

TO KING WILLIAM, THE GRACIOUS CHIEF OF ENGLAND

KING WILLIAM—We, the chiefs of New Zealand assembled at this place, called the Kerikeri, write to thee, for we hear that thou art the great Chief of the other side of the water, since the many ships which come to our land are from thee.

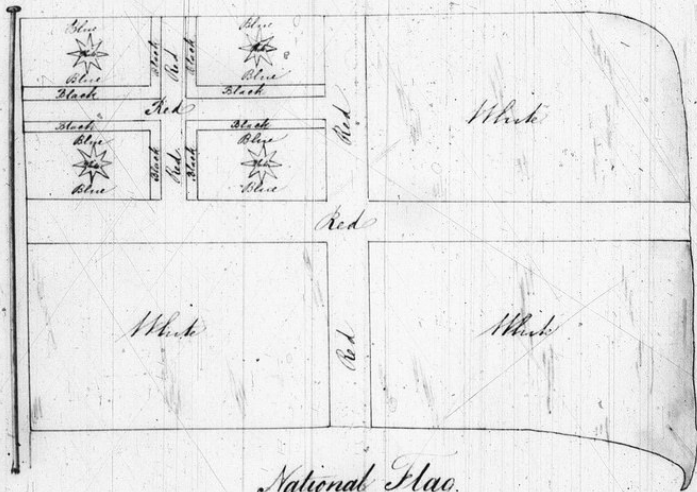
We are a people without possessions. We have nothing but timber, flax, pork and potatoes, we sell these things, however, to your people, and then we see the property of Europeans. It is only thy land which is liberal towards us. From thee also come the Missionaries who teach us to believe on Jehovah God, and on Jesus Christ His Son.

We have heard that the tribe of Marian^s is at hand coming to take away our land, therefore we pray thee to become our friend and guardian of these Islands, lest through the tearing of other tribes should come war to us, and lest strangers should come and take away our land. And if any of thy people should be troublesome or vicious towards us (for some persons are living here who have run away from ships), we pray thee to be angry with them that they may be obedient, lest the anger of the people of this land fall upon them.

This letter is from us the chiefs of the natives of New Zealand :

WAKERARI, chief of Paroa.	RIPE, chief of Mapere.
KEWA, .. Waimate.	HARA, .. Ohacawai.
PATUONE, .. Hokianga.	ATUAHAERE, .. Kalkohe.
NENE, .. Hokianga.	MOETARA, .. Pakanac.
KEKEAO, .. Ahuahu.	MATANGI, .. Waima.
TYORE, .. Kororareka.	TAUNUI, .. Utakura.
TAMARANGA, .. Taiaimai.	

Dimensions 10 x 10 Feet.



National Flag.

Selected by the assembled Chiefs of New Zealand in presence of George Lambert Esq^r Captain of His Majesty's Ship "Alligator" and James Dusky Esq^r British Resident at Hyatanga, Bay of Islands.
20th of March 1834.

He waka putanga o te Rangatiratanga o Nui Tireni.

1 Ko matou ko nga Tino Rangatira o nga iwi o Nui Tireni
i raro mai o Hauraki kua oti nei te huihui i Waitangi i Tokerau
20 o Okatopa 1835. kua waka putu i te Rangaauraranga o to matou ke
nua a ka meatia ka waka putanga e matou ke Wenua Rangatira.
kia huaina "Ho te wakaminenga o nga Hapu o Nui Tireni"

2. Ho te Kingitanga ko te mana i te wenua o te wakaminenga o Nui
Tireni ka meatia nei kei nga Tino Rangatira anake i to matou
huihuiinga. a ka mea hoki e kore e tubua e matou te wakarite tuu
kei te tahi hunga ke atu, me te tahi Hawanatanga
hoki kia meatia i te wenua o te wakaminenga o Nui Tireni.
ko nga tangata anake e meatia nei e matou e wakarite ana kei
te utenga o o matou ture e meatia nei e matou i to matou
huihuiinga.

3 Ho matou ko nga tino Rangatira ka mea nei kia huihui kei
te runanga kei Waitangi a te Ngataniwha i tenei tau i tenei tau kei
te wakarite ture kia tika ai te wakarawakanga kia mau i
te rongo kia mutua te he kia tika te hoko hoko. a ka mea
hoki kei nga Taniwha o runga kia wakarere te wawai. kia
mahara ai kei te wakaranga o to ratou wenua. a kia wai
ratou kei te wakaminenga o Nui Tireni.

4 Ka mea matou kia tuhi tuhia kei te pukapuka kei te
utenga o tenei o to matou waka putanga nei kei te Kingi
o Ingarani kei kawe atu i to matou aroha nana hoki i
waka kei te Kara mo matou. a no te mea ka atawai

matou, ka tika kei i nga pukapuka e noho nei i utu. e rene mai
ana kei te hoko hoko, kia ka mea ai matou kei te Kingi kei
wai kei kei matua kei a matou i to matou Tamarihi tangata
kei wakarawakanga to matou Rangatiratanga.

Kua waka putu katoa e matou i tenei ra i te 20 o
Okatopa. 1835 kei te aroaro o te Reireni o te Kingi o Ingarani

Paeata

Tauranga W
 Hare Hongi Hare Hongi
 Kemi Kapa Tupe
 Wai Paka
 Waikeato
 Paitere
 Moka
 Wairaraki
 Rewa
 Wai
 Reweti Atua-haere
 Awa
 Waiemu Teti Taurimu
 Te mana
 Pi
 Kana
 Tareha
 Hawiti
 Pukumaka
 Hekeae
 Te Kamara
 Pomare
 Waiwa
 Te Tao

Maruio
 Kopiri
 Waiara
 Ngere
 Moetara
 Hiamoe
 Puketutu
 Te Peka
 Honore Waiemu Heke
 Poha
 Koru Waiemu

English: Waiemu
 Henry Williams
 George Park

Coruasa Pare te kai tūhikihiki

James B. Cleverdon
 Gilbert
This part of the original is missing

Ko Matou ko nga Rangatira, ahakoa kihai i tae,
 ki te huihuinga nei no te mungo o te Unipuke,
 no te aha ranei - ka wakaae katoa, ki te waka
 hutaanga Rangatiratanga o Nu Tirene a ka uru
 ki roto ki te hakaaminenga

Kene - *Sere*

Huhu - *e*

Toua - *oe*

Panakarua - *et*

13 Jan 1836 - Kiwi Kiwi x

9 Feb 1837. Tiorae - Mutangi *o* no te pipoto

29 March. Hamona Pika - Mutangi *o* no te maherehure

Mate *S* no ha le moe

1837
 25 June Patuone *m* no te nga te rangi
 Parore *P* no te nga tiapa

" Kaha *D* no nga te tau tahi
 12 July ~~K~~ *S* no te Karawa

1838 Alahia *D* no te Hapouri

Jan 16 Taonui *X* no te pipoto

Sept 24 Papatua *X* no te Karawa

1839 25 Hapuku *o* no te Wata ipiti (Hawkes Bay)

July 22. Ko te wero wero na ko ngati mahi ta - Ko Rakawai

He Kai tuha
 tuhi

English Writing
 Hillier

*TE TAUMATA KAUMATUA O NGAPUHI-NUI-TONU

He Wakaputanga o te Rangatiratanga

It must be noted that the oral histories, speeches and culture of the Tangata Whenua Maori are predominantly Polynesian, and belongs to the Austronesian or Malayo-Polynesian family of languages (Te Moana-nui-a-Kiwa) Neither te reo maori, nor its related family of languages and culture, have language or culture **origins or links** with those of the Indo-European family (Northern hemisphere) (Pakeha).

The language of the He Wakaputanga is Maori

Important, please note: The English words expressed below is an explanation only, and are for those whom are unfamiliar with te reo Maori The words of the document itself (*te reo Maori*) has not been altered in any way, and in any conflict *te reo maori* shall prevail

He Wakaputanga o te Rangatiratanga o Nu Tireni 1835

An emergent of the Sovereign Nation of NZ 1835

Te tuatahi the first article

- a) *Ko matou ko nga Tino Rangatira o nga iwi o Nu Tireni*
we are the Hereditary Chiefs (Rangatira) of the maori nation (of NZ)
- b) *i raro mai o Hauraki*
North of Hauraki (the latitude of the River Thames to North of Manawa Tawhi)
- c) *kua oti nei te huifui i Waitangi i Tokerau 28 o Okatopa 1835.*
Having passed a resolution in Assembled Congress at Waitangi - Tokerau 28th October 1835
- d) *ka wakaputa i te Rangatiratanga o to matou wenua*
thereat proclaiming Sovereign Authority over all our land (NZ)
- e) *a ka meatia ka wakaputaia e matou he Wenua Rangatira.*
And thereafter we proclaimed that estate be in a state of peace
- f) *kia huaina "Ko te wakaminenga o nga Hapu o Nu Tireni".*
To be named "**Be the Assembled Congress of the tribes of NZ**"

the first article identified specifics

- 1), the people 2), the estate 3), the legislative assembly

ko te tuarua the second article

- a) *Ko te Kingitanga ko te mana i te wenua o te wakaminenga o Nu Tireni*
that sovereignty is the authority of the lands of the general assembly of NZ
- b) *ka meatia nei kei nga Tino Rangatira anake i to matou huifuinga*
thereat (that sovereign authority) will reside solely with the hereditary chief (rangatira) resolved in Assembled Congress
- c) *a ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu,*
thereafter be it also resolve never to let the creation of any legislation (laws) by foreigners (a collective statement on prohibiting laws implemented by foreigners)
- d) *me te tahi Kawanatanga hoki kia meatia i te wenua o te wakaminenga o Nu Tireni.*
Nor any other government be established on any estate of the General Assembly of NZ
- e) *ko nga tangata anake e meatia nei e matou e wakarite ana ki te ritenga o o matou ture*
that only persons elected/nominated by us and are fully conversant with the custom and practice of our laws
- f) *e meatia nei e matou i to matou huifuinga.*
These we have resolved in Assembled Congress

This section gives: 1) the status of the estate, 2) the process to the selection of an executive group

***TE TAUMATA KAUMATUA O NGAPUHI-NUI-TONU
He Wakaputanga o te Rangatiratanga**

Ko te tuatoru the third article

- a) *Ko matou ko nga tino Rangatira ka mea nei*
we the hereditary chief (Rangatira) collectively agree

- b) *kia huihui ki te runanga ki waitangi a te Ngahuru i tenei tau i tenei tau*
to meet in runanga congress at Waitangi in the autumn of each year (a judicial congress)
 - i) *ki te wakarite ture* ii) *kia tika ai te wakawakanga* iii) *kia mau pu te rongu*
to create laws, for; the admin of justice peace and security
 - iv) *kia mutu te fie.* v) *kia tika te hokohoko*
the end to Lawlessness fair trade and commerce

- c) *a ka mea hoki ki nga tauiriwi o runga*
an invitation is offered to all Southern Tribes (those outside of the Northern Estate)

- d) *kia wakarerea te wawai*
to leave aside all disputes,

- e) *kia mahara ai ki te wakaoranga o to matou wenua.*
to bear in mind a state of wellbeing now exist over our estate

- f) *a kia uru ratou ki te wakaminenga o Nu Tiren*
so as they can become part of the general assembly of NZ (general assembly of the tribes of NZ)

this identifies that of a judicial process and membership to collective assembly (Kotahitanga)

ko te tua wha the fourth article

- a) *Ka mea matou kia tuhituhia he pukapuka*
we collectively agree that a document be written

- b) *ki te ritenga o tenei i to matou wakaputanga nei*
of the circumstance of this our emergent sovereign nation

- e) *ki te Kingi o Ingarangi*
to the King of England

- f) *hei kawe atu i to matou aroha nana hoki i wakaae ki te kara mo matou*
To offer our sincere thanks for his (the Kings') recognition of our sovereign colours (the flag)

- g) *a no te mea ka atawai matou, ka tiaki i nga pakeha*
and that we will foster and watch over Pakeha (statement on immigration)

- h) *e noho nei i uta i rere mai ana ki te hokohoko,*
those that settle on our shores - and those who come to trade

- i) *koia ka mea ai matou ki te Kingi kia waiho hei matua ki a matou*
conversely, we ask that the King remain as guardian to us (in our collective capacity)

- j) *I to matou Tamarikitanga kei wakarakaoretia to matou Rangatiratanga*
in our developing Statehood against all who wish to deny us our Sovereignty Authority

This section deals with documentation, immigration and association with the international community

Below is a database of signatories to [He Whakaputanga o te Rangatiratanga o Nu Tirenī](#) (known in English as the Declaration of Independence of the United Tribes of New Zealand), which was signed by 34 chiefs on 28 October 1835. By 1839, 18 more chiefs had signed He Whakaputanga, which was acknowledged by the British government. Follow the links below to read short biographies of these signatories that were originally written for the [He Tohu exhibition](#). Where possible, information from tribal sources has been used to clarify the identity and iwi/hapū of the signatories. Information has also been obtained from documentary sources such as reports, letters, diaries and land court records.

Signature Number	Signed as	Probable Name	Iwi/Hapū	1835 Residence
0	Eruera Pare	Eruera Pare Hongi	Ngāpuhi, Ngāi Tawake	Pēwhairangi
1	Paerata	Mātenga Paerata	Ngāti Kahu, Te Rarawa, Te Patukoraha	Rangaunu
2	Ururoa	Ururoa	Ngāpuhi, Ngāti Kahu, Te Tahawai	Whangaroa
3	Hare Hongi	Hāre Hongi Hika	Ngāpuhi, Ngāti Uru, Ngāi Tawake, Te Tahawai	Whangaroa
4	Hemi Kepa Tupe	Hēmi Kepa Tupe	Ngāpuhi, Te Tahawai, Ngāti Kawau, Ngāti Kahuiti, Te Uri Pūtete, Whānau Pani	Whangaroa
5	Ware Poaka	Wharepoaka	Ngāpuhi, Te Hikutū	Rangihoua
6	Waikato	Waikato	Ngāpuhi, Te Hikutū	Rangihoua
7	Titore	Tītore	Ngāpuhi, Ngāti Nanenane, Ngāti Rēhia, Ngāi Tawake	Kororāreka
8	Moka	Moka Te Kaingamatā	Ngāpuhi, Te Patukeha, Ngāi Tawake, Ngāti Tautahi, Te Uri-o-Ngongo	Te Waimate
9	Warerahi	Hōri Kīngi Te Wharerahi	Ngāpuhi, Te Patukeha, Ngāi Tawake, Ngāti Tautahi, Te Uri-o-Ngongo	Pāroa
10	Rewa	Rewa	Ngāpuhi, Te Patukeha, Ngāi Tawake, Ngāti Tautahi, Te Uri-o-Ngongo	Kororāreka
11	Wai	Wai	Ngāpuhi, Ngāi Tawake, Ngāti Kuta	Te Waimate
12	Reweti Atuaheere	Te Rēweti Atuaheere	Ngāpuhi, Ngāti Tautahi, Ngāti Whakaeke	Kaikohe
13	Awa	Te Awa, Te Awa Kapo	Ngāpuhi, Ngāti Whakaeke, Ngāti Pongia	Kaikohekohe
14	Wiremu Ieti Taunui	Wiremu Taunui	Ngāpuhi, Te Whiu	Te Waimate
15	Tenana	Tenana	Ngāpuhi, Ngāti Kuta, Ngāi Tawake	Te Waimate
16	Pi	Pī	Ngāpuhi, Te Māhurehure	Waimā
17	Kaua	Te Kauā	Ngāpuhi, Te Herepaka	Unknown
18	Tareha	Tāreha	Ngāpuhi, Ngāti Rēhia, Ngāi Tawake	Kerikeri

Signature Number	Signed as	Probable Name	Iwi/Hapū	1835 Residence
19	Kawiti	Te Ruki Kawiti	Ngāpuhi, Ngāti Hine	Waiōmio
20	Pumuka	Pūmuka	Ngāpuhi, Te Roroa, Ngāti Rangi, Ngāti Pou	Whāngai
21	Kekeao	Te Kēkēao	Ngāpuhi, Ngāti Matakiri, Te Uri Taniwha	Te Ahuahu
22	Te Kamara	Te Kēmara	Ngāpuhi, Ngāti Kawa, Ngāti Hauata, Ngāti Rāhiri, Ngāti Rēhia	Waitangi
23	Pomare	Pōmare II	Ngāpuhi, Ngāti Manu	Ōtūihu
24	Wiwia	Whiwhia	Ngāpuhi, Te Kapotai	Waikare
25	Te Tao	Te Tao	Ngāpuhi, Te Kaimata, Te Māhurehure	Waitangi
26	Marupo	Marupō	Ngāpuhi, Te Whānau Rara, Te Whānau Rongo, Te Matarahurahu, Ngāti Kawa, Ngāti Rāhiri, Ngāti Pou	Kaikohe
27	Kopiri	Te Kōpiri	Ngāpuhi, Ngāti Hineira, Te Uri Taniwha, Ngāti Rangi	Ōhaeawai
28	Warau	Wharau	Ngāpuhi, Ngāti Wai, Te Whānau Horo, Ngāti Tokawhero	Unknown
29	Ngere	Te Ngere	Ngāpuhi, Ngāti Wai, Te Uri Kāpana, Te Uri Taniwha, Te Whānau Whero	Tautoro
30	Moetara	Moetara Motu Tongapōrutu	Ngāpuhi, Ngāti Korokoro, Ngāi Tū	Pākanae
31	Hiamoe	Te Hiamoe	Ngāpuhi, Te Uri-o-Ngongo, Ngāti Pou	Kawakawa
32	Pukututu	Tāmami Pukututu	Ngāpuhi, Te Uri-o-te-Hāwato, Ngāti Rangi, Te Uri-o-Ngongo	Kawakawa
33	Te Peha	Te Peha	Ngāpuhi, Ngāti Kahu, Te Matarahurahu	Waitangi
34	Hoane Wiremu Heke	Hōne Wiremu Heke Pōkai	Ngāpuhi, Te Matarahurahu, Ngāti Rāhiri, Ngāi Tawake, Ngāti Tautahi, Te Uri-o-Hua	Kaikohe
35	Nene	Tāmami Wāka Nene	Ngāpuhi, Te Roroa, Ngāti Hao, Ngāti Miru, Ngāti Pou	Utakura
36	Huhu	Te Huhu	Te Rarawa, Ngāti Hao, Ngāti Miru, Ngāti Pou	Pawarenga
37	Toua	Tōua or Taua	Ngāpuhi	Unknown
38	Panakareao	Nōpera Panakareao	Te Rarawa, Te Pātū	Kaitāia
39	Kiwi Kiwi	Kiwikiwi	Ngāpuhi, Ngāti Manu	Ōtūihu
40	Tirarau	Te Tirarau Kūkupa	Ngāpuhi, Te Parawhau, Ngāi Tāhuhu, Te Uri Roroi	Tangiterōria
41	Haimona Pita-	Haimona Pita	Ngāpuhi, Te Popoto	Waihou Valley

Signature Number	Signed as	Probable Name	Iwi/Hapū	1835 Residence
	Matangi	Matangi		
42	Tawai	Mohi Tāwhai	Ngāpuhi, Te Māhurehure, Te Uri Kaiwhare, Te Uri-o-Te-Aho, Ngāi Tūpoto, Ngāti Hau	Waimā
43	Mate	Mate Kairangatira	Ngāpuhi, Ngāti Hine, Ngāti Moe, Te Uri-o-Hau	Mangakāhia
44	Patuone	Eruera Maihi Patuone	Ngāpuhi, Te Roroa, Ngāti Hao, Ngāti Pou, Ngāti Rangi	Utakura
45	Parore	Parore Te Āwhā	Ngāpuhi, Te Roroa, Te Kuihi, Ngāti Apa	Waipoua
46	Kaha	Te Kahakaha	Ngāpuhi, Ngāti Tautahi	Waitangi
47	Timorenga	Te Morenga	Te Rarawa, Ngāpuhi, Te Uri Kāpana, Ngare Hauata	Ōhaeawai
48	Mahia	Māhia	Te Aupōuri	Muriwhenua
49	Taonui	Makoare Te Taonui	Ngāpuhi, Te Popoto	Hōreke
50	Papahia	Pāpāhia	Te Rarawa, Te Horohūhare, Ngāti Hauā	Whāngāpē
51	Hapuku	Te Ika-nui-o-te-moana Te Hāpuku	Ngāti Te Whatuiāpiti, Ngāti Kahungunu, Rangitāne, Ngāti Ira, Ngāti Rangikoianake	Māhia Peninsula
52	Werowero	Te Wherowhero	Waikato, Ngāti Mahuta	Waikato

NEW ZEALAND.

69

No. 38

J. Stephen, Esq., to
John Mackintosh, Esq.

18th March 1840.

Enclosure in No. 38.

Zealand is not a part of the British dominions; and, secondly, that King William IV. made the most public, solemn, and authentic declaration, which it was possible to make, that New Zealand was a substantive and independent State.

The recognition by the King, Lords, and Commons of Great Britain of the fact that New Zealand is not part of the British dominions, will be found in the Statutes 57 Geo. III., cap. 53, 4 Geo. IV., cap. 96, sec. 3, and 9 Geo. IV., cap. 83, sec. 4. The following are extracts from each of those Statutes.

The Act 57 Geo. III., cap. 53, is entitled "An Act for the more effectual punishment of murders and manslaughters committed in places not within His Majesty's dominions." It sets forth, "Whereas grievous murders and manslaughters have been committed at the settlement in the Bay of Honduras, in South America, &c.;" "and the like offences have also been committed in the South Pacific Ocean, as well on the high seas as on land, in the islands of New Zealand and Otaheite, and in other islands, countries, and places not within His Majesty's dominions, by the masters and crew of British ships, and other persons, who have for the most part deserted from, or left, their ships, and have continued to live and reside amongst the inhabitants of those islands," &c.; and the Act then provides for the punishment of offences so committed "in the said islands of New Zealand and Otaheite, or within any other islands, countries, or places not within His Majesty's dominions, nor subject to any other European State or Power," &c.

The Statute 4 Geo. IV., cap. 96, sec. 3, enacts that the Supreme Courts in the Colonies of New South Wales and Van Diemen's Land may try offences "committed in the islands of New Zealand, Otaheite, or any other island, country, or place, situate in the Indian or Pacific Oceans, and not subject to His Majesty or to any European State," if such offences were committed by British subjects.

The Statute 9 Geo. IV., cap. 83, sec. 4, repeats that enactment in the same words, adding, only, that the punishment of the offence shall be the same as if the crime had been committed in England.

The recognition by King William IV. of New Zealand as a substantive and independent state is shown by the following narrative.

On the 16th of November, 1831, a letter to King William IV. from thirteen of the Chiefs of New Zealand was transmitted to Lord Goderich, praying the protection of the British Crown against the neighbouring tribes, and against British subjects residing in the Islands.

On the 14th of June, 1832, Lord Ripon despatched Mr. Busby as British Resident, partly to protect British commerce, and partly to repress the outrages of British subjects on the natives. His Lordship sent with Mr. Busby a letter to the Chiefs, in which the King was made to address them as an independent people. Their support was requested for Mr. Busby, and they were reminded of the benefits which they would derive from "the friendship and alliance of Great Britain."

In the month of June, 1832, a Bill was brought into the House of Commons for the prevention of crimes committed by His Majesty's subjects, "in New Zealand and in other islands in the Pacific, not being within His Majesty's Dominions." The Bill was rejected, because Parliament could not lawfully legislate for a foreign country.

On the 13th of April, 1833, the Governor of New South Wales, in obedience to Lord Ripon's orders, addressed instructions to Mr. Busby, in which New Zealand was expressly mentioned as a foreign country, and Mr. Busby himself, as being accredited to the Chiefs. That document throughout assumes the independence of New Zealand.

On the 29th of April, 1834, General Bourke transmitted to Lord Stanley a proposal from Mr. Busby, for establishing a national flag for tribes of New Zealand, "in their collective capacity," and advised that ships built in the Island, and registered by the Chiefs, should have their registers respected in their intercourse with the British possessions. Sir R. Bourke reported that he had sent three patterns of flags, one of which had been selected by the Chiefs, that the Chiefs had accordingly assembled, with the commanders of the British and three-American ships, to witness the inauguration of the flag at which the officers of H.M.S. "Alligator" were also present. The flag had been declared to be "the National Flag" of New Zealand, and being hoisted, was saluted with twenty-one guns by the "Alligator," a British ship of war.

On the 21st of December, 1834, a despatch was addressed to Sir R. Bourke by Lord Aberdeen, approving all those proceedings in the name of the King, and sending a copy of a letter from the Admiralty, stating that they had instructed their officers to give effect to the New Zealand Registers, and to acknowledge and respect the national Flag of New Zealand.

If these solemn Acts of the Parliament, and of the King of Great Britain, are not enough to show that the pretension made by this Company on behalf of Her Majesty is unfounded, it might still further be repelled by a minute narrative of all the relations between New Zealand and the adjacent British Colonies, and especially by the judicial decisions of the superior Courts of those Colonies. It is presumed, however, that, after the preceding statement, it would be superfluous to accumulate arguments of that nature, and the rather because they could not be intelligibly stated without entering into long and tedious details.