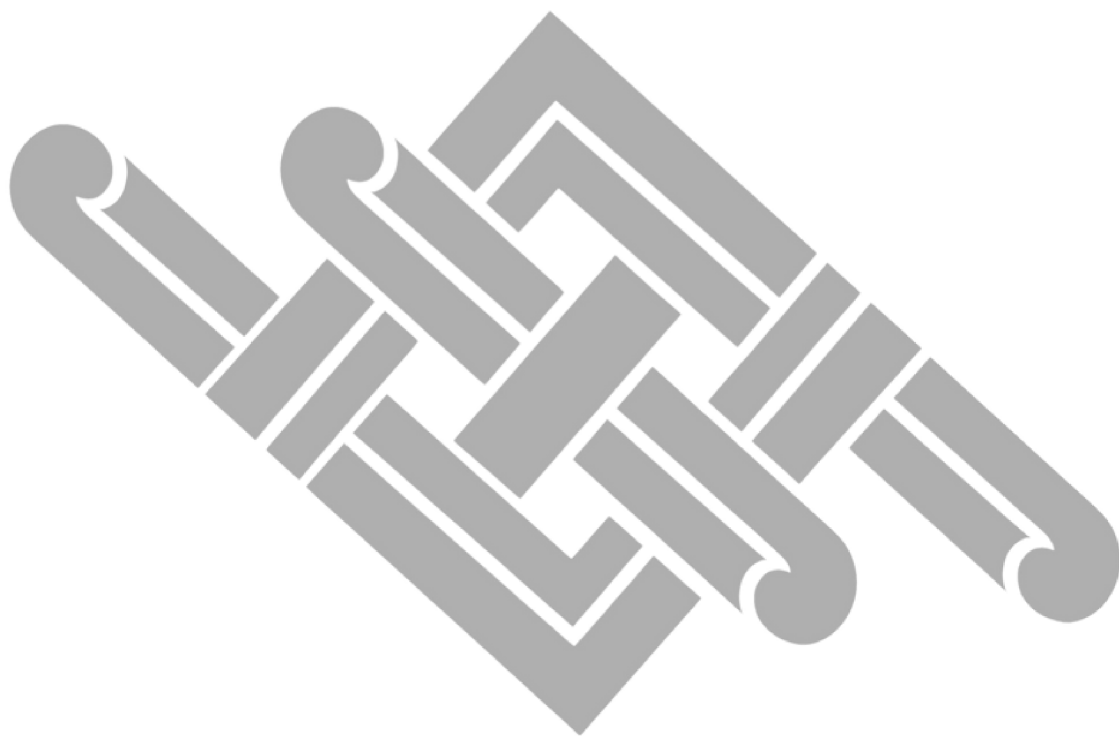


RAU PAPA



Rau Papa was inspired by the name Pūkenga Rau, by Raukawa representatives, given to the newly established Trades Training Centre in Tokoroa. *Rau Papa* speaks to the whakapapa of the land on which Pūkenga Rau stands, the whakapapa of ahikaa and kaitiaki of the land, as well as the residents of the communities occupying the land. Finally, *Rau Papa* speaks to the aspiration of continued growth and strength of whakapapa well-being and abundance of the South Waikato community, with the support and guidance of positive initiatives like SWIFT that encourage the attainment of higher learning.

RAU PAPA

NGĀ WHAKAMAHUKI

SYMBOLYSIM AND MEANINGS

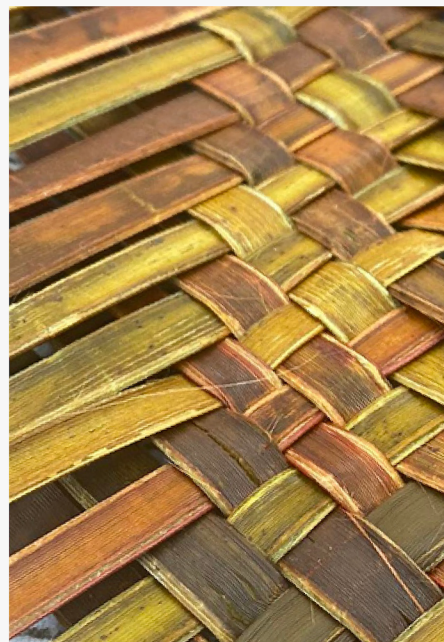


RAU

- 1.rau (numeral) hundred(s)
- 2.rau (noun) leaf, frond, plume spray, feather
- 3.taumata rau (modifier) remarkable, extraordinary, notable, outstanding - of people

PAPA

1. whakapapa (noun) genealogy, lineage, descendants
2. whakapapa (verb) to lie flat, lay flat
3. whakapapa (verb) to place in layers, lay one upon another, stack flat



RAU PAPA

SYMBOLYSIM AND MEANINGS



TAKITAHĪ

Takitahi is a fundamental weaving pattern in traditional and contemporary raranga and whāriki. Structurally, it is the strongest weaving pattern used to reinforce kete and whāriki.

Kete in this context symbolises the attainment of knowledge with direct reference to Tāne and ngā kete o te

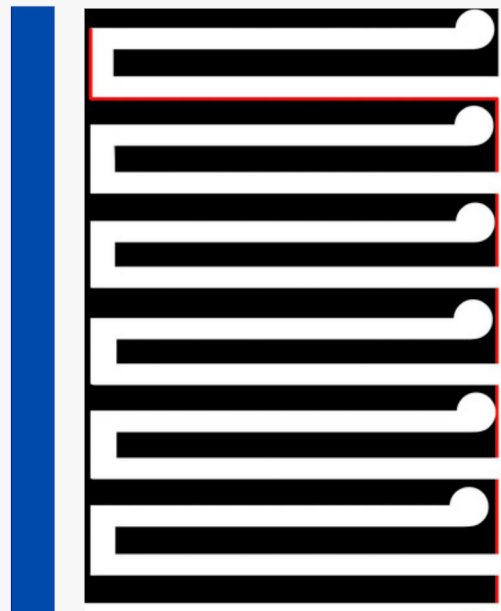
wānanga, while the whāriki aspect represents whakapapa, particularly acknowledging Ngāti Kahu-pungapunga, Ngāti Raukawa and the current communities who make up the modern South Waikato demographic.

KORU

The acknowledgement of whakapapa is continued throughout the design with the use of *koru*. The *koru* pointing North West (of Tokoroa) points to Kāwhia, home of Tūrongo. The *koru* pointing South East (of Tokoroa) points to Te Tairāwhiti, where Mahinaarangi comes from. The two *koru* running through the centre of the design have dual meanings.

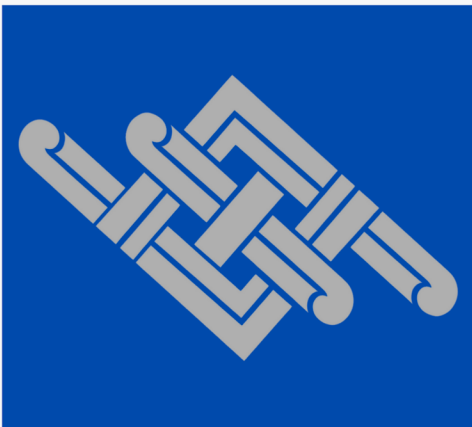
The first representing the unification of whakapapa between Tūrongo and Māhinaarangi, their son Raukawa and the descendants of Ngāti Raukawa.

Secondly, the two central *koru* represent the people and communities of modern South Waikato.



RAU PAPA

SYMBOLYSIM AND MEANINGS



WHAKAPAREARE

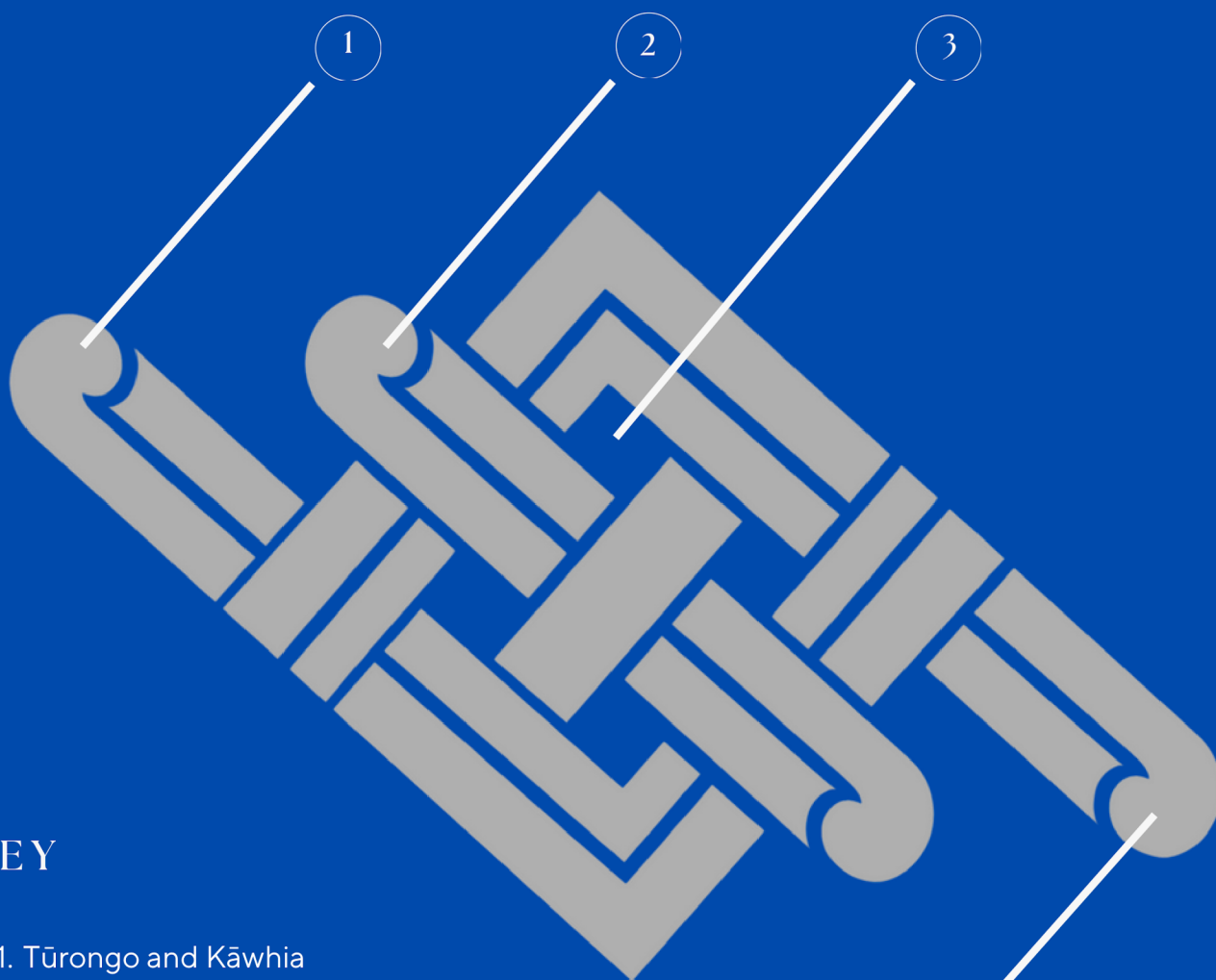
Whakapareare is a decorative weaving pattern seen in some kete whakairo and whāriki. *Whakapareare* are the openings seen in the images on the left. These *whakapareare* are strategically placed to form patterns that emphasise the narratives being told in these tāonga.

Whakapareare symbolises life, light, breath, opportunity and the ability to from one space to another.

In the context of *Rau Papa* and its use in, on and around Pūkenga Rau, *whakapareare* strongly represents the opportunities being offered and facilitated by Te Pūkenga | Toi Ohomai in the four key trades: Engineering, Automotive, Logistics & Carpentry.

Furthermore, as a result of the latter being offered to the South Waikato community, intergenerational abundance will prosper and strengthen simultaneously with the well-being of whakapapa consequently promoting individual, whānau and regional autonomy and integrity.

RAU PAPA



KEY

1. Tūrongo and Kāwhia
2. Raukawa (son of Tūrongo and Māhinaarangi)
Descendants of Ngāti Raukawa
People and communities of South Waikato
3. *Whakapareare* - opportunities presented in
the four key trades: Engineering, Automotive,
Logistics and Carpentry.
4. Māhinaarangi and Te Tairāwhiti