

## Te Whatu Manawa Maoritanga o Rehua Trust

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Christchurch  
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Tēnā koe

Thank you for your booking enquiry. Rehua Marae is available for all communities, organisations, educational providers and whānau. We are located at 79 Springfield Road, St Albans, Christchurch.

### MARAE FACILITIES

There are three areas available for booking:

#### 1. Te Whatu Manawa Māoritanga o Rehua

- Wharenuī (large meeting house) – seats 100 people, sleeps maximum 40 people

#### 2. Te Hemo i Te Raki

- Wharekai (dining hall) – seats 100 people

#### 3. Te Koti Te Rato – Meeting Rooms

- Board Room – seats 20 people (around table) but up to 30

Occupancy Limits	During the day: Maximum capacity 100 Overnight stay: Maximum capacity: 40
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### MARAE BOOKINGS

A deposit of \$200 is required to secure the booking within 72 hours or booking will be cancelled.

Non-refundable if cancellation is within 10 business days.

May be utilised to cover marae cleaning or loss/damage of marae facilities/equipment.

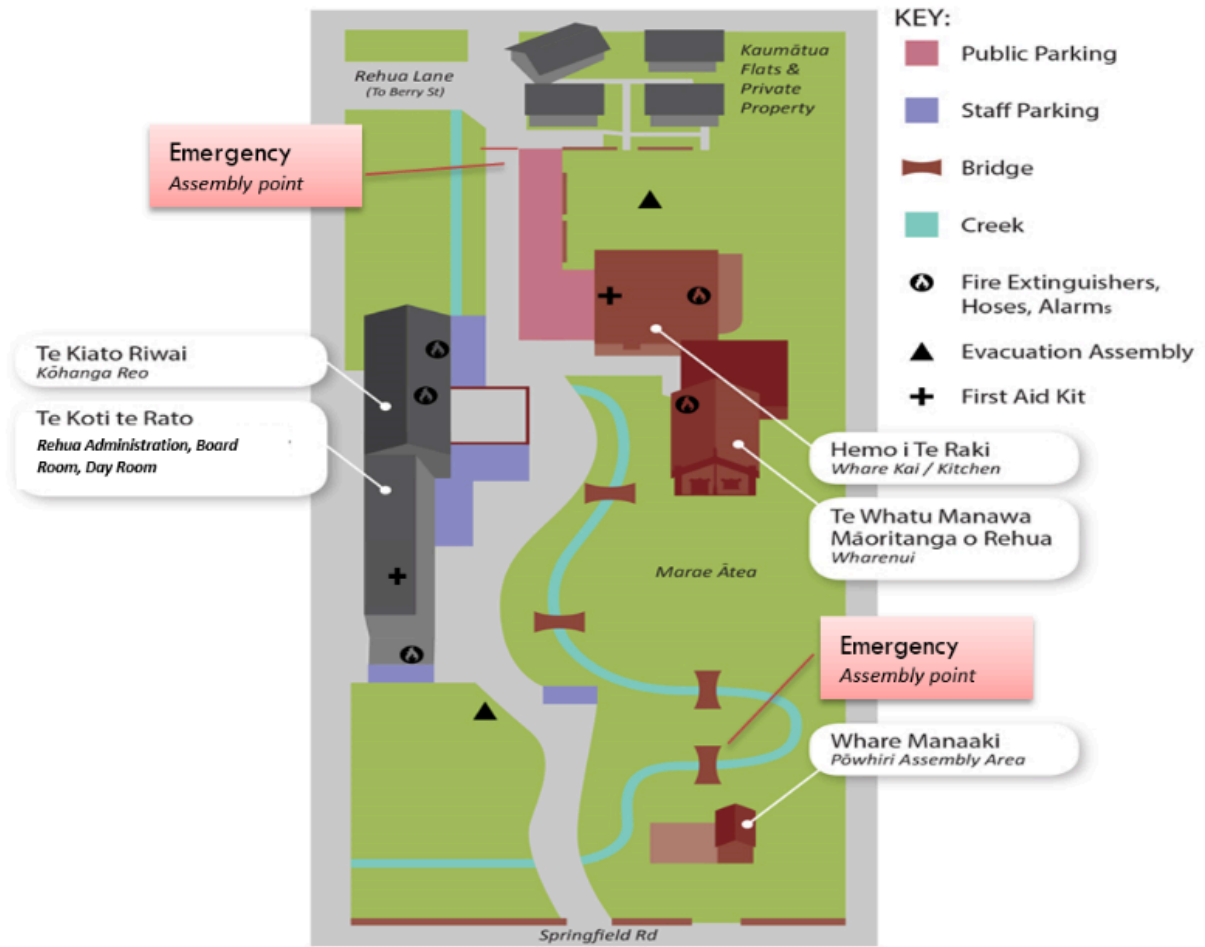
Cancellations imposed by Rehua Marae will result in full refund of deposit.

All bookings and catering charges are exclusive of GST.

**Cancellations:** must be notified at least ten (10) working days prior to your visit to be reimbursed the deposit. Rehua Marae reserve the right to cancel any bookings.

**Tangihanga (traditional Māori funeral).** Tangihanga will have precedence over confirmed bookings and your booking maybe cancelled at short notice.

## REHUA MARAE LAYOUT AND EMERGENCY PLAN



### TERMS AND CONDITIONS

#### OCCUPANCY RESTRICTIONS

- To comply with health and safety, council and fire compliance, the maximum capacity for the Whareniui and wharekai is 100 people and sleeping overnight is restricted to 40 people in the Whareniui.

#### SLEEPING

- Please bring your own sleeping bag, blanket or duvet. We have sheets, pillows and pillowcases available.

#### CATERING

- Rehua Marae offers full catered service. A generic menu is included with this information.
- The **Whakanoa** is the sharing of “kai”. This should be included in your visit/schedule to Rehua.

## SELF CATERING

- Rehua Marae can accommodate self-catering. Please talk with us if you are considering this option.
- The Hirer will need to bring the following to work in the kitchen;
  - Rubbish Bags
  - Dish Cloths and Detergent
  - Tea| Coffee| Milk |Sugar
  - Tea Towels
- The *Hirer* will meet with our *Caterer* for an induction into the kitchen and sign off when the *Hirer* has finished.

## CLEANING

- Rehua Marae expects that you will leave the marae as you found it
- As Hirer you are expected to vacuum the Wharenuī and the foyer.
- Tables and chairs are to be returned to the usual setting.
- In the wharekai all wet floors are to be mopped and the carpet vacuumed.

## CAR PARKING

- Limited car parking is available.
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## CHILDREN

- Children **must be supervised at all times.**

## DOGS AND PETS

- **Dogs and pets are not permitted on the marae grounds.**

## HEALTH AND SAFETY (EMERGENCY EVACUATION, HAZARDS and ATTENDEES LIST)

Please nominate a person who will be responsible for the Emergency evacuation procedures on the marae during the time of the visit. These will include but not limited to:

- Familiarisation of the evacuation procedures posted in the Wharenuī and wharekai.
- The assembly area while occupying the Wharenuī
- The assembly area while occupying the wharekai
- Hazards around the Marae i.e. creek/stream, car park and onsite beehives.
- Completing the Attendees list (to bring on the day of arrival).

## SMOKING/ALCOHOL & DRUGS

Alcohol/drugs are not permitted on Rehua Marae grounds. Smoking to be in the designated area only.

# REHUA MARAE MENU

<p><u>Menu A</u> \$16.00pp</p> <p><b>Continental</b></p> <ul style="list-style-type: none"> <li>▪ Cereals</li> <li>▪ Fruit</li> <li>▪ Yoghurt</li> <li>▪ Toast (white/wholemeal)</li> <li>▪ Spreads</li> </ul>	<p><u>Menu B</u></p> <p>To be discussed</p> <p>Continental Plus</p> <ul style="list-style-type: none"> <li>▪ Bacon &amp; Eggs</li> <li>▪ Spaghetti/Back beans</li> <li>▪ Hash Brown</li> <li>▪ Sausages</li> <li>▪ Tomatoes or Mushroom</li> </ul>
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## MORNING TEA/AFTERNOON TEA

<p><u>Menu A</u> \$14.00 per person</p> <p>(a) Scone and savoury (b) Sweet and savoury</p>	<p><u>Menu B</u> \$17.00 per person</p> <p>(a) Sandwiches, scones or sweet, fruit platter (b) Sandwiches, savoury and fruit platter</p>
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## LUNCH

<p><u>Menu A</u> \$24.00 per person</p> <ul style="list-style-type: none"> <li>▪ Quiches / pies or wraps or fill a roll with salads and cold or hot meats.</li> <li>▪ Sweet (eg small slice or cake) or Fruit Platter</li> </ul>	<p><u>Menu B</u> \$27.00 per person</p> <ul style="list-style-type: none"> <li>▪ Buns / Bread</li> <li>▪ Hot or cold meats x2</li> <li>▪ Selection of salads and hot vegetables</li> <li>▪ Potatoes or Rice</li> <li>▪ Sweet (eg small slice or cake) or Fruit Platter</li> </ul>
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## DINNER

<p><u>Menu A</u> \$28.00 per person</p> <ul style="list-style-type: none"> <li>▪ Buns or bread</li> <li>▪ Hot or cold meat x2</li> <li>▪ Selection of salads and hot vegetables</li> <li>▪ Potatoes and/or rice</li> <li>▪ Dessert</li> </ul>	<p><u>Menu B</u> \$30.00 per person</p> <ul style="list-style-type: none"> <li>▪ Board Platter or Soup (Winter)</li> <li>▪ Buns or Bread</li> <li>▪ Hot or cold meats x2</li> <li>▪ Selection of salads and hot vegetables</li> <li>▪ Potatoes and/or rice</li> <li>▪ Dessert</li> </ul>
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### Complimentary tea and coffee

*Caterers will do their best to accommodate those with specific dietary requirements e.g. gluten free, vegetarian, vegan.*

*Those with coeliac conditions are asked to bring food that they can add to catered vegetables, salads and fruit.*

**Please be aware that there is a \$8 per person(morning/afternoon tea); and a \$13 per person (mains – breakfast, lunch and dinner) surcharge for dietary requirements.**

*Please indicate on Booking Form your menu preferences and times you require meals.*

## PROTOCOLS AND PROCEDURES FOR REHUA MARAE

Please ensure that your manuhiri do not come up the driveway until after the powhiri process, parking is on the road.

### Preparing for Powhiri

The information provided relates to Rehua Marae and has been prepared for your assistance, particularly for first time organisers and visitors. We ask that you take the time to familiarise yourself and your group.

### What to organise prior to the visit and coming onto the Marae

- **Kaikaranga** – an adult woman/woman who will call for your group. The key role of the kaikaranga is to announce the arrival of the visiting person/group. Please note: it is not our kawa (rule) for our Kaikaranga to call to a rangatahi (teenager) or kōtiro (girl). Please ensure that your kaikaranga is of appropriate age.
- **Kaikōrero** – an adult man/men to provide the reply to the welcome speech. Please note: it is not our kawa for our Kaikōrero to whaikōrero to a rangatahi (teenager) or tama (boy), nor is it appropriate for a woman to stand to return the speech of welcome.
- **Waiata** – song to support each of your Kaikōrero (speaker/s).
- **Koha** – is part of the pōwhiri process. It is separate to the hire fee/deposit and contributes towards the pōwhiri. Koha is normally collected from those being welcomed before proceeding on to the marae and is placed when the last speaker of the visiting group has completed his speech. Koha is considered a gift and will be acknowledged by our kaikaranga after it has been laid on the marae.

### Dress protocol

- There is a dress protocol – Wahine are expected to be dressed in a skirt/dress or dress clothing - no shorts or mini-skirts. Tāne are expected to be in tidy trousers/jeans, no shorts. Schools and Sports groups should be in school or team uniform / tracksuits – no shorts.

### Procedure for coming onto Rehua Marae

- The Kawa of Rehua Marae is Aroha ki te Tangata.
- Please gather at Whare manaaki (Restroom Building). This is a good opportunity to collect the koha from those gathered and place in an envelope. Once collected the koha envelop should be given to your Kaikōrero or in the event of more than one speaker to your Takoha (last speaker).
- While at the Whare Manaaki please organise your group with the Wahine (Women) in the front and Tāne (Men) behind them. All children should be between the men and women. It is appropriate to have the oldest people in the front of each group.
- Your Kaikaranga (the woman/women who will perform the karanga for your group) should be at the front of your group – she/they will lead your group on to the Marae. Please ensure you arrange your own Kaikaranga well before the powhiri

- Once your group is ready your Kaikaranga should lead your group quietly to the SECOND BRIDGE where your group will wait for the maioha (the kaikaranga for our marae) to give her first call.
- Once her call has been completed your Kaikaranga will reply to the call and your group should proceed quietly & slowly towards the Whareniui (Meeting House).
- It is appropriate to pause approximately  $\frac{3}{4}$  down the Marae ātea (the open space in front of the Whareniui) to acknowledge those that have gone before us, our collective ancestors, friends and family. The length of this time of reflection can vary from 30 seconds to several minutes and is usually determined by your Kaikaranga but once observed then your Kaikaranga will begin to proceed again towards the Whareniui (Meeting House).
- Upon reaching the mahau (veranda) please ascend the steps and remove ōu hū (your shoes) placing them neatly to the right of the doorway and enter the Whareniui. Your Kaikaranga should enter first followed by the other women, the children & then the men.
- The wahine (women) should move, upon entering the Whare, to the seats behind the front row and the Tāne (men) should move to the front row of seats. If there are more men than seating permits in the front row then the women should accommodate accordingly and move back a row. Children may occupy any spare seats or be seated on the floor.
- Please note that while you are removing your shoes and moving to your seats both, Kaikaranga may continue to call to each other, the maioha (the kaikaranga for our marae) may also point/indicate the direction where people are to move and/or be seated.
- Once at your seats please stay standing until the tangata whenua (hosts) indicate to you to take your seats.

#### Procedure in the Whareniui

- The Tangata Whenua (hosts) Kaikōrero (speaker) will begin with a whaikōrero (speech), followed by a supporting waiata (song).
- Our kawa is Pāeke and therefore once all our speakers have spoken and their supporting waiata (songs) sung, the tangata whenua (hosts) will indicate to your Kaikōrero the time to reply. Please ensure you arrange your own Kaikorero well before the powhiri
- At the conclusion of the speech from the Takoha (final speaker) will place the koha near the middle of the floor towards the first speaker. Please note koha is only laid at the conclusion of all speeches. Where there is more than one organisation in your group who all wish to provide a koha it is recommended that separate envelopes with each organisations name be written on them be given to the Takoha (last speaker) who will lay all koha on behalf of those present. Some Takoha will indicate the individual groups as he lays them or will place the individual envelopes as a collective koha acknowledging they are from the entire group. Either way is appropriate providing the person laying the koha is the last speaker.
- The Tangata Whenua will pick up and acknowledge your group by accepting your koha. On occasion this acceptance may also be acknowledge by the Kaikaranga giving a call of thanks.
- Once the giving and receiving of the koha has taken place then our head Kaikōrero (speaker) will indicate to your Kaikōrero when it is time for the harirū (shaking of hands) & hongī (press noses). One has this opportunity to greet their hosts formally with "Tēnā koe" or informally with "Kia ora".

## After the Powhiri

Manuhiri (visitors) are viewed as "tapu" (sacred or set apart from the everyday/normal things). The Pōwhiri is viewed as a process of removing the "tapu" and making everyone "noa" (equal). The sharing of food (Whakanoa) is the final act of this process and should be concluded following the pōwhiri. Please speak to the Marae staff for a full explanation of this process.