

# *Kaupapa Waka*

## The Safety Report

Written by Ngā Waka Federation  
in association with Maritime Safety Authority

Piki mai rā, kake mai rā.  
Kia tau te manu ke tēnā pae,  
Kia tau te manu ki tēnei pae,  
Kia tiritiria, kia reareaia tama  
Ki tōna hiwa, hiwa, kia hiwa rā!  
kia hiwa rā ki tēnā tuku,  
Kia hiwa ra ki tēnei tuku,  
Tihei Mauri Ora!

**Tākina te reo ki ngā pari kārangaranga o te motu, ma te ipu a te kōtuku, hei kawē ki uta, ki tai.**

*Let our voices ring from the echoing cliffs of our nation, and let the cradled bill of the heron convey them over land and sea.*

**Kia rongo, kia ara, kia titiro, kia haere.**

*To be heard, to alert, to look towards and to mobilize.*

**He mihi whanui atu tēnei nā ngā Kaimahi o Te Whetereihana o Ngā Waka,  
me Te Mana Ārai Hauata Moana o Aotearoa, tēnā koutou katoa.**

*We the staff and workers of Ngā Waka Federation and the Maritime Safety Authority of New Zealand humbly greet you.*

**Tēnā koutou me o tātou mate e okioki mai nā i tēnā kokonga, i tēnā kokonga o Aotearoa,  
kia tau mai te ringa mātau o lo ki runga ia rātou.**

*We greet you, the bearers of those passed on, who lay at rest in the 4 corners of Aotearoa, may the right hand of lo rest upon them and comfort them.*

**Tēnā ano hoki tātou me nga āhuetanga kei runga ia tātou. Ngā tūmanako kei te noho ora  
mai tātou katoa.**

*Our greetings also to each and every one of us, and all the tidings that we bear. We hope that we are all blessed with good health.*

**Ka hoki ngā mahara ki te tau kotahi mano, iwa rau, iwa tekau, ki te rā whakahirahira i tū ki  
Waitangi.**

*Let us remember the year 1990, the awe inspiring day at Waitangi.*

**Te Miharo o ngā Waka taua rua tekau mā rua o te motu, te miharo o ia Waka, te miharo o  
ngā tai tama, ngā kai hautu. Te tū whakahihī a te iwi, te tū pakari a te rangatahi, te tu  
tautoko ā te Ao, i runga i te kaupapa Māori motuhake.**

*The marvel of the 22 Waka, of the young men and their leaders, the pride of the people, the mature stance of the youth, the acknowledgement of the world in this truly magnificent Māori staged atmosphere.*

**Kā whakaaro ake ki tēnei rā, me ona āwangawanga, me ona whakamātautau.**

*Let us now think of the present day, with all its obstacles and challenges.*

**No reira, nau mai haere mai ki runga i te kaupapa o tēnei whakaminenga, I raro hoki I ngā  
manaaki a lo Matua, tēnā koutou, tena koutou, kia ora huihui mai tātou katoa.**

*So we welcome you to the purpose of this gathering, and wish all to be ever in the care of the Supreme Being, welcome, welcome and goodwill upon us all.*

**Nā Ngā Kaimahi.**

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## Background

In 1999 a series of incidents involving Waka brought into focus the need for a review of current safety procedures on Waka.

Nga Waka Federation members had been heavily involved in the activities at Waitangi on 30 December and at Gisborne. Ngatoki Matawhaorua at Waitangi and Toi O Mataatua at Gisborne came under scrutiny from the media and Māoridom.

The drowning in Rotorua was a great shock and drew an immediate response from Te Arawa leaders to review the operational practices of Waka in their area. This was followed immediately by a response from leaders of the other two Waka involved from Mataatua and Ngatoki Matawhaorua.

On 14 January 2000, Nga Waka Federation called a National Hui On Water Safety at Tuteao Marae in Te Teko Bay of Plenty to discuss a way forward. Invitations were sent to politicians and kaumātua who had voiced opinions of safety procedures. Representatives of Maritime Safety Authority were also invited.

Emotions through January were at their peak as the news media probed the comments of Maritime Safety Officials, Politicians and well meaning elders from throughout the country. Maori academic commentators weighed into the argument with stories of ancient floatation systems of rakau whau and hue resembling life belts and such. Well meaning views but not very helpful.

The lack of public awareness of the diversity of Waka types, construction materials and water conditions was soon apparent. All effort to inform the public through the media was charged with emotion. The image of Waka Taua presenting themselves, with Kaea, Kaihoe and Kaumātua in bright orange lifejackets raised responses ranging from derision to extreme disgust.

The Maritime Safety Authority led the government response as its investigating officers had prepared draft reports on each of the incidents. Through consultation with Te Puni Kokiri, the Ministry of Maori Development, a consultation hui was called to consider the reports and discuss safety issues surrounding the operation of Waka.

The hui identified four primary categories of Waka. Waka Ama, Waka Hourua, Waka Tete and Waka Taua. The Waka used commercially, in life-skills and recreational programmes, were acknowledged but were outside the targeted Waka communities. The hui acknowledged the good safety record enjoyed by Waka, but believed safety could be enhanced in the future by the development of separate written safety guidelines for the largest Waka groups - Waka Ama and Waka Taua.

There was also a wish to promote the links between the different types of Waka such as Kaupapa Waka. The earliest forms of Waka were Waka Ama and Waka Hourua for voyaging purposes in the Pacific. The exquisite carved Waka Taua, which was developed in Aotearoa, had reached a sophisticated design and function at the time of the arrival of Europeans. The

new technologies of watercraft construction and materials, particularly metal and canvas, altered the building and capabilities of watercraft irrevocably in Aotearoa. In 1990, the revival of the design and function of Waka Taua was taken on enthusiastically throughout the country.

## Task

Following the arrangement reached at the hui in Wellington, the Maritime Safety Authority invited the Nga Waka Federation to research and develop Safety Guidelines for Waka Taua. The National Waka Ama Association, Ngā Kaihoe o Aotearoa, was similarly invited to develop guidelines for Waka Ama. It was acknowledged that Waka Hourua would comply with current regulations on voyaging vessels.

Key issues to be considered were:

- *Clarification of the term Waka Taua*
- *Wide consultation with Waka Taua operators and leaders*
- *Collating widely accepted good safety practices with Waka Taua*
- *Identification and recommendations for personal floatation devices*
- *Identification and recommendations for additional floatation devices*
- *Draft code of safe practice for Waka*

## Programme

Nga Waka Federation appointed a research team to visit Waka communities to find out what current safety practices are in place and working.

The team comprised:

Hekenukumai Puihipi (Taitokerau) member of Nga Waka Federation

Bill Irwin (Tairāwhiti)

Tēpene Mamaku (Mataatua)

Tai Mamaku (Mataatua)

Hotu Barclay-Kerr (Tainui)

Garry Nicholas (Toi Māori)

Api Malu (Maritime Safety Authority)

Developing the itinerary, programme and the roles and responsibilities of the research team was the initial task. Each member was assigned a particular role to provide the necessary expertise and was available to listen to and take on board the practical applications of the ideas from the Waka leaders attending each hui. It was decided that four regional hui would be held. The first at Ruaihona Marae in Te Teko (Takitimu, Tairāwhiti & Mataatua), followed by Rehua Marae in Christchurch (Te Wai Pounamu), Whaingaroa Ki Te Whenua Marae in

Raglan (Tainui & Tai Tokerau) with the final hui held at Te Papa in Wellington (Te Upoko O Te Ika, Taranaki, Whanganui & Manawatu).

Api Malu from the office of the Maritime Safety Authority provided administrative support for the team, allowing members to concentrate on identifying the best practices from Waka leaders attending the four hui.

### **Ruaihona Marae**

The first hui at Te Teko was notable for the information participants were able to present and agree on. Of particular note were the contributions from representatives from *Kotuiti Tuarua* and *Mahuhu Ki Te Rangi*. Speakers from *Te Arawa*, *Te Ikanui A Rauru*, *Toi O Mataatua*, *Te Iaroa*, *Te Ika A Maui*, *Tuhi Mata Kamokamo* and *Nga Toki Matawhaorua* also provided details of concise guidelines currently in use.

A printed outline of Toi O Mataatua guidelines in use since 1989 has been adopted or modified for a number of Waka, providing a useful model. Toi O Mataatua had modified this over the years and were in the process of updating their documents.

### **Rehua Marae**

The hui in Christchurch was notable for the opportunity to see the Waka *Kotuku Mairangi* in action at Lyttelton. An opportunity to see the Waka based at Rehua Marae was another special treat. The leaders of these two Waka and the presence of representatives from *Te Awatea Hou* provided an opportunity for the leaders of Te Waipounamu to discuss possible joint development programmes particularly sharing of techniques and expertise. Notable interest was shown in training procedures for kaihoe and also Waka Hourua construction

### **Whaingaroa Ki Te Whenua Marae**

Raglan provided a special venue and experience for the team. The demonstration of the floatation tubes on the last day followed a vigorous discussion the previous evening about safety procedures for Waka and operating Waka regatta, and the capabilities of Waka in different bodies of water. The Representatives spoke on the difficulties of maintaining fully trained crew and the demands of festival organisers and community events for guest appearances of Waka. Present were speakers on the practices of Waka *Takitimu*, *Tāhere Tiketike*, *Tūmanako* and *Rangatahi*. Tauihu and taurapa of a former Waka based at Raglan were also displayed on the Marae. Unfortunately, the pine hull has deteriorated.

### **Te Papa Marae**

Wellington was the final meeting point, with representation from *Awatea Hou* and *Kurahaupo* the additional participants. For Kurahaupo, this was a good opportunity to participate in the network involved in maintaining Waka Taua throughout the country. The absence of representatives from *Raukura*, *Āniwaniwa* and *Te Ahi Kakariki* was disappointing, but at a previous meeting called by MSA, the procedures of *Raukura* and *Āniwaniwa* had been outlined.

## Drafting of Guidelines

Based on the collective wisdom and advice from Waka leaders that attended each of the hui throughout Aotearoa, and the material that they provided, the team developed a single consolidated draft set of guidelines for the operation of Waka Taua.

The guidelines cover the roles of and responsibilities of all those involved with Waka, training procedures and requirements, operational procedures, emergency procedures, equipment, and design and construction requirements.

The group stressed that the guidelines are just that – **guidelines**. They are not, in themselves, a safety plan for operating a Waka Taua. Rather they are designed to be used by individual Iwi/Waka operators to develop detailed safe operating plans.

One aspect of the guidelines – the use of lifejackets – warrants a specific mention given that the issue has generated some public debate. The guidelines do not require Waka Taua crew to wear lifejackets for two reasons:

1. From a cultural perspective, it is often not considered appropriate that lifejackets be worn by kaihoe, particularly when involved in major ceremonial events; and
2. Alternative safety procedures have been included in the safety guidelines to address problems arising from capsizing of a Waka or man overboard.

The move by Regional Councils to implement by-laws on the carriage of lifejackets for all watercraft is an unfortunate problem of timing. It pre-empts the necessary understanding of operating Waka Taua. Under the process of dispensation for Waka Taua that Nga Waka Federation is advocating, this is to be conditional on the Waka being operated under Safety Guidelines similar to those proposed by Nga Waka Federation.

Following the drawing up of the guidelines, the Waka team agreed that the draft would be presented to Waka leaders and MSA at a Waka hui being convened at Waitangi on 5<sup>th</sup> April 2001. Additional copies would be circulated to Waka leaders unable to attend the hui.

The loss of one kaihoe in 2000 should not be in vain and has provided the catalyst for this review. While the research methodology that has been adopted has been resource hungry and time consuming, it is a process that Waka leaders are comfortable with. It strives for collective ownership of the outcomes. It does this through hui that provides the authority and resilience that will see the guidelines implemented easily into the operating of Waka Taua.

### ***Waitangi***

The role call of the twenty-three Waka from 1990 was a particularly poignant acknowledgement of difficulties Waka face today. As each name was read a voice sounded the presence of one of those who had participated in that Waka's history. Of particular notice was the absence of the voice or the report that a Waka was lost at sea as with Te Awatea Hou, or disassembled as in the case of Tamatea Arikinui and Tinana.

The actual Waka that were present in 2001 were:

- Nga Toki Matawhaorua
- Te Au Kaha
- Te Ika Maui
- Te Iaroa
- Mataatua Toroa
- Te Ika a Rauru
- Te Aurere

The hui in Waitangi was appropriate as this was the beginning of the modern day voyage of discovery, the development of the safety guidelines. The focus here was for the consultation team to report back to the Waka community on their research and the compilation of a code of safe practice for Waka.

The members were satisfied with the findings and endorsed them for circulation and comment from Kaupapa Waka leaders.

#### ***The Launch***

A period of feedback from the Waka community was available until June 2001 where the Ngā Waka Federation committee endorsed the final guidelines for Kaupapa Waka.

The 4<sup>th</sup> of October 2001 was the official launch of the Safety Guidelines for Kaupapa Waka. An official ceremony was held at Maritime Museum, Hobson Wharf Auckland, to acknowledge the long journey and celebrate the spirit of true consultation.

Representatives of Ngā Waka Federation and MSA were joined by Nga Kaihoe o Aotearoa, the Minister of Transport, Members of Parliament, other dignitaries and representatives from the maritime community.

#### ***Next Steps - Implementation***

Ngā Waka Federation will be confirming venues for a Kaupapa Waka Roadshow, which will include workshops on safety procedures and development of personalised safety plans based on the guidelines, for Waka.

# **Waka Taua – Ceremonial Waka**

## **Voluntary Safety Guidelines**



### **Introduction**

The focus of this document is to support Kaupapa Waka by identifying the various aspects of safety practices amongst Waka operators and raising awareness of these safety processes in relation to Waka Taua. It is hoped that these guidelines will be utilised in the development of raising public awareness and de-mystifying Kaupapa Waka.

Development of these guidelines has taken into account the generic components amongst the Ceremonial Waka operators and most importantly, has acknowledged the regional differences that exist amongst various Iwi and the relevant Tikanga. These guidelines provide the template for Waka operators to compose their own personalised plans, taking into account their unique regional/Iwi requirements.

It is also important to realise that safety, in relation to Waka, begins and ends with Karakia. From the selection and felling of the tree, through design and construction, to the launching and on going operation of Waka and finally the housing of the Waka. This spiritual attachment to the Waka ensures that safety is at the forefront of Kaupapa Waka.

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- Section 1.** The Roles and Responsibilities of those Involved with Waka
- Section 2.** Training Procedures and Requirements
- Section 3.** Operational Procedures
- Section 4.** Emergency Procedures
- Section 5.** Equipment
- Section 6.** The Design and Construction of Waka Taua

## Section 1: Roles and Responsibilities

### 1.1 Kaihautu / Kaea

The Kaihautu/Kaea is the leader of the Waka and every Waka must have one. A good Kaihautu emerges from the crew after continuous involvement as a Kai Hoe. His selection comes from a unanimous acceptance by his fellow crew-members, the Kaihautu, and all others directly involved during his time with Waka.

- He must know all that is possible for a Kaihautu to know about the Waka under his charge. i.e.; it's construction, dimensions, capabilities and tikanga
- He must know every member of his crew, and their capabilities
- He must be at the forefront in the use and utilisation of floatation devices and have the ability to take command in any situation requiring safety procedures
- He must be able to place his crew in positions that ensure the best performance of his crew and Waka
- He must know how to communicate with the support vessel
- He must make decisions according to the circumstances and conditions encountered on the water
- He must have knowledge of his local water conditions and research other regions his Waka may be visiting.

### 1.2 Kaihoe Requirements

The Kaihoe are the crew or paddlers of the Waka. While in the Waka they are the total representation of Waka, it's customs and traditions, Whānau, Hapu and Iwi.

- He must be disciplined and committed in Kaupapa Waka
- He must understand the importance of Karakia and its relevance to safety. He must be prepared for Karakia prior to departure and upon return to land
- He must have total awareness of all safety procedures i.e.;

  - Knowledge of Swamping, Capsizing, Man Overboard safety procedures
  - Familiarisation with floatation devices immediately available and on support vessel
  - The ability to swim
  - He must retain a healthy respect for the elements of nature

- He must demonstrate respect and consideration of personnel around him;

  - Kaiāwhina
  - Kaumātua me ngā Kuia

- He must be fully supportive of his fellow Kaihoe and Kaihautu
- He must demonstrate an ability to follow orders
- He must be able to work within a confined space
- He must be patient and resilient to cope with any situation as a result of intense training
- He must not be under the influence of **drugs** or **alcohol** while on the water

### **1.3 Kaiāwhina**

Kaiāwhina are those that support the Waka and its Kaihoe. They are whānau members.

### **1.4 Kaumātua me ngā Kuia.**

The role of the Kaumātua and Kuia is paramount. They ensure that the Kaupapa is maintained on all issues to do with the Waka, particularly when it is travelling outside its rohe. They embody the Mauri, the spirit and the life essence of the Waka. They are the keepers of tradition and provide the overall leadership, guidance and spiritual support for the Waka.

### **1.5 Kaikarakia / Tohunga Role**

The Kaikarakia unify the Waka and the elements through Karakia, the prayers of safety. The Karakia draws the wairua of ngā tūpuna into the Kaihoe. They instill a spirit of peace and confidence upon the Waka. No age barrier/limit exist for Kaikarakia, and may even be the Kaihautu or other members of the Waka Whānau.

The Karakia is a significant element in the preparation of a voyage, as safety begins with the Karakia; these prayers of safety are performed prior to departure, whilst in the shelter, before moving the Waka into the water and upon return to its shelter.

## **Section 2: Training Procedures and Requirements**

### **2.1 General**

All Kaihoe should maintain an acceptable level of fitness by maintaining a programme of dry paddling, paddling, running, swimming, press-ups, sit-ups etc.

### **2.2 Swimming**

- All Kaihoe must be able to swim a distance of at least 50 metres.
- Kaihoe or passengers unable to swim, or of unconfirmed competence, will wear a personal floatation device (i.e. wet suit, life jacket, buoyancy belt etc).

### **2.3 Crew Management**

- On larger Waka, divisions/sections are allocated to ensure unity and effective communication across the crew. Examples are, Te hu (bow), Te Waenga (amidships) and Te Kei (stern). Each of these sections is allocated a deputy Kaihautu who assists in communicating instructions to the Kaihoe
- For larger Waka or in windy conditions, communication down the length of the Waka is maintained by visual commands
- A bailer is nominated before Waka departs. This person ensures sufficient equipment is available to maintain the task
- Maintenance and stowage of anchors is a delegated role for specific crew members
- The appropriate numbers of steersman are identified early in the training and must maintain the steering hoe
- Stowage and care of all mooring ropes is a task delegated to specific crew members
- Key leaders with specific roles should be easily identified during the launch
- Nominated crew member checks any moveable components within the Waka i.e. seating

### **2.4 Loading and Balancing Waka**

- The Kaihautu will take the necessary time to balance the crew prior to departure to ensure that the Waka's stability is maintained during the voyage.

### **2.5 Roll/Capsize Procedures**

Waka leaders, including the Kaihautu, must ensure that the crew is trained and confident in its ability to go through the following capsized drill:

- a. Restore the capsized Waka
- b. Rock from side to side to discard the excess water
- c. Nominated crew section board the Waka and commence bailing

- d. Full crew board; nominated sections paddle and complete bailing
- e. Kaihautu takes Waka to shore
- f. Kaihautu leads de-briefing on procedure

## **2.6 Man Overboard Procedures**

- A training package is currently being developed around Surf Life Saving components and the use of rescue tubes. Once this has been finalised, a crew training programme will be introduced.

## Section 3: Operational Procedures

### 3.1 Operating Conditions

- Sea, river, lake and weather conditions (taking into account weather and tide forecasts) for the relevant time and region are to be obtained prior to the commencement of the planned journey
- The Waka must not operate if conditions are unsuitable (or may become unsuitable) for the Waka/crew
- Visual contact must be maintained between all Waka and their designated support boats
- Tikanga Maori (protocols) require that the Ceremonial Waka cannot operate in the waters of another Iwi without due consultation with Tangata Whenua. During consultation, Tangata Whenua will provide full and frank disclosure of the planned operational area

### 3.2 Support Boats

- All Waka must be accompanied by a support boat to:
  - Offer assistance to the Waka in an emergency
  - Carry emergency equipment (as per equipment list in Section 5)
- Support boats must be positioned to take immediate action to preserve the safety of the Waka and its crew

### 3.3 Personal Floatation Devices (PFDs)

- A sufficient number of PFDs for all crew are to be carried on board the Waka or support boat.

### 3.4 Backup

- Throughout any Waka voyage, a responsible designated person on land must be aware of the Waka **voyage details**, including **crew list**, the **planned course** and **estimated time of return**. This person must be able to initiate any emergency remedial action.
- In the case of the Kaihautu becoming incapacitated or injured, a deputy is nominated prior to departure.

### 3.5 Crew Information

- Prior to the commencement of each trip, Kaihoe are to be adequately instructed in survival and Waka handling procedures which must include:
  - a. Familiarisation and warning concerning the hazards of the waters to be paddled
  - b. Procedures for routine Waka handling

- c. Procedures for emergencies, swamping, capsizing and man overboard
- d. General safety precautions
- e. Seating assignments

### **3.6 Trip Requirements**

- Prior to the commencement of a Waka voyage, the Kaihautu is to inspect the Waka for wear or damage. He will ensure that all loose equipment, containers and other objects are properly stowed and secured.
- The Kaihautu must ensure that there must be sufficient Kaihoe to safely paddle the Waka at all times.
- The Kaihautu will remove any person in a state of impairment that may be a hazard to him or to others on the Waka.

## **Section 4: Emergency Procedures**

Waka Taua leaders must ensure that, at all times, there are sufficient crew members who are capable of taking charge of the situation in the event of the Waka Taua swamping, rolling or capsizing.

### **4.1 In a swamp situation**

- Do not move from your position
- Hold your hoe in tapāpa position
- Do not lean or shift weight
- Wait & listen for Kaihautu's commands

### **4.2 In a roll /capsizing situation**

- Do not let go of your hoe
- Take hold of the Waka and use for extra buoyancy
- Check to see where your partner is and if he's alright
- Use your hoe to help others reach the Waka
- Carry out a roll-call of crew members
- Initiate roll/capsize procedures

### **4.3 Man overboard - *procedures to be confirmed***

- Training in the use of the Rescue Tube for all Waka crews.

## **Section 5: Equipment**

### **5.1 General**

- All Waka and equipment must be maintained in good order

### **5.2 Equipment to be carried on Support Boats**

- A first aid kit
- Spare rescue tubes, life jackets, life belts, other floatation devices sufficient for all on board
- Communication equipment - maritime radios, mobile phone
- Spare hoe
- Throw bag (rope)

### **5.3 Personal Equipment**

- The Hoe

## Section 6: Design and Construction

### 6.1 Design concepts, construction and maintenance standards

Further hui are to be held to develop this aspect of the guidelines, which will examine the following:

- Are there any specific requirements for the design and construction of Waka (e.g. Iwi preferences), covering the following?"
  - Hull design
  - Carvings
  - Seating
  - Freeboard when the Waka is fully loaded with Kaihautu,
  - The Taurapa. The design/construction of Taurapa provides a wind vane action similar to the function of the keel.
- Should the Waka construction adhere to standards appropriate to the materials of construction e.g. totara, aluminium, laminated, kahikatea, rimu, pine, kauri, and tanilised pine?
- Should there be an authorised person or authority that undertakes inspection of Waka to ensure all standards are met; when and how often?
- For an existing Waka, who considers it satisfactory for the intended purposes? (e.g. Is it in a good state of repair and built to the standards etc?)
- What maintenance standards and schedules should apply to Waka and who is responsible?

*Knowledge brings logic  
Logic may save lives  
Lack of knowledge brings panic  
Panic breeds disaster*



# GLOSSARY

<b>Āhuatanga</b>	<i>Roles; Duties</i>	<b>Tai</b>	<i>Tides</i>
<b>Awa</b>	<i>River</i>	<b>Taiaha</b>	<i>Traditional weapon</i>
<b>Hangaia</b>	<i>Build; Make</i>	<b>Tatai</b>	<i>Navigation</i>
<b>Hauora</b>	<i>Health</i>	<b>Tatai ora</b>	<i>Survival</i>
<b>Hoe</b>	<i>Paddle; Oar</i>	<b>Tikanga</b>	<i>Rules</i>
<b>Hue</b>	<i>Calabash</i>	<b>Tūpuna</b>	<i>Elders</i>
<b>Kaihoe</b>	<i>Crew, paddlers of Waka</i>	<b>Wāhanga</b>	<i>Segment</i>
<b>Karakia</b>	<i>Prayers</i>	<b>Wai</b>	<i>Water</i>
<b>Karanga</b>	<i>Female chant</i>	<b>Wairuatanga</b>	<i>Spirituality</i>
<b>Kaumātua</b>	<i>Elder people</i>	<b>Waka</b>	<i>Canoe</i>
<b>Kia Tupato</b>	<i>Be careful</i>	<b>Waka Ama</b>	<i>Outrigger</i>
<b>Kōwhiri</b>	<i>Selecting</i>	<b>Waka Hourua</b>	<i>Double hulled Canoe</i>
<b>Moana</b>	<i>Sea; Ocean</i>	<b>Waka Kōpapa</b>	<i>Hurdling Canoe</i>
<b>Mau Rākau</b>	<i>A Traditional weapon</i>	<b>Waka Raupo</b>	<i>Waka of Reeds</i>
<b>Motu</b>	<i>Country; island</i>	<b>Waka Taua</b>	<i>War Canoe</i>
<b>Papatuanuku</b>	<i>Earth Mother</i>	<b>Waka Tete</b>	<i>Fishing Canoe</i>
<b>Patu</b>	<i>Traditional weapon</i>	<b>Whaikōrero</b>	<i>Speech</i>
<b>Puhi Rere</b>	<i>Hair like feature on the Waka</i>	<b>Whakairo</b>	<i>Carving</i>
<b>Punga</b>	<i>Anchor</i>	<b>Whakanohonga</b>	<i>Placements</i>
<b>Rakai</b>	<i>Adornments</i>	<b>Whakarurutanga</b>	<i>Buddy system</i>
<b>Rākau</b>	<i>Tree</i>	<b>Whakawhanaunatanga</b>	<i>Introduction</i>
<b>Roto</b>	<i>Lake</i>	<b>Whatu Ariki</b>	<i>White feathered structure at the front of Waka Taua</i>

## Appendix i

### **SAFETY REQUIREMENTS FOR THE USE OF TE AUKAHA & TE IKA A MAUI**

<b>PRE-LAUNCHING CHECKS</b>				
	<b>REQUIREMENTS</b>	<b>YES</b>	<b>NO</b>	<b>RESPONSIBILITY</b>
	Waka checked for seaworthiness			Tohunga
	At least 3 safety floatation tubes in the Waka			Kaihautu
	Support vessel organised and in place			Kaihautu
	Spare safety jackets on support vessel			Kaihautu
	Bow & stern anchors in place			Kaihautu
	At least 1 bailer nominated and bailing devices			Kaihautu
	Minimum kaihoe available			Kaihautu
	All kaihoe have a hoe			Kaihautu
	All kaihoe names are registered			Kaiawhina
	Kaihoe on-land drill training completed including: <ul style="list-style-type: none"> <li>▪ Kaihoe instructed in the use of the Waka, hoe and safety tubes as floatation devices.</li> <li>▪ Kaihoe ability to swim at least 50m assessed.</li> <li>▪ Safety floatation tubes allocated to non-swimmers.</li> </ul>			Kaihautu
	Agreement reached on planned course and times and land-based support briefed			Kaumatua, Kaihautu
	Sea and weather conditions assessed as favourable			Kaihautu, Kaumatua
<b>SAFETY REQUIREMENTS AFTER LAUNCHING</b>				
	Kaihoe boarding of Waka supervised to ensure Waka stability			Kaihautu
<b>SAFETY REQUIREMENTS IN THE EVENT OF SWAMPING ON THE WATER</b>				
	Instruction given to Kaihoe to rock the Waka then bailing begins			Kaihautu

## Appendix ii

### SAFETY REQUIREMENTS FOR THE USE OF NGÄ TOKI MATAWHAORUA

<b>P R E – L A U N C H C H E C K S</b>				
	<b>Requirement</b>	<b>Yes</b>	<b>No</b>	<b>Responsibility</b>
	Waka checked for seaworthiness			Tohunga
	At least six safety floatation tubes in the Waka			Kaihautu
	Support vessel organised and in place			Kaihautu
	Spare safety jackets on support vessel			Kaihautu
	Bow & stern anchors in place			Kaihautu
	At least 3 bailers nominated and bailing devices allocated			Kaihautu
	Minimum of 60 mature kaihoe available			Kaihautu
	All kaihoe have a hoe			Kaihautu
	All kaihoe names are registered			Kaiawhina
	Kaihoe on-land drill training completed including : <ul style="list-style-type: none"> <li><input type="checkbox"/> Kaihoe instructed in the use of the Waka, hoe and safety tubes as floatation devices.</li> <li><input type="checkbox"/> Kaihoe ability to swim at least 50m assessed</li> <li><input type="checkbox"/> Safety floatation tubes allocated to non-swimmers</li> <li><input type="checkbox"/> All passengers allocated with lifejackets.</li> </ul>			Kaihautu
	Agreement reached on planned course and times and land-based support briefed			Kaumatua and Kaihautu
	Sea and weather conditions assessed as favourable			Kaihautu , Kaumatua
<b>L A U N C H R E Q U I R E M E N T S</b>				
	Public cleared away from the launching rails			Takawaenga
	Removal of the support chocks supervised			Kaihautu
	Karakia hakawatea I tana korowai completed			Kaumatua
	Nekeneke coordinated			Kaihautu
	Removal of Nga koneke ki uta (x2) supervised			Kaihautu
	Kaihoe boarding of Waka supervised to ensure Waka stability			Kaihautu
	Karakia performed before Waka departs			Tohunga/Kaihautu

SAFETY REQUIREMENTS IN EVENT OF SWAMPING FOR ON-THE-WATER				
	Instruction given to Kaihoe to either act as bailers or vacate the Waka and remain holding onto the Waka			Kaihautu
SAFETY REQUIREMENTS FOR REHOUSING NGĀ TOKI MATAWHAORUA				
	Reversal of Waka into Hobson Beach supervised			Kaihautu
	Kaihoe disembarkment of Waka supervised to ensure Waka stability			Kaihautu
	Placement of Nga koneke ki uta (x2) supervised			Kaihautu
	Public cleared away from the launching rails			Takawaenga
	Nekeneke coordinated			Kaihautu
	Placement of the support chocks supervised			Kaihautu
	Hoe and seat stored securely			Kaihautu
	Closing karakia performed			Kaumatua