

1902.
NEW ZEALAND.

“THE MAORI ANTIQUITIES ACT, 1901”

(SUGGESTIONS, CORRESPONDENCE, ETC., IN CONNECTION WITH).

Laid on the Table by the Hon. Mr. Carroll by Leave of the House.

1. SUGGESTIONS FOR THE ESTABLISHMENT OF A MAORI MUSEUM.

SIR,—

Wellington, 12th March, 1902.

We have, as requested, considered the rough form in which a Bill authorising the establishment of a Maori museum at Wellington should be drawn, and have the honour to state below the main requirements of such an Act. We recommend, in order to carry out the full intention of “The Maori Antiquities Act, 1901,” that a Bill be introduced to Parliament somewhat as follows:—

1. That a museum be established in Wellington, to be called the National Maori Museum, for the preservation of the antiquities of the Polynesian race.

2. That power be secured under the Bill to appoint a Board of Governors of not less than seven members, of whom not less than three shall be members of the Native race.

3. Power to appoint a Director, and such assistants as may be found necessary.

4. The Board of Governors to be empowered to act as trustees for the safe custody of property intrusted to them.

5. That an estimated sum of £15,000 be appropriated by Act for Museum buildings, and offices pertaining thereto, but with provision that not more than £3,000 be spent in any one year. In addition, to provide for carrying on the Museum, a further sum of £3,000 a year be provided.

It may be added that during the first two years from the commencement of the buildings at least £1,000 a year out of the £3,000 above must be spent in fittings, with a lesser proportion from time to time afterwards; but the whole sum would be required for purchases, exchanges, memoirs, &c., continuously.

The following is a suggested scheme for the staff: Director, £500; preparator, £200; clerk, £160; messenger and caretaker, £100: total, £960.

We also beg to append a rough plan of a suggested scheme of buildings.*

We have, &c.,

S. PERCY SMITH.

A. HAMILTON.

The Hon. the Colonial Secretary, Wellington.

Suggestions for the Requirements of a Maori Museum.

Entrance porch.

Square hall, lighted from the top by a dome or lantern light, and having a light gallery round it at the level of the first floor. This hall to be used for portraits and memorials of noted persons of the Maori race, who would be represented by paintings, and, I hope, eventually by statuary. The full scheme provides for a specially lighted picture-gallery to be added at some future time for portraits and pictures of events in Maori history. The decoration of this hall would be a study in the application of Maori ornament to modern architecture.

Rooms at each side, one of which would be the Curator's office and the other the library for the collection of books, prints, photographs, &c. The rooms above these would be devoted to stores and the preparation of specimens, and the other would be a photographic studio with a top light.

Beyond these rooms would be the museum proper, a large hall divided by two walls which do not go to the roof. The roof of this part of the building should be like that of a wool-store of the ridge-and-valley type. The cases for the specimens would be arranged round the walls and the table-cases, &c., in the middle. All the wall-space would be available except the end, the greater part of which would be large sheets of plate glass, giving a view of the glass-and-iron winter garden in the rear in which are placed the Maori war canoes and the different Maori buildings. If the site permits this portion of the ground to rise at the back so much the better for the effect. A portion of this area would require to have the roof watertight, so that groups of Natives modelled in papier-maché might be placed in the neighbourhood of the canoes. The groups would represent Native carvings, preparing flax, &c. The rest of the extension would be of glass and iron. It would be possible in a building of this kind to have the roof of the house and of the *pataka* of the proper materials. This cannot be done if they are in the open.

I propose to have the large windows previously mentioned so that visitors shall be able to see

* No plan attached to papers laid on table.

these things well. I would not permit visitors to enter unless accompanied by the custodian or janitor, as it is found that it is impossible to keep the feather ornaments, &c., intact unless some such arrangement is made.

As will be seen in the plan, I should like to see a good carved house, a storehouse, a common house, a *rua*, a memorial canoe, and, if possible, part of a pa-fence. If the canoes obtained were too large they could be arranged longitudinally. The *marae* in front of the carved house should be kept clear as far as possible of supports so that the space might be available for photographic groups of Natives with a suitable background.

2. DRAFT REGULATIONS UNDER "THE MAORI ANTIQUITIES ACT, 1901."

SIR,—

Wellington, 12th March, 1902.

We have the honour to state that, after meeting and consulting together on the questions you wished us to consider connected with the regulations under "The Maori Antiquities Act, 1901," we now enclose for your information a set of suggested regulations, and, further, we beg to recommend, in order to carry out the provisions of the Act,—

- (1.) To carry out section 3 of the Act Government purchasing officers be appointed as below at once, to be followed by others from time to time and as circumstances call for them.
- (2.) We consider it highly desirable that the services of Captain Gilbert Mair be obtained for Auckland; for Rotorua we suggest that Judge Scannell, in addition to his duties under the Maori Councils Act, might act; Mr. Percy Smith will be glad to act for New Plymouth; for Hawke's Bay we think Mr. A. L. D. Fraser might be asked to act; and for Wanganui Mr. Goffe is suggested; whilst Mr. Tregear could probably act in Wellington.

In respect to the latter part of clause 3 of the Act, we think temporary accommodation should be provided for articles which may now at any time be acquired by Government.

It would be advisable that notice be sent to all dealers in Maori curiosities calling their attention to the provisions of the Act and of the regulations; and that all Customs and police officers be notified of their responsibilities under the Act.

With regard to the Act as it now stands, there appears to us (and to others) to be a conflict between the terms of section 2 and 4, which it would be desirable to remove. The part of section 2 which seems to conflict is the last paragraph thereof.

In the event of any amendment being made in the Act, it would be desirable to obtain power for the Government, when consent is given to sell and export any Maori antiquities, to secure the right to photograph or make casts of such objects before exportation.

We have, &c.,

S. PERCY SMITH.

A. HAMILTON.

The Hon. the Colonial Secretary, Wellington.

PROPOSED REGULATIONS UNDER "THE MAORI ANTIQUITIES ACT, 1901."

1. There shall be appointed at each shipping-port, and such other places as may be found necessary from time to time, a Government Purchase Officer. The duties of the Government Purchase Officer shall be, on the application of any person, to issue permits to remove for export or for sale outside New Zealand any Maori antiquity, in the form hereinafter provided. He shall affix a mark to each Maori antiquity for which he issues a permit for export or sale. He shall report to the Colonial Secretary from time to time as to the desirability of purchasing any specimens submitted to him under clause 6 of the Act, or which may come otherwise under his notice.

2. Any police or Customs officer shall have power, in accordance with section 5 of the Act, to seize and detain any Maori antiquity attempted to be removed from the colony contrary to the Act, and shall forthwith notify the same to the local Government Purchase Officer, who shall communicate with the Colonial Secretary, and, if necessary, take proceedings under the Act.

3. The Collector of Customs and the officer in charge of the police at any place shall have power to enter and search in any place where he has reason to believe that the Act is being evaded, and seize the same, and also any article about to be exported without the necessary permit.

4. The penalty for any breach of the Act or of these regulations may be any sum not exceeding £100, to be recovered before a Stipendiary Magistrate.

5. Any person desirous of removing any Maori antiquity from the colony shall apply on the appended form to the local Government Purchase Officer for permission to do so.

Form of Application.

I, A. B., hereby apply to the Purchasing Officer under "The Maori Antiquities Act, 1901," for the District for permission to remove from the Colony of New Zealand the following articles:—

1.

2.

Etc.

A. B.

NOTE.—Each article is to be described sufficiently to identify it to the satisfaction of the Purchasing Officer.

Form of Permit.

I, C. D., Purchase Officer for the District of _____, hereby grant permission to A. B. to remove from the colony the articles enumerated above, to each of which has been affixed a mark as follows:—

[Mark.]

C. D.

Permission to export the following articles is necessary in all cases :—

- Buildings or parts thereof, or articles connected therewith.
- Canoes or parts thereof, and gear connected therewith.
- Weapons or parts thereof, and gear connected therewith.
- Agricultural implements, and articles and implements connected with the preparation of food.
- Fishing and hunting gear, or articles connected therewith.
- Musical instruments.
- Utensils for domestic purposes.
- Clothing, and articles connected with the manufacture thereof.
- Tools of any material.
- Personal ornaments of any material, or receptacles therefor.
- Carved figures of wood, stone, or bone.

3. EXTRACTS FROM A LETTER FROM TAMAHAU MAHUPUKU TO THE HON. MR. CARROLL, PRESENTING CARVED HOUSE.

OUR hearts were filled with genuine joy, and justly so, when we heard that you had introduced a Bill to Parliament the object of which is to lay down an authoritative law to provide for the collecting, preserving, gathering together the art treasures and insuring the safety of specimens of the handiwork of our ancestors who have passed away from this world—to be kept together in one place, and a barrier placed against their removal over-sea. That is a step that will cause the minds of the people to reflect on the past, and to cherish, preserve, and venerate the science of their ancestors who are now sleeping in the bosom of their mother, Papa-tu-a-Nuku (Mother Earth, wife of Rangi, the sky). Such a sentiment stirs the soul, and causes even the eyes that are blind to see, strengthens the muscles that have become benumbed, gives strength to arms and fingers; and the dormant mind is awakened so that it may act with determination, caution, and discrimination, bringing back old-time recollections to the heart that has almost forgotten the history of the voyaging hither of the floating vessels of our ancestors—great canoes which brought them from distances great, distances vast, distances stretching far away back to where flushed the first dawn of creation when life first breathed into matter—across ocean's mighty billows, through the raging of winds, the downpour of rains, through mighty tempests. It would have been impossible for the faint-hearted beings of the present day to follow the awe-inspiring path traversed by those canoes when crossing the ocean hitherward. Their ultimate safe arrival was due to the strength in the hands that wielded the paddles, and the keen observant eye to note the signs in the heavens as they pursued their course through calm and tempest. It was the discretion in their hearts that enabled them to successfully carry out their plans, and their strength of purpose helped them to firmly retain the knowledge which past experience had taught them. Their guides were the secret signs above, going by which they were enabled at length to reach this fair and beautiful land, where they were to become the people of the soil, and accord hospitable welcome to subsequent arrivals when the appointed time came for receiving such—fair skin, light-brown skin, and dark skin, yet of one common blood, and therefore alike; and now through this gathering-together of these several races they have become blended into one, as other people have in other places under the sun. Thus we progress and go on progressing. Protecting care and truth have met together, righteousness and permanent peace have saluted each other. Righteousness looks down from heaven and sees that truth is progressing upon the earth, and that it hath laid its mantle over the two races, who are now living together as brethren in this their fair and beautiful home-land. All these things cover a wide field for the mind to dwell upon, and to have put into shape as something to leave to the after-ages, and your Act, O Minister! should cause this to be done.

O, Hon. Minister for Native Affairs, the Government, the honourable members of the House of Representatives, and the honourable members of the Legislative Council! may your days be lengthened to lead the people to the fulfilment of those honourable positions which are attainable by the Maori people in these days, that their bodily health may be preserved through the medium of the Maori Councils; that such highly beneficial and humane measures be encouraged as the sanitation of the *marae*, the removal of garbage, the advancement of the race to rear children, who will be shielded from accident even as though they were protected within a palisaded pa; the relieving of the poor, the stranger and wanderer, the blind, the deaf, the cripple, the leper, the paralytic, and the insane. The existing necessities to deal with these matters have given birth to the new positions and duties which the present generation is now called upon to fill and to perform. Dr. Pomare is the result of the advance of the age in so far as the Maoris are concerned, and in himself bears testimony of their capability to go forward with the times. Even though we might multiply words without end in connection with this important measure of which our ears have heard, yet pleasure, gladness, and a feeling of relief has long ago taken up their abode in our hearts and in the aged bodies of us, the elder generation, who are now approaching the end of the allotted span accorded to mortals ere they return to dust.

This action of yours has to our mind revived the waning science of our ancestors, who have passed away to nothingness, even as the snow on the mountain-tops is melted away by the warmth of the summer sun. Therefore proceed with your work, preserve it in your preserving-chamber, fashion it with the earth of Kurawaka, so that another Hinehauone may arise (the first woman resulting from the union between Rangi—Heaven—and Papa—Earth) in the new building-up and collecting-together of our ancient lore, our history, our treasures, our laws, our customs, our sacred rites, and everything that can be preserved of us as a people. Our ancestors who came to these Islands had three great possessions by means of which existence was aided, and mana and chieftainship upheld and established :—(1) The war canoe, carved and equipped with all its numerous

fittings and cargo: (2) the palisaded pa with all its adjuncts (from which the name arose), with its carvings and its multitude of varied and valuable properties: (3) the *whare maihi* house with its carved timbers, dedicated to the *atua* (divinity); it was *tapu* (sacred); it had mana: this house distinguished and separated all classes of the people; it kept up the skill and handicraft of both men and women, and preserved the mysteries of the *wananga*.

We are quite confident that that which our ears have heard will be realised, and our hearts are full of gladness, as are, no doubt, those of the other elders and ancient ones throughout the eastern, the northern, and the western coasts of this Island of Aotearoa, crossing over to the Island of Te Waipounamu (the Middle Island), including their lesser islands, and right on to those other isles of Hawaiki which have lately been annexed to these Islands, will all raise their voices as one man and cry, "It is well! it is well! it is well!" And their eyes will become suffused with tears in emotional reflection on the past.

We have had a large meeting, O Minister! to consider your Act, and to give what support we can to you. Our meeting is over. Ngati Hikawera and Ngati Moe have come to a unanimous decision, in peace and quietness, and with a resolved mind, to present the carved house "Takitimu," now standing at Kehemane, wholly as it stands to you and the Government as a token of our appreciation of your efforts in connection with the preservation of the handiwork of your Maori people to be viewed by the eyes of the two races, who are now living together as brethren, and those who come after them. The name of the house (Takitimu) was the name of the canoe in which those of Rongokako and his son Tamatea came from afar. Takitimu was one of the famous seven canoes—namely, Takitimu, Kurahaupo, Te Arawa, Tainui, Matatua, Aotea, and Tokomaru—that reached this Island of Aotearoa many generations ago.

This is a chief's gift from me, Tamahau Mahupuku, of this the Takitimu carved house, on behalf of the tribes and hapus living within the boundaries of Rongokako, thence to the east coast, on to the northern coast, right round to the western coast, across Cook Strait, and right round the Middle Island. This is an absolute, genuine, and permanent gift under the warm sun to you, O Timi Kara! the Hon. Minister for Native Affairs, of this carved house "Takitimu" in its entirety as it stands. Under this gift you have the right to take, remove, or transfer it from its present site at Kehemane, Nga-waka-a-Kupe, Wairarapa, with its carved timbers, its laced worked sides, and all its furniture, together with the likenesses of the old chiefs which are contained within the said carved house—namely, Wereta te Kawekairangi, Hoera Whakatahakiterangi, Ngairo Takatakaputea, Heremaia Tamakitematangi, and Wiremu Hikawera Mahupaku—whose names are to be found in the deeds ceding lands to the Queen in former days. Under the gift you have the right to take, remove, or transfer it from its present site at Kehemane to any other locality.

This gift was made on the 9th day of October, 1901, by Tamahau Mahupuku, on behalf of the descendants of Rongokako and the Maori tribes of Aotearoa (the North Island) and Te Waipounamu (the Middle Island), and all their smaller adjacent islands.

O Timi Kara! if you be pleased to accept this gift our hearts will rejoice with exceeding great gladness.

From your sincere elder,

TAMAHAU MAHUPUKU.

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