



**He Puanga Haeata**  
*Parihaka - Crown Reconciliation Ceremony*  
Friday 9 June 2017

## He Kawe Tikanga mō te Rā - Order of Ceremony

- 9.45am **Te Tira Kāwana** (Crown & Government Officials) **arrive**
- 10.00am **Te Rewanga Tikanga** - Start of proceedings  
Pūtātara & karanga sound. Tamariki present taonga/kono.
- Te Tira Kāwana walks to the triangle**  
(Te Weriwiri / Pāponga / Te Mōrehu)  
First acknowledgement to Tohu Kākahi and tūpuna in West.
- Te Tira Kāwana walks to Te Niho o Te Atiawa**  
Second acknowledgement: to tūpuna in North.
- Te Tira Kāwana walks to the tiki of Te Whiti o Rongomai**  
Third Acknowledgement to Te Whiti o Rongomai and tūpuna in East.
- Te Tira Kāwana is acknowledged by Te Paepae o Te Raukura then walks to Toroanui Marae**
- 10.30am **Pōwhiri of Te Tira Kāwana onto Toroanui**
- |             |  |
|-------------|--|
| Haukāinga:  | Kaikōrero Tuatahi – Rangikotuku Rukuwai        |
| Waiata Poi: | E Rere rā                                      |
| Haukāinga:  | Kaikōrero Tuarua – Ruakere Hond                |
| Waiata Poi: | I te rā o Maehe                                |
| Manuhiri:   | Kaikōrero on behalf of the Crown – John Clarke |
| Waiata:     | Crown  |
- 11.00am **Chairperson - Parihaka Papakāinga Trustees**  
Puna Wano – Bryant
- Waiata Poi: Muri Ahiahi
- 11.20am *Fourth Acknowledgement to tūpuna in South - Hon. Christopher Finlayson*
- Te Whakapāha ā Te Karauna** - the Crown Apology  
Attorney-General, Hon. Christopher Finlayson
- Waiata Poi: Te Piukara
- The giving of kono to Crown and Government Officials**
- 11.45am **Te Pānuitanga** - Reading of Te Tikanga Tuku Iho - Parihaka Legacy Statement  
Māori Version - Ruakere Hond  
English version - Puna Wano-Bryant
- Waiata: Te Kupu-ā-Tawhiao
- 12.15pm **Te Tāmokotanga** - Signing Ceremony  
Kawenata-ō-Rongo (Deed of Reconciliation)  
Te Huanga-ō-Rongo (Parihaka-Crown Relationship Agreement)
- 1.00pm **Kai Hākari**
- 2.00pm **Te Whakakōpanitanga** - He Puanga Haeata ceremony ends

## He Mihi

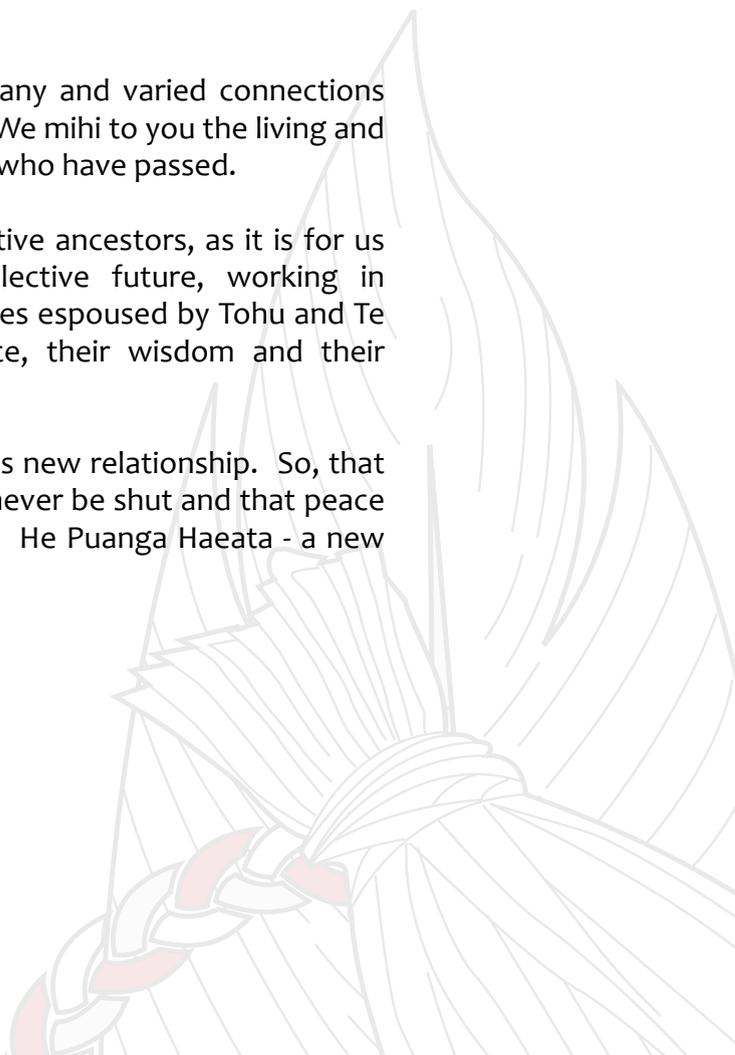
*E te tai whakarunga, papaki mai  
E te tai whakararo, akiaki mai ai  
He timunga tuauriuri papanga iho ki te pō  
He pariparinga taiuri pūao ki te rangi nei  
Hei whakakanohi i a Kīngi  
Hei whakakanohi i a Poropiti  
E aku piringa whanaunga  
E aku karanga-maha, nau mai, e rarau  
E rarau ki te manawanui  
E rarau ki te manawaroa  
ki a Tohu Kākahi, ki a Te Whiti o Rongomai  
ki tō rāua nei Atua, ki tō rāua nei Tikanga  
I te tākiritanga i te kahu o Wikitōria  
I te tomotomo i ngā whare Kīngi  
Tēnei ka eke ki tō rāua waka, ko Te Rangimārie  
Kia uhia ki te kahu o tō rāua wikitōria  
Kia tomokia ngā tatau rino o whare Kāwana  
Kia tū te pono o te kōrero tika  
Ki runga ki te whenua nei, tāoro atu  
I te takutai moana, puta noa i te ao  
E te iti, e te rahi, e ngā uri o Hōhepa  
E kore rā e kati te tatau o te tikanga  
Mounga ā-Rongo ki runga ki te whenua*

We welcome one and all - the many and varied connections who are represented here today. We mihi to you the living and also to the numerous generations who have passed.

This day is as much for our collective ancestors, as it is for us their descendants, and our collective future, working in cooperation to fulfil those principles espoused by Tohu and Te Whiti, their belief, their resilience, their wisdom and their compassion.

We welcome you all to witness this new relationship. So, that the doors for mutual respect will never be shut and that peace will have a foundation to flourish. He Puanga Haeata - a new dawn.

**Puna Wano-Bryant**  
Chairperson  
Parihaka Papakāinga Trust



# **Tikanga Tuku Iho**

## **Parihaka Legacy Statement**

### **Background**

Parihaka occupies a special place in New Zealand history and has ongoing significance to the future of this country. Once a thriving centre of enterprise, peace and independence under the leadership of Tohu Kākahi and Te Whiti-o-Rongomai it was all but destroyed through sustained hostility, and most prominently when Crown forces invaded and occupied the community in 1881. Today, Parihaka is a small, determined, Taranaki settlement – the legacy of Tohu and Te Whiti continuing to sustain and guide the community. Parihaka has much to offer Aotearoa in how New Zealanders understand our past and how we respond to our future (Kawe Tūtaki, 2015).

Tohu and Te Whiti developed ideas about ways of living as a community that were intended to generate solutions to the challenges of the day, and enable collective empowerment and control over the community's own future. They advanced a principle-based approach to community development that featured collectivism, empowerment and development (Parihaka Whakamua, Parihaka Pūmou - Future-Proofing Parihaka Report, 2015).

The ideas of Tohu and Te Whiti have been passed down and evolved over time through regular group discussions on the 18<sup>th</sup> and 19<sup>th</sup> of every month (forum established to enable open dialogue and debate) and at other forum for more than 100 years. Tohu and Te Whiti did not encourage the maintenance of written records about these ideas in order to avoid manipulation of their views. Knowledge was instead purposefully retained in waiata, karakia and historical statements that were intergenerationally transmitted. The collection of ideas is the legacy of Tohu and Te Whiti. It has been inherited from past generations and is of such value that the community seeks to pass on that legacy to future generations as a cultural inheritance. (Parihaka Whakamua, Parihaka Pūmou - Future-Proofing Parihaka Report, 2015)

Tikanga Tuku Iho  
Parihaka Legacy Statement

**Phase 1 – The Upheaval**

**Te Pae o te Riri Huripoki 1813 - 1840**

Te kūreitanga o Taranaki, maru ana i te kai, kōpā ana i te kāinga, pōkia ana e te tāngata. Tūpono noa te kurukurutanga o te uru i te taiwhakararo, ripiripia e te mumu, haehaea e te āwhā. Ka pakū te ngutu parera, ka horo te pā, ka kāwhakina te kāhui whakarau ki tawhiti. *Riro ana te puia taro uri ki Kāpiti, whakarērea mai te puia tautau māheī.* Puea 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 whanaua 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.

**Violent Upheaval 1813 – 1840**

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

Tikanga Tuku Iho  
Parihaka Legacy Statement

**Phase 2 – The Foundation**

**Te Pae o Rongo 1840 - 1860**

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

**Reshaping Peace 1840 – 1860**

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

Tikanga Tuku Iho  
Parihaka Legacy Statement

**Phase 3 – The War**

**Te Pae o Tū kā Riri 1860 - 1865**

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

**The Impact of Conflict 1860 – 1865**

Friction to inflame hostility at the mouth of Waitara, sparking tension in Pekapeka the seat of conflict, embers stoked in Te Kōhia, a wildfire razing the country in deep desire for land, covetous of land. With Kaipopo 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.

Tikanga Tuku Iho  
Parihaka Legacy Statement

**Phase 4 – The Building**

**Te Pae o Te Haeata 1865 - 1878**

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

**A New Dawn 1865 - 1878**

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

## Phase 5 – The Resistance

### Tikanga Tuku Iho *Parihaka Legacy Statement*

#### **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 rongu, 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, kīhai i wehewehe. *E runga, e raro nukunuku mai. E uta e tai nukunuku mai.* Te mahi a te kurī, kua hari, kua koa ki te pāhua tuatahi. *Opehia taewatia te tangata. Opea noatia te kōpae hēki ki raro i te kātua, kāore he kai pīpipi, kāore he kai kōkoko, ka herea te kaha me te uaua ki te rangimārie. Kūpapa e te iwi. Utaina Hinemoa, e tū tamawahine i te wā o te kore. Kei te kairuru, kei te kaikaha. He pae kawau hoki i a Tiki whakakōtata. Te hau whakamōmotu nei i te weherua o te pō.**

#### **An Uprising of Resistance 1878 - 1886**

The plough goes forth, my people are taken, taken captive, taken by law. Ploughing with non-violence, moving in unison, fencing out hostility. Noses of the brave are broken, and untruths are made real. As the region was reclaimed, people were reclaimed, land was ploughed, and the news travelled, of determination, of resilience, reminiscent of Tāwhiri-mātea. I am condemned on account of my Tikanga, punished with the lash of law, put upon high seas between islands, separated with hard labour in Dunedin, on Rīpapa in Lyttelton, in Hokitika on the Westcoast. 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.

Tikanga Tuku Iho  
Parihaka Legacy Statement

**Phase 6 – The Revival**

**Te Pae o te Aranga: 1886 - 1907**

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

**The Drive for Revival: 1886 - 1907**

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

Tikanga Tuku Iho  
*Parihaka Legacy Statement*

**Phase 7 – The Forgetting of Parihaka**

**Te Pae o Whēnuminumi 1907 - 1975**

E tō e te rā, te rukuhanga a Tamanui, a Tamaroa, a Tama i te ao mārāma. Te ruruku ki wehe o tupua, te wehe o Tangaroa, te ao huna ki te uru, te Uru tonu o Tonganui. E rongo rānei te tohe a Pōtoru, kīhai i haere numinumi. Ka rau matomato te tupu, ka tiritiria, ka poupoua ki Te Parewanui, ki Te 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, pūhuehu kau te mahuetanga mai. Hunā ururua, hunā mokoroa, hunā pakikoke, hunā kāho, hunā hāhani, hunā kōpiro. Te morehutanga iho te waha o te pere, he uri nō Hōhepa i te tina, i te tī, i te parakuikui.

**The Ebbing Tides 1907 - 1975**

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

Tikanga Tuku Iho  
*Parihaka Legacy Statement*

**Phase 7 – The Forgetting of Parihaka**

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Tikanga Tuku Iho  
Parihaka Legacy Statement

**Phase 8 – The Recovery of Parihaka**

**Te Pae o te Aranga Tuarua: 1975 – Present Day**

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

**A Second Revival: 1975 – Present Day**

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

Tikanga Tuku Iho  
Parihaka Legacy Statement

**Phase 9 – The Aspirations of Parihaka**

**Te Kawenata o Rongo: Present - Future**

*Whakarongo ake, hei hinu koa ki runga ki hō koutou pane, he pakanga i waiho ake e ō koutou tīpuna. Ahakoa whakarumakina e te hoa, ka puea anō, e ngāngana mai rā i te puke, ka kite te iti me te rahi. Whakaeketia te moana waiwai, te moana tuatua, te moana oruoru, koi whakatupuria he kawa ora. Whakaterea te ara rau a Tangaroa, pakeke kau te ara tapokorau o nehe, unuhia te ara ruiti a Tāne. Tā te hae ka nawe, tā te pai ka tau, i te hari, i te koa. Me he pōpoko i te rua, me he 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 mounga nunui, e kore tōu māngai e tāea te kōpani e ngā mounga nunui, e ngā pukepuke o te motu nei. Ka haepapa i tōu reo, ka whakahaere tikanga koe mō te kino kia mate i te pai.*

**The Commitment to Reconciliation: Present - Future**

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

## Parihaka Aspirations for Principled Practice

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

### **Aronga** [Principle]

### **Whakamārama** [Description]

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

