

## The 'Kawenata' of Ngāti Maniapoto and its many Hapū

The Matter at Hand: Māoritanga

The Setting: Love  
The Law  
Faith

The Locality: Te Nehenehe nui

Explanatory notes:

"Te Nehenehe nui - Ngāti Maniapoto, the authors of this Kawenata.

" Love - For Māoritanga

"The Law - Of the Parliament of New Zealand

" Faith - Christian [as brought here by the Missionaries]

"Maoritanga Kotahitanga. "As one"

"Ropu Kaumatua - the elders described below [Council of Elders]

1 Let this [Unity of] Māoritanga and this Accord sit under the Protection of Great King Edward Seventh.

2 Let the words and the tikanga [customary leadership] of Mahuta Potatau Tawhiao, i.e. the Māori King be upheld.

3 Let this unity take broad heed of the words and deeds of Te Whiti.

4 The reason Ngati Maniapoto decided to produce this Kawenata is to remind this generation and those to come about the [importance of the] Accord within this tribe, its hapū, its Mana, and with Maoritanga as the key in unifying our thoughts, through the language and customs of the iwi, including the addressing of issues of national concern. And to concentrate on using a Māori purity in our language and customs, to be passed on to, [and maintained by] future generations.

5 Indeed, the Rangatira and the Iwi decided at the Great Conference at Mahoenui from the 25th to the 28th of December to establish a Kawenata for this Iwi, specifically Ngāti Maniapoto. Hence the launch of this Kawenata on this day, the first of January, 1904.

6 Now, we the elder and younger statesmen, men, women, and children of Ngati Maniapoto and its numerous hapū affix our names and signatures to this Kawenata, and declare our hapū and our villages in our district - This Kawenata is launched with the autonomous authority of our Iwi and our Hapū - That authority is described and its tikanga [guidelines] set through this Accord, and this Kawenata.

7 As a collective, with one mind, we give sanction to this Kawenata for it to be maintained as a ridge-pole for the [house of the] mind and heart, to remind [one and all] of the tikanga which have long been considered, for their union, upon which [is built] the support for their mana as Māori.

8 Here below is listed the tikanga [guidelines within and] of this Kawenata: - namely

a) The Accord is of and for Ngati Maniapoto and its many hapū.

e) Those of Ngati Maniapoto who support the Māori King Movement

i) Those of Ngati Maniapoto who support the Governement and its Laws.

o) Those of Ngāti Maniapoto who support Te Whiti and his accomplishments. These are the spheres of influence of this Iwi, Ngāti Maniapoto - This Iwi is one, broken into three parts, in deed, and of philosophy. That is why the tikanga, the activities, and the voice [of the people] are not one, at this time, which has led to this Kawenata. We say we must meet, consolidate ourselves with our Maoritanga as the base for our Accord - and we should live with Love, within the Law, and by Faith. The Iwi is as [one house] an Institution, hence the name, Te Nehenehe Nui.

9 We declare these words to be sincere, true, in perpetuity.

"This Kawenata will be a reminder of our Accord - and so the words [and sentiments] within it are formally adopted.

Let our minds, our voice, our deeds, and our customary, normal practices be as one from this time forward."

Let this Accord be bound inextricably to the Mana of the people, along with the Autonomous Authority of Māoridom.

Our Mana is the vine which binds and reinforces these as everlasting, in as much as the expression in this ancient word, 'Ruru-wai-aka-tea.'

People - Make fast the lashings of the Waka. Build the house and the fortifications. Join thoughts to be of one mind in progressing this Accord. Be one in searching for and in enacting the tikanga by which the bounty and abundance is enjoyed by others of [like] importance across the land.

Consider the words of David, 'It is indeed a sweet and precious thing when brothers sit together and are of one mind.'

10 The purpose of this Accord is to ensure that the people grow with integrity, in truth, and peaceably, in the hope that understanding grows, and the expectation that the men, women, and children will through our tikanga grow in stature, and prosper.

11 This Kawenata must be very carefully considered as a resource for Maori Schools in the Region. And to reinforce and amend the Laws affecting the Maori people.

12 As an organisation to accommodate Ngati Maniapoto's Accord, within this Kawenata it is intended that the chiefs named below be installed as a council of elders to maintain and support the Iwi's mana.

The people and the chiefs have decided that Te Wherowhero Tawhiao will sit as one of that council of elders. He is a son of Tawhiao, a grandson of Potatau Te Wherowhero. He has lived for some considerable time with this Iwi of his, Ngati Maniapoto.

As he also descends from the aristocratic genealogies of Ngati Maniapoto it is appropriate that he take his place in this council of elders of Ngati Maniapoto.

That Council is:

Te Wherowhero Tawhiao

Te Rangituataka Takerei

Taonui Hikaka

Paku Wera

Te Aroa Haereiti

Tarahuia Nahona

Kaahu Huatare

Tu-mokemoke

Hari Matetoto

Haupokia Te Pakaru

Tupotahi Tukorehu

Hotutaua Wetini

Hona Wahanui

Pohe Rainuha

(The authors of this Kawenata are the very core of these elders.)

In support of their own chiefly mana the mana of the Iwi is added. The mana and the voice of the Iwi is bestowed upon them, beginning from this time, and into the future.

13 This council of elders will call major meetings for the Iwi, they will decide and breathe life into the words and tikanga for Ngati Maniapoto. The decisions of this council of elders will be left as the final word, as Law in this Accord, in all major issues to do with the Iwi.

14 The Iwi are not to breach the decisions, or the resolutions of this Council of elders, nor the tikanga of the Iwi decided upon in the meetings.

15 In the organization of the mana and, all the tikanga in this Accord, and in the Kawenata also, the majority decision of the Iwi will be adopted, including the resolutions and decisions of the

Council of Elders as written here, similarly. A vote of the Iwi must be taken in all issues being considered.

16 The Iwi will appoint replacements for those elders who, through illness [or death] are not able to attend.

17 The Council of Elders should sign their names, or place their marks on this Kawenata to indicate their acceptance of its tikanga. Those who sign will then be deemed appointed to the Council.

18 It is of prime importance, indeed essential that this Accord maintain the purity of the tikanga of the Maori people, and that in its deeds and operations, the appropriate tikanga and the voice of the Māori people be maintained, lest they be lost. And the understanding of those tikanga be passed on to the coming generations.

The tikanga must be conducted cautiously, ever mindful of the good for the Iwi.

19 A Stone Monument must be erected to commemorate this Accord.

All of Ngati Maniapoto who sign this Kawenata will be known as Te Nehenehenui, within this Maoritanga and Accord.

20 Hence we establish this Kawenata, for this generation and into the future for those generations to come, and affix our names and signatures below to attest to the truth and sincerity of our thoughts and assent to all the tikanga written in this Kawenata.

This is written under the mana [auspices] of the Iwi of Ngati Maniapoto this day the first of January 1904.