

# Maitai Bay Rahui Wananga Summary Report

Date: 23rd & 24th of November 2019

Location: Haititaimarangai Marae, Karikari Peninsula, Northland

Number of Attendees: 30+

Organisers: Te Whanau Moana me Te Rorohuri & Mountains to Sea Conservation Trust (Nga Maunga ki te Moana)

Contact Person:

Whetu Rutene [whetu.rutene@solomongroup.ac.nz](mailto:whetu.rutene@solomongroup.ac.nz)

Vince Kerr [Vince@kerrandassociates.co.nz](mailto:Vince@kerrandassociates.co.nz)



## Overview

Te Whanau Moana me Te Rorohuri implemented a no-take rahui covering 384 ha at Maitai Bay in 2017. The rahui was implemented due to concern about the ongoing degradation of the health/mauri of the area, which has been subject to heavy fishing pressure for the past several decades. Extensive kina barrens, associated with a loss of large predators on the reef, now cover much of the shallow rocky reef within the Maitai Bay. The rahui was implemented and is upheld directly by Te Whanau Moana me Te Rorohuri. The aims of the rahui, as stated by Te Whanau Moana me Te Rorohuri are:

- Bring balance back to our Moana
- Restore the depleted areas
- Restore Tapu, restore Mana
- Implement a sustainability plan for future generations

The rahui has been implemented under the traditional authority of the hapu as holding mana moana for their rohe which includes the Maitai Bay area. In the initial stage of setting up the Rahui it was decided by the Hapu to work under their traditional authority and not at this stage use and of the marine management tools available under New Zealand legislation. The rahui is not financially supported or enforced by any New Zealand Government department. Nga Maunga ki te Moana Conservation Trust has provided ongoing support of the project, including technical advice and assistance with the development and implementation of a monitoring programme over the last several years

Recently, Te Whanau Moana me Te Rorohuri has identified a number of important questions and opportunities regarding the future of the rahui that they would like to explore. For example:

- Has the rahui been effective to date?
- What changes can we expect to see over the coming years?
- Do we want to keep the rahui in place for the time being?
- How long will the restoration take?
- What other actions can we take to support the restoration?
- What could we do to strengthen the protection/ensure the rahui is abided by?
- Is there an opportunity to have the rahui and/or other wahi tapu areas within the rohe recognised and protected under the Resource Management Act (RMA), as the Motiti Island Rohe Moana Trust has done within their rohe moana?

Te Whanau Moana me Te Rorohuri decided to hold the wananga as a means to explore some of these questions and opportunities within the hapu and the wider community.

Keynote speakers included:

- **Vince Kerr** - Marine Scientist and Trustee of the Mountains to Sea Conservation Trust
- **Carmen Heteraka** - Representative of Te Uri o Hikihiki of Ngatiwai Iwi
- **Te Atarangi Sayers** - Technical Advisor to the Motiti Island Rohe Moana Trust
- **Lorinda Apereara** - Teacher and Advocate of Maramataka

## Speaker summaries

A summary of each speaker's talk is provided below.

Carmen Heteraka – Whangaruru

Spoke about the signing of the declaration of Independence and what this means in terms of Tangata Whenua having not ceded their sovereignty. Also spoke about the connection and knowledge of Tangata Whenua to the mauri and whakapapa of marine life and why this means Tangata Whenua in fact have authority/responsibility to look after it.

- Mana Whenua maintain their sovereignty. We signed the Declaration of Independence
- 'conservationists' and 'politicians' need to serve Mana Whenua. They should be supporting us to implement our ideas. We shouldn't have to do things according to their criteria.
- Mana Whenua know the 'marine life'. They draw their Mauri from it and they know it's Whakapapa. Therefore, Mana Whenua have the authority to look after it.

Vince Kerr

Talked about the importance and benefits of marine protection and the current status of the marine environment at Maitai Bay.

[Vince's presentation is available here.](#)



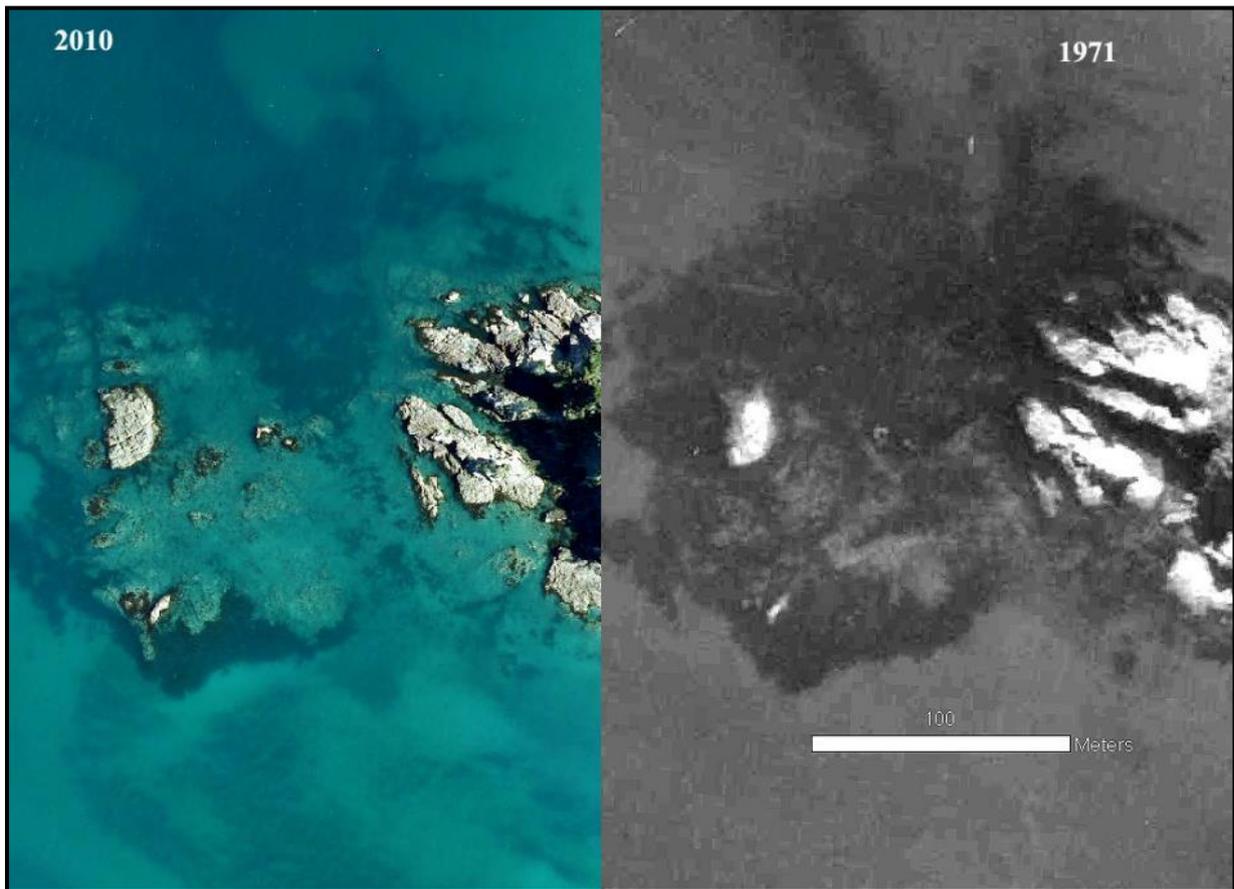
*Figure 1: Vince Kerr delivering a presentation about the benefits of marine protection and the rahui at Maitai Bay*

- The Maitia Bay rahui represents a dream of the restoration of the Ocean, a small beginning of what is needed
- To restore an environment we need to know what the environment used to be like. For example: the extremely productive Toheroa beds on the west coast, the shallow water Hapuka that used to be abundant around our coasts and the large crayfish.



*Figure 2: Historical photographs showing the sealife that was once abundant on our coasts*

- The fish used to be BIG! These big fish serve an important ecological role on the reef that little fish can't fill. (e.g. eating kina!)
- Large areas on the Northland coast that were once lush kelp beds have been lost to kina barrens. Kelp beds are the No.1 habitat for marine diversity and productivity on this coast.... So, in losing the kelp beds we have lost a lot.
- The dramatic decline in kelp beds is shown clearly in these photographs of a reef at Mimiwhangata:



*Figure 3: Change in kelp cover between 1971 to 2010 on a rocky reef at Mimiwhangata*

**The current situation at Maitai Bay:**

- There are some good kelp beds on the outer exposed coast



*Figure 4: Lush kelp forest on the outer exposed reef at Maitai Bay, 2019*

- There are extensive kina barrens in the bay (some 40+ yrs old... Not sure how these will restore)



*Figure 5: Kina barren and "kina feeding front" attacking remaining kelp in the sheltered inner area at Maitai bay, 2019*

- Monitoring has involved crayfish counts, batted underwater video, habitat mapping and timed swim fish counts
- The 2019 monitoring identified:
  - o Big increases in small snapper numbers from 2018
  - o Increases in sandaggers wrasse (mostly juvenile)
  - o An overall increase in fish abundance and a small increase in diversity
  - o Expect snapper biomass to increase five-fold and diversity to double.



*Figure 6: High numbers of juvenile sandaggers wrasse in the bay*

**What have we learnt from marine reserves:**

- Full no-take protection results in more abundance and biodiversity

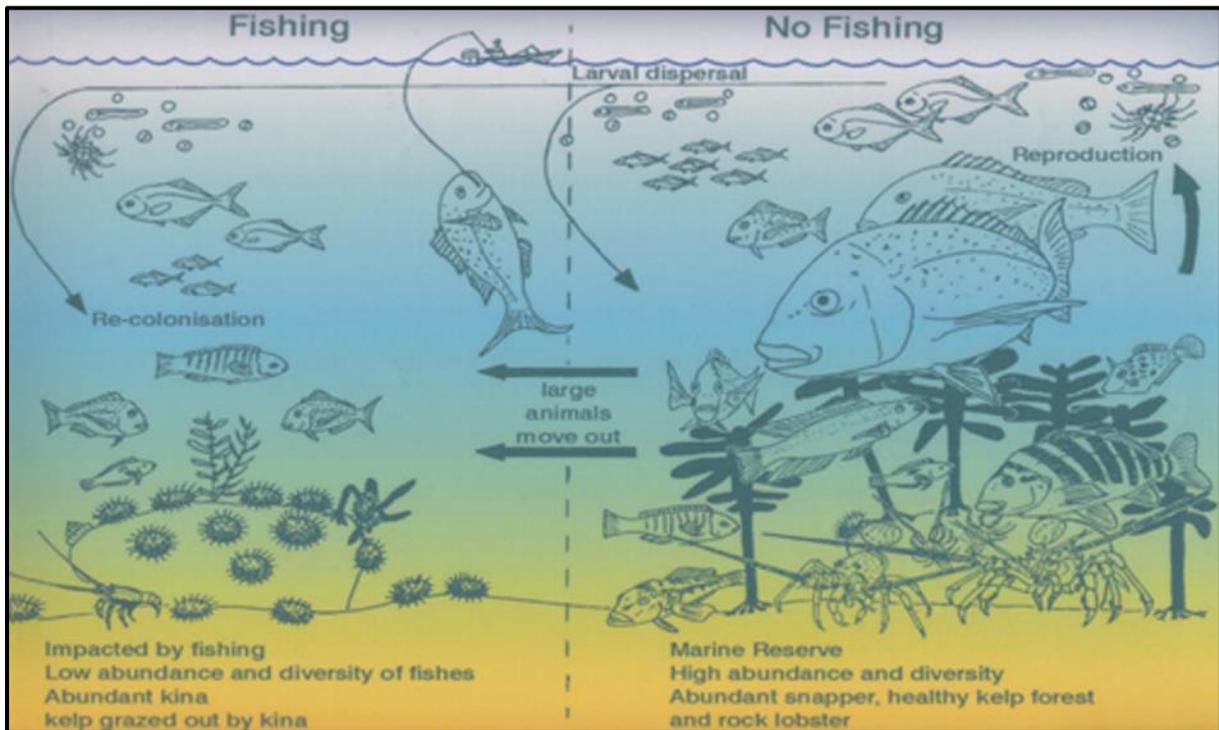


Figure 7: Benefits of full no-take marine protection (Diagram prepared by the late Dr Roger Grace)

- Snapper and crayfish are more numerous *and* bigger in marine reserves. This means that the total biomass of these species in marine reserves is much higher than would be expected from just an increase in numbers. E.g. Marine reserves result in 10 times more fish and 100-1000 times more biomass.
- The benefits are not only limited to increased numbers and biomass, reproduction is also greatly enhanced in the fully protected reserves. A lot of this effect is due to the fact that large fish or crayfish produce far more eggs and larvae than small fish.
- This means there is also a positive contribution of the reserve to the surrounding areas
- If you protect say 10% of a fished area, the spill-over from the reserve will give back far more than 10% total biomass to the area that you can still fish in. (i.e. there is spill over of individuals from the reserves into the surrounding areas and also of eggs and larvae)
- In reproduction terms 1 km of reserve coastline produces the equivalent amount of eggs and larvae as 10km of fished coastline.
- These relationships and results of restoration have been carefully measured at the Leigh Marine Reserve over four decades.

Note: a copy of the 2018 and 2019 Maitai Bay Rahui Monitoring Report is available for downloading from the [Vince Kerr & Associates website](#)



**Questions:**

Q) How does kelp restore?

A) Larval settle on benthic area, spread out 10's of metres from adult kelp.

Q) Does MPI consult locals when setting quota?

A) No.

Q) Would culling kina support the restoration process in Maitai Bay?

A) Potentially to some extent, but it is a complex issue...

1) Culling is not a natural process. Therefore, we don't know exactly how it will work

2) The scale is very large so it would be hard to implement

3) The main issue is that the ecosystem of the whole coast is out of balance, so that is the main thing we need to fix.

- Te Whanau Moana me Te Rorohuri expressed deep gratitude to all keynote speakers, as well as Samara Nicholas, for the work and contribution they put into the wananga, and all were gifted Taonga. Special appreciation went to Vince for his long-term devotion and ongoing support of the project.



*Figure 8: Vince with Taonga gifted to him by Te Whanau Moana me Te Rorohuri*

Carmen Heteraka

Focused on the issue with the New Zealand Government trying to regulate and control Mana Whenua and the importance of Maori standing together in order to be stronger overall. Also reminded us of the importance of saving “our people and our culture” not just the marine environment.



Figure 9: Carmen speaking

- Told the story of Government regulating aquaculture and how his hapu, Te Uri o Hīkīhiki responded to that:
  - o In 2002 the Government put a moratorium on aquaculture to stop Maori engaging in aquaculture
  - o The hapu decided to put a mussel farm in anyway without consent because by putting a moratorium on, the government was implementing 'unrighteous dominion' over them.
  - o They eventually took the farm out because of the risk of legal enforcement/jail
- Explained that Maori worry about 'Marine Reserves' because that puts the 'key' in the governments hands. "Maori want to be driving the truck! Not in the back of the truck"
- As another example of inappropriate Government regulation, the Government regulated Maori out of the fishing industry through Waitangi settlements that forced Maori to buy quota of degraded fish stocks.
- In summary: All Government regulations/policy are a whole lot of codswallop because they don't support the Tangata Whenua holding the Mana.
- This is one of the reasons Maori don't always gel with 'conservationists' (as the conservationists are just implementing the Government regulations)
- Mana Whenua have much older knowledge than the Government and businesses that are trying to regulate them. Their ancestors came through 'Moana Nui' (The proper name for the Pacific is Moana Nui). We (Maori) are the Tangata Whenua. We need to protect the whole Moana Nui, not just the little bit of coast around New Zealand.
- Quoted a proverb that roughly translates to "if we all stand together, we will be much harder to push over"

- To demonstrate what happens if we each stand for our own cause and not as a united whole Carmen took us through an exercise... “Whale Oil Beef Hooked”. (Say that fast with an Irish accent 😊).
- The overall cause that we need to stand for is saving our people and our culture.



Figure 10: Carmen talking about the importance of the woven strands of the kite after receiving a taonga

#### Vince Kerr

- Showed video of crayfish at Tawharanui. This is an example of the crayfish numbers that can occur if full no-take protection is put in place.
- Also told a story about how the crayfish at Mimiwhangata used to be so huge that the divers from Te Uri o Hikihiki used to have to use hessian sacks to wrap them up and then swim them to the surface. The crayfish also used to be so abundant that they could use pitch-forks to literally ‘shovel’ crayfish out of the shallows.

#### Questions:

Q) How do crayfish reproduce?

A) They lay thousands of eggs and these are dispersed for around a year in oceanic currents. The “Te Maranga” current (Pointed out by Carmen that this is the proper name... not the “East Auckland Current”) is an important factor affecting dispersal of eggs from this coast.

Samara Nicholas (Founding member of MTSCCT and Director of Experiencing Marine Reserves)  
Told the story of the crayfish at Te Tapuwae o Rongokako Marine Reserve in Whangara (Gisborne)

- Ngati Konohi is a well-known hapu and have lots of visitors to the marae. Having a healthy marine environment was important to them.
- Ngati Konohi hapu set up Te Tapuwae o Rongokako Marine Reserve (in collaboration with DOC) along with a suite of traditional protection areas to restore their marine environment
- EMR/Te Kura Moana run an experiential snorkelling programme at Te Tapuwae o Rongokako Marine Reserve. If you look under rocks within a few metres of entering the water there are HUGE crayfish!
- The late Hone Taumaunu (Kaumatua) saw the marine reserve as the nursery for Tangaroa’s children. There is a Maitaitai outside the marine reserve and then a Taiapure outside that. Hone called this the ‘Tangaroa suite’.

NB: EMR has been guiding experiential marine education programmes at Maitai Bay since 2008

[More information about the project is available here.](#)

Te Atarangi Sayers

Shared the journey that the Tangata Whenua from Motiti Island have been on, which culminated in several Wahi Tapu areas in their Rohe Moana being protected under the Resource Management Act (RMA).

The journey towards marine protection within the Motiti Rohe Moana started many years ago, but this talk focused on some important events following the grounding of the container ship the Rena on Otaiti (Astrolabe Reef).

[Te Atarangi’s presentation is available here.](#)

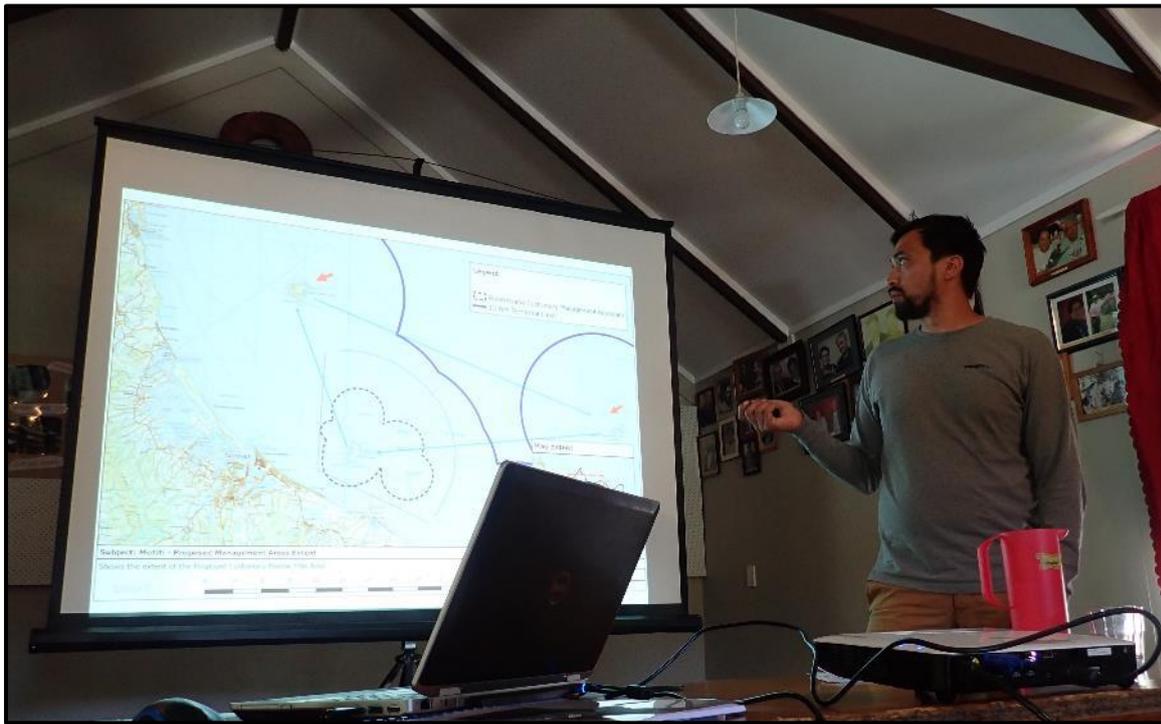


Figure 11: Te Atarangi Sayers talking about the Motiti Rohemoana

#### Background

- The Tangata Whenua of Motiti were facing a range of challenges and pressures within their rohe, for instance, recreational & commercial fishing, residential development and horticulture.
- They were aware of the risks to the rohe way back in 1950 when commercial purse seiners were getting closer to island. They applied for a Maori reserve way back then, but it was declined. They then had to watch as the commercial fishery devastated the fish stocks. They lost taonga species e.g. Hapuka. This meant that they could not effectively implement Kaitiaki as they had done traditionally
- Extractive degradation within the rohe is still ongoing e.g. through bottom trawling.
- Following the Rena disaster, they realised no one was going to tell them (all the people degrading their rohe) to stop, so they went on a journey through the 'Pakeha' system to find out how to tell them to stop (in a way that the 'Pakeha' would value/respect).

#### Rena Grounding

- For safety reasons Maritime NZ placed a Maritime Exclusion Zone around Otaiti (Astrolabe Reef). This resulted in amazing increases in biodiversity (including the development of rich kelp beds).

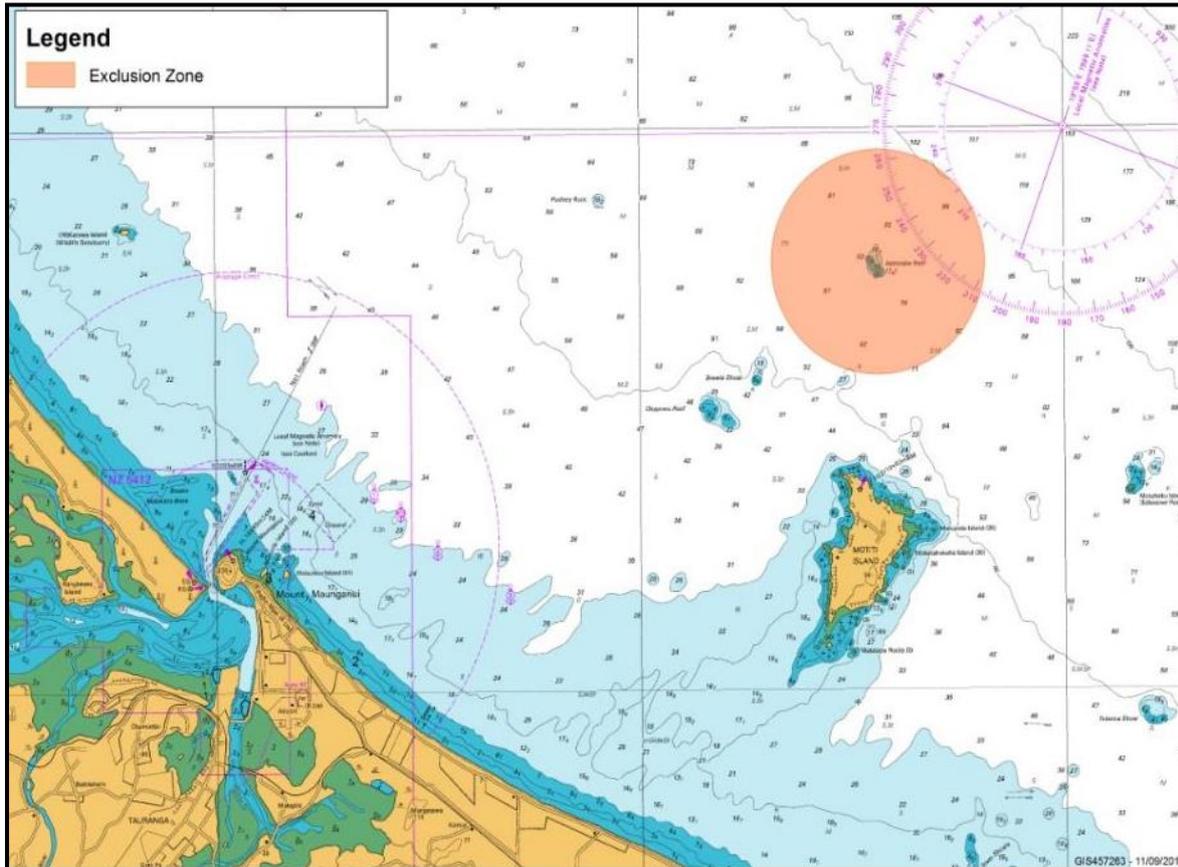


Figure 12: Maritime Exclusion Zone around Otaiti (Astrolabe Reef)

- The Maritime Exclusion was due to be removed once the area had been made safe.
- The Tangata Whenua of Motiti wanted to keep the area protected so applied for an s186 rahui.
- Nathan Guy, the minister at the time, declined this on the basis that “an s186A could not provide for values outside of the purpose of the Fisheries Act” (In essence, MPI had appropriated the term ‘rahui’ and given it their own definition and now somehow had the say on whether a ‘rahui’ could be implemented)
- The intention of the Tangata Whenua was to keep the Rahui in place as a means to restore the mauri to the area, which is a wahi tapu site for them. According to Nathan Guy this does not align with the purpose of the Fisheries Act.
- The Maritime Exclusion Zone was lifted, and what had become rich kelp beds over a few years rapidly reverted back to kina barrens.
- The Motiti Rohe Moana Trust was created for the purpose of supporting the journey towards protection of their Rohe Moana. One aspect of this was marine spatial planning within a Maori context

#### Getting protection in place

- The Motiti Rohe Moana Trust found example models to provide initial direction. E.g. The Ngati Konohe Rohe Moana and the Tuhua (Mayor Island) marine protection areas

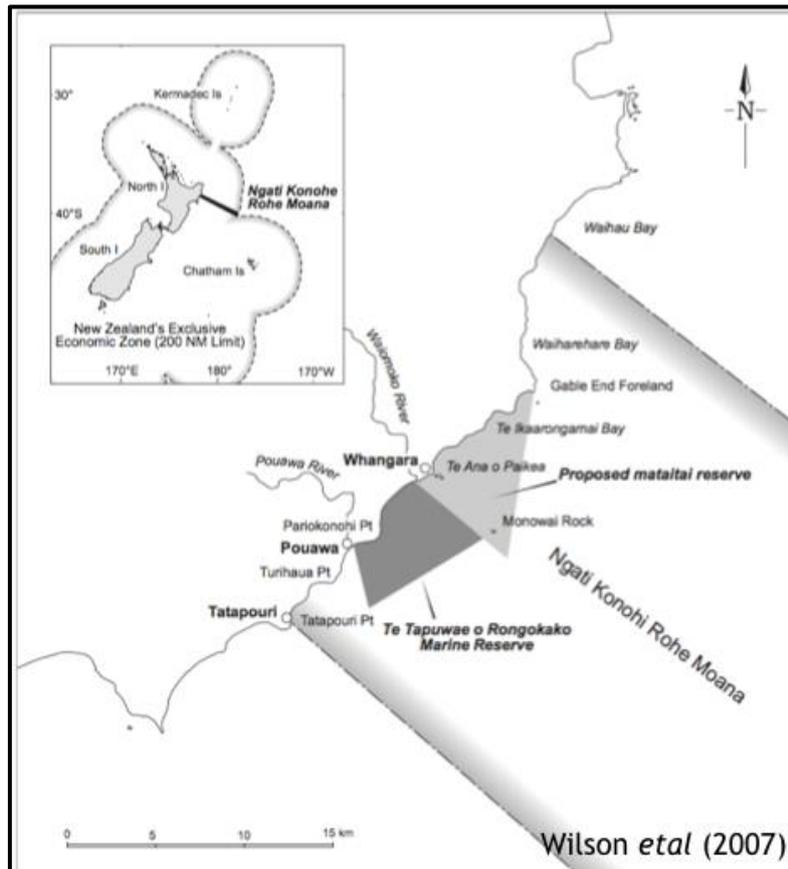


Figure 13: Arrangement of marine protection areas within the Rohe Moana of Ngati Konohe

- They then set up their own marine protection strategy and went into talks with the Bay of Plenty Regional Council (BOPRC) regarding implementing this, but found BOPRC believed they could not impose fishing regulations under the RMA
- The Motiti Rohe Moana Trust then made a declaration to the Environment Court that the RMA could be used to manage fishing to protect cultural and biodiversity values. They won the grounds for:
  - o Intrinsic Values
  - o Landscape
  - o Culture - not provided for in the Fisheries Act
  - o Biodiversity and Habitat

NB: See link below to Motiti case study page for access to Court Decision documents

- As can be seen in the graph below, the Fisheries Act does not effectively protect these values (E.g. fish stocks were declining even though being managed under the Fisheries Act)

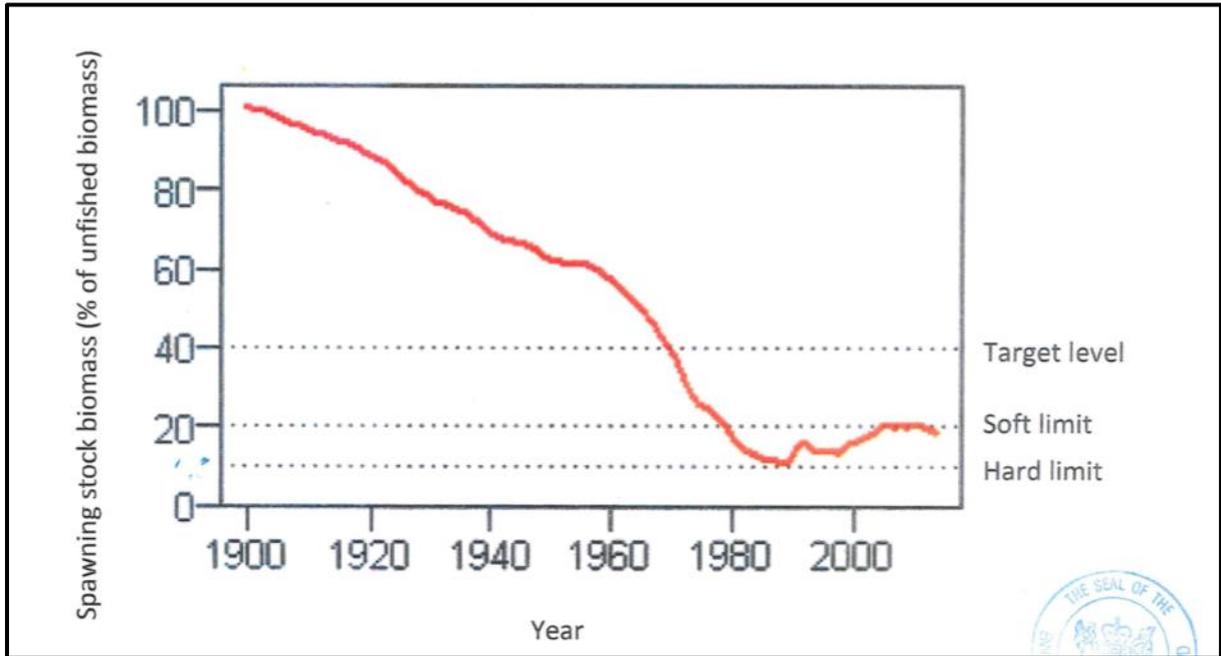


Figure 14: Snapper abundance in the SNA1 fisheries management unit from 1900 to present (2015) – Shows the failure of the Fisheries Act to manage fish stocks in a way that aligns with certain community values (e.g. biodiversity and cultural values)

- The next step was to put a plan of values (e.g. Taonga and Wahi Tapu sites) in place.



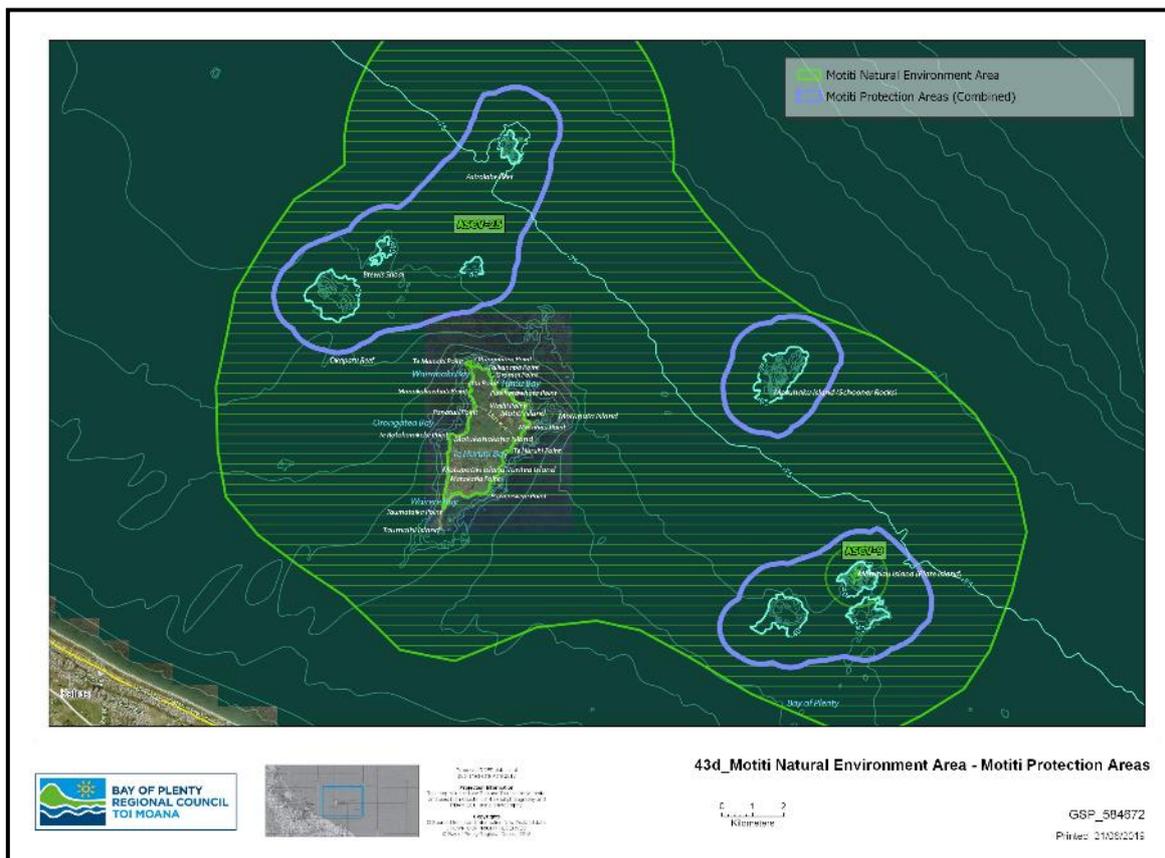


Figure 16: Motiti Protection Areas - now legally protected under the Resource Management Act

- Te Atarangi's leaving note: We (Tangata Whenua) need to do something or we will be left watching the extraction of the values that have defined us.
- MTSCCT has a [How to create a marine reserve proposal website](#). There is a case study section on this site with a document archive where you can download the various Motiti Court Decision documents and other related background resources ([Motiti case study page](#))

*Carmen's response*

- Acknowledged that what Te Atarangi is doing is of great value in terms of empowering Tangata Whenua
- "If you're not at the table, you're on the menu". This is a way to be at the table.

**Questions:**

Q) What training have you had?

A) Trained as a biologist and done work in coastal ecosystem management, but it wasn't about me... it was about many people working together

Q) What happens now?

A) Reserves are in place. We expect to see the same sort of regeneration taking place as we have seen in other reserves.

Q) Are they completely non extractive, and for how long?

A) There will still be some cultural use e.g. Titi bird, but it will need to be done according to strict tikanga.

Q) Why were some areas not protected?

A) Early on a judge ruled that there were not enough cultural and biodiversity values in those areas. Each area had to pass the '*strictly necessary test*' to qualify for protection. However, the *strictly necessary test* was later removed as it was found to be unlawful. Therefore, we now expect to be able to protect the remaining Wahi Tapu areas.

Q) What happens if the Regional Councils, etc don't implement the protection that is required of them under the RMA?

A) They are breaking (their) law and the partnership with us. We now have a lot of options to make things happen/require them to act (enforced by law)

Q) What about the fishing that is occurring in the remaining areas outside the protected Wahi Tapu sites?

A) Yes, it is still degrading those areas, but there is now a legal pathway to protect it if the fishing is impacting on cultural values

Q) Is there any extractive use allowed within the Taonga areas?

A) Only hook and line fishing and diving. If there is any commercial use it will be about how we interact with it. E.g. hire the Whanau!

**Te Atarangi comment:**

- The tool is in place now. We use it to tell the authority what cultural values they need to protect and they have to implement it.

Lorinda Apereara

Spoke about what Maramataka is, how it affects us and how we can utilise it in our lives. Her aim is to restore the Maramataka as a way we live and manage our lives.

- What is Maramataka exercise:
  - o Responses: fishing, harvesting, moon, time, tinana, tides, energy, emotions, planting, control of life forces, etc
- Maramataka is about using the traditional knowledge around how the cycles of the moon within the seasonal cycles affects everything, all life, and especially our lives. It is about understanding the energy flows associated with the forces of the moon and how it affects all living things and using these forms of energy in our lives.
- We are all people of the whenua, so are all already living to the Maramataka whether we know it or not.
- Understanding positive and negative energies on our life is a good strategy to use to plan our lives around. It will enable us to get the most out of our lives
- What are the seasons:
  - o Raumati – busy, hot, harvesting
  - o Ngahuru – winding down, put away, let go, finish projects prepare for winter
  - o Hotoke- Wananga, share stories
  - o Koanga- start new mahi, good time to deliver presentations
- Maramataka is a natural cycle... it goes up and down.
- If we stop putting external inputs (e.g. TV, unhealthy food, lack of sleep, etc) into our body we will be able to operate and plan within Maramataka
- We need to observe and record it to get understanding of it and preserve it for future generations. Through observations we can build individualised Maramataka for each hapu

- Whero = high energy but negative, Rakounui = high energy but positive. These are energies we will experience according to the Maramataka calendar. Therefore, we should plan activities and events to align with the Maramataka cycles.
- If we use the Maramataka calendar to plan life it will make us more productive and healthier and happier
- Leaving note from Lorinda: If Tipuna were putting Maramataka in place when the environment was pristine, how much more do we need it now?

## Day 2

Snorkelling experience at Maitai Bay within the Rahui





## Closing Korero following the snorkelling experience

- 1) Wananga's been awesome. Connected with Lorinda's korero. Take away quote: "If you're not on the table you're on the menu"
- 2) Awesome to immerse nieces in this kaupapa
- 3) Inspirational leadership
- 4) Tautoko Maramataka. The Wananga reinforced what were doing looking after the moana
- 5) Massive. In awe of what you're doing. Kia kaha!
- 6) Thank you. Aroha of the hapu drives what we're doing. Tribute to Te Atarangi and their whanau and the hard work they've been through. And Carmen. Noted big snapper not scared
- 7) Acknowledged journey of Te Atarangi and Carmen.
- 8) Important for Tamariki and Mokopuna. Good to be coming together
- 9) Good to see nudibranchs and jellyfish (had never noticed the nudibranchs before)
- 10) Learnt a lot about the fish. Enjoyed diving for the first time
- 11) Reactivating. Good to see how the rahui is working
- 12) First time on your whenua and couldn't have asked for a better experience. Deeply grateful
- 13) Thanks Te Atarangi, looking forward to ongoing communications. We've got to stay plugged into this place
- 14) First time snorkelling, enjoyed seeing the jellyfish
- 15) Enjoyed snorkelling and glad to go swimming because it was hot

In summary, there was an overwhelming feeling of support for the rahui and a general consensus that the rahui is progressing positively and has great potential going forwards.

He manako te  
Kōura i kore ai

Wishing for the  
Crayfish won't bring it