

From: Official Information
Sent: Wednesday, 6 June 2018 2:23 p.m.
To:
Subject: LGOIMA 18/224 response - QEII
Attachments: Cultural_Narrative_QEII_FINAL_20170615.pdf; QEII RSC Design and Build Request For Proposal Appendix 4.13 - Matapopore Assessment Criteria.pdf; QEII RSC - Mahaanui Kurataiao Ltd's Cultural Impact Assessment.pdf; Confirmed Meeting Room Names QEII.pdf; Confirmed Name QEII.pdf

Dear ,

Thank you for your email, received on 23 April. You requested the following information, under the Local Government Official Information and Meetings Act 1987 (LGOIMA):

“I wish to have access to ALL documents related to this waste of ratepayers moneys, all emails, tender documents, invoices, hourly rates, reports from the Matapopore Charitable Trust, every last scrap of information that you are obliged to supply.”

On 1 May you refined your request, as follows:

“...specifically I wish to know all financial information , copies of invoices, hourly rates, hours completed etc, and the final report to the CCC that my rates paid for.”

Release of information

Please find attached the following information, in response to your request:

1. Cultural Narrative prepared for the Council by Matapopore
2. Cultural Impact Assessment prepared by Mahaanui Kurataiao Ltd (required as part of the Resource Consent)
3. Cultural advice on the design and build of the new QEII facility
4. Documents confirming meeting room names, and the name given to the facility – Taiora

We have decided to withhold some information, including invoices showing a breakdown of hourly charge out rates for Matapopore, and sections of the Cultural Impact Assessment, under the following sections of the LGOIMA:

- 7(2)(a) – to protect the privacy of natural persons
- 7(2)(ba) – to avoid serious offence to tikanga Maori, or to avoid the disclosure of the location of waahi tapu
- 7(2)(b)(ii) – to protect the commercial position of the person who supplied or who is the subject of the information
- 7(2)(h) – to enable any local authority holding the information to carry out commercial activities

In the Council's view the reasons for withholding these details are not outweighed by public interest considerations in section 7(1) favouring their release.

To date, the Council has paid a total of \$16,172.50 excl GST for Cultural Advice on QEII Recreation & Sport Centre. The breakdown is as follows:

- \$2,600 to Mahaanui Kurataiao Ltd for the Cultural Impact Assessment (required as part of the Resource Consent). The total cost of the CIA was also contributed to by other relevant agencies
- \$3,200 to Matapopore for the Cultural Narrative
- \$9,072.50 to Matapopore for cultural advice (includes project establishment and initial client meeting, attendance at meetings with the client and design team, general correspondence and project coordination, project and relationship management including reporting back to the Rūnanga and Trust, and Te Reo naming and translation for signage, interpretation & wayfinding)
- \$1,260 to Matapopore for the Ngai Tahu Artist
- \$40 to Matapopore for disbursements, e.g. copying

Matapopore was engaged by the Council to provide cultural advice as QEII Park’s new recreation and sport centre was developed. As part of the normal project development process, we engage a number of people and organisations to inform the project going forward. The Trust was engaged to ensure Mana Whenua values and narratives have been properly represented in the design of the facility. The work Matapopore has been engaged in on the new QEII facility, conducted over the past twelve months, includes historical research, the writing of a cultural narrative and cultural context maps used to inspire the interior design, and work towards an animated digital panel that will feature community and ecological stories, including one about Ngāi Tūāhuriri. The fee also included collaboration with the building designers on a facade feature panel that reflects the cultural narrative and ecology of the area.

A very small portion of the service provided by Matapopore related to the naming of internal rooms and helping Council with translations. There was no charge for the name of the facility itself, Taiora, which was suggested following the research Matapopore undertook for the development as a whole.

Matapopore was established by Ngāi Tūāhuriri to provide professional architectural, landscape design and cultural consultancy services to the Crown and the Council, to bring to life cultural aspects of the Central City Recovery Plan in a meaningful way. It charges a market rate and its work makes the cultural history and values of our city and region more accessible to the public, benefitting the whole community and providing a richer visitor experience.

You have the right to ask the Ombudsman to investigate and review our decision. Complaints can be sent by email to info@ombudsman.parliament.nz, by fax to (04) 471 2254, or by post to The Ombudsman, PO Box 10152, Wellington 6143.

Yours sincerely,

Katie McFadden

Senior Advisor to the CE
Office of the Chief Executive

Christchurch City Council
Civic Offices, 53 Hereford Street, Christchurch
PO Box 73016, Christchurch, 8154

Please consider the environment before printing this email

From:
Sent: Tuesday, 1 May 2018 5:34 p.m.
To: Official Information <OfficialInformation@ccc.govt.nz>
Subject: Re: LGOIMA 18/224 - QEII - Request for refinement

Hello, specifically I wish to know all financial information , copies of invoices, hourly rates, hours completed etc, and the final report to the CCC that my rates paid for.

regards

From: Official Information <OfficialInformation@ccc.govt.nz>
Sent: Tuesday, 1 May 2018 5:07 p.m.
To:
Subject: LGOIMA 18/224 - QEII - Request for refinement

Dear

Thank you for your email received by the Council on 23 April. Your request is being treated under the Local Government Official Information and Meetings Act 1987 (LGOIMA).

Council staff have assessed your request and have raised concern over its potential scope and the time and resource it would take to complete. Under section 10(2) of the LGOIMA, the official information requested shall be specified with due particularity in the request. We do not consider that your request is specific enough for us to be able to gather the relevant information at this stage, and we ask that you refine your request. For example, if you are interested in particular reports or pieces of correspondence, please let us know what these are.

Failure to provide us with further detail about the information you are requesting may result in the Council refusing your request for information under section 17(f) of the LGOIMA – the information requested cannot be made available without substantial collation or research.

In the first instance, if you are able to refine your request or limit the information you have requested, Council staff will be able to assess this and its possible provision.

Kind regards,

Katie McFadden

Senior Advisor to the CE
Office of the Chief Executive

Christchurch City Council
Civic Offices, 53 Hereford Street, Christchurch
PO Box 73016, Christchurch, 8154

Please consider the environment before printing this email

From:
Sent: Monday, 23 April 2018 12:47 p.m.
To: Official Information <OfficialInformation@ccc.govt.nz>
Subject: Fw: official information act request

Hello I recently read this article on stuff co nz

New QEII Park name and cultural advice cost ratepayers over \$18,000

<http://www.stuff.co.nz/the-press/news/christchurch-earthquake-2011/103253136/New-QEII-Park-name-and-cultural-advice-cost-ratepayers-over-18-000>

I consider this an outrageous waste of money as do many others.

I wish to have access to ALL documents related to this waste of ratepayers moneys, all emails, tender documents, invoices, hourly rates, reports from the Matapopore Charitable Trust, every last scrap of information that you are obliged to supply.

I wish to review the entire process to try to understand how such a vast sum of money can be justified on such a pointless exercise.

Regards

This electronic email and any files transmitted with it are intended solely for the use of the individual or entity to whom they are addressed. The views expressed in this message are those of the individual sender and may not necessarily reflect the views of the Christchurch City Council. If you are not the correct recipient of this email please advise the sender and delete.

Christchurch City Council

<http://www.ccc.govt.nz>



To: Liz Thompson, Senior Project Manager
RDT Pacific

From: Huia Lambie, Project Manager
Matapopore

Subject: Confirmed Name for QEII Recreation and Sports Centre.
Date: 2 August 2017

The following name, researched and proposed by Lynne-Harata Te Aika has been confirmed by Matapopore Trustees for the QEII Recreation and Sports Centre.

The images and metaphor suggested in the name carry some of those historical, environmental and cultural connections from the past, forward into the present and future.

Name - Taiora

Explanation

"Tai" can mean coastal waters or a collective of people as in *taiope* - a gathering; *taitamariki* - young people.

"Ora" is a common Māori word meaning well being, health; healthy flow, nutrients, energy source.

As the new sports complex symbolises physical activity and energy the name Taiora literally will mean a gathering place for wellbeing and flow or tides of wellbeing.

We look forward to hearing a response to this name.

Huia Lambie

Project Lead – QEII Recreation and Sports Centre

Matapopore Charitable Trust

p

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CULTURAL SUMMARY FOR THE QEII RECREATION AND SPORTS CENTRE

June 2017

This narrative has been prepared by Matapopore.

INTRODUCTION

The proposed Queen Elizabeth II Recreation and Sport Centre (QEII RSC) is to be located at the site where the original QEII Park was constructed as the host facility for the 1974 Commonwealth Games. The original park was demolished as a result of the 2010 earthquakes; the new QEII RSC development will include a 25m lane pool, hydrosides, fitness centre, and a cafe. The proposed Shirley Boys and Avonside Girls Schools will also cross utilise the facilities.

The site is located within close proximity to prime Ngāi Tahu ancestral lands and within the takiwā of Te Ngāi Tūāhuriri Rūnanga who are the mana whenua and kaitiaki of this area. Areas of significance to Ngāi Tahu include the Travis Wetlands/Ōruapaeroa, Bottle Lake Forest/Waitikiri, Horseshoe Lake/Waikākāriki and the Avon/Ōtākaro River.

This area known as Ōruapaeroa, was a significant kainga nohoanga/dwelling and site for mahinga kai/food gathering to Ngāi Tūāhuriri/Ngāi Tahu. The mix of freshwater swamps and occasional inundation by the sea allowed for an interesting and rich marine habitat and environment. Although this area has long since been modified, during pre-European times, Māori would have utilised the abundance of natural resources available.

This summary cultural narrative has been written to guide outcomes which embed cultural values and stories within the Queen Elizabeth II Recreation and Sport Centre. The main thread through this narrative focuses on the natural resources traditionally available in this area; in particular the act of hī ika/fishing and the catching of makō/shark. The symbolism of

makō encompass that passionate, primitive and vigorous nature of an athlete, a key audience and frequenter of the proposed QEII RSC facilities.

BACKGROUND

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.

The term mana whenua, is also used to describe the people who hold this authority, who considered themselves as 'kaitiaki' (guardian/caregiver, steward etc.) of their particular area or takiwā.

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 identity 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 Ngāi Tūāhuriri Rūnanga centres on Tuahiwi and extends from the Hurunui River to the Hakatere River and inland to the Main Divide. Kaiapoi Pā was established by the first Ngāi Tahu ancestors when they settled Te Waipounamu. It became the major capital trading centre and 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.

Ngāi Tahu Whānui and Te Rūnanga o Ngāi Tahu

Ngāi Tahu whānui (descendants of Tahu Pōtiki) hold mana whenua status over the majority of land in Te Waipounamu – the South Island. Today's Ngāi Tahu whānui originates from three main tribal strands; Waitaha, Ngāti Māmoe 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 the arrival of European. 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 tribal 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.

Matapopore Charitable Trust

The Matapopore Charitable Trust has been established by Ngāi Tūāhuriri Rūnanga to work with Ōtākaro Ltd, Regenerate Christchurch and the Christchurch City Council under the Christchurch Central Recovery Plan 2012.

The Trust's primary objective is to weave Ngāi Tūāhuriri/Ngāi Tahu values, narratives and aspirations into the fabric of anchor projects and other projects within Christchurch City.

Embedded Values, Stories and Realising Aspirations

The principal Ngāi Tūāhuriri aspiration for the Christchurch anchor projects are:

“Kia atawhai ki te iwi – Be kind to your people.”

This founding kaupapa, proclaimed by Pita Te Hori, first Ūpoko Rūnanga of Ngāi Tūāhuriri in 1861, reiterates the foundations laid by Tūāhuriri, the ancestor after which the hapū of Ngāi Tūāhuriri takes its name. Ngāi Tūāhuriri today believes the anchor projects must demonstrate care for the citizens of the city and encourage warmth and a sense of welcome to all.

To guide and inform the design of anchor projects, Ngāi Tūāhuriri/Ngāi Tahu historical narratives have been written by Dr Te Maire Tau and others; the narratives provide project teams with our histories and values associated with the area.

Matapopore Urban Design Guidelines have also been developed to guide the design process and to form a bridge between the historical narratives and design outcomes. The purpose of the Matapopore Urban Design Guidelines is to support the narratives by developing a greater depth of understanding of Ngāi Tūāhuriri/Ngai Tahu values, traditions and concepts, why these are important, and how they might be expressed and embedded within a contemporary urban environment. Bringing visual indicators of Ngāi Tūāhuriri/Ngāi Tahu identity and stories to life will help to ensure our new city is easily recognisable on the world stage.

For Ngāi Tūāhuriri, this means ensuring design embraces the following kaupapa consistent with Ngāi Tūāhuriri/Ngāi Tahu historical narratives and the Matapopore Urban Design Guidelines.

- **WHAKAPAPA:** Identity and connection to place.
- **MANAAKITANGA:** The extension of charity, hospitality, reciprocity and respect to others.
- **MAHINGA KAI:** The knowledge and values associated with customary food gathering places and practices.
- **MANA MOTUHAKE:** Being able to act with independence and autonomy- being ourselves in our places.
- **TURE WAIRUA:** Being able to exercise faith and spirituality.

CULTURAL CONTEXT

The QEII RSC is proposed to be located at the site where the original QEII Park was constructed as the host facility for the 1974 Commonwealth Games, the original park was demolished as a result of the 2010 earthquakes. The QEII RSC development will include a 25m lane pool, hydrosides, fitness centre, and a cafe; the proposed Shirley Boys and Avonside Girls Schools will cross utilise the facilities.¹

The site is adjacent to the Travis Wetlands/Ōruapaeroa, 5km from Bottle Lake/Waitikiri, 4.7km from Horseshoe Lake/Waikākāriki and only 1.1km from the Avon/Ōtākaro River (as outlined in *Figure 1*).

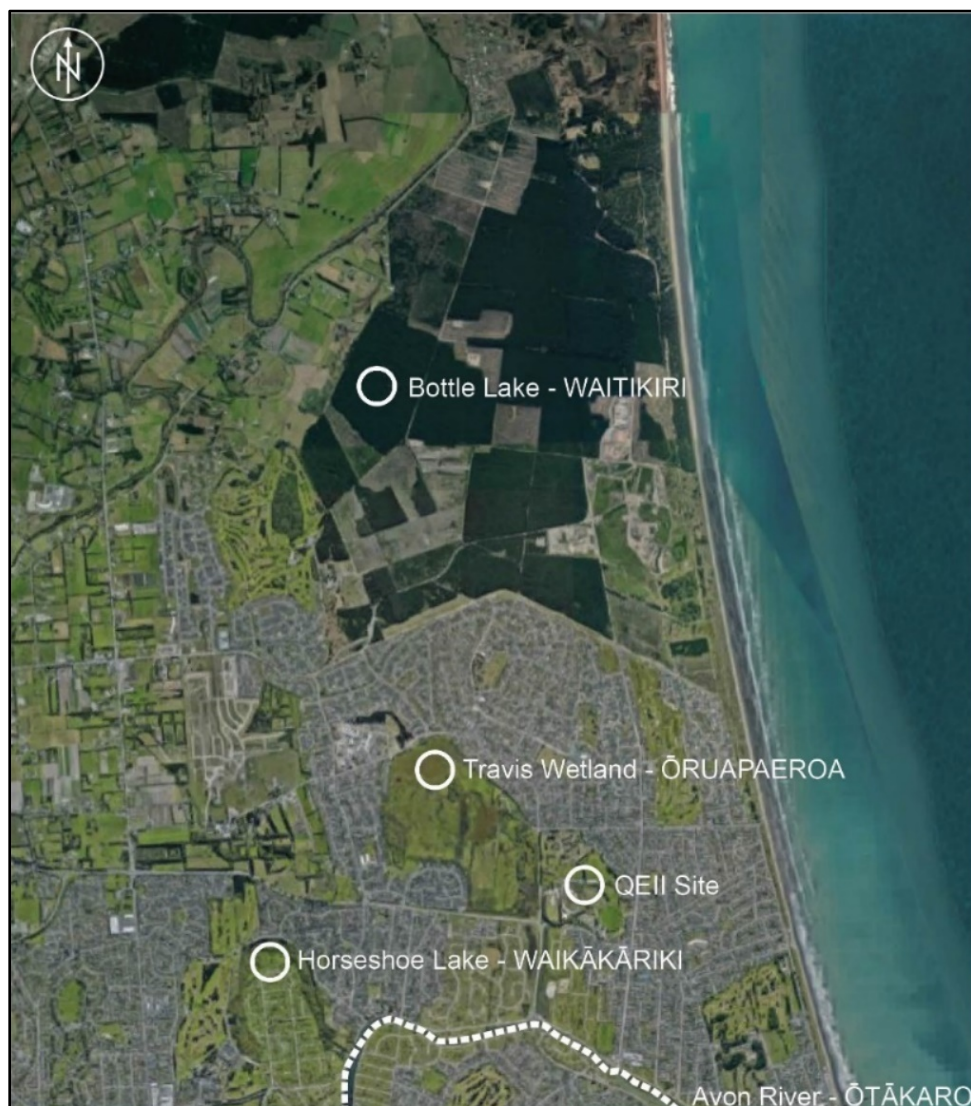


Figure 1: Cultural Context Location Map

¹ Mahaanui Kurataiao Ltd. (2016). *QEII Park: Sports and Recreation Centre & Proposed Education Facilities*. Christchurch: Mahaanui Kurataiao Ltd.

Bottle Lake - Waitikiri

Prior to the settlement of Canterbury by European's, Bottle Lake Forest Park – popular to Māori as an eeling lagoon - was once a large swamp inundated by flax and coastal bush; the lagoon was an important site for mahinga kai (food gathering area) to the early Waitaha people. While there is little evidence of dunes in the traditional sense, the rising sand plains situated to the east of the wetland were periodically inundated by the high seas; Māori people have suggested several different interpretations of Waitikiri to mean 'muddy water' or 'water springs back', hinting to events where the saltwater of the sea has met the freshwater of the lagoon.²

Bottle Lake/Waitikiri was a well recognised food gathering area for the people of Ngāi Tahu. The area was abundant with native plants that Māori used as materials for building, in medicinal practises, weaving baskets, making weapons and for footwear; Māori regularly gathered eels and other fish here.³

Over the years, the ownership of Bottle Lake/Waitikiri traded hands amongst European famrers numerous times, after continuing to drain the lagoon and unsuccessfully trying to introduce stock – they were often lost to the boggy swamplands – the lagoon was developed into two reasonably successful golf course, Windsor and Waitikiri. Agriculture took precedence once more during the 1930's until the negligence it caused forced the Council to give Bottle Lake/Waitikiri protective park status in 1975. As a result of that status, the lagoon has undergone regeneration and restoration to the point where it is now a successful working forest system. It attracts ever increasing numbers of recreationalists for its tranquil presence as a large expanse of forest in a a now incredibly urbanised environment.⁴

Travis Wetlands - Ōruapaeroa

Adjacent to the proposed QEII RSC site is the Travis Wetlands/Ōruapaeroa. This area of swamp was a site known to become linked to the sea, Ngāi Tahu traditions talk of makō/sharks or pioke/rigsharks being caught here at certain times of the year, during periods where the swamp would connect to the sea and marine fish could be supported when saltwater inundated the freshwater swamp. The name Ōruapaeroa also applied to a beach nearby where patiki (flounder), patiki rore (sole) and shellfish were gathered.⁵

Rāwhiti Domain

The story of Rāwhiti is relevant for its proximity (as outlined in *Figure 2*, adjacent page) to the QEII RSC site. Although there is little information available as to the origin of its name, its longevity as a place name since 1870 speaks to its authenticity. It has been alluded to that the names of this area were sometimes pre-dated settlement by Ngāi Tahu.

Rāwhiti translates to one of the four principal compass points, specifically 90°, which conventionally points to the right on maps, or in the direction of the rising sun.

² Harris, N., Ideas and considerations for detailed design and naming for The 'Eastern Cluster' of Schools which include- Aranui Community Campus/Avondale Girls/Shirley Boys Waitākiri. An Example of Modern Māori Learning Environments and associated Cultural Identifiers. 2017

³ Ibid

⁴ Ibid

⁵ Tau, T.R., [et, al]. (1991) Te Whakatau Kaupapa, Ngāi Tahu Resource Management Strategy for the Canterbury region, Aoraki Press, Wellington, ISBN 0-9908925-06-9. Page 5-23/24



Figure 2: Rāwhiti Domain Location Map

Horseshoe

Lake – Waikākāriki

Waikākāriki was the site of a significant Māori settlement called Te Oranga. The lake was called Waikākāriki - wai meaning water and kākāriki refers to the colour green and a type of green lizard or a green parakeet/parrot.⁶

Traditional wetland species were evident at Horseshoe Lake/Waikākāriki; tuna (eels), pūaihakarua (perch) and trout inhabited the water whilst pūkeko, varieties of ducks, kotare (kingfish) and numerous woodland birds could all be seen at various times across the seasons.⁷

Avon River – Ōtākaro

In close proximity to the proposed QEII RSC is the highly important and valued Avon/Ōtākaro River; the river begins at a spring source in Avonhead, meanders its way through the central city and out to sea via the estuary. Traditionally, the Avon/Ōtākaro River was highly regarded by Waitaha, Ngāti Māmoe and Ngāi Tahu as a mahinga kai.

⁶ <http://my.christchurchcitylibraries.com/ti-kouka-whenua/waikakariki/>

⁷ <http://www.ccc.govt.nz/cityleisure/parkswalkways/popularparks/horseshoelakereserve.aspx>

Ōtākaro, translated to be 'a place of game', was named after the children who often played on the banks of the river during times of food gathering. Tautahi, - the chief after whom Ōtautahi takes its name – would travel from Koukourārata to gather food from the rich source of the Avon/Ōtākaro River; pātiki (flounder), tuna (eels), pūtakitaki (ducks), inaka (whitebait) and native trout were among the resources in abundance. Springs feeding into the river were used by tohunga (an expert in the art of traditional Māori medicine) for healing purposes.

During the time of Tautahi, it was not common for Māori to settle amongst the Avon/Ōtākaro River; people would commonly visit seasonally to gather food, such as fish and birds, that were to be preserved for eating during the colder months when fresh food was in short supply.

MAHINGA KAI

Mahinga kai encompasses not only the resources harvested, but also the ability to access the resource and the site where the gathering occurs, the act of gathering and using the resource, and the maintenance of good health of the resource. Mahinga kai includes food sources as well as materials for implements required for everyday living, including stone, shells and bone used for tools; rākau, raupo and fern were used for whare (houses) and mokihi (watercraft), harakeke (flax) was used for nets, baskets and clothing, pōhā (kelp food storage bags), plant dyes, rongoā species (medicinal plants), weaving and art materials.

Mahinga kai is central to the Ngāi Tahu way of life and cultural wellbeing, it binds whānau, hapū and communities together. Mahinga kai provides a sense of identity that also serves as the vehicle for the transmission of values and knowledge. Mahinga kai provides important indicators on the health and functioning of the environment, where all things in the natural world are connected.

Mahinga kai, its importance and its loss, was a major component of the Ngāi Tahu claim negotiations with the Crown (one of the 'Nine Tall Trees of Ngāi Tahu'). It is considered as one of the most emotionally-charged facets of Te Kerēme/the Ngāi Tahu claim and as an essential component to the tribal economy and social fabric of iwi life, in the past, present and on in to the future.

Traditional mahinga kai known from the area include the following:

- **Waitikiri** – For mana whenua the area was an important mahinga kai site with food resources being made available all year around. Although it has since been drained, the Waitikiri lagoon was an important fresh water fishery and access to the sea was possible here⁸.

⁸ Banks, E., & Hewett, D. (1999). *Bottle Lake Forest Park Management Plan*.

- **Ōruapaeroa** – Ōruapaeroa was a traditional kainga and significant site for mahinga kai to Ngāi Tahu and is made up of wetlands that surrounds the Ōtākaro/Avon and Ōpāwaho/Heathcote Rivers. The wetlands supported an abundance of native fish and birdlife, and was an important mahinga kai nohoanga for local Ngāi Tahu hapū and whānau⁹.
 - **Waikākāriki** – Waikākāriki/Horseshoe Lake is mahinga kai site associated as a tributary to the Ōtākaro/Avon River.
- **Ōtākaro** – The Ōtākaro/Avon River was an important and incredibly significant network of trails that provided Māori with a safe access route through the swampy marshlands of Ōtautahi/Christchurch. It allowed them easier access through to other specific mahinga kai sites located throughout the wider Canterbury region. More specifically, Ōtākaro is the name of a mahinga kai nohoanga located near the mouth of the river.

Foods gathered from the Ōtākaro/Avon River included tuna (eel), tūnaka (whitebait), kōkōpū (native trout), kanakana (lamprey), waikōura (freshwater crayfish), waikākahi (freshwater mussel), tuere (blind eel) and pātiki (flounder).

A variety of birds were also gathered including pūtakitaki (paradise ducks), pārerā (grey duck), raipo (species of duck), tataa (brown duck) and pāteke (teal duck).

Plant species such as āruhe (fernroot) and kāuru (root of the tī kouka/cabbage tree) were gathered along the banks of the rivers¹⁰.

It is also important to note that as advocates for environmental protection and enhancement mana whenua have rights and interests in harvesting available materials in a contemporary setting and should any mahinga kai species be reintroduced to levels that would be unaffected by sustainable harvest, in the future, then mahinga kai should be facilitated and practiced.

Streams, Waterways and Trails

Water was essential to all traditional activity within Māori society. Over a long period of time, Ngāi Tahu gained an extensive amount of knowledge about the water within their takiwā (area) and mahinga kai. Ngāi Tahu harvesting methods reflect a sophisticated understanding of the breeding cycles, migration time and feeding habits of all the important fresh and salt water species.

Taking part in mahinga kai is one way modern Ngāi Tahu can participate in the food practices of their tīpuna (ancestors). Water and the food that it supports remain at the

⁹ Norton, T., & Brown, H. (2011). *Interim Land Management Options for Christchurch Residential Red Zones*. Christchurch: Te Rūnanga o Ngāi Tahu.

¹⁰ Pauling, C., Lenihan, T., Rupene, M., Tirikatene-Nash, N., & Couch, R. (2007). *Cultural Health Assessment of the Avon-Heathcote Estuary and its Catchment*. Christchurch.

forefront of Ngāi Tahu concerns today.¹¹ The streams and waterways in general are of cultural importance to mana whenua with the enhancement of ecological health being of paramount importance.

WĀHI TAONGA / ARCHAEOLOGICAL SITES

As reported by Beca in the *Assessment of Environmental Effects to Support a Notice of Requirement: To Designate Land for Educational Purposes Report* (2016), there are no archaeological sites of Māori origin recorded by the New Zealand Archaeological Association (NZAA) within the land parcel where the development is to take place.

Upon further examination of the site record form for NZAA site M35/26, a midden of Māori origin is described as being uncovered somewhere on the site's property; the form notes that toki pounamu/greenstone and other taonga/treasures are being held by the Canterbury Museum.

Kōiwi tangata/human burials are known to be uncovered in the surrounding area also, such as that at the NZAA site M35/298, a former farm in Shirley.

Additionally, because Ōtākaro was an important travel route and mahinga kai site for Māori, there is potential for archaeological sites to be discovered along the banks of the river and the adjacent land. Historical discoveries have included the discovery of a canoe on the south bank of the Ōtākaro and a canoe paddle – made of manuka – was found in the bed of the river 400m west of the South Brighton bridge.

In addition to these archaeological sites, evidence indicates that taonga and other artefactual discoveries have been made at numerous locations along the river. Taonga are held at Rehua Marae that have been attributed to the Ōtākaro/Avon River and its wider environment.

Ngāi Tahu regard the recording of archaeological sites as an indicator for additional sites to potentially be located within close proximity. The New Zealand Historical Places Trust has identified the Ōtākaro/Avon River, and its associated waterways, as an area of high archaeological potential¹².

Taonga Species

The Travis Wetland reserve boasts occurrence of tuna (short finned eel), skinks, possibly koaro (Canterbury Mudfish), as many as 30 species of native birds and numerous native plant species.

¹¹ Ngāi Tahu Farming. (2016). *Water Sustained*. Sourced from Ngāi Tahu Farming: <http://ngaitahufarming.co.nz/sustainability/water-sustained/>

¹² (Mahaanui Kurataiao Ltd, 2016)

SIGNIFICANCE OF FISHING FOR NGĀI TAHU

The act of hī ika/fishing is both a practical and spiritual activity for Māori; not only did it provide a food source to last over the seasons, but as fish are viewed by Māori as descendants of Tangaroa/God of the Sea, it allows them to connect with an atua/creator that is iconic to the creation of Te Ao Māori/The Māori World.

Traditional Fishing Techniques

A common and small-scale way Māori fished was by using a kaka net. A kaka net was a hand made kōhao/basket of very close weave that was used to gather smaller fish, and often in smaller quantities.

For large scale salvages of bigger fish, Māori would construct a kupenga/fishing net. Components of a kupenga styled net has been described to include karihi (the bottom line), kōhatu (sinkers made of stone), poito (floats), kaharunga (the top line), pou (posts at the ends), matakeke (internal set of poles) and the tuara-matakeke was described as the centre of the net where the fish were caught. Paua shell was known to be added as an adornment to fish hooks for “flashness” as its shiny qualities were believed to attract the fish.

In the book, *Traditional Lifeways of the Southern Māori* (Beattie & ed. Anderson, 1994), one rangatira described the act of fishing happening in accordance with the stars. Māori legends speak of the demi-god Māui placing a shark amongst the heavens, forming Māngōroa, the Milky Way galaxy (as pictured below in *Figure 3*)¹³.

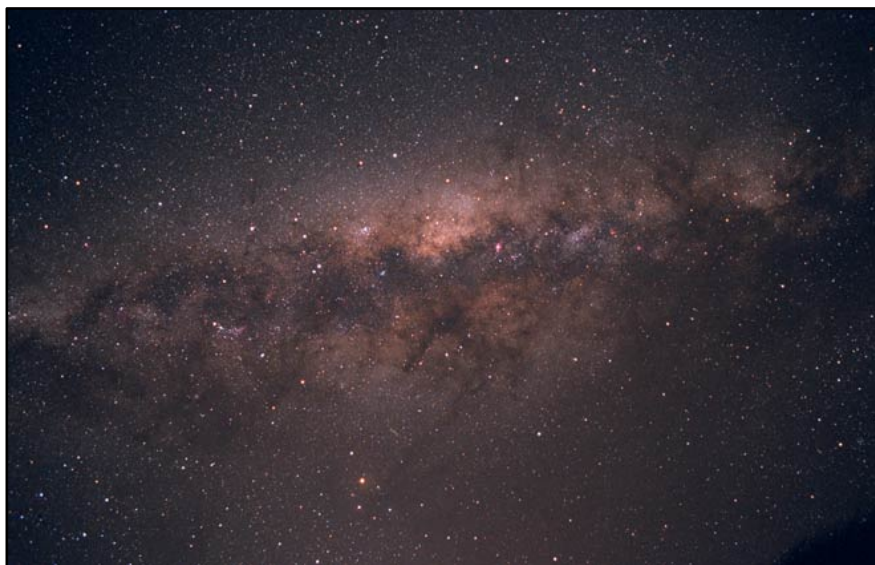


Figure 3: Māngōroa/Milky Way star cluster.

¹³ Hutching, G. (2006, June 12). *Māngōroa*. Retrieved from Sharks and rays - Māori and sharks: <http://www.TeAra.govt.nz/en/photograph/5308/mangoroa>

Ōruapaeroa

During the warmer months, Ōruapaeroa was a popular site for Māori to swim and catch horihori (sole). They would wade out into the depths of the water with kaka nets and return with an abundance of fish for their village. The swamp area of Ōruapaeroa was known as a site that opened up a link to the sea, Ngāi Tahu traditions talk of makō/sharks or pioke/rigsharks being caught here at certain times of the year during periods where the swamp would connect to the sea and marine fish could be supported when saltwater inundated the freshwater swamp¹⁴.

Makō / Sharks

Karaerae – traditionally found and eaten in the Lyttelton Harbour area – and tutahuna (species of sharks) were known to be caught by Southern māori in kupenga style nets. But as a strong fish it would often break the kupenga. Māori tried to mitigate this by making kupenga from ten to fifteen ‘chains’ long. Bait was then tied to a hook made from the root of manuka to cope with the strength and defensive thrashing by sharks; it was tough on the kupenga nets but some would survive and be used during the following fishing season.

Fishing for sharks and other bigger fish with kupenga became more and more difficult as the tools weren’t lasting through the seasons. The young men began to wait until the young sharks swam into the shallow waters and speared them with matarau (eel spears) and gorse-knives instead; this feat occurred during the springtide in each month from November - March.

Once caught, the sharks were hung up to dry but were often eaten without cooking. Karaerae was a two to three foot long shark that was often dried in the sun and eaten as required; other species of sharks were far too greasy so it was the only shark species that could withstand not being eaten fresh.

Oilier species of makō were hung in a whata (an elevated storage space) for the oil to sweat from the livers and stomach. Māori used the shark oil to eat with potatoes, put into a basin with a wick as it burnt long and well and mixed in with red maukoroa clay to form kōkōwai (red paint). Shark oil became a very rich resource and settlers began to trade with Māori for the oil to rub on their cattle stock¹⁵.

¹⁴ Goodall, A., Palmer, D., Tau, R., & Tau, T. (1990). *Te Whakatau Kaupapa: Ngai Tahu Resource Management Strategy for the Canterbury Region*. Wellington: Aoraki Press.

¹⁵ (Beattie & ed. Anderson, 1994)

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DISCLAIMER AND LIMITATIONS

This document is a cultural narrative, which will serve to inform on and promote inclusion of values and stories into the proposed project design.

Further and ongoing advice should be sought from the principle group mandated to undertake such activities namely the Matapopore Charitable Trust to ensure the authenticity of the narrative's use where applicable.

Limitations are based on the scope of the report and multiple layers available and regionally specific interpretations.

Although the author/authors have made every effort to ensure that the information in this report was correct at this time, the author does not assume and hereby disclaim any liability to any party for any loss, damage, or disruption caused by errors or omissions, whether such errors or omissions result from negligence, accident, or any other cause.

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Cultural design and integration

Assessment criteria

for

QEII Recreation and Sports Centre

Ngāi Tūāhuriri/ Ngāi Tahu perspective

1. Introduction

The purpose of this document is to set out the criteria for assessing the cultural integration response of the QEII Recreation and Sports Centre.

The cultural integration design response articulates how the QEII Recreation and Sports Centre design reflects Ngāi Tūāhuriri / Ngāi Tahu cultural values to support and promote meaningful and sustainable developments.

A culturally inclusive design will thread Ngāi Tūāhuriri / Ngāi Tahu historical narratives through the QEII Recreation and Sports Centre.

*‘What is this place and what happened in this place’ with regard to our ancestors journey and settlement in the area informs the inquiry of how to best co-partner with the place and its inhabitants.*¹

The aspiration is to influence and create strong, clear expressions of Ngāi Tūāhuriri / Ngāi Tahu cultural values and stories that are drawn from tribal knowledge and our creative expertise.

¹ Perspective Adapted from Harris, N.K. (2014) Assessment toolkit from “An Example of Modern Māori Learning Environments, A Ngāi Tūāhuriri, New Brighton Schools Merger ,Cultural Identifiers”

2. Kaupapa/ design principles

2.1. Overview

The kaupapa [design principles] that inform the cultural integration component of the design for the QEII Recreation and Sports Centre are:

Whakapapa	Identity and connection to place
Mahinga kai	The knowledge and values associated with customary food-gathering places and practices
Mana motuhake	Being able to act with independence and autonomy – being ourselves in our place
Manaakitanga	The extension of charity, hospitality, reciprocity and respect to others
Ture wairua	Being able to exercise faith and spirituality

2.2. Cultural design context

- **Annexure 1** Matapopore Urban Design Guidelines

This document provides guidance for interpreting the Ngāi Tūāhuriri / Ngāi Tahu values and how these might be integrated into the development. The guidelines were written for the central city anchor projects, but the five main values and kaupapa can also be applied to this project.

It is important to note that this document is not intended to replace working with Ngāi Tūāhuriri in a collaborative way. If the embedding of cultural concepts, stories and values of Ngāi Tūāhuriri / Ngāi Tahu is to be achieved in a meaningful and correct way, then those who hold this cultural knowledge and are mandated by Ngāi Tūāhuriri Rūnanga need to work alongside the design team. Matapopore have found through working on other anchor projects, that working in a collaborative way has added significant value to projects and has been a rewarding and educational experience for all.

A cultural narrative and design strategy is in the process of being written for this project which will identify the stories to be embedded and how these stories and values can be embedded through design and integrated art.

3. Outcomes

3.1. Whakapapa outcomes

- a. Ngāi Tūāhuriri see and understand the semiotics, symbols and iconography used in the design of the QEII Recreation and Sports Centre as representing their whakapapa.
- b. The wider Christchurch population and visitors understand and feel a sense of connection between the design of the QEII Recreation and Sports Centre and the local people and history.

3.2. The QEII Recreation and Sports Centre embodies a distinctive Ngāi Tūāhuriri / Ngāi Tahu identity.

3.3. Mahinga kai outcomes

- a. The QEII Recreation and Sports Centre promotes and embodies an awareness and respect of mahinga kai principles and practices.
- b. The wider community benefits from a greater understanding of customary knowledge and practices, healthier ecosystems and the benefits which derive from them.

3.4. Mana motuhake outcomes

- a. Locals and visitors to the QEII Recreation and Sports Centre are aware of mana motuhake, and understand that:
 - i. Papatipu Rūnanga (assembly, council) are like islands of independence and that each retains their individual mana.
 - ii. The mana of this area begins and rests at Tuahiwi.
- b. Cultural expressions in the QEII Recreation and Sports Centre draw from Ngāi Tūāhuriri / Ngāi Tahu tribal knowledge and creative expertise.

3.5. Manaakitanga outcomes

- a. Visitors to the QEII Recreation and Sports Centre feel that they are being cared for and can enjoy a welcoming, inclusive and safe environment.
- b. The QEII Recreation and Sports Centre allows for mana whenua to whakamanuhiri or welcome guests.

3.6. Ture wairua outcomes

- a. The QEII Recreation and Sports Centre design incorporates non-secular elements that allow mana whenua to express and experience their ture wairua, the spiritual dimension of beliefs and faith, in a way in which they are comfortable.
- b. The QEII Recreation and Sports Centre design integrates mana whenua approaches to community and environmental health and wellbeing.

4. Assessment criteria

4.1. Whakapapa / Identity and connection to place

- a. The QEII Recreation and Sports Centre design recognises and strengthens the relationship between mana whenua, the ancestral landscape and whakapapa embedded in it. In particular:
 - i. Our mountains
 - ii. Our rivers
 - iii. Ngā wai tūpuna/ waimāori
 - iv. Te Ihutai (the eastery) and coastal environment
 - v. Other cultural landscape features and sites.
- b. Tūrangawaewae [sense of belonging]. The QEII Recreation and Sports Centre is a place where Ngāi Tūāhuriri / Ngāi Tahu recognise their whakapapa reflected in the feel, look and functionality.
- c. Whanaungatanga. The QEII Recreation and Sports Centre provide spaces that allow groups of whānau, visitors and the wider community to come together in a way which is inclusive and accommodates a range of group sizes.
- d. Wāhi taonga. Culturally significant sites in the QEII Recreation and Sports Centre area and surrounding area are protected and treated with respect and dignity.

4.2. Mahinga kai, knowledge and values associated with customary food-gathering places and practices

- a. Kaitiakitanga. The QEII Recreation and Sports Centre design embodies the concept of environmental stewardship and respect.
- b. Ngā wai tūpuna/ waimāori. The QEII Recreation and Sports Centre protects and enhances the Ōtākaro/Avon River and wetlands through:
 - i. Appropriate use/reuse, treatment and disposal of water.
 - ii. Protection and strengthening of native biodiversity. (Refer to the Matapopore Urban Design Guide, ngāhere section page 51 for the native planting guide)
- c. Mātauranga taiao. The QEII Recreation and Sports Centre design promotes traditional mahinga kai knowledge and practices through:
 - i. Integrating mahinga kai stories, symbology and tohu kai [signs and rituals].
 - ii. Educating the wider public about the significance of the Ōtākaro and the surrounding areas as mahinga kai through for example, artwork, landscape, iconography, language and interpretation.
- d. The QEII Recreation and Sports Centre design relates to the Ōtākaro, Ihutai and surrounding mahinga kai areas in a way which is respectful. In particular:

- i. The natural character and mahinga kai value of the river, wetlands and coastal environment influences the design of the QEII Recreation and Sports Centre.

4.3. Mana motuhake/ Being able to act with independence and autonomy – being ourselves in our place

- a. The QEII Recreation and Sports Centre design integrates te reo Māori in the naming of spaces and signage systems.
- b. The QEII Recreation and Sports Centre design allows for the presence, expression and practice of Ngāi Tūāhuriri / Ngāi Tahu culture and identity.

4.4. Manaakitanga / The extension of charity, hospitality, reciprocity and respect to others

- a. The QEII Recreation and Sports Centre spaces are inclusive, safe and provide shelter. In particular:
 - i. There is provision of park furniture that allows whānau groups and visitors to eat and be together.
 - ii. External areas sheltered from wind and rain for kaumātua and the elderly. These areas should be close to drop-off and waiting areas.
 - iii. A comfortable and safe internal space is provided for kaumātua and the elderly which is out of the way of general pedestrian movement and activity, but is still connected.
- b. The QEII Recreation and Sports Centre design allows for the process of whakamanuhiri, which is the mana whenua welcoming to manuhiri in accordance with tīkanga. This welcoming involves:
 - i. An open space in front of the main entry to the building to perform in the same way as a marae ātea. The area should be of sufficient size and have a degree of flexibility to increase or decrease as required.
 - ii. Ngā ngutu - a gateway structure/s that provides shelter and a place to gather and wait to be welcomed by mana whenua.
 - iii. An area between the meeting point for manuhiri and the mahau that is clear of obstacles and allows ease of movement.
 - iv. Flexibility of design within the internal space of the QEII Recreation and Sports Centre to accommodate the process of whakamanuhiri.

4.5. Ture wairua/ Being able to exercise faith and spirituality.

- a. The QEII Recreation and Sports Centre design uses and interprets cultural traditions, tīkanga [practices], values and symbols.
- b. The QEII Recreation and Sports Centre design integrates places and elements that invoke rest and contemplation.
- c. The QEII Recreation and Sports Centre acknowledges ture wairua both in its customary form and Christian form, in particular:

- i. The QEII Recreation and Sports Centre design acknowledges and protects the principle of hau/mauri and references spiritual and metaphysical realms.

Annexure 1. Matapopore Urban Design Guidelines

To: Liz Thompson, Senior Project Manager
RDT Pacific

From: Jo Petrie, Project Lead
Matapopore

Subject: Confirmed Name for QEII Recreation and Sports Centre.

Date: 29 November 2017

The following names, researched and proposed by Lynne-Harata Te Aika have been confirmed by Matapopore Trustees for the QEII Recreation and Sports Centre.

These names continue the mahinga kai theme of the cultural narrative aligning with the name for the centre 'Taiora.'

Pīoke - Sand shark
large meeting room #43



Taiwhatiwhati -Tuatua
smaller meeting room #44



Jo Petrie

Project Lead – QEII Recreation and Sports Centre

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