

**WAIRAU**  
**KŌIWI TANGATA**

**April 2009**



**Wairau Bar, Photograph by Kevin Jones**



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## 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 to Wairau Bar, Marlborough. It is hoped that this report, together with iwi and rūnanga discussions, will assist in returning this kōiwi tangata to its final resting place in conjunction with a planned repatriation from Canterbury Museum in April 2009.

## 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**

All kōiwi tangata and Toi moko 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'<sup>1</sup>. 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.

The circumstances surrounding each kōiwi tangata are very different, and 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.

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<sup>1</sup> Oxford English Dictionary, "The fact of coming from some particular source or quarter; source, derivation."

Since the early beginnings of the repatriation work undertaken by the National Museum, 76 kōiwi tangata have been successfully domestically repatriated to their region of origin and its related iwi, including: Te Tairāwhiti, Ngāti Kurī, Whanganui, Muaūpoko, Ngāi Tahu, Ngāti Maniapoto, Ngāti Apa ki Rangitikei and Waikaremoana. An earlier repatriation of one kōiwi tangata (KT000123) was also undertaken to Rangitāne o Wairau in June 2005.

# Wairau Kōiwi Tangata – KT 000120

## Description of Skeletal Remains

The kōiwi tangata is a complete skull with 8 teeth “worn and chipped”. The kōiwi was recently registered within Te Papa under the code KT 000120. The former reference code for this kōiwi is PAn<sup>2</sup> 120.

Maori Skull. PAn 120  
Wairau Bar, West side. X-ray ME 55083  
Teeth rather chipped and worn.  
RS. 8 4 6 5 4 8 2 1 x 2 8 4 5 6 7 8  
a a  
coll. P. O'Sullivan, c.1950  
E. XV D. No dots.  
pres. per T. Pa, Maori Affairs

Figure 1 The original PAn record card for kōiwi 120

## Provenance Information

### Collector

The first excavations of Wairau Bar occurred between 1939 - 1947 when the late James (Jim) Eyles (Lead Excavator and former Director Nelson Provincial Museum), was still an adolescent. What began with the “fossicking around” of a curious 13 year old developed into a home grown archaeological expedition of his father’s land on the shores of Boulder Bank, Wairau. During this time Jim was assisted in the excavations by a number of volunteers, friends, and family members including the late Roger Duff (former Canterbury Museum Director and Ethnologist).

The kōiwi was most likely collected during the second excavations of Wairau Bar undertaken between 26 December 1951 and 18 January 1952. Museum records

<sup>2</sup> PAn (physical anthropology) numbers were used prior to KT (kōiwi tangata) numbers for information recording purposes.

show that the skull was collected by a P. O'Sullivan, circa 1950. Mr Eyles' nephew and namesake, James Eyles (Junior) remembers distinctly being involved with the dig as a young boy, along with a family friend named Peter O'Sullivan.<sup>3</sup> Noel Daken, Jim's uncle, recalls Peter as "Bob O'Sullivan's boy".<sup>4</sup> Other volunteers recorded during this time were Messrs H Millar, H Dephoff and G palmer.<sup>5</sup>

Te Papa records show that the skull made its way to the Ministry for Maori Affairs (as it then was) and was presented to the former Dominion Museum by T. Pa on their behalf.

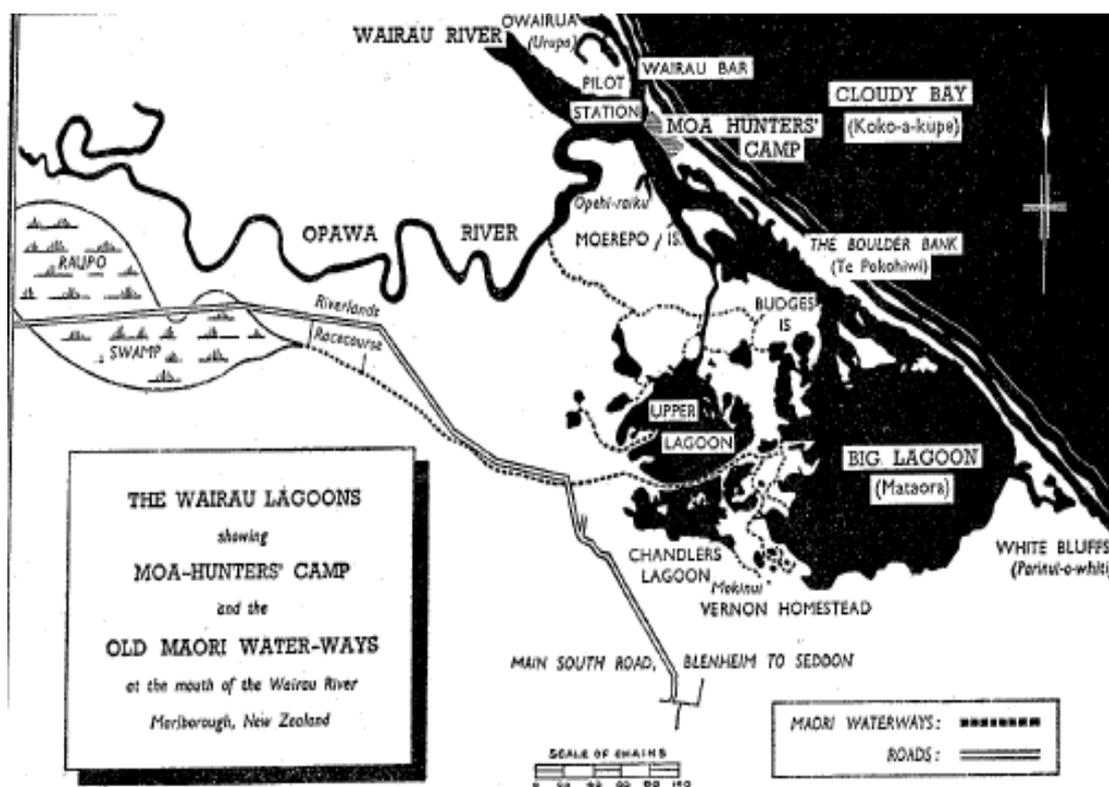


Figure 2 Site map showing the excavation site as "Moa Hunters' Camp"

## Location

The second excavations of Wairau Bar uncovered seven closely adjacent burials. A summary of the skeletal remains is as follows:<sup>6</sup>

### No. 30

Male, aged, cranium fragmentary, only one arm bone recognisable, face down [buried]15 inches [below surface]. Grave offering: one fragment obsidian.

<sup>3</sup> James Eyles (Junior) Pers. Comm. February 2009.

<sup>4</sup> Noel Daken Pers. Comm. February 2009.

<sup>5</sup> Roger Duff *The Mōa Hunter Period of Māori Culture* Government Printer Wellington 1956, 64.

<sup>6</sup> *Ibid*, 66.

**No. 31**

Male, young, main bones recognizable, extended face downwards, head pointing west. [Buried] 16 inches [below surface]. Grave offering: fragments of moa egg 10 inches west and 5 inches left of cranium.

**No. 32**

Child, cranium and limb bones barely recognisable, feet south, head north. [buried] 22 inches [below surface]. Grave offerings: large adze, argillite, Type 1A; medium adze, argillite, Type 2A; thirteen small reels of ivory, very much perished and difficult to remove.

**No 33**

Sex unknown, aged, extended, lying on left side, feet west, head east, face looking to south. [Buried] 18 inches [below surface]. Grave offering: tooth of killer whale (undrilled).

**No 34**

Sex unknown, skull represented by portion of cranium and one tooth, remainder of body by two femora, all bone fragments charred. [Buried] 12 inches [below surface] in burnt earth but without charcoal. Grave offerings a line of 12 recognizable small reels of ivory very much perished only 8 recoverable these lying beneath cranial fragment.

**No 35**

Male, adult skeleton reasonably complete extended lying face down with arms drawn up and right hand on chest feet west, head east. [Buried] 11 to 14 inches [below surface].

Grave offering necklace of *Dentalium* reels barely recognizable lying on right scapula (8) and clavicle (7).

**No 36**

Male adult extended lying face down with hands under thighs feet northwest, head south east. [Buried] 13 to 16 inches [below surface]. Grave offerings: group of fragments of moa egg adjacent right knee, small adze resting on pelvis, seal tooth (unworked) between upper thighs and close to upper left.

It is possible that the complete skull which was presented to Te Papa and collected from Wairau in the early 1950s is one of Nos. 31, 33, 35 or 36.

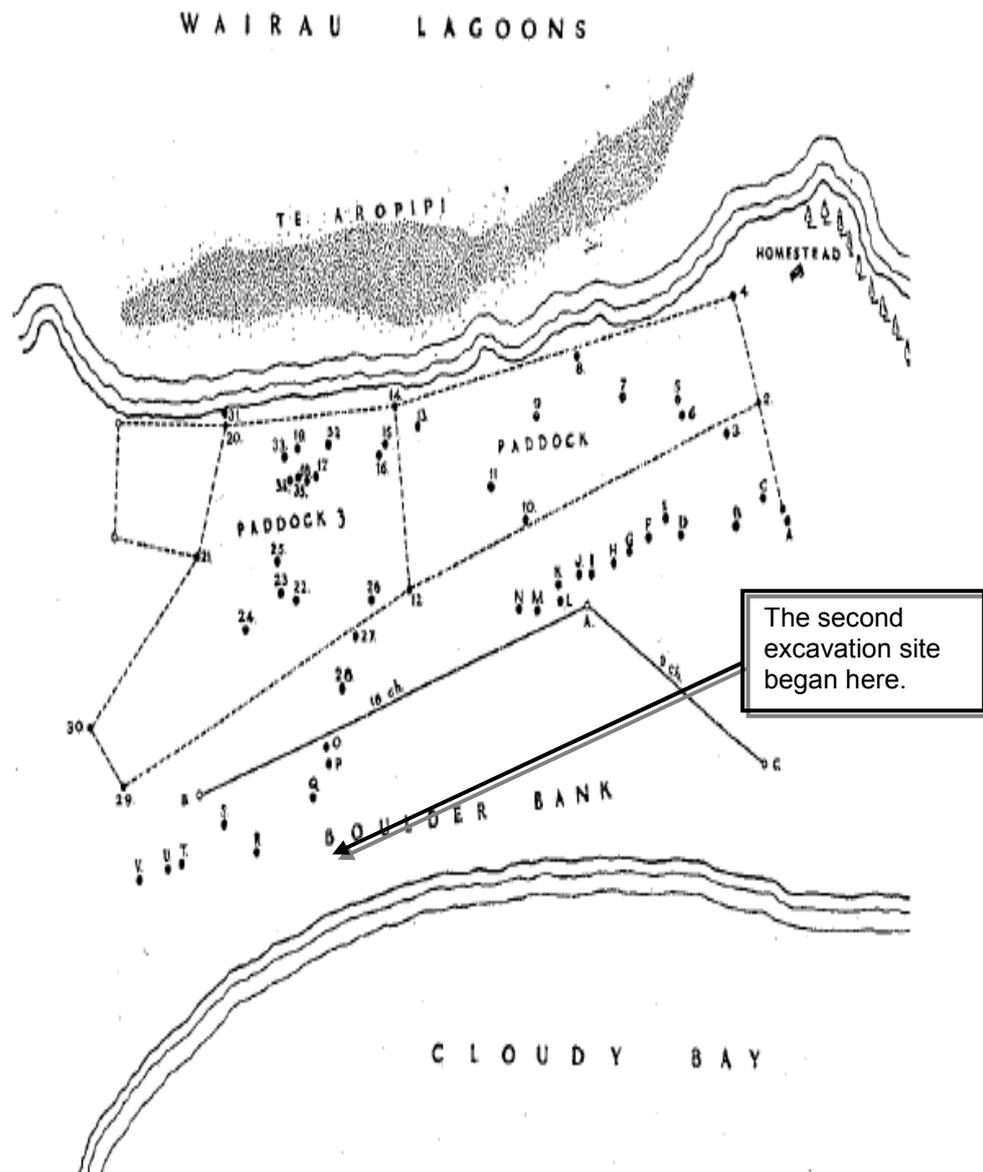


Figure 3 Wairau Excavation Plan

## Mana Whenua: Iwi Related to Wairau Bar

The salient iwi with interests in Wairau bar are **Rangitāne**, **Ngāti Toa Rangatira** and **Ngāti Rārua**. According to the Waitangi Tribunal's Tau Ihu Report, the iwi describe their identity in the following terms:<sup>7</sup>

**Rangitāne**, Ngāti Apa and Ngāti Kuia are descendants of the captain and crew of the Kurahaupō waka. They were tangata whenua of Te

<sup>7</sup> Waitangi Tribunal *Te Tau Ihu o Te Waka a Maui Report* 10.

Tau Ihu in the 1820s and 1830s, when the Kāwhia - Taranaki tribes migrated to the district.

**Ngāti Toa Rangatira, Ngāti Rarua, Ngāti Koata, Ngāti Tama, and Te Ātiawa** migrated to Te Tau Ihu in the 1820s and 1830s from their original rohe in the Kāwhia and Taranaki districts. Some have affiliations to the Tainui waka, others to the Tokomaru waka. Ngāti Koata settled as a result of a tuku from Tutepourangi, an ariki of the Kurahaupō tribes. The other northern iwi migrated after a series of battles and victories, and settled alongside Ngāti Koata and the defeated Kurahaupō peoples.

There has been intermarriage between all iwi, and they are bound together by whakapapa, co-residence, and overlapping customary rights. The Tribunal has recognised that, at the time of Governor Grey's blanket purchase of Wairau block in 1847 Rangitāne, Ngāti Toa and Ngāti Rārua were all in occupation of parts of Wairau.<sup>8</sup> In particular, the Tribunal found that "a layer of Rangitāne rights had survived their defeat [by Ngāti Toa], although those rights were no longer exclusive".<sup>9</sup>

In Jan 2009, as part of Treaty settlement negotiations the Crown vested in Rangitane an area of Wairau Bar specifically for the reinterment of kōiwi. This area is described as that "part of Wairau Lagoon Wildlife Management Reserve, (near Balfour block) [on the] southern side of the "mouth" of the Wairau River."<sup>10</sup>

In recognition of Ngāti Toa's overlapping interests, the Crown established certain Governance Arrangements with Ngāti Toa, Ngāti Rarua and Rangitane in respect of the conservation of Wairau Lagoon. Under these arrangements the Crown agree on "protection principles to avoid harm to Ngāti Toa values, or any diminishment of them, and for the Director-General of Conservation to take action in relation to the protection principles."<sup>11</sup>

In light of the Crown's recognition of:

- Rangitane's absolute right to an area of Wairau Lagoon for the purpose of repatriation; and
- Ngāti Toa and Ngāti Rārua's concurrent interests in the conservation of Wairau Lagoon

## Conclusion

Te Papa purport to repatriate the kōiwi tangata to its original burial ground in conjunction with the repatriation of the majority remains from Canterbury Museum in April 2009. There is strong evidence to support the supposition that this kōiwi tangata was amongst those excavated from the site in the early 1950s. It is timely and appropriate that it return to the whenua with others which were taken at the same time. Te Papa determined to **deal directly with Rangitāne in respect of the kōiwi repatriation** and to **notify Ngāti Toa and Ngāti Rarua of the repatriation** out of respect for their overlapping interest in the Wairau Lagoon.

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<sup>8</sup> Ibid, 1385.

<sup>9</sup> Ibid, 1387.

<sup>10</sup> *Kurahaupō Crown Settlement Offer* 2009, 20.

<sup>11</sup> *Ngāti Toa Settlement Offer* 2009, 10.

# Repatriation Agreement

## Wairau Kōiwi Tangata – KT 000120

Date: 7 April 2009.

Time: 4pm

Location: Te Papa Tongarewa

The representatives below confirm that the **Wairau Kōiwi Tangata – KT 000120** was received from the Museum of New Zealand Te Papa Tongarewa by Rangitāne o Wairau.

*Ingoa:*.....

*Hainatanga:*.....

Michelle Hippolite – Te Kaihautū  
**Te Papa Tongarewa Representative**

*Ingoa:*.....

*Hainatanga:*.....

**Rangitāne o Wairau Representative**