

Kōiwi Tangata Report

Te Uri o Hau, Te Tai Tokerau



Research carried out and compiled by:

Susan Thorpe and Amber Aranui, Pou Rangahau Rautaki Kōiwi

10/04/2024

Contents

Contents.....	2
Figures.....	3
Preface.....	4
Summary.....	5
Introduction.....	6
International Repatriations.....	7
Domestic Repatriations.....	8
Kōiwi Tangata Accession and Record Keeping.....	8
Collection, Trade and Sale of Human Remains.....	9
Collector, Donor, and Museum Information.....	11
Mr Josh Gates.....	11
Arthur Baessler and the Charité Institute.....	11
Andreas Reischek.....	13
Reischek’s Collecting in the Kaipara Rohe.....	15
Natural History Museum, Vienna.....	16
WeltMuseum, Vienna.....	17
American Museum of Natural History (AMNH), New York.....	17
Kōiwi Tangata from Kaipara Region.....	20
.....	20
.....	20
Tupuna from Kaipara (KT 552).....	20
Tūpuna from Ōtamatea (KT 751).....	21
Tūpuna from Ōtamatea (KT 756).....	22
Tūpuna from Mangawhai (KT 990).....	24
Tūpuna from Pāpāroa (KT 1178).....	26
Tūpuna from Pāpāroa (KT 1179).....	28
Tūpuna from Pahi (KT 1181).....	30
Tūpuna from Maungaturoto (KT 1163).....	32
Tūpuna from Maungaturoto (KT 1164).....	34
Tūpuna from Ōmaru (KT 1174).....	35
Conclusion.....	43
References.....	40

Figures

Figure 1 studio portrait of Reischek as explorer ca. 1880	13
Figure 2 Purchase record of Luschan collection by AMNH.....	18
Figure 3 AMNH Accession record for Luschan collection	19
Figure 4 Map of Kaipara Harbour showing locations of kōiwi tangata referred to in this report.....	20
Figure 5 Handwriting on forehead of KT 552	20
Figure 6 Accession record with KT 756 Otamatea kōiwi (1904) highlighted in the last entry on this page	23
Figure 7 Map showing the wider Ōtamatea area. Ringed area showing the area of the Ōmaru River.....	24
Figure 8 Extract from Reischek diary 1, p 39.....	27
Figure 9 NHMW-ANTHRO-OSTE Inventory Number 3118, entered as “3118 Cranium, from the same location. ♀? Sutures with initial obliteration. On the maxilla syphilitic gummateous periostitis 1 459.” / “3118 Cranium, ebendaher. ♀? Nähte in beginnender Obliteration. An den Kiefer Symptome von syphilitischer gummöser Periostitis 1 459.” (Inv.Book-DA 3, 38).....	29
Figure 10 NHMW-ANTHRO-OSTE Inventory Number 3120, entered as “3120 Calvarium from a kitchenmidden, Pahi, 1879. ♂ Sutures mostly obliterated, teeth heavily worn 1 460.” / “3120 Calvarium aus einem Kitchenmidden, Pahi, 1879. ♂ Nähte grössentheils verstrichen, Zähne.....	30
Figure 11 Extract from Reischek diary 1, p 39.....	31
Figure 12 Reischek diary/Day book entry 1, 38.....	32
Figure 13 NHMW-ANTHRO-OSTE Inventory Number 3099, entered as “3099 Male cranium from a cave, Mangatoroto, 1880. Basal joint open. Teeth completely developed, intently wornd. Sutures open. Nasal bones absent. On the left temporal suture a defect 1 443” / “3099 Cranium Mann aus einer Höhle, Mangatoroto, 1880. Basalfuge offen. Zähne vollentwickelt, ziemlich stark abgenützt. Nähte offen. Nasalia fehlen. An der linken Schuppennaht ein Defekt 1 443.” (Inv.Book-DA 3, 36)	32
Figure 14 Reischek diary/day book 1/39.....	34
Figure 15 Figure 44: NHMW-ANTHRO-OSTE Inventory Number 3100, entered as “3100 Cranium, man from a crevice from the same location. Maxilla edentulous on the right side, his alveolar process shrank. Open sutures. Now in the Institute of Anthropology of the Univ. Vienna. In the Depart. July 1949” / “3100 Cranium Mann aus einer Felsspalte ebendasselbst. Oberkiefer rechts zahnlos, sein Alveolarfortsatz geschwunden. Nähte offen (durchgestrichen). Jetzt im Anthropologischen Institut d. Univers. Wien (ausgestrichen) in d. Abteil. Juli 1949.” (Inv.Book-DA 3, 36)	34
Figure 16 Reischek diary 1, p. 38	36
Figure 17 NHMW-ANTHRO-OSTE Inventory Number 3112, entered as “3112 Calvarium from a cave, Oamaru, 1879. Woman. Sutures mostly obliterated. Mutilated by rats on different parts 1 452.” / “3112 Calvarium aus einer Höhle, Oamaru, 1879. Frau. Nähte grössernteils verschiedenen Stellen verstümmelt. 1 452.” (Inv.Book-DA 3, 37).....	37
Figure 18 Fox Type 3, p. 11.....	41
Figure 19 Plate 68 Fox 1983	42

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 Tahu 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.

Please note that this kōiwi tangata report was altered by Dr Te Herekiele Herewini (Head of Repatriation) on 4 April 2024 to blur the images of ancestral remains and to ensure the report reflects the ten kōiwi tangata received by Te Uri o Hau Saturday 16 March 2024.

Summary

This report has been prepared for the rohe of Te Uri o Hau and relates to ten kōiwi tangata (KT) reference numbers (possibly representing fourteen people) with confirmed provenance to Pāpāroa, Maungatūroto, Ōtamatea, Mangawhai, Ōmari River and Pahi in the Te Tai Tokerau region.

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

1. Tasmanian Museum and Art Gallery in 2007
2. American Museum Natural History in 2014
3. Charité Institute in 2019
4. Natural History Museum, Vienna in 2022.

KT Number	Other museum numbers	Description:	Collector information:
KT 552	HR48	Partial skull and mandible from Kaipara. Probably two people	Josh Gates, Tasmania 1877
KT 751	VL1410	Calvarium	Andreas Reischek, American Museum Natural History. From Ōtamatea
KT 756	VL1904	Calvarium	Andreas Reischek, American Museum Natural History. From Ōtamatea
KT 990	S985	Skull and mandible	Arthur Baessler, Charité Institute. From a site on the Mangawhai River
KT 1163	3099, 443	Skull and mandible from two individuals	Andreas Reischek, Repatriated from NHM Wien in 2022. From a cave in Maungaturoto
KT 1164	3100, 457	Skull and mandible	Andreas Reischek, Repatriated from NHM Wien in 2022. From Maungaturoto
KT 1174	3112, 452	Calvarium	Andreas Reischek, Repatriated from NHM Wien in 2022. From Ōmaru River

<i>KT 1178</i>	3117 NHM Vienna	Skull and mandible, from two individuals	Andreas Reischek removed kōiwi from Pāpāroa. Repatriated from NHM Wien in 2022
<i>KT 1179</i>	3118 NHM Vienna	Skull and mandible, from two individuals	Andreas Reischek removed kōiwi from Pāpāroa. Repatriated from NHM Wien in 2022
<i>KT 1181</i>	3120, 462	Calvarium	Andreas Reischek removed kōiwi from Pahi. Repatriated from NHM Wien in 2022

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). 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 Herekiele Herewini, and Repatriation Researcher Susan Thorpe. The programme is also supported by the Repatriation Advisory Panel, which provides valuable advice and expertise in respect to tikanga/tikane, iwi relationships and research. This panel is chaired by Professor Sir Pou Temara, and comprises Sir Derek Lardelli, Aroha Mead, Miria Pomare, Kiwa Hammond, Haami Piripi, Hinerangi Himiona, and Kura Moeahu.

International Repatriations

Since 2004, Te Papa has carried out repatriations from close to 100 institutions in countries including: Great Britain, Ireland, United States of America, Netherlands, Argentina, Australia, Canada, Germany, Sweden, Norway, France, Austria and others. Te Papa currently holds 198 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 450 kōiwi tangata/kōiwi tchakat and Toi moko housed in overseas institutions awaiting their journey home.

Domestic Repatriations

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

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

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

With most domestic repatriations, discussions occur with an iwi or imi and any related hapū. However, in situations where more than one tribal group has an interest in a location or rohe, Te Papa holds discussions with all relevant groups. Since the early beginnings of the repatriation work undertaken by the National Museum, approximately 132 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 Rangitikei, Tauranga Moana iwi, Ngāti Whakaue, the iwi of Waikaremoana, Ngāti Te Ata, Ngāti Tūwharetoa, Kāwhia, Pōrangahau, Wairoa Taiwhenua and Waimārama. Importantly the programme presently has agreements in place to repatriate tūpuna and karāpuna to the Hokotehi Moriori Trust of Rēkohu (Chatham Islands), iwi in the Tai Tokerau and also the iwi of Kāwhia.

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 tūpuna from New Zealand are all under XXXI.

In instances where we do not have much available information, or avenues for further research, we have to rely on the accuracy of the details provided with the kōiwi tangata/kōimi tchakat when they arrive at Te Papa. However, every effort is made to validate all information we receive.

Collection, Trade and Sale of Human Remains

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

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

These collections and the habit of collecting later led to collections based on an interest in anatomy and pathology. Institutions that taught surgery and general medicine developed their own teaching collections and also expected new students to come to college with a human skull. One of the most famous schools for teaching medicine in the UK was Edinburgh University School of Medicine (established in 1726)

and became the favoured place of learning for students from NZ until Otago University opened the medical school in the late 1930s.

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

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

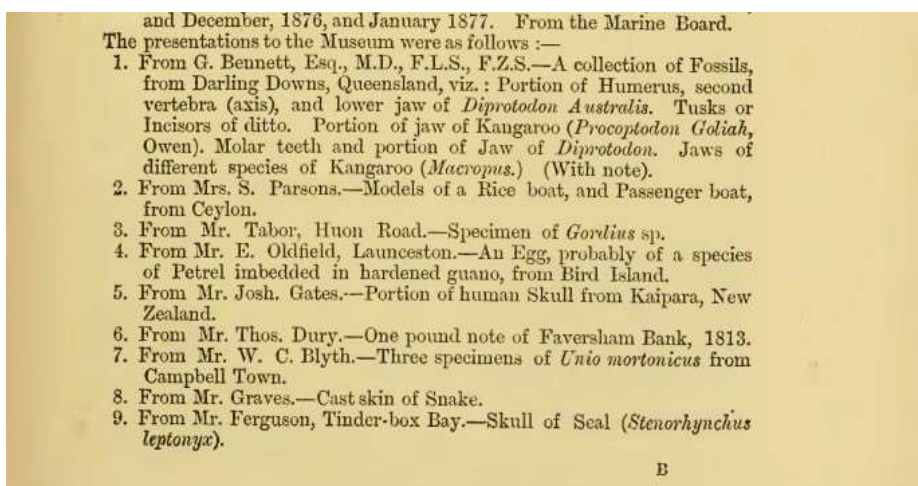
Craniometry, or the use of measurement of skull size and shape for trying to determine 'race' became popular in the late 1800s amongst some European scientists. The work of the Dutch scientist Petrus Camper along with Samuel Morton and Paul Broca helped develop complicated measuring systems. Its popularity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

Collector, Donor, and Museum Information

The kōiwi tangata described in this report have come from five different institutions with all but two were taken by the Austrian collector Andreas Reischek. The other two came via Arthur Baessler (Charité Institute) in 1896 and Josh Gates (Tasmania) in 1877.

Mr Josh Gates

Papers and Proceedings from the Royal Society of Tasmania 1877 record that a Mr Josh. Gates deposited a portion of a human skull from Kaipara, New Zealand to the Tasmanian Museum.



No further information was provided from the Tasmanian Museum and Art Gallery and no records for a Mr J. Gates have been found in New Zealand accounts.

Arthur Baessler and the Charité Institute

Arthur Baessler (1857-1907) was a German anthropologist and financially independent traveller. He studied natural sciences, geography and anthropology in Heidelberg, Munich, and Berlin. He travelled to New Zealand between 1891-93 and 1896-98. After returning to Germany he transferred his collection to museums in Stuttgart, Berlin and Dresden and then founded an organisation for anthropological research in Oceania. Baessler excavated and removed remains from sites in Northland, Aotea/Great Barrier Island, Auckland, and Coromandel.

In his reports to the Berlin Anthropological Society, Baessler also repeatedly describes that his collection activities were frowned upon by the natives, had to be performed secretly, and would have been much more successful, if he had not mostly been watchfully observed by the local people when coming close to burial places. For example, he described burial places of Māori as being "tapu" and wrote: "*Würde man daselbst beim Suchen nach Schädeln angetroffen, so könnte man sich auf unangenehme Stunden gefasst machen*". [Would you be encountered there

while searching for skulls, you would have to face uncomfortable hours.]”¹ He also describes how he nevertheless sometimes managed to collect secretly while under "*scharfe[r] Beobachtung*" [tight surveillance].²

Baessler records that he encountered two skeletons from a hill on the eastern bank of the Mangawhai River. He described two skeletons, which however immediately disintegrated when removed from the ground. Based on a dubious theory of the skeletons being exposed he assumed that the two individuals must have died in a battle against Māori... "*coming from the South*". There is no anthropological or other factual evidence for this. Baessler secured the skulls of these two skeletons, but only one of them was in the museum collection and is actually severely shattered. The other is not described by von Luschan in 1907, so that it must have been lost at some point in between.

This collection (the S-collection) is associated with Felix von Luschan, who collected human remains for the Museum für Völkerkunde (Ethnology Museum) in Berlin, from the early 1900s until 1924. The collection then moved to Berlin University, then the Kaiser Wilhem Institute of Anthropology. After 1943 the collection had to be moved, the management of which became complicated by the division of Germany into East and West. In the 1960s the Institute of Anthropology of Humboldt University in East Berlin started to re-inventory the collections, mainly based on inscriptions on the skulls, as most documentation had been lost during World War II. In 1986, the Institute of Anthropology and its collections became part of the medical faculty of Humboldt University, called Charité. When this institute was eventually suspended in 2004, its collections came under the responsibility of the Charité Medical History Museum.

¹ Neuseeländische Alterthümer. P 113

² Neue Südsee-Bilder (Berlin: Asher, 1900)., p. 344

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 30s Vienna had become one of the pre-eminent cultural capitals of the world. The 1873 Vienna World Fair had as its motto 'culture and education' and hosted over 7 million visitors over six months. New Zealand had a significant presence at the 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.



Figure 1 studio portrait of Reischek as explorer ca. 1880

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

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 ornithology 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 virtually extinct by virtue of collecting such large numbers of them seems also to be an approach he brought to his thoughts on collecting taonga and kōimi Māori.

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

When Reischek returned to Vienna in April 1889, his former supporter, Ferdinand von Hochstetter, had died. The new director of the Natural History Museum, Franz von Hauer, showed neither interest in Reischek's collections nor in Reischek's employment at the museum. However, since Reischek wanted to bequeath "his" collection to "his" Austria, he refused to sell collections to museums in Berlin and London (Reischek 1924, 318; Aubrecht 1995, 33–34). Nevertheless, he still asked these museums for a purchase,

but at the last moment Mr. Ferd. Freiheer von Adrien was able to win the interest of Mr. Carl Auspitz in the matter. He bought the collection for the agreed amount of 36,000 fl. and presented it to the museum as an expensive patriotic gift in 1890 (Files of the General's Office ID7466). The collection was thus dedicated to Mr. Carl Auspitz. It was not until the takeover that the value of the very extensive collection was recognized. Since Reischek's collection contained several objects that were not represented in any other museum, it was then considered a rarity that not be assembled again even at that time. For this reason, it was Emperor's wish that the collection remained in Austria, not to be sold abroad (NHMW Intendant file: ZI. 123 – 1891; ZI. 123a – 1891; ZI.745 – 1890). At this time, regarding human remains of Māori and Moriori ancestors, it included 37 skulls and skull fragments as well as 14 loose mandibles (Weiss 2017) out of the 48 human remains Reischek collected in New Zealand (Reischek Diary 9, 7).

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

Reischek's Collecting in the Kaipara Rohe

While Reischek arrived in New Zealand in April 1877, he didn't enter the Kaipara rohe until the 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.

He returned to Kaipara about the 7th of August, and travelled back to Aratapu where a local farmer Edward Bassett took him to burial grounds described as "*mounds of stone on a fern-covered plain*" (King, p. 54), with the remains of a pā situated nearby. Soon after he travelled to Mr Webb's farm situated along the river where he was taken to another burial ground which consisted of a cave. Here he notes that he found "*four complete skulls and many broken bones*" (King, p. 54) as well other remains. He then visited local Māori including the Rangatira, Pairama.

Around 12th August he travelled up the Wairoa River to Te Awamutu, a temporary logging camp near Tangiteoria. He also stayed at Hururoa with John Wilson. On the 14th he travelled with John Wilson to an abandoned pā near the village of Mareikura. He looted the pā under the cover of darkness as he was told that the pā was under tapu and Mr Wilson did not advise him to remove anything. Within the pā he came across a fallen hut said to have belonged to the Chief Te Tirarau. Inside the hut he noted there were "*two rotted and carved coffins*" (King, p. 57) among other taonga, which he took and hid until he was able to send all the taonga collected to Christchurch. This reference to 'carved coffins' is interesting as it could be a reference to the two waka tupapaku that Reischek took – one of which was repatriated from the Welt Museum Austria (KT

791). Reischek also reported finding two further 'Māori coffins' at Waikaraka near Whangarei on 17 December 1880 (King, p. 58).

Interestingly soon after he was told by Mr Wilson that he should leave his station as Māori had visited him and told him that things would go badly for Reischek if he was caught in the vicinity of the pā (ie Mareikura).

On the 20th of August, though remaining in the district, he searched for more burial grounds but appears to have found nothing. He then travelled towards Kaihu and on the 25th of August visited the pā called Tikotowaka, exploring the Mangakai hills. It is quite likely that he collected taonga and natural history specimens here, as on the 30th of August he travelled back to Kaihu and sent what he had collected to a Mr Harder's at Aratapu. On the 1st of September he travelled with a Mr Michelson to a pā called Mangamare, where he took further taonga from the site. He went back to Aratapu where he spent a few days looking around the farm and found further skulls and taonga. On the 8th of September he travelled to Mititai where he spent some time exploring the left bank of the Kaipara. The next day he packed his cases and had them sent to Julius von Haast to be forwarded on to Vienna.

He continued to travel the district for the next 6½ months, and noted that he uncovered further burial caves in Waipu 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

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

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

WeltMuseum, Vienna

The Weltmuseum³ is now home to a range of Austrian private and public collections developed since the 16th century. In 1870 an Anthropological Society was formed in Vienna and a decision made to form a new museum of ethnology, which became the Weltmuseum Wien in 2013. The museum absorbed some of the collections from the Museum für Völkerkunde.

American Museum of Natural History (AMNH), New York

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

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

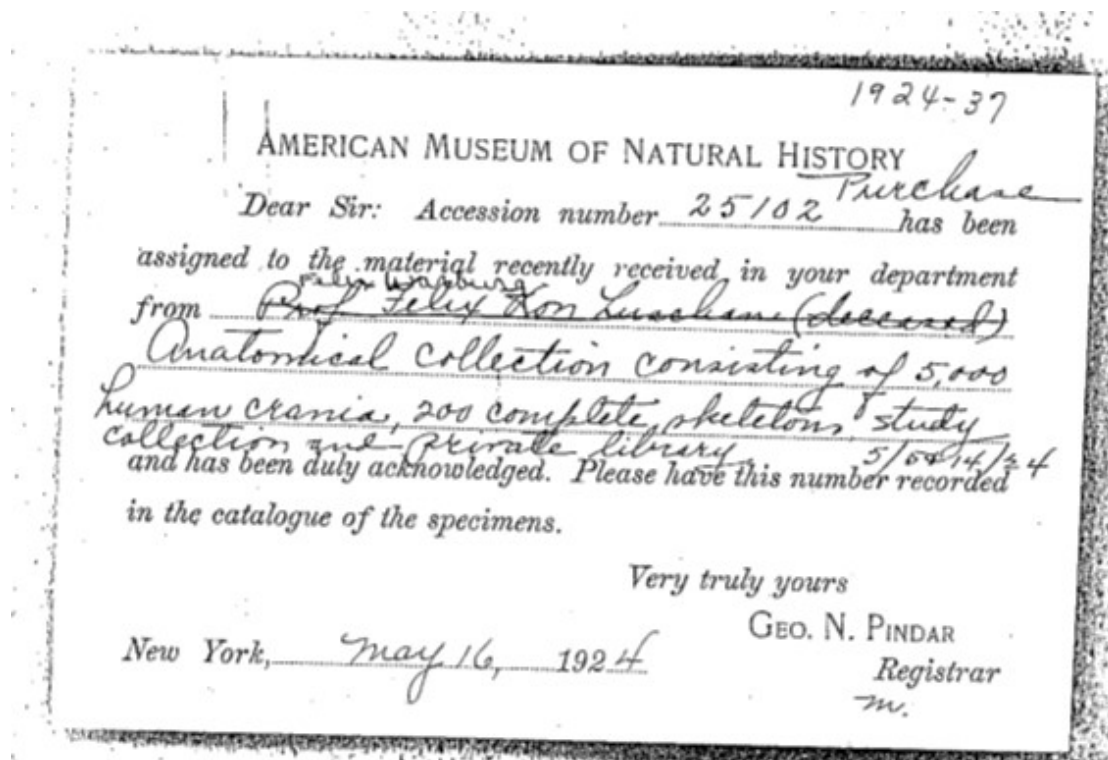


Figure 2 Purchase record of Luschan collection by AMNH

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

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

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

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

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

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

DEPARTMENT
FILE OR ACCESSION NUMBER 1924-37

REGISTRAR'S
ACCESSION NUMBER 25102

AMERICAN MUSEUM OF NATURAL HISTORY
ACCESSION RECORD

NEW YORK May 5th & 14th, 1924

RECEIVED FROM → Mrs. Felix Luschan - 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 X Price \$ 41,500 } CONDITION { GOOD
PURCHASE Price \$ 41,500 } EXCHANGE
EXCHANGE

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
SIMPLE NAME OF EXPEDITION OR FUND

DEPT. OF Anthro.

Figure 3 AMNH Accession record for Luschan collection

Kōiwi Tangata from Kaipara Region

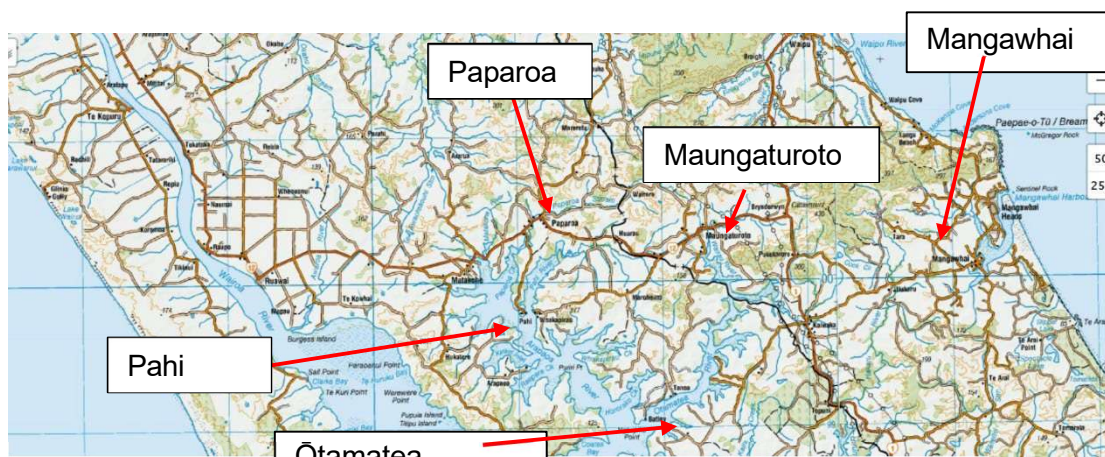


Figure 4 Map of Kaipara Harbour showing locations of kōiwi tangata referred to in this report

On 23 November 2023 Professor Hallie Buckley from Otago University worked with Karanga Aotearoa staff and members of Te Uri o Hau to complete a visual bioarchaeological assessment of the kōiwi tangata described in this report. Extracts from her report are included under each KT description.

In some instances, her assessment differs from the work carried out by the NHM Vienna. Her assessment for each tupuna is provided in full with the NHM Vienna assessment provided in summary form for those tupuna returned from Vienna.

Tupuna from Kaipara (KT 552)

This ancestor may be two people who were repatriated from the Tasmanian Museum and Art Gallery in 2007. The only provenance and accession details we have are that the kōiwi was donated to the museum via the Tasmanian Royal Society by Mr Josh Gates (although some paperwork has his name as Gutes). The Royal Society records from 1877 (on page 12 above) has the name Gates and notes provenance as being 'Kaipara'.

The kōiwi consists of the front of a skull and mandible, in fragile. 'Kaipara New Zealand donor J. Gutes' is written in ink on the forehead.

Te Papa Bioarchaeological Assessment

KT 552 is the partial upoko of an adult male (probably younger) and the



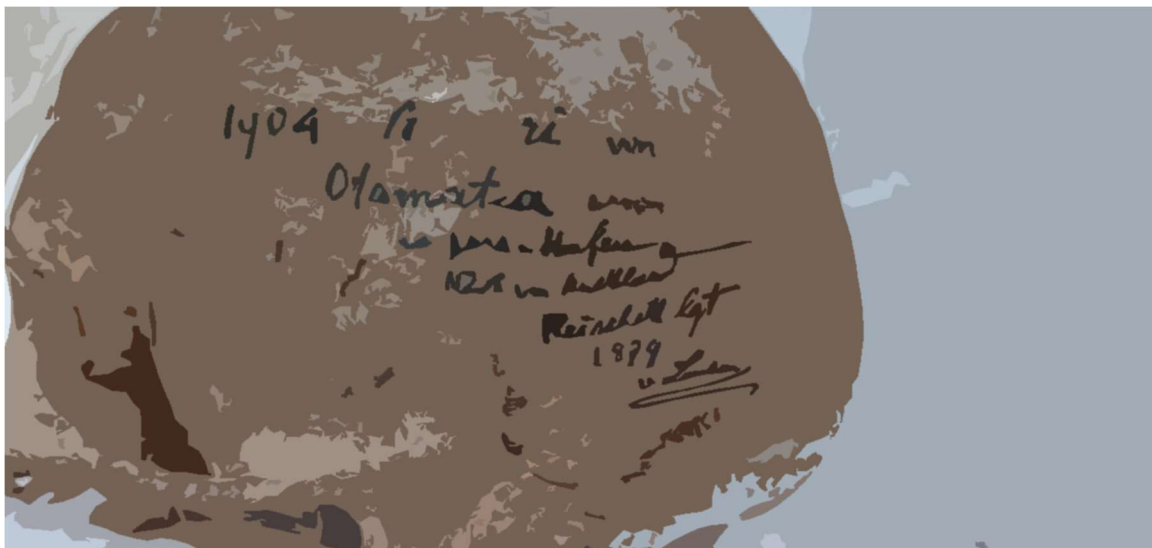
Figure 5 Handwriting on forehead of KT 552

kauwae of a male. It is not possible to determine if they are from the same person, so are counted as two people. All of the teeth are missing but it can be seen that the man had lost his first molar during life and in the kauwae all the molars had been lost. On the upoko there is evidence of infection, but it is not possible to say exactly what disease caused the new bone.

Tūpuna from Ōtamatea (KT 751)

This ancestor is one of two repatriated from the American Museum of Natural History in 2015, taken by Andreas Reischek from Ōtamatea, Kaipara Harbour in 1879. The kōiwi is a calvarium with signs of tooth wear. Handwriting on the side of the skull says:

1904 Maori
Otamatea
Kaipara-Hafen
North von Auckland
Reishek lgt
1879
V Luschan



Te Papa Bioarchaeological Assessment

KT 751 is the upoko of an older female who still had all of her teeth, except one of the front incisors. The level of wear is extreme and is more so on the right side. There is the typical fern root plane of the right first molar, and the left front tooth is worn down so that there is no enamel left and the outer surface against the lips is also worn down. Like the other people with these different wear patterns, I think she may have been using her teeth as 'tools' for processing fibres or skins perhaps.

Tūpuna from Ōtamatea (KT 756)

This tupuna is also a calvarium, removed from Ōtamatea, Kaipara Harbour by Reischek in 1879. There is a paper label on the skull:



Te Papa Bioarchaeological Assessment

KT 756 is the upoko of an older female who had lost most of the teeth on her left side. The teeth that are still in place on the right side have the inverted wear pattern of the people described above. She has had scurvy at some point in the last few years of life and also anaemia as a child. On the right side of her upoko there is a large (10cm) perimortem diamond-shaped sharp force trauma that has not healed. While the edges of this trauma are not typical for perimortem trauma (the edges are lighter than the surrounding bone), other features strongly suggest this injury was the cause of her death. There are three shallow cuts, that are clearly perimortem on the same orientation as the major trauma.

✓ 1877	Skull, no lower jaw	Raachnes, Gloggnitz, Lower Austria
✓ 1878	" " " "	" " " "
✓ 1879	" " " "	" " " "
✓ 1880	" " " "	" " " "
✓ 1881	" " " "	" " " "
✓ 1882	" " " "	" " " "
✓ 1883	" " " "	" " " "
✓ 1884	" " " "	" " " "
✓ 1885	Calvarium, male, slightly hydrocephalic	Grosograin Salzburg Austria
✓ 1886	narrow ascending forehead	same as buried fault
✓ 1887	Calvarium, male, largest heavy	" " " "
✓ 1888	female sutures	" " " "
✓ 1889	juvenile, wide face	" " " "
✓ 1890	Calvarium, female	" " " "
✓ 1891	" " " "	" " " "
✓ 1892	male, very heavy	" " " "
✓ 1893	distended, very large	" " " "
✓ 1894	Calvarium, male, wide and high	" " " "
✓ 1895	Calvarium, female, very small face; slightly hydrocephalic	" " " "
✓ 1896	male, very large	" " " "
✓ 1897	Cranium, male, symmetrical arch, isolated, low orbit, teeth all present	Schuditten, East Prussia
✓ 1898	can't be found. Calvarium, found with Roman potsherds, 5 miles above the surface of forest.	Ilberomy, Hungary
✓ 1899	Calvarium, very flat occiput	Kara-Ferje, east of Vidana, Macedonia
✓ 1900	Calvarium, long narrow	Mikamunden 12 miles Salonski, Macedonia
✓ 1901	Calvarium, female, through eye center just behind side on the short edge of the face	near Dilsen, near Dilsen, Germany
✓ 1902	Calvarium, female, small - just behind center, forehead	near Dilsen, near Dilsen, Germany
✓ 1903	Calvarium, very large, heavy	Maori, New Zealand (Taikaruru)
✓ 1904	Cranium	Mangopiri, near New Zealand
✓ 1905	Cranium, very large and heavy	Maori, New Zealand (Taikaruru)
✓ 1906	Calvarium, female	Maori, Taumarua, Kaipara Harbor, Auckland, New Zealand

Figure 6 Accession record with KT 756 Otamatea kōiwi (1904) highlighted in the last entry on this page

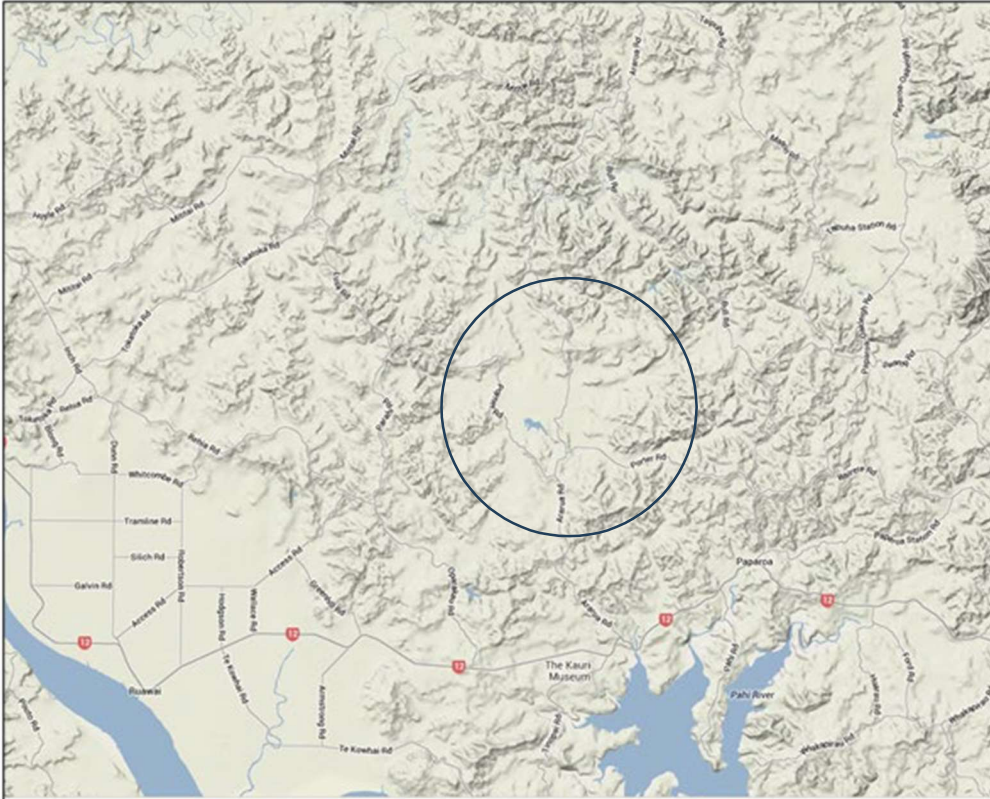


Figure 7 Map showing the wider Ōtamatea area. Ringed area showing the area of the Ōmaru River

They were most likely collected from a limestone cave somewhere near the Ōmaru River. In the publication of his travels, Reischek notes that while at Matakōhe where he saw in the New Year of 1880, here he is told by his host's son that he would take him as far as "Oamaru", where he was told he could find skulls as well as weapons in a limestone cave. He eventually found that cave and indeed the skulls. His notes from his travels record a skull removed from Oamaru – this is confirmed as the tupuna repatriated from the Natural History Museum, Vienna (KT 1174).

The spelling of Oamaru appears to be incorrect and is most likely spelt 'Omaru' which is located to the north of Matakōhe. There are no recorded archaeological sites which identify a limestone cave in this vicinity, however local knowledge will be helpful in possibly identifying a more specific location.

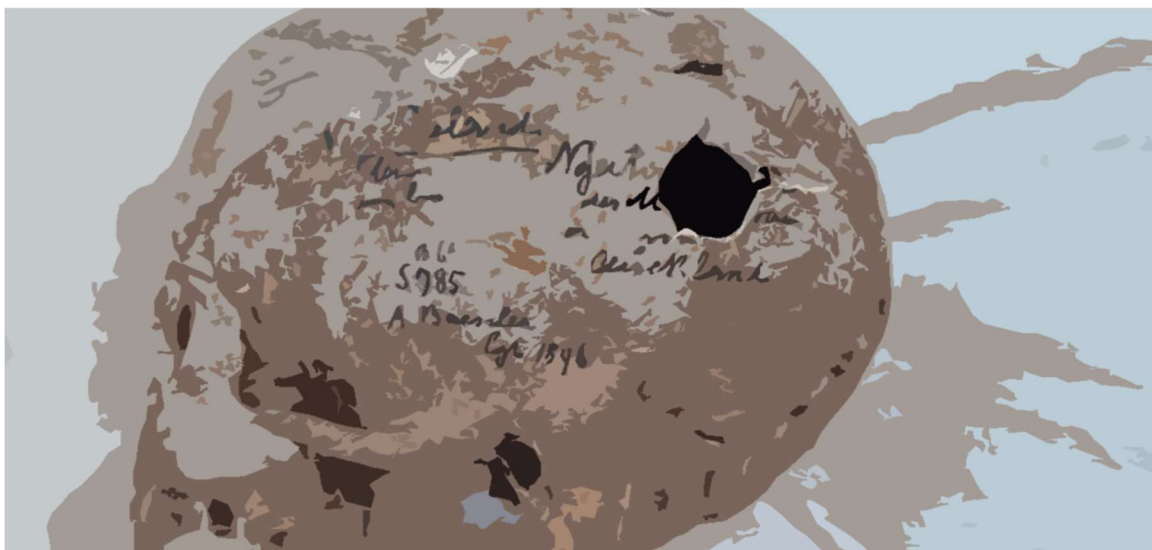
Tūpuna from Mangawhai (KT 990)

This ancestor was repatriated from the Charité Institute in 2019, collected by Arthur Baessler from the Mangawhai River in 1896 but no information on where along the river is available. The kōiwi consists of a skull with mandible: reconstructed cranium with missing fragments; a mandible with missing left ramus plastic bag with smaller fragments, with a mix of antemortem and postmortem tooth loss. The collector information on Baessler detailed on pages 12-13 shows that Baessler encountered several burials when excavating and appears to have removed two skulls, only one of which was found in the research for this repatriation.

Records from the Charite Institute have the following entries:

S985	Arthur Baessler	Nordinsel, Mangawai-Fluß, Ngatiwhatua- Stamm	North Island, Mangawhai River, Ngāti Whātua (?)	1896	Skull (Cranium and Mandible)
S985	S.985 66 66	Neu-Seeland / von Stamme Ngati[whatua] / am linken Ufer des M[onga]waiso/ nördl von Auckland Baessler / 66	B.66 / S.985 / A. Baessler / lgt. 1896	Collum mandibulae internally R.: 66; Collum mandibulae externally L. : ??? / Neu-Seeland / S.986 / B.66	Occipital: 66

Handwriting on the side of the skull is difficult to read, due to the damage to the bone after the skull was written on but the notes above indicate the probable content.

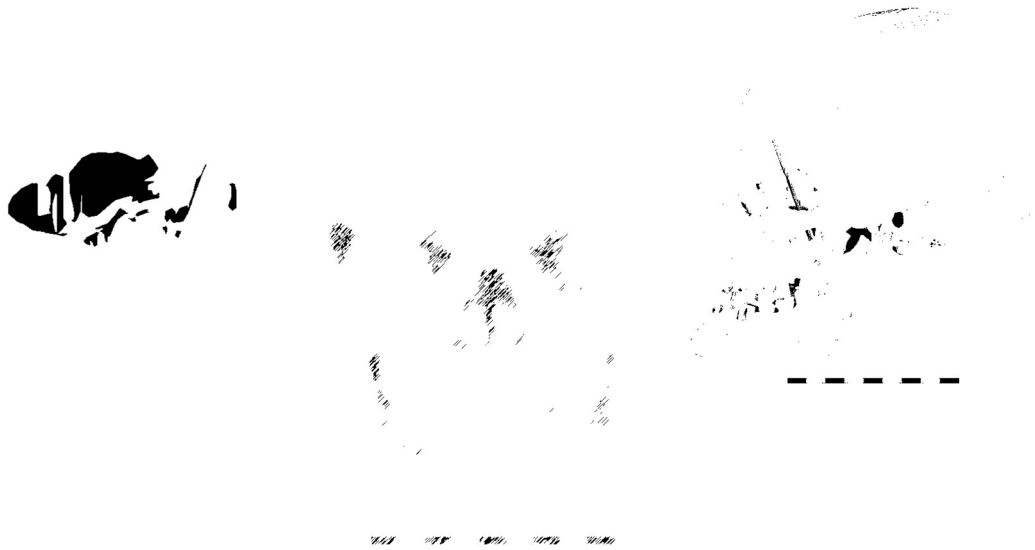


Te Papa Bioarchaeological Assessment

KT 990 is the upoko and kauwae of an older female. This wāhine has extensive loss of her teeth from infection during life. All of her front teeth have been lost and there are massive abscesses in the jaw, and she has lost her first molars. There is a lot of pathological bone formed in the upper jaws around the areas where the teeth were lost which is an unusual pattern, even with the extensive dental infection. She also has new bone formation in her orbits. The new bone in the orbits alongside the changes in her upper jaws strongly suggests that she had scurvy sometime before her death. The formation of this new bone means that the scurvy had resolved before death.

Tūpuna from Pāpāroa (KT 1178)

These are the remains of two individuals, consisting of an incomplete calvarium and mandible. The remains of these ancestors were taken in 1880 by Andreas Reischek from a crevice in Pāpāroa. The mandible does not match the cranium.



The skull was transported to Austria together with Reischek's entire New Zealand collection. C. Auspitz paid for the collection so that it could be donated to the NHMW. In 1892 the skull was inventoried by J. Szombathy and C. Heinzl.

Reischek mentions this ancestor and the one following (no. 3118) in his diary (1, 39):

"458 Skull Paparoa 1880."

"458 Schädel Paparoa 1880."

And:

"459 detto Skull Paparoa 1880."

"459 detto Schädel Paparoa 1880."

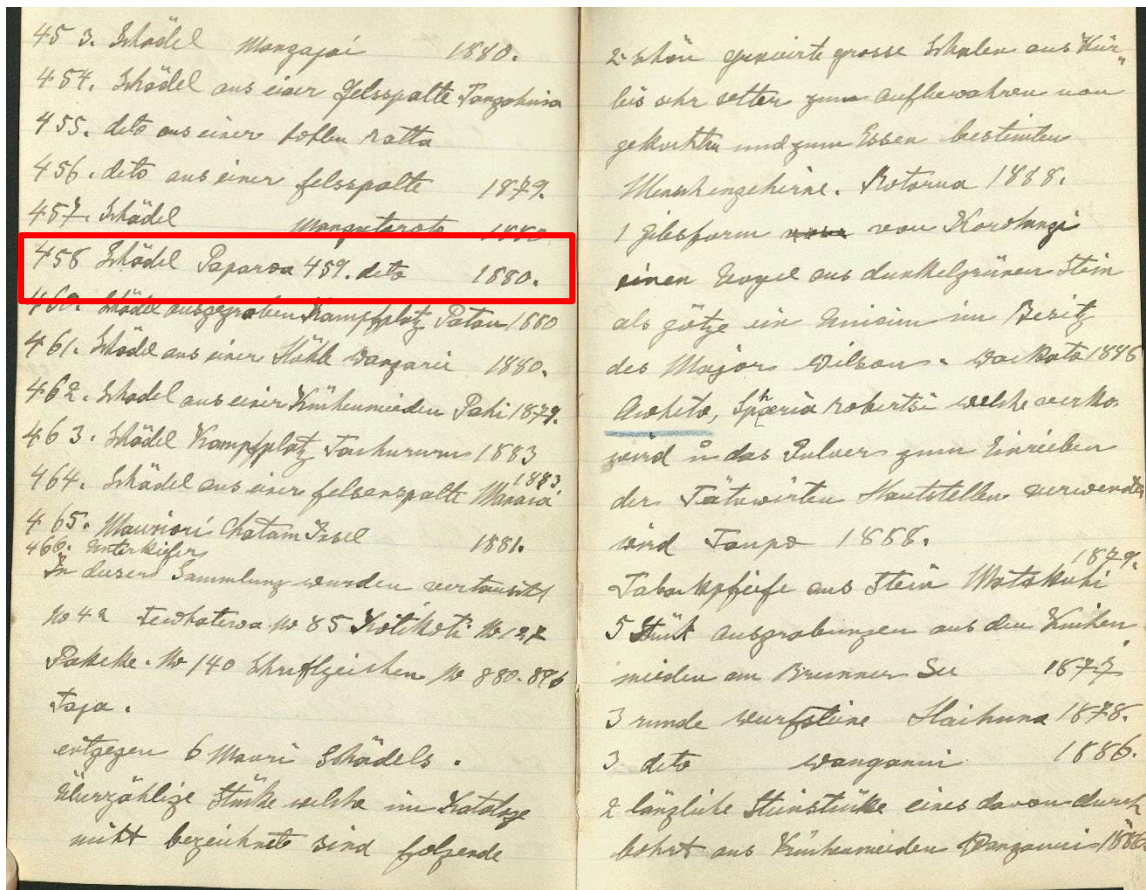


Figure 8 Extract from Reischek diary 1, p 39

King (p. 50) notes that Reischek decided on 17 July 1879 to spend six and a half months in the Kaipara area in favour of building his collection of taonga Māori over regular museum employment. Haast (ref) observed that “he will certainly not get the results to which he is entitled by his appalling labours and privations.” (Haast p. 821).

Reischek’s diaries of this period record shooting birds prolifically and packing away animal, fish, plant and insect specimens (King, p. 60). At intervals he parcelled up his material and sent it to either Haast or Cheeseman for storage, noting “altogether Kaipara and North Wairoa proved a good collection-ground for me”. Pāpāroa is located at the headwaters of the Arapaoa River in the Kaipara Harbour.

Te Papa Bioarchaeological Assessment:

KT 1178 also represents two people, an upoko of a man and a kauwae of another man.

The upoko is reasonably robust and has 5 teeth in the front that are very worn by gritty foods (e.g. sandy shellfish). This man is probably in his late 20’s to early thirties. While it is not usually possible to tell how a person died, this man’s death was probably caused by a significant blow to the back of the head from a blunt object. The pattern of the fractures to his upoko are indicative of purposeful and significant violent force that could not have been caused by an accident. He

also porosity in the eye orbits from periods of anaemia as a child. Vestiges of soil and plant rootles are visible mainly in the endocranium.

The kauwae is from a robust man who had a typical 'fern root plane' in his first molars; where the outside of the tooth is worn away and the crown is pushed into the interior of the mouth. Often this leads to infection in the roots and abscessing and also the eventual loss of the tooth. This pattern of tooth wear is supposed to have been caused by people eating wads of fern-root by chewing with this this strong molar and pushing inwards at the same time. It is very common amongst pre-European Māori. One condyle on the mandible has been made from plaster, possibly in order to wire the skull and mandible together.

NHM Assessment – a summary

Right temporal bones missing and left mastoid process partly destroyed. Mandible attached by brass wires and two plastic sticks between upper and lower dentitions. Upper dentition shows 5 moderately worn teeth, one abscess and one antemortem tooth loss. All maxillary teeth were lost postmortem. Mandible has 4 heavily worn teeth, rest lost postmortem. Slight porotic hyperostosis on cranial vault. No evidence of perimortem trauma but there are cracks on right front and occipital area.

Tūpuna from Pāpāroa (KT 1179)

See also the inventory/diary entries for KT 1178 above.

These are also the remains of two ancestors. The remains of these ancestors were taken, in 1880, by Andreas Reischek from a crevice in Pāpāroa.



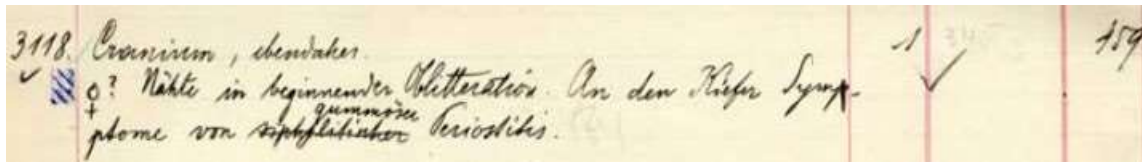


Figure 9 NHMW-ANTHRO-OSTE Inventory Number 3118, entered as "3118 Cranium, from the same location. ♀? Sutures with initial obliteration. On the maxilla syphilitic gummatous periostitis 1 459." / "3118 Cranium, ebendaher. ♀? Nähte in beginnender Obliteration. An den Kiefer Symptome von syphilitischer gummatöser Periostitis 1 459." (Inv.Book-DA 3, 38).

Te Papa Bioarchaeological Assessment

KT 1179 represents two people, an upoko of a man and a kauwae of a woman. These two bones had been wired together probably for display purposes.

The man was of middle-age when he died. Like many people from this time period he had very worn teeth and widespread dental disease in the form of infections in the base of the tooth roots. These infections at the tooth roots developed from having the crowns of teeth worn down so much that the internal structures of the teeth (pulp cavity) are exposed, and infection sets in. Some of these infections can spread and become abscesses, and the tooth eventually falls out. He also had evidence of inflammation on muscle attachment sites in his upoko. This is seen as holes in the bone (porosity) under the throat area and around the side of the skull. The signs on his upoko possibly relate to periods of scurvy, caused by Vitamin C deficiency, that he had recovered from. He also had porosity in the eye orbits from periods of anaemia as a child. He also had severe arthritis in his jaw- where the kauwae joins to the skull.

The kauwae of the wāhine shows the typical smaller features of a female. The bone is whiter than the man suggesting that it was exposed to weathering in a different environment to the upoko. Also, there is no arthritis on the condyles, where the kauwae joins to the upoko- further supporting that these two kōiwi are from different people. Not much can be said about this wāhine, except that she was an adult of probable older age and had extreme wear on her front teeth and an abscess at the base of her first molar.

NHM Assessment – a summary

Remains of possibly 2 ancestors, calvarium belonging to female (possibly) who died in fairly good health in middle age. Mandible belongs to possible female.

Tūpuna from Pahi (KT 1181)

These are the remains of a male ancestor, who died as middle to old adult, apparently in good health. The calvarium of this ancestor was taken, in 1879, by Andreas Reischek from a midden (according to Reischek's interpretation of the physical burial location) in Pahi, which is located on a peninsula in the Arapaoa River, Kaipara Harbour.

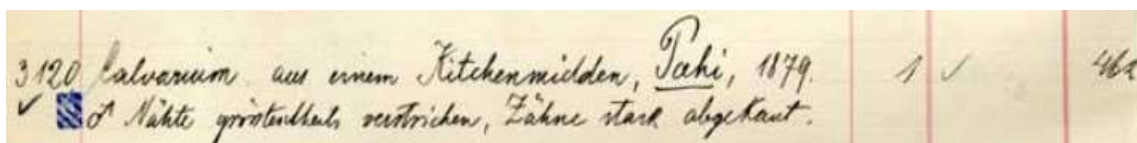


Figure 10 NHMW-ANTHRO-OSTE Inventory Number 3120, entered as "3120 Calvarium from a kitchenmidden, Pahi, 1879. ♂ Sutures mostly obliterated, teeth heavily worn 1 460." / "3120 Calvarium aus einem Kitchenmidden, Pahi, 1879. ♂ Nähte grössentheils verstrichen, Zähne

The skull was transported to Austria together with Reischek's entire New Zealand collection. C. Auzpitz paid for the collection so that it could be donated to the NHMW. In 1892 the skull was inventoried by J. Szombathy and C. Heinzl.

Reischek mentions it in his diary (No. 1, 39):

"462 Skull from a kitchen midden Pahi 1879."

"462 Schädel aus seiner Küchenmieden Pahi 1879."

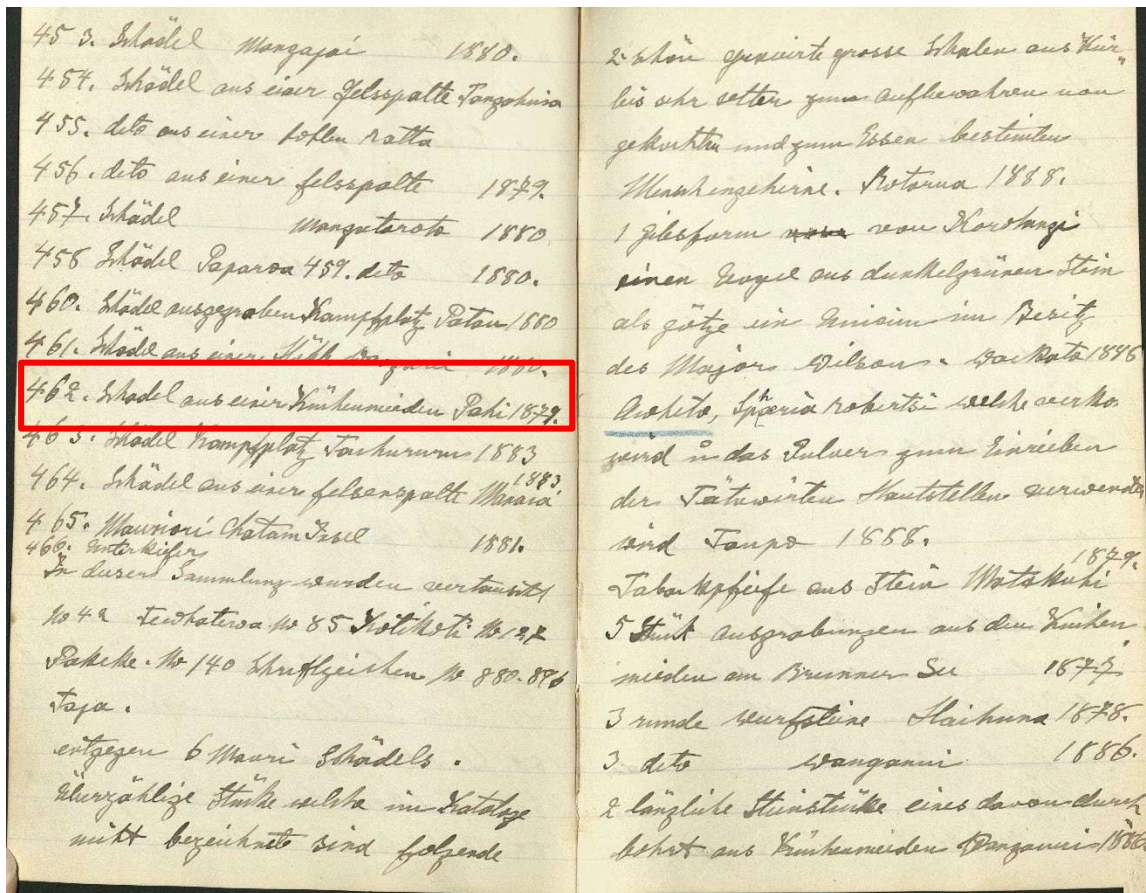


Figure 11 Extract from Reischek diary 1, p 39

Reischek's diaries of this period record shooting birds prolifically and packing away animal, fish, plant and insect specimens (King, p. 60). At intervals he parcelled up his material and sent it to either Haast or Cheeseman for storage, noting "altogether Kaipara and North Wairoa proved a good collection-ground for me".

Te Papa Bioarchaeological Assessment

KT 1181 is the upoko of an older male. He had lost his third molars before death and has a different kind of tooth wear pattern to the other individuals where the teeth are more worn on the inside (inverted) of the tooth compared to the typical 'fern root' plane, where the wear is on the outside. I am not sure what this means, but it could be related to using the teeth for processing plant fibres or other materials.

He had suffered from scurvy at some point in the last few months of his life but had recovered and also experienced anaemia as a child. Like the others with porosity in the eye orbits, this man also had depressed lines on the top of his upoko that tell a story of quite severe bone expansion as a child, that has since healed. In his ear holes, on the side of the head there is evidence of severe and long-standing infection in the ear canals. To add to his woes, he also had a fracture to his right nose that had healed. Given the infection of his ear canals, he may have suffered blood poisoning that led to

his death.

NHM Assessment – a summary

Calvarium is well-preserved. Maxilla shows 8 teeth, 1 possible abscess and 2 antemortem losses. Other missing teeth are postmortem. Small osteomata on frontal and right parietal bone. Region beside mid sagittal suture is thickened. Porosities observed on large parts of cranial base. Faint signs of weathering on frontal bone and scratches on right parietal and frontal bones observed.

Tūpuna from Maungaturoto (KT 1163)

These are the remains of two ancestors. The remains of this ancestor were exhumed and taken by Reischek in 1888 from a cave in Maungaturoto, as noted in his diary (1, 38) “443 Skull from a cave Mangatoroto 1888.” “443 Schädel au seiner Höhle Mangatoroto 1888.” Fragments of German newspapers are evident in the box that the tupuna rests in.

The mandible has been glued on to the cranium. Consideration may need to be given to gently dissolving the glue to separate these two kōiwi.

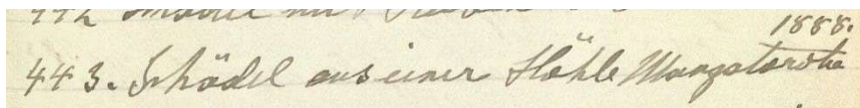


Figure 12 Reischek diary/Day book entry 1, 38

Inventory entry - the individual was entered as “3099 Male cranium from a cave, Mangatoroto, 1880. Basal joint open. Teeth completely developed, intensely worn. Sutures open. Nasal bones absent. On the left temporal suture a defect 1 443” (Inv.Book-DA 3, 36).

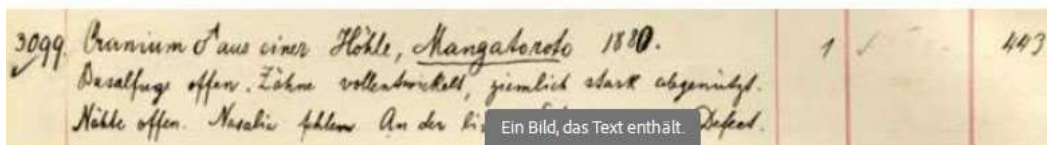
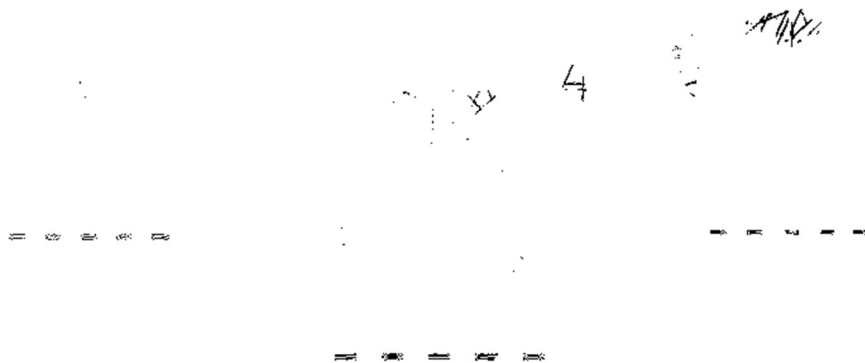


Figure 13 NHMW-ANTHRO-OSTE Inventory Number 3099, entered as “3099 Male cranium from a cave, Mangatoroto, 1880. Basal joint open. Teeth completely developed, intensely worn. Sutures open. Nasal bones absent. On the left temporal suture a defect 1 443” / “3099 Cranium Mann aus einer Höhle, Mangatoroto, 1880. Basalfuge offen. Zähne vollentwickelt, ziemlich stark abgenützt. Nähte offen. Nasalia fehlen. An der linken Schuppennaht ein Defekt 1 443.” (Inv.Book-DA 3, 36).



Te Papa Bioarchaeological Assessment

KT 1163 is the upoko of a possible wāhine and the kauwae of a man, so two different individuals.

There are some features in the upoko that are masculine, but overall, I think this is from a woman. Both the kauwae and upoko have minimal tooth wear in the few remaining teeth. The sphenoccipital synchondrosis is a suture at the base of the skull that fuses in the early through to late 20's. In this upoko this suture is still in the process of fusing, so the wāhine was likely in her mid 20's when she died. There is a fracture to the left side of the skull that could have occurred around the time of death. Usually, you expect to see lines of broken bone radiating from the central point of the fracture if this occurred around death, but these are not present on this upoko. There is however a fracture of the right side of the nose that is still in the process of healing when they died.

NHM Assessment – a summary

Remains of possibly a male, who dies young. Perimortem trauma on left side. Mandible glued to calvarium with brass wire holding it in place. Dentition shows 6 teeth. Porosis on both parietals and frontal bone. Scratches and irregular impressions on most of cranium. Strong weathering on mandible. Plant rootles and soil inside right parietal and small pieces of newspaper attached.

Tūpuna from Maungaturoto (KT 1164)

This tupuna was exhumed and taken by Reischek in 1880 from Maungatoroto. He notes it in his diary (No. 1, 39) the following: "457 Skull Mangatoroto 1880." "457 Schädel Mangatoroto 1880."

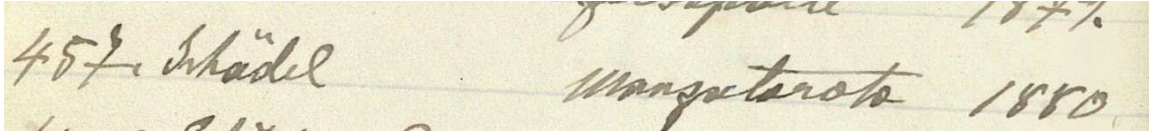


Figure 14 Reischek diary/day book 1/39

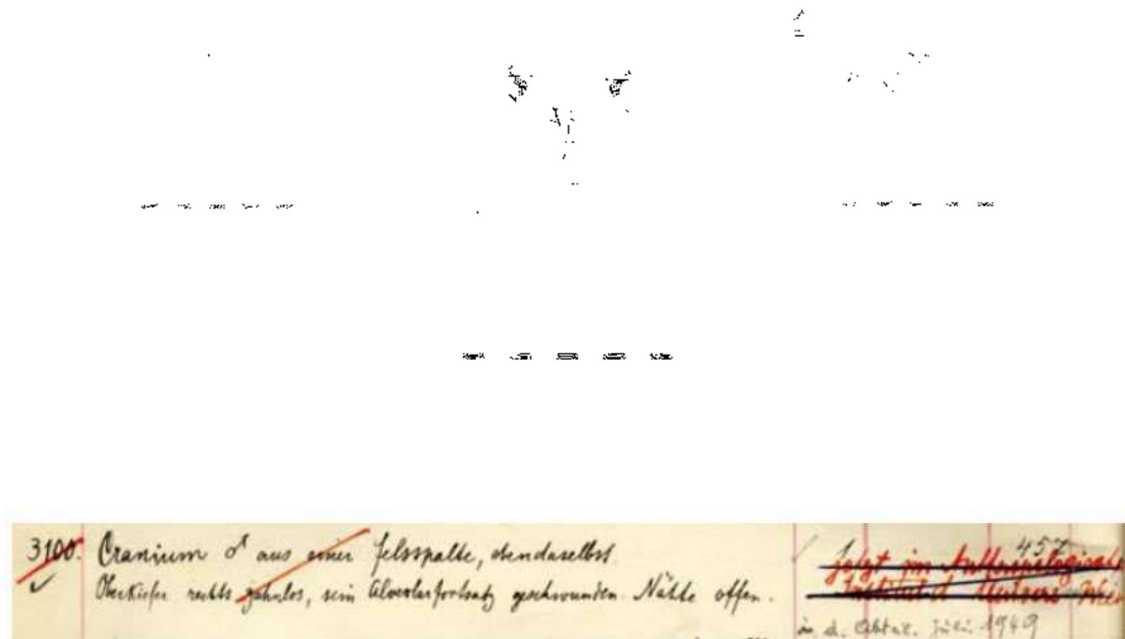


Figure 15 Figure 44: NHMW-ANTHRO-OSTE Inventory Number 3100, entered as "3100 Cranium, man from a crevice from the same location. Maxilla edentulous on the right side, his alveolar process shrank. Open sutures. Now in the Institute of Anthropology of the Univ. Vienna. In the Depart. July 1949" / "3100 Cranium Mann aus einer Felsspalte ebendasselbst. Oberkiefer rechts zahnlos, sein Alveolarfortsatz geschwunden. Nähte offen (durchgestrichen). Jetzt im Anthropologischen Institut d. Univers. Wien (ausgestrichen) in d. Abteil. Juli 1949." (Inv.Book-DA 3, 36)

Te Papa Bioarchaeological assessment

KT 1164 is the matching upoko and kauwae from a middle-aged man. The cranium and mandible both show very strong robust male features. On the left upper jaw there are three very worn teeth and it is clear that the first molar was lost during life and the

tooth socket has healed. On the right upper jaw all of the teeth have been lost during life and the bone has 'healed' much shorter than on the left side. I would argue that the loss of the teeth (and bone) on the right side is from a traumatic injury that the person survived but it is not possible to say whether this was intentional or an accident. He also had fern roots planes in his lower jaw and abscessing of those first molars. There is a large abscess in the middle of the upper jaw at the point of the central incisor tooth root. When looking at the skull from the front, his nose is bent to the right, which was probably also from an injury. Fractures to the nose region are more likely caused from being hit in the face intentionally than from an accident. He also had porosity on the left side of his skull that may have been from scurvy.

I note that the NHM Vienna determined this was two individuals because they believed that the upper and lower dentitions did not match but this was disputed by Dr Buckley, which found they were well matched.

NHM Assessment – a summary

Possibly two ancestors, cranium a middle-aged male in good health. Mandible adult male. Upper and lower dentitions don't match. Maxilla shows worn teeth, severe periodontal disease and 3 abscesses. Maxilla edentulous on right side and alveolar process hrunk. Mandible has heavily worn molars one with pulp explosion and 2 abscesses. Calvarium shows small osteom on parietal right, occipital porosities on frontal and parietal bones and some erosion on right tempomandibular joint. No evidence of trauma. Dark brown vestiges attached to right parietal and temporal bones. Large scratches on frontal bone.

Tūpuna from Ōmaru (KT 1174)

Reischek's notes says he removed this tupuna in 1879 from a place he has written as 'Oamaru'. As he was in Northland (and concentrating his collecting in the northern arms of the Kaipara) for much of this year we believe the place-names refers to the Ōmari River area, inland from Pāpāroa and west of the Pāpāroa Oakleigh Road.

His diary note (below Figure 20) comments that it appeared to have been gnawed by rats.

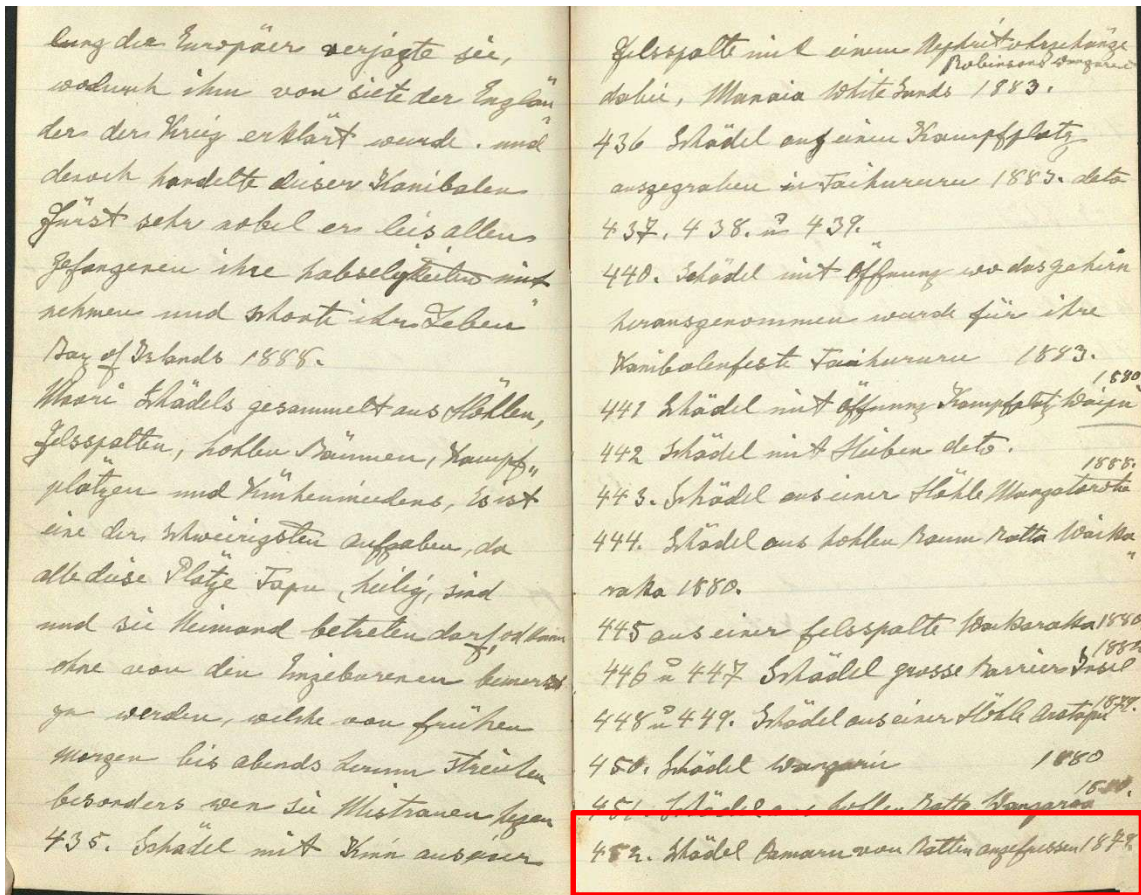


Figure 16 Reischek diary 1, p. 38

In the publication of his travels by his son⁴, he notes that while at Matakohe where he saw in the New Year of 1880, here he is told by his host's son that he would take him as far as "Oamaru", where he was told he could find skulls as well as weapons in a limestone cave. He eventually found that cave and indeed the skulls.

The spelling of Oamaru is appears to be incorrect and is most likely spelt 'Omaru' which is located to the north of Matakohe. There are no recorded archaeological sites which identify a limestone cave in this vicinity, however local knowledge will be helpful in possibly identifying a more specific location.

Reischek's diaries of this period record shooting birds prolifically and packing away animal, fish, plant and insect specimens (King, p. 60). At intervals he parcelled up his material and sent it to either Haast or Cheeseman for storage, noting "*altogether Kaipara and North Wairoa proved a good collection-ground for me*".

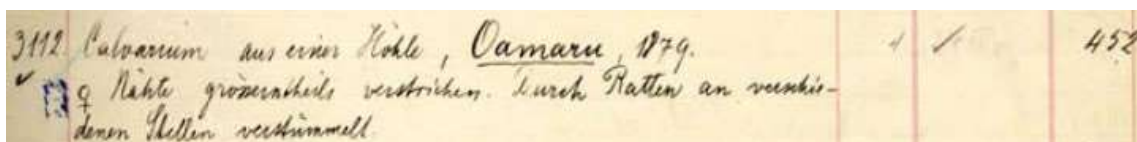


Figure 17 NHMW-ANTHRO-OSTE Inventory Number 3112, entered as "3112 Calvarium from a cave, Oamaru, 1879. Woman. Sutures mostly obliterated. Mutilated by rats on different parts 1 452." / "3112 Calvarium aus einer Höhle, Oamaru, 1879. Frau. Nähte grössertheils verschiedenen Stellen verstümmelt. 1 452." (Inv.Book-DA 3, 37).

Te Papa Bioarchaeological Assessment

KT 1174 is the upoko of an older wāhine. The left cheek bone and part of the left upper jaw are missing. There are six teeth remaining with the similar inverted tooth wear pattern as KT1181. She had a large abscess in the front of her mouth from infection of the tooth root. This wāhine suffered major trauma to her upoko around the time of death (perimortem). There is evidence of a blunt force trauma to the side of her left eye and the fracture lines radiate backwards and outwards from this point. There is no sign of healing. There are also clear signs of a perimortem traumatic injury to the base of her skull caused by a sharp bladed instrument. The whole left side of the occipital condyles (where the skull joins to the neck vertebrae) has been sliced off and the foramen magnum (the hole where the spinal cord comes out) has been widened by the cut. Also of note is that the right mastoid process is completely missing. The edges of the bone in the area of the mastoid process have been gnawed by rats obscuring the ultimate cause of the loss of this piece of bone. It is possible that the loss of the left cheek bone and upper jaw was also from sharp force trauma, but this too is obscured

⁴ YIM, Reischek p. 74

by rat gnawing. However, all of these features together point very strongly to her head having been removed around the time of her death, possibly for 'trophy' after her violent death, or for preparation of her body for cave burial.

NHM Assessment – a summary

Calvarium not well preserved, most of left side of face missing. Maxilla shows 6 heavily worn teeth and 1 abscess. Other teeth lost postmortem. Foveola granularis in endocranium and porosities on sphenoids as well as on palate, which also has slight torus. Signs of weathering and scratches on all surfaces. Vestiges of soil and plant roots visible in facia region and cranial base.

Conclusion

The purpose of this report is to provide information for Te Uri o Hau.

It should be noted that four of the KT numbers represent two individuals each. There is possibly a total of fourteen ancestors with burial provenance to the rohe of Te Uri o Hau represented by ten KT numbers.

Physical provenance to the Kaipara area is confirmed for all those listed in the table on pages 5 and 6 of this report.

In the case of the tupuna from the Maungawhai River (KT 990) we do not have provenance information for precisely where, along the river, this tupuna was taken.

¹¹ King, p. 57 and Reischek, p. 65

References

- Buckley, H. (2023) Internal Report to Karanga Aotearoa on bioarchaeological assessment of Kōiwi Tangata at Te Papa with provenance to the Kaipara area.
- Eggers, S. (2022). *Provenance Research and Anthropological Assessment of the Ancestral Human Remains from New Zealand for the Repatriation from the natural History Museum Vienna to Aotearoa New Zealand*. Natural History Museum, Vienna.
- Fox, A. (1983) Carbed Māori Burial Chests. A commentary and catalogue. Bulletin 13 Auckland Institute and Museum.
- Haast, H.F. (1948) *The Life and Times of Sir Julius von Haast*, Wellington
- Harrison, N. (2002). *Graham Latimer: A Biography*. Wellington: Huia Publishers.
- Higgins, R. (2013, August 13). *Tā moko - Māori tattooing - contemporary moko*. Retrieved from Dictionary of New Zealand Biography - Te Ara: <http://www.TeAra.govt.nz/en/ta-moko-maori-tattooing/page-5>.
- Wilkie, R. (2012, October 30). *Te Umuroa Hohepa*. Retrieved from Dictionary of New Zealand Biography Te Ara: <http://www.TeAra.govt.nz/en/biographies/1180/te-umuroa-hohepa>
- King, M. (1981). *The Collector - a biography of Andreas Reischek*. Hodder and Staunton.
- Prebble, R. (2012, October 30). *Reischek, Andreas Dictionary of New Zealand Biography Te Ara*. Retrieved from <http://www.TeAra.govt.nz/en/biographies/2r14/reischek-andreas>
- Reischek, A. (1930). *Yesterdays in Maoriland*. Jonathan Cape.