

# 19<sup>th</sup> Century New Zealand Race Relations

The Maori King Movement

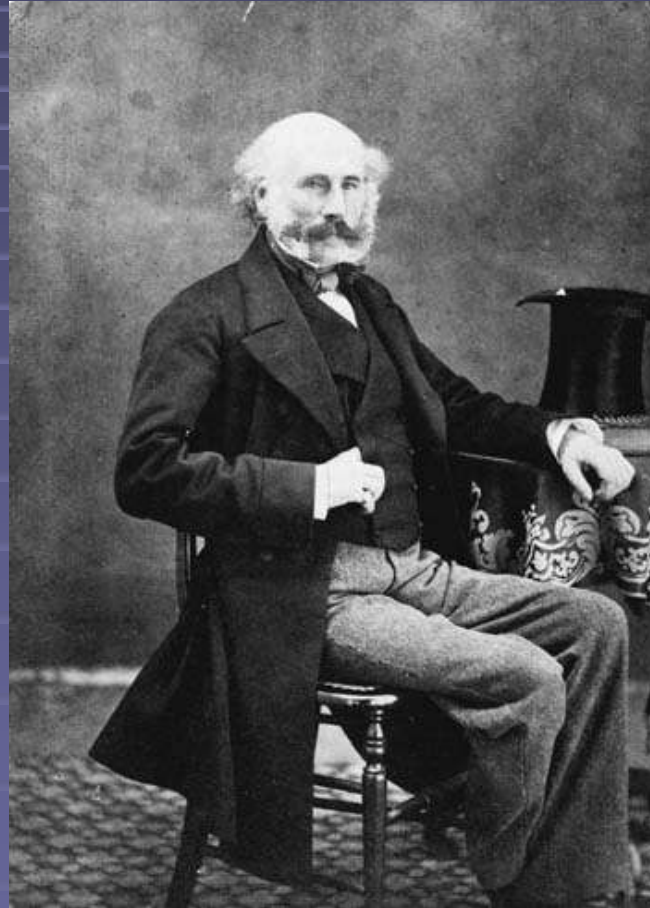
The Kingitanga

The Kingitanga  
A Maori Assertion  
of  
*Rangitiratanga*

# The Kingitanga

- "They respect our laws & customs but do not consider the former to extend beyond the lands alienated to us."

*Thomas Gore  
Browne, 1856.  
Governor of New  
Zealand*



# The Kingitanga

- "The wars of the 1840's firmed up the boundaries between Maori & Pakeha spheres, and set limits on their interference with each other. With varying degrees of recognition, rage and reluctance, governors and settlers tacitly, and sometimes explicitly, conceded that Queen Victoria's writ did not run outside the European settlements."  
*Belich p. 229 Making Peoples.*

# The Kingitanga

## Background

1850's – Maori increasingly saw Pakeha acquisition of land as a challenge to their **Rangitiratanga**.

Occupation, and subsequent control/authority over land extended either Pakeha or Maori's "*sphere/zone of influence*"

# The Kingitanga

- As Pakeha began to establish what Belich refers to as '*Pakeha Zones*', so too did they extend their influence and control - to the point where it came into conflict with Maori influence and control. "Land sale was increasingly coming to mean the cession of all forms of control".
- The Maori pursuit of mana led to increased numbers of Pakeha and a consequent struggle for sovereignty.

# The Kingitanga

- During the 1850's therefore Maori increasingly turned against land sales. A loose land holding movement began to develop and between 1855 - 58 became known as the Maori King Movement.

# The Kingitanga

- Despite sporadic tensions bw NZ's 2 spheres  
- the British Colony & Independent Aotearoa -  
Pakeha & Maori got along surprisingly well  
⇒ Bw 1847 & 1860 there was peace and a  
degree of co-operation, in economics in  
particular.
  - **Thereafter co-operation collapsed into  
conflict**



# The Kingitanga

- The Kingitanga was an example of Maori *Pan-Tribalism.*
- It played a significant role in Maori Pakeha Race relations in the 1850's and beyond.
- It was based on the idea of *Kotahitanga*
  - This refers to Maori Unity
    - Represented a challenge for Maori society, given tribal nature.

# The Kingitanga

- From 1853 some North Island Maori began to look for better ways to resist Pakeha incursions on their authority.

# The Kingitanga

## Development of the Kingitanga

Tamihana Te Rauparaha & Matene Te Whiwhi had visited England in 1851- 52.

They were impressed with power & prestige of the monarchy.

They advocated a need for a Maori King.

# The Kingitanga

They based their ideas around:

- The need to end land sales
- The concept of unity or **kotahitanga**
- The placement of all **mana** under a Maori King

# The Kingitanga

- From 1854 Maori began to agree to:
  - Withhold land from sale to:
    - Control or slow down settlement – pupuri whenua
    - Est. kotahitanga – in the person of a king
  - The aim was to bind all tribes to the policy of withholding land from sale.

# The Kingitanga

- Not all tribes were involved
  - Ngapuhi, Taranaki & Hawkes Bay tribes were not at this time involved.
  - Powerful leaders of Ngati Porou & Ngati Tuwharetoa were also not supportive.

# The Kingitanga

- Between 1856 & 1858 a series of tribal **runanga & hui** were held.
- Wiremu Tamihana took the lead in discussions – he was known at ‘the King-Maker”

# The Kingitanga

- In June 1858 Potatau Te Wherowhero was installed as the Maori King in a ceremony at Ngaruawhahia

