

(Out of Scope)

From: Taipari Munro <s 9(2)(a)>
Sent: Tuesday, 13 September 2022 8:55 am
To: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>
Cc: Arapata Hakiwai <ArapataH@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Haley Hakaraia <Haleyh@tepapa.govt.nz>; s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>; Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; Aperahama Edwards <s 9(2)(a)@iwi.nz>; Huhana Lyndon <raukura@ngatiwai.iwi.nz>; s 9(2)(a) <s 9(2)(a)>
Hori Parata <s 9(2)(a)>
Subject: RE: Te Papa - Tūpuna returning from Austria with provenance to Te Taitokerau

Tēnā koe Te Herekietie,

Ka mihi anō ki a koe e riro atu nei ki whenua kē. E tika ana tāu nei kōrero, ahatia ka riro tatou kihea ka haere tonu ngā pūtake o te ao Māori.

Ko o tatou mate tini e ngaro atu nei i te tirohanga kanohi, ērangi e kore o tatou tikanga e tukua kia ngaro atu rātou ki te warewaretanga o te tāngata. Nōriera haere e ngā mate, haere ki te pō nui, ki te pō roa, ki te pō oti atu.

Ko rātou te hunga mate ki a rātou, ka whakahokia mai ki a tatou te hunga ora ki a tatou, kāti rā ēnei mihi.

Te Herekietie thank you for your email advising the intention to return tupuna of Ngāti Wai, Te Parawhau and Te Uriroroi along with others to Aotearoa in early October. For our information I have included Aperahama Edwards, chair of the Ngāti Wai Trust Board, Huhana Lyndon, Raukura and Chief Executive of Ngati Wai Trust Board, Hori Parata, rangatira of Ngāti Wai, s 9(2)(a), rangatira of Te Parawhau, s 9(2)(a) rangatira of Te Uriroroi and Te Parawhau, and myself of Te Uriroroi, Te Parawhau and Ngāti Wai. Will there be a pre-meeting prior to the return?

With regard to another matter, you and s 9(2)(a) may remember my being called to a meeting a year or so ago with Arapata regarding photographs taken on the Poor Knights Islands Tawhitirahi and Aorangi being held by Te Papa. These include images of burial places there. Our meeting concerned repatriation of the photographs. With Ngāti Wai leaders having a presence when these tupuna are returned it would be opportune to pick this kōrero up again at that time.

Hēoi anō rā tēnei kōrero mō tēnei wā. Ka tāria nei ngā rongo mai i a s 9(2)(a)

Nāku noa,

Nā
Taipari

Taipari Munro

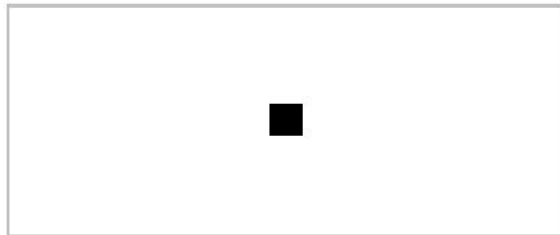
(TeUriroroi, TeParawhau, TeWaiariki, NgātiWai, NgātiHine, NgāPuhi, NgātiPūkenga)

TE AMORANGI

SENIOR MĀORI EXECUTIVE

Office of CE

P: +64 s 9(2)(a) M: +s 9(2)(a)



From: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>

Sent: Sunday, 11 September 2022 6:54 pm

To: Taipari Munro <s 9(2)(a)>

Cc: Arapata Hakiwai <ArapataH@tepapa.govt.nz>; Brenda Franklin

<Brenda.Franklin@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>;

Haley Hakaraia <Haleyh@tepapa.govt.nz>; s 9(2)(a)

<s 9(2)(a)@tepapa.govt.nz>; Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: Te Papa - Tūpuna returning from Austria with provenance to Te Taitokerau

Tēnā koe Matua Taipari,

Ka nui te mihi ki a koutou e ngā uri rangatira o Ngāti Wai, Parawhau me Te Uriroroi.

Ko rātou mā o te pō moe mai rā, ko mātou o tēnei ao kikokiko, kia kaha ki te whakatūtuki i ngā mahi a kui mā a koro mā.

Kia ora anō tātou.

Matua Taipari, I wanted to let you know I am presently on a fellowship at Gottingen University in Germany, however, as you may be aware, mahi in te ao Māori continues whether we are in Aotearoa or not.

We wanted to contact you as we have a number of tūpuna with provenance to the rohe o Ngāti Wai, Parawhau me Te Uriroroi returning from Austria in early October 2022.

We wanted to signal that these tūpuna will be returning as part of a tira of 50 plus Māori and Moriori ancestors and they will receive a pōwhiri at Te Papa.

An invitation will be sent to you and Ngāti Wai from s 9(2)(a) who is the acting Head of Repatriation of the Karanga Aotearoa Repatriation, and he will provide more details about the tūpuna, pōwhiri and how we may resource you and your roopu to attend the pōwhiri.

Ngā mihi rawa,

Te Herekiele Herewini
Pou Whakahaere Kaupapa Pūtere Kōiwi | Head of Repatriation
Karanga Aotearoa Repatriation Programme
Museum of New Zealand Te Papa Tongarewa
Cable St, Te Aro
Te Whanganui a Tara | Wellington
Aotearoa | New Zealand
Īmēra | Email: teherekiekieh@tepapa.govt.nz
Waea pūkoro | Mobile: +64 s 9(2)(a)

From: Te Herekiele Herewini
Sent: Thursday, 27 May 2021 4:29 pm
To: s 9(2)(a)
Cc: Arapata Hakiwai <ArapataH@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Haley Hakaraia <Haleyh@tepapa.govt.nz>; Migoto Eria <Migoto.Eria@tepapa.govt.nz>; Paora Tibble <PaoraT@tepapa.govt.nz>
Subject: Museum of New Zealand Te Papa Tongarewa - List of Tūpuna and Taonga connected to Ngāti Wai 2021

Tēnā koe e te rangatira Matua Taipari,

E mihi kau ana ki a koutou o Ngāti Wai me ngā tini tātai whakapapa o Te Taitokerau.

This is a follow up email in respect to the hui we had at Te Papa on Friday 19 March 2021. The representatives from Ngāti Wai included Marion Kerepeti, Barnie Mackey and yourself Kaumātua Taipari Munroe and those of Te Papa included Dr Arapata Hakiwai (Kaihautū), Carolyn Roberts-Thompson (Director Ngā Manu Atarau) and myself, Te Herekiele Herewini (Head of Repatriation).

At that hui we discussed a number of kaupapa that pertained to Ngāti Wai taonga (this includes cultural treasures and ngā uri o Tangaroa) housed at Te Papa, as well as tūpuna taken from Ngāti Wai wāhi tapu, who were traded overseas, and have now been returned through the Karanga Aotearoa Repatriation Programme. These tūpuna are presently housed in Te Papa's Wāhi Tapu. There are still a number of tūpuna to return from overseas as well.

Pathways Forward and Future Meeting

As we understand Ngāti Wai is still in the process of progressing their respective Te Tiriti o Waitangi Settlement, which may be your main priority for the next few years.

In saying that, Te Papa is presently compiling an updated list of taonga and kōiwi tangata with provenance to Ngāti Wai and your takiwā. As part of this work we are also hoping to meet with Ngāti Wai in your takiwā. This would be a hui to talk in more detail about Te Papa's relationship with Ngāti Wai as we move forward, the repatriation of tūpuna, completing the list of Ngāti Wai taonga at Te Papa, and following up re: taonga associated with Ngāti Wai possibly housed at the Natural History Museum in Vienna, Austria.

We are hopeful Ngāti Wai will be able to meet with us. In respect to identifying a hui date, are there dates in August or September that are available to meet?

Please find attached the list of Ngāti Wai taonga at Te Papa, plus the list of kōiwi tangata housed in Te Papa's wāhi tapu.

Ngā mihi,

Te Herekiele Herewini

NZC Museum Practice, B.A, M.A (Hons), PhD Candidate

Head of Repatriation

Museum of New Zealand Te Papa Tongarewa

Cable Street Wellington | New Zealand | PO Box 467 Wellington | New Zealand

Email teherekieleh@tepapa.govt.nz | Mobile +64 **s 9(2)(a)**

Webpage: <https://www.tepapa.govt.nz/about/repatriation>

From: [Susan Thorpe](#)
To: [Shaadiya-Lee Filoa](#)
Subject: FW: Te Hokinga mai o ngā tūpuna mai i Autiria
Date: Tuesday, 24 June 2025 7:21:04 am

From: Huhana Lyndon <raukura@ngatiwai.iwi.nz>
Sent: Wednesday, 14 September 2022 8:04 am
To: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
Cc: Taipari Munro <s 9(2)(a)@tepapa.govt.nz>; Aperahama Edwards <s 9(2)(a)@ngatiwai.iwi.nz>; Hori Parata <s 9(2)(a)@tepapa.govt.nz>; Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>; Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Arapata Hakiwai <ArapataH@tepapa.govt.nz>; s 9(2)(a)@ngatiwai.iwi.nz; Ngatiwai Trust Board Secretary <s 9(2)(a)@ngatiwai.iwi.nz>
Subject: Re: Te Hokinga mai o ngā tūpuna mai i Autiria

Kia ora koutou

Thank you for this information. While the return is only weeks away, we will get on board to tautoko the safe return.

Are we able to receive further information on the kōiwi tūpuna and their provenance eg Aratapu Cave, kei Whangārei kei hea raini? We can see that other hapū will need to be brought into the conversation so would appreciate any further background information to inform next steps.

He pātai, what resourcing is available to support hapū iwi participation into the process and the returning?

It might be wise to organise a hui tahi to further discussions.

We look forward to hearing from you, and supporting the kaupapa.

Ngā mihi, nā

Huhana Lyndon

On Tue, 13 Sep 2022, 8:30 pm s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz> wrote:

E te rangatira, e te matua Taipari

Tēnā rawa atu koe, tēnā hoki koutou e ngā mana me ngā reo o Ngāti Wai, Te Parawhau, Te Uriororoi. Kei te mihi tēnei uri o Mataatua, tēnā koutou katoa!

Ka tuku ngā mihi i runga hoki i ngā āhuatanga o te wā. Otirā, ki ngā mate huhua rātau kua whakawhiti atu ki tua o Rēhua, haere atu rā. Okioki koutou i tā koutou moenga roa. Moe mai rā! Otirā kia tātou te hunga ora, tātou hoki e kawea ana i te kaupapa o Karanga Aotearoa, ngā mihi nui.

As previously communicated by Te Herekietie the Karanga Aotearoa Repatriation Programme are about to repatriate the ancestral remains of 64 individual tūpuna Māori and karāpuna Moriori. Taken from wāhi tapu throughout Aotearoa; Te Taitokerau, Whanganui, Te Waipounamu, and Rēkohu Wharekauri in the 19th century, the ancestors will be returning from the Natural History Museum in Vienna, Austria travelling back to Aotearoa at the end of the month. Accompanying the journey home for these tūpuna and karāpuna will be a small delegation led by Dr. Arapata Hakiwai, Te Papa's Kaihautū.

Te Pōwhiri mō ngā karāpuna | 02.10.2022

Karanga Aotearoa and Te Papa invite you and representatives of Ngāti Wai, Te Parawhau and Te Uriororoi to join us to welcome the tūpuna and karāpuna back to Aotearoa in a pōwhiri to be held at our Marae Rongomaraeroa at 08:00 Rātapu 2 Whiringā-ā-Nuku/Oketopa. Representatives of your hapū and whānau are invited be welcomed onto Rongomaraeroa with your tūpuna. Following the hongī and harirū all of the tūpuna and karāpuna will be escorted to and placed inside our wāhi tapu where they will be cared for while we complete our provenance research. Once this important stage is completed everyone will hākari and share breakfast. At this point speeches will be presented by representatives of Te Papa and the Natural History Museum.

He kōrero mō ngā tūpuna me ngā karāpuna

Throughout much of the 19th century, pākeha pillaged wāhi tapu taking tāonga and kōiwi tangata against the wishes of whānau. Notorious in these endeavours pākeha sold and traded these stolen tāonga and many tūpuna and karāpuna ended up in museums and private collections throughout Europe and the world.

From the Natural History Museum in Vienna There are twenty kōiwi tangata that were taken by Andreas Reischek that have relatively good information of the locations where they were stolen from in and around Te Taitokerau. These tūpuna consist of five calvarium, and fifteen cranium (calvaria with mandibles). The sites that they were taken from include:

1. Whangaroa
2. Waikaraka
3. Taiharuru
4. Waipu
5. Maungaturoto
6. Pahi
7. Paparoa
8. Aratapu (caves)

2869		Cranium	Whangaroa	A. Reischek, Corvette Saida
3111	451	Calvarium	Whangaroa	A. Reischek (1880)
3101	444	Cranium	Waikaraka	A. Reischek (1880)
3103		Calvarium	Waikaraka	A. Reischek
3104		Calvarium	Waikaraka	A. Reischek
3090	436	Calvarium	Taiharuru	A. Reischek (1883)
3091	437	Cranium	Taiharuru	A. Reischek (1883)
3092	438	Cranium	Taiharuru	A. Reischek (1883)
3093	439	Cranium	Taiharuru	A. Reischek (1883)
3094	440	Cranium	Taiharuru	A. Reischek (1883)
3095	463	Calvarium	Taiharuru	A. Reischek (1883)
3107	448	Cranium	Cave in Aratapu	A. Reischek (1879)
3108	449	Cranium	Cave in Aratapu	A. Reischek (1879)
3096	441	Cranium	Waipu	A. Reischek (1880)
3097	442	Cranium	Waipu	A. Reischek (1880)
3117	458	Cranium	Paparoa	A. Reischek (1880)
3118	459	Cranium	Paparoa	A. Reischek (1880)
3099	443	Cranium	Maungaturoto, cave	A. Reischek (1888)
3100	457	Cranium	Maungaturoto, crevice	A. Reischek (1880)
3120	462	Cranium	Pahi	A. Reischek (1879)

Te karakia whakatau mō ngā tūpuna me ngā karāpuna | 01.10.2022

The delegation and the crates transporting the tūpuna and karāpuna will arrive into Wellington International Airport on Rahoroi 1 Whiringā-ā-Nuku/Oketopa and a Karakia will take place for the ancestors at Te Papa where they will be placed in quarantine overnight. You are also invited to join us to whakatau the ancestors after their long journey. Afterwards we will share kai and hui and discuss the pōwhiri the following morning.

He kōrero mō ngā whakaahua

Matua Taipari, we would be happy to help pickup this kōrero again to look at avenues for the return of images depicting wāhi tapu taken on the Poor Knights Islands Tawhitirahi and Aorangi, as I believe this a part of a broader kōrero regarding the return of kōiwi tangata home to Te Taitokerau. As mentioned, there will be a karakia to whakatau the tūpuna on Saturday 01.10.2022, following the Karakia we will have a hui with iwi to discuss the arrangements for the pōwhiri the following day. If you would like to have a korero or a zoom hui before hand please let me know and I can look at arranging something ahead of the karakia whakatau.

Those who wish to support this special kaupapa and return may contact me by email ([s9\(2\)\(a\)@tepapa.govt.nz](mailto:s9(2)(a)@tepapa.govt.nz)). A draft copy of the detailed runsheet for the pōwhiri has been included, and if you have any further questions please let me know.

Nāku iti noa, nā

s 9(2)(a)

Acting-Head of Repatriation | Pouwhakahaere Kaupapa Pūtere Kōiwi

www.tepapa.govt.nz/repatriation

Mobile +64 (0) s 9(2)(a)

Pronouns: s 9(2)(a)

Released by Te Papa under the Official Information Act 1982

(Out of Scope)

From: Susan Thorpe

Sent: Friday, 16 September 2022 12:40 pm

To: Huhana Lyndon <raukura@ngatiwai.iwi.nz>

Cc: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>; Taipari Munro

<s 9(2)(a)> Arapata Hakiwai <ArapataH@tepapa.govt.nz>; s 9(2)(a)
<s 9(2)(a)> tepapa.govt.nz>; Carolyn Roberts-Thompson
<CarolynR@tepapa.govt.nz>; Haley Hakaraia <Haleyh@tepapa.govt.nz>; Chrissie Locke
<ChrissieL@tepapa.govt.nz>; Migoto Eria <Migoto.Eria@tepapa.govt.nz>; Paora Tibble
<PaoraT@tepapa.govt.nz>; Moana Parata <MoanaP@tepapa.govt.nz>; s 9(2)(a)
<s 9(2)(a)>@ngatiwai.iwi.nz>; Aperahama Edwards <s 9(2)(a)> iwi.nz>

Subject: RE: FW: Museum of New Zealand Te Papa Tongarewa - List of Tūpuna and Taonga connected to Ngāti Wai 2021

Tēnā ko Huhana

Our other team members, Te Herekietie Herewini and s 9(2)(a) will be able to answer your questions about participation and eventual return home.

Me rongo
susan

From: Huhana Lyndon <raukura@ngatiwai.iwi.nz>

Sent: Friday, 16 September 2022 12:07 pm

To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Cc: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>; Taipari Munro

<s 9(2)(a)> Arapata Hakiwai <ArapataH@tepapa.govt.nz>; s 9(2)(a)
<s 9(2)(a)> tepapa.govt.nz>; Carolyn Roberts-Thompson
<CarolynR@tepapa.govt.nz>; Haley Hakaraia <Haleyh@tepapa.govt.nz>; Chrissie Locke
<ChrissieL@tepapa.govt.nz>; Migoto Eria <Migoto.Eria@tepapa.govt.nz>; Paora Tibble
<PaoraT@tepapa.govt.nz>; Moana Parata <MoanaP@tepapa.govt.nz>; s 9(2)(a)
<s 9(2)(a)>@ngatiwai.iwi.nz>; Aperahama Edwards <s 9(2)(a)> iwi.nz>

Subject: Re: FW: Museum of New Zealand Te Papa Tongarewa - List of Tūpuna and Taonga connected to Ngāti Wai 2021 other team members, Te

Kia ora Susan

Thank you for your detailed explanation. We are keen to understand further potential generational information of the kōiwi if that is possible.

Is Karanga Aotearoa the group to speak to regarding the resourcing of hapū iwi participation in the repatriation process?

We are meeting with our tribal elders on Monday and would like to understand what support there is for us to travel to Wellington, return the tūpuna kōiwi to the North and host an appropriate gathering of tribes for the return and internment.

Any information we can garner at this late stage is helpful in planning our next steps.

We will raise this on our teams hui this weekend.

On Fri, 16 Sep 2022, 11:58 am Susan Thorpe, <Susan.Thorpe@tepapa.govt.nz> wrote:

Kioranga Huhana

Thank you for your pātai. It is a commonly asked question but the answers are complex.

Firstly, Karanga Aotearoa does not support invasive testing on human remains and in order to get a C14 sample, bone or teeth would need to be drilled for testing. Soft tissues like blood, nails and hair are more reliably dateable than bone and teeth but would also be invasive and anyway are not available on skeletal remains.

Carbon dating is complex. Calibrated dates can cover a wide span in years which is fine for dating fossils and some archaeological material such as shells but not very helpful for determining the year someone died. 100 or so years could make an enormous difference to establishing cultural provenance. Also Carbon dating is very sensitive to environmental contamination and with all the handling that some ancestral remains have had in the past this could skew the data. Carbon dating can also be affected by early diet and traces of radioactive carbon in the environment. Burial contexts can also affect carbon levels. So there are lots of factors that would make the data unreliable.

Anything younger than 500 years is generally not usefully dateable.

Instead we use research methods based on accession information, collector details and non-invasive forensic examination that can provide information about gender, age, illnesses or injury.

When these ancestors get back to Aotearoa/NZ our team will begin the extensive process of preparing research reports for communities of origin to consider. These often provide more comforting information about where the remains were removed from, if not who they actually are.

I am more than happy to answer any questions you may have,

Me rongo
Susan

Susan (ʻŪana) Thorpe
Pou Rangahau (Repatriation Researcher)

Karanga Aotearoa

Te Papa Tongarewa

Susan.thorpe@tepapa.govt.nz

+0064 3 3050797 (Rēkohu)
+0064 274 573326

From: Huhana Lyndon <rauakura@ngatiwai.iwi.nz>
Sent: Friday, 16 September 2022 8:23 am
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Cc: Taipari Munro <[s 9\(2\)\(a\)@tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz)>; Arapata Hakiwai <ArapataH@tepapa.govt.nz>;
[s 9\(2\)\(a\)@tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz); Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; Haley Hakaraia <Haleyh@tepapa.govt.nz>; Chrissie Locke <ChrissieL@tepapa.govt.nz>; Migoto Eria <Migoto.Eria@tepapa.govt.nz>; Paora Tibble <PaoraT@tepapa.govt.nz>; Moana Parata <MoanaP@tepapa.govt.nz>; [s 9\(2\)\(a\)@tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz); Aperahama Edwards <[s 9\(2\)\(a\)@tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz)>
Subject: Re: FW: Museum of New Zealand Te Papa Tongarewa - List of Tūpuna and Taonga connected to Ngāti Wai 2021

Kia ora koutou

A quick couple of pātai.

Do we have any sense of age of the kōiwi or carbon dating?

Would we be able to zoom on Saturday afternoon 6pm to discuss logistics and resourcing for the kaupapa.

Many thanks

On Thu, 15 Sep 2022, 11:58 am Te Herekiele Herewini,
<TeHerekieleH@tepapa.govt.nz> wrote:

Tēnā kōrua Matua Taipari me Huhana,

Please find contained in the email below and within the attachments the details concerning the Ngāti Wai taonga, tūpuna and images housed at Te Papa.

Please let us know if you have any further questions.

Ngā mihi,

Te Herekiele Herewini

From: Te Herekiele Herewini
Sent: Thursday, 27 May 2021 4:29 pm
To: [s 9\(2\)\(a\)@tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz)
Cc: Arapata Hakiwai <ArapataH@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Haley Hakaraia <Haleyh@tepapa.govt.nz>; Migoto Eria <Migoto.Eria@tepapa.govt.nz>; Paora Tibble <PaoraT@tepapa.govt.nz>
Subject: Museum of New Zealand Te Papa Tongarewa - List of Tūpuna and Taonga connected to Ngāti Wai 2021

Tēnā koe e te rangatira Matua Taipari,

E mihi kau ana ki a koutou o Ngāti Wai me ngā tini tātai whakapapa o Te Taitokerau.

This is a follow up email in respect to the hui we had at Te Papa on Friday 19 March 2021. The representatives from Ngāti Wai included Marion Kerepeti, Bernie Mackey and yourself Kaumātua Taipari Munroe and those of Te Papa included Dr Arapata Hakiwai (Kaihautū), Carolyn Roberts-Thompson (Director Ngā Manu Atarau) and myself, Te Herekiele Herewini (Head of Repatriation).

At that hui we discussed a number of kaupapa that pertained to Ngāti Wai taonga (this includes cultural treasures and ngā uri o Tangaroa) housed at Te Papa, as well as tūpuna taken from Ngāti Wai wāhi tapu, who were traded overseas, and have now been returned through the Karanga Aotearoa Repatriation Programme. These tūpuna are presently housed in Te Papa's Wāhi Tapu. There are still a number of tūpuna to return from overseas as well.

Pathways Forward and Future Meeting

As we understand Ngāti Wai is still in the process of progressing their respective Te Tiriti o Waitangi Settlement, which may be your main priority for the next few years.

In saying that, Te Papa is presently compiling an updated list of taonga and kōiwi tangata with provenance to Ngāti Wai and your takiwā. As part of this work we are also hoping to meet with Ngāti Wai in your takiwā. This would be a hui to talk in more detail about Te Papa's relationship with Ngāti Wai as we move forward, the repatriation of tūpuna, completing the list of Ngāti Wai taonga at Te Papa, and following up re: taonga associated with Ngāti Wai possibly housed at the Natural History Museum in Vienna, Austria.

We are hopeful Ngāti Wai will be able to meet with us. In respect to identifying a hui date, are there dates in August or September that are available to meet?

Please find attached the list of Ngāti Wai taonga at Te Papa, plus the list of kōiwi tangata housed in Te Papa's wāhi tapu.

Ngā mihi,

Te Herekiele Herewini

NZC Museum Practice, B.A, M.A (Hons), PhD Candidate

Head of Repatriation

Museum of New Zealand Te Papa Tongarewa

Cable Street Wellington | New Zealand | PO Box 467 Wellington | New Zealand

Email teherekieleh@tepapa.govt.nz | Mobile +64 9 929 9292

Webpage: <https://www.tepapa.govt.nz/about/repatriation>

(Out of Scope)

From: Huhana Lyndon <raukura@ngatiwai.iwi.nz>
Sent: Monday, 19 September 2022 2:15 pm
To: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; Arapata Hakiwai <ArapataH@tepapa.govt.nz>; Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>; Aperahama Edwards <s 9(2)(a)@iwi.nz>; Taipari Munro <s 9(2)(a)@tepapa.govt.nz>; Hori Parata <s 9(2)(a)@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>
Subject: Follow up from our Hui Kaumātua Today - Tūpuna Kōiwi

Tēnā koutou ngā whanaunga o Te Papa

In meeting with our tribal elders of Te Parawhau, Te Uri Roroī, Te Waiariki, Ngāti Kororā, Patuharakeke, Ngāti Kahu o Torongare, Te Uri o Hau and Ngātiwai (Ngāti Whātua were not in attendance - will follow up).

In acknowledging a third of the tūpuna to come back to Aotearoa from Austria are from Tai Tokerau - we welcome the opportunity to be a part of the ceremonies.

We are keen to organise ourselves appropriately and acknowledge the signal of \$ s 9(2)(b)(ii) per tribal grouping is appreciated (\$ s 9(2)(b)(ii) in total).

Request for hosting support:

In considering the costs of travel and accommodation for an ope from the Whangārei tribes for this auspicious we would ask if Te Papa could provide transport (vans) and accommodation at a local marae for our ope.

That way we can focus the available \$ s 9(2)(b)(ii) budget on securing flights for our kaumātua and kaiāpai to attend.

Saturday 1 Oct:

We are scoping flights from Auckland (potentially 8am), could you confirm what time we will be a part of the blessing that day to enable bookings to be made tomorrow.

Request for a tour of the Te Papa Northern collection:

In meeting with our elders, they ask if we can organise with Te Papa for a tour of the collections of the North while we are there (perhaps on Saturday).

Leaving Wellington:

We are scoping to book Sunday 1:45pm flights for our group.

Hei whakamutunga:

We are coordinating ourselves at pace in order to secure cheap flights and hope Te Papa can in kind can provide hosting support once we get to Pōneke.

Ngātiwai undertakes to provide coordination and admin support to our whanaunga hapū to ensure we can get our flights sorted - we hope Te Papa officials can come back to us with confirmation quickly on some of the pātai included in this email.

We look forward to hearing from you.

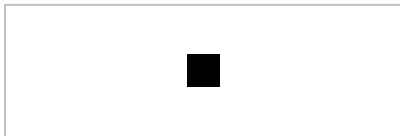
Nga manaakitanga, na

Huhana Lyndon

Te Raukura (CEO)

Te Poari o Ngatiwai

PH: s 9(2)(a)



From: s 9(2)(a)
To: Amber Aranui; Carolyn Roberts-Thompson; Migoto Eria; Te Herekiele Herewini
Cc: Haley Hakaraia
Subject: Re: Repatriation Process
Date: Friday, 23 September 2022 5:52:54 pm

Tēnā tātou,

For the last two weeks Ngāti Wai have been coordinating and communicating with all the iwi and hapū that are associated with the Tūpuna that are returning from Austria.

As the situation as well as the number of iwi associated from te taiokerau is extremely complicated I am trying to keep the communication channels as efficient as I can and acknowledge Ngāti wai for coordinating, arranging hui with kaumātua up north and comms.

s 9(2)(a) has been contacted earlier this week and Huhana also contacted s 9(2)(a) yesterday after I spoke to her.

I will have a list for those coming down over the weekend and I will update our roopu with that information once it has been pulled together.

Thanks Amber for sending this through. I'll email s 9(2)(a) because it appears something has changed over the last 2 days.

Nga mihi

s 9(2)(a)

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From: Amber Aranui
Sent: Friday, September 23, 2022 3:40:47 AM
To: s 9(2)(a)
Cc: Haley Hakaraia
Subject: FW: Repatriation Process
Kia ora s 9(2)(a)
Can you please respond to s 9(2)(a) email below.
Ngā mihi,
Amber

From: Carolyn Roberts-Thompson
Sent: Friday, 23 September 2022 1:12 PM
To: Amber Aranui
Cc: Migoto Eria ; Haley Hakaraia
Subject: RE: Repatriation Process

Kia ora Amber,
I spoke to s 9(2)(a) yesterday and asked s 9(2)(a) to contact him.
I understand that Taipari Munro and Hori Parata are coordinating for Te Waiariki. s 9(2)(a) advised overnight that he would follow up with s 9(2)(a) regarding the arrangements for the pōwhiri. He also mentioned that the tupuna returning from Vienna that are connected to Te Waiariki/Whangarei were taken from Taiharuru.
Could you forward s 9(2)(a) email to s 9(2)(a) cc Haley and I in and ask him to respond

to her please. I'm hoping that he has been able to speak with the kaumātua by now and connect them with the upcoming repatriation and the repatriation programme.

Ngā mihi

Carolyn

From: Amber Aranui <AmberA@tepapa.govt.nz>

Sent: Friday, 23 September 2022 10:50 am

To: Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>

Cc: Migoto Eria <Migoto.Eria@tepapa.govt.nz>

Subject: FW: Repatriation Process

Kia ora Carolyn,

Please see email below. What would you like me to do/say?

Ngā mihi,

Amber

From: s 9(2)(a) <[s 9\(2\)\(a\)@tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz)>

Sent: Thursday, 22 September 2022 10:31 AM

To: Amber Aranui <AmberA@tepapa.govt.nz>

Subject: RE: Repatriation Process

Kia ora Amber,

This would be for repatriation in general. My understanding is that certain contacts from the Whangarei area have been reached out too, however that flow of information hasn't come through the correct channels of those who have mana whenua of the area.

My Kaumatua has been in contact with Carolyn today, perhaps we wait and see what the outcome is there and then I can come back to you if I need further information.

If there's anything you can send me in the meantime that'll be great or feel free to give me a call as well.

Ngā mihi,

s 9(2)(a)

On 22/09/2022 10:11 am, Amber Aranui <AmberA@tepapa.govt.nz> wrote:

Kia ora s 9(2)(a)

Thank you for making contact. Can if just confirm whether this is regarding the return of tūpuna or taonga?

Ngā mihi,

Amber

From: s 9(2)(a) <[s 9\(2\)\(a\)@tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz)>

Sent: Wednesday, 21 September 2022 2:23 PM

To: Amber Aranui <amber.aranui@tepapa.govt.nz>

Subject: Repatriation Process

Tēnā koe Amber,

I am wanting to find out more about how we link up to the Repatriation kaupapa. Our Hapū Iwi of Te Waiariki Ngāti Korora Ngāti Takapari are wanting to establish our own relationship with Te Papa and ensure that our Hapū are represented. I need to understand how we can start this process of being recognised, and not being grouped under another Hapū or Iwi organization.

Ngā mihi,

s 9(2)(a)

From: s 9(2)(a)
To: Te Herekiele Herewini; Carolyn Roberts-Thompson
Cc: Miqoto Fria; Amber Aranui; Haley Hakaraia
Subject: Fwd: Te Taitokerau Update : Repatriation Powhiri
Date: Sunday, 25 September 2022 7:36:51 am
Attachments: ~WRD0001.jpg

Morena

Note below that s 9(2)(a) is in communication with Huhana Lyndon ,Ngati Wai .I also called him yesterday and left a message on his mobile Incase he needed anything .

Will keep you posted as we confirm the coordination with s 9(2)(a) I'm fairly certain we're covered at the moment.

Thanks again for sending these messages with me as our team try to keep the communication lines as crisp and clear as possible.

All our roopu except s 9(2)(a) have arrived safely,and s 9(2)(a) will be arriving tomorrow.

I have a zui with s 9(2)(a) tomorrow to go over the karakia and powhiri arrangements for next weekend .more updates to come .

Nga mihi

s 9(2)(a)

Nga mihi

s 9(2)(a)

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From: Huhana Lyndon
Sent: Saturday, September 24, 2022 6:25:50 AM
To: s 9(2)(a)
Subject: Re: Te Taitokerau Update : Repatriation Powhiri
HI there

Going well list is confirmed. s 9(2)(a) has responded, I have confirmed if they wish to take up the opportunity to attend with the ope there are spaces available.

We do not have confirmed accommodation with Whaea Moana so will wait to hear what the outcome is. Tues we will need to move on other options so will keep in touch.

We are looking forward to our follow up meeting, will confirm a time for 15 Oct.

Nga manaakitanga, na

Huhana Lyndon
Te Raukura (CEO)
Te Poari o Ngatiwai

PH: s 9(2)(a)



On Sat, Sep 24, 2022 at 3:53 PM s 9(2)(a)
<s 9(2)(a) tepapa.govt.nz> wrote:

Tēnā koe Huhana,

Just checking in to see how everything is going with your arrangements? If you need anything, let me know.

I'm online most of the weekend.

Nga mihi,

Te Arikriangi

From: Huhana Lyndon <raukura@ngatiwai.iwi.nz>

Sent: Thursday, 22 September 2022 10:57 pm

To: s 9(2)(a) <s 9(2)(a) tepapa.govt.nz>

Cc: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Arapata Hakiwai <ArapataH@tepapa.govt.nz>; Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: Re: Te Taitokerau Update : Repatriation Powhiri

Kia ora koutou

Will speak to our kaumātua in the morning but support planning 15 - 16 Oct visits to the north and will scope availability of Whangārei Terenga Parāoa Marae for a hui tahi and allow you to plan to head further north to meet with our whanaunga in Whangaroa and Waioomio (Kawiti Whānau).

Will keep in touch.

Nga manaakitanga, na

Huhana Lyndon

Te Raukura (CEO)

Te Poari o Ngatiwai

PH: s 9(2)(a)

Image removed by sender.

On Thu, Sep 22, 2022 at 10:19 PM s 9(2)(a)

<s 9(2)(a) tepapa.govt.nz> wrote:

Tēnā koe Huhana,

Thank you for taking the time to kōrero and catch-up this evening.

I'm glad to hear that the list is coming together for all those hapu and Iwi. Acknowledging that you're currently working with a list of 28 as we've discussed previously, there is space and resources for more kaumatua and kaitaoko if required.

I'm also interested in working towards the weekend of the 15th and 16th of October to come up to Whangarei with Prof. Dr Sabine Eggers (Head of International Collections, Department of Anthropology, NHM Vienna) to meet with iwi and hapu at Matua Taipari's Marae. I would also like to bring up our researcher Susan Thrope if possible as well as Haami Piripi. This will also depend on if they're available, but at the very least there will be at least two of us. Through this hui we can share a bit more korero about these and other tupuna associated with the area and build on the relationship to establish a pathway home for them.

As you work through accommodation arrangements if you need anything please let me know. In the meantime, I'm on standby to receive your invoice and vendor form.

I look forward to hearing from you with your list. Thank you again for your coordination and we look forward to receiving you all to Te Papa on 01.10.2022.

Nga mihi,

s 9(2)(a)

Acting-Head of Repatriation | Pouwhakahaere Kaupapa Pūtere Kōiwi

www.tepapa.govt.nz/repatriation

Mobile +64 (0) s 9(2)(a)

Pronouns: s 9(2)(a)

From: s 9(2)(a) s 9(2)(a)
To: s 9(2)(a)
Cc: s 9(2)(a) s 9(2)(a); Te Herekiele Herewini; Susan Thorpe
Subject: Re: Kōiwi Repatriation
Date: Monday, 23 September 2024 10:31:02 am
Attachments: Outlook-wtknftwd.png

Tēnā koe e te whanaunga s 9(2)(a),

I hope you and the whānau in Aotearoa are doing well. Thank you for reaching out; I'm glad to assist and point you in the right direction.

To get started, you will need to connect with the Karanga Aotearoa Repatriation Programme team. I have cc'd them on this email for your convenience, and their contact details are as follows:


- Te Herekiele Herewini
 - Pou Whakahaere Kaupapa Pūtere Kōiwi (Head of Repatriation)
 - TeHerekieleH@tepapa.govt.nz
- Susane Thorpe
 - Pou Rangahau Kōiwi (Repatriation Researcher)
 - Susan.Thorpe@tepapa.govt.nz

As you're aware, Te Waiariki, Ngāti Kororā, and Ngāti Takapari Hapū have been engaged in the Kōiwi Repatriation journey since July 2022. We have been collaborating with Te Papa to coordinate this kaupapa on behalf of our Hapū, which has led to the production of our very own Provenance Report. Last week, Te Papa delegates visited Whangārei to discuss the General Provenance Report for Te Tai Tokerau, which is separate from our Te Waiariki Provenance Report. From that hui, I understand that Provenance Reports for Aotearoa and Haurangi have already been produced.

While it may initially seem that you have been left out of the conversation, Te Papa has expressed a strong desire to connect with all hapū. They just need a little support from all of us to facilitate these connections with the hau kainga. So, this email serves as your initial point of contact. I'm confident that Te Herekiele and Susane will provide the necessary information and support to bring you up to speed on the progress of the Karanga Aotearoa Repatriation kaupapa.

Wishing you the best on your journey, whānau. If there's anything further we can assist you with along the way, please don't hesitate to reach out.

Nāku nōa, nā


s 9(2)(a) s 9(2)(a)
HOE TUHU ORA
PROSPERITY & GROWTH
Kia tū ake te mana o Te Waiariki
Te Waiariki | Ngāti Kororā | Ngāti Takapari
<https://tewaiariki.com/>

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From: s 9(2)(a) <s 9(2)(a)>
Sent: Sunday, 22 September 2024 1:55 pm
To: s 9(2)(a) s 9(2)(a) <s 9(2)(a)> com>
Cc: s 9(2)(a) <s 9(2)(a)> s 9(2)(a) <s 9(2)(a)>
Subject: Kōiwi Repatriation

Kia ora s 9(2)(a)

I've heard through the kumara vine that there are some kōiwi being repatriated and that some of them are from Aotearoa

and Hauturu. We want to make sure that Te Papa is working with and through us on all matters related to Aotea and Hauturu. Do you know anything about this or do you know the people to talk to?

Just by way of introduction, I've cc'd in two members of the Ngāti Rehua-Ngātiwai ki Aotea Trust Board, s 9(2)(a) our Chair and s 9(2)(a) our Deputy Chair, as well as myself as a Trustee.

We're sad to hear that we've been cut out of the kōrero and would like this rectified as soon as possible for our people and our tūpuna.

Any help would be hugely appreciated.

Mā te wā

s 9(2)(a)

Released by Te Papa under the Official Information Act 1982

From: [Huhana Lyndon](#)
To: [s 9\(2\)\(a\)](#)
Cc: [Te Herekiele Herewini](#); [Taipari Munro](#)
Subject: Re: Te Taitokerau Update : Repatriation Powhiri
Date: Wednesday, 28 September 2022 7:29:39 am
Attachments: [~WRD0000.jpg](#)

Kia ora [s 9\(2\)\(a\)](#)

I will send through details of the ope that are coming down today, we have confirmed Hongoeka Marae with Whaea Moana and have managed to scope vans for transport in Wellington once we arrive.

A hui whakarite is called by Matua Taipari tomorrow at NorthTec 5:30pm (Thurs) for those travelling to organise ourselves for the kaupapa.

Matua Taipari and I have reached out to the members of Te Waiariki Hapu Trust to invite collaboration.

Will keep in touch.

Nga manaakitanga, na

Huhana Lyndon
Te Raukura (CEO)
Te Poari o Ngatiwai

PH: [s 9\(2\)\(a\)](#)



On Tue, Sep 27, 2022 at 10:27 AM [s 9\(2\)\(a\)](#)
<[s 9\(2\)\(a\)](#) tepapa.govt.nz> wrote:

Kia Ora Huhana,

Just writing to let you know that Karanga Aotearoa and Te Papa will work directly with [s 9\(2\)\(a\)](#) and [s 9\(2\)\(a\)](#) regarding their roopu coming down. They had contacted my director expressing that they would prefer this direct relationship so we'll be accommodating their wishes.

This is one area you won't need to deal with, and again I wanted to thank you for coordinating with Ngati Wai and the other iwi.

I was glad to hear from Moana that they can host your roopu!

When you have a list please send it through so I can update my team and kaimahi at Te Papa!

Shout out if you need anything.

Nga mihi,

s 9(2)(a)

From: Huhana Lyndon <raukura@ngatiwai.iwi.nz>
Sent: Sunday, 25 September 2022 12:08 pm
To: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
Subject: Re: Te Taitokerau Update : Repatriation Powhiri

She is with s 9(2)(a) et al.

Uncle Taipari has also responded re them.

There is availability for them to participate now or in the future.

Waiting to hear back from them.

On Sun, 25 Sep 2022, 11:21 am s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz> wrote:

Great to hear Matua s 9(2)(a) is in the loop. Do you think I should call or email s 9(2)(a) at te waiariki Ngati korora? Or is she and s 9(2)(a) with the same iwi?

Sorry if it's an odd question,engari I appreciate your guidance on this .

If you want to korero I can setup a time in the next day or so .

Nga mihi

s 9(2)(a)

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From: Huhana Lyndon <raukura@ngatiwai.iwi.nz>
Sent: Saturday, September 24, 2022 6:25:50 AM
To: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
Subject: Re: Te Taitokerau Update : Repatriation Powhiri

HI there

Going well list is confirmed. s 9(2)(a) has responded, I have confirmed if they wish to take up the opportunity to attend with the ope there are spaces available.

We do not have confirmed accommodation with Whaea Moana so will wait to hear what the outcome is. Tues we will need to move on other options so will keep in touch.

We are looking forward to our follow up meeting, will confirm a time for 15 Oct.

Nga manaakitanga, na

Huhana Lyndon

Te Raukura (CEO)

Te Poari o Ngatiwai

PH: s 9(2)(a)

Image removed by sender.

On Sat, Sep 24, 2022 at 3:53 PM s 9(2)(a)
<s 9(2)(a) tepapa.govt.nz> wrote:

Tēnā koe Huhana,

Just checking in to see how everything is going with your arrangements? If you need anything, let me know.

I'm online most of the weekend.

Nga mihi,

Te Arikurangi

From: Huhana Lyndon <rauakura@ngatiwai.iwi.nz>

Sent: Thursday, 22 September 2022 10:57 pm

To: s 9(2)(a) <s 9(2)(a) tepapa.govt.nz>

Cc: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Arapata Hakiwai

<ArapataH@tepapa.govt.nz>; Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: Re: Te Taitokerau Update : Repatriation Powhiri

Kia ora koutou

Will speak to our kaumātua in the morning but support planning 15 - 16 Oct visits to the north and will scope availability of Whangārei Terenga Parāoa Marae for a hui tahi and allow you to plan to head further north to meet with our whanaunga in Whangaroa and Waiomio (Kawiti Whānau).

Will keep in touch.

Nga manaakitanga, na

Huhana Lyndon

Te Raukura (CEO)

Te Poari o Ngatiwai

PH: s 9(2)(a)

Image removed by sender.

On Thu, Sep 22, 2022 at 10:19 PM [s 9\(2\)\(a\)](#)
<[s 9\(2\)\(a\)](#) [tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz)> wrote:

Tēnā koe Huhana,

Thank you for taking the time to kōrero and catch-up this evening.

I'm glad to hear that the list is coming together for all those hapu and Iwi. Acknowledging that you're currently working with a list of 28 as we've discussed previously, there is space and resources for more kaumatua and kaitaoko if required.

I'm also interested in working towards the weekend of the 15th and 16th of October to come up to Whangarei with Prof. Dr Sabine Eggers (Head of International Collections, Department of Anthropology, NHM Vienna) to meet with iwi and hapu at Matua Taipari's Marae. I would also like to bring up our researcher Susan Thrope if possible as well as Haami Piripi. This will also depend on if they're available, but at the very least there will be at least two of us. Through this hui we can share a bit more korero about these and other tupuna associated with the area and build on the relationship to establish a pathway home for them.

As you work through accommodation arrangements if you need anything please let me know. In the meantime, I'm on standby to receive your invoice and vendor form.

I look forward to hearing from you with your list. Thank you again for your coordination and we look forward to receiving you all to Te Papa on 01.10.2022.

Nga mihi,

[s 9\(2\)\(a\)](#)

Acting-Head of Repatriation | Pouwhakahaere Kaupapa Pūtere Kōiwi

www.tepapa.govt.nz/repatriation

Mobile +64 (0) [s 9\(2\)\(a\)](#)

Pronouns: [s 9\(2\)\(a\)](#)

From: [Admin Team](#)
To: [s 9\(2\)\(a\)](#); [Te Herekiele Herewini](#)
Cc: [Amber Aranui](#); [Carolyn Roberts-Thompson](#); [Te Herekiele Herewini](#)
Subject: Repatriation of Koiwi from Taiharuru, Waikaraka
Date: Friday, 23 September 2022 12:20:39 pm
Attachments: [Outlook-b5h31jdt.png](#)
[Outlook-11f0trdh.png](#)
[TW_Letter of Intent with Maps.pdf](#)

<!--[if lte mso 15 || CheckWebRef]-->

Admin Team has shared a OneDrive for Business file with you. To view it, click the link below.

 [TW_Letter of Intent with Maps.pdf](#)

<!--[endif]-->

PRIVATE AND CONFIDENTIAL

Kia ora tātou katoa,

Thank you all for your time, especially Carolyn for talking with our Kaumatua [s 9\(2\)\(a\)](#) yesterday. We have received an email this morning from Huhana Lyndon at Ngatiwai Trust Board outlining their coordination for the repatriation kaupapa next week.

We would like to setup an urgent hui and request information on the process, timeline and funding available for our representatives to attend the repatriation kaupapa, ideally the information required would be:

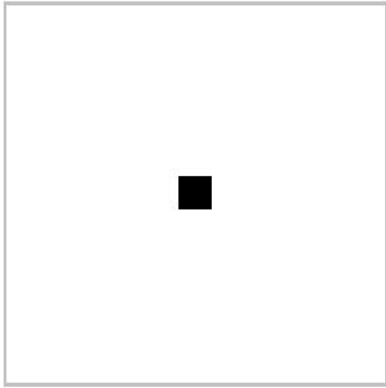
- the process to register
- areas where koiwi were taken from
- any information relevant to the koiwi
- what does the kaupapa entail
- what's the timeline
- what funding available
- expectations from Te Papa
- how quickly can we get this sorted

Te Waiariki, Ngāti Kororā, Ngāti Taka Hapū operate independently to Ngatiwai and do not fall under their grouping so with respect, we wish to exercise our tino rangatiratanga and coordinate ourselves accordingly. We regret the urgency of the matter however we weren't notified earlier.

To avoid any confusion, please find attached a letter of intent from Te Waiariki, Ngāti Kororā, Ngāti Taka Hapū Iwi Trust, on behalf of our hapū to explain who we are, and to provide a map of the Te Waiariki Region and Boundary. Please visit our hapū [website](#) to find out more about Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū.

If you have any queries, please contact the hapū trustees at: [s 9\(2\)\(a\)](#).

Ngā manaakitanga,



Admin Support Team

Te Waiariki | Ngāti Kororā | Ngāti Takapari



tewaiarikingatikororangatitakapari



s 9(2)(a) com



<https://tewaiariki.com/>

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From: s 9(2)(a)
To: s 9(2)(a)
Cc: [Te Herekiele Herewini](#); s 9(2)(a); [Carolyn Roberts-Thompson](#)
Subject: Re: Te Waiariki ki Te Papa
Date: Wednesday, 28 September 2022 9:26:50 am
Attachments: [Hapu Bank Account 00.jpeg](#)
[Te Papa - New Vendor Form.png](#)
[TW - Invoice 1001.pdf](#)

Tēnā koe s 9(2)(a)

Was great to korero to you this morning, getting close to coming home must be a great feeling!

Thank you for considering our request for a funding increase, it is very much appreciated. I have completed the new vendor form and edited the invoice for your finance team as requested, proof of bank account is attached as well.

We will be in touch around the other take of the letter and will respond once the team have had a chance to korero about it.

Please let us know if there's anything else we can assist with, and we will do our best.

Ngā mihi nui ki a koe,
s 9(2)(a)

From: s 9(2)(a)
Sent: 28 September 2022 8:04 AM
To: s 9(2)(a)
Cc: Te Herekiele Herewini; s 9(2)(a); Carolyn Roberts-Thompson
Subject: RE: Te Waiariki ki Te Papa

Tēnā rawa koe s 9(2)(a)

Nei rā ngā mihi aroha ki a koutou o Te Waiariki, Ngāti Kororā, me Ngāti Takapari i runga i ngā ahuatanga o te wā. Katahi anō tā mātou tira ka oti i ngā mahi ki konei ki Wīena, Autiria, hei para i te huarahi kia hoki ngā tūpuna me ngā karapuna ki te wā kāinga.

It was very good to speak with Matua s 9(2)(a) on Monday evening to an understanding of the wishes of your whanau to travel to Te Papa to support the return of tupuna taken from Te Tai Tokerau, especially in relation to those taken from Taiharuru, Waikaraka, and Paparoa. From the kōrero I understood that there were to be four kaumatua to travel to Te Papa this weekend, and I confirmed our commitment to work directly with your trust to provide funding and resourcing. On that matter, I have discussed with the permanent Head of Repatriation, Te Herekiele Herewini (cc'd) and he has approved initial funding of \$ s 9(2)(b)(ii) to assist. Following the pōwhiri this weekend and subject to final costs we can arrange for any difference to be covered and paid. I hope that you find this to be adequate in the first instance, and I ask if you would be able to provide an updated invoice to myself and Karanga Aotearoa for \$ s 9(2)(b)(ii). I will then work with our finance team to arrange for transfer of this as soon as possible. If you can complete the new vendor form and return it to me with your invoice that will be greatly appreciated. As stated

previously, we can discuss the final costs and how those can be covered after the pōwhiri. It is currently 9pm on Tue 27 Sep here in Vienna, however I will try to call you within the hour to kōrero with you.

Heoi anō rā, ngā mihi nui kia korua ko Matua s 9(2)(a) i roto i te aroha me te Rangimarie.

Ngā mihi,

s 9(2)(a)

Acting-Head of Repatriation | Pouwhakahaere Kaupapa Pūtere Kōiwi

www.tepapa.govt.nz/repatriation

Mobile +64 (0)s 9(2)(a)

Pronouns: s 9(2)(a)

From: s 9(2)(a)

Sent: Tuesday, 27 September 2022 4:26 pm

To: s 9(2)(a)

Subject: Re: Te Waiariki ki Te Papa

Tēnā koe s 9(2)(a)

I have been in contact with Carolyn this afternoon, we had a great discussion around the formalities for this weekend and it allowed me to realise the scale of this weekend's kaupapa and the importance of our whanau being there.

With respect to the funding available, we note that \$ s 9(2)(a) will only accommodate for 2 kaumatua to travel at this stage due to the late notice. We propose that a funding allocation of \$ s 9(2)(a) be made available for our roopu to travel down this weekend, we intend to have enough people (8-10) to be part of the kaupapa so that we can carry our own tupuna onto the marae, with respective karanga and korero to accompany our tupuna and our people.

We respectfully ask Karanga Aotearoa consider this funding request as a once-off, as I am certain that with any further repatriation efforts we will be given due notice.

I appreciate the urgent attention your team has been giving to this kaupapa, and wish you safe passage on your journey home. He mahi rangatira ia!

If you prefer to contact me via phone, please call me on s 9(2)(a).

Ngā mihi,

s 9(2)(a)

From: Kia ora from Tewaiariki Ngati Korora Ngati Takapari <s 9(2)(a)@tewaiariki.com>

Sent: 27 September 2022 10:43 AM

To: Arvay Armstrong-Read s 9(2)(a) s 9(2)(a)

<s 9(2)(a)@tewaiariki.com>; s 9(2)(a)

s 9(2)(a) Daniels <s 9(2)(a)> Michelle Beattie

<s 9(2)(a)@tewaiariki.com>; s 9(2)(a) s 9(2)(a)

<s 9(2)(a)@tewaiariki.com>

Subject: FW: Te Waiariki ki Te Papa

FYI.

From: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

Sent: Tuesday, 27 September 2022 10:12 am

To: s 9(2)(a) <s 9(2)(a)@tewaiariki.com>; Kia ora from Tewaiariki Ngati Korora Ngati Takapari <kiaora@tewaiariki.com>

Cc: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>

Subject: FW: Te Waiariki ki Te Papa

Importance: High

Aroha mai Matua, I sent this email to the wrong address, engari kei raro nei ngā kōrero.

Ngā mihi,

s 9(2)(a)

From: s 9(2)(a)

Sent: Tuesday, 27 September 2022 10:08 am

To: s 9(2)(a) tewaiariki.com; Kia ora from Tewaiariki Ngati Korora Ngati Takapari

s 9(2)(a) @tewaiariki.com

Cc: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>

Subject: Te Waiariki ki Te Papa

Importance: High

Tēnā koe e te Matua s 9(2)(a)

It was good to speak with you yesterday with regards to the Tūpuna that are returning home from Austria and will be welcomed onto Te Papa's Marae on Sunday 2 October.

E te rangatira, I wanted to apologise that the lines of communication haven't been ideal and inclusive of your hapū and iwi in relation to the tupuna stolen from Taiharuru and Paparoa. To this end, I wanted to confirm the following which we had discussed last night:

1. Karanga Aotearoa will provide funding of \$ s 9(2)(b)(i) directly to Te Waiariki to support your kaumatua and representation at Te Papa's karakia and pōwhiri this coming weekend. We have some flexibility in the funding, so if you require a little more then please let me know.
2. If in the situation that it is not possible for kaumatua to come to Te Papa this weekend, I will be happy to work with you to bring them down to Te Whanganui a Tara later on in October in order for them to mihi, karakia, and tangi with their tūpuna. I believe this would be a good alternative option considering the short amount of time to book and prepare.

For the funding to be transferred I will require an invoice from a recognised trust or entity in order to complete the transfer. If you require any direction regarding these administrative arrangements I am happy to work directly with s 9(2)(a)

I also wish to advise that I am planning on travelling to Te Tai Tokerau/Whangarei around the 14,15, 16 of October on the invitation of Ngati Wai to discuss a process for the return of tupuna that are associated with their takiwa and wahi tapu. While we are in the area I can perhaps look at meeting with Te Waiariki to have a similar korero with you all regarding your tupuna. I will have with me Prof Dr Sabine Eggers from the Natural History Museum and we can talk with you about the research about these tūpuna.

Heoi anō, ka tuku aroha ano kia koutou o Te Waiariki. Ko tāku he whai huarahi mō koutou kia hoki ai ngā tūpuna i raro i te Rangimarie.

Ngā mihi,

s 9(2)(a)

Acting-Head of Repatriation | Pouwhakahaere Kaupapa Pūtere Kōiwi

www.tepapa.govt.nz/repatriation

Mobile +64 (0) s 9(2)(a)

Pronouns: s 9(2)(a)



Te Waiariki Ngāti Korora Ngāti Takapari Hapū Iwi Trust
s 9(2)(a)@tewaiariki.com

Invoice 1001

Date: 27 September 2022

Bill to

Karanga Aotearoa | Te Papa Tongarewa
Wellington, New Zealand
C/- s 9(2)(a)

For

Travel Fund

Item description	Amount
Travel fund from Whangarei to Wellington to attend the official powhiri for our Tūpuna being repatriated from Austria back to Aotearoa	\$ s 9(2)(b)(ii)
Subtotal	\$
GST	
Other costs	
Total cost	\$

Please make payment into the Hapū Iwi Trust bank account using the details below:

s 9(2)(a)

If you have any questions concerning this invoice, please send an email to:

s 9(2)(a) [com](mailto:s 9(2)(a)@tewaiariki.com)

Ngā manaakitanga



Museum of New Zealand, Te Papa Tongarewa

New Vendor Form

Please complete all fields marked *

New ☒ Update ☐

*Te Papa Contact

*Name

*Address

*City or Town

*Postcode

*Phone

*Account Email

*GST ☐ Yes ☒ No
GST Registration number
IRD number for Withholding Tax

*Bank Account Details

Full Account Name

Bank Branch Account Suffix

Note: Please right-align all account numbers. For example, record 02 Suffix as 002

*Please provide proof of Bank Account, such as a copy of your deposit slip or bank statement. ☒ (Tick to confirm)

Email to: Finance@tepapa.govt.nz

Important note for terms and policies for trading with Te Papa

- All supplies must be procured through a purchase order. If you are contacted by a Te Papa staff member to supply goods or services, you must receive a purchase order number from them prior to supplying or engaging in any work. This purchase order must be clearly quoted on your invoice.
- Email all invoices to finance@tepapa.govt.nz.
- Failure to supply a purchase order or email your invoices to finance@tepapa.govt.nz will result in your payment being delayed.

Standard Te Papa terms are payment 20th of the month following the invoice date. Alternate payment terms are able to be negotiated prior to engagement in some circumstances. Contact finance@tepapa.govt.nz if you wish to negotiate non-standard payment terms.

You can fill out this form and save using Adobe Acrobat® or Adobe Acrobat Reader®.



Westpac New Zealand Ltd
PO Box 934
Shortland Street
Auckland 1140
Phone: 0800 400 600

29 July 2022

Te Waiariki/Ngati Korora/Ngati Taka Hapu Iwi Trust

s 9(2)(a)

Non - Profit Organisation

Account name: Te Waiariki/Ngati Korora/Ngati

Account number:

s 9(2)(a)

Released by Te Papa under the Official Information Act 1982

From: s 9(2)(a)
To: s 9(2)(a) s 9(2)(a) [Tewaiariki Ngati Korora Ngati Takapari](#)
Cc: [Te Herekiele Herewini](#)
Subject: FW: Letter of notification from Ngāti Takapari Hapū Trust to The Karanga Aotearoa Repatriation Programme, Te Papa Museum
Date: Wednesday, 28 September 2022 8:42:19 am
Attachments: [Letter to Te Papa.pdf](#)

Tena korua e aku rangatira,

Can you please provide some advice on how to proceed in responding to this letter?

Nga mihi,

s 9(2)(a)

From: s 9(2)(a) ngatitaka s 9(2)(a)
Sent: Wednesday, 28 September 2022 1:26 am
To: s 9(2)(a)

Cc: Te HerekieleH@tepapa.govt.nz

Subject: Letter of notification from Ngāti Takapari Hapū Trust to The Karanga Aotearoa Repatriation Programme, Te Papa Museum

Tēnā koe s 9(2)(a)

Please find attached a letter from Ngāti Takapari Hapū Trust regarding our Hapū representation.

Nāku nā

Ngāti Takapari Hapū Charitable Trust

s 9(2)(a) [ngatitaka](#) s 9(2)(a)

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**Ko Pukearengarenga te maunga ki tuawhenua
Ko Te Rehuotane te maunga ki tai
Ko Whakairiora te maunga tapu
Ko ēnei ngā maunga tūwatawata
E tū te pō e tū te ao
Ko Ngunguru te moana, ko Ngunguru te awa e rere atu ki Horahora, ki Pataua ki Taiharuru.
Ko Ngunguru te marae, ko Paratene Te Manu te Whare!
Ko te hapū nei, ko Ngāti Takapari.
Ko ngā hapū hononga mai i te whakapapa ko Te Waiariki, ko Ngāti Kororā.
Tū mai ra i te pō i te ao nei!**

28 September 2022

s 9(2)(a)

Kaitohutohu Kōiwi Tangata (Acting-Head of Repatriation)
Te Kaupapa Whakahokinga mai a Karanga Aotearoa
Te Papa Tongarewa

Tēnā koe **s 9(2)(a)**

This letter is written to you on behalf of Ngāti Takapari Hapū. Our Hapū is situated on the beautiful coastal region of Ngunguru and Tutukākā, 26 km northeast of Whangārei in Te Tai Tokerau.

On matters of Hapū representation we write to inform you of the following:

The Inaugural AGM of Ngāti Takapari Hapū (Ngāti Taka) took place on 17 September 2022 wherein the **Ngāti Takapari Hapū Trust** was formed, and seven Trustees and other appointed representatives were elected and entrusted with a mandate to formally represent our Ngāti Takapari Hapū. This is in close conjunction with our Kāhui Kaumātua, being the guardians of tikanga.

The duly appointed Trustees have met and formed a committee to deal with all matters pertaining to Ngāti Takapari. This includes matters to do with repatriation of kōiwi, taonga and other items of historical and cultural value.

Our historical whenua land blocks over which we hold mana whenua are Kopipi, Tuatenui, Te Toiroa, Te Maika, Waikanohi, Paeterata, Waharau, Rehu o Tane and Whakahewa. We also share mana whenua in Kiripaka, Glenbervie, Pataua, Horahora, Matapouri, and many other land blocks in this district.

We respectfully request that Ngāti Takapari Hapū Trust be notified and included in any matters to do with repatriation of our taonga and kōiwi. We also request that permission for copies of portraits of our Tūpuna be directed to us along with other persons.

Please send any communications to this email address for our attention.

We of Ngāti Takapari maintain and protect our people, lands, wāhi tapu, waterways, and airways, including our taonga, and seek to deal with environmental issues, including those matters that Ngāti Takapari deems to be within its sphere of concern.

Nāku nā

Ngāti Takapari Hapū Charitable Trust

s 9(2)(a) ngatitaka s 9(2)(a)

From: s 9(2)(a)
To: [Huhana Lyndon](#)
Cc: [Taipari Munro](#); [Hori Parata](#); [Aperahama Edwards](#); s 9(2)(a); [Carolyn Roberts-Thompson](#); [Te Herekiele Herewini](#); [Haley Hakaraia](#); [Arapata Hakiwai](#)
Subject: RE: Updated information on Northern Delegation
Date: Wednesday, 28 September 2022 11:02:10 pm
Attachments: [New Vendor Form - NZ.pdf](#)

Tēnā rawa atu koe Huhana,

I tēnei wā tonu kei te taunga rererangi o Wiena matou ko nga tupuna a tatari ana kia timata te hokinga atu ki Aotearoa. E hoki ana runga i te aroha, ara ko Rangimarie ta matou hoa haere. Thank you for this update e taku rangatira! I want to express the thanks of Karanga Aotearoa to you, Ngatiwai, kia Matua Taipari ano hoki for your mahi in coordinating and navigating our iwi to come together for these tūpuna. The wairua at the moment is that they yearn to be home with their whanau on their whenua after being taken away over a century ago. Thank you all for facilitating this.

Hongoeka Marae

I have advised Moana that the invoice for Hongoeka including all costs including kai should be sent directly to me for immediate payment. One less thing for you and your tari to worry about.

Te Roroa

I spoke with s 9(2)(a) last night and he advised that they have 3 or 4 to bring down. This regards the tupuna taken from Aratapu in 1879. I believe he was going to contact Matua Taipari to discuss this. I advised that we can work directly with him if that is the wishes of Te Roroa.

Te Waiariki Ngati Korora

I had had a very good korero with s 9(2)(a)s 9(2)(a) and as I mentioned in a previous conversation I will work directly with them to facilitate their representation at Te Papa. The korero was very positive and productive and I understand that they will be meeting with you ahead of travelling down. I am confident that our kaupapa over the weekend will go very well as we all come together to tangi and mihi to our tupuna.

I am just about to start flying with our tupuna, however if you'd like to send me your invoice along with the attached new vendor form I can arrange payment by Friday (all going to plan).

Nga mihi ano kia koutou. Naku iti noa, Na

s 9(2)(a)

Acting-Head of Repatriation | Pouwhakahaere Kaupapa Pūtere Kōiwi

www.tepapa.govt.nz/repatriation

Mobile +64 (0) s 9(2)(a)

Pronouns: s 9(2)(a)

From: Huhana Lyndon

Sent: Wednesday, 28 September 2022 10:41 pm

To: s 9(2)(a)

Cc: Taipari Munro ; Hori Parata ; Aperahama Edwards ; s 9(2)(a)

Subject: Updated information on Northern Delegation

Kia ora s 9(2)(a)

E mihi ana ki a koutou ki Vienna i tēnei wā, me ngā tūpuna maha e hoki mai ana ki te kāinga. By way of update, we will host a hui whakarite tomorrow night for those travelling to Pōneke on the weekend. The hui will be hosted at Te Puna o Te Mātauranga Marae, 5:30pm. An invitation has also been extended to s 9(2)(a) and those from the hapū trust who are travelling, we hope they are able to join us.

We have been fortunate to coordinate a large ope:

Te Uri o Hau (inc Ngāti Whātua):

1. s 9(2)(a)
2. [REDACTED]
3. [REDACTED]
4. [REDACTED]
5. [REDACTED]
6. [REDACTED]
7. [REDACTED]

Patuharakeke:

1. s 9(2)(a)
2. [REDACTED]
3. [REDACTED]
4. [REDACTED]

Te Parawhau:

1. s 9(2)(a)

Te Uri Roroi:

1. Taipari Munro
2. s 9(2)(a)
3. [REDACTED]
4. [REDACTED]
5. [REDACTED]
6. [REDACTED]
7. [REDACTED]

Ngāti Kahu o Torongare:

1. Winiwini Kingi
2. s 9(2)(a)
3. [REDACTED]
4. [REDACTED]
5. s 9(2)(a)

Te Waiariki (inc Ngāti Kororā):

1. Hori Parata
2. s 9(2)(a)
3. [REDACTED]
4. [REDACTED]
5. [REDACTED]
6. [REDACTED]
7. [REDACTED]

Ngātiwai:

1. Aperahama Edwards
2. Huhana Lyndon
3. s 9(2)(a)
4. s 9(2)(a)
5. [REDACTED]
6. [REDACTED]

7. s 9(2)(a)

Many of us have shared whakapapa across the tribes, but this is how they have been grouped for the purposes of this exercise. Some of the whanaunga listed have made their own independent flight plans, but are are part of our overall rōpū as uri coming to participate.

We have confirmed Hongoeka details with whaea Moana Parata, and have managed to secure 4 vans for our travels.

We aim to head to the marae when we arrive for whakatau and morning tea upon arrival on Saturday and come into Te Papa to meet at 1:30pm.

We are looking forward to the tour on Saturday and the overall kaupapa on Sunday.

Our group have staggered flights back from 1pm on Sunday, so will have our vans running groups to the airport.

Will keep in touch!

Nga manaakitanga, na

Huhana Lyndon

Te Raukura (CEO)

Te Poari o Ngatiwai

PH: s 9(2)(a)



Released by Te Papa under the Official Information Act 1982



Museum of New Zealand, Te Papa Tongarewa

New Vendor Form

Please complete all fields marked *

New ☐ Update ☐

*Te Papa Contact

*Name

*Address

*City or Town

*Postcode

*Phone

*Account Email

*GST ☐ Yes

GST Registration number

☐ No

IRD number for Withholding Tax

*Bank Account Details

Full Account Name

Bank

Branch

Account

Suffix

Note: Please right-align all account numbers. For example, record 02 Suffix as 002

*Please provide proof of Bank Account, such as a copy of your deposit slip or bank statement. ☐ (Tick to confirm)

Email to: Finance@tepapa.govt.nz

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- All supplies must be procured through a purchase order. If you are contacted by a Te Papa staff member to supply goods or services, you must receive a purchase order number from them prior to supplying or engaging in any work. This purchase order must be clearly quoted on your invoice.
- Email all invoices to finance@tepapa.govt.nz.
- Failure to supply a purchase order or email your invoices to finance@tepapa.govt.nz will result in your payment being delayed.

Standard Te Papa terms are payment 20th of the month following the invoice date. Alternate payment terms are able to be negotiated prior to engagement in some circumstances. Contact finance@tepapa.govt.nz if you wish to negotiate non-standard payment terms.

You can fill out this form and save using Adobe Acrobat® or Adobe Acrobat Reader®.

From: [Te Herekieke Herewini](#)
To: s 9(2)(a)
Subject: RE: Te Waiariki Haerenga - Actual Costs
Date: Wednesday, 12 October 2022 12:32:00 am
Attachments: [image001.jpg](#)
[image002.jpg](#)

Morena s 9(2)(a)

E pai ana tērā. Mā Karanga Aotearoa te nama s 9(2)(b)(ii) e utu.

Ngā mihi,

Te Herekieke

From: s 9(2)(a)

Sent: Tuesday, 11 October 2022 6:18 pm

To: Te Herekieke Herewini

Subject: FW: Te Waiariki Haerenga - Actual Costs

Kia Ora Te Here,

s 9(2)(a) has provided the final actual costs for their roopu to attend the repatriation pōwhiri.

Subtracting the amount paid by us as well as a \$ s 9(2)(b)(ii) donation the difference is \$ s 9(2)(b)(ii).

I could request a final invoice for this amount but I wanted to check with you first.

Nga mihi,

s 9(2)(a)

From: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

Sent: Monday, 10 October 2022 6:00 pm

To: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

Subject: Fw: Te Waiariki Haerenga - Actual Costs

Tēnā koe,

Just confirming our conversation earlier, we received s 9(2)(b)(ii) from Te Papa and a s 9(2)(b)(ii) koha from Haven Falls Funeral Services to help fund our haerenga to Wellington. We

would there only be seeking the balance of roughly \$ s 9(2)(b)(ii)

If this is accepted, I will arrange for an invoice to be sent out to you. Thank you so much for all your help.

Ngā mihi,

s 9(2)(a)

From: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

Sent: 07 October 2022 2:48 PM

To: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

Subject: Te Waiariki Haerenga - Actual Costs

Tēnā koe,

Hope you've had a great week and had a chance to recover and reflect on your massive journey. As requested please find attached a summary of the actual costs incurred by our roopu, and a list of representatives that attended on our behalf.

Please let me know if any of these costs are recoverable and I will create an invoice for the authorised items.

If you have any queries, or if would like the receipts to these costs please let me know and I will send them through.

Hooray for Friday!!!

Ngā mihi nui ki a koe!

s 9(2)(a) s 9(2)(a)

Kaitiaki | Trustee

Te Waiariki | Ngāti Kororā | Ngāti Takapari

☐ tewaiarikingatikororangatitakapari

☐ [s 9\(2\)\(a\).com](http://s 9(2)(a).com)

☐ <https://tewaiariki.com/>

Released by Te Papa under the Official Information Act 1982

From: s 9(2)(a)
To: [Te Herekiele Herewini](#)
Subject: Re: Te Waiariki ki Te Papa
Date: Thursday, 11 May 2023 8:03:34 pm

Mōrena te here,
There's a chairperson we met in Pātaua. I'll. Send you her emails address.

Nga mihi

s 9(2)(a)

Get [Outlook for Android](#)

From: Te Herekiele Herewini
Sent: Thursday, May 11, 2023 9:46:30 AM
To: s 9(2)(a)
Subject: FW: Te Waiariki ki Te Papa

Morena s 9(2)(a)

Are these the contact details (in the email below) for the rūpū who are the mana whenua for Te Taiharuru?

Ngā mihi,
Te Herekiele Herewini

From: s 9(2)(a)
To: Te Herekiele Herewini; Carolyn Roberts-Thompson; Arapata Hakiwai; Haley Hakaraia
Subject: Fwd: Koiwi Repatriation Kaupapa June 2023
Date: Friday, 9 June 2023 8:32:23 pm
Attachments: ~WRD0001.jpg
image001.png
image002.png
Outlook-mbaipcyj.png

Kia ora mai anō

Please find the latest response from Matua Taipari Munro.

Appears they'd like to send down four kaumātua including Hori Parata, s 9(2)(a), s 9(2)(a) and s 9(2)(a)

Te Here, I'll see what travel, if any, is required for the four kaumātua or if they're covered under the arrangements being made by Waiariki.

Nga mihi

s 9(2)(a)

Get [Outlook for Android](#)

From: Taipari Munro
Sent: Friday, June 9, 2023 9:53:20 am
To: s 9(2)(a); Huhana Lyndon
Cc: Neta Kerepeti; Aperahama Edwards; Hori Parata; Te Herekiele Herewini; s 9(2)(a); s 9(2)(a); s 9(2)(a); Janelle Beazley; s 9(2)(a)
Subject: Re: Koiwi Repatriation Kaupapa June 2023

Tēnā koe s 9(2)(a)

E mihi atu ana ki a koe. Thank you for your reply, my apology for the delay in this reply, I complain often about the lack of time in a day, days in a week, weeks in a month and so on. Thank you also for the background on the pōrihirihi from Taiharuru.

I appreciate what you have responded and am sorry to have expressed my previous email in the way I did. Simply I wanted to point out hapū of the Hapū Trust, Ngāti Taka, Te Waiariki and Ngāti Kororā have rangatira and kaumatua, and the senior among those is my tuakana Hori Parata.

As a way of explanation, our tribal territories extend from Tūtūkākā/ Ngunguru in the North where Ngāti Taka are located, to Waiteuku/ Kairaumati in the middle where Te Waiariki hapū are, and Horahora/ Pātaua/ Taiharuru in the South where Ngāti Kororā hapu is. This area is a large bay on the eastern seaboard out on the coast from Whangārei. You and your team visited us at Pātaua when you came earlier in the year. Our Iwi is known as Te Waiariki, we have close affiliation to Ngāti Wai, NgāPuhī, Ngāti Whātua, Ngāti Hine, and Te Rarawa.

While Hori Parata is synonymous with Ngāti Wai because of the many important kaupapa he is involved with Ngāti Wai, and for which Te Papa will know him for, and indeed he is a Ngāti Wai, but his immediate whānau are the hapū of the Hapū Trust. Neither should this situation be seen as a contest between Ngāti Wai and hapū of the Hapū Trust, or with the Hapū Trust itself, as I explain above, we are fundamentally all the same people in a true Māori way. My previous email is an attempt to solicit this response for Te Papa's information, I apologize again if my tone came across as abrupt .

Understandably you and Te Papa don't know any of this, and you would expect there is clear and appropriate communication amongst us here, of course you detect this may not be the case, hence your generous offer to facilitate us to an appropriate resolution. I am humbly grateful for that offer, and thank you and Te Papa, koutou e whakaaronuitia ana ki a mātou te hunga ngoikore. We thank you very much for that. It is however a situation which we the hapū must resolve ourselves, it's for us to do. We have kaumatua and kuia in our extended whanaungatanga who can guide us through a tikanga process and help us maintain our Mana Tapu, Mana Motuhake.

May advise Hori Parata will attend the hui at Te Papa next week, he will be accompanied by Te Winiwini Kingi, our kuia Hohi Waata-Riini and Grace Martin. You should also have received a response from the Hapū Trust as to their reps. May I also point out the kaumatua group and Hapū Trust reps are one and the same group of hapū representing Taiharuru.

I ask Te Papa to please include me in future correspondence to do with repatriation of koiwi or taonga into this and the wider Whangārei area, I can be helpful in connecting you as I did in the earlier repatriation.

Hēoi anō rā tēnei. Mā ngā manaakitanga a te wāhi ngaro koutou, tātou katoa e arataki, e tiaki, kia tutuki pai ai ngā tūmanako.

Nāku noa,
nā
Taipari

Taipari Munro

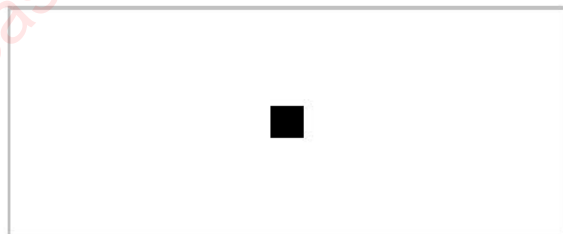
(TeUriroroi, TeParawhau, TeWaiariki, NgātiWai, NgātiHine, NgāPuhi, NgātiPūkenga)

TE AMORANGI

SENIOR MĀORI EXECUTIVE

Office of CE

P: +64 (9) s 9(2)(a) M: +s 9(2)(a)



From: s 9(2)(a)

Sent: Saturday, June 3, 2023 10:37 PM

To: Huhana Lyndon ; Taipari Munro

Cc: Neta Kerepeti ; Aperahama Edwards ; Hori Parata ; Te Herekiele Herewini

Subject: RE: Koiwi Repatriation Kaupapa June 2023

E aku rangatira, tēnā koutou katoa

I roto i te ngākau whakaiti he mihi aroha tēnei kia koe e te matua Pāpā Taipari, kia koutou hoki ngā rangatira o Ngāti Wai. E mihi ana mai i a mātou te hunga e arahi ana i te hokinga atu o a tātou tūpuna ma i ngā pito o te Ao tae noa atu kia Aotearoa, Te Waipounamu mē Rēkohu Wharekauri.

I humbly write in response to your email, and completely understand both your disappointment and frustration receiving this news. While I can absolutely relate to the unsettling feeling you and our rangatira can be experiencing, I wish to provide some important context as to how we've arrived to this point in the hope that it sheds some important light and provides context for the future direction of our kōrero.

1. What is this repatriation kaupapa that's being undertaken, and how many koiwi tangata are provenanced to Te Tai Tokerau?

Over a 2.5-week period ending with a karakia (13.06) and pōwhiri (14.06), Karanga Aotearoa are currently undertaking the transfer and repatriation of over 100 tūpuna and karāpuna from seven institutions located in six cities across Germany. One of these tūpuna is one of a number of kōiwi taken by Andreas Reischek from Taiharuru in approximately 1883. Last year, Te Papa repatriated kōiwi tangata from Vienna also with provenance to Taiharuru. I have included provenance information prepared by Te Herekiele for your reference.

Of the 100+ tūpuna that are being repatriated only one (crania and mandible) is provenanced directly to Taiharuru and Te Tai Tokerau.

The provenance information for the tupuna is as follows:

Kōiwi Tangata (Skeletal Remains) 1

Catalogue Number: 141.156.875.

Description: Skull of Māori female.

Accession date: 1930.

Accession details:

This ancestor was received in 1930 from Adolf Kluckauf of Vienna, Austria. However, the original collector of the ancestor is recorded as Andreas Reischek, who obtained the skull in 1883. The information on the note associated with the ancestor indicates that the skull is female of the Ngāpuhi tribe, from the specific location in Taiharuru (in Northland).

Analysis by Dr Te Herekiele Herewini – Head of Repatriation, Te Papa

After reviewing Te Papa's research documentation and those provided by the Natural History Museum in Vienna. I can confirm that Andreas Reischek collected other ancestral remains from the specific location of Taiharuru and took these to Vienna, Austria.

Although most of the ancestral remains taken by Reischek were accessioned into the collections of the Natural History Museum, it becomes apparent that others were not, and they eventually found their way into other collections in Europe.

About the letter in the conservation box, which is associated with the tupuna (ancestor). The details in the letter indicate that the trader was Adolf Kluckauf of Vienna. Furthermore, Margit Berner of the Natural History Museum in Vienna was able to confirm that Mr Adolf Kluckauf was resident in Vienna at that time.

Outcome

Based on the details above pertaining to the tupuna with catalogue number 141.156.875, Te Papa is able to confirm the ancestor is of Māori origin with clear provenance to Taiharuru, Aotearoa New Zealand.

2. Who was contacted, and why?

Last month a formal notification was sent from Dr Arapata Hakiwai to s 9(2)(a) (Kaiurungi | Taurapa) and Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapu Iwi Trust. On 18 May Dr Armstrong-Reed responded positively to the notification and an invitation along with information regarding the karakia whakatau and powhiri was sent from Dr Te Herekiele Herewini on behalf of Karanga Aotearoa on 22 May. The reason why this formal invitation was sent to Dr Armstrong-Reed and the Iwi trust follows last year's hui in Pataua where on Sat. 15 October representatives from Te Papa and the Natural History Museum Vienna met with the whanau of Te Waiariki, Ngāti Takapari and Ngāti Kororā (Matua Taipari was also there, as was Ken Kawiti), and we were formally introduced to s 9(2)(a) of the Te Waiariki, Ngāti Kororā, Ngāti

Takapari Hapū Iwi Trust. As an outcome of this hui, I had understood that the trust are the appropriate channel regarding the repatriation of koiwi taken from Taiharuru.

While it is unfortunate that this pānui was not distributed by the Trust to yourself, Matua Hori Parata and Ngati Wai, I deeply apologise that this should have been communicated to you all.

As a means to progress this kōrero forward, perhaps we could facilitate a discussion with *Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust* and all interested parties for the one tūpuna taken from Taiharuru?

Alternatively, we can find an alternative resolution? E te matua, we of Karanga Aotearoa are happy to be guided by you.

Lastly, I must advise you that I am no-longer serving as Acting-Head of Repatriation, as I had reverted to my substantive role as Kaitohutohu Kōiwi tangata – Programme Coordinator. Thus, I have copied in Dr Te Herekiele Herewini who has returned to his role since our meeting last year in Whangarei.

Matua Taipari, I wish to again express to you my sincere and deepest apologies to you, Ngāti Wai, and Matua Hori Parata, and trust that we will be guided towards a sound resolution in the spirit of the return of our tūpuna from international institutions home, to Aotearoa.

Nāku iti noa, Nā

s 9(2)(a)

Programme Coordinator | Kaitohutohu Kōiwi Tangata

www.tepapa.govt.nz/repatriation

Mobile +64 (0) s 9(2)(a) or (Denmark) +45 91 80 95 88

Pronouns: s 9(2)(a)

s 9(2)(a)

Programme Coordinator | Kaitohutohu Kōiwi Tangata

www.tepapa.govt.nz/repatriation

Mobile +64 (0) s 9(2)(a) or (Denmark) +45 91 80 95 88

Pronouns: s 9(2)(a)

From: Huhana Lyndon

Sent: Sunday, June 4, 2023 9:13 AM

To: Taipari Munro ; s 9(2)(a)

Cc: Neta Kerepeti ; Aperahama Edwards ; Hori Parata

Subject: Re: Koiwi Repatriation Kaupapa June 2023

Kia ora e te matua Taipari

Unfortunately Te Iwi o Ngātiwai was not advised either of this kaupapa. As elders of our tribes, and those first engaged by Te Papa in the kaupapa it disappointing to hear you were not notified of the up and coming repatriation hui for our tūpuna kōiwi.

Nga manaakitanga, na

Huhana Lyndon

Te Raukura (CEO)

Te Poari o Ngatiwai

PH: s 9(2)(a)

Image

From: Taipari Munro

Date: Saturday, 3 June 2023 at 9:09 PM

To: s 9(2)(a)

Cc: Neta Kerepeti , Huhana Lyndon , Aperahama Edwards

Subject: Fw: Koiwi Repatriation Kaupapa June 2023

Tēnā koe s 9(2)(a)

E mihi atu ana ki a koe e noho mai nā ki tēnā pito o te motu, Te Upoko o Te Ika a Maui. Hēoi, ko o tāua mate kua ngaro mai i ta tāua kitenga mutunga i a tāua ka tangihia. Ko ngai tāua te kanohi ora ka mihia.

Just coming to you on the attached notice I've indirectly received from the Ngāti Kororā, Te Waiariki, Ngāti Taka Hapū Trust. I don't know if you are coordinating this repatriation, but for want of a contact at Te Papa can you please provide me with the details of this repatriation of kōiwi from Taiharuru and Te Tai Tokerau. I will then speak with my tuakana Hori Parata.

As the rangatira and senior kaumatua of the Taiharuru hapū my tuakana and I prefer to have received direct contact from Te Papa on an important kaupapa such as this, not to receive a pānui indirectly from our tamariki. As their elders we are their first point of contact.

E kara, I look forward in anticipation to hearing back from Te Papa.

Nāku noa,

nā

Taipari

Taipari Munro

(Te Uriroi, Te Parawhau, Te Waiariki, Ngāti Wai, Ngāti Hine, Ngā Puhi, Ngāti Pūkenga)

TE AMORANGI

SENIOR MĀORI EXECUTIVE

Office of CE

P: +64 (9) s 9(2)(a) M: s 9(2)(a)



From: Neta Kerepeti

Sent: Friday, June 2, 2023 11:52 PM

To: Taipari Munro ; Taipari Munro

Subject: Fwd: Koiwi Repatriation Kaupapa June 2023

Click on the image tungāne. It's a jpeg file (photo) of the pānui that Dinella sent.

Get [Outlook for Android](#)

From: s 9(2)(a) s 9(2)(a)

Sent: Thursday, June 1, 2023 5:21:20 PM

To: Neta Kerepeti ; Admin Officer

Subject: Koiwi Repatriation Kaupapa June 2023

Tēnā kōrua,

He panui nui tenei mo te hui tapu a tera marama, mo te whakahokinga mai o tatou tupuna ki te kainga.

Hope you have both been well in this cold weather! I have been asked to forward this panui to you so that you are formally notified and also have the opportunity to share this panui amongst your network and hapū contacts.

We have shared this panui to those registered on our database, shared this with our social media followers and notified the Taiharuru Marae Committee as well. If you wish to participate in this kaupapa please let us know and we can coordinate our travel arrangements.

If you have any queries please do not hesitate to contact us.

Ngā manaakitanga,

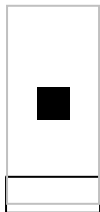
s 9(2)(a) s 9(2)(a)

Kaitiaki | Trustee

Te Waiariki | Ngāti Kororā | Ngāti Takapari

Error!

Filename [tewaiarikingatikororangatitakapari](#)
not
specified.



s 9(2)(a) com



<https://tewaiariki.com/>

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From: [Haley Hakaraia](#)
To: [Jamie Metzger](#); [Victoria Esson](#)
Cc: [Carolyn Roberts-Thompson](#); [Te Herekiele Herewini](#)
Subject: Fwd: Repatriation Kaupapa
Date: Thursday, 3 August 2023 5:12:35 pm

Kia ora kōrua

Please see the email below - Is there a Ngakahu kaupapa happening in August in Tāmaki?

I couldn't see any pānui in my email about upcoming kaupapa, apologies if you had sent anything through and we missed it.

It would be really helpful to receive some information regarding any upcoming mahi with Iwi please so that we can have awareness; but also hopefully to be included in discussions with you regarding relationships and engagements with iwi.

If there is any information that we can pass on to **s 9(2)(a)** that would be awesome to receive please.

Ngā manaakitanga
Haley

Sent from my iPhone

Begin forwarded message:

From: **s 9(2)(a)** **s 9(2)(a)**
Date: 3 August 2023 at 4:42:09 PM NZST
To: Te Herekiele Herewini , Carolyn Roberts-Thompson , Haley Hakaraia
Cc: **s 9(2)(a)**
Subject: Repatriation Kaupapa

Kia ora koutou,

Hope you are all well and have had a chance to get some relaxation time in amongst all the awesome kaupapa you bring together! Arohamai for the bulk email, I am unsure who to contact directly so feel free to refer me onto the right person :)

I am just touching base to enquire about a kaupapa being held in Tamaki from 21st to 23rd August regarding repatriation?

We haven't received any official confirmation or details of this to date, so just wondering if it's not for our rohe or if we've missed off the comms channels somehow.

I'll be visiting next week for mahi so hoping it's not too cold when I come down haha! Any queries please feel free to give me a call on **s 9(2)(a)**

Ngā mihi,

s 9(2)(a) s 9(2)(a)

Kaitiaki | Trustee

Te Waiariki | Ngāti Kororā | Ngāti Takapari

☐ tewaiarikingatikororangatitakapari

☐ s 9(2)(a) com

☐ <https://tewaiariki.com/>

Released by Te Papa under the Official Information Act 1982

From: [Haley Hakaraia](#)
To: [Jamie Metzger](#); [Victoria Esson](#)
Cc: [Carolyn Roberts-Thompson](#); [Te Herekietie Herewini](#)
Subject: RE: Repatriation Kaupapa
Date: Thursday, 3 August 2023 6:39:41 pm

Thanks for your email Jamie. If you could keep me in the loop please that would be helpful.

Ngā mihi

Haley

From: Jamie Metzger
Sent: Thursday, August 3, 2023 6:14 PM
To: Haley Hakaraia ; Victoria Esson
Cc: Carolyn Roberts-Thompson ; Te Herekietie Herewini
Subject: RE: Repatriation Kaupapa

Kia ora Haley,

This is a Repatriation Research Network meeting at Auckland Museum August 22-23.

This is a meeting for members of the network, those that are currently working on repatriation research. Ngākahu will be running a series of workshops and talks alongside the meeting.

I'm happy to follow up with **s 9(2)(a)** and see how I can help.

Ngā mihi nui,

Jamie

From: Haley Hakaraia <Haleyh@tepapa.govt.nz>
Sent: Rāpare, 03 Hereturikōkā, 2023 5:13 p.m.
To: Jamie Metzger <Jamie.Metzger@tepapa.govt.nz>; Victoria Esson <VEsson@tepapa.govt.nz>
Cc: Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>
Subject: Fwd: Repatriation Kaupapa

Kia ora kōrua

Please see the email below - Is there a Ngākahu kaupapa happening in August in Tāmaki? I couldn't see any pānui in my email about upcoming kaupapa, apologies if you had sent anything through and we missed it.

It would be really helpful to receive some information regarding any upcoming mahi with Iwi please so that we can have awareness; but also hopefully to be included in discussions with you regarding relationships and engagements with iwi.

If there is any information that we can pass on to **s 9(2)(a)** that would be awesome to receive please.

Ngā manaakitanga

Haley

Sent from my iPhone

Begin forwarded message:

From: **s 9(2)(a)** **s 9(2)(a)** <[s 9\(2\)\(a\)](#).com>
Date: 3 August 2023 at 4:42:09 PM NZST
To: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>, Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>, Haley Hakaraia <haleyh@tepapa.govt.nz>
Cc: **s 9(2)(a)** <[s 9\(2\)\(a\)](#)>
Subject: Repatriation Kaupapa

Kia ora koutou,

Hope you are all well and have had a chance to get some relaxation time in amongst all the awesome kaupapa you bring together! Arohamai for the bulk email, I am unsure who to contact directly so feel free to refer me onto the right person :)

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We haven't received any official confirmation or details of this to date, so just wondering if it's not for our rohe or if we've missed off the comms channels somehow.

I'll be visiting next week for mahi so hoping it's not too cold when I come down haha! Any queries please feel free to give me a call on s 9(2)(a)

Ngā mihi,

s 9(2)(a) s 9(2)(a)

Kaitiaki | Trustee

Te Waiariki | Ngāti Kororā | Ngāti Takapari

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☐ [s 9\(2\)\(a\)@com](mailto:s 9(2)(a)@com)

☐ <https://tewaiariki.com/>

From: [Te Herekiele Herewini](#)
To: [s 9\(2\)\(a\) com](#)
Cc: [Susan Thorpe](#)
Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu
Date: Wednesday, 13 December 2023 1:40:00 am

Kia ora [s 9\(2\)\(a\)](#)

Ka nui te mihi i runga i ngā kaupapa maha o te motu.

I wanted to follow-up regarding the kaumātua hui you had in mid- November 2023. I'm wondering how the discussion went regarding the tūpuna with provenance to Te Taiharuru? Do you have any questions for Te Papa regarding the return of these tūpuna to their takiwā? Ngā mihi,

Te Herekiele Herewini

From: Te Herekiele Herewini

Sent: Thursday, November 16, 2023 2:37 PM

To: [s 9\(2\)\(a\) com](#)

Cc: Susan Thorpe

Subject: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Tēnā koe [s 9\(2\)\(a\)](#)

Ka nui te mihi i runga i ngā āhuetanga o te wā.

I wanted to provide a short update to you, as Susan Thorpe has indicated you are seeking an update about the kōiwi tangata with provenance to Taiharuru.

My apologies we haven't provided a kōiwi tangata report to you, however, we will provide this in January 2024 at the latest.

The report, however, will indicate we have the following kōiwi tangata, although with more details about their collection.

Taiharuru | Associated Iwi and hapu

- Te Waiariki
- Ngāti Korora
- Ngāti Takapari

Taiharuru | Kōiwi tangata information

Seven kōiwi tangata taken from Taiharuru by A. Reischek in 1883. All these tūpuna below are offered manaakitanga in Te Papa's Wāhi Tapu.

3090	436	Calvarium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
3091	437	Cranium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
3092	438	Cranium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
3093	439	Cranium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
3094	440	Cranium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
3095	463	Calvarium	Taiharuru	A. Reischek	1883

		Returned from the Natural History Museum in Vienna, Oct 2022.		(1883)	
AIG 156a and AIG 156 B.		Skull and mandible. Returned from the Georg-Auguste University in Gottingen, Germany June 2023.	Taiharuru	A. Reischek (1883)	1883

The process of return

Please note these tūpuna are housed in Te Papa's Wāhi Tapu which has strict protocols regarding access to kōiwi tangata.

Ultimately, we wish to return these tūpuna to their whenua and takiwā, and therefore Te Papa is happy to work in partnership with Taiharuru iwi to ensure these tūpuna return home safely.

For Te Papa, this means working with the Repatriation Advisory Panel, that will receive your repatriation request. Members of the panel include Dr Arapata Hakiwai (Te Papa's Kaihautū), Tā Pou Temara (Chair of the panel), Tā Derek Lardelli, Aroha Mead, Kiwa Hammond, Miria Pomare and also two representatives that whakapapa to the Tai Tokerau, namely Haami Piripi and Hinerangi Himiona.

May I ask that you initiate the repatriation by sending a letter on behalf of the Taiharuru iwi seeking the tūpuna to come home.

Please address the letter to Te Papa's Kaihautū, Dr Arapata Hakiwai at email address:

arapatah@tepapa.govt.nz. Can you also cc me into the letter at teherekiekieh@tepapa.govt.nz.

We look forward to receiving your request seeking the return of these tūpuna to their whenua.

Ngā mihi,

Dr Te Herekiekie Herewini

Pou Whakahaere Kaupapa Pūtere Kōiwi | [Head of Repatriation](#)

Karanga Aotearoa Repatriation Programme

Museum of New Zealand Te Papa Tongarewa

Te Whanganui a Tara | [Wellington](#)

Aotearoa | [New Zealand](#)

Īmēra | [Email: teherekiekieh@tepapa.govt.nz](mailto:teherekiekieh@tepapa.govt.nz)

Waea pūkoro | [Mobile: +64 9 9\(2\)\(a\)](#)

MA (Hons) - University of Auckland Waipapa Taumata Rau, Aotearoa New Zealand.

PhD – Te Herenga Waka Victoria University of Wellington, Aotearoa New Zealand.

Fellow – Georg-August University Göttingen, Germany - Sensitive Provenance Research Project.

From: [Susan Thorpe](#)
To: [Te Herekiele Herewini](#)
Subject: FW: Provenance Report - Te Waiariki
Date: Thursday, 16 November 2023 8:14:19 am

One days notice! I have said to her that I can't provide a full report on Te Taitokerau for tomorrow but if she has a specific area I may be able to help, but I have only 5 more minutes of wifi before power shut off for the day

From: s 9(2)(a) s 9(2)(a)
Sent: Wednesday, November 15, 2023 5:53 PM
To: Susan Thorpe
Cc: s 9(2)(a)
Subject: Provenance Report - Te Waiariki

Tēnā koe Susan,

It was lovely to meet you in Auckland at the Ngakahu Repatriation Networking Hui, hope you've been well!

We are just contacting you to see if we could get an update on our Provenance Report for our Koiwi Tupuna that were returned, originally taken from Taiharuru.

We have a Kahui Kaumatua Hui this Friday and it would be great to give them an update at their final hui for the year.

If there is anything that we can help with please let us know or if you have any queries please feel free to give me a call on s 9(2)(a)

s 9(2)(a) s 9(2)(a)

Kaitiaki | Trustee

Te Waiariki | Ngāti Kororā | Ngāti Takapari

www.tewaiariki.com

From: [Susan Thorpe](#)
To: [Shaadiya-Lee Filoa](#)
Subject: FW: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu
Date: Monday, 23 June 2025 3:14:36 pm

From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Sent: Tuesday, 19 March 2024 4:58 pm

To: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Thanks s 9(2)(a)

I think they must mean Maunu, and yes this is very helpful

Me rongō

From: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

Sent: Tuesday, March 19, 2024 4:57 PM

To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: Re: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Kia ora Susan,

Our boundaries do include Kaurihohore, along with Ngāti Kāhu o Torongare (which is also us too).

Maunae I wonder if you are meaning Maunu? Cause there are caves in Maunu, which is Te Parawhau Hapū.

Hope that was helpful 😊

s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

Kaitiaki | Trustee | Treasurer

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>

From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Sent: Tuesday, March 19, 2024 4:46:06 PM

To: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Thank you for confirming that. Are you able to help me with the other pātai? Confirming these parts of your rohe is going to make a massive difference in the number of kōiwi we are dealing with

At the moment it is at least 18 but if the caves are also in your rohe, it will be more than double that, with possibly many more still to come back to Aotearoa/NZ

This was my earlier query:

Is Kaurihohore in your rohe? And also, have you heard of a place name 'Maunae' or something similar? They are said to be burial caves near Whangārei

Many thanks, me rongo
susan

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>

Sent: Tuesday, March 19, 2024 12:14 PM

To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: Re: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Kia ora Susan,

Aē, definitely we are the Mana Whenua of Te Whara (Bream Head)

We also have interests to the Hen and Chickens (along with all hapū of Whangārei)

Nāku nōa, nā

s 9(2)(a) s 9(2)(a)

Kaitiaki | Trustee | Treasurer

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>

Kia tū ake tō tātou mana ake o Te Waiariki

Te Waiariki will stand firm to preserve, protect and affirm that which is ours

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From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Sent: Friday, March 15, 2024 10:05 AM

To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>

Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Apologies and one more pātai – are the motu Marotere/Hen and Chickens in your rohe and also what about Bream Head?

Thank you

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>

Sent: Thursday, March 14, 2024 5:40 PM

To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: Re: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Kia ora Susan,

Are the attached Maps sufficient?

Nāku nōa, nā

s 9(2)(a) s 9(2)(a)

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Te Waiariki | Ngāti Kororā | Ngāti Takapari

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From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Sent: Thursday, March 14, 2024 3:04 PM

To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>

Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Kia ora s 9(2)(a)

I hope this finds you well. Are you able please to send me a rohe map? I really need to see how much of the Whangārei area your rohe encompasses, as we have a great many kōiwi specifically from Whangārei. Otherwise we have 6 kōiwi from Taiharuru and several from Pataua.

I am hoping to get you a report as a priority but I have to get the rohe correct so that I don't miss any kōiwi out.

Many thanks

Me rongo

susan

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>

Sent: Monday, February 19, 2024 1:51 PM

To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>

Subject: Re: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Kia ora Susan,

Please find attached our Letter of Intent (2022) which includes a Map of our Rohe.

In general, our area of interest is from Te Whara at the Whangārei Harbour, right along the coastline of Taiharuru, Pataua, Horahora, Kairau, Ngunguru including the Ngunguru Sandspit.

Our letter has been drafted and will go to our Kaitiaki and Kaumatua Kahui for approval before we send it back to you.

Hopefully won't be too long

Nāku nōa, nā

s 9(2)(a) s 9(2)(a)

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From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Sent: Monday, February 19, 2024 1:37 PM

To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>; Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>

Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Tēnā ko s 9(2)(a)

Lovely to hear from you. We are here to help in whatever way we can. Can I suggest, as a first start, that you send me a map of the rohe you have an interest in and then I will make your report a top priority. I want to make sure I include all the tupuna.

Me rongo

susan

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>
Sent: Monday, February 19, 2024 11:59 AM
To: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>
Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: Re: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Tēnā kōrua,

My apologies for the very late response, I am having a cleanup of my emails and have somehow missed this very important request from you Matua.

Just a brief update on our Kaumātua Wananga and subsequent hui, the hokinga mai of our Tupuna is a high priority for our hapū o Te Waiariki, Ngāti Korora, Ngāti Takapari this year.

Our Kaitiaki of our Hapū Iwi Trust have been assigned by our Kaumatua and Hapū members to coordinate this kaupapa and we have included this in our 2024 Annual Plan.

We have also started discussions with Taiharuru Marae and members of the Taiharuru Urupa committee to collaborate on this kaupapa and will continue these discussions and planning over the next few hui.

I'll ask our Kaiurungi to prepare a letter for you on our behalf and forward this to you as soon as possible.

Thank you for all of your mahi in this space, without dedicated kaimahi such as yourselves these important kaupapa would never be able to happen.

We appreciate you!!

Nāku nōa, nā

s 9(2)(a) s 9(2)(a)

From: Te Herekiele Herewini
Sent: Thursday, November 16, 2023 2:37 PM
To: s 9(2)(a) [com](#)
Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Tēnā koe s 9(2)(a)

Ka nui te mihi i runga i ngā āhuatanga o te wā.

I wanted to provide a short update to you, as Susan Thorpe has indicated you are seeking an update about the kōiwi tangata with provenance to Taiharuru.

My apologies we haven't provided a kōiwi tangata report to you, however, we will provide this in January 2024 at the latest.

The report, however, will indicate we have the following kōiwi tangata, although with more details about their collection.

Taiharuru | Associated Iwi and hapu

- Te Waiariki
- Ngāti Korora
- Ngāti Takapari

Taiharuru | Kōiwi tangata information

Seven kōiwi tangata taken from Taiharuru by A. Reischek in 1883. All these tūpuna below are offered manaakitanga in Te Papa's Wāhi Tapu.

3090	436	Calvarium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
3091	437	Cranium	Taiharuru	A. Reischek	1883

		Returned from the Natural History Museum in Vienna, Oct 2022.		(1883)	
3092	438	Cranium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
3093	439	Cranium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
3094	440	Cranium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
3095	463	Calvarium Returned from the Natural History Museum in Vienna, Oct 2022.	Taiharuru	A. Reischek (1883)	1883
AIG 156a and AIG 156 B.		Skull and mandible. Returned from the Georg-Auguste University in Gottingen, Germany June 2023.	Taiharuru	A. Reischek (1883)	1883

The process of return

Please note these tūpuna are housed in Te Papa's Wāhi Tapu which has strict protocols regarding access to kōiwi tangata.

Ultimately, we wish to return these tūpuna to their whenua and takiwā, and therefore Te Papa is happy to work in partnership with Taiharuru iwi to ensure these tūpuna return home safely.

For Te Papa, this means working with the Repatriation Advisory Panel, that will receive your repatriation request. Members of the panel include Dr Arapata Hakiwai (Te Papa's Kaihautū), Tā Pou Temara (Chair of the panel), Tā Derek Lardelli, Aroha Mead, Kiwa Hammond, Miria Pomare and also two representatives that whakapapa to the Tai Tokerau, namely Haami s 9(2)(a) and Hinerangi Himiona.

May I ask that you initiate the repatriation by sending a letter on behalf of the Taiharuru iwi seeking the tūpuna to come home.

Please address the letter to Te Papa's Kaihautū, Dr Arapata Hakiwai at email address: arapatah@tepapa.govt.nz. Can you also cc me into the letter at teherekiekieh@tepapa.govt.nz.

We look forward to receiving your request seeking the return of these tūpuna to their whenua.

Ngā mihi,

Dr Te Herekiele Herewini

Pou Whakahaere Kaupapa Pūtere Kōiwi | [Head of Repatriation](#)

Karanga Aotearoa Repatriation Programme

Museum of New Zealand Te Papa Tongarewa

Te Whanganui a Tara | [Wellington](#)

Aotearoa | [New Zealand](#)

Īmēra | [Email: teherekiekieh@tepapa.govt.nz](mailto:teherekiekieh@tepapa.govt.nz)

Waea pūkoro | [Mobile: +64](#) **s 9(2)(a)**

MA (Hons) - University of Auckland Waipapa Taumata Rau, Aotearoa New Zealand.

PhD – Te Herenga Waka Victoria University of Wellington, Aotearoa New Zealand.

Fellow – Georg-August University Göttingen, Germany - Sensitive Provenance Research Project.

From: s 9(2)(a) s 9(2)(a)
To: Susan Thorpe
Subject: Re: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu
Date: Tuesday, 19 March 2024 4:59:06 pm

FYI - Abbey Caves (Kioretaretare) is Te Waiariki Ngāti Korora rohe though

s 9(2)(a) s 9(2)(a)

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<https://tewaiariki.com/>

From: Susan Thorpe

Sent: Tuesday, March 19, 2024 4:46:06 PM

To: s 9(2)(a) s 9(2)(a)

Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu
Thank you for confirming that. Are you able to help me with the other pātai? Confirming these parts of your rohe is going to make a massive difference in the number of kōiwi we are dealing with

At the moment it is at least 18 but if the caves are also in your rohe, it will be more than double that, with possibly many more still to come back to Aotearoa/NZ

This was my earlier query:

Is Kaurihohore in your rohe? And also, have you heard of a place name 'Maunae' or something similar? They are said to be burial caves near Whangārei

Many thanks, me rongo

susan

From: s 9(2)(a) s 9(2)(a)

Sent: Tuesday, March 19, 2024 12:14 PM

To: Susan Thorpe

Subject: Re: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Kia ora Susan,

Aē, definitely we are the Mana Whenua of Te Whara (Bream Head)

We also have interests to the Hen and Chickens (along with all hapū of Whangārei)

Nāku nōa, nā

s 9(2)(a) s 9(2)(a)

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Sent: Friday, March 15, 2024 10:05 AM

To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>

Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Apologies and one more pātai – are the motu Marotere/Hen and Chickens in your rohe and also what about Bream Head?

Thank you

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Kia ora Susan,

Are the attached Maps sufficient?

Nāku nōa, nā

s 9(2)(a) s 9(2)(a)

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Many thanks

Me rongo

susan

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>

Sent: Monday, February 19, 2024 1:51 PM

To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>

Subject: Re: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Kia ora Susan,

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s 9(2)(a) s 9(2)(a)

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Sent: Monday, February 19, 2024 1:37 PM

To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>; Te Herekietie Herewini
<TeHerekietieH@tepapa.govt.nz>

Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Tēnā ko s 9(2)(a)

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Me rongō

susan

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Sent: Monday, February 19, 2024 11:59 AM

To: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>

Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

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s 9(2)(a) s 9(2)(a)

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From: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>

Sent: Wednesday, December 13, 2023 1:41 AM

To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>

Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: RE: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Kia ora s 9(2)(a)

Ka nui te mihi i runga i ngā kaupapa maha o te motu.

I wanted to follow-up regarding the kaumātua hui you had in mid- November 2023. I'm wondering how the discussion went regarding the tūpuna with provenance to Te Taiharuru?

Do you have any questions for Te Papa regarding the return of these tūpuna to their takiwā?

Ngā mihi,

Te Herekieke Herewini

From: Te Herekieke Herewini

Sent: Thursday, November 16, 2023 2:37 PM

To: s 9(2)(a) com

Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Tēnā koe s 9(2)(a)

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Taiharuru | Associated Iwi and hapu

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- Ngāti Korora
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Taiharuru | Kōiwi tangata information

Seven kōiwi tangata taken from Taiharuru by A. Reischek in 1883. All these tūpuna below are offered manaakitanga in Te Papa's Wāhi Tapu.

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AIG 156a and AIG 156 B.		Skull and mandible. Returned from the Georg-Auguste University in Gottingen, Germany June 2023.	Taiharuru	A. Reischek (1883)	1883

The process of return

Please note these tūpuna are housed in Te Papa's Wāhi Tapu which has strict protocols regarding access to kōiwi tangata.

Ultimately, we wish to return these tūpuna to their whenua and takiwā, and therefore Te Papa is happy to work in partnership with Taiharuru iwi to ensure these tūpuna return home safely.

For Te Papa, this means working with the Repatriation Advisory Panel, that will receive your repatriation request. Members of the panel include Dr Arapata Hakiwai (Te Papa's Kaihautū), Tā Pou Temara (Chair of the panel), Tā Derek Lardelli, Aroha Mead, Kiwa Hammond, Miria Pomare and also two representatives that whakapapa to the Tai Tokerau, namely Haami s 9(2)(a) and Hinerangi Himiona.

May I ask that you initiate the repatriation by sending a letter on behalf of the Taiharuru iwi seeking the tūpuna to come home.

Please address the letter to Te Papa's Kaihautū, Dr Arapata Hakiwai at email address: arapatah@tepapa.govt.nz. Can you also cc me into the letter at teherekiekieh@tepapa.govt.nz.

We look forward to receiving your request seeking the return of these tūpuna to their whenua.

Ngā mihi,

Dr Te Herekiekie Herewini

Pou Whakahaere Kaupapa Pūtere Kōiwi | [Head of Repatriation](#)

Karanga Aotearoa Repatriation Programme

Museum of New Zealand Te Papa Tongarewa

Te Whanganui a Tara | [Wellington](#)

Aotearoa | [New Zealand](#)

Īmēra | [Email: teherekiekieh@tepapa.govt.nz](mailto:teherekiekieh@tepapa.govt.nz)

Waea pūkoro | [Mobile: +64](#) s 9(2)(a)

MA (Hons) - University of Auckland Waipapa Taumata Rau, Aotearoa New Zealand.

PhD – Te Herenga Waka Victoria University of Wellington, Aotearoa New Zealand.

Fellow – Georg-August University Göttingen, Germany - Sensitive Provenance Research Project.

From: [Susan Thorpe](#)
To: [Shaadiya-Lee Filoa](#)
Subject: FW: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu
Date: Monday, 23 June 2025 3:14:02 pm
Attachments: [Te Papa Tongarewa Formal Request.pdf](#)
[Letter of intent.pdf](#)

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>
Sent: Tuesday, 9 April 2024 11:07 am
To: Arapata Hakiwai <arapatah@tepapa.govt.nz>
Cc: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>; Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; s 9(2)(a) <s 9(2)(a) >
Subject: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu

Tēnā koe Matua Arapata,

Please find attached a formal letter to initiate the repatriation process for our Kōiwi Tangata that are in the care of Te Papa's Wāhi Tapu on behalf of our Hapū.

If you have any queries, please contact me on s 9(2)(a) .

Nāku nōa, nā

s 9(2)(a) s 9(2)(a)

Kaitiaki | Trustee | Treasurer

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>

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From: Susan Thorpe
To: Shaadiya-Lee Filoa
Subject: FW: Te Taitokerau summary
Date: Monday, 23 June 2025 3:28:00 pm
Attachments: image001.png
image002.png

From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Sent: Tuesday, 30 April 2024 8:21 am
To: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>; s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
Cc: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>
Subject: RE: Te Taitokerau summary

Thank you Jane

I will definitely include Kaurihohore then.

We planted 35,000 trees!

Me rongo/ngā mihi

From: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
Sent: Monday, April 29, 2024 4:34 PM
To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
Cc: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>
Subject: RE: Te Taitokerau summary

Tena ano koe e Susan,

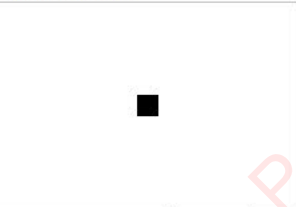
Ae ka pai – I appreciate the way you work carefully with slightly overlapping areas, it just shows so much respect – which I appreciate

I agree that is the best starting point for the report, and through discussion and possibly an bio- archaeological assessment we may further delve into specifics.

I would say Kaurihohore is a place of interest for Te Waiariki as the tributaries leading in and out are all from the larger body of waters, that are definitely Te Waiariki without doubt, heoi ano, ill leave the pukenga to speak to those specifics lol
Thank you, Susan, and I hope the planting went well last week

Mauri Ora

Nga mihi mahana



s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
Te Uri o Hau Taumata Kaunihera Secretary
Toi Te Uri o Hau Coordinator
Environs Te Uri o Hau

M: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
E: s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>

*To learn more about why pronouns matter read more [here](#)

Freephone:0800 438 894 | environs@uriohau.co.nz |
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PO BOX 657 WHANGAREI 0110 | Iwi Entity | www.uriohau.com

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Mon	Tues	Wed	Thurs	Fri
?	?	?	?	X

? In the office; ?? Working remotely; X Not working

From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Sent: Monday, April 29, 2024 3:21 PM

To: s 9(2)(a) <s 9(2)(a)@co.nz>; s 9(2)(a)@com

Cc: Te Herekikie Herewini <TeHerekikieH@tepapa.govt.nz>

Subject: RE: Te Taitokerau summary

External Email *

Kioranga Jane

Thank you for your reply and offer of help. s 9(2)(a) has helpfully provided a rohe map but as you can imagine many of the provenance locations we have are right on the edge of the rohe. I am happy to draft the report including as much as possible as we delicately negotiate the border lines.

Perhaps that is a good starting point?

Kaurihohore would be good to confirm though as there are so many with provenance to caves there. These tupuna have yet to come back to Aotearoa but we are working with the Natural History Museum, London to make that happen.

Cheers, ngā mihi
susan

From: s 9(2)(a) <s 9(2)(a)@co.nz>

Sent: Monday, April 29, 2024 3:05 PM

To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; s 9(2)(a)@com

Cc: Te Herekikie Herewini <TeHerekikieH@tepapa.govt.nz>

Subject: RE: Te Taitokerau summary

Tēnā koe Susan, otira ki a koe e Te Here

Thank you for reaching out I always appreciate the hard mahi you all do down there to care for our tupuna, until we are able to come retrieve them.

The Te Waiariki, Ngati Korora, Ngati Takapari rohe boundary is somewhat tricky to say the least. Although we understand our mana and kaitiaki roles in Te Taitokerau we also must acknowledge our neighbouring tribes, the historical relationships, and grievances, so as to not over-step perhaps there are some hui we need to have on our end.

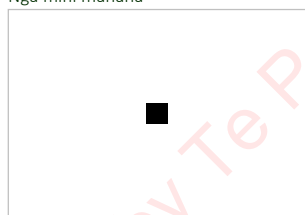
In terms of correct placenames. I can do some research on that with Kelly. I am yet to go before my tribes Kaumatua Roopu where I am seeking endorsement to work alongside them for a safe return.

At this point I am not much of a help, and I only hope that perhaps my cousin s 9(2)(a) will be able to assist you more, she sits beside our tribal kaumatua, who hold a lot of the hitori.

But tēnei au, he kai tono mo ngā iwi katoa o Te Taitokerau e tuku ngā mihi rangatira ki a korua mo o korua mahi katoa, mai i te timatanga o te kaupapa, taenoa ki te mutunga kei konei korua hei hapai te Kaupapa mo te Iwi Māori katoa, nei ra te mihi ka tika

E taku parata e Te Here, ill give you a call

Nga mihi mahana



s 9(2)(a) s 9(2)(a)

Te Uri o Hau Taumata Kaunihera Secretary

Toi Te Uri o Hau Coordinator

Environs Te Uri o Hau

M: s 9(2)(a)

E: s 9(2)(a)@co.nz

*To learn more about why pronouns matter read more [here](#)

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Mon	Tues	Wed	Thurs	Fri
-----	------	-----	-------	-----

?	?	?	?	x
---	---	---	---	---

? In the office; ?? Working remotely; x Not working

From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Sent: Friday, April 26, 2024 2:34 PM
To: s 9(2)(a) <[REDACTED]> <[REDACTED]> <[REDACTED]> <[REDACTED]>
Cc: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: FW: Te Taitokerau summary

External Email *

Kioranga

I am making my way through the information on the 90 kōiwi we care for with provenance to Te Taitokerau and wonder if you can help me.

Some of the place-names have spelling that is wrong so I need to narrow down the possibilities. Eg is 'tangohuia' Tangihua, or somewhere else?

For the Te Waiariki, Ngāti Korora me Ngāti Takapari rohe I have confirmed the following:

- Waka tupapaku (taken by Reishek)
- Bream Head/Te Whara – 2 kōiwi
- Taiharuru – 10 kōiwi
- Patau/Pataua – 2 kōiwi
- Patua – 1 kōiwi
- Waikaraka – 4 kōiwi
- Manaia – 2 kōiwi

Plus there may be others you in the list below, subject to confirmation of correct place-names:

- Whangarei – 31 kōiwi
- Hokianga – 3 kōiwi
- Maunu – 3 kōiwi
- Waipū – 2 kōiwi
- Tangohuia/Tangihua? – 3 kōiwi
- Bay of Islands – 2 kōiwi
- Te Arai – 1 kōiwi
- Waiomio – 1 kōiwi
- Whangaruru – 3 kōiwi
- Mangapai – 1 kōiwi

Can you please let me know if any of the place-names above are in your rohe and also in earlier emails you confirmed that Maunu caves are not but kaurihohore is – is that correct?

There are 42 kōiwi from Maunu to come back from Oslo and 62 from NHM, London provenanced to Kaurihohore (56) and Bay of Islands (6)

Many thanks, ngā mihi
susan

From: [Susan Thorpe](#)
To: [Shaadiya-Lee Filoa](#)
Subject: FW: draft report Te Waiariki
Date: Monday, 23 June 2025 3:13:33 pm
Attachments: [Research report draft 2 Te Waiariki May 2024.docx](#)

From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Sent: Thursday, 9 May 2024 2:02 pm

To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>; [s 9\(2\)\(a\)](#) com; [s 9\(2\)\(a\)](#)
[s 9\(2\)\(a\)](#) co.nz>

Subject: draft report Te Waiariki

Kōioranga kotou

Please find attached a draft report for the Te Waiariki rohe. Please treat this very much as a first draft as I am not familiar with your landscape and we may have to adjust some entries to exclude them, or include others. I have tried to be as inclusive as possible and will await your guidance on next steps.

For some kōiwi, eg those repatriated from the Field Museum, we have very little information on collectors.

Please let me know if you have any questions or concerns. At this stage can you please keep this amongst us and not widely circulate, in case I need to amend it.

Me rongo

susan

Susan ('Ūana) Thorpe

Pou Rangahau Kōiwi (Repatriation Researcher)

Karanga Aotearoa Repatriation Programme

Te Papa Tongarewa/Museum of New Zealand

PO Box 467

WELLINGTON 6011, NZ

Īmēra I Email: Susan.thorpe@tepapa.govt.nz

Waea whare: +0064 [s 9\(2\)\(a\)](#)

Waea pūkoro/mobile: +0064 [s 9\(2\)\(a\)](#)



KIA TŪ AKE TŌ TĀTOU MANA AKE O TE WAIARIKI

TE WAIARIKI WILL STAND FIRM TO PRESERVE, PROTECT AND AFFIRM THAT WHICH IS OURS

LETTER OF INTENT

TO: Whom It May Concern

DATE: 22 September 2022

Tēnā koe,

This letter re-affirms the position of the Te Waiariki, Ngāti Kororā, Ngāti Takapari, Hapū Iwi Trust (hereinafter referred to as the Hapū Iwi Trust) as the official organisation that represents the beneficiaries of Te Waiariki, Ngāti Korora, Ngāti Takapari (Ngāti Taka) Hapū within the Rohe of Te Waiariki. In formulating this letter, the Hapū Iwi Trust notifies your organisation that in the first instance, no other organisation or individuals have been given the mandate to represent or speak on behalf of the beneficiaries of Te Waiariki, Ngāti Korora, Ngāti Takapari Hapū except those that have been formally nominated or permitted to do so through the support and endorsement of the Hapū Iwi Trust.

Te Waiariki, Ngāti Korora, Ngāti Takapari, Hapū were guaranteed “Tino Rangatiratanga o ngā taonga katoa”. Article 2, Māori version; at the very least have “the full exclusive undisturbed possession of their most prized possessions”. Article 2, Pakeha text; our understanding of Te Tiriti is that the recognition and acknowledgement and indeed protection of our Tino Rangatiratanga means that for anything that affects our rights as Te Waiariki, Ngāti Korora, Ngāti Takapari, we will have to agree to it. This is fundamental to the treaty partnership. The Crown cannot unilaterally legislate for us.

Our expectation is that the Crown recognise the Rangatiratanga and Mana Motuhake of Te Waiariki, Ngāti Kororā, Ngāti Takapari as Rangatira to develop solutions which relate to laws, decisions or regulations. These decisions will affect our rights and ensure we must have equity and we must be able to participate freely with any Crown Minister or organisation.

In He Whakaputanga, the rangatira declared their independent status as a sovereign nation and affirmed their rights as tangata whenua (indigenous people) to govern their own affairs, including the lands and waters within their territories. The declaration acknowledged the mana (authority) and rangatiratanga (chieftainship) of Māori over their ancestral lands and resources, which encompassed the moana as an integral part of their domain.

Te Waiariki, Ngāti Korora, Ngāti Takapari, Hapū have and will always retain Rangatiratanga as sovereigns concerning the mana of our people, lands and resources. At no time since 1835 or 1840 have Te Waiariki, Ngāti Korora, Ngāti Takapari, Hapū ceded their rangatiratanga or have they agreed to a variation of the agreement reached under Te Tiriti o Waitangi.

For future reference, any inquiries concerning this letter of intent or the representation of Te Waiariki, Ngāti Korora, Ngāti Takapari, Hapū can be directed to the Te Waiariki, Ngāti Korora, Ngāti Takapari, Hapū Iwi Trust. Our official website at www.tewaiariki.com will assist your organisation to understand who we are as a Hapū Iwi Trust and contact can be made by email to: kaitiaki@tewaiariki.com. The Hapū Iwi Trust look forward to your response and propose to meet with your organisation to establish a more formal working relationship.

Ngā mihi,

Dr Arvay Armstrong-Read



Kaiurungi / Taurapa / Chair

s 9(2)(a)



Kaihautu / Taurapa / Kaumatua

Te Waiariki, Ngāti Korora, Ngāti Takapari

Landblocks of Interest

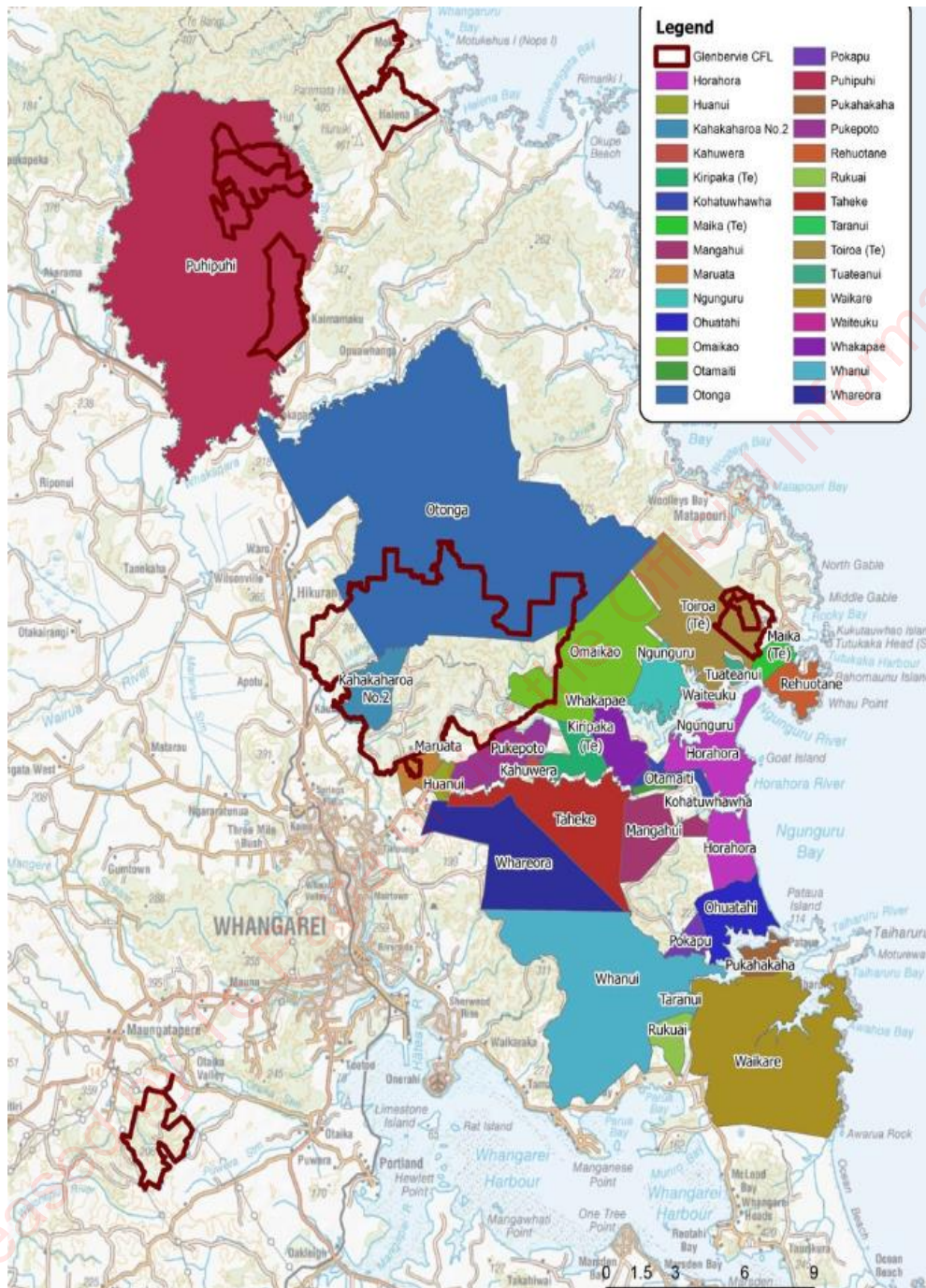
Map dated: 26 January 2016



Figure 3: Te Waiariki, Ngāti Korora, Ngāti Takapari Land blocks of Interest

Te Waiariki, Ngāti Korora, Ngāti Takapari Landblocks of Interest incl. Glenbervie CFL

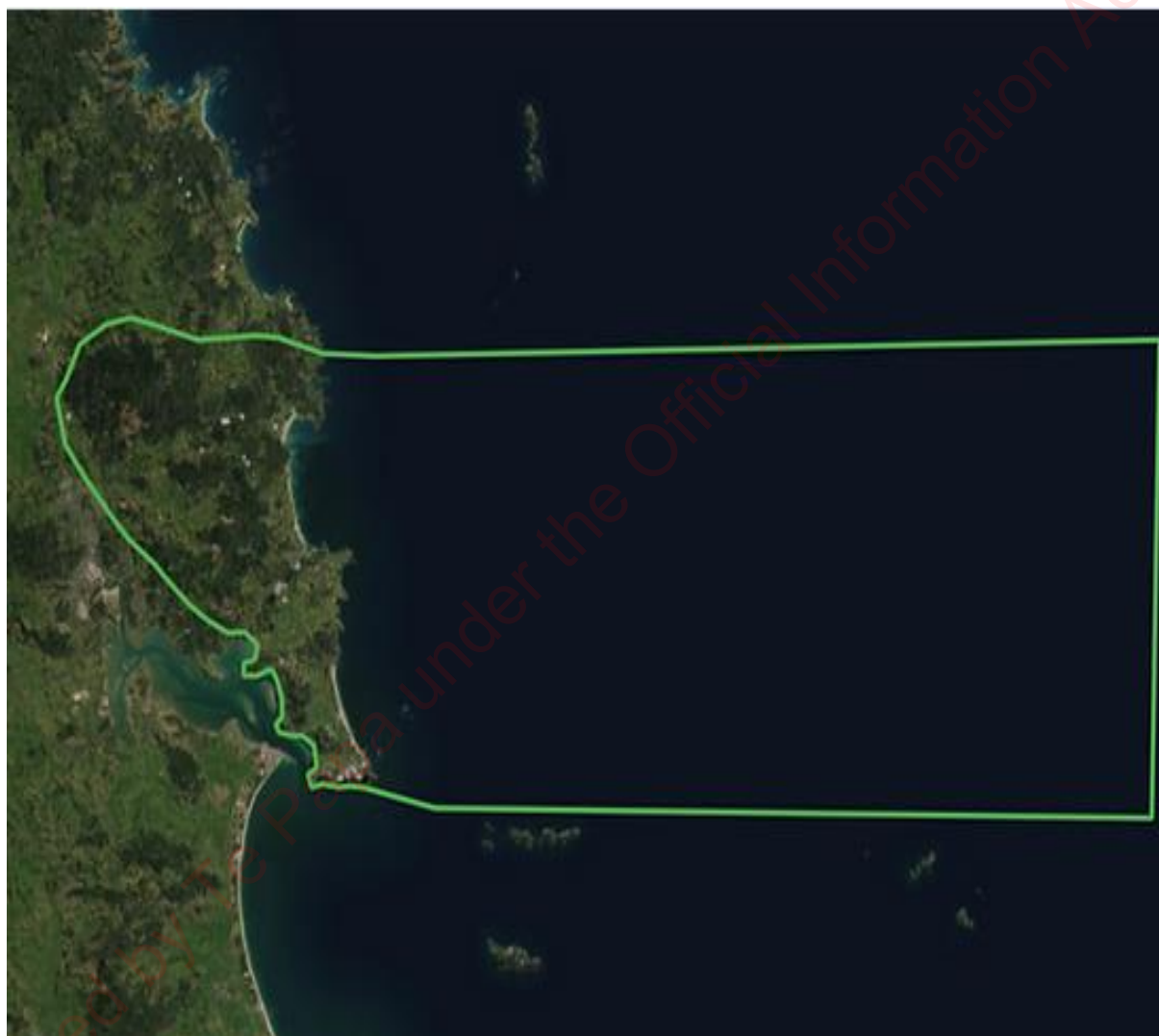
Map dated: 26 January 2016



Te Waiariki, Ngāti Korora, Ngāti Takapari

Rohe Moana Interests

Map dated: 26 January 2016



TE WAIARIKI

-NGĀTI-KORORĀ | NGĀTI-TAKAPARI-

To: Dr Arapata Hakiwai
Kaihautū

Karanga Aotearoa Repatriation Programme
Museum of New Zealand Te Papa Tongarewa
Te Whanganui a Tara | Wellington
Aotearoa | New Zealand
arapatah@tepapa.govt.nz

Re: Kōiwi tangata taken from Taiharuru by A. Reischek in 1883

Dear Matua Arapata,

We are writing on behalf of the Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū to formally request the repatriation of our tūpuna from Taiharuru and other areas within our rohe to be brought back to our ancestral lands. It is with utmost respect and reverence that we seek to bring our ancestors home where they rightfully belong.

This kaupapa is a top priority for us this year as our tūpuna hold significant cultural and spiritual importance to our presence in foreign institutions has caused deep sorrow and longing within our hapū. As Kaitiaki of our ancestral lands, it is our responsibility to ensure the proper care and respect for our ancestors' remains.

It was a profound honour for us to be part of the powhiri in 2023 when our tūpuna were returned. We are also grateful to have been invited to attend the Ngakahu Repatriation Networking Hui.

We are eager to continue this important work and have the full support of our hapū, marae, and kaumatua.

We kindly request your cooperation and assistance in facilitating the repatriation process so that our tūpuna final resting place can be within the embrace of our whānau and whenua.

We are committed to working collaboratively with Te Papa Tongarewa and the Karanga Aotearoa Repatriation Programme team to ensure a smooth and respectful return of our ancestors.

For your records, our key contact people are s 9(2)(a) (Kaitiaki/Co-Chairperson) and s 9(2)(a) s 9(2)(a) (Kaitiaki/Admin). They have been actively communicating and networking with your team thus far and will continue to facilitate efficient correspondence between our organisations.

We appreciate your attention to this matter and look forward to your response and the pending Provenance Report. Please do not hesitate to contact us if you require any further information or assistance regarding this request.

Nga mihi nui,

Te Waiariki, Ngāti Korora, Ngāti Takapari Hapū Iwi Trust

A Armstrong-Read

Dr Arvay Armstrong-Read

Kai Urungi / Chairperson

s 9(2)(a)

T Raniera

s 9(2)(a)

Kaitiaki / Co-Chairperson

s 9(2)(a)

Cc: s 9(2)(a) s 9(2)(a)

Kaitiaki / Admin

s 9(2)(a) com

From: s 9(2)(a) s 9(2)(a)
To: Te Herekiele Herewini
Cc: s 9(2)(a) Susan Thorpe
Subject: Re: Te Waiariki report draft 3
Date: Monday, 16 September 2024 3:15:31 pm
Attachments: image001.png

Kia ora e hoa,

Could you call me urgently please on s 9(2)(a)

Ngā mihi,
s 9(2)(a)

s 9(2)(a)

Kaitiaki | Trustee | Treasurer

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Friday, September 13, 2024 6:43:34 PM
To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>
Cc: s 9(2)(a) <s 9(2)(a) Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: RE: Te Waiariki report draft 3

Aroha mai s 9(2)(a)

I wanted to ask if Te Waiariki, Korora me Takapari have been invited to a meeting on **Thursday 19 Sept at about 4.30 pm at the** Hihiaua Cultural Center (56-58 Herekino Street) Whangārei. The kaupapa is to meet with Te Papa to discuss the kōiwi tangata/tūpuna we have housed in our wāhi tapu that originated from the greater Whangarei takiwā.

The meeting invite would have come from Ngātiwai but is for all hapū and iwi associated with Whangarei and was done at Te Papa's request.

Sorry to be pain, but can we postpone our meeting planned for 17 Sept, and may I ask if Te Waiariki, Korora me Takapari representatives can come to that hui arranged on Thursday. My apologies about this.

Ngā mihi,

Te Herekiele Herewini

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Friday, September 13, 2024 5:09 PM
To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>

Cc: s 9(2)(a) <s 9(2)(a)> Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: RE: Te Waiariki report draft 3

Kia ora s 9(2)(a)

I think I need to ring you regarding our meeting arranged for Tuesday 17 Sept.

Nga mihi,

Te Herekieke

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a).com>
Sent: Friday, September 6, 2024 12:52 PM
To: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>
Cc: s 9(2)(a) <s 9(2)(a)> Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: Re: Te Waiariki report draft 3

Kia ora e hoa,

I am just following up regarding your visit to Whangārei.

We are happy to host you at our Tari on Tuesday 17th September at 5pm if that is suitable for you.
Our address is s 9(2)(a) Morningside Whangarei.

If we could be advised of how many people will be attending with you we can start making arrangements on our side.

Nāku nōa, nā



s 9(2)(a) s 9(2)(a)

HOE TUPU ORA

PROSPERITY & GROWTH

Kia tū ake te mana o Te Waiariki

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>

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From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>

Sent: Monday, 12 August 2024 2:00 pm

To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>

Cc: s 9(2)(a) <s 9(2)(a) Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: RE: Te Waiariki report draft 3

Kia ora s 9(2)(a)

A small delegation from Te Papa is planning to be in Tai Tokerau from the afternoon of Tuesday 17 Sept to Friday 20 Sept 2024. Our kaupapa is to talk to iwi regarding their kōiwi tangata and to answer any questions you may have about the research or the repatriation process from Te Papa.

We are planning to have a meeting with iwi belonging to Whangarei, and working with Ngātiwai to arrange a general meeting with all iwi concerned. This meeting will be for the general Taitokerau report, plus the reports for Aotea and Hauturu.

However, we would like to arrange a meeting with Waiariki, Korora me Takapari for your specific kōiwi tangata. I still need to arrange meeting dates with Ngātiwai, but I am thinking if it would be possible to meet with you on Tuesday 17 Sept in the late afternoon or early evening, or on Friday morning?

Ngā mihi,

Dr Te Herekiele Herewini

Pou Whakahaere Kaupapa Pūtere Kōiwi | [Head of Repatriation](#)

Karanga Aotearoa Repatriation Programme

Museum of New Zealand Te Papa Tongarewa

Te Whanganui a Tara | [Wellington](#)

Aotearoa | [New Zealand](#)

Īmēra | [Email: teherekieleh@tepapa.govt.nz](mailto:teherekieleh@tepapa.govt.nz)

Waea pūkoro | [Mobile: +64 s 9\(2\)\(a\)](#)

MA (Hons) - University of Auckland Waipapa Taumata Rau, Aotearoa New Zealand.

From: s 9(2)(a) <s 9(2)(a)>
Sent: Tuesday, July 23, 2024 3:44 PM
To: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>
Cc: s 9(2)(a) <s 9(2)(a)> Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: Re: Te Waiariki report draft 3

Kia ora e hoa,

Thank you for your email and the update, appreciate you keeping us in the loop and sending us our Provenance Reports.

We held a Hui ā Hapū on Sunday 7th July that was attended by 50+ of our whānau, we presented the Provenance Report to our Hapū, the report was well received and our whānau were very thankful for the level of detail provided in that Report. The outcome from that Hui is that our Kahui Kaumatua would hold a series of Hui to discuss the Report, our Tikanga, and continue the korero about what the repatriation process looks like for us. We held that Kaumatua hui today, and have scheduled another 2 Kahui Kaumatua Hui on the 6th August and 20th August.

Could we look at having an Online Hui after the 20th August? That would give me more useful information to be able to collaborate with you and then we can discuss ideal dates for your visit to us

We have also sent out an email to our 800+ registered Hapū members providing an overview of the Provenance Report and our next steps going forward, just to keep everyone in the loop as we continue on this haerenga.

If you have any queries please feel free to give me a call

Nāku nōa, nā

s 9(2)(a)

Kaitiaki | Trustee | Treasurer

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>

Kia tū ake tō tātou mana ake o Te Waiariki

Te Waiariki will stand firm to preserve, protect and affirm that which is ours

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From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>

Sent: Thursday, July 18, 2024 10:42 AM

To: s 9(2)(a) <s 9(2)(a)>

Cc: s 9(2)(a) <s 9(2)(a)> Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: RE: Te Waiariki report draft 3

Tēnā kōrua s 9(2)(a) me s 9(2)(a)

Ka nui te mihi ki a kōrua i runga i ngā kaupapa me ngā ahuatanga o te wā!

My apologies for the delay in contacting you both. Please find attached a revised draft report regarding kōiwi tangata/tūpuna that have provenance to the rohe of Te Waiariki, Ngāti Korora, Ngāti Takapari.

You will notice we have removed some kōiwi tangata with provenance to Waikaraka and a location called Pa Maua from the report, as I reviewed the boundaries for your iwi/hapū based on the map you provided to Te Papa, and those for Waikaraka did not seem to fall directly within these. The kōiwi tangata from Pa Maua was removed as we are uncertain as where this is in the Tai Tokerau. These kōiwi tangata will be placed in a general Tai Tokerau report, for future kōrero with iwi belonging to the Tai Tokerau.

I am happy to arrange an online meeting with you, and we also wish to come to have a meeting in the person with your iwi/hapū in the near future.

Maybe we should start discussing dates for an online meeting?

Ngā mihi,

Dr Te Herekiele Herewini

Pou Whakahaere Kaupapa Pūtere Kōiwi | [Head of Repatriation](#)

Karanga Aotearoa Repatriation Programme

Museum of New Zealand Te Papa Tongarewa

Te Whanganui a Tara | [Wellington](#)

Aotearoa | [New Zealand](#)

Īmēra | Email: teherekiekieh@tepapa.govt.nz

Waea pūkoro | Mobile: +64 **s 9(2)(a)**

MA (Hons) - University of Auckland Waipapa Taumata Rau, Aotearoa New Zealand.

PhD – Te Herenga Waka Victoria University of Wellington, Aotearoa New Zealand.

Fellow – Georg-August University Göttingen, Germany - Sensitive Provenance Research Project.

From: **s 9(2)(a)** <**s 9(2)(a)**>

Sent: Tuesday, June 18, 2024 10:40 AM

To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; Te Herekiekie Herewini
<TeHerekiekieH@tepapa.govt.nz>

Cc: **s 9(2)(a)** <**s 9(2)(a)**>

Subject: Re: Te Waiariki report draft 3

Mōrena koutou,

Thank you for the Provenance Report, I just wanted to touch base to advise you that we haven't presented the report to our Kaumatua yet as we have had to postpone our Hui due to tangihanga and illness.

We are going to be meeting this weekend to go over this report and was wondering if you had some time to meet on Friday to discuss the report before we present to our Kaumatua this weekend?

Hope you've had a great week so far and look forward to catching up with you

Nāku nōa, nā

s 9(2)(a)

Kaitiaki | Trustee | Treasurer

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>

Kia tū ake tō tātou mana ake o Te Waiariki

Te Waiariki will stand firm to preserve, protect and affirm that which is ours

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Subject: Te Waiariki report draft 3

Tēnā koutou

Please find attached a more recent draft of a provenance report for you. As advised when we completed the first one, changes and additions were likely.

I have since been working on a general report for all the Te Taitokerau kōiwi tangata, which results in finding another one for your report.

When the general report has been edited and checked by our team we can make that available for you as well.

Me rongo

susan

Susan (Ūana) Thorpe

Pou Rangahau Kōiwi (Repatriation Researcher)

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Kōiwi Tangata Report

Te Waiariki, Ngāti Korora and Ngāti Takapari Rohe

Te Tai Tokerau



Research carried out and compiled by:

Susan Thorpe, Pou Rangahau Rautaki Kōiwi

3 June 2024

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Preface

For many Māori and Moriori the final resting place for departed loved ones can be a decision wrought with much deliberation. Many factors are considered which may include whakapapa/hokopapa, wāhi tapu/wāhi tchap', 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 tupuna/karāpuna to their place of provenance.

Summary

This report has been prepared for the rohe of Te Wairiki, Ngāti Korora and Ngāti Takapari and relates to twenty-eight kōiwi tangata (KT) reference numbers (possibly representing 33 or more people). This report is an early draft to be used for discussion and probable amendment.

The kōiwi tangata in this report have been repatriated to Te Papa from five institutions:

1. Field Museum, Chicago in 2007
2. University of Edinburgh in 1999
3. American Museum Natural History in 2014
4. Natural History Museum, Vienna in 2022
5. Göttingen University, Germany in 2023

Te Papa is currently caring for approximately 100 kōiwi tangata that have registration numbers with provenance to the Te Taitokerau region. There are still many more from this region to be returned from institutions in London, Scotland and Oslo, including (but not limited to) 56 tūpuna with provenance to caves at Kaurihohore and 46 tūpuna with provenance to caves at Maunu. A summary of these has been included in this report but details on provenance and circumstances on collection will need to await their return to Aotearoa and further research.

Further research is also being done on provenance for eight kōiwi tangata exchanged with the Australian Museum in 1878 via Cheeseman, Thomas Steel and Ward's Science Establishment. They were repatriated without specific provenance details but any kōiwi exchanged via Cheeseman could have provenance to the Hikurangi/Whangarei region. These are under the following KT numbers:

- KT 466
- KT 467
- KT 468
- KT 469
- KT 470
- KT 474
- KT 475
- KT 478

KT Number	Other museum numbers	Description:	Collector information:
KT 1154	3090, 436	Cranium. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1155	3091, 437	Skull. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1156	3092, 438	Skull. Collected by A. Reischek in 1883 Possibly two individuals	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1157	3093, 439	Skull. Collected by A. Reischek in 1883 Possibly two individuals	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1158	3094, 440	Skull. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1159	3095, 463	Cranium. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 753		Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural History in 2014. Provenance to Taiharuru
KT 755		Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural History in 2014. Provenance to Taiharuru
KT 1204	AIG 156 a and b	Calvarium and mandible, probably two individuals. Collected by A. Reischek in 1883	Repatriated from Georg August University, Göttingen in 2023. Provenance to Taiharuru
KT 1160	3096, 441	Skull. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Waipū
KT 1161	3097, 442	Cranium. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Waipū
KT 1165	3101, 444	Skull. Collected by A. Reischek in 1880	Repatriated from the Natural History Museum, Vienna in 2022.

			Provenance to Waikaraka
KT 1166	3103	Cranium. Collected by A. Reischek in 1880	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Waikaraka
KT 1167	3104	Cranium. Collected by A. Reischek in 1880	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Waikaraka
KT 759		Calvarium. Collected by A. Reischek	Repatriated from the American Museum Natural History in 2014. Provenance to Waikaraka
KT 1152	3088, 435	Skull. Collected by A. Reischek in 1883 Possibly two individuals	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Manaia
KT 1153	3089, 464	Skull. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Manaia
KT 1180		Skull. Collected by A. Reischek	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Patau or 'Pataua'
KT 757		Skull with mis-matched mandible. Collected by A. Reischek Possibly two individuals	Repatriated from the American Museum Natural History in 2014. Provenance to Patau or 'Pataua'
KT 758		Skull.	"Pa Maua"
KT 558	407, 43680	Cranium	Repatriated from the Field Museum, Chicago "Patua"
KT 559	407, 43681	Cranium	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 560	407, 43682	Cranium	Repatriated from the Field Museum, Chicago "Patua"
KT 561	407, 43683	Cranium	Repatriated from the Field Museum, Chicago Provenance

			to Patua
KT 562	407, 43684	Cranium	Repatriated from the Field Museum, Chicago "Patua"
KT 563	407, 43685	Cranium	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 565	407, 43687, 40446	Various skeletal bones, cranium, leg and arm bones, sacral joint, collar bone. Collected by Reischek in 1880 Possibly two or more individuals	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 401	XXXIA.26	Cranium. Presented in November 1895, Dr G.A. Reid	Repatriated from the University of Edinburgh Provenance to Te Arai sandhills, November 1895

Introduction

The Museum of New Zealand Te Papa Tongarewa (Te Papa) has been involved in the repatriation of kōiwi tangata/kōimi tchakat (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 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 Hiruharama (Illkie, 2012). The Tainui people repatriated their rangatira Tūpahau, who is now buried on Maunga Taupiri (Prebble, 2012). During this period (in 1988) Sir Graham Latimer, although a member of the National Museum 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 (Harrison, 2002). Dalvanus Prime of Ngā Rauru Kītahi and Ngāti Ruanui was also active in arranging a number of repatriations in the 1980s and 1990s (Higgins, 2013).

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, that considered matters relating to repatriation. This meeting gave overwhelming support for Te Papa's continued involvement in this important work.

In May 2003, Te Papa established the Karanga Aotearoa Repatriation Programme. This formalised Te Papa's repatriation work and, in turn, became recognised and mandated as the official repatriation programme supported by the New Zealand Government.

Te Papa's work, as mandated, is governed by these six overarching principles:

- The government's role is one of facilitation – it does not claim ownership of kōiwi tangata/kōimi tchakat;
- Repatriation from overseas institutions and individuals is by mutual agreement only;
- No payment for kōiwi tangata will be made to overseas institutions;
- Kōiwi tangata/kōimi tchakat must be identified as originating from New Zealand (including the Chatham Islands);
- Māori or Moriori are to be involved in the repatriation of kōiwi tangata, including determining final resting places, where possible, and;
- The repatriation of kōiwi tangata/kōimi tchakat will be carried out in a culturally appropriate manner.

Presently, the work of the programme comes under the strategic direction of the Kaihautū, Dr Arapata Hakiwai, and implemented by the Karanga Aotearoa team comprising: the Head of Repatriation Te Herekietie Herewini, and Repatriation Researcher Susan Thorpe. The programme is also supported by the Repatriation Advisory Panel, which provides valuable advice and expertise in respect to tikanga/tikane, iwi relationships and research. This panel is chaired by Professor Sir Pou Temara, and comprises Sir Derek Lardelli, Aroha Mead, Miria Pomare, Kiwa Hammond, Haami Piripi, Hinerangi Himiona, and Kura Moeahu.

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, Germany, Sweden, Norway, France, and Austria. Te Papa currently holds 175 Toi moko and over 500 kōiwi tangata/kōimi tchakat. However, a number of these were repatriated by the former National Museum prior to 1998 and many also came from collections held by the Colonial Museum and the Dominion Museum. Currently we estimate there remains close to 500 kōiwi tangata/kōiwi tchakat and Toi moko housed in overseas institutions awaiting their journey home.

Domestic Repatriations

After the kōiwi tangata/kōimi tchakat are returned from overseas, they undergo a period of investigation and research to collect information pertaining to their provenance. Often this includes extensive research from the returning institution. Where provenance is

confirmed, discussions and negotiations are undertaken to repatriate the kōiwi tangata/kōimi tchakat back to their place of burial 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/kōimi tchakat, is to confirm the place which the kōiwi tangata/kōimi tchakat were collected (for example, a burial site). Information regarding the collector 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 provenance.

Kōiwi tangata/kōimi tchakat are sometimes removed from their physical 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/kōimi tchakat can be removed from their resting places, such as archaeological excavations and as a result of commercial developments. Researching the provenance of kōiwi tangata/kōimi tchakat completely is very important.

With most domestic repatriations, discussions occur with an iwi or imi and any related hapū. However, in situations where more than one tribal group has 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 142 kōiwi tangata have been successfully domestically repatriated to their region of origin and its related iwi, including Te Tairāwhiti, Ngāi Tai ki Tāmaki, Ngāti Kurī, Whanganui, Rangitāne o Wairau, Muaūpoko, Ngāi Tahu, Ngāti Maniapoto, Ngāti Apa ki Rangitīkei, Tauranga Moana iwi, Ngāti Whakaue, the iwi of Waikaremoana, Ngāti Te Ata, Ngāti Tūwharetoa, Kāwhia, Porangahau, Wairoa Taiwhenua, Waimarama and Te Uri o Hau.

Kōiwi Tangata Accession and Record Keeping

The predecessors to Te Papa were the Colonial Museum (founded 1865 with James Hector as Director) which became the Dominion Museum in the mid 1930s in a new building and location. Both these museums had accession protocols. Human remains were assigned numbers in the Ethnology Register of Pacific Anthropology (PAN and DM).

Karanga Aotearoa keeps all accession records with kōiwi/kōimi including all numbering and catalogue records from overseas institutions. Many collectors and institutions maintained a practice of writing directly onto human remains information about provenance. It is a practice that we find disrespectful today but we do not remove any inscriptions or other wording as we consider that this may well also be seen as disrespectful.

Today Te Papa identifies ancestral remains with a kōiwi tangata/kōimi tchakat (KT) number.

This numbering system is not an accession record. Kōiwi tangata/kōimi tchakat and Toi moko are held and cared for by Te Papa but are not accessioned into the collection. Instead, KT numbers are used to assist in the collation of information regarding particular kōiwi/kōimi. These numbers help to identify and track their place in Te Papa. Occasionally the one KT number can cover more than one individual. We will identify these occurrences in each report. Often there are also other numbers from the institutions that we have repatriated from. These numbers if present have been included to ensure that all information relating to the kōiwi tangata/kōimi tchakat is provided, serving as a trail of collection and accession. For example, the University of Edinburgh numbering system used Roman numbers for classification by country. The tupuna from New Zealand are all under XXXI.

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/kōimi tchakat when they arrive at Te Papa. However, every effort is made to validate all information we receive.

Collection, Trade and Sale of Human Remains

The notion that human remains were used for trade or sale is an anathema and morally abhorrent to us these days but a growing interest in global art and artefacts as well as curiosity about customary practices was developing in Europe and especially in England from the early 1600s. 'Cabinets of Curiosities' became popular as ways of displaying fascinations with funerary objects, human remains and specimens from the natural world.

In the centuries of oceanic exploration, expeditions to observe the Transit of Venus, and expansion of colonist aspirations human remains were taken from resting places or traded along with manufactured items and treasures.

These collections and the habit of collecting later led to collections based on an interest in anatomy and pathology. Institutions that taught surgery and general medicine developed their own teaching collections and also expected new students to come to college with a human skull. One of the most famous schools for teaching medicine in the UK was Edinburgh University School of Medicine (established in 1726) and became the favoured place of learning for students from NZ until Otago University opened the medical school in the late 1930s.

In the 1700 and 1800s the practice of phrenology developed. Phrenology was a pseudo-science based on feeling the shape of a skull and drawing conclusions about the state of a person's mind, personality traits or intelligence. Phrenology was promoted by German physician Franz Joseph Gall in 1796, the discipline was influential in the 19th century, especially from about 1810 until 1840. The principal British centre for phrenology was Edinburgh, where the Edinburgh Phrenological Society was established in 1820.

Social Darwinism developed as a construct in the late 19th century that enabled the further collection of human remains. Social Darwinism is based on the theory that people are subject to laws of natural selection and used to justify racism. In other words, the wrongful belief that some people and some cultures were more intelligent or powerful, because they were, inherently, better. These racist beliefs promoted the study of skulls in particular using measurements of size and capacity to draw conclusions about intelligence. These theories led to the collection and trade of large amounts of human remains from around the world.

Craniometry, or the use of measurement of skull size and shape for trying to determine 'race' became popular in the late 1800s amongst some European scientists. The work of the Dutch scientist Petrus Camper along with Samuel Morton and Paul Broca helped develop complicated measuring systems. Its popularity as a so-called science resulted in great demand for skulls. These researchers were particularly interested in disappearing groups like Moriori and indigenous Australian peoples.

Collector, Donor, and Museum Information

The kōiwi tangata described in this report have come from five different institutions with most taken by the Austrian collector Andreas Reischek. Provenance and acquisition history for those repatriated from the Field Museum is still being researched.

Andreas Reischek

Andreas Reischek (15 September 1845 – 3 April 1902) was born in Linz, Austria. He became an expert taxidermist, explorer and despite being most commonly thought of in New Zealand as a grave robber, he added significantly to our knowledge of native birds (albeit through collection of 3,000 study skins including 150 rare stitch birds from Great Barrier/Aotea).

By the time Reischek was in his thirties Vienna had become one of the pre-eminent cultural capitals of the world. The 1873 Vienna World Fair had as its motto 'culture and education' and hosted over 7 million visitors over six months. New Zealand had a significant presence at the World Fair with displays of moa bones, birds, taonga Māori, kauri gum and other minerals. The world exhibition was designed to promote the reign of Emperor Franz Joseph but also demonstrated the flowering of Austrian industry and culture as well as the Empire's links with the wider world through exploration and collecting.



In Michael King's biography of Reischek (King, 1981, p. 22) he notes that, in his first year of business as a taxidermist Reischek's work came to be admired by the Custodian of the Imperial Museum of Natural History, Dr. A. Steindachner, who then commended him to the newly-appointed museum director, Professor Hochstetter.

When Hochstetter's close friend, Julius von Haast at Canterbury Museum urgently needed a taxidermist, Hochstetter had no hesitation in recommending Reischek, who then joined a legacy of German scientists exploring and working in New Zealand. His predecessors started with Johann Forster, naturalist on Cook's second voyage (1772-75); then Karl von Hügel, scientist on the warship '*Alligator*' (1834); and Ernst Dieffenbach, naturalist to the New Zealand Company in 1839. They were followed by the Austrian global initiative, the *Novara* expedition (1857-1859) on which Hochstetter was engaged as ship's geologist, and which also initiated the lasting friendship between the two geologists and Museum Directors Haast and Hochstetter.

Another consequence of the *Novara* visit to New Zealand was its association with two Waikato chiefs, Wiremu Toetoe Tumohe and Te Hemara Rerehau Paraone, who joined the frigate for its

return voyage to Vienna in 1859. They were employed for nine months in the State Printing House and were gifted a printing press by Archduke Maximilian that became instrumental in starting the Māori newspaper *‘Te Hokioi’*. (King, p. 27)

Reischek arrived in New Zealand in April 1877 on a two-year contract but remained for 12 years, departing for Austria in February 1889. Apart from his taxidermy work for Canterbury and Auckland Museums, and occasional fund-raising lectures, he spent much of his time exploring New Zealand and the sub-Antarctic Islands. Less than a week after arriving in Auckland he had made arrangements for employment with Thomas Cheeseman, beginning an 8-year association (King, p. 54). He travelled to the Kaipara area from July 1879 to May 1880 and was then back in the area again visiting Little Barrier Island and surrounding landscapes (October 1880, October 1882, December 1883 and April 1885) (King, p. 175)

Reischek’s appetite for collecting taonga Māori continued unabated and partly fuelled by requests from Vienna for ‘South Seas skulls’. Whenever he came across unoccupied pā he was said to have “*stormed them with pick and shovel*” (King, p. 60) in the hopes of finding burial curios.

He returned to Austria with some 14,000 specimens (3,000 of which were bird specimens) hoping to achieve recognition and fortune through their sale to the Natural History Museum. But this was not to be. He had difficulty finding any buyers and eventually parts of his collection were purchased by friends to donate to the museum.

In 1930 his son, Andreas Jnr, published a form of memoir (Reischek, 1930) based on a romanticised version of Reischek’s own often chaotic diary notes. In the epilogue he notes that the Annals of the museum’s natural history section (1890) state:

The significance of this collection lies in the ethnographical and zoological sections. The first includes 453 specimens from New Zealand, and must be the last great collection of Maori objects to reach Europe. Among them are 37 Maori skulls – a number reached by few collections, but of first-class importance in view of the perfect condition of the specimens. The ornithological objects total 3016 specimens, 738 being of exotic birds and 2278 specimens of ornis of New Zealand, including a number of new species. The mammals comprise 120 skins, fishes and reptiles some 8000 objects, whilst the Reischek collection of plants contains 2406 items.

The horrifying irony of rendering many rare species virtually extinct by virtue of collecting such large numbers of them seems also to be an approach he brought to his thoughts on collecting taonga and kōimi Māori.

The following two paragraphs are extracted from the comprehensive research report (Eggers, 2022) prepared for Te Papa by staff at the Natural History Museum, Vienna in September 2022.

When Reischek returned to Vienna in April 1889, his former supporter, Ferdinand von Hochstetter, had died. The new director of the Natural History Museum, Franz von Hauer, showed neither interest in Reischek's collections nor in Reischek's employment at the museum. However, since Reischek wanted to bequeath "his" collection to "his" Austria, he refused to sell collections to museums in Berlin and London (Reischek 1924, 318; Aubrecht 1995, 33–34). Nevertheless, he still asked these museums for a purchase, but at the last moment Mr. Ferd. Freiheer von Adrien was able to win the interest of Mr. Carl Auspitz in the matter. He bought the collection for the agreed amount of 36,000 fl. and presented it to the museum as an expensive patriotic gift in 1890 (Files of the General's Office ID7466). The collection was thus dedicated to Mr. Carl Auspitz. It was not until the takeover that the value of the very extensive collection was recognized. Since Reischek's collection contained several objects that were not represented in any other museum, it was then considered a rarity that not be assembled again even at that time. For this reason, it was Emperor's wish that the collection remained in Austria, not to be sold abroad (NHMW Intendant file: Zl. 123 – 1891; Zl. 123a – 1891; Zl. 745 – 1890). At this time, regarding human remains of Māori and Moriori ancestors, it included 37 skulls and skull fragments as well as 14 loose mandibles (Weiss 2017) out of the 48 human remains Reischek collected in New Zealand (Reischek Diary 9, 7).

Since 2017, the Department of Anthropology has gratefully received access to copies of Andreas Reischek's original diaries from the Biologiezentrum at the Landesmuseum Linz by Mag. Stephan Weigl, through the help of Ildikó Cazan from the Weltmuseum Wien. These hide [assume this is intended to say 'reveal'] details that have been glossed over in his son's publications about Reischek's collecting activities in New Zealand.

Reischek's Collecting on the Northland east coast and the area around Waipū and Whangarei

While Reischek arrived in New Zealand in April 1877, he entered the Kaipara rohe on 28th of July 1879. He arrived in Kaipara Harbour on board the schooner *Torea* and stayed with Mr Charles Clarke at his Whakahara Station. On the 30th of July he headed up to Mangawhare, then on to Aratapu then he travelled to Auckland in August to visit with Thomas Cheeseman at the Auckland Museum. Cheeseman informed Reischek that he would be interested in purchasing bird, botany and mineral specimens from him.

Reischek explored what he called "*abandoned pā*" (King, p. 60) hunting for taonga. In a cave "*after a short rest in the township of Waipū, we galloped on, following the Whangarei road which led up among the hills*" he found a cave with "*stone tools, ornaments and a particularly beautifully made greenstone needle which had been used for sewing mats...as well as a skull*" (Reischek p 72-73)

He continued to travel the district for the next 6½ months, and noted that he uncovered further burial caves in Waipū and collected more skulls at Matakahe, in the Whāngārei rohe. He left the

area in March 1880, and travelled to Auckland. Prior to this he noted that he sent objects to Auckland in October 1879 and a further two shipments in February 1880, as well as sending cases to Christchurch on the 15th of November 1879.

Some of the tupuna in this report have a collection date of 1883, which was when Reischek was visiting the islands of the east coast: Taranga and Marotiri (Hen and Chickens) and Guano Island in the group Mauitaha, Moturaka and Tarakanahi.

Natural History Museum, Vienna

Fourteen of the tupuna in this report were repatriated from the Museum of Natural History in Vienna, Austria in 2022.

The Natural History Museum was commissioned by Emperor Franz Joseph in a climate of colonial exploration and acquisition. The first foundation of its collections came from the collection of Florentine scholar and scientist Jean de Baillou in 1750. Baillou's collection comprised 30,000 objects, including rare fossils, snails, and corals, as well as valuable minerals and precious stones. The Museum's collection grew further following three major expeditions: to Brazil, the *Novara* expedition, and the Arctic. The first Superintendent (Director) of the museum was Ferdinand von Hochstetter (1876-1884).

The human remains accessioned in the Museum have been in its Department of Anthropology and Ethnography. Initially the Department was part of the Imperial and Royal Naturhistorischen Hofmuseum, founded in 1876. Since that time their collection grew to over 60,000 specimens including human remains, masks, x-rays, moulds, and photographs.

American Museum of Natural History (AMNH), New York

Four of the tupuna in this report were repatriated from the American Museum of Natural History in 2014.

The kōiwi tangata repatriated from the AMNH were originally part of the von Luschan Collection, which was donated to the AMNH by Mr Felix Warburg. Warburg, born in Hamburg German, was a successful American banker and part of the Warburg banking empire of Hamburg. He was also a philanthropist and raised money for the Jewish communities in Europe who were struggling following WWI. Warburg settled in New York and joined the investment banking firm of Kuhn, Loeb and Co. His home has now become The Jewish Museum.

The documentation relating to the collection states that it was received by the AMNH from both Felix Warburg as a gift, and from Prof Felix von Luschan who is identified as being deceased. The address given was the "Museen [sic] für Völkerkunde, Berlin, Germany" implying that the collection may have formally been part of this museum. This is however not that case as it was

part of Luschan's personal collection.

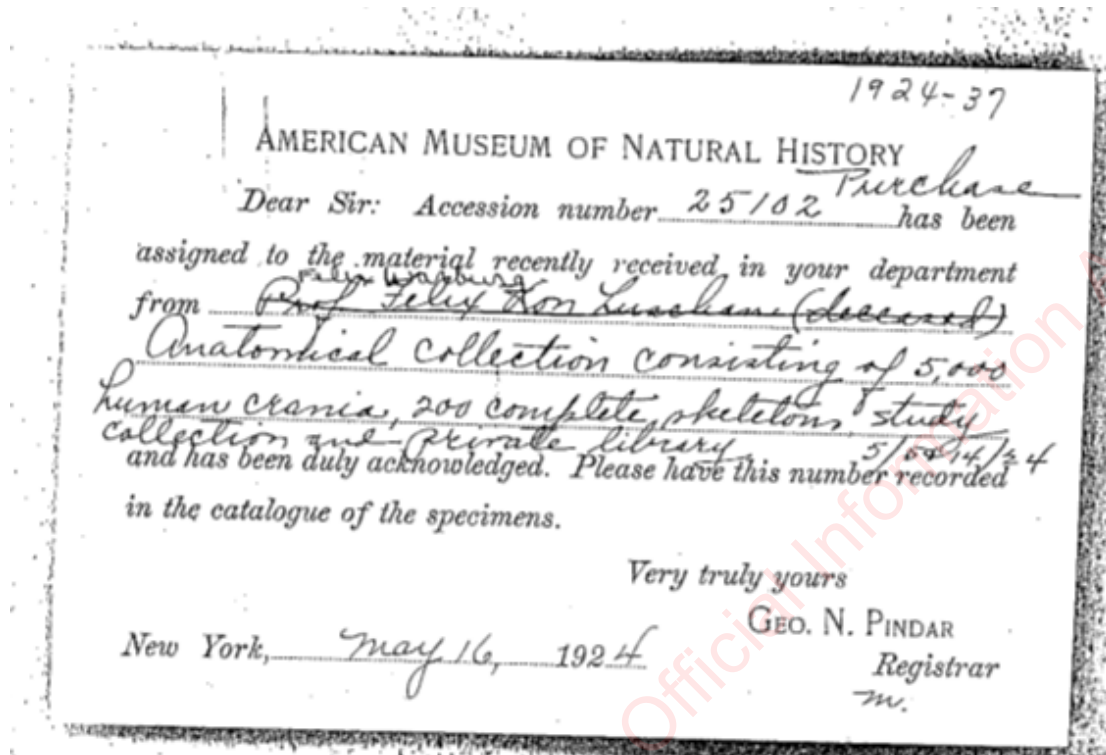


Figure 2 Purchase record of Luschan collection by AMNH

3

Welt = world

Born in Austria, Dr Felix von Luschan was one of the pioneers of modern anthropology. He became Germany's leading physical anthropologist as well as one of the most important collectors of human remains. A doctor, anthropologist, archaeologist, and explorer, he was the curator then Director of the Museum für Völkerkunde from 1885 and also Professor of Anthropology at the University of Berlin from 1909 to 1922, from which he was appointed to the Imperial Museum in Vienna.

At this time, it is not known exactly how his collection of over 5000 'anthropological specimens' came to be gifted to the museum; however, it is known that in 1905 he tried to sell his collection to the Berlin Ethnological Museum. This consisted of over 12,000 skulls, skeletons and other objects and photographs. After a long debate over the price of maintaining the collection, nothing eventuated. Then in 1922 he approached the Ethnological Museum in Hamburg, and despite interest this too went nowhere. After his death his wife tried to sell the collections in 1924 but to no end. At some point after this the collection came into the hands of Felix Warburg, perhaps sold to him by Mrs Luschan.

Felix von Luschan was married to Emma Hochstetter, the daughter of Professor Ferdinand von Hochstetter, the naturalist who visited New Zealand from 1858 to 1860. Prior to this the two families had known each other for some time. Georgina Hochstetter the wife of Ferdinand informed Julius von Haast (Director of the Canterbury Museum), that her daughter and Felix had known each other since she was 5 years old, and that Felix had been *'amongst our best friends for the past 15 years, just as his late parents were.'*

In 1887, during Haast's visit to Vienna, he was introduced to Hochstetter's daughter and her husband Luschan who Haast described as 'the great anthropologist.' During the trip Luschan presented to Haast a number of objects from Asia Minor and also arranged a large exchange with Vienna's Ethnology Museum. There would have been an opportunity here for Luschan to obtain Māori or Moriori skeletal remains.

He and Julius von Haast became close friends, and it is this connection which most likely led him to want to visit New Zealand, which was prevented due to the outbreak of war.

He had published papers on Māori and Moriori as well as other Polynesian peoples. In his 1911 paper at the First Universal Races Congress held in London, entitled "Anthropological view of Race" (von Luschan 1915) he identified Māori as *"a sort of real mixture of types"* in reference to the mixture of Melanesian and Polynesian 'races', as was the long-held view of European ethnologists at the time.

DEPARTMENT
FILE OR ACCESSION NUMBER 1924-37

REGISTRAR'S
ACCESSION NUMBER 25102

AMERICAN MUSEUM OF NATURAL HISTORY
ACCESSION RECORD

NEW YORK May 5th & 14th, 1924

RECEIVED FROM Mr. Felix Waibling - New York - as a gift
Prof. Felix Von Luschan, (deceased)

ADDRESS Museum für Völkerkunde, Berlin, Germany

DESCRIPTION OF MATERIAL anatomical collection, consisting of 5,000 human crania,
200 complete skeletons, study collection, and private library

LOCALITY entire world No. OF SPECIMENS ?

COLLECTOR above ESTIMATED VALUE \$

HOW ACQUIRED { Gift xxxxxx from Mr. Waibling }
PURCHASE { ☒ PRICE \$ 41,500 }
EXPEDITION { ☐ }
EXCHANGE { ☐ }
CONDITION { GOOD ☒
FAIR ☐
BAD ☐ }

LOANS RECEIVED FOR { EXAMINATION ☐
DEPOSIT ☐
STUDY ☐
IDENTIFICATION ☐ }

DEPARTMENT CATALOG NO.

NUMBER AND NATURE OF SPECIMENS GIVEN IN EXCHANGE, OR OTHER INFORMATION

SIGNED

FORWARDED TO REGISTRAR
REGISTRAR'S FILE
ENTER NAME OF EXPEDITION OR FUND

DEPT. OF Anthro.

Figure 3 AMNH Accession record for Luschan collection

Dr von Luschan

The von Luschan collection of human remains was donated to the AMNH by Felix Warburg, an American banker. He purchased the collection of over 5,000 international kōiwi from the Museum für Völkerkunde, Berlin, which included some of Reischek's collected kōiwi tangata.

Born in Austria, Dr Felix von Luschan was one of the pioneers of modern anthropology. He became Germany's leading physical anthropologist^[4] as well as one of the most important collectors of human remains.^[4] A doctor, anthropologist, archaeologist and explorer^[5], he was the curator then Director of the Museum für Völkerkunde from 1885 and he was also Professor of Anthropology at the University of Berlin from 1909 to 1922, from which he appointed to the Imperial Museum in Vienna.

Studying medicine at Vienna University in his early years and over 30 years of archaeological and anthropometric^[6] research he established the diachronic^[7] anthropological classification of the people of Asia Minor.^[8]

In 1914 Luschan travelled to the Pacific 'with an ambitious research agenda' planning to visit Australia, New Zealand and New Guinea.^[9] He was invited to present a paper on eugenics^[10] entitled "Culture and Degeneration" at the British Association for the Advancement of Science Conference being held in Sydney. However, his research trip was cut short with the outbreak of WWI, with suspicions as to his motives in Australia he was forced to leave and head home to Germany via the United States. While there he visited a number of universities and museums including the American Museum of Natural History, which he noted had collections 'comparable to the best museums in Europe'^[11].

He disagreed with the classification of the human races in to superior and inferior based on colour and 'dismissed terms such as "fetish" and "savages", claiming that the only savages in Africa were the whites'^[12]. He was a supporter of cultural relativism and challenged the long held notions of "superior" and "inferior" people based on race.^[13] Believing that people differed due to factors such as 'environmental, historical, social and less significantly, biological forces'^[14]. He was also a follower of Darwin's adaptation and natural selection. His anthropometric research ultimately led him to the conclusion that all humans were of a single species and the differences were superficial. Though he was a supporter of eugenics this did not focus specifically on the different "races" of people, it focused more on undesirable traits present in all peoples. Though

^[2] Glenn Penny, H., and Bunzl, M. (eds). 2003. *World Provincialism: German Anthropology in the Age of Empire*. USA: The University of Michigan Press. p167

^[3] <http://www.germananthropology.com/short-portrait/felix-von-luschan/189>

^[4] Measuring of the human body used in physical anthropology.

^[8] The science of improving a population by controlled breeding to increase the occurrence of desirable heritable characteristics. <http://www.oxforddictionaries.com/definition/english/eugenics>

^[9] Berg, 2011, p142.

^[10] <http://www.germananthropology.com/short-portrait/felix-von-luschan/189>

^[11] Berg, 2011, p156.

^[12] Berg, 2001, p156

he opposed racism in theory, in practice Luschan 'supported racial theories that justified German colonialism, eugenics, militarism, and nationalism'.^[13]

Luschan, Hochstetter, and the connection to New Zealand

Felix von Luschan was married to Emma Hochstetter, the daughter of Professor Ferdinand von Hochstetter, the naturalist who visited New Zealand from 1858 to 1860. Prior to this the two families had known each other for some time. Georgina Hochstetter the wife of Ferdinand informed Julius von Haast (Director of the Canterbury Museum), that her daughter and Felix had known each other since she was 5 years old, and that Felix had been 'amongst our best friends for the past 15 years, just as his late parents were.'^[14]

In 1887, during Haast's visit to Vienna, he was introduced to Hochstetter's daughter and her husband Luschan who Haast described as 'the great anthropologist.'^[15] During the trip Luschan presented to Haast a number of objects from Asia Minor and also arranged a large exchange with Vienna's Ethnology Museum. There would have been an opportunity here for Luschan to obtain Māori or Moriori skeletal remains.

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In 1914 Luschan planned to visit New Zealand and was invited by the government to 'study the Maoris' in the belief that his research would have been of great value'.^[16] While as noted previously the outbreak of WWI saw New Zealand shores closed to Germany.

Field Museum of Natural History, Chicago

Seven of the tupuna in this report were repatriated from the Field Museum, Chicago in 2007. All seven were purchased from Ward's Natural Science Establishment in 1893 and have physical provenance described as 'Kapa Maori in the vicinity of Patua, North Island'.

The Field Museum was established in 1893 and originally called the Columbian Museum of Chicago (and the Chicago Museum of Natural History for a brief period) but was later changed

^[13] Burg, 2011, p158

^[14] Nolden, S. 2013. *The Letters of Ferdinand von Hochstetter to Julius von Haast*. New Zealand: Geoscience Society of New Zealand Miscellaneous Publication 133K

^[15] Haast H. F., 1948. *The Life and Times of Sir Julius von Haast: explorer, geologist, museum builder*. Wellington, New Zealand: H. F. Haast, p 946

^[16] Dominion, 12th September 1914, p9.

to reflect its major benefactor, Marshall Field. The Museum has a large collection of human remains from around the world. The tupuna in this report were acquired by the museum from Ward's Natural Science Establishment.

Founded by Henry Augustus Ward in 1862, Vassar College commissioned a collection for the University of Rochester campus. Ward moved the collection to a private business creating Ward's Natural Science Establishment.

In 1893 Ward mounted the largest single display at the Chicago World's Fair, which was later purchased by Marshall Field as the basis for the Chicago Museum of Natural History (the Field Museum).

Ward corresponded with New Zealand Museum Directors and facilitated many exchanges.

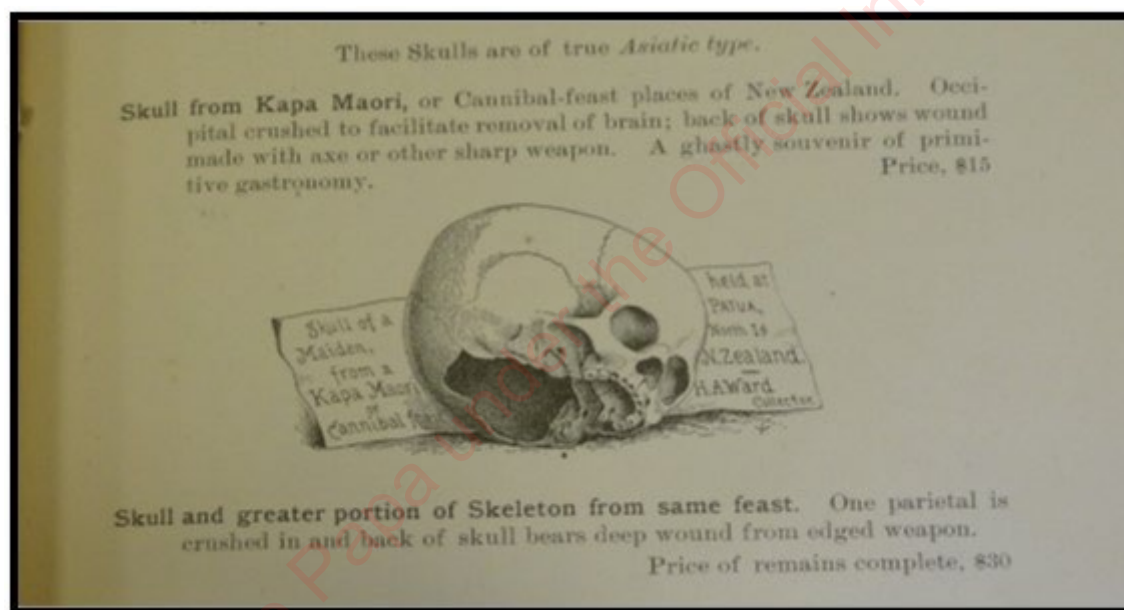


Figure 1 Ward's catalogue entry for 1893, p. 12 ¹⁷

¹⁷ [Ward Project](#)

University of Edinburgh

One tupuna described in this report was repatriated from the University of Edinburgh.

The University was founded in 1582, initially as a college of law, and played a hugely influential role in positioning Edinburgh as a central place of learning in what became known as the European 'Age of Enlightenment'.

The University's medical school was established in 1726 making it one of the oldest medical schools in the English-speaking world, although medicine had been taught there since the 1500s. The school is renown throughout the world and was widely considered the best medical school throughout the 18th century and first half of the 19th century. During the 18th and 19th centuries the medical school attracted students from all over the world, including New Zealand. In 1880 a purpose-built medical school was opened and then the Anatomical Museum opened in 1884. The core of the museum collection dates from 1798 when Professor Alexander Monro donated his anatomical preparations. This was expanded over the next 150 years due 1884 due to the efforts of subsequent professors of anatomy, and principally during the time of Professor William Turner (1867-1903).

The tupuna associated with the University of Edinburgh was donated by a doctor G.A. Reid in November 1895 taken *"from the sandhills of the coast from a Māori cemetery"*

This person may be Sir George Archdall O'Brien Reid (1860-1929) who was known for studies on heredity and effects of alcoholism. He studied medicine at University of Edinburgh, graduating in 1887. He was briefly in New Zealand working as a gum digger, though I have not been able to confirm dates. He is not registered as a medical practitioner in New Zealand.

Georg August University, Göttingen, Germany

A calvarium and mandible were transferred to Te Papa in 2023 in a large multi-institution repatriation from seven institutions in Germany. The tupuna repatriated from Georg August University of Göttingen may possibly be from two people.

The University was founded in 1737 and absorbed the Blumenbach Skull Collection in the 1950s and 1960s from the Hamburg Museum. The Blumenbach Skull Collection was initiated by the natural scientist Johann Friedrich Blumenbach (1752-1840). After Blumenbach's death, his collection of approximately 245 ancestral remains was continuously expanded by his successors until the 1940s. Today there are approximately 800 remains in the collection, of which approximately 200 ancestral remains are of non-European provenance. The anthropological collection came from the Hamburg Museum of Ethnology to the Biological Anthropology Department at the University of Göttingen in 1953. The collection originates mostly from the German colonial period between 1890 and the 1920s. An initial review revealed that circa 1,200 ancestral remains originate from Oceania and Africa.



Figure 2 Map showing general provenance locations

Kōiwi Tangata from Taiharuru

There are nine tupuna with physical provenance to Taiharuru, all associated with Andreas Reischek. Six were repatriated from the Natural History Museum, Vienna (NHMV), two from the American Museum of Natural History (AMNH) and one from Georg August University, Göttingen.

KT 1154

This is recoded in Reischek's diary as 436.

(sensitive)

The tupuna is described as a young woman (aged between 18 and 25) with some possible healed trauma and oral disease. She appears to have been exhumed from white sand, with weathering on the frontal bone.

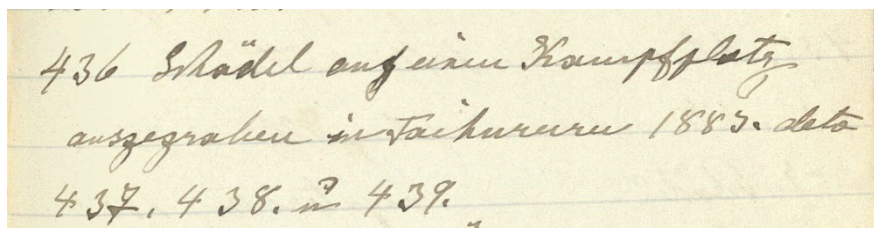


Figure 3 Reischek diary 1, page 38

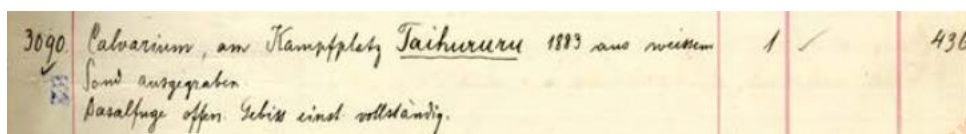


Figure 4 NHMW-ANTHRO-OSTE Inventory Number 3090, entered as "3090 Calvarium, exhumed from white sand at the battlefield Taihururu 1889. Sphenobasilar joint open. Dentition originally complete 1 436." / "Calvarium, am Kampfplatz Taihururu 1889 aus weissem Sand ausgegraben. Basalfuge offen. Gebiss einst vollständig 1 436." (Inv.Book-DA 3, 35).

I note that the inventory book date entry has been interpreted by the Vienna research team as '1889'. I have assumed this is incorrect as Reischek departed for Austria in February 1889. The figure also resembles his diary entry in Figure 2 above, which could be a 3 or possibly a 1.

Anthropological assessment

The calvarium is in good state of preservation. The maxilla shows three teeth and one abscess. All but one missing teeth were lost postmortem. New bone formation on the left maxilla above the M3 can be observed and also some ectocranial porosity especially on the parietals. On the left parietal bone there is a possibly small, healed sharp trauma.

The bone colour is grey with little dark spots especially on the frontal and parietal bones. Weathering can be observed on the frontal bone. Small, attached newspaper fragments and small scratches can be seen especially on the frontal bone.

KT 1155

These are the remains of a young, possibly female ancestor, who died between 18 and 25 years of age, as a young adult.



This skull was taken by A. Reischek from a battlefield in Taihururu in 1883. Reischek mentioned it in his diary (1, 39) as follows:

"436 Skull excavated from a battlefield in Taihururu 1883. ditto 437, 438 and 439."

"436 Schädel auf einem Kampfplatz ausgegraben in Taihururu 1883. deto 437, 438 und 439."

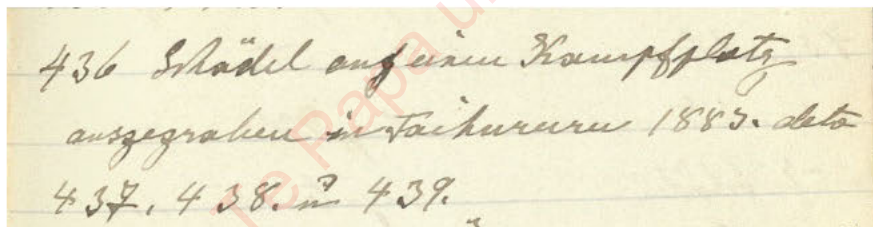


Figure 5 Reischek **diary p.**

Anthropological assessment

Although young, this ancestor possibly suffered from a perimortem trauma and a large area of infection in the face at the time of death.

This cranium has its mandible attached through brass wires. Although the general preservation is good the face shows some postmortem damage. The dentition shows fourteen teeth, seven of them heavily worn with only the roots preserved. There is evidence of five abscesses and five teeth with pulp exposure. All but one of the missing teeth were lost postmortem.

Regarding pathological changes one can observe new bone formation on the left parietal left, a

large area of infection with porosities, a lesion on the right orbital roof, new bone formations on the lower face, nose and maxilla, and a small button osteom on the parietals. Endocranially small fovea granularis can be seen. There is also evidence of thickening of the parietal bone in the area of the sagittal suture, with slight bilateral parietal depressions and porosities. On the right temporal bone a possible perimortem trauma can be observed.

The bone colour is greyish-white, with yellowish colouring of the skull base and darker areas on both parietals. Adherent newspaper fragments on various parts of the cranium were also detected.

The individual was entered as "3091 Cranium from the same location. Syphilitic-osteolytic processes on maxilla and mandible 1 437" (see Figure 35) to the collection (Inv.Book-DA 3, 35).

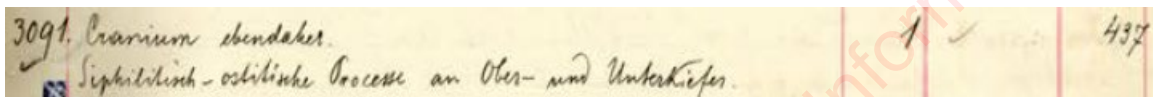


Figure 6: NHMW-ANTHRO-OSTE Inventory Number 3091, entered as "3091 Cranium from the same location. Syphilitic-osteolytic processes on maxilla and mandible 1 437" / "3091 Cranium ebendaher. Syphilitisch-osteolitisch Prozesse an Ober- und Unterkiefer 1 437." (Inv.Book-DA 3, 35).

KT 1156

These are the remains of possibly two ancestors. The remains of these ancestors were taken by Reischek in 1883 in Taihururu at what he describes as a 'battlefield'. The biological profile matches the information gained from provenance research, except for the fact that these are the remains from two ancestors, determined by the mis-matched cranium and mandible.



Provenance

This skull was taken by A. Reischek from Taihururu in 1883. Reischek describes it in his diary (No. 1, 38) as the following:

"436 Skull excavated from a battlefield in Taihururu 1883. ditto 437, 438 and 439."

"436 Schädel auf einem Kampfplatz ausgegraben in Taihururu 1883. detto 437, 438 und 439."

Anthropological assessment

The weathered cranium possibly belongs to another young (and possibly female) ancestor, who died between 18 and 25 years of age. This ancestor possibly suffered from a large area of infection in the face at the time of death. The mandible, on the other hand, is difficult to be attributed to either sex, but seems to have belonged to an older individual, since significant oral diseases can be observed.

This calvarium shows a mandible glued and attached to it with brass wires. A piece of plastic between maxilla and mandible additionally holds the mandible in place. However, dentition as well as the colour of the mandible does not match that of the calvarium, so this mandible most probably does not belong to this individual. Large areas of the calvarium shows evidence of weathering. The mandible shows one heavily worn tooth and at least four teeth lost antemortem, as well as various abscesses; the maxilla shows an unerupted left M3. The missing

teeth on maxilla and mandible were lost postmortem.

The bone colour is white, with areas of darker colour especially on frontal and the parietals and a yellowish cranial base. Large areas of weathering can be observed in various parts of the calvarium, as well as fragments of newspaper attached to the already weathered skull.

The individual was entered as "3092 (Inv.Book-DA 3, 35).

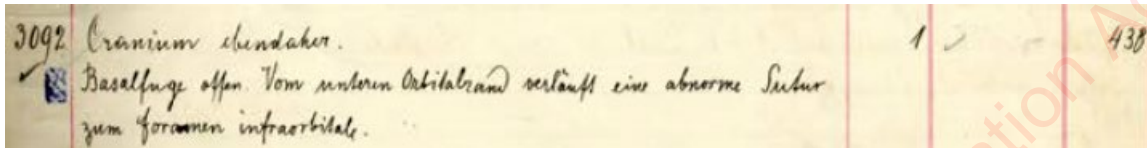


Figure 7: NHMW-ANTHRO-OSTE Inventory Number 3092, entered as "3092 Cranium from the same location. Sphenobasilar joint open. Abnormal suture from the inferior orbital ridge to the infraorbital foramen 1 438." / "3092 Cranium ebendaher. Basalfuge offen. Vom unteren Orbitalrand verläuft eine abnorme Suture zum foramen infraorbitale 1 438." (Inv.Book-DA 3, 35).

KT 1157

These are the remains of possibly two ancestors. The calvarium belongs to a child who died between 6 and 8 years of age. The mandible, on the other hand, belongs to an adult ancestor.



This skull was taken by A. Reischek from Taihururu in 1883. Reischek mentions it in his diary (1, 38):

"436 Skull excavated from a battlefield in Taihururu 1883. ditto 437, 438 and 439."

436 Schädel auf einem Kampfplatz ausgegraben in Taihururu 1883. deto 437, 438 und 439."

Anthropological assessment

From these remains it is not possible to estimate sex, although the mandible is gracile and thus could be female. Whereas the remains of the child show that health was somewhat hampered through infection and/or malnutrition, the remains of the adult ancestor, as far as one can tell only from the mandible, seem healthy. The remains of both these ancestors show clear signs of weathering.

The juvenile calvarium is well-preserved, and shows a mixed dentition, with two permanent molars and two deciduous teeth. The mandible does not belong to this individual, since the lower dentition does not correspond to the upper one and the mandible shows four permanent molars of which two are moderately worn. All missing teeth from both the child and the adult ancestor were lost postmortem.

Regarding pathological changes, the juvenile calvarium shows accentuated porosis on the palate, and slight bilateral cribra orbitalia. The mandible of the adult ancestor is healthy. No evidence of trauma could be detected in either of these ancestors.

The bone colour of the calvarium is white, with darker patches especially on the parietals. The mandible is also very light in colour. Plant rootles, some scratches and abrasion can be observed especially on the right temporal and the occipital bones. Larger pieces of newspaper are

attached to many areas of the skull.

The individuals were entered as "3093 Calvarium from the same location. Infant with mixed dentition. Bilateral wormian bones in the Stephanium 1 439" (Inv.Book-DA 3, 39).

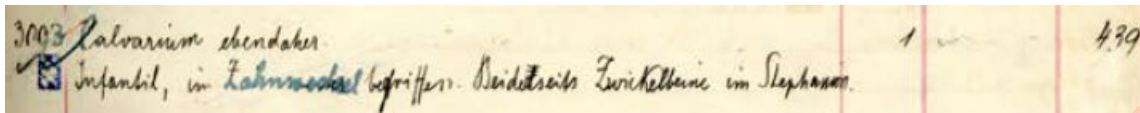


Figure 8: NHMW-ANTHRO-OSTE Inventory Number 3093, entered as "3093 Calvarium from the same location. Infant with mixed dentition. Bilateral wormian bones in the Stephanium 1 439" / "3093 Calvarium ebendaher. Infantil, in Zahnwechsel begriffen. Beiderseits Zwickelbeine im Stephanium 1 439." (Inv.Book-DA 3, 39).

KT 1158

These are the remains of possibly male ancestor who died as a middle-aged to older adult. He had oral diseases and shows a large perimortem trauma.



This cranium was taken by A. Reischek from Taihururu in 1883. Reischek mentions it in his diary (1, 38):

"Skull with opening where brain was taken out for their cannibalistic feasts, Taihururu, 1883."
"Schädel mit Öffnung wo das Gehirn herausgenommen wurde für ihre Kanibalenfeste, Taihururu, 1883."

Anthropological assessment

This cranium has its mandible attached by brass wires. Much of the right side of the skull is missing. Otherwise, the preservation of this cranium is good. The dentition shows fourteen heavily worn teeth of which 3 show exposed pulps. There is evidence of eight abscesses. All missing teeth were lost postmortem.

Regarding pathological changes one can observe generalized periodontal disease, palatal stomatitis and temporomandibular joint arthrosis, as well as a small button osteoma on the right parietal bone, hyperostosis parietalis on the parietals with thickening of the parietals beside the sagittal suture, increased porosities on the basis of the cranium, and finally foveole granularis in the endocranium. There is also evidence of a large perimortem blunt force trauma on the right side of the cranium.

The bone colour is greyish-white, with large darker areas on the left parietal. Weathering can be

observed on the frontal bone, as well as scratches on the parietals and inner side of mandible. Greyish sand remains can be detected inside the cranium.

The individual was entered as "3094 Cranium from the same location. Right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440" (Inv.Book-DA 3, 35).

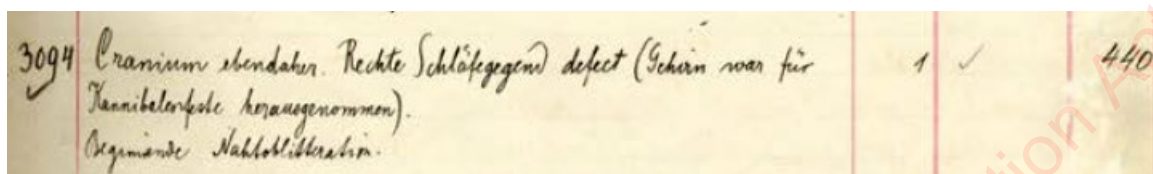


Figure 9: NHMW-ANTHRO-OSTE Inventory Number 3094, entered as "3094 Cranium from the same location. Right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440." / "3094 Cranium ebendaher. Rechte Schläfengegend defect (Gehirn war für Kannibalenfeste herausgenommen). Beginnende Nahtobliteration 1 440" (Inv.Book-DA 3, 35).

KT 1159

These are the remains of a possibly male ancestor who died as a young to middle-aged adult in good health, despite some oral health problems.



This calvarium was taken by A. Reischek from Taihururu in 1883. Reischek mentions it in his diary (1, 39) the following:

"463 Skull battlefield Taihururu 1883."

"463 Skull, battlefield, Taihururu, 1883."

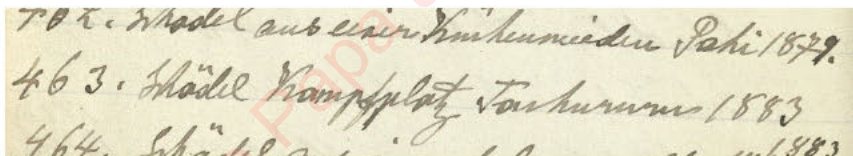


Figure 10 Diary 1 page 39

Anthropological assessment

The calvarium of this ancestor is well-preserved if it was not for the large crack on the right side of the frontal bone. His maxilla shows ten moderately worn teeth. All missing teeth were lost postmortem.

Regarding pathological changes, these remains show tempomandibular joint erosion and periodontal disease, as well as porosity in the sphenoid bones, foveola granularis in the endocranium, and thickening of the parietals beside the sagittal suture. No evidence of trauma could be found.

The bone colour is white with dark red brownish spots on the right side of the foramen magnum and on the left parietal bone. Signs of weathering can be seen on the frontal, parietal and facial bones, as well as tiny scratches on various parts of the calvarium. Grey vestiges on left mastoideus as well as small fragments of newspaper attached to various parts of the calvarium can also be observed.

The individual was entered as "3095 Calvarium from the same location. Sutures partly obliterated. Wormian bones in both stephaniae due to unclear obliteration with the parietalae. Wormian bone at lamda 1 469" (Inv.Book-DA 3, 35).

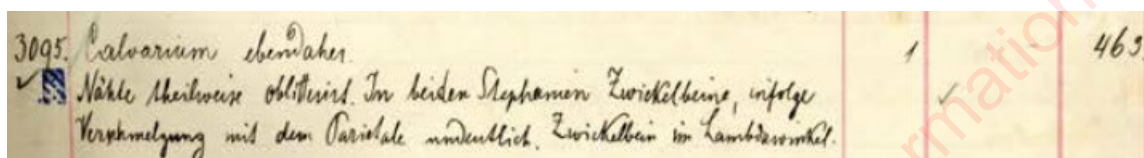


Figure 11: NHMW-ANTHRO-OSTE Inventory Number 3095, entered as "3095 Calvarium from the same location. Sutures partly obliterated. Wormian bones in both Stephaniae due to unclear obliteration with the parietalae. Wormian bone at lamda 1 469" / "3095 Calvarium ebendaher. Nähte theilweise obliteriert. In beiden Stephanien Zwickelbeine, infolge Verschmelzung mit dem Parietale undeutlich. Zwickelbein in Lamdawinkel 1 469." (Inv.Book-DA 3, 35).

KT 753

The two kōiwi repatriated from the American Museum of Natural History (AMNH) with provenance to Taiharuru came from the collection of Dr. Felix von Luschan. These kōiwi tangata were collected by Andreas Reischek, possibly in 1880.

KT 753 is a calvarium. The AMNH number is VL/1901

KT 755

KT 755 is a calvarium. The AMNH number is VL/1903

KT 1204

This kōiwi was repatriated from Georg August University of Göttingen. It is recorded in the Blumenbach Collection as AIG 156a and b, with accession notes that show it was collected by Andreas Reischek in 1883 from Taiharuru. A label attached to the calvarium says that it was found by Reischek in "a Maori fort Taiharuru".

The calvarium and mandible may belong to two separate people but they have been connected with brass coil wires. The accession record is:

Aufschrift auf Kiste] Fuchs. 1930 Maori. Neuseeländer e; 875. [Text angehängtes Etikett] Maorifrau vom ... Stamm aus einem ... Maorifestung in Neuseeland Mai 1883.
... [aufgeklebter Zeitungsausschnitt; I.S. Schädel] reischek, Andreas, Sterbende Welt. Zwölf Jahre Forscherleben auf Neuseeland, Herausgegeben von seinem Sohn. Mit 94 bunten und einfarbigen Abbildungen und 2 Karten. Halbleinen Kc 110.50; Leinen Kc 127.50

Translation from google translate.

[Inscription on box] Fuchs. 1930 Maori. New Zealanders e; 875. [Text attached label] Maori woman of ... tribe from a ... Maori fort in New Zealand May 1883.
... [newspaper clipping affixed; I.p. skull] reischek, Andreas, Dying World. Twelve years of explorer's life in New Zealand, edited by his son. With 94 colored and monochrome illustrations and 2 maps. half linen Kc 110.50; Linen Kc 127.50

Kōiwi with provenance to Waikaraka

There are four kōiwi tangata with provenance to Waikaraka, three repatriated from the NHMV and one from the AMNH.

KT 759

KT 759 is a calvarium. The AMNH number is VL/1907.

This ancestor was collected by Andreas Reischek, in 1880 and exchanged via Hochstetter.

KT 1165

Note that the Natural History Museum, Vienna (NHMV) originally had four kōiwi tangata taken by Reischek with provenance to Waikaraka, but number 3102 was not found in the museum audit and therefore not repatriated.

KT 1165 are the remains of a possibly female ancestor who died as a middle adult. There is some evidence suggesting a trauma, however strong weathering hampers more definite conclusions. The remains of this ancestor was taken by A. Reischek from a hollow tree in Waikaraka in 1880.



Provenance

This skull was taken by A. Reischek from a hollow tree (possibly a Rata tree, according to Reischek) in Waikaraka in 1880. Reischek mentions it in his diary (No. 1, 38):

"444 Skull from a hollow tree Waikaraka 1880."

"444 Schädel aus hohlen Baum Ratta Waikaraka 1880."

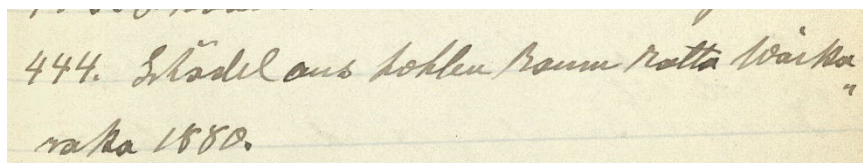


Figure 12 Reischek diary 1 p. 38

Anthropological assessment

The mandible is glued and fixed with the help of brass wires to the calvarium. This cranium is badly preserved due to strong weathering. The dentition shows ten teeth, one of them with exposed pulp. All missing teeth were lost postmortem.

Apart from a lesion possibly caused by a blunt force trauma on the right parietal, no pathological changes could be observed. There is however a large wormian bone on the left side of the occipital. The bone colour is grey with brown staining on the right temporal bone. The effects of strong weathering can be seen on the whole cranium, except for the cranial base.

Inventory entry

The individual was entered as "3101 Cranium ♂? From a hollow tree, Ratta, Waikaroka 1880. In the right stephanium a big wormian bone. Open sutures. Zygomaticum defect. Distal parts of the maxilla very near to each other. No nasalia. On the skull a large and shallow osteitic defect. The whole surface is heavily eroded, flaked away 1 444" (see Figure 45) to the collection (Inv.Book-DA 3, 36).

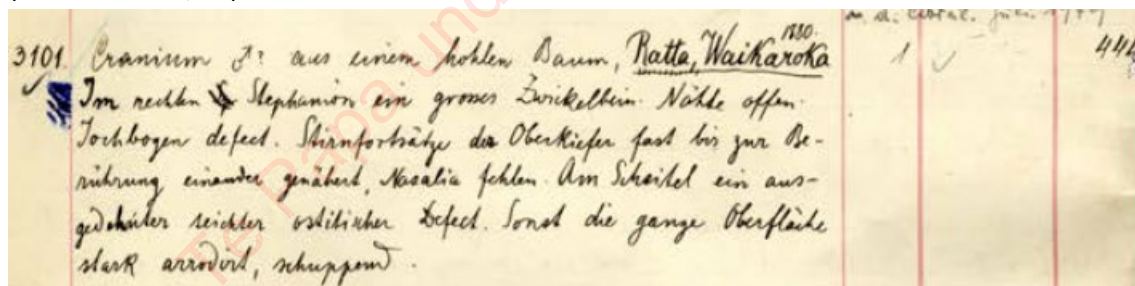


Figure 13: NHMW-ANTHRO-OSTE Inventory Number 3101, entered as "3101 Cranium ♂? From a hollw tree, Ratta, Waikaroka 1880. In the right Stephanium a big wormian bone. Open sutures. Zygomaticum defect. Distal parts of the maxilla very near to eachother. No nasalia. On the skull a large and shallow osteitic defect. The whole surface is heavily eroded, flaked away 1 444." / "3101 Cranium ♂? aus einem hohlen Baum, Ratta, Waikaroka 1880. Im rechten Stephanium ein grosses Zwickelbein. Nähte offen. Jochbogen defect. Stirnfortsätze der Oberkiefer fast bis zur Berührung einander genähert. Nasalia fehlen. Am Schädel ein ausgedehnter seichter ostitischer Defect. Sonst die ganze Oberfläche stark erodiert, schuppig 1 444." (Inv.Book-DA 3, 36).

KT 1166

These remains belonged to a possibly male ancestor who died when he was a middle to old adult in good health. These remains were possibly taken in 1880 by Reischek from a crevice in Waikaraka. It is not listed in his diary notes.



Anthropological assessment

Originally a cranium, but now a calvarium, the general preservation of this calvarium is good. The maxilla shows seven teeth of which three show pulp exposure; there are also three abscesses with surrounding porosities. The missing teeth were lost postmortem.

Regarding pathological changes, one can observe a tiny osteom on the right parietal bone and porosis and irregular surface on the frontal, parietal and occipital bones. One can also detect slight bilateral cribra orbitalia and endocranially foveola granularis. There is no evidence of trauma.

The bone colour of the calvarium is beige to grey, with a yellow-brownish colour on the cranial base and a darker area on the right parietal bone. Weathering can be observed especially on the right side of the calvarium with additional scratches and flaking of the surface. There are some evidences of plant remains and soil in the maxilla and cranial base.

Inventory entry

The individual was entered as "3103 Cranium (crossed out) calvarium from the same location. On the right and left side of the coronal suture some wormian bones. In the right stephanium two, in the left one three wormian bones. Numerous wormian bones in the lambda suture (Mandible does not match) 1" (see Figure 47) to the collection (Inv.Book-DA 3, 36).

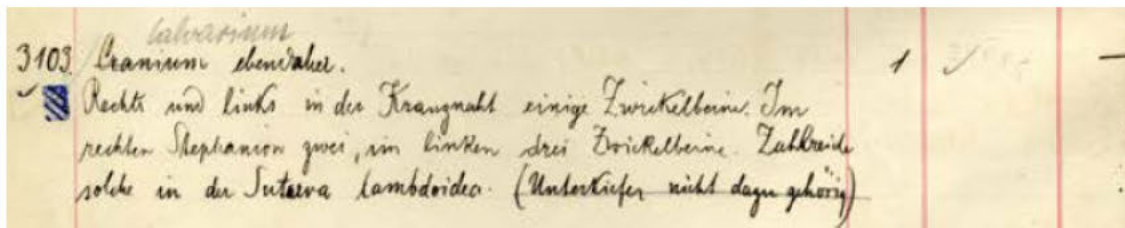


Figure 14: NHMW-ANTHRO-OSTE Inventory Number 3103, entered as "3103 Cranium (crossed out) calvarium from the same location. On the right and left side of the coronal suture some wormian bones. In the right stephanium two, in the left one three wormian bones. Numerous wormian bones in the lambda suture (Mandible does not match) 1." / "3103 Cranium (ausgetrischen) calvarium ebendaher. Rechts und links in der Kranznaht einige Zwickelbeine. Im rechten Stephanium zwei, im linken drei Zwickelbeine. Zahlreiche solche in der Sutura lamboidea. (Unterkiefer nicht dazu gehörig) 1." (Inv.Book-DA 3, 36).

KT 1167

Number 64 written in pencil on the frontal bone.

These remains belonged to a possibly female ancestor who died in good health when she was a middle adult. The well-preserved calvarium was supposedly also taken in 1880 by Reischek from a crevice in Waikaraka. This is not listed in his diary.



Anthropological assessment

The Calvarium is well-preserved except of the left part of the parietal and ethmoid bones. The maxilla shows ten moderately worn teeth with one molar affected by a carious lesion that destroyed half of the crown. All other teeth were lost postmortem.

Regarding pathological changes there is evidence of periodontal disease on the left maxilla, porosis on the parietal and occipital bones, and endocranially small foveola granularis. No evidence of trauma could be detected.

The bone colour is greyish-beige with a yellowish-brown colour on the base of the calvarium.

Weathering can be observed on the frontal, left temporal and left parietal bones. Furthermore, there are small adherent newspaper fragments on the left temporal bone and inside the calvarium and evidence of rootlets and soil on the cranial base and in some of the alveoli.

Inventory entry

The individual was entered as "3104. Calvarium from the same location. Left temporal region defect. Beginning obliteration 1." (see Figure 48) to the collection (Inv. Book-DA 3, 36).

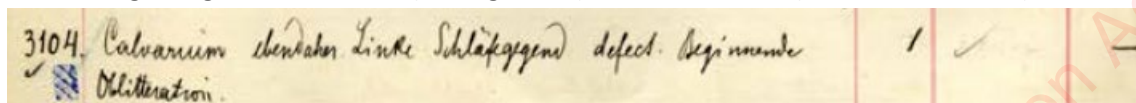


Figure 15: NHMW-ANTHRO-OSTE Inventory Number 3104, entered as "3104. Calvarium from the same location. Left temporal region defect. Beginning obliteration 1." / "3104 Calvarium ebendaher. Linke Schläfengegend defect. Beginnende Obliteration 1." (Inv.Book-DA 3, 36).

Kōiwi with provenance to Patau, Pataua, Pa Maua, Patua

There are eleven kōiwi tangata with provenance to similar variations of the place-name 'Pataua', assumed to be located at Ngunguru Bay. Eight of the kōiwi were repatriated from the Field Museum; two from the AMNH, and one from the NHMV.

KT 757 repatriated from the AMNH

KT 757 is a calvarium and mandible which do not match, so is likely to be the remains of two ancestors, taken by Reischek from 'Patau' in 1880.

The AMNH number is VL/1905

KT 758 repatriated from the AMNH

KT 758 is a calvarium taken by Reischek in a place he describes as 'Pa Maua'

The AMNH is VL/1906

KT 1180 repatriated from the NHMV

These are the remains of a possibly male ancestor, who died as middle adult in good health. The remains of this ancestor were taken in 1880 by A. Reischek from what he referred to as a battlefield, in Patau, (most likely Pataua).



Reischek mentions it in his diary (1, 39):

"460 Skull excavated battlefield Patau 1880."

"460 Schädel ausgegraben Kampfplatz Patau 1880."

Anthropological assessment

The cranium is very well-preserved, although bilaterally the coronoid processes as well as the zygomatic arches are partly missing. The mandible is attached to the calvarium through two brass wires. The dentition shows eleven moderate to heavily worn teeth, at least seven abscesses, three teeth lost antemortem, while the missing teeth were lost postmortem.

Regarding pathological changes a large fairly flat osteom can be observed on the right parietal bone. A slight tempomandibular joint erosion can be seen on the left side of the cranium. No evidence of trauma, but a large assymetrically positioned wormian bone near the lambda region can be detected.

The colour of the cranium is ivory, and curiously, in contrast to most other remains of these ancestors, uniform. Slight weathering can be seen on the frontal bone and slight scratches on the inside of the mandible. Vestiges of soil can also be observed in some of the foramina.

The individual was entered as "3119 Cranium, excavated from the battlefield Patau 1880. Sutures open, teeth heavily worn. Big wormian bone in the lambda region 1 460" (see Figure 63) to the collection (Inv.Book-DA 3, 38).

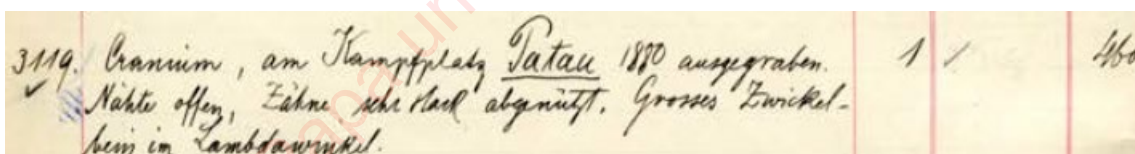
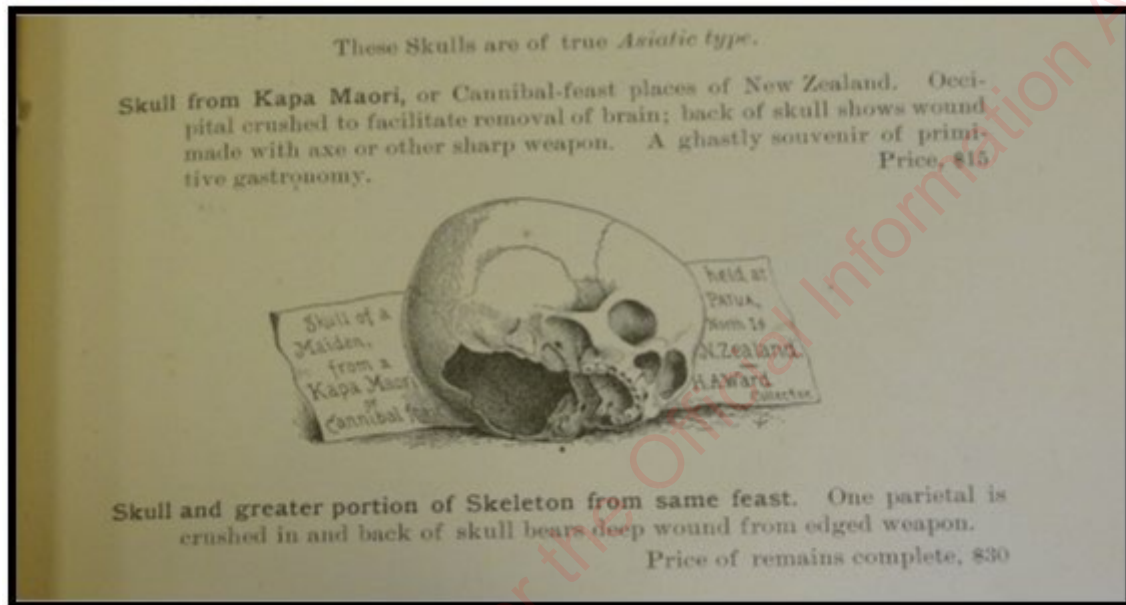


Figure 16: NHMW-ANTHRO-OSTE Inventory Number 3119, entered as "3119 Cranium, excavated from the battlefield Patau 1880. Sutures open, teeth heavily worn. Big wormian bone in the lambda region 1 460." / "3119 Cranium, am Kampfplatz Patau, 1880 ausgegraben. Nähte offen, Zähne sehr stark abgenützt. Grosses Zwickelbein in Lambdawinkel 1460." (Inv.Book-DA 3, 38).

Field Museum

There are seven kōiwi tangata with provenance to 'Patua' repatriated in 2007 from the Field Museum, Chicago. All were purchased from Ward's Natural Science Establishment and all have the same catalogue entry:

"From Kapa Maori, vicinity of Patua, North Island"



KT 558

Skull, no mandible. Field Museum numbers: 407, 43680

KT 559

Skull, no mandible. Field Museum numbers: 407, 43681

KT 560

Skull, no mandible. Field Museum numbers: 43682, 4074

KT 561

Skull, no mandible. Field Museum numbers: 407, 43683

KT 562

Skull, no mandible. Field Museum numbers: 470, 43684

KT 563

Skull, no mandible. Field Museum numbers: 407, 43685

KT 565

Collection of bones from at least two individuals, including calvarium, leg and arm bones and collar bone, purchased from Ward's Natural Science Establishment in 1894. The Field Museum and Ward's catalogue numbers are: 407, 40446 Ward catalogue 43680-43685 and 43687.

There is pencil writing on side of skull "*halt stranger a*". Some remains are labelled 43687 and a few labelled 42687.

According to Ward's 1893 Catalogue, there were two tupuna provenanced to Patua, one a female skull, and the other a partial skeleton from the same location (Figure 9). It is very likely that the entry relating to the partial skeleton priced at \$30 is the same one which ended up in the Field Museum collections, following the Ward's display at the Chicago World Fair in 1893. Research carried out by Cressida Fforde has showed that Ward mounted the largest display at the World Fair and the exhibit was then purchased by Marshall Field, and became the basis for the Chicago Museum of Natural History (The Field Museum).^[1] It is also very likely that one the skull identified in the catalogue was also part to the Field Museum's collections.

The connection to Cheeseman comes through his well-documented correspondence located at the Auckland War Memorial Museum to and from Henry Ward dating from 1878 to 1883. These letters do identify that Ward was wanting to obtain Māori skulls from Cheeseman, however due the fact that Ward provided Māori skulls to many institutions, references to these skulls may not be related to those in question. Ward appears to have had dealings with all the major museums in New Zealand, however, it is more likely that he obtained these kōiwi from Cheeseman, as he had the monopoly over anything north of Auckland. It is also possible however, that Ward acquired the skulls from outside New Zealand through some other source.

The anthropological assessment from the Field Museum is as follows:

43687 Cranium and post crania treated as one individual, mandible as another. Determination based on poor occlusion, differences in dental wear and dental health (LEH), and different taphonomic condition of cranium and mandible. Mandible determined to be "older" than relatively young cranium and postcranial remains.

^[1] Fforde, C. 2005. *Auckland War Memorial Museum Repatriation Project: Phase 2 Overseas Institutions*. Unpublished Report June 2005.

Cranium and post crania. Well-preserved and only mildly taphonomically altered. Posterior portions of thoracic vertebrae, ribs, scapulae, and portion of clavicles noticeably more brown than rest of remains, suggesting partial exposure, shallow burial, or intrusion of those elements into a different soil horizon. Old FCM number (40446) in black ink on cranium and mandible, as well as on one of femora in pencil. FCM register indicates this specimen to be one of eight received in accession 407 from Ward's Biological Supply, and is originally identified as being from Kappa Maori, a cannibal feast place. "Halt stranger a" in pencil on frontal. Right femur has been sectioned three times and has been re-glued, with small missing section. Right humerus unfused proximal epiphysis pinned to shaft. Sex assessed as indeterminate, age-at-death as 15-20, likely 15-17. Cranium exhibits perimortem wound from edged/blunt (linear) weapon near lambda, mild diffuse porosity on cranial vault, and numerous linear enamel hypoplasias on maxillary teeth. Femora and tibia present some compact periosteal reactive bone, humerus exhibits some porous bone at sites of muscle attachments, and femora are extremely platymeric and dense, with apparently very small medullary canals.

Mandible: Well-preserved adult mandible. Old FCM number (40446) present (see above). Sex was assessed as indeterminate, age-at-death as 30+ (3rd molar impacted, not simply unerupted). Mandible exhibits dental caries (not seen in maxilla), much heavier wear than maxilla, and, notably, no evidence of LEH.

KT 757

KT 757 was repatriated from the AMNH (VL 1905). It is a tupuna (or possibly two separate people) taken by Andreas Reischek in 1880 from Patau.

Kōiwi tangata from Waipū

There are two kōiwi tangata with provenance to Waipū. Both were repatriated from the NHMV in 2022.

KT 1160 repatriated from the NHMV

These are the remains of possibly female ancestor who died as a young to middle-aged adult possibly in consequence of a large cranial trauma. The remains of this ancestor were taken by Reischek in 1880 from what he referred to as a battlefield in Waipū.



This skull was taken by A. Reischek from Waipū in 1880 and is mentioned in his diary (1, 38):

"441 Skull with opening battlefield Waipu 1880."

"441 Schädel mit Öffnung Kampfplatz Waipu 1880."

The skull was transported to Austria together with Reischek's entire New Zealand collection C. Auspitz paid for the collection so that it could be donated to the NHM in 1890. In 1892 the skull was inventoried by J. Szombathy and C. Heinzel.

Anthropological assessment

This cranium misses parts of the left temporal, parietal as well as of the left side of the occipital. A part of the right ramus mandibulae is also missing. Apart from that, the general preservation is good. Of the dentition six teeth are preserved of which one shows an exposed pulp due to

heavy dental wear. Only one abscess could be detected. All missing teeth were lost postmortem.

In these remains no pathological changes could be observed, apart from the large perimortem blunt force trauma on the left side and the base of the cranium extending to the right pars petrosa (responsible also for the missing parts of the cranium).

The bone colour is white with large darker areas especially on the frontal and parietals. Signs of weathering can be observed on the frontal bone, and scratches or faint rootlet impressions on the frontal, the left sphenoid, as well as on the right temporal and parietal bones. Small fragments of newspaper are attached to some regions of the cranium. Evidence of sand can be detected inside the cranium.

The individual was entered as "3096 Cranium from the battlefield Waipu. Left occipital bones opened for cannibal purposes. Starting obliteration 1 441" (Inv.Book-DA 3, 35).

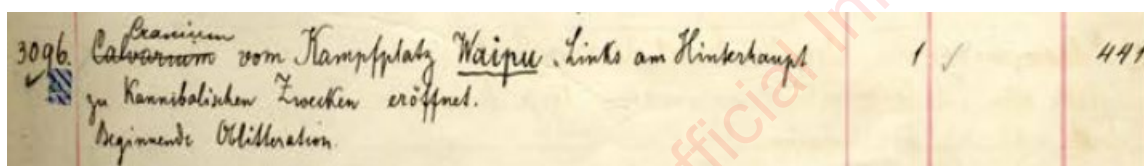


Figure 17: NHMW-ANTHRO-OSTE Inventory Number 3096, entered as "3096 Cranium from the battlefield Waipu. Left occipital bones opened for cannibal purposes. Starting obliteration 1 441." / "3096 Cranium vom Kampfplatz Waipu. Links am Hinterhaupt zu Kannibalschen Zwecken eröffnet. Beginnende Obliteration." (Inv.Book-DA 3, 35).

KT 1161

These are the remains of a juvenile ancestor who died between the ages of 15 and 18 years. It was not possible to estimate the sex of this ancestor. The calvarium of this ancestor possibly shows a congenital maxillary height reduction, as well as healed traumata. The remains of this ancestor were taken by Reischek in 1880 from Waipu.



Reischek mentions it in his diary (No. 1, 38):

"442 Skull with blow detto."

"442 Schädel mit Hieben detto."

Anthropological Assessment

The calvarium shows a good general preservation. The maxilla shows four permanent completely intact teeth. All the missing teeth were lost postmortem.

Regarding pathological changes one can observe a possibly congenital reduction of height in the frontal part of maxilla, porosities on the palate and the outer side of the maxilla and slight bilateral cribra orbitalia. Two healed sharp traumata can be observed: one perforating trauma on the parietal and another non-perforating trauma on the occipital bones.

The bone colour is white to grey, with a yellowish staining on the base of the calvarium. Signs of weathering with smaller and larger areas of erosion on the frontal and the left parietal bones, as well as slight scratches can be observed on the cranial vault. Furthermore, there is evidence of sand inside the calvarium, and small pieces of newspaper attached to various regions of these ancestral remains.

The individual was entered as "3097 Calvarium from the same location. On the left parietal bone

a healed sharp trauma. On the cranial vault numerous larger and smaller osteolythic defects. Basal joint open. M3 not yet erupted 1 442." (Inv.Book-DA 3, 36).

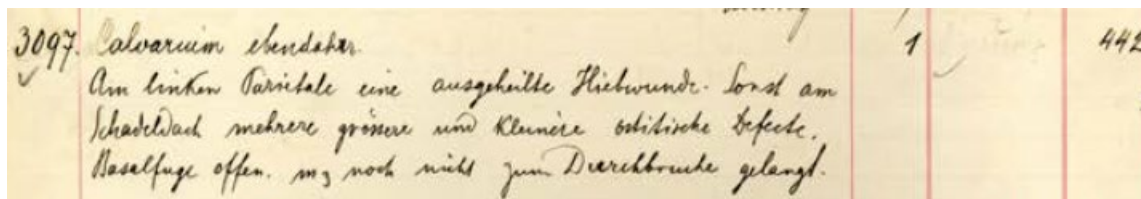


Figure 18: NHMW-ANTHRO-OSTE Inventory Number 3097, entered as "3097 Calvarium from the same location. On the left parietal bone a healed sharp trauma. On the cranial vault numerous larger and smaller osteolythic defects. Basal joint open. M3 not yet erupted 1 442." / "3097 Calvarium ebendaher. Am linken Parietale eine ausgeheilte Hiebwunde. Sonst am Schädeldach mehrere grössere und kleinere ostitische Defekte. Basalfuge offen. M3 noch nicht zum Durchbruch gelangt 1 44.2" (Inv.Book-DA 3, 36).

Kōiwi tangata with provenance to Manaia White Sands

There are two kōiwi tangata with provenance to Manaia and both were repatriated from the NHMV in 2022. There are several Manaia place-names in Aotearoa. The most likely location has been determined as the Manaia coastline south of Taiharuru, because of the reference in Reischek's notes to 'white sands'.

KT 1152

These are the remains of possibly two ancestors. Although the mandible is glued to the calvarium, the upper and lower dentitions do not match.



These remains were taken from a crevice in Manaia White Sands by Reischek in 1883. Reischek mentions the following in his diary (Reischek Diary 1, 38):

"435 skull with chin from a crevice with nephrite earring. Manaia White Sands 1883."

"435 Schädel mit Kinn aus einer Felsspalte mit einem Nephritohrgehänge dabei. Manaia White Sands 1883."

Anthropological assessment

Whereas the well-preserved calvarium possibly belonged to a young and healthy possibly female ancestor who died between 15 and 25 years of age, it is difficult to estimate the sex of the adult ancestor to whom this mandible belongs.

This well-preserved cranium has a mandible glued to it. On the inner side of mandible there is a

pencil writing stating that it does not belong to this calvarium – in fact the lower dentition does not fit the upper dentition. It shows 8 teeth with whereas in the maxilla there can be seen 4 teeth. All missing teeth were lost postmortem. The nasal aperture shows signs of erosion while there is a thickening of the parietal bone in the area of the sagittal suture, with slight bilateral parietal depressions. There is no evidence of trauma visible to the naked eye.

The bone colour is grey, with slight evidence of weathering and erosion especially on the base of the calvarium. Slight scratches are visible on various parts.

The individual was entered as "Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone" (Inv.Book-DA 3, 35).

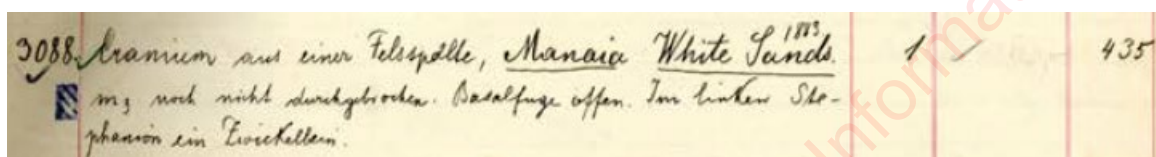


Figure 19: NHMW-ANTHRO-OSTE Inventory Number 3088, entered as "3088 Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone." / "3088 Cranium aus einer Felsspalte, Manaia White Sands 1883. M3 noch nicht durchgebrochen. Basalfuge offen. Im linken Stephanium ein Zwickelknochen." (Inv.Book-DA 3, 35).

KT 1153

These are the remains of possibly two ancestors. Although the mandible is glued to the calvarium, the upper and lower dentitions do not match.



These remains were taken from a crevice in Manaia White Sands by Reischek in 1883. Reischek mentions the following in his diary (Reischek Diary 1, 38):

"435 skull with chin from a crevice with nephrite earring. Manaia White Sands 1883."

"435 Schädel mit Kinn aus einer Felsspalte mit einem Nephritohrgehänge dabei. Manaia White Sands 1883."

Anthropological assessment

Whereas the well-preserved calvarium possibly belonged to a young and healthy possibly female ancestor who died between 15 and 25 years of age, it is difficult to estimate the sex of the adult ancestor to whom this mandible belonged.

This well-preserved cranium has a mandible glued to it. On the inner side of mandible there is a pencil writing stating that it does not belong to this calvarium – in fact the lower dentition does not fit the upper dentition. It shows 8 teeth with whereas in the maxilla there can be seen 4 teeth. All missing teeth were lost postmortem. The nasal aperture shows signs of erosion while there is a thickening of the parietal bone in the area of the sagittal suture, with slight bilateral parietal depressions. There is no evidence of trauma visible to the naked eye.

The bone colour is grey, with slight evidence of weathering and erosion especially on the base of the calvarium. Slight scratches are visible on various parts.

The individual was entered as "Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone" (Inv.Book-DA 3, 35).

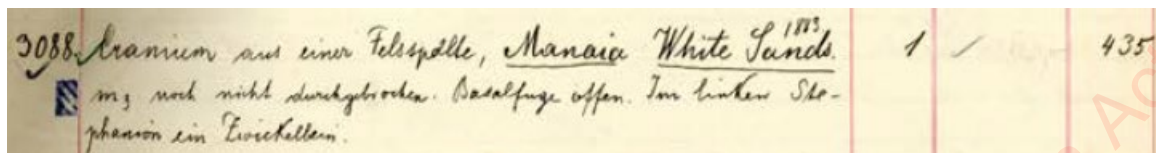


Figure 20: NHMW-ANTHRO-OSTE Inventory Number 3088, entered as "3088 Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone." / "3088 Cranium aus einer Felsspalte, Manaia White Sands 1883. M3 noch nicht durchgebrochen. Basalfuge offen. Im linken Stephanium ein Zwickelknochen." (Inv.Book-DA 3, 35).

Kōiwi tangata with provenance to Te Arai

KT 401

One kōiwi tangata with provenance to Te Arai was repatriated From the University of Edinburgh in 1999. There are several locations in Aotearoa with the name, Te Arai. It is most likely the one associated with this tupuna is from the Te Arai south of Mangawhai because of the reference to coastal sandhills.

The tupuna associated with the University of Edinburgh was donated by a doctor G.A. Reid in November 1895 taken "*from the sandhills of the coast from a Māori cemetery*".

Pterion	<u>CRANIA.</u>		
X	Anatomical Museum, University of Edinburgh.		
Group	xxx1.	Sub-Group	Number 26
Series	Turner	Date Nov. 1895	
Presented by	Dr. G. A. Reid		
References	Maori Te Arai Auckland N.Z. On the sandhills of the coast from a Maori Cemetery.		

Figure 21 University of Edinburgh catalogue card

Kōiwi Tangata yet to be repatriated

56 kōiwi tangata with provenance to Kaurihohore are currently at the Natural History Museum, London. These tupuna have been approved the Museum Trustees for repatriation but no date set yet. Most of the entries in the museum records describe the location as 'cave known as Maunae, Kaurihohore, near Whangarei' or 'limestone cave around Kaurihohore, near Whangarei'.

42 kōiwi tangata are also being cared for by the University of Oslo, all with provenance to Maunu caves or Whangarei.

2 kōiwi tangata with provenance to 'an old pah Maori fort Bream Head Whangarei' are at the Hunterian Museum, University of Glasgow (numbers E 588 and 588/1). They also have tupuna with provenance to Maunu, which are discussed in the general Taitokerau report (June 2024).

The University of Glasgow Bream Head tupuna are described thus:

E.588, cranium (top half of skull) with upper jaw intact.

This tupuna is described as heavy and a light yellow/brown colour with dark areas on the face. The skull is said to be in fairly good condition but appears to have some decay that is evident over the outer areas of the skull. Most of the damage is restricted to the orbits, especially on the left side. The sagittal suture meets almost to a peak, creating a rounded ridge along the midline of the skull. Research has identified that this tupuna is probably a young adult male.

Provenance Information

This tupuna has an associated provenance indicator consisting of a handwritten label pasted on the forehead reading 'Maori skull, Old "Pah" Maori Fort, Bream Head, Whangarei, Auckland, NZ, Thomas Steel, Esq., Donor, 1886'. There is also 'NZ' in black ink on side.

Donor/Collector Information

Donor: Thomas Steel (via Cheeseman), 1886.

Collector: Thomas Cheeseman/Auckland Museum

E.588/1. Top half of skull only – no upper or lower jaw.

This tupuna is described as consisting mainly of the cranium, with the facial bones being absent. The sagittal sutures appear to rise almost to a rounded ridge, similar to the previous tupuna above, giving the skull an almost pentagonal appearance. No mandible or maxilla present.

Research has identified that this individual is probably an adult male.

Provenance Information

There is a label on the right parietal which reads 'Maori skull. Old "Pah" Maori fort. Bream head, Whangarei, Auckland NZ. Thomas Steel Esq. Donor 1886'. On the left temporal bone, there is 'N.Z.' written in black ink. The left parietal has the skull accession number E.588/1 written on it.

Donor/Collector Information

Donor: Thomas Steel (via Cheeseman), 1886.

Collector: Thomas Cheeseman/Auckland Museum

Further research will be carried out on these kōiwi tangata once they are repatriated.

Conclusion

This draft report covers twenty-eight reference numbers for kōiwi tangata with physical provenance to Taiharuru, Pataua, Waipū, Te Arai, Waikaraka and Manaia.

The purpose of this report is to provide information for tangata whenua associated with the rohe of Te Waiariki, Ngāti Korora and Ngāti Takapari to make decisions in preparation for repatriation.

It is recommended that a bioarchaeological assessment be carried out to determine precisely how many tupuna are involved.

It should also be noted that further tupuna could be added to this report if the following place-names are determined to be in this rohe. They have been covered in a separate general Te Taitokerau report.

- Waiomio
- Tangihua
- Mangawhai
- Maunu Kaihohore
- Whangaruru
- Hokianga
- Hikurangi
- Whangarei
- Bay of Islands
- Waiomio
- Mangapai

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To: [Te Herekiele Herewini](#)
Subject: latest draft Waiariki
Date: Tuesday, 16 July 2024 9:51:00 am
Attachments: [Research report draft 4 Te Waiariki July 2024 - Copy \(1\).pdf](#)

Kioranga Te Herekiele

Here is the latest draft for Te Waiariki with the kōiwi for Waikaraka and Pa Maua removed.

I have not sent this to **s 9(2)(a)** as all the variations may be confusing

I will shortly send the link to the latest general Tai Tokerau one

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Kōiwi Tangata Report

Te Waiariki, Ngāti Korora and Ngāti Takapari Rohe

Te Tai Tokerau



Research carried out and compiled by:

Susan Thorpe, Pou Rangahau Rautaki Kōiwi

3 June 2024

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Preface

For many Māori and Moriori the final resting place for departed loved ones can be a decision wrought with much deliberation. Many factors are considered which may include whakapapa/hokopapa, wāhi tapu/wāhi tchap', 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 tupuna/karāpuna to their place of provenance.

Summary

This report has been prepared for the rohe of Te Wairiki, Ngāti Korora and Ngāti Takapari and relates to twenty-three kōiwi tangata (KT) reference numbers (possibly representing 33 or more people). This report is an early draft to be used for discussion and probable amendment.

The kōiwi tangata in this report have been repatriated to Te Papa from five institutions:

1. Field Museum, Chicago in 2007
2. University of Edinburgh in 1999
3. American Museum Natural History in 2014
4. Natural History Museum, Vienna in 2022
5. Göttingen University, Germany in 2023

Te Papa is currently caring for approximately 100 kōiwi tangata that have registration numbers with provenance to the Te Taitokerau region. There are still many more from this region to be returned from institutions in London, Scotland and Oslo, including (but not limited to) 56 tūpuna with provenance to caves at Kaurihohore and 46 tūpuna with provenance to caves at Maunu. A summary of these has been included in this report but details on provenance and circumstances on collection will need to await their return to Aotearoa and further research.

Further research is also being done on provenance for eight kōiwi tangata exchanged with the Australian Museum in 1878 via Cheeseman, Thomas Steel and Ward's Science Establishment. They were repatriated without specific provenance details but any kōiwi exchanged via Cheeseman could have provenance to the Hikurangi/Whangarei region. These are under the following KT numbers:

- KT 466
- KT 467
- KT 468
- KT 469
- KT 470
- KT 474
- KT 475
- KT 478

KT Number	Other museum numbers	Description:	Collector information:
KT 1154	3090, 436	Cranium. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1155	3091, 437	Skull. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1156	3092, 438	Skull. Collected by A. Reischek in 1883 Possibly two individuals	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1157	3093, 439	Skull. Collected by A. Reischek in 1883 Possibly two individuals	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1158	3094, 440	Skull. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 1159	3095, 463	Cranium. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Taiharuru
KT 753		Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural History in 2014. Provenance to Taiharuru
KT 755		Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural History in 2014. Provenance to Taiharuru
KT 1204	AIG 156 a and b	Calvarium and mandible, probably two individuals. Collected by A. Reischek in 1883	Repatriated from Georg August University, Göttingen in 2023. Provenance to Taiharuru
KT 1160	3096, 441	Skull. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Waipū
KT 1161	3097, 442	Cranium. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Waipū
KT 1152	3088, 435	Skull. Collected by A. Reischek in 1883 Possibly two individuals	Repatriated from the Natural History Museum, Vienna in 2022.

			Provenance to Manaia
KT 1153	3089, 464	Skull. Collected by A. Reischek in 1883	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Manaia
KT 1180		Skull. Collected by A. Reischek	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Patau or 'Pataua'
KT 757		Skull with mis-matched mandible. Collected by A. Reischek Possibly two individuals	Repatriated from the American Museum Natural History in 2014. Provenance to Patau or 'Pataua'
KT 558	407, 43680	Cranium	Repatriated from the Field Museum, Chicago "Patua"
KT 559	407, 43681	Cranium	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 560	407, 43682	Cranium	Repatriated from the Field Museum, Chicago "Patua"
KT 561	407, 43683	Cranium	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 562	407, 43684	Cranium	Repatriated from the Field Museum, Chicago "Patua"
KT 563	407, 43685	Cranium	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 565	407, 43687, 40446	Various skeletal bones, cranium, leg and arm bones, sacral joint, collar bone. Collected by Reischek in 1880 Possibly two or more individuals	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 401	XXXIA.26	Cranium. Presented in November 1895, Dr G.A. Reid	Repatriated from the University of Edinburgh Provenance to Te Arai sandhills, November 1895

Introduction

The Museum of New Zealand Te Papa Tongarewa (Te Papa) has been involved in the repatriation of kōiwi tangata/kōimi tchakat (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 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 Hiruharama (Illkie, 2012). The Tainui people repatriated their rangatira Tūpahau, who is now buried on Maunga Taupiri (Prebble, 2012). During this period (in 1988) Sir Graham Latimer, although a member of the National Museum 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 (Harrison, 2002). Dalvanus Prime of Ngā Rauru Kītahi and Ngāti Ruanui was also active in arranging a number of repatriations in the 1980s and 1990s (Higgins, 2013).

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, that considered matters relating to repatriation. This meeting gave overwhelming support for Te Papa's continued involvement in this important work.

In May 2003, Te Papa established the Karanga Aotearoa Repatriation Programme. This formalised Te Papa's repatriation work and, in turn, became recognised and mandated as the official repatriation programme supported by the New Zealand Government.

Te Papa's work, as mandated, is governed by these six overarching principles:

- The government's role is one of facilitation – it does not claim ownership of kōiwi tangata/kōimi tchakat;
- Repatriation from overseas institutions and individuals is by mutual agreement only;
- No payment for kōiwi tangata will be made to overseas institutions;
- Kōiwi tangata/kōimi tchakat must be identified as originating from New Zealand (including the Chatham Islands);
- Māori or Moriori are to be involved in the repatriation of kōiwi tangata, including determining final resting places, where possible, and;
- The repatriation of kōiwi tangata/kōimi tchakat will be carried out in a culturally appropriate manner.

Presently, the work of the programme comes under the strategic direction of the Kaihautū, Dr Arapata Hakiwai, and implemented by the Karanga Aotearoa team comprising: the Head of Repatriation Te Herekietie Herewini, and Repatriation Researcher Susan Thorpe. The programme is also supported by the Repatriation Advisory Panel, which provides valuable advice and expertise in respect to tikanga/tikane, iwi relationships and research. This panel is chaired by Professor Sir Pou Temara, and comprises Sir Derek Lardelli, Aroha Mead, Miria Pomare, Kiwa Hammond, Haami Piripi, Hinerangi Himiona, and Kura Moeahu.

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, Germany, Sweden, Norway, France, and Austria. Te Papa currently holds 175 Toi moko and over 500 kōiwi tangata/kōimi tchakat. However, a number of these were repatriated by the former National Museum prior to 1998 and many also came from collections held by the Colonial Museum and the Dominion Museum. Currently we estimate there remains close to 500 kōiwi tangata/kōiwi tchakat and Toi moko housed in overseas institutions awaiting their journey home.

Domestic Repatriations

After the kōiwi tangata/kōimi tchakat are returned from overseas, they undergo a period of investigation and research to collect information pertaining to their provenance. Often this includes extensive research from the returning institution. Where provenance is confirmed, discussions and negotiations are undertaken to repatriate the kōiwi tangata/kōimi tchakat back to their place of burial 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/kōimi tchakat, is to confirm the place which the kōiwi tangata/kōimi tchakat were collected (for example, a burial site). Information regarding the collector 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 provenance.

Kōiwi tangata/kōimi tchakat are sometimes removed from their physical 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/kōimi tchakat can be removed from their resting places, such as archaeological excavations and as a result of commercial developments. Researching the provenance of kōiwi tangata/kōimi tchakat completely is very important.

With most domestic repatriations, discussions occur with an iwi or imi and any related

hapū. However, in situations where more than one tribal group has 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 142 kōiwi tangata have been successfully domestically repatriated to their region of origin and its related iwi, including Te Tairāwhiti, Ngāi Tai ki Tāmaki, Ngāti Kurī, Whanganui, Rangitāne o Wairau, Muaūpoko, Ngāi Tahu, Ngāti Maniapoto, Ngāti Apa ki Rangitīkei, Tauranga Moana iwi, Ngāti Whakauae, the iwi of Waikaremoana, Ngāti Te Ata, Ngāti Tūwharetoa, Kāwhia, Porangahau, Wairoa Taiwhenua, Waimarama and Te Uri o Hau.

Kōiwi Tangata Accession and Record Keeping

The predecessors to Te Papa were the Colonial Museum (founded 1865 with James Hector as Director) which became the Dominion Museum in the mid 1930s in a new building and location. Both these museums had accession protocols. Human remains were assigned numbers in the Ethnology Register of Pacific Anthropology (PAn and DM).

Karanga Aotearoa keeps all accession records with kōiwi/kōimi including all numbering and catalogue records from overseas institutions. Many collectors and institutions maintained a practice of writing directly onto human remains information about provenance. It is a practice that we find disrespectful today but we do not remove any inscriptions or other wording as we consider that this may well also be seen as disrespectful.

Today Te Papa identifies ancestral remains with a kōiwi tangata/kōimi tchakat (KT) number. This numbering system is not an accession record. Kōiwi tangata/kōimi tchakat and Toi moko are held and cared for by Te Papa but are not accessioned into the collection. Instead, KT numbers are used to assist in the collation of information regarding particular kōiwi/kōimi. These numbers help to identify and track their place in Te Papa. Occasionally the one KT number can cover more than one individual. We will identify these occurrences in each report. Often there are also other numbers from the institutions that we have repatriated from. These numbers if present have been included to ensure that all information relating to the kōiwi tangata/kōimi tchakat is provided, serving as a trail of collection and accession. For example, the University of Edinburgh numbering system used Roman numbers for classification by country. The tupuna from New Zealand are all under XXXI.

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/kōimi tchakat when they arrive at Te Papa. However, every effort is made to validate all information we receive.

Collection, Trade and Sale of Human Remains

The notion that human remains were used for trade or sale is an anathema and morally abhorrent to us these days but a growing interest in global art and artefacts as well as curiosity about customary practices was developing in Europe and especially in England from the early 1600s. 'Cabinets of Curiosities' became popular as ways of displaying fascinations with funerary objects, human remains and specimens from the natural world.

In the centuries of oceanic exploration, expeditions to observe the Transit of Venus, and expansion of colonist aspirations human remains were taken from resting places or traded along with manufactured items and treasures.

These collections and the habit of collecting later led to collections based on an interest in anatomy and pathology. Institutions that taught surgery and general medicine developed their own teaching collections and also expected new students to come to college with a human skull. One of the most famous schools for teaching medicine in the UK was Edinburgh University School of Medicine (established in 1726) and became the favoured place of learning for students from NZ until Otago University opened the medical school in the late 1930s.

In the 1700 and 1800s the practice of phrenology developed. Phrenology was a pseudo-science based on feeling the shape of a skull and drawing conclusions about the state of a person's mind, personality traits or intelligence. Phrenology was promoted by German physician Franz Joseph Gall in 1796, the discipline was influential in the 19th century, especially from about 1810 until 1840. The principal British centre for phrenology was Edinburgh, where the Edinburgh Phrenological Society was established in 1820.

Social Darwinism developed as a construct in the late 19th century that enabled the further collection of human remains. Social Darwinism is based on the theory that people are subject to laws of natural selection and used to justify racism. In other words, the wrongful belief that some people and some cultures were more intelligent or powerful, because they were, inherently, better. These racist beliefs promoted the study of skulls in particular using measurements of size and capacity to draw conclusions about intelligence. These theories led to the collection and trade of large amounts of human remains from around the world.

Craniometry, or the use of measurement of skull size and shape for trying to determine 'race' became popular in the late 1800s amongst some European scientists. The work of the Dutch scientist Petrus Camper along with Samuel Morton and Paul Broca helped develop complicated measuring systems. Its popularity as a so-called science resulted in great demand for skulls. These researchers were particularly interested in disappearing groups like Moriori and indigenous Australian peoples.

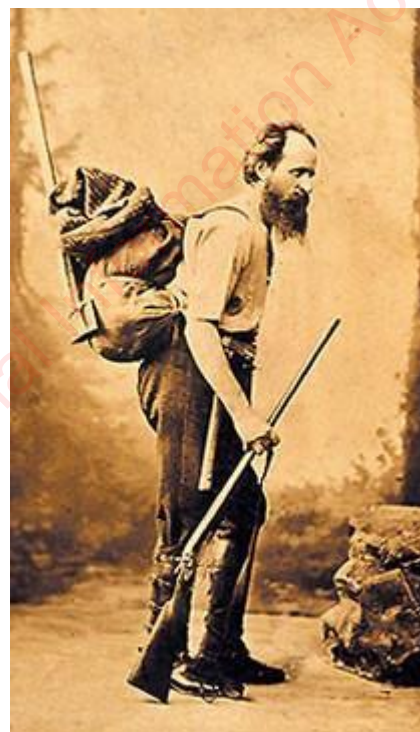
Collector, Donor, and Museum Information

The kōiwi tangata described in this report have come from five different institutions with most taken by the Austrian collector Andreas Reischek. Provenance and acquisition history for those repatriated from the Field Museum is still being researched.

Andreas Reischek

Andreas Reischek (15 September 1845 – 3 April 1902) was born in Linz, Austria. He became an expert taxidermist, explorer and despite being most commonly thought of in New Zealand as a grave robber, he added significantly to our knowledge of native birds (albeit through collection of 3,000 study skins including 150 rare stitch birds from Great Barrier/Aotea).

By the time Reischek was in his thirties Vienna had become one of the pre-eminent cultural capitals of the world. The 1873 Vienna World Fair had as its motto 'culture and education' and hosted over 7 million visitors over six months. New Zealand had a significant presence at the World Fair with displays of moa bones, birds, taonga Māori, kauri gum and other minerals. The world exhibition was designed to promote the reign of Emperor Franz Joseph but also demonstrated the flowering of Austrian industry and culture as well as the Empire's links with the wider world through exploration and collecting.



In Michael King's biography of Reischek (King, 1981, p. 22) he notes that, in his first year of business as a taxidermist Reischek's work came to be admired by the Custodian of the Imperial Museum of Natural History, Dr. A. Steindachner, who then commended him to the newly-appointed museum director, Professor Hochstetter.

When Hochstetter's close friend, Julius von Haast at Canterbury Museum urgently needed a taxidermist, Hochstetter had no hesitation in recommending Reischek, who then joined a legacy of German scientists exploring and working in New Zealand. His predecessors started with Johann Forster, naturalist on Cook's second voyage (1772-75); then Karl von Hügel, scientist on the warship '*Alligator*' (1834); and Ernst Dieffenbach, naturalist to the New Zealand Company in 1839. They were followed by the Austrian global initiative, the *Novara* expedition (1857-1859) on which Hochstetter was engaged as ship's geologist, and which also initiated the lasting friendship between the two geologists and Museum Directors Haast and Hochstetter.

Another consequence of the *Novara* visit to New Zealand was its association with two Waikato chiefs, Wiremu Toetoe Tumohe and Te Hemara Rerehau Paraone, who joined the frigate for its

return voyage to Vienna in 1859. They were employed for nine months in the State Printing House and were gifted a printing press by Archduke Maximilian that became instrumental in starting the Māori newspaper *‘Te Hokioi’*. (King, p. 27)

Reischek arrived in New Zealand in April 1877 on a two-year contract but remained for 12 years, departing for Austria in February 1889. Apart from his taxidermy work for Canterbury and Auckland Museums, and occasional fund-raising lectures, he spent much of his time exploring New Zealand and the sub-Antarctic Islands. Less than a week after arriving in Auckland he had made arrangements for employment with Thomas Cheeseman, beginning an 8-year association (King, p. 54). He travelled to the Kaipara area from July 1879 to May 1880 and was then back in the area again visiting Little Barrier Island and surrounding landscapes (October 1880, October 1882, December 1883 and April 1885) (King, p. 175)

Reischek's appetite for collecting taonga Māori continued unabated and partly fuelled by requests from Vienna for 'South Seas skulls'. Whenever he came across unoccupied pā he was said to have "*stormed them with pick and shovel*" (King, p. 60) in the hopes of finding burial curios.

He returned to Austria with some 14,000 specimens (3,000 of which were bird specimens) hoping to achieve recognition and fortune through their sale to the Natural History Museum. But this was not to be. He had difficulty finding any buyers and eventually parts of his collection were purchased by friends to donate to the museum.

In 1930 his son, Andreas Jnr, published a form of memoir (Reischek, 1930) based on a romanticised version of Reischek's own often chaotic diary notes. In the epilogue he notes that the Annals of the museum's natural history section (1890) state:

The significance of this collection lies in the ethnographical and zoological sections. The first includes 453 specimens from New Zealand, and must be the last great collection of Maori objects to reach Europe. Among them are 37 Maori skulls – a number reached by few collections, but of first-class importance in view of the perfect condition of the specimens. The ornithological objects total 3016 specimens, 738 being of exotic birds and 2278 specimens of ornithology of New Zealand, including a number of new species. The mammals comprise 120 skins, fishes and reptiles some 8000 objects, whilst the Reischek collection of plants contains 2406 items.

The horrifying irony of rendering many rare species virtually extinct by virtue of collecting such large numbers of them seems also to be an approach he brought to his thoughts on collecting taonga and kōimi Māori.

The following two paragraphs are extracted from the comprehensive research report (Eggers, 2022) prepared for Te Papa by staff at the Natural History Museum, Vienna in September 2022.

When Reischek returned to Vienna in April 1889, his former supporter, Ferdinand von Hochstetter, had died. The new director of the Natural History Museum, Franz von Hauer, showed neither interest in Reischek's collections nor in Reischek's employment at the museum. However, since Reischek wanted to bequeath "his" collection to "his" Austria, he refused to sell collections to museums in Berlin and London (Reischek 1924, 318; Aubrecht 1995, 33–34). Nevertheless, he still asked these museums for a purchase, but at the last moment Mr. Ferd. Freiheer von Adrien was able to win the interest of Mr. Carl Auspitz in the matter. He bought the collection for the agreed amount of 36,000 fl. and presented it to the museum as an expensive patriotic gift in 1890 (Files of the General's Office ID7466). The collection was thus dedicated to Mr. Carl Auspitz. It was not until the takeover that the value of the very extensive collection was recognized. Since Reischek's collection contained several objects that were not represented in any other museum, it was then considered a rarity that not be assembled again even at that time. For this reason, it was Emperor's wish that the collection remained in Austria, not to be sold abroad (NHMW Intendant file: ZI. 123 – 1891; ZI. 123a – 1891; ZI.745 – 1890). At this time, regarding human remains of Māori and Moriori ancestors, it included 37 skulls and skull fragments as well as 14 loose mandibles (Weiss 2017) out of the 48 human remains Reischek collected in New Zealand (Reischek Diary 9, 7).

Since 2017, the Department of Anthropology has gratefully received access to copies of Andreas Reischek's original diaries from the Biologiezentrum at the Landesmuseum Linz by Mag. Stephan Weigl, through the help of Ildikó Cazan from the Weltmuseum Wien. These hide [assume this is intended to say 'reveal'] details that have been glossed over in his son's publications about Reischek's collecting activities in New Zealand.

Reischek's Collecting on the Northland east coast and the area around Waipū and Whangarei

While Reischek arrived in New Zealand in April 1877, he entered the Kaipara rohe on 28th of July 1879. He arrived in Kaipara Harbour on board the schooner *Torea* and stayed with Mr Charles Clarke at his Whakahara Station. On the 30th of July he headed up to Mangawhare, then on to Aratapu then he travelled to Auckland in August to visit with Thomas Cheeseman at the Auckland Museum. Cheeseman informed Reischek that he would be interested in purchasing bird, botany and mineral specimens from him.

Reischek explored what he called "*abandoned pā*" (King, p. 60) hunting for taonga. In a cave "*after a short rest in the township of Waipū, we galloped on, following the Whangarei road which led up among the hills*" he found a cave with "*stone tools, ornaments and a particularly beautifully made greenstone needle which had been used for sewing mats...as well as a skull*" (Reischek p 72-73)

He continued to travel the district for the next 6½ months, and noted that he uncovered further burial caves in Waipū and collected more skulls at Matakōhe, in the Whāngārei rohe. He left the

area in March 1880, and travelled to Auckland. Prior to this he noted that he sent objects to Auckland in October 1879 and a further two shipments in February 1880, as well as sending cases to Christchurch on the 15th of November 1879.

Some of the tupuna in this report have a collection date of 1883, which was when Reischek was visiting the islands of the east coast: Taranga and Marotiri (Hen and Chickens) and Guano Island in the group Mauitaha, Moturaka and Tarakanahi.

Natural History Museum, Vienna

Fourteen of the tupuna in this report were repatriated from the Museum of Natural History in Vienna, Austria in 2022.

The Natural History Museum was commissioned by Emperor Franz Joseph in a climate of colonial exploration and acquisition. The first foundation of its collections came from the collection of Florentine scholar and scientist Jean de Baillou in 1750. Baillou's collection comprised 30,000 objects, including rare fossils, snails, and corals, as well as valuable minerals and precious stones. The Museum's collection grew further following three major expeditions: to Brazil, the *Novara* expedition, and the Arctic. The first Superintendent (Director) of the museum was Ferdinand von Hochstetter (1876-1884).

The human remains accessioned in the Museum have been in its Department of Anthropology and Ethnography. Initially the Department was part of the Imperial and Royal Naturhistorischen Hofmuseum, founded in 1876. Since that time their collection grew to over 60,000 specimens including human remains, masks, x-rays, moulds, and photographs.

American Museum of Natural History (AMNH), New York

Four of the tupuna in this report were repatriated from the American Museum of Natural History in 2014.

The kōiwi tangata repatriated from the AMNH were originally part of the von Luschan Collection, which was donated to the AMNH by Mr Felix Warburg. Warburg, born in Hamburg German, was a successful American banker and part of the Warburg banking empire of Hamburg. He was also a philanthropist and raised money for the Jewish communities in Europe who were struggling following WWI. Warburg settled in New York and joined the investment banking firm of Kuhn, Loeb and Co. His home has now become The Jewish Museum.

The documentation relating to the collection states that it was received by the AMNH from both

Felix Warburg as a gift, and from Prof Felix von Luschan who is identified as being deceased. The address given was the "Museen [sic] für Völkerkunde, Berlin, Germany" implying that the collection may have formally been part of this museum. This is however not that case as it was part of Luschan's personal collection.

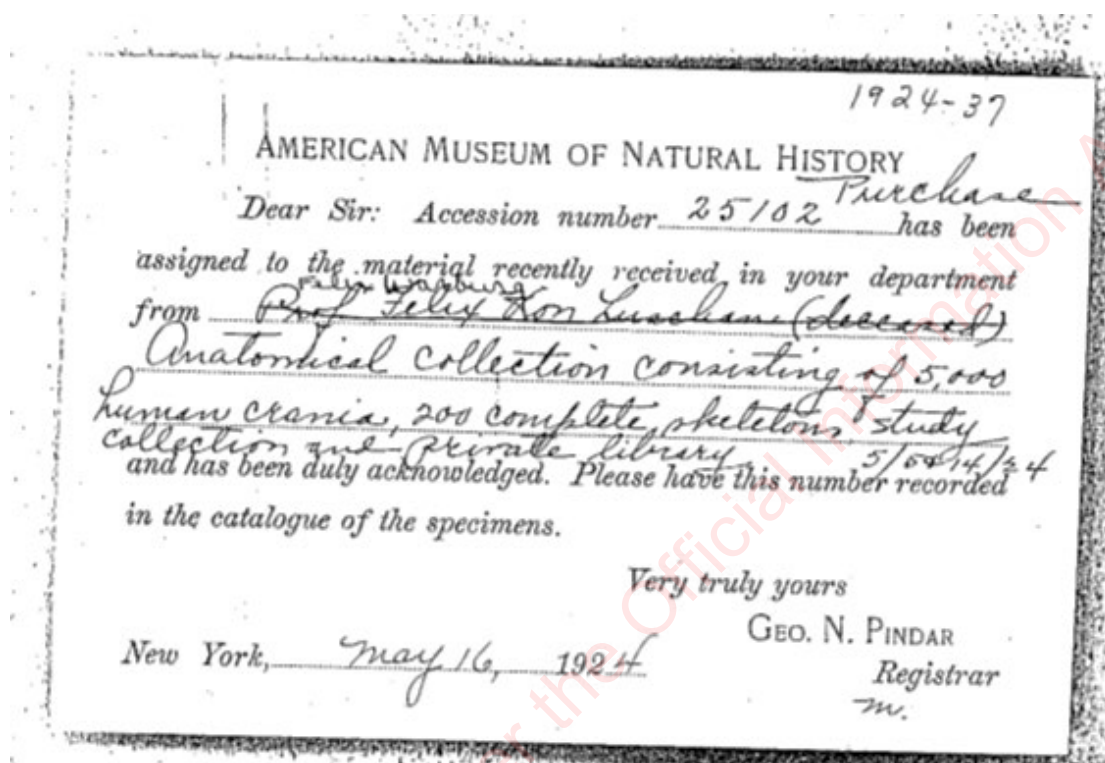


Figure 2 Purchase record of Luschan collection by AMNH

Born in Austria, Dr Felix von Luschan was one of the pioneers of modern anthropology. He became Germany's leading physical anthropologist as well as one of the most important collectors of human remains. A doctor, anthropologist, archaeologist, and explorer, he was the curator then Director of the Museum für Völkerkunde from 1885 and also Professor of Anthropology at the University of Berlin from 1909 to 1922, from which he was appointed to the Imperial Museum in Vienna.

At this time, it is not known exactly how his collection of over 5000 'anthropological specimens' came to be gifted to the museum; however, it is known that in 1905 he tried to sell his collection to the Berlin Ethnological Museum. This consisted of over 12,000 skulls, skeletons and other objects and photographs. After a long debate over the price of maintaining the collection, nothing eventuated. Then in 1922 he approached the Ethnological Museum in Hamburg, and despite interest this too went nowhere. After his death his wife tried to sell the collections in 1924 but to no end. At some point after this the collection came into the hands of Felix Warburg, perhaps sold to him by Mrs Luschan.

Felix von Luschan was married to Emma Hochstetter, the daughter of Professor Ferdinand von Hochstetter, the naturalist who visited New Zealand from 1858 to 1860. Prior to this the two families had known each other for some time. Georgina Hochstetter the wife of Ferdinand informed Julius von Haast (Director of the Canterbury Museum), that her daughter and Felix had known each other since she was 5 years old, and that Felix had been '*amongst our best friends for the past 15 years, just as his late parents were.*'

In 1887, during Haast's visit to Vienna, he was introduced to Hochstetter's daughter and her husband Luschan who Haast described as 'the great anthropologist.' During the trip Luschan presented to Haast a number of objects from Asia Minor and also arranged a large exchange with Vienna's Ethnology Museum. There would have been an opportunity here for Luschan to obtain Māori or Moriori skeletal remains.

He and Julius von Haast became close friends, and it is this connection which most likely led him to want to visit New Zealand, which was prevented due to the outbreak of war.

He had published papers on Māori and Moriori as well as other Polynesian peoples. In his 1911 paper at the First Universal Races Congress held in London, entitled "Anthropological view of Race" (von Luschan 1915) he identified Māori as "*a sort of real mixture of types*" in reference to the mixture of Melanesian and Polynesian 'races', as was the long-held view of European ethnologists at the time.

DEPARTMENT
FILE OR ACCESSION NUMBER 1924-37

REGISTRAR'S
ACCESSION NUMBER 25102

AMERICAN MUSEUM OF NATURAL HISTORY
ACCESSION RECORD

NEW YORK May 5th & 14th, 1924

RECEIVED FROM Mr. Felix Waiblinger - New York - as a gift
Prof. Felix Von Luschan, (deceased)

ADDRESS Museum für Völkerkunde, Berlin, Germany

DESCRIPTION OF MATERIAL anatomical collection, consisting of 5,000 human crania,
200 complete skeletons, study collection, and private library

LOCALITY entire world No. OF SPECIMENS ?

COLLECTOR above ESTIMATED VALUE \$

HOW ACQUIRED { Gift xxxxxx from Mr. Waiblinger }
PURCHASE { ☒ PRICE \$ 41,500 }
EXPEdition { ☐ }
EXCHANGE { ☐ }
CONDITION { GOOD ☒
FAIR ☐
BAD ☐ }

LOANS RECEIVED FOR { EXAMINATION ☐
DEPOSIT ☐
STUDY ☐
IDENTIFICATION ☐ }

DEPARTMENT CATALOG No. _____

NUMBER AND NATURE OF SPECIMENS GIVEN IN EXCHANGE OR OTHER INFORMATION _____

SIGNED _____

FORWARDED TO REGISTRAR
REGISTRAR'S FILE
SIGNED NAME OF EXPEdition OR FUND

DEPT. OF Anthro.

Figure 3 AMNH Accession record for Luschan collection

Dr von Luschan

The von Luschan collection of human remains was donated to the AMNH by Felix Warburg, an American banker. He purchased the collection of over 5,000 international kōiwi from the Museum für Völkerkunde, Berlin, which included some of Reischek's collected kōiwi tangata.

Born in Austria, Dr Felix von Luschan was one of the pioneers of modern anthropology. He became Germany's leading physical anthropologist^[4] as well as one of the most important collectors of human remains.^[4] A doctor, anthropologist, archaeologist and explorer^[5], he was the curator then Director of the Museum für Völkerkunde from 1885 and he was also Professor of Anthropology at the University of Berlin from 1909 to 1922, from which he appointed to the Imperial Museum in Vienna.

Studying medicine at Vienna University in his early years and over 30 years of archaeological and anthropometric^[6] research he established the diachronic^[7] anthropological classification of the people of Asia Minor.^[8]

In 1914 Luschan travelled to the Pacific 'with an ambitious research agenda' planning to visit Australia, New Zealand and New Guinea.^[9] He was invited to present a paper on eugenics^[10] entitled "Culture and Degeneration" at the British Association for the Advancement of Science Conference being held in Sydney. However, his research trip was cut short with the outbreak of WWI, with suspicions as to his motives in Australia he was forced to leave and head home to Germany via the United States. While there he visited a number of universities and museums including the American Museum of Natural History, which he noted had collections 'comparable to the best museums in Europe'^[11].

He disagreed with the classification of the human races in to superior and inferior based on colour and 'dismissed terms such as "fetish" and "savages", claiming that the only savages in Africa were the whites'^[12]. He was a supporter of cultural relativism and challenged the long held notions of "superior" and "inferior" people based on race.^[13] Believing that people differed due to factors such as 'environmental, historical, social and less significantly, biological forces'^[14]. He was also a follower of Darwin's adaptation and natural selection. His anthropometric research ultimately led him to the conclusion that all humans were of a single species and the differences were superficial. Though he was a supporter of eugenics this did not focus specifically on the different "races" of people, it focused more on undesirable traits present in all peoples. Though

[2] Glenn Penny, H., and Bunzl, M. (eds). 2003. *World Provincialism: German Anthropology in the Age of Empire*. USA: The University of Michigan Press. p167

[3] <http://www.germananthropology.com/short-portrait/felix-rtter-von-luschan/189>

[4] Measuring of the human body used in physical anthropology.

[5] The science of improving a population by controlled breeding to increase the occurrence of desirable heritable characteristics. <http://www.oxforddictionaries.com/definition/english/eugenics>

[9] Berg, 2011, p142.

[10] <http://www.germananthropology.com/short-portrait/felix-rtter-von-luschan/189>

[11] Berg, 2011, p156.

[12] Berg, 2001, p156

he opposed racism in theory, in practice Luschan 'supported racial theories that justified German colonialism, eugenics, militarism, and nationalism'.^[13]

Luschan, Hochstetter, and the connection to New Zealand

Felix von Luschan was married to Emma Hochstetter, the daughter of Professor Ferdinand von Hochstetter, the naturalist who visited New Zealand from 1858 to 1860. Prior to this the two families had known each other for some time. Georgina Hochstetter the wife of Ferdinand informed Julius von Haast (Director of the Canterbury Museum), that her daughter and Felix had known each other since she was 5 years old, and that Felix had been 'amongst our best friends for the past 15 years, just as his late parents were.'^[14]

In 1887, during Haast's visit to Vienna, he was introduced to Hochstetter's daughter and her husband Luschan who Haast described as 'the great anthropologist.'^[15] During the trip Luschan presented to Haast a number of objects from Asia Minor and also arranged a large exchange with Vienna's Ethnology Museum. There would have been an opportunity here for Luschan to obtain Māori or Moriori skeletal remains.

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He had published papers on Māori and Moriori as well as other Polynesian peoples. In his 1911 paper at the First Universal Races Congress held in London, entitled "Anthropological view of Race" he identified Māori as "a sort of real mixture of types" in reference to the mixture of Melanesian and Polynesian 'races', as was the long held view at the time.

In 1914 Luschan planned to visit New Zealand and was invited by the government to 'study the Maoris' in the belief that his research would have been of great value'.^[16] While as noted previously the outbreak of WWI saw New Zealand shores closed to Germany.

Field Museum of Natural History, Chicago

Seven of the tupuna in this report were repatriated from the Field Museum, Chicago in 2007. All seven were purchased from Ward's Natural Science Establishment in 1893 and have physical provenance described as 'Kapa Maori in the vicinity of Patua, North Island'.

The Field Museum was established in 1893 and originally called the Columbian Museum of Chicago (and the Chicago Museum of Natural History for a brief period) but was later changed

^[13] Burg, 2011, p158

^[14] Nolden, S. 2013. *The Letters of Ferdinand von Hochstetter to Julius von Haast*. New Zealand: Geoscience Society of New Zealand Miscellaneous Publication 133K

^[15] Haast H. F., 1948. *The Life and Times of Sir Julius von Haast: explorer, geologist, museum builder*. Wellington, New Zealand: H. F. Haast, p 946

^[16] Dominion, 12th September 1914, p9.

to reflect its major benefactor, Marshall Field. The Museum has a large collection of human remains from around the world. The tupuna in this report were acquired by the museum from Ward's Natural Science Establishment.

Founded by Henry Augustus Ward in 1862, Vassar College commissioned a collection for the University of Rochester campus. Ward moved the collection to a private business creating Ward's Natural Science Establishment.

In 1893 Ward mounted the largest single display at the Chicago World's Fair, which was later purchased by Marshall Field as the basis for the Chicago Museum of Natural History (the Field Museum).

Ward corresponded with New Zealand Museum Directors and facilitated many exchanges.

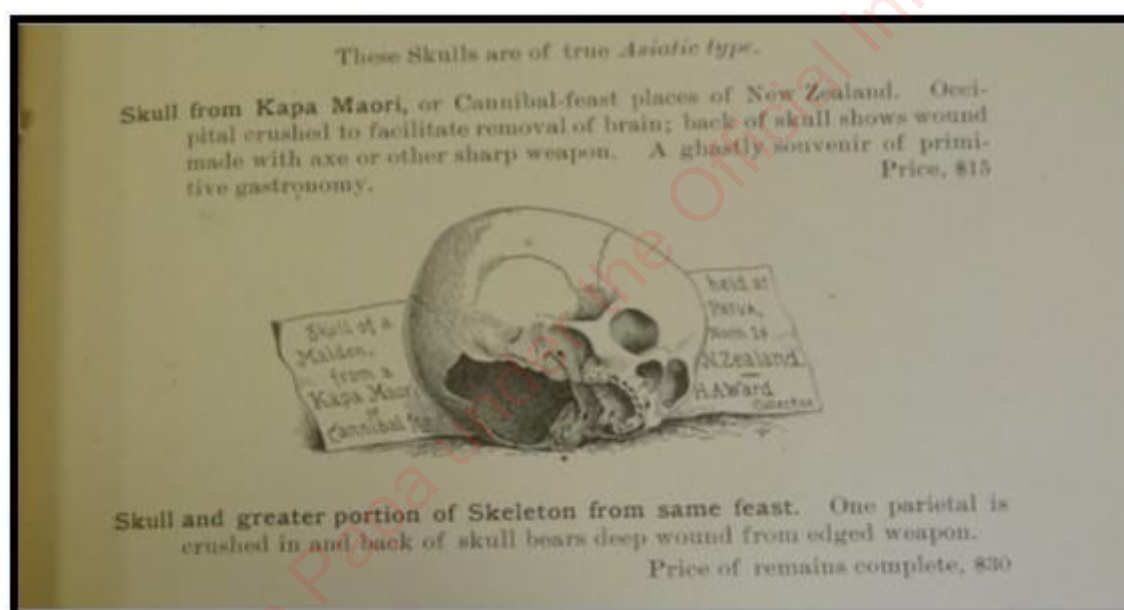


Figure 1 Ward's catalogue entry for 1893, p. 12 ¹⁷

¹⁷ [Ward Project](#)

University of Edinburgh

One tupuna described in this report was repatriated from the University of Edinburgh.

The University was founded in 1582, initially as a college of law, and played a hugely influential role in positioning Edinburgh as a central place of learning in what became known as the European 'Age of Enlightenment'.

The University's medical school was established in 1726 making it one of the oldest medical schools in the English-speaking world, although medicine had been taught there since the 1500s. The school is renown throughout the world and was widely considered the best medical school throughout the 18th century and first half of the 19th century. During the 18th and 19th centuries the medical school attracted students from all over the world, including New Zealand. In 1880 a purpose-built medical school was opened and then the Anatomical Museum opened in 1884. The core of the museum collection dates from 1798 when Professor Alexander Monro donated his anatomical preparations. This was expanded over the next 150 years due 1884 due to the efforts of subsequent professors of anatomy, and principally during the time of Professor William Turner (1867-1903).

The tupuna associated with the University of Edinburgh was donated by a doctor G.A. Reid in November 1895 taken *"from the sandhills of the coast from a Māori cemetery"*

This person may be Sir George Archdall O'Brien Reid (1860-1929) who was known for studies on heredity and effects of alcoholism. He studied medicine at University of Edinburgh, graduating in 1887. He was briefly in New Zealand working as a gum digger, though I have not been able to confirm dates. He is not registered as a medical practitioner in New Zealand.

Georg August University, Göttingen, Germany

A calvarium and mandible were transferred to Te Papa in 2023 in a large multi-institution repatriation from seven institutions in Germany. The tupuna repatriated from Georg August University of Göttingen may possibly be from two people.

The University was founded in 1737 and absorbed the Blumenbach Skull Collection in the 1950s and 1960s from the Hamburg Museum. The Blumenbach Skull Collection was initiated by the natural scientist Johann Friedrich Blumenbach (1752-1840). After Blumenbach's death, his collection of approximately 245 ancestral remains was continuously expanded by his successors until the 1940s. Today there are approximately 800 remains in the collection, of which approximately 200 ancestral remains are of non-European provenance. The anthropological collection came from the Hamburg Museum of Ethnology to the Biological Anthropology Department at the University of Göttingen in 1953. The collection originates mostly from the German colonial period between 1890 and the 1920s. An initial review revealed that circa 1,200 ancestral remains originate from Oceania and Africa.



Figure 2 Map showing general provenance locations

Kōiwi Tangata from Taiharuru

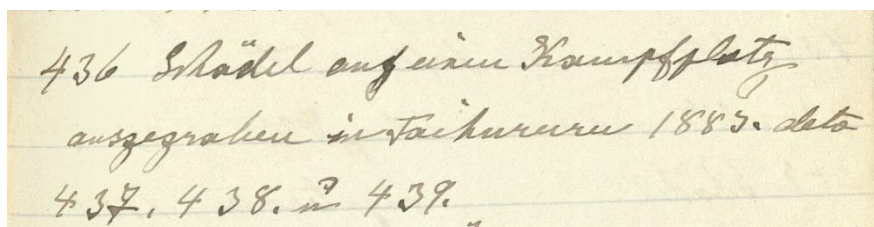
There are nine tupuna with physical provenance to Taiharuru, all associated with Andreas Reischek. Six were repatriated from the Natural History Museum, Vienna (NHMV), two from the American Museum of Natural History (AMNH) and one from Georg August University, Göttingen.

KT 1154

This is recoded in Reischek's diary as 436.

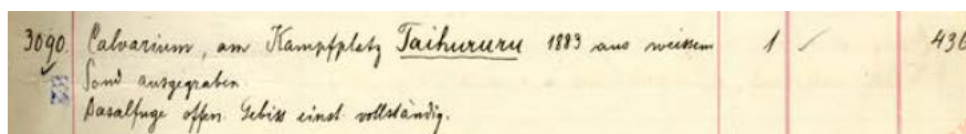
(sensitive)

The tupuna is described as a young woman (aged between 18 and 25) with some possible healed trauma and oral disease. She appears to have been exhumed from white sand, with weathering on the frontal bone.



436 Schädel auf einem Kampfplatz
ausgegraben in Taihururu 1889. dato
437. 438. 439.

Figure 3 Reischek diary 1, page 38



3090. Calvarium, am Kampfplatz Taihururu 1889 aus weissem
Sand ausgegraben.
Basalfuge offen. Gebiss einst vollständig. 436.

Figure 4 NHMW-ANTHRO-OSTE Inventory Number 3090, entered as "3090 Calvarium, exhumed from white sand at the battlefield Taihururu 1889. Sphenobasilar joint open. Dentition originally complete 1 436." / "Calvarium, am Kampfplatz Taihururu 1889 aus weissem Sand ausgegraben. Basalfuge offen. Gebiss einst vollständig 1 436." (Inv.Book-DA 3, 35).

I note that the inventory book date entry has been interpreted by the Vienna research team as '1889'. I have assumed this is incorrect as Reischek departed for Austria in February 1889. The figure also resembles his diary entry in Figure 2 above, which could be a 3 or possibly a 1.

Anthropological assessment

The calvarium is in good state of preservation. The maxilla shows three teeth and one abscess. All but one missing teeth were lost postmortem. New bone formation on the left maxilla above the M3 can be observed and also some ectocranial porosity especially on the parietals. On the left parietal bone there is a possibly small, healed sharp trauma.

The bone colour is grey with little dark spots especially on the frontal and parietal bones. Weathering can be observed on the frontal bone. Small, attached newspaper fragments and small scratches can be seen especially on the frontal bone.

KT 1155

These are the remains of a young, possibly female ancestor, who died between 18 and 25 years of age, as a young adult.



This skull was taken by A. Reischek from a battlefield in Taihururu in 1883. Reischek mentioned it in his diary (1, 39) as follows:

"436 Skull excavated from a battlefield in Taihururu 1883. ditto 437, 438 and 439."

"436 Schädel auf einem Kampfplatz ausgegraben in Taihururu 1883. deto 437, 438 und 439."

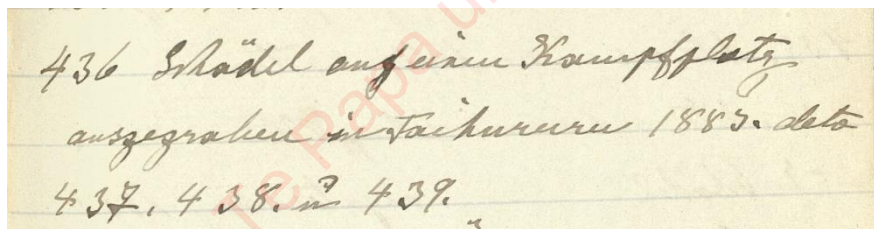


Figure 5 Reischek **diary p.**

Anthropological assessment

Although young, this ancestor possibly suffered from a perimortem trauma and a large area of infection in the face at the time of death.

This cranium has its mandible attached through brass wires. Although the general preservation is good the face shows some postmortem damage. The dentition shows fourteen teeth, seven of them heavily worn with only the roots preserved. There is evidence of five abscesses and five teeth with pulp exposure. All but one of the missing teeth were lost postmortem.

Regarding pathological changes one can observe new bone formation on the left parietal left, a

large area of infection with porosities, a lesion on the right orbital roof, new bone formations on the lower face, nose and maxilla, and a small button osteom on the parietals. Endocranially small fovea granularis can be seen. There is also evidence of thickening of the parietal bone in the area of the sagittal suture, with slight bilateral parietal depressions and porosities. On the right temporal bone a possible perimortem trauma can be observed.

The bone colour is greyish-white, with yellowish colouring of the skull base and darker areas on both parietals. Adherent newspaper fragments on various parts of the cranium were also detected.

The individual was entered as "3091 Cranium from the same location. Syphilitic-osteolytic processes on maxilla and mandible 1 437" (see Figure 6) to the collection (Inv.Book-DA 3, 35).

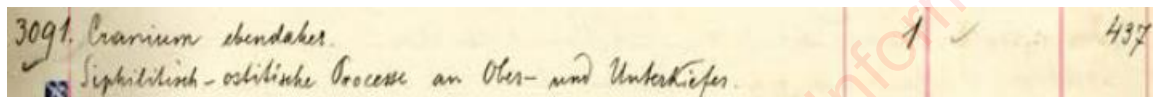


Figure 6: NHMW-ANTHRO-OSTE Inventory Number 3091, entered as "3091 Cranium from the same location. Syphilitic-osteolytic processes on maxilla and mandible 1 437" / "3091 Cranium ebendaher. Syphilitisch-osteolitisch Prozesse an Ober- und Unterkiefer 1 437." (Inv.Book-DA 3, 35).