Kaea: A utaina!
Katoa: Hi!
Kaea: A utaina!
Katoa: Hi!
A utaina mai ngā iwi o te motu
Kī runga Pōneke e tau nei
Kaea: A hikinuku e
Katoa: A hikirangi e
Kaea: A hikirangi e
Katoa: A hikinuku e
I ahaha
Ka hikitia tana iwi
Ka hapainga tana waka
Auē, auē, auē āā
Auē, auē, auē āā
Hi!

Man the canoe
Hi!
Man the canoe
Hi!
Emark, all the tribes of the land
To land here together at Wellington
Thrust your paddles downwards
Lift them skywards
Lift them skywards
Thrust them downwards
I ahaha
The canoe uplifts us
We uplift the canoe
Auē, auē, auē āā
Auē, auē, auē āā
Hi!

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 pōwhiri can be used by the whole school in a real context to welcome parents and whānau, 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.