

ROTORUA

KŌIWI TANGATA

May 2009



Kawaha Point at the forefront of neighbouring Mokoia Island, 2009.

Table of Contents

Introduction.....	3
Background	3
International Repatriations.....	4
Domestic Repatriations	4
Kōiwi Tangata Information	4
Rotorua Kōiwi Tangata.....	5
KT00097 from Kawaha, Rotorua	6
Description of Skeletal Remains.....	6
Details of Collection and Location	6
Significant Historical Sites.....	7
1916 Collection	9
Mana Whenua: Iwi Related to Kawaha	11
Repatriation Agreement	14

Table of Figures

Figure 1 Original PAn registration card.	6
Figure 2 Kawaha Māori Landmarks	13

Introduction

The purpose of this report is to outline the history of the kōiwi tangata currently held in Te Papa's Wāhi Tapu with provenance or partial provenance to the Rotorua rohe. It is hoped that this report, together with iwi and rūnanga discussions, will assist in returning this kōiwi tangata to its final resting place.

Background

Te Papa, as the National Museum of New Zealand, has been involved in the repatriation of kōiwi tangata and Toi moko since the early 1980s. The involvement in repatriation began through the work of Sir Māui Pomare, and was supported by the Department of Internal Affairs and the Ministry of Foreign Affairs.

In May 1999, a meeting held between representatives of Māori, Government agencies and Te Papa considered issues relating to repatriation. This meeting gave overwhelming support for Te Papa's continued involvement in this important work.

In May 2003, Te Papa established the Karanga Aotearoa Repatriation Programme. This formalised Te Papa's repatriation work, and in turn became recognised and mandated as the official repatriation programme supported by the New Zealand Government.

Te Papa's work, as mandated, is governed by these five overarching principles:

- The government's role is one of facilitation – it does not claim ownership of kōiwi tangata;
- Repatriation from overseas institutions and individuals is by mutual agreement only;
- No payment for kōiwi tangata will be made to overseas institutions;
- Kōiwi tangata must be identified as originating from New Zealand; and
- Māori are to be involved in the repatriation of kōiwi tangata, including determining final resting places, where possible.

International Repatriations

Since 2004, Te Papa has carried out repatriations from 33 institutions in countries including: Great Britain, United States of America, Netherlands, Argentina, Australia and Germany. Te Papa currently holds 85 Toi moko and approximately 500 kōiwi tangata. However, a number of these were repatriated by the former National Museum prior to 1998, and many also came from the collection held by the Dominion Museum.

Domestic Repatriations

After the kōiwi tangata are returned from overseas, they undergo a period of investigation and research to collect information pertaining to their provenance.

Where provenance is achieved, discussions and negotiations are undertaken to repatriate the kōiwi tangata back to their place of origin or initial point of collection.

A general definition of provenance is the ‘point of collection’ or ‘origin’.¹ The primary purpose of determining the provenance of kōiwi tangata, therefore, is to confirm the original collection point (for example, the burial site) or origin of the person, if that is possible. Information regarding the collector of the kōiwi tangata is also researched, where possible, to assist in confirming provenance. The Karanga Aotearoa Repatriation Programme uses a wide range of primary and secondary sources to research the provenance for kōiwi tangata.

Kōiwi tangata are sometimes removed from their place of origin by collectors, or other mechanisms including natural disturbances (such as earthquakes or flooding), trade, and theft. There are also other contexts in which kōiwi tangata can be removed from their resting places, such as archaeological excavations and commercial developments. Researching the provenance of kōiwi tangata is a very important part of the repatriation process.

Kōiwi Tangata Information

Te Papa records ancestral remains with a kōiwi tangata (KT) number. This numbering system is not an accession record; kōiwi tangata and Toi moko are held and cared for by Te Papa but are not accessioned into the collection. Instead, kōiwi tangata (KT) numbers are used to assist in the collation of information regarding particular kōiwi and these numbers help us to identify and track their place in Te Papa.

¹ Oxford English Dictionary, “The fact of coming from some particular source or quarter; source, derivation.”

The circumstances surrounding each kōiwi tangata are very different. The amount of information available for each set of kōiwi tangata also varies greatly. Detailed records have been kept for some kōiwi tangata, while for others there is very little information at all and research has not revealed anything further. In instances where we do not have much available information, or avenues for further research, we have to rely on the accuracy of the details provided with the kōiwi tangata when they arrive at Te Papa. However every effort is made to validate all information.

With most domestic repatriations, discussions occur with an iwi and its related hapū. However, in situations where more than one iwi have an interest in a location or rohe, Te Papa holds discussions with all relevant groups.

Since the early beginnings of the repatriation work undertaken by the National Museum, 80 kōiwi tangata have been successfully domestically repatriated to their region of origin and its related iwi, including Waikaremoana, Te Tairāwhiti, Ngāti Kurī, Whanganui, Rangitāne o Wairau, Muaūpoko, Moeraki, Ngāti Maniapoto, Ngāti Apa ki Rangitikei and Tauranga moana iwi of Ngāi Te Rangi, Ngāti Pukenga and Ngāti Ranginui.

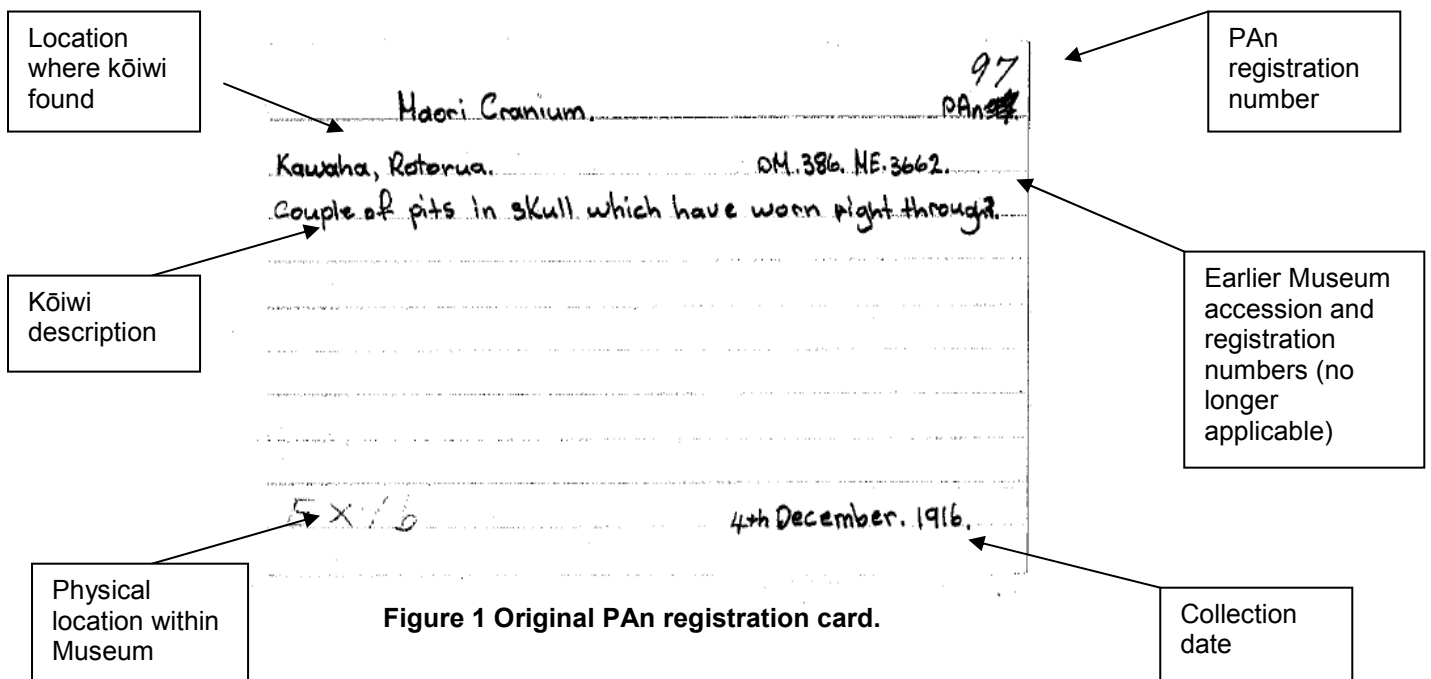
Rotorua Kōiwi Tangata

It is known that one kōiwi tangata has definitive links to Kawaha, Rotorua. The following is a summary of research compiled to support the return of the kōiwi to Rotorua whenua.

KT00097 from Kawaha, Rotorua

Description of Skeletal Remains

This kōiwi tangata consists of a one skull which has worn through pits in some areas. The lower part of the skull is missing including the upper and lower jaw. "DM 386 and Pan 97" have been written on the skull in ink. Museum records below (Figure 1) show that these are the original kōiwi registration numbers. The current registration number is KT00097.



Details of Collection and Location

Inside the skull is written "From Kawaha Rotorua 4.12.16 3662" showing that the skull was collected on 4 December 1916 from a location within Kawaha, Rotorua. There are no further museum records pertaining to the collection. The research approach has therefore been to investigate the history of the land at Kawaha. Informed assumptions can then be made about the context within which the skull was collected.

Significant Historical Sites

A map taken from “Landmarks of Te Arawa”² records Kawaha’s rich Māori heritage, including the positions of three historical pā (see *Figure 2 Kawaha Māori Landmarks*).

The New Zealand Historic Places Trust has one recorded archaeological site in the area although no kōiwi findings were noted during the site evaluation.

In relation to Kawaha urupā, historian DM Stafford notes many Māori were buried in their whare initially out of reverence and tragically later as a means of quarantining those who fell victims to a virulent epidemic known as Te Rewharewha.³

Among the houses which stood [at Kawaha] were:

- Te Iriwhati owned by Te Iriwhati;
- Huia owned by Tunaeke;
- Tikiau owned by Kōrua;
- Te Puhikereru owned by Te Toanui (who was eventually buried there);
- Tukumanu owned by Tutakaro;
- Maharatamaiti owned by Te Whiti and Te Taumata;
- Mōkai a te Koko owned by Te Kawe;
- Raparapa owned by Te Rangi Iri Whare; and
- Te Ringitanga owned by Te Mumuhu

The house called Raparapa was one in which its owner, Te Rangi Iri Whare was said to have been buried. However, it was also the secret burial place of Te Rangitakuku, a tohunga of Ngāti Pūkaki, hapu of Ngāti Whakaue. Te Rangitakuku’s remains were later lifted and taken to the great urupā Waipapa at Te Koutu.

There was also an urupā just outside the Western defences in which Kiritai, Hineaupounamu, Te Waewaetahi, Te Whio, Katohau and others were buried.

The whole area known as Kawaha Point was originally densely populated. At some time before 1820 the entire Rotorua district was devastated by a plague referred to as Te Rewharewha. Kawaha suffered severely, tradition claiming its residents died in such numbers that they were buried where they lay or just left in heaps. The two houses, Raparapa and Mōkai a te Koko were full of people, 6 to 10 in each. They all died and were left where they lay, the houses being abandoned. Other named houses also served as burial places. At the north-east wall of the pa, Paoa, Te Uruwhina, Waitapu, Tarakaiahi, Tutakaro and all their children were buried in a single grave.

² DM Stafford *Landmarks of Te Arawa* Reed 1994:163.

³ *Ibid*, 32.

In addition to these significant historical events, there are also a number of well known battles, which occurred at Kawaha including the original conquest by Ngāti Whakaue over Tuhourangi at **Takapu a wehi** and **Te Ruaki a Manuhiri** (see *Mana Whenua: Iwi Related to Kawaha*), an assault by Ngā Puhi at **Te Horo i Huaki**,⁴ and a later invasion by Tūwharetoa at **Taumata-a-rangi**.

⁴ George Graham *Arawa Notes* Journal of the Polynesian Society Vol 30 1921 available online: www.jps.auckland.ac.nz

1916 Collection

It is apparent from Māori land records (Table 1) that alienation of Kawaha began in 1910 and proceeded through to 1962 with the bulk of alienation occurring between 1910 and 1920. At this time, the land would have undergone extensive surveying as the township of Rotorua was taking shape. Homes were being developed for the increasing number of settlers.⁵ It is possible that, during this development the kōiwi was uncovered.

Table 1 Alienation of Kawaha Land

Alienated Land Block	Date Range	
	Rotorua alienation files - Kawaha 5L	1913
Rotorua alienation files - Kawaha 3H2	1910	1916
Rotorua alienation files - Kawaha 3C2	1914	1916
Rotorua alienation files - Kawaha 3A	1910	1915
Rotorua alienation files - Kawaha 5K	1915	1915
Rotorua alienation files - Kawaha 5N 3A2	1915	1915
Rotorua alienation files - Kawaha 5N1	1911	1915
Rotorua alienation files - Kawaha 8	1911	1915
Rotorua alienation files - Kawaha 1B	1914	1915
Rotorua alienation files - Kawaha 5N3A4	1914	1916
Rotorua alienation files - Kawaha 1D	1914	1916
Rotorua alienation files - Kawaha 1C	1912	1913
Rotorua alienation files - Kawaha 1A	1913	1915
Rotorua alienation files - Kawaha 5A2A (part)	1911	1915

⁵ DM Stafford *The Founding Years in Rotorua: a History of Eve Reed* 1986.

Rotorua alienation files - Kawaha 5N3L	1912	1915
Rotorua alienation files - Kawaha 5N3E	1913	1915
Rotorua alienation files - Kawaha 5N3B	1912	1915
Rotorua alienation files - Kawaha 5N3A1	1913	1915
Rotorua alienation files - Kawaha 5N3F	1915	1915
Rotorua alienation files - Kawaha 3K	1916	1916
Rotorua alienation files - Kawaha 3L3A	1916	1916
Rotorua alienation files - Kawaha 2	1916	1918
Rotorua alienation files - Kawaha 5B2	1914	1921
Rotorua alienation files - Kawaha 5F	1917	1917
Rotorua alienation files - Kawaha 3J1	1917	1917
Rotorua alienation files - Kawaha 5E	1912	1919
Rotorua alienation files - Kawaha 3H1	1916	1920
Rotorua alienation files - Kawaha 5N3M2A	1917	1918
Rotorua alienation files - Kawaha 5N3K	1919	1920
Rotorua alienation files - Kawaha 3J2	1917	1920
Rotorua alienation files - Kawaha 3L3B	1916	1921
Rotorua alienation files - Kawaha 5C	1913	1923
Rotorua alienation files - Kawaha 3L1	1916	1923
Rotorua alienation files - Kawaha 3L2	1925	1926
Rotorua alienation files - Kawaha 5N3A4A	1928	1928
Rotorua alienation files - Kawaha 5B1	1932	1933

Mana Whenua: Iwi Related to Kawaha

Te Papa intends to enter into repatriation discussions with Ngāti Whakaue on the basis of their mana whenua over Kawaha. Traditional historical accounts purport that the original occupiers of Kawaha were Tuhourangi descendants of Tuarotorua.⁶

Ika
Marupunganui
Tuarotorua
Toremako
Kawaarero

At this time Ngāti Whakaue were primarily resident on Mokoia Island. However, **Uenukukopako** of Ngāti Whakaue attacked and took Kawaha and Ohinemutu pā and, a day or so later, three other pā on the slopes of Ngongotaha Mountain.

According to Stafford, the first assault resulted in the capture of several important chiefs, amongst them Rupe and Manuhiri of Taumata a Rangī. The victors tied Rupe down, kindled a fire on his belly and maintained it until he died. Manuhiri was killed in front of an assembly and vomited just before the fatal blow. These events resulted in two place names in the vicinity: Takapu-a-wehi and Te Ruaki a Manuhiri.⁷

The land then belonged to Uenukukopako and his descendants who occupied it permanently through the recognised authority and occupation of **Tunohopu** and **Panuiomarama**. At the time of Tunohopu, Ngāti Whakaue lived between Kawaha Point and Weriwēri, as well as on Mokoia Island. Between Kawaha and Owhatiura was occupied by Tuhourangi.

According to Ngāti Whakaue tribal accounts:⁸

By the time of the arrival of the missionaries Ngāti Whakaue's domain extended from Waikimihia through to Waingaehe on the southern shores of

⁶ Ibid n 2, 33.

⁷ Ibid.

⁸ http://www.ngatiwhakaue.iwi.nz/who/history_2.html.

Lake Rotorua. The hapu of Ngāti Ngararanui occupied the Waiteti region at Waikimihia, whilst Ngāti Tuteaiti occupied the area at Parawai in Ngongotaha, with the other major hapu of Ngāti Pukaki, Tunohopu, Te Roroaterangi, Rangiiwaho, Taeotu, Hurungaoterangi, claiming to lands from Ngongotaha through to Parawai, Waikuta, Kawaha, Te Koutu, Ohinemutu, Pukeroa, Ngapuna and Owhatiura.

The principal kainga of the time were those situated at Weriwari, Parawai, Waikuta, Waiohewa, Kawaha, Te Koutu, Utuhina, Ohinemutu, Tihiotonga, Ngapuna and Owhatiura.

The principal pa occupied by Ngāti Whakaue were at Weriwari, Kawaha, Te Koutu, Ohinemutu, Tihiotonga, Ngapuna and Owhatiura.

The principal leaders of Ngāti Whakaue at the time of the arrival of the early missionaries and settlers included Haupapa, Hamuera Pango, Kiharoa Mataiawhea, Eruera Te Uremutu, Haerehuka, Pukuatua, Te Amohau, Te Kowhai Tarahina.

Ngāti Whakaue, under their chiefs above named, held complete authority over all lands extending from Waikimihia through to Whakarewarewa, and from Whakarewarewa through to Waingaehe and have remained the tribal authority at Kawaha until the present day.

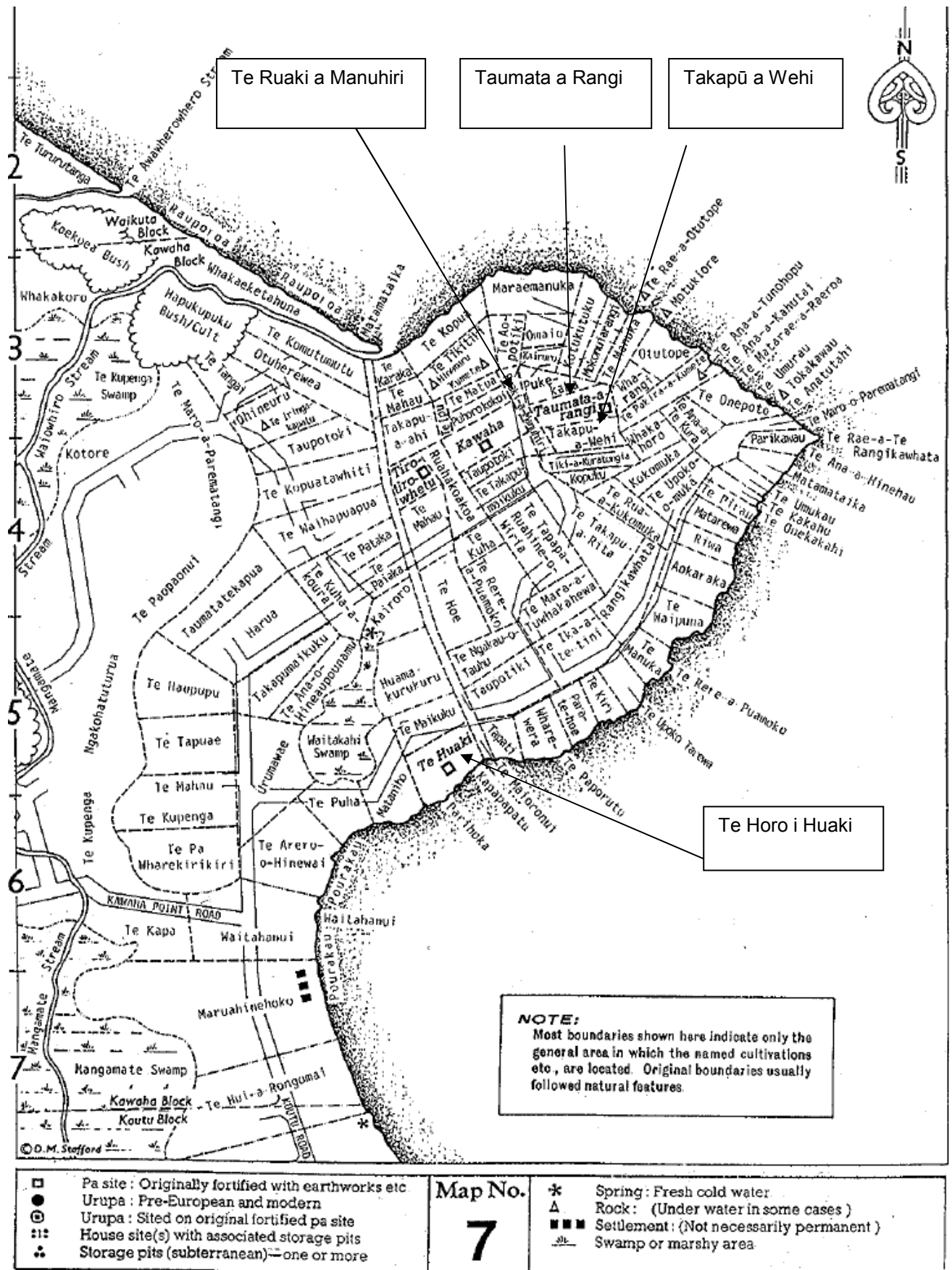


Figure 2 Kawaha Māori Landmarks⁹

⁹ Stafford, D. M. *The Founding Years in Rotorua: a History of Eve*. Reed 1986. n 2, 163.

Repatriation Agreement

Rotorua Rohe KT 00097

Date: Sunday 2nd August 2009

Time: 11.00am

Location: Te Papaouru Marae, Ohinemutu, Rotorua

The representatives below confirm that the **Rotorua Kōiwi Tangata – KT 00097** were received from the Museum of New Zealand Te Papa Tongarewa on behalf of [insert tangata whenua].

Ingoa:.....

Hainatanga:.....

Michelle Hippolite – Te Kaihautū
Te Papa Tongarewa Representative

Ingoa:.....

Hainatanga:.....

Pihopa Kingi
Kaumatua