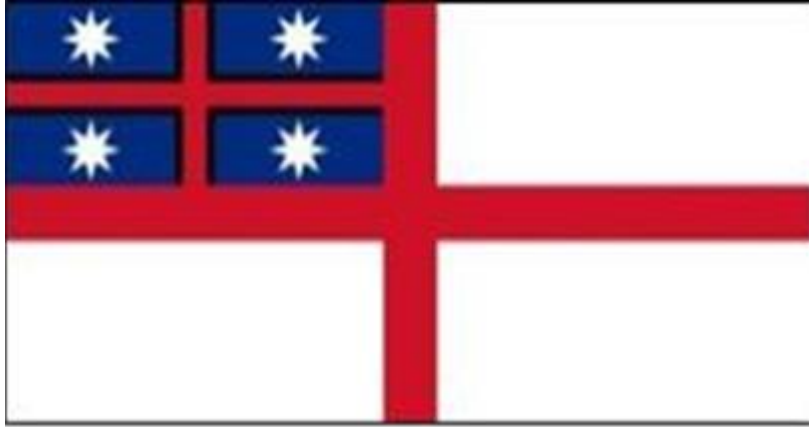


THE ORIGINAL FLAG OF NEW ZEALAND

TINO MANA MOTUHAKE



HISTORY

In the early 1800's Aotearoa was a thriving trading country. Tangata Whenua (Māori) were already trading worldwide.

THE FIRST TRADING SHIP FROM AOTEAROA SEIZED IN SYDNEY:

The whanau from Horeke in the Hokianga-built a trading ship called Sir George Murray which was seized in Sydney by custom officials. Australia, New Zealand's major trading market, was subject to British navigation laws under which every ship was required to carry an official certificate detailing its, construction, ownership and nationality. As New Zealand was not a British colony at that time (not until the signing of "Te Tiriti O Waitangi 1840"), ships built there could not sail under a British flag or register. Without a flag, trading ships and their cargo were liable to seizure.

The seizure of the Sir George Murray and her detainment in Neutral Bay occurred whilst two principal Māori chiefs, believed to be Patuone and Taonui, were witnesses of the seizure.

SOLUTIONS TO STOP THE SEIZURES OF MORE TRADING SHIPS:

After the seizure of Sir George Murray ship the people of Aotearoa and the British residents needed to find a solution to resolve the problem.

In 1831, 13 northern chiefs, assisted by missionary William Yates sent a letter to King William IV requesting his protection from the lawlessness of whalers and unruly settlers, that was present at the time. As a result, James Busby was appointed as British Resident in New Zealand.

Upon arriving in the Bay of Islands in 1833 to take up the position of British Resident, James Busby learned almost immediately about the seizure. Busby wrote to the Colonial Secretary in New South Wales suggesting that a flag be adopted to represent the Sovereign Nation of Aotearoa. Busby also saw the flag as a way of encouraging Tangata Whenua Chiefs to work together. The Australian authorities agreed whole heartedly with Busby's proposal for a flag.

THE SELECTION OF UNITED TRIBES FLAG:

Busby called together 34 Northern Chiefs to vote for a national flag. Three (3) options were presented, which had been organised by missionary Henry Williams. On March 20, 1834 at Waitangi.

THE SELECTION AND VOTING OF TE WHAKAPUTUNGA KARA:

Thirty-four Chiefs gathered at Waitangi to choose a flag to represent Tangata Whenua O Aotearoa. A number of missionaries, settlers and the commanders of 10 British and 3 American ships were also in attendance at the occasion.

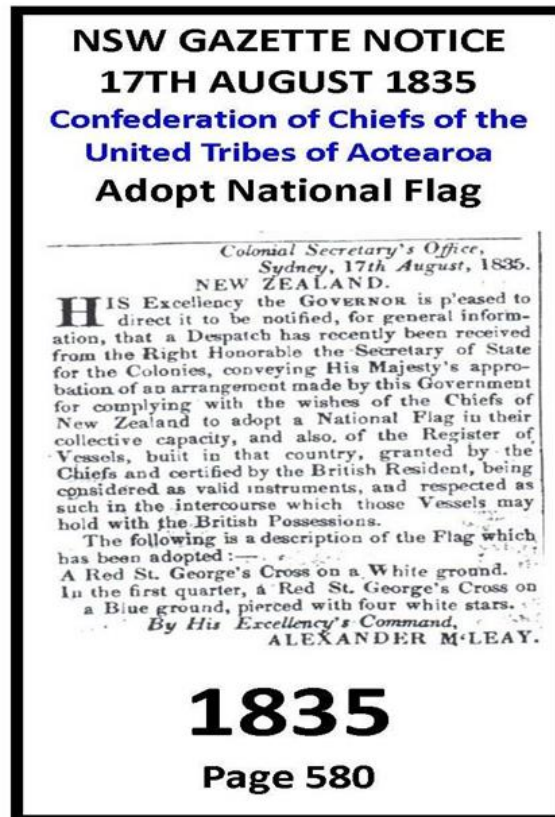
On the 20th March 1834, the occasion was described in illuminating detail by, William Marshall, (Surgeon on the vessel HMS Alligator) which brought three alternative designs from Sydney for the Rangatira (Chiefs) to choose from; "The great body of the Rangatira' assembled in a large square tent"; This was divided into two lesser squares by a barricade across the centre and the Tangata Whenua (the thirty heads of tribes selected) were called out of one square into the other, according to their respective ranks, and to no small discontent of the excluded. After a speech by, Mr. James Busby, the three pattern flags were displayed and the votes of the electors taken down in writing by Hongi. The one finally chosen was a White Flag with a St. George's Cross and in the upper corner on the left-hand side, a Blue Field with a Red Cross and Four White Stars. Twelve votes having been obtained for it, ten for the next, and six only for the third, two of the head men declined voting. In this manner the "First National Flag" was chosen. Its subsequent recognition by the British Crown pleased the trade conscious gathering of 'Rangatira'. Acceptance of this flag became, in Tangata Whenua (Māori) understanding, the recognition of the "Mana' of Aotearoa (NZ)". The flag was flown in Waitangi 1834 to 1840.

FROM THE VOTE TO THE ACCEPTANCE OF THE KARA:

Busby declared the chosen flag the official flag of Aotearoa and this was celebrated with a 21-gun salute from the HMS Alligator, and as important was gazetted in New South Wales, 17 August 1835.

The new flag of Governor Bourkes design was then sent back to New South Wales for passage to King William IV. The king approved the flag, and a drawing of it was circulated internationally with instructions to recognise it as the New Zealand Flag.

The voted flag was gazetted in the Colonial Secretary Office 17th August 1835, Sydney.



THE INSIGHT OF THE CHOSEN FLAG FROM TANGATA WHENUA O AOTEAROA:

The symbolic meaning of the flag. This visual symbolism is depicted in the Tangata Whenua (Māori) Rangatira (Chiefs) choice of the flag design to represent their Sovereign Nationhood.

THE COLOURS

The Four Colours of the Flag, White, Red, Blue and Black all have deep traditional and spiritual meaning for Tangata Whenua.

MA/WHITE - White is the symbol of light, clarity, pure essence, consciousness. White is the realm of "Tane Nui a Rangi" (the supreme guardian of the sky) whose light illuminates the pure essence of all life forms; (Mana Atua)

WHERO/RED - Red is the colour of blood, the life force for our physical existence, a surging life force, the colour of "Aroha" (love) and intense emotion. Red is usually seen as the colour of the sky at the rising of the sun and the setting of the sun.

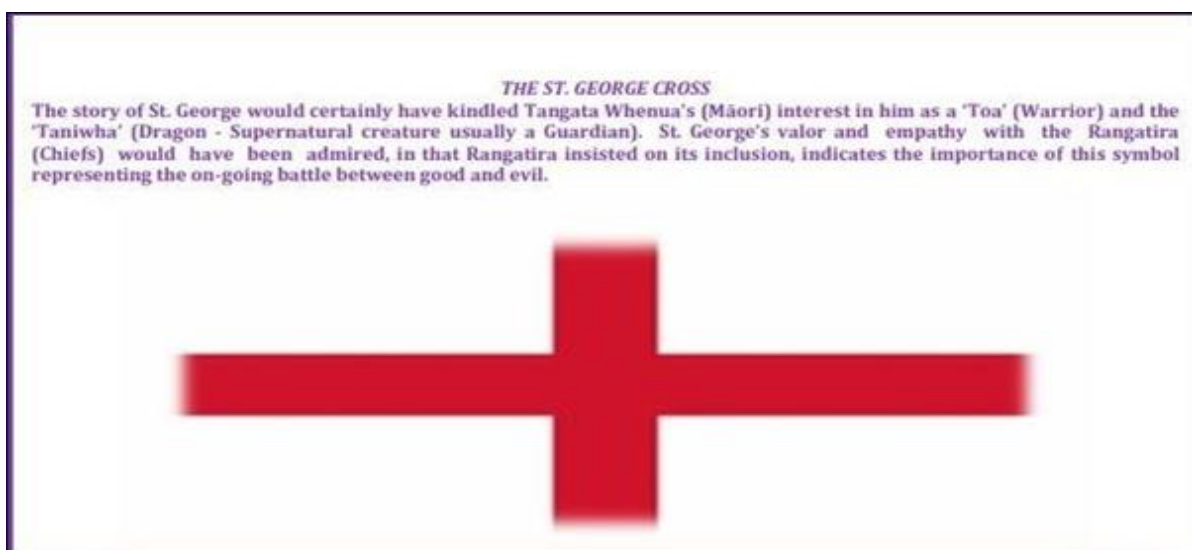
Also used by orators to signify the beginning and end of life. Red is also the colour of Kōkōwai (Red clay used in dyeing) or a symbol of Papatuanuku (Earth Mother). The Rangatira insisted on the inclusion of this colour; (Mana Rangatira)

KAHURANGI/BLUE - Blue is prominent in oratory and is also very significant spiritually. This blue colour is different to Kikorangi (sky blue). The deep Kahurangi (Ocean) blue was used. Tangata Whenua are strongly attuned to the natural world around them, so the colour blue reflected by the ocean and the sky would have been appreciated by the Rangatira. Indeed, they knew intimately the different “Moods” of both ocean and sky. The Rangatira and their ancestors knew the Pacific Ocean as “Te Moana Nui a Kiwa” so having this symbol representing the seas included in the flag would have been appropriate and approved by the Rangatira. (Mana Moana)

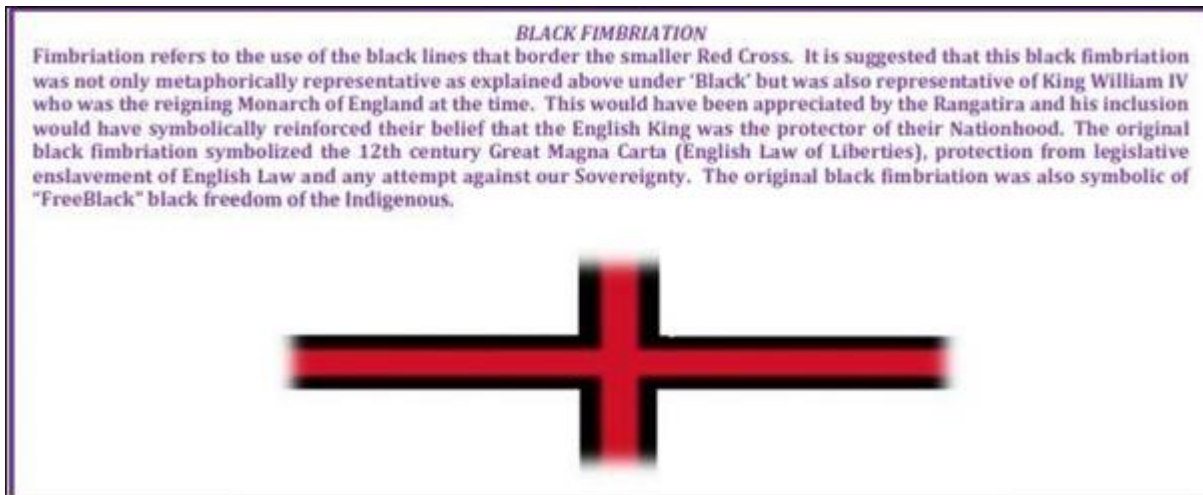
MANGU/BLACK - Black is not seen as a negative in the sense of bad. To Tangata Whenua, death is not final, but indeed a return to the “Kainga Tawhito” (the original home, the realm of spirit). Black is the symbol of “Te Po” (the night, the dark, the unseen, the invisible). It is considered the realm of “Hine Nui Te Po” (the female guardian of the night, caretaker of all that dwells beneath the conscious awareness). “Te Po” describes the many phases before consciousness; The word for water is “Wai”; it also means Song and Spirit. The Sky was also likened to an ocean and spiritual “Waka” (vessels) traversed those realms beyond “Te Rangi Tu Haha” (this planet). “Te Waka O Rereti” is one such vessel; (Mana Wairua, Mana Tangata and Mana Whenua).

THE SIGNS ON THE KARA:

THE ST. GEORGE CROSS; The story of St. George would certainly have kindled Tangata Whenua’s interest in him as a “Toa” (Warrior) and the “Taniwha” (Dragon - Supernatural creature usually a Guardian). St. George’s valour and empathy with the Rangatira would have been admired, in that Rangatira insisted on its inclusion, indicates the importance of this symbol representing the on-going battle between good and evil.



BLACK FIMBRIATION: refers to the use of the black lines that border the smaller Red Cross. It is suggested that this Black Fimbriation was not only metaphorically representative as explained above under “Black” but was also representative of King William IV who was the reigning Monarch of England at the time. This would have been appreciated by the Rangatira and his inclusion would have symbolically reinforced their belief that the English King was the protector of their Nationhood. The original Black Fimbriation symbolized the 12th century Great Magna Carta (English Law of Liberties), protection from legislative enslavement of English Law and any attempt against our Sovereignty. The original Black Fimbriation was also symbolic of “Free Black” black freedom of the Indigenous.



THE EIGHT-POINTED STARS reference “Te Arikitunga o te Ahurewa Tapu” (Absolute Sovereignty) i raro i te maru o “Io Matua Te Kore” (Under the Mantle of the Supreme God).



THE NUMBERS

TWO - To our “tupuna” (ancestors) two was a symbol of a union from which new life emerged “Ranginui” (the Great Sky Father) and “Papatuanuku” (Earth Mother); “Te Ao Marama” (the world of light) and “Te Po” (the dark). This union (pleasant light) now translated to “Man”. ‘Hi’ from “Hine” meaning (pleasant energy flow) now translated to “Women”. When ‘Ta’ and ‘Hi’ are united they become “Tahi” (one) and we have unity, balance and harmony.

FOUR - Our ‘Tupuna’ (Ancestors) recognised that we emerged out of ‘Nga Hau E Wha’ (the four winds/breath). This became translated as the ‘Four Points of the Compass’. ‘Te Hau Mai Tawhiti’, ‘Te Hau Mai Tonga’, ‘Te Hauauru and Te Hau Marangai’. The Four breaths in fact relate to the Four forces that are required for life to manifest. Science refers to these breaths or forces as gravity, the electro-magnetic, the strong nuclear force and the weak nuclear force. Aitutaki (the Four Stars) represent the ‘Southern Cross’. Our Tupuna recognise this constellation as an anchor or aperture, perhaps a portal. This fits in with the view of the sky as an ocean as described in the colour blue above.

EIGHT - Waru is ‘Eight, it represents a time of transformation when things are changing, and a shakedown is required for us to transition. It also represents ‘Te Ao Hurihuri’ (the developing world), Karite Ki Nga Mahi Raranga (the practices of fine art), Te Mahi Kowhaiwhai, Tangi Mai, Tuku Atu (the art of giving and receiving).

HE WHAKAPUTANGA O TE RANGATIRATANGA O NU TIRENI:

The handwritten Declaration consisting of four articles was later printed by a mission printery. It asserted the Independence of Nu Tirene (New Zealand) under the rule of the “United Tribes of New Zealand”, which planned to meet in Congress at Waitangi each spring to frame laws.

By 1839, 52 chiefs had signed the Declaration, which was acknowledged by the British government. Busby saw it as a significant mark of Māori national identity and believed it would prevent other countries from making formal deals with Māori.

TRANSCRIPT OF THE DECLARATION OF INDEPENDENCE:

1. KO MATOU, ko nga Tino Rangatira o nga iwi o Nu Tireni i raro mai o Hauraki kua oti nei te huihui i Waitangi i Tokerau i te ra 28 o Oketopa 1835, ka wakuputa i te Rangatiratanga o to matou wenua a ka meatia ka wakuputaia e matou he Wenua Rangatira, kia huaina, Ko te Wakaminenga o nga Hapu o Nu Tireni.

2. Ko te Kingitanga ko te mana i te wenua o te wakaminenga o Nu Tireni ka meatia nei kei nga Tino Rangatira anake i to matou huihuinga, a ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu, me te tahi Kawanatanga hoki kia meatia i te wenua o te wakaminenga o Nu Tireni, ko nga tangata anake e meatia nei e matou e wakarite ana ki te ritenga o o matou ture e meatia nei matou i to matou huihuinga.

3. Ko matou ko nga tino Rangatira ka mea nei kia huihui ki te runanga ki Waitangi a te Ngahuru i tenei tau i tenei tau ki te wakarite ture kia tika ai te wakawakanga, kia mau pu te rongo kia mutu te he kia tika te hokohoko, a ka mea hoki ki nga tauwi o runga, kia wakarerea te wawai, kia mahara ai ki te wakaoranga o to matou wenua, a kia uru ratou ki te wakaminenga o Nu Tireni.

4. Ka mea matou kia tuhituhia he pukapuka ki te ritenga o tenei o to matou wakaputanga nei ki te Kingi o Ingarani hei kawae atu i to matou aroha nana hoki i wakaae ki te Kara mo matou. A no te mea ka atawai matou, ka tiaki i nga pakeha e noho nei i uta, e rere mai ana ki te hokohoko, koia ka mea ai matou ki te Kingi kia waiho hei matua ki a matou i to matou Tamarikitanga kei wakakahoretia to matou Rangatiratanga. KUA WAKAAETIA katoatia e matou i tenei ra i te 28 Oketopa, 1835, ki te aroaro o te Mananui o te Kingi o Ingarani.

Agreed to unanimously on this 28 day of October, 1835, in the presence of His Britannic Majesty's Resident.

(Here follows the signatures or marks of thirty-five hereditary chiefs or heads of tribes, which form a fair representation of the tribes of New Zealand from the North Cape to the latitude of the River Thames).

English Witnesses:

(Signed) Henry Williams, Missionary, C.M.S. George Clarke, C.M.S.
James R. Clendon, Merchant. Gilbert Mair, Merchant.

I certify that the above is a correct copy of the Declaration of the Chiefs, according to the translation of missionaries who have resided ten years and upwards in the country; and it is transmitted to His Most Gracious Majesty the King of England, at the unanimous request of the chiefs. (Signed) JAMES BUSBY, British Resident at New Zealand.

THE DECLARATION OF INDEPENDENCE



TE HUI O TE WAKAMINENGA O NGA HAPU O NU TIRENI

We, the Hereditary Chiefs and Heads of the Tribes of the Northern parts of New Zealand, being assembled at Waitangi, in the Bay of Islands, on the 28th day of October, 1835, Declare the Independence of our country, which is hereby CONSTITUTED and declared to be an Independent State, under the designation of the United Tribes of Aotearoa.

All Sovereign power and authority within the territories of the United Tribes of Aotearoa is hereby declared to reside entirely and exclusively in the Hereditary Chiefs and Heads of Tribes in their collective capacity. Who also declare that they will not permit any legislative authority separate from themselves in their collective capacity to exist, nor any function of government to be exercised within the said territories. Rangatira and Whanau/Hapu were recognised as the Sovereign Nation of Aotearoa on 28th October, 1835.

NEVER HAS TANGATA WHENUA (PEOPLE OF THE LAND) OF AOTEAROA CEDED SOVEREIGNTY FROM 28TH OCTOBER 1835 TO THIS PRESENT DAY OF 2017.