

Identification

<u>Nomination</u>	Tongariro National Park
<u>Location</u>	Tongariro and Wanganui Regions, North Island
<u>State Party</u>	New Zealand (Aotearoa)
<u>Date</u>	26 July 1993

Justification by State Party

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 the Ngati Tuwharetoa iwi (Maori tribe) 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 with the tribal pepeha (statement of connection to a tribe and an area) 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.

The outstanding natural values have already been recognized by World Heritage listing. The associative cultural values for Ngati Tuwharetoa and Te Atihaunui a Paparangi are inseparable from the natural qualities.

History and Description

History

The Maori are a Polynesian people who reached Aotearoa (New Zealand) before AD 1300 (and possibly as early as AD 600-800). They came as settlers in large double-hulled canoes - men, women, and children, with their plants and domestic animals. One of the most important was the Arawa canoe, which made its first landfall at Whangaparaoa on North Island's East Cape and then travelled to Maketu in the Bay of Plenty.

The descendants of that canoe still hold authority over the land as far south as the Tongariro National Park. The people of the Park - Ngati Tuwharetoa - identify with Ngatoroirangi, the navigator of the Arawa canoe and legendary bringer of fire to Tongariro.

Mananui To Heuheu, paramount chief of Ngati Tuwharetoa, was one of the few Maori chiefs who refused to sign the Treaty of Waitangi in 1840 and thereby cede sovereignty to the British Crown. His son Horonuku, who succeeded Mananui in 1846 when he was buried by an avalanche on the mountain and who became known as Te Heuheu Tukino in 1862, came under severe pressure from land-hungry European settlers. When faced with the dilemma of having to divide his land following a dispute with the Maniapoto iwi or lose it to the Land Court, he took the advice of his son-in-law Lawrence Grace to make it "a tapu place of the Crown, a sacred place under the mana of the Queen". With the approval of the Tuwharetoa chiefs the land was handed over to the Crown as a gift in September 1887.

The original deed of gift made an area of 2640 ha consisting of three small circles around the main peaks into the first national park in New Zealand, and the fourth in the world. This was too small for effective management and over the years that followed large-scale purchases of land were made by the Crown, so that when the Tongariro National Park Act was passed in 1894 its area had increased to some 25,000 ha. A survey report in 1904 recommended that the area should be more than doubled, and today the Park's boundaries enclose over 79,000 ha.

Oral history

Maori culture has a rich oral history in which the connections between man and the landscape play a central role. The formation of the land, of the mountains' violent love for Pihanga (a "female" volcano), and of how fire came to the central North Island are the themes of some of the best known Maori stories. In Maori mythology the first children of Papatuanuku (Earth Mother) and Ranginui (Sky Father) were the spectacular mountains of Aotearoa, and thus linked closely with the last of their offspring, human beings.

The legendary ancestor of Ngati Tuwharetoa, Ngatoroirangi, was priest, navigator of the Arawa great canoe, and explorer. His first expedition took him to the top of Mount Tauhara from where he was able to see the snowclad summit of Tongariro, which

he resolved to climb and claim for his people. That expedition is chronicled in a celebrated epic. When he finally reached the summit of Tongariro, nearly overcome with cold and exhaustion, Ngatoroirangi called upon his ancestral spirits and upon his sisters in far-distant Hawaiki to send him fire. They heard his appeal and with the fire-gods Pupu and Te Hoata sent the fire from Hawaiki to revive him. Its fiery course is marked by mud-pools, geysers, steam-pits, and hot streams stretching across Aotearoa from the original landfall in the Bay of Plenty and culminating in the volcanoes of Tongariro and Ngauruhoe.

For the Ngati Tuwharetoa iwi this is a living landscape with its own mauri (life-force). With its active and dormant volcanoes and thermal pools it is, moreover, a direct genealogical link with their historical homeland in Hawaiki and with their landing place in the Bay of Plenty.

Description

The heart of the 79,000 ha Tongariro National Park and its cultural focus is admirably described in his 1907 survey report by Leonard Cockayne:

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... 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... 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... Surely such a park should be one of the most prized possessions in our country.

Management and Protection

Legal status

The entire Tongariro National Park is owned by the Crown (ie the Government and people of New Zealand). It is designated a National Park under the terms of 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 that it is maintained in its natural state.

Management

The national Department of Conservation is responsible for overall management of the Park's 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. Direct administration

of the Park is carried out by the Regional Conservancy, based in Turangi.

The Tongariro-Taupo Conservation Board was formed in 1990 as part of a nation-wide network providing for citizen input to conservation management and advice. Its twelve members include five Maori, one of whom is Sir Hepi Te Heuheu, lineal descendant of Te Heuheu Tukino.

The National Parks Act 1980 requires the production of a ten-year management plan for each Park. The Tongariro plan provides for the protection in perpetuity of the Park's intrinsic worth and for public access and enjoyment. Cultural integrity is preserved in the large degree of unmodified areas.

Conservation and authenticity

Since its creation in 1887 the Tongariro National Park has been sympathetically managed, and as a result the natural landscape is largely untouched. The extent of the ski-fields is rigorously controlled at 3% of the total area and they do not rise above a level at which the cultural values might be jeopardized. The displays at the Whakapapa Village Visitors Centre, with the planning of which the two iwi, Ngati Tuwharetoa and Atihauni a Paparangi, were closely associated, explains the cultural and natural significance of the Park and helps to ensure respect for its integrity and conservation.

Evaluation

Qualities

The cultural qualities of Tongariro are intimately linked with its natural qualities, which were recognized by its inscription on the World Heritage List in 1990 as a natural property under criteria ii and iii.

In the case of Tongariro the natural landscape plays a fundamental role through oral tradition in defining and confirming the cultural identity of the Maori people: the two are indissolubly linked. A basic sense of continuity through tupuna (ancestors) is manifested in the form of profound reverence for the peaks. The natural beauty of Tongariro is the spiritual and historical centre of Maori culture.

Additional comments

Tongariro is the first property to be nominated for consideration under the revised guidelines relating to cultural landscapes. It is relevant to mention here that it was one of the key case-studies considered by the expert group on cultural landscapes that met at La Petite Pierre in October 1992, and that it was taken as a model for defining the category of associative cultural landscape, the inclusion of which was "justifiable by virtue of the powerful religious, artistic or cultural associ-

ations of the natural element rather than material cultural evidence, which may be insignificant or even absent".

Recommendation

That this property be inscribed on the World Heritage List on the basis of criterion vi:

- Criterion vi The mountains that lie at the heart of the Tongariro National Park are of great cultural and religious significance to the Maori people and are potent symbols of the fundamental spiritual connections between this human community and its natural environment.

ICOMOS, October 1993