



# PROCLAMATION 1820

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SOVEREIGN PROCLAMATION OF ARIKI HONGI HIKA  
TO KING GEORGE IV AND THE NATIONS OF THE WORLD

*“Ko te kupu na Ariki Hongi Hika i tuku i te tau 1820,  
kua rere ano i tenei ao, maku, na Tumuaki Lady Crown Cheiftainess Turikatuku III — he reo  
tuku iho, he wairua whakahoki.”*

“The word spoken by Ariki Hongi Hika in 1820,  
has returned again in this world, through me,  
Tumuaki Lady Crown Cheiftainess Turikatuku III — a voice passed down,  
a spirit restored 16th March 2025.”

“Hongi spoke it. I carry it. The tikanga lives on.”

# HE WHAKAPUTANGA NA HONGI HIKA, ARIKI O NGAPUHI, KI A KINGI HORI TE TUAWHA ME NGA IWI O TE AO KATOA TE 13 O NOEMA, 1820

(The Sovereign Proclamation of Ariki Hongi Hika to King George IV and the Nations of the World  
13th November 1820)

He kupu e rere ana i te moana, e tau ana ki nga whare ariki o nga kingi nunui, tae noa ki nga pito o te ao e whitinga ai te ra,  
e toa ana ano hoki.

Ko au, ko Hongi Hika, ariki o Ngapuhi, upoko o nga rangatira o Nu Tireni, kaitiaki o taku iwi, kaingarahu i te riri, i te rongo. Ka  
whakatakoto nei i aku kupu kia rangona e nga iwi katoa o te ao. He kupu na oku tupuna, he kupu mau tonu, he kupu kua whakapumautia  
e taku mana, taku moko, taku tohu, taku ingoa. Ka tu hei ture, hei whakaputanga i runga i te whenua, i te moana, hei pou mo nga uri  
whakaheke.

(Let it be known across the great oceans, from the courts of mighty kings to the farthest lands where the sun rises and sets, that I, Hongi Hika, Ariki of Nu Tireni,  
protector of my people, and master of war and peace, declare these articles before all nations. These words spoken into existence are my bond, sealed by my mana,  
my moko, my tohu (symbol), my autograph and stand as law upon the land and sea. First in time, first in law. The sun sets first in Nu Tireni, our land is ancient, our  
rights unshaken, our land is our inheritance, untouched by foreign hands. The new day dawns upon our land before all others. Let the world understand: our claim is  
first, our sovereignty and our law stands before all others, the land of the first light - no later claim shall stand.)

## TE TIMATANGA: KO TATOU TE TUATAHI, KO TATOU TE MANA

Ko te ra ka toa ki a matou i mua i tona toanga ki tenei ao katoa. Ka ara ake i a matou i mua i tona aranga ki whenua ke. No reira, ko matou  
te tuatahi, no matou hoki te mana tuatahi, te tikanga tuatahi, te whenua tuatahi. Kahore he mana e taea te turaki i tenei kereme, kahore he  
mana e taea te whakahenga, kahore he kupu o muri e taea te whakakore i te mana o matou, te hunga no mua ra ano i tenei whenua.

(THE BEGINNING: WE ARE THE FIRST, WE HOLD THE MANA - The sun sets upon us before it sets upon the rest of the world. It rises upon us before it rises upon  
foreign lands. Therefore, we are the first; ours is the first authority, the first law, the first land. No power can overturn this claim, no authority can challenge it, no words  
spoken after can erase the mana of us, the people who have always belonged to this land.)

## TE TUATAHI: KO TE MANA O NU TIRENI

Ko tenei whenua, ko Nu Tireni, no nga tino rangatira anake. Ko nga maunga, nga awa, nga whanga, nga moana, kei raro i te mana o nga  
rangatira me nga hapu e pupuri ana i nga tikanga o ratou ma. Kahore he tangata whenua ke, kahore he kawanatanga, kahore he kingi o  
tawahi e whakanohia ai tona ingoa ki runga i to matou whenua. Ko to matou mana he mana tuku iho, he mana motuhake, he mana kahore e  
taea te tango.

(Article I: The Sovereignty of Nu Tireni - The lands of Nu Tireni belong to Tino Rangatira alone. Our mountains, rivers, foreshore, seabed and harbours are held by our  
rangatira and hapu, each governing in accordance with our ancient ways. No foreign king, nor governor, nor people shall claim dominion over us, for our mana is  
absolute, and our sovereignty (rangatiratanga) shall endure forever.)

## TE TUARUA: KO TE TAPU O TE WHENUA

Ehara te whenua i te taonga hei hoko ma te ringa noa. Ko te whenua te toto o oku tupuna, he taonga tuku iho hei tiaki mo nga uri kei muri i  
a matou. Ko te whenua te pou o te iwi, ko te tangata ka tango i te whenua ma te tinihanga, ma te kaha ranei, ka riro i a ia te riri o nga toa e  
takahi ana i runga i taua whenua. Kahore he rakau kaha ake i to te whenua, kahore he kupu kaha ake i to te mana o te iwi e tiaki ana.

(Article II: The Sacred Custodianship of the Land - The land is not a thing to be sold like mere trinkets. It is the flesh of our ancestors, given to us to protect for those yet  
unborn. Let it be known that no land shall be taken without the will of the people, and any who seek to claim it unjustly shall face the wrath of those who walk upon it.  
Our bond with the land is the oldest, and none shall break it.)

## TE TUATORU: KO TE HOKOHOKO I RARO I TE TIKA ME TE WHAKAPONO

Ka tuwhera nga whanga o Nu Tireni ki te hunga e haere mai ana i runga i te rongo me te tika. Ko nga taonga a te whenua - te harakeke, te  
rakau, nga kai - ka whakawhitia mo nga taonga o tawahi - nga pu, te paura, te rino. Ko te tauhokohoko tika ka hua te rongo pai. Engari, ko  
te tangata ka haere mai ki te tahae, ki te tinihanga, mana anake te mate, te kino. Kia mohio nga iwi katoa - kahore he taonga e tangohia ma  
te ringa kore utu. Ko te ture o nga rangatira ka tu hei taumarau mo nga hokohoko tika, hei hunga whiu mo nga mahi tinihanga.

(Article III: Trade and Prosperity on our Terms - The harbours of Nu Tireni are open to those who come in peace and trade with honour. We welcome fair exchange—  
flax, timber, and food for muskets, powder, and iron. Those who honour our terms shall be met with respect and prosperity, for our hand is fair in trade. But let no man  
take from our shores without offering tribute. Those who deceive us, who seek to cheat or wrong our people, shall find nothing but exile and ruin. The power of our trade  
is a reflection of the strength and honour of our people. Let all nations know that our trade is strong, our terms are just, and our justice is swift. We stand firm, and those  
who walk beside us in truth shall share in the bounty of this land. Our word is law, and our bond is sacred—may all who come to us respect this truth.)

## TE TUAWHA: KO TE KAHA ME TE MANA O TE PU

Ko te riri te whakatau i te toa o te iwi, a, i tenei ao hou, ko te pu te rakau kaha rawa. Ko matou me a matou pu, a, kahore he iwi e pai ki te  
noho ngoikore i mua i nga ringa e mau ana i taua rakau. Kia mohio nga iwi katoa, kei te tu a Ngapuhi, kei te tu nga rangatira o Nu Tireni,  
kei te rite te iwi ki te tu atu i runga i te riri, i runga i te mana, i runga i te kaha. Kia mohio nga riri katoa, ko te whenua nei he whenua kua  
rite mona ake whakautu, ko nga toa kei te maranga. Kahore matou e tau ki raro i te ringa o iwi ke, engari ka tu i runga i te kaha, i runga i te  
rakau.

(Article IV: Protection and the Right to Arm Ourselves - War is the test of a people's strength, and in this new age, the musket is our weapon of choice. It shall be ours,  
for no tribe, no people, shall be left weak while others hold power. Let the nations of the world know this: Tino Rangatira stands armed, resolute, and ready. Our  
enemies shall fall before the thunder of our warriors, and we shall meet any challenge with unwavering strength. Our right to defend ourselves is beyond question, for it  
is our birthright and our duty. The sun sets first in Nu Tireni; the new age begins in our land, and we shall face it with steel and fire. Our resolve is unbreakable, and our  
warriors stand ready to protect our sovereignty and our future. Let all who come to us know that our strength is absolute, and we will never bow to any foreign power.)

**TE TUARIMA: TE RANGIMARIE I RARO I TE TIKA, KAHORE I RARO I TE WEHI**

Ka whakawhaiti matou i nga ringa ki te hunga e haere mai ana i runga i te pono, engari kahore matou e hinga ki raro i te awe o iwi ke. Ko te tangata e haere mai ana i runga i te tika, ka tu tahi tatou. Ko te tangata e haere mai ana i runga i te hiahia hei rangatira mo matou, hei kawana, hei kingi ranei, ka kitea e ia te pakanga, te whakahenga. Ko nga rangatira o Ngapuhi e tu rangatira ana, kahore ratou e noho hei pononga ma te hunga o tawahi.

(Article V: Alliances of Honour, Not Submission - We offer friendship, but never servitude. If the great nations seek alliance, let them come with open hands, not chains. They must respect our chiefs, our laws, and our ways. Let them know that Tino Rangatira do not bow to foreign crowns; instead, we stand side by side with those who honour us. Those who walk beside us in truth shall find loyalty, but those who seek to rule us shall find only defiance. The sun sets first in Nu Tirenī, and those who seek peace with us must understand that we stand as equals, never as subjects. Let it be known to all that our sovereignty is unyielding, and our alliances are forged in mutual respect, never in subjugation.)

**TE TUONO: TE TOITU TANGA O TE MANA**

Ka huri haere te ao, engari kahore e huri te mana o nga rangatira, te mana o nga hapu, te mana o nga iwi. Ko nga tupuna e takoto ana ki te whenua, ko nga uri e tu ana i runga i tenei whenua, ka mau tonu te mana ki a ratou. Kahore te mana e riro i te rakau tuhituhi, kahore te mana e riro i te kupu teka, kahore hoki te mana e taea te hoko.

(Article VI: The Future of the Tino Rangatira - The world is changing, but Tino Rangatiratanga will not be broken. The strength of our ancestors runs through our veins, and our sovereignty shall not be taken by pen, nor sword, nor treaty made in shadows. Let all who hear these words know this: Nu Tirenī is ours, and it shall remain so, from this day until the end of time. My word is my bond, and our mana shall never fade. Our sovereignty is unshakable, and our heritage will endure for all generations to come. Let all nations understand that we stand firm in our rightful place, and our claim to this land is eternal.)

**HE KORERO KI TE AO KATOA**

E Kingi Hori, e tu ana koe i runga i tou nohoanga rangatira i Ingarangi, kia mohio koe, ehara tenei i te tonu, engari he whakapuakanga. Kei mua i te ra katoa te whenua o Nu Tirenī, kei mua hoki to matou mana. Kahore matou e piko ki nga rangatiratanga ke, kahore matou e tatari mo te whakaae o iwi ke ki te mea kua riro ke i a matou. Ko to matou mana, no te whenua, no nga tupuna, no nga atua kei runga, kei raro.

(A MESSAGE TO THE WHOLE WORLD - King George, you stand upon your royal throne in England, but know this: this is not a request—it is a proclamation. The land of Nu Tirenī stands before the whole world, and so too does our sovereignty. We do not bow to foreign rulers, nor do we wait for the approval of other nations for what is already ours. Our mana comes from the land, from our ancestors, and from the gods above and below.)

**Ka tu to matou koti hei kaitiaki o te tika, ka tupu to matou reo hei pou mo te motu, kahore he ringa rawaho e taea te turaki i tenei mana. Ko te ture o tenei whenua, no matou anake.**

**Ko ahau, ko Hongi Hika, kahore e tatari ki te pepa hei whakaputa i toku mana. Ka tu ahau ki mua i a koe, e Kingi Hori, a, ka kauwhau atu i tenei kupu, hei mana, hei whakaritenga, hei tohu mo te ao katoa.**

(Our proclamation is bound by our living traditions. Our word is unbreakable. Let all nations hear this, let all recognise our unyielding right to stand as equals among the peoples of the earth. Our 'koti' (court) shall stand as the guardian of justice, where our laws are upheld, our 'reo' (mother tongue) shall flourish as the foundation of our identity, and where our inherent jurisdiction remains absolute. No foreign influence shall override the power of our people's voice, for the law of Nu Tirenī is our law.

I, Hongi Hika do not require paper to proclaim our sovereignty. I do not wait for Pakeha to write it down in English. I stand before King George IV in 1820 and declare this with my own voice. This is my word, and forever shall be, the supreme proclamation—etched not on paper, but in the unbreakable whakapapa of my people. Let all nations recognise and respect the sovereignty of Tino Rangatira in Nu Tirenī, now and for all generations to come. Spoken by my mouth, sealed by my tohu and my autograph, witnessed by 'ranginui' sky father, 'papatuanuku' earth mother and 'tongaroa' god of the sea.)

Hongi Hika, Ariki o NU Tirenī

I tu i mua i a Kingi Hori Te Tuawha | Declared before King George IV, in the year of the lord

I te 13 o Noema, 1820 | 13th November 1820

*Tunvaki Lady Crown -  
Chieftainess Te Anu III*



*Hongi Hika*



*Jan D. Hanger*



# The Sovereign Proclamation of Ariki Hongi Hika to King George IV 1820 to the Nations of the World

## ABOUT

Ariki (King) Hongi Hika, a visionary, Rangatira, leader and warrior, stands as the embodiment of absolute sovereignty, independence, and self-governance. Through his strategic alliances, mastery of warfare, and diplomatic prowess, he reshaped the power structures of Nu Tireni. His historic journeys to Sydney in 1814 and England in 1820, where he met King George IV, were not acts of submission but a proclamation of Tino Rangatiratanga, absolute chieftainship and authority on the world stage.

In the spirit of the true Independence of Nu Tireni, Ariki Hongi Hika is the symbol of resilience, leadership, and sovereign autonomy. His actions—his words—proclaimed that the rangatira of Nu Tireni hold the inherent right to self-rule, cultural preservation, and international recognition. He did not seek permission; he asserted authority. His spoken word, bound by mana and tapu, was and remains the highest law, above any foreign declaration or document.

Ariki Hongi Hika did not require paper to proclaim sovereignty. He did not wait for Pakeha to write it down in English. He stood before King George IV in 1820 and declared it with his own voice. His word was, and forever shall be, the supreme proclamation—etched not on paper, but in the unbreakable whakapapa of his people. Let all nations recognise and respect the sovereignty of Tino Rangatiratanga in Nu Tireni, now and for all generations to come.

Ariki Hongi Hika was not only a visionary leader and warrior but also an intellectual force. His creation of the Maori dictionary stands as undeniable proof of his intelligence, strategic brilliance, and profound understanding of language and culture. It reflects his capacity to bridge worlds, to preserve and elevate tikanga, customs, knowledge, and to outsmart adversaries with both mind and might. Ariki Hongi Hika was a master strategist, capable of shaping the future of his people with both intellect and strength. His legacy is a testament to his genius, ingenuity, and foresight.



Ariki Hongi Hika 1820  
Nga Puhi, Te Uri o Hua hapu, Ngati Rehia,  
Ngati Rahiri, Ngati Tautahi  
Archive: Auckland Musuem



Turikatuku II 1820  
Wife of Ariki Hongi Hika  
Nga Puhi, Te Hikutu, Ngati Rehia  
Archive: Auckland Musuem