



Nau mai, Haere mai

Welcome to the Hei Whakapiki Mauri hui 2019

“Te Rangiwahakaputa laid down his Rāpaki (waist mat) and claimed the land for his people. Having secured Rāpaki as Ngāi Tahu territory he moved on to claim other lands and left his son Wheke to establish the settlement of Rāpaki.

Today Rāpaki is home to Te Hapū o Ngāti Wheke. The families that live there are mostly Ngāi Tahu and they continue the tradition of upholding the mana of their hapū and keeping the home fires burning.

The marae is the heart of the Rāpaki community and the people and their stories remain the heart of the marae.

Mo tātou, ā mō ka uri a, muri ake nei.”

Hei Whakapiki Mauri is pleased to return to Rapaki 15TH - 17TH November 2019 - 37 Rapaki Drive. Accessible parking is found via Omaru Road.

Pōwhiri

Pōwhiri is needed when manuhiri have not been on to Rāpaki marae since Wheke (the wharewhakairo) was opened in 2010.

- Manuhiri should gather by the carpark above the marae
- A koha will be gathered at this time to give to the tangata whenua during the pōwhiri
- When the kaikaranga comes out onto the atea, the pōwhiri starts
- Manuhiri will be called down the steps onto the atea and in through the main door of Wheke
- Manuhiri will be invited to sit on the right-hand side of Wheke as they enter with men at the front and women behind
- A waiata is sung after each kaikōrero to support what is said
- Once the whaikōrero is finished and koha given, the manuhiri will be led along the line of tangata whenua to harirū and hōngī.

Once you have been welcomed onto the marae, you will become tangata whenua. Please make yourself comfortable and help out when you can. This includes:

- Helping in the kitchen to prepare kai and clean up
- Clearing tables
- Keeping the whare tidy and helping with the cleaning before we leave.

Marae guidelines

Please be respectful of the marae.

- Please take your shoes off before going into Te Wheke, the wharewhakairo
- No kai is to be brought across or consumed on the marae atea or the mahau
- The marae complex and all our buildings are auahi kore (non-smoking) except for the smoking area
- Please do not sit on tables.

Staying overnight

Mattresses, pillows, bottom sheets and pillowcases will be provided. If you would feel more comfortable, you are welcome to bring your own pillow.

Please also bring:

- Small koha for the pōwhiri
- Sleeping bag/duvet
- Towels
- Personal toiletries
- Slippers (can be worn inside the Wharewhakairo)
- Earplugs (for those light sleepers)
- Other personal items, such as medication, pyjamas and warm clothes.
- List of your medication that we can locate just inside your bag
- Groovy 70's disco outfit if you have one
- List of your favourite songs for our play list
- Any pre loved clothing, books etc as we will set up a corner of the marae to continue our Clothes Swap/ Weru Whiti

Glossary

- Hariru - shaking of hands, hongī
- Hongī - pressing of noses - sharing the breath of life
- Kai - food
- Kaikaranga - women who call to the people
- Kaikorero - male who speaks
- Karanga - call
- Kawa - rules set by the marae
- Koha - gift or offering - an example of reciprocity
- Mahau - veranda of the marae
- Manuhiri - visitors
- Marae - buildings and grounds belonging to an iwi/tribe, hapū/subtribe or whanau /family
- Marae atea - area in front of the Wharewhakairo
- Tangata whenua - people of the land
- Waharoa - gateway to the marae
- Waiata - song
- Whaikorero - formal speech
- Whare kai - dining room
- Wharewhakairo - carved meeting house

If you are unsure of what to do or where to go, please ask - we are here to help!