

Ki te hoe Ngā Iwi o Niu Tīreni



**Waikato Pare Hauraki –
Waikato & Coromandel Peninsula**

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Please note: Boundaries are still being determined. Therefore, within iwi boundaries there are often further smaller iwi.

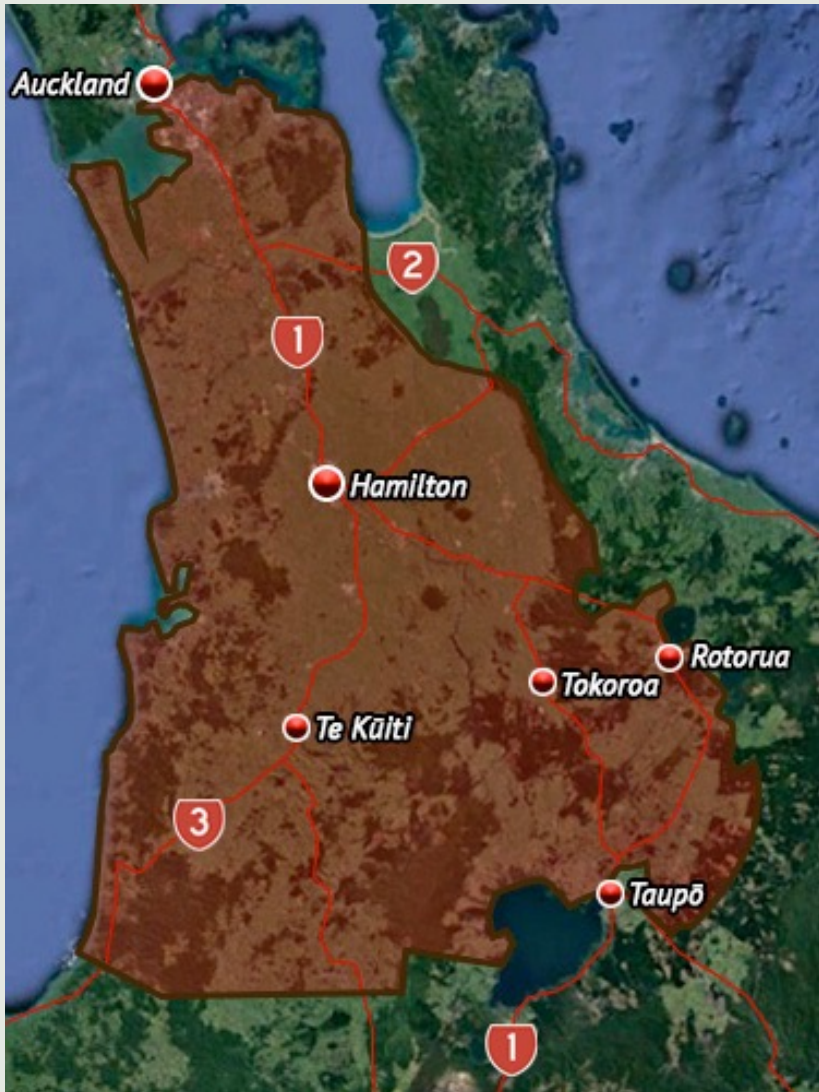
<https://ako.ac.nz/ki-te-hoe-indigenising-practice>

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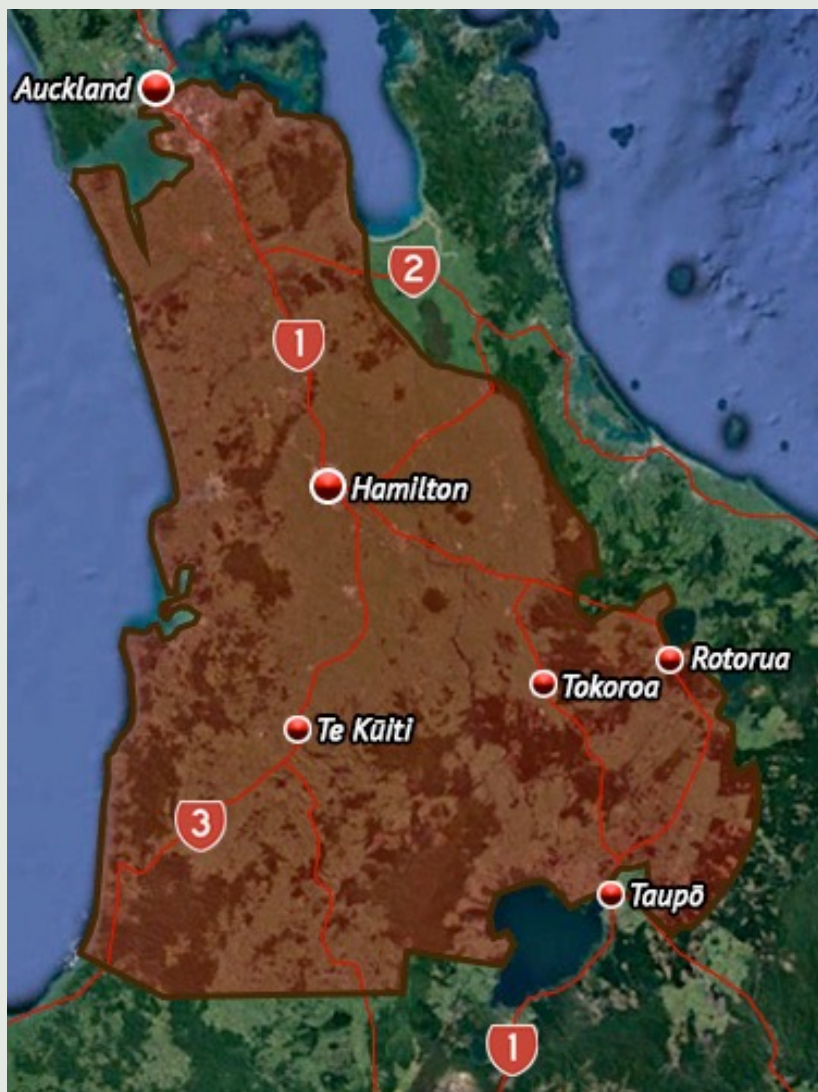
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Ngā Iwi o te waka Tainui



<https://www.tkm.govt.nz/region/tainui/>

Waikato – Land Boundaries



Tainui Traditional Lands: The region of the Waikato peoples is described in the following whakataukī:



Ko Mokau ki runga,
Ko Taamaki ki raro,
Ko Mangatoatoa ki waenganui.
Pare Hauraki, Pare Waikato, Te Kaokaoroa-o-Pātetere.

Mōkau is above, Tāmaki is below, Mangatoatoa is between. The boundaries of Hauraki, the boundaries of Waikato, to the place called ‘the long armpit of Pātetere’.
Waikato tribes (teara.govt.nz)

Reo-ā-iwi Waikato – Dialect

Waikato are recognised as one of the only iwi that apply double vowels instead of using the macron e.g.: Ngaati, as opposed to Ngāti. The ‘w’ is also a key feature of their reo, examples being: manuwhiri - manuhiri and pōwhiri - pōhiri.

Tongi (Waikato Iwi word for saying)

The Waikato iwi refer to the taniwha (a mythical water spirit) that dwells in the river:

Waikato-taniwha-rau
He piko he taniwha
He piko he taniwha
Waikato of a hundred taniwha
At every bend a taniwha can be found.
Ngā iwi o Waikato

NB: Waikato iwi are the only iwi in Nu Tīreni that use the double vowel as opposed to a tohutō or macron.

Nгаа Pepeha

1. Ko Pirongia te maunga
ko Waipa te awa
ko Ngaati Maahanga te iwi
Ko Tainui te waka
2. Ko Karioi te maunga
Ko Aotea te moana
Nгаа Maahanga Hourua te iwi
Ko Tainui te waka
3. Ko Karioi te maunga
Ko Aotea te moana
Ko Pakoka te awa
Ko Ngaati Te Weehi te iwi
Ko Tainui te waka
4. Ko Taupiri te maunga
Ko Waikato te awa
Ko Whangape te roto
Tarahanga te motu
Ko Tainui te waka
He piko he taniwha he piko he taniwha
5. Ko Taupiri te maunga
Ko Waikato te awa
Ko Tainui te waka
Ko Ngaati Mahuta te iwi
Ko Tainui te waka
He Piko He Taniwha He Piko He Taniwha

6. Ko Moehau te maunga
Ko Waihou te awa
Ko Tiikapa te moana
Ko Hauraki te whenua
Ko Tainui te waka
Ko Tamateraa te tangata
Ngaati Tamateraa te iwi
7. Ko Kohukohunui te maunga
Ko Piako te awa
Ko Tiikapa te moana
Ko Tainui te waka
Ko Ngaati Paoa te iwi
Ko Haupa te tangata
History - Ngati Paoaiwi
8. Ko Te Aroha kei roto, ko Moehau kei waho
Ko Hauraki te whenua
Ko Tiikapa te moana
Ko Tainui te waka
Ko Ngaati Whanaunga te iwi
Ko Marutuuahu te tangata
Home | Ngaati Whanaunga
9. Ko Maungatautari te maunga
Ko Waikato te awa
Ko Tainui te waka
Ko Ngaati Raukawa te iwi
Ko Raukawa te tangata

He Waiata

The well renowned waiata 'E Noho Tūheitia' can be found at the link below. Although it may seem a lot to learn, what is important is, this waiata captures the whakapapa of the people, places, events and how it connects to the Kingitanga movement.

Lyrics and Translation (11) E Noho E Tuuheitia - YouTube

Another favourite waiata mōteatea (traditional chant) that is of significance to the iwi of Waikato is 'Whakataurangi ake' which was composed out of acknowledgement and yearning for taonga within the exhibition, Te Maaori, that toured America in 1984. The exhibition held traditional taonga with great mauri and mana, such as Uenuku of Tainui, which gave a physical and spiritual connection to the ancestors of many iwi. Kaumaatua Pumi Taituha took part in the delegation to America on behalf of the Tainui people to ensure the spiritual safety of the taonga within the exhibition.

Whakataurangi ake te here ki taku ate
Pupu ake nei te mauri o te aroha
He hononga ki te iwi kua whakangaro ki te po
Te pōuriuri, ki te po i oti atu
Kei nga whakaoati i herea ki te rangi
Hei huarahi atu
Tihei mauri ora

[Whakataurangi Ake - waiata and haka lyrics](#)

Ngāti Maniapoto



<https://www.tkm.govt.nz/iwi/maniapoto/>

Pepeha

Ko Pirongia, ko Rangitoto, ngā maunga

Ko Ngaroto te roto

Ko Waipa, ko Mohakatino, ko Mokau ngā awa

Ko Tainui te waka

Ko Maniapoto te tangata

Ko Ngāti Maniapoto te iwi

Whakataukī

Ki uta tārei ai

Ki tai rewa ai

Prepared onshore to sail at sea

The learning is likened to the building and floating of a traditional waka – onshore is symbolic of home and the sea symbolises the greater world.

Waiata

This waiata was composed in 2007 as a tribal anthem. It sings of the journey of Maniapoto, Kinohaku and Rongorito from their home, Ngāherenga, and makes reference to the whenua boundaries Te Nehenehenui and the lands inherited by Tūrongo and Whatihua from their father Tāwhiao. Found [here](#).

(Kai Hī): Haere mai ki ahau ki Maniapoto e
Haere mai i Ngāherenga
Ki te moenga Pukeroa
Ko taku rourou-iti-a-haere
Maringi kai whenua
Ko tāku rourou-iti-a-haere
Maringi kai moana
Haere mai ki ahau, ki Maniapoto e.
Te torohanga o te whenua
Te torohanga o ngā ringa
Ka whakahua mai i ngaku ruruhi
i ngaku koroheke
Mai i te awa whakarite ki Tongariro
Te Nehenehenui e
Haere mai ki ahau, ki Maniapoto e
Haere mai ki ahau, ki Maniapoto e...A, Hi!

Come, thrice welcome to Maniapoto
From Ngāherenga come Maniapoto, Kinohaku,
Te Rangatira and others to the bed stool, Pukeroa
While small is my offering,
it is a cultivated provision,
Come, thrice welcome to Maniapoto
Welcome to the extended land of Tāwhiao

The extended arms of the people
Twas the elderly folk that said, Te Nehenehenui
commences at the sanctified waters of Tāwhiao to the
plateau of Tongariro
Come, thrice welcome to Maniapoto
A, Hi!

