

PROTOCOLS AND PROCEDURES FOR REHUA MARAE

PREPARING FOR PŌWHIRI

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 ON TO 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.
- 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 Wharenuī (Meeting House).
- It is appropriate to pause approximately ¾ down the Marae ātea (the open space in front of the Wharenuī) 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 Wharenuī (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 Wharenuī. 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 WHARENUI

- 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.
- 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.

REHUA MARAE LAYOUT AND EMERGENCY PLAN

