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If you accept this advice, I see no reason why this advice should not be published on the Ministry of Justice website.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 / 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. It also records the apology given to the people of Parihaka for the historical actions of the Crown and includes a legacy statement. 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 Haeta, the ceremony of reconciliation, as recorded in Te Kawenata o 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...
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

Encl.

Hon Christopher Finlayson
Attorney-General

Noted
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 Kwenata ō 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 Kwenata ka whakaaetia e te Karauna, e Parihaka hoki, kia kaphia i roto i te ture kia mārama ake ai te hitori 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. Hei anō, ka whai pāngā ngā iwi katoa o Taranaki, ngā iwi maha hoki huri noa i Niu Tireni (Tauiwi 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 mōhioitia 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 tape, o ngā ngākina, o ngā kararehe hoki:
Te whakapāha a te Karauna me te kete hohou rongo

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

Ko tā te Kawenata ō Rongo he āta whakatakoto, katoa mai, ko te kete hohou rongo 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 rongo i Parihaka nō te 9 o Pipiri i te tau 2017. I taua huihuinga i hangai pū te whakapāha a te Karauna mō āna i mahi a i mua rānō kī ngā tāngata o Parihaka, o mua, o nāianei hoki.

General policy statement

The Parihaka Reconciliation Bill records elements of Te Kawenata ō Rongo, 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, constructions, 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 Tūrē hei whakarite i tētahi tauākī whākinga hei āwhina i te whakatātaretanga o tenei 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-tūre o te Pire, he whakahihirahe, he rereke 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 whaia 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 Whakapāhā 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 timatanga o te Pire he i te rā whai i muri atu i te rangi ka whakaaetia te Pire e te Upoko Ariki o Niu Tireni. 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 Tūre e 7 i pāhinga e te Paremata o Niu Tireni i waenga i te tau 1879 me te tau 1882 (i whakakorchia katoatia), ā, nā tērā i pāngia ai, i whakakinotia ai hoki e ngā tāngata o Parihaka.
Ka whakatau te wehenga 4 i te Whakapaha a te Karauna ka whakatakotoria i roto i te Āpitihanga 1 o te Pire.

Ka whakatau te wehenga 5 nā 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 Āpitihanga 2 o te Pire.

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

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

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

### 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

Te rārangi upoko/Contents

1 Te taitara/Title
2 Te āmatatanga/Commencement
3 Te aronga me te kōrero whakamāhuki/Purpose and background
4 Te Whakapāha a te Karauna ki a Parihaka/Apology of the Crown to Parihaka
5 Ka herea te Karauna e te Ture/Act binds the Crown
6 Tauākī tikanga tuku iho/Legacy Statement

Ka whakaturetia e te Paremata 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 timatatanga/Commencement
Ka mana tēnei Ture he 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 whakau 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 Kawanata o Rongo / ko te Whakaaetanga Whakataunga Hohou Rongo i whakaungia 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 Whakapāhia 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 pānuiatia atu i He Puanga Haeata, e whakarāpopoto ana i ngā takenga o te haperi me ōna mātāpono, e whakamārama ana hoki i tōna hitoro, 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 tāngata i Parihaka. Nā aua Ture i whakatūrera ai te Karauna i te rere noa o te ture, i takahi ai hoki i ngā mātāpono o te tika me te pono, i te wahi rātou i whakawāngia he ināti rawa te mahi i tā te ture i tohu ai, i whakaaro rānei i ngā tika tāngata waiwai i ngā tāngata o Parihaka. Ko aua Ture ko te—
(a) Maori Prisoners’ Trial Act 1879 (i whakakorengia i te tau 1891), i whakamaratia 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 mehe mehe “ahakoa te take, he huanga ka puta”;
(b) Confiscated Lands Inquiry and Maori Prisoners’ Trials Act 1879 (i whakakorengia i te tau 1891), i whakahai 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 whakaratia 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:
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.

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.

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, dispossessioning 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 Āpitihanga 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, ināiamei, 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.
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 violence, the people of Parihaka having chosen to eschew armed resistance in favour of peaceful engagement between Crown troops, and who had recently suffered the in¬discriminate confiscation of traditional lands that had sustained them and their tiipuna 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 Kakahi 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.
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 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 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.

PCO 20592 v 2.10: 27 July 2017: 4:37 p.m.
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 Pire Haeata ki Parihaka
Parihaka Reconciliation Bill

Te Æpitihanga 2
Te tikanga tuku iho
Schedule 2
Legacy statement

Pae 1—Te Huripoki
Te pae o te riri Huripoki 1813–1840
Te kāreitanga o Taranaki, maru ana i te kai, kōpā ana i te kāinga, pōkia ana e te tāngata. Tūpono roa te kurururutangata o te uru i te tāwhakararo, ripiripia e te munu, haehae e te āvāhia. Ka paki te ngutu parera, ka horo te pā, ka kāwahikia te kāhui whakarau ki tawhiti. Riro ana te puia tāro uri ki Kāpiti, whakarēkēa mai te puia tautau māhiehi. Paea mai he rongomau, bouhia e Pōtatau rāua ko Matakātea ki Ōrangiuapaeka, whakaeaea mai he manawa nui, he manawa roa. Kāinga tahi ka mate, kāinga rua ka ora, he pāi whakarau mō Rongo, Rongo-marae-roa. He reanga i whanaun iho ai ki te māra o Tū, ka puta he poropititanga i tua i te rangi tawhangawhanga, he putanga ariki, he putanga tauira, Huripokina te ao, taupokina te pō, ka ao, ka ao-ātea.

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 Kapiti, the primary root left behind resisted. The potential of peace was conceived, bound by Pōiatau and Matakātea at Ōrangituapaeka 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.

Pae 2—Te Rongomau
Te pae o rongo 1840–1860

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, till ing 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 Ngūha

Te pae o ōtārākiri 1860–1865

Ka hikahika, he ngutuwhau ki te ngutuwhau Waitara, ka korokora a Pakepake te pū o te ērī, ka tūtū te ngārāhau ki Te Köhia, ka kārōro te ēhī ki te ēmotu. He mate i a tuankiu, he haehae i a papawhenua. Te hinganga o Kaipāpāpo, ko Te Hanathua, ko Kukutai, ko Paratene, papanga iho he kāhūkahua. Whakangaro Warea, rukea e te manuao. Mumura ana te ahihiahi, kihai i tineia, murua rawatia te whenua. Tou te kai, tou te tangata, he kāinga putuputu, ka tukangahenga, ka tūngia ki te ēhī. Me he aha piko i te tāu, ka ara. Tārā Tamaruru ka heke i te pae o Rori Wittere, ka puta te Atua ki Taranaki, ka īri a Riri, ka īri a Ririkore ki Kaitake, ki Te Iringaniu. Ka haramai ngā tahua a te kōrero Atua, ka āra ngā manu e ruia, warakite i te ēatā, ko Mumuhau, ko Takereto ki runga o Repanga.

Pae 4—Te Haeata

Te pae o te haeata 1865–1878

Ka ruku ahuwhenua rā ki Waikougou, whakatāne aumihia ki uta o Waitoroa. Ka pūa Parihaka ki te haeata. Ka kūhuna te pātu kia kore e kītea. Ka puru te tototo, ka tū i tākanga, ka topa te tōroa, ka puta, ka ora. Rāngia mai ana te tekau mā rua a Tāwhiao, nauhirā mai te kāhū 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 āhurū te tau, nō te ērē te tau. Kua tukua te pungia whakawhenua o Ihowa ki te whenua. Huia mai i mārākakirakira, i mātōngatonga me te marangai, mara a te marua, tūtū a te ture. Ahu te tāu, ohu te mano. Te haupū a-rongo ki te whenua, he maunga a-rongo. Hua te kai, hua te kōrero mō te whakauru pai ki te tāngata, kia utua te kino ki te pai. Kei te pakanga kē te matanata o taku aerei nei he ēhī taonga mō ngā whakataparanga. Ko rātou hei kainoho i te rangatiratanga mō ake tonu atu.

Pae 5—Te Tohe Tūkau

Te pae o te tohe 1878–1886

Ka torora ki te parau ka riro taku tīkapa, riro i te herehere, riro i te ture. Parau kūmū, tū kau, he ranga kahawai, he taepe tiketike i te tūpuhi. Ka kōpenu te ēhī o te toa, ka tū i te pono o te kōrero teka. Ka torora te whenua, ka torora te tāngata, ka hau te whenua, ka hau te rongo, he manawhaunui, he manawarau o Tāwhiri-mātae. I whitu a i runga i Te Tīkanga, i whitu ki te piu o te ture, ki ngā

Phase 3—The war

The impact of conflict 1860–1865

Fricton to inflame hostility at the mouth of Waitara, sparking tension in Pakepake the seat of conflict, embers stoked in Te Köhia, a wildfire razing the country in deep desire for land, covetous of land. With Kaipāpāpo so too did Te Hanathua, 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. Tamaruru 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 Waikougou, 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 union, fencing out hostility. Noses of the brave are broken, 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
ngaro whakapuke o Raukawa, wahiia ki te ri peka ma hi nui i Otākou, i Rāpapa ki Whakaraupō, i Hokitika ki Te Ika a Ngahue. Ko Hiroki, ko Pōtiki-roroa te ika, i tahua i Waitotara ki te hōpua, te maru nui o Tohu, o Whiti. Te hōkai a te hōkai ki te hōkai a te tūhurakahih. Te hāpia a te koīho mai a a Te Paraihē ki te hāpia nui a te whaene, he tahu kai. Kua hari, kua koa. Ka puni a Pungarehu ki Te Pūrepo, whakawerii, whakawehiwi, kōhai i wehewehe. E runga, e raro nukunuku mai. E uta e tai nukunuku mai. Te ma hi a te kuri, kua hari, kua koa ki te pāhua tuatahi. Opehia taewatā te tangata. Opea noaia te kōpae heki ki raro i te kātua, kāore he kai pipipi, kāore he kai kōkōko, ka herea ki te kaha me te uāwa ki te rangimārie. Kūpapa e te iwi. Utāna Hinemoa, e tī tamawahine i te wā o te kore. Kui te kairuru, kui te kaikai. He pae kawau hoki i a Tiki Heke i te kaipuke, heke a te kaikamo. E ngata weherua o te He. Kupapa e te iwi. Hui kahunui i te kaikaha i te tāmawahine i te ka herea te kaha me te uaua ki te rangi. He pae kawau hoki i a Tiki Heke i te kaipuke, heke a te kaikamo. E ngata weherua o te He. Kupapa e te iwi. Hui kahunui i te kaikaha i te tāmawahine i te ka herea te kaha me te uaua ki te rangi.

Pae 6—Te Aranga

Hehe e te kaipuke, heke a te kaikamo. E ngata tō puku e te kaivakawhia, mōku te kino, mōtu te pai. Te manutanga i te herehere, rōerā ki te tūmatakaru o Kāwana. E karapori nei te mouanga i te tōrē, i te taitapa kōpiko. Taranaki tīhōea a runga, tīhōea a raro. E ere e te kīrēhe o te rangi ki runga ki ngā puna wāi koropupū, koropupū mai. Te aranga i te hae o te mate, te kaihāri i te oranga. Te rongo o te po i Te Toarūmō, te piu o te arero i Paraahuka. Ngātā kau ana te riū i te taakume, he pou aua, he pou whenua. Ara mai Rangikāpuia, ara mai Te Raukura. Kumea e nuku, kumea e rangi, tī kē wehe kē, te hōkari o te wae, te whākana o te wahia. Kīhā i wetekina te ioka. He kahū taratara, he ri pākai. Rangahia mai ngā hanga o te ao, ka hika, ka līko, ka putu, ka ora. Tūkātāna rawatia ngā tatau rino o te whare Kāwana. He manguangamua taupō nei hoki tātou.

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 appeared, 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 Toaroani 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, lashed high for work. The innovations of the world installed to vibrate and spark anew to the world. And still the Crown's iron doors remained firmly shut. We are but demons conjured in the shadows.

Pae 7—Te Whenumi

Te pae o whenuminimi 1907–1975

E tō e te ra, te rukuhanga a Tamanui, a Tamaroa, a Tama i te ao mārama. Te runuku 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, kīhā 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 Rāpapa in Lyttelton, in Hokitika on the West coast. 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 Hinemoet'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 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 west, to the very gable of Tonganui. The deep disjunctions of Pōtoru were paid no heed, and you did not recede from our memory. It continued to grow and flourish afar, nutured afar, at Te Pare-
Maungaaronga, ki Rātana. Ka kāinga rua, kāinga i te pono, kāinga i te tika. Ka tō te rungāpū ki ngā teiori kiri kiri ki roto i Pōneke, pūhehu kau te mahuetanga mai. Hunā ururu, hunā mokoroa, hunā pākikōke, hunā kāho, hunā bāhāni, hunā kōpīro. Te morehutanga iho te waha o te pere, he uru nō Hōhepa i te tina, i te i, i te parakuiuki.

Pae 9—Te Kawenata

Te waha ki te rangi, e pehi tā eā. Whakahaere ki ngungu nei te rongo, ka mataki te nga ko te kopani e ārainga. E kore ururua, e kore tū māngai e tētē ki te kōpāne e ngā mounga nuni, e kore tōu mai te hanga ririki i puehu ai i te pone kei te kapuri i hoa, e tē tā kai e ārainga ki te ahu kaha rau, te rangatira o te maunga a-rongo, kei kino, toroa, he piki raukura, he poi raupō. Hāmama ake rā ngā waha ki te rungī, tō rūa nei Atua kaha rawa, te rangitūra o te maunga ārongo, kei kino, kei poke, kei whakano i tōua tapu. He aha rā te manu? Ko taku poi te manu. Ko whanau ai ki reira, i whano ai ki ngā whakatupuranga. Koia kei Te Whakaputanga te wāhinga, mā Te Pāhua e kapi ai, he pihau whakamutunga. E tū ai te hanga ririki i puehu ai i te kino ngaro, mānā nei te mutunga.

Pae 8—Te Aranga Tuarua

Te pae o te aranga tuarua 1975

Wherawhera mai a rauwhīrangī, puakia mai tērā i te hāngā, ka rongo te turi keakēa, ka mātāki te matapō. Ura te rā, ko Uenuku i te rangītāne, taratara mai rā ngā hihi, e ngungu nei ngā aho ki koko whāruriri, ki koko whārerekere. Ka ao, ka ao-ātea, ka ao mārama. Tahi te marae, tahi te kōrero, tahi te kura. Te kura i tāne, te kura i tikī mai i Hawaiiki, he kura toroa, he piki raukura, he poi raupō. Hāmama ake rā ngā waha ki te rungī, tō rūa nei Atua kaha rawa, te rangitūra o te maunga ārongo, kei kino, kei poke, kei whakanoa i tōua 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 pihau whakamutunga. E tū ai te hanga ririki i puehu ai i te kino ngaro, mānā nei te mutunga.
Te Pākehā Reconciliation Bill

Te Pākehā ki Parihaka

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 respond to the hatred, overcoming it with kindness.
PARIHAKA
and
THE PARIHAKA PAPAKĀINGA TRUST
and
THE CROWN

TE KAWENATA Ō RONGO
DEED OF RECONCILIATION

9 JUNE 2017
TE TUAIWA O PIPIRI
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.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PURPOSE OF TE KAWENATA Ō RONGO</td>
<td>3</td>
</tr>
<tr>
<td>TE KAWENATA Ō RONGO</td>
<td>7</td>
</tr>
<tr>
<td>1. BACKGROUND</td>
<td>8</td>
</tr>
<tr>
<td>2. TE WHAKAPĀHA NĀ TE KARAUNA/APOLOGY</td>
<td>10</td>
</tr>
<tr>
<td>3. TE TIKANGA TUKU IHO / LEGACY STATEMENT</td>
<td>13</td>
</tr>
<tr>
<td>4. TE TIKANGA / PRINCIPLES</td>
<td>18</td>
</tr>
<tr>
<td>5. LEGISLATION</td>
<td>19</td>
</tr>
<tr>
<td>6. PARIHAKA-CROWN LEADERS FORUM</td>
<td>20</td>
</tr>
<tr>
<td>7. TE HUANGA Ō RONGO/ RELATIONSHIP AGREEMENT</td>
<td>21</td>
</tr>
<tr>
<td>8. PARIHAKA FUND</td>
<td>22</td>
</tr>
<tr>
<td>9. GENERAL MATTERS</td>
<td>24</td>
</tr>
<tr>
<td><strong>APPENDIX ONE</strong> - He Papa Ohaoha ki te Whare o Rongo a Parihaka me te Karauna / Compact of Trust</td>
<td>37</td>
</tr>
<tr>
<td><strong>APPENDIX TWO</strong> - Te Huanga Ō Rongo / Relationship Agreement</td>
<td>38</td>
</tr>
<tr>
<td><strong>APPENDIX THREE</strong> - General Provisions</td>
<td>39</td>
</tr>
</tbody>
</table>
THIS DEED is made between

PARIHAKA

and

THE PARIHAKA PAPAKĀINGA 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 PAPAKĀINGA 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 Kawanata o 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 Kawanata o 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.
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.

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 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.

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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 īwi o Parihaka i ōna hapo katoa, otorā, i ēnei mahi e whai ake nei:

- I te mauheretanga o ngā tāngata o Parihaka mō tā rātou whai wahi ki ngā mahi parau me te whakatō talapia 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 kia 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 tāhetai ai ngā kura tongarewa, e āta ukuukua ai ā rātou ngakinga me ngā kararehe;

- I ngā pāwheratanga a ngā hoia o te Karauna i muri mai i te pāhuatanga, me te taumaha hāruruki, me te roa o te māmā e 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 tāna whakature i tētahi pūnaha whakaturu e whakarite ana i te urunga ki Parihaka, e whakakore ana i tā ngā tāngata whenua haere eere noa, e aukati ana hoki i tērā te hunga tautoko tuku i ngā ō ki Parihaka i muri mai i te pāhuatanga;

- I tāna whakahā 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, otorā, 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 mai ai mō te hia tau nei. Inā te ngo to te whakapāhā a te Karauna i ēnei mahi kua whakataumaha nei i te īwi o Parihaka ki te whakamau me te takaonga 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 ukuukuia ana o rātou kāinga, a rātou ngakinga, i te wā anō hoki e mauheretia ana o rātou rangatira.

I ēnei wā, e tū ana te Karauna i te taha o Parihaka ki te mīhi 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 ēnei whakapāhā e wātea ai a Parihaka me te Karauna ki te whai whakaaaro ki tō rāua ao o mua, e anga whakamua ai, e tūmata ai hoki tā rāua mahi tahi ki te whakatīnaia 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 UPEHEAVAL

TE PAE O TE RIRI HURIPOKI 1813 - 1840
Te kūreitanga o Taranaki, maru ana i te kai, kōpa ana i te kāinga, pōkia ana e te tāngata. Tōpono noa te kurukurutanga o te uru i te tawāhakararo, ripiripia e te mamu, haehae e te āwhā. Ka pakū te ngutu parera, ka horo te pā, ka kāwhakina te kāhuhi whakarau ki tawhiti. Riro ana te puia taro uri ki Kapiti, whakarērea mai te puia tautau māhei. Puea mai he rongomau, houhia e Pōtatau rāua ko Matakātea ki Orangitaupeka, 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 reangia i whanaunui iho ai ki te māra o Tū, ka puta he poropititanga i tua i te rangi tāwhangawhanga, he putanga ariki, he putanga tauira, Hupokina te ao, taupokina te pō, ka ao, ka ao-ātea.

VIOLENT UPEHEAVAL 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 Orangitaupeka 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

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.
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.

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 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 ngaru whakapuke o Raukawa, wāhia ki te rīpeka mahi nui i Otākou, i Ripapa ki Whakaraupō, i Hokitika ki Te Ika a Ngahue. Ko Hiroki, ko Pōtiki-oroa 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 tātārakihi. Te hāpai a te hōiho mā i a Te Paraihe ki te hāpai nui a te whaene, he tahu kai.* 

*Kua hari, kua koa.* Ka puni a Pungarehu ki Te Pūrepo, whakawerihetia, whakawhia, kihai i whewehi. *E runga, e raro nukunuku mai.* E uta e tai nukunuku mai. Te mahi a te kuri, kua hari, kua koa ki te pāhua tuatahi. *Opehia taewatia te tangata.* Opea noaia te kōpae hēki ki raro i te kātua, kāore he kai pipipi, 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 kōrero. *Kei te kairuru, kei te kaikaha. He pae kawau hoki i a Tiki whakahōtata.* 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 Ripapa in Lyttelton, in Hokitika on the Westcoast. Hiroki, like Pōtiki-oroa, 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

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.

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

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.

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.
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 this 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.

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.

PHASE 8 THE RECOVERY OF PARIHAKA

TE PAE O TE ARANGA TUARUA 1975 - PRESENT DAY

Wherawhera mai a rauwhārangi, puakina mai tērā i te hängū, ka rongo te turi keakea, ka mātaki te matapō. Ura te rā, ko Uenuku i te rangītāne newea, 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 wahi ki te rangi, tō rāua nei Atua kaha rawa, te rangatira o te maunga a-rongo, 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 kapa ai, he pāhua whakamutunga. E tō ai te hunga riri kī puehu ai i te kino ngaro, māna nei te mutunga.

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 típuna. Ahakoa whakarumakina e te hoa, ka paea anō, e ngāngana mai rā ī te puke, ka kte te iti te rahi. Whakaetetia te moana waiwai, te moana tuatua, te moana oruoru, ko whakatupurua he kawa ora. Whakarearea te ara rau a Tangaroa, pakeke kau te ara tapokorau o nehe, unuhia te ara rui i Tāne. Tā te hae ka nawe, tā te pai ka tau, i te hahi, i te koa. Me he pōpoko i te rua, me he tātara-moene i te rua, whakahaea kei te hau. Kita, kita i te wiwi, i te wawā, kei mou ki tāihua, 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 tōnei whakatupuranga, hei tangata whakaaraara koe mō ngā iwi e rua. E kore tōu reo e tāea te pēhi e ngā mounga nunui, e kore tōu māngai e tāea te kōpāni e ngā mounga 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.

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 típuna. Ahakoa whakarumakina e te hoa, ka paea anō, e ngāngana mai rā ī te puke, ka kte te iti te rahi. Whakaetetia te moana waiwai, te moana tuatua, te moana oruoru, ko whakatupurua he kawa ora. Whakarearea te ara rau a Tangaroa, pakeke kau te ara tapokorau o nehe, unuhia te ara rui i Tāne. Tā te hae ka nawe, tā te pai ka tau, i te hahi, i te koa. Me he pōpoko i te rua, me he tātara-moene i te rua, whakahaea kei te hau. Kita, kita i te wiwi, i te wawā, kei mou ki tāihua, 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 tōnei whakatupuranga, hei tangata whakaaraara koe mō ngā iwi e rua. E kore tōu reo e tāea te pēhi e ngā mounga nunui, e kore tōu māngai e tāea te kōpāni e ngā mounga 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 ASPIRATIONS OF PARIHAKA

Whakarongo ake, hei hinu koa ki runga ki hō koutou pane, he pakanga i waiho ake e ō koutou típuna. Ahakoa whakarumakina e te hoa, ka paea anō, e ngāngana mai rā ī te puke, ka kte te iti te rahi. Whakaetetia te moana waiwai, te moana tuatua, te moana oruoru, ko whakatupurua he kawa ora. Whakarearea te ara rau a Tangaroa, pakeke kau te ara tapokorau o nehe, unuhia te ara rui i Tāne. Tā te hae ka nawe, tā te pai ka tau, i te hahi, i te koa. Me he pōpoko i te rua, me he tātara-moene i te rua, whakahaea kei te hau. Kita, kita i te wiwi, i te wawā, kei mou ki tāihua, 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 tōnei whakatupuranga, hei tangata whakaaraara koe mō ngā iwi e rua. E kore tōu reo e tāea te pēhi e ngā mounga nunui, e kore tōu māngai e tāea te kōpāni e ngā mounga 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.
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.

<table>
<thead>
<tr>
<th>Aronga Principle</th>
<th>Whakamārama Description</th>
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</thead>
<tbody>
<tr>
<td><strong>Maungaarongo</strong> Peace</td>
<td>Ko te takenga mai o te mahitahi, te arotahi me te tūtahi. The essence of cooperation, common vision and consensus.</td>
</tr>
<tr>
<td><strong>Ririkore</strong> Non-violence</td>
<td>Ko te tākiritanga i te nguha, te mau ā-hara me te patu, The renouncing of rage, hatred and violence.</td>
</tr>
<tr>
<td><strong>Rangatiratanga</strong> Autonomy</td>
<td>Ko te mana whakahaere i runga i Te Tikanga me te pono. The capacity for self-determination of principled practice and belief.</td>
</tr>
<tr>
<td><strong>Whakaruru</strong> Sanctuary</td>
<td>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.</td>
</tr>
<tr>
<td><strong>Whakaaro-pai</strong> Equality and Respect</td>
<td>Ko te ngākau oha ki te mana taurite o te tangata ki te tangata ahako ko wai. The recognition of best intentions and inherent equality among people regardless of who they are.</td>
</tr>
<tr>
<td><strong>Ringa Raupā</strong> Innovation &amp; Hard work</td>
<td>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.</td>
</tr>
<tr>
<td><strong>Motuhake</strong> Self-sufficiency</td>
<td>Ko te tūnga hapori o Parihaka whenua, a Parihaka tangata, e ea ai ōna moemoe ā 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.</td>
</tr>
<tr>
<td><strong>Manawa-nui, Manawa-roa</strong> Resilience</td>
<td>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.</td>
</tr>
<tr>
<td><strong>Tōpūtanga</strong> Unity</td>
<td>Ko te tūnga hapori e tautoko tahi ana tetehei ki tetehei, 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.</td>
</tr>
<tr>
<td><strong>Oranga-tonutanga</strong> Future</td>
<td>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.</td>
</tr>
</tbody>
</table>
5. LEGISLATION

5.1. In order to further the reconciliation purposes recorded in Te Kwenata o 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 Kwenata o 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 Kwenata o 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 Kwenata o 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 Kwenata 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 Kwenata 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 Kawanata 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 Kakahi and Te Whiti ō 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 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

Kaitiaki of Toroānui Marae

Kaitiaki of Paraahuka Marae

Kaitiaki of Takitūtū Marae

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
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED
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This is a solemn statement of commitment, a contract of trust between Paraheka and the Crown, a mutual acknowledgment and pledge to work together with a shared vision.

The Paraheka community emerged amid the devastation of war, confiscation, imprisonment without trial and genocidal colonial occupation throughout Tainui, indeed in other parts of the country. Te Whiti-Rongomai, a Great Maker of Whatau, saw the principles of Te Whiti-Rongomai as a beacon. They 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, an enduring wellbeing.

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

Through the years, Paraheka has sought to promote and foster principled peace, to provide sanctuary and to forge a model of sustainable community. The unrecognizable actions of the Crown, including the unceasing plunder of Paraheka, attempted to sweep aside those principles. However, the Crown’s plans ultimately failed and Paraheka has pointed to this today.

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

In this generation, the significance and relevance of the legacy of Te Whiti-Kahukahi and Te Whiti-Rongomai is today being appropriately acknowledged, particularly by the Crown. The desire of Government historically directed to Paraheka, was now, opening, for mutual and reciprocal advancement.

The Crown, through the democratic authority given to it by the people of Arawa, solemnly recognises the statute of Paraheka, and works to work with Paraheka towards the fulfillment of Paraheka’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 establishment of Paraheka for future generations — a spring of friendship flowing uninterupted, toward a genuine and binding peace between Paraheka and the Crown.

This statement of commitment is made in the where of Te Nihotua Arawa, at the invitation of Paraheka, with strong endorsement of hapu, on this day the 22nd of May, 2016.

He Papa Ohoa mai paraheka me te Karauna

He Papa Ohoa ha ki te whare o Rongo i a Paraheka me te Karauna

Te Kawenata o Rongo

Appendix One

Compact of Trust

He Papa Ohoa ha ki te whare o Rongo i a Paraheka me te Karauna

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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 Kakahi 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 be signed at Parihaka on 9 June 2017.

TE HUANGA Ō RONGO

Te Huanga 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 Punī 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**

<table>
<thead>
<tr>
<th>Te Puna te o Aroha Wano-Bryant</th>
<th>Kaitiaki of Takitūtū Marae</th>
<th>Kaitiaki of Paraahuka Marae</th>
<th>Kaitiaki of Toroānui Marae</th>
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Chairperson of the Parihaka Papakāinga Trust

**The Crown**

<table>
<thead>
<tr>
<th>Paul James</th>
<th>Colin McDonald</th>
<th>Vicky Robertson</th>
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<tr>
<td>Ministry for Culture and Heritage</td>
<td>Department of Internal Affairs</td>
<td>Ministry for the Environment</td>
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<tr>
<th>Joanne Hughes</th>
<th>Iona Holsted</th>
<th>Michelle Hippolite</th>
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<tr>
<td>Ministry of Business, Innovation and Employment</td>
<td>Ministry of Education</td>
<td>Te Puni Kōkiri</td>
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<tr>
<th>Gloria Campbell</th>
<th>Arapata Hakiwai &amp; Geraint Martin</th>
<th>Andrew Coleman</th>
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<tr>
<td>Ministry of Social Development</td>
<td>Museum of New Zealand Te Papa Tongarewa</td>
<td>Heritage New Zealand Pouhere Taonga</td>
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Gillian Campbell on behalf of Rosemary Clements Taranaki District Health Board

**Local Authorities**

<table>
<thead>
<tr>
<th>Ross Dunlop</th>
<th>Neil Holdom</th>
<th>David MacLeod</th>
</tr>
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<tbody>
<tr>
<td>Mayor, South Taranaki District Council</td>
<td>Mayor, New Plymouth District Council</td>
<td>Chair, Taranaki Regional Council</td>
</tr>
</tbody>
</table>
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The Parihaka community emerged amidst the devastation of war, confiscation, imprisonment without trial and vigorous colonial suppression throughout Taranaki, indeed in other parts of the country. Te Hikoiki and Te Whiti-Rongomai created a principal treasure 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 well-being.

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Through the years, Parihaka has sought to promote and foster principled peace, to provide sanctuary and to forge a model of sustainable community. The unachievable acts of the Crown, including the menacing plunder of Parihaka, attempted to sway these principles. However, the Crown’s plans ultimately failed and Parihaka has persisted to this day.

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## Support available from Crown agencies

<table>
<thead>
<tr>
<th>Parihaka projects (From Parihaka Whakamua Parihaka Pūmou: Future-proofing Parihaka report)</th>
<th>Parihaka priority</th>
<th>Crown Agencies who may be able to assist</th>
<th>Support available from Crown agencies</th>
</tr>
</thead>
</table>
| **Organisational capacity building & strengthening relationships** | High | DIA: community development | • 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 | | | • Resource support (specialist advice and financial)  
• Advice and support from Regional Advisors. |
| TDHB | | | • Provision of a Health Promoter (see ‘Community Health Centre...’ below). |
| **Website expansion** | High | DIA: Heritage | • Sharing information and knowledge about taonga held in the National Library and Archives NZ that could be incorporated into website. |
| TP | | | • Sharing information and knowledge about taonga held in Te Papa collections that could be incorporated into website. |
| MCH | | | • Sharing of website knowledge and expertise. |
| MBIE | | | • 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 | • Funding support for research into possible land acquisition strategies. |
| **Renewable energy** | Very high | MBIE | • See MBIE statement below. |
| **Securing the water source at Parihaka** | Very high | MoH | • The Ministry of Health is able to provide engineering support to TDHB and Parihaka to help secure the water source for Parihaka. |
| TDHB | | | • 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

<table>
<thead>
<tr>
<th>Parihaka projects (From Parihaka Whakamua Parihaka Pūmou: Future-proofing Parihaka report)</th>
<th>Parihaka priority</th>
<th>Crown Agencies who may be able to assist</th>
<th>Support available from Crown agencies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waste water treatment</td>
<td>Very high</td>
<td>TDHB</td>
<td>• 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.</td>
</tr>
<tr>
<td>Community waste management</td>
<td>High</td>
<td>MfE</td>
<td>• 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.</td>
</tr>
<tr>
<td>Waterways management</td>
<td>High</td>
<td>MfE</td>
<td>• Consider options for training opportunities on freshwater management/RMA issues.</td>
</tr>
<tr>
<td>Kātoro - Virtual internet service provider</td>
<td>High</td>
<td>MBIE</td>
<td>• See MBIE statement below.</td>
</tr>
<tr>
<td>Visitor offerings – interpreted visitor walk; cycle track; visitor centre</td>
<td>Medium</td>
<td>DIA: Heritage</td>
<td>• Sharing information and knowledge about taonga held in the National Library and Archives NZ that could be incorporated into visitor offerings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TP</td>
<td>• 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.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MCH</td>
<td>• MCH will provide advice on funding sources, including MCH contestable funds, and other guidance on the proposed visitor centre and other projects, if required.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MBIE</td>
<td>• See MBIE statement below.</td>
</tr>
<tr>
<td>Artist studio and workshop</td>
<td>Medium</td>
<td>MCH</td>
<td>• MCH will help facilitate relationships with the creative sector as appropriate.</td>
</tr>
<tr>
<td>Eco-friendly housing</td>
<td>Very high</td>
<td>TPK</td>
<td>• 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.</td>
</tr>
<tr>
<td>Food production</td>
<td>Very high</td>
<td>TPK</td>
<td>• Resource support (specialist advice and financial) • Advice and support from Regional Advisors.</td>
</tr>
</tbody>
</table>
## APPENDIX TWO Support available from Crown agencies

<table>
<thead>
<tr>
<th>Parihaka projects (From Parihaka Whakamua Parihaka Pūmou: Future-proofing Parihaka report)</th>
<th>Parihaka priority</th>
<th>Crown Agencies who may be able to assist</th>
<th>Support available from Crown agencies</th>
</tr>
</thead>
</table>
| **Community health centre and assisted living** | High | TDHB | - 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 | - 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 | - Funding available for Reo and Matauranga Māori wānanga. |
| **Conference facility and peace studies centre** | Medium | MoE | - Facilitate discussion with the Tertiary Education Commission on an education/arbitration centre. |
| | | TPK | - Resource support (specialist advice and financial).  
- Advice and support from Regional Advisors. |
| **Heritage database** | High | DIA: heritage | - Sharing information and knowledge about taonga held in the National Library and Archives NZ that could be incorporated into the heritage database. |
| | | TP | - 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 | - 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

<table>
<thead>
<tr>
<th>Parihaka projects (From Parihaka Whakamua Parihaka Pūmou: Future-proofing Parihaka report)</th>
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<th>Crown Agencies who may be able to assist</th>
<th>Support available from Crown agencies</th>
</tr>
</thead>
</table>
| Significant buildings – identification, assessment, refurbishment and maintenance | Medium | MCH/HNZPT | • 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). |

<table>
<thead>
<tr>
<th>Other projects or support offered</th>
<th>Agency</th>
<th>Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural plan projects (not covered above)</td>
<td>MCH</td>
<td>• MCH will help facilitate engagement between Parihaka, Crown agencies and non-Crown organisations in the cultural sector regarding cultural plan projects.</td>
</tr>
</tbody>
</table>

| Ministry of Business, Innovation and Employment | MBIE | • 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 Hiringa: 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. |
## Support available from Crown agencies

<table>
<thead>
<tr>
<th>Other projects or support offered</th>
<th>Agency</th>
<th>Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministry of Social Development</td>
<td>MSD</td>
<td>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.</td>
</tr>
<tr>
<td>Relationships with local authorities</td>
<td>TPK</td>
<td>Support from Regional Advisors to broker relationships with local authorities.</td>
</tr>
<tr>
<td>Environmental management plan</td>
<td>MfE</td>
<td>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.</td>
</tr>
</tbody>
</table>

### AGENCY KEY

<table>
<thead>
<tr>
<th>Agency</th>
<th>Acronym</th>
<th>Agency</th>
<th>Acronym</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Puni Kōkiri</td>
<td>TPK</td>
<td>Taranaki District Health Board</td>
<td>TDHB</td>
</tr>
<tr>
<td>Ministry of Education</td>
<td>MoE</td>
<td>Department of Internal Affairs</td>
<td>DIA</td>
</tr>
<tr>
<td>Ministry of Business, Innovation and Employment</td>
<td>MBIE</td>
<td>Heritage New Zealand Pouhere Taonga</td>
<td>HNZPT</td>
</tr>
<tr>
<td>Ministry of Social Development</td>
<td>MSD</td>
<td>Ministry for the Environment</td>
<td>MfE</td>
</tr>
<tr>
<td>Ministry of Culture and Heritage</td>
<td>MCH</td>
<td>Ministry of Health</td>
<td>MoH</td>
</tr>
<tr>
<td>Museum of New Zealand Te Papa Tongarewa</td>
<td>TP</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Support available from Local Authorities

<table>
<thead>
<tr>
<th>LOCAL AUTHORITY</th>
<th>SUPPORT AVAILABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Riparian Management</strong></td>
<td>Continued support for implementing riparian plans at Parihaka and the surrounding dairy units. Advice on the establishment of tree nurseries.</td>
</tr>
<tr>
<td><strong>Biodiversity planning and pest management</strong></td>
<td>Identification of potential Key Native Ecosystems at Parihaka and the surrounding dairy units.</td>
</tr>
</tbody>
</table>
| Development of a Parihaka biodiversity plan including: | - 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. |
| **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. |
| **Consenting under the Resource Management Act 1991 (RMA)** | Assistance to identify resource consent requirements under the RMA for infrastructure upgrades.                                                   |
| **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. |
| **Public Transport** | Continued engagement with the Parihaka community on public transport needs.                                                                     |
| **Public Information and environmental education** | Explore a partnership with the Parihaka community to tell the Parihaka story and its connection to the environment. |
## Support available from Local Authorities

<table>
<thead>
<tr>
<th>LOCAL AUTHORITY</th>
<th>SUPPORT AVAILABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>South Taranaki District Council (STDC)</td>
<td><strong>Relationship building between STDC and Parihaka</strong></td>
</tr>
</tbody>
</table>
|                  | *Information Sharing*  
Undertake an information sharing exercise with the Parihaka community. |
|                  | *Community Development*  
Provide advice and support on external funding sources. |
|                  | **In-kind Engineering Services** |
|                  | *Water and Wastewater*  
Provide technical advice on designing, building and operating a small community water supply, and similarly for local wastewater treatment options. |
|                  | *Road and Civil Works*  
Peer review any produced layouts/designs and advise on construction materials and standards. Administration of civil works contracts on behalf of Parihaka. |
|                  | **In-kind Environmental Services** |
|                  | *Concept Plan*  
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. |
|                  | *Consenting under the Resource Management Act 1991 (RMA)*  
Provide assistance to identify resource consent requirements under the RMA in relation to development plans for Parihaka. |
## Support available from Local Authorities

<table>
<thead>
<tr>
<th>LOCAL AUTHORITY</th>
<th>SUPPORT AVAILABLE</th>
</tr>
</thead>
</table>
| **New Plymouth District Council (NPDC)** | **Taonga Preservation**  
*Puke Ariki*  
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.  
*Govett Brewster Art Gallery*  
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.  
**Marae Development**  
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.  
**Assistance with Development Planning**  
Assistance with development planning on a pro-bono basis (at the request of Parihaka).  
**NPDC Internships**  
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. |
## Appendix Four: Contact Details

<table>
<thead>
<tr>
<th>Name of Agency/Local Authority</th>
<th>Contact Person/Position</th>
<th>Contact Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Puni Kōkiri</td>
<td>Willis Katene, Regional Manager, Te Tai Hauāuru</td>
<td>Email: <a href="mailto:will@tpk.govt.nz">will@tpk.govt.nz</a>, Phone: (06) 348 1400, Postal Address: Te Taurawhiri Building - 357 Victoria Avenue Whanganui</td>
</tr>
<tr>
<td>Ministry for Culture and Heritage</td>
<td>Ripeka Evans (Pou Arahi), Regional Manager</td>
<td>Email: <a href="mailto:Ripeka.Evans@mch.govt.nz">Ripeka.Evans@mch.govt.nz</a>, Phone: 04 4994229, Postal Address: PO Box 5364 Wellington 6140</td>
</tr>
<tr>
<td>Department of Internal Affairs</td>
<td>Hugh Karena, Director Maori Strategy and Relationships</td>
<td>Email: <a href="mailto:hugh.karena@dia.govt.nz">hugh.karena@dia.govt.nz</a>, Phone: +64 27 505 0013, DDI: 04 931 6981, Postal Address: The Department of Internal Affairs Te Tari Taiwhenua - 10 Mulgrave Street, PO Box 805, Wellington 6140, New Zealand</td>
</tr>
<tr>
<td>Ministry for the Environment</td>
<td>Miriam Eagle, Director of Mana Taiao; Nicole McCrossin, Senior Analyst</td>
<td>Email: <a href="mailto:miriam.eagle@mfe.govt.nz">miriam.eagle@mfe.govt.nz</a>, <a href="mailto:Nicole.McCrossin@mfe.govt.nz">Nicole.McCrossin@mfe.govt.nz</a>, Postal Address: Ministry for the Environment - Manatū Mo Te Taiaro - 23 Kate Sheppard Place Thorndon Wellington 6012</td>
</tr>
<tr>
<td>Ministry of Education</td>
<td>Jann Marshall, Director of Education, Taranaki, Whanganui, Manawatu</td>
<td>Email: <a href="mailto:Jann.Marshall@education.govt.nz">Jann.Marshall@education.govt.nz</a>, DDI: +64 6 349 6352, 49 21 229 867, Postal Address: 93 Ingestre Street Whanganui</td>
</tr>
<tr>
<td>Ministry for Business, Innovation and Employment</td>
<td>Liz Te Amo, Te Tumu Whakarae (Executive Director) Te Kupenga (The Maori Economic Development Unit)</td>
<td>Email: <a href="mailto:liz.teamo@mbie.govt.nz">liz.teamo@mbie.govt.nz</a>, Postal Address: 15 Stout Street, Wellington 6011 - PO Box 1473, Wellington 6140</td>
</tr>
<tr>
<td>Ministry of Social Development</td>
<td>Gloria Campbell, Regional Commissioner</td>
<td>Email: <a href="mailto:gloria.campbell001@msd.govt.nz">gloria.campbell001@msd.govt.nz</a>, DDI: 06 968 6648 or 029 295 3503, Postal Address: 4th Floor 60-62 Gill Street, New Plymouth - Private Bag 2005, New Plymouth 4342</td>
</tr>
<tr>
<td>Taranaki District Health Board</td>
<td>Channa Perry, Portfolio Manager, Planning and Funding, Rawinia Leatherby, Manager of the Health Promotion Unit</td>
<td>Email: <a href="mailto:channa.perry@tdhb.org.nz">channa.perry@tdhb.org.nz</a>, <a href="mailto:rawinia.leatherby@tdhb.org.nz">rawinia.leatherby@tdhb.org.nz</a>, Postal Address: 027 446 0196, 06 753 6139 extn 8566, 06 753 6139 extn 8506, 27 David Street, Private Bag 2016 New Plymouth 4310</td>
</tr>
<tr>
<td>South Taranaki District Council</td>
<td>Philippa Wilson, Group Manager Corporate Services</td>
<td>Email: <a href="mailto:philippa.wilson@stdc.govt.nz">philippa.wilson@stdc.govt.nz</a>, DDI: 06 278 0829, Postal Address: Private Bag 902 Hawera 4640</td>
</tr>
<tr>
<td>New Plymouth District Council</td>
<td>Liam Hodgetts, Group Manager Strategy</td>
<td>Email: <a href="mailto:Liam.hodgetts@npdc.govt.nz">Liam.hodgetts@npdc.govt.nz</a>, DDI: 06 759 6060, Postal Address: Private Bag 2025, New Plymouth 4310</td>
</tr>
<tr>
<td>Taranaki Regional Council</td>
<td>Sam Tamarapa, Iwi Communications Officer</td>
<td>Email: <a href="mailto:Sam.Tamarapa@trc.govt.nz">Sam.Tamarapa@trc.govt.nz</a>, DDI: 067657127, Postal Address: Private Bag 713 Stratford 4352</td>
</tr>
<tr>
<td>Heritage New Zealand</td>
<td>Te Kenehi Teira, Kāihautū – National Manager Māori Heritage</td>
<td>Email: <a href="mailto:teira@heritage.org.nz">teira@heritage.org.nz</a>, DDI: 04 494 8042, Postal Address: Heritage New Zealand Pouhere Taonga - PO Box 2629, Te Aro, Wellington 6140</td>
</tr>
<tr>
<td>Museum of New Zealand Te Papa Tongarewa</td>
<td>Carolyn Roberts-Thompson, Manager Iwi Relationships</td>
<td>Email: <a href="mailto:carolyn@tepapa.govt.nz">carolyn@tepapa.govt.nz</a>, DDI: 04 381 7132, Postal Address: P O Box 467, Wellington 6011</td>
</tr>
</tbody>
</table>
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 Kwenata o 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 Papakāinga Trust; and
   8.8. Te Kwenata o 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.