

after the meeting.

I am also planning to provide Matua Taipari with an update phone call before Te Papa's response letter is sent to him.

Iwi and hapū Mandate Issues in Whangārei – Wai 2561

I did some research regarding mandate issues and Whangārei related iwi. This is not new, as the issue has been raised by Te Waiariki, Kororā, Takapari in the past regarding Tūhoronuku and Ngātiwai settlements respectively. Of significance the Crown without proper consultation had automatically placed a number of hapū into collectives without the opportunity to withdrawal and settle under their own mana motuhake/tino rangatira. I have attached Wai 2561 which in its findings from page 77 highlights the Crown's failing to recognise tino rangatira of individual hapū/iwi of Whangārei. Of note, the Crown now recognises the Te Waiariki, Kororā, Takapari Settlement Trust as an independent iwi trust to engage with for specific kaupapa, which would include the return of kōiwi tangata, which we have done for Moriori and Te Uri o Hau.

Let me know if you have any questions.

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 9 921 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 Herekietie Herewini

Sent: Tuesday, 20 May 2025 6:38 pm

To: Megan Somerville <Megan.Somerville@tepapa.govt.nz>

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

Subject: FW: from Taipari

Kia ora Megan,

Here is the letter I received from Matua Taipari.

Ngā mihi,

Te Herekieke Herewini

From: Taipari Munro <s 9(2)(a)>
Sent: Monday, 19 May 2025 6:02 pm
To: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>
Cc: Janelle Beazley <s 9(2)(a)> Neta Kerepeti <nita.kerepeti@gmail.com>; s 9(2)(a)
<s 9(2)(a)> co.nz>; aperehama.edwards@outlook.co.nz
Subject: from Taipari

Tēnā koe Te Herekieke,

Please find letter attached. Contact me if you have any queries.

Kia ora rā.

Nā

Taipari

Taipari Munro

TE AMORANGI

Office of CE

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



Noho tata, haere tawhiti – Stay Close, Go Far



☐ Please consider the environment before printing this email

10 June 2025

Taipari Munroe

Kaumātua

Whangārei

Email: s 9(2)(a)

Tēnā koe e te rangatira, Taipari

I wish to acknowledge your letter dated 19 May 2025 regarding the return of kōiwi tangata to Whangārei, and those directly associated with the iwi collective of Te Waiariki, Ngāti Kororā, Ngāti Takapari with specific provenance to Pātaua and Taiharuru.

I have noted that the iwi Trust representing Te Waiariki, Ngāti Kororā, Ngāti Takapari is seeking the return of these kōiwi tangata on 19 June 2025, however, as you have highlighted there are differing views as to the appropriate time when the return takes place.

In this situation we encourage further deliberations to take place between the Trust and its membership to resolve any outstanding kaupapa. I have asked Te Herekietie Herewini, head of repatriation to keep you updated on this kaupapa.

Ngā mihi,

Dr Arapata Hakiwai

Kaihautū

Karanga Aotearoa Repatriation Programme

Te Papa Tongarewa

55 Cable Street

Te Aro

Wellington, 6011

Tā Pou Temara , Dr Arapata Hakiwai & Te Herekietie Herewini

Att: Te Herekietie

Tēnā koe e kara e Te Herekietie,

E mihi atu ana ki a koe, otirā ki a koutou hoki o Karanga Aotearoa, e tiaki nei, e manaaki nei i ō tātou mate o neherā, nō tua whakarere rā anō, kei Te Papa. Ka tāria nei rātou ki te wā ka whakahokia mai ki ō rātou iwi e tangi nei, e aue nei i runga i te aroha nui. Haere e ngā mate, moe mai rā koutou ki te pō e au ai te moe. Ko rātou te hunga mate ki a rātou, ka whakahokia mai ki a tātou te hunga ora ki a tātou. Kāti rā ngā mihi.

Following your recent haerenga to Whangārei Terenga Parāoa and your engagement with the hapū of our district, we, the senior Rangatira and Kaumātua of Te Waiariki and Ngāti Kororā hapū, have learned that the Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Iwi Trust is claiming to have the mandate to represent our hapū in the return of kōiwi next month.

We categorically reject this claim and demand that this process be halted immediately, as they do not have the authority to speak or act on our behalf. As discussed in our hui, we are committed to a unified and tikanga-based approach to ensure that the mana and tapu of this kaupapa are respected at every stage. This mahi is deeply important to us, and it must be carried out with the unity, dignity, and respect it deserves. We strongly urge Te Papa Tongarewa and Karanga Aotearoa to refrain from engaging with any group claiming to represent us independently, as this undermines the collective efforts and agreements we have already established.

We look forward to your positive response and to working together in a way that upholds our whakapapa, manawhenua, and cultural responsibilities.

Ngā manaakitanga,

Nā,



Taipari Munro

Date: 19 May 2025

THE
NGĀTIWAI MANDATE
INQUIRY REPORT

This report is publicly available online so we have linked it here as it is

110 pages: <https://ngatiwai.iwi.nz/wp-content/uploads/2022/05/>

[ngatiwai_public_report.pdf](#)

Released by Te Papa under the Official Information Act 1982

From: [Te Herekiele Herewini](#)
To: [Taipari Munro](#)
Cc: [Janelle Beazley](#); [Neta Kerepeti](#); [s 9\(2\)\(a\)](#); [aperehama.edwards@outlook.co.nz](#)
Subject: RE: from Taipari
Date: Tuesday, 20 May 2025 12:43:00 pm
Attachments: [image001.png](#)
[image002.png](#)
[image003.png](#)
[image004.png](#)
[image005.png](#)
[image006.png](#)
[image007.gif](#)

Tēnā koe Matua Taipari,

He mihi kau ana i runga i ngā mahi e pā ana ki ngā kōiwi tangata me ngā tūpuna.

I am writing to say, I have received your letter, and I will pass onto Dr Arapata Hakiwai (Te Papa's Kaihautū) and Tā Pou Temara (Heamana – Repatriation Advisory Panel).

I will also indicate to [s 9\(2\)\(a\)](#) of Te Waiariki, Kororā, Takapari, that we have received a letter from you.

It may take us a few days to respond officially to the letter.

Ngā mihi,

Te Herekiele Herewini

From: Taipari Munro <[s 9\(2\)\(a\)](#)>
Sent: Monday, 19 May 2025 6:02 pm
To: Te Herekiele Herewini <[TeHerekieleH@tepapa.govt.nz](#)>
Cc: Janelle Beazley <[s 9\(2\)\(a\)](#)> Neta Kerepeti <[nita.kerepeti@gmail.com](#)>; [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#)> co.nz; [aperehama.edwards@outlook.co.nz](#)
Subject: from Taipari

Tēnā koe Te Herekiele,

Please find letter attached. Contact me if you have any queries.

Kia ora rā.

Nā

Taipari

Taipari Munro

TE AMORANGI

Office of CE

P: +64 (9) [s 9\(2\)\(a\)](#)

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

From: [Te Herekiele Herewini](#)
To: [Arapata Hakiwai](#); [Carolyn Roberts-Thompson](#)
Cc: [Megan Somerville](#); [Haley Hakaraia](#); [Brenda Franklin](#); [Tallia Beri](#)
Subject: RE: Te Waiariki, Korora, Takapari - FW: Formal Letter – Kōiwi Repatriation
Date: Wednesday, 4 June 2025 9:22:00 am
Attachments: [Te Waiariki Reply Kaihautu 4 June 2025.docx](#)

Kia ora Carolyn,

Please find attached the updated response letter to be sent to Te Waiariki, Kororā, Takapari.

Can you please review for sending to Te Waiariki, and then I will provide to Brenda for formatting and signing.

Ngā mihi,

Te Herekiele Herewini

From: Arapata Hakiwai <ArapataH@tepapa.govt.nz>
Sent: Friday, 23 May 2025 12:31 pm
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>
Cc: Megan Somerville <Megan.Somerville@tepapa.govt.nz>; Haley Hakaraia <Haleyh@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>; Tallia Beri <Tallia.Beri@tepapa.govt.nz>
Subject: Re: Te Waiariki, Kororā, Takapari - FW: Formal Letter – Kōiwi Repatriation

Kia ora Te Herekiele. The draft letter looks ok to me but can you let me know how the korero went with Hami and Hinerangi regarding our korero the other day.
Arapata

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Friday, May 23, 2025 11:05:46 AM
To: Arapata Hakiwai <ArapataH@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>
Cc: Megan Somerville <Megan.Somerville@tepapa.govt.nz>; Haley Hakaraia <Haleyh@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>; Tallia Beri <Tallia.Beri@tepapa.govt.nz>
Subject: Te Waiariki, Kororā, Takapari - FW: Formal Letter – Kōiwi Repatriation

Kia ora Arapata me Carolyn,

Please find attached a draft response to the letter from Te Waiariki, Kororā, Takapari confirming their wish to uplift their kōiwi tangata from Te Papa on 19 June 2025.

Can you both please review the letter and indicate any changes that are required.

Ngā mihi,

Dr Te Herekiele Herewini

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

Karanga Aotearoa Repatriation Programme

Museum of New Zealand Te Papa Tongarewa

Te Whanganui a Tara | [Wellington](#)

Aotearoa | [New Zealand](#)

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

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

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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: Thursday, 22 May 2025 8:05 pm

To: Arapata Hakiwai <arapatah@tepapa.govt.nz>

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

Subject: Formal Letter – Kōiwi Repatriation

Importance: High

Tēnā koe e te rangatira, Dr Arapata Hakiwai,

Please find attached, on behalf of Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust, our formal letter regarding the repatriation of our Kōiwi Tūpuna for your reference and consideration.

We look forward to working with you and your team to ensure the respectful and successful return of our kōiwi tangata to our Hapū and rohe.

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/>

Released by Te Papa under the Official Information Act 1982

4 June 2025

s 9(2)(a)

Kai-urungi

Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust

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

Tēnā koe e te rangatira,

Tukuna mai he kapunga oneone hei tangi

E mihi kau ana ki a koe s 9(2)(a) kōrua ko Michelle e hāpai ana te kaupapa o ngā kōiwi tangata nō ngā wāhi o Taiharuru me Pātaua. Ahakoa e noho mārie nei ngā tūpuna ki Te Papa, ā, ka mihi ka tika kia whakahokia ngā kōiwi tangata ki te hau kāinga.

Thank you for your letter dated 22 May 2025, indicating your wish to uplift the kōiwi tangata with provenance to Taiharuru and Pātaua on Thursday 19 June 2025 from the Museum of New Zealand Te Papa Tongarewa.

In response, I have asked the directorate of Ngā Manu Atarau to prepare for the uplift, and Dr Te Herekiele Herewini will engage with you regarding resourcing for this important kaupapa. Te Herekiele Herewini has also indicated that Te Waiariki, Ngāti Kororā, Ngāti Takapari had an open iwi hui on 1 June 2025 to provide further details to kaumātua and iwi members in preparation of the uplift from Te Papa.

Furthermore, I wish to indicate that there are two kōiwi tangata with provenance to Pātaua returning from Harvard University in Boston in early August 2025, with the tūpuna arriving via Tamaki makau rau. I would like to seek your advice, on this additional kaupapa of returning the kōiwi tangata directly to Whangārei after their arrival in Tamaki makau rau.

In closing, Te Papa looks forward to engaging with Te Waiariki, Ngāti Kororā, Ngāti Takapari regarding these important kaupapa.

Ngā mihi,

Dr Arapata Hakiwai

Kaihautū

From: [Te Herekiele Herewini](#)
To: [Arapata Hakiwai](#)
Cc: [Carolyn Roberts-Thompson](#); [Brenda Franklin](#); [Tallia Beri](#)
Subject: FW: Te Waiariki, Korora, Takapari - FW: Formal Letter – Kōiwi Repatriation
Date: Wednesday, 28 May 2025 7:34:00 pm
Attachments: [20250522144807_001.pdf](#)
[Te Waiariki Reply Kaihautu 23 May 2025.docx](#)
[RE Repatriation request from Te Waiariki Korora Takapari - 19 June 2025.msg](#)
[Re Te Waiariki Korora Takapari - FW Formal Letter Kōiwi Repatriation.msg](#)
Importance: High

Kia ora Arapata,

With the support of Haami Piripi and Hinerangi Himiona of the uplift of kōiwi tangata by Te Waiariki, Kororā, Takapari on 19 June 2025 from Te Papa, I've re-attached the draft response letter to Te Waiariki.

Are you comfortable with the response going out in your name and signature or do you want it to be amended so it goes out under the acting Kaihautū?

Ngā mihi,

Te Herekiele Herewini

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Friday, 23 May 2025 11:06 am
To: Arapata Hakiwai <ArapataH@tepapa.govt.nz>; Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>
Cc: Megan Somerville <Megan.Somerville@tepapa.govt.nz>; Haley Hakaraia <Haleyh@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>; Tallia Beri <Tallia.Beri@tepapa.govt.nz>
Subject: Te Waiariki, Kororā, Takapari - FW: Formal Letter – Kōiwi Repatriation
Importance: High

Kia ora Arapata me Carolyn,

Please find attached a draft response to the letter from Te Waiariki, Kororā, Takapari confirming their wish to uplift their kōiwi tangata from Te Papa on 19 June 2025.

Can you both please review the letter and indicate any changes that are required.

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: teherekiekieleh@tepapa.govt.nz](mailto:teherekiekieleh@tepapa.govt.nz)

Waea pūkoro l Mobile: +64 s 9(2)(a)

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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: Thursday, 22 May 2025 8:05 pm

To: Arapata Hakiwai <arapatah@tepapa.govt.nz>

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

Subject: Formal Letter – Kōiwi Repatriation

Importance: High

Tēnā koe e te rangatira, Dr Arapata Hakiwai,

Please find attached, on behalf of Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust, our formal letter regarding the repatriation of our Kōiwi Tūpuna for your reference and consideration.

We look forward to working with you and your team to ensure the respectful and successful return of our kōiwi tangata to our Hapū and rohe.

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/>



22 May 2025

Dr Arapata Hakiwai

Kaihautū

Museum of New Zealand Te Papa Tongarewa

Email: arapatah@tepapa.govt.nz

Cc: Dr Te Herekiele Herewini: teherekiekiah@tepapa.govt.nz

Tēnā koe e te rangatira, Dr Arapata Hakiwai,

“E kore e mimiti te puna o te aroha mō ngā tūpuna kua mene atu ki te pō.”

Ko Michelle Beattie tōku ingoa, he pou-tiaki au nō Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust. Although we are yet to meet kanohi ki te kanohi, I wish to extend my heartfelt gratitude to you and your team for the significant mahi undertaken in the repatriation of kōiwi tangata across Aotearoa. Your dedication is deeply appreciated.

I write on behalf of Te Waiariki, Ngāti Kororā, Ngāti Takapari to provide a formal update on the repatriation of kōiwi tangata pertaining to our Hapū.

Together with **s 9(2)(a)** (Kai-urungi), I am supporting the return of our tūpuna from the stewardship of Te Papa. Over the course of many hui and wānanga, our Hapū have



carefully discussed and considered this kaupapa. As a result, Te Waiariki, Ngāti Kororā, Ngāti Takapari wish to receive the kōiwi tangata with provenance to Taiharuru and Pātaua exclusively, as these tūpuna are directly connected to our Hapū and takiwā.

We intend to receive our tūpuna from the care of Te Papa on Thursday 19 June 2025. A roopu of six Hapū representatives will travel from Tāmaki Makaurau to Pōneke on Wednesday 18 June, and return home with our tūpuna on Thursday 19 June 2025. We intend to lay our kōiwi tangata to rest on Friday 20 June 2025.

As part of this process, our Hapū are currently seeking resourcing and support to carry out the receive. We are compiling a budget and will be working closely with Te Herekiele Herewini (Head of Repatriation) to ensure the necessary arrangements are made in accordance with tikanga and best practice.

Should you require any further information, please don't hesitate to contact us. We remain deeply grateful for the relationship with Te Papa and the support of your team as we prepare to return our tūpuna home.

Ngā mihi maioha,


Pereri Mahanga

Kai-urungi

Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust
pererimahanga@tewaiariki.com

File **Meeting** Help Acrobat Tell me what you want to do

Delete	Respond	Send to OneNote	Calendar	Move	Mark Unread	Categorize	Follow Up	Find	Read Aloud	Immersive Reader	Zoom
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Te Waiariki and Te Papa meeting



Te Herekiele Herewini

Required ☐ Pereri Mahanga; ☐ Michelle Beattie

✓ Accept

? Tentative

✗ Decline

⌚ Propose New Time

⋮

Thu 22/05/2025 10:33 am

As the meeting organizer, you do not need to respond to the meeting.

⌚ Thursday, 22 May 2025 12:00 pm-1:00 pm Microsoft Teams Meeting

Update meeting

Microsoft Teams [Need help?](#)

[Join the meeting now](#)

Meeting ID: 476 326 201 621

Passcode: XM3Fk7Vw

For organizers: [Meeting options](#)

From: [Te Herekiele Herewini](#)
To: [Michelle Beattie](#)
Cc: [s 9\(2\)\(a\)](#); [Brenda Franklin](#); [Carolyn Roberts-Thompson](#)
Subject: RE: Formal Letter – Kōiwi Repatriation
Date: Wednesday, 4 June 2025 1:02:00 pm
Attachments: [Te Papa response letter June 2025 to s 9\(2\)\(a\)](#); [Te Waiariki Korora Takapari.pdf](#)

Tēnā koe Michelle,

Please find attached Te Papa's response letter to the Te Waiariki, Kororā, Takapari letter dated 22 May 2025.

We look forward to working with you.

Ngā mihi,

Dr Te Herekiele Herewini
Pou Whakahaere Kaupapa Pūtere Kōiwi | [Head of Repatriation](#)
Karanga Aotearoa Repatriation Programme
Museum of New Zealand Te Papa Tongarewa
Te Whanganui a Tara | [Wellington](#)
Aotearoa | [New Zealand](#)
Īmēra | [Email: teherekieleh@tepapa.govt.nz](mailto:teherekieleh@tepapa.govt.nz)
Waea pūkoro | [Mobile: +64 s 9\(2\)\(a\)](#)
MA (Hons) - University of Auckland Waipapa Taumata Rau, Aotearoa New Zealand.
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: Thursday, 22 May 2025 8:05 pm
To: Arapata Hakiwai <arapatah@tepapa.govt.nz>
Cc: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>; [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#) com>
Subject: Formal Letter – Kōiwi Repatriation
Importance: High

Tēnā koe e te rangatira, Dr Arapata Hakiwai,

Please find attached, on behalf of Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust, our formal letter regarding the repatriation of our Kōiwi Tūpuna for your reference and consideration.

We look forward to working with you and your team to ensure the respectful and successful return of our kōiwi tangata to our Hapū and rohe.

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/>

Released by Te Papa under the Official Information Act 1982

4 June 2025

s 9(2)(a)

Kai-urungi

Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust

Email: s 9(2)(a)@com



Tēnā koe e te rangatira,

Tukuna mai he kapunga oneone hei tangi

E mihi kau ana ki a koe s 9(2)(a) kōrua ko Michelle e hāpai ana te kaupapa o ngā kōiwi tangata nō ngā wāhi o Taiharuru me Pātaua. Ahakoa e noho mārie nei ngā tūpuna ki Te Papa, ā, ka mihi ka tika kia whakahokia ngā kōiwi tangata ki te hau kāinga.

Thank you for your letter dated 22 May 2025, indicating your wish to uplift the kōiwi tangata with provenance to Taiharuru and Pātaua on Thursday 19 June 2025 from the Museum of New Zealand Te Papa Tongarewa.

In response, I have asked the directorate of Ngā Manu Atarau to prepare for the uplift, and Dr Te Herekiele Herewini will engage with you regarding resourcing for this important kaupapa. Te Herekiele Herewini has also indicated that Te Waiariki, Ngāti Kororā, Ngāti Takapari had an open iwi hui on 1 June 2025 to provide further details to kaumātua and iwi members in preparation of the uplift from Te Papa.

Furthermore, I wish to signal that there are two kōiwi tangata with provenance to Pātaua returning from Harvard University in Boston in early August 2025, with the tūpuna arriving via Tamaki makau rau. I would like to seek your advice, on this additional kaupapa of returning the kōiwi tangata directly to Whangārei after their arrival in Tamaki makau rau.

In closing, Te Papa looks forward to engaging with Te Waiariki, Ngāti Kororā, Ngāti Takapari regarding these important kaupapa.

Ngā mihi,

Dr Arapata Hakiwai
Kaihautū

From: [Te Herekiele Herewini](#)
To: [Hinerangi Himiona](#); [Ms Himiona](#)
Subject: Te Papa handover ceremony - Te Waiariki, Korora. Takapari - 19 June 2025
Date: Wednesday, 18 June 2025 11:09:00 am
Attachments: [Updated 1 - Runsheet for Uplift of Tupuna Te Waiariki Ngati Korora Ngati Takapari 19 June 2025.docx](#)

Morena Hinerangi,

Please find attached the runsheet for the handover ceremony – Te Hikinga on Thursday 19 June 2025.

Tomorrow morning can you please come straight to Rongomaraeroa at 7.30 am and meet me there, and I will do a little update and briefing for you.

Let me know if you have any pātai.

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](#)
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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: Thursday, 5 June 2025 3:58 pm
To: 'Hinerangi Himiona' <[s 9\(2\)\(a\)](#)>
Subject: RE: Repatriation request from Te Waiariki, Kororā. Takapari - 19 June 2025

It will be an intimate ceremony. The date is a bit awkward for people, because of the Matariki holiday the next day. But I will invite Miria and Aroha.

Haami will be in the Taitokerau.

Te Herekiele

From: Hinerangi Himiona <[s 9\(2\)\(a\)](#)>
Sent: Thursday, 5 June 2025 3:37 pm
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>

Subject: Re: Repatriation request from Te Waiariki, Kororā. Takapari - 19 June 2025

Tena Koe e mara mo tenei whakamārama mai. Will there be anyone else in Poneke fro RAP, or just me?

Hinerangi

On 5 Jun 2025, at 3:00 PM, Te Herekietie Herewini
<TeHerekietieH@tepapa.govt.nz> wrote:

Kia ora Hinerangi,

Here is a draft overview of the uplift of kōiwi tangata at Te Papa by Te Waiariki, Kororā, Takapari. The date of uplift was nominated by the iwi and the delegation will be led by Matua s 9(2)(a)

Date: Thursday 19 June 2025. (tbc from 8 am to 10 am)

8 am – Rongomaraeroa marae, Te Papa.

Mihi whakatau – receive the delegation from Te Waiariki, Kororā, Takapari on Rongomaraeroa.

The kōiwi tangata will be on the atamira in their conservation boxes placed on whāriki and dressed with kākahu.

The ceremonial process includes:

- Karanga
- Karakia
- Whaikōrero
- Mōteatea
- Hariru

As part of the process the transfer documents will be signed that confirms the transfer of manaakitanga of the kōiwi tangata from Te Papa to the iwi.

Final karakia with the kōiwi tangata, and then the kōiwi tangata will be carried to their vehicle.

Transport of the kōiwi tangata from Poneke to Whangārei. Driver will be Te Herekietie Herewini.

The delegation from Te Waiariki, Kororā, Takapari will be offered manaakitanga

at Te Papa, and then they will go to the airport, and fly to Auckland and then drive to Whangarei.

Kōiwi Tangata arrival in Whangarei (at sometime after 10 pm on 19 June 2025).

On arrival in Whangarei the kōiwi tangata will be received by Te Waiariki, Kororā, Takapari. The iwi will prepare the kōiwi tangata for burial with kōkōwai as part of this process and bury before dawn.

Ngā mihi,

Dr Te Herekietie Herewini

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

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From: Hinerangi Himiona [s 9\(2\)\(a\)](#)

Sent: Monday, 26 May 2025 1:13 pm

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

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

Subject: Re: Repatriation request from Te Waiariki, Kororā. Takapari - 19 June 2025

Thank you e mara, good to have the phone chat and then read this. I have marked the 18th - 19th June in my diary and look forward to arranging travel and logistics with you, ngā mihi mo o koutou mahi,

Hinerangi

On 24 May 2025, at 12:59 PM, Te Herekietie Herewini
<TeHerekietieH@tepapa.govt.nz> wrote:

Kia ora Haami me Hinerangi,

I wanted to update you regarding a formal repatriation request we received from Te Waiariki, Kororā, Takapari. This iwi collective has indicated they wish to uplift their kōiwi tangata from Te Papa on Thursday 19 June 2025, with the tūpuna being buried at Tuatahi Urupā in their rohe. The formal request has come from Matua **s 9(2)(a)**

This is not an unexpected request, as we have been actively engaging with this collective regarding their kōiwi tangata with provenance to Taiharuru and Pātaua, since 2022.

Te Waiariki, Kororā, Takapari has also been engaging with their iwi members about this kaupapa since 2022 with hapū hui, and they have been taking their direction from their hapū membership. The Te Waiariki Collective has made the formal request with the understanding that the Crown formally acknowledges their iwi authority and the returning kōiwi tangata have provenance to their recognised iwi rohe.

I also need to indicate that Matua Taipari has a different view, which is that the Te Waiariki Collective should wait until all kōiwi tangata from Whangarei are repatriated from overseas and then they should return at the one time with all hapū and iwi of Whangarei. Matua Taipari has been to the Te Waiariki repatriation hui where he has expressed his view, and he has been invited to join the roopu in June to uplift the kōiwi tangata from Te Papa. Te Waiariki also has one more hui on 1 June to update their iwi membership regarding this kaupapa. Matua Taipari will be informed about this hui as well.

I am seeking your view about this kaupapa, in particular how to manage the expectations of Matua Taipari. I have been updating Matua Taipari since Sept 2024, and I also rang him last week. I have been advised that I should continue with updating Matua Taipari as the repatriation uplift comes closer on 19 June 2025.

I would be happy to receive your views on this kaupapa, and happy to talk over a phone call.

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

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From: [Taipari Munro](#)
To: [Janelle Beazley](#); [Thereza Clark](#); [Thereza Clark](#) s 9(2)(a) [huhana.lyndon@greens.org.nz](#); [Huhana Lyndon](#); [Wini wini Kingi](#); s 9(2)(a) [wini.nz](#); s 9(2)(a) [@gmail.com](#); [Hone KINGI](#)
Cc: s 9(2)(a) s 9(2)(a) [Bradley Langdon](#); [Michelle Beattie](#); [Te Herekiele Herewini](#); s 9(2)(a)
Subject: FW: Te Papa Response Letter
Date: Wednesday, 18 June 2025 11:37:18 am
Attachments: [image001.png](#)
[image002.png](#)
[image003.png](#)
[image004.png](#)
[image005.png](#)
[image006.png](#)
[image007.gif](#)
[Ngatiwai public report - Wai 2561.pdf](#)

Tēnā koutou katoa e aku tini huānga,

Please see the reply below from Te Papa and Te Herekiele, it appears the repatriation to Ngāti Kororā, Te Waiariki and Ngāti Taka Hapū Trust will go ahead. I have no issues with my s 9(2)(a) s 9(2)(a) this is a job that is done by them, it's their profession.

This weekends attempt to establish kotahitanga among the chiefs and kaumātua of Whangārei will have another go. However if this doesn't happen then I for one am happy to leave it to that individual hapū to sort itself out. Trying to bring us together in today's social climate is hard work, it's difficult, frustrating, lonely and soul destroying, and if it doesn't happen then I think this Sunday will be it for me.

Even though I will never loose faith in the wise and sacred words inherited from our elders; "ko te rākau kapuia tēnā", the "unbreakable bundle of sticks". We have to believe in our ancestors and in their wisdom, and apply our own efforts for ancestral sayings like to work.

Let's see how we do this Sunday.

Nā
Taipari

Taipari Munro

TE AMORANGI

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Noho tata, haere tawhiti – Stay Close, Go Far



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

Sent: Wednesday, June 18, 2025 8:56 AM

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

Subject: RE: Te Papa Response Letter

Tēnā koe Matua Taipari,

Yes , I can confirm the pages we are referring to are part of the Waitangi Tribunal inquiry report pertaining to **Wai 2561**.

I have attached the report to this email.

The specific section we are referring to is Chapter 6 Findings and Recommendations on pages 77 to 85.

Ngā mihi,

Dr Te Herekiele Herewini

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

Karanga Aotearoa Repatriation Programme

Museum of New Zealand Te Papa Tongarewa

Te Whanganui a Tara l [Wellington](#)

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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: Wednesday, 11 June 2025 10:37 am

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

Subject: Te Papa Response Letter

Tēnā koe Matua Taipari,

I have rung you this morning on both the mobile phone numbers I have for you.

rā tēnei mihi.

You may already be aware of the attached letter which I have sent to Te Papa Tongarewa and Karanga Aotearoa. I am forwarding it to you and the Hapū Iwi Trust now for your information, and awareness.

You will know the process of repatriating ancestral remains from overseas, then the process for Te Papa Tongarewa/ Karanga Aotearoa to navigate, before the remains eventually reach their final destination, can be long, drawn out and ultimately expensive. Te Papa Tonga Rewa/ Karanga Aotearoa will also have informed you there are more remains to be returned to Aotearoa in August, some of these have Pataua noted in their provenance.

For some time now there has been kōrero amongst Whangārei hapū to set up a representative group of hapū rangatira and kaumātua to deal with issues of culture, tradition, history, whakapapa, spirituality, whenua etc, and which was raised again at the hui of Whangārei hapū held at Terenga Parāoa Marae on Sunday 11th of May 2025. Such matters are best addressed at this level of leadership. Bringing together the united strength and collective voice of Whangārei hapū is considered to be an effective way by which to deal with such matters. But where the issue is seen to concern a particular hapū, the leadership to deal with that issue should be provided by the hapū concerned, along with the support of fellow hapū.

As my letter indicates, the action being taken by the Hapū Iwi Trust to act independently with an immediate request to repatriate the ancestral remains from Te Papa contravenes these efforts towards unification. A Whangārei hui-ā-hapu is being called for 11:00am, Sunday 22nd June 2025, as a follow up to the May 11th hui. The venue again will be Terenga Parāoa Marae. May I suggest the Hapū Iwi Trust attend that hui.

Nāku noa,
Nā
Taipari

Taipari Munro

TE AMORANGI

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Noho tata, haere tawhiti – Stay Close, Go Far



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THE
NGĀTIWAI MANDATE
INQUIRY REPORT

was included again

Link: https://ngatiwai.iwi.nz/wp-content/uploads/2022/05/ngatiwai_public_report.pdf

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**MUSEUM OF NEW
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TE PAPA
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10 June 2025

Taipari Munroe
Kaumātua
Whangārei
Email: s 9(2)(a)

Tēnā koe e te rangatira, Taipari

I wish to acknowledge your letter dated 19 May 2025 regarding the return of kōiwi tangata to Whangārei, and those directly associated with the iwi collective of Te Waiariki, Ngāti Kororā, Ngāti Takapari with specific provenance to Pātaua and Taiharuru.

I have noted that the iwi Trust representing Te Waiariki, Ngāti Kororā, Ngāti Takapari is seeking the return of these kōiwi tangata on 19 June 2025, however, as you have highlighted there are differing views as to the appropriate time when the return takes place.

In this situation we encourage further deliberations to take place between the Trust and its membership to resolve any outstanding kaupapa. I have asked Te Herekietie Herewini, head of repatriation to keep you updated on this kaupapa.

Ngā mihi,

Dr Arapata Hakiwai
Kaihautū

Karanga Aotearoa Repatriation Programme

Te Papa Tongarewa

55 Cable Street

Te Aro

Wellington, 6011

Tā Pou Temara , Dr Arapata Hakiwai & Te Herekiele Herewini

Att: Te Herekiele

Tēnā koe e kara e Te Herekiele,

E mihi atu ana ki a koe, otirā ki a koutou hoki o Karanga Aotearoa, e tiaki nei, e manaaki nei i ō tātou mate o neherā, nō tua whakarere rā anō, kei Te Papa. Ka tāria nei rātou ki te wā ka whakahokia mai ki ō rātou iwi e tangi nei, e aue nei i runga i te aroha nui. Haere e ngā mate, moe mai rā koutou ki te pō e au ai te moe. Ko rātou te hunga mate ki a rātou, ka whakahokia mai ki a tātou te hunga ora ki a tātou. Kāti rā ngā mihi.

Following your recent haerenga to Whangārei Terenga Parāoa and your engagement with the hapū of our district, we, the senior Rangatira and Kaumātua of Te Waiariki and Ngāti Kororā hapū, have learned that the Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Iwi Trust is claiming to have the mandate to represent our hapū in the return of kōiwi next month.

We categorically reject this claim and demand that this process be halted immediately, as they do not have the authority to speak or act on our behalf. As discussed in our hui, we are committed to a unified and tikanga-based approach to ensure that the mana and tapu of this kaupapa are respected at every stage. This mahi is deeply important to us, and it must be carried out with the unity, dignity, and respect it deserves. We strongly urge Te Papa Tongarewa and Karanga Aotearoa to refrain from engaging with any group claiming to represent us independently, as this undermines the collective efforts and agreements we have already established.

We look forward to your positive response and to working together in a way that upholds our whakapapa, manawhenua, and cultural responsibilities.

Ngā manaakitanga,

Nā,



Taipari Munro

Date: 19 May 2025

From: [Te Herekiele Herewini](#)
To: [s 9\(2\)\(a\)](#) [Michelle Beattie](#)
Cc: [Carolyn Roberts-Thompson](#); [Brenda Franklin](#)
Subject: Draft letter of Agreement - Te Waiariki Ngati Korora Ngati Takapari - June 2025
Date: Friday, 6 June 2025 2:58:00 pm
Attachments: [KT Report Te Waiariki Ngati Korora Ngati Takapari 2025.pdf](#)
[Letter of Agreement - Te Waiariki Korora Takapari Trust- June 2025 - Email budget estimate Michelle Beattie.docx](#)
[Letter of agreement \(draft\) - Te Papa and Te Waiariki Korora Takapari June 2025.pdf](#)

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

Please find attached for your review the draft letter of agreement for Te Waiariki Ngāti Kororā Takapari Hapū as well as the updated Kōiwi Tangata Report for Pātaua and Taiharuru.

I've also attached the updated budget that was contained in the email dated 3 June 2025, as this provides the estimated budget for the letter of agreement.

I'm looking forward to our update meeting on Monday.

Ngā mihi,

Dr Te Herekiele Herewini
Pou Whakahaere Kaupapa Pūtere Kōiwi | [Head of Repatriation](#)
Karanga Aotearoa Repatriation Programme
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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

26 May 2025

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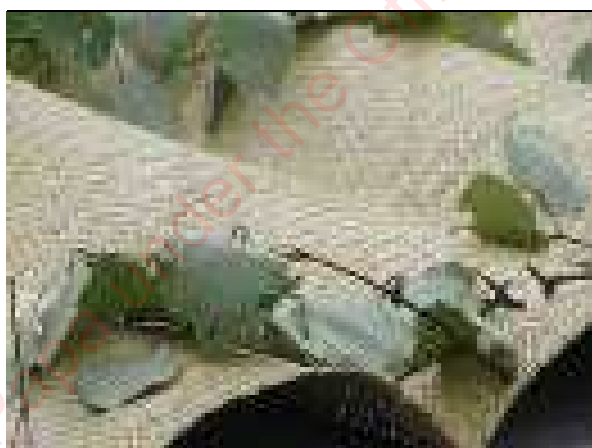
Preface

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 eighteen kōiwi tangata (KT) reference numbers (possibly representing up to 23 people). This report is a draft to be used for discussion and probable amendment.

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

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

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	VL/1901	Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural History in 2014. Provenance to Taiharuru

KT 755	VL/1903	Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural History in 2014. Provenance to Taiharuru
KT 1204	AlG 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 1180		Skull. Collected by A. Reischek	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Patau or 'Pataua'
KT 757	VL/1905	Skull with mis-matched mandible. Collected by A. Reischek Possibly two individuals	Repatriated from the American Museum Natural History in 2014. Provenance to Patau or 'Pataua'
KT 758	VL/1906	Skull.	Repatriated from the American Museum Natural History in 2014. Provenance to "Pa Maua"
KT 558	407, 43680	Cranium	Repatriated from the Field Museum, Chicago "Patua"
KT 559	407, 43681	Cranium	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 560	407, 43682	Cranium	Repatriated from the Field Museum, Chicago "Patua"
KT 561	407, 43683	Cranium	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 562	407, 43684	Cranium	Repatriated from the Field Museum, Chicago "Patua"
KT 563	407, 43685	Cranium	Repatriated from the Field Museum, Chicago Provenance to Patua
KT 565	407, 43687, 40446	Various skeletal bones, cranium, leg and arm bones, sacral joint, collar bone. Collected by Reischek in 1880 Possibly two or more	Repatriated from the Field Museum, Chicago Provenance to Patua

		individuals	
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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 Kītahi and Ngāti Ruanui was also active in arranging a number of repatriations in the 1980s and 1990s (Higgins, 2013).

With the growing support for the repatriation movement in Aotearoa New Zealand, a meeting was held in 1999 between representatives of Māori, Government agencies and Te Papa, that considered matters relating to repatriation. This meeting gave overwhelming support for Te Papa's continued involvement in this important work.

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

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

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

including determining final resting places, where possible, and;

- The repatriation of kōiwi tangata/kōimi tchakat will be carried out in a culturally appropriate manner.

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

International Repatriations

Since 2004, Te Papa has carried out repatriations from over 50 institutions in countries including: Great Britain, United States of America, Netherlands, Argentina, Australia, Canada, Germany, Sweden, Norway, France, and Austria. Te Papa currently holds 175 Toi moko and over 500 kōiwi tangata/kōimi tchakat. However, a number of these were repatriated by the former National Museum prior to 1998 and many also came from collections held by the Colonial Museum and the Dominion Museum. Currently we estimate there remains close to 500 kōiwi tangata/kōiwi tchakat and Toi moko housed in overseas institutions awaiting their journey home.

Domestic Repatriations

After the kōiwi tangata/kōimi tchakat are returned from overseas, they undergo a period of investigation and research to collect information pertaining to their provenance. Often this includes extensive research from the returning institution. Where provenance is confirmed, discussions and negotiations are undertaken to repatriate the kōiwi tangata/kōimi tchakat back to their place of burial origin or initial point of collection.

A general definition of provenance is the 'point of collection' or 'origin'. The primary purpose of determining the provenance of kōiwi tangata/kōimi tchakat, is to confirm the place which the kōiwi tangata/kōimi tchakat were collected (for example, a burial site). Information regarding the collector is also researched, where possible, to assist in confirming provenance. The Karanga Aotearoa Repatriation Programme uses a wide range of primary and secondary sources to research provenance.

Kōiwi tangata/kōimi tchakat are sometimes removed from their physical place of origin by collectors, or other mechanisms including natural disturbances (such as earthquakes or flooding), trade and theft. There are also other contexts in which kōiwi tangata/kōimi tchakat can be removed from their resting places, such as archaeological excavations and

because 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 the 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 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 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 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 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 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 would 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.

Natural History Museum, Vienna

Seven 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, molds, 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 the case as it was part of Luschan's personal collection.

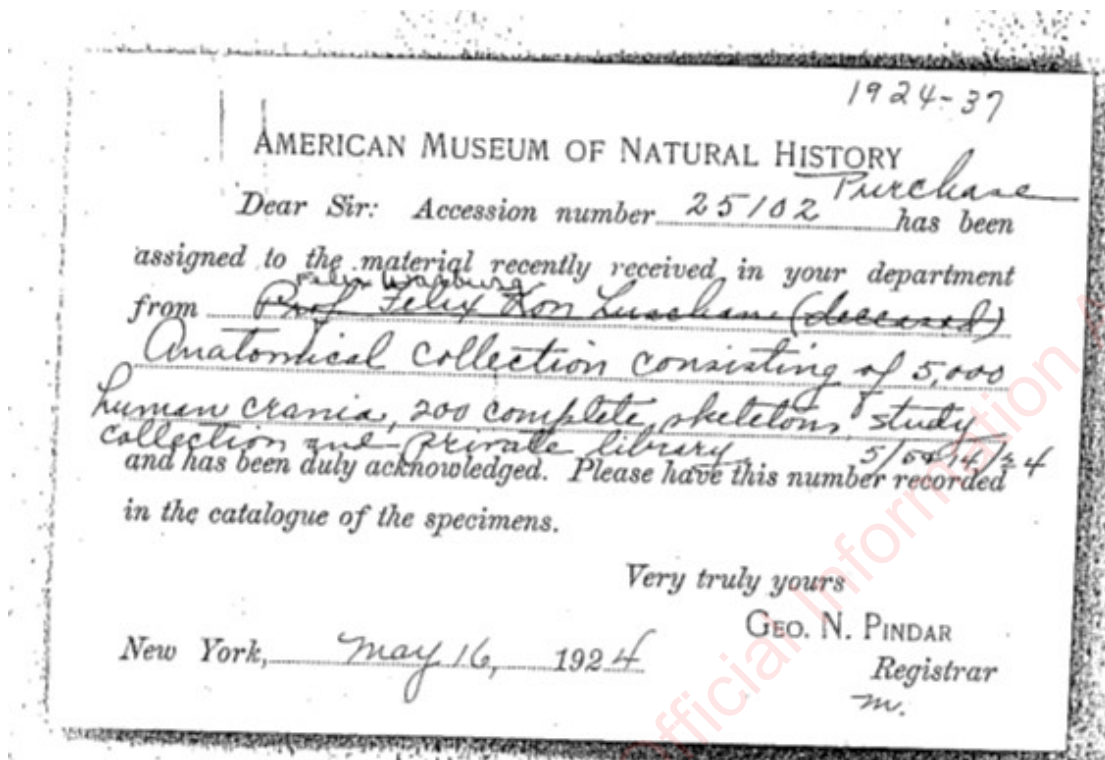


Figure 2 Purchase record of Luschan collection by AMNH

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 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, possibly 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 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 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 Waiburg - 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. Waiburg }
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
SIMPLE 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 as 'superior' or '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 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 he

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

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

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

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

[9] Berg, 2011, p142.

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

[11] Berg, 2011, p156.

[12] Berg, 2001, p156

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 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 to reflect its major benefactor, Marshall Field. The Museum has a large collection of human

^[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.

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.

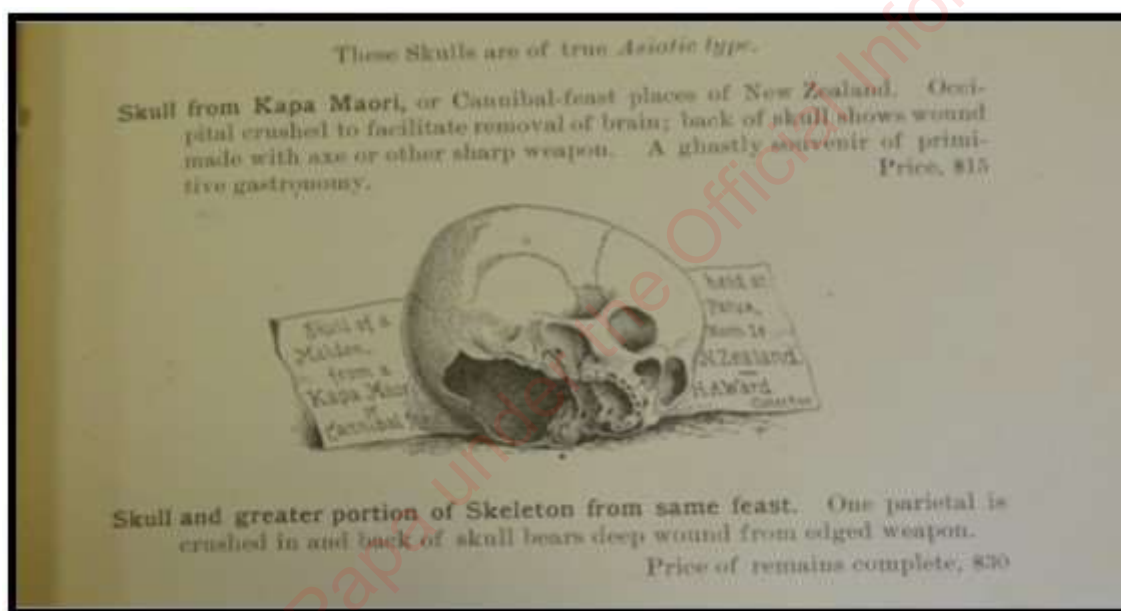


Figure 4 Ward's catalogue entry for 1893, p. 12 ¹⁷

¹⁷ [Ward Project](#)

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 be 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 5 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.

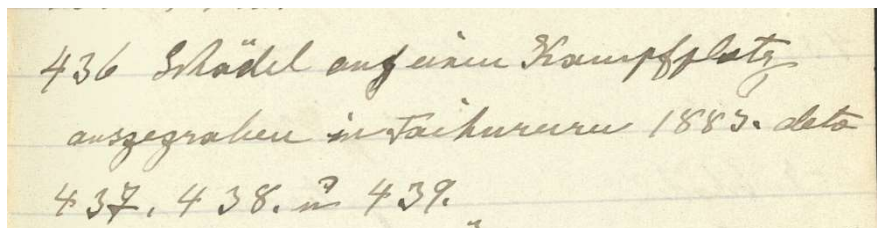


Figure 6 Reischek diary 1, page 38

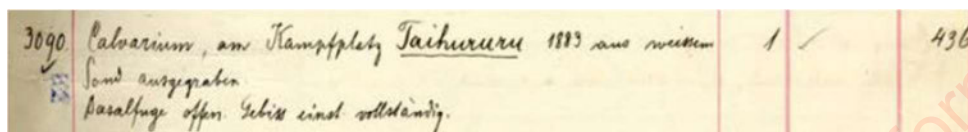


Figure 7 NHMW-ANTHRO-OSTE Inventory Number 3090, entered as "3090 Calvarium, exhumed from white sand at the battlefield Taihururu 1889. Sphenobasilar joint open. Dentition originally complete 1 436." / "Calvarium, am Kampfplatz Taihururu 1889 aus weissem Sand ausgegraben. Basalfuge offen. Gebiss einst 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 above, which could be a 3 or possibly a 1.

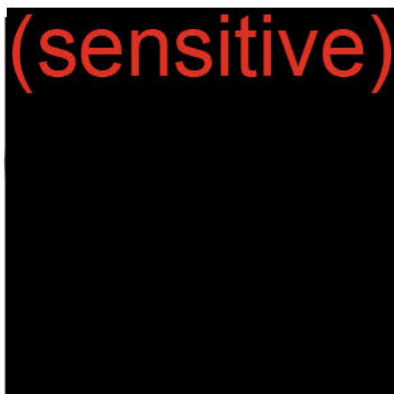
Anthropological assessment

The calvarium is in a good state of preservation. The maxilla shows three teeth and one abscess. All teeth were lost postmortem, except one. New bone formation on the left maxilla above the M3 can be observed and some ectocranial porosity especially on the parietals. On the left parietal bone there is a small, healed sharp trauma.

The bone colour is grey with little dark spots especially on the frontal and parietal bones. Weathering can be observed on the frontal bone. Small, attached newspaper fragments and small scratches can be seen especially on the frontal bone.

KT 1155

These are the remains of a young, possibly female ancestor, who died between 18 and 25 years of age, as a young adult.



This skull was taken by A. Reischek from a battlefield in Taihururu in 1883. Reischek mentioned it in his diary (1, 39) as follows:

"436 Skull excavated from a battlefield in Taihururu 1883. ditto 437, 438 and 439."

"436 Schädel auf einem Kampfplatz ausgegraben in Taihururu 1883. deto 437, 438 und 439."

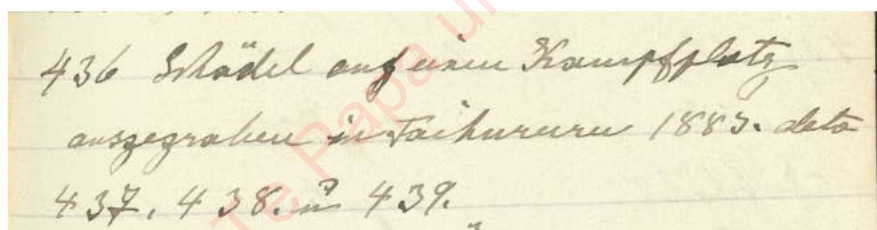


Figure 8 Reischek diary

Anthropological assessment

Although young, this ancestor 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 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 9) to the collection (Inv.Book-DA 3, 35).

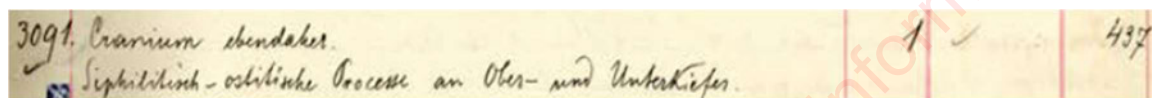


Figure 9: NHMW-ANTHRO-OSTE Inventory Number 3091, entered as "3091 Cranium from the same location. Syphilitic-osteolytic processes on maxilla and mandible 1 437" / "3091 Cranium ebendaher. Syphilitisch-osteolitisch Prozesse an Ober- und Unterkiefer 1 437." (Inv.Book-DA 3, 35).

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 of 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).

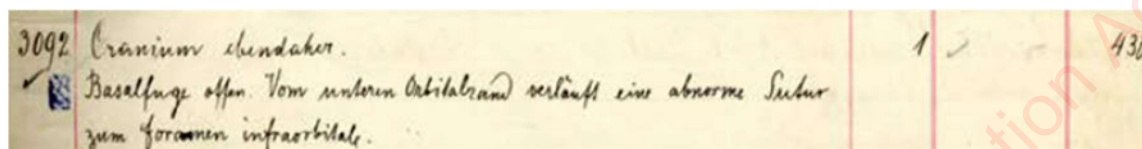


Figure 10: NHMW-ANTHRO-OSTE Inventory Number 3092, entered as "3092 Cranium from the same location. Sphenobasilar joint open. Abnormal suture from the inferior orbital ridge to the infraorbital foramen 1 438." / "3092 Cranium ebendaher. Basalfuge offen. Vom unteren Orbitalrand verläuft eine abnorme Suture 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 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).

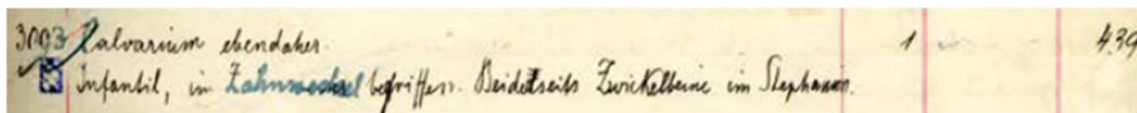


Figure 11: NHMW-ANTHRO-OSTE Inventory Number 3093, entered as "3093 Calvarium from the same location. Infant with mixed dentition. Bilateral wormian bones in the Stephanium 1 439" / "3093 Calvarium ebendauer. Infantil, in Zahnwechsel begriffen. Beiderseits Zwickelbeine im Stephanium 1 439." (Inv.Book-DA 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 porotica 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. The right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440" (Inv.Book-DA 3, 35).

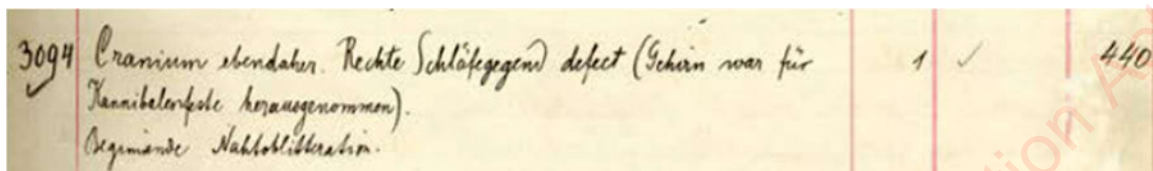


Figure 12: NHMW-ANTHRO-OSTE Inventory Number 3094, entered as "3094 Cranium from the same location. Right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440." / "3094 Cranium ebendaher. Rechte Schläfengegend defect (Gehirn war für Kannibalenfeste 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."

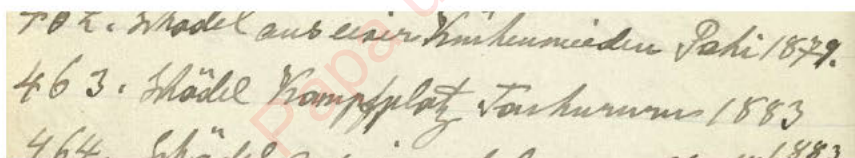


Figure 13 Diary 1 page 39

Anthropological assessment

The calvarium of this ancestor is well-preserved if it was not for the large crack on the right side of the frontal bone. His maxilla shows ten moderately worn teeth. All missing teeth were lost postmortem.

Regarding pathological changes, these remains show tempomandibular joint erosion and periodontal disease, as well as porosity in the sphenoid bones, foveola granularis in the endocranium, and thickening of the parietals beside the sagittal suture. No evidence of trauma could be found.

The bone colour is white with dark red brownish spots on the right side of the foramen magnum and on the left parietal bone. Signs of weathering can be seen on the frontal, parietal and facial bones, as well as tiny scratches on various parts of the calvarium. Grey vestiges on left mastoideus as well as small fragments of newspaper attached to various parts of the calvarium can also be observed.

The individual was entered as "3095 Calvarium from the same location. Sutures partly obliterated. Wormian bones in both stephaniae due to unclear obliteration with the parietalae. Wormian bone at lamda 1 469" (Inv.Book-DA 3, 35).

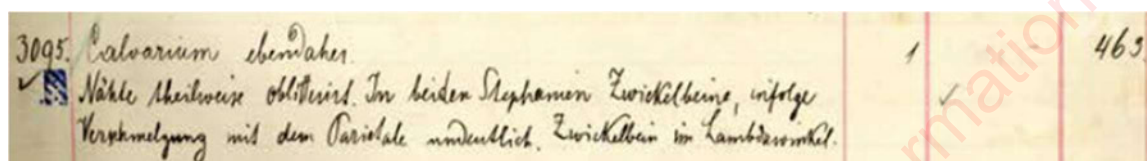


Figure 14: NHMW-ANTHRO-OSTE Inventory Number 3095, entered as "3095 Calvarium from the same location. Sutures partly obliterated. Wormian bones in both Stephaniae due to unclear obliteration with the parietalae. Wormian bone at lamda 1 469" / "3095 Calvarium ebendaher. Nähte theilweise oblitteriert. In beiden Stephanien Zwickelbeine, infolge Verschmelzung mit dem Parietale undeutlich. Zwickelbein in Lambdawinkel 1 469." (Inv.Book-DA 3, 35).

KT 753

The two kōiwi repatriated from the American Museum of Natural History (AMNH) with provenance to Taiharuru came from the collection of Dr. Felix von Luschan. These kōiwi tangata were collected by Andreas Reischek, possibly in 1880.

KT 753 is a calvarium. The AMNH number is VL/1901

KT 755

KT 755 is a calvarium. The AMNH number is VL/1903

KT 1204

This kōiwi was repatriated from Georg August University of Göttingen. It is recorded in the Blumenbach Collection as AIG 156a and b, with accession notes that show it was collected by Andreas Reischek in 1883 from Taiharuru. A label attached to the calvarium says that it was found by Reischek in "a Maori fort Taiharuru".

The calvarium and mandible may belong to two separate people but they have been connected with brass coil wires. The accession record is:

Aufschrift auf Kiste] Fuchs. 1930 Maori. Neuseeländer e; 875. [Text angehängtes Etikett] Maorifrau vom ... Stamm aus einem ... Maorifestung in Neuseeland Mai 1883.
... [aufgeklebter Zeitungsausschnitt; I.S. Schädel] reischek, Andreas, Sterbende Welt. Zwölf Jahre Forscherleben auf Neuseeland, Herausgegeben von seinem Sohn. Mit 94 bunten und einfarbigen Abbildungen und 2 Karten. Halbleinen Kc 110.50; Leinen Kc 127.50

Translation from google translate.

[Inscription on box] Fuchs. 1930 Maori. New Zealanders e; 875. [Text attached label] Maori woman of ... tribe from a ... Maori fort in New Zealand May 1883.
... [newspaper clipping affixed; I.p. skull] reischek, Andreas, Dying World. Twelve years of explorer's life in New Zealand, edited by his son. With 94 colored and monochrome illustrations and 2 maps. half linen Kc 110.50; Linen Kc 127.50

Kōiwi with provenance to Patau, Pataua, Pa Maua, Patua

There are ten kōiwi tangata with provenance to similar variations of the placename 'Pataua', assumed to be located at Ngunguru Bay. Seven of the kōiwi were repatriated from the Field Museum; two from the AMNH, and one from the NHMV.

KT 757 repatriated from the AMNH

KT 757 is a calvarium and mandible which do not match, so is likely to be the remains of two ancestors, taken by Reischek from 'Patau' in 1880.

The AMNH number is VL/1905

KT 758 repatriated from the AMNH

KT 758 is a calvarium taken by Reischek in a place he describes as 'Pa Maua'

The AMNH is VL/1906

KT 1180 repatriated from the NHMV

These are the remains of a possibly male ancestor, who died as middle adult in good health. The remains of this ancestor were taken in 1880 by A. Reischek from what he referred to as a battlefield, in Patau, (most likely Pataua).

(sensitive)

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 flat osteoma can be observed on the right parietal bone. A slight temporomandibular joint erosion can be seen on the left side of the cranium. No evidence of trauma, but a large asymmetrically 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 1) to the collection (Inv.Book-DA 3, 38).

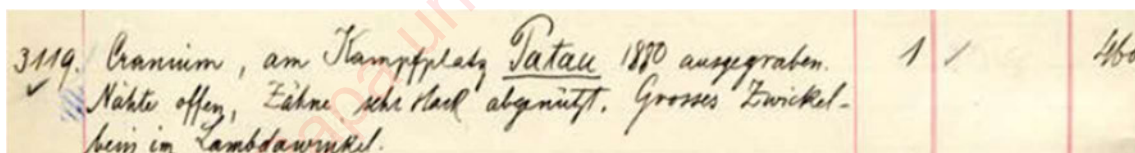
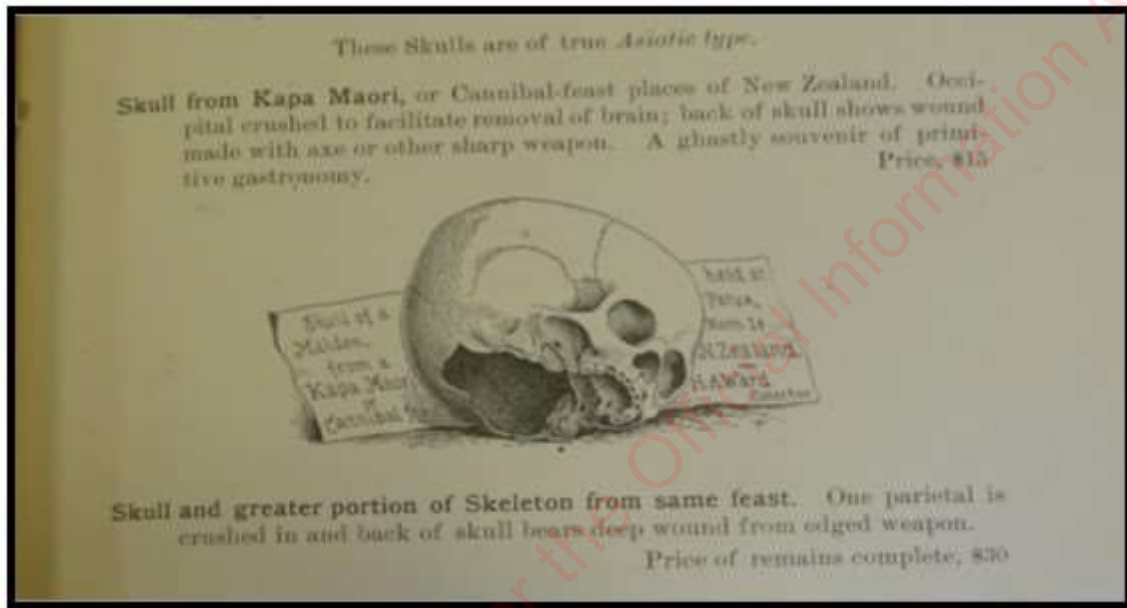


Figure 15: NHMW-ANTHRO-OSTE Inventory Number 3119, entered as "3119 Cranium, excavated from the battlefield Patau 1880. Sutures open, teeth heavily worn. Big wormian bone in the lambda region 1 460." / "3119 Cranium, am Kampfplatz Patau, 1880 ausgegraben. Nähte offen, Zähne sehr stark abgenützt. Grosses Zwickelbein in Lambdawinkel 1460." (Inv.Book-DA 3, 38).

Field Museum

There are seven kōiwi tangata with provenance to 'Patua' repatriated in 2007 from the Field Museum, Chicago. All were purchased from Ward's Natural Science Establishment, and all have the same catalogue entry:

"From Kapa Maori, vicinity of Patua, North Island"



KT 558

Skull, no mandible. Field Museum numbers: 407, 43680

KT 559

Skull, no mandible. Field Museum numbers: 407, 43681

KT 560

Skull, no mandible. Field Museum numbers: 43682, 4074

KT 561

Skull, no mandible. Field Museum numbers: 407, 43683

KT 562

Skull, no mandible. Field Museum numbers: 470, 43684

KT 563

Skull, no mandible. Field Museum numbers: 407, 43685

KT 565

Collection of bones possibly from more than one individual, 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. The calvarium has both numbers written on the parietal bones.

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. 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 is 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

^[1] Fforde, C. 2005. *Auckland War Memorial Museum Repatriation Project: Phase 2 Overseas Institutions*. Unpublished Report June 2005.

relatively young cranium and postcranial remains.

Cranium and post crania. Well-preserved and only mildly taphonomically altered. Posterior portions of thoracic vertebrae, ribs, scapulae, and portion of clavicles noticeably browner 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. The 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.

Conclusion

This draft report covers eighteen reference numbers for kōiwi tangata with physical provenance to Taiharuru, and Pataua.

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.

Released by Te Papa under the Official Information Act 1982

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

attached the updated budget that was contained in the email dated 3 June 2025

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

Sent: Tuesday, 3 June 2025 11:30 pm

To: Te Herekietie Herewini <TeHerekietieH@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 Herekietie,

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	s 9(2)(b)(ii)	
18/06/25: WLG	Accommodation: 1 night: s 9(2)(b)(ii) per person		
18/06/25: WLG	Meals for WLG: 1 night: s 9(2)(b)(ii) per person		
19/06/25: WLG	Taxi: Local travel WLG: s 9(2)(b)(ii) per person		
18/06/25: WHG-AKL 19/06/25: AKL-WHG	Transport: Petrol: WHG-AKL AKL-WHG: s 9(2)(b)(ii) per person		

17/06/25: PICK UP 20/06/25: RETURN	Van Hire: 3 Day Hire WHG-AKL AKL-WHG	s 9(2)(b)(ii)	s 9(2)(b)(ii)
18/06/25 & 19/06/25	Parking: AKL Airport 2 days:		
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)	
19/06/25 20/06/25	Setting up & Cleaning Hall: 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: Whaea s 9(2)(a)	s 9(2)(b)(ii) x 3 days	s 9(2)(b)(ii)
	KOHA: s 9(2)(a)	s 9(2)(b)(ii)	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)	\$ 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/>

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9 June 2025

s 9(2)(a)

Kai-Urungi

Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust

Email: s 9(2)(a)@com

Tēnā koe e te rangatira s 9(2)(a)

**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

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
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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:

Dr Te Herekiele Haerehuka Maaka
Herewini

Name: s 9(2)(a)

Karanga Aotearoa Repatriation
Programme

Position: Te Urungi

Date:

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.

- 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 2: Payment

1. The agreed price for the contract is **s 9(2)(b)(ii) (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. rāanga, 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 **s 9(2)(a)** and Michelle Beattie to complete this mahi. A separate invoice will be provided by **s 9(2)(a)** 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	\$ s 9(2)(b)(ii)
2	Project commences (40%)	9 June 2025	\$ [REDACTED]
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.	\$ [REDACTED]

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

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.

From: [Te Herekiele Herewini](#)
To: [s 9\(2\)\(a\)](#) [Michelle Beattie](#)
Subject: 2 Purchase Orders - RE: Signed Letter of Agreement/Contract - Te Papa and Te Waiariki, Korora,
Date: Tuesday, 10 June 2025 4:03:00 pm
Attachments: [Te Waiariki Payment 2- 9 June 25.pdf](#)
[Te Waiariki Payment 1 - 9 June 25.pdf](#)

Kia ora anō [s 9\(2\)\(a\)](#) me Michelle,

Please find attached the first 2 purchase orders to be invoiced. Can you please send two separate invoices as soon as possible, so the payments can be placed into Te Waiariki Kororā Takapari's nominated bank account.

Please let me know if you have any questions.

Ngā mihi,

Te Herekiele Herewini

From: Te Herekiele Herewini <teherekiekieh@tepapa.govt.nz>
Sent: Monday, 9 June 2025 3:15 pm
To: [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#) com>; Michelle Beattie
<[s 9\(2\)\(a\)](#) com>
Subject: Signed Letter of Agreement/Contract - Te Papa and Te Waiariki, Kororā,

Aroha mai,

Please save this version of the signed letter of agreement, as I have signed and dated this copy.

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.*



Museum Of New Zealand
Te Papa Tongarewa
PO Box 467
Wellington 6011

PURCHASE ORDER

Contact: Te Herekiele Herewini
Telephone: +64 s 9(2)(a)
Email: teherekieleh@tepapa.govt.nz

Te Waiariki Ngati Korora Ngati Takapari Hapu Iwi Trust

s 9(2)(a)

Order Number: CS013890
Order Date: 10/06/2025
Supplier ID: 19343
Page: 1 of 1

Description	Units	Unit Amount	Exclusive	GST	Amount
Uplift of koiwi tangata - Te Waiariki Uplift of koiwi tangata from Te Papa by Te Waiariki, Korora, Takapari on 19 June 25. First payment of three. This payment is of 50 % of letter of agreement signed 9 June 25 - \$ s 9(2)(b)(ii) Date Required: 09/06/2025	1	s 9(2)(b)(ii)	s 9(2)(b)(ii)		
		Total Order Amount			

Order Terms:

- All invoices for this order must quote order number CS013890
- All invoices must be addressed to:
Museum Of New Zealand Te Papa Tongarewa
55 Cable Street
Te Aro
Wellington 6011
Attn: Finance
- All invoices should be emailed to: finance@tepapa.govt.nz
- This order is confidential and may also be privileged. If you are not the intended recipient please notify the sender immediately. You should not copy this order or use it for any purpose or disclose the contents to any other person.

Deliver To:
Museum of New Zealand Te Papa Tongarewa
Dockway
55 Cable Street
Wellington 6011



Museum Of New Zealand
Te Papa Tongarewa
PO Box 467
Wellington 6011

PURCHASE ORDER

Contact: Te Herekiele Herewini
Telephone: +64 s 9(2)(a)
Email: teherekieleh@tepapa.govt.nz

Te Waiariki Ngati Korora Ngati Takapari Hapu Iwi Trust



Order Number: CS013889
Order Date: 10/06/2025
Supplier ID: 19343
Page: 1 of 1

Description	Units	Unit Amount	Exclusive	GST	Amount
2nd Payment of three - Te Waiariki 2nd Payment of three - Te Waiariki Korora Takapari regarding uplift of koiwi tangata on 19 June 2025. This payment is 40% of letter of agreement as project for uplift arrangements began on 9 June 2025. This amount is \$ s 9(2)(b)(ii) Date Required: 09/06/2025	1	s 9(2)(b)(ii)	s 9(2)(b)(ii)		
Total Order Amount					

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Deliver To:
Museum of New Zealand Te Papa Tongarewa
Dockway
55 Cable Street
Wellington 6011

Draft letter of agreement 6 June 2025.

**MUSEUM OF NEW
ZEALAND
TE PAPA
TONGAREWA**

Cable St
PO Box
467
Wellington
New
Zealand

Telephone
64-4-381 7413



9 June 2025

s 9(2)(a)

Kai-Urungi

Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust

Email: s 9(2)(a)@com

Tēnā koe e te rangatira s 9(2)(a)

**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.**

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Payment

1
TE 17/12/25

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.

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In providing the Services the Contractor will:

- (a) comply with Schedule 1;
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- (c) provide services according to manaakitanga, tikanga and kawa that is in accord with their iwi;
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- (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.

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744

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Draft letter of agreement 6 June 2025.

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Nāku noa, nā

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



Dr Te Herekiele Haerehuka Maaka
Herewini

Karanga Aotearoa Repatriation
Programme

Pou Whakahaere Kaupapa Pūtere
Kōiwi – Head of Repatriation

Museum of New Zealand Te Papa
Tongarewa

Date: 9 June 2025

s 9(2)(a)

Position: Te Urungi

Date: 9.6.2025

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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.

- 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	19 March 2024
Hosting the return of kōiwi tangata in the takiwā of Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust.	
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 2: Payment

1. The agreed price for the contract is s 9(2)(b)(ii) [REDACTED]:
[REDACTED] t [REDACTED] g [REDACTED] e [REDACTED] u [REDACTED] p.
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. rārangā, 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 s 9(2)(a)-i [REDACTED] a and Michelle Beattie to complete this mahi. A separate invoice will be provided by s 9(2)(a)-i [REDACTED] a 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	s 9(2)(b)(ii) [REDACTED]
2	Project commences (40%)	9 June 2025	[REDACTED]
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.	[REDACTED]

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).



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.

From: s 9(2)(a)
To: [Te Herekiele Herewini](#)
Subject: Accepted: Update meeting - Te Papa and Te Waiariki Korora Takapari

Released by Te Papa under the Official Information Act 1982

From: [Susan Thorpe](#)
To: [Te Herekiele Herewini](#)
Subject: Waiariki report draft 6
Date: Monday, 9 June 2025 2:32:00 pm
Attachments: [Research report draft 6 Te Waiariki June 2025.pdf](#)

Kīoranga

Here is the revised report with Pa Maua kōiwi removed

Me rongō

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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

9 June 2025

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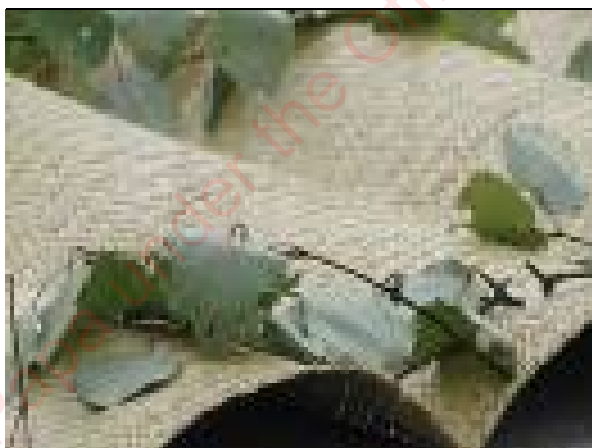
Preface

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 eighteen kōiwi tangata (KT) reference numbers (possibly representing up to 22 people). This report is a draft to be used for discussion and probable amendment.

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

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

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	VL/1901	Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural History in 2014. Provenance to Taiharuru

KT 755	VL/1903	Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural History in 2014. Provenance to Taiharuru
KT 1204	AlG 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 1180		Skull. Collected by A. Reischek	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Patau or 'Pataua'
KT 757	VL/1905	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

Introduction

The Museum of New Zealand Te Papa Tongarewa (Te Papa) has been involved in the repatriation of kōiwi tangata/kōimi tchakat (skeletal remains) and Toi moko (tattooed and preserved heads of Māori origin) since the early 1980s. The involvement in repatriation began through the work of Māui Pomare and was supported by the Department of Internal Affairs and the Ministry of Foreign Affairs.

Furthermore, some iwi responded independently in the same decade by making their own arrangements to bring their ancestors home, such as the Whanganui people who repatriated the rangatira Hohepa Te Umuroa in 1988 from Maria Island in Tasmania and buried him at Roma Cemetery Hiruharama (Illkie, 2012). The Tainui people repatriated their rangatira Tūpahau, who is now buried on Maunga Taupiri (Prebble, 2012). During this period (in 1988) Sir Graham Latimer, although a member of the National Museum Board, sought an injunction in England on behalf of the Māori Council to prevent the auction of a Toi moko. This tupuna was eventually returned home and buried on the Karikari Peninsula in the Taitokerau (Harrison, 2002). Dalvanus Prime of Ngā Rauru Kītahi and Ngāti Ruanui was also active in arranging a number of repatriations in the 1980s and 1990s (Higgins, 2013).

With the growing support for the repatriation movement in Aotearoa New Zealand, a meeting was held in 1999 between representatives of Māori, Government agencies and Te Papa, that considered matters relating to repatriation. This meeting gave overwhelming support for Te Papa's continued involvement in this important work.

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

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

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

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

International Repatriations

Since 2004, Te Papa has carried out repatriations from over 50 institutions in countries including: Great Britain, United States of America, Netherlands, Argentina, Australia, Canada, Germany, Sweden, Norway, France, and Austria. Te Papa currently holds 175 Toi moko and over 500 kōiwi tangata/kōimi tchakat. However, a number of these were repatriated by the former National Museum prior to 1998 and many also came from collections held by the Colonial Museum and the Dominion Museum. Currently we estimate there remains close to 500 kōiwi tangata/kōiwi tchakat and Toi moko housed in overseas institutions awaiting their journey home.

Domestic Repatriations

After the kōiwi tangata/kōimi tchakat are returned from overseas, they undergo a period of investigation and research to collect information pertaining to their provenance. Often this includes extensive research from the returning institution. Where provenance is confirmed, discussions and negotiations are undertaken to repatriate the kōiwi tangata/kōimi tchakat back to their place of burial origin or initial point of collection.

A general definition of provenance is the 'point of collection' or 'origin'. The primary purpose of determining the provenance of kōiwi tangata/kōimi tchakat, is to confirm the place which the kōiwi tangata/kōimi tchakat were collected (for example, a burial site). Information regarding the collector is also researched, where possible, to assist in confirming provenance. The Karanga Aotearoa Repatriation Programme uses a wide range of primary and secondary sources to research provenance.

Kōiwi tangata/kōimi tchakat are sometimes removed from their physical place of origin by collectors, or other mechanisms including natural disturbances (such as earthquakes or flooding), trade and theft. There are also other contexts in which kōiwi tangata/kōimi tchakat can be removed from their resting places, such as archaeological excavations and because 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 Whakaeue, 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 the 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 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 using measurements of size and capacity to draw conclusions about intelligence. These theories led to the collection and trade of large amounts of human remains from around the world.

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

Collector, Donor, and Museum Information

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

Andreas Reischek

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

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



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

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

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

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

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

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

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

In 1930 his son, Andreas Jnr, published a form of memoir (Reishek, 1930) based on a romanticised version of Resichek’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 Reishek collection of plants contains 2406 items.

The horrifying irony of rendering many rare species 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 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 would 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.

Natural History Museum, Vienna

Seven 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, molds, and photographs.

American Museum of Natural History (AMNH), New York

Three 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 the case as it was part of Luschan's personal collection.

1924-37
AMERICAN MUSEUM OF NATURAL HISTORY
Dear Sir: Accession number 25102 Purchase has been
assigned to the material recently received in your department
from Prof. Felix von Luschan (deceased)
Anatomical collection consisting of 5,000
human crania, 200 complete skeletons, study
collection and private library. 5/6/14/24
and has been duly acknowledged. Please have this number recorded
in the catalogue of the specimens.
Very truly yours
GEO. N. PINDAR
Registrar
m.
New York, May 16, 1924

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 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, possibly 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 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 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 as 'superior' or '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 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 he

^[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

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 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 to reflect its major benefactor, Marshall Field. The Museum has a large collection of human

^[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.

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.

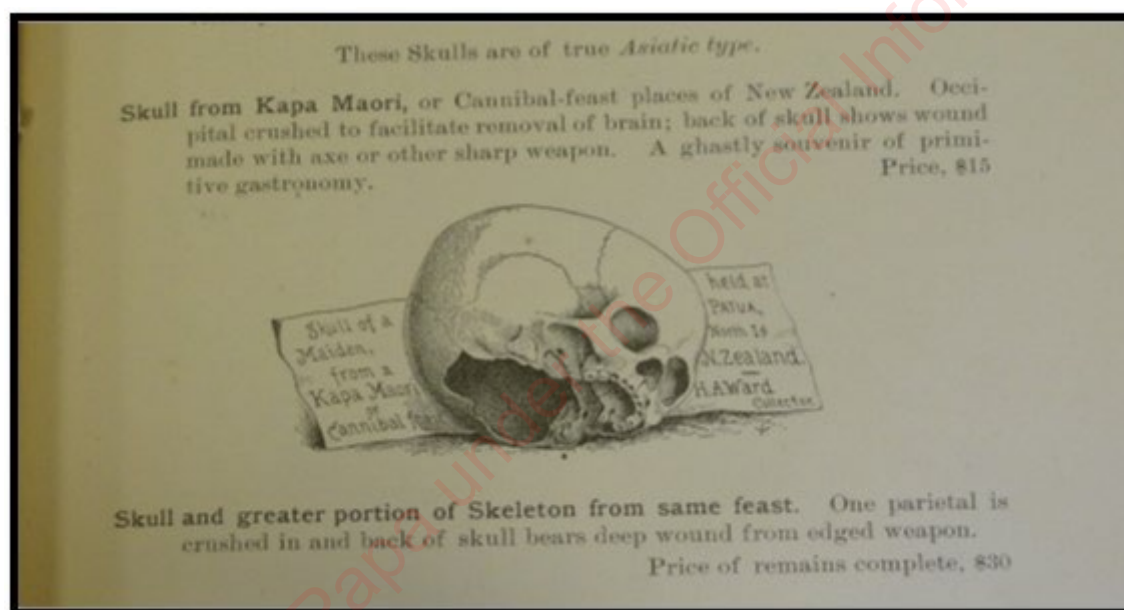


Figure 4 Ward's catalogue entry for 1893, p. 12 ¹⁷

¹⁷ [Ward Project](#)

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 be 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 5 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.

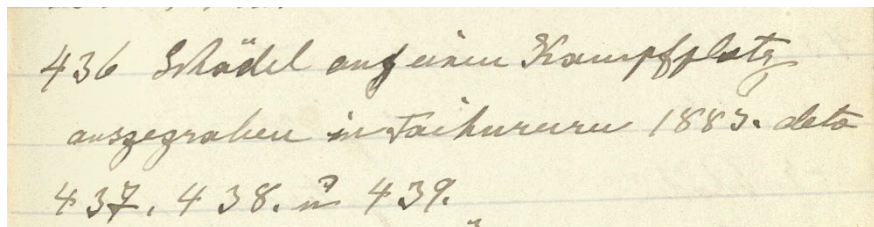


Figure 6 Reischek diary 1, page 38

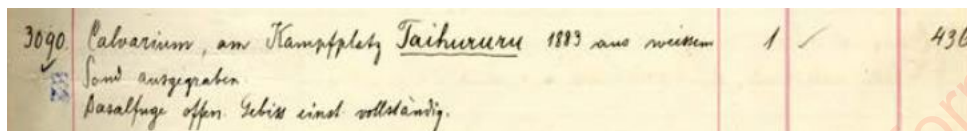


Figure 7 NHMW-ANTHRO-OSTE Inventory Number 3090, entered as "3090 Calvarium, exhumed from white sand at the battlefield Taihururu 1889. Sphenobasilar joint open. Dentition originally complete 1 436." / "Calvarium, am Kampfplatz Taihururu 1889 aus weissem Sand ausgegraben. Basalfuge offen. Gebiss einst 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 above, which could be a 3 or possibly a 1.

Anthropological assessment

The calvarium is in a good state of preservation. The maxilla shows three teeth and one abscess. All teeth were lost postmortem, except one. New bone formation on the left maxilla above the M3 can be observed and some ectocranial porosity especially on the parietals. On the left parietal bone there is a 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

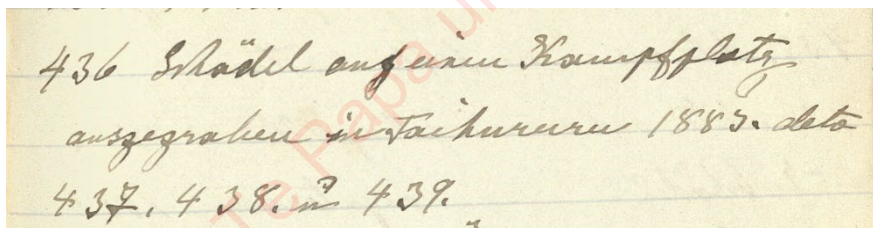
These are the remains of a young, possibly female ancestor, who died between 18 and 25 years of age, as a young adult.

(sensitive)

This skull was taken by A. Reischek from a battlefield in Taihururu in 1883. Reischek mentioned it in his diary (1, 39) as follows:

"436 Skull excavated from a battlefield in Taihururu 1883. ditto 437, 438 and 439."

"436 Schädel auf einem Kampfplatz ausgegraben in Taihururu 1883. deto 437, 438 und 439."



436 Schädel auf einem Kampfplatz
ausgegraben in Taihururu 1883. ditto
437, 438. 439.

Figure 8 Reischek diary

Anthropological assessment

Although young, this ancestor 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 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).

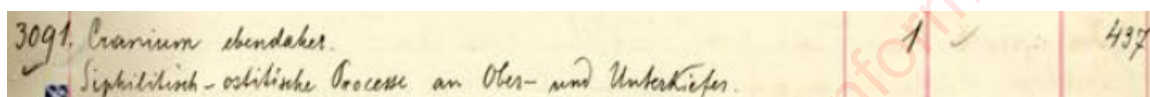


Figure 9: NHMW-ANTHRO-OSTE Inventory Number 3091, entered as "3091 Cranium from the same location. Syphilitic-osteolytic processes on maxilla and mandible 1 437" / "3091 Cranium ebendaher. Syphilitisch-osteolitisch Prozesse an Ober- und Unterkiefer 1 437." (Inv.Book-DA 3, 35).

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 of 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).

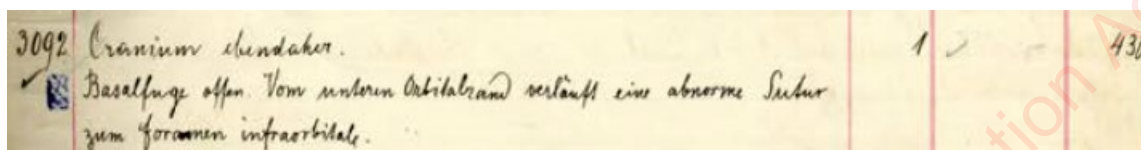


Figure 10: NHMW-ANTHRO-OSTE Inventory Number 3092, entered as "3092 Cranium from the same location. Sphenobasilar joint open. Abnormal suture from the inferior orbital ridge to the infraorbital foramen 1 438." / "3092 Cranium ebendaher. Basalfuge offen. Vom unteren Orbitalrand verläuft eine abnorme Suture 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 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).

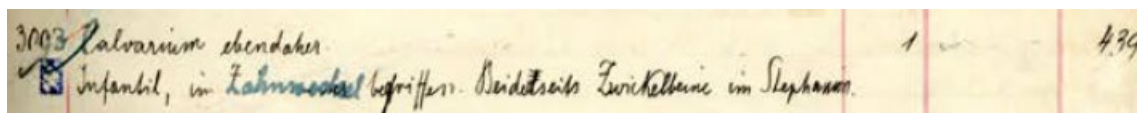


Figure 11: NHMW-ANTHRO-OSTE Inventory Number 3093, entered as "3093 Calvarium from the same location. Infant with mixed dentition. Bilateral wormian bones in the Stephanium 1 439" / "3093 Calvarium ebendaher. Infantil, in Zahnwechsel begriffen. Beiderseits Zwickelbeine im Stephanium 1 439." (Inv.Book-DA 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. The right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440" (Inv.Book-DA 3, 35).

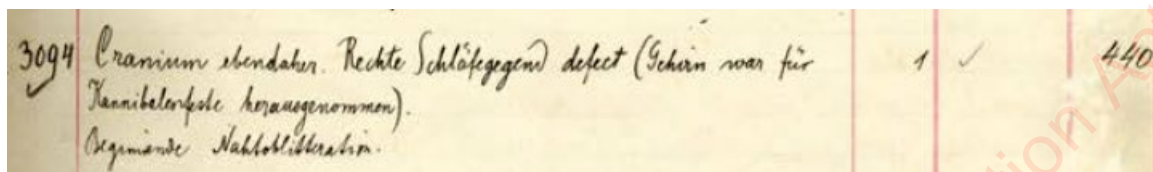


Figure 12: NHMW-ANTHRO-OSTE Inventory Number 3094, entered as "3094 Cranium from the same location. Right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440." / "3094 Cranium ebendaher. Rechte Schläfengegend defect (Gehirn war für Kannibalenfeste 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."

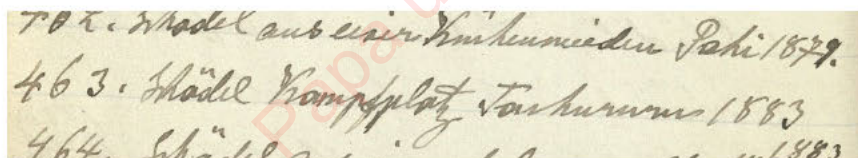


Figure 13 Diary 1 page 39

Anthropological assessment

The calvarium of this ancestor is well-preserved if it was not for the large crack on the right side of the frontal bone. His maxilla shows ten moderately worn teeth. All missing teeth were lost postmortem.

Regarding pathological changes, these remains show tempomandibular joint erosion and periodontal disease, as well as porosity in the sphenoid bones, foveola granularis in the endocranium, and thickening of the parietals beside the sagittal suture. No evidence of trauma could be found.

The bone colour is white with dark red brownish spots on the right side of the foramen magnum and on the left parietal bone. Signs of weathering can be seen on the frontal, parietal and facial bones, as well as tiny scratches on various parts of the calvarium. Grey vestiges on left mastoideus as well as small fragments of newspaper attached to various parts of the calvarium can also be observed.

The individual was entered as "3095 Calvarium from the same location. Sutures partly obliterated. Wormian bones in both stephaniae due to unclear obliteration with the parietalae. Wormian bone at lamda 1 469" (Inv.Book-DA 3, 35).

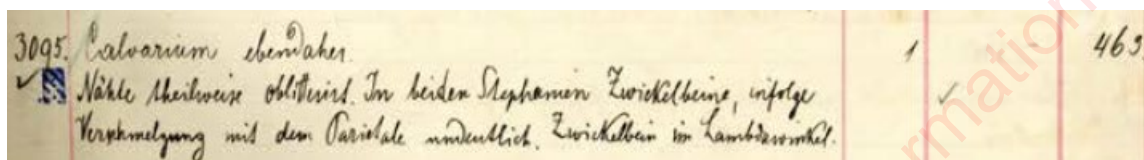


Figure 14: NHMW-ANTHRO-OSTE Inventory Number 3095, entered as "3095 Calvarium from the same location. Sutures partly obliterated. Wormian bones in both Stephaniae due to unclear obliteration with the parietalae. Wormian bone at lamda 1 469" / "3095 Calvarium ebendaher. Nähte theilweise obliteriert. In beiden Stephanien Zwickelbeine, infolge Verschmelzung mit dem Parietale undeutlich. Zwickelbein in Lamdawinkel 1 469." (Inv.Book-DA 3, 35).

KT 753

The two kōiwi repatriated from the American Museum of Natural History (AMNH) with provenance to Taiharuru came from the collection of Dr. Felix von Luschan. These kōiwi tangata were collected by Andreas Reischek, possibly in 1880.

KT 753 is a calvarium. The AMNH number is VL/1901

KT 755

KT 755 is a calvarium. The AMNH number is VL/1903

KT 1204

This kōiwi was repatriated from Georg August University of Göttingen. It is recorded in the Blumenbach Collection as AIG 156a and b, with accession notes that show it was collected by Andreas Reischek in 1883 from Taiharuru. A label attached to the calvarium says that it was found by Reischek in "a Maori fort Taiharuru".

The calvarium and mandible may belong to two separate people but they have been connected with brass coil wires. The accession record is:

Aufschrift auf Kiste] Fuchs. 1930 Maori. Neuseeländer e; 875. [Text angehängtes Etikett] Maorifrau vom ... Stamm aus einem ... Maorifestung in Neuseeland Mai 1883.
... [aufgeklebter Zeitungsausschnitt; I.S. Schädel] reischek, Andreas, Sterbende Welt. Zwölf Jahre Forscherleben auf Neuseeland, Herausgegeben von seinem Sohn. Mit 94 bunten und einfarbigen Abbildungen und 2 Karten. Halbleinen Kc 110.50; Leinen Kc 127.50

Translation from google translate.

[Inscription on box] Fuchs. 1930 Maori. New Zealanders e; 875. [Text attached label] Maori woman of ... tribe from a ... Maori fort in New Zealand May 1883.
... [newspaper clipping affixed; I.p. skull] reischek, Andreas, Dying World. Twelve years of explorer's life in New Zealand, edited by his son. With 94 colored and monochrome illustrations and 2 maps. half linen Kc 110.50; Linen Kc 127.50

Kōiwi with provenance to Patau, Pataua, Patua

There are nine kōiwi tangata with provenance to similar variations of the placename 'Pataua', assumed to be located at Ngunguru Bay. Seven of the kōiwi were repatriated from the Field Museum; one 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).

(sensitive)

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 flat osteoma can be observed on the right parietal bone. A slight temporomandibular joint erosion can be seen on the left side of the cranium. No evidence of trauma, but a large asymmetrically 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).

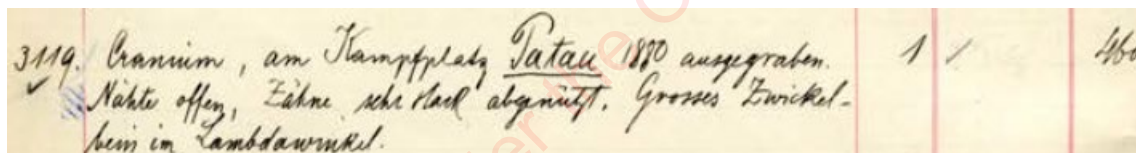
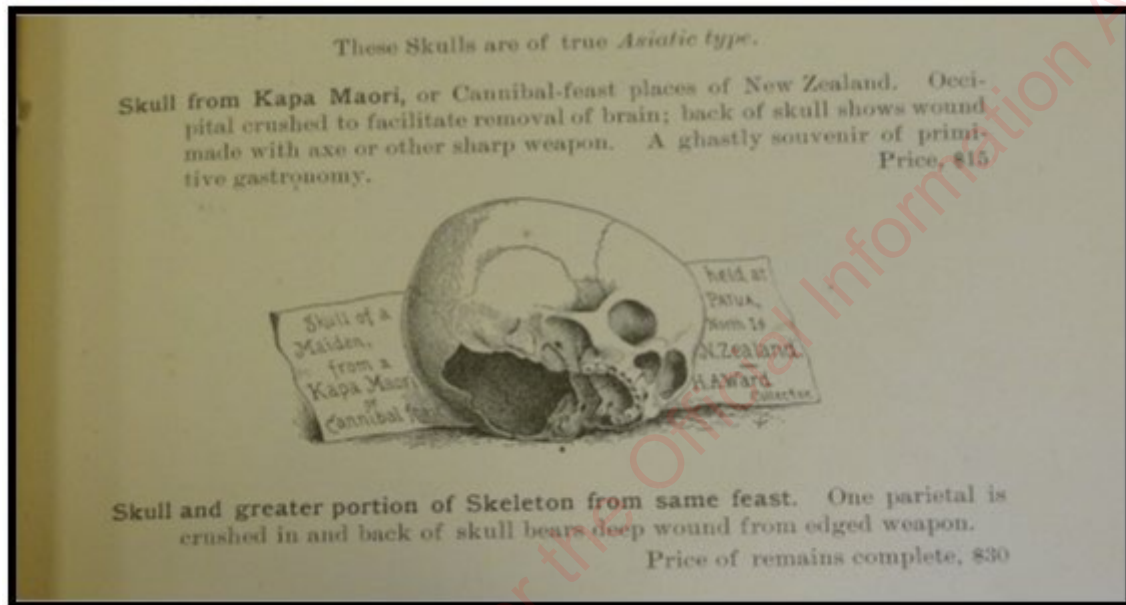


Figure 15: NHMW-ANTHRO-OSTE Inventory Number 3119, entered as "3119 Cranium, excavated from the battlefield Patau 1880. Sutures open, teeth heavily worn. Big wormian bone in the lambda region 1 460." / "3119 Cranium, am Kampfplatz Patau, 1880 ausgegraben. Nähte offen, Zähne sehr stark abgenützt. Grosses 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 possibly from more than one individual, 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. The calvarium has both numbers written on the parietal bones.

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. 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 is 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

^[1] Fforde, C. 2005. *Auckland War Memorial Museum Repatriation Project: Phase 2 Overseas Institutions*. Unpublished Report June 2005.

relatively young cranium and postcranial remains.

Cranium and post crania. Well-preserved and only mildly taphonomically altered. Posterior portions of thoracic vertebrae, ribs, scapulae, and portion of clavicles noticeably browner 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. The 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.

Conclusion

This draft report covers eighteen reference numbers for kōiwi tangata with physical provenance to Taiharuru, and Pataua.

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.

Released by Te Papa under the Official Information Act 1982

References

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

From: [Te Herekiele Herewini](#)
To: [s 9\(2\)\(a\)](#) [Michelle Beattie](#)
Subject: Signed Letter of Agreement - Te Papa/Te Waiariki Korora Takapari
Date: Monday, 9 June 2025 2:47:00 pm
Attachments: [scan_teherekieleh_2025-06-09-14-34-27.pdf](#)

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

Please find attached for your records the fully signed letter of agreement/contract between Te Papa and Te Waiariki Ngāti Korora Ngāti Takapari.

I will begin sending you purchase orders for 90% of the funding for this contract/letter of agreement, as well as separate purchase orders for the 3 invoices you've sent me regarding repatriation pre-hui.

When you receive the Te Papa purchase orders you can respond with sending me invoices for payment.

Ngā mihi,

Te Herekiele Herewini

Released by Te Papa under the Official Information Act 1982

**MUSEUM OF NEW
ZEALAND
TE PAPA
TONGAREWA**

Cable St
PO Box
467
Wellington
New
Zealand

Telephone
64-4-381 7413



9 June 2025

s 9(2)(a)

Kai-Urungi

Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust

Email: **s 9(2)(a)**.com

Tēnā koe e te rangatira

s 9(2)(a)

**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.

Draft letter of agreement 6 June 2025.

- (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.



Draft letter of agreement 6 June 2025.

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:



Dr Te Herekiele Haerehuka Maaka
Herewini

s 9(2)(a)

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.

- 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 2: Payment

1. The agreed price for the contract is \$ **s 9(2)(b)(ii)**
Resident withholding tax will be deducted
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 **s 9(2)(a)** and Michelle Beattie to complete this mahi. A separate invoice will be provided by **s 9(2)(a)** 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	s 9(2)(b)(ii)
2	Project commences (40%)	9 June 2025	
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.	

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).



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.

From: [Te Herekiele Herewini](#)
To: [s 9\(2\)\(a\)](#) [Michelle Beattie](#)
Subject: Signed Letter of Agreement/Contract - Te Papa and Te Waiariki, Korora,
Date: Monday, 9 June 2025 3:14:00 pm
Attachments: [scan_teherekiekieh_2025-06-09-14-53-29.pdf](#)

Aroha mai,

Please save this version of the signed letter of agreement, as I have signed and dated this copy.

Ngā mihi,

Dr Te Herekiele Herewini
Pou Whakahaere Kaupapa Pūtere Kōiwi | [Head of Repatriation](#)
Karanga Aotearoa Repatriation Programme
Museum of New Zealand Te Papa Tongarewa
Te Whanganui a Tara | [Wellington](#)
Aotearoa | [New Zealand](#)
Īmēra | [Email: teherekieleh@tepapa.govt.nz](mailto:teherekieleh@tepapa.govt.nz)
Waea pūkoro | [Mobile: +64 s 9\(2\)\(a\)](#)
MA (Hons) - University of Auckland Waipapa Taumata Rau, Aotearoa New Zealand.
PhD – Te Herenga Waka Victoria University of Wellington, Aotearoa New Zealand.
Fellow – Georg-August University Göttingen, Germany - Sensitive Provenance Research Project.

Draft letter of agreement 6 June 2025.

**MUSEUM OF NEW
ZEALAND
TE PAPA
TONGAREWA**

Cable St
PO Box
467
Wellington
New
Zealand

Telephone
64-4-381 7413



9 June 2025

s 9(2)(a)

Kai-Urungi

Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust

Email: s 9(2)(a)@com

Tēnā koe e te rangatira

s 9(2)(a)

**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

1
TE 17/12/25

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.

744

- (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.

Draft letter of agreement 6 June 2025.

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:



Dr Te Herekiele Haerehuka Maaka
Herewini

Karanga Aotearoa Repatriation
Programme

Pou Whakahaere Kaupapa Pūtere
Kōiwi – Head of Repatriation

Museum of New Zealand Te Papa
Tongarewa

Date: 9 June 2025

s 9(2)(a)

Position: Te Urungi

Date: 9.6.2025

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.

- 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	19 March 2024
Hosting the return of kōiwi tangata in the takiwā of Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust.	
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 2: Payment

1. The agreed price for the contract is **s 9(2)(b)(ii)**.
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. rāanga, 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 **s 9(2)(a)** and Michelle Beattie to complete this mahi. A separate invoice will be provided by **s 9(2)(a)** 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	s 9(2)(b)(ii)
2	Project commences (40%)	9 June 2025	
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.	

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



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.

**MUSEUM OF NEW
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PO Box
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9 June 2025

s 9(2)(a)

Kai-Urungi

Te Waiariki, Ngāti Kororā, Ngāti Takapari Hapū Iwi Trust

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

Tēnā koe e te rangatira

s 9(2)(a)

**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**).

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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

1
TE 17/12/25

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

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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.

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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

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- (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

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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.

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- (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;
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Nature of relationship

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

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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.

Draft letter of agreement 6 June 2025.

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:



Dr Te Herekiele Haerehuka Maaka
Herewini

Karanga Aotearoa Repatriation
Programme

Pou Whakahaere Kaupapa Pūtere
Kōiwi – Head of Repatriation

Museum of New Zealand Te Papa
Tongarewa

Date: 9 June 2025

s 9(2)(a)

Position: Te Urungi

Date: 9.6.2025

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:

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- 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	19 March 2024
Hosting the return of kōiwi tangata in the takiwā of Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Trust.	
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 2: Payment

1. The agreed price for the contract is **s 9(2)(b)(ii)**.
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. rārangā, 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 **s 9(2)(a)** and Michelle Beattie to complete this mahi. A separate invoice will be provided by **s 9(2)(a)** 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	s 9(2)(b)(ii)
2	Project commences (40%)	9 June 2025	
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.	

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).



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.

From: [Te Herekiele Herewini](#)
To: [Arapata Hakiwai](#)
Cc: [Tallia Beri](#); [Carolyn Roberts-Thompson](#); [Brenda Franklin](#)
Subject: Uplift of Tupuna Runsheets - 19 June 2025
Date: Thursday, 12 June 2025 3:51:00 pm
Attachments: [Updated 1 - Runsheets for Uplift of Tupuna Te Waiariki Ngati Korora Ngati Takapari 19 June 2025.docx](#)

Kia ora Arapata,

Please find attached the draft run sheet for the uplift of kōiwi tangata / tūpuna by Te Waiariki, Ngāti Kororā, Ngāti Takapari.

Carolyn and I would like to seek your advice regarding the run sheet, in particular the section where Te Papa (you and Courtney) offer an apology to Te Waiariki Ngāti Kororā, Ngāti Takapari on behalf of Te Papa and the museum sector before the transfer of care documents are signed by Te Papa and iwi representatives.

Would it be possible for Carolyn and I to have a 30-minute update meeting with you āpōpō (Friday 13 June) to talk you through the run sheet?

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 9 929 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: [Te Herekietie Herewini](#)
To: [Finance](#)
Subject: Urgent Payments - Te Waiariki - CS013890 and CS013889
Date: Tuesday, 10 June 2025 11:26:00 pm
Attachments: [scan_teherekietieh_2025-06-09-14-53-29.pdf](#)
[Te Waiariki Approved Payment 2- 9 June 25 GR Te Papa.pdf](#)
[Te Waiariki Invoice Payment 2- 9 June 25.pdf](#)
[Te Waiariki Approved Payment 1 - 9 June 25 GR Te Papa.pdf](#)
[Te Waiariki Invoice Payment 1 - 9 June 25.pdf](#)

Kia ora Finance,

My apologies, as I will need to ask if these two payments for the Te Waiariki, Ngāti Kororā Ngāti Takapari Trust can be processed and payments made on Wednesday 11 June or Thursday 12 June 2025.

The two payments relate to a letter of agreement that was signed yesterday 9 June 2025 between Te Papa and Te Waiariki Ngāti Kororā Ngāti Takapari Trust. As indicated in the schedule regarding payments, payments 1 and 2 will be provided on signing of contract/letter of agreement and when the project begins. I have attached a copy of the signed contract for your information as well as the related invoices received and the Te Papa goods receipts.

Please let me know if you have any questions, and my apologies again for the urgency related to these two payments.

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](#)
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Fellow – Georg-August University Göttingen, Germany - Sensitive Provenance Research Project.

GOODS RECEIPT

APPROVED

Received on 10-Jun-2025

Goods Receipt 031303

Reference Received on 10-Jun-2025
Issued 10-Jun-2025
Receipt Total s 9(2)(b)(ii)
Receipt User Te Herōkiekie Herewini

Description	Quantity	Unit	Unit Price (Exclusive)	Line Amount (Exclusive)
Uplift of koiwi tangata - Te Waiariki CS013890 - Te Waiariki Ngati Korora Ngati Takapari Hapu Iwi T	1.00	each	s 9(2)(b)(ii)	
			Total	s 9(2)(b)(ii)

GOODS RECEIPT

APPROVED

Received on 10-Jun-2025

Goods Receipt 031304

Reference Received on 10-Jun-2025
Issued 10-Jun-2025
Receipt Total s 9(2)(b)(ii)
Receipt User Te Herōkiekie Herowini

Description	Quantity	Unit	Unit Price (Exclusive)	Line Amount (Exclusive)
2nd Payment of throe - Te Waiariki CS013889 - Te Waiariki Ngati Korora Ngati Takapari Hapu Iwi T	1.00	each	s 9(2)(b)(ii)	s 9(2)(b)(ii)
			Total	

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TAX INVOICE

Te Papa Tongarewa

Invoice Date
10 Jun 2025

Invoice Number
INV-0066

Reference
CS013890

GST Number
124-672-353

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

Description	Quantity	Unit Price	Amount NZD
-------------	----------	------------	------------

Uplift of koiwi tangata - Te Waiariki	1.00	s 9(2)(b)(ii)	
---------------------------------------	------	---------------	--

Uplift of koiwi tangata from Te Papa by Te Waiariki, Korora, Takapari on 19 June 25.

First payment of three.

This payment is of 50 % of letter of agreement signed 9 June 25 -

s 9(2)(b)(ii)

Subtotal

s 9(2)(b)(ii)

TOTAL GST 15%

TOTAL NZD

Due Date: 20 Jun 2025

Please make payment using the account details below:

s 9(2)(b)(ii)

PAYMENT ADVICE

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

Customer Te Papa Tongarewa

Invoice Number INV-0066

Amount Due

s 9(2)(b)(ii)

Due Date

20 Jun 2025

Amount Enclosed

Enter the amount you are paying above



TAX INVOICE

Te Papa Tongarewa

Invoice Date
10 Jun 2025

Invoice Number
INV-0067

Reference
CS013889

GST Number
124-672-353

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

Description	Quantity	Unit Price	Amount NZD
2nd Payment of three - Te Waiariki	1.00	s 9(2)(b)(ii)	s 9(2)(b)(ii)
2nd Payment of three - Te Waiariki Korora Takapari regarding uplift of koiwi tangata on 19 June 2025.			
This payment is 40% of letter of agreement as project for uplift arrangements began on 9 June 2025.			
This amount is s 9(2)(b)(ii)			
Subtotal			
TOTAL GST 15%			
TOTAL NZD			

s 9(2)(b)(ii)



PAYMENT ADVICE

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

Customer Te Papa Tongarewa

Invoice Number INV-0067

Amount Due

Due Date

Amount Enclosed

s 9(2)(b)(ii)

Enter the amount you are paying above

From: [Te Herekiele Herewini](#)
To: [s 9\(2\)\(a\)](#) [Michelle Beattie](#)
Subject: Update Meeting - Are you free Friday 13 June (12 noon)?
Date: Thursday, 12 June 2025 1:00:00 pm

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

Are you both free apopo – Friday 13 June for a hui at 12 noon?

Just wanting to bring our meeting forward from Monday 16 June.

Ngā mihi,

Dr Te Herekiele Herewini

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

Karanga Aotearoa Repatriation Programme

Museum of New Zealand Te Papa Tongarewa

Te Whanganui a Tara | [Wellington](#)

Aotearoa | [New Zealand](#)

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

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

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

Te Papa and Te Waiariki



Te Herekiele Herewini

Required Te Herekiele Herewini

s 9(2)(a)

Michelle Beattie

✓ Accept ▾

? Tentative ▾

✗ Decline ▾

🕒 Propose New Time ▾



Fri 13/06/2025 12:08 pm

As the meeting organizer, you do not need to respond to the meeting.

🕒 Friday, 13 June 2025 12:00 pm-1:00 pm Microsoft Teams Meeting

Aroha mai

Microsoft Teams [Need help?](#)

[Join the meeting now](#)

Meeting ID: 463 909 315 970 0

Passcode: k7f7bf96

For organizers: [Meeting options](#)

From: susanthorpe@xtra.co.nz
To: [Susan Thorpe](#)
Subject: waiariki final
Date: Friday, 13 June 2025 12:49:11 pm
Attachments: [Research report draft 6 Te Waiariki 13 June 2025.pdf](#)

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Accepted: FW: Update meeting - Te Papa and Te Waiariki Korora Takapani @ Tue Jun 17, 2025 12pm - 1pm (GMT+12) (Admin 1) - Meeting Response

File Meeting Response Acrobat

Delete Reply Reply All Forward IM More

Delete Respond

Send to OneNote

Rules Actions

Move

Mark Unread

Categorize

Follow Up

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Related Select

Read Aloud

Immersive Reader

Zoom

Immersive Zoom

Tue 17/06/2025 12:15 pm

Google Calendar <calendar-notification@google.com> on behalf of s 9(2)(a)

Accepted: FW: Update meeting - Te Papa and Te Waiariki Korora Takapani @ Tue Jun 17, 2025 12pm - 1pm (GMT+12) (Admin 1)

To Te Herekiele Herewini

When Tuesday, 17 June 2025 12:00 pm-1:00 pm (UTC+12:00) Auckland, Wellington

Location Microsoft Teams Meeting: Tuatara - rua (6 pax)

We couldn't find this meeting in the calendar. It may have been moved or deleted.
Google Calendar has accepted this meeting on behalf of Admin 1.

invite.ics
ics File

You don't often get email from s 9(2)(a)

Admin 1 has accepted this invitation.

From: Te Herekiele Herewini
Sent: Tuesday, June 17, 2025 9:43:47 AM (UTC+12:00) Auckland, Wellington
To: Te Herekiele Herewini s 9(2)(a)
Subject: Update meeting - Te Papa and Te Waiariki Korora Takapani
When: Tuesday, June 17, 2025 12:00 PM-1:00 PM
Where: Microsoft Teams Meeting: Tuatara - rua (6 pax)

Update meeting

Microsoft Teams Need help?
Join the meeting now

From: [Te Herekiele Herewini](#)
To: [Courtney Johnston](#)
Cc: [Carolyn Roberts-Thompson](#); [Brenda Franklin](#)
Subject: RE: Te Hikinga - Transfer documents and apology - Te Waiariki, Ngati Korora, Ngati Takapari
Date: Tuesday, 17 June 2025 5:38:00 pm
Attachments: [Updated 1 - Runsheet for Uplift of Tupuna Te Waiariki Ngati Korora Ngati Takapari 19 June 2025.docx](#)

Ka ora Courtney,

This run sheet is attached and begins towards the end of page 2.

Ngā mihi,

Te Herekiele Herewini

From: Courtney Johnston <Courtney.Johnston@tepapa.govt.nz>
Sent: Tuesday, 17 June 2025 5:23 pm
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Cc: Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Subject: RE: Te Hikinga - Transfer documents and apology - Te Waiariki, Ngāti Kororā, Ngāti Takapari

Kia ora Te here – happy with the wording (I assume this is largely consistent with other similar documents)?

Runsheet not attached ...

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Tuesday, 17 June 2025 4:57 pm
To: Courtney Johnston <Courtney.Johnston@tepapa.govt.nz>
Cc: Carolyn Roberts-Thompson <CarolynR@tepapa.govt.nz>; Brenda Franklin <Brenda.Franklin@tepapa.govt.nz>
Subject: Te Hikinga - Transfer documents and apology - Te Waiariki, Ngāti Kororā, Ngāti Takapari

Kia ora Courtney,

Please find attached the draft transfer document with the apology statement, the provenance research report, as well as the runsheet for Thursday morning.

Are you comfortable with the wording in the transfer document/apology wording?

Please let me know if you have any questions.

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)**

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

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From: [Te Herekiele Herewini](#)
To: [Arapata Hakiwai](#); [Tawhiti Kunaiti](#); [Fiona Hunter](#); [Carolyn Roberts-Thompson](#); [Haley Hakaraia](#); [Brenda Franklin](#); [Shaadiya-Lee Filoa](#)
Subject: Update - Te Hikinga Uplift of Koiwi tangata - Te Waiariki, Korora, Takapari
Attachments: [Updated 1 - Runsheet for Uplift of Tupuna Te Waiariki Ngati Korora Ngati Takapari 19 June 2025.docx](#)
[MUSEUM OF NEW ZEALAND TE PAPA TONGAREWA transfer document 19 June 25.docx](#)

Morena tatou,

We are very close to finalising the runsheet for Te Hikinga – Uplift of koiwi tangata on Thursday 19 June.

I am hoping we can meet this afternoon at 4 pm to finalise the runsheet and to answer any outstanding patai.

Please find attached the revised runsheet and the draft transfer document with the apology.

Nga 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

Imēra | Email: teherekiekieh@tepapa.govt.nz <<mailto:teherekiekieh@tepapa.govt.nz>>

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

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

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Join the meeting now <https://teams.microsoft.com/l/meetup-join/19%3ameeting_NDMxNTBiMGYtOGZlzi00NjBhLTkwNzYtNE4NDfjNDM4MTZTzi%40thread.v2/0?context=%7b%22tid%22%3a%22b0762dc-7b33-419c-8684-711d25586af3%22%2c%22oid%22%3a%22511a1dd5-b767-42f7-a7dd-8803146bb83%22%7d%3e>

Meeting ID: 474 266 982 847 5

Passcode: jJ7s5Kg2

For organizers: Meeting options <https://teams.microsoft.com/meetingOptions/?organizerId=511a1dd5-b767-42f7-a7dd-8803d146bd83&tenantId=bb0762dc-7b33-419c-8684-711d25586af3&threadId=19_meeting_NDMxNTBiMGYtOGZlZi00NjBhLTKwNzYtNzE4NDFjNDM4ZTZi@thread.v2&messageId=0&language=en-US>

**Uplift of Tūpuna
by Te Waiariki Ngāti Kororā Ngāti Takapari o
Te Tai Tokerau**

Rongomaraeroa Marae | Level 4 | Te Papa

Thursday 19 June 2025 | 8.00am

Tukuna mai he kapunga oneone hei tangi
Provide me with a handful of soil from my homeland
so, I may feel the spirit of my ancestors and weep.

The Museum of New Zealand Te Papa Tongarewa is pleased to be working in partnership with the Te Waiariki Ngāti Kororā Ngāti Takapari Trust to ensure the safe return of kōiwi tangata to their hapū and whenua.

On Thursday morning 19 June 2025, Te Papa will welcome a delegation of kaumātua from Te Waiariki Ngāti Kororā Ngāti Takapari Trust to uplift 18 kōiwi tangata, representing approximately 23 people with provenance to Pātaua and Taiharuru in the Tai Tokerau. From the mid-1800s up to the early 1900s these tūpuna were looted by collectors and traders of ancestral remains and taonga who did not have permission to enter places held tapu by Te Waiariki Ngāti Kororā Ngāti Takapari. These ancestors were then traded through various networks including those associated with colonial museums in Aotearoa New Zealand to collectors, traders and institutions in Austria, Germany, and the United States of America.

Te Papa acknowledges that the colonial museum sector of this period fell short of actively protecting and safeguarding the kōiwi tangata of Te Waiariki, Ngāti Kororā, Ngāti Takapari with their removal, looting, and collection from wāhi tapu.

Te Papa, through the work of its Karanga Aotearoa Repatriation Programme, actively seeks the return of Māori and Moriori ancestral remains that are housed in international institutions. This significant and important work is mandated by the New Zealand Government and is pivotal to reconciling elements of the colonial history of this country. From 2007 these ancestors started coming home from the Field Museum in Chicago, the American Museum of Natural History (New York) in 2014, the Natural History Museum (Vienna) in 2022 and from the Georg-August University in Göttingen, Germany in June 2023.

This Te Hikinga – Uplift of Tūpuna Ceremony, actively acknowledges the importance of returning kōiwi tangata to their iwi and place of provenance. Te Papa apologises for the period of loss that these kōiwi tangata were separated from their wāhi tapu and the manaakitanga of their uri and hopes that their repatriation and restitution offers a pathway to reconciliation of the misdeeds of the past.

Te Papa wishes these tūpuna a safe journey home.

ATTENDEES:

Te Waiariki Ngāti Kororā Ngāti Takapari Trust:

Mr s 9(2)(a) s 9(2)(a) s 9(2)(a) s 9(2)(a), Dr Arvay Armstrong-Read and s 9(2)(a)

Mana Whenua and Te Papa:

Mana Whenua representatives, Dr Arapata Hakiwai (Kaihautū), Courtney Johnston (Chief Executive), Tawhiti Kunaiti (Pou Tikanga), Fiona Hunter (Pou Tikanga), Dr Te Herekiele Herewini (Head of Repatriation), Hinerangi Himiona (Repatriation Advisory Panel), Carolyn Roberts-Thompson (Director – Ngā Manu Atarau), Haley Hakaraia (Head of Iwi Relationships), Moana Parata (Collection Manager), Lisa Osborne (Collection Manager), Shane James (Collection Manager) and other kaimahi from across Te Papa.

Programme		
	Please note on Wednesday 18 June Te Waiariki, Ngāti Kororā, Ngāti Takapari will be arriving at Te Papa to prepare their kōiwi tangata and place them in their specially prepared tāpau and kete for their journey home to Whangarei.	
7 am	Te Herekiele and Shaadiya-Lee place breakfast/morning tea items in level 3 kitchen for Te Papa kaimahi attending the uplift ceremony on Rongomaraeroa.	Level 3 Kitchen.
7.15 am	Te Herekiele and Pou Tikanga have karakia in Wāhi Tapu with kōiwi tangata and then transfer them to Rongomaraeroa on small trolley via Te Ara a Hine lift.	Wāhi Tapu
7.30 am	Moana Parata places whāriki on atamira, the kōiwi tangata are placed on whāriki and dressed with kākahu.	Rongomaraeroa
7.30 am	Security: please ensure front door is open and lights on in advance of arrival of manuhiri Host support: Te Papa Hosts Te Waiariki Ngāti Kororā Ngāti Takapari arrive and gather in the Wellington foyer, Level 2 to await whakamarama. Mana Whenua, Repatriation Advisory Panel members and Te Papa staff proceed to the Marae	
7.30 am	Shaadiya-Lee to place table on left hand side of Rongomaraeroa, behind the seating of the Te Papa hau kāinga and up against the wall. Place black cloth on table and then place two copies of the transfer of care documents on table with two pens.	Rongomaraeroa
7.45am	Brenda Franklin meets delegation from Te Waiariki, Kororā, Takapari and escorts them to the Toroa Room Level 2 to	Wellington Foyer

	store their bags, and then they return of the Wellington Foyer.	
	Whakamārama for Te Waiariki Ngāti Kororā Ngāti Takapari Briefing by Carolyn Roberts-Thompson, Te Herekietie with Shaadiya-Lee - Te Papa	
7.50am	Security to open the Ranginui door. (Dependent on weather) Security staff to remain on site.	Rongomaraeroa
	Directly following the briefing, Te Waiariki Ngāti Kororā Ngāti Takapari will proceed to Te Ara ā Hine to await the taonga pūoro to sound to signal that the group should proceed to the waharoa	
8.00am	CEREMONY BEGINS	
	Taonga Puoro Taonga Pūoro (traditional Māori instruments) will sound.	
	Te Waiariki Ngāti Kororā Ngāti Takapari proceed via Te Ara a Hine to the Waharoa. (If any kaumātua require, there is a lift to access Level 4)	
	Karanga The kaikaranga from the mana whenua/Te Papa will lead with the first karanga followed by a reply from Te Waiariki Ngāti Kororā Ngāti Takapari. Te Papa Kaikaranga: Moana Parata	
	Whaikōrero – Kawa Pāeke Karakia – Mana whenua / Te Papa Mana Whenua/ Te Papa Kaikōrero will go first, and the Te Waiariki Ngāti Kororā Ngāti Takapari kaikōrero will follow. Each kaikōrero will be supported by a mōteatea / waiata.	
	Harirū / Hongi Mana whenua / Te Papa kaikōrero will invite Te Waiariki Ngāti Kororā Ngāti Takapari to harirū/hongi. After the hariru is completed, the table for signing the transfer of care document will be placed on the floor in front of the kōiwi tangata, and those gathered will take their seats again.	
	Apology from Te Papa Dr Arapata Hakiwai and Courtney Johnston (Te Papa CE) will extend an apology to Te Waiariki Ngāti Kororā Ngāti Takapari for the taking of kōiwi	

	<p>tangata and their trade to overseas institutions and acknowledge that this is an important step for the museum sector in seeking reconciliation for the misdeeds of the past.</p> <p>Signing of Transfer of Care documents</p> <p>Arapata and Coutney will then invite representatives of Te Waiariki Ngāti Kororā Ngāti Takapari to sign the transfer of care document for the kōiwi tangata. This document will also be signed by Arapata, Courtney and Hinerangi Himiona (Repatriation Advisory Panel), Carolyn Roberts-Thompson and Te Herekiele Herewini.</p> <p>During the signing process Tangi a te ruru will be sang by Te Papa.</p> <p>Following the signing of the transfer documents the tūpuna will be carried via Te Ara a Tāne (weather dependent) to the Dockway and placed in the transport vehicle. s 9(2)(a), s 9(2)(a), Te Herekiele and Moana Parata will begin drive to Whangārei.</p>
9.15 am approx.	<p>Kai Whakanoa</p> <p>After the uplift ceremony is completed Te Papa kaimahi will be able to go to Level 3 kitchen to have something to eat. Please help yourself.</p>
9.15 am approx.	<p>Parakuihi Invitation</p> <p>Te Papa café ground floor - Carolyn and Arapata will invite Te Waiariki Ngāti Kororā Ngāti Takapari kaumātua, Mana whenua representatives, Pou Tikanga, Hinerangi Himiona, Ngā Manu Atarau, Lisa Osbourne and Shane James to breakfast.</p>

Contacts : Te Herekiele Herewini, Head of Repatriation : s 9(2)(a)
Haley Hakaraia, Head of Iwi Relationships : s 9(2)(a)

Tirotiro

Tirotiro kau au ki marae kāinga, e rā
Kei whea koutou e ngaro nei e te iwi, e rā
Taku aroha ki ngā tai e ngunguru, e rā
E rite mai ki te iwi, e ngunguru noa nei, e rā
Takoto mai i runga i te atamira, e rā
Ka tōkia tō kiri e te anu mātao, e rā.

MUSEUM OF NEW ZEALAND TE PAPA TONGAREWA

Te Hikinga o Ngā Kōiwi Tangata – The Uplift of Ancestors by Te Waiariki Ngāti Kororā Ngāti Takapari Trust



Rongomaraeroa Marae | Level 4 | Te Papa

The Museum of New Zealand Te Papa Tongarewa is pleased to be working in partnership with the Te Waiariki Ngāti Kororā Ngāti Takapari Trust to ensure the safe return of kōiwi tangata to their hapū and whenua.

On Thursday morning 19 June 2025, Te Papa welcomes a delegation of kaumātua from Te Waiariki Ngāti Kororā Ngāti Takapari Trust to uplift 18 kōiwi tangata, representing approximately 23 people with provenance to Pātaua and Taiharuru in the Tai Tokerau. From the mid-1800s up to the early 1900s these tūpuna were looted by collectors and traders of ancestral remains and taonga who did not have permission to enter places held tapu by Te Waiariki Ngāti Kororā Ngāti Takapari. These ancestors were then traded through various networks including those associated with colonial museums in Aotearoa New Zealand to collectors, traders and institutions in Austria, Germany, and the United States of America.

Te Papa acknowledges that the colonial museum sector of this period fell short of actively protecting and safeguarding the kōiwi tangata of Te Waiariki, Ngāti Kororā, Ngāti Takapari with their removal, looting, and collection from wāhi tapu.

Te Papa, through the work of its Karanga Aotearoa Repatriation Programme, actively seeks the return of Māori and Moriori ancestral remains that are housed in international institutions. This significant and important work is mandated by the New Zealand Government and is pivotal to reconciling elements of the colonial history of this country. From 2007 these ancestors started coming home from the Field Museum in Chicago, the American Museum of Natural History (New York) in 2014, the Natural History Museum (Vienna) in 2022 and from the Georg-August University in Göttingen, Germany in June 2023.

This Te Hikinga – Uplift of Kōiwi Tangata Ceremony, actively acknowledges the importance of returning kōiwi tangata to their iwi and place of provenance. Te Papa apologises for the period of loss that these kōiwi tangata were separated from their wāhi tapu and the manaakitanga of their uri and hopes that their repatriation and restitution offers a pathway to reconciliation of the misdeeds of the past.

19 June 2025

REPATRIATION OF KŌIWI TANGATA

I runga i ngā āhuatanga o te wā, nei rā te mihi ki a koutou.

On the occasion of the repatriation and return of kōiwi tangata represented by eighteen KT registration numbers, the Museum of New Zealand Te Papa Tongarewa through the Karanga Aotearoa Repatriation Programme formally transfers the kōiwi tangata listed below with the associated documentation and research information:

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	VL/1901	Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural

			History in 2014. Provenance to Taiharuru
KT 755	VL/1903	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 1180		Skull. Collected by A. Reischek	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Patau or 'Pataua'
KT 757	VL/1905	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

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

Ngā mihi nui rawa atu,

Date: 19 June 2025

Courtney Johnston
TUMU WHAKARAE

Dr Arapata Hakiwai
KAIHAUTŪ

Hinerangi Himiona
Repatriation Advisory Panel

Carolyn Roberts-Thomson
Director Ngā Manu Atarau

Dr Te Herekiele Herewini
Pou Whakahaere Kaupapa Pūtere Kōiwi

Te Waiariki Ngāti Kororā Ngāti Takapari Iwi Trust Iwi (Mandated)

Dr Arvay Armstrong-Read
Kaihautū

s 9(2)(a)
Kai-Urungi

From: [Michelle Beattie](#)
To: [s 9\(2\)\(a\)](#) [Te Herekiele Herewini](#)
Subject: Re: Te Hikinga - Uplift Ceremony on 19 June 2025
Date: Wednesday, 18 June 2025 2:27:15 pm
Importance: High

Kia ora,

Ngā mihi for providing the attached documentation and information — it is greatly appreciated.

Regarding the ceremony and the photographer engaged by Te Papa, may I respectfully request that photographs be limited to Uncle [s 9\(2\)\(a\)](#) Uncle [s 9\(2\)\(a\)](#), and Auntie Arvay Armstrong-Read only.

We fully acknowledge and respect [s 9\(2\)\(a\)](#)'s request that [s 9\(2\)\(a\)](#), [s 9\(2\)\(a\)](#) colleague, and [s 9\(2\)\(a\)](#) self not be included in any photography.

Thank you for your understanding and support in upholding these wishes.

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: [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#)@tepapa.govt.nz>
Sent: Tuesday, June 17, 2025 3:52 PM
To: Te Herekiele Herewini <teherekieleh@tepapa.govt.nz>; Michelle Beattie <[s 9\(2\)\(a\)](#)@tepapa.govt.nz>
Subject: Re: Te Hikinga - Uplift Ceremony on 19 June 2025

Tēnā koe Te Herekiele

For you quick response and appreciate the discussion you had with your management. We will carry on with the plans for Thursday morning.

Nā

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

Get [Outlook for iOS](#)

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

Sent: Tuesday, June 17, 2025 3:40:00 PM

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

Subject: Te Hikinga - Uplift Ceremony on 19 June 2025

Kia ora s 9(2)(a) me Michelle,

Thank you for the meeting today at 12 noon.

I did make an inquiry within Te Papa of bringing the Te Hikinga – Uplift ceremony of tūpuna forward from Thursday to Wednesday 18 June 2025.

To this end I had a meeting with the management team I belong to at Te Papa, and we considered the logistics of moving the ceremony forward and whether this was possible.

It is important for me to indicate that tomorrow is Te Papa's hautapu ceremony day and our kaimahi have dedicated the morning and day to this kaupapa.

During the day the marae is being used for Matariki related activities throughout the day, and it is unavailable. To add, Te Papa's senior management are also engaged with other kaupapa on Wednesday afternoon. **Unfortunately, it is not possible for us to move the ceremony forward from Thursday morning to Wednesday afternoon.**

Attached documents

As requested, please find attached the draft of the transfer document and apology to be signed by representatives of Te Papa and Te Waiariki, Kororā, Takapari.

Also attached is the updated provenance report for the returning tūpuna/kōiwi tangata, as well as the runsheet for Thursday morning, with the delegation from Te Waiariki, Kororā, Takapari arriving at Te Papa at 7.45 am.

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.

Released by Te Papa under the Official Information Act 1982

**Uplift of Tūpuna
by Te Waiariki Ngāti Kororā Ngāti Takapari o
Te Tai Tokerau**

Rongomaraeroa Marae | Level 4 | Te Papa

Thursday 19 June 2025 | 8.00am

Tukuna mai he kapunga oneone hei tangi
*Provide me with a handful of soil from my homeland
so, I may feel the spirit of my ancestors and weep.*

The Museum of New Zealand Te Papa Tongarewa is pleased to be working in partnership with the Te Waiariki Ngāti Kororā Ngāti Takapari Trust to ensure the safe return of kōiwi tangata to their hapū and whenua.

On Thursday morning 19 June 2025, Te Papa will welcome a delegation of kaumātua from Te Waiariki Ngāti Kororā Ngāti Takapari Trust to uplift 18 kōiwi tangata, representing approximately 23 people with provenance to Pātaua and Taiharuru in the Tai Tokerau. From the mid-1800s up to the early 1900s these tūpuna were looted by collectors and traders of ancestral remains and taonga who did not have permission to enter places held tapu by Te Waiariki Ngāti Kororā Ngāti Takapari. These ancestors were then traded through various networks including those associated with colonial museums in Aotearoa New Zealand to collectors, traders and institutions in Austria, Germany, and the United States of America.

Te Papa acknowledges that the colonial museum sector of this period fell short of actively protecting and safeguarding the kōiwi tangata of Te Waiariki, Ngāti Kororā, Ngāti Takapari with their removal, looting, and collection from wāhi tapu.

Te Papa, through the work of its Karanga Aotearoa Repatriation Programme, actively seeks the return of Māori and Moriori ancestral remains that are housed in international institutions. This significant and important work is mandated by the New Zealand Government and is pivotal to reconciling elements of the colonial history of this country. From 2007 these ancestors started coming home from the Field Museum in Chicago, the American Museum of Natural History (New York) in 2014, the Natural History Museum (Vienna) in 2022 and from the Georg-August University in Göttingen, Germany in June 2023.

This Te Hikinga – Uplift of Tūpuna Ceremony, actively acknowledges the importance of returning kōiwi tangata to their iwi and place of provenance. Te Papa apologises for the period of loss that these kōiwi tangata were separated from their wāhi tapu and the manaakitanga of their uri and hopes that their repatriation and restitution offers a pathway to reconciliation of the misdeeds of the past.

Te Papa wishes these tūpuna a safe journey home.

ATTENDEES:

Te Waiariki Ngāti Kororā Ngāti Takapari Trust:

Mr s 9(2)(a) s 9(2)(a) s 9(2)(a), Dr Arvay Armstrong-Read and s 9(2)(a)

Mana Whenua and Te Papa:

Mana Whenua representatives, Dr Arapata Hakiwai (Kaihautū), Courtney Johnston (Chief Executive), Tawhiti Kunaiti (Pou Tikanga), Fiona Hunter (Pou Tikanga), Dr Te Herekiele Herewini (Head of Repatriation), Hinerangi Himiona (Repatriation Advisory Panel), Carolyn Roberts-Thompson (Director – Ngā Manu Atarau), Haley Hakaraia (Head of Iwi Relationships), Moana Parata (Collection Manager), Lisa Osborne (Collection Manager), Shane James (Collection Manager) and other kaimahi from across Te Papa.

Programme		
7 am	Te Herekiele and Shaadiya-Lee place breakfast/morning tea items in level 3 kitchen for Te Papa kaimahi attending the uplift ceremony on Rongomaraeroa.	Level 3 Kitchen.
7.15 am	Pou Tikanga have karakia in Wāhi Tapu with kōiwi tangata. Te Herekiele and Shaadiya-Lee will then transfer the kōiwi tangata from Rongomaraeroa on small trolley via Te Ara a Hine lift.	Wāhi Tapu
7.30 am	Moana Parata places whāriki on atamira, the kōiwi tangata are placed on whāriki and dressed with kākahu.	Rongomaraeroa
7.30 am	<p>Security: please ensure front door is open and lights on in advance of arrival of manuhiri</p> <p>Host support: Te Papa Hosts</p> <p>Te Waiariki Ngāti Kororā Ngāti Takapari arrive and gather in the Wellington foyer, Level 2 to await whakamarama.</p> <p>Mana Whenua, Repatriation Advisory Panel members and Te Papa staff proceed to the Marae</p>	
7.30 am	Shaadiya-Lee to place table on left hand side of Rongomaraeroa, behind the seating of the Te Papa hau kāinga and up against the wall. Place black cloth on table and then place two copies of the transfer of care documents on table with two pens.	Rongomaraeroa
7.45am	Brenda Franklin meets delegation from Te Waiariki, Kororā, Takapari and escorts them to the Toroa Room Level 2 to	Wellington Foyer

	store their bags, and then they return of the Wellington Foyer.	
	Whakamārama for Te Waiariki Ngāti Kororā Ngāti Takapari Briefing by Carolyn Roberts-Thompson, Te Herekietie, Hinerangi Himiona with Shaadiya-Lee - Te Papa	
7.50am	Security to open the Ranginui door. (Dependent on weather) Security staff to remain on site.	Rongomaraeroa
	Directly following the briefing, Te Waiariki Ngāti Kororā Ngāti Takapari will proceed to Te Ara ā Hine to await the taonga pūoro to sound to signal that the group should proceed to the waharoa	
8.00am	CEREMONY BEGINS	
	Taonga Puoro Taonga Pūoro (traditional Māori instruments) will sound.	
	Te Waiariki Ngāti Kororā Ngāti Takapari proceed via Te Ara a Hine to the Waharoa. (If any kaumātua require, there is a lift to access Level 4)	
	Karanga The kaikaranga from the mana whenua/Te Papa will lead with the first karanga followed by a reply from Te Waiariki Ngāti Kororā Ngāti Takapari. Te Papa Kaikaranga: Moana Parata	
	Whaikōrero – Kawa Pāeke Karakia – Mana whenua / Te Papa Mana Whenua/ Te Papa Kaikōrero will go first, and the Te Waiariki Ngāti Kororā Ngāti Takapari kaikōrero will follow. Each kaikōrero will be supported by a mōteatea / waiata.	
	Harirū / Hongi Mana whenua / Te Papa kaikōrero will invite Te Waiariki Ngāti Kororā Ngāti Takapari to harirū/hongi. After the hariru is completed, the table for signing the transfer of care document will be placed on the floor in front of the kōiwi tangata, and those gathered will take their seats again.	
	Apology from Te Papa Dr Arapata Hakiwai and Courtney Johnston (Te Papa CE) will extend an apology to Te Waiariki Ngāti Kororā Ngāti Takapari for the taking of kōiwi	

	<p>tangata and their trade to overseas institutions and acknowledge that this is an important step for the museum sector in seeking reconciliation for the misdeeds of the past.</p> <p>Signing of Transfer of Care documents</p> <p>Arapata and Coutney will then invite representatives of Te Waiariki Ngāti Kororā Ngāti Takapari to sign the transfer of care document for the kōiwi tangata. This document will also be signed by Arapata, Courtney and Hinerangi Himiona (Repatriation Advisory Panel), Carolyn Roberts-Thompson and Te Herekiele Herewini.</p> <p>During the signing process the Tangi a te ruru waiata will be sang by Te Papa.</p> <p>Following the signing of the transfer documents the tūpuna will be carried via Te Ara a Tāne (weather dependent) to the Quarantine room in Dockway.</p> <p>The kōiwi tangata will then be transferred from their conservation boxes into the prepared tāpau and kete, then carried to the transport vehicle. At this time, s 9(2)(a), s 9(2)(a), Te Herekiele Herewini and Moana Parata will begin the drive to Whangārei.</p>
9.15 am approx.	<p>Kai Whakanoa</p> <p>After the uplift ceremony is completed Te Papa kaimahi will be able to go to Level 3 kitchen to have something to eat. Please help yourself.</p>
9.15 am approx.	<p>Parakuihi Invitation</p> <p>Te Papa café ground floor - Carolyn and Arapata will invite Te Waiariki Ngāti Kororā Ngāti Takapari kaumātua, Mana whenua representatives, Pou Tikanga, Hinerangi Himiona, Ngā Manu Atarau, Lisa Osbourne and Shane James to breakfast.</p>

Contacts : Te Herekiele Herewini, Head of Repatriation : s 9(2)(a)
Haley Hakaraia, Head of Iwi Relationships : s 9(2)(a)

Tirotiro

Tirotiro kau au ki marae kāinga, e rā
Kei whea koutou e ngaro nei e te iwi, e rā

Taku aroha ki ngā tai e ngunguru, e rā
E rite mai ki te iwi, e ngunguru noa nei, e rā

Draft – 17 June 2025

Takoto mai i runga i te atamira, e rā

Ka tōkia tō kiri e te anu mātao, e rā.

Released by Te Papa under the Official Information Act 1982

MUSEUM OF NEW ZEALAND TE PAPA TONGAREWA

Te Hikinga o Ngā Kōiwi Tangata – The Uplift of Ancestors by Te Waiariki Ngāti Kororā Ngāti Takapari Trust



Rongomaraeroa Marae | Level 4 | Te Papa

The Museum of New Zealand Te Papa Tongarewa is pleased to be working in partnership with the Te Waiariki Ngāti Kororā Ngāti Takapari Trust to ensure the safe return of kōiwi tangata to their hapū and whenua.

On Thursday morning 19 June 2025, Te Papa welcomes a delegation of kaumātua from Te Waiariki Ngāti Kororā Ngāti Takapari Trust to uplift 18 kōiwi tangata, representing approximately 23 people with provenance to Pātaua and Taiharuru in the Tai Tokerau. From the mid-1800s up to the early 1900s these tūpuna were looted by collectors and traders of ancestral remains and taonga who did not have permission to enter places held tapu by Te Waiariki Ngāti Kororā Ngāti Takapari. These ancestors were then traded through various networks including those associated with colonial museums in Aotearoa New Zealand to collectors, traders and institutions in Austria, Germany, and the United States of America.

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19 June 2025

REPATRIATION OF KŌIWI TANGATA

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On the occasion of the repatriation and return of kōiwi tangata represented by eighteen KT registration numbers, the Museum of New Zealand Te Papa Tongarewa through the Karanga Aotearoa Repatriation Programme formally transfers the kōiwi tangata listed below with the associated documentation and research information:

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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
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KT 753	VL/1901	Calvarium. Collected by A. Reischek in 1883	Repatriated from the American Museum Natural

			History in 2014. Provenance to Taiharuru
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KT 1180		Skull. Collected by A. Reischek	Repatriated from the Natural History Museum, Vienna in 2022. Provenance to Patau or 'Pataua'
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The following representatives below formally acknowledge this domestic repatriation of the aforementioned kōiwi tangata as having occurred on the date noted above.

Ngā mihi nui rawa atu,

Date: 19 June 2025

Courtney Johnston
TUMU WHAKARAE

Dr Arapata Hakiwai
KAIHAUTŪ

Hinerangi Himiona
Repatriation Advisory Panel

Carolyn Roberts-Thomson
Director Ngā Manu Atarau

Dr Te Herekiele Herewini
Pou Whakahaere Kaupapa Pūtere Kōiwi

Te Waiariki Ngāti Kororā Ngāti Takapari Iwi Trust Iwi (Mandated)

Dr Arvay Armstrong-Read
Kaihautū

s 9(2)(a)
Kai-Urungi

From: [Te Herekiele Herewini](#)
To: [Shaadiya-Lee Filoa](#)
Subject: Transfer of care document for Te Hikinga - Uplift of Koiwi Tangata
Date: Wednesday, 18 June 2025 9:55:00 am
Attachments: [MUSEUM OF NEW ZEALAND TE PAPA TONGAREWA transfer document 19 June 25.docx](#)

Kia ora anō Shaadiya-Lee,

Please find attached the transfer of care document for tomorrow.

Please print off two copies for signing apopo. One is kept by Karanga Aotearoa and one is for Te Waiariki, Korora, Takapari.

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](#)
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Fellow – Georg-August University Göttingen, Germany - Sensitive Provenance Research Project.

(Out of Scope)

Kia ora s 9(2)(a). Aroha for not sending this earlier. Just letting you know that before the repatriation ceremony on the 19 June both Te Herekietie, Carolyn and I met to discuss the proposed repatriation. I was informed that there was ongoing communication with Taipari Munroe and that Te Herekietie would keep in touch with Taipari regarding the repatriation. Te Herekietie said that although there were tensions Taipari would almost certainly be at the repatriation ceremony. On the basis that there was active communication with Taipari regarding this given Taipari's letter we continued with the arrangements for the repatriation.

On Sunday 22nd June I rang Ta Pou Temara, the Chair of the Karanga Aotearoa Repatriation to explain the circumstances of the reaction following the repatriation. I also talked to him about what we had done leading up to the repatriation. Tā Pou was understanding with our position. The discussions with Te Waiariki and the hapu have been going on for some years with delegations travelling to their rohe to discuss this kaupapa. Tā Pou is fully aware that this is an issue for their rohe and hapū to come together and work thru. I said to Tā Pou that we would keep him informed of any future āhuatanga.

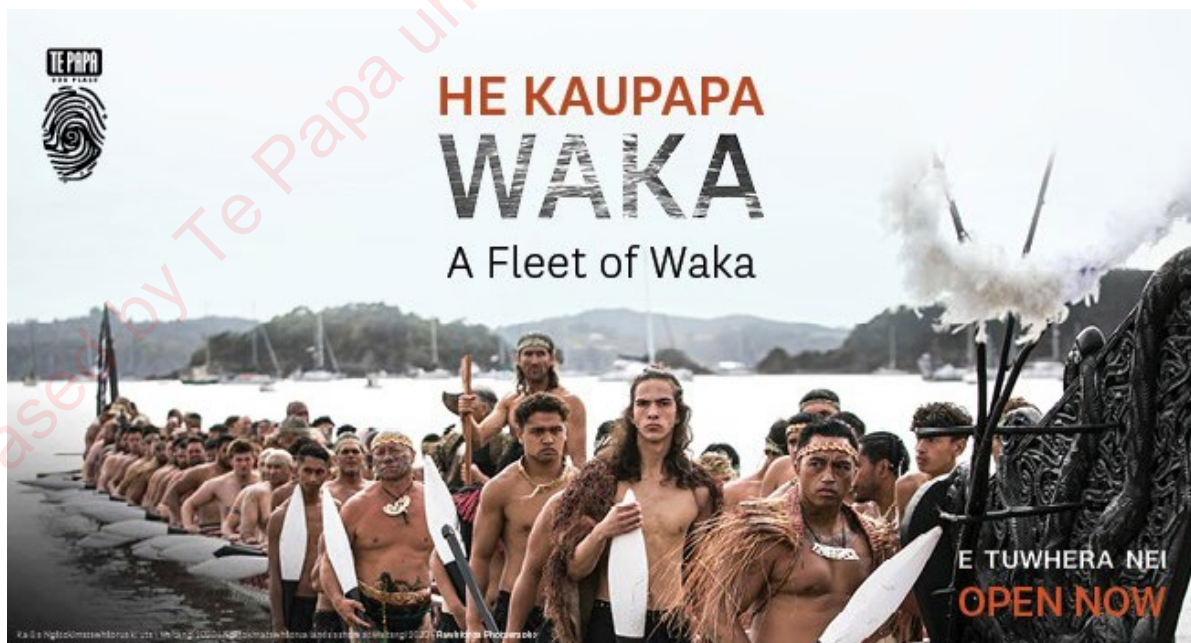
Nga mihi,
Arapata

Dr Arapata Hakiwai

Kaihautū

Museum of New Zealand Te Papa Tongarewa

Executive Assistant : s 9(2)(a)



Date: 21 July 2025

From: Te Herekiele Herewini

Pou Whakahaere Kaupapa Pūtere Kōiwi

To: [Out of Scope], Advisor – Governance and Strategy, Office of the Co-Leaders

Kaupapa: Phone call and text message – with iwi/hapū of Whangarei

Kia ora [Out of Scope],

As indicated last week, unfortunately on Sunday 29 June 2025 I lost my shoulder bag that contained my work phone while I was on a Wellington bus at about 8 pm near Courtney Place, Wellington. On that same evening, I reported the lost bag to the NZ Police and also the Wellington Bus Company. On Monday 30 June 2025 I notified Te Papa that I had lost my phone, and the sim card was cancelled or disconnected. This phone contained a record of texts and phone calls I made to representatives of hapū and iwi of Whangarei.

With regards to the OIA from s 9(2)(a) and s 9(2)(a), I can confirm that I engaged in the following conversations and communications with representatives from hapū and iwi belonging to Whangarei over the last 12 months prior to 21 June 2025.

These communications included:

Hone Kingi of Ngāti Kahu o Torongare who sought details about the kōiwi tangata that had provenance to Ngāti Kahu o Torongare. Communications also included arrangements for the hui at Ngarara Tunua marae in Sept 2025, as well as financial support for the catering of the hui.

Matua Taipari Munro of Ngātiwai, which included arrangements for hui and wānanga in Whangarei, including hui with Ngāti Kahu o Torongare and Te Waiariki, Ngāti Kororā, Ngāti Takapari.

s 9(2)(a) of Te Waiariki, Ngāti Kororā, Ngāti Takapari which included making arrangements for hui in Whangarei as well as at Te Papa. The kaupapa included updated provenance research regarding kōiwi tangata, available funding from Te Papa and process of return of kōiwi tangata from Te Papa.

s 9(2)(a) of Te Waiariki, Ngāti Kororā, Ngāti Takapari which included hui updates re: visits to Whangarei and seeking details of kōiwi tangata with provenance to Whangarei.

On 19 June 2025 at about 8 pm, while travelling to Whangarei with the uplifted kōiwi tangata. s 9(2)(a) of Te Waiariki, Ngāti Kororā, Ngāti Takapari informed via s 9(2)(a)'s mobile phone, that s 9(2)(a) was concerned for my and Moana Parata's physical safety as he had been informed that protesters had arrived at Tuatahi Urupā, and they had intentions to physical remove the kōiwi tangata returning from Te Papa. s 9(2)(a) indicated to ensure that Moana and I remain physically safe, that the vehicle would stop on the

outskirts of Whangārei and the kōiwi tangata would be removed to another vehicle, and that we would not travel to the Tuatahi Urupā.

As this stage these are the communications, I remember I had from my Te Papa phone or via s 9(2)(a) 's mobile phone.

Ngā mihi,

Dr Te Herekiele Herewini

Pou Whakahaere Kaupapa Pūtere Kōiwi

s 9(2)(a)

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