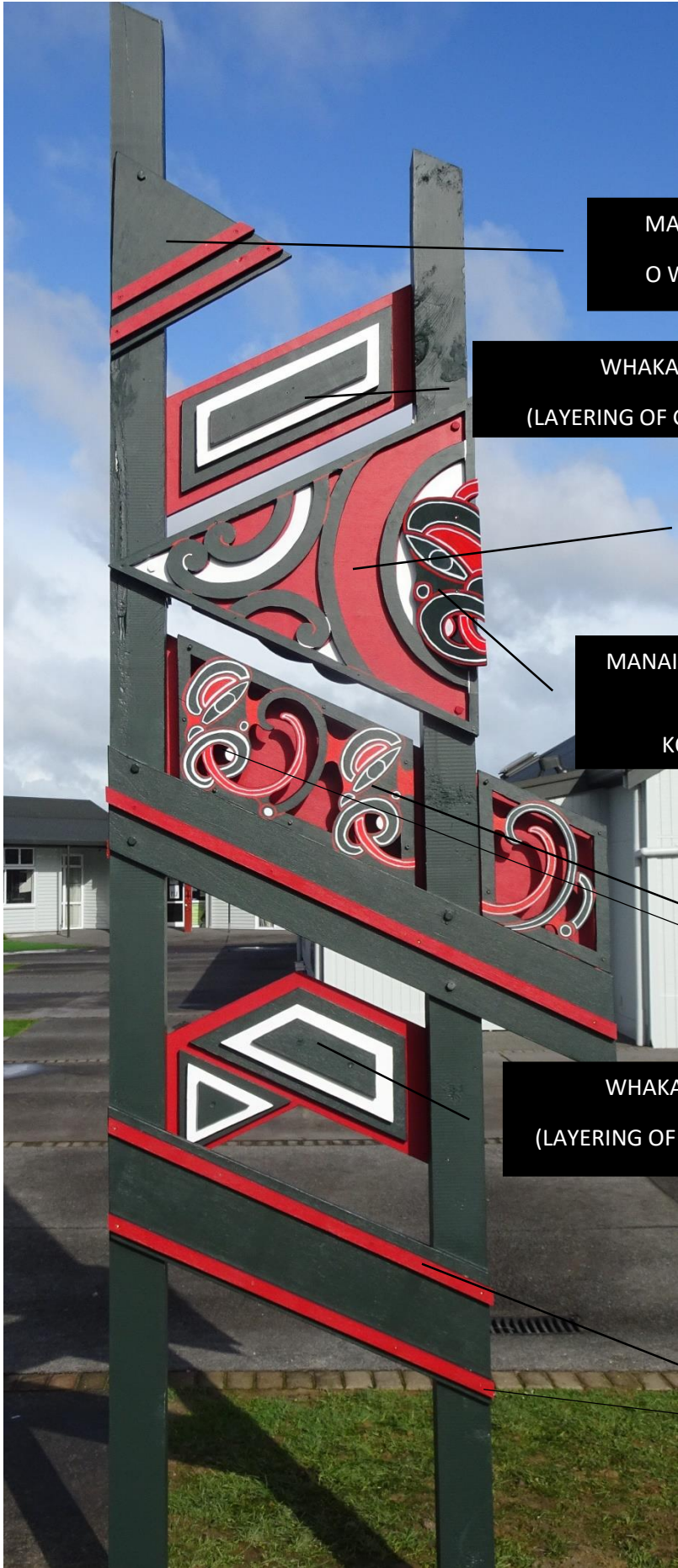


NGA RARANGI HONONGA
(CONNECTION LINES)

NGA MANAIA KO WAHIAO
RAUA KO HINEMOA

NGA NGARU O
ROTORUANUIAKAHUMATAMOMOE
(THE WAVES OF LAKE ROTORUA)

MANAIA (STYLISE FIGURE OF
STATUS)
KO TE RORO O TE RANGI



MAUNGA (MOUNTAIN)
O WHAKAPOUNGAKAU

WHAKAPAPA
(LAYERING OF GENEALOGY)

PUKETAWHERO
(HILL PAINTED RED)

MANAIA (STYLISE FIGURE OF
STATUS)
KO TUHOURANGI

NGA MANAIA KO
UMUKARIA RAUA KO
HINEMARU

WHAKAPAPA
(LAYERING OF GENEALOGY)

NGA RARANGI HONONGA
(CONNECTION LINES)



WHAKAPAPA
(BUILDING LAYERS OF GENEALOGY)

WHARE KAKANO
(HOUSE COLOURS)

NGA NGARU O
ROTORUANUIAKAHUMATAMOMOE
(THE WAVES OF LAKE ROTORUA)

UARATANGA O TE KURA
(SCHOOL VALUES)



MAUNGA (MOUNTAIN)
O WHAKAPOUNGAKAU

UARATANGA O TE KURA
(SCHOOL VALUES)

WHARE KAKANO
(HOUSE COLOURS)

HONONGA RARANGI MO NGA TANGATA O
TINI TUAKIRI
(MULTI CULTURAL CONNECTION LINES)

WHAKAPAPA
(BUILDING LAYERS OF GENEALOGY)

WHAKAMARAMA O NGA POU O TE HONO

MAIN FEATURES:

The main features in terms of the panel shape and form of Nga pou (Posts) TE HONO is based on the Powhiri (Formal Welcoming Process). It is important when performing the Powhiri that Manuhiri (Visitors) feel connected to the Tangata Whenua (People of this Land), the Whare Kura (School) and the Whenua (Land). This Hononga Rarangi (Connection line) is clearly seen in the Powhiri through the exchanges of the Karanga (Calling) and Whaikorero (Formal Speeches). When visitors enter for the first time on this Papa Whenua (Ground) it is by walking a line that is governed and created by the local protocols of the Hau Kainga (Hosting People). This eventually leads to the seating area of the formal speeches. The Whaikorero creates the next line whilst performing speeches opposite each other, and as a whole these analogy lines of connection are (Whiri) woven and plaited as one. This interwoven connection is the intention of the Powhiri.

Performing the Powhiri may vary from performing certain stages to completing all stages depending on Tikanga (Protocol) but the intention never changes.

The main features in terms of the panel shape and form are also suggestive of a Waharoa (Entrance way), whereby some panels are overlapping and angled like Maihi (Barge Boards) that bridge the side posts together as a whole. This is to pay homage to the entrance way in its traditional form acknowledging the past and present whilst looking to the future.

DESIGNS, PATTERNS;

The designs and patterns on the outside (facing road) are based from the historic brief given by the kura about the land and its occupation of this area by the eponymous ancestors throughout different periods of time. The Manaia that represent eponymous ancestors should be read from top to bottom in accordance to time period of earliest to latest settlement of Puketawhero. These ancestor designs are the (Kaitiaki) guardians and are placed facing the outside as protectors and guardians of this school.

The design and patterns (Ki roto I te Ao) on the inside represent (Nga Tamariki, Nga Matua, Nga Kaiako me te Ahurei o te kura) the children, parents, teachers and the culture of this school. The inside and outside patterns and designs as a whole re affirms the acknowledgement of our past present and future.

COLOURS:

The colours of red, green and white on the outside not only support the historic brief through the land Puketawhero (Hill painted Red), Whakapoungakau and our ancestors of whom many of their descendants are here today but to the Waharoa at the office which refers to the Kauwae Runga (All things Celestial, Heavenly) and the quest for the baskets of knowledge situated in the 12th heaven (TE TOI O NGA RANGI).

Repeated references of the land through the green colours can be seen on the inside. The black and white refer to the multi cultures of today and the white again highlights the purity of the school values. The purple, orange, light green and yellow colours represent the house groups.

Nga mihi nui kia koutou tena koutou, Na Colin Tihi.