

TE TAURA



- Means 'the rope'.
- The significance is that the rope has many strands, with each strand representing the diverse individuals who come together to form one strong 'rope' or unit at Hagley. Like an individual, each strand is unique and contributes to the whole, acknowledging both individual and collective mana.
- This wharenuī [meeting house], called te taura, acts like a rope, a place which weaves people together. Te taura is the place where people are welcomed to Hagley and made part of it.
- The rope metaphor is central to our mihi whakataū [welcoming ceremony] where we as tangata whenua [hosts/people of the land] welcome in new manuhiri [guests] to our kura, for example the new year 9 cohort. The wahine [woman] begins proceedings with the karanga [first call] which sends out a symbolic rope to manuhiri to pull in manuhiri [visitors]. The karanga also acts to open te ao wairua [the world of spirits], allowing manuhiri to bring their ancestors with them to ease their anxieties about being in this new place. If there is a kaikaranga [caller] on the manuhiri side they will call back, also sending out a metaphorical rope which is strengthened with each call. Following this a haka pōhiri [welcoming haka] is often performed to pull the manuhiri in – this is further explained below. Once the manuhiri and tangata whenua are seated at the mihi whakataū, whaikōrero [formal oratory] responses between them establish and strengthen connections. Both groups then join for kai [food], joining these two main strands together to form one strong 'rope' and lifting the tapu [anxiety] that the manuhiri may have felt at the beginning of proceedings. Manuhiri can now stand with us as tangata whenua.
- Our haka 'Toia Mai' which is used following the karanga in the mihi whakataū links strongly to te taura image. The meaning of Tōia Mai is the 'pulling forward' of everything manuhiri bring with them in their individual and collective 'waka' – their histories, languages, ancestors, and everything else that makes them who they are. It is an appropriate way of acknowledging our diverse students and valuing what they bring with them as they start at Hagley.

TE KETE



- Means 'the basket'
- In Māori mythology, Tāne [guardian of forests and birds] ascended the skies and brought back three baskets of knowledge, including te kete aronui [or kete ururu matua which is the Ngāi Tahu term for this kete]- knowledge of peace, aroha, arts, crafts, observation of the environment and humanities, main activities in this hub.
- Te kete is a woven interlocking basket, a metaphor for this learning hub which weaves together many areas.
- 'Filling our kete' is a central metaphor for learners acquiring skills and knowledge and is therefore appropriate to the function of this hub.
- Te kete is also about rangatiratanga, or how leaders or kaiako [teachers] weave a group of people together.

TE PUNA



- Means 'the spring'.
- The 'te puna' name is a link to a core part of our Ngāi Tahu given name, 'Te Puna Wai O Waipapa' [the freshwater spring of the Waipapa area]. There were natural springs on this site in pre-European times and Māori in the region came to collect water to sustain themselves. In many respects the role of this place now is similar, with people in our region coming here to sustain and grow themselves from what Te Puna offers as a regional hub of learning.
- Puna also means 'to well up and flow.' Performance, a main activity that will be happening in this hub, is the bringing forth of inner emotions, similar to water welling out of a spring.

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PROJECT
HAGLEY COMMUNITY COLLEGE
510 HAGLEY AVENUE, CHRISTCHURCH 8011

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