



Kōiwi

A Māori Consideration

A presentation prepared for Ngākahu National Repatriation Project
**Knowing your obligations: Laws, Policies and International
Considerations in the Repatriation of Ancestral Human Remains**

Te Papa Tongarewa Zoom Hui
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Heritage New Zealand Pouhere Taonga

Purpose

- Heritage New Zealand Pouhere Taonga is the lead agency for the **identification, protection, preservation and conservation** of the historical and cultural heritage of New Zealand and makes numerous decisions on heritage matters.
- Administration of the Heritage New Zealand Pouhere Taonga Act 2014.
- Autonomous Crown Entity funded under arts and culture, Manatū Taonga, Ministry for Culture & Heritage
- Governed by government appointed Board and Māori Heritage Council.
- Directorates are **Archaeology** Regional Archaeologists
Māori Heritage Pouārahi



Directorates

Regional Archaeologists and Pouārahi

Regional Archaeologists

- Archaeological Values
- Sites, Features
- Process
- Technical Aspects

Pouārahi

- Māori Values
- Consultation
- Tikanga
- People



Building a Story

Osteobiography and Kōiwi Tangata

- **Osteobiography**
Tells us about the person through study of the skeleton and what you see and observe.
- **Kōiwi Tangata**
Kōiwi Tangata speak to us in different ways.
Māori burial practices take in cues from the landscape, immediate environments, cultural context, the social context and tohu.
- **Sensory**
You read with all your senses.



KŌIWI TANGATA

KŌIWI

TUPĀPAKU

KAITIAKI

URUPĀ

TANUMANGA

NEHUNGA

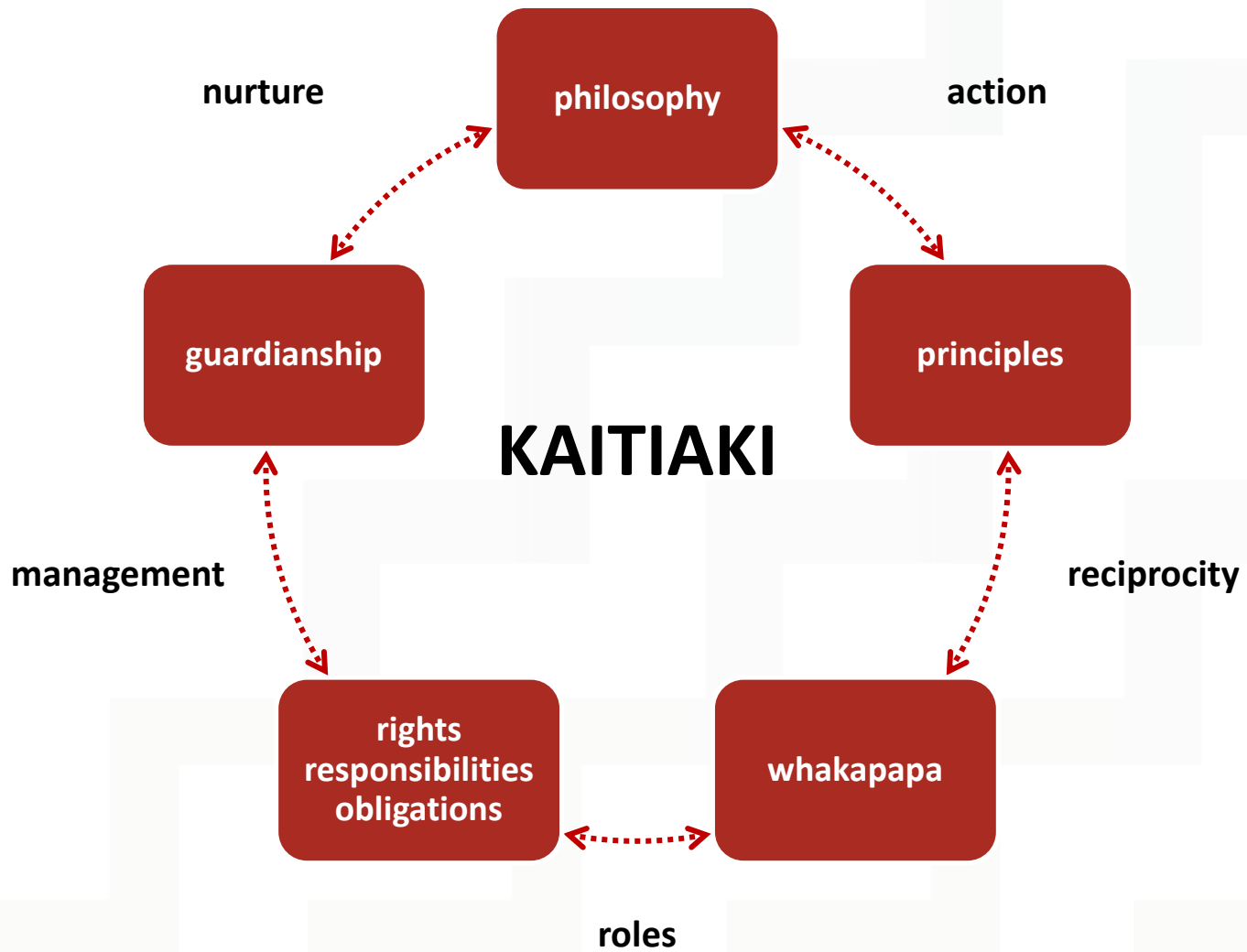
TĀPUKETANGA

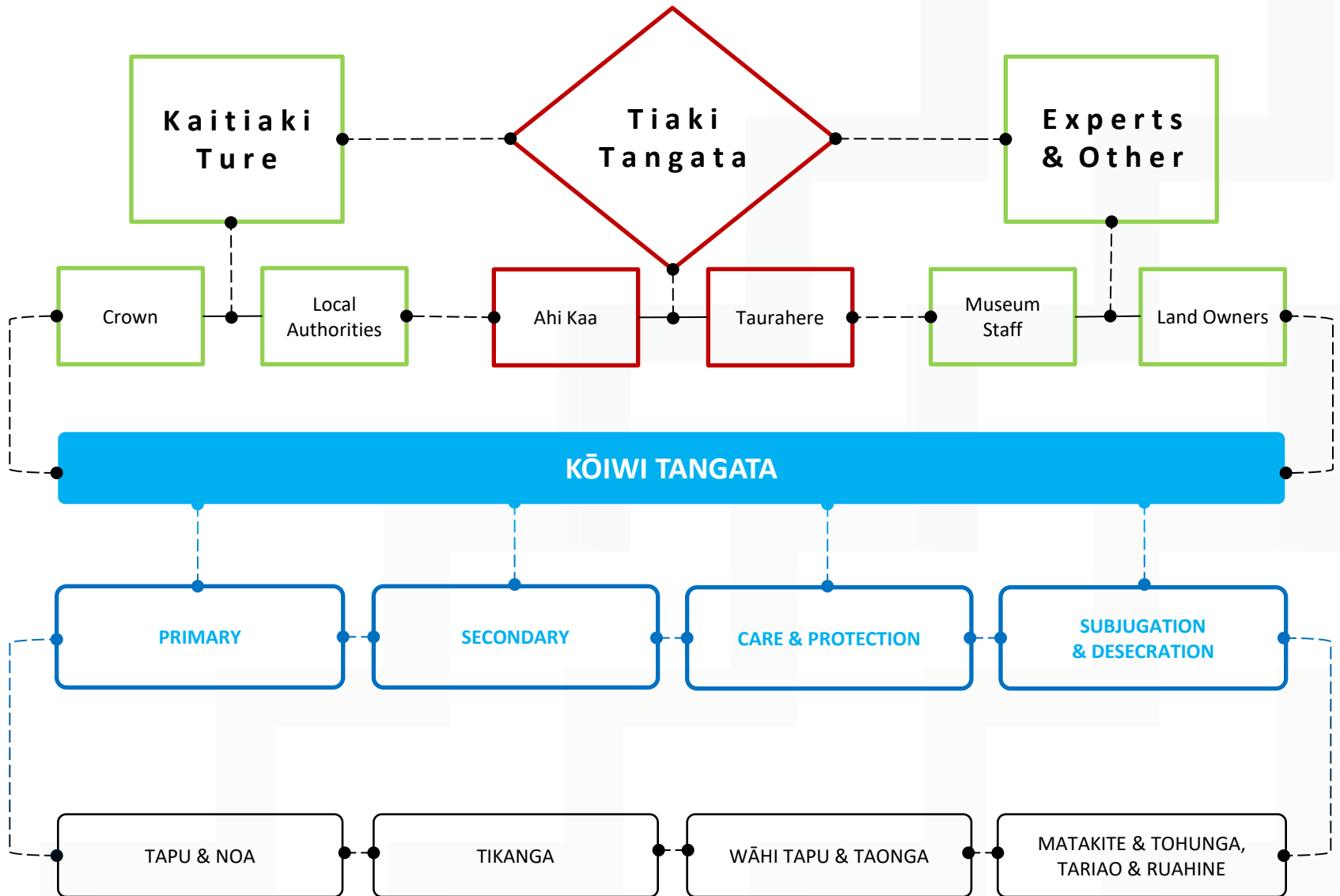
TOMA

KO_{prefix}

IWI_{adjective}

TANGATA_{suffix}







Types of Burials

- **On artificial platforms akin to biers and or pātaka**
Elsdon Best and his successor W.J Phillipps
- **Internment on land** Long Bay dune system, Mt Maunganui beachfront, Auckland Airport, Pukehue
- **Within cultural features**
Midden, rua pits, wharenuī, post holes, in ātea areas
- **Trussed and in sand mound**
Dunedin area and Fiordland
- **Prone burials face down in sand or on the side** Otago Peninsula Wairau Bar Marlborough
- **Placement in Caves – above ground or in ground**
Cornwall Park, various places around Tāmaki and Waitomo
- **Rock ledges and Shelters – prone or trussed**
Middlemarch, Central Otago
- **Placement in cracks and crevices**
West Coast areas and remote ravine-scapes
- **Swamps** Particularly in parts of Waikato and floodplains and Hauraki and Waihou Piako areas
- **Mudflats** – Ngāi Tai Areas Maraetai and Kawakawa Bay
- **At Sea** – Waiheke and Ngāti Paoa
- **Geothermal internments in Puna** – Rotorua areas
- **Hahunga** – Northland areas
- **Waka kōiwi** – Burial chests of Whangaroa
- **Within Trees or suspended from tree canopies** – Kawakawa Ngāti Manu Areas, Chathams, Murihiku, Te Roroa areas
- **Tūāhu** Cremation – Taumatawīwī and Taratara
- **Within Tombs, Mausoleums, inside Poupou**
- **Act of care, consecration, ritual & ceremony, antipathy, desecration**



Tikanga

- Hapūcentric - Is particular to a place, space and people
- Is fluid and adaptive, can be innovative
- Karakia – invokes protection, can call something, can deflect, confine, install or send something back
- The dead are part of the natural order but are called forth, honoured then sent back immediately
- You don't play with the dead
- You don't meddle with things you don't understand
- Water is a primordial element so is used to cleanse and contain – it's a sacrament so is blood
- Tapu and Noa extended to persons and things – old traditions don't care about modesty or modernity
- There are restrictions and they vary: gendered roles, no go zones, Māori only, food, age, status and mana, whakapapa – blood recognition
- Concept of being born to hold a certain ritual and ceremonial role – some Iwi and Hapū do practice



Kōiwi Guidelines

It is a guideline that states the position of the organisation regarding:

The discovery, exhumation, repository, repatriation and reinternment of kōiwi.

They provide directives for the management of kōiwi:

- References the Act which governs how we function (Section 1-3)
- Talks about definitions (Section 4) & outlines our requirements of staff (Section 3)
- Section 6 refers to Consultation with all interests groups – POUĀRAHI interface with Iwi, Hapū, Hunga Tiaki primarily
- POUĀRAHI drill down to Section 8 Cultural Considerations – tikanga, ritual, cultural safety
- Section 9 Repositories – risk, storage [short term long term], curation, how that happens and where
- Section 10 Reinternment
- Section 11 Repatriation



Challenges

“We exist in an era where tribal mana has been supplanted by legal ownership and statutory regulation. Adapting traditional Kaitiakitanga to today’s changed circumstances is a major challenge for Tangata Whenua.” (NZ Law Foundation, Feb 2018)

- Loss of Land
- Fixed ideas about Kaitiaki
- Development Pressures
- Eradication of ancestral footprint
- Navigating regulatory frameworks that primace archaeology
- Environmental Loading factors - sea level rise, fluvial inundation and erosion
- Climate Change
- Time factor doesn’t work for tikanga
- Reactive models - LORE versus LAW
- Synthetic traditions that distort and hijack narrative



Accords

Vermillion (1989) <http://ethics.iit.edu/ecodes/node/3914>

Tāmaki Makaurau (2005) <http://ethics.iit.edu/ecodes/node/4414>