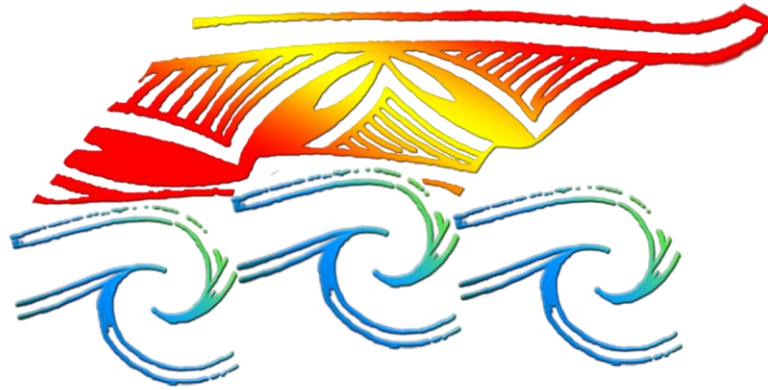


# Hui Fono Logo



## *He Waka Eke Noa*

The logo consists of two elements; the **ngaru** and the **vaka**.

The ngaru represents:

- Tangata Whenua and acknowledgement of Māori as the indigenous people of Aotearoa;
- The tidal currents and the kai that nourished us on our journey from Hawaiki nui , Hawaiki roa and Hawaiki Pamaomao ;
- The three waves of settlement of Aotearoa;
- The kai from the moana all depicted in our whakairo (carving), our tukutuku panels in our Whare Tupuna;
- Our kaitiaki (guardians) within the ocean and sustenance that the waves brought from land mass;
- Our navigation knowledge as opposed to oops I bumped into a land mass;
- Our farewell to our final journey to Hine-nui-te-po and oati (promise/oath) to Papatuanuku not to bury our people at sea but bury them on land.

The vaka represents:

- The Pasifika people and the great migration to Aotearoa;
- The vaka which carried and cared for our tupuna during the migration;
- The societal make up to Aotearoa as a journey of togetherness;
- Navigating the ocean with a transportable knowledge of culture and economy from birth to death (social systems and processes);
- Our journey from within the Pasifika and crossing the great divide to Aotearoa.
- Our great ancestors and navigators who mastered ocean voyaging and vaka construction
- Our knowledge sharing, through the voyage for sustainable economy to longer ocean voyaging.

And together representing the depth and width of Te Moana-nui-a-kiwa;

The logo illustrates the relationship between both Tangata Whenua and Pasifika peoples, supporting each other to move forward on a journey of learning.

The incomplete vaka depicts Māori and Pasifika in pursuit of professional development, based on a desire to always improve for the best outcomes for our learners.

### **He Waka Eke Noa – Whakatauki**

This whakatauki (proverb) is about an experiential journey in which everyone may embark upon. This relates to a waka not being owned by one person but was used by all within the whanau and hapu. In this context, it also relates to a means of transportation of knowledge, whakapapa, taonga, tikanga, kawa, kai and tangata (living and dead).