

Te Awarua o Porirua (and Tributaries)

The purpose of this paper is to provide an overview of values, attributes and principles that are held by the iwi of Ngati Toa Rangatira. This is not an exhaustive list and by no means provides an indepth analyses of our association and linkages to these sites.

This paper will be used as an interim measure for the Te Awarua o Porirua Whaitua iwi reps and also a joint project of Victoria University and the Puna Matauranga programme.

This discussion paper focuses predominantly on three themes:

- **Historical association to Te Awarua o Porirua**
- **Degradation of the Harbour**
- **Ngati Toa Kaitiaki and Kaitiakitanga**
- **Impacts to fauna and flora**
- **Access and activities**

Historical connection to Te Awarua o Porirua

Te Awarua o Porirua is of primary cultural, historical, spiritual, and traditional significance to Ngati Toa Rangatira. The harbour includes both the Pauatahanui and Onepoto arms.

Ngati Toa Rangatira have a strong association with the Te Awarua o Porirua which has played a fundamental role over the generations in sustaining their physical and cultural needs, and is integral to the identity of the iwi.

Coastal settlement and the use of marine resources largely influenced the way of life of those Ngati Toa Rangatira living around the harbour. The iwi initially settled around the harbour in the early 1820s and since that time Ngati Toa Rangatira have maintained an inextricable connection to the area.

A large number of Ngati Toa Rangatira settlements and sites of significance are located around Te Awarua o Porirua. Takapuwahia.

Te Hiko established his principal residence in Takapuwahia and it became the most important kainga of Ngati Toa Rangatira following the detention of Te Rauparaha.

Takapuwahia had become a substantial village comprised of residences, two reed chapels and intensive cultivations of potatoes, maize, wheat and kumara.

Te Rauparaha's principal residence was Taupo Pa at Plimmerton at the entrance to Porirua Harbour. This was the site where Te Rauparaha was captured by the Crown. Te Rangihaeata held Matai-taua Pa, located in the inner harbour at Pauatahanui, and a whare, Kai Tangata, on Mana Island. At the mouth of the Porirua Harbour, Paremata was another site of Ngati Toa Rangatira settlement. Paremata Pa was constructed in the 1830s and was the residence of Nohorua, Te Rauparaha's older brother. Joseph Thoms, in 1835, established a shore-based whaling station at Paremata. Thoms married Nohorua's daughter, Te Ua Torikiriki, and at the insistence of Nohorua, Thoms signed the Treaty of Waitangi. The only pakeha to have done so.

At the southern entrance of Porirua Harbour lies Whitireia Peninsula. This is another area of importance containing numerous wāhi tapu including burial places, kainga, pa, middens, pits, terraces, and tauranga waka. Areas of settlement included Te Kahikatoa, Te Neke, Te Onepoto, Kaiaua, Onehunga, and Kaitawa.

Te Awarua o Porirua was an important source of food for those settlements located around or near the harbour. Shellfish was of great importance as a food resource for the Ngati Toa Rangatira communities located around Porirua Harbour.

Tuangi could be gathered from the uncovered mud flats. “Nga whatu o Topeora”, a sand bank named for the niece of Te Rauparaha, in the eastern arm of the harbour was mahinga kai and the site of a storehouse.

Toka-a-Papa, another mahinga kai, located in the sea between Rewarewa point and Whitireia Peninsula, was a location which was valued as a source of mussels. Koura, paua and kina were in abundance around the coastal fringes.

Paua were referred to as “nga whatu o Tuhaha”. Cockles, mussels, and finfish were extensively collected from the harbour. During the 1950s and 1960s, the harbour experienced huge development pressure from reclamation for what is now the city centre.

Degradation of the catchment

Over the following decades the effects of intensified land use, contamination, and siltation, resulted in poor water quality and an inability to harvest kaimoana. Today almost a third of the Porirua arm of the harbour has been lost to reclamations.

Ngati Toa Rangatira consider themselves the kaitiaki of the harbour itself, its resources, and the countless sacred and historical sites located in the vicinity of the harbour. Because of this, and the increasing pressures on the harbour, Ngati Toa Rangatira consider it vitally important that they play a role in its ongoing protection.

Ngati Toa Rangatira have a strong association with the Te Awarua o Porirua which has played a fundamental role over the generations in sustaining their physical and cultural needs, and is integral to the identity of the iwi.

Ngati Toa Rangatira, maintained control over the harbour until the mid nineteenth-century when its control was challenged by the Crown and settlers. The harbour was regarded by both Maori and Pakeha as a valuable asset. Te Rauparaha is reputed to have told Governor Grey that whoever held Paremata and Porirua Harbour controlled the northern approaches to Wellington.

Ngati Toa Kaitiaki and Kaitiakitanga

Te Awarua o Parirua is the name of the taniwha who is said to live in the harbour. Te Awarua o Parirua resides near Mana and created the distinctive shape of Te Mana o Kupe ki Aotearoa (Mana Island). Ngati Toa have a number of kaitiaki that we associate to who we are as an iwi and the guidance and influence our kaitiaki have on our way of life. Along with Te Awarua o Parirua we have kaitiaki mutumutu, mukukai and kopa. Mutumutu and Mukukai have been said to be kaitiaki that were used to measure environmental effects.

The role of kaitiaki is important to the iwi and is paramount to the role that we play as guardians within our rohe. Being limited in performing our role as kaitiaki due to impacts created through development and political change have been detrimental to the iwi and being able to sustain and to fully carry out and realise our role as kaitiaki. This has had intergenerational detrimental ramifications.

Te Awarua o Porirua and Tributaries impacts to fauna and fauna

Ngati Toa Rangatira, have been the community most affected by the changes to Te Awarua-o-Porirua Harbour. As an iwi they take a pragmatic and optimistic view to the likelihood of restoring a pristine harbor. The iwi have hopes of harbour conditions being significantly enhanced, with improvement occurring to some kaimoana locations and safer harbour-based activities¹. The iwi take pride in working collaboratively with a number of partners to enhance the health and wellbeing of the harbor and tributaries. Over time the iwi have lead environmental initiatives in and around the harbor and

¹ Porirua Harbour Strategy Document

tributaries and take pride in the restoration achievements that are gaining momentum and results.

Ecological outcomes for the iwi would see healthy and abundant indigenous species (including freshwater species) and habitats.

Te Awarua o Porirua is an important estuary with habitats that are essential in the life history of many species. It is used in many different ways by many different species. Some species are year-round residents, such as kahawai that use the harbour until they reach maturity; sand flounder of all sizes that leave only to spawn; and mottled triplefins whose entire life is spent in the harbour. Rig use Te Awarua o Porirua as a pupping site, a nursery ground, and a place to mate. The harbour is also used as a nursery for estuarine and coastal species such as piper, trevally and eagle rays; by seasonal visitors such as adult snapper; and some species that only use it as adults, such as red gurnard, and grey mullet.

The significance and presence of these species enabled Ngati Toa a veritable food basket that was relied upon as a key source of sustenance from the time of migration.

The iwi had mahinga kai sites that were used for a number of generations and were known to contain an abundance of kai.

Activities and Access

The resurgence of traditional cultural activities and sports has driven a desire to reconnect with the harbor catchment on a number of levels.

Whanau have welcomed the re-introduction of water sports such as waka ama and the interconnectedness this brings to our cultural practices.

Access for activities is of paramount importance for Ngati Toa, particularly as the revival and re-engagement for traditional maori practices. Sports such as waka ama and ki o rahi are now practiced. Ngati Toa also boasts to have the Toa Waka Club that enables and facilitates the growth and participation for healthy engaged whanau on regional and national sporting stages.

Raranga and whakairo are practiced within the iwi and the riparian margins of the harbor and streams are a source of harakeke collection.

Values	Attributes
Mahinga Kai	Our ability to collect kai in specified areas
Kohanga	As kaitiaki Ngati Toa must ensure that fauna and flora kohanga grounds are functioning and protected
Takaro	Accessibility to undertake recreational activities can be achieved (including for cultural practices)
Titiro ki au, titiro ki a	As tangata whenua we see our past, present and future reflected visually with the harbor and tributaries (sense of

koutou	connectedness)
---------------	-----------------------

Principles	
Kaitiaki	Mukukai, mutumutu, kopa, Te Awarua o Parirua
Kaitiakitanga	Kohanga (flora and fauna) Mahinga kai sites Restoration
Tupuna	Sites of significance to our tupuna (eg pa sites, Tauranga waka)
Connectedness	Who we are as an iwi and people (collectively and individually) and how we see ourselves reflected in our environment.
Accessibility	Fishing, waka, weaving, recreational activities for general health and wellbeing

Sites of Significance	Use
Tikotu Stream Mouth	wai māori, wai ora, mahinga kai, kai awa, rongoā, puna raranga, wāhi tūpuna
Whareroa Stream	wāhi tapu, pā, urupā, tohu whenua, wāhi tūpuna, wahi maumahara, wai ora, wai māori, rongoā, puna raranga, wāhi ahurea, kāinga, ara waka, taunga waka
Whareroa Shoreline	wāhi tapu, pā, urupā, tohu whenua, wāhi tūpuna, wāhi maumahara, rongoā, puna raranga, wāhi ahurea, kaingā, ara waka, taunga waka
Wainui Stream - to QEII park boundary	pā, wai māori, wai ora, kai awa, rongoā, puna raranga, mahinga mataitai, nohoanga, taunga ika, wāhi tūpuna, wāhi maumahara
Wainui Stream - Te Puka confluence	wai māori, wai ora, kai awa, rongoā, puna raranga, nohoanga, wāhi tūpuna, wāhi maumahara, ara hikoi
Wairaka Point	pā, wāhi tapu, urupā, wāhi whakarite, wāhi maumahara, mara kai, mahinga kai, mahinga mataitai
Karehana Stream	wai māori, wai ora, kai awa,

	puna raranga, mahi whakairo, nohoanga
Toko a Papa Reef	kai moana, taunga ika
Taupō pā	pā (Taupō domestic & defensive), ara hikoi, wāhi tapu, tohu tūpuna, taunga waka, Te Ara o Te Rauparaha, tohu ahurea
Mana Island Shoreline	mahinga kai, kai moana, pā, wāhi tapu, archeaology, taunga waka, ara waka, taunga ika
Taupō Stream Mouth	mahinga kai, puna raranga, rongoā, wai māori, wai ora, wāhi tūpuna, wāhi maumahara
Tawhiti Kuri	kai moana, pā, mahinga kai, tohu whenua (Taupō block) "Pou Herenga Kingitanga", wāhi maumahara
Te Punga o Matahorua (Kupe's anchor stone)	wāhi tapu, Te Ara o Kupe
Motukaraka	pā, papa kāinga, kāinga, wāhi maumahara, wāhi tūpuna, mara kai, nohoanga, mahinga mataitai
Horokiri Wildlife Reserve	mahinga kai, pā, kai moana, puna raranga
Whitireia	papa kāinga, kāinga, pā, mahinga kai, taunga ika, wāhi tapu, urupā, Te Ara o Kupe, tohu whenua, wāhi whakarite, mahinga kai, kai moana, taunga ika, mahinga mataitai, mara kai
Te Rapa a Te Wahi, Pauatahanui Inlet	kāinga, wāhi tūpuna
Horokiwi (Horokiri) Stream	pā, wai māori, wai ora, kai awa, nohoanga, mara kai, wāhi maumahara, wāhi tūpuna
Te Punga o Matahoaua, Pauatahanui Inlet	pā, urupā, Te Ara o Kupe, wāhi maumahara, wāhi tūpuna, wāhi ahurea, mahinga kai, taunga waka, mahinga mataitai
Pauatahanui Reserve	mahinga kai, pā, kai moana, puna raranga
Onepoto Stream	pā, urupā, mara kai, wai māori, wai ora, kai ara, nohoanga, kaingā, ara waka, turanga waka

Whitianga, Porirua Harbour	ara waka, tauranga waka, kai moana, mahinga kai, mahinga mataitai, taunga ika, wāhi tūpuna, mahi tauhokohoko
Wai-o-hata, Duck Creek	kāinga, wāhi tapu, wāhi tūpuna, puna raranga, wai māori, kai awa, kai ngahere, rongoā, wāhi maumahara
Takapūwāhia Stream	wāhi tapu, urupā, wāhi tūpuna, wāhi maumahara, kāinga, marae, wai ora, wai māori, marae, kai awa, nohoanga, taunga waka, rongoā, puna raranga, tohu whenua
Takapūwāhia, Porirua Harbour	papa kāinga, kāinga, pā, mahinga kai, taunga ika, wāhi tapu, urupā, Te Ara o Kupe, tohu whenua, wāhi whakarite, mahinga kai, kai moana, taunga ika, mahinga mataitai, mara kai, māhi pārekareka
Okowai (Papakowhai) Lagoon	kāinga, kai moana, taunga ika, nohoanga, wāhi maumahara, māhi pārekareka, wāhi tūpuna
Kenepuru Stream - Cannons Creek Confluence	pā, mara kai, wai māori, wai ora, kai ara, nohoanga, kāinga, ara waka
Porirua Stream Mouth	wai māori, wai ora, kai awa, rongoā, kai ngahere, nohoanga
Mahinawa Stream	wai māori, wai ora, kai awa, rongoā, kai ngahere, nohoanga
Hokorito (Hukatai) Stream	wai māori, wai ora, kai awa, rongoā, kai ngahere, nohoanga