



TE ĀWHINA MARAE

133 Pah Street
MOTUEKA 7120
Telephone: 03 528 6061
Facsimile: 03 528 8995
Email: info@tam.org.nz

HUI BOOKINGS Information Pack

Vision Statement / Moemoea

The vision of Te Āwhina Marae is to uphold Tino Rangatiratanga and to embrace all people under the concept of Tikanga Maori. To have a Marae that is strong physically and spiritually and where all involved are proud participants of the Te Awhina whanau

Mission Statement / Kaupapa

To maintain a Marae facility in Motueka under the mana of the local Iwi which embraces all people by providing the following services with **Aroha, Whanaungatanga, Tikanga and Wairuatanga.**

Manaakitanga - Hospitality & Care

Wairuatanga - Spirituality

Matauranga - Knowledge & Learning

Awhinatanga - Assistance & Support

Hauoratanga - Health & Wellbeing

Kokiri - Enterprise & Development

Whakaruruhau - Housing & Facilities

Office Hours:

8.30am to 4.30pm

Monday to Friday

Closed Public Holidays & Nelson Anniversary Day

HUI BOOKINGS INFORMATION PACK

Table Of Contents

Nau Mai, Haere Mai	1
History of Te Āwhina	2
Steps for Booking a Hui (meeting)	3
Hui Booking Charges	3
Conditions of Use	4
◆ Deposit/Bond	
◆ Catered Groups	
◆ Breakage and Misuse of Equipment/Property	
◆ Drugs and Alcohol	
◆ Off Limits	
◆ Carparks	
Basic Tikanga (rules)	5
Preparing for a visit to a Marae	6 & 7
◆ Powhiri	
◆ Gathering outside the Marae	
◆ Going onto the Marae	
◆ The Karanga	
◆ Nga Whaikorero	
◆ Nga Waiata	
◆ Koha	
◆ Hongi/Hariru	
◆ Rules during Powhiri	
Terms Used in Marae Protocol (Maori/English)	8
Commonly Asked Questions	9

NAU MAI HAERE MAI

Welcome and thank you for your interest in booking Te Āwhina Marae for your Hui (meeting) facilities.

In this pack you will find important and useful information about our facilities, along with booking forms and prices guidelines. It would be helpful to us for you to read through this information pack to familiarise yourself with the facilities and the process of booking a Hui at the Marae. This will help us to enable the smoothest running possible for your Hui.

Firstly there are some important issues that you need to be aware of;

- Tangihanga (funeral) will take precedence over all Hui.
- Koha is a **gift** (donation); it is separate to the catering, venue and workshop charges.
- If you (or some of your group) haven't been onto Te Āwhina Marae before then a Powhiri will be arranged. It is **expected that you** provide your own **Kaikorero (speaker) and Kaikaranga (women to bring you on)** if you are unable, please let us know prior to your visit, we may be able to help. There is an additional charge for this service to be provided.
- Groups must adhere to the **Conditions of Use**, found in this pack and also displayed at the Marae in the Wharekai and Wharenuui.
- Groups that are staying overnight need to vacate the Marae by 10am on the date of their departure (or they may incur an additional daily charge).
- It is essential that the Marae office is notified of any changes to your booking (i.e. numbers, times, dates, catering needs, cancellations etc.) at least **48 hours prior** the time of the booking. Failure to do this may result in extra charges being incurred.
- **Payment of your deposit** must be paid on return of the booking form, for this confirms the booking. The deposit is then deducted from the final invoice.
- Workshops are subject to the availability of facilities and/or staff.
- Catering for groups larger than 60 people will need to be negotiated.

HISTORY OF TE ĀWHINA MARAE

Te Āwhina Marae stands proudly under the two Maunga (Mountain) – Pukeone and Tu Ao Wharepapa. The Motueka Awa (River) runs swiftly, bringing life and nourishment to the district. The Tangata Whenua hail from two Iwi - Ngāti Rārua & Te Ātiawa.

To incorporate these Iwi, the Kawa(Protocol) for Te Āwhina is Tae Nga Kawa – the Tangata Whenua start, it's handed over to the manuhiri and when that side has finished completely, the Tangata Whenua provide the final Whaikorero (Speech).

The first modern building on the site was Te Ahurewa (The Church) built in 1897. Church services are held on the 3rd Sunday of each month.

Te Āwhina Wharekai (Dinning Hall) was opened in 1958 to provide a facility for the Maori community and in particular, seasonal workers who had come from all over the country to harvest tobacco and hops.

Tūrangāpeke Wharenuī (Meeting house) was opened in 1990 and two years later, the Kaumātua (Elders) flats.

Current Services On Site

- Kohanga Reo
 - Computer Courses
 - Te Ataarangi Te Reo
 - Alcohol & Drug Counselling
 - Quit Smoking Programme
 - Whanau Ora
 - Hui Facilities
 - Gym Facilities

STEPS FOR BOOKING A HUI (meeting)

Booking a Hui is as simple as following these steps;

1. Make your first enquiry with Te Āwhina Mare Hui Coordinator, who will check availability of dates. The Hui Booking Information Pack will be posted, emailed or faxed out to you.
2. Read through the Information Pack and ensure that you understand its contents. Feel free to contact the office if you have any questions.
3. Fill out all applicable details on the **Hui Booking Form** (found in the Information Pack) and return with your deposit to the Te Āwhina Marae office at least four weeks before the date of your Hui either by fax **(03) 528 8995** or post to; **Te Āwhina Marae, 133 Pah Street, MOTUEKA 7120.** or email **info@tam.org.nz**
4. When your \$100 deposit is received your booking date will be confirmed. Te Āwhina will normally acknowledge within seven working days.
5. Te Āwhina will make contact with you at least one week prior to your booking date, to confirm details.
6. Your group arrives at Te Āwhina Marae about 15 minutes early to gather outside the gates ready for a Powhiri (welcoming ceremony).
7. Conduct your Hui (meeting).
8. Te Āwhina will send you an invoice (deducting your deposit from the total).

Hui Booking Charges

(All prices are INCLUSIVE of G.S.T)

VENUE HIRE

HALF DAY (up to 4 hours)	FULL DAY (up to 8 hours)	OVERNIGHT (max of 50 People)
\$100.00	\$150.00	\$20.00 per person

KAI (MEALS)

	ADULTS (over 12 yrs old)	CHILDREN (under 12 yrs old)
BREAKFAST Continental	8.00	4.00
Cooked	10.00	5.00
Full	18.00	9.00
Morning Tea	5.00	2.50
Lunch	15.00	7.50
Afternoon Tea	5.00	2.50
DINNER without Dessert	15.00	7.50
with Dessert	20.00	10.00
Maori Kai	30.00 negotiate	15.00
Supper	5.00	2.50

Special Food Requirements, Other Kai Requirements and Other Needs may incur an extra cost.

No self catering available for public bookings

CONDITIONS OF USE

ALL groups using the Marae facilities must adhere to all the following conditions

Deposit / Bond

A deposit / bond of \$100.00 is required in advance and will be treated as part payment towards the total cost of your Hui, if not required for any breakages, damages etc. If alcohol is to be consumed an additional deposit of \$200.00 is required, making a total of \$300.00 deposit.

Catered Groups

Unless otherwise agreed, when a group visits and requests to be catered for, this means the group will have their meals catered for by Te Āwhina Marae.

Breakage And Misuse Of Equipment/Property

Please record then report any breakages immediately to the Marae Coordinator. Breakage or misuse of the premises or its equipment will be charged to your group for replacement (at the current condition value of the item). Before your group departs, an inspection of the premises and equipment will be carried out by a representative of the Marae along with a nominated member of your group.

Drugs & Alcohol

- Drugs: Unprescribed drugs are NOT PERMITTED on Marae property. If you are caught, please do not be upset when you are asked to leave.
- Alcohol: Permission from the Marae Coordinator must be sought, prior to any consumption. Should permission be granted, then all consumption of alcohol must be confined to the dinning hall only.
- Smoking: is to be confined to the specified smoking area which is behind the Gym

Off Limits

Unless otherwise agreed, access and use of all other areas of the Marae are off limits (this also applies to children in your care), these areas include;

- Gym
- Kaumatua Flats
- Tea Room
- Office and its facilities
- Marae & private vehicles
- Sheds and garages
- Kohanga Reo and its play area
- In and around Te Ahurewa Church
- Kokiri Room
- Facilities Room

Te Awhina Marae will take no responsibility for anyone injured in or around these areas.

Car Parks

Please ensure when parking vehicles that thoroughfares are kept clear and that room is allowed for others to pass. Driving around the Marae is strictly limited to **5 km** per hour.

Basic Tikanga (rules)

These are some basic guidelines for any group visiting the Marae to observe:

- Shoes to be removed before entering Wharenui (meeting house).
- No food or drinks to be consumed inside Wharenui.
- No running in Wharenui.
- No sitting on pillows.
- Respect other people's beds; don't sit on them unless asked.
- No walking over or jumping on mattresses.
- No photos to be taken of carvings inside Wharenui.
- No stepping over people.
- Please keep your sleeping area clean & tidy.
- Adhere to **Conditions of Use** of Te Awhina Marae facilities.
- Adhere to the Safety/Emergency Procedures.
- If someone is talking, don't walk in front of them, crawl out unobtrusively.
- Have consideration towards other people, especially Kaumatua (elderly) & children.
- No sitting on tables, desks or putting any clothes on them.
- Remove towels, clothing etc. from shower areas.
- Do not wash any clothing in washing machine in the wharekai (dining hall) - this is for tea towels only.
- Do not hang clothes to dry on the line between Wharenui & Wharekai - this is for tea towels only.
- Abide by 5 km speed limit when driving around the Marae.
- Smoking to be confined to the designated smoking area.
- Teach children these rules.

Preparing For A Visit To A Marae

Before going to a marae, it is important to understand the kawa (protocol and customs) as these vary from area to area and tribe to tribe.

When organising a Marae visit, there are practicalities, which need to be addressed:

1. the speaker or speakers
2. the kaikaranga or the woman/women who make the call
3. the koha or donation
4. the waiata or song that support the speeches

Powhiri

The purpose of a Powhiri is to welcome manuhiri or visitors to the Marae, especially if they are waewae tapu (first time visitors) to an area. The Powhiri provides each group with the opportunity to meet each other and it also allows the manuhiri to explain why they are visiting the Marae.

Gathering Outside The Marae

Before entering the Marae, ensure that everyone involved in the Powhiri from your roopu (group) gathers outside the Marae gates on time and is ready to go onto the Marae. During this process, the speakers are identified and the koha is organised. The koha should be handed to the speaker for the group and placed into an envelope for presentation during the Powhiri. Ensure that staff and colleagues who do not understand Marae protocol are advised by local Kaumatua or Maori staff.

Going Onto The Marae

There are a number of ways to go onto the Marae, and this is dictated by local kawa. It is therefore important to take advice from local kaumātua as to the most appropriate way to manage this. Irrespective of who leads the way onto the Marae, the members of the group stand together and move slowly as a group onto the Marae. The woman who is the kaikaranga generally stands at the front of the group when moving onto the marae to respond to the karanga from the tangata whenua.

The Karanga

The kaikaranga (from the tangata whenua) will make the first call of welcome to the manuhiri. This is then responded to by the manuhiri kaikaranga.

These exchanges are calls of recognition and respect from one group to another, and during the karanga the total group may also perform chants or other rituals, which assist in the welcoming of visitors onto the marae. The karanga is also used to tell the kaikorero what the kaupapa (reason) will be for the actual hui.

Once the kaikaranga starts, the group should move slowly onto the marae-atea or forecourt of the wharenuī and take guidance from the kaikaranga.

Once the karanga is fully completed, the group should move towards the seats that face the tangata whenua. **If the proceedings are inside the wharenuī remember to remove your shoes.** Do not sit down until the kaumātua accompanying you sits down or signals you to sit down. Male speakers sit in the front rows and everyone else sits at the back.

Nga Whaikorero

Once everyone is seated the whaikorero/mihi start. Different tribal areas and Marae have different protocols for how this works, but generally it revolves around the tangata whenua welcoming manuhiri to the Marae and the manuhiri responding.

Traditionally, only the experts in the art of whaikorero (oratory) would stand to speak to manuhiri. The purpose of the whaikorero is to acknowledge and link the past, present and future, and laying down the kaupapa for the Hui or event that will take place. The order in which each speaker stands can change from area to area. Once again, be guided by local kaumātua as to the correct kawa.

Nga Waiata

To support the speaker, a waiata (song) is sung once the speech is made. The waiata should be appropriate for the occasion and should be learnt by all that will attend the hui. Generally, one person, either a woman or man, will start the song and the rest of the group will join in. When standing to sing the waiata, the group moves to stand beside or behind the speaker, if appropriate.

Koha

Koha is given by the manuhiri to the tangata whenua. The last or only speaker for the manuhiri will lay down the koha after his whaikorero and accompanying waiata. This shows that the manuhiri have finished or the first group of speakers has finished.

At Powhiri you may find that there are two or three groups going onto the Marae. Each group presents their whaikorero and koha, which will be passed on by the kaumātua. Traditionally, koha were in the form of precious materials (pounamu, whalebone or food). In today's society money is the normal form of koha. The purpose of the koha is in recognition of the costs associated with pōwhiri/visit. The size of the koha may differ according to the size of the group going on to the marae, the purpose of the visit, and whether arrangements have been made to invoice costs associated with visit. Advice should be sought on the size of koha.

Hongi/Hariru

At the completion of the whaikorero/mihi, the tangata whenua will beckon all manuhiri to come forward for the hariru (which includes the hongi). The hongi is where people press (not rub) noses and is the first physical contact between the two groups. This part of the Powhiri is important, as it symbolises a meeting of minds between two people. This process completes the formal welcoming ceremony. Once this is over the tangata whenua generally invite the manuhiri to join them for kai.

Rules During Powhiri

Do not:

- talk while a speaker is talking
- sit on the paepae, unless you are willing to speak or get directed by kaumatua
- walk out during Powhiri
- move around while a speaker is talking
- smoke during Powhiri
- eat during Powhiri
- drink during Powhiri
- chew gum during Powhiri

Note: Children are always welcome on a Marae. Please ensure they are comfortable, fed, and understand what they may and may not do.

Terms Used In Marae Protocol (Maori/English)

Maori	English	Maori	English
Aotearoa	New Zealand	Pakeke	Adults
Aroha	Love	Pohiri/Powhiri	Welcome ceremony
Ātea	Courtyard	Poroporoaki	Farewell ceremony
Hapū	Subtribe	Ringawera	Cook
Hongi	Pressing noses	Tamariki	Children
Hui	Meeting	Tāne	Man
Inoi	Prayer	Tangata whenua	Host people
Kai	Food	Tangihanga	Funeral
Karakia	Church service	Taonga	Treasure
Karanga	Call	Tapu	Sacred
Kaumātua	Elder	Tikanga	Customs
Kāuta/Kihini	Kitchen	Tohu	Sign
Koha	Gift	Turangawaewae	Standing place
Korowai	Cloak	Wahine	Woman
Mahau	Veranda	Waka	Canoe
Manuwhiri/manuhiri	Visitors	Wero	Challenge
Māoritanga	Maori culture	Whaikorero	Oratory
Marae	Physical structure	Wharenui	Meeting house
Mātātahi/rangatahi	Young people	Wharekai	Dining room
Mauri	Life principle	Wharepaku	Toilet
Mere	Greenstone weapon		
Mihi	Speech		
Oriori	Chant		

Commonly Asked Questions

- Q.** Can our group be taken for a tour around the Marae facilities?
A. Yes. Please arrange this when making your booking.
- Q.** Can I take photos inside the Wharenui (meeting house)?
A. No.
- Q.** Do we have to bring our own bedding?
A. The Marae will provide the mattresses, pillows and sheets, However you **will** need to bring blankets or sleeping bags.
- Q.** Do we need to help to clean up, do dishes etc.?
A. Yes. It is all part of the Marae stay.
- Q.** I can't eat some foods, can I request alternative catering?
A. Yes. This can be arranged when making your booking. We will try to ensure that there is a variety of choices for you.
- Q.** Can we smoke around the Marae?
A. Te Āwhina Marae is a smoke free Marae, smoking is only allowed on the field at the back of the Marae.
- Q.** Can we consume alcohol on the Marae?
A. Only in the designated areas.
- Q.** Can our children play in the Kohanga Reo playground?
A. No, it is out of bounds.
- Q.** What if I want to complain/compliment the Marae, how do I go about this?
A. If the complaint is urgent, then talk directly to the organisers of your Hui who can contact the Marae Kaititui. Otherwise, send/post in your comments to the Marae office.