

# Pākākano PGG Wrightson Seeds Building, Springs Road, Lincoln

Te Taumutu Rūnanga hapū Ngāi Te Ruahikihiki ki Taumutu has gifted the name Pākākano – the seed pod – to the new building in the Ngāi Tahu Property investment portfolio at Lincoln.

PGG Wrightson Seeds, an established global brand, plans to lease the purpose-built facility over a long-term.

A whakatau whare conducted by representatives from Te Taumutu prepared the building to welcome the kaimahi who will work in Pākākano on Wednesday June 19, 2019.

That ceremony also included the Ngāi Tahu Property development team who worked closely with PGG Wrightson Seeds to ensure the design and fit-out were integrated to suit the firm's needs and provide additional synergies for staff.

Pākākano is the first office building in the agri-business hub alongside Lincoln University making it a logical location for the firm, says PGG Wrightson Seeds chief John McKenzie.

Te Taumutu Rūnanga Chairperson Julie Robilliard says the rūnanga is pleased to gift the name Pākākano to the building and also Puāwai for the three pou whenua at the entrance.

"The name Pākākano supports the aspirations of the rūnanga to ensure the return of important cultural identity markers onto our landscape and emphasises our commitment to striving to improve the wellbeing of our whenua and people."



### **Pākākano** – the seed pod

Many centuries ago, the ancestor Rākaihautū landed his canoe, Uruao, at Whakatū Nelson. That canoe was referred to as a waka pākākano – a seed carrying vessel. Those seeds were the first peoples to land on Te Waipounamu.

In Ngāi Tahu tradition Rākaihautū traversed the interior of the island, discovering and claiming the many waterways and lakes, by placing his kō or digging stick into the land.

His son Te Rākihōuia circumnavigated the island, reuniting with his father when he laid claim to the last two lakes, Te Waihora, Lake Ellesmere and Wairewa, Lake Forsyth.

Having finished his journey of discovery, Rākaihautū laid his kō to rest on top of a nearby mountain, renaming the kō and the mountain Tuhiraki above Akaroa.

The name, Pākākano, recognises the symbolic connection to the waka Uruao and the Rākaihautū tradition of exploration, discovery and settlement. It also pays homage to Ngā Pākihi Whakatekateka o Waitaha, the seedbeds of Waitaha, otherwise known as the Canterbury Plains.

The pākākano is important in the Ngāi Te Ruahikihiki ki Taumutu narrative because it reinforces the notion of the seeds of people, the seeds of the land and natural world, and, the seeds of knowledge. Pākākano talks about growth, development, discovery and sustainability.

### **Puāwai** - the blossoms of the land

Pou whenua are the markers on the land. Pou whenua come in many forms, sometimes they are trees or rocks, other times they are wooden posts. These pou are a contemporary example of those original markers.

The reestablishment of pou whenua support a return of navigational markers upon an otherwise flat landscape, markers our old people used to set their trails across Ngā Pākihi Whakatekateka o Waitaha.

The pou whenua Puāwai outside Pākākano are decorated with whā harakeke (flax leaves) with representations of the kuruwaka (seed capsules), kākano (seeds) and putiputi (flowers).

The name Puāwai expands upon the Pākākano theme and dreams of a time when the seeds have begun to bloom, when they have come to fruition and are established and flourishing.

In the context of the aspirations of Te Taumutu Rūnanga and the Ngāi Te Ruahikihiki ki Taumutu hapū, the pou whenua Puāwai reinforce the visible signs of a well environment and ecosystem. When our environment is well and flourishing, our people are too.

