

Pāua

Mahinga Kai Web Series Transcript

English

We're here at Te Pā o Te Wera, the Huriawa peninsula it's within the east Otago, taiapure.

we've put a temporary closure on the taking of pāua the reason being that its just too accessible and as more and more people value the pāua and therefore collecting it sort of in a quicker than it can grow really.

The rāhui has been on, on the peninsula now for about 5 years so ah we are in a period I guess of rebuilding those pāua stocks along with other species as well that either rely on them or, you know enhance their growth.

Ko Hikaroroa te mauka
Ko Waikouaiti te awa
Ko te Tai o Araiteuru te moana
Ko Puketeraki te marae
Ko Kāi te Ruahikihiki te hapū
Ko Kāi Tahu te iwi
Nō reira tēnā koutou,
Kia ora my name is Brendon Flack

Communities you know they have the most to lose or to gain from you know looking after their, you know the things they have so um our elders were given the opportunity to um under the fisheries legislation to apply for a taiapure and it stemmed from a concern about one species, the pāua.

when you can't get yourself a feed, if you go three times in a row and can't get a feed there's nothing to be got or not in a place that's very accessible, if i can't get in and out in under 20 min then it isn't there

so i begin to get concerned that more then me have gone there and taken the bits that are usually available at that time of the month in that place.

Te Reo Māori

Kei Te Pā o Te Wera tātou, kei te kuiti o Huriawa kei te taiapure i te rāwhiti o Ōtākou tātou.

Kua rāhuitia tēnei wāhi nā te mea he māmā noa iho te tareka ki te tini tangata, ā, he tokomaha tonu e hiahiatia ana, ā, kāore i tino whai wā ki te tipu.

Kua rāhuitia te kuiti mō ngā tau e rima kua pahure kei te whakarauora mātou i ngā pāua me ērā atu o ngā rawa o Tangaroa.

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Nō reira tēnā koutou,
Kia ora ko Brendon Flack tōku ingoa

Ka ora, ka mate rānei ngā hapori i te tiakinga i ēnei rawa. I raro i te hanganga ture ā-ika, kua whai wāhi ngā kaumātua ki te tono mō tētahi taiapure, ko te pāua tonu te take i tono atu ai.

Ka kore e tiki kai māu, nā te mahiti haere o ngā kai kāore e māmā rānei ki te tiki,

ka āwangawanga rawa au. Ki ōku whakaaro kua kohia kētia e ētahi atu.



Pāua

English

Ko tenei te pepeha maku mo tetahi atu
 Ko Hikaroroa te mauka ariki a nana
 Ko Waitete te awa e rere ana ki te tai
 Ko te tai o Āraiteuru
 Ko Karetane te wahi tuturu
 Ko Kati Huirapa ki Puketeraki te tūpuna
 Ko Te Ruahekeheke me moki tuarua kā hapū tāku
 e tipu ake au i Ōtākou engari kei te noho au i konei
 Nō te mea i hoko whare tāku
 Nō reira tēnā koutou, tēnā koutou, mauri ora ki a tātou

The taiapure on this area was finally granted in 1999.

It was a really unpopular decision, but if you keep the whole of your community who enjoys Huriawa and enjoys the pāua then you keep them informed then they get in behind you to kind of see you don't want to lose it completely.

It was i guess really the start of an a understanding of our country about the need to conserve or look after the resources,

I think previous to that the resources seem to be fairly abundant, there came a time when people realized that communities realized that some of their cultural resources if you like,

ah were disappearing and something needed to be done.

There's a tag that we put on these probably 3 or 4 years ago ya know and that corresponds with a number that written in a book somewhere if we can find the number on that it will measure across the length, rim to rim width and the weight.

Then the idea is that you go back a year or so later and find these pāuas but this one is wow that tags still on after 4 years so can't read it. It gives us an idea of the growth rates.

A marine scientist came to us and said well we're looking at the you know those pāua they are growing beautifully what we would expect is plenty of food for them

but they are getting fat they're not getting long and so there was like oh well we're never ever ever going to have legal size pāua there on Huriawa again if this continues.

Te Reo Māori

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I whakataungia hei wāhi taiapure i te tau 1999.

I taua wā kāore i tautokongia e te nuinga, heoi mā te kōrerorero ki te hapori ka tautokona mai.

Koinei pea i tīmata ai te aronga o te motu ki tēnei take me pēhea te penapena, te tiaki i ēnei rawa,

i mua noa atu he nui ngā rawa, ā, ka taka te kapa ki ngā hapori e mahiti haere ana ēnei rawa,

ā, me whai rautaki kia whakarauora ai anō.

E toru, e whā rānei ngā tau ki muri i whakatohua ngā pāua nei kia āta tiro tiro i te oranga i te taumaha i te nui o ngā pāua.

Nā wai, nā wai ka hoki atu, ā, ka mīharo i te mea kei reira tonu ngā pāua. Ka āhua mōhio tātou ki te whakatipu haere o ēnei.

I haere mai tētahi kaupūtaiao moana me tāna ki a mātou, he pai te tipu haere o ngā pāua, he mōmona,

engari kāore e whāroa haere ngā pāua, ā, ka kore e whaimana ki te ruku i te Huriawa ki te pēnei tonu.



Pāua

English

The scientist were really interested in why the pāua were getting fatter and never going to reach the legal length,

and it was just the same breeding stock you know coz there is pāua sort of wander from here to Moeraki for a bit a romance they don't go that far. So unless you physically shift them your stocks are reduced its probably the same whānau.

The man who had the pāua farm in Awarua was looking to sell off the stock because it just wasn't making the money he'd hoped it would make.

So he approached the commercial harvesters and said did they want to take them to re-seed where they normally harvest and no they didn't want to buy them they were happy to take them but they didn't want to purchase them.

And so, the taiapure members heard about this and they got with other Rūnaka and said "shall we purchase them"? and so that's what we did we purchased half a million.

If one in ten survived that was our lot more then what we started with

and so there was a whole group of people up and down this part of the coast who assisted us to re-seed

by doing it, by giving us boats, by feeding us, by doing all number of things. That happens for this area, the taiapure area and then people moved over to the kaik and the same thing happened there. It was Kāi Tahu and people who were lovers of pāua, who were recreational users and really wanted to not abuse it and wanted to give something back.

It's healthy we've got the little guys, we've got the big guys and um yeah they're making their way into the center side or where they you know they are pretty happy coz they are out of the sight of predators for a few hours a day.

I don't go out and karakia but the first thing I take I always put back

Te Reo Māori

E manarū ana ngā kaipūtaiao i te mōmona haere o ngā pāua engari kāore i te whāroa haere, ā, ka kore e eke ki te rahi whaimana.

Nō te kāhui whakatupu kotahi ēnei pāua, ehara i te mea ka taea te kimi whaiāipo ki Moeraki, kāore te pāua e haere tawhiti me i kore e haria ā ringa nei.

I tētahi tangata i Awarua tētahi pāmu pāua, he hiahia nōna ki te hoko atu āna pāua nā te kore whai pūtea.

I tonu atu ia ki ngā tangata arumoni, i te hiahia rātou i ēnei pāua engari tē hiahia te hoko atu.

I tae atu tēnei kōrero ki ētahi o ngā mema o te Taiapure, nā i hokona e rātou, āhua hawhe miriona te rahi.

Ki te ora te kotahi i te tekau he pai ake i te kore.

He tokomaha ngā tāngata i āwhina mai ki te whakatō i ngā kākano pāua

mā te homai i ō rātou pōti, mā te whāngai kai, mā te tautoko mai. I pēnei hoki i te 'kāika', i reira a Kāi Tahu me ngā tāngata e ngākaunui ana ki te pāua ki te whakahoki aroha atu.

E ora ana rātou, kei konei ngā mea iti me ngā mea nui. Ka haere ki tētahi wāhi kia kore e kitea e ngā konihi.

Kāore au e tuku karakia, engari ia ka whakahokia te mea tuatahi kua tīkina e au



Pāua

English

and i always on the way say "if todays a good day Takaroa thank you very much " if it's a bad day , not quite so happy but never mind I'll try tomorrow or next month.

in my day as a youngster um you didn't, you weren't trying to plant forest you know were busy cutting them down

and the same goes with the moana you know there's understanding that it is a finite thing that lives and grows.

I don't think there's any understanding of many people in the previous generation. So it's about doing your mahika kai on any one day and not endanger the kai itself or the gathers of or the kai mahika kai so that you can get a feed.

its irresponsible of us in many ways to go and get pāua you know some of these ones that are under threat at the moment, suppose we eat the watercress and the you know we love that, love that taste of the ocean as well

,but um yeah it's time for the pay back you know while we can still choose to restrict our take rather than have it thrust upon us.

one way to cook them is to stand them up like that and then just put a nice rich sauce on them that's disguises some of the sandiness.

you haven't got time to sort of wait 12 hours for the tide and thats just got those, some tomatoes out of my garden, and some of tumeric and some māori onions.

good looking, good! is there much juice in there?

the understanding is growing out there those pāuas don't live in isolation

they're connected to you know everything that's out there and everything that we do on the land is well can affect them because they just live in that fragile margin between Papatūānuku and Takaroa.

By the acting I guess in a responsible way um trying to, to lead it in many ways you know we can stand there I guess with you know hand on heart and say yeah we you know been doing our bit.

Te Reo Māori

, ā, i ngā wā katoa ka kī atu au, "mena he rangi pai tēnei Takaroa, tēnā koe, mena he rangi kino, kei te pai ka hoki mai anō āpōpō, ā tērā marama rānei".

I aku rā taitamariki, kāore koe i whakatipu rākau, ko te tapahi kē te mahi.

He pēnei hoki mō te moana i te mōhio kē kāore tēnei rawa e ora mō ake tonu atu,

ki au nei kāore tērā whakaturanga i te tino marama. Nā reira ko te kaupapa ko te oranga o te mahika kai engari kia kaua e whakamōreatia te kai ngā kaikohikohi kai rānei mō te kai noa te take.

He mākahī nō mātou ki te kohi i ngā pāua e whakatumā ana. He pai te kai i te watakerehi, he pai hoki te rongō o te moana,

engari kua tae mai te wā utu nama, i tēnei wā kai a mātou te mana whakahaere me mahi kei tangohia

Ko te tētahi tikanga tao kia whakatū pēnei kātahi ka tāpirihia he kīnaki hei whakangaro i te oneone,

kāore e whai wā ki te tatari mō te tekau mā tahi haora mō te tai, nāia ētahi tomato mai i taku māra kai, ētahi turmeric me ētahi riki.

He pai, he pai! He nui te wai ki roto?

Kua puāwai te whakamārama kāore te pāua e noho taratahi ana,

he hononga ki ngā mea katoa, ka pāngia ngā pāua e ā mātou mahi katoa runga i te whenua, i te mea ka nohoia te wāhi marore i waenganui i a Papatūānuku me Tangaroa.

Mā te mahi tika me te ārahi, ka taea e mātou te tū kaha i te mōhio tangā kua mahia te mahi.

