

Title of the documentary heritage item or collection

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

Kerikeri Mission Te Reo Slates

Section 1: 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 Aotearoa/New Zealand Memory of the World programme's privacy policy is available on its [website](#).

1.1 Name of nominator (person or organisation)

Full name of the person(s) or organisation(s) making the nomination. *The nomination may be submitted jointly by more than one person or organisation*

Heritage New Zealand Pouhere Taonga (HNZPT)
Nga Uri O Hongi

1.2 Relationship to the nominated documentary heritage

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

Held by Heritage New Zealand Pouhere Taonga on behalf of the Crown and Ngāpuhi.

1.3 Contact person

Provide the name of the person who is responsible for the nomination process.

Pam Bain

1.4 Contact details

Provide sufficient details to allow easy communication with the contact person.

Email: pbain@heritage.org.nz

Phone: 027 499 4852

Section 2: Identity and Description of the Documentary Heritage

2.1 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.

Kerikeri Mission Te Reo Slates

2.2 Description of the documentary heritage

This should include a full description of what is included in the documentary heritage, its scope and its size. Include details of the type of documents e.g. letters, film, images etc.

The documentary heritage consists of two writing slates inscribed with te Reo Māori and dating to around 1830/31. The slates were found under the floorboards of the Kerikeri Mission House lean-to (Kemp House) during restoration work in 2000. They both relate to the period when an early school for girls was run by Martha Clarke (wife of missionary George Clarke) at the Mission Station.

Slate 1 is inscribed with lines and signed at the bottom with 'Na Rongo Hongi, a[ged] 16', the English translation of which is 'Belongs to Rongo Hongi, 16'. The grey writing slate is rectangular, measuring 210 x 153 x 4.5mm, with a hole in the centre bottom for a pencil lanyard. Permanent lines have been ruled on it for writing on and Rongo Hongi has signed her name using a nail.

Slate 2 is a small, grey writing slate, lined, and with a waiata whakautu (a song in reply or riposte) in te reo Māori inscribed into it. The waiata has been translated into English by Dr Jane McRae, Auckland University Maori Studies Department (Appendix 1).

The slate measures 152 x 98 x 4.5mm, and is in two pieces with a break along the bottom left corner. A hole has been drilled in the centre bottom edge for a pencil lanyard.

2.3 Catalogue, registration or bibliographic details

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

Accession No:	XKH.3480
Catalogue Title:	Writing Slate; signed by Rongo Hongi
Maker/Role	Rongo Hongi/Author
Production Date:	Circa 1830
Classification:	Tablet, Writing (Primary Term) Slate, Writing (Secondary Term)
Taonga Tuturu Registration No:	Z4758
Find date:	March 2000
Find location:	Kerikeri Mission House, beneath lean-to

Accession No:	XKH.3810
Catalogue Title:	Writing Slate; inscribed with waiata whakautu
Production Date:	Circa 1830

Classification: Tablet, Writing (Primary Term) Slate, Writing (Secondary Term)
Taonga Tuturu Registration No: Z4819
Find date: November 2000
Find location: Kerikeri Mission House, beneath lean-to

2.4 Visual documentation

Where available and appropriate, supply photographs or videos of the documentary heritage. Please provide images that can be used for the purposes of promoting of the World.

Figure 1: Slate with Rongo Hongi's signature.

Credit: Heritage New Zealand Pouhere Taonga



Figure 2: Slate 1 on display at the Kerikeri Mission.

Credit: Heritage New Zealand Pouhere Taonga



Figure 3: Slate 2 with waiata.
Credit: Heritage New Zealand Pouhere Taonga

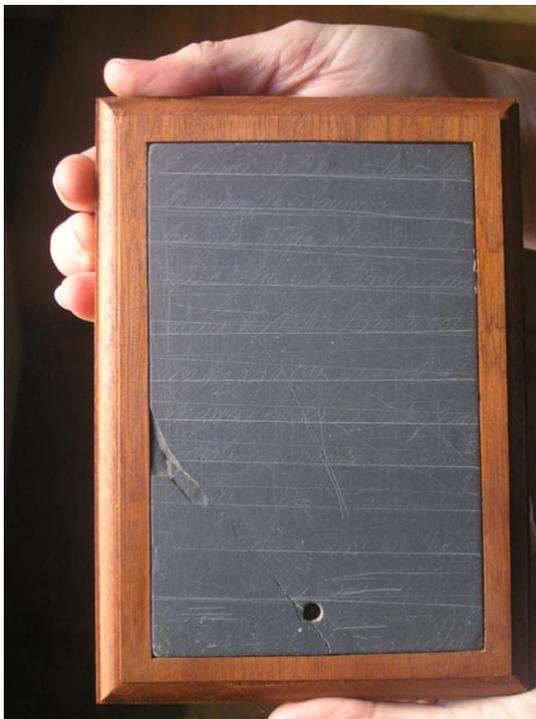


Figure 4: Kerikeri Basin showing mission house and Kororipo Pā.
Credit: Grant Sheehan/Heritage New Zealand Pouhere Taonga



Figure 5: Interpretation panel and view of Kerikeri Mission and Kororipo Pā.
Credit: Grant Sheehan/Heritage New Zealand Pouhere Taonga



Figure 6: Hongi Hika and Hariata (Rongo).
Credit: Merrett, Joseph Jenner, 1815-1854. [Merrett, Joseph Jenner] 1815-1854: Johny Heke & wife [ca 1845]. Ref: E-309-q-2-033. Alexander Turnbull Library, Wellington, New Zealand.



2.5 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.

Middleton, A. *Pēwhairangi: Bay of Islands Missions and Maori 1814-1845*. Dunedin. Otago University Press, 2014

Middleton, A. *The 'Illustrious' Hariata Hongi and the Authorship of Hone Heke's Letters*, *New Zealand Journal of History*, in press October 2018

Paterson, A and A. Wanhalla, *He Reo Wāhine, Māori Women's Voices from the Nineteenth Century*. Auckland, Auckland University Press, 2017

Phillipson, G. 'Religion and Land: The Church Missionary Society at Kerikeri, 1819-1850', in J Binney (ed). *Te Kerikeri 1770-1850: The Meeting Pool*. Wellington: Bridget Williams Books, 2017

Section 3: Assessment Against the Criteria

3.1 History/provenance

Provide a summary of the provenance of the documentary heritage. For example, how and when was the material acquired and integrated into the holdings of the institution?

The Kerikeri Mission Te Reo Slates were found at Kemp House in 2000, on the ground under the lean-

to when the floorboards were temporarily lifted for restoration work. A child's taiaha and several fragments of writing slates and slate pencils were also found, along with other archaeological material such as broken china, buttons and toothbrush handles.

The context in which they were found clearly dates the slates to 1830/31 when floor boards are known to have been laid. This date also ties in with the period when Rongo Hongi, the daughter of the Ngāpuhi chief Hongi Hika and Turikatuku, lived at the Kerikeri Mission Station and attended school, aged around 16. Rongo Hongi had lodged with the Kemp family at the Kerikeri Mission as a young girl for a period in the early 1820s and returned to live with the family after the death of her father in 1828. At this time the Clarke family (missionary George Clarke and his wife Martha) lived in the main house, with Martha running the girls school on site.

The author or scribe for the second slate is unknown however comparison of the writing indicates that it was not written by Rongo Hongi. The waiata whakautu it contains is an early song of reply understood to originate from the Hokianga. Such pieces were composed and sung by women. The slate is therefore believed to have belonged to another of the young Māori women attending the Mission school at this time.

Following iwi consultation Heritage New Zealand Pouhere Taonga was granted custody of these items in 2001 by the Ministry for Culture and Heritage. The slates are held on behalf of Ngāpuhi and on the condition they are kept at the Kerikeri Mission Station. They have been on display at the Stone Store and in Kemp House since.

3.2. Uniqueness of the documentary heritage

Give a brief explanation of why the documentary heritage is unique and irreplaceable.

The Kerikeri Mission Te Reo Slates have outstanding rarity value as the only known slates with te reo Māori writing of this era on them and being representative of the development of early Māori literacy.

They belong to a time of transformation in New Zealand's earliest bicultural history – the interaction between Māori and missionaries. They pre-date, by around 10 years, the signing of the Treaty of Waitangi which formalised the birth of a nation.

Both slates showcase, in written form, certainly the voice of one young Māori woman, and likely a second, during a time when these voices were rarely physically recorded.

Rongo Hongi's etched signature is a physical and direct connection to her presence at the Kerikeri Mission school and has been aptly described (see Experts One and Four) as the earliest extant written text written by a Māori woman.

The waiata whakautu (song of reply or riposte) slate is similarly unique, its carved writing also giving it permanence, arguably to ensure its long-term survival. The waiata is known as E Muri Ahiahi, the original version written here likely being composed when a large contingent of Ngāpuhi went to Taranaki during 1820/21 for a campaign that was to be known as Te Amiowhenua (see Expert Three).

The slates are representative of the cultural shift of te reo from a verbal to written expression of language, at a place where such teachings were in their infancy. Further such discoveries are unlikely to be made, heightening the uniqueness and irreplaceable nature of these slates.

3.3 Assessment against the significance criteria

Provide an explanation of what criteria the documentary heritage meets and why it meets those criteria. The documentary heritage must meet at least one of the criteria in this section. An explanation of each criteria is given on the front page of this form.

The two Kerikeri Mission Te Reo Slates are physically small but incredibly rare and significant objects that represent a number of historical themes that collectively contributed to the birth of a nation – Aotearoa/New Zealand.

The writing, and the messages contained within them, contribute greatly to our understanding of a period of cultural, social, political, educational and historical change that culminated in the formal pursuit of a bicultural partnership with the Treaty of Waitangi signing in 1840. These slates, dating to 1830/31, physically capture a period where missionaries were undertaking a form of cultural merging with Māori. At the same time their teachings were enabling Māori to empower themselves, through education and the written word, to ensure their voice – and oral tradition – was not only seen and heard, but maintained. As well as the slates helping understand a formal event, they also help understand the associated competing strands of empire building, collaboration and cultural conflict. The slates, in essence, represent the building of a nation.

In terms of their **time**, the slates help depict life in the Far North pre-Treaty of Waitangi when the region was the hotbed of Māori and Pākehā social, economic, religious, political and educational interaction. The Kerikeri Basin was the well-established meeting place for this interaction, and the slates belong at the heart of it – Kemp House.

Missionary settlements were being established under the protection of local chiefs who were aware of the importance of education (reading and writing) to add depth and knowledge as the move towards biculturalism became irreversible. The slates are tangible evidence of a historical time of change from an oral to written language, reflecting a desire among Māori to not only access knowledge but to record oral narratives.

The slates date to the time and **place** where Māori leaders and missionaries met at Kororipo Pā to affirm the relationship between Ngāpuhi and the Crown with a letter to British King William IV. That this connection took place at the Kerikeri Mission precinct, established in 1819, is significant. It was at Kemp House where the slates were written, belong and have remained as a permanent taonga connected to the place. A pantry/kitchen was built on the site in the early 1830s and it was under the floorboards where the slates were discovered in 2000 during restoration work.

That the slates were likely originally placed there around 1830/31 – and given the writing was permanently scratched into the slates – suggests a level of intent to record and capture a moment in time within the confines of the Kerikeri Basin precinct.

The importance and mana of the slates is greatly enhanced by the etched signature of Rongo Hongi on one of the slates that gives provenance. It is Rongo's connection to other key **people** at the time that strengthens the documentary heritage of the slates. Rongo was the daughter of Ngāpuhi leader, trader and military campaigner Hongi Hika and Turikatuku. Hongi Hika had a strong interest in, and commitment to, education and was one of the first people to systematise the Māori written language with Professor Samuel Lee of Cambridge University, England, in 1820.

Rongo was born in late 1814/early 1815 which fits with the inscription of 'Na Rongo Hongi a[ged] 16' that dates her slate to around 1830/31. Rongo also lodged with the Kemp family at the Kerikeri Mission Station from the early 1820s to 1826, and again from 1828 to the early 1830s, where she and other young women were educated. Rongo married Hone Heke in 1837 and was baptised in 1840, taking the name Hariata, which is the Māori derivation of Charlotte, after Charlotte Kemp.

In terms of **form and style**, the slates reflect outstanding aesthetic and linguistic value. They are rare physical examples of linguistic change in Aotearoa New Zealand from spoken te reo Māori to written and recorded language. They also reflect the development of Māori literacy and new skills and opportunities taught to young women at missionary schools. These skills would progressively be used as a political tool by Māori, strengthening their message and voice.

Both slates are mana enhancing-in one slate, a young Māori woman inscribing her name in an age where such narratives were captured more from a male perspective, and the other slate, inscribed with a waiata still sung today by women from the Hokianga. Both slates capture the beauty of the language. That they are inscribed by nail reaffirms that sense of importance through permanence.

Critically, the known **subjects and themes** associated with the slates bring considerable gravitas and dignity. They are representative of the earliest development of Māori literacy and, as such, are unique and irreplaceable. It is unlikely that further examples of this type of taonga or artefact will ever be recovered. Rongo's slate is considered the first extant written text by a Māori woman.

3. 4 Testimony 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.

The informed opinion should focus on the criteria for inscription provided above and on the front page of this form. Please provide up to one page from each expert in support of your submission.

Expert One

Name	Dr Angela Middleton
Qualification(s)	PhD from Auckland University and Honorary Research Fellow in the Department of Anthropology and Archaeology at the University of Otago.
Contact number	
Email	
Paragraph in support	<p>The two slates found beneath the floor boards of the Kerikeri Mission House kitchen provide tangible physical evidence of a time of radical change in early nineteenth century New Zealand, and of our beginnings as a modern nation, a time of mutual transformation for Māori and European. These slates are both unique and irreplaceable. It is unlikely that any further examples of this type of taonga or artefact will ever be recovered.</p> <p>TIME: We know the approximate date when these slates were lost, as missionary James Kemp built a kitchen lean-to at the rear of Kemp House/Kerikeri Mission House during April and May, 1831. At the end of May, he wrote in his journal that the 'youngest daughter of the last Hongi and the only one by his head wife that is living', was recovering from illness, living at his house. This allows us to identify the signature, 'Rongo 16', as that of Rongo Hongi, daughter of the rangatira, Hongi Hika and his primary wife, Turikatuku, born in January 1815, and aged 16 in 1831. ¹</p> <p>In the year 1831, some 16 years after the arrival of CMS missionaries and the construction of the first permanent European settlement at Hohi, the Kerikeri mission, below Hongi's pā, Kororipo, was a hub of activity, the centre of a new economy where literacy and other European skills were taught to Māori, to people living at the mission and at the nearby kainga. Few artefacts of this early Māori – European era survive today, making the two slates with their inscriptions unique taonga. This was also the year in which Māori leaders and missionary William Yate met at Kororipo Pā to pen a letter to British King William, affirming the relationship between Ngāpuhi and the British Crown established on Hongi Hika's meeting with King George IV in 1820.²</p>

¹ Angela Middleton, Pēwhairangi Bay of Islands Missions and Māori 1814 to 1845. Otago University Press, Dunedin, 2014, pp. 75; Angela Middleton, The 'Illustrious' Hariata Hongi and the Authorship of Hone Heke's Letters, NZJH, in press (October 2018).

² Manuka Henare, The Māori Leaders' Assembly, Kororipo Pā, 1831, in J. Binney (ed) Te Kerikeri the Meeting Pool 1770–1850, Bridget Williams Books, Wellington, 2007, pp. 112–118.

PLACE: As Kemp House/Kerikeri Mission House is New Zealand's oldest building, a significant place where relationships between Māori and Europeans were forged, it is a vital part of our nation's history. The slates both contribute to this history and attest to the relationship between Māori and missionary; in a reciprocal manner, the Kemp House provenance enhances the significance of the slates and the new, bi-cultural world they existed in, one where Māori and missionary/Europeans co-existed and new relationships, exchanges and entanglements were created between the two, contributing to our history and our present state of nationhood.

PEOPLE, SUBJECT & THEME: The slates themselves, as material objects, artefacts, and the signature and writing on both slates, point to the arrival in the Māori world of the new technology, literacy, whereby Māori found a new method of communicating not only with each other, but also with the wider world through the means of the written word. The slates demonstrate the eagerness with which Māori, and in this instance, two Māori women, seized this new tool and used it, in one case, to identify herself and (inadvertently) leave a message for the future, and in the other to record a poignant traditional waiata whakautu (song of reply or riposte), both etched permanently into the surface of the slates with a nail or similar sharp tool, rather than the usual (removable) slate pencil.

Both slates are representative of the development of Māori literacy. The written word would become a political tool for Māori in the fight for sovereignty, one in which Rongo Hongi herself (later known as Hariata) would excel as a letter writer on behalf of her better-known husband, Hone Heke. Her signature on the slate as a young woman is representative of the development of not only of her own authorship but of the many letters Māori wrote to British sovereigns and politicians, such as that written from Kororipo Pā in 1831. Her signature is possibly 'the earliest extant written text by a Māori woman', a taonga that is irreplaceable. The waiata whakautu inscribed on the other slate represents universal human emotion, of wrong done and turmoil and pain following. Identified as an old waiata from the Hokianga area, its inscription on the slate is likely to be the earliest written record of this song from an oral tradition, and the many such transformations from the oral to the written record that would follow.

Expert Two

Name	Associate Professor Dr Mānuka Hēnare
Qualification(s)	University of Auckland Business School Associate Professor, PhD (University of Victoria, Wellington), Bachelor Arts (Honours) (University of Victoria) and Bachelor Arts.
Contact number	
Email	
Paragraph in support	<p>I strongly support the nomination for the Kerikeri Mission Te Reo Slates for inscription on the UNESCO Memory of the World Register.</p> <p>I am affiliated to these taonga through my North Hokianga connections - Ngāti Hauā and Te Aupōuri, Te Rarawa and Ngāti Kahu.</p> <p>Both slates are rare and revered taonga that reflect the emergence of Māori literacy beyond the early use of symbols as interactive and formal markers. The added permanence of the writing being etched into the slates added to the importance of what was written at the time. Today they are unique physical representations of the emergence of Māori literacy and written history.</p> <p>The slate featuring the inscribed writing ‘Na Rongo Hongi a[ged]16’ is arguably the earliest recorded and retained signature of a young Māori woman. Its provenance is supported by extensive historical narrative as belonging to Rongo Hongi who was educated at the Kerikeri Mission House where the slates were found. Rongo Hongi’s status and mana among Ngāpuhi was already significant as the daughter of Ngāpuhi chief Hongi Hika and later the wife of Hone Heke Pokai.</p> <p>The second slate featuring the waiata is unique on many levels – not only in the content and writing style, but that it was recorded in written form relatively soon after the waiata was composed. Because of this its essence and wairua continues to live with us to this day and beyond.</p> <p>Both slates are unique taonga that belong to a particularly important time and place in the shaping of our nation, our history, heritage and associated strands of education, political thought, cultural beliefs and the empowerment of Māori to have a written voice that could travel wider than the natural confines of oral tradition.</p> <p>Importantly, the slates are not representative of any other country in the world – they belong to this country and are of great importance particularly to Ngāpuhi.</p>

Expert Three

Name	Awene Solomon
Qualification(s)	Ngai Tawake ki Tuawhenua hapu of Ngapuhi and is on the Taumata Kaumatua o Ngapuhi
Contact number	
Email	
Paragraph in support	<p>Based on information I have it is my understanding that the waiata on the slate is the waiata we know as E Muri Ahiahi. It is still sung today in a form that is slightly different to the words recorded on the slate. The current version refers to Ngāpuhi Hongi Hika and a range of important people and places in the region.</p> <p>It is in Sir Apirana Ngata's collection 'Ngā Mōteatea The Songs' being recorded and sung by Ngāti Mutunga of north Taranaki as a song coveting guns.</p> <p>Discussions with Dr Patu Hohepa suggest that that the waiata was most probably composed away from home, in Taranaki during 1820-1821 when a large contingent of Ngāpuhi went to Taranaki for a campaign that was to be known as Te Amiowhenua.</p> <p>At this time Hongi was abroad in England with the missionary Thomas Kendall.</p> <p>The waiata was not widely known until sung and recorded by recorded by Maria Romana at Te Kotahitanga, Kaikohe in 1956. She was from the Hokianga, as was a considerable contingent on this Te Amiowhenua campaign, which may be why she knew about it. This would also give rise to the notion that it was a 'Hokianga' waiata, as in the sentiment echoed by Piripi Cope and supported by Sir James Henare.</p>

Expert Four

Name	Associate Professor Lachy Paterson Associate Professor Angela Wanhalla
Qualification(s)	PhD in Māori Studies from University of Otago and currently Acting Dean of Te Tumu: School of Māori, Pacific and Indigenous Studies, University of Otago (Paterson) PhD in History from University of Canterbury and Associate Professor, Department of History and Art History, University of Otago (Wanhalla)
Contact number	
Email	
Paragraph in support	<p>Engagement with reading and writing radically changed the nature of Māori society, allowing newly literate men and women to not only consume new knowledge but produce their own. Writing was not just restricted to paper; material objects also reveal the earliest encounters with writing, which is why the writing slate recovered from under the floorboards of the Kerikeri Mission House, inscribed with the words 'Na Rongo Hongi a[ged] 16' is significant. The slate is unique, and it is unlikely a similar artefact will be recovered. The name almost certainly refers to Hariata Rongo, the daughter of the Ngāpuhi chief Hongi Hika and his senior wife Turikatuku, who attended the mission school run by the missionary Martha Clarke in the late 1820s. Although many other pupils at this time may have written their names on slates, none others have survived. Rongo's signature, therefore, may be the earliest extant written text by a Māori woman,³ marking it as an exceptionally important artefact representing Māori women's engagement with literacy during a period in which new political, social and cultural relationships were beginning to be forged between Māori and Europeans.</p> <p>Hariata Rongo was a woman of mana (power, authority). The daughter of Hongi Hika, she also became the wife of Ngāpuhi chiefs, Hone Heke Pokai, and later, Arama Karaka Pi.⁴ Her skills with the written word, as exemplified by the slate bearing her signature, were later utilised for the benefit of her people, reflecting her role as a political and cultural leader. Signatures are a record of authority, embodying presence and political expression.⁵ As the first extant written text by a Māori woman, the slate is not only an early example of women's literacy, but attests to women's political authority in the Ngāpuhi tribal world.</p>

The above experts have given their written permission to provide this information to the Memory of the World Committee and they have agreed that the provided information can be published without email and contact details and that they can be contacted by the Register Subcommittee if required. **Yes**

Section 4: Legal Information

³ Lachy Paterson and Angela Wanhalla, *He Reo Wāhine: Māori Women's Voices from the Nineteenth Century*, Auckland: Auckland University Press, 2017, pp.23-24.

⁴ Paterson and Wanhalla, p.16.

⁵ Paterson and Wanhalla, p.263.

4.1 Owner (name and contact details)

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

Heritage New Zealand Pouhere Taonga (on behalf of the New Zealand Crown)
PO Box 2629
WELLINGTON

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

Provide 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.

Heritage New Zealand Pouhere Taonga (on behalf of the New Zealand Crown)
PO Box 2629
WELLINGTON

4.3 Legal status

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.

Owned by the New Zealand Crown. Administered by Heritage New Zealand Pouhere Taonga on behalf of the New Zealand Crown and Ngāpuhi.

4.4 Accessibility

Provide a brief description of how the documentary heritage may be accessed. All access procedures and restrictions should be clearly stated.

There are three levels of access:

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

The items are currently on public display, accessible by guided tour. During periods of storage access can be provided under supervision to bona fide researchers by prior arrangement. Heritage New Zealand Pouhere Taonga staff supervise researchers during these consultations.

The items are not currently available online and Heritage New Zealand Pouhere Taonga is working towards online access. Access to catalogue information and low resolution digital images is through the Collections Advisor (Belinda Maingay, bmaingay@heritage.org.nz).

Digital copies and access to the original may be made available for reproduction purposes approved by Heritage New Zealand Pouhere Taonga, by application, subject to conditions for use, conditions determined to ensure physical and cultural safety of the objects and dependent on iwi approval.

4.5 Copyright Status

For documentary heritage items that are subject to 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?

n/a

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

Section 6: Care and Preservation and Risk Assessment

Identify any risks to the survival of the nominated documentary heritage. We understand if you have not done a formal risk assessment.

Note: a successful inscription may assist you to obtain funds to preserve and care for the nominated documentary heritage.

If your nomination is successful we may request additional information on the care and preservation of the inscribed documentary heritage.

Physical forces

Minimal handling required. Staff trained in appropriate handling and care.

Theft/Vandalism

The items are encased and under monitored alarm.

Fire

Protected by monitored smoke alarms and a sprinkler system.

Section 7: Summary

Provide a brief summary describing the documentary heritage and how it meets the criteria for inscription on the Aotearoa/New Zealand Memory of the World Register.

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.

The 'Kerikeri Mission Te Reo Slates' are physical representations of a period of significant cultural change with early contact between Māori and missionaries in Aotearoa New Zealand. They are etched markers, literally and figuratively, of a time and place where the personalities involved helped shape key themes that led to the forming of a bicultural nation as reflected in the signing of the Treaty of Waitangi in 1840.

Dating from 1819, the Kerikeri Mission Station was one of the first places where Māori invited other cultures to live among them. Today the station is part of Kororipo Heritage Park which incorporates the Stone Store, Kemp House, Kororipo Pā and Rewa's Village.

This cultural melting pot was established under the protection of Ngāpuhi leader Hongi Hika. His daughter, Rongo Hongi, lodged at the Mission Station to learn how to read and write at the Mission girls' school. It was during this time when one of the te reo slates which features her signature was written.

The slates – a personal written signature in te reo Māori by Rongo Hongi when aged 16 (likely in 1830/31) and a waiata whakautu (song of reply or riposte) – reflect outstanding aesthetic and linguistic value. They illustrate and bring to life the development of te reo from a spoken language to written. The eloquence and confidence of the writing reflects the impact of missionaries to impart knowledge and the increasing empowerment of Māori to record their history and retain it for future generations.

The slates are more significant as the writing was from the hand of a young Māori woman, likely women, at a patriarchal time. Their retention in a complete form adds immeasurable importance and value given its global rarity, with the taonga held in particularly high esteem and reverence by Ngāpuhi and Pākehā alike.

Section 8: Promotion of documentary heritage

Inscription to a UNESCO Memory of the World register provides an opportunity to promote the importance of documentary heritage.

Give a brief overview of how your institution will use the opportunity of a successful nomination to promote the Memory of the World programme and the importance of documentary heritage. You may wish to consult with communications staff in your organisation to provide an answer to this question.

The successful nomination of the Kerikeri Mission Te Reo Slates will reflect the outstanding international recognition of their importance and the historical place the documentary heritage has in shaping key themes in Aotearoa New Zealand's early interaction between Māori and Pākehā.

Heritage New Zealand Pouhere Taonga has a strong commitment to work together with Ngāpuhi to tell the heritage stories associated with the slates and the inscription would be promoted widely through:

- Mainstream media forums including television, national radio and newspapers (media articles)
- Social media platforms including Heritage New Zealand Pouhere Taonga's facebook and Instagram sites; wider promotion through the Ministry for Culture and Heritage and Landmarks NZ (website and facebook) and Ngāpuhi (website and facebook)
- Heritage New Zealand Pouhere Taonga's website (www.heritage.org.nz)
- Coverage in Heritage New Zealand Pouhere Taonga's print merchandise – including quarterly publications *Heritage NZ* magazine, *Heritage Quarterly* (a 20 page insert to the magazine) and the monthly e-news publication *Heritage This Month*
- Iwi specific promotions – television platforms such as Te Karere and Māori Television, iwi radio
- Public tours of Kerikeri Mission Station which include viewing of the slates
- Next year (2019) is also the Year of Indigenous Languages, so the inscription will be promoted as part of that celebration. The year also marks the bi-centenary of the Kororipo Heritage Park which includes Kororipo Pā and the inscription would also be celebrated.

The discovery of the Kerikeri Mission Te Reo Slates featured in the *New Zealand Herald* newspaper and its website on 30 June 2000 ('Schoolgirl's slate links back to the deeds of Hone Heke' https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=125342), 4 January 2001 ('Slate find bears early sample of Maori writing'), 5 January 2001 ('Scratchings on slate reveal Maori poem' https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=167375) and in the *Northern Advocate* newspaper on 6 January 2001 ('Kerikeri slate bearing rare Maori poem excites historian').

An article on the slates also featured on Landmarks New Zealand's facebook page on 1 April 2018 ('188-year-old waiata discovered under floorboards').

The articles are printed in **Appendix 2** below.

Section 9: Permission to use visual documentation

The Aotearoa/New Zealand Memory of the World Committee will also work with you and your communications staff 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. for brochures/website)?

Yes

Section 10: Declaration of Authority

I am authorised to nominate the above documentary heritage to the Aotearoa/New Zealand Memory of the World Register.

Name: Andrew Coleman, Chief Executive, Heritage New Zealand Pouhere Taonga

Date: 29 August 2018

APPENDIX 1: Transcript of waiata – Dr Jane McCrae (Phillipson in Binny, pg 63)

E muri ahiahi takoto ki te moenga,
Kei raro nei au hei āta titiro ake.
Ko waho nā, e te rau, te tirohia mai nā,
Ka taka ko roto nei
Me he manu au e rere.
Ehara I waho nei taku kino,
Nō roto mai anō nō te whanau.
[Aiahi au] e karawhiua,
Ki te hangarauara ia,
Ki [ahau], ka ... [illegible]

When evening comes I lie on my bed,
Lying low to quietly reflect.
You see me on the outside, O people,
But within I am wheeling
Like a bird in flight.
The wrong to me comes not from without
But close within, from the family.
It is evening and I am in turmoil
At your mocking
Of me ...

APPENDIX 2: Media relating to the slates.
Northern Advocate 6 January 2001

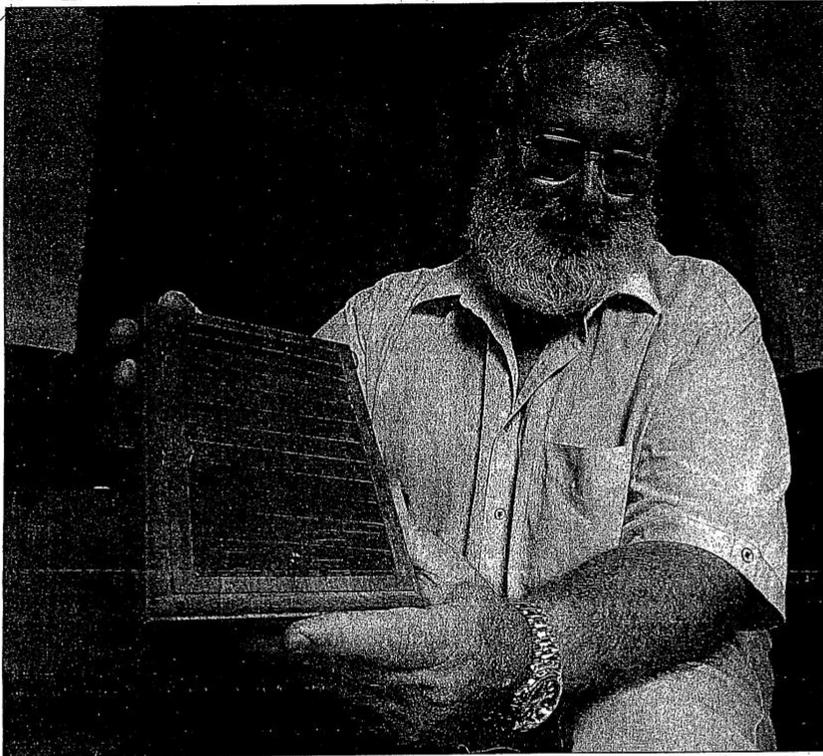
NORTHERN ADVOCATE
Circ. Approx. 17,000
WAIKANGAI

- 6 JAN 2001

P.O. Box 13-392, Owhango
Auckland, New Zealand
Telephone 034-7421 Fax 034-7507

1309 301

He's got a slice of history in his hands



Historic Places Trust heritage adviser Fergus Clunio with the 170-year-old slate he discovered beneath the pantry floor of the Kerikeri Mission House. The slate bears what is believed to be the oldest earliest surviving piece of Maori poetry written by a Maori in their own hand. — John Stone photo

Kerikeri slate bearing rare Maori poem excites historian

A "nationally significant" 170-year-old writing slate bearing one of the oldest surviving examples of written Maori poetry has been found under a Kerikeri floor.

The slate was unearthed from dirt and dust beneath the pantry floor of the Kerikeri Mission House (also known as Kemp House) during recent conservation maintenance work.

The entire slate was found, but it is cracked in two.

The man who found it, Fergus Clunio, heritage adviser for the New Zealand Historic Places Trust, yesterday described the find as being of "national significance", with its content a surprise.

Mr Clunio said initial translation by Ngapuhi elder Graham Raikiri had revealed the slate bore a traditional "pao", or lament over someone's death.

It was not clear who had written the piece, or whose death they were lamenting.

"We were expecting to find it (the text) would be a very pious, missionary-taught thing, but it's the absolute opposite — it's

absolutely Maori by a Maori," Mr Clunio said.

"It's probably the earliest surviving piece of Maori poetry written by a Maori in his own hand. There is no doubt that it dates to before 1830."

Mr Clunio said luckily for historians, something other than the normal soft slate pencils had been used on the slate.

"Whoever last wrote upon it used something harder than a slate pencil — apparently deliberately — so that the words were scratched into the surface, leaving a permanent memorial."

Mr Clunio said the slate was being displayed in the Mission House pantry.

Historians planned to show the slate to a variety of experts to try to learn more about the text.

Meanwhile, he said a similar slate — believed to have belonged to the daughter of Ngapuhi war chief Hongi Hika — had been found nearby earlier last year.

While the lessons from the earlier slate had been wiped

clean, it had had "Na Rongo Honi" (belonging to Rongo Hongi) neatly engraved on it.

Mr Clunio said that identified its user as Rongo Hongi, daughter of Ngapuhi's famous Hongi Hika.

Hongi Hika had been anxious for his children to master English ways and young Rongo had first stayed at the Mission House in 1823, boarding with the Rev John Butler and his wife Hannah.

As a teenager, Rongo had returned to attend a school for Maori girls which stood behind the Mission House, near where the slates were found.

"Her future husband, a particularly naughty boy named Hone Heke, had earlier attended a Maori boys school in the same building," Mr Clunio said.

Rongo — one of the first Maori to become fully acquainted with Pakeha ways, stayed at the Mission House, working for James and Charlotte Kemp until her marriage to Hone Heke.

The Mission House was built in 1821-22 under Hongi Hika's protection and is New Zealand's oldest European building.

NEW ZEALAND

Scratchings on slate reveal Maori poem

5 Jan, 2001 12:38am

2 minutes to read

By DANIEL JACKSON

The scratchings on a slate found at Kerikeri are not the remains of a 170-year-old mistake as first thought but the intentional recording of the Maori author's feelings.

Translation of the faint scratchings on the writing slate have revealed a Ngapuhi "pao," or poem.

Kerikeri Mission Station heritage adviser Fergus Clunie found the slate while making repairs to the floor and supports of the pantry at the rear of the Kerikeri Mission House, which was built in the 1830s.

The pantry stands on the site of an earlier mission school where Maori were taught to read and write in their own language between 1824 and 1829.

Mr Clunie said he first assumed that what was written on the slate was the remains of a class lesson or Christian prayer mistakenly scratched into the soft stone's surface by someone using a sharp object instead of a soft slate pencil.

"But really what we have found is the exact opposite."

Ngapuhi elder Graham Rankin yesterday made an initial translation of the 11 lines of writing and said that what it revealed was not a dry lesson at all but a beautiful and ancient poem which was definitely Maori.

The slate seemed to record what the writer was feeling about a problem and the way he saw the world. It did not name the author or anyone else and it was unclear what was troubling the writer.

"Only he knew what the problem was but from reading it you could almost picture the way he felt.

"Probably to try and translate it further into English would only ruin it."

Mr Clunie said the poem seemed to refer to things that would have been taken for granted 170 years ago but are unknown now.

"The trouble is that it was written by someone from a different culture and in a different time."

The Historic Places Trust would seek other opinions on translation as the poem's meaning could be taken many ways. "It's what is between the lines that is most important."

NEW ZEALAND

Slate find bears early sample of Maori writing

4 Jan, 2001 1:04am

3 minutes to read

By DANIEL JACKSON

Some time between 1824 and 1829, a young Maori student used a sharp implement to write on a slate while at one of New Zealand's first schools.

Now, more than 170 years later, the slate is being heralded as a significant snapshot of our early history after it was unearthed at Kerikeri still bearing the writing scratched in Maori.

Fergus Clunie, the Historic Places Trust heritage adviser at the Kerikeri Mission Station, found the slate and other artefacts while carrying out maintenance work on the deteriorating floor in the pantry at the rear of the mission house.

"The building was built very close to the ground and once something got under there, no one would have been able to get it out," he said.

The pantry was built in the 1830s on the site of one of the first schools where missionaries in the 1820s taught Maori how to write in their own language.

Students usually used soft slate pencils to write on slates and, once the lesson was finished, wiped them clean.

Although the found slate is cracked in two, scratches on it are still legible and Mr Clunie hopes someone will be able to read them.

Other finds include musket balls, crockery, pieces of sailing gear, a well-preserved practice taiaha (spear) for a child, and traditional Maori spinning tops.

"It's quite fascinating because not much is known from that time," said Mr Clunie.

Another slate was found at the site several months ago. While the lesson on that slate no longer remained, neatly carved into it were the words "Na Rongo Honi" or "belonging to Rongo Honi," who was the daughter of Ngapuhi chief Hongi Hika and later married Hone Heke.

Mr Clunie said the writing on the latest find was not as neat as the printing on Rongo Honi's.

"It's obviously a child's writing."

Once the mission building was restored, the slate would go on display only a few metres away from where it was found.

Professor Judith Binney, of Auckland University, said the find was one of the first examples of written Maori.

The Auckland Public Library had a book from the mission school at Rangihoua, also in the Bay of Islands, from the same period, and several other examples of early written Maori existed, but all of these were on paper.

"The slate would be the only example of its type that I know of."

Professor Binney said that anyone with a workable knowledge of Maori should be able to read the slate, although the way it was written would differ from today's language.



NZ Herald
30 June 2000



Schoolgirl's slate links back to the deeds of Hone Heke

30 Jun, 2000 3:24pm

3 minutes to read

Hone Heke.

By TONY GEE

ckland's Southern Motorway construction is allegedly causing thousands of dollars in damage to h

https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=125342

20/08/20

KERIKERI - A writing slate used by Rongo Hongi, daughter of Ngapuhi leader Hongi Hika and wife of colourful warrior leader Hone Heke, has been found at the Kerikeri Mission Station.

The dark grey slate, 4.5mm thick and measuring 210mm by 153mm, dates from the early 1820s, and is of a type issued to Maori schoolchildren by the Church Missionary Society.

The slate, which has Rongo's name inscribed on it, was found on Wednesday last week under the floor of the Mission House lean-to by Fergus Clunie, heritage adviser to the NZ Historic Places Trust. It was discovered while he was checking the floor support system.

"I doubt we could have come up with a more evocative historical item than [Rongo's] slate had we tried," says Mr Clunie.

"It pinpoints the early connections between missionaries and Maori when Maori learned to read and write."

He says the find is significant because it can be directly linked to a place, time and historically well-known people.

Unusually thick and robust for a writing slate, and never fitted with a wooden frame, it has lined writing spaces down one side.

Under these, scribed in flowing copperplate writing, are the words - Na Rongo Hongi. Underneath is the letter C and the number 16.

Mr Clunie says this translates as "Belonging to Rongo Hongi" with C 16 "probably meaning about 16 years old."

Related articles:

"The writing on the slate itself, existing historic documentation, and the conditions under which the slate was found all point towards Rongo having been taught to write at the Kerikeri Mission Station between 1828 and 1831."

Artist Augustus Earle described Rongo in 1827 as "a very pretty, interesting girl about 15 years of age."

As the only surviving female relative closely enough related to touch Hongi Hika's body, Rongo tended her dying father until his death in March, 1828.

Mr Clunie says that, as the slate confirms, Rongo then attended the school for Maori girls which missionary wife Martha Clarke started at Kerikeri in the late 1820s.

Mrs Clarke lived in the Mission House, teaching in an outbuilding behind it, until she left Kerikeri in 1830.

Rongo's slate was found just outside what was then the back window of the Mission House dining room, a few metres from where the girls took their lessons, where it has clearly been since the lean-to floor was put down 169 years ago.

In March 1837, Rongo - then going by the Christian name Hariata Rongo - married Ngapuhi warrior leader Hone Heke in the Kerikeri Chapel. Hone Heke soon after became famous for his stand against the British authorities.

With a good education from the missionaries, Rongo served as Hone Heke's secretary and scribe and was active throughout the treaty war of 1845, supporting her husband in the field and acting as a conduit between him and his enemy - the pro-British warrior Tamati Waka Nene.

After Hone Heke died from tuberculosis in 1850, she married Arama Karaka Pi, a chief from Waima in the Hokianga.

188-year-old waiata discovered under floorboards

LANDMARKS NEW ZEALAND · SUNDAY, 1 APRIL 2018

An early example of a waiata (the Māori word for song or lament) is on display at the Kerikeri Mission Station, its author unknown.

The waiata was found etched on a school slate that was discovered over a decade ago under the floorboards of the Kerikeri Mission House – the country's oldest standing building (now cared for by Heritage New Zealand Pouhere Taonga, and also recognised as a Landmark Whenua Tohunga).



The waiata slate – on display at the Kerikeri Mission Station.

The location of the slate suggests that the waiata was written 188 years ago, in 1830 – or shortly thereafter. That's because the extension to the mission house began in 1831. At about this time Martha Clarke (wife of missionary George Clarke) was teaching basic literacy,

numeracy and domestic skills to Māori girls at the mission. It's highly likely that one of her Māori students wrote the waiata as handwriting practice.

Only women and girls composed waiata. This particular example is a waiata whakautu – a song of reply.



What is now known as Koropiro Heritage Park in Keirikeri was a meeting place of cultures in the 1800s.

Traditionally this kind of waiata may have been composed to deny accusations of taking a lover, to protest against family disapproval of a lover, or against demands to marry someone not of the composer's choosing.

The waiata was translated by Māori linguist and scholar Dr Jane McRae:

*When evening comes I lie on my bed,
Lying low to quietly reflect.
You see me on the outside, O people,
But within I am wheeling
Like a bird in flight.
The wrong to me comes not from without
But close within, from the family.
It is evening and I am in turmoil
At your mocking
Of me . . .*

Whether the girl who wrote the waiata on her slate composed it herself or wrote down a waiata she was familiar with is a matter of conjecture. As are the personal circumstances that

may have caused her to record these words. At this stage there is no evidence either way – it's still an intriguing mystery.

But what is still as relevant today as it was almost 2 centuries ago is the emotional power and purity of the words that this girl – whoever she was – scratched on her slate.

We hope she found true love in the end.

by John O'Hare

www.heritage.org.nz | www.landmarks.nz



Koropiro Heritage Park in Kerikeri is a wonderful place to visit, get a coffee and go for a scenic stroll

APPENDIX 5: Letter of support for application from Te Papa Tongarewa.

MUSEUM OF NEW ZEALAND
TE PAPA TONGAREWA

Cable St
PO Box 467
Wellington
New Zealand

Telephone
64-4-381 7000
Facsimile
64-4-381 7070
mail@tepapa.govt.nz

28 August 2018

United Nations Educational, Scientific and Cultural Organisation
National Committee of New Zealand

Tēnā koutou,

I write in thorough support of the application for two rare writing slates from Kerikeri, Northland, dating to circa 1830, and inscribed in the Māori language, to be added to the UNESCO Memory of the World NZ Register.

These writing slates can be regarded as important taonga 'cultural treasures' for both Māori and for Pākehā 'New Zealanders of European descent'. The writing slates help document a significant and very rich period in New Zealand history, and a particular mode of early interaction between the two cultures, when Māori took to writing with enthusiasm, assimilating it and other new ideas and technologies into their cultural life and world views. Māori are regarded as having been amongst the most literate of indigenous peoples in the world during the mid-19th century. Te Reo Māori today is amongst the world's minority languages under threat of survival. These two slates and their documentary record are another source researchers and champions of the language can draw upon to ensure its revitalisation and longevity.

These documentary artefacts are of all the more value having been written by Māori women, who are under-represented in the historical records of New Zealand. They are treasures of National significance.



Ngā mihi

Dougal Austin

Dougal Austin - Kāti Māmoe, Kāi Tahu

Senior Curator, Māori (Acting)
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