

MUSEUM OF NEW ZEALAND TE PAPA TONGAREWA

Kōiwi Tangata Report

Kōiwi tangata provenanced to the
Whanganui Rohe



January 2016

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Preface

For many 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.

“Tukuna mai he kapunga oneone ki au hei tangi.”

*“Send me a handful of soil that I may feel the comfort of
my ancestors and weep.”*

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.



The work of the Karanga Aotearoa Repatriation Programme is to repatriate Māori and Moriori ancestral remains housed in overseas institutions, and with the agreement of iwi, return the tūpuna to their place of provenance. This report contains information pertaining to kōiwi tangata with provenance to the rohe o Whanganui.

Executive Summary

There are currently three kōiwi tangata with provenance to the Whanganui rohe, housed at the Museum of New Zealand Te Papa Tongarewa (Te Papa). Two have been repatriated internationally, one from the University of Edinburgh in Scotland in 1999 and the other from the Royal College of Surgeons London, England in 2007, while the remaining tupuna was formally part of the old Wellington Dental School and was brought to Te Papa by Massey University.

Table 1. List of kōiwi tangata with provenance to Whanganui.

KT No	Description	Provenance
KT429	Skull only	Near Whanganui
KT576	Skull only	Whanganui
KT649	Skull only	Whanganui

In September 2015 the original draft of this report was provided to iwi (via Kaumātua John Maihi) of Whanganui, so they may consider the accession and provenance details for the kōiwi tangata, and deliberate their potential repatriation.

In December 2015 kaumātua John Maihi advised the Manager of Repatriation Te Herekieke Herewini, that the repatriation may occur in late January 2016, this was then followed with the specific date of Wednesday 27 January 2016.

Introduction

The Museum of New Zealand Te Papa Tongarewa (Te Papa) has been involved in the repatriation of kōiwi tangata (skeletal remains) and Toi moko (tattooed and preserved heads of Māori origin) 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.

Furthermore, some iwi responded independently in the same decade by making their own arrangements to bring their ancestors home, such as the Whanganui people who repatriated the rangatira Hohepa Te Umuroa in 1988 from Maria Island in Tasmania and buried him at Roma Cemetery Hiruharama¹. The Tainui people repatriated their rangatira Tūpahau, who is now buried on Maunga Taupiri.² During this period as well in 1988, Sir Graham Latimer, although a member of the National Museum's Board, sought an injunction in England on behalf of the Māori Council to prevent the auction of a Toi moko. This tupuna was eventually returned home and buried on the Karikari Peninsula in the Taitokerau.³ Dalvanus Prime of Ngā Rauru Kītahi and Ngāti Ruanui was also active in arranging a number of repatriations in the 1980s and 1990s.⁴

With the growing support for the repatriation movement in Aotearoa New Zealand, a meeting was held in 1999 between representatives of Māori, Government agencies and Te Papa, which considered issues relating to

¹ Ruth Wilkie. 'Te Umuroa, Hohepa', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, updated 30-Oct-2012
URL: <http://www.TeAra.govt.nz/en/biographies/1t80/te-umuroa-hohepa>

² Ray G. Prebble. 'Reischek, Andreas', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, updated 30-Oct-2012
URL: <http://www.TeAra.govt.nz/en/biographies/2r14/reischek-andreas>

³ Harrison, Noel. 2002. *Graham Latimer: A Biography*. Wellington: Huia Publishers.

⁴ Rawinia Higgins. 'Tā moko – Māori tattooing - Contemporary moko', Te Ara - the Encyclopedia of New Zealand, updated 13-Aug-13
URL: <http://www.TeAra.govt.nz/en/ta-moko-maori-tattooing/page-5>

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 six 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;
- Māori are to be involved in the repatriation of kōiwi tangata, including determining final resting places, where possible; and
- The repatriation of kōiwi tangata will be carried out in a culturally appropriate manner.

Presently, the work of the programme comes under the directorship of the Kaihautū Dr Arapata Hakiwai, and implemented by the team comprising of the Manager Repatriation Te Herekiele Herewini, Repatriation Researcher Amber Aranui and Repatriation Coordinator Te Arikirangi Mamaku. The programme also enjoys the support of the Repatriation Advisory Panel, who provide valuable advice and expertise in respect to tikanga, iwi relationships and research. This panel is chaired by Professor Pou Temara, and includes Derek Lardelli, Hokimoana Te Rika-Hekerangi, Aroha Mead, Te Kanawa Pitiroi, Professor Ngapare Hopa, Alfred Preece and Haami Piripi.

International Repatriations

Since 2004, Te Papa has carried out repatriations from over 50 institutions in countries including: Great Britain, United States of America, Netherlands, Argentina, Australia, Canada and Germany, Sweden, Norway and France. Te Papa currently holds 171 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. At this point in time there still remains close to 600 kōiwi tangata and Toi moko housed in overseas institutions awaiting their journey home.

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 completely 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 125 kōiwi tangata have been successfully domestically repatriated to their region of origin and its related iwi, including Te Tairāwhiti, Ngāi Tai ki Tamaki, Ngāti Kurī, Whanganui, Rangitāne o Wairau, Muaūpoko, Ngāi Tahu, Ngāti Maniapoto, Ngāti Apa ki Rangitīkei, Tauranga Moana iwi, Ngāti Whakaeue, the iwi of Waikaremoana, Ngāti Te Ata, Ngāti Tūwharetoa, Kāwhia, Porangahau, and Waimarama.

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. You will also note accession numbers from the institutions that we have repatriated from (i.e. XXXIA.7). These numbers if present have been included to ensure that all information relating to the kōiwi tangata is provided.

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.

Tūpuna from the Whanganui Rohe

The following section details the known information relating to the three tūpuna with provenance to or near Whanganui, including how they came to be at Te Papa and if known their history prior to coming to Te Papa.

Spelling of Name: Whanganui and Wanganui

The report acknowledges that for many years, the town/city, river and region of Whanganui was historically spelt 'Wanganui'.

At the request of local iwi through their Treaty of Waitangi Claim with number Wai 999, this report will refer to the town/city, river and region with the spelling Whanganui, however, the spelling of 'Wanganui' may appear where it is a direct quote from an historical record, account or reference.

Te Rohe o Whanganui

E rere kau mai te awa nui nei
Mai i te kāhui maunga ki Tangaroa
Ko au te awa
Ko te awa ko au.

*The river flows
From the mountains to the sea
I am the river
The river is me*

The whakataukī above highlights the general area of the Whanganui region, which begins near Maunga Tongariro, passes Taumarunui, Maunga Ngāuruhoe and Maunga Ruapehu and flows down to the mouth of the river on the Whanganui city coastline. The land on both sides of the river is considered part of the rohe, and extends into many iwi territories.

For more detailed information please refer to the following websites:

Whanganui River Trust Board at: <http://www.wrmtb.co.nz/>

Ngāti Rangī at: <https://www.ngatirangi.com/treaty-settlement.aspx>

Morikaunui Incorporation at: <http://www.morikau.com/>

Āti Hau Whanganui Incorporation at: <http://www.atihau.com/>

Ngā Rauru Kīahi at: <http://www.ngarauru.org.nz/>

Ngā Wairiki Ngāti Apa at: <http://www.ngatiapa.iwi.nz/>

Ngāti Tūwharetoa Trust Board at: <http://www.tuwharetoa.co.nz/>

Waitangi Tribunal Te Rōpū Whakamana I te Tiriti o Waitangi – He Whiritaunoka: The Whanganui Land Report at:

<http://www.justice.govt.nz/tribunals/waitangi-tribunal/Reports/he-whiritaunoka-the-whanganui-land-report/chapter-1-introduction#H903.1.6.5.2>

Te Ara - The Encyclopedia of New Zealand at:

<http://www.teara.govt.nz/en/whanganui-tribes/page-1>

KT429: Near Whanganui

This tupuna was one of 86 sets of remains which were repatriated from the University of Edinburgh, Scotland in 1999. This tupuna had been part of the Turner Series Collection housed in the University's Anatomy Museum.

Provenance Information

According to the University of Edinburgh records this tupuna was taken from "an old Maori cooking place. The site of a fight which took place about 30 years ago near Wanganui" (Figures 1 and 2). This is also mentioned in the Challenger Report⁵. Being one of 7 skulls collected by Dr John Batty Tuke in 1861.

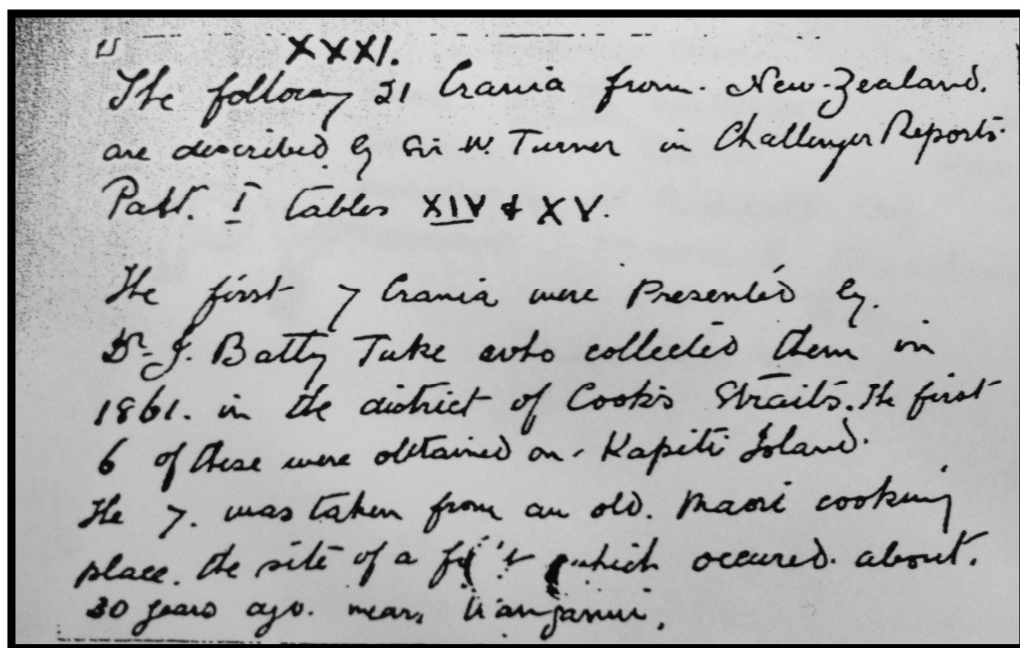


Figure 1: A note with the University of Edinburgh's Anatomy Museum crania catalogue cards referring to KT429

⁵ Thomson, C. W. 1885. *Report on the Scientific results of the Voyage of the HMS Challenger: During the years 1873-1876.*

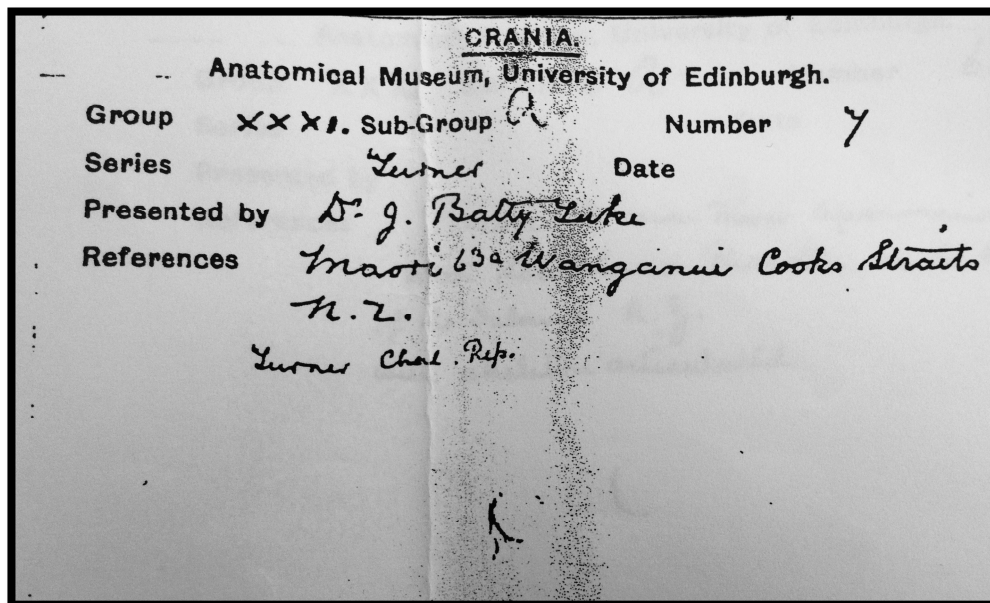


Figure 2: University of Edinburgh's Anatomy Museum Crania Catalogue Card for KT429

Though a more precise location has not been identified from the available records, what is noted however, does provide some clues as to the possible location. Firstly, the notes identify that the location is at “the site of a fight which occurred about 30 years ago”. This takes us back to the 1830s. There were at least two major battles recorded to have taken place in this time frame, both occurred around 1832. According to Crosby⁶, 1832 saw the largest number of raids of any year during the musket wars.

Pūtiki Wharanui

The first battle is said to have taken place around 1829 according to Downes⁷ and other early writers⁸, however according to Crosby⁹ this took place near the end of 1832. This battle was led by Te Rauparaha and two chiefs from Te Atiawa and Ngāti Raukawa to seek utu against Ngā Rauru and Whanganui for the loss of men during the many heke heading south by of Ngāti Raukawa and Te Atiawa as they travelled through the south Taranaki and Whanganui River areas during the 1820s. The aim of taua

⁶ Crosby, R. D. 1999. *The Musket Wars: A history of inter-iwi conflict 1806-45*. Auckland: Reed Publishing (NZ) Ltd.

⁷ Downes, 1915.

⁸ Smith, S. P. 1910. *History and Traditions of the Maoris of the West Coast of New Zealand Prior to 1840*. New Plymouth: Polynesian Society.

⁹ Crosby, 1999.

was to attack the pā at Pūtiki Wharanui located near the mouth of the Whanganui River, as it was known that Ngā Rauru had joined Te Āti Haunui a Paparangi there. This is said to have been a bloody battle lasting about two months. The pā was eventually taken and large numbers of captives were taken, but many more were killed. According to Koro, a Ngāi Tahu captive, the cannibal feasting continued for days¹⁰. According to Downes when the reverend Richard Taylor came to Whanganui in the early 1840s “the bones of the victims of the Pūtiki fight were strewn around the pā. these were carefully collected by the missionary and buried”.¹¹

Pukenamu

The second battle took place at Pukenamu, now the location of the current Whanganui Regional Museum. A taua made up of Ngāti Tama, Te Atiawa, Ngāti Ruanui and Ngāti Mutunga were heading south to Horowhenua and Te Whanganui a Tara. Arriving in Whanganui around August 1832¹², a battle ensued against the taua by Whanganui iwi alongside a large ope from Ngāti Tūwharetoa and Ngāti Maniapoto. The Taranaki taua was soon reinforced with Ngāti Ruanui, Ngāti Toa and Te Atiawa from Horowhenua. Those killed by the incoming taua were said to have been used to feed the incoming reinforcements¹³. The loss was not said to have been too significant as the Taranaki taua needed to head south to begin planting crops.

Te Oneheke and Te Ahi Tuatini

In addition to these battles above, there are also accounts which record the slaying of four Ngāti Ruanui and Ngāruahine Methodists Preachers who along with their followers were killed and eaten at some time in Whanganui, in the late 1830s.

The names of the evangelists are Te Pukatakarua, Te Awaroa, Te Matoi and Te Hau Maringi.

¹⁰ Crosby, 1999, page 260.

¹¹ Downes, 1915, page 147.

¹² Crosby, 1999, *ibid*.

¹³ Downes, T. W. 1915. *Old Whanganui*. Hawera: W. A. Parkinson & Co., Ltd

One account recorded by Richard Taylor indicates that at some time in 1836, or 1837 Te Putakarua and Te Awaroa of Ngāruahine and Ngāti Ruanui, tried to take their Christian message to Taratoa of Ngāti Raukawa and 200 of his people at Oneheke (near the top of Ridgeway St). These evangelists were slain and eaten.¹⁴

Another version recorded by Percy Smith indicates the killings at Te Oneheke took place in December 1839, with the Te Putakarua, Te Matoe and Ta Haumaringi being slain by a chief named Te Awaroa of Ngāti Raukawa.¹⁵

However, yet another version of the incident recorded by Richard Taylor, Percy Smith and Ian Church is that the Ngāti Ruanui evangelists fell victim to Ngā Rauru Kītahi at Te Ahi Tuatini which is now Gonville. It is said the party of evangelists and followers were killed, and the entire party cooked. This is said to have been the last recorded “cannibal feast” associated with the Whanganui river.¹⁶

In light of the above kōrero it is difficult to discern which location the skull was taken from, though it is possible to have come from one of the incidents and locations highlighted, namely at Pūtiki Wharanui, Pukenamu, or possibly Te Oneheke or Te Ahi Tuatini.

Collector Information: Dr John Batty Tuke (1835-1913)

Born in Beverly, England, John Batty Tuke was sent to Scotland in 1845 to attend the Edinburgh Academy where he graduated with honours in History and Reading. From here he attended the University of Edinburgh where he gained his medical degree in 1856. In 1857 he travelled to New Zealand where he was offered 20 acres of land by Captain Daniel as an incentive become the resident doctor in the district. He accepted the position and built a house on the land known as Manuka Bush located in the Lower Rangitikei District.¹⁷ In 1859 he was attached to the 65th

¹⁴ Clover. G. 2010. *Te Putakarua, Te Awaroa, Te Matoe, and Te Hau Maringi – Why Methodists Should Know and Commemorate Them*. Unpublished paper.13 December 2010, p 4.

¹⁵ Clover. G. 2010. *ibid*, p 5.

¹⁶ Clover. G. 2010. *Ibid*, p 5.

¹⁷ Wilson, J. G. 1914. *Early Rangitikei*. Wellington: Whitcombe & Tombs Ltd.

Regiment where he served as medical officer in the Māori Land Wars until 1863¹⁸. In October 1861 Tuke visited Kapiti Island while on a coastal voyage in the Schooner *Tyne* it was here that he collected six skulls from the Island, then in December 1861 Tuke travelled up the Whanganui River with geologist James Coutts Crawford.¹⁹ Generally he was well known in the Whanganui and Rangitikei districts²⁰, though there was an incident where he was charged with assaulting a Dr Gibson²¹ in Whanganui in 1862 in which he was fined £5. In 1910 in a letter to the editor of the Wanganui Chronicle, Mr Jason Garland Wood wrote that he knew Dr Tuke well and noted that he originally came to New Zealand a civilian before the wars in Taranaki began²². He left New Zealand in 1863 and returned to Scotland to take up work in the field of Psychiatry and following a successful career in 1898 received a knighthood.²³

Description of Skeletal Remains

This tupuna consists of a skull only, there is no mandible present.

¹⁸ <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2346171/?page=1>

¹⁹ *Skulls Catalogue of the Anatomical Museum*. Edinburgh University Library, Special Collections Department. Anatomy Papers, Box 20.

²⁰ <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=W118621209.2.13&srpos=24&e=-----100--1-byDA---2Dr+Tuke-->

²¹ <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=W118621028.2.11&srpos=20&e=-----100--1-byDA---2Dr+Tuke-->

²² <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=WC19100225.2.7.1&srpos=106&e=-----100--101-byDA---2Dr+Tuke-->

²³ Obituary, Sir John Batty Tuke. 1913. *The British Medical Journal*. October 18 1913, p1045-1046.

KT576: Whanganui

This tupuna was one of twenty sets of ancestral remains repatriated from the Royal College of Surgeons (RCS), London in 2007.

Reaching Agreement

Contact was made between Te Papa and the Royal College of Surgeons from the establishment of Karanga Aotearoa. In 2004 James Te Puni (Director Māori Strategy) and Katherine Nesus (Repatriation Project Leader) met with Stella Mason (Keeper) and Simon Chaplin (Senior Curator) in London to inform them about the kaupapa of the programme and its intentions to bring Māori and Moriori ancestral remains home to Aotearoa, Te Waipounamu and Rēkohu (Chatham Islands).

Early discussions between the two institutions centred on repatriation policy, scientific research, access to archival records, and the decision making process for considering a repatriation request.

This work over the years was progressed by Kay Harrison (Repatriation Manager) and Susan Forbes (Repatriation Researcher) and an agreement was reached in November 2007 to return 20 kōiwi tangata and kōimi tangata (Moriori skeletal remains) to their homeland.

Hiki tūpuna – Handover ceremony

In November 2007 four Te Papa representatives undertook a major multi-site repatriation from nine institutions in Wales and England. The delegation in attendance was Te Awanuiarangi Black (kaumātua/tohunga), Te Herekieke Herewini (Manager Repatriation), Susan Forbes (Researcher Repatriation) and Lee Rauhina-August (Repatriation Coordinator). A total 46 tūpuna were repatriated from the nine institutions, which includes 20 tūpuna/karapuna from the Royal College of Surgeons.

On Tuesday 6 November, the Te Papa delegation arrived at the Royal College of Surgeons, greeted the senior officials, the official handover documents were signed, and acknowledgement speeches were conducted. The rōpū then proceeded to the room where the tūpuna were housed, and on arrival Te Awanuiarangi conducted a karakia with the

tūpuna which was then followed by a waiata tangi by the rōpū. At the conclusion of the ceremony Te Awanuiarangi led with a karakia as the tupuna were carried to the vehicle, which would take the tūpuna to the storage facility to rest, until they are placed on the return flight home.



Figure 3: Representatives of the Royal College of Surgeons and Te Papa, at the handover ceremony in London Tuesday 6 November 2007. Photograph courtesy of the Royal College of Surgeons.

Pōwhiri at Te Papa

On arrival at Te Papa on Tuesday 20 November 2007 all the returning tūpuna from the repatriation in Wales and England were welcomed home by the mana whenua of Whanganui a Tara, the British High Commissioner and associates, and senior Te Papa representatives, including Te Papa's hau-kāinga rōpū.

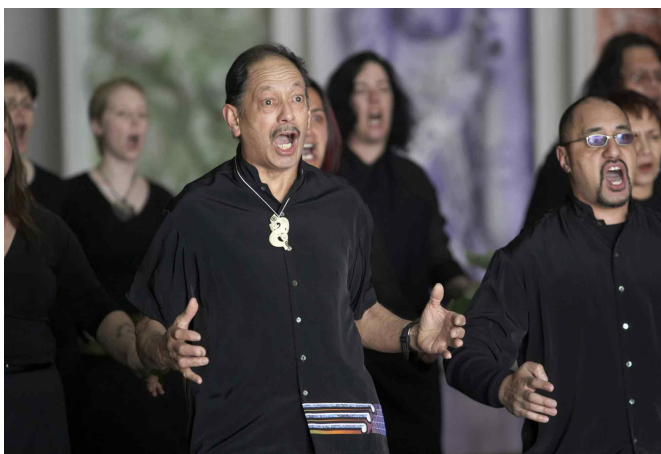


Figure 4: Te Papa kaimahi welcome home tūpuna repatriated from overseas on Te Papa marae. Photograph courtesy of Te Papa.

Placed in Wāhi Tapu

Following the conclusion of the pōwhiri all the tūpuna were carried to Te Papa's Wāhi Tapu, where they remain until they return to their iwi and rohe.

Provenance Information

According to information received from the Royal College of Surgeons, this tupuna was presented to the museum by the Reverend H. Mason in 1913. This tupuna had been part of the RCS osteological series before being transferred to the Odontological Series in the 1940s.

According to a hand written entry into the 1907 Flower Catalogue²⁴ this tupuna is identified by the number 766.21 and is described as a:

"Cranium of the same race as the Chatham Islanders (Mori) found by the donor in a prehistoric deposit in Wanganui, North Island, New Zealand. The discovery confirms the opinion that Morioris peopled New Zealand before the arrival of the Maoris" (Figure 5).

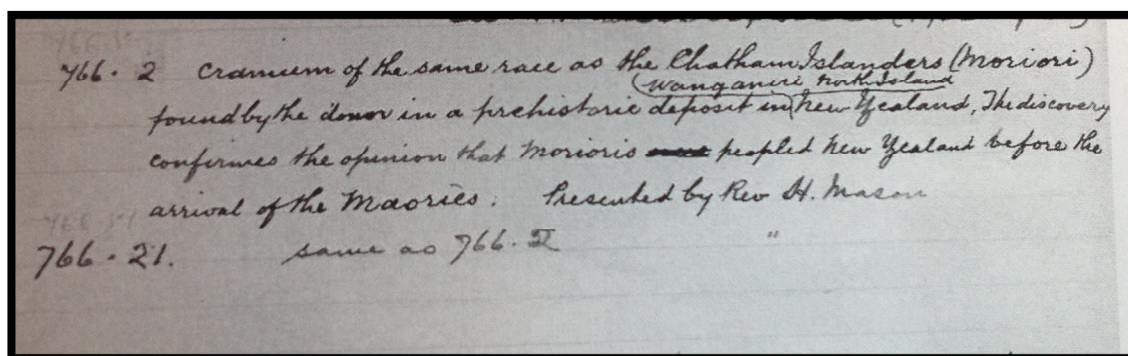


Figure 5: Flowers Catalogue hand written entry regarding KT576 and

In the 1913 *Conservators Report*²⁵ at the RSC, page 33 notes the following:

²⁴ Flower, W. H. 1907. *Catalogue of the specimens illustrating the Osteology and Dentition of vertebrated animals, recent and extinct, contained in the museum of the Royal College of Surgeons of England. Part 1. Man: Homo sapiens, Linn.* Second Edition. London: Taylor and Francis.

“Two crania from a cliff-deposit near Wanganui, at the southern extremity of the North Island. Their characters are not Maori, but Moriori – the inhabitants of Chatham Islands, who were supposed to have preceded the Maoris in New Zealand. Rev. H. Mason. 1913”.

In a letter from Mason to Sir Arthur Keith, anatomist at RSC, he notes that he was particularly interested in the circumstances of their discovery however, he does not go into details as to what those circumstances were. The only specific details given through his letters is a sketch of the location from which he found the skulls, unfortunately he does not identify where this location is (Figure 6). The letters also show that Rev Mason was in London and was to speak to Sir Keith about the skulls following his examination of them. It is assumed that following this they were both taken into the collection of the college (Appendix II).

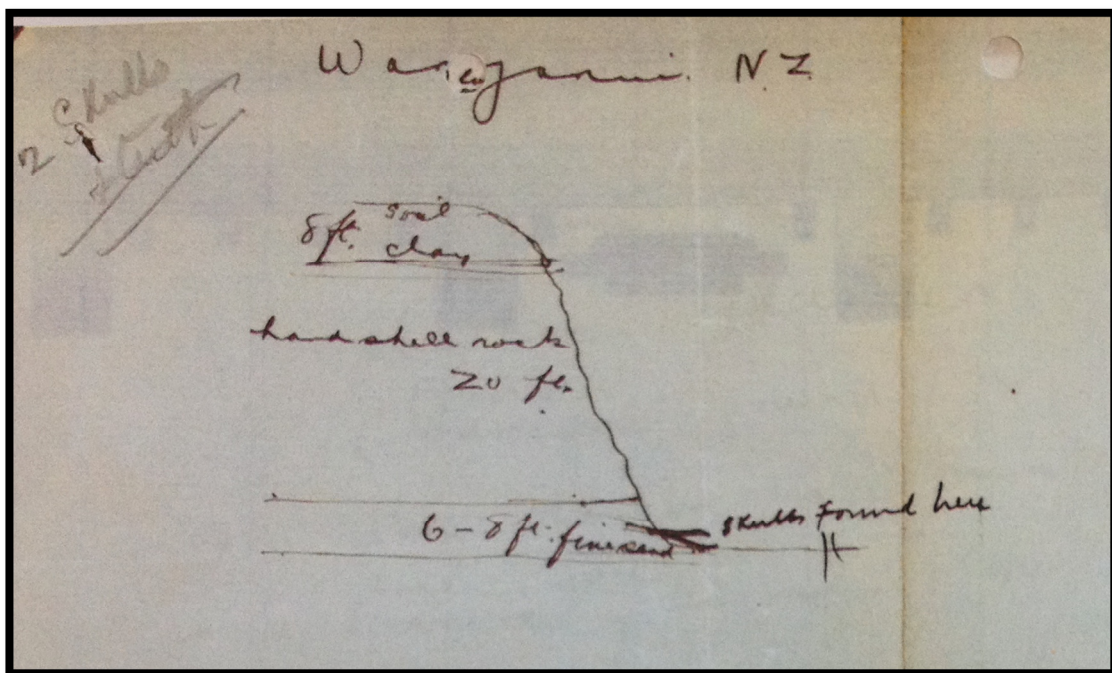


Figure 6: part of the correspondence from Rev Mason to Sir Arthur Keith, showing to location of the skulls

²⁵ Fforde, Cressida. 2005. Research For Te Papa. Appendix 2. Unpublished Document.

According to the records this is one of two skulls from the same location presented by Mason to the college (Appendix I). The other skull mentioned was sent to the Natural History Museum in London following the end of WWII. Ancestral remains located at the Natural history Museum have yet to be repatriated.

Collector: Rev Harry Mason (1864-1930)

Reverend Harry Mason was born in Staffordshire England in 1868. He came to New Zealand in 1894 and became a teacher before.²⁶ He entered in to the ministry and was ordained in 1896, and was made a deacon in 1897 and the following year became a priest. He was also said to have been an amateur surgeon and this came in handy as he was often called to assist in the Okato district of Taranaki, where he was appointed vicar. He was also a well-known water diviner. Following this he moved to Ngaruawahia and Huntly where he was vicar in 1900.²⁷

It is very likely he obtained the skulls during his time in the Taranaki district in the late 1890s. During the time he donated the two skulls to the RCS he was the vicar of Otahuhu, a position he held for 20 years.

Description of Skeletal Remains

This tupuna consists of a cranium only (no mandible), the base of the occipital bone is missing. Identified as that of a child approximately 10 years old from the tooth eruption in the skull. See Appendix I for further information.

²⁶ Auckland Star, Issue 103, 3 May 1930, page 10.

²⁷ The Cyclopedia of New Zealand [Auckland Provincial District]. 1902. Christchurch: The Cyclopedia Company.

KT649: Whanganui

This kōiwi tangata was brought to Te Papa from the Wellington Dental School, via Massey University in Wellington in 2010. This along with three mandibles were brought to the University's science department when the Dental School was phased out.

In March 2010 Dale-Maree Morgan Personal Assistant to Te Kaiwawai Senior Manager (Māori) at Massey University in Wellington contacted Nicola Smith Repatriation Researcher at Te Papa. Dale-Maree informed Nicola that their institution had a kōiwi tangata with provenance to Whanganui, and they would like to place the tupuna in the care of Te Papa.

Nicola informed Te Herekieke Herewini Manager Repatriation of the request, who sought approval from Michelle Hippolite Kaihautū for the tupuna to be placed in Te Papa's Wāhi Tapu, and for the tupuna to be included in a future repatriation to the Whanganui rohe. Upon agreement from Michelle Hippolite, Te Herekieke made arrangements with Dale-Maree for the tupuna to come to Te Papa.

On Tuesday morning 20th of April 2010, a small delegation from Massey University led by Apotoro Takiwā o Te Haahi Rātana – Bill Herbert accompanied the tupuna to Te Papa.

On arrival the tupuna was welcomed into the Wāhi Tapu with taonga puoro, and a karakia led by Bill Herbert. After the ceremony was completed, the rōpū retired from the Wāhi Tapu to Hinētītama on the marae, where mihimihi and parakuihi took place.

The tupuna has remained in the Wāhi Tapu since that time.

Provenance Information

According to information provided to us by Massey University, this kōiwi tangata is provenanced to Whanganui, and was found in 1936, by an unknown collector. The information comes from a label attached to the skull, and this is the only known documentation known to exist. It is not known what happened to the associated mandibles that are outlined in the report below (Appendix III).

Description of Skeletal Remains

This kōiwi tangata consists of a skull only (no mandible), with some loose teeth. Dr Robin Watt has identified the skull to be that of a child of about 6 years old.

Known Tūpuna still to be repatriated back to New Zealand

Natural History Museum London, England

As mentioned above, Rev Mason collected two skulls from Whanganui, the second skull is currently at the Natural History Museum in London. The museum holds over 300 Māori and Moriori remains which have come from other institutions in England following World War Two.

We have been able to identify that there are possibly three tūpuna with provenance to Whanganui or its immediate vicinity, (i.e. one skull collected by Colonial Fitzherbert about 1901 from a cave at “Kai Tui, 10 miles north of Wanganui”).

We are in the process of requesting the return of these and all tūpuna with provenance to Aotearoa/New Zealand and the Rēkohu/Chatham Islands, currently held at the Natural Museum of Natural History in London.

Wellcome Trust London, England

The Wellcome Trust houses a carved skull with provenance to Whanganui.

Its accession information is as follows:

A212258	New Zealand	1801-1900	Bowl made from human skull, calvarium only, perforated round rim and elaborately carved, from Wanganui River area, New Zealand, possibly tourist, 1801-1900
---------	-------------	-----------	---

Te Papa would like to continue the working relationship already established and wishes to seek the return of all these tūpuna in partnership with the Whanganui iwi.

Conclusion

The three tūpuna with provenance to Whanganui, have come to Te Papa through two main avenues. The first two identified in this report were repatriated from Scotland in 1999 and England in 2010. Both were collected at a time when the skulls of indigenous peoples were in high demand, especially in the United Kingdom. They were taken to institutions which had a strong focus on Anatomy, and were to join many thousands of other skulls collected from around the world. The third tūpuna identified in this report never left Aotearoa New Zealand, but was collected at an unknown time to become part of a collection of human skulls at the old Wellington Dental School.

The purpose of the report is to provide information to the local iwi of Whanganui about the kōiwi tangata with provenance to their rohe, so they may consider and deliberate their potential repatriation.

Table 2. List of kōiwi tangata with provenance to Whanganui.

KT No	Description	Provenance
KT429	Skull only	Near Whanganui
KT576	Skull only	Whanganui
KT649	Skull only	Whanganui

In September 2015 the original draft of this report was provided to iwi (via Kaumātua John Maihi) of Whanganui, so they may consider the accession and provenance details for the kōiwi tangata, and deliberate their potential repatriation.

In December 2015 kaumātua John Maihi advised the Manager of Repatriation Te Herekieke Herewini, that the repatriation may occur in late January 2016, this was then followed with the specific date of Wednesday 27 January 2016.

We look forward to returning the tūpuna to Whanganui for their burial on Wednesday 27 November 2016.

Appendix I: Information relating to KT576

Object number: RCSOM/E 14.711

Taxonomic name Homo sapiens

Anatomical name Cranium

Un-mounted dry bone

Description:

Cranium of a child, basal area damaged, Moriori, from excavation near Wanganui, North Island, New Zealand.

From tooth eruption the skull is of a juvenile of approximately 10 years of age. Base of occipital bone missing.

Teeth show a number of abnormalities. All incisors are missing probably post mortem. Abscess on left maxilla on the buccal side. The developing secondary dentition has been partly exposed presumably by post-mortem dissection of the maxillary bone. The first permanent molar has erupted but the second molar is still in its crypt. The left canine is rotated and is erupting through the front of the maxilla (the tooth has been damaged post-mortem).

This cranium was originally part of the RCS osteological series before being transferred to the Odontological Series, probably in the late 1940s.

Inscription(s):

<table border="0"> <tr> <td style="padding-right: 10px;">museum label/number</td> <td style="padding-right: 10px;">Frontal bone</td> <td style="padding-right: 10px;">Painted on to bone</td> <td style="padding-right: 10px;">766.21</td> <td style="padding-left: 20px;">RCS Museum catalogue number from interleaved edition of 1907 Osteological Catalogue.</td> </tr> </table>	museum label/number	Frontal bone	Painted on to bone	766.21	RCS Museum catalogue number from interleaved edition of 1907 Osteological Catalogue.
museum label/number	Frontal bone	Painted on to bone	766.21	RCS Museum catalogue number from interleaved edition of 1907 Osteological Catalogue.	

Other ID numbers:

RCS Catalogue No.	E 14.711	OM Folio Cat. 3
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RCS Catalogue No.	766.21	Flower 1907
-------------------	--------	-------------

Old catalogue descriptions:

Reference: Notes

OM Folio Cat. 3

Transcript

E 14.711 Cranium of the same race as the Chatham Islanders called Moriori. Found by the donor in a prehistoric deposit in New Zealand, Wanganni [sic], North

Flower 1907 Ms. addition to Curator's interleaved copy.

Island. Note from the Osteo. Cat. "The discovery confirms the opinion that Morioris peopled New Zealand before the arrival of the Maoris". The right canine has erupted with the crown projecting forwards in front of the line of the arch. The tip of the crown of the left canine pierced the bone above the alveolar margin. The tooth is situated in a horizontal position with the external surface directed upwards, the root, which is not fully formed, is embedded in the palate. [Osteo. Cat. 766.21] Pres. by Rev. H Mason.

766.2 Cranium of the same race as the Chatham Islanders (Moriori) found by the donor in a prehistoric deposit in Wanganui, North Island, New Zealand. The discovery confirms the opinion that Morioris peopled New Zealand before the arrival of the Maories. Presented by Rev. H Mason.

766.21 Same as 766.2.

Physical description and dimensions

Un-mounted dry bone.

<i>part:</i>	<i>dimension</i>	<i>value</i>	<i>unit</i>
boxed	height	170	mm
boxed	length	280	mm
boxed	width	180	mm

Acquisition data:

Method: presented

Source: Mason, H, fl 1910s, clergyman

Date(s): 1913 -

One of two skulls presented by the donor from the same excavation.

REPATRIATION OF REMAINS - RECORD FOR IDENTIFICATION

Skeleton Number: E 14.711 Provenance:

Skeletal source: New Zealand.

Reported By: CVH

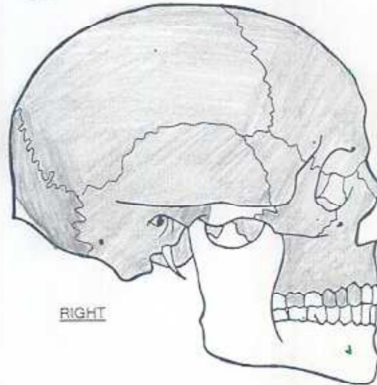
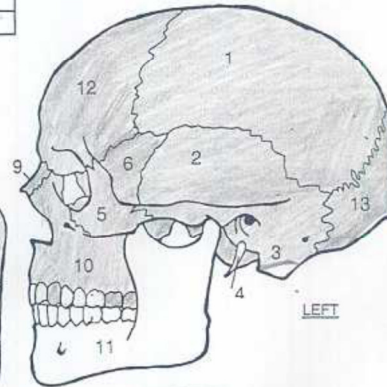
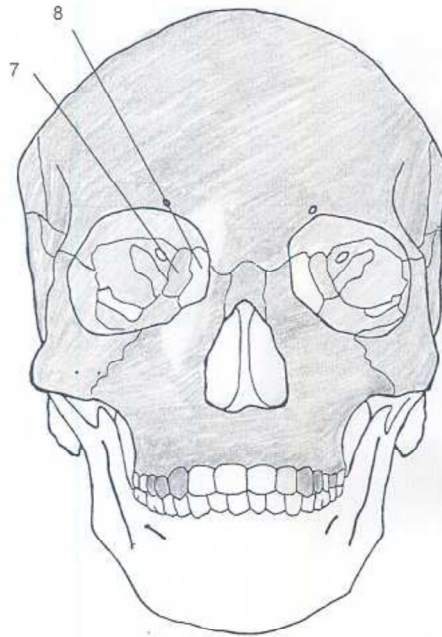
Recorded Age: Recorded Sex:

Condition: Good.

Completeness: 70%

INVENTORY

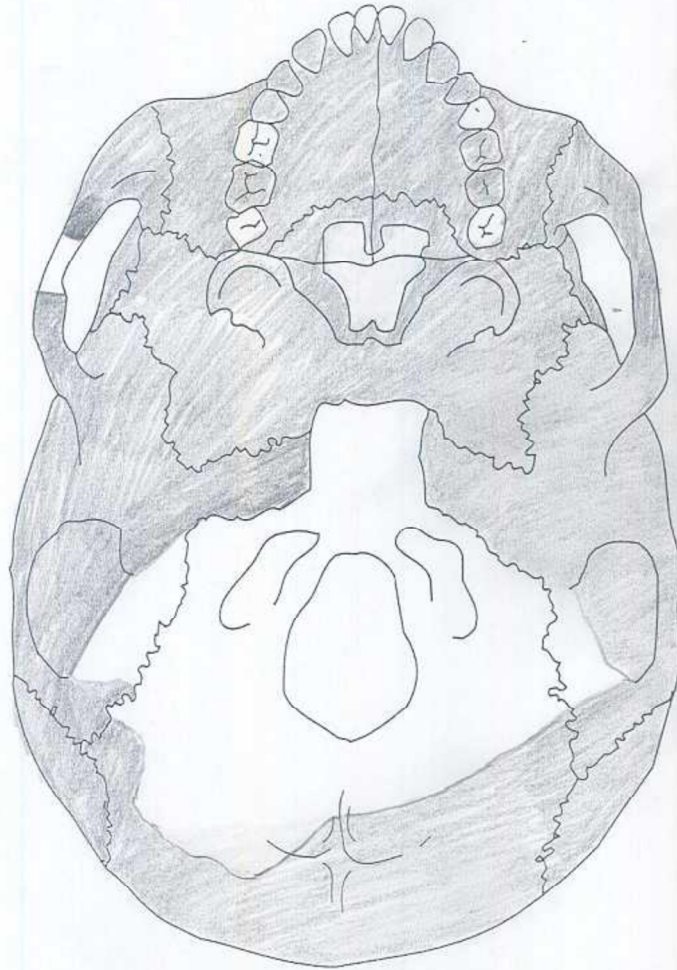
Cranium:	Left	Right	Present
1 Parietal	✓	✓	
2 Temporal	✓	✓	
3 Mastoid Process	✓	✓	
4 Styloid Process	X	X	
5 Zygoma	✓	✓	
6 Sphenoid	✓	✓	
7 Ethmoid	✓	✓	
8 Lacrimal	X	X	
9 Nasal	✓	✓	
10 Maxilla	✓	✓	
11 Mandible	X	X	
12 Frontal			✓
13 Occipital			✓



SKULL RECORDING FORM: BASILAR VIEW

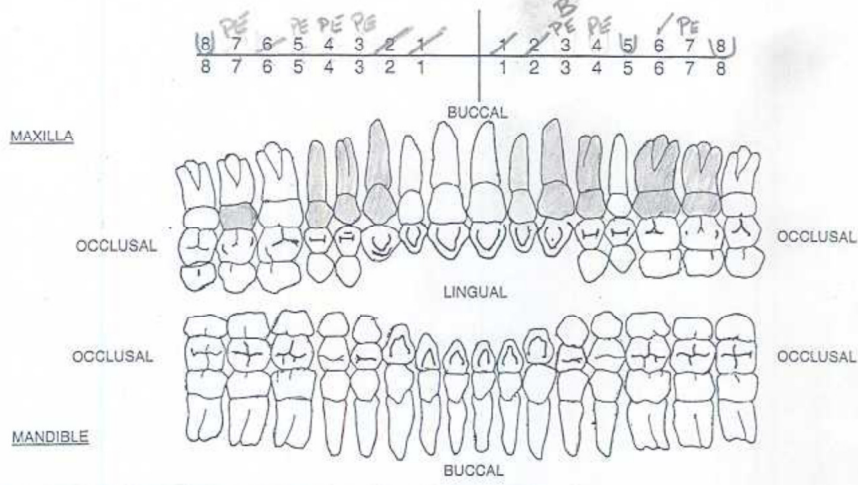
Series/Burial/Skeleton E 14-711

Observer/Date CVK 9/11/05



E14-711

PERMANENT DENTITION



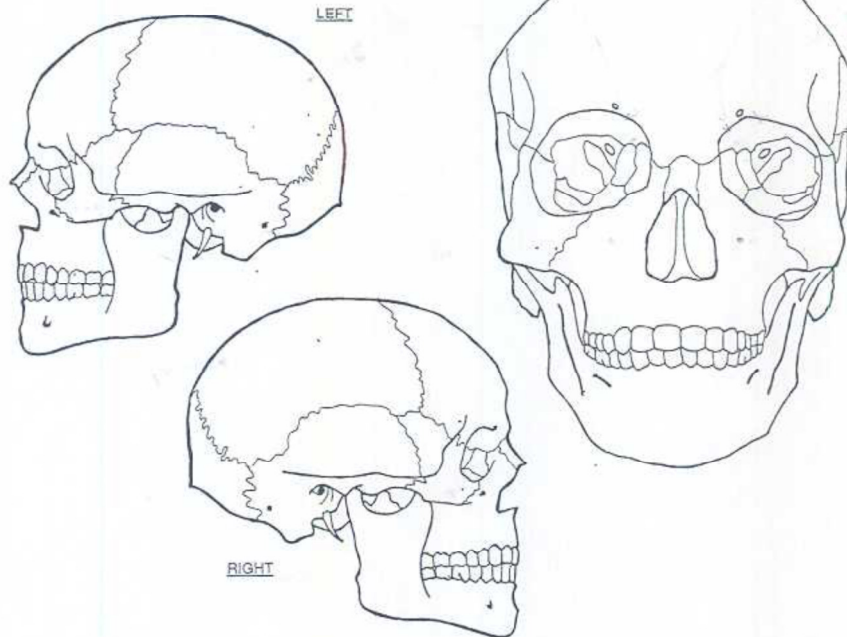
/	lost post-mortem	E	erupting
X	lost ante-mortem	PE	partially erupted
B	broken	U	unerupted
-	jaw absent	R	root only
NP	not present	A	abscess
M	anomaly	PD	periodontal disease
O	caries	PL	plaque
PU	dentin exposed	✓	present

Non-Metric Traits of the Skull

Trait	Unilateral Traits	Bilateral Traits	
		Left	Right
1 Metopic suture present	X		
2 Infraorbital suture complete		✓	✓
3 Coronal ossicle present		X	X
4 Sagittal ossicle present	X		
5 Lambdoid ossicle present		X	X
6 Occipito-mastoid ossicle present		X	X
7 Parietal notch ossicle present		X	X
8 Bregmatic bone present	X		
9 Apical bone present		X	X
10 Inca bone present		X	X
11 Asterionic bone present		X	X
12 Epipteric bone present		X	X
13 Parietal foramen present		✓	✓
14 Supraorbital foramen present		✓	✓
15 Anterior ethmoid Foramen exsutural		✓	✓
16 Posterior ethmoid foramen absent		X	X
17 Multiple infra-orbital foramina present		✓	✓
18 Zygomatic facial foramen (0=absent; 1=1)		3	1
19 Mastoid foramen exsutural		✓	✓
20 Foramen spinosum open		✓	✓
21 Foramen ovale incomplete		✓	✓
22 Mental foramen (>1=present)		✓	✓
23 Supraorbital notch present		✓	✓
24 Condylar canal present	—		
25 Divided hypoglossal canal		—	—
26 Mylohyoid bridge present		—	—

		E14.711	
27	Double condylar facet present	-	-
28	Auditory exostosis present	X	X
29	Palatine torus present	X	X
30	Maxillary torus present	X	X
31	Mandibular torus present	-	-

Key:	
✓	bone present with trait
X	bone present without trait
-	bone not present



INSCRIPTIONS

Content: 766.21

Content:

Method: HAND WRITTEN
BLACK INK

Method:

Location: FRONTAL LOBE

Location:

Content: E 14.711

Content:

Method: HAND WRITTEN
BLACK MARKER

Method:

Location: LEFT PARIETAL

Location:

Age approximately 10 years old from tooth eruption.

Bar of occipital bone missing.

Teeth show a number of abnormalities:

all incisors missing probably post-mortem.

Left canine growing horizontally to buccal.

Premolars growing very crowded.

Only 1st left molar has erupted, 2nd left molar partially erupted.

Ab sess on left maxilla on buccal side.

Report Completed:

Signed:

Counter-signed:

**CRANIAL AND POSTCRANIAL MEASUREMENT
RECORDING FORM: ADULT REMAINS**

Appx 10 years old

Site Name/Number NEW ZEALAND Observer CNH
 Feature/Burial Number Date 18-01-06
 Burial/Skeleton Number E14.711
 Present Location of Collection HUNTERIAN

Record all measurements to the nearest millimeter; in the case of bilateral measurements, take measurement on the left side. If right side is substituted, place an (R) next to the the measurement.
 If bones are fragmented, measurements should not be taken, but dimensions should be estimated for minor erosion or reconstruction; identify these with an asterisk**

Cranial Measurements

- | | |
|---|---|
| 1. Maximum Cranial Length: <u>16.9</u> | 18. Interorbital Breadth: <u>1.7</u> |
| 2. Maximum Cranial Breadth: <u>12.1</u> | 19. Frontal Chord: <u>10.2</u> |
| 3. Bizygomatic Diameter: <u> </u> | 20. Parietal Chord: <u>10.9</u> |
| 4. Basion-Bregma Height: <u> </u> | 21. Occipital Chord: <u> </u> |
| 5. Cranial Base Length: <u> </u> | 22. Foramen Magnum Length: <u> </u> |
| 6. Basion-Prosthion Length: <u> </u> | 23. Foramen Magnum Breadth: <u> </u> |
| 7. Maxillo-Alveolar Breadth: <u>3.5</u> | 24. Mastoid Length: <u>2.1</u> |
| 8. Maxillo-Alveolar Length: <u>4.2</u> | 25. Chin Height: <u> </u> |
| 9. Biauricular Breadth: <u>2.5</u> | 26. Height of the Mandibular Body: <u> </u> |
| 10. Upper Facial Height: <u>5.2</u> | 27. Breadth of the Mandibular Body: <u> </u> |
| 11. Minimum Frontal Breadth: <u>9.3</u> | 28. Bigonial Width: <u> </u> |
| 12. Upper Facial Breadth: <u>9.0</u> | 29. Bicondylar Breadth: <u> </u> |
| 13. Nasal Height: <u>4.2</u> | 30. Minimum Ramus Breadth: <u> </u> |
| 14. Nasal Breadth: <u>2.1</u> | 31. Maximum Ramus Breadth: <u> </u> |
| 15. Orbital Breadth: <u>3.3</u> | 32. Maximum Ramus Height: <u> </u> |
| 16. Orbital Height: <u>3.4</u> | 33. Mandibular Length: <u> </u> |
| 17. Biorbital Breadth: <u>8.1</u> | 34. Mandibular Angle: <u> </u> |

Appendix II: Letters from Rev Mason to Sir A Keith, Royal College of Surgeons. Relating to KT576

Thank you for letter
of 11th inst. I will be
pleased to see you with
skull as I have any I shall
be glad to have any I shall
you can see 20/2/12.

Feb. 21st / 13

I reply to your letter
of to-day. I shall be very
pleased to meet you, when
I am next in town. I do not
think I shall be back until
the second week in March.
I will however write you and
give you due notice.

I am glad you found
the skulls interesting. My

attention was particularly
called to them for the
extraordinary circumstances
of their discovery.

With many thanks for
your kindness.

I am.

Yours faithfully,

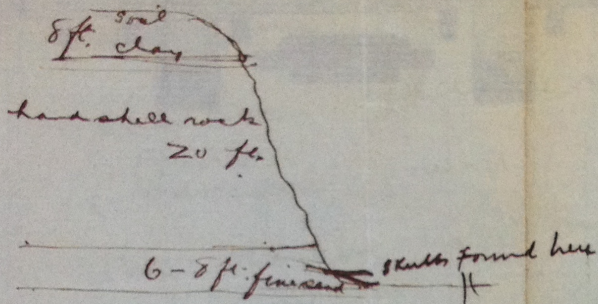
J. H. Mason.

P.S. I shall be leaving again
for N.Z. on April 25th.

Professor Keith.

2 skulls
sketch

Wanganui N.Z.



Rev. H. Mason
Tinternbrook House
Congleton
Cheshire.

Wrote
~~sent~~ if coming to London
should bring much like those you
about skulls re. 25/7/13.

766.5 } ^{cut in 12/1/13}
766.5 } ^{DK cat.}

Two crania ~~same~~ of

the same race as the

Chatham Islanders

(Moriori) found by

the donor in ~~an~~ a
prehistoric ~~prema~~ deposit

in New Zealand. The

discovery confirms

the opinion that

the Morioris ~~prece~~ ^{were}

~~the inhabitants~~ ^{extinguished}

~~by the~~ ^{were} the ~~or~~

peopled New Zealand before

the arrival of the Maories

Presented by Rev. H. Mason

Mason's Wauganus' Crani

= 70.3

L. 185. vr. 150. av. W. $96 + 18 = 114$

cc 1525.

face 60. x 127 mm. max post 87
se front 99

ultrag 23
- dayal 20.

H. volub 41 x 38
left. 40 x 52

noz 26 x 52. basist. 120.

Palate. 62 x 50

See letter
Prof K not
return until Sunday
evening. Will be
at work Wednesday 10.
Will hand this to you
letter immediately
15/3/13

of Major Rames, Dun Oynis.
5th Marks Rd.
Salisbury
March 14th 1913.

Professor Keirk.
Royal College of Surgeons.

Dear Sir.

If convenient to you, I could call at
the College on Tuesday next at 10 a.m. when
we could chat concerning the skulls from N.Z.

If this time does not suit, if you would
kindly write by return to the above address, I
shall get it before leaving here - Monday
morning.

I am,

Yours faithfully,

At Mason. (Rev.)

15 March 1913
Mason. Rev. H

Appendix III: Information relating to KT649

R.J.Watt & Associates

Cultural Heritage & Forensic Consultants

1 August 2000

Dr J. Clarke
Head of Department
College of Sciences
Massey University of Wellington
Private Box 756
Wellington

Dear Dr Clarke,

A report on the examination of human skeletal material in your department.

On 1 August 2000 I visited your department and examined the human skeletal material. I was assisted by Ms Marilyn Mabon.

1. I found all human remains in your department cared for in a culturally acceptable and respectful manner and I see no reason why your department should not retain, in the same way, the human remains required for teaching purposes. However, as discussed below, I suggest that the remains be documented.
2. *Koivi tangata Maori*. Three mandibles associated with the weathered remains of a skull were found. These remains are Maori. The skull is labelled as having been found in Whanganui in 1936 and it is likely that the three associated mandibles also came from Whanganui as well. The mandibles came from children aged about 5 to 6 years at death. The skull also came from a child who died about 6 years old. The sex of these remains could not be determined.

There are two options for returning these *koivi*. In the past when I have been involved with the return of remains, the cultural protocol has been to first notify the appropriate *iwi* authority of the existence of their ancestral remains and then seek guidance as to how the bones may be returned. In this case Whanganui Museum may be of assistance finding which *iwi* to notify because the Museum has been involved before in the return of other *koivi tangata* in the Whanganui area. Contact details are

Ms Sharon E. Dell
Director
Whanganui Regional Museum
PO Box 352
Whanganui ph. 06 - 345 - 7443 fax 06 - 347 - 6512

Another option is to consult the person who holds the position of *Te Kaiwawao* on the Massey University of Wellington campus.

In the meantime, while you are waiting to hear from an appropriate *iwi* contact, the remains should be stored in a plain unmarked box. It is not considered appropriate to store *koiwi* in a container with, for example, advertising printed on the side. The remains can then be stored in one of the lockable cupboards in the backroom of Ms Mabon's laboratory.

3. With one exception, all other skeletal material associated with cranial remains was of Asian origin. Individual bones which were not associated with an articulated skeleton, or a skull, were found on examination to have Asian ethnic affinities as well and were typical of the types of specimens prepared and sold specifically for teaching purposes.

The exception is a skull labelled on a parietal as Egyptian. It is stated as coming from the tombs of Sakkara, south of Cairo. Sakkara, the so-called 'stepped pyramid', dates back to ancient Egyptian dynastic times and this skull shows no signs whatsoever of such antiquity. It was not possible to substantiate the claim the skull was Egyptian, however it does bear a strong resemblance to crania from the Near East.

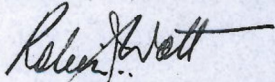
4. In my opinion, the guidance which your department has given to students in respect of human remains used for teaching purposes is culturally appropriate. Therefore, provided that students continue to be made aware that human remains should be treated with care and respect I see no ethical problem arising with continuing to use human bones in a learning situation.
5. From time to time it is necessary for human bones to be moved from one place to another. In fact, this is can often be unavoidable. In such instances, provided the bones are packed and padded carefully to avoid undue damage there should be no ethical problems transporting remains. It is a matter of care, respect and common sense.

Remains may be transported in a private vehicle or they may be couriered. It is important to note, however, that it is generally accepted that if remains are couriered then

- a. they should be firmly padded and well packed in a container,
 - b. the outside of the container *should not* be labelled in such a way as to disclose its contents, and
 - c. the remains should be delivered to a named, appropriate person who will accept responsibility on delivery.
6. At the moment, none of the human remains used for teaching purposes appear to be documented or catalogued in any way. If human remains are to be retained for teaching purposes it is recommended that they be documented in a permanent departmental catalogue. The bones should be numbered discreetly in a numerical sequence which is then recorded. Catalogue numbers should be put onto the bone itself and covered with a medium like fingernail polish for protection. When remains are sent on loan to another institution their movement should be recorded. The catalogue can also become the basis for any further documentation if needed.

The labelling of bones need not be a complicated affair but it should indicate

- a. that in being numbered, the bones come from an institutional collection, and
 - b. if possible, give an indication as to the institution's identity. For example "Massey-1, Massey-2, Massey-3 and so forth is an acceptable means of identification. On the other hand it is not unusual for an institution to use a code. For example, "MWS-1, MWS-2, MWS-3 etc" can be used to refer to "*Massey Wellington Science department....*".
7. With regard to appropriate security, the sturdy lockable cupboards in the side room of Ms Mabon's laboratory are ideal. This room can be locked as well and so it is difficult to see what further security your department can be reasonably expected to provide.
8. As far as I am aware there is nothing at law which prohibits a bona fide teaching institution, such as Massey University of Wellington, holding and using human skeletal material for teaching purposes. And, provided that due care and respect continue to be an integral part of the teaching situation there appears to be no reason why Massey University of Wellington can be charged with misuse or disrespect towards human remains.


Robin J. Watt MA(Hons), PhD
R.J. Watt & Associates

Cc: Dr. P. Wood, Research Services.

27 January 2016

Whanganui Iwi
C/- Whanganui regional museum
Queens park memorial
Watt Street
WHANGANUI



Tēnā koe e te rangatira John

REPATRIATION OF KOIWI TANGATA PROVENANCED TO WHANGANUI

I runga i ngā āhuatanga o te wā, nei rā te mihi ki a koutou te iwi kāinga o Te Awa Tipua o Whanganui.

On the occasion of the repatriation and return of these tupuna back to the Whanganui area, The Museum of New Zealand Te Papa Tongarewa through the Karanga Aotearoa Repatriation Programme formally transfers these kōiwi tangata with the associated documentation and research information:

Registration No	Description	Provenance
KT429	Cranium	Near Whanganui
KT576	Cranium	Whanganui
KT649	Cranium	Whanganui

The repatriation of these tūpuna is documented to occur on Wednesday 27 January 2016 at the Whanganui Regional Museum.

The following representatives below formally acknowledge this domestic repatriation of the aforementioned tūpuna as having occurred on the date noted above.

Ngā mihi nui rawa atu,



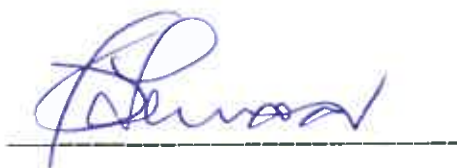
Dr Arapata Hakiwai
KAIHAUTŪ



John Maihi
Whanganui Iwi Representative



Te Waari Carkeek
Ngati Toa / Te Papa Kaumātua



Kuia
Hema Temara