

46. KUA MUTU RĀ NGĀ MIHI E JOHN TAPIATA

| | |
|----------------------------|--|
| Kua mutu rā ngā mihi e | <i>The greetings are over</i> |
| Kua mutu rā ngā kōrero | <i>The speeches are done</i> |
| Kua takoto te kaupapa | <i>The kaupapa is presented</i> |
| Mā koutou e kohikohi | <i>For you to put together</i> |
| Kia ora rā | <i>Good health</i> |
| Kia ora rā | <i>Greetings</i> |
| | |
| Haere hoki tātou, e hoa mā | <i>Let us go, my friends</i> |
| Utaina kia ū ki uta | <i>To load it up that it may come ashore</i> |
| Ka nui tēnei kua tutuki | <i>It is great we've achieved this</i> |
| Kāti noa, hei konei rā | <i>Enough from me. Goodbye</i> |
| Pupuritia | <i>Hold fast</i> |
| Pupuritia | <i>Hold fast</i> |

This waiata was composed specially to conclude the original *Hei Waiata, Hei Whakakoakoa* collection. It is a waiata that emphasises accomplishment and the satisfaction that comes from learning. The metaphor of a canoe is used in the same way as in the haka “Tōia Mai” (22) and “Utaina” (23). Here the canoe is the canoe of knowledge.

An important aspect of tikanga is the sense of completion gained through acknowledging what has taken place. Discuss this using phrases such as “Kua mutu rā ngā mihi e, kua mutu rā ngā kōrero” and “Ka nui tēnei kua tutuki, kāti noa, hei konei rā”.

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