



United Nations
Educational, Scientific and
Cultural Organization



National Committee of New Zealand
Te Komiti o Aotearoa mo Nga Mahara o te Ao
Memory of the World

Section 1: Summary

Provide a brief summary describing the documentary heritage, how it meets the criteria for the New Zealand Memory of the World Register, and the main arguments in support of its nomination. Please keep your summary to no more than 300 words as, if successful, it will be used on the website (www.unescomow.org.nz) to describe why the documentary heritage has been inscribed on the New Zealand Register and given UNESCO recognition.

He Whakaputanga o te Rangatiratanga o Nu Tireni* – known in English as the Declaration of Independence of the United Tribes of New Zealand – is a constitutional document of historical and cultural significance. First signed by thirty-four Northern Māori rangatira (chiefs) on 28 October 1835, He Whakaputanga o te Rangatiratanga o Nu Tireni collected a further eighteen signatures by 1839. Through He Whakaputanga, these fifty-two rangatira asserted that mana (authority) and sovereign power in New Zealand resided fully with Māori, and that foreigners would not be allowed to make laws.

He Whakaputanga o te Rangatiratanga o Nu Tireni was (and is) an international declaration of Māori systems of law and governance which hoped to regulate their relationship with foreigners. It was an important step in the conversation between Māori and the Crown which continues to this day.

Officially recognized by the United Kingdom and acknowledged by France and the United States, it signaled the emergence of Māori authority on the world stage. It represented a development in Māori nationhood and identity, while reaffirming tikanga Māori and sites of power that had existed for centuries. The document personifies a pivotal moment for Northern Māori, and the history of New Zealand.

The document is held in high cultural esteem because it was signed by some of the leading Northern rangatira of the day. It records their sacred tohu (mark) or moko (facial tattoo). For some Māori, He Whakaputanga contains the tangible and intangible presence of their ancestors.

He Whakaputanga is also historically significant due to its association with Māori-Crown relations and British involvement in New Zealand. It is inseparable from Te Tiriti o Waitangi and the massive social changes that followed. As Hone Sadler notes in *Ngāpuhi Speaks*, 'He Whakaputanga te matua, Te Tiriti te tamaiti/ He Whakaputanga is the parent, Te Tiriti is the child.'

* It is spelt 'He Wakaputanga o te Rangatiratanga o Nu Tireni' on the document. This nomination follows the convention set by the Waitangi Tribunal and uses the modern spelling of Whakaputanga.

Section 2: Nominator Details

This section is for information about the source of the nomination and the authority under which it is made. A copy of the Programme's privacy policy appears on the Programme's [website](#).

2.1 Name of nominator (person or organisation)

Full name of the person(s) or organisation(s) making the nomination:

Marilyn Little, Chief Archivist, Archives New Zealand Te Rua Mahara o te Kāwanatanga

2.2 Relationship to the nominated documentary heritage

This should be an explanation of the nominator's relationship to the documentary heritage. *For example, the nominator may be a responsible officer of the library or archive which owns the documentary heritage in question; or he/she may be a private individual with a research interest in the heritage.*

Responsible for the records at Archives New Zealand on behalf of the government and people of New Zealand

2.3 Contact person

This should provide the name of the person who is responsible for the nomination process.

Jared Davidson, Archives New Zealand Te Rua Mahara o te Kāwanatanga

2.4 Contact details

This should provide sufficient details to allow easy contact with the contact person.

Email: Jared.Davidson@dia.govt.nz
Phone: +64 4 894 6045

2.5 Declaration of Authority

I have the authority to nominate this item to the NZ Register: **Agree**

Section 3: Identity and description of the documentary heritage

3.1 Title of the documentary heritage item or collection

This should be the complete name of the documentary heritage as it is usually known. This should include dates if they are usually part of the name.

He Whakaputanga o te Rangatiratanga o Nu Tireni

3.2 Title of inscription

If the nomination is successful what do you want it to be titled (e.g. for certificates)? Please use a maximum of 6 words.

He Whakaputanga o te Rangatiratanga o Nu Tireni

3.3 Description of the documentary heritage

This should include a full description of what is included in the documentary heritage, the scope of the documentary heritage and its size.

He Whakaputanga o te Rangatiratanga o Nu Tireni is two sheets of medium-weight cream laid paper with different watermarks on each sheet. The dimensions of the sheets are irregular, but both are roughly 384mm X 247mm. The document originally had a cover sheet but this has been separated as SEP 618.

Sheets 1 and 2 have similar pin holes in the top-left corner which indicates they were once pinned together. They were previously folded as the document has three equally spaced folds running horizontally across each sheet. The separated cover sheet has identical folds.

Sheet 1 has written information on both sides, while Sheet 2 is a single-sided codicil that was added after

the initial signings on 28 October 1835. Therefore written information is recorded on three sides. The scribe of He Whakaputanga was Eruera Pare (written as 'te kai tuhituhi' on the document).

Information on the sheets is written in iron gall ink (between ruled pencil lines on Sheet 1). Small pencil notations (crosses) have been added by person/s unknown. The written text consists of a title, four articles, a postscript noting agreement and the date, a codicil, and the names of signatories and witnesses.

Fifty-two Māori rangatira have signed He Whakaputanga o te Rangatiratanga o Nu Tireni. Beside each name is a signature, a tohu (mark), or a simplified part of their moko (facial tattoo, often from the nose). Both the northern and southern alliances of the Ngāpuhi iwi (tribe) are represented, along with leaders from Hokianga, Te Rarawa, and Ngare Raumati. Prominent individuals include Titore, Rewa, Waikato, Hōne Heke, Tāmati Wāka Nene, Patuone, Nōpera Panakareao, Pōmare, and Kawiti. Notable rangatira outside Ngāpuhi and the North include a kaituhituhi representing Pōtatau Te Wherowhero of Waikato (later the first Māori King), and Te Hapuku of Ahuriri, Hawke's Bay.

A full list of Māori signatories can be found here:

https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_85648980/Te%20RakiW_1.pdf (pp. 166-167)

He Whakaputanga was also signed by four witnesses: Gilbert Mair, Henry Williams, George Clarke, and James Reddy Clendon.

Between 1835 and 1934 He Whakaputanga o te Rangatiratanga o Nu Tireni incurred some physical damage. This includes damage by rodents, abrasions, a few stains and fading, and tears at the edges. There is also evidence of preservation repairs.

3.4 Catalogue, registration or bibliographic details

This should include any bibliographic, registration, inventory, classification and/or call numbers that uniquely identify the documentary heritage.

AAAC 6248 W292 Box 1, Archives New Zealand Te Rua Mahara o te Kāwanatanga

3.5 Visual documentation

Where available and appropriate, photographs or videos of the documentary heritage should be supplied.

A digital version of He Whakaputanga o te Rangatiratanga o Nu Tireni (JPEG) is available to view or download on the Archives New Zealand Flickr page:

Sheet 1, Page 1: <https://www.flickr.com/photos/archivesnz/10430000633>

Sheet 1, Page 2: <https://www.flickr.com/photos/archivesnz/17812018894>

Sheet 3, Page 3 (Codicil): <https://www.flickr.com/photos/archivesnz/18408230616>

Further digital versions are also available from their listings on Archway, the online finding aid of Archives New Zealand: <http://archway.archives.govt.nz/ViewFullItem.do?code=21407327>

Below are digital versions of He Whakaputanga:

He waka putanga o te hangatiratanga o Nui Terani

1 He matou ki nga tene hangatira o nga eua o Nui Terani
i raro mai o Hauwaka hira ohi nei te huihira e Matangi e Teherani
e o o taitaha eua. He waka putanga e hangatiratanga o te huihira
eua o ha meata he waka putanga e matou he taitaha hangatira
he huihira. He te hangatiratanga o nga taitaha Nui Terani

2 He te hangatira he te matou e te eua o te waka putanga o Nui
Terani he meata nei hee nga tene hangatira eua e te matou
huihira o ha mea huihira e hira e taitaha e matou he waka putanga
he te taitaha huihira eua. He te taitaha hangatira
he huihira meata e te eua e te hangatiratanga o Nui Terani.
He nga hangatira eua e meata nei e matou e waka putanga
he huihira e o matou eua e meata nei e matou e te matou
huihira.

3 He matou he nga tene hangatira he mea nei he huihira he
te eua o te huihira e te huihira e tene taitaha taitaha taitaha
he waka putanga taitaha huihira he te hangatiratanga he mea nei
te eua he meata e ha huihira he huihira he huihira he huihira
huihira he nga taitaha o eua he huihira e waka putanga. He
meata he te hangatiratanga e te huihira eua. He huihira
taitaha he te hangatiratanga o Nui Terani.

4 He mea matou he te huihira he huihira he huihira he
huihira e taitaha e te matou hangatiratanga nei he te huihira
o taitaha he huihira eua e te matou huihira, huihira he huihira
huihira he te huihira he matou. He te huihira he huihira

retained in Waitangi by British Resident James Busby as he gathered further signatures. When William Hobson arrived to secure British sovereignty over New Zealand, Busby's position as British Resident ended. On his departure from New Zealand on 19 February 1840, from the ship that took him back to New South Wales (the *Victoria*), Busby forwarded He Whakaputanga to Hobson.

From there it would have made its way to the government buildings in Official Bay (Auckland), where it was archived by the Registrar of Records, Colonial Secretary Willoughby Shortland. When these buildings burnt down in 1842 it was saved with the rest of the fledgling government's records. The document shows no sign of damage by fire.

He Whakaputanga appears to have remained in the keeping of the Colonial Secretary's office, later the Department of Internal Affairs (DIA). In 1877 it was photolithographed alongside Te Tiriti o Waitangi by the Government Printing Office for the production of a volume of facsimiles.

It is unknown whether He Whakaputanga was then stored with Te Tiriti o Waitangi. Te Tiriti was re-discovered in the basement of the government buildings by Dr Thomas Hocken in 1908.

He Whakaputanga remained little-known until March 1934 when a DIA records clerk, W.H. Goldsworthy, audited a collection of records that were kept in a tin box in the DIA safe. In May 1935 it was brought to the Department's attention that the year 1935 was the centenary of the signing of He Whakaputanga. A file was created on the matter, a memorandum to the Minister of Internal Affairs was written, and a press release was published calling He Whakaputanga a 'historic treasure'. In June it was selected by the Department as a possible item to exhibit, but it is not clear whether this exhibition took place.

The 1931 Napier earthquake and its devastating fires had highlighted the importance of safekeeping records. In October 1935 He Whakaputanga was encased in cellophane envelopes, bound in a new volume and placed in the DIA safe.

During the Second World War, Te Tiriti o Waitangi travelled to the Masterton Public Trust office for safekeeping. He Whakaputanga travelled with it. In February 1940 He Whakaputanga also travelled to Waitangi, where it was exhibited alongside Te Tiriti o Waitangi as part of the centennial celebrations. It is likely that He Whakaputanga remained with Te Tiriti o Waitangi following its return from Masterton.

In 1949 discussions on whether Te Tiriti o Waitangi should be housed and displayed at the Alexander Turnbull Library began, but were deferred by the passage of the Archives Act in 1957. While Te Tiriti took up residence in the Turnbull in 1961 He Whakaputanga remained in the custody of the National Archives.

In 1989 the government purchased 10 Mulgrave St (the former Government Print office) for the National Archives' first permanent home under one roof. A display was planned for Te Tiriti o Waitangi and other constitutional documents in the Constitution Room. He Whakaputanga was placed in the first left-hand case, representing the first constitutional development in New Zealand's modern history.

From 2017, He Whakaputanga will sit alongside Te Tiriti o Waitangi and the 1893 Women's Suffrage Petition in a new exhibition housed at the National Library of New Zealand. This exhibition will considerably raise the profile of He Whakaputanga and its constitutional significance. Digital interactives, full biographies of the signatories, and narratives about the document by subject experts feature in the forthcoming exhibition. These will be supported by onsite public programs and online educational resources.

3.7 Bibliography

This should be, where possible, a list of 3-6 published sources that have been produced using (i.e. drawing heavily on) the documentary heritage to attest to the item/collection's significance.

Mānuka Henare, *The Changing Images of Nineteenth Century Maori Society – From Tribes to Nation*, PHD Thesis, Victoria University of Wellington, 2003

Margaret Mutu, 'The Humpty Dumpty Principle at Work: The Role of Mistranslation in the British Settlement of Aotearoa – The Declaration of Independence and He Whakaputanga o te Rangatiratanga o nga hapu o Nu Tirenī' in Sabine Fenton (ed.), *For Better Or for Worse: Translation as a Tool for Change in the South Pacific*, St. Jerome Publications: Manchester, 2004

Ingrid Huygens, Takawai Murphy & Susan Healy, *Ngāpuhi Speaks: He Wakaputanga o te Rangatiratanga o Nu Tirenī and Te Tiriti o Waitangi: Independent Report on Ngapuhi Nui Tonu Claim*, Network Waitangi: Whangarei, 2011

Claudia Orange, *The Treaty of Waitangi*, Bridget Williams Books: Wellington, 2011

Waitangi Tribunal, *He Whakaputanga me te Tiriti The Declaration and the Treaty: The Report on Stage 1 of the Te Paparahi o Te Raki Inquiry* (WAI 1040), Ministry of Justice, 2014

https://forms.justice.govt.nz/search/WT/reports/reportSummary.html?reportId=wt_DOC_85648980

3.8 Names of at least two independent experts

The committee requires testimony from at least two independent people or organisations who can give an informed opinion about the significance and provenance of the documentary heritage. Nominators should obtain the written permission of the named experts prior to completing the nomination form and are required to declare that they have this permission by completing this section of the nomination form.

Please provide up to one page from each expert in support of your submission. In addition, please list their names, qualifications and full contact details so that the Nominations Subcommittee can contact them if required. A copy of the Programme's privacy policy is on the Programme's [website](#).

Expert One

Name	Mānuka Henare
Qualification(s)	PhD (VUW), BA (Hons), BA
Contact number	
Email	
Paragraph in support	<p>I support the nomination of He Whakaputanga o te Rangatiratanga o Nu Tirenī for the UNESCO New Zealand Memory of the World Register. He Whakaputanga clearly meets at least two of the qualifying criteria in that it is both of historical significance and community significance, being held in high esteem by Māori leaders and people.</p> <p>My ancestors of Te Tai Tokerau (North Auckland) were signatories of He Whakaputanga and Te Tiriti o Waitangi. It was the iwi-hapū oral traditions of my ancestors of Te Aupōuri, Te Rarawa and Ngāpuhi, plus the directive of the late Sir James Hēnare that as a mature student I study towards a PhD using both the oral and archival histories as sources. Sir James was the leading oral historian of He Whakaputanga and the Tiriti o Waitangi and it was his desire that an academic study be completed so that He Whakaputanga would find its place in NZ historical discourse. It is the first full academic study of the Māori account of the making of He Whakaputanga and its relationship to Te Tiriti o Waitangi in what was up until the 1990s a relatively silent part of New Zealand's mainstream history. Titled <i>The Changing Images of Nineteenth Century Maori Society – From Tribes to Nation</i>, it was submitted in 2003 at Victoria University of Wellington.</p>

	<p>The Abstract outlines the study's purpose:</p> <p><i>This thesis is an historical, ethnographic and linguistic interpretation of rangatira motivations concerning He Whakaputanga o te Rangatiratanga o Nu Tireni, 1835 and Te Tiriti o Waitangi, 1840 and the movement towards the creation of a Māori nation. It contests the idea that Māori ceded sovereignty forever when rangatira signed the treaty. It constructs a mana Māori history by studying a number of significant events leading up to the signing. The background is laid before you of Māori thinking of the time through an exegesis of early nineteenth-century Māori language texts and a study of the discourse of rangatira at the time.</i></p> <p><i>The thesis argues that rangatira of the period had purposive intent and were agents of change. To understand the thinking of the time and the moral and ethical codes of rangatira it has been important to study Māori religious worldview, its cosmology and metaphysics. The research also explores Māori political and economic structures of 1800-1840. The phenomenon of nation making is considered through a study of six decisive events and is the basis of this new interpretation of Te Tiriti o Waitangi. The components of the phenomenon are: Māori leaders' visits overseas, in particular the visit of Hongi Hika and Waikato to England, the letter from Māori leaders to King William IV in 1831, the encounter with James Busby the First British Resident, the selection of a national flag and its symbolic significance, the Declaration of Independence - He Whakaputanga o Te Rangatiratanga o Nu Tireni in 1835 - and the discourse between Māori to the offer of a Treaty with Victoria, the British Queen. The study of Māori narrative indicates the historical significance of these events, which have not been accorded significance in settler histories. Events were purposive and intentional. Māori were open to new ideas and moving towards nationhood.</i></p> <p>The Waitangi Tribunal WAI 1040 Northland Enquiry, commonly known as the Ngāpuhi Claim, asked that the PhD be submitted as key historical evidence. I spoke to the Waitangi Tribunal Hearing outlining the research methodology and the interpretation of the oral and archival histories.</p> <p>I conclude this nomination by reminding us all that He Whakaputanga is the New Zealand Declaration of Independence declared by New Zealand leaders of the day in 1835.</p>
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Expert Two

Name	Vincent O'Malley
Qualification(s)	BA (Hons), PhD
Contact number	
Email	
Paragraph in support	<p>I support the nomination of He Whakaputanga o te Rangatiratanga o Nu Tireni for the UNESCO New Zealand Memory of the World Register. He Whakaputanga clearly meets at least two of the qualifying criteria in that it is both of historical significance and community significance, being held in high esteem by the Māori community.</p>

	<p><i>Historical Significance</i></p> <p>Although He Whakaputanga was at one time dismissed by some Pākehā historians, its significance is today widely acknowledged. For one thing, as Claudia Orange and others have pointed out, it was British acknowledgement of the validity of He Whakaputanga that made it necessary to seek a cession of sovereignty when the British government decided to intervene further in New Zealand in 1839. Without He Whakaputanga there might have been no Treaty of Waitangi. But He Whakaputanga is important not merely as a prelude to the Treaty. As Mānuka Henare has argued, He Whakaputanga provides clear evidence of the willingness of Māori communities before 1840 to experiment with new ways of governing their own affairs and maintaining order. The confederation of chiefs that it envisaged is something that might have taken further root had British annexation of New Zealand not followed in 1840. The historical significance of He Whakaputanga has been further acknowledged in the recent Waitangi Tribunal report on Stage One of the Paparahi o Te Raki (Northland) claims.</p> <p><i>Community Significance</i></p> <p>He Whakaputanga is a document held in high esteem by many Māori. It constitutes an acknowledgement that Māori were a self-governing and independent people prior to the signing of the Treaty of Waitangi in 1840. As such, He Whakaputanga constitutes evidence of the rangatiratanga exercised by iwi and hapū before 1840. Beyond this, He Whakaputanga is also held in high regard by many of the descendants of the signatories to the document. Many of these were among the great ariki of their day, including Pōtatau Te Wherowhero, who in 1858 became the first Māori King. The significance of He Whakaputanga for many Māori was underlined in tangata whenua evidence presented to the Waitangi Tribunal's Paparahi o Te Raki inquiry.</p>
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Section 4: Legal Information

4.1 Owner (name and contact details)

This should be the name and full contact details of the owner or owners, whether an institution or an individual.

Archives New Zealand, on behalf of the government and people of New Zealand

4.2 Custodian (name and contact details if different from the owner)

This should be the name and full contact details of the custodian, whether an institution or an individual. Sometimes the custodian of the documentary heritage may not be the same as the owner. It is essential to establish both before a nomination can be added to the Register.

Chief Archivist
Archives New Zealand Te Rua Mahara o te Kāwanatanga
10 Mulgrave Street
Thorndon
Wellington 6011
Phone: (04) 499 5595
General email: general.enquiries@dia.govt.nz

4.3 Legal status

This should state whether the documentary heritage is owned privately, or by a public institution, or by a commercial corporation. Details of legal and administrative powers for the preservation of the documentary heritage should be the name of the Act, or other instrument of administrative power, that gives the owner and/or the custodian the legal power to preserve the documentary heritage.

Crown asset as per the Public Records Act 2005

4.4 Accessibility

This should be a description of how the documentary heritage may be accessed. All access procedures and restrictions should be clearly stated on the nomination form. There are three levels of access:

- access to verify the significance, integrity and security of the material. This is the minimum condition for listing
- access for reproduction, which is strongly encouraged
- public access in physical, digital, or other form

The physical document is restricted for preservation reasons. Because of its fragility and constitutional status He Whakaputanga o te Rangatiratanga o Nu Tireni cannot be issued to users in the Reading Room.

The document is currently on permanent display in the Constitution Room, and can be viewed by the general public five days a week, 9am – 5pm.

Access to reproductions of He Whakaputanga are available:

- *Digital versions*: These are available to view or download on the Archives New Zealand Flickr page and Archway (see Section 3.5). They have a Creative Commons: Attribution Share Alike status.
- *Published facsimile*: Available in print (book) format or online at <http://www.nzhistory.net.nz/media/interactive/the-declaration-of-independence>

From 2017, He Whakaputanga will sit alongside Te Tiriti o Waitangi and the 1893 Women’s Suffrage Petition in a new exhibition housed at the National Library of New Zealand. This exhibition will considerably raise the profile of He Whakaputanga and its constitutional significance. Digital interactives, full biographies of the signatories, and narratives about the document by subject experts feature in the forthcoming exhibition. These will be supported by onsite public programs and online educational resources.

4.5 Copyright Status

This should state whether the documentary heritage is subject to copyright. For items that are copyright, details should be provided on the relevant copyright legislation and copyright owner(s). Any other factors affecting the legal status of the documentary heritage should be noted. For example, is any institution required by law to preserve the documentary heritage in this nomination?

He Whakaputanga was originally under Crown Copyright (Copyright Act 1994), but as one hundred years have passed since its creation it is no longer subject to Crown Copyright. However cultural sensibilities must be considered with its use/re-use.

Section 5: Stakeholders

The nominating institution is accountable for consultation with all relevant stakeholders before submitting the nomination.

5.1 Owner

The owner(s) of the documentary heritage has been consulted: **Yes**

5.2 Custodian

The custodian(s) of the documentary heritage has been consulted: **Yes**

5.3 Significant Stakeholders

Stakeholders with a significant interest in the content of the documentary heritage e.g Iwi, family members have been consulted, if relevant: **Yes** (informal consultation with stakeholders of interest ie Ngāpuhi members, Māori historians)

Section 6: Care and Preservation

Only fill out the sections for which you have the information or relevant documentation. It is not necessary to have all the information requested in Section 6 available in order to be inscribed on the register.

6.1 Risk Assessment

Identify any risks to the survival of the nominated documentary heritage.

Based on the 'Framework for Preservation of Museum collections' (Canadian Conservation Institute, 1994) He Whakaputanga o te Rangatiratanga o Nu Tireni has a risk rating of 42 out of 108:

	Agent of deterioration	Likelihood (L)	Impact (I)	Total	Category
1	Direct physical forces	2	3	6	Low
2	Thieves, vandals, displacers	1	4	4	Low
3	Fire	1	4	4	Low
4	Water	1	3	3	Low
5	Pests	1	3	3	Low
6	Contaminants	1	3	3	Low
7	Light (radiation)	3	3	9	High
8	Incorrect temperature	2	2	4	Low
9	Incorrect relative humidity	2	3	6	Moderate
	Total risk rating			42 / 108	

Likelihood (L)

- 1. Possible**
Might occur at sometime
- 2. Likely**
Will probably occur at some time
- 3. Almost certain**
Is expected to occur at any time

Impact (I)

- 1. Minor**
Fully recoverable at small cost or inconvenience
- 2. Moderate**
Some loss or damage not significantly affecting function or value
- 3. Major**
Serious loss or damage which permanently reduces function or value
- 4. Catastrophic**
Near total, or total loss

Category (L x I)

1 – 4 Low
5 – 8 Moderate
9 – 12 High

Vulnerabilities

The document is written with iron gall ink (IGI) on paper, although the paper is of good quality rag paper. Iron gall inks are often unstable and iron gall ink corrosion is an issue with many IGI documents. There is only minimal evidence of IGI corrosion on the document however this can be exacerbated by environmental factors such as fluctuating relative humidity, high temperatures and exposure to water.

The document has been damaged before 1934 (pre 1877 it was damaged by rodents and other physical wear and tear) resulting in numerous tears and missing areas. The tears have been repaired. There is a risk that handling may further damage the document but this is mitigated by restricted access and careful handling practices.

Iron gall inks are light sensitive, and the paper is also sensitive to light so there is a risk of further fading and discoloration of the paper through exposure to light. This is mitigated by strict lighting specifications.

6.2 Preservation Plan

If available, a preservation and access management plan should be provided. Ideally a component of a total management plan for the custodial institution concerned, it may be specific to the material if a comprehensive plan does not exist.

Although permanent accessibility may involve the creation of copies of the documentary heritage (through microfilming or digitising, for example) the protection and unaltered retention of the original should take precedence, for as long as it is reasonably practicable to do so.

A recent assessment of He Whakaputanga o te Rangatiratanga o Nu Tireni was carried out as part of the Archives Exhibition Project. A Preservation Plan has been created that covers the document's details, a condition statement, the risks to its longevity (see above), results of pH and Fe tests, and its conservation history (*Archives Exhibition Project: Conservation Plan 10*)

This plan suggests that risks to the document be mitigated by strict environmental parameters used for its display and storage, which are (and will) be constantly monitored. Handling risks are mitigated by restricted access and careful handling practices by conservators/designated archivists. Its new home at the National Library of New Zealand will feature a state of the art, purpose-built storage/display facility of the highest standard, including cases with a controlled environment set at 18 degrees Celsius (+/-1 degree) and 40% Relative Humidity (+/-5%). The lighting level will be maintained at under 50Lux.

6.3 Policies

Summarised information should be provided on the relevant policy, strategy and procedures for the following:

- preservation
- access
- description

Preservation

A Preservation Plan has been created that covers the document's details, a condition statement, the risks to its longevity (see above), results of pH and Fe tests, and its conservation history (*Archives Exhibition Project: Conservation Plan 10*). The plan suggests ways to minimize the risks (see Section 6.2 above).

Access

The document is currently on permanent display in the Constitution Room, and can be viewed by the general public five days a week, 9am – 5pm. From 2017, He Whakaputanga will sit alongside Te Tiriti o Waitangi and the 1893 Women's Suffrage Petition in a new exhibition housed at the National Library of New Zealand (see Section 4.4 above). This fits with the Department of Internal Affairs Statement of Intent, which is to increase the visibility of New Zealand's national identity – now and for the future – through greater access to heritage information (Statement of Intent 2015/16 – 2018/19:

[http://www.dia.govt.nz/Pubforms.nsf/URL/DIA-SOI-2015-19.pdf/\\$file/DIA-SOI-2015-19.pdf](http://www.dia.govt.nz/Pubforms.nsf/URL/DIA-SOI-2015-19.pdf/$file/DIA-SOI-2015-19.pdf)).

Access to digital versions of He Whakaputanga are freely available. These are available to view or download on the Archives New Zealand Flickr page and Archway (see Section 3.5). They have a Creative Commons: Attribution Share Alike status, and are guided by Archives New Zealand policy on both access and social media.

Description

Archives are described to Archives New Zealand's listing standard. Every copy of any individual title is assigned a preservation status which dictates the level and ease of access by the public. Every item, regardless of its preservation status, is listed and searchable by the public on Archway. He Whakaputanga also includes a detailed Series description about the document and some of its provenance.

6.4 Storage

Provide information on:

- storage temperature, humidity control, light, air pollutants etc.
- physical security including custodial arrangements
- disaster preparedness

He Whakaputanga o te Rangatiratanga o Nu Tireni is on permanent display in the secure, climate controlled Constitution Room at Archives New Zealand's Wellington Office. The building has 24 hour security with at least one guard on site at all times. The Constitution Room and display cases have separate security controls including intruder alarms, and an automated door closure system.

The document is displayed in an individual case with a controlled environment set at 19 degrees Celsius (+ 1 degree) and 50% Relative Humidity (+ 5%). The lighting level of the display is maintained at under 50Lux. This will also be the case in its new home in the National Library from 2017.

Preservation Services maintains a comprehensive Archives New Zealand Disaster Response Plan, last updated January 2015.

6.5 Content migration or reformatting

Provide an overview of any content migration that has taken place, or is planned, and how the reformatted documentary heritage may be accessed.

Preservation-standard digital versions of He Whakaputanga o te Rangatiratanga o Nu Tireni are stored by Archives New Zealand. Digital versions are available to view or download on the Archives New Zealand Flickr page and from its listing on Archway.

Section 7: Other Information

Please submit any additional relevant information e.g. that which demonstrates the cultural significance or impact of the documentary heritage. If uploading additional documents, please label them clearly, and note the file names below.

Chapter Four of the Waitangi Tribunal's recent report is the best overview currently available online: *He Whakaputanga me te Tiriti The Declaration and the Treaty: The Report on Stage 1 of the Te Paparahi o Te Raki Inquiry* (WAI 1040), Ministry of Justice, 2014

https://forms.justice.govt.nz/search/WT/reports/reportSummary.html?reportId=wt_DOC_85648980

Biographies of some of the signatories can be found online:

Te Tīrarau Kūkupa: <http://www.teara.govt.nz/en/biographies/2t31/te-tirarau-kukupa>

Pōmare II: <http://www.teara.govt.nz/en/biographies/1p20/pomare-ii>

Te Rēweti Atuaheere: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-12>

Arama Karaka Pī: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-139>

Tāreha: <http://rewasvillage.co.nz/tareha/>

Te Ruki Kawiti: <http://www.teara.govt.nz/en/biographies/1k4/kawiti-te-ruki>

Pūmuka: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-9>

Te Kēkēao Paratene: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-122>

Te Kēmara: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-19>

Hōri Kīngi Wharerahi: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-5>

Rewa: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-29>

Moka Te Kainga-mataa: <http://www.nzhistory.net.nz/people/moka-te-kainga-mataa>

Marupō: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-10>

Tāmati Pukututu: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-6>

Tāmāti Wāka Nene: <http://www.teara.govt.nz/en/biographies/1n2/nene-tamati-waka>
Eruera Maihi Patuone: <http://www.teara.govt.nz/en/biographies/1p12/patuone-eruera-maihi>
Mohi Tāwhai: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-145>
Nōpera Panakarao: <http://www.teara.govt.nz/en/biographies/1p3/pana-kareao-nopera>
Moetara Motu Tongaporutu: <http://www.teara.govt.nz/en/biographies/1m45/moetara-motu-tongaporutu>
Parore Te Awha: <http://www.teara.govt.nz/en/biographies/2p8/parore-te-awha>
Hōne Heke Wiremu Pōkai: <http://www.teara.govt.nz/en/biographies/1h16/heke-pokai-hone-wiremu>
Makoare Te Taonui: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-123>
Pāpāhia: <http://www.nzhistory.net.nz/politics/treaty/signatory/1-31>
Te Hāpuku: <http://www.teara.govt.nz/en/biographies/1t28/te-hapuku>
Pōtatau Te Wherowhero: <http://www.teara.govt.nz/en/biographies/1t88/te-wherowhero-potatau>

Biographies of James Busby, as well as the four Pākehā witnesses, are also available online:

James Busby: <http://www.teara.govt.nz/en/biographies/1b54/busby-james>
Gilbert Mair: https://en.wikipedia.org/wiki/Gilbert_Mair_%28trader%29
Henry Williams: <http://www.teara.govt.nz/en/biographies/1w22/williams-henry>
George Clarke: <http://www.teara.govt.nz/en/biographies/1c18/clarke-george>
James Reddy Clendon: <http://www.teara.govt.nz/en/biographies/1c19/clendon-james-reddy>

Section 8: Permission to Use visual documentation

The Aotearoa / New Zealand Memory of the World Committee will work to obtain publicity for the Programme and for the successful inscriptions.

Do you give permission for the Committee to use the visual documentation you have provided for Aotearoa/New Zealand Memory of the World publicity purposes (e.g. brochures/website)? **Yes**