



## Oaklands School Naming

*Ekea te Pae Kahukura- Ascend the heights of excellence*

<b>Kura:</b> Oaklands School	<b>Tumuaki:</b> Margret Trotter
<b>Mana Whenua Education Facilitator:</b> Tāmara Rochford Kerr	<b>Rā:</b> 24 September 2019
<b>Papatipu Rūnanga:</b> Te Taumutu Rūnanga	<b>COL:</b> Southwest Cluster

### Background/Key Considerations

- The school building names have been created in direct connection to the Māori school name gifted by Te Taumutu Rūnanga
- Building names have been approved by the Chair of Te Taumutu Rūnanga Education Committee
- Consultation with the school principal Margret Trotter happened prior to the naming of buildings and cultural narrative presentations

## ***Te Kura o Ōwaka***

*“The area of Owaka Road represents a fundamental link between the ‘headwaters’ of the Heathcote River and the Halswell River at Knights Stream.*

*This area was used for transporting waka between the two water bodies. It is likely then that the word Ōwaka refers to this movement of waka.*

*The 1850 maps of Christchurch city show evidence of old riverbeds and grass lands in the immediate vicinity of Oaklands School. There is evidence that there was a prevalence of harakeke, grasses, raupō, tūpākihi and ferns. Also, in abundance in the Canterbury landscape at that time was the endemic scrub species korokio or corokia cotoneaster.*

*The korokio is a tangled shrub evergreen which occurs naturally throughout Aotearoa. It grows in lowland hills, lower mountain scrublands, river flats and rocky places. Its leaves are green and bronze and it has small, simple star-like yellow flowers and red, yellow and orange drupes in autumn. It is tolerant of salt-laden winds and impervious to drought, cold temperatures and poor soils.*

*Traditionally korokio was used to lift the tapu from food, it was used to make fishhooks, knives and as fire sticks. It was a rongoā, Māori natural medicine, to treat stomach complaints.*

*Te Kura o Ōwaka recognises the story of the land, ecosystem and the importance of water.*

*Much like the movement of the waka from one waterway to the next, students through nurture and learning will gather together their mātauranga and carry it with them as they navigate through the many streams of life.” – Te Taumtu Rūnanga*

## Mana whenuatanga

Mana whenua refers to the mana or ‘authority’ held by an iwi, hapū or whānau 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.

Ngāi Tahu Whānui are the iwi (Māori tribe) who hold mana whenua 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 mana whenua 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 Runanga 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.

\*This section up until the building names has been extracted from the te Taumutu Rūnanga Cultural Narrative document to insure authentic Te Taumutu voice is carried throughout the document. The following section, where the explanation of building names are given, has been developed by Mātauraka Mahaanui on behalf of the rūnanga.

The Southwest area falls within the takiwā of Te Taumutu Rūnanga, one of 18 Ngāi Tahu Papatipu Rūnanga, based at Ngāti Moki Marae, Taumutu. While, Te Taumutu Rūnanga and Te Ngāi Tūāhuriri (traditionally based at the Kaiapoi Pā) have shared interests in the Southwest Christchurch area as part of the Education portfolio agreement, Te Taumutu is recognised as the kaitiaki of the educational institutions in the district. The takiwā (territory) of Ngāi Te Ruahikihiki, the hāpu who are represented by Te Taumutu Rūnanga is centred around Te Waihora (Lake Ellesmere) and extends across the central part of Kā Pākihi Whakatekata o Waitaha (the Canterbury Plains) to Kā Tiritiri o Te Moana

(The Southern Alps) to the west, the Waimakariri River in the north and to the Hakatere (Ashburton River) in the south. It shares interests with Te Ngāi Tūāhuriri Rūnanga, Te Rūnanga o Arowhenua, and Wairewa Rūnanga to the north, south and east respectively, as well as other rūnanga based on Te Pātaka o Rākaihautū (Banks Peninsula) who have traditional associations with Te Waihora.

The people of Te Taumutu Rūnanga descend from the tīpuna or ancestor, Te Ruahikihiki and his son Moki (II) who settled at Taumutu in the seventeenth century. Te Ruahikihiki moved from Akaroa Harbour to Taumutu on the southern shores of Te Waihora. Te Ruahikihiki settled at the pā, Orariki, which is where the present-day Hone Wetere church and hāpu urupā are located. Moki (II) established his pā site nearby at Taumutu, on the site where the present Ngāti Moki marae is located, near the south-western edge of Te Waihora. In 1891 a wharenuī, named Moki, was opened on the site of the original historic Pā o Moki. The meeting hall has undergone many alterations and additions and is now known as Ngāti Moki. Grass covered mounds of earth can still be seen at the Ngāti Moki pā site. These ramparts run parallel to Pohau Road and are the remains of the traditional battle defences of the original pā (Te Taumutu Rūnanga 2014).



## **Mana – Relationship with Mana whenua**

One of the most important aspects of incorporating cultural values into educational institution design is through maintaining a functional relationship with Te Taumutu Rūnanga, and the mandated Mātauranga (Education) Portfolio of the rūnanga. The rūnanga also employ an Education Coordinator who can be contacted in the first instance about any issues relating to advice on working with the rūnanga around incorporating cultural values into educational institutions. Considering the funding of any projects, events or meetings to ensure adequate resourcing is available to cover peoples time and expertise to be involved is critical. Setting up formal cultural advisory groups or regular resourced engagement is one consideration along with developing joint work programmes/project plans to achieve particular agreed outcomes. Initiating and/or maintaining annual or regular noho marae (marae stays/visits) of students at Ngāti Moki marae is also important. Working with the rūnanga on environmental restoration projects around Te Waihora is another opportunity to foster relationships.

## **Whakapapa – Identity, Names and Naming**

The integration of cultural values, including a reflection of the whakapapa (genealogy) and history of the educational institutions and the surrounding landscape into the educational institutions' identity is something that Te Taumutu Rūnanga encourages and supports. Doing this creates an authentic sense of heritage and builds an understanding of both Māori and European history and values.

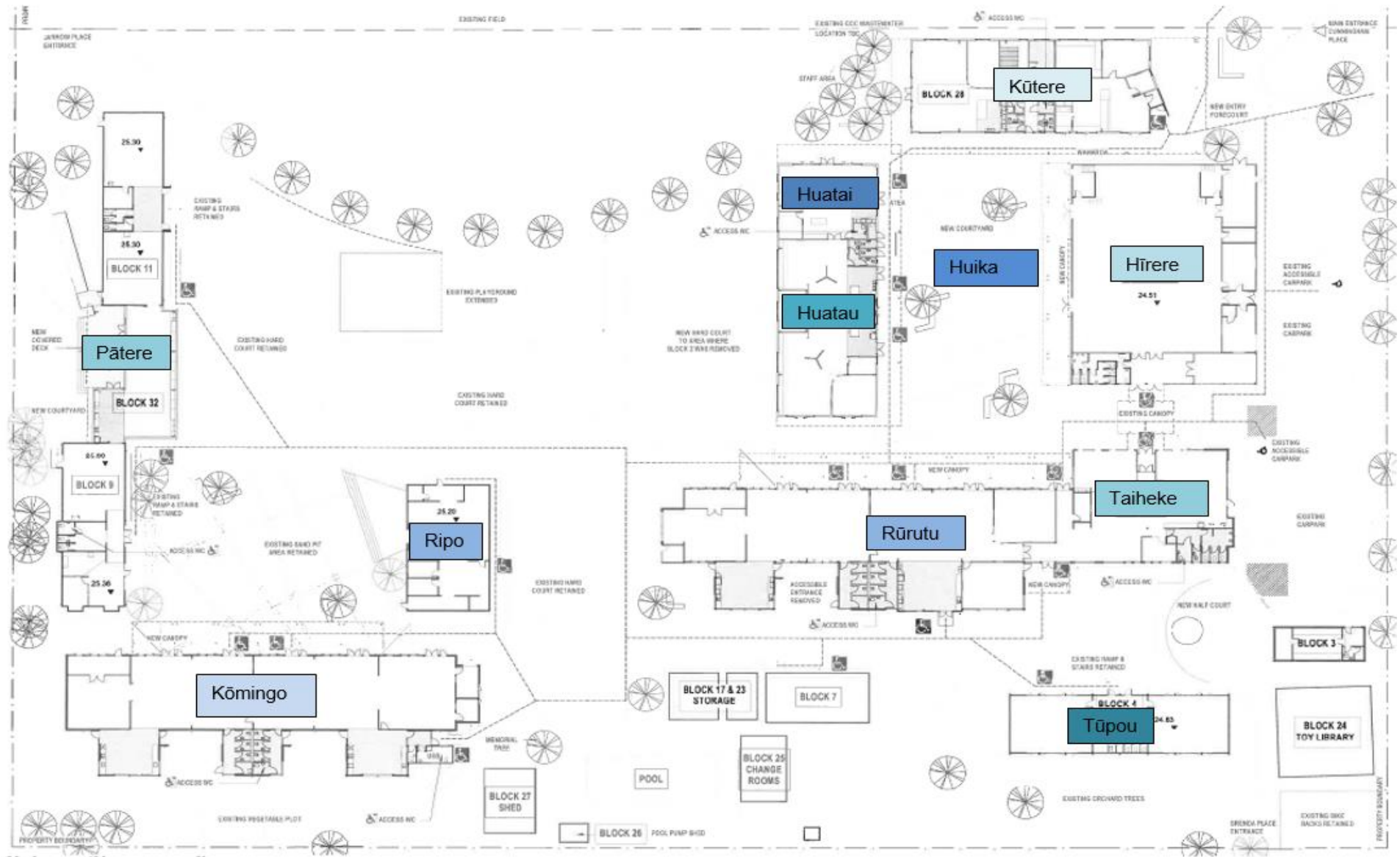
## **Te Reo Māori**

The integration of Te Reo Māori through bilingual naming, signage and wayfinding across the educational institution is a valuable symbol of the educational institution's identity. It also supports the integration of cultural values and fosters recognition and use of an important element of New Zealand culture and identity. Educational institutions are encouraged to consult Te Taumutu Rūnanga about the gifting and use of names and Te Reo. Generally, tūpuna or ancestor names are not used but the use of concepts, species and values associated with culturally significant sites in the vicinity of educational institutions are favoured.

Some suggested ways of doing this include:

- Use of a Māori name for the educational institution. Educational institutions are encouraged to approach Te Taumutu Rūnanga regarding the gifting of a name. If Te Taumutu Rūnanga gifts a name to an educational institution it is expected that this name is honoured by having the same status as the English name of the educational institution, meaning it will be displayed on signage, logos, letterheads, website, newsletters etc. Te Taumutu Rūnanga also request that staff and students are able to pronounce the name correctly
- Considering the naming and branding of the educational institutions, buildings and elements of the educational institutions through the use of Te Reo Māori (Māori Language), and the use of bilingual signage throughout the educational institutions
- Adoption of an appropriate bilingual name and whakataukī (proverb) for the educational institution and incorporating this into educational institutions logos, websites and other material
- Developing an educational institution's waiata and/or haka to be used at appropriate events
- Adoption of elements such as traditional mahinga kai species, plants, birds, fish and traditional stories as symbols or logos for the educational institution, houses, years, blocks and/or other parts of the educational institution
- Developing a kaupapa (policy) as well as projects/work programmes which articulates and recognises the commitment of the educational institution to mana whenua and incorporating cultural values into the educational institution
- Integrating tikanga practices into the educational institution and educational institution environment

## Building Names



Name	Explanation	Building/ Hub
Kūtere	Rushing into one place	Admin
Hīrere	Gushing	Hall
Huika	A confluence of water	Ātea space
Huatai	Falling abundantly	Library
Pātere	Flowing readily	Yr 1
Kōmingo	Swirl	Yr 2-3
Huatau	Flowing freely	Yr 4
Rurutu	Pouring out	Yr 5-6
Taiheke	Flowing out, ebb tide	Yr 7-8
Tūpou	The rush of a current	Old block
Ripo	The curl of water	Old Block



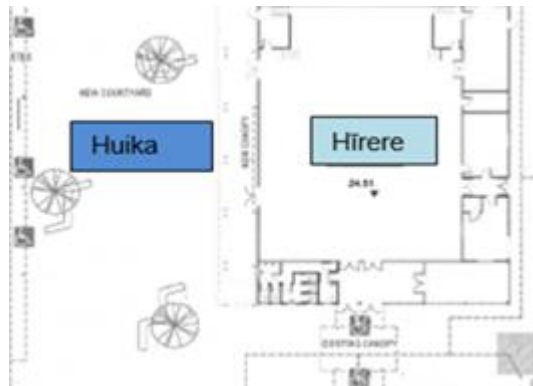
## Building name explanations and link to cultural narrative

The building names are based around the movement of water. This is in alignment with the cultural narrative around the movement of waka within the water, particularly around the ‘headwaters’ of the Heathcote and Halswell River at Knights Stream.

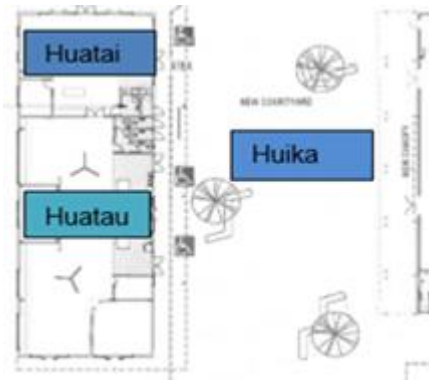


Kūtere is the expression of water rushing into one place. This is the name for the admin area as a metaphor for the various staff, students, whānau and visitors arriving into the main office like the rushing in of water into one place.

On voyage, Māori waka would have likely come across a variety of water ways and water currents. Inclusive of rushing and gushing movements expressed above, effecting the movement of waka.



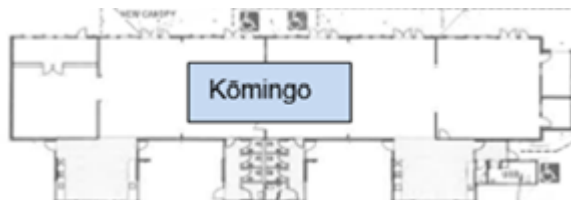
Hīrere, the name for the hall, is the Māori expression for a body of water gushing. This can be similar to the crowds of school whānau you may see gushing into the hall for important events and assemblies. The word huika can be explained as a confluence of water. The area of Ōwaka Road represents a fundamental link between the ‘headwaters’ or confluence of the Heathcote River and the Halswell River at Knights Stream. Te Huika is name given to the space between Hīrere and Huatai where mihi whakatau and whānau hui are likely to be held. Te Huika can also be used as a metaphor to describe the coming together of new students and whānau to Te Kura o Ōwaka through the process of mihi whakatau.



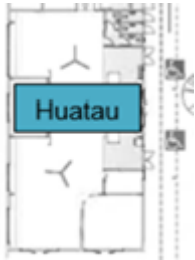
Huatai is the name given for the space joint to the Huatau block and leads out into Te Huika. This room will be used for a variety of activities, therefore is given the name huatai, meaning the water falling abundantly. This can be like the abundant kaupapa (activities) falling into this space.



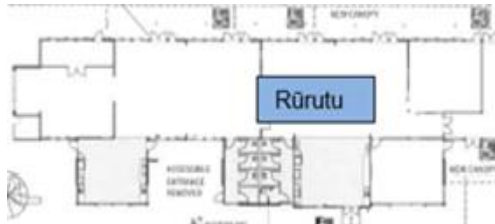
The following names are the names given to the learning hubs. The Year 1 block is called Pātere meaning a body of water that is readily flowing. This is like the learner's flowing readily into the hub to begin their new journey at Oaklands School.



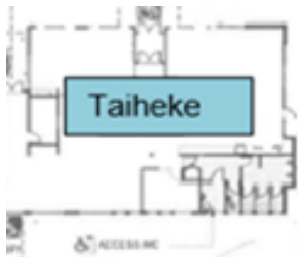
The Year 2-3 hub is named kōmingo, meaning a swirling body of water. This can be linked to the idea of when the hoe (paddle) of a waka hits the surface of the wai (water), it creates a swirl within the water. Like that of the learner in Years 2-3, students are learning to further develop their learning, take up their paddle and swirl; wrestle, make sense of their learning.



From kōmingo, learners move to Huatau, the Year 4 block. Huatau means for water to be flowing freely. This is a metaphor for after students have gradually wrestled with their learning that they will reach a stage of being able to freely express knowledge that they have learnt within the more junior levels.



Rūrutu is the expression used for the pouring out of water. This is the name gifted for the Year 5-6 block as an expression used to describe the pouring out of ideas within the learning hub.



Following from the pouring out of ideas, students will move into the Taiheke block. Taiheke is the word used to describe flowing out or an ebbing tide. This is a metaphor for the flowing out of students into their next learning journey.

## Colour pallets and the cultural narrative

You will note in the following kōrero that a plant, one of the taonga species, has been identified. The 1850 maps of Christchurch city show evidence of old riverbeds and grass lands in the immediate vicinity of Oaklands School. There is evidence that there was a prevalence of harakeke, grasses, raupō, tūpākihi and ferns. Also, in abundance in the Canterbury landscape at that time was the endemic scrub species korokio or corokia cotoneaster. The korokio is a tangled shrub evergreen which occurs naturally throughout Aotearoa. It grows in lowland hills, lower mountain scrublands, river flats and rocky places. Its leaves are green, and bronze and it has small, simple star-like yellow flowers and red, yellow and orange drupes in autumn.

The colour pallets chosen for the hubs are of similar nature to the taonga species, the korokio, gifted as the school plant by Te Taumutu Rūnanga. Pallet colours similar to the korokio are the greens, bronze, yellow, red, and orange representing the stages of colours seen on the korokio leaves depending on the season.

