



## Level 2 Te Ao Haka 2023

### 91983 Respond to a Te Ao Haka performance

Credits: 4

Achievement with Excellence	Achievement with Merit	Achievement
Interpret a Te Ao Haka performance.	Reflect on a Te Ao Haka performance.	Respond to a Te Ao Haka performance.

## EXEMPLAR - HE TAUAROMAHĪ

No part of the candidate's evidence in this exemplar material may be presented in an external assessment for the purpose of gaining an NZQA qualification or award.

# Ākonga A Response (in English)

## Excellence - Interpret a Te Ao Haka performance.

### Elements

#### 1. voice-Mita o te reo.

This element is about the pronunciation and how clear the singing voices are. The more clearer the voice is the more better the mita would be heard.

The way Te Kapunga uses their mita is that they bite their kupu so that it becomes more sharp and clear, and you will be able to hear the words instead of the pronunciation.

#### 2. Energy.

This element is made to tell what the energy of the bracket in the middle of the performance, for instance the change of energy .

The way Te Kapunga uses their energy is through the body language and shift of moods, and therefore it enhances the energy of the performance.

#### 1. Dynamics.

The way dynamics are used is to be quite precise on your spacings and where you need to be in order to all have the same spaces, and another way is the levels of your actions and patu movements. Its to make sure that everyone looks the same and the team all together looks clean in their performance.

The dynamics that Te Kapunga uses is the spacings and the different transitions, and shapes that they use, it's most likely used to look different compared to the other and the different shapes have different meanings.

### Te Pu O Te Wheke- Waiata-a-ringa !

#### Elements

**Tempo:** the Tempo of their waiata-a-ringa. Its quite at a slow pace and that is named allegro.

**Dynamic:** Their levels are quite accurate. And the dynamics are on point.

**Harmony:** the notes and the harmony of the teams is quite beautiful

### Te Kapunga Waiata-a-ringa:

#### ELEMENTS:

**Tempo:** the tempo that was used for our a-ringa Moderato which is moderately fast tempo so that the team can have abit of energy in the waiata-a-ringa.

**Dynamics:** the dynamics that was used and portrayed in the Waiata-a-ringa was the levels and spacings of the team and hitting our marks.

**Harmony:** the third Element that has been portrayed by Te Kapunga is the harmonies and the different notes that has harmonised throughout the duration of our waiata-a-ringa which makes it sound good to hear from the audience.

#### Links To Both Items:

Te Kapunga A-ringa: [Te Kapunga Waiata-a-ringa:](#)

Te Pu O Te Wheke A-ringa: [Te Pu o Te Wheke.](#)

## Te Kapunga - Haka.

### Key Features .

#### Elements.

##### 1. Characterisation .

We characterised ourselves so that we look afraid of anxiety

##### 2. Voice.

We used this element so that we can be heard clearly and that the tones are high

##### 3. Spacings.

We used this elements to ensure that our spacings are right and that we are dynamic in our haka.

##### 1. Wiri:

Our first key feature that we used is the wiri, theres all different types of wiri, such as the wiri from ngati hine and ngati wai.

##### 2. Takahi:

The second key feature we used was the Takahi, the takahi we used was Originated from Ngapuhi, and their kiwaha is "Kaore te maunga e nekeneke".

##### 3. Pukana:

The third key feature we had demonstrated was the Pukana, there was all different types of pukana that originate from different iwis, such as te tai tokerau. And mataatua.

##### 4. Haka Stance:

The haka had also included a haka stance , which is a low and staunch stance.

## Te Pu O Te Wheke- TKKM O Kaikohe.

### Key Features.

#### 1.wiri.

The wiri was a celebration of summer by taane rore. He represented the summer season by quivering his hands in a dance for his mother hine raumati.

#### 2. Pukana.

The pukana that has been presented to you by Te Pu O Te Wheke, its called whakana mokomoko. And it originates from Te Tai Tokerau.

#### 3.Haka Stance.

The haka stance that has been used by this Roopu is the Haka stance that originates from Ngapuhi. And that consist of standing up high and tall to show that you will never bow down to anyone.

#### 4.Takahi

The second key feature we used was the Takahi, the takahi we used was Originated from Ngapuhi, and their kiwaha is "Kaore te maunga e nekeneke".

### Elements

#### 1. Dynamics.

This element, Dynamics is Mainly based on The levels of the actions and also the spacings.

#### 2. Tempo.

The tempo that has been used for the speed and pace of their haka was quite a mid pace which is named moderato

#### 3. pronunciation

The reason i picked is cause the way they execute and how precise they are with the pronunciation of the kupus is quite persistent due to the fact that you can hear the words instead of hearing just random screaming



# Te Ao Haka Comparisons.

## Te Kapunga - Haka.

### Elements.

#### 1. Characterisation .

We characterised ourselves so that we look afraid of anxiety

#### 2. Voice.

We used this element so that we can be heard clearly and that the tones are high

#### 3. Spacings.

We used this elements to ensure that our spacings are right and that we are dynamic in our haka.

### Key Features .

#### 1. Wiri:

Our first key feature that we used is the wiri, theres all different types of wiri, such as the wiri from ngati hine and ngati wai.

#### 2. Takahi:

The second key feature we used was the Takahi, the takahi we used was Originated from Ngapuhi, and their kiwaha is "Kaore te maunga e nekeneke".

#### 3. Pukana:

The third key feature we had demonstrated was the Pukana, there was all different types of pukana that originate from different iwis, such as te tai tokerau. And mataatua.

#### 4. Haka Stance:

The haka had also included a haka stance , which is a low and staunch stance.

## Te Pu O Te Wheke- TKKM O Kaikohe.

### Key Features.

#### 1.wiri.

The wiri was a celebration of summer by taane rore. He represented the summer season by quivering his hands in a dance for his mother hine raumati.

#### 2. Pukana.

The pukana that has been presented to you by Te Pu O Te Wheke, its called whakana mokomoko. And it originates from Te Tai Tokerau.

#### 3.Haka Stance.

The haka stance that has been used by this Roopu is the Haka stance that originates from Ngapuhi. And that consist of standing up high and tall to show that you will never bow down to anyone.

#### 4.Takahi

The second key feature we used was the Takahi, the takahi we used was Originated from Ngapuhi, and their kiwaha is "Kaore te maunga e nekeneke".

### Elements

#### 1. Dynamics.

This element, Dynamics is Mainly based on The levels of the actions and also the spacings.

#### 2. Tempo.

The tempo that has been used for the speed and pace of their haka was quite a mid pace which is named moderato

#### 3. pronunciation

The reason i picked is cause the way they execute and how precise they are with the pronunciation of the kupus is quite persistent due to the fact that you can hear the words instead of hearing just random screaming

similarities.

The similarities between the two haka is that they both have the same tempo. And there is another which includes. The same sort of dynamics is which the staying compact to make the volume of the haka more louder, more clearer. Then they start to spread out and form two lines so that the next discipline can be executed much more easier.

### Excellence | Kairangi

**The Subject:** Te Ao Haka

**The Standard:** 91983

**The Total Score:** 0-2      3-4      5-6      **7-8**

Question No.	Commentary
One	The ākonga was awarded with an Excellence achievement because they explained in-depth, and clearly elaborate on three key features/elements that effectively communicate how they enhanced the performance. They also discussed the connections between their response as an audience member.

# Ko tā te Ākonga E mahi (i te reo Māori)

## Kaiaka - Te huritao i tētahi whakaaturanga o Te Ao Haka.

Kia manaaki i te ākonga kua tangohia ētahi wāhanga o te Kete Manarua nei. Ko ngā whakaahua e whai ake nei nō te whārangi Google sites i hangaia e tēnei ākonga.



### Kura 1 Secondary Schools Kapa Haka Champions

Sep 18, 2018



### Te kura o Ākonga E (Culture Fest)

Sep 23, 2024

#### Ngā huanga

- Taineke - Dynamics
- Hanga - Shape
- Manawataki - Rhythm
- Ngā pekanga - Discipline

#### Ngā āhukatanga

- Ngā Wiri - Spirit fingers
- Ngā Tū - Stances
- Ngā Ringa - Hand actions
- Ngā kanohi - Kare ā-roto

### Kura 1 Secondary Schools Kapa Haka Champions

Ko te upoko o taku kōrero, ko ōku rangahau me ōku whakaaro mo ngā kapa o Kura 1, kua whakakotahi te āhua o tā rātou taineke me ngā hoaketanga o ngā nekehanga me ngā rangi kotahi, kua hono hoki ake ngā kare ā-roto ki roto o te roōpu katoa me tō rātou waiata. Kei te mau a te hanga o te roōpu, ahakoa ngā hanga rerekē, kua tino kaha te mauria atu ā ngā hanga katoa, nō reira kei te rerekē hoki ngā wāhi tū, ēngari rā, e taea ana ngā ringa ki te pīoioi koe ki tō makenu. Kei te whakakotahi hoki tā rātou me āhukatanga ki runga i te waiata, kei te piri atu ngā āhukatanga katoa, ko te manawataki o ngā wiri kua pōturi, nō reira kua āhua māmā te rere, kua māmā hoki ngā tū, ngā ringa me ngā kare ā-roto. Mo ngā pekanga, kei te hono ngā pekanga mo te katoa o ngā āhukatanga katoa hoki, nā te mea, me hono, ko te pewanga te tino āhukatanga ki roto i ngā huanga katoa.

Ki ōku whakaaro mō ēnei, he tino whakaohoho tēnei waiata me ngā huanga, ngā āhukatanga hoki. Mo ngā taineke, kei te titiro ahau ki ngā nekehanga o te roōpu me ngā mahi ngātahi me te mahi canon - te mahi kanikani orite mai i ngā wā rerekē. Mo ngā hanga, kua tini te roōpu tō rātou i ō rātou hanga te maha o ngā wā, ki ōku whakaaro, ehara i te tino māmā, nā te 12 miniti, ētahi wā, kua āhua pōturi, nō reira he hononga tēnei ki te manawataki hoki, nō konā, ia wā ka tini te manawataki, ka tini hoki te wheuaua o te hanga. Mo te katoa o te waiata, e taea ana ahau ki te kite hoki i te pekanga ki roto i te katoa o te waiata, ngā mahi waiata, ngā mahi ā-ringa, me ngā nekehanga.

Ko te puku o taku kōrero, ko ōku rangahau me ōku whakaaro mō mātou, a Te kura o Ākonga E, kua āhua ngātahi te āhua o tā mātou taineke, ēngari rā, āhua māmā te kite i ngā taka iti kua whai i a mātou, mō te katoa o te taiapa waiata, mō ngā āhuatanga, kua tino pouri te āhua o tā mātou mahi ā-ringa, kua tino whatiwhati te āhua o ngā kanohi. Mō ngā hanga, ia wā ka whakawehe, whakapiri rānei, he accordian te āhua, mō ngā mahi haka, he āhua whatiwhati ngā whakawhitinga, mō te āhua o te timatanga o te taiapa waiata, he āhua whati hoki te whakawhitinga turi me te whakawhitinga tū. Mō te manawataki, he accordian hoki te āhua tīoioi, he māmā te manawataki o ngā mahi ā-ringa, ēngari kua āhua whatiwhati te manawataki o ngā waiata, pērā ki te wā moteatea. Nō reira rā, kua tino pōhara te āhua o te pekanga o tēnei taiapa katoa.

Kī ōku whakaaro mō ēnei, he tino ohorere tā mātou roōpu me ngā huanga, ngā āhuatanga, me ngā hapa katoa ki roto i tēnei. Mo ngā taineke, ko ngā tama anake e taea ana au i te kite i ngā mahi rerekē ki te roōpu katoa, he tino taka iti tā mātou mahi nekeneke. Mō tā mātou mahi manawataki, i te rongo ahau i te tino taki iti ki roto i te mōteatea, kā tino tere, ka tino pōturi rānei, ahakoa he tino pōhara tā mātou pekanga ki roto i ngā huanga katoa.

## Whakakapi

Hei whakakapi, kī ōku whakaaro mo te katoa o tēnei, kei ā mātou e maha ngā mahi ki te ako, ēngari rā, kāre kei ā mātou e maha ngā wā, nō reira, inā e taea ana ki te ako mātou i ēnei mea, e taea ana hoki ki ako tā mātou teina.

## Tohutoro

Kura 1

Te kura o Ākonga E

Please see page for the annotated notes.



## Ākonga H Response (in English)

### Merit - Reflect on a Te Ao Haka performance.

To protect the privacy of the Ākonga, some sections of their Kete Manarua has been removed. The following are images of the Google sites page that this ākonga created.

Ka haere ahau ki **Te kura o Ākonga H**.

Kei roto ahau i te tau tekau mā rua.

I whakatuwheratia ai taku kura i te tau 1872, ā, e kīia ana he kura tawhito tēnei.

E ono aku kaupapa ako, ka mutu ko Ngā Mahi a Te Rēhia tētahi kaupapa pai ki ahau.

Ko taku tino, ko te haka.

Anei te hononga ki aku mahi: **- Te Ao Haka Level 2**

## Te Ao Haka - Level 2

Kia ora, ko [redacted] ahau. Ka haere ahau ki **Te kura o Ākonga H**. Kei roto ahau i te tau tekau mā rua. I whakatuwheratia ai taku kura i te tau 1872, ā, e kīia ana he kura tawhito tēnei. E ono aku kaupapa ako, ka mutu ko Ngā Mahi a Te Rēhia tētahi kaupapa pai ki ahau. Ko taku tino, ko te haka. I waimarie mātou ko taku kapa, i uru atu taku kapa a [redacted] ki te whakataetae kapa haka mō ngā kura tuarua o te motu. I waimarie mātou i runga i te mōhio, ko mātou te kapa anake nō ngā kura auraki o tō mātou rohe whenua o [redacted]. Whā tekau ngā tangata o taku kapa, rua tekau he taitāne. Rua tekau hoki he kōhine.

I mutu ngā mahi waka ama Maehe o tēnei tau tonu, kātahi ka tīmata mātou ki ngā mahi a Te Rēhia. Ko Matua [redacted] tō mātou kaiako kapa haka, ā, ko Matua [redacted] tō mātou kaihautū o ngā kaupapa Māori katoa. I rawe te kaupapa ki ahau, he nui ngā akoranga, he nui hoki ngā hua pai! Ko ngā akoranga matua (mōku ake ēnei) ko te tiaki i tō hauora, kia rawe te tū. Ka mutu, ko te ngākau titikaha ki te kaupapa, kia whanake ake ō pukenga pēnei. Waihoki, ko te whakahoahoa me te aroha o tētahi ki tētahi. Ko ngā hua pai, ko te tū i runga i te atamira, ā, ko ngā mahi kapa haka katoa. Ka mutu, ko te tapatahitanga o te kapa. Waihoki, ko te poho kererū o taku whānau ki aku mahi nei.

Me wana te whakarika kia aro mai te hunga mātakitaki. Me whakamiharo hoki, kia kīia he hautipua, te tuatangata i tēnei ao kapa haka! Ka mau kē te wehi! Hei whakatepenga māku, ko te whakatuākī e kaha kōrerotia ki a mātou ko ngā taitāne - *kia kaua rawa e tiro whakararo atu ki tō hoa, hāunga kē rā ka hāpai ake i a koe ki taumata kē atu, me noho mātāmua ko tō aroha nui ki a ia, mau tonu, mau tonu.*

Tēnā koe, otirā tēnā koutou. Koirā tāku mō tēnei wā, ki aku mahi mō Te Ao Haka nei - e mihi ana!





## Te Ao Haka 2.2a

We have all chosen the Whakaeke as a group. This item is about the Gabrielle Cyclone that happened in 2023 that had a major effect on Hawkes Bay and Aotearoa.

### Part 1

Reo - The words chosen for this item convey the story on how we portray ourselves as a miware (sea snail) and we can feel a terrible disaster heading our way which is the cyclone. We can express the words with meaning as we have lived through this disaster ourselves. "Mauheretia ki te mānukanuku, Ko au ko te miware o te moana Huriparitia i te wairua o te iwi, Mārari ana taku taiwhenua, Tūmeke, kōtere whererei ā hahā." This means that we are imprisoned by the uncertainty of what approaches us. As the cyclone begins its wrath upon my iwi, ravaging the lands of my safe haven, we are left afraid and fearful of what has now consumed our people. This tells us that we are scared of the unknown and don't know what's gonna come next and when it's gonna finish. This is the feeling we felt when the cyclone was hitting Hawkes Bay so we can relate on a deeper level to the words.

Formations - The section "Ko au ko te miware o te moana, Ngaruhinga atu, Ngaruhinga mai. Taumarutia e te whare o Parawhenuamea" This formation we are impersonating a Miware (sea snail) as we are on our knees and it represents the miware getting pushed around by the cyclone, damaging their homes and wondering what is happening on the land. This is the same as the people that were affected by the cyclone having to leave their homes and wonder what's going to happen now.

Pūkana - We use pūkana to portray our anger and passion in this item as it is something everyone in the kapa can relate to. We use pūkana to also express how the cyclone makes us feel and are able to share that to the world.

If you can find videos of other performances, watch them and take note of how the performers convey the narratives of their pieces.

### Part 2

Rehearse your items. Wānanga with your group to solve problems and work out how to enhance your performance. Record or have your rehearsals observed for feedback. Ask yourself if you are: demonstrating the key features clearly and accurately, expressing the narrative and kaupapa of your items with feeling and expression and performing in a way that tells a story and will engage an audience.

On the 18th of May we had a practice, and we learnt the Whakaeke. One of the actions weren't portraying the meaning of what the Whakaeke was about. This time was at 35 to 37 seconds. We changed this action to a better action that actually portrayed what the meaning behind the Whakaeke was about. The action was portraying the waves crashing around the miware. The time of this practice video was 50 to 52 seconds on the 9th of June.

On the 18th of May 45 to 46 we had an action that also didn't represent what we were trying to get across, so we changed this action to a more suitable one. This represented the Miware getting smashed around by the waves in the ocean caused by the cyclone.

### Part 3

Take part in the competition. Organise with your teacher how they will be able to assess your work. If they are unable to attend, you will need to record your performance, so they are able to mark it.

See the YouTube video of our performance at nationals see minutes 5.02 to 6.20 of our completed Whakaeke.



## Te Ao Haka 2.2b

Perform a Te Ao Haka item in a classroom setting to respond to a kaupapa Māori.

The Te Ao Haka item I have chosen is the haka powhiri for the new headmaster of [REDACTED]

### Part 1

Select a Te Ao Haka item featuring a narrative that reflects a meaningful context for you. Select three key features that will help convey the Kaupapa of this narrative. You may work in groups or individually.

Consider:

- what key features of Te Ao Haka you will need to use in your performance

The key features we used in our performance were

- wiri - Wiri is a way to show life force. a stronger wiri shows someone you got more mana and power when you are performing. We use wiri during powhiri to show our mana/strength to the manuhiri.
- reo - Reo is used to get the message across and express what we're doing verbally. We use this during the powhiri when the kaitataki say these words in the haka "Haere mai, tonu ra nga manuhiri." This means to welcome the guest and telling them to come forwards.
- pūkana - Pūkana is a way to express ourselves through facial expressions. We can use pūkana to express ourselves in different emotions like anger, passion and happiness.
- what the most important moments within the narrative are, and what you want your audience to understand about your chosen Kaupapa

One of the most important moments in powhiri that the manuhiri is engaged with is the karanga. This is one of the first thing they hear when arriving to the school and making it important as well as culturally as we hear our mothers voice first when she is pregnant with us. That is why the woman do karanga and not males.

- how you will communicate those moments in your performance.

The karanga initiates the start of the pōwhiri.



## Part 2

Rehearse your item.

Explore how you can use your selected key features to help you tell your story. Record or have your rehearsals observed for feedback on how to improve your performance.

Ask yourself if your performance will show that you:

- have thought about the kaupapa and are able to communicate it appropriately

We use reo to welcome the manuhiri on by saying "haere mai tonu rā te manuhiri." This means we are welcoming the manuhiri on the site.

- understand the Te Ao Haka features in your item and can bring them together to effectively convey the narrative

When we performed the haka pōwhiri we used all three key features such as wiri, pūkana and reo.

- are able to perform with expression and feeling and engage your audience.

Watch the YouTube video to see how we utilized these key features.

How to present your learning

Perform your item in a classroom setting. This will be recorded for moderation purposes.

Let your teacher know what your kaupapa is before your performance. They should be able to understand the narrative you are trying to communicate in performance.

Getting started

In this Assessment Activity, you will express your creativity to tell a chosen story using three key features. Examples of key features include:

- wiri
- rere (o te poi)
- takahi
- stance
- reo/ hāngū
- pūkana
- whakakai
- tūwaewae
- mahinga rākau
- formations.

What are some stories or issues from a Kaupapa Māori context which are important to you? Which would you like to respond to in your performance?

I think some problems Māori have been surrounded by identity and whakapapa. Not many people understand their identity or whakapapa, so they have no clue what to do with themselves being lost in the world.

What key features can you use in performance to make your narrative clear and engaging?

The reason if you understand what they are saying can be engaging to the audience and draw them into the performance.

What interpretations of the narrative can you think of?

The narrative is welcoming people to change them from manuhiri to tangatawhenua. An interpretation of that or how we portray that is by using actions such as ones where you reach out and pull into you, where your arms are spread out inviting them in.

Achieved | Paetae

**The Subject:** Te Ao Haka  
**The Standard:** 91983  
**The Total Score:** 0-2    3-4    5-6    7-8

Question No.	Commentary
One	This ākonga was awarded with Merit because they enhanced their presentation by sharing their personal experiences. They connected to the key features/ elements in the performance that they watched and chose. Additionally, the ākonga explained a personal response to an audience member for their selected performance.