



TAKAPŪNEKE RESERVE

LANDSCAPE MASTER PLAN REPORT

ŌNUKU ROAD, AKAROA

ŌNUKU RŪNANGA / CHRISTCHURCH CITY COUNCIL JUNE 2021



TAKAPŪNEKE RESERVE - BACKGROUND

E hoki mai rā koe
Titī whakatai arorua
E hoki mai rā koe
Ki Ōtepātātū
Ki te pā whakatangi e
Ki te kōauau
Ki tauwene ai
I raro I auē
Titī whakatai arorua
E hoki mai rā koe

O Titī, bird of the sea'
Bird of the hilltop cave,
Come back to Ōtepātātū
To the lofty dwelling
Where the sweet sounds are heard
The sounds of the faery flute,
The music of the mountains
That thrilled me through and through.

This whakatauāki, written by Teone Taare Tikao captures the mystery and magic of this area. The whakatauāki laments the loss of the titī and wishes for its return, for Ōnuku Rūnanga and the Takapūneke Reserve Co-Governance Group, it symbolises the aspiration to return what has been lost.

Purpose of this report: This Report has been prepared to provide the cultural and landscape context for Takapūneke Reserve in support of the Takapūneke Reserve Landscape Master Plan. The report provides a brief description of the design proposed for the reserve, with background information and a detailed explanation of the main cultural concepts and values. President imagery has been included to illustrate the type of design outcomes, which will be finalised in the detailed design stage of the project.

The name Takapūneke expresses this very concept, when broken down Takapūneke means:

Taka – to undergo change, come around, be completely encircled, to pivot on a spot, to move, to develop.

Pū - the root, the origin, the source.

Neke – move, shift.

The Takapūneke Reserve Landscape Concept Report and design is the culmination of many, many years of work, wananga, relationship building, and dreaming. It is an expression of mana motuhake and an expression of what can be achieved through a meaningful Te Tiriti o Waitangi partnership between Mana Whenua and Council.

“Mō tātou, ā, mō ka uri ā muri ake nei.”
For us, and our children after us.

Mana Whenua

Ōnuku Rūnanga represents the hapū of Ngāi Tārewa and Ngāti Irakehu who are the tangata whenua of the takiwā which covers the Akaroa Harbour, surrounding coastal environment and hills as defined by the Ngāi Tahu Claims Settlement Act 1998.

Ōnuku Rūnanga have the responsibility to act as kaitiaki over these lands and are active in the environmental management of their takiwā. For Ōnuku Rūnanga, kaitiakitanga is an inherent responsibility which comes from whakapapa and is the act of safeguarding the mauri of the environment and ensuring the area is passed down to future generations in a state which is as good or better than its current state.

The Takapūneke Co-Governance Group:

On the adoption of the Takapūneke Reserve Management Plan on the 7th of June 2018, the Takapūneke Co-Governance Group was formed. This group consists of three elected representatives from Ōnuku Rūnanga and three representatives from Christchurch City Council. The Mission Statement of this group as stated in the Terms of Reference is as follows:

“Ōnuku Rūnanga and Christchurch City Council will stand side by side as true partners to honour Te Tiriti o Waitangi and the deep spiritual connection between mana whenua and Takapūneke, so that the stories of this place will live on to guide future generations and build understanding of and connection to this wāhi tapu”.



TAKAPŪNEKE



Christchurch
City Council 

TAKAPŪNEKE RESERVE - CONTEXT

The story of Takapūneke is both shocking and complex, yet according to historians this piece of Akaroa coastline “provide(s) an even richer set of narratives around the Nations identity than Waitangi.” The event that occurred at Takapūneke in 1830 played a substantial role in shaping New Zealand’s political framework. Events since 1830 exemplify the collision of two significantly contrasting world views, and as such, spans over two hundred years of anguish, conflict and change.

Takapūneke Reserve is a registered wāhi tapu with Heritage New Zealand Pouhere Taonga (HNZPT). The HNZPT Act defines wāhi tapu as “a place sacred to Māori in the traditional, spiritual, religious, ritual, or mythological sense”, and provides statutory protection of the site.

Akaroa Harbour

Geographically, Takapūneke forms part of the rich and diverse volcanic landscape of Te Pātaka-a-Rākaihautū. Located on one of the lower eastern volcanic slopes facing inwards towards Akaroa Harbour. The lower portions of the site which face the harbour are gently undulating while the remainder of the site contains a series of valleys, ridges and grassy slopes.

Akaroa Harbour is the largest harbour on the southern coast of Te Pātaka-a-Rākaihautū. Whakaroa is another spelling of Akaroa which means long harbour. The harbour provided an abundance of kaimoana, such as pāua, kūtai, pipi, tuaki, tio, kina, shark, pātiki, hāpuka, mākā, , pākirikiri, hoka, kōura and many other fish species. The surrounding bush provided a variety of native birds; building, weaving and rongoā resources; and the plentiful streams provided inaka, tuna, freshwater mussels and kōura to name but a few.

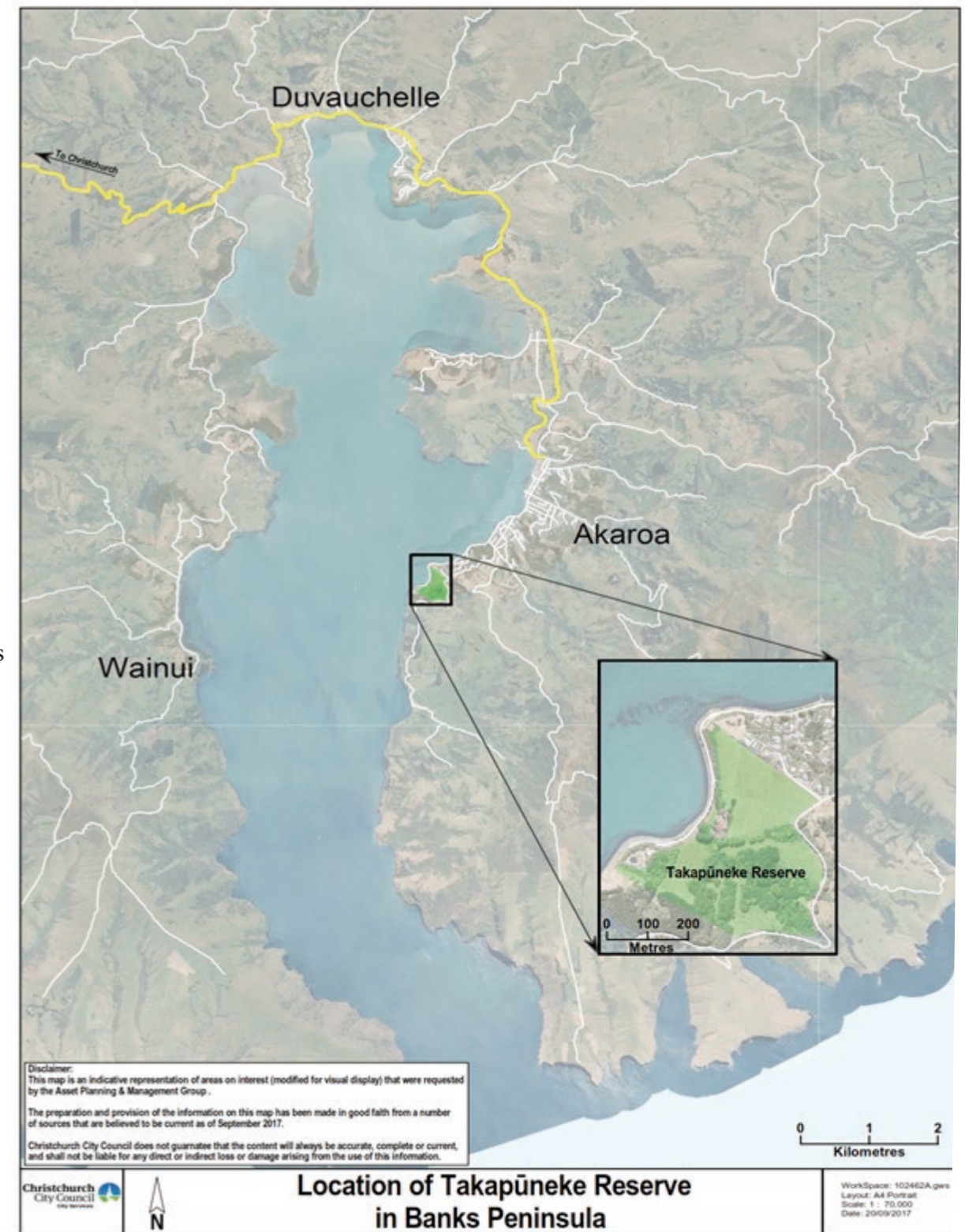
Takapūneke

Takapūneke was one of many Māori settlements located throughout Akaroa Harbour and today forms part of a much wider cultural landscape that is rich in narrative and embedded with whakapapa (refer to the cultural context map on the following page). Takapūneke is located approximately 1.8 km south-west of Akaroa township, one of Canterbury’s oldest towns, and the only settlement in New Zealand to be founded by French settlers. Takapūneke was originally the name of the kāinga and trading centre of Ūpoko Ariki, Ta Maiharanui, but is now applied to the whole bay.

Takapūneke was believed to have been selected as the location for a Ngāi Tahu village trading in dressed harakeke during the 1820’s due to the steeply shelved nature of the bay which allowed ships to come in close to land. Fresh water via the spring fed stream through the central portion of the site was available and the sheltered nature of the bay and access to bush resources. The trading village was established by Te Maiharanui, Ūpoko Ariki of Ngāi Tahu, who was based primarily at Kaiapoi but spent much time in Takapūneke. It is believed that at its peak, Takapūneke accommodated approximately 200 people.

The historical events that occurred on this site have been recorded in detail in the Takapūneke Cultural Narrative and the Takapūneke Conservation Report.

It is puzzling that a site which holds so much significance in both Te Ao Māori and also in the establishment of New Zealand as a nation has been largely ignored by most historians, and indeed even the majority of the newcomers who have settled and lived in the Akaroa area. Historian Matthew Leonard in 2005 commented that ‘Much of the European scholarship on the Elizabeth incident at Takapūneke and its relationship to the Treaty story was recorded by historians such as Lindsay Buick well before World War 1. It has taken somewhat longer for the Māori companion history to emerge. It is not, says former Ōnuku Rūnanga chairman George Tikao, because tangata whenua sought to hide the painful history of the place, but that it was not until recently that anybody bothered to ask. Tikao explains that it is only recently that he has ever walked on Takapūneke. “The reason I did not ever walk it was purely because it was something that was passed on to us by our ancestors. The first thing they told us as children was not to walk on this land.... they saw it as an urupā, they saw it as a place where their own people’s blood was spilled. That wasn’t a place you went and played on. The ability of iwi to maintain their connection to this site, despite their alienation from it testifies to the importance of the events of 1830 to tangata whenua.



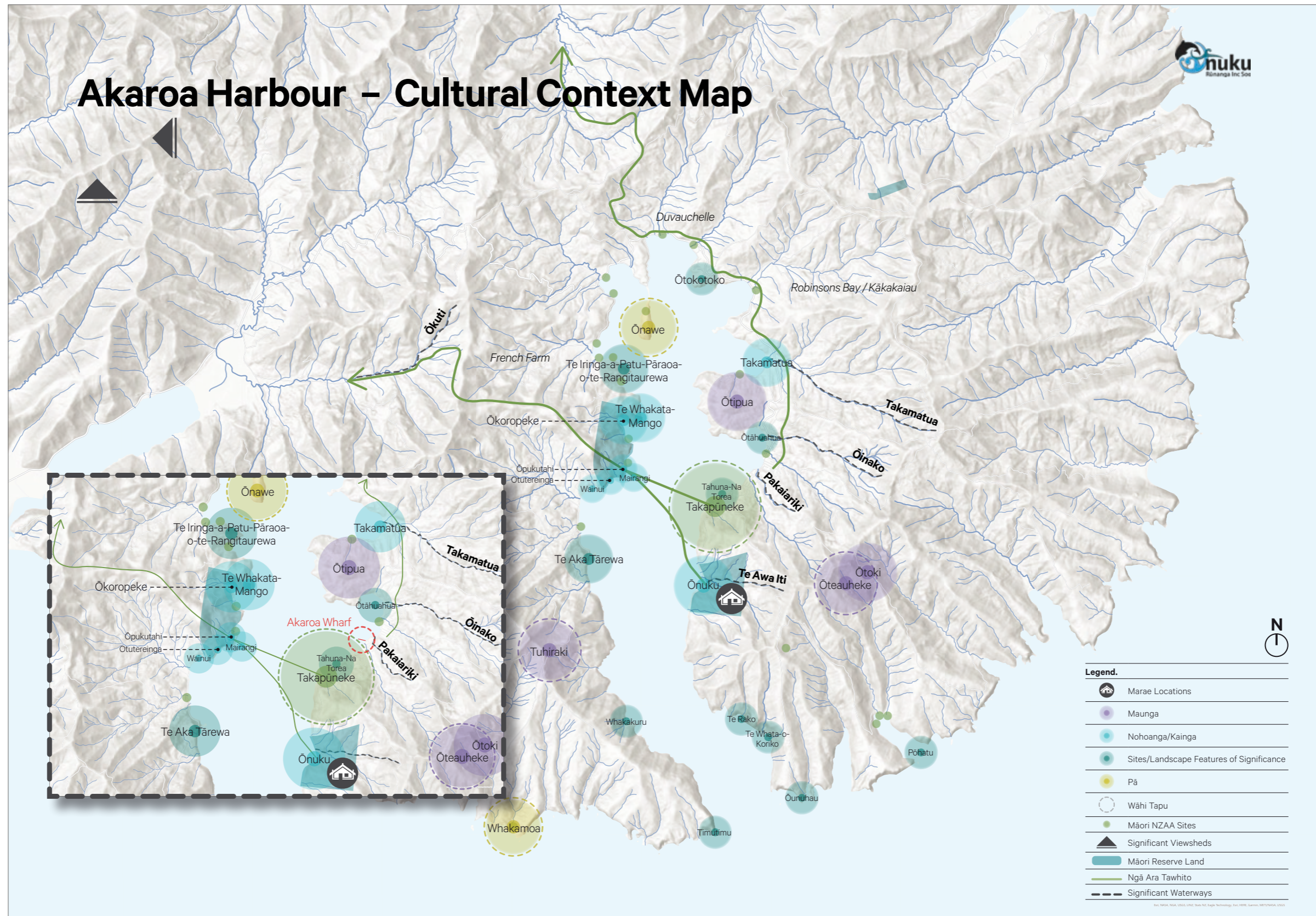
Leonard, M., 2005. Takapūneke – the other Waitangi. Heritage New Zealand, Autumn, 2005.
Takapūneke Reserve Cultural Design Framework 2021

<https://www.heritage.org.nz/>, <http://www.kahurumanu.co.nz/atlas>
Leonard, M., 2005. Takapūneke – the other Waitangi. Heritage New Zealand, Autumn, 2005.

<http://resources.ccc.govt.nz/files/thecouncil/meetingsminutes/agendas/2007/September/AkaroaWairewa26th/Clause6Attachment.pdf>

TAKAPŪNEKE





TAKAPŪNEKE RESERVE - LANDSCAPE CONTEXT

The sea was before
the land and the sky
Cleansing, Joining
And where the sea meets
the land there
are obligations
that are as binding
as those of whakapapa.

Teone Taare Tikao

The land form of Takapūneke is gently undulating with six gullies within the southern portion of the site. The tributaries converge into a central stream that flows into a wetland prior to entering the harbour. The central stream is steeply gullied towards the eastern portion of the site, the lower portion contains rocky pools which cascade down to meet the wetland. The stream is fed from the springs of Ōteauheke. The rocky peak and spur of Ōteauheke is visible to the southeast of Takapūneke. Ōteauheke (also called Otehore), translates as the place where the mist comes down. It is the site of an ancient Pā and the maunga of the Ngāi Tārewa chief, Wiremu Harihona Karaweko Puhirere. The maunga is often hidden in mist and has been regarded by tangata whenua as a dwelling place for atua and as a place associated with tipuna. 'Heke' references the freshwater springs that emerge from the outcrops of the peak, descending the mountain into waterways such as Te Awaiti Stream, which flows beside Ōnuku Marae.' The springs from Ōteauheke feeds the many streams within the catchment which includes the stream that runs through Takapūneke and the supplementary fresh water supply to Akaroa Township. Ōteauheke is a wāhi tapu and is always referred in the whaikōrero on Ōnuku marae when speakers mihi to the sea and hills.

The more undulated southern portion of the site is a mix of pasture and vegetated gullies. The vegetation is a mix of regenerating native bush, some established pockets of native trees and a range of exotic and weed tree species. The northern (Green's Point) portion of the site is in pasture and is currently grazed. Prior to Māori and European occupation, this area, as with the volcanic landscape of Te Pātaka-a-Rākaihautū, would have been densely covered in Podocarp dominated forest. The forest would have hosted an abundance of bird life.

Takapūneke is bound by Ōnuku Road to the east, Stanley Place and residential housing to the north, pine forest and pasture to the south, and the rocky shore line of Takapūneke (Red House Bay) to the west. The bay extends between two headlands, Greens Point to the north, and the Akaroa Sewage Treatment Plant to the south.

As evident in the Akaroa Harbour Cultural Context Map, Takapūneke is connected to many site of cultural significance. Directly across the harbour on the western side is Ōpukutahi and Wainui where harakeke was once harvested or the land traversed to access the extensive harakeke resources in Wairewa. From the higher land of Takapūneke, extensive views across the harbour can be had, in particular, views towards Onawe in the north and Tuhiraki to the south, along with many other significant landscape features and places which are embedded with whakapapa.

Takapūneke Reserve, as mentioned in the Takapūneke Reserve Management Plan, is made up of several land parcels which includes the still operational Akaroa Sewage Treatment Plant to the south (due to be decommissioned in 8 years), the Red House and land which was purchased by Christchurch City Council in 2020 to be integrated into the Takapūneke Reserve. To the north of the site is the Britomart Reserve. Existing structures, archaeological and heritage features are discussed in the Takapūneke Conservation Report.

Due to the distinct landscape character and cultural values associated with different parts of Takapūneke Reserve, the Takapūneke Reserve Management Plan identifies three distinct areas. Refer to the following page for a brief description and intent of each of the areas. The Takapūneke Cultural Design Framework provides a greater depth of information for each of these areas, associated cultural values and the design intent.



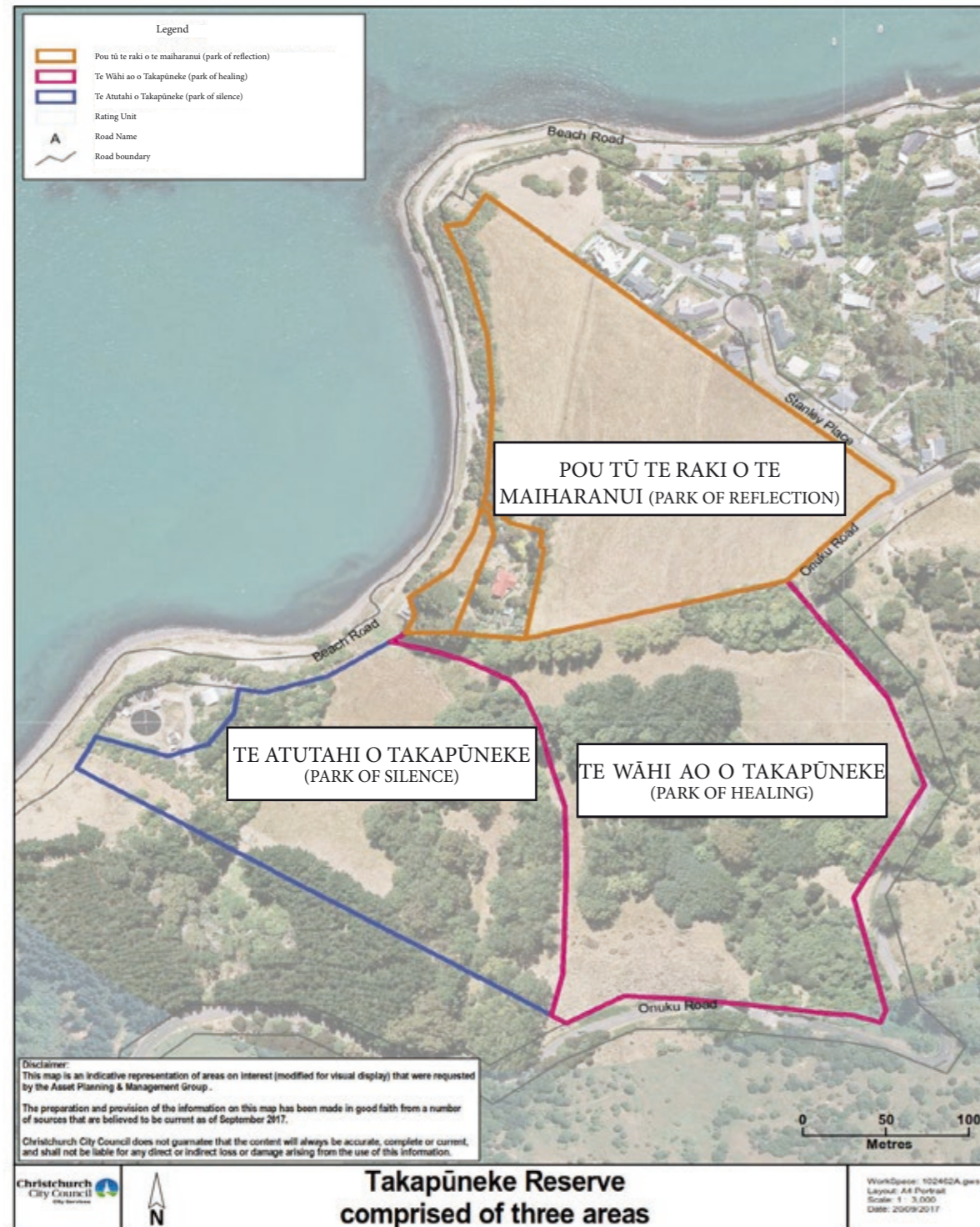
TAKAPŪNEKE



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TAKAPŪNEKE RESERVE - AREAS AS IDENTIFIED IN THE MANAGEMENT PLAN

1.3 Reserve Map - Takapūneke Reserve - Three Areas



1 TAKAPŪNEKE RESERVE – THE THREE AREAS

Takapūneke Reserve has special significance to Ōnuku Rūnanga, who have identified the following areas with a brief description of the key aspects of each area.

1.1 TE ATUTAHI O TAKAPŪNEKE (PARK OF SILENCE)

The key aspects of this area are:

- Controlled access area
- Kōhatu to be located in this part of the reserve as a sacred memorial dedicated to, and connecting with, the tupuna of the land and wairua in the Te Atutahi o Takapūneke.

- Visually permeable fencing to enclose this area to reduce disturbance to archaeological features.

1.2 TE WĀHI AO O TAKAPŪNEKE (PARK OF HEALING)

The key aspects of this area are:

- Extensive native restoration to occur within this area with a series of trails through the bush clad valleys, along the stream edge, wetland area and hillsides.
- Area to include places to pause and rest that overlook the expansive views of the harbour.
- Main ngutu (gateway, entrance) structures to be located within this area.
- Native planting to be able to be harvested for cultural purposes.

1.3 POU TŪ TE RAKI O TE MAIHARANUI (PARK OF REFLECTION)

The key aspects of this area are:

- Pou tū te Raki to be located within this area.
- This area provides the opportunity to create a landscape experience that is reflective of the past, yet speaks of the future.
- A higher level of amenity to be provided by way of paths, possible sculptural terraces and landscaping.



TAKAPŪNEKE RESERVE - LANDSCAPE DESIGN INTENT & CULTURAL DESIGN FRAMEWORK SUMMARY

The Takapūneke Reserve Landscape Master Plan embodies the aspirations and values of all those members of Ōnuku Rūnanga who built the foundation for the partnership between Mana Whenua and the Christchurch City Council and who provided a clear vision for Takapūneke. Special acknowledgement needs to be made to three former Chairmen of Ōnuku Rūnanga who poured so much of their heart and soul into this land. Henare Robinson, Waitai (George) Tikao and Pere Tainui who are no longer with us fought hard to have their vision of Takapūneke realised. Not long before Waitai passed away, he left a powerful message:

“Tell the people, let them know what it is, why we have cried over this land.”

Pere Tainui was another Ōnuku rangatira who fought to have the mana whakahaere over Takapūneke returned to Mana Whenua to build a future for the mokopuna of Ōnuku Marae. For him, it was always for and about the tamariki.

The late Reverend Maurice Gray also provided cultural advice and guidance on the development of the Landscape Masterplan, Maurice left the clear instruction, to restore the mana to the land and to the people. Maurice, Pere and Waitai all shared the same core vision, they wanted the story of Takapūneke to be told and for Takapūneke to become a place of wānanga/learning:

- to share the story of this ancestral landscape with all people of Aotearoa
- to safeguard and grow mātauranga Māori
- to restore the mauri and mana of the land and people
- to bring back the traditional practices of raranga and other mahi toi to Takapūneke

The Takapūneke Reserve Management Plan identifies three main areas of the reserve (refer to page 5 of this report for the map and explanation of each area), Te Atutahi o Takapūneke (this area contains known archaeological sites requiring a higher level of protection), Te Wāhi Ao o Takapūneke (this central area consists of streams and revegetating gullies), and Pou tū te Raki o Te Mairaranui (the regular contour of this portion of the site provides the opportunity to create a unique landscape and learning experience). Each area has its own unique character and purpose.

The Landscape Master Plan includes all the standard components you would expect to find in a reserve, such as carparking (the main carpark with bus parking is proposed to be located over the existing landfill site, accessed off Ōnuku Rd, and a smaller carpark which will be accessed off Beach Rd to service future activities associated with the Red House), a series of pathways, boardwalk, trails through the bush, seating, extensive native restoration planting, a toilet block, interpretation panels and signage. But the design is founded on kaupapa Māori concepts. Four interconnected takarangai (double spiral forms) form the unifying concept through the design. The takarangi, as a symbol, represents the Māori view of the universe, in which creation is understood as a dynamic movement (refer to page 7 of this report for more detail and the concept drawing by Ngāi Tahu artist and carver, Fayne Robinson). The takarangi represents the binaries of our natural world, Papatūānuku (earth), Raki (sky), male and female, light and shadow, creation, and destruction, as one spiral is solid and another is void, and represents the past continuously meeting the future –

Ka titiro whakamuri, kia anga whakamua
We look to our past, to face our future.

The many layers of the story of Takapūneke will unfold through the four takarangi in the form of toi Māori (traditional art forms) interpretation, Te Reo Māori and through the design itself. They are places of learning and of inspiration and reflection. The first takarangi will include the first of four pou, Pou tū te Raki o Te Mairaranui (refer to page 11 of this report for the meaning, purpose and design intent). Other features proposed for the reserve include waharoa (entrance structures) within integrated interpretation panels for the two main entrances, palisading for the secondary entrances and seating areas overlooking the harbour.

Takapūneke Reserve also contains two existing buildings, the recently purchased Red House, and the Immigration Barracks. There are many great opportunities for the future use of these buildings. It is anticipated that the barracks building will be restored and could be turned into an information and educational centre which tells the combined European and Māori history of the site.

The Takapūneke Reserve Landscape Master Plan has been guided by, and sits alongside the following documents:

- Takapūneke Reserve Conservation Report (2012). The Report provides an overview of both the Māori and European associations with the site. It identifies archaeological and historical features and establishes objectives and policies to ensure the protection of Takapūneke and guide the development of the Reserve Management Plan.
- The Takapūneke Reserve Management Plan (2018). This is a high-level planning document that establishes the vision and identifies the objectives and policies needed to guide the future development and management of the reserve.
- The Kawa and Tikanga Guideline (2019). This document has been developed in response to the sacred nature of this land. It provides the cultural practices and protocols that must be followed and respected during the development and on-going maintenance of Takapūneke Reserve in accordance with the Takapūneke Reserve Management Plan.
- The Takapūneke Cultural Narrative (2019). This covers the story of Takapūneke and the historical events that occurred there.
- The Takapūneke Cultural Design Framework (2021- ongoing). This document sets out the cultural framework to assist and guide the design of Takapūneke Reserve. The framework captures the aspirations and guidance that has been provided by Ōnuku whanau over the past two decades. It provides an overview of the landscape and cultural context of this site, and it describes the specific cultural concepts that are to be embedded into the design of the reserve to achieve the vision and aspirations of Ōnuku Rūnanga. The cultural design framework sits alongside and supports four documents above. Note, content from this document has been integrated into this Landscape Master Plan Report.

Precedent imagery - refer to pages 13 - 15 for more images.



TAKAPŪNEKE



TAKAPŪNEKE RESERVE - TAKARANGI CONCEPT OVERVIEW

FOUR TAKARANGI FORMS ARE PROPOSED TO FORM THE PLACES OF STORYING WITHIN TAKAPŪNEKE. THE TAKARANGI ARE ALL CONNECTED THROUGH A SERIES OF TRAILS AND PATHS AND WILL EACH HAVE A ROLE TO PLAY IN UNFOLDING THE MANY LAYERS OF MEANING AND HISTORY OF TAKAPŪNEKE.

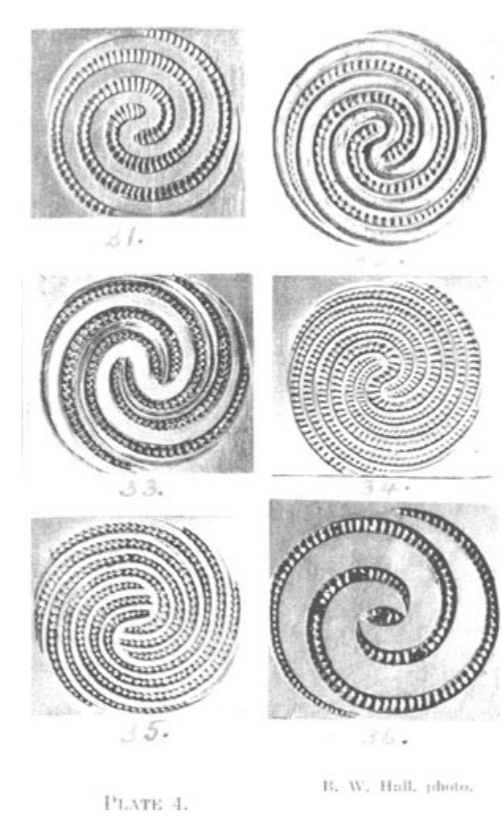
The design of the takarangi form has been provided by Ngāi Tahu artist and carver, Fayne Robinson. Fayne's sketch (refer to the drawing at the top right of this page) forms the basis for the landscape concept.

The takarangi is rich in meaning. In traditional Māori beliefs, creation is described as a dynamic movement. At the heart of this view is the understanding that "humanity and all things in the natural world are always emerging, always unfolding." This process is depicted by Māori artists, trained in the traditional schools of learning, as the double spiral. The double spiral, or takarangi, swirls into and out of a primal centre, expressing the unfolding of the cosmos. This form depicts life as a dynamic force, sometimes creative and sometimes destructive.

The chevrons that are etched into the spiral represent a key link in the unfolding of the cosmos. Like pou, they also maintain the separation of Ranginui and Papatūānuku, but simultaneously act as conduits that manifest as fundamental values. These values, i.e.. manaakitanga, whanaungatanga and kaitiakitanga, inform us of our responsibilities and obligations when interacting with people and the environment.

"The spiral is a powerful and all-embracing symbol and reference for Māori world. It symbolizes the unfolding of the cosmos from a core where there is neither space nor time. The source and flow of life-energy embraces the source and flow of knowledge; they reverberate through the universe and give purpose and meaning to all things. The dynamic cycles of life, growth, decay, death and rebirth are pervasive at all levels."

The takarangi represents light and shadow, as one spiral of solid and another is void, and represents the past continuously meeting the future – "Ka titiro whakamuri, kia anga whakamua - We look to our past, to face our future."



TAKAPŪNEKE RESERVE - LANDSCAPE MASTER PLAN FOR CONSULTATION



LEGEND

-
-  Existing vegetation - gully systems and existing vegetation to be enhanced with additional native planting and removal of weed species. Mature macrocarpa trees near the Beach road entrance to be removed at a later stage.
-  Existing grassed area to be retained.
-  Proposed ecological restoration planting.
-  Proposed native planting - low growing species to maintain views.
-  Existing wetland to be enhanced through weed removal and native planting.
-  Proposed palisade fencing to protect archaeological features.
-  Path type 1 - concrete or sealed 1.8m wide accessible path.
-  Path type 2 - compacted chip or crusher dust with timber edging and steps, 1.5m wide.
-  Park furniture (locations are only indicative).
-  Archaeological feature (refer to the Takapūneke Conservation Report for details).
-  Existing Akaroa sewage treatment plant.
-  Pou - located within Te Atutahi o Takapūneke.
-  Main entrance - waharoa structure with internal interpretation panels, seating, water element for cleansing, whariki and other toi Māori features and reserve signage.
-  Existing barracks building - to be restored and utilised as an interpretation / information experience which tells both the European and Ngāi Tahu heritage of the site.
-  Proposed toilet block.
-  Boardwalk entrance adjoining the existing wetland.
-  Britomart Memorial.
-  Takarangi 3: Central seating area with pou.
-  Future parking for Red House.
-  Red House and existing garden and surrounds. Existing English character garden to be retained and managed.
-  Bushwalk - Integrated range of toi Māori, botanical markers, gathering places and interpretation with cultural values.
-  Takarangi 4: Central seating area with pou, and cleansing water element looking out to views.
-  Look out and seating area.
-  Takarangi 2: Central seating area with integrated artwork.
-  Stanley Place entrance with vehicle drop off.
-  Secondary entrance - defined by palisading, whāriki and reserve signage.
-  Takarangi 1: Central seating area and pou (Pou tū te Raki o Te Maiharanui). Upper seating area with the view overlooking the harbour and to Onawe.
-  Main carpark - number of carparks to be confirmed to include bus park, with access to accessible path to takarangi 1.

Note - Track alignment is indicative only and subject to further investigation.

TAKAPŪNEKE RESERVE - TAKARANGI CONCEPT PLAN AREA ONE



LEGEND



Existing vegetation - gully systems and existing vegetation to be enhanced with additional native planting and removal of weed species. Mature macrocampa trees near the Beach road entrance to be removed at a later stage.

Existing grassed area to be retained.

Proposed ecological restoration planting.

Proposed native planting - low growing species to maintain views.

Existing wetland to be enhanced through weed removal and native planting.

Path type 1 - concrete or sealed 1.8m wide accessible path.

Path type 2 - compacted chip or crusher dust with timber edging and steps, 1.5m wide.

Park furniture (locations are only indicative).

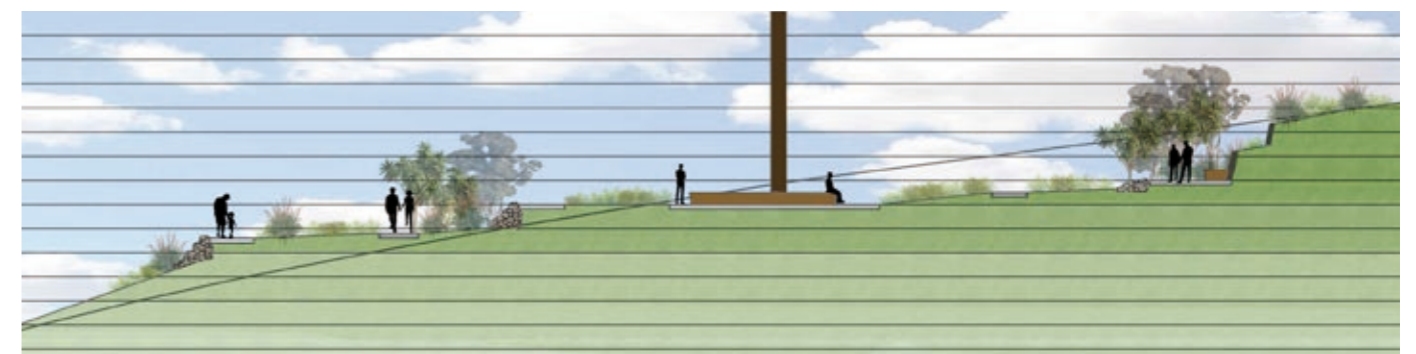


Timber retaining with timber "feather" finish.



Basalt rock batter.

- A** Main carpark - number of carparks to be confirmed to include bus park, with access to accessible path to takarangi 1.
- B** Main entrance - waharoa structure with internal interpretation panels, seating, water element for cleansing, whāriki and other toi Māori features and reserve signage.
- D** Secondary entrance - defined by palisading, whāriki and reserve signage.
- E** Stanley Place entrance with vehicle drop off.
- F** Takarangi 1: Central seating area and pou (Pou tū te Raki o Te Maiharanui). Upper seating area with the view overlooking the harbour and to Onawe.
- G** Takarangi 2: Central seating area with integrated artwork.



CROSS SECTION AA



TAKAPŪNEKE RESERVE - POU - POU TŪ TE RAKI O TE MAIHARANUI

This name and concept has been provided by Minister Maurice Gray and endorsed by Ōnuku Rūnanga.

Pou-tū-te-Raki-o-Te-Maiharanui, as a cultural element, will be the first of four pou that will work collectively to create pathways and re-store connections between the whenua and the cosmos. Each pou will be aligned and connect to specific constellations. The pou will form the central focal point of the first takarangi which will be located within the north eastern corner of the site.

Pou whenua are a symbol of support, guardianship and protection. They acknowledge and represent the relationship between tangata whenua, their ancestors and the natural environment. They are planted within Papatūānuku and reach upwards to connect to the celestial realm.

The name Pou-tū-te-Raki-o-Te-Maiharanui refers to the historical connection this land has with Te Maiharanui and its transformation and restoration, both physically and spiritually. Po-tū-te-Raki (Rangi) is also the name of the famed pou that was used to separate Papatūānuku (earth mother) from Ranginui (sky father), the primal parents from which all living things descend. There are many versions of the creation story, aspects of the story told here are from Teone Taare Tikao. In the creation story, when the children of Rangi and Papatūānuku set about the task of separating their parents to let in light, te ao marama, after unsuccessful attempts, Tane lifted his father upwards and propped him above with a great pole called Pou-tu-te-Rangi. "It rested on Papa, and the ten hono (joints), and each of these formed a heaven as it went upright."

When the pole was upright it propped up the ten heavens. Tane went up to see that all was correct, and that he came down to see how Papa, his mother, was faring, for the pole was resting on her. She told him to go back up, he did so, and told Rangi that as all the heavens were firmly fixed he would change the position of the pole from upright to horizontal, and he placed it across the roof of the sky from north to south, and there it is today.

Maurice Gray has stated that Pou-tu-te-Raki refers to the stairwell and the hikoi of the white eagle. The eagle that flies through the milky way to its destination. In Māori astronomy, Pou-tu-te-Raki is the name of the Altair, the brightest star in the constellation Aquila. The name Altair comes from the Arabic phrase an-nasr a - ā'ir , meaning "the flying eagle." The ancient Sumerians and Babylonians knew Altair as the eagle star.

In traditional Māori star lore, when Pou-tu-te-Raki was seen, it indicated the beginning of Autumn and was a sign that kumara was to be harvested. It is visible to the east just before the sun rises. Pou-tū-te-Raki-o-Te-Maiharanui is to connect to the star Pou tu te Raki.

Sections of Pou-tū-te-Raki-o-Te-Maiharanui

There are to be three sections to the pou, the three sections together are Te Whai Ao – Consciousness.

1. Top section: Hei Tiki-The Hei Tiki is symbolic to Kai Tahu and is the human state of being
2. Middle section: Manaia-The Manaia is the state of becoming
3. Bottom section: Koropepe-The Koropepe is the state of potential being



The image above, prepared by Pere Tainui and Maurice Gray represents the three sections of the pou.



The image above is an early concept for the pou designed by Ngāi Tahu carver and artist Fayne Robinson.

The pou is proposed to be 8m in height and 600mm to 1m in width. It is intended that the pou be visible from Akaroa Harbour and form a prominent element as vehicle traffic passes the site along Ōnuku Rd. It will be lite at night and orientated to face east.

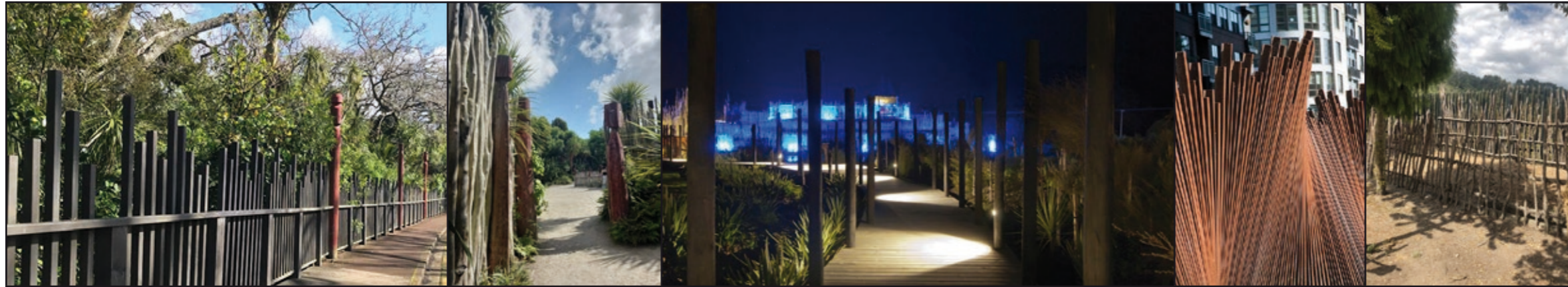
TAKAPŪNEKE RESERVE - PRESIDENT IMAGERY

components of cultural integration

01 Waharoa : entrance structure with integrated interpretation panels.



02 Palisade - entrance for secondary entrance areas and to enclose the area - Atutahi.



03 Whāriki - welcoming mats.



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components of cultural integration

04 Central design - sandblast narrative



05 Timber elements - Seating / feather design retaining



06 Interpretation



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components of cultural integration

07 Feature art, and sculptural and seating areas within the bush walk

