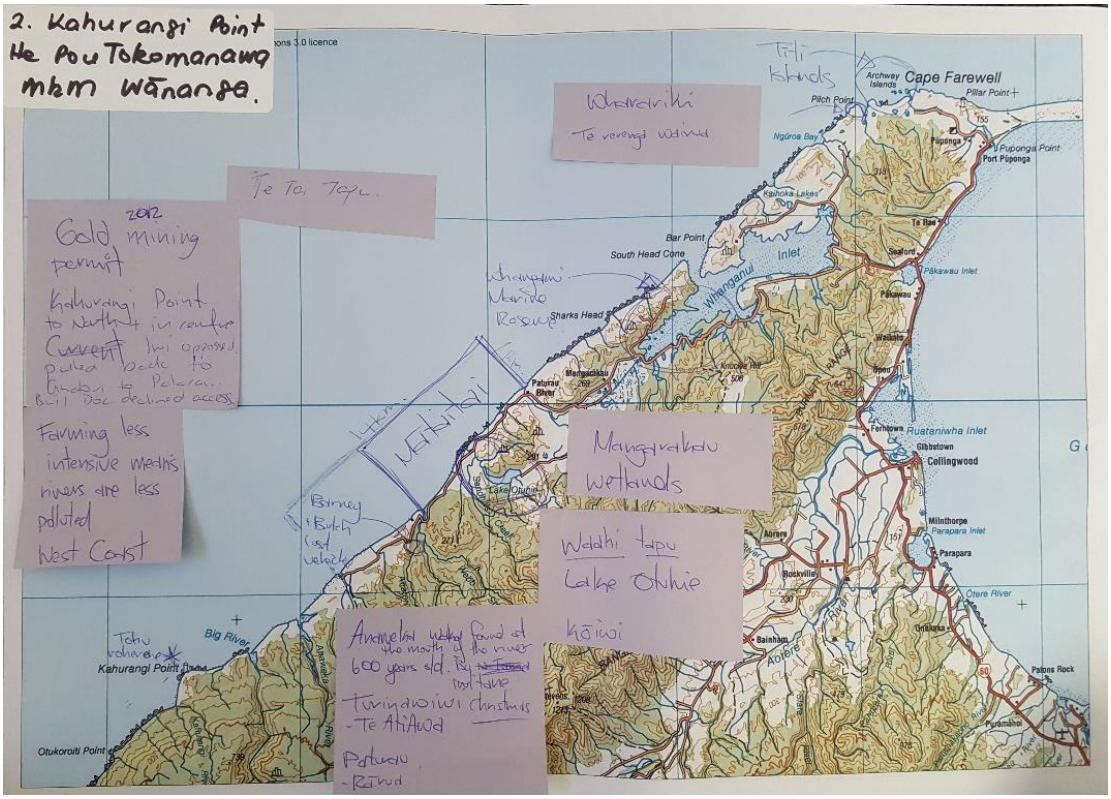

Figure 14. Map of Te Tai Tapu to Kahurangi Point from the Onetāhua marae wānanga

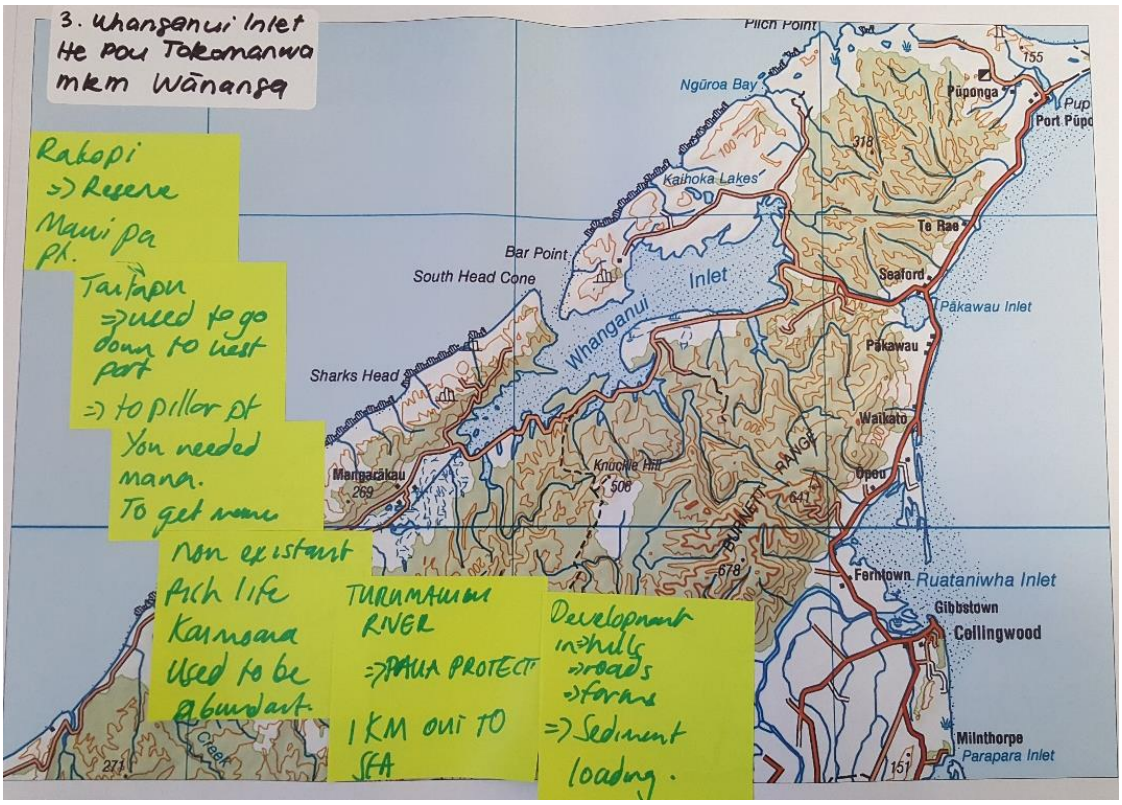

Figure 15. Map of Whanganui Inlet from the Onetāhua marae wānanga

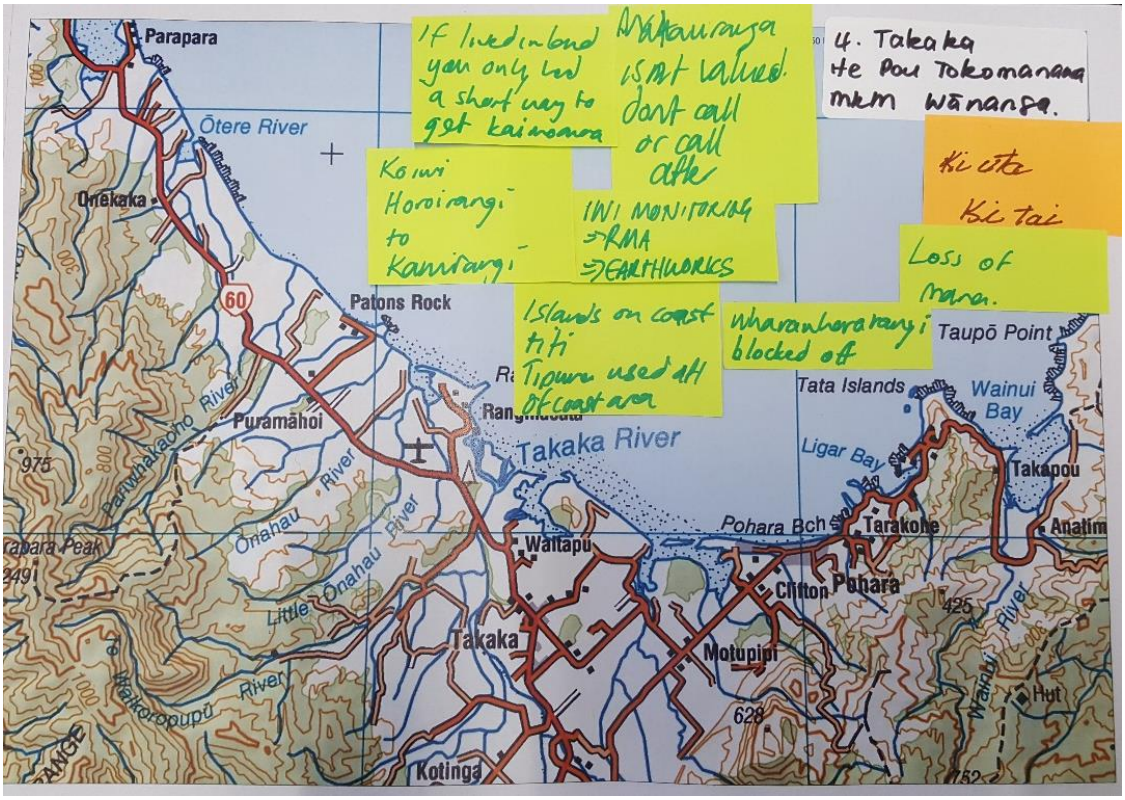

Figure 16. Map of Takaka from the Onetāhua marae wānanga

3.1.4. Onetāhua marae wānanga results

The following themes emerged from a Pressure-State-Response analysis of the transcripts generated by group discussions during a wānanga held at Onetāhua marae on 26 June 2018:

- Operations in the moana
- Operations on the whenua
- Environmental changes
- Challenges to kaitiakitanga in practice
- Challenges to tino rangatiratanga

Table 2. Onetāhua wānanga Pressure-State-Response table

Pressure	State	Response
Theme 1: Operations in the moana		
Commercial: • Habitat damage • Oil prospecting • Overfishing • Seismic surveying Examples: "We had a thriving scallop industry here, commercial scallop industry. Seventy or 80 boats here out fishing in the 1980s, 70s-80s, and now you won't find a scallop." *Has deep sea trawling had an impact on what you catch locally*? "Trawling has yeah, trawling is still going on too."	**Commercial:** • Damaged habitat • Depleted kai species Examples: "We had a thriving scallop industry here, commercial scallop industry. Seventy or 80 boats here out fishing in the 1980s, 70s-80s, and now you won't find a scallop." "The research boats, that is combing the bottom of the sea and killing off the crustaceans that live down there. I was talking to one of the DOC people, and he said that they are just ruining it."	**Commercial:** • Access to research Examples: "There's one good thing happening about the seismic surveys, is that DOC from here send people out... they were researching the same time as the seismic survey boat was in there, and they've come back with a lot of really good information."

"…oil exploration that has been around our rohe... they've got those things that tow along behind the research boats, that is combing the bottom of the sea and killing off the crustaceans that live down there. I was talking to one of the DOC people, and he said that they are just ruining it." "…when the last Amazon warrior thing that went out there had 100 lines out trailing... They're scooping along the, the seabed... They're scraping along all the time... So, anything that actually grows there and lives there, they're scooping that up as well." "They [seismic surveyors] all come through DOC, they come almost on our 12-mile limit, off Farewell Spit."		
Recreational: • Growth in number of recreational fishers • Overfishing <u>Examples</u>: "…or recreational take, that you know just their 10 (catch limit), but sometimes there might be 200 people on the beach apparently, and we're trying to cut it back?" "…but after the holidays and coming around to in the autumn, they (pāua) are getting less and less and less, because of the amount of people that are staying." "…the whānau, the old man and them they'd never take everything ...nowadays people are more, inclined to do it."	**Recreational:** • Depleted kai species <u>Examples</u>: "We can still go fishing like we used to go fishing but there's not so much fish – we just got bigger and better boats that can go further." "At risk... freshwater crayfish."	

Pressure	State	Response
Theme 2: Operations on the whenua		
Commercial: • Farming • Habitat damage • Housing developments • Mining Examples: "A lot of the areas were probably polluted in times gone by, by farms releasing effluent into the rivers." "Our people used all of the coast areas, but now it's virtually nothing because it's been changed into farming areas." "The development up in the hills and on the roads, and on the farms, where all this sediment comes down the river, and I understand that's what ruined scallops, is there's a layer of sediment could be up to a couple of feet thick, all over the floor of the bay. So, scallops, young scallops can't breathe in there." "Mining is an issue."	**Commercial:** • Damaged habitat • Sedimentation Examples: "That's what ruined scallops, is there's a layer of sediment could be up to a couple of feet thick, all over the floor of the bay. So, scallops, young scallops can't breathe in there."	
Local and central governance: • Draining wetlands • Stormwater channelling • Wastewater treatment Examples: "They [wetlands] used to filter all the nasties out of the water before it went into the sea."	**Local and central governance:** • Damaged habitat • No filter for pollutants into waterways to the moana • Pollution Examples: "The main thing with whitebait is that all the little, the places where they used to spawn, near the sea the little swamps, wetlands... they build, it's all been	

"Yeah, Lake Killarney. [It's] got a couple of swans in there and they were the worst things ever, so they got rid of those. But now it's just stormwater and it's bottomless, so I don't know what else its polluting. It must go out to sea." "…all the people live and the houses, and there is no sewerage system, to take care of the sewage."	modified, and now there's not the places for that to happen." "There are lakes there...And the one right behind me is so polluted, you can't even go near it now. It was pristine when my kids were little...Then the council decide to put a drain from Meihana Street straight across into lakes, and now it's highly polluted."	
Recreational: • Unable to protect significant sites and wāhi tapu in public recreational areas Examples: "Totaranui is a place that should be protected but, actually it's used for camping, so how do you protect it?... when it's used for those sorts of activities." "…because of the number of sites that are there, we have that responsibility to ensure that, well we've used matakite...the car park out at Farewell Spit, remember that day they moved the toilets? Oh yes. And five (koiwi) came up there." "Our whānau, our tūpuna, they used the whole of the coast area...it was very significant … there's a lot of wāhi tapu…"		
Pressure	**State**	**Response**
Theme 3: Environmental changes		
Waterways to the moana: • Low water levels in river Example:		

"Our river that we use in our whakapapa, Bev and John and I, that's not a river anymore it's a sort of stream... When I was young, we could walk through it, but now there's nothing there."		
Pressure	**State**	**Response**
Theme 4: Challenges to kaitiakitanga in practice		
Kaitiakitanga in practice: • Ki uta ki tai • Maintaining mana whenua Examples: "As far as our rohe is concerned, it's ki uta ki tai whichever it is, but that's our environment, so you know we go up to the, into the ngahere and we go out to the sea, that's where our tūpuna were, it wasn't restricted areas." "And then the councils will come in and they'll talk to us about waterways, and then they'll talk to us about the ngahere, and then they'll talk to us about the moana and for us we consider all of it together. As one." "Western versus Māori worldview, you know, philosophical approach to managing, management cut it up into different parts and allocate to a different agency. And we do it all at once." "For us over here it's been a real challenge to try and get people to understand that we're here now, they were here, but we are the ahi kā, the ahi kā law we've always been here."	**Kaitiakitanga in practice:** • Customary practices • Issuing of customary permits • RMA representative and Iwi Monitors • Sustainable kai gathering practices • Whale stranding Examples: "Don't forget our permit holders that issue permits as part of our monitoring... we also impose a collection limitation, outside of, so you know I mean if you're a kaitiaki, you actually can issue to take kaimoana over and above the recreational take...25 (customary permit) ...recreation you get 10." "Only the kaitiaki over here can issue the permit, that's what we've agreed amongst the iwi, that because we might be kaitiaki for the rest of the Te Tau Ihu, it's only the kaitiaki over here that can issue the permits." "So, for instance, we have an RMA person and Manawhenua ki Mohua have iwi monitors." "The whānau, the old man and them they'd never take everything, they'd only take as much as they wanted... because they used to say and I can remember him saying, there's no use taking	**Kaitiakitanga in practice:** • Build capacity and capability • Customary practices • Kotahitanga • Research and innovation • Resource sharing Examples: "What are some of the innovative ways from around the country that others have used, to strengthen their kaitiakitanga roles, and their decision-making role?" "Yeah, we're going to have a wānanga here with pūrākau for the whare, yeah. We're heading out planting our trees in a couple of weeks." "We've got to learn to come back together and speak honestly in front of one another." "Tina Porou put out an email, came through from Anaru saying that they want a list of templates, that perhaps iwi from around the country are using, and submissions and that, so yeah that's a real helpful tool which you could give back to us, is like you know with your guys networks and research, is what you know some of the other areas are using, instruments and tools that could help us in our work, or well we could consider."

"Even if you lived inland, you still had places where you went to get kaimoana on the beach... The biggest issue was maintaining the mana because if you didn't have the mana here, well then actually you had to go and ask for permission to harvest."	anymore just leave it here and it'll grow, and we'll get it next time." "If any decisions need to be made (i.e. about whales stranding), they're not made without the iwi." "We go out there... we are there when the whales get stranded, we stay there, to the end whether that's whether they go, or whether we have to make a decision with DOC as to what's going to happen to the ones that are going to be buried, we go round and we do karakia to all the ones that have died, and sometimes that really, really quite traumatic you know, and some of them you know they're still alive, but anyhow we go out there and...euthanise them." "…international and national interest in the whale strandings. That has changed significantly the tikanga that we have around that and these people here have been involved in a lot of that tikanga." "…because of the number of sites that are there (Farewell Spit), we have that responsibility to ensure that, well we've used matakite... To come down and walk over."	"…because that the gap that we have in the office we're not kept up we've got so much work to keep up with locally we don't get the opportunity to see what tools, what submissions or what things other instruments that are being used that can help reinforce our kaitiaki roles, so for example because obviously co-governance co-management that's the settlement legislation, you know there's cultural health monitoring and sort of those other things, so that would be really helpful." "…technical data gives us layers of what's happening, and impacting upon this particular area, or even the whole right across Te Tau Ihu, of what some of the issues will be, that the space data is giving us for this particular area...I'm interested in that technical stuff to be another layer over what we're already doing, about our mātauranga tuku iho." "…there was a whole body of work done, to collate a land use classification, soils, vegetation, the state of the environment information is really quite powerful and helpful."
Challenges to kaitiakitanga: • No acknowledgement of customary practices • No consultation • Iwi communication • Maintaining mana whenua • Under capacity and capability <u>Examples</u>: "Lack of communication by the LAW people."	**Challenges to kaitiakitanga:** • Cannot provide kai • Initiatives take place without iwi consultation or participation <u>Examples</u>: "It's also a loss of mana, because you know when people used to come here they used to expect scallops. Now, well, you can't get them a feed of	**Challenges to kaitiakitanga:** • Build capacity and capability <u>Example</u>: "We don't have the capacity... and so it's having the capacity here, and succession. Who's going to be next sitting in these seats? You know we've got the opportunity to make a difference now, so we need to take it and run with it and do our best."

"Western science... when they are considering decisions, they consider them on the western science." "Some, they never grab your mātauranga Māori and your knowledge of the whole rohe, they never talk to you. Well, they ask for it, but they hardly ever take it into consideration. They just tick the box and then they can do whatever they want." "The Crown have done a wonderful job of fragmenting us [iwi], we've got to learn to come back together, and speak honestly in front of one another, and say well you don't belong here, the Crown have given you the ability to come in but who are they to, to issue mana." "One of the iwi from over the hill, came and said to me would they be able to come and do it (whales) with us, and I said yeah that's fine, but they didn't have the knowledge of the kaupapa that we had, and so they just went ahead and did what they, you know what we were doing, but they didn't have the karakia's and things to go with it, so it's a matter for us of pulling the tikanga of what we understand, as an iwi to do when we go out there." "One thing about kaitiakitanga, is about whakapapa... like Shane that come out, he comes out to support mana whenua, he doesn't come out as kaitiaki, and then you have other iwi that come in and then they come under the korowai of mana whenua, so if you've got the right whakapapa then that's all good." "Well actually it's about succession really, because the biggest problem we have in Te Tau Ihu is capacity."	scallops, so that deteriorates or dilutes the mana of the people here." "Where things were chopped down because they wanted to build a house there or they want a subdivision...we were never considered." "Quite often...they will get in touch with us after it's done, or they just won't get in touch with us at all, and we find out from somewhere else, well we have to fight for our rights."	

Pressure	State	Response
Theme 5: Challenges to tino rangatiratanga		
Tino rangatiratanga in practice • Mātaitai Example: **"**We did have a request to... commercials wanted to take them [pāua] and reseed them down there, but we wouldn't within the mātaitai we wouldn't let that happen."	**Tino rangatiratanga in practice** • Relationships with the Crown and Crown entities Examples: "The landowners, the fisheries officers, they're all keeping an eye, they're all in touch... And they were very supportive...Well my nephew's an MPI boss in Nelson." "Actually, I found that this Government that's in at the moment [2018], the number of Māori that are in there, tend to be listening a lot more and understand the frustrations."	**Tino rangatiratanga in practice** – Review of current processes Examples: **"**(Turimawiwi River to the Patarau River) it has been doing a good job but, but it needs to be reviewed again...there's a person from each of the iwi on the...Board together with two other, three others. Three non-Māori... two of them are landowners adjacent to the sea...and one's an honorary fisheries officer."
Challenges to tino rangatiratanga: • Alienation to land and access to the moana • Loss of decision-making abilities • Marine reserves • No participation in decision-making processes Examples: "Now that's (Patoro) been blocked off and it's been incorporated into part of one of the farms that's in that area so, doesn't exist anymore now." "The main Takaka River that had areas where our whānau used to, have rivers called after them, there was Masons Creek wasn't there? That's been blocked off... a lot of the places that were significant to us in days gone by, have now been changed to become part of the land of the farms that are over that area."	**Challenges to tino rangatiratanga:** • Relationship with local governance agencies Examples: "Because when it comes to decision-making, it's always the LAW. That comes before the LORE we, the whānau, hapū and iwi, are never the decision-maker – we're always applying to an authority to make a decision." "…it is the different legislations, so you've got the local authorities, then you've got different government departments, and you've got some of these old Acts that don't even recognise whānau hapū and iwi, and that's what we have to deal with."	**Challenges to tino rangatiratanga:** • Acknowledgement of Te Tiriti o Waitangi • Decision-making abilities • Inter-agency collaboration • Representation in local governance Examples: "They'll (Government) come around if it's to uphold Te Tiriti, what is that, it's partnership so business as usual should be just a given we're at the table, that's what it is isn't it." "I think we need to include tikanga and mātauranga, with legislation and policy." "I was on the Conservation Board a few years ago, and it [whitebaiting] was a major concern when I was on there... we really need to make sure that

"One of the biggest issues was Tai Tapu (West Coast)... because Tai Tapu yesterday used to go way down past Westport...80,000 acres... From Patarau down they call Tai Tapu now." "That's been the big thing, is where they have divided the iwi, they've put them in areas that they weren't expecting to be." "Once the LAW came in, then it sort-of restricted our people from doing things that they used to do all the time. So, access over private land, farmland was restricted." "We were the first to issue licenses, permits for mining in New Zealand." "Scientists can go in there [marine reserve] and take for scientific purposes, but we can't go in there and take for cultural purposes, which is actually part of that mātauranga." "We're resuming the Water Conservation Order hearing tomorrow, and that is to, protect our taonga... we've come under quite a bit of fire from some of the local farmers... but again if you look at the process that's being used, we're not at the table, someone else is making the decision for us. We sit there for eight hours [and] we can't say a word."		they follow in with their intention, with doing something about it." "The TDC anyhow is something we've been after for a long time, is to have an iwi representative." "We want representation at the council tables... but actually everyone gets to vote on that, it should only be those on the Māori roll."

3.2. Interview results

Seven interviews were conducted with Te Ātiawa ki Te Tau Ihu iwi members in October and November 2018. Interviewees were nominated by Kaitohutohu representatives for their respective iwi, based on a range of skillsets, engagement and governance experience on marine matters. Interviewees represent diverse knowledge and practical experience, ranging from on-the-ground community level engagement to senior level governance.

A kairangahau, Jozef Benge, was present at one of the interviews and although he is of Ngāti Tama, a Te Ātiawa kairangahau had not been confirmed. The interviewee was advised of the situation in advance and confirmed that he was happy to have Jozef participate.

The contribution of the seven interviews along with very well attended wānanga at Te Āwhina and Onetāhua marae, produced a wide range of views and opinions. Whilst many Te Ātiawa members interviewed shared similar perspectives, some questions divulged quite differing opinions. Although common themes are a strong focus in this report, in presenting and analysing interview results we have attempted to give equal weighting to all voices so as not to privilege or skew results.

All interviews with whānau for the He Pou Tokomanawa project were informative and the kōrero shared with us conveyed a deep respect and appreciation for Tangaroa and his plentiful gifts within Te Tai o Aorere me Mohua rohe. We are grateful for the time and consideration of all who agreed to be interviewed.

The interviews followed a semi-structured set of questions (around 14, with variations) ordered under the following four clusters of questions:

- Whakapapa me ōna tikanga – connection, values and practices;
- Te ao hurihuri – environmental changes and observations;
- Ki uta ki tai – challenges for kaitiakitanga from the mountains to the sea;
- Te moemoeā – mana whenua aspirations and visions.

See Appendix 5.3 for the full set of interview questions.

3.2.1. Cluster 1: Whakapapa me ōna tikanga

Interviewees were asked about their relationship with the moana in Te Tai o Aorere me Mohua, and in what ways they and their whānau interact with Tangaroa. The first question relating to whakapapa enables whānau to, from a cultural perspective, establish mandate to engage in kaitiakitanga in the area. It was imperative that we began our interviews with this protocol, as it adheres to tikanga of ahi kā and mana whenua. The remaining questions are designed to elicit responses on what whānau value about the moana and why, what activities whānau continue to practice as an

expression of their mana moana, and the types of tikanga they perform when, for example, fishing or gathering kaimoana.

Across the seven interviews with Te Ātiawa ki Te Tau Ihu members, the majority expressed that their relationship to the moana was intergenerational. As one puts it: “My ancestors have been here for generations living off the sea and the land... it’s been part of our whakapapa, part of our life, part of our tribal links.” These relationships were nurtured from a young age and are integral to the succession of tikanga and the ongoing practice of kaitiakitanga. One interviewee acknowledges the importance of intergenerational succession: “I’ll make sure my children have that understanding of how to live off the sea and the land.”

Five out of seven interviewees continue to maintain that intergenerational relationship with the moana, through the practice of kai gathering, recreating and healing. One interviewee likens the moana to a supermarket: “Years ago, that was the only supermarket that we ever had. We lived in that supermarket. We swam in that supermarket, not only for swimming, but for healing as well.” All five interviewees in this segment interact with the moana alongside their whānau. When asked how they and their whānau interact with Tangaroa, one interviewee shared: “…for our whānau it’s about gathering kaimoana. So, we spend time in Marahau collecting cockles from there, here in Motueka collecting the tio, the oysters, the bubu’s, kūtai, the mussels.”

An alternative experience supplied by one of the interviewees describes how their relationship to the moana was hindered by alienation and dislocation: “[For] many of us, it’s really tenuous... we were systematically disenfranchised [from] being engaged in our land.”

Interviewees were then asked to reflect on their interactions with Tangaroa and to share some of the tikanga, karakia or waiata practices that they carry out today. All but one of the interviewees were brought up in Te Tau Ihu; four out of six resident Te Ātiawa whānau shared their practice of tikanga. One interviewee expressed their use of karakia when engaging in kai gathering: “We respect the tikanga that we’ve been taught around the moana, especially around karakia, and some of our practices when collecting kai.” The use of karakia as a spiritual safety protocol, has been acknowledged as an important intergenerational cultural practice: “My elders – ’cos I’m the youngest – would do a karakia just to make sure we have a safe passage while we’re in this action, when we’re conducting these activities – spiritual safety.”

Karakia is also used to cleanse an area that has encountered activities which compromise the safety of users and the essence of the moana: “I was often called upon to say karakia at any sites where a body had been retrieved, and [to] carry out wairua and the respect for Tangaroa.” The use of the cultural practice of rāhui, a temporary restriction of activity in a selected area, has also been mentioned and applied to situations where required. “I’ve also had to carry out rāhui. My people have called upon me when there’s been drownings or when there’s been people missing at sea.”

3.2.2. Cluster 2: Te ao hurihuri

Interviewees were then asked a series of questions on their observations of environmental changes brought about by continued pressures on the moana. These include personal observations of impacts within the interviewee's lifetime, reflections on the causes of stresses on the marine environment, and any examples of positive or negative responses to those stresses. We were also interested in understanding what external influences and/or internal influences (e.g., within iwi or whānau) challenge tikanga practices regarding the moana.

Observations of the biggest changes to the mauri of the moana in Te Tai o Aorere include:

- Contamination to waterways that flow into the moana:
  "…during the rains we get notifications from the city council and the Department of Health that some of our streams and rivers and areas of ocean are contaminated."
- Depletion of kai species:
  "It's been reported back to our whānau that they can't get as many fish as they used to."
- Kai gathering areas are polluted:
  "I see a lot of wastewater treatment plants and sewage systems all out in those areas where they shouldn't be 'cos that's our kitchen. That's where we gather our kai."
- Pollution:
  "…waste discharge going directly into the moana – that's a concern."
- Single species targeting:
  "The preponderance of targeting monocultures or single species has had an adverse impact over time."
- Water quality degraded:
  "We know that when there's floods or heavy rains that the sewage system overflows into the moana."

In addition to these environmental observations, two interviewees summarised the biggest challenges to the mauri of the moana in the following terms:

> "We're seeing, particularly in our region, a lot of things that have completely gone forever, and that's the biggest issue for me around that. We've seen that, and we can't recover some of that mauri."

> "I think that the accumulation of chemicals in our environment affects the mauri. I think that the terror-forming work of various companies and organisations in arms of government around our coastlines affects mauri, creating erosion or changing the mauri of places that are really, really important."

> "Principles that are embedded in our culture like tapu, noa, mana and mauri are very, very hard for us to understand when that's been removed. And so that's come with a lot of loss for us in terms of identifying where those mauri are because mauri is not something that is tangible. It's very intangible."

Observations of external influences that challenge tikanga practices with respect to the moana include the following:

- Alienation from traditional areas:
  > "We're no longer able to access these areas and practise our cultural activities."
- Alteration of the landscape:
  > "The personality, the mauri of the river [Motueka] has changed, and that in turn affects the mauri of the sea, of the bay, and of the coastline."
- Colonisation:
  > "Through colonisation comes loss of those [harvesting] tikanga."
- Commercial operations in the moana:
  > "The impact of commercialisation on our Tangaroa. It's just had a huge impact on what you can get in closer to shore for our populations."
- Commercial operations on the whenua:
  > "Land practices like intensive horticulture over a long period of time has had an impact on some of the fisheries that have been quite important to our community, particularly the decline in scallops to the extent that it's no longer commercially harvestable. And most customary or recreational fishers can't find those fish either."
- Non-sustainable fishing practice:
  > "We're getting a lot of sloppy people who go out gathering kaimoana without permits. And it leaves a huge, huge gap when you've got people plundering the oceans with no respect at all."
- Pollution:
  > "We have the customary right there to harvest in those areas, but we haven't put them in place yet because they're not up to the standard to harvest."
- Tourism:
  > "The impact of tourism on our kaimoana resources has definitely had a negative effect."
- Various legislation and regulations:
  > "Policies are definitely something that have influenced our abilities to maintain the practices that our people used to be raised on."

Observations of internal influences that challenge tikanga practices with respect to the moana include the following:

- Alternative sourcing of kai:

  "Māori business entities own mussels and crayfish. We probably tend to rely on that source now more than we do going out and getting it for ourselves. So, we can now access our kaimoana from the factory... So that definitely has changed how we practise the gathering of kaimoana."
- Capacity and capability issues:

  "The iwi don't have a boat, and that marae doesn't have a boat. There's no communal boat that goes out for dives, and so that could be considered an... influence, the fact that we don't go and collect fish as much as we'd like to."
- Different priorities:

  "Sometimes we're just not available, and it's not necessarily a priority anymore because people are working, and busy getting on with things."
- Do not practice tikanga:

  "My cousins who are hard workers, trying to survive and feed their whānau, but they won't put $10 in the car and go down to the beach and go get some mussels. Some still have that understanding, but it's easier for them to go down to the supermarket and get some or go to the fish and chip shop. And doing it too much means your children don't learn those things."
- Risk of intergenerational loss:

  "I think that comes down to the transmission of intergenerational knowledge around that, and so in terms of what [my brother] referenced, I agree that in terms of strengthening those practices we need to wānanga. So, there is a risk that that intergenerational knowledge becomes watered down or lost."
- Short-term development models:

  "One of the biggest issues, I think, is that if we import an outside model of development, which is all about the gains of now and nothing about what we call the 'mokopuna dividend', where's the talking about enduring on for the next generations? The biggest issue is really around externalities, where they save all of the issues for the next generation to deal with."

We also asked the interviewees about positive examples of actions that whakamana the mauri of the moana, and who is leading those initiatives. Several interviewees spoke on the use of customary practices such as rāhui, mātaitai and taiāpure:

> "We've got a taiāpure that's off Delaware Bay. We've got two mātaitai over at the lakes in Kaihoka, over on the west coast of the Top of the South Island, and we are still trying to pursue mātaitai in Tory Channel under Te Ātiawa."

These practices have received support from mana whenua, with one interviewee expressing: “I’ve seen the rāhui and mātaitai policies come into effect. I was quite happy to notice these.” It is also important in this section to note the comments of one interviewee who describes the need for tikanga to be adaptive and constantly developing: “The really important thing is around tikanga being adaptive, and something that continues to evolve and grow, has in some places been quite stunted.”

Marine reserves are also mentioned by mana whenua: “We’ve got the Long Island marine reserve there. We’ve also got a marine reserve off Araroa – that’s up past Kaiteretere.” However, participation in their operations are limited. One interviewee highlights the issue of how marine reserves sever mana whenua from having an ongoing relationship with their traditional kai gathering areas: “Sadly, one of the places that I used to go to was the marine reserve out at Horoirangi, but [we] can’t go there anymore... It disqualifies us from issuing a customary permit in that area... That used to be a traditional gathering site.” The interviewee also suggests a large number of mana whenua are also unaware of the location of marine reserves, which has led to the prosecution of whānau whilst carrying out their traditional kai gathering activities. They recommend that mana whenua need to have a higher knowledge about the parameters and operations of marine reserves: “I don’t think people know enough about what those marine reserves are. So, internally, our own people are being prosecuted for fishing inside the marine reserves, but we do need more internal knowledge about where these sites are, what they mean, and who the kaitiaki of these sites are.”

One interviewee speaks of multiple projects currently operating in the region that are targeted at building the capacity and capability amongst mana whenua youth. “We’ve started a programme now for the young ones. We’ve got them working … going through King Salmon – going through Sealord, going through Sanford, going through all of that. So, they’re doing all those things.” Another current project focusses on restoration: “But we’ve started growing 20,000 mānuka trees all along the rivers here... You’ve got to build it so that you’ve got a barrier there, so it stops all the paru from coming into the river.”

Three of our interviewees mentioned their ability to provide customary fishing permits, which allow whānau to gather a higher quota than that of recreational fishers catch limits. “We are now involved in a kaitiaki role of fisheries and giving out permits through each iwi... It’s good for our people to have that role and have our tikanga put in place.”

Several interviewees response to the relationship with central governance agencies was positive. One interviewee gave two replies in regards to these relationships: “We’ve got some good engagement with some of the government agencies, particularly the Department of Conservation, because this is a really important region for them”, and: “…most of the iwi in the Top of the South Island have got their Deeds of Settlement that mean [we are] a serious partner to be in discussion with MPI, with

government agencies, and direct to the Minister, and I think that's quite a positive change."

Whilst several interviewees spoke constructively on their relationship with central governance agencies, the majority of interviewees did not respond so favourably regarding relationship with local government agencies – particularly the councils. As one interviewee put it: "The problem we have is TDC [Tasman District Council] and Nelson City Council." In light of this, one interviewee, a Wakatū Incorporation employee, discusses aspirations the organisation has to lead regional development alongside iwi, hapū, local and regional councils:

> "Wakatū Incorporation is really interested in helping lead some of the regional economic development with regional council and individual councils, with SMEs [Small and Medium Enterprises], with some listed companies in the region that are focussed in the right areas of innovation, health in the environment, and those sorts of things, and obviously with our own people in terms of hapū and iwi."

Overall, in response to the question regarding positive examples and initiatives that whakamana the mauri of the moana, one interviewee sums up the importance of 'ki uta ki tai' and of seeing the environment as a totality, instead of as separate or decompartmentalised parts: "It's about preserving and growing the mauri right from the hills and the mountains down to the seas. And, like I said before, places where those two things meet – the rivers going into estuaries and estuaries out to the sea." Another interviewee highlights the significance of kaitiakitanga and the responsibility manawhenua have to act accordingly with that value: "As kaitiaki, we are consciously practising and trying to take responsibility on our impact on our natural world."

3.2.3. Cluster 3: Ki uta ki tai – challenges for kaitiakitanga

In this cluster of questions, we asked interviewees about what kaitiakitanga means to them and we invited them to share an experience where they felt that their role as kaitiaki of the moana had been compromised. We also asked for their impressions on the ways that imposed structures and management practices impact on kaitiakitanga of the moana in Te Tai o Aorere me Mohua. Finally, we asked interviewees to reflect on iwi obligations as kaitiaki in protecting te taiao, as well as iwi responsibilities to provide for the economic futures of whānau and future generations, posing this question for consideration: "Given the changes to the moana and the need to whakamana the mauri of the moana, how might the roles of kaitiaki and iwi's commercial interests regarding the moana and coastal areas be better navigated?"

In response to the question: "What does kaitiakitanga mean to you?" All of those interviewed for Te Atiawa referenced kaitiakitanga as an inherent responsibility. One interviewee simply stated: "We're born kaitiaki." While another interviewee links inherent responsibility to kaitiakitanga as a reflection of the physical and spiritual relationship they have to the environment: "Well that's the responsibility that we've

always had... you are part of the environment, the mauri of the rohe... it's an inheritance."

Further feedback to the question describes the intergenerational nature of kaitiakitanga, as one interviewee put it: "The other thing with kaitiakitanga is that it's about legacy, and it's about the social, cultural, historical obligation that – as Māori – we feel to those that came before us and to those that come after us. So, we're part of this continuum in time and the way we see time isn't linear." Another interviewee also shared the importance of the succession of kaitiakitanga: "What I've done to my children is kaitiakitanga. I've made sure they know how to take care of where they are a part of, and they are part of it. That's why that connection has to be formed."

Kaitiakitanga was also described by one interviewee as: "…themes of environmental sustainability and of eco-efficiency that are all elements of kaitiakitanga." Another interviewee sees kaitiakitanga as a cultural leadership role: "…it's about leadership and, for me, it's about cultural leadership." One final perspective on kaitiakitanga highlighted by an interviewee describes the active nature of carrying out kaitiakitanga: "…it's actually about being there and doing it. You can talk about it, but it really is only meaningful when you're doing it."

When interviewees were asked to recall an experience where their role as kaitiaki was compromised, they spoke on a wide range of issues. A main concern for all interviewees was pollution and effects on the health and wellbeing of the moana. Access and consumption of kai species was also a key concern, especially in areas close to wastewater outlets. One interviewee commented on: "…waste and sewage being dumped in all of our bays. We are now fighting a process of explaining that's the toilet in our kitchen, and we've been fighting that for generations since they first put it in... It's become an intergenerational issue for our moko's." Operations on the whenua continue to highlight the growing concerns mana whenua have about waste and contaminants making their way into the moana from land-based activities. One interviewee responded: "…there's so much evidence to prove that our moana is becoming a giant rubbish dump."

Several interviewees spoke about the conduct of recreational users and their misuse of the moana and disregard for environmental regulation. One interviewee labels the behaviour of recreational users as "disgusting" and "not caring." Another interviewee describes their actions as: "…behaviours that you don't condone, but you're powerless to regulate." The same can be said of tourism, with one interviewee expressing disappointment in how tourist operators behave in Te Tai o Aorere me Mohua: "I've been in the Abel Tasman [National Park] with tourism operators doing things that they shouldn't do, or tourists or local people." The interviewee believes tourism operators should be made accountable for their breaches. A preferred approach when dealing with breaches by tourism operators might be:

> "If it's a tourist and I see something, I don't normally engage with the individual... I've got enough of my cousins that are happy to be 'that person',

> but I don't want to be 'that person'... What I'm more likely to do when I see something is I'll take a note of who it is. If they're attached to anyone that I can influence, like if they're a tourism operator or if they're a customer of a tourism operator, then I usually won't go to the tourism operator – I'll go to their regulator and speak to them."

Two interviewees discussed their views on the artificial division of the whenua and the moana into two separate areas, which compromises the tikanga of ki uta ki tai. As one interviewee explains: "If we've compartmentalised the landscape and said 'exploit this piece, preserve this piece', [then we] miss the whole point that they're all interconnected landscapes and seascapes." Another interviewee commented on how the connection between activity on the whenua and activity in the moana have an adverse effect on each other:

> "…things like deforestation, or some sort of activity on the land, and then you can see that all affecting the sea. Like when pine tree plantations are harvested and then there's a heavy rain; all of that runoff and silt runs into the estuaries and goes out to the sea and just smothers the wildlife environment – the ecosystem around the coastlines."

In addition to these experiences, one interviewee argued that the biggest challenge kaitiaki face is alienation to traditional and customary areas:

> "…social disconnection from place means that that compromises your kaitiakitanga over the moana. When your people can't maintain [and] retain their customary relationship with that place, [and] they're not there to fulfil those responsibilities, you are obviously compromised."

Considering impacts of imposed structures and management practices on the ability of kaitiaki to exercise their obligations, Te Ātiawa interviewees had a lot to share. Issues of policy and regulation set by local and central government structures was their main concern. This included policy and regulation around serious issues of wastewater treatment, recreational fishing, marine reserves, and the Fish and Game Council. Various statutes were noted, including the Conservation Act 1987, National Parks Act 1980, Wildlife Act 1953 and the Fisheries Act 1996, to name a few.

Regarding relationships with governing bodies, one interviewee stated: "I think most of the challenges come from our local authorities." Another interviewee raised the same concern: "The problem we have is TDC and Nelson City Council", and that: "The Tasman District Council is shocking." Although their focus was local government, central Government was also mentioned as hindering the ability of kaitiaki to exercise their obligations: "The Crown agents who make decisions around aquaculture and marine farming space, and the mechanism that they use to identify where those areas are, I feel – as iwi – we are compromised."

However, one interviewee offered positive comments about local government: “I need to report from our resource management staff that they get on very, very well with the people who are responsible for the everyday resource management practices that are being carried out. That’s a huge compliment to our councils – the three councils that we are responsible to.” Similarly: “Our relationship with DOC [Department of Conservation] is really positive. They are an example of a Crown agent that genuinely works with iwi and takes on board what we’re saying; they’re the ones that we’re having success with.”

Another issue expressed by at least three interviewees was the lack of meaningful engagement by local and central government with iwi. Instances where iwi have not been consulted or been engaged appropriately have left a sour taste in the mouths of several mana whenua:

> “…they’ve gone ahead and done it. Then they come and see us and bring it [a proposal/application] to us, and say ‘what do you think?’ I say: ‘well, you’ve got one problem’. He says, ‘what’s that?’ [I say] ‘You never spoke to us first because all this is wrong’.”

As well as the issue of meaningful engagement, having to deal with multiple frameworks and processes is compounding and exhausts iwi capacity and resources:

> “What I find disappointing is that the iwi settle with the Crown, they have frameworks to work under, and it’s all agreed upon. But, then along comes the council with their own set of laws, and they can do whatever they want without consulting. I think that’s a huge issue that’s overlooked by a lot of iwi.”

Another interviewee commented: “Because when we do input [into local government processes], it’s not necessarily taken on board [by decision-makers]. And it takes huge amounts of resource for us to participate in the process.”

Another issue raised by an interviewee concerned Māori organisations and their decisions on whether to engage with other non-Māori corporate organisations that may not share the same or complementary value sets. The interviewee saw opportunity in this type of arrangement to lead and help transition organisations towards more sustainable practices, describing such an arrangement in the following terms:

> “When I was at Forest and Bird, one of the big challenges was whether we partner with commercial entities. One area of our business was saying ‘hell no, we’re not going to partner with [that organisation] because they’re evil, or these other dudes ’cos they put their stuff in plastic’. But, my perspective was: ‘well, I would like to engage with them because you are saying you want to get on the journey, and you want to get to that future ideal state, and you’re in this current state, and we reckon we could support you through that transition process which I think is the most difficult thing to do’.”

Overall, two interviewees summed up the crux of the issue: that mana whenua should be in partnership with both local and central government, as guaranteed under the Treaty of Waitangi 1840. Anything less than partnership is not acceptable, as one interviewee explains: “We get relegated to being stakeholders instead of the kaitiaki of those places, and we find that really deeply offensive to be seen as ‘stakeholders’, because we’re not.” Another interviewee demands that council work side-by-side with mana whenua: “I’m saying to council: ‘you’ve got no right to tread in this area unless you’ve got iwi alongside you’.”

The final question in this cluster invited interviewees to reflect on how iwi go about navigating their kaitiaki role whilst pursuing commercial interests in the moana. Three of the seven interviewees provided a robust perspective on this question, given their time and experience working within the Wakatū Incorporation and Te Ātiawa o te Waka a Māui Trust. Here are some of their viewpoints on the balance between being a kaitiaki and pursuing commercial interests in the moana:

> “When we think of traditional customary culture for Māori people, there is a commercial dimension to that. So, being entrepreneurial and commercial is not out of alignment with our traditional worldview. But the commercial framework used globally is a capitalist one these days... That is not our framework, but we have to participate in that because that’s the rules that governs business globally, including here at home.”

> “We want to be the world’s best indigenous food and beverage brand which produces a whole range of things and at the same enhances and sustains our natural state in terms of land, water and sea. That’s why we say ‘love for the land and respect for the sea’ is the fundamental kaupapa around Kono. And, so, the challenge for us around our staff, around our owners, around our board, is to live up to those clearly stated obligations in that space.” *Interviewer: How do we balance our commercial practice versus our responsibility as kaitiaki?* “Again, going back to Kono, I know that that’s something that they do consciously consider.”

The views above express the nature of the approach taken by mana whenua when engaging in kaitiakitanga and commercial enterprise. However, according to three interviewees, there is still room for revisiting how complementary or compromising the approaches taken by iwi corporates might be:

> “I can say for Te Ātiawa, we do mussels and we are compliant. We have our values stated, but we probably could do more around measuring how effective we are in meeting our values.”

> “As one of my relatives always says: ‘what we do [commercially] is not who we are [as a people]’. What we do might change over time. We happen, at the moment, to produce wine – great wine. We’re involved in marine farming, and

> in fruit orchards and property development, but we may not be in the future. Those activities and industries don't define us."
>
> "We often say we're not commercialising culture, we're 'culturalising' commerce. I think that is something that is really true."

3.2.4. Cluster 4: Te moemoeā

In the final cluster of questions, we prompted interviewees to share their dreams, aspirations and visions for kaitiakitanga in practice here in Te Tau Ihu. We asked them how the mana whenua/mana moana relationship with Te Tai o Aorere me Mohua can be strengthened. We also asked them to consider how others (e.g., the wider community, government) should engage with kaitiaki. And, lastly, we prompted: "What are the top three things that you would like to see change within the next five years to ensure that kaitiaki are positioned to make decisions that whakamana the mauri of the moana?"

In response to how mana moana can be strengthened and kaitiakitanga exercised to ensure iwi realise their ngā moemoeā, several interviewees spoke of succession planning and education. One interviewee expressed their desire to have more youth involved in wānanga and participating processes, stating that they will be the ones to: "…carry on that dream for our people." Another interviewee spoke about the need for the education system to acknowledge mana whenua connection to the whenua:

> "The second thing would be education and having our relationship with our places recognised as having real value in the education system, which would assist us with equipping the next generation with a greater understanding of their kaitiakitanga responsibilities, if they thought there was real merit and value in that."

Along with aspirations of education and succession, building relationships with the environment and communities was of the utmost importance to at least one interviewee. The interviewee describes their yearning for kōtahitanga and the coming together of all members of the community, to work together, connect with the environment and build a relationship of understanding and appreciation: "…the key word there is actually about relationships. Relationships between tangata whenua with mauri and the sea will become stronger when relationships between Māori and the broader community become stronger."

Above all, there is an ambition shared by numerous interviewees for iwi to have more involvement in decision-making, especially on issues that directly affect mana whenua and their ability to enact kaitiakitanga. One interviewee asserted that mana whenua should be "…empowered… and given the opportunity to exercise tino rangatiratanga." At the same time, the interviewee acknowledges the failure of current governmental systems that allow mana whenua concerns to be: "…filtered through somebody else's process of what our rights are to exist and to develop, and to live and love and die." As he stated emphatically: "…that's a big issue for me."

In responding to the question posed about how others (e.g., tauiwi, kāwanatanga ā rohe) should engage with kaitiaki, there was unanimous agreement among interviewees in their response. Meaningful engagement by local and central governance with mana whenua in decision-making was highlighted as a top priority among interviewees. One interviewee remarked that local and central government should engage: "…in a meaningful way for a start, not just tick box... [but, rather] meaningful consultation." Another replied with vehemence in their voice:

> "Sometimes I feel like people listen to us and they agree with us about something, and then just go and do it [their way] anyway. So, what's the point? It's just a waste of time! Involve us in meaningful ways around things that are really important without exploiting our people or appropriating our knowledge."

Other suggestions on how others should engage with kaitiaki included:

- Education:
  > "…education is a big thing that we need. The majority of them [tauiwi] out there are willing to be educated... and making sure that you don't just teach them this and then don't practice it. So, therefore, we're committing ourselves to something."

- Relationships:
  > "…having the relationship with people in the communities is the most important thing."

- Overcoming limitations:
  > "Recognising our limited capacity because we get consultation fatigue."

- Being a Treaty partner:
  > "…that's really difficult for us as tangata whenua because we only have one Treaty partner – it's the Crown – and they're all just arms of the Crown. So, they [Government] need to make up their mind. You can't have a Fisheries position and Department of Conservation position that are not in agreement because that's really unhelpful for us."

When we asked the seven interviewees what their top three priorities are for changes within the next five years to ensure kaitiaki are positioned to make decisions that whakamana the mauri of the moana, here are some responses:

- Kaitiaki to have an authority supported by local and central government.

- Educational programmes aimed at developing the next generation of kaitiaki, both Māori and non-Māori.

- Kōtahitanga among mana whenua iwi in Te Tau Ihu: “We can’t do it without the rest, and it would be wrong to do it without the rest.”

- Development and growth of mana whenua mātauranga and tikanga.

- “Crown organisations who are responsible need to ensure that they have representation of Māori so that there’s a voice and that our worldview is considered where decision-making is made.”

- “Decision-making around the use of that natural resource, and we are not well represented in those spaces.”

- “…that our iwi monitors who are our kaitiaki tohunga have a role. I’d like to see that going into the future... if we’re not there, then we’re not able to be kaitiaki.”

- “…revitalisation of our traditional practices around the moana.”

- Build capability and capacity among mana whenua: “…get certified divers and a waka/boat to support that as well so that we have access to go and get kaimoana for hui, for tangi, for all those sorts of things that we actually sorely lack over this side.”

“So, in the next five years more of a space that’s collaborative for kaitiaki to explore kaitiaki-relevant issues to do with the mauri of our moana would be awesome. And perhaps more fora that are forums, hui, where we can debate and discuss amongst ourselves some of the tensions around commercial use of the marine environment and conservation of the marine environment, and where we sit as kaitiaki in that space. That would be really, really important and valuable for us to do.”

4. Kōrerorero – Discussion

4.1. Environmental changes to the moana

He Pou Tokomanawa – Kaitiakitanga in Practice wānanga was held with members of Te Ātiawa and Ngāti Rārua iwi on 18 February 2018 at Te Āwhina marae in Motueka. Te Atiawa also attended a project wananga held at Onetāhua marae on 26 June 2018. The Te Āwhina marae wānanga attracted members of Te Ātiawa at a governance, marae and community level, representing a wide range of expertise and experience. A vast amount of insightful and knowledgeable kōrero was collected from wānanga participants, based on their first-hand observations and experiences relating to the practice of tikanga and engagement with Te Tai o Aorere me Mohua (Tasman and Golden Bays).

Wānanga questions were designed to facilitate conversation around issues and priorities relating to activities and operations that influence the state of the moana. The aim was to gain a mana whenua perspective unique to Te Ātiawa in their ongoing relationship to maintaining customary practices in areas of cultural significance.

When asked about pressures on the moana, wānanga participants raised concerns about operations both on the moana as well as impacts from activities on the whenua. Commercial activities taking place on the moana raised concerns, particularly around exhaustive and detrimental fishing practices. One wānanga participant describes: “We had a thriving scallop industry… now you won’t find a scallop.” Another wānanga participant spoke about the impact of fishing vessels using bottom trawling methods: “…combing the bottom of the sea and killing off the crustaceans that live down there.” Another commercial activity that wānanga drew attention to is that of tourism, which attracts a high number of users to Te Tai o Aorere me Mohua every year. Operations extend from the Marlborough Sounds through to Farewell Spit, covering an extensive area of coastline in Te Tau Ihu. One interviewee claimed that: “…the impact of tourism on our kaimoana resources has definitely had a negative effect.” Another interviewee observed “two buses” of tourists arriving at a traditional kai gathering area of Te Ātiawa to collect būbū’s, resulting in harvesting that “cleaned it all out.”

Recreational fishing was another area of concern due to increased activity and overfishing in Te Tai o Aorere me Mohua. Large numbers of recreational fishers – up to 200 in one place on a single day – have been spotted, leaving mana whenua “feeling kind of helpless” to regulate the high volume of users collecting kaimoana.

Regarding activity on the whenua, wānanga participants expressed their concerns about wastewater treatment and stormwater channelling into the ocean and their negative impacts on kai gathering areas, rendering them “…not up to standard to harvest.” Intensive agriculture, horticulture, viticulture and forestry in Te Tau Ihu have

a combined impact on the health and wellbeing of waterways entering the moana. These land uses cause sedimentation, contamination, “large scale erosion” and too much freshwater entering saltwater environments. One wānanga focus group highlighted that the “…impact of the sewage infrastructure on our biomass and biodiversity quality and quantity” is a “big focus of our conversation.” Mana whenua reiterate their eagerness to be involved in the management and planning of wastewater treatment.

Alongside those concerns, mana whenua would also like the decision-making power to apply and initiate customary restoration tools, such as rāhui, to areas affected by pollution and contamination. One wānanga participant spoke of their desire to see rāhui being used at: “Tapu Bay for a period that we decide [as appropriate] because of the sewage pipes.”

Acknowledging that the above pressures have occurred over many generations, mana whenua have monitored the health of kai gathering areas over time and found the state of these areas to be in a consistent state of decline. Mana whenua report depleted stocks of scallops, mussels, cockles, pipi, kina, pāua, būbū and pūpū. They have also illustrated the damage done to kaimoana habitats due to the impact of trawling, sedimentation, contaminants in waterways and other sources of pollution. Many coastal kai gathering areas have also been reported as depleted, with one wānanga participant, who still gathers kaimoana regularly, stating: “We can still go fishing like we used to go fishing, but there’s not so much fish [left to catch].”

In response to the alarming depletion of kai species and degradation of their habitat, mana whenua indicated a strong desire to carry out research and gain access to existing research relating to the impact of commercial and recreational activities in Te Tai o Aorere me Mohua. They have also expressed an interest in research into the impact of wastewater treatment and pollution in the same area. Wānanga participants suggested the application of “…a traditional cultural lens” applied to research through a Kaupapa Māori perspective.

Overall, a strong desire was expressed by Te Ātiawa for revitalising depleted kai species and restoring damaged kai habitats. A driving force behind that is ensuring that connections with the environment are sustained and nurtured from one generation to the next. A wānanga participant put it this way: “If the area that is local to you is polluted and you can’t take your children there, then how do you expect your children to be able to develop a relationship with the land and the sea and the practices that used to exist?”

4.2. Key priorities for Te Ātiawa

The Sustainable Seas National Science Challenge iwi-led project, He Pou Tokomanawa – Kaitiakitanga in Practice, has three main aims (section 1.3.1). The first two have been the focus of mahi comprising this report. They are:

- To purposively examine mātauranga Māori to contribute towards defining and restoring the cultural context of Te Tai o Aorere and Mohua; and
- To evaluate environmental frameworks from a mātauranga Māori perspective to inform the development of a kaitiakitanga framework.

The wānanga included discussion about challenges to kaitiakitanga and tino rangatiratanga, and suggested responses to overcoming those challenges. Interviewees were similarly asked to reflect on challenges to ki uta ki tai – kaitiakitanga in practice, including both external and internal influences on Te Ātiawa tikanga with respect to the moana. We invited Te Ātiawa interviewees to share their dreams and aspirations in terms of how mana moana might be strengthened to ensure that kaitiaki are positioned, within the next five years, to make decisions that whakamana the mauri of the moana.

4.2.1. Kaitiakitanga in practice

In their iwi environmental management plan, Te Ātiawa ki Te Tau Ihu articulate kaitiakitanga in the following terms:

> "For Te Ātiawa, kaitiakitanga means more than just mere guardianship and/or stewardship. It is an inherited and intergenerational responsibility to care for the environment for future generations. The purpose of kaitiakitanga is not only about protecting the life-supporting capacity of resources, but of fulfilling spiritual and inherited responsibilities to the environment, of maintaining mana over those resources, and of ensuring the welfare of the people those resources support. Kaitiakitanga is the key cultural means by which sustainability is achieved."[6]

During the He Pou Tokomanawa project wānanga and interviews, Te Ātiawa participants shared their personal experiences with the moana as well as kōrero passed down to them from their tūpuna. The mātauranga gathered is of great importance to Te Ātiawa and it provides a detailed lens into the ongoing practice of tikanga and kaitiakitanga in Te Tai o Aorere me Mohua.

Wānanga participants spoke on a broad range of customary practices, ranging from the spiritual elements of protection through karakia to the harvesting of kai as a form of monitoring. One wānanga participant explained that: "…harvesting is a monitoring system," and that their whānau have engaged with the moana in this manner for generations. Several wānanga participants and interviewees observed that more Iwi Monitors are needed. They recommend that authority to regulate resources and users of the moana should be given to Iwi Monitors to support their capacity as kaitiaki:

[6] *Te Ātiawa Iwi Ki Te Tau Ihu – Iwi Environmental Management Plan*. 2014, p 5.

> "On the ground, we would like to have our kaitiaki and hold all the monitoring of the resources... While we use the term 'iwi monitoring', the role is actually kaitiakitanga."

Kaitiakitanga is not only an ideology but is a practical expression of mana whenua, mana moana intergenerational relationships with te taiao. Without people to carry out kaitiakitanga, it will be confined to theory. Low capacity and capability of Te Ātiawa in Te Tau Ihu has affected the transfer of knowledge from our previous generations to our current generation. Loss of mātauranga on kai gathering techniques and tikanga have hindered whānau in their ability to harvest resources from the moana. As one wānanga participant put it: "We don't have the capacity... and so it's [about] having the capacity here and [ensuring] succession. Who's going to be next [ones] sitting in these seats?" Succession planning is the next step in the recovery and transfer of vital cultural practices. Finding ways to build capacity and capability is of utmost importance to Te Ātiawa.

Kaitiakitanga requires attending to the wellbeing of important indicator species that are said to reflect the health of the specific environments they inhabit. Several wānanga members mentioned the importance of pātiki (flounder) as an indicator and taonga species that holds a high cultural value to Te Ātiawa: "The pātiki is an important environmental indicator because in your coastal areas when the pātiki starts to deplete, that's an important indication that everything else… that there's sickness there." The special status of this species is reflected in the tukutuku panels of pātiki on the inside walls of Turangāpeke wharenui at Te Āwhina marae.

For Te Ātiawa to maintain and evolve their customary practices with the moana, they must be supported in their role as kaitiaki. It is essential for the Crown and their respective agencies to understand and acknowledge Te Ātiawa tikanga associated with kaitiakitanga. There is an onus on the Crown, as Treaty partner, to develop the cultural awareness necessary for engaging effectively and meaningfully with mana whenua. When both Treaty parties recognise, understand and value the other's perspective and principles, they will be better placed to work together. Furthermore, when kaitiaki are fully enabled to enact kaitiakitanga without the bureaucratic barriers they currently face, the benefits of its application will enhance the health and wellbeing not only of the moana, but of all the people of Aotearoa – tātou, tātou.

4.2.2. Tino rangatiratanga

Te Ātiawa ki Te Tau Ihu signed Te Tiriti o Waitangi in 1840, which guaranteed them te tino rangatiratanga:

> "On 5 May 1840, twenty-seven Ngāti Āwa (Te Ātiawa) chiefs signed the Treaty (Te Tiriti o Waitangi) in Tōtaranui, Queen Charlotte Sound, in the presence of Henry Williams and George Thomas Clayton. They did so believing that 'te tino rangatiratanga', guaranteed under Article II in the Māori text, protected not only

> their lands and taonga, but also the mana to control them in accordance with their own customs and having regard to their own cultural preferences."[7]

Mana whenua believe they should be "empowered… and given the opportunity to exercise tino rangatiratanga." In accordance with Te Tiriti o Waitangi, Te Ātiawa have mandate to uphold kaitiakitanga within their rohe. Since 1840, however, Te Ātiawa have not been granted decision-making powers as guaranteed to them under Te Tiriti. Nor, indeed, have their endeavours been fully supported by the Crown; in fact, often they have been actively undermined. This has left Te Ātiawa feeling dissatisfied, and they continue to urge the Crown to honour the Treaty partnership by, at the very least, involving Te Ātiawa in decision-making within their rohe.

As one wānanga participant stated: "We want a voice at the decision-making table." In effect, this means representation and meaningful participation across central and local levels of governance. Meaningful participation and engagement are essential to strengthening the relationship between mana whenua and the Crown. One wānanga participant characterises the current engagement protocols as a form of "tick [the] box" and asserts that they would like to see more "meaningful consultation" by the Crown with mana whenua.

Although the Treaty of Waitangi claim has been settled in Te Tau Ihu, some wānanga participants felt strongly that the Crown had not fully acknowledged its past transgressions. One wānanga participant would like "…the Crown to recognise the breaches that they have caused to our people," in order to lay a new foundation for growth and development. Only then can a fair and effective working relationship with the Crown be built. Input into decision-making processes would allow Te Ātiawa to be better placed to enact kaitiakitanga, as well as to participate on an equal basis in partnership with the Crown.

Mana whenua described having to deal with the many 'tentacles' of the Crown, meaning different government agencies, as frustrating due to the multiple and diverse directives of these agencies all operating within the same rohe: "The different arms of government often will have opposing views over the same thing… so it's all just really frustrating." One interviewee expressed annoyance about having to communicate with three territorial authorities in Te Tau Ihu (i.e. Nelson City Council, Tasman District Council and Marlborough District Council), explaining: "We've got three regional councils in Te Tau Ihu… and it's just one region for us – it's Te Tau Ihu… They have three different approaches to how they do things… so they can do something over here that has a really negative impact over here." Te Ātiawa hold the position that they have only one Treaty partner, that being the Crown, and that the Crown should take responsibility for disseminating information to their agencies.

Te Ātiawa wānanga participants and interviewees emphasised a desire for the implementation of "…tikanga and mātauranga with legislation and policy." This would

[7] *Te Ātiawa Iwi Ki Te Tau Ihu – Iwi Environmental Management Plan*. 2014, p 7.

enable development of new policy that reflects and represents both Pākehā and mana whenua ideologies:

> "Crown organisations who are responsible need to ensure that they have representation of Māori so that there's a voice and that our worldview is considered where decision-making is made."

Although improvements in the relationship with the Crown will create opportunities to work together and develop new policy, mana whenua still wish to retain autonomy in making decisions based on their own cultural beliefs and practices without interference or oversight by the Crown. One interviewee put it in these terms: "…having the authority to regulate ourselves," whilst also being able to wānanga openly with other mana whenua in the development of a Te Tau Ihu framework.

4.3. Reflections on kaitiakitanga and ecosystem-based management

Ecosystem-based management (EBM) has been adopted as the strategic focus of the Sustainable Seas National Science Challenge (section 1.2). It seeks: "A holistic and inclusive way to manage marine environments and the competing uses for, demands on, and ways New Zealanders value them."[8] EBM attempts a unified approach to understanding environmental issues previously viewed in isolation. Thus, it considers cumulative effects and multiple interactions within an ecosystem, rather than individual concerns and decisions reached sector-by-sector or issue-by-issue.

Ecosystem-based management recognises that collaboration between all key agencies, partners and stakeholders is imperative for creating efficient and effective decision-making processes. This is one element of EBM that was generally supported at the wānanga attended by Te Ātiawa and by those interviewed. In theory, cross-agency collaboration creates opportunities for mana whenua to have direct and productive discussions with an entity that has addressed and potentially resolved conflicting agendas. This promise of EBM would provide some relief for mana whenua from the endless cycle of time- and resource-consuming consultation.

What ecosystem-based management looks like in practice is not fully apparent, and some current mechanisms for protecting marine ecosystems have mixed appeal for mana whenua. For example, marine reserves have been established in a few places in Te Tau Ihu, including Te Tai Tapu, Tonga Island and Horoirangi Marine Reserves (refer to 1.3.2 Te Tai o Aorere me Mohua takiwā). However, many wānanga and interview participants view marine reserves as a barrier that restrict access to areas traditionally frequented by mana whenua for gathering kai and resources.

While marine reserves protect marine habitats and multiple species, supporting their recovery where overfishing or misuse has occurred, there is a cultural cost to this EBM-like management tool. Permanent prohibition severs the relationship of mana

[8] https://sustainableseaschallenge.co.nz/challenge

whenua with their customary areas and alienates them from an ongoing or future relationship. This separation affects the ability of mana whenua to maintain customary practices, which can lead to loss of mātauranga and the ability of whānau, hapū and iwi to uphold kaitiakitanga through cultural practice. It can also disrupt the intergenerational succession of cultural knowledge – the very foundation upon which kaitiakitanga is based. This loss is felt deeply:

> "I think the last thing that Māori want to have is an ecosystem-based management approach or a conservation approach that says this is to be locked up and just looked at like a museum, and there is no engagement of you as people in it. Because we are people of the land and sea, the environment is us and we are part of it. We want to be able to engage with it and have opportunities around cultural harvest."

If ecosystem-based management is to be pursued and adopted in marine management approaches in Aotearoa New Zealand, then any conservation mechanisms considered must be flexible and involve mana whenua in the decision-making process. Another recommendation offered by wānanga participants and interviewees is that the core focus of any EBM model must be based on the holistic interconnectedness of people and the environment – that is, kaitiakitanga – and not on a presumed role of those who 'facilitate' a so-called resource. If emphasis is put on the *management* element of ecosystem-based management, it places 'the managers' above that in which they purport to manage. The latter disregards the inherent connection felt by mana whenua to their landscapes and seascapes – those whakapapa relationships that extend to and embrace the interconnectedness of all reality. As one interviewee encapsulates it:

> "Nature is not separate from ourselves. That's a very indigenous Māori lens but it's a very important one because there's just a bit more of a holistic approach to it and [to the] connectedness of all things."

5. Appendices

5.1. Te Āwhina wānanga questions

How do you define the coastal and marine area?

How did you use the coastal and marine environment?

What practices did you use to manage the area?

What are the changes that you have observed over the years?

What impact did these changes have on the environment?

- on how you use the area today?
- on your role as kaitiaki?

What needs to be different?

What do you want to see with management of the environment for your role as kaitiaki? What do you want to be able to do?

What tools are needed to help you in your role as kaitiaki?

5.2. Onetāhua wānanga questions

1) Kei whea ngā rohe ō tō takiwā ahi kā mē ngā tohu roherohe hoki?
Where are the boundaries in the vicinity of your home fires and the boundary markers?

2) Kei whea ngā waahi hirahira ki ō koutou whānau, hapū mē ō iwi i roto i Te Tai ō Aorere mē Mohua hoki? He aha te kaupapa ō ēnei waahi? E.g., rapu kai, hī ika, māhinga kai, rongoa, ahi kā, pā, waahi tapū, urupā, ara waka, ara hikoi, papatākaro.
Where are the significant sites for your whānau, hapū and iwi in Tasman Bay and Golden Bay? What is the purpose or use of this area? E.g., food gathering, fishing, cultivations, healing materials, marae, pā, sacred sites, cemetery, waka routes, walking routes or recreational areas.

3) He aha ngā mea whakarerekē i roto i te Tai ō Aorere mē Mohua kia kite ai koutou mai rā anō koutou i whānau ai? E.g., Nā te mea ō ngā rangatōpū kaimoana, takaro kaimoana, rangatōpū whaihanga, kawanatanga, ture, whakamatewai mē te tokomaha ō ngā tāngata kua tae mai ki tēnei takiwā?
What changes have you observed in the Tasman Bay and Golden Bay over your lifetime? What has caused those changes, e.g., fishing industries, recreational fishing, development, government, legislation, wastewater treatment and population growth in the area?

4) He aha te āhua ō te moana te mea ai ō ēnei mea?
What is the current state of the moana as a result of the impacts from the changes you've observed over your lifetime?

5) He aha ngā tīkanga kaitiaki kei te mahi koutou i roto i tō takiwā? E.g., rāhui, taiāpure, māhinga mātaitai, aukati, tepenga kaimoana.
What are the protection or guardianship management practices that you use in your district? E.g., ritual prohibition, fishing reserves, customary seafood gathering sites, no trespassing restrictions, seafood gathering limits.

6) He aha ngā ārai kua kāti tō kaitiakitanga?
What are the barriers that have stopped or hindered your efforts to enact protection or guardianship management tools?

7) He aha ō koutou hiahia mē ō koutou whakaaro kua pīrangi koutou ki te tautoko tō mahi kaitiakitanga?
What are your desires, aspirations and ideals that you want to help support you in your protection and guardianship role?

5.3. Interview questions

Cluster 1: Whakapapa me onā Tikanga

1. What is your whakapapa to Te Tau Ihu?
    a. What is your current employment and position?
    b. What potae, if any, do you wear in iwi matters?
2. What is your relationship with the moana here in Te Tai o Aorere and/or Mohua?
3. In what ways do you and your whānau interact with Tangaroa?
4. In those interactions with Tangaroa, can you share some of the tikanga, karakia or waiata practices that you carry out today?

Cluster 2: Te Ao Hurihuri

5. What external influences have you observed that challenge (tikanga) practices regarding the moana?
    a. Are there any internal influences that also challenge practices regarding the moana?
6. In your observations, what are the biggest changes to the mauri of the moana in Te Tai o Aorere and/or Mohua?
7. Are there any positive examples of actions that whakamana the mauri of the moana?
    a. Who is leading those initiatives?

Cluster 3: Ki Uta Ki Tai – Challenges for kaitiakitanga

8. What does kaitiakitanga mean to you?
9. Could you share an experience where you've felt that your role as kaitiaki of the moana has been compromised?
10. In what ways do imposed structures and management practices impact on kaitiakitanga of the moana here in Te Tai o Aorere and Mohua?
11. As mana whenua/mana moana, iwi have obligations as kaitiaki to protect te taiao as well as a responsibility to provide for the economic futures of whānau and future generations. Given the changes to the moana *[Q6]* and the need to whakamana the mauri of the moana *[Q7]*, how might the roles of kaitiaki and iwi's commercial interests regarding the moana and coastal areas be better navigated?

Cluster 4: Te Moemoeā

12. How can the mana whenua/mana moana relationship with Te Tai o Aorere and Mohua be strengthened?
13. How should others (e.g., tauiwi, kāwanatanga ā rohe) engage with kaitiaki to support healthy relationships in ways that benefit the mauri of the moana?
14. In your view, what are the top three things that you would like to see change within the next five years to ensure that kaitiaki are positioned to make decisions that whakamana the mauri of the moana?