

TE TOA WHENUA TE TOA WAI

A Vision for Waipoua Awa, Waipoua Whenua, Waipoua Tangata.

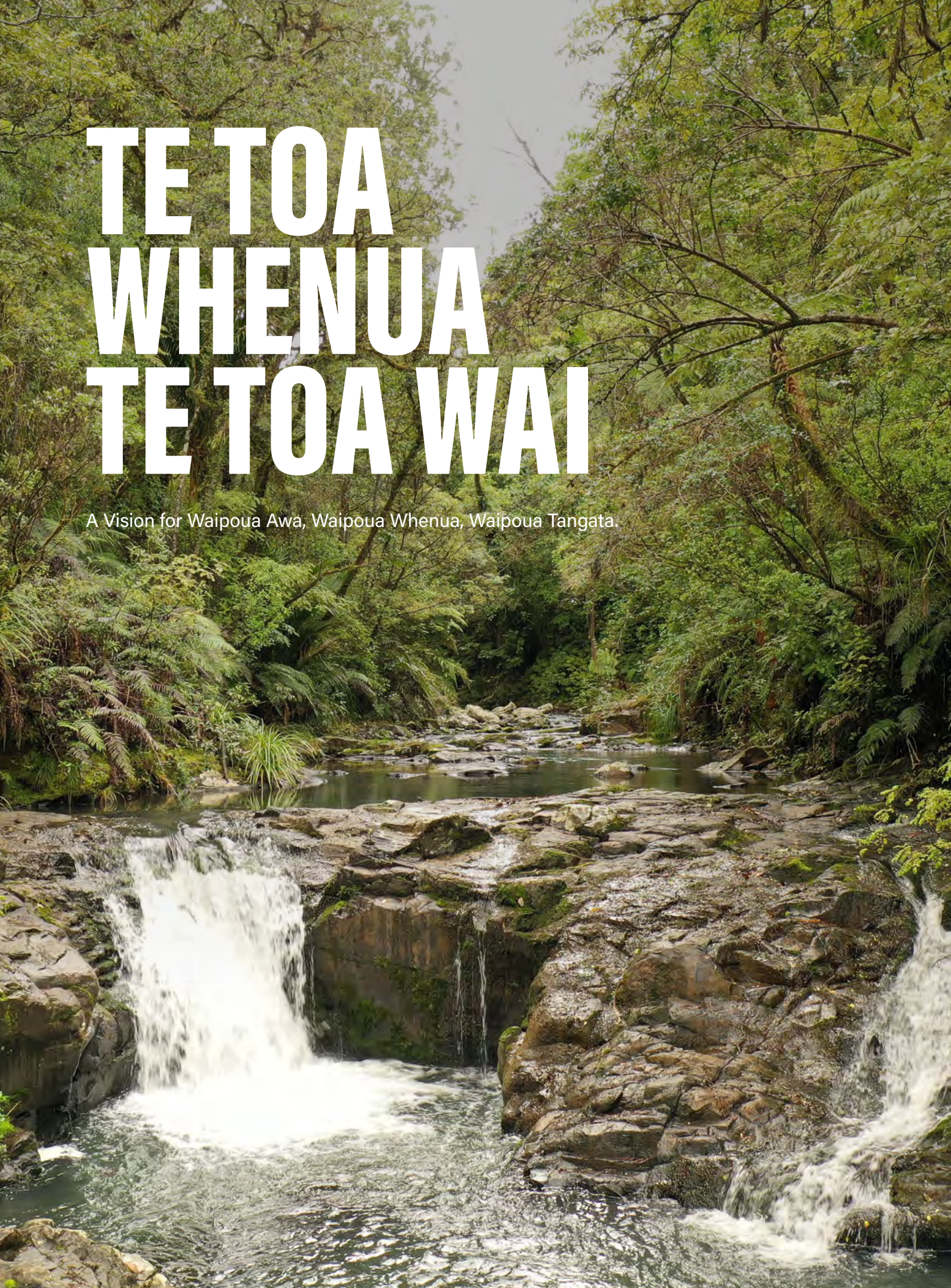


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HE MIHI

Tārehutia te whenua e te tawhito

Tāwhiwhia te Tini a Kūi ki te whenua

Ka eke, ka eke te Māhuhu ki te Rangi ki Kōutu

He take whenua ka tākina e Whakatau Pōtiki

E tū nei a Maunganui

E tū nei a Taputapuātea hei pā tū hau i ngā tai e haruru mai e.

Uia mai he aha te take ki te whenua, ka mea atu ko te rau
tītapu a Manumanu i whakatō ki Whenua Hou

Uia mai me pēhea raini te whenua e tiaki, ka mea atu ko
Whaiputupu te taura, te waka tē tau ki Kawerua!

Uhi, wero, tau mai te mauri

Haumi e, hui e, tāiki e!

KŌRERO WHAKATAKI

Waipoua awa and the abundant landscape has nourished and sustained this abundant and rich ecosystem since time immemorial.

The woven tapestry of life that clothes the land, the roots that bind the soil and hold the rocks, and allow the waters to move, replenishing and hydrating the whole system from mountains to sea.

The Waipoua awa is the lifeblood of Te Uri o Tiopira, the beating pulse of our forest, and the closest link between past and present. Flowing strong for eons, the awa not only nourishes and sustains our people, but offers knowledge to illuminate our path into the future. Waipoua teaches us about interconnectedness and the importance of upholding strong kinship with all things.

Waipoua awa holds significant sacredness for Te Roroa. The water that flows in the awa is the same water that nourished our ancestors, and like those before us, it is the same water we safeguard as kaitiaki today.

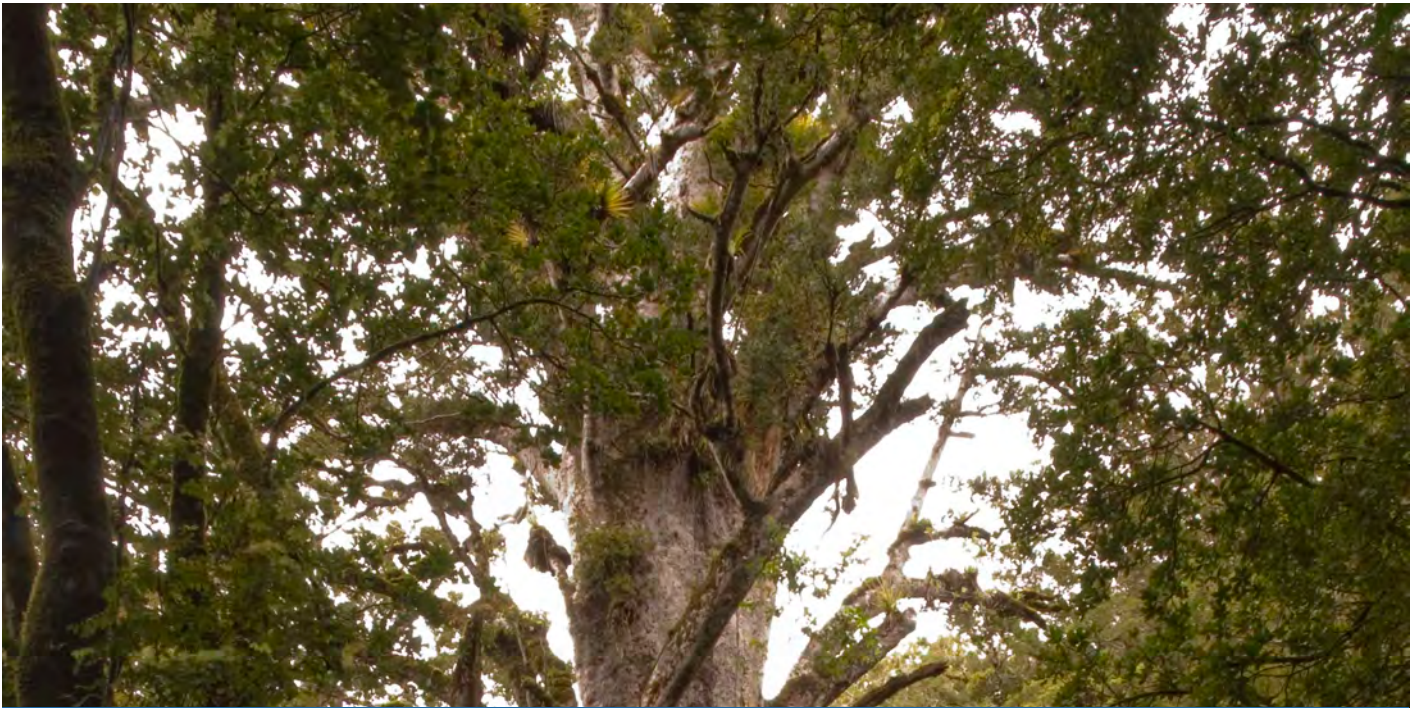
For Te Roroa, our past informs our future, and the Waipoua awa is a vessel of stories, rich in wisdom, that weave our past into our future for our future generations. It is a reminder of our obligations to our awa and to the land.

As tangata whenua, our whole identity and knowledge system formed to express the natural world that we are born of. The name Waipoua itself is derived from a story woven through generations. Poua, are large pipi with the flavour of toheroa. After harvesting on the coast, poua were brought back to be washed in a spring along the awa before consumption.

These practices weave through Te Roroa whakapapa and stories like a mangemange vine, continuing to shape our future.

This intergenerational wisdom is contained and sustained in our language, whakapapa, narrative, song, textiles and dress, dance, art, cultural protocols and spiritual practice.





THE PURPOSE

The purpose of this document is to provide a common reference point to guide interactions and activities within the environs of Waipoua. It is tangata whenua centric and intended to be a guide on a journey. It is a living document by design.



HE TIROHANGA WHENUA

- A PERSPECTIVE FROM THE LAND

TANGATA WHENUA TŪTURU

Long before Polynesian canoes had reached Aotearoa, the lands were untouched and the soil was fertile. The awa flowed through abundant vegetation – the forest was the backdrop upon which the history of Te Roroa began.

Nestled at Waihaupai, south of Maunganui, lies the birthplace of Tuputupuwhenua; the first inhabitant of Northland. Tuputupuwhenua emerged from the interior of the earth and was not of human embodiment.

Through the union of Tuputupuwhenua and Hinekūi, there came Te Tini a Kūi, the oldest known inhabitants of Waipoua. From the stories of our early origins, we gain an understanding of Te Roroa as tangata whenua – one with the land and the waters – literally, human earth.

Renowned throughout Te Moana-nui-ā-Kiwa for his many talents, Whakatau Pōtiki navigated the seas with the stars. He arrived in Aotearoa on the ancestral canoe, Māhuhu-ki-te-Rangi. His arrival and settlement in the new lands were ritualised at Matatūāhu, his sacred altar.

Intermarriage with Te Tini a Kūi ensued, consolidating bonds and the genealogical connection to the land and to the waters.

Generations later, and in search of new lands and resources for their people, Ngāi Tamatea chiefs Manumanu and Rangitauwawaro migrated out of the Muriwhenua, eventually arriving in the abundant valley of Waipoua. Untouched ancient forest, lavish in native birdlife, native biodiversity, and a variety of food sources. It is here that Manumanu fell in love with the beautiful maiden Maeaeroa of the Te Tini a Kūi people, settling at the place he called Whenuahou.

TE HEI! TE ROROA O TE TANGATA

The eldest son of Manumanu and Maeaeroa was Manumanu II. Killed in battle, at his funeral his body was laid out on a kahikatea log. Lamenters wailed upon the length of the corpse, exclaiming:

‘TE HEI! TE ROROA O TE TANGATA REI TE KAHIKATEA’

Behold! The length of the man is that of the kahikatea.

In ode to this, the name Te Roroa was born and adopted, uniting Te Tini a Kūi, Māhuhu-ki-te-Rangi and Ngāi Tamatea nations as tangata whenua of Waipoua. Fifteen generations and counting, the name epitomises the mana of our ancestors and weaves the generational threads of Te Roroa, remaining true to this day.

TE TOA WHENUA

Nestled in the ancestral heartland of Te Roroa, the project area contains many wāhi tapu (significant sites).

The area was once home to many Te Roroa chiefs, one of whom was Tūohu. He had deep knowledge of the land, and skills to sustain his people through innovation and agricultural expertise.

His cousin, the high chief, composer and seer, Tāoho referred to him as Te Toa Whenua, the expert of the land. This acknowledgement inspired the name of the Te Toa Whenua project.



KO TIOPIRA KĪNAKI TE TANGATA

Living through a time of great change for his people, Tiopira Kīnaki, a high chief of Te Roroa and grandson to Tūohu and Tāoho, occupied the abundant lands of the Waipoua valley in the mid to late-1800s.

Te Uri o Tiopira are his direct descendants. They are bound by a mission to sustain the unbroken occupation of Waipoua since the time of Kūi and Tuputupuwhenua many generations ago.

Te Uri o Tiopira continue to grow like an abundance of pātangatanga, the fruit of the kiekie plant, which grows and flourishes in Waipoua.

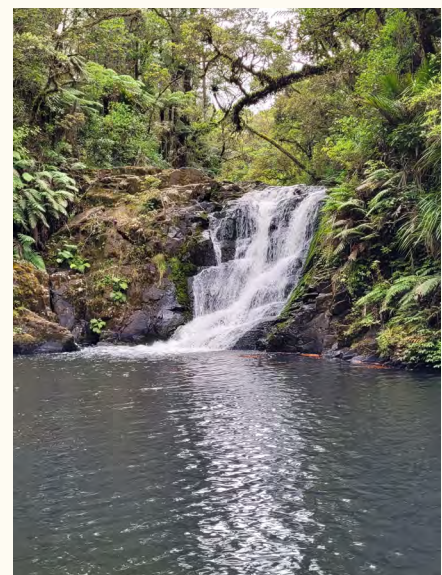
KAITIAKITANGA - STEWARDSHIP

The ancient stories of Te Roroa origin are held as a foundation for the way in which as tangata whenua, we move in relation with the land, the sea, and practice kaitiakitanga.

Te Uri o Tiopira take the responsibilities of kaitiakitanga seriously, and have continued to uphold the tikanga, and cultural responsibilities to our tribal lands with pride and respect.

Kaitiakitanga signifies guardianship, protection, and stewardship of the natural environment, emphasising responsibility to the land, water and environment for future generations.

Te Uri o Tiopira kaitiakitanga embrace an abundance of knowledge passed down through the generations. As tangata whenua tūturu, Te Uri o Tiopira are the tukutukunga iho – literally, those that follow on.



TE MAHERE WHAKAHAERE - METHODOLOGY

To be authentically tangata whenua centric, this document must reflect the values, beliefs, experiences and aspirations of Te Uri o Tiopira.

These attributes were captured through a series of wānanga led by hapū members. Figure 1 is a summary of the process.

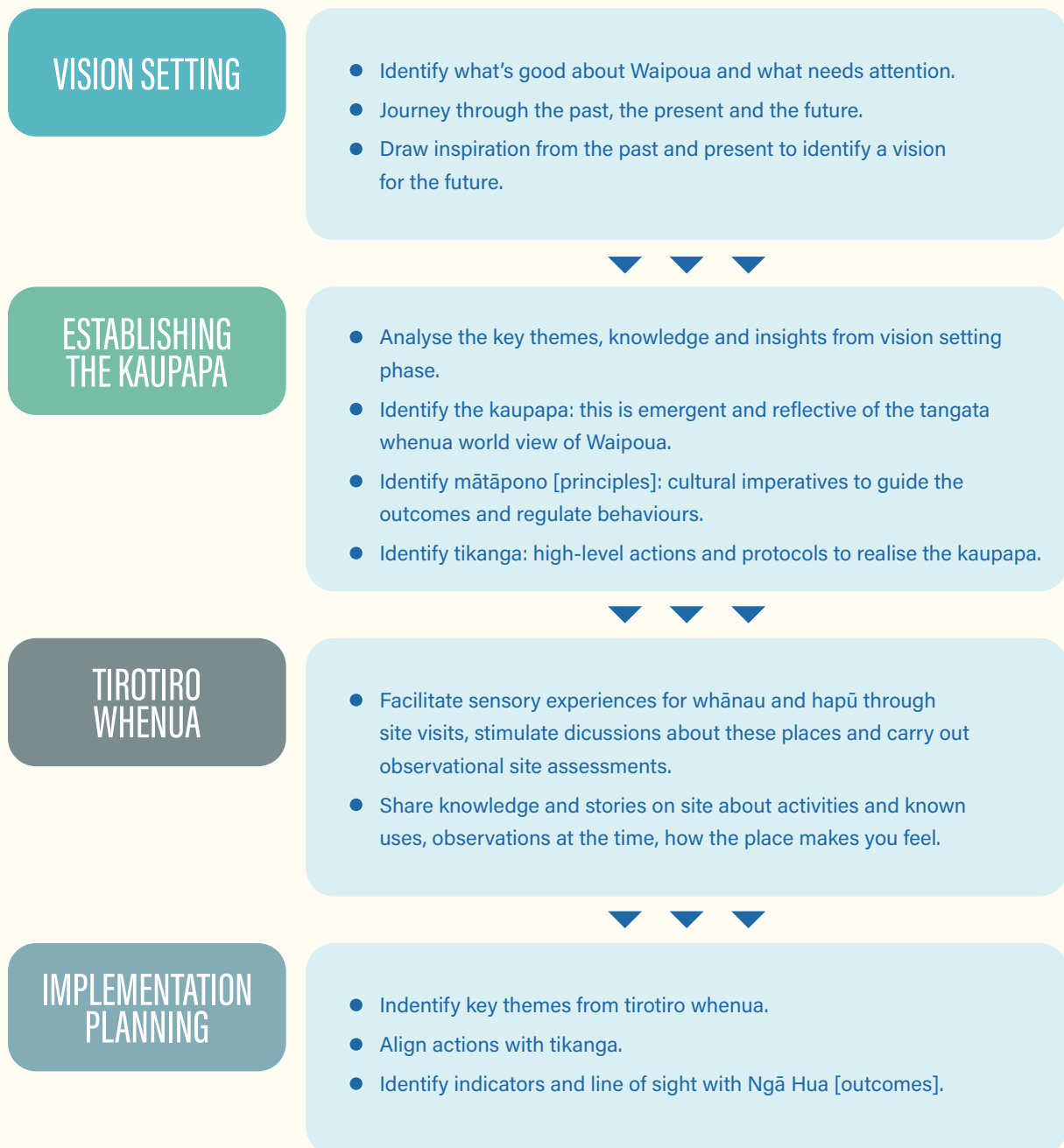


Figure 1: Planning and design methodology



MANIFESTING THE VISION: VISION SETTING

The vision for Waipoua cannot be captured in a written statement. It is a complex weave of dynamic interactions between ideas, principles and wisdom as illustrated in Figure 2. As tangata whenua, our whole identity and knowledge system has formed to express the natural world that we are born of.

This intergenerational wisdom is contained and sustained in our language, whakapapa, narrative, song, textiles and dress, dance, art, cultural protocols and spiritual practice. Maintaining our connections to the land and waters is how we make sense of the world around us and how we sustain our wellness.

Over time, and because of a variety of foreign influences, these rich and essential connections have been diminished. The vision for Waipoua is therefore a socio-cultural, socio-ecological quest.

THIS IS A JOURNEY THAT WILL SEE TE URI O TIOPIRA AND TE ROROA

- reinstating principles of tangata whenuatanga
- restoring relationships to each other, and to land and waters.
- reimagining tikanga tiaki to
- revitalise Waipoua whenua, Waipoua awa, Waipoua tangata through a
- reawakening of the spirit!



Figure 2: Waipoua vision -2124

ESTABLISHING THE KAUPAPA

To guide Te Uri o Tiopira and Te Roroa in the journey towards the vision, these attributes have been identified:

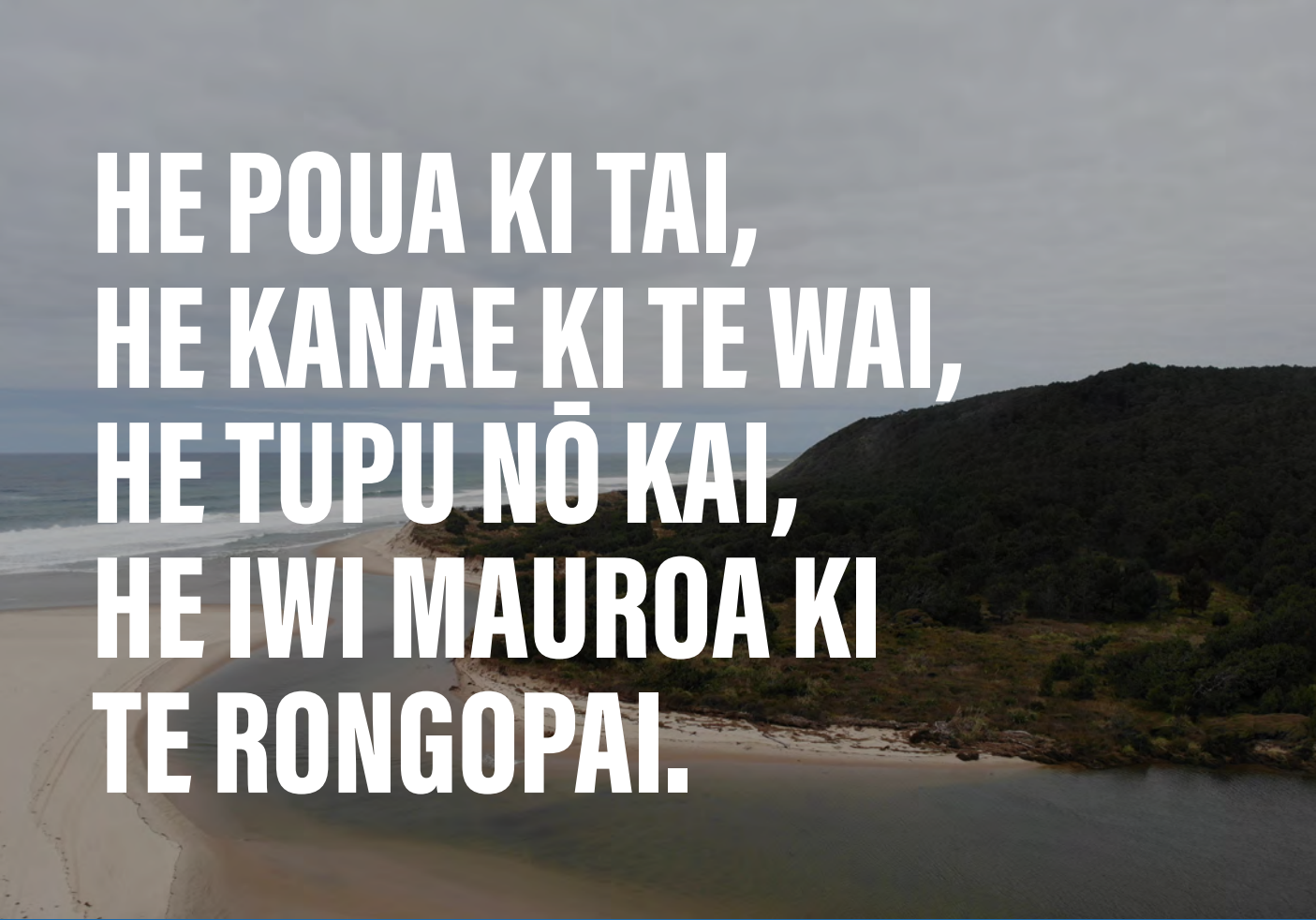
KAUPAPA – Foundation
MĀTĀPONO – Principles

TIKANGA – Protocols
NGĀ HUA – Outcomes

These attributes co-exist in a dynamic relationship. Together they clarify the purpose and points of reference to help set priorities and regulate behaviours. It is intended that these key attributes can be applied to all activities, big or small, in pursuit of the vision.

KAUPAPA - FOUNDATION

The kaupapa for te Toa Whenua, Te Toa Wai is emergent and reflective of the tangata whenua worldview of Waipoua. It combines the wisdom of our ancestors, with the aspirations of the present generations of Te Uri o Tiopira. It is the foundation from which growth towards the vision of Te Toa Whenua, Te Toa Wai is derived.



**HE POUA KI TAI,
HE KANAE KI TE WAI,
HE TUPU NŌ KAI,
HE IWI MAUROA KI
TE RONGOPAI.**

**POUA IN THE TIDE,
MULLET IN THE WATERS,
FOOD OF THE LAND,
A NATION STEADFAST IN PEACE.**

MĀTĀPONO

PRINCIPLES

Cultural imperatives that regulate and guide the outcomes of our behaviours.

MANA

The inherent and collective mana: mana atua, mana tupuna, mana whenua, is enhanced and maintained through courage, innovation, generosity and integrity.

TAPU

Respect and uphold that which is tapu to us through dedication, restriction and practice of appropriate protocols and behaviours.

MAURI

The mauri of land, waterways and people is life-sustaining and vibrant.

WHAKAPAPA

We understand the whakapapa of all things and act in ways that consolidate healthy and strong relationships.

KAWA

Enact kawa that ritualise our cultural narratives to regulate our actions and uphold our relationships.

UTU

Meaningful and enduring relationships are reciprocal and characterised by mutual expressions of generosity and balance.

TIKANGA

PROTOCOLS

Tikanga are the leading actions, the protocols derived from the kaupapa that will be enacted to realise the vision.

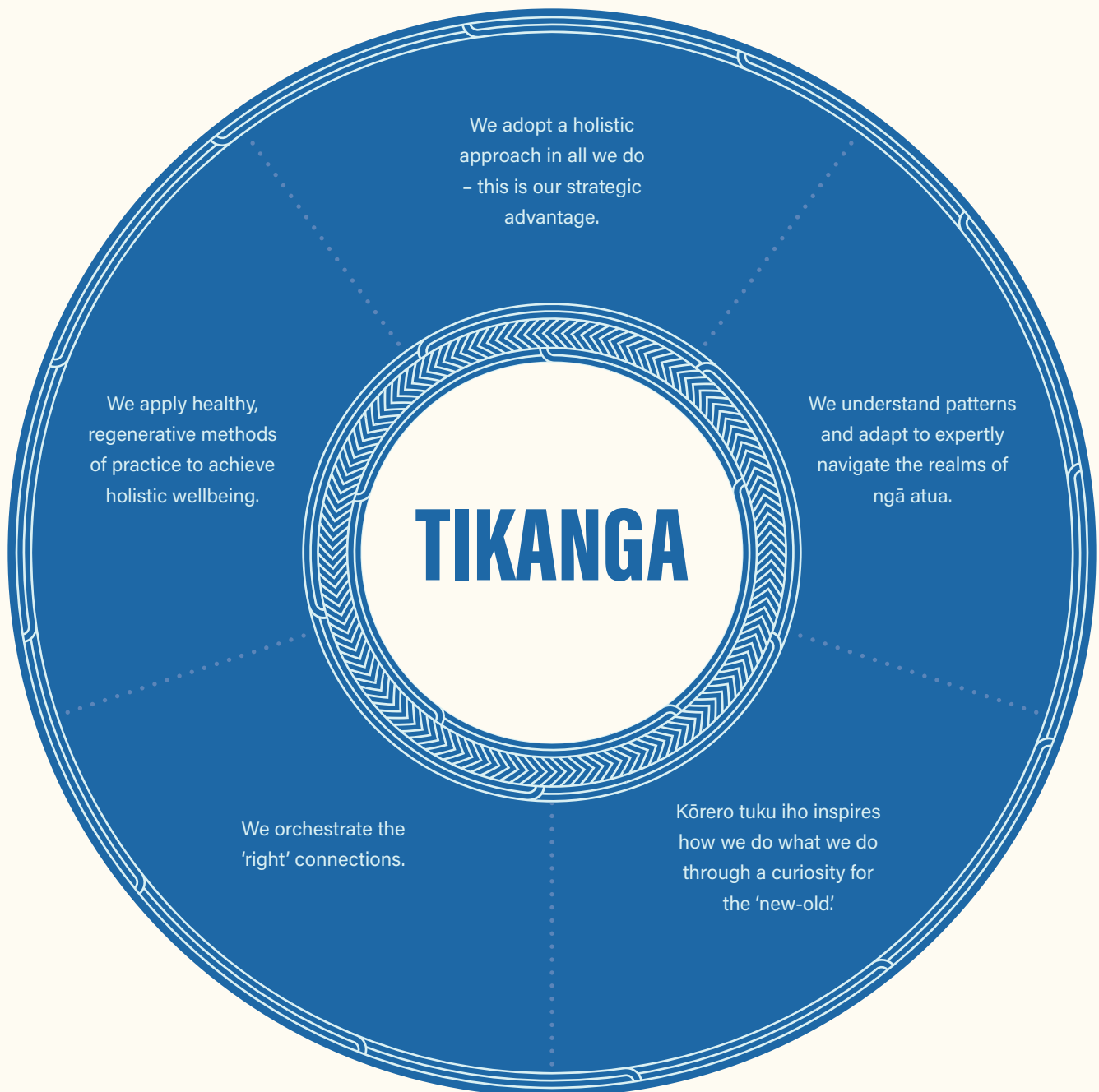


Figure 3: Tikanga of Te Toa Whenua, Te Toa Wai

NGĀ HUA

WHAT SUCCESS LOOKS LIKE

Ngā hua are the high-level, mid to long-term outcomes of Te Toa Whenua, Te Toa Wai. These are holistic and encompass wai, whenua, tangata and rawa outcomes. Ngā hua help us stay focussed on the vision with a clear direction of travel.

WAI ORA

The mauri of Waipoua and its tributaries is vital – sustaining life and wellness within

- Poua, kanae, tuna, inanga and kēwai are abundant in the waterways of the Waipoua catchment.
- The whakapapa of Waipoua is connected and free from obstructions allowing the free flow of all life within.
- Waipoua wai is safe to drink and use for ceremony.
- Native vegetation cloaks the extent of the awa.
- Waipoua wetlands are restored, and remain regenerative.
- The environmental wellbeing of the Waipoua awa is enhanced through tikanga tiaki.

WHENUA ORA

The whenua sustains the life-giving properties for healthy forests and food systems

- The forest ecosystem thrives with intact understory and canopy species.
- Kauri trees flourish free from the threat of kauri dieback.
- Native bird populations are abundant throughout the forest – ki uta ki tai.
- Food on land is abundant and diverse.
- Natural materials are readily available for harvest.
- The forest is be draped in red when the huge rātā trees are in full bloom.

TANGATA ORA

Equilibrium is reinstated through revitalisation of tangata whenuatanga, purposeful and manaful relationships

- Te Uri o Tiopira are tohunga tikanga tiaki (expert practitioners of ecological stewardship).
- Te ahi kā roa – Te Uri o Tiopira kāinga are healthy, safe and resilient.
- Te Uri o Tiopira prospers through language, narrative, song, textiles and dress, dance, art, cultural protocols and spiritual practice.
- Unity and reciprocal relationships strengthen the hapū.
- Our mokopuna are the epitome of tangata whenua – a gift to Te Ao Tūroa.

WHAI RAWA

We have the right resourcing to sustain all that is important to us.

- Strategic partnerships provide access to resources that unlock the right opportunities.
- Nature-based enterprise create regenerative revenue and wealth for whānau and hapū.
- Natural materials can be sustainably harvested locally.
- Waste is a resource for a circular system to support economic and social prosperity.

The attributes of kaupapa, mātāpono, tikanga and ngā hua are summarised in connection to each other in Figure 3. This illustrates their relationship to support and inform specific goals, actions and indicators. Defining these will be looked at in the next section.

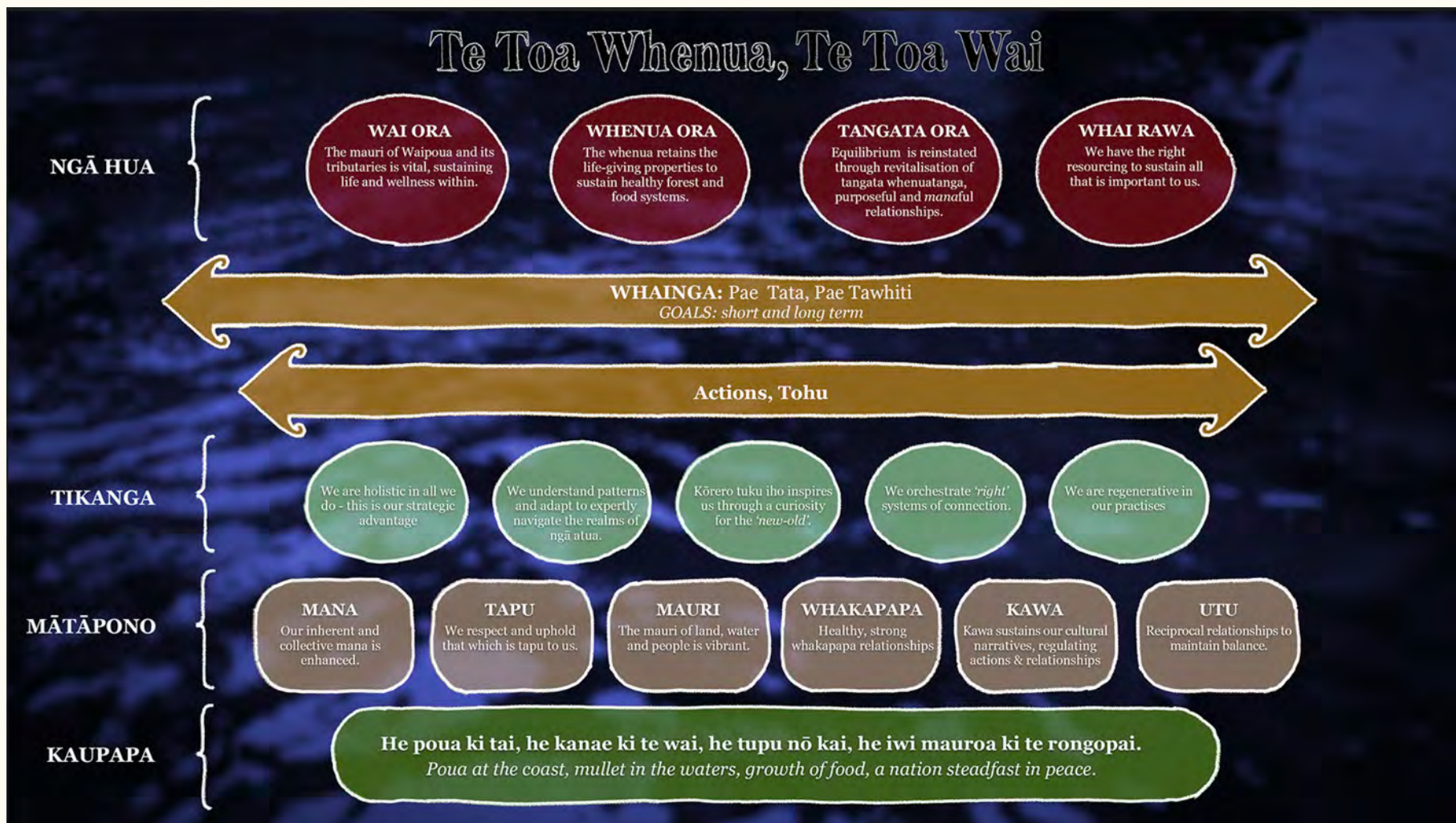


Figure 4: Mana-festing the vision

IMPLEMENTATION PLANNING AND INDICATORS

Determining the priority actions for a whole catchment is a difficult task, and one that is subject to many factors, varying motivations and drivers and often much scrutiny.

The purpose of this section is to provide a guide for how to identify actions for sites and indicators that reflect the things that are important to Te Uri o Tiopira. As explained above, the key attributes of kaupapa, mātāpono, tikanga and ngā hua provide

the foundational reference points for guidance and moderation. This section is intended to be used as a planning instrument for kaimahi of Te Roroa and for Te Uri o Tiopira kaitiaki.

The process for this phase is exploratory, sensory and practical and has used aspects from existing frameworks including Te Hā o Te Māreparepa¹ and Te Ārohirohi o Raukawa. The latter holds rongo as one of the mātāpono of its framework, which it describes as:

Rongo refers to all the senses except for sight. Unique to Te Ārohirohi o Raukawa Freshwater Assessment Tool is its ability to facilitate sensory experiences beyond the privileging of sight. Te Ārohirohi o Raukawa Freshwater Assessment Tool enables an opportunity to consider, connect, imagine, live and just be in the Taiao, to allow the instinctive feelings, emotions, wairua and senses that come with being in a certain space to be a key part of the assessment of waterway health. Through engaging with more than just our sight, we can consider the whole experience that can provide rich insight in terms of how "well" a place is.²

From this experience and level of connection to places, we can better consider a course of action that takes its cues from the whenua itself, from the wai and from te taiao as a whole.

1. 4729-SD-15-03-Mauri-Monitoring-Framework-Pilot-Study-on-the-Papanui-Stream-TE-HA-O-TE-WAI-MAREPAREPA PDF (www.hbrc.govt.nz)

2. WRA19-032-Final-Te-Arohirohi-o-Raukawa-Full-Report-Freshwater-Assessment-Framework-3 PDF (waikatoriver.org.nz)

1. WHAKARITE ME TE RANGAHAU

Identify the places you want to assess
Define the purpose of the assessment
Prepare what you need for the assessment

Research and discuss what you know about the site [whakapapa, kōrero, pūrākau etc.]

2. TIROTIRO ME TE ĀTA RONGO

At the site be present to what you see, feel, smell, hear and taste.
Consider how the site may have been in the times of Hine Kūi, Tuputupuwhenua, Manumanu, Te Maunga, Tūohu, Tiopira
When did things change? Why did they change?

Record your observations and discuss with those at the site.
Share any kōrero, memories and insights while on-site and record these too.

3. WĀNANGAHIA WAWATAHIA

Take time as a group to reflect on, and discuss your experience, what you felt.
Record these experiences.

Consider what your vision is for this site / area
Are there improvements required? Does it need to be left as it is?
Identify the priorities.
What needs to happen to make this vision a reality?

4. TE MAHERE ME TE MAHI

Create a plan to action the priorities for the site / area.
Consider what resources and support will be required.
Identify indicators of success [think about phase 2 and 3 to help determine these].

Consider the alignment with kaupapa, mātapono, tikanga and ngā hua.
How will the mātapono be upheld? How will tikanga be maintained?
Will these plan progress us towards ngā hua?

SITE PLANNING

In February 2025, members of Te Uri o Tiopira undertook three site visits to Huaki, Waipoua River ford and Waipoua river mouth, and applied the above process.

Figure 5 captures some common priorities across these sites: and positions them in relationship to kaupapa, mātāpono, tikanga and ngā hua.

HE POUA KI TAI, HE KANAE KI TE WAI,
HE TUPU NŌ KAI, HE IWI MAUROA KI TE RONGOPAI

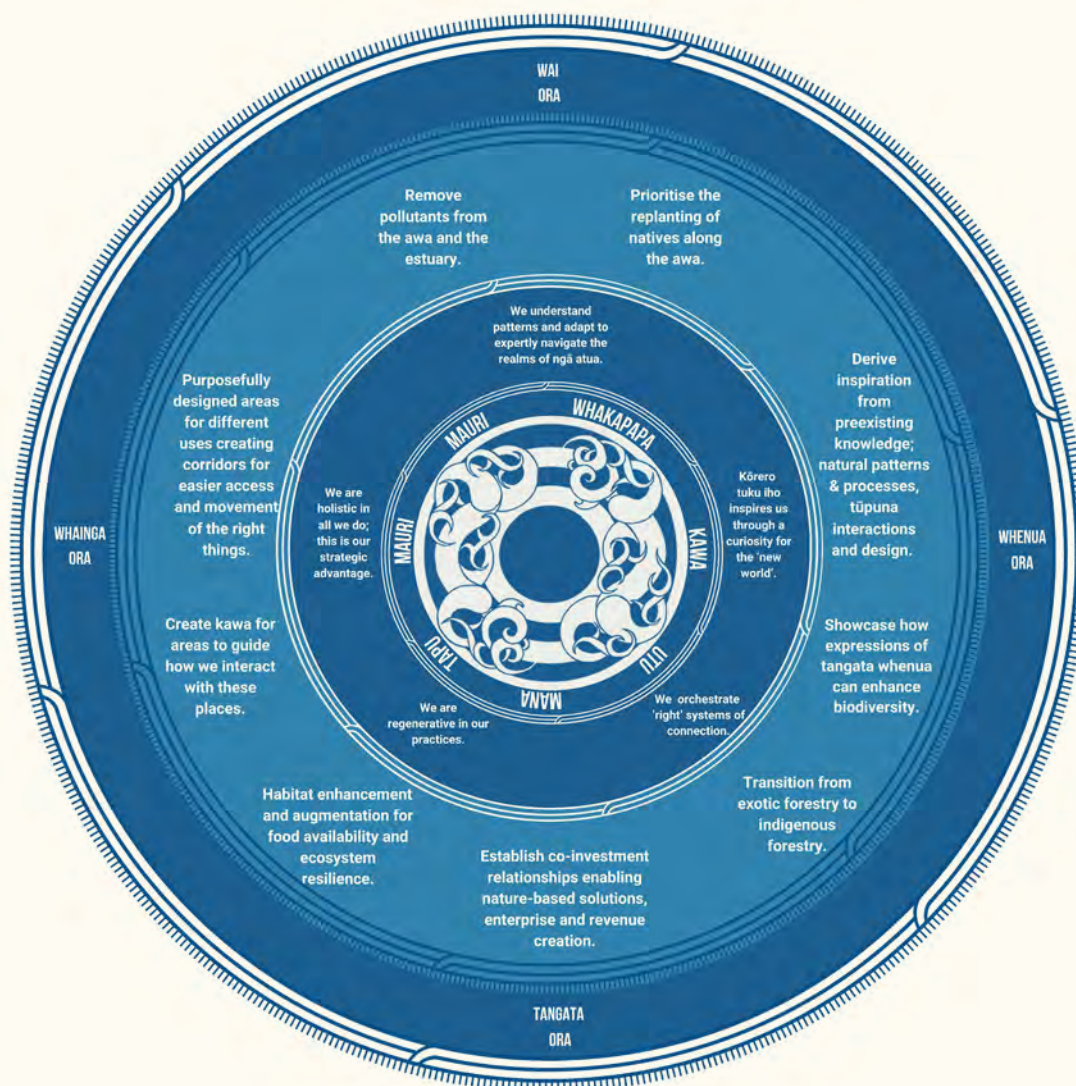


Figure 5: Te Toa Whenua – Te Toa Wai Framework

Tables 1, 2 and 3 align these priorities with site-specific actions and indicators in relation to Tikanga and Ngā Hua. This illustrates how plans are formed using this process and the interconnectedness between beliefs, practices, and ecological outcomes, accentuating the role of intention in shaping sustainable systems.

TABLE 1: HUAKI

Tikanga	Priorities	Actions – site specific	Tohu – indicators	Ngā hua
We understand patterns, adapting expertly to navigate the realms of ngā atua. We are regenerative in our practices. We orchestrate right systems of connection.	Transition from exotic forestry to indigenous forestry	Control weeds and mammalian pests. Create permanent indigenous forestry areas on recently harvested exotic plantation sites	No weeds Tōtara, kōwhai, toetoe, mamaku, nikau, kauri, tanekaha are present Awa is clear with reduced sedimentation.	Wai ora: Native vegetation cloaks the extent of the awa. Whai rawa: Nature-based enterprise creates regenerative revenue for whānau and hapū.
	Purposefully designed areas for different uses creating corridors for easier access and movement of native species	Create native bush corridors	Diversity of vegetation and biodiversity Easier access to mahinga.	Whenua ora: The forest ecosystem thrives with intact understory and canopy species Whai rawa: Natural materials can be sustainably harvested locally Tangata ora: Te Uri o Tiopira are tohunga tikanga tiaki
	Showcase how expressions of tangata whenuatanga can enhance biodiversity	Re-establish mahinga	Easier and more pleasant access to kai gathering, cultural sites and natural materials	Whai rawa: Natural materials can be sustainably harvested locally Whenua ora: Food on land both abundant and diverse. Natural materials are readily available for harvest
	Create kawa for areas to guide how we interact with these places.	Identify site specific tikanga and organise into kawa addressing: • biosecurity • hygiene • food gathering • cultural harvest	Cultural competency of whānau is increased Tikanga tiaki are enacted to manage and influence human interaction and relationality to sites.	Tangata ora: Te Uri o Tiopira are tohunga tikanga tiaki Unity and reciprocal relationships strengthen the hapū. Our mokopuna are the epitome of tangata whenua - a gift to te taiao.

TABLE 2: TAKAPAU

Tikanga	Priorities	Actions – site specific	Tohu – indicators	Ngā hua
We are holistic in all we do; this is our strategic advantage. We orchestrate right systems of connection	Establish co-investment relationships enabling nature-based solutions, enterprise and revenue creation.	Partner with values-aligned organisations to remove Waipoua ford and establish an alternative river crossing.	Awa flows freely and water levels return to normal. Kanae present at Puke Kāruhiruhi Bullies, tuna, elver, kōkopu numbers present upstream from Takapau	Wai ora: The whakapapa of Waipoua is connected and free from obstructions allowing the free flow of all life within. Tangata ora: Strategic partnerships provide access to resources that unlock the right opportunities.
		Establish user-pays arrangements with bridge-crossing users	Revenue generation for iwi, hapū, whānau	Tangata ora: Strategic partnerships provide access to resources that unlock the right opportunities.
	Habitat enhancement and augmentation for food availability and ecosystem resilience	Create and implement a strategy of habitat augmentation for native bush corridors, fire resistance and increased food availability.	Native riparian corridors Easier and more pleasant access to kai sources Awa is clear with reduced sedimentation	Whenua ora: The forest ecosystem thrives with intact understory and canopy species Whenua ora: Food on land both abundant and diverse Tangata Ora: Te Uri o Tiopira are tohunga tikanga tiaki Wai Ora: Native riparian vegetation cloaks the extent of the awa. Poua, kanae, tuna, inanga and kēwai are abundant in the waterways of the Waipoua catchment.
		Control weeds and mammalian pests	No weeds Tōtara, kōwhai, toetoe, mamaku, nikau, kauri, tanekaha are present Native bird populations are increasing.	Whai rawa: Nature-based enterprise creates regenerative revenue for whānau and hapū Whenua ora: Native bird populations are abundant throughout the forest - ki uta ki tai

TABLE 3: NGUTU AWA

Tikanga	Priorities	Actions – site specific	Tohu – indicators	Ngā hua
We understand patterns, adapting expertly to navigate realms of atua. We are regenerative in our practices.	Remove pollutants from the awa and the estuary	Remove wilding pines from north side of the awa	River mouth is free of obstructive trees/slash Clear water – tannins removed Clean water: kanae, flounder, aua and tio are present	Wai ora: The whakapapa of Waipoua is connected and free from obstructions allowing the free flow of all life within. Poua, kanae, tuna, inanga and kēwai are abundant in the waterways of the Waipoua catchment.
	Prioritise the replanting of natives along the awa	Plant pohutukawa and key species to stabilise / mitigate erosion, creating habitat for estuarine birds. Control pests.	Dune vegetation Native bird life: tuturiwhatu, tōrea, kāruhiruhi, kahu are present	Wai ora: Native riparian vegetation cloaks the extent of the awa. Whenua ora: Native bird populations are abundant throughout the forest - ki uta ki tai.



KI TE WHAI AO KI TE AO MĀRAMA

Rooted in the soil of Waipoua, and bound by whanaungatanga, Te Toa Whenua, Te Toa Wai is a journey of kaitiakitanga, a journey of excellence.

It is a pathway to better understand relationships, an expression of unity, and a reconciliation of the spiritual and physical realms through a living culture.

It seeks to bring forth an emergence of new knowledge into enlightenment – te ao mārama.

The relational obligations that emerge from the mātāpono and enactment of tikanga will pave the way for deeper kinship connection between the spiritual world, the natural world, people and partners.

Ultimately, weaving the inherited knowledge of the old into the present to ensure the sustainability and longevity of Waipoua is in abundance for generations to come.

It acknowledges the mana of our tūpuna, whilst giving rise to leadership that honours the mana of Te Aotūroa.

APPENDIX ONE: WAIPOUA

- CURRENT STATE

The important provision of sustenance of te taiao to our people, both historically and in more contemporary times has always been a strong foundation for Te Roroa.

The Waipoua is a large fifth order river flowing to Northland's west coast between Dargaville and the Hokianga Harbour. The catchment area is approximately 352 square kilometres.

The awa originates in the Matarāua Forest and flows northwest to the Tasman Sea, passing through areas of native forest, plantation forestry and rural land use.

The Waipoua has been described as the "most pristine full catchment river system in Northland" (Miller and Holland, 2008). This is due largely to approximately 75% of the Waipoua catchment being in native forest. The remaining catchment landcover is around 6% pasture and 16% exotic forestry.

The Waipoua Forest is one of the only kauri forests in the world. These temperate rainforest ecosystems contain a vast array of native flora and fauna including unknown species, yet have been reduced to just 1-2% of their original size.

A critical element of Waipoua Forest is its freshwater, which flows from the mountains to the sea via the Waipoua River and its tributaries, creating and supporting a myriad of unique and diverse ecosystems.

The catchment is recognised as a place of profound importance. It is also one of Northland's major iconic tourist destinations. The popularity of Waipoua creates significant challenges when balancing tourism development and conservation management objectives.

BIODIVERSITY VALUES

The abundant diversity of Waipoua has been used intergenerationally for rongoā, cultural practice and as a life-giving entity that has sustained Te Roroa for generations.

The whakapapa of Waipoua shows the biodiversity values and the various uses of the ngahere and its taonga. As Waipoua provides for tangata whenua, so people as kaitiaki must give back too. It is paramount to ensure it is protected and sustained in best practice and in accordance with tikanga.

FACTS ABOUT WAIPOUA:

- Largest and most significant old growth kauri forest in the world (thousands of years old).
- Highest diversity of plants and animals of any North Island forest.
- At least 82 nationally significant and 68 regionally significant plants and animals, including several endemic species.
- The most pristine river catchment in Northland.
- Stronghold population of shortjaw kōkopu.
- Abundance of rongoā māori, medicinal plants for healing.
- Best altitudinal sequence from coast to high altitude swamp forest in Northland
- Key site to protect North Island kōkako and 3 endemic plants.
- Site of collaborative active forest and whenua and awa restoration.
- An enduring presence and ahi kā, keeping the home fires burning.

NATIVE SPECIES

These taonga and threatened species are present in the catchment:

- Fish: shortjaw kōkopu, longfin eel/tuna, lamprey/pihoro/kanakana, kōaro and torrentfish.
- Plants: kauri forest, a Nationally Critical fungus (undescribed genus –Trichocomaceae), a moss (Fissidens integerrimus), native oxtongue, king fern and Bartlett's koromiko.
- Birds: Australasian bittern/matuku-hūrepo (Nationally Endangered), North Island brown kiwi, North Island kākā, kōkako, brown kiwi and fernbird/matātā.
- Other species: land and kauri snails, forest ringlet butterfly, otekauri (ground weta) and Waipoua beetle.

KEY ISSUES AND MANAGEMENT

These are the key issues for the catchment:

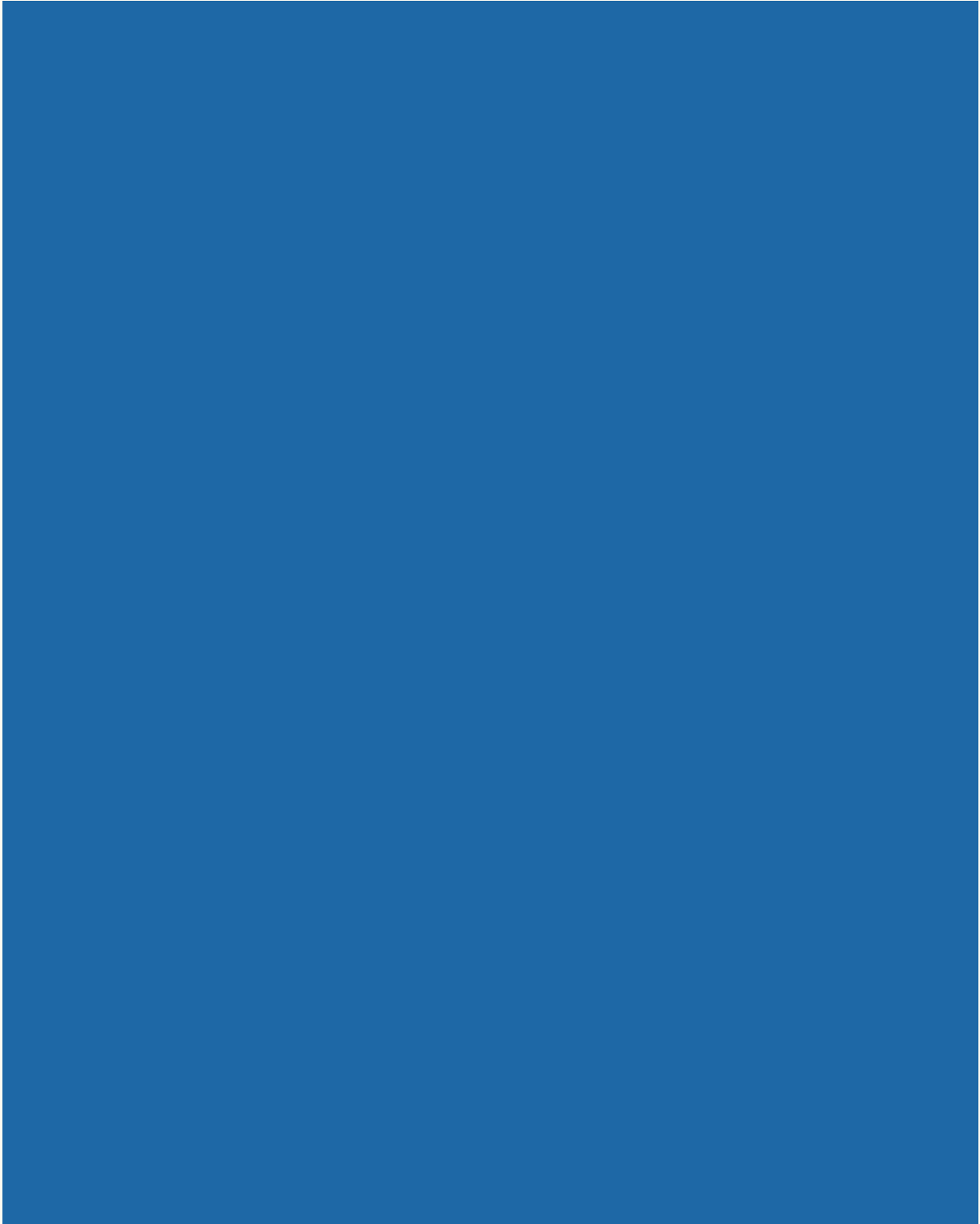
- kauri dieback disease (PTA) is the biggest direct threat
- rodents are widespread and put pressure on forest fauna
- possums are under sustained management
- stoats, ferrets and weasels predate rare and endangered fauna
- pigs are a threat to ground fauna e.g., kauri snail, and a key vector for PTA spread
- goats are under periodic control
- weeds controlled within 8 proposed management hot-spots
- river ford has a significant impact on stream biodiversity
- impacts of pine forestry in the lower catchment – both current and historic
- impacts of agriculture in the headwaters, E.coli, sediment and nutrients and habitat modification.

KEY MAHI

These are the key work programmes in Waipoua:

- Ngā Awa river restoration programme (DOC and Te Roroa): Waipoua River restoration: Our work
- Landscape predator control (ground and aerial 1080) (DOC and Te Roroa)
- Te Toa Whenua (Te Roroa)
- High value area (NRC)
- Kaitiaki Kiwi
- Waipoua Forest Trust: a number of projects in the area, including replanting, pest trapping and dotterel monitoring at the coast, including near the Waipoua River mouth.
- Native Forest Restoration Trust: owns several blocks of regenerating forest in the Waipoua catchment and continues to seek funding to secure other land in the catchment.
- He Ripo Kau
- Te Aho Taiao o Waimamaku
- Ōtaua ki Hokianga

APPENDIX TWO: PROJECT MAP



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