

1 August 2017

Attorney-General

Parihaka Reconciliation Bill v2.10 – Consistency with the New Zealand Bill of Rights Act 1990
Our Ref: ATT395/273

Please find **attached** advice on whether the Parihaka Reconciliation Bill is consistent with the rights and freedoms set out in the New Zealand Bill of Rights Act 1990.

The advice concludes that the Bill is not inconsistent with the Bill of Rights Act.

Please indicate whether you accept this advice.

YES

NO

If you accept this advice, please confirm whether you agree to a copy being referred to the Minister of Justice.

YES

NO

If you accept this advice, I see no reason why this advice should not be published on the Ministry of Justice website. Please confirm whether this advice should be published on the website following introduction of the Bill.

YES

NO



Hon Christopher Finlayson
Attorney-General

1. 8 2017

1 August 2017

Attorney-General

Parihaka Reconciliation Bill v2.10 – Consistency with the New Zealand Bill of Rights Act 1990

Our Ref: ATT395/273

1. We have considered the Parihaka Reconciliation Bill (“the Bill”) for consistency with the New Zealand Bill of Rights Act 1990 (“the Bill of Rights Act”). We advise that the Bill appears to be consistent with the Bill of Rights Act.
2. The Bill confirms the commitments made by the Crown to the people of Parihaka, as detailed in the Deed.¹ It also records the apology given to the people of Parihaka for the historical actions of the Crown and includes a legacy statement.² It does not specifically enact any of the commitments in the Deed other than the apology.
3. This Bill is not part of a Treaty settlement, but confirms the Crown’s commitment to a reconciliation package that acknowledges the devastating historical experiences of Parihaka and the significance of the legacy of Tohu Kākahi and Te Whiti o Rongomai to New Zealand. The Crown and Parihaka agree the Bill should be enacted in order to improve understanding of Parihaka’s history, help restore the mana of the community, promote its legacy and enshrine the Crown and Parihaka’s commitment to a new relationship.
4. Currently, cl 3(1) of the Bill states its purpose as:

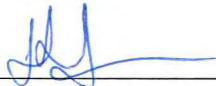
... to confirm the commitments made by the Crown and the people of Parihaka at He Puanga Haeata, the ceremony of reconciliation, as recorded in Te Kawenata ō Rongo / the Deed of Reconciliation entered into on the ninth day of June 2017.
5. The Bill confirms the Crown’s commitments under the Deed of Reconciliation but the Deed itself is not incorporated by reference into the Bill which annexes as schedules only the Crown apology and the legacy statement. These are the elements that the Crown and Parihaka agreed should be included in the Bill.
6. The Bill does not give rise to any inconsistency with the Bill of Rights Act. For completeness, even if the Bill had incorporated the Deed, it would not cause any *prima facie* limitation of the right to freedom from discrimination affirmed by s 19 of

¹ Clause 3 states the purpose and the background of the Bill.

² The apology is set out in Schedule 1; the legacy statement is set out in Schedule 2.

the Bill of Rights Act through conferring assets or rights on the people of Parihaka that are not conferred on other people. Discrimination arises only if there is a difference in treatment on the basis of one of the prohibited grounds of discrimination between those in comparable circumstances. In the context of the Deed, which acknowledges the devastating historical experiences of the people of Parihaka, no other persons or groups who are not party to those claims are in comparable circumstances to the recipients of the entitlements under the Deed. No differential treatment for the purposes of s 19 therefore arises by excluding others from the entitlements conferred under the Deed.

7. This advice has been reviewed in accordance with Crown Law protocol by Austin Powell, Senior Crown Counsel.



Kim Laurenson
Crown Counsel

Noted

Encl.



Hon Christopher Finlayson
Attorney-General

18 /2017

IN CONFIDENCE

Te Pire Haeata ki Parihaka Parihaka Reconciliation Bill

Pire Kāwanatanga/Government Bill

He Kōrero Whakamārama Explanatory note

Tuāki Kaupapa Here Whānui

Ko tā Te Pire Haeata Ki Parihaka he kapo i ngā āhuatanga o Te Kawenata o Rongo, arā, ko te whakaaetanga whakataunga hohou rongo i waitohua nō te 9 o Pipiri i te tau 2017, i whakaaetia ai e te Karauna, e Parihaka hoki, te hohou rongo i waenga i a rāua.

I roto i te Pire ka whai wāhi anake aua āhuatanga o Te Kawenata ka whakaaetia e te Karauna, e Parihaka hoki, kia kapohia i roto i te ture kia mārama ake ai te hītori o Parihaka, hei āwhina hoki i te whakaoranga o te mana o te hapori, hei toko ake hoki i tōna tikanga tuku iho, hei whakarangatira i te ū o te Karauna, o Parihaka hoki ki tētahi hononga hou.

He kōrero whakamāhuki

He kāinga iti a Parihaka kei te rohe o Taranaki ki te Tonga. Kei roto a Parihaka i te rohe o Taranaki Iwi. Heoi anō, ka whai pānga ngā iwi katoa o Taranaki, ngā iwi maha hoki huri noa i Niu Tirenī (Tauīwi mai hoki) ki Parihaka.

Ko Parihaka te pūtahitanga o te ātetetanga maungarongo e pā ana ki te raupatu nūnui i ngā whenua i roto i Taranaki i ngā ngāhuru tau 1860, ā, e mōhiotia ana mō te tikanga tuku iho o te maungarongo nā Tohu Kākahi rāua ko Te Whiti o Rongomai. Ko tā te Karauna i whai ai he tūraki i te kāinga o Parihaka mā āna mahi tae atu ki—

- te mauheretanga o ngā tangata e noho ana i Parihaka, kia mauheretia tonutia hoki me te whakawā kore:
- te pāhuatanga o Parihaka i te mārama o Whiringa-ā-rangi i te tau 1881, te turakina hoki o ngā whare noho, o ngā whare tapu, o ngā ngākinga, o ngā kararehe hoki:

- te hopu, te mauhere tonu hoki i a Tohu Kākahi rāua ko Te Whiti o Rongomai me te whakawā kore.

Te whakapāha a te Karauna me te kete hohou rongō

I roto i tōna whakataunga kerēme ki te iwi o Taranaki kua whakapāha te Karauna mō āna i mahi ai i mua rānō i Parihaka. Heoi anō, nā te mana motuhake o Parihaka i roto i Taranaki, i Niu Tīreni anō hoki, e ū ana te Karauna kia hohou i te rongō me tōna hononga ki Parihaka kāinga. Kua whakaritea tētahi kete hohou rongō mā te kāinga o Parihaka, i waho atu i te tukanga whakataunga kerēme. Mā te kete hohou rongō e āwhina ai a Parihaka ki te whakakaha ake i tōna hanganga paparahi, ki te whakatutuki hoki i ngā wawata mō kaupapa kē atu.

Ko tā te Kawenata o Rongō he āta whakatakoto, katoa mai, ko te kete hohou rongō kua whakaaetia e te Karauna, e Parihaka Papakāinga Trust hoki. I waitohua te Kawenata i He Puanga Haeata, arā, ko te hui hohou i te rongō i Parihaka nō te 9 o Pipiri i te tau 2017. I taua huihuinga i hāngai pū te whakapāha a te Karauna mō āna i mahi ai i mua rānō ki ngā tāngata o Parihaka, o mua, o nāiane hoki.

General policy statement

The Parihaka Reconciliation Bill records elements of Te Kawenata o Rongō, the deed of reconciliation signed on 9 June 2017 in which the Crown and Parihaka agree to reconcile their relationship.

The Bill includes only those elements of Te Kawenata that the Crown and Parihaka agree should be recorded in legislation in order to improve understanding of Parihaka's history, help restore the mana of the community and promote its legacy, and enshrine the Crown's and Parihaka's commitment to a new relationship.

Background

Parihaka is a small settlement in South Taranaki. It is located within the rohe of Taranaki Iwi however, all iwi of Taranaki as well as many iwi throughout New Zealand (and many non-Māori) have connections to Parihaka.

Parihaka was the centre of non-violent protest against the large-scale land confiscations that took place in Taranaki in the mid-1860s and is known for the peaceful legacy of its leaders Tohu Kākahi and Te Whiti o Rongomai. The Crown sought to destroy the Parihaka community and its actions included—

- imprisonment of Parihaka residents and their detention without trial:
- invasion of Parihaka in November 1881 and destruction of homes, sacred buildings, cultivations, and livestock:
- arrest and detention of Tohu Kākahi and Te Whiti o Rongomai without trial.

Crown apology and reconciliation package

The Crown has apologised for its historical actions at Parihaka in its Treaty of Waitangi settlements with the iwi of Taranaki. However, because of the special place Par-

ihaka occupies in Taranaki and New Zealand, the Crown has committed to reconciling its relationship directly with the Parihaka community. A reconciliation package has been developed for the Parihaka community outside of the Treaty settlement process. The reconciliation package will assist Parihaka to strengthen its infrastructure and achieve other development aspirations.

Te Kawenata o Rongo sets out in full the reconciliation package that has been agreed by the Crown and the Parihaka Papakāinga Trust. Te Kawenata was signed at He Puanga Haeata, the reconciliation ceremony held at Parihaka on 9 June 2017. At the ceremony, the Crown also apologised directly to the people of Parihaka, past and present, for its historical actions.

Tauākī Whākinga Tari

Me hua ake Tāhū o te Ture hei whakarite i tētahi tauākī whākinga hei āwhina i te whakatātaretanga o tēnei Pire. Mā te tauākī whākinga e whakapara huarahi hei whiwhi pārongo mō te whanaketanga kaupapa here o te Pire, ā, ka tautohu i ngā āhuatanga ā-ture o te Pire, he whakahirahira, he rerekē rānei.

Ka taea tētahi kape o te tauākī te rapu mai i [PPU to insert URL and link] (mehemea kua tukuna kia whakaputaina).

Departmental disclosure statement

The Ministry of Justice is required to prepare a disclosure statement to assist with the scrutiny of this Bill. The disclosure statement provides access to information about the policy development of the Bill and identifies any significant or unusual legislative features of the Bill.

A copy of the statement can be found at [PPU to insert URL and link] (if it has been provided for publication).

Te tātaritanga o ia wehenga

He Pire reorua tēnei Pire, he mea tuhi ki te reo Pākehā ka whakamāoritia

Ka whāia te whakaputanga reo Māori o ngā *wehenga 1 ki te 6* e te whakaputanga reo Pākehā o aua wehenga. Kei roto te whakaputanga reo Māori me te whakaputanga reo Pākehā o te Whakapāha me te Tauākī Tikanga Tuku Iho, i ngā āpitihanga, i whakaritea ai hei pou whakarara.

Ka whakatakoto te *wehenga 1* i te Taitara o te Pire.

Ka whakatau te *wehenga 2* i te tīmatanga o te Pire hei te rā whai i muri atu i te rangi ka whakaetia te Pire e te Upoko Ariki o Niu Tirenī.

Ka whakapuaki te *wehenga 3* i te aronga o te Pire, ā, ka whakatakoto i ētahi kōrero whakamāhuki mō tērā, tae atu ki ngā taitara o ngā Ture e 7 i pāhingia e te Pāremata o Niu Tirenī i waenga i te tau 1879 me te tau 1882 (i whakakorehia katoatia), ā, nā tērā i pāngia ai, i whakakinotia ai hoki e ngā tāngata o Parihaka.

Ka whakatau te *wehenga* 4 i te Whakapāha a te Karauna ka whakatakotoria i roto i te Āpitihianga 1 o te Pire.

Ka whakatau te *wehenga* 5 mā te Pire te Karauna e here, hei te wā ka whakaturetia.

Ka whakatau te *wehenga* 6 i te Tauākī Tikanga Tuku Iho ka whakatakotoria i roto i te Āpitihianga 2 o te Pire.

Kei roto te whakaputanga reo Māori me te whakaputanga reo Pākehā o te Whakapāha a te Karauna i te *Āpitihianga* 1.

Kei roto te whakaputanga reo Māori me te whakaputanga reo Pākehā o te Tauākī Tikanga Tuku Iho i te *Āpitihianga* 2.

Ka whakatau te *wehenga* 2 i te tīmatanga o te Pire hei te rā whai i muri atu i te rangi ka whakaaetia te Pire e te Upoko Ariki o Niu Tirenī.

Clause by clause analysis

This Bill is a dual-language Bill, drafted in English and translated into te reo Māori. The Māori version of *clauses 1 to 6* is followed by the English version of those clauses. The schedules contain the Māori and English versions of the Apology and Legacy Statement, set out in parallel columns.

Clause 1 sets out the Title of the Bill.

Clause 2 provides for the commencement of the Bill on the day after it receives the Royal assent.

Clause 3 expresses the purpose of the Bill and sets out some background to it, including the titles of 7 Acts that were passed by the New Zealand Parliament between 1879 and 1882 (all repealed) and that all affected the people of Parihaka detrimentally.

Clause 4 provides that the Apology of the Crown to Parihaka is set out in *Schedule 1* of the Bill.

Clause 5 provides that the Bill will, when enacted, bind the Crown.

Clause 6 provides that the Legacy Statement is set out in *Schedule 2* of the Bill.

Schedule 1 contains the Māori and English versions of the Apology of the Crown.

Schedule 2 contains the Māori and English versions of the Legacy Statement.

Hon Christopher Finlayson

Te Pire Haeata ki Parihaka Parihaka Reconciliation Bill

Pire Kāwanatanga/Government Bill

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Ka whakaturetia e te Pāremata o Aotearoa ēnei e whai ake nei/The Parliament of New Zealand enacts as follows:

1 Te taitara/Title

Ko tēnei ture, ko Te Ture Haeata ki Parihaka **2017**.

This Act is the Parihaka Reconciliation Act **2017**.

2 Te tīmatatanga/Commencement

Ka mana tēnei Ture hei te rā ka whai i muri atu i te rangi ka whakaaetia te Ture nei e te Upoko Ariki o Niu Tireni.

This Act comes into force on the day after the date on which it receives the Royal assent.

3 Te aronga me te kōrero whakamāhuki/Purpose and background

- (1) Ko te aronga o tēnei Ture he whakaū i ngā herenga i meatia e te Karauna me ngā tāngata o Parihaka i He Puanga Haeata, arā, ko te hui hohou i te rongo, pērā ki tērā i kapohia i roto i Te Kawenata o Rongo / ko te Whakaaetanga Whakataunga Hohou Rongo i whakaūngia nō te rā 9 o Pipiri i te tau 2017.
- (2) Hei whakatutuki i tērā, mā tēnei Ture e kapo ngā take e whai ake nei:
 - (a) ko te Whakapāha i tukuna e te Karauna i He Puanga Haeata ki ngā tāngata o Parihaka o mua, o nāianei hoki, mō ngā mahi a te Karauna i mua rānō:
 - (b) ko te Tauākī Tikanga Tuku Iho hoki i pānuitia atu i He Puanga Haeata, e whakarāpopoto ana i ngā takenga o te hapori me ōna mātāpono, e whakamārama ana hoki i tōna hītori, e whakatakoto ana hoki i ōna wawata haere ake nei.
- (3) Ka kapohia hoki ki tēnei wehenga aua Ture Pāremata nā reira i ngana ai te Karauna ki te urupatu i tā Parihaka ātetetanga mō te ngaronga o ō rātou whenua tipu, i kaiātia ai mai i ngā whakatipuranga tangata i Parihaka. Nā aua Ture i whakatārewa ai te Karauna i te rere noa o te ture, i takahi ai hoki i ngā mātāpono o te tika me te pono, i whakamarumaruru i ngā tāngata he inati rawa te mahi i tā te ture i tohu ai, i whakaeo rānei i ngā tika tangata waiwai o ngā tāngata o Parihaka. Ko aua Ture ko te—
 - (a) Maori Prisoners' Trial Act 1879 (i whakakorengia i te tau 1891), i whakamanatia ai te Kāwana kia whakarite, kia panoni rānei i te rā, i te wāhi rānei ka whakawāngia te hunga i herea mō ngā hara takahi i te waikanaetanga whānui mehemea "ahakoa te take, he huanga ka puta":
 - (b) Confiscated Lands Inquiry and Maori Prisoners' Trials Act 1879 (i whakakorengia i te tau 1891), i whakakaha ake ai i te mana o te Kāwana kia panoni i te rā, i te wāhi rānei ka whakawāngia ngā mauhere Māori i whakatauria i roto i te Māori Prisoners' Trials Act 1879:
 - (c) Maori Prisoners Act 1880 (i whakakorengia i te tau 1891), i whakapuaki ai ko te hunga ka herea, e tatari ana hoki kia whakawāngia, ka mauheretia tonutia rānei, ānō nei i whakarautia e ai ki te ture, i roto hoki i te mauheretanga ā-ture, kia noho tonu hoki ki taua mauheretanga ā-ture tonu me te whakawā kore:

- (d) Maori Prisoners' Detention Act 1880 (i whakakorengia i te tau 1891), i whakahāngai ai i te Maori Prisoners Act 1880 ki ngā tāngata Māori i mauheretia tonutia nō muri i te whakaturetanga o taua Ture:
 - (e) West Coast Settlement (North Island) Act 1880 (repealed 1902), e tika ana, e pai ana rānei kia mau tonu te waikanaetanga whānui, mā te—
 - (i) whakapuaki he hara ngā mahi pērā i te tango tīrau rūri, i te parau whenua, i te whakatū taiapa rānei, e 2 tau te roa o te mauheretanga hei whiunga (me te whakarūrā, te whakarūrā kore rānei);
 - (ii) āhei hoki kia mauhere, me te wārati kore, i ngā tāngata ka mahi hara pērā, i reira i te wā ka mahia ngā hara pērā, i whakapaetia noatia rānei tērā pea e mahi ai i ngā hara pērā:
 - (f) West Coast Peace Preservation Act 1882 (i whakakorengia i te tau 1891), i whakatau ai kāore a Tohu Kākahi rāua ko Te Whiti o Rongomai e whakawāngia mō te hara i hāmenetia ai rāua, kia āhei tā te Kāwana mauhere tonu i a rāua ki tētahi wāhi e pai ana ki a ia, kia tuku i a rāua, ā, kia mauhere anō i a rāua:
 - (g) Indemnity Act 1882 (i whakakorengia i te tau 1902) i whakamarumaru ai i ia tangata i mahi i ētahi mahi motuhake i raro i te mana o te Kāwanatanga o Niu Tireni, pērā ki ērā “he inati rawa te mahi i tā te ture i tohu ai”, tae atu ki te ātetetanga, ki te hopu rānei, ki te mauhere tonu rānei, ki te hamaruru rānei, ki te mauhere rānei ki rō whare herehere i te hunga mautohe Māori, ā, ka whakamanatia te Kāwana ki te whakapuaki i ngā mahi, ahakoa he aha, ka taka ki raro i ngā whakataunga o taua Ture.
- (1) The purpose of this Act is to confirm the commitments made by the Crown and the people of Parihaka at He Puanga Haeata, the ceremony of reconciliation, as recorded in Te Kawenata o Rongo/the Deed of Reconciliation entered into on the 9th day of June 2017.
 - (2) To that end, this Act records the following matters:
 - (a) the Apology given at He Puanga Haeata by the Crown to the people of Parihaka, past and present, for the historical actions of the Crown; and
 - (b) the Legacy Statement proclaimed at He Puanga Haeata summarising the origins of the community and its principles, describing its history, and setting out its aspirations for the future.
 - (3) This section also records those Acts of Parliament under which the Crown attempted to destroy Parihaka's resistance to the loss of their traditional lands, dispossessing generations of people at Parihaka. The Crown, empowered by those Acts, at various times suspended the ordinary course of law, breached natural justice, indemnified people for actions taken in excess of legal powers, or deprived the people of Parihaka of basic human rights. Those Acts were—

- (a) the Maori Prisoners' Trials Act 1879 (repealed 1891), which empowered the Governor to set or change the date or place of the trials of those committed for offences against the public order if "for any reason it is expedient";
- (b) the Confiscated Lands Inquiry and Maori Prisoners' Trials Act 1879 (repealed 1891), which extended the Governor's power to change the date or place of the trials of the Māori prisoners provided for in the Maori Prisoners' Trials Act 1879;
- (c) the Maori Prisoners Act 1880 (repealed 1891), which declared that those committed and awaiting trial or detained in custody were deemed to have been lawfully arrested and in lawful custody and could continue to be lawfully detained without trial;
- (d) the Maori Prisoners' Detention Act 1880 (repealed 1891), which applied the Maori Prisoners Act 1880 to Māori detained after that Act was passed;
- (e) the West Coast Settlement (North Island) Act 1880 (repealed 1902), which, as necessary or fit to preserve the public peace,—
 - (i) declared activities such as the removal of survey pegs, ploughing, or erecting fences to be offences punishable by up to 2 years' imprisonment (with or without hard labour); and
 - (ii) enabled the arrest without warrant of persons who committed such offences, were present when such offences were committed, or were reasonably suspected of being about to commit such offences;
- (f) the West Coast Peace Preservation Act 1882 (repealed 1891), which provided that neither Tohu Kākahi nor Te Whiti o Rongomai would be tried for the offence they had been charged with, enabled the Governor to keep them in custody at any place he saw fit, to release them, and re-arrest them;
- (g) the Indemnity Act 1882 (repealed 1902) indemnified every person who had carried out certain measures under the authority of the Government of New Zealand, some of which "may have been in excess of legal powers", including resisting, apprehending, detaining, confining, or imprisoning Māori protestors, and empowered the Governor to declare any action to come within the provisions of that Act.

4 Te Whakapāha a te Karauna ki a Parihaka/Apology of the Crown to Parihaka

Kei roto te Whakapāha i tukuna e te Karauna ki a Parihaka i te **Āpitianga 1**.
 The Apology given by the Crown to Parihaka is recorded in **Schedule 1**.

5 Ka herea te Karauna e te Ture/Act binds the Crown

Ka herea te Karauna e tēnei Ture.

This Act binds the Crown.

*Nō mua, ināianeī, āmua hoki
Past, present, and future*

6 Tauākī tikanga tuku iho/Legacy Statement

Kei roto te Tauākī Tikanga Tuku Iho o Parihaka i te **ĀpitiHanga 2**.

The Legacy Statement of Parihaka is recorded in **Schedule 2**.

Te Āpitiwhanga 1

He whakapāha nā te Karauna ki a Parihaka

Schedule 1

Apology of the Crown to Parihaka

s 4

He whakapāha nā te Karauna ki a Parihaka

I ngā tau i muri tata mai i te kī taurangi ki te Māori, e kore nei e whakarururungia tana pupuri ki ngā whenua i pūrangiā ai e ia, ka tīmata tā te Karauna āta pāhua i te tangata whenua o Taranaki. Nā te kirimaau hoko, nā te riri ā-patu, nā te muru me te ture hoki i roto ai i te Karauna ngā whenua mōmona o Taranaki, me te aha, noho ai tana iwi i roto i te rawakore, i te ngākau-kore, i roto hoki i te whakahariharitactanga. Ka whakaū te Karauna i ana whakapāha ki te iwi o Taranaki mō te nui o ana korenga i hāpai i ngā mātāpono o te mahi tahi me te mahi pono e whakatinanatia nei e te Tiriti o Waitangi, mō te nui whakaharaha hoki o te kino i hua ake i aua mahi rā ki ngā whakatipuranga Māori o roto o Taranaki.

I tēnei wā, e tāpae ana te Karauna i te whakapāha e whai ake nei ki te iwi o Parihaka o mua, o nāianei hoki.

I te tau 1866, kua whakatūria te pā o Parihaka hei punanga whakamutunga mō ngā hapū o Taranaki, i rite tonu rā te ukuukua o ē rātou nei kāinga me ā rātou nei māra e ngā hōia o te Karauna, ka mutu, nō nā tata tonu rā rātou i pāngia kinotia ai e te muru kurī noa ihotanga o ngā papa kāinga nā reira i ora ai rātou me ē rātou tūpuna mō te hia whakatipuranga, i noho rā hoki hei tūāpapa ukiuki mō tō rātou tuakiri.

I te pāhuratanga kāore anō i kitea i mua, i te rere tonutanga hoki o te tūkino a te Karauna, ka whakatau te iwi o Parihaka ki te whakatū i tō rātou kāinga hou i raro i ngā mātāpono o te aroha, o te tauritenga, o te kotahitanga me te tino rangatiratanga. I raro i te ārahitanga a Tohu Kākahi rāua ko Te Whiti o Rongomai, ka whakaū te iwi o Parihaka i tō rātou mana ki te whenua, i tō rātou mana motuhake hoki mā te tohe whai tikanga i a rātou e whakatairanga ana i te rangimārie ki waenga i te Māori me te Pākehā. Ka noho a Parihaka hei punanga, hei whakahihiritanga hoki i te tini tāngata puta noa i Taranaki, otirā, i Aotearoa whānui tonu.

E whakaae ana te Karauna i tino kore rawa atu nei ia i whakaae, i whakamana rānei i te whakakitenga o te tino rangatiratanga me te noho tahi i whakatauiratia rā e Parihaka. Ko tā te Karauna urupare ki te rangimārie ko te ngarengare, ki te kotahitanga ko te whakawehewehe, ki te mana motuhake ko te tāmitanga.

Apology of the Crown

A few short years after guaranteeing to Māori the undisturbed possession of any lands they wished to retain, the Crown began to systematically dispossess the tangata whenua of their Taranaki lands. By purchase deed, force of arms, confiscation and statute, the Crown took the rich lands of Taranaki and left its people impoverished, demoralised, and vilified. The Crown reiterates the apologies it has made to iwi of Taranaki for its many failures to uphold the principles of partnership and good faith that the Treaty of Waitangi embodies, and for the immense harm those actions have caused to generations of Māori in Taranaki.

The Crown now offers the following apology to the people of Parihaka, past and present.

In 1866, the settlement of Parihaka was established as a final refuge for Taranaki hapū whose homes and cultivations had been repeatedly destroyed by Crown troops, and who had recently suffered the indiscriminate confiscation of traditional lands that had sustained them and their tūpuna for generations, and which formed the very bedrock of their identity.

At a time of unprecedented loss and continuing Crown violence, the people of Parihaka chose to establish their new community under principles of compassion, equality, unity, and self-sufficiency. Under the leadership of Tohu Kākahi and Te Whiti o Rongomai, the community at Parihaka asserted their customary rights to land and political autonomy through symbolic acts of protest while promoting peaceful engagement between Māori and Pākehā. Parihaka became a place of refuge and a source of inspiration for thousands of people from across Taranaki and from elsewhere in Aotearoa.

The Crown acknowledges that it utterly failed to recognise or respect the vision of self-determination and partnership that Parihaka represented. The Crown responded to peace with tyranny, to unity with division, and to autonomy with oppression.

Nō reira, e tāpactia nei e te Karauna tana whakapāha nui whakaharahara ki te iwi o Parihaka i ōna hapa katoa, otirā, i ēnei mahi e whai ake nei:

- (a) I te mauheretanga o ngā tāngata o Parihaka mō tā rātou whai wāhi ki ngā mahi parau me te whakatū taiapa o te tau 1879 me te tau 1880, i te hāpai ture hoki e takahi ana i te tika me te pono mā te tuku kia mauheretia aua tāngata ki ngā whare herehere o Te Waipounamu me te kore i whakawāngia mō ōna wā e kīia ai tērā he mauheretanga whakawā-kore;
- (b) I te korenga o te mana tangata o aua mauhere ā-tōrangapū i manaakitia, i te whiunga take-koretanga nei hoki o rātou tahi ko ērā o ō rātou whānau me ō rātou hapū, i mahue iho rā ki te ukauka i te pā o Parihaka i tō rātou tamōtanga, ki te whakawiritanga;
- (c) I te pāhuatanga o Parihaka i te marama o Noema, i te tau 1881, e peia rā te tokomaha i āta haere ai ki reira ki te kimi āhurutanga, e turakina ai, e hāparutia ai hoki ō rātou kāinga me ō rātou whare tapu, e tāhaetia ai ngā kura tongarewa, e āta ukuukua ai ā rātou ngakinga me ngā kararehe;
- (d) I ngā pāwheratanga a ngā hōia o te Karauna i muri mai i te pāhuatanga, me te taumaha hārururuki, me te roa o te mamae o tēnei tūāhuatanga i pā atu ki ngā wāhine o Parihaka, ki ō rātou whānau me ō rātou uri ā mohoa nei;
- (e) I te hopunga me te mauheretanga o Tohu Kākahi rāua ko Te Whiti o Rongomai i Te Waipounamu mō te tekau mā ono marama, me te korenga i whakawāngia;
- (f) I tana whakature i tētahi pūnaha whakauru e whakarite ana i te urunga ki Parihaka, e whakakore ana i tā ngā tāngata whenua haereere noa, e aukati ana hoki i tā te hunga tautoko tuku i ngā ō ki Parihaka i muri mai i te pāhuatanga;
- (g) I tana whakahē kē atu i ēnei takahitanga o te ture mā te whakahoki whenua i raro i tētahi kaupapa nā reira i kore ai i noho ki ngā tāngata whenua te mana whakahaere, otirā, te rangatiratanga o te maha o ngā whenua rāhui o Parihaka, e mau tonu nei i tēnei rā.

Nā te Karauna i takahi te mana o Parihaka ki te whakawhanake, ki te ukauka hoki i a ia anō i runga i tana i pai ai, ka mutu, kāore hoki i tika te whakatauria o ngā whakamau i hua mai ai mō te hia tau nei. Inā te ngoto o te whakapāha a te Karauna i ēnei mahi kua whakataumaha nei i te iwi o Parihaka ki te whakamau me te takaonge tuku iho mō te hia whakati-

The Crown therefore offers its deepest apologies to the people of Parihaka for all its failures, and in particular for the following actions:

- (a) For imprisoning Parihaka residents for their participation in the ploughing and fencing campaigns of 1879 and 1880, and for promoting laws that breached natural justice by enabling those protestors to be held in South Island jails without trial for periods that assumed the character of indefinite detention;
- (b) For depriving those political prisoners of their basic human rights, and for inflicting unwarranted hardships both on them and on members of their whānau and hapū who remained behind and sustained Parihaka in their absence;
- (c) For invading Parihaka in November 1881, forcibly evicting many people who had sought refuge there, dismantling and desecrating their homes and sacred buildings, stealing heirlooms, and systematically destroying their cultivations and livestock;
- (d) For the rapes committed by Crown troops in the aftermath of the invasion, and for the immeasurable and enduring harm that this caused to the women of Parihaka, their families, and their descendants until the present day;
- (e) For the arrest and detention of Tohu Kākahi and Te Whiti o Rongomai for sixteen months without trial in the South Island;
- (f) For its imposition of a pass system which regulated entry into Parihaka, denied residents the freedom of movement, and prevented supporters from providing Parihaka with supplies following the invasion;
- (g) For compounding these injustices by returning land under a regime that deprived owners of control and ultimately the ownership of much of the Parihaka reserves, and which remains in place to this day.

The Crown denied Parihaka the right to develop and sustain itself on its own terms, and then failed for many years to address the resulting grievances in an appropriate way. The Crown profoundly regrets these actions, which have burdened the people of Parihaka with an intergenerational legacy of grievance and deprivation, and which have burdened the Crown with a legacy of shame.

Te Pire Haeata ki Parihaka

Te Āpitiwhanga 1

Parihaka Reconciliation Bill

puranga, kua here nei hoki i te Karauna ki te whakamā tuku iho.

I te 7 o ngā rā o Noema, i ia tau, karapinepine ai ngā whānau o Parihaka ki te maumahara ki ngā tūpuna nā rātou nei i tāpae atu te waiata me te koha kai ki ngā hōia o te Karauna, i te tau 1881, ā, nā rātou nei hoki i whakapehi tā rātou ū ki te maungārongo i te wā tonu e ukuukutia ana ō rātou kāinga, ā rātou ngakīnga, i te wā anō hoki e mauheretia ana ō rātou rangatira.

I tēnei wā, e tū ana te Karauna i te taha o Parihaka ki te mihi ki ngā tāne, ki ngā wāhine, ki ngā tamariki hoki i utu rā i tō te Karauna ngarengare ki te tū rangatira, ki te whakawhenuatanga me te māia whakarahara. Ko te tino tūmanako o te Karauna, mā tēnei whakapāha e wātea ai a Parihaka me te Karauna ki te whai whakaaro ki tō rāua ao o mua, e anga whakamua ai, e tīmata ai hoki tā rāua mahi tahi ki te whakatinana i te tūrua pō mō te rangimārie o te noho tahitanga i kōrerotia rā e Tohu rāua ko Te Whiti.

On the 7th day of November every year, the whānau of Parihaka come together to remember those tūpuna who, in 1881, met the Crown's soldiers with songs and gifts of food, and who honoured their commitment to peace while their homes and gardens were destroyed and leaders imprisoned.

The Crown now joins Parihaka in paying tribute to the men, women, and children who responded to the Crown's tyranny with dignity, discipline and immense courage. It is the Crown's sincerest hope that through this apology, Parihaka and the Crown can now acknowledge their shared past, move beyond it, and begin to work together to fulfil the vision of peaceful coexistence that Tohu and Te Whiti described.

Te Āpitianga 2

Te tikanga tuku iho

Schedule 2

Legacy statement

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Pae 1—Te Huripoki

Te pae o te riri Huripoki 1813–1840

Te kureitanga o Taranaki, maru ana i te kai, kōpā ana i te kāinga, pōkia ana e te tāngata. Tūpono noa te kurukurutanga o te uru i te taiwhakararo, ripiripia e te mumu, haehaea e te āwhā. Ka pakū te ngutu parera, ka horo te pā, ka kāwhakina te kāhui whakarau ki tawhiti. Riro ana te puia taro uri ki Kāpiti, whakarērea mai te puia tautau māhei. Paea mai he rongomau, houhia e Pōtatau rāua ko Matakātea ki Ōrangituapeka, whakaeaea mai he manawa nui, he manawa roa. Kāinga tahi ka mate, kāinga rua ka ora, he pā whakaruru mō Rongo, Rongo-marae-roa. He reanga i whanau iho ai ki te māra o Tū, ka puta he poropititanga i tua i te rangi tāwhangawhanga, he putanga ariki, he putanga tauira, Huripokina te ao, taupokina te pō, ka ao, ka ao-ātea.

Pae 2—Te Rongomau

Te pae o rongo 1840–1860

Tuputupu rautāpatu te kawa ora ki runga o Taranaki. Ka paiaka te Pākehā ki Taranaki, he whenua te take. Te rongopai a Waitere, te kauhau a Minarapa, tatū te kāhui hipi a Rīmene e tataki nei i te rangimārie o Te Atua, ki tā te kupu Paipera, ko te whakapono, te tūmanako me te aroha. Maunu mai te iwi whakarau i te koanga, kitakita nei te tarakihi i te raumati. He huanga nui nā Rongo-mā-tāne, i te hiringa ā-nuku, i te hiringa ā-rangi, ka hua ko Tū te ngana-hau. E pari ana te tai o makiri, he kiritea, he tai horonuku, he horo whenua, taukiri e. Ka pupū te rau ki te Ruru-mā-heke, ko te puia taro uri ka hoki, e rarau. Huripoki te whenua, parapara te whenua ki te ūkaipō. Ka ara, ko Te Kurupū, ko Pātūtūtahi, ko Kumea-maitē-Waka, ko Taiporohēnui ki Manawapou, “ka herea te whenua, ka herea te tangata”, “tangata tōmua, whenua tōmuri”. Taranaki whenua poapoa ki te hoko, poapoa ki te Kāwana.

Phase 1—The upheaval

Violent upheaval 1813–1840

The Taranaki region, rich in resources, densely populated and thick with human existence. Then the region’s desolation from northern bounds, lives torn apart within the tempest, ripped to shreds in the storm. The concussive force of the musket resounded, fortifications fell, their inhabitants made captive and taken afar. The vulnerable removed themselves to Kāpiti, the primary root left behind resisted. The potential of peace was conceived, bound by Pōtatau and Matakātea at Ōrangituapeka pā, giving rise to new hope and fortitude. Settlements of the past faded and new forms of community arose, they were sanctuaries of collective prosperity. This was a generation born in the depths of war that gave rise to prophets of inspired vision, breaking from their constraints with concepts of empowerment and transformation. Through this upheaval, despair was eased and light shone once more.

Phase 2—The foundation

Reshaping peace 1840–1860

This wave of prosperity swept the region. Settlers made their home in Taranaki, land their intent. The good word conveyed by Whiteley, the sermons of Minarapa, the established flock of Riemenschneider, carrying the peace of God and the Bible’s text espousing faith, hope and love. Those enslaved were liberated in the promise of spring, those in hiding had freedom in the warmth of summer. Flourishing with the rewards of cultivation, of collective action, inspiration and resilience. The king-tides carried waves of settlers, eroding the earth, consuming the land, and deep concern builds. Numbers swelled with return migrations of the once vulnerable who resettled, tilling and fertilising the soil, gardens of occupation. Statements of assertion defined boundaries for land to be retained, commitments were made, bound by oaths, people would be lost before their lands. The value of Taranaki land enticed buyers, and enticed the Government.

Pae 3—Te Nguha**The pae o tū kā riri 1860–1865**

Ka hikahika, he ngutuahi ki te ngutuawa Waitara, ka korakora a Pekapeka te pū o te riri, ka tutū te ngārahu ki Te Kōhia, ka kātoro te ahi ki te motu. He mate i a tuanuku, he haehae i a papawhenua. Te hinganga o Kaipōpō, ko Te Hanataua, ko Kukutai, ko Paratene, papanga iho he kāhui kāhika. Whakangaro Warea, rukea e te manua. Mumura ana te ahikā, kīhai i tinea, murua rawatia te whenua. Tou te kai, tou te tangata, he kāinga putuputu, ka turakina, ka tūngia ki te ahi. Me he raupō piko i te hau, ka ara. Tērā Tamarura ka heke i te pae o Rori Wētere, ka puta te Atua ki Taranaki, ka iri a Riri, ka iri a Ririkore ki Kaitake, ki Te Iringaniu. Ka haramai ngā tahua a te kōrero Atua, ka ara ngā manu e rua, warakī i te atatū, ko Mumuhau, ko Takereto ki runga o Repanga.

Pae 4—Te Haecata**The pae o te haecata 1865–1878**

Ka ruku aurere rā ki Waikoukou, whakaeaea aumihī ki uta o Waitotoroa. Ka puca Parihaka ki te haecata. Ka kuhuna te patu kia kore e kitea. Ka puru te toto, ka tū te tikanga, ka topa te toroa, ka puta, ka ora. Rāngai mai ana te tekau mā rua a Tāwhiao, rauhi mai te kāhui i ōna hēpara ki te Atua i runga rawa. Ka hanga whakahere hei whakakakara ki tō rāua Atua. He tau pai te tau, he tau ariki te tau, he tau āhuru te tau, nō te rēme te tau. Kua tukua te punga whakawhenua o Ihowa ki te whenua. Huhua mai i mārakiraki, i mātongatonga me te marāngai, marara i te muru, tītaria e te ture. Ahu te rau, ohu te mano. Te haupū ā-rongo ki te whenua, he maunga ā-rongo. Hua te kai, hua te kōrero mō te whakaaro pai ki te tangata, kia utua te kino ki te pai. Kei te pakanga kē te matamata o taku arero nei hei taonga mō ngā whakatipuranga. Ko rātou hei kainoho i te rangatiratanga mō ake tonu atu.

Pae 5—Te Tohe Tūkau**The pae o te tohe 1878–1886**

Ka torona ki te parau ka riro taku tīkapa, riro i te herehere, riro i te ture. Parau kau, tū kau, he ranga kahawai, he taiepa tiketike i te tūpuhi. Ka kōpenu te ihu o te toa, ka tū te pono o te kōrero teka. Ka torona te whenua, ka torona te tangata, ka hau te whenua, ka hau te rongo, he manawanui, he manawaroa nō Tāwhiri-mātea. I whiua au i runga i Te Tikanga, i whiua ki te piu o te ture, ki ngā

Phase 3—The war**The impact of conflict 1860–1865**

Friction to inflame hostility at the mouth of Waitara, sparking tension in Pekapeka the seat of conflict, embers stoked in Te Kōhia, a wildfire razing the country in deep desire for land, covetous of land. With Kaipōpō so too did Te Hanataua, Kukutai and Paratene fall, a loss of respected leadership. Occupation rights were fanned alight, never extinguished but all confiscated. Food was sowed while people were buried, in a succession of settlements, destroyed and torched. Like reeds rising when wind abates. Tamarura revealed with the incident of Lord Worsley, spiritual guidance revealed to Taranaki, violence contrasted with non-violence at Kaitake and elevated on Te Iringaniu. The potential for peace revealed in Christian tenets. So rose the two birds, calling at dawn, Mumuhau and Takereto landing at Repanga.

Phase 4—The building**A new dawn 1865–1878**

Submerged in the pain of Waikoukou, surfacing again with relief in the upper reaches of Waitotoroa. Parihaka emerging in the glimmer of a new dawn on the horizon. Weapons were sheathed, far from sight. The flow of blood staunched, principled practice realised, an albatross takes flight, a way of life. The twelve of Tāwhiao sent out, the shepherds gather their flock with guidance of Christian beliefs. A commitment with their God was made firm, this would be a time of good, a time of great consequence, a time of solace, a time for the most vulnerable. Amassed from the north, south and east, scattered by confiscation. The hundreds gather in teams, working as a collective. Cooperative cultivation of the land ensues. The essence of peace. Food is produced, words are spoken, goodwill to all people, responding to hatred with kindness. This battle is one fought with the tip of my tongue, fought for future generations. For they are the basis of self-determination far into times ahead.

Phase 5—The resistance**An uprising of resistance 1878–1886**

The plough goes forth, my people are taken, taken captive, taken by law. Ploughing with non-violence, moving in unison, fencing out hostility. Noses of the brave are broken, and untruths are made real. As the region was reclaimed, people were reclaimed, land was ploughed, and the news travelled, of determination, of resilience, reminiscent of Tāwhiri-inātea. I am condemned on account of my Tikanga, punished with the lash of

ngaru whakapuke o Raukawa, wāhia ki te rīpeka mahi nui i Otākou, i Rīpapa ki Whakaraupō, i Hokitika ki Te Ika a Ngahue. Ko Hīroki, ko Pōtiki-roroa te ika, i tahia i Waitōtara ki te hōpua, te maru nui o Tohu, o Whiti. Te hōkai a te hōia ki te hōkai a te tātarakihi. Te hāpai a te hōiho mā i a Te Paraihe ki te hāpai nui a te whaene, he tahua kai. Kua hari, kua koa. Ka puni a Pungarehu ki Te Pūrepo, whakaweriweri, whakawehiwehi, kīhai i wehewehe. E runga, e raro nukunuku mai. E uta e tai nukunuku mai. Te mahi a te kuī, kua hari, kua koa ki te pāhua tuatahi. Opēhia taewatia te tangata. Opea noatia te kōpae hēki ki raro i te kātua, kāore he kai pīpīpi, kāore he kai kōkoko, ka herea te kaha me te uaua ki te rangimārie. Kūpapa e te iwi. Utaina Hinemoa, e tū tamawahine i te wā o te kore. Kei te kairuru, kei te kaikaha. He pae kawau hoki i a Tiki whakakōtata. Te hau whakamōmotu nei i te weherua o te pō.

Pae 6—Te Aranga

Te pae o te aranga 1886–1907

Heke i te kaipuke, heke a te kaikamo. E ngata tō puku e te kaiwhakawhiu, mōku te kino, mōu te pai. Te maunutanga i te herehere, rorea rā ki te tūmatakuru o Kāwana. E karapoti nei te mouna i te rori, i te taiepa kōpiko. Taranaki tītōhea a runga, tītōhea a raro. E rere e te kīrehe o te rangi ki runga ki ngā puna wai koropupū, koropupū mai. Te aranga i te hae o te mate, te kaihari i te oranga. Te rongo o te poi ki Toroanui, te piu o te arero ki Paraahuka. Ngātata kau ana te riu i te taikume, he pou atua, he pou whenua. Ara mai Rangikāpuia, ara mai Te Raukura. Kumea e nuku, kumea e rangi, tū kē wehe kē, te hōkari o te wae, te whākana o te waha. Kīhai i wetekina te ioka. He kahu taratara, he rāpaki. Rangahia mai ngā hanga o te ao, ka hika, ka hiko, ka puta, ka ora. Tūtakina rawatia ngā tatau rino o te whare Kāwana. He mangumangu taepō nei hoki tātou.

Pae 7—Te Whenumi

Te pae o whēnumi 1907–1975

E tō e te rā, te rukuhanga a Tamanui, a Tamaroa, a Tama i te ao mārāma. Te ruruku ki wehe o tupua, te wehe o Tangaroa, te ao huna ki te uru, te Uru tonu o Tonganui. E rongo rānei te tohe a Pōtoru, kīhai i haere numinumi. Ka rau matomato te tupu, ka tiritiria, ka poupoua ki Te Parewanui, ki Te

law, put upon high seas between islands, separated with hard labour in Dunedin, on Rīpapa in Lyttelton, in Hokitika on the Westcoast. Hīroki, like Pōtiki-roroa, made the target, a fish corralled to shallow water, the shelter of Tohu and Te Whiti. Soldiers marched upon children's play. A white horse bearing Bryce's hostility pushing through the hospitality of mothers. They are resolute and assured. The camp of Pungarehu relocated to Te Pūrepo, with intimidation and havoc, together Parihaka remained. The act of a dog resolute and assured in the first plunder. People bundled as potatoes, yet without food. The hen pulling her brood under her protection, there is no food for them out there, rage and thoughts of retaliation constrained in peace. Subordinated for higher ideals. What Hinemoa's cargo has taken, women must carry. Left in hunger and yet found strength. Womanhood brutalised by the basest of human character. This destructive wind borne at midnight.

Phase 6—The revival

The drive for revival 1886–1907

They have disembarked from ships, moved by sorrow. The hunger of the punisher for now appeased, the worst for me, the best for you. Prisoners have bindings removed, yet strict constraints remain in place. The mountain encircled by road and angled fences of occupation. Taranaki is again desolate. Small birds of the sky flock to the source of strength, a spring flowing high up on the slopes. This revival from near death, makes life more precious. The poi's beat and tongue's sway on Toroanui and Paraahuka. There is a rending of the waka with debate, spiritual leadership and community leadership. Rangikāpuia rise tall, Te Raukura rise tall. Pulled upward and drawn downward, each standing apart, the pounding of feet, the commotion of voices. Yet the yoke remained tethered. These are coarse clothes of mourning, hitched high for work. The innovations of the world installed to vibrate and spark anew to the world. And still the Crown's iron doors remain firmly shut. We are but demons conjured in the shadows.

Phase 7—The forgetting of Parihaka

The ebbing tides 1907–1975

The sun does set, he dives into night, his life-giving light lost to the world. The rituals sent you both beyond, lost into Tangaroa, hidden into the west, to the very gable of Tonganui. The deep dissensions of Pōtoru were paid no heed, and you did not recede from our memory. It continued to grow and flourish afar, nurtured afar, at Te Pare-

Maungaarongo, ki Rātana. Ka kāinga rua, kāinga i te pono, kāinga i te tika. Ka tō te rangapū ki ngā rori kirikiri ki roto o Pōneke, pūhūehu kau te mahuetanga mai. Hunā ururua, hunā mokoroa, hunā pakikoke, hunā kāho, hunā hāhāni, hunā kōpiro. Te morehutanga iho te waha o te pere, he uri nō Hōhepa i te tina, i te tī, i te parakuikui.

Pae 8—Te Aranga Tuarua

Te pae o te aranga tuarua 1975

Wherawhera mai a rauwhārangi, puakina mai tērā i te hāngū, ka rongo te turi keakea, ka mātaki te matapō. Ura te rā, ko Uenuku i te rangiānewanewa, taratara mai rā ngā hihi, e ngungu nei ngā aho ki koko whēuriuri, ki koko whēkerekere. Ka ao, ka ao-ātea, ka ao mārama. Tahia te marae, tahia te kōrero, tahia te kura. Te kura i huna, te kura i tiki mai i Hawaiki, he kura toroa, he piki raukura, he poi raupō. Hāmama ake rā ngā waha ki te rangi, tō rāua nei Atua kaha rawa, te rangatira o te maunga ā-rongo, kei kino, kei pōke, kei whakanoa i tōna tapu. He aha rā te manu? Ko taku poi te manu. I whano ai ki reira, i whano ai ki ngā whakatupuranga. Koia kei Te Whakaputanga te wāhinga, mā Te Pāhua e kapi ai, he pāhua whakamutunga. E tū ai te hunga ririki i puehu ai i te kino ngaro, māna nei te mutunga.

Pae 9—Te Kawenata

Te kawenata o Rōngo present–future

Whakarongo ake, hei hinu koa ki runga ki hō koutou pane, he pakanga i waiho ake e ō koutou tīpuna. Ahakoa whakarumakina e te hoa, ka puea anō, e ngāngana mai rā i te puke, ka kite te iti me te rahi. Whakaeketia te moana waiwai, te moana tuatua, te moana oruoru, koi whakatupuria he kawa ora. Whakaterea te ara rau a Tangaroa, pakeke kau te ara tapokorau o nehe, unuhia te ara ruiti a Tāne. Tā te hae ka nawe, tā te pai ka tau, i te hari, i te koa. Me he pōpoko i te rua, me he tātara-moeone i te rua, whakaeaea ki te hau. Kīta, kīta i te wiwī, i te wawā, kei mou ki taihua, te ākinga ā-tai, te paringa ā-tai, i te taimaha, taikaha o te ao. Ko tōku kaha me tōku reo, hei reo whakahaere ki tēnei whakatupuranga, hei tangata whakaaraara koe mō ngā iwi e rua. E kore tōu reo e tāea te pēhi e ngā mouna nunui, e kore tōu māngai e tāea te kōpani e ngā mouna nunui, e

wanui, at Te Maungaarongo, and at Rātana. Subsequent settlements of belief and sound moral values. The political paths on gravel roads led to Wellington, I am dust-covered in the wake. Engulfed in bramble, consumed by borer, wasted in deprivation, flushed with alcohol, embattled with abuse, silenced with scorn. The remaining few caretakers of the bell, the embodiment of Joseph, fed the people with the little they had.

Phase 8—The recovery of Parihaka

A second revival 1975–present day

Pages have laid bare that which silence has suppressed, that deafened have heard, that blinded have seen. First light reveals the spectrum of Uenuku, with piercing rays and refracted light the deepest and darkest of recesses will know colour. Dawn breaks and the sky has opened, the world is enlightened. Clear those marae long forsaken, reveal their lore, uncover their learnings. Bodies of knowledge yet unseen, drawn from our earliest beginnings, the quest for peace, a flight feather, a tradition of poi. Speak up and speak with resolve, the God almighty they received, the guiding light of lasting peace, to avoid hatred, to avoid moral debasement, to avoid a complete loss of dignity is his legacy. What is the bird? My poi is the bird. It has flown out to travel over the generations. Battles remembered on the day of the Declaration of Independence may be redeemed with peace in memory of the Pāhua, an eventual peace. The meek, demeaned and impoverished, will stand, they will succeed.

Phase 9—The aspirations of Parihaka

The commitment to reconciliation present–future

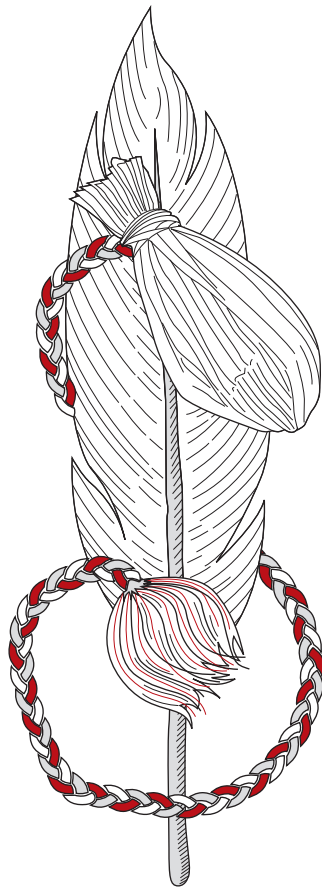
Listen, for you have a role to fulfil, it is a challenge left to you by your ancestors. Though you may be overwhelmed by your neighbour, success will come, a glow will be on the mountain skyline, to be seen by all. Go out on open seas, unsettled and surging seas to find new and bountiful existence. This commitment has set sail on Tangaroa of limitless paths, refraining from the arduous and boggy paths we once travelled, allowing them to pass from this world. Violence scars, while that shown care will be strong, self-assured and confident. As an ant in the burrow, as a juvenile cicada maturing in the earth, to emerge into the open. Be surrounded with the cacophony of confidence, lest you be confined to the shore, pulled by tides, swamped by waves of all that is heavy and harsh in this world. All my strength and my voice is guidance to this generation, that you be the empowerer of both peoples. Your

Te Pire Haeata ki Parihaka
Parihaka Reconciliation Bill

Te Āpitianga 2

ngā pukepuke o te motu nei. Ka haepapa i tōu reo,
ka whakahaere tikanga koe mō te kino kia mate i
te pai.

voice cannot be smothered by the authorities,
your voice cannot be silenced by the powerful,
nor the turbulent events of this land. Should your
voice be abolished, you will use tikanga to re-
spond to the hatred, overcoming it with kindness.



PARIHAKA
and
THE PARIHAKA PAPAĀINGA TRUST
and
THE CROWN

TE KAWENATA Ō RONGO DEED OF RECONCILIATION



9 JUNE 2017
TE TUAIWA O PIPIRI



PARIHATA

No. 64.

PURPOSE OF TE KAWENATA Ō RONGO

The overall purpose of Te Kawenata Ō Rongo is to record a reconciliation between Parihaka and the Crown in order to:

- recognise the importance of Parihaka and its legacy;
- acknowledge the significant historical events that occurred at Parihaka; and
- provide support for Parihaka's future development.

On that basis, Te Kawenata Ō Rongo records the following matters agreed by Parihaka and the Crown:

- a legacy statement;
- a Crown apology to the Parihaka community;
- the development of a draft Parihaka bill;
- a Parihaka-Crown leaders forum;
- a relationship agreement with specified local authorities and Crown agencies; and
- a fund to support Parihaka's future development.

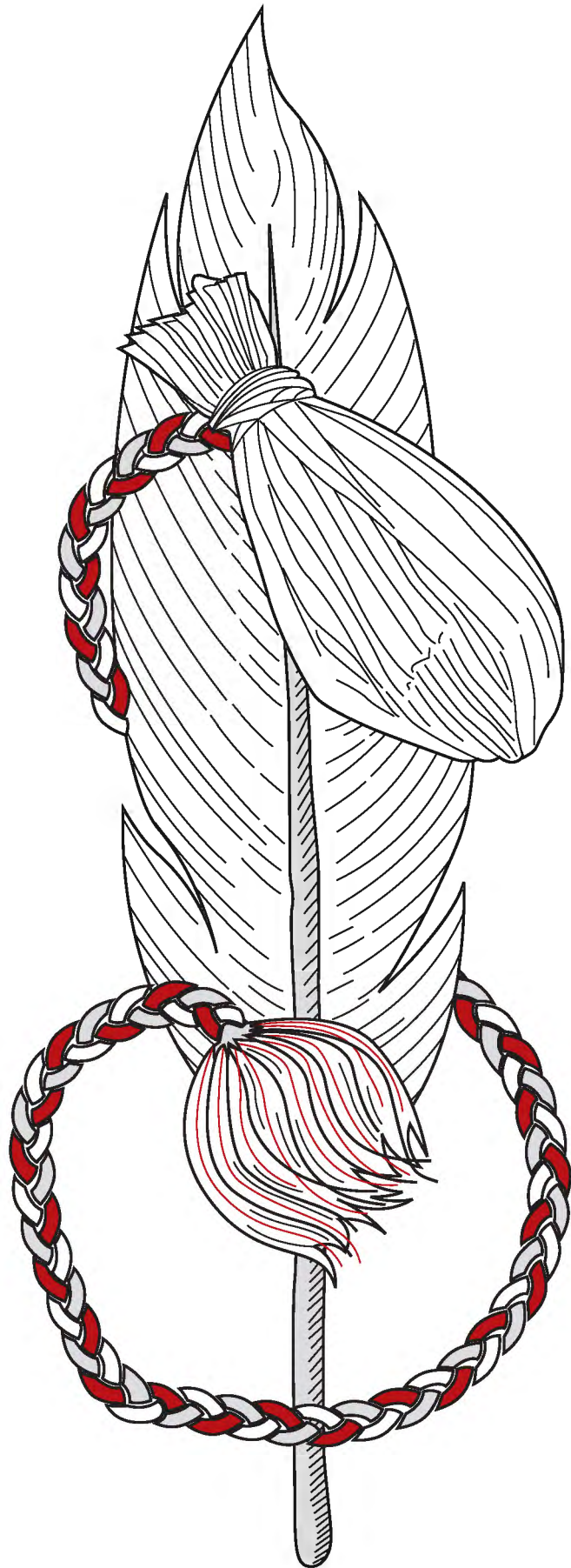


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TE KAWENATA Ō RONGO

THIS DEED is made between

PARIHAKA

and

THE PARIHAKA PAPAĀINGA TRUST

and

THE CROWN

1. BACKGROUND

PARIHAKA

- 1.1. The Parihaka community emerged amid the devastation of war, confiscation, imprisonment without trial and systematic colonial repression throughout Taranaki. Tohu Kākahi and Te Whiti o Rongomai created a principled practice of peace that sought to foster mutual recognition, respect and prosperity for all. The ideals of belief, honour and goodwill were woven through the emotional, physical and spiritual fabric of the community for an enduring wellbeing.
- 1.2. Parihaka today is a small settlement of modest buildings and homes with a permanent population of about forty people and three active marae: Takitūtū (Te Paepae), Toroānui and Paraahuka (Te Niho o Te Atiawa). Parihaka continues to be a meeting place of the followers of Tohu Kākahi and Te Whiti o Rongomai. This includes the observance of Ngā Rā Karanga, on the 18th and 19th of every month of the year, and the annual commemoration of Te Pāhua (plunder) held on 7 November. Those dates preserve the Parihaka legacy by providing an opportunity for people to celebrate and acknowledge the work of Tohu and Te Whiti, and a forum where important matters can be discussed. These days also provide an opportunity for regional, national and international visitors to attend and experience Parihaka, its history and its community.

PARIHAKA PAKAKĀINGA TRUST

- 1.3. The Parihaka Papakāinga Trust is the entity established to administer, maintain and develop the assets of the Parihaka papakāinga on behalf of its beneficiaries and the followers of Tohu Kākahi and Te Whiti o Rongomai. There are nine trustees, two by nomination from each of the three marae at Parihaka and three elected trustees. The Parihaka papakāinga is a Māori reservation and its administration is subject to Te Ture Whenua Māori Act 1993 and the Māori Reservations Regulations 1994.

KAWE TŪTAKI AND CROWN RESPONSE

- 1.4. In 2014 Parihaka, Taranaki Iwi and the Crown established a working group called Kawe Tūtaki, meaning a 'vehicle towards closure'. On 31 July 2015, Kawe Tūtaki reported to the Attorney-General and the Minister for Māori Development on how the Crown could support Parihaka's aspirations.
- 1.5. The report by Kawe Tūtaki focused on ways the Crown could improve its relationship with Parihaka. Kawe Tūtaki recommended that the Crown should provide support related to the legacy and recognition of Parihaka, governance and management, social services, economic development and cultural and heritage services.
- 1.6. The Crown has accepted Kawe Tūtaki's recommendation that it must reconcile its relationship with Parihaka and has agreed to the initiatives set out in Te Kawenata ō Rongo which constitute the key elements of the reconciliation process.

KAWE WHAKAMUA

- 1.7. Kawe Whakamua is made up of the Parihaka Papakāinga Trust Trustees and was established in 2016 to engage with the Crown on a process for reconciliation between the Crown and Parihaka.
- 1.8. Kawe Whakamua have engaged closely with the Parihaka community in the development of the process for reconciliation and have sought the views of Parihaka through a thorough and robust feedback process prior to entering into Te Kawenata ō Rongo with the Crown.

COMPACT OF TRUST

- 1.9. On 22 May 2016, the Attorney-General, on behalf of the Crown, signed a Compact of Trust (see Appendix One) with representatives of the Parihaka Papakāinga Trust and the three marae at Parihaka. The Compact of Trust is a statement by the Crown and Parihaka that they wish to reconcile their relationship and rebuild trust.

RECONCILIATION PROCESS

- 1.10. Since signing the Compact of Trust, the Crown and Parihaka have worked together to develop the following additional reconciliation initiatives:
 - 1.10.1. a legacy statement;
 - 1.10.2. a Crown apology to the Parihaka community;
 - 1.10.3. the development of a draft Parihaka bill;
 - 1.10.4. a Parihaka-Crown leaders forum;
 - 1.10.5. a relationship agreement with specified local authorities and Crown agencies; and
 - 1.10.6. a \$9 million fund to support Parihaka's future development.
- 1.11. These initiatives are based on the recommendations of Kawe Tūtaki and the Parihaka community and are set out in Te Kawenata o Rongo.
- 1.12. Parihaka has accepted these initiatives as the basis for its decision to reconcile its relationship with the Crown.
- 1.13. The Parihaka community has detailed plans for its future and there are a number of development projects that Parihaka want to undertake. These development projects are designed to address immediate issues with infrastructure and to revitalise the community.

2. TE WHAKAPĀHA NĀ TE KARAUNA / APOLOGY

CROWN'S APOLOGY TO PARIHAKA IN ENGLISH

A few short years after guaranteeing to Māori the undisturbed possession of any lands they wished to retain, the Crown began to systematically dispossess the tangata whenua of their Taranaki lands. By purchase deed, force of arms, confiscation and statute, the Crown took the rich lands of Taranaki and left its people impoverished, demoralised, and vilified. The Crown reiterates the apologies it has made to iwi of Taranaki for its many failures to uphold the principles of partnership and good faith that the Treaty of Waitangi embodies, and for the immense harm those actions have caused to generations of Māori in Taranaki.

The Crown now offers the following apology to the people of Parihaka, past and present.

In 1866, the settlement of Parihaka was established as a final refuge for Taranaki hapū whose homes and cultivations had been repeatedly destroyed by Crown troops, and who had recently suffered the indiscriminate confiscation of traditional lands that had sustained them and their tupuna for generations, and which formed the very bedrock of their identity.

At a time of unprecedented loss and continuing Crown violence, the people of Parihaka chose to establish their new community under principles of compassion, equality, unity, and self-sufficiency. Under the leadership of Tohu Kākahi and Te Whiti o Rongomai, the community at Parihaka asserted their customary rights to land and political autonomy through symbolic acts of protest while promoting peaceful engagement between Māori and Pākehā. Parihaka became a place of refuge and a source of inspiration for thousands of people from across Taranaki and from elsewhere in Aotearoa.

The Crown acknowledges that it utterly failed to recognise or respect the vision of self-determination and partnership that Parihaka represented. The Crown responded to peace with tyranny, to unity with division, and to autonomy with oppression.

HE WHAKAPĀHA NĀ TE KARAUNA KI A PARIHAKA

I ngā tau i muri tata mai i te kī taurangi ki te Māori, e kore nei e whakararururungia tana pupuri ki ngā whenua i pīrangitia ai e ia, ka tīmata tā te Karauna āta pāhua i te tangata whenua o Taranaki. Nā te kirimana hoko, nā te riri ā-patu, nā te muru me te ture hoki i riro ai i te Karauna ngā whenua mōmona o Taranaki, me te aha, noho ai tana iwi i roto i te rawakore, i te ngākau-kore, i roto hoki i te whakahariharityaetanga. Ka whakaū te Karauna i ana whakapāha ki te iwi o Taranaki mō te nui o ana korenga i hāpai i ngā mātāpono o te mahi tahi me te mahi pono e whakatinanatia nei e te Tiriti o Waitangi, mō te nui whakaharahara hoki o te kino i hua ake i aua mahi rā ki ngā whakatipuranga Māori o roto o Taranaki.

I tēnei wā, e tāpae ana te Karauna i te whakapāha e whai ake nei ki te iwi o Parihaka o mua, o nāianei hoki.

I te tau 1866, kua whakatūria te pā o Parihaka hei punanga whakamutunga mō ngā hapū o Taranaki, i rite tonu rā te ukuukua o ō rātou nei kāinga me ā rātou nei māra e ngā hōia o te Karauna, ka mutu, nō nā tata tonu rā rātou i pāngia kinotia ai e te muru kurī noa ihotanga o ngā papa kāinga nā reira i ora ai rātou me ō rātou tūpuna mō te hia whakatipuranga, i noho rā hoki hei tūāpapa ukiuki mō tō rātou tuakiri.

I te pāhuatanga kāore anō i kitea i mua, i te rere tonutanga hoki o te tūkinō a te Karauna, ka whakatau te iwi o Parihaka ki te whakatū i tō rātou kāinga hou i raro i ngā mātāpono o te aroha, o te tauritenga, o te kotahitanga me te tino rangatiratanga. I raro i te ārahitanga a Tohu Kākahi rāua ko Te Whiti o Rongomai, ka whakaū te iwi o Parihaka i tō rātou mana ki te whenua, i tō rātou mana motuhake hoki mā te tohe whai tikanga i a rātou e whakatairanga ana i te rangimārie ki waenga i te Māori me te Pākehā. Ka noho a Parihaka hei punanga, hei whakahihiritanga hoki i te tini tāngata puta noa i Taranaki, otirā, i Aotearoa whānui tonu.

E whakaae ana te Karauna i tino kore rawa atu nei ia i whakaae, i whakamana rānei i te whakakitenga o te tino rangatiratanga me te noho tahi i whakatauiratia rā e Parihaka. Ko tā te Karauna urupare ki te rangimārie ko te ngarengare, ki te kotahitanga ko te whakawehewehe, ki te mana motuhake ko te tāmitanga.

The Crown therefore offers its deepest apologies to the people of Parihaka for all its failures, and in particular for the following actions:

- For imprisoning Parihaka residents for their participation in the ploughing and fencing campaigns of 1879 and 1880, and for promoting laws that breached natural justice by enabling those protestors to be held in South Island jails without trial for periods that assumed the character of indefinite detention;
- For depriving those political prisoners of their basic human rights, and for inflicting unwarranted hardships both on them and on members of their whānau and hapu who remained behind and sustained Parihaka in their absence;
- For invading Parihaka in November 1881, forcibly evicting many people who had sought refuge there, dismantling and desecrating their homes and sacred buildings, stealing heirlooms, and systematically destroying their cultivations and livestock;
- For the rapes committed by Crown troops in the aftermath of the invasion, and for the immeasurable and enduring harm that this caused to the women of Parihaka, their families, and their uri until the present day;
- For the arrest and detention of Tohu Kākahi and Te Whiti o Rongomai for sixteen months without trial in the South Island;
- For its imposition of a pass system which regulated entry into Parihaka, denied residents the freedom of movement, and prevented supporters from providing Parihaka with supplies following the invasion;
- For compounding these injustices by returning land under a regime that deprived owners of control and ultimately the ownership of much of the Parihaka reserves, and which remains in place to this day.

Nō reira, e tāpaetia nei e te Karauna tana whakapāha nui whakaharahara ki te iwi o Parihaka i ōna hapa katoa, otirā, i ēnei mahi e whai ake nei:

- I te mauheretanga o ngā tāngata o Parihaka mō tā rātou whai wāhi ki ngā mahi parau me te whakatū taiapa o te tau 1879 me te tau 1880, i te hāpai ture hoki e takahi ana i te tika me te pono mā te tuku kia mauheretia aua tāngata ki ngā whare herehere o Te Waipounamu me te kore i whakawāngia mō ōna wā e kīia ai tērā he mauheretanga whakawā-kore;
- I te korenga o te mana tangata o aua mauhere ā-tōrangapū i manaakitia, i te whiunga take-koretanga nei hoki o rātou tahi ko ērā o ō rātou whānau me ō rātou hapū, i mahue iho rā ki te ukauka i te pā o Parihaka i tō rātou tamōtanga, ki te whakawiritanga;
- I te pāhuatanga o Parihaka i te marama o Noema, i te tau 1881, e peia rā te tokomaha i āta haere ai ki reira ki te kimi āhurutanga, e turakina ai, e hāparutia ai hoki ō rātou kāinga me ō rātou whare tapu, e tāhaetia ai ngā kura tongarewa, e āta ukuukua ai ā rātou ngakinga me ngā kararehe;
- I ngā pāwheratanga a ngā hōia o te Karauna i muri mai i te pāhuatanga, me te taumaha hārukiruki, me te roa o te mamae o tēnei tūāhuatanga i pā atu ki ngā wāhine o Parihaka, ki ō rātou whānau me ō rātou uri ā mohoa nei;
- I te hopunga me te mauheretanga o Tohu Kākahi rāua ko Te Whiti o Rongomai i Te Waipounamu mō te tekau mā ono marama, me te korenga i whakawāngia;
- I tana whakature i tētahi pūnaha whakauru e whakarite ana i te urunga ki Parihaka, e whakakore ana i tā ngā tāngata whenua haereere noa, e aukati ana hoki i tā te hunga tautoko tuku i ngā ō ki Parihaka i muri mai i te pāhuatanga;
- I tana whakahē kē atu i ēnei takahitanga o te ture mā te whakahoki whenua i raro i tētahi kaupapa nā reira i kore ai i noho ki ngā tāngata whenua te mana whakahaere, otirā, te rangatiratanga o te maha o ngā whenua rāhui o Parihaka, e mau tonu nei i tēnei rā.

- The Crown denied Parihaka the right to develop and sustain itself on its own terms, and then failed for many years to address the resulting grievances in an appropriate way. The Crown profoundly regrets these actions, which have burdened the people of Parihaka with an intergenerational legacy of grievance and deprivation, and which have burdened the Crown with a legacy of shame.

On the 7th day of November every year, the whānau of Parihaka come together to remember those tupuna who, in 1881, met the Crown's soldiers with songs and gifts of food, and who honoured their commitment to peace while their homes and gardens were destroyed and leaders imprisoned.

The Crown now joins Parihaka in paying tribute to the men, women, and children who responded to the Crown's tyranny with dignity, discipline and immense courage. It is the Crown's sincerest hope that through this apology, Parihaka and the Crown can now acknowledge their shared past, move beyond it, and begin to work together to fulfil the vision of peaceful coexistence that Tohu and Te Whiti described.

- Nā te Karauna i takahi te mana o Parihaka ki te whakawhanake, ki te ukauka hoki i a ia anō i runga i tāna i pai ai, ka mutu, kāore hoki i tika te whakatauria o ngā whakamau i hua māi ai mō te hia tau nei. Inā te ngoto o te whakapāha a te Karauna i ēnei mahi kua whakataumaha nei i te iwi o Parihaka ki te whakamau me te takaonge tuku iho mō te hia whakatipuranga, kua here nei hoki i te Karauna ki te whakamā tuku iho.

I te 7 o ngā rā o Noema, i ia tau, karapinepine ai ngā whānau o Parihaka ki te maumahara ki ngā tūpuna nā rātou nei i tāpae atu te waiata me te koha kai ki ngā hōia o te Karauna, i te tau 1881, ā, nā rātou nei hoki i whakahei tā rātou ū ki te maungārongo i te wā tonu e ukuukutia ana ō rātou kāinga, ā rātou ngakinga, i te wā anō hoki e mauheretia ana ō rātou rangatira.

I tēnei wā, e tū ana te Karauna i te taha o Parihaka ki te mihi ki ngā tāne, ki ngā wāhine, ki ngā tamariki hoki i utu rā i tō te Karauna ngarengare ki te tū rangatira, ki te whakawhenuatanga me te māia whakaharahara. Ko te tino tūmanako o te Karauna, mā tēnei whakapāha e wātea ai a Parihaka me te Karauna ki te whai whakaaro ki tō rāua ao o mua, e ānga whakamua ai, e tīmata ai hoki tā rāua mahi tahi ki te whakatinana i te tūrua pō mō te rangimārie o te noho tahitanga i kōrerotia rā e Tohu rāua ko Te Whiti.

3. TE TIKANGA TUKU IHO / LEGACY STATEMENT

3.1. The principles that define and guide Parihaka today originated in communities that long predate the settlement's establishment. Parihaka makes the following statement to summarise the origins of the community and its principles, to describe its history, and to set out its aspirations for the future. The English version is not a literal translation but reflects the deeper meaning of the te reo Māori text

PHASE 1 THE UPHEAVAL

TE PAE O TE RIRI HURIPOKI 1813 - 1840

Te kūreitanga o Taranaki, maru ana i te kai, kōpā ana i te kāinga, pōkia ana e te tāngata. Tūpono noa te kurukurutanga o te uru i te taiwhakararo, ripiripia e te mumu, haehaea e te āwhā. Ka pakū te ngutu parera, ka horo te pā, ka kāwhakina te kāhui whakarau ki tawhiti. *Riro ana te puia taro uri ki Kāpiti, whakarērea mai te puia tautau māheī.* Pua mai he rongomau, houhia e Pōtatau rāua ko Matakātea ki Ōrangituapeka, whakaeaea mai he manawa nui, he manawa roa. Kāinga tahi ka mate, kāinga rua ka ora, he pā whakaruru mō Rongo, Rongomarae-roa. He reanga i whanau iho ai ki te māra o Tū, ka puta he poropititanga i *tua i te rangi tāwhangawhanga, he putanga ariki, he putanga tauri*, Huripokina te ao, taupokina te pō, ka ao, ka ao-ātea.

VIOLENT UPHEAVAL 1813 - 1840

The Taranaki region, rich in resources, densely populated and thick with human existence. Then the region's desolation from northern bounds, lives torn apart within the tempest, ripped to shreds in the storm. The concussive force of the musket resounded, fortifications fell, their inhabitants made captive and taken afar. The vulnerable removed themselves to Kapiti, the primary root left behind resisted. The potential of peace was conceived, bound by Pōtatau and Matakātea at Ōrangituapeka pā, giving rise to new hope and fortitude. Settlements of the past faded and new forms of community arose, they were sanctuaries of collective prosperity. This was a generation born in the depths of war that gave rise to prophets of inspired vision, breaking from their constraints with concepts of empowerment and transformation. Through this upheaval, despair was eased and light shone once more.

PHASE 2 THE FOUNDATION

TE PAE O RONGO 1840 - 1860

Tuputupu rautāpatu te kawa ora ki runga o Taranaki. Ka paiaka te Pākehā ki Taranaki, he whenua te take. Te rongopai a Waitere, te kauhau a Minarapa, tatū te kāhui hipi a Rīmene e tatakī nei i te rangimārie o Te Atua, ki tā te kupu Paipera, ko te whakapono, te tūmanako me te aroha. Maunu mai te iwi whakarau i te koanga, kitakita nei te tarakihi i te raumati. He huanga nui nā Rongo-mā-tāne, i te hiringa ā-nuku, i te hiringa ā-rangi, ka hua ko Tū te ngana-hau. E pari ana te tai o makiri, he kiritea, he tai horonuku, he horo whenua, taukiri e. Ka pupū te rau ki te Ruru-mā-heke, ko te puia taro uri ka hoki, e rarau. Huripoki te whenua, parapara te whenua ki te ūkaipō. Ka ara, ko Te Kurupū, ko Pātūtūtahi, ko Kumea-maitē-Waka, ko Taiporohēnui ki Manawapou, *'ka herea te whenua, ka herea te tangata', 'tangata tōmua, whenua tōmuri'*. Taranaki whenua poapoa ki te hoko, poapoa ki te Kāwana.

RESHAPING PEACE 1840 - 1860

This wave of prosperity swept the region. Settlers made their home in Taranaki, land their intent. The good word conveyed by Whiteley, the sermons of Minarapa, the established flock of Riemenschneider, carrying the peace of God and the Bible's text espousing faith, hope and love. Those enslaved were liberated in the promise of spring, those in hiding had freedom in the warmth of summer. Flourishing with the rewards of cultivation, of collective action, inspiration and resilience. The king-tides carried waves of settlers, eroding the earth, consuming the land, and deep concern builds. Numbers swelled with return migrations of the once vulnerable who resettled, tilling and fertilising the soil, gardens of occupation. Statements of assertion defined boundaries for land to be retained, commitments were made, bound by oaths, people would be lost before their lands. The value of Taranaki land enticed buyers, and enticed the Government.

PHASE 3 THE WAR

TE PAE O TŪ KĀ RIRI 1860 - 1865

Ka hikahika, he ngutuahi ki te ngutuawa Waitara, ka korakora a Pekapeka *te pū o te riri*, ka tutū te ngārahu ki Te Kōhia, ka kātoro te ahi ki te motu. He mate i a tuanuku, he haehae i a papawhenua. Te hinganga o Kaipōpō, ko Te Hanataua, ko Kukutai, ko Paratene, papanga iho he kāhui kāhika. Whakangaro Warea, rukea e te manua. Mumura ana te ahikā, kīhai i tineia, murua rawatia te whenua. Tou te kai, tou te tangata, he kāinga putuputu, ka turakina, ka tūngia ki te ahi. *Me he raupō piko i te hau*, ka ara. Tērā Tamarura ka heke i te pae o Rori Wētere, *ka puta te Atua ki Taranaki*, ka iri a Riri, ka iri a Ririkore ki Kaitake, ki Te Iringaniu. *Ka haramai ngā tahua a te kōrero Atua*, ka ara ngā manu e rua, warakī i te atatū, ko Mumuhau, *ko Takereto ki runga o Repanga*.

THE IMPACT OF CONFLICT 1860 - 1865

Friction to inflame hostility at the mouth of Waitara, sparking tension in Pekapeka the seat of conflict, embers stoked in Te Kōhia, a wildfire razing the country in deep desire for land, covetous of land. With Kaipōpō so too did Te Hanataua, Kukutai and Paratene fall, a loss of respected leadership. Occupation rights were fanned alight, never extinguished but all confiscated. Food was sowed while people were buried, in a succession of settlements, destroyed and torched. Like reeds rising when wind abates. Tamarura revealed with the incident of Lord Worsley, spiritual guidance revealed to Taranaki, violence contrasted with non-violence at Kaitake and elevated on Te Iringaniu. The potential for peace revealed in Christian tenets. So rose the two birds, calling at dawn, Mumuhau and Takereto landing at Repanga.

PHASE 4 THE BUILDING

TE PAE O TE HAEATA 1865 - 1878

Ka ruku aurere rā ki Waikoukou, whakaeaea aumihi ki uta o Waitotoroa. Ka puea Parihaka ki te haeata. *Ka kuhuna te patu kia kore e kitea. Ka puru te toto*, ka tū te tikanga, ka topa te toroa, ka puta, ka ora. Rāngai mai ana te tekau mā rua a Tāwhiao, rauhī mai te kāhui i ōna hēpara ki te Atua i runga rawa. *Ka hanga whakahere hei whakakakara ki tō rāua Atua. He tau pai te tau, he tau ariki te tau, he tau āhuru te tau, nō te rēme te tau. Kua tukua te punga whakawhenua o Ihowa ki te whenua.* Huhua mai i mārakiraki, i mātongatonga me te marangai, marara i te muru, tītaria e te ture. Ahu te rau, ohu te mano. Te haupū ā-rongo ki te whenua, he maunga ā-rongo. Hua te kai, hua te kōrero mō te whakaaro pai ki te tangata, kia utua te kino ki te pai. *Kei te pakanga kē te matamata o taku arero nei hei taonga mō ngā whakatupuranga. Ko rātou hei kainoho i te rangatiratanga mō ake tonu atu.*

A NEW DAWN 1865 - 1878

Submerged in the pain of Waikoukou, surfacing again with relief in the upper reaches of Waitotoroa. Parihaka emerging in the glimmer of a new dawn on the horizon. Weapons were sheathed, far from sight. The flow of blood staunched, principled practice realised, an albatross takes flight, a way of life. The twelve of Tāwhiao sent out, the shepherds gather their flock with guidance of Christian beliefs. A commitment with their God was made firm, this would be a time of good, a time of great consequence, a time of solace, a time for the most vulnerable. Amassed from the north, south and east, scattered by confiscation. The hundreds gather in teams, working as a collective. Cooperative cultivation of the land ensues. The essence of peace. Food is produced, words are spoken, goodwill to all people, responding to hatred with kindness. This battle is one fought with the tip of my tongue, fought for future generations. For they are the basis of self-determination far into times ahead.

PHASE 5 THE RESISTANCE

TE PAE O TE TOHE 1878 - 1886

Ka torona ki te parau ka riro taku tikapa, riro i te herehere, riro i te ture. *Parau kau, tū kau, he ranga kahawai, he taiepa tiketike i te tūpuhi. Ka kōpenu te ihu o te toa, ka tū te pono o te kōrero teka.* Ka torona te whenua, ka torona te tangata, ka hau te whenua, ka hau te rongō, he manawanui, he manawaroa nō Tāwhiri-mātea. *I whiua au i runga i Te Tikanga, i whiua ki te piu o te ture, ki ngā ngaru whakapuke o Raukawa, wāhia ki te rīpeka mahi nui i Otākou, i Rīpapa ki Whakaraupō, i Hokitika ki Te Ika a Ngahue. Ko Hiroki, ko Pōtiki-roroa te ika, i tahia i Waitōtara ki te hōpua, te maru nui o Tohu, o Whiti. Te hōkai a te hōia ki te hōkai a te tātarakihi. Te hāpai a te hōiho mā i a Te Paraihe ki te hāpai nui a te whaene, he tahua kai. *Kua hari, kua koa.* Ka puni a Pungarehu ki Te Pūrepo, whakaweriweri, whakawehiwehi, kīhai i wehewehe. *E runga, e raro nukunuku mai. E uta e tai nukunuku mai.* Te mahi a te kurī, *kua hari, kua koa ki te pāhua tuatahi. Opehia taewatia te tangata. Opea noatia te kōpae hēki ki raro i te kātua, kāore he kai pīpīpi, kāore he kai kōkoko, ka herea te kaha me te uaua ki te rangimārie.* Kūpapa e te iwi. Utaina Hinemoa, *e tū tamawahine i te wā o te kore.* Kei te kairuru, kei te kaikaha. *He pae kawau hoki i a Tiki whakakōtata.* Te hau whakamōmotu nei i te weherua o te pō.*

AN UPRISING OF RESISTANCE 1878 - 1886

The plough goes forth, my people are taken, taken captive, taken by law. Ploughing with non-violence, moving in unison, fencing out hostility. Noses of the brave are broken, and untruths are made real. As the region was reclaimed, people were reclaimed, land was ploughed, and the news travelled, of determination, of resilience, reminiscent of Tāwhiri-mātea. I am condemned on account of my Tikanga, punished with the lash of law, put upon high seas between islands, separated with hard labour in Dunedin, on Rīpapa in Lyttelton, in Hokitika on the Westcoast. Hiroki, like Pōtiki-roroa, made the target, a fish corralled to shallow water, the shelter of Tohu and Te Whiti. Soldiers marched upon children's play. A white horse bearing Bryce's hostility pushing through the hospitality of mothers. They are resolute and assured. The camp of Pungarehu relocated to Te Pūrepo, with intimidation and havoc, together Parihaka remained. The act of a dog resolute and assured in the first plunder. People bundled as potatoes, yet without food. The hen pulling her brood under her protection, there is no food for them out there, rage and thoughts of retaliation constrained in peace. Subordinated for higher ideals. What Hinemoa's cargo has taken, women must carry. Left in hunger and yet found strength. Womanhood brutalised by the basest of human character. This destructive wind borne at midnight.

PHASE 6 THE REVIVAL

TE PAE O TE ARANGA 1886 - 1907

Heke i te kaipuke, heke a te kaikamo. E ngata tō puku e te kaiwhakawhiu, *mōku te kino, mōu te pai*. Te maunutanga i te herehere, rorea rā ki te tūmatakuru o Kāwana. E karapoti nei te mouna i te rori, i te taiepa kōpiko. Taranaki tītōhea a runga, tītōhea a raro. *E rere e te kīrehe o te rangi ki runga ki ngā puna wai koropupū, koropupū mai. Te aranga i te hae o te mate, te kaihari i te oranga*. Te rongo o te poi ki Toroanui, te piu o te arero ki Paraahuka. Ngātata kau ana te riu i te taukume, he pou atua, he pou whenua. Ara mai Rangikāpuia, ara mai Te Raukura. Kumea e nuku, kumea e rangi, *tū kē wehe kē, te hōkari o te wae, te whākana o te waha*. Kīhai i wetekina te ioka. He kahu taratara, he rāpaki. Rangahia mai ngā hanga o te ao, ka hika, ka hiko, ka puta, ka ora. Tūtakina rawatia ngā tatau rino o te whare Kāwana. *He mangumangu taepō nei hoki tātou*.

THE DRIVE FOR REVIVAL 1886 - 1907

They have disembarked from ships, moved by sorrow. The hunger of the punisher for now appeased, the worst for me, the best for you. Prisoners have bindings removed, yet strict constraints remain in place. The mountain encircled by road and angled fences of occupation. Taranaki is again desolate. Small birds of the sky flock to the source of strength, a spring flowing high up on the slopes. This revival from near death, makes life more precious. The poi's beat and tongue's sway on Toroanui and Paraahuka. There is a rending of the waka with debate, spiritual leadership and community leadership. Rangikāpuia rise tall, Te Raukura rise tall. Pulled upward and drawn downward, each standing apart, the pounding of feet, the commotion of voices. Yet the yoke remained tethered. These are coarse clothes of mourning, hitched high for work. The innovations of the world installed to vibrate and spark anew to the world. And still the Crown's iron doors remain firmly shut. We are but demons conjured in the shadows.

PHASE 7 THE FORGETTING OF PARIHAKA

TE PAE O WHĒNUMINUMI 1907 - 1975

E tō e te rā, te rukuhanga a Tamanui, a Tamaroa, a Tama i te ao mārama. Te ruruku *ki wehe o tupua*, te wehe o Tangaroa, te ao huna ki te uru, te Uru tonu o Tonganui. *E rongo rānei te tohe a Pōtoru*, kīhai i haere numinumi. Ka rau matomato te tupu, *ka tiritiria, ka poupoua* ki Te Parewanui, ki Te Maungaarongo, ki Rātana. Ka kāinga rua, kāinga i te pono, kāinga i te tika. Ka tō te rangapū ki ngā rori kirikiri ki roto o Pōneke, pūehuehu kau te mahuetanga mai. Hunā ururua, hunā mokoroa, hunā pakikoke, hunā kāho, hunā hāhani, hunā kōpiro. Te morehutanga iho te waha o te pere, *he uri nō Hōhepa i te tina, i te tī, i te parakuikui*.

THE EBBING TIDES 1907 - 1975

The sun does set, he dives into night, his life-giving light lost to the world. The rituals sent you both beyond, lost into Tangaroa, hidden into the west, to the very gable of Tonganui. The deep dissensions of Pōtoru were paid no heed, and you did not recede from our memory. It continued to grow and flourish afar, nurtured afar, at Te Parewanui, at Te Maungaarongo, and at Rātana. Subsequent settlements of belief and sound moral values. The political paths on gravel roads led to Wellington, I am dust-covered in the wake. Engulfed in bramble, consumed by borer, wasted in deprivation, flushed with alcohol, embattled with abuse, silenced with scorn. The remaining few caretakers of the bell, the embodiment of Joseph, fed the people with the little they had.

PHASE 8 THE RECOVERY OF PARIHAKA

TE PAE O TE ARANGA TUARUA 1975 - PRESENT DAY

Wherawhera mai a rauwhāangi, puakina mai tērā i te hāngū, ka rongō te turi keakea, ka mātaki te matapō. Ura te rā, ko Uenuku i te rangiānewanewa, taratara mai rā ngā hihi, e ngungu nei ngā aho ki koko whēuriuri, ki koko whēkerekere. Ka ao, ka ao ātea, ka ao mārāma. *Tahia te marae, tahia te kōrero, tahia te kura. Te kura i huna, te kura i tiki mai i Hawaiki, he kura toroa, he piki raukura, he poi raupō. Hāmama ake rā ngā waha ki te rangi, tō rāua nei Atua kaha rawa, te rangatira o te maunga ā-rongō, kei kino, kei poke, kei whakanoa i tōna tapu. He aha rā te manu? Ko taku poi te manu. I whano ai ki reira, i whano ai ki ngā whakatupuranga. Koia kei Te Whakaputanga te wāhinga, mā Te Pāhua e kapi ai, he pāhua whakamutunga. E tū ai te hunga ririki i puehu ai i te kino ngaro, māna nei te mutunga.*

A SECOND REVIVAL 1975 - PRESENT DAY

Pages have laid bare that which silence has suppressed, that deafened have heard, that blinded have seen. First light reveals the spectrum of Uenuku, with piercing rays and refracted light the deepest and darkest of recesses will know colour. Dawn breaks and the sky has opened, the world is enlightened. Clear those marae long forsaken, reveal their lore, uncover their learnings. Bodies of knowledge yet unseen, drawn from our earliest beginnings, the quest for peace, a flight feather, a tradition of poi. Speak up and speak with resolve, the God almighty they received, the guiding light of lasting peace, to avoid hatred, to avoid moral debasement, to avoid a complete loss of dignity is his legacy. What is the bird? My poi is the bird. It has flown out to travel over the generations. Battles remembered on the day of the Declaration of Independence may be redeemed with peace in memory of the Pāhua, an eventual peace. The meek, demeaned and impoverished, will stand, they will succeed.

PHASE 9 THE ASPIRATIONS OF PARIHAKA

TE KAWENATA O RONGO PRESENT - FUTURE

Whakarongo ake, hei hinu koa ki runga ki hō koutou pane, he pakanga i waiho ake e ō koutou tīpuna. Ahakoa whakarumakina e te hoa, ka puea anō, e ngāngana mai rā i te puke, ka kite te iti me te rahi. Whakaeketia te moana waiwai, te moana tuatua, te moana oruoru, koi whakatupuria he kawa ora. Whakaterea te ara rau a Tangaroa, pakeke kau te ara tapokorau o nehe, unuhia te ara ruiti a Tāne. Tā te hae ka nawe, tā te pai ka tau, i te hari, i te koa. Me he pōpoko i te rua, me he tātaramoeone i te rua, whakaeaea ki te hau. Kīta, kīta i te wiwi, i te wawā, kei mou ki taihua, te ākinga ā-tai, te paringa ā-tai, i te taimaha, taikaha o te ao. Ko tōku kaha me tōku reo, hei reo whakahaere ki tēnei whakatupuranga, hei tangata whakaaraara koe mō ngā iwi e rua. E kore tōu reo e tāea te pēhi e ngā mouna nunui, e kore tōu māngai e tāea te kōpani e ngā mouna nunui, e ngā pukepuke o te motu nei. Ka haepapa i tōu reo, ka whakahaere tikanga koe mō te kino kia mate i te pai.

THE COMMITMENT TO RECONCILIATION PRESENT - FUTURE

Listen, for you have a role to fulfil, it is a challenge left to you by your ancestors. Though you may be overwhelmed by your neighbour, success will come, a glow will be on the mountain skyline, to be seen by all. Go out on open seas, unsettled and surging seas to find new and bountiful existence. This commitment has set sail on Tangaroa of limitless paths, refraining from the arduous and boggy paths we once travelled, allowing them to pass from this world. Violence scars, while that shown care will be strong, self-assured and confident. As an ant in the burrow, as a juvenile cicada maturing in the earth, to emerge into the open. Be surrounded with the cacophony of confidence, lest you be confined to the shore, pulled by tides, swamped by waves of all that is heavy and harsh in this world. All my strength and my voice is guidance to this generation, that you be the empowerer of both peoples. Your voice can not be smothered by the authorities, your voice cannot be silenced by the powerful, nor the turbulent events of this land. Should your voice be abolished, you will use tikanga to respond to the hatred, overcoming it with kindness.

4. TE TIKANGA PRINCIPLES

4.1. The legacy of Tohu and Te Whiti is the living expression of the principled practices that were instituted at Parihaka in their time. That legacy distinguished the unique character of Parihaka then, and acts as a guide for the community today. Listed below are ten principles identified within community forums at Parihaka that signify their aspirations for principled practice in Parihaka.

Aronga Principle	Whakamārama Description
Maungaarongo <i>Peace</i>	Ko te takenga mai o te mahitahi, te arotahi me te tūtahi. The essence of cooperation, common vision and consensus.
Ririkore <i>Non-violence</i>	Ko te tākiritanga i te nguha, te mau ā-hara me te patu, The renouncing of rage, hatred and violence.
Rangatiratanga <i>Autonomy</i>	Ko te mana whakahaere i runga i Te Tikanga me te pono. The capacity for self-determination of principled practice and belief.
Whakaruru <i>Sanctuary</i>	Ko te taumarutanga i ngā weri o te kino e taea ai te tū tangata ki te ao. The protection from influences of harm to enable our humanity in the world.
Whakaaro-pai <i>Equality and Respect</i>	Ko te ngākau oha ki te mana taurite o te tangata ki te tangata ahakoa ko wai. The recognition of best intentions and inherent equality among people regardless of who they are.
Ringa Raupā <i>Innovation & Hard work</i>	Ko te ngana nui kia tutuki te wāhinga i te ahuwhenua, i te ngākaunui me te rapu ara whakatutuki. The determination to the achievement of goals through hard-work, commitment and innovation.
Motuhake <i>Self-sufficiency</i>	Ko te tūnga hapori o Parihaka whenua, a Parihaka tangata, e ea ai ōna moemoeā i roto i a ia anō, i tōna taiao, i ōna pūkenga. The collective action of Parihaka community and wider relationships to realise aspirations within its means, its environmental and social capacity.
Manawa-nui, Manawa-roa <i>Resilience</i>	Ko te ngana nui o ngana hau e wāhi i te taupā, e wete i ngā here. The determination of empowerment to find solutions to barriers and resolve issues of constraint.
Tōpūtanga <i>Unity</i>	Ko te tūnga hapori e tautoko tahi ana tētehi ki tētehi, ahakoa tū kē kāore i te wehe kē . The commitment to work as a collective in support of each other, in recognising there will be differences they will not serve to divide.
Oranga-tonutanga <i>Future</i>	Ko te tirohanga roa i te mārama ki Te Tikanga e rere ai ki runga i ngā whakatupuranga. The vision and understanding inherent within this principled practice will extend out over the generations.

5. LEGISLATION

- 5.1. In order to further the reconciliation purposes recorded in Te Kawenata ō Rongo, Parihaka and the Crown have agreed that legislation should be proposed to record these arrangements.
- 5.2. The Crown must propose the draft Parihaka bill for introduction to the House of Representatives.
- 5.3. The draft Parihaka bill will provide for the Crown apology, legacy statement and any other matters upon which Parihaka and the Crown agree.
- 5.4. The draft bill proposed for introduction to the House of Representatives must:
 - 5.4.1. be in a form that is satisfactory to Parihaka and the Crown; and
 - 5.4.2. comply with the drafting standards and conventions of the Parliamentary Counsel Office for Government Bills, as well as the requirements of the Legislature under Standing Orders, Speakers' Rules and conventions.
- 5.5. Parihaka and the Parihaka Papakāinga Trust must support the passage of the draft Parihaka bill through Parliament.

6. PARIHAKA-CROWN LEADERS FORUM

- 6.1. In order to further the reconciliation purposes recorded in Te Kawenata ō Rongo, Parihaka and the Crown have agreed to establish a leaders forum.
- 6.2. No later than 1 January 2018 the Crown will establish a Parihaka-Crown leaders forum (the 'forum').
- 6.3. The purpose of the forum will be to:
 - 6.3.1. provide the structure for a Rangatira ki te Rangatira relationship between Parihaka and the Crown; and
 - 6.3.2. facilitate high-level and regular dialogue between Parihaka and the Crown including on the matters provided for in Te Kawenata ō Rongo.
- 6.4. The Parihaka representatives on the forum will be the Chair of the Parihaka Papakāinga Trust and other Trustees as decided by the Parihaka Papakāinga Trust.
- 6.5. The Crown representative on the forum will be the Minister for Māori Development.
- 6.6. If the Minister for Māori Development is unable to attend a meeting of the forum, the Minister may appoint a delegate to attend, and must give advance notice to the Parihaka Papakāinga Trust of that appointment as soon as is practicable.
- 6.7. The Minister for Māori Development and the Parihaka Papakāinga Trust may invite other parties to attend meetings of the forum.
- 6.8. The first meeting of the forum must be held within one year of the signing of Te Kawenata ō Rongo.
- 6.9. Unless otherwise agreed:
 - 6.9.1. the forum will meet annually for the first five years of its establishment; and
 - 6.9.2. after the first five years, and subject to clause 6.10, at a frequency to be agreed between the parties.
- 6.10. After the first five years, the parties:
 - 6.10.1. may agree to review the existence and operation of the forum; and
 - 6.10.2. as a result of any review, may agree to amend any aspects of the forum.
- 6.11. Te Puni Kōkiri will be responsible for the administration of the forum.

7. TE HUANGA Ō RONGO RELATIONSHIP AGREEMENT

- 7.1. In order to further the reconciliation purposes recorded in Te Kawenata ō Rongo, the Parihaka Papakāinga Trust, the Crown and local authorities have agreed that they will enter into a relationship agreement (Te Huanga ō Rongo) to be signed the same day as Te Kawenata ō Rongo.
- 7.2. The relationship agreement is to be in the form set out in Appendix Two.
- 7.3. The relationship agreement is a commitment between the parties to establish and maintain a co-operative and enduring relationship for the purpose of assisting the Parihaka community with its development projects.
- 7.4. The following departments will be parties to the relationship agreement:
 - 7.4.1. Te Puni Kōkiri;
 - 7.4.2. the Department of Internal Affairs;
 - 7.4.3. the Ministry of Business, Innovation and Employment;
 - 7.4.4. the Ministry for Culture and Heritage;
 - 7.4.5. the Ministry of Education;
 - 7.4.6. the Ministry for the Environment; and
 - 7.4.7. the Ministry of Social Development.
- 7.5. The following Crown agent has agreed to be a party to the relationship agreement:
 - 7.5.1. Taranaki District Health Board.
- 7.6. The following autonomous Crown entities have agreed to be parties to the relationship agreement:
 - 7.6.1. Heritage New Zealand Pouhere Taonga; and
 - 7.6.2. Museum of New Zealand Te Papa Tongarewa.
- 7.7. The following local authorities have agreed to be parties to the relationship agreement:
 - 7.7.1. New Plymouth District Council;
 - 7.7.2. South Taranaki District Council; and
 - 7.7.3. Taranaki Regional Council.
- 7.8. Te Puni Kōkiri is responsible for administering the relationship agreement.
- 7.9. The parties to the relationship agreement are responsible for meeting their own costs associated with their participation in the agreement, unless another arrangement is agreed between the parties.

8. PARIHAKA FUND

PARIHAKA FUND

- 8.1. In order to further the reconciliation purposes recorded in Te Kawenata ō Rongo the Crown has agreed to establish a fund for the purpose of contributing to the costs of development projects to be undertaken at Parihaka.
- 8.2. On the effective date, the Crown must establish a Parihaka fund of \$9 million, excluding GST (the 'fund').

ADMINISTRATION OF THE FUND

- 8.3. Te Puni Kōkiri will hold and administer the fund on behalf of the Crown.
- 8.4. Te Puni Kōkiri will release the fund to the Parihaka Papakāinga Trust in satisfaction of the conditions set out in clauses 8.5 to 8.7 below.
- 8.5. The fund will be used by the Parihaka Papakāinga Trust for specific projects, as agreed in writing between the Crown and the Parihaka Papakāinga Trust.
- 8.6. Prior to the release of the fund, the Parihaka Papakāinga Trust and the Crown must agree on:
 - 8.6.1. the proposed project or projects to be funded; and
 - 8.6.2. the arrangements for monitoring progress and reporting to Te Puni Kōkiri on project expenditure and progress.
- 8.7. Prior to the release of the fund, the Minister for Māori Development and the Attorney-General must be satisfied that the Parihaka Papakāinga Trust is a suitable entity (i.e. an entity that operates according to good governance principles of representation, transparency and accountability) to receive and administer the fund on behalf of the Parihaka community.
- 8.8. If at any time the Minister for Māori Development is no longer satisfied that the Parihaka Papakāinga Trust is a suitable entity to receive and administer the fund on behalf of the Parihaka community, or that the monitoring and reporting arrangements referred to in 8.6.2 above have not been met, the Crown may suspend the operation of the fund until that matter is rectified.

ARRANGEMENTS FOR RELEASE OF THE FUND

- 8.9. The fund will be released in either:
 - 8.9.1. one lump sum; or
 - 8.9.2. two or more tranches.
- 8.10. Prior to 31 December 2017:
 - 8.10.1. the Crown will consult and seek the views of the Parihaka Papakāinga Trust on which of the options identified in clause 8.9 should be adopted;
 - 8.10.2. the Crown will take into account those views and will then, in its sole discretion, make a decision on which of the options identified in clause 8.9 should be adopted; and
 - 8.10.3. the Crown will communicate that decision and the reasons for it to the Parihaka Papakāinga Trust.

PROPERTY IN THE PARIHAKA FUND

- 8.11. To avoid doubt, the property in the fund remains with the Crown until the time of the payment of the fund or a tranche (as the case may be) to the Parihaka Papakāinga Trust, at which time (but not before) the property in that payment passes to the Parihaka Papakāinga Trust.

TAX

- 8.12. The financial support provided for in part 8 is not indemnified for any tax purposes.
- 8.13. The financial support provided for in part 8 of this deed is a taxable supply for the purposes of the Goods and Services Tax Act 1985, section 5(6D).
- 8.14. Te Puni Kōkiri will, at the time of payment of the fund or each tranche (as the case may be), gross up the amount of each payment at the relevant tax rate as per the Goods and Services Tax Act 1985.
- 8.15. The Parihaka Papakāinga Trust on receipt of the fund or each tranche (as the case may be) will issue a Tax Invoice to Te Puni Kōkiri within 28 days as required under section 24(1) of the Goods and Services Tax Act 1985.
- 8.16. Adjustments or corrections to the amounts under clauses 8.12 to 8.15 are to be addressed according to section 25 of the Goods and Services Tax Act 1985.
- 8.17. The Parihaka Papakāinga Trust is responsible for meeting all obligations under the Goods and Services Tax Act 1985 and Tax Administration Act 1994 in respect of the financial support in part 7, including any applicable penalties and interest that may arise from non-compliance with those Acts.

9. GENERAL MATTERS

PARIHAKA FUND

- 9.1. For the purposes of Te Kawenata ō Rongo, 'Parihaka' means the beneficiaries of the Parihaka Papakāinga Trust and the followers of Tohu Kākahi and Te Whiti o Rongomai, as described in the Parihaka Papakāinga Trust Charter.

NO EFFECT ON HISTORICAL TREATY SETTLEMENTS

- 9.2. Te Kawenata ō Rongo does not settle any historical Treaty of Waitangi claims.
- 9.3. Historical Treaty of Waitangi claims that relate to Parihaka have been or will be settled through comprehensive Treaty settlements in the Taranaki region.

NO BREACH OF DEED

- 9.4. While both parties will work in good faith together to comply with the terms of Te Kawenata ō Rongo, a failure by either party to attend a meeting of the forum or to participate in the relationship agreement is not a breach of Te Kawenata ō Rongo.

GENERAL PROVISIONS

- 9.5. There are further general provisions set out in Appendix Three.

SIGNED AS A DEED ON 9 JUNE 2017

SIGNED for and on behalf of Parihaka Papakāinga Trust by the trustees and a representative of Toroānui, Paraahuka and Takitūtū in the presence of –

Te Puna te o Aroha Wano-Bryant
Chairperson of the Parihaka Papakāinga Trust

WITNESS

Kaitiaki of Toroānui Marae

Name:

Kaitiaki of Paraahuka Marae

Occupation:

Kaitiaki of Takitūtū Marae

Address:

Tina Waiehu Mason
Trustee of the Parihaka Papakāinga Trust

Ruakere Hond
Trustee of the Parihaka Papakāinga Trust

Aroaro Fiona Patricia Tamati
Trustee of the Parihaka Papakāinga Trust

Moana Pedersen
Trustee of the Parihaka Papakāinga Trust

Atahere Te Akau Matekino o Te Rangiteihinga
Wharehoka Trustee of the Parihaka Papakāinga Trust

Sharron Wipatene-Cassidy
Trustee of the Parihaka Papakāinga Trust

SIGNED for and on behalf of THE CROWN by –

Hon Christopher Finlayson QC

**The Attorney-General in the presence
of**

WITNESS

Name:

Occupation:

Address:

OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

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He Papa Ohaoha ki te whare o Rongo i a Parihaka me te Karauna

He kupu taunaki tēnei i a Parihaka rāua tahi ko te Karauna hei papa ohaoha ki te whare o Rongo, Rongo-maraeroa, he ki taurangi atu kia haere tahi te kōrero me te mahi whai whakaaro, whaihua hoki.

Ka poupoua a Parihaka kāinga i roto i ngā hau o te riri, pākia ana ki te muru me te raupatu, ki te herehere kau, ki te kuru o manene ki Taranaki, otiā ki wāhi atu anō ki Aotearoa. Ka ara te tikanga i a Tohu Kākahi, i a Te Whiti-ō-Rongomai kia mou ai te rongo ki runga ki te whenua, ki runga ki te tangata. Ka houhia te ngākau, te tinana, me te wairua tapu o te tangata ki ngā kaha o te pono, te tika me te rangimārie e tina ai te oranga tonutanga.

Ka tū te Karauna, i ōna hanga, hei taituara i ngā kaupapa here, i ngā rauatiki kia whiwhia, kia rawea, kia tautika ai ngā hua o te ora ki te iti, ki te rahi. Ka tairanga hoki te ture e pūmou ai ngā mōtika ki te tūrangā tangata, tūrangā taiao ki Aotearoa whānui.

I roto i ngā tau, ka ngana a Parihaka kia whakairihia tōna rongo ki te mana motuhake o te hunga ririki, ki te whakatauiria hoki i te mouri tangata whenua. Engari rā mō te tohe Kāwana, ka pāhuatia a Parihaka kia tahia ki tahaki aua tikanga. Waihoki kihai i whenumi i a te Karauna, ā, pūmou tonu ana a Parihaka ki te rā nei.

Nāwhaiā, kua kitea he paranga huarahi kia puea ake taua tikanga o Rongo ki te rā e whiti ana, kia horapa te arohanui ki te tangata, kia ūhia a Parihaka me te Karauna ki te tōpuni kuri o Rongo tau-tangata-matua. Pai marire.

Kei tēnei reanga te mouri me te pūtake o taua tikanga i ahua mai e Tohu Kākahi, e Te Whiti-ō-Rongomai e ohaia ana e te tini, e te Karauna hoki ka tika. Tērā ngā tatau rino o Pōneke i tātakina i mua, e puare ake nei, hei tūrangā mō te ahu whakamua, he ahu ngātahi atu, ngātahi mai.

I roto i te mana kāwana i takea mai i te marea o Aotearoa, ka oha atu te Karauna ki Parihaka, me te āwhina i ngā ngana kia ora te tikanga o Parihaka, e tinana ai te moungā-a-rongo, te mouri tangata whenua, te mana hapori, otiā te mana atua.

E tohu ana te papa ohaoha nei ki tēhēti tīmatanga hou, hei kōkiri i ngā hua whaikō, i ngā hua whaitake mō Parihaka ki ngā whakaturupuranga o muri ake – ētā he puna wai koropūā o te ora e kore nei e mimiti, hei muiwai mō Rongo ū tonu atu ki waenga i a Parihaka me te Karauna.

Ka tāmoua ēnei kupu taunaki ki te whare o Te Niho o Te Ati Aua, i runga i te karanga o Parihaka, me te tautoko o ngā hapū mana whenua i tēnei rā te 22 o Haratua, i te tau 2016.

This is a solemn statement of commitment, a compact of trust between Parihaka and the Crown, a mutual acknowledgement and pledge to work together with a shared vision.

The Parihaka community emerged amid the devastation of war, confiscation, imprisonment without trial and systemic colonial repression throughout Taranaki, indeed in other parts of the country. Tohu Kākahi and Te Whiti-ō-Rongomai created a principled practice of peace that sought to foster mutual recognition, respect and prosperity for all. The ideals of belief, honour and goodwill were woven through the emotional, physical and spiritual fabric of the community, for an enduring wellbeing.

The Crown is, among other things, responsible for establishing policy and strategy to enable resource allocation, productivity and equality of access to services for the whole population. It promotes legislation to protect rights and the social and physical environment of all Aotearoa.

Through the years, Parihaka has sought to generate and foster principled peace, to provide sanctuary and to forge a model of sustainable community. The unconscionable actions of the Crown, including the traumatising plunder of Parihaka, attempted to sweep aside these principles. However, the Crown's plans ultimately failed and Parihaka has persisted to this day.

Now, a pathway has been sought to realise that legacy of peace and to honour our humanity embracing Parihaka and the Crown in partnership and cooperation.

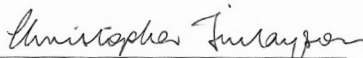
In this generation, the significance and relevance of the legacy of Tohu Kākahi and Te Whiti-ō-Rongomai is today being appropriately acknowledged, particularly by the Crown. The doors of Government historically closed to Parihaka, are now opening, for mutual and reciprocal advancement.

The Crown, through the democratic authority given to it by the people of Aotearoa, solemnly recognises the status of Parihaka, and resolves to work with Parihaka towards the fulfilment of Parihaka's legacy, based on the principles of peace, sustainability, community development and spiritual integrity.

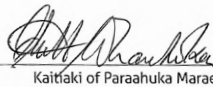
This compact marks the beginning of a new relationship intended to lead to effective and meaningful enablement of Parihaka for future generations - a spring of replenishment flowing uninterrupted, toward a genuine and binding peace between Parihaka and the Crown.

This statement of commitment is made in the whare of Te Niho o Te Ati Aua, at the invitation of Parihaka, with strong endorsement of hapū, on this day the 22nd of May, 2016.


Chairperson of Parihaka Papakāinga Trust


Attorney-General


Kaitiaki of Toroānui Marae


Kaitiaki of Paraahuka Marae


Kaitiaki of Takitūtū Marae



A relationship agreement between Crown parties, local authorities and Parihaka.

INTRODUCTION

Parihaka has a special place in Aotearoa New Zealand's history as the place where Tohu Kākahi and Te Whiti o Rongomai led a movement of non-violent resistance to the forced settlement of Taranaki lands. They created a community based on principles of equality; collectivism; self-sufficiency; empowerment; non-violent conflict resolution; sustainability; and innovation. These principles continue to guide the Parihaka community today.

In its Treaty settlements with the iwi of Taranaki the Crown has acknowledged the serious damage that it inflicted by its past actions at Parihaka and that its actions breached the Treaty of Waitangi.

In 2015 a working group, Kawe Tūtaki, was established to advise the Crown on how it could support the Parihaka community. Kawe Tūtaki recommended, among other things, the Crown and Parihaka commence a process of reconciliation and that the Crown provide assistance to help the Parihaka community to achieve their goal of developing and revitalising Parihaka over the next 25 years.

In May 2016 the Attorney-General, on behalf of the Crown, and Parihaka signed a Compact of Trust in which they committed to develop a new constructive relationship (attached as Appendix 1). A 'Deed of Reconciliation' between the Crown and Parihaka was signed at Parihaka on 9 June 2017.

TE HUANGA Ō RONGO

Te Huangā ō Rongo builds on the Compact of Trust signed by the Crown and Parihaka. It establishes a relationship between the Crown parties, local authorities and Parihaka whereby Crown parties and local authorities commit to assist Parihaka with their development aspirations and projects.

The parties to this agreement are:

Representing Parihaka:

- i. The Parihaka Papakāinga Trust

Representing the Crown:

- i. Te Puni Kōkiri
- ii. The Department of Internal Affairs
- iii. The Ministry for Culture and Heritage
- iv. The Ministry of Business, Innovation and Employment
- v. The Ministry of Social Development
- vi. The Ministry for the Environment
- vii. The Ministry of Education
- viii. Taranaki District Health Board
- ix. Heritage New Zealand Pouhere Taonga
- x. Museum of New Zealand Te Papa Tongarewa

Representing local authorities:

- i. South Taranaki District Council
- ii. New Plymouth District Council
- iii. Taranaki Regional Council

The parties to this agreement commit to establish and maintain a co-operative and enduring relationship. They will:

- i. respect the autonomy of each other and their individual mandates, roles and responsibilities;
- ii. actively work together using shared knowledge and expertise to assist Parihaka with its development aspirations;
- iii. co-operate in partnership with a spirit of good faith, integrity, honesty, transparency and accountability;
- iv. engage early on issues of known interest to Parihaka; and
- v. acknowledge that the overall relationship is evolving.

PARIHAKA DEVELOPMENT PROJECTS AND CROWN SUPPORT

A list of the development projects Parihaka plan to undertake (taken from Parihaka Whakamua, Parihaka Pūmou: Future-proofing Parihaka) and how Crown parties and local authorities can assist is attached as Appendix 2 and 3. Subject to the agreement of the relevant parties, new projects may be added and projects identified may change as necessary. Crown agencies and other organisations may be added to Te Huanga ō Rongo, or otherwise participate in projects, with the agreement of their chief executives.

Assistance under this agreement will mainly involve, but is not limited to, the sharing of knowledge and information (where appropriate), expertise and assistance with sourcing resources to progress the development projects Parihaka plan to undertake. The parties acknowledge that each can only work within their available resources, work programme priorities, and capacity at any given time.

Parties to this agreement can invoke its terms at any time by contacting the other party/ies.

Contact details

Contact details are attached as Appendix 4. When contact information changes the parties will inform the Parihaka Papakāinga Trust and Te Puni Kōkiri of the change. If the Parihaka Papakāinga Trust's contact details change they will inform Te Puni Kōkiri who will update Crown agencies and local authorities.

DISPUTE PROCESS

Any dispute that arises in relation to this agreement is to be referred to Te Puni Kōkiri who will act as mediator in the first instance. If the dispute is not resolved, or if it is otherwise inappropriate for Te Puni Kōkiri to consider the dispute, it will be referred to independent mediation and arbitration.

MEETING TO REVIEW PROGRESS WITH DEVELOPMENT PROJECTS

The parties to Te Huanga ō Rongo agree to come together at the request of the Parihaka Papakāinga Trust to review progress with development projects, and/or any issues relating to the operation of this agreement, at two yearly intervals. The parties expect that there will be more frequent meetings between the Parihaka Papakāinga Trust and individual agencies, or local authorities, as they determine are necessary.

PARIHAKA-CROWN LEADERS FORUM

In a related but separate development Parihaka and the Crown have agreed to establish an annual leaders' forum. The forum builds on the commitment to ongoing dialogue made in the Compact of Trust, signed at Parihaka 22 May 2016. The leaders' forum will be an opportunity to discuss a wide range of issues including progress with Parihaka's development projects.

RESPONSIBLE AGENCY

The responsible, or lead, Crown agency for this agreement is Te Puni Kōkiri. Te Puni Kōkiri's role in relation to this agreement is to:

- i. monitor progress across development projects;
- ii. oversee any changes to this agreement (including the addition of new agencies);
- iii. assist Parihaka engage with the parties if necessary;
- iv. mediate any disputes (or if necessary arrange for independent mediation and arbitration);
- v. organise the meeting to review progress with development projects, referred to above; and
- vi. lead a review of the effectiveness of the agreement after five years.

Te Puni Kōkiri is also responsible for organising meetings of the Parihaka – Crown leaders' forum referred to above.

MEMORANDUM OF UNDERSTANDING

While not a party to this agreement, it is noted, that the Department of Corrections and Parihaka intend to develop a memorandum of understanding which would cover matters of common interest.

SIGNATORIES:

Parihaka Papakāinga Trust

Te Puna te o Aroha
Wano-Bryant
Chairperson of the Parihaka
Papakāinga Trust

Kaitiaki of Takitūtū Marae

Kaitiaki of Paraahuka Marae

Kaitiaki of Toroānui Marae

The Crown

Paul James
Ministry for Culture and Heritage

Colin McDonald
Department of Internal Affairs

Vicky Robertson
Ministry for the Environment

Joanne Hughes
Ministry of Business, Innovation and
Employment

Iona Holsted
Ministry of Education

Michelle Hippolite
Te Puni Kōkiri

Gloria Campbell
Ministry of Social Development

Arapata Hakiwai & Geraint Martin
Museum of New Zealand
Te Papa Tongarewa

Andrew Coleman
Heritage New Zealand
Pouhere Taonga

Gillian Campbell on behalf of
Rosemary Clements
Taranaki District Health Board

Local Authorities

Ross Dunlop
Mayor, South Taranaki District Council

Neil Holdom
Mayor, New Plymouth District Council

David MacLeod
Chair, Taranaki Regional Council

APPENDIX ONE Compact of Trust



He Papa Ohaoha ki te whare o Rongo i a Parihaka me te Karauna

He kupu taunaki tēnei i a Parihaka rāua tahi ko te Karauna hei papa ohaoha ki te whare o Rongo, Rongo-maraeroa, he ki taurangi atu kia haere tahi te kōrero me te mahi whai whakaaro, whaihua hoki.

Ka poupoua a Parihaka kāinga i roto i ngā hau o te riri, pākia ana ki te muru me te raupatu, ki te herehere kau, ki te kuru o manene ki Taranaki, otiā ki wāhi atu anō ki Aotearoa. Ka ara te tikanga i a Tohu Kākahi, i a Te Whiti-ō-Rongomai kia mou ai te rongo ki runga ki te whenua, ki runga ki te tangata. Ka houhia te ngākau, te tinana, me te wairua tapu o te tangata ki ngā kaha o te pono, te tika me te rangimārie e tina ai te oranga tonutanga.

Ka tū te Karauna, i ōna hanga, hei taituara i ngā kaupapa here, i ngā rauatiki kia whiwhia, kia rawea, kia tautika ai ngā hua o te ora ki te iti, ki te rahi. Ka tairanga hoki te ture e pūmou ai ngā mōtika ki te tūrangata tangata, tūrangata taiao ki Aotearoa whānui.

I roto i ngā tau, ka ngana a Parihaka kia whakairihia tōna rongo ki te mana motuhake o te hunga ririki, ki te whakatauiria hoki i te mouri tangata whenua. Engari rā mō te tohe Kāwana, ka pūhuatia a Parihaka kia tahia ki tahaki aua tikanga. Waihoki kihai i whenumi i a te Karauna, ā, pūmou tonu ana a Parihaka ki te rā nei.

Nāwhaiā, kua kitea he paranga huarahi kia puea ake taua tikanga o Rongo ki te rā e whiti ana, kia horapa te arohanui ki te tangata, kia ūhia a Parihaka me te Karauna ki te tōpuni kuri o Rongo tau-tangata-matua. Pai marire.

Kei tēnei reanga te mouri me te pūtake o taua tikanga i ahua mai e Tohu Kākahi, e Te Whiti-ō-Rongomai e ohaia ana e te tini, e te Karauna hoki ka tika. Tērā ngā tatau rino o Pōneke i tātakina i mua, e puare ake nei, hei tūrangata mō te ahu whakamua, he ahu ngātahi atu, ngātahi mai.

I roto i te mana kāwana i takea mai i te marea o Aotearoa, ka oha atu te Karauna ki Parihaka, me te āwhina i ngā ngana kia ora te tikanga o Parihaka, e tinana ai te mounga-a-rongo, te mouri tangata whenua, te mana hapori, otiā te mana atua.

E tohu ana te papa ohaoha nei ki tēhēti tīmatanga hou, hei kōkiri i ngā hua whaikō, i ngā hua whaitake mō Parihaka ki ngā whakaturupuranga o muri ake – ētia he puna wai koropūā o te ora e kore nei e mimiti, hei muihuwai mō Rongo ū tonu atu ki waenga i a Parihaka me te Karauna.

Ka tāmoua ēnei kupu taunaki ki te whare o Te Niho o Te Ati Aua, i runga i te karanga o Parihaka, me te tautoko o ngā hapū mana whenua i tēnei rā te 22 o Haratua, i te tau 2016.

This is a solemn statement of commitment, a compact of trust between Parihaka and the Crown, a mutual acknowledgement and pledge to work together with a shared vision.

The Parihaka community emerged amid the devastation of war, confiscation, imprisonment without trial and systemic colonial repression throughout Taranaki, indeed in other parts of the country. Tohu Kākahi and Te Whiti-ō-Rongomai created a principled practice of peace that sought to foster mutual recognition, respect and prosperity for all. The ideals of belief, honour and goodwill were woven through the emotional, physical and spiritual fabric of the community, for an enduring wellbeing.

The Crown is, among other things, responsible for establishing policy and strategy to enable resource allocation, productivity and equality of access to services for the whole population. It promotes legislation to protect rights and the social and physical environment of all Aotearoa.

Through the years, Parihaka has sought to generate and foster principled peace, to provide sanctuary and to forge a model of sustainable community. The unconscionable actions of the Crown, including the traumatising plunder of Parihaka, attempted to sweep aside these principles. However, the Crown's plans ultimately failed and Parihaka has persisted to this day.

Now, a pathway has been sought to realise that legacy of peace and to honour our humanity embracing Parihaka and the Crown in partnership and cooperation.

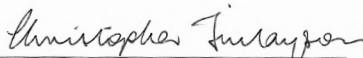
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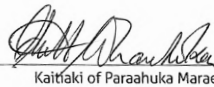
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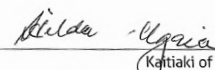
This statement of commitment is made in the whare of Te Niho o Te Ati Aua, at the invitation of Parihaka, with strong endorsement of hapū, on this day the 22nd of May, 2016.


Chairperson of Parihaka Papakāinga Trust


Attorney-General


Kaitiaki of Toroānui Marae


Kaitiaki of Paraahuka Marae


Kaitiaki of Takitūtū Marae



APPENDIX TWO Support available from Crown agencies

Parihaka projects (From Parihaka Whakamua Parihaka Pūmou: Future-proofing Parihaka report)	Parihaka priority	Crown Agencies who may be able to assist	Support available from Crown agencies
Organisational capacity building & strengthening relationships	High	DIA: community development	<ul style="list-style-type: none"> The provision of information and advice to Parihaka on developing the community's capacity and growing sustainable leadership. Support with community engagement process and activities, monitoring and evaluation. Brokering relationships and broadening networks related to the work plan for Parihaka and assistance with sourcing resourcing.
		TPK	<ul style="list-style-type: none"> Resource support (specialist advice and financial) Advice and support from Regional Advisors.
		TDHB	<ul style="list-style-type: none"> Provision of a Health Promoter (see 'Community Health Centre...' below).
Website expansion	High	DIA: Heritage	<ul style="list-style-type: none"> Sharing information and knowledge about taonga held in the National Library and Archives NZ that could be incorporated into website.
		TP	<ul style="list-style-type: none"> Sharing information and knowledge about taonga held in Te Papa collections that could be incorporated into website.
		MCH	<ul style="list-style-type: none"> Sharing of website knowledge and expertise.
		MBIE	<ul style="list-style-type: none"> A half day workshop to help Parihaka understand how intellectual property can be used to protect their intellectual property, traditional knowledge and cultural heritage.
Land acquisition	Very high	TPK	<ul style="list-style-type: none"> Funding support for research into possible land acquisition strategies.
Renewable energy	Very high	MBIE	<ul style="list-style-type: none"> See MBIE statement below.
Securing the water source at Parihaka	Very high	MoH	<ul style="list-style-type: none"> The Ministry of Health is able to provide engineering support to TDHB and Parihaka to help secure the water source for Parihaka.
		TDHB	<ul style="list-style-type: none"> Drinking water - technical advice and assistance to develop and implement a Water Safety Plan. TDHB is also able to provide technical advice to review the efficacy of the current or proposed water source arrangements.

APPENDIX TWO Support available from Crown agencies

Parihaka projects (From Parihaka Whakamua Parihaka Pūmou: Future-proofing Parihaka report)	Parihaka priority	Crown Agencies who may be able to assist	Support available from Crown agencies
Waste water treatment	Very high	TDHB	<ul style="list-style-type: none"> Facilitate through the Ministry of Health, independent technical advice with regards to water supply and sewage system designs and installation. The independent technical advice could be used to peer review contractor proposals with regards to the maintenance/upgrade for sanitary services at Parihaka.
Community waste management	High	MfE	<ul style="list-style-type: none"> Provide a workshop on the Waste Minimisation Fund to support a potential application for Parihaka's proposed waste management initiative. Facilitate a relationship with the Taranaki waste management network.
Waterways management	High	MfE	<ul style="list-style-type: none"> Consider options for training opportunities on freshwater management/RMA issues.
Kātoro - Virtual internet service provider	High	MBIE	<ul style="list-style-type: none"> See MBIE statement below.
Visitor offerings – interpreted visitor walk; cycle track; visitor centre	Medium	DIA: Heritage	<ul style="list-style-type: none"> Sharing information and knowledge about taonga held in the National Library and Archives NZ that could be incorporated into visitor offerings
		TP	<ul style="list-style-type: none"> Sharing information and knowledge about taonga held in Te Papa collections that could be incorporated into visitor centre. Sharing information and knowledge around visitor centre development.
		MCH	<ul style="list-style-type: none"> MCH will provide advice on funding sources, including MCH contestable funds, and other guidance on the proposed visitor centre and other projects, if required.
		MBIE	<ul style="list-style-type: none"> See MBIE statement below.
Artist studio and workshop	Medium	MCH	<ul style="list-style-type: none"> MCH will help facilitate relationships with the creative sector as appropriate.
Eco-friendly housing	Very high	TPK	<ul style="list-style-type: none"> Māori Housing Network funding available for infrastructure design and construction, social housing design and construction (to 75% of the costs of construction) and housing repairs.
Food production	Very high	TPK	<ul style="list-style-type: none"> Resource support (specialist advice and financial) Advice and support from Regional Advisors.

APPENDIX TWO Support available from Crown agencies

Parihaka projects (From Parihaka Whakamua Parihaka Pūmou: Future-proofing Parihaka report)	Parihaka priority	Crown Agencies who may be able to assist	Support available from Crown agencies
Community health centre and assisted living	High	TDHB	<ul style="list-style-type: none"> Provision of a Health Promoter to work 30 hrs per week with the Parihaka community to help identify their health promotion and other priorities and develop action plans and programmes to address these. The Health Promoter will be available for a two year period from 1 July 2017 to 30 June 2019. Facilitate access to community based health promotion services, e.g. Tui Ora Public Health Service, to support with health areas such as alcohol, tobacco, injury prevention etc. Provide advice regarding development of Health of Older People's services. Facilitate relationships with health service providers to enable on-site access to preventive/screening services, primary health care and palliative care.
Lifelong learning	High	MoE	<ul style="list-style-type: none"> Facilitate relationships with local education providers. Broker contact with any available expertise to assist scoping teaching and learning resources. Assist with application for contestable funding to produce resources on Parihaka. Assist with exploring options for promoting its history. Advise on criteria and process for establishing an early childhood education service and/or Kura at Parihaka.
		TPK Te Taurawhiri	<ul style="list-style-type: none"> Funding available for Reo and Mātauranga Māori wānanga.
Conference facility and peace studies centre	Medium	MoE	<ul style="list-style-type: none"> Facilitate discussion with the Tertiary Education Commission on an education/arbitration centre.
		TPK	<ul style="list-style-type: none"> Resource support (specialist advice and financial). Advice and support from Regional Advisors.
Heritage database	High	DIA: heritage	<ul style="list-style-type: none"> Sharing information and knowledge about taonga held in the National Library and Archives NZ that could be incorporated into the heritage database.
		TP	<ul style="list-style-type: none"> Sharing information and knowledge about taonga held in Te Papa collections that could be incorporated into the heritage database. Sharing information and knowledge about collection databases.
		MCH	<ul style="list-style-type: none"> May also provide content and can share website and database management expertise. This project may involve other agencies also (e.g. Ngā Taonga Sound and Vision).

APPENDIX TWO Support available from Crown agencies

Parihaka projects (From Parihaka Whakamua Parihaka Pūmou: Future-proofing Parihaka report)	Parihaka priority	Crown Agencies who may be able to assist	Support available from Crown agencies
Significant buildings – identification, assess- ment, refurbishment and maintenance	Medium	MCH/HNZPT	<ul style="list-style-type: none"> • HNZPT's role is to both advise on and administer the Heritage New Zealand Pouhere Taonga Act (2014) archaeological process. An archaeological process project is a priority as it will enable Parihaka infrastructure and heritage projects to proceed efficiently. • HNZPT would be a special advisor and MCH would have an advisory role (if required).

Other projects or support offered	Agency	Support
Cultural plan projects (not covered above)	MCH	<ul style="list-style-type: none"> • MCH will help facilitate engagement between Parihaka, Crown agencies and non-Crown organisations in the cultural sector regarding cultural plan projects.
Ministry of Business, Innovation and Employment	MBIE	<ul style="list-style-type: none"> • The Ministry of Business, Innovation and Employment's (MBIE) purpose is to grow New Zealand for all and it has a wide range of responsibilities relating to economic growth. For example it provides policy advice to the government on how to maximise economic growth in regions and cities (including a regional growth programme) and in the tourism sector. MBIE also provides advice on IT, communications and broadband and on business, science and innovation. MBIE administers funding programmes, such as Te Pūnaha Hīringa: Māori Innovation Fund. • Because MBIE has such a wide range of responsibilities, that touch on many of Parihaka's development projects, rather than try to document in this agreement the projects MBIE may be able to assist with, MBIE commits to engage with Parihaka, at their request, to discuss how they can support Parihaka.

APPENDIX TWO Support available from Crown agencies

Other projects or support offered	Agency	Support
Ministry of Social Development	MSD	The Ministry of Social Development has a wide range of functions which include funding community service providers, providing employment support and providing information, knowledge and support for families and communities. MSD will engage with Parihaka, at their request, to determine how they can best assist the community.
Relationships with local authorities	TPK	Support from Regional Advisors to broker relationships with local authorities.
Environmental management plan	MfE	Provide technical support to develop an environmental management plan for the Parihaka community which might speak to a number of projects identified in the Parihaka Whakamua Parihaka Pūmou: Future-proofing Parihaka report.

AGENCY KEY			
Agency	Acronym	Agency	Acronym
Te Puni Kōkiri	TPK	Taranaki District Health Board	TDHB
Ministry of Education	MoE	Department of Internal Affairs	DIA
Ministry of Business, Innovation and Employment	MBIE	Heritage New Zealand Pouhere Taonga	HNZPT
Ministry of Social Development	MSD	Ministry for the Environment	MfE
Ministry of Culture and Heritage	MCH	Ministry of Health	MoH
Museum of New Zealand Te Papa Tongarewa	TP		

APPENDIX THREE Support available from Local Authorities

LOCAL AUTHORITY	SUPPORT AVAILABLE
<p>Taranaki Regional Council</p>	<p>Riparian Management Continued support for implementing riparian plans at Parihaka and the surrounding dairy units. Advice on the establishment of tree nurseries.</p> <p>Biodiversity planning and pest management Identification of potential Key Native Ecosystems at Parihaka and the surrounding dairy units.</p> <p>Development of a Parihaka biodiversity plan including:</p> <ul style="list-style-type: none"> • ongoing monitoring of conditions or training volunteers to undertake monitoring; • assistance to develop pest management programme; • assistance with funding for fencing, planting and pest control for targeted biodiversity areas; and • consideration of a project to recreate a natural area within Parihaka including the possibility of funding, advice and implementation plan. <p>Water quality monitoring Sharing of information on existing water quality monitoring data or reports as relevant to Parihaka. Consideration of undertaking appropriate water quality monitoring for Parihaka or training of volunteers.</p> <p>Consenting under the Resource Management Act 1991 (RMA) Assistance to identify resource consent requirements under the RMA for infrastructure upgrades.</p> <p>Waste management Assistance with the development of an individualised household and community waste management plan focused on managing waste in an efficient and sustainable manner.</p> <p>Public Transport Continued engagement with the Parihaka community on public transport needs.</p> <p>Public Information and environmental education Explore a partnership with the Parihaka community to tell the Parihaka story and its connection to the environment.</p>

APPENDIX THREE Support available from Local Authorities

LOCAL AUTHORITY	SUPPORT AVAILABLE
<p>South Taranaki District Council (STDC)</p>	<p>Relationship building between STDC and Parihaka</p> <p><i>Information Sharing</i> Undertake an information sharing exercise with the Parihaka community.</p> <p><i>Community Development</i> Provide advice and support on external funding sources.</p> <p>In-kind Engineering Services</p> <p><i>Water and Wastewater</i> Provide technical advice on designing, building and operating a small community water supply, and similarly for local wastewater treatment options.</p> <p><i>Road and Civil Works</i> Peer review any produced layouts/designs and advise on construction materials and standards. Administration of civil works contracts on behalf of Parihaka.</p> <p>In-kind Environmental Services</p> <p><i>Concept Plan</i> Continue to work with the Parihaka community to give effect to the concept plan within the Proposed South Taranaki District Plan which permits a range of activities.</p> <p><i>Consenting under the Resource Management Act 1991 (RMA)</i> Provide assistance to identify resource consent requirements under the RMA in relation to development plans for Parihaka.</p>

APPENDIX THREE Support available from Local Authorities

LOCAL AUTHORITY	SUPPORT AVAILABLE
<p>New Plymouth District Council (NPDC)</p>	<p>Taonga Preservation</p> <p><i>Puke Ariki</i></p> <p>Share information and knowledge about taonga specific to Parihaka. Provide advice and assistance on the care and preservation of taonga currently being held by Parihaka.</p> <p><i>Govett Brewster Art Gallery</i></p> <p>Provide advice alongside the Ministry of Culture and Heritage to assist with the development of a Parihaka Visitors Centre. Significant taonga from the Parihaka exhibition collection are held by NPDC and managed by the Govett Brewster Art Gallery.</p> <p>Marae Development</p> <p>Work alongside the other councils of Taranaki to agree contributions toward a marae insurance scheme (currently being negotiated by NPDC) for district marae and consider whether this can be expanded to include Parihaka Wharenui.</p> <p>Assistance with Development Planning</p> <p>Assistance with development planning on a pro-bono basis (at the request of Parihaka).</p> <p>NPDC Internships</p> <p>Explore the opportunity with Parihaka for short paid internships for emerging leaders at Parihaka within NPDC. This would involve identifying skill gaps within the community that can be matched by a service or activity that NPDC currently delivers.</p>

APPENDIX FOUR Contact Details

NAME OF AGENCY/ LOCAL AUTHORITY	CONTACT PERSON/ POSITION	CONTACT DETAILS		
		Email	Phone	Postal Address
Te Puni Kōkiri	Willis Katene Regional Manager, Te Tai Hauāuru	willk@tpk.govt.nz	(06) 348 1400	Te Taurawhiri Building - 357 Victoria Avenue Whanganui PO Box 436 Whanganui 454
Ministry for Culture and Heritage	Ripeka Evans (Pou Arahi)	Ripeka.Evans@mch.govt.nz	04 4994229	PO Box 5364 Wellington 6140
Department of Internal Affairs	Hugh Karena , Director Maori Strategy and Relationships	hugh.karena@dia.govt.nz	+64 27 505 0013 DDI: 04 931 6981	The Department of Internal Affairs Te Tari Taiwhenua - 10 Mulgrave Street , PO Box 805, Wellington 6140, New Zealand
Ministry for the Environment	Miriam Eagle , Director of Mana Taiao; Nicole McCrossin , Senior Analyst	miriam.eagle@mfe.govt.nz Nicole.McCrossin@mfe.govt.nz		Ministry for the Environment - Manatū Mō Te Taiao - 23 Kate Sheppard Place Thorndon Wellington 6012
Ministry of Education	Jann Marshall , Director of Education Taranaki, Whanganui, Manawatu	Jann.Marshall@education.govt.nz	DDI: +64 6 349 6352 +64 21 229 7685	93 Ingestre Street Whanganui
Ministry for Business, Innovation and Employment	Liz Te Amo , Te Tumu Whakarae (Executive Director) Te Kupenga (The Maori Economic Development Unit)	liz.teamo@mbie.govt.nz		15 Stout Street, Wellington 6011 - PO Box 1473, Wellington 6140
Ministry of Social Development	Gloria Campbell , Regional Commissioner	gloria.campbell001@msd.govt.nz	DDI: 06 968 6648 or 029 295 3503	4th Floor 60-62 Gill Street, New Plymouth - Private Bag 2005, New Plymouth 4342
Taranaki District Health Board	Channa Perry , Portfolio Manager, Planning and Funding Rawinia Leatherby , Manager of the Health Promotion Unit.	channa.perry@tdhb.org.nz rawinia.leatherby@tdhb.org.nz	027 446 0196 06 753 6139 extn 8566 06 753 6139 extn 8506	27 David Street, Private Bag 2016 New Plymouth 4310
South Taranaki District Council	Phillippa Wilson , Group Manager Corporate Services	phillippa.wilson@stdc.govt.nz	DDI: 06 278 0829	Private Bag 902 Hawera 4640
New Plymouth District Council	Liam Hodgetts , Group Manager Strategy	Liam.hodgetts@npdc.govt.nz	06 759 6060	Private Bag 2025, New Plymouth 4310
Taranaki Regional Council	Sam Tamarapa , Iwi Communications Officer	Sam.Tamarapa@trc.govt.nz	DDI: 067657127	Private Bag 713, Stratford 4352
Heritage New Zealand	Te Kenehi Teira , Kaihautū – National Manager Māori Heritage Dean Whiting , Māori Heritage Manager (Central/Southern)	teira@heritage.org.nz DWhiting@heritage.org.nz	DDI: 04 494 8042 DDI: 04 494 8043	Heritage New Zealand Pouhere Taonga - PO Box 2629, Te Aro, Wellington 6140
Museum of New Zealand Te Papa Tongarewa	Carolyn Roberts-Thompson , Manager Iwi Relationships	carolynr@tepapa.govt.nz	DDI: 04 381 7132	P O Box 467, Wellington 6011

APPENDIX THREE GENERAL PROVISIONS

NOTICE

1. This part applies to a notice under Te Kawenata ō Rongo.
2. A notice must be:
 - 2.1. in writing; and
 - 2.2. signed by the person(s) giving it (and in the case of the Parihaka Papakāinga Trust giving notice, at least three Trustees must sign); and
 - 2.3. addressed to the recipient at its physical address or email address as provided:
 - 2.3.1. in paragraph 5; or
 - 2.3.2. if the recipient has given notice of a new address or email address in the most recent notice of a change of address or email address; and
 - 2.4. given by:
 - 2.4.1. personal delivery (including by courier) to the recipient's physical address; or
 - 2.4.2. sending it by pre-paid post addressed to the recipient's postal address; or
 - 2.4.3. sending it by electronic mail to the recipient's email address.

TIMING

3. A notice is to be treated as having been received:
 - 3.1. at the time of delivery, if personally delivered (including by courier); or
 - 3.2. on the fourth day after posting, if posted; or
 - 3.3. on the day of transition if sent by electronic mail.
4. However, if a notice is treated as having been received after 5pm on a business day, or on a non-business day, it is to be treated as having been received on the next business day.

ADDRESSES

5. The address of:
 - 5.1. Parihaka and the Parihaka Papakāinga Trust is:

Parihaka Papakāinga Trust
C/- 16 Rainsford Street
New Plymouth 4310

Email address: parihakapatrustsecretary@gmail.com
 - 5.2. Te Puni Kōkiri is:

Te Puni Kōkiri House
143 Lambton Quay
PO Box 3943
Wellington 6011

Email address: info@tpk.govt.nz

AMENDMENTS

6. Te Kawenata ō Rongo may be amended only by written agreement signed by the Parihaka Papakāinga Trust and the Crown.

ENTIRE AGREEMENT

7. Te Kawenata ō Rongo in relation to the matters in it:
 - 7.1. constitutes the entire agreement; and
 - 7.2. supersedes all earlier representations, understandings, and agreements.

DEFINITIONS

8. In this deed:
 - 8.1. development projects means the projects described in the report Parihaka Whakamua, Parihaka Pūmou: Future-proofing Parihaka or any other project agreed in writing between the Parihaka Papakāinga Trust and the Crown;
 - 8.2. effective date means the date of this deed;
 - 8.3. GST means Goods and Services Tax;
 - 8.4. Parihaka Papakāinga Trust means the trust known by that name and established by a charter dated November 2012;
 - 8.5. reconciliation initiatives means the items at 1.10;
 - 8.6. tax invoice has the meaning given to it at section 24 of the Goods and Services Tax Act 1985;
 - 8.7. trustees means the trustees of the Parihaka Papkāinga Trust; and
 - 8.8. Te Kawenata ō Rongo means this deed.

INTERPRETATION

9. This part applies to this deed's interpretation, unless the context requires a different interpretation.
10. Headings do not affect the interpretation.
11. A term defined by this deed has the meaning given to it by this deed.
12. All parts of speech and grammatical forms of a defined term have corresponding meanings.
13. The singular includes the plural and vice versa.
14. One gender includes the other genders.
15. Any monetary amount is in New Zealand currency.
16. Time is New Zealand time.
17. Something that must or may be done on a day that is not a business day must or may be done on the next business day.
18. A period of time specified as:
 - 18.1. beginning on, at, or with a specified day, act, or event includes that day or the day of the act or event; or
 - 18.2. beginning from or after a specified day, act, or event does not include that day or the day of the act or event; or
 - 18.3. ending by, on, at, with, or not later than, a specified day, act, or event includes that day or the day of the act or event; or
 - 18.4. ending before a specified day, act or event does not include that day or the day of the act or event; or
 - 18.5. continuing to or until a specified day, act, or event includes that day or the day of the act or event.
19. A reference to:
 - 19.1. an agreement or document, including this deed or a document in the appendices schedule, means that agreement or that document as amended, novated, or replaced; and
 - 19.2. legislation means that legislation as amended, consolidated, or substituted; and
 - 19.3. a party includes a permitted successor of that party; and
 - 19.4. a particular Minister includes any Minister who, under the authority of a warrant or with the authority of the Prime Minister, is responsible for the relevant matter.
20. An agreement by two or more persons binds them jointly and severally.

21. If the Crown must endeavour to do something or achieve some result, the Crown:
 - 21.1. must use reasonable endeavours to do that thing or achieve that result; but
 - 21.2. is not required to propose for introduction to the House of Representatives any legislation, unless expressly required by this deed.
22. If there is a conflict between a provision that is in English and a corresponding provision in Māori, the provision in English prevails.