

Kīngitanga

[Kīngitanga](#) is a term or name given to a movement based in Waikato. Developed in 1850's as a response to colonisation, the Kīngitanga was established to stop land loss to colonists, maintain law and order while promoting traditional values and culture. While the strongest support comes from the people of Waikato-Tainui, there are a number of other iwi throughout the Country who continue to support the Kīngitanga. The term in part acknowledges the anointment of the first Māori monarch who was a King, whose followers and supporters made up the [original Kīngitanga](#).

Whare Ariki | Senior Chiefly Houses

Whare Ariki are senior chiefly houses where the leadership has been consecutively passed intergenerationally through one whānau | family line.

The Whare Ariki o Te Pootatau Te Wherowhero of Waikato-Tainui is one and Te Whare Ariki o Te Heuheu Tūkino of Tūwharetoa is the other. Te Ariki Tā Tumu Te Heuheu Tūkino VIII is the current Ariki of Tūwharetoa.

It was Iwikau Te Heuheu Tūkino III who called an intertribal hui of tribal leaders in 1856 at Pukawa to appoint a Māori King that might unite iwi | tribes. This culminated in the whakawahinga | raising up of Pootatau Te Wherowhero I in 1858.

Both Whare Ariki are very respected and hold prominence within Aotearoa New Zealand society. Tūwharetoa is renowned for calling intertribal hui on important issues facing te ao many of which are highly political.

In January 2024 the late Kīngi Tūheitia Pootatau Te Wherowhero VII, called a hui-ā-motu to "unify the nation". Open to everyone, the hui was in response to growing concerns over the coalition Government's policies relating to Māori, such as rolling back the use of te reo in the public sector and introducing a Bill to redefine the principles of the Treaty. Following the call from Kīngi Tūheitia for more discussion about kotahitanga | unity, further hui are planned throughout the country.

Ngā Arikinui Māori | Māori Monarchs

Including the current Arikinui Kuini Ngawai hono i te po Pootatau Te Wherowhero VIII, there have been eight people have held the mantel of Arikinui.

[King Pootatau Te Wherowhero](#)

May 1858 – June 1860

[King Tāwhiao Matutaera Te Pukepuke Tukaroto Te-a-Pootatau Te Wherowhero](#)

July 1860 – August 1894

[King Mahuta Tāwhiao Pootatau Te Wherowhero](#)

September 1894 – November 1910

[King Te Rata Mahuta Tāwhiao Pootatau Te Wherowhero](#)

November 1910 – October 1933

[King Koroki Tāwhiao Pootatau Te Wherowhero](#)

October 1933 – May 1966

[Te Arikinui Kahurangi \[Dame\] Te Atairangikaahu](#)

May 1966 – August 2006

[King Tuheitia Pootatau Te Wherowhero VII](#)

August 2006 – September 2024

[Kuini Ngawai hono i te po Pootatau Te Wherowhero VIII,](#)

September 2024

On 5 September 2024 Te Puhi Ariki Ngawai-hono-i-te-po Paki became the eight Arikinui and second Māori Queen. Aged 27 she is the second youngest to take this mantle with her great-grandfather Kīngi Koroki being the youngest at 24.

She is the third child and only daughter of the Kīngi Tuheitia and Te Makau Ariki Atawhai. Her two older brothers are Te Ariki Tamaroa Whatumoana and Te Ariki Taituruki Korotangi. Like her father and grandmother before her, Te Arikinui Kuini Ngawai-hono-ite-po undertook her primary schooling at Rākaumanga. A passionate kapa haka Māori Performing Arts performer she can be seen leading [Te Wharekura o Rākaumangamanga in 2014](#) and later going on to perform with Tainui senior kapa haka Taniwharau while at University. In 2024 prior to the death of her father, she performed with senior kapa haka [Ngā Tūmanako at the Auckland 2024 Regional](#) kapa haka competition qualifying for Te Matatini 2025. Both her father and grandmother as Te Arikinui were patrons of [Te Matatini](#), it is likely that the new patron will be welcomed at Te Matatini o te Kāhui Maunga in 2025.

Following her years at Te Wharekura o Rākaumangamanga, she went on to the University of Waikato where she was to gain a BA and a master's degree in tikanga and te Reo Māori. She is fluent and articulate in both Māori and English. Prior to her father's death she was accorded a number of senior duties including [meeting with then Prince Charles](#) while in London with a deputation from the Kīngitanga.

Her name was gifted by Julie Te Turi Rangainui (Ngāti Huaroa, Tūwharetoa, Te Atihaunui ā Pāpārangi) at the request of Te Arikinui Kahurangi Te Atairangikāhu who was travelling on the Whanganui [Tira Hoe](#) at the time of her birth. Whaea Julie and Te Arikinui were good friends and were together when Te Arikinui got the good news of the birth of her mokopuna | granddaughter. After some discussion the name Ngawai hono ite po was bestowed on the child acknowledging the friendship of Whaea Julie and Te Arikinui through the symbolic coming together of the two great rivers Waikato and Whanganui. The name is also a symbol of unity, of Kotahitanga a legacy left to her by her father.

It is noted that her first name is spelt with only a capital N and no macrons.

[Tauatanga | Succession](#)

Succession of leadership in te ao Māori is not necessarily to the mātāmua | first born. While the mātāmua has their own status, the leadership of the whānau, hapū or Iwi may not rest on them. Leadership is often bestowed on a person because of their deeds, skills and

attributes. In te ao Māori there is always some form of rōpū that is charged with making this selection, but it is the people who will finally decide. As was witnessed at the whakawahinga of Te Arikinui Ngawai hono i te po, the Tekau mā Rua selected the youngest child of Kīngi Tuheitia as the new Arikinui. When she was presented to her people the question was asked three times to all in attendance do you accept her as you Arikinui? The response each time was Āe! | Yes!

Te Puela Hērangi 1883 - 1952

[Te Puela Hērangi](#) was the driving force of the Kīngitanga in the mid-20th Century and the person responsible for making the Kīngitanga what is today. The granddaughter of Kīngi Tāwhiao she was not interested in the Kīngitanga during her younger years. However, an intervention by her uncle Kīngi Mahuta saw her return to Mangatāwhiri and to a senior position within the Kīngitanga.

Driven by a vision of restoring the strength of Tainui she worked tirelessly to restore the social and economic wellbeing of her people. Guided by the many [tongi](#) of her grandfather, Kīngi Tāwhiao, Te Puela set about with her work. In 1917 she openly opposed conscription in Waikato recalling the tongi of Tāwhiao that Waikato-Tainui men would no longer take up arms. As a result, she composed the song 'E noho e' reminding her cousin Kīngi Te Rata of his obligations to his people and the tongi.

In 1918 Mangatāwhiri was hit hard by the influenza epidemic. Refusal by the Government and local Council to provide medical support resulted in a quarter of the population dying and orphaning over 100 children. Te Puela gathered the children up and took care of them. They would play a large role in forming the present-day Kīngitanga, with many of their descendants still carrying on those roles today.

With her newfound extended whānau she would move her community to Ngāruawāhia where she would bring to fruition another tongi of Kīngi Tāwhiao to build Tūrangawaewae. Forming Te Pou o Mangatāwhiri concert party commemorating the pou erected by the Kīngitanga at Mangatāwhiri. This pou was to act as a boundary point beyond which Pākehā could not acquire land but land agents ignored this and continued to take land.

Te Pou o Mangatāwhiri undertook extensive fundraising, initially "to build a hospital at Ngāruawāhia but the Council at the time decided not to build a hospital..." so they built the marae instead.¹ While fundraising on Tairāwhiti | East Coast, Te Puela met Apirana Ngata and became good friends. He gave strong support to them for building a whare | meeting house and suggested that it be called '[Māhinarangi](#)' from Horouta waka who married Tūrongo of Tainui and thus united the two tribes. Māhinarangi was opened in 1929 and 11 years later Tūrongo was opened.

Through her friendship with Ngata who was now Minister of Native Affairs, Te Puela became a supervisor of the Ngata Land Development Schemes in the Waikato-Tainui region. Through these schemes she developed an economic base from which her people, hapū and Marae were able to grow. It was through these schemes and Te Pou o Mangatāwhiri concert party that Te Puela

¹ Melaina Huaki, [Te Ao News, 19 February 2015](#), Tairoa Black reporting

installed into her people: faith, dedication to the Kīngitanga, respect for kawa, the importance of caring for visitors and the value of hard work. She endured that each day began and ended with Paimārire karakia and the raising of the kara (flag) a practice that is still conducted today across all Kīngitanga Marae.

Te Puea also rejuvenated waka building and racing, with annual regattas still being held on the river Waikato. She was recognised nationally and internationally being awarded a Commander of the Order of the British Empire in 1937. Excluding a knighthood/damehood, this is the highest award of the British Empire. Te Puea was also instrumental in putting Robert Mahuta on the path that would lead him to the role of principal Waikato-Tainui claims negotiator with the Crown in the 1990's. She also mentored and guided Te Puhī Ariki Pikimene who was later to succeed her father Kīngi Koroki as Arikīnui, taking her mother's name Te Atairangikaahu at her whakawahinga.

During her nearly 70 years, Te Puea Hērangi played a key role alongside three successive kings while mentoring a future Queen. Her passion and desire for the Kīngitanga during her lifetime ensured a legacy that continues today. It is no surprise that thousands attended her tangihanga | funeral including the Prime Minister and Leader of the Opposition of the day. Such was the high regard she was held in that the BBC dedicated a broadcast in her memory.

Te Pou o Mangatāwhiri went into recess some years later only to be reestablished in 2005 by Te Arikīnui Kahurangi Te Atairangikahu. They still perform and have regularly featured at Te Matatini - the biannual national kapa haka | Māori performance competition.

Iwi Anthems - E noho e...

The most well-known waiata | song from Tainui is '[E noho e...](#)' was composed to the tune of 'Little Brown Jug' by [Te Puea Hērangi](#) in circa 1917. Written at Mangatāwhiri in response to the inducing efforts of Māori MPs Apirana Ngata and Māui Pomare on Kīngi Te Rata to send his men to support the war effort at Gallipoli and France.

Not accorded speaking rights during this hui, Te Puea composed this waiata to remind her cousin of his obligations to the [tongi](#) of Kīngi Tāwhiao that Waikato-Tainui men would no longer take up arms.

'The slaying of man by man is to cease. Beware of being enticed to take up the sword. The result of war is that things become like decaying, old, dried flax leaves. Let the person who raises war beware, for he must pay the price.' Kīngi Tāwhiao, circa 1881

The waiata reminds Kīngi Te Rata that he is the protector of his people while taking a virtual tour of the [takiwā](#) reminding him of what he is protecting. Te Puea and her rōpū Te Pou o Mangatāwhiri were [recorded performing this waiata](#) at the opening of the whare Tūrongo in 1938.

Naturally over the years some words are adapted to keep the waiata appropriate. However, with the exception of replacing 'Rata' with the name of the current Arikīnui and the addition of a last verse, the waiata largely remains unchanged. Today it is sung as a celebration of Waikato-Tainui, their Arikīnui and their takiwā.

Tūrangawaewae House and Marae

Ko Arekahānara tōku haona kaha
Ko Kemureti tōku ōku horoi
Ko Ngāruawāhia tōku tūrangawaewae

Alexandra [present day Pirongia] will ever be a symbol of my strength of character

Cambridge a symbol of my wash bowl of sorrow

And Ngāruawāhia my footstool

Kīngi Tāwhiao, Pirongia 1881

Ngāruawāhia has always been a significant place for Waikato-Tainui. The principal settlement of Kīngi Tāwhiao and the [papa kāinga](#) of his father Kīngi Pōtatau Te Wherowhero once stood on the banks of the junction where the Waipā and Waikato Rivers meet. It was also here where they both were invested as Arikini in 1858 and 1860 respectively. The original tomb of Kīngi Pōtatau Te Wherowhero, who was later reinterred in 1903 on Taupiri, stood at this place.

However, during the 1864-65 raupatu | land confiscations, Ngāruawāhia was taken by the colonial government as punishment for Waikato-Tainui taking up arms against them in the Aotearoa New Zealand Wars. After laying down his arms at the feet of Major William Mair in the street of Pirongia, Tāwhiao issued the above tongi. It is this tongi that has driven the desire of his people generation after generation to reestablish their primary base at Ngāruawāhia.

In 1909 Kīngi Mahuta, who had succeeded his father as Arikini, set aside monies as partial fulfilment of his father's wish to return the Kīngitanga to Ngāruawāhia. His intention was "to create a forum to refine Māori policy ready for presentation to the government"² But he was to pass away before this could come to fruition.

By 1911 Kīngi Te Rata was now Arikini with his cousin Te Puea Hērangi by his side. Driven by the tongi of Kīngi Tāwhiao, Te Puea set about fund raising for the building of the Kauhanganui in Ngāruawāhia. By 1914 they had raised enough money to purchase two sections as close as possible to the original papa kāinga. Initially the land was vested in the name of Kīngi Mahuta and then Kīngi Te Rata. But in 1963 Kīngi Koroki made the decision to have the title vested under the Tainui Māori Trust Board.

Construction on the whare began in 1917 costing £3000 to complete. During its construction Council received complaints from some of the locals who did not want 'natives' building in their town. These were largely dismissed, allowing the building was completed. The biggest complaint came at the time of the opening when the Raglan County Council and the Waikato Hospital Board tried to cite health concerns on having so many 'natives' in one place. Having only just recovered from the influenza epidemic it was 'inferred' that when the 'natives' dispersed they would take similar infections back to their communities and cause another epidemic. The Chairman of the Ngāruawāhia Town Board "objected to the complaint saying he believed it was bigoted and gave his full support to Tainui."³ This he based on the fact that the

² Burgess and Treep Architects, [Tūrangawaewae House - Kauhanganui Conservation Plan, 2007](#)

³ Burgess and Treep Architects, [Tūrangawaewae House - Kauhanganui Conservation Plan, 2007](#)

Ngāruawāhia Regatta was to be held around the same time and expected to draw more people than the opening. Yet no complaint of a similar nature had been lodged against that event.

Thus, Tūrangawaewae House was opened on 18 March 1919 which is commemorated each year at the Poukai held at Tūrangawaewae Marae. Following its opening it was seldom used for Kauhanganui gatherings. Over time it has housed a health clinic, the Māori Land Court and until Kimiora was built, the AGM of the Tainui Trust Board. The building is a combination of European and Maori architecture. Using contemporary architecture style of the day, it is described by Burgess and Treeps Architects as an “arts & crafts bungalow with traditional Māori architectural style and decorative treatment... [resulting in] a very elegant building. A kitchen and bathroom were added in 1980. Tūrangawaewae House is listed with [Pouhere Taonga – Heritage New Zealand](#).

In spite of having Tūrangawaewae House in the settlement of Ngāruawāhia, Te Puea Hērangi was determined to reestablish the Kīngitanga base in the form a Marae. Guided by the tongi (above) of Kīngi Tāwhiao, Te Puea believed the only rightful place for this marae was the on the banks of the Waikato River near the point where the Waipā and Waikato Rivers meet. Thus, she became the driving force of the construction of Tūrangawaewae Marae at Ngāruawāhia.

In 1920 her people purchased 10 acres of land in this area opposite the township of Ngāruawāhia. The Pākehā of the township were unhappy with the building of Marae near their township trying several times to get them removed but to no avail. To add injury to insult for Tainui, the very land they had purchased was land that had been confiscated from them during the raupatu of 1864-65.

In 1921 Te Puea and her followers loaded dismantled several whare at Mangatāwhiri and along with their belongings loaded them on to barges and travelled to the new site. They spent the next year or so clearing and preparing the rough swampy area for building. They rebuilt the small whare they had brought with them and began fundraising for a new large Wharetipuna.

It was during this time that Te Puea met Apirana Ngata and became good friends. It was he that suggested the Wharetipuna be called ‘[Māhinarangi](#)’ from Horouta waka who married Tūrongo of Tainui reminding Ngāti Porou of that which binds the two tribes.

The Wharetipuna Māhinarangi was opened in 1929 under Kīngi Te Rata and 11 years later [Tūrongo the royal residence](#) was [opened under Kīngi Koroki in 1938](#). Both houses underwent a refurbishment in 2012.

Kimiora the Wharekai | Dining room was opened under Kuini Kahurangi Te Atairangikāhu on 8 Feb 1973 by her Majesty Queen Elizabeth II. There are a number of other whare that make up the Marae complex including Raukawa Iti a quest house which stands to the right of Mahinarangi and is named after her son with Tūrongo. A papa kāinga established by Te Puea stands at the rear of the Marae.

Waikato taniwha rau

A well-known whakatauki |saying about the Waikato River is:

'Waikato taniwha rau, he piko he taniwha, he piko he taniwha'.

Waikato of a hundred taniwha, on every bend a taniwha

Using a [taniwha](#) as a metaphor for chiefs noting that attributes the power and prestige of the Waikato tribes to that of the river. Kīngi Tuheitia and Te Ariki Makau Te Atawhai were both members of Taniwharau kapa haka which celebrated its 50th anniversary during the 2024 Koroneihana of Kīngi Tuheitia.

Waikato Marae

There are [68 marae](#) across 33 hapū within the Waikato-Tainui takiwā | area.

Te Whakawahinga o Te Arikinui | Raising up (Ascension) of the Arikinui

The selection of the new Arikinui occurs during the tangihanga |funeral of the old Arikinui. From Kīngi Mahuta, Te Whakawahinga | raising up or ascension of the Arikinui is held the morning of the uhunga | burial service. This is to provide stability and maintain unity within the Kīngitanga.

In September 2024 the eighth Arikinui was anointed at Tūrangawaewae Marae. The ceremony known as Te Whakawahinga, witnessed by thousands both live and digitally via online platforms, consists of two parts.

Part one of the process is the selection of the new Arikinui.

The people of Tainui do not participate in the selection of the new monarch, this is left to the Tekau-ma-Rua. When Kīngitanga advisor, Rāhui Papa was asked what the role of Tainui is in the selection, he responded "It is not our (Tainui) place to be part of the selection, that is left to the other iwi [of the Tekau-mā-Rua] to make that decision. Ours [Tainui] is to tend to and care for the new monarch whoever they may be."

The Tekau-mā-Rua who act as a senior council within the Kīngitanga. First established by the second Māori king, Kīngi Tāwhiao, members consisted of Tainui men. This practice continued until the time of Te Arikinui Te Atairangikahu, the first Māori Queen. Unlike previous Tekau mā Rua, they were not replaced when they passed away, as it was believed there were few within Tainui with the expertise required to carry out this roll.⁴ With the death of Henare Tuwhangai, the last remaining member in 1989, the Tekau mā Rua went into recess. Thus, all the weight and responsibility of the Kīngitanga rested on Te Arikinui Te Atairangikahu.⁵

Prior to her death, Te Arikinui Te Atairangikahu began to think about bringing together a Tekau mā rua consisting of representatives of iwi | tribes from across the country. Although the idea was proposed during her time, sadly it was never achieved before her death. Thus, born of a desire to bring to fruition his mother's wish, her son Kīngi Tūheitia invited tribal leaders to put forward names of both men and women for his Tekau mā rua. He also

⁴ [Waka Huia – Tekau mā rua](#), 29 October 2023

⁵ Ibid

included three additional positions for a member of the Kohanga Reo, Te Rōpū Māori Toka i te Ora | Māori Women’s Welfare League, Aotearoa New Zealand Māori Council. At the same time, he also established Te Kāhui Wairua, a spiritual advisory council with membership from various churches.

In addition to providing advice, the role of Tekau Mā Rua also extends to attending various gatherings that relate to the King. Sadly, many of this original reestablished Tekau mā rua have passed but are succeeded by other members of their Iwi. The members of the Tekau mā rua are astute in both te Ao Māori and te Ao Pākehā. Many are leaders or advisors for their own iwi and are respected and well regarded for their work they undertake for and on behalf of their people.

Membership of the Tekau-ma-rua at the time of Te Whakawahinga a Kuini Ngahono i te po:

Member	Karangatanga (<i>representation</i>)
Che Wilson (Chairperson)	Te Wainuiarua-Whanganui
Rikirangi Gage	Te Whānau ā Apanui
Hemana Manuera	Ngāti Awa
Sir Pou Temara	Ngāi Tūhoe
Te Kahautu Maxwell	Te Whakatohea
Tā Herewini Parata	Ngāti Porou
Wharehoka Wano	Taranaki
Jerry Hapuku	Ngāti Kahungunu
Hone Harawira	Taitokerau
Peeni Henare	Ngāti Hine, Ngāpuhi
Turi Ngatai	Tauranga Moana
Justin Tipa	Te Waipounamu.
Kahurangi Iritana Tāwhaiwhirangi	Te Kohanga Reo
Prue Kapua	Te Rōpū Wāhine Māori toka i te ora <i>Māori Women's Welfare League</i>
Edward Taihakurei Durie	Aotearoa New Zealand Māori Council

To learn more, check out [Waka huia - the Tekau-ma-Rua](#)

Part two of the process is Te Whakawahinga o Te Arikinui hou | the raising up of the new Arikinui: The night before the uhunga | burial service of the old Arikinui and Te Whakawahinga | raising up of the new Arikinui, the Office of the Kīngitanga issues an order of service for the next day. The morning proceedings starts with a full haka pōhiri | ceremonial welcome for the new Arikinui as they are ushered to the throne by the Tekau-ma-rua and Te Kāhui Wairua. Wearing the [kaitaka](#) that belonged to the first Māori King Pōtatau Te Wherowhero in 1858 they take their place on the throne beside the casket of the old Arikinui surrounded by

their whānau | family members. Speeches are made during which those present are asked three times if they support and approve of the new Arikinui.

This is followed by the Karakia Whakawahinga where a bible is placed on the head of the new Arikinui. This is the same bible Tumuaki Wiremu Tāmihana used to raise up the first Māori King Pōtatau Te Wherowhero. Following tikanga it is a descendant of Wiremu Tāmihana who conducts the Karakia Whakawahinga and thus the raising up of the bible from the head of the Arikinui is confirmation of their ascension. The ceremony concludes with the tumuaki of Te Kāhui Wairua performing karakia to bless the Arikinui with sacred oils.

Once Te Whakawahinga concludes then the [uhunga](#) | burial service for the old Arikinui begins. To learn more check out [Waatea News: Atatū – the conclave and the koroneihana](#).

Koroneihana| The Coronation

The Koroneihana is the biggest gathering of the Kīngitanga and its followers. It both commemorates the passing of the previous Arikinui and celebrates the coronation of the current Arikinui. It is a time of remembering and acknowledging those who have passed away as well as coming together to discuss and debate current issues. Koroneihana is attended by people from all over the country including different iwi, religions, politicians and even Pacific Leaders.

Koroneihana normally begins on the date the former Arikinui passed and concludes with a kauhau | address from current Te Arikinui on the anniversary of their Koroneihana. Māori Performing Arts is a big feature of all Koroneihana and many kapa haka perform over the week event.

He Poukai | He Punakai

[He Poukai](#) is an annual series of visits by the Arikinui to [30 Kīngitanga Marae](#) including those that reside outside the Waikato-Tainui takiwā.

Initiated by Kīngi Tāwhiao in 1885 to comfort those impacted by the [Aotearoa New Zealand Wars, land confiscation](#), and other similar devastating events, they have now become important calendar events for Waikato-Tainui. Providing opportunities to not only encourage their people to return home at least once a year, but more importantly to be able to discuss issues of the day with their Arikinui.

Originally called Puna-Kai | source of food, reflecting the gatherings initial intention, the name now associated with these gatherings is Poukai.

Te Paki o Matariki | The Coat of Arms of the Kīngitanga

“Kia rite ōku uri ki ngā tini whetū o te rangi.”

Let my descendants be as many as the stars in the heavens.

Kīngi Tāwhiao, circa 1881

The following information is from a lecture given by Rāhui Papa, [Te Paki o Matariki Lecture, University of Waikato, 21 June 2022](#)

Te Pahi o Matariki was commissioned by Kīngi Tāwhiao circa 1881. Asking two tohunga of the old Whare Wānanga to create a standard for the Kīngitanga, he requested that they incorporate various symbology's "reflecting the pre-Pākehā notions of [Māori] and... Māori going forward from that date."

The stars at the top represent "Matariki te whetū" – indicating the Māori new year and the importance of renewal. It acknowledges matariki the leader, symbolising yesterday and heralding tomorrow. It is also a reminder of a duty of care and the promise of prosperity.

The cross represents Ko Manawa embracing culture and like traditions. It is also an acknowledgment of the new faith, Christianity brought to Aotearoa by Pākehā. There is also an aspect of tūpato implied by manawa holding the two tongues. Reminding people to be careful with their words and how they use them.

The central double helix represents Ko Kōpū – binding us to our past, building a future. 'According to our old people, this is the timeline of our development. From Te Pō to Te Ao and through to Te Awatea' The arrows are the epoch of time to the creation of Te Pahi o Matariki. They also symbolise the flow of past into our future and when examined "there is no beginning and no end because our ancestry and future are synonymous with each other."

Aituā | misfortune is the figure on the left while Te Atuatanga | spirituality is the figure on the right. "Both are holding our culturality and our past and future, acknowledging both the good and bad."

The mamaku-an edible fern and para-orchid tuber are emblematic representations of 'He Tōtō Kai' – essential ingredients for physical wellbeing. Similarly, the nikau palm and harakeke flax are emblematic representations of 'He Tōtō Kākahu' – shelter and clothing, safety, warmth and caring.

At the base is the royal motto "Ko te Mana Motuhake" - spiritual prestige set apart, referring to Māori autonomy, sovereignty, servant leadership and self-determination.

In addition to being used on the flag of the Kīngitanga, Te Pahi o Matariki – the calm of Pleiades, was also used as [a symbol for the Kīngitanga newspaper](#) which was their communication strategy. Rāhui Papa notes "it proved very effective and gave people a means of communication from and with the Kīngitanga." It is also a waituhi which is carved on to doors of whare including Mahinārangi.

Te Pahi o Matariki is on a kara which stands on Tūrongo grounds at Tūrangawaewae. It is generally there at the time of the Koroneihana each year. There are particular tikanga and karakia that are used in the ceremony when raising it.

Tartan of the Kīngitanga

"Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero."

There is but one eye of the needle, through which white, black and red cotton must pass."

Kīngi Pōtatau Te Wherowhero, 1858

The Kīngitanga is associated with two tartans. The first is the [Mackay Tartan](#) also known as the Kīngitanga tartan. [Dr Marie Benton PhD](#) notes this connection is from the marriage of

Irihapeti Peeti, the eldest daughter of Kīngi Pōtatau Te Wherowhero and Hinepau Hahau (Ngāti Pukeko), to John Horton MacKay from Strathnaver Scotland. Upon their marriage the Kīngitanga adopted his tartan. Both the modern and more traditional versions of the tartan are still utilized today by the Kīngitanga.

The second tartan is known as King Pootatau Te Wherowhero tartan, [registered in Scotland](#) on 16 September 2015, by the designer Prof Micheal Ross to pay homage to the first Māori king, Kīngi Pōtatau Te Wherowhero. Its colours represent the

- Blue and gold of the Kīngitanga
- Golden stripes - the fleet of waka that brought Māori to Aotearoa New Zealand
- White, black and red – Te Ngira referring to the whakatauāki above.

It was worn most recently at the tangihanga of Kīngi Tuheitia and is often worn as a scarf by Hana-Rawhiti Maipi-Clarke, Te Pāti Māori – Hauraki-Waikato MP.

Te Rohe Pōtae | King Country

The name dates back to the Aotearoa New Zealand Wars of the 1860's, when the colonial forces invaded the Waikato and the Māori King, and his forces withdrew south of Te Aukati – a line of pā alongside the Punui River which was considered Māori land.

The area encompasses Kawhia Harbour northeast to Otorohonga then south to the upper reaches of the Whanganui River, then following the Rangitoto and Hauhungaroa ranges westward to the ocean.

The term 'rohe pōtae' refers to a tribal area of a specific Iwi. It is said to have come from the time of Kīngi Tāwhiao, who was said to have placed his hat on a map of the district to indicate the territory over which the Kīngitanga held sway.⁶

Paimārire, Te Haahi Ratana and the Kīngitanga

Incorporating biblical and Māori spiritual elements, [Paimārire](#) is considered the first organised Māori religious movement. Established circa 1862 by [Te Ua Haumēne](#) of Taranaki, in response to the war in that area, its founding principle was Paimārire – good and peaceful. Sadly, its message was often subverted by violent elements, becoming synonymous for Pākehā with violence and seen as an anti-Pākehā movement. Their followers became known as 'Hauhau', a term taken from the ending of karakia referring to the breath of life bestowed by God bringing good things and peace. Pākehā interpreted 'Hauhau' as an aggressive statement, so much so that they termed all Māori opposition forces from the mid 1860's as 'Hauhau'.⁷

⁶ [Waitangi Tribunal News – Te Rohe Pōtae](#)

⁷ Judith Binney, 'Māori prophetic movements – ngā poropiti - Te Ua Haumēne – Pai Mārire and Hauhau', Te Ara - the Encyclopaedia of New Zealand, <http://www.TeAra.govt.nz/en/maori-prophetic-movements-nga-poropiti/page-2> (accessed September 2024)

Story by Judith Binney, published 5 May 2011

Under Kīngi Tāwhiao, Paimārire prayers were combined with new rituals forming the Tariao faith. Tariao, a name for the morning star, was given to both the leaders of and the faith of which Kīngi Tāwhiao was the head. Prior to his death he told his people:

'I shall return this gift to the base of the mountains, leaving it there to lie. When you are heavily burdened, then fetch it to you.'

It was his granddaughter, [Te Puea Herangi](#) who led the revival of Paimārire that helped strengthen their people during their resistance to the governments First World War conscription policy. Paimārire remains the main faith of the Kīngitanga.

The Kīngitanga also has a long-standing relationship with [Te Haahi Ratana](#) | Ratana Church. Founded in 1918 by Tahupōtiki Wiremu Ratana and based in south-east Whanganui, the religious movement bearing his name established a settlement known as [Ratana Pā](#). It was here that he built his home and [Te Temepara Tapu o Ihoa](#) | the Ratana Temple, Te Whare Māori and eventually [Manuao](#).

During a visit to Parihaka Kīngi Tāwhiao met Mere Rikiriki, the Aunty of Ratana, who he later visited at Parewanui. Upon arrival he gifted a flag with his coat of arms – Te Paki o Matariki and the words 'E te Iwi ka ora'. It is said that he later placed his hat on the head of a young woman and turned to Mere Rikiriki saying

"Kia tūpato ki te 18 on ngā rā, ko Hepetema. He tau ariki te tau! He tau whakahere ki a Ihoa!"

Beware of the 18th day of the month September. It will be a day of sacrifice, a great sacrifice to God.

Some years later it was learned that the young woman whose head he had placed his hat on would be the mother of Tahupōtiki Wiremu Ratana. The [poropiti](#) | prediction he gave would foretell the death of Ratana some 70 years later.

Circa 1920's [Piupiu Te Wherowhero](#), [Tupu Taingākawa](#), and Huanui Tāwhiao met with Ratana at Ratana Pā and became staunch followers of the faith. Despite the Ratana influence of Piupiu and Tupu spreading through Waikato, Ratana never met Kīngi Te Rata. It would not be his son Kīngi Koroki who would cement their relationship with a visit to the Temepara in 1934 where he received three gifts from Ratana representing spirit, sovereignty and a symbol of unity between Ratana and the Kīngitanga. This relationship has endured and [Ngā Reo o Ratana](#) also known as the Reo | Ratana Band is often seen leading the Arikinui on to Marae and into various formal events and occasions.

It was noted that Te Reo Hura (the daughter of Ratana) and Te Arikinui Te Atairangikahu (the daughter of Kīngi Koriki) were good friends. In the later part of the 20th Century, they along with Tā Hepi Te Heuheu lead various national hui taumata to discuss issues of the day.

Other links of Interest:

[NZ Wars stories of Tainui](#)

[Te Pūtake o te Riri ki Tainui Waka 2021](#)