

2019

**ANNUAL REPORT  
TO THE KOMITI**

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**Ngā Whenua Rāhui**  
*our nature, our people, our future*



Our connection to  
nature defines us  
as a people and  
enriches our future

Our nature  
Our people  
Our future

# CONTENTS

Komiti Amorangi	5	A Few Facts	35
Our History	6	Ka Pū te Rūha, Ka Hao te Rangatahi	36
Foreword	8	My Love for Papatūānuku – Henare Winterburn-Chapman	39
Our Values	9	Rāwhiti 3B2 – Hands on Kaitiaki	41
Our Outcomes	11	Tūhua – A Jewel in the Bay	42
Te Tūāpapa Ahurea – our cultural framework	12	Mātauranga Kura Taiao Fund	44
Five Year Strategy	13	Wharawhara 13 – an MKT story	46
Agreements	14	Staffing	49
Let’s Do It All Again – 25 years in review	18	Finances	51
Māori Land	22		
Koro had a plan – Corey Kūrei, a personal story	24		
Ōhinepoutea B – Lore of the cuppa tea	26		
Operations	28		
New Solutions to Old Problems	33		



## KOMITI AMORANGI

# OUR PURPOSE

To protect the remaining indigenous biodiversity on land owned by Māori, that represents the full range of indigenous biodiversity originally present in the landscape.



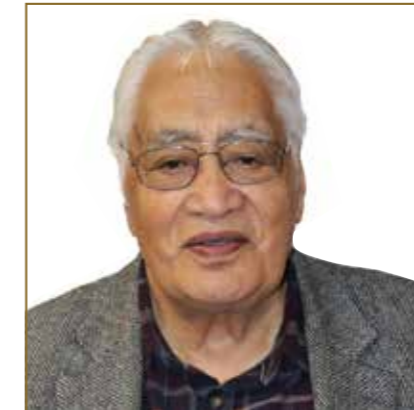
**Tā Tumu Te Heuheu**  
(Ngāti Tuwharetoa)  
Founding Chairman



**Kevin Prime**  
(Ngāti Hine) Deputy Chair and  
Founding Member 1990



**Paki Nikora**  
(Ngai Tūhoe, Ngāti Kahungunu)



**Piriniha Prentice**  
(Ngāti Hineuru, Rongomaiwahine,  
Ngāti Kahungunu)



**John Paki**  
(Ngāti Wai)



**Mavis Mullins**  
(Te Atihaunui a Pāpārangī, Rangitāne,  
Ngāti Ranginui)

# OUR HISTORY

The original concept of Ngā Whenua Rāhui was first suggested at the Hui Taumata in Wellington in November 1984 by a member of the Taitokerau contingent, to the Minister of Māori Affairs.

At the end of that hui, a statement was issued demanding that government give better targeted support to Māori, delivered by Māori and that Māori needed to determine their own future in their own way with the appropriate resources.

At the time, Māori owners of what was considered 'unproductive land' were being pressured into felling native trees or selling parts of their land in order to meet ongoing management costs such as fencing and rates. At the same time, there was increasing pressure from environmental groups to formally protect native forests.

Despite a number of existing indigenous forest protection mechanisms at the time, there was little incentive for Māori to enter into these agreements therefore the amount of Māori owned indigenous forests protected by these mechanisms, was low.

### The early proposals centred on a two pronged approach:

1. The protection mechanism should allow for the tikanga and rangatiratanga of Māori owners of Māori land; and
2. Since society benefits from protecting a native forest, public funding should help meet the costs associated with protection.

The concept was further developed in 1985 following talks between Māori land owners, the Whangārei office of the Department of Māori Affairs and the Native Forests Action Council. Following a public discussion document and submissions process in 1989, the proposal was further developed by the Ministry of Māori Affairs and the Department of Conservation and in March 1990, Cabinet developed a National Policy on Indigenous Forests. The intention of the policy was that all indigenous forests should be managed in a such a way that they were sustained in perpetuity and that indigenous forests of high ecological value be protected.

Two contestable funds were subsequently implemented – the Ngā Whenua Rāhui Fund and the Forest Heritage Fund (now known as Nature Heritage Fund). The reason for the separate funds was twofold. Firstly, the existing mechanisms for giving formal protection status to indigenous forests were not well suited to protect forests on Māori land due to the many difficulties faced by owners of Māori owned land. The second aspect centred on the differing cultural perspectives as to what constituted the conservation value of a forest.

### Agreement was given to:

- (a) The Ngā Whenua Rāhui proposal as a new method of compensating Māori landowners of forests that recognises the special values placed by Māori on the land.
- (b) New funding on behalf of the Crown through Vote: Conservation for a Ngā Whenua Rāhui Fund to facilitate the protection of Māori owned indigenous forests.
- (c) The Fund being administered and distributed by a komiti comprising members appointed by the Minister of Conservation in consultation with the Minister of Māori Affairs.

The Ngā Whenua Rāhui Fund was formally established in 1990. The fund facilitates the protection of indigenous forests on Māori owned land while recognising the rights guaranteed to Māori landowners under Te Tiriti o Waitangi. This ensured that Māori retained ownership and control of their lands and recognised the cultural, historical and spiritual value that Māori associated to their lands and their connection to Papatūānuku and the realm of Tānemāhuta.

Since then, our Komiti Amorangi have been able to stamp a largely Māori perspective on the processes it implements and the forest and cultural values it protects.

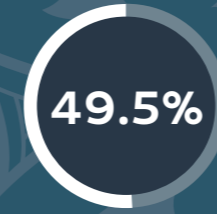
We continue to provide a unique opportunity to apply an indigenous biodiversity perspective in its own right and not purely as the cultural values component of a wider conservation strategy.



of the North Island is Māori land



of Māori land in exotic forest



(750,187 hectares) of Māori land is administered by Ahu Whenua Trusts



of Māori land in indigenous forest



(207,157 hectares) of Māori land is administered by Māori Incorporations



(300,000 hectares) of Māori land is not administered by trusts or incorporations



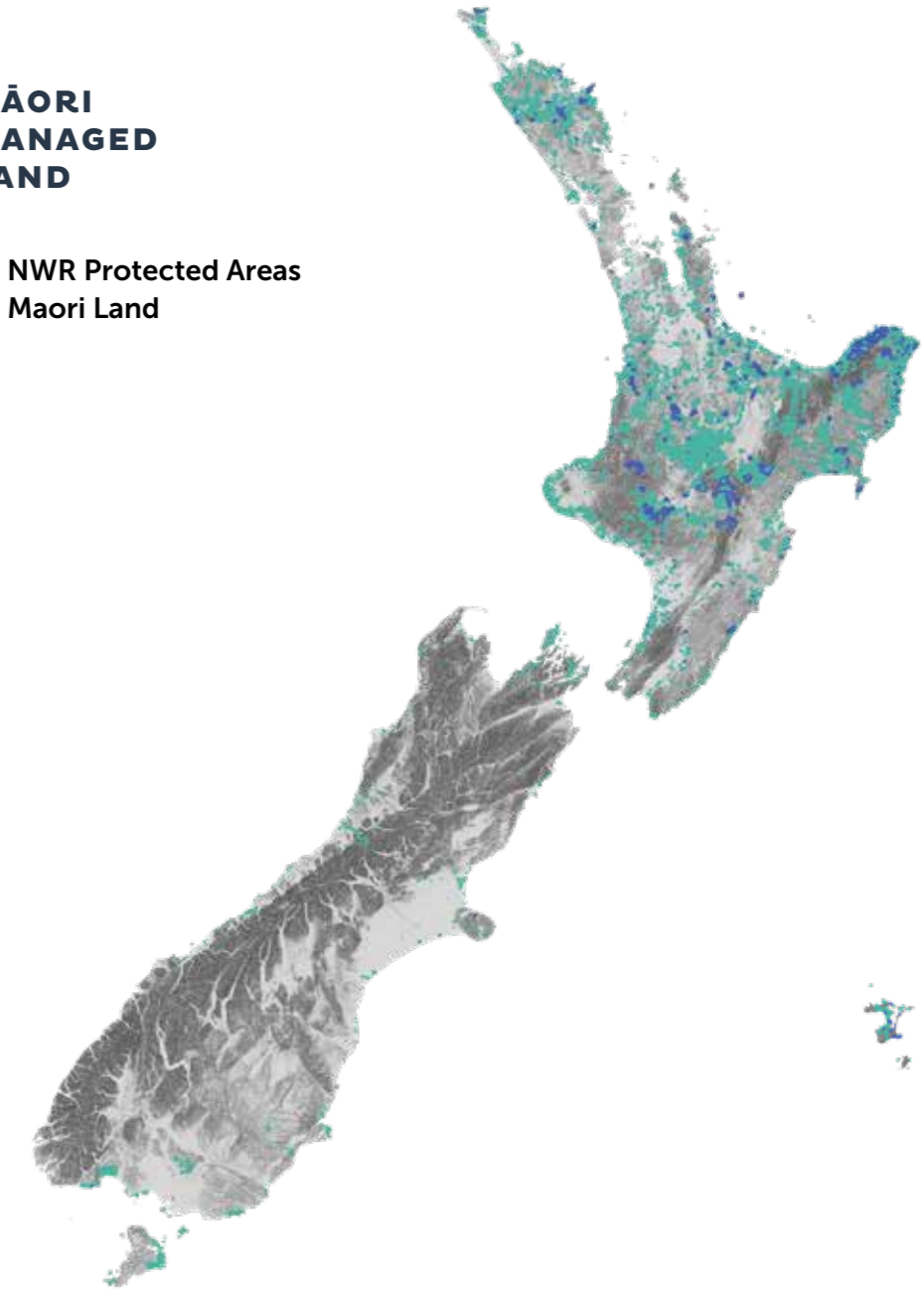
of land in Aotearoa New Zealand is Māori land



Māori Freehold Land titles representing approx 2.3 million ownership interests

## MĀORI MANAGED LAND

- NWR Protected Areas
- Maori Land



## FOREWORD

Since the genesis of Ngā Whenua Rāhui in the mid to late 1980's and the appointment of the first Komiti and staff member in 1990, the world in which we live has changed. The competing pressures for the use of Māori land back then were things such as native logging and clearing land for livestock or pine trees. Environmental, social and cultural matters to do with Māori land are coming into focus as the nation grapples with real issues such as water quality, indigenous biodiversity, climate change, threatened species and regional development. As a mechanism of government, we have never been more relevant and play an important part in the overall picture of better environmental management in Aotearoa New Zealand. We are small, with a total appropriation of \$6.1m (including \$570,000 for the Mātauranga Kura Taiao fund) and 28 staff.

Year on year the number of kawenata has grown and as at June 2019 we see 272 Kawenata agreements in place over more than 180,000 hectares of Māori land. An achievement in which all those involved can feel a sense of accomplishment. We have set our strategic direction to be more involved alongside landowners, in actively managing those lands we have under Kawenata. Growing the involvement and expertise of the landowners to be working on their whenua is an essential progression. Our foundational document Te Tūāpapa Ahurea, sets the basis for the grounding in the concepts and practice of matters Māori. A matter of importance is the recognition that people are part of the land and live both with and on the land. We are in a state of change and positive growth.

Special tribute needs to be made of the outstanding contribution of Tā Tumu Te Heuheu, Kevin Prime and Mike Mohi. Tā Tumu and Kevin have been with the Komiti from the beginning and Mike for many years, was the only staff member. Their steadfast commitment to both the kaupapa and the mahi has been immense and continues to be. They provide a wonderful example for those who seek to follow them.

This report is a picture in time of what we have done. As we consider the next few years, working with Māori landowners to protect Papatūānuku needs to continue. Working with others in a collaborative way, especially over the areas of large contiguous forest will ensure we achieve more collectively than we can by ourselves. Looking forward, we have much to do. This whakatauki from of old is appropriate as we think of our land and our role in protecting it.

**I pā te ngaru ki uta, ka rerekē haere te whenua  
Each wave breaking on the shore alters the  
landscape slightly**

It is a privilege to be associated with the work of Ngā Whenua Rāhui.



Allan Munn  
Kaihautu  
October 2019



## OUR VALUES

- ✓ **Working in a Māori way**, encompassing tikanga Māori guided by customary Māori knowledge, principles and practice
- ✓ **Assisting Māori landowners** to create customary use opportunities and taking care of our natural and cultural heritage for the wellbeing and prosperity of all people in Aotearoa New Zealand
- ✓ **Achieving success** through relationships based on mutual respect and benefit
- ✓ **Inspiring confidence** by delivering indigenous biodiversity and cultural outcomes that benefits the whenua, Māori landowners and tangata whenua
- ✓ **Working as a reliable and relevant integrated team**



**WE EXIST TO:  
protect the natural  
integrity of Māori  
owned land and to  
preserve traditional  
Māori knowledge  
and practice**

## OUR OUTCOMES

- ✓ To **strengthen our core** business in order to improve the position of indigenous biodiversity in Aotearoa New Zealand
- ✓ To **grow expertise** by providing a framework and the means to train people to better manage indigenous biodiversity
- ✓ **Take advantage of emerging opportunities** because we know we can achieve more working with others than by working on our own
- ✓ **Increase our profile and visibility** so that everyone will know what our role is in the protection of indigenous biodiversity



# TE TŪĀPAPA AHUREA

## OUR CULTURAL FRAMEWORK

We are in a unique position to provide a quality service to Māori landowners of Māori owned land. Te Tūāpapa Ahurea is our cultural framework developed to help us define our service from a Māori view of the world.

Traditional concepts, knowledge and values continue to shape the thinking of Māori today and are still closely held, forming the basis for indigenous perspectives. From the Māori perspective, the origin of the universe and the world can be traced through whakapapa which puts Māori in an environmental context with flora and fauna and all other natural resources, with recognised and long established relationships.

The framework provides understanding and the tools by which the relationship between Māori, their culture and traditions with their land and other tāonga within that land, may be recognised and utilised.

Te Tūāpapa Ahurea is a cultural compass. It promotes the use of cultural values and customary practice in the management, operations and delivery of our service. The framework provides a platform to increase our presence and Māori cultural capability in both the office and field work, in turn increasing our ability to respond appropriately.

Working in an environment where the overall Māori culture is in revival and Treaty partnerships and post settlement entities are increasing, we must adapt current systems and create innovative methods to best provide that quality service. That being said, of course there are issues in our management and operational systems that contradict and to some extent, do not support Māori practices.

With our unique governance structure and the current management systems and operational requirements of the Department of Conservation, issues can occur. This is where a common vision with understanding, flexibility and good direction is required to create and adapt strategies and workable policies that fit our core business.

Adapting a western concept of biodiversity to an 'indigenous biodiversity' perspective guided by Te Tūāpapa Ahurea allows us to use our cultural values and practice to connect with Papatūānuku and the landowners in a way that is consistent with our culture.

We define indigenous biodiversity as "the variety of connections between all living species in a specific geographic area, understood within a cultural context." This definition demonstrates the shared whakapapa that connects tangata whenua to all other things – from Papatūānuku to Ranginui, the animate and inanimate, the seen and the unseen. We are a part of the natural world, not separate from it. This connection is the mutually beneficial and interdependent relationship that tangata whenua have with the natural world around them.

When working in any area across Aotearoa New Zealand, we take heed of the local tangata whenua for the indigenous people's traditional knowledge, language, customary rituals and values originate from this long relationship and connection they have with Papatūānuku.

Using the framework we are able to implement tikanga and kawa (values and practices) across the unit to guide our behaviour and promote a Māori focused culture amongst our workforce.

Developing methods of reporting and monitoring indigenous biodiversity on the whenua has its challenges. Specific parameters are required to ensure reporting and monitoring is tested and culturally appropriate. We have adapted some of the current health and safety key performance standards allowing us to develop wellbeing actions for staff and landowners when working on Māori land.

Essentially Te Tūāpapa Ahurea gives us a solid opportunity to create and adapt systems that reflect the unique nature of our governance structure represented by ariki and rangatira Māori. It is an opportunity to create policies and tools that utilises the best of both worlds.

Te Tūāpapa Ahurea guides us to deliver a quality service to Māori landowners.

**AHAKOA HE ITI, HE ITI KAHIKATOA**  
**Though just a small redwood, the quality is good**  
*(quality may be better than quantity)*

STRATEGIC ACTIONS	 <p><b>Strengthen our Core Business</b></p>	 <p><b>Grow Expertise</b></p>	 <p><b>Take Advantage of Emerging Opportunities</b></p>	 <p><b>Increase our Profile &amp; Visibility</b></p>
PRIORITIES	<p>The position of indigenous biodiversity in Aotearoa, is improved</p>	<p>Provide a framework and the means to train people to better manage indigenous biodiversity</p>	<p>We will achieve more working with others than by working on our own</p>	<p>Increase understanding of NWR and MKT Funds and our role in the protection of indigenous biodiversity</p>
CHALLENGES	<ul style="list-style-type: none"> <li>• decrease consideration payments; increase management work</li> <li>• set priorities for where to work</li> <li>• plan and prepare for the 25 year reviews</li> <li>• make decisions wisely to achieve greatest benefit</li> </ul>	<ul style="list-style-type: none"> <li>• live within our means</li> <li>• clarity about level of funding required and plan to secure it</li> <li>• consideration payments vs management work</li> <li>• connect people to the kaupapa</li> <li>• disproportionate amount of time spent involved in a larger number of smaller areas vs large areas</li> <li>• determining catchment priorities and connect with others to improve water quality</li> </ul>	<ul style="list-style-type: none"> <li>• grow species expertise</li> <li>• grow our expertise</li> <li>• effective monitoring</li> <li>• support and develop owners' expertise and capacity to manage their land</li> <li>• increase rangatahi involvement in indigenous biodiversity management</li> </ul>	<ul style="list-style-type: none"> <li>• position ourselves to provide expertise and support post Treaty settlement</li> <li>• better management of connected landscapes</li> <li>• achieve more by working with others</li> <li>• seek opportunities to be part of initiatives that grow our people</li> </ul>

**We administer three types of agreements to protect indigenous biodiversity on Māori land and formalise arrangements between landowners and Minister of Conservation. The type of agreement used depends on the land status.**

The Ngā Whenua Rāhui Kawenata is commonly used in the protection of Māori Freehold Land. Section 77A Reserves Act 1977 provides for the management of the land in a manner that will preserve and protect the natural environment, landscape amenity, historical value, or spiritual and cultural values. Section 77A also determines that a kawenata may be in perpetuity but can be reviewed every 25 years at which time the parties can agree to vary or terminate the kawenata.

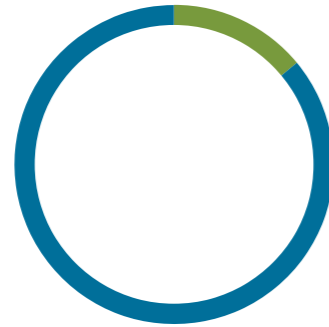
Conservation Covenants are applied to General Land owned by Māori. Te Ture Whenua Māori Act 1993 provides an interpretation of this as "land that is owned for the beneficial estate in fee simple by a Māori or a group of persons of whom a majority are Māori". Section 77 Reserves Act 1977 sets out to preserve and protect the natural environment, landscape amenity, wildlife or freshwater and marine life, or historical value of the land. A condition of the covenant is to carry out a survey to define the land so that a Deed of Covenant can be registered against the title. The covenant may also be in perpetuity, reviewed every 25 years.

Section 29 of the Conservation Act 1987 provides for the Deed of Agreement for the management of land and states that the Minister may enter into any agreement with an owner in order to carry out conservation of any natural or historic resource. This type of agreement is commonly known as the management agreement and applies to land designated as a Māori Reservation (constituted under s338 of Te Ture Whenua Māori Act 1993). Unlike the other two agreements, landowners can terminate the management agreement by revoking the Māori Reservation.

An application to the Ngā Whenua Rāhui Fund does require some effort from landowners. Landowner capability to enter into a legal agreement is determined by checking Trust Orders, Constitutions, Māori Land Court Records, LINZ titles and registered interests in the land such as mortgage, lease agreements and forestry rights. Trustees must also be accessible and available for signing the agreement. The processing of an application is often delayed due to oversights with documentation and the extra challenges that multiple ownership creates.

Once an agreement is formalised, the long-term benefits of protecting Papatūānuku, indigenous biodiversity and the historical, spiritual and cultural values on Māori owned land, is an investment in the land and for future generations.

Protected Areas 272



**38** Number of agreements more than 1000ha

**234** Number of agreements less than 1000ha

## HECTARES BY AGREEMENT TYPE

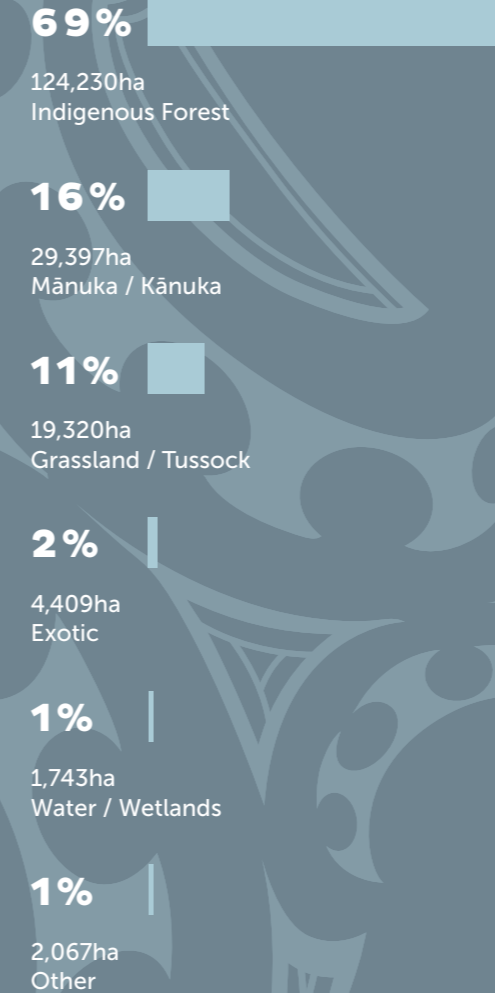
- 24 Conservation Covenant 1,598.19 ha
- 213 Kawenata 175,259.28 ha
- 35 Management Agreement 3,826.65 ha
- 2 Land Purchases

## HECTARES BY PROTECTION MECHANISM

- 8 Section 27a Conservation Act 1987 12,012.37 ha
- 35 Section 29 Conservation Act 1987 3,826.65 ha
- 24 Section 77 Reserves Act 1977 1,598.19 ha
- 205 Section 77a Reserves Act 1977 163,246.90 ha
- 1 Section 19 Reserves Act 1977 Land Purchase
- 1 Section 22 Reserves Act 1977 Land Purchase

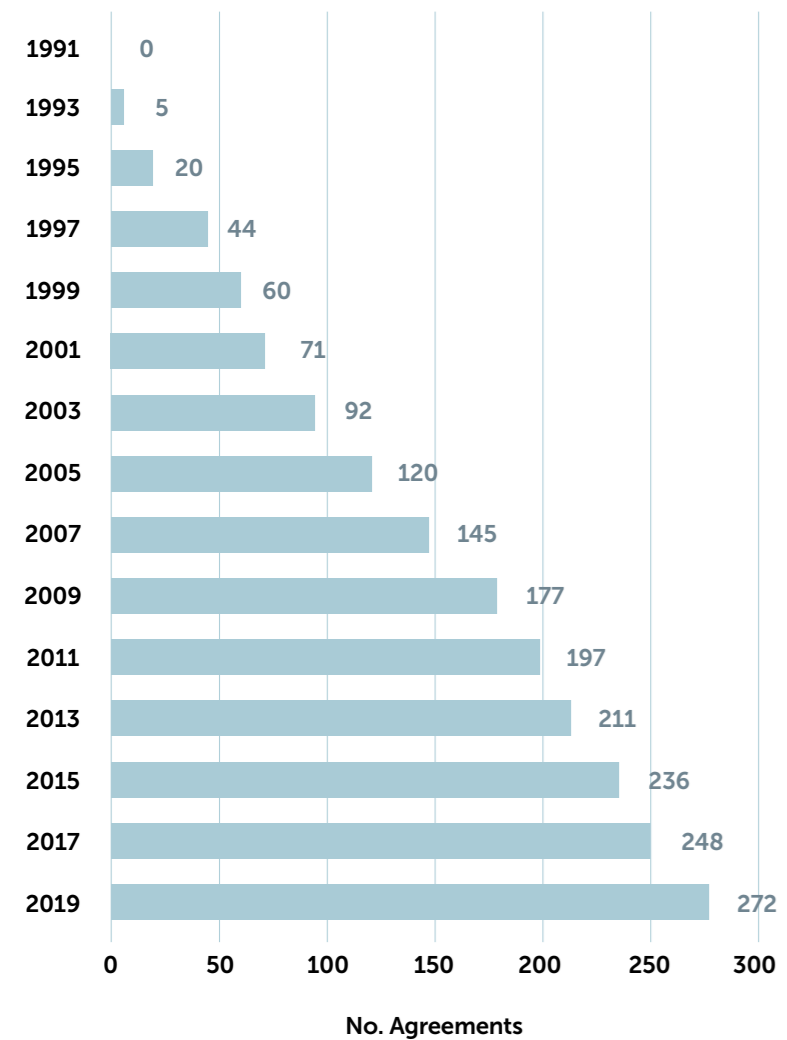
## PROTECTED AREAS

Landcover Type by size and percentage

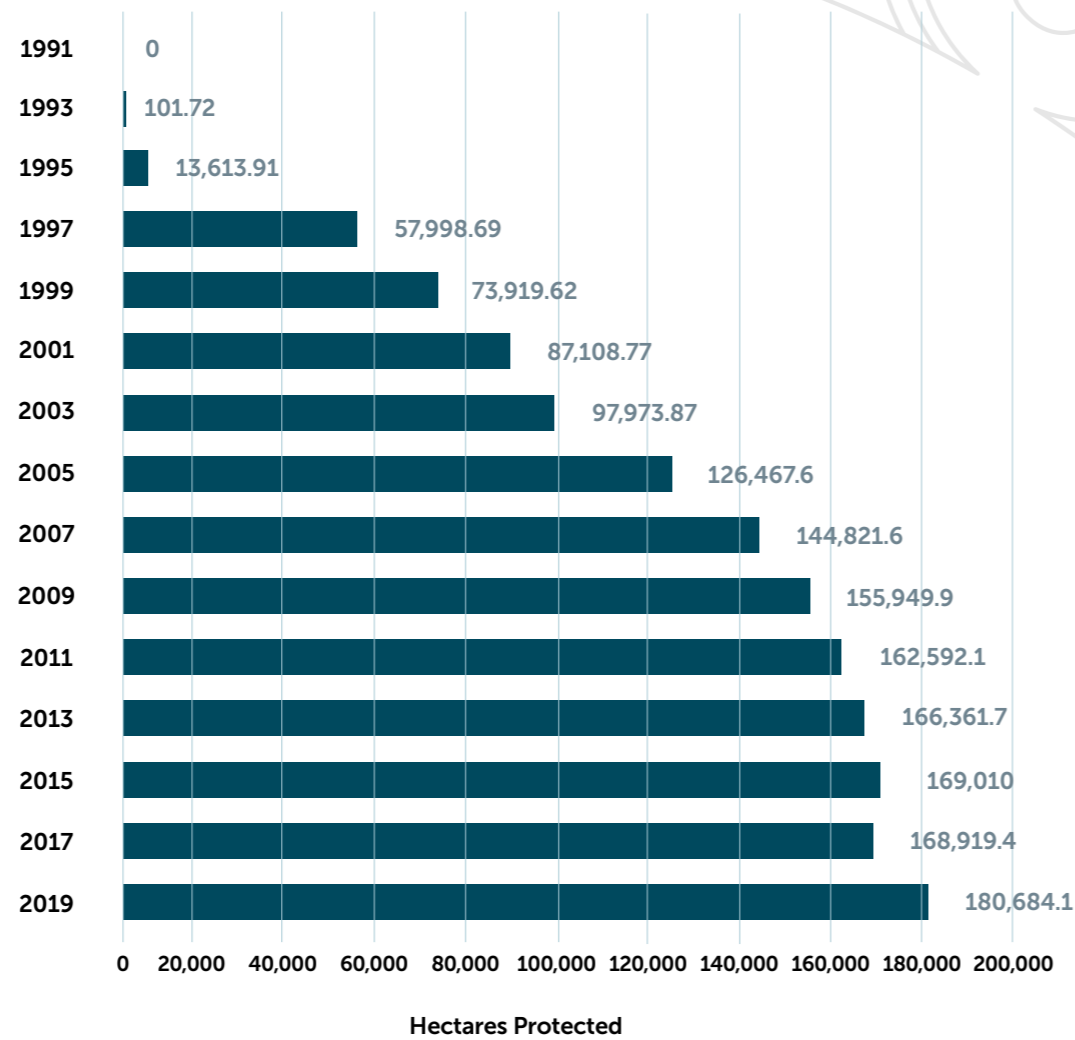




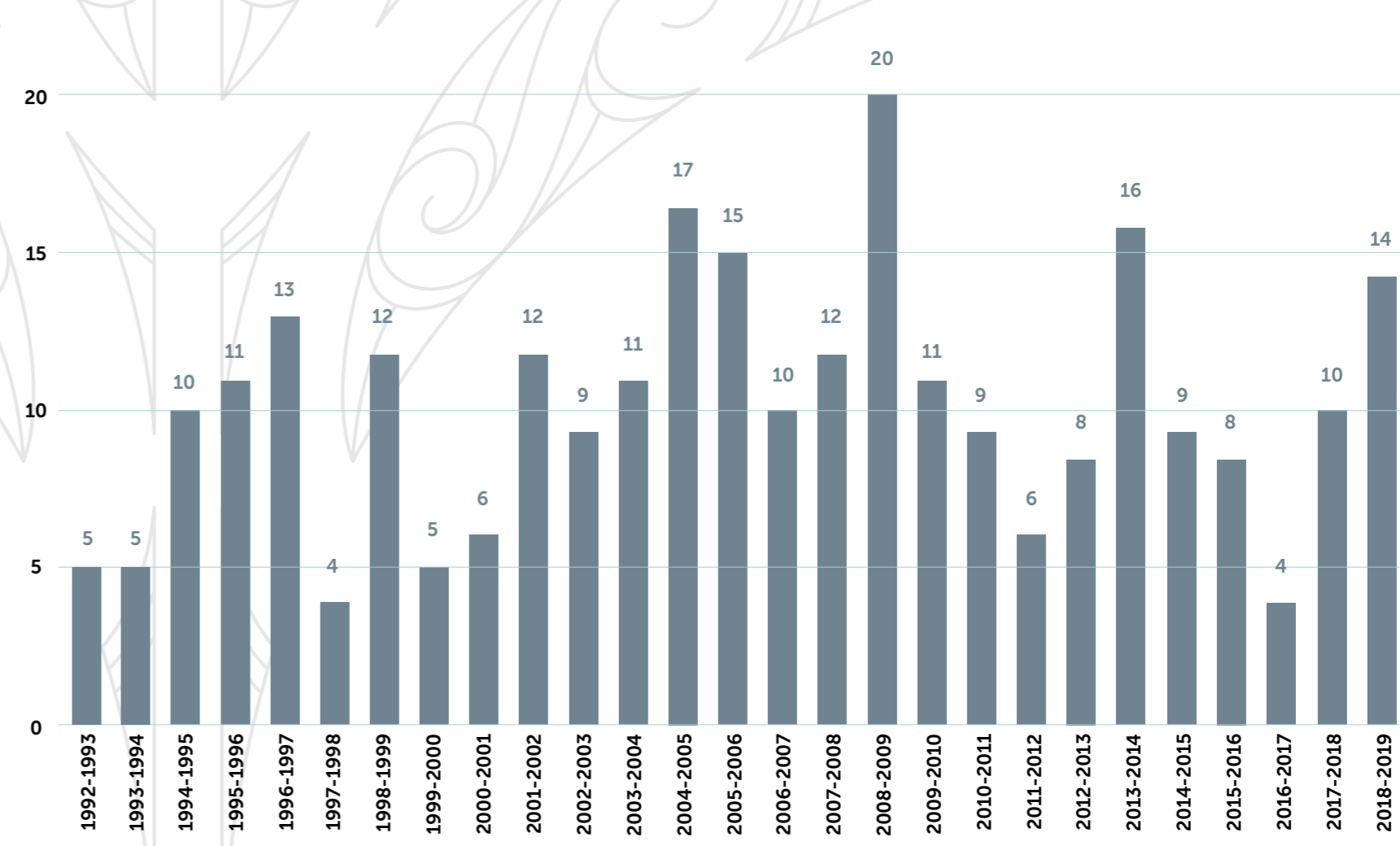
### CUMULATIVE NUMBER OF AGREEMENTS



### CUMULATIVE HECTARES PROTECTED



### NUMBER AGREEMENTS ALL YEARS



# LET'S DO IT ALL AGAIN

When Ngā Whenua Rāhui started in the early 90s, the concept was to put a Kawenata (covenant) over the forested areas of Māori owned land to protect them forever. But of course, things never go to plan and once discussions started on the proposal, we quickly realised that the concept 'in perpetuity' wasn't going to fly with Māori landowners whose experiences of land loss were still too close to the surface. Settling the debate about how long 'in perpetuity' meant, was crucial to the ongoing success of the fund.

It took some fast talking by Komiti members Kevin Prime, Tumu Te Heuheu and solo staff member Mike Mohi before then Conservation Minister Denis Marshall agreed that 'in perpetuity' as it relates to Māori owned land, meant the agreement would be reviewed 25 years after it was signed. As Komiti member Mavis Mullins once explained "Although the agreement is perpetual, the 25 year review clause allows all parties the opportunity to revisit the aspiration and values of conservation. Our expectation is that the agreement is forever, but we want people to recommit to that".

The very first kawenata was signed in 1992 by Tewa (Herby) Kiteiwi Chase, owner of Mohangaiti a 7ha remnant native podocarp forest block a few miles out of Dannevirke. The native forest is a real gem and the steep gorge in the middle of the block is probably the reason it was fenced off from the surrounding fertile dairy farmland. The nearby lake from which the project got its name is a significant wāhi tapu to the local Māori. At the time the forest was formally protected, lakes and wetland areas were not part of the Ngā Whenua Rāhui criteria and as such, this important taonga was left out. When the criteria was later extended to include lakes and wetlands, it was too late for Mike to include the lake in the protected area.

To review the Mohangaiti kawenata we first needed to find Herby's son Lehi who had inherited the property. This kawenata is unusual in that it only has one owner, only a handful of agreements are like this. With no contact number or address and only an idea that he lives in Australia somewhere, finding him wasn't going to be easy. With a mixture of luck, Google and good old Māori networks, Lehi was found in Brisbane Australia. Discussions finally began in 2018 and many phone calls later (some people don't have emails!) Lehi is willing to roll over the kawenata for another 25 years, so the opportunity exists to extend the protected area to include the lake.

After 25 years the first signed kawenata is being reviewed, our review team of two (its grown 50%) are currently in discussions with the next generation of landowners and Mike Mohi is still in the forefront.

In contrast to Mohangaiti with a single owner, Tiroa E (1055ha) and Te Hape B (1167ha) are two separate land blocks with a total of 1500 shareholders, managed by the Tiroa E and Te Hape B Ahu Whenua Trust. The land blocks are located close to the Pureora forest on Rereahu land.

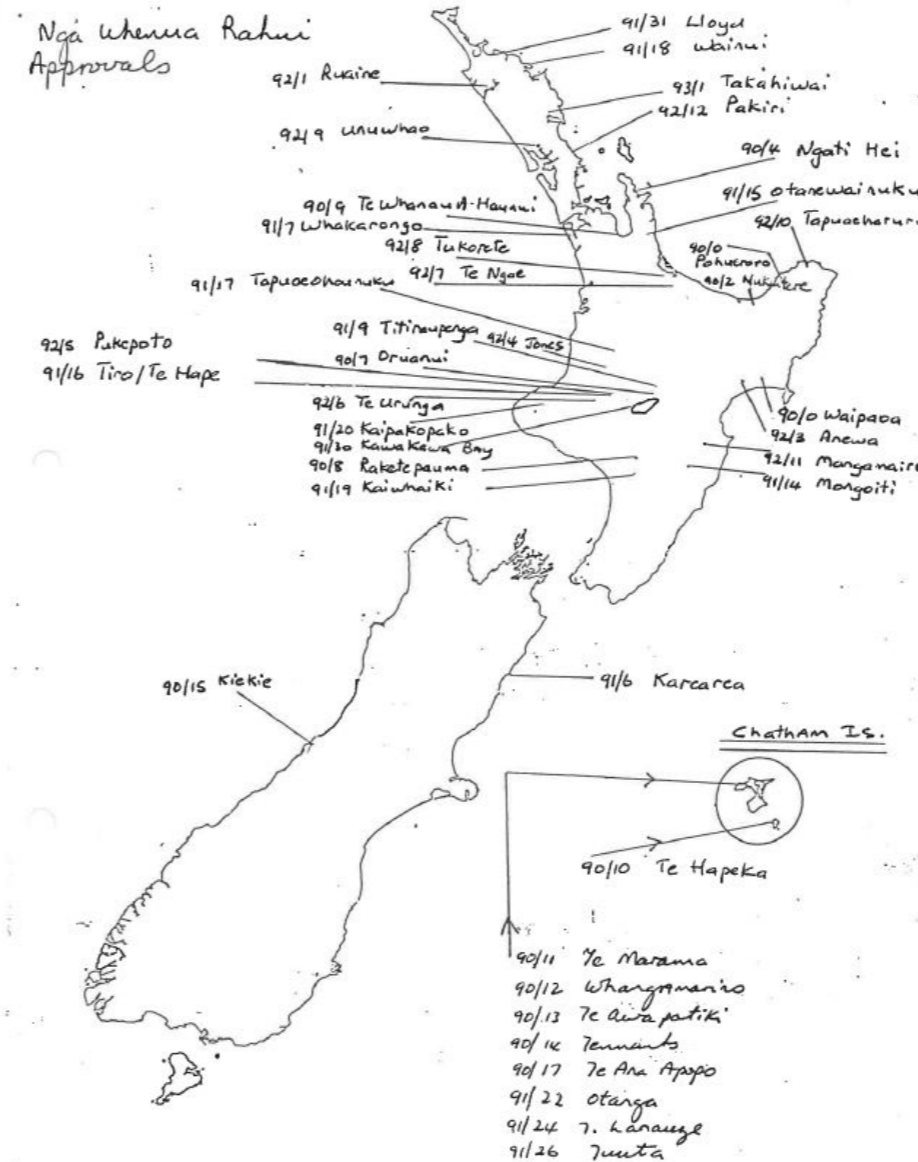
The Trust's core business is farming and is a leader in Māori farming with a 50 year strategic plan built around traditional Māori values, their heritage and past experiences. Nurturing the environment and growing their people are priority areas for the Trust.

Tiroa E and Te Hape B are two separate kawenata which both mature in February 2020. Discussions with the Trust started in 2018 and right from the first meeting there was a willingness and enthusiasm by the Trust to continue both kawenata for a further 25 year period.

Subsequent meetings have shown the Trust's enthusiasm to add more area to the existing kawenata and to continue with pest control, in particular the total eradication of goats. The Trust has developed a modern-day mind shift which puts more focus on their environmental responsibilities while maintaining a sustainable and profitable farming business.



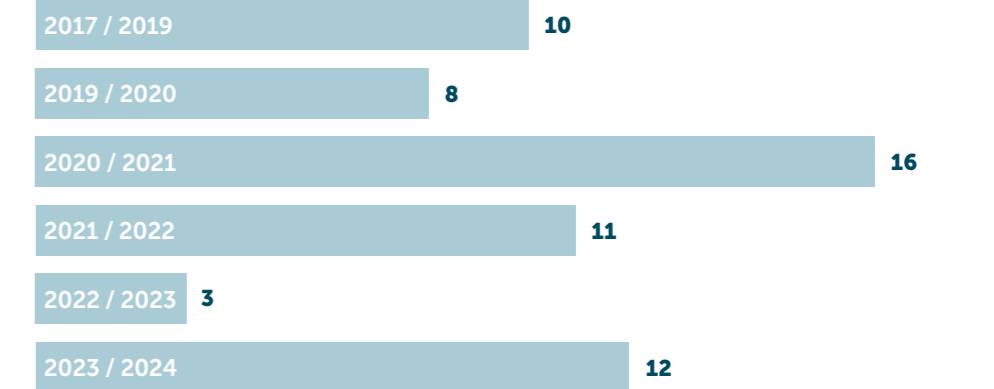
## OUR FIRST GIS MAP



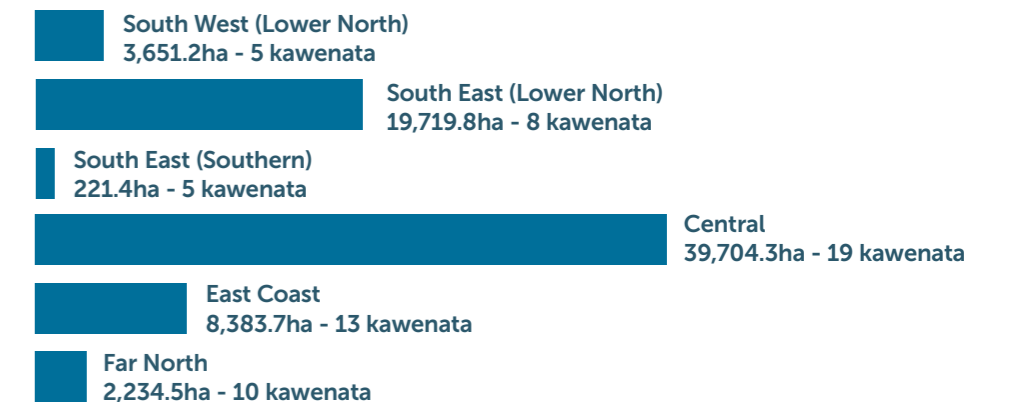
## YEAR 1 - 1992 YEAR 2 - 1993 YEAR 3 - 1994

1 Agreement Signed	4 Agreements Signed 2 Purchases	3 Agreements Signed
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## NUMBER OF 25 YEAR REVIEWS TO YEAR END 2024



## 25 YEAR REVIEWS BY REGION & HECTARES



**Te toto o te tangata,  
he kai; te oranga o te  
tangata, he whenua**

While food provides  
the blood in our veins,  
our health is drawn  
from the land

**5**  
386.3ha

Agreements matured  
in 2018/2019 financial  
year

**2**

2 of the 8 agreements  
for review are in  
Chatham Islands

**8**

Agreements eligible  
for review and rollover

**2**

2 of 10 agreements  
were purchases and  
will not be reviewed

**Māori land title is now vastly different to pre-settlement times when traditional customs dictated the relationship Māori had with the land and Māori rights and obligations to the land was communal. There are three types of Māori land title in Aotearoa. We generally provide protection for the two most common – Māori Freehold Land and General Land.**

Māori Freehold Land was created in an attempt to convert communal ownership to individual title. Today almost all Māori land is collectively owned and managed by individuals who have shares together as 'tenants in common'.

There are thousands of small Māori land blocks with hundreds of owners that have governance structures, and there are thousands of hectares of Māori land with no governance structures.

Significant challenges exist for Māori landowners who wish to live and work on ancestral land. They are required to gain approval of a majority of the owners which can be relatively easy if the number of owners is small. However, owners can number in the hundreds or even thousands. Māori landowners who want to protect their land can face extreme difficulty due to multiple ownership and similarly related issues. Add to these difficulties the underlying principles of Te Ture Whenua Māori Act 1993 which are land retention and protection of wāhi tapu and land utilisation (two competing principles), then challenges facing Māori land owners can be extremely difficult. As a result, many Māori landowners struggle with planning and making decisions. Supporting Māori landowners through the application process is crucial. This can alleviate pressure and shorten the time it takes to reach agreement - which can sometimes take years.

Increasing pressure on landowners to make their land more commercially viable can lead to land use changes and a decline in indigenous biodiversity. The cultural, historical and spiritual values held by Māori landowners require balanced decision making to ensure their kaitiaki obligations are maintained.

On the other hand, landowners who desire to preserve their intact indigenous biodiversity and cultural heritage are faced with the dilemma of how to manage the invasion of plant and animal pest species on commercially unproductive land.

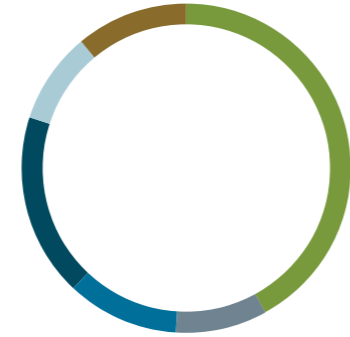
Approximately 1.3 million hectares of Māori land remains today largely concentrated in the North Island. Māori land is now roughly 5 percent of the total land area in Aotearoa. Of that, 41 percent (519,796 hectares) is categorised as Less Reduced and Better Protected according to the Threatened Environment Classification (TEC).

This trend is reflected in the 180,684 hectares of Māori land under Ngā Whenua Rāhui kawenata, with 75 percent (135,579 hectares) of protected land in the Less Reduced and Better Protected category.

Land with large areas of intact native forest is typical of Māori land across the country, partly because of the customary relationship Māori have with the land but largely because of the land development history of Aotearoa New Zealand. The more fertile and productive Māori land was the first to be taken for settlement leaving Māori with the less productive and mountainous areas. Ironically these areas now represent a reasonable proportion of the remaining one third of the indigenous forest in Aotearoa New Zealand.

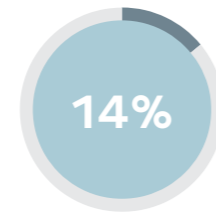
We currently have 272 agreements with Māori landowners. These agreements provide protection to approximately 14 percent of all Māori land in Aotearoa New Zealand.

Protecting land with intact indigenous biodiversity is not redundant to the goal of stopping the decline of our natural and cultural heritage; these areas remain vulnerable to increasing land use pressures. We play a unique role in preserving the natural and cultural heritage of Aotearoa. We will continue our work forming relationships with Māori landowners and assisting them to find solutions in order to protect their natural environment and the historical, spiritual and cultural values they associate with their land.

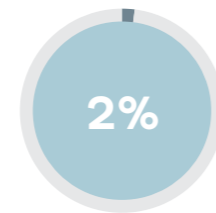


### MĀORI LAND TEC

- Acutely Threatened 138,943ha
- Chronically Threatened 118,944ha
- At Risk 231,357ha
- Critically Underprotected 138,377ha
- Underprotected 118,508ha
- Less Reduced - Better Protected 519,796ha



NWR kawenata protects 14 percent of total Māori land mass



2 percent (138,943 hectares) of all Māori land is categorised as Acutely Threatened; NWR kawenata protects 1.5 percent (2133 hectares) of that

## THREATENED ENVIRONMENTS CLASSIFICATION

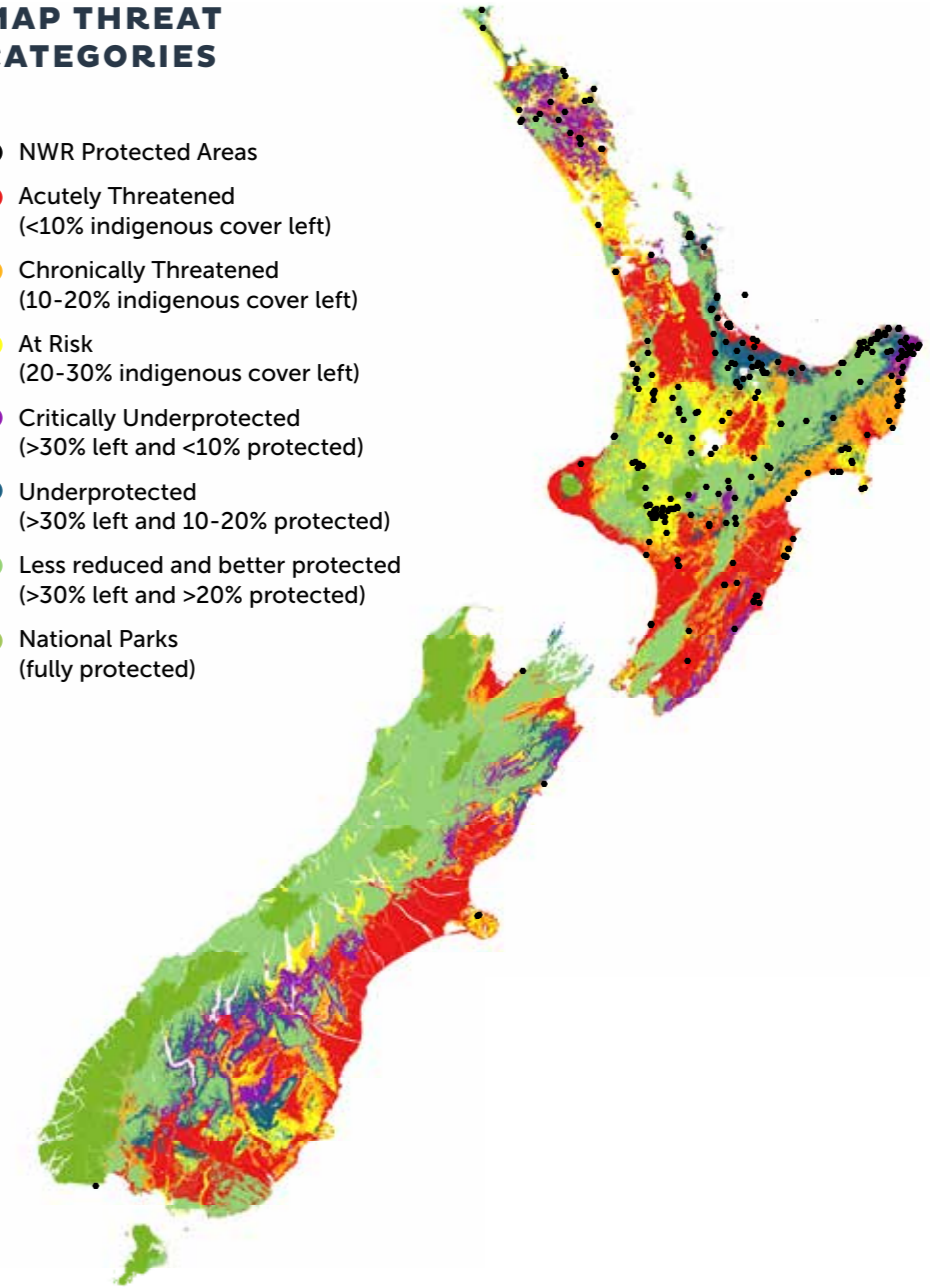
Total Hectares Protected by NWR Agreements Overall 180,684Ha  
Total Hectares Protected by NWR Agreements 2018/19 Financial Year 10,505Ha

	OVERALL	2018/19
<b>CATEGORY 1</b> Acutely Threatened less than 10% indigenous cover left	2,137ha 1.18%	68ha 0.65%
<b>CATEGORY 2</b> Chronically Threatened 10-20% indigenous cover left	16,794ha 9.29%	1,309ha 12.46%
<b>CATEGORY 3</b> At Risk 20-30% indigenous cover left	2,492ha 1.38%	63ha 0.60%
<b>CATEGORY 4</b> Critically Underprotected more than 30% indigenous cover left and less than 10% protected	12,883ha 7.13%	40ha 0.38%
<b>CATEGORY 5</b> Underprotected more than 30% indigenous and 10-20% protected cover left	10,480ha 5.80%	50ha 0.48%
<b>CATEGORY 6</b> Less Reduced and Better Protected more than 30% indigenous cover left and more than 20% protected	135,804ha 75.16%	8943ha 85.13%
Nil Land Cover - TEC Layer does not cover 100% of the country's land mass	94ha 0.06%	32ha 0.3%

The majority of land protected by Ngā Whenua Rāhui agreements, 75% overall, and 85% of the 2018/19 total is made up of Category 6 threatened environments.

## MAP THREAT 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)





## KORO HAD A PLAN....

**“I te taha o tōku pāpā, ko Mātiti te maunga, ko Waioweka te awa, ko Ngāti Irapuaia te hapū, ko Te Whakatōhea te iwi, ko Mataatua te waka.”**

“I te taha o tōku whaea – ko Hikurangi te maunga, ko Waiapu te awa, ko te Te Whānau a Te Aotawarangi te hapū, ko Ngāti Porou te iwi, ko Horouta te waka.”

“Ko Corey Kurei ahau.”

Growing up in Ōpōtiki, you learnt by example, were seen and just listened. And the stories from the old people supplied you everything needed to be able to provide for your whānau and hapū into the future. You got a job because your pāpā or koro ‘knew someone’, just like it was for Corey Kurei, Biodiversity Ranger.

“My koro knew the Ngā Whenua Rāhui boss of the day and asked him if he had a job for me. I was logging at the time and my koro just didn’t want me to be a logger for the rest of my life. I’ve been working for Ngā Whenua Rāhui for about 10 years now. I liked the idea of working with our people on their whenua.”

“I was put straight into the BIMS (biodiversity intensive monitoring surveys) team carrying out baseline surveys or health checks. That means you go into a block and you survey for what’s there or what’s not there; threatened species, pests and weeds. These surveys allowed us and the landowners to determine and plan for best management towards returning the whenua to its original natural state.”

“I then did five years in pest operations, mainly local, with the last two years in Northland helping those Māori fullahs out and helping to enable contractors – teaching how to do the work on the ground. That was my main mahi. It definitely feels good to be able to help landowners reconnect with their whenua, help them get those opportunities. A lot of our people are disappearing to Australia, trying to find mahi elsewhere. Being able to help them stay home because they’ve got mahi on their own whenua, is always a big drive for me.”

In late 2018, Corey was offered an operations opportunity with the Department of Conservation through a 12 month secondment. “I said yes, mainly because I was keen to have a change, to see what’s on the ‘other side of the fence’, to grow my knowledge and expertise and get a feel for work within DOC. Ngā Whenua Rāhui and DOC do the same mahi in terms of pest operations and species work. The difference is the whenua and the people you work with, Ngā Whenua Rāhui with Maori owned whenua and DOC public conservation land.

The secondment allows Corey to work locally managing the area goat and weed management programmes. Corey has also been given the opportunity to lead work with a small group of Te Upokorehe hapū to begin kiwi protection mahi on their whenua. This mahi was initiated by Te Upokorehe with the support of DOC.

In a passing conversation, Corey tells us that he facilitates Kiwi aversion training with dog owners and their dogs. In this last six months, he estimates he would have trained 500 dogs and with an overall 95% success rate.

### Working with my people

“Its good working with my own Iwi for a change, in my own back yard - within my own rohe. I’ve spent so much time learning about other peoples whenua. In the short six months I’ve been with DOC, I’ve learnt so much about my own whenua that I never knew before and its surprised me, some of the stuff I’ve learnt. I guess the more time I spend with the Department, the more I can learn how to sustain and protect areas of significance, like harvest sites, pātaka and pā sites.”

### Succession is important

In asking about his mid-term goals, “I’ve never taken the time really to think about the bigger picture, understanding that my views, goals could change in six months. At the moment, I quite like the balance that I have 50/50 between the office and the field. And it works for my tamariki and partner, I’m home. I never want to get stuck in an office.”

“When I first started with NWR, everybody wanted to work in the bush around here. But over the last ten years, I’ve seen the generation just change. Nobody wants to be out there in the field doing the mahi. Its been a struggle for NWR in the last 3-4 years to find young people that are keen to go out there to spend a week in the bush... too far from the internet and nobody wants to leave the tv. The generation behind us is not really interested in being out there. There’s been a big shift. I guess a big part of our job is to work out how we can change that for our rangatahi.”

“Succession is important, having young people coming through working and learning our local knowledge and tikanga so its maintained, so its not lost. It might have been part of the bigger ‘Koro’ plan for me. There’s always potential in the whānau and its just opening the doors for them, figuring out how we can open this world to them, engage with them and show them what we do.”





## LORE OF THE CUPPA TEA

**Ōhinepoutea B is 1315 hectares of indigenous native bush located in Ruatōria. A kawenata signed between the trustees and the Minister of Conservation 19 years ago gave the landowners confidence they could protect their whenua and native bush from damage caused by feral goats and wandering livestock, so fencing was a priority.**

Rongo Kingi and Johnny Anderson were the first contractors to start the goat control work. They first had to figure out where the goats were coming from. Seeking permission from lessee and farm manager Mohi Aupouri, they started their search for the elusive goats only to find large numbers of them on neighbouring lands.

Goats don't understand legal boundaries so it was up to Rongo, Johnny, Mohi and the trustees to meet with the neighbours and work out a way to contain the increasing goat problem. This wasn't as easy as it sounds. With two kawenata blocks on either side of a number of privately owned land blocks, it seemed like the goats had the upper hand. It took many cups of tea to gain the trust of the neighbouring landowners until they felt confident their livestock wasn't going to be poached or their 'kai cupboard' wouldn't be raided.

As Mohi recalls 'They [the contractors] would go every day, before and after work, for a cuppa tea and talk to the landowners one by one during the time they were culling here. It's a waste of time shooting the kawenata if the buffer zone is just feeding back into it.'

It took more than a few weeks to gain landowner trust but over time, the relationships strengthened and the trust grew. Eventually the gates to the buffer zone were unlocked and access permitted.

Rongo and Johnny have since left the goat culling operation. Rob Whiting of Te Whānau a Apanui and a goat culler since 1987 has joined with Creedance Lingman and Maesyn Rāroa as the current goat contractors on Ōhinepoutea B. They've developed their own relationships with Mohi and the buffer zone landowners. All is well. Their entry into Ruatōria always begins with a 'kia ora and cuppa tea' courtesy visit to landowners letting them know that they are around and keeping that respect intact.

Initial culling was done by helicopter followed by the groundwork – a lot of good work was done. The contractors' job has become easier, the kawenata objectives are being met and the lines of communication remain open and clear. The ongoing cuppa teas keeps everyone in the know and helps to maintain the relationships.

'If it wasn't for Rongo and Johnny, there might still be a problem in the kawenata for a long time to come. A couple of the landowners said 'No' in the start and Johnny just kept going back and going back until they said, "Yes." Could Ngā Whenua Rāhui have done it? 'No. But I think Ngā Whenua Rāhui could have done a bit more work on the monitoring of what was happening in there. Johnny has done good work for Ngā Whenua Rāhui. He raised their profile here' says Mohi.

Rob is the senior of the group and has been contracting with us for eight years. 'We go spend a couple of hours with them [landowners], they only wanna talk. Give them a bit of our time really, they appreciate that. They like to know who is out there working on the whenua and that we're not there to touch their [kai] cupboard' says Rob. Mentor to Creedance and Maesyn, he adds quietly, 'I taught them what I know and told them to get out there and do it.'

Maesyn Rāroa, a Ngāti Porou 'local' has a great sense of pride working at home especially when he gets to work on his own whenua. 'I used to look up these hills when I was young. I never thought that I'd be climbing the same hills. There's a feeling when you get up high there and look around. It's hard to explain.'

Like his fellow contractors, Creedance Lingman from Whakatōhea loves the ngahere, hunting and seeing the difference made by the work they do. The goats damage the under-story, the smaller trees and that brings food shortage for native species. Seeing the improvements to the ngahere and the whenua because of the work they do are highs for all of them. The lows are definitely the unpredictable weather and if you miss a few goats it doesn't take long for baby goats to start appearing.

Their work routine enables them to plan well between their mahi and family life. They all agree that 'life is good.' There's mahi on their days off too; making sure that they are up to speed with health and safety practices, their equipment and gear is safe and all in good working order.

For these guys, relationship building with any landowner is 'right up there' its number one. Once the initial introduction to landowners is made, its up to them to carry on that relationship. So cuppa teas are important and enjoyed as often as is necessary.

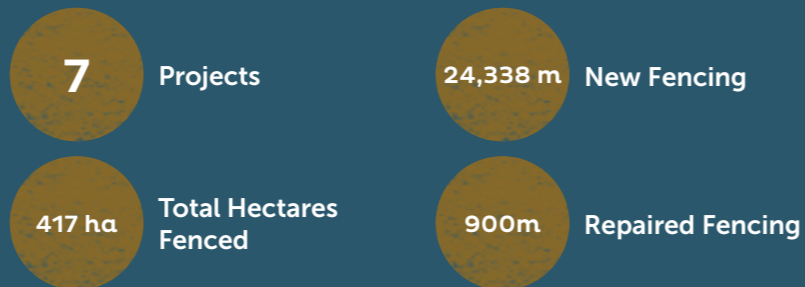


# TŪORA MAHI OPERATIONS



## NORTHERN REGION

### FENCING



### PEST CONTROL



### THREATENED SPECIES MANAGEMENT



### CONTRACTORS



## SOUTHERN REGION

### FENCING



### PEST CONTROL



### THREATENED SPECIES MANAGEMENT



### CONTRACTORS





## NORTHERN REGION

### Te Rāwhiti (Collaborative Approach)

- 1 successful collaborative aerial 1080 operation achieving: RTC 4%, RTI 0%
- Capacity and capability building
  - 1 tangata whenua employed as Project Lead, 4 tangata whenua kaimahi
- Collaboration Strategy – 'To Achieve Predator Free Rākaumangamanga' - 3B2 Trust, NWR, DOC, NRC, GOBI
- Continued IMS pest control network

### Improved Indigenous Biodiversity

- Geckos detected (first time discovery on kawenata)
- High increase in kiwi numbers
- Toutouwai detected
- Increased flowering and fruiting of rākau

### Omataroa/Puhikōkō (Succession)

- Rangatahi training programme (Texas Rangers)
- Continued collaboration efforts over wider control area
- 12 monthly stoat trap checks and re-baits completed
- 2 Pindone and Feratox applications
- 153 stoats, 4 ferrets, 4 weasels; 70 feral cats eradicated
- 9 kiwi call count sites surveyed over 3 nights - 119 male and 64 female calls heard
- Radio tagged 4 adult male, 1 adult female and 2 juvenile kiwi

### Improved Indigenous Biodiversity

- 6 eggs monitored in the wild; 1 successful egg hatch
- 5 eggs removed and taken to Kiwi Encounter Rotorua; 4 successful hatches

### Mangaroa-Ōhotu

- 8077 hectares possum control
- 8% RTC target achieved

### Ngāpukeriki

- Improved pest control infrastructure through installation of:
  - 1076 rat traps
  - 728 possum sentinel kill traps
  - 571 DOC200 (Weka proof) stoat kill traps
  - 262 A24 self-setting rat and stoat traps
- 75km track maintenance

### Pests eradicated (over 7 months)

- Rat: 1203
- Possum: 179
- Stoat: 105
- Weasel: 2
- Mice: 4

### Improved Indigenous Biodiversity

- Increased Kōkako pairs from 7 to 13 pairs
- Increased distribution of Toutouwai
- Increase in Miro seedlings
- Pirirangi (red mistletoe) detected
- Weka now present throughout
- 2 new tangata whenua contractors

### Goat Operations

- 4480 hunter hours
- 1203 goats eradicated



## SOUTHERN REGION

### Maraekōwhai (Landowner Leadership)

- 1 successful collaborative aerial 1080 operation over 5500 hectares
  - RTC 6%
  - RTI 0%
- Additional 700 hectares ground based possum control
- 1680 bait stations installed for ground-based operation
- 300 DOC200 stoat kill traps
- Transition operation into an Intensively managed site targeting multi pest

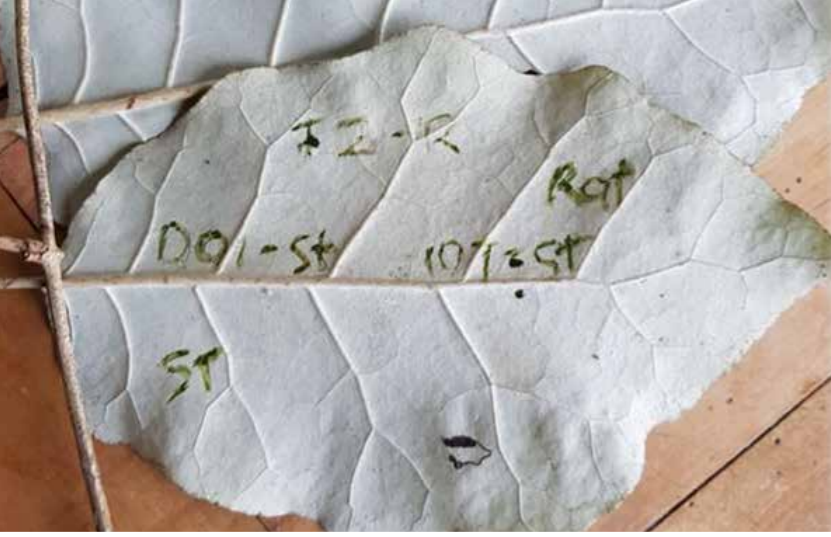
### Improved Indigenous Biodiversity

- Long tail bats detected
- Kiwi detected

### Goat Operations

- 4130 hunter hours
- 1166 goats eradicated





## NEW SOLUTIONS TO OLD PROBLEMS

**The way we collected, stored and visualised data (particularly within our multi-species pest control programmes) was letting us down. We needed a simple solution to the way we collected data and processed information. So, we engaged Geographic Business Solutions (GBS) to explore options available to us.**

### The two key drivers for this project were to:

1. Improve our internal operating efficiency and effectiveness in pest control operations through better use of data and information.
2. Strengthen our relationship with landowners. To do this we needed to give landowners increased visibility over the pest control we do on their land and the impacts.

We wanted a fit for purpose geospatial platform and toolset that could meet our immediate and medium-term business needs. Understanding how we collected

pest control data was crucial to the solution. GBS recommended we use a data collection app to streamline data through the rest of the recommended solution. Due to the complex nature of this solution and the current restraints in the GIS architecture we operate out of. We agreed on a proof of concept approach to provide an example of the solution and its benefits before going full-scale.

GBS needed a better understanding of what was required from a pest control data collection app and the environment it would need to function in, so a field trip was organised to one of our most isolated and challenging pest control terrains. Ngāpukeriki, a multi-species pest control area located within the Mangaroa Ohotu Kawenata on the East Coast was selected as the ideal site. With the GBS team and contractors Vaughan, Taylah and Sharon in tow, we flew to the main hut. The GBS team were introduced to the extensive trap networks, the pests and our current data collection processes (think pen and paper or sometimes even leaf and paper recording) and the ngahere and threatened species that we were all keen to protect.

The trip proved invaluable giving the GBS team a real feel for what is required especially from the contractors 'on the ground' point of view. Some of the main challenges of working in this isolated and challenging area would be how to manage the complexity of trap types and networks, working in a minimal or no mobile coverage zone and the app not slowing trap check times down.

GBS recommended a custom app be built that best suits the needs of our business – and Punarau Kōrero was born. Punarau Kōrero can be downloaded and run on any android smart phone. The app can manage five different workflows – trap checks; trap maintenance; possum population monitoring; rat population monitoring and kōkako territories

(outcome monitoring). Once every trap has been mapped, entering workflow from the base map home page allows the user to collect data on that trap then sync the device to download the data; this is then transferred to our ArcGIS online environment. We can then use the data in lots of exciting ways to fulfil our two key drivers.

Through the use ArcGIS Online web applications like Operations Dashboard and Esri Story Maps, we can create interactive spaces to help improve our pest control operations and allow us to share the work we're doing with landowners in an online space that is personalised and private to their Trust. The number of pests caught in traps, increases or decreases in pest populations and the impacts of pest control on the ngahere and native and threatened species are all parts of the information analysed and shared – in near real time.

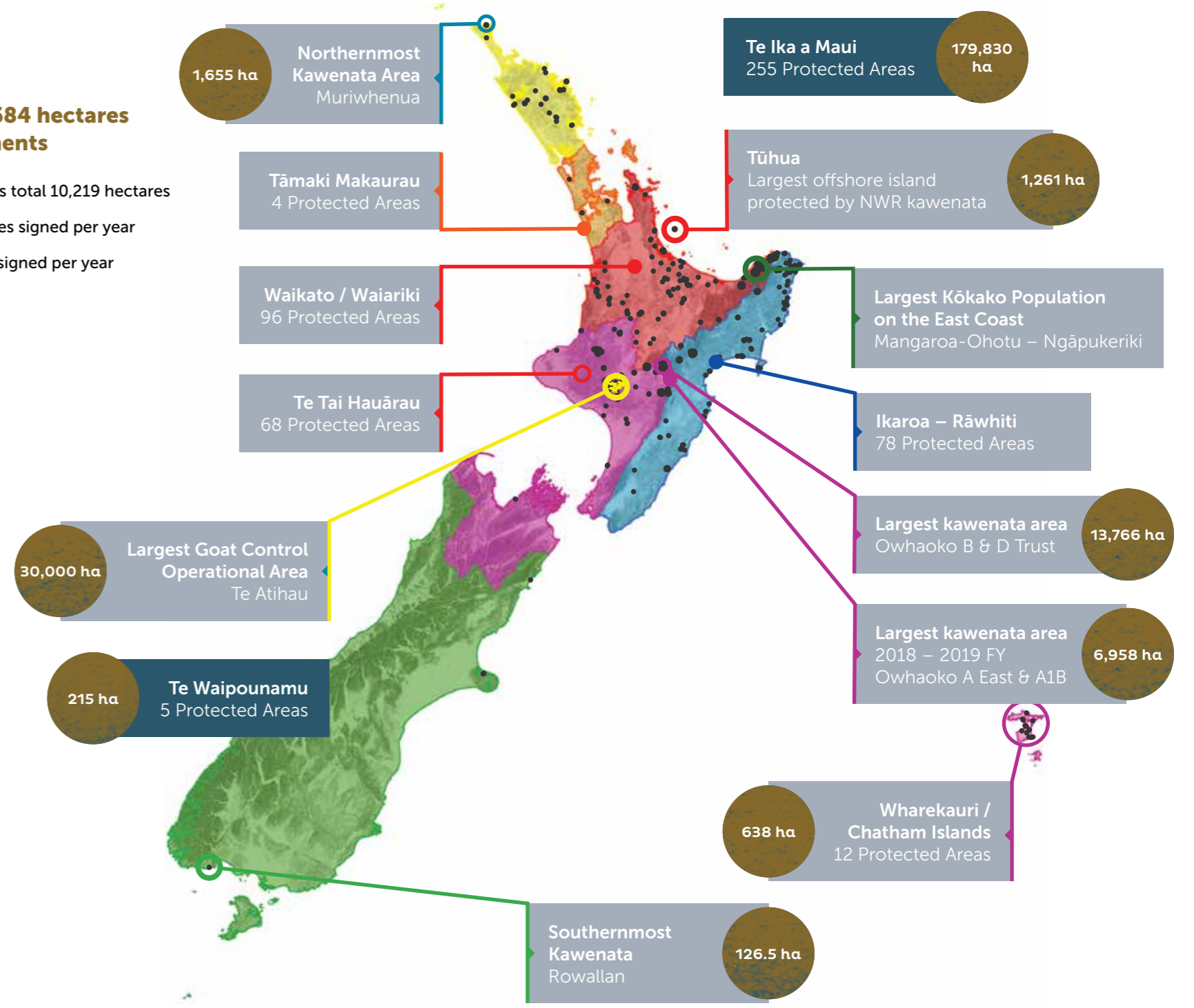
### Where to next?

The proof of concept phase and the wider visualisation solution and reporting tools have provided us with an exciting and promising concept. More work is necessary but once achieved the opportunities are vast. Continued improvement in internal operating and the way we communicate with others will be possible not only in our pest operations but across the business. WATCH THIS SPACE!



**Protecting 180,684 hectares over 272 agreements**

- 14 signed agreements total 10,219 hectares
- Average 6230 hectares signed per year
- Average 9 kawenata signed per year



# KA PŪ TE RUHA KA HAO TE RANGATAHI

**Ka Hao Te Rangatahi was specifically designed with the future of Ngāti Porou rangatahi in mind. The programme was co-developed and delivered by the Department of Conservation (DOC) and the Eastern Institute of Technology (EIT) in partnership with Ngā Whenua Rāhui and various agencies, industry leaders and supporting landowners and community groups. Together they provide a distinctive learning package.**

Officially launched on Friday 15th February 2019 by Minister of Conservation Eugenie Sage and Willy Jackson Minister of Employment at Te Heapera Marae Ruatōria, the occasion was attended by the inaugural taura, landowners and locals, Te Rūnanganui o Ngāti Porou, staff from EIT, Ngā Whenua Rāhui, Department of Conservation and other supporting agencies.

Charles Barrie, Community Supervisor from the DOC Gisborne office said, 'The focus of Ka Hao te Rangatahi is to support rangatahi to deepen their relationship with their whenua and awa. Through the programme, they also acquire fundamental land management skills and understand the challenges and opportunities

of the Waiapu catchment in erosion management, ecological restoration and sustainable primary industry.'

While EIT staff deliver the core training, DOC and NWR staff and local taiao experts assist in integrating indigenous biodiversity monitoring and management context and skills into the programme.

The taura gain experience in fencing, planting for erosion control and restoration, safe handling of chainsaws and LUVs, establishing predator control programmes and learning about environmental and ecological monitoring. The practical project-based training is delivered by EIT's rural studies staff and includes special guest tutor sessions from Ngāti Porou taiao leaders and staff from DOC, NWR and the Gisborne District Council.

Two months into the programme, our Putaiao team led the taura on an overnight field trip onto a private block of Māori owned land aptly nicknamed Te Puna Nikau. The team shared their knowledge, experience and skills. Monitoring protocols were explained and put into practice providing insights into some of the work we do. From bird monitoring and preparing trap lines to an evening of night observations at the nearby creek, taura got to learn about and use some pretty cool tools.

As Summah (Putaiao team member) recalls, 'The best part about it was meeting them, watching them grow ... and experiencing the taiao from a new perspective. Growth happens fast when you're out of your comfort zone, trying new things and pacing through unfamiliar territory.'

Hōri (also of the Putaiao team) says, 'The power of observation, opening all your senses and being aware of the tohu around you, all help capture information that tells a story. It was great to give them an introduction to the hands on mahi we do in the field rather than in a classroom setting; showing

them how we measure and record taonga activity in the environment.' The highlight for Hōri was seeing the learning take place for example, realising they had packed way too much gear for the climb, recalling plant and bird names when observed or navigating successfully using the GPS.

The first taura intake completed their training in June 2019 and we joined them in their graduation celebrations and welcomed in the next taura intake. EIT Pastoral Care Coordinator, Raanie Te Purei says, 'Eight from 10 completed with one having gained a forestry planting job in the Bay of Plenty. They've learnt heaps. At the start you couldn't get 'boo' out of them. The girls' confidence has grown.

There's been lots of personal growth since the beginning, it's just great.' Following six months of full-time learning, Raanie provides pastoral care support to the graduates for a further six months.

Raiha Blane (22) taura, reflects, 'If there was anything I would change about the course, it would be the length of time that it was. It felt like we had only just started the course. I wish we could have stayed right in the bush experiencing being out there. I'm not sure that its been enough.'

The graduation of the first cohort of Ka Hao te Rangatahi marked the beginning of the journey for the next intake of taura who commenced their studies in July. Resourced with funding from the Provincial Development Unit's He Poutama Rangatahi fund, the programme is also supported by a wider steering group which, in addition to the agencies named above, includes the Ministry of Primary Industries, Ministry of Social Development, industry representatives and Ruatōria community leaders, all of whom are working to ensure the programme stays aligned to the opportunities and challenges of the region.

Te Rūnanganui o Ngāti Porou Board member and Waiapu community leader, Tui Warmenhoven says, 'Our young people are the custodians of the future. These students have been the ground breakers and have become the champions of our mana tieki, our mana motuhake. They are a manifestation of their ancestors and represent what many of us have strived for – our hopes and aspirations to restore the Waiapu catchment and our taiao. They herald the new dawn of kaitiakitanga. Without them our culture, our identity, our mātauranga and our place will be lost. They make the world a better place and I salute each and every one of them.

**Ka pū te ruha ka hao te rangatahi!  
When the worn out net lies in a heap,  
the new net goes fishing**





## IT'S MY LOVE FOR PAPTŪĀNUKU

**Ko Mereanapai te maunga  
ko Mangataipa te awa  
ko Te Arohanui te whare  
ko Kohatutaka rāua ko Ngāti  
Kiore ōku hapū  
ko Ngatokimatawhaorua te waka  
ko Nukutāwhiti te tangata o runga  
ko Ngāpuhi-nui-tonu te Iwi  
Ko Hēnare Winterburn-Chapman ahau**

Henare enrolled on the Taurira Kaitaki Taiao (Māori Cadetship) 21 month training programme in 2009 as a young man.

Designed to upskill young Māori in preparation for conservation mahi that might fall out of Treaty settlements, the programme supported the building of field skills, conservation management and included practical training such as fire fighting techniques, species monitoring, radio communication training and safe handling of agrichemicals.

The training was work based with the taurira coming together for noho marae to do their papers. A large and fundamental part of the training was cultural practice.

"After the training, I did one year with Ngā Whenua Rāhui which added more skills to my kete and then I started working in Kaitiaki with the Department of Conservation. The mahi involved consultation and collaboration with a wide range of people, agencies and Iwi in the rohe. Sometimes the mahi got a bit tricky because it's public conservation land and everybody is included in the process from consultation to decision-making. You need a lot of patience and the work can take a long time to get done.

In February this year, I was offered a one year secondment as a Pest Operations Supervisor with Ngā Whenua Rāhui to fill the vacancy left by Corey Kurei when he was seconded to DOC. I like this mahi working with Ngā Whenua Rāhui on whenua under kawenata. There is a clear line of communication and understanding with the Māori landowners through their trustee representatives. There is less politics involved than working with public lands, or at least the politics are different. Based on agreed indigenous biodiversity management plans, I organise the workplans then seek trustee or chair approval. Once we get the okay, I work with contractors to get the mahi completed."

The work done on kawenata land sometimes allows for the hau kainga (home people) to do the work. Bringing in contractors is a valuable opportunity for the hau kainga to build their own skills and knowledge by following the contractors around watching them work. The goal is to build skills amongst the hau kainga so they can become contractors and do the work themselves.

"Sometimes its hard to find trustees to sign off workplans and at other times, trustees are waiting for the workplans. There's quite a bit involved in organising 'pest ops' – working with contractors, landowners, scheduling, auditing and reporting.

There's also quite a bit of paperwork, but it has to be done and that's okay."

Hēnare acknowledges that doing this type of work and being able to work in his own rohe is a privilege. High on his to do list is sharing the knowledge he has around Aotearoa's indigenous biodiversity. 'It's the love I have for nature. A lot of people have lost that love for the whenua and the taiao; they mostly just know where their whenua is. but they don't really go there. Our work with whānau is about connecting people with their whenua.

For me at home, it's about my whānau getting back our relationship to the whenua, because all we do is hunt and collect kai. We don't take an interest in what's happening with the rākau and we don't hear the tangi of the manu. We've lost our traditional ways of reading the taiao that tells you when things are good or not so good. We need to get that back and pay attention to what's out there."

'Nare' as he is known, has two sons Te Ōwai (8) and Rangīāhua (5). "It's good to bring my kids up where I come from. I take them to do all the things that I used to do, like catching karatī from the Hokianga harbour, riding horses around the whenua and hunting pigs plus many more activities. I want them to grow up in, appreciate and understand the taiao in the way our people used to."



## HANDS ON KAITIAKI

**Often referred to as Rākaumangamanga, Rāwhiti 3B2 is a 1416ha land block located 12km north east of Kororāreka (Russell) in the Bay of Islands. Administered by the Rāwhiti 3B2 Ahu Whenua Trust, the trustees entered into a Ngā Whenua Rāhui kawenata in November 1998. The trustees wanted to restore and preserve the indigenous biodiversity currently on the whenua and to start a threatened species recovery and reintroduction process.**

The Department of Conservation was running a goat eradication programme at the time so once that was completed and with support of the trustees, we set up an intensive management programme to tackle other animal and plant pests. This operation is ongoing with the support and involvement of tangata whenua.

The work requires specialised skills which we provide through training and ongoing support. It is planned and completed by kaitiaki and managed by our kaimahi, the trustees and other willing tangata whenua who contribute their time and effort. Some decide that the work is not for them and move on to something else, others have been involved since the beginning and have stayed. It is a priority to give these whānau members an opportunity to work on their whenua. Whether they like it or not, stay or go, it is left to occur naturally.

Two of the trust's long-term goals are to recover the kiwi, currently present in small numbers but with a growing population; and to reintroduce kōkako. A hole in the rock just off the mainland is called Motu Kōkako, historically home to an abundance of kōkako. Trustees are committed to ensuring their return, not only to Motu Kōkako, but to Rākaumangamanga as well. A resettling of the prized manu will rekindle the sharing of stories of the past.

In development is a collaborative relationship between six agencies, with each agency bringing their skills and resources to the table. Much work has been done to pull this off and more effort is required to maintain the relationship. With the Guardians of the Bay of Islands, we will support the protection and development on the coastal strips and private lands outside of the kawenata; the Department of Conservation is concentrating on public conservation land, with vested interest in both Rākaumangamanga and the Russell State forest, as well as looking after the islands within the Bay of Islands. Crucially, Massey University are supporting tangata whenua skills development in kiwi

recovery and protection. Rāwhiti 3B2 Trust is leading the collaborative strategy currently in development which includes growing tangata whenua capability, which is extremely important to the Trust.

The collective strategy works to preserve and enhance indigenous biodiversity of Rākaumangamanga and the surrounding islands. It is important for Rāwhiti to be active in the collective, to support the increased protection around the kawenata and as important, the wider area beyond also of natural benefit to their hapū Ngāti Kuta and Patukeha.

The Rāwhiti 3B2 trustees have launched a succession plan having hand picked one of their rangatahi to walk alongside them to participate in the strategic planning with direct input in the decision making.

Trustees are hands on at a strategic and operational level so they have well developed relationships and they understand the importance of participating in the protection work as part of building their capability to manage their operations into the future.



## A JEWEL IN THE BAY

**Tūhua is located 35 kilometres north off the entrance to Te Awanui (Tauranga Harbour). It is the largest offshore island in the Bay of Plenty. Closest landfall is 26 kilometres at Whiritoa, north of Waihi Beach. It is privately owned and administered by the Tūhua Trust on behalf of its beneficiaries. Magda Williams is the trust's chairperson and a passionate protector of the island's natural and cultural heritage, both past and future.**

The island is rich in history. Due to its location and being the source of the highly prized matā tūhua (obsidian) the island has been fought over for centuries. Many defensive pā were built around the island to defend against invasion from other iwi.

Affectionately known as she by tangata whenua, Tūhua is a place of nourishment to the native species present, including the people. It is the ancestral kainga of Te Whānau a Tauwhao ki Tūhua who are kaitiaki of the island and its natural and cultural heritage.

The island gained wildlife refuge status in 1953 and predator free status in 2003. A marine reserve was created off the northern end of the island in 1993. The trust takes their role as kaitiaki seriously, so in July 2002 they signed a Ngā Whenua Rāhui kawenata for 1261 hectares of the total 1276 hectare island area in order to further protect the island's natural and historic heritage.

Being an offshore island has its risks. In June 2017 cyclones Cook and Donna caused widespread damage. Rock slides and wind fallen trees affected the water supply, tracks were blocked and buildings unusable. Concerns arose about the health and safety of resident kaitiaki and island users, so Tūhua initiated works to start dealing with immediate recovery and restoration. Arborists attended to large overhanging pōhutukawa that posed risk to the living areas, opening spaces for light and sunshine to recharge the solar panels; track work was completed, and pest traps and tunnels established.

With major repairs now completed the Trust is concentrating on infrastructure maintenance, upgrading of the kaitiaki and visitor accommodation and ongoing development of their kaitiaki. The accommodation provides necessary income to support the maintenance work.

The 'Strategy for Tūhua' (developed between the Tūhua Trust, Ngā Whenua Rāhui and the Department of Conservation) has been reviewed and trustees remain in favour of a collaborative approach in order to meet existing and new objectives. The key priorities remain the same, monitoring and eradicating pest plants and predators such as wasps and other biosecurity threats. Essential to the strategy is the need to increase the owners' involvement in the work and planning for the future. Supported by Ngā Whenua Rāhui and DOC, ongoing biosecurity and predator incursion monitoring remain key priority areas.

Kaitiaki monitor changes occurring on and around the island responding as needed. This is especially evident when host to regular passers-by or harbouring marine traffic from stormy seas. Their hospitality is second to none.

To make the most of every opportunity, the trustees are active participants and listeners at local and central government tables. They acknowledge the value of education and the need to meet health and safety standards as these all contribute to their goal of building capability and capacity amongst their people, for the future.

For Magda, it's paramount the trustees share the island's rich history and heritage with their people. The work they are doing every day brings this closer to reality and ensures the outstanding kaitiaki hospitality remains available.



# MĀTAURANGA KURA TAIAO FUND

Launched in June 2000 in response to submissions on the draft New Zealand Biodiversity Strategy 2000, the Mātauranga Māori Fund (now known as the Mātauranga Māori Fund) has been in operation for 19yrs.

The fund was established to protect and promote traditional Māori knowledge, history, stories and tangata whenua practices relating to our cultural and natural heritage. Hon. Sandra Lee stated at the time that "A wealth of knowledge about our indigenous biological diversity is in danger of disappearing forever with the deaths of knowledgeable kaumātua and kuia. The new funding will enable the crown to work with appropriate Māori experts ... to develop an appropriate framework for the retention and promotion of Mātauranga Māori..."

The emphasis is on passing on traditional knowledge in a traditional way, relating to our natural world and putting that knowledge into practice – the knowledge living in people being transferred to people and restoring the connections between tangata whenua and their natural world.

Moving away from home to work, living in smaller family homes separated from the daily teachings of our elders and the influences of a westernised culture have all contributed to a decline in our traditional knowledge and methods of managing the natural world. These challenges continue to impact our ability to learn in a traditional way. The Mātauranga Kura Taiao Fund assists to address the negative impact of these challenges. As tangata whenua, we have obligations and responsibilities to protect the indigenous biodiversity of our rohe and the knowledge associated with our shared whakapapa and history.

Working in tandem with the Ngā Whenua Rāhui Fund, the Mātauranga Kura Taiao Fund gives Māori landowners greater scope to fulfil their goals – one fund seeks to protect the land and the taonga on the land; the MKT fund seeks to protect the knowledge associated with that land and taonga.

The Ngā Whenua Rāhui Fund was eventually established in 1990 to facilitate the protection of indigenous forests on Māori owned land while recognising the rights guaranteed to Māori landowners under Te Tiriti o Waitangi. This ensured that Māori retained ownership and control of their lands and recognised the cultural, historical and spiritual value that Māori associated to their lands and their connection to Papatūānuku and the realm of Tāne-māhuta.

Since then, our Komiti Amorangi have been able to stamp a largely Māori perspective on the processes it implements and the forest and cultural values it chooses to protect.

We continue to provide a unique opportunity to apply an indigenous biodiversity perspective in its own right and not purely as the cultural values component of a wider conservation strategy.



## DISTRIBUTION % BY KEY OUTPUT

- 17% Participation
- 17% Customary Use
- 38% Education
- 7% Heritage Restoration
- 21% Natural Heritage Restoration



## APPLICATIONS 2018/19

- 17 Applications Received
- 3 Applications Declined
- 1 Application Withdrawn
- 35 Active projects at year end
- 9 Completed Projects 2018/19 financial Year
- 8 Applications Approved
- \$380,086.87 Total Amount Approved

## APPROVED APPLICATIONS

Distribution by District 2018/19

- ✓ Central District \$256,256.87
- ✓ East Coast District \$18,196.65
- ✓ South West North Island \$105,624.35



# WHERURERE LANDS TRUST

**The Mātauranga Kura Taiao Fund has played a hugely valuable role in capturing and recording the history and tikanga of the whānau of Omaio which is at risk of being lost as the older generations pass on. "This knowledge is so valuable; it is the essence of who we are" says Trust Chairman Karamea Insley.**

The Wharawhara 13 lands are located in the small Māori community of Omaio in the Eastern Bay of Plenty in the rohe of Te Whānau-a-Apanui. This small Māori community like many others across the country, face many challenges like high unemployment and underutilisation of the lands. Of equal concern is the loss of traditional mātauranga Māori related to our history, waiata, whaikōrero, rongoā, mahinga kai and indigenous biodiversity of these lands. The Trustees and landowners have set about deliberately changing this by interviewing surviving kuia and koroua who collectively hold the traditional knowledge and practice of our lands, forests, rongoā and whakapapa.

As well as using our traditional knowledge to monitor the health of our environment, we have partnered with other technical experts. At the Hāparapara river, Peter Insley (trustee and landowner) tests the water manually. On other key sites throughout Omaio like on the Wharawhara 13 lands, environmental monitoring is being automated with an automated weather station through a partnership with NIWA.

Up in the paddock, roped off and in full sun, a sophisticated weather station gathers this and other information from Omaio's various monitoring sites – soil temperature and soil moisture, rainfall, wind strength and solar radiation. Once a day, the entire data set is beamed via a newly installed satellite, to the NIWA office in Hamilton.

The NIWA team have built an online dashboard for the landowners, accessible via smartphone, which gives the Trust and landowners real-time access to their environmental information.

The tool will help whānau make on-the-fly decisions about irrigation and fertiliser use – maximising water availability for the plants and minimising environmental harm. The tool also integrates historical weather and soil moisture data, to give an accessible picture of how the soil in each location behaves when it rains, and provides weather and climate forecasting.

Such comprehensive data, coupled with other climate and scenario modelling means the whānau can work with crop specialists to assess the viability of one land use over another.

But such an intimate analysis of local conditions and developing technology to capitalise on those conditions, is not new in Omaio.

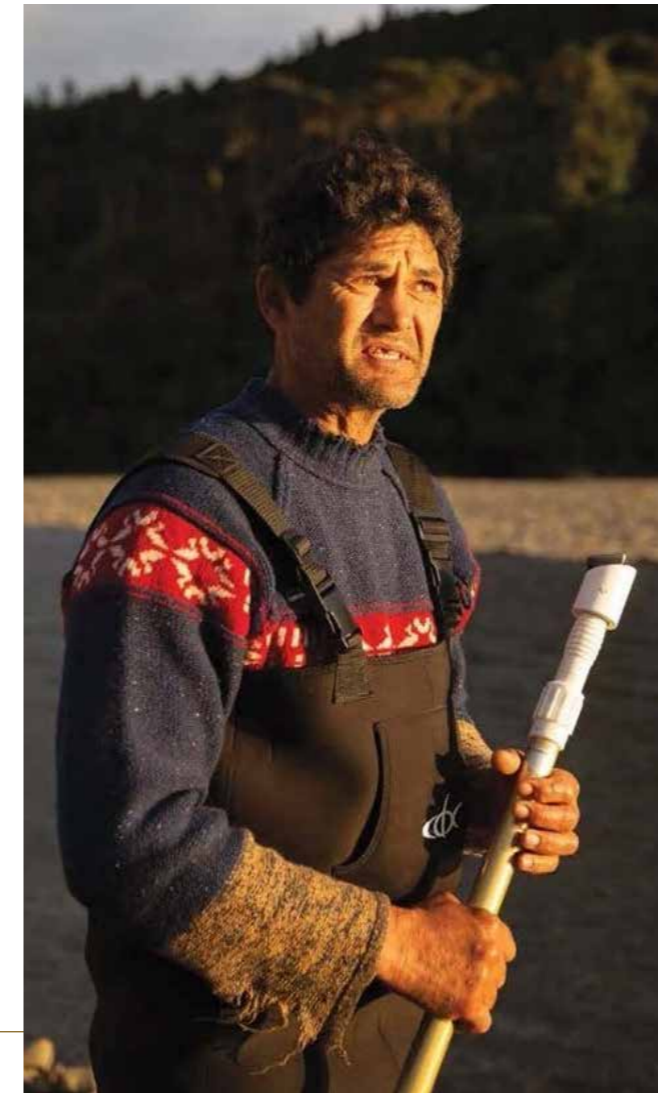
Danny Poihipi, a tōhunga of Te Whānau-a-Apanui, is a renowned fisherman and gardener, and an expert in the tikanga that governs these practices.

Danny explains, "One thing for me is sustainability, through old technology or new technology." Danny's first language is Māori. "Trying to upkeep and uphold our unbroken chain, from our forefathers to us today. First the culture, the preservation of our culture, [to] the growing of our food and the keeping of our technology."

At first the strands of Danny's kōrero seem disparate, but slowly he weaves them together. He circles back again. "We've got an unbroken chain from our atua horihori, our atua. We have an idea for them in the garden, Rongomatāne and Haumietiketike. They look after all the fern root crops and ngā hua whenua, that's the food on top of the ground."

In addition to the grant from the Mātauranga Kura Taiao Fund, the Trustees of the land have just entered into a long term conservation covenant with the Crown through Ngā Whenua Rāhui to preserve and manage the native forest and stream running across the lands. This kawenata will include undertaking pest control across the lands and replanting native plant species thereby restoring the indigenous biodiversity of these lands.

The Mātauranga Kura Taiao Fund has played a critically important role in capturing and recording all of our traditional knowledge, ensuring that this is preserved and perpetuated through time to our future generations.







## NUMBER OF KAIMAHI BY LOCATION



### TARI LOCATION



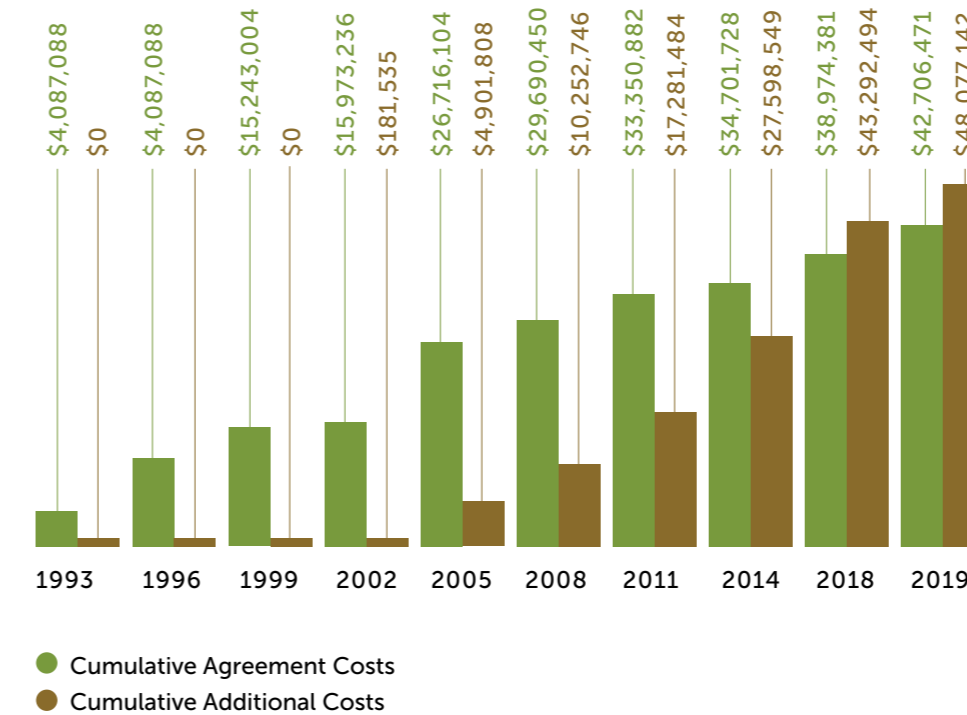
### KAIMAHI

Including 2 contractors

KERIKERI	1
WHANGĀREI	1
WHAKATĀNE	1
ŌPŌTIKI	14
TURANGI	1
TŪRANGA	3
HERETAUNGA	6
TE WHANGANUI A TARA	1

# FINANCIALS

## CUMULATIVE AGREEMENT AND ADDITIONAL COSTS



**Agreement Costs** refer to monies that are part of the agreement at the time of signing and approved by the Minister of Conservation at that time.

**Additional Costs** refer to monies associated with actual operational costs including contractor wages and operational resourcing. It also includes staff operating costs and salaries.

This graph shows how these costs have grown over time. Additional costs started for the fund in 2002 and as expected over the past 17 years, has grown steadily. We are now in a situation where additional costs continue to grow as the focus on physical protection at place, intensifies.

The 2018-2019 financial year has seen an improvement in processes and systems across our business. As such a corresponding increase in committed funds for agreements has occurred. Throughout the year, indications have shown that an investment in staff capability and improved understanding of landowner and indigenous biodiversity needs, the better our communications and relationships with landowners. This is positive and will lead to increased areas of Māori owned land for protection. This is what has happened for the 2018-2019 financial year; we have landowner commitment.

However, the flip side to this is our inability to spend the committed agreement fund. This is largely due to the lack of resourcing of an 'on the ground' local workforce which has resulted in a struggle to complete approved works. We are currently in an 'unspent dollars' space.

The need to refurbish existing pest control infrastructures within our multi-pest operations has increased our operational spending. This is likely to increase every year as physical protection to enhance indigenous biodiversity becomes the focus and priority, both nationally and within the Ngā Whenua Rāhui Fund.

The 25 year review work has increased the need for specialised services. This has led to an increase in staffing costs.

The 2018-2019 financial year began with a financial commitment of \$8,516,000. We move into the 2019-2020 financial year with a carry over of approximately \$1,900,000. Considering the lack of resourcing of an 'on the ground' workforce and the complexities involved in providing protection over private Māori land, the overall financial expenditure has been successful in achieving the intended 2018-2019 work plan.





**Ngā Whenua Rāhui**  
*our nature, our people, our future*