



TE RURUKU PŪTAKERONGO

TARANAKI MAUNGA COLLECTIVE REDRESS DEED BETWEEN THE CROWN AND NGĀ IWI O TARANAKI

General background

Negotiations over Taranaki Maunga (Mount Taranaki) were deferred until all eight iwi of Taranaki had a Crown recognised mandate to participate. The eight iwi of Taranaki are:

- Ngaa Rauru Kīitahi;
- Ngāruahine;
- Ngāti Maru;
- Ngāti Mutunga;
- Ngāti Ruanui;
- Ngāti Tama;
- Taranaki Iwi; and
- Te Āti Awa.

Comprehensive historical Te Tiriti o Waitangi (Treaty of Waitangi) settlements have been completed with each of the eight iwi of Taranaki.

In 2017, the eight iwi of Taranaki came together as Ngā Iwi o Taranaki to negotiate collective cultural redress over their Tūpuna Maunga (ancestral mountains) and Te Papa-Kura-o-Taranaki, currently known as Egmont National Park. The eight iwi of Taranaki have a combined population of 45,337 (2013 New Zealand Census).

On 14 March 2017, Ngā Iwi o Taranaki and the Crown signed Terms of Negotiation. On 20 December 2017, Ngā Iwi o Taranaki and the Crown signed Te Anga Pūtakerongo – a Record of Understanding.

On 31 March 2023, Ngā Iwi o Taranaki and the Crown initialled Te Ruruku Pūtakerongo, a collective redress deed. Te Ruruku Pūtakerongo was then ratified by the people of Ngā Iwi o Taranaki and signed on 1 September 2023. The collective redress will be implemented following the passage of Te Pire Whakatupua mō Te Kāhui Tupua, the collective redress legislation, through Parliament.

The Minister for Treaty of Waitangi Negotiations, Hon Andrew Little (and his predecessor Hon Christopher Finlayson), and the Minister of Conservation, Hon Willow-Jean Prime (and her predecessors Hon Poto Williams, Hon Kiri Allan, Hon Eugenie Sage and Hon Maggie Barry), represented the Crown in high-level negotiations with Ngā Iwi o Taranaki.

The Office for Māori Crown Relations – Te Arawhiti (previously the Ministry of Justice's Office of Treaty Settlements) and the Department of Conservation represented the Crown in day-to-day negotiations. Other government agencies supported the negotiations.

Summary of the historical background to the claims of the eight iwi of Taranaki

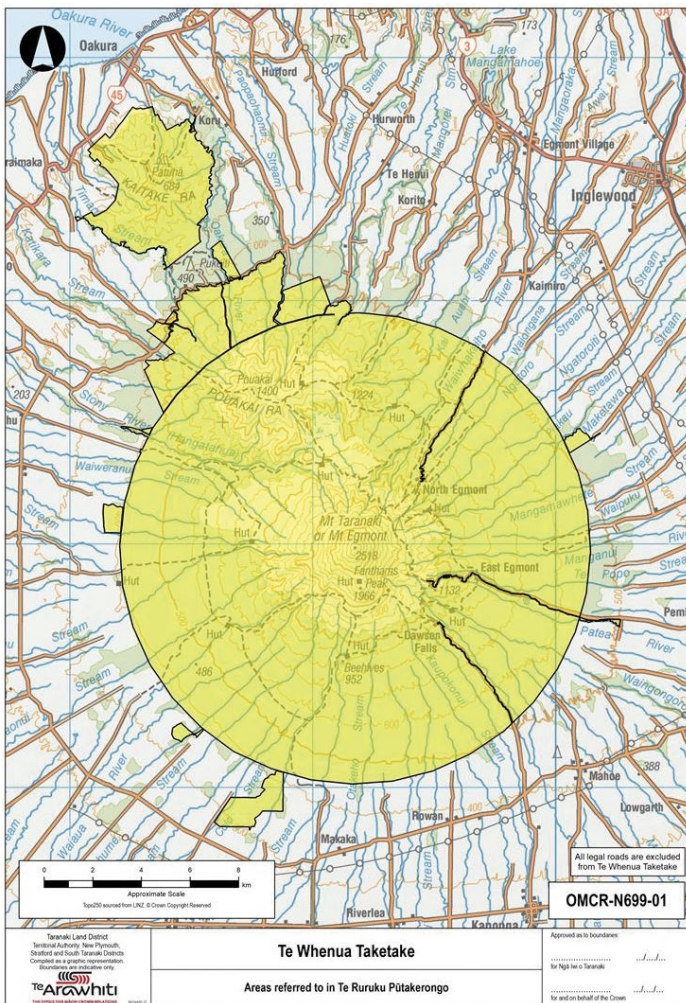
For generations, Taranaki Maunga and its surrounding ranges have been the central pillar for the iwi, hapū, and whānau of Taranaki. The mountain has long been an honoured ancestor, a source of physical, cultural, and spiritual sustenance, and a final resting place.

Following the establishment of European settlements in Taranaki in the early 1840s, the Crown began to purchase land in the region. Māori in Taranaki were initially keen to engage in the new settler economy, but became concerned when the Crown began to purchase land from individual Māori or small groups, sometimes without the consent or knowledge of key leaders or the wider collective, and sometimes despite their strongly stated objections. In 1860, the Crown used military forces to complete its purchase of land at Waitara, which led to wars between the Crown and Māori in Taranaki. In 1865 the Crown unfairly punished Māori by confiscating 1.2 million acres of Taranaki land, including Taranaki Maunga.

During the century that followed this fundamental breach of te Tiriti o Waitangi, the Crown repeatedly ignored the rights and interests of the tāngata whenua of Taranaki in relation to their ancestral mountain. Following the confiscation, the Crown failed to create most of the reserves it had promised. After further protest by Māori in Taranaki, the Crown eventually returned some reserves, but refused to include most of the mountains in those reserves, instead proclaiming them as a forest reserve, and later a national park. The Crown subsequently established management regimes which ensured that trampers, skiers and hunters were involved in the management of the park but made no such provision for tāngata whenua. Under those management regimes, traditional Māori practices associated with the mountains were banned while tourism was promoted, and pests such as possums were introduced which led to the complete destruction of native forest in some parts of the park.

In the early 1970s, Taranaki Māori sought to become involved in the management of the park, to have the mountain's traditional name reinstated, and to have ownership of the mountains returned. Some of their proposals were initially supported by the government but then abandoned in the face of public opposition. Provisions for Māori involvement in the management of Egmont National Park were eventually enacted in 1977, and in 1978 the Crown promoted legislation which returned Taranaki Maunga to the Taranaki Māori Trust Board, but immediately returned it to Crown ownership for the purposes of a national park.

In recent years, Ngā Iwi o Taranaki have led a number of initiatives which have sought to reactivate and strengthen their connections to their ancestral mountains. These have included programmes to re-engage with sites of significance within the park, control pests, foster indigenous plants and animals, improve scientific understanding of the environment, and promote mātauranga Māori.



Overview

Te Ruruku Pūtakerongo honours a commitment made by the Crown in the individual deeds of settlement for the eight iwi of Taranaki to negotiate collective redress in relation to Taranaki Maunga and Te Papa-Kura-o-Taranaki (currently known as Egmont National Park). Te Ruruku Pūtakerongo centres on the establishment of He Kawa Tupua, a new framework comprising two parts:

- Te Mana o Ngā Maunga: recognising, promoting, and protecting the health and well-being of Te Kāhui Tupua and its status; and
- Te Mana o Te Kāhui: recognising and providing for the mana and relationship of Ngā Iwi o Taranaki with Te Kāhui Tupua.

Te Mana o Ngā Maunga is primarily centred on the legal recognition of the legal personality of Te Kāhui Tupua, which comprises Taranaki and the other Tūpuna Maunga, incorporating all of their physical and metaphysical elements, as a living and indivisible whole.

Te Mana o Te Kāhui is primarily directed towards Ngā Iwi o Taranaki and the recognition and further reconnection of the relationship between the iwi and their Tūpuna Maunga. A collective iwi governance entity, Te Tōpuni Ngārahu, will undertake statutory, and other, functions within the arrangements.

Crown acknowledgement and apology

Te Ruruku Pūtakerongo contains a series of acknowledgements by the Crown where its historical actions arising from interaction with the eight iwi of Taranaki in relation to their Tūpuna Maunga and the national park breached te Tiriti o Waitangi and its principles.

The Crown apology is the Crown's formal apology for Treaty breaches as the Crown seeks to atone for past wrongs and build a renewed relationship with Ngā Iwi o Taranaki.

Te Mana o Ngā Maunga

Te Mana o Ngā Maunga provides for the establishment of a new legal framework for the Tūpuna Maunga that is centred on recognition of the legal person Te Kāhui Tupua. The status of Te Kāhui Tupua and Ngā Pou Whakatupua (values) will be the foundation for the ongoing governance, management and administration of Te Papa-Kura-o-Taranaki.

Te Mana o Ngā Maunga comprises the following principal elements.

1. REPEAL OF THE MOUNT EGMONT VESTING ACT 1978

The Mount Egmont Vesting Act 1978 vested Taranaki Maunga in the Taranaki Māori Trust Board, but then required it be returned immediately to the Crown “for the purposes of a National Park as a free gift and as a symbol of love to all the people of New Zealand.” Te Ture Whakatupua mō Te Kāhui Tupua will repeal that Act.

2. RECOGNITION OF TE KĀHUI TUPUA AS A LEGAL PERSON

Te Kāhui Tupua will be recognised in legislation as a living and indivisible whole comprising Taranaki and the other Tūpuna Maunga, including Pouākai and Kaitake, from their peaks down to and including all of the surrounding lands, and incorporating all of their physical and metaphysical elements.

Te Kāhui Tupua will also be recognised as a legal person. Reflecting the view of the Tūpuna Maunga as a living and indivisible whole, Te Kāhui Tupua will have its own legal personality with all the corresponding rights, powers, duties, and liabilities of a legal person.

While the new arrangements are focused on the national park, the legal personality extends beyond the park boundaries in accordance with the iwi view of their ancestor. Although the legal personality exists outside the national park, it does not have any direct effect on private land or the application of any legislation outside the park.

3. Ngā Pou Whakatupua (Te Kāhui Tupua Values)

A set of intrinsic values – Ngā Pou Whakatupua – will be set out and recognised in Te Pire Whakatupua mō Te Kāhui Tupua. These values reflect the cultural, spiritual, and historical relationships between Ngā Iwi o Taranaki and Te Kāhui Tupua. Ngā Pou Whakatupua comprise the following five values which represent the essence of Te Kāhui Tupua:

- **Ko Te Kāhui Tupua, he rārangi maunga here ā-nuku, here ā-rangi** (Te Kāhui Tupua, the mountain range binding heaven and earth)

Te Kāhui Tupua is a living and indivisible whole incorporating all of its physical and metaphysical elements.

- **Ko Te Kāhui Tupua, koia ko ō mātou nei okiokinga, ko mātou nei tō rātou okiokitanga** (Te Kāhui Tupua, our embodiment in life and death)

Te Kāhui Tupua represents and upholds the ancestral, historical, cultural and spiritual relationship between Ngā Iwi o Taranaki and their Tūpuna Maunga.

- **Ko Te Kāhui Tupua, ko te puna i heke mai ai te tangata** (Te Kāhui Tupua, from which we descend and take our identity)

Te Kāhui Tupua and its health and well-being are fundamental to the identity, tikanga, reo, and health and well-being of Ngā Iwi o Taranaki.

- **Ko Tupua Kawa, ko Tawhito Kawa, he kawa ora**
(The ancestral knowledge, the ancient law, the law of existence)

Te Kāhui Tupua is a source of spiritual, cultural and physical well-being for both:

- » the lands, waters, flora and fauna, and other natural resources of Taranaki; and
- » the people of Taranaki.

- **Ko Te Kāhui Tupua, he puna koropupū, he manawa whenua, hei mou ake nei i te tini mokopuna**
(Te Kāhui Tupua, a spring, a source of enduring naturally filtered water and life, protected for future generations)

Ngā Iwi o Taranaki, the Crown, and the communities of Taranaki have an intergenerational responsibility actively to protect the health and well-being of Te Kāhui Tupua.

4. TE TŌPUNI KŌKŌRANGI: THE HUMAN FACE AND VOICE OF TE KĀHUI TUPUA

Te Tōpuni Kōkōrangi, made up of eight members (four appointed by Te Tōpuni Ngārahu, and four appointed by the Minister of Conservation), will act as the human face and voice of Te Kāhui Tupua.

Te Tōpuni Kōkōrangi will act and speak on behalf of Te Kāhui Tupua, uphold and promote the legal status of Te Kāhui Tupua and Ngā Pou Whakatupua, and promote the health and well-being of Te Kāhui Tupua. Te Tōpuni Kōkōrangi will also carry out conservation related functions for the national park, including preparing He Kawa Ora (the national park management plan) and jointly, alongside the Minister of Conservation, deciding whether to grant or decline applications for concessions or authorisations regarding interests in land (e.g. leases).

Te Tōpuni Kōkōrangi will develop a relationship agreement with the Director-General of Conservation and the Minister of Conservation, and will also be able to enter into relationships with relevant agencies, local government, and the eight iwi of Taranaki.

The Department of Conservation will provide administrative support to Te Tōpuni Kōkōrangi with a commitment to review the administrative support after the first 3 years.

5. OWNERSHIP AND MANAGEMENT OF THE NATIONAL PARK

Te Ture Whakatupua mō Te Kāhui Tupua will establish Te Kāhui Tupua and vest the national park land in that legal person, meaning the Crown will no longer own the national park. Te Kāhui Tupua effectively owns itself, in perpetuity. The vesting will include industrial rocks and building stones that form part of the national park and five cultural minerals:

- Kōkōwai (red ochre);
- Kōkawa (Taranaki andesite);
- Pākohe (metamorphosed indurated mudstone, otherwise known as argillite);
- Onewa (basalt or greywacke); and
- Matā (black obsidian).

Te Papa-Kura-o-Taranaki will remain a national park administered under the National Parks Act 1980, and Te Pire Whakatupua mō Te Kāhui Tupua. Te Papa-Kura-o-Taranaki must be administered and maintained to acknowledge and uphold the purposes of the National Parks Act 1980, status of Te Kāhui Tupua and Ngā Pou Whakatupua.

The Department of Conservation will retain its operational management responsibility for budgeting, operational planning and delivery within the national park. Nothing in the arrangements displaces the rights of iwi and hapū, including the requirement for decision-makers (including the Director-General and the Minister of Conservation) to engage with iwi and hapū in accordance with section 4 of the Conservation Act 1987.

The Minister of Conservation will, except the new joint decision-making role for interests in land, retain their concession decision-making role, with enhanced processes for involving Te Tōpuni Ngārahu in those decisions.

6. OFFICIAL GEOGRAPHIC NAMES: TE PAPA-KURA-O-TARANAKI AND THE TŪPUNA MAUNGA

Te Papa-Kura-o-Taranaki will be the official geographic name of Egmont National Park.

The official alternative geographic names Mount Taranaki or Mount Egmont will be removed and the name Taranaki Maunga will return to the mountain.

The names of four other Tūpuna Maunga within Te Papa-Kura-o-Taranaki will also have their ancestral names officially recognised:

| Existing name | New official name |
|---------------|-------------------|
| Pouakai | Pouākai |
| Patuha | Patuhā |
| Kaitake Peak | Kaitake |
| Fanthams Peak | Panitahi |

7. HE KAWA ORA - NATIONAL PARK MANAGEMENT PLAN

Central to arrangements for Te Papa-Kura-o-Taranaki is He Kawa Ora (the national park management plan), which will set out what activities can happen in the national park as well as setting out expected management outcomes. Existing public processes for the development of this plan are retained and will also provide processes for seeking the views of iwi and hapū with interests in Te Papa-Kura-o-Taranaki.

Te Tōpuni Kōkōrangi will develop He Kawa Ora and recommend it for approval. Te Tōpuni Ngārahu and the Director-General of Conservation will each appoint a lead planner to draft the plan and provide advice to Te Tōpuni Kōkōrangi throughout the process.

The Minister of Conservation and Te Tōpuni Ngārahu will jointly approve the national park management plan, and the New Zealand Conservation Authority will be provided an opportunity to comment on the draft plan before it is approved.

8. OTHER TE KĀHUI TUPUA ARRANGEMENTS

Te Pire Whakatupua mō Te Kāhui Tupua will also provide for:

- the protection of the name 'Te Kāhui Tupua' from misuse, or from commercial use without the consent of Te Tōpuni Kōkōrangi;
- interim custodian arrangements for Te Kāhui Tupua for taonga tūturu found in Te Papa-Kura-o-Taranaki;
- a tailored application of the Crown Minerals Act 1991; and
- an asset management function for Te Kāhui Tupua exercised by an asset management company.

Te Mana o Te Kāhui

Te Mana o Te Kāhui recognises the traditional, historical, cultural and spiritual associations Ngā Iwi o Taranaki have with their Tūpuna Maunga.

1. TE IHO TĀNGAENGAE, THE COLLECTIVE STATEMENT OF CONNECTION AND RELATIONSHIP

Te Ruruku Pūtakerongo includes the Crown's acknowledgement of Te Iho Tāngaengae (a collective statement of connection and relationship) for the particular cultural, spiritual, historical, and traditional association the eight iwi of Taranaki have with their Tūpuna Maunga.

2. TE TŌPUNI NGĀRAHU, THE COLLECTIVE ENTITY FOR NGĀ IWI O TARANAKI

Te Tōpuni Ngārahu will be established by Ngā Iwi o Taranaki, to perform a range of statutory functions through the arrangements:

- appointing 4 members to Te Tōpuni Kōkōrangī;
- approving the national park management plan jointly with the Minister of Conservation;
- giving approval when adding or removing land from Te Papa-Kura-o-Taranaki; and
- appointing a representative on the Taranaki/Whanganui Conservation Board.

Te Tōpuni Ngārahu and the Director-General will explore opportunities for Ngā Iwi o Taranaki to grow their capacity and capability to participate in operational management activities. Te Tōpuni Ngārahu will also be involved in concessions decision-making through a process set out in Te Ture Whakatupua mō Te Kāhui Tupua.

3. OFFICIAL GEOGRAPHIC NAME CHANGES

Place names recognise iwi association with geographic areas. In addition to the national park and the Tūpuna Maunga names, the following 13 names will be official geographic names:

| Existing name (may not be official) | New official geographic name |
|-------------------------------------|------------------------------|
| Ahukawakawa (sphagnum moss swamp) | Ahukawakawa |
| Bells Falls | Te Rere-o-Tahurangi Falls |
| Kaitake Range | Kaitake Range |
| Karaka Tonga Stream | Karakatonga Stream |
| Kokowai Stream | Kōkōwai Stream |
| Lake Dive | Mangōraukawa / Lake Dive |
| Oakura River | Ōākuramatapū River |
| Pouakai Range | Pouākai Range |
| Stony River (Hangatahua) | Hangatahua River |
| Te Henui Stream | Te Hēnui Stream |
| The Dome | Te Umu-o-Taomanawa |
| Warea River (Teikaparua) | Te Ikapārua River |
| Warwick Castle | Te Tāhuna-o-Tūtawa |

4. CULTURAL MATERIALS

Te Tōpuni Ngārahu will be able to authorise individual iwi members or the individual iwi Post-Settlement Governance Entities, for:

- non-commercial cultural take of flora material within the national park;
- possession of dead protected wildlife found within the national park; and
- access to riverbeds within the national park for the non-commercial cultural take of cultural minerals by hand.

6. ACCESS TO FACILITIES

Te Tōpuni Ngārahu will be offered first rights to acquire any surplus Crown-owned buildings in the national park and may explore opportunities for the use of any decommissioned building footprints within Te Papa-Kura-o-Taranaki for purpose built facilities, subject to being consistent with He Kawa Ora.

7. RESOURCING THE ARRANGEMENTS

The Crown will provide a one-off contribution of \$35.000 million to Te Tōpuni Ngārahu to support its establishment, participation in redress arrangements, iwi reconnection to their Tūpuna Maunga and the health and well-being of Te Kāhui Tupua.

The Department of Conservation will provide the ongoing operational funding for Te Tōpuni Kōkōrangī and the fees for the four Crown appointed members.

Questions and Answers

1. What is the total collective redress package?

- Crown acknowledgements and apology for historical breaches of te Tiriti o Waitangi;
- an agreed historical account;
- the establishment of a new legal framework for the Tūpuna Maunga and Te Papa-Kura-o-Taranaki;
- cultural redress including a collective statement of relationship and connection, official geographic names, cultural materials redress, relationship redress, and access to facilities within Te Papa-Kura-o-Taranaki; and
- a one-off funding contribution to Te Tōpuni Ngārahu of \$35.000 million to support its establishment, iwi reconnection, and the health and well-being of Te Kāhui Tupua.

The redress package does not contain any financial or commercial redress.

2. Is there any private land or interests involved?

No private land is involved. Private interests in or relating to the land, such as concessions or other authorisations, will continue to apply for the duration of their agreements.

3. Who will own the national park?

The ownership of the Crown-owned parts of the national park will be vested in the legal personality, Te Kāhui Tupua. Any private property rights, aboriginal title, or customary rights that may exist in the national park will be preserved.

This reflects a Māori perspective in which land and natural features have an identity in their own right that deserve respect and care. It neutralises the concept of ownership by reminding us that Te Papa-Kura-o-Taranaki is not a mere possession but is a treasured place that requires respect and careful stewardship.

4. Will Te Papa-Kura-o-Taranaki still be a national park?

Yes. The land will continue to be managed under the National Parks Act 1980, including key principles such as protection in perpetuity and public freedom of entry and access, with some modifications to accommodate the agreed redress including clear recognition of the rights of iwi and hapū with connection to Te Papa-Kura-o-Taranaki.

5. Who will manage Te Papa-Kura-o-Taranaki after the collective redress legislation is passed?

The Department of Conservation will retain operational management responsibility for the national park including budgeting, operational planning and delivery within the national park. The Department of Conservation and the Minister of Conservation will consult and engage with Te Tōpuni

Kōkōrangi on various conservation related functions. Te Tōpuni Kōkōrangi will also have a role in monitoring the implementation of He Kawa Ora. All operational decision-making will be guided by He Kawa Ora, and must be consistent with Ngā Pou Whakatupua, the National Parks Act 1980, conservation general policy and Te Pire Whakatupua mō Te Kāhui Tupua (the collective redress legislation).

6. Are the public's rights affected?

No, the public access to Te Papa-Kura-o-Taranaki will be maintained for inspiration, enjoyment, and recreation.

7. Are any place names changed?

Yes, Te Papa-Kura-o-Taranaki will be the official name for Egmont National Park. In addition, there will be 18 new or changed official geographic names, including changing the name of the highest peak to Taranaki Maunga.

8. When will the collective redress take effect?

The collective redress will take effect 40 working days following the enactment of Te Pire Whakatupua mō Te Kāhui (the collective redress legislation).

9. Do the iwi of Taranaki have the right to come back and make further claims about the behaviour of the Crown in the 19th and 20th centuries?

Not in relation to any historical Tiriti o Waitangi claims (relating to events before 21 September 1992) in relation to Taranaki Maunga and Te Papa-Kura-

o-Taranaki which have been settled through the individual settlements of the eight iwi of Taranaki, and prevent the iwi re-litigating those Treaty claims before the Waitangi Tribunal or the courts.

As is the case for all settlements for historical claims, the individual settlements still allow the eight iwi of Taranaki to pursue claims against the Crown for acts or omissions after 21 September 1992 in relation to their Tūpuna Maunga and the national park.

10. Who benefits from the collective redress?

All members of the eight iwi of Taranaki wherever they may now live. He Kawa Tupua, the new framework centred on the recognition of the legal person, will also bring benefits to the health and well-being of the Tūpuna Maunga (ancestral mountains).

This and other settlement summaries are also available at www.govt.nz