

This document is an explanation of how we have used the Cultural Narrative document created for us by Ngāi Tūāhuriri to inform our studio naming, window images and colour scheme for our new building; and to bring the story of 'our place—tūrangawaewae' to life for our students.

**Rāwhiti** means one of the four principal compass points, specifically 90°, conventionally directed to the right on maps or the direction of the rising sun.

The name Rāwhiti has been associated with this area since the 1870s, and is particularly relevant due to the proximity of Rāwhiti reserve to the school site.

The 'sunrise' feature on the highest part of our Whare Tapere/Hall is indicative of our school name.



*Rising above the ordinary ~ E ara ake ana i te ūruhi*

#### Our Logo

The three koru shapes represent the three original schools and they merge together to make a sun. The sun is shown as a blazing fire rising up in the east, representing Rāwhiti School as a shining example of education in the east. There is a oneness and harmony that this new day, and new school, brings to the community. The sun symbol is an imperfect circle, shimmering like the sun. It is a very organic shape and is shown slightly off centre, towards the east, rising above the horizon – to represent our vision of Rising Above the Ordinary



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# RĀWHITI SCHOOL

## ***Our Story***

***Tō matou korero***



**Brown/Red** at the western end of the building to acknowledge The Canterbury Plains (Ngā Pākihi Whakatekateka a Waitaha) which has historical significance as the area where the Ngāi Tūāhuriri tribe first settled and then spread, and also acknowledges the early trails from the Ashburton to Waimakariri rivers. We can also link the colour brown to the mudflats and sand dunes which were both areas of abundant food sources.

**Rongo-mā-tāne**

Rongo is the kaitiaki/guardian of cultivated foods and peace. Brown or red to represent the land, the place where crops were grown. Ti Kouka were one of these sources of food with roots, stems and tops being edible and used for medicines. Cabbage trees are often found on farmlands, exposed and open areas. Kereru eat the fruits of the cabbage tree in summer, and have a huge beak which acts as a seed disperser.

**Papatūānuku**

Brown/red is the colour of soil, earth and nutrients which feed the many life forms associated with Papatūānuku, kaitiaki/guardian of the land. The natural habitat of the kowhai is the lowlands or mountain open areas. The brown wood and bark of the kowhai tree was also used for tools, medicine and for construction. The fantail mainly eat small invertebrates, such as moths, beetles and spiders, some which are found on kowhai .

One of Ngāi Tahu’s values is the concept of Kaitiakitanga - conservation and protection. This value is based on the premise that important natural resources should be identified, protected and enhanced as taonga (treasure) for current and future generations.

When naming our studios, we selected some kaitiaki/guardians within Te Ao Māori that fit best with our building, our own story and provide teaching and learning opportunities for our students.

**Green** to acknowledge the swamps and estuary which were a source of eels, whitebait, mātuka, edible ferns and roots, weka and other flora and fauna which provided clothing, building materials or medicinal uses.

**Haumia-tiketike**

Haumia-tiketike is the kaitiaki/guardian of uncultivated foods. One source of wild foods and major mahinga kai were the wetlands and the many swamp areas. These areas contained an abundance of freshwater fish and edible plants. The wiwi is a native rush which grows in these areas. Pukeko are one species of swamp hen and while they were sometimes eaten by Māori they were considered poor food being sinewy and tough.

**Tāne Mahuta**

The green colouring on the studio represents the habitats of the flax plant, the colour of the bellbird and reflects Tāne Mahuta as the kaitiaki/guardian of forests and trees. Flax was, and still is, a significant fibre for Māori, with many varied uses. The two native species of flax flourish in wetlands, in forests and on exposed coastlines. Bellbird feed on the nectar from flax flowers. They also help to disperse seeds assisting in the regeneration of forests.

**Blue** at the eastern end to acknowledge our seaside location, Ihutai (the coastline that runs from Sumner to New Brighton) and Ōruapaeroa (New Brighton Beach) which was known as a significant area for catching shark, sole, flounder and collecting shellfish.

**Tāwhirimātea**

Tāwhirimātea, kaitiaki/guardian of the wind and weather, lives with the sky father Ranginui, so the blue colouring represents this relationship. Toetoe grows just about everywhere but is a plant that can tolerate salt and help stabilise dunes. The long white stems (kakaho) were used to line and provide strength to buildings for protection, and also as frames for kites. Godwits use the winds to migrate over long distances.

**Tangaroa**

Tangaroa is the kaitiaki/guardian of the sea and rivers. Pīngao and the karoro acknowledge the importance of the sea as mahinga kai. Pīngao acts as a dune stabiliser, creating environments for other coastal species to flourish. It is also edible and seen as a treasure for weaving. The predatory nature of karoro was put to good use by early Māori who trained them to eat the caterpillars that infested kūmara crops.

