

KT 1156

These are the remains of possibly two ancestors. The remains of these ancestors were taken by Reischek in 1883 in Taihururu at what he describes as a 'battlefield'. The biological profile matches the information gained from provenance research, except for the fact that these are the remains from two ancestors, determined by the mis-matched cranium and mandible.



Provenance

This skull was taken by A. Reischek from Taihururu in 1883. Reischek describes it in his diary (No. 1, 38) as the following:

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

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

Anthropological assessment

The weathered cranium possibly belongs to another young (and possibly female) ancestor, who died between 18 and 25 years of age. This ancestor possibly suffered from a large area of infection in the face at the time of death. The mandible, on the other hand, is difficult to be attributed to either sex, but seems to have belonged to an older individual, since significant oral diseases can be observed.

This calvarium shows a mandible glued and attached to it with brass wires. A piece of plastic between maxilla and mandible additionally holds the mandible in place. However, dentition as well as the colour of the mandible does not match that of the calvarium, so this mandible most probably does not belong to this individual. Large areas of the calvarium shows evidence of weathering. The mandible shows one heavily worn tooth and at least four teeth lost antemortem, as well as various abscesses; the maxilla shows an unerupted left M3. The missing

teeth on maxilla and mandible were lost postmortem.

The bone colour is white, with areas of darker colour especially on frontal and the parietals and a yellowish cranial base. Large areas of weathering can be observed in various parts of the calvarium, as well as fragments of newspaper attached to the already weathered skull.

The individual was entered as "3092 (Inv.Book-DA 3, 35).

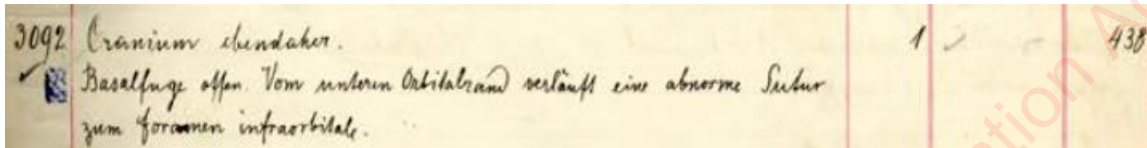


Figure 7: NHMW-ANTHRO-OSTE Inventory Number 3092, entered as "3092 Cranium from the same location. Sphenobasilar joint open. Abnormal suture from the inferior orbital ridge to the infraorbital foramen 1 438." / "3092 Cranium ebendaher. Basalfuge offen. Vom unteren Orbitalrand verläuft eine abnorme Suture zum foramen infraorbitale 1 438." (Inv.Book-DA 3, 35).

KT 1157

These are the remains of possibly two ancestors. The calvarium belongs to a child who died between 6 and 8 years of age. The mandible, on the other hand, belongs to an adult ancestor.



This skull was taken by A. Reischek from Taihururu in 1883. Reischek mentions it in his diary (1, 38):

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

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

Anthropological assessment

From these remains it is not possible to estimate sex, although the mandible is gracile and thus could be female. Whereas the remains of the child show that health was somewhat hampered through infection and/or malnutrition, the remains of the adult ancestor, as far as one can tell only from the mandible, seem healthy. The remains of both these ancestors show clear signs of weathering.

The juvenile calvarium is well-preserved, and shows a mixed dentition, with two permanent molars and two deciduous teeth. The mandible does not belong to this individual, since the lower dentition does not correspond to the upper one and the mandible shows four permanent molars of which two are moderately worn. All missing teeth from both the child and the adult ancestor were lost postmortem.

Regarding pathological changes, the juvenile calvarium shows accentuated porosis on the palate, and slight bilateral cribra orbitalia. The mandible of the adult ancestor is healthy. No evidence of trauma could be detected in either of these ancestors.

The bone colour of the calvarium is white, with darker patches especially on the parietals. The mandible is also very light in colour. Plant rootles, some scratches and abrasion can be observed especially on the right temporal and the occipital bones. Larger pieces of newspaper are

attached to many areas of the skull.

The individuals were entered as "3093 Calvarium from the same location. Infant with mixed dentition. Bilateral wormian bones in the Stephanium 1 439" (Inv.Book-DA 3, 39).

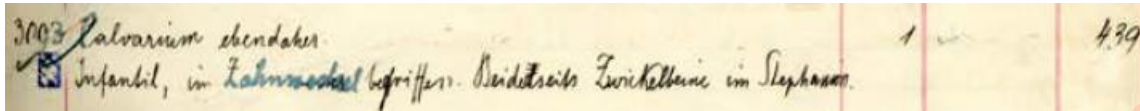


Figure 8: NHMW-ANTHRO-OSTE Inventory Number 3093, entered as "3093 Calvarium from the same location. Infant with mixed dentition. Bilateral wormian bones in the Stephanium 1 439" / "3093 Calvarium ebendaher. Infantil, in Zahnwechsel begriffen. Beiderseits Zwickelbeine im Stephanium 1 439." (Inv.Book-DA 3, 39).

KT 1158

These are the remains of possibly male ancestor who died as a middle-aged to older adult. He had oral diseases and shows a large perimortem trauma.



This cranium was taken by A. Reischek from Taihururu in 1883. Reischek mentions it in his diary (1, 38):

"Skull with opening where brain was taken out for their cannibalistic feasts, Taihururu, 1883."
"Schädel mit Öffnung wo das Gehirn herausgenommen wurde für ihre Kanibalenfeste, Taihururu, 1883."

Anthropological assessment

This cranium has its mandible attached by brass wires. Much of the right side of the skull is missing. Otherwise, the preservation of this cranium is good. The dentition shows fourteen heavily worn teeth of which 3 show exposed pulps. There is evidence of eight abscesses. All missing teeth were lost postmortem.

Regarding pathological changes one can observe generalized periodontal disease, palatal stomatitis and 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. Right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440" (Inv.Book-DA 3, 35).

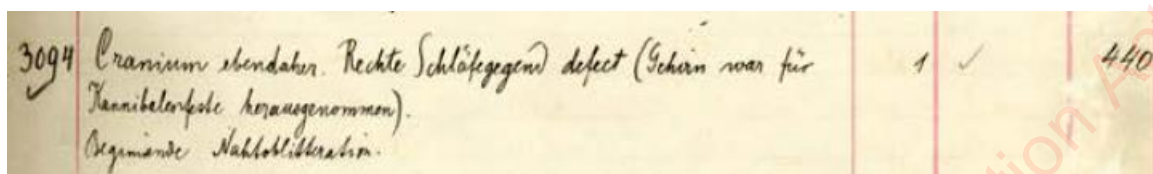


Figure 9: NHMW-ANTHRO-OSTE Inventory Number 3094, entered as "3094 Cranium from the same location. Right side of the cranium is defect (brain was taken out for cannibal feast). Initial suture obliteration 1 440." / "3094 Cranium ebendaher. Rechte Schläfengegend defect (Gehirn war für Kannibalenfeste herausgenommen). Beginnende Nahtobliteration 1 440" (Inv.Book-DA 3, 35).

KT 1159

These are the remains of a possibly male ancestor who died as a young to middle-aged adult in good health, despite some oral health problems.



This calvarium was taken by A. Reischek from Taihururu in 1883. Reischek mentions it in his diary (1, 39) the following:

"463 Skull battlefield Taihururu 1883."

"463 Skull, battlefield, Taihururu, 1883."

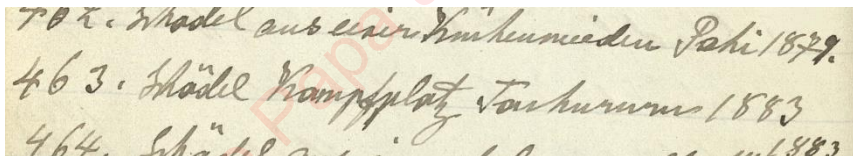


Figure 10 Diary 1 page 39

Anthropological assessment

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

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

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

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

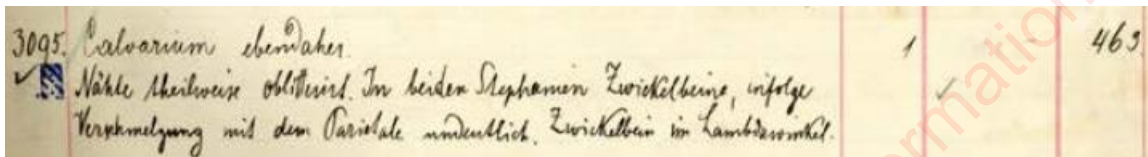


Figure 11: NHMW-ANTHRO-OSTE Inventory Number 3095, entered as "3095 Calvarium from the same location. Sutures partly obliterated. Wormian bones in both Stephaniae due to unclear obliteration with the parietalae. Wormian bone at lamda 1 469" / "3095 Calvarium ebendaher. Nähte theilweise obliteriert. In beiden Stephanien Zwickelbeine, infolge Verschmelzung mit dem Parietale undeutlich. Zwickelbein in Lambdawinkel 1 469." (Inv.Book-DA 3, 35).

KT 753

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

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

KT 755

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

KT 1204

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

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

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

Translation from google translate.

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

Released by Te Papa under the Official Information Act 1982

KT 1166

These remains belonged to a possibly male ancestor who died when he was a middle to old adult in good health. These remains were possibly taken in 1880 by Reischek from a crevice in Waikaraka. It is not listed in his diary notes.



Anthropological assessment

Originally a cranium, but now a calvarium, the general preservation of this calvarium is good. The maxilla shows seven teeth of which three show pulp exposure; there are also three abscesses with surrounding porosities. The missing teeth were lost postmortem.

Regarding pathological changes, one can observe a tiny osteom on the right parietal bone and porosis and irregular surface on the frontal, parietal and occipital bones. One can also detect slight bilateral cribra orbitalia and endocranially foveola granularis. There is no evidence of trauma.

The bone colour of the calvarium is beige to grey, with a yellow-brownish colour on the cranial base and a darker area on the right parietal bone. Weathering can be observed especially on the right side of the calvarium with additional scratches and flaking of the surface. There are some evidences of plant remains and soil in the maxilla and cranial base.

Inventory entry

The individual was entered as "3103 Cranium (crossed out) calvarium from the same location. On the right and left side of the coronal suture some wormian bones. In the right stephanium two, in the left one three wormian bones. Numerous wormian bones in the lambda suture (Mandible does not match) 1" (see Error! Reference source not found.) to the collection (Inv.Book-DA 3, 36).

Inventory entry

The individual was entered as "3104. Calvarium from the same location. Left temporal region defect. Beginning obliteration 1." (see Figure 12) to the collection (Inv. Book-DA 3, 36).

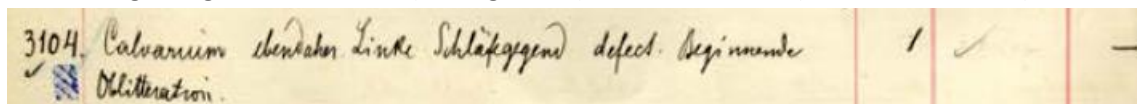


Figure 12: NHMW-ANTHRO-OSTE Inventory Number 3104, entered as "3104. Calvarium from the same location. Left temporal region defect. Beginning obliteration 1." / "3104 Calvarium ebendaher. Linke Schläfengegend defect. Beginnende Obliteration 1." (Inv.Book-DA 3, 36).

Kōiwi with provenance to Patau, Pataua, Patua

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

KT 757 repatriated from the AMNH

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

The AMNH number is VL/1905

KT 1180 repatriated from the NHMV

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



Reischek mentions it in his diary (1, 39):

"460 Skull excavated battlefield Patau 1880."

"460 Schädel ausgegraben Kampfplatz Patau 1880."

Anthropological assessment

The cranium is very well-preserved, although bilaterally the coronoid processes as well as the zygomatic arches are partly missing. The mandible is attached to the calvarium through two brass wires. The dentition shows eleven moderate to heavily worn teeth, at least seven abscesses, three teeth lost antemortem, while the missing teeth were lost postmortem.

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

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

The individual was entered as "3119 Cranium, excavated from the battlefield Patau 1880. Sutures open, teeth heavily worn. Big wormian bone in the lambda region 1 460" (see Figure 13) to the collection (Inv.Book-DA 3, 38).

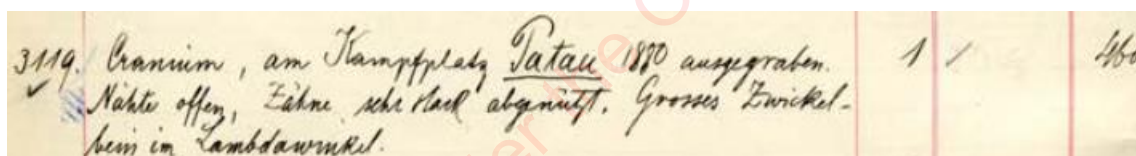
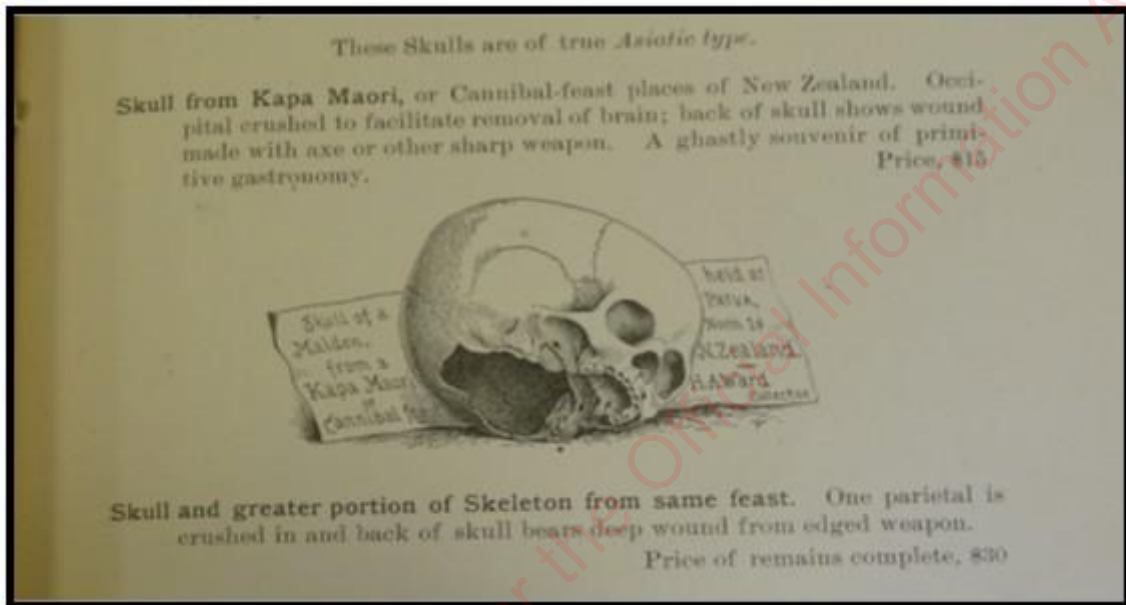


Figure 13: NHMW-ANTHRO-OSTE Inventory Number 3119, entered as "3119 Cranium, excavated from the battlefield Patau 1880. Sutures open, teeth heavily worn. Big wormian bone in the lambda region 1 460." / "3119 Cranium, am Kampfplatz Patau, 1880 ausgegraben. Nähte offen, Zähne sehr stark abgenützt. Grosses Zwickelbein in Lambdawinkel 1460." (Inv.Book-DA 3, 38).

Field Museum

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

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



KT 558

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

KT 559

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

KT 560

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

KT 561

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

KT 562

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

KT 563

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

KT 565

Collection of bones from at least two individuals, including calvarium, leg and arm bones and collar bone, purchased from Ward's Natural Science Establishment in 1894. The Field Museum and Ward's catalogue numbers are: 407, 40446 Ward catalogue 43680-43685 and 43687.

There is pencil writing on side of skull "*halt stranger a*". Some remains are labelled 43687 and a few labelled 42687.

According to Ward's 1893 Catalogue, there were two tupuna provenanced to Patua, one a female skull, and the other a partial skeleton from the same location (Figure 9). It is very likely that the entry relating to the partial skeleton priced at \$30 is the same one which ended up in the Field Museum collections, following the Ward's display at the Chicago World Fair in 1893. Research carried out by Cressida Fforde has showed that Ward mounted the largest display at the World Fair and the exhibit was then purchased by Marshall Field, and became the basis for the Chicago Museum of Natural History (The Field Museum).^[1] It is also very likely that one the skull identified in the catalogue was also part to the Field Museum's collections.

The connection to Cheeseman comes through his well-documented correspondence located at the Auckland War Memorial Museum to and from Henry Ward dating from 1878 to 1883. These letters do identify that Ward was wanting to obtain Māori skulls from Cheeseman, however due the fact that Ward provided Māori skulls to many institutions, references to these skulls may not be related to those in question. Ward appears to have had dealings with all the major museums in New Zealand, however, it is more likely that he obtained these kōiwi from Cheeseman, as he had the monopoly over anything north of Auckland. It is also possible however, that Ward acquired the skulls from outside New Zealand through some other source.

The anthropological assessment from the Field Museum is as follows:

43687 Cranium and post crania treated as one individual, mandible as another. Determination based on poor occlusion, differences in dental wear and dental health (LEH), and different taphonomic condition of cranium and mandible. Mandible determined to be "older" than relatively young cranium and postcranial remains.

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

Cranium and post crania. Well-preserved and only mildly taphonomically altered. Posterior portions of thoracic vertebrae, ribs, scapulae, and portion of clavicles noticeably more brown than rest of remains, suggesting partial exposure, shallow burial, or intrusion of those elements into a different soil horizon. Old FCM number (40446) in black ink on cranium and mandible, as well as on one of femora in pencil. FCM register indicates this specimen to be one of eight received in accession 407 from Ward's Biological Supply, and is originally identified as being from Kappa Maori, a cannibal feast place. "Halt stranger a" in pencil on frontal. Right femur has been sectioned three times and has been re-glued, with small missing section. Right humerus unfused proximal epiphysis pinned to shaft. Sex assessed as indeterminate, age-at-death as 15-20, likely 15-17. Cranium exhibits perimortem wound from edged/blunt (linear) weapon near lambda, mild diffuse porosity on cranial vault, and numerous linear enamel hypoplasias on maxillary teeth. Femora and tibia present some compact periosteal reactive bone, humerus exhibits some porous bone at sites of muscle attachments, and femora are extremely platymeric and dense, with apparently very small medullary canals.

Mandible: Well-preserved adult mandible. Old FCM number (40446) present (see above). Sex was assessed as indeterminate, age-at-death as 30+ (3rd molar impacted, not simply unerupted). Mandible exhibits dental caries (not seen in maxilla), much heavier wear than maxilla, and, notably, no evidence of LEH.

KT 757

KT 757 was repatriated from the AMNH (VL 1905). It is a tupuna (or possibly two separate people) taken by Andreas Reischek in 1880 from Patau.

Kōiwi tangata from Waipū

There are two kōiwi tangata with provenance to Waipū. Both were repatriated from the NHMV in 2022.

KT 1160 repatriated from the NHMV

These are the remains of possibly female ancestor who died as a young to middle-aged adult possibly in consequence of a large cranial trauma. The remains of this ancestor were taken by Reischek in 1880 from what he referred to as a battlefield in Waipū.



This skull was taken by A. Reischek from Waipū in 1880 and is mentioned in his diary (1, 38):

"441 Skull with opening battlefield Waipu 1880."

"441 Schädel mit Öffnung Kampfplatz Waipu 1880."

The skull was transported to Austria together with Reischek's entire New Zealand collection C. Auspitz paid for the collection so that it could be donated to the NHM in 1890. In 1892 the skull was inventoried by J. Szombathy and C. Heinzel.

Anthropological assessment

This cranium misses parts of the left temporal, parietal as well as of the left side of the occipital. A part of the right ramus mandibulae is also missing. Apart from that, the general preservation is good. Of the dentition six teeth are preserved of which one shows an exposed pulp due to

heavy dental wear. Only one abscess could be detected. All missing teeth were lost postmortem.

In these remains no pathological changes could be observed, apart from the large perimortem blunt force trauma on the left side and the base of the cranium extending to the right pars petrosa (responsible also for the missing parts of the cranium).

The bone colour is white with large darker areas especially on the frontal and parietals. Signs of weathering can be observed on the frontal bone, and scratches or faint rootlet impressions on the frontal, the left sphenoid, as well as on the right temporal and parietal bones. Small fragments of newspaper are attached to some regions of the cranium. Evidence of sand can be detected inside the cranium.

The individual was entered as "3096 Cranium from the battlefield Waipu. Left occipital bones opened for cannibal purposes. Starting obliteration 1 441" (Inv.Book-DA 3, 35).

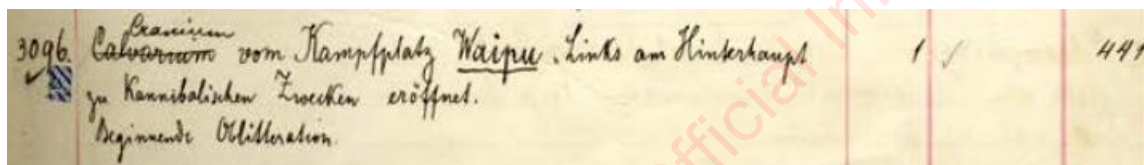


Figure 14: NHMW-ANTHRO-OSTE Inventory Number 3096, entered as "3096 Cranium from the battlefield Waipu. Left occipital bones opened for cannibal purposes. Starting obliteration 1 441." / "3096 Cranium vom Kampfplatz Waipu. Links am Hinterhaupt zu Kannibalschen Zwecken eröffnet. Beginnende Obliteration." (Inv.Book-DA 3, 35).

KT 1161

These are the remains of a juvenile ancestor who died between the ages of 15 and 18 years. It was not possible to estimate the sex of this ancestor. The calvarium of this ancestor possibly shows a congenital maxillary height reduction, as well as healed traumata. The remains of this ancestor were taken by Reischek in 1880 from Waipu.



Reischek mentions it in his diary (No. 1, 38):

"442 Skull with blow detto."

"442 Schädel mit Hieben detto."

Anthropological Assessment

The calvarium shows a good general preservation. The maxilla shows four permanent completely intact teeth. All the missing teeth were lost postmortem.

Regarding pathological changes one can observe a possibly congenital reduction of height in the frontal part of maxilla, porosities on the palate and the outer side of the maxilla and slight bilateral cribra orbitalia. Two healed sharp traumata can be observed: one perforating trauma on the parietal and another non-perforating trauma on the occipital bones.

The bone colour is white to grey, with a yellowish staining on the base of the calvarium. Signs of weathering with smaller and larger areas of erosion on the frontal and the left parietal bones, as well as slight scratches can be observed on the cranial vault. Furthermore, there is evidence of sand inside the calvarium, and small pieces of newspaper attached to various regions of these ancestral remains.

The individual was entered as "3097 Calvarium from the same location. On the left parietal bone

a healed sharp trauma. On the cranial vault numerous larger and smaller osteolythic defects. Basal joint open. M3 not yet erupted 1 442." (Inv.Book-DA 3, 36).

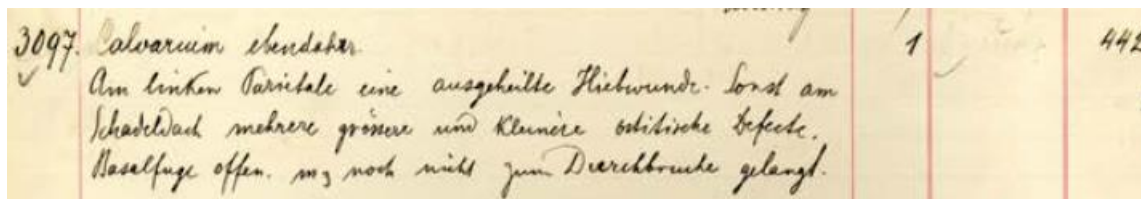


Figure 15: NHMW-ANTHRO-OSTE Inventory Number 3097, entered as "3097 Calvarium from the same location. On the left parietal bone a healed sharp trauma. On the cranial vault numerous larger and smaller osteolythic defects. Basal joint open. M3 not yet erupted 1 442." / "3097 Calvarium ebendaher. Am linken Parietale eine ausgeheilte Hiebwunde. Sonst am Schädeldach mehrere grössere und kleinere ostitische Defekte. Basalfuge offen. M3 noch nicht zum Durchbruch gelangt 1 44.2" (Inv.Book-DA 3, 36).

Kōiwi tangata with provenance to Manaia White Sands

There are two kōiwi tangata with provenance to Manaia and both were repatriated from the NHMV in 2022. There are several Manaia place-names in Aotearoa. The most likely location has been determined as the Manaia coastline south of Taiharuru, because of the reference in Reischek's notes to 'white sands'.

KT 1152

These are the remains of possibly two ancestors. Although the mandible is glued to the calvarium, the upper and lower dentitions do not match.



These remains were taken from a crevice in Manaia White Sands by Reischek in 1883. Reischek mentions the following in his diary (Reischek Diary 1, 38):

"435 skull with chin from a crevice with nephrite earring. Manaia White Sands 1883."

"435 Schädel mit Kinn aus einer Felsspalte mit einem Nephritohrgehänge dabei. Manaia White Sands 1883."

Anthropological assessment

Whereas the well-preserved calvarium possibly belonged to a young and healthy possibly female ancestor who died between 15 and 25 years of age, it is difficult to estimate the sex of the adult ancestor to whom this mandible belongs.

This well-preserved cranium has a mandible glued to it. On the inner side of mandible there is a

pencil writing stating that it does not belong to this calvarium – in fact the lower dentition does not fit the upper dentition. It shows 8 teeth with whereas in the maxilla there can be seen 4 teeth. All missing teeth were lost postmortem. The nasal aperture shows signs of erosion while there is a thickening of the parietal bone in the area of the sagittal suture, with slight bilateral parietal depressions. There is no evidence of trauma visible to the naked eye.

The bone colour is grey, with slight evidence of weathering and erosion especially on the base of the calvarium. Slight scratches are visible on various parts.

The individual was entered as "Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone" (Inv.Book-DA 3, 35).

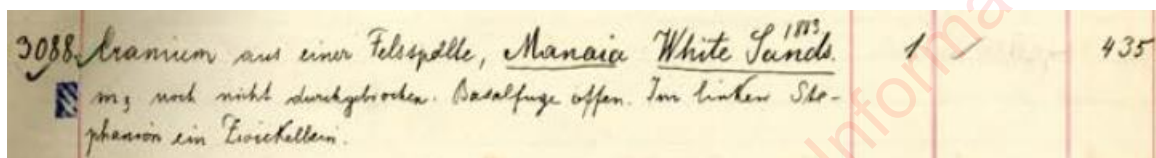


Figure 16: NHMW-ANTHRO-OSTE Inventory Number 3088, entered as "3088 Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone." / "3088 Cranium aus einer Felsspalte, Manaia White Sands 1883. M3 noch nicht durchgebrochen. Basalfuge offen. Im linken Stephanium ein Zwickelknochen." (Inv.Book-DA 3, 35).

KT 1153

These are the remains of possibly two ancestors. Although the mandible is glued to the calvarium, the upper and lower dentitions do not match.



These remains were taken from a crevice in Manaia White Sands by Reischek in 1883. Reischek mentions the following in his diary (Reischek Diary 1, 38):

"435 skull with chin from a crevice with nephrite earring. Manaia White Sands 1883."

"435 Schädel mit Kinn aus einer Felsspalte mit einem Nephritohrgehänge dabei. Manaia White Sands 1883."

Anthropological assessment

Whereas the well-preserved calvarium possibly belonged to a young and healthy possibly female ancestor who died between 15 and 25 years of age, it is difficult to estimate the sex of the adult ancestor to whom this mandible belonged.

This well-preserved cranium has a mandible glued to it. On the inner side of mandible there is a pencil writing stating that it does not belong to this calvarium – in fact the lower dentition does not fit the upper dentition. It shows 8 teeth with whereas in the maxilla there can be seen 4 teeth. All missing teeth were lost postmortem. The nasal aperture shows signs of erosion while there is a thickening of the parietal bone in the area of the sagittal suture, with slight bilateral parietal depressions. There is no evidence of trauma visible to the naked eye.

The bone colour is grey, with slight evidence of weathering and erosion especially on the base of the calvarium. Slight scratches are visible on various parts.

The individual was entered as "Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone" (Inv.Book-DA 3, 35).

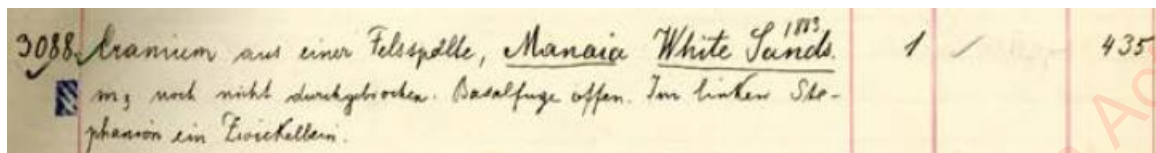


Figure 17: NHMW-ANTHRO-OSTE Inventory Number 3088, entered as "3088 Cranium from a crevice, Manaia White Sands 1883. M3 not yet erupted. Sphenobasilar joint open. In the left Stephanium a wormian bone." / "3088 Cranium aus einer Felsspalte, Manaia White Sands 1883. M3 noch nicht durchgebrochen. Basalfuge offen. Im linken Stephanium ein Zwickelknochen." (Inv.Book-DA 3, 35).

Kōiwi tangata with provenance to Te Arai

KT 401

One kōiwi tangata with provenance to Te Arai was repatriated From the University of Edinburgh in 1999. There are several locations in Aotearoa with the name, Te Arai. It is most likely the one associated with this tupuna is from the Te Arai south of Mangawhai because of the reference to coastal sandhills.

The tupuna associated with the University of Edinburgh was donated by a doctor G.A. Reid in November 1895 taken "*from the sandhills of the coast from a Māori cemetery*".

Pterion	<u>CRANIA.</u>		
X	Anatomical Museum, University of Edinburgh.		
Group	xxx1.	Sub-Group	Number 26
Series	Turner	Date	Nov. 1895
Presented by	Dr. G. A. Reid		
References	Maori Te Arai Auckland N.Z. On the sandhills of the coast from a Maori Cemetery.		

Figure 18 University of Edinburgh catalogue card

Kōiwi Tangata yet to be repatriated

56 kōiwi tangata with provenance to Kaurihohore are currently at the Natural History Museum, London. These tupuna have been approved the Museum Trustees for repatriation but no date set yet. Most of the entries in the museum records describe the location as 'cave known as Maunae, Kaurihohore, near Whangarei' or 'limestone cave around Kaurihohore, near Whangarei'.

42 kōiwi tangata are also being cared for by the University of Oslo, all with provenance to Maunu caves or Whangarei.

2 kōiwi tangata with provenance to 'an old pah Maori fort Bream Head Whangarei' are at the Hunterian Museum, University of Glasgow (numbers E 588 and 588/1). They also have tupuna with provenance to Maunu, which are discussed in the general Taitokerau report (June 2024).

The University of Glasgow Bream Head tupuna are described thus:

E.588, cranium (top half of skull) with upper jaw intact.

This tupuna is described as heavy and a light yellow/brown colour with dark areas on the face. The skull is said to be in fairly good condition but appears to have some decay that is evident over the outer areas of the skull. Most of the damage is restricted to the orbits, especially on the left side. The sagittal suture meets almost to a peak, creating a rounded ridge along the midline of the skull. Research has identified that this tupuna is probably a young adult male.

Provenance Information

This tupuna has an associated provenance indicator consisting of a handwritten label pasted on the forehead reading 'Maori skull, Old "Pah" Maori Fort, Bream Head, Whangarei, Auckland, NZ, Thomas Steel, Esq., Donor, 1886'. There is also 'NZ' in black ink on side.

Donor/Collector Information

Donor: Thomas Steel (via Cheeseman), 1886.

Collector: Thomas Cheeseman/Auckland Museum

E.588/1. Top half of skull only – no upper or lower jaw.

This tupuna is described as consisting mainly of the cranium, with the facial bones being absent. The sagittal sutures appear to rise almost to a rounded ridge, similar to the previous tupuna above, giving the skull an almost pentagonal appearance. No mandible or maxilla present.

Research has identified that this individual is probably an adult male.

Provenance Information

There is a label on the right parietal which reads 'Maori skull. Old "Pah" Maori fort. Bream head, Whangarei, Auckland NZ. Thomas Steel Esq. Donor 1886'. On the left temporal bone, there is 'N.Z.' written in black ink. The left parietal has the skull accession number E.588/1 written on it.

Donor/Collector Information

Donor: Thomas Steel (via Cheeseman), 1886.

Collector: Thomas Cheeseman/Auckland Museum

Further research will be carried out on these kōiwi tangata once they are repatriated.

Conclusion

This draft report covers twenty-eight reference numbers for kōiwi tangata with physical provenance to Taiharuru, Pataua, Waipū, Te Arai, Waikaraka and Manaia.

The purpose of this report is to provide information for tangata whenua associated with the rohe of Te Waiariki, Ngāti Korora and Ngāti Takapari to make decisions in preparation for repatriation.

It is recommended that a bioarchaeological assessment be carried out to determine precisely how many tupuna are involved.

It should also be noted that further tupuna could be added to this report if the following place-names are determined to be in this rohe. They have been covered in a separate general Te Taitokerau report.

- Waiomio
- Tangihua
- Mangawhai
- Maunu Kaihohore
- Whangaruru
- Hokianga
- Hikurangi
- Whangarei
- Bay of Islands
- Waiomio
- Mangapai

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

From: [Te Herekiele Herewini](#)
To: [s 9\(2\)\(a\)](#)
Cc: [Susan Thorpe](#)
Subject: RE: Tuesday 30th July
Date: Thursday, 1 August 2024 10:13:00 am
Attachments: [Hauturu Kōiwi Tangata Report Draft 1 July 2024.pdf](#)

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

Thank you for meeting with me on Tuesday, it was very productive.

At the meeting you indicated that Te Waiariki has connections with Hauturu. Please find attached the report associated with kōiwi tangata from Hauturu. I look forward to receiving the next update regarding the return of the tūpuna.

Ngā mihi,

Te Herekiele Herewini

From: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Sent: Monday, July 29, 2024 9:55 AM
To: [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#)>
Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: RE: Tuesday 30th July

Ka pai, let's meet at 10 am. I'll meet you at Te Papa's ground floor café at the entrance.

Nga mihi,

Te Herekiele

From: [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#)>
Sent: Friday, July 26, 2024 12:09 PM
To: Te Herekiele Herewini <[TeHerekieleH@tepapa.govt.nz](#)>
Cc: Susan Thorpe <[Susan.Thorpe@tepapa.govt.nz](#)>
Subject: Re: Tuesday 30th July

Sounds great e hoa! Shall we do 10am, is that suitable for you?

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

Kaitiaki | Trustee | Treasurer

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>

From: Te Herekiele Herewini <[TeHerekieleH@tepapa.govt.nz](#)>
Sent: Wednesday, July 24, 2024 9:09:36 PM

To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>
Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: RE: Tuesday 30th July

Kia ora s 9(2)(a)

Yes, that would be great to have a coffee at Te Papa on 30 July.

Maybe in the morning or at your lunchtime – let me know what time suits you.

Ngā mihi,

Te Herekieke Herewini

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>
Sent: Wednesday, July 24, 2024 10:01 AM
To: Te Herekieke Herewini <TeHerekiekeH@tepapa.govt.nz>
Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: Tuesday 30th July

Kia ora e hoa,

I am in Wellington next week attending the Amorangi Māori Governance Hui at Te Papa, I am just wondering if you had some time to meet up for a kawhe while I'm there?

I have breaks between:

11.30am - 1pm

1.40pm - 2.40pm

Anytime after 4.30pm

Happy to work with whatever times you are available though

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

Kaitiaki | Trustee | Treasurer

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>



Provenance Report for Kōiwi Tangata from Hauturu/Little Barrier Island

DRAFT 1

Compiled by:

Susan Thorpe

Pou Rangahau Kōiwi

Karanga Aotearoa

Te Papa Tongarewa/Museum of New Zealand

July 2024

Contents

Preface.....	3
Introduction	4
International Repatriations	5
Domestic Repatriations	5
Kōiwi Tangata Accession and Record Keeping.....	6
Collection, Trade and Sale of Human Remains.....	6
Executive Summary	8
Description of Kōiwi – KT 420.....	9
University of Edinburgh.....	10
Description of Kōiwi – KT 723.....	11
Thomas Edward Donne	12

Part One

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.

Introduction

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

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

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

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

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

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

Presently, the work of the programme comes under the strategic direction of the Kaihautū, Dr Arapata Hakiwai, and implemented by the Karanga Aotearoa team comprising: the Head of Repatriation Te Herekiele Herewini, and Repatriation Researcher Susan Thorpe.

The programme is also supported by the Repatriation Advisory Panel, which provides valuable advice and expertise in respect to tikanga/tikane, iwi relationships and research. This panel is chaired by Professor Sir Pou Temara, and comprises Sir Derek Lardelli, Aroha Mead, Miria Pomare, Kiwa Hammond, Haami s 9(2)(a) Hinerangi Himiona, and Kura Moeahu.

International Repatriations

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

Domestic Repatriations

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

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

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

With most domestic repatriations, discussions occur with an iwi or imi and any related hapū. However, in situations where more than one tribal group has an interest in a location or rohe, Te Papa holds discussions with all relevant groups.

Since the early beginnings of the repatriation work undertaken by the National Museum, approximately 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 Rangitīkei, Tauranga Moana iwi, Ngāti Whakāue, the iwi of Waikaremoana, Ngāti Te Ata, Ngāti Tūwharetoa, Kāwhia, Porangahau, Wairoa Taiwhenua and Waimarama.

Kōiwi Tangata Accession and Record Keeping

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

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

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

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

Collection, Trade and Sale of Human Remains

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

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

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

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

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

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

Part Two: Provenance Research

Executive Summary

This draft report is intended to be a discussion document for consultation. It concerns two kōiwi tangata with physical provenance to Hauturu/Little Barrier Island.

The kōiwi have come to Te Papa from two institutions:

1. University of Edinburgh, in 1999
2. American Museum of Natural History, in 2014

There are also separate research reports for kōiwi tangata from Aotea/Great Barrier, Auckland region and Te Tai Tokerau.

KT number	Other numbers	Description	Returning Institution
420	PAn 444 XXXI.A57	Skull and jaw	University Edinburgh
723	99/6562	Skull	AMNH

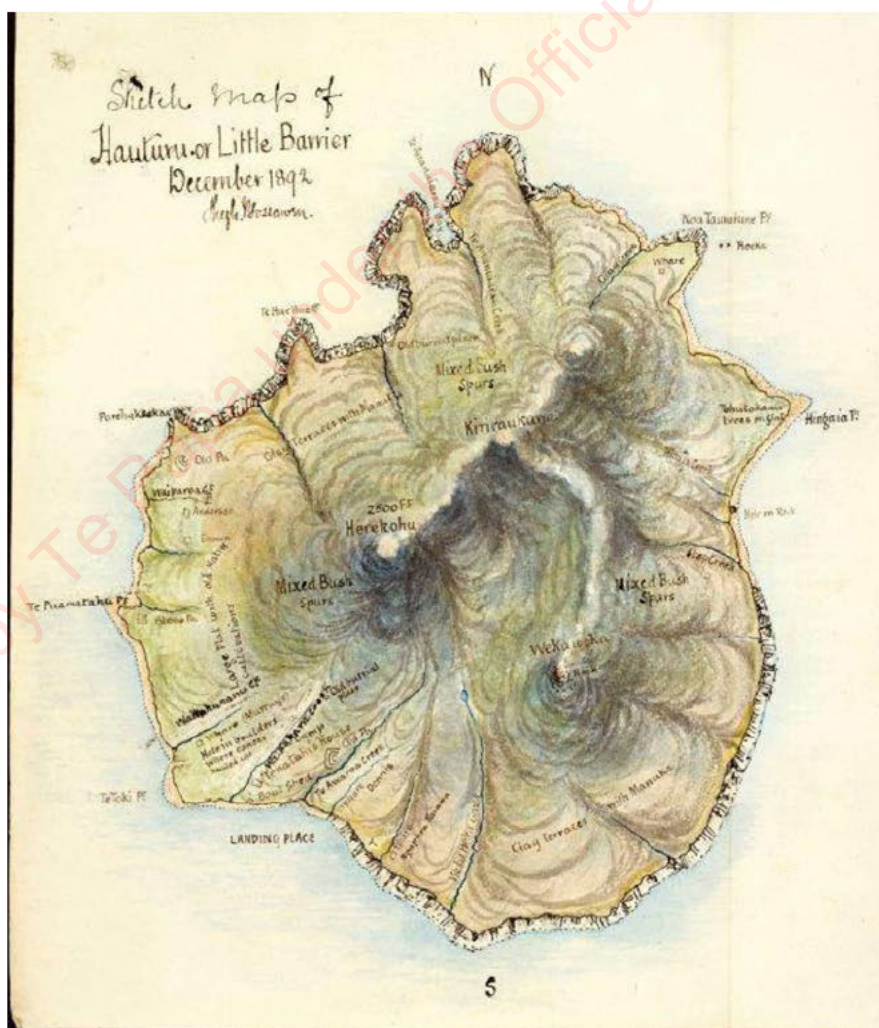


Figure 1 1892 sketch map <https://www.flickr.com/photos/archivesnz/49910494078/>

Description of Kōiwi – KT 420

This kōiwi tangata was presented to the University of Edinburgh in 1902 by Roland Thomas Graves Aickin, a doctor resident in Waitakere, Auckland and former graduate of Edinburgh. His entry in the New Zealand historic medical register¹ is as follows:

AICKIN Roland Thomas Graves, MB ChB Edin 1903, MD (Hons) Edin 1904, Cert Diseases of Tropical Climates, Edin 1903, DPH Dub 1906. Regd 22 May 1906: Auckland. Born in NZ. MD thesis on Pseudomyxoma Peritonei. Served in RAMC WW1 and later practd in Liverpool and Manchester. MA Edin 1928. Deleted from NZ register 17 Nov 1948, no reply letter.

Aickin presented two crania at the same time – one from Hauturu and the other from Waitakere (XXXI.A56). There are no further records as to precisely where he removed the kōiwi from.

The skull has some inscriptions which have been crossed out, indicating that at some stage before going to Edinburgh he may have also presented it at the University of Otago. The crossed-out inscriptions are 'Bacteriology' and 'Otago University'.

Another inscription reads:

'Little Barrier 1898'

<u>CRANIA.</u>			
Anatomical Museum, University of Edinburgh.			
Group	XX XI.	Sub-Group	A-
Series	Turner	Number	37
		Date	1898
Presented by	R. T. G. Aickin Esq.		
References	Maori Little Barrier N.Z.		

Figure 2 University of Edinburgh record card

¹ 'Historia Nunc Vivat' Medical Practitioners in New Zealand 1840-1930 R. Wright-St Clair WrightSt-Clair-HistoriaNuncVivat.pdf (auckland.ac.nz)

University of Edinburgh

This kōiwi tangata was repatriated back to New Zealand along with 85 other tupuna/karāpuna, from the University of Edinburgh in 1999. This tupuna was originally part of the Anatomical Museum collection at the University and identified as being part of the Turner Series, named for Professor William Turner, anatomist and Principal of the University of Edinburgh from 1903 to 1916. He wrote detailed accounts of kōiwi collected during the voyage of *HMS Challenger* (1873-76), the subjects of which subsequently became known as the Turner Collection.

The University was founded in 1582, initially as a college of law, and played a hugely influential role in positioning Edinburgh as a central place of learning in what became known as the Age of Enlightenment (17-19th centuries).

The University's Medical School was established in 1726 making it one of the oldest medical schools in the English-speaking world, although medicine had been taught at Edinburgh since the 1500s. The school is renowned throughout the world and was widely considered the best medical school in the English-speaking world throughout the 18th century and first half of the 19th century.

During the 18 and 19th centuries the Medical school attracted students from all over the world, including New Zealand. In 1880 a purpose-built Medical School was opened and then the Anatomical Museum opened in 1884. The core of the museum collection dates from 1798 when Prof. Alexander Monro donated his (and his father's) anatomical preparations. The collection expanded over the next 150 years due to the efforts of subsequent Professors of Anatomy. Possibly the greatest growth of the collection came during the time of Sir William Turner, Professor of Anatomy 1867-1903.

Description of Kōiwi – KT 723

This kōiwi tangata was acquired by the American Museum of Natural History (AMNH), New York² from Thomas Edward Donne. In 1908, Donne sent, on two separate occasions, a total of three kōiwi tangata Māori, the first the partial skeletal remains of a female, and the second two skulls with provenance to the Auckland region, one of which has 'Little Barrier' on accession records.

In a letter dated 5th December 1907, Professor Herman Carey Bumpus (professor of Comparative Zoology) wrote to Donne noting that AMNH would be pleased to *"secure crania from caves such as those at Cornwall park, but I fear this is quite impossible."*³ His reference to Cornwall Park came from a newspaper article in *The Auckland Weekly News*, dated 13th June 1907, sent to him by Donne, which show three photographs of two caves at Cornwall Park (Maungakiekie) in Auckland. One image in particular shows a large pile of human bones. Other newspaper articles during this time identify that several gentlemen visited the two caves spending some time examining the bones. Among the men present was Thomas Cheeseman, curator of the Auckland Museum.⁴ In March 1908 Donne wrote to Professor Bumpus, noting:

*"Also I can obtain an ordinary type Maori skull if your museum has not already got one. These are, of course, different from the skull of the Moriori which I previously sent you. The latter are exceedingly rare and practically unobtainable. I wish you to clearly understand that in relation to these matters as far as I am concerned the utmost privacy must be maintained as I have a great deal to do with the Maoris here and should lose considerable mana were it known that I even indirectly sent Maori bones out of the country."*⁵

In a later letter dated 23rd July 1908, he informed Bumpus;

*"I am glad to be able to inform you that I have been successful in securing two specimens of Maori skulls; one is complete and of excellent type, having recently been found partly buried. The other is missing the lower, otherwise the skull is a good one. As a rule Maori bodies are placed in caves in very large numbers, and the lower jaw frequently becomes detached, when they get mixed with other such bones, cannot be identified, and sometimes get lost altogether. I have had the two skulls carefully packed and sent them through the post. There is no charge for them, but you might send me something which you think suitable in return."*⁶

It is important to note here that Donne informed Bumpus that as a rule Maori bodies are placed in caves, identifying that these were obtain from caves also.

In December 1908 Bumpus informed Donne that he has received the two Māori skulls (99/6562 and 99/6563) as well as the partial skeleton. It is important to note that in a telegram dated 24th November 1908, Donne identified that the two skulls were from Auckland.⁷

² The AMNH opened in 1871

³ AMNH central archives, File 132a; letter dated 5th December 1908, from Prof Bumpus to Donne.

⁴ <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=AS19070604.2.72&srpos=7&e=-----100--1-byDA---0cornwall+burial+caves-->

⁵ AMNH central archives, File 132a; letter dated 5th March 1908, from Donne to Bumpus

⁶ AMNH central archives, File 132a; letter dated 23rd July 1907, from Donne to Bumpus

⁷ AMNH central archives, File 132a; telegram dated 24th November 1908, from Donne to Bumpus

24th November 1908 – telegram from Donne to Bumpus

"Dear Professor Bumpus, Surprised case containing skull & portion of girl body from burial cave has not arrived – shipped 4 June last via ----- . In addition sent you a box containing 2 skulls from Auckland in July. Yours T E Donne."

12th December 1908 – Bumpus to Donne

"In reply to your letter of November 10, I am happy to say that both packages containing the Maori bones have been duly received at the Museum, in good condition. As you are well aware, these make most acceptable additions to our collection, and trust you will accept our heartiest thanks for your continued interest in the work of the Museum."

Donne had previously worked with Bumpus and others to send a collection of taonga, innovations, primary produce and industrial trade items to the 1904 St Louis World's Fair exhibition (Louisiana Purchase Exposition), for which Donne was awarded a silver medal for his presentation of 'Maori artifices'⁸

Thomas Edward Donne



Thomas Edward Donne 1859-1945

Thomas Donne (known as T.E. Donne) was a New Zealand civil servant and collector of taonga Māori. He began his career in the Telegraph Office and moved on to work with Railways, eventually rising to position of District Traffic Manager in 1894. Six years later he left the Railways to work in the Department of Industries and Commerce. He was also appointed to a role in the newly formed Department of Tourist and Health Resorts and member of the Scenery Preservation Board.⁹ In 1909 he served in London as the Trade and Immigration Commissioner, where he remained until his death in 1945.

⁸ [Papers Past | Newspapers | Star \(Christchurch\) | 3 December 1904 | ST LOUIS EXHIBITION. \(natlib.govt.nz\)](#)

⁹ [Thomas Donne - Wikipedia](#)

He was an avid collector of Māori art and taonga and contributed notes and articles on these subjects. When he moved to London, he took some of his collection but sold the remainder to Bethune and Co. The exchanges with AMNH occurred just before his departure for London.

Donne seems to have been a man of contradictions. He was, on the one hand, a keen promoter of Māori culture and well aware of Māori cultural values concerning tapu; and on the other hand, a trader of human remains. His correspondence (in the extracts on the previous page) on the need for secrecy and the possible impact on his 'mana' to protect his relationships with tangata whenua demonstrates his conflicts.

No specific details as to where Donne removed the kōiwi tangata from have been found. It is even possible that he acquired it from someone else but provenance to Hauturu, based on the inscription on the kōiwi, is not in doubt.

Released by Te Papa under the Official Information Act 1982

From: [Susan Thorpe](#)
To: [s 9\(2\)\(a\)](#), [s 9\(2\)\(a\)](#), [Te Herekiele Herewini](#)
Subject: RE: Kia ora
Date: Wednesday, 21 August 2024 12:38:07 pm
Attachments: [image001.png](#)

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

We do not have any kōiwi tangata with provenance to Taranga but it is a possibility that some may turn up in future repatriations. Reischek certainly visited Taranga but none from the returns so far have provenance there.

Me rongo
susan

From: [s 9\(2\)\(a\)](#), [s 9\(2\)\(a\)](#) <[s 9\(2\)\(a\)](#)@com>
Sent: Wednesday, August 21, 2024 11:52 AM
To: Te Herekiele Herewini <TeHerekieleH@tepapa.govt.nz>
Cc: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: Kia ora

Kia ora kōrua

Apologies for my late response, I have been away on Leave and are just catching up on emails now

I have checked in with our Kaumātua and Hauturu is not part of our hapū, we will leave that for our Ngātiwai whanaunga. I haven't distributed that report out of respect for the hau kainga.

We are however part of the Taranga (Hen and Chickens Islands) so if there are Provenance Reports for those islands then we would be keen to receive that report, and also the General Report for Te Tai Tokerau when that is ready.

Dates for visit:

We are keen to host you on Tuesday 17th September evening if possible?
Depending on numbers, we would be able to meet with you either at our Office or at the Marae (just up the road from our Tari).

Happy to have an online hui prior to this date if you like, just let me know and I can arrange that .

Nāku nōa, nā



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

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Te Waiariki | Ngāti Kororā | Ngāti Takapari

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From: s 9(2)(a) [REDACTED]
To: Arapata Hakiwai
Cc: Te Herekiele Herewini; Susan Thorpe; s 9(2)(a) [REDACTED]
Subject: Kōiwi Tangata with Provenance to Taihauru (Tai Tokerau) in Te Papa's Wāhi Tapu
Date: Tuesday, 9 April 2024 11:08:41 am
Attachments: [Te Papa Tongarewa Formal Request.pdf](#)
[Letter of intent.pdf](#)

Tēnā koe Matua Arapata,

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

If you have any queries, please contact me on 022 4753249.

Nāku nōa, nā

s 9(2)(a) [REDACTED] s 9(2)(a) [REDACTED]

Kaitiaki | Trustee | Treasurer

Te Waiariki | Ngāti Kororā | Ngāti Takapari

<https://tewaiariki.com/>

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TE WAIARIKI

-NGĀTI-KORORĀ|NGĀTI-TAKAPARI-

To: Dr Arapata Hakiwai
Kaihautū

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

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

Dear Matua Arapata,

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

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

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

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

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

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

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

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

Nga mihi nui,

Te Waiariki, Ngāti Korora, Ngāti Takapari Hapū Iwi Trust

A Armstrong-Read

Dr Arvay Armstrong-Read

Kai Urungi / Chairperson

s 9(2)(a)

T Raniera

s 9(2)(a)

Kaitiaki / Co-Chairperson

s 9(2)(a)

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

Kaitiaki / Admin

s 9(2)(a) com



KIA TŪ AKE TŌ TĀTOU MANA AKE O TE WAIARIKI

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

LETTER OF INTENT

TO: Whom It May Concern

DATE: 22 September 2022

Tēnā koe,

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

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

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

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

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

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

Ngā mihi,

Dr Arvay Armstrong-Read



Kaiurungi / Taurapa / Chair

s 9(2)(a)

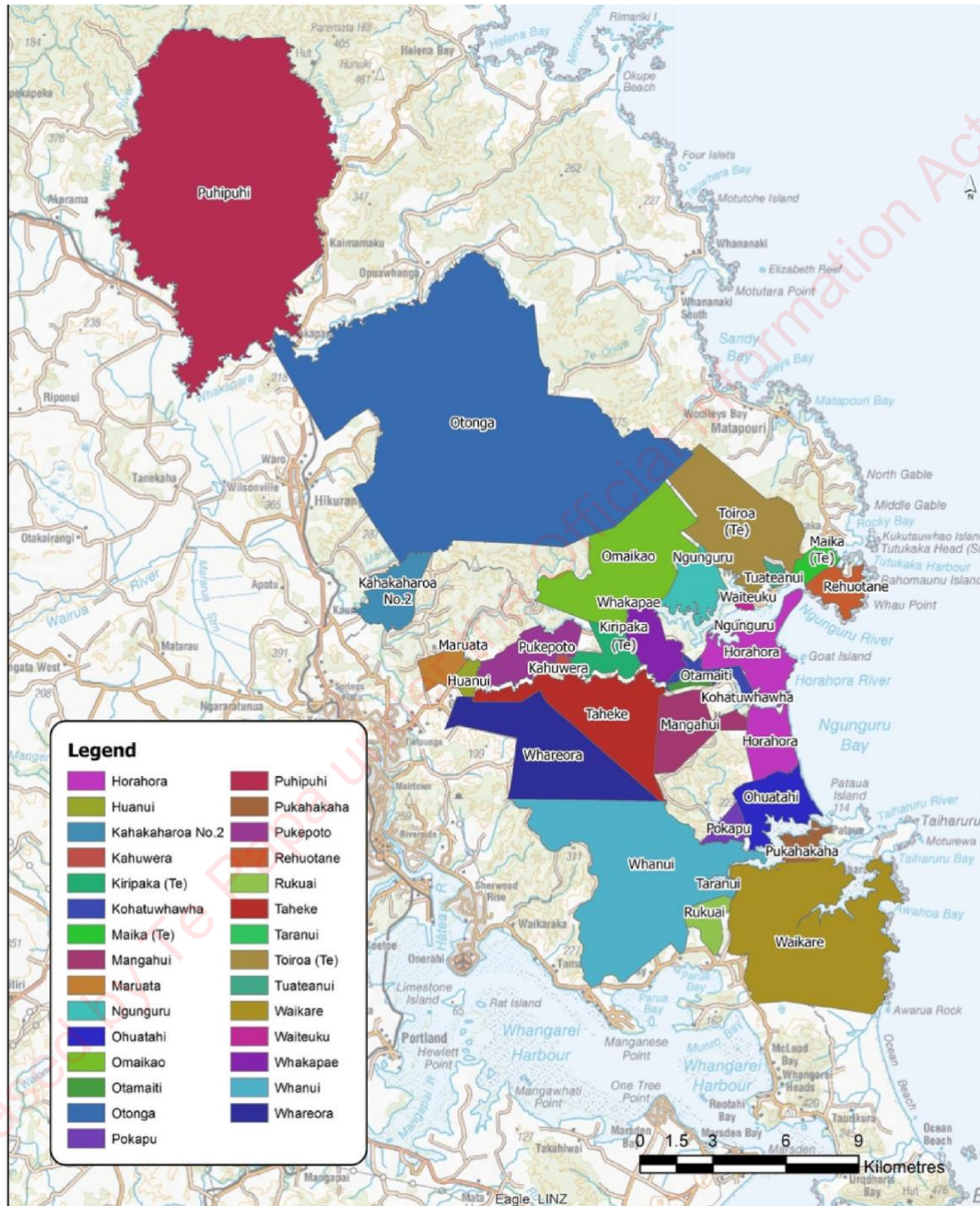
s 9(2)(a)

Kaihautu / Taurapa / Kaumatua

Te Waiariki, Ngāti Korora, Ngāti Takapari

Landblocks of Interest

Map dated: 26 January 2016

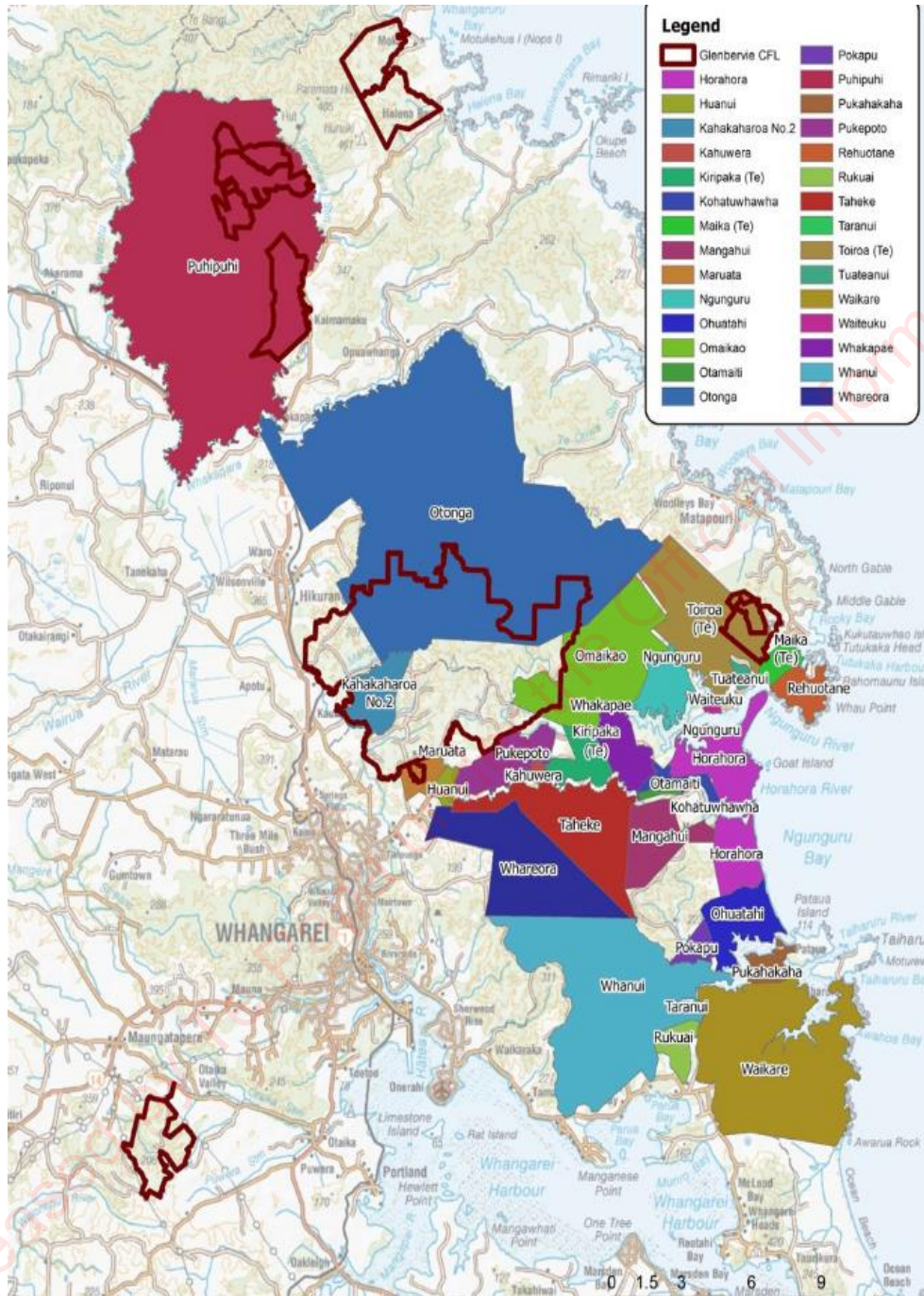


[illegible]

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

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

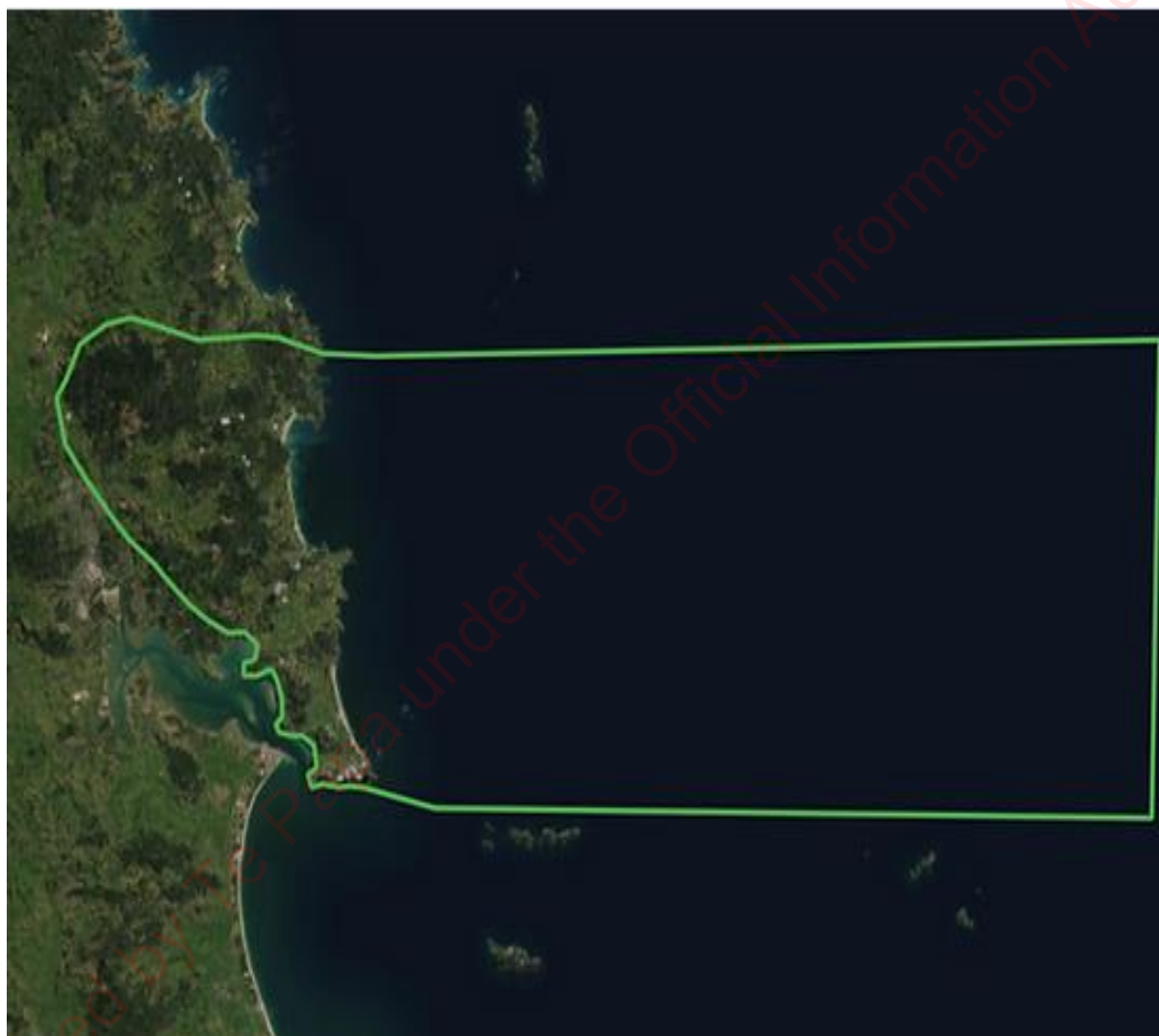
Map dated: 26 January 2016



Te Waiariki, Ngāti Korora, Ngāti Takapari

Rohe Moana Interests

Map dated: 26 January 2016



From: [Susan Thorpe](#)
To: [Shaadiya-Lee Filoa](#)
Subject: FW: General Report
Date: Monday, 23 June 2025 3:11:48 pm
Attachments: [TE TAI TOKERAU General Provenance Report 25 August 2024.pdf](#)

From: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Sent: Thursday, 19 September 2024 9:52 am
To: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>
Subject: RE: General Report

From: s 9(2)(a) s 9(2)(a) <s 9(2)(a) .com>
Sent: Thursday, September 19, 2024 12:17 AM
To: Susan Thorpe <Susan.Thorpe@tepapa.govt.nz>
Subject: General Report

Kia ora e hoa

Could we please get a copy of the General Report, arohamai if you have already sent it I can't seem to locate it x

See you apopo!

s 9(2)(a)

Get [Outlook for iOS](#)

Kōiwi Tangata Report

Te Taitokerau - General Provenance



Susan Thorpe
Pou Rangahau Kōiwi
Karanga Aotearoa
DRAFT 25 August 2024

Contents

Preface	6
Executive Summary	7
Introduction	7
International Repatriations	8
Domestic Repatriations.....	9
Kōiwi Tangata Accession and Record Keeping	9
Collection, Trade and Sale of Human Remains	10
Kōiwi Tangata Discussed in this Report	14
Bay of Islands	16
KT 49: Tree burial near Bay of Islands	16
KT 428 – Bay of Islands	19
University of Edinburgh.....	19
Museum of Victoria Repatriation	23
Museum Victoria	23
Waka Tūpāpaku	23
KT 359 – Spirits’ Bay	27
Waiomio.....	29
KT 458: Waiomio	29
South Australia Museum.....	29
Provenance Information.....	29
Whangāruru	32
KT 747: Whangāruru	32
American Museum of Natural History (AMNH).....	32
KT 748: Whangāruru	35
KT 749: Whangāruru	36
Hikurangi, Whangārei and Hokianga.....	37
KT 799-801; KT 810-828: Hikurangi?.....	37
Smithsonian Institution.....	37
KT 844: Hikurangi?	41
Hikurangi?.....	43
Australian Museum	43
KT 466	43
KT 467-470	43
Whangārei	44
KT 382: Whangārei	44
Peabody Museum of Natural History.....	46
Whangārei.....	48
Grassi Museum.....	48

KT 1205 (cranium)	48
KT 1206 (cranium)	48
KT 1207 (cranium)	48
KT 1208 (cranium)	48
KT 1209 (Mandible).....	48
KT 1210 (mandible).....	48
KT 1211 (skull)	48
KT 796: Whangārei (Maunu)	49
Probable Provenance to Whangārei and probably Maunu – Charité Institute	52
Charité Institute.....	52
Arthur Baessler	52
Tangihua	55
Natural History Museum, Vienna (NHMV).....	55
Andreas Reischek.....	56
KT 1175	59
KT 1176	61
KT 1177	63
Waikaraka	65
KT 759	65
KT 1165	65
KT 1166	67
KT 1167	68
KT 758 - 'Pa Maua'	70
KT 791 – Waka tūpāpaku with Kōiwi.....	71
Weltmuseum.....	71
KT 791.	72
Hokianga River	75
Pitt Rivers Museum, Oxford	75
KT 849 (a tooth)	75
KT 850 (part of a mandible)	75
KT 851 (cranial fragments and a tooth).....	75
Mangapai	80
KT 754: Mangapai.....	80
North Auckland Peninsula.....	81
Royal College of Surgeons	81
KT 601	81
KT 603	81
KT 604	81

Kōiwi with 'North Auckland Accession Information' but the provenance seems to be questionable	82
KT 724 (99/6563)	84
KT 721 - Partial skeleton of a Māori girl (99/6561)	85
KT 750 (VL/1208)	86
Repatriations Still to Return to Aotearoa/New Zealand	87
Conclusion	87
Appendix 1. Thomas Cheeseman connections with tupuna still to be repatriated	88
Other tupuna collected from the Whangārei area and exchanged by Thomas Cheeseman	88
Thomas Steel and Thomas Cheeseman's relationship	94
E.589 Skull with Mandible	95
E.589/1. Cranium and mandible	95
E.589/2 Cranium and mandible	96
E.589/3 Cranium only	97
E.589/4 Cranium and mandible	97
Appendix 2: Auckland Museum Exchange Documents	99
Appendix 3 – RCS data cards for KT 601, 603 and 604	109
Figure 1: Map of the area identified in this report	13
Figure 2: Dominion Museum Accession Record for KT49	17
Figure 3: Obituary of Mr H G Cook, New Zealand Herald 30th June 1930	18
Figure 4: Crania Card from the Anatomy Museum at the University of Edinburgh for KT 428.	20
Figure 5: Crania Catalogue identifying the donor and provenance location for KT 428.	21
Figure 6 Museum of Victoria registration card	23
Figure 7A. Fox photograph plates 65 and 66	26
Figure 8 Museum of Victoria registration card	27
Figure 9: SAM National Skeletal Provenancing Project ID sheet for KT458.	30
Figure 10: SAM National Skeletal Provenancing Project ID sheet for KT458.	31
Figure 11: Map showing the Whangāruru area identifying recorded burial sites	34
Figure 12: KT844 Showing Auckland Museum label with what appears to be "Limestone Cave Hikurangi (?) Whangārei"	42
Figure 13 image of KT 928	53

Figure 14 Table 1 pg 125 Overview of repatriated remains from Baessler's collection	54
Figure 15 Studio picture of Reischek 1880	56
Figure 16: T.E. Donne.....	82
Figure 17 AMNH accession record	83
Figure 18: Hikurangi area showing the approximate location of a recorded burial site.....	93
Figure 19: John Young	94

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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.

Executive Summary

This report is a draft intended for discussion and advice regarding accuracy of placenames and cultural provenance. Please note that some research and confirmation of references is still being carried out. It is anticipated that, as a result of consultation and discussion, amendments will be required.

The report contains provenance research for 72 kōiwi tangata and two waka tūpāpaku with physical provenance to the Te Tai Tokerau region of Aotearoa.

Separate reports have also been produced for:

- Te Uri o Hau
- Whangāroa
- Aratapu
- Te Waiariki, Ngāti Korora and Ngāti Takapari rohe (Taiharuru, Te Arai, Waipū, Manaia, Patau/Patua)
- Te Parawhau rohe – waka tupapaku (KT 791), although this is also included in this report
- Tāmaki Makaurau/Auckland
- Aotea/Great Barrier Island
- Hauturu/Little Barrier Island

Some of the kōiwi currently being cared for in the Te Papa wāhi tapu have been repatriated with provenance to 'Auckland' or 'North Auckland'. More detailed research has resulted in moving provenance to Te Tai Tokerau for some of these. It seems that references to 'Auckland Peninsula' or 'North Auckland' actually means Whangārei or elsewhere in Te Tai Tokerau.

Introduction

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

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

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

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

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

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

Presently, the work of the programme comes under the strategic direction of the Kaihautū, Dr Arapata Hakiwai, and implemented by the Karanga Aotearoa team comprising: the Head of Repatriation Te Herekiele Herewini, and Repatriation Researcher Susan Thorpe. The programme is also supported by the Repatriation Advisory Panel, which provides valuable advice and expertise in respect to tikanga/tikane, iwi relationships and research. This panel is chaired by Professor Sir Pou Temara, and comprises Sir Derek Lardelli, Aroha Mead, Miria Pomare, Kiwa Hammond, Haami s 9(2)(a) Hinerangi Himiona, and Kura Moeahu.

International Repatriations

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

Domestic Repatriations

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

Kōiwi Tangata Accession and Record Keeping

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

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

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

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

Collection, Trade and Sale of Human Remains

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

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

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

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

Social Darwinism developed as a construct in the late 19th century that enabled the further collection of human remains. Social Darwinism is based on the theory that people are subject to laws of natural selection and used to justify racism. In other words, the wrongful belief that

some people and some cultures were more intelligent or powerful, because they were, inherently, better. These racist beliefs promoted the study of skulls 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.

Part Two: Provenance Research

Two repatriations to the Te Taitokerau region have already occurred:

1. **Ngāti Kuri** (11 April 2005) 4 kōiwi tangata (KT 473, KT 384, KT 395, KT 398)
2. **Te Uri o Hau** (March 2024) 10 kōiwi tangata (KT 552, KT 751, KT 756, KT 990, KT 1163, KT 1164, KT 1174, KT 1178, KT 1179, KT 1181).

Separate and specific rohe research reports have been completed for:

- Te Uri o Hau
- Whangāroa
- Aratapu
- Te Waiariki, Ngāti Korora and Ngāti Takapari rohe (Taiharuru, Te Arai, Patau/Patua, Waipū, and Manaia)
- Te Parawhau rohe – waka tupapaku (KT 791) which is also included in this report
- Aotea/Great Barrier Island
- Hauturu/Little Barrier Island
- Auckland/Tamaki Makaurau

This report covers all other kōiwi tangata (72) and two waka tūpāpaku with provenance to Te Taitokerau currently in the Te Papa wāhi tapu. Note that some numbers cover more than one individual. It is respectfully acknowledged that there may be overlapping areas of interest, and we wish to be guided by tangata whenua as to how best to plan for returning these tupuna.

The provenance locations in this report are:

- Bay of Islands
- Waiomio/Kawakawa
- Whangāruru
- Hikurangi
- Whangārei
- Maunu
- Mangapai
- Hokianga
- Tangihua
- Waikaraka
- Pa Maua
- North Auckland Peninsula

These tūpuna have been returned from Australia, the USA, Scotland, Vienna, Germany, and England with one having been held in the National Museum (Te Papa) since its collection. A large proportion were collected by Thomas Cheeseman of the Auckland Museum in the 1870s, while others were collected from a number of locations by Austrian naturalist and taxidermist Andreas Reischek.

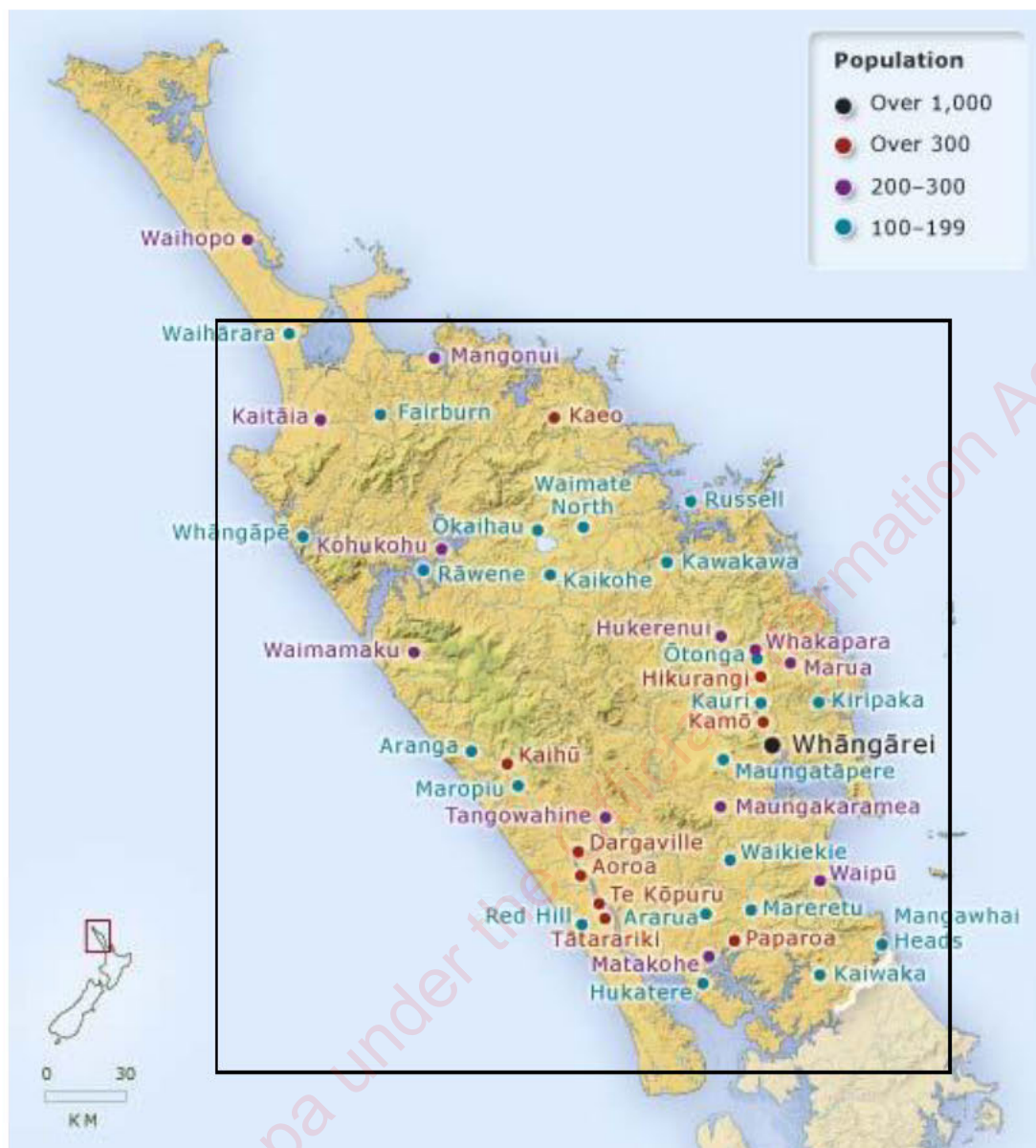


Figure 1: Map of the area identified in this report¹

¹ Image sourced from: Claudia Orange, 'Northland region - European settlement: 1840–1900', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/map/7939/northlands-settlements-1906> (accessed 9 February 2017) Story by Claudia Orange, updated 4 May 2015

Kōiwi Tangata Discussed in this Report

KT number	Description	Provenance	Repatriated From
49	Skull with mandible	Bay of Islands	Brought to Dominion Museum in 1947
428	Skull	Bay of Islands	University Edinburgh
-	Waka Tūpāpaku	North Auckland Peninsula	Museum Victoria, Australia
359	2 crania	Spirits' Bay	Museum Victoria, Australia
458	crania	Waiomio	South Australia Museum
747	Skeleton	Whangāruru	American Museum Natural History (AMNH)
748	calvarium	Whangāruru	AMNH
749	Calvarium	Whangāruru	AMNH
791	Waka Tūpāpaku and kōiwi	Te Parawhau rohe	Weltmuseum, Vienna
799-801	Crania	Hikurangi	Smithsonian Institution
810-828	Crania	Hikurangi	Smithsonian Institution
844	Cranium	Hikurangi	Smithsonian Institution
466	Skull and mandible	Hikurangi	Australian Museum
467-470	Skulls without mandible	Hikurangi	Australian Museum
382	Skull and mandible	Whangārei	University of Edinburgh
902	Skull	Whangārei	Peabody Museum, Yale
903	Skull	Whangārei	Peabody Museum, Yale

1205-1211	Crania and 2 mandibles	Whangārei	Grassi Museum
796	Cranium	Whangārei	Smithsonian Institute
923-930	Crania and mandibles	Whangārei	Charité Institute
1175-1177	All skulls, believed to be remains of two people in each KT number	Tangihua	Natural History Museum, Vienna (NHMV)
759	Crania	Waikaraka	AMNH
1165-1167	Skull and two crania	Waikaraka	NHNV
758	Calvarium	Pa Maua	AMNH
849-851	Tooth, mandible and cranial fragments	Hokianga River	Pitt Rivers Museum
754	Crania	Mangapai	AMNH
601	Crania	North Auckland Peninsula	Royal College of Surgeons, London
603-604	Cranial fragments and a mandible	North Auckland Peninsula	Royal College of Surgeons, London
721	Skeleton	Possibly Auckland or Te Tai Tokerau	AMNH
724	Skull	Possibly Auckland or Te Tai Tokerau	AMNH
750	Calvarium	Possibly Auckland or Te Tai Tokerau	AMNH

Bay of Islands

KT 49: Tree burial near Bay of Islands

Provenance Information

According to the Dominion Museum accession schedule (Figure 2) these remains were collected in "Hassel, near Bay of Islands" by H. G. Cook. The remains were presented by H. G. Cook of the Lands and Income Tax Department, who may have been a son of Henry George Cook – a farmer from Maungakaramaea.

A search through 'Papers Past' has identified that there was an H. G. Cook (Henry George Cook) who died in 1939 (and who was born in 1858) (Figure 3). He was from a family of early English pioneers to the area of Maungakaramaea, near Whangārei and a record of deceased estates lists his occupation as farmer in living in Mill Road, Whangārei at the time of death.

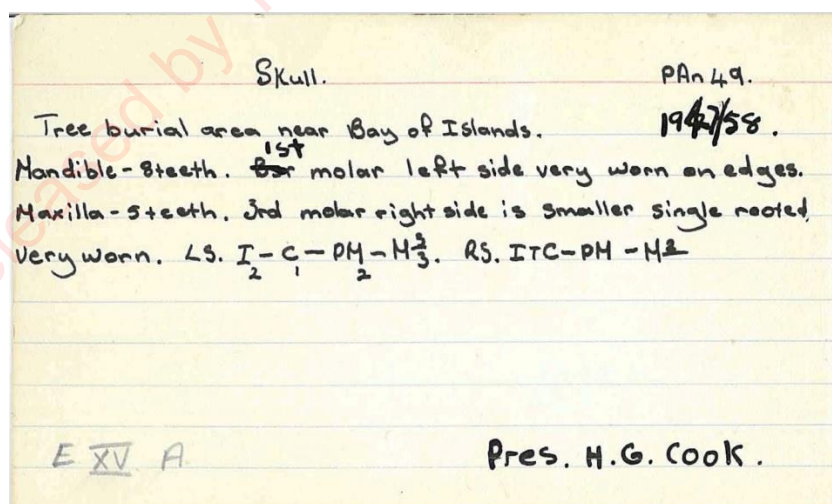
This H. G. Cook had at six sons and two daughters. It is possible that if this is the right person that it was one of his children who brought the skull to the museum in 1947, following his father's death.

This accession record notes that the skull and jaw was originally buried in a tree and that others (skeletal remains) had also fallen from trees. One researcher has posited that it may be possible that the location is 'Russell' rather than 'Hassel' but given the handwriting is very clear this seems unlikely.

Description of Skeletal Remains

This tūpuna consists of a skull and lower jaw. The information obtained during the accession notes that the jaw may belong to another skull. The skull and mandible were checked by physical anthropologist, Dr Nancy Tayles, in 2007. She noted that the mandible has signs of a fern root wear plane and active infections. Whilst it is possible that they belong to two separate people Nancy noted that the back molars have matching wear patterns.

Other associated numbers: Dominion Museum: 1947/58; Physical Anthropology: PAn49



DOMINION MUSEUM.
SPECIMEN SCHEDULE.

Name :

Maori Skull.

Locality :

*Hassel near
Bay of Islands.*

Collector :

H. G. Cook.

Date collected :

No. and Description of Specimens :

*1 skull with lower jaw
which may belong to another skull. Originally
buried in tree. Others also fallen from trees.
A few molar teeth present.*

References :

How acquired and from whom

*Pres. H. G. Cook
Land & Income Tax Dept.*

Date received :

21.10.47.

Accession No.

1947/58

D.M. Nos.

Negatives :

Location :

Departmental Officer's Signature :

W. J. Phillipp

M. 000/2/42-10793

Figure 2: Dominion Museum Accession Record for KT49

MR. H. G. COOK

[BY TELEGRAPH—OWN CORRESPONDENT]

WHANGAREI, Thursday

The death has occurred of a member of one of the earliest pioneering families in the Maungakaramaea district, Mr. Henry George Cook. Born at Chippenham, Wiltshire, 83 years ago, Mr. Cook came with his parents to New Zealand when only eight years of age, the family landing at Auckland. After a few years in that town the family came north in 1867 and settled at Maungakaramaea.

After being engaged in survey work in various parts of the north Mr. Cook returned to his parents' homestead and continued farming, later acquiring further land. About 23 years ago Mr. and Mrs. Cook moved to Whangarei.

Mr. Cook is survived by his wife, four sons and one daughter.

Figure 3: Obituary of Mr H G Cook, New Zealand Herald 30th June 1930

KT 428 – Bay of Islands

This tupuna was one of 86 sets of remains repatriated back to Aotearoa/New Zealand in 1999 from the University of Edinburgh, Scotland.

Description of Skeletal Remains

This tupuna consists of a skull only. The base of the skull is broken.

University of Edinburgh

The University was founded in 1582, initially as a college of law, and played a hugely influential role in positioning Edinburgh as a central place of learning in what became known as the European 'Age of Enlightenment'. The University's medical school was established in 1726 making it one of the oldest medical schools in the English-speaking world, although medicine had been taught there since the 1500s. The school is renown throughout the world and was widely considered the best medical school throughout the 18th century and first half of the 19th century. During the 18th and 19th centuries the medical school attracted students from all over the world, including New Zealand. In 1880 a purpose-built medical school was opened and then the Anatomical Museum opened in 1884. The core of the museum collection dates from 1798 when Professor Alexander Monro donated his anatomical preparations. This was expanded over the next 150 years due 1884 due to the efforts of subsequent professors of anatomy, and principally during the time of Professor William Turner (1867-1903).

Provenance Information

According to the University of Edinburgh Crania Catalogue, this tupuna was procured from the Bay of Islands in May 1825 by Alex Moffat, a surgeon. He then presented the skull to the Phrenological Society on January 5th 1826 (Figures 4 and 5).

Information found in the 1830 publication of *The Phrenological Journal and Miscellany*², under the catalogue of casts of skulls for sale, identifies item 16 as a "New Zealander, said to be a chief; procured from the Natives of the Bay of Islands, by Alexander Moffat, Esq. Surgeon, while in New Zealand in 1824, and presented by him to the Society".

The Edinburgh Phrenological Society (founded in 1820) received a financial boost by the death of a wealthy supporter in 1832. William Ramsay Henderson left a large bequest to the Edinburgh Society to promote phrenology as it saw fit. The Henderson Trust enabled the Society to publish an inexpensive edition of *The Constitution of Man*, which went on to become one of the best-selling books of the 19th Century. However, despite the widespread interest in phrenology in the 1820s and 1830s, the Phrenological Journal always struggled to make a profit.

The Henderson Trust was wound up in 2012. Many of the society's phrenological artefacts survive today, having passed to University of Edinburgh's Anatomy Museum under the guidance of Professor Matthew Kaufman.

² *The Phrenological Journal and Miscellany*, 1830, Vol VI, pp145

CRANIA.
Anatomical Museum, University of Edinburgh.

Group *XXI.* Sub-Group *A* Number *63*

Series _____ Date _____

Presented by *H.Y.*

References *H.Y. Cat 227*
Maori

Figure 4: Crania Card from the Anatomy Museum at the University of Edinburgh for KT 428.

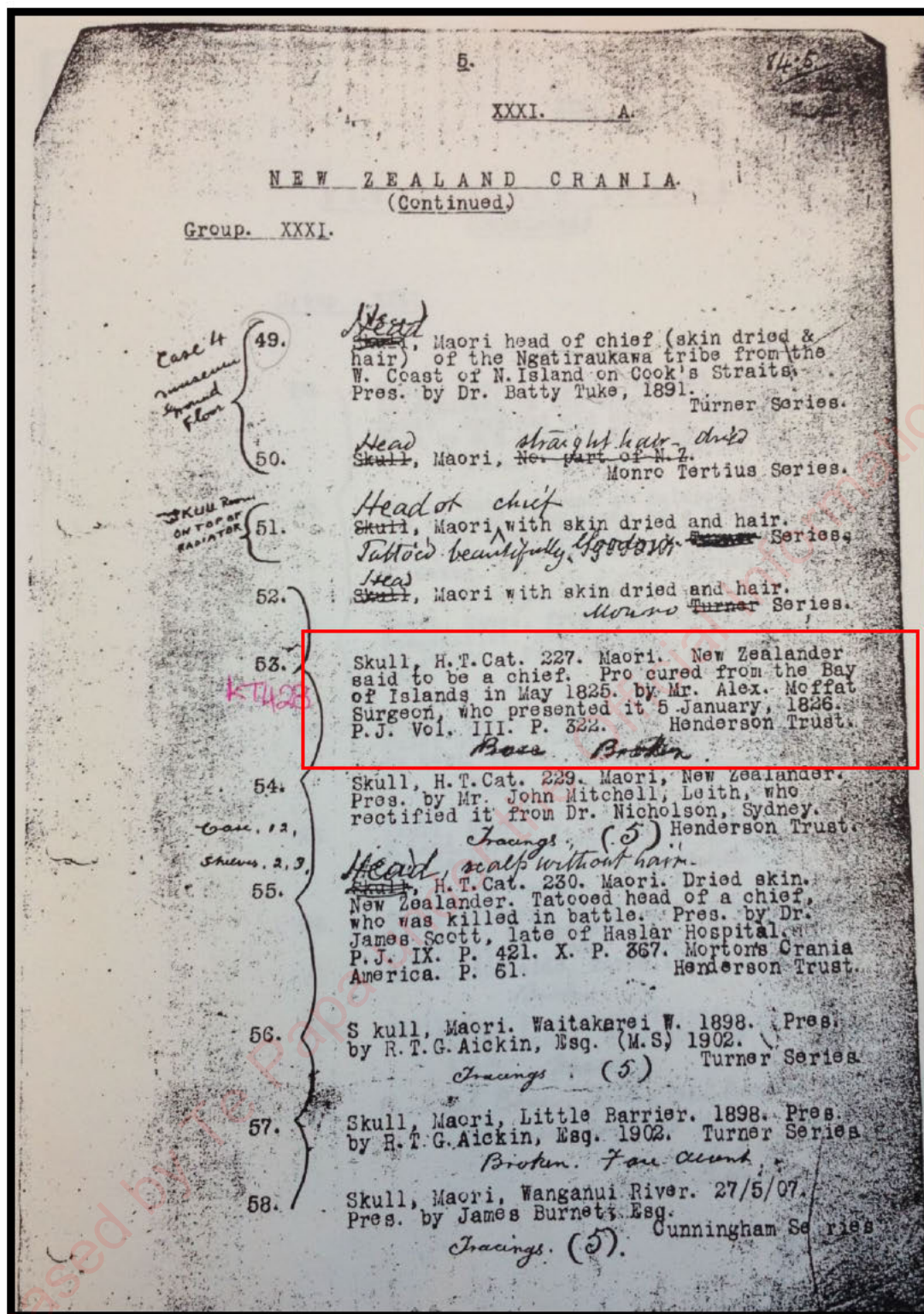


Figure 5: Crania Catalogue identifying the donor and provenance location for KT 428.

It may be difficult to identify how and when Moffat arrived in the Bay of Islands, however given that he was there in May 1825 and he presented the skull in January 1826, he would have had to have left New Zealand soon after acquiring the tupuna, in order to travel back to Scotland probably via Australia and London, a journey which usually took four to five months. Shipping Arrivals and Departures for the Bay of Islands identifies a number of ships which could have brought Moffat to the Bay of Islands. The majority

of the ships were involved in whaling, however one in particular came to the Bay of Islands specifically for trading. This ship was the *Prince of Denmark*. Known in later years for its hand in the trade of Toi moko. However, the *Prince of Denmark* didn't arrive until the 15th of June, it left Sydney on the 19th May and Moffat is not listed on the passenger list. This was the last ship recorded as being in the Bay of Islands until December 1825, by which time Moffat would have been well on his way back to Scotland. Another possibility would be the London whaling brig *Hope* which was in the Bay of Islands in April.

Likely provenance outside of the Bay of Islands

It is possible that this tupuna was once a Toi moko, or was a captured in battle and killed, rather than being from the Bay of Islands. Given the time period and the fact that Moffat is said, according to the Phrenological Journal entry, to have "*procured from the Natives at the Bay of Islands*" means that it was possibly an item of trade.

Museum of Victoria Repatriation

In 2005 Te Papa repatriated two kōiwi tangata from the Museum of Victoria, Melbourne. This was the third repatriation from that museum. The first occurred in 1989 with a Toi moko returned via Māui Pōmare and then the following year 8 kōiwi tangata and one waka tūpāpaku were returned. Only one of the registered kōiwi tangata has confirmed provenance to Te Tai Tokerau (KT 359) and this number covers remains of two individuals.

Museum Victoria

The Museum of Victoria started as the Natural and Economic Geology Museum in 1854 in the Government Assay Office. The Museum is now merged with the Melbourne Museum as Museums Victoria.

Waka Tūpāpaku

The waka tūpāpaku was acquired by the Museum of Victoria in 1880 from the Sigvard Dannefaerd collection. Provenance is to 'North Auckland Peninsula'.

Museum Victoria Indigenous Collection Provenance & Location Data		MUSEUMVICTORIA
Registration Number	X 005428	
Acquired:	1888	
Source:	Danneford, S	No image
Object/Medium	Burial container	
Object Description	Wood, carved. Chest in shape of human torso with head, decorated with curvilinear design. Lid features two anthropomorphic figures with curvilinear design including parts of interior.	
Country	New Zealand	
State/Province	North Island	
Region		
Specific Locality	North Auckland Peninsula	
Primary Comments	Local name is Atamiro.	
Secondary Comments	Returned to the Maori community and is stored in the National Museum, Wellington.	
Current Location	Repatriated - 1990	

Figure 6 Museum of Victoria registration card

For detailed information about this taonga I have relied heavily on the comprehensive research paper from Dr. Foss Leach, prepared for the National Museum³ and given as evidence to the Waitangi Tribunal WAI 38 #H4.

Dr. Leach describes three waka tūpāpaku in the Danneford collection. Sigvard Dannefaerd (anglicised to Danneford) [1853-1920] was a photographer and curio shop owner. He is known to have sold taonga Māori to other collectors and museums, including Augustus Hamilton at the Dominion Museum. Two of the waka tūpāpaku were sold in 1888 and the third in 1906.

According to Leach:

In 1888 Dannefaerd supervised part of the New Zealand Court in an Exhibition in Melbourne Australia. There is a published description of this display, which mentions jewellery, but Māori artefacts are not referred to. Nevertheless, on 25 July 1888 he sold a burial chest to the Museum of Victoria in Melbourne (Fox #60. I have taken some minor liberties in transcribing the original museum entry into clear English, rather than leaving it in note form. It reads: "July 25 1888. Item number 5428. Maori Coffin or chest (atamira or Tupapakau.) Four feet long, in the shape of the upper part of the human body, with a lid. Front of the box carved & surmounted by a representation of a head. Found in a cave. Very rare. Hau Haus, Uh Sect. New Zealand. Purchased from S. Dannefird. £10.)"

An interesting point is the mention of Hauhau, but it is difficult to know how to interpret this. The original entry, before correction, read quite differently. It was "Found in a cave. Very Rare. Hau Hauhau tribe, New Zealand". The entry is altered in a somewhat confused manner, suggesting that the person who made the corrections, did so without much conviction. As for the reference to the "Uh sect of the Hauhaus", that is a puzzle. It is possible that this is a reference to Te Ua, the prophet of Pai Marire, associated with the Hauhau movement (Binney, 1966:326, Wai-38, #H4B:359); if so, the cave referred to could be just about anywhere except in the Hokianga district. Perhaps the person who provided the information for the corrections confused the Te Atua Wera cult, which was prominent in the Hokianga, with Hauhau. Unfortunately, there is nothing definite in the records at the Victoria Museum to indicate the original source of this carving, nor do we know how long before 1888 it was when Dannefaerd collected it. The stylistic features of the carving suggest similarities with other burial chests in the Far

³ Leach, B.F. 1990. The Wakatupapaku from Waimamaku. Museum of New Zealand Technical Report 18a.

North, and it appears to be made from an unusual species of timber. Comparative study of these and other features might help to narrow down the potential origin inside New Zealand.

Aileen Fox⁴ describes this waka tūpāpaku (her number 60) as being in style 2, resembling the series from the Kohekohe caves, Waimamaku. An extract from her detailed description (page 47) follows:

AUSTRALIA

NATIONAL MUSEUM OF VICTORIA, MELBOURNE

60. 'Near Auckland' (Pls. 65, 66)

Image, Type 1, probably female. Decoration, Style 2. Head inclined forward, counter-sunk hole on crown probably for attachment of hair or head-dress. Small ears perforated for insertion of ornament. Eye-brows and lips patterned with grooves and chevron bars; a small spiral on left brow and lip. Round eyes with studs for shell insets. Large nose, nostrils with triple outline. Open 8-shaped mouth, showing tongue and two side teeth. Body with a central keel line, decorated with a pattern of linked scrolls with spiral terminals (rolling spirals) and infilling of curved lines arranged diagonally on either side of keel line. Design symmetrical in general but asymmetrical in detail, lower portion very worn. Arms with double spiral of three coils on shoulder and at elbow, linked by diagonal strips of groove and chevron bar patterning. Traces of three pointed fingers on abdomen, indistinct. A triangular sinkage at base probably indicating vulva. Legs and foot-rest broken. Lid of chest decorated with two figures in relief set sideways (Pl. 66). Right hand image with upright head with open 8-shaped mouth showing tongue and two side teeth; a sinuous body with left hand raised and three fingers touching cheek, right arm bending downwards with hand resting on side; short legs with two toes bent upwards on either side. Left hand image with head twisted sideways on edge of lid (now damaged), similar sinuous body, shorter arms and leg bent sharply inwards touching arm. Both images patterned in groove and chevron bar relief.

The decoration on this fine chest resembles the series in the Kohekohe cave, Waimamaku, which have a similar balanced design of scrolls on either side of a central line; compare Nos. 12-15, all in incised technique. For the linked spiral pattern compare No. 19, the lizard chest, from the same site, where parallels with northern feather boxes are cited. The date is probably late 18th century. The decorated lid is unique, the figures with sinuous bodies are characteristic of northern secular carving; there is one other example in this series No. 8 from Pakaraka, where analogies are given.

Dimensions: 107 x 35 cm. Container 69 x 27.5 cm, 14.5 cm deep. Lid 85 x 29 cm. The decorated lid is attached by a slot at one end, fitting over a bar, and by ties through two holes at the other.

Wood: not available.

Site: "A cave near Auckland" with No. 34, now in National Museum, Wellington.

Institution: National Museum of Victoria, Melbourne, No. X5428; purchased from S. Danneford, 1888.

References: Hamilton 1911:110; Phillipps 1925:363, 364.

Research from Leach and Fox, and the Museum of Victoria is not able to confirm provenance any more specific than "a cave near Auckland" or 'North Auckland Peninsula'.

⁴ Fox, A. 1983 *Carved Maori Burial Chests*. Auckland Institute and Museum Bulletin No. 13



Figure 7A. Fox photograph plates 65 and 66

KT 359 – Spirits' Bay

A registered kōiwi tangata repatriated from Museum of Victoria in 1990 covers two individuals, both crania with the following numbers written on the crania in red ink:

- 12993
- 12992

Both crania were repatriated in 1990 under the one registration number X 012993 and were presented by E.J. Dunn in 1902.

Museum Victoria Indigenous Collection		
Provenance & Location Data		MUSEUMVICTORIA
Registration Number	X 012993	
Acquired:	1902	
Source:	Dunn, E.J.	No image
Object/Medium	Human remains, unmodified	
Object Description	Portion of skull.	
Country	New Zealand	
State/Province	North Island	
Region	North Cape	
Specific Locality	Spirit's Bay	
Primary Comments		
Secondary Comments		
Current Location	REPATRIATED - 1990	

Figure 8 Museum of Victoria registration card

E. J. Dunn was a geologist and Director of the Geological Society of Victoria in 1904 (Hansen p. 6)⁵. He presented 389 items to the Museum of Victoria from New Zealand, mostly of them geological specimens. Hansen (P. 40) records the human remains collected by Dunn:

Portion of Skull; (2) X12992; (3) 10 December 1902; (4) Ven., L.G. Dunn; (5) Spirit's Bay near North Cape, North Island; (6) E.J. Dunn; (10) Bone, human; (11) Not found. E.J. Dunn Collection.

Portion of Skull; (2) X12993; (3) 10 December 1902; (4) Ven., L.G. Dunn; (5) Spirit's Bay, near North Cape, North Island; (6) E.J. Dunn; (10) Bone, Human; (11) E.J. Dunn Collection.

⁵ 1984 Judith Hansen, Honours thesis, La Trobe University "A Catalogue of Ethnographic Artefacts, Museum of Victoria"

Waiomio

KT 458: Waiomio

This tupuna (cranium) was one of five tūpuna repatriated from the South Australian Museum in 2000. Of these, four were obtained by the museum from Dr John H. Scott of Dunedin.

South Australia Museum

In June 1856 the South Australian Legislative Council passed Act No. 16 of 1855–6, the South Australian Institute Act (an Act to establish and incorporate an Institution to be called the South Australian Institute), which incorporated the South Australian Institute under the control of a Board of Governors, to whose ownership all materials belonging to the old Library and Mechanics' Institute was immediately transferred. The Act provided for a library and a museum as part of the new organisation.

Frederick George Waterhouse offered his services as curator of the South Australian Institute Museum in June 1859 in an honorary capacity. When the Institute building was completed, the Board appointed him as the first curator, a position he held until his retirement in February 1882.

Provenance Information

Information obtained from the South Australian Museum indicates that this tupuna was acquired by the Museum from 1890 by J. H. Scott. The tupuna is provenanced to Waiomio, as indicated by a label attached to the cranium. Unfortunately, the museum does not have any further information relating to this or the other tūpuna acquired from Scott during that time. The date of presentation however indicates the four skulls were likely obtained by the museum around the time of the 1889-90 "New Zealand and South Seas Exhibition" which was held in Dunedin, which opened at the end of November 1889 and ran until April 1890. During this time Dr John H. Scott was present at the exhibition and was represented by his art. It is possible that members of the South Australian Museum were also present at the Exhibition also.

Just how Scott came to be in the possession of this and other tūpuna is not known for certain, however he was a well-known osteologist based at the University of Otago and no doubt had connections with Museums and medical professionals.

Donor: Dr John Halliday Scott (1851-1914)

John Halliday Scott was born in Edinburgh, Scotland. He studied at the Edinburgh Institute and the University of Edinburgh before working as a house surgeon. Following this he was a demonstrator in anatomy after which he gained this degree as a medical doctor. In 1877 Scott arrived in New Zealand and became the chair of anatomy and

physiology at the University of Otago's Medical School. He is most known for his 1893 publication on Polynesian osteology.⁶ He was also an accomplished artist.⁷

NATIONAL SKELETAL PROVENANCING PROJECT 2 18050

Trait	Left	Right	0	1	2	3	4	Trait	Left	Right	0	1	2	3	4
pteron	1	1						accessory palatine foramina	2	1	Ab	1	2+		
lambdoid wormians	2	2	fusing No.		f = fused			palatal suture articulation	1			RM LP	+	LM RP	accy bone
occipital asymmetry	2			L > R (norm)	L = R	R > L		medial palatine canal	1	0	Ab	notch	bridge / canal		
occipito-mastoid wormians	0	0	No.		f = fused			lateral palatine canal	0	0	Ab	notch	bridge / canal		
asternion bone	1	1	Ab	Pr				trochlear spur	1	1	Ab	Pr			
auditory exostosis	0	0	Ab	Pr				infra-orbital foramen	0	0	1	2	divided		
marginal foramen	1	1	Ab	spur / groove	foramen / bridge			infra-orbital sutures	1	1	Ab	Pr			
post-glenoid foramen	1	1	Ab	Pr				zygomatico-facial foramen	1	4	Ab	1	2+		
jugular foramen asymmetry	3			L > R	symm	R > L		spheno-maxillary articulation	0	1	sp-zy-max	sph-max	access bone		
medial external jugular bridge	0	1	Ab	spur	bridge			sagittal sinus direction	7			right	left	+	?
middle internal jugular bridge	0	0	Ab	spur	bridge			mylohyoid bridge			Ab	groove	notch	bridge	
posterior condyloid canal	0	1	Ab	Pr				accessory mental foramen			Ab	1	2		
intermediate condylar canal	0	2	Ab	notch	bridge										
inferior petrosal sinus	0	0	Ab	Pr	double										
ovale-spinosum confluence	3	3		single	spur	divided									
foramen spinosum	0	0	closed	open											
vesalian foramen	0	0	Ab	Pr											
pterygo-palatine canal	1	2	Ab	Groove	canal										
pterygo-spinous bridge	1	1	Ab	spur	bridge										
pterygo-basal bridge	0	0	Ab	spur	bridge										

pt sp 0 0

CRIBRA ORB 1 ENAM HYP 1 2 lines RM

attached label = 'skull of a Maori - from Waiomio'

some soil still attached

possible pipe stem wear

ant. cond. canal = 0,0

frontal grooves = 1,1

all sutures fusing but for temp-par

temp-malar

malar-frontal (inorip)

Colour in bones or large sections present. For a scatter of bone fragments on the surface that are not readily identifiable, cross hatch (eg. cranial or leg pieces). Note the number of teeth separately if not identifiable.

Figure 9: SAM National Skeletal Provenancing Project ID sheet for KT458.

⁶ Scott, J. H. 1893. Contribution to the osteology of the aborigines of New Zealand and of the Chatham Islands. *Transaction and Proceedings of the New Zealand Institute*.

⁷ Rex Wright-St Clair. 'Scott, John Halliday', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/biographies/2s7/scott-john-halliday> (accessed 14 February 2017)

NATIONAL SKELETAL PROVENANCING PROJECT																			
Inst	SAM	Acc No	A18050	Loc	NZ/Waiomio	Contact?	Y	Tribe	Maori	Comp	21.3.00	By	CP	Age	7	Sex	♂	Oth	

Glabella-opisthocranion	187	Bi-euryon (T or P)	P	151	Frontal arc	128	Bucco-ling diam - mand M1	1
Asterion-bregma	132	Bi-sphenion	87	Parietal arc	123	Mandibular dent arc br		
Basion-bregma	131	Sphenion-nasion	53	Occipital arc	115			
Bregma-mastoidale	151	Sphenion-bregma	100	Palate breadth ext	62			
Basion-nasion	106	Malar height	22.8	Palate length ext	56			
Asterion-zygomaxillare	123	Nasal breadth (max)	26.5	Maxillary dent arc br				
Basion-prosthion	107	Nasion-prosthion	61					
Asterion-mastoidale	47	Orbit height (R34.5)	34.4	Bucco-ling diam - max M1				
Bi-auriculaire	123	Bi-zygomaxillare	102					
Basion-auriculaire	65	Subspinale-zygm subtense	23	Mandibular height				
Basion-asterion	71	Nasion-bregma	110	Mandibular length				
Opisthion-asterion	60	Nasion-bregma subtense	25	Bicondylar breadth				
λ-asterion	83	Nasion-bregma fraction	49	Bigonial breadth				
Bi-asterionic	100	Bregma-λ	112	Symphyseal height				
Foramen magnum length	33	Bregma-λ subtense	21	Symphyseal thickness				
Foramen magnum breadth	30	Bregma-λ fraction	44	Corpus thickness (M1-M2)				
Bi-ectoconchion	95	λ-opisthion	93	Condyle length				
Bi-frontotemporale	92	λ-opisthion subtense	29	Condyle breadth				
Maximum supraorbital br	109	λ-opisthion fraction	43	Minimum ramus breadth				

Figure 10: SAM National Skeletal Provenancing Project ID sheet for KT458.

Description of Skeletal Remains

This tupuna consists of a cranium only, and is described as an older male, with wear on the front teeth which is consistent with smoking a pipe. It is possible that many of the teeth have been post-mortem. There is a label attached to the cranium which reads "skull of a Maori from Waiomio".

Other associated numbers: Accession Number: A18050

Whangāruru

KT 747: Whangāruru

This tupuna is one of three sets of remains with provenance to Whangāruru. These were repatriated from the American Museum of Natural History (AMNH) in New York along with 106 other sets of remains provenanced to New Zealand and Rēkohu (Chatham Islands) in 2015.

American Museum of Natural History (AMNH)

The AMNH is in New York and was founded in 1861 and opened ten years later through funding from private donations. It has grown in size and scope over the decades since, with the most recent additions (Gilder Centre) in 2023.

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.

Provenance Information

Prior to being part of the AMNH collections these, along with over 5,000 other crania and skeletal remains, were originally part of Dr Felix von Luschan’s private collection held at the Ethnological Museum of Berlin.

According to Luschan’s 1907 publication⁸, these three tūpuna were obtained from Captain Stephan Perpich. It is unclear whether the date of 1883 refers to the original date of collection or the date obtained by Luschan. No information has been found regarding Perpich or his relationship with Luschan. It is possible that there may be a connection to Reischek, however a newspaper report dated 1904⁹ has identified that the area around Whangāruru is well known for having large numbers of skeletal remains

⁸ *Sammlung Baessler: Schädel on Polynesischen Inseln*. Gesammelt und nach den Fundorten beschrieben von Arthur Baessler, bearbeitet von Felix von Luschan. Berlin: Verlag von Georg Reimer, 1907.

⁹ Auckland Star, 11 June 1904, page 9. <http://paperspast.natlib.govt.nz> accessed 4/3/2014

scattered along the sandhills and have known to have been collected over the years (Figure 8).

Dr Felix von Luschan

Born in Austria, Dr Felix von Luschan was one of the pioneers of modern anthropology. He became Germany's leading physical anthropologist¹⁰ as well as one of the most important collectors of human remains.¹¹ A doctor, anthropologist, archaeologist and explorer¹², 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 was appointed to the Imperial Museum in Vienna.

Studying medicine at Vienna University in his early years and over 30 years of archaeological and anthropometric¹³ research he established the diachronic¹⁴ anthropological classification of the people of Asia Minor.¹⁵

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

¹⁰ Berg, M. and Wendt, S. 2011. *Racism in the Modern World: Historical perspectives on cultural transfer and adaptation*. Chapter 7: Transatlantic Anthropological Dialogue and "the Other": Felix von Luschan's Research in America, 1914-1915. p140-162.

¹¹ Glenn Penny, H., and Bunzl, M. (eds). 2003. *World Provincialism: German Anthropology in the Age of Empire*. USA: The University of Michigan Press. p167

¹² <http://www.germananthropology.com/short-portrait/felix-von-luschan/189>

¹³ Measuring of the human body used in physical anthropology.

¹⁴ Diachronic studies refer to the studying the ways in which, in this case people, change over time.

¹⁵ <http://www.germananthropology.com/short-portrait/felix-von-luschan/189>

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.

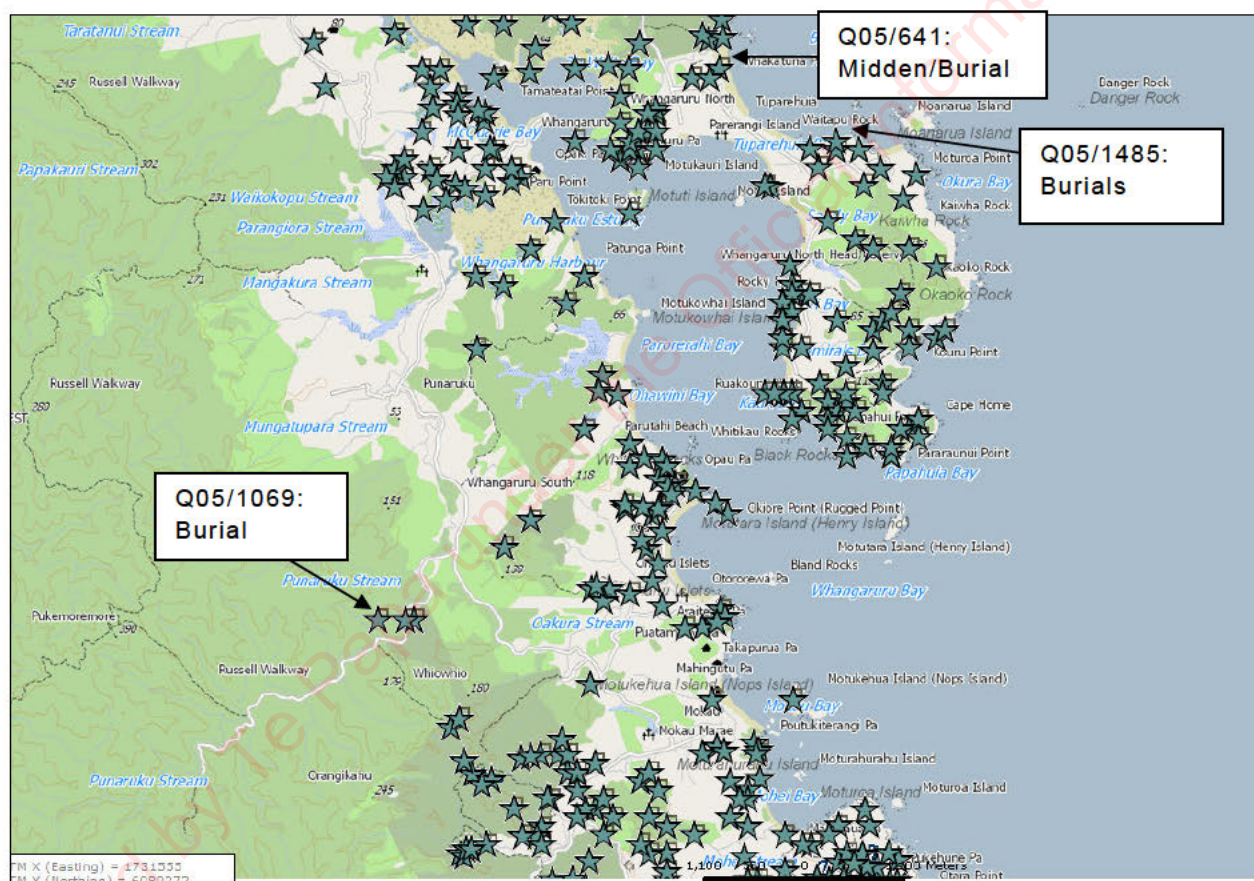


Figure 11: Map showing the Whangāuru area identifying recorded burial sites

Description of Skeletal Remains

This tupuna consists of a skeleton including the skull of a male Māori, who appeared to be a very powerful individual, and his teeth were worn down.

Other associated numbers: AMNH: VL/783

KT 748: Whangāruru

This tupuna is the second of three individuals with provenance to Whangāruru, repatriated from the AMNH in 2015.

Provenance Information

Prior to being part of the AMNH collections these, along with over 5,000 other crania and skeletal remains, were originally part of Dr Felix von Luschan's private collection held at the Ethnological Museum of Berlin.

According to Luschan's 1907 publication¹⁶, these three tūpuna were obtained from Captain Stephan Perpich. It is unclear whether the date of 1883 refers to the original date of collection or the date obtained by Luschan. No information has been found regarding Perpich or his relationship with Luschan.

Description of Skeletal Remains

This tupuna consists of a calvarium (top portion of the skull) only, and is identified as being a male Māori, very heavy (strong), with very worn-down teeth.

Other associated numbers: AMNH: VL/784

¹⁶ *Sammlung Baessler: Schädel on Polynesischen Inseln*. Gesammelt und nach den Fundorten beschrieben von Arthur Baessler, bearbeitet von Felix von Luschan. Berlin: Verlag von Georg Reimer, 1907.

KT 749: Whangāruru

This tupuna is the third of three individuals with provenance to Whangāruru, repatriated from the AMNH in 2015.

Provenance Information

Prior to being part of the AMNH collections these, along with over 5,000 other crania and skeletal remains, were originally part of Dr Felix von Luschan's private collection held at the Ethnological Museum of Berlin.

According to Luschan's 1907 publication¹⁷, these three tūpuna were obtained from Captain Stephan Perpich. It is unclear whether the date of 1883 refers to the original date of collection or the date obtained by Luschan. No information has been found regarding Perpich or his relationship with Luschan.

Description of Skeletal Remains

This tupuna consists of a calvarium only and is possibly male Māori. The appearance of the skulls is long and narrow.

Other associated numbers: AMNH: VL/785

¹⁷ *Sammlung Baessler: Schädel on Polynesischen Inseln*. Gesammelt und nach den Fundorten beschrieben von Arthur Baessler, bearbeitet von Felix von Luschan. Berlin: Verlag von Georg Reimer, 1907.

Hikurangi, Whangārei and Hokianga

KT 799-801; KT 810-828: Hikurangi?

These 22 tūpuna were part of a larger repatriation from the Smithsonian Institution in Washington DC, in May 2016 and were part of an exchange with the Auckland Museum in 1878. Provenance is to Hikurangi with a question mark because it may in fact be closer to Whangārei or Hokianga. More research is needed on the Cheeseman exchanges. The Auckland War Memorial Museum have records (Fforde 2006)¹⁸ showing that 57 kōiwi taken from the Maunu caves in about 1885 were exchanged by Cheeseman. They were exchanged with the British Museum, a museum in Florence and Canterbury Museum. We also know of at least 5 kōiwi that were sent to the Australian Museum in 1878.

Smithsonian Institution

The Smithsonian Institution, is a group of museums, education and research centres, the largest such complex in the world, created by the U.S. government "for the increase and diffusion of knowledge." Founded on August 10, 1846, it operates as a trust instrumentality and is not formally a part of any of the three branches of the federal government. The institution is named after its founding donor, British scientist James Smithson. It was originally organized as the United States National Museum, but that name ceased to exist administratively in 1967.

The Institution has historical holdings of over 154 million items, 19 museums, 21 libraries, nine research centres, a zoo, and historical and architectural landmarks, mostly in Washington.

Provenance Information

On the 30th of April 1878 Thomas Cheeseman, Curator of the Auckland Museum (now Auckland War Memorial Museum AWMM) wrote to Spencer Baird, at the United States National Museum (Smithsonian National Museum of Natural History) informing him that he had shipped 21 Māori skulls to his agent in San Francisco, and noted that should he require any more skulls he can easily obtain them.

The skulls were received by the museum in November of that year and accessioned on the 6th of November 1878. Then on 29th June 1886 they were sent to the Army Medical

¹⁸ C. Fforde 2006 Report for AWMM The removal of kōiwi from maunu burial area near Whangareī

Museum, and returned on 7th May 1889, then re-accessioned into the Smithsonian in 1904, where they have remained until their return home in 2016.

Considering the date of the correspondence between Cheeseman and Baird, as well as the Māori crania accessioned into the collections at Auckland Museum in 1878, it appears that some, if not all, skulls were collected from the caves around the Hikurangi district. According to information obtained from the Auckland Museum annual report for 1878-1879 period, Mr James Carruth presented “Maori crania” obtained from Whangārei. It is not yet known the exact date Carruth presented the skulls to the Museum.

However, a newspaper article dated 13th April 1878¹⁹, states that some days prior, Cheeseman travelled to the Kamo area of Whangārei to obtain some Moa bones which had been observed in a ditch near a swamp. Finding that the bones had been instead obtained by a Mr George Bennett to be sent to England, Cheeseman and assistant Mr James Carruth explored the limestone caves in the neighbourhood, where they obtained some moa remains. Though it is not noted that Cheeseman and Carruth found or took human remains from the area, in a letter from Carruth to Cheeseman dated 15th May 1878, Carruth notes; *“I shall be happy to do anything I can for you in the way of procuring a few Maori skulls. I think that I could find the place where we left them at Hikurangi.”*²⁰ It is therefore very likely that Cheeseman brought skulls back with him following his trip in April.

A number of crania also been brought to the Auckland Museum in 1875 by Mr George Thorne who also had discovered Moa bones in the area between Horahora and Bream Head near Whangārei, and it is therefore possible that some of these tupuna could be from this area also. There is, however, what appears to be a red substance on some of the crania, which is a good indication of secondary cave burial.

In her PhD thesis (page 43), Dr Amber Aranui describes the role of Thomas Cheeseman in the exchange of kōiwi from the Whangārei/Maunu area: Cheeseman enlisted the help of two men from the Whangārei area to obtain skulls which had been ‘ordered’ by the British Museum of Natural History and the Royal College of Surgeons, London (Carruth 1878; Cheeseman 1885). In a letter from James Carruth to Cheeseman in 1878 he notes, regarding obtaining skulls for Cheeseman; *“After I got your last letter, I sent a verbal message to the gum diggers stating that if they could get 50 skulls I would give them 1/- each for them, and take the trouble of bringing them in myself”* (Carruth 1878: 1).

Charles Tothill, who was enlisted in the 1880s was able to obtain a large number of skulls for Cheeseman from a burial cave at Maunu in Whangārei. In a letter to Tothill, Cheeseman notes;

The two boxes, containing 49 crania, arrived safely, and I am much obliged to your son for looking after the business promptly. Most of them are very fair specimens, but there are five skulls of children which are valueless for

¹⁹ New Zealand Herald, 13th April 1878, Volume XV, Issue 5119, page 3

²⁰ Letter from James Carruth to Thomas Cheeseman, 15th May 1878. AWMH Archives: MA 95/38/2, AV2.1 Correspondence 1868-99. Brown – Co, Folder AV2.1.3. C-Co

scientific purposes, so that the number which I can make use of is 44. Since I returned I have unexpectedly received a small lot of crania from the north, and I shall now require so many as I expected when I spoke to you—if you can make the number up to 60—that is 16 additional to what has been sent already it would meet my present requirements—indeed if there is any difficulty in getting more I could manage with what I have... I should also be glad to have as many lower jaws as possible—as only a small number of those sent out fitted the skulls...What I have got altogether will satisfy the orders that I have and leave balance over... (Tothill 1885:1).

Cheeseman had prior knowledge of the cave at Maunu and was aware of the sensitivities that the local Māori community had regarding their burial caves. In a letter to Professor Henry Flower at the Royal College of Surgeons, he states: *The crania are from a Maori burial cave called Maunu, in the Whangārei district...I have known of it for some time, but until very lately some Maoris resided in the immediate vicinity, and kept such good watch that it would not have been prudent to have made an attempt to secure the skulls.* (Cheeseman 1885:285)

Description of skeletal remains

These tupuna, repatriated from the Smithsonian, have been identified as being made up of 9 females between the approximate ages of 27 to 60+ years old; 8 males between the approximate ages of 25 to 60+years old; and 4 identified as adolescent or children between the ages of 11 and 13 years old (See Appendix I for Anthropology Catalogue Cards). Also see catalogue cards for associated numbers.

KT 799: Cranium only; female; adult 27-32 years

KT 800: Cranium only; male; adult 35-44 years; skull capacity 1765cc

KT 801: Cranium only; male; adult 25-29 years

KT 810: Cranium only; male; adult 45-54 years

KT 811: Cranium only; probably female; child 11-12 years

KT 812: Cranium only; probably female; child 11-12 years

KT 813: Cranium only; male; adult 60+ years; two teeth present

KT 814: Cranium only; probably female; adolescent 12-13 years

KT 815: Cranium only; female; adult 55+; three teeth present plus one loose tooth; zygomatic arches damaged

KT 816: Cranium only; male; adult 60+ years; loose tooth; appears to have been dropped at some time recently as the breaks appear fresh and has been glued together

KT 817: Cranium only; male; adult 60+ years; traces of red pigment; appear to have been dropped, as several areas are broken and put back together

KT 818: Cranium only; male; adult 30-40 years; significant breakage/trauma

KT 819: Cranium only; female; adult 33-38 years

KT 820: Cranium only; female; adult 40-47 years

KT 821: Cranium only; female; adult 60+ years; traces of red pigment

KT 822 & KT 823: Cranium and mandible; female; lower jaw appears different in colour and texture; adult 60+ years

KT 824: Cranium only; female; adult 45-54 years

KT 825: Cranium only; female; adult 50-59 years; loose tooth; traces of red pigment

KT 826: Cranium only; possibly male; adolescent 12-13 years; macrocephaly capacity 1730cc; single loose tooth; red pigment present

KT 827: Cranium only; male; adult 55-65 years; traces of red pigment

KT 828: Cranium and mandible; female; adult 55-60 years; three teeth present; traces of red pigment

KT 844: Hikurangi?

This tupuna was one of over 50 tūpuna repatriated from the Smithsonian Institute in Washington DC, in May 2016.

On the 19th of April 1956, the Smithsonian received 85 skulls (with 39 skeletons) from various ethnic groups including Native American, India, Inuit, Pacifica, and African; and also 5 animal skulls (2 with skeletons) from the collections of the Wistar Institute. This collection was accessioned into the Anthropology Department under Physical Anthropology. Three of the crania have been identified as being Māori.

Two crania (Wistar No. 15.719 and 15.831) were part of the Cope-Rust Collections and have been identified as being formerly from the Auckland War Memorial Museum (AWMM).

Correspondence from the AWMM shows that Horatio Rust had been in contact with Cheeseman since at least 11th April 1878, in this letter he notes that he would “*be glad of a male and female skull if possible of the cannibal tribes*”.²¹ It is assumed that Cheeseman was happy to exchange specimens as well as human remains, with Rust as a letter dated 5th August 1878 discusses the exchange of Native American skulls. He notes that he can send “*two from Lapland and two from the Colombia River. I can send you two Mound Builder which I dug in MO*”.²²

Confirmation that Cheeseman did indeed send skulls to Rust comes in a letter dated 15th May 1879 in which Rust notes that “*The crania also comes in my way in fact all is very acceptable*”.²³

Then in March 1899, Cheeseman sent Rust a number of objects and identified as number ‘29’ on the list is “skull of a Maori”²⁴. So, it can be confirmed that an unknown number of skulls were sent from the Auckland Museum to Rust between 1879 and 1899, however, given that the date of the last skull received is 1899, it would not have been part of those purchased by Cope. It is more likely that tūpuna in this report were included in those received by Rust in 1879.

The two tūpuna (including KT 844) are associated with Rust have been confirmed as being from the Auckland Museum through the Auckland Museum labels still attached to the skulls (Figure 12). Though it is extremely degraded, partial provenance information is visible. The label likely reads ‘Limestone cave, Hikurangi, Whangārei’. Research carried out by repatriation researcher Coralie O’Hara of the AWMM identified the James Carruth collected skulls for Thomas Cheeseman, curator of the Auckland Museum from Hikurangi in 1878. It is therefore highly likely that this tūpuna is one of those collected in 1878 by Carruth.

²¹ Letter from Rust to Cheeseman, 11th April 1879. (AWMM MS58, Box 15, Folder 1)

²² Letter from Rust to Cheeseman, 5th August 1878. (AWMM MS58, Box 15, Folder 1)

²³ Ib id

²⁴ Letter p.212 (AWMM MA 96/6 Letter book 1897-1909)



Figure 12: KT844 Showing Auckland Musuem label with what appears to be "Limestone Cave Hikurangi (?) Whangārei"

Description of Skeletal Remains

This tupuna consists of a cranium and is an adult female aged between 25-29 years old

Other associated numbers: Witstar Institute No: 15831; SI Catalogue No: 381087; SI Accession No: 209131

Hikurangi?

In 2001 a number of tupuna were repatriated from the Australian Museum. There are five with probable provenance to Hikurangi via an exchange from Thomas Cheeseman in August 1878.

Further research is required to confirm more precise provenance, but they are thought to have been taken from the Hikurangi/Whangārei area. See Appendix 3 for more detailed information.

Australian Museum

The Australian Museum is in Sydney. Its establishment was first been planned in 1821 by the Philosophical Society of Australasia, and although specimens were collected, the Society folded in 1822. An entomologist and fellow of the Linnean Society of London, Alexander Macleay, arrived in 1826. After being appointed New South Wales Colonial Secretary, he began lobbying for a museum. The museum was founded in 1827 by Earl Bathurst, then the Secretary of State for the Colonies.

KT 466

This is a skull and mandible

KT 467-470

These are four kōiwi tangata consisting of skulls without mandibles.

Whangārei

KT 382: Whangārei

This tupuna was one of 86 sets of remains repatriated back to Aotearoa/New Zealand in 1999 from the University of Edinburgh, Scotland.

Provenance Information

According to information received from the University of Edinburgh, this tupuna was presented to the University by a Mr John H. Lambert. The skull was obtained from 'Whangarii' (Whangārei), North of Auckland (Figure 10), at an unknown date. Unfortunately, no further information is known about this tupuna or the donor. It is likely that he was a medical student, as he is not referred to as a doctor (although use of the suffix 'Esq' was often associated with surgeons). It is also not known whether he collected the tupuna himself or if he purchased it from another source.

Description of Skeletal Remains

This tupuna consists of a skull and lower jaw. XXXIA37 is also written on a sticker under the skull.

Other associated numbers: XXXIA37

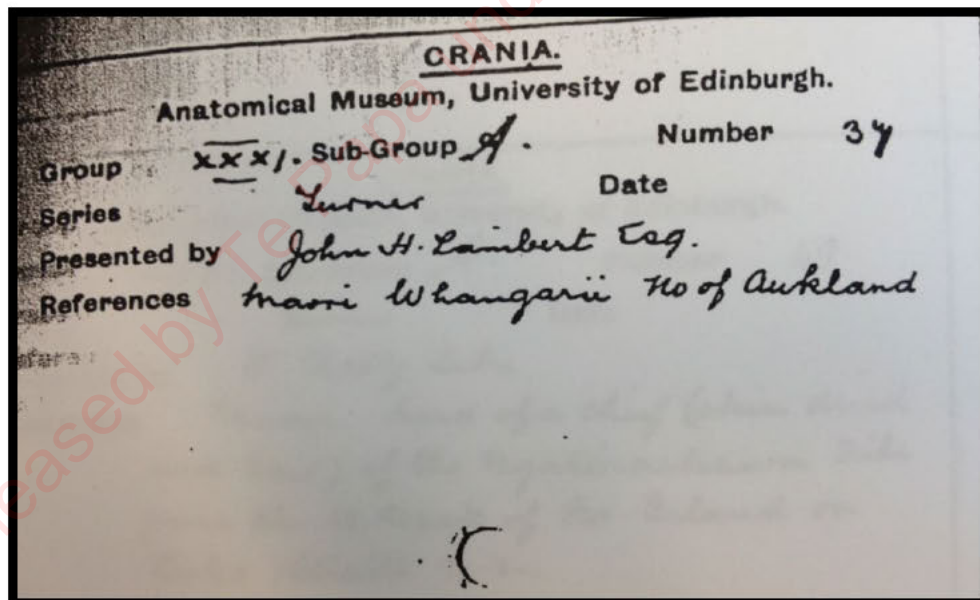


Figure 10: Crania Card for the Anatomical Museum for KT382

4.	
XXXI. A.	
NEW ZEALAND CRANIA.	
Group. XXXI.	
36.	<i>Case 12, Shelf T</i> Skull, Maori, Wanganui. Pres. by T.W. Bell, Esq. 173. I. <i>Base Broken</i> Turner Series.
37.	Skull, Maori, Whangarei, N. of Auckland. Pres. by John H. Lambert, Esq. <i>Tracings (5)</i> Turner Series.
38.	Skull, Maori, from Paikakariki, Wellington from a burying place. Pres. by R. Fulton Esq. 1886. 173. IV. Turner Series.
39.	<i>Face Absent</i> Skull, Maori, Riverton Beach, Southland. Oct. 1896. Pres. by A. M'Nab, Esq. B.A. Oct. 1896. 172. IV. Turner Series.
40.	<i>Tracings (5)</i> Skull, Maori, S. Island. 1897. Pres. by S.J. Aarons, Esq. Turner Series.
41.	<i>Tracings (5)</i> Skull, Maori, Otago. Turner Series.
41.	Skull, Maori, Otago. Turner Series.
42.	<i>Broken Skull</i> Skull, Maori, Tomahawk Bay Peninsula Dunedin Otago. Pres. by G. Monroe Hector, Esq. June 1894. 173. II. Turner Series.
43.	<i>Tracings (5)</i> <i>Case 12, Pl. 2</i> Skull, Maori, Otago. Turner Series.
44.	<i>Base Broken</i> Skull, Maori, Otago. Turner Series.
45.	<i>Broken</i> Skull, Maori, Moeraki. 1897. Turner Series.
46.	<i>Base Broken</i> Skull, Maori Chief. 17/11/03. Pres. by Sir James Crichton Brown. Cunningham Series.
47.	<i>Head</i> Skull, with skin dried and hair. Purchased. <i>Mouru</i> Turner Series.
48.	<i>Head</i> Skull, with skin dried and hair. <i>Mouru</i> Turner Series.

Figure 11: Skull Catalogue of the Anatomical Museum, University of Edinburgh identifying KT382.

Caves at Whangārei

Two kōiwi tangata (KT 902 and KT 903) were repatriated from Peabody Museum of Natural History, Yale University, Connecticut in the USA in 2018.

Peabody Museum of Natural History

The Peabody Museum of Natural History at Yale University (also known as the Yale Peabody Museum of Natural History or the Yale Peabody Museum) is one of the oldest, largest, and most prolific university natural history museums in the world. It was founded by the philanthropist George Peabody in 1866 at the behest of his nephew Othniel Charles Marsh, an early palaeontologist.

Both of the kōiwi tangata are associated with a Ms Eva Cutter, a naturalist who collected and sold natural history specimens as well as furniture and curiosities. She was the daughter of William D. Cutter, taking over his company in the 1890s. Her shop was in central London (WC1) at 36 Great Russell Street, Bloomsbury. The kōiwi were received by George McCurdy, an anthropologist, Yale graduate and co-founder of the American School of Prehistoric Research.

Unfortunately, we have no information as to how Ms Cutter obtained the skulls, though from her letter to O.C. Marsh at Yale it appears she bought them.

Transcript of letter to Othniel Charles Marsh (professor of Paleontology at Yale) from:

E. Cutter, London

36 Gt Russell St

Bloomsbury

London

Nov 14th '98

Dear Sir

I was very much pleased to receive your letter talking of your safe arrival and also good to hear all the specimens were unbroken. Strangely enough I bought 9 NZ skulls the day before from ????? J. Sands ?? all to you. They seem very good ones. I would have sold seven of them but I think you had better have them all. I also ??? given two skulls from New Zealand found in a cave at Whangārei. ??? posting will please you. I have no skins and skulls of Echidna or Platypus at present.

I hope you will be pleased with the skulls and that they arrive safely. If ever you require any other specimens I shall be very pleased to send them to you. Thanking you for your letter.

???

Yours faithfully

E Cutter

PTO

New Guinea skulls £2-5

??? £2.10 each to pick six New Zealand skulls £2-- each

YPM.02464

Collection received January 11, 1898 from Miss E. Cutter, London, England. Original documentation suggests Miss Cutter owned and operated a small shop advertising "Antiquities, Curiosities, Natural History Specimens, &c."

According to Miss Cutter "the two N. Zealand skulls were found in a cave at Whangāreii N. Zealand" (letter dated June 14, 1900, Miss E. Cutter to George Grant MacCurdy) [correct spelling is Whangāreij].

KT 902

ANTPA.003982, human skull, child 8 or 9 years, nearly perfect. Second infancy. Old No. 5686. Maori from caves at Whangarie, North Is., New Zealand.

KT 903

ANTPA.003983, human skull, child 6 or 7 years, nearly perfect. Close of 1st infancy. From caves at Whangarie, North Is., New Zealand.

Whangārei

In 2023 a large-scale repatriation from seven German institutes was carried out. This included six tupuna from the Grassi Museum with provenance to Whangārei.

The Grassi Museum numbers are 3875-3880.

Grassi Museum

The Grassi Museum is a building complex in Leipzig, Germany and is home to three museums: the Ethnography Museum, Musical Instruments Museum, and Applied Arts Museum.

The museum is named after Franz Dominic Grassi, a Leipzig businessman of Italian descent, who bequeathed over two million marks to the city upon his death in 1880.

More research is required for these tupuna, but they have provisional provenance to Hokianga/Whangārei. They were all exchanged via Arthur Baessler and Henry Suter. Arthur Baessler (1857-1907) studied geography and anthropology in Germany. Between 1891 and 1893 and again in 1896-98 he travelled to Papua New Guinea, New Zealand, Peru and Australia collecting artefacts and human remains. 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. Henry (Hans Heinrich) Suter was a Swiss-born New Zealand paleontologist and zoologist.

KT 1205 (cranium)

Henry Suter/Arthur Baessler. July 1904

KT 1206 (cranium)

Henry Suter/Arthur Baessler. July 1904

KT 1207 (cranium)

Henry Suter/Arthur Baessler. July 1904

KT 1208 (cranium)

Henry Suter/Arthur Baessler. July 1904

KT 1209 (Mandible)

Henry Suter/Arthur Baessler. July 1904

KT 1210 (mandible)

Henry Suter/Arthur Baessler. July 1904

KT 1211 (skull)

Henry Suter/Arthur Baessler. July 1904

KT 796: Whangārei (Maunu)

Repatriated from the Smithsonian in 2016.

On the 14th of July 1899, Curator T. W. Hutton sent to the United States National Museum one Māori skull from Whangārei (KT 796) and one Moriori skull from Rēkohu (Chatham Islands) along with other ethnological objects identified as being from the 'south seas islands' as well as a collection of Moa bones (Figures 24 and 25). The collection was accessioned into the Smithsonian on the 23rd of April 1900 (Figure 26).

Research previously carried out by AWMM has identified that curator Thomas Cheeseman sent Julius von Haast 12 Māori skulls from Maunu Cave, Whangārei in August 1885. According to Canterbury Museum records, they still hold 7 of the 12 skulls and the remaining 5 have been identified as "missing". It is very likely that one of these missing skulls is this tupuna identified as P205333 (KT 796) by the Smithsonian.

Correspondence with the Smithsonian appears to have begun prior to 1873 as Haast notes in a memoranda dated May 1873, that "an extensive collection of American quadrupeds, birds and reptiles" as well as ethnological collections were almost ready to be shipped to the museum from the Smithsonian Institute, Washington.²⁵ By March 1874 the shipment from the Smithsonian was on its way to New Zealand, consisting of one box of books and 2 boxes of specimens. It seems from the letter sent by Joseph Henry on the 28th of March 1874 that Haast was to send to him specimens from New Zealand. Exchanges between the two museums began in 1874, with the Smithsonian sending 42 mammal skins, and exchanges remained relatively frequent over the following 25 years.

Description of Skeletal Remains

KT 796: this tupuna consists of a cranium only, and is an adult male aged 60+ years old

Other associated numbers: Original No: 67; SI Catalogue No: 205333; Accession No: 036389

²⁵ Haast, H. F. 1948. *The Life and Times of Sir Julius von Haast, Explorer, Geologist, Museum Builder*. Wellington: H. F. von Haast, p678

1900 *apr 6. 18. 73* 50.

Canterbury Museum, N. S. National Museum.

Dr. F. W. Hutton, Curator, ACCESSION CARD.

Christchurch, New Zealand. (*Mem. P.B.*)

Date: *Apr. 24-1900* Acc. No. *36389* Cat. No. *20567-6295334*

*3. Bones. }
1. Bale } Collection of Ethnological objects
from the South Sea Islands.*

Exchange.

*{ 2 Bones & 1 Bale 42.75 - 86294 - 12-13-99.
1. ~~Box~~ 3.55 4-12-1900. Entered 8.24*

Figure 18: Original Accession Card for the Canterbury Museum exchange

apr 6. 18. 1900 50.

Canterbury Museum, N. S. National Museum.

Mr. F. W. Hutton, Curator, ACCESSION CARD.

Christchurch, New Zealand. (*Mem. P.B.*)

Date: *Apr. 24-1900* Acc. No. *36389* Cat. No. _____

Collection of Moa bones.

Exchange.

Entered 8.25

*86294
6-2012 7620
F. A. L.*

Figure 19: Original Accession Card for the Canterbury Museum exchange

ACCESSION 36389

The Assistant Secretary desires that ALL letters, or copies thereof, in the possession of the Curator or his Assistants, which relate to this Accession, be attached to this memorandum and forwarded with it to the Registrar.

SMITHSONIAN INSTITUTION
UNITED STATES NATIONAL MUSEUM

MEMORANDUM TO REGISTRAR

Department of DEPARTMENT OF ANTHROPOLOGY

April 23 1900.

Please enter as an accession from Canterbury Museum

(Address) through F. W. Hutton Curator

Christchurch

New Zealand

the following object : ethnological objects from
South Sea Islands and collection
of Moa bones

Gift, exchange, loan, deposit, purchase, for examination.

Pauls Archibald

12-13-99.
4-12-1900

86/294 - 2 Boxes & 1 Box \$42.75
87/620 - 1 Box \$3.00

Figure 20: Accession information for the Canterbury Museum exchange

Probable Provenance to Whangārei and probably Maunu – Charité Institute

Eleven kōiwi tangata repatriated in 2019 from the Charité Institute, Berlin were returned with provenance ascribed to Auckland, but further research showed that three of the mandibles belong with three of the skulls, so the eleven Charité numbers represent eight people and have been given eight KT numbers.

Charité Institute

By order of King Frederick I of Prussia on 14 November 1709, the hospital was established north of the Berlin city walls in 1710 in anticipation of an outbreak of the bubonic plague. After the plague spared the city, it came to be used as a charity hospital for the poor. On 9 January 1727, King Frederick William I of Prussia gave it the name "Charité", French for "charity".

In the 19th century, after the University of Berlin (today Humboldt University) was founded in 1810, the dean of the medical college Christoph Wilhelm Hufeland integrated the Charité as a teaching hospital in 1828.

Arthur Baessler

After more detailed research on the collector Arthur Baessler provenance to “a höhle (hollow) 150km north of Auckland” indicates that a location near Whangārei and most probably Maunu is more likely. Baessler²⁶ wrote:

Several years ago, about 60 km north of this place, a cave was discovered, which held many skeletons and in which the curator of the museum of Auckland, who had been informed, found 73 skulls. Of these, he most kindly left the remaining six to me, which bear nos. 69-74, and seven mandibles (no. 75), which, however, do not seem to belong to the skulls. No. 74 is distinguishable as the skull of a chief, as it is completely painted with the red colour ‘Kokowai’ 1), – an honour that was only bestowed upon chiefs. [...] 1) red, fired ochre.

²⁶ See p. 133 Fründt, Aranui and Winkelmann, 2022. *How Arthur Baessler stole human remains from New Zealand* in Baessler-Archiv Band 68



Figure 13 image of KT 928

The kōiwi were returned under eleven Charité registration numbers but some are mandibles that belong with crania so represent eight individuals:

Te Papa KT number	Baessler Number	Charité number
KT 923 cranium	B 69	S935
KT 924 (child aged 6-7) skull and mandible	B 70	S936 and S940e
KT 925 cranium	B 70	S937 and mandible S940a
KT 926 cranium	B 72	S938
KT 927 cranium	B 73	S939 and S940g
KT 928 cranium	B 74	S940
KT 929 mandible	B 75	S940c
KT 930 mandible	B 75	S940d

No.	B-No.	Inscription	Translation / research results	Remains	Sex	Age
S935	69	Aus einer Höhle 150 Kilomtr. nördl. von Auckland	„from a cave 150 km north of Auckland“, Burial cave at Maunu in Whāngārei, North Island	Cranium	male?	adult
S936	70	Aus einer Höhle 150 Kilomtr. nördl. von Auckland		Cranium	?	7±2 years
S937	71	Aus einer Höhle 150 Kilomtr. nördl. von Auckland		Cranium	male?	adult (older)
S938	72	Aus einer Höhle 150 Kilomtr. nördl. von Auckland		Cranium	male	adult (older)
S939	73	Aus einer Höhle 150 Kilomtr. nördl. von Auckland		Cranium	male	adult
S940	74	Aus einer Höhle 150 Kilomtr. nördl. von Auckland		Cranium	male	adult
S940a	75	mao..		Mandible; belongs to S937	male?	adult (older)
S940c	75	maori		Mandible	male?	adult (older)
S940d	75	maori		Mandible	female?	adult (older)
S940e	75	maori		Mandible; belongs to S936	?	6±2 years
S940G	75	Maori		Mandible; belongs to S939	indifferent	adult (older)

Figure 14 Table 1 pg 125 Overview of repatriated remains from Baessler's collection

Tangihua

There are three kōiwi tangata with physical provenance to 'Tangohuia' – tupuna taken by Andreas Reischek. It is assumed that this refers to Tangihua, but Karanga Aotearoa would like guidance on this and other place-name options. The NHMV inventory has a different spelling of the placename as 'Taogahua', presumably a phonetic spelling with the 'g' having a soft 'n' sound preceding it.

All three were repatriated from the Natural History Museum, Vienna (NHMV) in 2022. Prior to being returned, staff at the NHMV carried out physical anthropology assessments, which are included in this report.

Natural History Museum, Vienna (NHMV)

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

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

Andreas Reischek (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 15 Studio picture of Reischek 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 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 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.

KT 1175

NHMW-ANTHRO-OSTE Inventory Number: 3114 (Inventory Book 3, 37)

Reischek Number: 454 (Reischek Diary 1, 39)

These are the remains of possibly two ancestors. The calvarium belongs to a juvenile ancestor, of undetermined sex, who died at the age of ten to twelve years, in good health. From the mandible alone it is not possible to estimate sex or age at death of the ancestor. The remains of these ancestors were taken in 1879 by A. Reischek from a crevice in Tangohuia.



Provenance

This skull was taken by A. Reischek from a crevice in Tangohuia. Reischek who records in his diary (No. 1, 39) the following:

“454 Skull from a crevice Tangohuia”

“454 Schädel aus einer Felsspalte Tangohuia.”

Anthropological assessment

The calvarium is not very well-preserved, while the mandible seems not to match this calvarium, because there is no fitting occlusion between upper and lower molars. However, the mandible is glued to this calvarium. The maxillary dentition shows two unworn molars, and one developing crown of a third molar. There is no evidence of abscesses or antemortem tooth loss. All maxillary teeth were lost postmortem.

On the mandible, in a better state of conservation, there are four unworn teeth and no further evidence of any dental or oral disease. The missing teeth were lost postmortem.

Regarding pathological changes the calvarium shows very faint vessel impressions on the orbital roofs and palatal porosities. There is no evidence of trauma.

The bone colour of both the calvarium and the non-matching mandible is grey-beige-yellowish with darker areas on the cranial vault. Signs of slight weathering can be found on the frontal and left parietal bones, and even more so on the facial region. Scratches are to be seen on the left side of the cranium and some soil and plant vestiges on the facial and basal regions can also be observed.

Inventory entry

The individual was entered as "3114 Cranium from a crevice, Taogahuia, 1879. Juvenile. M3 not yet erupted. In the left stephanium one supranumerary bone 1 454" (see Figure 12) to the collection (Inv.Book-DA 3, 37).

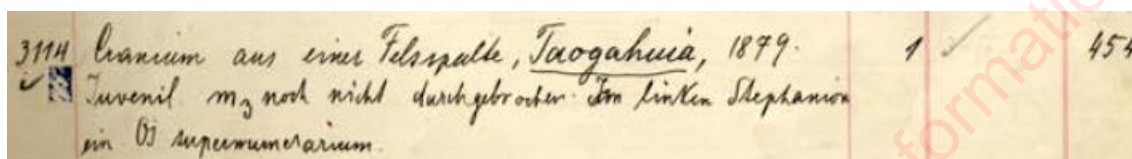


Figure 12: NHMW-ANTHRO-OSTE Inventory Number 3114, entered as "3114 Cranium from a crevice, Taogahuia, 1879. Juvenile. M3 not yet erupted. In the left stephanium one supranumerary bone 1 454." / "3114 Cranium aus einer Felsspalte, Taogahuia, 1879. Juvenil. M3 noch nicht durchgebrochen. Im linken Stephanium ein Os supernumerarium 1 454." (Inv.Book-DA 3, 37).

KT 1176

NHMW-ANTHRO-OSTE Inventory Number: 3115 (Inventory Book 3, 38)

Reischek Number: 455 (Reischek Diary 1, 38)

These are the remains of possibly two ancestors. The incomplete calvarium is possibly a male ancestor, who died as a middle adult, apparently in good health. The mandible belongs to an adult ancestor, whose sex and age could not be estimated. The remains of these ancestors were taken in 1879 by A. Reischek from a hollow 'ratta' in Tangohuia.



Provenance

These remains were taken by A. Reischek from hollow rata. Reischek mentions it in his diary (No. 1, 38) the following:

"455 Skull from a hollow rata."

"455 Schädel aus seiner holen Ratta."

Anthropological assessment

The calvarium belongs to a different person than the mandible, because the distance of the condyles and the temporomandibular fossae do not match properly. Nevertheless, the mandible is fixed to the calvarium with the help of brass wires. Parts of the right side of the face as well as parts of the frontal are missing, but the state of preservation of the calvarium is good. The maxillary dentition shows two heavily worn teeth and at least three abscesses.

The mandible shows four moderate to heavily worn teeth, one of the with pulp exposure. There is evidence of one abscess with associated antemortem tooth loss. All other missing teeth on the maxilla as well as on the mandible were lost postmortem.

Regarding pathological changes the calvarium shows porosities and superficial irregularities on both parietals and the occipital bone and thickening of the frontal part of the sagittal suture region. There is evidence of foveola granularis and slight tempomandibular joint erosion and porosity.

On the mandibula there is a bilateral slight exostosis near both condyles. No evidence of trauma could be found could be found on either calvarium or mandible.

The bone colour of both the calvarium and the mandible is brown, with some darker parts on the face and the cranial vault. Slight erosions and plant root vestiges can be seen on most of the calvarium. Soil vestiges can be observed in some of the foramina.

Inventory entry

The individuals were entered as "3115 Cranium from a hollow ratta, from the same location. Strongly developed skull from an adult, man, sutures obliterated in part 1 455" (see Figure 13) to the collection (Inv.Book-DA 3, 38).

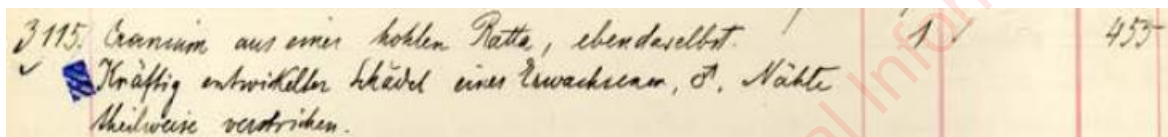


Figure 13: NHMW-ANTHRO-OSTE Inventory Number 3115, entered as "3115 Cranium from a hollow ratta, from the same location. Strongly developed skull from an adult, man, sutures obliterated in part 1 455." / "3115 Cranium au seiner hohlen Ratta, ebendasselbst. Kräftig entwickelter Schädel eines Erwachsenen, Mann, Nähte theilweise verstrichen 1 455." (Inv.Book-DA 3, 38).

KT 1177

NHMW-ANTHRO-OSTE Inventory Number: 3116 (Inventory Book 3, 38)

Reischek Number: 456 (Reischek Diary 1, 39)

In pencil written on the frontal: 65

These are the remains of possibly two ancestors. The well-preserved calvarium is possibly a male, who died as a young to middle adult, apparently in good health (but see below). The mandible belongs also to an adult of possibly male sex. These remains were taken from Tangohuia by A. Reischek from a crevice in 1879.



Provenance

These remains were taken by A. Reischek from a crevice in 1879. Reischek describes it in his diary (No. 1, 39) in the following way:

“456 detto Skull from a crevice 1879.” [Detto in this case means Tangohuia].

“456 detto Schädel aus einer Felsspalte 1879.”

Anthropological assessment

This calvarium possibly belonged to a different person than the mandible, although the mandible is glued to the calvarium. There is an insufficient occlusion match between the lower and upper molars, the coloration of both is totally different and the temporal mandibular joints do not really match the left condyle (the right is broken away). The general preservation of calvarium and mandible is good. One auditory ossicle was found and kept separately in a special bag. On the calvarium, there are two holes, possibly postmortem, one at the right sides of the frontal and the temporal bones, as well as a small one on the left side of the frontal bone. The dentition of the maxilla

shows four heavily worn teeth and at least four abscesses. Evidence of periodontal disease is also present on the maxilla. All upper missing teeth were lost postmortem.

On the mandible five moderate to heavily worn teeth were preserved, but no evidence of abscesses or antemortem tooth loss was detected. All missing lower teeth were lost postmortem.

Regarding paleopathological changes two small button osteoma can observed on the frontal and the right parietal bone. Porosis can be seen on the cranial vault as well as a thickening of the region beside the sagittal suture. There is also evidence of foveolae granularis in the endocranium and erosion of the left temporomandibular joint. No clear evidence of trauma was found.

The bone colour of the calvarium is greyish brown with darker areas on the cranial vault and a yellowish basis. The mandible, in contrast, is grey with more erosion and weathering than seen on the calvarium. A plastic stick between maxilla and mandible holds both remains in place, while brass wires lie separate. The basis of the calvarium shows small remains of plant rootles and soil. There are no newspaper fragments attached to this calvarium.

Inventory entry

The individuals were entered as "3116 Cranium from a crevice, from the same location. Heavily prognath and robust male skull. Majority of sutures open. 1 456" (see Figure 14) to the collection (Inv.Book-DA 3, 38).

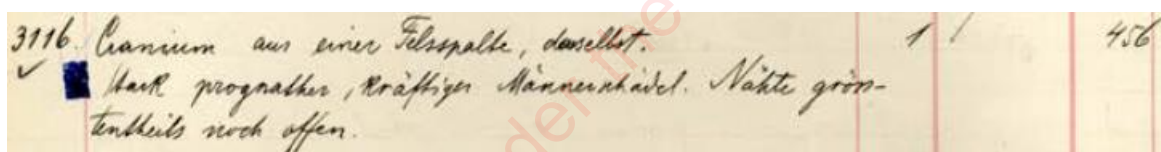


Figure 14: NHMW-ANTHRO-OSTE Inventory Number 3116, entered as "3116 Cranium from a crevice, from the same location. Heavily prognath and robust male skull. Majority of sutures open. 1 456." / "3116 Cranium aus einer Felsspalte, daselbst. Stark prognather, kräftiger Männerschädel. Nähte grösstentheils noch offen. 1 456." (Inv.Book-DA 3, 38).

Waikaraka

There are four kōiwi tangata with provenance to Waikaraka, three repatriated from the NHMV and one from the AMNH.

KT 759

KT 759 is a calvarium. The AMNH number is VL/1907.

This ancestor was collected by Andreas Reischek, in 1880 and exchanged via Hochstetter.

KT 1165

Note that the Natural History Museum, Vienna (NHMV) originally had four kōiwi tangata taken by Reischek with provenance to Waikaraka, but number 3102 was not found in the museum audit and therefore not repatriated.

KT 1165 are the remains of a possibly female ancestor who died as a middle adult. There is some evidence suggesting a trauma, however strong weathering hampers more definite conclusions. The remains of this ancestor were taken by A. Reischek from a hollow tree in Waikaraka in 1880.



Provenance

This skull was taken by A. Reischek from a hollow tree (possibly a Rata tree, according to Reischek) in Waikaraka in 1880. Reischek mentions it in his diary (No. 1, 38):

“444 Skull from a hollow tree Waikaraka 1880.”

“444 Schädel aus hohlen Baum Ratta Waikaraka 1880.”

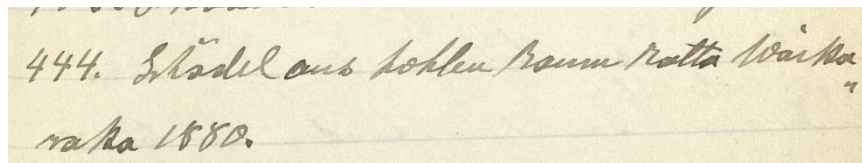


Figure 15 Reischek diary 1 p. 38

Anthropological assessment

The mandible is glued and fixed with the help of brass wires to the calvarium. This cranium is badly preserved due to strong weathering. The dentition shows ten teeth, one of them with exposed pulp. All missing teeth were lost postmortem.

Apart from a lesion possibly caused by a blunt force trauma on the right parietal, no pathological changes could be observed. There is however a large wormian bone on the left side of the occipital. The bone colour is grey with brown staining on the right temporal bone. The effects of strong weathering can be seen on the whole cranium, except for the cranial base.

Inventory entry

The individual was entered as "3101 Cranium ♂? From a hollow tree, Ratta, Waikaroka 1880. In the right stephanium a big wormian bone. Open sutures. Zygomaticum defect. Distal parts of the maxilla very near to each other. No nasalia. On the skull a large and shallow osteitic defect. The whole surface is heavily eroded, flaked away 1 444" to the collection (Inv.Book-DA 3, 36).

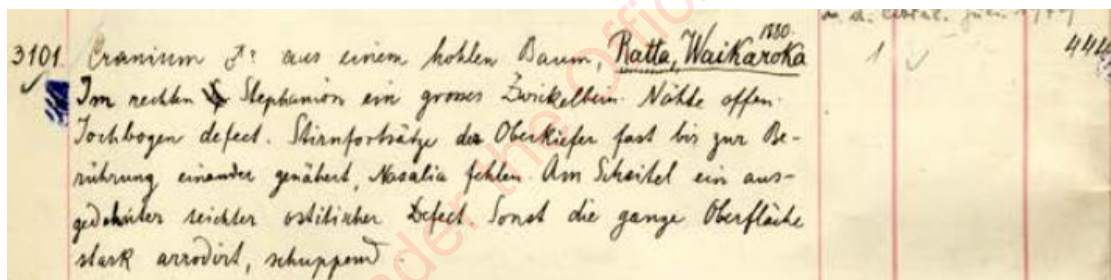


Figure 16: NHMW-ANTHRO-OSTE Inventory Number 3101, entered as "3101 Cranium ♂? From a hollow tree, Ratta, Waikaroka 1880. In the right Stephanium a big wormian bone. Open sutures. Zygomaticum defect. Distal parts of the maxilla very near to each other. No nasalia. On the skull a large and shallow osteitic defect. The whole surface is heavily eroded, flaked away 1 444." / "3101 Cranium ♂? aus einem hohlen Baum, Ratta, Waikaroka 1880. Im rechten Stephanium ein grosses Zwickelbein. Nähte offen. Jochbogen defect. Stirnfortsätze der Oberkiefer fast bis zur Berührung einander genähert. Nasalia fehlen. Am Schädel ein ausgedehnter seichter ostitischer Defect. Sonst die ganze Oberfläche stark erodiert, schuppend 1 444." (Inv.Book-DA 3, 36).

These remains belonged to a possibly male ancestor who died when he was a middle to old adult in good health. These remains were possibly taken in 1880 by Reischek from a crevice in Waikaraka. It is not listed in his diary notes.



Anthropological assessment

Originally a cranium, but now a calvarium, the general preservation of this calvarium is good. The maxilla shows seven teeth of which three show pulp exposure; there are also three abscesses with surrounding porosities. The missing teeth were lost postmortem.

Regarding pathological changes, one can observe a tiny osteom on the right parietal bone and porosis and irregular surface on the frontal, parietal and occipital bones. One can also detect slight bilateral cribra orbitalia and endocranially foveola granularis. There is no evidence of trauma.

The bone colour of the calvarium is beige to grey, with a yellow brownish colour on the cranial base and a darker area on the right parietal bone. Weathering can be observed especially on the right side of the calvarium with additional scratches and flaking of the surface. There are some evidence of plant remains and soil in the maxilla and cranial base.

Inventory entry

The individual was entered as "3103 Cranium (crossed out) calvarium from the same location. On the right and left side of the coronal suture some wormian bones. In the right stephanium two, in the left one three wormian bones. Numerous wormian bones in the lambda suture (Mandible does not match) 1" to the collection (Inv.Book-DA 3, 36).

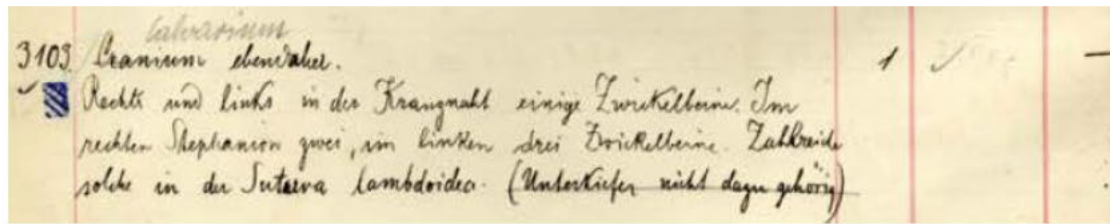


Figure 17: NHMW-ANTHRO-OSTE Inventory Number 3103, entered as "3103 Cranium (crossed out) calvarium from the same location. On the right and left side of the coronal suture some wormian bones. In the right stephanium two, in the left one three wormian bones. Numerous wormian bones in the lambda suture (Mandible does not match) 1." / "3103 Cranium (ausgetrischen) calvarium ebendaher. Rechts und links in der Kranznaht einige Zwickelbeine. Im rechten Stephanium zwei, im linken drei Zwickelbeine. Zahlreiche solche in der Sutura lamboidea. (Unterkiefer nicht dazu gehörig) 1." (Inv.Book-DA 3, 36).

KT 1167

Number 64 written in pencil on the frontal bone.

These remains belonged to a possibly female ancestor who died in good health when she was a middle adult. The well-preserved calvarium was supposedly also taken in 1880 by Reischek from a crevice in Waikaraka. This is not listed in his diary.

(sensitive)

Anthropological assessment

The Calvarium is well-preserved except of the left part of the parietal and ethmoid bones. The maxilla shows ten moderately worn teeth with one molar affected by a carious lesion that destroyed half of the crown. All other teeth were lost postmortem.

Regarding pathological changes there is evidence of periodontal disease on the left maxilla, porosis on the parietal and occipital bones, and endocranially small foveola granularis. No evidence of trauma could be detected.

The bone colour is greyish beige with a yellowish-brown colour on the base of the calvarium. Weathering can be observed on the frontal, left temporal and left parietal bones. Furthermore, there are small adherent newspaper fragments on the left temporal bone and inside the calvarium and evidence of rootlets and soil on the cranial base and in some of the alveoli.

Released by Te Papa under the Official Information Act 1982

KT 758 - 'Pa Maua'

KT 758 is a calvarium taken by Reischek from a place he describes as 'Pa Maua' in 1880. This was repatriated from the AMNH (number VL/1906).

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

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

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

KT 791 – Waka tūpāpaku with Kōiwi

The waka tupapaku and kōiwi were repatriated from the Weltmuseum, Vienna in 2015.

Weltmuseum

The Weltmuseum ('World Museum') in Vienna is the largest anthropological museum in Austria, established in 1876. It is housed in a wing of the Hofburg Imperial Palace and holds a collection of more than 400,000 ethnographical and archaeological objects from Asia, Africa, Oceania, and America.

Until 2013, it was known as the Museum of Ethnology, (*Museum für Völkerkunde*). Before 1928, it was a department of the Imperial and Royal Court Museum of Natural History.

Provenance research for the waka tupapaku and kōiwi has been made difficult due to conflicting information in Reischek's diaries and in the Weltmuseum accession material. Conflicting information relates to dates of collection and also confusion over location – both of which may have been deliberate in order to hide information about the site, which is not surprising given their tapu nature.

Research into the provenance of the waka tūpāpaku has identified that the date of collection is not likely to have been 1888, as Reischek was not in the area at that time. He was however there from 1879-1880 where he travelled extensively in the wider Kaipara and Whangārei areas. Two waka tūpāpaku were part of the WeltMuseum collection from Reischek. One of these was returned to Te Papa in 2013.

One option for the physical provenance comes from Reischek's journal where he says he saw two "*rotted and carved coffins*" in a place he called 'Marikuru' [thought to be Mareikua] (Reischek p. 64) in "*a fallen hut, the one-time place of the great chief, Ngapui Tirorau*"²⁷ who lived along the Northern Wairoa River in the settlement of Mataiwaka. Te Tirorau Kūkupa was known to have lived in various places including Tangiterōria (in the 1830s) and Māreikura on the Wairoa River (in 1864). Though Reischek does not indicate that he took the waka tupapaku, he does say he removed a "*middle post made of totara, on which was a very beautiful tekateka*".

Reischek also notes, however, that he did find two further waka tūpāpaku at Waikaraka near Whangārei on the 17th of December 1880 (King, p. 58). Reischek (the son) states that his father "*found two coffins, a few stone implements, and some Maori bones in the hollow of trees*" (Resichek p.102).

The Weltmuseum accession record says that the waka tūpāpaku was taken from a

²⁷ ⁶ Reischek, 1924, p65. Correctly known as Te Tirorau Kūkupa and 'Tirarau'. said to have died in December 1882
<https://teara.govt.nz/en/biographies/2t31/te-tirarau-kukupa>

“cave/hole in the Northern part of the North Island.” The WeltMuseum described the waka tūpāpaku:

*“wooden trough with feet broken off. Base plate of two boards set together, in the flax thongs and climber tendrils are drawn through three pairs of holes; chip-carved designed on the upper surface only slightly visible. The following bone present in the trough: one sternum, one humerus, one shoulder blade, four ribs, two forearm bones (ulna, radius), two sacra (one of which had coalesced with the last lumbar vertebra), two pelvic bones, one femur, and one tibia, all from adult individuals. In addition, radius bone from a five to seven years old child”*²⁸ The description also notes, “Atamira, from a cave/hole in the northern part of the North Island, Nahapuhi tribe, 1888.”²⁹ According to Cheeseman, the word atamira was during that time used to describe the carved burial chests³⁰ but probably refers instead to the raised platform on which they stood prior to being moved to caves.

Note that the bioarchaeological assessment (see below) carried out by Dr Buckley at Te Papa differs from the one above and she has confirmed that the smaller bones are not from a child, but from an animal, probably dog.

Te Papa Bioarchaeological Assessment

KT 791.

The kōiwi tangata housed in a carved Waka Tūpāpaku consisted of at least three adults from 15 bones. There were also two bones from a juvenile non-human mammal – mostly likely a kurī (less than 1.5 years old). The presence of kurī in this collection is not surprising as there have been many occurrences of dogs being found either buried with a person or having a separate burial near a person in an ancient urūpa.

I separated out and matched the kōiwi that were present and concluded that one collection of bones belonged to a middle-aged man (Individual I) and the other bones were another possible male who was slightly smaller than the first (Individual II). The remaining kōiwi consisted of ribs and a breastbone of an adult, but these could not be matched to any of the other bones. All of the kōiwi were of a dark appearance and some had very slight reddish tinge that could have been ochre.

Individual I was a Middle-aged man. consisted of two hip bones and sacrum that were clearly of a male shape. There was also a right thighbone (femur) that matched with the right hip bone.

²⁸ Translation from German of the “Catalogue of the New Zealand Collection (A. Reischek), Vienna. By Irmgard Moschner, Vienna. Received by the Internal Affairs Department, Wellington New Zealand, 2nd October 1975.

²⁹ Ibid

³⁰ Cheeseman, T. F., 1906. Notes on Maori Burial Chests in the Auckland Museum. *Transaction and Proceeding of the Royal Society of New Zealand*, v39, p451456.

This bone was measured and gives a height estimate of 184.69cm or 6ft 0 inches. There were signs of slight inflammation on the femur (maybe infection) but no degenerative joint disease such as osteoarthritis on the bones present.

Individual II was a man of unknown age. There were six bones present: a right shin bone (tibia), a right arm bone (humerus), a right forearm bone (ulna) and a left forearm bone (radius). There was also right shoulder blade (scapula), with some fragments found at the bottom the Waka Tūpāpaku and a sacrum with the 5th lumbar vertebra fused to the sacrum. The kōiwi in this collection are of a size

that what I would expect from one man, but it is not certain that they all belong. I did try and match up the right shin bone with the right thigh bone of Individual I, but they were not a match in size. The shin bone gives a height estimation of 5ft 7 inches (175.0 cm) for this person. In the limb bones there was slight inflammation on the tibia but no degeneration such as osteoarthritis. However, the fusion of the sacrum to the lumbar was probably caused by a traumatic injury, likely from jumping from a height onto hard ground and bending forward at the same time. Over time arthritis developed in the spine and probably caused ongoing pain and discomfort. In the back of the shoulder blade, at the bottom, there is a small (5mm) indented line that is most likely from a cut from a sharp object (sharp force trauma). This cut shows signs of healing, so the person survived the injury. There are also signs of a rat having chewed on a ridge of bone on the lower end of the humerus. Rats will chew on hard things as a way of keeping their teeth from growing too long, and if bone is left exposed, they will often chew on ridges of bone.

The remaining 5 bones were two right ribs, two left ribs and a complete breastbone (sternum). They were all from an adult.

Waka Tūpāpaku

The waka tūpāpaku is a carved burial chest made from totara and designed to stand upright, probably with its back to the cave wall. The back, into which the kōiwi were placed is a hinged wooden door, with fibre bindings. A comprehensive study of 63 examples was carried out by Aileen Fox (1983) in an Auckland Museum Bulletin on 'carved burial chests' in which she documents the waka associated with KT 791 (page 48 and plate 67 and 68).

Most of the chests examined in the Fox report notes that that had a footrest protruding from carved feet enabling them to balance when propped against a wall or embedded into the ground. Fox has classified these as a Type 3 chest. The footrest from KT 791 is missing.

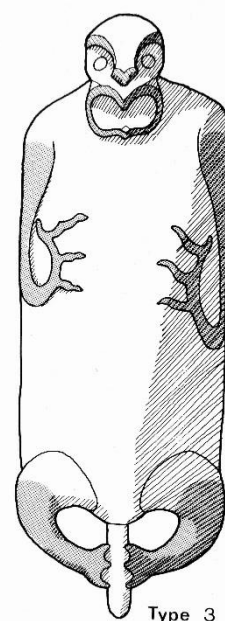


Figure 15 Fox Type 3, p. 11

Type 3 chests are described as being straight sided in contrast to rounded types 1 and 2. The carved image tends to have a plain body with decorated arms and legs, with hands extended over torso, sometimes with fingers touching. *"Decorated limbs have spiral joints indicating power of movement at hip and shoulder"* (Fox p.14). This chest

has a panel of vertical stripes on the right side of the chest. Fox's entry in her catalogue for this waka tupapaku is as follows:

Type 3, variant, no sex. Decoration worn. Head flat topped, patterned eyebrows and lips in groove and bar technique. Round disc eyes, open mouth with pointed upper lip showing two side teeth. Naked body with keel line, worn, with traces of patterning on arms and right side of abdomen, consisting of chevrons arranged in vertical strips. Three curved spidery fingers, wide spaced on torso, extending to keel line. Legs and base broken.

Dimensions 105 x 26cm, 15 cm deep. The lid [ie the back] is made of two thin planks laced together and attached to the container by four holes along the sides. The box contained human bones consisting of ribs, breastbone, arm, and leg bones belonging to an adult person and the radius of a child aged 5-7 years.³¹

Wood: Podocarpus torata/hallii

Site: North part of the North Island. Collected by Reischek in 1888 with no. 61

Institution: Museum für Völkerkunde No. 42.624

References: Fox 1980: PI 2A King 1981:57; Moschner 1958:127

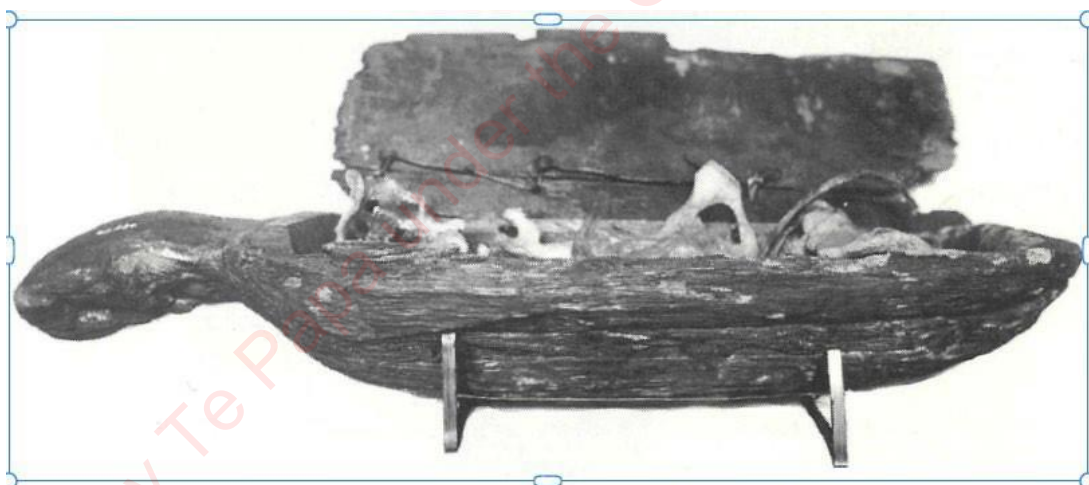


Figure 16 Plate 68 Fox 1983

³¹ The bioarchaeological assessment on 24/11/23 confirmed these to be animal bones, probably dog

Hokianga River

Three kōiwi tangata were repatriated from the Pitt Rivers Museum, Oxford in 2017. All three were collected by Alexander Speed Webster in 1878 from the bank of the Hokianga River.

Pitt Rivers Museum, Oxford

The Pitt Rivers Museum displays the archaeological and anthropological collections of the University of Oxford in England. The museum is located to the east of the Oxford University Museum of Natural History and can only be accessed through that building.

The museum was founded in 1884 by Augustus Pitt Rivers, who donated his private collection to the University of Oxford with the condition that a permanent lecturer in anthropology must be appointed. An unusual feature of the museum is that the collection is arranged typologically, according to how the objects were used, rather than according to their age or origin.

KT 849 (a tooth)

1919.17.1 Collected by Alexander Speed Webster, in 1878 from the bank of the Hokianga River. Donated by Mrs Alfred Nicholson Leeds via Edward Thurlow Leeds in May 1919

KT 850 (part of a mandible)

1919.17.2 Collected by Alexander Speed Webster, in 1878 from the bank of the Hokianga River. Donated by Mrs Alfred Nicholson Leeds via Edward Thurlow Leeds in May 1919

KT 851 (cranial fragments and a tooth)

This kōiwi tangata consists of three fragments of skull (partial cranium, mandible, single tooth) that were collected along with two obsidian flakes (1919.17.4-5) and a piece of slate (1919.17.6), by Alexander Speed Webster on the 20th of December 1878.

Attached to the bottom of the box within which the remains are kept is a handwritten note which reads;

“Human bones Obsidian knives &c. Exhumed from an ancient Maori Kitchen Midden under a sandhill on the bank of then Hokianga River by A.S.W. on the 20th of Dec 1878. The many “kopa Maoris” (native cooking ovens) were unearthed and the vicinity strewn with human bones the remains of human feasting”.

This description indicates that the remains may be from more than one individual.

Edward Thurlow Leeds and Mrs Leeds

The three kōiwi tangata came to the museum via Edward Thurlow Leeds and Mrs Alfred Nicholson Leeds. Edward (1877-1955) was an English archaeologist and Keeper of the Ashmolean Museum, Oxford from 1929-1945. He was the son of Alfred Leeds (a paleontologist who had one of the largest collections of fossil vertebrates in the world),

so the other donor was his mother (Alfred's wife). Alfred's brother, Charles Edward Leeds, also a fossil collector and Masters degree graduate of Oxford, migrated to New Zealand in 1887 and died here in 1912. In 1896 and subsequent Electoral Rolls Charles is recorded as living in Matakana and working as a farmer, owning freehold land. It is possible that Charles Leeds and Alexander Webster knew each other.

Alexander Speed Webster

A.S. Webster was born in 1860 in Kohukohu and died on 15 April 1910 in the far north. There are probate records located at Archives New Zealand indicate that he was a settler of Pakanae, Hokianga. This may indicate that the kōiwi tangata were collected from or near Pakanae area. Alexander is listed in the 1880 Electoral Roll as a settler, resident in Hokianga, the 1902 Electoral Roll as a settler, resident in Oponini and in 1910 Electoral Roll as being a settler, resident in the Hokianga.

He was the son of John Webster and Emily Russell who lived in Pakanae, and brother of John Croom Webster (1862-1944). John Snr is the subject of a book (At the Margin of Empire. John Webster and Hokianga 1841-1900³²). John Snr came to New Zealand from Scotland in 1841 and built a kauri trading business and was a shareholder of the Northern Steamship Company. He was also a collector and often wrote to Thomas Cheeseman at the Auckland Museum as Cheeseman was interested in obtaining skulls from him in 1870s and 1880s. In the 20th century their correspondence also included discussions about the famous burial chests taken from the caves at Waimamaku.

Emily's parents were George Frederick Russell (1809-1855) and Herina Tuku (1816-?), a niece of Tamati Waka Nene, who lived in Kohukohu.

Alexander would have been 18 when he collected these tupuna as records from New Zealand and Australia show that he moved to Sydney, Australia soon after taking up the position of resident commissioner of New Zealand for the Sydney Exhibition of 1879. He was also consul general to Hawaii till at least 1884 (New South Wales Government Gazette 1885).

Provenance Location Information

Hokianga is in the far north and is part of the Northland region of New Zealand. The area around the harbour is naturally divided into three by the estuary. Like other west coast harbours, it represents a drowned-river system. On the shores near Opononi (near Pakanae), the rocks consist of soft alternating sandstone and shales, with some limestone on both shores. The bold-cliffed south head, surmounted by the old Signal station, consists of well-cemented conglomerates. Whist the north head consists of moving sand dunes up to 570 feet in height.

The Hokianga Harbour, also known as the Hokianga River or more frequently the Hokianga is a long estuarine drowned valley. Pakanae is a settlement on the southern shore of the harbour.

³² Jennifer Ashton 2015

A list of recorded burial sites has been identified in order that a better understanding of the area can be gained as well as the most probable site that these remains were collected can be ascertained.

Archaeological Information

The Hokianga Harbour and surrounding area is rich in recorded archaeological sites including Pā (fortified settlements), kainga (unfortified settlements or villages), as well as midden and burial sites.

The following is a list of the recorded burial sites in the vicinity of the Hokianga Harbour (River) area. Figure 1 provides an approximate location for these sites discussed below.

O05/163 – Midden and Tapu tree

This site is on the south side of the road to Te Karaka Point where the road curves out to the jetty. This site consists of midden showing in the road cutting and an old partly burnt pūriri tree.

O06/57 – Burial Ground

This site is on a bush covered knoll on the harbour side of Lake Puhau. This site is an old burial ground where in the past a large number of bones were seen by locals prior to the area being re-covered by wind-blown sand.

O06/61 – Torere (Burial)

This site is in line with the limestone cliffs at the base of Rangatira. This site consists of a group of 8 or 9 puriri trees also known as torere trees in which the dead were hung in the branches until clean, the cleaned bones were then slid down a hole in the trunk of the tree, to the underworld.

O06/62 – Burial Ground

This site is along the whole length of the bush covered foreshore from the white cliffs below Rangatira to just north of the remains of Lake Tairutu on small dunes. This site is recorded by locals as having bones exposed along this area and is a wahi tapu (sacred area).

O06/68 – Torere/Karaka

This site is behind the beach on a bank forming the northern edge of a swampy flat through which Puhau Creek flows. This site consists of two old karaka trees which were regarded as important by local Māori.

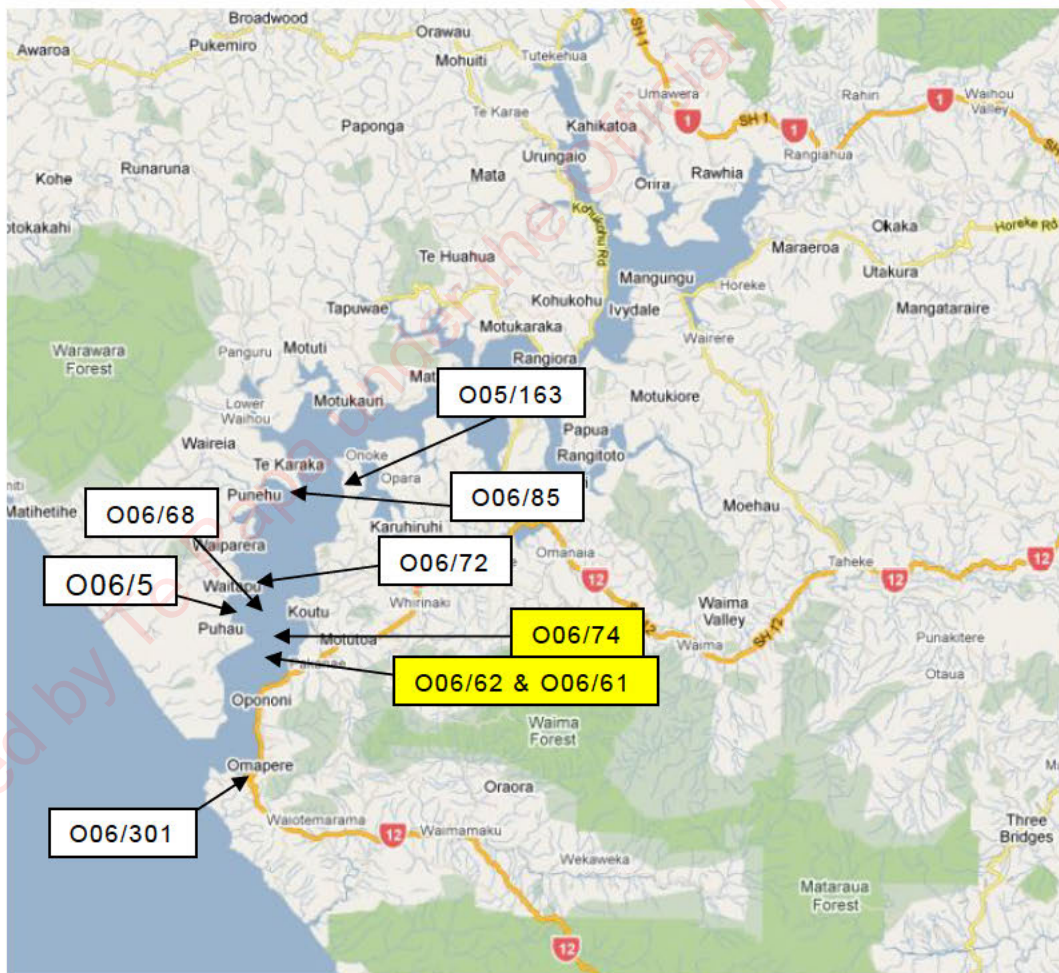
O06/72 – Torere

This site is at the western end of the bush and can be seen from the beach. The site consists of trees that are seen as tapu to local Māori for the reasons described above.

O06/85 – Pa/Burial/Midden

This site is on a bush covered knoll on Te Rewa Point. This site consists of a terrace on the higher knoll with a bank and scarp separating the platform on the lower knoll. Midden is exposed on the slope to the beach. An old burial ground is also on this site and has not been ploughed as has happened on the rest of the site.

This site is in the inaccessible north-eastern cliff face of Arai-te-uru, the headland on the south side of Hokianga harbour entrance. The remains were disinterred by Maori and placed elsewhere when the Araiteuru Block was sold to John Martin in 1838 to be used as a signal station. This area is now a scenic reserve.



It appears from the information above it is possible that the remains collected by Webster were taken from one of three sites near Puhau (highlighted in yellow, Figure

17). It is important to note that Pakanae, the area in which Webster lived is on the opposite side of the harbour to the location of the burial grounds described, providing him with easy boat access to these areas.

Released by Te Papa under the Official Information Act 1982

Mangapai

KT 754: Mangapai

This tupuna was repatriated from the American Museum of Natural History, New York in 2015.

Provenance Information

According to Luschan's publication, this tupuna is provenanced to Mangapai and was collected by Andreas Reischek. Reischek's journal indicates that he indeed travelled to the Mangapai cave, in November 1879:

'After a short rest in the township of Waipu, we galloped on, following the Whangārei road, which led up among the hills. Back in the bush we reached a cave with a roomy entrance, out of which a little spring was bubbling. Within we found galleries with stalactites of every conceivable shape and size, wick I was surprised to see lit, as if by magic, with the light of innumerable little insects. Next Day I was lucky enough to find tools, ornaments, and a particularly beautifully made greenstone needle which had been used for sewing mats, as well as a skull.'³³

The date of 1880 recorded in Luschan's publication is likely the date he received the tupuna rather than the date collected by Reischek.

Description of Tupuna

This tupuna consists of a cranium only and is described as Māori

Other associated numbers: AMNH VL/1902

³³ YIM,p73.

North Auckland Peninsula

Three kōiwi tangata were repatriated in 2007 from the Royal College of Surgeons (RCS), London. They have provenance to 'North Auckland Peninsula' but no details about the collector(s). According to a research report by Cressida Fforde (2006) these kōiwi were exchanged by Wilfred Fish in either 1932 or 1936.

Royal College of Surgeons

The origins of the college date to the fourteenth century with the foundation of the "Guild of Surgeons Within the City of London". There was an ongoing dispute between the surgeons and barber surgeons until an agreement was signed between them in 1493, giving the fellowship of surgeons the power of incorporation. This union was formalised further in 1540 by Henry VIII between the Worshipful Company of Barbers (incorporated 1462) and the Guild of Surgeons to form the Company of Barber-Surgeons. In 1745 the surgeons broke away from the barbers to form the Company of Surgeons. In 1800 the company was granted a royal charter to become the Royal College of Surgeons in London

Sir Dr Eric Wilfred Fish (1894-1974) was a renown English dental surgeon, Chair of the UK Dental Board and Dean of the Faculty of Dental Surgery at RCS. It is believed he was sent these kōiwi by Victor Frank Fisher, ethnologist at the Auckland Museum (1930-68).

The RCS data cards for these kōiwi follow in Appendix 3.

KT 601

9 cranial fragments with RCS number A.49.625

KT 603

Cranial and maxilla/mandible fragments with RCS number A.53.924 and A.49.621

KT 604

Mandible with RCS number A.49.623

Kōiwi with 'North Auckland Accession Information' but the provenance seems to be questionable

In 2014 a large number of kōiwi tangata were repatriated from the American Museum of Natural History (AMNH), New York in 2014.

Three of these have provenance associations to Auckland or Whangārei but research has not been able to confirm this. They are included here for discussion purposes but require more research.

Two of the kōiwi tangata are associated with deposits (or purchases) from T.E. Donne. Donne was the secretary of the Department of Tourism and Health from 1901 to 1909 when he moved to London to work for the New Zealand High Commission. He remained there until his death in 1945.³⁴

Donne was also a collector in his own right and upon leaving New Zealand he bought and sold many objects both from England and internationally. It is however more than likely he obtained these two kōiwi tangata direct from New Zealand, whether he took them with him when he left New Zealand or had then sent over to him is still at this stage unknown.



Figure 16: T.E. Donne³⁵

³⁴ <http://www.nzhistory.net.nz/media/photo/t-e-donne>

³⁵ <http://www.nzhistory.net.nz/media/photo/t-e-donne>

Extensive research carried out by Dr Amber Aranui before these kōiwi were repatriated contains information about the circumstances of collection:

In 1908, T.E. Donne sent on two separate occasions a total of three kōiwi tangata Māori, the first the partial skeletal remains of a female, and the second two skulls with provenance to Auckland.

<u>George Corner</u>		<u>Exped.</u>	<u>1905-65</u>	189
4601	A.13	Cast of jaw of Eskimo man. Ativik. Gilbert (Trust) Corner, 1905-65		
4602	E.1	do. Shammukhmiut (Kunukluag) Man 25ys.		"
4603	E.2	do. do. wife of E1 (Tyantalog) 20ys.		"
4604	E.3	do. do. Man 20ys. (Kunguast)		"
4605	E.4	do. do. Man 25ys (Amass)		"
4606	E.5	do. do. Man 35ys (Kuninog)		"
4607	E.6	do. do. Man 35ys (Kushinag)		"
A-C 4608	E.7	do. & hand. do. Woman 16ys (Arviliak)		"
4609	E.8	do. do. Woman 25ys. (Kienuk)		"
4610	E.9	do. do. Man 35ys. (Arkardjag)		"
4611	E.10	do. do. Man 20ys (Aupatako)		"
A-B 4612	E.11	do. and hand do. Man 40ys. (Qaluaq)		"
4613	E.12	do. do. Man 50ys (Kotungilag)		"
A-C 4614	E.13	do. and hand do. Man 50ys (Amankidjuag)		"
4615	E.14	do. do. Man 30ys (Arkaslak)		"
4616	E.15	do. do. Man 25ys (Kivut)		"
A-C 4617	F.1	do. and hand. do. Man 35ys (Koudanluag?)		"
A-C 4618		do. and hand. Inuit. Man 50ys. (Tudilutik)		"
4619		do. do. Iglood. Boy 15ys. (Minure)		"
4620		Cast of breast of an Inuit girl. 16ys. (Tisteminik?)		"
4621		do. do. Woman A 2.		"
4622		Mummy found in Coppermine, Chila. S. G. Gift of R. Hagan, 1905-65		68
4623		Part of Superior maxillary bone with 5 teeth. Pompeii		
Gift of T.E. Donne				1906-10
4624		Moriuri skull	Chatham Islands	

Figure 17 AMNH accession record

This kōiwi tangata is a skull and came from a deposit by T.E. Donne.

In a letter dated 5th December 1907, Professor Bumpus (AMNH) wrote to Donne noting that the museum would be pleased to “*secure crania from caves such as those at Cornwall park, but I fear this is quite impossible.*”³⁶ His reference to Cornwall park came from a newspaper article in The Auckland Weekly News, dated 13th June 1907, sent to him by Donne, which show three photographs of two caves at Cornwall Park (Maungakiekie) in Auckland. One image in particular shows a large pile of human bones. Other newspaper articles during this time identify that several gentlemen visited the two caves spending some time examining the bones. Among the men present was Thomas Cheeseman, curator of the Auckland Museum.³⁷ In March 1908 Donne writes to Professor Bumpus and notes;

*“Also I can obtain an ordinary type Maori skull if your museum has not already got one. These are, of course, different from the skull of the Moriori which I previously sent you. The latter are exceedingly rare and practically unobtainable. I wish you to clearly understand that in relation to these matters as far as I am concerned the utmost privacy must be maintained as I have a great deal to do with the Maoris here and should lose considerable mana were it known that I even indirectly sent Maori bones out of the country.”*³⁸

In a later letter dated 23rd July 1908, he informs Bumpus;

*“I am glad to be able to inform you that I have been successful in securing two specimens of Maori skulls; one is complete and of excellent type, having recently been found partly buried. The other is missing the lower, otherwise the skull is a good one. As a rule Maori bodies are placed in caves in very large numbers, and the lower jaw frequently becomes detached, when they get mixed with other such bones, cannot be identified, and sometimes get lost altogether. I have had the two skulls carefully packed and sent them through the post. There is no charge for them, but you might send me something which you think suitable in return.”*³⁹

In October of 1908 Bumpus informs Donne that he has received the two Māori skulls as well as the partial skeleton (see further information below). It is

³⁶ AMNH central archives, File 132a; letter dated 5th December 1908, from Prof Bumpus to Donne.

³⁷ <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=AS19070604.2.72&srpos=7&e=-----100--1-byDA---0cornwall+burial+caves-->

³⁸ AMNH central archives, File 132a; letter dated 5th March 1908, from Donne to Bumpus

³⁹ AMNH central archives, File 132a; letter dated 23rd July 1907, from Donne to Bumpus

important to note that in a telegram dated 24th November 1908, Donne identified that the two skulls were from Auckland.⁴⁰

KT 721 - Partial skeleton of a Māori girl (99/6561)

This kōiwi tangata came from a deposit by T.E. Donne.

As mentioned above Donne also sent Bumpus that same year “*a skull of a Maori girl with part of the body covered with dry skin adhering to it*” (99/6561). According to Donne the remains were found in a Māori burial cave⁴¹, “*along with a large number of others for burial purposes*”⁴². Unfortunately, Donne does not mention where he obtained the remains of the girl, only that she was found in a burial cave with a number of other remains. It is not known if Donne collected the remains himself or if he obtained them from someone other source such as a museum. He does note however that the skulls were shipped from Wellington which may indicate that the remains could have been obtained from the Dominion Museum (now Te Papa) or even the Auckland Museum. It is important to mention despite all three tūpuna being accessioned at the same time they were sent in two lots, firstly the partial skeleton of the girl, first mentioned in March 1908, which was sent on the 4th of June 1908, and the two skulls from Auckland which were sent following a letter written to Bumpus on the 23rd July 1908. It is unlikely that the girl’s remains were from the same location as the skulls as they would have been prior to this. Further research needs to be undertaken regarding Donne’s movement prior to this time.

According to the accession records this tūpuna was given the provenance location of Auckland, however I do not think this is the case. Looking over the correspondence Donne does not actually say where he obtained these remains from, he only identifies that they were found in a cave with several other skeletons. We also know from the correspondence that the remains were obtained sometime after June 1907 and before March 1908. A thorough search of Papers Past has identified that, in August 1908 Donne had travelled up to Whangārei to inspect the property at Kamo Springs which was offered to the Government as a health resort. While there he along with government balneologist Dr Wohlman and photographer James MacDonald, also visited the Wairua Falls on the Wairoa River; Parahaki, the Whangārei Falls and the Limestone deposits at Hikurangi. It is known from previous research that the caves at Hikurangi were known to hold human remains, and less than 20 years prior Thomas Cheeseman of the Auckland Museum employed men to obtain skulls from these caves⁴³ which were sent to England. It is very possible that during his time in the area, whether at Hikurangi or any of the locations visited during that trip, Donne came across the remains and took them with him back to Wellington where he then sent them on the AMNH.

⁴⁰ AMNH central archives, File 132a; telegram dated 24th November 1908, from Donne to Bumpus

⁴¹ AMNH central archives, File 132a; letter dated 5th March 1908, from Donne to Bumpus

⁴² AMNH central archives, File 132a; letter dated 24th June 1908, from Donne to Bumpus

⁴³ AWMM Archives, MA 95/38/2 AV2.1, Correspondence 1868-99. Brown – Co, Folder: AV2.1.3. C-Co.

This kōiwi tangata is a calvarium from a deposit by Consul von Kreitner Beschafft in 1883.

According to Luschan's 1907 publication *Luschan, Felix von: Sammlung Baessler: Schädel on Polynesischen Inseln. Gesammelt und nach den Fundorten beschrieben von Arthur Baessler, bearbeitet von Felix von Luschan*⁴⁴, the tūpuna from the with provenance to Auckland was acquired from Gustav von Kreitner who was between 1883-1884 the Austrian Consul in Shanghai and then Japan. This publication however, indicates that the provenance is 'North Island' rather than Auckland.

Gustav was born in Odry, Poland in what was then the Czech Republic in 1847. In 1866 he joined the military where he also became a skilled cartographer. From 1877 to 1880 he was the geographer for an expedition to East Asia.⁴⁵

Following the expedition, he returned to Vienna, and is honoured for his work. He remained in Vienna until leaving the military to become a diplomat for the Austro-Hungarian Empire. From there he was Austrian Consul in both Shanghai, then moved to Yokohama, Japan where he remained until his death in 1893.⁴⁶

It is not known how Kreitner acquired the skull, however, the fact that he was in Vienna between 1880 and 1883 strongly suggests that this was one of many collected by Andreas Reischek during his 12 year stay in New Zealand. Kreitner was possibly given the skull by Hochstetter who received many cases over the years filled with objects and specimens collected by Reischek.

Provenance is to Auckland or North Auckland.

⁴⁴*Sammlung Baessler: Schädel on Polynesischen Inseln. Gesammelt und nach den Fundorten beschrieben von Arthur Baessler, bearbeitet von Felix von Luschan. Berlin: Verlag von Georg Reimer, 1907.*

Translated as: *The Baessler Collection: Skulls from Polynesian Islands. Collected and described after collecting sites by Arthur Baessler, edited by F. v. Luschan*

⁴⁵ Kreitner, Gustav. 1881. *Im fernen osten: Reisen des grafen bela szécheny in Indien, Japan, China, Tibet und birma in den Jahren 1877-1880. Wien: alfred Hölder.*

⁴⁶ <http://www.oderske-vrchy.cz/clanek/vyznamne-osobnosti/kreitner-gustav-rytir-von/1/>

Repatriations Still to Return to Aotearoa/New Zealand

Karanga Aotearoa is working with three institutions that have kōiwi tangata with physical provenance to Te Tai Tokerau. These are:

1. **Natural History Museum, London** – 43 kōiwi with provenance to Maunu and Kaurihohore and 6 kōiwi with provenance to the Bay of Islands
2. **Hunterian Museum, Glasgow** – 4 kōiwi with provenance to Maunu. These are discussed in some detail in this report (**Appendix 1**)
3. **University of Oslo** – 42 kōiwi with provenance to Whangārei

Conclusion

This report covers 72 kōiwi tangata registered numbers and two waka tūpāpaku and is intended to be read alongside other specific provenance reports with a view to receiving advice from tangata whenua regarding confirmation of provenance.

Advice should also take into account the large numbers of kōiwi tangata still to be returned from the institutions listed above.

Further research is needed in a few areas, particularly the Thomas Cheeseman exchanges. There is still research work to be done or verified as has been noted in the text. Confirming provenance for some of these kōiwi may also benefit from a non-invasive bioarchaeological assessment.

Appendix 1. Thomas Cheeseman connections with tupuna still to be repatriated

Other tupuna collected from the Whangārei area and exchanged by Thomas Cheeseman

In 1879, 33 cranium and at least 13 mandibles were sent from the Auckland Museum to the Royal College of Surgeons. Then in 1885 a further 20 crania and at least 4 mandibles were sent to the Natural History Museum, London. The following year at least five others were sent via Thomas Steele to the Hunterian Museum in Glasgow. These have not yet been repatriated.

These kōiwi tangata were collected or obtained by Thomas Frederic Cheeseman (Figure 2) who was at the time Curator of Auckland Museum⁴⁷.

Cheeseman arrived in New Zealand in 1845 as a young child and grew up in Auckland where he attended school in Parnell and Tamaki. At an early age Cheeseman appears to have had a passion for collecting native plants, for which he was later acknowledged by Charles Darwin for his observations of orchids in New Zealand. He was a self-educated botanist and published over 60 papers on New Zealand flora⁴⁸.

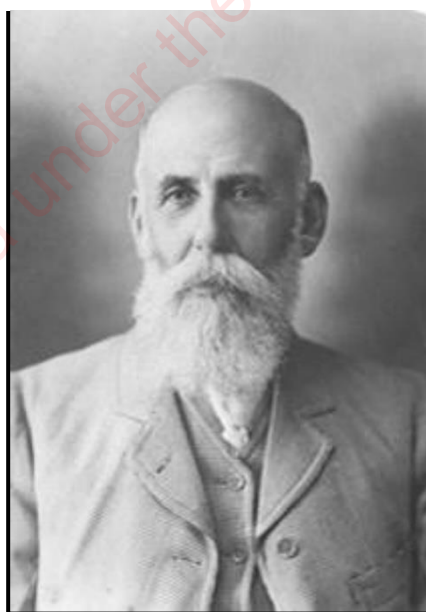


Figure 21: Thomas Frederick Cheeseman, circa 1910⁴⁹

⁴⁷ Transactions and Proceedings of the New Zealand Institute, vol54, 1923, p.xvii-xix

⁴⁸ <http://www.natlib.govt.nz/collections/online-exhibitions/first-professional-scientists/thomas-kirk-and-thomas-cheeseman>

⁴⁹ Sir Charles Fleming Collection, Alexander Turnbull Library, Reference: F-55792-1/2

Cheeseman enlisted the help of at least two people from the Whangārei area in order to obtain skulls which had been 'ordered' by the British Museum of Natural History⁵⁰ and the Royal College of Surgeons, London.

James Carruth

James Carruth had arrived in Auckland from London in 1862⁵¹ and later settled in Kamo, Whangārei. It appears that he was active in the community and was a trustee of the Kamo Public Library in 1879.⁵² Letters written by Carruth to Cheeseman between May 1878 and July 1882 clearly describe the methods in which Carruth obtained at least 33 skulls and a number of jaw bones from limestone caves at Hikurangi (Figure 3). Carruth sent 22 skulls and a number of lower jaws to Cheeseman on board the *Argyle* in late May 1878. In August 1878, Carruth sent a further 11 skulls to Cheeseman, which were obtained by gum diggers.⁵³ The two shipments were from different caves in this area.

Carruth paid gum diggers and others who worked in the area to find and deliver skulls to him. He also had a connection through Mr Oliphant Smeaton, who was the founding headmaster of Whangārei Boys' High School from 1881 to 1883⁵⁴, and fond of "curios and Maori antiquities"⁵⁵. Carruth had been in contact with the headmaster regarding a cave in the endowment of Whangārei High School (now Whangārei Boys' High School) believed to have a "good many" skulls. It was believed by Carruth at that time the endowment was "reserved by the Maoris".⁵⁶ It is not clear if this burial cave was visited or if skulls were taken as part of Cheeseman's collections.

We have been unable at this stage to identify the ship which transported the collection of kōiwi tangata from New Zealand (most likely Auckland) to the Royal College of Surgeons in London.

Charles Tothill

The second person enlisted to aid Cheeseman was Charles Tothill Esq., who was a house and land agent in Auckland from 1862 and a member of the Auckland Institute in 1870, 1872 and 1878. At some stage he moved to Whangārei where he also worked as an estate agent in 1882.

In 1885 Tothill procured 49 skulls for Cheeseman from the Whangārei area; it is highly likely that these were from the caves described by Cheeseman as "a Maori burial cave called Maunu"⁵⁷ (Figure 3). Of these 49 (of which five were the skulls of children, and

⁵⁰ Auckland War Memorial Museum, MA 96/6 Letter Book 1882-1890, page 285

⁵¹

<http://freepages.genealogy.rootsweb.ancestry.com/~ourstuff/RobertSmall1862.htm>

⁵² <http://www.ak.planet.gen.nz/~gregu/Thesis/appviii.htm>

⁵³ AWMM archives MA95/98/2 AV 2.1.3, Letter from James Carruth Kamo, Whangārei to Cheeseman 6th August 1878.

⁵⁴ http://www.wbhs.school.nz/uploads/file/Newsletter_Jan_07.pdf

⁵⁵ AWMM archives MA95/98/2 AV 2.1.3

⁵⁶ AWMM archives MA95/98/2 AV 2.1.3, Letter from James Carruth to Cheeseman 25th July 1882

⁵⁷ AWMM MA96/6 Letter Book 1882-1890, page 285.

therefore “valueless for scientific purposes”⁵⁸) it appears that 30 skulls were sent to Professor Flower at the British Museum of Natural History. According to Cheeseman, in a letter to Professor Flower dated 25th May 1885, the burial cave called “Maunu” was in use until about 25 years prior, but insists that most of the skulls must have been deposited there for “a much longer time”.⁵⁹ Cheeseman had known of this cave for some time and commented to Professor Flower that “*until very lately some Maoris resided in the immediate vicinity, and kept such good watch that it would not have been prudent to have made an attempt to secure the skulls.*”⁶⁰

Once Cheeseman had fulfilled the requirements of the Natural History Museum, he had them shipped to London onboard the *Arawa* (Figure 4), which arrived in London sometime after mid July 1885.

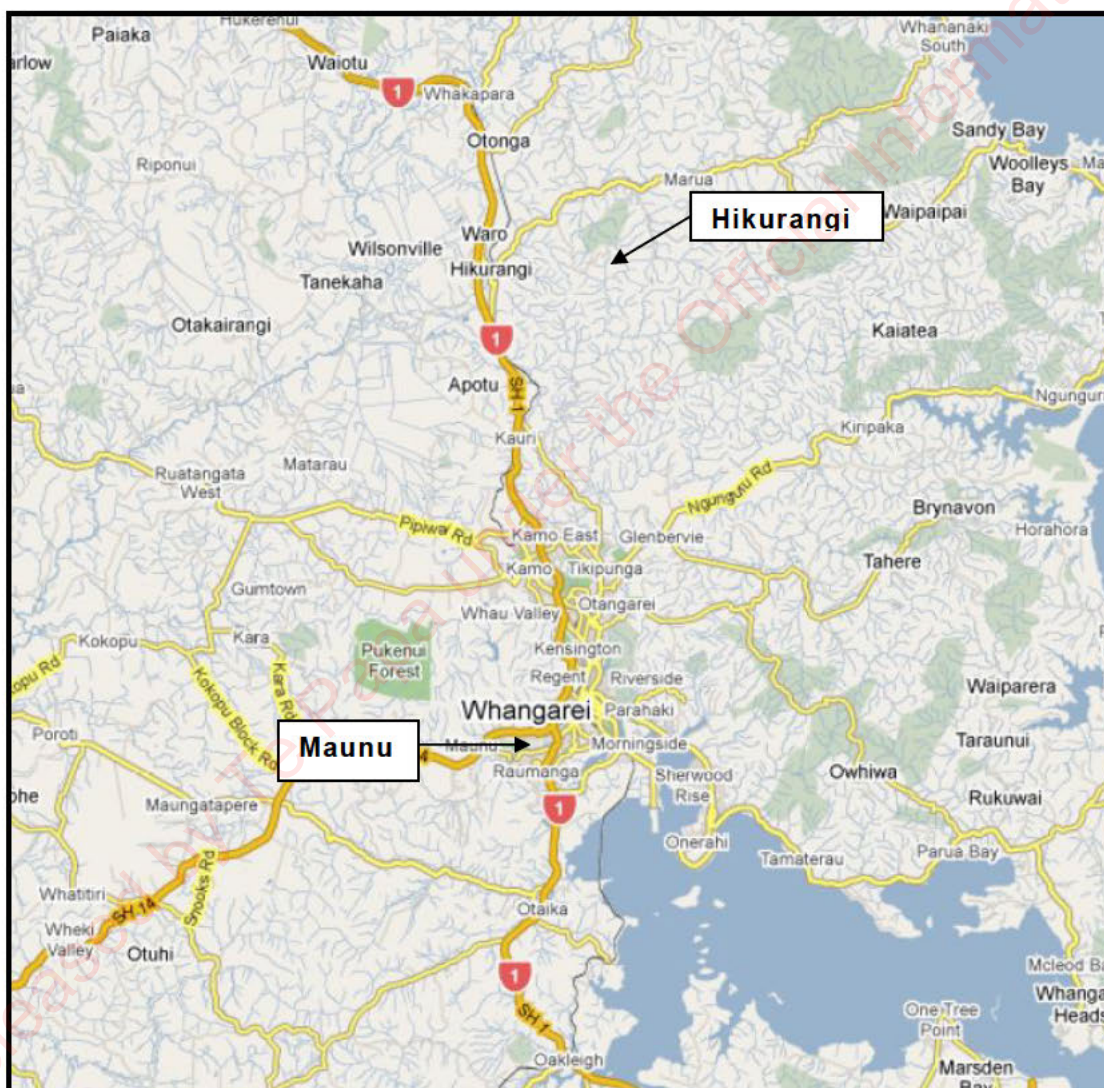


Figure 22: Map of the Whangārei area showing locations of Maunu and Hikurangi

⁵⁸ Ibid, page 273

⁵⁹ Ibid, page 285

⁶⁰ Ibid, page 285



Figure 23: The Steamship "Arawa" circa 1885⁶¹

Archaeological Information

There are a number of archaeological sites recorded in and around the area of Maunu, many of which are situated in the Pukenui Forest (Ngāhere o Pukenui) to the north of Maunu, and it is likely that this is the area from which the skulls were taken. There are two pā complexes in the area, with a number of pits, ditches and terraces scattered around the area.

Q07/924: Burial Cave

This site is described as a burial cave below a steep scarp in the Te Hihi Stream which bounds the Northland Museum Property, near the second waterfall opposite the Museum track end at the stream.

Q07/292: Burial

This site is northeast of the previous site in relatively close proximity. This site is situated on a large flat area above a small stream. Doug Barge who identified the site in 1988 believes that these burials are "relatives of the Cemetery Road, Maunu Maori people".

⁶¹ Alexander Turnbull Library Reference number: 1/1-001058-G

Q07/927: Grave

This site is southeast of Q07/924, and is described as a “Grave, between second and third old fence post from the north at the swamp edge”. Visible as a “small obscure mound in grass beside swamp” (Appendix II). At the time the site was recorded (1988) the area was being developed and it is unknown if the site is still *in situ*.

It is likely that there are many more caves in the area that have not been recorded as archaeological sites, which will be known to those with local knowledge of the Maunu and Pukenui Forest area.

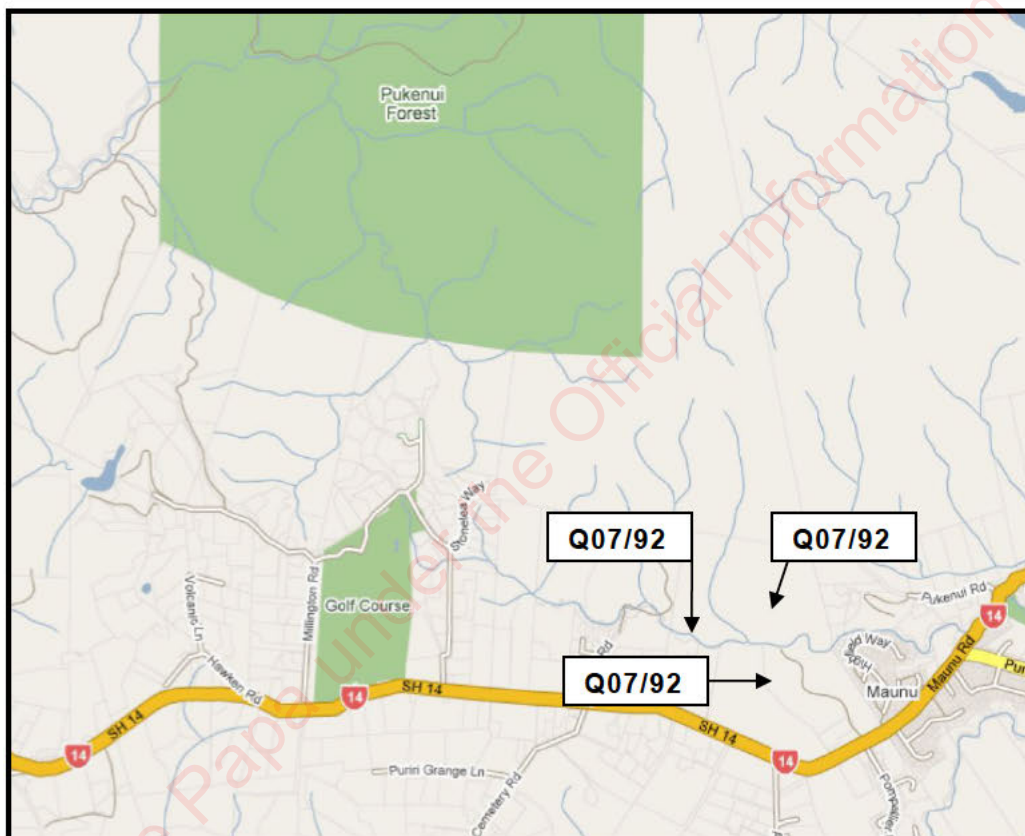


Figure 24: Approximate locations for burials recorded in Maunu

At Hikurangi the recorded archaeological sites are concentrated to the southeast of the Hikurangi Township. Sections of this area, now Glenbervie Forest, were historically worked over by gum diggers and the timber industry reflected as in the archaeological record. There are many kauri dams and associated timber milling sites recorded in the area as well as ovens.

There has been one burial site (Q06/371) recorded in the vicinity which is identified as a low overhang at the base of a 20-30m high bluff. Inside this overhang was a fragment of humerus that was broken at both ends. Some years prior to this a cranium was found in the same vicinity. According to the site record form this was a typical location for secondary burials, and it is likely that there are more in the area.



Figure 18: Hikurangi area showing the approximate location of a recorded burial site.

Thomas Steel and Thomas Cheeseman's relationship

Thomas Steel and Thomas Cheeseman had corresponded over a period of at least 35 years and much of their discussions centred on the collection and exchange of human skulls. In relation to the kōiwi sent to the Hunterian, a letter written by Thomas Steel to Thomas Cheeseman dated 22nd December 1885, Steel notes "*I am very glad that you sent off the crania to Mr Young*".

Research has found that the 'Mr Young' he is referring to is John Young, Regius Professor of Natural History at the University of Glasgow and Keeper of the Hunterian Museum and Library from 1866-1902.

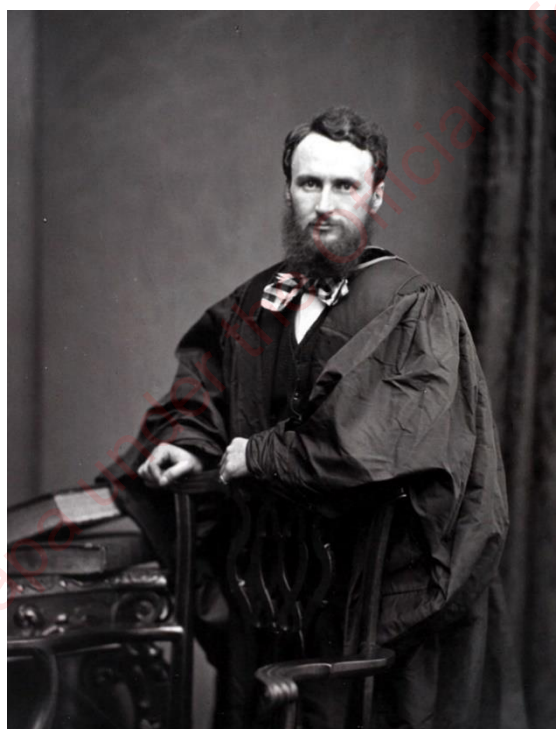


Figure 19: John Young⁶²

Thomas Steel (1858-1925) was an industrial chemist and naturalist from Glasgow. Recruited by the Colonial Sugar Refining Company, Steel migrated to Sydney in 1882 and worked as a laboratory chemist in sugar mills and refineries in Australia, Fiji and New Zealand. From boyhood, Steel was interested in natural history. Throughout his life he engaged in fieldwork, giving modest and generous service to other naturalists. A fellow of the Linnean Society of London from 1897, he was a councillor of the

⁶² Image obtained from the University of Glasgow website.

<http://www.universitystory.gla.ac.uk/image/?id=UGSP00620&o=&start=&max=&=&biog=WH2096&type=P&p=2>

Linnean Society of New South Wales (1897-1925) and president in 1905-07; he was also president of the Field Naturalists' Club (later Society) in 1903-04 and edited its journal, the *Australian Naturalist*, in 1911-25. (Australian Dictionary of Biography, Thomas Steel).

According to Australian Museum records Thomas Steel donated his collection of zoological and ethnographic specimens, including 7 skulls to the Australian Museum in October 1924, in the year before he died.

As all the skulls donated by Steel were all donated in May 1886, it is not likely that he sent any of them himself, but instead they were sent by Thomas Cheeseman on Steel's behalf. A letter from Cheeseman to Young has yet to be found, however there may be a copy in the Hunterian Museum archives.

These tupuna are still at the Hunterian Museum, Glasgow awaiting repatriation. Their registration numbers are:

589, 589/2, 589/3 and 589/4

E.589 Skull with Mandible

Description of Skeletal Remains

This tupuna is described as being a pale yellow/brown colour, with the surface of the skull being notably smooth and shiny. There are also areas of very rich brown and areas of red that may be a result of the skull being treated (perhaps kokowai). The skull may have also been glued together in areas of the left temporal bone. Like the previous tūpuna this tupuna has a distinct pentagonal shape when viewed from the back, partly due to the peak caused by the sagittal sutures.

It should be noted that the mandible does not fit the cranium comfortably and therefore maybe from another individual.

Research has identified that this individual is probably a young adult female.

Provenance Information

There is a square handwritten label on the left parietal that reads 'Maori skull, Maunu Cave nr Whangerei Township, Auckland, N.Z. Thomas Steel, Donor 1886'. Beside this there is another label which has the accession number 'E.589'. The left temporal bone had the letters 'N.Z.' written in black ink.

Donor/Collector Information

Donor: Thomas Steel (via Cheeseman), 1886.

Collector: Thomas Cheeseman/Auckland Museum

E.589/1. Cranium and mandible

Description of Skeletal Remains

This tupuna is described as being fairly heavy and robust and being a light creamy/yellow colour with darker areas around the face, and dark patches on the top of the cranium. There is some damage visible on the left side. The sagittal peak is rounded in shape.

Research has identified that this tupuna is an older adult male.

Provenance Information

There are no labels on the on the tupuna which indicate provenance. The accession number 'E.589' is written in black on the left parietal and on the occipital bone, and also on the mandible.

Donor/Collector Information

Likely Donor: Thomas Steel (via Cheeseman), 1886.

Likely Collector: Thomas Cheeseman/Auckland Museum

E.589/2 Cranium and mandible

Description of Skeletal Remains

This tupuna is described as having a fairly heavy and robust skull, and orange/brown in colour with darker areas on the parietal and occipital bones. The cranium is slightly asymmetrical which can be seen when looking from the back of the skull. This has caused a slight distortion of the base of the skull. There are red patches of colouring (kokowai?) on the skull especially at the base. The mandible fits well with the cranium indicating that they belong together.

Research has identified that this tupuna is likely to be an older (before middle age) female.

Provenance Information

There is a square label on the right parietal bone that reads 'Maori skull, Maunu Cave nr Whangerei Township, Auckland N.Z. Thonmas Steel Esq. Donor 1886'. The accession number 'E.589' appears on a long white label on the left parietal bone. Below this is the accession number written in black ink. The left temporal bone has very faint black writing which likely says 'N.Z.'

Donor/Collector Information

Likely Donor: Thomas Steel (via Cheeseman), 1886.

Likely Collector: Thomas Cheeseman/Auckland Museum

E.589/3 Cranium only

Description of Skeletal Remains

This tupuna is described as being fairly heavy and a light yellow-brown colour that is speckled darker in areas by dirt. There is some damage to the occipital bone and at the back of the skull. There is also a large crack in the skull with a large triangular portion missing. The top of the cranium rises to a peak, forming a curved ridge on the sagittal suture. There is also damage to the palate which has caused about 1/3 to be lost. There is a hole in the supra-orbital margin on the right side, caused by damage to the frontal bone.

Research has identified that tooth wear indicates that the individual is an adult male between 25 and 49 years of age, however the sutures show very little closure.

Provenance Information

The skull has a square yellow label on the left parietal bone which reads 'Maori skull, Maunu Cave nr Whangerei Township, Auckland N.Z. Thomas Steel Esq Donor 1886'. The left temporal bone had the letters 'N.Z.' written in black ink. The accession number 'E.589' appears in the left parietal. There is also a modern white tag which is tied around the left zygomatic arch which also has the accession number on it.

Donor/Collector Information

Likely Donor: Thomas Steel (via Cheeseman), 1886.

Likely Collector: Thomas Cheeseman/Auckland Museum

E.589/4 Cranium and mandible

Description of Skeletal Remains

This tupuna is described as having a moderately heavy and robust skull, of a pale-yellow colour with dark specks of brown around the face and interior orbits. The left zygomatic arches are broken off and there is some chipping of the temporal bone. The pointed portion of the sagittal suture is less apparent than seen in other tupuna, and has notably broad nasal bones.

The mandible likely does not belong to the cranium upon comparison of tooth wear.

Research has identified that this tupuna is most likely a young adult male.

Provenance Information

There is a label which reads 'Maori skull, Maunu Cave nr Whangerei Township, Auckland, N.Z. Thomas Steel Esq. Donor 1886'. 'N.Z.' is also written in black ink on the left temporal bone.

Donor/Collector Information

Likely Donor: Thomas Steel (via Cheeseman), 1886.

Likely Collector: Thomas Cheeseman/Auckland Museum

Released by Te Papa under the Official Information Act 1982

Appendix 2: Auckland Museum Exchange Documents

KT 799

U.S.N.M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION	
MUSEUM NUMBER	NAME <i>Grull</i>
<i>225.113</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A.M.M.</i>
<i>2567</i>	DATES <i>May 7, 1898</i> <i>Acc'd Jan. 7, 04</i>
	WHERE PLACED <i>Laboratory</i> <i>Div. coll's 106-E</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting Female</i>

KT800

U.S.N.M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Grull</i>
<i>225.114</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A.M.M.</i>
<i>AMM 2571</i> <i>Auckland</i>	DATES <i>May 7, 1898</i> <i>Acc'd Jan. 7, 04</i>
	WHERE PLACED <i>Laboratory</i> <i>106-E</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. Male</i>
	<i>Skull capacity - 1765 cc</i>

KT 810

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.142</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand.</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1938 A.M.M.</i>	DATES <i>Rec'd Jan. 7, 1904</i>
	WHERE PLACED <i>Div. coll's 106-E</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. male.</i>

KT 811

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.143</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand.</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1939 A.M.M.</i>	DATES <i>Rec'd Jan. 7, 1904</i>
	WHERE PLACED <i>Division Coll. 404-9-13</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. Female.</i>

KT 812

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.144</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1952 a m. m.</i>	DATES <i>Acc'd Jan 7, 1904</i>
	WHERE PLACED <i>Division Coll. 106-E</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. Female.</i>

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.145</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1951 a m. m.</i>	DATES <i>Acc'd Jan 7, 1904</i>
	WHERE PLACED <i>Division Coll. 106-E</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. male.</i>

KT 813

KT 814

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.146</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1950 a.m.m.</i>	DATES <i>Rec'd Jan. 7, 1904</i>
	WHERE PLACED <i>Division Coll 106-F</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. Female.</i>

KT 815

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.147</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1949 a.m.m.</i>	DATES <i>Rec'd Jan 7, 1904</i>
	WHERE PLACED <i>Division Coll. 106-F</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. Female.</i>

KT 816

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.148</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1948 A.M.M.</i>	DATES <i>Rec'd Jan. 7, 1904</i>
	WHERE PLACED <i>Division Coll 106-F</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. male.</i>

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.149</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1947 A.M.M.</i>	DATES <i>Acc'd Jan. 7, 1904</i>
	WHERE PLACED <i>Division Coll 106-F</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. male.</i>

*In Hall 25
Case 25*

KT 817

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY

MUSEUM NUMBER	NAME
226.150	Skull
ACCESSION NUMBER	PEOPLE
42 109	Maori
ORIGINAL NUMBER	LOCALITY
1946 a.m.m.	New Zealand
	COLLECTOR
	Auckland Museum, New Zealand
	HOW ACQUIRED
	Gift of A. M. M.
	DATES
	Acc'd Jan. 7, 1904
	WHERE PLACED
	Division Coll. 106-F
	DIMENSIONS
	REMARKS
	Lower jaw wanting. male.

KT 818

KT 819

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY

MUSEUM NUMBER	NAME
226.151	Skull
ACCESSION NUMBER	PEOPLE
42.109	Maori
ORIGINAL NUMBER	LOCALITY
1945 a.m.m.	New Zealand
	COLLECTOR
	Auckland Museum, N. Zealand
	HOW ACQUIRED
	Gift of A. M. M.
	DATES
	Acc'd Jan. 7, 1904
	WHERE PLACED
	Division Coll. 106-F
	DIMENSIONS
	REMARKS
	Lower jaw wanting. Female.
	Basilar sutures (2).

KT 820

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.152</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, New Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1944 A. M. M.</i>	DATES <i>Acc'd Jan. 7, 1944</i>
	WHERE PLACED <i>Division Coll. 106-F</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. Female.</i>

KT 821

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull.</i>
<i>226.153</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1943 A. M. M.</i>	DATES <i>Acc'd Jan 7, 1944</i>
	WHERE PLACED <i>Division Coll. 106-F</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. Female.</i>

KT 822 & KT 823

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226154</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1942 A.M.M.</i>	DATES <i>Acc'd Jan. 7. 1904</i>
	WHERE PLACED <i>Division Coll. 106-F</i>
	DIMENSIONS
	REMARKS

KT 824

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226155</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1941 A.M.M.</i>	DATES <i>Acc'd Jan. 7. 1904</i>
	WHERE PLACED <i>Division Coll. 106-F</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. Female</i>

KT 825

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.156</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>1940 A. M. M.</i>	DATES <i>Acc'd Jan. 7, 1904</i>
	WHERE PLACED <i>Division Coll 106-G</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting. Female</i>

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY	
MUSEUM NUMBER	NAME <i>Skull</i>
<i>226.157</i>	PEOPLE <i>Maori</i>
ACCESSION NUMBER	LOCALITY <i>New Zealand</i>
<i>42.109</i>	COLLECTOR <i>Auckland Museum, N. Zealand</i>
ORIGINAL NUMBER	HOW ACQUIRED <i>Gift of A. M. M.</i>
<i>2568 A. M. M.</i>	DATES <i>Acc'd Jan. 7, 1904</i>
	WHERE PLACED <i>Division Coll 106-G</i>
	DIMENSIONS
	REMARKS <i>Lower jaw wanting</i>

KT 826

KT 827

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY

MUSEUM NUMBER	NAME
226.158	Skull
ACCESSION NUMBER	PEOPLE
42.109	Maori
ORIGINAL NUMBER	LOCALITY
2569 a.m.m.	New Zealand
	COLLECTOR
	Auckland Museum, N. Zealand
	HOW ACQUIRED
	Gift of A. M. M.
	DATES
	Acc'd Jan. 7, 1904
	WHERE PLACED
	Division Coll. 106-G
	DIMENSIONS
	REMARKS
	Lower jaw wanting. male.

U. S. N. M.—DEPARTMENT OF ANTHROPOLOGY—DIVISION OF PHYSICAL ANTHROPOLOGY

MUSEUM NUMBER	NAME
226.159	Skull
ACCESSION NUMBER	PEOPLE
42.109	Maori
ORIGINAL NUMBER	LOCALITY
2570 a.m.m.	New Zealand
	COLLECTOR
	Auckland Museum, N. Zealand
	HOW ACQUIRED
	Gift of A. M. M.
	DATES
	Acc'd Jan. 7, 1904
	WHERE PLACED
	Division Coll. 106-G
	DIMENSIONS
	REMARKS
	Lower jaw wanting. Female

KT 828

Appendix 3 – RCS data cards for KT 601, 603 and 604

See the separate document

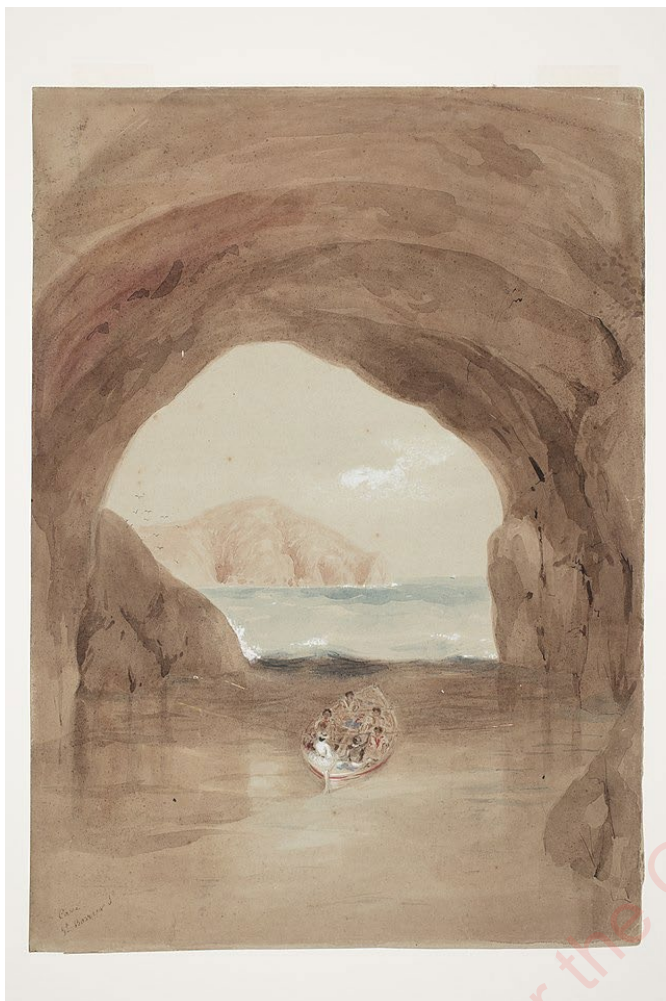
Released by Te Papa under the Official Information Act 1982



Provenance Research for Kōiwi Tangata from Aotea/Great Barrier Island

Susan Thorpe

Released by Te Papa under the Official Information Act 1982



Cave Gt Barrier Id. 1853

by [Charles Heaphy](#)

artwork by Charles Heaphy (Auckland War Memorial Museum, PD-1952-2-1-14) (Museum: [Auckland War Memorial Museum](#))

DRAFT 1

Compiled by:

Susan Thorpe

Pou Rangahau Kōiwi

Karanga Aotearoa

Te Papa Tongarewa/Museum of New Zealand

July 2024

Contents

Preface.....	3
Introduction	4
International Repatriations	5
Domestic Repatriations	5
Kōiwi Tangata Accession and Record Keeping.....	6
Collection, Trade and Sale of Human Remains.....	6
Executive Summary	8
Provenance Research.....	9
KT 94 - Tryphena	9
Charité Institute, Berlin	10
Arthur Baessler	12
Kōiwi from Aotea – Returned from Charité Institute	13
Discussion of Kōiwi Tangata – Kaitoke Hill	17
Discussion of Kōiwi Tangata – Tryphena	19
Discussion of Kōiwi Tangata – Ōkupu Bay	21
Discussion of Kōiwi Tangata – Whāngāparapara-Ahumata	22
Kōiwi from Aotea returned from the Natural History Museum, Vienna.....	26
Natural History Museum	26
Andreas Reischek	26
KT 1168.....	30
KT 1169.....	31
Kōiwi Approved for Repatriation but yet to be returned	33
References	34

Part One

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.

Introduction

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

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

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

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

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

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

Presently, the work of the programme comes under the strategic direction of the Kaihautū, Dr Arapata Hakiwai, and implemented by the Karanga Aotearoa team comprising: the Head of Repatriation Te Herekiele Herewini, and Repatriation Researcher Susan Thorpe.

The programme is also supported by the Repatriation Advisory Panel, which provides valuable advice and expertise in respect to tikanga/tikane, iwi relationships and research. This panel is chaired by Professor Sir Pou Temara, and comprises Sir Derek Lardelli, Aroha Mead, Miria Pomare, Kiwa Hammond, Haami s 9(2)(a) Hinerangi Himiona, and Kura Moeahu.

International Repatriations

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

Domestic Repatriations

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

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

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

With most domestic repatriations, discussions occur with an iwi or imi and any related hapū. However, in situations where more than one tribal group has an interest in a location or rohe, Te Papa holds discussions with all relevant groups.

Since the early beginnings of the repatriation work undertaken by the National Museum, approximately 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 Kuri, Whanganui, Rangitāne o Wairau, Muaūpoko, Ngāi Tahu, Ngāti Maniapoto, Ngāti Apa ki Rangitīkei, Tauranga Moana iwi, Ngāti Whakāue, the iwi of Waikaremoana, Ngāti Te Ata, Ngāti Tūwharetoa, Kāwhia, Porangahau, Wairoa Taiwhenua and Waimarama.

Kōiwi Tangata Accession and Record Keeping

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

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

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

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

Collection, Trade and Sale of Human Remains

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

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

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

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

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

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

Part Two: Provenance Research

Executive Summary

This draft report is intended to be a discussion document for consultation. It concerns 60 kōiwi tangata with physical provenance to Aotea/Great Barrier Island.

The kōiwi have come to Te Papa from three sources:

- Private donation AJ Bland, collected in 1914
- Charité Institute, Berlin Germany
- Natural History Museum, Vienna Austria

Provenance is well documented to four locations:

1. Kaituki Hill/Mountain Ridge (should this be Kaitoke?)
2. Tryphena
3. Ōkupu Bay
4. Whāngāparapara – Ahumata

Separate provenance reports have also been prepared for Te Tai Tokerau, Hauturu/Little Barrier Island and the Auckland Region.



Provenance Research

This section contains details on each kōiwi tangata being cared for at Te Papa, starting with the single kōiwi tangata given to the museum by a private donor, Mr Arthur Bland.

KT 94 - Tryphena

This kōiwi tangata consists of a skull and mandible. The jaw has had holes drilled in to it in order to connect it with the skull. An inscription is written in to the skull:

AJ Bland the Great Barrier Tryphena 24/4/1914

The donor is Arthur John Bland, born in 1882 in Pungarehu, Taranaki and died in Wellington in 1943, aged 61. He was the son of Thomas Bland (born in Northern Ireland) and Hester Russell. His father was active in the Brunnerton community for many years before moving to Wellington in 1901 and taking up roles as a civil servant with the Defence Department and also as a JP.

We have records for Arthur's travel to New Zealand on the ship *Rangitata* in 1939 with his occupation listed as New Zealand Government Employee, retired. His military service record states that he was a sergeant and pay clerk in WWI.

Arthur is also known to have deposited a collection of items with the Wellington City Council, including a replica Egyptian shabti figure.

I have not found any information as to what Bland was doing on Aotea in 1914 but the kōiwi was presented to the museum two decades later in 1934.

Maori Skull. PAn94

Tryphena, Great Barrier Island.

Jaw has been wired to skull, holes in mandible, red sealing wax around foramen magnum. Teeth worn, some abscessed.

RS.											LS.										
7	6	5	4	3	2	1	a	1	2	3	a	4	5	6	7	a	8				
8	7	6	5	4	3	2	1	a	1	2	3	4	5	a	6	7	8				

Collected by A.J. Bland in 1914, and presented 3rd Aug. 1934.

E XV a

Figure 1 Physical Anthropology card for KT 94/PAn 94

Charité Institute, Berlin

In May 2019, 109 kōiwi tangata were repatriated to Te Papa from the Charité Institute in Berlin. 57 of these have physical provenance to Aotearoa/Great Barrier Island and were all taken from burial places by Arthur Baessler in 1896.

Much of the research to establish provenance was carried out by Professor Andreas Winkelmann (Institute of Anatomy) and Sarah Fründt (University College, Freiburg) prior to the repatriation taking place and their work is respectfully acknowledged.

We are indebted to a team who worked for three years to investigate provenance on human remains in German institutions. In 2008 Andreas Winkelmann and Thomas Schnalke launched the "Charité Human Remains Project" which was funded by the Deutsche Forschungsgemeinschaft (German Research Foundation). The original plan to include remains from New Zealand in the research of this project could, however, not be realised, as the project team had to devote more time than expected to African and Australian parts of the collections and to the organisation of repatriations to Namibia, Australia and Paraguay. So, in 2017/2018 Winkelmann and Fründt completed the necessary provenance research in a separate project without specific funding and in close contact with Te Papa museum (working with Dr Amber Aranui).

Based on their research, the repatriation was approved and took place in May 2019. These remains stemmed from three collections housed at Charité at the time, the "S collection" (S standing for 'Schädel', the German term for skull) of the former Museum für Völkerkunde, the anatomical collection (Winkelmann 2013) and the historical collection of dental medicine. All of the kōiwi with provenance to Aotearoa came from the 'S' collection.

I have relied heavily on a 2022 research paper published by Winkelmann, Fründt and Aranui in the production of this research report. Their helpful summary of the history of the 'S' collection is as follows:

The so-called "S collection" (Kunst and Creutz 2013) goes back to Felix von Luschan (1854-1924), an anthropologist with an Austrian background who came to Berlin in 1885 and ever since remained associated with the Berlin Museum für Völkerkunde (Museum of Ethnology, today Ethnologisches Museum), where he became head of the department for Africa and Oceania from 1904 (Ruggendorfer and Szemethy 2009). In 1909, he also became full professor of anthropology at Berlin University. He travelled to South Africa, Australia and North America, but never to New Zealand (Ruggendorfer and Szemethy 2009).

From the early 1900s until his death in 1924, von Luschan maintained a worldwide network through which he received numerous skulls and skeletons from overseas for his collection at the Museum für Völkerkunde. Those remains that were donated to the museum mostly went into the "S

collection", while those for which local collectors or dealers charged money were financed by von Luschan's own private funds and went into a separate collection. This so-called 'teaching collection' comprised more than 5,600 items at the time of von Luschan's death and was sold to the American Museum of Natural History in New York for \$41,500 by his widow (Stoecker and Winkelmann 2018).⁶ The "S collection", which included more than 5,000 remains from around the world, stayed in Berlin. At the request of his successor as professor of anthropology, Eugen Fischer (1874-1967), it was administered by Berlin University and, after a short stay at the Institute of Pathology, was moved to the Kaiser Wilhelm-Institute of Anthropology in Berlin-Dahlem, where it was curated by Hans Weinert (1887-1967). From 1943, when the "S collection" had to be moved from Berlin-Dahlem to avoid war damage, it has a confusing history of changes of place and responsibility and eventually ended up at the Institute of Anthropology of Humboldt University in East Berlin.

Much of the original documentation of the collection was destroyed during the war, while surviving correspondence remained at the Museum of Ethnology in West Berlin. Therefore, from 1961, the collection itself and the surviving documentation were separated by the Berlin wall. From the 1960s, members of the Institute of Anthropology in East Berlin started to re-inventory the collections, mainly based on inscriptions on the skulls, as there was no documentation available. 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 care of the Charité Medical History Museum. Since 2011, the Luschan collection has been curated by the Museum für Vor- und Frühgeschichte as part of the State Museums of the Stiftung Preußischer Kulturbesitz (Prussian Cultural Heritage Foundation) (Kunst and Creutz 2013).

Arthur Baessler



All the kōiwi tangata repatriated from Charité with provenance to Aotea were taken by Arthur Baessler, in 1886.

Arthur Baessler was born in 1857 in Glauchau, Saxony. His father was a textile merchant and the family income enabled Baessler to study and travel. He studied physics, chemistry, and philosophy in Heidelberg, Munich, and Berlin, where he passed his doctoral exam in 1886 with a dissertation on hydroquinone (Schade 2006). As he was independently wealthy, he decided to become a scientific traveller and started to associate himself with the Society for Geography and the Society for Anthropology, Ethnology and Prehistory in Berlin. He began preparing himself for travels and started to take a special interest in (physical and cultural) anthropology, for which he had no formal education.

In 1887 he began travelling and exploring, undertaking an expedition to New Guinea, then to Australia in 1892 and New Zealand in 1892 and again to New Zealand between 1896-98.

Baessler's notes on his travels are detailed and quite candid. He makes several observations about the tapu nature of burial places and funerary rituals alongside his notes on the places he removed kōiwi from, indicating that he was fully aware of the degree of violation he was committing:

"were chosen as hidden as possible, kept secret and were always 'tapu'" (Baessler 1897: 112). "Would you be encountered there while searching for skulls, you would have to face uncomfortable hours." (Baessler 1897: 113).

In his "travelogue" published in 1897, Baessler gives a short introduction on Māori burial rituals and then proceeds to describe specific locations from where he took remains with reference to numbers of his collection.

Kōiwi from Aotea – Returned from Charité Institute

The following descriptions are extracts from the 2022 paper (Winkelmann, Fründt, Aranui) on Baessler's collecting from New Zealand:

In his travel notes Baessler gives a short general description of the island (he refers to as 'Otea') and states that he found human remains that had been buried in crevices and caves within the rocks of the island. Each kōiwi has a Baessler 'B' number; and 'S' collection number and a Te Papa Kōiwi Tangata (KT) number as set out in the following table. Note that some of the Baessler sequence have numbers omitted by him and others duplicated. Note that, as a result of the bioarchaeological assessment at Charité prior to repatriation, some B and S numbers have been split into multiple KT numbers because it was determined that the original numbering covered more than one individual:

Location	Baessler number	S collection	KT number
Kaitoki	B77	S941	KT 931
	B78	S942	KT 932
	B79	S943	KT 933
	B80	S944	KT 934
	B81	S945	KT 935
	B82	S946	KT 936
	B83	S947	KT 937
	B84	S948	KT 938
	B85	S949	KT 939
	B86	S950	KT 940
	B87	S951	KT 941
	B88	S952	KT 942
	B89	S953	KT 943
	B90	S953a	KT 944
	B90	S953b	KT 945