



# *Hokotehi Newsletter*

## *Kāhu (June) 2017*

### ***Ta imi Moriori, tēnā kotou, hokomenetai me rongo***

Ka nui te mihi ki a kotou kā hūnau Moriori. Moe mai kā mate Moriori, moe mai takoto mai. Our deepest sympathies go out to all those who have lost loved ones in the last few months.

Our thoughts and best wishes go also to those who have welcomed in babies and the next generation.

### **Moriori Month of June (Kāhu)**

The Moriori calendar refers to this time of the year as Kāhu – the time when the first toetoe grows (Ka tipu i toetoe i muā)

### **Marae Para Kore Update**

As we reported in the last newsletter, the marae has started a Para Kore initiative.

So far this is progressing well and we were able to test our aspirations at the science wānanga with nearly 60 people staying here.

The worm farm is up and running and the kitchen garden planning is underway. We have been pleased to see a large reduction in waste, especially from changes made to purchasing items like long life milk in boxes.

Remember that the change to Para Kore will also see changes in the ways that the marae supports groups staying at the marae. If you are staying at Kōpinga on a self-catering basis we will be asking you to take any imported waste items, such as disposable drink bottles, home with you – so best to reduce your freight and leave them in NZ.

### **Member Hui**

August 19-20 will be a weekend of events and celebrations for Moriori members. The event will coincide with announcement of the Trustee election results and will be held at Rehua Marae, Christchurch. Details will follow in a separate pānui for members at the start of July. The event will include sports events, rongo learning and fun opportunities for catching with friends and family. Registrations for staying at the marae and for catering will be essential.

A big thank you to those who turned out for member hui in Dunedin, Christchurch, Wellington and Napier in April. Further hui will follow in other centres if your negotiators reach an AIP with the Crown.

### **2017 Election Date and call for Trustee nominations**

The following notice was advertised in major newspapers 17 May 2017 and in the CCF newsletter. In addition it has been posted to the Moriori website, HMT facebook site and emailed directly to all members.

Notice is given that on **18 August 2017** an election will be held under the First Past the Post electoral system by postal vote, for four (4) Trustees of the Hokotehi Moriori Trust:

- one (1) Trustee from Rēkohu (Chatham Islands); and
- two (2) Trustees from the South Island; and
- one (1) Trustee from the North Island.

If there are more nominees than vacancies, an election will be held, and voting will open on Thursday 6 July, and close at 5pm, Friday 18

August 2017. The results of the election will be announced at the Hui-a -Mori scheduled to be held on Saturday 19 August 2017 in Christchurch.

### **Recent Kōpinga Marae Events**

Kōpinga continues to be busy with local community events (school craft days, women's wellness day, CI visitor group meeting), wānanga, Conservation Board hui and OTS meetings.

We would like to acknowledge and thank those members who have supported the marae and these events through kaimoana, kai whenua, kitchen help, support for hokomaurahiri and event attendances. It has been great to have your support and aroha. The kai that we produce for our maurahiri has certainly enhanced the mana of the marae and has been well received. Thank you!

### **Wellness Day**



We hope that the Women's Wellness day (organised by Abby Biltcliff and attended by about 35 island women) becomes a regular feature at the marae. In addition to sessions on Tai Chi, yoga, and talks on whole food and nutrition we had presentations on rongoā, chi alignment, healthy cosmetics, circulation and massage. The very cold wet day was enhanced by laughter, a lavish (and healthy) shared lunch and a warming spirit of kotahitanga.



### **Otago University Music Research**

In June we hosted researchers from a Marsden research project at Otago University studying Māori and Moriori music. This included performances of taonga pūoro for the schools and an evening performance (with a celebratory dinner) from the research team: James Webster, Alistair Fraser and Jennifer Cattermole to mark Mātāriki.

The research project will be spread over three years and will include wānanga on the island and in NZ for Moriori members and island residents on making and playing instruments, plus workshops on composition.



## Mātāriki Dinner



As part of a month of activities marking Mātāriki (new year) Kōpinga held a mid winter dinner to coincide with the Taonga Pūoro performance. After a warming meal of local kai (including moki, weka, koura and local lamb)



## CRI Hui

At the end of May we were to host members of Te Ara Pūtaiao – the Māori collective of the Crown Research Institutes. This was postponed to early August and we look forward to reporting back on this event in the next newsletter.

guests were treated to a wonderful performance from James, Alistair and Jennifer.

## Te Papa Repatriation



*HMT Trustee, Mark Preece, bringing karapuna in to the Te Papa marae*

On 29 May, Te Papa welcomed 14 karāpuna Moriori and 18 tūpuna Māori back to NZ from 4 international institutions:

1. Pitt Rivers Museum, Oxford, England
2. Übersee Museum, Bremen, Germany
3. Manchester University Museum, Manchester, England
4. Karolinska Institutet, Stockholm Sweden

The Moriori karāpuna came from the Ubersee Museum (40 people) collected by Hugo Schausinland 1896-1897 and Manchester (1 person) collected by the Scottish explorer, ornithologist and botanist H.O. Forbes in 1893. Forbes was Director of the Canterbury Museum (1890-1893) and visited Rēkohu in 1893 when he was known to have met with Hirawanu Tapu.

In time these karāpuna will come home to Rēkohu and Rangihau. In total there are likely to be at least 350 ancestral remains that will come home. Members views on where they could go once they are ready for return will be sought.

## **REMINDERS to MEMBERS**

### **1. Grants**

Hokotehi has education grants available for tertiary study and also grants for small cultural projects such as weaving courses, language courses etc. Forms are available on the website or through the office.

If you have received a grant in the last 2 years and not completed your accountability report please get this to the office asap. Failure to provide these reports may affect any future applications.

### **2. Contact Details**

Please ensure your contact details are up to date. Have you moved recently? Do you know of friends or family not receiving newsletters or notices? Please keep the office updated. If we don't have your correct address you may not receive your voting papers.

### **3. Registering Children**

If you have not added your children's names to your own registration application we won't be able to contact them on their 18<sup>th</sup> birthday. If you have children aged 18 and over who are not members (and who wish to be) please contact the office so we can register them.

### **4. Member Newsletter Items**

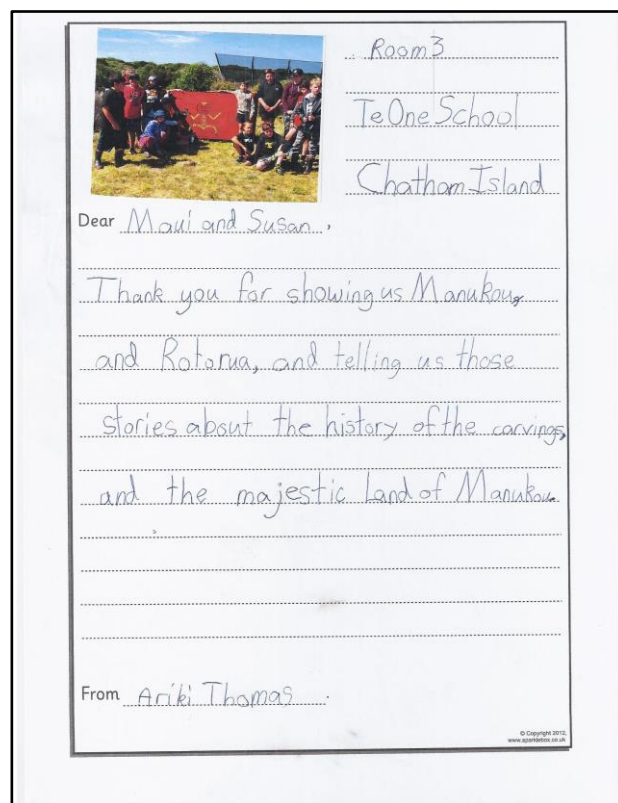
Members are welcome to send in articles, event news or hūnau news for the newsletter. Please forward any items to the office.

### **5. Social Media**

Hokotehi has a website ([www.moriori.co.nz](http://www.moriori.co.nz)) and facebook site – search under Hokotehi. Events and news items are always posted to these 2 media outlets.

### **Chatham Island school trips**

As part of our engagement with local schools on the island HMT staff have worked with classes taking children to Manukau and also Rotorua reserve to talk about Moriori culture. Here are a couple of letters from students about their experiences.



## UPDATE ON TREATY SETTLEMENT NEGOTIATIONS

The Crown made its offer to Moriori last month which was very disappointing and we advised the Crown of this. We have responded with our own counter-offer and are waiting for the Crown to respond to that. As we are still in formal negotiations, we are not able to outline the offer that was made. If your negotiators accept in principle the response to our counter-offer then we will have an agreement in principle of AIP. At this stage, your negotiators will then convene a series of member hui to discuss the AIP and it will be up to members to decide whether or not to accept the offer by way of postal vote.

The offer comes with several conditions including reaching agreement with Ngāti Mutunga negotiators over land and wāhi t'chap (tapu) issues. We have advised the Crown that while we have been prepared to compromise on many overlapping issues, we will not compromise on our ancestral burial places and other wāhi t'chap. This message has also come through to us loud and clear from members during our last round of consultation hui.

Ngāti Mutunga negotiators were also made an offer by the Crown and they have elected to put this onto their website ([www.nmow.co.nz](http://www.nmow.co.nz)) along with a series of papers on what they refer to as their "special factors" that the Crown should take into account in settling their claim. One of these papers is dedicated to Moriori and makes disparaging and demeaning remarks about Moriori and our status as an Imi. It also attacks the Waitangi Tribunal Report on the basis that it "favours" Moriori. Historian Michael King comes under attack as well. Your negotiators do not intend at this stage to respond to these issues as we are fully focussed on settlement negotiations with the Crown. Meanwhile, if any member has any queries about what they read in this paper (or papers on the Ngāti Mutunga o Wharekauri Trust website), please feel free to contact the office and a reply will be forthcoming.

What is sad is that at the outset of our meetings with Ngāti Mutunga negotiators concerning over-lapped interests, both parties agreed that a fundamental principle between

us would be mutual respect. Their special factors papers achieve the opposite.

It is clear from their special factors papers that the Ngāti Mutunga negotiating team's only justification for opposing Moriori exclusive control and management of our own wāhi t'chap places is that their ancestors "conquered" ("take raupatu") our ancestors in 1835. However, our karāpuna made a conscious decision not to fight and kill the invaders following a three-day meeting at Te Awapatiki in March 1836 and instead offered peace. In those circumstances Moriori upheld their tikane/mana as people and over their land. This was supported by the Waitangi Tribunal in its 2001 Rēkohu Report. Our ancestors term for what happened in 1835 was "take kohuru" or the killing of a defenceless people".

If any member has any queries regarding the settlement process you are invited to make contact with the office by calling 0800 (MORIORI) 6674674 or writing to the Moriori Negotiating Team, P.O. Box 188, Waitangi, Rēkohu (Chatham Islands).

***The following are Extracts from the Archaeological Research Report 2017 submitted to the Crown as part of our Treaty Settlement Negotiations (Prepared by Archaeologist and Researcher for HMT, Susan Thorpe). The scientific and archaeological evidence wāhi t'chap (tapu) on Rēkohu and Rangihau are of Moriori origin.***

Archaeological research on the islands commenced with the work of H. D. Skinner, starting in 1919. Skinner was assistant curator at Otago University in 1918 and had undertaken post-graduate studies at Cambridge in 1917 looking at Māori and Moriori material culture in British Museums. In 1923 his monograph, *The Morioris of the Chatham Islands*, (Skinner, 1923) was accepted for a Cambridge BA research degree.

After Skinner's work there was a long hiatus before further archaeological research and the first surveys commenced. Christina Jefferson began undergraduate research focussing on Moriori tree engravings (rākau momori) starting in 1946 and continuing for 5 seasons (Jefferson, 1956). She sketched and recorded over 1,000 carvings located around Te

Whānga, along the north and east coasts of Rēkohu and on Rangihau. After nearly three months in the field Christina noted the connection between the presence of carvings and remains of middens – the first scientific observation of the kōpi groves as Moriori living spaces.

In the 1960s David Simmons picked up Jefferson's work and carried out an additional survey accompanied by mapping and a photographic record of the rākau momori, recording about half the carvings that Jefferson did (Simmons, 1962) (Simmons, 1964). Simmons also carried out some excavations in kōpi grove middens at Tupurangi (NW coast) and Taia (East coast). One of Simmons' theories was that the numerous single layer coastal middens were evidence of temporary Moriori settlement camps. This was later challenged by the work of Sutton and others in the 1970s and 80s and more recently with the interdisciplinary studies being carried out by researchers from Otago University (2010-present), where evidence from sites such as sheltered east coast occupation places (e.g. Taia) supports permanent and more complex Moriori occupation (Anderson, 2012). Sutton's argument (Sutton, 1980) posed a different settlement picture, arguing that Moriori lived in semi-permanent coastal villages with additional temporary seasonal camps near selected resource zones, including the outer islands. Rhys Richards worked with Simmons on many of these studies as part of his Master degree (Richards R. , 1962). He then went on to produce numerous reports and studies on whaling, sealing and Chatham Island archaeology including his most recent book on the rākau momori (Richards R. , 2007). It is important to note that there is no evidence for Māori settlement in and around the kōpi groves of the eastern shores of Rēkohu or any part of Rangihau and the outer islands, and is only limited evidence for occupation in Waitangi, Port Hutt and isolated settlements along the northern coast of the main island.

From 1973-1975 a large team from Otago University carried out field surveys and large-scale excavations at Waihora (Pt Durham) – entitled 'The Chatham Islands Research Project'. Initially this started with reconnaissance surveys around the coasts, with a few exploratory excavations and then

concluded with more intensive excavation work at Waihora. The first surface survey work recorded over 400 archaeological sites – all associated with Moriori occupation. In a letter to the Department of Survey and Land Information in 1991 Sutton commented: "*The extensive coastal site survey by members of the Otago University Expedition covered the coastline, lake and lagoon shores of Chatham island. It took place in May 1974. The purpose of the survey was to assess reconstructions of the Moriori lifestyle....*"

The Waihora excavations formed the core of Doug Sutton's thesis and published report. They also generated a series of publications and theses on specific aspects of Moriori settlement (fauna analysis, stone resources, shellfish, bird-bone assemblages, human remains analysis, shipwrecks etc).

At about this time a few other archaeological excavations were carried out at Lake Huro (Mason nd), and on a variety of shell middens (McIwraith, 1976). By the 1980s the decline of kōpi and other broadleaf forest cover was evident. This led to further studies, including photogrammetry work on the rākau momori and surveys of Moriori rock carvings (Park, 1976), (McFadgen B. , 1991), (Jopson, 2000). It is interesting, and somewhat alarming, to note that this period saw numerous reports to agencies concerned with heritage protection (NZ Historic Places Trust and Department of Conservation) with observations on the decline of important Moriori heritage places and yet no effective action ever took place. This remains the case today.

In 1992, Dr Foss Leach (archaeologist and local NZAA file keeper) was contracted to carry out a survey of archaeological sites on Wharekauri Station in support of the work needed to identify wāhi tapu for Moriori. Leach's report makes the following observations on Moriori:

*"no question that vast majority of archaeological sites found on Rekohu are Moriori in origin....there is no evidence presently available to suggest that any of these sites are Taranaki Māori in origin.....since, as I have argued, these sites were left by Moriori, then it follows that it should fall to Te Iwi Moriori to decide which sites are wahi tapu and which are not."*

Since 2010 research on the *rākau momori* and *kōpi* groves has had a real boost with the collaborative work being undertaken between HMT and Otago University. In addition to the laser scanning of some 110 engravings in 2010 the most significant of recent outputs has been the doctoral thesis of Justin Maxwell, (2015), honours theses (Anderson, 2012) (Hurford, 2013) and the numerous publications from Barber and associates. (Barber I. , 2012) (Barber & Maxwell, 2011) (Barber & Maxwell, 2012) (Barber, Maxwell, & Hemi, 2014), (Maxwell J. H., 2016), (Maxwell J. a., 2015), (Barber I. M., 2016)/ Since the survey work of the 1970s the number of recorded archaeological sites has risen to 740, only two of which have any clear Māori associations (Waitangi pā and Port Hutt settlement).

In 1994, Doug Sutton produced an independent report for the Waitangi Tribunal inquiry into Rēkohu, which summarised the nature of his research findings. He noted his concerns about the attention Chatham Islands native plants and animals received compared with the meagre attention that archaeology and Moriori cultural heritage have had:

*“specifically, only limited recognition is accorded the importance of historic places, archaeological sites and wāhi tapu. Whereas, the conservation of natural species and values is privileged, being tacitly regarded as a great deal more important than the human values of the place....a fortune has been spent on the plants and birds, while Moriori, historic Māori and early Pākehā evidence on the Chathams has been inadequately protected and much has been lost as a result.”* : (Sutton, *The Moriori in the Chatham Islands*, 1994, wh. 246)

Interestingly and in a similar vein to the state of archaeological sites, the large-scale removal of Moriori ancestral remains from traditional burial places has been remarked on by ethnographers and others since the 1860s but still very little preventative attention was or is afforded their care and protection. One of the main reasons may be that most of these places are on private land, but it is also the case on public conservation land and DOC leased lands (e.g. Wharekauri Station, Pitt Island grazing

lands, Waipāua Scenic Reserve and Ocean Mail scenic reserve).

Land status should not make any difference to the protection of these places. Archaeological sites are protected whether they are unrecorded and even when not specifically known. The state of places of international archaeological importance such as Nunuku’s cave and the basalt quarries (to name just two) is also of concern and ought to be a matter that the wider archaeological community (led by Heritage NZ) is concerned about. If these places were on mainland NZ it is highly unlikely that the kind of decline and damage that is occurring on the island would persist.

In the intervening 23 years very little has changed, Hokotehi has petitioned the NZHPT (now Heritage NZ) and the Ministry for Culture and Heritage for assistance with protection for the carvings at Nunuku’s cave and for the *rākau momori* with little success. Correspondence with Heritage NZ over decline of Moriori rock art has even continued into the Treaty Settlement negotiation talks, still with no results.

However, over the last three years DOC have worked hard to assist with protection of the *kōpi* groves at Hāpūpū (JM Barker National Historic Reserve). Their work, alongside Hokotehi and University of Otago (and notably the advice and leadership of Dr Justin Maxwell), has raised awareness of the best methods to provide for protecting the groves such as mulching, shelter belt planting and installation of wind filters.

In 2006 Hokotehi drafted a Heritage Strategy and Literature Review, and since that time has been actively recording *wāhi tapu* and cultural landscapes around the islands, including development of a case study community management plan for the *wāhi tapu* at Waipāua, Rangihau. In 2009 Hokotehi became a case study research partner with the international research project (Intellectual Property Issues in Cultural Heritage <https://www.sfu.ca/ipinch/> ) and has been running cultural revival *wānanga* on a yearly basis.

There are about 740 archaeological sites recorded on the island today, and these don’t even include all the *rākau momori*. Of the

recorded sites 724 of these are exclusively Moriori. 14 are from the period of later Pākehā arrival (shipwrecks, whaling stations, a redoubt) and only 2 have clear Māori associations (the pā at Waitangi and the first Ngāti Mutunga village at Port Hutt).

In addition to the sites recorded under the NZAA system there are other recorded or registered heritage sites:

- the JM Barker national historic reserve (one of only 2 in the whole of NZ), owned by the Crown and managed by DOC,
- 8 category 1 or category 2 heritage buildings (stone cottage, Meikle House, Hough cottage, Nairn House, Solomon homestead [no longer standing], Glory Bay cottage, Whangamarino woolshed, and St Augustine's Church), and;
- one registered wāhi t'chap (Tommy Solomon statue).

**[End of Extracts from Archaeological Report]**

