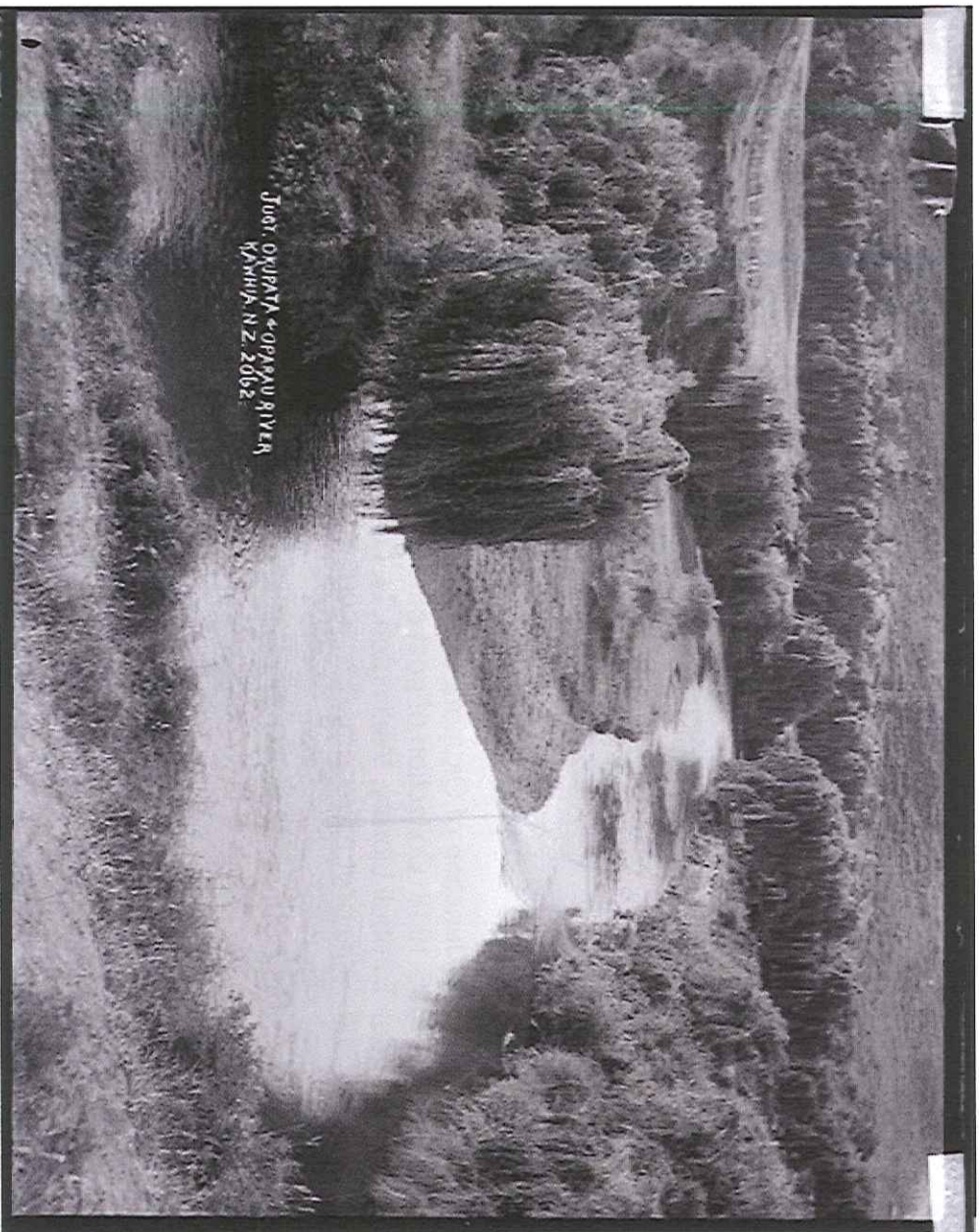


# REPORT

**Kōiwi Tangata Provenanced to Oparau, Kawhia**

**September 2012**



**Research compiled by Amber Kiri Aranui  
Pou Rangahau Rautaki Kōiwi  
Karanga Aotearoa Repatriation Programme**

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## Executive Summary

The purpose of this report is to outline the history of two kōiwi tangata housed at Stanford University in California, USA. The repatriation of these kōiwi tangata back to New Zealand by Te Papa Tongarewa took place on the 16<sup>th</sup> November 2012. The tūpuna with the agreement of Tainui will be received by their respective hapū shortly after their repatriation.

These kōiwi tangata were collected in February 1952 by Keith Mackenzie from a limestone burial cave on his property in Oparau, near Kawhia. Mackenzie then gave these tūpuna to Felix Keesing an anthropologist at Stanford, who then presented them to the University in 1953.

In October 2011 the Programme was contacted by the University informing that they had in their collection human remains that they wished to proactively repatriate, and a formal agreement to repatriate was made in May 2012 by the Repatriation Programme.

Below is a list summarising the two kōiwi tangata contained in this report with information as to their provenance and how they came to be housed at Te Papa Tongarewa:

KT No	Provenance to	Repatriated /Obtained	Description
KT692	Oparau, near Kawhia	Collected by K. Mackenzie, 1952; presented by F. Keesing to Stanford University, 1953; repatriated 2012.	Skull (with mandible)
KT693	Oparau, near Kawhia	Collected by K. Mackenzie, 1952; presented by F. Keesing to Stanford University, 1953; repatriated 2012.	Cranium only (no mandible)

## Introduction

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

In May 1999, a meeting held between representatives of Māori, Government agencies, and Te Papa, considered issues 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 five overarching principles:

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

The purpose of this report is to outline the history of the two kōiwi tangata that were repatriated from Stanford University in November 2012. It is hoped that this report, together with Tainui iwi/hapū discussions, will assist in returning these kōiwi tangata to a final resting place within their hau kāinga (homeland).

## **International Repatriations**

Since 2004, Te Papa has carried out repatriations from approximately 50 institutions in countries including: United Kingdom, United States of America, Netherlands, Argentina, Australia, Canada, Germany, Sweden, Norway and France. Te Papa currently holds 124 Toi moko and approximately 500 kōiwi/kōimi tangata.

## **Domestic Repatriations**

After the kōiwi/kōimi tangata are returned from overseas, they remain in the wāhi tapu while further research is undertaken pertaining to their provenance.

A general definition of provenance is the 'point of collection' or 'origin'. The primary purpose of determining the provenance of kōiwi/kōimi tangata, therefore, is to confirm the original collection point (for example, the burial site). Information regarding the collector of the kōiwi/kōimi tangata 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 the provenance for kōiwi/kōimi tangata.

Where provenance is achieved, discussions and negotiations are undertaken to repatriate the kōiwi/kōimi tangata back to their place of origin or initial point of collection.

Kōiwi/kōimi tangata have been removed from their places 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/kōimi tangata can be removed from their resting places, such as archaeological excavations and commercial developments. Researching the provenance of kōiwi/kōimi tangata is important to enable repatriation to Māori/Moriori.

With most domestic repatriations, discussions occur with an iwi and hapū. However, in situations where more than one iwi have 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 87 kōiwi tangata have been repatriated to Te Tairāwhiti,

Ngāti Kurī, Whanganui, Rangitāne o Wairau, Muauḥoko, Ngāi Tahu, Ngāti Maniapoto, Ngāti Apa ki Rangitīkei, Tauranga Moana iwi, Ngāti Whakaue, the iwi of Waikaremoana, Ngāti Te Ata, and also Ngāti Tūwharetoa.

## **Kōiwi Tangata Information**

Te Papa records ancestral remains with a kōiwi/kōimi tangata (KT) number. This numbering system is not an accession record; kōiwi/kōimi tangata and Toi moko are held and cared for by Te Papa but are not accessioned into the collection. Instead, kōiwi/kōimi tangata (KT) numbers are used to assist in the collation of information regarding particular kōiwi/kōimi and these numbers help us to identify and track their location in Te Papa. You may also note other numbers related to the kōiwi/kōimi tangata: PAn (which are the museums old Ethnology Register Pacific Anthropology numbers), DM (which are the old Dominion Museum accession numbers), and old accession numbers (i.e. 1968/101). These numbers, if present, have been included and the PAn cards scanned and added to this report. All numbers have provided information relating to the kōiwi/kōimi tangata.

The amount of information available for each set of kōiwi/kōimi tangata also varies greatly. Detailed records have been kept for some kōiwi/kōimi tangata, while for others there is very little information at all and research has not revealed anything further. 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/kōimi tangata when they arrive at Te Papa. Every effort is made to validate all information.

## Provenance Information

According to a letter written to Bert Gerow (Archaeologist and Curator at Stanford) most likely from Felix Keesing, two Māori skulls were collected in February 1952 from a limestone burial cave at Oparau, near Kawhia. The cave was used in pre-European times and was opened up during road building. The skulls were taken from the cave by Mr K Mackenzie a farmer who then brought them to his farm as he thought they were unusually rugged (Appendix I). They were then given to Keesing who then gifted them to Stanford and they were accessioned into the collection during 1953.

### KT 692

Stanford No: 98.1158 (Skull) & 98.1159 (mandible)

### KT693

Stanford No: 98.1160 (Skull only)

## Donor: Felix Maxwell Keesing (1902-1961)



Felix Maxwell Keesing<sup>1</sup> was born in Taiping, British Malaya in January 1902. He attended the University of New Zealand where he obtained a number of degrees.

During his time in the US while on an art scholarship he decided that he was interested in what made people behave the way they did. He returned to New Zealand to continue his studies and realised that he did not know enough about Māori culture and society. This research soon became his master's thesis and first book *The Changing Māori* which was published in 1928. He then returned to the US and attended Yale University.

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<sup>1</sup> Photograph from

[http://www.ijs.auckland.ac.nz/document/Volume\\_70\\_1961/Volume\\_70\\_No\\_4/Felix\\_Maxwell\\_Keesing\\_1902-1961\\_by\\_George\\_D.\\_Spindler\\_p\\_390-392/p1](http://www.ijs.auckland.ac.nz/document/Volume_70_1961/Volume_70_No_4/Felix_Maxwell_Keesing_1902-1961_by_George_D._Spindler_p_390-392/p1)

In 1930 he was appointed as the director an international research project which focused on the Dependences and Native Peoples of the Pacific for the Institute of Pacific Relations, which took him to American Samoa, Shanghai and Peking (now Beijing).

In 1933 he attended the London School of Economics. In 1934 he went to Honolulu where he became the Chairman of the Department of Anthropology at the University of Hawaii.

In 1942 he went to Washington D.C where he lectured high ranking naval officers on the cultures of the Pacific. A year later he went to Stanford University where he participated in the Far Eastern aspect of the Army Specialized Training Program in the School of Humanities. In 1946 he became Associate Director of the Stanford School of Naval Administration and then in 1948 he became the Executive Head of the Department of Sociology and Anthropology. After the development of these two disciplines in 1956 he became the Executive Head of the Department of Anthropology. He published a number of works over the years with a focus on applied anthropology and culture change. The experience in the Pacific led him to being involved in both the US Government and the UN.

Felix died in 1961, and is remembered as being a multi-faceted man who 'blazed new trails in anthropology'.<sup>2</sup>

### **Collector: Keith Mackenzie**

The letter from Felix Keesing identified that the two skulls were collected by 'Mr K. Mackenzie' who was a farmer. Research has identified that Mr K. Mackenzie is most likely to be Keith Anthony Wallace Mackenzie, who is from one of the early Pākehā (European) families to have settled at Oparau. Keith and his uncle George are recorded as living on Okupata Road, Oparau.<sup>3</sup> He was known to have had polio as a child, but this did not prevent him from working the farm from the back of a horse. His 2,000 acres of land was used to raise sheep and cattle.<sup>4</sup>

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<sup>2</sup>[http://www.ijs.auckland.ac.nz/document/Volume\\_70\\_1961/Volume\\_70\\_No\\_4/Felix\\_Maxwe](http://www.ijs.auckland.ac.nz/document/Volume_70_1961/Volume_70_No_4/Felix_Maxwe)

<sup>3</sup>[Il Keesing\\_1902-1961\\_by\\_George\\_D\\_Spindler\\_p\\_390-392/p1#](#)

<sup>3</sup> Cummings, P. 2005. *A History of Kawhia and its districts*. Kawhia: Kawhia Museum, p153

<sup>4</sup> Ibid, 1005, p249



The exact date of Keith's arrival is as yet unknown, however a 1912 survey map has identified that G. H Mackenzie (Keith's uncle) lived and farmed the area between Okupata Road and Pirongia West Rd (Figure 1 & Figure 2). In a 1925 Survey Map (Figure 3) which focuses on Section 2 Block VIII Kawhia North, was approved by G. H. Mackenzie, which implies that this section was owned by him.

Electoral records from 1928 to 1969 show that Keith Mackenzie lived in Oparau during this time and worked as a farmer. Interestingly in the 1935, 1938 and 1946 census it shows that Keith lived at *Rototi*, Oparau (See Appendix II). It appears that this may be misspelled and should read 'Rototi'. In the small township of Oparau the main road is called Rotoiti Road. These records also show that in 1963 and 1969 Keith's address was recorded as being Mackenzie Road, which is located off Okupata Road (see Figure 2, Section '5' 'Reserved for public purposes').

From the research carried out it is most likely that the two kōiwi tangata were collected in the vicinity of the area discussed above. Local knowledge however will no doubt be able to identify a more precise location with in this area.

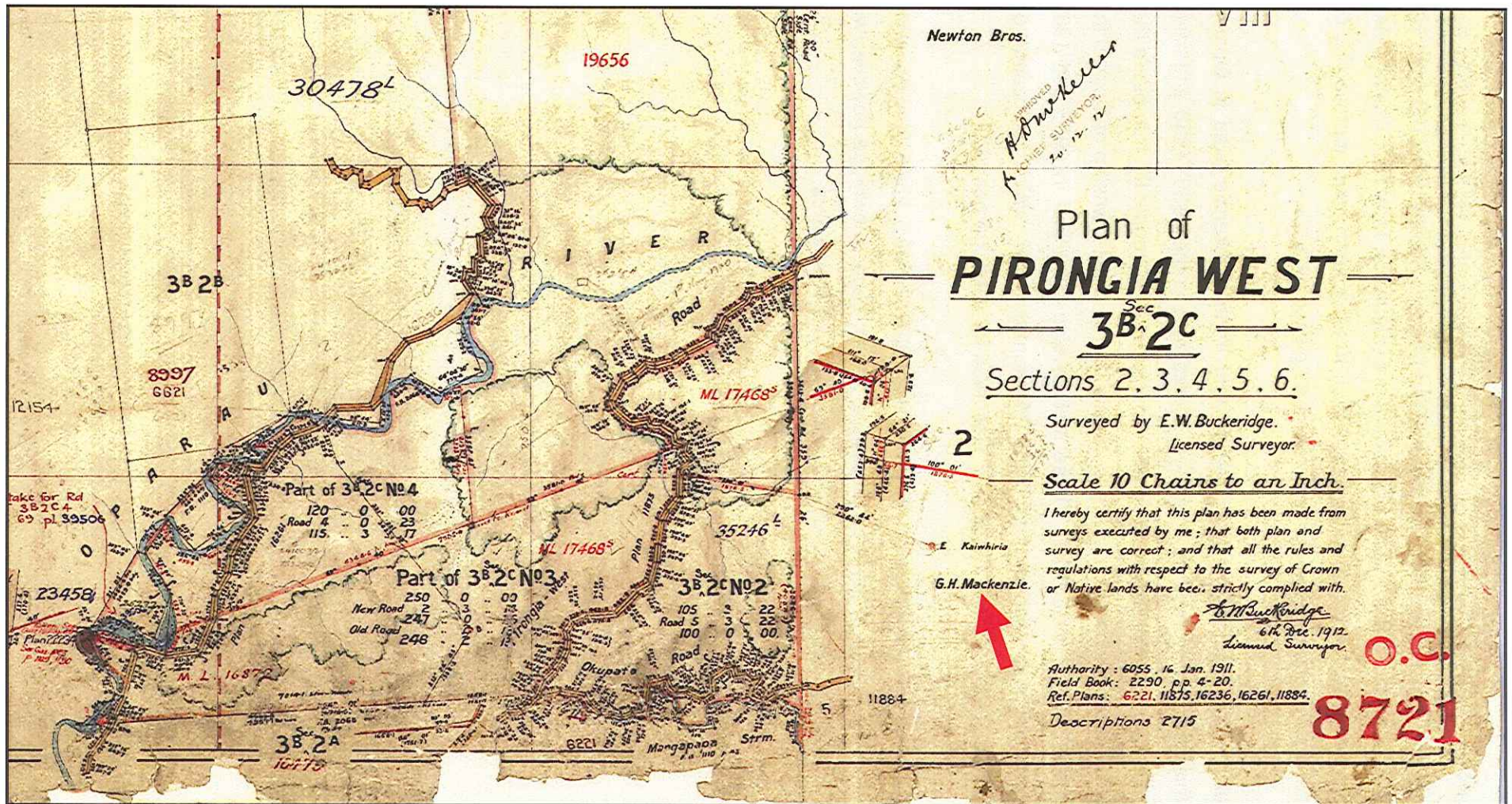


Figure 1: 1912 Survey Map SO 8721, Plan of Pirongia West Block, showing (Red Arrow) the name G.H. Mackenzie as being situated in Section 2 Block VIII Kawhia North.

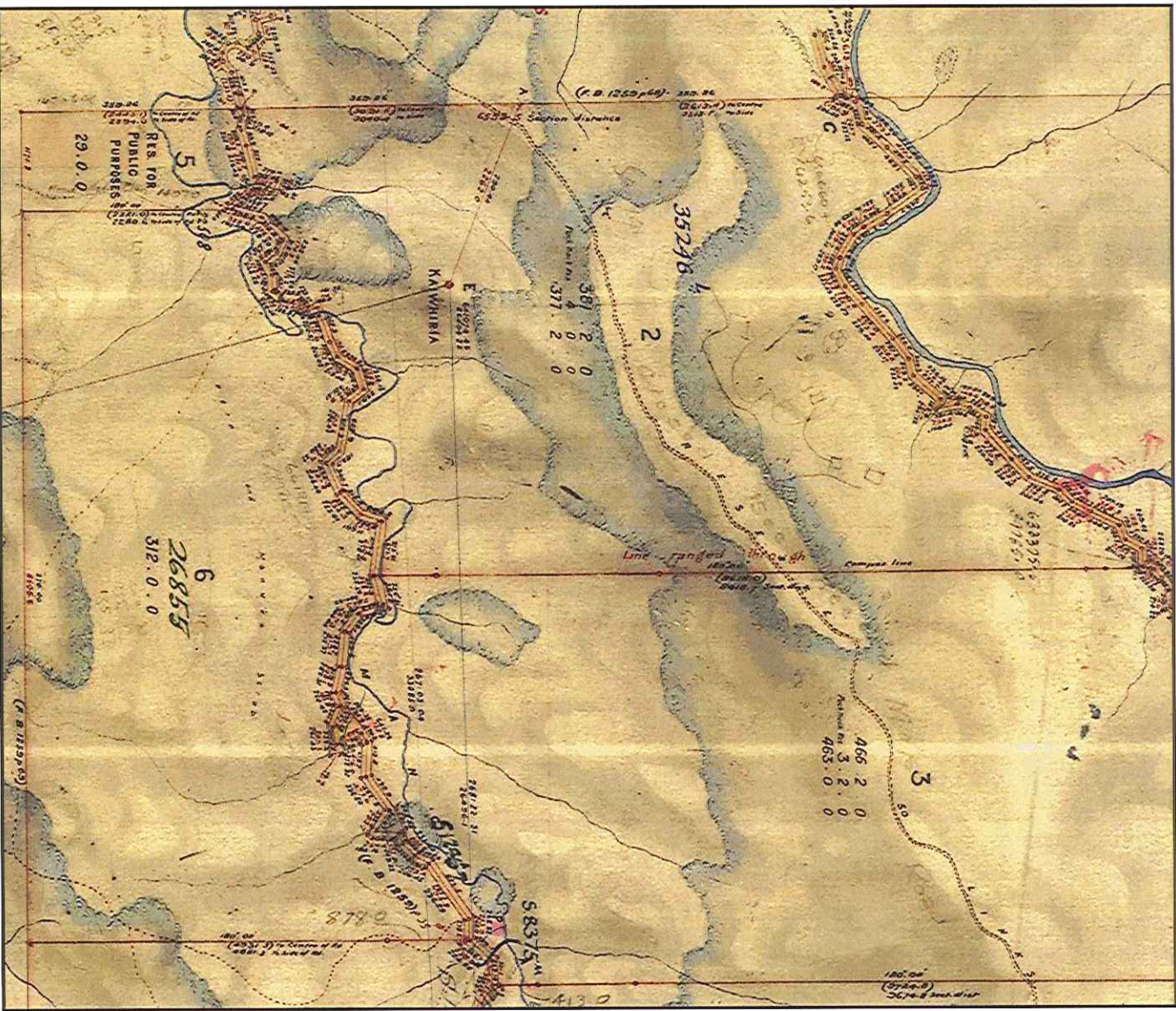


Figure 2: 1900 Survey Plan SO 11884, showing Section 2, 3, 5, & 6, being the wider area in which Mackenzie land was located.



## **Conclusion**

This report contains information pertaining to the collection of two kōiwi tangata provenanced to Oparau. Collected by Keith Mackenzie in February 1952, where they were then given to Felix Keesing the Executive Head of the Department of Sociology and Anthropology at Stanford University. They were accessioned into the collection a year later after being presented by Keesing to Bert Gerow (Curator and Archaeologist at Stanford).

Research has identified the general location of where Keith Mackenzie farmed and therefore collected the kōiwi tangata. This area was part of his family farm since 1912.

The purpose of this report is to provide information for discussions regarding the repatriation of these two tūpuna back to the Oparau rohe.

Appendix I: Letter from Keesing to Gerow

Best  
For the Museum  
Gift of F.M. Keesing

Two New Zealand Maori skulls  
collected in February 1952 from  
~~Kaitiaki~~ Parau, near Kairihia, North  
Island, N.Z.

They came from a limestone  
burial cave of pre-European times,  
opened up with road building, and  
were brought by a Mr. K. Mackenzie,  
farmer, to his  
farm as being unusually rugged.  
(Some sheepdip material from  
his bars is on the skulls).

Contemporary note written to  
Bart Gerow (Shank-Rose Anatomist +  
Curator) Reology from Zeiss  
Keesing

# Appendix II: Electoral Roll for Keith Mackenzie 1935

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## WAITOMO GENERAL ROLL.

No. on Roll.	Name in full, Residence, Occupation or Addition, and Property Qualification (if any).
4401	Macedonald, Agnes Scotia Zealandia, Seafund Settlement Association, Wharepahunga, married.
4402	Macedonald, Elsie Mee, Puntū Road, Te Awamutu, married.
4403	Macedonald, Ian Gordon, Seafund Settlement Association, Wharepahunga, farm manager.
4404	Macedonald, James Hogarth, Arapae, farm hand.
4405	MaeDonald Jemima Lizzie Isabella, Bonny Creek, Honikiwi, married.
4406	MaeDonald, John Hugh, Tapuane Estate, Poroihano, shepherd.
4407	Mace, Albert Edward, Pakura Street, Te Awamutu, clerk.
4408	MaeFarlane, Alexander Armstrong, Maniapoto Street, Otorohanga, medical practitioner.
4409	MaeFarlane, Charles Frederick, Kaitangiwaka, Taumarunui, farmer.
4410	MaeFarlane, Harry, Otorohanga, farmer.
4411	MaeFarlane, Margaret Eileen, Kaitangiwaka, Taumarunui, married.
4412	MaeFarlane, Mary Thom, Maniapoto Street, Otorohanga, married.
4413	Maele, Richard, c. R. H. Greasley, Goodfellow St., Te Awamutu, farm hand.
4414	MaeLytre, Angus Taylor, Arapae, farmer.
4415	Maeiver, Donald Edward, Union Bank, Otorohanga, bank clerk.
4416	MaeKay, Alexander Graham, Te Awamutu Hotel, Te Awamutu, clerk.
4417	MaeKay, Daphne Mary, Ngutunui, Te Awamutu, married.
4418	MaeKay, Eric Stuart, Ngutunui, Te Awamutu, farmer.
4419	MaeKen, Horace Clarence, Alexandra Street, Te Awamutu, bricklayer.
4420	MaeKenzie, Aileen Manawa, Te Raranui, Martine Street, Kawhia, spinster.
4421	MaeKenzie, Alexander Fraser, c/o Mr. R. Muxted, Honikiwi, farm hand.
4422	MaeKenzie, Alice Maud, Waipere Falls, widow.
4423	MaeKenzie, Augusta Tenn, Kawhia, married.
4424	MaeKenzie, Bruce Brooks, Ngutunui, Te Awamutu, farmer.
4425	MaeKenzie, Christina Mary Wilson, Waikeria, Te Awamutu, married.
4426	MaeKenzie, Clara Lillian, Rototi, Opanui, married.
4427	MaeKenzie, Elizabeth Renmie, c/o Bruce B. Mackenzie, Te Awamutu, widow.
4428	MaeKenzie, George Henry, Te Puna, Kawhia, farmer.
4429	MaeKenzie, Ida Amy, Waipere Falls, Pio Pio, spinster.
4430	MaeKenzie, Ida Collins, Waipere Falls, Pio Pio, spinster.
4431	MaeKenzie, Jessie Kathie, Tokanui Hospital, Te Awamutu, spinster.
4432	MaeKenzie, Keith Anthony Wallace, Rototi, Opanui, farmer.
4433	MaeKenzie, Margaret Elsie, Tokanui Mental Hospital, Te Awamutu, spinster.
4434	MaeKenzie, Mary Rouse, c/o Bruce B. Mackenzie, Ngutunui, Te Awamutu, spinster.
4435	MaeKenzie, Murdoch Alexander, Waipere Falls, farmer.
4436	MaeKenzie, Vera, College Street, Te Awamutu, married.
4437	MaeKenzie, William, College Street, Te Awamutu, dentist.
4438	MaeKersey, Errol Meredith, Te Kuiti, solicitor.
4439	MaeKersey, Isidore, King Street, Te Kuiti, married.
4440	MaeKersey, Mavis Lillian, Tuboro Street, Otorohanga, spinster.
4441	MaeKinnon, Eileen Norah, Otorohanga, married.
4442	MaeLachlan, Alice Mary, Te Kuiti, married.
4443	MaeLachlan, Hugh Alexander, Te Kuiti, farmer.
4444	MaeLean, Amelia Marshall, Leith Street, Te Awamutu, married.
4445	MaeLean, Hector, Leith Street, Te Awamutu, lorry driver.
4446	MaeLean, Hector Matthew, Leith Street, Te Awamutu, electric linesman.
4447	MaeLeah, Isabel, Burebells Buildings, Te Awamutu, spinster.
4448	MaeLeod, Catherine Margaret, Winkeria Borsdal Institute, Te Awamutu, married.
4449	MaeLeod, Norman, Waikeria, Te Awamutu, warder.
4450	MaeLuekie, John Linton, c/o N. A. Palmer, Awakino, farmer.

## REPATRIATION AGREEMENT

**DATE:** Wednesday 28 November 2012

**LOCATION:**

The representatives below confirm that the kōiwi tangata listed in the table below were received from the Museum of New Zealand Te Papa Tongarewa on behalf of their respective iwi of Kawhia.

Kōiwi tangata	Hapū / whānau
KT692	Oparau, Kawhia
KT693	Oparau, Kawhia

**Name:** Michelle Hippolite - Kaihautū  
*Te Papa Representative*

**Signature:** 

**Name :** 

**Signature :** 