



# Te Ara o Raukawa Moana

Active kaitiakitanga in  
response to climate change



Te Ara o Raukawa Moana highlights the importance of practices and observations as part of our identity as an iwi.

These are things that we do, and need to continue to do, to maintain our identity, traditions and culture.

## Abstract

# Te Ara o Raukawa Moana Active kaitiakitanga in response to climate change

Robert McClean<sup>1</sup>, Ashleigh Sagar<sup>2</sup>, Naomi Solomon<sup>3</sup>, Te Raukura Solomon<sup>4</sup>.

**Article History:** Final, 31 July 2024.

**Keywords:** Climate change; whakapapa; ahi kā; tohu; kaitiakitanga; adaptation; Cook Strait; resource management.

Climate change poses major risks to the ability of tangata whenua to exercise their kaitiaki obligations. Disorder around intergenerational knowledge transfer, loss of cultural and spiritual connection, loss of access to coastal landscapes, exploitation of natural resources, and ability to effect change through decision-making are some of the issues that arise as part of the climate crisis. Climate change does not exist in isolation but operates in a context of environmental degradation since the mid-19th century, with removal of indigenous forestry, water pollution, land reclamation, deterioration of waterways and estuaries and the rise of industrial mechanisation and global consumerism.

For Ngāti Toa Rangatira (Ngāti Toa), active kaitiakitanga over the marine and coastal environment of Te Moana o Raukawa (Raukawa Moana) is key to the identity and living culture of the iwi. Te Rūnanga o Toa Rangatira (Te Rūnanga), as the mandated iwi authority for Ngāti Toa, has a responsibility to protect and advocate for the rights and interests of the iwi throughout the rohe of Ngāti Toa, particularly within the context of the Tiriti partnership between the iwi and the Crown and local authorities.

Te Rūnanga established a project entitled 'Te Ara o Raukawa Moana' to enable a proactive response to our changing maritime environment (the project). It aims to inform our people of the challenges that climate change poses to our rohe moana (our coastal landscapes and marine environments) through providing opportunities for the transmission of intergenerational knowledge, facilitating (re)connection to ancestral places and practices, and holding wānanga that focus on Ngāti Toa-specific knowledge of taiao and customary practices. This article discusses the key findings of Te Ara o Raukawa Moana in relation to the principles of whakapapa, ahi kā, tohu and kaitiakitanga, as these are specifically understood and practiced within the iwi of Ngāti Toa. This article complements a booklet (McClellan, Sagar, Solomon, & Bishop, 2024) which was produced for the opening of Te Ara o Raukawa Moana exhibition on 5 April 2024 at Pātaka Art + Museum, Porirua City to explain the project for the wider iwi and public.

Before the significant marine and coastal sites of the iwi are consigned to the history books alongside the traditional practices undertaken by our ancestors, Te Ara o Raukawa Moana highlights the importance of practices and observations as part of our identity as an iwi. These are things that we do, and need to continue to do, to maintain our identity, traditions and culture. By maintaining our connection to the practices and environmental principles of our ancestors, our iwi will be optimally prepared to face the challenges climate change poses to our environment and our way of life ancestors.

<sup>1</sup> Principal Advisor, Te Rūnanga o Toa Rangatira, <sup>2</sup> Sustainability and Climate Change Coordinator, Te Rūnanga o Toa Rangatira

<sup>3</sup> Former Pou Toa Matarau (General Manager), Ahurea Taiao, Te Rūnanga o Toa Rangatira, <sup>4</sup> Kaitohutohu Taiao, Ahurea Taiao, Te Rūnanga o Toa Rangatira

## Introduction

The Ngāti Toa connection to te taiao<sup>5</sup> cannot be understood independently of our unique history. In designing a logo for Te Ara o Raukawa Moana (Fig 1), Ashleigh Sagar drew on the parallel between the migration, known as Te Heke Mai Raro, which catalysed the past two centuries of Ngāti Toa history, and the challenges climate change poses to our ongoing survival, and that of te taiao. This history is expressed in the three haehae circles, representative of the deep pain and losses the iwi has endured both through Te Heke Mai Raro and subsequently through the trauma of colonisation and the environmental devastation this has entailed. And yet, the triumph of our survival has been marked by moments of immense beauty and joy:

***There would have been wonderful moments, like children would have been born, birthdays would have happened, big fish would have been caught, wonderful things would have happened. And so these are the pūngāwerewere – the spider webs. And when they talk about whakairo and kōwhaiwhai, when you're learning the patterns, they would have been the most beautiful things in the environment.*** (Sagar, 2024)

From our past, Ngāti Toa has inherited a legacy of resilience and adaptation. This endures in the living culture of Ngāti Toa today – a reminder depicted by the kaokao pattern at the centre of the design. It is the battle formation of us coming together to undo the wrongs of the past, and to be prepared for the challenges we are facing in the present and future:

***All these events that we've been through, hopefully we've learned some things. And we are able put the learnings into action moving forward. And the reason I made it a circle was because it was like a lens, a looking glass, into the future and into the past.*** (Sagar, 2024)

Te Ara o Raukawa Moana could be described as a 'research project' but it is really a call for a way of living which unpacks the meaning of adaptation in response to climate change for Ngāti Toa iwi. This article touches on learnings from Te Ara o Raukawa Moana project since 2022, which was supported by Vision Mātauranga, Te Kōmata o Te Tonga (The Deep South Challenge), National Science Challenges.

Te Ara o Raukawa Moana highlights the invaluable mātauranga that informs our interactions with our natural environment and the contribution it can have to understanding and adapting to a changing climate.

The project is based on the assertion that mana whenua must maintain rangatiratanga and an active presence in the coastal marine area. This is integral to upholding our kaitiaki obligations, and to ensuring the best possible outcome for our environments and communities across our rohe moana.

This is vital to Ngāti Toa endurance. It must also inform the advancement of collective and collaborative responses to climate change throughout our rohe whānui.

## Ngāti Toa Rangatira

Ngāti Toa is a Tainui iwi, descended from the eponymous ancestor Toa Rangatira. The iwi was originally from Kāwhia on the west coast of the North Island. In the early 1820s, Ngāti Toa migrated south under the leadership of Te Rauparaha, Te Pēhi Kupe, Te Rangihaeata, Te Whatarauhi Nohorua and other rangatira to establish customary rights in the region of Raukawa Moana.

The migration was called Te Heke Mai Raro. Ngāti Toa quickly established themselves on Kapiti Island, and went on to extend their influence and authority along the lower western coastline of Te Ika a Māui and throughout Te Taihu o Te Waka a Māui. The iwi did not act alone, but were supported by close iwi allies and relations – Ngāti Koata, Ngāti Rārua, Ngāti Raukawa, Ngāti Tama, Ngāti Mutunga and Te Ātiawa. Land was gifted to cement these close alliances and kinship such as the tuku of lands in the Horowhenua, Rangitikei, Wellington, Marlborough and Tasman regions.

Today, the rohe of Ngāti Toa extends from the Whangaehu River in the north to the Arahura River in the south (Ngāti Toa Rangatira Claims Settlement Act, 2014). The rohe is built on a complex network of kāinga, wāhi tapu, ara tupuna over land and sea, mahinga kai and inter-iwi alliances. Coastal settlements provided safe anchorages for both waka and ships with bountiful food supplies close at hand, and were important interfaces for land and maritime pathways. In addition to Kapiti Island, the primary Ngāti Toa settlements and strongholds included Te Awarua o Porirua<sup>6</sup>, Wainui<sup>7</sup>, Te Mana o Kupe<sup>8</sup>, Arapaoa, Te Hoiere<sup>9</sup>, Te Whanganui<sup>10</sup> and Wairau.<sup>11</sup>



Fig. 1 Ashleigh Sagar (2021).  
Te Ara o Raukawa Moana

## Te Ara o Raukawa Moana logo

Each of those rings is literally a taniwha, digging into our DNA, digging into it and leaving those lines. By putting it into a circle, it stopped being a linear thing, which just happened and it ended.

But putting it into a never-ending circle means we don't lose touch from those experiences of being silenced, by being unheard, by being overlooked and by making us put down those connections to pick up and learn this completely different way of living.

We had to completely adapt to new surroundings and that adaptation required a sacrifice. That is a sacrifice that needs to be remembered. (Sagar, 2024)

<sup>5</sup> Please refer to the glossary at the end of this article for translations of reo Māori terms.

<sup>6</sup> Porirua Harbour. <sup>7</sup> Paekākāriki. <sup>8</sup> Mana Island. <sup>9</sup> Pelorus Sound, including Kenepuru Sound, Mahau Sound and Tennyson Inlet. <sup>10</sup> Port Underwood. <sup>11</sup> Blenheim and Marlborough. <sup>12</sup> Commonly known as 'Cook Strait'.

## Te Moana o Raukawa

Raukawa Moana<sup>12</sup> sits at the very heart of the rohe of Ngāti Toa. It is the body of water connecting Te Ika a Māui and Te Waka a Māui of Aotearoa New Zealand. At its narrowest point, it is 22 kilometres and features strong tidal currents, unpredictable weather patterns including severe winds, and challenging navigation conditions, earning it a reputation as one of the world's most treacherous stretches of water.<sup>13</sup>

It contains one of the world's largest underwater canyons at 3,000 meters deep and is furrowed by large submarine landslides and active fault lines.<sup>14</sup> It is rich in biodiversity, supporting an array of marine life. It serves as a vital transportation route and gateway for recreational activities such as fishing, diving and sailing. Raukawa Moana also plays a crucial role in New Zealand's renewable energy sector, with several wind farms harnessing its strong winds to generate electricity.

But for Ngāti Toa iwi, Raukawa Moana is an everyday part of the lives of its people. A source of life, protection and identity. To Ngāti Toa, Raukawa Moana is of the highest significance. Not only does it have immense cultural and spiritual significance, but it is also crucial as a political and economic asset to the iwi, an important transport route, and a rich source of various resources.

(Ngāti Toa Rangatira Deed of Settlement, 2012).

The significance of Raukawa Moana was repeatedly emphasised by numerous iwi kaumātua and claimants during the Waitangi Tribunal's Wai 785 Northern South Island Inquiry:

***'Raukawa (Cook Strait) is integral to Ngati Toa's identity. Ngati Toa never relinquished their rights to the sea. It is Ngati Toa's birthright, by right of conquest.'***

***Te Rauparaha himself apparently constantly reiterated this point about the distinction between owning the land and the sea. It has been passed to successive generations that Ngati Toa's influence or mana moana as well as mana whenua straddled Raukawa Moana.***

***Te Rauparaha signed the Treaty twice. He was making the point that as at 1840, the land and waterways surrounding Raukawa Moana (Cook Strait) belonged to Ngati Toa.'***

(Solomon, 2003)

***'I have crossed Cook Strait many times in boats and Waka, as our Tupuna would have done. Some people see Cook Strait as a barrier, but skills and knowledge of the sea, that our old people had, have made Cook Strait into a corridor instead of a barrier. Cook Strait can be treacherous, but if we apply the knowledge of our Tupuna, and always give due respect to Tangaroa and Raukawa Moana, we can cross safely.'***

(Elkington, 2003)

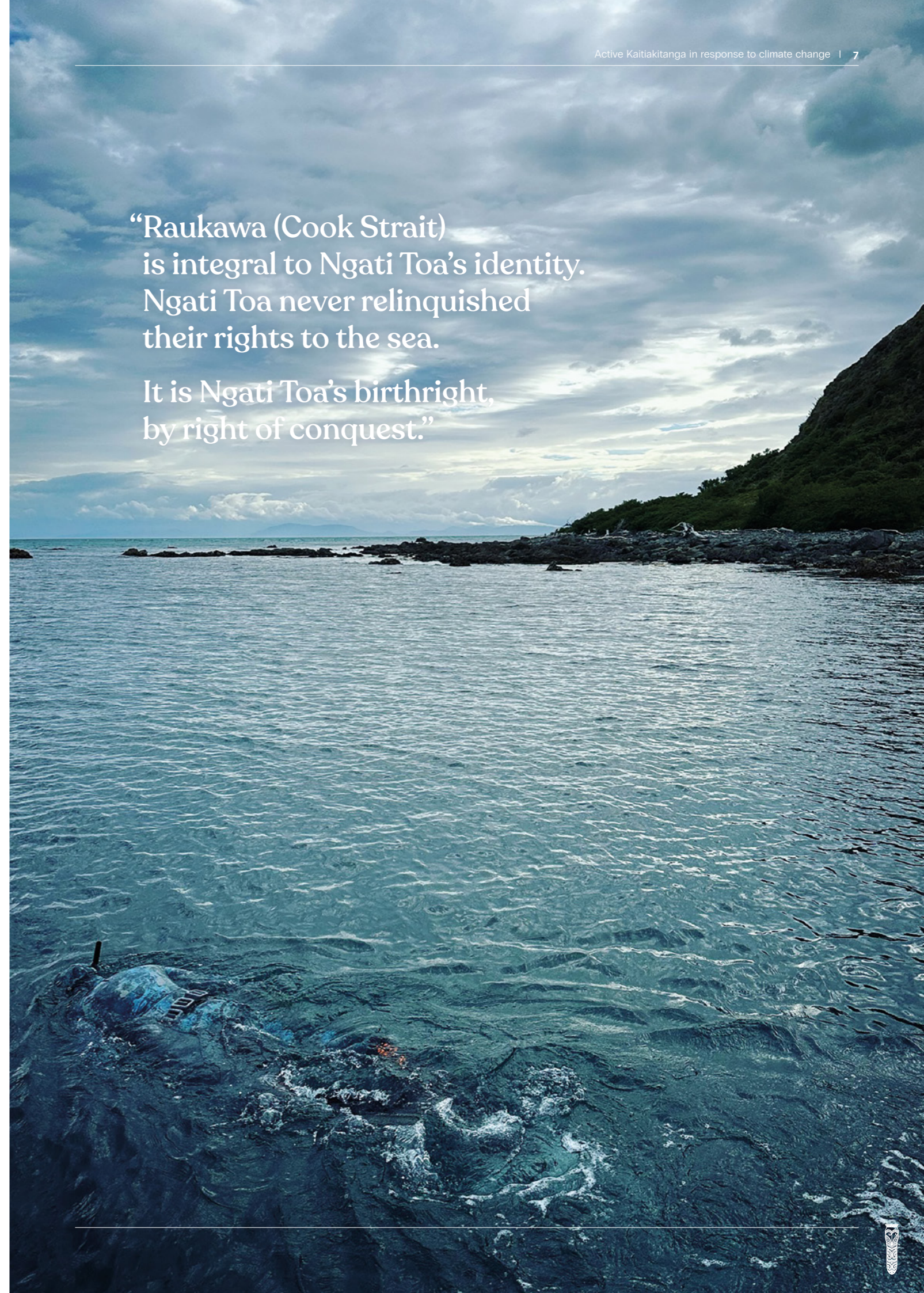
It was upon the strength of this lived and living connection that Ngāti Toa successfully negotiated significant redress in respect of Raukawa Moana in the Ngāti Toa Rangatira claims settlement of 2012.

<sup>12</sup> Commonly known as 'Cook Strait'. <sup>13</sup> <https://teara.govt.nz/en/1966/cook-strait/page-4>

<sup>14</sup> <https://niwa.co.nz/news/scientists-set-to-delve-into-the-secrets-of-the-cook-strait-mega-canyon>

**“Raukawa (Cook Strait)  
is integral to Ngati Toa’s identity.  
Ngati Toa never relinquished  
their rights to the sea.**

**It is Ngati Toa’s birthright,  
by right of conquest.”**



## Ngāti Toa Rangatira Claims Settlement

In 2012, Ngāti Toa settled its historical Treaty of Waitangi Claims. The settlement acknowledged the role of Ngāti Toa as kaitiaki (guardian) over the coastal marine area encompassing the Raukawa Moana and specifically included Te Awarua o Porirua, Te Whanganui and Te Hoiere including Kenepuru Sound, Mahau Sound and Tennyson Inlet. The settlement also includes a statement of association with Raukawa Moana of which the following excerpt is taken:

*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 Ngati 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 Ngati 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 Ngati Toa Rangatira. Ngati Toa Rangatira are the kaitiaki of Te Moana o Raukawa and its resources. Ngati 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 Ngati Toa Rangatira hui.*

(Ngāti Toa Rangatira Deed of Settlement, 2012).

Ngāti Toa were also successful in negotiating specific redress relating to Raukawa Moana in its own right through the provision of a Poutiaki Plan, by which the Crown acknowledged Ngāti Toa as kaitiaki of Raukawa Moana, Te Hoiere and Te Whanganui throughout the Poutiaki Coastal Marine Area (fig 2). The purpose of the Poutiaki Plan is to identify the values and principles of Ngāti Toa in relation to the coastal marine area, to identify the resource management issues of significance to the iwi, and to empower a Ngāti Toa statement of kaitiakitanga relating to fisheries management throughout the Poutiaki plan area (Office of Treaty Settlements, 2012). Greater Wellington Regional Council and Marlborough District Council must take into account the Poutiaki plan when they are considering relevant resource management issues.

The Ngāti Toa Rangatira settlement empowers the iwi to establish the Cook Strait Forum, to be convened by Greater Wellington Regional Council (GWRC) and Marlborough District Council, to bring together local and central government, and other entities with interests in Raukawa Moana, to discuss issues of concern and share information. This mechanism will hopefully enable the iwi to more effectively advocate for the moana.

Ngāti Toa also received cultural redress across a large number of discrete sites throughout Raukawa Moana. This included the vesting of sites of significance, as well as statutory acknowledgements and deeds of recognition, place name restorations and Ngā Paihau – overlay classifications in respect of specific islands, landmarks, estuaries, mountains, pā sites, urupā, mahinga kai, wāhi tapu and tauranga waka (Office of Treaty Settlements, 2012). This redress recognises the traditional, historical, cultural and spiritual associations of Ngāti Toa with these sites: many of which are not only significant in their own right, but are also important navigational markers offshore and out at sea, in accordance with Ngāti Toa mātauranga ā-moana. Examples include Kapiti Island, Te Mana o Kupe, Te Awarua o Porirua, Taputeranga Island, Ngā Whatu Kaiponu<sup>15</sup>, Nukuwaiata and Te Kākaho<sup>16</sup>, Te Toka a Papa<sup>17</sup> and Tokahaere.<sup>18</sup>

Given its significance, its role as the connector of the various parts of the Ngāti Toa rohe, its rich history, biodiversity, cultural values, and the multitude of important islands, reefs and other landscapes contained within its reach, Raukawa Moana was chosen as the site of Te Ara o Raukawa Moana project.

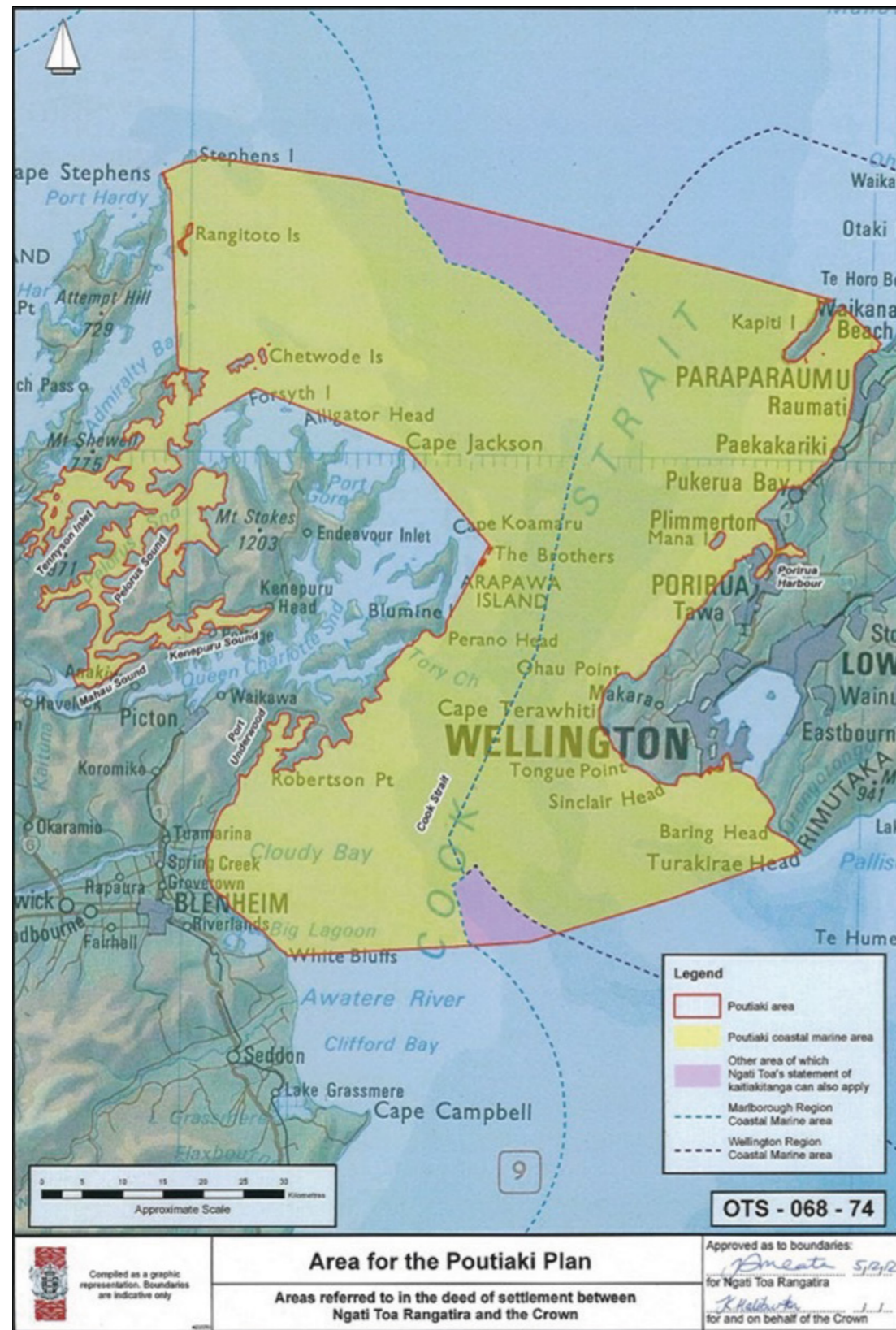


Fig 2. Poutiaki Plan Area (Ngāti Toa Rangatira Claims Settlement Act, 2014)

15 The Brothers, 16 The Chetwode Islands, 17 A reef within Porirua Harbour, 18 Thoms Rock.

## Climate change

The climate is an essential facet of the environmental values of Ngāti Toa; indivisible from our connection to our rohe, and to our moana. For generations, Ngāti Toa has been able to read our climate through our connection with Raukawa Moana, that great conduit of our rohe, and also the key influence upon our climate and weather systems across our region:

***'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.'*** (Elkington, 2003)

Since the start of the project in 2022, a number of climate change impacts have been observed. This has included heavy rain events, flooding, drought and periods of high fire risk. These disruptions made planning of events and sea crossings very challenging. Accessibility by road was thwarted in a number of instances, preventing access to sites over land, and erosion was documented throughout the Marlborough Sounds and along Wellington's southwest coast. Some observations included flooding of papakāinga and seasonal sites, timber slash, 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. Further, coastal escarpments are becoming barren and dry with high risk of fire – this resulted in the loss of 10 hectares of regenerating scrub on Whitireia in January 2024 (Greater Wellington Regional Council, 2024), and the closure of additional coastal areas such as Te Kopahou Reserve and Pariwhero<sup>19</sup> during the summer of 2024.

Marine heatwaves are also arriving as the seas warm. We observed that the heatwaves have had a huge impact on kororā, and there are more unpredictable weather conditions with heavy seas. We also discovered that in some places pāua and other shellfish are becoming brittle due to ocean acidification. As an example, kuku shells from Te Awarua o Porirua are now too fragile, and are no longer favoured for scraping of harakeke for use in weaving or other mahi toi.

Climate change is now a daily event and occurrence requiring daily responses by Ngāti Toa and the community. 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 sea which will impact on pāua and kina. Other places like urupā at Pukerua Bay are impacted by erosion and slips. At Kapukapuariki, Paekākāriki, large pōhutukawa trees are falling onto the beach along with archaeological midden material due to coastal erosion. Along the south coast of Titahi Bay and in the Marlborough Sounds, the escarpments are dry and experiencing high rates of erosion. This will impact on coastal vegetation, rocky shores, sea bird nesting sites, as well as on mātaītai and crucial nursery habitat for taonga species in our coastal waters

Addressing and responding to climate change is of critical importance to Ngāti Toa. It will involve proactively leading change, ensuring whānau well-being and self-determination, as expressed in the whakatauaāki of Ngāti Toa tupuna, Atanatiu Te Kairangi:

***'Kia tupu ake ai a Ngāti Toa Rangatira hei iwi Toa, hei iwi Rangatira ki tēnei ao.'*** (Te Kairangi, 1881)

**“For generations, Ngāti Toa has been able to read our climate through our connection with Raukawa Moana, that great conduit of our rohe, and also the key influence upon our climate and weather systems across our region.”**

<sup>19</sup> Red Rocks.



## Research approach

The research approach values the lived experience of Ngāti Toa iwi. Every day the iwi interacts with the sea – gathering kaimoana, muttonbirding, waka building, harvesting for rongoā and mahi toi, navigating and travelling as expressions of tikanga, kawa and whakapapa. As a result of colonisation, the lived experience on the sea has been diminished. Alienation of coastal lands, pollution and loss of fisheries have impacted on mātauranga in a way that has weakened the generation and retention of intimate knowledge and experience. Climate change has the potential to exacerbate this process.

For many within Ngāti Toa iwi, the impact of colonisation and climate change means that everyday interactions with the sea have become mere memories told by kaumātua. Te Ara o Raukawa Moana asks how do mana whenua maintain active kaitiakitanga of coastal and maritime environments in the face of growing climate change impacts such as sea-level rise, storms, extreme weather, flooding and accessibility issues?

A range of research methods has been adopted. This has included historical research, whānau wānanga, interviews, site visits and cultural health monitoring. The site visits included some isolated islands and places across Raukawa Moana. Mahi toi was also utilised as a key method of interpretation and means of engagement with the research for our wider whānau.

### Historical Research

The historical research was undertaken at Archives NZ and National Library of New Zealand and provided the foundation for other research methods. The research was largely undertaken by the Principal Researcher and supported by other members of the project team and iwi members interested in history and research methodologies.

### Wānanga

Wānanga were held at Takapūwāhia Marae, Hongoeka Marae, Ramaroa and Wairau Pā. They were open to all Ngāti Toa whānau and were advertised through the various communication channels employed by Te Rūnanga. Attendance at each wānanga varied depending on timing, location and agenda. Most attendees had a strong affinity for, and connection with, te taiao. A concerted effort was made to ensure that kaumātua who had deep knowledge of te taiao were available to attend. Each wānanga began with a whakatau, introduction to the project, kōrero on historical research related to sites of significance, and kōrero on climate change. Throughout, whānau participants were invited to share their own mātauranga, kōrero tuku iho, lived experience and other relevant information related to the coastal marine area. This mātauranga ā-iwi formed an essential basis for Te Ara o Raukawa Moana.

Each wānanga also incorporated a site visit or activity which served as both a means for (re) connection and an opportunity for intergenerational transmission of mātauranga. These activities included waka ama, fishing, diving, and collecting shellfish. Activities also included trips to the National Library of New Zealand, Archives New Zealand and Te Papa Tongarewa to access iwi archival material and taonga held in these institutions. While some wānanga included bringing in guest speakers, the general approach was to avoid 'external experts' in order to maximise the opportunity for 'internal experts' to share the mātauranga held in specific family lines.



## Site Visits

During the wānanga, a large number of specific sites and areas were identified as places of significance for Ngāti Toa at risk from climate change and environmental degradation in the coastal and marine area. These sites were identified on maps, and site visits enabled opportunities for iwi members to physically connect to places with oral history disseminated at each site. Physical site visits provided the opportunity to jog memories and added richness to the kōrero shared at each place.

Following the wānanga, specific visits were made to isolated sites across Raukawa Moana. This was an integral part of the research. In addition to physically visiting isolated areas, the key purpose was to maintain and reinvigorate the seafaring traditions of Ngāti Toa, while providing insights, understandings and (re)connection to place. There were also instances when project participants sailed across Raukawa Moana on their own vessels to attend wānanga.

Due to limited capacity, the scheduled crossings of Te Moana o Raukawa were reserved for those who were fit and able to make the journey. Kaumātua who had the most to share about the locations that were being visited were prioritised, with places also for our older whanau.

## Mahi Toi

The mahi toi element of the project was a means to allow for the artistic expression of those involved to represent the project physically and tangibly. Not many people have the time to read long research reports, but undertaking an exhibition was an opportunity for many whānau to visit and participate in the research, particularly as Ngāti Toa is an iwi of artists. Visual language and tangible cultural heritage are intrinsic to Ngāti Toa ways of knowing. The Te Ara o Raukawa Moana exhibition opened at Pātaka Art + Museum in Porirua with a pōwhiri on 5 April 2024. As will be discussed, some of the key insights and findings were represented in the exhibition.





# Interviews

Interviews were undertaken with kaumātua throughout the project. The key purpose of the interviews was to capture knowledge and learnings and inform research directions.

This was particularly the case for those who had more to say than time available within the wānanga.



Through whakapapa, everything in the natural world is connected: earth, sea, sky, rivers, ngahere, flora, fauna, and the iwi. Whakapapa, for the purposes of this research, means the connections and unity of the iwi, and our connection to te taiao.

## Insights and findings

Te Te Ara o Raukawa Moana project elicited a multitude of insights which have been categorised into themes that are connected and interrelated. Our findings reinforce and validate the tikanga that underpin the project. The following summary focuses on principles and insights relating to whakapapa, ahi kā, kaitiakitanga and tohu, as these are understood within Ngāti Toa.

### Whakapapa

Whakapapa is fundamental to the Ngāti Toa perception of the world, and human experience. From a Ngāti Toa perspective, whakapapa encompasses not only our direct descent lines back to our human ancestors, but it is how we understand our connections throughout the environment and cosmos. Through whakapapa, everything in the natural world is connected – earth, sea, sky, rivers, ngahere, flora, fauna, and the iwi. Whakapapa, for the purposes of this research, means the connections and unity of the iwi, and our connection to te taiao.

Whakapapa is the inherited and inseparable connection between the iwi and te taiao. Our efforts to protect each other and our environment do not stem from a sense of 'good will' or citizenship. Rather, it is an inherited commitment and obligation to care for atua, our tūpuna, our future generations. This is the basis of all tikanga of Ngāti Toa.

It is through our shared whakapapa to the atua who preside over the forces of the natural world that our kaitiakitanga – that is, our responsibility to care for te taiao, emanates. A deeply familial obligation, which frames the wellbeing we derive from the natural world as one of mutual reciprocity, reflected in our own duty to care for te taiao in turn. Enhancing the mauri and ecological health of te taiao benefits the mauri, health and wellbeing of iwi members. Due to the degradation of the environment in the rohe of Ngāti Toa, this is now expressed through environmental restoration, as well as, where still possible, mahinga kai and other traditional practices.

Mana whenua and mana moana binds Ngāti Toa to their rohe in a special relationship. The Resource Management Act 1991 (RMA) provides legislative guidance to the terms 'tangata whenua' and 'mana whenua' which relates to whakapapa. Tangata whenua are those iwi or hapū that hold mana whenua over an area.

Mana whenua is defined in the RMA as 'customary authority exercised by an iwi or hapū in an identified area,' and tikanga Māori is defined as 'Māori customary values and practices.'



## Whakapapa of resistance

The active assertion of mana whenua, by mana whenua, involves obligations which derive from whakapapa. It involves responsibilities of carrying on traditions and maintenance of values. There is a whakapapa of resistance, of carrying on a fight for justice, for Te Tiriti o Waitangi, and for the health of te taiao. This has been embodied in Ngāti Toa by successive generations who have upheld a legacy of resistance to colonial incursions. Particularly in the form of writing submissions, protest, petitions, and the mounting of legal challenges against Crown injustices. As Matua a iwi Solomon stated in 1989, for Ngāti Toa,

**“... we have to stand up and be counted and fight for those things that we think are injustices of the past. I think there's a way of fighting that has nothing to do with arms. And I think that those are the things that we have got to look into.”** (Solomon M. a., 1989)

At centre stage of Te Ara o Raukawa Moana exhibition was Te Ara Taura – a long rope ladder created by Gina Solomon from muka.<sup>20</sup> Te Ara Taura is also a place located north of Te Kiekie and south of Titahi Bay. It is a rugged rocky coastal cliff with a steep escarpment adjoining the sea. The marine environment at its base is a valued mahinga kai. The rocky cliffs were nesting areas for seabirds such as tīti that were subject to seasonal harvesting. From the top of Te Ara Taura there are expansive views towards Kapiti, Te Mana o Kupe, Te Rewarewa and Te Tauihu.

Te Ara Taura was the location of a rope ladder that was used to climb or descend the cliffs. The rope ladder would enable access around the coast where this was otherwise inaccessible at high tide. Te Ara Taura was used for customary harvesting, mahinga kai, escaping conflict and access to tauranga waka for travel across Raukawa Moana.



Fig 3. Views of Te Ara Taura. Robert McClean (2024).

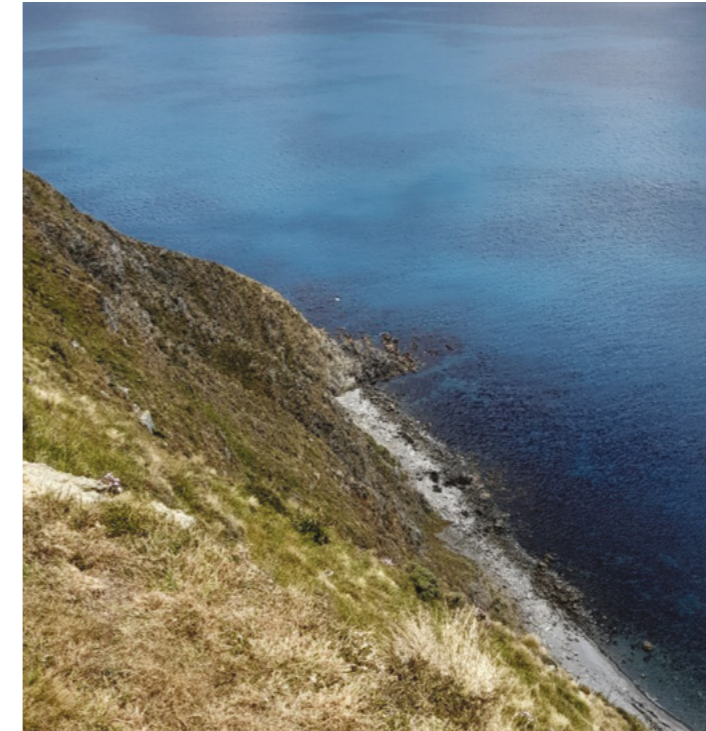


Fig 3. Views of Te Ara Taura. Robert McClean (2024).

Te Ara Taura was named as a boundary marker in the Porirua Deed 1847 which set aside three coastal reserves for Ngāti Toa. The Porirua Deed enabled the alienation of the Porirua District as directed by Governor Grey and was the 'price' for the release of Te Rauparaha and other chiefs (Boast, 1997).

Despite the boundaries of the 1847 Porirua Deed, Crown survey determined that Tutamaurangi Pā further north on the coast was the extent of the Ngāti Toa reserve land. Consequently, a large part of the coastal land was illegally acquired by the Crown (McClellan, 1996). Ngāti Toa responded to the alienation of Te Ara Taura by protest, petitions and submissions to Parliament by rangatira such as Wi Neera Te Kanae, Nopera Te Ngiha, Pirihana Tungia, Hopeha Horomona, Pene Koti, Hohaia Pokaitara, Waari Te Kairangi, Pumipi Pikiwera, Hipirini Te Kotua, Meihana Taipu, Raiha Puaha and Hira Hohaia. Eventually, an 1895 Parliamentary Committee found in favour of Ngāti Toa. Te Ara Taura is not an isolated incident in the history of Ngāti Toa.

Generations of Ngāti Toa iwi leaders have 'picked up the pen' to oppose unauthorised occupations, violations of wāhi tapu, alienation of whenua and environmental degradation. For Te Awarua o Porirua (Porirua Harbour), the campaign over the years has involved letters to government officials, tribal hui, petitions, occupations and protest since the early 20th Century. Despite this history of resistance, the active presence of the iwi on the harbour was reduced due to pollution and contamination.

During Te Ara o Raukawa Moana project, Te Ara Taura became a symbol of climate change and the response of Ngāti Toa. As explained by Ashleigh Sagar at the exhibition: Te Ara o Raukawa Moana is centred on the obligations and connections of whakapapa with te taiao. It aims to empower reinvigorated kaitiakitanga.

<sup>20</sup> The inner fibre of the harakeke.



## Ahi kā

Ahi kā, based in whakapapa, is inherent to the Ngāti Toa exercise of kaitiakitanga. It expresses the concept of continuous occupation and rights to the whenua and moana; rights which are implicitly affirmed by the iwi when we care for our taiao at land and sea. For Ngāti Toa, ahi kā is conveyed and maintained in many different ways; particularly through manaaki manuhiri. Central to the maintenance of ahi kā are the travelling traditions of the iwi which enable the iwi to maintain connections to people and places. Kaumatua Eileen Rene recalled:

***'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.'*** (Rene, 2003)

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 vast rohe of Ngāti Toa. Originally, crossing over Raukawa Moana involved small waka, often with a sail. Larger waka carried about twenty people. With time, journeys were made over Raukawa Moana in European-style fishing boats and craft. Ngāti Toa were major participants in whaling in Raukawa Moana. Coastal markers, rocks and pou were a critical part of the Raukawa Moana tradition.

Travelling is vital to ensuring that our connection to Raukawa Moana is upheld through lived experience. Tā Matiu Rei also expresses the travelling tradition of Ngāti Toa:

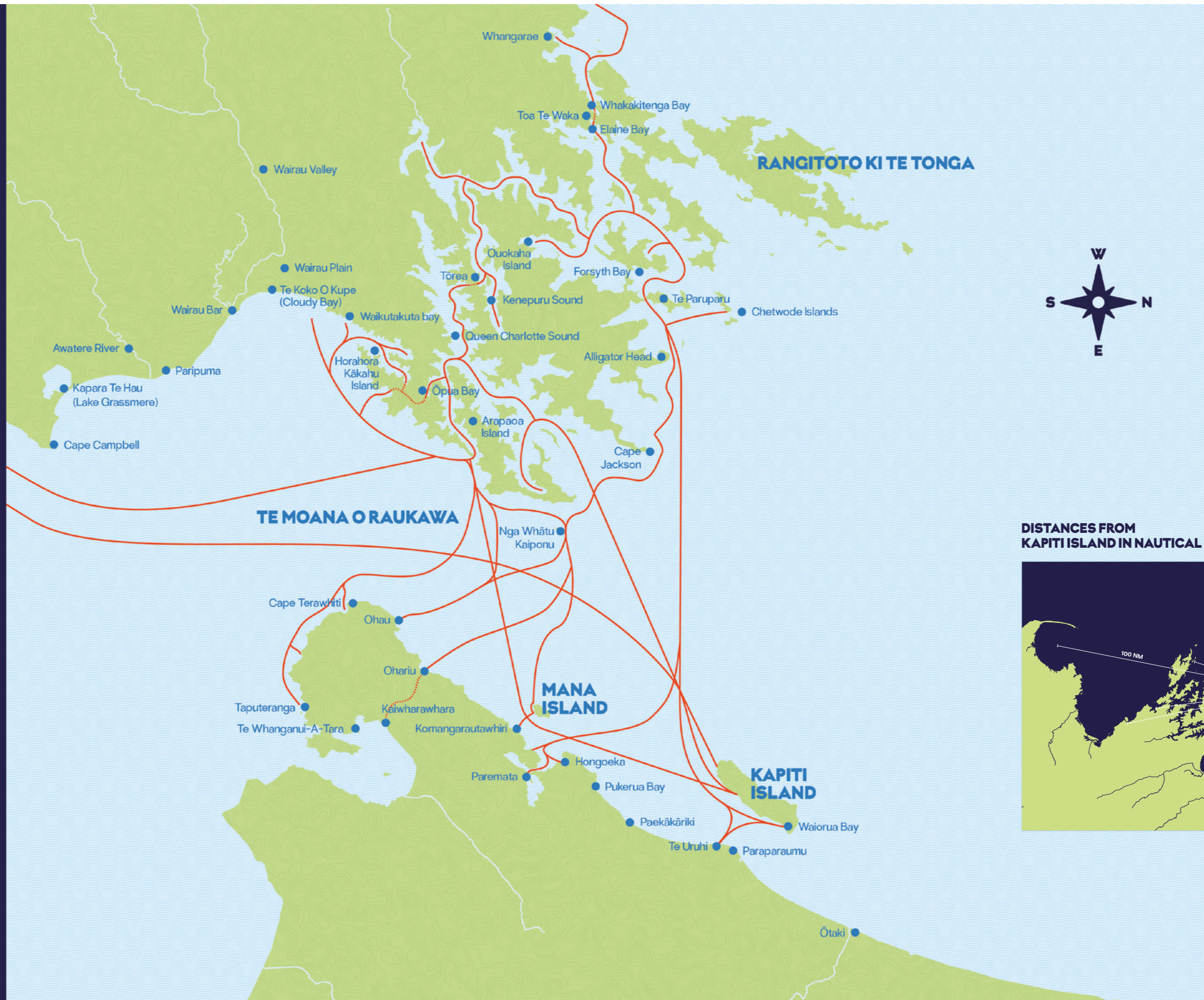
***'Throughout the history of the people from whom I descend, they have travelled extensively. That does not affect their connect with the lands of the Ngāti Toa. In fact, their travels enhance their connection to the various Ngāti Toa lands. My Ngāti Toa ancestors have travelled extensively around Ngāti 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.'*** (Rei, 2003)

**Ahi kā,**  
based in whakapapa, is inherent to the Ngāti Toa  
exercise of kaitiakitanga. It expresses the  
concept of continuous occupation and rights  
to the whenua and moana.





# WAKA ROUTES IN TE MOANA O RAUKAWA



DISTANCES FROM  
KAPITI ISLAND IN NAUTICAL MILES

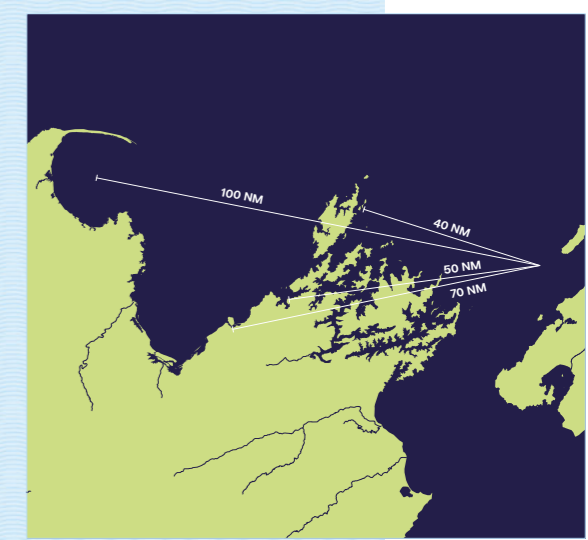


Fig 4. Ashleigh Sagar (2024). Waka Routes in Te Moana o Raukawa

Seasonal customary harvesting ensures that manaakitanga is a collective and shared undertaking which builds strong whānau ties. Ngāti Toa oral histories have common stories about visiting cousins and sharing kai in the Wairau, Te Hoiere, Waitohi<sup>21</sup>, Motueka, Whakapuaka, Kapiti, Horowhenua, Rangitoto ki Te Tonga<sup>22</sup> and other locations throughout the rohe of Raukawa Moana. These traditions of manaakitanga and mahinga kai support kotahitanga, the unity of Ngāti Toa:

***'When we lived in Te Tau Ihu, there was no division between the iwi. We didn't feel like different iwi, we were all related, we were all one family. We could go to Nelson or we could go to Havelock and everyone would say 'oh come and stay with us don't go back tonight, the weather's no good, the plum tree's all loaded with plums, come and pick yourself some plums...'*** (Rene, 2003)

Mahinga kai are accessed in a large number of diverse places across the rohe. These places include areas close to main papakāinga and also isolated coastal and marine environments. Matua a iwi Solomon describes a huge range of fishing places, including Te Awarua o Porirua, Kōmangarautāwhiri, the Wellington south coast, Te Mana o Kupe, Kapiti, Horowhenua, Wairau, Marlborough Sounds and Whakatū (Solomon M. a., 1989).

As part of Te Ara o Raukawa Moana project, crossing Raukawa Moana enabled visits to some of the isolated mahinga kai of Te Taihū. The sea crossings were directed by kaumātua navigating the traditional sea pathways. This knowledge focused on traditions about the wisdom of working with Tangaroa, the maramataka, tides and sea currents. Iwi kaumātua Hori Turi Elkington recalls the importance of working with the tides to cross Raukawa Moana:

***'As a young fella, I would see my dad, my uncles, come across from Rangitoto ki Te Tonga and pick up the whānau from Porirua and they would go at unusual hours. It might be 10 pm one time and 1 pm another time and 2 pm another time and I just kind of thought, that's what you do.' .....*** ***'But I've since learned that you work with the tides, with the power of Tangaroa. You don't work against it. You work with it and you will have a lot better experience and so those are things that we still do today.'*** (Elkington, Te Ara o Raukawa Moana interview, 2024)

For our journeys across Raukawa Moana, Hori Turi Elkington, determined when we could sail, the time of sailings and the routes to be taken, based on his extensive mātauranga and knowledge of Raukawa Moana. These sailings were often delayed by storms and changeable weather conditions, meaning the 'window of opportunity' to cross the sea was very limited. On one journey, from Kura Te Au<sup>23</sup> to Ngā Whatu Kaiponu, we hit a heavy swell. However, after Ngā Whatu we had a good run back to Paremata. Kaumatua Peter Solomon reflected on this experience when studying the map of the waka routes (see fig 4, pages 24-25 at Te Ara o Raukawa Moana exhibition):

***'That's the thing, those are the rips that we hit (sailing from Kura Te Au). And that's what happens. When you've got a landmass and get in water, it diverts water... I thought, when we were doing this, 'this is going to be a bit rough' because we were going against the tide. So we were running into those rips all the way up. Then you noticed, when we turned around to come home, it was cool. 'Cause we were running with them. Not against it. And that's why that piece of water around here [Ngā Whatu] was so tapu... Because it was dangerous for those reasons... And the movement. You can't move an immovable object, so you go around it. And if, you know, there are pockets or holes in there, the movement changes each time it hits a gap.'*** (Solomon P., 2024)

<sup>21</sup> Picton. <sup>22</sup> D'Urville Island. <sup>23</sup> Tory Channel.

As indicated by Peter Solomon, knowing the rips and tides is critical to safe crossing of Raukawa Moana. Te Moana o Raukawa can be dangerous if it is not shown respect by seafarers and travellers.

As a result of interviews with kaumātua such as Hori Turi Elkington, wānanga and research, we prepared a map of traditional waka routes (fig 4). This map was displayed at Te Ara o Raukawa Moana exhibition. While the map of waka routes is not exhaustive, and many other sea pathways can be added, the picture helps to illustrate this aspect of Ngāti Toa culture. For instance, Kapiti Island has always been of strategic importance to Ngāti Toa. As stated by Chris Maclean:

***Kapiti's location at the northern entrance to Cook Strait meant that whoever occupied the island commanded the sea*** (Maclean, 1999)

As indicated in the waka routes map, the island maintains this strategic position due to the currents and tides that enables crossing over to Te Taihū, especially Te Hoiere (Pelorus Sound) and Totaranui (Queen Charlotte Sound). This means that Kapiti is the 'natural' place to cross over from Te Upoko o Te Ika (the North Island) to Te Taihū.

Another element of the traditional voyaging routes were key portages, which involved carrying waka across narrow stretches of land between waterways. The main portages for Ngāti Toa were at Tōrea Moua<sup>25</sup>, which enabled access between Te Hoiere and Tōtaranui; and at Toa Te Waka, between Te Whakakitenga<sup>26</sup> and Te Hoiere. Opuā Bay was also an important land-based route over to Ngakuta Bay, in Te Whanganui. Portages enabled travel within the sheltered parts of the Sounds so the iwi could avoid the exposed coasts that could be risky areas for open sea-going waka in rough weather.



<sup>25</sup> Tōrea Bay. <sup>26</sup> Whakitunga Bay.

## Active kaitiakitanga

Kaitiakitanga and ahi kā are not often appreciated, adopted or understood in public spaces and publications in Aotearoa New Zealand. Instead, school children (for example) are frequently encouraged to be 'good kaitiaki' by cleaning up rubbish and planting trees. The term is also used in other contexts such as health care, as in the title of the Nursing New Zealand Journal – Kaitiaki.<sup>27</sup>

Kaitiakitanga has a presence in environmental legislation, as a key provision within the purpose and principles of the RMA. Originally, the RMA required decision-making authorities have 'particular regard' to kaitiakitanga in relation to managing the use, development, and protection of natural and physical resources. Kaitiakitanga was defined as:

***"the exercise of guardianship; and, in relation to a resource, includes the ethic of stewardship based on the nature of the resource itself".***

Soon after the RMA became law, a number of iwi lodged the Wai 262 claim before the Waitangi Tribunal. The claim asserted tino rangatiratanga over indigenous flora and fauna me o rātou taonga katoa, including the exercise of kaitiakitanga (Waitangi Tribunal, 2011). This claim influenced an amendment of the RMA in 1997 which amended the legislative meaning of kaitiakitanga to ensure it was clearly connected to the rights of mana whenua:

***Kaitiakitanga means the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Maori in relation to natural and physical resources; and includes the ethic of stewardship.*** (Resource Management Act, 1991)

The Waitangi Tribunal's report on the Wai 262 claim, Ko Aotearoa Tēnei, provides guidance for the concept of kaitiakitanga. The Tribunal stated:

***Kaitiakitanga is the obligation, arising from the kin relationship to nurture or care for a person or thing. It has a spiritual aspect, encompassing not only an obligation to care for and nurture not only physical well-being but also mauri*** (Waitangi Tribunal, 2011, 17).

The Tribunal discussed the spiritual guardianship of kaitiaki in terms of particular species who cared for communities and would warn of impending dangers. This reflects the traditional understanding of kaitiaki within Ngāti Toa. In relation to our responsibilities in te taiao, however, 'kaitiakitanga' as a contemporary description of an enduring practice, is now widely understood in connection to the exercise of mana and rangatiratanga:

***But people can (indeed, must) also be kaitiaki in the human realm, those who have mana (or, to use treaty terminology, rangatiratanga) must exercise it in accordance with the values of kaitiakitanga – to act unselfishly, with right mind and heart, and with proper procedure. Mana and kaitiakitanga go together as right and responsibility, and that kaitiakitanga responsibility can be understood not only as a cultural principle but as a system of law.***

(Waitangi Tribunal, 2011, 17).

<sup>27</sup> <https://kaitiaki.org.nz/>



For Te Ara o Raukawa Moana, the research aimed to uphold and enable active kaitiakitanga as a pathway towards connecting up Ngāti Toa, as mana whenua, with maintenance of mahinga kai and tauranga waka. These are the key coastal landscapes and places of significance to the iwi across Raukawa Moana. Ashleigh Sagar comments about the value of travelling to different parts of the rohe depending on the weather and seasons:

***'When we were in the Wairau, there was a big storm and we watched the southerly just bowl into Wellington. I was watching the storm and thought, 'This is where we would have come when it was stormy, we would have come to Wairau so we would have been sheltered by the way that the land forms.'*** (Sagar, 2024)

This experience of the storm illustrates that the presence of the whānau in the rohe must be maintained in order to understand what is happening in terms of environmental changes 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 to these wāhi tupuna, including making the effort to be present in the most vulnerable places across the rohe.



## Tohu

*'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.'*

(Elkington, Brief of Evidence of Hori Turi Elkington, 2003)

Tohu are traditional markers, signs of change in the environment. It is important to observe, listen and act on the tohu which te taiao shows us. Tohu are natural indicators and are the first signs that something may be right or wrong. This requires taking the time across seasons and years 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. Tohu were often warnings, and remain an important indicator of environmental change.

Taonga species such as the Taipua provide the basis of an environmental monitoring approach based in iwi mātauranga, tohu and a traditional expression of kaitiakitanga. The presence, absence or behavioural change of specific taonga species which inform Ngāti Toa ways of knowing are key indicators of climate and environmental change. These species are often the 'first to leave' or 'the first to return'. The aim of Te Ara o Raukawa Moana is to focus on particular taonga species that have been absent from their traditional land and seascapes as indicators of the success of restoration approaches, within an overall cultural health monitoring framework.

As an example, in 1819 Ngāti Toa joined Ngā Puhī tūpuna on the Te Āmīowhenua expedition. The warrior company travelled around the south coast of Te Whanganui a Tara through to the Wairarapa. Tamihana Te Rauparaha, the son of Te Rauparaha, recorded that as they travelled along the coast, the party lived off kekeno (Te Rauparaha Tamihana, 2020). Today, kekeno breeding colonies are largely limited to the Wairarapa coast, with haul out sites at places such as Waiariki,<sup>28</sup> Pariwhero, Te Rimurapa<sup>29</sup> and Turakirae.<sup>30</sup> Kekenos are sensitive to changes in climate, especially marine sea temperatures. The successful return of kekeno to those places on the coast where kōrero tuku iho tells us they were formerly prevalent, will be a tohu of the success of iwi taiao restoration efforts along the southwest coast of Te Whanganui a Tara.

In parallel with Te Ara o Raukawa Moana and with the support of ESR, we established long-term cultural health monitoring sites at Te Awarua o Porirua and the Wairau coast. This monitoring has focused on the health of tuangi as the cultural indicator of environmental health, as tuangi have historically been one of the kai Ngāti Toa was famous for. This research enabled a holistic assessment of the health of the taiao based on kaitiaki observations, together with testing of sediment, water, shellfish and microplastics. The locations chosen for this monitoring were those associated with valued mahinga kai of former times. The results of testing will set the basis for the overall environmental restoration of Te Awarua o Porirua as part of a collaborative project with local authorities and Wellington Water Ltd.

<sup>28</sup> Tongue Point. <sup>29</sup> Sinclair Head. <sup>30</sup> Turakirae Head.



Following the establishment of monitoring sites at Te Awarua o Porirua and Te Wairau, Te Rūnanga o Toa Rangatira plans to expand the monitoring locations to a range of taonga species and places. These species will include rimurimu (including karengo), tītī, pāua, kina, nana, tuna, toheroa, and others as guided by iwi kōrero tuku iho. The focus of the monitoring will give priority to the highly significant coastal sites at risk from climate change and environmental degradation.

As indicated above, one of the priority areas is the coastal escarpment at Te Ara Taura and the coast south of Titahi Bay and Makara. During Te Ara o Raukawa Moana wānanga, kaumatua Matthew Solomon recalled customary harvesting of tītī along this stretch of coast:

***'As a kid I can remember we all went down to Makara and came back with the mutton birds over Stevenson's farm right down the back.'*** (Matthew Solomon).

Matthew Solomon also recalls that his father took him muttonbirding on Te Mana o Kupe in the 1950s.

Kaumatua Peter Solomon stated that tītī lived on many of the the rocky headlands and promontories around the coast of Te Ūpoko o Te Ika, not just on the islands. He also indicated that the tītī survived on a diet of aua, formerly prevalent in the estuaries. With the decline of the aua, tītī numbers have also deteriorated.

Since the 1970s, the harvesting of tītī on Te Mana o Kupe has been banned due to the conservation status of the island, and tītī on the mainland south coast have all but disappeared. It is rare now to see any tītī in the Porirua district. Restoration of tītī along the coast will require not only protection from predators to provide safe nesting sites, but also restoration of marine habitat to enable the replenishing of aua stocks.

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

***During Te Ara o Raukawa Moana 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. We also learnt that observation requires a slowdown of lifestyle. 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 to appreciate 'the present moment' and observe and 'watch the wonder that happens every day, every hour, every minute.'*** (Sagar, 2024)

## Te Whakautu Waka

The experience of Ngāti Toa iwi in the first decades of the twenty-first century has been the grim awareness of how rapidly the knowledge and practices of our pakeke and tūpuna in respect of Raukawa Moana have been threatened both by climate change, and by disconnection from place brought about by attendant environmental degradation.

When there are barriers to access, the iwi will lose connection to our significant places. Our lives can become confined to one particular town or locality, without an appreciation of the broad and beautiful landscape of Raukawa Moana, so cherished by our pakeke and kaumatua. The seasonal way of living which was once seen as a necessary and important part of maintaining connections, has become an activity which is no longer the norm for the iwi whānui. With climate change accelerating, the 'window of opportunity' to return to some of these cherished places is closing by the day.

The ability to maintain not only our presence in the rohe, but our kaitiakitanga itself is threatened. Iwi can become relegated to spectators, with research (and associated funding) captured by other entities, such as universities, government departments and Crown research institutes – a lost opportunity to become leaders in the research journey for ourselves.

The journey of Te Ara o Raukawa Moana to date has shown us that in order to sustain a meaningful and practical response to climate change in our rohe moana, one of the most dynamic and turbulent marine environments in the world, Ngāti Toa requires our own research vessel. This will entail all the practical considerations and challenges of actually having sufficient resource to own and manage such a vessel – in terms of the licenses required to conduct a passenger boat, health and safety considerations, training, staff, clothing, and equipment.

But more saliently, to ensure we are genuinely upholding and carrying on the tikanga of Ngāti Toa within the rohe moana, more is required of us as mana whenua – and mana moana. Kaumatua and tohunga are essential to this kaupapa: equally, rangatahi must also be enabled to participate, as they will carry on the work and knowledge of their pakeke into the future. Tikanga must be the basis of all our ventures: the body of knowledge which has faithfully served our iwi for centuries in this environment. As long as we remain steadfast to the teachings and principles of our tūpuna within te taiao – and especially as regards Te Moana o Raukawa, Ngāti Toa will continue to flourish in our ever-changing home.



## Conclusions

One of the many taonga our tūpuna brought south with them on Te Heke Mai Raro was their mātauranga, specifically, their knowledge of te taiao. This mātauranga, carried down from Kāwhia and stretching back to Hawaiki, they adapted to Raukawa Moana, learning to read our new home, and how to live in harmony with this great sea, its seasons and environs. As in the whakatauki 'ka mate kāinga tahi, ka ora kāinga rua', Raukawa Moana is our kāinga rua, and one which has ensured the flourishing of our iwi for more than two centuries.

However, the relationship we have with the moana and our rohe whānui has never been tested before in the way it stands to be by that most formidable of adversaries: climate change.

As an iwi whose rohe centres on our moana, we hold mana whenua and mana moana across vast and varied land and seascapes. As such, we face unique challenges when it comes to ensuring the integrity of our rohe, and the security of our iwi. But above all, we are a moana people. The uri of Raukawa Moana.

We will need to be adaptable, ingenious and observant, the way our tūpuna were, so that we can appropriately meet the challenges climate change will pose. Through Te Ara o Raukawa, we have made a start, letting the kōrero tuku iho and mātauranga of our kaumātua and mātua tūpuna guide how we will continue to live with our dynamic and ever-changing moana. By maintaining the tikanga our tūpuna have laid out for us to follow, this pathway will help us to safeguard the way of life our tamariki mokopuna will inherit after us.

Ashleigh Sagar created the logo of Te Ara Raukawa Moana as a vision for enabling an active kaitiaki response to the challenges of climate change. It is a looking glass into the future and into the past (Sagar, 2024).

Adaptation requires this 'double sight' – a view into the past to the future. This is a vision of hope and courage. The past sacrifices will not be forgotten, but will be upheld through the whakapapa where our resistance is without end. This whakapapa provides the basis for a focus on the most significant wāhi tupuna and mahinga kai – places that were, and remain, part of the tradition of seasonal travelling, which strengthened connections with whānau across the rohe. This travelling tradition across Raukawa Moana is central to the enduring ahi kā of Ngāti Toa – te ahi kā roa. Tikanga and kōrero tuku iho guide us; tohu tell us if we are doing things correctly, and at the right times.

Our response to climate change will not be a retreat. The iwi will not withdraw from the coast or hide behind sea walls. Significant sites across Te Moana o Raukawa are already under the sea, such as rocks and fishing grounds. Instead, we will load up our waka to enable an active kaitiaki presence. This will involve gathering kaimoana, protecting wāhi tapu, restoring degraded coastlines, addressing water pollution, monitoring and harvesting taonga species, pest control, and most of all, ensuring the connection of Ngāti Toa with Raukawa Moana remains strong despite all challenges, trials and tribulations.

We will show that maintaining connection to significant places amidst the challenges of climate change is paramount to preserving cultural identity, advancing resilience, and safeguarding ecological integrity. It is a call for fostering a deeper sense of respect and reciprocity for the natural world. To honour the whakapapa that connects us to our home, our land, our sea.

**Maintaining connection to significant places amidst the challenges of climate change is paramount to preserving cultural identity, advancing resilience, and safeguarding ecological integrity.**

**It is a call for fostering a deeper sense of respect and reciprocity for the natural world.**



## Acknowledgements

This article is the product of a collaborative effort under the banner of Te Ara o Raukawa Moana. The core group for the project consists of Ashleigh Sagar and Robert McClean (project leaders), Johnny Joseph, Russleigh Parai, and Sharli Solomon. We are thankful for the support of our managers and Pou Toa Matarau – Naomi Solomon, Aimee Bishop and Rawiri Faulkner.

The core group has been encouraged and supported by many whānau of Ngāti Toa. In particular, we want to mention and affirm the following kaumātua who have guided the project ‘all the way’ through wānanga, oral interviews and sea crossings: Dr Te Taku Parai, Hohepa Potini, Rangi Solomon, Peter Solomon, Moana Parata, Ashlee Solomon, Tahua Solomon, Waikuharu Solomon, Joe Parata, and Matthew Solomon. Without your guidance and direction, our project would have never happened. Hori Turi Elkington deserves a special mention as our sea captain and guiding navigator across Te Moana o Raukawa.

We also acknowledge the late Nelson Solomon, for his indelible contribution to the living traditions of mātauranga ā-moana of Ngāti Toa. Moe mai rā e te rangatira.

Rātou ki a rātou. Ka hoki mai anō ki te hunga ora.

We acknowledge our awesome sound and video crew – Anaru and Dyana Treiblmayr-Grace TREIBL CREATIVE who ensured a respectful and unobtrusive recording of wānanga, interviews and sea crossings in a way that followed culturally appropriate tikanga.

We affirm the Deep South Climate Change programme and the support of NIWA (National Institute of Water and Atmospheric Research), especially Naomi Simmonds, Nadine Anne Hura and Phil Wiles. The Deep South programme opened the door to research opportunities for Ngāti Toa as expressed by this article.

Te Rūnanga o Toa Rangatira also recognises the huge contribution and collaboration of ESR (Institute of Environmental Science and Research) in helping to understand the environmental conditions of Te Awarua o Porirua and the Wairau as a Treaty partnership relationship.

We also extend our heartfelt and deepest gratitude to all the members of our whānau and iwi for your participation, tautoko and insight.

Ngā mihi nui ki a koutou katoa mō tō koutou ārahi me tō koutou manawanui.

## Oral history, evidence & transcripts

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

*Ashleigh Sagar, transcript of interview, audio recording, 13 May 2024, Te Rūnanga o Toa Rangatira*

*Ashleigh Sagar, transcript of interview, audio recording, Te Ara o Raukawa Moana exhibition, 8 May 2024, Te Rūnanga o Toa Rangatira*

*Hori Turi Elkington, Evidence before the Waitangi Tribunal, the Northern South Island Inquiry, Wai 785 and 2017, 9 June 2003, Te Rūnanga o Toa Rangatira*

*Hori Turi Elkington, transcript of interview, video recording, Te Ara o Raukawa Moana exhibition, Te Rūnanga o Toa Rangatira*

*Matiu Nohorua Te Rei, Evidence before the Waitangi Tribunal, the Northern South Island Inquiry, Wai 785 and Wai 207, 9 June 2003, Te Rūnanga o Toa Rangatira*

*Matthew Solomon, transcript of audio recording, Ramaroa Wānanga, Te Ara o Raukawa Moana, 5 October 2022, Te Rūnanga o Toa Rangatira*

*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*

*Peter Solomon, transcript of audio recording, Ramaroa Wānanga, Te Ara o Raukawa Moana, 5 October 2022, Te Rūnanga o Toa Rangatira*

*Peter Solomon, transcript of audio recording, Te Ara o Raukawa Moana exhibition, 8 May 2024, Te Rūnanga o Toa Rangatira*

*Oriwa Dene Solomon, Brief of Evidence for the Northern South Island Inquiry (Wai 785), 9 June 2003, Te Rūnanga o Toa Rangatira*



## Bibliography

Best, E. (1927). *Hau and Wairaka, The Adventures of Kupe and his relatives*. *Journal of the Polynesian Society*, 36(143).

Boast, R. (1997). *Ngāti Toa in the Wellington Region. A Report for the Waitangi Tribunal*. Wellington.

Maclea, Chris. (1999). *Kapiti*. Wellington [N.Z]: Whitcombe Press.

McClea, R. A. (1996). *Power/Knowledge and Space: The creation and alienation of the 'reserve' at Porirua*. Unpublished Masters Thesis, Massey University.

McClea, R., Sagar, A., Solomon, N., & Bishop, A. (2024). *Active Kaitiakitanga in Response to Climate Change*. Porirua.

*Ngāti Toa Rangatira Claims Settlement Act*. *Ngāti Toa Rangatira Claims Settlement Act 2014*. *New Zealand Statutes § (2014)*. New Zealand.

*Ngāti Toa Rangatira Deed of Settlement*. (2012, December 7). *Ngāti Toa Rangatira and Trustee of the Toa Rangatira Trust and the Crown, Deed of Settlement of Historical Claims*. Deed of Settlement. Wellington: NZ Government.

*Te Rauparaha Tamihana*. (2020). *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. (R. Calman, Ed.)*. Auckland: Auckland University Press.

Waitangi Tribunal. (2011). *Ko Aotearoa Tēnei: Report on the Wai 262 Claim*.



# Glossary

<b>Ahi kā</b>	Burning fires of occupation, continuous occupation, title to land through occupation by a group, generally over a long period of time. Metaphorically, also the iwi, hapū or marae, which has sustained their presence across their traditional rohe by continuous occupation.
<b>Ahi kā roa</b>	Burning fires of occupation, long undisturbed occupation, continuous and enduring occupation
<b>Ara tupuna</b>	Traditional routes and pathways
<b>Atua</b>	Gods, deities; atua can also be understood as the personification of the elements of the natural world and its processes
<b>Aua</b>	Yellow-eye mullet
<b>Haehae</b>	Lacerate
<b>Hapū</b>	Kinship group, clan – smaller section of an iwi, and the primary political unit in traditional Māori society
<b>Harakeke</b>	New Zealand flax
<b>Hui</b>	Meeting, conference, workshop
<b>Iwi</b>	Extended kinship group, tribe, nation, people, nationality, race – often refers to a large group of people descended from a common ancestor and associated with a distinct territory.
<b>Iwi whānui</b>	The wider iwi
<b>ka mate kāinga tahī, ka ora kāinga rua</b>	When one dwelling place declines, a second one will emerge to take its place
<b>Kaimoana</b>	Seafood, shellfish
<b>Kāinga</b>	Home place
<b>Kāinga rua</b>	Second chance; fresh opportunity
<b>Kaitiaki</b>	Guardian, caregiver
<b>Kaitiakitanga</b>	The exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; guardianship, stewardship
<b>Kaumatua</b>	Elder
<b>Kaumātua</b>	Elders
<b>Kaupapa</b>	Topic, matter for discussion, plan, purpose, subject, theme, issue, initiative
<b>Kawa</b>	Protocol, etiquette
<b>Kekeno</b>	New Zealand fur seal
<b>Kōrero</b>	Narrative, account, information
<b>kōrero tuku iho</b>	Oral tradition, traditional history, intergenerational knowledge
<b>Kororā</b>	Little Blue Penguin
<b>Kotahitanga</b>	Unity, collective
<b>Kōwhaiwhai</b>	Traditional painted scrollwork and decoration

<b>Kuku</b>	Mussels
<b>Kura Te Au</b>	Tory Channel
<b>Mahi toi</b>	Art, artistry
<b>Mahinga kai</b>	Garden, cultivation, food-gathering place e.g. fishing grounds, bird-snaring area, etc
<b>Mana moana</b>	Authority over the sea and lakes – although this is a modern term, the concept of authority over lakes and parts of the sea (mana o te moana) is traditional. According to Māori custom, land rights extended as well to adjacent sea or lakes with fixed boundaries for inshore and deep-sea fishing and the gathering of seafood.
<b>Mana whenua</b>	Territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory manaaki manuwhiri
<b>Manaaki manuwhiri</b>	Tradition of hospitality towards visitors
<b>Manaakitanga</b>	Hospitality, kindness, generosity, support – the process of showing respect, generosity and care for others.
<b>Mātauranga</b>	Traditional knowledge, systems and practices
<b>Mātauranga ā-iwi</b>	Iwi-specific traditional knowledge, systems and practices
<b>Mātauranga ā-moana</b>	Traditional knowledge of the sea, marine and coastal environments
<b>Mauri</b>	Vital life-force energy; essential source of all vitality
<b>Moana</b>	The ocean and its environs
<b>Mokopuna</b>	Grandchildren, descendants
<b>Muka</b>	The inner fibre of the harakeke
<b>Nana</b>	New Zealand seagrass
<b>Ngahere</b>	Bush, forest
<b>Ngā Paihau</b>	Overlay classifications within the Ngāti Toa Rangatira Claims Settlement Act 2014
<b>Ngā Whatu Kaiponu</b>	The Brothers
<b>Nukuwaiata</b>	An island at the mouth of Te Hoiere, one of the Chetwodes
<b>Pā</b>	Village
<b>Pakeke</b>	A mature adult, adults
<b>Papakāinga</b>	Original home, home base, village, communal Māori land
<b>Pariwhero</b>	Red Rocks
<b>Pou</b>	Post, pole, pillar, or landmark indicating territory
<b>Poutiaki</b>	Guardianship of an area
<b>Pōwhiri</b>	Ritual ceremony of welcome; formal welcome

<b>Pūngāwerewere</b>	Spider
<b>Rangatahi</b>	Youth, young adult
<b>Rangatira</b>	Esteemed tribal leader or authority
<b>Rangitoto ki Te Tonga</b>	D'Urville Island
<b>Rimurimu</b>	Seaweed
<b>Rohe</b>	Traditional tribal area, region, territory
<b>Rohe Moana</b>	The coastal landscapes and marine environment within the rohe of Ngāti Toa; traditionally encompassing Te Moana o Raukawa, coastal waters, and beyond the boundary of the territorial sea
<b>Rohe Whānui</b>	Region-wide
<b>Rongoā</b>	Traditional Māori medicine and healing practices
<b>Taiao</b>	The environment and natural world
<b>Taipua</b>	Blue cod
<b>Tamariki</b>	Children
<b>Tangaroa</b>	Atua of the sea
<b>Tangi</b>	Rites for the dead, funeral ceremony
<b>Taniwha</b>	Powerful spiritual denizen, often associated with particular bodies of water. They are regarded as guardians by the people who live in their territory
<b>Taonga species</b>	The species of flora and fauna in respect of which an iwi, hapū or whānau hold kaitiaki responsibilities
<b>Tapu</b>	Sacrosanct, prohibited, reserved
<b>Tauranga waka</b>	Anchorage, mooring, fishing ground, landing
<b>Te Awarua o Porirua</b>	Porirua harbour and its catchment
<b>Te Heke Mai Raro</b>	The series of migrations by Ngāti Toa Rangatira ancestors and allied iwi between the 1820s & 1830s
<b>Te Hoiere</b>	Pelorus Sound
<b>Te Ika a Māui</b>	North Island
<b>Te Kākaho</b>	An island at the mouth of Te Hoiere, one of the Chetwodes
<b>Te Mana o Kupe</b>	Mana Island
<b>Te Rewarewa</b>	An important navigation marker on the coast north of Porirua
<b>Te Rimurapa</b>	Sinclair Head
<b>Te Tauihu o Te Waka a Māui</b>	The northern South Island
<b>Te Toka a Papa</b>	A reef near Porirua
<b>Te Waka a Māui</b>	South Island
<b>Te Whakakitenga</b>	Whakitunga Bay
<b>Te Whanganui</b>	Port Underwood

<b>Te Whanganui a Tara</b>	Wellington Harbour
<b>Tikanga</b>	Traditional practice, customary law
<b>Tikanga Māori</b>	Māori customary law
<b>Tiriti</b>	Te Tiriti o Waitangi
<b>Tītī</b>	muttonbird, describes a number of shearwater species
<b>Toa Te Waka</b>	A waka portage in Te Taihū
<b>Toheroa</b>	A variety of shellfish, famed as a delicacy
<b>Tohu</b>	Sign, symbol, cue, landmark, distinguishing feature
<b>Tokahaere</b>	Thoms Rock
<b>Tōrea Moua</b>	Tōrea Bay
<b>Tōtaranui</b>	Queen Charlotte Sound
<b>Tuangi</b>	Cockles
<b>Tuku</b>	The granting of territory
<b>Tupuna Tūpuna</b>	Ancestor Ancestors
<b>Turakirae</b>	Turakirae Head
<b>Uri</b>	Descendants
<b>Urupā</b>	Cemetery, burial ground
<b>Wāhi tapu</b>	Sacred place, sacred site. A place subject to long-term ritual restrictions on access or use
<b>Wāhi tupuna</b>	Place or site of ancestral significance
<b>Waiariki</b>	Tongue Point, Wellington
<b>Wainui</b>	Paekākāriki, Kapiti Coast
<b>Wairau</b>	Blenheim, Marlborough
<b>Waitohi</b>	Picton
<b>Waka</b>	Traditional sailing vessel, canoe
<b>Waka ama</b>	Outrigger canoe, outrigger canoeing
<b>Wānanga</b>	Seminar, forum for the sharing of traditional cultural, religious, historical, genealogical and philosophical tribal knowledge
<b>Whakapapa</b>	Genealogy; the recitation of history and lineage; a method to define relationship and associations between two or more people and entities in accordance with traditional Ngāti Toa cosmogony
<b>Whakatau</b>	A welcoming ceremony which is less formal than a pōwhiri
<b>Whakatauākī</b>	Proverbial saying, the origin of which is traceable to a known ancestor or event
<b>Whakataukī</b>	Proverb
<b>Whakauta</b>	To load a vessel
<b>Whenua</b>	The land, the earth, soil



TE RŪNANGA O  
**TOA RANGATIRA**

To find out  
more contact:

[robert.mcclean@ngatittoa.iwi.nz](mailto:robert.mcclean@ngatittoa.iwi.nz)  
[www.ngatittoa.iwi.nz](http://www.ngatittoa.iwi.nz)

26 Ngāti Toa Street,  
Takapūwāhia, Porirua 5022  
+64 4 237 7922