

2020



ANNUAL REPORT



Ngā Whenua Rāhui
our nature, our people, our future



Cover Image: Ōwhaoko A

Te Pūrongo Whakamoe A Tau 2020

The resting year of 2019-2020



Ko te amorangi ki mua

E ka mahana te ahi tapu o runga ngā tihi tapu o pae maunga

E te tiramate hoehoea te waka wairua ki Te Reinga o runga te waka o Tamareti

Te huihui o Matariki kāpunipuni wairua koutou e te tini, e te mano

E tangi kau ko te mapu, aue ha.

Ko te hāpai ō ki muri

He tauranga uta he toka tū moana ngā amorangi rangatira kaitiaki whenua, e ngā āpiha Papa Atawhai

E nanaiore nei ngā manu taki, manu hāpai, manu pūtaiao, manu punarau kōrero e tuora ai tātou e tūhonohono ai tātou hai takawaenga ā kaitiaki i te whenua ā nuku

Anei e whai ake nei ko ngā pūrongo kōrero ō Ngā Whenua Rāhui mō tēneki huihuinga whakamoe tau.

our nature
nature has stories

our people
culture is a product
of the land

our future
people disappear,
the land remains

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Komiti Amorangi



Our Amorangi are Ministerially appointed iwi members who provide oversight of our work and advise the Minister of Conservation on the use of the funds administered by Ngā Whenua Rāhui.

Tā Tumu Te Heuheu and Kevin Prime are our longest serving Amorangi, each sitting on the Ngā Whenua Rāhui Komiti since its inception in 1990.



Tā Tumu Te Heuheu

(Ngāti Tuwharetoa)
Chair
Founding Member 1990



Kevin Prime

(Ngāti Hine)
Deputy Chair
Founding Member 1990



Mavis Mullins

(Te Ātihaunui a Pāpārangī, Rangitāne,
Ngāti Ranginui)



Piriniha Prentice

(Ngāti Hineuru, Rongomaiwahine,
Ngāti Kahungunu)



John Paki

(Ngāti Wai, Ngāti Whātua)



Paki Nikora

(Ngai Tūhoe, Ngāti Kahungunu)





Te Kaupapa Purpose

To preserve and protect remaining indigenous biodiversity on privately owned Māori land that represents the full range of indigenous biodiversity originally present in the landscape

From the Amorangi

E ngā reo, e ngā mana, e ngā waka, e ngā rau rangatira mā, tēnā rā koutou katoa. Ko tēnei te whakamihi atu ki a koutou katoa kua uru mai ki te pānui i tēnei ripoata a tau mō Ngā Whenua Rāhui. Nā reira, nau mai, haere mai. Ka mihi rā ki ngā Aitua maha kua taka atu ki tua o te ārai. Haere rā e ngā mate, haere, haere, oti atu.

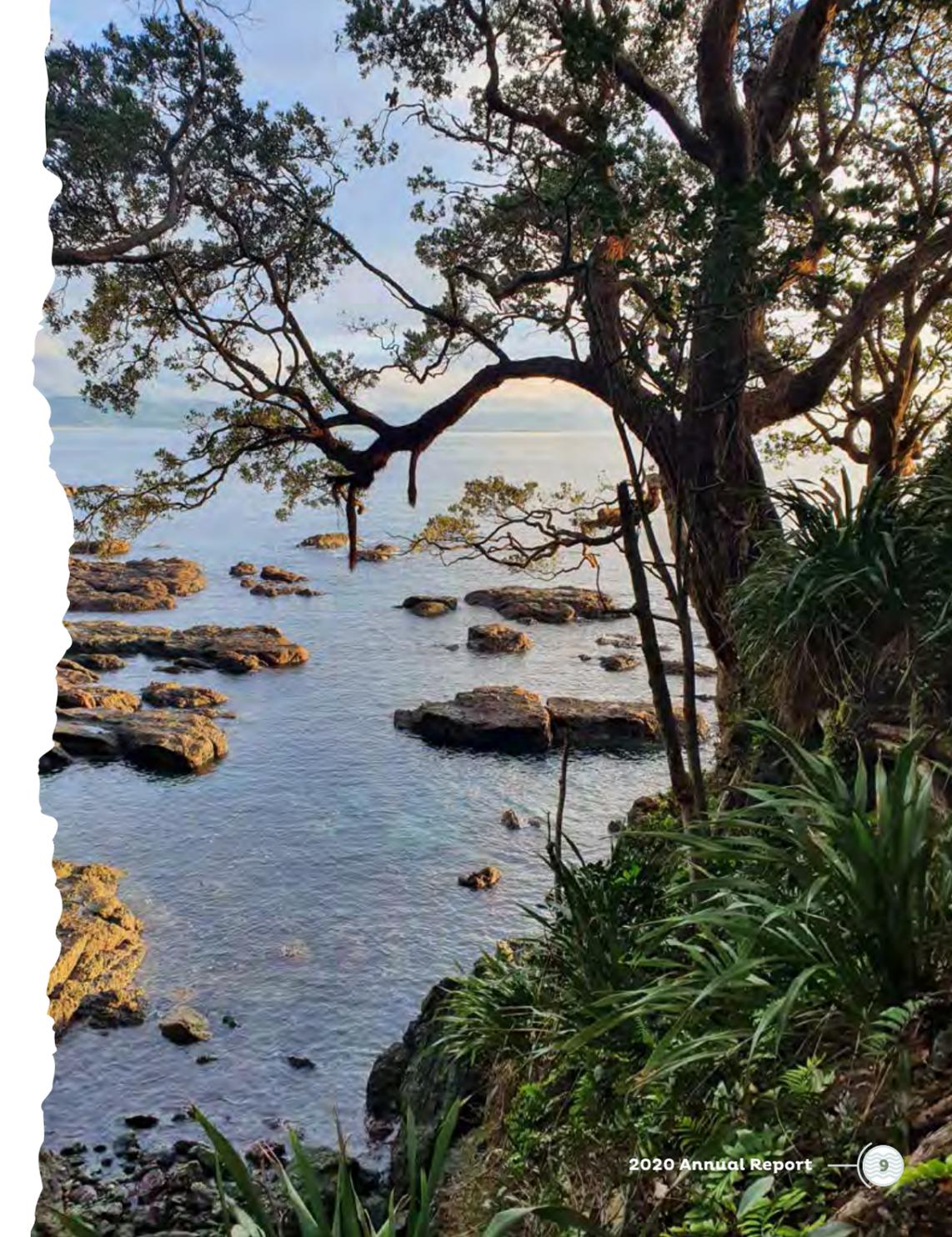
Anei rā te ripoata a tau mō Ngā Whenua Rāhui mō te tau kua hipa. Ko te tūmanako hoki kia kite ai koutou i ngā nekenekenga o Ngā Whenua Rāhui i te tau kua pahure, me ngā whaingā mō ngā tau e heke mai nei.

One of the major issues before us relates to the 25-year anniversary of our agreements. Most owners have indicated their willingness to continue. We hear and empathise with iwi who are seeking benefit from their lands that are tied up for 25 years. The hope is that Ngā Whenua Rāhui can assist in achieving this aspiration.

Ngā Whenua Rāhui kawenata are as relevant today as they were 25 years ago. Demand from Māori landowners for new kawenata remains strong. This highlights the success of this Fund and the need for ongoing preservation and protection of the whenua and tikanga Māori.

Although the rationale for kawenata in many cases has definitely shifted, they remain relevant for the outcome. There is greater recognition that a balance in land use is much more conducive to, for example, farming outcomes; and we know that the values of conservation can certainly be leveraged within a farming portfolio.

The conservation and protection of our indigenous biodiversity is more important now than ever before as we face a planet that is increasingly environmentally challenged. Papatūānuku needs replenishment and nourishment. This is what kawenata enables in the modern world. The challenges of environmental and climate change compliance are forcing a shift in mindset and action. Through our traditional and ancient knowledge databases, we understand the interrelatedness of all things. Our desire to care for whenua and ngahere is in our DNA.



Ngā Uara Our Values



TIKANGA / KAWA

Working in a Māori way, encompassing tikanga Māori guided by customary Māori knowledge, principles and practice

KAITIAKI

Assisting Māori landowners to create customary use opportunities and taking care of our natural and cultural heritage for the wellbeing and prosperity of all New Zealanders

WHAKAWHIRINAKI

Achieving success through relationships based on mutual respect and benefit

WHAKAKOTAHI

Working as a reliable and relevant integrated team

WHAKAMANAWA

Inspiring confidence by delivering indigenous biodiversity and cultural outcomes that benefits the whenua, Māori landowners and tangata whenua

AUAHA

Finding new solutions by combining traditional Māori knowledge and practice with contemporary knowledge; sharing expertise, pushing boundaries and taking calculated risks

Ngā Whāinga Objectives



Strengthen Our Core Business

The position of indigenous biodiversity in Aotearoa, is improved

Grow Expertise

Provide a framework and the means to train people to better manage indigenous biodiversity

Take Advantage of Emerging Opportunities

Achieve more by working with others than by working on our own

Increase Our Profile and Visibility

Increase understanding of NWR and MKT Funds and our role in the protection of indigenous biodiversity

Our Year In Review



"Challenging!" is the best way to describe 2019-2020. A worldwide pandemic, 25-year kawenata reviews, ongoing realities of providing legal and physical protection over land owned by Māori, managing a small, dispersed unit to undertake operational work and managing landowner relationships, navigating the space between settlement entities and Māori landowners are just some of the difficulties we have faced this year. Some of these are historic and ongoing, and some are new.

The New Zealand wide Covid-19 lockdown was a test for Ngā Whenua Rāhui. How do we look after our kaimahi, our contractors, and their whānau; continue with our work as best we can and maintain supportive communications with landowners? The physical protection provided through kawenata lands came to a halt. This put our operational work programme behind for the year which we must carry over into the 2020/21 financial year. If we thought the lockdown might give us an advantage over our mounting paperwork, we were mistaken. Our focus shifted to managing internal and external communications to keep staff, contractors and landowners informed during Alert levels 4, 3 and 2.

We were caught off guard and the speed with which government decisions were implemented left some staff insufficiently resourced to work from home. The business challenges in the immediate stages of the country-wide lockdown were technology capability, internet connectivity and adequate home office setups, though these slowly improved over time. The biggest challenge for staff was trying to keep their family life separate to the work. For some it meant adapting their usual routine to fit the new way of working.

In 2018, we recognised that the NWR Fund was about to reach the financial commitment threshold of the annual appropriation. We needed a solution to continue growing the protection on private land owned by Māori, and not over committing the Fund. The plan to 'Change the Way We Work' began in 2019. Work changed from a national business operating structure to a regionalised structure. NWR has divided Aotearoa into six regions (South Island being one). These changes give a more consolidated and focused management of landowner relationships and operational programme. Trusts and landowners with mature kawenata are now engaged in the 25-year review process. Many have signalled their wish to continue with the Kawenata. A common question we are often asked is, "What can you give us?" Our response is "the land remains yours 25 years on but, what are your goals and aspirations for the next 25 years?" Assisting landowners to identify their goals for the next 25 years is a next step.

Implementing Te Tūāpapa Ahurea (our cultural framework) into everyday work, is ongoing. One piece of work we are very proud of, is building traditional Māori knowledge and practice in our indigenous biodiversity monitoring work. Ngā Manu Pūtaiao (our monitoring team) have been working to integrate western and traditional Māori monitoring methods. For example, using the maramataka (Māori lunar calendar), our team are learning to read the environment – high and low energy days, nesting and harvesting times. The maramataka is an important marker of time and provides information on the best times of the day, month and year for certain activities. Several monitoring reports have now been written using this knowledge.

Building on our cultural capabilities across the business, NWR is preparing to launch Te Kawa Whakaruruhau. By introducing Māori ways of managing the health, safety and wellbeing of our people and the whenua, we are strengthening our current system. We expect to implement Te Kawa Whakaruruhau in early 2021.

We are two years into our 5-year strategy. Prioritising where we work and preparing for the extra work created by the 25-year reviews, has influenced a change in our focus from districts to regions. We are a small team constantly readjusting the way we work to best suit the fund's financial capacity on the growing number of kawenata spread across Aotearoa, including Rēkohu/ Wharekauri. A growing national fund for environmental programmes creates opportunities to work closer with others. Keeping abreast of local and national initiatives is important to ensure Māori landowners have access to the best support and networks possible.

Despite the challenges, we have increased voluntary and contracted employment at a local level, secured collaborative relationships with external entities and have made significant progress in co-managing operational programmes with kawenata trusts. We continue to work through areas we need to improve. Communications, managing relationships with kawenata trustees and our ability to complete approved agreement work programmes in a timely manner, remain some of our key challenges. Completing our regionalised business structure will bring stability and focus at a local level and improve relationships with kawenata trusts. NWR recognises these relationships as fundamental to achieving success with Māori landowners, now and into the future.





Traditional Māori Knowledge, Our View



Applying traditional Māori knowledge in our conservation mahi with Māori landowners on Māori owned land, is a growing focus for Ngā Whenua Rāhui. This gives life to Te Tūāpapa Ahurea, our cultural framework that helps define our service from a Māori worldview.

Te Tūāpapa Ahurea recognises that we work within a modern, bicultural environment. The framework's strength lies in the wealth of traditional Māori concepts and values that it offers to help protect indigenous biodiversity - the wealth of traditional Māori knowledge that our tūpuna gained over many centuries of living with the natural world.

Talking about traditional Māori knowledge in Aotearoa today, raises some interesting issues. The meaning of "knowledge", for a start. Māori and western worldviews are so different that many words and terms in te reo Māori don't easily translate into the English language. They tend to be "squeezed" into their nearest English equivalent, often limiting their richness and layers of meaning.

It is easy to assume, that the word "knowledge" means the same thing in Māori and western worldviews, and that both worldviews have the same ways of "knowing". This is simply not the case.

Another issue concerns "mātauranga Māori". This term has been widely adopted in recent decades, as the overall name for traditional and modern knowledge that is specifically Māori.

In the traditional Māori world though, there is no single term for knowledge. The word mātauranga relates to mātau, which describes one form of knowledge. It does not do justice to the range of traditional Māori knowledge that Ngā Whenua Rāhui draws upon. We choose to make a clear distinction between three different types of traditional knowledge: mōhio, mātau or matatau, and mārama.

Mōhio is the form of Māori knowledge relevant to the monitoring and reporting function of the work we do. Most Ngā Whenua Rāhui kaimahi are involved in monitoring and reporting in various ways. Until recently this work has been carried out almost totally through a western conservation lens, using western techniques and methodology.

Now, as we move to work more within the Māori way of knowing, we are starting to look for information - for mōhio - about different things, in different ways. For example, what is of cultural value to Māori landowners on their kawenata land? What indigenous food, rongoā and taonga species are present, and in what state of wellbeing? To collect and report such mōhio, what basic changes do we have to make to how we assume, see and act? If we just use Māori terms for the mainstream conservation approach, we are merely putting a korowai over western thinking and practice.

Mātau or matatau, is another form of traditional Māori knowledge. Mātau is the root word for the current popular term "mātauranga", which is widely used to refer to all Maori knowledge. But traditionally it concerns only one part of this knowledge: understanding. It is about analysing mōhio and making sense of it in a particular context.

The third kind of traditional Māori knowledge that we recognise is mārama: clarity and wisdom. A person who is mārama is deeply in tune with te taiao; they are clear about the meaning of their total being within the natural world. Mārama or wisdom is needed to use knowledge at the highest level. Our Komiti Amorangi of nationally respected leaders exercise mārama to guide our organisation.

Mōhio, mātau and mārama. This is traditional Māori knowledge as we know it and seek to use it, to better restore and protect indigenous biodiversity with Māori landowners on Māori-owned land.

We are on a journey to discovering the richness and depth of meaning within traditional Māori knowledge. Recognising its validity, understanding what it means and how we use it, are the first steps.

**Toitū te
mauri a
Papatūānuku**

Ōwhaoko A

Winter weather is often bitter in the remote rugged ranges south-east of Lake Taupō. But it has not deterred supervisor Tāne Lawless and his new team of rangatahi from getting on with their training as taiao kaimahi for some of this area. The team are learning skills to protect the exceptionally rich biodiversity of indigenous plants and wildlife on the whenua of Ōwhaoko A East and A1B Blocks Trust (Ōwhaoko A).

This whenua, on a high plateau between the Kaimanawa and Kaweka forests, is virtually untouched because it is so difficult to reach. Winters are so harsh that even the tūpuna who foraged, fished and hunted there for hundreds of years came only for the warmer months. Helicopters are now the only way in and out, but they are expensive and weather-dependent. The secluded whenua is spectacular: steep hillsides of mountain beech forest, mānuka shrublands, and red tussock on the valley floors. Waters of the Ngaruroro river and Mangamaire Stream are in pristine condition.

Tāne and his three taiao kaimahi are doing on-the-job training to protect the precious area with assistance from the kawenata that Ōwhaoko A signed last year. The covenant, safeguarding nearly 7000 hectares, is one of the largest agreed to between Māori landowners and Ngā Whenua Rāhui (NWR). It covers activities such as predator trapping, track management and protection of rare species. NWR has assisted so far with work planning, indigenous biodiversity surveying, connections with environmental specialists and the like. Kawenata funding helps to employ the trainee workers, along with financial support from Work and Income's mana in mahi programme and the trust itself.



Tāne and the team helicoptered into the land block only a few times this winter, striking snow on a "horrendous" visit to set their first trap line. Instead they've put the cold-weather time to good use in and around Taupō, learning some basic skills they will need in the busy warmer months in the ranges. In the Ōwhaoko A office base they have spent many hours online and at a whiteboard, studying topics such as trapping predators, GPS, hazard control, nutrition, pesticides and outdoor first aid. They are gaining formal qualifications through training providers like Primary Industry Training Organisation and Nelson Marlborough Institute of Technology/Department of Conservation and learning informally in many ways.

Māori understanding of how all living and non-living things are interrelated is integral to the training. Tāne and the taiao kaimahi – Kieran Ross, Quentin Hunia and Simon Nicoll – are all of Ngāti Tuwharetoa descent, and are Ōwhaoko A owners or closely related to owners. "Everyone's learning about their family background, their pepeha, their identity," says Tāne. "The more you learn your family tree, you learn your connection to all this land. Then our nature has a whakapapa of its own. If you learn where a miro tree is, you know the kererū will be there." Identifying Māori names for plants and animals is part of the training and Tāne is keen to introduce the maramataka, the Māori lunar calendar, to better understand natural cycles on the whenua.

During cooler months in Taupō the team have done many hīkoi on the local maunga Tauhara, to keep fit enough to handle the steep hillsides of their Ōwhaoko A block and to help with a whānau pest trapping project. Trapping will be a priority once they more regularly work on their kawenata land. "We're expecting to target stoats and rats, though we haven't got much data on them yet," Tāne says. "Possum and hare are up there too." Deer are stalked by hunters who helicopter in during the season, stay in cabins on the whenua, and report back the results of their hunt for pest monitoring purposes.

Building and maintaining tracks through the wild steep hillsides of the vast block is a massive task ahead, "clearing passages a bit at a time, each time we visit", says Tāne. The tracks are needed to set and monitor trap lines, as well as to monitor the presence and health of native flora and fauna. Tāne dreams of finding new breeds on the long-secluded land, perhaps birds or geckos, as well as introducing threatened creatures like takahē when pest numbers have been reduced.

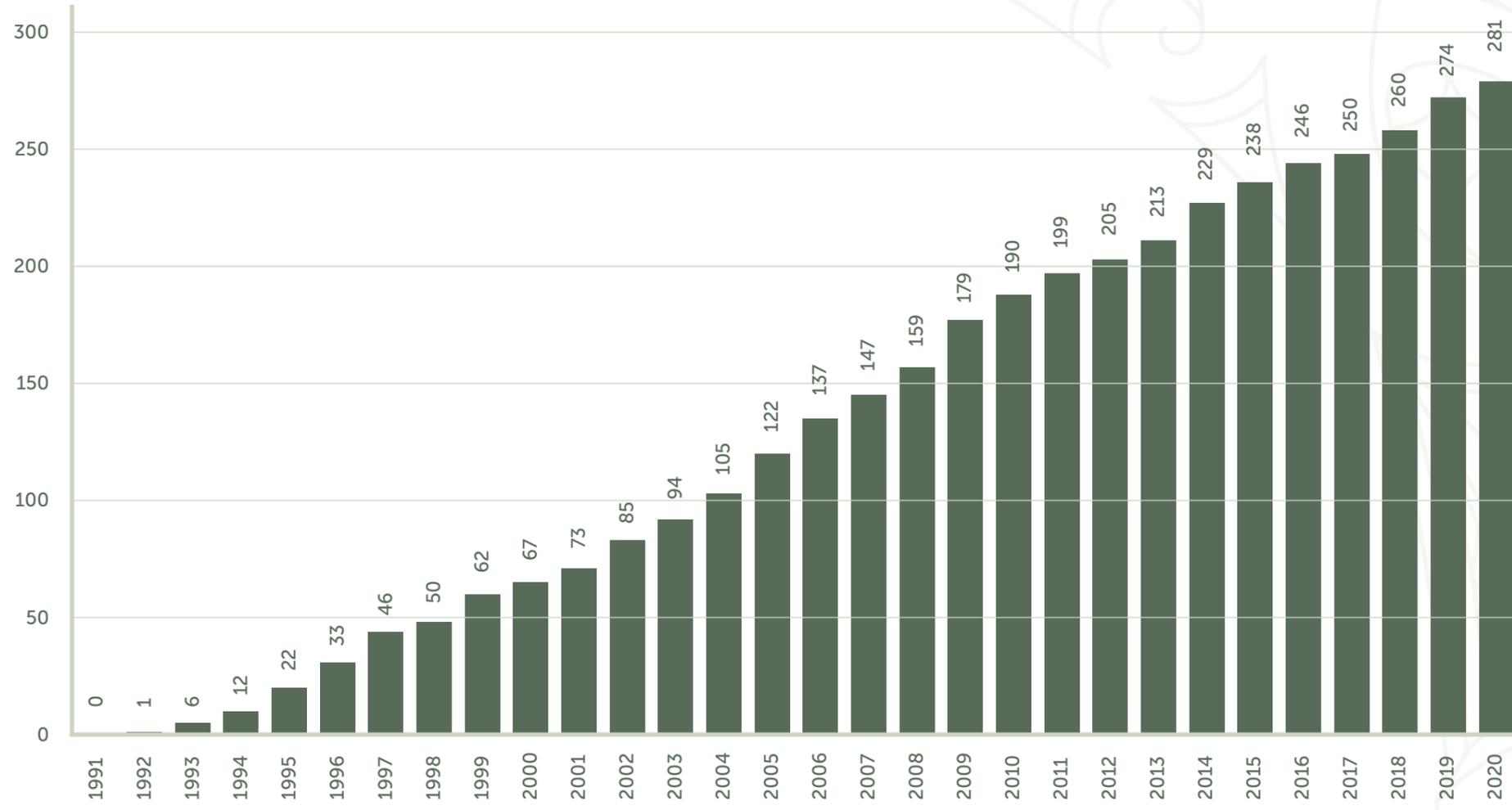
Walking tracks are already established around one of the Ōwhaoko A business ventures on the whenua, Te Whare Ruruahu. This ecotourist cabin offers off-the-grid luxury accommodation for people who helicopter into the untamed wilderness. "People come here to escape, to watch the birds and the stars and hear the amazing sounds," notes the trust's General Manager, Nina Andrews. "To experience wild perfection." Honey production is another economic activity of Ōwhaoko A trust; monofloral, single source mānuka honey made each season by thousands of bees.

The kawenata agreement to protect the land connects all Ōwhaoko A activities to "one big, incredible circle", Nina believes. "It's fascinating that we can produce so much from a land-locked block of whenua. Our trust is very proactive - they have a vision; they explore options, and they make decisions with a view to produce the best outcomes for our landowners. We've got a premium honey product because the land is protected with no pesticides. We've got people visiting to hunt and enjoy the wilderness. Now we've got a team of rangers (the taiao kaimahi) on permanent contracts. Our values are all about employing our people, providing a future for them, and protecting our whenua – having our rangers on board means we're fulfilling our values."

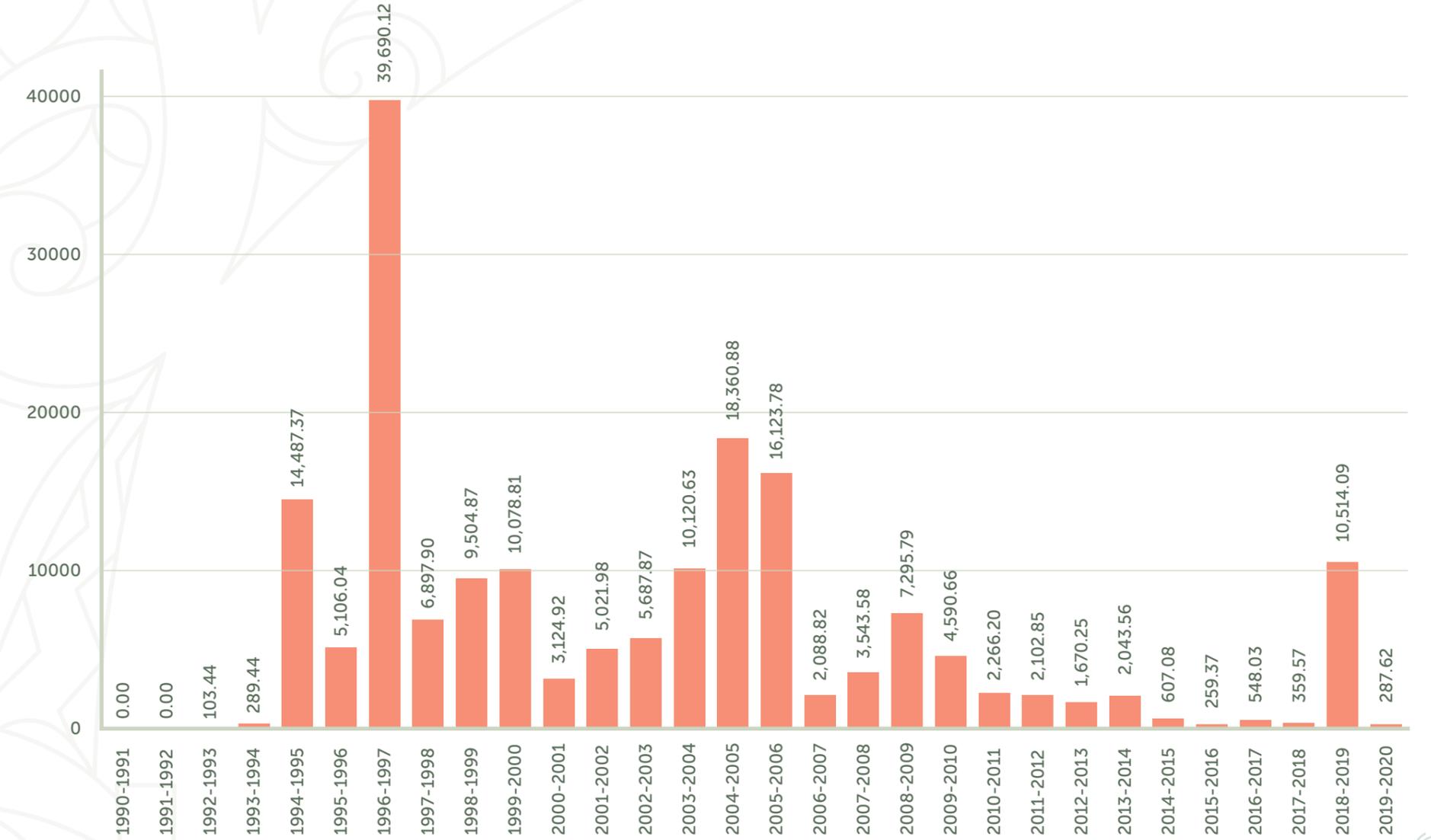
The taiao kaimahi are enthusiastic about their work. "I just always liked the bush, and this was an opportunity to learn more about it," says Kieran, who heard about the training possibility from his father. "How to look after the environment, especially getting rid of pests, learning what sort of plants we should be regenerating, the waterways, the native species of weeds and fish. It's good to have a connection where my ancestors were, looking after something that's part of us." Quentin learnt about the "opportunity to have a career while learning" from his grandfather, who is an Ōwhaoko A trustee. "I didn't know any of this stuff and I even learnt my whakapapa. Being out in the bush is probably the best part, it's fresh out there, way better than in town." Simon had moved north to Taupō seeking better opportunities and saw a good pathway working in te taiao. "I'm learning heaps," he says. "The different plants and animals, learning about my land and my ancestors. It's good having that because I can pass it onto my kids, and their kids can pass it on to our next generations. Its beautiful land, I love being out there. It helps me heal what I've been through in my life."



Cumulative Number of Agreements



Number of Hectares Protected by Year



Agreements



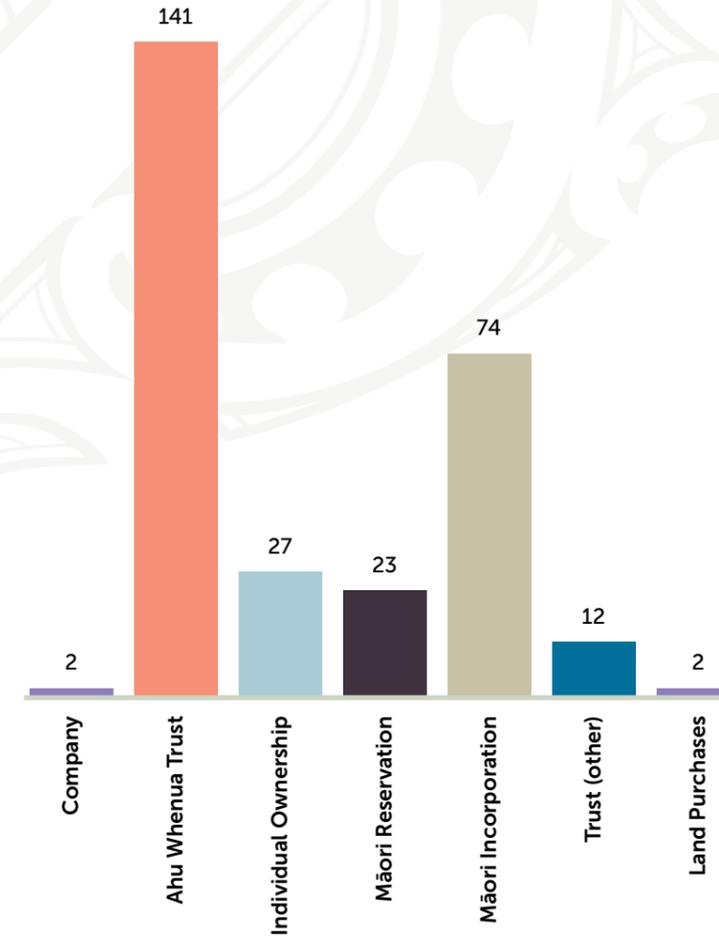
LAND STATUS

Land Status	No. of Agreements
General Land	27
Māori Freehold	252
Purchases	2
Total	281

HECTARES BY NWR REGIONS

10,096.47 ha Far North	60,849.40 ha Central
15,200.24 ha East Coast	77,710.27 ha South West
18,670.75 ha South East	248.43 ha South Island
182,775.56 ha (including land purchases) Grand Total	

LAND MANAGEMENT STRUCTURE BY NUMBER OF AGREEMENTS (281)



AGREEMENT TYPES BY REGION

Region	Conservation Covenant	Kawenata	Management Agreement	Land Purchase
Central	3	58	8	
Far North	3	28	7	1
East Coast	2	37	10	
South East	13	21	2	
South West	3	72	7	
South Island		4	1	1
TOTAL	24	220	35	2

AGREEMENT TYPES BY PROTECTION CLAUSE

Protection Clause	Conservation Covenant	Kawenata	Management Agreement	Land Purchase
Section 19 Reserves Act 1977				1
Section 22 Reserves Act 1977				1
Section 27A Conservation Act 1987		8		
Section 29 Conservation Act			35	
Section 77 Reserves Act 1977	24			
Section 77A Reserves Act 1977		212		
TOTAL	24	220	35	2

HECTARES BY AGREEMENT TYPE

Conservation Covenant
1,667.00 ha

Kawenata
177,393.58 ha

Management Agreement
3,568.36 ha

Land Purchases
146.62 ha

HECTARES BY PROTECTION MECHANISM

Section 19 Reserves Act 1977
Land Purchase
111.84 ha

Section 22 Reserves Act 1977
Land Purchase
34.77 ha

Section 27a Conservation Act 1987
12,043.98 ha

Section 29 Conservation Act 1987
3,568.36 ha

Section 77 Reserves Act 1977
1,667.00 ha

Section 77a Reserves Act 1977
165,349.60 ha

Don't Plant Pine Trees

Ask his advice to other Māori landowners working on conservation, and Te Rāhui (Rā) Hepi of Ngāti Rereahu replies in a flash. What does he recommend now that his people's land trusts have completed a full 25 years of kawenata or covenants to protect areas of indigenous biodiversity on their farms? "Don't plant pine trees!" Rā exclaims. "Dumb idea. Don't plant pine trees to harvest in Ngā Whenua Rāhui (protected lands)."

Rā is a trustee of Tiroa E and Te Hape B Trusts, which jointly manage land blocks at Benneydale near Te Kuiti: Tiroa E (5,752 hectares) and Te Hape B (4,945 hectares). The trusts together recently purchased a neighbouring block, Te Awa Rua (1,041ha) - bringing their total area to 11,738ha. Sheep and beef farming are the core business of Tiroa Te Hape, as the overall organisation is known, and it is a Māori leader in this field. More than 43,000 sheep and 7,200 cattle graze on its vast whenua of well-tended flats, rolling paddocks and hill country. The land also hosts plantations of radiata pine.

It is not these trees that Rā objects to, but some pines planted for harvesting within Tiroa Te Hape beautiful areas of protected indigenous bush. "If you don't have easy access to harvest the pine trees," he warns other landowners, "you need to punch a road in to log them out, and you're going to squash a lot of the ngahere. And pines are renowned for falling over. They do a lot of damage to fence lines and the goats get in."

Tiroa E and Te Hape B were among the first Māori land trusts to sign kawenata with Ngā Whenua Rāhui



Image: Tā Tumu Te Heuheu and the then Minister of Conservation, Dennis Marshall, sign the kawenata with Tiroa Te Hape Trust in 1995.

(NWR), back in the 1990s. Since then, NWR has assisted with fencing, pest control and biodiversity monitoring in the protected areas of the two land blocks. Rā is enthusiastic when asked if the kawenata have been worthwhile. "Yes, yes, very much so, yes," he nods. "Oh, the ngahere! Beautiful, flush, green, and the manu are thick, heaps of manu in there." Kōkako and kākā flourish, along with other native birds like kererū, tūi and kākāriki, and who in sheltered areas of the awa. "Our waterways are clean and beautiful, lots of invertebrates in there. Ngahere on both sides haven't been touched. There's just the natural process: trees fall into the awa and they're left to clear themselves."

Twenty-five years ago, the kawenata financial support to care for the native bush was particularly welcome, recalls the trusts chairperson, Rowyne Yeatman. "It wasn't an easy time. We were trying to continue looking after the ngahere as part of our tikanga base. But we'd been managing the farms with a deficit because when the Department of Māori Affairs handed back our land (in 1974), it was in debt."

The Tiroa Te Hape annual general meeting, later this year will decide whether to renew the kawenata agreements with Ngā Whenua Rāhui for another 25 years. If so, more areas of protected whenua will probably be added for the new Te Awa Rua farm and the two main blocks, which already have a total area of 2,223 hectares under kawenata. Trustees have been considering the kawenata renewal for two or three years in consultation with shareholders, NWR staff and other advisors. "There was a lot of discussion at our hui, do we renew it or not, the benefits," reflects Rowyne, "and we pretty much came to a unanimous decision that we'd like to continue. The same kaupapa still sits with us: the longevity of our whenua, the continuation of kaitiakitanga, maintaining the ngahere and the awa. We have a responsibility and we're trying to maintain the biodiversity as much as we can."

Under the proposed new kawenata, protecting Tiroa Te Hape areas of indigenous plants and wildlife from predators will remain a challenging priority. "It's ongoing, ongoing," Rā notes ruefully. Neighbouring Pureora forest park and pine plantations provide a stream of unwelcome visitors like goats, possums, rodents, deer, pigs and stoats across the boundaries and into the kawenata land. Falling trees that damage protective fences do not help.

Maintaining the trusts' core business of sheep and beef farming has significant challenges too. Agriculture returns are low, the region is suffering a severe drought and Covid-19 pandemic restrictions have impacted in many ways. A sore point for the trust is the Tiroa Te Hape whopping annual rates bill, the highest in Waitomo district. Trustees feel this is unjust, because they take care of many of their own services like rubbish and drainage. But their requests for rate remissions have been unsuccessful so far. "We'd like to know if other Māori lands trusts that do the same as us have been successful in getting their rates remitted," Rowyne appeals.

The trustees call for Ngā Whenua Rāhui to advocate for Māori landowner concerns like rates remissions and pest control. They also seek increased contact with NWR staff about kawenata matters in general: for advice, encouragement and greater understanding of the kawenata programme to convey to their shareholders.

Actively involving Tiroa Te Hape shareholders with their whenua, beyond occasional farm tours and hui, provides another challenge for the board. For a start, about three-quarters of the 2,000 shareholders live away from their rohe, many in Australia. "Our people have had to move out to get work," says Rowyne. "It's colonisation, it is. Back in the day, a lot of the work here was in the sawmills - but of course that was taking away the native trees. For people to come back now and participate, it would probably take a house, a job and a whole new

lifestyle." The trusts' farms can provide only a limited number of jobs, and employment and housing are in short supply in the wider area.

Two new sources of funding, however, are enabling Tiroa Te Hape to employ shareholders or other local people to carry out some planned environmental work. A grant from the Provincial Growth Fund will help create three or four positions to continue some fencing and riparian replanting. Meanwhile Crusader Meats, a privately owned meat processing plant based on Tiroa Te Hape land, has renewed its lease for 24 years. In doing so, it has made a financial commitment to care for waterways running through farm and kawenata areas, in keeping with tikanga. This will enable one or two jobs to be created for environmental and cultural support. In other environmental mahi AgFirst, the trusts' farm consultant network, is now providing specialist environmental advice, and a water expert is training whānau to set up Tiroa Te Hape's own water monitoring system.

Rowyne is facing the future with optimism. "I see Tiroa Te Hape venturing into other areas and that it will be successful for generations to come. I can see it developing its own social service - we have a new charitable trust being developed, looking at training, education and things like housing which is a biggie for our people. I can see it moving into other business areas too, investing in food or cropping. We used to grow cherries and have beehives on the farm, we're looking at things like that."

Rereahu women are likely to play an increasing role in the development of Tiroa Te Hape. They outnumber men, five to two, on the trust board that Rowyne chairs. "Our women have always been fighting for the whenua in one way or another," says Rowyne. "Now our men are more supportive of us wāhine standing up. For us, it's about nurturing and sharing, making sure decisions are shared. We don't need our egos stroked; we don't need

the status of being seen as a leader. Our board do have some hard-core debates, but that's why we're here, to question." Rā is not fazed by working with strong women, influenced by his legendary mother, Martha Hepi. Martha played a key role in the 1978 conservation protests that helped to halt the commercial harvesting of native trees from Pureora forest.

Tiroa Te Hape does not have a formal succession plan, but some of Martha's uri and other local rangatahi are showing concern for the whenua. Rā was delighted, when he went to see his mokopuna rehearse kapa haka for the Te Nehenehenui Tribal Festival, that their group's theme was caring for the environment. "They had pictures of their manu and pot plants of ngahere when they performed. It was beautiful, man. So our rangatahi have already started looking after Papatūānuku."



25 Year Review



Trusts and landowners with mature kawenata are now engaged in the 25-year review process. Many have verbally signalled their wish to continue with the Kawenata; five have formally agreed.

Renegotiating expectations and aspirations takes time. Many challenges need to be worked through such as inactive trusts, deceased trustees and trustees living abroad. The effort required to do this work is similar to negotiating a new agreement application with the added complexity of historical expectations.

The first step is often encouraging remaining trustees to call a shareholder hui. This in itself, creates long delays, which in turn slows down the 25 year review process. To help mitigate these challenges, we work through a process beginning at year 20 – five years out from the maturity date of the kawenata.

18
agreements
matured all years

9
agreements
matured 2019/20

5
trusts agreed to
continue with the
agreement

4
agreed to new
or varied
agreement

1
agreed to roll
over

6,786
total hectares
due to roll over



Threatened Environment Categories

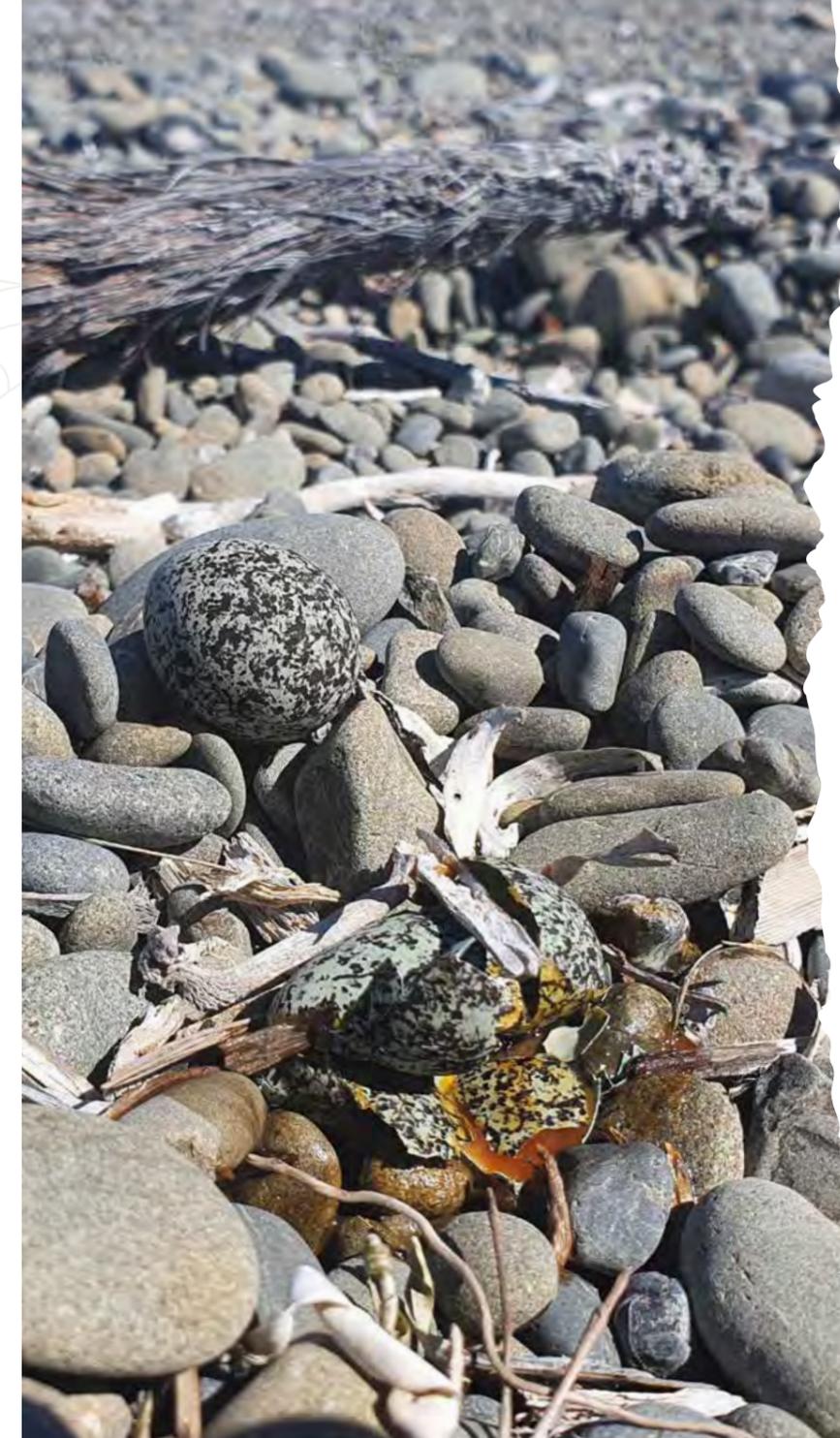
Nil Land Cover was stated at 94ha for 2018-2019 which did not include landcover where TEC data is not present. For example, there is approximately 689ha on Rēkohu/Wharekauri and the remainder of 1826ha is spread across Aotearoa.

Chronically Threatened Land Cover was incorrectly reported to be 16,794ha for 2018-2019, and should have been stated at 2,492ha.

At Risk Land Cover was stated at 2,492ha for 2018-2019 and should have been stated at 16,794ha.

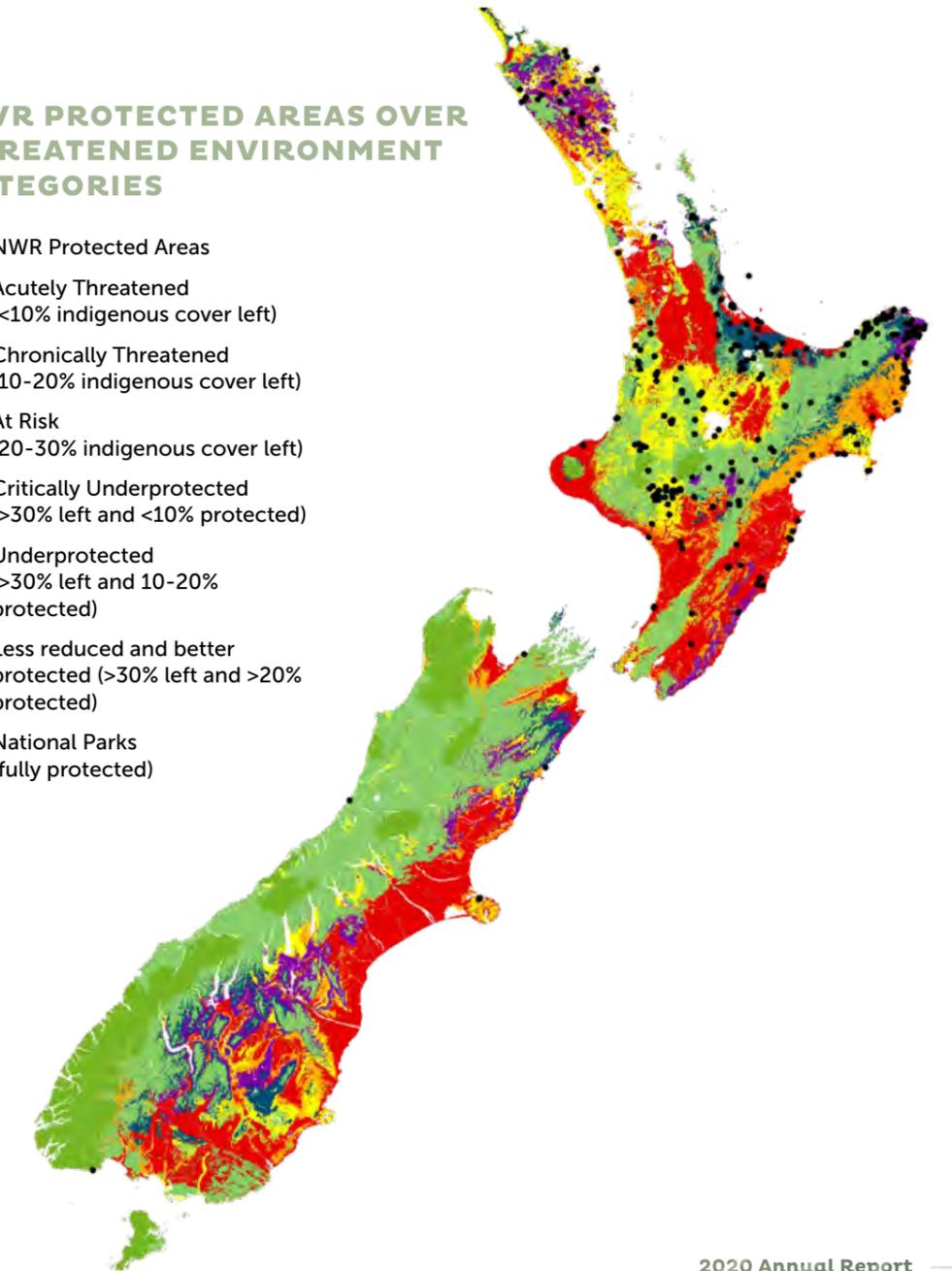
	Overall		2019-2020	
	Area hectares	Percentage	Area hectares	Percentage
Acutely Threatened (<10% indigenous cover left)	2,140	1.17	7.53	2.62
Chronically Threatened (10-20% indigenous cover left)	2,511	1.37	21.74	7.55
At Risk (20-30% indigenous cover left)	16,996	9.30	229.78	79.89
Critically Underprotected (>30% left and <10% protected)	12,886	7.06	23.55	8.18
Underprotected (>30% left and 10-20% protected)	10,464	5.72	-	-
Less reduced and better protected (>30% left and >20% protected)	135,726	74.26	-	-
Nil Land Cover - TEC layer does not cover 100% land mass	2,053	1.12	5.02	1.74
Totals	182,776	100.00	287.62	100

Categories: Landcare Research New Zealand



NWR PROTECTED AREAS OVER THREATENED ENVIRONMENT CATEGORIES

- NWR Protected Areas
- Acutely Threatened (<10% indigenous cover left)
- Chronically Threatened (10-20% indigenous cover left)
- At Risk (20-30% indigenous cover left)
- Critically Underprotected (>30% left and <10% protected)
- Underprotected (>30% left and 10-20% protected)
- Less reduced and better protected (>30% left and >20% protected)
- National Parks (fully protected)



MĀORI LAND OWNERSHIP IN HECTARES



MĀORI LAND – THREATENED ENVIRONMENT CATEGORIES

TEC Category	Area HA	Percent
Acutely Threatened (<10% indigenous cover left)	138,943	10.25
Chronically Threatened (10-20% indigenous cover left)	118,944	8.78
At Risk (20-30% indigenous cover left)	231,357	17.07
Critically Underprotected (>30% left and <10% protected)	138,377	10.21
Underprotected (>30% left and 10-20% protected)	118,508	8.75
Less reduced and better protected (>30% left and >20% protected)	519,796	38.36
Nil Land Cover	89,037	6.57
Total	1,354,961	100

Data Source: Ministry of Justice and Ministry of Primary Industries (on behalf of the Maori Land Court)



LANDCOVER – NWR AGREEMENTS

Landcover Name	Area Hectares	Percent
Indigenous Forest	113,892.62	62.31
Manuka and/or Kanuka	29,375.51	16.09
Tall Tussock Grassland	13,854.59	7.58
Broadleaved Indigenous Hardwoods	11,043.73	6.04
Sub Alpine Shrubland	4,264.07	2.33
High Producing Exotic Grassland	2,710.91	1.48
Other Landcover Types	7,634.13	4.18
Total	182,775.56	100.00

Landcover - Intersect with NWR Agreements (excluding Land Purchase Agreements)

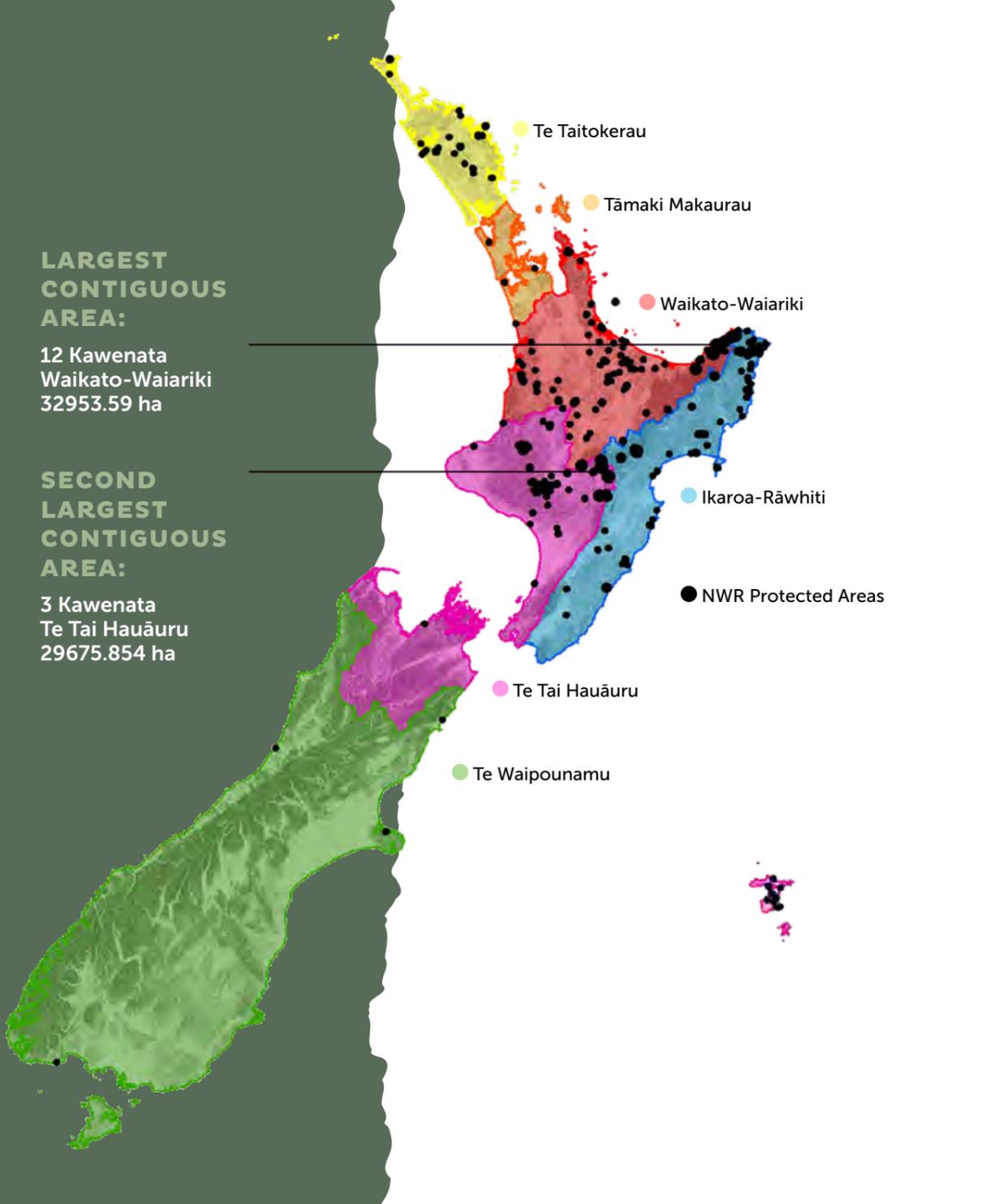
LARGEST KAWENATA BY HECTARES

13,776.46 Hectares	South West NWR Region
Te Tai Hauāuru Iwi Region	2005 Date Signed



GENERAL INFORMATION – WHENUA MĀORI

89,037 hectares Māori land not TEC categorised
100+ Average number of owners per block of Māori land
Approx 13.5% Māori land under kawenata



40
Number agreements > 1000ha

241
Number agreements < 1000ha (Includes 2 land purchases)

22
Number of contractors

20
Number tangata whenua contractors

We Are The Last Born, The Pōtiki



He is a tangata highly respected, expertly skilled in te reo rangatira and rongoā Māori. His connection to nature is deeply spiritual, and the knowledge he shares has been handed down through many generations. He is known, affectionately, as Pā. Ngā Whenua Rāhui are privileged to have Rob 'Pā' McGowan in the team. His purpose, one might say, is to prepare for succession, imparting his vast knowledge and experience to the kaimahi on the ground. Here he gives us a short version of his life story up to the present day with Ngā Whenua Rāhui.

My first clear memory of the ngahere was when I was five years old. We went for a walk up Ātuanui – Mt Auckland, a maunga that overlooks the Kaipara Harbour at Glorit. The old Taranā (Dalmation) kaumātua that led us, opened up a nīkau palm and gave us each a portion of the rito to eat. It was delicious. I've never eaten it since – it's called the millionaire's salad because it kills the plant. I have been fascinated by the ngahere ever since.

My mother was born and brought up in Glorit and knew the bush the way that kids do: how to have fun, where to hide, what to eat. Her Taranā people are very earthbound. It is she, more than anybody, that set me on the path I was to take. My father was of Irish stock and certainly no bushman. He spent most of his working life in the police force; he gave me an eye for detail and taught me how to connect with people.

I was born in Auckland but spent most of my growing up in Whanganui. That's home to me; that river still draws me back. My first real placement as a Catholic priest was in Whanganui. I trained to be a priest at the Mission, close to Napier. This involved seven years of non-stop study and spiritual training before I was ready for the work. All my years as a priest were spent in what was then called "Māori Mission", caring for and working with Māori Catholics.

Some Whanganui people really took me to heart. I think they must have felt sorry for the young Pākehā priest who really didn't know what he was doing! They taught me, their way. My instructions from the Marist priests were to learn the reo; that was the priority. The river people took note of that, but also taught me a different language: the language of the land and the connections to it that made them who they were. I was privileged to be taught by the kaumātua of the river. It was most unusual for a person of my age to sit with the kaumātua on the paepae and learn first-hand the tikanga of Whanganui. Auntie Rua Henare was the kuia who gave me the foundation of what I know about the ngahere and its plants. When I left Whanganui and shifted to Pakipaki in Hawkes Bay, Pauro Māreikura took me in hand and continued my learning. To this day it is the Māreikura Māramatanga that is the key to what I know and understand.

My final appointment as a priest was in the Bay of Plenty. I covered an area from Minginui right through to Waihi beach, working almost exclusively with Māori Catholics and their families. After 16 years as a priest I took leave and ultimately resigned from the ministry and began a new life.

I started again from scratch in my early 40's. I had to get a job, and even learn how to manage money. As a priest I had taken a vow of poverty, relying on providence and the goodwill of the people to survive, so that was a new experience. My first job was working in a nursery, then for the Ngā Manawa Incorporation, then Tauranga

Moana Trust Board, and eventually Waikato University's Centre of Continuing Education. Among the many highlights there was teaching tutors who led Maccess and Access programmes for job seekers in the 1990s. Another was initiating and helping to establish Tane's Tree Trust, to encourage people to plant native trees instead of pine trees.

My first contact with Ngā Whenua Rāhui (NWR) was a phone call from Mike Mohi. I knew his family very well from my years in Pakipaki. He had just been appointed to NWR and wanted me to help him learn about the bush. He knew how to manage fencing contracts and the like and was already adept at working within the Māori world to promote NWR, but he had not had the chance to get to know the ngahere that NWR was set up to protect. That was the beginning of the journey. For some years I did contract work for NWR like running short wānanga for owners of prospective kawenata, writing eco-reports and increasingly, helping to set up native plant nurseries. I eventually took up a full-time position with NWR and I'm still there, all these years later.

I thought my role would be mostly to continue writing eco-reports and running wānanga to help reconnect people to their whenua and keep alive the mātauranga that had been passed down to them by their tūpuna. In fact, the bulk of my time in the early years was spent establishing native plant nurseries and helping locals to learn how to manage them. NWR helped set up nurseries on Matakana Island, Whakakī, Waimārama and Poroti. It was a difficult time to establish nurseries; the value of eco-sourcing plants wasn't much appreciated, and nor was the benefit of creating local employment. It was tough to compete against large commercial nurseries that could produce plants much more cheaply.

My main role for NWR now, amidst all the other work, is to pass on the mātauranga I have been given to the NWR team and those who work to care for the whenua. Mātauranga doesn't belong to people; it belongs to the

whenua and our role is to keep it alive so that the whenua, and all that belongs to it, can continue to be well.

The most significant work I have done over the years concerns the Wai 262 claim on flora and fauna. I had been involved as a witness for this Waitangi Tribunal claim from the earliest days. When the tribunal report was released in 2011 it seemed like a new dawn in the history of Aotearoa. The report was received, commented on and criticised, but mostly ignored, especially by the Crown. In 2020 we are still waiting for a formal Crown response.

The NWR Komiti passed a recommendation soon after the release of the report to "implement the recommendations of the Wai 262 report". NWR has focused on this ever since and, in the work it does, has continued to challenge the Department of Conservation, the Crown and others to do the same. That has always been a struggle. Maybe at last, thanks to the persistent efforts of many people, progress is being made.

To me tino rangatiratanga isn't about power and control. The Wai 262 Report says that rangatiratanga is the right, and kaitiakitanga is the responsibility. Unless you take on the responsibility you can't claim the right - or words to that effect. The old people have always said that you don't own the land, but you are part of it. Papatūānuku is your mother, and you must care for her, and for her family of life. All living creatures are her children, including us, and they all are tuākana to us. We are the last born, the pōtiki.

If we could learn to live that way, most of the problems we have with global warming and the winding down of the environment's health would start to disappear.



*Kia ora te whenua,
ka ora te tangata;
kia ora te tangata,
ka ora te whenua.*

Living the Culture on the Land Living the Culture with the Land



Toitū te whenua, toitū te tangata, toitū te mana.

The wellbeing of the land and the people is woven together and when nature flourishes, so do we. The Ātīhau-Whanganui Incorporation (AWHI) strives to live by such ancestral values in daily work on its 42,000 hectares of whenua, on behalf of its 9,000 shareholders and their whānau. In fact the organisation, which runs commercially successful farms at the foot of mount Ruapehu and down to the Whanganui river, is so committed to living its culture that it has appointed a tikanga and branding manager, Whetu Moataane.

“My role is to have a lens over everything we do,” explains Whetu, “just to make sure that we’re aligning ourselves to the purposes and values of the incorporation, from a Whanganui tikanga perspective. Things like, ‘as guardians of our animals and land, we see it is our duty to renew, restore and respect the incredible gift that nature has provided us with’.”



It is no surprise, then, that Ātīhau has – scattered among its nine beef, sheep and dairy farms – 4,000 hectares of whenua protected by kawenata agreements with Ngā Whenua Rāhui. Wetlands, gorges and steep hillsides are included in the 19 kawenata areas, which range in size from three to 400 hectares. One larger area is a kiwi reserve. The first kawenata was signed in 2005 and the most recent just three years ago. Ngā Whenua Rāhui supports the kawenata protection with fencing and goat control.

Non-commercial protected areas and the modern farming business have proved to be mutually supportive. “Some kawenata have allowed farms to be more productive,” says the incorporation’s chief executive, Andrew Beijeman. “The kawenata fencing improves a farm’s structure and ability to control stock, the farms have benefited from goat and pest control on the kawenata land. On the other hand, farm staff maintain the kawenata fences and assist with deer control by supporting shareholder hunting initiatives.”

Engaging shareholders and their whānau on the whenua, and in the incorporation’s projects and activities, is a high priority for Ātīhau. Uri or landowner descendants make up about one-third of the large staff and support the farms and kawenata areas as contractors and suppliers. Uri are a focus of Awhiwhenua, the farm cadetship programme that Ātīhau runs in partnership with Landbased Training Ltd. Six cadets are tutored for one year in the practice and theory of farming, then do a year’s work placement on one of the farms. Eventual employment by the incorporation is the aim.

Many shareholders become familiar with Ātīhau land through popular farm tours. “The tours are so they can really touch the whenua, reconnect with the whenua,” says Whetu. “They get insight into what’s happening on a farm, in terms of business stuff and how we’re

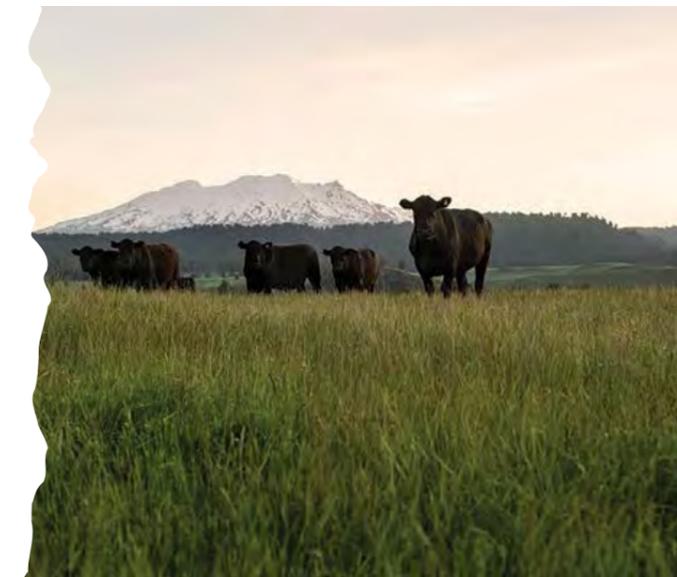
protecting particular sites. We always give them an update on our Ngā Whenua Rāhui project and, if we’re able, we take some of them up to see the kawenata work that we’re doing or could potentially be doing. Our shareholders love getting updated and more engaged with the Ngā Whenua Rāhui work and giving feedback about it. They always say protecting those areas is a priority for us.”

Learning about the history of the incorporation and its farms and sites is central to te reo Māori classes for staff being trialled this year. The six-month classes involve small work teams and “te reo Māori champions” from the farms who take back what they have learnt to their colleagues. “We’re celebrating turning 50 years old,” says Whetu, “and part of it is identifying who we are actually working for. It’s giving staff members a full understanding, from our worldview, of why we became an incorporation. What the thinking was of our ancestors back in the day, about the importance of amalgamating all our land blocks so that no more would get sold or taken, stolen.”

Keeping faith with the vision and values of the ancestors is a constant commitment for Ātīhau. To care for the people, initiatives range from scholarships and tangihanga koha for shareholders to thorough health and safety provisions for staff. To care for and protect Papatūānuku, it has practices like choosing chemicals prudently and retiring areas from farm use when appropriate. A taiao strategy with a specific Ātīhau lens is being developed.

The taiao kaimahi are enthusiastic about their work. “I just always liked the bush, and this was an opportunity to learn more about it,” says Kieran, who heard about the training possibility from his father. “How to look after the environment, especially getting rid of pests, learning what sort of plants we should be regenerating, the waterways, the native species of weeds and fish. It’s

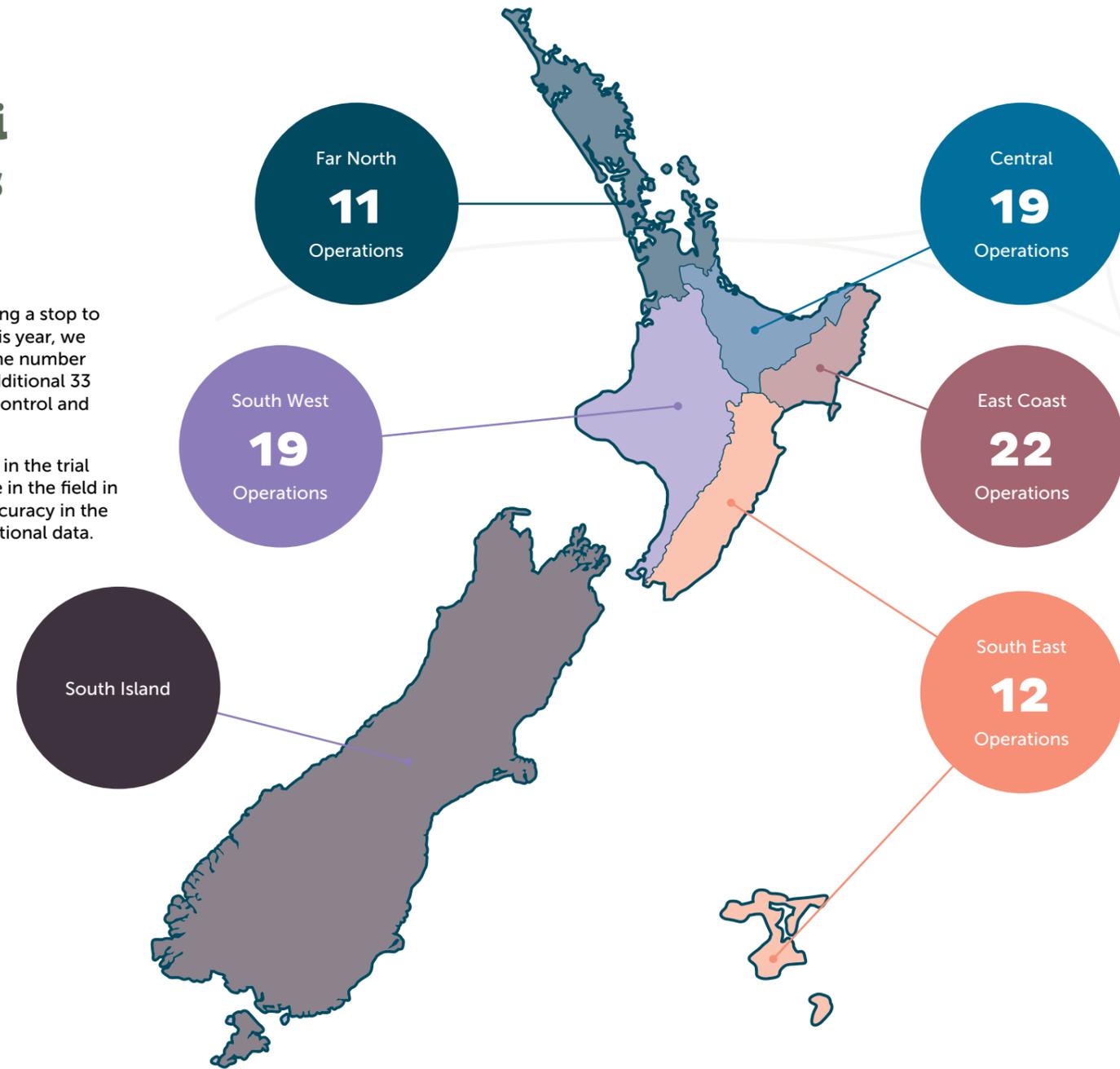
good to have a connection where my ancestors were, looking after something that’s part of us.” Quentin learnt about the “opportunity to have a career while learning” from his grandfather, who is an Owahaoko A trustee. “I didn’t know any of this stuff and I even learnt my whakapapa. Being out in the bush is probably the best part, it’s fresh out there, way better than in town.” Simon had moved north to Taupo seeking better opportunities and saw a good pathway working in te taiao. “I’m learning heaps,” he says. “The different plants and animals, learning about my land and my ancestors. It’s good having that because I can pass it onto my kids, and their kids can pass it on to our next generations. Its beautiful land, I love being out there. It helps me heal what I’ve been through in my life.”



Tūora Mahi Operations

Despite the Covid-19 lockdown putting a stop to operational work across kawenata this year, we were able to achieve an increase in the number of operations across kawenata. An additional 33 kawenata land blocks received pest control and other work, across 56,415ha of land.

Te Punarau Kōrero, our mobile app is in the trial stage and we hope to have this in use in the field in 2021. The app will provide greater accuracy in the recording and reporting of our operational data.



ALL AGREEMENT WORKS



PEST CONTROL



<p>20 Operations Supported recovery of seven threatened taonga species</p>	<p>Kiwi, Kōkako, Pūpūharakeke, Rātā Moehau, Kākā, Pāteke, Kākāriki</p>
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Ka Mahi Tahī mō Papatūānuku



It started with protecting 231 hectares of regenerating indigenous forest by fencing out stock and initiating goat eradication. That was back in 2012-13.

“That was a really cool journey working alongside Ngā Whenua Rāhui. The boys loved coming out and doing inspections, its a beautiful part of the country. We developed a really good working relationship with the team.” George Mackey, Chairperson of Tawapata South Māori Incorporation (Tawapata), recalls.

Tawapata operates a 3,500 hectare sheep and beef station in Māhia, Hawkes Bay. It extends out from the Māhia Peninsula to include Waikawa (Portland Island). Following on from their initial 231ha kawenata, they looked further into how they could maintain and increase their protection areas while continuing to run their station to optimum levels. Retiring land not suitable for farming and establishing protection on waterways was obviously a step towards achieving those gains. In 2018 the Onenui Extension agreement was signed over a further 605 hectares of retired whenua and waterways.



The Ministry for the Environment has established a monitoring plan that includes testing Onenui wai for such things as e-coli and silt levels. “They’ve got their monitoring plan and we are working on a mana whenua plan for rehabilitation and using some of the work that was done at the Whangawehi catchment.” says George.

In a relatively short space of time, protection has improved Onenui wai quality, bringing a revival of pātaka kai Māori. “From a mana whenua point of view, our monitoring will be around watercress growth. So there was no watercress and all of a sudden six months later, we’ve got watercress growing, the tuna have returned and we’ve now got koura in our waterways.” said George.

Predator Free Hawkes Bay are supporting with goat work, concentrating their efforts to Māhia, supporting good work done on restorative projects such as the Whangawehi, which recently won an Australasian award for waterway restoration. Naturally Tawapata wants to support that good work!

George confirms, “We already have an arrangement with Te Papa Atawhai on Waikawa, which is pretty much predator free now. Te Papa Atawhai support with pest control that goes to the protection and regeneration of the extremely rare and endemic Tuturuatu (Shore Plover or Dotterel). We’re now seeing them on the mainland and the Peninsula, which is great!”

“So we’ve got this really cool thing going with Ngā Whenua Rāhui, the Ministry for the Environment and us, as we start pulling this model together. Part of sharing our story here to let other Māori incorporations and whenua Māori roopu know that we can formulate these really cool collaborations with central government and that we can achieve some really cool things. We have some equally talented people in these places that understand how mana whenua work and think.”

The biggest challenge when the kawenata was initiated was with the farm staff, whose main focus was running the farm. Some of their actions led Tawapata to potentially breaching the kawenata.

“I think everyone is on board now, the farm staff. They see the bigger picture that we’re trying to achieve. They appreciate working on a farm that has developmental aspirations and wanting to do things slightly differently.” For George, it also creates an attraction of a particular kind of person to work on the station, those of like mind.

The opportunity to be kaitiaki is a significant for Tawapata. Being able to improve while they are at the helm to hand on the whenua in a better state. Shareholders are a priority focus as George mentions, “We have talked to other incorporations about some of the things that they do for their kaumātua/kuia shareholders, like the pātaka model. This is where divers give back part of their catch, that is then passed on to those kaumātua who don’t have the ability to go out diving anymore. There’s a lot of detail to work out, especially with the Ministry of Fisheries.”

Sharing back the history of the rohe to shareholders is also a key priority for Tawapata. The area is steeped in stories of the past that connects its people back. The sites of cultural significance connect tangata whenua to ancestors and whakapapa. George is clear that, “We try and work closely with our shareholders in their spiritual and emotional connection with the whenua. We are always working on strategies to improve that. One way is providing access to the traditional mahinga kai sites for kaimoana through summer.” From a farm business view, health and safety plays a big part here, and is managed appropriately.

There are aspirations to retiring the Beach front, fencing it off from the farm to regenerate. Potential is there to set up a small roopu of shareholders to manage access and the gathering of kaimoana, in turn bringing ongoing care and sustainable management to the pātaka.

An approach to the Hawkes Bay Regional Council is looming to establish areas and funding for replanting, another collaboration.

In closing, George said, “So, we’ve got lots of aspirations for the property. I think what agencies like Ngā Whenua Rāhui has enabled us to do, is accelerate our plans, with funding and support, along with the Ministry for the Environment, regional and district councils and others. Really it comes down to the quality of the relationships that we can establish with all of those entities. I think we’re doing a good job!”





Mātauranga Kura Taiao Fund



We support whānau, hapū, iwi to preserve their traditional Māori knowledge and practice so that their tikanga, stories and history associated with Papatūānuku and te taiao, are not forgotten.

2019 – 2020	
15 Applications Received	16 Approved Projects
43 Active Projects	8 Projects Completed
2018 – 2019	
17 Applications Received	8 Approved Projects
35 Active Projects	9 Projects Completed

TOTAL MONEY APPROVED BY REGION

Region	Total Approved
● Central North Island	\$588,876.48
● Hauraki-Waikato-Taranaki	\$256,527.17
● Western South Island	\$45,125.21
● Lower North Island	\$285,953.41
● Northland	\$147,978.52
Total	\$1,324,460.79

MĀTAURANGA KURA TAIAO FUND

The Fund has faced a few challenges this year. We survived Covid-19 lockdown, but not completely unscathed. Many active projects are wānanga based and incorporate field visits. Restrictions around public gatherings delayed wānanga so successful applicants are reframing projects to suit these altered timeframes. Throughout the lockdown period, applications continued to be received, processed and approved.

An internal inquiry initiated to satisfy concerns relating to a conflict of interest situation, proved to be a valuable exercise despite the challenges to our process. We approached the inquiry with a positive attitude and welcomed all recommendations. We saw this as an opportunity to strengthen internal processes and policy. Changes to internal process and external information about the fund will be implemented by June 2021.

New applications to the fund remain steady. There is a noticeable increase in applications seeking funding to support digital ways to capture and manage hapū and iwi information about their whenua. As pakeke and kaumātua numbers decline, there is a sense of urgency amongst hapū and Māori landowners to retain their traditional knowledge. Relearning traditional skills remains a high priority for applicants. Projects approved included a tukutuku and whakairo project and storytelling.

Three projects were closed early due to applicants not being able to complete their planned activities. Internal capacity and competing priorities were the common reasons. Many older projects that were closed included elements of restoration works, mostly planting. These types of projects have brought whānau, hapū and wider communities together, beautifying spaces, improving biodiversity and water quality.

Despite our challenges, we had a good year.

PROJECT OUTPUTS - ALL YEARS



Paopao, He Taonga Rākau



Ko Matawhaura te maunga
Ko te Rotoiti-ai-i-kitea-ai-a-lhenga te moana
Ko Okere tapu te awa
Ko Houmaitawhiti te whare tupuna
Ko Ngāti Hinekura te hapū

Māpihi Raharuhi applied to Mātauranga Kura Taiao fund in 2017. The kaupapa, 'To safeguard the retention of Ngāti Hinekura and Ngāti Kea-Tuara traditional knowledge about paopao'. Māpihi has fond memories of harvesting paopao with her kuia, now all passed on. There is little knowledge remaining, rarely shared as the knowledge holders are now few.

"Our hapū have been active weavers since Ngāti Hinekura and Ngāti Kea-Tuara settled in the Te Arawa rohe. My tupuna kuia, Merengāhui Mōrehu was renowned for her ability to raranga harakeke, kiekie, paopao and muka," recalls Māpihi.

The fund provided for four wānanga which allowed whānau to take part in the harvesting, conservation, preparation and weaving of paopao. Harvesting, being a most delicate process, is significant to maintaining the paopao resource into the future. If carried out incorrectly, can destroy the plant.

Koeke (elders), Ronald and Te Ariki of Ngāti Hinekura, attended each wānanga to kōrero of their experiences and share their knowledge, including identifying sites. Kuia Rangipare Raharuhi, also shared her wealth of knowledge; her leadership not gone unnoticed.

Māpihi conveyed her concern, "Our aim was to collect kōrero into a booklet resource that could be shared, read and kept through the coming generations. Capturing the knowledge of the elders was extremely important, as their knowledge lessens through memory loss and them passing on."

Sourcing the plant and fibre was difficult. Although present, in some areas it was too short to harvest. This then highlighted a need to rangahau (research) the lifecycle of paopao, and too, the environment that best suits its' growth.

With some of the harvest sites now popular for recreation and water sports, there is a need to learn how to best protect the taonga within these settings.

"We reconnected with the whakapapa of our whenua. We also recognised that we needed to take on a more significant leadership role regarding Kaitiakitanga, to ensure these sites would be protected." Māpihi said.

The kaupapa brought the opportunity to team with Te Arawa Lakes Trust and neighbouring tangata whenua sites where paopao is growing. The collaboration will support developing environments that can enable growth of paopao into the future.

Since the project finished, whānau have signalled that they would like to run similar kaupapa with other taonga rākau.

"We want to also continue to learn from our kuia and koroua what their experiences have been and be able to hand down knowledge and mātauranga. I'd like to include our mokopuna in future wānanga to ensure the transfer of knowledge and experience occurs for incoming generations."





Kaimahi

INCLUDING 3 CONTRACTORS



TARI LOCATION



KAIMAHI

Kerikeri	0	1
Whangārei	1	0
Whakatāne	0	1
Ōpōtiki-mai-tawhiti	6	9
Turangitukua	2	1
Tūranga-nui-a-Kiwa	1	3
Heretaunga	2	4
Te Whanganui-a-Tara	1	0



*Ko te mauri he mea
huna ki te ngahere*

The source of people's
emotions, the life force,
can be found hidden in
the forest

Administrator Extraordinaire



She is the 'go-to' person for everyone in Ngā Whenua Rāhui (NWR). Marianne Emmens, knows everything about the business. When something was done, why we did it, who was there, how much it cost – and even, where to find the 30 year old records.

Marianne was born in Palmerston North and is of Scottish, German and English descent. She worked for the Department of Conservation for 10 years before being recruited into a new administration and financial support role at NWR in 2006. Conscious of not knowing te reo Māori, Marianne needed encouragement to join NWR. But she has thrived in this environment (with the team supporting her with te reo at times).

NWR has grown a lot since 2006 and so has Marianne's enthusiasm for NWR's kaupapa. "The people! I am always amazed to meet such passionate people when it comes to their whenua, trees, birds, water and such." Joining NWR teams for field trips to outlying areas has deepened Marianne's appreciation of the conservation mahi she supports behind the scenes.

Any time spent out of the office, is "...exceptional and unique! I have seen many places I would never have seen in any other mahi. Top of my list was going to the Chatham Islands with the Pūtaiao monitoring team. Following them around and seeing what they do, listening, watching, finding, smelling, recording – certainly gave me a much bigger appreciation for the work. I'll stick to my desk job though!"

On one such trip to the Bay of Islands, Marianne grabbed the opportunity to visit the Cape Brett lighthouse where her great-grandfather worked in the 1930s. He and his brothers spent some of their youth there. "It was super special to see where they lived."

"Ngā Whenua Rāhui has faced many challenges in the past 30 years. It's success comes from the downright passion of all the kaimahi, past and present!"





Protecting Papatūānuku and indigenous biodiversity on the whenua is our business



Watching Our Backs



Reina Tai is small in stature, but in attitude she is larger than life, get-up-and-go and upfront. This equips her well to be the Manu Haumarū at Ngā Whenua Rāhui (NWR), overseeing the health, safety and wellbeing of kaimahi, contractors and the kaitiaki whenua we work with across the motu.

Reina has whakapapa to Whakatōhea, Ngai Te Rangī, Ngāti Ranginui and Te Arawa. She joined NWR eight years ago as a contracted possum trapper and then led a biodiversity monitoring team. In her present role she supports and encourages work safe practice, ensuring that compliance and training are not just completed, but are clearly understood as well. "We work hard to get each other home safe and injury free".

Reina's role takes "an holistic approach to ensure that we as Māori, are safe." That is different to most organisational health and safety jobs. It also embraces wellbeing, for example, considers cultural issues that arise in our work, like protecting places of significance, whakapapa, taonga tuku iho and ourselves when working on the whenua. This approach is guided by Te Kawa Whakaruruhau, the NWR cultural framework for health, safety and wellbeing. Reina sees a positive shift within Ngā Whenua Rāhui to the safety kaupapa. "But actually, it is our nature (as Māori) to be on the watch for each other and our whānau."



Reina loves her second role with NWR, leading the kawenata project with Tūhua Trust. Just mention 'Tūhua' and watch Reina's face light up, made more special because she has whakapapa to that whenua. If possible, she would make Tūhua her home office.

"I'm motivated by my tamariki and mokopuna – for them to understand why we as kaitiaki, need to respect and care for the whenua and te taiao. I want to be able to say I did my bit caring for Papatūānuku and her taonga, even if it was a very small part."



Financial Data



The 2019/20 financial year ended with a challenge for Ngā Whenua Rāhui. Having suspended new agreement applications in 2019, we lost the opportunity to significantly reduce unspent operational dollars due to the Covid-19 lockdown putting a stop to our operational and new agreement works programme. As such we are forced to carry a significant amount of unspent monies into the 2020/21 financial year. Unspent monies have been an ongoing challenge for Ngā Whenua Rāhui. We had a plan in 2019/20 to catch up, we now need to move that plan into 2020/21.

Landowner participation and engagement in the work for both operational programmes on existing agreements and approved initial works for new agreements, has increased. This was 2018/19 where the result of investing in staff capability and improved understanding of landowner and indigenous biodiversity needs. Our investment in growing landowner capability to do the work will continue. We know this investment brings significant benefits to the local people and indigenous biodiversity.

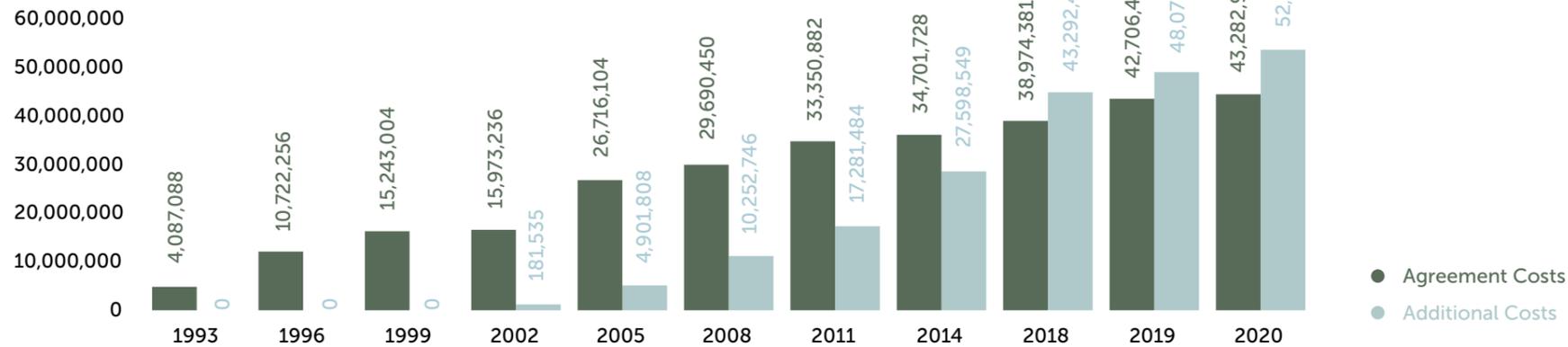
We are into the fourth year of reviewing our 25-year agreements. Whilst we can calculate financial costs per agreement reviewed based on historic information, we cannot accurately forecast the financial implications to the NWR Fund.

A large percentage of the kawenata trusts engaged to date have indicated a willingness to continue the agreement. Therefore, we know that for the first 4-5

years of kawenata reviews, the common cost is going to be fencing repairs (for smaller areas 2 – 500 hectares) followed by a 1-5 year multi pest management plan for the significantly larger areas (1000+ hectares). We expect to have completed a significant amount of the first five years of review agreements by the end of the 2020/21 financial year. This gives us a better understanding of expected costs to form the basis of financial planning and predictions for future years.

The year began with a financial commitment of \$8,820,000, slightly up from 2018/19 financial commitment. We move into the next financial year with a carryover of \$5,320,000. This reflects the difficulties of completing operational work during the Covid-19 pandemic and a relatively small unit to service the work across Aotearoa, including Rēkohu/Wharekauri.

CUMULATIVE AGREEMENT AND ADDITIONAL COSTS





Ngā Whenua Rāhui
our nature, our people, our future

