

THE MUSEUM OF NEW ZEALAND TE PAPA TONGAREWA

KOIWI TANGATA POLICY

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THE MUSEUM OF NEW ZEALAND TE PAPA TONGAREWA KŌIWI TANGATA POLICY

POLICY STATEMENT

The Museum of New Zealand Te Papa Tongarewa (hereinafter referred to as Te Papa) regards the kōiwi tangata in its guardianship as tūpuna to be cared for in a consistent and culturally appropriate manner until such time as the kōiwi tangata are returned to their place of provenance or to an appropriate final resting place.

When seeking the return of tūpuna to New Zealand from overseas organisations, Te Papa will only repatriate kōiwi tangata with a clear New Zealand provenance. Te Papa does not purchase kōiwi tangata.

This policy states the position of Te Papa as kaitiaki or guardian in regard to the management and repatriation of kōiwi tangata Māori and Moriori.

This policy should be read in conjunction with the Museum of New Zealand Te Papa Tongarewa Collection Development and Management Policy.

POLICY PURPOSE

The purpose of this policy is to provide guidelines that ensure the kōiwi tangata Māori and Moriori in the guardianship of Te Papa will be managed and cared for in a consistent and culturally appropriate manner. Much of the content of this policy describes current practice at Te Papa in this area.

Other human remains are not subject to the provisions of this policy.

DEFINITION OF TERMS

The following definitions describe interpretations within a Te Papa context and are not intended as exhaustive explanations.

Hokinga The repatriation or return of kōiwi tangata from overseas institutions to Te Papa, or from Te Papa to iwi.

Kaihautū Senior Māori Te Papa representative.

Kaimanaaki Kōiwi The person/s responsible for the day to day care and management of the kōiwi tangata material and associated funerary objects.

Kaitiakitanga Within this policy kaitiakitanga is taken to mean the care and management of kōiwi tangata (i.e. the implementation of strategies to protect, maintain and manage the kōiwi tangata).

Karanga Aotearoa Repatriation Programme (KARP).

New Zealand government mandated repatriation programme located at Te Papa.

<i>Kōiwi Tangata</i>	<p>Any part of the human body (skeletal or soft tissue) of Māori or Moriori origin, which is in an unmodified state since death. This includes all Toi Moko. The Moriori term for human remains is koimi tangata.</p> <p>Items that have been modified entirely or partly from human bone (e.g. carved, or decorated) are defined as taonga. These taonga are kept separate from the kōiwi tangata, and are identified as part of the Museum's collection. As such, they are managed under the Te Papa Collection Development and Management Policies.</p>
<i>Provenance</i>	Location of origin.
<i>RAP</i>	<i>Repatriation Advisory Panel. Advisory Expert Panel to the Karanga Aotearoa Repatriation Programme.</i>
<i>Rohe</i>	Region or district.
<i>Takiwā</i>	Region or district.
<i>Toi Moko</i>	Ancestral heads of Māori or Moriori origin
<i>Tupuna/Tūpuna</i>	For the purposes of this policy <i>tupuna (singular)/tūpuna (plural)</i> is used to refer to the ancestors of iwi Māori and Moriori.
<i>Waka tūpāpaku</i>	Traditional Māori or Moriori vessels used for the burial of kōiwi tangata.
<i>Wāhi Tapu</i>	Consecrated repository for the storage of kōiwi tangata.

PROCEDURES

1. GENERAL

- 1.1 This policy applies to the kōiwi tangata and waka tūpāpaku in the guardianship of Te Papa. Other human remains are not subject to the provisions of this policy.
- 1.2 As a bicultural organisation, Te Papa is committed to working in partnership with iwi in the care and management of their tūpuna.
- 1.3 Waka Tūpāpaku are managed and housed with the kōiwi tangata, but are still classified as part of Te Papa's collection.
- 1.4 Kaimanaaki Kōiwi are appointed by the Kaihautū to undertake the physical care and management of the kōiwi tangata.
- 1.5 The kōiwi tangata of Māori and Moriori origin have been placed in Te Papa's care from the following sources:
 - Private collectors and individuals
 - The New Zealand Police
 - New Zealand universities, medical institutions and museums.
 - Overseas museums, universities and medical institutions

2. REGISTRATION & DOCUMENTATION

- 2.1 For identification purposes all kōiwi tangata housed at Te Papa are given a registration number and are regarded as tūpuna.
- 2.2 Photographic records of the material may either already be on file or may be required for identification purposes. Only staff authorised by the Kaihautū will be permitted to take visual recordings of the kōiwi tangata material. If the material is provenanced, permission to record or use visual recordings of the material must first be obtained from the relevant iwi or hapū authority.
- 2.3 The hardcopy register and all other records, photographs and information pertaining to kōiwi tangata held by Te Papa exists under the management of the Kaihautū. Access to this information will be restricted to staff authorised by the Kaihautū only. Records are also held on the internal Te Papa database Keemu with access restricted to the Kaihautū and staff authorised by the Kaihautū.
- 2.4 At the discretion of the Kaihautū, these records may be made available to iwi or scholars working with the authority of iwi. Where material is provenanced permission will first be obtained from the relevant iwi or hapū authority.
- 2.5 When kōiwi tangata are domestically repatriated to iwi or hapū, copies of all documentation are also provided. All original documentation remains with Te Papa.

3. WĀHI TAPU

- 3.1 Te Papa maintains two wāhi tapu for the storage, care and protection of kōiwi tangata and waka tūpāpaku.
- 3.2 The wāhi tapu is afforded the same degree of respect as any urupā/grave or burial site.
- 3.3 The wāhi tapu at Te Papa – Cable Street site will house the Toi Moko and waka tūpāpaku.
- 3.4 The wāhi tapu at Te Papa – Tory Street site will house all other kōiwi tangata material.
- 3.5 Access to the wāhi tapu is restricted to authorised staff approved by the Kaihautū. The Kaihautū also has discretionary authority to allow access to unauthorised staff or iwi members mandated by the appropriate iwi or hapū authority.

4. KAITIAKITANGA

- 4.1 The kōiwi tangata are stored and treated with dignity and in a manner sympathetic with cultural requirements, including:
 - No food or drink is permitted in the waahi tapu at any time;
 - A basin of water is located at the entrance to the waahi tapu for the purpose of ritual cleansing; and
 - Adherence to appropriate ritual is required e.g. karakia.
- 4.2 The Kaihautū, Repatriation Advisory Panel and iwi kaumātua in residence will provide advice and assistance as necessary to ensure cultural requirements are met.
- 4.3 When authorised persons are working in the wāhi tapu or with the kōiwi tangata, a kaimanaaki kōiwi must be present for part or all of the duration to ensure appropriate protocols are conducted (e.g. karakia). When kōiwi tangata is removed from the wāhi tapu for any reason, a kaimanaaki kōiwi must accompany the material at all times.

- 4.4 Environmental conditions of the two wāhi tapu are controlled within specified limits that ensure the kōiwi tangata are managed in accordance with professional standards and statutory requirements.
- 4.5 A kaimanaaki kōiwi will accompany newly received kōiwi tangata material to appropriate quarantine facilities to be checked by the Conservator to ensure the absence of decomposing agents (e.g. insects). Quarantine treatment or fumigation may be required in some instances and this will be assessed by the Conservator in consultation with the kaimanaaki kōiwi responsible for the management of the material.
- 4.6 Toi Moko
- Acid-free boxes are used to house the Toi Moko to reduce their deterioration or damage from external sources.
 - Tūpuna are mounted appropriately within the boxes to limit movement and possible damage.
 - Only polyethylene material will be used inside the boxes if additional packaging is required to limit movement.
- 4.7 Skeletal remains
- Acid-free boxes and polyethylene packing will be used as above.
- 4.8 Condition surveys will be conducted by specified conservation staff at times agreed between the conservator and kaimanaaki kōiwi. This will assess the ongoing storage requirements and physical condition of the material.
- 4.9 Conservation stabilising treatments may be required periodically to stop structural deterioration (particularly applicable to the Toi Moko). These treatments will be conducted in collaboration with the kaimanaaki kōiwi in a conservation laboratory separate from the wāhi tapu and every precaution must be taken to ensure that considerations of tikanga are satisfied.
- 4.10 At no time will any physical reconstruction of kōiwi tangata material be conducted.

5. ACCESS

- 5.1 Access to the kōiwi tangata material is restricted to staff authorised by the Kaihautū.
- 5.2 Under certain circumstances the Kaihautū may allow access to provenanced kōiwi tangata by iwi or other non-staff members for specific reasons. Permission will first be obtained from the relevant iwi or hapū authority. This may include viewing for reasons of cultural and/or spiritual significance.
- 5.3 Access will not be given for unprovenanced kōiwi tangata.
- 5.4 Permission to handle kōiwi tangata will be assessed by the Kaihautū on a case-by-case basis.
- 5.5 At no time will media be permitted access to the wāhi tapu.
- 5.6 At no time will any kōiwi tangata or waka tūpāpaku be used by Te Papa for the purpose of museum display.
- 5.7 If members of the public inquire about access to the wāhi tapu, advice may also be provided by the Kaiwhakahahaere Kaupapa Pūtere Kōiwi (Manager Karanga Aotearoa Repatriation Programme).

6. MĀTAURANGA MĀORI

- 6.1 Mātauranga Māori is that bank of information built up by generations of tūpuna Māori, and encapsulates the holistic knowledge that describes the relationships and linkages that tie phenomena. This is based on whakapapa – the union of specific elements to achieve a particular outcome, quality or utility.
- 6.2 As kaitiaki, Te Papa has a responsibility to nurture the mātauranga that exists or that may be developed for the kōiwi tangata in its care.
- 6.3 Relevant interested parties may make application to the Kaihautū seeking access to any existing or future developed mātauranga.

7. HOKINGA / REPATRIATION

- 7.1 Te Papa's position in repatriating kōiwi tangata, is that they are not considered part of the museum's collection, rather they are the remains of ancestors to be treated appropriately at all times.
- 7.2 All proposed inward repatriation projects are subject to the approval of the Kaihautū.

7.3 INTERNATIONAL INWARD REPATRIATION OF KŌIWI TANGATA

- 7.3.1 International repatriation projects will be facilitated through the Karanga Aotearoa Repatriation Programme, and within the confines of its approved policies, procedures, guidelines and statement of intent requirements.

7.4 DOMESTIC REPATRIATION OF KŌIWI TANGATA

- 7.4.1 All proposed domestic repatriation projects are subject to the approval of the Kaihautū.
- 7.4.2 Only kōiwi tangata with a clear provenance to a rohe/takiwā will be domestically repatriated to their place of origin.
- 7.4.3 When a domestic repatriation is proposed Te Papa will seek to engage with the recognised mandated body of the iwi/hapū.
- 7.4.4 Where Te Papa is approached by iwi wishing to domestically repatriate the relevant provenanced kōiwi tangata, a project partnership will be established to co-facilitate the return.

Approval to Access Provenanced Kōiwi Tangata

1. All requests to access provenanced (where the place of origin is known) kōiwi tangata at Te Papa will be made in writing to the Kaihautū. In the request the following information should be provided:
 - i. The purpose for requesting access to the kōiwi tangata and/or associated information (*direct benefit for enhancement of Mātauranga Māori and/or Māori development should be highlighted*);
 - ii. Evidence of support from the relevant hapū, iwi or kaumātua authority from where the kōiwi tangata are provenanced. The Kaihautū, or delegate, will contact the relevant hapū, iwi or kaumātua authority for further advice and endorsement of the request.
 - iii. A list of person(s) who wish to access the kōiwi tangata, and designations or responsibilities if appropriate (*for conservation and management purposes, the number of people able to enter the wāhi tapu at any one time is strictly limited unless expressly agreed to by the Kaihautū*).
 - iv. Any anticipated or future products or outcomes as a result of gaining access to the kōiwi tangata or associated information (*permission to reproduce information regarding the kōiwi tangata must be obtained from Te Papa. Any anticipated commercial gain as a result of access to the kōiwi tangata and associated information should be included*).
2. Written requests should be made at least six weeks prior to the intended date of visit or request for kōiwi tangata information (*this enables Te Papa sufficient time to consult internally and with relevant iwi partners*).
3. The Kaihautū, on advice from Repatriation Advisory Panel and the hapū/ iwi to where the kōiwi tangata are provenanced, will provide a response to the request as soon as is reasonably possible.
 - i. In the event that access to the wāhi tapu is granted, conditions for accessing the wāhi tapu will be provided prior to the visit.
 - ii. In the event that access is denied, reasons for the decision will be provided.

Approval to Access Unprovenanced Kōiwi Tangata

1. All requests to access unprovenanced (where the location of origin is unknown) kōiwi tangata at Te Papa will be made in writing to the Kaihautū. Information required in 1(i), (iii), and (iv) for access to provenanced kōiwi tangata will also apply to unprovenanced kōiwi tangata.
2. Written requests should be made at least six weeks prior to the intended date of visit or request for kōiwi tangata information (*this enables Te Papa sufficient time to consult internally and with relevant iwi partners as may be required*).
3. The Kaihautū, on advice from Repatriation Advisory Panel, kaumātua in residence and external iwi advice as required, will provide a response to the request as soon as is reasonably possible.
 - i. In the event that access to the wāhi tapu is granted conditions for accessing the wāhi tapu will be provided prior to the visit.
 - ii. In the event that access is denied, reasons for the decision will be provided.