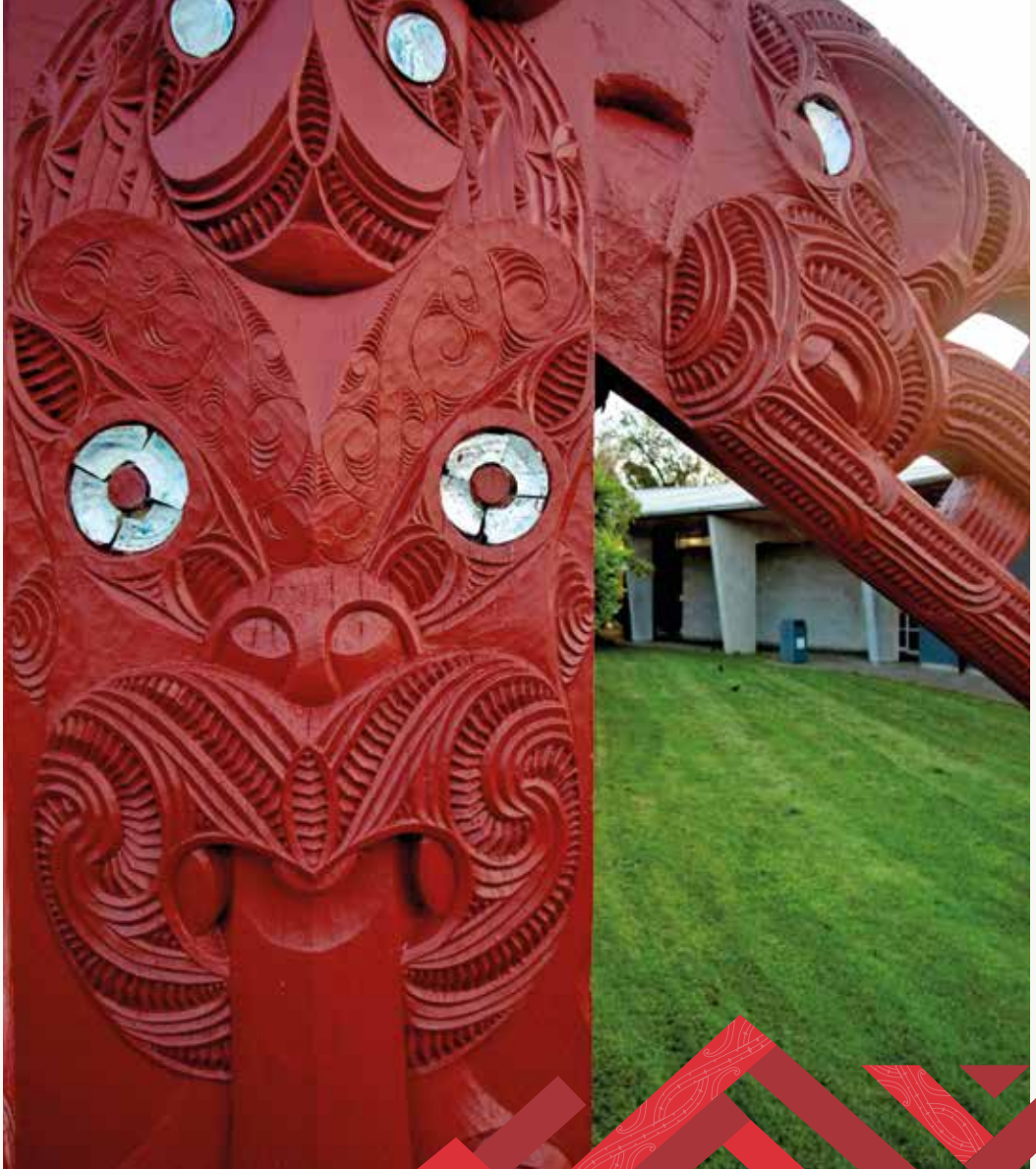




**MANUKAU  
INSTITUTE OF  
TECHNOLOGY**  
*Te Whare Takiuru o Manukau*

# NGĀ KETE WĀNANGA MARAE INFORMATION GUIDE

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## Tongikura (Proverb)

Kotahi te koowhao o te ngira, e kuhuna ai te miro maa, te miro pango me te miro whero.

A muri i a au, kia mau ki te Whakapono, te Aroha me te Ture. Hei aha te aha, hei aha te aha.

There is but one eye of the needle through which the white, black and red threads must pass. After me, hold fast to Faith; hold fast to Love; hold fast to the Law. Nothing else matters.

Naa Kiingi Pootatau Te Wherowhero

## NGĀ KETE WĀNANGA MARAE The baskets of knowledge

Ngā Kete Wānanga was opened in April 1999.

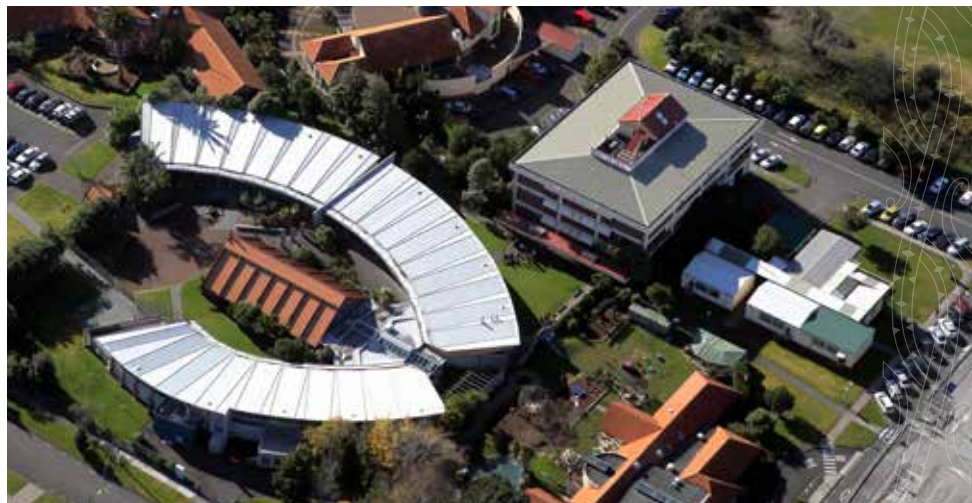
The Marae complex is made up of:

- Wharenuī (Meeting House)
  - Te Kete Uruuru Matua
- Ngā Karaehe (Classrooms)
  - Te Kete Uruuru Rangī
  - Te Kete Uruuru Tau
- Wharekai (Kitchen and dining)
  - Tahua Roa.

## Pōwhiri (the formal welcome onto the marae) Process

The process is as follows:

- All manuwhiri (visitors) will assemble at the tomokanga (entrance of the Marae). Here the manuwhiri will decide which wāhine (females) will be responsible for doing the karanga (call) and which tāne (males) will give the whaikōrero (speech) on behalf of the ope (group). The final speaker must be determined, as they will be responsible for laying the koha (donation) down. All whaikōrero must be supported by a waiata (song).
- When the ope is ready, the wāhine will move to the front and stand under the archway of the tomokanga and the tāne will file in behind. This is a signal to the hau kāinga (hosts) that the ope is ready for the pōwhiri to proceed.
- The hau kāinga will perform the first karanga. The manuwhiri will reply as they move slowly toward the Wharenuī. This is a solemn process to allow people to gather their thoughts and pay homage to the people who have gone before them. There is often a slight pause to acknowledge this. Once the manuwhiri have reached the Wharenuī, shoes are removed before entering.



- The paepae (seating area) for the manuwhiri is always set up on the right side of the Wharenui when walking in. Tāne sit at the front and wāhine sit behind.
- A hīmene (hymn) will be conducted and initiated by hau kāinga followed by a karakia (prayer).
- Whaikōrero begin. The first speaker will always be from the hau kāinga to which the manuwhiri will respond, and alternate until completed. This process is of Tainui kawa and is known as Tauutuutu or Tū atu, Tū mai. The last speaker for the manuwhiri will put the koha down.  
**Note:** If there are more speakers for the manuwhiri, tangata whenua will speak and all manuwhiri will speak and then tangata whenua will conclude.
- After each whaikōrero, the ope will support the kaikōrero (orator) with a waiata. Generally the Kaikaranga (caller) will start the waiata.
- On completion of the whaikōrero, the manuwhiri will cross the floor and harirū (shake hands) and hongī (press noses).
- The formal welcome and reply are over and at this stage the manuwhiri and hau kāinga merge as one and partake in food and drink in the Wharekai.
- Further information available online at [www.manukau.ac.nz/marae](http://www.manukau.ac.nz/marae)

## Marae Bookings

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Ngā Kete Wānanga Marae is available for hire.  
Email [maraebookings@manukau.ac.nz](mailto:maraebookings@manukau.ac.nz)

- All bookings need to be made **at least two weeks** prior to the event
- A booking form must be completed for booking to be approved
- Marae booking enquiries to be submitted to [maraebookings@manukau.ac.nz](mailto:maraebookings@manukau.ac.nz)

## Ngā Kete Wānanga Marae

- The Wharenui can set up to a maximum of 250 people however can sleep up to 130 adults
- The Wharekai can seat up to 100 people comfortably
- Kitchen facilities available
- Toilets and showers available to Marae users (as per the Marae Terms and Conditions)
- The Wharenui, Wharekai, kitchen area and toilets and showers are all booked as one – no separate bookings
- Additional costs may be incurred for use of classrooms and linen.

