



Paparoa

Paparoa Street School

Naming Document

August 2020

KURA: Paparoa Street School	TUMUAKI: Pene Abbie
MANA WHENUA EDUCATION FACILITATOR: Dianne Robinson	RŪNANGA: Ngāi Tūāhuriri
COL: not officially involved in any Kāhui Ako, but geographically in the Totaranui COL area	RĀ: 05/08/2020 (APPROVED)

Whakarāpopoto (Background)

School name: No gifting of a school name is needed in this case, but the school may in time make application to the Minister of Education to drop “Street” from their name. That is a Board consideration.

Engagement with Rūnanga: Staff from Paparoa Street School have attended the marae development workshops at Tuahiwi marae, and are beginning to incorporate the storying contained in the workshop booklet into their everyday curriculum in a variety of ways.

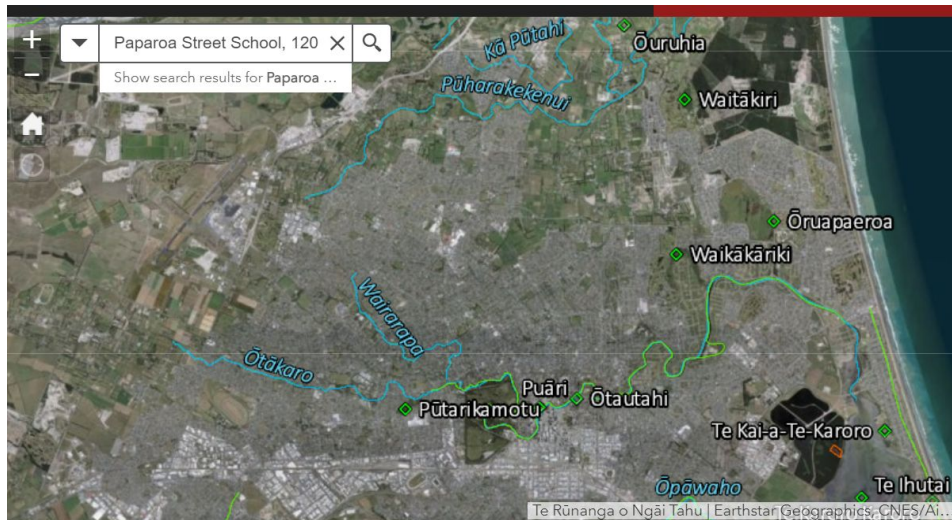
Engagement with MM: Staff workshop with “places of significance” as the main kaupapa took place in 2019. We have been engaged during the education brief phase in 2018-19, and more recently during the Master Planning phase of the build project currently being undertaken. Opportunities for further localised curriculum development support could be taken up in the future.

The school’s shared ideas/interests so far:

- to have a personalised school naming narrative created that relates to their environment through the naming of buildings, the spaces within, and places in and around the school.
- the school is very keen for this naming to be finalised, even though we don’t actually know what spaces we are naming at this stage. The conceptual master plan has been submitted to DRP for approval, after which developed design will begin. We will then have a better idea of the internal spaces, and decisions can be made as to which names are appropriate for which spaces. There may need to be some further consideration around names when the developed and detailed design phases continue.
- consideration has been made for the kaitiakitanga relationship students have begun with their adjacent reserve through a CCC supported initiative, that has enabled students to have some genuine ownership of the learning about their environment, and responsibility for the healthy repatriation of the reserve through pathways, plantings, and naming. [link here](#)

- (to use “reo whanui” rather than Southern dialect to refer to the names of the vertical learning hubs as “Kāinga”, and for consistency, this school will use “reo whanui” throughout the naming, using “ng” and not “k” in terminology/naming.

Local sites of cultural significance nearby:



Excerpts taken from Kahuru Manu website, and from the “Northern cluster Cultural Identifiers” document presented 2016.

Papanui

Papanui was the original Māori name for the Bishopdale and Papanui district and is the Māori word for ‘a platform in a tree from which birds are snared’. The name also refers to a large funeral pyre. Ngāti Mamoe ancestor Marukore and his wife Tūhaitara, a high born Ngāi Tahu princess, had separated and due to events surrounding the separation Tūhaitara sent her eldest son Tamaraeroa to kill his father who was at Papanui. Tamaraeroa, accompanied by his younger brother Huirapa travelled to Papanui in search of their father. Marukore however, knew of their intent and lay in wait. He killed them both and built a huge pyre with great layers of wood to burn the bodies of his two sons. Papanui Bush once boasted an abundance of forest birds that were regularly snared for kai. This was at a time when the area was covered by a large stand of forest, dominated by tōtara, mātai, kahikatea and kānuka trees. A smaller stand of bush remains in Riccarton, traditionally known as Pūtarikamotu. Papanui Bush generated a thriving business for the timber industry in the early years of European settlement. Sadly, the milling of this area in the 1850s rapidly demolished the entire 30 hectares of bush that was standing. The site of Papanui Bush is the present day Papanui Domain, located off Sawyers Arms Road. A small native garden and a mural painted on the nearby community hall today commemorate the great forest trees that once dominated the area.

refer to the Northern cluster cultural identifiers document (“CN”, February 2016 [link here](#))

Ōtākaro - "Avon River"

Ōtākaro (Avon River) is the iconic spring-fed river that flows through Christchurch into Te Ihutai (the Avon-Heathcote Estuary). It was an important part of the interconnected network of traditional travel routes, particularly as an access route through the swampy marshlands of Christchurch. The mouth of the Ōtākaro was a permanent mahinga kai, and the river supported numerous kāinga mahinga kai (food-gathering places). Foods gathered included tuna (eel), inaka (whitebait), kōkopu (native trout), kanakana (lamprey), waikōura (freshwater crayfish), waikākahi (freshwater mussel), tuere (blind eel), and pātiki (flounders). Eeling weirs made from mānuka stakes were situated half a mile from the river mouth, until they were removed in the 1920s. A variety of birds were also harvested on the river, including pūtakitaki (paradise ducks), pāpera (grey duck), raipo (New Zealand scaup), tataa (brown duck), and pāteke (teal). On the banks of the rivers, plant-based foods such as aruhe (bracken fernroot) and kāuru (root of the tī kouka) were also gathered.

Waikākāriki - "Horseshoe Lake "

Waikākāriki (Horseshoe Lake) was part of the extensive network of kāinga mahinga kai (food-gathering places) located throughout the extensive wetlands of Ōtākaro (the Avon River) and Ōpāwaho (the Heathcote River). Whakaomaraki is the branch of the Ōtākaro at Waikākāriki. In 1868 Aperehama Te Aika from Tuahiwi claimed a fishing reserve at Waikākāriki in the Native Land Court, which the Court dismissed on the basis that it had already been sold.

Ōruapaeroa

Ōruapaeroa is the traditional name generally applied to the extensive network of wetlands that once existed throughout the Christchurch suburb of New Brighton, of which only Travis Swamp now remains. Ōruapaeroa was one of the numerous kāinga mahinga kai (food-gathering places) located throughout the wetlands surrounding the Ōtākaro (Avon River) and Ōpāwaho (Heathcote River). It is reported that whare (houses) were still standing at Ōruapaeroa in the mid-19th century, until they were burnt down in 1862. Ōruapaeroa supported an abundance of native fish and birdlife, and was an important kāinga mahinga kai for local Ngāi Tahu hapū and whānau. Another great resource on Travis Wetlands [here](#)

Ōtautahi

Although Ōtautahi is the general Māori name used nowadays for Christchurch, it is specifically a kāinga nohoanga (settlement) and kāinga mahinga kai (food-gathering place) on the banks of the Ōtākaro (Avon River). There are numerous references to the location of the kāinga nohoanga, but all place it within the same general area: the junction of the now-disappeared Free's Creek and the Ōtākaro, or St Mary's Creek and the Ōtākaro, or near Kilmore St close to the present day Christchurch City Fire Station. The settlement was established by Tautahi, the son of the Ngāi Tahu rangatira (chief) Huikai. Tautahi and his people stayed here during their frequent food-gathering expeditions to the extensive wetlands that once existed throughout Christchurch. In 1868 Hakopa Te Ata-o-Tū from Ngāi Tūāhuriri claimed Ōtautahi as a mahinga kai in the Native Land Court, which the Court dismissed on the basis that the land had already been sold. During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Ngāi Tūāhuriri kaumātua recorded Ōtautahi as a kāinga nohoanga, he kāinga tūturu, and kāinga mahinga kai. The foods gathered here included tuna (eels), inaka (whitebait), mata (juvenile whitebait), kōkopu (native trout), koukoupāra (giant kōkopu), pāpera (grey duck), pūtakitaki (paradise duck), raipo (New Zealand scaup), tataa (brown duck), pāteke (brown teal), pora ('Māori turnip') and aruhe (bracken fernroot).

Puāri

Puāri is a kāinga nohoanga (settlement) and kāinga mahinga kai (food-gathering place) on the banks of Ōtākaro (the Avon River) in Christchurch. While the name Puāri dates from as recently as the 19th century, the area is believed to have first been inhabited more than 700 years ago during the Waitaha period of Māori occupation. Puāri refers to a large area within the extensive wetlands that later became the central city, and is centred on the riverbanks encompassing the sites around what is now Durham St, which became occupied by the Provincial Chambers, Law Courts, the Christchurch Town Hall, and Victoria Square. Puāri remained one of the principal kāinga mahinga kai in Christchurch, right up to the Ngāi Tahu signing of the Canterbury Purchase in 1848. Twenty years later Pita Te Hori, the first Upoko Rūnanga of Ngāi Tūāhuriri, claimed Puāri as a mahinga kai. However, his claim was dismissed, as the Crown had already alienated the land. A further unsuccessful claim to Puāri was brought as part of the wider Ngai Tahu Claim (Wai 27) in 1986.

Wairarapa - "Wairarapa Stream"

The Wairarapa Stream is a tributary of the Ōtākaro (Avon River) in Christchurch. During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Wiremu Te Uki and others from Ngāi Tūāhuriri recorded Wairarapa as a kāinga nohoanga (settlement) and kāinga mahinga kai (food-gathering place). Kāuru (root of the tī kouka), aruhe (bracken fernroot), inaka (whitebait), tuna (eels) and kiore (Polynesian rat) were all gathered here.

Pūharakekenui - "Styx River"

Pūharakekenui is the Māori name for the Styx River — the spring-fed river that flows into Te Riu-o-Te-Aika-Kawa (Brooklands Lagoon) in the north-eastern outskirts of Christchurch. Pūharakekenui and its surrounding extensive network of wetlands and streams was an important kāinga mahinga kai (food-gathering place) for the local Ngāi Tahu hapū of Ngāi Tūāhuriri, with foods such as tuna (eels), kanakana (lampreys), and waikōura (freshwater crayfish) gathered from the river.

Kā Pūtahi - "Kaputone Creek"

Kā Pūtahi is the correct spelling for Kaputone Creek — the northern tributary of Pūharakekenui (Styx River) in northern Christchurch. During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu Land claims, Taare Wi Teihoka and other Ngāi Tūāhuriri kaumātua recorded Kā Pūtahi as a kāinga mahinga kai (food-gathering place) where tuna (eels) were gathered.

Waitākiri - "Bottle Lake"

Waitākiri is a former lagoon of the wetlands east of Pūharakekenui (Styx River) in Christchurch. Its Pākehā name is Bottle Lake, on account of its bottle-like shape. During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Taare Wi Tehoka and others from Ngāi Tūāhuriri recorded Waitākiri as a kāinga mahinga kai (food-gathering place), where tuna (eel), inaka (whitebait), mata (juvenile whitebait), kōkopu (native trout), and kohitihiti (fish sp.) were gathered. By the late 1930s, the development of the surrounding wetlands into farmlands had greatly reduced the size of the body of water.

Pūtarikamotu - "Deans Bush"

Pūtarikamotu (Riccarton Bush) is the sole remnant of ancient podocarp forest in Canterbury that once covered large parts of the region. During the 1879 Smith-Nairn Royal Commission of Inquiry into the Ngāi Tahu land claims, Ngāi Tūāhuriri kaumātua recorded Pūtarikamotu as a kāinga nohoanga (settlement), kāinga mahinga kai (food-gathering

place), and he pā tūturu where tuna (eels), kanakana (lamprey), and aruhe (bracken fernroot) were gathered. Pūtarikamotu was also described as a forest where whīnau (*Eleocarpus dentatus*), pōkākā (*Elaeocarpus hookerianus*), mātai (black pine), and kāhika (white pine) grew. The birds gathered here included kererū, kākā, kōkō (tūt), kōparapara (bellbird) and mahotatai.

Naming Opportunities
hall
library
administration
main courtyard near to hall and new admin area
courtyard area between Whenua and Rangi blocks
courtyard area between Rangi and the former Moana blocks
entrance area, sheltered gathering place to enter the school
Whenua block - eight names provided internal spaces
Rangi block - eight names provided internal spaces
previously known as Moana block - eight names provided internal spaces
fields
pathway between buildings

Pūtake (Rationale)

The following have been considered:

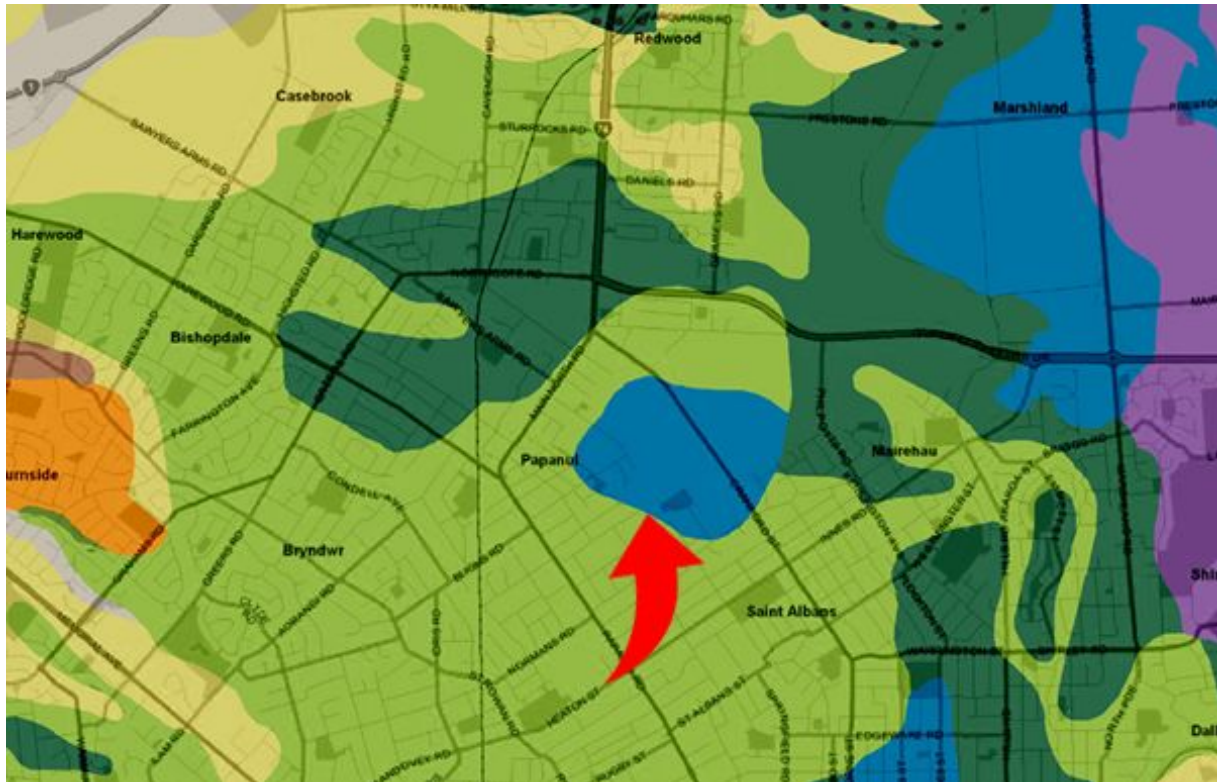
- The school's "Education Brief," submitted 2019 to inform the build project
- School vision and values
- cultural narrative for the region: "CN" (linked to in Appendix A)
- school landscape and the land surrounding the school, both historically and now,
- and associated flora and fauna.

Paparoa Street School Naming Suggestions

Brief overview of names and how these relate to school name and environment

These names are to be used in full without abbreviation

Paparoa Street School is located in a Wet plains ecosystem, near to an Old plains system, consisting of some high ground, and some wetlands. The Lucas Associates ecosystem map indicates the school is on the edge of a former wetland area.



The rivers, streams, and wetland areas were all significant mahinga kai areas for Ngāi Tūāhuriri, and seasonal food gathering occurred in and around these locations. Plants, fish and birds were all harvested and preserved for later use. Most of the former wetland areas were drained for settler farming and occupation. Nearby, Papanui Bush was an area covered by a large stand of forest, dominated by tōtara, mātai, kahikatea and kānuka trees. This native bush provided much of the timber for the initial buildings in Christchurch city.

This school naming narrative links the wetland areas, waterways, the land and the sky above through naming of spaces around the school and within the three learning kāinga - villages - in Paparoa Street School.

Te Wāhi (Location)	Ingoa Māori (Māori Name)	Whakapākehā (Translation)	Whakamārama, tikanga (Explanation, rationale)
<i>(click on the underlined name to hear it spoken)</i>			
Hall	<u>Rauhītanga</u>	(n) the gathering place (v) (Rauhī) to gather, place together, to take care of, to nurture and protect	A name offered as (1) it describes the purpose of its use, and (2) has links with other names for other places
Library	Araroa	<u>ara</u> = pathway <u>roa</u> = long	(1)links to the school motto “pathway for lifelong learners”, (2)references the use of the building (3)play on words with Paparoa
Administration	<u>Raumata</u>	the mesh (of a net)	(1) references the rich mahinga kai in the area, and (2) references the gathering together, meshing together of staff ,whānau and students through interactions with those in the administration block. Names for internal spaces within the administration area can be taken from the list provided in the “Northern cluster Cultural Identifiers” document, 2016”, or can be personalised to fit with the overall theme if requested.
Main courtyard near to hall and new admin area, “centre” of the school	<u>Rauika</u>	(v) to assemble, gather (n) heap, assembly. also rau = many. multitudes, 100, ika - fish	referring to the gathering place of the many fish, a term using fish as a personification of the many, much like a school of fish. Also relates to the hall and admin names (“rau-”)
Courtyard area between Whenua and Rangi blocks	<u>Haemanga</u>	a streamlet	linking to the geography of the land, with many small streams and waterways, this gathering area is much like a stream between two buildings
Courtyard area between Rangi and the former Moana blocks	<u>Māpuna</u>	to well up, forming a pool, coming together and forming a pool	linking to the geography of the area, and appropriate in the way the students will gather together in this courtyard

Entrance area, sheltered gathering place to enter the school	Tāuru	headwaters, source of a stream	this covered area essentially becomes the ngutu - the entrance way - into the school, and will serve well as a gathering place for groups and visitors. As this is the entry into the school, this name fits with the theme, as you enter from the source into the main stream of the school..
Fields	Kūkūwai	wetland, swampland, marshland, swampy land.	referring to the geographic area, and to the eco system on which the school sits
Pathway between buildings	Rauri	eel weir	in order to direct tuna where they need to be a rauri is erected in a stream. Effectively, that becomes the pathway for the fish to follow. This name also fits with the other names, and is relevant to the entire theme.
Names for the three vertical learning villages, presently known as Whenua, Rangi and Moana	Whenua Rangi Awa	Land, ground, territory, domain sky river, stream, creek	Changing the third name to “ awa ” maintains the relevance to the geographic locality, as the Moana - the sea - is quite some distance away, whereas river waterways are nearby.
How to refer to each of the three above named vertical learning villages	Kāinga	home, address, residence, village, settlement, habitation, habitat, dwelling.	this name is preferred as it means “village”, and is widely understood The macron is important;and it leads to correct pronunciation. Without the macron the word “kainga” has other meanings such as leftovers of a meal, and a scope of work.

<p>Whenua Kāinga - eight names provided for eventual inclusion into the new build, or the newly configured internal layouts of the block</p>	<p>Ti Kōuka</p> <p>Toetoe</p> <p>Weka</p> <p>Kōmako</p> <p>Kōwaro</p> <p>Kākahi</p> <p>Tiwai</p> <p>Manaia</p>	<p>cabbage tree, <i>Cordyline australis</i> A significant tree for wayfinding.</p> <p>toetoe, <i>Cortaderia</i> spp. - native plants with feathery arching flower plumes. The stems were used for <i>tukutuku</i> panels.</p> <p>weka, woodhen, <i>Gallirallus australis greyi</i>, <i>Gallirallus australis australis</i></p> <p>bellbird, <i>Anthornis melanura</i> - an olive-green songbird</p> <p>Canterbury mudfish, <i>Neochanna burrowsius</i> - an endemic species</p> <p>freshwater mussel, <i>Hyridella menziesi</i></p> <p>canoe without attached sides, hull, dugout.</p> <p><i>Raft</i>. an alternate name for a light river raft also known as mokihi.</p>	<p>In consultation, eight names are offered, for each of the three vertical learning kāinga, to link with the overall geography of the area, essentially a wetland area, and final decisions of which names for which spaces can be made when the developed design shows the proposed internal layout configurations.</p> <p>Two names of plants from the region two names of bird life two names of fish life two names of river craft</p> <p>The waka names could be most appropriate for the larger communal gathering areas where large groups of students come together.</p> <p>All of these names provide the opportunity for student led art manifestations (perhaps a whole wall mural, a collaborative art project (tryptic style) where all contribute to a larger art work, and can use the waterways, the plants, birds, fish and waka to tell their story.</p> <p>More information about the majority of the names offered can link to the one source at www.maoridictionary.co.nz for further basic explanation, and further research can be undertaken for detailed information about each of the names.</p> <p>The Te Aka online dictionary (www.maoridictionary.co.nz), was</p>
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<p>Rangi Kāinga - eight names provided for eventual inclusion into the new build, or the newly configured internal layouts of the block</p>	<p>Kahikatea</p> <p>Mataī</p> <p>Kāhu</p> <p>Kārearea</p> <p>Inanga</p> <p>Kēwai</p> <p>Pūhara</p> <p>Kōpapa</p>	<p>kahikatea, white pine, <i>Dacrycarpus dacrydioides</i> - a tall coniferous tree</p> <p>mataī, black pine, <i>Prumnopitys taxifolia</i></p> <p>swamp harrier, harrier hawk, Australasian harrier, <i>Circus approximans gouldi</i></p> <p>New Zealand falcon, <i>Falco novaeseelandiae</i>, bush hawk, bush falcon</p> <p>inanga, whitebait, <i>Galaxias maculatus</i></p> <p>freshwater crayfish, <i>Paranephrops planifrons</i> (also known as kēkēwai, or wai kōura)</p> <p>the waka pūhara, or kōrari, had two keels (made of poles or small beams) and was flat-bottomed, therefore was easy to use on rivers and shallow waterways</p> <p>a small canoe without sides, a dugout, a readily found waka, numerous, ideal for moving groups of</p>	<p>developed to support a Te Reo Māori teaching/learning resource and the textbooks in a series known as “He Kakano”. It does not include every Māori word. At times, other dictionary reference sources are needed.</p> <p>the name “manaia” is found in “A Dictionary of the Maori Language”, H Williams - online p.173 http://nzetc.victoria.ac.nz/tm/scholarly/tei-WillDict-t1-body-d1-d6.html</p>
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		people up and down rivers and across harbours.	
<p>Awa Kāinga - eight names provided for eventual inclusion into the new build, or the newly configured internal layouts of the block</p>	Raupō	bulrush, raupō, <i>Typha orientalis</i>	
	Wharariki	<i>mountain flax, coastal flax, phormium cookianum - a native plant similar to New Zealand flax, but with shorter drooping leaves.</i>	
	Pākura	<i>pūkeko, purple swamp hen, Porphyrio porphyrio</i>	
	Tētē	<i>Grey teal, Anas gracilis - a light grey-brown duck</i>	
	Tuna	<i>eel of various species, including the longfin eel (Anguilla dieffenbachii) and shortfin eel (Anguilla australis).</i>	
	Kanakana	<i>lamprey, Geotria australis - an eel-like fish</i>	
	Mōkihi	<i>raft made of bundles of raupō, flax stalks or rushes.</i>	
	Pūtere	<i>(n) a raft, (v) to go in a body, float as a group</i>	
<p>Values belonging, kindness,</p>	Ngā Uara	Te Pāparoa, Nōku te whenua. Manaakitia Kia ngākau whitawhita Kia māia.	<p>This is expressed in a “Māori” way, without translating word for word.</p> <p>This sentence expresses the values of</p>

passion, bravery			belonging, kindness, passion and bravery.
Incorporating those values through a pepeha	Pepeha in the form of a chant, a ngeri	Pepeha He Paparoa, He whenua nōku. He Paparoa, Manaakitia. He Paparoa, Kia ngākau whitawhita, Kia māia, kia manawanui, hi auē hi, hi auē hā!	tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure of speech, motto, slogan - set sayings known for their economy of words and metaphor and encapsulating many Māori values and human characteristics.

Naming Document Approved by:

Lynne H Te Aika - Ngāi Tūāhuriri Education Committee, Date: 5 August 2020 (via email)

The rūnanga asks that the names are acknowledged and explained on the school website.

DESIGN ELEMENTS

For use on signage or ceiling, wall, window friezes, pavements/courtyards etc, to have culture reflected in the built environment and should be chosen to fit with the theme.

Design elements could include (but not limited to);


- Flora and fauna
- Reference to various kinds of kai moana; traditionally found in the nearby waterways
- Fishing implements, food preparation equipment
- Water designs and movements

In further design stages:

Creative expression of cultural values / narratives must involve discussion with Mana Whenua and potentially the involvement of appropriate artists. The school may have strength within their own whānau and community; if not we can make suggestions of Ngāi Tahu artists that could interpret your school naming story through design.

While some examples are included below, there are many other traditional Māori visual art forms such

as kōwhaiwhai, tukutuku , taniko, raranga and whakairo which can inspire for your signage and designs. Learning about them adds another layer of understanding in relation to the local curriculum. Refer to “CN”for Ngāi Tūāhuriri’s suggestion of cultural inclusion as part of the build project.

<p>some examples of designs that fit with the overall theme</p>	<p>kupenga, hao (fishing net)</p> <p>unahi, unanahi (fish scales)</p> <p>waewae pākura (pūkeko’s footprints)</p>		<p>designs that are used to indicate a connection to water and food gathering from sea, rivers</p> <p>represents abundance of food, wealth of the sea and people</p> <p>also known as pungawerewere (spider’s web) signifies the journey by Tawhaki to obtain the 3 kete of knowledge</p>
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Reference List

- Te Aka Online dictionary: www.maoridictionary.co.nz
- Ka Huru Manu, Ngāi Tahu’s cultural mapping project: www.kahurumanu.co.nz
- Te Papa Tongarewa online collections, images <https://collections.tepapa.govt.nz/>
- Lucas associates
<http://www.lucas-associates.co.nz/christchurch-banks-peninsula/ecosystem-map>
- A dictionary of the the Maori Language, H Williams (online, page 173)
<http://nzetc.victoria.ac.nz/tm/scholarly/tei-WillDict-t1-body-d1-d6.html>
- D Robinson, 2017, personal photograph collection

Appendix A

[“Northern cluster Cultural Identifiers” document, February 2016](#)
[Supplementary Identifiers for the Northern Cluster of Schools](#)¹

1