



## This tohu expresses the Intensive Response Vision for Whakatū

The wairua line that runs horizontally through the design and backbones the composition together represents both Kaitiakitanga (guardianship) and Tino Rangatiratanga (self-determination).

The east side of wairua line (or back end) represents Kaitiakitanga expressed in a hoe tere (steering paddle) shape, that depicts a starry night and island reflecting water. This is to acknowledge our ancestors voyage from Hawaiki through the Pacific to Aotearoa by way of Te kapehu whetū (the Māori star compass).

The west side (or front end) represents Tino Rangatiratanga expressed in a hirau (paddling oar) shape, that depicts a sun dawning over water. This represents the mission statement - To acknowledge the promise of a new day, that honours the voyage to whānau potential and recognises a practical commitment to Te Tiriti o Waitangi.

The papa noho (centred deck) piece in the middle of the composition represents Whanaungatanga (relationship) and Manaakitanga (hospitality). The Taniko pattern that sits within this space represents connectedness.

The long curved pieces that sit top and bottom of the deck represent the double hiwi (hulls) of the waka hourua as it travels. The double headed mangopare pattern at the front of the hiwi represent strength and determination in any condition, which sweeps back along the outsides of the hiwi switching to puhoro pattern representing swiftness and agility in any condition, and then back along the insides of the hiwi in a continuous rhythmic current motion - this represents Whakapapa - Acknowledge the past, live in the present and prepare for the future. Whānau is represented by the top hiwi, and Hapū and Iwi are represented by the bottom hiwi.

The manaia that sit at the front of the hiwi (hulls) as tauihu (carved bow) guide whānau forward. They also represent Te Tauihu o te waka a Māui - top of the south island. Where Whakatū Marae and the six iwi of Whakatū, Ngāti Kuia, Ngāti Rārua, Ngāti Tama, Te Ātawā, Ngāti Koata, and Ngāti Toa Rangatira reside.

The two arcing crescent shapes that flex to the west sitting between the hulls are the Raa Matua (main sail) and Raa Kei (mizzen). The Raa Matua (main sail) represents Pono (with truth and honesty), with the Raa Kei (mizzen) representing Aroha (with love and support).

Underneath the sails sit the front, middle and back Aku (crossbeams) that support and hold all parts of the waka together - hulls, deck, sails and paddles. These Aku represent Kotahitanga (unity).

The outer encompassing raperape pattern that frames the waka hourua represents Tika (true course) - no matter the wind direction we must stay on track. It is also an acknowledgement of Tāwhirimātea and the 4 winds of Aotearoa in continuous motion - Te Hau Rāwhiti (the easterly), Te Hau-ā-Uru (the westerly), Te Hau Tonga (the southerly) and Te Hau Raki (the northerly), and furthermore the winds that guided our ancestors voyage from Hawaiki through the Pacific to Aotearoa.