

## Naming Document

### *Ekea Te Pae Kahukura - Ascend the heights of excellence*

<b>KURA:</b> West Spreydon School	<b>TUMUAKI:</b> Marriene E Langton
<b>MWEF:</b> Janina Konia	<b>RĀ:</b> 23/05/2018
<b>CLUSTER:</b> Kahukura	<b>COL:</b> Te Mana Raupō

\* MWEF: Mana Whenua Education Facilitator

### Whakarāpopoto (Background)

West Spreydon are currently embarking on the Master Planning phase of their refurbishment and see this is a good time to authenticate the cultural narrative pertaining to their school. The leadership team is interested in a new or dual name for their school, and one that has significance to place and history. Giving consideration to the narrative of the landscape West Spreydon School sits within, the following two ideas for a name are suggested:

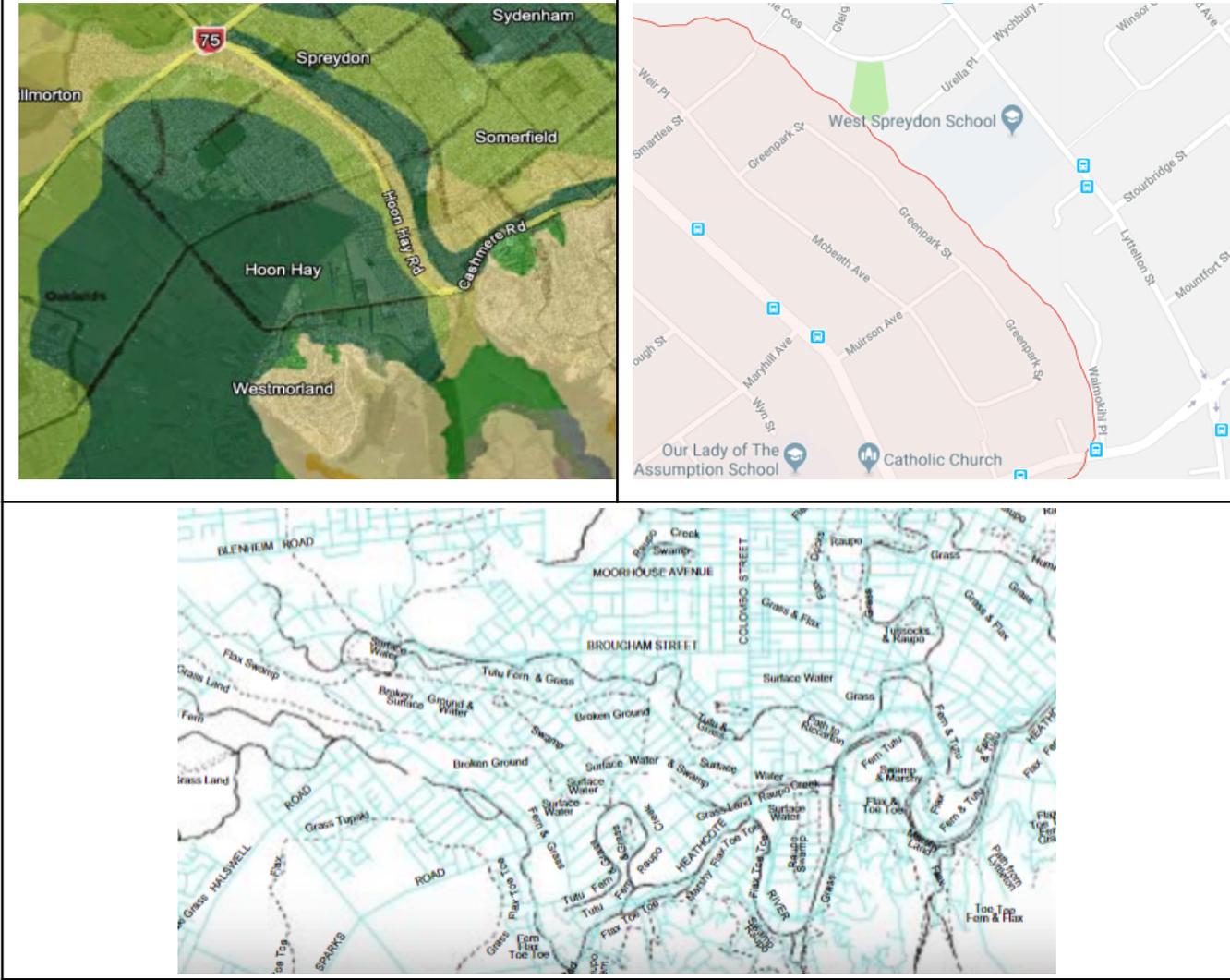
1. *Te Ara Koropiko – West Spreydon School*
2. *Te Ara Mōkihi – West Spreydon School*

Ingoa Māori (Name)	Whakapākēhā (Translation)	Whakamārama (Explanation)
1. Te Ara Koropiko	Te – The, Koropiko – bend/loop, Ara – Pathway	Ara - breaking of the waters (childbirth); way, path, track, route.
Koropiko is a former geographic feature. West Spreydon School are just below the loop in the former river. See black soil map (below) centre to the right below the words broken ground. The river loops triangulating and then moves on much like children arrive, stay there for a while to learn and move through-circumnavigating to get their bearings (knowledge) before moving on.		

2. Te Ara Mōkihi	Te – The, Mōkihi – flax staff rafts, Ara – Pathway	Ara - breaking of the waters (childbirth); way, path, track, route.
The upper reaches of the river at Spreydon called Wai Mōkihi, was once a source of much kai for Māori such as tuere (blind eel) and kanakana (lamprey). Ngāi Tahu would have once journey/travelled along the waterways of Ōtautahi on mōkihi. The school have shared the significance they place on the section of the Wai Mōkihi that meanders down along the back of the school grounds. They see it as a culturally significant area for their community.		

\*The nearby school is named *Te Kura o Mōkihi*.

Once the name has been chosen, the rūnanga asks that it is acknowledged explained on the school website.



Approved by:  Lynne Te Aika  of Ngāi Tūāhuriri.

Date:  25 May 2018

## Naming Document – Part B

### *Ekea Te Pae Kahukura - Ascend the heights of excellence*

<b>KURA:</b> West Spreydon School	<b>TUMUAKI:</b> Marriene E Langton
<b>MWEF:</b> Janina Konia	<b>RĀ:</b> 29 / 12 /2018 <b>UPDATED:</b> 28/4/21 (by Sam Te Maiharoa-Sykes)
<b>CLUSTER:</b> Kahukura	<b>COL:</b> Te Mana Raupō

\* MWEF: Mana Whenua Education Facilitator

### Whakarāpopoto (Background)

The school has been in touch again to request further naming support. With the architectural design plans presented, they thought it timely to progress into looking at names for buildings and spaces. Since the initial conversation around a dual school name, they have indicated that they like the suggested name - **Te Ara Koropiko – West Spreydon School**

### Cultural History

Ō-pā-waho means Outpost pā. It refers to a pā sited just downstream of the present Opawa Road Bridge. The Ōpāwaho pā was used by Ngāi Tahu, who travelled the Ōpāwaho between Tuahiwi, Kaiapoi and Te Pātaka o Rakaihautu (Banks Peninsula). The wetlands draining the Ōpāwaho were called Te Kuru and the upper reaches of the river at Spreydon was called Wai Mokihi after a smaller pā located there called Ō Mokihi, which means meaning place of the flax-staff rafts. The Ōpāwaho was an important mahinga kai, a source of plentiful food, especially tuere (blind eel) and kanakana (lamprey). The swamp forest around the river provided gathering grounds for water fowl and forest birds. Traps were regularly set for inanga, pātiki and tuna.

### Naming opportunities:

- Block A – 3 learning hub spaces
- Block B – 1 learning hub space and library
- Outdoor courtyard / learning space joining all learning hubs
- Block 1 – Admin, staff, community
- Hall

### Current / Existing Learning Hub Names:

1. Te Pihinga (Y0-1)
2. Tī kouka (Y2)
3. Raupō (Y3-4)
4. Harakeke (Y5-6)

## Pūtake (Rationale)

**‘He raupō anō te raupō, he toetoe anō te toetoe, he harakeke ano te harakeke, he tī kouka anō te tī kouka, otiia mā te ringa tangata e raweke aua mea ka kīia ai he whare’**

‘Raupō is just raupō, toetoe is just toetoe, harakeke is just harakeke, and tī kouka is just tī kouka, but by human hands manipulating those things a house is created’.

## Building Name Suggestions (using existing names except Te Pihinga)

These have been updated 28/4/21. Internal names have been moved around to suit the final design. The names for the staffroom and the administration have been changed, as the original names gifted no longer made sense with the new landscaping design.

Te Wāhi (place)	Ingoa (name)	Whakamarama (meaning)
<b>BLOCK A - LEFT END</b>		
<i>Building Name</i>	<i>Harakeke</i>	One of Aotearoa’s most distinctive native plants
Internal Space of Harakeke	Kōrari	Flower stalk of the plant
Internal Space of Harakeke	Rito	Centre shoot, young centre leaf of the harakeke, new harakeke shoot
Internal Space of Harakeke	Raranga	verb. to weave, plait (mats, baskets, etc.) noun. weaving
Internal Space of Harakeke	Muka	Prepared flax fibre
Internal Space of Harakeke	Hīnaki	traditional eel trap made from mānuka stems and dressed muka (flax fibre) cord.
<b>BLOCK A - MIDDLE</b>		
<i>Building Name</i>	<i>Raupō</i>	raupō (bullrush) is a well-known and easily recognisable wetland plant
Internal Space of Raupō	Piaka	edible root of the raupō or young shoots
Internal Space of Raupō	Tāhuna	pollen of raupō also downy substance also a common word for beach
Internal Space of Raupō	Poi	Made from raupō
<b>BLOCK A - RIGHT END</b>		
<i>Building Name</i>	<i>Toetoe</i>	Plumed tussock, feathery grass, cutty grass
Internal Space of Toetoe	Kākaho	A name for the flower stem of the toetoe
Internal Space of Toetoe	Awe	Plume
Internal Space of Toetoe	Mata	An arrow made from kākaho
<b>BLOCK B - LEFT END</b>		
<i>Building Name</i>	<i>Te Pāhuri</i>	A temporary shelter from the elements used for fishing, birding and rafting trips. This was made from the branches of trees, toetoe, kōrari, pātītī, reeds etc. Harakeke leaves were used to bind these structures.
Internal Space of Te Pāhuri	Kāpeka	Branch (of a tree or river)

Internal Space of Te Pāhuri	Pātīti	a native grass, also a short handled axe
Internal Space of Te Pāhuri	Pūkākaho	A name for the flower stem of the toetoe
<b>BLOCK B - RIGHT END</b>		
<i>Building Name</i>	<i>Tī Kōuka</i>	(Cabbage trees) are a significant navigational/fishing marker for Māori with many traditional uses
Internal Space of Tī Kōuka	Kōpura	Tap root of the tī kōuka
Internal Space of Tī Kōuka	Pūhina	Flower of the tī kōuka
Internal Space of Tī Kōuka	Kāuru	A sweet dessert - a delicacy made from the roots of the tī kōuka
Internal Space of Tī Kōuka	Kahutōi	Chiefly cloak made from tī kōuka
<b>ADMINISTRATION</b>		
<i>Building Name Administration</i>	<i>Kīwai</i>	The handle of a kete, one handle held by the office staff the other by the kaiako in the staffroom. This rourou holds the mahinga kai within.
Staffroom	Whiri kawē	The handle of a kete, one handle held by the office staff the other by the kaiako in the staffroom. This rourou holds the mahinga kai within.
Library	Te Pātaka	Storehouse used to keep preserved food
Meeting Room	Tuere	Blind eel
Meeting Room	Īnanga	A name for whitebait
Meeting Room	Kōkopu	A name for whitebait
Board room	Kanakana	Lamprey
Sickbay	Pātiki	Flounder - the pātiki is also a symbol for manaakitanga which will be shown in the sickbay
SLT Office	Tuna	Eel - know for their resilience, curiosity, knowledge, being courageous, adaptable and whānau orientated
<b>HALL</b>		
<i>Building name</i>	<i>Te Mōkihi</i>	Linking to the pā – Ō Mokihi that was on the upper reaches of the river at Spreydon. Also, a traditional river raft made from raupō.
<b>OUTDOOR COURTYARD</b>		
<i>(Connecting all 3 hubs - triangle shape)</i>	<i>Manu taratahi</i>	A triangular kite, with a projecting plume at one end (taratahi one point). The frame is made of toetoe or kakaho, a covering of raupo is laced horizontally onto the frame with a fine flax cord <sup>1</sup> .
<p>Moving from the waka, through the river to the river bank. The buildings and spaces have been named to link to the school's connection with Waimōkihi and their focus on community, kai mara and sustainability. The four main learning areas have been named after key plants significant to the waterway that runs behind the school (3 of which were existing names chosen by the school). The spaces within relate to what would be sheltered/protected by the plants and what the resource can make. The curriculum can easily be enriched by exploring the building and space names.</p>		

<sup>1</sup> <https://my.christchurchcitylibraries.com/maori-te-manu-tukutuku/>

### Four Main Learning Areas – further research

<b>Raupō</b>	Bullrush - The dry leaves are the traditional material used for covering poi, which are then filled with the fluffy down from the seed heads. The leaves are sometimes used to weave hats. Traditionally, raupō stalks were used for thatching the walls and roofs of whare and storehouses, and the down was used to stuff bedding. The leaves were used for canoe sails and kites, while bundles of the stalks made temporary rafts. The starchy rhizomes were an important food. Raupō shelter and provide valuable habitat for wildlife, including eels, water fowl, spawning whitebait (inanga) and other native fish, and including some uncommon or rare native birds such as fernbird.
<b>Toetoe</b>	Plumed tussock, feathery grass, cutty grass (commonly used by children). The major traditional use for toetoe was to line the inner walls, roofs, and partitions of houses and other buildings with the stems (culms) called kākaho. The hollow culms were also used as shafts for hunting arrows, straws and pipes, spears in games, and frames for kites. Kākaho are still used in tukutuku panels. Leaves were sometimes used for weaving mats and baskets <sup>2 3</sup>
<b>Harakeke</b>	Leaf strips are used in raranga, the plaiting of kete (containers) and whāriki (mats). Extracted fibre (muka or whītau) is used to make traditional kākahu (cloaks), and for cordage. Today, harakeke is also used in non-traditional ways to create original and exciting works of art. Paraerae - or flax sandals, were once a common sight in the South Island <sup>4</sup> .
<b>Tī kōuka</b>	Tī kōuka (cabbage trees) were carefully planted in significant places to mark out routes across the land. Aside from their use as navigational markers, they provided the favoured fibre for fishing due to superior strength and the kōuru or new shoots were an important source of protein. The growth pattern of the tī kōuka mirrors the concept of whakapapa and the connectedness of tribal and local history <sup>5</sup> .

Originally Approved by: Lynne Te Aika of Ngāi Tūāhuriri

Date: 12 / 12 / 2018

Re-approved by Lynne Te Aika of Ngāi Tūāhuriri

Date: 04 / 05 / 2021

**The rūnanga asks that Māori names be given the same mana as English names and that they are acknowledged and explained on the school website.**

<sup>2</sup> <https://www.landcareresearch.co.nz/science/plants-animals-fungi/plants/ethnobotany/weaving-plants/information-sheets/toetoe>

<sup>3</sup> [https://ngaitahu.iwi.nz/our\\_stories/he-aitaka-a-tane-sheltering-toetoe/](https://ngaitahu.iwi.nz/our_stories/he-aitaka-a-tane-sheltering-toetoe/)

<sup>4</sup> Ibid

<sup>5</sup> <https://my.christchurchcitylibraries.com/ti-kouka-whenua/>