

Kōrero

News and stories from Pukerua Bay



Vol 2, Issue 3
June 2022



Beach clean-up, 2018. Do we need more of these?

Kia ora

Waiho i te toipoto, kaua i te toiroa.

Matariki is with us again and this year, for the first time, our nation will mark it with a public holiday. Here in Pukerua Bay, the Hub is organising a week-long celebration of the arts, ending with the starry night walk on 2 July. The celebrations will focus upon Waitā, the star that is associated with Tangaroa and kaimoana (pages 10–11).

The value highlighted in this issue is kaitiakitanga (see opposite page), and the theme is climate change. We in Pukerua Bay have a deep love for our natural environment. Matariki will be an opportunity to reflect upon our relationship with the land and moana and how we can protect them.

Aimee Porteners writes from a te ao Māori perspective about growing up in Pukerua Bay, and witnessing the impact of environmental degradation, including climate change. These days, Aimee is working with Te Matarau o Mauī to foster Māori economic growth while enabling kaitiakitanga. Aimee makes a powerful case that we can learn from the practices of the past to address the challenge of climate change (pages 4–5).

Like Aimee, Conor Twyford is realistic about the threat of climate change, but believes that there are ways forward. Many of the solutions are already here, within us as individuals and a community. Conor's article signals a planned community workshop on climate change, to be held on 13 October (pages 6–7).

Both Aimee and Conor reference the Northern Growth Structure Plan workshop, and you will find an update on the opposite page. If further development must happen, how can we help limit its impact upon the environment?

Matariki is also a time for sharing and reflection. Judith Frost-Evans takes that theme to give us a beautiful short story with some important messages (pages 12–13).

Lucien Johnson is a renowned jazz saxophonist who grew up in Pukerua Bay. He will be performing with his quartet at Paekākāriki on 19 June (pages 14–15).

In the next issue, we intend to keep thinking about the future of our village, with a focus on local businesses. What is the impact of Te Araroa and Te Ara Nui o Te Rangihaeata (the Transmission Gully route)? How can our local economy be both environmentally and economically sustainable? This is not an area of expertise for your editorial team, so please – your contributions are very welcome! We need them by 7 August.

Waiho i te toipoto, kaua i te toiroa.

Let us keep close together, not wide apart.

We acknowledge mana whenua of Pukerua Bay, Ngāti Toa Rangatira. For Ngāti Toa news, see ngatitoa.iwi.nz

Our community's values: kaitiakitanga

In this year's first three issues of *Kōrero*, we're using this space to showcase three core values that seem evident in people's responses to the Village Plan survey: manaakitanga, whanaungatanga, and kaitiakitanga. This time, our focus is on kaitiakitanga.

In te ao Māori, humans are closely connected to the natural world, bound by whakapapa connections to the land and sea. Kaitiakitanga – guardianship and protection of Papatūānuku and her tamariki – is a core value. Of course, the natural world sustains people's material needs, but its cultural and spiritual value is just as important. You do not own something of which you are part! Instead, you set up practices, such as *rāhui* (temporary prohibitions) that keep it safe and ensure its sustainability.

We don't all have the same relationship with the land and sea. But we can all play a part in respecting and upholding their mana and caring for their wellbeing. By doing that, we also help care for our own well-being and that of our descendants.

*Ko au te whenua ko,
te whenua ko au.*

*I am the land and the land
is me.*

Right: Kohokohe in Raroa Reserve.
Photo credit: Gillian Candler

Structure Plan update

The community workshop on the draft Structure Plan for Pukerua Bay was well-attended, with animated discussions about the proposed housing developments and lots of feedback given. We've put this on the community website pukeruabay.org.nz

PCC is also planning to put all the feedback onto an interactive online map. We'll also put a link to this on the community website as soon as we have it.

PCC has to notify this District Plan variation by August 2022. Any of us can submit on the proposal, in writing and in person to the public hearings. The Residents' Association will publicise updates on this process. You can also go to the Council website porirua.govt.nz/your-council/city-planning-and-reporting/district-plan/

A tip from the planners – it's a good idea to focus on the rules for planning because that's where the Council has its influence. PCC doesn't build the houses, but it does set the rules!



He huringa āhuarangi, he huringa ao: a changing climate, a changing world

I was lucky to grow up on Pukerua Beach, acutely aware of the *tohu* (signs) of Tangaroa, and the *moana* (ocean).

I grew up watching the changing tides, the swells, and the dancing of the *whai* (stingrays); feeding the *tuna* (eels); crabwatching, and rockpooling. I remember getting excited by occasional sightings of *tohorā* (whales). Snorkelling and diving for pāua and kina, and interacting with the fishers hauling up snapper, kahawai, and even octopus and sharks!



Aimee's 8th birthday party.

The need for kaitiakitanga

I was a *tamaiti* (child) when the first *rāhui* (temporary prohibition) was placed on collecting any fish and shellfish, apart from with handheld lines. The intention was for the *rāhui* to be temporary, in place long enough for the stocks of *kaimoana* (food from the sea) to recover. However, when the first *rāhui* was lifted, there was a shocking loss in taonga species. As Pat Hanley described in *Kōrero* last year pukeruabay.org.nz, this required re-imposition of the *rāhui* and, finally, legislation to bring in

permanent marine protection measures. While these measures are welcome, it's sad to see other evidence of ongoing environmental damage to our moana and its surrounds. It's especially evident with the erosion of the beachfront and road.

I believe our practice of kaitiakitanga must also include protecting our wetlands. Their main task is to filter water, acting as the 'kidney' of Papatūānuku. The wetlands within Pukerua Bay formed part of the path taken by Te Rauparaha, my *tupuna* (ancestor), when he led Ngāti Toa on the Heke Migration of the 1820's. Ngāti Toa walked all along this coastline, and inland through to Taupō Pā, conflicting with the original inhabitants: Ngāti Ira, Ngāti Tara, and Muaupoko. Let us ensure that the Northern Growth Structure Plan adequately protects these and other significant wetlands, such as Taupō Repo (swamp).

Traditionally, our people followed the *maramataka* (lunar calendar), and their activities were based around many *tohu* (signs). For example, the arrival of *kōwhai* flowers in late winter through to early spring indicates that the time is right to plant kūmara and that the kina is fat. With climate change, we have now noticed that the *kōwhai* is blooming at different times. This means that if we used the Gregorian solar calendar to decide when to plant and harvest, we would get the timing wrong. This, in



Aimee's own tamariki enjoy the beach at Pukerua Bay.

turn, would affect our ability to *manaaki* (show respect, kindness, and generosity) and care for our people.

Te Matarau o Maui

In my mahi today, I work with Te Matarau o Maui tematarau.co.nz, supporting construction of the Māori economic strategy for Te Ūpoko o te Ika (Greater Wellington Region). Te Matarau invokes the spirit of Māui, who used his magic hook to fish this land. Ours is a symbolic *matarau* (multi-pronged spear), with which we seek to catch as many fish as possible – opportunities to create prosperous futures for Māori. We realise that it will take multiple strategies, programmes, and solutions to achieve our vision.

Two of the strategies intended to strengthen Māori communities and environments are to:

1. Increase use of *mātauranga Māori* (Māori knowledge) as part of the solution to environmental challenges
2. Enable kaitiakitanga – Māori participation in land use and development.

We want to see more initiatives like the recently launched project Te Ara o Raukawa Moana, a Rūnanga of Ngāti Toa project supported by the Deep South National Climate Change Challenge deepsouthchallenge.co.nz/research-project/te-ara-o-raukawa-moana/ and rnz.co.nz/national/programmes/middayreport/audio/2018835990/maori-knowledge-crucial-to-climate-change-response.

This research project is founded on Ngāti Toa's unique environmental values and history of resistance and adaptation. It gives prominence to *mātauranga* in the form of *wānanga* (seminars) and interviews with Ngāti Toa whānau who have daily life experience, memories, and knowledge about the sea, including kaumātua, fishermen, sailors, navigators, and marine specialists.

Our past is the basis for meeting the challenge of climate change in the future!

Toitū te whenua, toitū te moana, toitū te iwi.

Nā Aimee Porteners (Ngāti Toa,
Ngāti Kahungunu ki Wairarapa, Te Atiawa,
Kai Tahu, Ngāti Koata, Ngāti Ranginui)



Working together in a 'climate of change'

With Omicron in full swing, it would have been easy to miss the Intergovernmental Panel on Climate Change's (IPCC) Sixth Assessment Report when it came out in March. In this report, the IPCC stated that inadequate global action means the world is now 1.2 degrees warmer than a century ago, and that we are currently headed towards catastrophic warming of over 2 degrees. In 2016, governments signed the Paris Agreement, pledging to keep emissions down so we stay under 1.5 degrees. That's now looking unlikely unless we all try harder.

So far, the changes have been gradual, but we're now starting to feel the effects. Storms across Tairāwhiti (East Coast) in June and November 2021, and again in February, March, and April this year, saw roads washed out, schools closed, and communities cut off.

What can we do?

As individuals, we all wonder what we can do. The truth is that this is a collective problem that individuals can't fix on their own. Governments have to

take bold steps to change policy so that the big corporations, and agriculture and transport, the biggest emitters in this country, change their practices.

But we can all do something. And we're going to need to work together, because as climate change starts to impact, we're all being affected. But we are lucky here in Pukerua Bay. We have an amazing community. There are only two degrees (see what I did there) of separation between each of us at most! As climate change kicks in, we're going to need to rely on those relationships to get us through. People will be affected differently; some people may even benefit. Some won't. We'll need to work together to determine what's fair, and to whom. It's important that mana whenua are part of this conversation.

Two kinds of climate action

It's useful to think about two kinds of action on climate change: *mitigation* (reducing emissions) and *adaptation* (adapting to the impacts). We need to do both.

Below: Planting day at the beach, 2011



Kaitiakitanga in action at the draft Structure Plan workshop.

Good neighbours in a time of climate change

The discussion about the Northern Growth Area ties in with this because it will have environmental effects. I believe we need to be good neighbours to the new residents that will come to the southeast of us, but we also need to ensure any development is done without cutting hard into the green space and habitat we have left, causing further erosion and slips. A green belt certainly sounds like a good idea.

Designing our own solutions

We have a lot of expertise, passion, and skill right here. Lots of us are already thinking about how we care for our environment, how we work together to reduce emissions, and how we design our own climate solutions. What can

we do locally? What can our young people and local businesses do? Can we start new ventures with local economic benefits?

The first step is figuring out what the local impacts might look like; what skills, energy, and expertise we have here; and, of course, what the Council is doing. If you're interested in being part of an initial community and environmental stocktake, I hope you will consider coming to a climate change workshop being organised by the Pukerua Bay Residents' Association on the night of Wednesday 13 October.

Let's see what we can do with what we've got right here in this community. Alone, we can only do so much; together, we can do so much more!

Nā Conor Twyford

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Pukerua Bay Matariki celebration

Mā te tai o Tangaroa, ka whakapiki te tangata.

Mā te mauri o te wai, ka ora ai te iwi.

By the tides of Tangaroa, we move.

By the life force of water, we live.

Nā Benjamin Hanara, Te pae o maramatanga

It's nearly time for our community's annual celebration of Matariki. We're planning a week-long series of activities, culminating with our starry night walk on 2 July 2022.

This year's focus is on Waitā, the star from the Matariki cluster that is associated with the ocean and the food sources we can gather from it. Our thoughts will be upon Tangaroa-whakamau-tai, the son of Ranginui and Papatūānuku. Tangaroa was given control and authority over the oceans and seas, alongside all the creatures that inhabit these domains. Our celebrations will have an emphasis on water and light and on the value of our community's deep connections with the natural environment.

A group of accomplished local artists are collaborating with the Pukerua Bay Hub (Ahu Charitable Trust) to bring you this year's event, which will include opportunities to be creative through art workshops, lantern making, and dance classes. There will be performances and installations by local artists, including Julian Meadow's outdoor lightshow projection. The community art stars will

be back and will feature in our starry night walk on 2 July. This year's walk will take place at Pukerua Bay School, due to weather damage at Kōawa Ngāro Secret Valley.

For details of what is happening, when, and how to get involved, go to: facebook.com/PKBHub

Nā Pukerua Bay Hub

Celebrate through dance

We're excited to offer a series of dance workshops led by Bianca Hyslop (Te Arawa, Ngāti Whakāue, Wāhiao). Bianca is a multi-award-winning artist, dancer, and choreographer. She has worked within the Māori contemporary dance sector for over ten years and graced the national and international stage with the likes of Atamira Dance Company and Okareka Dance Company. Bianca will also perform for us on Saturday night. A very special way to participate in our celebration of Matariki!



The light show will be back at St Mark's on 2 July.



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Fredericka the Mouse Poet

This story is adapted from Frederick the Mouse Poet by Leo Lionni.

The days were shortening, the nights getting longer, and the sun was lower in the sky.

A family of mice living in a cosy little home under a stone wall beside a field felt the cold and began to gather nuts, seeds, berries, and whatever they could find for the winter. The farm nearby was abandoned, the granary and barn were empty. Occasionally, the mice found a wheat stalk or a few pieces of corn there. The mice were very industrious. They gathered and ate a little and brought back supplies to store in the little stone house ... all except Fredericka.

"Fredericka, why don't you work?" they asked. "I do work," said Fredericka. "I gather sun rays for the cold, dark winter days."

Another day, after working hard, gathering taupata berries, karaka berries, and an occasional stalk of oats, the mice saw Fredericka sitting staring at the meadow, and asked, "And now, Fredericka?"

"I gather colours," answered Fredericka simply, "for the winter is grey."

And once, when Fredericka seemed half asleep, they asked reproachfully, "Are you dreaming Fredericka?" But Fredericka said, "Oh, no. I'm gathering words, for the winter days are long and many."

The winter days were coming and, when the first frost arrived, the four little field mice took to their hideout in the stones. In the beginning, there was lots to eat, and the mice told stories of scary kahu and silly cats. They were a happy family. But little

by little, they nibbled up most of their nuts and grains. The karaka berries were gone and the oats only a memory. It was cold in the stone wall, and no one felt like going to look for more food.

Then they remembered what Fredericka had said about the sun rays, and colours, and words. "What about your supplies, Fredericka?" they asked.

"Close your eyes," said Fredericka. "Now, I send you the rays of the sun. Do you feel their golden glow?" And as Fredericka spoke of the sun, the four little mice began to feel warmer. Was it Fredericka's voice? Was it magic?

"And how about the colours, Fredericka?" they asked anxiously.

"Close your eyes again," said Fredericka. And when she told them of the yellow kōwhai flowers waving in the spring breeze like little skirts, the orange karaka berries, the crimson needles of the pōhutukawa trees, falling on the ground and spreading a carpet of crimson outside their front door, and the green glossy leaves of the taupata – they saw the colours as clearly as if they'd been painted in their minds.

"And the words, Fredericka?"

Fredericka cleared her throat and then, as if from a stage, she said:

"Who scatters snowflakes? Who melts the ice?"

"Who spoils the weather? Who makes it nice?"

"Who grows four leaf clovers in December?"

Who dims the daylight? Who lights the moon?"

Four little mice who live in the sky,

Four little field mice like you and I.

Spring is first with October showers,

Summer next with fragrant flowers.

Then comes Autumn with nuts, wheat, and berries
And Winter last with chilly feet.

Aren't we lucky the seasons are four?"

Think of a year with one less, or one more."

They cheered! "Fredericka!" they said, "You are a poet!"

Fredericka blushed, took a bow and said shyly, "I know it."

With all good wishes for this time of harvest,
Judith Frost-Evans, Belly of the Whale School of
Storytelling, keen volunteer for the Food Forest

You may like to talk with your whānau about 'being' and 'doing', and about the nature of work. Do we value certain types of work more than others? Is thinking work? How can we honour, respect, and give space to various qualities in ourselves? Consider the ways in which our community works together to prepare for challenging times. We each play different roles and offer different gifts. The opportunity of this season can be overwhelmed by the busyness of the tasks of harvest. Consider how you balance being and doing.

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Lucien Johnson Quartet Tour

Pukerua Bay-born Lucien Johnson has been described as “a saxophonist and composer of rare excellence and mettle.” Lucien spent years living in Paris and New York as well as touring in music festivals and clubs around the world and his powerful and evocative music has been greatly infused by his global experience. Lucien’s commissions include the New Zealand Symphony Orchestra, Borderline Arts Ensemble, and The NZ Dance Company. In 2018, Lucien was jointly awarded a prestigious honour from the Arts Foundation of New Zealand with his choreographer and fiancé, Lucy Marinkovich. Considered one of Aotearoa’s leading jazz musicians, Lucien’s latest album “Wax///Wane”

has met with rave reviews from the international press, with London Jazz News describing it as “increasingly spellbinding” and France Musique calling it “bewitching and astonishing.”

Performing in Paekākāriki in June, Lucien and his quartet of highly esteemed musicians will deliver what promises to be a sumptuous evening of mesmerising music from some of Aotearoa’s finest musical luminaries.

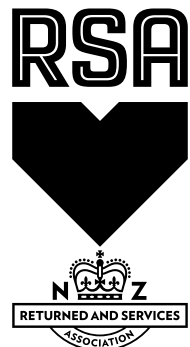
Lucien Johnson Quartet Tour, St Peter’s Hall, Paekākāriki. Sunday 19 June 2022, 4.00pm.

eventfinda.co.nz/2022/lucien-johnson-quartet/paekakariki

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Next issue

The theme for the next issue is **sustainable economic development**. We welcome your contributions of stories, photos, poems, articles, or community notices.

Kōrero relies upon its advertisers and sponsors to keep going. Please get in touch if you're interested.

The copy deadline for the next issue is **7 August**. Our email address is newsletter@pukeruabay.org.nz

Kōrero
News and stories from Pukerua Bay



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Hours 8am-1pm
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Our team

Kōrero is brought to you by Kate Dreaver, Jonathan Harker, Anne Johnston, Iain MacLean, Moira Lawler, Nikky Winchester, and Mel Galletly. It is supported by the Pukerua Bay Residents' Association and by all our valued contributors, sponsors, and advertisers.

Advertising and sponsorship

Kōrero comes out approximately every eight weeks. We need your support to keep it going. Please consider donating or placing paid advertising.

Advertising rates for **five issues** start at just \$50 for a local listing (see opposite); \$80 for a card-sized ad; \$160 for a half-page ad; and \$220 for a full-page ad.

Advertising rates for **one issue** are \$20 for a card-sized ad, \$40 for a half-page ad, and \$60 for a full-page ad.

You can **sponsor** an entire issue for \$300.

Community notices are very welcome, but please consider a koha.



OUR SKINK: The image of the Whitaker's Skink on our banner, and in the Residents' Association logo, was created by local artist, Pauline Morse.

Pukerua Bay Community website and directory

The Pukerua Bay community website pukeruabay.org.nz holds lots of useful information, including a local business directory.

You can download a PDF of *Kōrero* from the website at: pkb.nz/korero or via this QR code.

If you have suggestions for the website, please email: newsletter@pukeruabay.org.nz



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Events calendar

14 June	Residents' Association meeting, 7.30–9.00pm, RSA, Wairaka Rd.
19 June	Lucien Johnson Quartet Tour, St Peter's Hall, Paekākāriki, 4.00pm (see pages 14–15)
2 July	Culmination of week-long Matariki celebration (pages 10–11)
12 July	Residents' Association meeting, 7.30–9.00pm, RSA, Wairaka Rd.
August	Release of draft variation to the District Plan and start of submissions process
9 August	Residents' Association meeting, 7.30–9.00pm, RSA, Wairaka Rd.
13 October	Climate change workshop – details to come

Also coming in **August** ... Love Local. Connect and celebrate our creative village at the Pukerua Bay Market. Date and details to be confirmed – follow Pukerua Bay Hub on Facebook for information: facebook.com/PKBHub

To list an event in the September issue, please email newsletter@pukeruabay.org.nz by **7 August**.



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