



Level 1 Te Ao Haka 2025

91979 Demonstrate understanding of elements within a Te Ao Haka performance

Credits: 4

Achievement with Excellence	Achievement with Merit	Achievement
Analyse elements within a Te Ao Haka performance.	Explain elements within a Te Ao Haka performance.	Demonstrate understanding of elements within a Te Ao Haka performance.

HE TAUAROMAHI | EXEMPLAR

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 (Te Reo Māori)

Kairangi - Te tātari i ngā huānga o roto i tētahi whakaaturanga o Te Ao Haka.

WOKŪ WHIRINGA

Te Rohe = Te Arawa

- Ngā Kapa Haka e 2:
 - Te Pikikōtuku o Ngāti Rongomai
 - Ngāti Whakaue
- Ngā Kaupapa e 5:
 - Te Hanga
 - Te Huahuatau
 - Te Horopaki
 - Te Tirohanga
 - Te Wahi



HOROPAKI



Nā ko te horopaki o teneki nei kapa o Te pikikotuku o ngati Rongomai, nō te iwi o Ngati Rongomai, nā ko tetahi o nga whakatauki ka kawē atu teneki iwi, hapu, me te kapa, “Tupua ki te marae Tukua ki te ao ka tauha” Nā tuki terangi nāna i timata i te whakaaro kia tuapapa mona kia timata i tonā ake kura, hēoi ko te kapa nei i whakamahi atu i tenei momo whakatauki, he aha ai, ko te tuapapa nui o tenei kapa mo nga rangatahi, i timata ai teneki nei kapa, mo Nga rangatahi te take, kia whai kiko ki roto i wahanga matua, kia kaua e noho hai kapa tuarua nohio.

Nā i roto i te whakaeke o te pikikotuku o Ngati Rongomai 2024 ki nga whakataetae-a-rohe ki Te arawa, ko te horopaki o te whakaeke e korero ana mo tō ratou kaitiaki, nā ko te kaitiaki e korero ana, he kapokapowai, nā ko te kapokapowai te tino rangatira o te iwi o Ngati Rongomai.

TE TIROHANGA

- Nā ko te tirohanga i whakatairanga hia te kapa nei o Te Pikikotuku o Ngati Rongomai ki nga whakataetae-a-rohe ki Te arawa 2024, i te timatanga kaore te tirohanga i tino whanui, nā te mea i te timatanga o te whakaeke i noho te kapa hai kahui, hai ropu kotahi, anō he kotahitanga te momo o te nekehanga, nō reira ko te tirohanga kaore i tino whanui te tiro ki nga kaihaka, nā te noho tahi iā ratou e pao ana. Whai muri ake ka huri te momo o te whakaeke, katahi ka whatoro te ropu katoa, ki nga pito katoa o te papatuwaewae, katahi ka nui te tirohanga, nō reira i tetahi mea timatanga i iti te tirohanga i roto i te whakaeke, nā ki roto i tetehi wahanga o te whakaeke, te wahanga haka, kua whatoro te kapa, kua nui ake te tirohanga ki te timatanga, nō reira i rereke nga wahanga o te tirohanga ki roto i te whakaeke o Te Pikikotuku O Ngati Rongomai ki nga whakataetae-a-rohe ki Te Arawa.



TE HAUHUATAU

I roto i te whakaeke o Te Pikikotuku o Ngāti Rongomai, ki tetehi wahanga o te whakaeke, i puta mai nga kupu o te whakaeke “ Taka mua taka muri me mate au mo woku tamariki e” nā i taua wā ko nga nekehanga e rua ngā rarangi wahine, ko ngā tane kai waenganui i nga wahine, nā ko te nekehanga, me te huahuatau i whakatairanga, anō nei kai te mahi nga mahi a te mama me te Pāpa, heoi ko te nekehanga i orite, i mau i nga patu, waihoki i peke tetehi kaihaka ano nei e mahi ana i te mahi a te Mama me te papa.



TE HANGA

Nā ko te momo hanga kua whakatinana ana e te kapa nei, he kurutao, nā he momo kapokapowai. Ko nga rarangi e rua o nga kaihaka tane kai mua e kurutao ana, iā ratou e mau ana i nga taiaha, nā ko te momo nekehanga o te rakau, ko te ariro o te taiaha kai te aro ki mua, kua whatoro nga ringa, ko nga kaihaka wahine kai muri i nga tane, ko te momo hanga, kua whatoro nga ringa ki waho, ia ratou e mau ana i tetehi patu ki tetahi taha o tō ratou ringa, waihoki me te pukana, katahi ko te kaitataki wahine kai muri i nga kaihaka, heoi kua tū ia ki runga i tetahi mea, kia tāroa ake i nga kaihaka, kia kite atu i ai a ki muri, i ai a e whakatinana ana i te kapokapowai, anō nei ko iā te Pou me te waenganui o te kapokapowai, engari kai muri ia i nga kaihaka e mahi ana i wōna nekehanga. Iā ratou e waiata anā



TE WAHI

- Nā i te timatanga o te whakaeke o Te Pikikotuku o Ngāti Rongomai 2024, i whakamahi atu i te waenganui o te pāpatuwaewae kia kite i te ropu e whakakotahi ana, iā ratou e mahi ana i nga nekehanga iti nei, katahi ka tīni te wahanga hai wahanga haka, katahi ka whakamahi atu i te katoa o te pāpatuwaewae, katahi ka kite atu i te tirohanga o te whakeke o Pikikotuku o ngāti rongomai.



NGĀTI WHAKAUE

TE MATATINI
OHANGA KAKA HEIRANGA TIKANGA

TE HOROPAKI

Ko Ngāti Whakaue tētahi o ngā iwi o Te Arawa, e noho ana ki Rotorua. Mā tō rātou kapa haka e whakaatu ngā pūrākau, kōrero tuku iho, me ngā tikanga o Ngāti Whakaue. Ka mahi rātou i ngā waiata, haka, poi, me ngā mōteatea, e whakaatu ana i te hononga ki te whenua, te iwi, me ngā tīpuna. He wāhanga nui hoki o te horopaki ko te whakapakari i te mana o te iwi, te ako a ngā rangatahi i ngā mātauranga a ngā kaumātua, me te whai wāhi ki ngā whakataetae me te hāpori kia mau tonu ngā tikanga me te reo Māori.



TE TIROHANGA

I whakamahia katoatia e Ngāti Whakaue te atamira i tā rātou whakaeke i Ngā whakataetae-a-rohe ki Te arawa 2024, ā, i noho rātou ki te whanui katoa kia kitea te rōpū katoa me tō rātou mana. I anga whakamua rātou i ngā wāhanga hira kia hono tika ki te hunga mātakitaki me ngā kaiwhakawā, ā, i tū ngā kaiārahi me ngā kaikōrero ki mua, ko ngā kaipoī me ngā kaiwaiata i muri. I neke haere rātou puta noa i te atamira hei whakaatu i te maia me te kaha, ā, i mutu te whakaeke ki mua hei kawē i tō rātou kōrero me te mana ki te aroaro o te katoa.



TE HUAHUATAU

- “Tainui, Te arawa, mataatua, kurahaupo, aotea, tokomaru, takitimu. Ko wenei nei waka e whetu nō nga topito katoa o Aotearoa, nā ko wenei ingoa kua whakatinana ana i roto i tetahi whakaeke, nā ko te kapa nei ko te kapa o Ngati whakaue, i whakamahi wenei ingoa ki roto i tetahi momo waiata, nā te kapa nei i waiatatia, nā ko nga momo nekehanga, i haere nga kaihaka katoa ki roto i nga rarangi e wha, ko nga tane ki mua



TE HANGA

- Nā ko nga momo hanga i whakatairanga ana i te kapa o Ngati Whakaue ki nga whakataetae-a-rohe ki Te arawa i te tau 2024, ko nga nekehanga i hanga hāi momo waka, nā i tauā wā tonu i te waiatahia nga kaihaka i nga ingoa e whitu o nga waka, “Tainui, Te arawa, Mataatua, Kurahaupo, Aotea, Tokomaru, Takitimu” nā ko wenei waka e whitu, ngā waka i tae atu ki nga pito o Aotearoa



TE WAHI

- Nā i te timatanga o te whakaeke o ngati whakaue ki nga whakataetae-a-rohe ki te arawa 2024, i te timatanga o te whakaeke i timata i roto i nga rarangi e wha, e rua nga rarangi e tane ki muri, e rua nga rarangi wahine ki mua, nā whai muri i tena, ko nga kaihaka katoa i mahi i wō ratou ake aringa ano nei he momo (Free style) katahi ka whakawehe nga rarangi kia whakamahi atu i te nuinga o te papatuwaewae isa ratou e waiata ana i nga kupu “ haere mai rā e nga iwi o te motu” katahi ka ru atu nga taane ki roto i nga rarangi ia ratou e waiata ana. Katahi ka mutu ko nga tane kai nga puna ki waenganui i nga wahine, nā ko nga wahine e tu ana, no reira ko te nga rarangi e wha, kua miki rāpu ka haere tane me te wahine me te tane ano.



PATAI #1

Te pikikotuku o Ngati Rongomai

Ko nga huanga i tino tae mai ki au nei, ko te hanga, nā ko te hanga he kapokapowai, i tino kite au i te whakanikotanga o te momo nekehanga. Ki au nei, kia whakamahi atu tāku kapa i te momo o Te pikikotuku, kā tino puta mai te ataahuatanga o toku kapa a Ngā pī karere, nā te mea ka mohio nga kaimatakitaki i whakamahi atu tetahi o nga kapa matua i tenei momo nekehanga, inaianei he kapa tuarua e whakatinana ana i teneki nei momo nekehanga, ka ohorene nga kaimatakitaki.

Ngati Whakaue

Ko tetahi o nga huanga i tino puta mai i au, nā ko te momo hanga i whakatairanga ana i te kapa o Ngati Whakaue i roto i te whakaeke he waka, ko te momo nekehanga he waka, nā i tino puta mai te ihi me te wehi i roto i te kapa i te wā i whakamahi atu i nekehanga o tetehi waka, hēoi i mihio kē nga kaimatakitaki he aha te momo horopaki o te nekehanga, nā e kite i te ataahua o te wahanga whakaeke, me te waiata hoki, i whakakorero i nga ingoa katoa o nga waka e whitu. Hēoi kia whakamahi atu tōku kapa i teneki nei momo hanga i roto i toku whakaeke, kā tino kite nga kaimatakitaki i te ataahua o toku kapa i roto i nga wahanga o te whakaeke, katahi kā whai hua toku kapa ki roto i nga whakaihūwaka, kia mohio ai te motu i tō matou reka i roto i nga wahanga whakaeke. Waihoki ehara te waiata nei, ka noho ki te rohe o Te arawa, engari nō nga pito katoa o Aotearoa, no reira mo nga kaimatakitaki nō rohe kē atu, ka marama ana i te horopaki o te waiata, me te marama ki nga maramatanga o tāua waiata, kia kua noho hai waiata no te rohē o Te arawa anahē.

REREREKETANGA ME NGA ORITENGA.

HOROPAKI

1. Ko te rereketanga i waenganui i te kapa o Ngati Whakaue ki tā te kapa o Te Pikikotuku. Na ko tā te kapa nei e horopaki ai, ki tā ratau whakatauāki “Tupua ki marae Tukua ki te ao ka tauha”, nā he hono ki tō ratau iwi, hapu, kapa nōhio, kare hē hononga ki ao whanui, pēna ki te kapa o Ngati Whakaue iā ratou e horopaki ai ki ngā Waka e whitū, kiā marama ngā pito katoa o Aotearoa. Nō reira ko tā te horopaki o Te pikikotuku e whai huā ki tā ratau whakatauaki, kō tā te kapa o Ngati Whakaue e whai tikangā ana ki roto i nga hitori o Aotearoa whanui, ā ko nga waka e whitu, Tainui, Te arawa, Mataatua, Kurahaupo, Aotea, Tokomaru, Takitimu.

Engari ko nga Oritenga ā horopaki nei, ki waenganui i wenei ropu e rua, wēneki nei ropu e rua ā Ngati Whakaue me te kapa o Te Pikikotuku kā tātai whakapapa māi te Waka Orite, nā ko Te arawa tena, nō reira kō te horopaki

TIROHANGA

1. Nā ko nga rereketanga i roto i tirohanga i waenganui i nga kapa e rua, ko tā te kapa o Te pikikotuku, i iti te tirohanga o te whakaeke, nā te noho tahi me te iti o nga nekehanga, ko tā te kapa o ngati Whakaue i nui ake te tirohanga o te whakaeke, nā te mea i te timatanga o te whakaeke i hikoi ki runga i te atāmira iā ratou e whakaeke mai ana ki runga i te papatuwaewae, nā tena i whakawehe te ropu kia nui ake te tirohanga mai te timatanga ki tetehi mutunga.

2. Nā ko te oritenga i waenganui i nga ropu e rua nei, ki nga wahanga o te tirohanga, ko nga ropu e rua i whakamahi atu i te papatuwaewae kia kite i te nui o te Tirohanga iā ratou e whakaeke ana.



HUAHUATAU



1. Na ko te rereketanga i waenganui i nga ropu e rua nei ki nga wahanga o te huahuatau, i reke te huahuatau, ko tā te kapa o Te pikikotuku o Ngati Rongomai e huahuatau ana ki tō ratou whakatauāki “Taka mua Taka muri me mate au mo wōku tamariki e”, nō reira he hononga he huahuatau ki tō ratou hapu, iwi noā, heoi ki tā te kapa o Ngati Whakaue e huahuatau ana i nga waka e whitu o Aotearoa, “Tainui, Te arawa, Mataatua, Kurahaupo, Aotea, Tokomaru, Takitimu”, no reira he momo whakangahau te momo o te huahuatau, kaore i tino whakataetae pena ki te huahuatau o Te pikikotuku, i ngahau noā.

2. Nā ko nga oritenga i kite, i rongo atu ki weneki nei ropu e rua i roto i nga wahanga o te huahuatau ki roto i te whakaeke i whakamahi ratou i nga huahuatau nō to ratou kainga, waihoki kua whakatairanga e nga kapa e rua nei, i nga whakatauaki me nga ingoa motuhake o taua horopaki ki te whakaeke.

HANGA

1. Ko te rereketanga i roto i te whakaeke o Te pikikotuku me te kapa o Ngati Whakaue, ko tā te kapa o Te Pikikotuku i whakatinana i tō ratou kaitiaki a ko te Kapokapowai te nekehanga matua o tāua eke, ko te hanga motuhake o te whakaeke o Ngati Whakaue, he Waka te momo hanga o Tāua eke, he aha ai, nā te mea ko te horopaki o tāua eke nei, e whakaingoa i nga waka nō nga pito o Aotearoa.

2. Ko nga oritenga, ko tā te kapa o Te pikikotuku i tū ki nga rarangi e whā, rua nga rarangi wahine ki mua, rua nga rarangi tane ki muri iho i nga wahine, i orite te whakaritenga ki tā te kapa o Ngati Whakaue. Waihoki i roto i teteahi wahanga o nga whakaeke e rua, i orite te hanga o nga rarangi, e rua nga wahine, e rua nga rarangi tane e tū ki waenganui i nga wahine me te mahi i wō ratau nekehanga.



WAHI

1. Ko te rereketanga i roto i te whakaeke o Te pikikotuku o Ngati Rongomai ki te whakaeke o Ngati Whakaue ki nga whakataetae-a-rohe ki Te arawa 2024, i roto i te wahi, ko tā te kapa o Ngati Whakaue i whakamahi i te nuinga o te pāpatuwaewae hai te timatanga, nā te mea i whakaeke tiā iā ratou ano ki runga i te pāpatuwaewae, nō reira i te hikoi ki te waenganui, me te waiata i tō ratau waiata e pa ana ki nga waka, katahi ka huri te wahi ki roto i teteahi wahanga o te whakaeke ka whakawehe ngā kaihaka ki nga pito o te papatuwaewae. Ko tā te kapa o Te pikikotuku he timata ki waenganui i te pāpatuwaewae, whai muri ake i whakawehe kia whakamahi atu i te wahi katoa o te papatuwaewae.

2. Nā ko nga oritenga i ki tā te kapa o Te Pikikotuku me Ngati Whakaue, i orite nga wahanga o te wahi, nō reira i roto i teteahi wahanga o te whakaeke ka whakawehe nga ropu e rua kia wāwahi te kapa, kia nui ake te wahi i waenganui iā ratau ano.

Excellence | Kairangi

The Subject: Te Ao Haka

The Standard: 91979

The Total Score: K8

Question No.	Commentary
One	I wānanga, i whakamārama tēnei ākonga i ngā huānga o Te Ao Haka, ā, i whakaatu mai he rauemi hāpai mō ngā huānga e rima ki ngā pekanga e rua. I kounga ngā whakamāramatanga o te ākonga mō ngā huānga o Te Ao Haka.

Ākongā E Response (in English)

Excellence - Analyse elements within a Te Ao Haka performance.

WĀHANGA TUATAHI: Demonstrate understanding of elements within Te Ao Haka Performance.

Kapa Haka 1

Te ingoa o te roopu/ The name of the roopu: Te Reanga Morehu o Ratana.

Te rohe/ The region: Te Kāhui Maunga (Aotea, Taranaki, Whanganui, Ratana).

Te waiata, haka/Performance item: Whakaeke/Entry - Tairōria



Kapa Haka 2

Te ingoa o te roopu/ The name of the roopu: Taurira mai Tawhiti

Te rohe/ The region: Matātua (Whakatane, Opotiki, Tūhoe, Te Kaha, Te Whanau a Apanui).

Te waiata, haka/Performance item: Whakawatea - Ngā iwi e!



KAPA HAKA 1:

1. Te Manawatahi - Rhythm: The overall projection of the voice in both haka and waita part of the whakaeke is powerful, loud and strong. The wahine are carrying out the singing tone and harmony throughout the performance while the tane do most of the haka part and the actions. The song gradually builds and ends with aggression and impact.



2. Ngā ahuatanga tāpua, tākahi, wiri, pūkana:

For the wahine the wiri was consistently used throughout the entire whakaeke, The tane had mau rakau so they had to focus on the timing of their actions to be in rhythm and sync with each other compared to the wiri. The tane generally kept the tempo with the takahi and it made the tone of the haka and at times there were pauses in the takahi. The wahine movement and actions are done swiftly, so that they don't override the tane but still and to the beat. The facial expressions at the beginning of the item showed that the roopu were ready to execute with precision and as the haka went on the intensity of the Pukana got higher and better.



KAPA HAKA 1:

3. Timatanga: The whakaeke starts by transitioning into an arrow. In the corner stage as if the group was walking on for the first time, Then leader commands the roopu and grabbed their attention by flicking his wrist with a patu in his hand. The roopu then responded to the leader and all turn in sync. When the leader commands the roopu, He also commands the Rakuraku (guitarist) and they begin strumming the guitar, this sets the tempo for the whakaeke.



4. Nekehanga: Transitioning from in an arrow with wahine at the front as they spread out across the whole stage. During the item the tane and wahine split and the tane move to the left and the wahine were stationed on the right. The tane are constantly moving around and changing stances while the wahine are mostly standing and moving around on their feet, Until the end where they are kneeling down. The wahine in a group in lines in the middle while the Tane are split on the sides in a zigzag surrounding the wahine once more.



KAPA HAKA 1:

5. Te Hiringa - Energy:

- Impact - Whakaweawe
- Pride - Whakahi
- Powerful - Mana
- Dominance - Whakatopatopa
- Fierce - Aungarea
- Prestige - Honore
- Passionate - kohara
- Loud - Rarahi
- Rhythm - whakataki
- Combined - Paheko



KAPA HAKA 2:

1. Timatanga: It starts by the wahine in the front on the stage set up in a group with the Tane behind the wahine. Then the leading singer walks in from and starts to sing, and the rest of the group sing a melody after her first few words. They end with their arms up in the air coming down smoothing towards the ground, Then the performance finishes by the wahine walking of to the right side of the stage first in their lines and then after that the tane walk out behind them still in their lines.



2. Ngā ahuatanga tāpua: The key features of wiri, pukana and takahi are used consistently throughout this piece. The womans wiri is very strong and are doing it the whole way through the performance while using their arms in action but still do the wiri. The takahi is very soft because the melody of the waiata is soft so it just adds to the gentleness of the harmony, There is not much pukana in this performance because it is a waiata, but the stance of the woman changes lots as they weave around with their actions and lean side to side with their arms aiming in directions. We dont see ,much of the Tane because they are behind but we can hear their voices at all times adding strength to the tone



Kapa Haka 2

3. Nekehanga - Choreography: It starts with the wahine in front and the tane in behind. Then after one of the Tane says a mihi the group then moves forwards with aggression and determination and the singing gets louder. Often the tane leader and the wahine leader will step out of position while still singing in tune with the rest of the group. Nothing really changes in the performance when it comes to group formations and transitions they are mainly just stationed in a group with tane behind the wahine.

4. Te Manawataki - Rhythm: The tone of this performance is calm and relaxing, The wahine have beautiful voices and the tane add the strength to this piece. The rhythm of this is good because it flows and is smooth the whole way through, and the energy is high because they are happy singing this and it is inspiring how good it is and the relaxation of it is so nice and calming but at the same time so meaningful to Maori along with Them are singing loud to project their voices.



Kapa Haka 2

5. Te Hiringa - Energy:

Calming - Aio

Beautiful - Piwari

Harmonizing - āputa ngātahi

Simple - Ngawari

Relaxing - Mauri tau

Smooth - mōhanihani

Joyful - Harikoa

Meaningful - whai tikanga



REFLECTION/COMPARE BOTH KAPA HAKA ROOPU

Te Manawataki - Rhythm: some differences between the rhythm in these 2 groups performances is that group 1 was more fierce and was dominant and impactful. Group 2 was more calming and relaxing with a nice synchronized harmony.

Ngā ahuatanga tāpua: The key feature in group 1 performance was all round good they used everything including takahi, wiri, pukana, and changing tu often. But group 2 don't yous all of them they mainly use wiri and a little bit of changing tu and soft takahi, we can't see much pukana, reading being it is a clam and smooth performance.

Nekehanga - Choreography: Both groups don't really move much and stay in the same formations in the middle close together, occasionally they will change stances and sway but mainly stay together.

Te Manawataki - Rhythm: The rhythm and tone in the 2 performances are very different. The first one is very loud and scary while the 2nd one is calming and smooth. So they are very good in there own ways.



Te Hiringa - Energy: The energy in the 2 performances are very different. The first one being powerful and fierce and the second one being joyful and meaningful.

Excellence | Kairangi

The Subject: Te Ao Haka

The Standard: 91979

The Total Score: E8

Question No.	Commentary
One	This ākōnga discussed and demonstrated a clear understanding of elements within Te Ao Haka. Five elements are clearly identified and are referenced throughout the two disciplines. The ākōnga also described the how the elements were utilised.

Ākonga H Response (Te Reo Māori)

Kaiaka - Te whakamārama i ngā huānga o roto i tētahi whakaaturanga o Te Ao Haka.



TE AO HAKA 1.4

TE WHAKAATU MĀRAMATANGA KI NGĀ
HUĀNGA O ROTO I TĒTAHI
WHAKAATURANGA O TE AO HAKA

AS
91979

↘

TE WAKA HUIA



TĀMAKI MAKĀURAU

TE WAKA HUIA

TĀMAKI MAKĀURAU, 2024

WHAKAEKE



1. TE HUAHUATAU



“Tahuna te whare me ko au kei roto.” Koia te kīanga i tākina e te kaitātaki wahine. He mana nui kei roto i tēnei huahuatau mō te aneatanga o ngā whare me te tuakiritanga o ngā iwi o Ōkahu. I te tau 1952 i tahuna te pā o Ōkahu, ko te marae me ngā whare katoa, e te kāwanatanga. Hei aha? Hei whakaātaahua mō te taenga mai o te kuini o Ingarangi. Nō reira i panaia te mana whenua i tō rātou whenua taurikura, ā, ka tahuna ngā whare.

Nā te tāruarua i taua rerenga ka puta mai ngā kare-ā-roto; ko te riri, ko te pōuritanga, me te wairua porotēhi. I kaha tāruarua i te rerenga me te taikaha hoki o te reo. Mā reira ka kite, ka rongo i te ngoto o te wairua. Ehara i te mea e taukuri ana i te ngarohanga o ngā whenua me ngā tāngata, engari ka tū māia rātou hei whakatuma. Nā tēnei huahuatau i rongo mārika ki ngā nawe, i tahuri te haka hei porotēhi me te tuku i tō rātou reo ki te motu whānuī. Kei kitea anō!

2. TE WĀHI

I te tīmatanga, he piri te tū o te kapa hei tohu i te kotahitanga i roto i te nawe me te pōuri. Heoi anō, ka huri te waiata hei haka, ka whakawhānui ake te kapa me te kaha hoki o ngā reo. Ki ahau nei, e tohua ana te tere tipu o te ahi. Anō nei he taniwha hikuroa, ko te ahi tērā e tere parekura ana i ngā whare me te whenua. Ka mutu, ko te whakawhānuitanga he rite tonu ki te ahi e tāmomi ai i Ōkahu.

Hei āpiti atu, ka huri mai i te pōuri ki te riri kia rongo i hōhonutanga o te mamae. Ko te whakamahinga o te papa tūwae wae e kawē ana i te wairua o te horopaki. Kia rongo ki a pōuri, kia rongo ki a riri, kia rongo ki a mamae mā ngā karu.



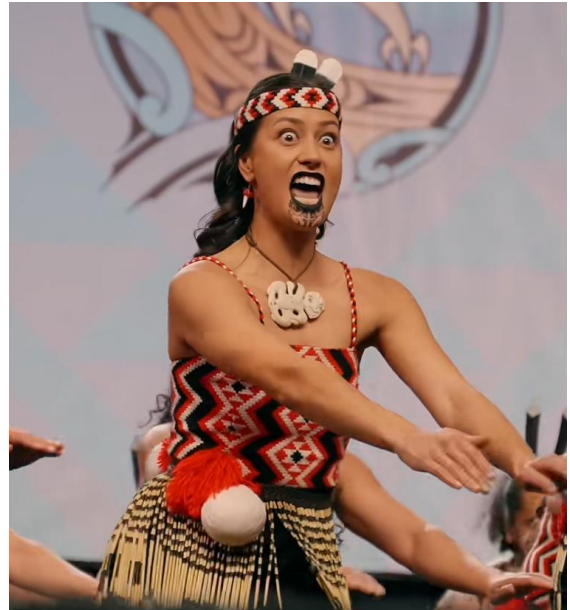
3. TE HANGA



Ka mau tonu a Te Waka Huia ki ngā momo hanga tapawhā tae noa ki te mutunga o te whakaeke. Ko ēnei momo hanga e tohu ana i te kotahitanga me te mana tangata. Nā te māmā o ngā momo nekehanga ka mārāma te aronga ki te kaupapa o te whakahē. Mā ngā āhuahanga māmā nei ka rongo ā karu ki te kotahitanga me te pakaritanga, hei taunaki i ngā kupu e patu i te kāwanatanga. Ka tohua ēnei ahuahanga i te kaha me te māia o te hunga e kore rawa e riri i te mate, e kore rawa e motu te here o te mana whenuatanga

4. TE ŌRUA

Kāore e rāngona ana te reo ōrua i tēnei waiata. Engari, ka waiata tahi ki te oro ōrite kia kaha, kia mārō te reo. Nā tērā, ka pūāwai ngā kare ā-roto o te riri, o te pōuri, o te wairua porotēhi. Kia kotahi ai te oro, kia kotahi ai te kupu, ka kotahi ai te kaupapa. Mā tēnei oro ka rongō i te kaupapa o te whakahē me te maumaharatanga i ngā tūkinotanga ki ngā iwi o Ōkahu me te iwi Māori whānui. Mā reira ka whakaatu i te kotahitanga o te kapa ki te kaupapa. Ko te āhua mārō o te oro, e whakaatu ana i te mamae me te manawanui o te iwi o Ōkahu, ā, kia pā ki te ngākau o tēna, o tēna.



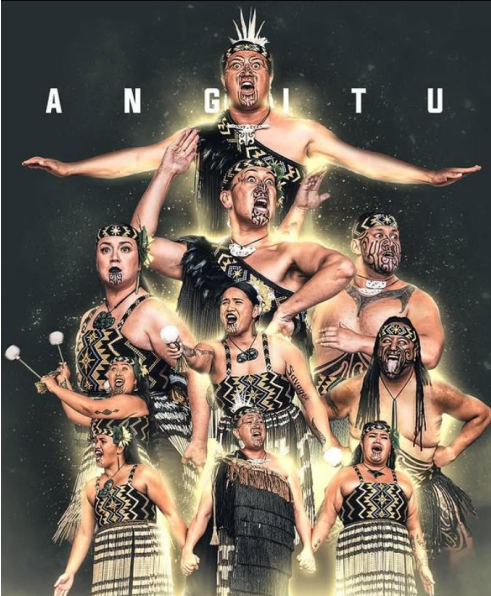
5. TE HOROPAKI



Ko te horopaki o tēnei whakaaturanga ko te tahuna o te pā o Ōkahu. He kaupapa i pā kino atu ki te hāpori Māori o te rohe o Tāmaki Makaurau. Mā te haka e kawea ana i tēnei kaupapa ki ngā iwi o te motu, kei warewaretia. He whakamaumaharatanga tēnei o te tūkinotanga o te karauna ki ngā iwi o Ōkahu. E ai ki te karauna, i tahuna te pā o Ōkahu kia whakaātaahua i te wāhi mō te taenga mai o te kuīni hou o Ingarangi ki Aotearoa. Ko tō te kāwanatanga, he paruparu, he puna mauuitanga a Ōkahu. Ka mutu, i tahuna. Mā te tuku i te whakaeke nei, ka maumaharatia ngā mate, ka whakahē hoki i te mahi o te karauna. Mei kore ake te whakaeke nei hei whakamōhio atu ki a tātou katoa ki te hē, hei mitimiti ngā hakihaki o taua tiriti.

ANGITŪ

TĀMAKI MAKAURAU, 2024



WHAKAEKE

1. TE HUAHUATAU

Ko "Te tangi o te pūtātara" te reo karanga o te moana. Mā te rongō e whakaohoho te ngākau kia hui mai, kia hono ai, kia kotahi ai ngā iwi. Ko tētahi tikanga mō te ao Māori, ko te pūtātara he ara whakawhiti i waenganui i te ao wairua me te ao kikokiko. He tāonga puoro i tukua iho mai e ngā mātua tūpuna. Ko te tangi o te pūtātara he karanga kia hui ai te tangata i raro i te kaupapa kotahi. He momo e whakaatu ana i ngā uara e pērā ana i te manaakitanga me te whakawhanaungatanga. Kia whakatau i te wairua powhiri me te wairua ngākau nui. Heoi anō, he rerekē tēnei huahuatau ki tō Te Waka Huia. Ko tō rātou aronga e pā ana ki te anea me te ngarohanga o te whenua me ngā iwi. Engari ko tō Angitū he whakanui, he powhiritia mai i ngā iwi ki te kaupapa o te kapa haka, ā, mā reira ka whai hua ki tō whakapapa me tō tuakiritanga.



2. TE WĀHI

Ka timata a Angitū i te whakaeke i waenganui i te papa tū waewae. E piri ana hei tohu i te kotahitanga. Ka tipu mai te whakaeke, ka pūāwai te rōpū. Ka whakawhānui i te papa, hei whakaatu i te māhorahora o te wairua me te manaakitanga ki te tangata. Ko tēnei whanaketanga te ara hei whakatau i te manuhiri kia kuhu mai ki roto i te ao haka, ā, e whakaatu ana i te māia o te ao haka. Ka kaha rongo i te wairua o te hari me te koa, e tauaro i nga nekehanga o Te Waka Huia, arā ko te wairua ngoto me te wairua tūkaha.



3. TE HANGA

E kore e tau ngā āhua nekeneke a Angitū, he hurihuri tonu, he neke tonu. I te tīmatanga ka piri te rōpū. Ka whakawhanake te whakaeke, ka whakawhanake hoki ngā āhuahanga hei porohita, hei rārangi kōpiko, aha atu rānei. Kei ētahi kaihaka he rākau, ā, e takahurihuri ana, e piupiu ana ngā rākau kia waihanga i ngā ahuatanga rerehua. Ka mutu, ko te hanga he momo whakanui. Ka rongo i te hari me te koa, ahakoa te reo haka. Ki te whakatairite i ngā āhuahanga ki tō Te Waka Huia, e mārakerake ana te kite i ngā rerekētanga. He torotika ngā hanga o Te Waka Huia hei hāngai ki tō rātou kaupapa torotika. He auaha ngā hanga o Angitū hei hāngai ki te whakanui i te tangata.

4. TE ŌRUA

Ka puta mārika ngā reo ōrua i te tangi o te pūtātara. Ka rangitāmiro ngā reo rōreka o Angitū ki ngā reo o ngā pūtātara. Te mīharo hoki! Nā te reka ki te taringa ka waihanga i tētahi wairua hari, i tētahi wairua whakanui hei pōwhiri atu ki te marea. Ka hāngai ngā ōrua ki te kaupapa o te herehere tangata. Ka hereherea ngā reo, ka hereherea ngā tāngata. Ka kapohia ngā taringa ki te kapa kia rongo i te aroha me te manaakitanga e pūāwai ana. Ki te whakatairite ki ngā reo o Te Waka Huia, he nui ngā rerekētanga. Kāore a Te Waka Huia e whai ana i ngā ōrua, e ōrite ana ngā reo katoa kia rongo i te mamae me te riri. He ātaahua te reo o tētahi kapa, he mārō te reo o tētahi. He kaha kē ngā reo e rua, heoi anō, he rerekē tonu.



5. TE HOROPAKI



Ko te horopaki o te whakaeke nei, he mea whakanui, he mea pōwhiri hoki. E whakaatu ana tēnei kapa o Tāmaki Makaurau i tō rātou tuakiritanga me tō rātou ngakaunui ki te ao haka. Ko te whakaeke nei hei whakamōhio atu i te taenga mai o Angitū ki te whakataetae, me te pōwhiri ki te marea ki te whakanui i te kaupapa. Ka rongō ki te mana, te whakawhanaungatanga me te aroha o te kapa. Ka aro a Te Waka Huia ki ngā tūkinotanga o te kāwanatanga, ā, ka aro a Angitū ki te whakanuitanga. Ahakoa te tino rerekē o ngā kaupapa e rua, e tika ana ngā whakaeke e rua mō te papa tūwaewae o te ao haka.

HE AROTAKENGA

Ka rongō mārika ngā huānga ki ngā tū o Te Waka Huia me Angitū, arā te huahuatau, te wāhi, te hanga, te ōrua me te horopaki. Engari, he rerekē katoa te whakamahi o ngā huānga. E taumaha ana te kaupapa o Te Waka Huia. He kaupapa torangapū e haehae ana i te ngakau. Ka piri te tū, ā, mā te huahuatau o te ahi e kawea ana i te riri me te whakamaumaharatanga o te tūkinotanga ki ngā iwi o Ōkahu. He harikoa kē te tū o Angitū. Nā te tangi o te pūtātara ka toro atu i te ringa pōwhiri ki te motu whānui. He pōwhiri kia hui ai te tangata ki ngā ōrua me ngā nekehanga mīharo. He rerekē ngā kaupapa, ka mutu, me rerekē te whai o ngā huānga kia tika mō te kaupapa.

Ahakoa he rerekē ngā kaupapa, ka rongō tonu i te kotahitanga, te manaakitanga me te wairua Māori o ngā kapa e rua nei. Ko ngā huānga ngā pou e hāpai ana i ngā waiata me ngā haka o te ao haka. Ko ngā waiata me ngā haka te waka e kawea ana i te kaupapa ki te hunga mātakitaki.

ŌKU AKE WHAKAARO

E mīharo ana ahau ki ngā tū o ēnei kapa e rua. I rongō mārika ki te whakamahi o ngā momo huānga. Ahakoa he rerekē ngā kapa me ō rātou kaupapa, he rite tonu te pakari me te hāngai. Ko tō Te Waka Huia he tū piri, he whakaputanga riri, he whakahē i runga i te pōuri me te riri. Ki tērā atu taha o te kapa, ko tō Angiū he whānui, he ōrua, he pōwhiri i runga i te hari me te koa. Kātahi rā ngā taura e tika ana mō te kapa haka. Ko te kapa haka he momo taumata mō ngā kaupapa o te ao hurihuri nei. Ka porotēhi i ngā kaupapa taumaha ki te riri, ka whakanui i ngā hua o te wā ki te harikoa rānei.

Ka whakaihiihi ēnei kapa i a au ki tōku momo tū. Mā te kaupapa e tohu ana i te momo tū, heoi anō, ka whai atu i te kaha o Te Waka Huia kia whāngai i taku riri, ā, ka pērā taku reo waiata ki ngā reo rōreka o Angitū. Ko te huānga i tino pā ki taku ngakau, ko te ōrua, nā te mea, e tino rata ana ahau ki te waiata. Ko te ōrua tētahi pūkenga ōku hei hua mō tōku kapa. E kīa ana, “mā te kahukura ka rere te manu.” Mā ngā ōrua ka rere te kapa.

RĀRANGI TOHUTORO

Campaign, N. Z. (2019). *Burning Down Māori Houses For The Queen*. Auckland: Republic.org.nz.

Wehi, T. W. (2024, March 11). *Te Waka Huia*. (T. W. 2024, Performer) Auckland, Tāmaki Makaurau.

Wihongi, P. (2024, May 11). *Angitū*. (Angitū, Performer) Auckland, Tāmaki Makaurau.

Merit | Kaiaka

The Subject: Te Ao Haka

The Standard: 91979

The Total Score: KK5

Question No.	Commentary
One	I tino tau ngā kōrero a tēnei ākonga mō ngā huānga e rima o Te Ao Haka. I tōtika ngā kōrero a te ākonga ki te horopaki o ngā huānga mō ngā pekanga e rua.

Ākongā I Response (in English)

Merit - Explain elements within a Te Ao Haka performance.

TE RŌPU KAPA HAKA: TE PIKIKŌTUKU O NGĀTI RONGOMAI

- Nō Te Arawa tēnei rōpu
- Ko te poi – Te poi o Angitu
- I te tau 2024 I tū tēnei rōpu mo te whakataetae a iwi
- I tū ki Te Arawa
- I waiatatia tēnei poi mō Hineranga naa toona awahi ki roto I te roopu kapa haka kia taua te roopu.

2
29-OCT-25

TE RŌPU KAPA HAKA: OHINEMATAROA KI RUATAHUNA

- Noo tuhoe teenei roopu, aa, noo tuhoe
- Ko te a-ringa – Te kiiwai mauii o te kete
- I tuu teenei roopu I te tau 2024 mo te whakataetae a iwi
- I tuu raatou ki te whakataetae o mataatua
- I waiatatia teenei a-ringa mo te whenua me ngaa tangata o Tuhoē

3
29-OCT-25

CHARACTERISATION

• Te Pikikotuku o Ngaati Rongomai

Characterisation is used in a poi on appreciation to help the performer bring different perspectives and emotions to life. By using distinct voices, facial expressions, and body language, the performer can clearly show how each character experiences and expresses appreciation in their own way. This not only helps the audience understand the message more deeply but also allows them to feel the warmth, gratitude, and sincerity behind the theme. Characterisation makes the performance more engaging and believable, turning abstract ideas of appreciation into real, relatable moments. Through the careful portrayal of characters, the performer communicates that appreciation can be shown in many forms, through love, respect, or thankfulness and helps the audience connect emotionally to the overall meaning of the piece.

• Ohinemataroa ki Ruatahuna

Characterisation is used in a waiata-ā-ringa about the land and people of Tūhoe to express identity, pride, and connection. Through facial expressions, gestures, and movement, performers show the strong relationship the Tūhoe people have with their land and ancestors. Each action and expression helps to bring their stories and emotions to life, showing respect and love for Te Urewera, their homeland. Characterisation allows performers to represent not just themselves, but the spirit of their people, their strength, unity, and guardianship of the land. By using characterisation, the waiata-ā-ringa becomes more powerful and meaningful, helping the audience to *feel* the mana and wairua (spirit) of Tūhoe rather than just hear about it. Since it was only the video of the waiata-a-ringā I can't say the time stamps for ohinemataroa ki ruatahuna.

HARMONY

• Te pikikootuku o Ngaati Rongomai

Harmony is used in a poi about appreciation to show unity, balance, and togetherness. When performers sing or move in harmony, it represents people working together and valuing one another, which connects directly to the idea of appreciation. The blending of voices or coordinated movements shows that everyone's contribution is important, just like appreciation means recognising the worth of others. Harmony also creates a warm and uplifting mood, helping the audience *feel* the emotion of gratitude and respect that the performance expresses. By using harmony, the poi becomes more meaningful and powerful, showing how appreciation brings people closer and strengthens relationships.

• Ohinemataroa ki Ruatahuna

Harmony is used in a waiata-ā-ringa about the land and people of Tūhoe to show unity, strength, and connection. When performers sing together in harmony, their blended voices represent the collective spirit of the Tūhoe people and their deep bond with each other and their land, Te Urewera. The different harmonies symbolise how individual voices come together to create one powerful sound, just like the people of Tūhoe stand together as one iwi. Harmony also adds emotional depth to the performance, helping the audience to feel the pride, love, and respect the singers have for their whenua (land) and whakapapa (ancestry). Through harmony, the waiata-ā-ringa becomes not only a song but a living expression of Tūhoe identity and togetherness.

5
29-01-25

DYNAMICS

• Te Pikikootuku o Ngaati Rongomai

Dynamics are used in a poi about appreciation to express emotion and highlight the meaning behind the performance. By changing the speed, strength, and energy of the movements, performers can show different feelings of gratitude and respect. Gentle, flowing movements can represent calmness, kindness, and thankfulness, while stronger, faster actions can show excitement, pride, and passion. These contrasts make the poi more expressive and help the audience *feel* the emotion of appreciation rather than just see the movements. Using dynamics also keeps the performance interesting and shows how appreciation can be shown in many ways, softly through care and love, or powerfully through joy and celebration.

• Ohinemataroa ki Ruatahuna

Dynamics are used in a waiata-ā-ringa about the people of Tūhoe and their land to show emotion, pride, and connection to their whenua (land). By changing the volume, energy, and intensity of the singing and movements, performers can express the strength and spirit of the Tūhoe people. Strong, powerful actions and louder singing can represent their pride, resilience, and deep respect for Te Urewera, while softer, gentler sections can show love, peace, and spiritual connection to the land. These contrasts make the performance more expressive and meaningful, helping the audience feel the mana (power) and wairua (spirit) of Tūhoe. Through the use of dynamics, the waiata-ā-ringa celebrates both the strength of the people and the beauty of their land.

6
29-01-25

TEMPO

• Te Pikikootuku o Ngaati Rongomai

Tempo is used in a poi about appreciation to show different emotions and to give the performance variety and meaning. Changing the speed of the movements and rhythm helps to express how appreciation can feel in different situations. A slow tempo can show calmness, thoughtfulness, and respect, while a faster tempo can represent excitement, joy, and celebration. These changes in tempo keep the performance interesting and help the audience connect with the feelings being shared. By using tempo, the performers can show that appreciation is not just one emotion, it can be gentle and peaceful or lively and full of energy. You can hear the tempo start with one of the kaihaka to set it for the group and then the group starts off with the same tempo as the kaihaka se, as the poi goes on they slightly use their haka voice to get their message across to the judges.

• Ohinemataroa ki Ruatahuna

Tempo is used in a waiata-ā-ringa about the people of Tūhoe and their land to express emotion, meaning, and connection to their identity. Changes in tempo, from slow and steady to fast and powerful, help show different feelings the performers have toward their whenua (land) and their iwi (people). A slow tempo can represent peace, respect, and the calm beauty of Te Urewera, while a faster tempo can show pride, strength, and the energy of the Tūhoe people. These variations make the performance more expressive and help the audience feel the mana (power) and wairua (spirit) of Tūhoe. Through tempo, the waiata-ā-ringa reflects the rhythm of the people's lives and their strong bond with the land that sustains them.

7
29-01-25

POINT OF VIEW

- **Te Pikikootuku o Ngaati Rongomai**

Point of view is used in a poi about appreciation to show the perspective or feelings of different people or characters. By using different points of view, the performer can show how appreciation is experienced and expressed in many ways. For example, one character might show gratitude for a friend, another for family, and another for nature. This helps the audience understand that appreciation is not just one idea, but something that affects everyone differently. Using point of view also makes the performance more engaging, as the audience can connect with the feelings and experiences of each character.

- **Ohinemataroa ki Ruatahuna**

Point of view is used in a waiata-ā-ringa about the people of Tūhoe and their land to express their own stories, beliefs, and connections to Te Urewera. Through this element, the waiata shares the Tūhoe people’s perspective, how they see their land not just as a place, but as part of their identity, ancestry, and spirit. It allows the audience to understand the world through Tūhoe eyes, showing their pride, strength, and deep respect for their whenua (land). Using point of view helps communicate the emotions and values that are important to Tūhoe, such as unity, guardianship, and belonging. It makes the waiata-ā-ringa more meaningful, giving voice to the people’s relationship with their land and culture.

Merit | Kaiaka

The Subject: Te Ao Haka

The Standard: 91979

The Total Score: M6

Question No.	Commentary
One	This ākongā explained five elements with adequate detail and referred appropriately to the way these elements apply across the two disciplines.

Ākongā K Response (Te Reo Māori)

Paetae - Te whakaatu māramatanga ki ngā huānga o roto i tētahi whakaaturanga o Te Ao Haka.

|| Nga Kaupapa e rima ka whakamahia ai au ||

Te Hanga	Ko te hanga o ko te wahi ka tu ai ratou.
Te Oro	Korero e pa ana ki te tihi o te reo, te kaha, te pai o te oro, e puta mai ana.
Te Manawataki	He oro e taruarua, he nekeneke hanga raini, ka taea te kite he aha te momo whakaaturanga.
Nga Taineke	E hangai ana tenei ki te kahaoro, ki te hiringa, ki te rere, ki te tere hoki o tetahi whakaaturanga.
Te Hiringa	Ko nga momo wairua ka puta mai te taha reo, aringa, nga aurongo me nga wairua ka huatu ki te hunga matakitaki.

|| Kapa: Nga Tumanako/ Te Waka Huia ||



|| Nga Tumanako - Te Hanga ||

Ko te hanga o to ratou tu, he hirori ai nga rarangi, na ka taea e koe ki te kite ai te kapa katoa ki roto i nga rarangi, na, ina ka penei mai, ka ma to ratou aringa, na, ka hanga noki ratou i tetahi kurutao, ka tu ai nga wahine ki mua, na ka tu nga tane ki muri, na ka neke me te heke, ki roto i nga wahi ka tauaro, te wahine me te tane.

E tata pera ana e tu tahataha ana raua.



|| Nga Tumanako - Te Oro ||



Ko te ma marika o to ratou reo, ka mohio ai, aa, mohio ai tenei kapa ki te korero i te reo Maori, na te tika o te whakahua kupu, me nga pu reta ki roto, na ka puawai to ratou whakaake. Na te ma marika o to ratou reo, ka taea e koe ki te rongu i nga piki me nga heke ki roto i te oro o to ratou reo.

|| Nga Tumanako - Te Manawataki ||

Ko te manawataki, i kite ai au, kei roto i to ratou nei takahi, ano noki, ki roto i to ratou nekeneke hanga o to ratou patu/rakau. Na te takahi kotahi ai o nga kai haka, ka hangai he taki, kaha rawa atu, na, ka hangaia he taki ka hono atu, ki te taki o to ratou reo haka, etahi wa, ka oti ai te takahi, ka pupuri tonu ai te manawataki ki roto i to ratou aringa, me te paopao haere o nga rakau ki te papa.



|| Nga Tumanako - Nga Taineke ||



Nga wahi taineke ki roto i to ratou nei tu, ko te waha i hangai atu i te kurutao, na te heke o nga wahine ka ahua titaha, ka rite noki, ki nga tane, ka heke titaha kia tauaro ai i nga wahine.

Ko to ratou takahi noki, ki ahau nei, ahakoa te aha, i a wa, ka paorohia te papa, he hiringa kaha, me te kotahitanga ki roto i to ratou takahi noki.

|| Nga Tumanako - Te Hiringa ||

Te hiringa o to ratou tu, ko nga hiringa o to ratou whakaeke, e tu maro ana, pera ki to ratou takahi, te to tika o nga waewae e runga e paoro haere ana ki te papa, na ka whiti mai te hiringa ki roto i to ratou whakaeke. Tata ki te otinga o te whakaeke ka piki ai te tihi o te reo o te kaitataki wahine, kia mohio ai te tuku atu tanga o ona kupu. Ka huatu he hiringa pera ki tetahi wero, e wero atu ana ki tetahi tangata.



|| Kapa Tuarua Te Waka Huia ||

Whakaeke



|| Te Waka Huia - Te Hanga ||

Te hanga o to ratou hanga, na, e rite ana ki to ratou korero, na, e korero e pa ana ki te tiriti o Waitangi, me nga haki haki kei roto i taua hainatanga, na ka kotahi ai to ratou tu, na ka ki ai te kupu, 'Konga Konga' na ka whakawehe, pera ki te kongakonga haere o nga wahanga o te tiriti.

Aha koa koia te nui nga o to ratou tu, e hirori aana nga rarangi noki.



|| Te Waka Huia – Te Oro ||

Ka rongoa ai au, i te kohimuhimu haere o nga kai haka, i nga kupu o te kaitataki wahine, aha koa te kohimuhimu ka taea e koe ki rongoa ai te ihi. Noki i nga piki me nga heke.

Me te tini o te reo. Me te piki haere o te riri ki roto i to ratou reo. Na puta mai te momo ahuatanga o taua whakaeke.



|| Te Waka Huia – Te Manawataki ||



Na ka pupuri ai to ratou manawataki ki roto i to ratou kupu, kei roto noki, o to ratou hikoi.

Na ka kite ai hei te timatanga ka aro atu ki te taki o to ratou reo, na ka ahua mikirapu, ka whakamahi i te reo me te takahi kia pai ake te taki, me te hikina te riri kei roto i to ratou whakaeke.

|| Nga Tumanako – Nga Taineke ||

Ko nga taineke ki ahau nei ki roto i tenei whakaeke ko te wehewehe haere o nga kai haka, na tini hanga mai te tu kotahi, na ka whakawehe ratou, pera ki nga whakaaro o te Tiriti o Waitangi, haere mai te riri me nga tu momo haki haki ki roto i te tiriti.

Na ma te whakawehe, ka mohio ai e korero ana e pa ana ki nga take kei roto i te tiriti o Waitangi.



|| Te Waka Huia - Te Hiringa ||



Na te hiringa mai te kaitataki wahine, na ka rere atu ki te katoa o te roopu, na ka kawea ai taua hiringa, ki roto i to ratou kupu, me to ratou aringa, na te maro, me te kaha o to ratou kaitataki.

Te hiringa o te riri, te kopenga o te karauna i nga ra o mua ki roto i te tiriti o Waitangi.

Nga Orite

Te Hanga

Kei roto i nga whakaeke e rua, ka kite ai koe, e hirori ana to ratou rarangi e rite kei roto i nga roopu e rua

Te Oro

Pupuri ai nga roopu e rua te tangi o te riri, ka rongono ki nga piki me nga heke ki roto i ia wahanga o to ratou tu.

Te Manawataki

Ka pupuri ai nga kapa e rua i to ratou manawataki kei roto i to ratou takahi kia puawai te tangi o to ratou nei tu.

Nga Taineke

Ko te taineke e orite ki wainga i enei kapa e rua ko to ratou nei hiahia ki te whakapu to ratou nei whakaaro me te nako o te ao Maori, na ka tu taineke enei kapa.

Te Hiringa

Te Hiringa o te riri e whitiwhiti haere ana mai enei kapa e rua, ma te kaha o te kaitataki wahine ki roto i enei kapa e rua.

Nga Rereke

Te Hanga

Ka rereke ai enei kapa ma tetahi kapa e hono ana to ratou hanga to ratou aringa ki o ratou kupu.

Te Oro

Mai nga kapa e rua tretahi o nga kapa i tino werowero haere ki roto i te oro o to ratou kapa.

Te Manawataki

Ahako te tata orite o te manawataki ki wainga i nga kapa e rua, i pupuri tetahi kapa i to ratou manawataki kei roto i o ratou kupu, ma tetahi e pupuri ana kei roto i o ratou aringa.

Nga Taineke

Ahako te tata orite o nga nga taineke, ka rereke ai, te tikanga i roto it Taineke kei roto i enei wahanga.

Te Hiringa

Tetahi kapa ka taea ai koe ki rongu ai te riri, ma tetahi ka taea ai koe ki te rongu atu i te wero o to ratou hiringa.

Achieved | Paetae

The Subject: Te Ao Haka

The Standard: 91979

The Total Score: P4

Question No.	Commentary
One	I waiwai ngā whakatakotoranga kōrero mō ngā huānga e rima o Te Ao Haka, ā, i waiwai hoki ngā huānga mō ngā wāhanga pekanga o Te Ao Haka i kōwhirihia e tēnei ākongā.

Ākonga M Response (in English)

Achieved - Demonstrate understanding of elements within a Te Ao Haka performance.

2024 Regional Kapahaka

Region: Ngāti Kahungunu

Haka Roopu Performance

1. Matangirau
2. Te Rerenga Kōtuku

Item 1: Waiata-A-Ringa

Item 2: Poi/Rakau



Introduction

Kapa haka is how we share our stories through waiata, movement and togetherness. I choose Matangirau and Te Rerenga Kouku because they are both from my area, and I have whanau and friends in both groups. Matangirau's performance after Cyclone Gabrielle stood out to me they travelled over ten hours and used mud from Wairoa to represent the whanau back at home who were still struggling. Te Rerenga Kotuku also shows pride and strength, and their performances really capture the spirit of the people.

Element: Te horopaki- Settings

Matangirau

Matangirau incorporated mud from Wairoa to represent their whanau affected by Cyclone Gabriel, linking the physical stage to their home and whenua. The setting is not just a backdrop it connects the performers movements story and whanau connections to the audience enhancing the impact of the performance.



Element: Te hanga- Shape Matangirau



During the Poi performance the performers are seen spreading into two half oval shapes leaving a wide opening in the middle for three women to perform their skills and actions. As the song continues they are seen returning to their original position except the women are seen more split apart and there are a few that are secluded from the middle. Matangirau are seen doing this with pride and mana, the men are seen showing their strength and Kotahitanga with the taiaha and patu, whilst the women are seen showing their proficiency with the poi.

Element: Te Tirohanga- Point of view Matangirau



Matangirau perform with a clear point of view directed towards the audience and their whanau back in Wairoa. Their formation and central focus on the woman performing the poi draw the audience's attention to the main story of strength and mana wahine. Eye contact, precise actions and the purpose full use of mud as symbolic connection to their home shows that this story is told from the performer's perspective. The audience see the performers through the lens of the groups experience which makes the story more powerful and meaningful.

Element: Te ōrua – Harmony Matangirau

Matangirau demonstrate harmony through vocal and physical coordination during their Poi. The men and woman move in sync, performing intricate patterns and gestures together. The movement of the rakau from the men match the rhythm of the poi and the song creating a flow between waiata and action. As the group performs as one it enhances the audience's understanding of the story they are telling. The balance between the men's strength and the woman's skillful poi movement highlight how harmony strengthens both visual and auditory impact of the performance.

Element: Te Wahi- Space

Matangirau

Matangirau used the space of the stage deliberately to enhance their story during their Poi performance. The group spreads into an oval formation leaving a wide opening in the center for three women to perform their Poi which draws the audience focus to the center. The rest of the group frame and support the action while highlighting the group's unity and the individual performers' skills. As the performance continues the members shift positions some moving closer together, others slightly apart creating dynamic movement across the stage keeping the audience engaged with their performance.

Element: Te horopaki- Settings

Te Rerenga Kotuku

The setting for Te Rerenga Kotuku reflects their connections to whānau, iwi and language as the stage becomes a place to honor and preserve Māori culture. The combination of physical space visibility to the audience and the cultural weight of performing on a regional stage ensure that the setting contributes to the storytelling and emotional impact of the performance.

Element: Te Tirohanga- Point of view

Te Rerenga Kotuku



Te Rerenga Kotuku point of view focus on showcasing their story of their Waiata-A-Ringa to the audience and celebrating our Māori culture and Reo. The performers face the audience using synchronized actions and facial expression to show meaning. With the Ihi Wehi and Wana of the performers the audience experience and shares the emotions and connections of the Waiata-A-Ringa.

Element: Te ōrua – Harmony

Te Rerenga Kotuku



In Te Rerenga Kotuku Waiata-A-Ringa harmony is both seen and heard through the performers actions and voices. The group performs synchronize movements that match the lyrics and their collective timing creates a smooth flowing effect across the stage. Every performer moves and sings in unison, demonstrating coordination and Kotahitanga. This harmony not only enhances the visual and audio quality of the performance but also reflects the strong connection and team work within the roopu making the story telling more powerful and engaging for the audience.

Element: Te Wahi- Space

Te Rerenga Kotuku



In Te Rerenga Kotuku Waiata-a-ringā space is used to show facial expression, actions and story telling. The performers spread themselves evenly across the stage so each person is visible which allows their actions to form patterns that coincide with the lyrics of the waiata by carefully controlling distances and position Te Rerenga Kotuku ensure that the audience can see group unity and individual expressions.

Element: Te hanga- Shape

Te Rerenga Kotuku

In Te Rerenga Kotuku Waiata-A-Ringa shape is used to enhance the groups pattern. They arrange themselves in even rows and symmetrical lines allowing their actions to be clearly seen and creating patterns. The deliberate use of shape highlights the coordination and position of the roopu.

Comparison

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Both Matangirau and Te Rerenga Kotuku use the stage effectively but in different ways. Matangirau focus on creating dynamic formations like the oval shape with the central opening to highlight individual performers while still keeping the group connected.

Te Rerenga Kotuku use even spacing and symmetrical lines to emphasize collective movements and ensure every performer is visible during performance. Both groups demonstrate kotahitanga and coordination, but Matangirau draws attention to individual skills within the group, whereas Te Rerenga Kotuku emphasizes group unity. This comparison shows how different techniques can achieve similar goals in kapa haka, showcasing strength within the ropu.

Conclusion

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To finish, Matangirau and Te Rerenga Kotuku show that kapa haka is more than just performing, it's about sharing stories, connecting with whanau and standing together as a community. Matangirau's performance after Cyclone Gabrielle showed strength, love, and support for the whanau back home. Te Rerenga Kotuku also shows pride and unity in their haka, making their mana and identity clear. Both groups remind me of the whakatauki:

*“He waka eke noa”
“We are all in this together”*

Achieved | Paetae

The Subject: Te Ao Haka

The Standard: 91979

The Total Score: A3

Question No.	Commentary
One	This ākonga was awarded with Achieved because they gave basic or adequate descriptions of five elements. Also they gave a basic reference to the elements used in any two disciplines.

