

Pākaitore: A history



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Pākaitore: A history

MIHIMIHI

Puhaina Tongariro
E rere nei Whanganui
Ko te wai inuina tēnā
O Ruatipua i mua e ...!

E tangi ana te ngākau ki a rātau kua huri atu ki tua o te ārai. E hoki ana te pūmahara ki ērā o ō tātau tūpuna i nohoia nei te whenua kura o Pākaitore i roto i ngā tau. E kī ana te kōrero:

Tupua-horo-nuku! Tupua-horo-rangi!
Ea ai ō mate!
Kei waho kei te moana, whakangaro atu ai!
Ue ha! Ue ha!

E rere ana te ia o mihi ki kautau ngā kanohi ora o ngā tūpuna, e aro mai ana ki tēnei pūrongo mō te hītōria o tēnei whenua, ko Pākaitore. He mea kohikohi ēnei kupu kōrero i ngā puna maha kua tāngia, kua whakapukapukatia. Tēnā, kua whakahuihui mai ēnā kōrero ki tēnei pūrongo, ki te wāhi kotahi. Tērā pea, e ngaro ana ētehi kōrero mō Pākaitore; mā ngā reanga ā muri ake nei e kimi, e rapu ana i te mea ngaro.

Kei te mihi hoki ki te hunga i kaha taunaki nei i Te Poari Hītōria o Pākaitore, ki a Te Atawhai o Te Ao, mō ngā mahi rangahau, ā-hāpori, ā-iwi, ā-hapū, ā-whānau, kua puta i tēnei pūrongo.

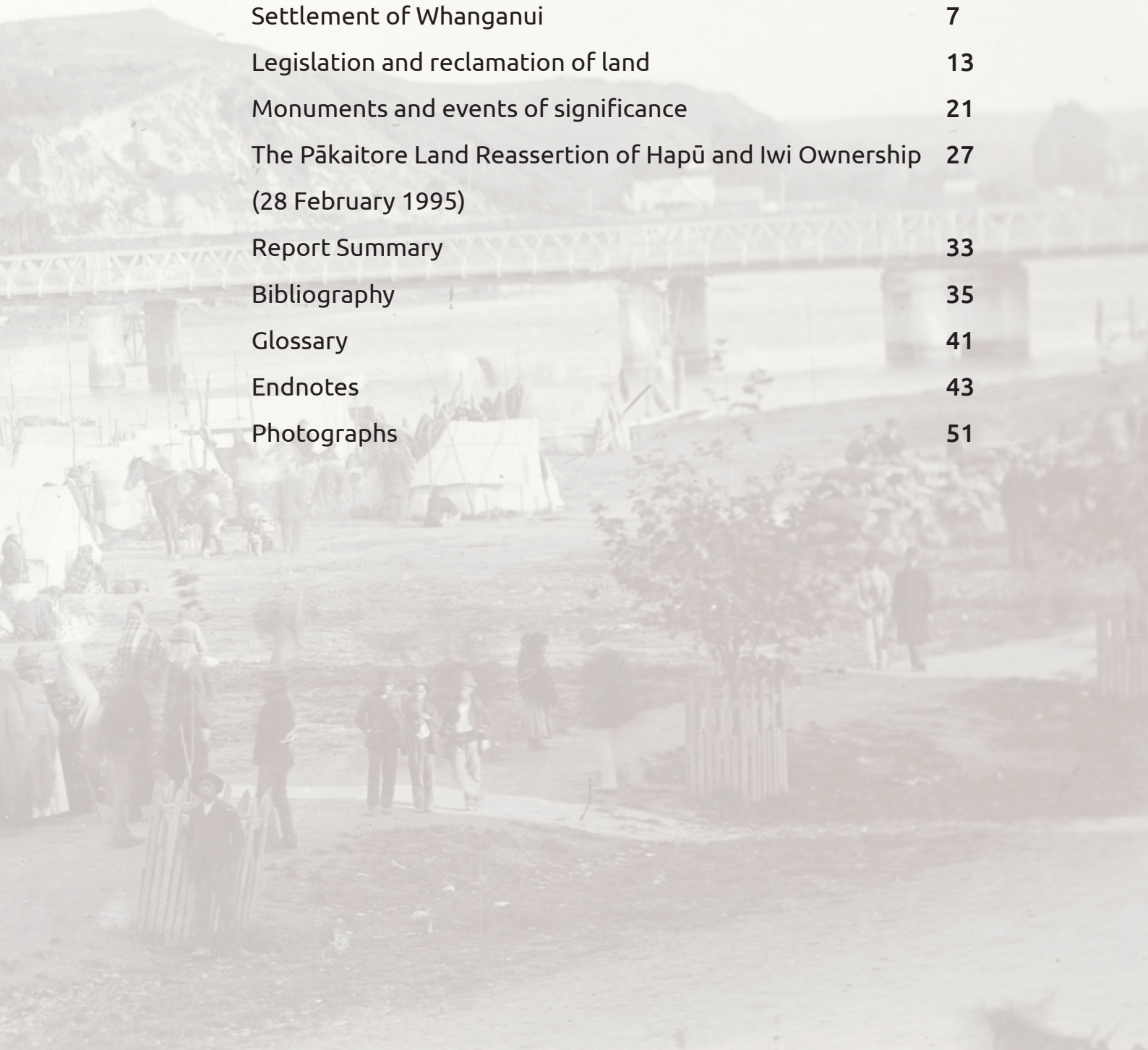
Kei te tere tonu tēnei kaupapa i runga i te kare o ngā wai, tēnā, kia rite ai te hoe i tō tātau waka ki tā ngā mātua takitaki ai:

Kei tō te ihu, takoto ake!
Kei tō waenganui tirohia!
Tēnei ākina, rite kia rite, rite kia rite!

Ngā toa pohe, e ngari tō hoe!

CONTENTS

Executive Summary	1
Background to the Report	3
Usage of Pākaitore	5
Settlement of Whanganui	7
Legislation and reclamation of land	13
Monuments and events of significance	21
The Pākaitore Land Reassertion of Hapū and Iwi Ownership (28 February 1995)	27
Report Summary	33
Bibliography	35
Glossary	41
Endnotes	43
Photographs	51





EXECUTIVE SUMMARY

This report examines the history of Pākaitore. The report is divided into five historical periods and provides an overview of the key monuments within the Pākaitore site. The five historical periods outlined are:

1. Hapū and Iwi affiliation and usage of Pākaitore
2. Settlement of Whanganui
3. Legislation and reclamation of land
4. Monuments and events of significance
5. The Pākaitore Land Reassertion of Hapū and Iwi Ownership (28 February 1995)

The existing literature highlights these five historical periods as pivotal within the development of the Pākaitore site presently. These five sections are explored further below within this report.



BACKGROUND TO THE REPORT

This report provides an historic overview and outline of the Pākaitore land and the addition of memorials, and trees to the site. The aim of this first report is to contribute towards the Pākaitore Historic Reserve Board strategic plan. The strategic plan has identified three critical issues regarding the Pākaitore site. These three critical issues include:

1. Building the bridge of understanding between Hāpu and Iwi and the wider community
2. Improving functionality
3. Preserving and restoring historical monuments and features including trees

These three critical goals of the Board were taken into account to produce and agreed upon historical overview of the Pākaitore site.



USAGE OF PĀKAITORE

2.1 Hapū and Iwi affiliation and usage of Pākaitore

Prior to European arrival, the Pākaitore site was used as a temporary and seasonal fishing village or kāinga. Particular Hapū and Iwi would have certain fishing rights that could be exercised within certain parts of the Pākaitore area.¹ This site was used as a trading post between upriver Whanganui Hapū and Iwi as well as lower river Whanganui Hapū and Iwi during warmer months. Additionally, neighbouring Iwi such as Ngāti Tūwharetoa, Ngāti Apa and Ngā Rauru Kītahi traded and were allowed to fish within the Pākaitore site and what is presently known as the Whanganui township area.² Wakefield describes the area surrounding Pūtiki, as well as its tūpuna usages stating:

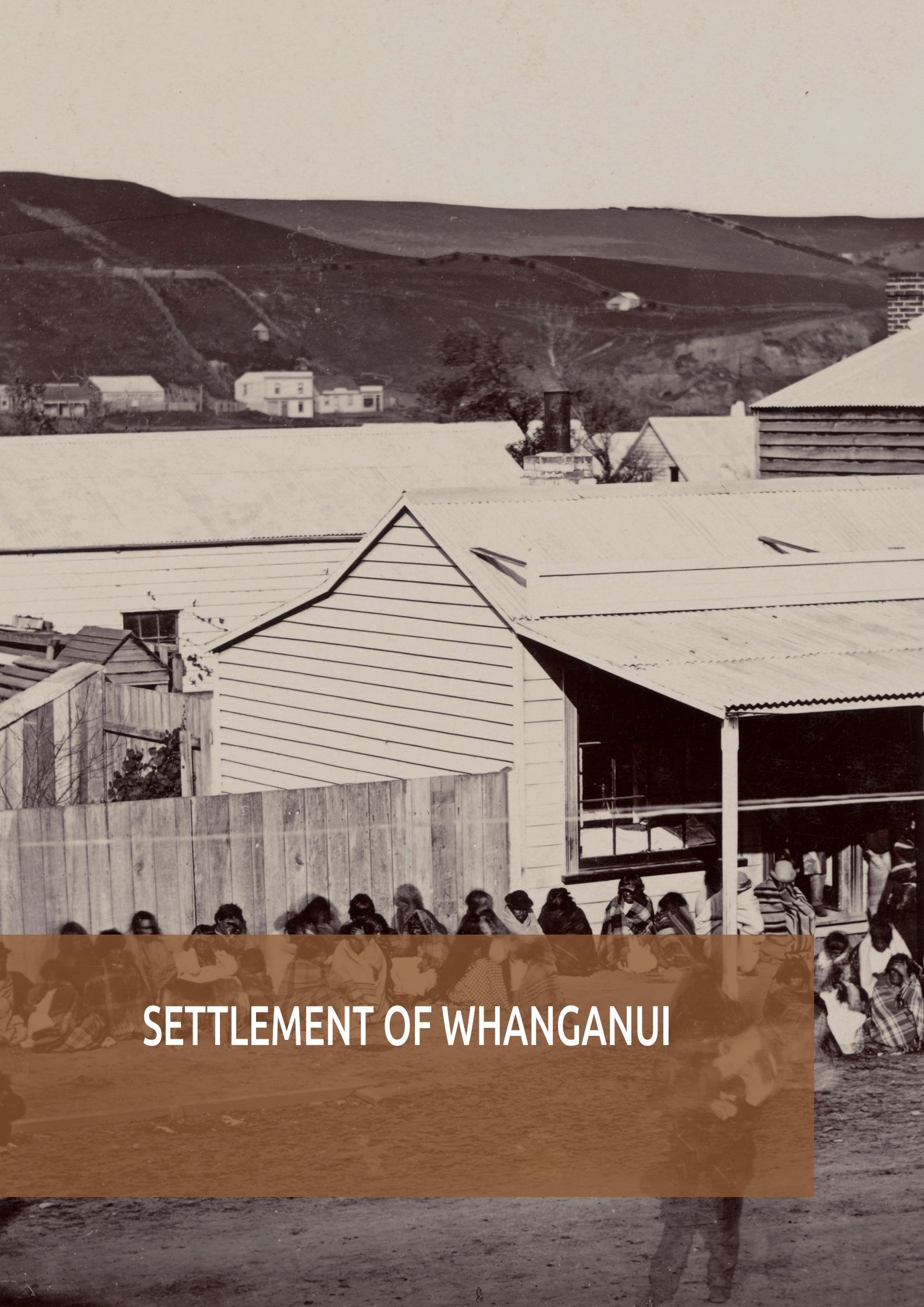
“ I passed through the centre of this fishing fleet, on my way to a village on the opposite side, about half a mile above Putikiwaranui... He explained to me, that none of the natives lived permanently near the sea-side; but that their pas and cultivations were far up the river, among the mountainous country, which they consider more fertile as well as more secure from hostile attacks. These villages near the sea were only used during this season, when the fish abound and the constant fine weather allows the almost daily exit of the canoes. At the end of the summer they return up the river with large stores of dried fish. I now understood why these villages were so poorly built and badly fenced. I had not seen a good house in either of them; and the fences, instead of being formed of high strong wooden uprights, as I had seen them in other pas, were made of reeds and grass, supported on weak sticks to the height of four feet; evidently calculated for no other purpose than that of breaking the force of the sea-breezes. I now understood that these were mere temporary villages used for fishing.³

These descriptions show the functionality of the Pākaitore site, which are reiterated within Whanganui Māori oral histories that have been recorded within written literature.⁴ The boundaries of Pākaitore are described within a mile above Pūtiki Wharanui Pā and marked by Purua Creek on the opposite side of the Whanganui River.⁵

The early literature provides accounts detailing Pākaitore as a significant place for Whanganui Hapū and Iwi and beyond, due to its access to tūpuna food sources.⁶ These tūpuna usages surrounding the collection of traditional food sources are exemplified by the meaning of the name ‘Pākaitore’, which is dissected by Phillips to denote pā being the place where ‘kai’ (food) was ‘tore’ or spilt during fishing expeditions.⁷

2.1.1 Summary

Pākaitore was a critical site used as a trading post as well as a temporary fishing village between Whanganui Hapū and Iwi, and neighbouring Iwi. Therefore, Whanganui Hapū and Iwi had tūpuna fishing rights that they exercised over the Pākaitore site. The Pākaitore site encompassed the entire bank of the river in present day Whanganui township, described as being half a mile above Pūtiki Wharanui Pā.⁸



SETTLEMENT OF WHANGANUI

2.2 Settlement of Whanganui

The function of Pākaitore changed as a result of becoming a primary port for trade and a key area of interest. This led to the first Whanganui deed of sale taking place in Pākaitore, which informed the later conjecture surrounding its inclusion within the Whanganui Deed of Purchase in 1848. Pākaitore also became the first landing site for Pākehā settlers within Whanganui.⁹

The Waitangi Tribunal¹⁰ names Pākaitore as the site where Whanganui chiefs signed Te Tiriti o Waitangi occurring on 23 May 1840. Young also states that Pākaitore is most likely the place of the Treaty signing.¹¹ However, there is no other clear evidence that Pākaitore was the site of the Treaty signing. The Waitangi Tribunal lists nine out of fourteen Whanganui chiefs who signed the Treaty.¹² However, according to Te Tiriti o Waitangi, there were ten Whanganui chiefs who signed the Treaty at Pākaitore.¹³ Downes combines the list of signatories, implying that the fourteen Whanganui chiefs signed together on the same date.¹⁴ Other sources implicate the two different signings as well as Pākaitore being the speculated site of the first signing¹⁵ (See Figure 1).

There were fourteen Whanganui chiefs who signed Te Tiriti o Waitangi through two signings. The first signing was speculated to be held at Pākaitore on 23 May 1840 with nine signatories (See Figure 1). The second signing occurred in Waikanae with five signatories on 31 May 1840. Both of the signings were witnessed by Reverend Henry Williams and Octavius Hadfield.¹⁶

2.2.1 Whanganui Iwi signatories to Te Tiriti o Waitangi

Whanganui Iwi chief name	Hapū and/or Iwi	Date of signing
Hōri Kīngi Te Anaua	Ngāti Ruaka, Te Āti Haunui-a-Pāpārangi	23 May 1840
Tawhito, Tawhito-te-rangi, Tawhito-o-rangi, Kāwana Pitiroi Paipai Tawhito-o-te-rangi Rere, Rere-ō-maki, Rāwinia Rere-ō-Maki (one of thirteen wāhine to sign Te Tiriti o Waitangi)	Ngāti Ruaka, Te Āti Haunui-a-Pāpārangi Ngāti Ruaka, Te Āti Haunui-a-Pāpārangi	23 May 1840
Te Tauri, Wiremu Eruera Te Tauri	Ngāti Rangīita, Ngāti Tūwharetoa, Te Āti Haunui-a-Pāpārangi (from Taupō and married Rīpeka, daughter of Te Māwae and Rīpeka)	23 May 1840
Te Pēhi Turoa	Ngāti Patutokotoko, Ngāti Hekeāwai, Te Āti Haunui-a-Pāpārangi	23 May 1840
Te Māwae	Ngāti Ruaka, Te Āti Haunui-a-Pāpārangi	23 May 1840
Taka	Unknown but linkages to Ngāti Pautokotoko through possibly being the grandson of Ngāpara, Te Āti Haunui-a-Pāpārangi	23 May 1840
Kurawhatuia, Kurawatiia, Kurawhatia, Kurawhatia	Unknown but linkages to Ngāti Kurawhatia, Te Āti Haunui-a-Pāpārangi	23 May 1840
Te Rangiwakarurua, Te Rangiwaka-ru-rua, Te Rangiwakarūrua	Ngāti Hau, Te Āti Haunui-a-Pāpārangi	23 May 1840 *
Rore	Unknown, Te Āti Haunui-a-Pāpārangi	23 May 1840

Figure 1. Illustrates the first signing of the Whanganui chief signatories for Te Tiriti o Waitangi on the 23 May 1840, speculated to be held at Pākaitore. Their Hapū and Iwi are listed where possible as well as the date of signing. The signing was witnessed by Reverend Henry Williams and Octavius Hadfield. The * symbol represents conflicting literature as Te Rangiwakarurua has been attributed to the first signing according to Te Tiriti o Waitangi¹⁷ as the 126th signatory. However, Waitangi Tribunal state Te Rangiwakarua signed on 31 May 1840, during the second signing in Waikanae with other Whanganui chiefs.¹⁸

2.2.2 The New Zealand Company and the deed of sale

Pākaitore was used as a port for the New Zealand Company, which was established by Edward Gibbon Wakefield. This company was instrumental in the Whanganui deed of sale as well as the first Pākehā settlement of Whanganui, which aimed to systematically colonise New Zealand and procure land for Pākehā settlers.¹⁹ Aboard the 'Surprise', Edward Gibbon Wakefield's son named, Edward Jerningham Wakefield carried trading goods intended as payment for the "purchase price of 40,000 acres of land in the immediate vicinity of W[h]anganui."²⁰ The 'Surprise' ported at Pākaitore on the 19 May 1840. Prior to the Whanganui deed of sale, this event had been organised in 1839 between Colonel Edward Hayward Wakefield and missionary Reverend Henry Williams on behalf of Whanganui Hapū and Iwi.²¹

The literature provides conflicting accounts and queries whether ethical and informed consent was given by Whanganui Hapū and Iwi to the New Zealand Company as well as the quality of payment for Whanganui land within the Whanganui deed of sale. This sale occurred between Whanganui Hapū and Iwi and Edward Jerningham Wakefield on behalf of the New Zealand Company.²² However, the literature agrees that Pākaitore was the primary port and access site for the New Zealand Company in developing economic growth through trade within Whanganui. The literature shows that Pākaitore was the site where the Whanganui deed of sale took place involving the first trading goods carried aboard the 'Surprise' to be distributed to Whanganui Hapū and Iwi.²³

After Edward Jerningham Wakefield's arrival several days earlier, he met with Whanganui Hapū and Iwi and chiefs to finalise the Whanganui deed of sale as well as distribute the trade goods in Pākaitore. Wakefield describes the event stating:

“ After several discussions at the different villages and on board the schooner, at which I explained, through the interpreter, the whole force and meaning of the transaction which was about to be made, I invited E Kuru to assemble them all at one place. This was done at the fishing-village at which I had formerly seen the people from Wahipari. On a bright sunny day, I landed there from the schooner, and found a truly imposing audience assembled. In a small court-yard of the village all the superior chiefs, to the number of 20 or 30, were sitting on the ground dressed in their best mats and feathers, with all their green-stone clubs and taiaha shown off to the best advantage.²⁴

Pākaitore is described as the “fishing-village” by Wakefield throughout his account within the Whanganui township area.

As a result of the Whanganui deed of sale between the New Zealand Company and Whanganui Hapū and Iwi, the first Pākehā settlers began arriving to Whanganui during 1841 disembarking at Pākaitore. The first thirteen Pākehā settlers arrived onboard the first vessel named 'Elizabeth', which is described as a 51-ton schooner disembarking from Port Nicholson, Wellington to Pākaitore, Whanganui (See Figure 2). Other vessels landed within the Pākaitore site through the New Zealand Company to trade, economically grow and colonise the Whanganui region.²⁵ (See Figure 3).

2.2.3 'Elizabeth' passengers and settlers of Whanganui

- Dr Peter Wilson, Mrs Wilson and their son
- Mr John Nixon and Mrs Nixon
- Henry Churton
- Charles Niblett
- Samuel King and his two sisters, Maria and Martha.
- Three unnamed steerage passengers

Figure 2. Shows the first Pākehā settlers either built their own businesses near or lived near the Pākaitore site. Some of the passengers were not recorded and were referenced in relation to one family member.²⁶

2.2.4 Other vessels to Whanganui

Ship name	Type and/or captain	Purpose	Date of first arrival
Surprise	Schooner. Captain John "Jock" McGregor.	Cargo	Disembarked Port Nicholson, Wellington in May 1840. ²⁷ Unknown date of arrival. Used in regular trading and eventually wrecked in the entrance to the Whanganui River on October 1841. ²⁸
Elizabeth	Schooner. Styles.	Passenger ship/ Cargo	27 February 1841 ²⁹
Jewess	Unknown. Moore.	Passenger ship/ Cargo	Wrecked in Porirua area but bound for Whanganui. ³⁰
Harriet	Cutter. Styles.	Passenger ship/ Cargo	Unknown ³¹
Jane	Unknown	Unknown	Unknown ³²
Sandfly	Schooner	Cargo	1841 ³³
Katherine Johnston (Also known as 'Kitty J')	Unknown. T. B. Taylor & W. H. Watt	Passenger ship/ Cargo	10 April 1842 ³⁴
The Ariel	Unknown, John "Jock" McGregor	Cargo	Unknown ³⁵
Mana	Schooner. Barker.	Passenger ship/ Cargo	January, 1842 ³⁶
Industry	Schooner	Passenger ship/ Cargo	April, 1842 ³⁷
Clydeside	Barque. Mathison.	Passenger ship	October, 1841 ³⁸
Eliza	Schooner. Fergusson.	Passenger ship	June, 1841 ³⁹
Gem	Schooner	Passenger ship	October, 1841 ⁴⁰
Black Warrior	Schooner. John "Jock" McGregor	Passenger ship/ Cargo	Launched Whanganui August, 1842 ⁴¹
Look-in	Schooner. H. J. Canning.	Passenger ship/ Cargo	December 1841 ⁴²
Neptune	Schooner. Phillip.	Passenger ship	December 1841 ⁴³
Imp	Schooner	Passenger ship/ Cargo	August 1841. ⁴⁴ Launched from Whanganui.

Figure 3. Shows the known vessels according to the literature that either embarked for Whanganui or ported at the Pākaitore site from 1841 and onwards. These ships were key in the trade and colonisation of the Whanganui region.⁴⁵ There are instances where limited information is known based on the literature. Therefore, there are parts of this figure that have 'unknown' in sections.

2.2.4 The Deed of Purchase

From 26 May to 29 May 1848, 207 Māori signed the Whanganui Deed of Purchase, which was a document in te reo Māori and translated into English by Sir Donald McLean. The literature states that the translation from te reo Māori to English resulted in conflicting views of ownership. Therefore, the inclusion of Pākaitore in the Deed of Purchase of 1848 was disputed.⁴⁶ The Waitangi Tribunal looks at the Whanganui Deed of Purchase in 1848 against Treaty terms stating:

“ In Treaty terms, the legal effect of the deed is not the issue... At heart was a question of whose law applied or whether the two could be merged. The Governor assumed that English law must prevail, and that depended on the assertion of British power. Maori remained intent on upholding their own authority, while seeking a bond with the settlers at the same time. For the one, it was a question of control, and, for the other, a question of relationships and mana. The immediate question for Maori, however, was whether their authority could in fact be maintained.⁴⁷

This is reiterated by Ken Mair but through the context of Te Tiriti o Waitangi stating:

“ In my view, te tiriti, to our rangatira, was about developing a relationship between two peoples consistent with our cultural values . . . I maintain that at all times our rangatira were clear that they were retaining their mana.⁴⁸

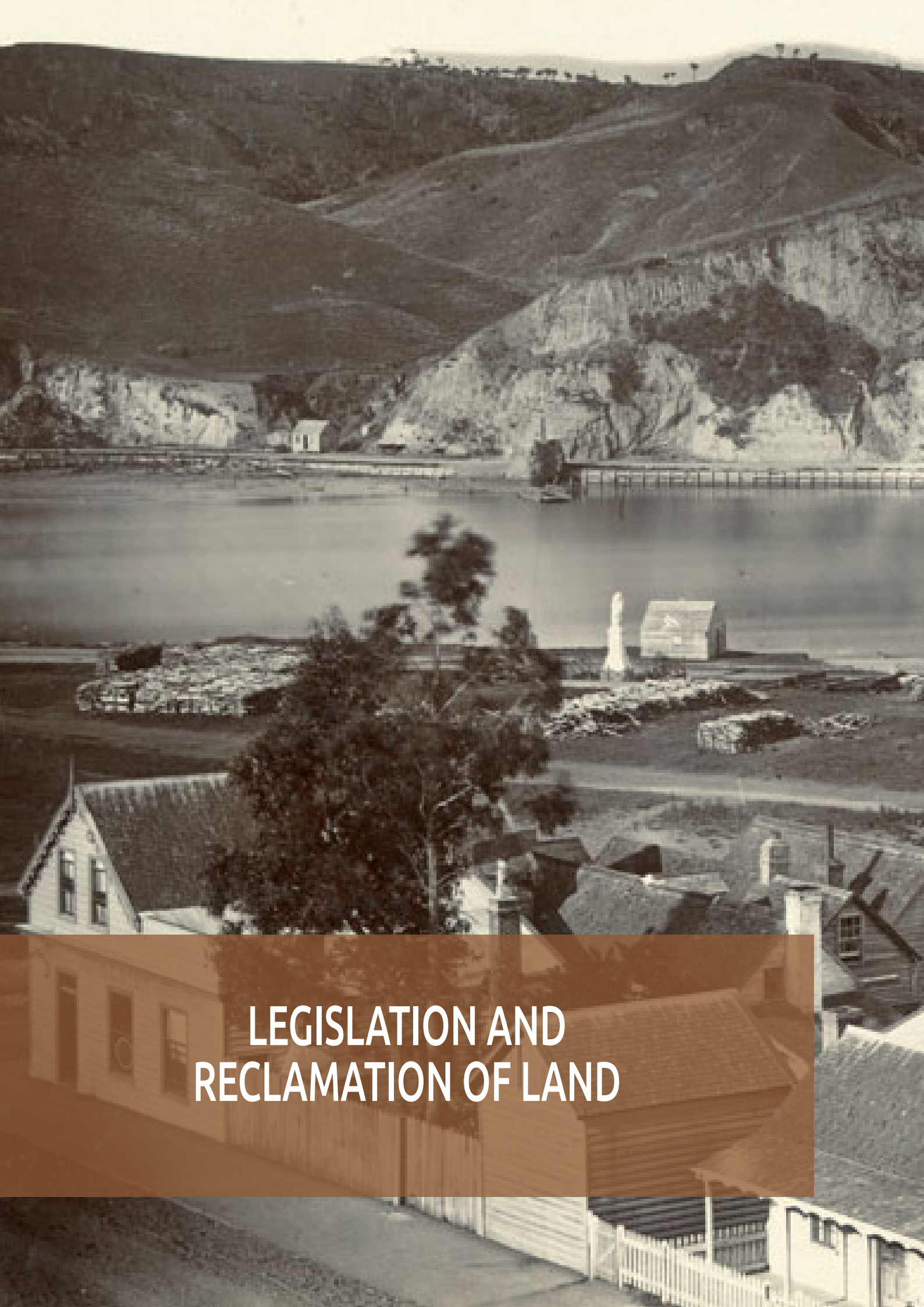
Gregory Rātana relates these values to the Treaty of Waitangi principles, highlighting:

“ The Treaty of Waitangi was designed to allow the Queen’s subjects to reside in New Zealand. It gave them a right to be here. It is also supposed to be a partnership between the Crown and Māori. Under the Treaty the Crown was supposed to protect our lands, villages, fisheries and taonga for as long as we wished.⁴⁹

Due to the disputed inclusion of Pākaitore in the Deed of Purchase of 1848, the site is key in discussing these different worldviews in relation to the principles of Te Tiriti o Waitangi and the Treaty of Waitangi.

2.2.5 Summary

The functionality of Pākaitore changed in becoming a critical access point for economic growth, trade and colonisation of the Whanganui region through being the primary port in settling Pākehā.⁵⁰ Additionally, the Pākaitore site is where the deed of sale took place, the speculated site of the first Whanganui signing of Te Tiriti o Waitangi as well as possibly being a site included within the Whanganui Deed of Purchase.⁵¹



**LEGISLATION AND
RECLAMATION OF LAND**

2.3 Legislation and reclamation of land

With Pākaitore serving as an access point being the local port, Whanganui township began to develop due to an increase in Pākehā settlers and trade.⁵² The increase in Pākehā settlers was reflected throughout New Zealand during the 1800s and particularly after the signing of Te Tiriti o Waitangi. This resulted in the establishment of government initiating legislation regarding the management of land, water and resources without local Māori considerations.⁵³ The legislation passed directly affected Pākaitore, which was called during this time, 'Market Place' or the 'Foreshore' by Pākehā settlers through the Wanganui Herald and the Wanganui Chronicle. This key legislation allowed for the reclamation of land (the process of earthworks to increase the land mass within Pākaitore), wharf construction and building construction. This further affected environmental and resource management decision-making at local council.⁵⁴

There are four key Parliamentary acts that were significant for Pākaitore:

1. The Public Reserves Act of 1854
2. The Wanganui Bridge and Wharf Act of 1872
3. The Wanganui Foreshore Grant Act of 1873
4. The Wanganui Foreshore Grant Act of 1874 (Repeal of the previous Act)

These four key pieces of legislations are detailed throughout decision-making of the local Whanganui Council at the time, which specifies the eventual reclamation of land, wharf construction and building construction (See Figure 4; Figure 5; Figure 6).⁵⁵

2.3.1 Reclamation works, in reference to Pākaitore ('Market Place')

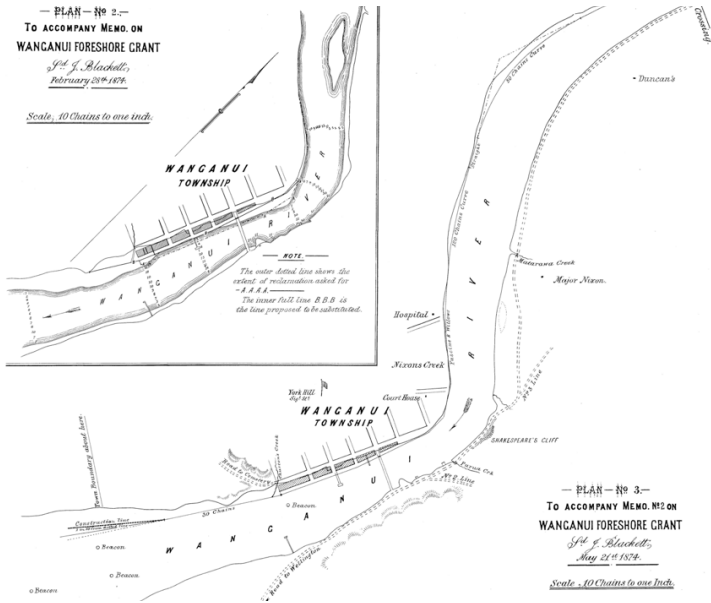


Figure 4. Shows an accompanying map with a report submitted by Mr. Blackett on 21 May 1874 to the Honorable John Bryce who was the Native Minister in Parliament during this time. This map shows an outline within Whanganui township of the proposed reclamation works as well as building and wharf construction within Pākaitore (referred to as 'Market Place').⁵⁶

2.3.2 Hydrographical map, including Pākaitore ('Market Place')

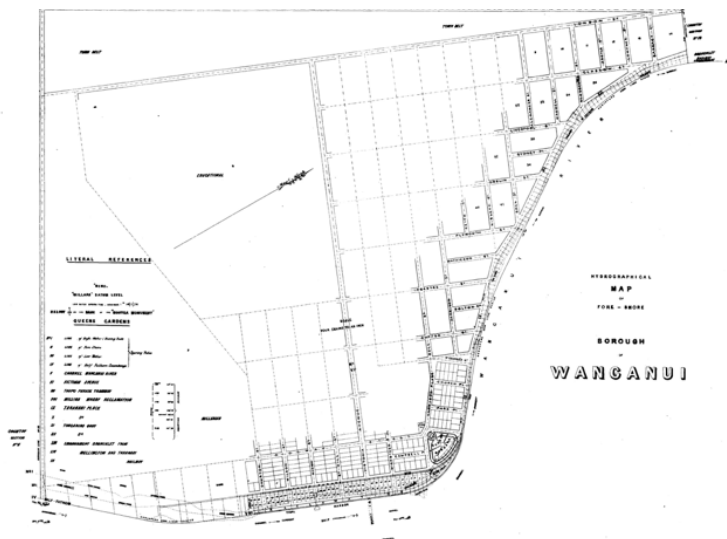


Figure 5. Shows an accompanying hydrographical map with an undated report submitted by Mr. Blackett, to the Honorable John Bryce who was the Native Minister in Parliament during this time. This shows how the land around the Whanganui River is divided as well as Pākaitore (referred to as 'Market Place').⁵⁷

2.3.3 Proposed reclamation works and Pākaitore

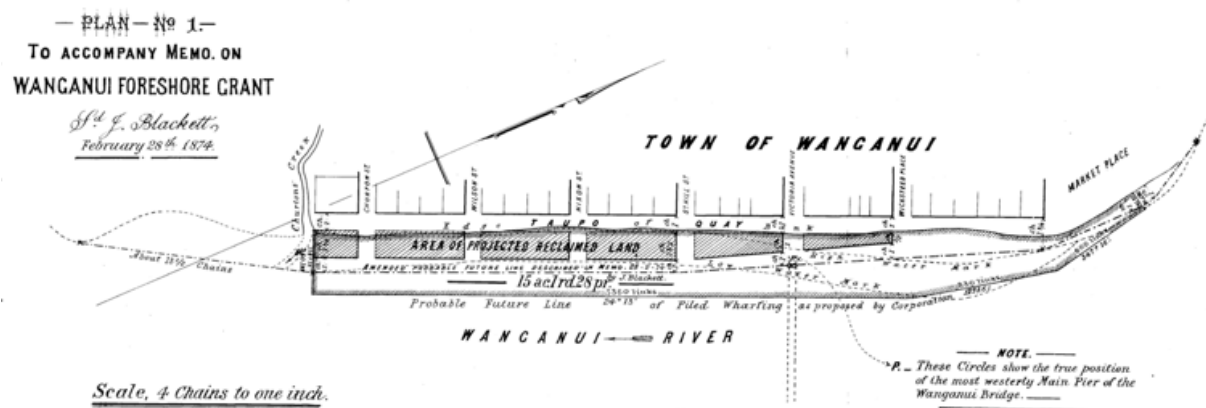


Figure 6. Highlights an accompanying map with a report submitted by Mr. Blackett on 28 February 1874 to the Honorable John Bryce who was the Native Minister in Parliament during this time. This map examines the area proposed for reclamation works.⁵⁸ It is important to note that Pākaitore was not considered to be bound to 'Market Place'. Rather due to pre-colonial and tūpuna usages by Whanganui Hapū and Iwi, the whole area on the map proposed for reclamation was considered Pākaitore.⁵⁹

2.3.4 Four key Acts of Parliament and cultural impact

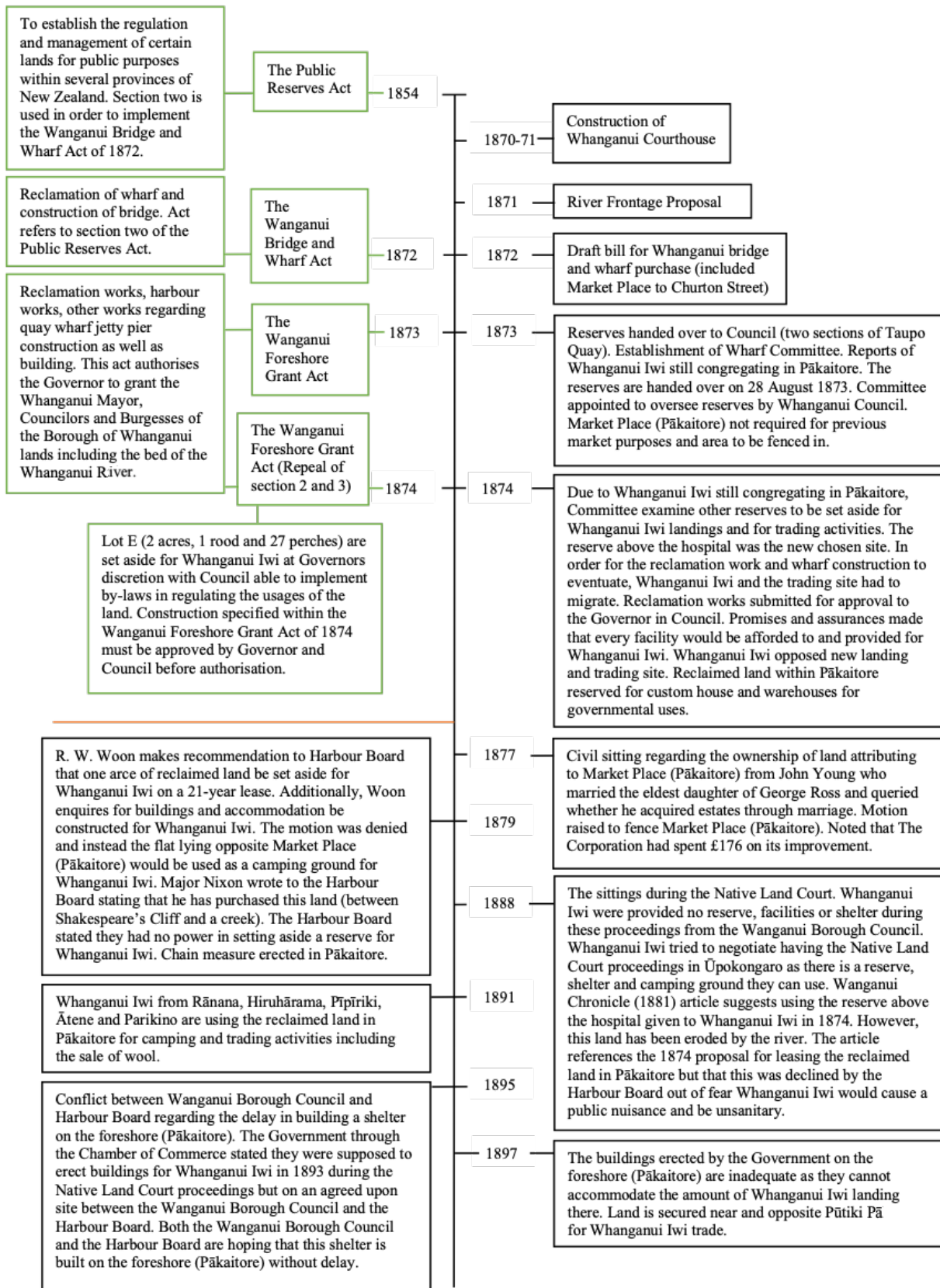


Figure 7. Shows the timeline of the aforementioned four key Acts of Parliament on the top left section.⁶⁰ The right section and bottom left illustrates the cultural impact during the development and implementation of the key legislation on Whanganui Hapū and Iwi as well as highlight Pākehā settler views within this time period.⁶¹

2.3.5 Cultural impact of legislation on Whanganui Hapū and Iwi

The four key pieces of legislation had detrimental effects on the livelihood of Whanganui Hapū and Iwi that changed the previous usages of Pākaitore. These changes imposed boundaries in order to conduct reclamation, wharf and building works (See Figure 7).⁶² The perspectives towards Whanganui Hapū and Iwi from Pākehā settlers are discussed within the Wanganui Chronicle⁶³ as being partially sympathetic for Whanganui Hapū and Iwi in being continually alienated from access to their land as well as having no substantial reserve to substitute for Pākaitore. The land provided as substitute for Whanganui Hapū and Iwi to use as a trading, fishing and camping area by the Wanganui Borough Council or the Harbour Board was either contested in ownership by other Pākehā settlers or eroded by the Whanganui River (See Figure 7).⁶⁴

The legislation highlights the changes in boundaries for Pākaitore. Whanganui Hapū and Iwi did not use the boundaries shown above to dictate their continual seasonal fishing and trading usages, which date back before colonisation (See Figure 4; See Figure 5; See Figure 6).⁶⁵ Therefore, Pākaitore can be considered the entire area that was eventually proposed for the reclamation, wharf and building construction highlighted in the Wanganui Foreshore Grant Act of 1874 (See Figure 6). This view of Pākaitore extending beyond 'Market Place' is exemplified through Kirk⁶⁶ citing a photo from the Whanganui Regional Museum (See Figure 8) and another photo from the National Library of New Zealand (See Figure 9). These photos show Whanganui Hapū and Iwi continually occupying this area in accordance with their pre-colonial and tūpuna usages.⁶⁷

2.3.6 Pākaitore from Durie Hill (1888)



Figure 8. A photograph taken from Kirk⁶⁸ who cites the Whanganui Regional Museum as having the original photo. This photo was taken from Durie Hill (the opposite bank) during 1888. This photo shows Pākaitore as 'Market Place' on the right as well as waka of Whanganui Hapū and Iwi camping, fishing and trading on the reclamation, wharf and building construction site of the Wanganui Foreshore Grant Act of 1874 (See Figure 6).

2.3.7 Pākaitore, near Victoria Avenue bridge



Figure 9. Illustrates a photo by William James Harding, which is now housed at the National Library of New Zealand taken during the 1870s.⁶⁹ However, the exact time frame of when this picture was taken is disputed due to the surrounding trees, which would indicate that this photo may have been taken between 1884 – 1884. The description of this photo is entitled, “Maori at tent settlement on banks of Whanganui River near the Victoria Avenue bridge looking towards Durie Town on the southeastern shore.” This shows the continual tūpuna and pre-colonial usages of Pākaitore by Whanganui Hapū and Iwi and how this site can be considered the entire area of reclamation, wharf and building construction for the Wanganui Foreshore Grant Act of 1874.

2.3.8 Pākehā settler views

The Wanganui Chronicle highlights Pākehā settler attitudes towards Whanganui Hapū and Iwi in regards to having the camp within Pākaitore as “detrimental to the health of the residents” (See Figure 7).⁷⁰ The Wanganui Chronicle discusses an overall anxiety felt by the Whanganui township regarding Whanganui Hapū and Iwi camping within town during the Native Land Court proceedings. The Wanganui Chronicle describe Whanganui Hapū and Iwi as the following:

“...during the whole of their sojourn on the river bank, living abject misery and filth... they had no reserve allotted to them, and the less that is said about their sanitary arrangements the better. Long before the money was all spent and the gathering broke up, there were loud and frequent complaints from persons of all classes of the community that the encampment had grown to be an intolerable nuisance. It is unnecessary to attempt a description of the wretched scenes which were of daily and nightly occurrence. At length a disease – a kind of fever – broke out in town, and, rightly or wrongly, it was said to have had its origin amongst the Māoris.⁷¹”

Pākehā settlers found the continual pre-colonial and tūpuna usages of Pākaitore for trading, camping and fishing by Whanganui Hapū and Iwi a nuisance to the Whanganui township.⁷²

2.3.9 Summary

Pākaitore continued to be a port for economic growth, trade and colonisation within the Whanganui area as well as being put forward as a site for wharf construction and reclamation works. This process enacted key governmental legislation without Whanganui Hapū and Iwi consultation who still used Pākaitore as they had prior to the arrival of the colonial settlers. This created a source of irritation for Pākehā settlers who found Whanganui Hapū and Iwi uses of Pākaitore a nuisance to Whanganui township.⁷³



“ MONUMENTS AND EVENTS
OF SIGNIFICANCE

2.4 Monuments and events of significance

Pākaitore is home to significant monuments and trees commemorating historical events that have affected the area and to consolidate relations between the Pākehā settlers and Whanganui Hapū and Iwi (See Figure 10).⁷⁴ In particular, the Moutoa Monument commemorates the Battle of Moutoa, which took place on 14 May 1864. Moutoa Island is located upstream of Rānana, and before Tawhitinui, further upriver along the Whanganui River, and became the place of a battle fought between whanaunga.⁷⁵

The Waitangi Tribunal's *He Whiritaunoka: The Whanganui Land Report* (2015) provides a socio-political, historical and religious overview from multiple Whanganui Hapū and Iwi perspectives that eventually led to the Battle of Moutoa. The Waitangi Tribunal examines the complexities of Whanganui Hapū and Iwi, and other Iwi relations between either side of the conflict without reducing the battle to an attempt to attack or protect Whanganui. This account expresses the nuances of Whanganui Hapū and Iwi associated or not with the Pai Mārire faith or the Kīngitanga. Both the Pai Mārire faith and the Kīngitanga had different approaches but were created to reassert Māori sovereignty against land encroachment caused through colonisation. Further catalysts for the Battle of Moutoa include grievances remaining from the unconsented signing of land within the Waitōtara district as well as other national conflicts created by the New Zealand Land Wars. The Battle of Moutoa highlighted different means to limit the spread of warfare and to assert sovereignty over the Whanganui River.⁷⁶

The erection of the Moutoa Monument and the significance surrounding the Battle of Moutoa signalled the change in name and function of the site from Pākaitore to 'Moutoa Gardens' as a place of memorials and leisure for Whanganui residents. The Whanganui Borough Council made a resolution in 1900 to formally change its name.⁷⁷

Phillips argues that the Moutoa Monument is considered one of New Zealand's first genuine war memorials and signifies Pākehā settler viewpoints stating:

“... the locals desired to forget the New Zealand [Maori Land] Wars rather than remember them. They were not affirming experiences of triumph and heroism, but embarrassing, drawn out affairs in which Māori came very close to winning. Amnesia was not a good basis for memorial building. Yet W[h]anganui is an exception.”⁷⁸

Due to distrust between Whanganui Hapū and Iwi and Pākehā settlers, Phillips states that Pākehā settlers were “happy to memorialise their survivors.”⁷⁹ These ideas are further reinforced by the controversial inscription on the Moutoa Monument, which states, “to the memory of those brave men who fell at Moutoa 14 May 1864 in defence of law and order against fanaticism and barbarism.” The Whanganui District Council also express Pākehā settlers' sentiment of the time stating:

“... living each day in a war zone and not knowing what their and their family's fate was to be, at the hands of a people being liberally portrayed in a terrifying light – then perhaps the words are more easily understood.”⁸⁰

However, other literature differs from these perspectives.⁸¹ The literature says that the erection of the Moutoa Monument centres the Crown and the protection of Pākehā settlers in the Whanganui township through praising Whanganui Hapū and Iwi 'loyal' to the Crown.

The Moutoa Monument reduces opposing Whanganui Hapū and Iwi to ideas of barbarism who only sought to attack Whanganui.⁸² The Waitangi Tribunal states that Māori leaders of the time:

“...still favoured development and continuing association with the settlers. Theirs was not a separatist movement, as some contended, but an endeavour to capitalise on the asset that they had, to ensure lasting benefits for their people, and to prevent their marginalisation. It was an endeavour to keep a place where two peoples could coexist and to maintain an environment where both had their own authority and that of the Government could be respected. The Treaty of Waitangi had guaranteed no less.”⁸³

During hostilities between Pākehā settlers and Whanganui Hapū and Iwi, Pākaitore became a sanctuary for Māori from legal authorities.⁸⁴

The above statement can also be reflected through the Major Kemp monument, which memorialises chief Taitoko Te Rangihwinui, for his services to the New Zealand Government during the New Zealand Land Wars.⁸⁵ This monument has been described as “he mahi pōhēhē nā te Pākehā” or a ‘Pākehā monument’ where the monument captures Pākehā thinking in that Te Rangihwinui was fighting for their interests solely, when he also fought for the protection of Whanganui Hapū and Iwi.⁸⁶ The Māori World War One Memorial highlights a similar belief in centering and protecting Pākehā thought and interests through awarding memorialisations to ‘loyal Māori’ (See Figure 10).⁸⁷ However, other literature say that due to the Māori World War One Memorial being funded by Whanganui Māori, that this memorial commemorates Māori participation within the war and may not support this belief.⁸⁸

2.4.1. Monuments and Trees at Pākaitore

Name of monument or tree	Year constructed and/or erected	Description
John Ballance Statue	1898-1899 (construction and erection)	John Ballance Statue raised by Whanganui residents, which stated, “John Balance Statesmen.” The statue was beheaded during the Pākaitore Reassertion of Hapū and Iwi Ownership of 1994-1995 and the statue was destroyed. The plinth is all that remains today. ⁸⁹
Chain Measure (Also referenced as ‘The Queen’s Chain.’)	1879-1880 (construction and erection)	Called ‘Wanganui’s standard chain mark’ comprises of a strip of concrete laid within the ground with square concrete blocks on either end. On either end brass plates are also laid. The inscription states, “N.Z. Survey’s Chain Standard 1880 66 Feet.” This was built by the Department of Lands and Survey in 1880 and fixed into position with the direction of John Annabel, who was Whanganui’s first District Surveyor. ⁹⁰ Some Whanganui Hapū and Iwi state that the standard chain measure mark was used by land surveyors to destroy and steal Hapū economic asset base for colonial settlement.
Courthouse	1856; 1870-1871; 1967 (construction and erection)	The Courthouse was first erected in 1856 with the next during 1870-1871 and the last being 1967 within the Pākaitore site. ⁹¹

Name of monument or tree	Year constructed and/or erected	Description
First School Memorial	1900 (erection)	A low and wide circular concrete wall. The centre contains rubble and a central plinth with planting between the two. This monument memorialises the first school established within Whanganui by Reverend John Mason in 1840 and also signifies the process towards the beautification of the Pākaitore site from being Market Place to being called 'Moutoa Gardens' as being a leisure area. ⁹²
Fountain (a)	1900-1901 (construction and erection)	Described as a 'cairn' and was constructed by Mr. H. T. Johns who was a builder. After gaining Whanganui Borough Council endorsement, he began fundraising for the construction of the fountain. The mayor at the time, Alexander Hatrick discusses how this fountain marks the area becoming gardens rather than "Market Square Gardens" in their attempts to change the purpose of the area by asking for Government permission. ⁹³ Lawless states that this fountain pays homage to the first school established in Whanganui by Reverend John Mason in 1840. ⁹⁴ Fountain (a) later turned into the Frist School Memorial.
Fountain (b)	1900; 2005 (construction and erection)	Whanganui District Council refers to the fountain as 'The Zinc.' This was constructed by H. T. John. The 'Protection in Adversity' statue constructed by Joan Morrell featured her children, a cat and a dog underneath an umbrella and was initially made of concrete. A toddler (15-month-old Judge Darcey Hayes) had drowned in the basin of the fountain, which was later drained of water to be planted in 2012. During the 1995 Pākaitore Land Reassertion of Hapū and Iwi Ownership the fountain was destroyed. ⁹⁵ The statue was later recast in bronze by Joan Morrell in 2005.

Name of monument or tree	Year constructed and/or erected	Description
Kemp Monument	1911 (construction and possible erection)	Erected by his sister, Rora Hakaraia and the New Zealand Government for his services to the Crown during the New Zealand Māori Land Wars. Major Kemp was also known as Te Keepa or Taitoko Te Rangihwinui, and was a chief of Te Āti Haunui-a-Pāpārangi and Muaūpoko. This monument is comprised of Aberdeen granite and marble, a square column shaft as well as a stepped plinth. The sculpture is life-sized and was made by Frank Harris Granite Company in Auckland. The four base panels depict four significant battles Taitoko Te Rangihwinui fought in. These include; the Battle of Moturoa (7 November 1866); the Surprise at Pungarehu (6 October 1866); Storming of Te Kooti's pā (3 October 1869); and lastly, the Battle at Maraetahi (13 March 1870). There is also a tribute from Major George Whitmore, who was the commander of the New Zealand Constabulary Force (1868-1869). ⁹⁶
Oak Tree (a)	Undated	An oak tree with a plaque that commemorates the signing of peace of the Boer War. ⁹⁷
Oak Tree (b)	Undated	Near the Kemp Monument and commemorates the coronation of King Edward VII. ⁹⁸
Moutoa Monument	1865 (construction)	A marble statue on a stepped marble and cement plinth. The statue is sometimes called the 'Weeping Woman'. The marble plinth has leaf decorations on the side. This monument is recognised as the first New Zealand War Memorial and commemorates those that fell during the Battle of Moutoa. On 29 June 1864, the Wellington Provincial Council passed this monument to be made in honour of the battle. ⁹⁹
Tōtara Tree	Planted 28 May 1975	A planted tōtara tree by Mayor Ron Russel to mark where the place of purchase for Whanganui was signed by 207 Māori between 26-29 May 1848. ¹⁰⁰
Māori World War One Memorial	1925 (construction)	Contains an obelisk, stepped plinth and a statue on the top of a solider. The name of the solider is Herewini Whakarua who was from Waitōtara and enlisted in 1914. Wakarua served overseas until his death from combat wounds in January 1918. The statue was commissioned privately for the family urupā, but the whānau agreed to it being placed on the memorial instead. ¹⁰¹ There is an opening for light on the corners as well as square walls on each corner. There are granite plates on the walls at the obelisk base of places where Māori fought in World War One. These places include; Gallipoli, France, Belgium and Egypt. ¹⁰² Soil from these countries used to sit in the corner cavities of the obelisk.

Name of monument or tree	Year constructed and/or erected	Description
Te Tauranga Waka o ngā mātua tūpuna	Late 1990's	Plaque on a rock with the inscription, "the landing place of the canoes of our ancestors."
Commemoration of 'Elizabeth' landing	1991	Plaque on a rock commemorating the landing of 'Elizabeth' by Mr. C. E. Poynter, J. P. the mayor of Whanganui.
Karaka Tree	28 February 2001	The planting of a karaka tree by Prime Minister, Helen Clark to commemorate the signing of a tripartite agreement for the management of Pākaitore for the Pākaitore Historic Reserve Board. ¹⁰³

Figure 10. Shows an overview of key sites through monuments or trees within the Pākaitore site as well as the year of construction or erection and a brief description.

2.4.2 Summary

The monuments constructed and erected within Pākaitore memorialise events and people of significance. For Whanganui, some of these events and people of significance include the Battle of Moutoa in 1864, Major Taitoko Te Rangihwinui as well as named Whanganui Māori soldiers who fought in World War One. These monuments have been queried to centre Pākehā interests and viewpoints in awarding 'loyal' Māori as well as being an act to consolidate relations between Pākehā and Whanganui Hapū and Iwi.¹⁰⁴



THE PĀKAITORE LAND REASSERTION OF HAPŪ AND IWI OWNERSHIP

2.5 The Pākaitore Land Reassertion of Hapū and Iwi Ownership (28 February 1995)

The monuments within Pākaitore served as points of contention during the Pākaitore Land Reassertion of Hapū and Iwi Ownership between 1994 and 1995, which is exemplified through the beheading of the John Ballance statue during this time (see Figure 10).¹⁰⁵ The events of Pākaitore has been historically recorded using the word ‘occupation.’ This is shown through High Court documents, on 28 February 1995, stating that “the Court [is] being advised that questions of sovereignty for the Māori people are at the heart of the occupation which the Council seeks orders to bring to an end.”¹⁰⁶ However, this differs from Whanganui Hapū and Iwi viewpoints and action, where Pākaitore “symbolised the reclamation of Pākaitore, which was connected closely with what they saw as the illegal purchase of the Whanganui block in 1848”.¹⁰⁷ The events of Pākaitore during this time period represent a reassertion of Hapū and Iwi ownership of land that was historically used by Whanganui Iwi prior to colonisation, rather than an occupation. Therefore, in order to convey Whanganui Hapū and Iwi perspectives fairly, this event is called ‘the Pākaitore Land Reassertion of Hapū and Iwi Ownership’ within this report. The Pākaitore Land Reassertion of Hapū and Iwi Ownership involved Whanganui Hapū and Iwi leaders including, Niko Maihi Tangaroa, Henry Desmond Bennett, Tariana Turia as well as Ken Mair (see Figure 11).¹⁰⁸

2.5.1 Ken Mair, Niko Tangaroa of Whanganui Uri, 1995



Figure 11. Shows a digitised photograph from the National Library of New Zealand entitled, “Ken Mair and Niko Tangaroa with eviction notice at Moutoa Gardens [Pākaitore], W[h]anganui, New Zealand.” This photo was taken by Andrew Phelps on 17 May 1995.¹⁰⁹

Pākehā were surprised about the Pākaitore Land Reassertion of Hapū and Iwi Ownership.¹¹⁰ However, Walker argues that grassroots action developed “an underground expression of rising political consciousness.”¹¹¹ The literature shows that an upsurge in Māori political action from the 1970s as well as a revitalisation of traditional Whanganui histories, knowledge and language contributed to the Pākaitore Land Reassertion of Hapū and Iwi Ownership. Locally, there were influences from the reclamations of Tīeke and Mōrero Marae during the Whanganui River claim negotiations, as well as national socio-political interests towards Māori sovereignty. These influences became actualised throughout the Waitangi Tribunal hearings into the Whanganui River Claim throughout the mid-1990s. During this time, the reassertion of Hapū and Iwi ownership of Māori land was central for rising Māori political action.¹¹²

According to the Waitangi Tribunal the monuments within Pākaitore were key sites of colonial trauma for Whanganui Hapū and Iwi stating:

“ ... one of the facts that the river hearings revealed was the existence of a standard chain mark located at Pākaitore. Many saw this as a symbol of oppression. In December 1994, the head of the statue of John Ballance – nineteenth-century Premier, native Minister, and Wanganui local – was removed from Moutoa Gardens.¹¹³

These perspectives resulted in the damage and removal of the John Ballance and Fountain (b) monuments (See Figure 10). Throughout the reassertion of Hapū and Iwi ownership, the number of protectors fluctuated between one hundred and three hundred, while being cared for by a temporary kāinga, akin to pre-colonial and tūpuna usages of Pākaitore. The Pākaitore Land Reassertion of Hapū and Iwi Ownership was deliberately timed in conjunction with a Government-led regional hui at Kaiwhāiki Marae to promote the Crown's proposal to cap the fiscal cost of all historical Treaty Settlements to one billion dollars.¹¹⁴

2.5.2 Boundaries and issues of the Pākaitore Land Reassertion of Hapū and Iwi Ownership

The literature indicates that the issues surrounding the Pākaitore Land Reassertion of Hapū and Iwi Ownership was the changing of boundaries within Pākaitore over time. In particular, the High Court questioned the exact location of the pre-colonised pā or 'Pākaitore Marae' as well as the differentiations between the precise site of trade and the defined area of settlement.¹¹⁵ Another issue underlying the Pākaitore Land Reassertion of Hapū and Iwi Ownership included the intentional poisoning of 'rebel' Māori by colonial authorities during 1847. This further indicates that there was a "systematic poisoning of non-selling hapū on the upper river by Māori agents of the Crown."¹¹⁶ The literature diverges and conflicts surrounding the ownership of Pākaitore with contrasting worldviews and differing understandings of the law. Moon claims that Pākaitore was owned by Council during 1995 using historically Western definitions and understandings of land ownership.¹¹⁷

Other literature challenged these concepts using the document 'Te Tikanga Tūturu o Whanganui' for "explaining the relationship between Whanganuitanga, the land (whenua) and the rights to law, [which] formed the basis of Iwi draft proposals on how to deal with the Crown".¹¹⁸ The document, 'Te Tikanga Tūturu o Whanganui' was created by Whanganui Hapū and Iwi, assisted by Moana Jackson.¹¹⁹ The Pākaitore Land Reassertion of Hapū and Iwi Ownership lasted for 79 days, with the outcomes resulting in the following:

1. Conversations between Whanganui Iwi, Whanganui District Council and the Crown (2000).
2. The signing of the Pākaitore Tripartite Agreement on 28 February 2001 between Whanganui Iwi, Whanganui District Council and the Crown.
3. The vesting of land from the Whanganui District Council to the Crown (2001).
4. The formation of the Moutoa Gardens Historic Reserve Board consisting of 3 Whanganui Iwi, 3 Whanganui District Council and 1 Crown representative.
5. The first inaugural meeting of the board was held on 10 April 2002 on Pākaitore (See Figure 12).¹²⁰
6. The board changes the name of the 'Moutoa Gardens Historic Reserve Board' to the 'Pākaitore Historic Reserve Board'.
7. The board oversee the management of the land, the maintenance of the statues and monuments, the tripartite agreement process, the building of community partnerships as well as the vision for the future regarding Pākaitore.

The Pākaitore Historic Reserve Board created their strategic plan (See 1.), which informs the creation of this first report. This report interconnects towards the tripartite agreement process, the building of community partnerships as well as contributing towards the vision for the future of Pākaitore, as contained within the tripartite agreement.

The Pākaitore Land Reassertion of Hapū and Iwi Ownership and the legal engagement that followed contributed to the formation of the Te Awa Tupua (Whanganui River Claims) Settlement Act 2017. This Act gave the Whanganui River 'legal personhood' as well as facilitated the implementation of Whanganui Hapū and Iwi tūpuna law. This process queries the use of Western law definitions projected onto Whanganui Hapū and Iwi relationships with the environment.¹²¹

2.5.3. Events of significance concerning monuments at Pākaitore

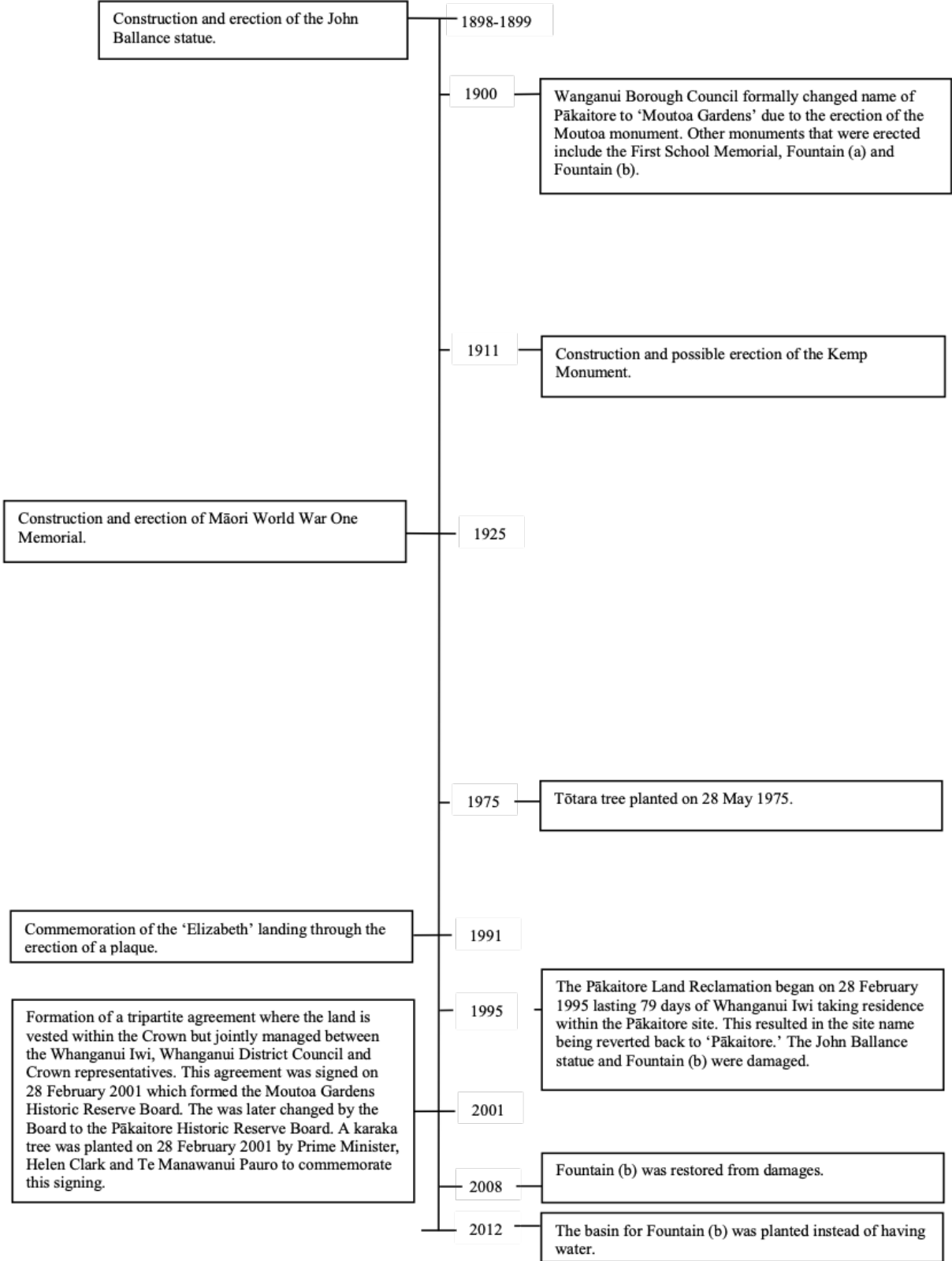


Figure 12. Displays a timeline following the previous timeline (See Figure 7). This shows the events of significance occurring within the Pākaitore site including the construction, erection and restoration of monuments as well as the Pākaitore Reassertion of Hapū and Iwi Ownership of 1994 and 1995.¹²²

2.5.4 Summary

Pākaitore became the principal site of reassertionING of Hapū and Iwi ownership during 1995, and was central to Māori political action and cultural revitalisation. The Pākaitore Land Reassertion of Hapū and Iwi Ownership was contested between Whanganui Hapū and Iwi, the Whanganui District Council and the Crown highlighting the contrasting worldviews regarding Whanganui Hapū and Iwi tūpuna law and Western definitions of law. This contributed to the creation of the Te Awa Tupua (Whanganui River Claims) Settlement Act, 2017.



REPORT SUMMARY



This report examines five historical periods as well as an overview of the key monuments within the Pākaitore site (see Figure 10).¹²³ This report examines the pre-colonial tūpuna uses of Pākaitore; the settlement of Whanganui; the legislation and reclamation of land; the monuments and events of significance to Pākaitore; and lastly, the Pākaitore Land Reassertion of Hapū and Iwi Ownership. This report presents the existing literature to provide an historical overview as well as highlight contrasting evidence to support varying viewpoints. The literature illustrates the complexities of land ownership as exemplified through the timeline of the Pākaitore site (see Figure 7) as well as the erection of the monuments (see Figure 10). This report contributes towards the Pākaitore Historic Reserve Board strategic plan. It interconnects with the tripartite agreement process, the building of community partnerships as well as contributing towards the vision for the future of Pākaitore, as contained within the tripartite agreement.



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GLOSSARY

General

Hapū	Kinship group, clan, tribe, subtribe
Iwi	Extended kinship, tribe, nation, people, nationality, race
Kai	Food
Kāinga	Village
Marae	Traditional meeting grounds
Pā	Village/settlement
Te Tiriti o Waitangi	The Treaty of Waitangi in the language of Te Reo Māori
Tore	Split
Urupā	Cemetery
Waka	Canoe(s)
Whānau	Family
Whanaunga	Family and or relations
Whenua	Land

Tribal

Ngāti Apa	Tribal grouping based around Rangitikei, Turakina and Mangawhero rivers
Ngā Rauru Kītahi	Tribal grouping based between Whanganui and South Taranaki
Ngāti Tuwharetoa	Tribal grouping based around Lake Taupo and the Central Plateau

Settlement

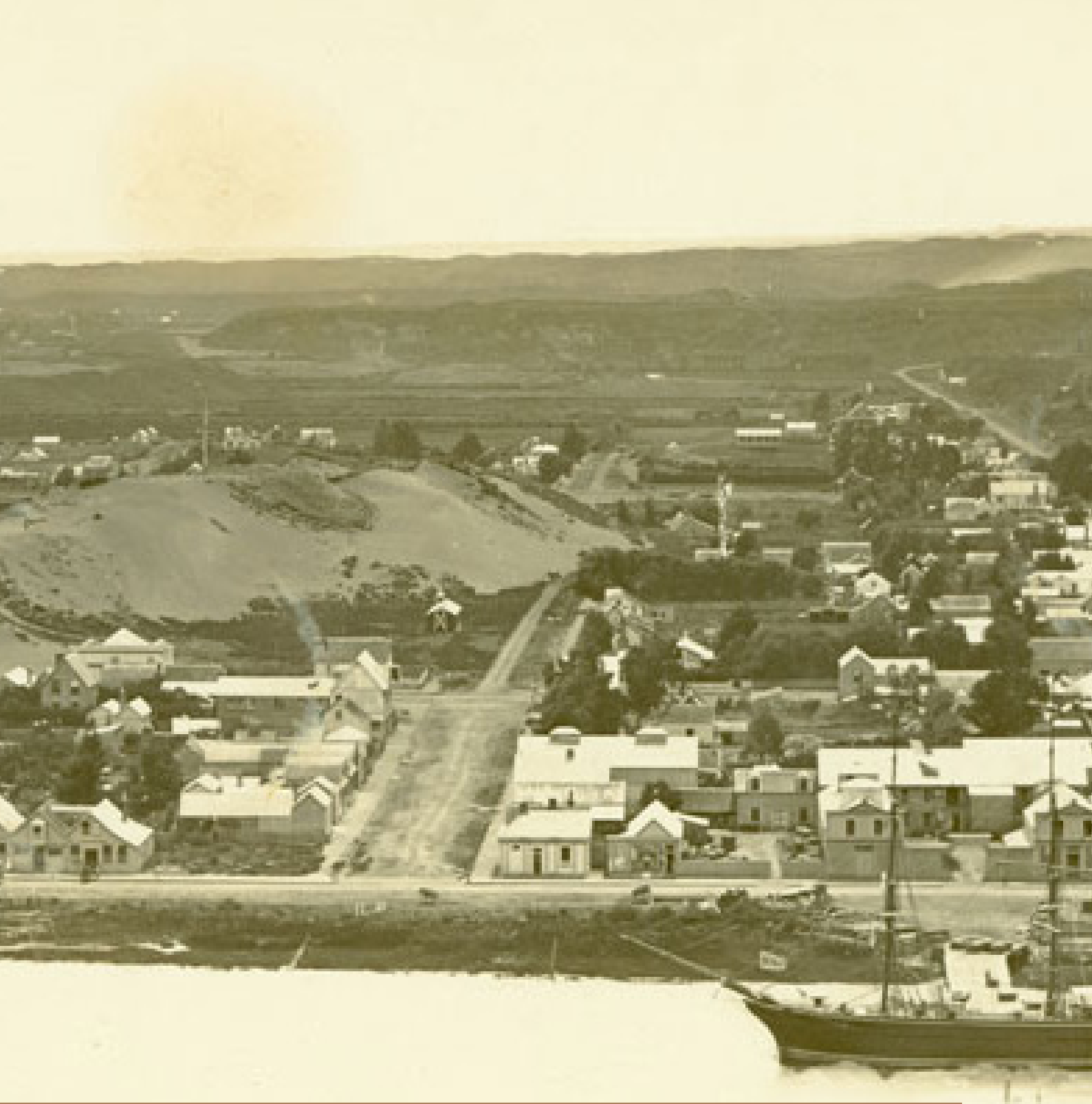
Ātene	Settlement on the Whanganui River
Hiruhārama	Settlement on the Whanganui River
Kaiwhaiki	Settlement on the Whanganui River
Mōrero	Settlement on the Whanganui River
Pākaitore	Marae and market place
Parikino	Settlement on the Whanganui River
Pīpiriki	Settlement on the Whanganui River
Putikiwaranui (Pūtikiwharanui)	Settlement on the Whanganui River
Rānana	Settlement on the Whanganui River
Tawhitinui	Settlement on the Whanganui River
Tieke	Settlement on the Whanganui River

Religion and politics

Kingitanga	Māori King movement
Pai Mārire	A 19th-century Maori religion, incorporating biblical and Maori spiritual elements, and opposing the confiscation of land by the New Zealand government.

Quote

“he mahi pōhēhē nā te Pākehā”	An assumption by Pākehā
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PHOTOGRAPHS

The photographs in this report were sourced by Sandy Nepia, Pou Herenga/Heritage & Community Services Manager at Te Rerenga Mai o Te Kāuru: Alexander Heritage and Research Library, Whanganui.

Page number	Photograph reference	Description
Coverpage	NZC2.1.97 94	Taupo Quay and Moutoa Gardens from Durie Hill. c.a. 1890s
Mihimihi	NZC2.1.99 96	Looking toward town bridge from Taupo Quay Maori camp on banks of Wanganui River in foreground c.a. 1885
1	NZC2.1.152 151	Moutoa Gardens (right) and Taupo Quay from Durie Hill showing newly completed reclamation.
3	17. trees	Unknown
5	8. Patupuhou	Unknown
7	NZC2.1.184 183	Maori group by shop, Ridgway Street, nd.
13	15. back	Unknown
21	19. Coronation_1901A	Unknown
27	NZC2.1.149 148	Looking downstream from Shakespeare Cliff showing Taupo Quay on right before reclamation. Ship is moored to Taylor and Watt's wharf, c.a. 1870.
33	NZC2.1.150 149	Moutoa Gardens (right) and Taupo Quay from Durie Hill showing newly completed reclamation, ca, 1885.
35	NZC2.1.146 145	Taupo Quay and newly completed reclamation and wharf, c.a. 1882.
41	NZC2.1.145 144	View from Durie Hill looking towards Wanganui East. Moutoa Gardens on left, Sedgebrook Estate on right, c.a. 1885. *
43	NZC2.1.151 150	Moutoa Gardens (right) and Taupo Quay from Durie Hill showing newly completed reclamation.
51	8. Patupuhou	Unknown



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