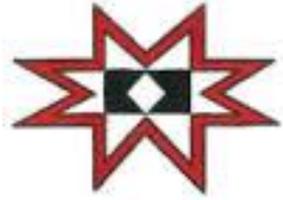


**Ideas and considerations for detailed design and naming for
Ōtautahi North Western Cluster of Schools
A Ngāi Tūāhuriri Perspective**



*An Example of Modern Māori Learning Environments and
associated
Cultural Identifiers*



**Te Whare Maahunui
Tuahiwi Marae
Home of Ngāi Tūāhuriri Mana Whenua**

Table of Contents

Whāinga / Aim.....	3
Kaupapa rapunga whakaaro / Philosophy.....	3
Mana Whenua / Te Ngāi Tūāhuriri	5
Te Ngāi Tūāhuriri/ Mana Whenua	5
Ngāi Tahu Whānui and Te Rūnanga o Ngāi Tahu.....	6
Rārangi Ūpoko / Contents, Historical evidence and Method utilised.....	6
Environmental and Cultural Considerations -.....	7
Historical evidence utilised	8
Kupu tuku iho/Historically.....	8
General background information on Ōtautahi	8
Ngā Tūtohu Whenua - Cultural Landscape Values to the Ōtautahi Western Cluster of Schools, relevant catchment area and other significant areas.	9
Cultural values.....	9
Wāhi Tapu/sacred sites	9
Further accounts which identify associations	10
Abundance	10
Beauty	10
Preservation	11
Sustenance.....	11
Provision	11
Reflection	12
Specific information to the North Western precinct.....	13
Pūtaringamotu Deans Bush –	14
Further Accounts and excerpts –	15
Mahinga kai names and associated traditional uses.....	17
Table 1: Mahinga kai and traditional uses of selected plants and animals associated with the area from the literature and informants.....	17
Mahinga Kai further explained.....	21
Ngā Pākihi Whakatekata a Waitaha – The Canterbury Plains.....	22
Storying of Tangaroa, and Papatuanuku.....	23
Whakaaro tuatahi / initial ideas.....	23
Te Waipounamu Waka	24
Whakamutunga / Conclusion	25
Disclaimer.....	26

Names and theming template - which relate to the Kupu tuku iho/Historically associated kōrero (further engagement with mana whenua is required to assist with input into this process	27
Deans map of the area and vegetation cover in 1856	28

Whāinga / Aim

The aim of this report is to assist in providing options for informing the naming and design of the 'Ōtautahi Western Cluster of Schools' and its associated environments. It also aims to recognise their relationship of the Mana Whenua 'Te Ngāi Tūāhuriri' while providing relevant information on their historical relationship to the area.

Schools are undergoing significant remediation and rebuild following the Canterbury Earthquakes, some effects left school buildings and sites with minor to extensive damage and caused significant disruption to the school and its community.

The remediation and rebuild of the schools involve the development of modern learning environments which may include interconnected learning centres or 'classrooms', along with new buildings and amenities.

The design of new or remediated schools should take into account environmental sensitive design and reflect cultural values. Therefore ideas for how to do this, including the potential naming of buildings and detailed design criteria are suggested for build factors and landscaping ideals based on cultural identifiers.

The document provides a review of initial ideas, along with background information on natural, cultural and historic considerations and concludes with some recommendations for inclusion in final detailed school design and development.

It also provides a toolkit which outlines the function of indicating the main issues and values from a mana whenua perspective. How those issues and values can be threaded into the process of engagement, preliminary and detailed design phases, through to implementation and the build phases of the school remediation or rebuild are also included where applicable.

Further guidance and consultation with the Te Ngāi Tūāhuriri Education Committee and or school/site specifics issues will be required in applying these criteria.

Kaupapa rapunga whakaaro / Philosophy

The early inclusion and desire of Te Ngāi Tūāhuriri to inform and influence the school environment as to the associated relationships and culturally appropriate identifiers to the area is a measure of authentic engagement.

Getting mana whenua involved in co-construction of the implementation of plans with the Ministry of Education (MOE) including helping with new build schools and schools with major remediation or redevelopment functions is a critical component in demonstrating relationships built on partnership and good faith.

Inclusion of those relationships and cultural identifiers¹ will demonstrate clear partnership and responsiveness of the schools to the mana whenua.

A partnership that is culturally inclusive in school naming, building design, and which includes storying (or narratives) of historical occupation, place, flora and fauna from a mana whenua perspective demonstrates a positive move towards maintaining the partnership principles of the Treaty of Waitangi and in turn reflects authentic new learning and culturally inclusive environments post-earth quake.

The opportunity to influence design and provide cultural input shows partnership through threading the history and storying of the mana whenua into the fabric of the school. 'What is this place and what happened in this place' with regard to their journeying and settlement to the area informs the inquiry of how to best co-partner with the place and its inhabitants.

Benefits will include a developing measure of responsiveness to first a bi-cultural partnership and additionally within a multicultural society. Responsiveness to a bi-cultural partnership within a multicultural society will assist us to become culturally competent and confident.

The storying for the schools lies within place and is endowed within the landscape. Within the landscape there are the key components which are encapsulated within the histories of mana whenua. Some of these histories found in stories are generic such as the creation stories found in Papatūānuku and Ranginui, and are sometimes specific to mana whenua.

Many of these knowledges and stories have evolved within the landscape over long spans of inhabitation by whanau, hapū and iwi-Māori. Some are adopted and adapted over time while some are interconnected through genealogical ties. Many of the place names found in the Kaiapoi are associated with 'tribal' knowledges that were passed down and used by tāngata whenua. By 'storying', the narrative used 'brings to life' the relevant knowledges of the history of tāngata whenua, their place and the relationship they had with the environment.

Within historical evidence, we can indicate certain identifiers to a particular area and develop a conceptual frame of how to design, build and co-exist within our environment.

From the outset of any remediation, rebuild or re-development functions, mana whenua must be included within the initial design as well as the detailed design and implementation phases. This process ensures the correct level of engagement is attained and maintained. This is not seen as add-on, rather mana whenua are able to assist in and appropriately inform and bring together various stakeholders from the outset

¹ The visibility of culture throughout the school is an important signal for conveying to students and whānau that their culture is acknowledged and valued by the school. This includes the design of the buildings themselves, the presence of cultural artwork throughout the school, and the incorporation of cultural symbols or patterns in multiple media. The increased visual transparency in modern learning environments causes a reduction in solid wall space for displaying artwork, and so the design process should consider the appropriate balance between the two. Artwork, along with names given to learning spaces and buildings, should link the school to the history of its community and the local environment. These names should be displayed on signage around the school. Other areas should have signs showing their functional name (office, reception, etc) in Māori and Pasifika languages. Photographs of students, tipuna (ancestors), and Māori and Pasifika role models can also be used as visual symbols of culture and identity. [Wall, G. (2014) Modern Learning Environments to support priority learners,, Ministry of Education Wellington]

Mana Whenua / Te Ngāi Tūāhuriri

Mana whenua refers to the mana or ‘authority’ held by an iwi, hapū or whanau over the land or territory of a particular area. This authority is passed down through whakapapa (genealogy) and is based on the settlement and occupation of, and continued use and control of natural resources within, an area. Mana whenua is also used to describe the people who hold this authority, and who are also considered the kaitiaki (guardian/ caregiver, steward etc.) of their particular area or takiwā.

Te Ngāi Tūāhuriri/ Mana Whenua

Ngāi Tūāhuriri is one of the primary hapū of Ngāi Tahu whose tribal boundaries (takiwā) centre on Tuahiwi. Tūāhuriri is our ancestor, from whom we all descend and we take our name from him. The following is a traditional Ngāi Tūāhuriri *pepehā*, or tribal statement of identity.

Ko Maungatere te maunga
Our mountain, Maungatere (Mount Grey) stands above us;
Ko Waimakariri, ko Rakahuri ngā awa
Our rivers – the Waimakariri and Rakahuri (the Ashley) – flow below;
Ko Tūāhuriri te tangata
Tūāhuriri is our ancestor.

Tuahiwi is the home of Ngāi Tūāhuriri and has played a vital role in Ngāi Tahu history. The takiwā (district) of Te Ngāi Tūāhuriri Rūnanga centres on Tuahiwi and extends from the Hurunui River to the Hakatere River and inland to the Main Divide. Nearby the famous Kaiapoi Pā was established by the first Ngāi Tahu ancestors when they settled Te Waipounamu. Kaiapoi Pā was the major capital, trading centre and point from which further penetration of the South Island occurred making the area a genealogical centre for all Ngāi Tahu Whānui. Kaiapoi Pā was established by Moki’s elder brother Turākautahi who was the second son of Tūāhuriri hence “Ngāi Tūāhuriri” is the name of the hapū of this area.

Ko taku ture i ahu mai i tōku tupuna, i a Tūāhuriri
My laws stem from my ancestor Tūāhuriri

While the principal settlement in the district was at Kaiapoi Pā, smaller inland settlements also co-existed at sites along the Cam River and at Tuahiwi (among others). Tuahiwi was attacked by Te Rauparaha enroute to lay siege to Kaiapoi Pā. The eventual destruction of Kaiapoi Pā by Te Rauparaha in 1832 rendered the entire area unsafe and the Ngāi Tūāhuriri people fled to the safety of other Ngāi Tahu settlements at Koukourarata and further South. Tuahiwi and other kāinga in the area lay deserted until the threat of war had passed. Many leading Ngāi Tahu whānau returned to live at Tuahiwi in the 1840s. Māori Reserve lands were later allocated to Ngāi Tūāhuriri whānau at Tuahiwi. From this time Tuahiwi became the principal area of Ngāi Tahu settlement in North Canterbury.

While Ngāi Tūāhuriri have had an association with Tuahiwi and its environs since the earliest days of Ngāi Tahu settlement, their relationship to that land was altered irrevocably with the arrival of European settlers. The Kaiapoi Māori Reserve was set aside as a place of residence by Kaiapoi Ngāi Tahu as a result of the Canterbury Purchase (Kemps Deed) in 1848, which saw the Crown purchase 20,000,000 acres from Ngāi Tahu for 2,000 pounds. In 1859 Tuahiwi or the Kaiapoi Māori Reserve was the first Māori Reserve where land was subdivided and title was

individualized so as to encourage the building of a township. The reserve was subdivided into blocks allotted to specific Ngāi Tūāhuriri whānau.

Despite the land at Tuahiwi being the largest of the Māori reserves allocated, it was insufficient for the people to generate a living from. In order to survive financially, the land outside the immediate village area was let to Pākehā farmers – by the 1880s this practice had increase to the point that most of the Kaiapoi Reserve was leased out. Through a series of Native Land Acts that followed, Māori land was quickly alienated to Pākehā. Much of the original Kaiapoi Māori Reserve is no longer in Ngāi Tūāhuriri ownership.

Ngāi Tahu Whānui and Te Rūnanga o Ngāi Tahu

Ngāi Tahu Whānui are the iwi (Māori tribe) who hold manawhenua over a large proportion of Te Waipounamu – the South Island. The modern iwi originates from three main tribal strands; Waitaha, Ngāti Mamoe and Ngāi Tahu. Through intermarriage, warfare and alliances, these tribal groups migrated, settled, occupied and amalgamated and established manawhenua over their tribal area prior to European arrival. Specific hapū or sub-tribes established control over distinct areas of the island and have maintained their mana over these territories to this day.

Te Rūnanga o Ngāi Tahu is the mandated iwi authority established by Ngāi Tahu Whānui under Section 6 of the Te Rūnanga o Ngai Tahu Act 1996 to protect the beneficial interests of all members of Ngāi Tahu Whānui, including the beneficial interests of the Papatipu Rūnanga of those members. Te Rūnanga o Ngāi Tahu is governed by elected representatives from each of the 18 Papatipu Rūnanga and has an administrative office as well as a number of commercial companies.

Papatipu Rūnanga are the administrative councils of traditional Ngāi Tahu hapū (sub-tribes) based around their respective kāinga / marae based communities and associated Māori reserves, pā, urupā and mahinga kai areas.

Rārangi Ūpoko / Contents, Historical evidence and Method utilised

This report was generated through a series of literature searches, external discussions with historian, archival searches, web based searches for relevant information and design based on informants existing in-depth knowledge of environment, mahinga kai and their mana whenua association to the school's vicinity.

This includes information on Te Ngāi Tūāhuriri the mana whenua of the area, Mahinga kai, significant sites and areas, relevant flora and fauna described in-depth with other relevant storying which reinforces the ties of mana whenua to place. Other ancestral entities and stories are also provided which give genealogical association to place and more generic identifiers. Most associated place names of relevance are given throughout the report.

It must be noted that this is a report which is not intended as an academic exercise. Excerpts are given as evidence in “italics” and footnote referenced. It serves to inform this narrative and give identifiers to where the evidence can be further explored by the schools.

From the excerpts and evidence the associations are then drawn upon to inform the Tāhuhu kōrero (background), Kupu tuku iho (historical), Further Accounts, Mahinga kai names and associated traditional uses, Ngā Whakaaro Tuatahi (initial ideas) onto the Names and theming which relate to the Kupu tuku iho/Historically associated kōrero.

The Whakaaro anō (other ideas) and then onto the in-depth design criteria, environmental standards and toolkits explained are associated bodies of work from the compiler and associates which are referenced to the original sources.

Environmental and Cultural Considerations² -

Ngāi Tūāhuriri places importance on sustainable building design and redevelopment processes. Recognising that internal and external design teams have expertise in this area, it is recommended that considerations of the following principles are utilised to enhance the environmental and cultural performance standards of new and re developments within schools: They are -

- Provision for improved native flora and fauna and mahinga kai values; Reference (symbolic or otherwise) to previous areas of and food gathering (Mahinga Kai) and within the surrounding areas through storying and naming of areas and buildings within the schools precincts
- Utilising Ngāi Tahu names, history and mahinga kai associated with the area; the potential placement of markers and art works (space made available in any consultation with an identified artist and architect) associated with Ngāi Tahu
- Inclusion of Dual Naming's for significant buildings, areas and amenities
- Opening of cultural spaces with indoor and outdoor connectedness utilising naming and identifiers of indigenous flora and fauna
- The application of the Ngāi Tahu cultural sustainability indicators as assessment criteria on any re-development
- Protection and enhancement of any receiving waterway or storm water run-off through upgraded best practice storm water or run off systems
- Treatment and disposal and other low impact urban design requirements to improve water quality, reticulation and utilisation
- Inclusion of gardens (Māra) with native plantings associated to the area in keeping with the geography and landscape as well as use and purpose such as edibles and medicinal qualities (Rongoā)
- Inclusion of native plantings for education, amenity, bio control, bio diversity and environmental resilience and protection

² Parts of this section are adopted and adapted from - Tau, T. R. (2014) Justice Precinct, Cultural and Historical Overview: Christchurch, Ngāi Tahu Research Centre.

Historical evidence utilised – This includes Mahinga kai, significant sites and areas, relevant flora and fauna described in-depth with other relevant storying which reinforces the ties of mana whenua to place. Other ancestral entities and stories are also provided which give genealogical association to place and more generic identifiers.

Kupu tuku iho/Historically

General background information on Ōtautahi

Archeological evidence found in a cave at Redcliff's in 1876 has indicated that the Christchurch area was first settled by moa-hunting tribes about 1250 CE. These first inhabitants were thought to have been followed by the Waitaha tribe, who are said to have migrated from the East coast of the North Island in the 16th century.

Following tribal warfare, the Waitaha (made of three peoples) were dispossessed by the Ngati Mamoe tribe. They were in turn subjugated by the Ngāi Tahu tribe, who remained in control until the arrival of European settlers.

Following the purchase of land at Putaringamotu (modern Riccarton) by the Weller brothers, whalers of Otago and Sydney, a party of European settlers led by Herriott and McGillivray established themselves in what is now Christchurch, early in 1840. Their abandoned holdings were taken over by the Deans brothers in 1843 who stayed.

The First Four Ships were chartered by the Canterbury Association and brought the first 792 of the Canterbury Pilgrims to Lyttelton Harbour. These sailing vessels were the Randolph, Charlotte Jane, Sir George Seymour, and Cressy. The Charlotte Jane was the first to arrive on 16 December 1850. The Canterbury Pilgrims had aspirations of building a city around a cathedral and college, on the model of Christ Church in Oxford.

Ōtautahi was originally the name of a specific site in central Christchurch, a kāika situated on present day Kilmore Street near the fire station.

It means the place of Tautahi and was adopted as the general name for Christchurch in the 1930s. Prior to this, Ngāi Tahu generally referred to the Christchurch area as Karaitiana.

Te Potiki Tautahi was one of the original Ngāi Tahu people to settle in the Canterbury region. His settlement was at Koukourarata (Port Levy) on Horomaka (Banks Peninsula). At that time, the swampy flatlands of the present day site of Christchurch city were abundant with food such as ducks, weka, eels and small fish.

Tautahi and his people made frequent forays from Koukourarata around the Peninsula and then up the Ōtākaro (Avon River) to gather kai. They camped on the river banks as they caught eels and snared birds in the harakeke. Tautahi died during one of these visits and is buried in the urupā on the site of what was St Luke's Church vicarage on the corner of Kilmore and Manchester Streets (demolished following the 2010 and 2011 earthquakes).

The area now defined as Christchurch city was named as Tautahi's special territory. The full name is Te Whenua o Te Potiki-Tautahi, this was later shortened to Ō Te Potiki Tautahi and then shortened further to the name we have today, Ōtautahi.

Ngā Tūtohu Whenua - Cultural Landscape Values to the Ōtautahi Western Cluster of Schools, relevant catchment area and other significant areas.³

Cultural values

Traditionally within the nearby vicinity Ōtākaro meanders its way from a spring source in Avonhead through the city and out to sea via the estuary. It was highly regarded as a mahinga kai by Waitaha, Ngāti Māmoe and Ngāi Tahu. The Waitaha pā of Puari once nestled on its banks. In later years, Tautahi (the chief after whom our city takes its name) made kai gathering forays down Ōtākaro from Koukourarata on Horomaka (Banks Peninsula) to take advantage of the abundant bounty offered up by its waters. Pātiki (flounder) were speared, eels (tuna), ducks, whitebait (inaka) and native trout were also caught.

Ōtākaro, meaning the place of a game, is so named after the children who played on the river's banks as the food gathering work was being done. In Tautahi's time few Māori would have lived in the Ōtākaro area itself. Those that did were known to Māori living outside the region as Ō Roto Repo (swamp dwellers). Most people were seasonal visitors to Ōtākaro. Fish and birds were preserved for use over the winter months when fresh kai was in short supply.

Springs feeding into the river were used by tohunga for healing purposes. These were cited in the Ōrakipaoa (Fendalton) area in the Wairarapa and Waiwhetū streams. The Canterbury Museum holds some important Māori taonga (treasured possessions) that have been recovered from Ōtākaro, including a canoe paddle made of mātuka.

Wāhi Tapu/sacred sites

Puari was the name of an early Waitaha settlement. It stretched from the banks of Ōtākaro (Avon River) at Victoria Square out to Bealey Avenue in the years between 1000 and 1500. The loop in the river that encompassed the site was an important mahinga kai. Little is known about this settlement or its occupants. However many taonga (treasured possessions) have been found in this region. At its height the pā would have been home to about 800 Waitaha people.

The burial place or urupā for the Puari Pā was situated where the old Public Library and police station now stand at the intersection of Cambridge Terrace and Hereford Street. The Public Library building was demolished following the 2011 earthquakes. As late as 1853, it has been recorded that the remains of ancestors could be seen laid side by side in rows barely covered with sand. Isolated burial places, urupā, have been found in all parts of Christchurch, even in the heart of Cathedral Square. It is important that we be aware of these places and acknowledges their spiritual and historical significance.

Later during the Ngāi Tahu period a large variety of food was gathered in the Puari pā area including tuna (eels), inaka (whitebait), kokopū (native trout), koukourara (cockabullies), pārerā (grey ducks) and pūtakitaki (paradise shelducks). Unlike Waitaha before them, Ngāi Tahu did not make their homes in the area but rather travelled there from other settlements in order to gather kai. Mill Island, near the corner of Hereford Street and Oxford Terrace, was a well-known place for gathering inaka (whitebait). Nearby Market Square (today known as Victoria Square), became an important market and meeting place for Ngāi Tahu from all over the region.

³ Also refer to map appendix 3

Further accounts which identify associations

European settlers as the water and soils meant good gardens, even if the swampiness meant suburbanisation would be difficult. Thus just as Māori communities had created settlements on the margins of waterways, so too did Europeans due to the intrinsic value of the waterways, the soils near them, and the flora and fauna they supported.

When Christchurch was founded in 1850, the city blue print that was to be implemented over the top of this space contained clues both about the Canterbury Association's values, and the values of their investors. The church, the university, the industrial area, market square, government buildings and a 'botanical' garden were all included, as well as neatly surveyed parcels of land where families could be raised and working men could gain an 'independency'. These components of the plan express a system of values that were intended to reinforce each other. The values around religion, education, productivity, trade, democracy, horticulture and working with the land, respectability, family life and social mobility were fundamental to how the new settlement was conceptualised.

Cutting across each of these values are the virtues of civilising, improvement and prosperity. Each of these can be understood through the lens provided by the mythological template of Christchurch as a Garden City. Gardening should not simply be understood in this context as growing a lawn, or bedding plants and a vegetable garden, though of course that is what our gardens have often looked like. Rather, gardening is a process that involves and nurtures the whole person, and the whole environment. Gardening connects people to a place, and it sustains them. Christchurch's history as a Garden City, and a city of gardeners, therefore encapsulates those values held in highest regard by the first Pākehā colonists. However, it also speaks to Ngāi Tahu values and to the values of many young people who are eager to see what the next iteration of the Garden City is going to look like.

Abundance

Incredibly, the suburban lifestyle envisaged by the city's founders was within the reach of most working men, and enabled family units to achieve what Trevor Burnard described as a 'limited, co-operative self-sufficiency'. Like Māori, European settlers were attracted to the waterways. Even before the 'first wave' of colonists arrived in Christchurch in 1850, the pioneering Deans brothers had established productive orchards and vegetable gardens at Pūtaringamotu ('A place to catch birds'), close to the Ōtākaro, with the blessing of Ngāi Tū-āhu-riri. The gardens here were the first colonial focal point, because they demonstrated that food could be produced in abundance.

Further downstream, another Ngāi Tahu site, Ōtautahi, was also recreated as an important model garden. It is a significant, though often overlooked, fact that food production was a major plank of the Canterbury Association's plans. They planned a Botanic Gardens in what was later called the Avon Loop and paid for a gardener to maintain it. In fact, this was a nursery garden for the edible crops that were intended to transform the entire region into a land of plenty. The gardener, William 'Cabbage' Wilson, was such a local hero that he became the city's first mayor, in 1868.

Beauty

Another important value with regards to gardening in Christchurch was that of beautification: introducing garden designs that started to de-emphasise productivity or natural abundance in favour of flowers, shrubs and lawns. Public discourse around flower gardening began to take a

firm hold in the 1870s, although there is strong evidence to suggest that for most people orchards remained the most important garden element until after World War One.

The interwar period is where we really need to look to see the sudden ascendancy of concepts such as the Garden City and the City Beautiful (which became the name of the Horticultural Society's publication). Beautification of the home environment, as well as public spaces, certainly became important for many Christchurch householders and is one of the features the city is known best for. A low front fence, a tidy lawn, a concrete path to the front door edged with flowers was (and still is) a common site from the road. Critics have argued that this form has been oppressive or limiting, or simply boring. However, the social significance of this domestic configuration is that it signalled shared values in a street or neighbourhood. Taking care of one's home like this showed respectability, and respectfulness. It was also a welcoming site for visitors.

Preservation

Just as beautification became a focus for ordinary people in Christchurch during the interwar period, so too did an interest in environmental protection and in gardening with native plants. The two ideas were often closely intertwined as gardeners started to learn more about the beauty of the alpine plants they were seeing more of as a result of the opening of the Ōtira Tunnel in 1923, and the increasing availability of motorcars. This experience opened the eyes of many Christchurch people to environmental degradation in the high country and helped people to discover a new affinity with the Southern Alps (and especially the Arthurs Pass area, where some of the more affluent residents had holiday homes), which had always distantly framed the Garden City on the Plains. With this also came an appreciation of native birds and the vital role gardeners could play in enhancing their habitat, viewed as especially pressing given what could now be observed first hand of the deforestation in the hinterland. The sense of connection between people in the city and the wider environment around them deepened during the 1920s and 30s, and Christchurch is often thought of as a place that breeds environmentalists.

Sustenance

World War Two saw a renewed focus on vegetable gardening in the print media, although for many people this simply validated what they already did anyway. The Civic Vegetable Campaign (later rebranded as part of the government's Dig for Victory campaign) emphasised above all else the nutritive qualities of vegetables grown in good soils. Good soils meant soils fed with humic matter, which paved the way for the new composting movement to take a hold. Thus the old values around the home as a place for growing food to feed the family and the neighbours were brought to light once more.

Provision

The Garden City has continued to represent these ideals in various ways. Since the mid-1990s Christchurch has seen a proliferation of community gardens as well. The number of these has tripled in the last ten years. Community gardens serve a wide variety of purposes, but largely exist to meet the needs of people for food that cannot otherwise be met, because of lack of money, available land (as subdivisions have got increasingly smaller) and lack of knowledge about gardening. Community gardens are urban food gathering places that enable communities to come together, share their knowledge freely amongst each other, restore and enhance pockets of urban space with organic gardening practices, grow and share food and also strengthen community connections.

Amidst this sudden growth of these food spaces a new voice, that harks back to older ideas, is asserting itself about the importance of reintroducing food resilience into the city. This is partly to ensure the people of Christchurch can have their food needs provided for in case of any future disasters (such as the recent earthquakes), but also to enhance Christchurch's ability to feed its visitors well. A local food economy that could be a tourist attraction has been touted. Integral to this notion is the rehabilitation of degraded natural ecosystems, starting with Christchurch's waterways (both in-stream and riparian zones), which are severely degraded and cannot currently be easily used for food gathering.

Old gardens right along the Avon-Ōtākaro river margins tell the story of our people as outlined above, and are still abundant with food even where the houses themselves have been demolished. They embody our shared histories and values and could be a tremendous story-telling device and new food provisioning space. Ōtautahi, the site of 'Cabbage' Wilson's garden and thus the launching pad of Christchurch as Garden City, took up a significant piece of the Avon Loop. But before Wilson it was of course Tautahi's place, a place to gather food, and it remained as such at least as late as the 1840s. From here out to the Estuary our history, with its orchards, market gardens, beautiful gardens, and of course native vegetation is written in the land.

Reflection

In thinking about our shared values, we should ask what it means to civilise, to improve and to prosper in the Christchurch context. Again, our garden histories provide a clue. A civilised Christchurch implies one where all people have their basic needs met. This means that all Christchurch residents should have access to good food, a value strongly present in our local traditions but sadly not presently a reality. This could mean a rehabilitation of waterways so they can support mahinga kai, or it could mean the planting of food plants in public spaces, or it could mean the redevelopment of a food growing culture in suburban homes.

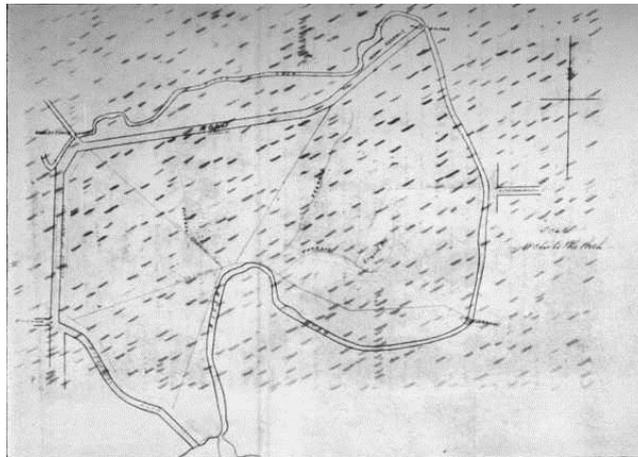
Again, an improved Christchurch might refer to the ability of the city's social, economic and ecological systems to recover from disasters or simply to function according to the principles of sustainability as we collectively proceed into an increasingly unpredictable future. Gardening for ecosystem resilience – as we did in the interwar period – would be a useful starting point here.

Finally, a prosperous Christchurch invokes the ideals of co-operative self-sufficiency, the idea of a strong local food economy, involving activity around the production, distribution, marketing, preparing and selling of locally grown food (not to mention education about it). However, there is also a tremendous reputational opportunity for Christchurch to position itself, through its gardens and its Garden City image, as being not just able to take care of its own people, but to also play host to visitors from far and wide because it can feed them. Our values are reflected back to us in our gardens, and our gardens will define who we are as a people in this next stage of Christchurch's story (Tau, R.T. 2014).

Specific information to the North Western precinct

According to W.A. Taylor, 'Lore and History of the South Island Māori', Bascands (1950), and although sometimes criticized for mis-interpretations and some errors he does indicate and at that time he stated:

"...The Urupa for Putaringamotu (Riccarton) is now occupied by the tennis courts of "Oakford". Isolated burial-places have been found from time to time in all quarters of Christchurch, even in the heart of Cathedral Square."... "The whares of Orua paeroa were burnt down when Mr Raine acquired the crown grant of the land in November 1862. The Otakaro (Avon) at Fendalton breaks into several streams. The following names are given to the headwater branches:—Wairarapa (glistening water); Waimairi is the Waimaero (deep water channel or water of the barbarians); Wai iti and Wai utu utu (water lifted up); and the Haere roa (long wanderer) is the main branch to Avonhead. The tributary to the lastmentioned at Ilam is called the Ota takaro. Rakipaoa is the old Maori name of Upper Riccarton...."



Portion of a Deed of Hagley Park, Christchurch, showing the Native Reserve.

Portion of a Deed of Hagley Park, Christchurch, Showing the Native Reserve.

...."Off the Burnside Road, a mile beyond the Fendalton tram terminus, can be seen a clump of cabbage trees which were carefully fenced around by an early settler who had learnt of their significance. The place is named Here ora. The trees served as a guide post to Maori travellers, but a tapu character became attached on account of sacred rites being performed there over travellers, to ensure for them a safe journey. Taumata nui is the old camping place at Harewood by the Waimakariri. Waitikiri is the old name of Bottle Lake near Burwood, an eeling lagoon no longer existent. Pukehinau is the settlement of Coringa midway between Harewood and Yaldhurst..."⁴

⁴ Excerpts from Taylor, W.A. (1950) Lore and History of the South Island Maori, Bascands Ltd, Christchurch, Pages 45 - 56

Pūtaringamotu Deans Bush –



PLATE 6: Our first night in New Zealand, Deans' Bush (Riccarton) 17th December, 1850, just landed from Charlotte Jane. Water-colour by William Henry Raworth, who painted landscapes with a strongly romantic feeling (Deans family). [Chapter 6]

5

“...Our last remnant stand of swamp dwelling kahikatea, Pūtaringamotu is the Māori name for the area now known as Dean’s Bush.

Pūtaringamotu was the site of one of the many kāika (settlements) that Māori established in the maze of swamps, waterways and lagoons lying between Waihora (Lake Ellesmere) and the Waimakariri River.

Pūtaringamotu means either the place of an echo or the severed ear. The latter is a metaphoric expression referring to ‘bush isolated from the rest’. This is in reference to the great fire that swept across Ngā Pākihi Whakatekateka o Waitaha (the Canterbury Plains) during the moa hunter period, leaving behind this bush remnant.

Local Māori also believed that at a certain place in the forest, those trained and skilled in the practice could hear the sound of people approaching on the trails through the surrounding swamp by putting an ear to the ground, hence the name ‘place of an echo.’

Kaimahi (workers) from Kaiapoi worked the wetlands that once existed in this area and Pūtaringamotu was often visited by Ngāi Tahu tohunga.

When Europeans began arriving in the early 1800s Pūtaringamotu was occupied by the Ngai Tūāhuriri, a sub-tribe of Ngāi Tahu, who were spread throughout the South Island.

There were two pā sites in the area at this time, one near the site of the present day Bush Inn and the other further towards the Burnside area.

Pūtaringamotu is our city’s oldest treasure. The only other similar remnant of bush was located at Papanui on the present day Sawyers Arms Road in the North West of the city. That bush was milled, and completely demolished in the 1850s.

⁵ Molloy, B. P. (Ed.). (1995). Riccarton Bush: Pūtaringamotu: natural history and management. Riccarton Bush Trust.

The recent erection of a predator-free fence around Pūtaringamotu is testament to the continuing importance of this bush remnant to the city. This fence protects native birds and insects and provides a safe environment for them to live in.....”⁶

Further Accounts and excerpts -

In the “Christchurch Times,” February 9, 1935, Mr A. H. Carrington recorded some 63 Maori place-names of North Canterbury. They were mostly, or perhaps solely, collected from Mrs Beaton, and are very interesting in themselves, and also because the situation is stated. I wrote them out to check with my lists, thinking that they might give the whereabouts of some of the unidentified names, but with few exceptions they are different to my collection. This just goes to prove my assertion concerning the vast number of Maori place-names that formerly existed in the South Island.

Unlike my informant, he includes the Hereroa and so makes four tributaries of the Avon instead of the three given by me in Chapter VIII. He further names Wai-utu-utu as a tributary and omits the Rakipaoa mentioned by me, and gives the Maori name of Christchurch’s site as Otautahi.

...to the south and rauawa-a-maka to the north next to Christchurch. The Maori name of the Avon is Otakaro, and it branches into the Haereroa (the longest stream), Waitutuutu, Waimairi or Waimaero, Wairarapa, and Waititi. Waititi was the most northerly branch, and long since was piped in from Bryndwr. On Deans’ Maori lease, December 6, 1846, Riccarton is Putaringamotu, and it is spelled such to the present day. Rakipaoa is Upper Riccarton, and Hereora is about a mile past the Fendalton tram terminus, and was a camping place (marked by fenced-in cabbage trees). I understand some sort of ‘karakia’ was always said here by travellers from Rapaki going to Kaiapoi.

In an informative answer to some queries of mine Mr Taylor writes:—

“Deans Bush is Putaringamotu according to Shortland and Mantell, but was erroneously spelt by the Deans as Potoringamotu. To them the river is Otogaro and only about two chiefs’ names are given correctly on the lease deed. The Bush is the site of a small pa, the burial place being at ‘Oakford,’ nearer Christchurch

⁶ Fendalton Library Local History, Te Maire Tau, Anake Goodall, David Palmer & Rakihia Tau, Te Whakatau Kaupapa: Ngāi Tahu Resource Management Strategy for the Canterbury Region, Aoraki Press, 1990, & Walk Christchurch : 60 short walks that explore your city, edited by Mark Pickering, compiled by Kjesten Nilsson, Karen Theobald and Lesley Symington. Leisure Unit, Christchurch City Council, Christchurch: N.Z., 1998.

⁷ Beattie, H. (1945). Maori Place-names of Canterbury. Otago Daily Times and Witness Newspaper Co. Ltd, Dunedin, p.100.

⁸ Beattie, H. (1945), p. 102.

⁹ Beattie, H. (1945), p. 103.

"You ask me about Kuwhare's run when he successfully fled from pursuit from Taumutu to Kaiapoi, passing Waikuku, Pakorau, Waiwhio, Waikirikiri, Pakara, and to the plains at Onauete, to Okapaka, Te Warokuri, Herearo (?Hereora), Te Wai-a-tane, Otanemana, and Kaiapoi. I believe Te Warokuri is at Prebbleton, as almost impenetrable swamps would be avoided going that way. One has to study a survey map of the sixties to understand lines of Maori tracks, as the land has been changed by drainage out of all recognition." [I believe that Okapaka is about Ladbroke; Wharekuri is at Prebbleton; Warokuri at Papanui; Hereora near Harewood and that Waitane and Otanemana mark the sites of the Waimakariri crossings of the fugitive.—H.B.]

10

Recently I was told that a place or creek in Christchurch was called after the Ngaitahu ancestor, Tuahu-riri, but the locality was not stated, and this state of vagueness leads me on to a discussion of Christchurch names generally.

No one appears to have made a systematic attempt to record the olden Maori place-names of the site of Christchurch. You never miss the water until the well runs dry, and it was only when this happened, i.e., when the old Maoris died, that it was realised there

11

was a dearth and efforts were made to secure some of the names. This is the way I allocate the names that have come under my notice: Away out beyond Ilam Road at Avonhead there are springs known to the Maori as Haereroa (long journey), and from them flowed almost due east a stream known as Rakipaoa (smoky sky) past Putarikamutu or Dean's Bush, being joined by the Wai-utu-utu (dip up water), and later by the Wairarapa (flashing water). This tributary receives the Wai-iti (little stream) and Waimaeroero (stream of the barbarians) usually abbreviated to Waimaero (listless water). After the junction of the Rakipaoa and the Wairarapa the combined stream is known as Otakaro (place of play), and meanders on to the sea. Roughly north of Dean's Bush is a spot known as Ohikaiti (named after a man), and this I take to be the springs from which the Waimaero commences, and north of this is Hikahuruhuru (hair falling), which I consider to be the old swamp on the Wairarapa in Upper Fendalton. Away out westward from these last two spots you get Pukehinau, now called Coringa, and Hereora (to tie up alive), which is our Harewood. Motoiti (a small blow with the fist) is a spot somewhere near Bryndwyr, and Papanui (large flat) lies north of it. In this district there must have been a shallow gully or long hollow, one end of it being Te Warokuri (lair of the wild dog), and the other Waromuri (end of the pit). Roughly east (or south-east) of the Waimaero Stream was Pohoraka-nui, which I think was a lagoon somewhere about Hagley Park. Its meaning assumes heroic proportions when translated as "chest of the vast sky" or "great breast of the heavens," probably after some deified ancestor. If Hereroa (tied a long time) is a separate name it could denote Free's or Bowron's Creeks, and so could Tuahuriri. The site of the city was known as Otautahi after a man of the very ancient times whose name means "One Loop." Wainoni (crooked or bending stream), I understand, was named by a pakeha, but without it there are 20 names of Maori vintage. Not everyone will agree with my allocation of those names, but fairly good authority can be quoted for most of them.

A Maori said to me, "The Waimaeroero, the Wai-utu-utu, and the Wairarapa join at Carlton [Riccarton] and the combined stream runs into the Avon. Wai-ma-ero-ero means 'Spirit Stream,' because it is named after a spirit people." The Maeroero are usually termed "wild men of the woods," and are associated with remote hills and dense forest as a rule, and this is the only indication I have of them having been on the site of Christchurch.

Sitting one day varning with - "

12

¹⁰ Beattie, H. (1945), p. 104.

¹¹ Beattie, H. (1945), p. 116.

Mahinga kai names and associated traditional uses – These are further identified in Table 1 below where applicable. Notwithstanding if species are not identified it does not mean they have no association or relevance to mana whenua and the wider ecological system of Ōtautahi and the North Western area. For this purpose we have focused on what the historical evidence states was utilised and with some further obvious inclusions.

Table 1: Mahinga kai and traditional uses of selected plants and animals associated with the area from the literature and informants¹³

Name	Traditional Uses		
Plants and Trees This list also includes excerpts from Molloy, B. P. (Ed.). (1995). <i>Riccarton Bush: Putaringamotu: natural history and management</i> . Riccarton Bush Trust, and further reference to this book can give further indepth species lists.			
<p style="text-align: center;"><i>Riccarton Bush: Putaringamotu</i> _____</p> <p style="text-align: center;">Alphabetical list of common and Maori names used and their botanical equivalent in Riccarton Bush</p> <hr/> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; vertical-align: top;"> Black beech Black matipo Black pine Broadleaf Bush flax Bush lawyer Bush rice grass Buttercup Cabbage tree Climbing fuchsia Common mistletoe Cut-leaved nettle Dwarf mistletoe English oak Fireweed Five-finger Harakeke Hinau Holy grass Hooked sedge Horopito Houhere Kahikatea Kaikomako Kohia Kohuhu Kotukutuku Kowhai Lancewood Lemonwood Mahoe Manakura Manatu Mapou Marbleleaf Matai Milk tree Miro Mountain beech </td> <td style="width: 50%; vertical-align: top;"> <i>Nothofagus solandri</i> <i>Pittosporum tenuifolium</i> <i>Prumnopitys taxifolia</i> <i>Griselinia littoralis</i> <i>Astelia fragrans</i> <i>A. grandis</i> <i>Rubus australis</i> <i>R. schmidelioides</i> <i>R. squarrosus</i> <i>Microlaena avenacea</i> <i>Ranunculus glabrifolius</i> <i>R. reflexus</i> <i>Cordyline australis</i> <i>Fuchsia perscandens</i> <i>Ileostylus micranthus</i> <i>Urtica incisa</i> <i>Korthalsella lindsayi</i> <i>Quercus robur</i> <i>Senecio minimus</i> <i>Pseudopanax arboreus</i> <i>Phormium tenax</i> <i>Elaeocarpus dentatus</i> <i>Hierochloa redolens</i> <i>Uncinia leptostachya</i> <i>U. uncinata</i> <i>Pseudowintera colorata</i> <i>Hoheria angustifolia</i> <i>H. sexstylosa</i> <i>Dacrycarpus dacrydioides</i> <i>Pennantia corymbosa</i> <i>Passiflora tetrandra</i> <i>Pittosporum tenuifolium</i> <i>Fuchsia excorticata</i> <i>Sophora microphylla</i> <i>Pseudopanax crassifolius</i> <i>Pittosporum eugenioides</i> <i>Meliccytus ramiflorus</i> <i>M. micranthus</i> <i>Plagianthus regius</i> <i>Myrsine australis</i> <i>Carpodetus serratus</i> <i>Prumnopitys taxifolia</i> <i>Streblus heterophyllus</i> <i>Prumnopitys ferruginea</i> <i>Nothofagus cliffortioides</i> </td> </tr> </table>		Black beech Black matipo Black pine Broadleaf Bush flax Bush lawyer Bush rice grass Buttercup Cabbage tree Climbing fuchsia Common mistletoe Cut-leaved nettle Dwarf mistletoe English oak Fireweed Five-finger Harakeke Hinau Holy grass Hooked sedge Horopito Houhere Kahikatea Kaikomako Kohia Kohuhu Kotukutuku Kowhai Lancewood Lemonwood Mahoe Manakura Manatu Mapou Marbleleaf Matai Milk tree Miro Mountain beech	<i>Nothofagus solandri</i> <i>Pittosporum tenuifolium</i> <i>Prumnopitys taxifolia</i> <i>Griselinia littoralis</i> <i>Astelia fragrans</i> <i>A. grandis</i> <i>Rubus australis</i> <i>R. schmidelioides</i> <i>R. squarrosus</i> <i>Microlaena avenacea</i> <i>Ranunculus glabrifolius</i> <i>R. reflexus</i> <i>Cordyline australis</i> <i>Fuchsia perscandens</i> <i>Ileostylus micranthus</i> <i>Urtica incisa</i> <i>Korthalsella lindsayi</i> <i>Quercus robur</i> <i>Senecio minimus</i> <i>Pseudopanax arboreus</i> <i>Phormium tenax</i> <i>Elaeocarpus dentatus</i> <i>Hierochloa redolens</i> <i>Uncinia leptostachya</i> <i>U. uncinata</i> <i>Pseudowintera colorata</i> <i>Hoheria angustifolia</i> <i>H. sexstylosa</i> <i>Dacrycarpus dacrydioides</i> <i>Pennantia corymbosa</i> <i>Passiflora tetrandra</i> <i>Pittosporum tenuifolium</i> <i>Fuchsia excorticata</i> <i>Sophora microphylla</i> <i>Pseudopanax crassifolius</i> <i>Pittosporum eugenioides</i> <i>Meliccytus ramiflorus</i> <i>M. micranthus</i> <i>Plagianthus regius</i> <i>Myrsine australis</i> <i>Carpodetus serratus</i> <i>Prumnopitys taxifolia</i> <i>Streblus heterophyllus</i> <i>Prumnopitys ferruginea</i> <i>Nothofagus cliffortioides</i>
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¹² Beattie, H. (1945), p. 117.

¹³ This is an initial list and more plants may be identified by Tūāhuriri specialists

Native Conifers & Flowering Plants

Narrow-leaved lacebark	<i>Hoheria angustifolia</i>
Ngaio	<i>Myoporum laetum</i>
New Zealand bindweed	<i>Calystegia turguriorum</i>
New Zealand clematis	<i>Clematis paniculata</i>
New Zealand flax	<i>Phormium tenax</i>
New Zealand iris	<i>Libertia ixioides</i>
New Zealand jasmine	<i>Parsonsia heterophylla</i>
New Zealand marsh pennywort	<i>Hydrocotyle moschata</i>
New Zealand myrtle	<i>Lophomyrtus obcordata</i>
New Zealand passion flower	<i>Passiflora tetrandra</i>
New Zealand pellitory	<i>Parietaria debilis</i>
Old man's beard	<i>Clematis vitalba</i>
Pepper tree	<i>Pseudowintera colorata</i>
Poataniwha	<i>Melicope simplex</i>
Pohuehue	<i>Muehlenbeckia australis</i>
Pokaka	<i>Elaeocarpus hookerianus</i>
Poroporo	<i>Solanum laciniatum</i>
Red matipo	<i>Myrsine australis</i>
Ribbonwood	<i>Plagianthus regius</i>
Rimu	<i>Dacrydium cupressinum</i>
Seven-finger	<i>Shefflera digitata</i>
Shrubby pohuehue	<i>Muehlenbeckia complexa</i>
Small-leaved whiteywood	<i>Melicytus micranthus</i>
Supplejack	<i>Ripogonum scandens</i>
Ti	<i>Cordyline australis</i>
Titoki	<i>Alectryon excelsus</i>
Toetoe	<i>Cortaderia richardii</i>
Totara	<i>Podocarpus totara</i>
Tree fuschia	<i>Fuchsia excorticata</i>
Turepo	<i>Streblus heterophyllus</i>
White mistletoe	<i>Tupeia antarctica</i>
White pine	<i>Dacrycarpus dacrydioides</i>
White rata	<i>Metrosideros diffusa</i>
Whiteywood	<i>Melicytus ramiflorus</i>
Wineberry	<i>Aristotelia serrata</i>

ti kōuka/cabbage tree – <i>Cordyline australis</i>	cloths, food, medicinal and weaving
raupo/bulrush – <i>Typha orientalis</i>	building, thatching, and mokihi, boats, possibly weaving
mānuka/tee tree – <i>Leptospermum scorparium</i>	building, kai preparation and weapons
toetoe – <i>Cortaderia richardii</i>	stem used for kai baskets, cooking, darts, arrows, kites, foretelling (weather, fishing), building, medicinal, torches, tapu (chewing), bedding, History jottings of Puketapu.
harakeke/NZ flax – <i>Phormium tenax</i>	used for beliefs, clothing, fishing, medicine and boats
wiwi/rush – <i>Juncus pallidus</i>	thatching, bedding, fishing/bobbing, birding/hides, spiritism,
tutu/Coriaria (Coriariaceae)	music instrument (flute)
Animals	
Birds	
<i>(weka and swamp hen were also taken within the area and historically kereru may have been taken)</i>	
kawau paka/little shag	foretelling
makomako/bellbird	kai/feathers
piwakawaka/fantail	foretelling
pārera/grey duck	kai
pūtangitangi /paradise duck	kai
kererū/wood pigeon	kai and feathers
weka	kai and feathers
kararo/black backed gull	foretelling
tarapunga/red-black billed gull/	foretelling
pipiwharauoa/shinning cuckoo	foretelling
kotare/kingfisher	foretelling
riroriro/grey warbler	unsure
tauhou/silvereye	unsure

List of additional native bird species present in the Christchurch area and probably Riccarton Bush in pre- and early European times (excludes subfossil species).

New Zealand shoveler	<i>Anas rhynchos</i>	kururwhengi
New Zealand falcon	<i>Falco novaeseelandiae</i>	karearea
New Zealand quail	<i>Coturnix novaeseelandiae</i>	koreke
Buff weka	<i>Gallinallus australis hectori</i>	weka
South Island kaka	<i>Nestor m. meridionalis</i>	kaka
Red-crowned parakeet	<i>Cyanoramphus novaeseelandiae</i>	kakariki
Yellow-crowned parakeet	<i>C. auriceps</i>	kakariki
Long-tailed cuckoo	<i>Eudynamys taitensis</i>	koekoea
Morepork	<i>Ninox novaeseelandiae</i>	ruru
South Island rifleman	<i>Acanthisitta c. chloris</i>	titipounamu
Bush wren	<i>Xenicus longipes</i>	matuhi
South Island fernbird	<i>Bowdleria p. punctata</i>	matata
Brown creeper	<i>Mohoua novaeseelandiae</i>	pipipi
Yellowhead	<i>M. ochrocephala</i>	mohua
Yellow-breasted tit	<i>Petroica macrocephala</i>	ngirungiru
South Island robin	<i>P. a. australis</i>	toutouwai
Tui	<i>Prosthemadera novaeseelandiae</i>	tui
South Island saddleback	<i>Philosturnus c. carunculatus</i>	tieke
South Island kokako	<i>Callaeas c. cinera</i>	kokako
South Island piopio	<i>Tumagra c. capensis</i>	piopio

14

Lizards

mokomoko /skink or gheko	foretelling
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Fish

kanakana/lamprey	kai
tuere/blind eel and kanakana	kai
tuna/eel	kai
inanga/whitebait	kai

Shellfish

kakahi/freshwater mussels	kai
---------------------------	-----

Vegetation History

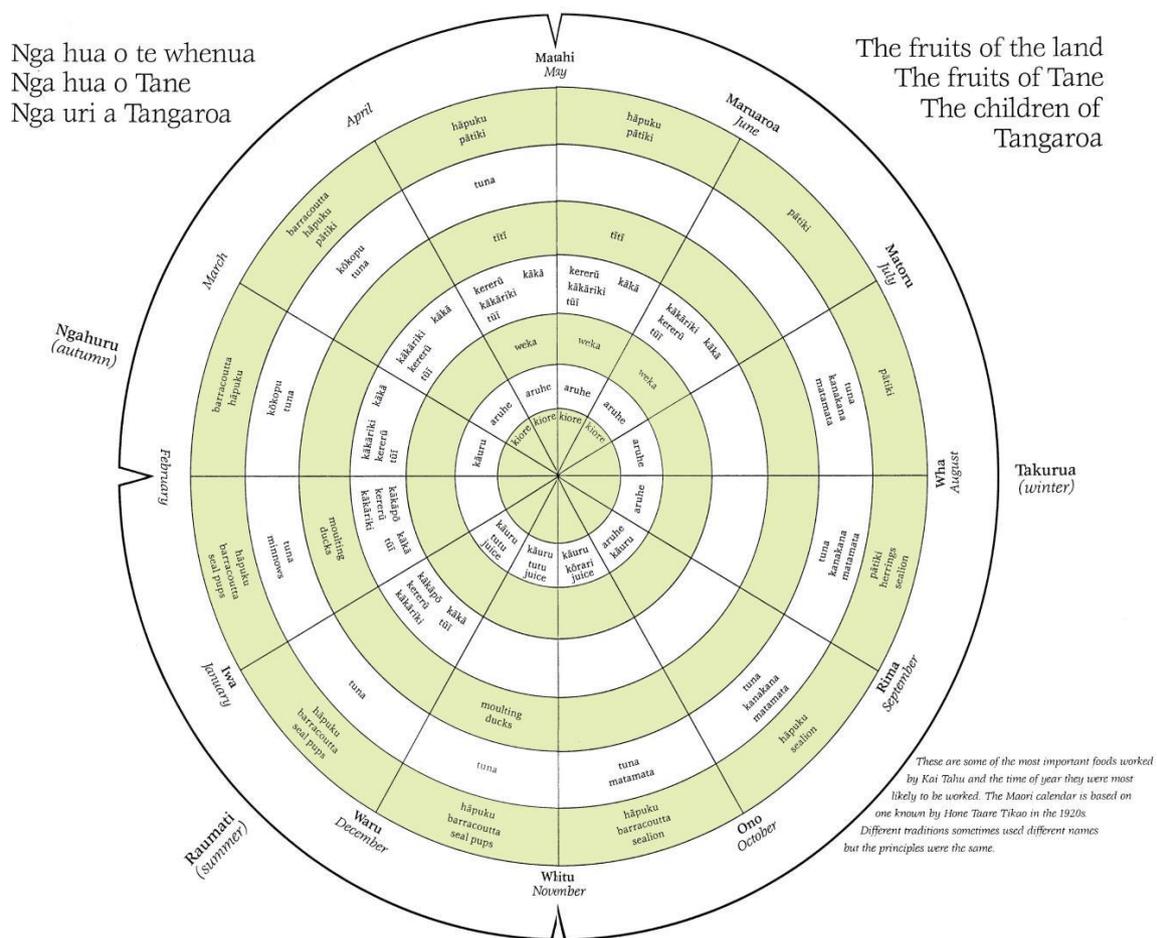


FIGURE 3: Part of Red Map 123, no title, c.1856, one inch to one mile (Canterbury Museum).

¹⁴ Molloy, B. P. (Ed.). (1995), see pages 258-259.

Mahinga kai, and the associated custom of kai hau kai (exchange of food/resources), is of central importance to Ngāi Tahu culture and identity. Literally meaning ‘to work the food’, it refers to the gathering of food and resources, the places where they are gathered and the practices used in doing so. Traditional mahinga kai practice involved the seasonal migration of people to key food gathering areas to gather and prepare food and resources to sustain them throughout the year. These hikoi also provided opportunities to reinforce relationships with the landscape and other whanaunga (relations), develop and share knowledge and provide the resources that could be used for trade.

The mahinga kai chart shown below, based on one known by Hone Taare Tikao in the 1920s and developed by Bill Daker (1990), outlines the major foods worked by Ngāi Tahu, including tuna (eels), matamata (whitebait), tītī (muttonbirds), kererū (wood pigeon), aruhe (fernroot) and kāuru (cabbage tree root), and the time of the year they most were likely to be gathered.



Whakaahua 5. Mahinga kai chart.

From their settlements in and around the Ōpawaho mana whenua gathered and utilised natural resources from the network of sites across their takiwā that provided food as well as material for housing, garments, adornments and tools. ¹⁵

¹⁵ Adopted and Adapted by Pauling, C., & Robilliard, B. (2015) *He Puna Kōrero mo ngā Kura*, Educational hub, Cultural narrative.

Mahinga Kai further explained - In 1879 at Kaiapoi, Wiremu Te Uki, stood before the Smith-Nairn Commission and declared: “We used to get food from all over our Island; it was all mahinga kai. And we considered our island as in a far superior position to any other, because it is called Waipounamu, the greenstone island; the fame thereof reaches all lands” (W Te Uki NA /MA/ 67/4: 295).

Te Uki had an obvious pride in his mahinga kai which was more than economic. Mahinga kai identified who he was and where he was from. There is a cultural connection here associated with mahinga kai that needs consideration. Usually mahinga kai has been discussed in functional terms represented in phrases such as “the seasonal round”, used to describe the migratory habits of Ngāi Tahu. Rarely, if ever, has a cultural connection been made to mahinga kai.

As stated earlier mahinga kai is a reference to a phrase taken out of the 1848 Canterbury Purchase. One of the conditions of sale was that the document promised Ngāi Tahu that all its “mahinga kai” would be reserved for them. The relevant part of the text stated: “Ko ō mātou kāinga nohonga, ko ā matou mahinga kai, me waiho mārie mō mātou tamariki, mo muri ihi ia mātou, ā mā te kāwana e whakarite mai hoki tētahi wāhi mō mātou a mua ake nei, ā te wāhi a ata rūritia te whenua e ngākai ruru”.

The Crown interpreted the above text thus “... our places of residence and cultivations must still be left to us, for ourselves and our children after us. And the Governor must appoint a quantity of land for us hereafter when the land is surveyed”. (ibid)

The shape of the problem was the interpretation of that word “mahinga kai”. Mahinga kai is given different interpretations by the Crown and by Ngāi Tahu. The Crown's interpretation confines mahinga kai to its minimal definition which is cultivations. In 1868, at a Native Land Court hearing in Christchurch, Fenton ruled that he was bound to accept the Crown's interpretation of Mahinga kai. Fenton declared: The court is of the opinion that Mahinga kai does not include Weka preserves or any hunting rights, but local and fixed works and operations. (minutes of the Native Land Court 1868) Fixed works were to mean gardens and fixed eel weirs. On the other hand Ngāi Tahu has given mahinga kai several definitions. In 1879 at the Smith Nairn Commission Wiremu Te Uki defined mahinga kai as: “Places where we use to obtain food, the natural products of the soil”.

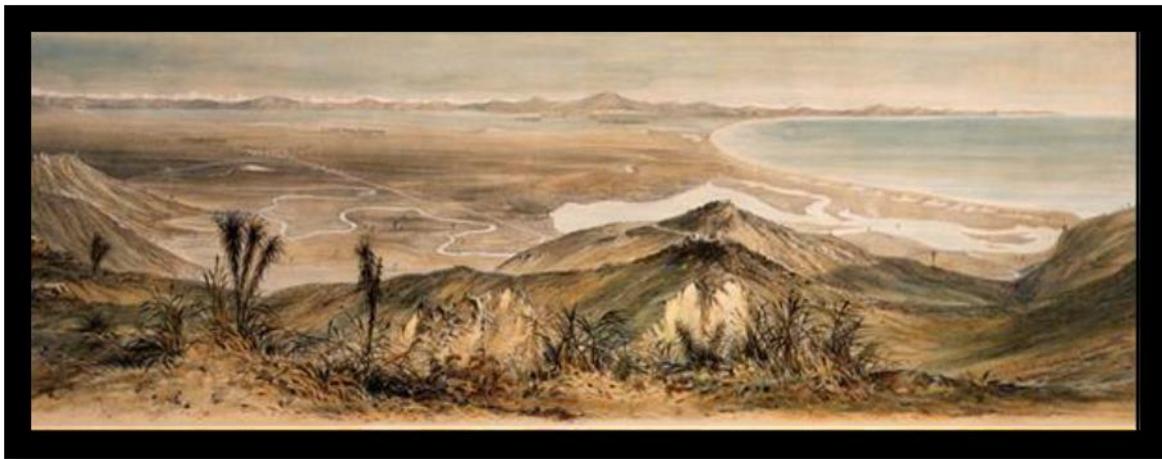
Later Te Uki added that mahinga kai meant: “Places where we used to catch birds. The places where we use to catch ducks – paradise ducks ... we used to get food from all over our island; it was all mahinga kai”. Under further questioning Te Uki added that mahinga kai also referred to “eel weirs”. Other Ngāi Tahu witnesses continued to confirm and enlarge upon what Te Uki had stated. In a petition in 1891 by the Ngāi Tūāhuriri Rūnanga, the Rūnanga interpreted the original passage of Kemps Deed as follows: “Our food producing places or places where we might expect to obtain future supplies of food and all fisheries are to be reserved for us and our children after us, and

it shall be for the Governor hereafter to set apart some portion for us” (R T M Tau: Wai 27 H6).

The contrast in interpretations is obvious. One party, the Crown, takes a limited approach. The other (Ngāi Tahu) has a wider, more general interpretation to mahinga kai. However, much of this dispute, which lasted right through to the 1998 Ngāi Tahu Claims Settlement rested on the narrow and limited view that the judiciary took on this matter (Tau, R.T. 2014).

Ngā Pākihi Whakatekateka a Waitaha – The Canterbury Plains

Another name which surfaces in Cowan’s accounts of the wider Canterbury plains area of interest is **Nga Pākihi Whakatekateka a Waitaha** from Waitaha (the for-runners to Ngāti Māmoe) which refers to the pakahi a water carrying vessel which was important for the trails from the Waimakariri to the Ashburton Rivers.¹⁶



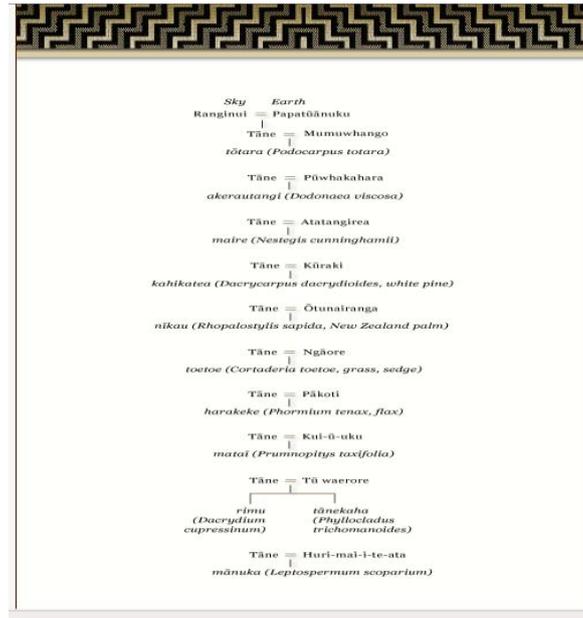
Kā Pākihi Whakatekateka o Waitaha – The Canterbury Plains (Edmund Norman, ca1855, D-001-032, Alexander Turnbull Library).

Pākihi is an area where no trees grow and ‘**whakatekateka**’ is an archaic term meaning ‘to create pride or to exhibit pleasure’. Another view is that whakatekateka has a different meaning of ‘seedbed’ which offers the translation, ‘The treeless seedbed of Waitaha’, referring to the region where the tribe first settled and multiplied.¹⁷

Other storying such as the utilisation of the genealogical chart following, which shows how different species of tree were created through the marriage of Tāne Mahuta, god of the forest, with various deities can also be drawn upon. It shows how they all originate from the marriage of Ranginui (the sky) and Papatūānuku (the earth) and potentially match to the identified lists given. The illustration following is an updated version of information provided in Johannes C. Andersen’s Māori life in Ao-tea (1922) and available at - <http://www.teara.govt.nz/en/document/2442/the-creation-of-trees>.

¹⁶ Cowan, J. (1923). Māori Folk-tales of the Port Hills, Canterbury, New Zealand: Canterbury, New Zealand. Whitcomb & Tombs.

¹⁷ See http://ngaitahu.iwi.nz/our_stories/ancient-paths/



Storying of Tangaroa, and Papatuanuku

‘Topaka’ - is another concept which could be identified through the utilisation of celestial identifiers such as ‘Topaka’ = (the different parts of the sky). Some names which could be relevant are ‘Autahi’ = (red star at the end of “te ika o te raki” [milky-way]), ‘Puaka’ was his wife then went to ‘Takarua’ after ‘Autahi’ journeyed afar. ‘Autahi’ then became “te ariki o te ika o raki” (king of the milky-way). ‘Mirimiri’ is Jupiter or the evening star, ‘Kopuparapara’ is the morning star, ‘Rehua’ is the healing, while ‘Matakōkiri’ are the meteors. In sky lore ‘Puaka’ follows ‘Matariki’ by 2-3 weeks, where ‘Ngakapa’ shows the approach of ‘Puaka’ by 2-3 days. ‘Takarua’ comes in winter which is ‘Makariri’, ‘Mirimiri’ then rises and becomes ‘Aotahi mā Rehua’. ‘Awhiaorangi’ or ‘Āniwaniwa’ is the rainbow and ‘Matakōkiri’ are the shooting stars. The board could look at this conceptually as naming quadrants or precincts or could look at seasons while threading through the previous identifiers outlined. This information was drawn from Beattie, J.H. (1994), Skylore.

Whakaaro tuatahi / initial ideas

There are certainly relational concepts which can be used when considering the naming of buildings, outdoor areas and associated spaces. The relational concepts could be based on the premise of mana whenua relationships to place and historical use of natural resources (Mahinga Kai) listed in Table 1, Associated Traditional Uses, and a number of modern day ecosystem identifiers based on the geography of the area and are predominantly identified by S-Map Online.¹⁸ These become helpful for plants to be keyed to landform units which associate soils, plants and animals to selected areas and which schools can draw upon to decide which plants to include within landscaping design.¹⁹

There are also key natural landscape features in the area that can be considered to inform school naming, and theming for example, existing local names, or others identified through consultation, or other traditional narratives available which can also be considered.

¹⁸ See <http://www.landcareresearch.co.nz/resources/data/s-maponline>

¹⁹ Further advice can be requested through the Education Committee

Principals, teachers, community and mana whenua should get together to undertake an initial hui/wananga on issues relating to ways to theme the schools. Ideas can be canvased through the many ideas provided such as significant sites, landscapes, plants and animals associated to the location of the schools.

Along with this, the staff could develop ideas utilising the names of the waka or canoes of the 'great fleet', that could be used to unite people and provide for underlying cultural values, noting that waka are important symbols of Māori heritage and identity. These include: Aotea (Taranaki), Kurahaupō (Taranaki/Whanganui/Te Tau Ihu), Mātaatua (Whakatane/Tai Tokerau), Tainui (Waikato/Tauranga), Takitimu (Tai Rāwhiti/Te Waipounamu), Te Arawa (Rotorua) and Tokomaru (Taranaki). This could also include the potential of using waka names associated with Te Waipounamu and taking inspiration for entrance way design from the different parts of waka including the tauihu (prow), taurapa (stern), rauawa (gunwales) and hiwi or takere (hull).²⁰

Te Waipounamu Waka

As well as the waka of the great fleet, there are more specific waka that are known in Ngāi Tahu tradition that provide a better link to the local landscape and history, as well as still providing a link to the great fleet and linking to all the regions of Te Waipounamu/the South Island, as well as to Te Ika a Maui/the North Island. These include:

1. **Aoraki** (Te Waka o Aoraki/ the canoe of Aoraki) – this is an old name for the South Island and comes from some of the earliest traditions relating to the creation of the island and also associated with the creation of Aoraki/Mount Cook.
2. **Mahuunui** (Te Waka a Maui/the canoe of Maui) – another name for the South Island, from a later, northern tradition of the creation of both the South Island and the North Island – Te Ika a Maui. This is also the name of the wharenuī at Tuahiwi.
3. **Uruao** – the waka of Rākaihautū, leading ancestor of the Waitaha people and first explorer of Te Waipounamu. Rākaihautū is celebrated in a number of names in the area including Te Kete Ika a Rākaihautū (early name for Te Waihora/Lake Ellesmere) and Te Pātaka a Rākaihautū (Banks Peninsula).
4. **Arai-te-uru** – an early waka tradition associated with the central and southern South Island, particularly around Otago. The hills of South Canterbury and Otago are all named after crew members of this waka who turned to stone after failing to return to their waka before sunrise, along with their cargo of kumara and hue (gourds), immortalised as the Moeraki Boulders.
5. **Takitimu** – a canoe of the great fleet, providing a link to the Pacific, and the tribes of the East Coast of the North Island. The Takitimu traditions are also linked to the traditions associated with the people of Rapaki in Whakaraupō/Lyttelton Harbour as well as the Murihiku region, where the waka ran aground and still lays as the Takitimu Range flanking the Waiau River Valley running into Te Waewae Bay, Southland.
6. **Tairea** – a canoe associated with the Tai Poutini / West Coast and the origins of pounamu, being the canoe of Tama ki te Raki, an early explorer.

²⁰ Adopted from Pauling, C. (2014) Te Kura o Ōtūmatua / Halswell School, Ideas and considerations for detailed design and naming.

7. **Makawhiu** – the canoe of Maka, son of Tūāhuriri who along with his brothers of Ngāi Tūhaitara lead the migration of Ngāi Tahu into Canterbury. It is noted in many stories associated with the migration and occupation around Banks Peninsula and provides a link to Ngāi Tūāhuriri at Tuahiwi and Ngāti Huikai at Koukourarata/Port Levy.

Again, these names could be considered as part of a naming and/or theming strategy as part of the detailed design process.

Whakamutunga / Conclusion

This document provides a range of ideas to assist with incorporating cultural values, and specifically Te Ngāi Tūāhuriri / Ngāi Tahu values into the detailed design and ongoing development of the School.

These ideas include suggestions for the:

- Naming, theming and bilingual signage for the School;
- Appropriate suggestions for Māori names for the schools and any new buildings;
- Cultural design ideas of entrance way area; and
- Native landscape planting for the bund, boundary, rain gardens and other areas around the school.

The document also includes links and references for further reading and support for the ideas provided.

A key next step would be to discuss these ideas, refine and/or decide on those that may be taken forward and engage with Te Ngāi Tūāhuriri Rūnanga to get their further feedback and support for development/implementation.

Considering this is an initial scoping exercise it will be necessary for the schools to further engage with the Te Ngāi Tūāhuriri Education Committee who will provide guidance, education and support. They will also identify mana whenua experts who can be engaged with to provide further Māori language, environmental, architecture, landscape and cultural advice into any detailed designs.

Disclaimer

Prepared by Nigel Harris on Behalf of Ngāi Tūāhuriri Education Committee©

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This report was generated through a series of literature searches, external discussions with historian, archival searches, web based searches for relevant information and use of design ideas based on existing in-depth knowledge of environment, mahinga kai and mana whenua association to the area.

Names and theming template - which relate to the Kupu tuku iho/Historically associated kōrero (further engagement with mana whenua is required to assist with input into this process

School identified i.e.	Colour From existing brandings and incorporation of mana whenua branding colours and cultural identifiers	Naming options are based on parts of the narrative With consideration of Rational and Locality	Associated themes or creation stories or icon species can be utilised for buildings, breakout areas and key structures i.e. <ul style="list-style-type: none"> • Waka or canoes of the 'great • Topaka • Kai manu • Te Waipounamu Waka) • Awa kai/ika • Tāne Mahuta, god of the forest, with various deities, • Plants and māra kai 	Other names which can be associated to the schools <p>'whakatekataka' is an archaic term meaning 'to create pride or to exhibit pleasure'</p> <p>'pakahi' a water carrying vessel</p> <p>Other extracted identifiers indicated and in conjunction with mana whenua</p>
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