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The proposal was debated amongst Tuwharetoa chiefs and on 23 September 1887 a deed was drawn up and the land given over to the Crown.

In 1887 a letter was sent from Te Heuheu to the Native Minister, the Hon. John Ballance confirming the gift of the mountain tops to the Government.

"Friend I have signed the deed laid before me by Mr. Lewis for the purpose of confirming the gift of the land as a national park in accordance with the wish of the Government, and to fulfil my word spoken to you at Rotorua. I have however, two words to make known to you.

First - my father Te Heuheu Tukino, who was overwhelmed at Te Rapa, is laid on the mountain, and it is my wish that he be removed to some other place. He was, as you know, a chief of very high rank, and it is right that the Government should erect a tomb for him, because both my people and I are unable to do so. Your friend Mr Lewis has agreed to this word of mine, subject to your approval.

The second word is, that I am an old man, and the affairs of my people are conducted by my only son, Tureiti Te Heuheu Tukino. It is my wish that he be authorised, that is to say his name be inserted in the National Park Act;... These are my requests to the Government on my signing the deed giving Tongariro and Ruapehu to the Government as a National park, for the use of both Natives and Europeans. ... "



Mount Tongariro

Horonuku Te Heuheu Tukino gifted the peaks on 23 September 1887 thus forming the first national park in New Zealand, and the fourth in the world. The original deed included only three small circles around the main peaks and excluded the western slopes of Ruapehu which were traditionally recognised as coming within the boundaries of the upper Whanganui tribes. This 2640 ha area was too small for an effective national park, and over the next few years large scale purchases of land were made by the Crown. By the time the Tongariro National Park Act was passed in October 1894, the Park area had grown to about 25,000 ha. The 1907 survey report from L. Cockayne urged more than doubling the size of the Park, and today it is many times its original size at over 79,000 hectares.

6. THE JUSTIFICATION

The superlative natural features of the Park have been already recognised in the natural World Heritage Listing, and in the many films and books documenting the area. These features are matched by their intense cultural associations - intangible values which are much more difficult to record. The best expressions of these are in the vitality of Ngati Tuwharetoa oral history, in their songs, carvings and in the way in which they talk about the mountains.

"We look upon them with deep respect and reverence and a tinge of many other complimentary emotions, pride certainly being one of them. Proud that they are ours (Te ha o taku maunga ko taku manawa - the breath of my mountain is my heart), and proud that they are bequeathed to the nation who as nature lovers accord them their deep respect. Our reverence for the mountains goes deeper than that in time, with the essence of our genealogies, all life forms originated from the same parents Papatuanuku the Earth Mother and Ranginui the Sky Father so that man and all other life forms are in harmony with one another in the bonds of kinship."

Tuwharetoa spokesperson, (Tongariro National Park Management Plan, Vol. I)

The original gift, the subsequent centennial celebrations and tangible achievements like the construction of the Whakapapa Visitor Centre, all reinforce these feelings expressed by Ngati Tuwharetoa.

The Gift

Ngati Tuwharetoa believe that the spiritual dimensions of the gift were as strong in motivating Horonuku as the need to save the mana of his people. *"His gift established his mana, his ahi ka (fires of occupation) against all other claims to this land"* (Tumu Te Heuheu).

The gift of Tongariro as a *"sacred place of the Crown"* was unique. Unlike any of the three preceding parks in the United States, Canada and Australia this was a gift from an indigenous people. Protection of this area established a threefold bond amongst the land, Maori and pakeha. It was an act driven by the need to protect and also to safeguard its spiritual and cultural associations. The spirit of this gift continued in the creation of further national parks around the country.

The National Park Network

The gift is also significant as the catalyst of the national park system in New Zealand. Tongariro, New Zealand's first national park, is now the area most visited by international tourists. The symbol used during the centenary celebrations of the national park system and for promoting national parks is based on Mount Tongariro, and stresses its importance as the beginning of the country's park network.

Centenary Celebrations

The one hundred year celebrations of Horonuku's gift were held throughout New Zealand during 1987 with special events concentrated on and around 23 September - the date of the original gift. The centenary celebrations began with the blessing and opening of the Whakapapa Visitors Centre in a dawn ceremony. The combined effect of the centenary celebrations reaffirmed the significance of the cultural values associated with the peaks. It was a time when Ngati Tuwharetoa were able to reacquaint themselves with knowledge of this area and also publicly affirm their connections with the mountains. Sir Hepi Te Heuheu's speech at the centenary celebrations affirm that the gift was given in perpetuity, and that its importance should be acknowledged.

"... His gift says these sacred mountains are to be owned by no one and yet are for everyone. My Tuwharetoa people wish his gift to be remembered for all time. The mountains of the south wind have spoken to us for centuries. Now we wish them to speak to all who come in peace and in respect of their tapu. This land of Tongariro National Park is our mutual heritage... "

The centennial provided an opportunity for the nation to reflect on the deeper significance of Te Heuheu's gift, and on the philosophies of protecting natural, spiritual and cultural values without change and development. Clearly the concepts of sacredness now have many meanings in modern New Zealand, but the celebrations allowed us all to pay homage to the land and to Te Heuheu Tukino.



*Dignitaries at the Centennial celebrations,
including the then Governor-General Sir Paul Reeves
and the then Prime Minister, the Right Honourable David Lange.*

Whakapapa Visitors Centre

The focal point for visitors to the Whakapapa Village, Headquarters for the Park, is the Tongariro National Park Visitor Centre. Both the exterior and interior of the Centre are strongly evocative of the cultural and spiritual values of the mountains and of their connections to Ngati Tuwharetoa. The prominence of cultural values in the Centre is evident as visitors approach the Centre. The large carved pou (post) depicting Ngati Tuwharetoa whakapapa dominates the modern architecture that houses it, and is modelled on the entrance to a traditional Maori wharenuī (meeting house). Te Heuheu Tukino is also a constant presence, in the audio-visual displays while his bust dominates the foyer.

The pou is divided into three main sections in chronological order of events. The first or top section shows Ranginui and Papatuanuku - the first parents of man and all life forms. Below them, still in this section, is Ruaumoko, god of volcanoes and storms. The mid section reveals the story of the battle between Tongariro and Taranaki for the love of Pihanga. The three central mountains of the park, Tongariro, Ngauruhoe and Ruapehu with Pihanga are separated from Taranaki by intricate scrolled carving representing the turmoil of battle. The lowest section shows Ngatoroirangi, who brought fire to the mountains, with Tuwharetoa, great chief and tupuna of the Ngati Tuwharetoa below him.

Audio-Visual Theatre and Presentation

Additions to the centre were officially opened during the 1987 celebrations by the Prime Minister at the time - the Right Honourable David Lange. The subsequent completion of the additions in time for the World Heritage Listing made it the largest such visitor centre in the country. The centre is open to the public seven days a week, providing park users with essential information on the natural and cultural values of the Park as well as recreational and safety information. The Visitor Centre has two spectacular audio-visual displays. One focuses on the volcanic origins of the Park, and the other on the Maori history and culture of the area. The latter audio-visual was officially opened on 29 August 1992 by the Prime Minister, the Right Honourable Jim Bolger in the presence of invited elders and representatives of Ngati Tuwharetoa and Atihaunui a Paparangi.

This audio-visual explains the national and international significance of the gifting of the sacred mountains as a nucleus for a national park. It opens, however, with a telling of the oral histories of the two iwi, Ngati Tuwharetoa and Atihaunui a Paparangi. Both iwi, through powerful imagery and graphics, reveal their whakapapa (genealogy) and the mana (power) imbued in the mountains Tongariro, Ngauruhoe and Ruapehu. It also places special emphasis on encouraging visitors to consider their responses to pressures placed on the Park. Development of the audio-visual involved, at all stages, a co-operative working group from Ngati Tuwharetoa, Atihaunui a Paparangi and the Department of Conservation. The Working Group ensured that both iwi were able to tell their individual history of the area with authenticity and integrity. At every step iwi were involved as advisors, scriptwriters, artists, narrators and critics. A similar process was followed in the preparation of this report.

The audio-visual was a finalist for National Tourism awards in 1992. The documentation for the awards competition is an annex to this nomination material.

Cultural Integrity and Management Planning

The protection and management of all national parks is based on the provisions of the National Parks 1980. The Act requires the production of a ten year management plan for each national park. Hence the specific management plan for Tongariro was established by a process of management planning which involves public participation and eventually the publication of the management plan. The principle objectives and policies of the Plan provide for the protection in perpetuity of the park's intrinsic worth and for public access to and enjoyment of the area. The Tongariro National Park Management Plan is due for review in 1999.

Cultural integrity is preserved in the large degree of unmodified areas in the Park. Only three percent of the Park is in skifields, leaving the peaks in a pristine state. The original gift secured the spiritual and cultural integrity of the site in the minds of all who visit the area.

Extensive discussions took place with the Paramount Chief of Ngati Tuwharetoa (Sir Hepi Te Heuheu) and the Ngati Tuwharetoa Maori Trust Board before the Management Plan was approved. Changes were made to ensure that the cultural significance of the Park is preserved. Limiting the development of the skifield areas to below a certain height was a decision which recognises and respects the cultural values associated with these peaks.

Protection Legislation and Conservation Management

The main Act concerned with management of national parks is the National Parks Act 1980. Provisions of this Act include:

- "Parks are to be maintained in natural state, and public to have right of entry - (1)*
- It is hereby declared that the provisions of this Act shall have effect for the purpose of preserving in perpetuity as national parks, for their intrinsic worth and for the benefit, use and enjoyment of the public, areas of New Zealand that contain scenery of such distinctive quality, ecological systems, or natural features so beautiful, unique, or scientifically important that their preservation is in the national interest. "*

The act also provides that:

"subject to the provisions of the Act and to the imposition of any such conditions and restrictions as may be necessary for the preservation of native plants and animals or for the welfare in general of the parks, the public shall have freedom of entry and access to the parks, so that they may receive in full measure the inspiration, enjoyment, recreation, and other benefits that may be derived from mountains, forest, sounds, seacoast, lakes, rivers and other natural features. "

The Conservation Act and other Acts administered by the department are to be interpreted and administered so as to give effect to the principles of the Treaty of Waitangi. The New Zealand Court of Appeal has defined the central principle of the Treaty as the principle of 'partnership' between Maori tribes and the Crown. The Treaty guarantees to the Maori tribes to tinorangatiranga - authority over their lands and resources in the widest spiritual and material sense - where these have not been freely alienated.

The protection regime for the Park is comprehensive. The Department of Conservation is the agency responsible for the management of natural and historic resources. Management decisions are made according to statutory responsibilities, with input from the New Zealand Conservation Authority and the Tongariro-Taupo Conservation Board. Overall administration of the Park is the responsibility of the Regional Conservator, Department of Conservation, Turangi.

Tongariro-Taupo Conservation Board

The Tongariro-Taupo Conservation Board was formed in 1990 as part of a nation-wide network of Boards providing for citizen input to conservation management and advice. One of the functions of the Board is to oversee Park Management Plans and as a consequence ensure cultural as well as physical values are protected. The Board comprises twelve people and has the Tongariro National Park, Lake Taupo and adjoining Crown owned conservation lands under its jurisdiction. Of particular significance in the case of this Board is the strong role that tangata whenua have. Five of the twelve members are Maori. Sir Hepi Te Heuheu, as lineal descendant of Te Heuheu Tukino IV, is a statutory member. He is joined by other representatives from Ngati Tuwharetoa and the Whanganui River iwi who have a connection to the southern flanks of the mountain.

7. SUMMARY

It is submitted that the following attributes of the Tongariro National Park demonstrate its required integrity as a universally outstanding example of a culturally associative landscape.

- The power of the unbroken associations of Ngati Tuwharetoa with the mountains since the landing of the Arawa canoe; the strong association is both a physical (Pacific 'ring of fire') and a cultural (Ngatoroirangi) connection to their Pacific origins in the Hawaikis. The cultural links are clearly demonstrated in the oral history which is still a pervasive force for Ngati Tuwharetoa. The peaks are spoken of with the same reverence and feeling as tribal ancestors ensuring that the connection is one of spirituality as well as culture.
- The linkage of cultural identity with the mountains; Tongariro, Ngati Tuwharetoa and Te Heuheu are inextricably linked in the tribal pepeha recited at any occasion hosted by the Ngati Tuwharetoa iwi.
- The cultural significance of the gift; Horonuku's gift in 1887 formed the nucleus of the first national park in New Zealand, and only the fourth in the world. Significantly this gift was the first from an indigenous people. The spirit of this gift fostered the formation of the national park network in New Zealand, and thus has safeguarded some of the most outstanding landscapes in the world from development.
- The high recognition, throughout New Zealand, of the rich cultural tapestry woven between Ngati Tuwharetoa and the Park; this was clearly demonstrated in the 1987 centennial celebrations held throughout the country, the opening of the Whakapapa Visitors' Centre and the prominence given to cultural values in the centre and in its audio visual presentations. The Visitors' Centre provided a mechanism for reflection on the importance of the gift and of continuing to preserve and protect the mountains.

The outstanding universal natural values have already been recognised in the World Heritage natural listing. The associative cultural values for Ngati Tuwharetoa and Te Atihaunui a Paparangi are inseparable from the natural qualities. It is said that national parks are 'sanctums of our culture' (Edward Abbey) where encounters with wilderness affect and then return people to their daily lives at least a little changed. In the protection of these wild areas is also the acknowledgement and protection of their cultural values.

8. SELECTED REFERENCES

Literary References

Documentation on the natural features of Tongariro is extensive. Listed here are only the works which discuss the cultural and spiritual associations of the park. The best such references are oral, and are therefore unable to be listed here.

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- *Mt Ruapehu, Mt Ngauruhoe and Mt Tongariro in the Tongariro National Park*, (film) NZBC News, 22 May 1964.
- *Looking at New Zealand - School Trip to Tongariro National Park* (film), NZBC, 21 April 1968.
- *Pictorial Parade - Tongariro National Park* (video tape) National Film Unit, 27 September 1968. A look at the ski village.
- *Tongariro National Park* (film) NZBC, 1968.
- *This Day - Volcanic Activity in the Central North Island* (film), NZBC, 22 May 1971.
- *The Unspoilt Land - New Zealand's National Parks* (film and video tape Dutch and Spanish versions available), National Film Unit, 1972.
- *Tongariro National Park - An Organised Nature Walk* (film) NZBC, 4 January 1973.
- *Mount Ngauruhoe - Scenes of an eruption* (film) NZBC, 1974.
- *Tongariro National Park Public Nature Walk* (film) TV One, 1 July 1976.
- *Skiing on Mount Ruapehu* (film) TVNZ, 1 August 1976.
- *Chateau Tongariro* (film), TVNZ, 2 June 1985.
- *Journeys in National Parks Tongariro Te Maunga* (film and video tape), TVNZ, 16 September 1987.
- *Crater - the 100th Birthday of Tongariro National Park is Celebrated* (video tape), TVNZ, 21 September 1987.
- *The Gift - a look at New Zealand's National Parks in the Centennial Year of the Original Gift of Tongariro to the Nation* (film and video tape), National Film Unit, 1987.
- *Ruapehu - Celebrations for the Park's 100th Birthday* (video tape) TVNZ, 23 September 1987.

- *Ruapehu - A Week of Centennial Celebrations* (video tape) TVNZ, 24 September 1987.
- *Tongariro Mountain Adventure* (film) TVNZ, 16 September 1988.
- *Chateau Construction - a look back at the construction of the hotel in 1929* (video tape), TVNZ, 1990.

9. ACKNOWLEDGEMENTS

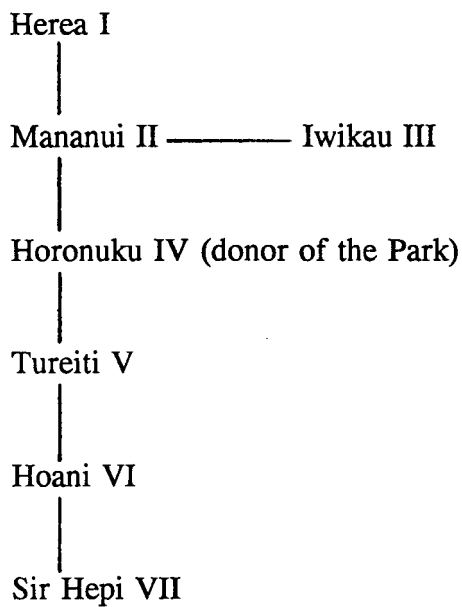
This report was completed by Susan Forbes, Kotuku Consultancy Limited, with the assistance and patience of Ngati Tuwharetoa. The special input of Tumu and Timi Te Heuheu is sincerely appreciated. The proposal was put together with team work from staff at the Department of Conservation. I would like to acknowledge the contributions of Eru Manuera, Wren Green, Aiden Challis, Paul Green, Huri Maniapoto, Russell Montgomery, Dave Wakelin, Ferne McKenzie and Pam Crisp. Thanks are due also to Craig Potton for permission to cite excerpts from his book on Tongariro and have access to slide material. Warm thanks to my family who braved the winter weather and accompanied me to Tongariro to seek authority from the mountains to do this work.

10. GLOSSARY

Aotearoa:	Maori name for the islands of New Zealand
Arawa:	one of the first ancestral canoes to arrive in Aotearoa
Haka:	traditional challenge
Inanga:	juvenile form of fish <i>Galaxias maculatus</i> (whitebait)
Iwi:	people or tribe
Karakia:	prayer, invocation
Koha:	gift
Mana:	power, influence
Mauri:	life force present in all things, even landscapes
Ngati Tuwharetoa:	Maori tribe who have traditionally occupied the Tongariro-Taupo area
Ngatoroirangi:	navigator of the Arawa canoe and conqueror of Mt. Tongariro
Pakeha:	Maori name for Europeans
Patupaiarehe:	guardian spirits of the forest
Pepeha:	statement of connection to a tribe and an area
Pou:	entrance post in a building
Rangipo:	dark skies (the name of the desert area in the Park)
Tangata whenua:	literally 'people of the land' - those who belong to a certain area
Tapu:	sacred
Te tinorangtiratanga:	traditional sovereignty over resources
Tohunga:	spiritual leader
Treaty of Waitangi:	Treaty signed in 1840 between most of the Maori tribes and the British Crown
Tupuna:	ancestor
Waahi Tapu:	sacred place
Waiata:	song

Waka:	canoe
Whakapapa:	genealogy, and also flat rock often used for laying out bodies of dead enemies
Wharenui:	large communal house
Whenua:	land, placenta

11. THE TE HEUHEU GENEALOGY



Note that the Roman numerals after each name refer to the order in which those men held the title of Paramount Chief of Ngati Tuwharetoa

Nomination of
TONGARIRO NATIONAL PARK
for inclusion in the
WORLD HERITAGE CULTURAL LIST

CONSULTANT'S REPORT

August 1993

BACKGROUND:

The Tongariro National 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 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.

Following acceptance of new cultural sites criteria (associative cultural landscapes) 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.

In April 1993 Kotuku Consultancy Limited of Wellington was asked by the Department of Conservation to prepare a nomination document for the inclusion of Tongariro National Park in the World Heritage Cultural List. The contract was accepted and initiated in late April, with a first draft completed at the end of May. Comments on the first draft were received from Wren Green, Aiden Challis, Eru Manuera, Paul Green, Huri Maniapoto and Dave Wakelin of the Department of Conservation, and Tumu and Timi Te Heu Heu of Ngati Tuwharetoa.

The consultant made one trip to Turangi to discuss the framework of the document with the Conservancy staff (Paul Green, Huri Maniapoto, and Russell Montgomery).

THE CONSULTATIVE PROCESS

Lengthy consultation with Ngati Tuwharetoa and the Taupo-Tongariro Conservancy was not possible because of the tight deadline of this project. The single visit to Turangi and Whakapapa, and communications with Tumu Te Heu Heu constituted the bare minimum of necessary consultation.

Because this supportive document was intended to follow up the material already supplied with the natural nomination this level of consultation was considered acceptable by the consultant and the Department of Conservation. The time constraints though did shape the content of the report. Tumu Te Heu Heu approved of the project on the condition that only material already blessed by Ngati Tuwharetoa for the Whakapapa audio-visual display be used.

FORMAT and PRESENTATION

The supporting material was designed so that spiritual and cultural aspects of the site were emphasised. The cover shows a schematic drawing of the mountain peaks, and the reader is lead into the document through two colour acetate overlays - both scenes from the audio-visual display - to create a feeling for the spiritual content of the nomination. The photographs - mainly of people and the cultural symbols associated with the park - were also selected to highlight the spiritual rather than natural aspect of the nomination.

The written format followed the guidelines set by the World Heritage Commission for all heritage listings.

The report was presented and bound in a similar style to the document prepared by the Conservation Design Centre and Dave Wakelin for a national tourism award on the Whakapapa Visitors Centre. A colour photocopy of this report and a Television One video of the National Park accompanied the supporting material. A colour copy of this accompanying document was selected in order to keep the original of this very expensive document in New Zealand. The quality of the copying process was of a high standard and the result was pleasing.

The documents and video were accompanied by a letter signed by the Minister of Conservation, Denis Marshall.

DISTRIBUTION

A copy each of the nomination document, the audio-visual document and the video were sent to:

- World Heritage Commission, UNESCO Paris

A copy of the nomination document and the audio-visual document were sent, on loan, to:

- Bing Lucas (on return these will be Wren Green's copies)

Copies of the nomination document and this report were sent to:

- Eru Manuera, Maori Policy, DoC
- Aiden Challis, Conservation Science Centre, DoC
- Chris Robertson, Conservation Science Centre, DoC
- Paul Green, Regional Conservator, Taupo-Tongariro, DoC

Copies of the nomination document only were sent to:

- Tumu Te Heu Heu
- Russell Montgomery, Whakapapa Field Centre, DoC
- Library, Head Office, DoC

RECOMMENDATIONS

The new criteria for nominating World Heritage cultural sites (namely the cultural landscapes categories) is a major step for enabling spiritual and cultural sites to be recognised. However World Heritage is till primarily concerned with the 'big and mighty' which could present problems for subsequent nominations from New Zealand and other Pacific countries. New Zealand could take this opportunity to shape the criteria into something appropriate for iwi Maori and thereby establish clear guidelines for other countries to follow.

Though the language of the Convention has altered and may continue to adapt the talk still seems to be about preserving the past from the present, and therefore does not incorporate all the needs of indigenous cultures (note all the references in the Convention to "dominant culture").

Safeguarding the values of New Zealand cultural sites and the values of iwi Maori can be achieved through iwi nomination of any sites. Australian examples of cultural listing have shown that insufficient consultation was undertaken, with inappropriate follow-up management of these sites in some cases.

Difficulties may arise in some areas and need to be addressed. These areas are:

- **Ranking sites.** World Heritage calls for sites to be ranked. Can cultural sites be ranked, and if so, how and by whom?
- **Site nominations.** Sites should be nominated by those who have cultural and spiritual associations with them. This may mean oral as well as, or instead of, written presentations.
- **Site Protection.** What are the implications of revealing the spiritual identity of some sites? The impact of touristic activities needs to be considered in nominating sites.
- **Broadening the criteria.** The interpretation of cultural sites needs also to include oral history and knowledge, not just landscapes, sites and works of art.

I recommend that:

- (a) The World Heritage Commission is approached about accepting oral presentations of cultural nominations, and also about extending their criteria to include oral history and traditional knowledge.
- (b) Iwi approval and participation should be obtained in principle before any decision-making or commitments are made by the department.
- (c) Nomination of cultural sites with iwi Maori associations should be made by the iwi concerned.
- (d) Indicative lists of cultural sites should be drawn up by a group of iwi, department, Historic Places Trust and New Zealand Conservation Authority representatives.
- (e) The ICOMOS New Zealand charter be used as a guide for nominations, particularly the section on indigenous management.
- (f) An additional colour photocopy of the audio-visual document be made for the Taupo-Tongariro Conservancy.

Susan Forbes
Kotuku Consultancy Limited