

Form 4

Application for mataitai reserve
Reg 18(1)

Applicant: Te Runanga o Ngāti Awa Customary Fisheries Authority

This application is specific to the Ngāti Awa rohe moana already gazetted under the Fisheries (Kaimoana Customary Fishing) Regulations 1998 (Fisheries (Kaimoana Customary Fishing) Notices (No.3) 2006 (No.F376) & (No.4) 2007 (No.F403).

We, Te Runanga o Ngāti Awa Customary Fisheries Authority on behalf of the whānau, hapu and iwi of Ngāti Awa, Tangata Whenua, wish to apply for a mahinga mātaitai within the rohe moana 'Fisheries Protocol Area' of Ngāti Awa (refer to Appendix 1).

Te Runanga o Ngāti Awa Customary Fisheries Authority is the body representative of the whānau, hapu and iwi of Ngāti Awa who have an interest in 'nga tamariki o Tangaroa' (all species of fish, aquatic life and seaweed) within the Ngāti Awa rohe.

Ngāti Awa is made up of twenty-two hapu. Ngāti Awa is situated within the Eastern Bay of Plenty Coast district. Ngāti Awa is represented by Te Runanga o Ngāti Awa, a legal entity conceived in 1981 to progress the concerns of the Ngāti Awa people.

Since its inception, Te Runanga o Ngāti Awa has dedicated its efforts to facilitate settlement negotiations with the Crown, in relation to Ngāti Awa's historical treaty claims. In 2005, Te Runanga o Ngāti Awa reconstituted itself as a governance entity so as to become accountable to the members of Ngāti Awa and to receive and administer settlement redress for and on behalf of nga hapu o Ngāti Awa.

In 2005, the Ngāti Awa Claims Settlement Act 2005 was enacted. The Act records the acknowledgment and apology given by the Crown to Ngāti Awa in 2003. The Act also gives effect to the Ngāti Awa Deed of Settlement 2003 and settles the Ngāti Awa historical claims.

Te Runanga o Ngāti Awa is charged with kaitiakitanga o nga taonga I tuku iho, on behalf of all nga uri o nga hapu o Ngāti Awa (the descendants of all the hapu of Ngāti Awa).

Area of Application (Identified Traditional Fishing Ground):

Te Runanga o Ngāti Awa Customary Fisheries Authority is making an application for two separate mātaitai within the Ngāti Awa rohe moana. The first traditional fishing ground surrounds the offshore islands known as Moutohora (Whale Island) and the Rurima group. The second traditional fishing ground extends along the coast near the Rangitaiki (Thornton) River to Ohope Beach.

Location: (refer to Appendix 2)

Nga Motu (offshore Islands) – Moutohora me Rurima Group (Rurima, Moutoki, Tokata)

- a) All those waters enclosed by a line every point of which is 1 nautical miles from the mean high water mark on Moutohora (Whale Island); and
- b) All those waters enclosed by a line every point of which is 1 nautical miles from the mean high water mark on Rurima, Moutoki and Tokata Island.

Takutai Moana / Coastline – Mai Wahieroa ki Maraetotara

All those waters enclosed by a line:

- a) commencing on the mean high water mark at a point north of Wahieroa (at 37°53.80'S 176°49.90'E); then
- b) proceeding in a northerly direction offshore for 0.5 of a nautical mile to a point (at 37°53.23'S 176°49.83'E); then
- c) Proceeding in a south-easterly direction following a line that is 0.5 of a nautical mile from the mean high water mark at every point to a point at (37°57.70'S 177°03.63'E); then
- d) Proceeding in a southerly direction to a point at the mouth of the Maraetotara Stream (at 37°58.30'S 177°03.70'E); then
- e) Proceeding in a north westerly direction along the mean high water mark to a point on the eastern side of the Whakatane River Mouth (at 37°56.59'S and 177°00.68'E); then
- f) Proceeding in a westerly direction to a point on the western side of the Whakatane River Mouth (at 37°56.64'S and 177°00.44'E); then
- g) Proceeding in a north-westerly direction along the mean high water mark to the point of commencement.

Relationship of Applicant with the Fishing Ground:

Cultural, spiritual, historical, and traditional relationship of Ngāti Awa with the mahinga mātaītai area:

Whakapapa / Ancestral Links

According to the traditions of Ngāti Awa, it is from our ancestor Awanuiārangi, son of the famous Toikairākau, that the name of our iwi, Ngāti Awa is derived. As it happened then and is remembered now, Awanuiārangi settled here a long time ago, before the arrival of Pākehā, and he is a primary ancestor in both Ngāti Awa and Te Ātiawa history and genealogy. Another principal ancestor acknowledged within Ngāti Awa tradition is Awanuiārangi II, the great-grandson of Toroa, the captain of Mātaatua waka. Awanuiārangi is acknowledged by Ngāti Awa as the paramount and principal identifying ancestor of the iwi.

The tribal identity of Ngāti Awa embraces generations of the past, present and future. The traditions of Ngāti Awa illustrate the interwoven whakapapa (genealogy) between the Ngāti Awa people, spiritual beings (ātua) and the environment. The traditional experiences and excursions of Ngāti Awa describe key events in history and have played a part in defining the Ngāti Awa area of interest. The special connections and associations of Ngāti Awa are demonstrated in whakapapa recital, waiata (songs), whakairo (carving and weaving) and korero. It is through these cultural, spiritual, historical, and traditional relationships that Ngāti Awa derives its tribal identity and mana.

Ngati Awa Treaty Settlement and Customary Fishing Regulations

In 2005, there was a statutory acknowledgement and apology given by the Crown to Ngati Awa. The Crown apologised to Ngati Awa for past dealings that breached the Crown's obligations under the Treaty of Waitangi including the confiscation of land, the compensation process, the operation and impact of the native land laws and the cumulative impact of these events on Ngati Awa, which undermined traditional tribal structures and left Ngati Awa virtually landless.

In recognising Ngati Awa's traditional, historical, cultural and spiritual associations to places and sites within the rohe of Ngati Awa the Crown must give regard to this special association.

In 2006, the Ngāti Awa rohe moana was notified in the New Zealand Gazette Notice . The Associate Minister confirmed the appointment of Tangata Kaitiaki for managing customary food gathering within the rohe moana under the Fisheries (Kaimoana Customary Fishing) Regulations 1998.

Tribal Rohe

For the purpose of this application Ngati Awa will highlight the areas of traditional significance within the proposed mātaimai area. Albeit, it is important for Ngati Awa to mention that the interests of Ngati Awa are wider and capture 'Mai te maunga ki te moana (from the mountains to the sea)'. Ngati Awa acknowledges the cultural and spiritual connections of the land (Papatuanuku), sky (Ranginui), mountains (maunga), rivers (nga awa), lakes (roto), streams (awa/wai) and the oceans (moana).

The tribal rohe where Ngāti Awa has exercised rangatiratanga as tangata whenua **from time to time** includes:

- The islands of Motiti, the Rurima Islands, Moutohora (Whale Island), Paepae o Aotea (Volkner Rocks), Whakaari (White Island), Ohakana, and Uretara (two islands situated in the Ohiwa Harbour);
- The seas from Waihi Estuary near Maketu to Ohiwa Harbour,
- The land, forests, lakes, rivers, and swamps bounded to the north by the coastline from Waihi Estuary to Ohiwa, to the west from the Waihi Estuary along Pongakawa River to Lake Rotoehu (including the lake itself and Rotoehu Forest) from lake Rotoehu to Te Haehaenga, including Lake Rotoma to Pokohu, Tuararangaia, and Matahina lands to the South and from there to Ohiwa Harbour.

Te Runanga o Ngāti Awa acknowledges that it has a shared interest and responsibility in some of these areas (above) with neighbouring iwi and hapu.

Mahinga Mataitai

Mana, mauri, whakapapa and tapu are all important spiritual elements of the relationship of Ngati Awa with the mahinga mātaimai area. These spiritual elements convey a sacred, connected relationship and bestow the role of custodian/kaitiaki on Ngati Awa. These spiritual elements drive Ngati Awa's passion and commitment to ensure the resources within the region are properly sustained. Ngati Awa is aware of

the challenges facing kaitiaki in contemporary times and the huge demand by different walks of life on the resources of Tangaroa.

Ngati Awa actively pursues rangatiratanga or the rights of hapu and iwi to exercise mana over our fisheries resources. Ngati Awa through its kaitiaki is responsible for ensuring the moana and its fisheries resources are looked after for the use of future generations.

Places of historical and cultural significance within the Ngati Awa **rohe** moana and mahinga mātaitai include (but are not limited to):

- the rivers Whakatane, Orini, Rangitaiki (Thornton), Tarawera;
- Te Rae o Koohi (Koohi Point) at Whakatane;
- the harbours at Whakatane and Ohiwa;
- the islands Moutohora (Whale Island) and the Rurima group (Rurima, Moutoki and Tokata).

The Rangitaiki River and Ohinemataroa (Ohinemataroa (Whakatane River)) have provided nourishment to the people of Ngāti Awa for generations. These waterways have also been used as a means for travel and the adjacent river banks were a key place for establishing fishing settlements to enable Ngāti Awa access to kaimoana.

One such place was Te Putere. Te Putere was established by inland Ngāti Awa hapu as a fishing nohoanga, strategically placed to allow hapu to access the resources of the lower reaches of the Rangitaiki River and the moana. Fish, shellfish, eels and birds were part of the stable diet of these hapu.

The Rangitaiki and Ohinemataroa (Whakatane River) are treasured by Ngati Awa not only for the plentiful food supply but also spiritual deities (tipua) or kaitiaki that seek refuge here. One such tipua of the Rangitaiki River was Hine-i-Wharua. Hine-i-Wharua appeared in the form of a white eel and was kaitiaki of those eels that occupied the river. Hine-i-Wharua was responsible for ensuring the survival of the eel fishery and controlled the number of eels available for capture by the local hapu. It is said that there have been many attempts to catch Hine-i-Wharua in order to claim unrestricted access to the eel fishery but these have failed. Ngati Awa believes Hine-i-Wharua still occupies the river today.

Ohinemataroa (Whakatane River) was and still is valued by Ngati Awa as a traditional place for gathering kai and other taonga. Ngati Awa is very experienced in the practices of utilising and conserving the resources of the river. The Ohinemataroa (Whakatane River) is notorious amongst the Ngati Awa people for; its history, the traditional/ancestral trails, the landing places of waka, traditional kai gathering areas and other taonga.

To begin to understand the traditional significance of the Ohinemataroa (Whakatane River) to the Ngati Awa people one only needs to visit the area. There are various features in and around Ohinemataroa (Whakatane River) that have been named after ancestors of Ngati Awa and mark the arrival of the waka Mataatua to the shores of Aotearoa.
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One of the most prominent features at the mouth of Ohinemataroa (Whakatane River) statue of Wairaka. Wairaka was the daughter of Toroa and came to the shores of Whakatane on the Mataatua waka. When the waka arrived at Whakatane most of the men of the waka climbed the hill at Kaputerangi to admire the land, while the women and children were left in the perceived safety of the waka. The mooring of the waka became loosened and the waka began to drift out to sea. Wairaka recognised that the waka was in danger of being swept away on the tide. It was then that Wairaka showing courage and bravery stood and proclaimed "*E! Kia whakatane ake au i ahau*" (Let me act as a man) as she bravely took control of the waka and steered it away from the angry sea to once again rest safely on the shore.

The statue takes pride of place on Turuturu Roimata, a rock at the entrance of the Whakatāne Harbour. The statue commends the bravery of Wairaka and holds immense pride by her descendents, Ngāti Awa.

The Ohinemataroa (Whakatane River) and Rangitaiki River are entrenched with the history of Ngāti Awa. The rivers are a life and spiritual source for hapu. There are various pa, kainga, wahi tapu, ancient urupa along the river banks.

Like the Rangitaiki River, Ohinemataroa (Whakatane River) is famous for a number of tipua and taniwha. Some of these tipua and taniwha are represented in the carvings of Ngāti Awa marae like Tutarakauika (the whale monster) and Te Tahī. Ohinemataroa (Whakatane River) provides Ngāti Awa with a valuable source of food including eels, kakahi, oysters, fish, and whitebait. The Whakatane and Rangitaiki Rivers are rich in historical and cultural association for Ngāti Awa.

There are various pā and other sites in the vicinity of Ngāti Awa which demonstrate the general and special significance of the area to Ngāti Awa. They show how the region has been occupied by Ngāti Awa hapū since the time of the Mātāatua waka and before.

Ngāti Awa has resided at Te Rae o Kōhi Point since the time of the ancestor Tiwakawaka, many generations before the arrival of the Mātāatua waka at Whakatāne. Tiwakawaka was the first explorer to discover and settle the land around Kākahoroa (Whakatāne). His waka was Te Aratauwāhīti and his descendants were the original people of Kākahoroa. Some of the crew of Te Aratauwāhīti are commemorated in the names of the rocks at Te Rae o Kōhi (Kōhi Point).

Twelve generations from Tiwakawaka came the ancestor Toi-te-Huatahi. Toi resided at Kāpūterangi Pā which is located above the Te Rae o Kōhi (Kōhi Point) Scenic Reserve. Toi is acknowledged as the principal founding ancestor of many iwi including Ngāti Awa.

A significant event in the history of Ngāti Awa was the arrival of the waka Mātāatua, captained by Toroa, the chief of Mātāatua and one of the principal ancestors of Ngāti Awa. Mātāatua faced rough waters as it approached the headland at Whakatāne (Te Rae o Kōhi (Kōhi Point)). The turbulence was so bad that it caused the daughter of Toroa, Wairaka, to suffer the indignity of experiencing sea sickness. The term by which Ngāti Awa tipuna later called this experience was "kō-hī" (to be ill). Hence the name by which the rocks, the point and adjacent land is known today.

The name Kooi is well known in the traditions of Ngāti Awa and appears in several waiata and in the following well known proverb:

*Ngā mate i Kooi me tangi mai i Kawerau, ngā mate o
Kawerau me tangi atu i Kooi.*

*The deaths at Kooi will be wept over at Kawerau and
the deaths at Kawerau will be wept over at Kooi.*

Ngāti Awa have traditionally regarded Te Rae o Kooi (Kooi Point) Rocks as toka tipua (rocks imbued with spiritual and sacred qualities) and the places as papanga tawhito (ancient sites of traditional significance). Ngāti Awa tipuna used the naming of the rocks at Kooi to record significant events and rangatira throughout their history. Te Rae o Kooi (Kooi Point) Rocks have been personalised with the names of some of those involved in the Mātaatua canoe's lengthy ocean passage. Te Rae o Kooi (Kooi Point) Rocks are made up of a number of different rocks, some of which are referred to here to signify the importance of the Te Rae o Kooi (Kooi Point) Scenic Reserve and contiguous coastal area to Ngāti Awa. The Te Rae o Kooi (Kooi Point) Rocks, aside from Hine-tū-aho-anga, Hī-moki and Toka-tapu, are owned by Ngāti Awa. Hī-moki is in the mouth of the Whakatāne River and was regarded as a very significant fishing spot.

To the west of Kooi pā is Te Puke a Hawaiki, also known as Hingarāe or Sugar Loaf Rock. This rock was named after an accident where a rangatira slipped and hit his forehead. Next to Hingarāe are Te Toka Koakaroa, commonly referred to as Koakaroa which is the traditional name of the entrance to the Whakatāne River, and Areiawa. The latter is submerged in the channel of the two former rocks and is historically known as the guardian rock of the Whakatāne River. Sited amongst these rocks is Toka Kuku-pōniana, commonly referred to as Niania Rock. Niania is a species of mussel commonly found in the area.

Kōpua Huruuru is an area of water north-east of Te Puke a Hawaiki and encompasses the shoreline and bed of rocks north of it. This area was well known as a harvesting place for seafood. Below the very point of this headland are Te Rae o Kooi (Kooi Point) and Rukupō rocks. The latter rock is significant in Ngāti Awa mythology in that it was here that the famous tohunga Te Tahinga o te Rangi rested when he returned from Whakaari (White Island).

On the eastern coastline of Te Rae o Kooi (Kooi Point) Scenic Reserve is Te Toka o te Rua o te Ika (Fish Hole), a bay renowned by Ngāti Awa for the varieties of fish that dwell there. In the middle of this bay is a rock island of the same name. Located off its eastern point is a submerged rock called Whakaari of the same name as the island volcano. Whakaari and the adjoining bay, Pipiko, are popular nesting areas for the grey-faced petrel commonly known as muttonbird or tītī. The area was also a popular spot from which Ngāti Awa people collected kaimoana including koura, paua and kina. Paparoa and Ōtarawairere are also areas on the eastern side of Scenic Reserve for the collection of seafood.

Another pā at Te Rae o Kōhi (Kōhi Point) was Taumata Kahawai. The name of this pā signifies a look out place for Kahawai. Taumata Kahawai was occupied by the chief Taiwhakaea I, founder of the hapū of Te Patutātahi or Ngai Taiwhakaea and of Ngāti Ikapuku. These hapū were responsible for observing the ocean and surrounding shores for possible invasion and shoals of fish.

Other pā sites within Te Rae o Kōhi (Kōhi Point) Scenic Reserve include Te Rae o te Tāmure, Kōhi and Te Whakaterere. Te Rae o te Tāmure Pā is situated on the ridge between Ōhope West and Ōtarawairere beach at Te Rae o Kōhi (Kōhi Point). It runs north from the vicinity of Ōtarawairere down to the cliffs at the seaside edge of the ridge. Situated at the bottom of the cliff is a very important fishing rock called Whangapānuī where snapper would gather in abundance (hence the name “The Gathering Place of Snapper”).

The Ngāti Awa tipuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Te Rae o Kōhi (Kōhi Point), the relationship of people with the area and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to the people of Ngāti Awa today.

Te Rae o Kōhi (Kōhi Point), Ōhope and Mokorua Scenic Reserves are repositories of many kōiwi tangata, secreted away in places throughout the Reserve. Urupā and waahi tapu are places that hold and link the memories, traditions, victories and defeats of Ngāti Awa tipuna, and are frequently protected in secret locations. The protection of the relationship to those places is important to the spiritual wellbeing of the iwi.

A number of pā sites near the Ōhope Scenic Reserve illustrate the strong historical associations of Ngāti Awa to the Reserve. Westernmost was Ōtūmanu pā. Te Rae o te Tāmure was nearby, on the ridge between Ōhope West and Ōtarawairere beach at Te Rae o Kōhi (Kōhi Point). Both these pā were occupied by Tamaruarangi, a wellknown rangatira and ancestor of Ngāti Awa. Further east, near the coast below the Ōhope Scenic Reserve were two key strategic pā called Maungateone Pā (Sand Mountain) and Te Paripari or Gunfighters Pā. Further along Ōhope towards Ōhiwa were Mihi Marino Pā (Calm Greetings) and Raukawarua Pā. There were also pā within the Ōhope Scenic Reserve but their names have been lost over time.

The Ōhope Scenic Reserve was rich in resources and provided an abundance of wildlife, plant and vegetation for the hapū of Ngāti Awa that lived within or near the Reserve. The Reserve was a favourite food gathering place for the hapū of Ngāti Awa. The use of the Reserve area has been evidenced by the discovery of artefacts along the creekbed of Te Huki o te Tuna (Spit of the Eel) in past years.

To ensnare some of the abundant bird life within the area known today as the Ōhope Scenic Reserve the people of the hapū would hollow out miro logs as drinking troughs for birds such as kererū and wait in hiding for them.

The traditional values of mana, mauri, whakapapa and tapu are central to the relationship of Ngāti Awa with the Ōhope Scenic Reserve. The mana of Ōhope describes the power and importance of the area to Ngāti Awa. Mana also implies the responsibility of Ngāti Awa as tangata whenua and guardians of the area. The mauri

of Ōhope is the life force of Ōhope. One of the roles of Ngāti Awa as tangata whenua is to protect the mauri of the Ōhope Scenic Reserve area.

The offshore islands constitute a central part of Ngāti Awa's heritage. Moutohorā derives its name from the words Motu (island) and tohorā (whale). With the passage of time the name was shortened to Moutohorā. The first occupation of Moutohorā was by the grandson of Toroa, Te-Rongo-Tauaroa-a-Tai. Te Rongo lived at a pā called Raetihi (The Summit of Gentle Breezes), now known as Pā Hill. Some of the descendants of Rongo are found among the hapū of Ngāti Awa.

Taiwhakaea I, a noted chief of Ngāti Awa and eponymous ancestor of the Taiwhakaea hapū of Ngāti Awa, lived from time to time on Moutohorā. Te Ngārara, another Ngāti Awa rangatira, also made frequent use of the island.

There were a number of pā sites on Moutohorā that were used by the hapū of Ngāti Awa who occupied the Island. Raetihi is one such pā. Moutohorā was occupied for relatively short periods of time when people travelled to the Island to gather food. Gathering tītī (mutton bird – grey faced petrels) and kaimoana from Moutohorā were regular seasonal activities for the Whakatāne based hapū of Ngāti Awa.

There are also a number of significant Ngāti Awa waahi tapu on Moutohorā. Te Pari Kawau (Boulder Bay) was an ancient urupā of the hapū of Ngāti Awa. Another waahi tapu on Moutohorā is Waiariki (Sulphur Bay). Separate areas at Waiariki were set aside for cooking, bathing and medicinal purposes. Various Ngāti Awa people suffering from skin ailments and especially from hakihi were able to go to the hot springs at Waiariki and bathe in the sulphur laden water. Te Puna Wai (The Water Spring) is a small spring on Moutohorā. Te Puna Wai was the only reliable source of fresh water. However, during a very dry summer it was necessary to carry additional water to Moutohorā from Whakatāne. Te Rātahi (McEwens Bay) was where the hapū of Ngāti Awa living on Moutohorā established their gardens and grew kūmara and other root vegetables.

The abundant resources of Moutohorā made it a valuable place to live for those hapū of Ngāti Awa fortunate enough to occupy the Island. The gathering of tītī was always a traditional and annual activity involving many of the hapū of Ngāti Awa. Ngāti Awa people used the cultural practice of rāhui to ensure the tītī were never depleted completely on the Island. Moutohorā was also useful as a lookout point to intercept any intruders who were en route to some other part of the eastern coast.

Moutohorā has always been a rich source of pāua, kina, crayfish and the popular varieties of shellfish for the hapū of Ngāti Awa.

The Ngāti Awa tipuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Moutohorā, the relationship of people with the area and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values continue to be important Ngāti Awa.

Rurima is a group of 4 islets in the Bay Plenty off Matata and located approximately 6 kms North of the outlet of the Tarawera River, and approximately 19 kms west of

Koakaroa (Ohinemataroa (Whakatane) River entrance), and covers an area of 11.5313 ha.

Three of the islands are named and these are Rurima, Moutoki and Tokata. The fourth islet is unnamed. The Islands are unoccupied but have always been clearly associated as belonging to Ngāti Awa. They comprise a valuable food resource including mussels, kina, koura hapuka, kahawai, snapper, tarakihi, moki and kingfish.

Tokata means resting rock and was apparently so named because some of the food gatherers swam out to the group of islands and rested on the first islands. This became known as Tokata, Resting Rock. The name Rurima might have derived from rimu rimu meaning “seaweed” or it might refer to “five earthquakes” which is quite likely given the history of earthquakes in the region. Moutoki translates as “carrying an adze” and at this point significance of the name is not well known.

Ngāti Awa has customary rights to Rurima and its surrounding waters. These surrounding waters form part of the Proposed Ngāti Awa Customary Fisheries Authorities Mātaitai Reserve. In 1992 the people of Ngāti Awa identified the need to establish a Taiapure around the Islets to maintain Ngāti Awa’s customary fishing rights, however this never came to fruition. As it stands today the waters surrounding the Islets are a Maori Fishing Reserve as outlined; NZ Gazette No 42_23rd July 1953, page 1176 - Sets aside as a Maori Reservation for common use of Maori of the Ngāti Awa of Bay of Plenty, as a fishing reserve, and flora and fauna reserve.

Aims of Management for the Mātaitai Reserve:

- Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Awa with its special traditional fishing grounds.
- The sustainable management of the fisheries resources for our mokopuna.
- To exercise mana over our taonga and waahi tapu and foster and maintain our spiritual connections with this ancestral area.
- Protection of the mauri of these special areas;
- Improve the local management of the fisheries resources in the Rohe Moana o Ngāti Awa to ensure sustainability for future generations;
- Ensure the non-commercial customary needs of Ngāti Awa are met and the traditional values of Ngāti Awa are maintained such as manaaki kite tangata, whanaungatanga and kaitiakitanga.

Tangata Kaitiaki/Tiaki Nominated to Manage the Mātaitai Reserve:

The role of Kaitiaki has been handed down (taonga I tuku iho) from Atua (Tangaroa) to Ira Tangata (Maori/humankind) and is linked to tino rangatiratanga. Tino rangatiratanga or the rights of hapu and iwi to exercise mana over their resources is actively pursued by Ngāti Awa. Ngāti Awa through its kaitiaki are responsible for ensuring the moana and its fisheries resources are looked after for the use of future generations. A key role of Kaitiaki is to protect the mauri (essence of life) of Tangaroa. Te Runanga o Ngāti Awa, on the advice of its Kaitiaki and hapu believe that a mātaitai is the best option available (at this point in time) to protect the traditional fishing grounds and mauri of Ngāti Awa.

Te Runanga o Ngati Awa (parent body) supports the following kaitiaki for the proposed mātaitai area. These kaitiaki are also gazetted kaitiaki for the Ngati Awa rohe moana:

- Charlie Bluett, Materoa Dodd, Patrick Fairlie, Meri Hepi, John Hohapata-Oke, Wiremu Hunia, Rapata Kopae, Joe Mason, Pouroto Ngaropo, Sterling Titoko Ratema, Helen Sisley, John Stipich, Te Kani Wharewera, Pitau Williams and Ron Weneti
- Tomairangi Fox, Anthony Olsen and Jim Rota

Please send this form to:
Chief Executive
Ministry of Fisheries
PO Box 1020
Wellington
MARIE SHROFF,
Clerk of the Executive Council.

APPENDIX 1: Ngati Awa Fisheries Protocol Area

