



### ***Ta imi Moriori, tēnā kotou, hokomenetai me rongo***

Ka nui te mihi ki a kotou kā hūnau Moriori. Moe mai kā mate Moriori, moe mai takoto mai. Our deepest sympathies go out to all those who have lost loved ones in the last few months.

Our thoughts and best wishes go also to those who have welcomed in babies and the next generation.

### **Karakii for Rangitokona**

*Ko Rangitokona i tohe rangi*

*Ko Rangitokona tokona i tohe ātā*

*Ka tu te pou ki ru pakira o tā rangi*

*Ki ru pehore o tā rangi*

*Ka tu te mēmēa-a-nuku*

*Ka tu te mēmēa-a-rangi*

*Ka tu te kahi-a-nuku*

*Ka tu te kahi-a-rangi*

*Ka tu te pou*

*Te pou, ka tu te pou te pourangi*

### **Brief Update on HMT Matters**

#### ***Rākau momori and Kōpi Conservation***

A new fence extension has been completed at the northern end of Hāpūpū to bring the kōpi trees outside the reserve into a fenced area. This addition to the protected space will be an

important shelter for the northern boundary of Hāpūpū and also a focus for community planting days. Flax shelter belts have started to be planted. These will be extended to all groves and wind filter areas.

Hāpūpū remains under a rāhui whilst track work is carried out. DOC and HMT plan to re-open the grove late this year for guided walks with a concessionaire. This will be done under a trial basis – any signs of safety problems or damage to the trees and grove health may see the rāhui re-instated.

### **Tira Tāne – wānanga on men's roles at the marae**

We plan to have several informal workshops over the next 6 months to build the capacity for our tāne Moriori. The workshops will explore men's roles on the marae and develop skills in karakii, rongo, korero, pūrākau and pao. Look for pānui on these through facebook and newsletters.

### **Re Moriori Language Plan**

Hokotehi has started work on a language development plan for 'Re Moriori'. As part of the plan we will be aiming to develop sets of resources for all ages, with a mini phrase book being the first item produced.

Watch these newsletters for more updates on the Plan as it develops.

Earlier this year the team at Auckland Public Library generously digitised the 1862 petition from Moriori elders to Governor Grey. A beautiful bound copy was presented to the Trust but you can also see this online by going to this link and searching under the key word Rekohu:

<http://www.aucklandcity.govt.nz/dbtw-wpd/msonline/index.htm>

### **HMT Registration Record**

Kia ora kotou. Hokotehi is in the process of updating our registration record (contact details, registered children etc). Over the next few months a staff member from the office will be calling all NZ based members to update records. We will then start work on members overseas. So, if you get a call from the office (Tawnee Goomes) you will know what it is for. If you have any queries about this, please contact the office directly.

Tawnee has been able to help many members update their children's names for the HMT register. Remember that your children can be registered from birth but need to confirm their membership as adult voters once they are 18. If we don't know about them we won't be able to contact them once they are 18.

The last newsletter had about 20 address bounce-backs. These names were put on the Hokotehi facebook page – if you see any family members on the list can you please help us get current addresses? Remember to update the office if you change address.

### **Welcome to new General Manager of Operations, Dave Prater**

We warmly welcome the new GM, Dave Prater to Hokotehi. Dave hails from Perth, Australia and is married to Debbie Prater (nee Barris). Dave started with HMT on 8 August and has 30 years experience in farming, business and real estate. He will be responsible for management of HMT farms, Henga Lodge, Henga Nursery, HMT properties and associated staff and financial budgeting and monitoring. We also warmly welcome Debbie and their 14 year old son, Asterix, to Rēkohu. Debbie's grandmother, Ngāmare ("Bu") Barris (nee Solomon) was born on Rēkohu. Debbie and Asterix will join Dave on Rēkohu in several weeks time and will live in the HMT house in Maipito Road. The house is currently being renovated.

### **Farewell to Amanda Horler**

Amanda will be leaving the employ of HMT in early October. She has been with HMT for 11 years is thus our longest serving employee. Amanda is leaving to take up other opportunities and to spend more time on her farm and be with her children. Amanda will be sadly missed in the office and Marae as she always brought a sunny disposition and willing work ethic. She is of course a member so we know we will be seeing Amanda and her young family at the Marae in the years to come. Thank you Amanda for all your efforts for HMT and Moriori during the good and the challenging times over the past 11 years! Me rongo and warm wishes.

### **Position Vacancy – Office Administrator**

Hokotehi Moriori Trust is calling for expressions of interest for a part-time Office Administrator position. The position is flexible and provides for 15-20 hours/week based at the Trust Office, Kōpinga Marae. Required skills include competency with Microsoft office computer systems, filing, processing orders, phone and email responses). The position also includes marae upkeep and assistance with marae based events. Contact Hokotehi for a full job description or send your CV and expression of interest to: HMT GM, PO Box 188 Chathams Islands or [david@kopinga.co.nz](mailto:david@kopinga.co.nz) (03 3050452).

### **Full Time Position – Nursery Manager**

Hokotehi is looking to appoint a manager for Henga Nursery and the Moriori Ethnobotanic Garden (MEG). Horticultural experience is desirable but some support and training will also be available. A focus of the job will be meeting a target of growing a minimum of 20,000 shelter belt trees pa. We are also looking at further development of the ethnobotanic resource at Henga. The position will suit someone who loves working with plants and who is physically fit.

Expressions of interest are open – contact:

HMT office [office@kopinga.co.nz](mailto:office@kopinga.co.nz) or 03 3050450

## Heke Mātauranga

Through 2016 a series of 4 noho marae at Kōpinga will be held for a Diploma in Mātauranga (Heke Mātauranga). This is being offered through Te Wānanga o Raukawa and co-ordinated by Deb Goomes. These wānanga have rumaki (full immersion) elements and are building stronger cultural capacity amongst the students. This is the first time a tertiary level programme has been offered on the island.

## Taonga Moriori – British Museum



These two images are of a Moriori whalebone club in the British Museum collection. The club has distinctive notching around the blunt head and a bird head handle.

Hokotehi is working on a project to create a digital record of international collections of taonga Moriori. Future newsletters will show more examples of these rare and beautiful taonga.

## Chatham Island Housing Plan

TPK has produced a booklet on their 'Māori Housing Plan' initiative. Copies are available at the office and on line [www.tpk.govt.nz/housing](http://www.tpk.govt.nz/housing)

The plan contains a special update on the Chatham Islands component which has been funded through a \$2 million Government investment. HMT is a party to the MOU also signed by the CI Enterprise Trust, Ngāti Mutunga and the Chatham Islands Council. The information from the fund manager (Ha o te Ora o Wharekauri) say that the housing entity should be established by the end of the year. Requests for housing repair will go through an assessment process based on whanau priority and repair validity. For more information call in at the marae for brochures or contact Robert McBeth 0800 758 956 [maorihousing@tpk.govt.nz](mailto:maorihousing@tpk.govt.nz) or Ha o te Ora 03 3050211.

## TV 3 – The Hui

In July a team from the TV3 programme 'The Hui' visited Kōpinga to talk about Moriori language revival and the Kōpi Conservation Project. Interviewer Raiha Johns and Director/cameraman Afa Rasmussen talked to HMT staff about aspirations for Moriori language revival as well as the work we have been doing to protect the kōpi trees and rākau momori. The first programme screened on 28 August and the second follows on September 4. Links to the programmes are on the HMT facebook site.

## Mātātini 2017

The Chathams has been invited to share in the fun of Mātātini 22-26 February 2017 (Hastings). We will set up a marquee to showcase Moriori culture and feature Chathams merchandise and businesses. We will have some space to show samples of merchandise and sell on your behalf. Contact the office if you have art, music, clothing etc that you would like promoted through our marquee at Mātātini. There will also be a Chatham Islands kapa haka group presenting for the first time at Mātātini.

## Freshwater Reforms and Rēkohu Research

In May this year the Government called for submissions on freshwater legislation reform. Concerns regarding deterioration of water quality in general plus lack of substantial

riparian protection prompted the call for reforms.

This process coincides with a freshwater monitoring project HMT started last year on freshwater research. Our project aims to increase habitat protection on the island for freshwater species (fish, plants, insects, birds); create advocacy and awareness for freshwater protection; draft a freshwater plan for the island and work with the local community in ways that best suit our collective aspirations. In October this year we will run freshwater workshops at Kōpinga looking at glass eel return and insect abundance. We will work with the local schools and anyone else interested to generate interest in this topic. **Locals – watch out for community newsletters about this event.**

## Te Whānga

**In the July meeting with OTS we presented a report on Te Whānga. Below is a brief extract:**

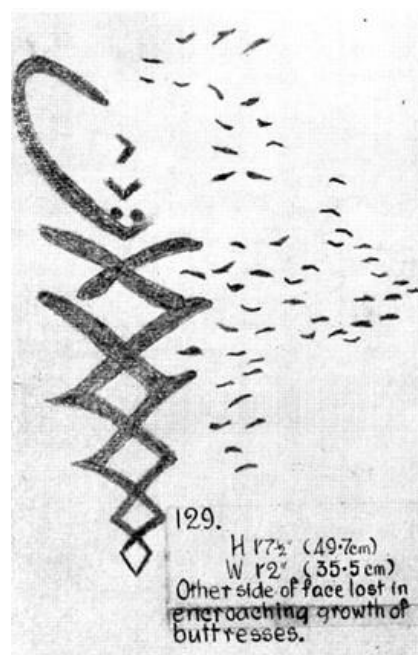
### Waitangi Tribunal Findings

In its consideration of Te Whānga, the Waitangi Tribunal found that Te Whānga was:

*“a prized possession of Moriori. It was around its shores that Moriori gathered, and it was thus substantially the mainstay of the traditional Moriori economy.”* The Tribunal also concluded:

*“Māori also prized Te Whanga....However, Māori depended less on Te Whanga than Moriori, since meat and vegetables had been introduced by Europeans before they went there.”* (Waitangi Tribunal, 2001, p. 277), and;

*“We consider that a body representing Moriori and Māori should hold the title, but that it should have a predominant Moriori membership. Moriori depended on Te Whanga much longer and much more than Māori.”* (Waitangi Tribunal, 2001, pp. 278-279).



## Te Whānga Ecology

Te Whānga is a dominant feature of the Rēkohu landscape. The 160 km<sup>2</sup> sea-horse shaped coastal lagoon takes up about a quarter of the main island, and is a focal recreation area for the whole community.

Like many of the island’s ecosystems, Te Whānga is an edge place – a place where, in a sense, the two founding ancestors Rongomaiwhenua and Rongomaitere are embodied. The lagoon is one of the largest shallow coastal lagoons in all of New Zealand. Almost all its fish and bird species live part of their lives in the marine environment and part on the freshwater.

Being an edge place, where fresh water meets salt water, means coastal lagoons such as Te Whānga are also very special and unique environments in an ecological sense. Sometimes open to the sea and more salty; sometimes closed to the sea and more fresh, these environments and the communities of plants and animals that live within them will have evolved to exist in a state of flux that is highly productive. While many of the species found in such

environments need to be adaptable and opportunistic to some degree, they also have their limits. It has been recently recognised that these unique and treasured environments are very sensitive and require careful study in order to be well understood and well managed.

There has been ambiguity in New Zealand about whether to classify coastal lagoons as freshwater or marine and therefore which legislation Regional Councils should use to manage them (i.e. the New Zealand Coastal Policy statement or the National Policy Statement for Freshwater Management 2014). Consequently, at this time coastal lagoons are being managed inconsistently under one piece of legislation or the other. The natural chemistry of fresh and marine environments is very different and therefore the values associated with monitoring healthy water quality will be different. It doesn't work to use freshwater values to assess the health of estuaries, nor visa versa. The way an environment is viewed will affect the way an environment is valued.

The lagoon itself has a diversity of systems that support a great variety of species – mud-flats, salt-marsh turf and rush lands, open water and shell banks. A small amount of ecological research has been done on Te Whānga including one set of benthic macrofauna cores and one habitat mapping survey. The benthic cores were a single 'snapshot' in time in a few easily accessible sites, however there has been no reporting on this data. The habitat mapping focussed on shallow subtidal and shoreline habitats, especially vegetation. As far as we are aware there have been no data collected that can be used to determine species diversity or abundance (e.g., of fish, plants or invertebrates) across

Te Whānga lagoon. Nor has there been data collected that could be used to determine ecological structure or function of Te Whānga, nor the valuable ecosystem services it provides (HMT, 2016)

However, the geology has been extensively studied for the last 170 or so years (starting with Dieffenbach in 1840). Geologically Te Whānga limestone is Eocene in age and therefore primarily made up of the skeletal remains of bryozoans (marine animals that form polyps) and these days the attraction for fossilised shark tooth hunting.

Prior to European and Māori arrival on the islands Te Whānga was a focal living place and food gathering place for Moriori. The lagoon was characterised by coastal broadleaf forest to the water's edge, limestone outcrops around the northern and western shores that provided winter living shelters (as evidenced by the more than 33 places of Moriori rock art around the lagoon), and mats of dense weed (*Ruppia maritima*) over much of the lagoon surface. Aquatic plants perform important ecosystem services in these environments through physical, chemical and biological processes. For example, aquatic plants provide structure and shelter for both juvenile and adult fish and invertebrates. They also help maintain water quality by binding benthic (sea or lake floor) sediments and using up nutrients such as phosphorus and nitrogen. The weed acted as a sort of fish aggregation device and shelter for eels and also for strands of mussels to seed upon. The *Ruppia* was so dense that it was referred to as "*eels blankets*" (Cockayne, 1901) p.272) where a "*dark ribband half a mile wide of eel-grass, alive with an impenetrable mass of ducks, feeding on the small kidney bean shaped mussel that grew on the grass.*"(Baucke, NZ Herald July

1922). Now the grass, the ducks and the mussels have all gone.

Te Whānga provided food in the form of eels, flounder and other freshwater fish (takariwha, rawea, porure), inanga, mullet, kahawai, clams, mussels, and ducks. Early European arrivals Te Whānga described as being filled with fish and covered with waterfowl. Archaeological evidence also shows that there were also several species of large flightless duck and swan, native to the islands but which became extinct after Moriori settlement.

### Moriori Freshwater Fishing and Resource Use

Moriori fishing techniques were sophisticated and varied. A variety of nets were used for freshwater, inshore and open ocean water fishing. Moriori also used, hooks, spears and traps though one observer noted: "The Moriori speared no fish except flounders and sole, for which a (fire-hardened) pointed rod sufficed" (Skinner, 1928, wh. 377)



*The first fish caught were always kept and placed on the tūahu as an offering to Pou, and so with eels their heads were cut off and placed before a tūwhata, in some cases a stone but ordinarily a lump of pumice shaped to represent a man's head and was sacred to Tangaroa and Pou, of whom these rude carvings were symbolic. Fish thus thrown before the tūwhata or the tūahu was left to rot there. It may be added that people going to fish were tapu*

*[tchap], and might not eat abroad, but must bring the food home, where a taumaha or thanksgiving, was first offered, then they might eat. If the food was fish, pauas and fernroot it might be eaten outside but if birds, porure (ducks) and pātiki then it must be taumahatia and eaten inside the house. (Shand A. , 1911, wh. 14-15)*

### Tuna

Eeling was controlled by Rongomaitaurira - the Moriori god of eels. The small lakes and lagoon were said to swarm with eels and the name of the ford to Kaingarahu across Te Whānga is Te Henga-o-Rongomai-taurira." (Shand A. , 1911, wh. 125). Moriori seasonal hunting headed planet and star movements: *Ko Punanga are the seven stars or Pleiades...they worship them...When Korongowaitawiri appears it is always night and therefore his light is only to be seen on the Whanga (big lake) when he is far from the shore, then it is always good to catch eels, because he has driven them towards the shore, but if he shows his light near the shore nobody will go for eels because he has driven them away. (Florance, 1900, wh. 13-15).*

Moriori have karakii for all the different elements of eeling – for making the trap, setting it and then urging the eels into it:

#### Karakii for the eel trap (tchinak):

*He taumaha punga*

*Ku ku ku kei o tomotomo*

*Ku ku ku kei o tuku*

*Ku ku ku kei o taiora*

*Ku ku ku kei o Tamahere o tuna*

*Ku ku ku kei o ta anga kuku*

*Ku ku ku kei o ta anga tupere*

Karakii to urge in the eels:

*Takina a ta punga i Tahopuni ki marotenga*

*Takira a ta punga a Koronaki ki marotenga*

*Takira a ta punga a Taruka ki marotenga*

*Takira a ta punga a Poreitua*

*Here ta tuna a ta kona a ta rohi*

*“Eels were found in enormous quantities in Te Whānga and formed a substantial part of the Moriori diet (along with flounder which is the 3<sup>rd</sup> most abundant species in coastal middens on the island). Moriori used clubs and baited traps (punga or tchinak) to kill eels.*

*Another mode of catching eels was on warm foggy sunless days, or thunder weather, when eels seek the surface, to cruise slowly on flat rafts over the lake grass that marges the lake for a quarter of a mile wide, with a gaff smartly snatching the basking eels on board. Yet another method was to chop into the ‘sudd’ in the shallower waters with a wooden scimitar-like blade on any bulging grass on the hap that it might be an eel.*

*The greatest eel catch of the season was when, in autumn, the eels in shoals made for the sea, only at night, at which times the Moriori stretch successive nets across streams about 12 feet apart, so that as one was drawn ashore, the travelling eels might be stopped by the nest. In this fishery, all – no matter what clan – were freely permitted to join. The eels secured in such unison were shared out in equal portions and great good-will, to be smoke-dried and stored in dug-outs where a constant peat smoulder was kept alive til the eels became hard and dry as wood”*  
Baucke in (Skinner, 1928, wh. 360-61)

Patu tuna were made of karamu or hakaipiri and were either shaped like a slasher for use in shallow water or heavier and used with both hands in deeper water. With the heavier patu *“the eel was pinned to the bottom and the Moriori reached down, caught it by the tail, and killed it....the eel was then treaded on a long cord attached to the eeler’s belt. The threader was made from the shaft of a wing bone of a nelly or albatross....it may be noted that the handles of these patu are shaped to represent a bird.”* (Skinner, 1928, wh. 361)

The vast quantities of eels started to drop in number after the introduction of swans, which demolished the weed mats, and then declined further following manipulation of the lake opening to allow grazing along the western coast. Some further indication of the numbers of eels can be seen in the records of processed eel sent annually to Te Whiti supporters in Parihaka after 1879. In the first year 90 cases with an estimated 18,000 eels were shipped off the island and, in 1883, 60,000 eels were packed and shipped to Taranaki Māori who had left the Chathams a decade or so earlier.

**UPDATE ON TREATY SETTLEMENT NEGOTIATIONS AND MANDATE AS AT AUGUST 2016**

Since the last newsletter a further four meetings have been held with the Crown on Rēkohu and Wellington.

The negotiations continue to explore ‘special factors’ elements as well as looking at options for commercial, cultural and financial redress. Work is also progressing on the Historical Account between Moriori and the Crown which will form part of the Deed of Settlement. The proposed date for reaching an Agreement in Principle (AIP) has now been moved to May 2017. This will be followed by a Deed of Settlement (DOS) that must be ratified by members. If ratified, then settlement legislation is drafted up and passed into law.

The whole process may take a further 1-2 years so will straddle a national election.

Any queries may be directed for response to the 'Moriore Treaty Negotiating Team' c/- [office@kopinga.co.nz](mailto:office@kopinga.co.nz).

### **Members' Consultation Hui**

A member's consultation hui will be held on Rēkohu on Wednesday, 14 September 2016 5-6pm at Kōpinga Marae to update and consult with members on progress being made with the settlement negotiations.

A further consultation hui is planned for the Auckland region on 19 November 2016. A notice regarding venues and times will be mailed to all members with the Annual Report.

If any member has any queries regarding the settlement process you are invited to make contact with the office by calling 0800 (MORIORI) 6674674 or writing to the Moriore Negotiating Team, P.O. Box 188, Waitangi, Rēkohu (Chatham Islands).

Further details on the Treaty negotiations and mandate update will be posted on the HMT website and Facebook page. It is also intended that regional hui will be held later in the year to provide members with an opportunity to ask questions of the negotiators and provide feedback.

### **Advance Notice AGM**

The HMT AGM will be held in Auckland on Saturday 19 November. A notice and agenda will be mailed to all members and advertised on the website. Resolutions for the AGM are required at the HMT office by 8 October.

### **Letters from the Ancestors**

Following on from our June newsletter which set out a summary of the 1862 petition and letter from the ancestors, here is a further letter dated 1868 sent to the Crown and signed by 21 Moriore ancestors. The letter is from the Davis papers collection. In essence, the letter says that because Ngāti Tama and Ngāti Mutunga had mostly all returned to Taranaki by 1866, the tapu had been removed from the land and the Court should find for Moriore. Note that the elders used the term Wharekauri for the island as that is the name the

government would have understood, though Moriore still retained the name Rēkohu:

*"Friends, greetings. This is a word to you about Te Atiawa. They have removed to their land at Taranaki.*

*We are seeking a decision about the Wharekauri court which they have now abandoned. They say we should go over there to New Zealand to hold the sitting for Wharekauri. We, the Moriore, say no, it is to be right here. Our word to them was that they should sit quietly and wait for the Wharekauri court but they were not agreeable to stay.*

*Friends, it is well. They make their own decision. As for this decision, in future they have no interest in Wharekauri because they have removed the tapu from the land.*

*Although they handed over their money for the Wharekauri surveyor, that money is for us, as they agreed that half of the Wharekauri rent money would be for us, but did not give it to us. We said it also to Rolleston and Mair. Pamariki was right there listening to our conversation with Rolleston and Pamariki firmly supported what we said.*

*That is all we have to say to you. Do not, friends, agree to their word that the Wharekauri case should be taken to New Zealand, but let it be right here. Write to us quickly to let us know."*

