

# Te Au o Waikato

## 1 "Te Au o Waikato": Wairere and the Waikato River

The outer edge pattern acknowledges Wairere and the naming of Te Awa o Waikato (Waikato River). Wairere translates to flowing waters and was named through a blessing ceremony.

The ceremony involved the plucking (translated 'kato') of water ('wai') from the river to be sprinkled on the head of the child. From this process, the river Te Awanui o Taikehu was then renamed the Waikato (the plucking of 'water' for the blessing ceremony of Wairere). This process brought peace to 2 great chiefs (Māhanga and Kokako) at quarrel at this time, both being grandfathers of Wairere.

## 2 This design represents the flow of the river from the source to the ocean.

The manaia forming at the bends reflects the whakatauki *'He piko, he taniwha, He piko, he taniwha'* *A taniwha at every bend, a chief at every bend.* This relates to the many communities that lived along the river.

## 3 The unaunahi (fish scale) pattern that runs through the centre represents abundance, kōrero (stories) and the life flow that is the river.

## 4 Takarangi - The two intersecting solid spirals represent Ranginui and Papatūānuku (Sky Father and Earth Mother) and the close bond they share. The centre of the Takarangi represents the beginning. The open space between the two spirals symbolises Te Ao Mārama (The world of light and knowledge).

## 5 Manaia: means to 'contain mana' ( mana - to have prestige, ia - the person over there). These represent our connection to the whenua (earth). There are four manaia representing the Tainui rohe (region) - Waikato, Hauraki, Maniapoto, Raukawa.

## 6 Manaia: This represents our connection to Rangi (the sky).

## 7 Tāne whakapiripiri kōiri: represents growth, support and interconnectedness.

## 8 Pūhoro: represents speed, flow and creativity, giving meaning and wellbeing in life.

## 9 Mangōpare - represents the hammerhead shark, and is a symbol of strength, courage and determination.

## 10 Koru Kōiri: represents self-reflection, nurture and a means to flourish.

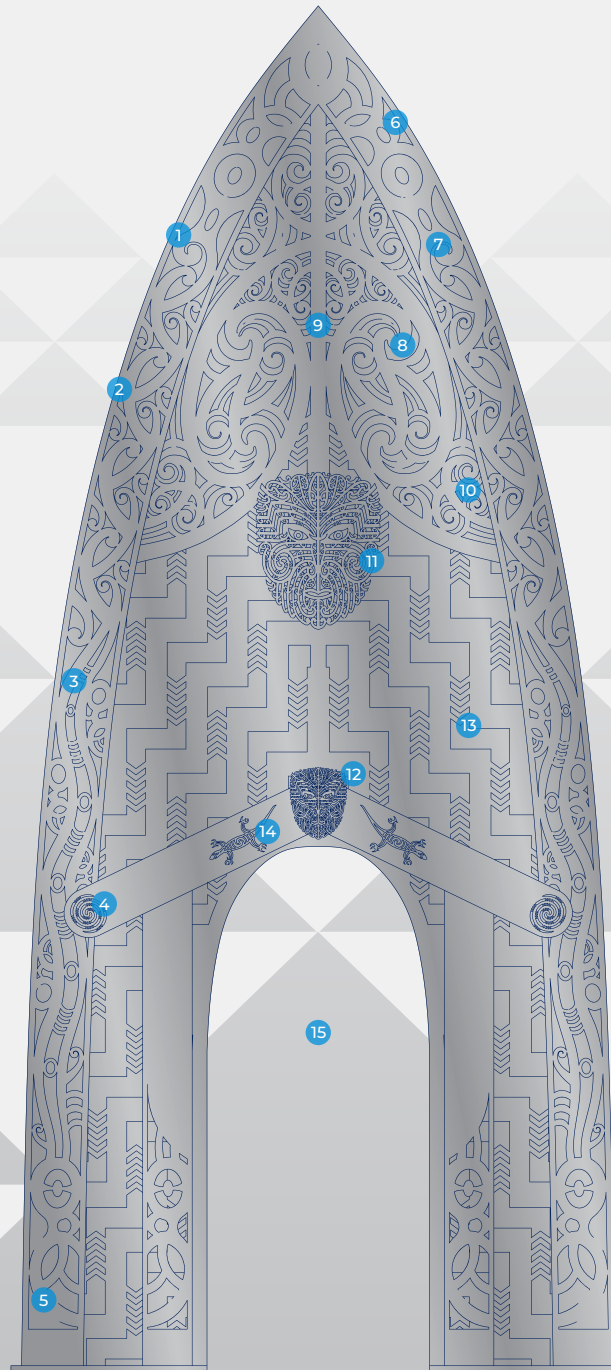
## 11 Ngā Upoko mataora (faces) represent Wairere's parents Tamainupō (father) and Tukotuku (Mother on the reverse side).

## 12 This Upoko mataora represents Wairere who grew to be a chief of rangimārie (peace). Ngāti Wairere is descended from Wairere who are mana whenua within what is now Hamilton City.

## 13 Poutama - symbolises the educational building blocks and learning journey. The weaving pattern is also reflective of the school logo and whakatauki *Whiria te tāngata ~ Weave the people together.*

## 14 The mokomoko (lizards) serve as kaitiaki (guardians) and are important to Ngāti Wairere. When you travel through this gateway you pass under the care and protection of Ngāti Wairere and Te Ao Mārama.

## 15 The main meeting house at Hukanui marae is called - Te Tūturu-ā-Papa Kamutu, with the addition of Kamutu when the 2nd Māori King (Tāwhiao) came to Hukanui and blessed the marae. Tāwhiao said, *"Hanga he whare mooku, waihoo te tatau kia tuwhera moo te iti me re rahi"* *May you build a house for me, and leave the door open for travellers great or small.* Hukanui marae is renowned for their manaakitanga (hospitality) and this is equally important to the school.



# Pāwaha o te kura o Te Ao Mārama

Our Pāwaha (Te Au o Waikato) shares the narrative of our school and acknowledges our special connection with mana whenua, Ngāti Wairere. The narrative for this pāwaha was written by Matua Ted Sweet and Ihipera Heke Sweet (Ngāti Wairere) and the design work by artist James Webster.



A Pāwaha (Pā = marae / waha = mouth) is to speak of the stories of that marae.

Our pāwaha is based on the concept of a waka pou maumahara, an old practice of decommissioning a waka (canoe) and standing it upright in memory of a person or event. The unveiling and blessing of our pāwaha occurred on 30th April 2024, the same morning that Dr. Ngapare Hopa (Whaea Pare) sadly passed away.

Whaea Pare was heavily involved in the establishment of our school and gifted us our school name. She wanted a school name that would be all encompassing and link together Māori, European and the many other cultures, respect the past, while also focusing on the present and future. Our school name is considered hugely prestigious and is a real taonga (gift).

Whaea Pare was deeply passionate about education and loved children. She was a hugely respected academic and was the first Māori woman to graduate from the University of Oxford with a doctorate. She lectured at universities in USA and also Auckland and Waikato, and was also involved in the Tainui Treaty settlement.

Her wisdom and Māori world view were inspirational. As a leading Māori scholar, Hopa promoted positive relationships between cultures and a greater understanding of New Zealand's history. This pāwaha is dedicated to her legacy.

The Pāwaha provides the gateway in and out of the school, and where hospitality begins. When you pass through this gateway you are moving from a state of Te Pō (darkness, unknowing) into Te Ao Mārama (enlightenment and understanding).