

2. TIAKI MANAAKITIA TE TĀNGATA, TIAKI MANAAKITIA TE TAIAO RESILIENCE OF PEOPLE AND ENVIRONMENT

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WAIKOHU KEELAN (NGĀTI POROU)

Ngā mihi

Building resilience in a changing world

Ngāti Hauā

Ko Ngāti Hauā te iwi – who we are, where we've been,
and where we're going

The vision of Wiremu Tāmihana Tarapīpipi Te Waharoa

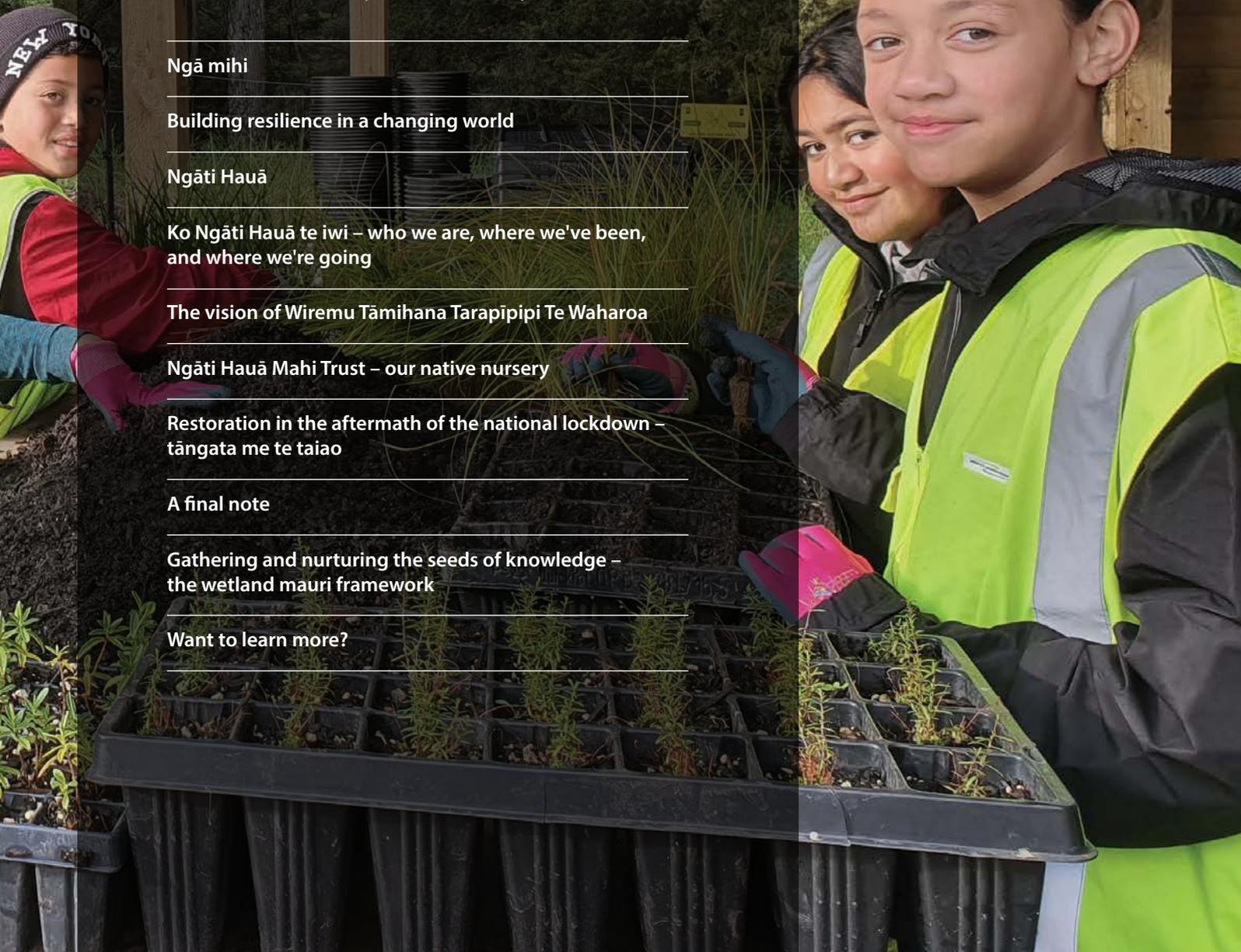
Ngāti Hauā Mahi Trust – our native nursery

Restoration in the aftermath of the national lockdown –
tāngata me te taiao

A final note

Gathering and nurturing the seeds of knowledge –
the wetland mauri framework

Want to learn more?



BUILDING RESILIENCE IN A CHANGING WORLD

When we were first asked in mid-2019 to write a chapter for *Te Reo o Te Repo – Kei konei tonu au*, about the journey of Ngāti Hauā Mahi Trust, we felt very confident that our story could inspire others. Talking about what we love, live, and breathe everyday sounded pretty easy! We were in the middle of another successful year with our two nurseries at Morrinsville and Mangateparu in the Waikato region. We participated and managed projects that were meaningful to our people – with repo (wetlands) restoration especially increasing. Our mahi (work) had received national recognition with the NZ Biosecurity – Te Puni Kōkiri Māori Award, and the NZ Plant Conservation Network Award, which confirmed that the guidance set by our tūpuna (ancestors), and upheld by our trustees, was on track.

But towards the end of 2019, our industry, leaders, and communities noticed something astray offshore. By early 2020, we watched as countries struggled with the global pandemic we all came to know as COVID-19. We watched helplessly as the virus hit our shores and our Prime Minister, Rt Hon Jacinda Ardern, moved Aotearoa New Zealand into an urgent lockdown to protect our borders and susceptible communities. While our 'Team of 5 million' successfully held the virus at bay, the impacts on businesses, including ours, were significant. This was because we were only to engage in work that was considered 'essential' to the health and emergency services or for supply of food, water, and power.

Planting native trees was not considered to be an essential service. So, like other small businesses, we began to fret about how we were going to keep thousands of plants alive, whether our contracts were going to be halted due to budget tightening, and, more important, ensuring our kaimahi (staff) could continue to keep food on their table and a roof over their heads.



Coronavirus headlines from March 2020 in Aotearoa New Zealand. Source: The New Zealand Herald

Suddenly, our story took a sharp turn left (or maybe even right) as we navigated what felt at the time to be a very new and challenging situation.

It dawned on us, however, that our people have been here before – invasions from the Settler Government in the early 19th Century and followed closely by Raupatu (confiscation of Māori lands) came immediately to mind. We had even lived through the last pandemic in the early 20th Century, the Spanish Flu in 1918. Despite all odds, our people, and our enterprises have endured. Why? Well, that is the story we would like to share with you now.



Weeds outgrowing the native plants during the Covid-19 lockdown, Mangateparu nursery. Photo: Ngāti Hauā Mahi Trust



Kaimahi practicing 'work bubble' and 'social distancing' practices for the first planting job after Covid-19 restrictions allowed them to plant again, Mangateparu nursery. Photo: Ngāti Hauā Mahi Trust

NGĀTI HAUĀ

*Titiro mai ngā kōhatu o Ngāti Hauā
Mai Te Aroha maunga mai i Te Raki, tērā a
Tamaterā ngā kaitiaki
Titiro ki Tai Rawhiti, Ngāti Maru tēna
Tōna kōrero mai Te Aroha ki Katikati ki ngā kuri
a whārei ki tikirau
Te Hauāuru mai Te Aroha ki Taupiri, tēnā ā
Ngāti Paoa, me Wairere
Titiro mai ki te tonga Te Aroha ki Wairere, tēnā
ā Ngāti Hauā e mihi mai nei
Titiro ki Wairere ki Maungatautari
Ka huri ahau ki Te Pātetere ki Raukawa te
Ihingarangi o Ngāti Korokī ngā kaitiaki o tēnā
maunga
Engari, titiro ki Maungatautari ki Te Raki ki
Taupiri e ngunguru e mihi mai nei
Ngāti Hauā i waenganui ko tōna kōrero, he
piko he taniwha, te maunga o ngā Kīngi*

Look to my mountain rocks from
Te Aroha to the North
I see the hapū of Tamatera
people of the land, the caretakers
Look to the beginning of the sun to the East, Ngāti
Maru, Ngāti Pukenga, from
Te Aroha to Katikati as people of the land and the
caretakers, from the howling dogs of Te Arawa
Te Arawa to the outskirts of Mātaatua
we humbly beseech thee
Look to the West, from Te Aroha to Taupiri,
Ngāti Paoa, Ngāti Wairere
Look to the South Te Aroha to Wairere,
Ngāti Hauā we greet you within
Look to the western side from Wairere to
Maungatautari amongst our neighbours
Te Arawa, Mātaatua, Ngāti Raukawa
Te Ihingarangi o Ngāti Korokī
Look to the North from Maungatautari
to the mountain of Kings, Taupiri
– Eru Kaukau (Ngāti Hauā)

This tauparapara – *Ngā kōhatu whakatū mai te rohe o Ngāti Hauā* – *The rocks that establish the territory of Ngāti Hauā*, is an oral explanation of the historical geography of Ngāti Hauā which is largely defined by significant landmarks, predominantly the

location of maunga (mountains) – Te Aroha, Maungatautari, and Taupiri. The tauparapara (poetic chant) also acknowledges the maunga and the neighbouring iwi and hapū in which Ngāti Hauā share these borders (Fig. 1).

Howarth Memorial Wetland and Mt Te Aroha.
Image: © Maurice Photography



KO NGĀTI HAUĀ TE IWI WHO WE ARE, WHERE WE'VE BEEN, AND WHERE WE'RE GOING

*Ā, hoki mai te mauri ki te awa.
Ka haere mai te wairua o te oranga
i runga i te tāngata.*

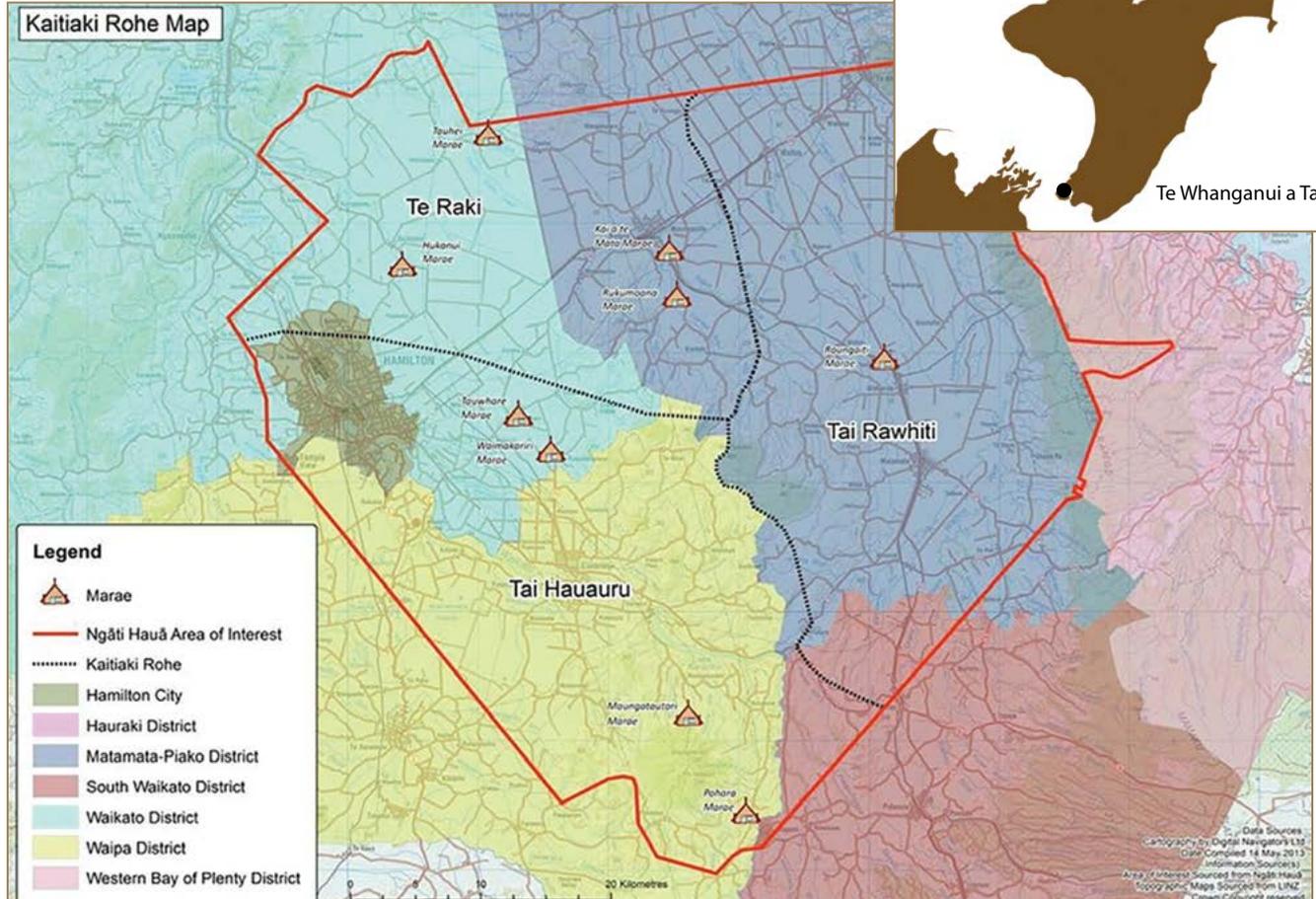
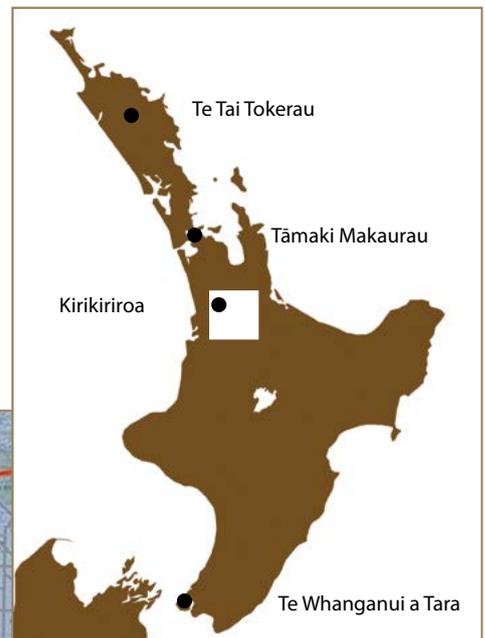
**Returning life force to the river.
When life force returns to the river,
the spirit of good health returns to the people.**

– Reverend Haki Wirihana (Ngāti Hauā)

For more than 4 centuries Ngāti Hauā have inhabited the lands and tributaries within a rohe (tribal area) that extends from the eastern suburbs of Hamilton City to Te Aroha on the eastern Hauraki Plains. Whānau (families) of Ngāti Hauā whakapapa (descend) to five marae and

hapū (sub-tribes) within this rohe: Rukumoana Marae (Ngāti Werewere), Kai a Te Mata Marae (Ngāti Werewere), Raungaiti Marae (Ngāti Te Oro, Ngāti Rangī Tāwhaki), Waimakariri Marae (Ngāti Waenganui), and Te Iti o Hauā Marae (Ngāti Te Rangitaupi) (Fig. 1). Kaitiakitanga continues today with kaitiaki representatives appointed by each marae.

Traditionally, Ngāti Hauā thrived living off kai (food) grown on the whenua (land) and sourced from the awa (rivers and streams). We were leaders in the kai industry and known for supplying kai regionally, nationally, and internationally. Therefore, our interactions were facilitated by generations of experience and observations with our taiao (environment).



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Figure 1. Map of Kaitiaki Rohe o Ngāti Hauā shows the tribal area of interest, kaitiaki rohe, marae within the rohe, and local district council areas. Source: Ngāti Hauā Iwi Trust

The catchments within Ngāti Hauā, including Mangaonua and Mangaone Streams (Fig. 2), were large repo (wetlands) that connected Ngāti Hauā to other iwi (tribes) within the Waikato and were considered important travelling routes. The catchments were also important kete (baskets) for rongoā (medicinal) gathering areas for surrounding marae, as well as puna kauhoe (recreational swimming holes) for local tamariki (children) and whānau. Repo provided a variety of natural and man-made defences from weather and natural erosion, as well as being a safe haven in times of war.

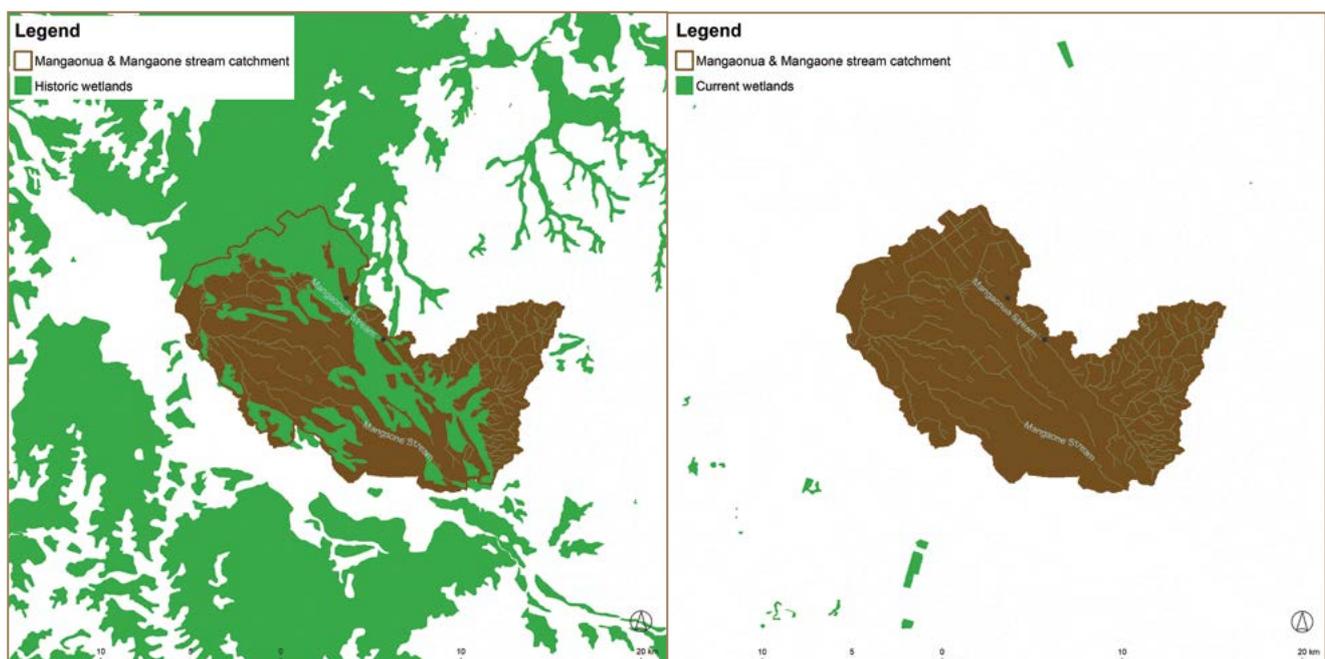
With colonisation in the mid-19th Century and the development of the industrial world, Ngāti Hauā marae, hapū, and iwi became disconnected culturally and spiritually from our Tupuna Awa o Waikato (Waikato River), devastating their sense of identity and belonging. Despite this, our mātauranga (knowledge) and tikanga (customary values and practices) handed down from our tūpuna give us a valuable 'map' for survival, *ngā taonga tuku iho o ngā tūpuna*. These are examples of the learnings we have drawn from enhancing mātauranga about our repo and the cultural landscape we have endured for over 400 years. We need to reclaim our mātauranga, trust in our knowledge and experience, and not lose sight of what is important.

RESILIENCE LESSON #1

Our tūpuna gifted us the guidance we need to keep moving forward based on generations of experience – *ngā taonga tuku iho o ngā tūpuna*. Trust in that.



Kaimahi planting on the upper Mangaonua catchment, as part of a One Billion Trees shovel ready project, in partnership with the Waikato Regional Council. Photo: Ngāti Hauā Mahi Trust



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Figure 2. Maps of wetland historic (1840) and current (2008) extent (represented in green) in the Mangaonua and Mangaone stream catchments, Waikato. Adapted from Ausseil et al. 2008, Manaaki Whenua – Landcare Research

THE VISION OF WIEMU TĀMIHANA TARAPĪPIPI TE WAHAROA

Te whakapono, te ture, te aroha

Be steadfast in faith in God, uphold the rule of law, and show love and compassion to all

Ngāti Hauā Mahi Trust is an iwi-based initiative, dedicated to work in the rohe of Ngāti Hauā for the renewal of the environment through *the growing of plants and of people*. The Trust is inspired by the vision of the prophetic chief and statesman of Ngāti Hauā, Wiremu Tāmihana (1805–1866), also known as Tarapīpipi Te Waharoa, who was the second son of paramount chief, Te Waharoa. Wiremu Tāmihana was a peacemaker who had a vision of a future for Aotearoa New Zealand.

Rangatiratanga, kaitiakitanga, manuhiritanga

Chiefly rule, guardianship, and hospitality to others

Ngāti Hauā Mahi Trust is inspired by his example, and is peopled by his descendants, iwi representatives, and colleagues from the wider community. The trust believes that Ngāti Hauā, the iwi of Wiremu Tāmihana, and their initiatives have a key role in transforming the waterways,



Prophetic Chief of Ngāti Hauā, Wiremu Tamihana Tarapīpipi Te Waharoa (1805–1866), portrait by Gottfried Lindauer. Image: © Auckland Art Gallery Toi o Tāmaki, gift of Mr HE Partridge, 1915

the land, and the people of the Ngāti Hauā rohe. Just as Wiremu reached out to his own tribe, to the church, and to the wider community for the common good, so does the Trust today.



Trustees Mr Anaru Thompson (Chair) and Archbishop Sir David Moxon (Trustee) standing next to the Ngāti Hauā Mahi Trust trailer in acknowledgment of the community and council partnerships, Morrinsville nursery. Photo: Ngāti Hauā Mahi Trust

NGĀTI HAUĀ MAHI TRUST OUR NATIVE NURSERY

Starting small and growing our base

*He whakahauhau no tātou te Ngāti Hauā Mahi Trust,
hei whakatupu, hei whakapakari, hei whakanui i te
hauora tāngata me te taiao*

**Ngāti Hauā Mahi Trust strives to grow a thriving,
committed work force dedicated to enhancing the
health and well-being of our environment**

In 1976, kaumātua of Ngāti Hauā became concerned that many whānau were moving away from the marae to seek employment in the urban centres. Ngāti Hauā Mahi Trust was established to connect Ngāti Hauā iwi members to their local community and businesses to increase employment opportunities. In 2010, a new partnership with the Matamata-Piako District Council and the Anglican Church led to the reinvigoration of an enterprise – *a native plant nursery* – to implement those earlier aspirations of reconnecting iwi members with community for job-training and tribal employment opportunities.

In 2013, Ngāti Hauā Mahi Trust began growing native plants, specifically the pioneer or early successional plants, with a goal of producing 50,000 native plants to meet the needs of key riparian and wetland projects in Waikato. In 2020, post COVID-19, we were able to strengthen our capacity and now have three nurseries based in Morrinsville, Mangateparu, and Hautapu and annually produce over 200,000 plants of 45 native species. All the plants grown and planted by the Trust have been eco-sourced from within the Waikato ecological district areas and sourced as close as possible to where they will be planted.

The aim of the projects we undertake is to restore the health and well-being of the tributaries that run through our Ngāti Hauā rohe. These include culturally significant rivers, streams, and wetland areas that share six local district council areas – Waikato, South Waikato, Matamata-Piako, Waipā, Hauraki, and Western Bay of Plenty (Fig. 1). Te Puna o Mangaonua (Mangaonua Stream) flows into Te Tupuna Awa o Waikato (ancestral Waikato River), therefore by restoring the waterways of Ngāti Hauā with mātauranga-ā-hapū, ā-iwi (tribal knowledge) as a module for our mahi, we will be supporting the much-needed healing of our Tupuna Awa o Waikato. By engaging local iwi and communities, and local and regional government and authorities, as well as research institutions, we progress with an integrated, holistic, and coordinated approach that we believe can sustain the health and well-being of our rivers for future generations. As a result, we focus on the core native species within the Waikato as identified both through our own mātauranga, and through ecological and restoration science.



NGĀTI HAUĀ MAHI TRUST



The original nursery for Ngāti Hauā Mahi Trust, Morrinsville nursery. Photo: Ngāti Hauā Mahi Trust



Mangateparu nursery. Photo: Ngāti Hauā Mahi Trust



Hautapu nursery. Photo: Ngāti Hauā Mahi Trust

RESILIENCE LESSON #2

Whakapapa is important. Growing and planting locally eco-sourced native plant is key to strengthening the whakapapa of our repo and ngahere within Ngāti Hauā and connecting to our people.

RESTORATION IN THE AFTERMATH OF THE NATIONAL LOCKDOWN TĀNGATA ME TE TAIAO

*Tiaki manaakitia te tāngata,
tiaki manaakitia te taiao*

**Caring for the people,
caring for the environment**

Ngāti Hauā Mahi Trust kaimahi are led by Ngāti Hauā tribal members. Since 2012, the Trust has employed 50 people either full time, part time, or casual. Many have gone on to have successful careers in their chosen professions. The year 2020 was proving to be another successful year, with contracts for several wetland and riparian restoration projects about to get under way for the planting season. In the Waikato, the lead up to this planting season coincided with the lockdown period over March of last year, meaning we had approximately 150,000 plants 'shovel ready' when we were instructed to walk away and stay home.

At no stage did we ever question the need and benefit for going into a lockdown. But, while nurseries like ours can cope with a small pause in operations, worries about the duration of the lockdown began to cause headaches for our senior managers and the stakeholders with whom we worked. There were concerns about the survival of our plants when we had to weigh up the cost of maintaining plants while people were focussed on saving lives and not contracting COVID-19. Thank goodness, **maintaining plants was an approved essential service** by Te Manatū Whakahiato Ora (Ministry of Primary Industries) and a few of us were able to work. Strict COVID practices were adhered to: 'Work in isolation or in your whānau (home bubble) when onsite, and no tamariki or kaumātua. Only touch the native plant species you were assigned to work with, only use your assigned Personal Protective Equipment (PPE), wash your hands, and stay home if sick'.

Unfortunately, **planting plants was not an approved essential service**, which meant our kaimahi were not allowed to travel to the restoration sites. There were also concerns about maintaining wages for our kaimahi in the absence of receiving business income. But perhaps the most important concern was the impact of having to disconnect our people – even if only temporarily – from the health and well-being benefits they receive working within our taiao and with their nursery whānau.

Kaimahi with their work truck at Mangateparu nursery.
Photo: Ngāti Hauā Mahi Trust





Kaitiaki in training, tamariki of Ngāti Hauā working in the nursery, Morrinsville. Photo: Ngāti Hauā Mahi Trust

Planting plants in the ground is a magical experience.

There is the obvious benefit to the environment in the reinstatement of indigenous flora (plants) that once cloaked the whenua and the restoration of valuable habitat for our indigenous fauna (birds, fish, and insects). However, we often take for granted the positive influences planting can have on the health and well-being of people. Among our own kaimahi, we witness increased self-esteem and confidence as they learn about the indigenous plants and ecosystems with which their tūpuna once interacted. Being witness to the transformation of kaimahi as they reconnect to te taiao is such a proud feeling. They have pride – that we as whānau feel as well – when they complete a task or action for the first time. As they continue learning about their environment, reconnecting their whakapapa to the whenua, their knowledge about themselves as a people also grows.

Their role as seed collectors, propagators, and planters is broader than that – they are actively practising kaitiakitanga – walking the talk – and providing strong leadership in the promotion of better practices and actions for our whenua.

Contributing to mātauranga a-iwi and strengthening kaitiakitanga for Ngāti Hauā. Restoration of repo (as well as the ngahere (forests), wai (rivers and streams), and moana (oceans), for that matter), therefore, is also the restoration of ourselves. It was for these reasons, that we were concerned about the possible impacts if all of that was taken away from them.

Restoration planting at Pukemoremore Wetland.
Photo: Ngāti Hauā Mahi Trust

We need not have worried. Among the most valuable gifts that can be enhanced in a COVID-changing world is foresight, inspired by hindsight. This happens to be something our tūpuna passed onto us through our tikanga (cultural practices), kōrero tāwhito (oral traditions), and ngā taonga tuku iho o ngā tūpuna (cultural heritage). Without foresight, we may not have been able to navigate the loneliness and isolation that came with lockdown. Witnessing nature undisturbed by human interference for those eight weeks and imagining the future world that our restoration projects were ensuring, allowed many of us to admire, reflect on, and reenergise for the time when we would be permitted outside our 2 km neighbourhood lockdown boundaries to begin a new cycle of seed collection, propagation, and planting.

RESILIENCE LESSON #3

Keep your eye on the prize – life may throw challenges, but if you keep focused on your end goal, you won't be so overwhelmed by what is currently happening.



A mokopuna of Ngāti Hauā planting a mānuka (NZ teatree) seedling at Pukemoremore Wetland. Photo: Ngāti Hauā Mahi Trust



A FINAL NOTE

Most of our readers in Aotearoa will know how it all panned out over the year following lockdown. For our nursery and others in the industry, we were supported back into mahi fairly quickly, with the reenergising of environmental-focused kaupapa (themes) and resourcing. We also believe that part of our ability to hit-the-ground-running was linked to an existing plan – Ngā Puna o Mangaonua ki Mangaone Ecological Enhancement Project. This 21-year programme of restoration action is focused on two culturally important puna (streams) – Mangaone and Mangaonua – and funded by the Waikato River Clean Up Trust administered by the Waikato River Authority. Complementing this plan was the development of our own monitoring framework, the Ngāti Hauā Wetland Mauri Framework. Both these important developments were inspired by our 'lessons of resilience', although we didn't fully appreciate that until we experienced the lockdown and the challenges it presented.

To help build your own resilience we recommend:

- **Kōrero with your whānau, kaumātua, and communities** to build a picture of what your traditional rohe looked like, and the resources, landscapes, and species that you might wish to see returned (if applicable) or enhanced.
- **Visit these places together as a whānau, to touch, feel, and smell it.** You can only give 100% to something when you know what it looks like and what the dream for it could be.

- **Map those spaces, and then put that map on the wall where you can see it** – if you keep looking at it, you can keep imagining and visualising the future for the environment and your people.
- **Build a plan** – it is important to write things down on paper so that it is recorded for those who might come later. Make sure the plan is easy to understand and is communicated in a way that makes sense to your kaimahi, whānau, and community.
- **Use time wisely to keep adding to the kete (toolkit) of your kaimahi, whānau, and community.** This might include bringing in experts, both Māori and non-Māori, working in the wetland restoration field; reading new research and approaches; and socialising and talking to others working in the industry, including site visits to other rohe to talk to their marae, hapū, and iwi.

RESILIENCE LESSON #4

The seeds you gather and nurture today, will grow into the trees that will eventually form the canopy that shelters you tomorrow. Remember where you have come from – what that feels and looks like. So that you may know where you are headed – what tomorrow should feel and look like.



Community planting day at Mangaonua Wetland. Photo: Ngāti Hauā Mahi Trust

GATHERING AND NURTURING THE SEEDS OF KNOWLEDGE THE WETLAND MAURI FRAMEWORK

Nā Waikohu Keelan

*Ngā awa itiiti e pā ana ki te wai o
Waikato, ko ngā uaua o tō tātou
awa. Tō tātou awa he manawa*

**All the little streams and rain that flow into the
Waikato River are like the veins of the body.
The River is the heart**

– Sir Robert Mahuta (Waikato)

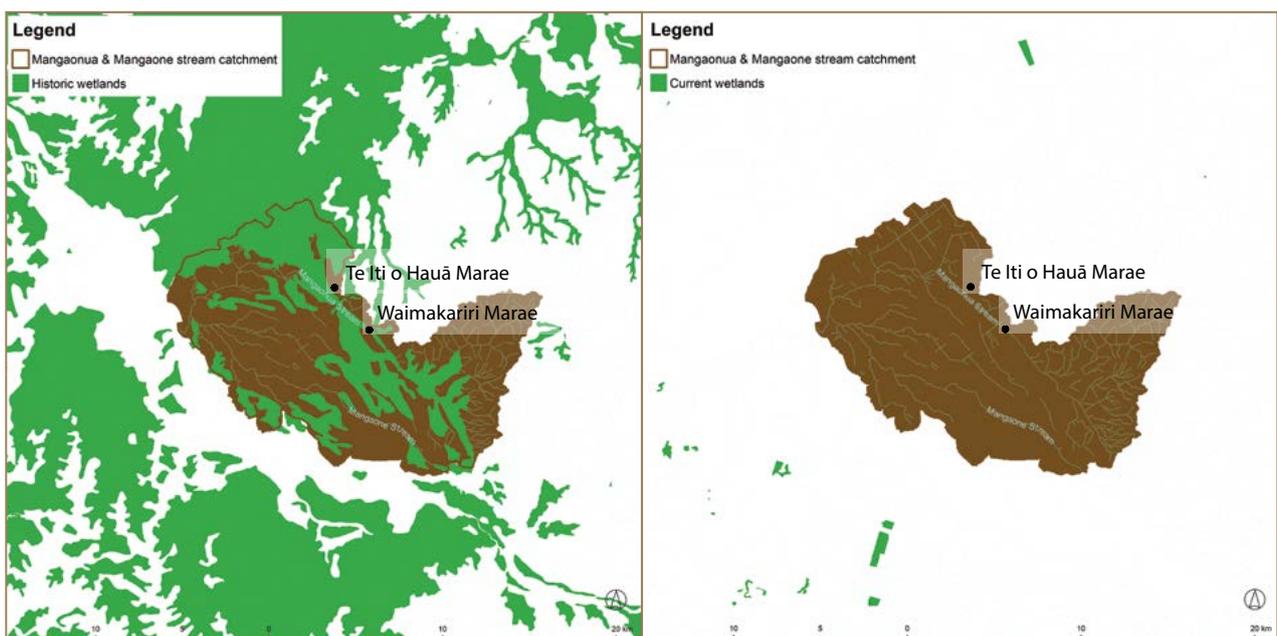
In 2018, Ngāti Hauā Mahi Trust formalised a research partnership with Manaaki Whenua – Landcare Research to co-develop a Wetland Mauri Framework to support wetland restoration within the Mangaonua and Mangaone Stream Catchments. This project was funded and supported by the Biological Heritage National Science Challenge, SSIF Resilient Wetlands programme – Manaaki Whenua, and the Waikato River Authority.

The Mangaonua and Mangaone Stream Catchments are located south-east of Hamilton City, Waikato region. The head-waters of the Mangaonua catchment originates between the Te Miro, Rūrū, and Maungakawa ranges and runs through to the main stem and gullies of the



Waikohu Keelan with the completed report for the Ngāti Hauā Wetland Mauri Framework. Photo: Ngāti Hauā Mahi Trust

Te Puna o Mangaonua where it meets Te Puna o Mangaharakeke. The main stems of the Mangaone catchment originate behind Cambridge, then flow into Te Tupuna Awa o Waikato at Riverlea (Fig. 3).



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Figure 3. Maps of wetland historic (1840) and current (2008) extent (represented in green) in the Mangaonua and Mangaone stream catchments, Waikato. Te Iti o Hauā and Waimakariri Marae are located along Te Puna o Mangaonua. Adapted from Ausseil et al. 2008, Manaaki Whenua – Landcare Research

MAURI

Manawa mai te mauri nuku, manawa ai te mauri rangi. Ko te mauri kai au, nō Tuawhakarere. Ka pakaru mai te pō, ka tākiri mai ko te ata, ka kōrihi te manu.

Tihei mauri ora!

Mauri is described as the life essence of all living things, from people on the marae to the tuna (freshwater eels) in the awa, and the tūi in the kōwhai tree. All things naturally occurring in our world – awa, moana, ngahere, and maunga – have mauri. Mauri can be seen, felt, heard, and sensed as an indicator of the health and well-being of our taiao. Since the early 19th Century, we have lost 91% of wetlands throughout the Waikato region. As a consequence, the mauri of our remaining repo has depleted immensely. As kaitiaki and mana whenua (Indigenous people with primary rights and responsibilities over an area) working in environmental restoration, enhancing mauri became our focus. As we wanted to understand and measure mauri, we sought to develop the **Ngāti Hauā Wetland Restoration Mauri Framework**, which aligned with our aspirations to restore te mauri o te awa, te repo, te whenua o Ngāti Hauā.

The partnership with Manaaki Whenua supported an internship to build capacity and support a research career pathway. I was able to work alongside project leaders Yvonne Taura (Ngāti Hauā) and Mahuru Wilcox (Ngāti Ranginui, Ngāti Awa), kairangahau and freshwater wetland ecologists based at Manaaki Whenua. My internship was initially a little intimidating, as I was welcomed by learned and esteemed scientists including pedologists (soil scientists), lab and field technicians, social scientists, and kairangahau Māori (Māori researchers). I felt like a baby inanga (whitebait) in the great ocean. I found them all inspiring as they shared their research passions, which made for an encouraging workspace. They were conscious of the state of the world, which meant the organisation was committed to making the world a better place, and that resonated well with me.



Restoration planting at Mangaonua Wetland. Photo: Ngāti Hauā Mahi Trust

THE FRAMEWORK

Our whānau guided us in identifying four key themes of our framework: **Wai – Te Hauora o Te Wai, Whakapapa – Te Hauora o Te Tāngata, Mahi – Te Hauora o Te Taiao, and Mahinga Kai.** Mahinga Kai was the topic most discussed by our whānau, who shared that the most important aspect of the mauri of the environment as they understood it was the environment's ability to support and sustain life.

The conceptual illustration of the Ngāti Hauā Wetland Mauri Framework (Fig. 5) includes the four key themes, connected to the important values identified by the whānau. The holistic concept of interconnectedness between the key themes and values was maintained by using a circular design. The koru, linked and unfurling in different directions, highlights the importance of all themes and values. No one theme or values is ranked as having more importance than the other. It is symbolic of the important roles each living element has for the health and well-being of our environment and for each other, which is exemplified in this whakatauki:

Ki te kore a Rakahore, ka kore a Rakataura

Without the pull of Rakataura's current, the pebbles of Rakahore won't turn

NEXT STEPS

This framework can be used as a foundation for the development of a practical wetland monitoring tool for future projects undertaken throughout the Mangaonua and Mangaone Stream Catchment. After this experience, I feel inspired to pursue a career in research, and to collect and share information that will benefit the world. Yvonne and Mahuru were supportive, encouraging, and most of all inspiring. By the end of my internship, I wanted to be a learned individual like Yvonne, Mahuru, and the kaimahi at Manaaki Whenua.

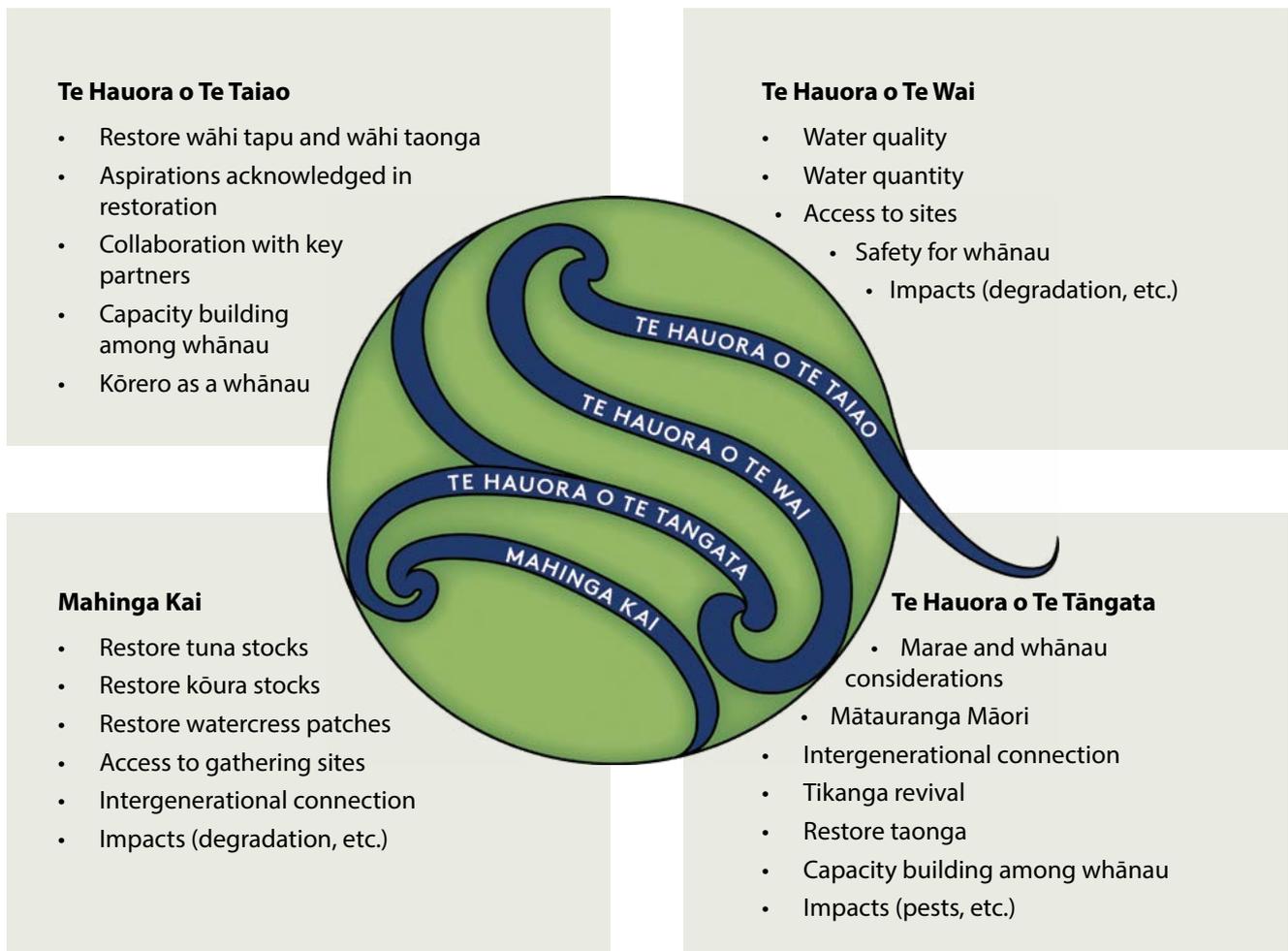


Figure 5: Conceptual illustration of Ngāti Hauā Wetland Mauri Framework including themes and values identified by the whānau. Illustration: Weka Pene

WANT TO LEARN MORE?

Note: If you are having problems with the hyperlinks below try copying and pasting the web address into your browser search bar.

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Useful websites

Ngāti Hauā Mahi Trust

Ākina Foundation
<https://www.youtube.com/watch?v=6ZTlo9OfXa8>

National Recognition Te Puni Kōkiri Māori 2019
NZ Biosecurity Award
<https://www.youtube.com/watch?v=7lqVptr83zo>

Ngāti Hauā Iwi Trust
<https://ngatihauaiwitrust.co.nz>

Pokapū Akoranga Pūtaiao – Science Learning Hub
<https://www.sciencelearn.org.nz/videos/1928-ngati-haua-mahi-trust>

Rural Delivery
<https://www.youtube.com/watch?v=gCaYKkzwbqU>

Waikato River Authority – Waikato River Clean Up Trust
<https://waikatoriver.org.nz/funding-applications-2021>

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