



KELLOGG
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PROGRAMME



HOW CAN WAIKATO MANIAPOTO MĀORI
LANDOWNERS INCREASE ECONOMIC PRODUCTIVITY
WHILST IMPROVING ENVIRONMENTAL PROTECTION
OF THEIR LAND

Kellogg Rural Leadership Programme

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1.0 Executive summary

This report titled – How can Waikato Maniapoto Māori Landowners Increase Economic Productivity whilst Improving Environmental Protection of their Lands outlines and identifies two things:

- 1) How can Waikato Maniapoto Māori landowners increase their economic productivity from their whenua (land) and;
- 2) How can this be achieved whilst upholding the values of Kaitiakitanga (guardianship) and Manaaki Whenua (goodwill to the land).

This research is carried out in two parts. Part one provides context and a background story to Waikato Maniapoto's introduction to modern agriculture and how quickly the tribe was able to amass large scale growing operations and manufacturing facilities throughout the tribal region. Part one also describes the creation of the Kīngitanga (King Movement) whose sole aim was to centralise Māori power throughout all of Aotearoa (New Zealand) and how this power base was lost. Subsequently historical narratives are provided on how Waikato Maniapoto were forced into conflict with the Crown which resulted in the loss of over 1.2 million acres of prime land after the Land Wars followed by another million from various legislative tactics imposed on Waikato Maniapoto by the Crown. The last piece of part one describes how a new leader needed to emerge to revive the dynasty of the Kīngitanga and rebuild the damaged foundations of the once mighty tribe of Waikato Maniapoto.

There was a considerable amount of literature reviewed which formed the basis of part two. In part two, the research offers up current opportunities and barriers for Waikato Maniapoto Māori landowners. Though it should be acknowledged further research into these opportunities and barriers should be carried out in more detail. A key finding of this review is that additional testing and research into how mātauranga Māori in the context of environmental protection can be genuinely applied to all land throughout the rohe (region) of Waikato Maniapoto.

The recommendations of the report are that further testing, and refinement of the processes used to increase economic productivity are required and for mātauranga Māori to be better understood in the context of the region's environmental footprint.

2.0 Acknowledgements

Tēnā koutou,

This research report is shaped entirely around a series of semi structured and unconstructed interviews, conversations, conferences, workshops, seminars, wānanga (deep discussions) and hui (meetings). These interactions were communicated and deliberated to and with predominantly Waikato Maniapoto Koroheke (Elder - Male), Rūruhī (Elder - Female), landowners, land trustees, rural professionals, and primary industry sectoral organisations.

I particularly wish to acknowledge the following people, organisations and work colleagues who ensured that my pursuit for knowledge to inform my research work was well received, respected and worthwhile.

Harold Maniapoto – information input, project and Tikanga Māori advice

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Maniapoto Trust Board – information input

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My sincere gratitude must also go to work colleagues and industry associates from subject matter experts, academic, iwi (tribe) and tribal elders for advice, constructive criticism, and innovative ideas, particularly colleagues from the Ministry for Primary Industries and the Māori Agribusiness Team.

I must also make special mention of my Brother Maxwell Life Aranui who sadly passed away during the first phase of this Kellogg's programme, I did not attend Max's tangihanga (funeral) as he would have wanted me to stay the course and stick to this Kellogg's kaupapa. I miss you Bro and there is not a day that goes' past that I don't think about you, "E hoa, kāore au e wareware koe, mō ake tōnu ake!" ("My friend, my memories of you will never cease, but will live on inside my heart forever and ever!).

Finally, I would like to acknowledge my wife and family for the never-ending patience and support which has made it possible for me to participate in the Kellogg's Rural Leadership Programme.

Ngā mihi kia koutou katoa.

3.0 Introduction

Waikato Maniapoto land assets are a significant contributor to both the Māori and New Zealand economies.

Therefore, it is important that the landowners understand their land's capability. Key factors that are non-negotiables are a robust governance and management team (on and off the land), connected landowners, a clear strategy, and the desire to execute a strategy. More so, Waikato Maniapoto landowners must be accountable to their environmental aspirations as the drive to return strong economic returns from the land increase from the landowners and shareholders.

Economic productivity, environmental protection options and associated impacts for Waikato Maniapoto will vary across the rohe (region)¹. As an indication of diversity across Waikato² Maniapoto³ collectively there are 52 hapū and an estimated 110,000 tribal members across the region. Each hapū have many affiliated and associated marae that they are connected to. Of the larger hapū, Ngāti Māhuta has 19 affiliated marae, Ngāti Te Wehī has 9 and Ngāti Apakura has 6.

There are over 1100 Ahu Whenua trusts throughout the Waikato Maniapoto region. The total land area of these trusts represents approximately 64,900 hectares⁴. There are also pan-Iwi and pan-Māori organisations within the Waikato Maniapoto rohe that manage approximately 27,456 hectares of freehold land titles. In total there is approximately 130,000 hectares of Māori owned land throughout the Waikato Maniapoto rohe⁵.

The aims and objectives of this project is to understand how Waikato Maniapoto landowners can grow and develop their economic base whilst improving its environmental deliverables and stay true to protecting Papatūanuku (Earth Mother).

This project conducts qualitative research using a thematic analysis approach with Waikato Maniapoto landowners that seek out to better understand the decision-making, challenges that underpin our landowners but also to explore traditional and contemporary concepts that may help improve the desired outcomes of improving economics in respect of Papatūanuku.

¹ Appendix Three – Waikato Maniapoto Tribal Boundary Map

² Tainui Group Holdings. (27 May 2021). Registered Tribal Members. <https://www.tgh.co.nz/en/delivering-waikato-tainui/>

³ Maniapoto Māori Trust Board. (27 May 2021). Registered Tribal members. <https://www.maniapoto.iwi.nz/tribal-register/>

⁴ Te Pūni Kōkiri -Māori Economy in the Waikato Region. (2013). Pgs. 22- 23.

⁵ Appendix 4 - Table 1: Ahu Whenua Trusts in The Waikato Region by Geographic Trust Group

4.0 Method

There are many Waikato Maniapoto Iwi and Māori organisations within the rohe so it must be acknowledged that I was not able to represent the perspectives on behalf of all Waikato Maniapoto and other Māori organisations within the rohe.

In addition to the many kānohi ki te kānohi (one on one) hui (engagements) that were conducted throughout my research, there were also workshops, numerous literature reviews and a survey. Several approaches were used to gather the broad range of insights within this report include:

1. Building on the insights gathered through engagement with Waikato Maniapoto Koroheke, Rūruhi, landowners and land trustees.
2. Undertaking an assessment analysis of Waikato Maniapoto Land Resource Management Plans and Reports to better understand the aspirations for whenua (land) within the rohe.
3. Undertaking a review of literature pertaining to Waikato Maniapoto perspectives on land utilisation, productivity, climate change, environmental degradation, environmental improvement and protecting Te Ao Tūroa⁶ (the world in which we interact) and Te Ao Taiao⁷ (the natural living world).
4. Drawing on 'Te Mana Whatu Ahuru', a Waitangi Tribunal Report that is steeped in Waikato Maniapoto mātauranga Māori (traditional knowledge). This approach allowed me to draw on insights from Waikato Maniapoto thought leaders (present and past) that have provided evidence to the Crown regarding the Waikato Maniapoto economy (pre land wars era), land confiscations and the impacts colonisation has had on the people of Waikato Maniapoto over the past 155 years since the land confiscations.
6. Conducting Zoom sessions with Waikato Maniapoto thought leaders, representatives, business leaders, land consultants and scientists. This method was utilized as a modern spin on the kānohi ki te kānohi engagement, that is the preferred method of engagement for Māori all over the motu (island).

4.1 Review of literature

The review of literature relating to current best land use and utilisation practices and recommendations were compiled and prepared by AgResearch, Landcare Research, Fruition Horticultural Ltd, The Reserve Bank of New Zealand from 2014 – 2020.

At the start of this project, this method was not my preferred method, but it was very hard to overlook the previous research work already undertaken in relation to my project topic. The literature review also provided factual evidence to the large anecdotal set of evidence

⁶ Appendix 5 – Te Ao Turoa (the natural living world)

⁷ Appendix 6 – Te Taiao Model (the world in which we interact in)

collected from the many conversations with Waikato Maniapoto elders, landowners, and land trustees.

The main findings from the literature reviewed were:

- *Early Waikato Maniapoto innovation and entrepreneurship during the 1830's gave way to Waikato Maniapoto becoming an agricultural powerhouse of the South Pacific.*
- *Many Waikato Maniapoto landowners are currently disenfranchised from their whenua (land) and most Waikato Maniapoto land blocks do not have a formal governance structure administering the land in a productive manner.*
- *Policy changes have a huge impact on Waikato Maniapoto landowners and can be linked directly to intergenerational wealth gap that currently exists within the tribe today.*
- *Fostering strong leadership internally needs to be a priority to ensure that the land can be economically and environmentally managed correctly.*

4.2 Facilitated hui, workshops and wānanga

This method assessed whether current land productivity and environment protection practices were working in real time. It was also used to determine build a critical needs analysis for the purpose of providing new data to determine the current environmental and economical outcomes on Waikato Maniapoto lands.

Two workshops were held in Te Kuiti, involving 32 Waikato Maniapoto land trusts and a total of 60 participants. These workshops were facilitated to physically assess all the lands held with the trusts involved in these workshops. An agricultural/horticultural consultant was contracted to do this work.

As most Waikato Maniapoto landowners and land trustees are no longer working the land themselves and most land is now leased out or managed by other people on behalf of the land trust. I thought it was important for the landowners and trustees to get a basic understanding of the economics of their lands and understanding their environmental obligations within their agribusinesses. It is widely known that a leasee or a farmer employed on behalf the trust does not necessarily understand the worldview the landowners/trust may have with regards to their lands.

The key findings from the facilitated workshops, hui and wānanga were:

- *Waikato Maniapoto MABs who were early adopters of better waste management and environmental protection practices should be recognised in pricing/incentive policies by the Crown.*
- *Consideration should be given to Waikato Maniapoto landowners regarding flexibility with the New Zealand Emissions Trading Scheme to enable Waikato Maniapoto*

landowners to change their land use where it could support other social, cultural, environmental or economic priorities for the intergenerational wellbeing (e.g., food sovereignty and papakāinga development).

- *The introduction of new regulations to reflect what Waikato Maniapoto MABs are already doing regarding mātauranga Māori environmental protection practices.*
- *MPI to offer better farm advisory services that are equally accessible to Māori farmers and landowners.*

4.3 Setting the scene

This report is composed of two parts:

Part 1: Back then – provides the foundational context, to highlight the economy and life for Waikato Maniapoto during those early engagements with Europeans. This section also presents traditional and historical narratives of Waikato Maniapoto economic prosperity between 1830 and 1864. It also goes into detail regarding the tribe's survival into the 20th Century up to the 1950's.

Part 2: Now and Tomorrow – identifies the current state of primary sectoral land owned by Waikato Maniapoto tribal members. This section delves into the current practices and future economic and environmental opportunities that align with the tribe's aspirations and ethos.

Further work will be undertaken to address impacts for the Iwi and other Māori in the rohe with regard to adaptation, however, the focus of my work to date has been to capture the potential impacts and opportunities for Waikato Maniapoto and other Māori organisations of proposed options to increase economic productivity whilst reducing the environmental footprint of business and enterprise.

5.0 Part 1: Waikato Maniapoto tribal organisational structures

It is important to understand the different Waikato Maniapoto organisational structures as they provide context into how decisions are made within each structure include:

- **Iwi** – is an extended kinship group who share a common ancestor with established tribal boundaries (takiwā). As the numbers within whānau groups known as hapū begin to grow, whānau start collectivising as hapū and alongside other hapū they typically align their interests which is based on Whakapapa (genealogy) and amass as an Iwi. In contemporary times, Iwi is not just a genealogy-based construct, but has taken on a constitutional role after the Treaty settlement process which through the settlement legislation process, the Crown must uphold obligations specific to individual Iwi. Today, the Iwi is usually represented by the tribal organisations known as a PSGE.

- Hapū – is a larger kinship group consisting of several whānau who share a common ancestry. Hapū traditionally form the primary political unit, exercising rangatiratanga (self-governing), mana Motuhake (sole decision making), kaitiakitanga (guardianship), ahi kā (those that do not leave the ancestral homelands) and other cultural related practices where they have mana whenua (recognised authority) within their takiwā. While whānau form the base unit of Māori social constructs, whānau will collaborate as hapū to take on shared kaupapa that requires collective action. Today, the hapū are represented by Koroheke, Rūruhī (tribal elders) or a dominant collective that has the mandate by the hapū to represent them on their behalf.
- Whānau – whānau is the extended family and represents the key component of the primary economic unit within a traditional Māori society. Māori social constructs such as wellbeing can be enhanced with initiatives driven from within the whānau unit. Today, the whānau is usually represented by a respected member of the whānau irrespective of age or gender.
- Marae – usually run by a board or committee and typically represent the centre of culture for the whānau and hapū. The marae is where cultural practices such as tangihanga, wānanga, hui are maintained and upheld. Today, the marae is represented through marae trustees.
- Kīngitanga – is the Māori King Movement. It is a movement that arose among some of the Māori tribes of New Zealand in the central North Island in the 1850s, to establish a role similar in status to that of the monarch of the British colonists, as a way of halting the alienation of Māori land. The Kīngitanga has been based in the Waikato Maniapoto rohe since its inception in 1858. Today, the Kīngitanga is represented by King Tūheitia and his chosen delegates who enact his tribal duties such as hosting foreign delegates and supporting Te Ao Māori kaupapa.
- Māori Trust Boards – some Iwi/Māori entities are constituted under the Māori Trust Boards Act 1955. This legal framework was initially established to enable Iwi to manage compensation payments (prior to PSGEs). They typically hold collectively owned tribal assets and their main objectives are political, social, and cultural. Being a Crown construct there are ongoing tensions due to Crown control versus Iwi/Māori autonomy. Today, Māori Trust Boards are represented by the Boards Chair, Trustees and CEO.
- Post Settlement Government Entities (PSGEs) – are typically Iwi entities set up to receive and sometimes administer and manage redress assets on behalf of their members. Due to the government's large natural grouping policy, PSGEs are often tasked with transferring redress assets back to the hapū/collective of hapū with the mana whenua status. PSGEs are represented by the Boards Chair, Trustees and CEO. PSGEs secure their

mandate to govern by registered tribal members who vote nominees to the trust. The trust chooses a Chair and the Chair selects a CEO.

- Te Ture Whenua Māori Entities (TTWMEs) – entities created under the Te Ture Whenua Māori Act 1993 to hold and manage Māori customary or freehold land. Many Waikato Maniapoto entities operate in forestry and farming are Ahu Whenua Trusts and Māori Incorporations. TTWMEs, are represented by trustees and a Chair. They are selected by vote by the landowners.

5.1 Traditional Waikato Maniapoto social and economic structures

- Kainga/Pā - Traditionally the kāinga (sometimes called a Pā) was the base economic unit of Waikato Maniapoto society. The kāinga was home to several whānau within a hapū and comprised of a small number of whare and sometimes a marae. It had proximity to areas suitable for gathering food, rongoā (traditional Māori medicine) and other resources essential for carrying out subsistence or customary practices within the established hapū boundaries. Within the kāinga (home), tikanga (values) such as aroha (unconditional love), manaakitanga, utu (revenge) and koha (gift) ensured the wellbeing of the resident whānau and supported intra-hapū and pan-lwi trading of resources.
- Haukāinga - The haukāinga (home people/whānau from the Pā), sometimes referred to as the ahi kā or mana whenua, provide a significant contribution to the sustainability and vitality to Waikato Maniapoto culture. This is due to their role in carrying on the kawa and tikanga of the marae, kāinga and hapū, as well as retaining local mātauranga and managing stocks of natural resources.

5.2 Early years of European contact - prosperity and land utilisation

Initial contact between Waikato Maniapoto ancestors and the early Europeans was met with much enthusiasm and optimism. This is because many stories had already been discussed between the Northern Tribes (who had some of the first contact with Europeans) and tribal members belonging to Waikato Maniapoto. The Rangatira (Chief/s) back then understood the value in forming relationships with the Europeans and were aware of the opportunities that would eventuate from making these relationships. These early meetings and exchanges would become the genesis regarding trade, business, and enterprise for Waikato Maniapoto between 1830 – 1858⁸.

The account of stories handed down over the generations describe Waikato Maniapoto living as an interdependent society, where a collection of whānau (family) formed groups

⁸ Wai 898 WAITANGI TRIBUNAL REPORT Te Mana Whatu Ahuru – Pre-publication Version. (2018). https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_142124627/Te%20Mana%20Whatu%20Ahuru.pdf

called hapū⁹. The context is that one whānau depended on another whānau for multiple advantages such as protection from attack, growing food and maintaining the traditional customs and spiritual practices of the hapū¹⁰.

Waikato Maniapoto rangatira (leaders) were interested in building relationships with the early Europeans to gain access to new technologies and knowledge. Such as growing wheat, fruit, potatoes, and farming introduced species of animals such as pigs and cows¹¹. These basics were traded in those early years would become the backbone of trade and enterprise for the people and would give prosperity to many hapū and whānau right throughout the Waikato Maniapoto region. Rangatira were also interested in building trade relationships so that they could gain access to coastal shipping opportunities¹². These early interactions have been well documented and conversations with Koroheke and Rūruhi state that the early Europeans were held in such high regard, that Rangatira would boast between one another about how many Pākeha they had under their protection. Rangatira were also recorded travelling as far as Australia, Italy, England, and the America's just to befriend Europeans, with the aim of enticing them to come back to their lands to set up trade and enterprise amongst their people¹³

Figure 1: Waikato Maniapoto economic region during the 1850's



Hargreaves, R.P. (1961), *Journal of the Polynesian Society*

⁹ Maniapoto. H. (personal communication, April 29, 2021).

¹⁰ Koroheke and Rūruhi Conversations (anonymous)

¹¹ Te Ara Encyclopedia of New Zealand. (2011, December 13). Māori and European Contact. <https://teara.govt.nz/en/king-country-region/page-5>

¹² Wai 898 WAITANGI TRIBUNAL REPORT Te Mana Whatu Ahuru – Pre-publication Version. (2018). https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_142124627/Te%20Mana%20Whatu%20Ahuru.pdf. Pages 99 – 100. Haupōkia Te Pakarū.

¹³ Koroheke and Rūruhi Conversations (anonymous)

But not all interactions with the early Europeans were met with enthusiasm and open arms¹⁴. For example, Ngāti Toa (from the Waikato Maniapoto region) who had migrated to the lower North Island and the top of the South Island in the early 1800's under the leadership of their formidable Rangatira, Te Rauparaha¹⁵. In 1843, a land dispute arose between members of Ngāti Toa and settlers living in current day Nelson. The settlers started surveying the Wairau catchment so that it could be farmed, as their settlement in Nelson was not suitable for large scale farming and horticulture cropping. This incident would famously become known as the 'The Wairau Affray'¹⁶ where 22 European and 4 Māori lives were lost, the Wairau Affray would become one of the very early accounts of inharmonious relations between Waikato Maniapoto Rangatira and early European traders and businessmen.

In my opinion, early European contact was very beneficial for Waikato Maniapoto as it allowed the tribe to accumulate wealth through the sale of goods grown in the region¹⁷. The farming knowledge provided the people with the skills needed to grow sustainable sources of healthy food, which then created the economy and allowed Waikato Maniapoto to create mass wealth and prosperity. The region was becoming economically important both nationally and internationally, so much so that Austrian geologist Dr Ferdinand von Hochstetter, who visited the Waipā district in 1859. He is mentioned describing the extensive plantings of wheat, maize, and potatoes, European style carriage-roads, healthy livestock, and other testimony to the wealthy condition of the natives¹⁸. von Hochstetter concluded:

"Such is Rangiaowhia [sic] – the only Maori settlement, among those I have seen, which might be called a town – a place, which by its central position in the most fertile district of the North Island, and as the central point of the corn-trade, bids fair to rise ere long to the rank and size of a flourishing staple town". (Dr Hochstetter. F, 1859).

By the end of the 1850's, tribal members of Waikato Maniapoto owned many commercial ships numbering 23 in total, 40 flour mills and were exporting hundreds of tons of produce to Auckland, Australia, England and the America's.

The 1860's would see the end for Waikato Maniapoto and the prosperous times enjoyed in the 30 years prior, 157 years on and Waikato Maniapoto is but a shadow to what it once was. Waikato Maniapoto would become embroiled into a forced war with the Crown starting in Taranaki in 1860, simply (according to Governor Grey¹⁹) for refusing to acknowledge Queen Victoria as Queen and to denounce their Māori King. But Waikato Maniapoto already had a King, King Tāwhiao. There are many historical accounts to the

¹⁴ Maniapoto. H. (personal communication, April 29, 2021).

¹⁵ Steven Oliver. (1990). Te Rauparaha. Ngati Toa Iwi. <https://www.ngatitoa.iwi.nz/runanga/treaty-information/te-rauparaha>

¹⁶ Dylan Owen. (2020, June 16). The Wairau Affray: A series of unfortunate events. <https://natlib.govt.nz/blog/posts/the-wairau-affray-a-series-of-unfortunate-events>

¹⁷ APPENDIX FIVE – WAIKATO MANIAPOTO TRADE AND ENTERPRISE (1850)

¹⁸ Petrie.H. CHIEFS OF INDUSTRY – Māori Tribal Enterprise in Early Colonial New Zealand. (2006).

¹⁹ Maniapoto. H. (personal communication, April 29, 2021).

Crown's forced invasion including accusations of rebellion and treason²⁰. The fact remains that this invasion was unlawful and unjust and would result in the loss of 1.4 million acres of land on top of the loss of thousands of Waikato Maniapoto women, children, and men. The two very things that made the tribe great and powerful, the two most important factors that contributed to the success, wealth, and prosperity between the years 1830 and 1858²¹.

Figure 2: Waikato Maniapoto Owned Flour Mills (1846 – 1860)



Hargreaves, R.P. (1961) pgs 227 – 232, *Journal of the Polynesian Society*

6.0 Kīngitanga (The King Movement)

In the 1852, Tamihana Te Rauparaha son of the Great Rangatira Te Rauparaha visited England. Upon arrival he was presented to Queen Victoria and was afforded the hospitality usually reserved for the most elite of European aristocrats. On his journey back home,

²⁰ Wai 898 WAITANGI TRIBUNAL REPORT Te Mana Whatu Ahuru – Pre-publication Version. (2018). https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_142124627/Te%20Mana%20Whatu%20Ahuru.pdf

²¹ Maniapoto. H. (personal communication, April 29, 2021).

Tamihana formed the idea that Māori should also have a head of state such as a King or Queen that ruled over all tribes of Aotearoa New Zealand²².

Tamihana's cousin Mātene Te Whiwhi would be the one to carry Tamihana's idea around the countryside meeting with all the Great Chiefs at that time with the hopes of unifying all Māori under a single head. Mātene actively sought out potential candidates for the role of King and challenged the Great Chiefs of the land to take up the position²³. After being turned down time and time again, finally it would be Pōtatau Te Wherowhero who would accept the responsibility of being the first Māori King²⁴.

The inauguration of the Pōtatau took place in 1858 and was celebrated by all those in attendance. The announcement of a Māori King should have been a time of great celebration across the land, but this was not to be as the Crown views the establishment of a Māori Kingship as an act of aggression and disrespect to the Colonial government. Also, the pressure from the Crown to purchase quality Māori land intensely increased during this time as well, resulting in Waikato Maniapoto's involvement in the New Zealand wars²⁵.

The land conflicts involving Waikato Maniapoto started when Governor Grey ordered Colonel Duncan to cross the Mangatāwhiri at that time being the furthestmost outpost of Waikato Maniapoto. The Crown ferociously attacked Waikato Maniapoto men, women, and children with the full force of their war machine outnumbering Waikato Maniapoto some 12-15 Colonial militiamen²⁶ to a single Waikato Maniapoto warrior²⁷.

6.1 Economic depravity and forced land confiscations

A total of 1.2 million acres of land was confiscated²⁸ from the people of Waikato Maniapoto shortly after the NZ land wars, followed by a further 1.1 million acres in the following 100 years after. Out of all the tribes throughout the land, Waikato Maniapoto suffered the worst land confiscations than any other single tribe²⁹.

This act left one of the most powerful tribes essentially powerless, landless, and homeless after just 10 months. This was the greatest challenge for Waikato Maniapoto people since the arrival of their Great Waka Tainui some 800 years prior.

²² In search of a king', URL: <https://nzhistory.govt.nz/politics/the-maori-king-movement/in-search-of-a-king>, (Ministry for Culture and Heritage), updated 7-Jul-2020

²³ In search of a king', URL: <https://nzhistory.govt.nz/politics/the-maori-king-movement/in-search-of-a-king>, (Ministry for Culture and Heritage), updated 7-Jul-2020

²⁴ Wai 898 WAITANGI TRIBUNAL REPORT Te Mana Whatu Ahuru – Pre-publication Version. (2018). https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_142124627/Te%20Mana%20Whatu%20Ahuru.pdf. Waikato-Affiliated Rangatira – Pootatu Te Wherowhero.

²⁵ Koroheke and Ruruhe Conversations (anonymous)

²⁶ Department of Conservation. Ritchie, N. (2001). The Waikato War 1863 – 64. A Guide to the Main Events and Sites. Pgs 5 – 8.

²⁷ Maniapoto. H. (personal communication, April 29, 2021).

²⁸ Wai 898 WAITANGI TRIBUNAL REPORT Te Mana Whatu Ahuru – Pre-publication Version. (2018). https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_142124627/Te%20Mana%20Whatu%20Ahuru.pdf

²⁹ Maniapoto. H. (personal communication, April 29, 2021).

For the next 150 years Waikato Maniapoto would be forced to live in relative poverty and destitution³⁰ that continues to this day. It would take Waikato Maniapoto several generations to recollect its spirits and begin the long process of rebuilding itself. Fortunately, a new generation of Waikato Maniapoto leader was about to emerge, that leader would take it upon herself to reorganise the pieces of the kingship that had laid relatively dormant since the mass confiscations of Waikato Maniapoto lands. This woman was Te Puea Hērangi, the great granddaughter of the Pōtatau Te Wherowhero, the first Māori King.

6.2 Rangatiratanga (Leadership)

Te Puea Hērangi was born at Whatiwhatihoe on the banks of the Waipā River, near Pīrongia, on 9 November 1883, she belonged to Ngāti Māhuta and Ngāti Nāwaero hapū of Waikato Maniapoto³¹. Born during a very difficult period in Waikato Maniapoto history just 20 years following the land wars of the 1860s. Te Puea's uncle King Māhuta had picked her out during childhood as having unusual abilities, and he spent many hours passing on his knowledge to her.

It was during these lessons that her uncle instilled traditional Waikato Maniapoto leadership qualities into Te Puea. From a young age Te Puea was chosen to rebuild and grow the Kīngitanga (King Movement) and to support the aspirations and guide her people.

Te Puea's influence became more firmly established among Waikato Maniapoto during the First World War, when she led their opposition to the government's conscription policy. At this difficult time Te Puea's leadership was of great importance to Waikato Maniapoto. The revival of the Pai Mārire faith, brought to Waikato from Taranaki by Tāwhiao, helped to strengthen the spirit of the people. She was determined to rebuild a centre for the Kīngitanga at Ngāruawāhia, its original home before the confiscation in 1864 and in accordance with King Tāwhiao's wishes³².

In 1927 a royal commission chaired by W. A. Sim considered the confiscation of land in the 1860's³³. It recommended the payment of £3,000 annually to Waikato Maniapoto as compensation; both the offer and some of the commission's findings were unacceptable, and negotiations over a settlement would occupy the next 20 years.

Sir Apirana Ngata became native minister at the end of 1928, and his legislation providing for state loans to Māori farmers put land development within the reach of Waikato

³⁰ Koroheke and Rūruhi Conversations (anonymous)

³¹ Ann Parsonson. 'Hērangi, Te Kirihaehae Te Puea', Dictionary of New Zealand Biography, first published in 1996. Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/3h17/herangi-te-kirihaehae-te-puea>

³² Koroheke and Rūruhi Conversations (anonymous)

³³ Wai 898 WAITANGI TRIBUNAL REPORT Te Mana Whatu Ahuru – Pre-publication Version. (2018). https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_142124627/Te%20Mana%20Whatu%20Ahuru.pdf

Maniapoto. The development schemes began on small pockets of land at Waiuku and Onewhero. Te Pūea became the supervisor of the schemes and travelled constantly among them, taking families from Ngāruawāhia to help with the work. She shared Ngata's vision of land development and dairy farming as the basis of strong communities; and as the farms were subdivided and homes and milking sheds built, she established or extended marae throughout Waikato.

By the mid-1930s the Tūrangawaewae (the marae) community was well established. In 1940 Te Pūea was able to buy a farm close to the marae, which she hoped would bring in an income to sustain Tūrangawaewae. After almost 70 years in the wilderness, wondering from place to place Waikato Maniapoto finally had their Tūrangawaewae (place of belonging).

6.3 Rebuilding the Waikato Maniapoto economy

From the 'bitter, poignant memories' of the 1860s war and confiscations. Waikato Maniapoto through the efforts of Te Pūea and other Waikato Maniapoto rangatira had finally negotiated a recognition from Peter Fraser (NZ Prime Minister 1940 – 1949) that the land confiscations were unjust³⁴.

Following on from earlier discussions in the late 1920's Fraser supported that a payment of £5,000 per year be made to Waikato Maniapoto in perpetuity. This payment was administered by the newly formed Tainui Māori Trust Board. The decision to accept this payment was not an easy one for Waikato Maniapoto and it was only after countless hours of negotiations between Waikato Maniapoto rangatira that the decision to reluctantly accept the offer was finally made. Not because it was an adequate settlement of all the loss endured by the tribe, but because at that time Te Pūea was immensely practical, and she knew that it was the best deal Waikato Maniapoto could get at the time. Above all, the process presented vindication for Waikato Maniapoto as the time was right for the tribe to consider a way forward especially regarding to dealing with the deep trauma of the land confiscations that was still being carried by the tribe at the time.

Te Pūea's deep feeling about land confiscation, however, never affected her many personal friendships with Pākehā (Non-Māori). She sometimes talked intensely about this, tracing along two fingers the parallel paths of two canoes – Māori and Pākehā³⁵. Māori, she said, should show the Pākehā what was good in Māori culture, and should in turn take from Pākehā friends what was good in theirs. In informal conversation she tried to convey to Pākehā politicians an understanding of central Māori values. When Peter Fraser asked her opinion about a current concern of employers that Māori were unreliable because they tended to disappear to tangihanga, Te Pūea tried to explain: Māori had to live and work in a

³⁴ The Waikato-Tainui claim', URL: <https://nzhistory.govt.nz/politics/treaty/the-treaty-in-practice/waikato-tainui>, (Ministry for Culture and Heritage), updated 30-Sep-2020

³⁵ Koroheke and Rūruhi Conversations (anonymous)

Pākehā world, but a Māori attending a tangihanga or a hui “comes back right into the middle of things Māori...he recharges his Māori batteries”³⁶.

Te Pūea took the most active leadership role in Waikato in her generation. Driven by a vision of restoring the strength of Waikato Maniapoto and the Tainui Waka, she was able to achieve it because of her mana (respect), her tremendous will, the strength she derived from her faith and the guidance of her (tupuna) ancestors, the loyalty she inspired in others, and her remarkable planning and organisational skills. She had a great warmth and generosity, and a wonderful sense of humour, and she communicated easily with people, whatever their background, in Māori or in English.

Te Pūea was recognised as a remarkable leader whose achievements communicated across cultures, and she was hailed as 'the greatest Māori woman of our time'. There was little recognition, though, of the poverty and powerlessness that she had spent her life fighting, and the New Zealand government was still a long way from accepting the statement of Māori autonomy embodied in the Kīngitanga.

She would not have liked the constant references to 'Princess' Te Puea; it was a title originally bestowed on her by Pākehā³⁷, which she never used herself. The strength of the Kīngitanga at the time of Te Pūea's passing is the greatest testimony to her life's work; and on the marae at Ngāruawāhia her unseen presence is felt still to this day. Te Pūea's leadership would live on well after her death and was a cornerstone for her nephew and niece Sir Robert Māhuta and Queen Te Atairangikāhu that kei (brow) of the Tainui Waka were able to settle with the Crown first and to date, the Tainui Settlement date has been one of the largest settlements settled with the Crown³⁸.

³⁶ Koroheke and Rūruhī Conversations (anonymous)

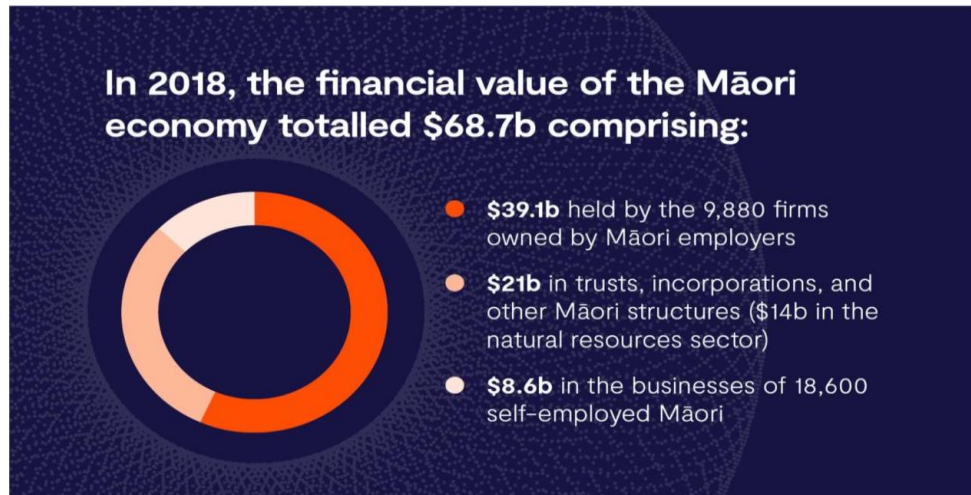
³⁷ Ann Parsonson. 'Hērangi, Te Kirihaehae Te Puea', Dictionary of New Zealand Biography, first published in 1996. Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/3h17/herangi-te-kirihaehae-te-puea>

³⁸ Waikato Tainui. (June 2021). Waikato Tainui Raupatu Claims Settlement. <https://waikatotainui.com/learn-post/waikato-tainui-raupatu-claims-settlement/>

7.0 PART 2: THE Waikato Maniapoto Economy (1955 – 2021)

The Waikato Maniapoto Primary Sector is key to the development of intergenerational sustainability and prosperity for all members of the tribe.

Figure 3: The value of the Māori Economy



Sourced: Te Ōhanga Māori (2018)

For the purposes of this report, I will focus on the participation of Waikato Maniapoto Māori Agribusinesses (MABs) within the Waikato Maniapoto.

Waikato Maniapoto economic development tends to have a long-term outlook and is typically progressed alongside its cultural, social, and environmental development strategies as a holistic approach to intergenerational wellbeing³⁹.

In the early nineteenth century, Waikato Maniapoto were leading business owners and entrepreneurs, quickly adapting to new technologies and trading a range of products domestically and internationally. Early Waikato Maniapoto Māori business models were fully integrated along the value chain and the Iwi and hapū operated with absolute autonomy.

Waikato Maniapoto commercial activity has always been a key enabler for the sustained physical, mental, and spiritual wellbeing of the people.

“The mana of a rangatira, whānau, hapū and iwi was measured by the ability of the group to produce, manage and profit from resources in a way that ensured the wellbeing, health, and prosperity of all”. (Waikato Maniapoto Elders, 2021).

Accordingly, protecting and building the resource base was a central tenet of traditional Waikato Maniapoto economic development. The unjust acquisition and confiscation of Waikato Maniapoto land, restrictive land management legislation, intervention by Crown

³⁹ Te Puni Kōkoi. (2014). Māori Economy in the Waikato Region. Pgs 30 - 35

officials or Crown appointed Trustees, and a significantly reduced population due to introduced diseases left Waikato Maniapoto alienated and disenfranchised.

By the mid-twentieth century, land that remained in Waikato Maniapoto ownership was typically unproductive or the original owners had lost control (e.g. locked into long-term perpetual leases⁴⁰ or under long-term management). Many Waikato Maniapoto tribal members were unable to continue traditional subsistence lifestyles and in turn migrated from their tūrangawaewae leaving their communities in large numbers for unskilled or semi-skilled employment in urban centres such as Auckland, Wellington, Whakatāne, Christchurch and Hamilton.

In recent decades, there has been a resurgence in Waikato Maniapoto economic development. In the last 30-50 years, partly due to the Treaty settlement process, the expiry of some perpetual leases and legislative review, Waikato Maniapoto have been able to reassert their mana motuhake (autonomy) and direct the use of their primary sectoral assets for economic progression.

The Waikato Maniapoto Māori population is predicted to expand over the next 20 years from about 130,000 in 2021, to approximately 220,000 in 2040. In 20 years, Māori in Waikato could account for almost 35% of the total Waikato Maniapoto regional population and one third of all children in the region will be Māori^{41, 42}.

I highlight these key points because I believe It is important to acknowledge our history so that the powerbase and key decision makers within Government are held to account and are urged to promote intergenerational equity for Māori right to all branches within local and central governments. To avoid compounding historic grievances for Waikato Maniapoto and other Māori living in the region, strategies to increase economic productivity, wealth redistribution and reduced environmental footprint should incorporate a deep understanding of Te Ao Māori and of the relevant historic and contemporary context of this region.

7.1 Land Use – Barriers and Opportunities

The Waikato Maniapoto Māori Agribusinesses (MABs) and individuals I engaged with relayed diverse views on improving economic productivity on the land whilst managing its environmental obligations and footprint from their agriculture activities.

Some MABs are already exploring regenerative farming models⁴³ as a means of balancing their cultural, social, environmental, and economic outcomes. Others are looking to transition out of dairy or farming altogether (noting these farms were not on highly productive land). However, for some Waikato Maniapoto MABs, the cost to transition would be too high, given the heavy investment they have already made to improve productivity.

⁴⁰ Tupu.nz. (June 2021). Perpetual Leases. <https://www.tupu.nz/en/kokiri/whenua-leases/what-is-a-whenua-lease>

⁴¹ Te Puni Kōkiri. (2017)

⁴² Stats NZ. (2019)

⁴³ I held a workshop in Te Kuiti regarding regenerative farming methods and practices. (May 2021).

Individuals I talked to explained that farming had become a tradition which they were proud of and it provided decent economic returns⁴⁴. While there was an openness to plant up marginal and un-productive areas, practicality, resourcing, and costs were raised as barriers. In general, I heard from some MABs that they are actively developing strategies and making decisions in alignment with their tikanga values, particularly kaitiakitanga. Some MABs also mentioned that they are being penalised for ‘doing good’ ahead of others in their efforts to balance cultural, social, environmental, and economic outcomes.

Approximately 60% of Waikato Maniapoto land has a Best Land Use Capability Reports (BLUCR) in place. Most BLUCRs are on undesirable classed land⁴⁵ land which explains why most of the landowners operate a lamb, sheep, and beef production (70%).

Some MABs, particularly in the case of Ahu Whenua Trusts, are not able to sell the land or make it available as collateral due to its status as ‘tāonga tuku iho’ and legislative constraints under Te Ture Whenua Māori Act (1993)⁴⁶. Accordingly, these entities operate with a low debt to equity ratio and can have challenges raising equity, which presents barriers to transitioning land use and portfolio diversification or expansion. Based on engagement discussions with Waikato Maniapoto MABs some of the barriers or considerations to changing behaviours around economic productivity and environmental protections included:

Barriers

- The introduction of new regulations to determine what MABs are already doing by way of better waste management and environmental protection practices. I heard from those who were already taking action on the environment to reduce nitrate runoff prior to the introduction of new legislation/regulations that they effectively had to ‘pay twice’ because of the misunderstanding that local council and regulatory bodies have around mātauranga Māori practices aimed to improve the well-being of the environment.
- Often smaller farms do not have the capability or capacity required to know what is out there and available. Also, application demands to keep up with changes in regulations seem to be always moving.
- Farming provides a means for Waikato Maniapoto MABs to support their whānau, hapū and marae through the provision of kai for tangi and other cultural events. Consideration should be given to the need for flexibility in the New Zealand Emissions Trading Scheme to enable landowners to change their land use where it could support other social, cultural, environmental or economic priorities for the intergenerational wellbeing of their members (e.g., food sovereignty and papakāinga development). Being locked into a particular land use does not enable the flexible management required for intergenerational organisations.

⁴⁴ Survey feedback. Anonymous. (April 2021).

⁴⁵ LRIS Portal. (June 2021). NZ Land Use Capability. <https://lris.scinfo.org.nz/layer/48076-nzlri-land-use-capability/>

⁴⁶ Te Ture Whenua Māori Act (1993)

- There were concerns raised that more effort was needed to understand how technologies such as biogenic methane vaccines and inhibitors align with or contradict Māori cultural and spiritual practices. Consultation feedback elaborated further, raising concerns regarding adaptation, toxicity and the viability of some biogenic methane inhibiting compounds as mitigating agents due to concerns for animal health, food safety and environmental impacts. Submitters also indicated that effective biogenic methane vaccines may become too expensive to use or may be subject to licensing restrictions.
- There is also potential that landowners, given their tikanga based management approach, could demonstrate leadership in the transition to an improved economic outlook and lower environmental footprint for Aotearoa New Zealand.
- Historically, under Crown management, some Waikato Maniapoto landowners were locked into perpetual leases (often peppercorn leases for 100 years)⁴⁷. Where these leases are still active, Māori landowners are not able to exercise rangatiratanga or kaitiakitanga.
- I heard that MABs looking to improve on-farm practice are limited by the capability and knowledge of their farm advisors/consultants. If they are not able to access the right advisors, the flow-on effects compromise improvements in monitoring, measuring, on-farm practice, management, and governance oversight.

Opportunities

Some key opportunities associated with agriculture for Waikato Maniapoto Māori Agribusinesses (MABs) include:

- Waikato Maniapoto landowners surveyed are already exploring options to improve on-farm practice, plant up marginal land, transition to regenerative/organic farming or diversify land use, including to mānuka/kānuka honey.
- Some MABs are actively planting up waterways and boundaries in alignment with kaitiaki values. Support for these initiatives could help build skills and nursery stock amongst whānau and hapū for larger or ongoing initiatives.
- More research into the efficiency and profitability of regenerative farming would assist Waikato Maniapoto landowners in understanding how to maximise productivity while maintaining the right balance across their social, cultural, economic, and environmental outcomes.
- MABs who were early adopters of better waste management and environmental protection practices should be recognised in pricing/incentive policies.

⁴⁷ Tupu.nz. (June 2021). Perpetual Leases. <https://www.tupu.nz/en/kokiri/whenua-leases/what-is-a-whenua-lease>

- MABs should be able to manage their emissions by takiwā in accordance with whakapapa and traditional kaitiaki management practices.
- Improved monitoring and measuring tools for on-farm inputs and runoff. Efficiency metrics/ratios that are supported by the External Reporting Board (XRB) and audit processes.

Other land use

In addition to forestry and agriculture, Waikato Maniapoto landowners are exploring a range of other land use options which align with their social, cultural, environmental, and economic drivers. These options include:

- **Wetland restoration** – I heard from landowners that from around the 1950's, Crown initiatives encouraged the draining of their wetlands for conversion to farming. This disrupted the preservation of endemic species in the rohe and associated cultural practices. Restoring drained organic soils to wetlands can help prevent the loss of soil carbon stocks. Some MABs see wetland restoration as an important contribution to balancing land use and enhancing biodiversity.
- **Eco-sanctuary development** – consistent with kaitiaki drivers, Waikato Maniapoto MABs discussed plans to develop eco-sanctuaries on their ancestral māunga (mountain) – such is the case with Tauhara Mountain Trust (approximately 1,165 ha). Working alongside Māori-collectives (e.g., relevant Iwi, hapū, or Ahu Whenua Trusts) could create opportunities to increase carbon stocks on ancestral mountains. Some of the barriers include resources (costs, time, biological stock, fencing), knowledge and capability.
- **Papakāinga development** – with the increased demand for quality affordable housing, some Māori-collectives are looking to utilise collectively-owned land for papakāinga development.

Waikato Maniapoto landowners I engaged with discussed that they are even considering reducing forestry stocks to accommodate the needs of their people. There is an opportunity to work alongside these groups to explore options for papakāinga development projects with a low carbon footprint. While I did not engage widely on papakāinga development, there are examples of leadership in low carbon development on collectively owned Māori land.

- **Land use diversification** – many Waikato Maniapoto MABs I engaged with or reviewed practice a range of land use diversification options including planting up marginal areas of farmland, replanting areas with kānuka and mānuka, expanding into honey, growing ginseng in pine forests, identifying areas of land suitable for horticulture, hemp, medicinal cannabis and exploring land based koura (freshwater crayfish) farming. Part of the rationale is to spread risk, but also to reduce emissions, or look for land use options which are better aligned with the broader social, cultural, environmental, and economic

outcomes. Further investigation into some of these diversification models could provide exemplars for other landowners wanting to take a more holistic approach to land use.

8.0 Conclusion

It was a privilege to collate the evidence and information for this research report as it touched on many aspects, I am truly passionate about. Initially when I decided on this topic, the obvious path was to stick to the script and follow a systematic approach towards completing the project which largely revolved around what literature was currently available. But the more I got into my research the more interested I became which resulted in my desire to talk to my elders, whānau historians and other holders of traditional Waikato Maniapoto mātauranga (knowledge) for the purpose of acquiring different or similar perspectives in relation to what had been captured by academics. On a formal note, it is my aspiration that the information within this report will be used as a further guidance for Waikato Maniapoto and other Māori landowners living in the rohe to develop a long term sustainable primary sector strategy for their whenua. Key findings from my research include:

8.1 Re-establishing Leadership and Decision-Making Capability

Information gathered from interviewees and unstructured discussions regarding leadership varied from traditional concepts of leadership to more modern approaches such as more woman in senior positions within an organisation and more rangatahi (youth) at the decision-making table. A key finding regarding leadership investigated the need to empower the many disenfranchised landowners and tribal members throughout the rohe. This could be achieved by adapting to new technologies such as social media and attracting more people back to the marae by holding whakapapa (genealogy) and hītori (history) wānanga.

8.2 Access to Relevant Modern Primary Sector Knowledge

Information gathered from interviewees and unstructured discussions regarding sectoral knowledge prompted an investigation into the availability of information needed to ensure that a sustainable land-based business is properly administered. A key finding was that the current lack of free advice was hindering the development of Māori land within the region, a small group within MPI or industry good bodies such as DairyNZ could do more to assist these smaller unproductive Waikato Maniapoto landowners.

1.3 Financial Incentives to Reward Good Practice

Many Waikato Maniapoto MABs that are operating land-based businesses are already implementing good land and water protection tools within their operations. A key finding was that most of these operations are already pioneers and early adopters of better waste management and environmental protection practices on their lands so therefore government policy should reward good behaviour and action.

8.4 Access to Capital to Grow

A key factor for growth within the Primary Sector is for the availability of the landowner to access capital that will grow the business to perform stronger. A key finding found that the

banks and financial lending institutions need to offer better lending packages and work more closely with MABs to identify and grow opportunities and diverse risk.

9.0 Recommendations

My recommendations from this research are:

- 1) The Iwi (tribal) authorities (Waikato Tainui, Tainui Group Holdings, and the Maniapoto Trust Board) need a focused strategic plan to address the lack of Primary Sector leadership within the tribe. I acknowledge that leadership comes in all shapes and sizes but in context of my research I am strictly talking about the lack of farmers, growers, scientists, researchers, primary sector business owners, governance, innovators, academics and mātauranga Māori experts who whakapapa to Waikato Maniapoto.
- 2) The governing regulatory authorities within the rohe of Waikato Maniapoto need to consider the impact that Māori agribusiness will have of the region over the next 100 years therefore for the sake of ethical development they should consider a rating rebate for Waikato Maniapoto MAB owners. This is in context to the 150 plus years of prejudice and purposeful derailment of Māori success within the rohe that these governing bodies have enacted on Waikato Maniapoto. The tribe is playing catchup due to this behaviour therefore a consideration towards a level playing field needs to be a serious option.
- 3) Waikato Maniapoto MABs need to be recognised in pricing/incentive policies by the government and the companies who purchase their raw goods such as the dairy and meat companies.
- 4) MAB's should also be funded to demonstrate that their mātauranga Māori practices are scientifically proven and that they can be used as a tool to improve kaitiakitanga of the whenua whilst deriving an economic output.

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Appendix One – Interview Survey Questionnaire

No.	Question	Supplementary Question
1.	On a scale of 1 to 10, (1 being the lowest and 10 the highest), how important is it to protect your environment from the impacts of land utilisation?	What type of decisions do you expect the trustees to make?
2.	On a scale of 1 to 10, (1 being the lowest and 10 the highest), how important is it to derive economic productivity from your lands?	What type of decisions do you expect the trustees to make?
3.	When nominating a trustee, what top 3 attributes do you look for?	Is there anything else you consider when nominating someone to be a trustee?
4.	On a scale of 1 to 10, (1 being the lowest and 10 the highest), how would you rate the decision-making capability of your trust when it comes to protecting your environment?	
5.	On a scale of 1 to 10, (1 being the lowest and 10 the highest), how would you rate the decision-making capability of your trust when it comes to economic productivity?	
6.	What is your preferred land use option?	Why?
7.	What is your preferred way to protect your tribal environments?	Why?
8.	On a scale of 1 to 10, (1 being the lowest and 10 the highest), how important is Tikanga Māori to the way your lands are managed?	<p>Why?</p> <p>Is it vital for your trustees and land managers to implement Tikanga Māori whenever possible?</p> <p>To ensure these customs are upheld, would you consider people who are not from the land but have the required skills to come in and manage your lands?</p> <p>Why?</p>
9.	Would you ever consider land managers (operators and trustees) purely on their academic and practical business skill capability?	Why?
10.	Do you think your land trust has the right mix of trustees who can grow your land assets while ensuring the environment is being cared for?	<p>Why?</p> <p>If not, do you think this is a barrier for your lands trust to grow and prosper into the future?</p>
11.	If you had one wish, what would you like to see done with your land, that, protects your environment and generates prosperity at the same time?	Provide your example here:
12.	Would you consider leaving farming for something else?	<p>What would that something else look like?</p> <p>What would stop you from changing and why?</p>

Appendix Two – Glossary

Whenua	Land
Rohe	Region
Papatūanuku	Earth Mother
Waikato Maniapoto	Traditional boundary of those descendants of the Tainui Waka see appendix three
Tēnā koutou	Great salutations to you all
Wānanga	Interactive learning situation
Hui	Meeting
Tikanga	Values
Koroheke	Elderly man
Rūruhī	Elderly woman
Pā	Traditional Fortified Maaori Village
Te Rohe Pōtae	The tribal boundary of Ngāti Maniapoto and the current region known as the King Country
Rangatira	Chief
Whānau	Family
Hapū	Collection of related families
Pākeha	Term given by Māori to a New Zealander of European descent
Rangatiratanga	Leadership
Manaakitanga	Service
Kaitiakitanga	Guardianship
Rangatahi	Youthful person
Hītori	History
Whakapapa	Genealogy

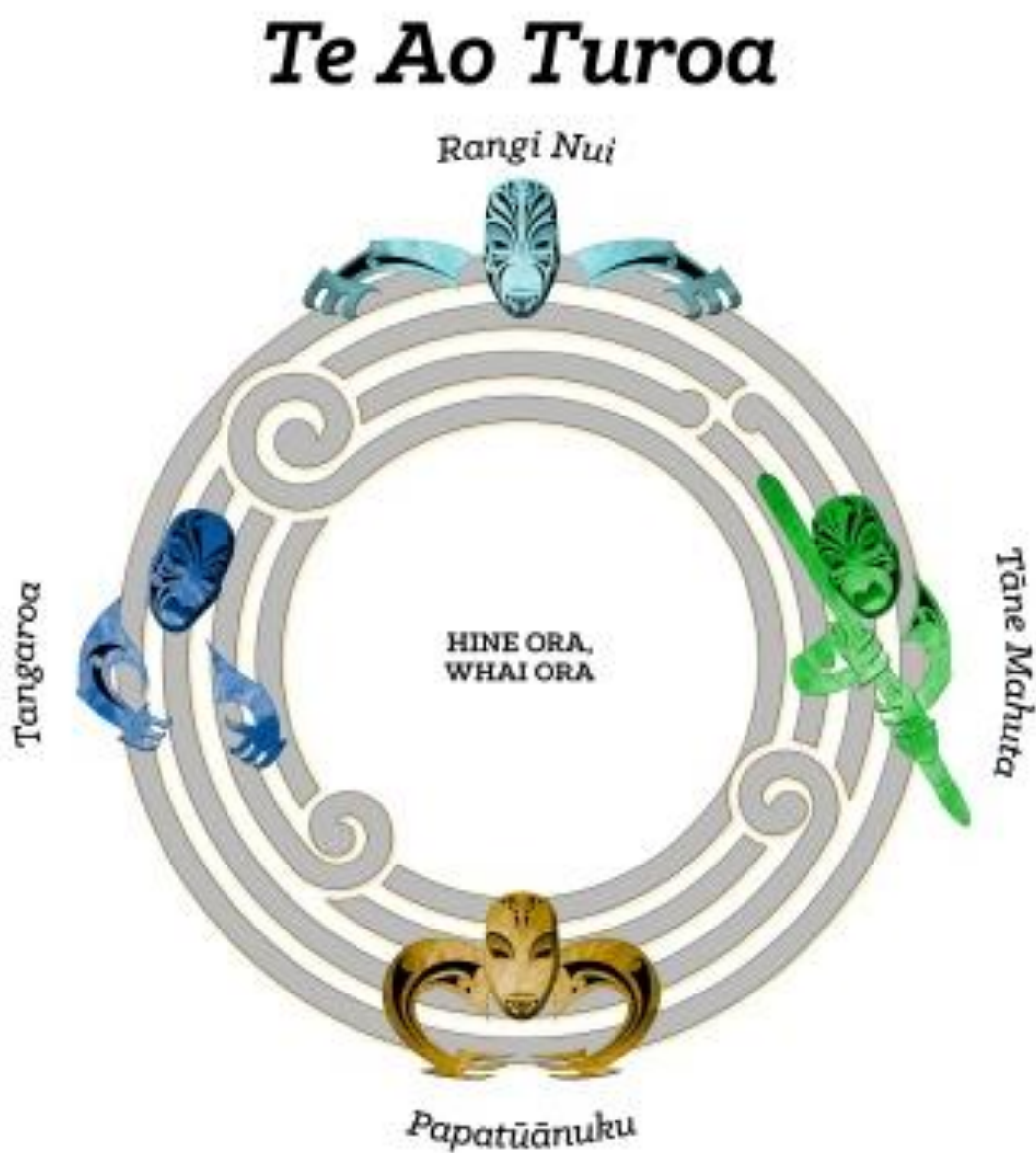
Appendix Three – Waikato Maniapoto Tribal Boundary Map



Appendix 4 - Table 1: Ahu whenua trusts in the Waikato region by geographic trust group

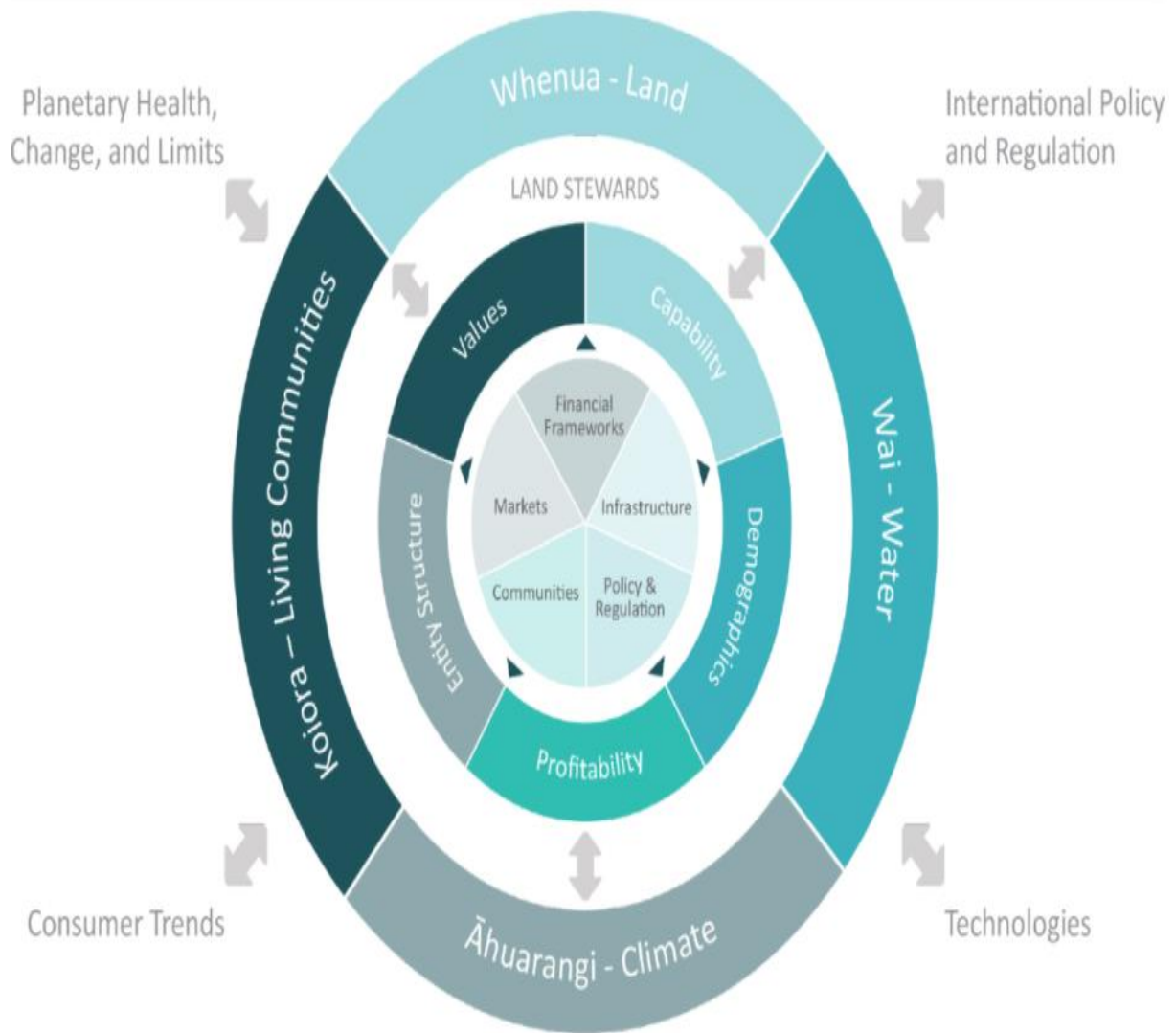
Geographic Trust groups	Trusts in Group Number	Total group area Hectares
Tiroa E	1	6100
Te Hape	8	4600
Tuaropaki Trust	1	3900
Taharoa Forest Trusts	30	2900
Taumatatotara	3	2500
Hauturu	13	2400
Rangitoto A	13	2200
Waipa	16	2100
Pakirarahi	3	2000
Mangaawakino	5	2000
Aramiro	1	2000
Wharepuhunga / Aotearoa	5	1900
Kinohaku West	15	1700
Umuhapuku	7	1700
Harataunga	8	1700
Te Akau	10	1300
Arapae	3	1200
Maungatautari	32	900
Pirongia West	4	600
Taupiri	11	500
19 large groups	190	44200
Other Trusts	910	20700
All Trusts	1100	64900

Source: Te Ōhanga Māori (2018)



Source: Mindfulnesseducation.nz (2021)

Appendix 6 – Te Taiao Model (Te Ao Māori Perspective)



Source: Ourlandandwater.nz (2021)