

Title: Draft values for Te Awarua-o-Porirua
whaitua

Purpose: To summarise the values material developed by the
Committee in late 2015 for further consideration

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Draft values for Te Awarua-o-Porirua whaitua

Contents

1.	Background	1
2.	Drafting values.....	1
2.1	Workshop material	1
2.2	Working group.....	1
2.3	Draft values for consideration.....	3
2.4	Questions to consider.....	5

1. Background

Part of the work of Te Awarua-o-Porirua Whaitua Committee (the Committee) is to identify the values for water that the whaitua community holds in order to set objectives for fresh and coastal water bodies.

An initial discussion on values was begun at the 3 December 2015 workshop of the Committee. This report outlines how the values material from this workshop has been summarised and presents the summarised version of the values for the Committee to consider further.

2. Drafting values

2.1 Workshop material

The values discussion at the 3 December workshop involved an exercise to answer the three questions the Committee intends to ask the community over the coming months as part of the values identification work. These questions are:

- How would you like our streams, harbour and coast to be in the future?
- How do you and your friends, family and whanau use streams, the harbour and coast around here?
- What's important to you about streams, the harbour and coast around here?



Figure 1 Responses from the Committee about values of water in the whaitua

Following this exercise, the material was then filtered into ten approximate groups of values and a title for each was developed. A copy of this material was provided to the Committee in the minutes from the workshop and will be available during the discussion at the workshop on 11 February 2016.

2.2 Working group

A working group of Committee and Project team members (Jennie Smeaton, Naomi Solomon, Raewyn Klenner, Sheryl Miller and Hayley Vujcich) was formed to consolidate the values material and produce a second draft version of the values for further discussion by the full Committee.

The working group has condensed the workshop materials by grouping similar ideas and removing duplication. The text was refined and titles revised.

As an indication of the changes made, the following values were grouped together to form the draft values shown in Table 2 below:

- 'Developing land for fun, kai and whanau', 'Kai kete (food basket)', and 'Brimming with life' become **'Te whakawhanake me te tiaki whenua mo kai, ngahau me te whanau - Developing and protecting land for kai, fun and whanau'**
- 'Endless recreational opportunities/benefits' and 'Accessibility' become **'Whai wāhitanga hākinakina me te urutanga - Recreational opportunities and accessibility'**
- 'Wai ora – clean healthy harbour, stream and coast' and 'Looking beautiful – unique views' become **'Wai ma awa me te rohe - Clean, healthy and beautiful harbour, streams and coast'**
- 'Wai mauri, wai taonga, wai taonga, wai tuturu – appreciation of intrinsic and cultural values' becomes **'Wai mauri - Appreciation of intrinsic and cultural values, and the attraction of people to the land-water interface'**
- 'Te ara wairua o te wai' becomes **'Te ara wairua o te wai - The pathway of the spirit of the water'**
- 'Economic' becomes **'Ohaoha o te wai - Economic uses of water'**

This process also allowed an initial exploration of mana whenua values of water which were not explored in the 3 December workshop. The identification of mana whenua values and interests in the harbour and fresh water, and how these might be reflected in the regional plan, is required by the Committee's terms of reference to be part of the Whaitua Implementation Programme. Ngāti Toa has provided an initial set of descriptions of the way they as mana whenua value water in the whaitua (Table 1) and a summary of this in Table 2.

Table 1 Descriptions of Ngāti Toa values for water in Te Awarua-o-Porirua

Descriptions of 'Te mana o Te Awarua-o-Porirua'
Te Awarua-o-Porirua has been a site of significance and utmost importance for Ngāti Toa since the iwi migrated to the Wellington region in the 1820's.
Intrinsic connection – our turangawaewae.
The association of Taupo and Takapuwahia Pa gained prominence from that of the Kapiti Island strong hold in the 1840's when trade channels changed from the whalers to the settlers.
Provided a commercial trading hub for the iwi - in large from what was collected from the harbour and its tributaries (harakeke, kaimoana including freshwater species).
Te Awarua-o-Porirua is also the Northern shore of the shortest crossing of Cook Strait from the West Coast. It was a key navigational route and enabled Ngāti Toa to access both the north and south island of where their interests were held. The Cook Strait also known as Ngāti Toa's 'maritime empire'.
Te Rauparaha is also said to have told Governor Grey that whoever held Paremata and Porirua Harbour controlled the Northern approaches to Wellington.
Key navigational route between north and south islands including land based access to southern reaches of the Wellington Region.
Both the Porirua and Pauatahanui arms of the harbour were key mahinga kai sites both land and water resources. Pa sites were located around the shores of both arms of the harbour. Notably Takapuwahia, Taupo and Te Rangiahaeata's palisaded Pa, Mataitaua amongst many more.
Mahinga Kai sites, waahi tapu, waahi tupuna. Ngāti Toa used the Porirua Awa catchment for rongoa purposes e.g. medicinal - the salt water, the plants that grew around it etc In addition with the introduction of Christianity the harbour became the site for Christian practices such as baptism. Many whanau today can still recall this practice being carried out.
Attributes associated to the medicinal and ceremonial purposes of the harbour and its tributaries. Waiata and korero were linked to the area and particularly kaitiaki. Kaitiaki are the guardians of the iwi. In Ngāti Toa our most notable kaitiaki is Kopa. Kopa is a ruru. In addition Hongoeka has the stingray (whai), we also have mutumutu the eel and mukukai which appears in straights in the form of a tree. In addition the shores of the harbour more closely associated to Whitireia are the landing site of Kupe. Kupe is the well-known navigator whose footprint is well known throughout Aotearoa through the naming of many sites. On the shores of Whitireia, Kupe left his anchor stone Maungaroa which was later moved to Ngāti Toa Domain. Maungaroa is now held in Te Papa.

2.3 Draft values for consideration

The Working Group's condensed version of the values of water in Te Awarua-o-Porirua whaitua, and a brief description of each, are described in Table 2 below.

Table 2 Draft values of water in Te Awarua-o-Porirua whaitua

Value	Description
Te whakawhanake me te tiaki whenua mo kai, ngahau me te whanau - Developing and protecting land for kai, fun and whanau	Streams are the veins of the harbour and the way we develop and use land protects these. We look after the land, leading to a return of kai moana/mahinga kai/recreation/connection to harbour and streams. Waterways that can be used for as food source (kai kete).
Whai wāhitanga hākinakina me te urutanga - Recreational opportunities and accessibility	Water is safe for recreational activities and accessible for all.
Wai ma awa me te rohe - Clean, healthy and beautiful harbour, streams and coast	The waterways are safe to be used and enjoyed by all. For recreational activities (e.g. swimming) and to collect mahinga kai. Waterways support diverse and healthy ecosystems. Waterways are respected and valued.
Wai mauri - Appreciation of intrinsic and cultural values, and the attraction of people to the land-water interface	There is a spiritual/cultural connection to the waterways for everyone. Water ways are used to educate, stories passed down. Water is spiritual, restorative and cleansing.
Te ara wairua o te wai - The pathway of the spirit of the water	Defines who I am and where I live, has aesthetic value, flows naturally and with energy.
Ohaoha o te wai - Economic uses of water	Water is used for economic benefits, including through commercial enterprise, farming, property values, protecting assets (public and private) and visitor experience, in a way that provides for sustainable and resilient use.
Te mana o Te Awarua-o-Porirua	Te Awarua-o-Porirua has been a site of significance and utmost importance for Ngāti Toa. We have an intrinsic connection to the Harbour and the waterways.

This second version of the values provides a first draft for the Committee to consider further at the 11 February workshop. This draft is a first step in refining the values only, and should be considered a work in progress. Over the next months, the Committee will need to further consider and work on the values descriptions as the information gathered from the values community engagement work begins to come in, include to ensure the values reflects the community's words.

Ultimately, the values will be used to determine attributes. These attributes will be used to test how different options for managing land and water enhance or detract from the values of water in Te Awarua-o-Porirua whaitua.

2.4 Questions to consider

In reviewing the values material, some questions were raised that the Committee might want to consider further. These are:

- What's been missed? Where are the gaps?
- Is 'kai kete' best placed in the 'developing land for kai, fun and whanau' or as its own value? Similarly, 'brimming with life'?
- Is climate change resilience a value, or should this be expressed differently?
- How should the value of water infrastructure be described?
- Should the value of 'ecosystem health' in fresh water, as a compulsory value in the National Policy Statement for Freshwater, be a value on its own or combined into other values?

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