



Kāti Huirapa Rūnaka ki Puketeraki

HUI BOOKING FORM FOR PUKETERAKI MARAE

Please email this form to admin@puketeraki.nz

Prior to your arrival, we expect that you have read our guideline for pōwhiri at Puketeraki Marae and basic marae etiquette (below).

Organisation:	Contact name:
Name of hui:	Contact number:
	Email address:
Date(s) of visit:	Number of people:
Arrival time:	Departure time:
Marae noho (overnight):	Number of people staying:
Sponsor: If you are staying overnight, you must have a whānau member / or someone who knows our marae to sponsor your stay. If you do not know of anyone, please get in touch with the Runaka.	Would you like a history kōrero:
Kaikōrero / Your speaker:	Kaikaranga / Your caller:
Address to send invoice:	If you are interested in waka ama and/or a guided hikoi of Huriawa Pā, please contact:
Please include purchase order number (if required):	Karitāne Māori Tours Website: www.karitanemaoritours.nz Contact number: 022 315 4407
FOOD AND SERVING PREFERENCES	
Breakfast: Yes/No Time:	Morning tea: Yes/No Time:
Lunch: Yes/No Time:	Afternoon tea: Yes/No Time:
Dinner: Yes/No Time:	Other:
Special requirements including dietary needs:	

KĀ UTU / PRICE LIST

ACCOMMODATION - \$20.00 per person per night for groups of 20 or more / \$25 for groups less than 20

VENUE HIRE - \$250.00 full day hire / \$150.00 for half day hire. There is no day hire charge if staying overnight.

HISTORY TALK - \$25.00

CATERING

Kai o te ata Breakfast	Kai o te poutūtanga o te rā Lunch	Kai o te pō Dinner	Paramanawa Morning Tea / Afternoon Tea / Supper
\$10.00 per person \$13.50 per person - cooked	\$17.00 per person – one course \$20.00 per person – two course	\$25.00 per person – two course \$28.00 per person – three course	\$6.50 per person (each sitting)

Note: Pricing is exclusive of GST

Please be advised that:

- Any damages or breakages will be charged for.
- If the marae is not thoroughly cleaned at the completion of an overnight hui, extra charges will apply.
- This booking may be cancelled at any time and with little notice in the case of a tangi.
- The marae does not take responsibility for allergic reactions to food and does not hold allergy medication on-site.
- Puketeraki Marae is a smoke free, patch and gang colour free marae. R.O.A.R.

BASIC MARAE ETIQUETTE

Before the pōwhiri

- Please dress appropriately
- Ensure that your cellphones have been turned off throughout the pōwhiri
- Ensure that there is no food in the items that you are bringing into the whareniui
- When lining up to come onto the marae, males are at back or on the sides, while older females are at the front and younger females behind them
- Organise your koha and give it to a male who will be sitting on the paepae (front row - orator's bench)

During your visit

- Please do not bring food into our whareniui (meeting house), onto the māhau or on the lawn directly in front of the whareniui (the marae ātea)
- Please do not wear shoes inside our whareniui
- Do not sit on tables
- Mattresses and pillows will be provided, however you will need to bring your own blanket/sleeping bag.
- Please make sure that kaumatua (elders) and tamariki (children) are fed first
- Please keep an eye on tamariki, and make sure that they are safe

Photographs

Photographs of our marae are fine provided that they are used for personal use only. If you would like to use them for advertisements, etc. you need to contact us.

PŌWHIRI

A guideline for groups visiting Puketeraki Marae

The following is a basic outline of the steps that you as a marae visitor will experience when being welcomed onto Puketeraki Marae.



Pōwhiri are held for the safety and wellbeing of both visitors (manuhiri) and locals (tangata whenua). We acknowledge you may feel intimidated before you come however the pōwhiri process is a loving and respectful beginning of a new relationship.

WAHAROA

The manuhiri (you and the group) meet at the front of the marae, outside the entrance in the area referred to as the waharoa, waiting to be called on. Usually the women are at the front, flanked by the men. The kaikaranga (women caller) stands at the front.

KARANGA

The manuhiri are called on by a kaikaranga who begins the karanga, to which the manuhiri kaikaranga responds to. The manuhiri move up slowly behind the kaikaranga, until they reach the mahau (porch). The karanga will continue until the manuhiri reach the mahau of the marae.

SEATING

Manuhiri move into the wharenuui (or on the seats arranged in front of the wharenuui) and move to the seats allocated to them. The men sit in the front and the women at the back, with the kaikōrero sitting on the paepae (bench for male speakers /leaders) at the front of the group of seats. Everyone remains standing until the tangata whenua motion everyone to sit.

WHAIKŌRERO

Tangata whenua start the whaikōrero. The kaikōrero will stand and present their kōrero. It is only men who partake in the whaikōrero. This is followed by a waiata that the group sings in support of their speaker(s). The speaking role then moves to the manuhiri who follow the same process.

KOHA

After manuhiri have sung their waiata, the koha is presented, being placed in front of the tangata whenua. The process then moves back to the tangata whenua who close the whaikōrero proceedings.

HONGI

The hongis are the process of sharing the breath of life. Everyone lines up and gives each other a hongis and harirū. Each marae has a different kawa (protocol) on who is at the front of the line.

KAI

After the hongis, everyone then gathers in the wharekai where the formal process of the pōwhiri is ended. Everyone has something to eat and drink to bring things back to whakanoa and lift the tapu of the formal process.

POROPOROAKI

The conclusion of a hui will be marked by formal farewells known as a poroporoaki. The manuhiri start by saying a mihi to the tangata whenua/marae, thanking them for their hospitality. It is then the tangata whenua who say the final mihi thanking the manuhiri for taking care of the marae/their ancestors.

KUPU HŌU / GLOSSARY

Waharoa – Gate way to the marae

Manuhiri – Visitors

Tangata whenua – People of the land

Karanga – Call

Kaikaranga – Woman who call to the people

Mahau – Veranda of the marae

Whaikōrero – Formal Speech

Paepae – The seat where the speakers sit

Waiata - Song

Harirū – Shaking of hands, hongis

Hongis – Pressing of noses

Kawa – Rules set by the marae

Wharekai – Dining room

Tapu – Sacred

Whakanoa – Not sacred (normal)

Kaikōrero – Male who speaks