



Te Pā Tū
Summer 2024/25

TŪ TE DŌ

Te Ara The Journey

◆ Haka Pōhiri (Welcome Ceremony)

The wero (ritual challenge) opens a welcome ceremony, with one or more warriors wielding taiaha (wooden staff/weapon), performing a series of mau rākau (warrior art) movements, expressions, and sounds across the marae ātea (village entrance space).

The ātea is the domain of Tūmatauenga (or Tū), the deity of war. So, wero, rituals and speeches may be forceful, representing the nature of Tū. In ancient times, the wero interrogated intentions of a visiting group. Today this ritual is to honour our manuhiri (visitors).

Nearing its conclusion, the warrior will drop to one knee, placing a fern leaf at the feet of the symbolic leader of your group. Accepting the leaf is a gesture of peace.

The karanga (welcome call) initiates haka pōhiri (ritual action chant) drawing you into the native tawa forest canopy.

◆ Kapahaka (Māori Performing Arts)

Arriving at the forest formed amphitheatre (inside in bad weather) final speeches complete the welcome, supported by cultural performance including haka, poi, stick games and songs. This performance relates to this phase of the maramataka (lunar calendar) – the summer harvest, for restoring balance in social and spiritual realms, sometimes involving battle, reparations, amends, but ultimately peace.

◆ Tawa Forest Village

Guided through the forest pā (inside in bad weather), warriors are immersed in physical, mental and spiritual challenges, games and wānanga (training in lore).

You'll experience traditions and history concerning oranga mō te tinana (wellbeing of the body), oranga mō te hinengaro (wellbeing of the mind), and oranga mō te wairua (wellbeing of the soul/ spirit).

A refreshing elixir of kumarahou + mānuka honey + homebrewed ginger beer and kai horotai (canapés) are shared here.

◆ Hāngī lifting & spit roast

See the in-ground hāngī lifted from the earthen oven and wagyu short rib roasting over hot coals.

◆ Whare kai (Dining space)

3-course Hākari Tū Te Rā (summer feast) served family share style. Kai haka (cultural performers) will circulate across dinner so each may learn a little more of the other's culture and ways.

◆ Poroporoaki (Farewell Ceremonies)

Initiating farewell, kapahaka perform several items and then move into final words to close the evening.



◆ Tū Te Rā aligns with a phase in the maramataka (lunar calendar), where sunlight lengthens the days and nourishes the natural world.

◆ This is a time when iwi (tribes) focus on physical, mental, and spiritual balance, restoring the world around them and strengthening their closest relationships. It is also a time for redress, righting wrongs, and settling scores.

◆ Kai (food) and the process of eating together symbolise this rebalancing, and is a critical aspect in the binding of peace. Nau mai, welcome.

Te Kaihaka The Performers



◆ **Rangimaewa**
Te Arawa, Ngāi Tūhoe,
Te Whānau-ā-Apanui, Ngāpuhi,
Ngāti Porou

My favourite space is the Poroporoaki (farewell), where we acknowledge the cultures of our manuhiri (visitors) by performing a song or dance in their language. It's a special moment of reciprocity. I am studying Theatre Studies, Māori, and Indigenous Studies. I love diving for kaimoana (seafood). I am very competitive and play many sports, including netball and basketball. My favourite thing of all is spending heaps of time with my family – I love spoiling all my little baby cousins.

◆ **Mahururangi**
Ngāi Tūhoe, Tainui

I love teaching the haka to our whānau (families). The best moment is when they finish their very first haka together – it's such a cool feeling. Being here alongside my siblings feels true to who I am; everything just feels right. Helping on my Koro's (Grandfather's) farm has deepened my connection to the land and taught me the importance of hard work. I've learned from our manuhiri (visiting families) how much we have in common with other cultures, especially indigenous people.



◆ **Maia**
Tūhourangi Ngāti-Wāhiao, Te
Aitanga a Māhaki, Ngāti Tamaterā,
Ngāi Tūhoe

I'm passionate about sharing our culture, especially the practice of poi. Poi is an extension of the body, used to mimic the environment, particularly the movements of birds. I love watching our manuhiri engage with this art form and giving it a go. From our manuhiri (visitors), I've learned that there are so many similarities between us and how easy it can be to connect with each other. Outside of Te Pā Tū, I enjoy spending time with my Nan – I'm her favourite grandchild.

◆ **Te Rauna**
Te Arawa, Ngāi Tūhoe, Te Whānau
ā-Apanui, Ngāpuhi, Ngāti Raukawa

My favourite moments are learning Māori martial arts and the different weapons my tūpuna used to defend their mana (honour), whenua (land), and whānau (family). It's something I belong to, handed down through generations. It's humbling and heartwarming to learn about our manuhiri – their cultures, languages, and stories. Outside of Te Pā Tū, I enjoy kapa haka, playing rugby, a bit of golf, and going to the gym. But what I cherish most is spending time with my whānau and friends.



◆ **Arahia**
Te Arawa, Tauranga Moana

My favourite space in Tū Te Rā is the village. I feel proud seeing people connect with our heritage as they take part in different interactive activities. Manuhiri often share their cultures with us, and we appreciate their diverse perspectives. In my spare time, I enjoy performing kapa haka, competing in kapa haka competitions, and performing at my own tribal festivals. It helps me express myself and do what I love.

◆ **Kaiaua**
Te Arawa, Ngāti Porou, Ngāti
Rangiwewehi, Kuki Airani hapū

I really enjoy activities centred around combat training, as I am passionate about these traditions. We practice blocking and striking with the rākau (sticks), and I share learnings from the taiaha wānanga (warrior art workshops). Sharing our culture daily keeps me grounded, builds my confidence, and encourages me to step out of my shell and engage with people from all over the world. I also learn about other indigenous cultures and see the values we share.



◆ **Tukiri**
Tainui, Te Arawa,
Ngāi Tahu, Mataatua

I particularly enjoy sharing the wero, haka pōhiri, and kai. These are sacred practices in our culture. Kai is especially important as it marks the transition from a tapu (restricted) state to noa (unrestricted). I am a trained kaiwhakairo (Māori carver). I love to travel to experience everything the world has to offer and to spend time with whānau and friends. From our manuhiri (visitors), I've learned about many cultures and customs that inspire me to learn and explore the world.

Inclusions

- 3.5 hours of storytelling, connection, and kai (cuisine)
- Haka pōhiri
- Kapa haka performance
- Kai horotai, forest canapes (indigenous and introduced ingredients)
- Complimentary chef choice digestif
- Summer harvest inspired Māori fusion 3-course menu
- Traditional in-ground hāngī (lamb and vegetables)
- Complimentary return transport from central city

Rārangi Kai

About the Menu

◆ Our hākari (feast) shares the plenty of summer. From pāua (abalone), kamokamo (squash), uhi (yam), taro and rīwai (Māori potato), to tītī (mutton bird) pâté, spring lamb, wagyu short rib, and kūmara (sweet potato) crème brûlée. Our techniques, both ancient and new include traditional hāngī (earthen oven), firepit, confited, roasted, raw, dried and pickled.

◆ Please ask our kaimahi (wait staff) about wine pairing and non-alcoholic beverage matches.



◆ Irihei Walker
Ngāi Tūhoe, Te Arawa, Ngāti Kahungunu

Nā te Kaitaka Matua

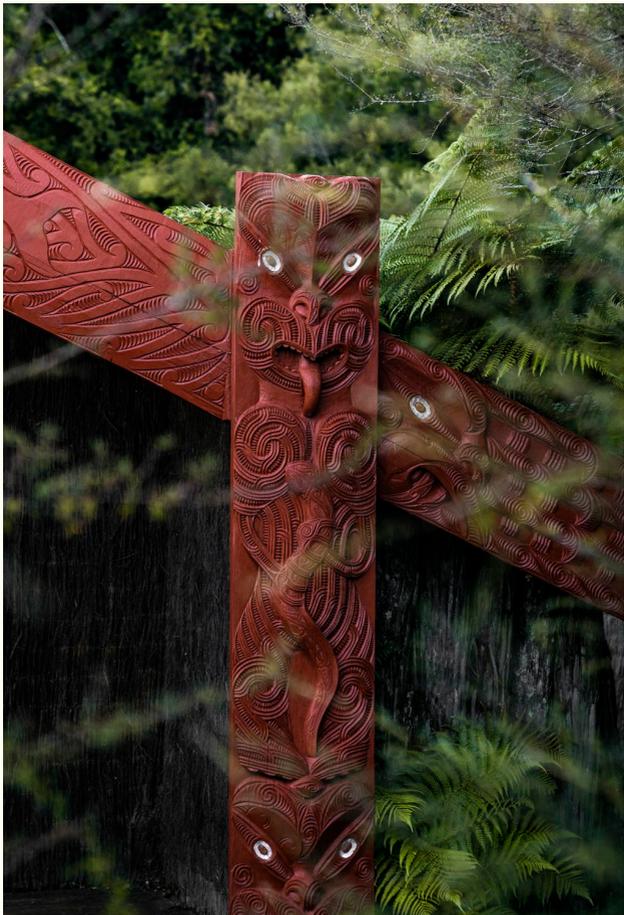
From our Executive Chef

Kai (food) provenance is important to us. Māori-first procurement helps sustain small Māori communities, micro-businesses, and tribal entrepreneurship. We look to our neighbouring iwi first. For example, our truffle oil and wagyu short rib are from Ngāti Whakaue (north of us), Manawa Mānuka honey from Tūhoe (east of us), and our wines prioritise Māori winemakers - 80% of our beverage list are Māori-owned products.

Always included are pārera (duck) and kokopu (whitebait) because they are delicacies to Ngati Tahu-Ngati Whaoa, to whom Te Pā Tū owners, Tauhara North No 2 Trust, whakapapa (have lineage). Ngati Tahu-Ngati Whaoa commercially and sustainably farm our kokopu.



KO TE PĀ TŪ, HE TOHU NŌ TE ORA
AN ELEVATED SANCTUARY, A SYMBOL OF WELLBEING



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