

WAIUKU

KŌIWI TANGATA REPORT

APRIL 2010



'Twilight on the swamps of the Awaroa, in flood 1887' – Alfred Sharpe¹

1. Blackley, R. *The Art of Alfred Sharpe*. Pg 78. (Auckland: 1992).

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INTRODUCTION

The Museum of New Zealand Te Papa Tongarewa (Te Papa) 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.

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 the Waiuku rohe. It is hoped that this report, together with iwi discussions, will assist in returning this kōiwi tangata to its final resting place.

Kupu Whakataki

Nō te tīmatanga o te ngahuru tau 1980 ka uru a Te Papa Tongarewa, te Whare Taonga ā-Motu o Niu Tireni ki te kaupapa whakahoki kōiwi tangata, whakahoki Toi

moko. He mea tīmata nā Tā Māui Pomare, he mea tautoko nā Te Tari Taiwhenua rāua ko te Manatū Aorere.

I te marama o Haratua 1999 i huitahi ētahi māngai o te ao Māori, ngā tari kāwanatanga me Te Papa Tongarewa hei āta kōrero i ngā take e pā ana ki te whakahoki kōiwi tangata. Ko te hua o tēnei huihuinga, me mātua tautoko i te mahi tonu a Te Papa Tongarewa i tēnei kaupapa nui whakaharahara.

Nō te marama o Haratua 2003, i whakatūria ai e Te Papa Tongarewa te kaupapa nei, a Karanga Aotearoa. Nō konei i mana ai te mahi whakahoki kōiwi tangata a Te Papa Tongarewa. Nā whai anō, ka tautokona tēnei kaupapa whakahoki kōiwi tangata e te Kāwanatanga o Niu Tireni.

Kei raro ngā mahi kua whakamanahia mā Te Papa Tongarewa i ngā mātāpono matua e whai ake nei:

- Ko tā te kāwanatanga mahi, hei takawaenga – ehara i a ia, ā, kāore ōna hiahia kia riro māna ēnei kōiwi tangata.
- Mā te whakaae a te katoa anake e whakahoki mai ngā kōiwi tangata i ngā rōpū me ngā tangata takitahi i rāwāhi.
- E kore rawa ngā rōpū mai i rāwāhi e utua mō te kōiwi tangata.
- Me mātua mōhio nō Aotearoa, Te Waipounamu whiti atu ki Rekohu tūturu ngā kōiwi tangata
- Me whai wāhi te Māori ki te whakahokinga mai o ngā kōiwi tangata, tae atu ki te whakatau ki hea rā anō tōna okiokinga whakamutunga, pēnā ka taea.

Ko te pūtake o tēnei pūrongo he whakamārama i te hītori o te kōiwi tangata e pupuri nei ki te Wāhi Tapu o Te Papa Tongarewa, i takea mai i te rohe o Waiuku. Ko te tūmanako ia, mā tēnei pūrongo me ngā huihuinga ki te iwi e whakahoki atu ai tēnei kōiwi tangata ki tōna okiokinga whakamutunga.

INTERNATIONAL REPATRIATIONS

Since May 2004 Te Papa has repatriated 186 kōiwi tangata and Toi moko from 39 institutions in countries including: Great Britain, Ireland, United States of America, Netherlands, Argentina, Australia, Sweden and Germany. Te Papa currently holds 101 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.

Te whakahoki taonga mai i rāwāhi

Mai i te marama o Haratua 2004, kua 186 ngā kōiwi tangata me ngā Toi moko kua whakahokia mai e Te Papa Tongarewa i ngā whare 39 mai i ngā whenua pērā i a Piritana Nui, Airangi, Amerika, Hōrana, Āketina, Ahitereiria, Huitene me Tiamani. I tēnei wā 101 ngā Toi moko, e tata ana ki te 500 ngā kōiwi tangata e pupuri ana ki Te Papa Tongarewa. Heoi anō, he wāhi nui o ngā taonga nei i whakahokia mai e te Whare Taonga ā-Motu tawhito i mua i te tau 1998, he maha anō i kohia e te Whare Taonga Tominiana.

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'. The primary purpose of determining the provenance of kōiwi tangata, therefore, is to confirm the original collection point (for example, the burial site). 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 thoroughly, therefore, is very important.

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, approximately 82 kōiwi tangata have been successfully domestically repatriated to their region of origin and its related iwi, including Te Tairāwhiti, Ngāti

Kurī, Whanganui, Rangitāne o Wairau, Muaūpoko, Ngāi Tahu, Ngāti Maniapoto, Ngāti Apa ki Rangitīkei, Tauranga Moana iwi, Ngāti Whakaue, and the iwi of Waikaremoana.

Te whakahoki taonga ki tōna whānau/hapū/iwi

Kia whakahokia mai te kōiwi tangata i rāwāhi, he wā tōna e tirohia, e rangahaua hei kōhi pārongo e mārama ai mātou ki ōna takenga mai. Ka whakatauria ana te takenga mai, kātahi ka tīmata ngā hui whakawhitiwhiti kōrero e āhei ai te whakahoki atu te kōiwi tangata ki tōna takenga mai, ki te wāhi i kohia tuatahitia ai rānei.

Me mātua mārama mātou ki te takenga mai, ki te wāhi i kohia tuatahitia ai rānei te kōiwi tangata. Tērā pea, i kohia mai i tētahi urupā tawhito. Ehara i te mahi māmā. Ko ētahi kōiwi tangata, kua tangohia mai i tōna takotoranga whakamutunga e tētahi 'kaikohi taonga', kua whakanekeneke i te rū whenua, kua kāhakina e te waipuke rānei, kua hokona, kua whānakohia rānei. Tae atu tērā tūāhuatanga ki te mahi huakanga whenua, ki te hanga whanaketanga mahimoni rānei.

Nō reira, he mea nui whakaharahara kia āta rangahaua te takenga mai o te kōiwi tangata. Whakamahi ai a Karanga Aotearoa i te whānuitanga o ngā matatiki mātāmua me ngā matatiki mātāmuri mō tēnei rangahau. Ka rangahaua hoki te kaikohi i te kōiwi tangata, pēnā ka taea, hei whakatau i tōna takenga mai.

I te nuinga o ngā kaupapa whakahoki kōiwi, ka huitahi mātou ko te iwi me ōna karanga hapū. Kāti, pēnā he maha ake i te iwi kotahi nōna taua wāhi, taua rohe rānei, ka kōrerotahi a Te Papa Tongarewa me ngā rōpū whai wāhi atu.

Mai i te tīmatanga o te mahi whakahoki kōiwi tangata nā te Whare Taonga ā-Motu, tata ki te 82 ngā kōiwi tangata kua whakahokia atu ki ōna whenua taketake me ōna iwi e rārangi mai nei, nō Te Tairāwhiti, ko Ngāti Kurī, nō Whanganui, ko Rangitāne o Wairau, ko Muaūpoko, ko Ngāi Tahu, ko Ngāti Maniapoto, ko Ngāti Apa ki Rangitīkei, ko Tauranga Moana iwi, ko Ngāti Whakaue, rātou ko ngā iwi o Waikaremoana.

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, 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. 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.

Mō te kōiwi tangata

Ka tohua ngā kōiwi tangata e Te Papa Tongarewa ki te tau kōiwi tangata (KT). Ehara tēnei pūnaha tau i te rekoata kohinga taonga; kei Te Papa Tongarewa ngā kōiwi tangata me ngā Toi moko e pupuri ana, e tiaki ana, engari, kore rawa mō te uru mai ki te kohikohinga taonga a Te Papa Tongarewa. Nā reira, ka kohia ngā rangahau e pā ana ki taua kōiwi tangata, ka tāpiri atu ki te tau KT. He pīki āwhina te tau KT kia tautohua, kia kitea hoki kei whea rā i Te Papa Tongarewa e pupuri ana.

He rerekē ngā āhuatanga, ngā kōrero rangahau e taea ana mō tēnā, mō tēnā kōiwi tangata. Mō ētahi kōiwi tangata kua āta tuhia ngā pārongo mōna, engari mō ētahi atu, ahakoa pēhea te rangahau, he iti noa ngā kōrero. Mō ngā kōiwi tangata he iti ngā kōrero, me whakapono mātou ki aua kōrero ahakoa te iti. Heoi, ka whakapau kaha mātou ki te whakamātau i ngā pārongo katoa.

KT000602 – WAIUKU

DESCRIPTION OF SKELETAL REMAINS

This kōiwi tangata consists of one skull with no mandible (lower jaw). There are ten teeth in the maxilla (upper jaw).

Te Papa records for this kōiwi tangata state that the skull is dark brown in colour. These records also state the following information: “Cranium. Young adult Māori, probably male. Collected at Waiuku Pass.” ‘E.W. Fish’ has been written on the left side, along with the numbers ‘A.53.292’ (former Museum of the Royal College of Surgeons catalogue number) and ‘13707.6’ (former Auckland Museum catalogue number). There is also a sticker on the forehead which reads, ‘Mr G Archey 13707.6.’ ‘Waiuku Pass’ has been written on the forehead, and there is a sticker reading ‘Dr E.W. Fish’ on the back.

There are also two labels attached to the kōiwi tangata which read as follows: ‘A.53.292 Australian of Waiuku Pass’ and ‘A.53.292 Australian. Pres by Sir E.W. Fish RCSOM/A 53.292.’

Whakaaturanga ā-kupu o ngā kōiwi tangata

Karekau he kauae raro o te papa angaanga nei. Tekau ngā niho kei te kauae runga.

E ai ki ngā pūranga kōrero a Te Papa Tongarewa, he parauri te tae o tēnei papa angaanga. Kei tēnei pūranga kōrero ēnei rārangi kōrero: ‘Papa angaanga. He mātātahi, he Māori, te āhua nei he tāne. I kohia i Waiuku Pass.’ Kua tuhia te ingoa o ‘E.W. Fish’ me ngā tau, ‘A.53.292’ (te tau rārangi tawhito o Te Kāreti Karauna o ngā Mātanga), ‘13707.6’ (te tau rārangi tawhito o Tāmaki Hiringa Paenga). He whakapiripiri kei te rae e rīti ana, ‘Mr G Archey 13707.6.’ Kua tuhia hoki a ‘Waiuku Pass’ ki te rae, ā, he whakapiripiri anō kei te hamu e rīti ana, ‘Dr E.W. Fish’.

E rua atu anō ngā tohu whakapiri e rīti pēnei ana: ‘A.53.292 Australian of Waiuku Pass’ me ‘A.53.292 Australian. Pres by Sir E.W. Fish RCSOM/A 53.292.’

PROVENANCE INFORMATION

In November 2007 members of the Karanga Aotearoa Repatriation Programme at Te Papa repatriated this kōiwi tangata, along with a number of others, from the Museum of the Royal College of Surgeons in London, England.

Pārongo takenga mai

I te marama o Whiringa-ā-rangi 2007, i whakahokia mai e Karanga Aotearoa tēnei kōiwi tangata me ētahi atu kōiwi tangata mai i Te Kāreti Karauna o ngā Mātanga i Rānana, Ingarangi.

Gilbert E. Archey and Auckland Museum

This kōiwi tangata was collected in 1930 by Gilbert E. Archey. Archey was the Director of the Auckland Institute and Museum (now Auckland War Memorial Museum) from 1924 to 1964. He was a notable researcher in the field of zoology, and was particularly well known for his work around moa remains.² It appears that Archey was involved in general collecting around the Auckland and Northland areas.³ Therefore we believe it is possible that he was searching for moa remains to add to his zoological collection when he uncovered this kōiwi tangata. Unfortunately, there is no information regarding the exact location in Waiuku that the kōiwi tangata was uncovered.

The kōiwi tangata was donated by Archey to the Auckland Museum, and was accessioned into their collection on 17 July 1930 (accession number: 1930.2668).

The catalogue description reads:

Series of skulls and collection of flint and obsidian chips, old broach, buttons and shells from Waiuku Beach, Waikato Heads.⁴

Though the description above refers to a series of skulls (and midden material) being collected, Te Papa has been unable to locate these other kōiwi tangata. The Royal College of Surgeons, London has confirmed that they do not possess any other kōiwi tangata from Niu Tirenī/New Zealand, and KT000602 is the only kōiwi tangata currently held in Te Papa's Wāhi Tapu with provenance to the Waiuku area.

² Morton, John. 'Archey, Gilbert Edward 1890 – 1974.' *Dictionary of New Zealand Biography*, updated 22 June 2007. URL: <http://www.dnzb.govt.nz>.

³ C Jones, Auckland Museum. Email dated 28 October 2008. Pers comm.

⁴ Ibid.

Gilbert E. Archey o Tāmaki Paenga Hira

I kohia mai tēnei kōiwi tangata e Gilbert E. Archey, i te tau 1930. Ko Archey te Tumuaki o te Whare Taonga o Ākarana (e mōhiotia ana i te rā nei, ko Tāmaki Paenga Hira) i ngā tau 1924 ki 1964. He kairangahau mātauranga kararehe a ia, i rongonui ai mō āna mahi e pā ana ki ngā kōiwi moa.⁵ Te āhua nei, i te mahi huakanga a Archey i te rohe e kīia ana mai i Tāmaki ki raro ki Te Taitokerau.⁶ Tērā tō mātou whakapae, i a ia e rapa haere ana i ngā kōiwi moa rokohanga atu tēnei kōiwi tangata. Ko te mate ia, karekau he pārongo e whakamārama ana kei hea pū te wāhi i karia ake ai te kōiwi tangata nei.

I takoha atu a Archey i tēnei kōiwi tangata ki te Whare Taonga o Ākarana, ā, i whakauru atu ki roto i tā rātou kohinga taonga i te 17 o Hōngongoi 1930 (tau kohinga:1930.2668).

E rīti pēnei ana te rārangi whakamārama:

He rārangi papa angaanga, he kohinga matā, he rei tawhito, he pātene,
he anga mai i te tahatai i Waiuku, i te pūaha o Waikato.⁷

Hei tā te whakamārama o runga ake nei, he papa angaanga anō (me ētahi atu taputapu mai i te ahu otaota) i kohia. Kāore anō mātou o Te Papa Tongarewa kia kite i ērā atu kōiwi tangata. Ko te whakatau a Te Kāreti Karauna o ngā Mātanga i Rānana, kāore i a rātou tētahi atu kōiwi tangata nō Niu Tireni nei. Ko KT000602 anake te kōiwi tangata kei Te Wāhi Tapu o Te Papa Tongarewa e pupuri ana, i takea mai i te rohe o Waiuku.

Eric W. Fish and the Royal College of Surgeons, London⁸

The kōiwi tangata remained at the Auckland Museum until 1936 when it was sent to Dr Eric W. Fish in England. That same year Dr Fish had sent a skeleton to V. N. Fisher, an ethnologist at Auckland Museum. In exchange for the skeleton, Mr Fisher sent Dr Fish this kōiwi tangata, along with a number of others.⁹

Dr Eric W. Fish, a leading figure in British dentistry, was based at the Museum of the Odontological Society of Great Britain, a specialist medical society for dental health

⁵ Morton, John. 'Archey, Gilbert Edward 1890–1974.' *Dictionary of New Zealand Biography*, updated 22 June 2007. URL: <http://www.dnzb.govt.nz>.

⁶ C Jones, Auckland Museum. Email dated 28 October 2008. Pers comm.

⁷ Ibid.

⁸ See Appendix 1 – Copy of Museum of the Royal College of Surgeons Accession Record.

⁹ See Appendix 2 – Correspondence between E.W. Fish and V.N. Fisher.

studies.¹⁰ In 1952, the Museum of the Odontological Society, the Anatomical Museum, and the Hunterian Museum merged to form the Museum of the Royal College of Surgeons. Thus at that time Dr Fish became based at the Royal College of Surgeons.

In 1952 Fish donated his collection of kōiwi tangata to the Museum of the Royal College of Surgeons.¹¹ His collection contained kōiwi tangata from Australia, North America and Niu Tirenī/New Zealand. The kōiwi tangata from Waiuku was then accessioned into the collection at the Museum of the Royal College of Surgeons, where it remained until its repatriation in 2007.

Eric W. Fish o Te Kāreti Karauna o ngā Mātanga, Rānana¹²

I mau te kōiwi tangata i te Whare Taonga o Ākarana, tae noa mai ki te tau 1936, kātahi ka tukuna atu ki a Dr Eric W. Fish i Ingarangi. I taua tau tonu, i tukua mai tētahi kōiwi tangata e Dr Fish ki a V. N. Fisher, tētahi kaimātai momo tangata o te Whare Taonga o Ākarana. Nā rā, he mea towapu, ka tukuna tēnei kōiwi me ētahi atu e Mr Fisher mai i Niu Tirenī ki a Dr Fish i Ingarangi.¹³

Ko Dr Eric W. Fish tētahi o ngā toki o ngā Mātai Niho o Piritana, i mahi ki te Whare Taonga Ohu Mātai Niho o Piritana Nui, he ohu i whakatūria hei āta wānanga i ngā mahi me ngā akoranga mātai niho.¹⁴ I te tau 1952, ka whakakotahi ngā whare taonga o te Ohu Mātai Niho, o te Mātai Kikokiko, me te Whare Taonga Hunterian kia tū ai ko Te Kāreti Karauna o ngā Mātanga. Ā, i taua wā rā anō ka whai tūranga a Dr Fish ki reira.

I te tau 1952, i takohaina e Fish tana kohinga kōiwi tangata ki Te Kāreti Karauna o ngā Mātanga.¹⁵ I tōna kohinga ngā kōiwi tangata nō Ahitereiria, nō Amerika kit e Raki, nō Niu Tirenī hoki. I mau tonu te kōiwi tangata nō Waiuku i a Te Kāreti Karauna o ngā Mātanga, tae atu ki tōna whakahokinga mai i te tau 2007.

Provenance Summary

In summary, this kōiwi tangata was originally uncovered by Mr Gilbert E. Archey and was accessioned into the Auckland Museum collection in 1930. In 1936 Mr V. N. Fisher (an ethnologist at the Auckland Museum) sent the kōiwi tangata to Dr Eric W. Fish, who was based at the Museum of the Odontological Society of Great Britain

¹⁰ Fforde, Cressida. *Human remains from New Zealand and the Chatham Islands at the Royal College of Surgeons of England (RCS)*. (Unpublished: 2005).

¹¹ Ibid.

¹² See Appendix 1 – Copy of Museum of the Royal College of Surgeons Accession Record.

¹³ See Appendix 2 – Correspondence between E.W. Fish and V.N. Fisher.

¹⁴ Fforde, Cressida. *Human remains from New Zealand and the Chatham Islands at the Royal College of Surgeons of England (RCS)* (unpublished: 2005)

¹⁵ Ibid.

(which later became part of the Royal College of Surgeons), in exchange for a skeleton. The kōiwi tangata remained with Dr Fish until 1952 when he donated it to the Museum of the Royal College of Surgeons, London, England. Finally, in November 2007 the kōiwi tangata was repatriated home to Niu Tirenī/New Zealand.

Whakarāpopototanga takenga mai

Kāti, i huaki tuatahi a Gilbert E. Archey i tēnei kōiwi tangata, kātahi ka whakauru atu ki te rārangi kohinga o te Whare Taonga o Ākarana i te tau 1930. I te tau 1936 ka tukuna atu te kōiwi tangata nei e V.N. Fisher (tētahi kaimātai momo tangata o te Whare Taonga o Ākarana) ki a Dr Eric W. Fish i te Whare Taonga Ohu Mātai Niho o Piritana Nui (ka karangahia i te rā nei ko Te Kāreti Karauna o ngā Mātanga), he mea towapu mō tētahi atu kōiwi tangata. Ka mutu, nō te Whiringa-ā-Rangi 2007, i whakahokia mai tēnei kōiwi tangata ki Niu Tirenī.

DISCUSSIONS WITH NGĀTI TE ATA

On 19 February 2009, representatives from Te Papa's Karanga Aotearoa repatriation programme met with members of the local iwi, Ngāti Te Ata, at Tahuna Marae. The purpose of the meeting was to discuss the possible domestic repatriation of the kōiwi tangata described above.

At the hui, deliberations occurred regarding the specific collection point of the kōiwi tangata. It was suggested that the name 'Waiuku Pass' may refer to the Awaroa River. It is apparent that the Awaroa's historical use and location could have resulted in it being described as 'Waiuku Pass'. Research into the River has revealed that it was an "ancient portage from the Manukau Harbour to the Waikato River...Goods to and from the Waikato were sent by this trans-peninsula route to Auckland, utilising the portage known to be of prehistoric origin"¹⁶ A memorial published in 1853 described the portage's use in further detail, stating: "The sole means of transit by which produce can be conveyed to Auckland is by canoes down the Waikato river, thence up the Awaroa river to Purapura, thence by a land carriage of one mile and a half in length to Waiuku..."¹⁷

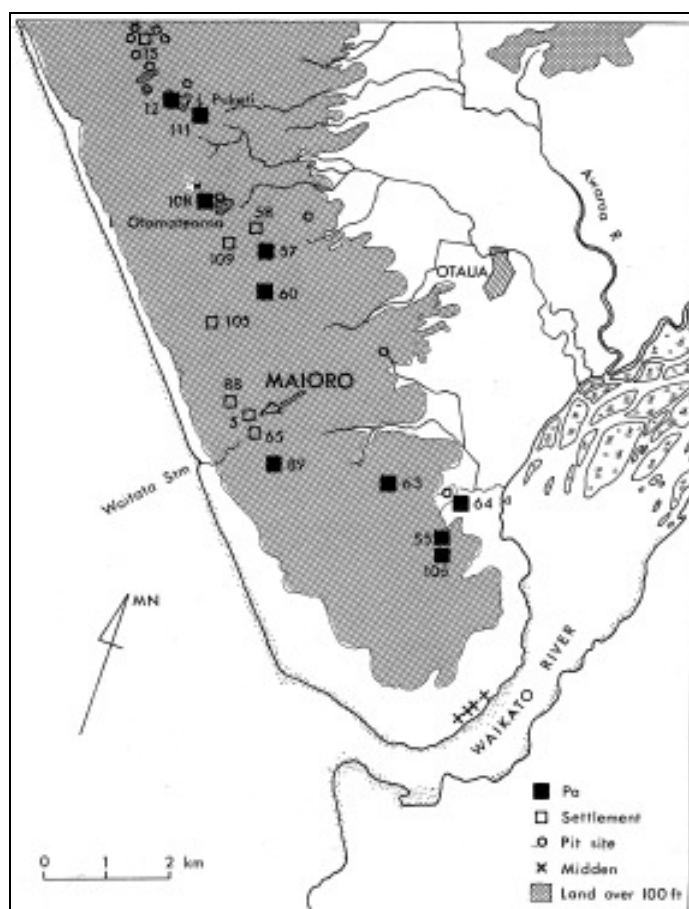
Another location suggested as the possible collection point of the kōiwi tangata was Maioro. Excavations were carried out there from 26 December 1965 to 15 January 1966 by members and students of the University of Auckland Archaeological Society under the direction of Roger Green. Aileen Fox wrote up the findings from the excavations in 1981, as Green had left the country in 1968 and was unable to

¹⁶ Fox, A and Green, R.C. 'Excavations at Maioro, N51/5, South Auckland, 1965-1966.' In *Records of the Auckland Institute and Museum*, Volume 19, pp 53-80. (Auckland: 1982)

¹⁷ 'The Opening up of the Waikato District' in *Daily Southern Cross, Rōrahi X, Putanga 623, 17 Pipiri 1893. Whārangī 3*. Available online at <http://paperspast.natlib.govt.nz/>.

complete his report.¹⁸ The excavations at Maioro revealed four phases of occupation, shown by a succession of storage pits:

The first was probably an open settlement; in the second the summit platform was scarped and defended by a palisade; a sleeping house with an associated working floor and a cooking shed were built. The defences were subsequently reconstructed and pits were replaced. In the final phases pit storage was outside the enclosure where one large pit with elaborate timberwork was examined.¹⁹



Distribution of Māori archaeological sites in the Maioro district²⁰

The settlement at Maioro, and others nearby, were in an area adjoining an important line of communication (including the portage described above), and it is clear from the number of pā in the district that the area was well populated. Maioro itself is situated near the southern end of an “undulating sandstone ridge 100-200 m high that extends from South Manukau Head to the mouth of the Waikato River, lying

¹⁸ Fox, A and Green, R.C. ‘Excavations at Maioro, N51/5, South Auckland, 1965-1966.’ In *Records of the Auckland Institute and Museum*, Volume 19, pp 53-80. (Auckland: 1982).

¹⁹ Ibid, pg 53.

²⁰ Fox, A and Green, R.C. ‘Excavations at Maioro, N51/5, South Auckland, 1965-1966.’ In *Records of the Auckland Institute and Museum*, Volume 19. Pg 55. (Auckland: 1982)

parallel to the coast.”²¹ Maioro is fairly close to the mouth (pūaha) of the Waikato River, and, therefore could have possibly been referred to as ‘Waiuku Beach, Waikato Heads’ at the time the kōiwi tangata was collected. It is also important to mention that during the excavations in 1966-67, a burial was uncovered at Maioro found to be from the approximate period AD 1550-1800.

A further point raised at our discussions with Ngāti Te Ata was that Princess Te Puea was known to have exhumed burials and moved them to central burial grounds following land confiscations and various developments in the Waikato area. The removal of remains to central burial grounds was eventually promoted by Princess Te Puea as Waikato policy.²²

Te kōrero me Ngāti Te Ata

Nō te 19 o Huitanguru 2009, i whakaekea a Tahuna marae ki Waiuku e Karanga Aotearoa. I reira ka huitahi a Te Papa Tongarewa me Ngāti Te Ata. Ko te kaupapa ia, he whakawhitiwhiti kōrero mō te manako, e taea pea tēnei kōiwi tangata te whakahoki atu ki te takiwā o Waiuku.

I taua hui, i āta kōrerohia te wāhi i huakina tuatahitia ai te kōiwi tangata nei. Tērā te whakapae, ko te ‘Waiuku Pass’ e kōrerohia ake nei te awa o Awaroa. E ai ki ngā rangahau mō te Awaroa, koia ‘te ara tawhito mai i te whanga o Manukau ki te awa o Waikato ... I haria ngā rawa me ngā kai mai i te awa o Waikato ki Tāmaki Makaurau mā tēnei ara wai, he ara tūāuriuri whāioio tēnei’.²³ I tāngia tētahi kōrero whakamaharatanga i te tau 1853 i āta whakamāramatia ai te ara nei, e kīia ana: ‘Ko te ara anake e kawē ai ngā rawa whenua ki Ākarana, ka whakaterea ngā waka mā te awa o Waikato, kātahi ka hōea a te Awaroa ki Purapura, kotahi maero me te hāwhe e kawē ana mā runga kāta ki Waiuku ...’²⁴

Arā tētahi atu wāhi e whakapaetia ana i kohia ai te kōiwi tangata nei, kei Maioro. Karikaria te one i reira mai i te 26 o Hakihea 1965 tae atu ki te 15 o Kohitātea 1966, he kaupapa huakanga te mahi. Nā Roger Green ngā mema me ngā ākonga o te Rōpū Huakanga o Te Whare Wānanga o Ākarana i ārahi. Nā Aileen Fox ngā whāinga o te huakanga i tuhi i te tau 1981, nā te mea i wehe atu a Roger Green i Niu Tireni i te tau 1968, ā, kāore i whai wā ki te whakaoti i tana rīpoata. Whakaatuhia ana ngā mahi huakanga i Maioro, e whā ngā kānga o te ahi hei nohoanga ki reira, ko ngā rua o tērā wā, o tērā wā te kurū e tohu ana tēnei whāinga:

²¹ Ibid, pg 56.

²² Waitangi Tribunal. ‘*Report of the Waitangi Tribunal on the Manukau Claim – July 1985*’. (Wellington: Government Printer, 1985).

²³ Fox, A and Green, R.C. ‘Excavations at Maioro, N51/5, South Auckland, 1965–1966.’ In *Records of the Auckland Institute and Museum*, Volume 19, 1982, pp 53-80. (Auckland: 1982).

²⁴ ‘The Opening up of the Waikato District’ in *Daily Southern Cross, Rōrahi X, Putanga 623, 17 Pipiri 1893. Whārangī 3*. Available online at <http://paperspast.natlib.govt.nz/>.

Te āhua nei, he kāinga tū ki te wā, tū ki te paenga te nohoanga tuatahi. He pā tūwatawata te nohoanga tuarua, i hangaia tētahi whare moe me tōna papa mahinga, me tētahi kāuta ki reira. I whakahoutia ngā tūwatawata me ngā rua. I ngā nohoanga whakamutunga e rua, i whakanekehia ngā rua ki waho atu i te pā tūwatawata. I āta tirohia tētahi o ngā rua he hanganga rākau tōna.²⁵

He mārama te kite atu, kei runga te pā i Maioro me ētahi atu pā o te rohe nei i te ara matua, ā, he tokomaha ngā tāngata i te noho i ngā pā o taua rohe. Kei kō mai o te pito whakatetonga o tētahi pae hiwi mania, 100–200 m te tiketike e toro atu ana mai i te rae o Awhitū ki te pūaha o Waikato, e heke atu ana ki tai. Koirā pea i tohua ko te 'tahatai i Waiuku, i te pūaha o Waikato' i te wā i kohia ai ngā kōiwi tangata. Me mōhio mai koutou, i te wā o te huakanga i ngā tau 1966–67, i keria tētahi rua kōiwi nō te takiwā o ngā tau AD 1550–1800.

I roto i ngā huihuinga i waenganui i a Karanga Aotearoa me Ngāti Te Ata, i kī mai rātou, nā Te Puea Hērangi ngā urupā i hahu, ka haria ngā kōiwi tūpuna ki ētahi atu urupā matua i runga anō i te take raupatu me ngā tini whakawhanaketanga whenua i te rohe o Waikato. Kei rawekehia ērā kōiwi. Nāwai rā, i whakatauria tēnei tū kaupapa, te hahu urupā me te kawē atu i ngā kōiwi ki ngā urupā matua e Te Puea hei tikanga manaaki i ngā tūpāpaku o Waikato.²⁶

CONCLUSION

As noted above, this kōiwi tangata is recorded as being uncovered in Waiuku. 'Waiuku Pass' is written on the forehead and is also written on one of the attached labels. 'Waiuku Beach, Waikato Heads' is the provenance given in the Auckland Museum accession register. Ngāti Te Ata is the local iwi and tangata whenua in Waiuku and the greater Āwhitū Peninsula, along with other areas around the Manukau Harbour. The Waitangi Tribunal, in its Manukau Report, found that Ngāti Te Ata has a longstanding tribal history in the area which is maintained to the present day.²⁷

Kupu whakataua

Ko te kōrero pūrongo ia, i huraina tēnei kōiwi tangata ki Waiuku. Kei te rae me tētahi pepa whakapiripiri te kōrero 'Waiuku Pass' e tuhi ana. E ai ki te rēhita takenga mai o Te Whare Taonga o Ākarana, i takea mai tēnei kōiwi tangata i 'Waiuku Beach,

²⁵ Ibid, pg 53.

²⁶ Waitangi Tribunal. *'Report of the Waitangi Tribunal on the Manukau Claim – July 1985'*. (Wellington: Government Printer, 1985).

²⁷ Waitangi Tribunal. *'Report of the Waitangi Tribunal on the Manukau Claim – July 1985'*. (Wellington: Government Printer, 1985).

Waikato Heads'. Ko Ngāti Te Ata te iwi, te tangata whenua i Waiuku me te rohe whānui o te rae o Āwhitū, tae atu ki ētahi atu takiwā i te whanga o Manukau. E ai ki te Rōpū Whakamana i Te Tiriti, i tana rīpoata mō Manukau, ko tōna whāinga, nō Ngāti Te Ata te ahi kā roa, arā kē ōna hītori, whakapapa, mai i te wā i a rātou mā, tae noa mai ki tēnei rā.²⁸

²⁸ Waitangi Tribunal. *Report of the Waitangi Tribunal on the Manukau Claim – July 1985* (Wellington: Government Printer, 1985).

Appendix 1 – Copy of Museum of the Royal College of Surgeons Accession Record

Object number: RCSOM/A 53.292				
Taxonomic name		Homo sapiens		
Anatomical name		Cranium		
		Un-mounted dry bone		
Description:				
Cranium, young adult Maori, probably male, collected at Waiuku Pass.				
There is a rim of 'seruminal calculus' on several of the teeth; there are no signs of pathological changes in the alveolar bone. Skull probably male due to large mastoid processes and nuchal ridge and prominent supraorbital ridges.				
Right lambdoid sutures completely fused. From tooth wear the skull is probably from a young adult approximately 17 to 25 years. The right 1st and 2nd molars show a dip in the middle running medial to distal. Wormian bones are present on the left lambdoid suture.				
Marked 'Mr G Archey / 13707.6 / Waiuku Pass'. The location and name marked on this cranium clearly indicate a New Zealand origin. Waiuku Pass is near Auckland: 'G Archey' is presumed to be Gilbert Archey (1890-1974) who was Director of the Auckland Institute and Museum in the 1930s. The number '13707.6' is an Auckland Museum catalogue number. This cranium was erroneously listed as Australian aboriginal in the Odontological Museum Catalogue HMO 39.9.				
Inscription(s):				
museum label/number	Above right orbit.	Handwritten in ink on circular paper label with serrated edge	Mr G. ARCHHEY	Gilbert Archey (1890-1974) was Director of the Auckland Institute and Museum in the 1930s
legend	Centre of frontal bone	Handwritten in ink on to bone	13707.6 / Waiuku Pass	Auckland Museum catalogue number and site of original find.
museum label/number	left parietal	Handwritten in ink on to bone	E W Fish / A 53.292 / 13707.6	E W Fish is owner's name. A 53.292 is RCS Odontological Museum catalogue number added after 1952. 13707.6 is Auckland Museum number.
owner's mark	On occiput.	Handwritten in ink on pasted paper label.	Dr E W Fish	Name of owner.

Appendix 2 – Correspondence between E.W. Fish and V.N. Fisher²⁹

Letter (AWMM 95/43/6 Av 2.6.85.) Ethnologist [Fisher] to Fish, 9 April 1936:

Dear Dr Fish, I have consigned today by the S.S. 'Hurunui' a case containing specimens of skulls and lower jaws in exchange for the excellent skeleton which you sent us. The enclosed list gives details of the material and in most cases there is painted on the specimen the locality within New Zealand where it was found. All are from New Zealand and all are, to the best of my knowledge, of Maoris [sic] not influenced in any way by European contact. I enclose herewith a Shipping Note for same. It may interest you to know that we have sent Mr V.J. Anderson Brown, Dental Surgeon of Auckland, NZ who is attending the Dental conference in London, several skulls and jaws on loan for the duration of the Conference. I thought perhaps you might like to examine or compare specimens under his care. His address is c/o High Commissioner for New Zealand, New Zealand House, London. I hope the specimens reach you safely and that you feel you have received equivalent value for 'Socks'. If you think otherwise please let me know. Kind regards and best wishes. Yours Sincerely, Ethnologist.

Letter (AWMM 95/43/6 Av 2.6.85.) Fish to Fisher, 1 July 1936:

"Dear Fisher, I received your truly magnificent exhibit of Maori skulls, for which I tender my sincere thanks. They arrived in excellent condition, with one exception, they were undamaged. The exception is slowly coming to life again, and anyway its jaws are intact. They are extremely valuable and bear out just exactly our findings from other savage races. I am now anxious to examine some early Saxon jaws with the same amount of attrition, but with the dentine exposed, and which have become carious. We shall make an x ray crystallographic survey of these enamels. Give my love to Socks, tell him he has done me well in his demise as he did when stationed here below. With kind regards. Yours Sincerely, Fish."

NB: 'Socks' is the nickname given to the skeleton sent by Fish to the Auckland Museum.³⁰

²⁹ Correspondence transcribed by Nicola Kiri Smith. October 2008.

³⁰ C Jones, Auckland Museum. Email dated 28 October 2008. Pers comm.

REPATRIATION AGREEMENT

WAIUKU KT000602

DATE: Saturday 10th July 2010

TIME: 10:00am

LOCATION: Tahuna Marae, Waiuku

The representatives below confirm that the Waiuku Kōiwi Tangata KT000602 was received from the Museum of New Zealand Te Papa Tongarewa on behalf of Ngāti Te Ata.

Name:

Michelle Hippolite

Signature:

Michelle Hippolite

Michelle Hippolite – Acting C.E.O / Kaihautū

Te Papa representative

Name:

Riki Minhinnick

Signature:

Riki Minhinnick

Nganeko Minhinnick

Kaumātua / Ngāti Te Ata representative