

(K) - Katoa -	Ōtatarā! Tu mai ra! Hiiii! Hi!	Ōtatarā School – stand tall Yes – here we are
(K) - Katoa -	Te hoe roa o Ōtatarā e! Hoea mai ra Aha hi! Aha ha! Hoea mai ra	The long oar of Otatarā 2x advances our waka into the future
(K) - Katoa -	I te aha? Te matauranga Te mauri tangata Te mauri whenua He kahu oranga ki te ti – ki te ta	Through what means? through knowledge our binding to each other (community) our links to the land (environment) offers a cloak of health and security for wherever we may be (in life)
(K) Katoa	Here tangata, here whenua Tū te pō! Tū te ao! Whakamaua kia tina Tina - Haumi e! Hui e! - Taiki e	bind us together and to our land at all times

Actions

Face left to start – heads down

Otatarā – heads come up in unison – **Tu mai ra**

Hiii – whole body turns to the front – boys swivel on feet, girls make a full turn

Hi – facing front place hands on hips

Hoea mai ra Aha hi! Aha ha! Rowing action from left to right high to middle

Hoea mai ra Aha hi! Aha ha! Same as above but right to left

Te matauranga – clap hands, up and out in front of forehead

Te mauri tangata – clap point to audience left then right.

Te mauri whenua – cross fists, lower outwards to the floor - open hands

He kahu oranga - raise fists and cross arms in front of chest

ki te ti, - left hand out to side while turning stepping back with right foot

ki te ta – open both hands

Here tangata, here whenua - Step and reach back with right hand, come forward and clap (do this 2x)

Tu te po - step and reach back then come fully to the front and raise right fist up

Tu te ao – raise left fist up

Tina – both hands out to the front then slap/touch chest

Haumi e – right hand grab in front of tummy, left hand on hip

Hui e – left hand grab below right

Taiki e – both fists move down and out then fully open on last beat

The essence of the haka is linked to 'Hoe roa' probably the most significant symbol that incorporates the waiaro (attitudes), uara (values) and mauri (life force/essence) of the school.

The haka brings to the attention of those listening of the never ending journey we have in the 'waka of life' and that it is the essence of knowledge, people and our place of belonging that identifies us no matter where we go or where we are. These of course in te ao Māori are single concepts made up of so much more tikanga, whakapapa, pūrakau and pakiwaitara (Amy you explain these things the way they need to be put across).

The hoe in many ways represents that life force, but it is the metaphorical waka that binds the school community together as a group and moves in common directions through many cultural influences.

Koia - there!!!!