

Location	Baessler number	S collection	KT number
Tryphena	B91	S954	KT 946
	B92	S955	KT 947
	B94	S955b	KT 948
Ōkupu	B95	S956	KT 949
	B96	S957	KT 950
	B97	S958	KT 951
	B98	S959	KT 952
	B99	S960	KT 953
	B101	S961	KT 954
Whāngāparapara	B102	S962	KT 955
Ahumata			
	B103	S963	KT 956
	B104	S964	KT 957
	B105	S965	KT 958
	B106	S966	KT 959
	B107	S967	KT 960
	B108	S968	KT 961
	B109	S969	KT 962
	B110	S970	KT 963
	B111	S971	KT 964
	B112	S972	KT 965
	B113	S973	KT 966
	B114	S974	KT 967
	B115	S975	KT 968

Location	Baessler number	S collection	KT number
Whāngāparapara Ahumata (cont.)	B116	S976	KT 969
	B117	S977	KT 970
	B118	S977a	KT 971
	B119	S978	KT 972
	B120	S979	KT 973
	B121	S980	KT 974
	B122	S981	KT 975
	B123	S982	KT 976
	B125	S982a	KT 977
	B125	S982c	KT 978
	B126	S982d F	KT 979
	B126	S982d J	KT 980
	B126	S982D K	KT 981
	B126	S982D M	KT 982
	B126	S982D T	KT 983
	B126	S982D Y	KT 984
	B126	S982D	KT 985
	B126	S982p	KT 986
	B126	S982y	KT 987

The following two paragraphs with a bioarchaeological assessment have been provided by staff at Charité.

All of the remains mentioned in this description are still present. They represent both male and female individuals, nearly all of them adult, but also two children: one of them was about 10 years at the time of death; of the other one only some cranial fragments remain which make an accurate estimate difficult. Their size and form however clearly point toward a non-adult individual, probably of a similar age as the other child. For the first individual, no cause of death could be determined; the second one shows some irregularities of the inner surface of the cranial vault which might be related to an infection (such as a meningitis). One woman has a circular depressed (and thus incomplete) fracture of about 1.5 cm in diameter that indicates a blunt force trauma. Some of the edges are slightly bend inward, indicating the woman was probably still alive when the trauma occurred. There are no radiating or concentric fractures, and no other injuries in the vicinity. The bone surface is not damaged, so whatever weapon or tool was used did not have a sharp edge. As there are no signs of healing, this might be the cause of death.

For all the other adult individuals, no significant diseases (apart from bad dental health or injuries could be found. Nearly all of the remains are discoloured, eroded, have soil or plant particles adhering, all pointing to a burial context. In some cases, deformation has taken place which could indicate wet environment and significant pressure (e.g. deep burial and thus high soil weight), however Baessler does not stipulate here if he conducted excavations as he did in some of the other places in New Zealand. Baessler does not specify how high above the water level of the bay he found the remains. However, from the changes of the bones it seems likely, that they were at least from time to time submerged under water or at least buried in a very moist environment: the weathering and strong erosion with surface flaking, cracking, and partial deformation suggest an exposure to the elements and some seasonal temperature changes. Additionally, the dark soil and sand particles present could also help narrowing down the location of their burial.

Discussion of Kōiwi Tangata – Kaitoke Hill

KT numbers 931 to 945 (inclusive) cover 15 Kōiwi Tangata taken by Baessler in 1896 from a location he calls 'Kaituki Hügel', thought to be Kaitoke Hill or Ridge, where he describes the kōiwi as having been removed from between rocks.

Extracts from Baessler's travel notes follow:

The southeastern foothills of the ranges sloping down from the 'Hirakimata' form the 'Kaituki' hills. Here, at an altitude of about 75 m, in rocky, barely accessible terrain, which took the full breadth of one hill, I found the skulls no. 77–88, the skull parts no. 89, and, separated from the others, which were found in groups of two or more, the skulls and bones (a total of 20 parts) no. 90.

Nos. 77-88 = S941-952, No. 90 = 953E (No. 89 = 953a?) Found by Baessler between rocks in the 'Kaituki' hills on southeast Otea island (= Great Barrier Island)

p. (115) "Die südöstlichen Ausläufer der vom „Hirakimata" kommenden Höhenzüge bilden die „Kaituki"- Hügel. Hier fand ich in einer Höhe von etwa 75 m in felsigem, fast unzugänglichem Terrain, welches die ganze Breitseite eines Hügels einnahm, die Schädel Nr. 77—88, die Schädeltheile Nr. 89, und abseits von den übrigen, die je zu zweien oder mehreren bei einander lagen, die Schädel und Knochen (im Ganzen 20 Theile) Nr. 90. —

KT931	s941	Cranium
KT932	s942	Cranium
KT933	s943	Calvaria. Charite recorded a bag of bone fragments but only Calvaria present in box.
KT934	s944	Calvaria + piece of skin with hair
KT935	s945	Calvaria

KT936	s946	Calotte (skull cap)
KT937	s947	Cranium (incomplete). Has had a 5cm diameter circular sample cut in to right parietal
KT938	s948	Calotte (fragmented)
KT939	s949	Viscerocranium (incomplete) (part of the skull that protects the internal organs of the head and neck)
KT940	s950	Calvaria (incomplete). Has had a 5cm diameter circular sample cut in to right parietal
KT941	s951	Calotte (incomplete)
KT942	s952	Calotte (incomplete)
KT943	s953	Calvaria (incomplete)
KT944	s953a	skull fragment
KT945	s953e	skull fragment

Discussion of Kōiwi Tangata – Tryphena

KT numbers 946-948 (inclusive) cover 3 Kōiwi Tangata taken by Baessler in 1896 from “under rocks at the end” of Tryphena Bay.

Baessler’s notes state:

Nos. 91-92 = S954, S955, No. 93 lost, No. 94 = S955B. Found by Baessler in 'Tryphena' bay on southwest Otea island, under rocks at the end of the bay.

Im Südwesten von „Otea“ liegt die Bucht „Tryphena“. An ihrem Ende erheben sich über einem steilen Hügel schroffe Felsen; unter diesen fand ich die Schädel Nr. 91 und 92, den Unterkiefer Nr. 93 und 44 die Schädeltheile Nr. 94.

KT946	s954	Cranium
KT947	s955	Calvaria (incomplete)
KT948	s955b	skull fragments

Research into the known archaeological sites in the area has identified a number of recorded burials of both Māori and European origin. There is one site at Tryphena Bay in particular, T09/48, which has burials, midden and artefact finds associated with it. The site report (New Zealand Archaeological Association 1975) mentions that the excavation and recovery of the site had to be carried out because a destruction was imminent and the sea face of the area was eroding. This had led to the burials being washed (or dug) out. This description sounds very similar to Baessler’s notes and also fits with the condition of the remains.

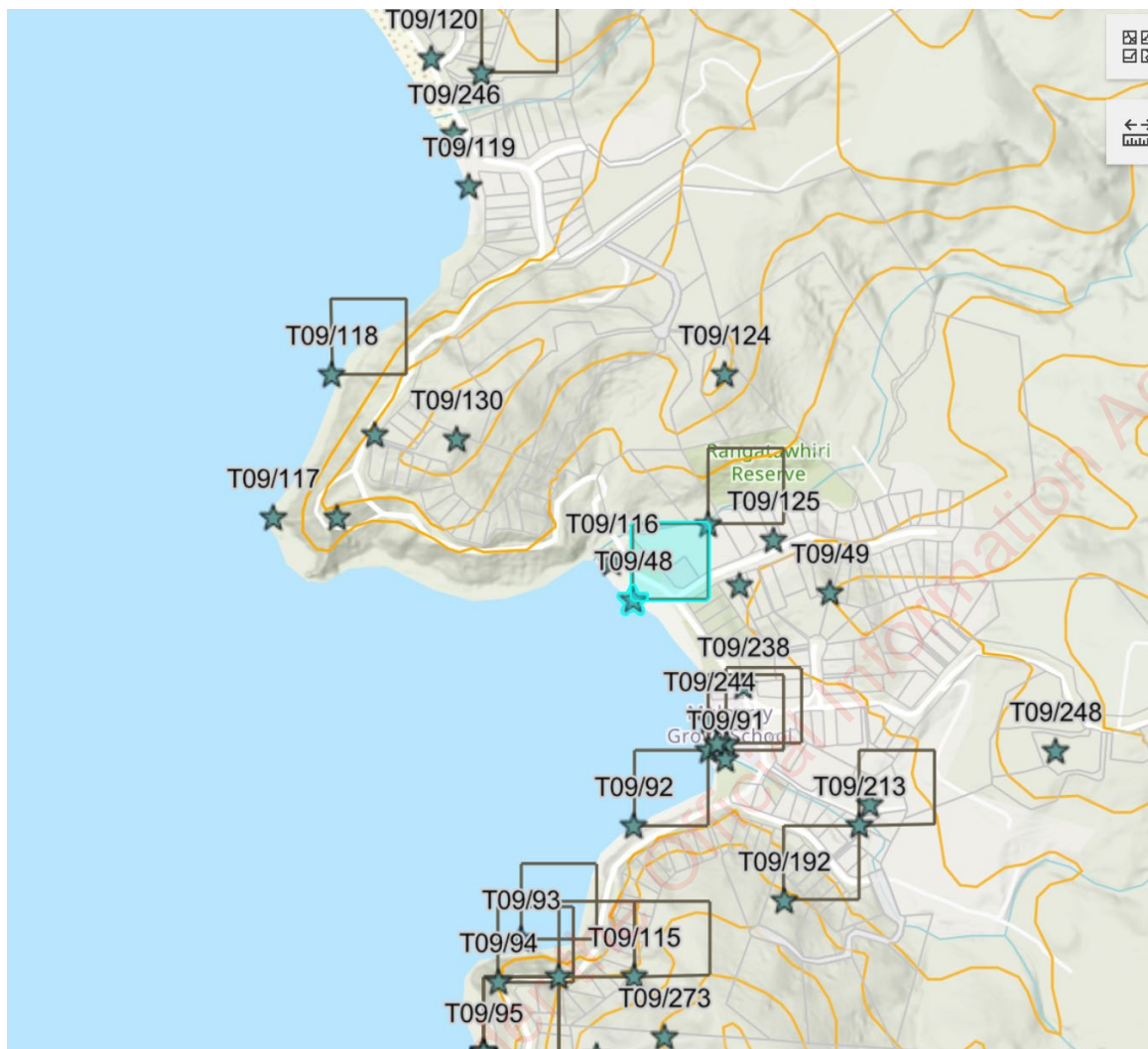


Figure 2 Recorded archaeological sites in the Tryphena area, with T09/48 highlighted

Discussion of Kōiwi Tangata – Ōkupu Bay

KT numbers 949 to 954 (inclusive) cover 6 Kōiwi Tangata taken by Baessler in 1896 from where he calls 'Okubu', some on the eastern part of the bay and some on the western shore.

Baessler's notes state:

"North of Tryphena, 'Okubu'-Bay is located. On its western shore I got no. 95–97, on its eastern shore at two different locations a) skull no. 98/98 and 99, as well as mandible no. 100, b) skull no. 101."

95-97 = S956-S958; Nos. 98+99 = S959+S960; 100 = lost, 101 = S961. Found by Baessler in 'Okubu' bay, north of 'Tryphena' bay, nos. 95-97 on the western shore of the bay, nos. 98-101 on the eastern shore.

Nördlich von Tryphena liegt „Okubu“-Bay, an deren westlichem Ufer ich Nr. 95—97 erhielt, an derem östlichen ich an zwei verschiedenen Stellen a) Schädel Nr. 98/9860 und 99, sowie Unterkiefer Nr. 100, b) Schädel Nr. 101 fand.

KT949	s956	Cranium (incomplete)
KT950	s957	Calotte (incomplete) (skull cap)
KT951	s958	Viscerocranium (incomplete)
KT952	s959	Cranium (incomplete). Has had a 5cm diameter circular sample cut in to right parietal
KT953	S960	Cranium
KT954	s961	Calvaria

This bay on the southwest coast of Aotea is now called Okupu. The kōiwi belong to adult individuals of either sex, and different age groups. All but two exhibit blunt or sharp force traumata to the face and head, some of them several. None show any signs of healing, indicating that the injuries were suffered around the time of death. It is thus possible that their burial was related to some form of violent incident. All of them show taphonomic changes consistent with burial (soil, plant remains, erosion, surface flaking, cracking, deformation) the degree varies greatly. Whereas part of this could be due to different specific conditions at the site, it is more likely that the duration of their burial differed, indicating the burial ground was used for a longer period of time.

Discussion of Kōiwi Tangata – Whāngāparapara-Ahumata

KT numbers 955-982 (inclusive) covers 33 Kōiwi Tangata taken by Baessler in 1896 from a place between Whāngāparapara and Ōkupu Bay on the Ahumata track at about 250m with views to both bays.

Baessler's notes state:

Okubu bay is separated from the more northern bay "Wangaparapara" by the "Ahumata", which is about 420 m high. The mountain is only covered by a few trees; but ascent is hampered a lot by the dense 'Manuka' shrubbery and high ferns, from which ragged rocks stand out everywhere. On a ridge of about 250 m of altitude, from which both bays can be seen, these are particularly numerous and seem to have served as burial sites mainly for the people of "Wangaparapara". From this place came no. 102/102, 103/103, 104–124; also no. 125: three mandibles; no. 126: skull parts (27 items) and no. 127. (p. 114)

Nos. 102-124 (117+124 lost) = S962 – S982, No. 125 "3 mandibulae" = 982A+982C (third mandibula lost); No. 126 "skull parts (27 pieces)" = S982...; No. 127 "skeletal parts" = lost. Found by Baessler among rocks on a crest of the mountain "Ahumata" between Okubu bay and, north of it, 'Wangaparapara' bay, *which obviously was a burial place of the "people of 'Wangaparapara'"*.

"Okubu-Bay ist von der nördlicher gelegenen Bucht „Wangaparapara" durch den etwa 420 m hohen „Ahumata" getrennt. Der Berg ist nur wenig mit Bäumen bewachsen; doch wird man bei der Besteigung sehr gehindert durch dichtes „Manukau -Gebüsch und hohe Farnkräuter, aus denen überall zerklüftete Felsen hervorragen. Auf einem ungefähr 250 m hohen Kamm, von dem man beide Buchten übersehen kann, sind diese besonders zahlreich und scheinen hauptsächlich den Leuten von „Wangaparapara" als Begräbniss-Stätte gedient zu haben. Von hier stammen Nr. 102/102, 103/103, 104—124; ferner Nr. 125: drei Unterkiefer; Nr. 126: Schädeltheile (27 Stück) und Nr. 127: Skeletttheile. —"

KT955	s962	Skull (Cranium and Mandible)
KT956	s963	Skull (Cranium and Mandible)
KT957	s964	Cranium
KT958	s965	Calotte (incomplete)
KT959	s966	Cranium
KT960	s967	Cranium

KT961	s968	Cranium
KT962	s969	Cranium
KT963	s970	Cranium
KT964	s971	Cranium
KT965	s972	Cranium
KT966	s973	Cranium
KT967	s974	Calvaria (incomplete)
KT968	s975	Calotte (incomplete)
KT969	s976	Calvaria (nearly complete)
KT970	s977	Cranium (incomplete)
KT971	s977a	Calotte (incomplete)
KT972	s978	Calvaria (incomplete)
KT973	s979	Several skull fragments
KT974	s980	Cranium
KT975	s981	Calotte (incomplete)
KT976	s982	Skull fragments
KT977	s982a	Mandible
KT978	s982c	Mandible
KT979	S0982d(F)	Fragment: squama of frontal plus fragments of both parietals.

KT980	s0982d(J)	Fragment of right parietal
KT981	s0982D(K)	Fragment of frontal bone
KT982	s0982D(M)	Frontal bone
KT983	s0982D(T)	Fragment of right parietal
KT984	s0982D(Y or a)	Mandible
KT985	s0982D(...)	Parts of Occipital and both parietals.
KT986	s982p	Mandible
KT987	s982y	Skull fragment

An extract from the Winkelmann, Fründt, Aranui report provides a bioarchaeological assessment:

While the bay Baessler described is still called Whāngāparapara, inscriptions on the remains imply that Baessler saw this also as the name of a people. This may just have been an inaccuracy in his understanding of the local conditions. Some parts of this collection (117, 124, and 127 and one of the mandibles numbered 125) have been lost some time ago. They are the remains of both male and female adult individuals of various ages, plus one child of about 7–9 years of age. All of them show taphonomic changes consistent with long term burial (surface flaking, cracking, deformation, soil, plant remains, erosion, scavenger activity). Particularly apparent are dendritic patterns in a lot of them: these are surface destructions brought about by the acidic properties of plant roots (White and Folkens 2005). It thus fits the description of a site that is covered in shrubbery and ferns. The individuals show a wide range of healed, partially healed, or fresh blunt and sharp force traumata. Likewise, there is a variation of common diseases or pathologic reactions such as bad dental health, stomatitis, arthritis, non-symptomatic button osteomata, cribra orbitalia or porotic hyperostosis, otitis and mastoiditis. In at least three cases, these might be related to the death of the individuals: in one case an infection of nearly the entire left upper jaw led to an opening into the left nasal sinus which likewise shows severe signs of infection. This may well have led to a sepsis. In another case a dental root infection has also spread to the sinus with similar consequences; in the last case a left-sided mastoiditis has spread to other areas and could thus likewise have been fatal. In general, this seems to be consistent with the site being used as a

normal burial ground for a community, although the general level of sickness seems rather high, indicating that life conditions might not have been easy.

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Kōiwi from Aotea returned from the Natural History Museum, Vienna

In September 2022, 64 kōiwi tangata were repatriated from the Natural History Museum, Vienna. Two of these have physical provenance to Aotea and were removed by Andreas Reischek in 1882. Note that Michael King, in his book The Collector, page 65 says Reischek was in Aotea in early 1881. Reischek's dates are often not accurate so the years may be wrong in Reischek's diary in this report page 28.

Natural History Museum

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.

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 stich birds from Great Barrier/Aotea).

By the time Reischek was in his 30s 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 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.

Reischek arrived in New Zealand in April 1877 on a two year contract but remained for 12 years, departing for home 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)

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 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. Freiherr von Adrien was able to win the interest of Mr. Carl Auspitz for 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 details that have been glossed over in his son's publications about Reischek's collecting activities in New Zealand.

lang die Europäer verjagte sei,
 wodurch ihm von Seite der Engländer
 der Krieg erklärt wurde. und
 durch handelte dieser Kanibalen-
 Fürst sehr wohl er liess allen
 Gefangenen ihre Kaskelotten mit-
 nehmen und schont ihr Leben.
 Bay of Islands 1888.
 Maori Schädel gesammelt aus Höhlen,
 Felsspalten, hohlen Bäumen, Kumpf-
 plätzen und Umhüllnissen, Es ist
 eine der schwierigsten Aufgaben, da
 alle diese Plätze Tapu heilig sind
 und sie Niemand betreten darf, so kann
 ohne von den Eingeborenen bemerkt
 zu werden, solche von frühem
 Morgen bis abends herum streifen
 besonders wenn sie Mistranen liegen.
 435. Schädel mit Kinn ausser
 Felsspalte mit einem Apparat verhängen
 dabei, Mania White Sands 1883.
 436. Schädel auf einem Kumpfplatz
 ausgegraben in Taikururu 1885. dato
 437. 438. u. 439.
 440. Schädel mit Öffnung wo das Gehirn
 herausgenommen wurde für ihre
 Kanibalenfest Taikururu 1883. 1880
 441. Schädel mit Öffnung Kumpfplatz Wanganui
 442. Schädel mit Narben dato 1885.
 443. Schädel aus einer Höhle Mangataraka
 444. Schädel aus hohlen Baum Rata Waike
 raka 1880.
 445. aus einer Felsspalte Waike raka 1880.
 446 u. 447. Schädel Grosse Barrier Insel 1880.
 448 u. 449. Schädel aus einer Höhle Waike raka 1880.
 450. Schädel Wanganui 1880.
 451. Schädel aus hohlen Rata Wanganui 1880.
 452. Schädel Camara von Rata angefüllt 1880.

Figure 3 Reischek diary entries with reference to Grosse Barrier Insel (Aotea) Reischek
 notebook 1, p 38

KT 1168

Reischek Number: 446 (Reischek Diary 1, 38)

These remains belonged to an adult ancestor. Originally this was a calvarium, but only a maxilla fragment was found for the repatriation. Therefore, no sex or age estimation could be carried out. These remains were taken by A. Reischek from a crevice at the Great Barrier Island in 1882. He does not describe where on the island he removed it from.



Provenance

This maxilla, which originally was a skull, was taken by A. Reischek from a crevice at the Great Barrier Island in 1882. Reischek mentions it in his diary:

"446 Skull Great Barrier Island 1882."

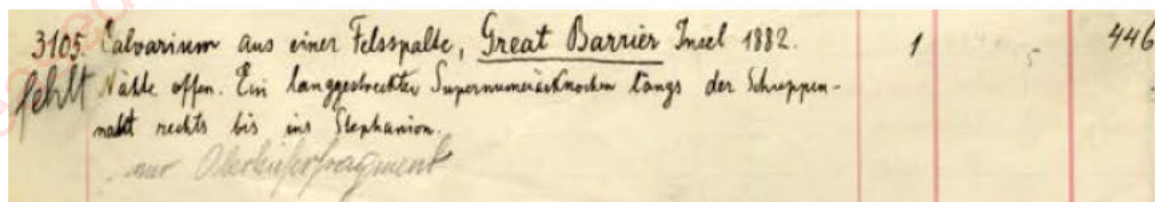
"446 Schädel große Barrier Insel 1882."

Anthropological assessment

The maxilla shows just one tooth which is broken postmortem. All other teeth were lost postmortem. There are signs of infection on the palate, but no evidence of trauma. The bone colour is brownish.

Inventory entry

The individual was entered as "3105. Missing. Calvarium from a crevice, Great Barrier Island, 1882. Sutures open. A long supernumerary bone in the right temporal suture extends until the stephanium. Only maxilla fragment [in pencil] 1 446" (Inv.Book-DA 3, 36).



NHMW-ANTHRO-OSTE Inventory Number 3105, entered as "3105. Missing. Calvarium from a crevice, Great Barrier Island, 1882. Sutures open. A long supernumerary bone in the right temporal suture extends until the stephanium. Only maxilla fragment [in pencil] 1 446." / "3105 (fehlt). Calvarium aus einer Felsspalte, Great Barrier Insel 1882. Nähte offen. Ein langgestreckter Supernumerärknochen längs der Schuppennaht rechts bis ins Stephanium. Nur Oberkieferfragment." (Inv.Book-DA 3, 36).

KT 1169

Reischek Number: 447 (Reischek Diary 1, 38)

These remains, a calvarium, possibly belonged to a female ancestor who died as a middle to old adult.



Provenance research

This skull was taken by A. Reischek from a crevice at the Great Barrier Island in 1882. Reischek mentions it in his diary:

“447 Great Barrier Island 1882.”

“447 Schädel große Barrier Insel 1882.”

Anthropological assessment

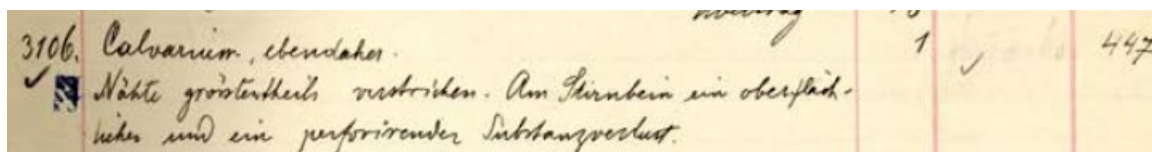
The well preserved calvarium shows a large missing part on frontal and parietals of possible postmortem origin. The maxilla shows two heavily worn teeth. On one of them there is a fragment of newspaper attached. The missing teeth were lost postmortem.

Regarding pathological changes one can observe three small button osteomata on the right parietal bone, as well as porosis on parietal, sphenoids and palatal bones. Foveola granularis can be observed inside the calvarium. There is also slight evidence of tempomandibular joint erosion. The perimortem non perforating blunt force trauma on the frontal bone near to the glabella, is enlarged postmortem.

The bone colour is grey with a yellowish base and darker colour on the top of the calvarium. Moderate signs of weathering can be observed on large parts of the calvarium, often associated with scratches and small cut marks especially on the right side of the coronal suture. There are rootlets and soil vestiges especially on the base of the calvarium as well as near the nasal aperture. A fairly large wrinkled newspaper fragment is attached to the occipital bone.

Inventory

The individual was entered as "3106. Calvarium, from the same location. Sutures mostly obliterated. On the frontal bone one superficial and one perforating loss of substance 1 447" (Inv.Book-DA 3, 37).



NHWW-ANTHRO-OSTE Inventory Number 3106, entered as "3106. Calvarium, from the same location. Sutures mostly obliterated. On the frontal bone one superficial and one perforating loss of substance 1 447." / "3106. Calvarium, ebendaher. Nähte grösstentheils verstrichen. Am Stirnbein ein oberflächlicher und einer perforierender Substanzverlust 1 447." (Inv.Book-DA 3, 37).

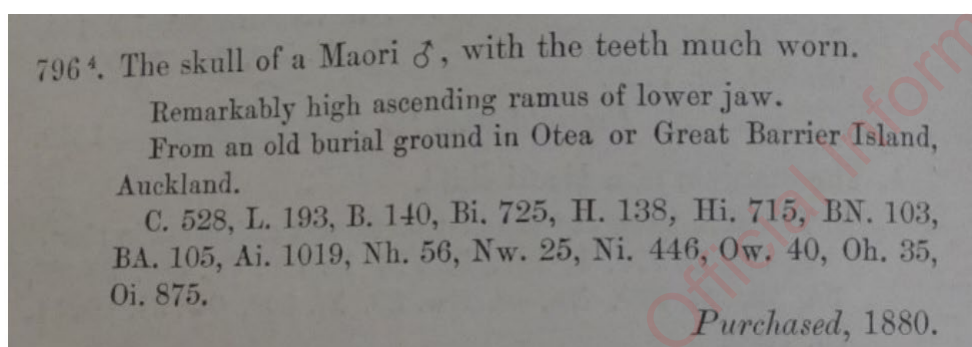
Kōiwi Approved for Repatriation but yet to be returned

The Natural History Museum, London has one kōiwi tangata with provenance to Aotea. This collection has been approved for repatriation, but no date confirmed.

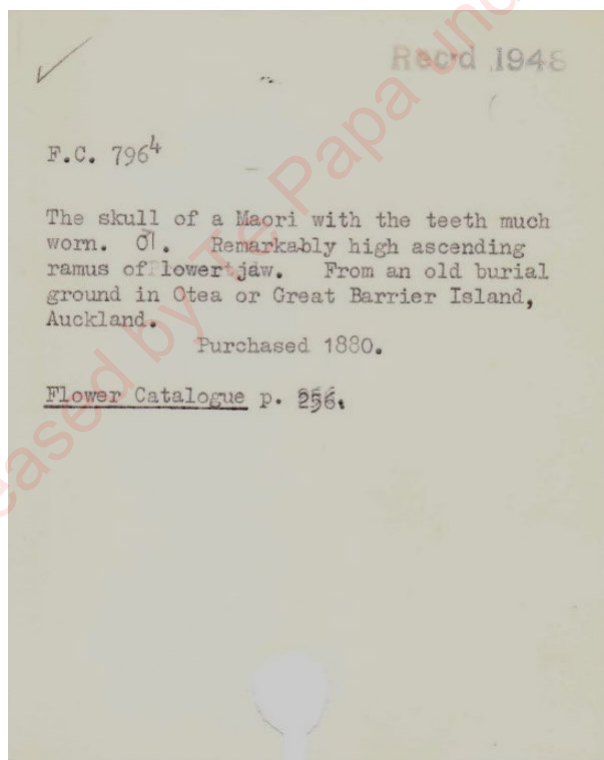
There is no precise physical provenance for this kōiwi tangata but is described as having come from an old burial ground on Otea, Great Barrier Island and was purchased by the Royal College of Surgeons in 1880.

PAHR 1813

RCS Index Card (NHM Anthropology): Annotated Flower Catalogue (RCS Archive ref: RCS-MUS/7/8/4): 796.4. T



RCS Index Card (NHM Anthropology):



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From: s 9(2)(a)
To: Te Herekikie Herewini
Cc: s 9(2)(a); s 9(2)(a); Susan Thorpe: s 9(2)(a)
Subject: Re: Kōiwi Repatriation
Date: Monday, 21 October 2024 9:23:53 am
Attachments: image001.png

Kei te Rangatira, tena koe,

Thank you for your email, looking forward to hearing your update in a few weeks so we can bring our tupuna from Aotea and Hauturu Home,

On Tue, 8 Oct 2024, 9:27 am Te Herekikie Herewini, <TeHerekikieH@tepapa.govt.nz> wrote:

Kia ora s 9(2)(a),

My apologies for the delay in responding to s 9(2)(a) intro email. We are happy to engage with you and your hapū.

Please find attached the reports for Aotea, Hauturu and the general Taitokerau report. Please let me and Susan know if you have any questions regarding these reports.

I'll also provide an update in a few weeks to those hapū/iwi seeking to repatriate their tūpuna.

Ngā mihi,

Dr Te Herekikie 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: teherekikieherewini@tepapa.govt.nz](mailto:teherekikieherewini@tepapa.govt.nz)

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

Sent: Monday, September 23, 2024 10:31 AM

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

Cc: s 9(2)(a) s 9(2)(a) <s 9(2)(a) > Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>; Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>

Subject: Re: Koiwi Repatriation

Tēnā koe e te whanaunga s 9(2)(a) ,

I hope you and the whānau in Aotea 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 Herekieke Herewini
 - Pou Whakahaere Kaupapa Pūtere Kōiwi (Head of Repatriation)
 - TeHerekiekeH@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 Koiwi 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 Aotea and Hauturu 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 Herekieke 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)

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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: Koiwi Repatriation

Kia ora s 9(2)(a)

I've heard through the kūmara vine that there are some koiwi being repatriated and that some of them are from Aotea 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)

(Out of Scope)

Attachments: [TE TAI TOKERAU General Provenance Report 25 August 2024.pdf](#)

From: Susan Thorpe <susan.thorpe@tepapa.govt.nz>
Sent: Tuesday, 8 October 2024 7:49 am
To: s 9(2)(a) >
Cc: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: RE: Request for report of koiwi no mohinui

Tēnā koe s 9(2)(a)

Thank you for your email. We have prepared a collection of reports for the broader Te Tai Tokerau region. The main one has been called a 'general report' at this stage whilst we work with you all to refine the provenance more specifically. I would like to stress that this is a start only and not intended to be read as a final report.

I have attached that report.

There are also specific reports for Aotea and Hauturu.

In order to begin the process of repatriation Karanga Aotearoa needs to receive a formal letter of request. I have copied in the Head of Repatriation, Dr Herewini. Please send your correspondence to him.

I am happy to help with any specific queries and would also welcome any further information to add to the research we have started.

Ngā mihi
susan

From: s 9(2)(a) >
Sent: Tuesday, October 8, 2024 3:14 AM
To: Susan Thorpe <susan.thorpe@tepapa.govt.nz>
Subject: Request for report of koiwi no mohinui

You don't often get email from mia-westee@hotmail.com. [Learn why this is important](#)

Tena koe Susan,

I attended the hui held in whangarei ngararatunua and te ahu centre with my elders, We spoke briefly after the hui at ngararatunua. If you can recall I enquired about receiving the report already done and request to be sent any further reports for this

kaupapa, to be taken back to whanau/hapuu hui for us to be fully informed about the process, background and what is required of us in claiming koiwi.

s 9(2)(a)

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(Out of Scope)

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

Sent: Monday, 14 October 2024 4:35 pm

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

Cc: Hone kingi [s 9\(2\)\(a\)](#) [s 9\(2\)\(a\)](#) com; Te Herekieke Herewini
<TeHerekiekeH@tepapa.govt.nz>

Subject: RE: Pa Maua

Thank you Harry

That was my first thought too but you all know your landscapes way better than I could ever do, so was thinking it may ring a bell

Ngā mihi

From: Harry M [s 9\(2\)\(a\)](#) >

Sent: Monday, October 14, 2024 4:33 PM

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

Cc: Hone kingi [s 9\(2\)\(a\)](#) >; [s 9\(2\)\(a\)](#) [com](#); Te Herekieke Herewini
<TeHerekiekeH@tepapa.govt.nz>

Subject: Re: Pa Maua

Tena koe Susan. Given that Reischek was prone to hiding his sources at times, or 'muddying' his trail perhaps, I thought that it might have been 'Pataua'. It's the only likelihood as far as the name goes that I'm aware of. Ngamihi. Harry

On Mon, 14 Oct 2024 at 4:18 PM, Susan Thorpe <Susan.Thorpe@tepapa.govt.nz> wrote:

Tēnā kotou

I am seeking your guidance on the possible physical location for a place mentioned by Reischek where he removed a tupuna. He has the place name as Pa Maua.

Unfortunately there is no accession information available from the American Museum of Natural History (AMNH) that shows us the hand-writing on a label or diary note. This is all we have:

KT 758 - 'Pa Maua' KT 758 is a calvarium taken by Reischek from a place he describes as 'Pa Maua' in 1880. This was repatriated from the AMNH (number VL/1906). The kōiwi (a calvarium) is described as "Cranium, female, spots showing, caries in lambda region, with lower jaw. Maori." Reischek was in Te Tai Tokerau in the first four months of 1880 but there is no diary entry from him that relates to this tupuna.

Ngā mihi anō

Susan

Susan (‘Ūana) Thorpe

Pou Rangahau Kōiwi (Repatriation Researcher)

Karanga Aotearoa Repatriation Programme

Te Papa Tongarewa/Museum of New Zealand

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

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Waea pūkoro/mobile: +0064 s 9(2)(a)

From: [Susan Thorpe](#)
To: [s 9\(2\)\(a\)](#); [s 9\(2\)\(a\)](#); [Hone kingi](#); [harry.midwood](#); [s 9\(2\)\(a\)](#)
Cc: [Te Herekiele Herewini](#)
Subject: RE: Pa Maua
Date: Monday, 14 October 2024 4:37:00 pm
Attachments: [image001.png](#)

Thank you so much

Āe, that is the most likely scenario. It is a shame we don't have the original hand-writing because we may be able to decipher whether the M should be something else

From: [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#)>
Sent: Monday, October 14, 2024 4:35 PM
To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; [Hone kingi](#); [s 9\(2\)\(a\)](#); [harry](#); [s 9\(2\)\(a\)](#)
Cc: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: Re: Pa Maua

Tēnā koe Susan,

I am wondering if this could be a typo and possibly meaning Pa Taua as in Pataua?

I have checked our Provenance Report and can see that Reischeck was in the Pataua area in 1880, reference in the report for the following KT numbers below:

- KT 757 - date 1880
- KT 1180 - date 1880
- KT 558
- KT 559
- KT 560
- KT 561
- KT 562
- KT 563
- KT 565

I will ask our Kaumatua if they know of a place called Pa Maua and let you know if we can provide any further information on this.

Nāku nōa, nā



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Sent: Monday, 14 October 2024 4:18 pm

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

Subject: Pa Maua

Tēnā kotou

I am seeking your guidance on the possible physical location for a place mentioned by Reischek where he removed a tupuna. He has the place name as Pa Maua.

Unfortunately there is no accession information available from the American Museum of Natural History (AMNH) that shows us the hand-writing on a label or diary note. This is all we have:

KT 758 - 'Pa Maua' KT 758 is a calvarium taken by Reischek from a place he describes as 'Pa Maua' in 1880. This was repatriated from the AMNH (number VL/1906). The kōiwi (a calvarium) is described as "Cranium, female, spots showing, caries in lambda region, with lower jaw. Maori." Reischek was in Te Tai Tokerau in the first four months of 1880 but there is no diary entry from him that relates to this tupuna.

Ngā mihi anō

Susan

Susan (ʻŪana) Thorpe

Pou Rangahau Kōiwi (Repatriation Researcher)

Karanga Aotearoa Repatriation Programme

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

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Waea pūkoro/mobile: +0064 s 9(2)(a)

From: [Te Herekiele Herewini](#)
To: [s 9\(2\)\(a\)](#), [s 9\(2\)\(a\)](#), [Susan Thorpe](#)
Subject: RE: Visit to Te Papa
Date: Tuesday, 15 October 2024 12:21:00 pm

Tēnā koe [s 9\(2\)\(a\)](#)

Yes, I can meet on both those days, 18 and 20 Nov.

Please let me know what times you are free.

Ngā mihi,

Te Herekiele Herewini

From: [s 9\(2\)\(a\)](#), [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#)@com>

Sent: Tuesday, October 15, 2024 12:16 PM

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

Subject: Visit to Te Papa

Tena korua

We are planning a visit to Wellington as part of the Hikoi mo te Tiriti next month and are hoping to setup a time to visit you at Te Papa to discuss our Repatriation kaupapa and what that looks like for our hapū.

I am just reaching out to see if you are available to Hui with us on the 18th or 20th of November?

There will be about 6 of us, I'll confirm closer to the time.

Nga mihi,

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

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From: [Susan Thorpe](#)
To: [Te Herekiele Herewini](#); [s 9\(2\)\(a\) \[REDACTED\]@com](#)
Subject: FW: wai
Date: Wednesday, 16 October 2024 2:38:33 pm
Attachments: [Research report draft 5 Te Waiariki Oct 2024 - Copy.pdf](#)

Kioranga

Attached is version 5 of your report. It now covers 24 tūpuna.

I have added the tupuna collected from 'Pa Maua' even though we have not confirmed it is actually Pataua, but it should be here for discussion.

Te Herekiele also reminded me that there are two kōiwi tangata in the USA (at Harvard University) with provenance to Pataua/Patua

I have added these in even though research is in the early stages.

Me rongo
susan

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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

16 October 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-four 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 758		Calvarium	Repatriated from the AMNH. Provenance to 'Pa Maua'
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
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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 Kīahi 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 Herekiele 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 s 9(2)(a) 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 Kuri, Whanganui, Rangitāne o Wairau, Muaūpoko, Ngāi Tahu, Ngāti Maniapoto, Ngāti Apa ki Rangitikei, 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.

Released by Te Papa under the Official Information Act 1982

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.

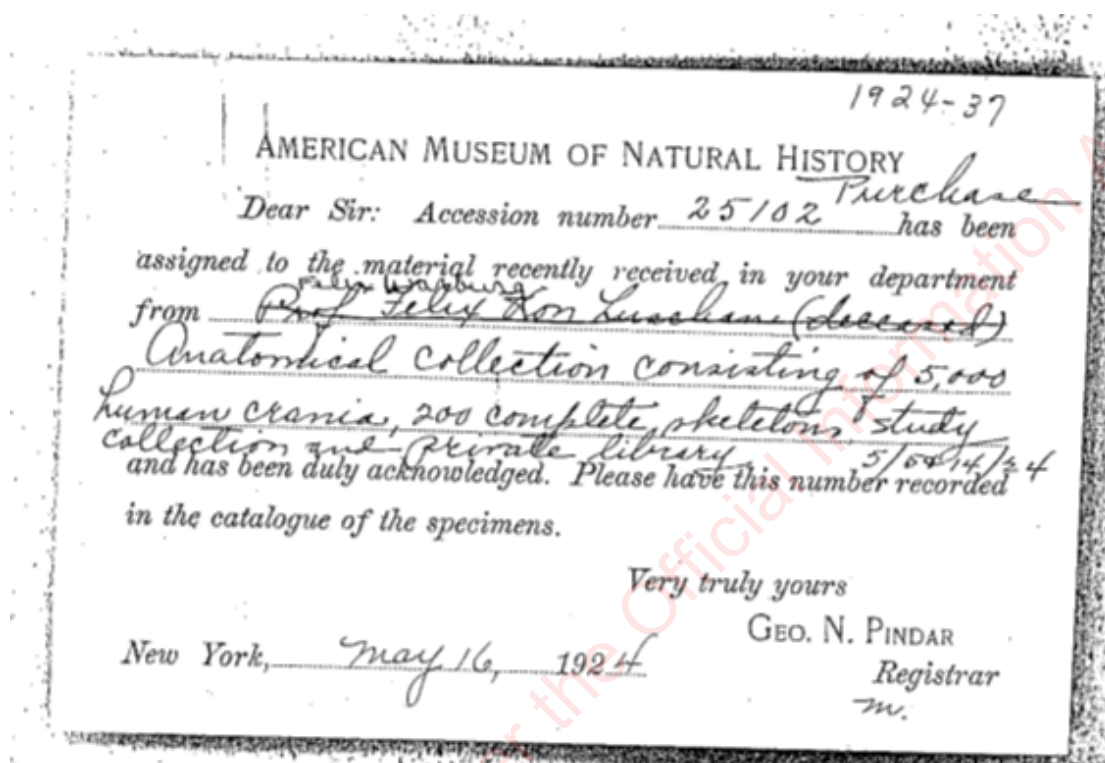


Figure 2 Purchase record of Luschan collection by AMNH

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
INSERT 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.

He and Julius von Haast became close friends and it is this connection which most likely led him to want to visit New Zealand.

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.

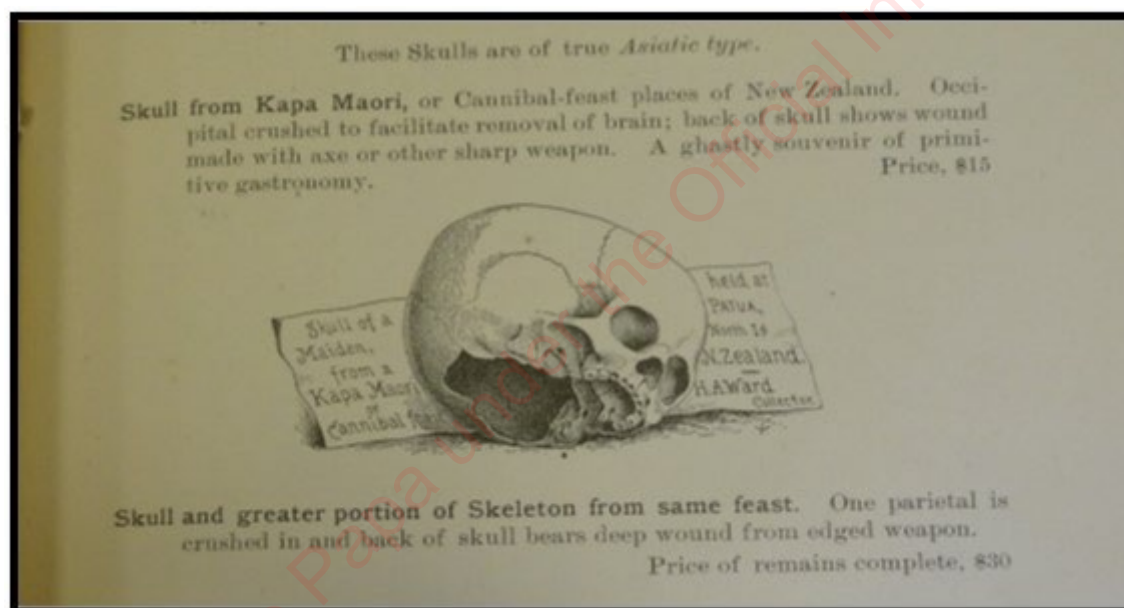


Figure 1 Ward's catalogue entry for 1893, p. 12 ¹⁷

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 renowned 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 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.

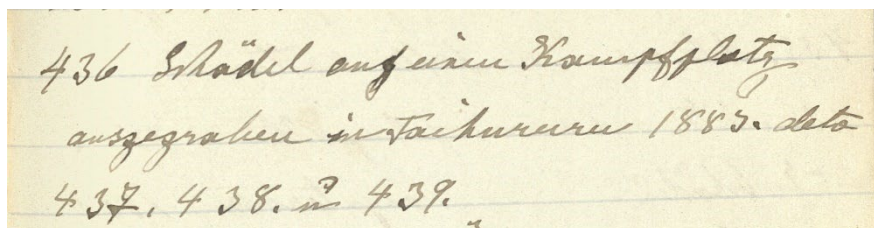


Figure 3 Reischek diary 1, page 38

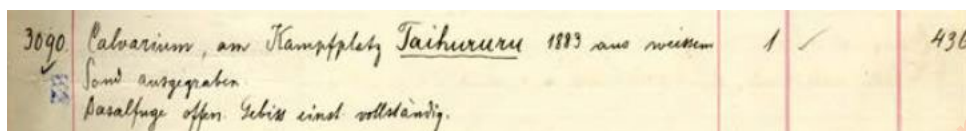


Figure 4 NHMW-ANTHRO-OSTE Inventory Number 3090, entered as "3090 Calvarium, exhumed from white sand at the battlefield Taihururu 1889. Sphenobasilar joint open. Dentition originally complete 1 436." / "Calvarium, am Kampfplatz Taihururu 1889 aus weissem Sand ausgegraben. Basalfuge offen. Gebiss einst 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.

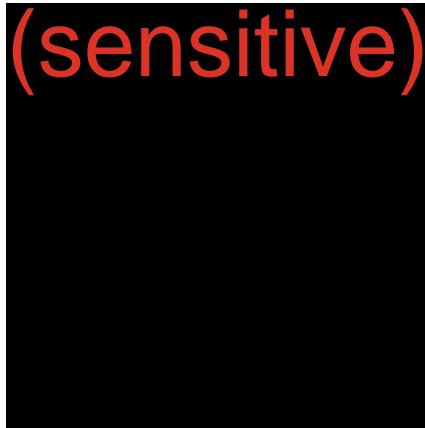
Anthropological assessment

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. dito 437, 438 und 439."

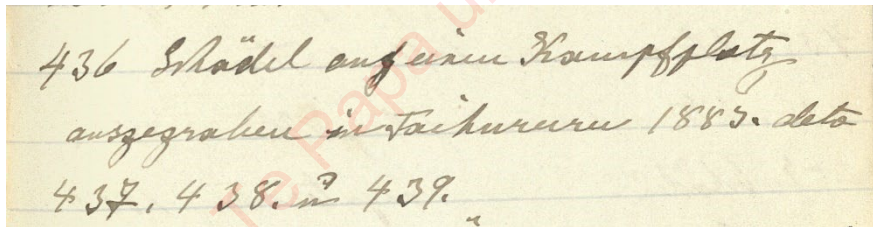


Figure 5 Reischek **diary p.**

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).

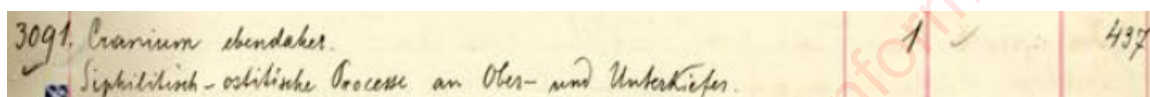


Figure 6: NHMW-ANTHRO-OSTE Inventory Number 3091, entered as "3091 Cranium from the same location. Syphilitic-osteolytic processes on maxilla and mandible 1 437" / "3091 Cranium ebendaher. Syphilitisch-osteolitisch Prozesse an Ober- und Unterkiefer 1 437." (Inv.Book-DA 3, 35).

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).

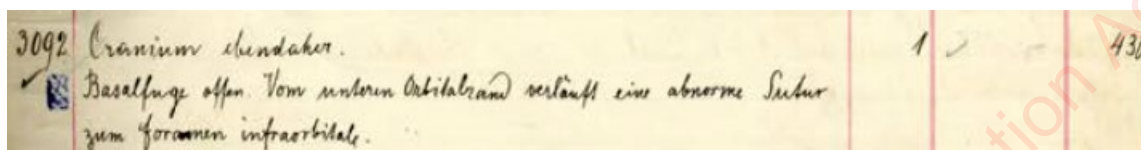


Figure 7: NHMW-ANTHRO-OSTE Inventory Number 3092, entered as "3092 Cranium from the same location. Sphenobasilar joint open. Abnormal suture from the inferior orbital ridge to the infraorbital foramen 1 438." / "3092 Cranium ebendaher. Basalfuge offen. Vom unteren Orbitalrand verläuft eine abnorme Suture 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).

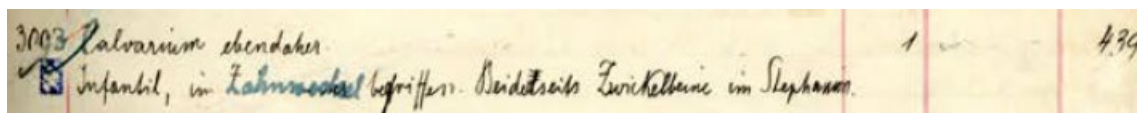


Figure 8: NHMW-ANTHRO-OSTE Inventory Number 3093, entered as "3093 Calvarium from the same location. Infant with mixed dentition. Bilateral wormian bones in the Stephanium 1 439" / "3093 Calvarium ebendaher. Infantil, in Zahnwechsel begriffen. Beiderseits Zwickelbeine im Stephanium 1 439." (Inv.Book-DA 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 parotica 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).

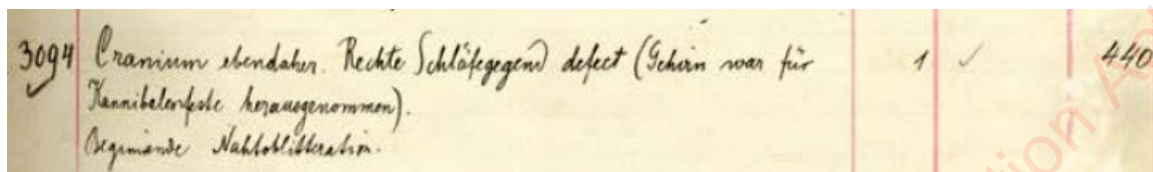


Figure 9: NHMW-ANTHRO-OSTE Inventory Number 3094, entered as "3094 Cranium from the same location. Right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440." / "3094 Cranium ebendaher. Rechte Schläfengegend defect (Gehirn war für Kannibalenfeste 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."

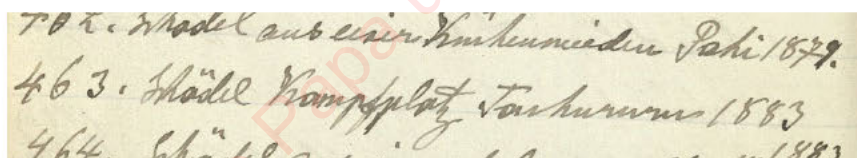


Figure 10 Diary 1 page 39

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 temporomandibular 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).

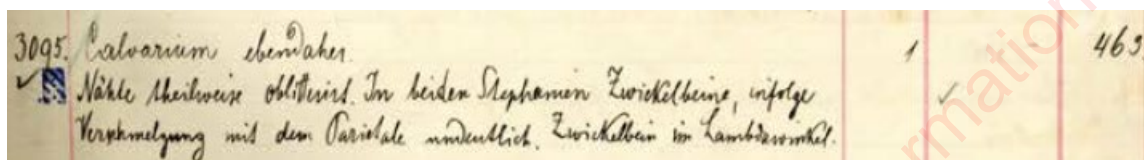


Figure 11: NHMW-ANTHRO-OSTE Inventory Number 3095, entered as "3095 Calvarium from the same location. Sutures partly obliterated. Wormian bones in both Stephaniae due to unclear obliteration with the parietalae. Wormian bone at lamda 1 469" / "3095 Calvarium ebendaher. Nähte theilweise obliteriert. In 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

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).

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).

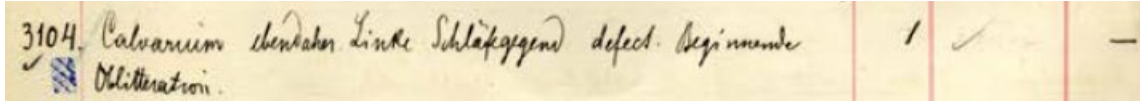


Figure 12: NHMW-ANTHRO-OSTE Inventory Number 3104, entered as "3104. Calvarium from the same location. Left temporal region defect. Beginning obliteration 1." / "3104 Calvarium ebendaher. Linke Schläfengegend defect. Beginnende Obliteration 1." (Inv.Book-DA 3, 36).

Kōiwi with provenance to Patau, Pataua, Patua

There are ten 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 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 assymmetrically 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).

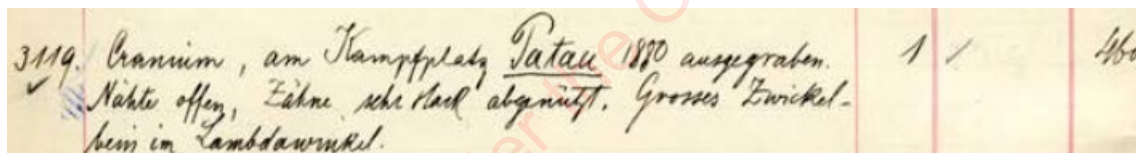
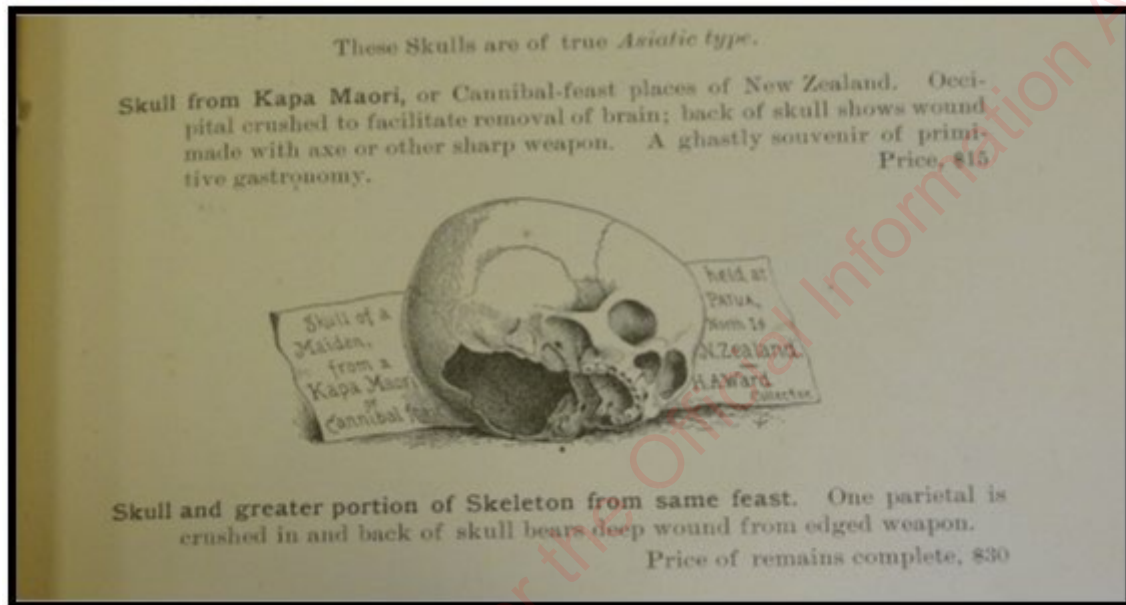


Figure 13: NHMW-ANTHRO-OSTE Inventory Number 3119, entered as "3119 Cranium, excavated from the battlefield Patau 1880. Sutures open, teeth heavily worn. Big wormian bone in the lambda region 1 460." / "3119 Cranium, am Kampfplatz Patau, 1880 ausgegraben. Nähte offen, Zähne sehr stark abgenützt. Grosses Zwickelbein im 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.

KT 758

KT 758 is a calvarium taken by Reischek from a place he describes as 'Pa Maua' in 1880. This was repatriated from the AMNH (number VL/1906). Provisional thoughts on this place-name are that it is likely to be Patau.

The kōiwi (a calvarium) is described as "Cranium, female, spots showing, caries in lambda region, with lower jaw. Maori."

Reischek was in Te Tai Tokerau in the first four months of 1880 but there is no diary entry from him that relates to this tupuna.

It arrived in the AMNH via the Felix von Luschan collection (refer to other notes in this report on Luschan).

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).

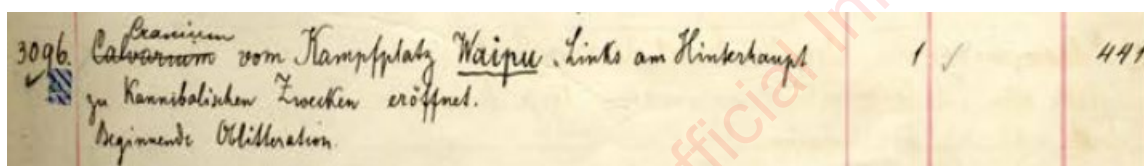


Figure 14: NHMW-ANTHRO-OSTE Inventory Number 3096, entered as "3096 Cranium from the battlefield Waipu. Left occipital bones opened for cannibal purposes. Starting obliteration 1 441." / "3096 Cranium vom Kampfplatz Waipu. Links am Hinterhaupt zu Kannibalschen Zwecken eröffnet. Beginnende Obliteration." (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).

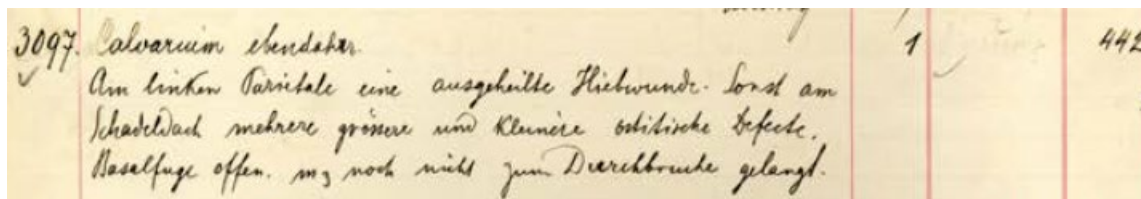


Figure 15: NHMW-ANTHRO-OSTE Inventory Number 3097, entered as "3097 Calvarium from the same location. On the left parietal bone a healed sharp trauma. On the cranial vault numerous larger and smaller osteolythic defects. Basal joint open. M3 not yet erupted 1 442." / "3097 Calvarium ebendaher. Am linken 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).

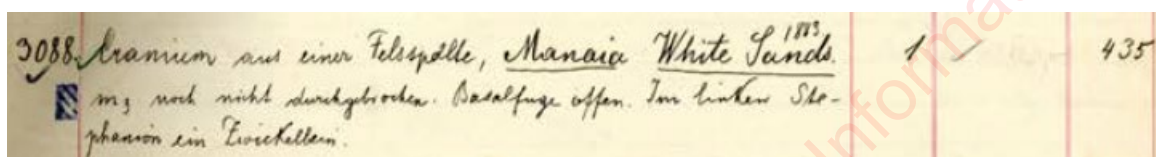


Figure 16: NHMW-ANTHRO-OSTE Inventory Number 3088, entered as "3088 Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone." / "3088 Cranium aus einer Felsspalte, Manaia White Sands 1883. M3 noch nicht durchgebrochen. Basalfuge 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).

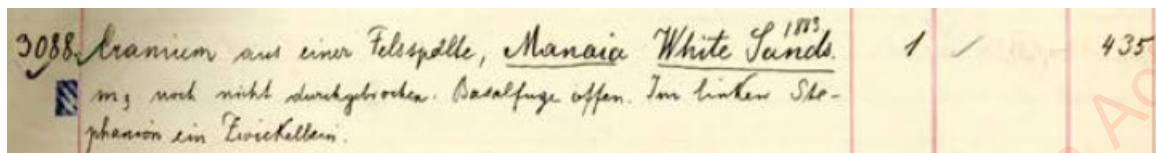


Figure 17: NHMW-ANTHRO-OSTE Inventory Number 3088, entered as "3088 Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone." / "3088 Cranium aus einer Felsspalte, Manaia White Sands 1883. M3 noch nicht durchgebrochen. Basalfuge 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*".

<i>Pterion</i>	<u>CRANIA.</u>		
X	Anatomical Museum, University of Edinburgh.		
Group	<i>xxx1.</i>	Sub-Group	<i>A</i>
Series	<i>Turner</i>	Date	<i>Nov. 1895</i>
Presented by	<i>Dr. G. A. Reid</i>		
References	<i>Maori Te Arai Auckland N.Z. On the sandhills of the coast from a Maori Cemetery.</i>		

Figure 18 University of Edinburgh catalogue card

Kōiwi Tangata yet to be repatriated

The kōiwi tangata with provenance to Whangārei and Maunu from three of the institutions listed below are also discussed in the Te Tai Tokerau General Provenance report.

59 kōiwi tangata with provenance to Kaurihohore and/or 'Maunae' are currently at the Natural History Museum, London. These tupuna have been approved by the Museum Trustees for repatriation but no date set as 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 are being cared for at the Peabody Museum, Harvard University who have provenance to 'Patua' (most likely Pataua). These were purchased from Ward's Natural Science Establishment in 1896 (though may have been acquired by Ward in 1892).

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-four reference numbers for kōiwi tangata with physical provenance to Taiharuru, Pataua, Pa Maua, 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.

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- Reischek, A. (1930). *Yesterdays in Maoriland*. Jonathan Cape.

From: [Te Herekiele Herewini](#)
To: s 9(2)(a) s 9(2)(a)
Subject: RE: Invoice for Catering
Date: Monday, 11 November 2024 9:51:00 am
Attachments: [image001.png](#)

Morena s 9(2)(a)

Kei te pai, I'll meet you at 2 pm at Te Papa's main entrance.

We can meet from 2 to 3 pm and have a kaputi after that.

Ngā mihi,

Te Herekiele Herewini

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a)@com>
Sent: Wednesday, 30 October 2024 4:54 pm
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: Re: Invoice for Catering

Kia ora e hoa,

Thank you for arranging that payment for us, much appreciated thank you.

We arrive at 12.30pm on Monday 18th November, so would you be available to meet at say 2pm?
There will be 4 of us which will be myself, s 9(2)(a) s 9(2)(a) and Uncle s 9(2)(a).

We have a Kahui Kaumatua Hui on Tuesday 12th November so the aim is to be able to provide you with confirmation of our claim and the respective KT numbers on the day so we can start the next phase of the kaupapa.

Any queries please reach out

Nāku nōā, nā



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

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Te Waiariki | Ngāti Kororā | Ngāti Takapari

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

Sent: Wednesday, 23 October 2024 10:25 am

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

Subject: RE: Invoice for Catering

Kia ora s 9(2)(a)

Thank you for this, I have started the payment process at Te Papa for reimbursement of catering costs, and I look forward to the meeting on 18 Nov 2024. How many whanaunga will be coming to the meeting at Te Papa?

Ngā mihi,

Te Herekieke Herewini

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

Sent: Monday, October 21, 2024 5:53 PM

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

Subject: Invoice for Catering

Kia ora e hoa,

Hope you are well! I'd like to confirm that we will be travelling to Wellington next month and are keen to meet with you on 18th November. I will confirm the time with you as soon as I know our

flight details etc.

Also, please find attached the Invoice for reimbursement for the cancelled Hui last month, please let me know if I need to make any amendments.

Nāku nōa, nā



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

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TAX INVOICE

Te Papa Tongarewa

Invoice Date
21 Oct 2024

Invoice Number
INV-0041

GST Number
s 9(2)(a)

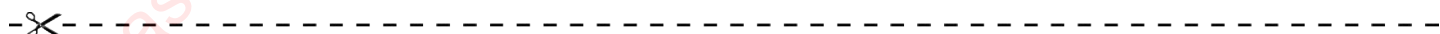
Te Waiariki Ngati Korora
Ngati Taka Hapu Iwi Trust
s 9(2)(a)@tewaiariki.com

Description	Quantity	Unit Price	Amount NZD
Catering for Te Papa Hui	s 9(2)(b)(ii)		
Administration			
		Subtotal	s 9(2)(b)(ii)
		TOTAL GST 15%	s 9(2)(b)(ii)
		TOTAL NZD	s 9(2)(b)(ii)

Due Date: 4 Nov 2024

Please make payment using the account details below:
s 9(2)(a)

Please use your Invoice Number as the Reference



PAYMENT ADVICE

To: Te Waiariki Ngati Korora Ngati Taka Hapu Iwi Trust
office@tewaiariki.com

Customer
Te Papa Tongarewa
Invoice Number
INV-0041
Amount Due
s 9(2)(b)(ii)
Due Date
4 Nov 2024
Amount Enclosed

Enter the amount you are paying above

From: [Brenda Franklin](#)
To: [Te Herekieke Herewini](#)
Subject: RE: PO - Purchase Agreement - FW: Invoice for Catering
Date: Tuesday, 22 October 2024 11:16:48 am
Attachments: [image001.png](#)

Thank you

From: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>
Sent: Tuesday, 22 October 2024 10:40 am
To: Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Subject: RE: PO - Purchase Agreement - FW: Invoice for Catering

Yes, their supplier number is: 19343.

Te Waiariki Ngāti Korora Ngati Taka

Te Herekieke

From: Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Sent: Tuesday, October 22, 2024 10:38 AM
To: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>
Subject: RE: PO - Purchase Agreement - FW: Invoice for Catering

Phew, thank you I'll search another way

From: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>
Sent: Tuesday, 22 October 2024 10:37 am
To: Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Subject: RE: PO - Purchase Agreement - FW: Invoice for Catering

Yes, Ngakahu has paid them before and so have I.

They should be under the name beginning with Te Waiariki Ngāti Kororā Ngāti Taka...

I will check to see if they are there in the suppliers list.

Ngā mihi,

Te Herekieke

From: Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Sent: Tuesday, October 22, 2024 10:35 AM
To: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>
Subject: RE: PO - Purchase Agreement - FW: Invoice for Catering

Kia ora Te Herekieke

Have you purchased services from s 9(2)(a) in the past? I can't see that they are one of Te Papa's suppliers?

I may need to set them up as one of our suppliers

From: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>
Sent: Tuesday, 22 October 2024 10:00 am
To: Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Subject: PO - Purchase Agreement - FW: Invoice for Catering

Kia ora Brenda,

Can you please do a PO for the attached invoice. The date for the catering was 17 Sept 2024.

The iwi is Te Waiariki, Ngāti Korora, Ngāti Taka hapū (based near Whangarei).

Ngā mihi,

Te Herekietie

From: s 9(2)(a) <[s 9\(2\)\(a\)@tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz)>
Sent: Monday, October 21, 2024 5:53 PM
To: Te Herekietie Herewini <TeHerekietieH@tepapa.govt.nz>
Subject: Invoice for Catering

Kia ora e hoa,

Hope you are well! I'd like to confirm that we will be travelling to Wellington next month and are keen to meet with you on 18th November. I will confirm the time with you as soon as I know our flight details etc.

Also, please find attached the Invoice for reimbursement for the cancelled Hui last month, please let me know if I need to make any amendments.

Nāku nōa, nā



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

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Te Papa Tongarewa

Invoice Date
21 Oct 2024

Invoice Number
INV-0041

GST Number
s 9(2)(b)(ii)

Te Waiariki Ngati Korora
Ngati Taka Hapu Iwi Trust
s 9(2)(a)ewaiariki.com

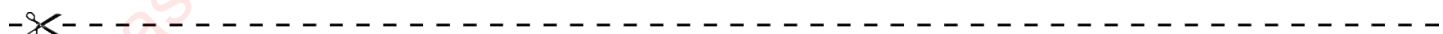
Description	Quantity	Unit Price	Amount NZD
Catering for Te Papa Hui	s 9(2)(b)(ii)	s 9(2)(b)(ii)	s 9(2)(b)(ii)
Administration			
TOTAL GST 15%			
TOTAL NZD			

Due Date: 4 Nov 2024

Please make payment using the account details below:

s 9(2)(a)

Please use your Invoice Number as the Reference



PAYMENT ADVICE

To: Te Waiariki Ngati Korora Ngati Taka Hapu Iwi Trust
office@tewaiariki.com

Customer
Te Papa Tongarewa

Invoice Number
INV-0041

Amount Due
s 9(2)(b)(ii)

Due Date
4 Nov 2024

Amount Enclosed

Enter the amount you are paying above

From: [Te Herekiele Herewini](#)
To: [s 9\(2\)\(a\)](#)
Cc: [Susan Thorpe](#)
Subject: RE: Monday 18th November
Date: Thursday, 9 January 2025 5:36:00 pm
Attachments: [image001.png](#)

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

My apologies for the delay in following up from the meeting we had on Monday 18 Nov 2024.

I wanted to thank you and the delegation for coming to Te Papa to meet with me to discuss the return of at least 20 kōiwi tangata with provenance to Waiariki, Kororā me Takapari.

I thought I would respond to the kōrero we had through this email so I can put a plan in place for the proposed mahi over the next six months.

Return of Kōiwi Tangata

From the meeting we had, we discussed the potential return of the kōiwi tangata with provenance to Waiariki, Kororā me Takapari at the time of Matariki in June 2025.

Leading up to making those arrangements for the return of the kōiwi tangata your iwi is planning a hui in late Feb 2025 to update your membership and to discuss the return in more detail.

Have you a date for the hui in Feb 2025? If possible, a delegation from Te Papa maybe able to come talk about kōiwi tangata reports we have completed, and answer or respond to any questions your iwi may have. We would only come to the hui for a specific time period at your invitation.

I am also writing to confirm that Karanga Aotearoa would be able to support your planning meeting in Feb 2025 with some of the costs. You can send me an email to indicate what these costs may be.

Harvard University, Boston – Early June 2025 (To be confirmed)

At this stage I wanted to update you with the following details. My plan is to uplift the Māori ancestral remains including the two with provenance to Pataua from Harvard University in early June 2025. I am hoping to confirm the date with Harvard University by early Feb 2025. For this repatriation there will be a small delegation from Te Papa heading to Harvard to uplift these tūpuna, and you are most welcome to send a representative with us as part of this uplift.

Planning towards the potential return in June 2025

Is it correct of me to think, that after we return from Harvard in early June, we would be able to return all the kōiwi tangata at Te Papa to Waiariki, Kororā me Takapari. Should we be thinking of making arrangements for the return from Harvard directly to Waiariki, Kororā and Takapari, alongside those that will be returning from Te Papa? What are your thoughts?

Once again Karanga Aotearoa will be able to provide resourcing to ensure the tūpuna returning, will do so according to appropriate tikanga, respect and with dignity.

I look forward to continuing this kōrero, and please let me know what questions you may have.

Ngā mihi,

Dr Te Herekietie 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: teherekietieh@tepapa.govt.nz](mailto:teherekietieh@tepapa.govt.nz)

Waea pūkoro | [Mobile: +64 9 920 9200](#)

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

Sent: Thursday, 14 November 2024 10:52 am

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

Subject: RE: Monday 18th November

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

Yes, I can still meet at 2 pm on Monday 18 November. We will be busy the next day.

I can meet the roopu at Te Papa's main doors at 2 pm.

Ngā mihi,

Te Herekietie

From: [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#)>

Sent: Thursday, 14 November 2024 10:28 am

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

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

Subject: Monday 18th November

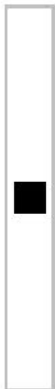
Tēnā kōrua,

Hope you have been well and ready for the multitudes to congregate in Wellington next week for the Hikoi!

Just following up to confirm our 2pm Hui on Monday is still on? I acknowledge that there may be some other priorities leading up to the Hikoi so thought I'd just double check before I finalise our itinerary.

Any patai, please let me know or give me a call on s 9(2)(a)

Nāku nōa, nā



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

HOE TUPU ORA

PROSPERITY & GROWTH

Kia tū ake te mana o Te Waiaariki

Te Waiaariki | Ngāti Kororā | Ngāti Takapari

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From: [Te Herekiele Herewini](#)
To: s 9(2)(a) s 9(2)(a)
Subject: Re: Delayed
Date: Monday, 18 November 2024 3:44:35 pm

Ka pai

Get [Outlook for iOS](#)

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>
Sent: Monday, November 18, 2024 3:43:42 PM
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: Re: Delayed

Ae he did lol i'll come over im at the Taiao exhibition

Get [Outlook for iOS](#)

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Monday, November 18, 2024 3:42:42 PM
To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>
Subject: Re: Delayed

Kua ora ano, did Matua s 9(2)(a) leave his bag here? Te Herekiele

Get [Outlook for iOS](#)

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Monday, November 18, 2024 2:01:16 PM
To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>
Subject: Re: Delayed

Ka pai.

Get [Outlook for iOS](#)

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>
Sent: Monday, November 18, 2024 1:49:02 PM
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: Delayed

Kia ora e hoa

We are going to be 30mins late, we have some luggage delays so just sorting those and will check in and come over.

Won't be long sorry!

Get [Outlook for iOS](#)

From: [Jamie Metzger](#)
To: [Haley Hakaraia](#); [Te Herekietie Herewini](#); [Susan Thorpe](#)
Subject: Meeting follow up: Karanga Aotearoa + Iwi Relationships + Ngakahu Monthly Catchup
Date: Friday, 2 February 2024 6:29:51 pm
Attachments: [image001.jpg](#)
[Western Bays Museum Provenance Research Project.docx](#)
[Te Waiariki Ngati Korora Ngati Taka Hapu Iwi Trust - Ngakahu Application.pdf](#)

Kia ora koutou,

Thank you for taking the time to meet this morning, we all have a few kaupapa on the go!

A summary of some key actions today:

- Ngākahu has received an application for Te Waiariki Ngāti Korora Ngāti Taka Hapū Iwi Trust for \$ **s 9(2)(b)(i)** to support costs associated with repatriation planning wānanga (attached).

Action: Te Herekietie to follow up with **s 9(2)(a)** to set a meeting with Jamie to understand if the return will include other museums or just Te Papa – this will assist in determining who funds their request, Karanga Aotearoa or Ngākahu.

- [Western Bay Museum](#) (Katikati) is ready to move forward with their approach to Te Āti Awa to repatriate kōiwi tangata from the Seatoun area (provenance report attached). This kaupapa is being led by Hone Winder-Murray (Mana Whenua Liaison Officer) and Paula Gaelic (Museum Manager) and they are seeking Te Papa advice on how best to proceed.

Action: Haley is going to have a kōrero with Kura when she sees him next to take his advice.

I also wanted to add a note to say that Repatriation Researchers Network will be meeting at Te Papa from the 22-24 of April. I've sent an email with the details to the Tikanga group address.

I hope everyone enjoys a good weekend ahead.

Ngā mihi nui,

Jamie

Dr Jamie Metzger – Ngāi Tahu

Kaiārahi | Project Lead Ngākahu

Te Korowai o te Aroha mo ngā Tūpuna | National Repatriation Partnership

National Services Te Paerangi

Museum of New Zealand Te Papa Tongarewa

Adjunct Research Fellow – Stout Research Centre for NZ Studies at Victoria University of Wellington

email-sig-dinosopen-now



Jamie Metzger

From: National Services
Sent: Thursday, 9 November 2023 4:10 pm
To: Jamie Metzger
Subject: FW: Ngākahu National Repatriation Partnership application

Kia ora e hoa,

Hope all is well with mama and baby.

Ngākahu enquiry below.

Jac x

From: Te Papa via Te Papa <webmaster@tepapa.govt.nz>
Sent: Tuesday, November 7, 2023 2:17 PM
To: National Services <natserv@tepapa.govt.nz>
Subject: Ngākahu National Repatriation Partnership application

Thank you for submitting an application for the Ngākahu National Repatriation Partnership

We will contact you as soon as possible to discuss how we can support your partnership request and aim to advise you of the outcome of your application within 15 working days of receipt.

All decisions made by our assessment panel are final, and no correspondence will be entered into.

Please note: If your application is successful, you will be required to complete a short e-survey and may be asked to contribute to a blog post or provide comments about the project for future NSTP resources or other publications.

These are the details you submitted:

Application type: Operational funding (not exceeding \$ s 9(2)(b)(ii) incl. GST)

Name of your organisation: Te Waiariki Ngati Korora Ngati Taka Hapu Iwi Trust

Summary of your need: We want to upskill our Kaitiaki that are currently leading this mahi, hold wananga and hui with our Kahui Kaumatua to help provide guidance and Te Waiariki tikanga in this area, engage with experts to help support our policy and processes and help resource this mahi so that we can get on with the planning to have our taonga returned home to us.

How have you identified your need? We have held several hui since our 2 haerenga to Te Papa and the Networking Hui in Auckland. This kaupapa is a high priority for our Hapu and has been included in our Strategic Plan as a priority. We have 4 dedicated Kaitiaki including Kaumatua that will be leading this kaupapa on behalf of our Hapu.

Why is this a priority for your organisation? Having our taonga returned home to us is a priority because our people have told us that they need to be returned home.

Proposed start date: 01/11/2023

How can you help? :

In-kind support has already been well over 1000+ hours

Financial support with wananga and hui - catering costs, venue costs, travel costs

Working with Kaumatua around tikanga, working with Kaimahi to document policies and processes

Name of contact person regarding this application: s 9(2)(a)

Position: Treasurer

Phone (daytime): s 9(2)(a)

Phone (evening): s 9(2)(a)

Address: s 9(2)(a)

Email: s 9(2)(a) [com](#)

Attach any other supporting information:

The results of this submission may be viewed at:

(Out of Scope)

Released by Te Papa under the Official Information Act 1982

Western Bays Museum Provenance Research Project:

Samuel Middlebrook Collection



April 2021

Report created by Dr Amber Aranui, for Western Bay Museum, Katikati.

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Introduction

In late 2020, contact was made by Paula Gaelic, Manager Western Bay Museum, to inform National Service Te Paerangi that a human bone had been identified in their Samuel Middlebrook collection. Support was sought through Ngākahu National Repatriation Programme to confirm that the bone was human and also to ascertain its provenance with the view to repatriate back to the appropriate iwi or hapū.

The purpose of this report is to provide information relating to the provenance of the human arm bone from the Samuel Middlebrook collection, and to also provide advice as to its potential repatriation.

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Collector: Samuel Middlebrook (1856-1936)



Figure 1: Photograph of Samuel Middlebrook, date unknown. Western Bay of Plenty District Council Community Archives.

Samuel Middlebrook was born in Millbridge, Yorkshire, and as a young child sailed to New Zealand via Melbourne in the early 1860s. Settling in the Far North, his father purchased land in Whāngārei and Matakohi where Samuel spent his youth and developed an interest in Māori life and language.

In the 1870s he joined the New Zealand Survey Department as an assistant to Captain Archibald C. Turner, a Tauranga Surveyor. He lived in Tauranga for about four years before moving to Katikati as part of the second wave of settlers, where he took on a number of jobs including butcher, baker and candlestick maker, as well as a handy man before he took up mining.¹

Samuel acquired a fine collection of taonga Māori probably mainly through auctions, fossicking and through other collectors.

Samuel was involved in the New Zealand Wars as cavalry and served until it was disbanded.²

Engaged in Surveys inland as far as Taupō. In 1874 he was guide for Mr George Vesey Stewart, when he selected the lands for settlement at Katikati.

For about 16 years he lived on his launch the Finella.³ Middlebrook died on the 9th June 1945 he died at the age of 93 years old.⁴

Samuel Middlebrook Collection

It is thought that the Samuel Middlebrook Collection was gifted to the Thames Museum sometime before Samuel's death in 1945. It remained there until 2013, when it was transferred to the Katikati Heritage Museum (now Western Bay Museum).

The collection consists of over 150 objects of which the vast majority are identified as taonga Māori. Unfortunately the provenance of much of the collection is minimal, and in some cases incorrect (as

¹ Bay of Plenty Times, Volume LXVIII, Issue 12965, 13 February 1940, Page 1, <https://paperspast.natlib.govt.nz/newspapers/BOPT19400213.2.4>

² Waihi Daily Telegraph, Volume XXXX, Issue 9672, 26 May 1941, Page 2, <https://paperspast.natlib.govt.nz/newspapers/WHDT19410526.2.9>

³ Bay of Plenty Times, Volume LXVIII, Issue 12901, 22 November 1939, Page 4, <https://paperspast.natlib.govt.nz/newspapers/BOPT19391122.2.28>

⁴ Waihi Daily Telegraph, Volume XXXXIII, Issue 9110, 11 June 1945, Page 2, <https://paperspast.natlib.govt.nz/newspapers/WHDT19450611.2.3>

will be discussed below). The list provided by Thames Museum has proved helpful in confirming the origins of the numbers labelled on the human bone.

Accession Information and Provenance Research

Human Bone (5639; 34A)

An initial examination of the bone was made by a local doctor and images were later sent to Prof. Hallie Buckley, at Otago University for further examination. The bone has been identified as a human left humerus (upper arm) bone.

It is not possible to confirm whether or not the bone is Māori or Polynesian through visual examination. The condition of the bone is bleached with cracking which is very similar with what you would find in exposed burials in a sandy beach context.

A label on the bone reads "34A" which refers to the Artefact No. It is not known if this was made by Middlebrook or the Thames Museum. There is also "34" written in white ink.

There is also red ink on the bone itself which reads "4100060" which is the Thames Museum catalogue number.

Provenance Information

Information relating to the human bone, which came via the Thames Museum, identifies that it was originally recorded as moa bone, and that it was found on Waihi Beach. Using this information as a starting point a search for moa remains at Waihi was undertaken prior to 1945. Another search was done on the collector more generally. The newspapers of the day did not link Middlebrook to moa finds at Waihi. The more general search did however find an article which identified that Middlebrook "uncovered the bones of a human arm", a "pair of bone ear drops about 3 inches in length, "a bone cloak pin, and a "bone needle", while "walking along the waterfront at Seatown [sic] Bay" in Wellington. The article also notes that the taonga and arm bone were added "to his general collection".⁵

34 A	moa bone	Found Waihi Beach	4100060	L280
------	----------	-------------------	---------	------

Figure 2: Copy of original entry for the human arm bone.

⁵ Waihi Daily Telegraph, Volume XXV, Issue 7738, 21 August 1928, page 2.
<https://paperspast.natlib.govt.nz/newspapers/WHDT19280821.2.14>

WAIHI RESIDENT'S FIND AT WELLINGTON

MUSEUM HEADS INTERESTED

A find said to have interested the Wellington museum authorities is claimed to have been made a week or two back in one of the capital city's suburbs by Mr Samuel Middlebrook, a well-known Waihi resident.

While paying a short visit to Wellington Mr Middlebrook was one day walking along the waterfront at Seatown Bay and poking about in the dry sand with a stick which came in-to contact with something hard. Always on the look out for discoveries of interest, he scraped around and uncovered the bones of a human arm, and after a careful investigation discovered what appeared to be ancient relics of the past in the shape of a pair of bone ear drops about 3 inches in length. He also found in the same spot a bone cloak pin and a bone needle. The skeleton arm was the only portion of the human frame that could be easily identified.

Mr Middlebrook, who is a collector of New Zealand curios and has a fairly large collection at his home, was not inclined to part with his treasures when asked if prepared to do so by the Wellington museum authorities, to whom he showed his find. They, however, were keenly interested in the relics, but did not enlighten the visitor as to their history.

Mr Middlebrook, who returned last week-end, called at the office of the "Waihi Telegraph" and exhibited the curios, which he is adding to his general collection.

Figure 3: Article from the Waihi Telegraph, 21 August 1928.⁶

⁶ Waihi Daily Telegraph, Volume XXV, Issue 7738, 21 August 1928, page 2.
<https://paperspast.natlib.govt.nz/newspapers/WHDT19280821.2.14>

This location of the find being along the waterfront or beach, matches with the condition of bone, which was described as 'bleached with cracking which is very similar with what you would find in exposed burials in a sandy beach context'. The article mentions "arm bones", was this correct or was only one bone identified? An of all the bone in the Middlebrook collection was undertaken, which found that the arm bone was the only human bone in the collection, which suggests that the article may have been mistaken and that only one bone was found, or taken by Middlebrook at the time.

The next step was to try and identify the taonga which were also found. There were some possibilities among the collection however the descriptions did not quite match up. The idea that Auckland Museum may have had or been interested in the collection at some time in the past, lead to an inquiry as to what information the Museum might have.

Interestingly, there was a deposit in on the 7th October 1929 (Accession No 355/29) of "two whale bone ivory pendants, 1 bone hook point, 2 bone needles, one broken". The deposit was made by a Mr Harris Lynch on behalf of Mr S Middlebrook (Figure 3). The accession notes that the locality identified as being picked up on beach in Wellington. The taonga identified here match those described in the article.

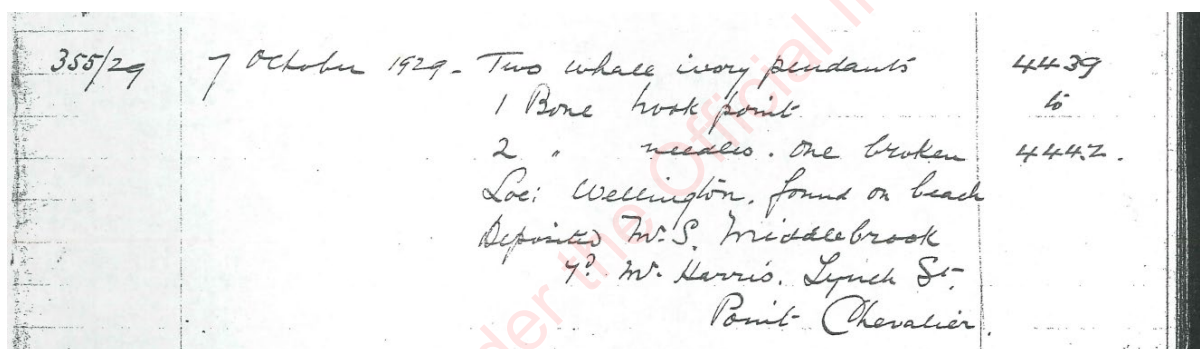


Figure 4: Accession record for taonga deposited by Samuel Middlebrook in 1929. Auckland War Memorial Museum.

A copy of the Ethnology Register was also made available and this showed that the taonga were withdrawn on the 20th August 1931 (Appendix I). What happened to these taonga following their withdrawal is not known. Are they with the rest of his collection at Western Bay Museum? Or are they in another museum? It would pay to compare the description of both the article, the Auckland Museum and see if this matches with what is currently located at Western Bay.

Provenance Location

The newspaper article notes that Middlebrook found the arm bone and taonga at 'Seatoun Bay'. It is likely this location is in the area known as Karaka Bay and Worser Bay. There has been two burial locations recorded in the area (see R27/92 ad R27/158 in Figure 4). The first site, recorded as R27/92, is described as "Burials" where two skeletons were found in the scree at the base of the hill. Taonga were also located at this site which was uncovered sometime in the early 1900s. The remains of the two skeletons were reburied nearby. A paper written in 1899 by H. N. McLeod, also notes the presence of burials in the area and the taonga found with them.⁷

⁷ McLeod, H. N. 1899. Further notes on Māori skeletons and relics brought to light at Karaka Bay, Wellington. *Transactions and Proceedings of the New Zealand Institute*, Vol XXXII: 271.

The second site R27/158 was a more recent find from 1988, and was discovered and reported to the police. At the time the archaeologist was informed that another burial was uncovered further inland in the vicinity in the 1940s. These sites and the knowledge of further burials provides a strong case to this being the general location of the arm bone discovered by Middlebrook in 1928.

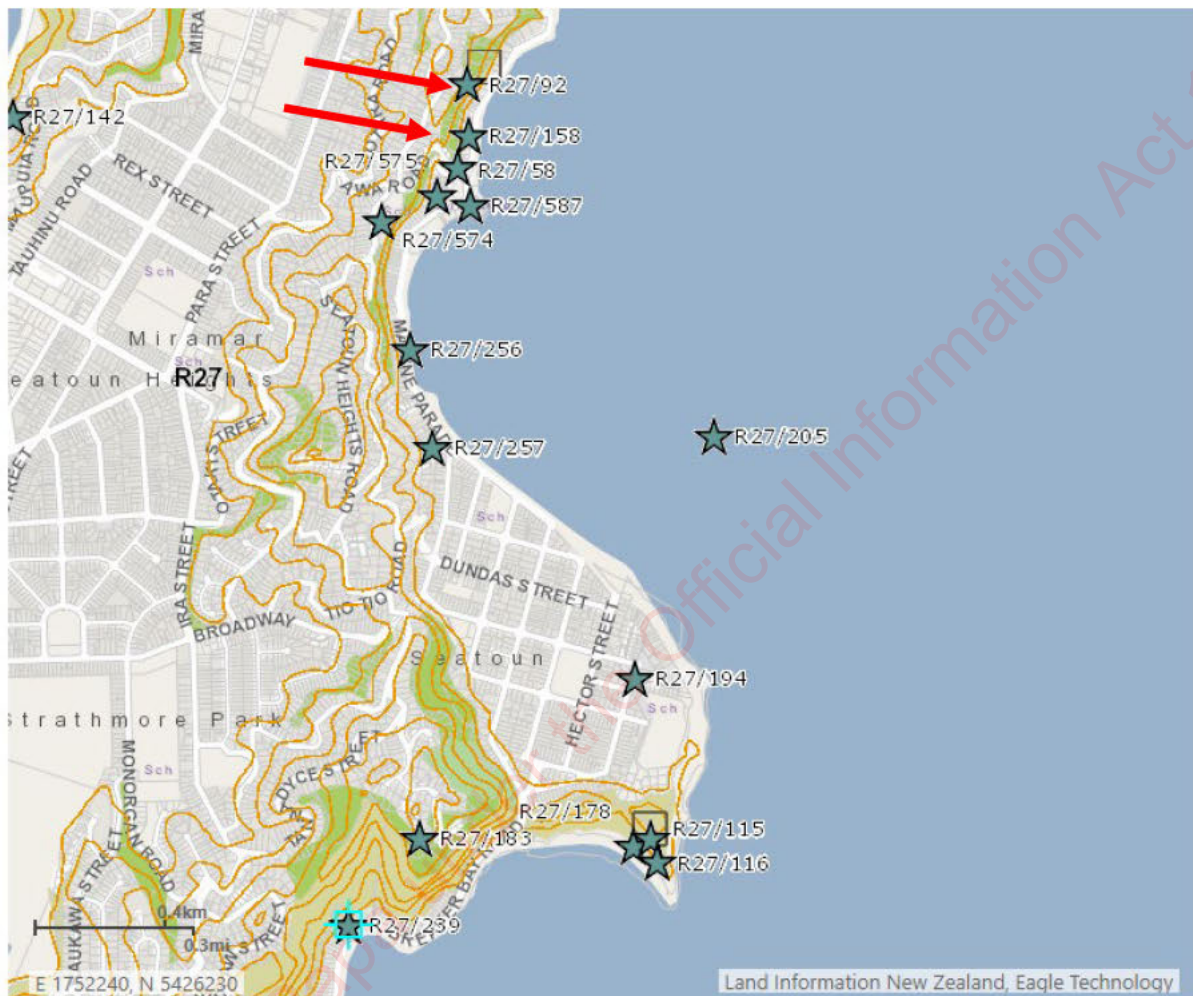


Figure 5: Recorded archaeological sites in the Seatoun area, with burials indicated by a red arrow. Archsite 2021.

Discussion

The human arm bone from the Samuel Middlebrook collection, is almost certainly provenanced to Seatoun Bay in Wellington. This along with four taonga, possibly burial goods, were taken back to Waihi to be included in to his collection. Soon after the taonga were deposited into the Auckland War Memorial Museum until 1931, when they were withdrawn. The arm bone seems to have remained with Middlebrook until his collection was given to the Thames Museum.

The provenance of this arm bone to Seatoun Bay in Wellington is likely to be the Karaka Bay and Worser Bay area. Archaeological information relating to other burials uncovered in the same location provide further confirmation that this is the location.

With this in mind it would be advised to make contact with Te Atiawa and Taranaki ki Te Upoko o te Ika, through the following:

Wellington Tenth's Trust

Level 1, Te Raukura (Te Wharewaka)

2 Taranaki Street, Wellington

PO Box 25499, Wellington 6146

Phone: 04 901 3332

Email: info@tekau.maori.nz

Te Rūnangaui o Taranaki Whanui ki Te Upoko o te Ika a Maui Inc.

Email: info@atiawa.com

Phone: 04 569 7993

Freephone: 0800 RAUKURA (728 5872)

Count	Specimen	Locality	Notes
4405	Shower basket	Japan	
4406	300 Sino-Canning	Bonany	
4407	Carved Coconut	El-Ain	
4408	Scarf	Egypt	
4409	Clay pot		
4410	Tan (black white slip)		
4411	Pt. (tan, black, white slip)		
4412	Shower basket		
4413	Shower basket		
4414	Shower basket		
4415	Shower basket		
4416	Shower basket		
4417	Shower basket		
4418	Shower basket		
4419	Shower basket		
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4432	Shower basket		
4433	Shower basket		
4434	Shower basket		
4435	Shower basket		
4436	Shower basket		
4437	Shower basket		
4438	Shower basket		
4439	Shower basket		
4440	Shower basket		

Number	Accession No.	Name	From Whom Received	Locality	Remarks
4440	355/29	Whole Tooty Penguin	Deposited to S. Thompson	Wellington	Picked up on beach - With 2nd Nov 1931
4441	"	Bone North Island	"	"	"
4442	"	2 Bone (North Island)	"	"	"
4443	356/29	Bone	Deposited to S. Thompson	Maori Banks	"
4444	357/29	2 Bone (North Island)	"	"	"
4445	358/29	Bone (North Island)	"	"	"
4446	359/29	Bone (North Island)	"	"	"
4447	360/29	Bone (North Island)	"	"	"
4448	361/29	Bone (North Island)	"	"	"
4449	362/29	Bone (North Island)	"	"	"
4450	363/29	Bone (North Island)	"	"	"
4451	364/29	Bone (North Island)	"	"	"
4452	365/29	Bone (North Island)	"	"	"
4453	366/29	Bone (North Island)	"	"	"
4454	367/29	Bone (North Island)	"	"	"
4455	368/29	Bone (North Island)	"	"	"
4456	369/29	Bone (North Island)	"	"	"
4457	370/29	Bone (North Island)	"	"	"
4458	371/29	Bone (North Island)	"	"	"
4459	372/29	Bone (North Island)	"	"	"
4460	373/29	Bone (North Island)	"	"	"
4461	374/29	Bone (North Island)	"	"	"
4462	375/29	Bone (North Island)	"	"	"
4463	376/29	Bone (North Island)	"	"	"
4464	377/29	Bone (North Island)	"	"	"
4465	378/29	Bone (North Island)	"	"	"
4466	379/29	Bone (North Island)	"	"	"
4467	380/29	Bone (North Island)	"	"	"
4468	381/29	Bone (North Island)	"	"	"
4469	382/29	Bone (North Island)	"	"	"
4470	383/29	Bone (North Island)	"	"	"

Returned to Mr. J. Graham for R. McKee Sept. 17th 1936 (1936)

Returned to the Club by Mr. McKee

Returned to the Club by Mr. McKee

Returned to the Club by Mr. McKee

From: [Te Herekiele Herewini](#)
To: [Brenda Franklin](#)
Subject: FW: Invite to Te Waiariki, Korora, Takapari - Sunday 20 April 2025
Date: Wednesday, 16 April 2025 5:06:00 pm
Attachments: [image001.png](#)

Support email from Carolyn for travel to Whangarei.

Ngā mihi,

Te Herekiele

From: Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>
Sent: Tuesday, 8 April 2025 4:20 pm
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Cc: Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Subject: RE: Invite to Te Waiariki, Kororā, Takapari - Sunday 20 April 2025

Fantastic to see this tono come through. Happy to support the necessary approvals required for your attendance at the Te Waiariki, Kororā, Takapari wānanga and subsequent hapū follow up hui on 21 & 22 April.

Let us know if you need help with your travel arrangements.

Ngā mihi

Carolyn

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Tuesday, 8 April 2025 11:04 am
To: Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>
Cc: Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Subject: Invite to Te Waiariki, Kororā, Takapari - Sunday 20 April 2025

Kia ora Carolyn,

I've been invited to a hui with Te Waiariki, Kororā, Takapari on Sunday 20 April.

I'm happy to go to the meeting and will plan to follow up with other hapū and iwi in Whangarei on Monday 21 and Tuesday 22 April.

Ngā mihi,

Te Herekiele Herewini

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a)@com>
Sent: Sunday, 6 April 2025 8:20 am

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

Subject: Repatriation Update - Calendar and Budget

Kia ora e hoa,

I hope you're doing well! It's been a while since we last connected, and this year has been quite busy for our Hapū. We've had several tangihanga, which has slowed us down a bit in catching up on our work.

Attached, you'll find a calendar outlining our proposed action plan for our Wananga and the Return, along with a budget detailing the costs associated with hosting these Wananga for our Hapū.

Our whānau would love to know if you're available to join us for a Hui to discuss our Provenance Report. The date suggested is April 20th, but we can accommodate any date that works for you. You're welcome to join us in person or online—whichever is more convenient for you given the short notice.

We also have a Wananga scheduled for today, where we'll be discussing the Provenance Report as requested during our Kaumātua Hui last week, so I will do my best in this Hui today to ensure that everyone has the information that they need. We will also be confirming (hopefully) the wahi tapū of where our Tupuna will be laid to rest, our Kaumātua did a site visit earlier on in the week to 2 locations that they thought were suitable so here's hoping that we will be able to confirm that today.

If you have any patai, please let me know

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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Released by Te Papa under the Official Information Act 1982

From: [Te Herekiele Herewini](#)
To: [Michelle Beattie](#)
Cc: [s 9\(2\)\(a\)](#)
Subject: FW: Repatriation Update - Calendar and Budget
Date: Tuesday, 13 May 2025 11:39:00 am
Attachments: [Outlook-uuygt2th.png](#)
[Koiwi Repatriation Calendar 2025.pdf](#)
[Koiwi Wananga Tuatahi 060425 .pdf](#)

Kia ora Michelle,

Please find attached the email I received from [s 9\(2\)\(a\)](#) re: budget for the repatriation hui on 20 April and follow up repatriation hui.

Please invoice me for the hui that have taken place as per [s 9\(2\)\(a\)](#) budget.

Let me know if you have any questions. I will also send you another email re: follow up letter to Te Papa, budget, confirming date for uplift on 19 June 2025.

Ngā mihi,

Te Herekiele Herewini

From: [s 9\(2\)\(a\)](#) [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#)@tepapa.govt.nz>
Sent: Sunday, 6 April 2025 8:20 am
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: Repatriation Update - Calendar and Budget

Kia ora e hoa,

I hope you're doing well! It's been a while since we last connected, and this year has been quite busy for our Hapū. We've had several tangihanga, which has slowed us down a bit in catching up on our work.

Attached, you'll find a calendar outlining our proposed action plan for our Wananga and the Return, along with a budget detailing the costs associated with hosting these Wananga for our Hapū.

Our whānau would love to know if you're available to join us for a Hui to discuss our Provenance Report. The date suggested is April 20th, but we can accommodate any date that works for you. You're welcome to join us in person or online—whichever is more convenient for you given the short notice.

We also have a Wananga scheduled for today, where we'll be discussing the Provenance Report as requested during our Kaumātua Hui last week, so I will do my best in this Hui today to ensure that everyone has the information that they need. We will also be confirming (hopefully) the wahi tapū of where our Tupuna will be laid to rest, our Kaumātua did a site visit earlier on in the week to 2 locations that they thought were suitable so here's hoping that we will be able to confirm that

today.

If you have any patai, please let me know

Nāku nōa, nā



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

HOE TUPU ORA

PROSPERITY & GROWTH

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Koiwi Repatriation Calendar 2025:

Date	Event	Details & Objectives	Location
6 April 2025	1st Wānanga	Confirm essential details as informed by the Kāhui Kaumātua, including tikanga, date, and location. Set kaupapa for wānanga.	TBC
20 April 2025	Hui-ā-Hapū	Te Papa to attend. Discuss key aspects of koiwi repatriation.	TBC
4 May 2025	2nd Wānanga	Workshops: Tāne and Wāhine workshops together. Discussion of roles and responsibilities.	TBC
1 June 2025	3rd Wānanga	Bringing everything together. Finalizing the overall programme.	TBC
20 June 2025	Matariki (Public Holiday)	A time for reflection and connection.	N/A
6 July 2025	Noho (Half-day)	Reflecting on and learning from the koiwi experience. Discussion of next steps.	TBC

Koiwi Wānanga

EXPENSES

TOTAL EXPENSES	Estimated	Actual
	\$0.00	\$5,000.00

Venue	Estimated	Actual	Catering	Estimated	Actual
Te Puna o Matauranga	s 9(2)(b)(ii)		W1 Full Catering Morning	s 9(2)(b)(ii)	
W2 - Venue TBC - (Tari or			W2 - Bring a plate + Kai		
W3 - Venue TBC - (Tari or			W3 - Bring a plate + Kai		
Total			Total		
Admin			Kaimahi		
Printing			W1 Michelle (est 16hrs)		
Comms - (Koha)			W1 s 9(2)(a) (est 12hrs)		
Technology - (Koha)			W2 Prep Michelle - (6hrs)		
Site Visit - (koha)			W3 Prep Michelle - (6hrs)		
			W2 Prep s 9(2)(a) - (6hrs)		
			W3 Prep s 9(2)(a) - (6hrs)		
Total			Total		

From: [Te Herekiele Herewini](#)
To: [Michelle Beattie](#)
Cc: [s 9\(2\)\(a\)](#)
Subject: Letter and Budget for repatriation of kōiwi tangata - Pataua & Taiharuru
Date: Tuesday, 13 May 2025 1:57:00 pm
Attachments: [image001.png](#)

Kia ora anō Michelle,

Please send an update letter to Dr Arapata Hakiwai. Arapata is the kaihautū (Māori co-leader) at Te Papa, and repatriation comes under his portfolio.

Please send the letter to:

Dr Arapata Hakiwai
Kaihautū
Museum of New Zealand Te Papa Tongarewa
Email: arapatah@tepapa.govt.nz

Please put in the letter, that you wish to provide an update re: the repatriation of kōiwi tangata.

Please indicate that after a number of repatriation hui, that Te Waiariki, Kororā, Takapari wish to uplift the kōiwi tangata with provenance to Taiharuru and Pātaua, as these kōiwi tangata are directly from your hapū/iwi takiwā.

Please also indicate the date you wish to uplift the kōiwi tangata from Te Papa, and that your iwi are seeking resources and support to uplift the tūpuna.

Please indicate that you are presently compiling a budget for the uplift and will work with Te Herekiele Herewini (Head of Repatriation) on this kaupapa.

Please put the letter on your letter head and please ask your chair or [s 9\(2\)\(a\)](#) to sign. Please email to Arapata and myself.

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: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Tuesday, 13 May 2025 11:39 am
To: Michelle Beattie <s 9(2)(a) com>
Cc: s 9(2)(a) <s 9(2)(a) com>
Subject: FW: Repatriation Update - Calendar and Budget

Kia ora Michelle,

Please find attached the email I received from s 9(2)(a) re: budget for the repatriation hui on 20 April and follow up repatriation hui.

Please invoice me for the hui that have taken place as per s 9(2)(a) budget.

Let me know if you have any questions. I will also send you another email re: follow up letter to Te Papa, budget, confirming date for uplift on 19 June 2025.

Ngā mihi,

Te Herekiele Herewini

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>
Sent: Sunday, 6 April 2025 8:20 am
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: Repatriation Update - Calendar and Budget

Kia ora e hoa,

I hope you're doing well! It's been a while since we last connected, and this year has been quite busy for our Hapū. We've had several tangihanga, which has slowed us down a bit in catching up on our work.

Attached, you'll find a calendar outlining our proposed action plan for our Wananga and the Return, along with a budget detailing the costs associated with hosting these Wananga for our Hapū.

Our whānau would love to know if you're available to join us for a Hui to discuss our Provenance Report. The date suggested is April 20th, but we can accommodate any date that works for you. You're welcome to join us in person or online—whichever is more convenient for you given the short notice.

We also have a Wananga scheduled for today, where we'll be discussing the Provenance Report as requested during our Kaumātua Hui last week, so I will do my best in this Hui today to ensure that everyone has the information that they need. We will also be confirming (hopefully) the wahi tapū of where our Tupuna will be laid to rest, our Kaumātua did a site visit earlier on in the week to 2 locations that they thought were suitable so here's hoping that we will be able to confirm that today.

If you have any patai, please let me know

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

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From: [Te Herekiele Herewini](#)
To: [Michelle Beattie](#)
Cc: s 9(2)(a)
Subject: RE: Letter and Budget for repatriation of kōiwi tangata - Pātaua & Taiharuru
Date: Wednesday, 4 June 2025 6:27:00 pm
Attachments: [image001.png](#)

Kia ora Michelle,

Thank you for the updated budget with an estimated total of \$s 9(2)(b)(ii) regarding the uplift of kōiwi tangata from Te Papa on 19 June 2025.

I will prepare a draft service contract from Te Papa re: the uplift of kōiwi tangata with direct provenance to Te Waiariki, Kororā, Takapari (Pātaua me Taiharuru).

I will note in the contract that the costs are for direct costs for the uplift, and does not include administration fees for Te Waiariki, Kororā, Takapari representatives, as these will come in a separate invoice from s 9(2)(a) and Michelle Beattie.

Hopefully, I'll be able to send you the draft contract for your review on Friday 6 June 2025.

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: Michelle Beattie <s 9(2)(a) com>
Sent: Tuesday, 3 June 2025 11:30 pm
To: Te Herekiele Herewini <TeHerekiekieH@tepapa.govt.nz>
Cc: s 9(2)(a) <s 9(2)(a) com>
Subject: Re: Letter and Budget for repatriation of kōiwi tangata - Pātaua & Taiharuru
Importance: High

Kia Ora Te Herekiele,

Ngā mihi for your patience, please find attached our budget.

*Also, note that this does not include the costs for staff, services for the hakaari.

*Kai-kerepoka jackets already purchased.

*The costs for the van hire, are all estimates.

*Notably, the location and therefore the cost of the venue for our hakaari may change.

Date:	Item:	Amount:	TOTAL:
DEPART: 18/06/25 RETURN: 19/06/25	Flights: DEPART: AKL-WLG RETURN: WLG-AKL	Flights x6	\$ s 9(2)(b)(ii)
18/06/25: WLG	Accommodation: 1 night: s 9(2)(b)(ii) per person	\$ s 9(2)(b)(ii) x 6	\$ s 9(2)(b)(ii)
18/06/25: WLG	Meals for WLG: 1 night: s 9(2)(b)(ii) per person	\$ s 9(2)(b)(ii) x 6	\$ s 9(2)(b)(ii)
19/06/25: WLG	Taxi: Local travel WLG: s 9(2)(b)(ii) per person	s 9(2)(b)(ii) x 6	s 9(2)(b)(ii)
18/06/25: WHG-AKL 19/06/25: AKL-WHG	Transport: Petrol: WHG-AKL AKL-WHG: s 9(2)(b)(ii) per person	s 9(2)(b)(ii) x 6	\$ s 9(2)(b)(ii)
17/06/25: PICK UP 20/06/25: RETURN	Van Hire: 3 Day Hire WHG-AKL AKL-WHG	????	\$ s 9(2)(b)(ii)
18/06/25 & 19/06/25	Parking: AKL Airport 2 days:	????	\$ s 9(2)(b)(ii)
20/06/25	Hakaari: Breakfast s 9(2)(b)(ii) per person	s 9(2)(b)(ii) x 100	\$ s 9(2)(b)(ii) (excluding costs of staff, services).
19/06/25 20/06/25	Whare Ora Hall: Hire: 2 days	s 9(2)(b)(ii) x 2 days	\$ s 9(2)(b)(ii)
19/06/25 20/06/25	Setting up & Cleaning Hall: 2 days	s 9(2)(b)(ii) x 2 days	s 9(2)(b)(ii)
	Pōneke Kakahu: Purchase & Embroidery: <ul style="list-style-type: none"> • 2x blazers • 3x dress shirts • 1x blouse 	s 9(2)(b)(ii) (Purchase) + s 9(2)(b)(ii) (Embroidered)	\$ s 9(2)(b)(ii)
	Kai-kerepoka & Wāhine Jackets: Purchase & Printing: <ul style="list-style-type: none"> • 9x wāhine jackets • 14 x printing (tāne & wāhine) 	\$ s 9(2)(b)(ii) (9 x Jackets) + \$ s 9(2)(b)(ii) (14 Jackets Printing)	\$ s 9(2)(b)(ii) (purchasing 9x jackets & printing on 14 jackets) *Kai-kerepoka jackets already purchased.
	KOHA:		

	Raranga: s 9(2)(a)	\$ s 9(2)(b)(i) x 3 days	\$ s 9(2)(b)(ii)
	KOHA: s 9(2)(a)	????	\$ s 9(2)(b)(ii)
	KOHA: Kaikerepoka	????	\$ s 9(2)(b)(ii) (includes site visits and organising kai-kerepoka)
	Miscellaneous/sundries	????	\$ s 9(2)(b)(ii) (inclusive of Hakaari staff, services, overheads).
JULY 2025	DEBRIEF: 1-day wānanga: hire & kai	????	\$ s 9(2)(b)(ii) (including venue hire, kai, facilitation).
			TOTAL: \$ s 9(2)(b)(ii)

Nga mihi

Michelle Beattie

Kaiwhakahaere | GM | Kaitiaki

HOE RANGATIRATANGA

SOVEREIGN INDEPENDENCE

Kia tu ake te mana o Te Waiariki

Te Waiariki | Ngati Korora | Ngati Takapari

<https://tewaiariki.com/>

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

Sent: Friday, May 30, 2025 11:15 PM

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

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

Subject: RE: Letter and Budget for repatriation of kōiwi tangata - Pātāua & Taiharuru

Kia ora Michelle,

Could you please do an updated budget estimate for the repatriation on 19 June, as I need this for the service contract between Te Waiariki, Kororā, Takapari and Karanga Aotearoa.

The one I sent in the email below may be useful; however, it is missing several estimates of costs in a number of areas. Plus, the costs for travel to Wellington may need to change, due to only six people now making the trip.

Ngā mihi,

Te Herekietie Herewini

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

Sent: Wednesday, 21 May 2025 2:39 pm

To: Michelle Beattie <[s 9\(2\)\(a\) .com](mailto:s 9(2)(a) .com)>

Cc: [s 9\(2\)\(a\) .com](mailto:s 9(2)(a) .com) <[s 9\(2\)\(a\) .com](mailto:s 9(2)(a) .com)>

Subject: RE: Letter and Budget for repatriation of kōiwi tangata - Pātaua & Taiharuru

Kia ora anō Michelle,

I'll start putting your invoices through to Te Papa's finance group in the next day or so. Please also send me the outstanding invoices when these are available.

I've estimated a budget as best as I can.

Please see my estimate below:

Item		Amount	Total	
Flights	Return Auckland to Wellington	s 9(2)(b)(ii) [REDACTED]	[REDACTED]	Instead of all flying, some could fly, and more people could travel in vans. Just an idea.
Accommodation	1 night in Wellington -	s 9(2)(b)(ii) [REDACTED]	s 9(2)(b)(ii) [REDACTED]	
Meals for Wellington				
Local travel in wellington	Taxi etc			
Transport Whangarei Auckland return	Petrol for vehicles			
Hakari at marae	Catering	(???) [REDACTED]		
Marae hire and cleaning		s 9(2)(b)(ii) [REDACTED]		

De-brief wānanga		s 9(2)(b)(ii)		
Undertaker support				
Rāranga support				
Urupā/burial support				
Miscellaneous/sundries				

It seems the total budget may be about \$ s 9(2)(b)(ii) which is an estimate from me.

If you can confirm your repatriation request with an official letter from Te Waiariki, Kororā, Takapari that would great.

I am hoping to have another online meeting with you and Matua s 9(2)(a) later this week or early next week, as I wish to talk about a letter we received from Matua Taipari with regards to this repatriation.

I did ask Matua Taipari to ring Te Waiariki directly regarding his letter.

Ngā mihi,

Te Herekieke Herewini

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

Sent: Wednesday, 21 May 2025 8:00 am

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

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

Subject: Re: Letter and Budget for repatriation of kōiwi tangata - Pātaua & Taiharuru

Importance: High

Kia Ora anō Te Herekieke,

Ngā mihi nui for your time and consideration, and for meeting with s 9(2)(a) and I to kōrero about the repatriation of our kōiwi tangata from Te Papa.

As requested, please find attached the invoices relating to our wānanga tuatahi, held in preparation for the repatriation. We are currently awaiting one final invoice from the venue where our second wānanga was held, which will be forwarded once received. Our third wānanga is scheduled for 01 June 2025, and the corresponding invoices will be sent through in due course.

In addition, I will send a separate email containing the invoices for the mahi undertaken by s 9(2)(a) and myself in support of this kaupapa.

We have now confirmed our Hapū representatives who will travel to Pōneke to uplift and return our tūpuna. A formal letter confirming these details will follow shortly.

Could you kindly confirm whether the budget allocated for our wānanga is accurate? Additionally, we would appreciate it if you could advise the total amount available to our Hapū to support logistics, travel, hakaari, and associated costs for the repatriation process. This information would be extremely helpful as we finalise our planning and budget.

Nga mihi

Michelle Beattie

Kaiwhakahaere | GM | Kaitiaki

HOE RANGATIRATANGA

SOVEREIGN INDEPENDENCE

Kia tu ake te mana o Te Waiariki

Te Waiariki | Ngati Korora | Ngati Takapari

<https://tewaiariki.com/>

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

Sent: Tuesday, May 13, 2025 1:57 PM

To: Michelle Beattie <[s 9\(2\)\(a\) .com](mailto:s 9(2)(a) .com)>

Cc: [s 9\(2\)\(a\) .com](mailto:s 9(2)(a) .com) <[s 9\(2\)\(a\) .com](mailto:s 9(2)(a) .com)>

Subject: Letter and Budget for repatriation of kōiwi tangata - Pātaua & Taiharuru

Kia ora anō Michelle,

Please send an update letter to Dr Arapata Hakiwai. Arapata is the kaihautū (Māori co-leader) at Te Papa, and repatriation comes under his portfolio.

Please send the letter to:

Dr Arapata Hakiwai

Kaihautū

Museum of New Zealand Te Papa Tongarewa

Email: arapatah@tepapa.govt.nz

Please put in the letter, that you wish to provide an update re: the repatriation of kōiwi tangata.

Please indicate that after a number of repatriation hui, that Te Waiariki, Kororā, Takapari wish to uplift the kōiwi tangata with provenance to Taiharuru and Pātaua, as these kōiwi tangata are directly from your hapū/iwi takiwā.

Please also indicate the date you wish to uplift the kōiwi tangata from Te Papa, and that your iwi are seeking resources and support to uplift the tūpuna.

Please indicate that you are presently compiling a budget for the uplift and will work with Te Herekietie Herewini (Head of Repatriation) on this kaupapa.

Please put the letter on your letter head and please ask your chair or s 9(2)(a) to sign. Please email to Arapata and myself.

Ngā mihi,

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

Sent: Tuesday, 13 May 2025 11:39 am

To: Michelle Beattie <s 9(2)(a) [com](#)>

Cc: s 9(2)(a) <s 9(2)(a) [com](#)>

Subject: FW: Repatriation Update - Calendar and Budget

Kia ora Michelle,

Please find attached the email I received from s 9(2)(a) re: budget for the repatriation hui on 20 April and follow up repatriation hui.

Please invoice me for the hui that have taken place as per s 9(2)(a) budget.

Let me know if you have any questions. I will also send you another email re: follow up letter to Te Papa, budget, confirming date for uplift on 19 June 2025.

Ngā mihi,

Te Herekieke Herewini

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

Sent: Sunday, 6 April 2025 8:20 am

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

Subject: Repatriation Update - Calendar and Budget

Kia ora e hoa,

I hope you're doing well! It's been a while since we last connected, and this year has been quite busy for our Hapū. We've had several tangihanga, which has slowed us down a bit in catching up on our work.

Attached, you'll find a calendar outlining our proposed action plan for our Wananga and the Return, along with a budget detailing the costs associated with hosting these Wananga for our Hapū.

Our whānau would love to know if you're available to join us for a Hui to discuss our Provenance Report. The date suggested is April 20th, but we can accommodate any date that works for you. You're welcome to join us in person or online—whichever is more convenient for you given the short notice.

We also have a Wananga scheduled for today, where we'll be discussing the Provenance Report as requested during our Kaumātua Hui last week, so I will do my best in this Hui today to ensure that everyone has the information that they need. We will also be confirming (hopefully) the wahi tapū of where our Tupuna will be laid to rest, our Kaumātua did a site visit earlier on in the week to 2 locations that they thought were suitable so here's hoping that we will be able to confirm that today.

If you have any patai, please let me know

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](#)
To: s 9(2)(a) s 9(2)(a)
Subject: RE: Repatriation Update - Calendar and Budget
Date: Friday, 2 May 2025 11:01:00 am
Attachments: [image001.png](#)

Kia ora s 9(2)(a)

Thank you for inviting me to the Te Waiariki, Kororā, Takapari hui on 20 April, I think it all went well.

I did have some follow up hui with Matua Taipari and Ngāti Kahu while I was in Whangarei, and Matua Taipari is going to invite all hapū of Whangarei to meet again about working together on the repatriation kaupapa.

I am hoping to be at Matua Taipari's upcoming hui as well. I also received a phone call from s 9(2)(a) indicating that he is the main contact for Te Waiariki and asked about the budget.

I just wanted to acknowledge the mahi you and s 9(2)(a) have done to date.

Ngā mihi,

Te Herekiele Herewini

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a)@tepapa.govt.nz>
Sent: Sunday, 6 April 2025 8:20 am
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: Repatriation Update - Calendar and Budget

Kia ora e hoa,

I hope you're doing well! It's been a while since we last connected, and this year has been quite busy for our Hapū. We've had several tangihanga, which has slowed us down a bit in catching up on our work.

Attached, you'll find a calendar outlining our proposed action plan for our Wananga and the Return, along with a budget detailing the costs associated with hosting these Wananga for our Hapū.

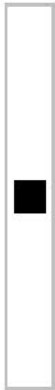
Our whānau would love to know if you're available to join us for a Hui to discuss our Provenance Report. The date suggested is April 20th, but we can accommodate any date that works for you. You're welcome to join us in person or online—whichever is more convenient for you given the short notice.

We also have a Wananga scheduled for today, where we'll be discussing the Provenance Report as requested during our Kaumātua Hui last week, so I will do my best in this Hui today to ensure that everyone has the information that they need. We will also be confirming (hopefully) the wahi

tapū of where our Tupuna will be laid to rest, our Kaumātua did a site visit earlier on in the week to 2 locations that they thought were suitable so here's hoping that we will be able to confirm that today.

If you have any patai, please let me know

Nāku nōa, nā



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

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Koiwi Repatriation Calendar 2025:

Date	Event	Details & Objectives	Location
6 April 2025	1st Wānanga	Confirm essential details as informed by the Kāhui Kaumātua, including tikanga, date, and location. Set kaupapa for wānanga.	TBC
20 April 2025	Hui-ā-Hapū	Te Papa to attend. Discuss key aspects of koiwi repatriation.	TBC
4 May 2025	2nd Wānanga	Workshops: Tāne and Wāhine workshops together. Discussion of roles and responsibilities.	TBC
1 June 2025	3rd Wānanga	Bringing everything together. Finalizing the overall programme.	TBC
20 June 2025	Matariki (Public Holiday)	A time for reflection and connection.	N/A
6 July 2025	Noho (Half-day)	Reflecting on and learning from the koiwi experience. Discussion of next steps.	TBC

Koiwi Wānanga

EXPENSES

TOTAL EXPENSES		Estimated	Actual
		s 9(2)(b)(ii)	
Venue	Estimated	Actual	
Te Puna o Matauranga W	s 9(2)(b)(ii)	s 9(2)(b)(ii)	
W2 - Venue TBC - (Tari or			
W3 - Venue TBC - (Tari or			
Total			
Catering	Estimated	Actual	
W1 Full Catering Morning Te	s 9(2)(b)(ii)	s 9(2)(b)(ii)	
W2 - Bring a plate + Kai			
W3 - Bring a plate + Kai			
Total			
Admin	Estimated	Actual	
Printing	s 9(2)(b)(ii)		
Comms - (Koha)			
Technology - (Koha)			
Site Visit - (koha)			
Total			
Kaimahi	Estimated	Actual	
W1 Michelle (est 16hrs)	s 9(2)(b)(ii)		
W1 s 9(2)(a) (est 12hrs)			
W2 Prep Michelle - (6hrs)			
W3 Prep Michelle - (6hrs)			
W2 Prep s 9(2)(a) - (6hrs)			
W3 Prep s 9(2)(a) - (6hrs)			
Total			

From: [Te Herekiele Herewini](#)
To: [Haley Hakaraia](#)
Subject: FW: Kōiwi Repatriation Requests - Draft Response letters
Date: Wednesday, 26 March 2025 10:59:00 am
Attachments: [Te Roroa Letter - Te Papa.pdf](#)
[Draft Letter to Te Roroa 16 April 2024.docx](#)
[Te Papa Tongarewa Formal Request.pdf](#)
[NKT to Te Papa Tongarewa Letter - Repatriation Kōiwi Ngāti Koata.pdf](#)
[Draft letter Ngāti Koata - 29 April 2024.docx](#)
[Draft Te Waiariki Ngāti Kororā Ngāti Takapari 29 April 2024.docx](#)

Kia ora Haley,

These are the draft letters I sent to Arapata in April 2024, but I don't think they were sent.

Ngā mihi,

Te Herekiele Herewini

From: Te Herekiele Herewini
Sent: Monday, 29 April 2024 5:32 pm
To: Arapata Hakiwai <ArapataH@tepapa.govt.nz>
Cc: Haley Hakaraia <Haleyh@tepapa.govt.nz>; Chrissie Locke <ChrissieL@tepapa.govt.nz>; Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Subject: Kōiwi Repatriation Requests - Draft Response letters

Kia ora Arapata,

As indicated in my email dated 16 April, please find attached the repatriation request letters from:

- (Out of Scope)
- [REDACTED]
- Te Waiariki, Ngāti Kororā, Ngāti Takapari.

Please also find the draft responses to these repatriation requests in your name. Please review and also let me know if you have any pātai.

The plan is to return these kōiwi tangata to their iwi from September 2024 to April 2025, where this is possible.

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 9 921 9211](#)

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: Te Herekiele Herewini
Sent: Tuesday, April 16, 2024 5:32 PM
To: Arapata Hakiwai <ArapataH@tepapa.govt.nz>
Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>; Asha Nath <Asha.Nath@tepapa.govt.nz>
Subject: FW: Aratapu Koiwi

Kia ora Arapata,

Please find attached a draft letter in response to the (Out of Scope)

[Redacted]

[Redacted]

[Redacted]

I will also send you draft letters to send to (Out of Scope) and Te Waiariki, Kororā, Ngāti Takapari in a few days as well.

Ngā mihi,

Te Herekiele Herewini

From: Arapata Hakiwai <ArapataH@tepapa.govt.nz>
Sent: Monday, April 8, 2024 7:50 PM
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Subject: Fwd: Aratapu Koiwi

(Out of Scope)

Arapata

(Out of Scope)

(Out of Scope)

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29 April 2024

s 9(2)(a)

Chairperson / Kai Urungi

& s 9(2)(a)

Kaitiaki / Co-chairperson

Te Waiariki, Ngāti Korarā, Ngāti Takapari Hapū Iwi Trust

Email: s 9(2)(a) ; s 9(2)(a) ; s 9(2)(a) [com](#) .

Tēnā koe s 9(2)(a) , otirā ki a koe s 9(2)(a)

Tēnei te mihi atu rā ki a kōrua e ngā rangatira o Te Waiariki, Ngāti Korarā, Ngāti Takapari Hapū Iwi Trust i runga i te kaupapa matua o tā koutou tono ki a Te Papa, kia whakahokia ngā tūpuna i ahu mai i tā koutou takiwā ki te wā kāinga.

Thank you for your letter received by Te Papa via email on 9 April 2024 kindly seeking the return of kōiwi tangata with provenance to the rohe o Te Waiariki, Ngāti Korarā, Ngāti Takapari Hapū Iwi Trust.

A kōiwi tangata report concerning these tūpuna will also be sent to you by Susan Thorpe the repatriation researcher.

Primary the task of the Repatriation Advisory Panel with the support the Karanga Aotearoa Repatriation Programme is to ensure the safe return of kōiwi tangata that have returned from international institutions to their rohe, hapū and iwi of origin.

The panel welcomes and appreciates the tono from iwi and supports requests to receive the tūpuna and to return them to their wā kāinga. We duly ask Dr Te Herekiele Herewini – Pou Whakahaere Kaupapa Pūtere Kōiwi – Head of Repatriation to make these arrangements with your representatives according to your wishes.

Nō reira, e ngā rangatira kia pai tā koutou mahi ki te manaaki ki te tiki ēnei tūpuna e hoki ana ki a koutou, ā, kia au tā rātou moe.

Dr Arapata Hakiwai

Kaihautū

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(Out of Scope)

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(Out of Scope)

Released by Te Papa under the Official Information Act 1982

(Out of Scope)

Released by Te Papa under the Official Information Act 1982

(Out of Scope)

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From: Te Herekiele Herewini
To: Neta Kerepeti <s 9(2)(a)>
Cc: Taipari Munro (work); Aperahama Kerepeti-Edwards <s 9(2)(a)>
Subject: RE: Korero a kanohi - 22nd April 2025
Date: Wednesday, 30 April 2025 10:06:00 am
Attachments: image001.png
image002.png

Morena ki a tātou,

Just a quick update from Poneke.

I had a phone call from <s 9(2)(a)> from the Waiariki, Kororā, Takapari Trust. He has indicated he is now the main contact for their trust, and all kaupapa for the kōiwi tangata for them should go through him.

I indicated to him, that Matua Taipari would be calling a meeting for all hapū in Whangarei, and that Waiariki, Kororā, Takapari would be invited as well.

<s 9(2)(a)> number is: <s 9(2)(a)>

Ngā mihi,

Te Herekiele

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

Sent: Tuesday, 22 April 2025 3:10 pm

To: Neta Kerepeti <s 9(2)(a)> <co.nz>; <s 9(2)(a)> <s 9(2)(a)> <co.nz>; <s 9(2)(a)>

<s 9(2)(a)>

Cc: Taipari Munro (work) <s 9(2)(a)> Aperahama Kerepeti-Edwards <s 9(2)(a)> <iwi.nz>; <s 9(2)(a)>

Subject: RE: Korero a kanohi - 22nd April 2025

Tēnā koutou Whaea Neta, Matua Taipari, e te rangatira Aperahama,

Aroha mai tātou, may I ask that Matua Taipari ring Hone Kingi about the hui āpōpō with Ngāti Kahu, as their plan is to have an internal meeting āpōpō, before having a wider kōrero.

Ngā mihi,

Te Herekiele Herewini

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

Sent: Sunday, 20 April 2025 4:30 pm

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

<s 9(2)(a)>

Cc: Taipari Munro (work) <s 9(2)(a)> Aperahama Kerepeti-Edwards <s 9(2)(a)> <iwi.nz>; <s 9(2)(a)>

Subject: RE: Korero a kanohi - 22nd April 2025

Importance: High

Tēnā kōrua

Thanks for your email Te Herekiele and it was good to meet you today at the hui called by Te Waiariki Ngāti Kororā Hapū Iwi Trust.

Uncle Taipari is keen to attend the hui that you'll be attending with Ngāti Kahu o Torongare and asks if you could confirm the time of the hui set on Wed 23 April and any other details. Thanks in advance e te whanaunga nō Te Uri Roro me Ngātiwai.

Nā

Neta

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

Sent: Tuesday, 15 April 2025 1:22 pm

To: Neta Kerepeti <s 9(2)(a)> <co.nz>; <s 9(2)(a)> <s 9(2)(a)> <co.nz>; <s 9(2)(a)>

<s 9(2)(a)>

Cc: Taipari Munro (work) <s 9(2)(a)> Aperahama Kerepeti-Edwards <s 9(2)(a)> <iwi.nz>;

<s 9(2)(a)>

Subject: RE: Korero a kanohi - 22nd April 2025

Tēnā koe Neta,

Thank you for providing the time and location of the hui on 22 April 2025. I will be there.

My apologies to Aperahama for being slow at seeking a meeting with you as well. My plans are to stay in Whangarei until Thursday afternoon 24 April.

Part of what I wish to discuss is coming back to Whangarei in late May to have workshops to go through the Kōiwi Tangata reports/Provenance reports for Whangarei with the related hapū. We are hoping to find suitable dates for this from Wed 21 May to Sat 24 May.

Ngā mihi,

Te Herekiele Herewini

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

Sent: Friday, 11 April 2025 8:26 am

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

s 9(2)(a)

Cc: Taipari Munro (work) <s 9(2)(a) Aperahama Kerepeti-Edwards <s 9(2)(a) iwi.nz>; s 9(2)(a)

Subject: RE: Korero a kanohi - 22nd April 2025

Importance: High

Tēnā kōrua

On behalf of Uncle Taipari, please accept sincerest apologies for the delay in responding to your emails. He's simply been preoccupied with huimate in the rohe.

Uncle has asked that I confirm his desire to meet with you both on Tue 22 April, at 10.30am, at his office, Te Puna o te Mātauranga, NorthTec. He also invites our whanaunga Aperahama Kerepeti-Edwards to attend the hui. There are a number of matters both Uncle and Aperahama will wish to discuss regarding the kōiwi, including provenance, and the approach and planning towards their return to Te Taitokerau, which should not be piecemeal.

For transparency, Aperahama is copied into this email, along with whaea Janelle Beazley who works closely with Uncle.

Thank you Te Herekiele and Jane for availing yourselves to hui with our rangatira. Your time, effort, and expertise is sincerely appreciated. We look forward to seeing you on Tue 22 April at 10.30am.

Ngā manaakitanga,
Nā

Neta Kerepeti
(For Taipari Munro)

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

Sent: Wednesday, 9 April 2025 3:34 pm

To: s 9(2)(a) <s 9(2)(a) co.nz>; Taipari Munro (work) <s 9(2)(a)

Cc: Neta Kerepeti <s 9(2)(a) co.nz>

Subject: RE: Korero a kanohi - 22nd April 2025

Tēnā koe Matua Taipari, otira ki a kōrua s 9(2)(a) me Neta,

Ka nui te mihi ki a koutou.

Yes, I would be happy to meet with you on Tuesday 22 April, please let me know what time suits you and the address for the meeting.

My apologies Jane I must of misspoke, Karanga Aotearoa will definitely be around for a few more years, as we still have to return kōiwi to the Taitokerau. We also house the tūpuna in Te Papa's wāhi tapu until they are returned to their iwi, as we do not dispose of them by any means.

While I am up in Whangarei, my plan is also to meet with Ngāti Kahu o Torongare, and I have been invited to attend the Te Waiariki hui on 20 April, so I am planning to go to that hui.

Ngā mihi,

Te Herekiele Herewini

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

Sent: Wednesday, 9 April 2025 2:18 pm

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

Cc: Neta Kerepeti <s 9(2)(a) co.nz>

Subject: Korero a kanohi - 22nd April 2025

Tena koe e te rangatira, e taku tino e Te Herekiele korua ko koe e Papa Taipari,

It was so lovely to catch up with you on the phone this morning, Te Here, thank you for taking the time to respond.

E papa Taipari, over the phone this morning, Te Here informed me that it is possible that the Karanga Aotearoa programme could be coming to an end, however, he confirms that there will be absolutely no burning of kōiwi. Te Here will be up on the easter weekend

papa and can make time to see us on Tuesday 22nd April.

Thank you Te Here for making time for us :) we are excited to have you and manaaki you during your time with us
Details for venue and time to be confirmed

Nga manaakitanga katoa i runga ia korua tahi

Ngā 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](mailto: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: [Te Herekieke Herewini](#)
To: s 9(2)(a) s 9(2)(a)
Subject: RE: Te Waiariki Hui Confirmation - Sunday 20 April 2025
Date: Saturday, 19 April 2025 7:53:00 am
Attachments: [image001.png](#)

Morena s 9(2)(a)

Ka pai, I'll be there.

Ngā mihi,

Te Herekieke

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) com>
Sent: Friday, 18 April 2025 5:33 pm
To: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>
Subject: Te Waiariki Hui Confirmation - Sunday 20 April 2025

Tēnā koe e hoa,

I hope you have a good flight up here! I am just confirming our hui location details with you for planning:

Date: Sunday 20th April 2025

Venue: Te Ora Hou, 104 Corks Road Tikipunga

Timings:

Karakia - 10am

Whakatau - 10.15am

Te Papa - 10.30am

We have you scheduled in for 1 hour, but more than happy to go over time if required.
Let me know if you need anything on our side

Nāku nōa, nā





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

HOE TUPU ORA

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From: s 9(2)(a)
To: [Te Herekiele Herewini](#)
Subject: Koiwi Repat
Date: Wednesday, 30 April 2025 10:54:37 am
Attachments: [Outlook-siqh2mob.png](#)

You don't often get email from s 9(2)(a) com. [Learn why this is important](#)

Kia ora Herekiele this is my email



s 9(2)(a)

HOE RANGATIRATANGA

SOVEREIGN INDEPENDENCE

Kia tū ake tō tātou mana ake o Te Waiariki

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

Te Waiariki | Ngāti Kororā | Ngāti Takapari

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From: [Te Herekiele Herewini](#)
To: [Michelle Beattie](#)
Cc: [s 9\(2\)\(a\)](#)
Subject: RE: Request for Hui – Kōiwi Repatriation Discussion
Date: Wednesday, 21 May 2025 11:48:00 am
Attachments: [box 1.pdf](#)
[box 2.pdf](#)
[box 3.pdf](#)

Kia ora Michelle,

The kōiwi tangata from Pātaua and Taiharuru will be returning in 15 boxes made of conservation cardboard. I have attached some pics of the boxes.

These 15 boxes will be placed in one wooden crate for the return trip to Whangarei.

The dimensions of the 15 conservation boxes are:

Number of boxes	height	width	length
1	21 cm	25 cm	27 cm
3	19 cm	31 cm	49 cm
1	17 cm	49 cm	95 cm
10	20 cm	21 cm	31 cm

Driving the kōiwi tangata to Whangarei.

I did want to ask, if I could drive the kōiwi tangata from Te Papa to Whangarei? If we leave at about 9.30 am in the morning, then we would arrive in Whangarei late that night.

Ngā mihi,

Te Herekiele Herewini

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Wednesday, 21 May 2025 9:18 am
To: Michelle Beattie <[s 9\(2\)\(a\)](#).com>
Cc: [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#).com>
Subject: RE: Request for Hui – Kōiwi Repatriation Discussion

Morena Michelle,

Aroha mai, I will send the measurements to you later this morning.

Ngā mihi,

Te Herekiele

From: Michelle Beattie <[s 9\(2\)\(a\)](#).com>

Sent: Wednesday, 21 May 2025 8:00 am

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

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

Subject: Re: Request for Hui – Kōiwi Repatriation Discussion

Kia Ora anō,

In preparation for the repatriation of our kōiwi tangata, we have now confirmed that raranga wānanga will take place every Thursday, starting tomorrow, to begin weaving the kōiwi papa.

To support this, could you please provide the box measurements for all 18 kōiwi tangata so we can organise and prepare accordingly?

Nga mihi

Michelle Beattie

Kaiwhakahaere | GM | Kaitiaki

HOE RANGATIRATANGA

SOVEREIGN INDEPENDENCE

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Te Waiariki | Ngati Korora | Ngati Takapari

<https://tewaiariki.com/>

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

Sent: Tuesday, May 13, 2025 10:12 AM

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

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

Subject: RE: Request for Hui – Kōiwi Repatriation Discussion

Kia ora kōrua s 9(2)(a) me Michelle,

Please find attached an updated list of kōiwi tangata housed at Te Papa with provenance to Taiharuru and Pātaua. There are 18 kōiwi tangata, with most being skulls.

By the end of this week, I will update the list with their box measurements and send these through to you.

I look forward to our meeting online at 11 am today.

Ngā mihi,

Dr Te Herekietie 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: teherekietieh@tepapa.govt.nz](mailto:teherekietieh@tepapa.govt.nz)

Waea pūkoro | [Mobile: +64 9 929 9292](#)

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: Michelle Beattie <[s 9\(2\)\(a\)@tepapa.govt.nz](#)>

Sent: Monday, 12 May 2025 5:14 pm

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

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

Subject: Re: Request for Hui – Koiwi Repatriation Discussion

Ka nui te mihi mahana.

Kia Ora rawa atu,

Michelle Beattie

Sent from [Outlook for Android](#)

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

Sent: Sunday, May 11, 2025 8:16:01 PM

To: Michelle Beattie <[s 9\(2\)\(a\)@tepapa.govt.nz](#)>

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

Subject: RE: Request for Hui – Koiwi Repatriation Discussion

Kia ora Michelle,

Yes, I can meet you online at 11 am on Tuesday 13 May 2025.

I'll send a meeting request.

Ngā mihi,

Te Herekieke Herewini

From: Michelle Beattie <s 9(2)(a) .com>
Sent: Thursday, 8 May 2025 3:13 pm
To: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>
Cc: s 9(2)(a) <s 9(2)(a) .com>
Subject: Re: Request for Hui – Koiwi Repatriation Discussion

You don't often get email from s 9(2)(a) .com. [Learn why this is important](#)

Tēnā koe Te Herekieke,

Ngā mihi nui for your īmēra. We look forward to connecting with you next week and are available on Tuesday, 13 May 2025 at 11:00 am — we hope this time works for you.

There are a few matters we would like to confirm in advance to support our preparation for the Koiwi Repatriation.

For context, I've attached a draft of our tikanga framework. Please note, this is a working document and may be updated as we continue to progress through the kaupapa, including the addition of names and further refinements.

As Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust, we confirm the following:

- **Koiwi Repatriation Date (Burial):** Friday, 20 June 2025 (*Matariki public holiday*)
- **Burial Location:** Te Tuatahi wāhi tapu
- **Koiwi Provenance:** Based on the provenance report, we are seeking to take stewardship of the Koiwi identified as having provenance to Pātaua and Taiharuru exclusively.

To support our planning, could you please confirm the following:

1. How many Koiwi have provenance to Pātaua and Taiharuru?
2. The dimensions of the boxes the Koiwi are stored in – this will assist our kai-raranga with their preparations.

We hope these confirmations are helpful in supporting your mahi and providing insight into our progress and aspirations.

Nga mihi

Michelle Beattie

Kaiwhakahaere | GM | Kaitiaki

HOE RANGATIRATANGA

SOVEREIGN INDEPENDENCE

Kia tu ake te mana o Te Waiariki

Te Waiariki | Ngati Korora | Ngati Takapari

<https://tewaiariki.com/>

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

Sent: Wednesday, May 7, 2025 11:08 AM

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

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

Subject: RE: Request for Hui – Koiwi Repatriation Discussion

Tēnā koe Michelle, otirā ki a koe hoki Matua [s 9\(2\)\(a\)@tepapa.govt.nz](mailto:s 9(2)(a)@tepapa.govt.nz)

Yes, let's meet online to discuss this kaupapa.

Let's find a time next week to meet. Please let me know the dates and times that suit you. I can meet in the evening if that is better for you?

Ngā mihi,

Te Herekiele Herewini

From: Michelle Beattie <s 9(2)(a) .com>
Sent: Monday, 5 May 2025 11:41 am
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Cc: s 9(2)(a) <s 9(2)(a) .com>
Subject: Request for Hui – Koiwi Repatriation Discussion

You don't often get email from s 9(2)(a) .com. [Learn why this is important](#)

E ngā mana, e ngā reo, tēnā koe Mr Herewini,

It was a pleasure to see you again and to engage in whakawhitikōrero with you at our Hui-ā-Hapū on 20 April 2025. Ko Michelle Beattie ahau.

I'm reaching out to see if you would be available to meet with myself and s 9(2)(a) (cc'd here) for a hui to discuss the Koiwi repatriation for Te Waiariki, Ngāti Kororā, and Ngāti Takapari, and to share the progress made to date.

Please let us know a date and time that works for you — we look forward to connecting again soon.

Nga mihi

Michelle Beattie

Kaiwhakahaere | GM | Kaitiaki

HOE RANGATIRATANGA

SOVEREIGN INDEPENDENCE

Kia tu ake te mana o Te Waiariki

Te Waiariki | Ngati Korora | Ngati Takapari

<https://tewaiariki.com/>

KT 560 SKULL
KT 561 SKULL

19.10.07 AB THH

AIG 156a / Calvarium / Taiharuru, Northland, NZ

AIG 156b / Mandible / Taiharuru, Northland, N.

KT 1204



From: s 9(2)(a)
To: [Te Herekiele Herewini](#)
Cc: [Michelle Beattie](#)
Subject: Fw: Message from "RNP583879372864"
Date: Monday, 9 June 2025 2:29:11 pm
Attachments: [Outlook-optxulz4.png](#)
[20250609142418353.pdf](#)

Tēnā koe Te Herekiele

Please find attached a scan copy of the Letter of Agreement 9 June 2025.

Nā

s 9(2)(a)

HOE RANGATIRATANGA

SOVEREIGN INDEPENDENCE

Kia tū ake tō tātou mana ake o Te Waiariki

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

Te Waiariki | Ngāti Kororā | Ngāti Takapari

From: s 9(2)(a)
Sent: Monday, June 9, 2025 2:24 PM
To: s 9(2)(a) <s 9(2)(a)@com>
Subject: Message from "RNP583879372864"

This E-mail was sent from "RNP583879372864" (IM C4500).

Scan Date: 06.09.2025 14:24:18 (+1200)
Queries to: tewaiarikiscan@gmail.com

**MUSEUM OF NEW
ZEALAND
TE PAPA
TONGAREWA**

Cable St Telephone
PO Box 64-4-381 7413
467
Wellington
New
Zealand



9 June 2025

Pereri Mahanga

Kai-Urungi

Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust

Email: pererimahanga@tewaiariki.com

Tēnā koe e te rangatira Pereri Mahanga,

**PROVISION OF SERVICES TO SAFELY RETURN KŌIWI TANGATA WITH
PROVENANCE TO PĀTAUA AND TAIHARURU IN TE TAI TOKERAU TO THEIR WĀ
KĀINGA ACCORDING TO TE WAIARIKI, NGĀTI KORORĀ, NGĀTI TAKAPARI
HAPŪ TRUST MANAAKITANGA, TIKANGA AND KAWA.**

Services

The Museum of New Zealand Te Papa Tongarewa (**Te Papa**) through the Karanga Aotearoa Repatriation Programme (**Karanga Aotearoa**) wishes to provide funding for services from **TE WAIARIKI, NGĀTI KORORĀ, NGĀTI TAKAPARI HAPŪ TRUST** (the **Contractor**) in relation to the safe return of kōiwi tangata housed in Te Papa's wāhi tapu with provenance to the takiwā of Whangārei (Te Tai Tokerau) as set out in Schedule 1 (the **Services**), and the Contractor agrees to provide the Services, on the terms set out in this letter agreement, including the attached schedules (the **Letter**).

The term commences on the date this Letter has been signed by both parties and ends on the completion of the provision of the Services, unless terminated earlier under this letter.

It is important to note that the funding for these services is from Karanga Aotearoa and this contract is with this programme within Te Papa.

Payment

Draft letter of agreement 6 June 2025.

In consideration for provision of the Services to the reasonable satisfaction of Te Papa, Te Papa will pay the Contractor in accordance with Schedule 2.

Duties of Contractor

In providing the Services the Contractor will:

- (a) comply with Schedule 1;
- (b) comply with Te Papa's reasonable instructions;
- (c) provide services according to manaakitanga, tikanga and kawa that is in accord with their iwi;
- (d) maintain the mana of Te Papa during the provision of services; and
- (e) notify Te Papa immediately of any actual or potential delay in providing the Services and the reasons for that delay.

Duties of Te Papa

Te Papa will:

- (a) Maintain the mana of Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust during the provision of services;
- (b) co-operate with Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust and will not interfere with or obstruct the proper provision of the Services; and
- (c) subject to Te Papa's security and confidentiality requirements, provide Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust with access to the facilities and with all documents and information reasonably required by Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust to enable Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust to provide the Services.

Confidentiality

Information relating to the terms of this Letter, or any other information exchanged during the negotiation of this Letter or which otherwise can reasonably be regarded as confidential information must not, without the consent of the other party, be disclosed by either party (or by that party's employees, legal advisors or other consultants) unless the information is publicly available without any cause attributable to the disclosing party.

Te Papa Brand and Credits

Not applicable in this instance.

Intellectual Property Rights

Karanga Aotearoa will provide to Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust with the relevant kōiwi tangata research reports and other related documentation pertaining to the repatriation of these ancestral remains from international institutions.

Some of this information may be available in the public domain as per reporting obligations pertaining to New Zealand Government funding requirements.

Te Papa recognise that not all of the knowledge that Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust is sharing with Te Papa will be protected by New Zealand's intellectual property laws. For the sake of clarity, Te Papa wishes Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust to be committed to its Mana Taonga principle with regard to the sharing of traditional knowledge, set out in Schedule 3.

Consent to film and photograph.

Te Papa requests your permission to photograph the handover ceremony at Te Papa where the transfer of care documents are signed. No images will be taken by Te Papa of the private ceremony regarding karakia/whakamoemiti with the kōiwi tangata.

Warranties

The Contractor warrants that:

- (a) no third party has any right or interest in any part of any work or provision of services completed under this Letter (including any intellectual property rights); and
- (b) all information provided by the Contractor to Te Papa for the time being about itself, or about how and the basis on which it is to deliver the Services, is true and accurate at the time that information is made available to Te Papa.

Indemnity

The Contractor indemnifies and holds harmless Te Papa from and against all costs, claims, damages, losses, liabilities and expenses (including legal and other costs associated with the enforcement of this Letter) suffered or incurred by Te Papa arising directly or indirectly from the negligence, wilful act, or omission of, or breach of this Letter by the Contractor or its employees, agents, sub-contractors or advisors.

Insurance

The Contractor must maintain, at its own cost, appropriate insurance for all risks arising from or relating to the provision of the Services.

Termination

- (a) Either party may terminate this Letter immediately on notice to the other if the other party is in breach of this Letter and, if the breach is capable of remedy, the other party has not remedied the breach within 20 days, or within a longer time period if both parties agree, of receiving a notice from the terminating party requiring it to do so.

- (b) Te Papa may terminate all or any of the Services on not less than 30 days' written notice to the Contractor (with such termination to take effect on the expiry of such period of notice).
- (c) Upon termination of this Letter:
 - (i) the Contractor must liaise with, and provide reasonable assistance to, Te Papa, and any potential replacement contractor or service provider nominated by Te Papa, to the extent necessary to ensure an orderly migration of the Services;
 - (ii) the parties will each deliver to the other, as soon as reasonably practicable, all property in their possession or control that belongs to the other party;
 - (iii) any appropriate portion of the amounts pre-paid by Te Papa which relate to Services not delivered will be repaid to Te Papa on demand; and
 - (iv) the Contractor must perform its outstanding obligations up to the point of termination or expiry and beyond in the case of particular obligations that are intended, expressly or impliedly, to survive termination or expiry.

Nature of relationship

The Contractor is an independent contractor and is not an employee or agent of Te Papa. Accordingly, the Contractor:

- (a) shall not purport to be, or indicate that it is, an agent or representative of Te Papa; and
- (b) is responsible for the payment of any taxation or levies payable because of its status as an independent contractor, including but not limited to, any ACC levies, income taxes, fringe benefit taxes and GST.

Assignment and sub-contracting

The Contractor must not assign, transfer or sub-contract any of its rights or obligations under this Letter except with the prior written consent of Te Papa.

Force Majeure

Neither party is liable to the other for any failure to perform any obligation under this Letter arising from unforeseeable circumstances beyond the control of that party such as acts of God, strikes, lock-outs, riots, acts of war, epidemics, communication line disturbances or failures, or natural disasters.

Waiver

No failure of a party to enforce any rights under this Letter is a waiver of that right, and no waiver of any breach of this Letter is a waiver of any other or subsequent breach.

Amendments in writing

No amendment to this Letter will be effective unless it is in writing and signed by authorised signatories of each of the parties.

Entire agreement

This is the entire agreement between the parties regarding its subject matter, and supersedes all previous agreements, understandings and negotiations regarding its subject matter.

Acceptance

To confirm acceptance of this Letter please sign and return the attached copy to Te Papa.

Nāku noa, nā

Signed and agreed by Te Waiariki
Ngāti Kororā Ngāti Takapari Hapū
Trust:

s 9(2)(a)

Dr Te Herekiele Haerehuka Maaka
Herewini

Position: Te Urungi

Karanga Aotearoa Repatriation
Programme

Date: 9.6.2025

Pou Whakahaere Kaupapa Pūtere
Kōiwi – Head of Repatriation

Museum of New Zealand Te Papa
Tongarewa

Date:

Schedule 1: Service Description

Objectives of the Services:

The objective of the provision of services by Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust is to Manaaki the safe return of kōiwi tangata housed in Te Papa's wāhi tapu to their place of origin, namely Taiharuru and Pātaua Whangārei, Te Tai Tokerau. These kōiwi tangata have direct whakapapa to Te Waiariki Ngāti Kororā Ngāti Takapari Hapū and its takiwā.

Please see the attached report for the list of kōiwi tangata that will be returned to Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust.

The provision of services includes (a) arranging travel and appropriate resources for a delegation of Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust to travel to Te Papa; (b) making arrangements for appropriate ceremonies and hui for the return of these kōiwi tangata to their wāhi tapu within the takiwā of Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust in Whangārei Kaipara; and (d) completing a short overview report of the return of kōiwi tangata to Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust for Te Papa.

Location of the Services:

Provision of services will be in Whangārei (Te Tai Tokerau), Tāmaki makau rau and Pōneke.

Detailed description of the scope of the Services:

The Contractor will be responsible for:

The provision of services includes the following elements:

- (a) Arranging travel and resources for a delegation of representatives from Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust to uplift the kōiwi tangata at Te Papa with appropriate tikanga, kawa, manaakitanga. This travel may include flights, accommodation, meals, and local transport in Te Tai Tokerau, Tāmaki makau rau and Pōneke. The resources may include appropriate memorial kākahu for the delegation.
- (b) Ensuring the kōiwi tangata on arrival in their wā kāinga in the Whangārei are received according to tikanga, kawa and manaakitanga belonging to Te Waiariki Ngāti Kororā Ngāti Takapari Hapū.

Schedule 2: Payment

1. The agreed price for the contract is **\$19,641.17 (GST exclusive)**. Note: Resident withholding tax will be deducted if applicable.
2. It is important to note that this contract is for direct costs of arranging the travel (i.e flights, accommodation, vehicles and so forth) resources (i.e. rāranga, kākahu, kokowai and so forth), and ceremonies (i.e. hākari, nehu, de-brief hui and so forth) related to the uplift of kōiwi tangata from Te Papa, and does not include the administrative and logistical duties undertaken Pereri Mahanga and Michelle Beattie to complete this mahi. A separate invoice will be provided by Pereri Mahanga and Michelle Beattie to follow the uplift of the kōiwi tangata to Te Papa for payment. Please also refer to attached email dated 3 June 2025 from Michelle Beattie of Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust indicating estimates of related costs for this contract.
3. Both parties understands and accepts that the Services may vary from that which is listed in Schedule 1 subject to events beyond the control of Te Papa. In this situation payment will be pro-rated to that which has been delivered, and done so in good faith. This includes where a variation is caused by the COVID-19 pandemic, but will not apply if delivery of Services is affected by Contractor staff being infected with COVID-19.

Where the COVID-19 pandemic restricts the Contractor from delivering Services, Te Papa agrees to pay all reasonable non-recoverable and non-transferable travel and accommodation costs committed to by the Contractor in order to deliver the Services (as included within the quote for Services). Additional travel and accommodation costs resulting from such a COVID-19 pandemic issue will be the responsibility of the Contractor.

4. Payment schedule

Payment	Milestone	Date	Amount
1	Letter signing (50%)	9 June 2025	\$9,820.59
2	Project commences (40%)	9 June 2025	\$7,856.47
3	Completion of short 2-page overview report pertaining to the return of kōiwi tangata to their wā kāinga in Whangārei. (10%).	30 June 2025.	\$1,964.00

- That Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust provide manaakitanga to kiri mate, whānau pani, kaumātua and manuhiri according to their tikanga and kawa to acknowledge their return of these tūpuna. This may include a ceremony and hui with up to 100 people in attendance; and
- Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust complete a short overview report for Te Papa detailing the return of the kōiwi tangata to their wā kāinga in Whangārei.

Te Papa will be responsible for:

- Hosting the Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust at Te Papa with appropriate tikanga, kawa and manaakitanga;
- Arranging the ceremonies on 19 June 2025 at Te Papa to transfer the care of the kōiwi tangata from Te Papa to Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust;
- Arranging the freighting of the kōiwi tangata in their conservation boxes from Te Papa to Whangārei, to be received by Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust on arrival in Whangārei.

Timelines and Milestones:

Letter of agreement signed	9 June 2025
Project commences	9 June 2025
Uplift and return of kōiwi tangata to Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust	19 June 2025
Return of kōiwi tangata to their wā kāinga in Whangārei Hosting the return of kōiwi tangata in the takiwā of Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust.	19 March 2024
Completion of a short report of two pages by Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust providing an overview of mahi completed to ensure the safe return of their kōiwi tangata to their wā kāinga.	30 June 2025.

Schedule 3: Mana Taonga Principle

At its meeting of 30 September 1992 Ngā Kaiwawao (the Māori Advisory Group to the museums development board) resolved to recommend that the Board endorse the concept of Mana Taonga.

This concept as defined by Te Papa, is central in laying the foundation for Māori participation and involvement in Te Papa. The concept was developed through consultation with iwi and other key stakeholders in 1989 - 1990, and was endorsed by the Museum's Board in 1992.

Broadly speaking the mana taonga concept as practiced by Te Papa, recognises the spiritual and cultural connections of taonga with their people through the whakapapa of:

- i) The creator of specific taonga;
- ii) The ancestors after whom the taonga is named; and
- iii) The whanau, hapū or iwi to whom the taonga is an heirloom

The concept is defined as follows:

- The rights of iwi to Te Marae o Te Papa Tongarewa in equality with all other iwi – these rights are conferred through the taonga that are held by Te Papa on the behalf of iwi.
- Spiritual and cultural ownership rights conferred through the whakapapa in respect of the traditions and histories that taonga represent, as well as the whakapapa of the creator of the taonga.
- These rights accord to iwi the mana to care for their taonga, to speak for them, and to determine their use or uses by the Museum.

The rights of mana taonga cannot be erased and continue to exist for those taonga held within Te Papa's care. In a practical sense, mana taonga provides iwi and communities with the right to define how taonga within Te Papa should be cared for and managed in accordance with their tikanga or custom.

Draft letter of agreement 6 June 2025.

5. Te Papa will pay the Contractor for all work done within 7 days of Te Papa receiving and approving a relevant invoice for work completed, which contains the issued purchase order number. Approving the invoice may require verification of work completed as per this contract. Any invoice must comply with the Goods and Services Tax Act 1985 (where applicable).

Released by Te Papa under the Official Information Act 1982

For organizers: Meeting options <https://teams.microsoft.com/meetingOptions/?organizerId=511a1dd5-b767-42f7-a7dd-8803d146bd83&tenantId=b60762cd-7b33-419c-8684-711d25586af3&threadId=19_meeting_MDA4NWZmYmQtnJFiYi00Y2U1LTgwNTQtOWFkYTA2MzRlMGY1@thread.v2&messageId=0&language=en-US>

From: [Te Herekiele Herewini](#)
To: [Arapata Hakiwai](#)
Cc: [Carolyn Roberts-Thompson](#); [Brenda Franklin](#); [Megan Somerville](#); [Tallia Beri](#)
Subject: FW: from Taipari
Date: Tuesday, 10 June 2025 10:27:00 am
Attachments: [image001.png](#)
[image002.png](#)
[image003.png](#)
[image004.png](#)
[image005.png](#)
[image006.png](#)
[image007.gif](#)
[Letter to Te Papa Tongarewa.pdf](#)
[ngatiwai_public_report - waiariki korora takapari recommendations of mandate.pdf](#)
[10 June 2025 Matua Taipari Munroe.docx](#)

Kia ora anō Arapata,

I am writing to ask if you are still comfortable for the attached response letter to Matua Taipari Munroe is sent to him?

Ngā mihi,

Te Herekiele Herewini

From: Te Herekiele Herewini
Sent: Tuesday, 3 June 2025 6:58 am
To: Arapata Hakiwai <ArapataH@tepapa.govt.nz>
Cc: Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Megan Somerville <Megan.Somerville@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>; Tallia Beri <Tallia.Beri@tepapa.govt.nz>
Subject: FW: from Taipari

Kia ora Arapata,

Please find attached a draft letter to Matua Taipari Munroe in response to his letter dated 19 May 2025.

The letter acknowledges the concerns of Matua Taipari; however, it indicates that this is a conversation that is best held within the membership of the recognised iwi treaty settlement trust of Te Waiariki, Kororā, Takapari.

My understanding is that the trust held an update meeting yesterday on Monday 1 June regarding the uplift of the kōiwi tangata with provenance to Taiharuru and Pātaua.

Part of the kaupapa was to discuss the uplift from Te Papa on 19 June 2025 and also receiving the kōiwi tangata returning from Harvard on 7 August 2025. I am having an update meeting with the trust at 12.30 pm today and will provide you with an update