PARIHAKA
and
THE PARIHAKA PAPAKÄINGA TRUST
and
THE CROWN

TE KAWENATA Ī RONGO
DEED OF RECONCILIATION

9 JUNE 2017
TE TUAIWA O PIPIRI
PURPOSE OF TE KAWENATA Ō RONGO

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

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

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

- a legacy statement;
- a Crown apology to the Parihaka community;
- the development of a draft Parihaka bill;
- a Parihaka-Crown leaders forum;
- a relationship agreement with specified local authorities and Crown agencies; and
- a fund to support Parihaka's future development.
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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 Kakahi 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: Takitutu (Te Paepae), Toroanui and Paraahuka (Te Niho o Te Atiawa). Parihaka continues to be a meeting place of the followers of Tohu Kakahi and Te Whiti o Rongomai. This includes the observance of Nga Ra Karanga, on the 18th and 19th of every month of the year, and the annual commemoration of Te Pahua (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 PAPAKÄINGA TRUST
1.3. The Parihaka Papakäinga Trust is the entity established to administer, maintain and develop the assets of the Parihaka papakäinga on behalf of its beneficiaries and the followers of Tohu Kakahi 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 papakäinga is a Maori reservation and its administration is subject to Te Ture Whenua Maori Act 1993 and the Maori Reservations Regulations 1994.

KAWE TUTAKI AND CROWN RESPONSE
1.4. In 2014 Parihaka, Taranaki Iwi and the Crown established a working group called Kawe Tutaki, meaning a 'vehicle towards closure'. On 31 July 2015, Kawe Tutaki reported to the Attorney-General and the Minister for Maori Development on how the Crown could support Parihaka's aspirations.

1.5. The report by Kawe Tutaki focused on ways the Crown could improve its relationship with Parihaka. Kawe Tutaki 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 Tutaki's recommendation that it must reconcile its relationship with Parihaka and has agreed to the initiatives set out in Te Kawenata o Rongo which constitute the key elements of the reconciliation process.

KAWE WHAKAMUA
1.7. Kawe Whakamua is made up of the Parihaka Papakäinga Trust Trustees and was established in 2016 to engage with the Crown on a process for reconciliation between the Crown and Parihaka.

1.8. Kawe Whakamua have engaged closely with the Parihaka community in the development of the process for reconciliation and have sought the views of Parihaka through a thorough and robust feedback process prior to entering into Te Kawenata 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 Papakäinga 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 Tutaki 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.
CROWN'S APOLOGY TO PARIHAKA IN ENGLISH

A few short years after guaranteeing to Maori 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 Maori 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 hapu whose homes and cultivations had been repeatedly destroyed by Crown troops, and who had recently suffered the indiscriminate confiscation of traditional lands that had sustained them and their tupuna for generations, and which formed the very bedrock of their identity.

At a time of unprecedented loss and continuing Crown violence, the people of Parihaka chose to establish their new community under principles of compassion, equality, unity, and self-sufficiency. Under the leadership of Tohu 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 Maori and Pakeha. Parihaka became a place of refuge and a source of inspiration for thousands of people from across Taranaki and from elsewhere in Aotearoa.

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

HE WHAKAPAHA NĀ TE KARAUNA KIA PARIHAKA

I nga tau i muri tata mai i te kT taurangi ki te Maori, e kore nei e whakararurarungia tana pupuri ki nga whenua i pirangitia ai e ia, ka timata ta te Karauna ata pahu ia te tangata whenua o Taranaki. Na te kirimana hoko, na te riri a-patu, na te muro me te ture hoki i riro ai i te Karauna nga whenua mōmona o Taranaki, me te aha, noho ai tana iwi i roto i te rawakore, i te ngākau-kore, i roto hoki i te whakahairētiaho. Ka whakaari te Karauna i ana whakapāha ki i te iwi o Taranaki mō te nui o ana korengā i hāpai i ngā mātāpono o te mahi tahi te māhi pono e whakatinanatia nei i te Tiriti o Waitangi, mō te nui whakahariahara hoki o te kino i aua aha i aua mahi rā ki ngā whakatipuranga Māori o roto i te Karauna.

I tenei whā, e tāpaea ana te Karauna i te whakapāha e whai ake nei ki te iwi i Parihaka o mua, o mātaihi hoki.

I te tau 1866, kua whakataoria te pā o Parihaka hei punanga whakamutunga mo ngā hapū o Taranaki, i rite tonu rā te ukuukua o o rātou kainga me a rātou rātou me nga hōia o te Karauna, ka mutu, no nā rātou tonu rā rātou i pāngia kinotia ai e te muro kuri noa ihotanga o ngā papa kainga nā reira i ora ai rātou me o rātou tupuna mō te hia whakatipuranga, i noho rā hoki hei tuapapa uiki ki mō rātou tuakiri.

I te pāhuatanga kāore anō i kitea i mua, i te rere tonutanga hoki o te tōkino a te Karauna, ka whakataua te iwi o Parihaka ki te whakatiti i o rātou kainga hou i raro i nga mātāpono o te aroha, o te turitenga, o te kotahitanga me te tino rangatiratanga. I raro i te arahtanga a Tohu Kakahi rāua ko Te Whiti o Rongomai, ka whakatau te iwi o Parihaka i o rātou rātou mana ki te whenua, i o rātou rātou mana motuhake hoki mā te tohe whai tikanga i a rātou i a rātou whakahitorua ana i te rangimārie ki waenga i te Maori me te Pakeha. Ka noho a Parihaka he punanga, he whakahairētanga hoki i te tino tangata puta noa i Taranaki, otaia, i Aotearoa whanui tonu.

E whakaae ana te Karauna i tino kore rawa atu nei ia i whakaae, i whakamana ranei i te whakakatiti o te tino rangatiratanga me te noho tahi i whakataauritanga rā e Parihaka. Ko tā te Karauna urupare ki te rangimārie ko te ngarengare, ki te kotahitanga ko te whakawehehehe, ki te mana motuhake ko te tamitanga.
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.
• 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 whakawhenaake, ki te ukauka hoki i a ia anō i runga i tāna i pai ai, ka mutu, kite ohu i tika te whakatauria o nga whakamaunaha i hua mai ai mō te hia tau nei. Inā te ngoto o te whakapaia a te Karauna i enei mahi kua whakataunaha nei i te iwi o Parihaka ki te whakamaunaha i te takaonga tuku iho mo te hia whakatipuranga, kua hero nei hoki i te Karauna ki te whakamātua tuku iho.

I te 7 o ngā rā o Noema, i ia tau, karapinepine ai nga whānau o Parihaka ki te maumahara ki ngā tūpuna nā rātou nei i tapa e te waiata me te koha kai ki ngā hoia o te Karauna, i te tau 1881, a, nā rātou nei hoki i whakahei tā rātou u ki te maungatango i te wā tonu e ukukutia ana o rātou kāinga, a rātou ngakinga, i te wā anō hoki e mauheretia ana o rātou rangatira.

I tēnei wā, e tō ana te Karauna i te taha o Parihaka ki te mihi ki ngā tāne, ki ngā wahine, ki ngā tamaki hoki i utu rā i tō te Karauna ngarengaro ki te tō rangatira, ki te whakawhenuatanga me te māia whakaharahara. Ko te tino tūmanako o te Karauna, mā tēnei whakapaia e wātea ai o Parihaka me te Karauna ki te whai whakaaro ki to rāua ao o mua, e anga whakamua ai, e tīmatia ai hoki tā rāua mahi tahi ki te whakatūmatia i te tūra pa mō te rangimīrī o te noho tahitanga i kōrero tā rā o 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 Maori text.

**PHASE 1 THE UPHEAVAL**

**TE PAE O TE RIRI HURIPOKI 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 Potatau and Matakatea at Orangituapeka pa, 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.

**VIOLENT UPHEAVAL 1813 - 1840**

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**PHASE 2 THE FOUNDATION**

**TE PAE O RONGO 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, 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.

**RESHAPING PEACE 1840 - 1860**

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PHASE 3 THE WAR

TE PAE O TŪ KĀ RIRI 1860 - 1865
Ka hikahika, he ngutuahi ki te ngutuawa Waitara, ka korakora a Pekapeka te pū o te riri, ka tūto te ngāraru ki Te Köhia, ka katoro te ahi ki te motu. He mate i a tuanuku, he haehae i a papawhenua. Te hinganga o Kaipōpō, ko Te Hanataua, ko Kukutai, ko Paratene, papanga iho he kāhui kāhika. Whakangaro Warea, rukea e te manuaio. Mumura ana te ahikat, kihai i tineia, murua rawatia te whenua. Tou te kai, tou te tangata, he kainga putuputu, ka turakina, ka tūngia ki te ahi. Me he raupō piko i te hau, ka ara. Tārā Tamarura ka heke i te pae o Rori Wettere, ka puta te Atua ki Taranaki, ka iri a Riri, ka iri a Ririkore ki Kaitake, ki Te Iringaniu. Ka haramai nga tahua a te korero Atua, ka ara nga manu e rua, waraktu i te atutū, ko Mumuhau, ko Takereto kō runga o Repanga.

THE IMPACT OF CONFLICT 1860 - 1865
Friction to inflame hostility at the mouth of Waitara, sparking tension in Pekapeka the seat of conflict, embers stoked in Te Köhia, a wildfire razing the country in deep desire for land, covetous of land. With Kaipōpō so too did Te Hanataua, Kukutai and Paratene fall, a loss of respected leadership. Occupation rights were fanned alight, never extinguished but all confiscated. Food was sowed while people were buried, in a succession of settlements, destroyed and torched. Like reeds rising when wind abates. Tamarura revealed with the incident of Lord Worsley, spiritual guidance revealed to Taranaki, violence contrasted with non-violence at Kaitake and elevated on Te Iringaniu. The potential for peace revealed in Christian tenets. So rose the two birds, calling at dawn, Mumuhau and Takereto landing at Repanga.

PHASE 4 THE BUILDING

TE PAE O TE HAEATA 1865 - 1878
Ka ruku aurere rā ki Waikoukou, whakaaeaa aumihiri ki uta o Waitotoroa. Ka puea Parihaka ki te haeata. Ka kūhuna te patu kia kore e kīte. Ka puru te toto, ka to te tikanga, ka topa te toroa, ka puta, ka ora. Rāngai mai ana te tekuau ma rua a Tawhiao, rauhi mai te kāhui i ona hēpara ki te Atua i runga raua. Ka hanga whakahere hei whakakakara ki to rāua Atua. He tau pai te tau, he tau ariki te tau, he tau āhu te tau, no te rāne te tau. Kua tukua te puna whakawhenua o Ihowa ki te whenua. Huhua mai i marakiraki, i marangatonga me te marangai, marara i te muru, titaria e te ture. Ahu te rau, ohu te mano. Te haupū a-rongo ki te whenua, he maunga a-rongo. Hua te kai, hua te kōrero mō te whenua kai te tangata, kia utua te kino ki te pai. Kei te pakanga pei te matamata o taku aero nei he taonga mō nga whakatupuranga. Ko rātou hei kainoho i te rangatiratanga mō ake tonu atu.

A NEW DAWN 1865 - 1878
Submerged in the pain of Waikoukou, surfacing again with relief in the upper reaches of Waitotoroa. Parihaka emerging in the glimmer of a new dawn on the horizon. Weapons were sheathed, far from sight. The flow of blood staunched, principled practice realised, an albatross takes flight, a way of life. The twelve of Tawhiao 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 takapa, riro i te herehere, riro i te ture. Parau kau, tū kau, he ranga kahawai, he talepa tiketike i te tūpūhī. Ka kōpenu te lhu 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 nga ngaru whakapuke o Raukawa, wāhia ki te riteka mahi nui i Otākou, i Ripapa ki Whakaraupō, i Hokianga ki Te Ika a Ngaehue. Ko Hīroki, ko Potiki-roroa te ika, i tahia i Waitotara ki te hōpua, te maru nui o Tohu, o Whiti. Te hōkai a te hoa ki te hōkai a te tātarakihi. Te hāpai a te hōiho ā i a Te Paraihe ki te hāpai nui a te whaene, he tahu a kia. Kua hari, kua koa. Ka puni a Pungarehu ki Te Pūreiropo, whakawerawera, whakawahiwhi, kihai i wehewehe. 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 taewa te tangata. Opea noa te kopa e hēki ki raro i te katua, kāore he kai pipipi, kāore he kai kokoko, ka herea te kaha me te uaua ki te rangimārie. Kōpapa e te īwi. Utaina Hinemoa, e tū tamawainaha i te wā o te kore. Kei te kairuru, kei te kaikaha. He pae kawau hoki i a Tiki whakakotata. Te hau whakamomotu nei i te weherua o te po.

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 Hokianga on the Westcoast. Hīroki, like Potiki-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 Pūreiropo, 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.

Rangikapuia 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

PHASE 7 THE FORGETTING OF PARIHAKA

TE PAE O WHENUMUNI 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 Potoru 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 Ratana. Subsequent settlements of belief and sound moral values. The political paths on gravel roads led to Wellington, I am dust-covered in the wake. Engulfed in bramble, consumed by borer, wasted in deprivation, flushed with alcohol, embattled with abuse, silenced with scorn. The remaining few caretakers of the bell, the embodiment of Joseph, fed the people with the little they had.
PHASE 8 THE RECOVERY OF PARIHAKA

TE PAE O TE ARANGA TUARUA 1975 - PRESENT DAY

Wherawhera mai a rauwharangi, puakina mai tēra i te āhanga, ka rongo te turi keakea, ka mataki te matapoa. Ura te rā, ko Uenuku i te rangianewanewa, taratara mai rā ngā hihi, e ngungu nei ngā aho ki koko wheuriuri, ki koko whekerekere. Ka ao, ka ao atea, ka ao ārama. 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 raupo. Hāmāna ake rā nga waha ki te rangi, to 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 wahinga, ma Te Pahua e kapi ai, he pahua whakamutunga. E tō ai te hunga ririki i puehu ai i te kino ngaro, mana nei te mutunga.

A SECOND REVIVAL 1975 - PRESENT DAY

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

PHASE 9 THE ASPIRATIONS OF PARIHAKA

TE KAWENATA O RONGO PRESENT - FUTURE

Whakarongo ake, hei hinu koa ki runga ki hō koutou pango, he pakanga i waiho ake e ō koutou tipuna. Ahakoa whakarumakina e te hoa, ka puea ana, e ngāngāna mai rā i te puke, ka kite te iti me te rahi. Whakaekekia te moana waiwai, te moana tuatua, te moana oruoro, koī whakatupurua he kawa ora. Whakaretea te ara rau a Tangaroa, pakeke kau te ara tapokorau o nehe, unuhia te ara ruiti a Tāne. Tā te hae ka nawe, te ta pai ka tau, i te hari, i te koa. Me he popoko i te rua, me he tatara-moeone i te rua, whakaeaea ki te hau. Kīta, kīta i te wīwī, i te wawa, kei mou ki taihau, te ākīngā a-tai, te paringa a-tai, i te taimaha, taikaha o te ao. Ko toku kaha me toku reo, hei reo whakahaere ki tenei whakatupuranga, hei tangata whakahaara koe mo ngā āwi e rua. E kore tōu reo e taea te pēhī e nga mounga lunui, e kore tōu māngai e taea te kōpā i e nga mounga lunui, e nga pukepuku e te motu nei. Ka haepapa i tōu reo, ka whakahaere tikanga koe mō te kino kia mate i te pai.

THE COMMITMENT TO RECONCILIATION PRESENT - FUTURE

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

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

<table>
<thead>
<tr>
<th>Aronga Principle</th>
<th>Whakamārama Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maungarongo</td>
<td>Ko te takenga mai o te mahitahi, te arotahi me te tōtahi. The essence of cooperation, common vision and consensus.</td>
</tr>
<tr>
<td>Peace</td>
<td></td>
</tr>
<tr>
<td>Ririkore</td>
<td>Ko te takiritanga i te nguha, te mau a-hara me te patu, The renouncing of rage, hatred and violence.</td>
</tr>
<tr>
<td>Non-violence</td>
<td></td>
</tr>
<tr>
<td>Rangatiratanga</td>
<td>Ko te mana whakahaeare i runga i Te Tikanga me te pono. The capacity for self-determination of principled practice and belief.</td>
</tr>
<tr>
<td>Autonomy</td>
<td></td>
</tr>
<tr>
<td>Whakaruru</td>
<td>Ko te tauarutanga i ngā weneri o te kino e taa ai te tō tangata ki te ao. The protection from influences of harm to enable our humanity in the world.</td>
</tr>
<tr>
<td>Sanctuary</td>
<td></td>
</tr>
<tr>
<td>Whakaaro-pai</td>
<td>Ko te ngākau oha ki te mana taurite o te tangata ki te tangata ahakoa ko wai. The recognition of best intentions and inherent equality among people regardless of who they are.</td>
</tr>
<tr>
<td>Equality and Respect</td>
<td></td>
</tr>
<tr>
<td>Ringa Raupā</td>
<td>Ko te ngana nui kia tutuki te wahinga i te ahuwhenua, i te ngātakaunui me te rapu ara whakahutukutuki. The determination to the achievement of goals through hard-work, commitment and innovation.</td>
</tr>
<tr>
<td>Innovation &amp; Hard work</td>
<td></td>
</tr>
<tr>
<td>Motuhake</td>
<td>Ko te tunga hapori o Parihaka whenua, e Parihaka tangata, e e a ai ona moemoea i roto i a ia ano, i tona tāiao, i ona 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>Self-sufficiency</td>
<td></td>
</tr>
<tr>
<td>Manawa-nui, Manawa-roa</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>Resilience</td>
<td></td>
</tr>
<tr>
<td>Tōpūtanga</td>
<td>Ko te tunga hapori e tautoko tahi ana tētehi ki tētehi, ahakoa tō ke kaore i te wehe ke. 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>Unity</td>
<td></td>
</tr>
<tr>
<td>Oranga-tonutanga</td>
<td>Ko te tirohanga roa i te mārama ki Te Tikanga e ree 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 Kawenata 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 Papakainga Trust must support the passage of the draft Parihaka bill through Parliament.
6. PARIHAKA-CROWN LEADERS FORUM

6.1. In order to further the reconciliation purposes recorded in Te Kawenata 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 Kawenata 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 Kawenata 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 Kokiri will be responsible for the administration of the forum.
7. TE HUANGA Ō RONGO RELATIONSHIP AGREEMENT

7.1. In order to further the reconciliation purposes recorded in Te Kawenata Ō Rongo, the Parihaka Papakainga Trust, the Crown and local authorities have agreed that they will enter into a relationship agreement (Te Huanga Ō Rongo) to be signed the same day as Te Kawenata Ō Rongo.

7.2. The relationship agreement is to be in the form set out in Appendix Two.

7.3. The relationship agreement is a commitment between the parties to establish and maintain a co-operative and enduring relationship for the purpose of assisting the Parihaka community with its development projects.

7.4. The following departments will be parties to the relationship agreement:
   7.4.1. Te Puni Kokiri;
   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 Kokiri is responsible for administering the relationship agreement.

7.9. The parties to the relationship agreement are responsible for meeting their own costs associated with their participation in the agreement, unless another arrangement is agreed between the parties.
8. PARIHAKA FUND

PARIHAKA FUND
8.1. In order to further the reconciliation purposes recorded in Te Kawenata o 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.
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 Papakainga 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 Papakainga 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 Kawanata o Rongo, 'Parihaka' means the beneficiaries of the Parihaka Papakāinga Trust and the followers of Tohu Kakahi and Te Whiti o Rongomai, as described in the Parihaka Papakāinga Trust Charter.

NO EFFECT ON HISTORICAL TREATY SETTLEMENTS
9.2. Te Kawanata o 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 Kawanata o 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 Kawanata o Rongo.

GENERAL PROVISIONS
9.5. There are further general provisions set out in Appendix Three.
SIGNED AS A DEED ON 9 JUNE 2017

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

WITNESS

Name: Troy Wano
Occupation: Solicitor
Address: 1 Dawson St, New Plymouth

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

Rangiātū Rikituka
Kaitiaki of Toroānui Marae

Gail Wharehoka
Kaitiaki of Paraahuka Marae

Kaitiaki of Takitūtū Marae

Tina Waihehu Mason
Trustee of the Parihaka Papakāinga Trust

Ruakere Pounarua
Trustee of the Parihaka Papakāinga Trust

Aroaro Fiona Patricia Tamati
Trustee of the Parihaka Papakāinga Trust

Moana Pedersen
Trustee of the Parihaka Papakāinga Trust

Ataheke Te Aku Matekino o Te Rangihēininga Wharehoka
Trustee of the Parihaka Papakāinga Trust

Sharron Wiperūone-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: Tuti homi L Koral Co
Occupation: MP
Address: Rapalj

[Signature]

[Signature]
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

Maihi Tamei

Howie Harris

Peter Back

Cindy Bath

Lorraine Dixon (Tawhiri)

Maie

Debbie + Tim Thorpe

Kiriwhetu, Whakarewarewa

Heather Seeds

Chakarenga, Ngatai, Nanae
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

Rebecca Ahy

Dana Brodbury

Descendants James Way

Johanna Buchanan

Barry Hauria

Agostino Rehiha

Daniel Nehene

Wendy Kilali Organ

Brooke Lee

Sirian Kingi-Roeaa

Rosalie Ellis (Tamui)

Rangatiratanga Taepa Mtutahi Play

Mary Nina, Bobby, Toi Kati

Megan

Tewaihiana Gardner (Pokau-Pokai Whana)

Rawinia Kingi

Erena Park

Haoel James Williams

Renee Roha

Muriel Poone
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

Luana Tawara
Ngaparangi Kāmāhuri i Whangamīri River. Congrats Parihaka!

Rev Kawana Maru
Te Toko Te Manu

Claire Wāria Savage

Mokopuna o Tohekuni - Hana Jensen -nee Pompey

Mr Kereta Versteg (Keoni)

Taehuni Ratu O Vili

Emily Charlton - Rapana (Inspirational)

Zander Totaranawa
Kiritahanga Phillips

Phillips

Bradford Te Tāratu Haami - Ta te toko Parihaka

Marion James (Waihō)

Ruth Morris MacNicol Ngaere-Taranaki
Emily Holder  Pukiti  Waikawa  To Atawairua iwi
Two sons  Leli  Kelly Martyn
Fay  Hohara  manaia
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

Selena Ngaiia - Parihaka
John Martha - Motueka
Okahu Ratana - Parihaka
Katarina Taylor - Parihaka
Alfie Fairpin - Coastal
Janine Tekiwa - Whanganui
Joni Lake-Tamanu
Teone Vui Tamanu
CJ Tamanu

Pamela D'Emmar

Petere - Ōpunake
Ailsa Clarence Ōpunake
Helene Young "MyTwink" & "Basketball"
Gaela Ray Chandhuri Hardand
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

J.B. Davy

Kerei (Tamariki) Ihiahihi

Koone (Mara) Ihiahihi

Shelley Kepiu (Te Atama, Parahoa) Ihiahihi

Thomas Tuterevaha Teerae Phillips

And Taniwha Parakeke

Priscilla Fox - Tamaika

Flyata Mamepeko

Leana Holo

Te Bladder, R. N.
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

Artha Hekewar
Michaela Snowden
Sharon Waititi
Ramona Prime/Rainhaver

R.K. Parack
Mr. K. Hord
Vinnie James Mouri Burnett
Justin Te Teira Priest

Patricia Maria Bodger (nee Graham)
OTHER WITNESSES: MEMBERS OF PARAHAKA WHO SUPPORT THE DEED

[Handwritten text not legible]
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

Kahu rangi Simon (Nga Paerangi - Te Karaitia) Mauri ara whanau
Aimee Simon (Nga Paerangi - Te Karaitia)

M. Edwards (Macker Edwards)
M. J. Twist (Kahumako Wilson)

Jane Buffett, Elizabeth, Mary Johnson

John J.

Joanne Paasy

I. H. No. 1, Wellington.

Paula Page Ngati Mutunga o Wharekauri
Tane Page O'Neill Ngati Mutunga o Wharekauri
Toa Page O'Neill Ngati Mutunga o Wharekauri
James O'Neill Wharekauri

Te Rangi Katuru Tuuta Thompson Ngati Mutunga o Wharekauri
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED

Helen Luke 13 Bethune St. Waverley 4501
OTHER WITNESSES / MEMBERS OF PARIHAKA WHO SUPPORT THE DEED
He Papa Ohaoha ki te whare o Rongo i a Parihaka me te Karauna

This is a solemn mutual covenant, a compact of trust between Te Whiti-o-Rongomai and the Crown, a mutual acknowledgement and pledge to work together with a shared vision.

The Parahaka community emerged amid the devastation of war, conflict, imprisonment in a harsh and oppressive colonial suppression throughout Taranaki, indeed, in other parts of the country. Te Whiti-o-Rongomai and Te Whiti-o-Rongomai created a principled promise of peace that sought to instigate mutual understanding, respect and prosperity for all.

The ideals of healing, freedom and self-determination through the cultural, physical and spiritual fabric of the community, for an enduring well-being.

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

Through the years, Parahaka has sought to process and foster principally peace, to provide security and to forge a world of sustainable community. The ever increasing actions of the Crown, including the challenging borders of Parahaka, attempted to sweep aside these principles. However, the Crown’s plan ultimately failed and Parahaka has persisted to this day.

Now, a judiciary has been sought to realise that legacy of peace and to ensure our humanity enhancing Parahaka and the Crown in partnership and cooperation.

In this generation, the significance and relevance of the legacy of Te Whiti-o-Rongomai and Te Whiti-o-Rongomai is today being appropriately enshrined, partly by the Crown. The State of Government, historically housed in Taranaki, are now opening, for mutual and reciprocal advancements.

The Crown, through the democratic authority given to it by the people of Aotearoa, solemnly recognises the nature of Parahaka, and seeks to work with Parahaka towards the fullness of Parahaka’s legacy, based on the principles of peace, sustainability, community development and spiritual integrity.

This compact makes the beginning of a new relationship intended to lead to equal and meaningful relationships of Parahaka for future generations in a setting of cooperation and sharing, toward a genuine and lasting peace between Parahaka and the Crown.

The assurance of commitment is made in the whare of Te Whiti o Te Ati Awa, as the initiative of Parahaka, with strong endorsement of hapu, as this day the 22nd of May, 2016.

Chairperson of Parahaka Papakāinga Trust

Christopher Turaga

Attorney General

Kaitiaki of Tokeaturi Marae

Kaitiaki of Parihaka Marae

Kaitiaki of Taumata Marae
A relationship agreement between Crown parties, local authorities and Parihaka.

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

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

In 2015 a working group, Kawe Totaki, was established to advise the Crown on how it could support the Parihaka community. Kawe Totaki 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:
- The Parihaka Papakāinga Trust

Representing the Crown:
- Te Puni Kokiri
- The Department of Internal Affairs
- The Ministry for Culture and Heritage
- The Ministry of Business, Innovation and Employment
- The Ministry of Social Development
- The Ministry for the Environment
- Taranaki District Health Board
- Heritage New Zealand Pouhere Taonga
- Museum of New Zealand Te Papa Tongarewa

Representing local authorities:
- South Taranaki District Council
- New Plymouth District Council
- 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 Pumou: 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 o 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 o 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 Papakainga Trust

Te Puna te o Aroha
Kaitiaki of Takitoto Marae
Wano-Bryant
Chairperson of the Parihaka
Papakainga Trust

The Crown

Paul James
Ministry for Culture and Heritage

Colin McDonald
Department of Internal Affairs

Vicky Robertson
Ministry for the Environment

Joanne Hughes
Ministry of Business, Innovation and Employment

Iona Hoisted
Ministry of Education

Michelle Hippolite
Te Puni Kōkiri

Gloria Campbell
Ministry of Social Development

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

Andrew Coleman
Heritage New Zealand
Pouhere Taonga

Gillian Campbell on behalf of
Rosemary Clements
Taranaki District Health Board

Local Authorities

Ross Dunlop
Mayor, South Taranaki District Council

Neil Holdom
Mayor, New Plymouth District Council

David MacLeod
Chair, Taranaki Regional Council
He Papa Ohaoha ki te whare o Rongo i a Parihaka me te Karauna

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

The Parihaka community emerged out of the destruction of sacred land, transformation as a direct and spontaneous cultural expression throughout Taranaki, indeed in every part of the country. Tahi Kakahi and Te Whiti-Hongi hongi as it was a principled practice of peace that sought to foster mutual understanding, respect and prosperity for all. The ideals of behalf, harmony and guide this transition through the emotional, physical and emotional fabric of the community, for an enduring culture.

The Crown is, among other things, responsible for establishing policy and strategy to enable numerous initiatives, productivity and equality of access in service for the whole population. It promotes legislation in present rights and the social and physical environment of all Aotearoa.

This statement of commitment is made today being formally recognised the status of Tohu Kakahi and Te Whiti-cs Rongo mai Is today being solemnly recognised the status of Tohu Kakahi and Te Whiti-cs Rongo mai Is today being solemnly recognised the status of Tohu Kakahi and Te Whiti-cs Rongo mai Is today being solemnly recognised the status of Tohu Kakahi and Te Whiti-cs Rongo mai Is today being solemnly recognised

In this generation, Parihaka has sought to promote and share this pivotal past, as provide sanctuary and to foster a model of sustainable community. The Crown is committed to the maintenance of the Crown, including environment legislation to enable resource allocation, toward community development and the whole population.

This statement of commitment is made today being formally recognised the status of Tohu Kakahi and Te Whiti-cs Rongo mai Is today being solemnly recognised the status of Tohu Kakahi and Te Whiti-cs Rongo mai Is today being solemnly recognised the status of Tohu Kakahi and Te Whiti-cs Rongo mai Is today being solemnly recognised the status of Tohu Kakahi and Te Whiti-cs Rongo mai Is today being solemnly recognised the status of Tohu Kakahi and Te Whiti-cs Rongo mai Is today being solemnly recognised

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**APPENDIX TWO  Support available from Crown agencies**

<table>
<thead>
<tr>
<th>Parihaka projects</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.  
• Sharing information and knowledge about taonga held in Te Papa collections that could be incorporated into website.  
TP | • Sharing of website knowledge and expertise.  
MCH | • A half day workshop to help Parihaka understand how intellectual property can be used to protect their intellectual property, traditional knowledge and cultural heritage.  
MBIE | |
| **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. |
### Parihaka projects
(From Parihaka Whakamua Parihaka Pumou: Future-proofing Parihaka report)

<table>
<thead>
<tr>
<th>Parihaka projects</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>MIE</td>
<td>• Provide a workshop on the Waste Minimisation Fund to support a potential application for Parihaka's proposed waste management initiative.</td>
</tr>
<tr>
<td>Waterways management</td>
<td>High</td>
<td>MIE</td>
<td>• Facilitate a relationship with the Taranaki waste management network.</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.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MCH</td>
<td>• 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>• Maori 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)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Advice and support from Regional Advisors.</td>
</tr>
</tbody>
</table>
## APPENDIX TWO Support available from Crown agencies

<table>
<thead>
<tr>
<th>Parihaka projects</th>
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<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.  
• 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.  
• Resource support (specialist advice and financial).  
• Advice and support from Regional Advisors. |
| Heritage database          | High | TP | • Sharing information and knowledge about taonga held in the National Library and Archives NZ that could be incorporated into the heritage database.  
• 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.  
• 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). |
### Parihaka projects
(From Parihaka Whakamua Parihaka Pumou: Future-proofing Parihaka report)

<table>
<thead>
<tr>
<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>Significant buildings – identification, assessment, refurbishment and maintenance</td>
<td>Medium</td>
<td>MCH/HNZPT</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• 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.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• HNZPT would be a special advisor and MCH would have an advisory role (if required).</td>
</tr>
</tbody>
</table>

### Other projects or support offered

<table>
<thead>
<tr>
<th>Agency</th>
<th>Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural plan projects (not covered above)</td>
<td>MCH</td>
</tr>
<tr>
<td>• MCH will help facilitate engagement between Parihaka, Crown agencies and non-Crown organisations in the cultural sector regarding cultural plan projects.</td>
<td></td>
</tr>
<tr>
<td>Ministry of Business, Innovation and Employment</td>
<td>MBIE</td>
</tr>
<tr>
<td>• 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 Puna Hirainga: Maori Innovation Fund.</td>
<td></td>
</tr>
<tr>
<td>• 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.</td>
<td></td>
</tr>
</tbody>
</table>
### Other projects or support offered

<table>
<thead>
<tr>
<th>Agency</th>
<th>Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministry of Social Development</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>Support from Regional Advisors to broker relationships with local authorities.</td>
</tr>
<tr>
<td>Environmental management plan</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>MIE</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>Riparian Management</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>Biodiversity planning and pest management</td>
<td>Identification of potential Key Native Ecosystems at Parihaka and the surrounding dairy units. 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.</td>
</tr>
<tr>
<td>Taranaki Regional Council</td>
<td>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.</td>
</tr>
</tbody>
</table>
### Support available from Local Authorities

<table>
<thead>
<tr>
<th>LOCAL AUTHORITY</th>
<th>SUPPORT AVAILABLE</th>
</tr>
</thead>
</table>
| South Taranaki District Council (STDC)| **Relationship building between STDC and Parihaka**  
*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>
<tbody>
<tr>
<td>Taonga Preservation</td>
<td><strong>Puke Ariki</strong></td>
</tr>
<tr>
<td></td>
<td>Share information and knowledge about taonga specific to Parihaka.</td>
</tr>
<tr>
<td></td>
<td>Provide advice and assistance on the care and preservation of taonga currently being held by Parihaka.</td>
</tr>
<tr>
<td><strong>Govett Brewster Art Gallery</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>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.</td>
</tr>
<tr>
<td>New Plymouth District Council (NPDC)</td>
<td><strong>Marae Development</strong></td>
</tr>
<tr>
<td></td>
<td>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.</td>
</tr>
<tr>
<td></td>
<td><strong>Assistance with Development Planning</strong></td>
</tr>
<tr>
<td></td>
<td>Assistance with development planning on a pro-bono basis (at the request of Parihaka).</td>
</tr>
<tr>
<td></td>
<td><strong>NPDC Internships</strong></td>
</tr>
<tr>
<td></td>
<td>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.</td>
</tr>
</tbody>
</table>
## Apppendix 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 Punj Kōkiri</td>
<td>Willis Katene Regional Manager, Te Tai Hauauru</td>
<td><a href="mailto:will@tpk.govt.nz">will@tpk.govt.nz</a> (06) 348 1400 Te Taurawhiri Building - 357 Victoria Avenue Whangau</td>
</tr>
<tr>
<td>Ministry for Culture and Heritage</td>
<td>Ripeka Evans (Pou Arahi)</td>
<td><a href="mailto:Ripeka.Evans@mch.govt.nz">Ripeka.Evans@mch.govt.nz</a> 04 4994229 PO Box 5364 Wellington 6140</td>
</tr>
<tr>
<td>Department of Internal Affairs</td>
<td>Hugh Karena, Director Maori Strategy and Relationships</td>
<td><a href="mailto:Hugh.karena@dia.govt.nz">Hugh.karena@dia.govt.nz</a> +64 27 505 0013 DDI: 04 931 6981 The Department of Internal Affairs Te Tari Taikwhenua - 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</td>
<td><a href="mailto:miriam.eagle@mfe.govt.nz">miriam.eagle@mfe.govt.nz</a> Ministry for the Environment - Manato Mo Te Taiapu - 23 Kate Sheppard Place Thorndon Wellington 6012</td>
</tr>
<tr>
<td>Ministry of Education</td>
<td>Jann Marshall, Director of Education Taranaki, Whangai, Manapate</td>
<td><a href="mailto:Jann.Marshall@education.govt.nz">Jann.Marshall@education.govt.nz</a> +64 6 349 6352 DDI: +64 21 229 7685 93 Ingestre Street Whangai</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><a href="mailto:Liz.teamo@mbie.govt.nz">Liz.teamo@mbie.govt.nz</a></td>
</tr>
<tr>
<td>Ministry of Social Development</td>
<td>Miriam Eagle, Director of Mana Taiao</td>
<td><a href="mailto:Miriam.Eagle@mfe.govt.nz">Miriam.Eagle@mfe.govt.nz</a></td>
</tr>
<tr>
<td>Taranaki District Health Board</td>
<td>Channa Perry, Portfolio Manager, Planning and Funding</td>
<td><a href="mailto:Channa.perry@tdhb.org.nz">Channa.perry@tdhb.org.nz</a> 027 446 0196 06 753 6139 extn 8566</td>
</tr>
<tr>
<td>South Taranaki District Council</td>
<td>Rawinia Leatherby, Manager of the Health Promotion Unit</td>
<td><a href="mailto:Rawinia.Leatherby@tdhb.org.nz">Rawinia.Leatherby@tdhb.org.nz</a> 06 753 6139 extn 8506</td>
</tr>
<tr>
<td>New Plymouth District Council</td>
<td>Phillipa Wilson, Group Manager Corporate Services</td>
<td><a href="mailto:Phillipa.wilson@stdc.govt.nz">Phillipa.wilson@stdc.govt.nz</a> DDI: 06 278 0829</td>
</tr>
<tr>
<td>Taranaki Regional Council</td>
<td>Sam Tamarapa, Iwi Communications Officer</td>
<td><a href="mailto:Sam.Tamarapa@trc.govt.nz">Sam.Tamarapa@trc.govt.nz</a> DDI: 067657127 4th Floor 60-62 Gill Street, New Plymouth - Private Bag 2005, New Plymouth 4342</td>
</tr>
<tr>
<td>Heritage New Zealand</td>
<td>Te Kenehi Teira, Kaitaatau - National Manager Maori Heritage</td>
<td><a href="mailto:Teira@heritage.org.nz">Teira@heritage.org.nz</a> DDI: 04 494 8042</td>
</tr>
<tr>
<td>Museum of New Zealand Te Papa Tongarewa</td>
<td>Carolyn Roberts-Thompson, Manager Iwi Relationships</td>
<td><a href="mailto:Carolyn@tepapa.govt.nz">Carolyn@tepapa.govt.nz</a> DDI: 04 381 7132 93 Ingestre Street Whangai</td>
</tr>
</tbody>
</table>
NOTICE
1. This part applies to a notice under Te Kawenata o 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 Papakainga 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 Papakainga Trust is:
       Parihaka Papakainga 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 o Rongo may be amended only by written agreement signed by the Parihaka Papakainga Trust
   and the Crown.
ENTIRE AGREEMENT

7. Te Kawenata 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 Papakainga 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 Papakainga 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 Papakainga Trust; and
   8.8. Te Kawenata 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 Maori, the provision in English prevails.