



PŪNIU RIVER CARE INC.
A REGISTERED CHARITY

Safe Places, Healthy Waters, Healthy People.

A guide to assist marae and hapū to build
their capacity in restoration.



"Mā Tāu ROUROU, Mā Tāku ROUROU, ka ōra ai tē awa"

[With your basket and my basket, we will reinvigorate our awa]

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Waikato

Aotearoa

www.puniuinc.org

“E KORE AU E MATE
HE KĀKANO I RUHA MAI I RANGIĀTEA
MAI I TE WĀHI NGARŌ KI TE MATA O TE WHENUA
KO AU TE MAUNGA, KO TE MAUNGA KO AU,
KO AU TE MOANA, KO TE MOANA KO AU,
KO AU TE NGAHERE, KO TE NGAHERE KO AU,
KO AU TE WHENUA, KO TE WHENUA KO AU,
KO AU TE AWA, KO TE AWA KO AU,
HE KAITIAKI TŪTURU AHAU
ĀRA TE KĀHUI A HIWA.
TIHEI MAURI ORA!”



About These Guidelines

Pūniu River Care Incorporated (PRC) has developed these guidelines to assist other whānau, marae, hapū, iwi looking to establish their own restoration and nursery projects. Often, the best way to find out how to do something, is to learn the stories of others. And so, these guidelines are based around the story and experience of PRC in relation to their mahi to restore the health and wellbeing of the Pūniu Awa. This way they can share some tips and advice on some ways that they felt worked, to support you on your journey towards achieving your goals in restoration.

**“TŪNGIA TE URURUA,
KIA TUPU WHAKARITORITO
TE TUPU O TE HARAKEKE”**

[Clear the undergrowth so the new shoots of the flax will grow.]

| Hapū/iwi composers of whakataukī unknown



HOW TO USE THESE GUIDELINES

The guidelines are built around 5 focus areas that PRC feel worked for them in the development of their vision. These are supported by narratives about PRC's experience in the creation of the pā-based organisation. Visual references depicting 6 plant or animal species that are important to our whānau are used to connect the discussion about the steps and the PRC story, these are: Kōura (freshwater crayfish, *Paranephrops planifrons*); Harakeke (*Phormium tenax*); Mānuka (*Leptospermum scoparium*); Tuna (*Anguilla dieffenbachii*); Tūi (*Prothemadera novaeseelandiae*) and Karamū (*Coprosma robusta*).

The guidelines conclude with a list of online sites and/or resources that provides additional information about the topics discussed.

TE MITA, ME ONA TIKANGA O PŪNIU RIVER CARE

Each hapū and iwi have their own dialect, grounded in key values that guide and inspire them. Unlike our close whanaunga in Waikato who use the double vowels to lengthen the sound, PRC uses the macron. Ngā kupu (words) used in the guidelines are similar to other iwi and hapū, and where possible, we have tried to use generic Māori names familiar to others. It is important to note though, that there are generally dialectical differences apparent in the names given to life-stages of plants, birds and fish across many iwi and hapū; and so, when applying or referring to these guidelines in your rohe, local mita, tikanga and kupu should always be respected and supported.

Ngā uara (values) of importance to PRC are also referred to in these guidelines. For your own projects, these may also feel relevant to you, and/or you may find others that guide and inspire you. Again, these are presented here as information relevant to PRC, so find the elements that make sense to you as a whānau, hapū and/or iwi, and apply them in a way that meets your own aspirations and goals.



NAVIGATING THE WAY FOR

FOCUS AREAS:

Creating your vision – understanding your reasons for looking into a restoration-based business.

Seeking the knowledge - Gather your Mātauranga and let it guide you by understanding the knowledge you already have and using that to guide your restoration priorities.

Understanding cultural needs - Identifying and mapping your cultural landscapes by bringing your history back to the surface.

Generating sustainable partnerships - Identifying the partners to make the vision a reality, this includes your resourcing and support needs to help you achieve your vision.

Building the Journey - Clearly understanding your desire or purpose for getting into restoration and putting those into action in a way that meets your spiritual, cultural, and/or economic aspirations.

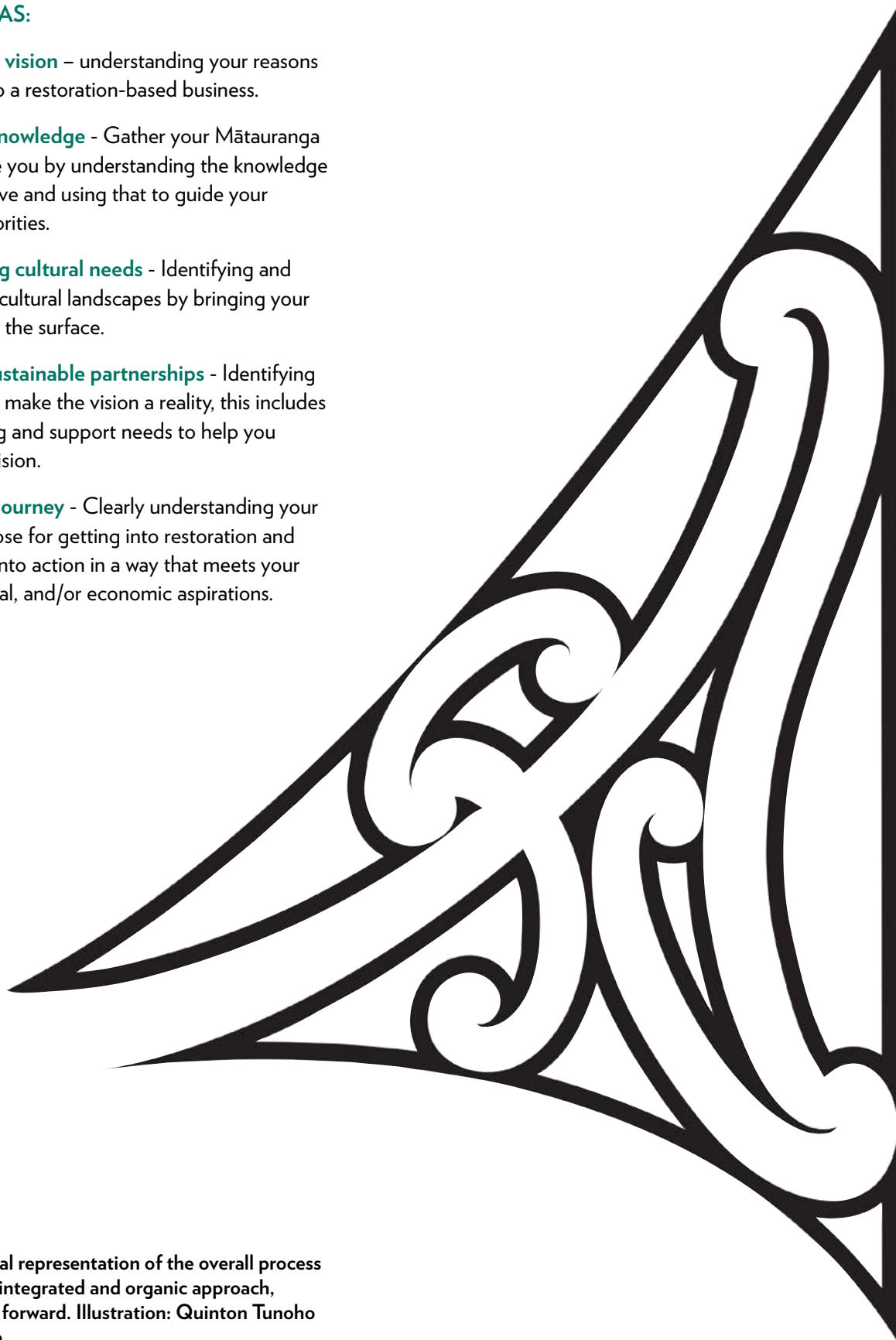


Figure 1: A visual representation of the overall process of set-up as an integrated and organic approach, always pushing forward. Illustration: Quinton Tunoho and Hika Taewa

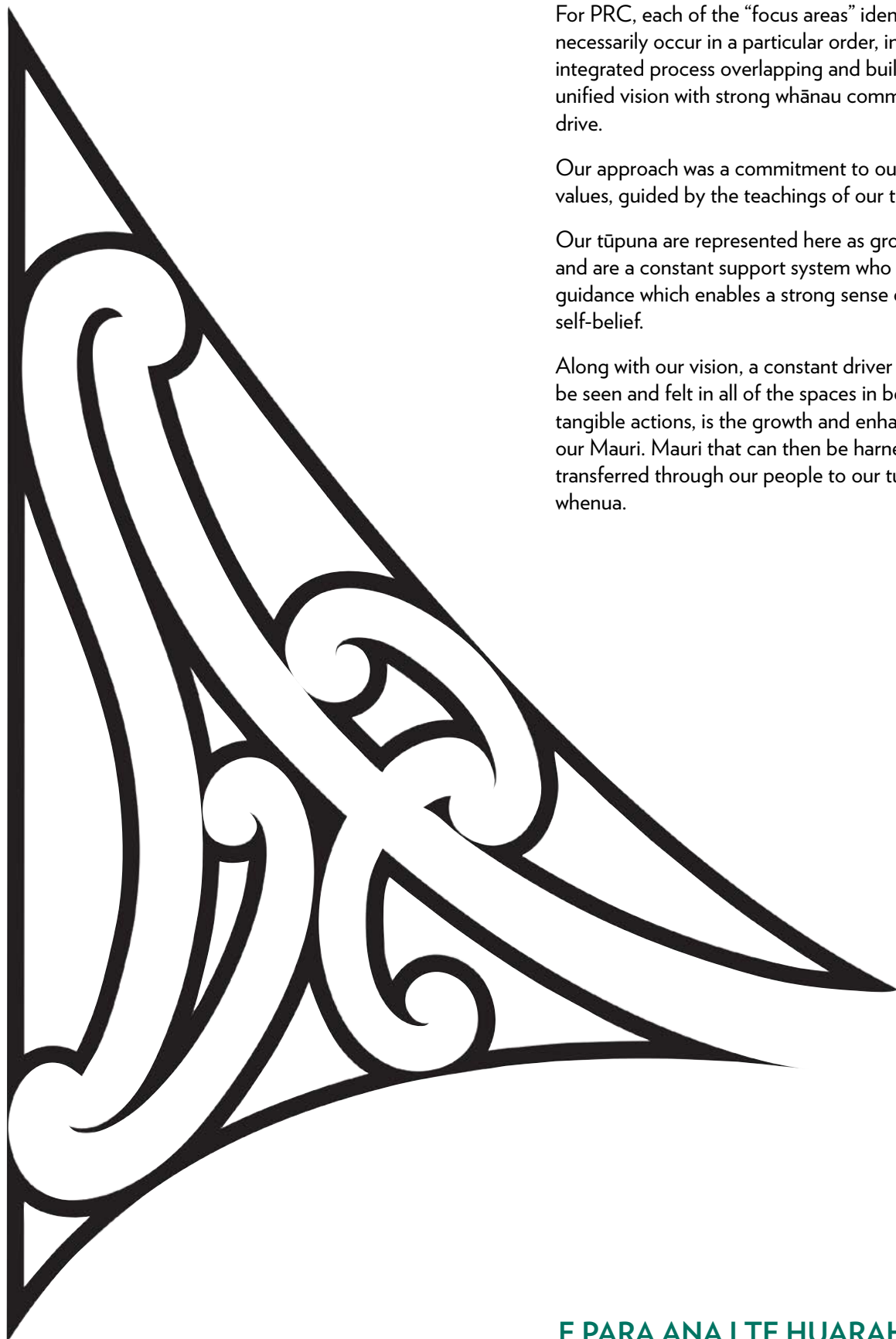
Hapū-Led RESTORATION PROGRAMMES

For PRC, each of the “focus areas” identified did not necessarily occur in a particular order, instead as an integrated process overlapping and built around a unified vision with strong whānau commitment and drive.

Our approach was a commitment to our tikanga and values, guided by the teachings of our tūpuna.

Our tūpuna are represented here as grounding pillars and are a constant support system who we look to for guidance which enables a strong sense of identity and self-belief.

Along with our vision, a constant driver that can be seen and felt in all of the spaces in between the tangible actions, is the growth and enhancement of our Mauri. Mauri that can then be harnessed and transferred through our people to our tupuna awa and whenua.



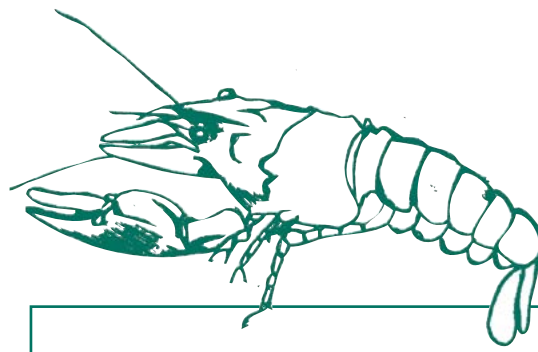
CREATING YOUR VISION

“We are not to alter what has been left...the wairua and the mauri have been left as a taonga tuku iho, so we can't alter what has been left” - Hone Hughes

Every project starts with a vision, underpinned by a set of values that help guide the way forward. When stepping into the world of restoration there are some key questions you might like to ask yourself and whānau:

a) Why do you want to get into the restoration business?

For some, it is about doing what the whānau feel is best for their awa; returning the native plants needed to support ecosystems that in turn, support the return of indigenous birds, insects and fish. For others, the drivers might be economic as well as environmental. Economic might mean finding ways to generate an income for the pā or whānau, creating jobs for the people; as well as being kaitiaki of our rivers, streams, whenua and maunga.



ENVIRONMENT APPROACH

Growing plants and putting them in the ground.

ECONOMIC APPROACH

Growing plants, and putting them in the ground...but getting paid to do it.

CULTURAL APPROACH

Growing our people and re-connecting with the taiao.

b) What do you need to have in place to achieve your vision?

The key is to figure out what is the priority reason for taking an interest in restoration, because each purpose or driver might generate a slightly different path to achieve the vision. For each of the approaches, it is important to reflect on key questions, to assist you as you progress along your journey towards your vision.



ENVIRONMENT APPROACH

Collect seeds. Grow them into seedlings. Identify where the best place will be to plant them based on local knowledge and experience. Put them in the ground. Watch them grow and observe the changes.

- Are the birds coming back?
- Is the water quality improving?
- Can we harvest our fish like we used to?
- Is the forest growing?

ECONOMIC APPROACH

Establish the financial structure for operations (e.g. will it be under a Trust? An Incorporated Society? A Charitable Organisation?). Build a nursery to grow the seeds; engage people to collect the seeds and grow them. Connect to a reliable water supply (irrigation) to support the seedlings as they grow. Identify the areas to plant (i.e. get the contracts). Project manage the planting and the people needed to do the planting. Watch them grow and observe the impacts.

- Do we need to change our nursery practices to get a better plant survival rate?
- Are we generating a good enough income to ensure that the nursery operations will survive into the future?
- Do potential clients know we exist?
- What business growth is required to take on more of our people?

CULTURAL APPROACH

Ground the kaupapa in tikanga, mita and understand the impact of maramataka. Empower whānau to return home, learn their mātauranga māori and become active in learning about themselves, their culture, and their role as kaitiaki. Watch and observe their growth and well-being.

- Are the people coming back?
- Do they know their place in a sustainable world?
- Can we harvest our traditional kai like we used to?
- Are we starting to feel a strong sense of guardianship of our whenua/awa?
- Are we feeling confident in our cultural identity?

BENEFITS OF ENCAPSULATING ALL THREE APPROACHES

Identifying cultural needs and sites of relevance utilising the knowledge gained and skills developed to produce a high-quality grade eco-sourced tree that reconnects us with the whenua and the taiao; watch and observe their growth and regeneration.

- What more should I understand and know?
- Am I making a difference to my surroundings and my whānau, pā and hapū?
- What did I learn and what could I improve on?

“Don’t overthink things...” - Derek Roberts

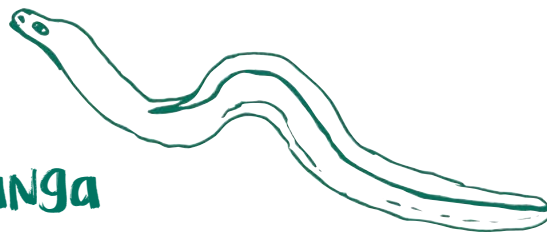
Wanting to have environmental, cultural and economic approaches in undertaking a restoration project requires clear expectations upfront. In doing so, the planning required to achieve the vision is more tailored to ensuring financial viability and enabling local hapū to help restore your valued awa, roto, moana and whenua.

THIS WAS OUR COMPELLING REASON FOR CHANGE...

In the wider Waikato River system, the Pūniu River is a key tributary into a larger one called the Waipā; which then connects to the Waikato. Historic decisions by management authorities regarding lands connected to these rivers has resulted in pollution and other impacts. This has severely lowered the ability overtime for tangata whenua to harvest and utilise the resources that were once abundant in their rohe – such as Tuna and Kōura and clean waterways. This then results in impacts on traditional knowledge related to them, their habitat and uses.

For the rangatahi at PRC, they wanted to find a way to be able to participate in the rehabilitation of those resources for their people – now and into the future – and, to the wider restoration of their awa. Inspired by their own entrepreneurial history such as the pastoral and horticultural businesses set up by their tūpuna prior to, and during early colonisation, they saw the establishment of a nursery as one way to do this. This would also create jobs for their people and communities affected by low employment rates and limited job opportunities.

seeking The KNOWledge: GATHER YOUR MĀTAURANGA AND LET IT GUIDE YOU



“We are looking at how it worked for our tūpuna and we have found it also works well for us.” – Hone Hughes

One key element of any restoration-based mahi is to recognise that we, as Māori, have a vast range of information handed down to us from our tūpuna (ancestors). When they first arrived here from the wider Pacific, they brought with them skills and experience across a range of ecosystems, which included gardening, irrigation systems, plant propagation and more importantly, community survival.

Aotearoa would have been a very new space for our tūpuna because of the more temperate climate (i.e. not tropical), and the diversity in weather systems as they moved across the motu. However, many of our native plants would have been familiar to them because their plant cousins are found in the wider Pacific. Their skills in botany and zoology (plant and animal knowledge grounded in tikanga), coupled with an understanding of patterns governed by the moon and seasons (māramataka) gave them the tools to test plants and their potential uses, and undertake harvesting, fishing and hunting. More importantly, their deep connection to the natural world provided them with a unique cultural framework within which they could bring in new information and generate suitable outcomes to support their place in this new world.





Adapting to this whenua would not have been without its challenges, but the baseline expertise of our tūpuna in te taiao assured that we successfully exist today as their descendants. And with that, comes a background of knowledge that waits quietly for us to bring back into the light.

We all understand the impacts that colonisation has had upon us and our natural environment; which in some regards forced our tūpuna to hide their knowledge. But, although removed from sight and hearing, the knowledge was not lost. The incredible foresight of our tūpuna meant that they developed techniques that assured the knowledge would be able to be found again; if only we give the time – and patience – to look for it. **The best place to start looking is with ourselves.**

It is important to spend the time amongst your whānau or hapū, to talk about what makes you unique in terms of your tikanga, kawa, mita and practices. Each hapū, iwi and even whānau have unique kupu and knowledge about the environment that surrounds us, and it is important that we protect and sustain that information. And in gathering the mātauranga you have available, you can then work together to figure out where some of the gaps might be.

KEY THINGS TO THINK ABOUT AND DISCUSS WITH EACH OTHER:

- 1) What are the plants, insects, fish, birds (and if you have them, bats/pekapeka) that are important to us?
- 2) What (and where) are the natural systems important to us where those plants, fish, bats and/or insects are normally found? – i.e. whenua, ngahere, or as part of a repo (wetland), marine environment, awa or roto?
- 3) What do we know from within our own mātauranga and tikanga about those things – think about how you may have utilised them, and/or interacted with them as your kaitiaki?
- 4) What do we understand from our kaumātua and other experts in our whānau about the needs of those things? Where do they live? What do they eat? What do they need around them to support their hauora?
- 5) Then think about what is needed to sustain the mauri of the system, according to your mātauranga.

Within all of these questions will lie important clues as to how you can start to plan your restoration priorities; especially if you are looking to establish a nursery.

ECOSYSTEMS, NATURAL SYSTEMS and ENVIRONMENTS

Ecosystems and natural systems are terms that you may hear being used to describe habitat and species; especially in the restoration space. The term 'system' is generally referring to the way that things interact with each other; essentially like a machine. Except in this case, the 'machine' is nature, and the interactions are the connections between the species that exist across the landscapes that make up our natural world. More appropriately, it is about referring to the whakapapa of the whenua, awa, roto and moana; and of course, back to us as humans.

Looking closer at those interactions according to how we understand and value them within Te Ao Māori, we see things that maybe are not as clear when peering through the cultural lenses of others. For example, in the image on the following page, our 6 key species presented in these guidelines – Kōura, Tuna, Mānuka, Harakeke, Karamū and Tūi – are often treated as being creatures of separate habitat-types, and so are rarely considered together when focusing on restoration projects. However, as shown in the diagram, the 'ecosystems' they occupy, all cross-over at some stage, and so are not as separate as some might believe.

Tuna spend the early part of their lives in the freshwater systems of our awa and roto including tributaries, as Tunatuna (glass eels).



Here they grow slowly and once they are of breeding age, they then migrate to the moana (marine environment) where they all meet up in the Pacific Ocean to breed and then die. Their babies float back on the currents of the ocean to the rivers where their parents came from and start the cycle all over again.

Before heading to the ocean, Tuna live in repo (wetland habitats) which are the strongholds of **Harakeke**. Harakeke is also a food item for the Tūi which loves to sip away at the nectar of their flowers in spring to summer.



The **Karamū** can also be found amongst wetlands and especially, swamp forests that wrap around Harakeke and the sedges and rushes also found there.



They are also found on the banks of tributaries ('riparian margins') along with sedges (grass-like plants) such as the Carex (also known to some in Waikato as Pūrei, or Pūrekireki). The Karamū is a hardy and versatile plant, and so can also be found amongst scrub on dry lands dominated by Mānuka and Kānuka.

Underneath the protective cover of Pūrekireki hanging over stream banks with Karamū, can be found the **Kōura** (freshwater crayfish).



These delicate little animals are also valued food sources for the Tuna, as well as for our people!

In the Waikato, **Mānuka** is also found on the drier edges of peat and fen wetlands, forming an important nursery for other native plant seedlings.



Hovering over all of these spaces are the **Tūi** – these birds fly across awa, roto, along coastlines, and as highlighted earlier, can also occupy spaces in wetlands. They are found in our cities, and amongst native bush blocks along ranges and mountains.



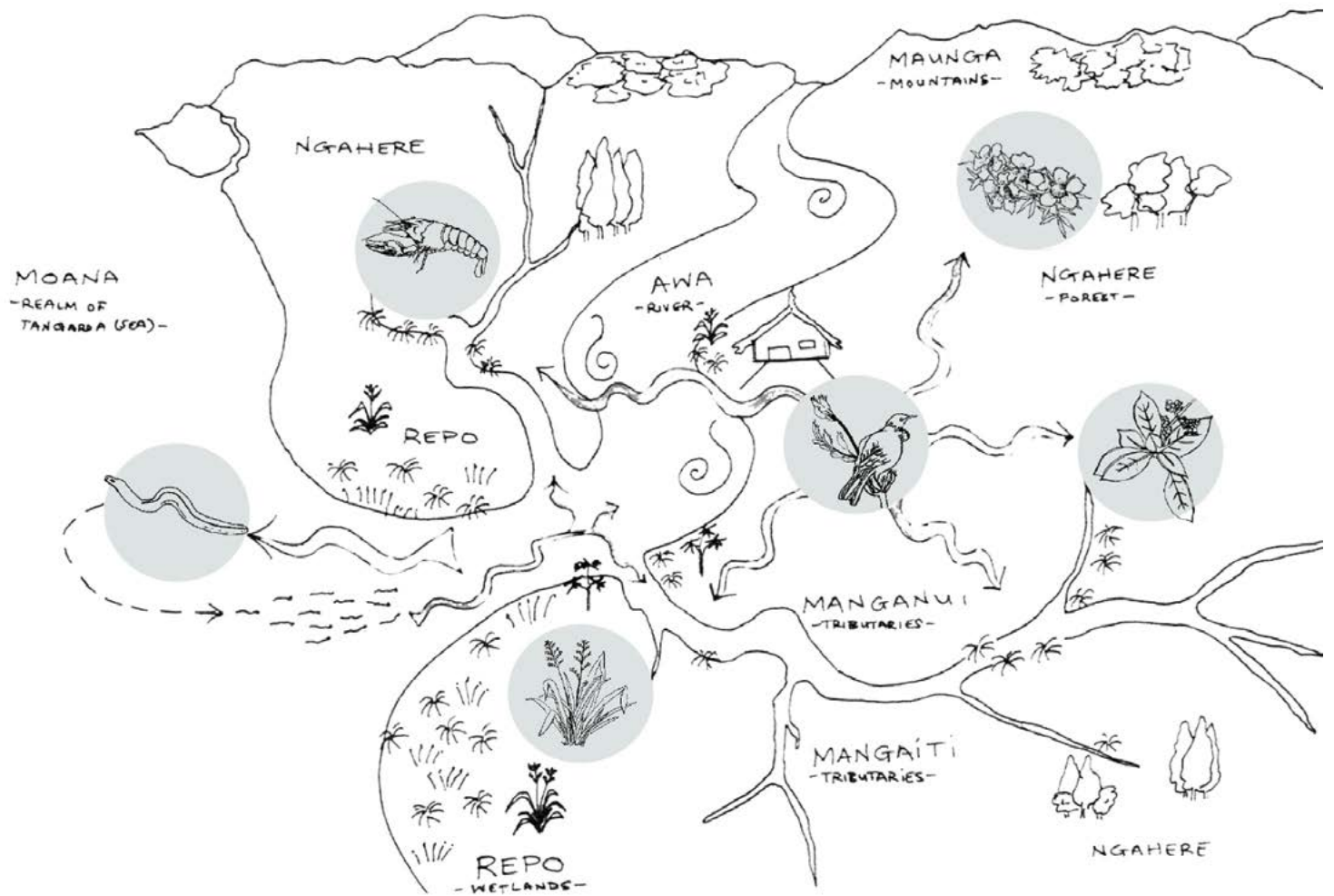


Figure 1: An 'ecosystem' showing the connections between the 6 species referred to in these guidelines



UNDERSTANDING CULTURAL NEEDS: IDENTIFYING AND MAPPING YOUR CULTURAL LANDSCAPES

Cultural landscapes are generally referred to as those spaces where our people interacted with the natural world in some shape or form; and in doing so, left their memories, stories and names on the land, rivers, mountains and coastlines. Mapping these places with our whānau allows these landscapes to be brought to the surface again, and with them the mātauranga that weaves through and around them.

Mapping and understanding where your cultural landscapes are, is something that does not have to be shared with others outside of your rūpū. It is a process for you and your hapū or whānau to better understand how you can restore and rehabilitate those spaces using your own unique knowledge system to guide and inform that. But first of all, it is important to be clear within yourselves where they are so you can prioritise where restoration should or could start.



“Ka RERE TŪI Tae Noa ki Te Whakata, ka hoki anō ki Te Kāinga”

[A Tūi will fly so far until it rests, and will then return home]

| A whakataukī that guides PRC

The way that PRC approached this was more of an organic approach – i.e. processes evolved naturally. However, on reflection, and through their experience, the team recognise that the following are ways that your rūpū could go about gathering this information and identifying key elements of importance to achieve your restoration goals.





SOME IDEAS FOR CULTURAL LANDSCAPE MAPPING

- 1) Starting with your current cultural centres like pā and papakāinga, look at where wāhi tūpuna and wāhi tapū like old pā sites, fishing and hunting camps, papakāinga, maara kai, and key spaces to wānanga also used to be.

These allow us to understand how our tūpuna used to occupy places in our traditional rohe, and also give clues as to the movement and/or locations of valuable resources. Also consider mapping key centres across the whenua which supported those practices to occur such as mangaiti/manganui (tributaries), puna (springs), ana (caves), repo (wetlands) and wairua 'hot spots' on the land - for example, like those created by unique micro-climates, groundwater movement, or distinctive underlying bedrock – HINT: Look at the names left on the landscape by your tūpuna.

- 2) The places where our people have, and may still practice traditions such as hunting and gathering, and fishing – sometimes referred to as 'traditional landuse'.

This helps us understand how our tūpuna and people move(d) across landscapes. It was not by accident that such places held or hold importance to our people; they would have sustained the best resources, and so they are often the best places to look at first for both environmental, and cultural restoration. This is all the more important when resources and/or habitat has declined in those areas; which in turn, affects the way that our practices can be undertaken and transferred to future generations.

- 3) Understanding the habitat preferences, migration and key spawning or nesting sites of key bird, fish and marine species.

Although they may not have been areas where our people gathered those species, they serve a purpose because they are important areas where the resources can be rejuvenated and supported. Our mātauranga was not just about interactions with, but also observations of, culturally important species and ecosystems. And so, it is important that these key 'pārekereke' (nursery) areas are also mapped and understood by whānau.

HOW DO I GET HELP WITH MAPPING?

There are a range of online tools that can be downloaded to assist whānau in their mapping projects. Google Earth is one popular tool, its free to download and very easy to use as a start. But as experience grows, and information becomes more sensitive, it is best to start looking into tools that can be protected more securely by the whānau. Good websites to investigate for more information include:

- The Māori GIS Network – Te Kāhui Manu Hōkai
<https://www.tekahuimanuhokai.org/>
- NZ GIS in Conservation Volunteers
<http://nzgic.org/2018/03/26/this-could-be-of-interest-to-anyone-wanting-to-map/>
- Māori Maps: <https://maorimaps.com/>

GENERATING SUSTAINABLE PARTNERSHIPS: Identify the right PARTNERS and your RESOURCING and SUPPORT needs

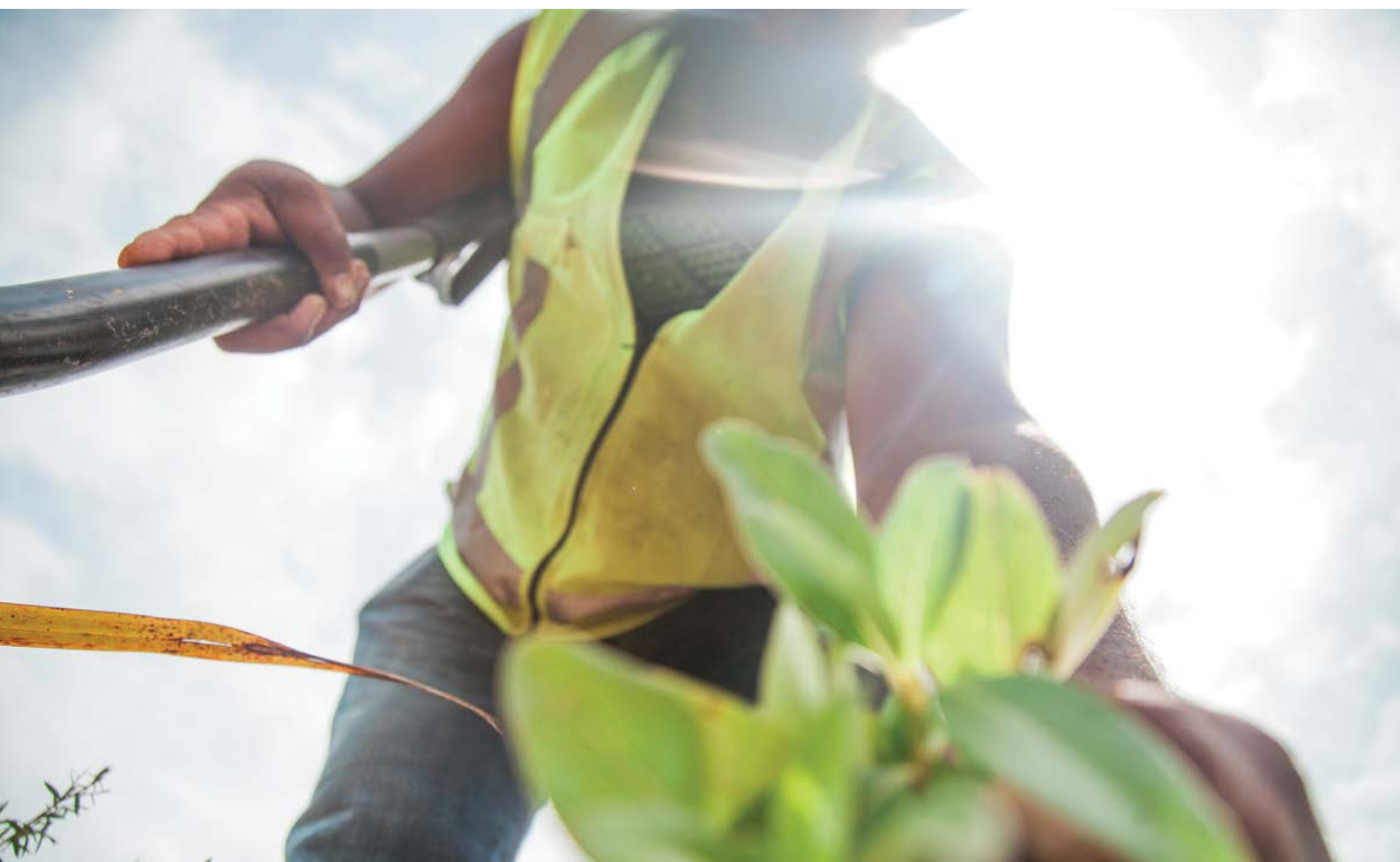


“We understood the importance of Kaitiakitanga and the connection we have with Te Taiao and we reaffirm this when we learn our pepeha as a child – ‘Ko Pūniu te Awa’. We knew we couldn’t wait for somebody else to fix the problem so to kick it off ourselves, we looked to align our vision with those that have a similar goal. Strategic relationships are key for advice, guidance and valued expertise.”

- Shannon Te Huia

When diving into the restoration space, it soon becomes apparent that there are a range of things that may need to be put into place: we need plants, and lots of them; and probably really fast!

When seeking out support, the first step should always be inclusive of your wider whānau to gather and co-design ideas; to build a shared vision; and to then identify where you may need some help and mentorship.





In some cases, mentors and organisations make themselves very obvious – for example your iwi or hapū organisations, Te Puni Kōkiri, Department of Conservation (DOC), local councils; and in the Waikato specifically, Mercury Energy, the Waikato River Authority (WRA) and community-inspired groups like NZ Landcare Trust. But be aware that some homework and further investigation into others who can help may be required. **The key is to find those who share your vision and who are looking for similar outcomes as you.**

The next, and often intimidating part is to then look for funding support. Set-up costs for establishing a nursery is not cheap, and very rarely do they generate any real profit for at least the first 2 years. So, there is an element of risk taking and very strong self-belief to drive nursery operations to a level that is sustainable for both plant production and profit generation (and thus, economic sustainability). Finding the right partners becomes really important then to support this set-up; provide advice as/where/when needed; and to generate a connector network into the wider restoration and funding spaces.

WAYS YOU CAN FIND LIKE-MINDED MENTORS AND SUPPORTERS:

- Tap into the experience and skill sets of your own people – ask the whānau if they can help
- Do a web search for ‘local community restoration groups’, ‘restoration organisations’ or ‘restoration funding’
- Ask those you talk to for any recommendations they also have, and contact details – even if someone can’t help, they may know people or organisations who can

“Kōrero is a kai, a rongoā for us and our communities; a means to process and discuss challenges.” – Hone Hughes

Organisations who can provide start up advice:

- Business mentors
<https://www.businessmentors.org.nz/>
- Māori Women’s Development Inc
<https://mwdi.co.nz/>
- Te Puni Kōkiri (TPK)
<https://www.tpk.govt.nz/en/whakamahia/maori-business-growth-support>
- Kōkiri (Māori entrepreneurship)
<http://kokiri.biz/>
- Sustainable Coastlines
<http://sustainablecoastlines.org/services/services-overview/>

Funding organisations - Waikato region:

- Waikato River Authority
<https://www.waikatoriver.org.nz/funding/>
- Trust Waikato
<https://www.trustwaikato.co.nz/>
- Waikato Regional Council
<https://www.waikatoregion.govt.nz/community/funding-and-scholarships/>

THE PRC STORY

- KO AU KO KOE, KO KOE KO AU...



In 2010 the ground-breaking Waikato-Tainui settlement for the Waikato River, and including its catchment to the Pūniu River, passed into legislation. Endorsed by four other River iwi – Maniapoto, Raukawa, Te Arawa and Tūwharetoa – a key mechanism in the settlement was **Te Ture Whaimana o te Awa Waikato** (the Vision & Strategy for the Waikato River).

**“TOOKU awa KOIORA ME OONA
PIKONGA HE KURA TANGIHIA O
TE MAATAAMURI”**

| The Vision for the Waikato River

TE TURE WHAIMANA WAS INCREDIBLY IMPORTANT BECAUSE IT RECOGNISED:

- the right of the Waikato River and its connected waterways to no further degradation;
- that the relationships between tangata whenua and their waterways extended back to traditional authority and rights in their respective rohe (and within the catchment of the main River); and
- that efforts must begin to ensure that the River system is restored and protected (**Mana o te Awa**), alongside that of the **Mana Whakahaere (Mana Motuhake)** of the people.

This significant event paved the way for groups like PRC to evolve and grow into their traditional roles as kaitiaki and decision-makers; and which also saw to enhance revegetation occurring on the Pūniu and other tributaries to the Waikato.

But the story of PRC and their relationship with their awa, including their strong indigenous economy, actually began even earlier. And it was stories like theirs and others that inspired settlements in relation to rivers in the first instance.

Previous to, and during early settlement of Europeans, the indigenous peoples of the Waikato region were recognised for being amongst some of the best business people in the motu. Already experts in gardening the fertile lands of the river plains, and highly skilled entrepreneurs and traders, they easily adopted new technologies, business models, and food crops into their cultural knowledge base. As a result, a large proportion of food exported, pre-, and during early settlement was managed by and supplied from tangata whenua of the Waikato region. Such a foundation was sure to guarantee uri with the same





level of drive and passion. The key though, was for whānau – affected by, and undermined by the impacts of colonisation, including land losses - to recognise that innovative and entrepreneurial ability in themselves. And, to then take the leap of faith into what they felt and knew, was right for them.

“Mana Motuhake – it’s about the freedom to be who we are, when and how we want to be” - Hone Hughes

For the whānau of the Pūniu River, one of the first steps in their journey towards creating PRC was to build an operational and guiding framework that made sense to them. As Māori, this meant drawing on their tikanga, reo, values, and mātauranga. Weaving those elements together generated Ngā Uara – values built around a whakarite referring to the growth and development of a seed into a Rangatira (mighty tree). And, whilst representing the key life stages of a plant, it also represents the parallel (re)growth and development of the people affiliated to it:

TUPU TE KĀKANO	MAURI: Boosting a new life force into a sustainable world
TUPU TE TAKETAKE	KAITIAKITANGA: Keepers of our waterways, rivers, whānau and homes
TUPU TE PIHINGA	WHANAUNGATANGA: Strategic relationships and empowering whānau
TUPU TE MĀHURI	MĀRAMATANGA: To know your place in a sustainable world
TUPU TE RĀKAU	RANGATIRATANGA: Self-determined to take the lead for a sustainable world
KO AU KO KOE, KO KOE KO AU	KOHĀ: Limitless generosity acknowledging the celebration of life
TIHEI MAURI ORA!	

“Some of [our people] couldn’t get mahi outside of the pā before; [there was a] lack of confidence. So, we instilled tikanga Māori to help them understand where they come from, and where they can go.”

- Hone Hughes

Like many areas within the Waikato River catchment, the Pūniu River catchment is surrounded by small towns, with a large rural community. Within this, sits the four pā affiliated with PRC. Finding work local to the pā therefore, and generating the necessary income to maintain healthy lives, was near impossible. Reflecting this, was the poor state of the Pūniu River; impacted by deforestation, naked riparian zones and degrading water quality.

Finding a way to reconcile this was an important driver for the rangatahi of PRC, and for the kaumātua of the pā. This is captured in the PRC strategy (on next page). Team members could then be supported and developed according to cultural frameworks that not only supported their awa and valued resources, but also their development as tangata whenua.

A GREAT DAY ON THE JOB

‘Since I’ve been here, I just feel so connected to Papatūānuku...when I get my knees dirty, I just feel so alive. Just watching something grow... pick the seed, process it by hand, lots of therapy sessions while we process the seeds; lots of laughs; lots of kōrero. Every little bit that goes into that process is inspiring and powerful for me...the tikanga that we learn... At this stage in my life, I feel ready to take on these types of mahi. As a wahine, it’s amazing to be part of this mahi...Mana Wahine!’

– Charity Tunoho & Ngaire-Anne Steedman

“I enjoy seeing the seeds, the seedling trays, and the seedlings getting pricked out. The seedlings to the pots sitting on the mat ready to go out to plant; then going to planting. That’s the finish to the cycle of what we produce over time.

No two days are the same. If it’s hot and the river is right there, then get in! [We] take the hīnaki out if we are on site for more than a week.” – Quinton Tunoho



PŪNIU RIVER CARE STRATEGIC PLAN

SAFE PLACES, HEALTHY WATERS, HEALTHY PEOPLE

CORE FUNCTIONS

Human Resources

- Pūniu River Care Inc. (PRC) is achieving its purpose and is an effective, efficient, well-governed, innovative, adequately-resourced charity that others aspire to replicate
- Staff are talented, happy and highly motivated
- PRC is a preferred environmental charity for river restoration projects
- An excellent Health & Safety record

Financial Sustainability

- Revenue matches goals
- Income streams from products and collateral are steady and sustainable
- Approach to revenue generation fits in with our values
- Donors and supporters renew and extend support
- Three years of audited accounts that represent best practice

Capacity Development (External)

- Marae are empowered to participate in the kaitiakitanga of their significant waterways, flora and fauna
- Marae have the capacity to establish native plantations, kai gardens and rongōā
- The history of the Pūniu is recorded and sites of importance are mapped
- Marae have capacity and capability to improve habitat diversity
- Marae have capacity to plant trees alongside rivers and streams

Outreach (External)

- The community are connected to the waterways
- Events / presentations are held quarterly
- Long-term impact achieved working with Department of Corrections
- Programmes are being delivered outside the Pūniu catchment
- Meaningful collaboration with Farmers
- Highly effective external communications
- The community have access to diverse wetland areas with tuna and bird life

What we want by 2020

How it's done

- 1.1 Operate a strong and effective Management committee
- 1.2 Regularly review and improve HR processes, practices and culture for staff and volunteers
- 1.3 Develop, implement & inculcate best management practices, Health & Safety programme and culture
- 1.4 Quality review process's in place

- 2.1 Diverse social enterprise activity
- 2.2 Improve operational planning & budgeting
- 2.3 Financial accountability

- 3.1 Deliver NZQA marae based training programmes
- 3.2 Leverage sponsorship and funding opportunities
- 3.3 Collate information and interview kaumātua to identify sites of importance
- 3.4 Collaborate with organisations involved with manāki tuna and wetland projects
- 3.5 Innovative business plan models (BPMs) piloted by PRC are in place

- 4.1 Connect people to nature and establish designated recreation and tourism areas
- 4.2 Extend and deepen engagement with marae
- 4.3 Effective public awareness campaigns
- 4.4 Deliver programmes and create efficiencies through working with offenders
- 4.5 Riparian restoration on a large scale
- 4.6 Collaborate with farmers in meaningful ways
- 4.7 Regional work
- 4.8 Utilise latest technologies and digital platforms to enhance and upscale awareness

- a. Quarterly, annual and project-based reporting
- b. Monthly staff evaluations and quality reports
- c. Committee and staff exit surveys
- d. Project reporting
- e. Performance as measured against operational plans
- f. Independent opinion of our governance profile strength
- g. Number (#) of projects delivered with zero harm
- h. Monthly coaching sessions

How we measure it

- i. Self-sustained revenue
- j. Adherence to budgeting process
- k. Audited accounts
- l. # of students that successfully complete the course
- m. # of native plantations, kai gardens and rongōā at marae
- n. Extent of use of PRC BPMs
- o. # of wetland and tuna projects and there outcomes
- p. # of sites mapped within a geographic information system (GIS) and stored in and off site secure server
- q. # of collaborative projects with farmers and their outcomes

- r. # of people connected to the river and peer-reviewed outcomes
- s. # of people interacting with marae
- t. Impressions through signage/media
- u. # of offenders engaged
- v. # of trees grown & planted
- w. # of collaborative projects with Landowners
- x. # of projects outside the Pūniu catchment
- y. Measurable water quality improvement
- z. Biodiversity improvement

MISSION: ENHANCE THE WATERS AND REPLENISH THE TĀONGA WITHIN THE PŪNIU CATCHMENT.

THE PRC STORY

- ESTABLISHING PARTNERSHIPS WITHIN A KAUPAPA MĀORI FRAMEWORK



“The trees that we put in the ground are our whakapapa. We are not just ‘contractors’, and the people we partner with are not just ‘customers’. We are Tangata Whenua and we create partnerships to work alongside those that have similar restoration objectives for the Pūniu and wider catchments.”

– Shannon Te Huia

One of the key standouts with whānau leading the charge in restoration is that the approach is not the same as for other nurseries or contractors in the restoration space. When organisations choose to work with tangata whenua, it is a commitment to something bigger than just a contract with deadlines and KPIs (key performance indicators). Being respected as a partner under Te Tiriti o Waitangi; and acknowledging that connections to the plants and systems being restored go deeper than just surface interest, is fundamental to how PRC see themselves within the mahi they do for their awa – Pūniu – and their surrounding rohe.

“Make no compromise on your values. That’s what makes this work. Once we compromise who we are, we compromise Mana Motuhake.” – Hone Hughes





Getting to a place where the PRC team could confidently claim their position as partner required a lot of background work to set the platform, get the buy-in, and to then implement their vision and strategic plan.

It was a visionary group of rangatahi that led the way, working alongside their kaumātua and pā in the first instance; and then with other groups - like Sustainable Coastlines and local councils - who indicated to the whānau that they also had an interest in supporting revegetation and restoration work to scale up. For Sustainable Coastlines, their focus in particular was along the tributaries that connect the mountains to the sea. For councils, their interest partly lies in meeting their responsibilities for better land management and improved water quality. So, even though the drivers are slightly different, the outcomes wanted by everyone was the same.

“Don’t be afraid of inexperience...passion and drive can help you achieve a lot. Just need to believe in yourselves and have the passion and self-belief. It gets everyone through”
– Talitha Wanden

Establishing the kaupapa framework that PRC now operates within required hui and wānanga with their people, and communities; and at times, very blunt conversations with stakeholders and potential partners. It also required some investigation into the potential funders who could be approached to help them set up their very humble beginnings as a nursery, to the sophisticated operation they have now. At the heart of this though, has always sat passion, ambition and confidence in who they were as a people; which then greatly inspires the organisation and agency staff they talk to and partner with.

For further information about PRC projects, you can visit the website: <https://Puniuinc.org/mahi-kaupapa-projects>

“Surround yourself with good people. You are stepping in the ring; you’ll throw some punches and get knocked down. There will be those in the cheap seats throwing comments, but don’t pay attention to them cause you’re the one in the ring. The ones you surround yourself with will pull you back up.” – Shannon Te Huia



Building The Journey:

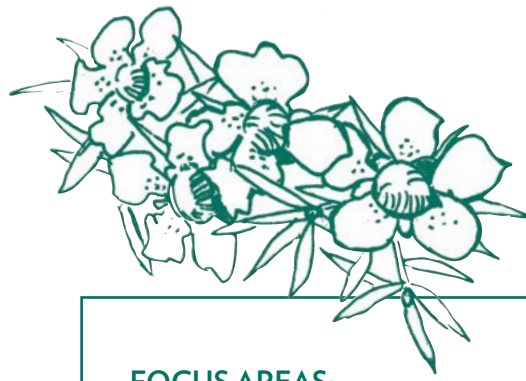
A SUMMARY OF THE PRC JOURNEY FROM THE BEGINNING

PRC has grown, and continues to grow as a nursery and restoration programme grounded in tikanga and centred on successful pā and whānau development alongside that of the plants they tend to. Getting there involved huge learning curves however. Outlined is a summary of the steps (as captured under these guidelines), which they set in place to ensure the best framework upon which to build their vision and mission.

"Whatungarongoaro he Tangata, Toitū te Whenua"

[The land and its plants will remain when the people are gone]

| A whakataukī that guides PRC



FOCUS AREAS:

Creating your vision – understanding your reasons for looking into a restoration-based business.

Seeking the knowledge - Gather your Mātauranga and let it guide you by understanding the knowledge you already have and using that to guide your restoration priorities.

Understanding cultural needs - Identifying and mapping your cultural landscapes by bringing your history back to the surface.

Generating sustainable partnerships - Identifying the partners to make the vision a reality, this includes your resourcing and support needs to help you achieve your vision.

Building the Journey - Clearly understanding your desire or purpose for getting into restoration and putting those into action in a way that meets your spiritual, cultural, and/or economic aspirations.





FIRSTLY, BE CLEAR ON YOUR VISION - WHY IS THE KAUPAPA IMPORTANT TO YOU?

“We saw the need to do something for the people and our whānau” – Shannon Te Huia

For PRC the key factors in their successful set-up began with the vision of rangatahi, and was supported by the skill sets that they brought to the table. Be sure to utilise knowledge and skills from your existing people. Shannon – for example - holds a civil engineering qualification and developed skills in other mahi that involved mapping tapū sites.

As further outlined by Shannon:

‘Turning points in peoples’ lives happen for many reasons. The idea was born from the need to make a change in lives, which then led to an idea to restore our river and create jobs for our people.

Seek support to develop the idea up with your elders – for Shannon, it involved his grandfather, and our pā kaumātua and kuia.’

SECONDLY, GROUNDING THE VISION OF THE GROUP IN THE VALUES, TIKANGA, KAWA, MITA, AND MĀTAURANGA OF THEIR PEOPLE.

“Being able to engage with kaumātua as rangatahi helps us. Working alongside each other, rather than just going to them when you need something. Having that relationship keeps it steady...” – Quinton Tunoho

The PRC team recognised very early on that their point of difference to any other restoration group in operation was their connection to whenua, awa, maunga, roto, moana, ngā manu, ngā rākau, ngā ika. Underpinning this lay ngā uara (values), and centuries of knowledge and experience upon which to guide their operations in the nursery, in the field and with each other.

‘Our team looked to our kaumātua and whānau to build an understanding of what plants used to grow beside our awa, and the key places where restoration should be done (cultural mapping).

We learned about our rongoā plants and how to gather the seeds from plants that have often been growing for hundreds of years. We do this when the moon is in the right place, we record what seeds we gather and from where.

At every step, we continue to build on our tikanga and mātauranga thanks to our close relationship between kaumātua and rangatahi’ – Talitha Wanden



THIRDLY, IDENTIFY AND SEEK OUT KEY MENTORS TO HELP YOU IDENTIFY THE GAPS AND REQUIRED FRAMEWORKS TO MOVE YOUR IDEA FORWARD.

“Learn from others who have a common vision”
- Shannon Te Huia

After talking to the whānau, the PRC team then looked to identify the people and organisations they needed to drive their vision:

‘We sought support from a mentor organisation - Sam Judd and Sustainable Coastlines - to support our emerging PRC team; to provide mentorship, and assist in the development of board governance.

‘We partnered with Ara Poutama (Dept. of Corrections) to support seed growing...we have built, and continue to build, relationships with our local farmers.

And most importantly, we ensure that at every step, we sustain a relationship with our Kaumātua. We do this by holding workshops with the pā whānau, giving them regular presentations about our mahi and progress, and holding hui to continue building our team’
- Shannon Te Huia

FOURTH, BUILD YOUR STRATEGY, AND DEVELOP THE OPERATIONAL INFRASTRUCTURE TO SUPPORT THE OPERATIONS.

“It is important to remember the tikanga, the means to support each other and provide guidance; the means to resolve raruraru.”
- Hone Hughes

As with any business, it is important to build a strong platform. This includes getting the right legal structure in place; building a strategy; upskilling in employment law and the application of that to operations (AKA ‘human resources’ or HR); and Health & Safety (H & S). Whilst ‘l.a.w’ has a place in operations, PRC have followed their values with regard to how they engage with others and themselves, and prioritised tikanga and māramataka to guide operations. Where workable, the ‘legal stuff’ is then used to support, rather than dominate.

For PRC, the following steps were recognised as being important for them:

‘We held hui with key stakeholders to develop a strategic plan and established a board. We then applied for Charitable Status.

In terms of ensuring we could function; we had to develop a website and get an office space. Originally, we worked from home, but then graduated to an outside transportable office space. More recently, we have set up more permanently in a building in the heart of our town, Te Awamutu.

We also had to make sure we had health and safety requirements in place, and then pulled in a paid administrator and HR person’ - Talitha Wanden

FIFTH, BUILDING A NURSERY.

“What is seen to be the barrier, [is instead better identified as] the challenge, and we will overcome it” - Derek Roberts

Nurseries don't have to be flash, but they do need the basics such as a place to 'pot up seedlings'; a place to shelter plants from the elements; a place to actually put them (i.e. land). For PRC, very humble beginnings occurred on a small piece of land gifted by the pā where they established their first lines of Mānuka and sedges. From there, support from iwi, agencies and others helped them to move from a small shade house with a garden sprinkler; to a sophisticated network of sheds, shade houses, potting areas, and vast rows of at least 20 native species in production.

We recognised that we needed to train whānau in horticulture, so we partnered with an education provider to establish an onsite pā-based course. This included talking to our pā board to start a small nursery as part of the training programme.'

Importantly though is ongoing support for the team you put in place:

'Develop leadership capability and celebrate team achievements' – Suzette Poole

SIXTH, GETTING WHĀNAU UPSKILLED IN THE BASICS FOR RAISING SEEDLINGS.

“You can't beat hands on...it's difficult to get our young people committed to hard core study... the crew get the tohu and they don't realise that they are already doing the work.”
- Quinton Tunoho

Knowing what tree is what, let alone how to grow it is not as simple as it may seem. The PRC crew recognised immediately that some upskilling would be required. By first identifying where the knowledge gaps were, a training package was developed with a tertiary provider, with training held on one of the pā. Experience showed that not all whānau respond well to classroom-based learning though, which led to 'on-the-job' training with an ITO (Industry Training Organisation). In this way, whānau earn their tohu as they do the mahi.

As further explained by Quinton Tunoho:

'[In order to get our nursery], we had to build relationships with funders – local, regional and national. We then needed to grow our workforce to gather seed, plant seedlings, grow plants, plant trees, tender and care for newly planted out trees.'

“The connection to whenua, awa [‘place’] is important for healing the challenges of the past; but also stabilises our future.”

- Hone Hughes



FURTHER INFORMATION

There are a range of websites that you can visit to get further information to assist you for starting and continuing your journey towards establishing your own restoration programmes and/or nursery development. The important point to remember, is to keep open to learning and to be brave in trying new things:

“Mā Tāu Rourou, mā Tāku Rourou, ka ora ai tē awa”

[With your basket and my basket, we will reinvigorate our awa]

TIPS FOR COLLECTING YOUR MĀTAURANGA

- The Ake Ake Model
https://www.landcareresearch.co.nz/__data/assets/pdf_file/0005/134933/2-The-Ake-Ake-Model.pdf
- Mauriometer <http://www.mauriometer.com/>
- Mauri Compass <https://www.mauricompass.com/>
- Report on different approaches available from Waikato Regional Council
<https://www.waikatoregion.govt.nz/assets/PageFiles/29535/Maori%20frameworks%20approaches%20and%20culturally%20appropriate%20monitoring%20tools%20for%20management%20of%20mahinga%20kai.pdf>



CULTURAL MAPPING

- A great online resource for those looking to dive deeper into mapping (landuse and occupancy mapping), is the book 'Chief Kerry's Moose': http://fngovernance.org/resources_docs/Land_Use__Occupancy_Mapping_Guidebook.pdf

PARTNERS AND RESOURCE NEEDS

Also check your local regional and district/territorial council websites for contacts:

- Te Puni Kōkiri <https://www.tpk.govt.nz/en>
- Department of Conservation <https://www.doc.govt.nz/about-us/our-partners/maori/>
- Community grants information https://internetnz.nz/community-grants?gclid=Cj0KCQjwi43oBRDBARIsAExSRQHON2ijwlpv4DfcthHJMhu-_OPLDUfByO-niddtT_n2_9co8zxqRfsaAvEHEALw_wcB
- **Sustainable Coastlines** helps to enable people to look after waterways through capacity development services and training. More information here: <http://sustainablecoastlines.org/services/services-overview/>

BUILDING THE JOURNEY

Setting up your organisation and vision

- Community law <https://communitylaw.org.nz/community-law-manual/chapter-27-community-organisations-and-the-law/choosing-the-right-legal-structure-for-your-group/>
- How to <https://community.net.nz/resources/community-resource-kit/process-for-setting-up-a-registered-charitable-trust/>
- Te Puni Kōkiri <https://www.tpk.govt.nz/en/whakamahia/effective-governance/what-boards-do/setting-strategies>
- Ministry of Business, Innovation and Employment <https://www.business.govt.nz/how-to-grow/getting-government-grants/grants-and-help-for-your-new-business/>

Nursery establishment

- Department of Conservation <https://www.doc.govt.nz/get-involved/run-a-project/restoration-advice/native-plant-restoration/establish-a-community-nursery/>
- Mahurangi case study <https://www.epa.govt.nz/assets/FileAPI/proposal/NSP000033/Hearings/11-Mahurangi-Action-Inc-Planting-and-Managing-Trees-Tech-Article-no5.3.pdf>

Training – also check your local polytechnics for courses they run

- Industry Training Organisation (ITO) <https://www.primaryito.ac.nz/courses-for-your-team/horticulture/nursery-production/>



GLOSSARY

ahu māra	horticulture
āhuarangi moroiti	micro climate
arataki, ārahi	guide
aratohu	guidelines
arawai	waterway
aronga	priorities
aronga whakaora	restoration priorities
āwhina	assistance, help
hauhake	harvest
hiranga nui	profit
huamoni	important
kirimana	contract
kaumātuatanga	age
kaupapa	project
kawatau	expectation
kiritaki	client
kōkiritanga	programme
kōpaki, Whakakōpaki	encapsulate
kōunga wai	water quality
kuta	sedge (grass like plant)
māhuri taniwha	emerging leaders
mataora	cycle
matea	needs
ohaoha	economic
pāhekoheko	interact
pārekereke	plant nursery
pihinga	seedling, sapling
pūnaha hauropi	ecosystem
pūnaha taiao	natural systems
pūnaha whakamākūkū	irrigation
puninga wai	catchment
punuatanga	early stage (of life cycle)
pūrekireki	a type of sedge
rakahinonga	entrepreneurial
rangapū	partners
repo	swamp, wetland
repo raorao	fen
repo rei	peat

taero a kupe, whakatarā	challenge
tahatika hahake (whakahahake tahatika)	naked riparian zone
tāmitanga	colonisation
tapātai	coastline
tari wīra	transportable office
tautaiao	eco sourced
tautāwhi hangarau	technical support
tikanga	practice, technique
toitū	sustainable
tōnui	resource rich
tuatua ngahere	deforestation
tuka, tukanga	step, of a process
tūtohi	recommend, recommendation
urutaunga	adaptation
waihonga	nectar
whai mana	recognised
whakaaweawe	influence
whakaora taiao	restoration (of the environment)
whakamahinga whenua tuku iho	traditional land use
whakamakuru tupu	plant propagation
whakamana	endorse
whakamōrea	compromise
whakangau	hunt
whakangungu	train
whakangungu ā-mahi	in work, on the job training
whakaohoho, ranga wairua	inspire, inspiration
whakareanga	regeneration
whakatakanga	mission
whakataunga ā-ture	settlement (tribunal)
whakauka	sustain verb
whare whakangungu ahumahi	Industry Training Organisation (ITO)
whawhaki	pick (seed, flower)
wīwī	rush (grass like plant)

"Whatungarongo he tangata, toitū te whenua"

[The land and it's plants will remain when the people are gone]

