MUSEUM OF NEW ZEALAND TE PAPA TONGAREWA

Kōiwi Tangata Report

Te Waiariki, Ngāti Korora and Ngāti Takapari Rohe

Te Tai Tokerau

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17 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 23 people). This report is a draft to be used for discussion and possible 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	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

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 (Wilkie, 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). Dalvanius 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 Herekiekie 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 Kurī, Whanganui, Rangitāne o Wairau, Muaūpoko, Ngāi Tahu, Ngāti Maniapoto, Ngāti Apa ki Rangitīkei, Tauranga Moana iwi, Ngāti Whakaue, the iwi of Waikaremoana, Ngāti Te Ata, Ngāti Tūwharetoa, Kāwhia, Porangahau, Wairoa Taiwhenua, Waimarama and Te Uri o Hau.

Kōiwi Tangata Accession and Record Keeping

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

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

Today Te Papa identifies ancestral remains with a kōiwi tangata/kōimi tchakat (KT) number. This numbering system is not an accession record. Kōiwi tangata/kōimi tchakat and Toi moko are held and cared for by Te Papa but are not accessioned into the collection. Instead, KT numbers are used to assist in the collation of information regarding particular kōiwi/kōimi. These numbers help to identify and track their place in Te Papa. Occasionally the one KT number can cover more than one individual. We will identify these occurrences in each report. Often there are also other numbers from the institutions that we have repatriated from. These numbers if present have been included to ensure that all information relating to the kōiwi tangata/koīmi 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.

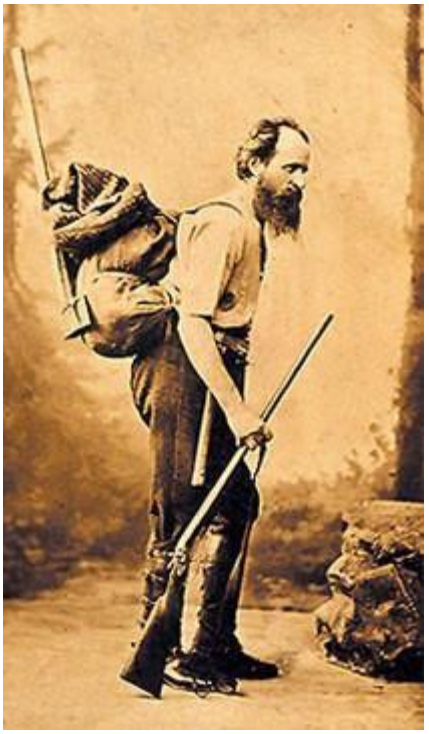
Social Darwinism developed as a construct in the late 19th century that enabled the further collection of human remains. Social Darwinism is based on the theory that people are subject to laws of natural selection and used to justify racism. In other words, the wrongful belief that some people and some 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 Reishek (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: ZI. 123 – 1891; ZI. 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 Matakohe, 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).

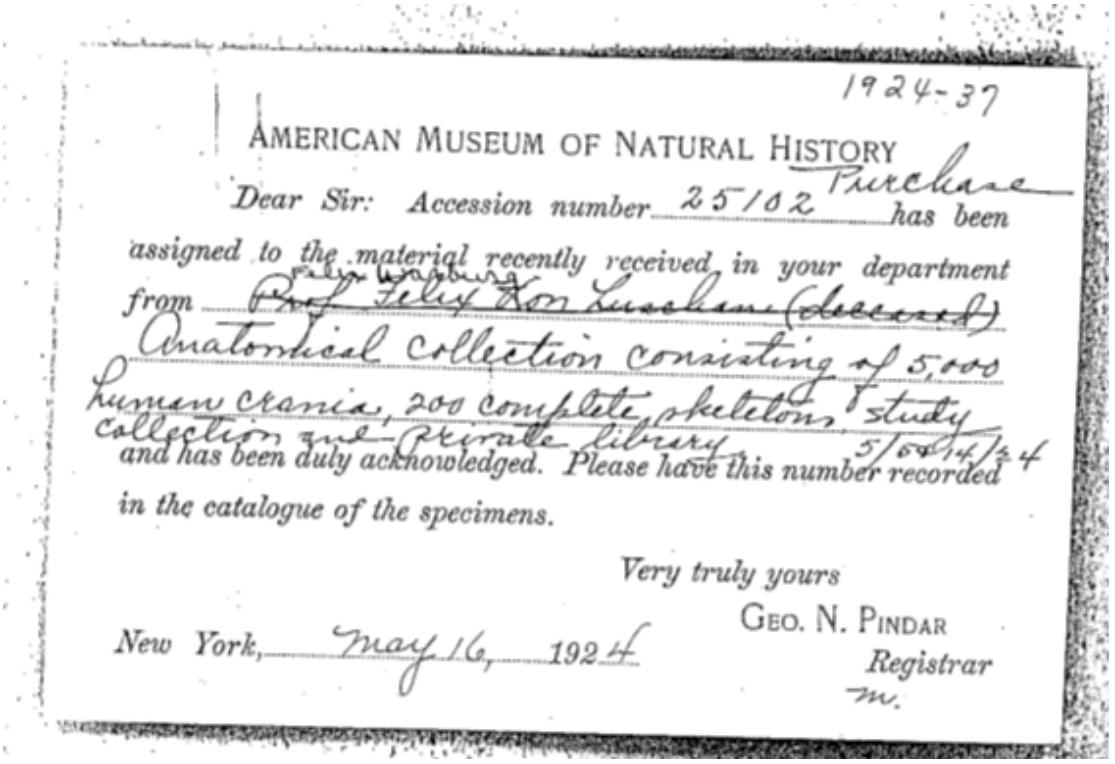
The human remains accessioned in the Museum have been in its Department of Anthropology and Ethnography. Initially the Department was part of the Imperial and Royal Naturhistorischen Hofmuseum, founded in 1876. Since that time their collection grew to over 60,000 specimens including human remains, masks,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

Purchase

Dear Sir: Accession number 25102 has been assigned to the material recently received in your department from Prof. Felix von Luschan (deceased) Berlin Vienna

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

New York, May 16, 1924

m.

Figure 2 Purchase record of Luschan collection by AMNH

[3] Welt = world

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

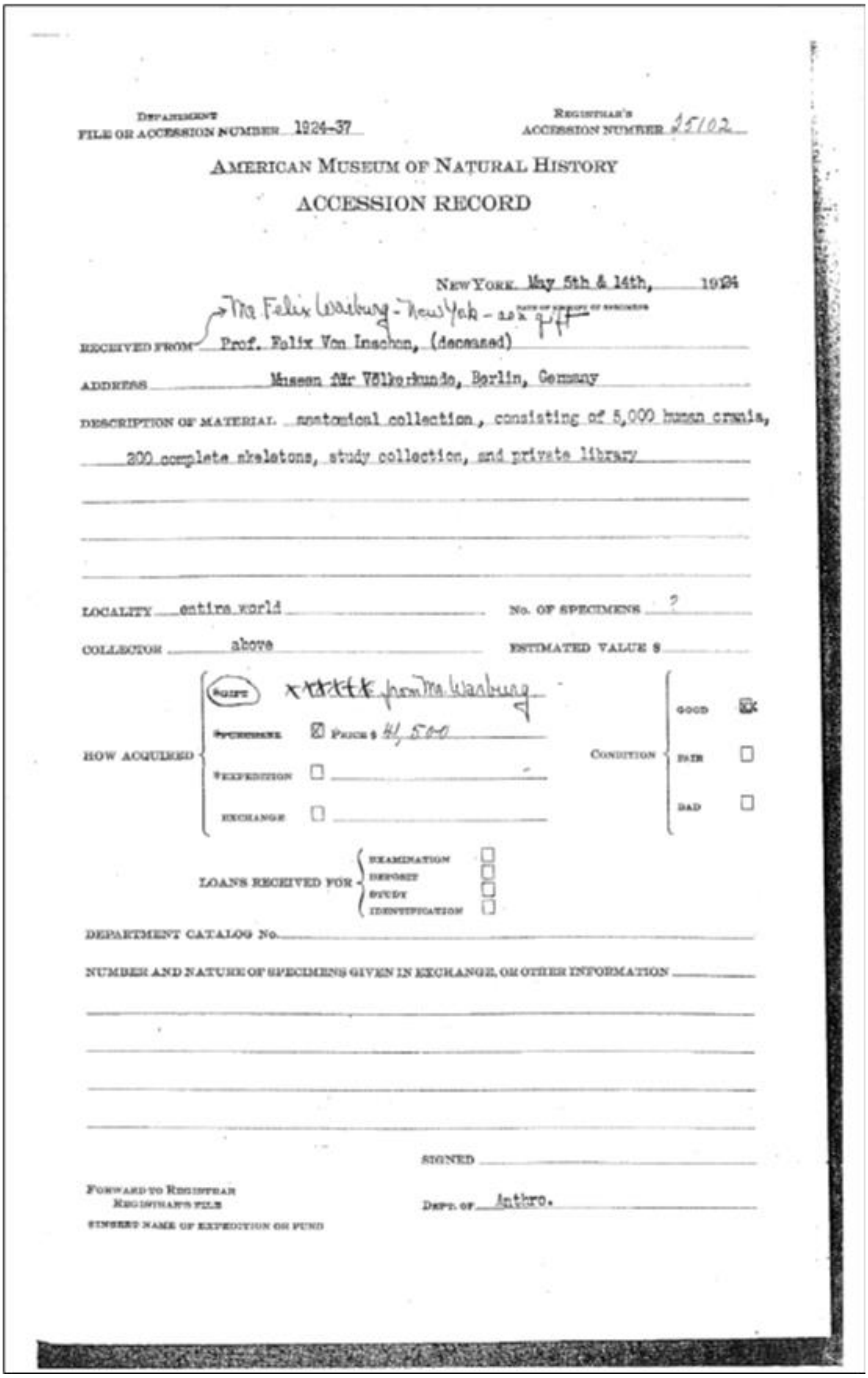
At this time, it is not known exactly how his collection of over 5000 'anthropological specimens' came to be gifted to the museum; however, it is known that in 1905 he tried to sell his collection to the Berlin Ethnological Museum. This consisted of over 12,000 skulls, skeletons and other objects and 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

→ Mr Felix Warburg - New York - as a gift

RECEIVED FROM Prof. Felix Von Inschan, (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 ~~xxxxx~~ from Mr Warburg; 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

FORWARD TO REGISTRAR
REGISTRAR'S FILE

DEPT. OF Anthro.

*INSERT NAME OF EXPEDITION OR FUND

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.
[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-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

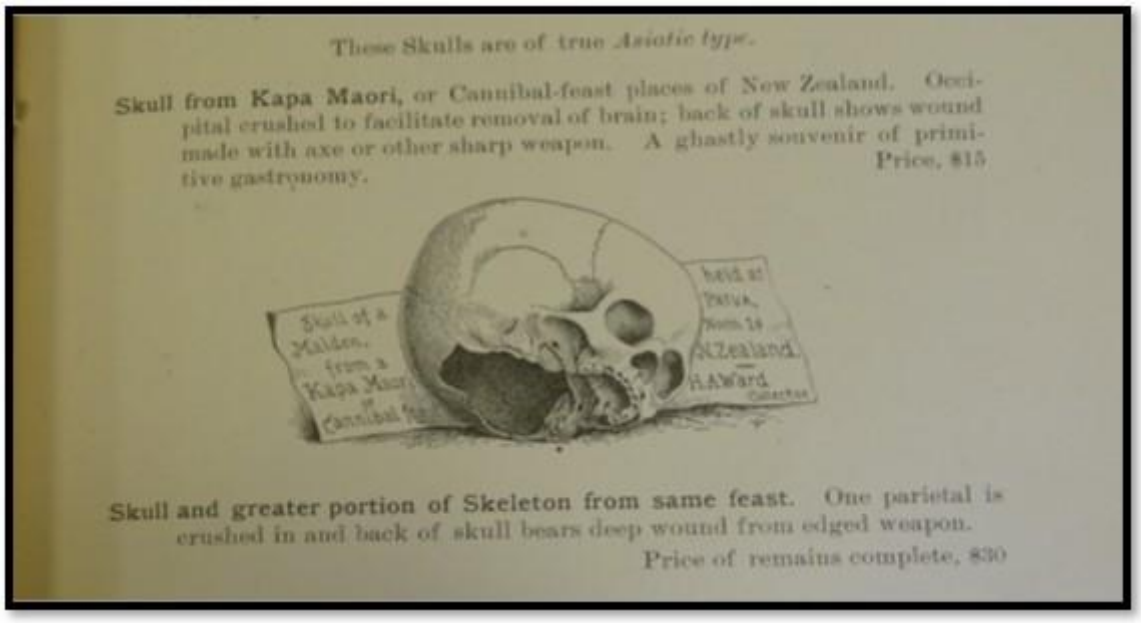
[13]Burg, 2011, p158
[14] Nolden, S. 2013. *The Letters of Ferdinand von Hochstetter to Julius von Haast.* New Zealand: Geoscience Society of New Zealand Miscellaneous Publication 133K
[15] Haast H. F., 1948. *The Life and Times of Sir Julius von Haast: explorer, geologist, museum builder.* Wellington, 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.



These Skulls are of true *Asiatic type*.

Skull from Kapa Maori, or Cannibal-feast places of New Zealand. Occipital crushed to facilitate removal of brain; back of skull shows wound made with axe or other sharp weapon. A ghastly souvenir of primitive gastronomy.
Price, $15

Skull and greater portion of Skeleton from same feast. One parietal is crushed in and back of skull bears deep wound from edged weapon.
Price of remains complete, $30

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.

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.

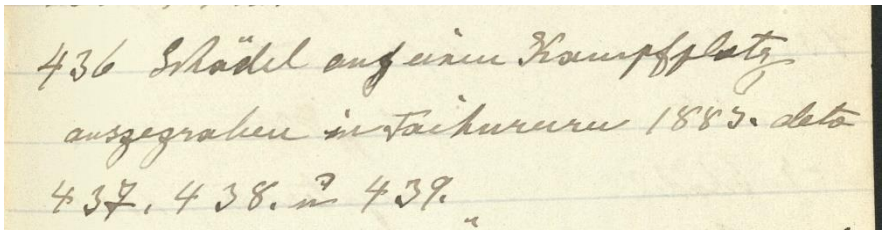


Figure 6 Reischek diary 1, page 38

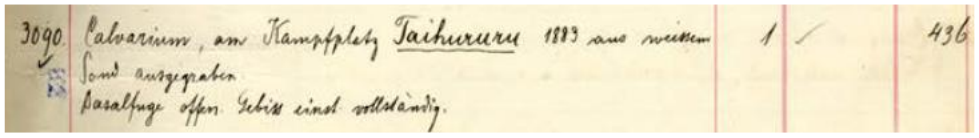


Figure 7 NHMW-ANTHRO-OSTE Inventory Number 3090, entered as "3090 Calvarium, exhumed from white sand at the battlefield Taihururu 1889. Sphenobasilar joint open. Dentition originally complete 1 436." / "*Calvarium, am Kampfplatz Taihururu 1889 aus weissem Sand ausgegraben. Basalfuge offen. Gebiss einst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

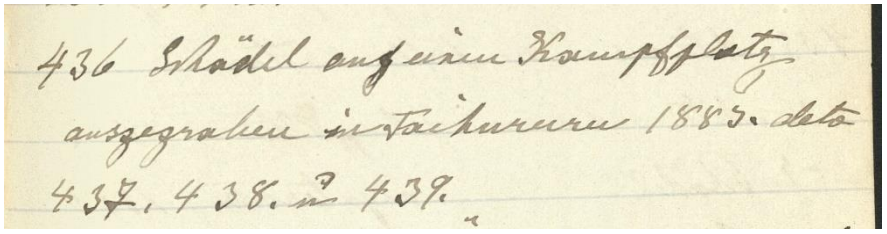


Figure 8 Reischek diary

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-osteolitic processes on maxilla and mandible 1 437" (see Figure 9) to the collection (Inv.Book-DA 3, 35).

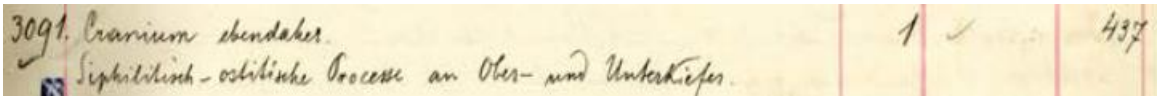
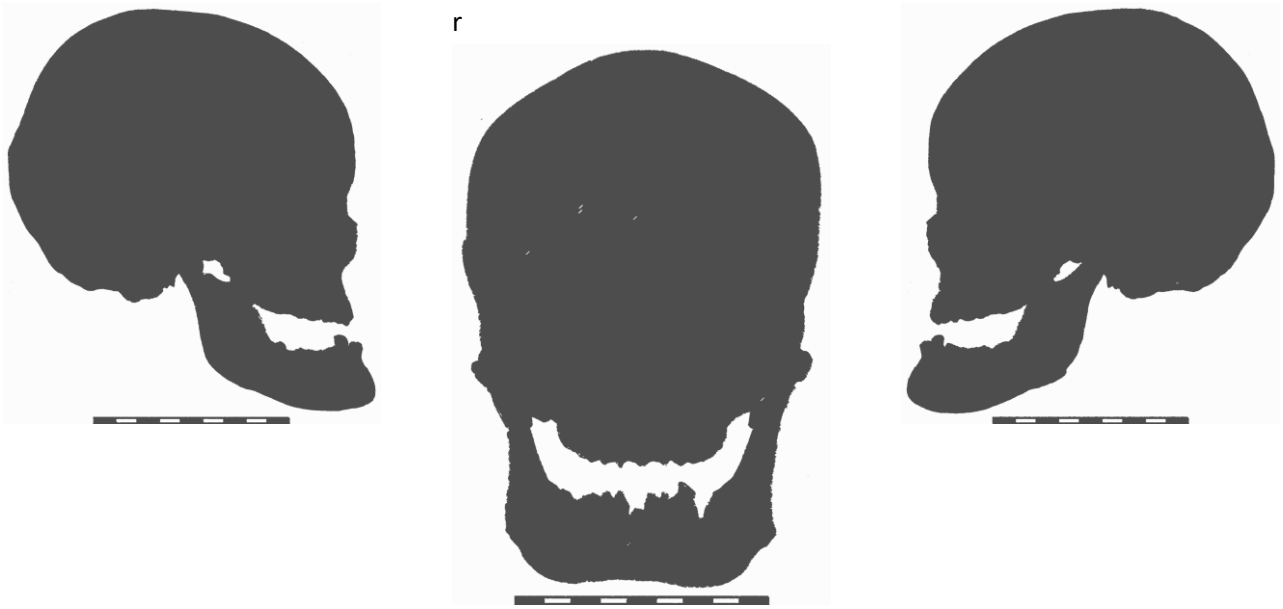


Figure 9: NHMW-ANTHRO-OSTE Inventory Number 3091, entered as "3091 Cranium from the same location. Syphilitic-osteolitic processes on maxilla and mandible 1 437" / "*3091 Cranium ebendaher. Siphilitisch-osteolitisch Processe an Ober- und Unterkiefer* 1 437." (Inv.Book-DA 3, 35).

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).

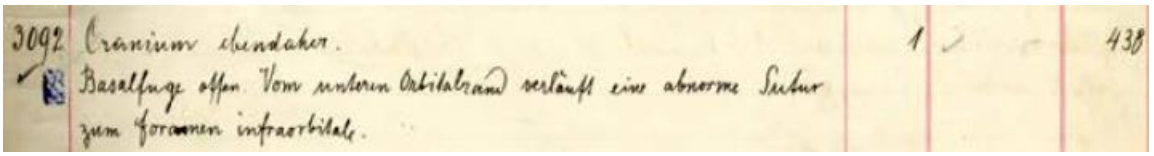
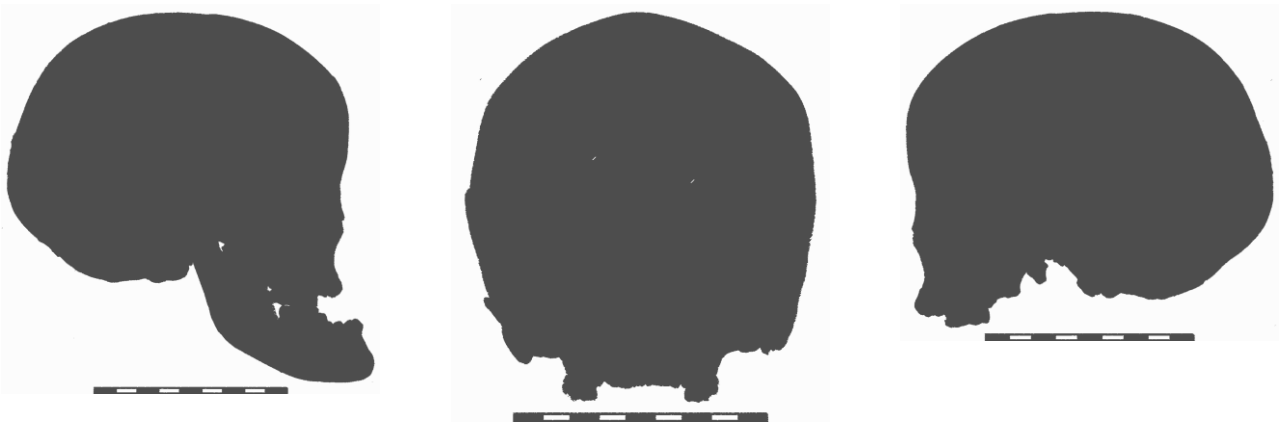


Figure 10: NHMW-ANTHRO-OSTE Inventory Number 3092, entered as “3092 Cranium from the same location. Sphenobasilar joint open. Abnormal suture from the inferior orbital ridge to the infraorbital foramen 1 438.” / “3092 *Cranium ebendaher. Basalfuge offen. Vom unteren Orbitalrand verläuft eine abnorme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

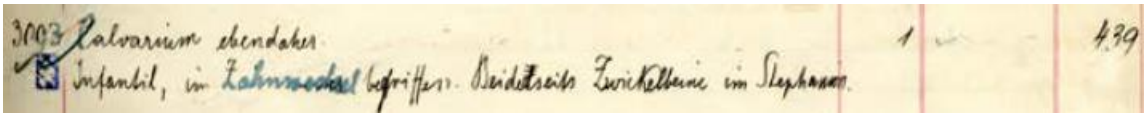
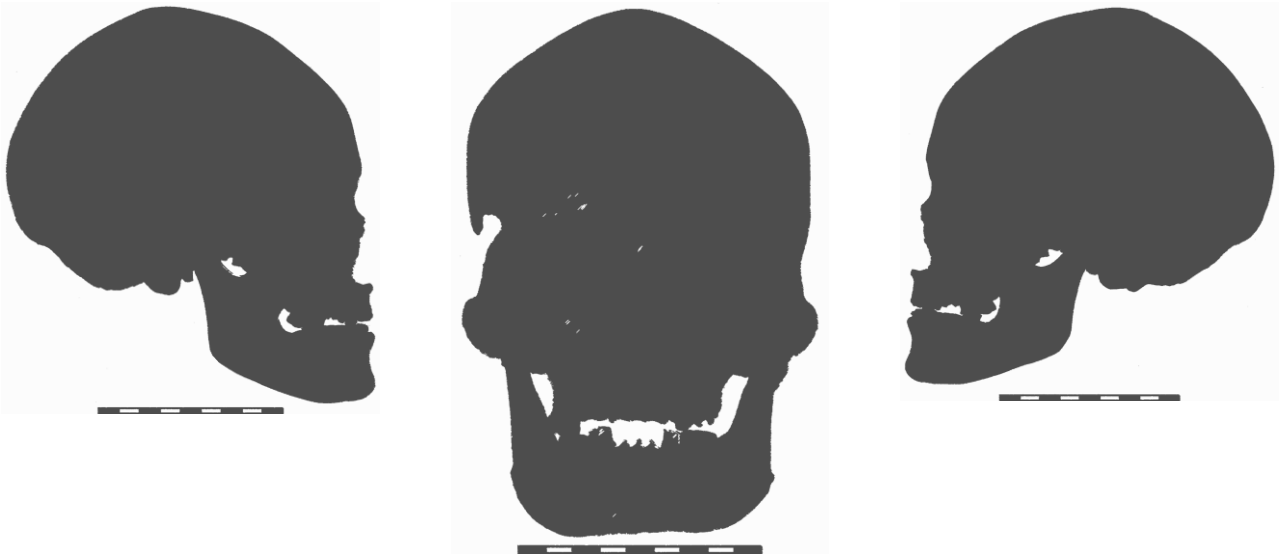


Figure 11: NHMW-ANTHRO-OSTE Inventory Number 3093, entered as “3093 Calvarium from the same location. Infant with mixed dentition. Bilateral wormian bones in the Stephanium 1 439” / “*3093 Calvarium ebendaher. Infantil, in Zahnwechsel begriffen. Beiderseits Zwickelbeine im Stephanium 1 439*.” (Inv.Book-DA 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 tempomandibular 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).

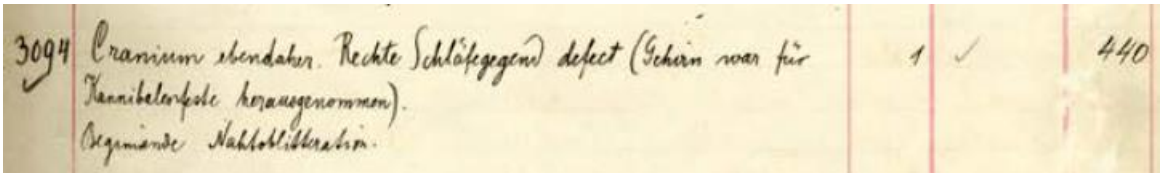


Figure 12: NHMW-ANTHRO-OSTE Inventory Number 3094, entered as "3094 Cranium from the same location. Right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440." / "*3094 Cranium ebendaher. Rechte Schläfengegend defect (Gehirn war für Kannibalenfeste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

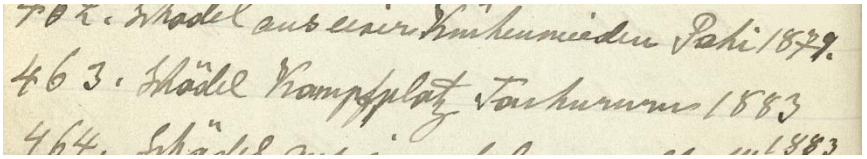


Figure 13 Diary 1 page 39

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).

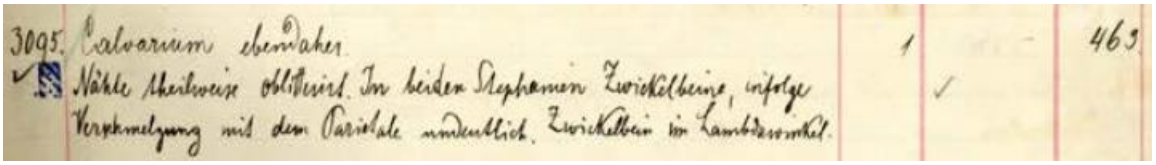


Figure 14: NHMW-ANTHRO-OSTE Inventory Number 3095, entered as “3095 Calvarium from the same location. Sutures partly obliterated. Wormian bones in both Stephaniae due to unclear obliteration with the parietalae. Wormian bone at lamda 1 469” / “*3095 Calvarium ebendaher. Nähte theilweise obliteriert. 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; l.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; l.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.

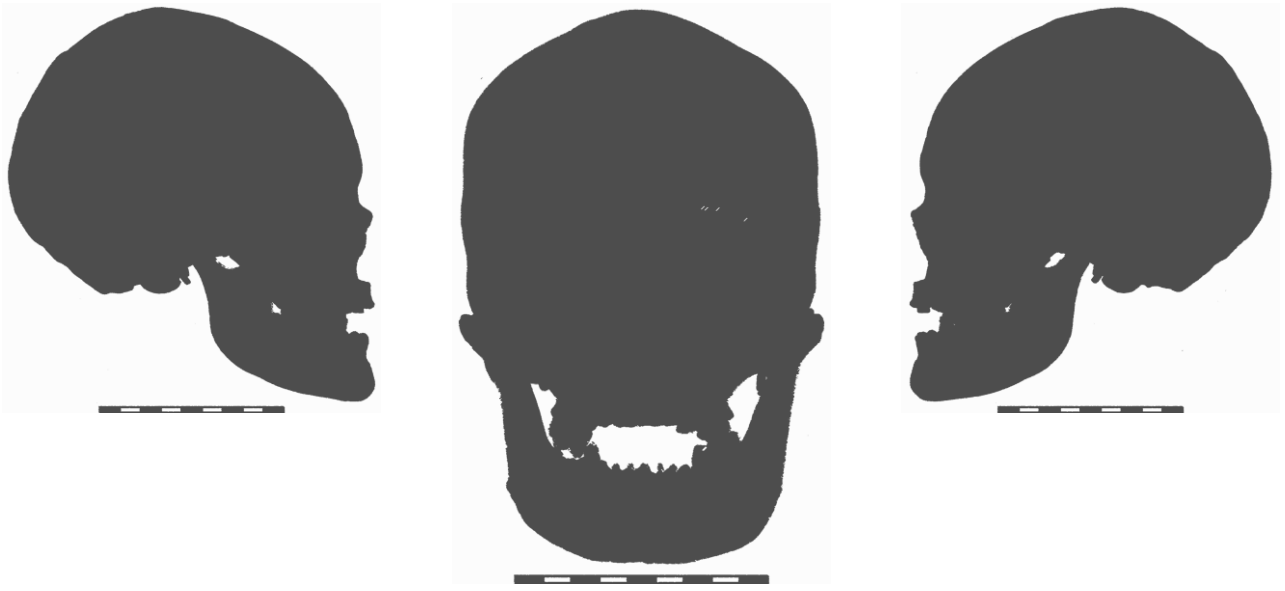
KT 757 repatriated from the AMNH

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).



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 osteom can be observed on the right parietal bone. A slight tempomandibular joint erosion can be seen on the left side of the cranium. No evidence of trauma, but a large assymetrically positioned wormian bone near the lambda region can be detected.

The colour of the cranium is ivory, and curiously, in contrast to most other remains of these ancestors, uniform. Slight weathering can be seen on the frontal bone and slight scratches on the inside of the mandible. Vestiges of soil can also be observed in some of the foramina.

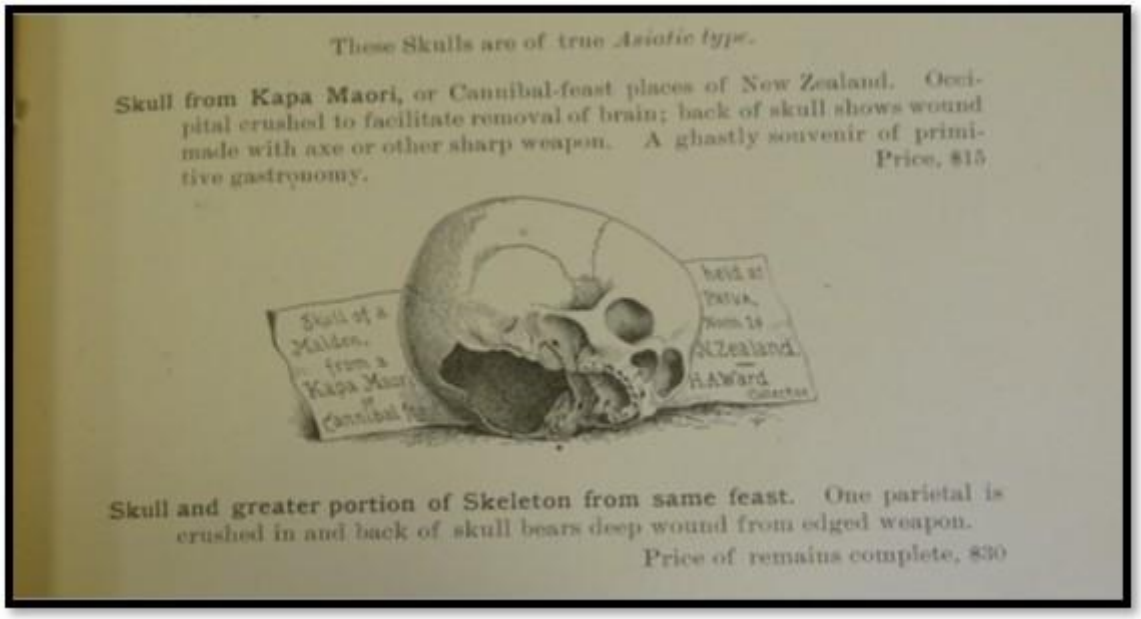
The individual was entered as "3119 Cranium, excavated from the battlefield Patau 1880. Sutures open, teeth heavily worn. Big wormian bone in the lambda region 1 460" (see Figure 1) to the collection (Inv.Book-DA 3, 38).


3119. Cranium, am Kampfplatz Patau 1880 ausgegraben. 1 460.
Nähte offen, Zähne sehr stark abgenützt. Grosses Zwickel-
bein im Lambdawinkel.

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).

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"


These Skulls are of true *Asiatic type*.

Skull from Kapa Maori, or Cannibal-feast places of New Zealand. Occipital crushed to facilitate removal of brain; back of skull shows wound made with axe or other sharp weapon. A ghastly souvenir of primitive gastronomy. Price, $15

Skull and greater portion of Skeleton from same feast. One parietal is crushed in and back of skull bears deep wound from edged weapon. Price of remains complete, $30

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 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

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

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.

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