23. UTAINA



Katoa: Hī! ΗīI

Kaea: A utaina! Man the canoe

Katoa: Hī! Hī!

> A utaina mai ngā iwi o te motu Embark, all the tribes of the land

Ki runga *Pōneke* e tau nei To land here together at Wellington

Kaea: A hikinuku e Thrust your paddles downwards

Katoa: A hikirangi e Lift them skywards Kaea: A hikirangi e Lift them skywards

Katoa: A hikinuku e Thrust them downwards

> Lahaha I ahaha

Ka hikitia tana iwi The canoe uplifts us Ka hapainga tana waka We uplift the canoe Auē, auē, auē hā Auē, auē, auē hā Auē, auē, auē hā Auē, auē, auē hā

Hī! Hī!

This is another very popular waiata for haka pōwhiri. Like "Tōia Mai" (22), this waiata uses the metaphor of a waka. When the manuhiri reach their destination (the marae), the waka is said to have arrived at its landing place.

This waiata acknowledges the manuhiri, the journey they have made, and where they have come from physically. It acknowledges them as individuals, but it also acknowledges their tribal connections and nationality, and it links back to their ancestors and their origins.

The students should replace the word "Pōneke", which we have used in our version, with the name of their own district.

"My Mountains: An Interview with Kua Ranea Aperahama-Rāwhiti", Mountains, Choices, 2002, links well to this waiata in its discussion of tribal affiliations and recognition of important ancestral ties.

Consult with the school community, whānau, and local marae/iwi for support for this haka pōwhiri. This haka powhiri can be used by the whole school in a real context to welcome parents and whanau, visiting dignitaries, or other manuhiri (visitors). As with the previous haka pōwhiri, it presents opportunities to discuss local marae protocol and kawa that the students may be familiar with.

The song sheets for all waiata and haka are at the back of this book.