



TE ARA ○  
RAUKAWA  
MOANA. 

# Active Kaitiakitanga in Response to Climate Change

# Maranga mai



The hae hae circles are the heke and the forever deep pain and loss they brought us.

The pūngāwerewere and ngaru joins represent the beauty and the lessons learnt on the journey.

The tūnako pattern is the battle formation of us coming together to undo the wrongs of the past, which will reflect in the mauri of our people.

Ashleigh Sagar, Ngāti Toa



# Waiata

Ao mā uru e tauhere mai rā nā runga  
ana mai te hiwi kei Te Tawake.

Kātahi te aroha ka makuru i ahau ki te  
tau rā e nui ai te itinga.

Pīrangi noa ake ki te kimi moutere,  
kia utaina au Te ihu o Te Rewarewa,

Te waka o Patutahi, e whiu ki tawhiti;  
kia kōparetia te rerenga i Raukawa,

Kia huna iho, kei huna iho, kei kite  
ai Ngā Whatu, kia hipa ki muri rā ka  
titiro kau, kia noho taku iti te koko ki  
Karauriupē, ngā mahi a Kupe,

I topetopea iho. Kei whea te tane i  
rangi ai te itinga?

Mō ngā riri ra, ka rukea ki ahau, waihō  
I roto nei, ka nui te ngākau

Far over the western sea a cloud clings to  
Tawake's peak it drifts this way, it brings me  
fond hope of one who's far away. Of him to  
whom I was betrothed while still young.

Oh, I would go with you across the swelling  
sea to seek some island of our own. I'd seat  
me in Te Rewa's bows Te Patutahi's great  
canoe and sail so far away.

I'd bind my eyes so carefully to cross  
Raukawa's rolling sea least I imprudently  
behold the dread crags of Ngā Whatu.

And when we'd safely cross the Straits and  
free to gaze around again I'd see the shores  
of Karaaurupē. The wondrous works of Kupe.

Our ancestor who sailed these seas and  
severed the island from the main. But where  
is my loved one? I'm left behind to mourn  
alone, my heart swells high with sorrow.<sup>1</sup>

1. According to Sir Maui Pomare this chant was recited to him by Aperahama Mutu Mira of Wainui, who said it was sung by a woman named Tuhupu for her husband who had sailed across Te Moana o Raukawa. Ref, Ngāti Toa Rangatira Deed of Settlement Schedule - Documents 7 Dec 2012



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## Introduction

# Tīmatanga

Te Ara o Raukawa Moana is a research project centred around enabling active kaitiakitanga over our changing maritime environment as a proactive response to climate change. It is designed to help focus our priorities to understand, adapt and restore our connections to some of the most significant and at-risk places within the Ngāti Toa Rangatira (Ngāti Toa) rohe.

Climate change is changing Te Moana o Raukawa (Cook Strait). There is a danger that climate change is, and will, continue to have severe impacts for Ngāti Toa as many of our significant sites and places within Te Moana o Raukawa are at risk.

Te Moana o Raukawa is connected by a complex seascape of currents, rocks, fishing areas, tides, significant sites, pā, tauranga waka, harbours and streams. Ngāti Toa maintained connections to this seascape with travelling heritage traditions across the rohe. Te Moana o Raukawa is integral to the mana moana and mana whenua of Ngāti Toa. It is central to our identity and heritage as it is literally the water body that connects us to key sites of significance across our rohe: Te Awarua-o-Porirua, Kapiti Island, Te Mana o Kupe (Mana Island), Te Hoiere (Pelrous Sound), Whakatū (Nelson), Te Whanganui (Port Underwood) and the Wairau coastal

environment. This is acknowledged and reinforced through the Poutiaki redress provided in the Ngāti Toa Treaty Settlement which recognises our role as kaitiaki of Te Moana o Raukawa.

Our research project witnessed environmental degradation and the challenges of climate change events such as heavy rain, coastal erosion, flooding and fire.

This publication provides a glimpse into the world of Te Moana o Raukawa, the significance of the sea and the connection between Te Ika a Māui and Te Waka a Māui. Our project was a lived experience of working with the changing environment while ensuring that we hold on to the knowledge and traditions of the past as we walk backwards into the future.

### Me huri whakamuri ka titiro whakamua

Te Ara o Raukawa Moana Exhibition at Pātaka Art + Museum expresses some of the key aspects and learnings of this research project. The exhibition is centred around the creation of Te Ara Taura – the rope ladder. It is symbolic of the deep connections of whakapapa and the call to awaken and respond to the challenges of climate change.

## The Cook Strait

# Te Moana o Raukawa

### Mai i Miria Te Kakara ki Whitireia whakawhiti te Moana o Raukawa ki Whakatū ki Wairau.

Ngāti Toa are a Tainui iwi descended from the eponymous ancestor Toa Rangatira. Originally from Kāwhia, Ngāti Toa migrated south under the leadership of Te Rauparaha, Te Pēhi Kupe, Te Rangihaeata, Te Whatarauhi Nohorua and other chiefs to establish customary rights in the region of Te Moana o Raukawa in the 1820s.

Ngāti Toa quickly established themselves on Kapiti Island and extended their influence and authority over both sides of Te Moana o Raukawa. In addition to Kapiti Island, the primary Ngāti Toa settlements and strongholds included Te Awarua o Porirua (Porirua Harbour), Wainui (Paekākāriki), Te Mana o Kupe (Mana Island), Te Hoiere (Pelrous Sound), Whakatū (Nelson), Te Whanganui (Port Underwood) and the Wairau. A complex network of iwi alliances and customary relationships established ahikā across the rohe.

The significance of Te Moana o Raukawa to Ngāti Toa is recognised and reinforced through the Ngāti Toa Treaty Settlement which acknowledges the role of Ngāti Toa as kaitiaki. It states that:<sup>2</sup>

5.23 The Crown acknowledges Ngāti Toa Rangatira's role as a kaitiaki over the coastal marine area of the following areas that are within the poutiaki area shown on OTS068-74:

5.23.1 Cook Strait

5.23.2 Porirua Harbour

5.23.3 Te Whanganui / Port Underwood; and

5.23.4 Pelorus Sound / Te Hoiere (including Kenepuru Sound, Mahau Sound and Tennyson Inlet)

The Statement of Association states:<sup>3</sup>

*Te Moana o Raukawa, the Cook Strait, is of the highest significance to Ngāti Toa Rangatira. Not only does Te Moana o Raukawa have great traditional and spiritual significance, it was also crucial as a political and economic asset to Ngāti Toa Rangatira and important as a means of transport and a rich source of various resources.*

*Te Moana o Raukawa is rich in its own kawa and tikanga, folklore and stories, handed down through the generations from Maui and Kupe through to the present day. As well as having great traditional and spiritual significance, the Strait was important as a navigable route between Te Ika a Māui and Te Waka a Māui which linked these two diverse islands. Lands on both sides of the moana were usually occupied by the same iwi groupings and thus it was important for the tribes to understand its differing*



moods and potential dangers, and to develop seafaring capabilities to cross with safety the stretch of notoriously dangerous water.

...

Control of Te Moana o Raukawa was important for Ngāti Toa Rangatira for political and economic reasons, but this was not the total extent of the significance of the lands and sea of this region. Te Moana o Raukawa could be relied upon at different parts of the seasons for its well-sheltered bays and the supplies of fish in the harbours.

...

To Ngāti Toa Rangatira, Te Moana o Raukawa was never seen as a barrier to maintaining their areas of mana whenua on both sides of Cook Strait. Instead, Te Moana o Raukawa was more akin to a highway, which facilitated the transportation of resources and trade goods across Cook Strait, and enabled the development of key relationships between Ngāti Toa Rangatira and their communities of interest. Thus, it has always been considered to be just as much a part of the iwi's rohe as the land upon which they settled.

Te Moana o Raukawa remains a site of immense cultural, historical, and spiritual significance to Ngāti Toa Rangatira. Ngāti Toa Rangatira are the kaitiaki of Te Moana o Raukawa and its resources. Ngāti Toa Rangatira regard Te Moana o Raukawa as one of their most significant resources.

The extensive fisheries resources that exist in the strait provide for the iwi's

customary fishing, and allow the iwi to Manaaki manuhiri at Ngāti Toa Rangatira hui.

The tikanga and kawa associated with crossing Te Moana o Raukawa is well known in the oral histories of Ngāti Toa. This was also recorded by Tamihana Te Rauparaha:

They made for Ōmere and then crossed over to the other side, to Tōtaranui. Raukawa is the name of that stretch of water, a stretch of water that is sacred for its original inhabitants. It was not possible to travel across it in the normal manner, the eyes of the people who were making the crossing for the first time had to be covered with a kōpare. The prow of the canoe also had to be covered with a kōpare.

Karaka leaves were threaded together to make the kōpare and attached to the foreheads of the people, so that the eyes were completely covered. They could only see down to the handles of their paddles, and the water and the blades of their paddles.

Only the veterans were allowed to look, those people who had crossed over that stretch of water three times. Those people guided the passage of the canoe to keep it on course and called out information to the people on the canoe who had their eyes veiled....

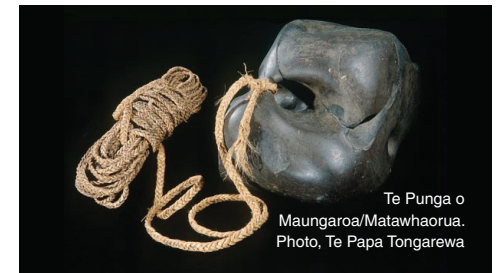
If a newcomer looked at Ngāwhatu – the rocky islands out from Mokoapeke, the headland at the entrance to Tōtaranui, on

the southern side; Ngāwhatukaiponu is the name of one of those islands and Titapua is the name of the other – if a new person looked at those islands, their canoes will become frozen and won't move; no amount of paddling will make it move. They will be stuck out at sea all day and all night, until the wind gets up and the canoe capsizes and all the people on the canoe die.<sup>4</sup>

Te Moana o Raukawa is also a lived experience - to create daily and living history which builds on the legacy of the past by establishing mahinga kai, diving, fishing, etc. Te Rangi Houngariri Solomon states:

So our connection with this area [Wellington South Coast and Ohariu] is not just about fishing the area, or the history of how Te Rauparaha came down and conquered the area. We have been and still are, a living breathing part of this area and it is a part of us.<sup>5</sup>

Te Ara o Raukawa Moana (the project) entailed a number of sea crossings which left and returned from Paremata at the Mana Marina. This is the old tauranga waka adopted by countless generations as the starting and arriving place to cross Te Moana o Raukawa from Porirua. It was also the ferry crossing which controlled access along the coast and the site of the whaling station of Joseph Thoms (husband of Te Uatorikiriki who was the daughter of Nohorua). It was here were Kupe left his famous anchor stone – Te Punga o Maungaroa / Matawhaorua.



Te Punga o Maungaroa/Matawhaorua. Photo, Te Papa Tongarewa



Paremata Whaling Station 1840s.<sup>6</sup>

## What is your experience of crossing Te Moana o Raukawa?

### How can we continue to expand opportunities for whānau to cross over Te Moana o Raukawa following the old ways and knowledge systems?

2. Clause 5.23, Ngāti Toa Rangatira Deed of Settlement (7 Dec 2012)

3. Ngāti Toa Rangatira Deed of Settlement Schedule - Documents 7 Dec 2012

4. Te Rauparaha, Tamihana, He pukapuka tātaku i ngā mahi a Te Rauparaha nui. A record of the life of the great Te Rauparaha/ by Tamihana Te Rauparaha; translated and edited by Ross Calman, Auckland University Press, 2020

5. Te Rangi Houngariri Solomon, 19 May 2019, Brief of Evidence under the Arbitration Act 1996, Te Rūnanga o Toa Rangatira

6. Source, Alexander Turnbull Library, Reference: PUBL-0020-05-3, Engraving after a drawing by Samuel Charles Brees





## Travelling heritage

# Haeretanga

**My parents must have been gypsies you know, because they never lived in one place for long, but travelled from place to place. According to our family, that was quite common for Ngāti Toa and other iwi in Te Tau Ihu back then, to travel from place to place.<sup>7</sup>**

Te Ara o Raukawa Moana is a travelling project. We sought out to navigate the rohe and visit some remote places by boat. We focused on understanding some of the most significant places such as Te Awarua o Porirua and the Wairau. At times our travel was hampered by climate change impacts such as storms, slips and heavy rain events.

The travelling heritage of Ngāti Toa is linked with seeking opportunities and adaptation to cultural and environmental change. Central to this travelling story, is the migration of Ngāti Toa from Kāwhia in the early 1820s to seek trading opportunities with Pākehā, pounamu and lands.<sup>8,9</sup> As part of the migration history, travelling heritage also involved the creation of new island strongholds at Kapiti and Mana which maximised maritime control, trading opportunities, whaling and defensive positions. Matiu Nohorua Te Rei expresses the travelling tradition of Ngāti Toa:

*Throughout the history of the people from whom I descend, they have travelled extensively. That does not affect their connection with the lands of the Ngāti Toa. In fact, their travels enhance their connection to the various Ngāti Toa lands. My Ngāti Toa ancestors have travelled extensively around Ngāti Toa lands. These lands were the lands conquered by Ngāti Toa, led by Te Rauparaha. I have an interest in the lands through Nohorua from whom I am a direct descendent.<sup>10</sup>*

The presence of the whānau in the rohe must be ongoing in order to understand what is happening in terms of the environmental changes occurring and the health of te taiao. There is only a limited amount of information that can be obtained from history books and research journals. The real need is to undertake regular site visits, including making the effort to be present at the most at-risk places in the rohe.

Travelling today can be expensive – flights, ferries and accommodation all cost. We can lose connections to our significant places without the ability or means to travel. Our life can become confined to one particular town or locality without an appreciation of the broad and beautiful landscape of Te Moana o Raukawa. What was once seen

as a necessary and important part of maintaining connections, has become an activity which is no longer the norm.

Whānau across the rohe were engaged in constant communication, visiting, seasonal hunting and gathering and attending important events such as hui and tangi. There has always been constant movement of whānau around the large rohe of Ngāti Toa. This is vital to maintaining connection and ensuring that our connection to place is upheld through lived experience. This is the essence of ahi kā.

How can we revitalise our travelling heritage across Te Moana o Raukawa?

What would practically help whānau to travel and explore the significant places of Te Moana o Raukawa?

What does it mean to be mana whenua and mana moana? How important is presence?

7. Brief of Evidence of Ariana Eileen Rene, 11 June 2003. Evidence before the Waitangi Tribunal, the Northern South Island Inquiry, Wai 785 and Wai 207, Te Rūnanga o Toa Rangatira.

8. Wiremu Neera Te Kanae, 'The history of the tribes Ngati Toa Rangatira, Ngati Awa-O-Runga-O-Te-Rangi, and Ngati Raukawa, having special reference to the doings of Te Rauparaha', 20 August 1888, Translated by G Graham, (1928)

9. A Letter from Ngāti-Toa Chiefs at Porirua to Sir George Grey, Reference GNZMSS 104, Auckland Public Library, Takapuwhia, Porirua, September 29th, 1852, Two Letters from Ngāti Toa to Sir George Grey, Translated by Bruce Biggs, The Journal of the Polynesian Society, 1959, Vol 68(4), p 263. The letter was signed by Ngāti-toa, that is, from the chiefs of Porirua: Rāwiri Kīngi Puaha, Nopera te Ngīha, Whatarauhi Nohorua, Hoohepa Temaihengi, Te Waka te Heke, Horomona Kapi, Hohaia Pōkaitara, Eraia te Haramu, Anaru Hōkai, Rāwiri Hikihiki, Wiremu Ngā Kai, and Ropata Hurumutu

10. Evidence of Matiu Nohorua Te Rei, Maori Land Court, Section 30(1)(b), Te Ture Whenua Maori Act 1993, 1994, p 3





## Respect

# Manaakitanga

In past times, fighting between iwi would cease when it was the time for gathering kaimoana. This was a customary approach to te taiao. The entire rohe was held together by seasonal gathering and fishing of kaimoana.

Kaimoana had an essential role in maintaining whānau relationships. It was a tradition for whānau to bring kaimoana from Te Awarua o Porirua, especially cockles and fish. In return, whānau would receive produce such as potatoes and fruit. It was a complex network of relationships tied together by the sea. To be able to serve local kaimoana at marae was, and continues to be, critical to manaakitanga.

Hunting and fishing were central to the ability to sustain ourselves while also ensuring that there was an ability to express our tikanga and uphold our mana. Fishing, gathering and travelling followed seasonal patterns, and there was expansive knowledge held by several members of the tribe in this regard:

‘Every fish had a season. Everything was taken at a certain time of the year’.

This seasonal fishing calendar (maramataka) applied to shark, mullet, flounders, snapper, red cod, stingray,

skate, kahawai and many others. Different areas of the rohe were visited at different times depending on the place, weather and the species.

Seasonal hunting and fishing concentrated on maintenance of mahinga kai, which included seasonal camping sites, including Motungarara Island, Te Mana o Kupe, Komangarāutawhiri, Haukopua, Wairere, Onehunga Bay (Whitireia) and the Chetwode Islands.

- [By returning to significant sites on a regular or seasonal basis, the changes to te taiao will be observed and key trends \(both positive and negative\) can be recorded and shared. This knowledge can inform the way the mahinga kai is managed.](#)
- [Cooking traditions are at risk and the next generation won't get to taste the fruits of the forest and sea. For example, the right ways to prepare and cook tuere, piharau, shark liver and pickled pāua. As well to ensure that knowledge and practices of kai gathering are passed on, there is also a need to pass on traditions around how to prepare and cook kaimoana.](#)

11. Interview with Matua-a-iwi Solomon by Harata Ria Te Uira Solomon and Joan Ropiha, Ngāti Toa Rangatira Oral History Project, 18 October 1989, Te Rūnanga o Toa Rangatira

## Signs

# Tohu

Tohu are traditional markers, signs of change in the environment. It is important to observe, listen and act on the tohu which te taiao is trying to show and tell us. Tohu are natural indicators and are the first signs that something may be right or wrong. This requires taking the time to observe what is happening and the signs that will indicate future change.

Iwi seafarers can read tohu in the clouds, sunsets, fish and tides to give predictions on weather and sea conditions. This knowledge has a critical value in understanding what is happening in the marine environment and the impact of climate change.

*When we were growing up our old people could tell three weeks in advance what the weather was going to be like, from the cycles of the moon and from the appearance of the moon and the sun. We had other methods of knowing weather patterns. For example, when we gutted blue cod, if they had stones in their belly, we knew that bad weather was coming. The cod swallowed stones to give them ballast so that they would not be thrown around as much by the swell. If we saw dolphins in the bay, we knew a southerly was coming. If we caught Wheke we knew*

*a southerly was coming. If we could see Mount Taranaki, we knew a southerly was going to come shortly. We could tell how long the southerly was going to blow for. We had our ways of knowing if a northerly was on its way and so forth.*<sup>12</sup>

Reading tohu also involves visits to important observation sites which provide sightlines across Te Moana o Raukawa such as at Te Mana o Kupe, Komangarautāwhiri, Hongoeka, Paekākāriki, and Raumati South. The visibility of Te Moana o Raukawa from various vantage points can tell us information about the environment based on the different tohu that are observed there. This deeply cultural way of knowing is fundamental to ensuring we remain connected to te taiao.

- During the project, we looked to the signs of the clouds, sunsets, winds and tides to choose the right day to cross Te Moana o Raukawa. We were taught patience and observation – to wait for the right time. Not to just go according to fixed timetables or schedules. Our voyages started and ended with karakia and our sea captain (Hori (George) Turi Elkington) used the old navigation ways and knowledge of Te Moana o Raukawa.

12. Brief of Evidence of Hori Turi Elkington, 9 June 2003. Evidence before the Waitangi Tribunal, the Northern South Island Inquiry, Wai 785 and Wai 207, Te Rūnanga o Toa Rangatira.



- During the project we learnt that observation requires a slowdown of lifestyles. To stop 'rushing about' in vehicles and miss the beauty of our taiao, the changing tides, the morning bird song and the rising of the full moon. This requires getting away from urban environments, especially light pollution and noise. Appreciate 'the present moment' and observe and watch the wonder that happens every day, every hour, every minute.

Share your experience of observations of nature and reading the tohu of the weather, seas and wildlife.

How can our urban environments and lifestyles be designed to be more in harmony with nature?

## Oral histories

# Kōrero Tuku Iho

Fishing, gathering kaimoana and travelling strengthened whānau relationships and connections with the sea. Oral histories record the memories of whānau, places and time.

*We used to go as far north as Waikanae quite often to visit our relations. We would all go fishing for shellfish and fish as well as gathering other kai like tuna, pūha and watercress. You could get toheroa, tuangi, pipi and surf clams.<sup>13</sup>*

Travelling involved staying with whānau to renew ties and family connections as part of manaakitanga traditions. Travelling, however, did not involve a massive number of people and the small numbers of the iwi ensured mobility and flexibility.

*The exchange of food was an important part of visiting relations in Te Tau Ihu. Sometimes my parents used to go to Canvastown to stay with their relations the Wilsons, and the Masons, or the MacDonalds at Spring Creek. They used to smoke the fish from D'Urville Island and sun dry them to take for their relations.<sup>14</sup>*

- The project highlighted the importance of oral histories and recording memories about the sea and the traditions of Ngāti Toa. During wānanga common memories and experiences were shared and collective memories were reinforced. These histories situated the project in time and guided the research and associated report writing.

Your kaumātua or elders may have precious memories to share. Do you or your elders recall any stories about fishing and boating on the sea?

How can we facilitate ways to capture and respect the knowledge of our kaumātua?

13. Interview with Matua-a-iwi Solomon by Harata Ria Te Uira Solomon and Joan Ropiha, Ngāti Toa Rangatira Oral History Project, 18 October 1989, Te Rūnanga o Toa Rangatira, p 35, TR 77, Box 77, Te Rūnanga o Toa Rangatira

14. Brief of Evidence of Ariana Eileen Rene, 11 June 2003. Evidence before the Waitangi Tribunal, the Northern South Island Inquiry, Wai 785 and Wai 207, Te Rūnanga o Toa Rangatira





## Endemic Species

# Momo Taketake

The sea is full of many wonderful fish, marine mammals, sea birds and many other precious creatures. There are many important taonga species for Ngāti Toa. These species have a special role in the history and customary traditions of the iwi and are key tohu (signs or indicators).

Taonga species are often positive indicators of the health of te taiao. As an example, the tītī (muttonbird) will return if there is a healthy harbour environment that provides a diet of yellow-eyed mullet. Tītī also require safe nesting areas free from predators.

Tītī were once prolific on the rocky coastal promontories and headlands across Te Moana o Raukawa and there is oral history about customary harvesting of tītī along the Makara-Titahi Bay south coast. Tītī are now absent from this area. There are signs, however, tītī are returning especially on Te Mana o Kupe (Mana Island).

Taonga species are the foundation to the thousands of historic taonga held at Te Papa Tongarewa and other museums. Fishhooks, nets, spears, hinaki, muka, lures, needles, stone implements are a legacy of countless interactions with te taiao and the source of inspiration for active mahi toi and kaitiakitanga today.

- We have not counted the large number of coastal taonga species encountered during the project but some of the important ones included hoki, pāua, kina, kōura, kahawai, kanae (yellow-eyed mullet), karengo, kōki (shark livers), kūtai (mussels), pātiki (flounder), rāwaru (blue cod), toheroa - geoduck (deepwater king clam), tūangi and pūpū (cockles).

- Examples of taonga will be on display at the Te Ara o Raukawa Moana exhibition at Pātaka Art + Museum.

Which are some of the fish, seaweeds, cockles or marine mammals important to you and your whānau?

Have you noticed a decline in taonga species? Are they hard to catch or small in size?

Which historic taonga are your favourite? How can we learn from the past for the future?



## Changing Environment

# Hurihanga Taiao

Farming, industry and urban development continues to have a fundamental impact on the environment. From the 1880s onwards, widespread fires and milling destroyed the indigenous forest and waterways became exposed, unprotected by riparian vegetation. Erosion from hillsides accelerated sedimentation of streams and the coastal environment. The construction of railways resulted in reclamation of the foreshore and discharges from coal-fired combustion engines. Later in the 20th century, highways and roads were also built over the foreshore and seabed resulting in lasting damage to the harbours and shores. Coastal wetlands have been drained and litter, plastics and other rubbish continues to pollute our coastal environment.

Major kaimoana contamination has occurred at Te Awarua o Porirua (Porirua Harbour) as a result of wastewater discharges, stormwater, reclamation and run-off and other sources of pollution. Other major areas of kaimoana contamination have occurred at Seaview (Lower Hutt), Moa Point, Rukutane and the Wairau Lagoons. Increasing heavy rain events are accelerating run-off and sedimentation resulting in long periods of time when kaimoana cannot be harvested.

The overall result for the history of Ngāti Toa was the loss of occupation on islands and the coastal lands. As outlined by the Waitangi Tribunal in relation to Te Whanganui a Tara, urbanisation, removal of forests and industry resulted in water pollution which influenced the depopulation of coastal pā and kāinga.<sup>15</sup> Consequently, the limited coastal reserve land became unliveable.

Sewage contamination continues to cause pollution of Te Awarua o Porirua. Between 17- 23 July 2021, heavy rainfall and poor infrastructure caused the spilling of raw sewage into the harbour. Recently, on Monday 11 March 2024, a rupture of a sewerage pipe at Kenepuru iti Stream (Bothamley Stream) also caused spilling of raw sewage. Rāhui were issued by Ngāti Toa to protect local communities and allow the waters of the harbour to recover.

ESR (Institute of Environmental Science and Research) and Te Rūnanga o Rangatira have worked closely together in partnership to establish cultural health monitoring sites around Te Awarua o Porirua at Motukaraka, Whitianga (Paremata Railway Station), Tangare Drive, Te Onepoto and Kaiua Bay. We have also expanded this programme to the Wairau with monitoring sites at

Te Tio (Oyster Bay), Ohienga (Ocean Bay), and Wairau Bar. The testing detected the presence of E. coli and Enterococci concentrations in cockles which exceeds Ministry of Health guidelines and also the occurrence of Norovirus in Te Awarua o Porirua.

- The restoration of mauri is an obligation that Ngāti Toa has as tangata whenua and kaitiaki to our waters.<sup>16</sup> And the success of our vision is measured through our people. 'When our people are physically and spiritually well and culturally thriving, we will know that the mauri of Te Awarua o Porirua has been restored.'<sup>17</sup>

We will continue to monitor water pollution at Te Awarua o Porirua and the Wairau. ESR and Te Rūnanga o Toa Rangatira are also trialling testing for micro-plastics using traditional and contemporary research methods. This monitoring will contribute towards plans for the restoration of both harbours in collaboration with local authorities.

What is your experience of the health of our harbours, especially Te Awarua Porirua and the Wairau Lagoons?

Are you interested in helping out with activities such as shellfish testing?

What concrete actions can be taken to restore our harbours?

15. Waitangi Tribunal, Te Whanganui a Tara me ona takiwa: Report on the Wellington District, 2003, p 457

16. Te Rūnanga o Toa Rangatira, Ngāti Toa Review, Te Awarua o Porirua Harbour and Catchment Strategy and Action Plan, March 2020

17. Te Rūnanga o Toa Rangatira, Te Awarua-o-Porirua Whaitua Implementation Programme: Ngāti Toa Statement. Wellington: Greater Wellington Regional Council, 2019



## Changing Climate

# Hurihanga Āhuarangi

Climate change was, and is today, not an isolated occurrence. It follows on from damage to the environment since the 1880s and a dependence on industrial and transport machinery that produces greenhouse gas emissions.

Climate change disrupts weather patterns and the natural rhythms and balance of te taiao. Seasonal fishing is affected by changing weather and climate.

*The weather then was a bit different from what it is now. We get a southerly wind and it really blows a gale for a while you know. In those days, when it used to turn to the south, we had the occasional gale but a light southerly would be ideal over there [Komangarautāwhiri]. If it was the warm time of the year, they would go over there and just sleep on the beach – no covers or anything or tents. They didn't even have sleeping bags although they may have had a quilt or two and things like that.<sup>18</sup>*

Hori Turi Elkington describes the changes resulting from changing climate and weather patterns:

*I can still tell the weather using the old ways but with far less reliability. It was easier when we were growing up because the weather was far more settled than it is now and we were more observant and had closer links with nature.<sup>19</sup>*

Since the start of the project in 2022, we have witnessed climate change in action. There has been heavy rain events, flooding and periods of high fire risk. These disruptions made planning of events and sea crossings very challenging.

On the land, erosion has been the most noticeable change along the coast with large parts of the Marlborough Sounds and Wellington coast impacted by slips as a result of heavy rain events. The impacts included flooding of papakāinga and camp sites, timber slash, loss of access and increased sedimentation especially in coastal areas dominated by farmland and plantation forests.

Extreme weather events are also resulting in storm surge and flooding along the coast. The floods of July 2021 caused massive damage to whenua and communities living adjacent to the coast and streams. At Pukerua Bay, for example, erosion has occurred adjacent to a significant urupā (burial ground). Further, coastal escarpments are becoming barren and dry with high risk of fire. This risk resulted in the closure of some coastal areas such as Whitireia, Te Kopahau Reserve and Pariwhero Red Rocks during the summer of 2024.

Marine heatwaves are also arriving as the seas warm. The heatwaves have had a huge impact on kororā (little blue penguins) and marine farming in the Marlborough Sounds. As a consequence, marine farms are shifting into deeper and cooler waters. Generally, there are more unpredictable weather conditions with heavy seas (larger waves). We also discovered that in some places pāua are becoming brittle due to warmer water.

Climate change is now a daily event and occurrence requiring daily responses by Ngāti Toa and the community.

What changes are you and your whānau witnessing in the environment due to climate change?

In what ways are you and your whānau being restricted or hampered in accessing the coast and sea due to climate change?

<sup>18</sup> Interview with Matua-a-iwi Solomon by Harata Ria Te Uira Solomon and Joan Ropiha, Ngāti Toa Rangatira Oral History Project, 18 October 1989, Te Rūnanga o Toa Rangatira

<sup>19</sup> Brief of Evidence of Hori Turi Elkington, 9 June 2003. Evidence before the Waitangi Tribunal, the Northern South Island Inquiry, Wai 785 and Wai 207, Te Rūnanga o Toa Rangatira



## Monitoring Our Environment

# Aroturuki Te Taiao

Te Moana o Raukawa is a vast cultural landscape comprising of a complex web of significant sites, sea pathways, tauranga waka (canoe landing sites), fishing places, tides, islands, observation posts, sea markers, harbours, wetlands and streams.

The sea is an extensive network of fishing sites, reefs and shellfish harvesting areas. There were countless valued species in the marine environment. A few of these included pāua, karengo, kina, kōura, kahawai, kanae (yellow-eyed mullet) kūtai (mussels), hoki, toheroa, tīti and tuere. As an example, the Wairau Lagoons and waterways were a vital source of galaxid, tuna (eel), kōura, cockles, kahawai, whitebait, flounder, mullet, pipi and the giant kōkopu. Coastal pā and papakāinga were accessed from the sea and located in strategic sites to command the sea and hinterland. Ngāti Toa history recalls the dense forests covering the hills and valleys. These forests were mahinga kai and sources of customary harvest of birds (ie, pigeons and game birds), tuna traps and tree berries, especially karaka. Within the forest, there were isolated clearings for cultivations.<sup>20</sup>

- The project sought to return and reconnect with the cultural landscape – the many significant places of Te Moana o Raukawa. You might be familiar with some of the names and places: Kapiti Island, Te Mana o Kupe, Paekākāriki, Pukerua Bay, Pāuatahanui, Hongoeka, Takapūwāhia, Whitiereia, Waiere, Te Ara Taura, Taputeranga, Ngāwhatu-kai-ponu (The Brothers), Chetwode Islands, The Portage, Mahakipawa (Cullen Point), Horahora Kākahu, Wairau Lagoon, Waikutakuta, Opuā Bay and many others.

Climate change impacts on significant places in many different ways. Submerged rocks and reefs such as Toka-a-Papa at the entrance of Te Awarua o Porirua may be affected by the warming of seas which will impact on pāua and kina. Other places like urupā at Pukerua Bay are impacted by erosion and slips. At Kapukapuariki, large Pohutukawa trees are falling onto the beach along with archaeological midden material. Along the south coast of Titahi Bay and the Marlborough Sounds, the escarpments are dry and experiencing high rates of erosion. This will impact on coastal vegetation, rocky shores and sea bird nesting sites.

Climate change also impacts on many cultural redress sites recognised under the Ngāti Toa Rangatira Claims Settlement Act 2014. As an example, land at Waikutakuta (Robin Hood Bay) was returned to Ngāti Toa but is impacted by coastal erosion and flooding. Off-roading and freedom camping is also damaging the cultural values of Waikutakuta.

Signs of hope exist. The restoration of Te Mana o Kupe shows what can be done and how the coastal environment can be restored to provide habitat for taonga species such as tīti. We are also collaborating for the restoration of Te Awarua o Porirua as part of a harbour accord and working with Marlborough District Council on options relating to the Blenheim Wastewater Treatment Plant.

- Regular monitoring of the various places identified during the project require ongoing and regular monitoring.
- We are seeking support from Crown Research Institutes and local authorities to undertake further research across the maritime cultural landscape and direct our efforts on the most important and at-risk places. It is an active kaitiakitanga approach of Ngāti Toa.

What coastal places are significant to you and your whānau?

How can Te Rūnanga o Toa Rangatira care for the places significant to you and your whānau?

<sup>20</sup> Evidence of Tamihana Te Rauparaha, Haukopua Block, Translation of Maori Verbatim Evidence, Wellington Native Land Court Minute Book 1H, 2 November 1871, page 279-280



**Summary Report - 16 March 2024, Te Mana Taiao  
Robert McClean & Ashleigh Sagar - Project Leads  
Naomi Solomon - Kaiāwhina  
Aimee Bishop - Kaiwhakahaere**

**Te Rūnanga o Toa Rangatira (Te Rūnanga) as the mandated iwi authority for Ngāti Toa has responsibility for protecting and enhancing the mana of Ngāti Toa across the various political, economic, social and environmental spheres.**

**In relation to Te Ao Tūroa, the objective of Ngāti Toa is to nurture a resilient environment to sustain future generations through reclaimed connection and mātauranga to natural resources, empowering kaitiaki who are leaders and co-managers of our natural environment, our commitment to environmental sustainability and our ability to adapt to the impacts of climate change.**

**Subject to the written consent of Te Rūnanga o Toa Rangatira, the information contained within this document must not be used for any other purpose than that intended.**

**Written consent from Te Rūnanga o Toa Rangatira is required prior to wider circulation and/or public release of this document.**

**Te Rūnanga o Toa Rangatira reserves the right to update and amend this document in light of new or revised information.**







# TE RŪNANGA O TOA RANGATIRA

PĀTAKA

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**SCIENCE**  
Challenges

**THE DEEP SOUTH**  
Te Kōmata o Te Tonga