

Nomination of
TONGARIRO NATIONAL PARK

for inclusion in the
WORLD HERITAGE CULTURAL LIST

"HE KOHA TAPU - A SACRED GIFT"

New Zealand
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Commissioned by: Head Office, PEA Division.

Location: NZMS

*Kati au ka hoki ki taku whenua tupu,
Ki to wai koropupu i heria mai nei
I Hawaiki ra ano e Ngatoroirangi,
E ona tuahine Te Hoata-u-Te-Pupu;
E hu ra i Tongariro, ka mahana i taku kiri.
Na Rangi mai ano nana i marena
Ko Pihanga to wahine, ai ua, ai hau,
Ai marangai ki to muri-e, kokiri*

"But now I return to my native land,
To the boiling pools there, which were brought
From distant Hawaiki by Ngatoroirangi
And his sisters Te Hoata and Te Pupu;
To fume up there on Tongariro, giving warmth to my body
It was Rangi who did join him in wedlock
With Pihanga as the bride, hence the rain, wind
And storms in the west; leap forth (my love)!

An extract from a Ngati Tuwharetoa waiata (song).

*K a u ki matanuku,
K a u ki Matarangi;
K a u ki tenei whenua,
Hei whenua,
Mau e kai to manawa o tauhou!*

"I arrive where unknown earth is under my feet,
I arrive where a new sky is above me;
I arrive at this land, a resting place for me;
O spirit of the earth! The stranger humbly
offers his heart as food for you!

This is the invocation of Ngatoroirangi, navigator of the Arawa canoe, spoken when he first landed in Aotearoa.

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This document is accompanied by 'The Tongariro Experience Audio-Visual Document' and the video of 'Journeys in National Parks' as supporting material.

Te ha o taku maunga ko taku manawa

The breath of my mountain is my heart

1. INTRODUCTION

The Proposal

The Tongariro National Park (hereafter referred to as the Park) was nominated for World Heritage status in 1986 as a joint natural and cultural site. The World Heritage Commission gave preliminary consideration to the nomination but deferred final consideration pending clarification of a number of aspects of the Park Management Plan. The Management Plan was amended and approved by the New Zealand Parks and Reserves Authority in 1989. In 1990 UNESCO approved the listing of the Park as a World Heritage Natural Site, but deferred the cultural aspect.

Criteria

The 1992 session of the World Heritage Commission adopted major revisions to their criteria of cultural sites by accepting *cultural landscapes* as a new category. The category of *associative cultural landscape* is appropriate to the Park viz:

"The inclusion of such landscapes on the World Heritage List is justifiable by virtue of powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent."

Following acceptance of these new criteria, the World Heritage Commission requested that New Zealand provide further supportive material on the cultural aspects of this site in order to study the possibility of a cultural listing.

Purpose

The purpose of this submission is to provide sufficient supportive material to fully qualify Tongariro National Park for listing as a World Heritage Site of universal cultural significance, as well as natural.

2. SPECIFIC LOCATION

Country:

New Zealand (Aotearoa)

Region:

**Tongariro and Wanganui Regions, North Island
Tongariro National Park**

Exact Geographic Location:

Latitude:	38°58'S	to	39°25'S
Longitude:	175°22'E	to	175°48'E
Area:	79,596 ha		

3. JURIDICAL DATA

Ownership:

The Crown (ie the Government and people of New Zealand)

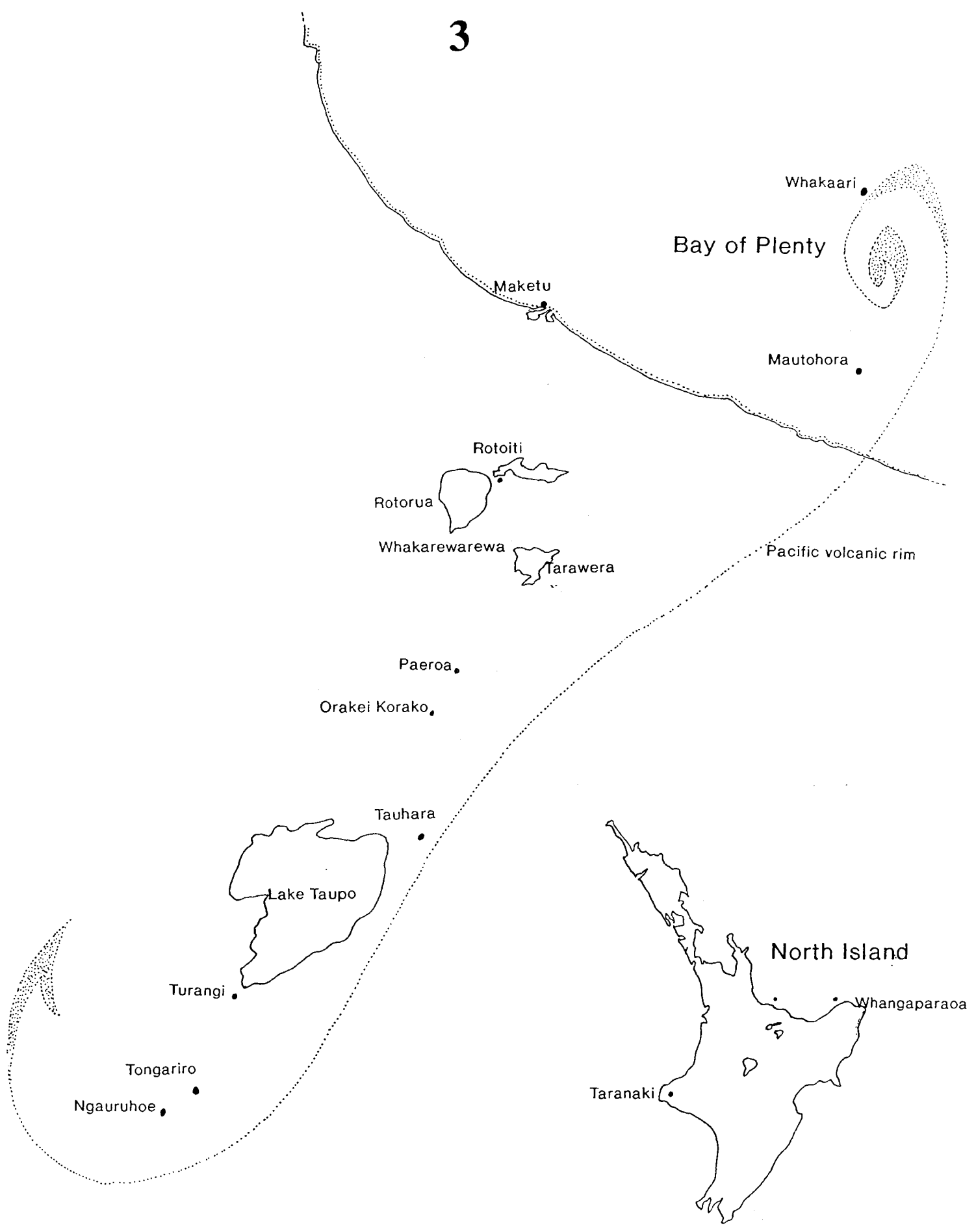
Legal Status:

The area is designated a national park pursuant to the National Parks Act 1980. The Park is public land and is freely accessible to the public subject to any restrictions which may be required to ensure the Park is maintained in its natural state.

Responsible Administration:

- Department of Conservation, P.O. Box 10-420, Wellington, New Zealand.
- Tongariro-Taupo Conservancy, Department of Conservation, Private Bag, Turangi, New Zealand.
- Tongariro-Taupo Conservation Board, Department of Conservation, Private Bag, Turangi, New Zealand.

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Whakaari

Bay of Plenty

Maketu

Mautohora

Rotoiti

Rotorua

Whakarewarewa

Tarawera

Pacific volcanic rim

Paeroa

Orakei Korako

Tauhara

Lake Taupo

Turangi

Tongariro

Ngauruhoe

North Island

Whangaparaoa

Taranaki

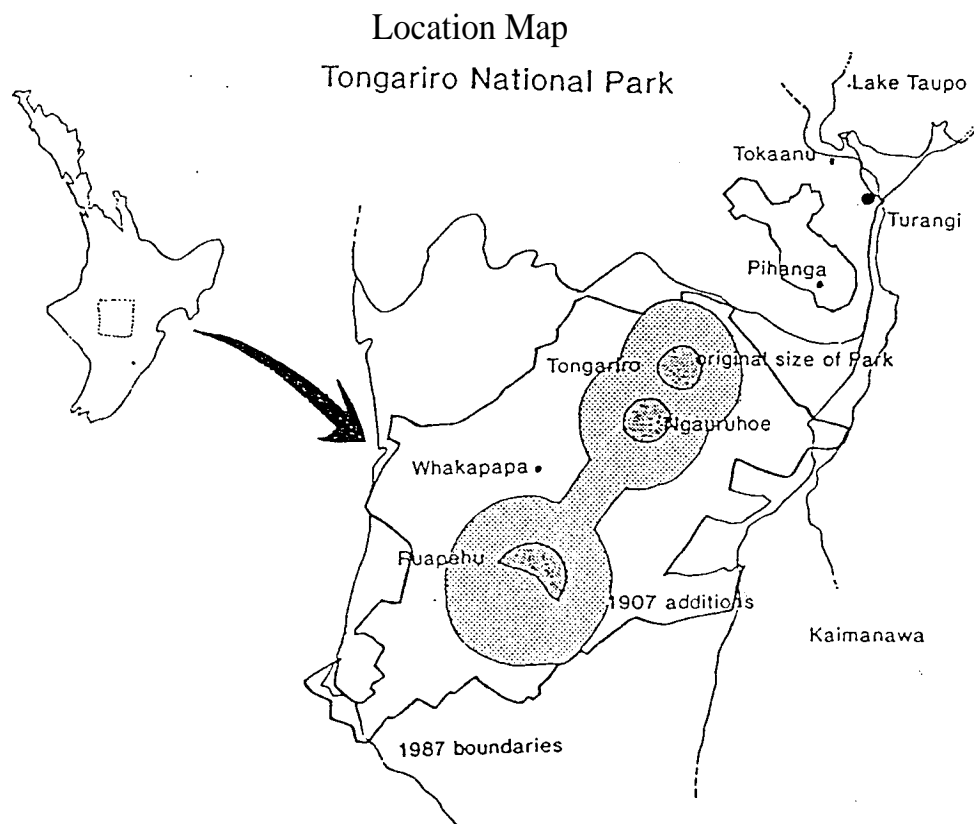
4. THE PHYSICAL CONTEXT

Location

The Park lies at the southern end of a discontinuous 2500 kilometre chain of volcanoes in the Pacific Ocean. The Park marks the only extensive part of the 'Ring of Fire' chain that is both still in its natural state and is protected (see Figure 1 - North Island map). The volcanoes in the Park fall into two groups on the bases of location, activity and size. Kakaramea, Tihia and Pihanga and their associated vents, domes and craters form the northern group. This group has not been active for between 20,000 and 230,000 years. Park boundaries are clear on maps but in reality the park is linked to a complex volcanic system, the most cryptic part of which is Taupo now filled by the biggest lake in New Zealand. The apparently benign crater has been the scene of some dramatic eruptions. The most recent of which (in AD 180) can still be seen as multicoloured rock along the edges of State Highway 1 - each layer a different eruption. The active southern group comprises the volcanoes of Tongariro, Ngauruhoe and Ruapehu. In addition to these major features the Park contains other extinct volcanoes, lava and glacial deposits and a variety of springs.

Diverse habitats are a dominant feature of the Park, ranging from rainforest remnants to nearly barren icefields. Erosion and instability create new habitats and also prevent natural plant succession over areas such as the Rangipo desert.

The Park is also the birth-place of significant rivers with strong spiritual associations, including the Whanganui and the Waikato (Tongariro) Rivers. The Whanganui River, lifeblood of the Atihaunui a Paparangi iwi (traditional tribal occupiers of the southern flanks of Ruapehu) rises from the slopes of the sacred mountains. Atihaunui a Paparangi settled the banks of the river which provided food, a link to the interior and a spiritual reminder of the mana of the mountains and their very close links to Mount Ruapehu.





Painting of the mountains by G. Angas

In 1907, the botanist and surveyor Leonard Cockayne surveyed Tongariro for the Government. His notes on the wonders of the Park later still freshly capture the unique beauty of the area.

"The great volcanoes, Ruapehu, Tongariro and Ngauruhoe differed much in character. Ruapehu was a magnificent mountain mass, with glaciers filling the gullies. Its crater, a mile in diameter, was filled with crevassed ice and contained a hot lake, which sometimes boiled, while ice cliffs fell into it, from which enormous icebergs broke off. Ngauruhoe was a perfect cone in shape, and was quite without vegetation from base to summit. The crater contained towards its centre a mud volcano, which not very long ago covered the sides of the mountain for a thousand feet with hot mud, and from a vent in its side still poured forth continually jets of steam with an explosive noise. Tongariro was not one single volcano, but consists of a number of craters, some long since inactive and some still quite ready to eject ashes, whilst steam and sulphurous vapour were continually given off from them. At an altitude of 5000 feet on that mountain was the most active spot, Ketetahi, in the thermal region, steam being blown off with great violence from certain fissures in the ground, and there being an abundance of boiling water, highly charged with chemicals. The water on being dammed up furnished a most satisfactory and possibly beneficial hot bath. ... Surely such a park should be one of the most prized possessions in our country. "

Lyttleton Times, March 31 1908 (Dann, 1987)

5. THE CULTURAL CONTEXT

The Maori - A Polynesian People

For Polynesian seafarers Aotearoa (New Zealand) was landfall at the farthest south-eastern corner of the Pacific triangle. Waves of travellers, perhaps spanning several hundred years settled New Zealand prior to 1300 AD, and possibly as early as 600-800 AD. For the first travellers from Rarotonga or Tahiti landfall in Aotearoa may have been accidental but there is little doubt that subsequent voyages and landfall here was planned. The presence of women, plants and domestic animals on board large double-hulled canoes is evidence of this, and assumes return of the canoes to the Hawaikis to give news of the new land.

The first settlement of this land was in the far North, Auckland and central Bay of Plenty. One of these canoe migrations was the Arawa canoe making landfall first at Whangaparaoa, then travelling east to Maketu in the Bay of Plenty (see Map). The descendants of that canoe still hold authority over the land as far south as the Tongariro National Park. Maori tribal affiliation is explicit in identification with individual waka (canoes) and tupuna (ancestors) - invariably the captains and navigators of those waka. This tribal affiliation is constant irrespective of where people finally settled. Ngati Tuwharetoa - the people of the Park - identify with the navigator of the Arawa canoe, Ngatoroirangi. As navigator of their canoe, and legendary bringer of fire to Tongariro, Ngatoroirangi features prominently in the oral history of Ngati Tuwharetoa.



Centennial celebrations with Sir Hepi Te Heuheu leading the haka (traditional challenge)



Crowds gathered at Whakapapa Village for the centennial celebrations

Ngati Tuwharetoa Connections

The significance of the sacred gift of Te Heuheu Tukino IV is experienced every time the Park is visited or the mountains are viewed. The spiritual and natural qualities are very closely bound. Tongariro is about offering a sense of place for Ngati Tuwharetoa, the iwi who have historically occupied this area. Waahi tapu (places sacred to Maori) include ancestral places of possession, burial, battle, belief and spiritual power.

The tapu (sacred) nature of Tongariro to Ngati Tuwharetoa is embodied in their deep knowledge of the significance of the landscape. Oral history and ancestral relations connect iwi with the land - tangata to whenua. Spiritual connection through tupuna (ancestors) is demonstrated by the great reverence for the peaks.

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George French Angas, a painter, writer, botanist and traveller came to New Zealand in 1844. He said of the father of Te Heuheu Tukino IV *"his hair is snowy white and his people compare it to the snowy head of Tongariro; there being no object, except this tapu mountain, of such sanctity to permit of its being mentioned in connection with the head of this chief"*. (Potton, 1987).

The mountains are looked upon as ancestors and this relationship evokes memories, and thus past and present mingle ensuring the continuity of the link. The death of a high chief is likened to the tip of a great mountain being broken off. It is also said that one anchor of the Arawa canoe is fixed firmly on Tongariro and the other anchor at Maketu - its landing place. This is yet another expression of the unshakable stability of iwi connections.

When acknowledging their background and stating their origins Maori usually recite their tribal pepeha (statement of genealogy). This links a person to a particular mountain, river, lake or sea, and iwi. For Ngati Tuwharetoa their statement of identity is:

*Ko Tongariro to maunga
Ko Taupo to moana
Ko Ngati Tuwharetoa to iwi
Ko Te Heuheu to tangata*

Tongariro is the mountain
Taupo is the lake
Ngati Tuwharetoa are the people
Te Heuheu is the man (paramount chief)

The mana of Te Heuheu is again inextricably linked with the people and the landscape.

The mountains were tapu land - a bright, glaring sacredness which asked of visitors that they cover their eyes when passing the area. Angas wrote that Te Heuheu Tukino gave him strictest injunctions to not even look at the sacred mountain Tongariro, and so he painted it from afar. This sacredness is also connected to the mauri (the life principle present in all things, even landscapes). The clear association of the mountains with ancestors and chiefs meant that the mountains were truly part of the Ngati Tuwharetoa people - bound to their whakapapa through living landscapes.

Te ha o taku maunga, ko taku manawa.

The breath of my mountain is my heart.

Ngati Tuwharetoa are bound to their home. Their 'inspiration' is literally their life essence. The expression above hints that the natural beauty of Tongariro is the core of their people.

Oral History

Connections with the landscape were expressed by Maori in many forms, the most durable of which is oral history. Stories of the formation of the land, of Maui's fish, of the mountains' violent love for Pihanga - a 'female volcano' located in the Park, and of how fire came to the central North island are some of the most well-known in Aotearoa. The oral history of Ngati Tuwharetoa is nationally well known and nearly every New Zealander is acquainted with the origins of the central North Island mountains - landmarks to us all.

The first children of Papatuanuku (Earth Mother) and Ranginui (Sky Father) were the spectacular landforms of Aotearoa, notably the mountains. The last of their offspring - humans are thus connected through ancient whakapapa to these mountains of Tongariro.

From both cultural and geomorphological perspectives the formation of New Zealand's landscapes had shaky origins. Mountains were said to quarrel and regularly move around the countryside. At one such time the central mountains of the Tongariro area were fighting over the nearby mountain, beautiful Pihanga, who lay between Lakes Taupo and Rotoaira. Tongariro was her chief suitor and made loud his claim angrily bursting out lava and rock. The battle raged amongst the male mountains, but Tongariro loudly and violently won Pihanga. His main rival, Taranaki, feared this rage and fled overnight to the west where he remains today, safe on the coast. The other suitors also fled and left behind them a trail of small peaks. Putauaki travelled the longest distance. Tauhara, who turned to look at Pihanga often, travelled no further than the northern end of Lake Taupo. And little Motutaiko, Pihanga's son, ran in fear of Tongariro and made it only to the centre of lake Taupo where he waits in sight of his mother, (Figures 1 and 2).

Ngatoroirangi was priest (tohunga), navigator, explorer and ancestor to Ngati Tuwharetoa. His first expedition took him east to the Tarawera River (Te Awa a to Atua - the River of the God) and from there to the summit of Mount Tauhara. Tauhara revealed to him the vast expanse of Lake Taupo (Taupo Nui a Tia) and the glistening snow-capped Tongariro. He became determined to climb Tongariro as he had climbed Tauhara and thus claim it for his people. The marks of his journey south gave birth to the Patupaiarehe (guardians of the forest and of fire) and also to the inanga (a freshwater fish) of Lake Taupo.

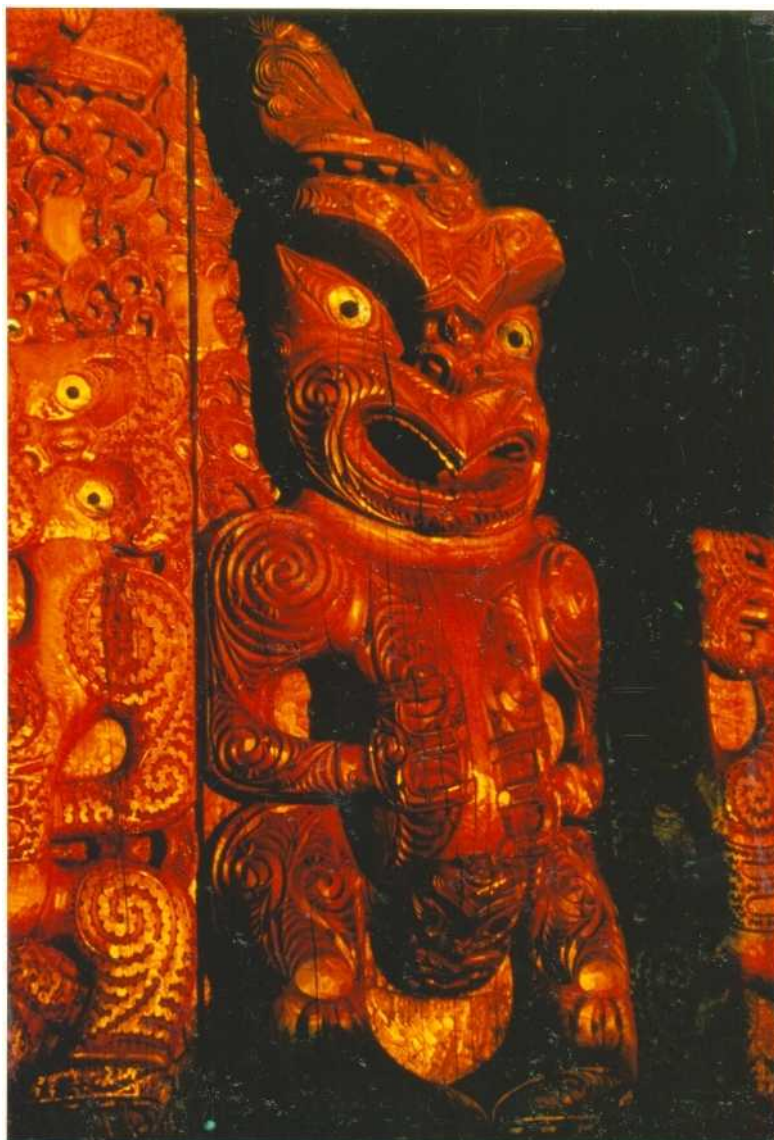
At the base of Tongariro the bright snow appeared as beautiful and welcoming as the warm surf and sand of his first landing in New Zealand, at Whangaparaoa. On the foothills of the mountain he encountered Hapekituarangi (navigator of the Tainui canoe), also determined to climb. Ngatoroirangi asked him, *"He aha nga kai o tenei kainga?"* (What do you eat here?) Hapekituarangi replied *"Ko taku ha tonu taku kai"* (My breath is my sustenance) whilst looking towards the hills in the east - now known as Kaimanawa. Ngatoroirangi immediately began his arduous climb and called down to Hapekituarangi to dare not follow him.

Hapekituarangi paid no heed and began to climb. Ngatoroirangi called upon Ruaumoko, god of storms and volcanoes. Ruaumoko responded in dense black clouds bringing snow and intense cold to kill Hapekituarangi. Ngatoroirangi looked down on the dark expanse below him into which Hapekituarangi had disappeared and named it Rangipo (dark sky). The freezing cold now pushed the white surf associations with Whangaparaoa far away.

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Ngatoroirangi was losing his strength and soon the cold overwhelmed him. He reached the summit but was weakened by his climb. He called out to his ancestral spirits in karakia (prayer) and to his sisters Kuiwai and Haungaroa in Hawaiki to send him fire. *"Ka riro au ki to tonga, haria mai he ahi moku!"* (I am borne away in the cold south wind. Send fire to warm me!)

His sisters heard his call and with the fire gods Pupu and Te Hoata sent the fire from Hawaiki. It came rapidly underground like a vast whale venting steam on its journey. Its ancient path, signalled by mud-pools, geysers, steam-pits and hot clear streams flowing beside their cold mountain sisters, mark each place where the fire whale surfaced, and are visible today at Whakaari, Mautohora, Okakaru, Rotoehu, Rotoiti, Rotorua, Whakarewarewa, Tarawera, Paeroa, Orakei Korako, Wairakei, Taupo and Tokaanu. The tenuous juxtaposition of fire and ice is one of the special features of the Tongariro area today.



Carving from the pou at the entrance to the Whakapapa Visitors' Centre

Ngatoroirangi threw down one of his sacred stones when the fire arrived. Where it landed a volcano burst forth. His slave Auruhoē was then thrown into the crater to appease the gods (the volcano is now known as Ngauruhoe in his memory). Its neighbouring volcano Tongariro was named for the cold wind that had gripped Ngatoroirangi.

This place is seen by Ngati Tuwharetoa as being a living landscape by virtue of its mauri. This area of active and dormant volcanoes, streaming thermal pools, forest and tussock grassland is part of the genealogical links of Ngati Tuwharetoa to their historical homeland in Hawaiki and their landing place in the Bay of Plenty as evidenced in songs, carving and oral history links.

Gift of the Park

The gift of fire to sustain Ngatoroirangi on Mount Tongariro forms the south-western limit of the Pacific Ring of Fire, linking Hawaiki to Aotearoa historically, spiritually and geographically. It is also clear evidence of the depth of Maori knowledge of the natural processes and geologic formations in this land and in the South Pacific region. Maori tradition vividly describes the origins of volcanism here. This first gift of volcanic fire and energy was mirrored by the Rift of this sacred area by Te Heuheu Tukino to the people of New Zealand.



Bust of Horonuku Te Heuheu dedicated in his memory, located in the Whakapapa Visitors' Centre

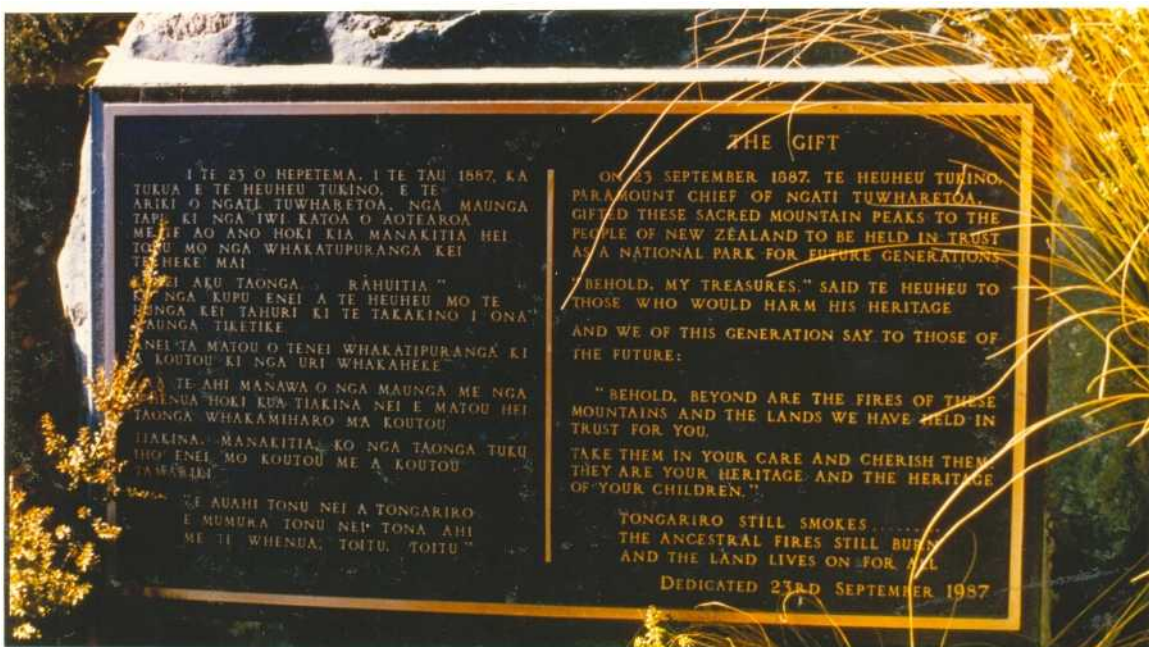
Mananui Te Heuheu, Paramount chief of Ngati Tuwharetoa, refused to sign the Treaty of Waitangi and thereby cede sovereignty of his lands to the British. His son Horonuku, who became known as Te Heuheu Tukino in 1862, continued to maintain hold over the sacred lands. Horonuku was pressed hard by the European desire for land and most of his battles were fought in long sittings of the Native Land Court. By the 1880's it appeared that the mana of Tuwharetoa and the sacred mountains was at risk. Horonuku's claim to the mountains was strengthened by the fact that the bones of his father Mananui were still on the mountain after he was killed in a landslide in 1846. He was faced with the dilemma of having to divide his lands following a dispute between Maniapoto and Tuwharetoa tribes, or lose it to the Land Court. Cowan describes the troubled chief's discussion with his son-in-law Lawrence Grace after a court hearing.

"If our mountains of Tongariro are included in the blocks passed through the Court in the ordinary way, what will become of them? They will be cut up and perhaps sold, a piece going to one pakeha and a piece to another. They will become of no account, for the tapu will be gone. Tongariro is my ancestor, my tupuna; it is my heart; my mana centres around Tongariro. My father's bones lie there today... After I am dead what will be their fate?"

Lawrence Grace replied,...

"Why not make them a tapu place of the Crown, a sacred place under the mana of the Queen? That is the only possible way in which to preserve them forever as places out of which no person shall make money... "

"Yes," said the old chief "that is the best course, the right thing to do! They shall be a sacred place of the Crown, a gift forever from me and my people. ... "



Plaque commemorating the centennial celebrations, located outside the Whakapapa Visitors' Centre