

Ngā Tātai Kōrero i Te Kauwhanganui ki Rukumoana
A Summer Internship Funded by Ngā Pae o te Māramatanga
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Project Aims

To research, collect, categorise and compile material to produce a Booklet for the 2017 Centenary of Te Kauwhanganui ki Rukumoana.

To Explore National archives collection and the National Library in Wellington

To provide a summary of literature centred around Tupu Taingakawa and Te Kauwhanganui

Māori have always had strong connections with the land and out of this arose the struggle for mana whenua and mana motuhake. This paper explores and researches the historical and political context surrounding the establishment of Te Kawhanganui ki Rukumoana to the present day. Research is made regarding the people who were instrumental in its establishment, how it came to be, its development and the Māori political movements of the time. This paper focuses on Tupu Taingakawa whose upbringing and political career weaves through the Kīngitanga and the Te Kawhanganui, spanning many decades and changes. He was Te Kawhanganui's first Tumuaki of the House, a strong and ardent supporter of the Kīngitanga movement and instrumental in the building of the Te Kawhanganui ki Rukumoana.

Historical Socio-Political Context

In the 1800's, British colonial threats to Māori sovereignty guaranteed by the Treaty of Waitangi in 1840 triggered a series of negative and exploitive events in a short period of time. The increasing number of British settlers were operating in direct competition with the Crown and the growing demand to purchase Māori land led to political and legislative marginalisation of Māori iwi and hapū (Papa and Meredith, 2015). While customary law was still widely practiced these introduced factors meant that it was subjected to a process of change to evolve with the times. British law and its systems rapidly began to supersede customary law and tikanga on legislative and political levels (Morris, 2014).

According to Whanga (2015), one such system introduced was land parcels through surveys operating contrary to customary law and tikanga where land was formally owned communally. Land titles became fixed and seasonal harvest of foods and the right to gather in areas outside these boundaries were altered drastically. This vicariously opened questions of ownership and authority and tensions began to surface rapidly.

The debt on Māori landowners resulting from surveyor's and lawyer's fees through institutions such as the Native Land Courts created an atmosphere of anxiety and debt stress for Māori. Tukumana Te Taniwha and 25 others in support of Tupu Taingakawa's petition to the government in 1909 explains their position:

Now this we suffer, we owe money on the liens and we are willing to pay but we are unable to pay for the reason we are not allowed to lease or sell our lands to Europeans...and the Crown will not buy we are therefore barred in every way of obtaining money and yet we receive unflinching and harsh demands to pay or some of our land will be taken from us....

Moreover, intertribal conflict increased between those who were willing to sell land and those who were not in order to meet the debt that was imposed while simultaneously aiming to keep Māori land in Māori hands (Whaanga, 2015).

New Zealand's legal independence from Britain began to form with the adoption of the key imperial act New Zealand Constitution Act (UK) 1852. Two houses of Parliament were created consisting of a Legislative Council (Upper House) where the Ministers of Cabinet were appointed by the Governor, and the House of Representatives (Lower House) elected by land owners. This 'Responsible Government' was to make laws for the peace, order and good governance of New Zealand provided it did not conflict with British law (Morris, 2014). Section 71 of the Constitution Act 1852 stated:

71. AND WHEREAS it may be expedient that the laws,

Her Majesty may cause Laws of Aboriginal Native Inhabitants to be maintained. Customs, and usages of the aboriginal or native inhabitants of New Zealand, so far as they are not repugnant to the general principles of humanity, should for the present be maintained for the government of themselves, in all their relations to and dealings with each other, and that particular districts should be set apart within which such laws, customs, or usages should be so observed:

It shall be lawful for her Majesty, by any Letters Patent to be issued under the Great Seal of the United Kingdom, from time to time to make provision for the purposes aforesaid, any repugnancy of any such native laws, customs, or usages to the law of England, or to any law, statute, or usage in force in New Zealand, or in any part thereof, in anywise notwithstanding. (New Zealand Government, 1853)

Māori recognised in this legislation, *mana motuhake* - autonomy and the right for Māori to self-govern. This legislation also communicated to Māori that *tino rangatiratanga* was also recognised as guaranteed under the Treaty of Waitangi. The Māori King movement, Te Kingitanga relentlessly sought *mana motuhake* as outlined in s71 of the Constitution Act, as it guaranteed *tino rangatiratanga* (sovereignty) as agreed to in the Treaty of Waitangi. Both the provision in the statute and the Treaty of Waitangi were largely ignored by the Government and exploited by the court system.

'It is amazing how the learned judges shortly to administer law in the new land and other courts were able to evade Māori customary usage until the customary title had been extinguished (Sinclair, 1975 p 150).

This act was eventually repealed by the New Zealand Constitution Act 1986 (McIntyre, 2012).

Te Kīngitanga – Pōtatau Te Wherowhero

According to Ross (2015) there were multiple strategies used by Māori to maintain authority and independence. Meredith and Papa (2015) state that since the establishment of Te Kīngitanga movement in 1858, it has proved to be the most enduring institution and continues to serve as one of the longest-running political systems in New Zealand.

In 1850 Tāmihana Te Rauparaha of Ngāti Toa visited England and met the Queen of England in June 1852. He was impressed at how effective the monarchy and legal system operated under one entity. Upon his return, Tāmihana Te Rauparaha set out from Otaki with his cousin Mātene Te Whiwhi to spread the idea of a Māori King. The main aim being to unify Māori iwi and hapū under one representative in order to bring an end to intertribal conflict and to protect lands (Durie, 2005).

Many Waikato tribes chose to support the Kīngitanga as an independent governing body for Māori (Ross, 2015). The Kīngitanga system was modelled on the British monarchy, the main difference being the selection of a King according to customary law and tikanga (customs) to represent all tribes under one political umbrella. (Durie, 2005). The King would be supported by a pan-tribal council (rūnanga) to assert tribal authority under one sovereign entity (Sorrenson, 1965).

Although not all tribes embraced the idea of Kingitanga, numerous meetings were conducted and nominees were put forward from various tribes. A summary explaining the various meetings and those that attended, their tribes and support was published in the newspaper Te Hokioi on June 15 1862 (Nuipepa Māori www.nzdl.org).

An important meeting, known as Hīnana ki uta, Hīnana ki tai (search the land, search the sea), was held in 1856 at Pukawa on the banks of Lake Taupō. It was the pā of principal Tūwharetoa chief Iwikau Te Heuheu. It was proposed that Pōtatau Te Wherowhero be anointed King based on his high ranking genealogical connections to multiple iwi, his wealth together with his available food and land resources (Papa and Meredith, 2013).

On the 12 February 1857 the support of Ngāti Hauā for Pōtatau and the Kingitanga was expressed in a letter sent to all Waikato by Wiremu Tāmihana, inviting all to a meeting. This was held in May 1857 at Paetai near Rangiriri with Ngāti Hauā embellishing the korero and support with a mighty feast for up to 2000 people and planting the flag of Pōtatau Te Wherowhero, followed by lengthy discussions (Stokes, 2002).

On 2nd June 1859 (Jones, 1959) Wiremu Tāmihana Tarapīpipi Te Waharoa leading the proceedings announced to the gathered people that Pōtatau Te Wherowhero consented to become King. He was then anointed with a Bible at Ngāruawahia proclaiming him as King in a ceremonial process (whakawaahinga). This was then published in various newspapers around New Zealand.

A meeting of all the Waikato Tribes was held at Ngaruawahia, on the 2nd instant, for the avowed purpose of installing Potatau as the Native King of New Zealand.

This meeting was an adjourned one from that held at Paitai in May, 1857, and extensive preparations have been made for it by the King's party throughout the last year.

Invitations had been sent to all the Native Tribes of this Island, but with the exception of Te Moananui from Ahuriri, no Strangers were present.

On the 29th May last, the Tribes from Manukau.

The Waikato Movement for a Native King. (Daily Southern Cross, 11 June 1858). Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/2255781>

The establishment of the Kingitanga had initially been seen by the government as something sympathetic, but as its popularity increased, it eventually be came to be seen as a direct challenge to the Crown's authority (Durie, 2005).

The Kingmaker of Ngāti Hauā – Wiremu Tāmihana Tarapīpipi Te Waharoa

According to Stokes (1996) Tarapīpipi Te Waharoa was born in the early nineteenth century at Tamahere on the Horotiu plains. He was the second son of Te Waharoa, a well-respected chief of the Ngāti Hauā. Tarapīpipi was influenced by the instruction of his father and on the arrival of missionaries to the region, by Christian teachings of Reverend A.N. Brown. Upon his baptism he took the name Wiremu Tāmihana or William Thompson. Tarapīpipi learnt to read and write in Māori within six months and from that time became a prolific writer of letters and correspondence for his father and himself (Stokes, 2002).



Wiremu Tamihana Tarapipipi Te Waharoa and family. Nicholl, Spencer Perceval Talbot, 1841-1908 Photograph albums. Ref: PA1-q-177-30-4. <http://natlib.govt.nz/records/23167992>

Eventually Wiremu Tāmihana became an active political voice to promote peace, justice and good faith with the government in its dealings with iwi Māori. Upon Te Waharoa's death it was evident that he had directly inherited his father's *mana* and became the principal Ngāti Hauā chief. During the 1850's Wiremu Tāmihana envisioned a model for peaceful co-existence between Māori and the British nation. Tāmihana became an active supportive of a unified Māori voice and with other chiefs canvassed the tribes of Aotearoa for a suitable Māori King. As a faithful Christian and ardent reader of the bible, Tāmihana drew parallels between the necessities for Māori solidarity with the biblical Hebrews' longing to be a unified nation. From this belief Tāmihana conceived of a rudimentary but visionary framework from which Māori nationalism could thrive as a distinct cultural and socio-political entity, whilst maintaining peace with the colonial newcomers.

...kahore aku ki kia whiua atu a Kuini i tenei motu engari i toku piihi ko au hei kai titiro mo taku piihi.

...I do not desire to cast the Queen from this island, but on my piece (land, people), I am the person to overlook my piece. (Tāmihana, 1861, p 8)

The intention was not to rival the Queen but to work in alongside the Queen of England in a dual monarchic partnership. It appears Tāmihana settled on Te Wherowhero as the first Māori King and he set about lobbying for the installation of the Waikato chief.

Jones (1959) states that in 1859 Tāmihana declared Pōtatau Te Wherowhero Maoridom's inaugural King by placing a bible over his head and performed the 'raising up of the king' – *whakawaahinga* - ceremony to anoint him as the new King Pōtatau Te Wherowhero.

‘Stand thou, O King Potatau Te Wherowhero as a mana for man; for the land; to stop the flow of blood; to hold the peace between one man and another, between one chief and another chief. The King and Queen to be joined in concord’ (Tāmihana, 1859).

Following the coronation of the King, his own flag was raised. It was called Tapuae and was named after Potatau’s esteemed ancestor (Jones, 1959). This same *whakawaahinga* ceremony is traditionally repeated on successive coronations of Kings and the Queen and the bible remains in the hands of Ngati Hauā.

King Pōtatau was succeeded to by his son Tūkāroto Matutaera on 5th July 1860 and Wiremu Tāmihana anointed him with the bible in the same *whakawaahinga* ceremony as had been performed on his father.

The Kingmaker’s son – Tupu Atanatiu Tāingakawa Te Waharoa

Tupu was born in 1845 as Tana Taingakawa Te Waharoa, and later known as Tupu Taingakawa. He was the second son of Wiremu Tarapīpī Te Waharoa with Hotene being the eldest brother (Ballara, 1996). He was born into a political environment and inherited many characteristics of his father and was described as well-shaped and intellectual (Cowan, 1934).



Tupu Atanatiu Taingakawa Te Waharoa, Te Paea Tiaho and Raihania te Kahui. Ref: 1/2-054122-F. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23175527>

Tupu was literate in Te Reo Māori and colonial authorities saw him as Wiremu Tāmihana’s heir. (Ballara, 1996). He was 13 years of age when Te Wherowhero was anointed King Pōtatau Te Wherowhero by his father and 15 years of age when Tūkāroto Matutaera was anointed King (Turongo House, 2000). Tupu Taingakawa was exposed to influential people, ideas and movements of the times, including but not limited to tribal council meetings (rūnanga) and the

whakawaahinga ceremonies. Thus begun his extensive career in politics, the Kingitanga and Te Kawhanganui.

On 27 September 1866 Wiremu Tāmihana Tarapīpipi Te Waharoa died at Turanga-o-moana, near Peria (Stokes, 1990). On his deathbed, Wiremu Tāmihana summoned both his sons and asked them:

To the elder boy, Hote, he put this question:— “What will you do about the pakeha when I am dead? Is it peace or war with you?” Young Hote passionately replied: “I shall continue to make war. I shall fight the Government.” To the younger lad, Tupu (usually known as Tana in those days): “How will your path lie? Will you, too, fight against the Queen?” “I am for peace,” was Tupu's reply. “You have made peace, and I shall not tread upon it. I shall not make war against the Queen.” “That is well,” said the King-maker. “You shall be head of the tribe, to follow after me” (Cowan, 1934).

Although Hote as the eldest son was acknowledged as the senior to Tupu, it was Tupu who took on the leadership role vacated by his father at the age of 21.

King Tāwhiao and Tupu Atanatiu Tāingakawa Te Waharoa

Mahuta (1996) states that Tūkāroto Matutaera was born at Ōrongokoekoeā in the early nineteenth century. Oral reports say that he was named Tūkāroto in commemoration of his father Pōtatau's victory stance of Mātakitaki pā in 1822. Later he was baptised Matutaera meaning Methuselah by Anglican missionary Robert Burrows. Tūkāroto Matutaera succeeded his father to the throne in 1860 when he was anointed King (Tūrongo House, 2000).

In 1861 King Tāwhiao authorised the establishment of the newspaper *Te Hokioi e Rere Atu Na*, named after a mythical bird whose cry, according to Gorst (1864:336) was an omen of war or disaster (1864:336). Pātara Te Tuhi was appointed editor and the aims of the newspaper were to issue proclamations made by King Tāwhiao, to publish news pertaining to the King Movement and to keep people informed of Kingitanga views. (Oliver, 1996).

According to Keenan (2013), construction of the Great South Road began in January 1862. A function of the road was to provide an access route for troops to invade the Waikato. In July 1863 when Tupu was 18 years of age, Grey issued a proclamation for the Waikato tribes to swear allegiance to the Queen and threatened those that did not with the forfeiture of their lands.

The New Zealand Settlements Act 1863 came into force which authorised land confiscations and thus begun the invasion of Waikato, led by General Duncan Cameron (Ballara,1996). In 1864, 1.2 million acres of land was confiscated with approximately 314,000 acres returned to neutrals

(kupapa) or retired rebels. Taingakawa and his brother Hote are likely to have taken part in the land wars and supported the King Movement in allegiance with King Tāwhiao at the young age of 18.

In 1865, King Tāwhiao and his uncle Tamati Ngāpora declared that the [sic] ‘sword was sheathed’ meaning that they were to adopt pacifist and isolationist policies and embrace the Pai Mārire religion. They established a community with Ngāti Maniapoto at Tokangamutu, known as present day Te Kuiti which became the centre of the King Movement. King Tāwhiao forbid the selling, surveying, levying of rates, the building of roads, gold prospecting on any land and communications by telegraphs of any land (Ballara, 1996).

In 1871 a hui was held at Maungatautari inviting Ngāti Hauā to live at Tokangamutu. Ngāti Hauā were divided but eventually Taingakawa and Hote took their section of Ngāti Hauā to live at Te Kuiti. During this year Taingakawa insisted upon the chiefs of the Tauranga area to live at Tokangamutu while also attempting to mediate between Te Kooti and the government. The government at this time viewed him as one of the Ngāti Hauā hauhau’s. They lived there until 1875 when they returned to Wharepapa. In this period Tupu went into obscurity albeit he was still a very strong supporter of the King Movement (Ballara, 1996).

In 1884, King Tāwhiao petitioned the British government to make inquiries into the land confiscations, treaty breaches and *Māori mana motuhake* (Māori independence) and on 7 April 1886 at the age of 41, Taingakawa was appointed a member of the deputation, to speak with the governor about land confiscations and treaty breaches.

In 1889, King Tāwhiao moved from Ngāti Maniapoto to Pukekawa where Taingakawa was establishing a settlement and rallied for support to establish a newspaper at Maungakawa, and, also to set up a new Parliament. Tāwhiao continued his quest for *Māori mana motuhake* expressed through the Kauhanganui, a Māori parliament, in 1892 (Ballara, 1996). In 1889 a new newspaper of the Kīngitanga was established and called Te Paki o Matariki meaning ‘the fine weather of Matariki’ and being a symbol of hope for a new and fruitful future. It also carried the coat of arms of the Kīngitanga and was seen as the official gazette of King Tawhiao. (Keane,



2015).

Image courtesy of Te Ara – the Encyclopedia of New Zealand

Tupu Taingakawa – First Premier of Te Kauwhanganui

According to Tūrongo House (2000), to commemorate the coronation of the King, the Te Kauwhanganui held its first meeting 2nd May 1893 at Maungakawa. Tupu Taingakawa at the age of 41 became the first Tumuaki and Speaker of the house in the Whare Ariki or Upper House by King Tāwhiao. This position was similar to the Prime Minister's role and he was frequently referred to as Premier Taingakawa with T.T Rawhiti as the secretary.

According to Ballara (1996), he established the Executive Council known as Tekau-ma-rua so that King Tāwhiao could concentrate on his role as King with administrative matters being the responsibility of Te Kauwhanganui. Tupu was responsible for organising the affairs of the meetings and through Te Paki o Matariki they published dates of sessions, debate summaries, decisions of Te Kauwhanganui, tax rates i.e. dog taxes and officiated all documents using King Tāwhiao's own government seal.

The Appendix to the Journal of the House of Representatives (1895) stated that on 12 May 1894, Tupu Taingakawa addressed Premier Seddon, the Hon. James Carroll and other representatives at Hukanui marae in Gordonton. He was the first speaker to lay grievances before the Premier. King Tāwhiao was absent from this hui (meeting) which had been recorded as lasting 5 hours. (AJHR, 1895) He requested that:

1. all taxes from Native land be removed;
2. that the Native Land Court should no longer allow jurisdiction over Native land;
3. that certain lands handed over to the government in lieu for schools had not been utilised and should be returned;
4. that the dog tax should cease;
5. that the tribal chiefs alone determine whether or not their lands could be surveyed;
6. that Legislation and Acts encouraging settlement should not affect Māori lands;
7. that Native tribunals should have self-autonomy;
8. that Europeans should be prohibited from lending money to Natives;
9. and that Māori should have representation on the Bench (judges) as is the case with Europeans.

Te Puke, an important chief in the Waikato, also supported Taingakawa's submissions and elaborated on the troubles with dog tax and because the collectors could not speak Māori it almost led to some women getting shot.

Premier Seddon listened but was more concerned as to the reason of the absence of King Tāwhiao at this meeting, although, Seddon recognised and acknowledged Taingakawa to be a mouthpiece of the Waikato tribes. He also replied that the object of these meetings was to become a Minister for the Māori and not against the Māori. He addressed each matter in turn and promised to publish and circulate the discussion amongst the Māori.

“ School Reserves.

“ As to educational reserves, he was very sorry to hear them say they did not want schools, because such a thing would condemn their children to inferior positions. If faith had not been kept with them in putting up schools, he would see it was done.

“ The Dog-tax.

“ As to the dog-tax, he would let the County Councils know that their collectors were regarded as *tanuwhas* by the Maoris. Perhaps it would suffice to print notices of the tax in Maori and English, and send collectors who understood Maori. He would prefer to see less dogs and more pickaninnies about Maori ras.

On 26 August 1894, King Tāwhiao died at Parawera (Turongo House,2000). As he lay in state in Taupiri, Tupu Taingakawa at the age of 49 carried out his first whakawaahinga ceremony, as his father before him had, and anointed King Tāwhiao’s eldest son Mahuta with Tāmihana’s bible. As reported in the Auckland Star, 18 September 1894:

Tawhiao’s body left Tauwhare yesterday and Hukanui today, and arrives at Taupiri on Wednesday at 10am....two thousand take part in the haka....” And “THE NEW KING”At Maungakawa, near Cambridge...tribes proceeded to install Tawhiao’s eldest surviving son Mahuta as their new king, an elaborate throne used by the late King....’ ‘leading members of the ‘Kauhanganui, or Maori Parliament headed by their Premier Tana Te Waharoa, son of Wi Tamihana, the King Maker, welcomed the newly-crowned king who takes the title of Kingi Mahuta Tawhiao Potatau te Wherowhero, and declared that the Maoris would remain loyal to him and unite under him to protect their interests.

Speakers complained of the action of Hote Tamihana who had conveyed the body at night from Parawera to Maungakawa – should have passed through Cambridge in daylight for Pakeha people to pay respects – Mahuta wished to cement good feeling between Europeans and Maori and feared the night conveyance may be seen as a slight on the pakeha. He ordered a special day to be set apart when Tawhiao arrives at Taupiri for the reception of Europeans to witness ceremonies entrusted to Henare Kaihau and Wiremu Te Wero to organise who then went to Auckland to arrange for a new national flag for the ‘united tribes’.

<http://natlib.govt.nz/records/28346016>

King Mahuta and Tupu Atanatiu Tāingakawa Te Waharoa

Mahuta Tāwhiao was born in 1854 and grew up in the wars and isolation period. He, like his father was trained to be well versed in Waikato tradition and whakapapa (genealogy). Because

King Tāwhiao had placed a prohibition on Pākehā education and schools as one of his policies, Mahuta spoke almost no English nor received European education (Ballara, 2013).

On the 15th September 1894 Mahuta made a formal entrance in the house of his parliament, Te Kauhanganui, and was seated on his father's throne. He was called King Mahuta Tāwhiao Pōtatau Te Wherowhero..

Following and without interruption to the succession, the constitution of Te Kauwhanganui was promulgated. A cabinet was announced with Ministers responsible for their own portfolios. Policemen were appointed and empowered by King Movement to enforce the laws – especially to Europeans living in the Kingdom warning them to obey the King's laws. There were also Independent King Movement land courts set up to adjudicate disputes between parties (Ballara, 1996).

It will be remembered that we recently published a translation from Tawhiao's Official Gazette, "The Pleiades," of the new constitution promulgated for "The Independent Royal Maori Power of Aotearoa." To-day there will be found in another column a further translation from the same source, giving a report of the meeting of the Maori Cabinet, at which the Premier, Tana Taingakawa te Waharoa (son of the New Zealand Warwick, William Thompson) addressed his Ministerial colleagues, and defined their several portfolios. The report is a most interesting one.

Evening Post. Monday, June 18. 1894. THE COLONIAL TREASURER AND THE BANKS. (Evening Post, 18 June 1894).. <http://natlib.govt.nz/records/18675765>

Taingakawa announced that King Tawhiao's prohibition on schools would be lifted as he believed in education for the people and the movement's followers: the King's government then began to promote and provide education for the children (Ballara, 1996).

In May 1895, Te Kotahitanga, a separate Maori parliament movement led by Te Keepa Te Rangihwinui and Tureiti Te Heuheu sought an alliance with the King Movement. Both movements had similar aims to unite the tribes under one movement, although it was influenced by the prophecies and religion of Te Ua Haumene.

Another movement, the Maori parliament (Kotahitanga movement), was based on unity and the Preservation of Maori cultural and political autonomy. Combining Pakeha parliamentary organization with traditional Māori pluralism, the parliament attempted to gain independent control of matters concerning the Maori people and thereby increase

Maori autonomy. These and other movements between 1850 and 1900 differed in style and strategy (Love, 1977 p 8-9).

Deeds of union were meant to be signed, however Taingakawa staunchly supported King Tawhiao's Te Kawenata (covenant) which was to be circulated around New Zealand for signing and rejected the movement's philosophies. (Ballara, 1996).

In 1898 a further meeting was arranged with Taingakawa to meet with Seddon and discuss grievances and aspirations of Mahuta and his people at Huntly. Taingakawa expressed the desire to live in peace under the Queen's authority, but as always their main kaupapa (aim) was to have mana motuhake self-governance legally recognised under the Constitution Act 1852.



Premier and Minister of Native Affairs Richard John Seddon and Maori King Mahuta (seated); Tupu Taingakawa, Henare Kaihau and James Carroll (standing), at Huntly in 1898. Te Ara – The Encyclopedia of New Zealand

At this time Taingakawa had also submitted a petition to Parliament and reminded Seddon of the detrimental effects native land legislation had on Māori and asked him to support the bill being prepared by Henare Kaihau.

Seddon replied that boards to be erected government through Taingakawa along Native Affairs concerns (Ballara,

WELLINGTON, September 9.

In the House of Representatives yesterday Mr Henare Kaihau presented a petition from Taingakawa and others of Waikato. The petition, which was read by the Clerk of the House, referred to the delegates appointed to represent the hardships suffered by Maoris owing to the operation of the existing native land laws. The natives desired to keep the lands remaining unsold for the use of the people, and they therefore appealed to Parliament to pass an Act discontinuing the sale of native lands. They prayed (1) that all sale of native lands be stopped; (2) that a Native Council be appointed to manage the native lands; (3) that land be provided for landless natives; (4) that the necessary amendments be made in the existing native land laws.

he still had plans for Māori land that would include limited self-councils. (Ballara, 1996). with T.T Rawhiti addressed the Committee with the same 1996).

Parliamentary Notes. (Thames Star, 11 September 1899). <http://natlib.govt.nz/records/11979728>

The Māori land bills which Seddon had earlier discussed later became the Native Lands Settlement and Administration Bill 1898. Taingakawa disagreed with the provisions of that bill and continued to submit petitions to Parliament. According to Ballara (1996) he collected 5,975 signatures for this petition. Taingakawa then led a delegation of the King Movement to Papawai in Wairarapa opposing the bill.

A deputation of King Country Natives waited on the Premier and Mr Carroll this afternoon, and discussed the question of passing legislation suitable to their tribe as set forth in Kaihau's Maori Council Constitution Bill. Taingakawa, one of Mahuta's chief advisers, was one of the deputation, and wished to ascertain the views of the Government towards the Maori King. In reply, Mr Seddon said he was very anxious to meet the King Natives on some common ground, upon which they could work, particularly in the direction of legislation, which would be agreeable to both the Natives and Government. He had read the bill mentioned by the deputation very carefully, and in his opinion there were many powers asked for in it which could not be granted by Parliament. The bill might, however, contain suggestions of an important nature acceptable to the Government, and perhaps after discussion and an explanation by the Government as to how far Parliament could be expected to go in the matter, and also the Government's ideas as to what was necessary in the interests of the Natives, something might be threshed out agreeable to all parties, and in their general interests. It would not do to carry anything by any sudden movement, and it would be necessary to think the matter over carefully. He would be very glad to meet Mahuta and discuss matters with him, which would be a much better means of coming to an understanding than by writing, which was such a long process that the millennium would arrive before a solution. He hoped Mahuta would come as soon as possible and thresh matters out.

Deputations to Ministers. (Otago Daily Times, 04 October 1898). <http://natlib.govt.nz/records/24116727>

After Mahuta negotiated with Seddon in 1898, it led Mahuta was invited and accepted into a seat on the Legislative Council in 1903 and from this position he encouraged the formation of the Waikato District Māori Land Council. This caused a rift in the King movement. Taingakawa was staunchly committed to the King Movement and the goals set by King Tāwhiao. He saw Mahuta's act of accepting the seat contradictory to the mana motuhake and ideals of the Te Kawhanganui. It ultimately led to a split in the cabinet, although never total, which was largely reported on.

SYMPTOMS OF A SPLIT.

(PER UNITED PRESS ASSOCIATION.)

AUCKLAND, August 4.

Evidently there has been a split in the Native Cabinet, of which "King" Mahuta continues to be the nominal head. The points in dispute have not been made public, though at a meeting held recently at Waahi the result is apparent in the following notice, which was handed to the press for publication, and which bears the imprimatur of Ahuriri, Minister for the Waikato district:—"All the people of New Zealand should understand that Tupu Taingakawa, son of Tamehana To Wahaoro Tarapipi, is struck out of King Mahuta's Government." Taingakawa has acted as King Mahuta's Premier for some years, and as such presided over the great Native meeting held at Waahu last year, as well as at the meeting held recently at Wahaoro, and attended by the Governor, the Prime Minister (Sir J. G. Ward), and the Native Minister (Hon. J. Carroll). It remains to be seen whether the Warwick of Maori politics will now join the Arawa and others who refuse to acknowledge the sovereignty of the Native King.

"KING" MAHUTA'S CABINET (Otago Daily Times 5-8-1908). <http://natlib.govt.nz/records/33446659>

In 1906 Taingakawa, discussed with Sir John Gorst, the resident magistrate his intention to appeal to the British Monarchy as King Tawhiao had done in 1884. Gorst did not agree with the idea, however, Taingakawa persisted. (Ballara, 1996)

In 1907, King Mahuta, Henare Kaihau and Taingakawa at the age of 63, drew up a petition to King Edward VII and begun circulating the petition (Love, 1977 p104-105). At this time, he joined the Māori Rights Conservation Association whose aims were to represent the whole of New Zealand Māori. This was a federation of the Māori tribes of North and South Island (Love, 1975) – and a revived version of the Te Kotahitanga movement. (Ballara, 1996).

Taingakawa and his representatives travelled extensively to collect signatures and pressed on with the petition – even though not all the tribes supported them (Love, 1975). A report with a statement by Te Pouwhare was received by Judge Wilson on the 31st August 1917, it explained 'that certain natives of Tupu Taingakawa of Waikato are arranging for the election of a separate Parliament for the Maori Race'.

the heavens during the one night," and that is the position in regard to the Government of this Dominion. With regard to the Treaty of Waitangi, I said it was on account of that treaty that the dark races of New Zealand have been protected. Queen Victoria's word was that she should subdivide. The words of Queen Victoria were "I, Queen Victoria, will consent and agree that the Maoris should have the power to administer their own lands on condition that such lands should only be sold to the Crown and to no other person" in the same manner as lands in my own Reserve which cannot be sold to any private person.

Wherefore, please let me have your words to assist me and my tribes.

(Sgd.) Te Pouwhare.

(Translation)



Ruatoki,
9th June, 1917.

To the Hon. the Minister of
Native Affairs.

Greetings to you.

Representatives of the Party of Tipu Tangakawa Te Waharoa have reached here, their mission being to obtain the signatures of Ruheo. The objects of this mission are:

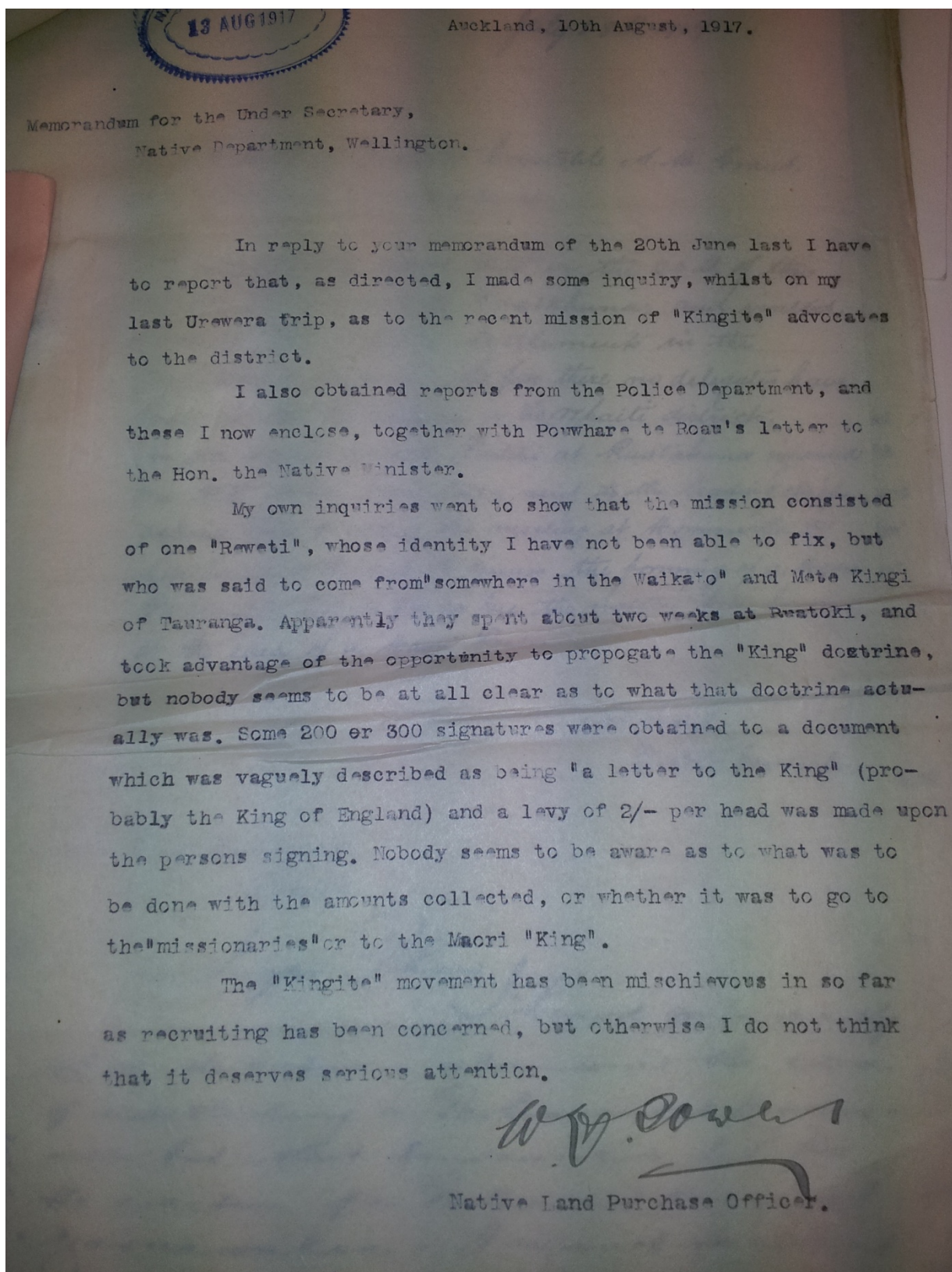
- (1) To consolidate the tribes under the Treaty of Waitangi;
- (2) To devise means by which an independent Government could be set up for the Maori Race and its lands and the enactment of its own laws;
- (3) During the month of September next the flag empowering the Maori Government will be unfurled to show that the efforts of Tipu have realized;
- (4) To unveil the monument erected to the memory of Mahuta.

I stood up and opposed the objects of this mission. But the people who signed before have again signed on this occasion together with some of Ruah's people. I used my best efforts to dissuade these people but all in vain. I told them that even if they signed, their lands would not be allowed to be freed from the law. They replied that the lands would be freed. I then advised that the members of the General Committee of the Urewera Reserve and my tribes should not sign. The Ngati Tawhaki tribe agreed, but the Ngati Moura tribe went and signed. The Party who advised that this should be done belongs to England. The name of their Chairman is Lord Andrew. The flag referred to is the flag presented by King William.

This is the matter which is worrying us. I have endeavoured on many occasions to explain matters to them but they would not listen.

I put it to them in this way "Two suns never shine together during the same day nor did two moons travel

The actions of Taingakawa, his followers and his petition were again ignored and down-played by the government.



However, Taingakawa along with his followers persisted. While visiting Otaki to gather signatures for the petition he was interviewed by a Dominion reporter and through an interpretator stated he believed that based on rights guaranteed through the Treaty “that we shall ultimately have restored to us millions of acres that have been taken from us” (Colonist Vol L1 1909). Taingakawa said that over 28,000 natives had signed the petition at that stage and if the New Zealand Government did not deal with the issues he would take the petition to England (ibid).

“The Kotahitanga was more than a chiefs' movement-but its leaders had less than the unqualified support implied by the 37,000 signatures to their declaration of allegiance (Williams, 1935).”

The collection of 37,000 signatures was an amazing feat considering the Māori population and technology of the time.

	Maoris.	Half-castes.
North Island ...	44,962	2,423
Middle Island ...	2,256	1,363
Stewart Island ...	100	64
Chatham Islands—		
Maoris ...	172	67
Morioris ...	30	21
Maori wives wiving with European husbands ...	211	—
Totals ...	47,731	3,938

The Māori Population. (Marlborough Express, 29 May 1907). <http://natlib.govt.nz/records/25143000>

In 1909 Taingakawa presented his petition to the government and it was translated and circulated in the newspapers (Rurawhe, 2014). The following newspaper article is a translation to inform the general public about Taingakawa’s petition.

By the courtesy of his Excellency the Governor we are enabled to publish the full text of the petition which the "King" Maoris have been signing for presentation to His Majesty the King.

This document, as has been fully explained, is the outcome of the movement which began at the great conference at Waahi last year. The Hon. Mahuta P. T. te Wherowhero, M.L.C., is patron of the movement, and with him is associated Mr Henare Kauhau, M.P. The chief executive officer, however, is Mr Tupu Taingakawa te Waharoa, a descendant of the great Wiremu Tamihana te Waharoa. His private secretary is Mr Rewi Mokena.

His Excellency the Governor will attend a meeting at Waharoa during the week, when the contents of the petition will be discussed.

The petition is as follows (the Maori being translated into modern English):—

A PETITION.

To His Most Gracious Edward the Seventh, by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith.

May it please your Majesty,

This petition from us, Maoris of New Zealand, whose names are signed hereunder, sheweth:

That we are Maoris of New Zealand, living under the joint sovereignty of yourself and your mother, Queen Victoria, who during her lifetime made a sacred treaty between herself and the Maori chiefs who assembled at Waitangi in the year 1840.

That you now stand in her place, to sit on the throne of your mother, and to abide by the covenants and contracts permanently granted by your mother to the Maori people living in New Zealand under the provisions of the Constitution Act of the colony of New Zealand of the year 1852, whereby we became possessed of all the rights and privileges which are possessed by Europeans residing in England.

That for more than sixty years we have been living under the laws made by the Parliaments of New Zealand, and we clearly see that the laws made by the Government of New Zealand are trampling upon the covenants and contracts granted to your Maori people by the Treaty of Waitangi and the Constitution Act of the colony of New Zealand of the year 1852.

That, in consequence of the laws for Maori lands now in force, we, the Maori people, have been deprived of the rights and privileges which are enjoyed by Europeans residing in England, and have suffered great loss, and are becoming destitute because of the said laws.

That the pre-emptive right agreed to in the Treaty of Waitangi, namely, that the Crown alone was to

buy Maori lands, was absolutely abrogated (or surrendered) by Governor Fitzroy, and was subsequently further abrogated by the many laws of the Parliaments, and therefore it would never be just for the Crown to resume the said pre-emptive right without the consent of the Maori side (or party to the treaty).

That the following are some of the laws which we are quite sure are trampling absolutely on the articles of the Treaty of Waitangi, and also of the Constitution Act of the colony of New Zealand of 1852:—

- (a) The laws of confiscating the lands because of the conquest of Waikato, Taranaki, Tauranga, and parts of the East Coast;
- (e) The Thermal Springs Act, 1881;
- (i) The laws settling people on the lands of the West Coast, of the years 1882, 1884, and 1892;
- (o) The Mining Acts;
- (u) The Maori Townships Act, 1895, and its amendments;
- (h) The Native Land Court Act, 1894, and its amendments;
- (k) The Maori Lands Administration Act, 1900, and its amendments;
- (m) The Land Titles Protection Act, 1902;
- (n) The Maori Land Settlement Act, 1905, and its amendments.

The Acts above set out should be

in form as (shown) in the paragraphs following; then they would be just to us:—

- (a) An inquiry should be set up so that it may be ascertained what the guilt of the Maori was, and why it was right to confiscate the land under the said law.
- (b) The benefits (revenue derivable) from thermal springs owned by Maoris should be justly disbursed.
- (c) The lands which were taken under the said laws should be restored to the persons who have been ascertained to be the owners of the same.
- (d) The "mana" (authority) over the lands which were taken by the said laws should be restored to the Maori people, so that they may enjoy the benefits accruing from the said lands under just taxation.
- (e) The benefits (income or revenue) collected under the Maori Townships Act are not paid to the Maori persons who own the land (townships), and our wish is that such benefits should be paid to the Maori people whose lands were taken (for the townships).

The above paragraphs we ask for under the second article of the Treaty of Waitangi.

- (f) The Native Land Court Act of the year 1894 and its amendments
- (h) The Land Titles Protection Act, 1902.
- (i) The Maori Land Settlement Act of the year 1905 and its amendments

All these laws should be amended to accord with the Constitution Act of the Colony of New Zealand, 1852, so that the rights of the Maori people, which are being trampled upon by the said laws, to manage their own land may be firmly maintained.

Therefore we declare that is a means whereby good may exist between the two races, the Maori and the pakeha, in unity with England.

Let the administration of all the laws set out in the first part of this petition be stopped, including also the laws passed afterwards by the Government of New Zealand, until such time as good arrangements can be arrived at between the two races, the Maori and the pakeha.

The Government of the Dominion of New Zealand.
The Maori people of the Dominion of New Zealand.

Marlborough Express, 18 March 1908

In 1910 a *rūnanga* was held for the federation – the revised Te Kotahitanga. A covenant was agreed upon and adopted, appointing Taingakawa as the *Tumuaki* (Premier) of the Maori kingdom. It aimed to ensure King movement lands were further protected, and he was made a trustee of the lands with his assent and seal required to all rules and regulations adopted into the federation's constitution. Bans on sales and leases on land were made (Ballara, 1996).

On 9 November 1912, King Mahuta died and as people gathered to mourn and grieve, the debate as to whether succession of Te Rata should occur and, James Carroll suggested that the title of King be omitted. Taingakawa staunchly defended the title, saying that it was made tapu by the fact that blood was spilt in its name. Taingakawa at the age of 67 performed the whakawaahinga ceremony on King Te Rata on 24 November 1912 beside King Mahuta's casket (Ballara, 1996).

King Te Rata and Tupu Atanatiu Tāingakawa Te Waharoa

King Te Rata was born in near Waahi pa in Huntly at Hukanui. According to Ballara (2013) he was well educated but was a chronic invalid as a child suffering from rheumatism, arthritis and a heart condition.

Te Rata followed his father's footsteps and invested in land agencies set up by Henare Kaihau to purchase back confiscated lands. In 1911, he also represented his father Mahuta at a Parawera hui to discuss which candidate to support for the Western Māori Seat in Parliament. Te Rata showed his diplomatic relationship expertise by supporting Maui Pomare following recommendations to *hohou i te rongō* (cement peace and make alliances) with Taranaki tribes (Ballara, 2013).

Taingakawa's new organisation Te Kotahitanga Māori Motuhake proclaimed in *Te Paki o Matariki* that it would only operate under the authority of the King and their ultimate aim was *mana motuhake* as equal partners with the government (Ballara, 1996).

They [Te Kotahitanga] denied that they wanted to oppose the government or cause racial conflict. Their purposes were to unite the tribes, gain their treaty rights, and establish self-government. They stipulated that none of these aims should ever be allowed to conflict with their paramount aim, which was "to foster and cultivate good relations and harmony between the races and also to work for the good, welfare, and continued growth of the colony.What they objected to was full assimilation, especially assimilation legally enforced. Politically, the Maoris were objecting to the fact that the Europeans controlled Parliament, and they were charging that the laws were bad (Williams, 1935:61-62).

In January 1914 Taingakawa began the development of *Rukumoana paa*, near Morrinsville as the new centre for Kīngitanga political activities. At this time also, he remained committed to taking his petition to England, and called upon supporters to donate £1 each, this was in spite of Governor Gorst's and Apirana Ngata's disapproval (Ballara, 1996).

At a hui in 1914, a decision was made for King Te Rata, Taingakawa, Mita Karaka and Hori T. Paora 'to bring before the notice of the Imperial Parliament alleged breaches of the Treaty of Waitangi and sailed from Auckland 11 April 1914 (Meredith, 2015). They arrived at Liverpool, England on 18th May 1914 where they boarded a train for London (Karaka, 1914).



Te Rata Mahuta, Tupu Taingakawa, Mita Karaka and Geo G Paul. Iorns, Bennett, 1883-1977 :Photographs relating to Masterton and the Wairarapa. Ref: PAColl-0545-1-045. <http://natlib.govt.nz/records/22348042>

E whakawhiti ana i te moananui-a-kiwa ki Ingarangi mo te Tiriti o Waitangi me nga mate maha o te Iwi Maori [we are crossing the great Ocean of Kiwa to England for the Treaty of Waitangi and the many grievances of the Maori people]. A declaration made by King Te Rata's private secretary Mita Karaka II (Meredith, 2015).

On arrival Taingakawa displayed his sense of humour by recording his occupation as 'settler' in the British immigration record (Meredith, 2015).

Their visit gained popular interest from the affluent reaches of society in London as well as gaining scrutiny through the media both reported in the London Daily Chronicle 6 May 1914 and back in New Zealand. According to Karaka (1914), On 30th May 1914 they received a letter from the High Commissioner that King George IV was willing to meet and receive them.

Kua tae atu te kupu whakahau a Te Kingi George IV me kite matou i a ia i te Taite te 4 onga ra at Buckingham Palace adding that one of his Officer will accompany us....(Karaka, 1914).

LONDON, June 5.

A picturesque and interesting ceremony took place yesterday at Buckingham Palace, when the three Maori chiefs who are in this country intent on laying before the Imperial Government certain alleged grievances in connection with their tenure of land, paid homage to His Majesty King George and Queen Mary. The party of visitors received at the Palace were Te Data Mahuta, Taingakawa Wiremu Tamehna, and Mita Kareka, with Mr. George Paul, Maori interpreter, and Mr. A. C. M. Lambert head of the Dominions Department of the Colonial Office, attended to present the visitors to the King. The presentation was of a purely ceremonial character, it having been arranged that any question of grievances should be conveyed through the usual constitutional channels. The chiefs drove to the Palace in the conventional dress of western civilisation, save that each wore in the bands of their silk hats a huia feather. But before entering the Throne Room this dress was discarded for their own native ceremonial costume, and on approaching the Throne cast at the King's feet their robes, which they knelt upon whilst they paid homage.

MAORI CHIEFS IN LONDON. (Taranaki Daily News 24-7-1914). <http://natlib.govt.nz/records/34643040>

The plan was to present their petition to King George IV seeking redress for Māori grieves along with the issue of Waikato's confiscated lands. The audience with King George, Queen Mary and Hon. Thomas Mackenzie, the New Zealand High Commissioner was held on 10th June 1914. The New Zealand government insisted that grievances should only be brought to their 'own government and Parliament' and to the group refrain from using the title 'King' when referring Te Rata. Reluctantly they had to agree to these terms. They presented King George and Queen Mary with Māori cloaks and a patu. Pleasantries were exchanged with King George wishing them well during their stay.

During this time, both Taingakawa and King Te Rata were ill with afflictions caused by rheumatism and Tupu was 69 years of age during this trip. Mita Karaka kept a diary of the trip and recorded on the 18th of June, "Tupu was taken to have an Electric massage for Rumatiki (Rheumatism), he is not too well yet."

This caused much frustration for Mita Karaka as his diary reveals he was fond of exploring, and was desperate to take full advantage of the sights and sounds of London. According to Meredith (2015) he was also ‘a keen student of world history and geography’. It appears that Tupu and Te Rata preferred to stay in to rest and save money.

Karaka (1914) records that they were also tasked with going through lawyers to present their grievances and this was referred to as ‘Te Putake’. Meredith states (2015) Te Rata had to wire Te Marae for more money and she had already sold some of her lands to part fund the trip as they could not directly address the King and Queen on these matters (Ballara, 2013). Tupu was also receiving money from home as Karaka records (2nd July, 1914):

Tupu rec. Wire from Kauki [wife of Taingakawa] informing of money being sent to Te Rata. George informed me that as the Lawyers asking for £500 down for cape and the old man is bit downhearted over money & expenses affairs would like to see my friend assistances if not will wire home for more money...Rata agree to our Hotel exp. For this month & also exp. Of going from here to Paris & Toulon.

War was declared between Austria and Serbia on 28th July, and at midnight on the 4th August 1914 England declared war on Germany. This affected travel arrangements making it difficult and more expensive for the deputation to return home. Sailing ships were being converted into warships, and accordingly prices for everything rose tenfold.

They boarded the steamer S.S Nestor at 1400 hours on 10th August 1914 with accommodations priced and available for 1st class passengers only. They cast off at 6pm but had to anchor awaiting for orders to leave from London for the night. This journey was wrought with trepidation as they were potentially a target for German warships. The S.S. Nestor were instructed to sail with Portholes closed and with lights out at sunset to avoid being fired upon (Karaka, 1914).

They arrived safely in Adelaide, then went on to Melbourne, Sydney and finally arrived back in Auckland on 26th September 1914 where a very large reception from Ngāti Whatua welcomed them back in a grand style, including street parades and a brass band. This was organised by Te Puea (Ballara, 2013).

Upon their return from England, the outbreak of World War One became the central focus as compulsory military conscription meant that Maori men were forced to enlist. Taingakawa and Te Rata opposed forced enlistment and insisted that it should be up to the individual to make that choice (Ballara, 1996). According to Meredith (2015), because they were exposed to English countrymen in the throes of the outbreak of war and witnessed the patriotism via street parades and rallies, it could have given his position a degree of empathy towards enlistment.

Ballara (1996) states that a hui was held at Waahi pa in November 1916, at which the Defence Minister James Allen was present. Taingakawa declared that their young men should not be forced into enlistment as grievances dating back to 1861 had not yet been addressed and again reiterated Te Kauwhanganui's official position that enlistment should be voluntary.

Te Kauwhanganui ki Rukumoana

Taingakawa continued to build up Te Kauwhanganui ki Rukumoana, as a political centre for the Kīngitanga. It imitated the New Zealand system which had an upper house and a lower house. 2 days before the opening of the parliament house, a monument dedicated to King Mahuta in front of the house was unveiled on the 12th September 1917

As part of the minutes of the first meeting at that venue on 12th, 14th September 1917 and published in October 12th 1917 Te Paki o Matariki it states:

Ka tae ki te ra, e puare ai ara e tomokia ai the Whare Kauwhanganui i te 14 onga ra o Hepetema. (Ko te tinanatanga o tena, "No te 14 onga ra o Hepetema 1894. Ka noho a Mahuta ki te nohoanga Kiingi o tana Papa o tana Tupuna, Ka huaina te Ingoa i taua ra, ko Kiingi Mahuta T. P. te Wherowhero. Otira, tera ano koutou ka patai penei. (He aha hoki te tinanatanga o te 12 onga ra o Hepetema. I hurahia nei te kohatu o Mahuta?)

The day has arrived to open and enter the Parliament house on the 14 day of September (the original development of that being 14th September 1894. Mahuta sat as the King successive to his father and his ancestors. That day he was named King Mahuta T.P. te Wherowhero. However, some of you have questions like this. (What is the reason for presenting the statue of Mahuta and unveiling it on the 12th of September?)

The reply being:

Ko tena ra, tona tinanatanga "He kupu na Tawhiao ki a Potatau...no te 12 Hepetema 1876' (On that day of his becoming, Tawhiao said to Potatau.....on the 12th September 1876).

Ka pai he tika ano me rere whakaarorangi atu tenei kupu, ki a koe, ko te Rangi tou Torona, ko te whenua tou turanga waewae....Ko Hawaiki te Ahurewa i noho ai nga Tupuna i reira a Hoturoa a mea tohunga, ko te kainga ia o te tikanga.....' (It is good and right that we pay heed to this word, for you, the sky is an extension of yourself, the land is your place to stand....Hawaiki is the platform where the ancestors hail from, from there came Hoturoa and many esteemed priests, that place being the foundation of customs...).

'..Ko nga waka ririki nei tenei e mau nei, nga tangata o nga Waka nei e mau nei, te putanga ko Potatau. Nga Mana, nga Ihi, nga Tapu, kei runga i nga Waka e whitu e mau nei i te kohatu, te Putanga ko Potatau' (The small canoes are encapsulated here, the people of these canoes are encapsulated here, as with the emergence of Potatau. The prestige, the essential forces, the sacred, upon these seven canoes inscribed into this monument, as with the emergence of Potatau...).

‘Ka tika ai hei tinanatanga mo te ra, o tenei kohatu, te 12 o Hepetema 1917....hei whakamaramatanga ki nga uri-whakatupu. Kati ka marama iho koutou ki taua ra’ (It is right that we present on that day, this monument on the 12 September 1917....so future generations will remember, therefore that day be continue to be understood).

During this era, differences of opinions developed between Taingakawa and another influential leader within the Kīngitanga, ‘Princess’ Te Puea Herangi, a grand daughter of King Tawhiao and a first cousin of King Te Rata. Te Puea became increasingly popular and influential as she developed Turangawaewae in Ngāruawahia, creating work through land development programmes and working relationships with government officials.

T. W. Ratana and Tupu Atanatiu Tāingakawa Te Waharoa

At this time also, T.W. Ratana was becoming well known and influential and Taingakawa turned to him. Williams (1935:161) states of Ratana that in 1918:

T. W. Ratana was a Maori farmer, forty-five years old, with only a primary school education. At a time of considerable unrest among the Maoris, stemming from the influenza epidemic of 1918 and the dissatisfaction of Maori returned servicemen, Ratana had a vision calling him to a religious mission, and he emerged from a time of testing and meditation as the mangai, or mouthpiece of God, and as a faithhealer.”

... Ratana called for the Maori people to reform and lift themselves up... to unite, in fact, to give up their tribal affiliations and to become simply members of the morehu, or fragment, that was left of the Maori people.

This political alliance between Taingakawa and Ratana deepened the split with Te Puea as his own popularity grew (Ballara, 1996). Ratana had a number of followers dedicated to the cause,

‘Many were former adherents of Te Whiti and Rua, as well as other Maoris with extreme political and religious ideas, flocked to the movement (Williams, 1935).

T.W. Ratana then turned his focus to securing all four seats of the Maori Parliament Seats, putting forward and supporting ‘Ratana’ candidates for each seat.

In 1919 Taingakawa focusing on the importance of the Treaty of Waitangi as a founding document, requested that the Prime Minister of the time – William Massey have the Treaty placed on national record as an imperial document and ratify it (Ballara, 1996).

In 1920, Taingakawa led a section of King Movement people to Ratana pa and asked Ratana to help with Maori land grievances. Although Taingakawa did not subscribe to the Ratana covenant, he encouraged many Waikato people to support Ratana candidates in elections.

In 1923, Taingakawa again presented a petition to parliament asking for a 'Commission of Inquiry' into Waikato Raupatu (land confiscations of Waikato) and again emphasised the relevance of the Treaty of Waitangi. This petition was sponsored by Ratana under the 'United Maori Welfare League of the Northern, Southern and Chatham Islands. This petition amassed an astounding 34,750 Maori people support (Ballara, 1996).

In 1924 Taingakawa along with Reweti Te Whena joined Ratana's group and travelled to London again. The aim was to extend Ratana's ministry to England and Māori Cultural groups performed to raise funds, and also to present Taingakawa's petition to the Prince of Wales (Ballara, 1996).



Haami Tokouru Ratana, Tupu Taingakawa and Te Rewiti, London. Original photographic prints and postcards from file print collection, Box 3. Ref: PAColl-5671-45.. <http://natlib.govt.nz/records/23249305>

The Prince of Wales met Taingakawa at St James Palace and Taingakawa presented him with precious cloaks and gave an address. The prince returned these gifts to the High Commissioner, Sir James Allen, with a note explaining that all gifts received by the Prince must be forwarded through the proper channels and must be recommended by the New Zealand government. This was taken as an insult and protests were made for the returned gifts and a petition was sent to the Colonial office (Ballara, 1996).

Taingakawa insisted that ratification of the Treaty of Waitangi become a core policy of Ratana's party in the 1920's and 1930's. According to Williams (1935):

“Ratana began a concerted attempt to capture the four Maori parliamentary seats, beginning in 1928. One by one, Ratana candidates were successful, beginning with the victory of Eruera Tirikatene in Southern Maori in 1932.”

CONCLUSION

Taingakawa's commitment and dedication to ensuring legal redress, to seeking truth and justice and to uphold *Māori mana motuhake* was unwavering. His vision and goals stayed the course regardless of what political movement he belonged to. This was despite the fact that his requests for justice were continually rejected or ignored by the government of the time.

Taingakawa managed to achieve a lot in the area for the advancement of Maori by Maori, and effectively used Pākehā political mechanisms and organisation to strive, protest, and insist upon the government and monarchy to legally recognise *Maori Mana Motuhake*. Accordingly, he was an unsung hero of the time. According to Ballara (1996) Apirana Ngata told Peter Buck 'that a new generation of leaders knew little of Taingakawa, yet his work ensured the survival and the continuity of the kingdom and Kingitanga'.

Taingakawa's work and petitions are accredited with contributing to the establishment of the Royal Commission of 1927, which investigated land confiscations and ultimately created a pathway for governmental redress (Ballara, 1996). According Adrian Rurawhe (Labour—Te Tai Hauāuru) in the House of Representatives, Hansard Daily debates 9th-10th December 2014:

‘..... It is a huge-ish thing to get a petition of 30,000 people today, in 2014, with all of the technology that we have available to us. But imagine in 1909 a gentleman by the name of Tupu Taingakawa was able to collect 30,000 signatures, and to then again be part of another petition some 10 years later to collect another 34,000 signatures. This represented a huge number of the Māori population at that time, and it should be acknowledged in this House again that these petitions are finally being addressed today.

I want to acknowledge the negotiators of this Treaty settlement. I want to acknowledge the tenacity, the fortitude, and the resilience of the Ngāti Hauā people, over a period of more than 160 years, to get to settlement today. I greet each and every one of you who has arrived here today for the reading of this bill....’

Tupu Atanatiu Taingakawa Te Waharoa passed away in 1929 at the age of 84 years. In 1914 an article in the Waikato Times described him as:

the hereditary high chief of the Ngati Haua tribe. He is a quiet, brainy man... a thorough patriot, respected by Maoris and Europeans for his devotion to a lost cause, and for his fine character...he is an industrious farmer...[he] is carrying on the crusade for the restoration of what the Maori people consider to be their treaty rights with a persistence and courage unaffected by ridicule and opposition (*To the King* Waikato Times, Saturday April 4, 1914)

Taingakawa was a huge political force, consistently advocating for Māori rights and Māori mana motuhake. His life and work is a legacy for the Kīngitanga and his people and a story to be maintained and celebrated..

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