



# **Te Ture Haeata ki Parihaka 2019**

## **Parihaka Reconciliation Act 2019**

Public Act      2019 No 60  
Date of assent    30 October 2019  
Commencement    see section 2

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

**1 Te taitara/Title**

Ko tēnei ture, ko Te Ture Haeata ki Parihaka 2019.

This Act is the Parihaka Reconciliation Act 2019.

**2 Te tīmatanga/Commencement**

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

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

**3 Te whakahāngaitanga/Interpretation**

I roto i tēnei Ture, māna ka tohu kē mai te horopaki ka tika,—

ko te **haeata** (arā, ko te aonga ake) he tīmatanga hou tēnei, he hohou i te rongo tēnei

ko te **Parihaka Papakāinga Trust** te tarati nōna taua ingoa—

- (a) nō te tau 2011 i rēhitatia hei tarati atawhai;
- (b) nō te 29 o Paengawhāwhā 2018 i whakatūria hoki hei tarati tūmataiti mā te puka tarati

ko **Te Kawenata ō Rongo** te whakaaetanga hohou i te rongo i whakaaetia e te Karauna me ngā kaitarati o te Parihaka Papakāinga Trust nō te 9 o Pipiri 2017.

In this Act, unless the context otherwise requires,—

**haeata** (literally, dawn) means a new beginning, a reconciliation

**Parihaka Papakāinga Trust** means the trust of that name—

- (a) registered as a charitable trust in 2011; and
- (b) established as a private trust by trust deed dated 29 April 2018

**Te Kawenata ō Rongo** means the deed of reconciliation entered into by the Crown and the trustees of the Parihaka Papakāinga Trust on 9 June 2017.

**4 Te aronga/Purpose**

*Te Kawenata ō Rongo me tēnei Ture*

- (1) Ko te aronga o tēnei Ture he whakaū i ngā herenga i whakapuakina e te Karauna me ngā tāngata o Parihaka i He Puanga Haeata, arā, ko te hui hohou i te rongo, pērā ki ērā i whakapūmautia i roto i Te Kawenata ō Rongo.
- (2) Hei whakatutuki i tērā, mā tēnei Ture e whakapūmau ngā take e whai ake nei pērā ki ērā i whakapūmautia i roto i Te Kawenata ō Rongo:

- (a) ko te Whakapāha i tukuna e te Karauna i He Puanga Haecata ki ngā tāngata o Parihaka o mua, o nāianeī hoki, mō ngā mahi a te Karauna i mua rā anō:
  - (b) ko te Tauākī Tikanga Tuku Iho hoki i pānuitia atu i He Puanga Haecata, e whakarāpopoto ana i ngā takenga o te hāpori me ōna mātāpono, e whakamārama ana hoki i tōna hītori, e whakatakoto ana hoki i ōna wawata haere ake nei.
- (3) Ka whakatau hoki te Ture he whakamarumarū ā-ture mō te ingoa o Parihaka kia kaua e whakamahia hei mea arumoni, māna ko tōna whakamahinga—
- (a) he mea whakaae e ngā kaitarati o te Parihaka Papakāinga Trust i raro i te wehenga 6(1);
  - (b) ka whai wāhi rānei i roto i ngā hāungatanga o te wehenga 6(2).

*Te Kawenata o Rongo and this Act*

- (1) The purpose of this Act is to confirm the commitments made by the Crown and the people of Parihaka at He Puanga Haecata, the ceremony of reconciliation, as recorded in Te Kawenata o Rongo.
- (2) To that end, this Act records the following matters as they are recorded in Te Kawenata o Rongo:
  - (a) the Apology given at He Puanga Haecata 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 Haecata summarising the origins of the community and its principles, describing its history, and setting out its aspirations for the future.
- (3) The Act also provides statutory protection for the name Parihaka against commercial use, unless the use—
  - (a) is authorised by the trustees of the Parihaka Papakāinga Trust under section 6(1); or
  - (b) comes within the exceptions of section 6(2).

## 5 Te kōrero whakamāhuki/Background

*Ngā Ture o Mua i whakamahia hei patu i a Parihaka*

- (1) Ka horaina 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. Nā aua Ture i whakakaha ake ai te Karauna ki te whakatārewa i te rere tika o te ture, ā, i mauheretia roatia te hunga mautohe nō Parihaka me te whakawā kore. Ko te hua o tēnei, neke atu i te 400 ngā tāngata mautohe i mauheretia hei mauhere tōrangapū, ā, ka whiua rātou, ko te hāpori whānui o Parihaka hoki me ō rātou uri ki ngā whiunga take-koretanga tae noa ki nāianeī. Ko ngā Ture e whai ake nei he mea takahi i ngā mātāpono o te tika me te pono, i whakaeo hoki i ngā mōtika tangata waiwai o ngā tāngata o Parihaka, ā, i āhei

ai te Karauna ki te whakatutuki i tana pāhua tūroa ki te hapori o Parihaka, ki a Ngāi Māori hoki nō Taranaki:

- (a) Maori Prisoners' Trials Act 1879 (Te Ture Whakawā i ngā Herehere Māori) (i whakakorengia i te tau 1891), i whakamanatia ai te Kāwana kia whakarite, kia panoni rānei i te rā, i te wāhi rānei ka whakawāngia te hunga i herea mō ngā hara takahi i te waikanaetanga whānui mehemea “ahakoa te take, he huanga ka puta”:
- (b) Confiscated Lands Inquiry and Maori Prisoners' Trials Act 1879 (Te Ture Whakawā i ngā Whenua Raupatu, me ngā Herehere Māori) (i whakakorengia i te tau 1891), i whakakaha ake ai i te mana o te Kāwana kia panoni i te rā, i te wāhi rānei ka whakawāngia ngā mauhere Māori i whakatauria i roto i te Maori Prisoners' Trials Act 1879:
- (c) Maori Prisoners Act 1880 (Te Ture mō ngā Herehere Māori) (i whakakorengia i te tau 1891), i whakapuaki ai ko te hunga ka herea, e tatari ana hoki kia whakawāngia, ka mauheretia tonutia rānei, ānō nei i whakarautia e ai ki te ture, i roto hoki i te mauheretanga ā-ture, kia noho tonu hoki ki taua mauheretanga ā-ture tonu me te whakawā kore:
- (d) Maori Prisoners Detention Act 1880 (Te Ture Pupuri i ngā Herehere Māori) (i whakakorengia i te tau 1891), i whakahāngai ai i te Maori Prisoners Act 1880 ki ngā tāngata Māori i mauheretia tonutia nō muri i te whakaturetanga o taua Ture:
- (e) West Coast Settlement (North Island) Act 1880 (Te Ture Whakatau mō te Tai Hauauru) (Aotearoa) (i whakakorengia i te tau 1902), e tika ana, e pai ana rānei kia mau tonu te waikanaetanga whānui, mā te—
  - (i) whakapuaki he hara ngā mahi pērā i te tango tīrau rūri, i te parau whenua, i te whakatū taiapa rānei, e 2 tau te roa o te mauheretanga hei whiunga (me te whakarīrā, te whakarīrā kore rānei);
  - (ii) āhei hoki kia mauhere, me te wāratī kore, i ngā tāngata ka mahi hara pērā, i reira i te wā ka mahia ngā hara pērā, i whakapaetia noatia rānei tērā pea e mahi ai i ngā hara pērā:
- (f) West Coast Peace Preservation Act 1882 (Te Ture Whakapūmau i te Rangimarire o te Tai Hauauru) (i whakakorengia i te tau 1891), i whakatau ai kāore a Tohu Kākahi rāua ko Te Whiti o Rongomai e whakawāngia mō te hara i hāmenetia ai rāua, kia āhei tā te Kāwana mauhere tonu i a rāua ki tētahi wāhi e pai ana ki a ia, kia tuku i a rāua, ā, kia mauhere anō i a rāua:
- (g) Indemnity Act 1882 (i whakakorengia i te tau 1902) i whakamarumarua ai i ia tangata i mahi i ētahi mahi motuhake i raro i te mana o te Kāwanatanga o Niu Tireni, pērā ki ērā “he inati rawa te mahi i tā te ture i tohu ai”, tae atu ki te ātetetanga, ki te hopu rānei, ki te mauhere tonu rānei, ki te hamaruru rānei, ki te mauhere rānei ki rō whare herehere i te hunga mautohe Māori, ā, ka whakamanatia te Kāwana ki te whakapuaki

i ngā mahi, ahakoa he aha, ka taka ki raro i ngā whakataunga o taua Ture.

*Ko ētahi atu take ka whai wāhi i roto i Te Kawenata o Rongo*

- (2) Ka whai wāhi hoki i roto i Te Kawenata o Rongo ko ētahi whakaaetanga nā Parihaka me te Karauna, mā te Karauna—
- (a) e whakatū tētahi rūnanga kōrero mō Parihaka me te Karauna (arā, ko te **Rūnanga**);
  - (b) e hou atu hoki ki roto i Te Huanga o Rongo, arā, he whakaaetanga piringa me Parihaka;
  - (c) whakarite hoki tētahi Tahua mō Parihaka.

*Past Acts used against Parihaka*

- (1) This section records those Acts of Parliament under which the Crown attempted to destroy Parihaka’s resistance to the loss of their traditional lands. The Crown, empowered by those Acts, suspended the ordinary course of law and detained Parihaka protestors for long periods without trial. As a result, more than 400 protestors were held as political prisoners, and unwarranted hardships were inflicted on them, the broader Parihaka community, and their descendants to the present day. The following Acts breached natural justice, deprived the people of Parihaka of basic human rights, and enabled the Crown to complete its dispossession of the Parihaka community and other Taranaki Māori:
- (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.

*Other matters included in Te Kawenata ō Rongo*

- (2) Also included in Te Kawenata ō Rongo are agreements by Parihaka and the Crown that the Crown will—
  - (a) establish a Parihaka–Crown Leaders’ Forum (the **Forum**); and
  - (b) enter into Te Huanga o Rongo, a relationship agreement, with Parihaka; and
  - (c) set up a Parihaka Fund.

## 6 Te whakamaru ingoa/Protection of name

- (1) Me kua rawa tētahi tangata, hāunga ko tētahi kua tuku i tētahi tonu ā-tuhi ki ngā kaitarati o te Parihaka Papakāinga Trust (arā, ko **ngā kaitarati**), ā, kua whai whakaaetanga ā-tuhi mai i ngā kaitarati,—
  - (a) e mahi kia whakatūria, kia rēhitatia rānei tētahi hinonga manatōpū, tētahi hinonga manatōpū-kore rānei i raro i tētahi ingoa, i tētahi taitara rānei, i tētahi tauira rānei, i tētahi tautapanga rānei kei reira te ingoa o Parihaka:
  - (b) tētahi rānei o ēnei e whai ake nei ahakoa te momo, kia mahia e ai ki ngā tikanga pono i roto i ngā kaupapa arumoni, i ngā kaupapa ahumahi rānei hei tohu mai i te wāhi noho o te hinonga, te pakihi rānei, te ahumahi rānei, te tūranga mahi rānei, te rawa rānei, te ratonga rānei:
  - (c) e whakaatu, e whakakite, e whakamahi kē rānei ki tētahi pakihi, ki tētahi ahumahi rānei, ki tētahi tūranga mahi rānei i tētahi ingoa, i tētahi taitara, i tētahi tauira, i tētahi tautapanga rānei kei reira te ingoa o Parihaka, e pā ana ki ngā rawa arumoni, ratonga arumoni rānei.
- (2) Kāore te wehenga iti (1) e hāngai ki—
  - (a) te tangata e whakamahi ana i te ingoa mō ngā mahi auaha, kaupapa mātauranga rānei, kōrero hītori rānei e motuhēhē ana te aronga;

- (b) tētahi rānei o ēnei e whai ake nei ahakoa te momo, kia mahia e ai ki ngā tikanga pono i roto i ngā kaupapa arumoni, i ngā kaupapa ahumahi rānei hei tohu mai i te wāhi noho o te hinonga, te pakihi rānei, te ahumahi rānei, te tūranga mahi rānei, te rawa rānei, te ratonga rānei:
- (i) he hinonga manatōpū rānei, he hinonga manatōpū-kore rānei kei Parihaka, tōna tata rānei;
  - (ii) he pakihi, he ahumahi rānei, he tūranga mahi rānei kei Parihaka, tōna tata rānei;
  - (iii) he rawa, he ratonga rānei ka whakaputaina, ka ratoa rānei i Parihaka, tōna tata rānei.
- (3) Ka hāngai te wehenga iti (1) ki te whakamahinga e ai ki tērā ka kōrerotia i roto i te wehenga iti (1)(a) ki te (c) o tētahi atu ingoa, o tētahi atu taitara rānei, o tētahi atu tauira rānei, o tētahi atu tautapanga rānei e āhua rite ana te ingoa ki a Parihaka tērā pea ka whakapōhēhētia rānei, ka rangiruatia rānei, ka nukarautia rānei te tangata kia pēnei mai arā tētahi hononga ki a Parihaka.
- (4) Ka hāngai te wehenga iti (5) ki ngā momo tonu katoa kei raro i te wehenga iti (1) mō te whakaaetanga ā-tuhi.
- (5) Ka āhei ngā kaitarati ki te tāwhi i te whakaaetanga ka tonoa mehemea mā te whakamahinga e whakaitingia ai te ingoa o Parihaka.
- (6) Ki te whakaaroaro ngā kaitarati kei te whakamahia te ingoa o Parihaka me te hāngai-kore ki te wehenga iti (1), (3) rānei, ka āhei rātou ki te—
- (a) whakamahi i tētahi tukanga ā-ture e hāngai ana ki te whakahē i te whakamahinga o te ingoa;
  - (b) tuku hoki i te whakamōhiotanga ā-tuhi ki te tangata—
    - (i) e kī ana kei te whakamahia te ingoa o Parihaka me te hāngai-kore ki te wehenga iti (1), (3) rānei;
    - (ii) e tonu ana hoki i te tangata kia mutu rawa te whakamahi tonu i te ingoa kia pērā;
  - (c) tuku hoki i tētahi tonu ki te kōti mō—
    - (i) tētahi whakapuakitanga kei te hāngai-kore ki te wehenga iti (1), (3) rānei te whakamahinga a te tangata nāna i whiwhi te whakamōhiotanga i raro i te kōwae (b) i te ingoa o Parihaka;
    - (ii) tētahi whakahau i te tangata kia mutu rawa te whakamahi pērā i te ingoa.
- (7) I roto i tēnei wehenga, ko **Parihaka** te kāinga kei te rohe o Taranaki ki te Tonga, kei ngā taunga 39°17'18.4"S 173°50'24.9"E, kei reira e tū ana i ōna wā, ā, ka kōrerotia i roto i Te Kawenata ō Rongo.
- (1) No person may, unless they have made a written request to the trustees of the Parihaka Papakāinga Trust (the **trustees**) and received written authorisation from the trustees,—

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- (a) cause an incorporated or unincorporated body to be formed or registered under any name, title, style, or designation that includes the name Parihaka:
    - (b) carry on trade activities under any name, title, style, or designation that includes the name Parihaka:
    - (c) in relation to any commercial goods or services, display, exhibit, or otherwise use in any business, trade, or occupation, a name, title, style, or designation that includes the name Parihaka.
  - (2) Subsection (1) does not apply to—
    - (a) any person using the name for genuine creative, educational, or historical purposes; or
    - (b) any of the following, if carried out in accordance with honest practices in commercial or industrial matters to indicate the geographic location of the body, business, trade, occupation, product, or service:
      - (i) an incorporated or unincorporated body located at or near Parihaka:
      - (ii) a business, trade, or occupation located at or near Parihaka:
      - (iii) goods or services produced or provided at or near Parihaka.
  - (3) Subsection (1) applies to the use, in the manner described in subsection (1)(a) to (c), of any other name, title, style, or designation that so resembles the name Parihaka as to be likely to mislead, confuse, or deceive a person into believing that there is an association with Parihaka.
  - (4) Subsection (5) applies to any request under subsection (1) for written authorisation.
  - (5) The trustees may withhold the requested authorisation if the proposed use would demean the name Parihaka.
  - (6) If the trustees consider that the name Parihaka is being used in a manner contrary to subsection (1) or (3), they may—
    - (a) use any relevant statutory process to object to the use of the name; and
    - (b) give written notice to any person—
      - (i) stating that the name Parihaka is being used in a manner contrary to subsection (1) or (3); and
      - (ii) requesting that person to cease further use of the name in that manner; and
    - (c) apply to a court for—
      - (i) a declaration that the use of the name Parihaka by the person to whom notice was given under paragraph (b) is contrary to subsection (1) or (3); and
      - (ii) an order that the person cease the relevant use of the name.

- (7) In this section, **Parihaka** means the settlement in South Taranaki at 39°17'18.4"S 173°50'24.9"E, as it generally exists from time to time and is referred to in Te Kawenata o Rongo.

#### **7 Te Whakapāha a te Karauna ki a Parihaka/Apology of the Crown to Parihaka**

Ko te Whakapāha a te Karauna i tukuna ki a Parihaka ka whakapūmautia i roto i Te Kawenata o Rongo ki te Āpitihanga 1.

The Apology given by the Crown to Parihaka, as recorded in Te Kawenata o Rongo, is set out in Schedule 1.

#### **8 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, ināianei, ā muri ake nei hoki  
Past, present, and future*

#### **9 Tauākī Tikanga Tuku Iho/Legacy Statement**

- (1) Ko te Tauākī Tikanga Tuku Iho o Parihaka ka whakapūmautia i roto i Te Kawenata o Rongo ki te Āpitihanga 2.
- (2) Ko te whakaputanga reo Ingarihi o te Tauākī Tikanga Tuku iho nei ehara i te whakapākehātanga ā-kupu engari ka whakaata i te hōhonutanga o ngā kōrero i te reo Māori.
- (3) Ka whakamahia ngā *tuhituhi tītaha* i roto i ngā tuhinga reo Māori hei tohu mō ngā kōrero tuku iho, ngā waiata tuku iho (ko ngā mea e rua rānei) nō Parihaka.
- (1) The Legacy Statement of Parihaka, as recorded in Te Kawenata o Rongo, is set out in Schedule 2.
- (2) The English version is not a literal translation, but reflects the deeper meaning of the te reo Māori text.
- (3) *Italics* are used in the te reo Māori text to indicate references to traditional Parihaka sayings or waiata (or both).

## Te Āpitiwhanga 1

### He whakapāha nā te Karauna ki a Parihaka

#### Schedule 1

#### Apology of the Crown to Parihaka

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#### He whakapāha nā te Karauna ki a Parihaka

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

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

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

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

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

#### Apology of the Crown

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

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

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

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

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

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

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

Nā te Karauna i takahi te mana o Parihaka ki te whakawhanake, ki te ukauka hoki i a ia anō i runga i 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 ngoto o te whakapāha a te Karauna i ēnei mahi kua whakataumaha nei i te iwi o Parihaka ki te whakamau me te takaonge tuku iho mō te hia

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

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

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

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

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

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

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

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

## Te Āpitianga 2

### Te Tikanga Tuku Iho

### Schedule 2

### Legacy Statement

ss 6, 9

I takea mai ngā mātāpono whakawhenua me ngā tikanga ka ārahi i a Parihaka i nāiane i ngā hapori nō mua rā anō i te whakatūnga o te kāinga. Kei a Parihaka te tikanga mā te tauākī e whai ake nei hei whakarāpopoto ngā kōrero taketake mō te hapori o Parihaka me ōna mātāpono, hei whakamārama atu hoki mō tōna hītori, hei whakatakoto hoki i ōna wawata mō ā muri ake nei.

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 Parihaka community and its principles, to describe its history, and to set out its aspirations for the future.

#### Pae 1—Te Huripoki

##### Te pae o te riri Huripoki 1813–1840

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

#### Phase 1—The upheaval

##### Violent upheaval 1813–1840

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

#### Pae 2—Te Rongomau

##### Te pae o rongo 1840–1860

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

#### 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

te whenua, parapara te whenua ki te ūkaipō. Ka ara, ko Te Kurupū, ko Pātūtūtahi, ko Kumea-mai-te-Waka, ko Taiporohēnui ki Manawapou, “*ka herea te whenua, ka herea te tangata*”, “*tangata tōmua, whenua tōmuri*”. Taranaki whenua poapoa ki te hoko, poapoa ki te Kāwana.

### Pae 3—Te Nguha

#### Te pae o tū kā riri 1860–1865

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

### Pae 4—Te Haecata

#### Te pae o te haecata 1865–1878

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

resettled, tilling and fertilising the soil, gardens of occupation. Statements of assertion defined boundaries for land to be retained, commitments were made, bound by oaths, people would be lost before their lands. The value of Taranaki land enticed buyers, and enticed the Government.

### Phase 3—The war

#### The impact of conflict 1860–1865

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

### Phase 4—The building

#### A new dawn 1865–1878

Submerged in the pain of Waikoukou, surfacing again with relief in the upper reaches of Waitotoroa. Parihaka emerging in the glimmer of a new dawn on the horizon. Weapons were sheathed, far from sight. The flow of blood stanchied, 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.

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

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

**Pae 6—Te Aranga****Te pae o te aranga 1886–1907**

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

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

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

**Phase 6—The revival****The drive for revival 1886–1907**

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

**Pae 7—Te Whenumi****Te pae o whēnuminumi 1907–1975**

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

**Pae 8—Te Aranga Tuarua****Te pae o te aranga tuarua 1975**

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

**Pae 9—Te Kawenata****Te Kawenata o Rongō, ināianei-āmua**

*Whakarongo ake, hei hinu koa ki runga ki hō koutou pane, he pakanga i waiho ake e o koutou tīpuna. Ahakoa whakarumakina e te hoa, ka puea anō, e ngāngana mai rā i te puke, ka kite te iti me*

world. And still the Crown's iron doors remain firmly shut. We are but demons conjured in the shadows.

**Phase 7—The forgetting of Parihaka****The ebbing tides 1907–1975**

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

**Phase 8—The recovery of Parihaka****A second revival 1975–present day**

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

**Phase 9—The aspirations of Parihaka****The commitment to reconciliation present–future**

Listen, for you have a role to fulfil, it is a challenge left to you by your ancestors. Though you may be overwhelmed by your neighbour, success will come, a glow will be on the mountain skyline, to be seen by all. Go out on

*te rahi. Whakaeketia te moana waiwai, te moana tuatua, te moana oruoru, koi whakatupuria he kawa ora. Whakaterea te ara rau a Tangaroa, pakeke kau te ara tapokorau o nehe, unuhia te ara ruiti a Tāne. Tā te hae ka nawe, tā te pai ka tau, i te hari, i te koa. Me he pōpoko i te rua, me he tātara-moeone i te rua, whakaeaea ki te hau. Kīta, kīta i te wiwī, i te wawā, kei mou ki taihua, te ākinga ā-tai, te paringa ā-tai, i te taimaha, taikaha o te ao. Ko tōku kaha me tōku reo, hei reo whakahaere ki tēnei whakatupuranga, hei tangata whakaaraara koe mō ngā iwi e rua. E kore tōu reo e tāea te pēhi e ngā mouna nunui, e kore tōu māngai e tāea te kōpani e ngā mouna nunui, e ngā pukepuke o te motu nei. Ka haepapa i tōu reo, ka whakahaere tikanga koe mō te kino kia mate i te pai.*

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 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.

### Legislative history

9 August 2017	Introduction (Bill 298–1)
22 March 2018	First reading and referral to Māori Affairs Committee
3 July 2019	Reported from Māori Affairs Committee (Bill 298–2)
1 August 2019	Second reading
24 October 2019	Third reading
30 October 2019	Royal assent

This Act is administered by the Office for Māori Crown Relations—Te Arawhiti.