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Nota di contenuto	1. Introduction -- Part I Thoe Hap and the Establishment of the Urewera District Native Reserve -- 2. The Thoe Rohe Ptae and the Urewera District Native Reserve Commission -- 3. Difficulties of the Commission Defining Urewera Blocks by Hap -- 4. The Tamaikoha Hap Branch: Internal Social Organization -- 5. The Tamaikoha Hap Branch: Hap Affiliations -- 6. Thoe Hap Organization and the Amalgamation Plan -- Part II Kinship and Power in Ruathuna and Waikaremoana, 1899-1913 -- 7. The Ruathuna-Waikaremoana

Migrant Marriage Alliance by 1898 -- 8. Confrontations Over Waikaremoana and Ruathuna, 1899-1907 -- 9. The Ruathuna Partition, 1912 -- 10. Some Plausible Explanations -- Part III Conclusion -- 11. A Contemporary Retrospect: Getting to Know Ngi Thoe.

Sommario/riassunto

"Thoe mana motuhake vs the force of New Zealand colonialism. This is a patient and perceptive work unraveling stratagems of contrasting ambition so we may comprehend the cultural instincts of 1890-1920 Aotearoa. Dr. Webster proves his deep understanding of kinship dynamics, hap politics and the Thoe passion for autonomy." -Tmati Kruger, Representative in the Thoe Te Uru Taumatua, New Zealand The resistance of the Thoe Mori of New Zealand to colonisation began more than century before the final return of their sanctuary in the Urewera mountains by the Crown in 2014. In Volume I of *A Separate Authority (He Mana Motuhake)*, Steven Webster provides an ethnohistorical reconstruction of the establishment in New Zealand of a rare case of Maori home-rule over their traditional domain, backed by a special statute and investigated by a Crown commission, the majority of whom were Thoe leaders. This relatively benevolent colonial policy enabled the Thoe to control the establishment of their vast Native Reserve in a way that entrenched their social organisation, particularly their traditional deployment of kin-based power, while at once manipulating the power of the Crown to their joint advantage from 1894 to 1908. In Volume II, Webster documents how this same form of resistance enabled the Thoe to withstand predatory Crown policies between 1908 and 1926, thereby retaining remnants of their ancestral sanctuary-which later became the basis upon which they won statutory control of the territory.