



Ngā Whāriki Manaaki

WOVEN MATS OF WELCOME

The central city rebuild has provided the opportunity for Ngāi Tahu artists to weave Ngāi Tūāhuriri/ Ngāi Tahu values and stories into the fabric of Christchurch's urban environment.

The Matapopore Trust has been mandated and tasked with managing the mahi on behalf of Ngāi Tūāhuriri.

Ngā Whāriki Manaaki is a series of 13 creatively designed weaving patterns that feature within Te Papa Ōtākaro/Avon River Precinct. Collectively, the whāriki are a core element of the Ōtākaro | Art by the River, positioned along the river promenade. Each whāriki is an arrangement of natural stone pavers of varying shades and colours up to 5m by 5m in size. In sequence, they reference the pōwhiri process of welcome for people visiting Christchurch. The overarching kōrero or concept for the artwork is drawn from the key founding kaupapa – *Kia atawhai ki te iwi* – *Care for your people*, words from Pita Te Hori, Upoko Ngāi Tūāhuriri Rūnanga, 1861.

The whāriki are designed by expert weavers Reihana Parata, Queen's Service Medal, and Morehu Flutey-Henare, Master of Applied Indigenous Knowledge, with technical support from Wayne Youle, Bachelor of Design.

Ngā Whāriki Manaaki is being installed gradually from December 2015.

**'Kia tau tonu rā ngā manaakitanga i ngā wā katoa.
May manaaki form the basis of all that we do all of the time.'**

Morehu Flutey-Henare and Reihana Parata



NGĀ WHĀRIKI MĀNAAKI

THE KŌRERO AND LOCATIONS

1 Paepae Pounamu

Ngāi Tahu, people of the greenstone waters

Located at Antigua Street, Christchurch Hospital

The paepae is the orators' bench where the speakers sit from the beginning of the welcome ceremony. The local people, hau kāinga, prepare their marae for the manuhiri: physically – represented by the green pounamu design; mentally – represented by the kete design; and spiritually – represented by the poutama design.

2 Karanga Wairua

Spiritual call of welcome

Antigua Street, near St Michael's

Poupou karanga call to welcome the manuhiri as they arrive onto the papa kāinga. The kaikaranga from the manuhiri then return their call. This exchange of voices is represented in the top and bottom patterns. The middle patterns are the irirangi – spiritual vibrations – heard from the karanga.

3 Maumahara

Remembering our fallen in battle

Cashel Street, Bridge of Remembrance

Lest we forget assists in remembering all the wars New Zealanders fought in, and we honour those who never returned home. The designs indicate lines of servicemen and women marching forth to war, symbolising the fields of the fallen. Lastly, in relation to our pātikitiki pattern, this design depicts the soul journeying from home into the spiritual realm.

4 Kahataioreore

Intergenerational relationships between tīpuna and mokopuna

Park of Remembrance

The top design, auaha rarangi, shows the line symmetry of whakapapa for intergenerational learning. The middle pattern brings to remembrance our ties of kinship. The bottom design, pātiki rori, represents the many different pathways on our journey in life.

5 Huinga Hau Pīpī

Protocols in the welcoming ceremony

Hereford Street

The designs represent the stages of whāikōrero. The middle

design, pīpīwharau, shows manu, representing singers that support the speakers. The top and bottom designs combined are an acknowledgement of our Canterbury waterways and Cathedral Square, which represents spirituality and faith for both Māori and Pākehā.

6 Pūtaka Aronga

Whānau permeates everything we do

Worcester Street

The depth of the words, speeches and meaning of the waiata embraces and benefits all whānau, hapū and iwi. These concepts are embodied in the top and bottom designs. The middle poutama design illustrates the multiple aspects of the kaupapa of the day, woven together by the orators and singers.

7 Piripiri Takitahi

Togetherness

Convention Centre

This whāriki represents the coming together of people to guide, teach and exchange threads of commonality through whakapapa, establishing historical connections and clarifying the kaupapa of the day. The middle design depicts the hongi, where people greet each other by pressing noses to exchange breath, bringing about togetherness. Takitahi, our universal weaving pattern of 'one over one, one under one', demonstrates the strengthening of the woven whāriki.

8 Ngā Pou Riri e Iwa

The nine tall trees that made up the Ngāi Tahu claim

Victoria Square (exact location to be confirmed)

This whāriki, for Ngāi Tahu, represents the unsettled grievances regarding the eight land purchase agreements between Ngāi Tahu and the Crown, with the ninth grievance being the loss of mahinga kai or food gathering places and resources. The lower design represents the nine tall trees and the middle pattern, tūhura, 'brings to light' these topics. The top pattern, whakaaro tahi, carries the meaning 'that everyone be of one heart and one mind'.

9 Mahinga Kai

Customary practice of gathering food and resources

Victoria Square (exact location to be confirmed)

This whāriki depicts our customary rights of gathering and harvesting natural and cultivated foods and other resources



Pattern reproduced courtesy of CERA

Maumahara - remembering our fallen in battle

from the land and waterways. We offer manaaki or share with others our hospitality by presenting visitors with delicacies from this area. These designs symbolise edible delicacies such as manu, ferns, vegetation and fish.

‘Whatakai ka kī, Whatahuanha ka hora.’ ‘A full storehouse, a bevy of allies’.

Te Marino Lenihan

Our home people’s obligation to look after guests is sustained by reserves of local delicacies, resulting in new alliances and strengthened relationships.

10 Tai Waiora

Water resources, wai or water to drink, wai for good health
Victoria Square (exact location to be confirmed)

Water sustains all living things. Mahaanui tidal coastal waters surround Canterbury. Mahaanui directs the flow of incoming and outgoing waters, and it is imperative that we keep the waterways clean for the wellbeing for all living things. The design depicts differing waters intermingling and merging.

11 Whakahonotanga

Strengthening the connections between tangata whenua and manuhiri

Oxford Terrace – at the Art Bridge

The two patterns in this design are similar in appearance but the subtle difference is that they face one another, ‘kanohi ki te kanohi’, a physical close encounter. The

relationship can be further developed by connecting together. In weaving, a hono is the technique of joining additional whenu to extend the length of our whāriki. Most of the whāriki have three hono; several have five.

12 Te Eweewe O Te Ono, Ki Uta Ki Tai

Hapū, from the mountains to the sea

Further along Oxford Terrace

The Papatipu Rūnanga associated with greater Christchurch are Tuahiwi, Ōnuku, Koukourārata, Rāpaki, Wairewa and Taumutu.

‘Ki Uta’ refers to Ngā Tiritiri o Te Moana, the Southern Alps; ‘Ki Tai’ to Mahaanui, the Canterbury coastline and sea. Collectively our hapū offer support to all whānau from the mountains to the sea and are the connections that hold our mana motuhake strong.

13 Te Rau Aroha Ki Te Tangata

Family wellbeing

Tākaro ā Poi, the Margaret Mahy Family Playground

This whāriki represents the importance of our tamariki, children. The top design of the whāriki features pou manu or swinging posts that tamariki play on. The middle designs are rau rongoā, healing leaves to be used whenever tamariki are unwell or recovering from hurt and injury. Ka haeata are the shimmering lights of Io, the creator and awahi rito are the nurturers who care for tamariki. The bottom design represents ahikā, the people who continue to nurture this place and give it life and vitality.