



**Te Kawa Mataaho**  
Public Service Commission

# Te Kawa Mataaho Cultural Design Tikanga

2021

03	Karakia   Chant
05	Kaupapa   Objective
06	Kōrero   Narrative
10	Toi   Design
13	Tikanga   Application

Developed with [Fly](#)

# Karakia | Chant

---

*I moea te pō,  
He pai te pō,*

*He āhuru te pō,  
He pō kawē kōrero mai i te pō.*

*Ka maranga ake i te atatū,  
Ka whakaaro i ngā kawenga mai a te pō.*

*Ara mai ana te rā  
I runga i te tuarā nui o awatea,*

*Ko māramatanga  
tāna i kawē mai.*

*Anei tā te pō kōrero.*

*Nā  
Tā Pou Temara*

The darkness slept,  
All was well,

A peaceful night,  
The night spoke forth from darkness,

Rising up from the twilight,  
Bringing forth thought from the night,

Rising forth into the day,  
Upon the broad expanse of daylight.

Enlightenment  
springing forth.

This is the story of the night.

English by  
Johnson McKay  
Kaiwhakahaere Matua, [Fly](#)

# Kaupapa | Objective

A visual design narrative that:

- 
1. Represents the aspiration for stronger Māori Crown relationships.
  2. Expresses a two-world view of the Spirit of Service
  3. Speaks to the meaning of the name Te Kawa Mataaho

# Kōrero | Narrative



## Kōrero | Narrative

In 2017, Professor Pou Temara, working with Te Taura Whiri i te reo Māori | Māori Language Commission gifted this agency's te reo Māori name, Te Kawa Mataaho.

The foundation of this name comes from the Māori tradition, Te Hou Mataaho – the place where leaders stand.

---

**Ko te Hou Mataaho, ko te wāhi o te ātamira ka tū ēnei tangata, wāhine rānei, i a rātau ka tū ki te kōrero, ki te whakatakoto māhere, ki te whakahauhau i te rōpu, ki te ārahi i te hapū, i te iwi, i ngā kaimahi.**

*The Hou Mataaho is the place on the stage that these types of men and women stand to speak, to present a plan, to urge and encourage, to guide the hapū, the iwi and their staff.*

The orator	Tangata pū kōrero
The expert	Tohunga
The kapa haka leader	Kaitātaki kapa haka
The chief	Rangatira
The lecturer	Kaikauhau
The teacher	Kaiako
The change agent	Kaihautū
The leader	Kaiārahi

---

### Seeking Te Hou Mataaho

A speaker will seek out his “Hou Mataaho” to align the kōrero to inspire and inform the listener. The kaitātaki kapa haka will prance out in front, return to the back, spring into the air and ensure that he leads his kapa to capture the attention of the audience.

Critical to the role of Te Hou Mataaho is being positioned in the best place to lead, speak, direct and advocate. At that Hou Mataaho he or she can best be heard and seen by the crowd.

### Te Kawa Mataaho

The name Te Kawa Mataaho reflects the essence and purpose of our agency. It speaks to being an authority for maintaining kawa | protocols and practices as it leads the public sector in the service of our nation.

Leadership can be expressed through the role of the manu ariki serving the wider flock, just as Te Kawa Mataaho works with the Public Service to create manu ariki in each organisation.



---

#### Ko Te Manu Ariki Whakataka Pōkai

The Manu Ariki will adjust as necessary to the strength of the wind or the journey to best guide the flock. Sometimes the Manu Ariki is leading from the front. Other times from the right or the left. The Manu Ariki determines where the birds are most healthy and strong and to give command to roll, fly upwards, downwards or change course.

**Mēnā ka mātakitaki i te hia rau mano manu e tuhi ana i te toi kanikani a te pōkai manu i ngā ahiahi, ka mīharo a ngākau tangata ki te ātaahua o tā rātau rere. Kotahi tonu te manu e ārahi ana i taua pōkai. He mōhio ia ki tōna hou mataaho. Koia ka kīa taua manu, ko te manu ariki whakataka pōkai.**

*“When you watch several thousand birds flying in formation, the human heart is amazed at the beauty of their flight. One bird guides that flock. He knows his hou mataaho.”*

---

**Our visual design identity is grounded in a two-world view of the fundamental characteristic of the Public Service – acting with a Spirit of Service. We have identified three themes:**

## **1. Ka manaaki tātou i te tangata (We serve people)**

Ko te manaaki tangata – whānau mai, hapū mai, hapori mai, iwi mai – he mahi māori noa ki a mātou. E hua mai ana i tō tātau whakapapa, e aratakina ana e ō mātou ngākau aroha. | Serving our people – whānau, hapū, hapori and iwi – comes naturally to us. It flows through our whakapapa, directed by he ngākau aroha | empathy.

A manu ariki | leadership application of this theme can be expressed as:

Ka kimi te manu ariki i te ara e tuku ai i ngā rongō ā-puku o te pōkai kia topa, kia ngātahi ai te tauhi. Ko tēnei aratakitanga, he mata-rau, he hihiri, he pīngore. | The manu ariki looks for ways to allow the natural instincts of the pōkai to soar, gliding in harmony and unison. It is leadership that is multi-faceted, dynamic and flexible.

## **2. He ngākau whakaiti ō tātou (We have a humble heart)**

Ka manaaki tangata i runga i te ngākau whakaiti me te aro ki te mana taketake i roto i ngā tāngata e manaakitia ana e tātou. | We serve with humility and recognise the individual mana and inherent dignity of the people we serve.

A manu ariki | leadership application of this theme can be expressed as:

Ka ārahi te manu ariki i te rere a te pōkai, he ngāwari tōna āhua, me te mōhio mō āhea tika ai kia arataki, kia tuku rānei i tētahi anō hei arataki. | The manu ariki guides the flight of the pōkai, flexible and ngāwari, knowing when to lead and when to make space for another’s contribution.

## **3. Ka ū te rere ki tō tātou pae tawhiti (We hold firm to our vision)**

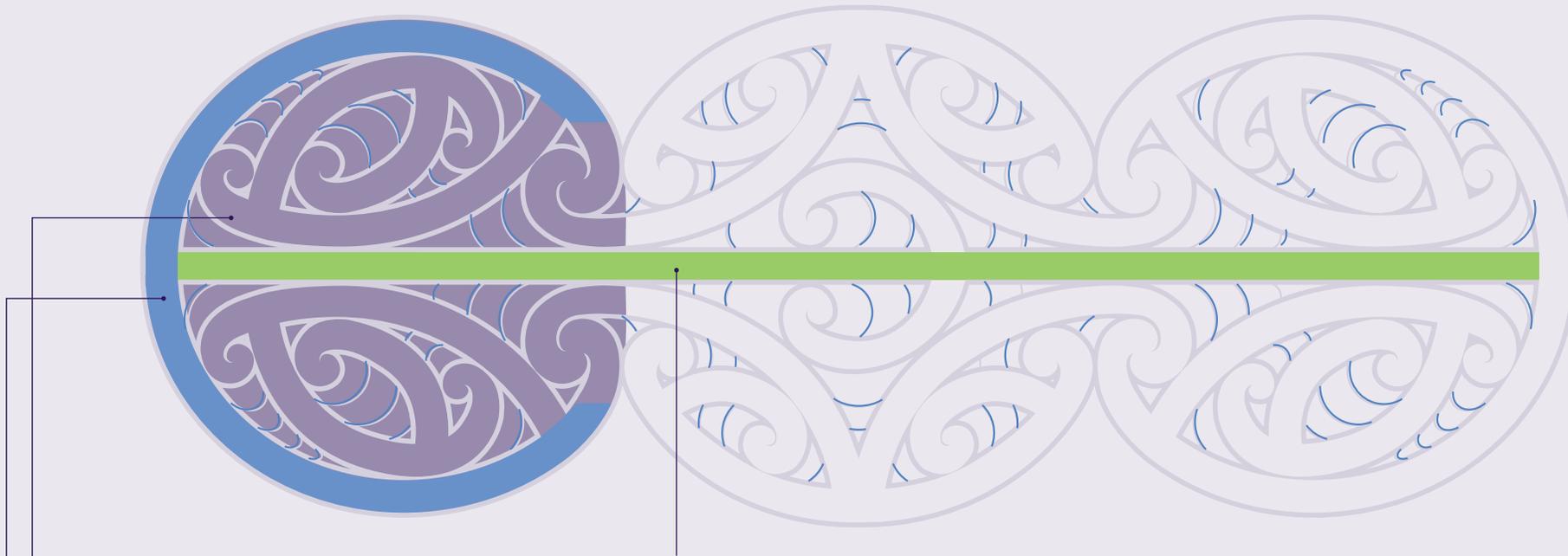
E ākina ana tātou e te karanga kia whakapiki i te oranga o te iwi whānui, o ngā tāngata katoa o Aotearoa. E whakamahi ana i te tuakiri me ngā mātauranga motuhake o Aotearoa e tutuki ai tēnei. | We are motivated by the karanga to improve the wellbeing of te iwi whānui, all New Zealanders. We draw on our unique Aotearoa New Zealand cultural identity and knowledge to make this happen.

A manu ariki | leadership application of this theme can be expressed as:

Kei te titiro matawhānui te manu ariki ki te rautaki, ā e ū ana ki tōna “hou mataaho”, e titikaha ana ki tana take, ki te arataki i te kāhui kia whakapūmau ai i ngā hua mauroa, i ngā hua hōkaka mā te iwi. | The manu ariki has strategic vision and holds to their “hou mataaho”, steadfast in their purpose to lead the group to deliver long-term, aspirational outcomes for people.

# Toi | Design





● **KŌIRI:**  
**RESPONSIVENESS \ MANAAKI**

The design is formed using the kōiri kōwhiri pattern, Kōiri means to bend and sway. In this case it is a representation of he ngākau whakaiti. The Manu Ariki is responsive, flexible and ngāwari, knowing when to lead and when to make space for another's contribution.

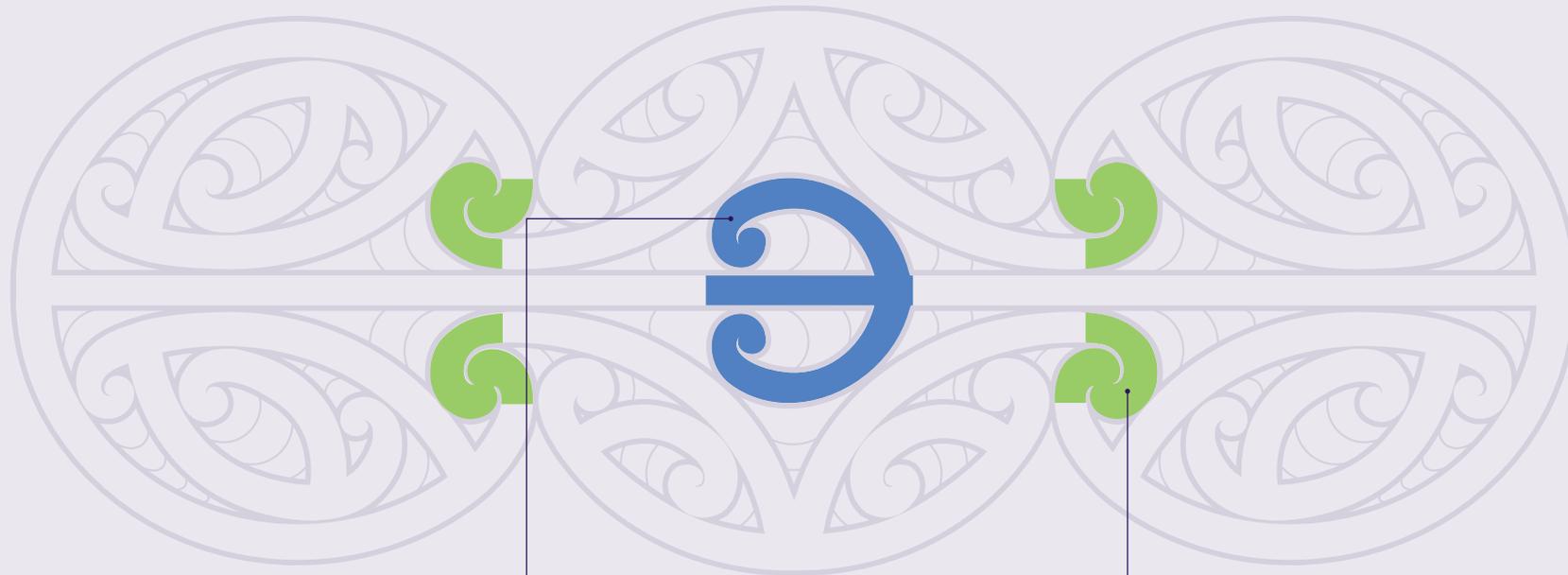
● The *unaunahi* element reinforces the energy and power of the flock, effecting positive change. The unaunahi represents manaakitanga, enhancing the mana of all within the Public Service and the communities being served

● **TĀTAI HANGARITE:**  
**BALANCE, EQUITY**

The core design is mirrored down a central axis. This represents balance and equity in all it's forms. But in particularly:

- Equity and balance in the partnership relationship between Māori and the Crown.
- A bi-cultural model
- A symbiotic relationship between home and community with the Public Service.

This is the central uho or core of the design. Energy and light are able to transition through this central core, outwards towards all branches of our community, ensuring no one is neglected by the Public Service.



● **MANGOPARE:  
STRENGTH, VITALITY**

In the centre of the design is a mangopare, a form that represents strength, energy and vitality. It represents here the principle of being ū ki te pae tawhiti, or being consistent and deliberate to pursue outcomes for people. The directional energy of the design connects us to our past and the knowledge and insights of our tūpuna, with our present to inform and shape our intentions for the future.

● **RAURU:  
HEI MANAAKI TANGATA**

The rauru spiral is a connecting link between all parts of the design. It represents the principle of hei manaaki tangata, serving our people through connections to whānau, hapū, hapori and iwi. These connecting links create dynamic energy throughout the design.

# Tikanga | Application



## Tikanga | Application

This design has embedded into it kōrero tuku iho and mātauranga Māori. The narrative of the Manu Ariki was gifted by Tā Pou Temara. It was further developed into a series of principles and design expressions through wānanga with Māori public servants. As a result, the design should not be used, unless this guideline has been consulted to fully understand what the elements mean.

The design should be used to convey:

- The dynamic energy of the flock of birds, representing the public service moving in unison
- A sense of responsive flight, momentum.

### COLOUR APPLICATION

- Colour can enhance the focus of a central flow of energy in a particular direction ([pages 15-18](#))
- Colour can also enhance the beauty of flight, by breaking up the design into multiple colours. This feels like birds responsively interacting with each other ([pages 19-24](#)).

### INDIVIDUAL CROPS

- The mangopare can be highlighted to focus on the direction energy towards a future outcome ([pages 27-30](#))
- This element can be used to convey wings in flight, with a directional energy ([page 31, right](#))
- This element has a softer, more organic shape and works well to as a smaller element of design on pages which do not need the full art ([pages 34-35](#))
- A headline or paragraph frame ([page 39](#))
- When required, a more subtle watermark design can be used as a recessive element ([pages 40-43](#)).



**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here

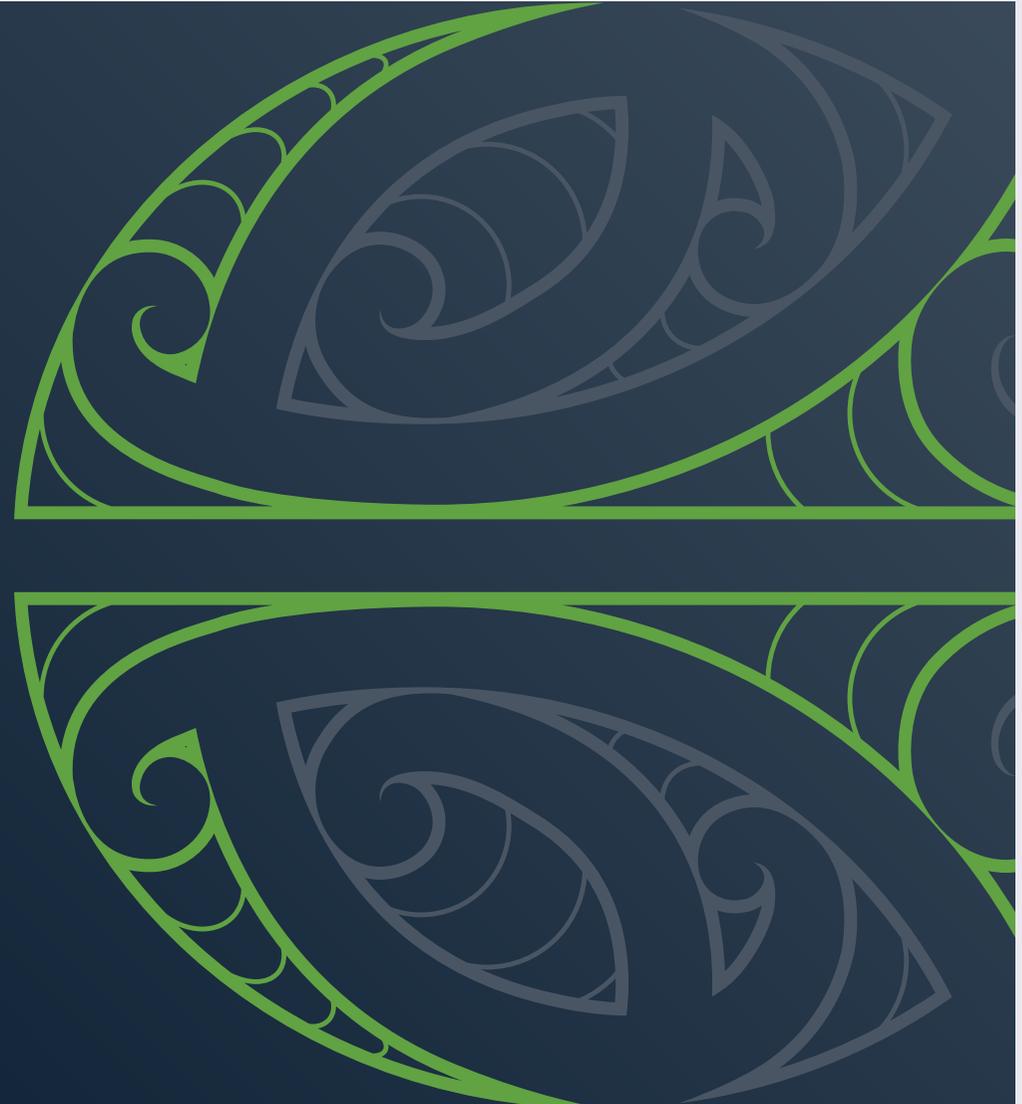




**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here  
Business unit here





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here



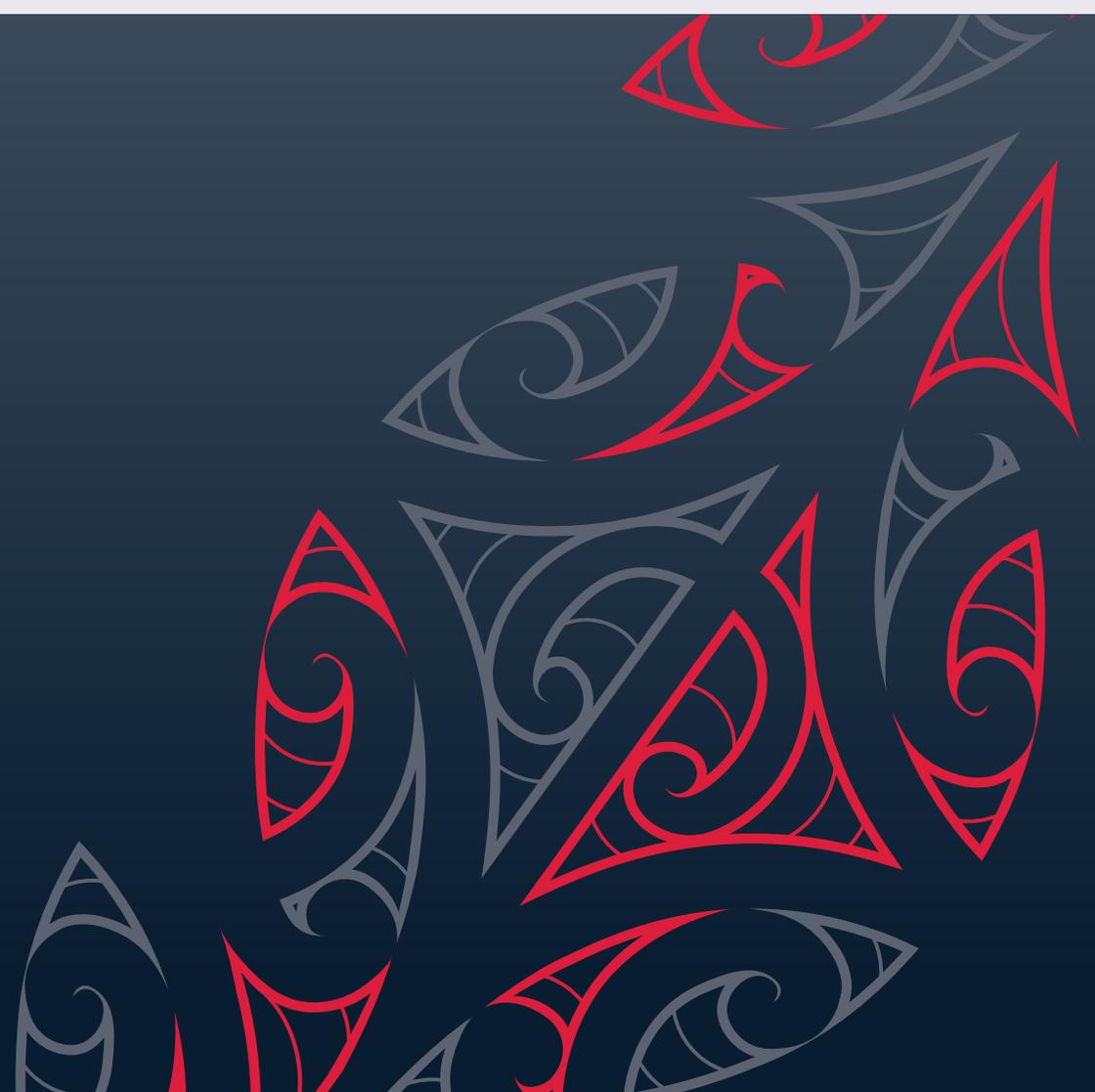


**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here



Slide/divider title





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here  
Business unit here



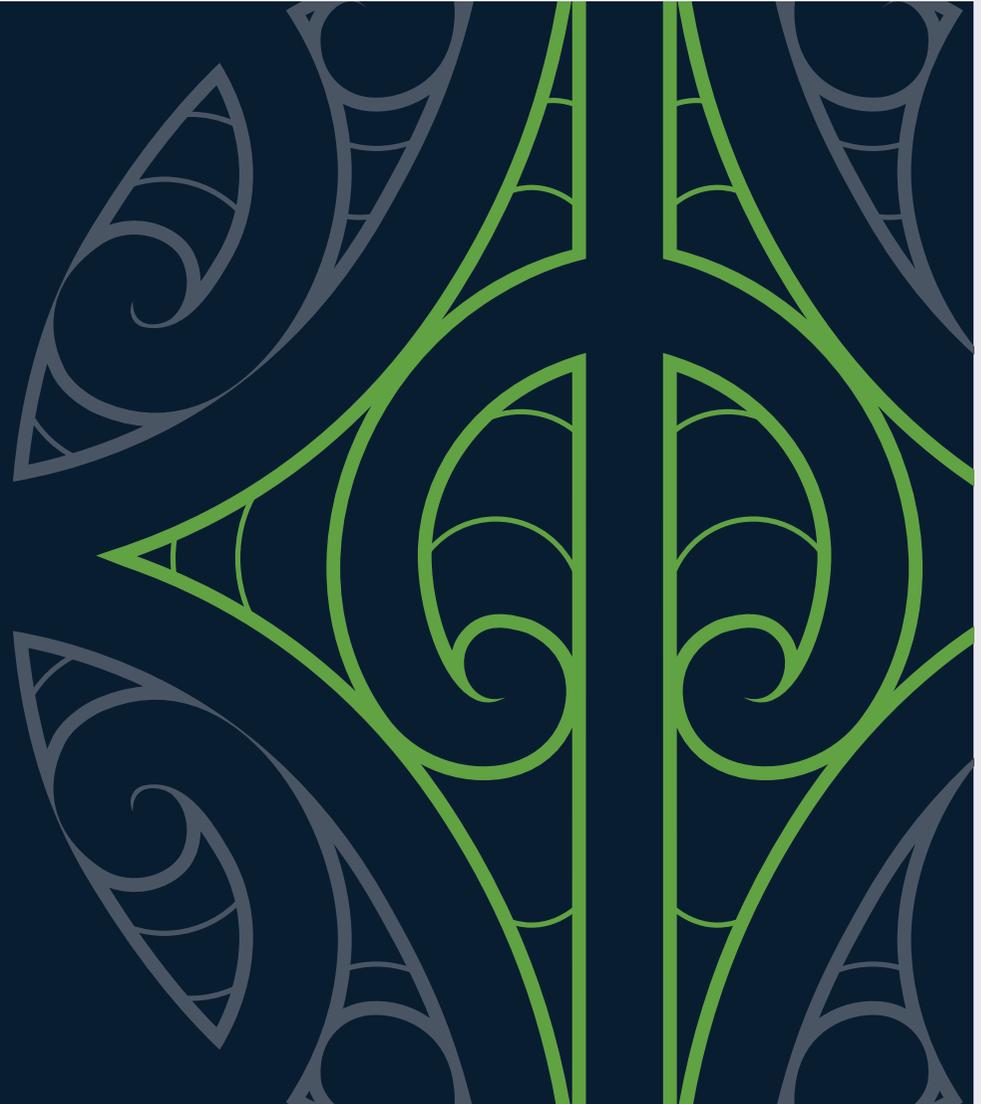


**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here





 **Te Kawa Mataaho**  
Public Service Commission

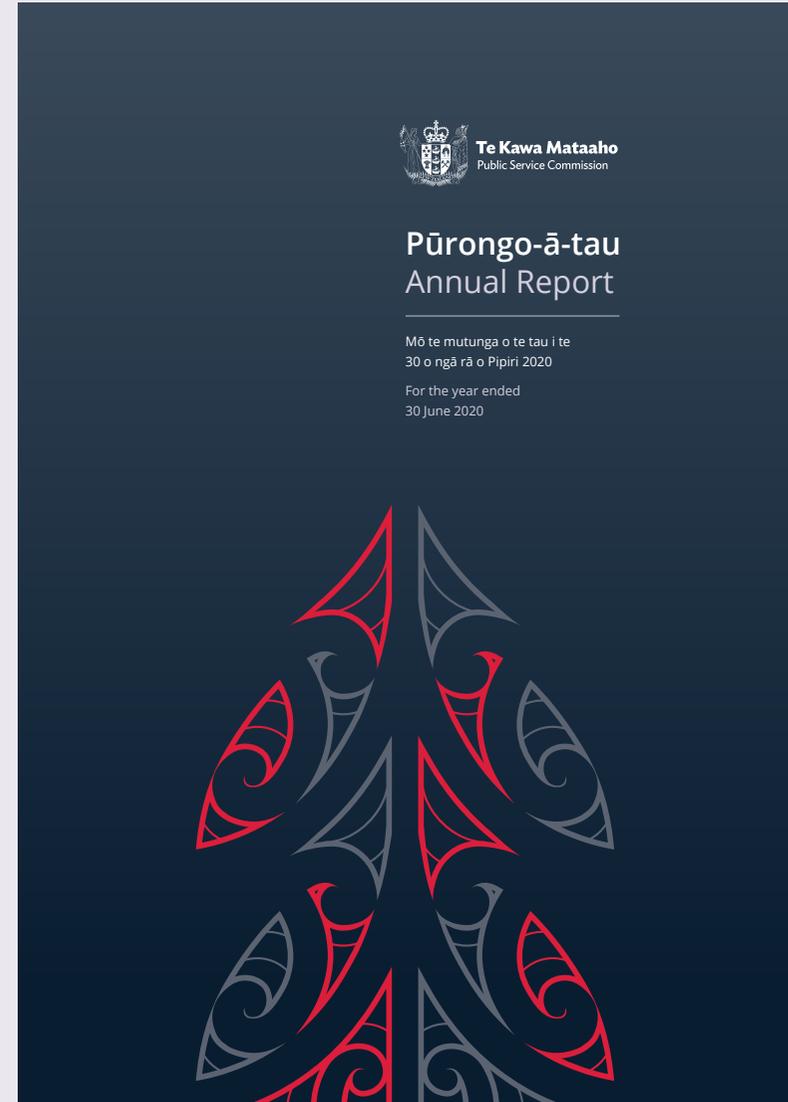
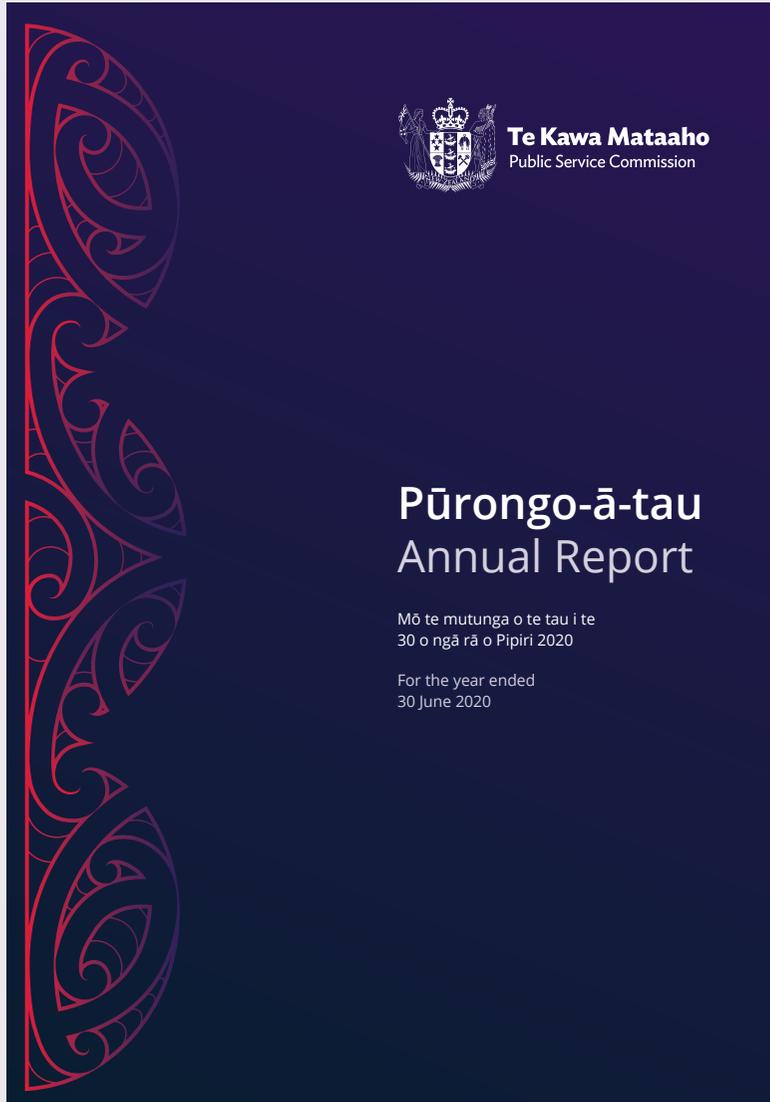
**Presentation title**

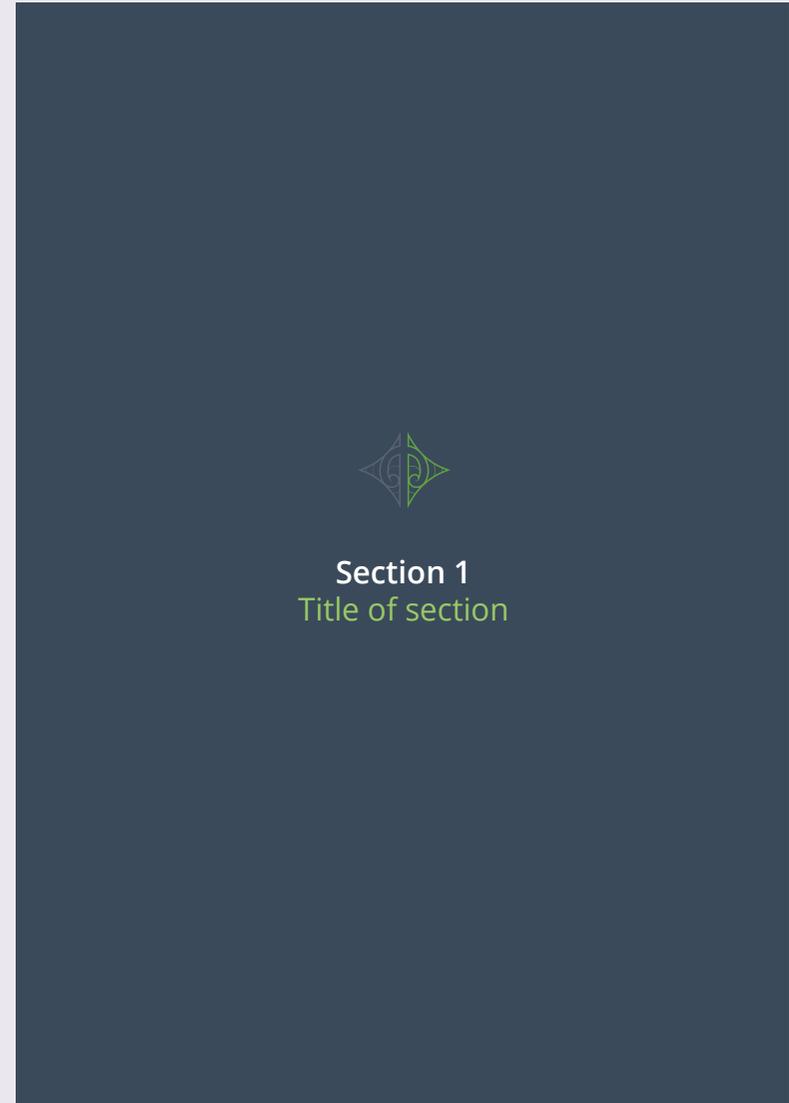
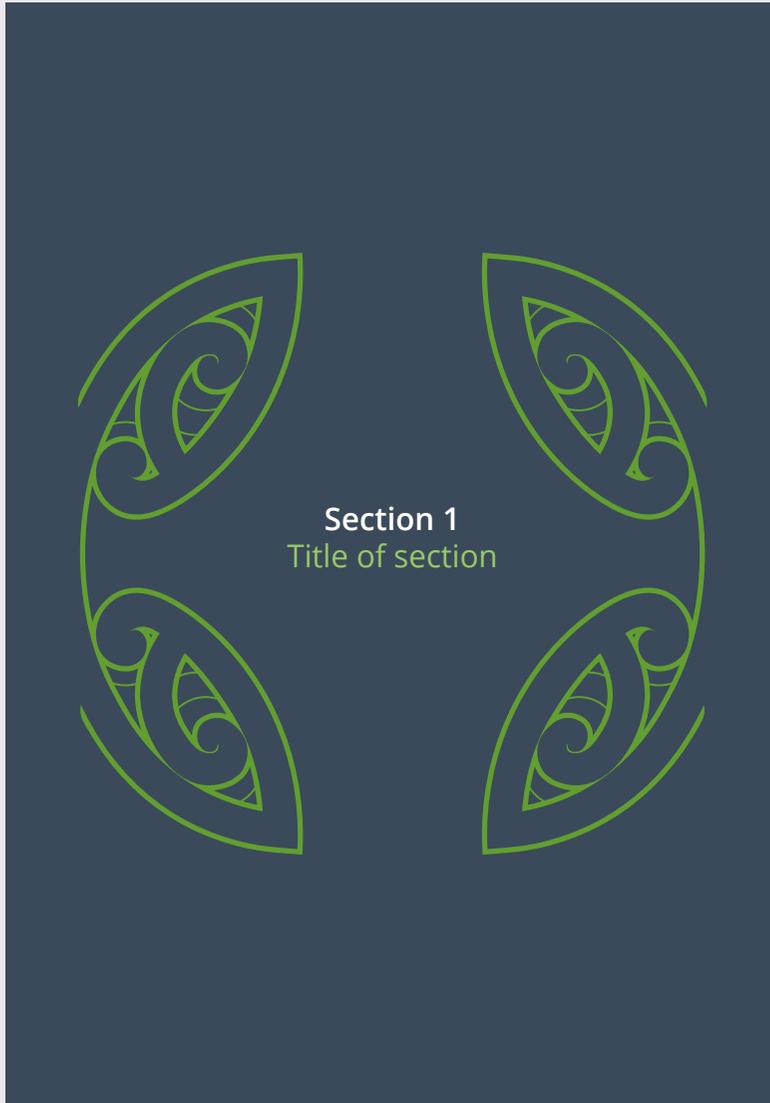
Presenter name here  
Business unit here



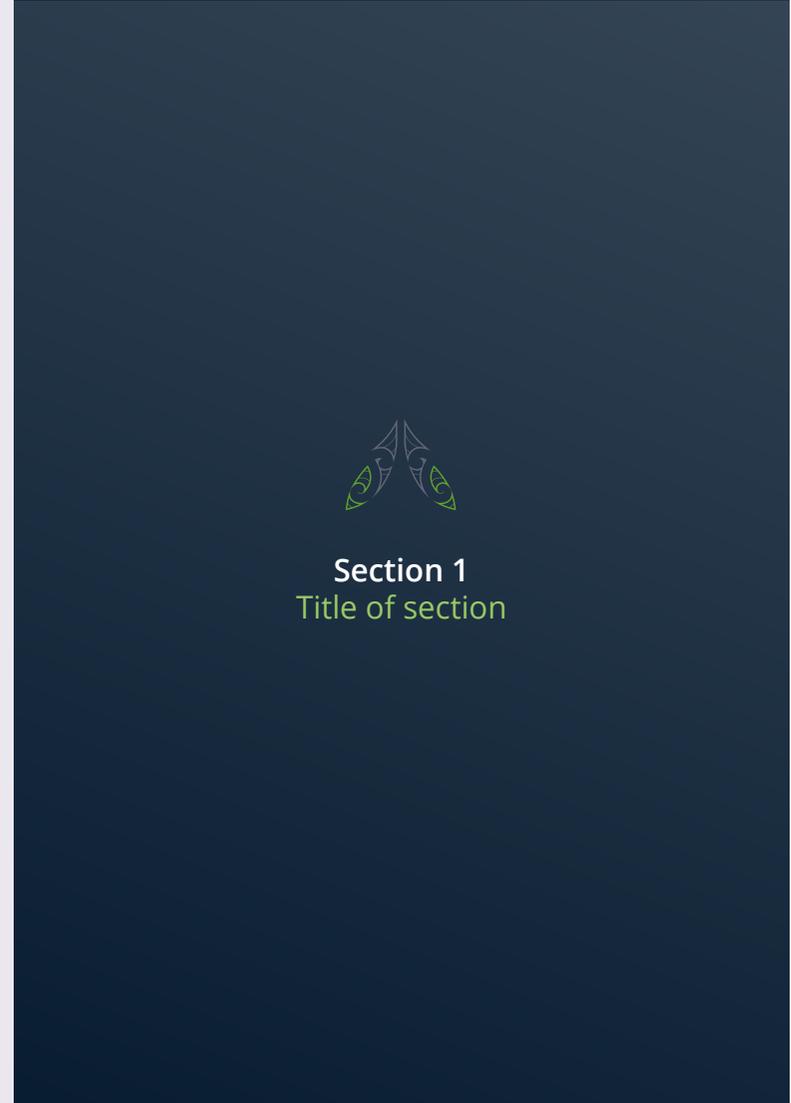
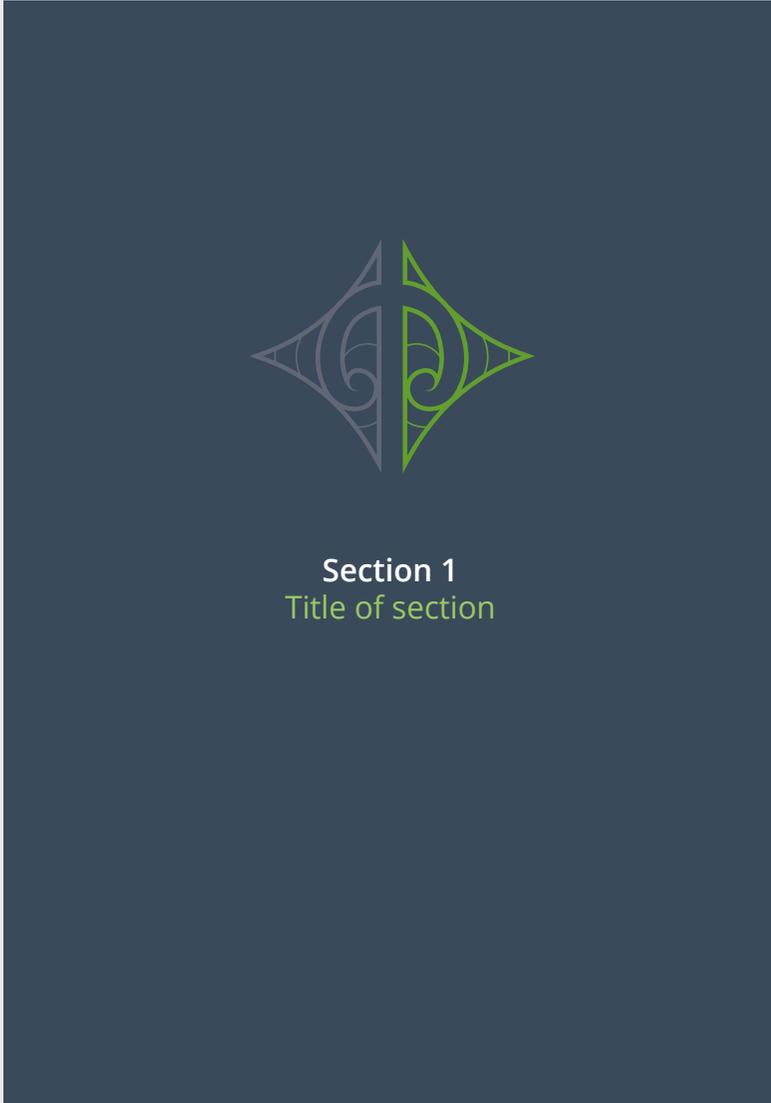
Slide/divider title

## Section 2: Application





## Section 2: Application





**Te Kawa Mataaho**  
Public Service Commission

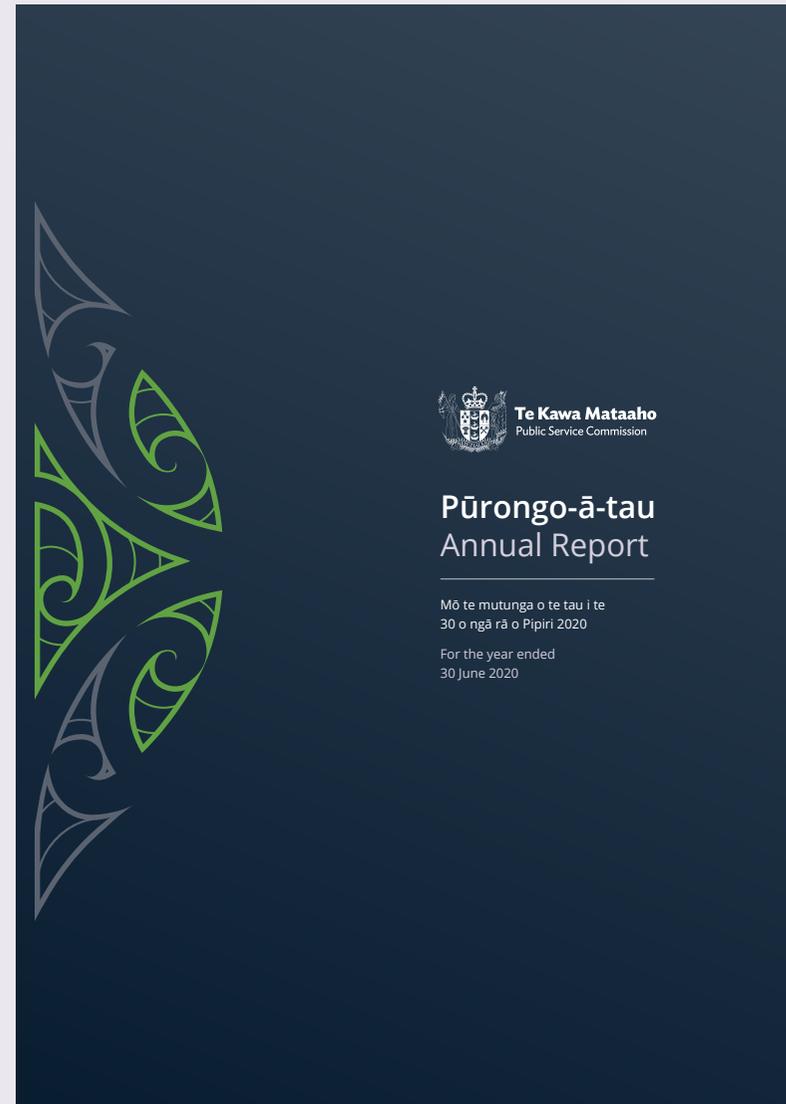
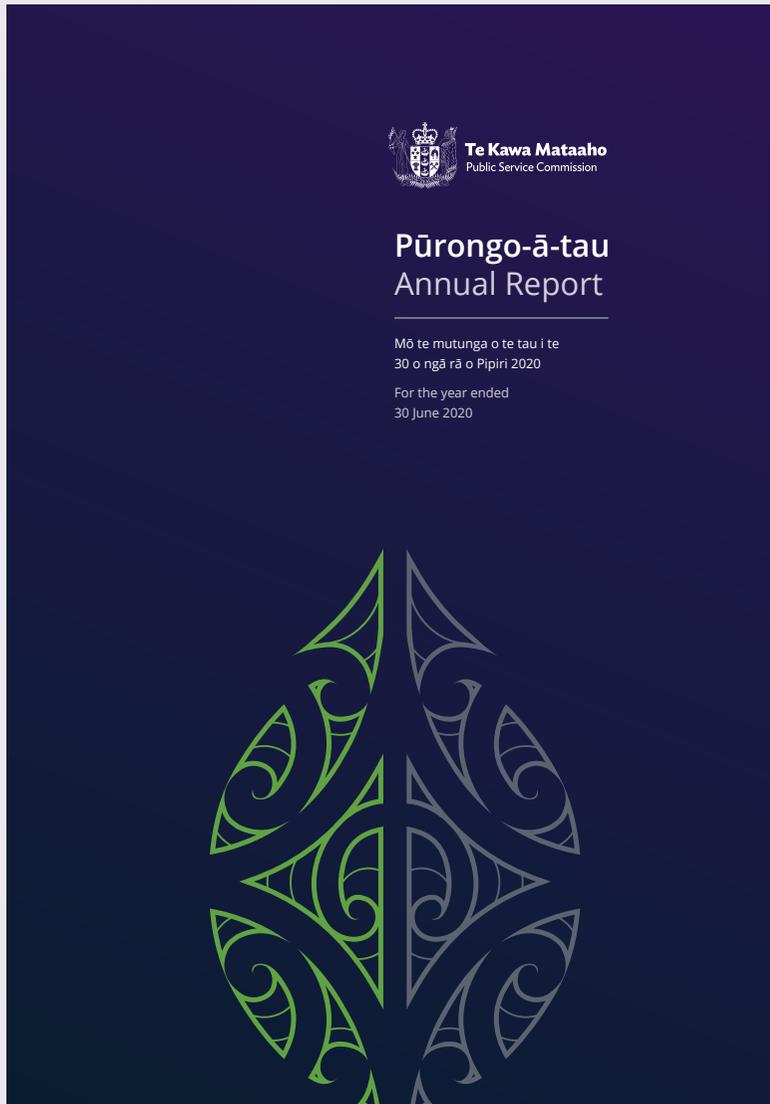
# Presentation title

Presenter name here

Business unit here

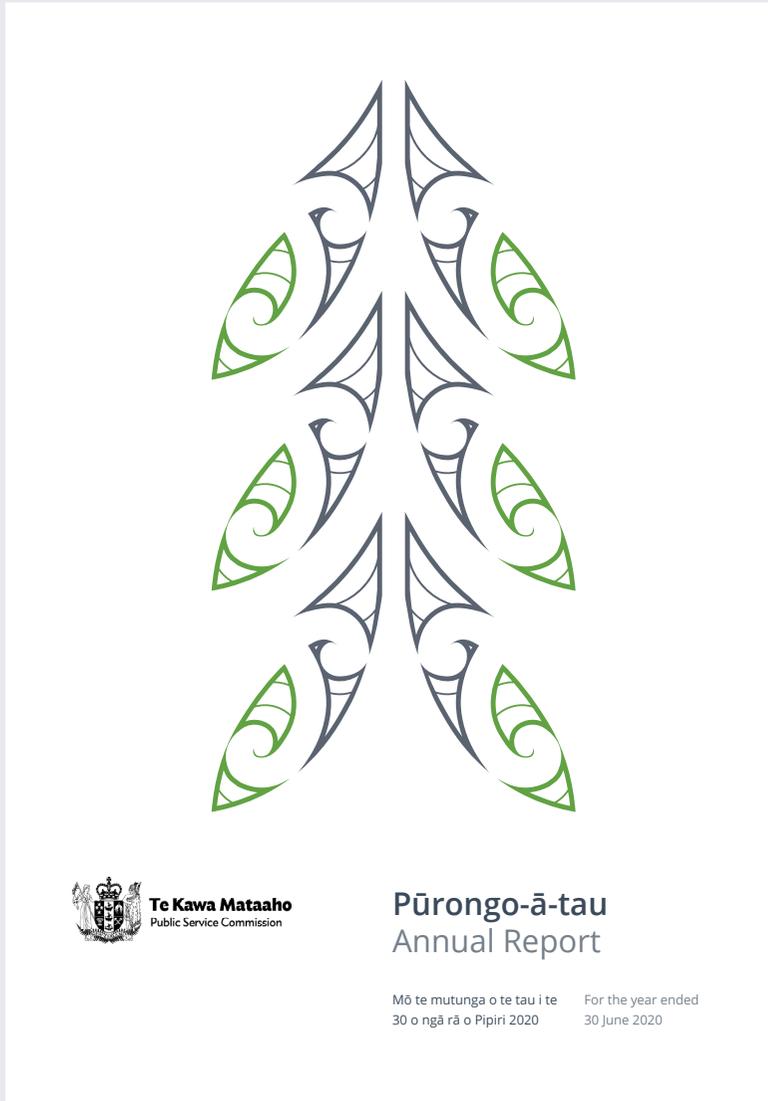


## Section 2: Application

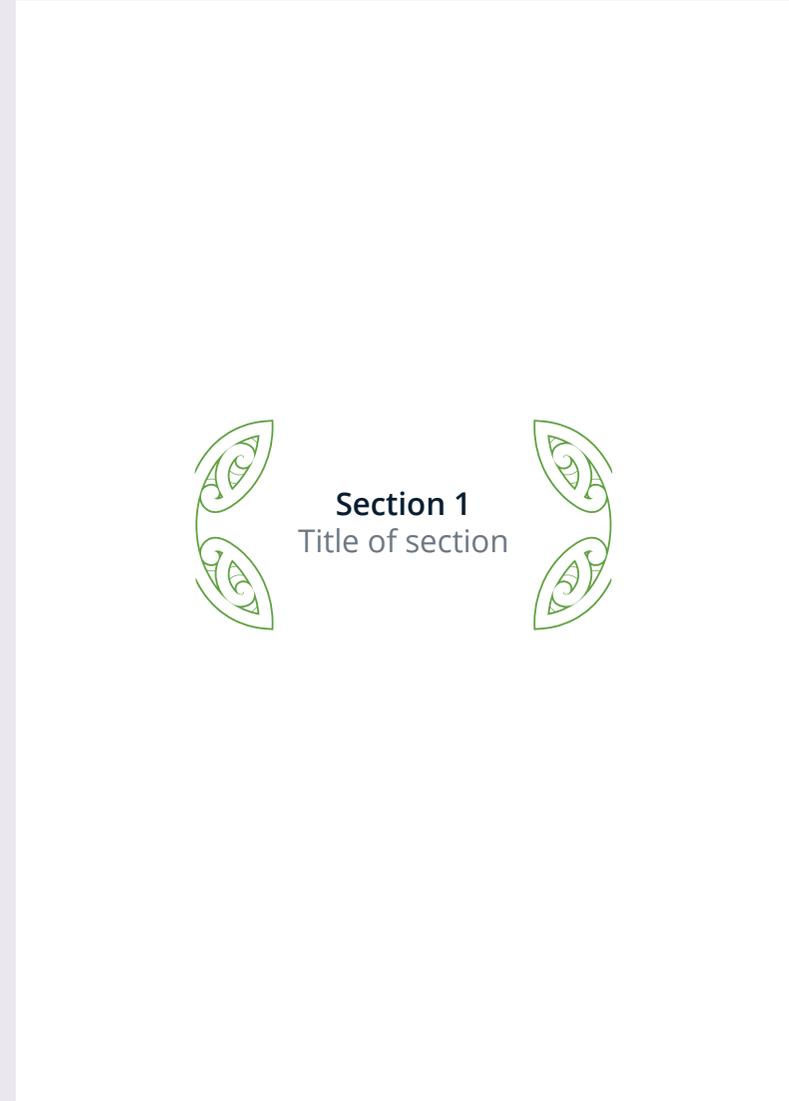
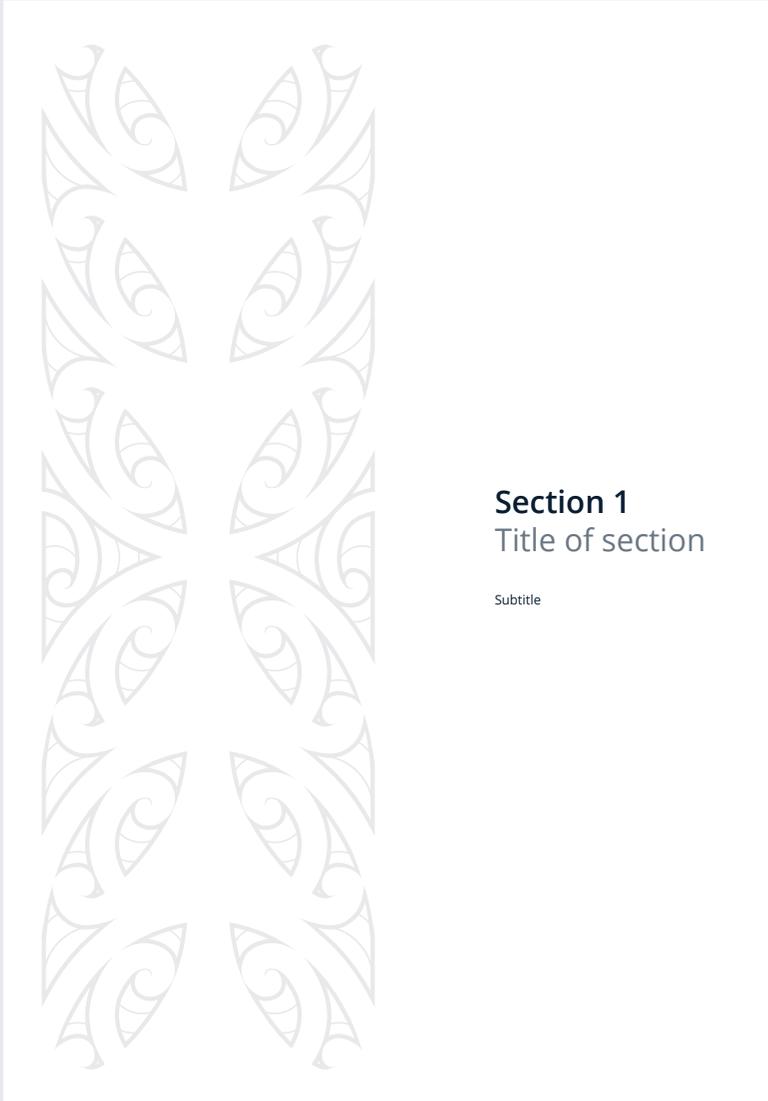




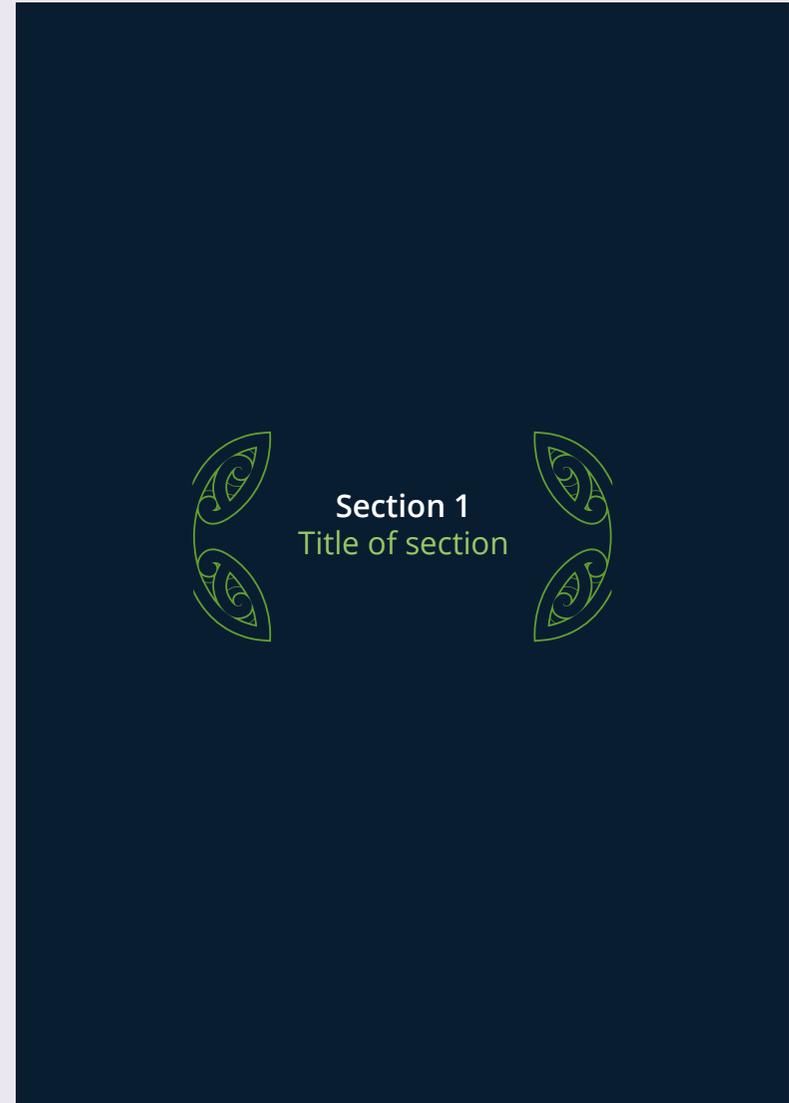
## Section 2: Application



## Section 2: Application



## Section 2: Application



## Section 2: Application

When required, a more subtle watermark design can be used as a recessive element.

### Header

Itatibea con plition sequiam audis iunt quam vit quo  
mil mod mo exces int est, erum int laut unt ut alia  
que natior arumqui saeceptati sim quisit, sectur,  
sequam quatia ped qui ommodi dolorum fugit  
eossiero il moluptatur

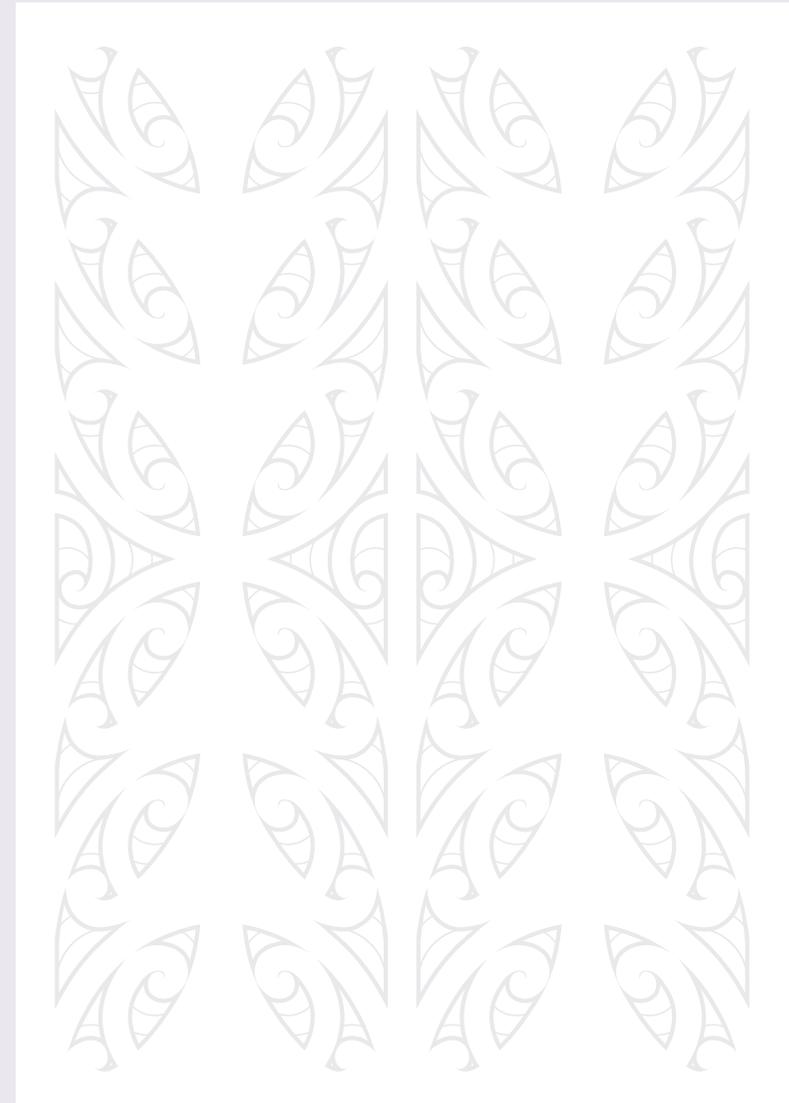
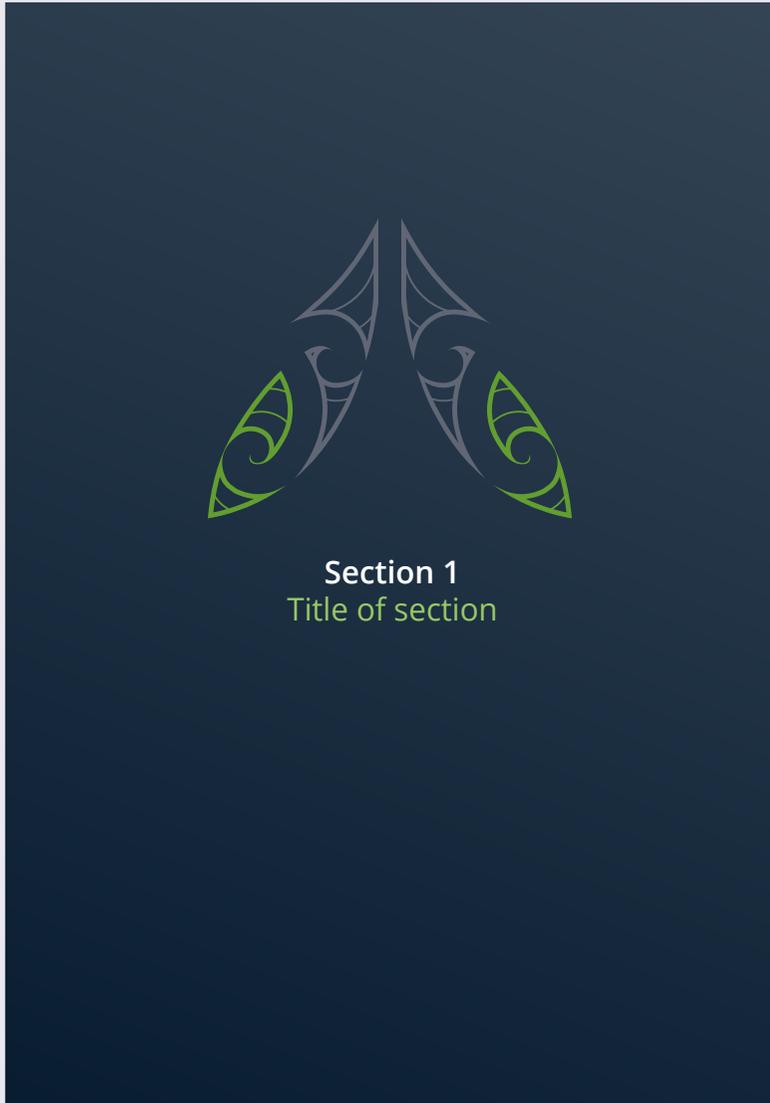


# Header

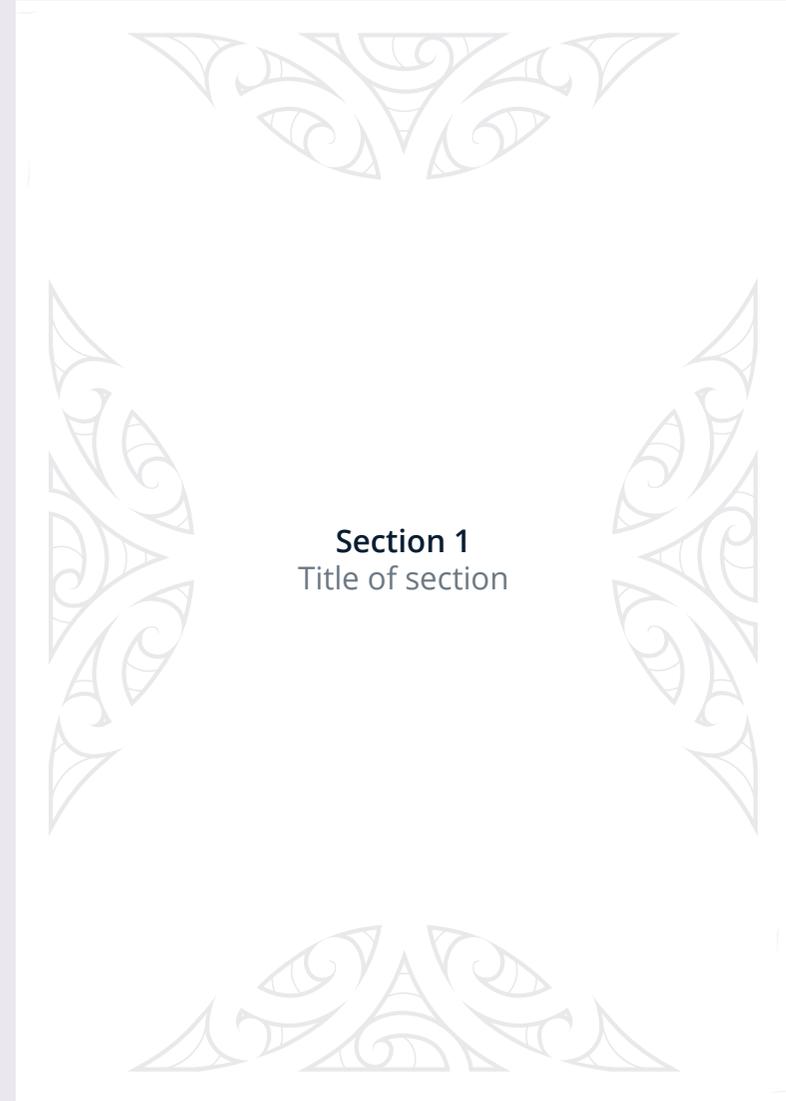
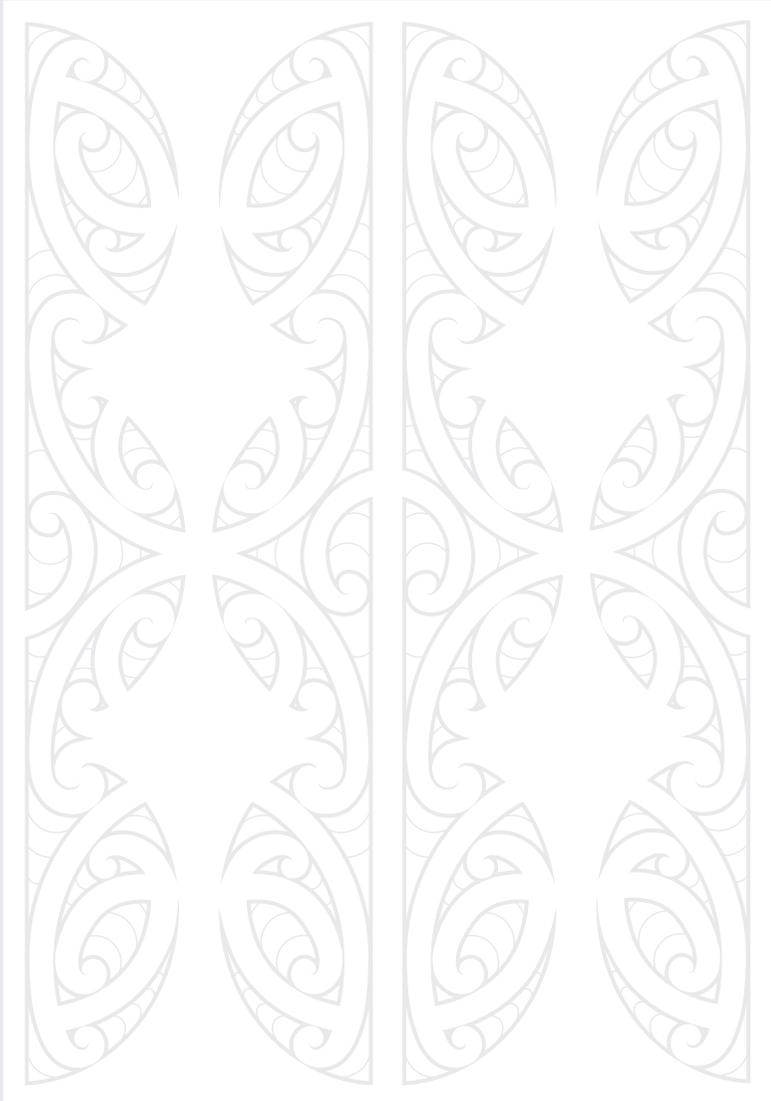
Itatibea con plition sequiam audis iunt quam vit quo  
mil mod mo exces int est, erum int laut unt ut alia  
que natior arumqui saeceptati sim quisit, sectur,  
sequam quatia ped qui ommodi dolorum fugit  
eosserro il moluptatur



## Section 2: Application



## Section 2: Application





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here

Business unit here





**Te Kawa Mataaho**  
Public Service Commission

# Presentation title

Presenter name here  
Business unit here





**Te Kawa Mataaho**  
Public Service Commission

**Presentation title**

Presenter name here

Business unit here



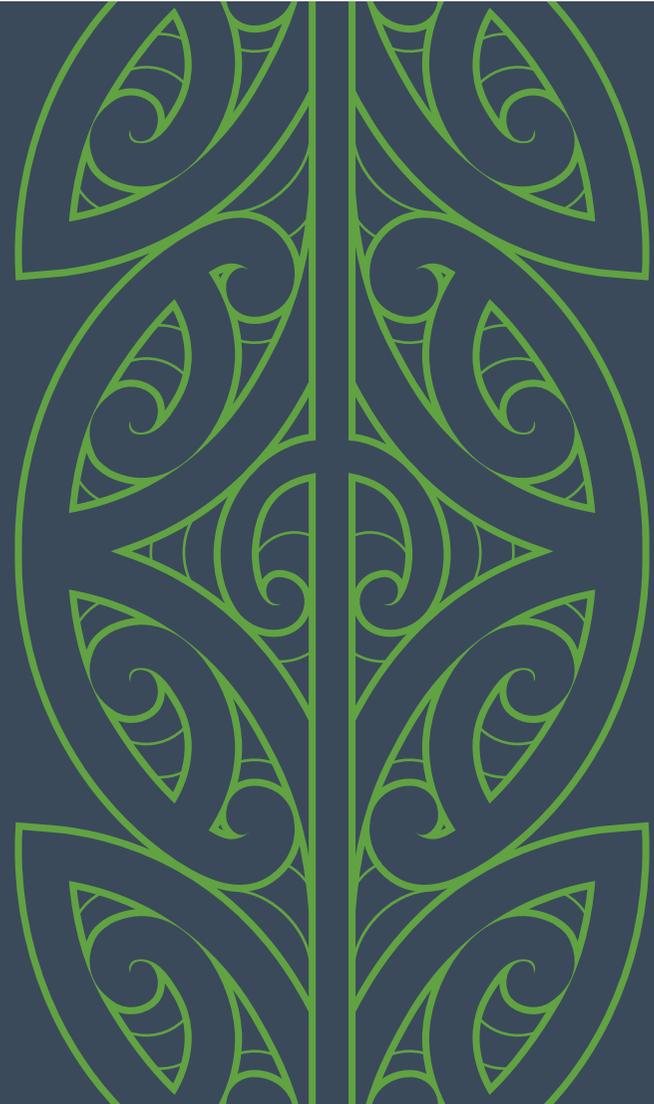


**Te Kawa Mataaho**  
Public Service Commission

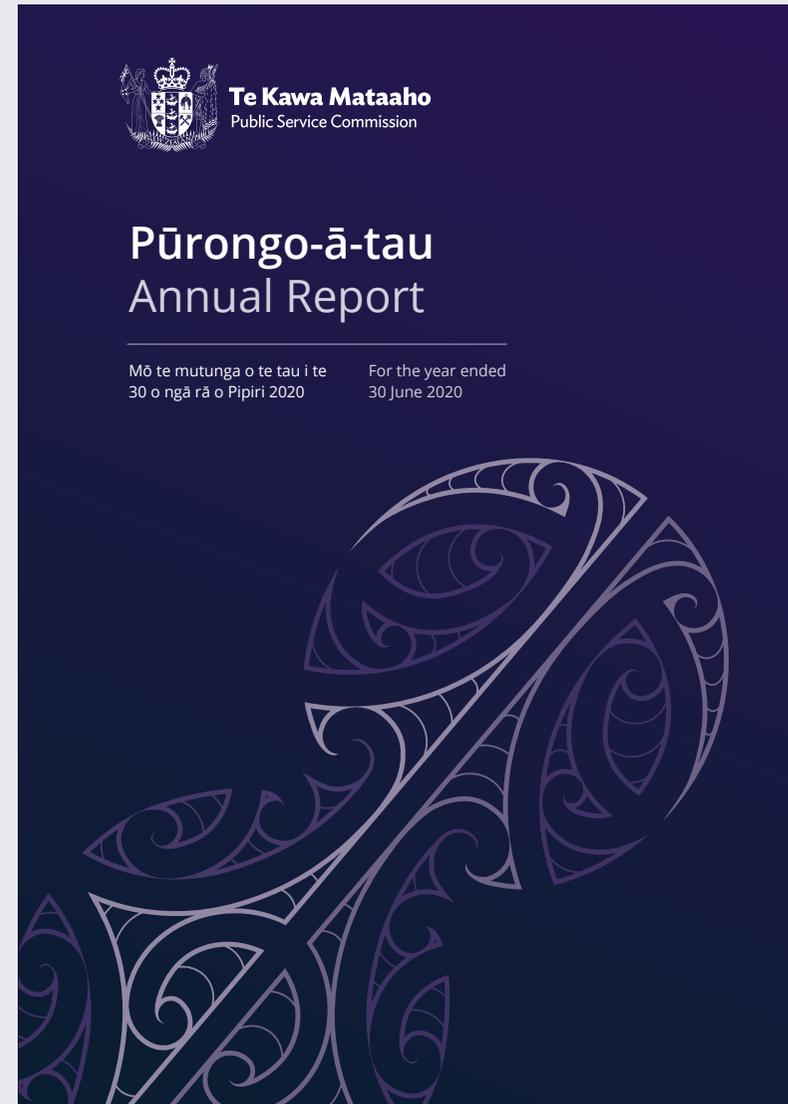
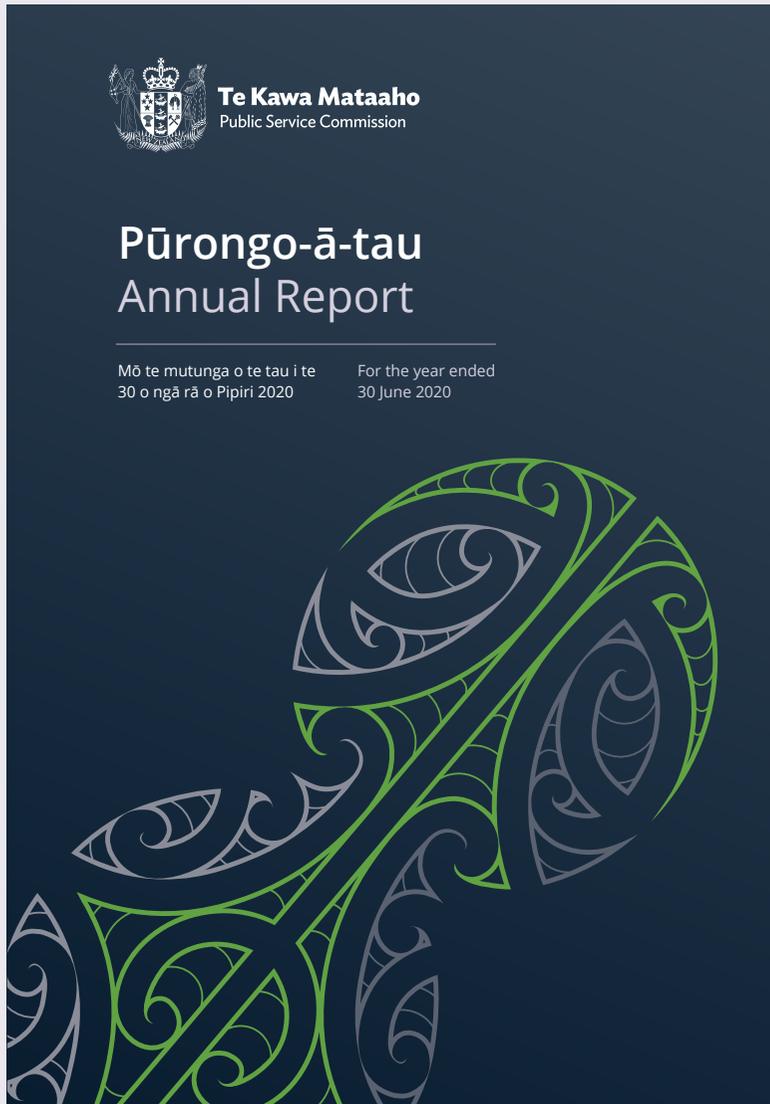
# Presentation title

Presenter name here

Business unit here



## Section 2: Application



## Section 2: Application

