

KARANGA AOTEAROA REPATRIATION PROGRAMME

BACKGROUND DOCUMENT

**UNPROVENANCED KŌIWI TANGATA
OPTIONS RE: FINAL RESTING PLACE**



AUGUST 2011

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INTRODUCTION

For some Māori the final resting place for departed loved ones can be a decision wrought with much deliberation. Many factors are considered which may include whakapapa, Wāhi tipu, and meeting the wishes of the departed as well as those of the living.

As highlighted by recent report in national newspapers and TV news' programmes, some Māori consider it is important to return their loved ones to the homeland of their tūpuna. Other whānau may carry the kawe mate/hari mate or the memory of the person to the places that are important and significant to their loved one and whānau, as part of the journey and pathway to the final resting place.

“Tukuna mai he kapunga oneone ki au hei tangi.”
“Send me a handful of soil that I may weep over it.”

The above pepeha is attributed to a Te Arawa rangatira named Manawaroa, who was held captive by Ngāi Tuhoe for a number of years at Pari-mate Pā in the Urewera.

Manawaroa said this pepeha when his time of passing was near, and he longed to return to his place of his birth in the Te Arawa rohe. If he was unable to return physically he deeply wished to hold its mauri in his hands and return spiritually.

Final Resting Place

This document and the associated hui-ā-rohe highlights the issue of a final resting place for unprovenanced kōiwi tangata held at Te Papa, with specific reference to identifying a set of viable options. Te Papa is seeking your views as to the best viable option for a final resting place.

In part one the background and context of the repatriation of kōiwi tangata from international institutions back to New Zealand is provided.

In part two the term unprovenanced kōiwi tangata is defined. Furthermore this section highlights some underpinning principles that Te Papa considers to be important when considering the issue of a final resting place. It also indicated two options which have been raised in previous national Wānanga for repatriation.

Part three is a question and answer section and provides contact details for making a submission about this important kaupapa.

Te Papa looks forward to receiving your comments and views.

Ngā mihi

Te Herekiele Herewini

KAIWHAKAHAERE KAUPAPA PŪTERE KŌIWI TANGATA / MANAGER REPATRIATION

PART 1. BACKGROUND OF KARANGA AOTEAROA

1.1 Karanga Aotearoa

Karanga Aotearoa is the government mandated authority that negotiates the repatriation of Māori and Moriori ancestral remains on behalf of Māori and Moriori.

Karanga Aotearoa is based at the National Museum of New Zealand Te Papa Tongarewa (Te Papa). The intimate team comprises of two researchers who determine provenance and prepare repatriation claims, a manager who negotiates and implements the return of kōiwi/koimi¹ tangata (ancestral human remains), and a coordinator who provides research and logistical support to the team. As the Programme is based in Te Papa, the research team also has the support of other specialised museum staff such as Māori curatorial and collection management staff, resident Māori elders, conservators, and crate makers.

1.2 New Zealand Government and Cabinet Decision

In May 2003, Cabinet agreed that Te Papa should act on behalf of the Government for the return of kōiwi/koimi tangata. This decision included the approval of operational funding for the repatriation programme. The funding covers research, repatriation travel, freight and crating, as well as associated expenses for international and domestic repatriations. It explicitly does not provide for the purchase of human remains.

Karanga Aotearoa emanates from our government's strong cultural and ethical beliefs in the merit of repatriation and awareness of the importance repatriation has for Māori and Moriori.

1.3 Earlier Repatriation Initiatives

The imperative for repatriation of human remains came from tangata whenua (Māori and Moriori) and has been developing for decades. From the early 1970s, the late Maui Pomare dedicated much of his working life to international repatriation and the establishment of an appropriate wāhi tapu (sacred repository) in the National Museum. In his capacity as the National Museum Chair he brought home the remains of 37 tūpuna (ancestors).

1.4 Wānanga

In 1998, Te Papa held a wānanga (seminar) on the care and management of kōiwi/koimi tangata with iwi (community) representatives. This was followed up with another hosted by the Ministry of Māori Development (Te Puni Kōkiri) in 1999. Outcomes from these wānanga stressed:

- The importance of involving iwi Māori and Moriori in repatriation;
- The need for an organisation to lead the repatriation process and that Te Papa is the appropriate organisation;
- The requirement for iwi Māori and Moriori to develop their own management practices for kōiwi/koimi tangata and to determine the final resting places for the kōiwi/koimi tangata;
- The need for an interim repository for kōiwi/koimi tangata; and
- The need for the Government to play a facilitation and funding role in repatriation.

Since these wānanga, three more have been held, greatly increasing the awareness of the repatriation programme as well as providing for iwi to add to the growing body of knowledge on the subject. Karanga Aotearoa will continue to facilitate local wānanga to assist with domestic returns and work towards solutions for the care of unprovenanced kōiwi/koimi tangata. For further information, refer to *Hui a Rohe*.

Karanga Aotearoa works closely with iwi both during and after the negotiation process. If provenance is reliable, iwi are informed about the outcomes of negotiation and timing for the repatriation of their ancestors. Representatives from the descendant communities are invited to be part of the pōwhiri or welcome home ceremony at Te Papa on their return to New Zealand.

¹ Kōiwi is the Māori term for human remains and Koimi is the Moriori word.

1.5 Research Methodology

Karanga Aotearoa staff carries out provenance research using a variety of archival sources, including accession information (though this is always interpreted cautiously), collector diaries and documents, auction house records, combined with traditional oral histories, waiata, pātere etc. These records are merged in a process of research triangulation in an attempt to identify common strands and connecting points. For some kōiwi/koimi tangata this process is reasonably straight forward, particularly if reliable records exist about the circumstances of acquisition.

1.6 International Repatriations

The Karanga Aotearoa Repatriation programme invites institutions to repatriate kōiwi/koimi tangata and Toi moko held in their institutions. Once an institution indicates they are willing to take the conversation further, the programme keeps in regular contact and then submits a repatriation case for the governing body to consider. In some situations a repatriation agreement with an institution can take less than 12 months, however, in most circumstances a longer period is required.

Toi moko and kōiwi/koimi tangata are returned from overseas institutions to Te Papa on an interim basis only. Neither Toi moko nor skeletal remains are accessioned as part of Te Papa's collections and Te Papa has a policy prohibiting their exhibition. Rather, kōiwi/koimi tangata remain in Te Papa's dutiful custody pending return to their attributed place of origin. The single goal of repatriation is not to hold the remains at Te Papa indefinitely but to return them to their communities. Māori and Moriori believe that through this ultimate return to their domestic homelands the dead and their living descendants will retrieve their dignity.

Te Papa receives repatriation agreements on a regular basis and is increasingly approached by international institutions offering to return kōiwi/koimi tangata. These lists need to be viewed cautiously and indicatively, as they are updated almost monthly with new developments and negotiations. Karanga Aotearoa staff have found that the process of contact and negotiation with international institutions has brokered a range of other curatorial museum opportunities. Repatriation contact has often opened the door to exchange programmes, sharing of curatorial knowledge and opportunities for hosting staff on research trips.

To date, Te Papa has repatriated ancestral remains and Toi moko from 14 countries bringing back to New Zealand close to 190 ancestors. We estimate that there are over 500 still awaiting their homecoming².

Table 1. International Repatriations since 1 July 2003

2004	Museo Etnográfico	Buenos Aires	Argentina
	Bishop Museum, Hawai'i & National Burials Programme	Hawai'i	United States of America
2005	University of Melbourne	Melbourne	Australia
	Museum Victoria	Melbourne	Australia
	State Coroner's Office	Melbourne	Australia
	Rijksmuseum voor Volkenkunde	Leiden	Netherlands
	Kelvingrove Art Gallery and Museum	Glasgow	Scotland
	Suffolk Regiment Museum	Suffolk	England
	Perth Art Gallery and Museum	Perth	Scotland
	Saffron Walden Museum	Essex	England
	Leeds Museum	Exeter	England
	Royal Albert Memorial Art Gallery & Museum	Exeter	England

² Ancestors still to come home from collections in Australia, Austria, Canada, Fiji, France, Germany, Italy, Japan, Mauritius, Norway, Russia, Scotland, South Africa, Spain, Sweden, UK and USA.

2006	Überseemuseum	Bremen	Germany
2007	Marischal Museum	Aberdeen	Scotland
	Tasmanian Museum and Art Gallery	Tasmania	Australia
	National Museums Australia	Canberra	Australia
	Australian National Wildlife Collection, CSIRO	Canberra	Australia
	Institute of Anatomy	Canberra	Australia
	Field Museum	Chicago	United States of America
	National Museums Liverpool	Liverpool	England
	Swansea Museum	Swansea	Wales
	Hancock Museum	Newcastle	England
	Plymouth Museum	Plymouth	England
	Bexhill Museum	Sussex	England
	University College	Sussex	England
	Royal College of Surgeons	London	England
	BARTS and the London, Queen Mary School of Medicine and Dentistry	London	England
	Bristol Museum	Bristol	England
2008	Royal Ontario Museum	Toronto	Canada
	Canadian Museum of Civilisation	Ottawa	Canada
	University of British Columbia	Vancouver	Canada
	Oxford Museum of Natural History	Oxford	England
	British Museum (partial approval for kōiwi tangata only)	London	England
	Manchester Museum	Manchester	England
	Cuming Museum	London	England
	National Museums of Scotland Department of Zoology and Geology	Glasgow	Scotland
2009	Macleay Museum University of Sydney	Sydney	Australia
	Amgueddfa Cymru - National Museum Wales	Cardiff	Wales
	Hunterian Museum and Art Gallery, University of Glasgow	Glasgow	Scotland
	The Museum of World Culture / Världskultur Museet	Gothenburg	Sweden
	Gothenburg Museum of Natural History	Gothenburg	Sweden
	Trinity College	Dublin	Republic of Ireland
2011	Lund University	Lund	Sweden
	Frankfurt Museum of World Cultures	Frankfurt	Germany
	Senckenburg Museum of World Cultures	Frankfurt	Germany
	Oslo University, Department of Anatomy	Oslo	Norway
	Oslo University Museum of Cultural History	Oslo	Norway
	Rouen Museum of Natural History	Rouen	France

1.7 Domestic Repatriations

Returning kōiwi/koimi tangata to their place of origin in New Zealand is the culmination of many months and sometimes many years of dedicated research and negotiations with iwi.

As part of the process of domestic repatriation we provide each iwi (tribe) with a research report containing provenance information such as, the kōiwi/koimi tangata's museological and collection history, archaeological records and maps, and related mātauranga Māori.

This document helps to inform iwi and their membership of their relationship to the returning kōiwi/koimi tangata.

Domestic repatriations have been carried out in the North Island to Ngāti Kurī, Ngāi Tai, Te Tairāwhiti, Muaūpoko, Ngāti Apa, Ngāti Maniapoto, Whanganui, Tauranga Moana iwi (i.e. Ngāi Te Rangi, Ngāti Ranginui and Ngāti Pukenga), Ngāti Whakāue and Ngāti Te Ata, In the South Island they have been returned to Ngāi Tahu and Rangitāne o Wairau.

To date the National Museum and the Karanga Aotearoa Repatriation Programme have returned 82 ancestral remains to their papa kāinga (place of origin/homeland).

All arrangements for *domestic* repatriations are led by iwi. Iwi determine the place, time and details for the repatriation and burial or funerary rites involved. Some iwi have chosen to make their own burial containers and collect their ancestors from Te Papa. Others have asked Te Papa to escort the ancestors home to their marae. Te Papa's role at this stage of the repatriation process is simply to be supportive of iwi wishes.

PART 2. UNPROVENANCED KŌIWI TANGATA

2.1 What is unprovenanced kōiwi tangata

Unprovenanced kōiwi tangata are Māori human remains which come from New Zealand, but there is uncertainty about which specific rohe/takiwā they originate from.

These kōiwi tangata are located in Te Papa's Wāhi Tapu, and may have been located in the Museum for a number of years. Some of the kōiwi tangata have been repatriated from overseas institutions and although there is certainty that they are Māori and of New Zealand origin, unfortunately the detailed story of exactly where they originate from in the country has been lost with time.

There are approximately 500 kōiwi tangata registered in Te Papa's Wāhi Tapu, 166 of these kōiwi tangata do not have provenance. This number may increase as more kōiwi tangata are received from overseas.

Te Papa is seeking a final resting place for these unprovenanced kōiwi tangata.

2.2 Principles to underpin final resting place options

Te Papa would like to provide a set of principles which may be helpful to frame, consider and discuss final resting place options, these are included below:

- a. A permanent resting place which is safe from development;
- b. A resting place which may be managed by trustees/kaitiaki to represent mana whenua, iwi Māori and government;
- c. A place designated a Wāhi Tapu by Māori and the government;
- d. A place which is governed by a set of Wāhi Tapu principles, guidelines and access rights;
- e. A place which offers enduring security to the kōiwi tangata; and
- f. A place which is of minimal cost to maintain.

2.3 Available options

As part of discussions during the National Repatriation Wānanga held in 2004, 2005 and 2006, the kaupapa of a final resting place for unprovenanced kōiwi tangata was considered by the participants.

At the June 2006 Wānanga held in Rotorua, consideration was given to a *Putunga Kotahi*. This is said to be similar to a mausoleum where the kōiwi tangata will be interned.

Also received at the Wānanga was a tono from Ngāti Kuri located in the Taitokerau to establish a final resting place for kōiwi tangata on their tribal territory near Te Rerenga Wairua, the specific block of land is Taputaputa.

At the time the Director Māori Strategy, James Te Puni, indicated at the hui that this kaupapa would be taken to iwi to discuss. Therefore the two options to date include:

- a. A Putunga Kotahi or mausoleum built in Wellington that will hold the kōiwi tangata; and/or;
- b. The tono from Ngāti Kuri to bury the kōiwi tangata at a Wāhi Tapu/urupā near Te Rerenga Wairua.

Other final resting place options

Your iwi may have some other options that you believe are viable. You are most welcome to indicate these at the hui-ā-rohe, by letter, or email. These will be considered alongside the two options highlighted above.

PART 3. QUESTIONS AND ANSWERS

3.1 How do I forward my views?

Te Papa looks forward to receiving your views. You can do this by attending one of the hui-ā-rohe, or by writing or emailing your views to Te Herekieke by 30 April 2012. Please see below for his contact details.

3.2 When will I know when an option has been finalised?

Te Papa is planning to finalise the options by 30 June 2012. The decision will be placed on Te Papa's website shortly after this date.

Please refer to the following web address:

www.tepapa.govt.nz/Aboutus/Repatriation/pages/overview

3.3 Who will consider feedback from the hui?

A special meeting will be held at the end of all the hui-ā-rohe to finalise the preferred option/s for a final resting place. This meeting will be attended by important stakeholders with a strong connection to repatriation or kōiwi tangata.

3.4 Contact Information

If you would like to know more about this document please contact:

Te Herekieke Herewini
Kaiwhakahaere Kaupapa Putere Koiwi/Manager Repatriation

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