

Rāpaki Marae



37 Rāpaki Drive

Rūnaka Office PO Box 107 LYTTTELTON 8841 Ph: 03 328 9415 Email: rapaki@ngaitahu.iwi.nz

Nau mai, Haere mai / Welcome

Ko Te Poho o Tamatea Pokai Whenua te maunga, ko Whangaraupō te moana, ko Takitimu, ko Uruao, ko Makawhiu ngā waka, ko Te Rangi Whakaputa te tangata, ko Ngāi Tahu te iwi, ko Ngāti Wheke te hapū, ko Wheke te whare tipuna, ko Rāpaki te marae. Tīhei mauri ora.

Rāpaki refers to the chief Te Rangiwhakaputa who laid down his Rāpaki (waist mat) and claimed the land for his people, naming the bay Te Rāpaki o Rangiwhakaputa. 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.

Te Poho o Tamatea (the breast of Tamatea) is the maunga that overlooks Rāpaki, named after the great navigator and explorer Tamatea Pokai Whenua.

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 rūnanga has recently built a new wharenui (meeting house) named Wheke which records the hapū and iwi history and traditions through ornate carvings and woven tukutuku panels. 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.
For us and our children after us*

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Manuhiri Information

It is with great pleasure that Te Hapū o Ngāti Wheke and the whānau of Rāpaki welcome you to our place of gathering. Manaakitanga is an important value for our people. As such it is the desire of Mana Whenua (home people) that the Manuhiri (visitors) are made to feel welcome during their time at our Pa.

Sometimes manuhiri are conscious that they will unintentionally do something that may offend the local community who share the Pa with visitors. To avoid this, time and thought has been taken to provide you with the appropriate information, so protocols are adhered to and respect for our Pa is upheld.

Pōwhiri

- Pōwhiri is required where manuhiri have not been onto Rāpaki marae since Wheke (the wharewhakairo) was opened in 2010.
- The pōwhiri process requires a kaikaranga (caller) and a kaikōrero (male speaker) from both manuhiri (visitors) and mana whenua (home people). **If you do not have these please let us know.**
- Manuhiri gather at the top of the steps (do not wander down steps) by the car park above the marae. The women decide who will karanga and the men decide who will be the kaikōrero.
- A koha will be gathered at this time to give to mana whenua during the pōwhiri. Koha is given as acknowledgement for the hospitality being provide by mana whenua and there is no expectation of what the koha might be. Koha can be in

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any form the manuhiri wish (e.g., plants, food, waiata, money, mahi etc). If you are bringing food as a koha or for your meals please ensure this is not brought onto the marae atea or into the whare whakairo.

- When the kaikaranga comes out onto the mahau/porch the pōwhiri begins
- Manuhiri will be called onto the atea, shoes removed and placed on shoe racks and in through the main door of Wheke (the back entrance through kitchen/dining room is for kaimahi and office staff and should not be used by manuhiri until they have been through the pōwhiri process).
- Manuhiri will be invited to sit on the right-hand side of Wheke as they enter with men at the front and women behind.
- **The kawa of Wheke Marae is pāeke**-referring to the order of speakers, in this case **all** the kaikōrero on the mana whenua side speak first, followed by **all** the kaikōrero on the manuhiri side.
- A waiata is sung after each kōrero to embellish and support what is said.
- Once the whaikōrero is completed (with supporting waiata) and koha given, the manuhiri will be led along the line of mana whenua to harirū and hōngi, with the kaikaranga going first.
- The final part of the pōwhiri process is kai (food). The act of eating lifts the tapu (sacredness) from manuhiri and means they become part of the extended whānau at Rāpaki. Health and Safety briefings will be held at this time.

Mihiwhakatau

Where a pōwhiri is not required, a mihiwhakatau will be held to welcome those coming onto the marae. This will largely follow the form of the pōwhiri. The main difference is that manuhiri will be invited into Wheke without being called in by the kaikaranga.

Tangihanga

- Te Hapū o Ngāti Wheke reserves the right to prioritise tangi over all bookings. This means your booking could be cancelled at short notice. In such cases we will endeavor to help find an alternative venue. All bookings cancelled as a result of tangi will be fully refunded.

Rāpaki Marae tikanga

- No outside shoes be worn in Wheke, the wharewhakairo (carved meeting house).
- No kai or drinks should be consumed in Wheke – only milk for babies
- No kai to be brought across or consumed on the Marae Atea (front area) or the mahau (porch).
- Animals are not permitted on Marae at any time, however, guide dogs are an exception.
- The Marae grounds are **smoke free**, a designated smokers area is on Omaru Road

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- Illegal substances are not permitted on the marae, nor is any person/s under the influence of such substances.
- Inappropriate behavior or language that is offensive to others will not be tolerated.
- Alcohol may be permitted by prior arrangement.
- No visible gang patches to be worn.

Use of our Wharewhakairo

- Uses can include: wānanga, hui, noho, tangi, education, kapahaka, mahi toi, raranga, visual arts.

Use of our Wharekai

- As well as meals uses can include: celebrations, manaaki tangata, fundraising, kapahaka, hui, socials, movies, cabaret. Please note the wharekai is not for weaving or mahitoi or for discussion about whakapapa

Photography/video

- The taking of photos inside the wharewhakairo for commercial purposes is not permitted. Any queries check with Office prior to visit.

Whare Accessories

- Landline available for local calls - 03 328 7478.
- Wifi, data projector, screen and TV are available
- Lights located at the foot of whare Tupuna and skylights require authorized personnel to operate. Enquire at office.

Overnight Stays

Sleeping arrangements

Groups staying overnight will sleep in the wharewhakairo. We can host a maximum of **50 overnight**. Sleeping arrangements are not segregated, although there will be plenty of room to spread out (depending on your numbers). Mattresses and pillows will be provided. If you would feel more comfortable bring your own pillow. Bottom sheets and pillowcases will be provided (see 'Charges' below).

What to bring

1. Sleeping bag/duvet
2. Own pillow (if you wish)
3. Towels
4. Personal toiletries
5. Slippers (can be worn inside the Wharewhakairo)
6. Earplugs (for those light sleepers)

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Noise Consideration- To ensure Rāpaki residents can enjoy life without an undue level of disturbance, groups utilizing marae facilities are to ensure noise levels outside are kept to a minimum after 10pm in the week (Sunday-Thursday) and 12.30pm in the weekend (Friday and Saturday night).

Health and Safety

First Aid

- We have a defibrillator and first aid kit located in the kitchen.
- Ring 111 for all emergencies.

Road Use and Parking

- Please limit vehicle speed around marae roads (legal limit 20 km/h) and watch your entry and exit from driveways as there are many children in the area.
- Please note the marae is not accessible by visitors from Omaru Road. All visitors should use Rāpaki Drive, then use the one way system once on Rāpaki Drive.
- The main carpark is directly above the marae.
- The carpark down by the beach can also be used if the main carpark is full.
- The narrowness of our roads make it difficult for most buses to get around the roads in Rāpaki. You may wish to consider using cars, minibuses or vans instead.
- If you are coming by bus we recommend you drop off passengers on the top side of Governors Bay Road by the CCC bus parking area. Passengers can then walk across Governors Bay Road at the bus stop area and down Rāpaki Drive. If you plan to do this we encourage you to make a site visit to ensure you are properly prepared to cross the road. Transportation of bags can be arranged by the Office.
- Please let us know if any of your roopu have any mobility issues we need to be aware of.
- If you are bringing kaumātua by bus we will work with you to ensure they have proper transport down Rāpaki Drive.

Tamariki

- While we endeavor to provide a safe environment for tamariki /children and whānau, there are a number of public roadways, waterways and other risks that manuhiri need to be aware of. We will work with you to ensure the safety of all while on the marae and around Rāpaki

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EMERGENCY EVACUATION PROCEDURES

You are required to appoint a warden to take lead responsibility for all health and safety matters including evacuations. You will also be required to prepare a register of all members of your group and provide a copy of this to marae staff during the health and safety induction following the powhiri.

ASSEMBLY POINT : Top driveway 18A Rāpaki Drive (area with red circle directly opposite the marae)



If you discover a fire:

1. EVACUATE-Raise the alarm immediately by operating the nearest fire alarm.
2. Ensure the Fire Service is notified by calling 111
 - i) Clearly state the emergency :- **FIRE**
 - ii) Clearly state the premises : Rāpaki Marae, 37 Rāpaki Drive, Rāpaki, Lyttelton
3. Leave immediately by the nearest safe exit route. Move quickly but DO NOT RUN.
4. Report to the designated assembly area (opposite Marae -driveway 18A Rāpaki Drive)
5. Do not return to the building until it has been given an "all clear".
6. Fire Warden to check all areas are clear and assist anyone who needs help to evacuate

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