

GORE DISTRICT COUNCIL
HISTORIC HERITAGE ITEM RECORD FORM

HERITAGE ITEM NAME 'Tuturau Raid' Centenary Monument

ADDRESS 235 Wyndham Road, Tuturau

PHOTOGRAPH



(October 2021)

DISTRICT PLAN ITEM NO.
(at time of assessment)

n / a

HNZ LIST NO. & CATEGORY

n / a

LEGAL DESCRIPTION

Section 1 Section 46 Block III Tuturau SD

GDC FILE NUMBER

3219991

DATE OF CONSTRUCTION

1937

**ARCHITECT/DESIGNER/
BUILDER**

Unknown

STYLE

Obelisk

PHYSICAL DESCRIPTION

Obelisk mounted on plinth set with river stones and commemorative plaque; concrete base. Metal-lined slot below plaque.

MATERIALS/STRUCTURE

Concrete, river stones; marble plaque.

ADDITIONS/ALTERATIONS

Unknown, if any.

SETTING

The monument stands at the heart of Tuturau Native Reserve 180 within the rohe of Hokonui Rūnanga. It is located on an elevated site overlooking Wyndham Road, 3.5 kilometres south of Mātaura. There is a rest area close to the roadside with seating and interpretative signage. The scheduled setting encompasses the two land parcels that comprise the reserve and includes the stone boulders marking the boundary of the rest area and the concrete reserve marker on the roadside. It is noted that there is an urupā on the site.

HISTORY

'Tuturau is a long-established kāinga (settlement) located south of Te Au-nui-pihapiha-kanakana (Mataura Falls), on the eastern bank of the Mataura River. It is known historically as the location where the Ngāti Tama leader, Te Pūoho, was killed during his attack on southern Ngāi Tahu. Following Te Pūoho's unsuccessful raid, Tuturau became the only permanent settlement in the Mataura Valley. John Pūao Rakiraki, a well-regarded informant on southern histories and traditions, later described Tūtūrau as "the rounded hill north of [Pikiraki] where the village was, and a fight took place". Strategically positioned on the Mataura River, Tuturau was an important stopping place for those travelling either north or south along the river, or along the inland ara tawhito (traditional travel route) connecting Murihiku and Otago' (Kā Huru Manu).

On this site in December 1836 a battle took place between Te Pūoho of Ngāti Tama, who had marched from Nelson via the West Coast against Te Rauparaha's wishes, and Tūhawaiki of Ngāi Tahu. With the centenary of that action approaching, a 'Tuturau Māori Raid Centenary Committee' had been formed by September 1936, with the object of commemorating the last battle of the 'Musket Wars' between North and South Island Māori at Tuturau. As described by Jock Phillips, the 1937 centenary commemorations 'were very much a Pakeha performance' (*Sorrow and the Pride*, p. 18). An outbreak of polio delayed the centennial event until December 1937, at which time it was reported that the largest gathering ever to take place in Mataura occurred. People came from all over Southland for the dedication ceremony; 4000 were reportedly in attendance, including iwi from Bluff and Colac Bay. The monument was unveiled by the Hon F Langstone, the Minister of Lands and acting Minister of Native Affairs, on Saturday, 4 December 1937. As part of his address Langstone spoke of the arrival 'of pakehas, who tried to overthrow [Māori] civilisation' and of the value of the Treaty of Waitangi for Māori 'as it gave them the same protection as British citizens and conserved their land from unscrupulous landgrabbers. ... This is something the white man cannot be proud of' (*Otago Daily Times* 6 December 1937, p. 7). In reply Teone Topi Pātuki was reported as saying 'Britain gave her word of honour to protect our people. We waited 75 years for £3,000,000 for the country and we are still waiting' (Ibid). At the same event a whare with carvings was dedicated and a 32-acre reserve was gifted to Mataura Borough Council by Topi Pātuki from Bluff on behalf of local iwi. The whare soon decayed and the monument's text, which is only in English, is focused upon the Southerners' victory; neither Te Pūoho, Tūhawaiki nor their iwi are mentioned. That said, the events of December 1836 were recounted in the newspapers of the day and the story of monument is recorded in recent publications and web sites.

HISTORIC AND SOCIAL SIGNIFICANCE

The 'Tuturau Raid' Centenary Monument has historic and social significance for its association with the local commemoration of an event of national importance. The monument represents a major tribal battle of historic significance and is a rare instance of a monument dedicated to a Māori battle, as opposed to those that involved the crown and iwi, for example.

CULTURAL AND SPIRITUAL SIGNIFICANCE

The 'Tuturau Raid' Centenary Monument has cultural and spiritual significance to mana whenua as a marker of the site of a highly influential tribal battle that involved the loss of life. The monument is also significant as a site of community identity and historic continuity. The memorial has commemorative significance and reflects mid-20th century Pakehā values and interests concerning the early colonial period of New Zealand history.

ARCHITECTURAL AND AESTHETIC SIGNIFICANCE

The 'Tuturau Raid' Centenary Monument has aesthetic value as a classical obelisk given a local inflection with the use of river stones on the plinth. The designer of the monument is currently unknown.

TECHNOLOGICAL AND CRAFTSMANSHIP SIGNIFICANCE

The 'Tuturau Raid' Centenary Monument has craftsmanship value for the quality of its construction and detailing. The builder of the monument is currently unknown.

CONTEXTUAL SIGNIFICANCE

The 'Tuturau Raid' Centenary Monument has contextual significance as a landscape feature that draws attention to the underlying history of Tuturau's cultural landscape. 'This 285-acre reserve was the only inland reserve granted as part of the Murihiku Purchase 1853. ... Ownership of the reserve was not determined until 1868 when the Native Land Court determined that ownership resided with nine people, and in 1870 a Crown Grant was issued to Teone Topi Pātuki and two others as trustees. In 1886 the Native Land Court investigated the title under the provisions of the Native Equitable Owners Act 1886, to determine all those who held a beneficial right to the reserve. Only two sections of the original reserve remain as Māori freehold land; the rest has been converted to general title' (Kā Huru Manu). The Mataura River runs to the west of the reserve site: 'The Mataura River flows south-east from the Eyre Mountains east of Te Ana-au. It passes through the township of Mataura before entering Te Moana-nui-a-Kiwa (Pacific Ocean) at Toetoes Bay, on the Murihiku (Southland) coast. The Mataura was a significant kāinga mahinga kai (food-gathering place) for local Kāi Tahu, and was tribally renowned for its abundance of kanakana (lamprey, *Geotria australis*). Commonly known in the North Island as piharau, kanakana is a primitive species of fish. Instead of gills, kanakana have six holes down each side of the head and a sucker-type mouth. Kanakana are normally caught when climbing natural waterfalls, such as Te Au-nui-pihapiha-kanakana (Mataura Falls) which was a renowned spot for gathering kanakana. The Mataura was an important ara tawhito (traditional travel route) that provides direct access from Murihiku to Whakatipu Waimāori (Lake Wakatipu)' (Kā Huru Manu).

ARCHAEOLOGICAL AND SCIENTIFIC SIGNIFICANCE

Although the memorial post-dates 1900, its site has potential archaeological significance in relation to the historic use and development of the land; particularly in regard to the events of 1836 and the urūpa on the reserve.

SUMMARY OF HERITAGE SIGNIFICANCE

The 'Tuturau Raid' Centenary Monument has overall heritage significance to Tuturau and to the district of Gore as a whole. The memorial has historical and social significance as the marker of a battle site of high importance and as a rare example of a monument dedicated to a battle between Māori. The 'Tuturau Raid' Centenary Monument has cultural and spiritual significance to mana whenua in regard to the tribal battle that occurred on the site and led to the loss of life; it also represents mid-20th century Pakehā attitudes towards New Zealand's early colonial history. The 'Tuturau Raid' Centenary Monument has aesthetic value as a classical obelisk type memorial and craftsmanship value for its concrete and river stone construction and detailing. The 'Tuturau Raid' Centenary Monument has contextual significance as a landscape feature that draws attention to the underlying history of Tuturau's cultural landscape; its site may have potential archaeological value related to its historic use and development.

REFERENCES

- *Otago Daily Times* 1 October 1937, p. 16; 23 October 1937, p. 21; 1 December 1937, p. 13; 3 December 1937, p. 10; 6 December 1937, p. 7; 7 December 1937, p. 4.
- *Evening Star* 1 September 1936, p. 13; 3 December 1937, p. 9; 4 December 1937, p. 10.
- *Mt Benger Mail* 8 December 1937, p. 3.

- 'Centenary of a famous encounter: the final clash between North and South Island Maoris [sic] at Tukurau' *NZ Railways Magazine* Vol. 12, Issue 2, 1 May 1937; available online.
- J Phillips & C Maclean *The Sorrow and the Pride – New Zealand War Memorials* Wellington, 1990.
- J Phillips *To the Memory – New Zealand's War Memorials* Nelson, 2016.
- <https://www.kahurumanu.co.nz/atlas>

REPORT COMPLETED

18 May 2022

AUTHOR

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Extent of scheduling, encompassing both land parcels, 'Tukurau Raid' Centenary Monument, 235 Wyndham Road, Tukurau. Location of the monument is marked by star.



The carved whare dedicated at the same time that the monument was unveiled. Mātaura Museum.



The concrete reserve marker on the roadside, which is included in the extent of setting.