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Julie Healey <healeyjulie6@gmail.com>

Thu 25/02/2021 8:32 AM

To: Sarah Mako <sarah@teatiawa.iwi.nz>

- Ko Taranaki te Maunga
- Ko Tokomaru te waka
- Ko Uatoki te Awa
- Ko Te Atiawa te iwi
- Ko Ngati te Whiti te hapu
- Ko Mawhera tonā kainga

Naumai Haere mai I nga iwi o te motu e

Haere mai ra, Haere mai ra, Haere mai ra

- The Karanga (the call) welcomes the visitor or visitors from all around the motu.
- That call from our kuia or wahine, the first voice you hear when approaching the Uatoki river mouth, *gathering with Ngati hapu 75 Pa a Oruapa siki*
- On a approach ~~to the Uatoki river mouth~~, you would see to the left on the hill the Ngati Tuparekino Waimanu Pa, closer to the river Te Kawau Pa, *to the right Ngati Te Whiti, the great Puke ariki Pa. In the background on the highest point Pukaka Pa.*
- As you paddle your waka heading inland you would hear the laughter of children, chatter of the people, waiata, possibly a haka.
- The smell of cooking fills the air with a with distinct smell of Piharau cooking on the hot coals.
- Pre 1840's, the whenua was covered in dense growth of rakau Mamaku, Ti Tawhiti, Toi, Haumiateketeke eg uncultivated plants *Hinau*
- Uatoki was very important to our tupuna, because of the abundant resources such as raupo, rakau, hua, manu, ika, harakeke and kaimoana.
- it served as an access route inland, a border and a spiritual connection to te maunga.
- The Huatoki also provided our whanau with Andesite which was used to make the Toki (Adze) from this our people made tools
- In the dense bush along riverbanks, customary fishing grounds were traditionally marked out by using boulders and other natural markers.
- On the Uatoki, you will find two kohatu. Under the building (the Mill) on Powderham lays the kohatu Paiare near the S bend on the awa (river)
- Pairare is the boundary marker for Ngati Tuparekino's fishing grounds.
- Further up the awa you will find the Kohatu Pai tawa sitting on the bank of the Uatoki.
- Kohatu Pai tawa was used as an altar, when paying homage to Tangaroa before setting out to fish *(guardians of Maui the sea)*
- On the S bend ~~opposite~~ *before* Paiare is Mawhera Marae
- Behind Mawhera on the hill was old pa site, Pukaka built and occupied by Rangiapitirua , our history tells us that Rangia pitirua moved closer to the foreshore *built near urupa Puke Ariki Building Puke Ariki*
- Mawhera could be described as the main port where our tupuna would trade mainly Kai.
- Kaitiakitanga over the awa was practiced by our tupuna to sustain the mauri of Te Wai, the life source for e tangata.
- The awa was a connection for our tupuna to maintain and sustain, kotahitanga (unity), Manaakitanga (reciprocity), kaitiakitanga (guardianship), poipoi (nurturing), *taurōkōtanga*
- The whenua and the awa were healthy and abundant with kai
- The 1830s Settlers arrived our tupuna played a very important role as they manaaki the new arrivals by building raupo whare and sharing their kai to feed the families who arrived with nothing. *Mawhera was a...*
- Over time the landscape dramatically changed by introducing Dairy farming and other industry.
- Our people were moved out of their homes to make way for progress. Over time
- Our tupuna witnessed the destruction of Pa sites and abuse to their Urupa, *(Burial Sites)*

*Story told by my tupuna Parahuka*

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