Foreword

Tēnā koutou katoa

With the opening of He Tohu, I welcome the opportunity for New Zealanders to be able to learn about three significant events in our country’s history through these taonga.

The interpretive exhibition allows a greater level of access to, and engagement with, the taonga than has ever been the case before.

The opportunity to be up close with the real things is powerful – and brings all of us closer to the people who signed them. Many of us will also be able to make personal connections to the signatories. I have my own connection – during a tour of Archives New Zealand, I discovered that my great-grandmother signed the Women’s Suffrage Petition, and I feel very humbled by this.

Throughout the development of the exhibition, it has been important to ensure the 1893 Women’s Suffrage Petition, and the successes of the suffrage movement in New Zealand, are celebrated. This reflects the status of the Petition in the He Tohu exhibition, alongside the Treaty of Waitangi and the Declaration of Independence.

Integral to the development of the He Tohu permanent exhibition is the partnership between the Crown and Māori – a partnership that looks to continue far into the future.

Working with the He Tohu Iwi Leader Partner Group over these past years has been an extraordinary experience. Together, we have shaped the direction of He Tohu, and this is something we can be proud of.

I think He Tohu is a remarkable exhibition. My hope is that it can help all of us understand and appreciate even more the unique gift we all possess of living together in Aotearoa New Zealand.

Hon Peter Dunne
Minister of Internal Affairs

May 2017
E ngā mana, e ngā reo, e ngā huihuinga tangata puta noa i te motu, tēnā koutou katoa.

Ko mātou ēnei ngā Rangatira a iwi e whakatau atu nei ki a koutou kia haere tahi mai ki tēnei ra whakatūwhera i ēnei Taonga tuku iho i ō tātou Mātua Tūpuna, He Whakaputanga o te Rangatiratanga o Nu Tīreni 1835, he tohu o te mana motuhake o tēnei whenua, me Te Tiriti o Waitangi, he tohu orite ai te mana o te iwi Māori me ōna manuhiri Pākehā ki roto i te Kotahitanga, hei whakahaere i tēnei whenua. Nō reira nau mai, ahu mai, haere mai, haere mai haere mai.

On behalf of ngā iwi Māori, and in the spirit of partnership, we have met regularly with the Minister of Internal Affairs over the past two and half years, during the development of this exhibition. Together we have given strategic leadership and direction, also discussed our hopes and aspirations for He Tohu.

We thank the Minister, Hon. Peter Dunne, for his courage in genuinely engaging with us, rangatira ki te rangatira.

The words, ‘Ko ahau anō tētahi i reira’ are inscribed on a plaque installed inside the Whare Rūnanga at the Waitangi Treaty Grounds. They refer to the failure of the Crown, up to 1940 at least, to engage with Māori in meaningful conversations around the Treaty of Waitangi and the future of our country. These words have often been recalled throughout the development of He Tohu, and have served as a constant reminder that there were two parties who signed Te Tiriti o Waitangi.

This project has been unique, in terms of Crown-Māori partnership. We are satisfied that the contents of this exhibition are told with integrity from the perspective of both Treaty partners. Indeed, this project signals what can be achieved when Crown and Māori work together side-by-side. This is a powerful message.

We anticipate that the He Tohu experience, exhibition and resources will generate conversations that can lead to new understandings and opportunities among the people of Aotearoa New Zealand.

This, we collectively believe, is what all those tupuna hoped for when they signed He Whakaputanga, Te Tiriti o Waitangi and the 1893 Women’s Suffrage Petition.

E tatou mā, ko te tumanako, kia mahara ai ngā whakatupuranga katoa o Te Ao, he kawenata tapu tā tēnei whenua i waenganui i te iwi Māori me ōna manuhiri Pākehā. Kia akonga tēnei hitoria ki ngā tamariki katoa, ki roto i ngā kura, wharekura me ngā whare wananga katoa puta noa i tēnei whenua, Māori mai, Pākehā mai. Mā roto i tēnā huarahi anahe ka taea te katoa ki te kii, “He Iwi Kōtahi Tātou.” Ko te Kotahitanga tērā e tumanakohia ana te katoa.

Mauri Ora

Tā Tumu te Heuheu
Raniera Tau
Rahui Papa
Taku Parai

May 2017

Tā Mark Solomon
Haami Piripi
Selwyn Parata
Wayne Mulligan
He Tohu
Crown-Māori Partnership

Back row, left: Hugh Karewa, Director; Māori Strategy and Relationships, Department of Internal Affairs; Raniera Tau, chairman Te Rānanga-A-Iwi O Nāpahē; Tehui Papa, chairman Waikato-Tainui Te Arataura; Haami Piripi, chairman Te Rānanga o Te Rorowha; Peter Murray, He Tohu board chair, Deputy Chief Executive, Department of Internal Affairs. Front row, left: Tā Tumu te Heuheu, chairman He Kainga Tawhoroa; Hon Peter Dunne, Minister of Internal Affairs; Tā Mark Solomon, Ngāi Tahu.

Members not in this photo: Sekelyn Parata, Taku Parai, Wayne Mulligan.

Former members: Neville Baker, Taranaki Whānui and the late Dr Apiroa Mahuta, Ngāti Porou.

Since its inception in 2014, the He Tohu project has been developed in partnership between the Crown and Māori, with significant input from women’s groups.

The Minister of Internal Affairs has led the partnership on behalf of the Crown, and Māori have been represented by iwi leaders from throughout the country, particularly the Tai Tokerau and Wellington manawhenua. The partners have provided leadership and strategic direction.

In March 2017, at their last meeting ahead of the exhibition opening, the Crown and Māori representatives discussed how the partnership can be continued and strengthened, to ensure the exhibition remains relevant and current for future generations.
He Tohu
Advisory Groups

The development of He Tohu exhibition content has been informed by two expert advisory groups, made up of leaders in their fields from throughout the country.

The Women’s Suffrage Petition Advisory Group provided valuable advice for developing the exhibition. The Group comprised representatives from the National Council of Women, Women’s Christian Temperance Union NZ, Māori Women’s Welfare League, Ministry for Women and Ministry for Culture and Heritage and other subject matter experts.

The Māori Technical Advisory Group was integral in concept development and framing of the overall exhibition storyline and content. The Group comprised experts in te reo Māori, design, highly qualified historians, Māori and mainstream education specialists. They have worked directly with the content team to develop the He Tohu experience.
Why this exhibition

This remarkable new permanent exhibition, He Tohu, has three objectives.

Preserving our fragile and priceless documentary heritage for future generations

The three documents need the highest level of conservation and each presents unique preservation challenges. He Whakaputanga is written on three sides of two pieces of paper, Te Tiriti o Waitangi is made up of nine different sheets – two on parchment (processed animal skin) and seven on paper – and the Women’s Suffrage Petition is more than 500 sheets of paper, all pasted together to form one continuous 274 metre-long roll. The new He Tohu environment will preserve the documents for up to 500 years.

Enhancing learning opportunities for young New Zealanders

A key focus of the exhibition is educating young New Zealanders—with a focus on 10-15 year olds—about the history and on-going significance of these three documents to our national story. A guiding principle of the exhibition is that by better understanding our past, we create a brighter future.

To support the exhibition, a range of learning resources is available to teachers online. These resources have been developed by learning specialists at the National Library and are supported by Services to Schools. They align with achievement objectives in The New Zealand Curriculum and Te Marautanga o Aotearoa, the Māori curriculum. Resources focus primarily (but not exclusively) on the social sciences curriculum. There is an emphasis throughout on the relevance of all three documents to contemporary issues, giving the resources a strong citizenship focus.

The learning resources provide an opportunity to support teachers to emphasise New Zealand history within their learning programmes.

Improving access for all New Zealanders and visitors to our country

The exhibition greatly improves the public’s access to these national taonga. They are now displayed in a physically larger space, using more modern conservation technology and interactive learning experiences, with extended opening hours to six days per week.
A national exhibition for the ages

*He Tohu* is designed to be in place for at least a quarter of a century. The world class environmental controls and conditions will ensure the documents survive for many generations to come.

The exhibition is presented by Archives New Zealand Te Rua Mahara o te Kawanatanga and the National Library of New Zealand Te Puna Matauranga o Aotearoa, both of which are part of the Department of Internal Affairs.

While now in the National Library, the exhibition’s three documents remain under the statutory guardianship and care of the Chief Archivist and Archives New Zealand.

The exhibition’s goal is for all young New Zealanders to visit this exhibition once during their school years.

For that reason, the exhibition has been created “with young people in mind”.

It tells the stories of the documents, explains their significance and encourages debate about how they will influence our future as a people and a nation.

But for those who cannot visit in person, or who want to know more about our founding documents, the exhibition’s online resources provide a wealth of learning material about these powerful New Zealand constitutional treasures.

The three taonga that shape Aotearoa New Zealand.

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1835
*He Whakaputanga o te Rangatiratanga o Nu Tireni*
Declaration of Independence of the United Tribes of New Zealand

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1840
*Te Tiriti o Waitangi*
Treaty of Waitangi

---

1893
*Women’s Suffrage Petition*
*Te Petihana Whakamana Pōti Wahine*

Signed by those who came before us, they are about how we live together, and govern ourselves here in Aotearoa New Zealand.

Owned by us all, these living taonga are as relevant now as the day they were signed. This is captured in the exhibition vision:

*He whakapapa kōrero, he whenua kura*
_Talking about our past to create a better future_
The making of *He Tohu*
2014-2017

1. **October 2015** - He Tohu Iwi Leader Partner Group meets for the first time to discuss design concepts for the new exhibition, talk to conservators and view the taonga at Archives New Zealand.

2. **October 2015** - He Tohu project leader Rob Stevens outlines the new exhibition design to Wellington māngāmāhīiwi leaders.

3. **May 2016** - Māngāmāhīiwi lead a solemn kūkū (blessing) ceremony to clear and prepare space for construction to begin in the National Library.

4. **Archives New Zealand archivists** Stefanie Lash and Jared Davidson are the curators of *He Tohu* and have developed the exhibition's content.

5. **National Library learning specialists** Kate Potter (left) and Arapine Walker have guided the development of the mainstream and Māori education support resources, a feature of the *He Tohu* exhibition.
7. December 2016 – A significant cultural milestone was māori stones laid in the new He Tohu document room.

8. December 2016 – National Librarian Bill MacNaught and He Tohu Principal Māori Advisor Hinerangi Himiona show the Minister of Internal Affairs and Minister for Māori Development the sustainable use of West Coast rimu (felled during 2014 Cyclone Ita) in the exhibition’s document room.

9. Ngāpuni are kaitiaki, spiritual guardians of Te Tiriti o Waitangi and He Whakaputanga. During a visit to the Archives New Zealand Constitution Room, Ngāpuni kia Winnie Leach (left) saw the teonga for the first time. “It is sacred to behold,” she said.
10. March 2017 – President of the Women’s Christian Temperance Union NZ, Annette Paterson, with a bust of Kate Sheppard (the driving force behind the 1893 Women’s Suffrage Petition) in the main foyer of Parliament. Mrs Paterson is a member of the He Tohu Women’s Suffrage Petition Advisory Group.

11. March 2017 – Prominent Tai Tokerau carver Bernard Makoare (Te Uri o Hau, Te Walaikte, Te Kaitutae) crafted a striking hand-crafted rimu panel to form part of the main entrance into He Tohu.

12. April 2017 – Cultural aspects of the exhibition development journey have been led by the He Tohu Tikanga Māori Group. From left, Hugh Karena, Department of Internal Affairs Director, Māori Strategy and Relationships; Hinanangi Himiona, He Tohu Principal Māori Advisor and Kura Meehan, from Wellington manawhenua iwi Taranaki Whānui.
22 April 2017

In preparation for the He Tohu opening, New Zealand’s iconic documents moved from Archives New Zealand to the National Library in an historic, emotional, pre-dawn ceremonial procession.

13. The taonga about to leave Archives New Zealand.

14. The ceremonial procession arrives at the National Library.

15. Archives New Zealand staff carry the 1893 Women’s Suffrage Petition into the National Library.

16. The three taonga have arrived at the National Library. He Whakaputanga and Te Tiriti o Waitangi are covered in kahurangi and the Women’s Suffrage Petition is covered in a quilt, from a Parliament Select Committee Room. It was made by the National Council of Women in 1886.

17. Chief Archivist Marilyn Little.

18. Vanisa Dhiru, Vice President of the National Council of Women, and chair of the He Tohu Women’s Suffrage Petition Advisory Group.
18. **April 2017** The new document cases made by Glasbau Hahn in Germany arrived a month before the exhibition opened. Left: National Library conservator Peter Whitehead with Story In's Sean Cannon.

19. **May 2017** Members of the He Tohu design and construction team: Left: Rob Stevens, Paul James, Peter Mitchell, Crystal Jones, James Chrysrall, Sean Cannon, James McLean, Emily Loughnan, Chris Keoge, Brent Henderson.

20. **May 2017** Glasbau Hahn technicians Suet Can (left) and Holger Meyer install the Treaty of Waitangi case in the He Tohu document room.

21. **17 May 2017** New Zealand Post issue a set of stamps to commemorate the opening of the He Tohu exhibition.
Exhibition design

The exhibition features two distinct areas.

Central to the exhibition is a document room, inspired by the concept of waka huia or a treasure box. It is made of West Coast rimu, felled in the Kahurangi National Park on the West Coast during the destructive 2014 Cyclone Ita.

The declaration, treaty and petition are displayed in state-of-the-art display cases. These cases allow greater visual access and the climate conditions in the cases which will ensure the documents’ long-term preservation.

Surrounding the document room is an interactive exhibition aimed particularly at younger people: telling the stories of the documents, hearing the voices of those who know and care about what they mean, exploring the debates about how they will affect our future.

The interpretive area is a colourful and lively space with interactive features and learning areas for groups, particularly young people and school tours.

The exhibition’s online presence will highlight the significance of these powerful objects to those who cannot visit in person.

The exhibition was designed by Story Inc, in association with Studio Pacific Architecture, Click Suit, eCubed, Dunning Thornton Consultants and Holmes Fire. It was built by Fletcher Construction and the document cases were manufactured by Glashöf Hahn, Germany.
He avaputanga o le Rangatiratanga o Na Tiki

He Whakaputanga o te Rangatiratanga o Nu Tireni
Declaration of Independence of the United Tribes of New Zealand

He Whakaputanga was the document in which Māori formally declared themselves a nation.

Relationships between Māori and Europeans in New Zealand evolved from the late 1700s. Māori enjoyed the economic benefits of trading, and adapted new technology, ideas and systems of education to their culture.

By 1835, Tai Tokerau (Northland) had a sizeable European population. Pēwhairangi, the Bay of Islands, was a thriving group of settlements and the home of James Busby, the British Resident (government representative) in New Zealand. Busby received word that a Frenchman, Charles de Thierry, planned to come to New Zealand and set himself up as a sovereign leader in the Hokianga.

On 28 October 1835, 34 northern Māori rangatira met at Busby's residence in Waitangi.

That day the rangatira signed He Whakaputanga to assert their mana (authority) and tino rangatiratanga (absolute authority). Their aim was to manage their relationships with foreigners, and to protect Māori interests and future well-being.

Although Māori sovereignty was the reality on the ground, they used the relatively new medium of print to declare this at an international level.

He Whakaputanga comprises four sections:

- The independent state of the United Tribes of New Zealand is declared.
- All sovereign power is to reside in the rangatira and heads of tribes. No other legislative power will be allowed to exist.
- The rangatira resolve to meet every year to make laws for the peace and good order of the country.
- The final section requests the King of England to be "the parent of the infant state and its protector".

Fifty-two Māori chiefs eventually signed He Whakaputanga, and five European witnesses.

The signing of Te Tiriti o Waitangi in 1840 put a halt to gathering further signatures.

He Whakaputanga is written and signed on three sides of two sheets of medium-weight cream laid paper with different watermarks on each sheet. The document is surprisingly small, each sheet being roughly 384mm x 247mm.
Te Tiriti o Waitangi is considered the founding document of New Zealand as a nation.

It is a written agreement between the British Crown (Queen Victoria) and representatives of iwi and hapū. After signing, New Zealand became a colony of Britain and Māori became British subjects. However, Māori and the British colonists had different understandings and expectations of Te Tiriti o Waitangi.

Many Māori saw it as creating a balance of authority, a confirmation of rangatiratanga. They understood the mana of the land would be retained, and kawanatanga (government) would sort out those Europeans who had proved to be troublesome.

The British saw it as securing sovereignty over New Zealand.

Reassured by missionaries and Crown officials that their status would be strengthened, many chiefs supported the agreement. On 6 February 1840, about 40 chiefs, starting with Hōne Heke, signed the Māori version of Te Tiriti o Waitangi. By September, copies of the document had been sent around the country and another 500 chiefs had signed.

Some signed while remaining uncertain, others refused or had no chance to sign. Almost all signed the Māori text. The Colonial Office in England later declared that the Treaty of Waitangi also applied to Māori tribes whose rangatira had not signed.

British sovereignty over the country was proclaimed on 21 May 1840. Meanwhile, Te Tiriti o Waitangi continued to be signed in various parts of New Zealand until September 1840.

In all, nine sheets make up Te Tiriti o Waitangi: seven on paper and two on parchment (processed animal skin). Eight are in te reo Māori and one in English. Each sheet was also signed by British officials as witnesses. These included Henry and William Williams, James Busby and many missionaries, traders and officers who formed the early colonial government.
To the Honourable the Speaker and Members of the House of Representatives in Parliament assembled.

The Petition of the undersigned Women, of the age of twenty-one years and upwards, resident in the Colony of New Zealand, humbly sheweth:

That large numbers of Women in the Colony have for several years petitioned Parliament to extend the franchise to them.

That the justice of the claim, and the expediency of granting it, was, during the last Session of Parliament, affirmed by both Houses; but, that for reasons not affecting the principle of Women's Franchise, its exercise has not yet been provided for.

That if such provision is not made before the next General Election, your petitioners will, for several years, be denied the enjoyment of what has been admitted by Parliament to be a just right, and will suffer a grievous wrong.

Therefore earnestly pray your Honourable House to adopt such measures as will enable Women to record their votes for Members of the House of Representatives at the ensuing General Election.

Further pray that your Honourable House will pass no Electoral Bill which shall fail to secure to Women this privilege.

And your petitioners, as in duty bound, will ever pray, &c.

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1893

Women’s Suffrage Petition
Te Petihana Whakamana Pōti Wahine

The 1893 Women’s Suffrage Petition is the instrument of change in which the women of New Zealand demanded the right to participate in political life.

There were in fact 13 separate petitions in 1893, all calling for women to have the vote.

Together these were signed by almost 32,000 women, nearly a quarter of all women who lived in New Zealand at the time. All 13 petitions were then presented to the House of Representatives in Wellington by Sir John Hall on 11 August 1893.

When Governor Glasgow signed the Electoral Bill on 19 September 1893, New Zealand became the first self-governing nation in the world in which women had won the right to vote. This extended to all New Zealand women, Māori and Pākeha.

The Bill was the outcome of years of meetings in towns and cities across the country, with women often travelling considerable distances to attend rallies, hear lectures and speeches, pass resolutions and sign petitions.

A number of petitions were presented to both Houses of Parliament from the early 1880s till 1893. Only two of these historically important documents are known to have survived and both are preserved at Archives New Zealand.

The 1893 Women’s Suffrage Petition is 554 separate sheets of paper joined together. It bears 23,851 unique signatures, although when presented, the petition organisers believed it had 25,520 signatures.

Katherine Wilson “Kate” Sheppard (10 March 1847–13 July 1934) was the most prominent member of New Zealand’s women’s suffrage movement.

She was a foundation member of the Women’s Christian Temperance Union which was responsible for the petition. Soon after women’s suffrage was achieved, Kate Sheppard was elected president of the newly founded National Council of Women of New Zealand, which went on to have considerable influence on public opinion.

During the development of the project, representatives from both organisations sat on the exhibition’s Women’s Suffrage Petition Advisory Group.
He Tohu –
Meaning, symbolism, identity

tohu: signature, sign, mark, symbol, emblem, distinguishing feature, direct, preserve, achievement, qualification

He Tohu has many meanings. For this exhibition, it means simply “the signs”.

The name was chosen* because it refers directly to the most obvious and powerful element of the exhibition’s three documents: the unique signatures of those who signed them.

He Tohu highlights and celebrates the mark or signatures of those gone before us.

By signing these documents our forebears added their mana, their very human essence. These tohu enabled and affected change, and symbolise their courage, conviction, hopes and aspirations for a better future.

This exhibition tells the stories of our founding documents for new generations.

Pronunciation guide
He – e as in head
To – o as in tore
hu – u as in who

The elements shared by the three documents are the unique signatures and marks that have been applied by the hand of each individual signatory or witness.

This is the reason for the emotive hand-scripted treatment of the name, He Tohu. It is consistent with the exhibition’s graphic style; a personal, free flowing hand-written cursive script which is in contrast with the formal, official font used to express the description line: “A declaration. A treaty. A petition.”

The exhibition identity’s colours relate to each document.

Pacific blue for He Whakaputanga
The blue represents the colour of the Pacific Ocean, especially in the north of Aotearoa New Zealand, where He Whakaputanga was signed.

Ochre for Te Tiriti o Waitangi
Ochre is associated with whenua, the land – the red earth from which, in Māori tradition, the first woman was formed. Red ochre and the vivid orange of kaka wing feathers is associated with chiefly status.

Purple for the Women’s Suffrage Petition
Purple was an official colour of the suffrage movement, along with green and white.

*The name, He Tohu, was developed collaboratively by Department of Internal Affairs staff, external advisors to the project and the Taranaki Whānui naming committee.
He Tohu exhibition

National Library of New Zealand
Te Puna Mātauranga o Aotearoa
Corner of Molesworth and Aitken Streets
Thorndon
Wellington

Open
Monday – Saturday
9am-5pm

Free entry

www.hetohu.nz

For more information contact:
hetohu@dia.govt.nz