



Level 2 Te Ao Haka 2025

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 (Te Reo Māori)

Kairangi - Te whakamāori i tētahi whakaaturanga o Te Ao Haka.

TAH Kete Manarua 2.4 (AS91983)

Wōku Whiringa:

Roopu:

-Ngā Pī Ka Rere. Whakataetae ā rohe o Te Arawa 2025 (Waiata-ā-Ringa)

-Raukura. Whakataetae ā motu 2024 (Waiata-ā-Ringa)

Huānga:

-Te Hiringa

-Te Hanga

-Te Wāhi

- Te Tere

Āhuatanga Tāpua:

-Takahī

-Pūkana

-Te Reo

-Te Tū

Ngā Pī Ka Rere o Ngā Kura Ā Iwi Ki Te Arawa



Raukura Kapa Haka



Te Hiringa

Kai roto I te Waiata ā ringa I kaha te timatanga a Ngā Pī Ka Rere katahi ka waiata tētehi o ngā kaihaka mē tōna kotahi, ā, whai muri ka tū tētehi kaihaka anō ki te tū mē tōna ake. Me te māmā, rōreka anō hoki o te reo o wēnei kaihaka e rua. Heoi, ka oti tā rāua waiata ka waiata te kapa me te kaha hoki o te reo. Ka rangona i ngā rerekētanga o te oro me te rangi kai roto i te waiata. Ina he teitei he āhua, he pākinakina te reo, ka whakawhirinaki o ngā note o te waiata.

Ko tā Raukura, ka timata ngā kairakuraku ki te timata i te waiata, ka kōrero te kaitātaki tāne ki te kōrero e pā ana ki Raukura kua hinga ki te pō. Ko taku whanaunga a Atareta, kui Ngamoni, me te whaea Tākohamairunga. Koia nei ngā parekawakawa o te kapa o Raukura. Ka kuhu mai te kapa, me te māmā o te reo, ā, ka kaha katahi ka māmā. Ke pēra mō te nuinga o te waiata-ā-ringa, wētehi wāhanga kā māmā katahi kā kaha te reo, wētehi wāhana he māmā noa.

Te Hanga

Ko Ngā Pī Ka Rere ka tū kia whā ngā rārangi, rua ngā rārangi tāne, rua ngā rārangi wahine. Katahi ka hīkoi ki roto i tētehi hāwhe porowhita. Ko ngā wāhine ō mua e noho ana kai ngā turi, ko te rārangi tuarua e tū ana ki wō rātou turi, ā, ko ngā tama anō hoki. Whai muri i ngā waiata takitahi ka waiata rātou katoa mō te wā paku katahi ka tū, ka whakarena, katahi ka hoki atu ki ngā rārangi tōtika.

Ko tā Raukura rima ngā rārangi. Kotahi te rārangi e noho ana ki ngā turi, kotahi re rārangi e tū ana ki ngā turi, ko te rārangi whakamutunga mō ngā wāhine e takutū ana me ngā tāne. Tata ki te mutunga o te waiata ka tū rātou me te whakarena ki a rua ngā rārangi wāhine, kia rua ngā rārangi tāne.

Te Wāhi

I kite i whakamahi ana a Ngā Pī Ka Rere i te waenga o te papatūwaewae mo te timatanga o te waiata. Ka tū, ka whakarena, kia whā ngā tapuae ki muri, ka whakapiri, ā, ka hīkoi whakamuri. Nā taku kite ngā whakamahi a Ngā Pī Ka Rere ngā wāhi i runga i te papatūwaewae.

Kāre a Raukura i whakamahia i te wāhi pērā ki Ngā Pī Ka Rere, heoi i nui te wāhi i whakamahia e rātou. Ae i whakawehe ai rātou engari mō te nuinga o te wā i te wāhi kotahi rātou, tae noa ki te mutunga o te waiata.

Te Tere

I te timatanga o te waiata he āhua tere te tempo, ko te wāhanga rā ko “Nau te kororia, rire, rire, hau, paimārire” koia rā te wāhanga e tere ai. Ko ngā waiata takitahi he pōturi, he māmā. Amuri i ngā waiata takitahi ka tere ake. āre i te mea he tino tere te waiata, engari kāre i te pōturi anō hoki. Heoi, ko ngā kupu kai roto i te waiata, he kupu whakamiha, he kupu whakawhētai ki tō mātou Ariki a Ngā Wai Hono I Te Pō mō wōna mahi e mahi ana ia mā mātou a ngai Māori huri noa i te motu. He waiata harikoa nō reira kāre tēnei waiata i te pōturi anō nei he waiata tangi.

Ko te katoa o te waiata o Raukura he āhua pōturi, ka whakaaro he tere nā runga i te take he tino kaha tō rātou reo. Ko tēnei waiata he waiata mō te hunga mate, te take he pōturi te waiata rā. Te take kāre he māmā tō rātou reo mō te waiata, kua mōhio whānuitia te motu i a Raukura mō tō rātou kaha, mana, ihi me te wehi i te wā e waiata ana, e haka ana rānei. He kapa tino kaha a Raukura te take ka whakaaro he waiata tere nā runga i te kaha o te reo. Ki te māmā te reo ka rangona i te wairua, ā, ka tino mōhio he waiata tangi.

Takahi

Kāre rātou i tino takahi, i te mea e hara wēnei waiata i tētehi waiata korikori. Kāre e taea rātou ki te takahi i te mea kai runga i wō rātou turi, tae noa i te wā ka tū rātou. I te wā e tū rātou ko wētehi wāhanga paku ka takahi, ka hīkoi, ka tīoioi, rānei ka tū noa.

Kai roto i tētehi ā-ringa o Ngā Pī Ka Rere ko te waewae matau ka tau, ā, ko te waewae māui ka haere ki muri i te waewae matau, katahi ka tīoioi pōturi nei. Ka waiata wētehi o ngā kaihaka ka tīoioi ki muri, ka tahi rātou. Kāre i te tino takahi, he iti noa te takahi, kai te tahi me te tīoioi i te wā kotahi.

Pūkana

Ko te pūkana o te wāhine, ko te tūwhanga o ngā whatu, te whererei o ngā waha. He ōrite te mahi ki ngā tāne me ngā whatu, heoi, kai te whetero te araro.

Ko ngā momo pūkana ko ngā pūkana whakaiti, whakamataku, he mea hai whakamahi nā runga i te ngākau hikaka.

I kite nei e au ko ngā pūkana harikoa i te mea ko ngā waiata e waiatahia e rātou, kāre i tētehi waiata kanga, nō reira kāre he take ki te whakamahi i te

pūkana whakamataku, kai tangata rānei. Ko te waiata o Pī Ka Rere he mihi noa ki te kuiini, ko tā Raukura he waiata mō te hunga mate.

Ka kite i ngā kaihaka e mahi i te pūkana me te menemene i te wā kotahi i te mea e whakahi ana me te ngākau, te wairua hikaka. Ko Raukura ka pūkana me te ngākau pouri.

Te Reo

Kai roto i ngā waiata e rua, ko ngā kupu kāre anō au kua rangona. He kounga te reo, he reka te reo, he tino pai anō hoki rere o ngā kupu. Wētehi o ngā wāhanga ko ngā kupu i rangona engari kāore i tino mārama ki te kupu. I te wā e whakarongo ana ki a Raukura ko wētehi o ngā kupu kāre i te tino mārama heoi, ko ngā kupu whaimuri i tino mārama. I whakaaro au mō ngā kupu, nā i whai māramatanga ki ngā rerenga. E mihi ana ki te kaitito o te waiata mō Pī Ka Rere, kua whakaatu ia e hara i te mea me kounga te reo, ko te whakatakotoranga kē. Ki te tika te whakatakotoranga o ngā kupu waiwai, ka whakaaro he kounga te reo.

Te Tū

He tino ataahua te tū o ngā kaihaka kai ngā kapa e rua, kāre au i kite i tētehi hapa. I kite i maiatanga o ngā kaihaka me te hia kai anō hoki. Wētehi o ngā kapa o Pī Ka Rere, he tuatahitanga mō wētehi o ngā taiohi nō te kapa rā, ā, he tino rawe ki te kite i ngā taiohi kāre anō i tū ki tētehi papatūwaewae ki te tū mō tētehi kapa tino pai. I tū rātou anō nei he kore noa iho, he mea tukupū mā rātou. I tū rātou nā runga i te take i inawhai rātou, ngā kaihaka katoa.

I mea atu wōku whanaunga nō Raukura he tino uaua ki te uru ki te kapa, me kaha ki te aro ki ngā mahi kapahaka me ngā mahi o te kura. Ka tū ki te mahi i tētehi haka, waiata rānei i mua i kapa kia mōhio ai ngā kaiwhakahaere kua rite koe ki te tū, ki te oha rānei. Koia te take he tino ataahua te tū o ngā kaihaka, kua whakaora te waiata me tō rātou tū. I tū Rangatira, i tū maia, i tū rawea, i tū nā runga i te mōhio kāre rātou i whakaharau mō te wā roa kia koretake te tū.

Excellence | Kairangi

The Subject: Te Ao Haka

The Standard: 91983

The Total Score: K8

Question No.	Commentary
One	I eke tēnei ākongā ki te Kairangi, nā te mea i tino whakamārama ia i ngā whakaaturanga e rua o Te Ao Haka. I wānangahia te ākongā i ngā hononga ki waenganui i ngā urupare mai i te tirohanga a te manuhiri me ōna wheako ake, ā, i whakairoiro i te horopaki o te whakaaturanga.

Ākongā H Response (Te Reo Māori)

Kaiaka - Te huritao ki tētahi whakaaturanga o Te Ao Haka.

Te Ao Haka 91983

Te urupare ki tētahi whakaaturanga o Te Ao Haka

(Kaupae 1, Ngā Whiwhinga e 4) Āta pānuitia, āta tirohia, āta whakaarohia ake hoki ngā tohutohu mō tēnei aromatawai ā-waho. Kaua e tukua kia noho tārewa tētahi wāhanga, engari whāia tonutia kia ita.



Ngā Tohutohu

Mō te Kete Manarua nei, me tuhi mai e te ākongā i tētahi tuhingaroa e urupare atu ana ki ētahi tūnga o Te Ao Haka o te kapa haka o tōna kura, me tētahi kapa haka i Ngā Whakataetae Kapa Haka ā-Motu mō ngā Kura Tuarua i te tau 2024.

- Me **tātari** e te ākongā ētahi kōrero mō te tūnga o ngā kapa haka e **RUA**. Ko tētahi ko te tū a tōna ake kura, ko tētahi anō nō Ngā Whakataetae Kapa Haka ā-Motu mō ngā Kura Tuarua 2024.
- Me tuhi mai e te ākongā i tētahi **tuhingaroa** e whakamārama ana i tana mōhio ki ngā **Huānga** me ngā **Ahuatanga Tāpua** kei roto i ēnei tūnga e rua nei.
- Ka whakatauria e ngā ākongā ngā **ritenga** me ngā **rerekētanga** o ngā huānga kei roto i ngā tūnga e rua.

Me whiriwhiri e te ākonga kia RUA ngā tūnga hei urupare, hei whakamārama, hei tātari mai māna i tētahi tuinga. Kia kaua e iti iho i te WHĀ ngā āhuatanga tāpua, kia kaua hoki e iti iho i te WHĀ ngā huānga i tēnei tuinga, e kitea ai te mōhio me te mārama o te whakamahinga o ēnei āhuatanga i roto i ēnei tūnga nei.

Whakamahia kia WHĀ o ngā Āhuatanga Tāpua kei raro iho nei i tō whakautu:

- » Te pūkana,
- » te wiri,
- » te mahinga rākau,
- » te rere (o te poi),
- » te tū,
- » te reo/hāngū.

Whakamahia kia WHĀ o ngā huānga kei raro iho nei hei āwhina i tō whakautu:

- » Te whakaahuatanga,
- » te rangi,
- » te tirohanga,
- » te hanga o te titonga,
- » te tere,
- » te hiringa

Ngā Heipūtanga

Ko te taunakitanga o tēnei paerewa paetae, ko te tuingaroa a te ākonga. Kia whai wāhi mai ēnei mea e whai ake nei:

- Kia kaua e iti iho i te 400 kupu te roa, kia kaua hoki e neke atu i te 500 kupu.
- Me whai tohutoro ngā whakaaturanga, ngā pikitia me ngā rauemi katoa.
- Me whai te tuinga nei i te tāhū, i te kōrero whakataki, i te rangahau, i te pātai, i te kōrero whakatepe, i te tohutoro anō hoki.

Tooku Kapa: Te wharekura o rakaumanga

Kapa kowhiri: te kaokaoroa o patetere

Ngaa Huuanga: (4) te tere, te hiringa. Te tirohanga, te whakaaguatanga

Aahuatanga Taapua: (4) te pukana, te wiri, te tuu, te reo

Tuhinga roa (400-499 kupu)

Kia tiu atu ngaa hau angiangi o kapua mahara ki te paatai "**Me whiriwhiri e te ākonga kia RUA ngā tūnga**" ko ooku kapa e rua ko te kaokaoroa me rakaumanga, koo ngaa ahuatanga tapua ko te pukana, te wiri, te tuu me te reo, ko ngaa huanaga ko te tere, te hiringa, te tirohanga me te whakaahuatanga

Ko te wiri he ahuatanga kia whaakatu maa te wiri i ngaa ringa. I roto i ngaa kapa i kite au i te kaponga o ngaa ringa " katohia he wai mau" te ruu o te pane, ko te tikanga kia whakaatu e ora ana koe me too kapa

Ko te tuu o ngaa roopu e rua ki waenganui o te atamira aa ko ngaa kotiro ki mua ko ngaa taane ki muri, e noho a puta ratou kia kite i ngaa tangata katoa

Ko te tere o te reo o ngaa haka he paku tere, ki ahau he pai ngaa taki e rua, ahakoa he haka tere he rawe ngaa reo naatemea e ahei ana ki te marama ki ngaa kupu

Ko te pukana ka whakaatu i too kanohi waihoki too tinana. Ko ngaa kapa i puute ngaa karu, aarero rua aa i kauwae kopikopi, hei whakamanatia i te kaupapa o te tuu aa kia whakaatu i te ihi te wehi me te wana

Ko ngaa oritenga i kite au i waenganui i ngaa kapa e rua ko te hiringa i te waa e haka e nekeneke haere ka whakaatu i te ihi te wehi me te wana aa ka puta ngaa kare-a-roto katoa hei whakapai ake i te kapa. Ko ngaa rereketanga i kite au ko te riritanga o te kapa rakaumanga naa te mea e paa ana te haka ki te kawanatanga

Ko ngaa rereketanga o ngaa kapa e rua i kite au te whakaahua, i te whakaeke ko te kapa rakaumanga kei tetehi karakia peera ki te hiknga o te kara aa ko te kaokaoroa i mahi niho taniwha ratou rite tonu ki te maunga o taupiri. kia whakatau ai too ratou kaupapa, kia rite ngaa nekehanga ki ngaa kupu kia marama nga kaimatakitaki

Ko ngaa mahi kapa haka o ngaa roopu e rua he rawe. Naa te whakamahi i ngaa ahuatanga tapua me ngaa huanga i whakapai ake aa i awahi kia whai marama ki ngaa kaupapa.

Naaku iti nei,

Ra: 26/10/2025

Merit | Kaiaka

The Subject: Te Ao Haka

The Standard: 91983

The Total Score: KK6

Question No.	Commentary
One	I eke tēnei ākongā ki te Kaiaka nā te mea i huritao ia i ngā whakaaturanga o te ao haka e rua. e kaha whakamārama ana e hāngai ana ngā āhuatanga tāpua ki te horopaki. I whakahono hoki i ngā urupare mai i te tirohanga a te manuhiri ki tōna whakaaturanga me ōna huānga.

Ākonga I Response (English)

Merit - Reflect on a Te Ao Haka performance.

As91983 - Respond to a Te Ao Haka Performance
Level 2

In this essay, I will be dissecting the waiata-ā-ring performed by Te Ara Whānui at the Kapa Haka nationals 2024 and performed by our rōpū Nga Manu A kiwa at Te Ahurea Tino rangatiratanga 2025. I will be depicting two features and two elements from each waiata-ā-ringa, and how they communicated the song and used embodied literacy to portray the waiata as a whole.

The first feature in the waiata-ā-ringa performed by Te Ara Whānui that I have chosen is the wiri. In this performance, the wiri embodies the idea of giving life and energy to the waiata rau. For example, as they reach up and wiri down during the lyrics “He rau ka makere ki taku raupi, mō aku kuru pounamu,” the movement represents the spiritual connection to their whānau who have passed on. Even though the song carries sadness and remembrance, the wiri shows me how life continues through memory and movement. This shows that through haka and waiata, we can give life to emotion and honour those who have gone before us.



One example of wiri in Nga-Manu-A-Kiwa's waiata-ā-ringa is in the lyric “titiro au ki nga manu e rere ana, ka waiata ratou” where we sway to the left as our left hand is on our ear and our right hand stretched out. We use the wiri to show the life being brought into the song as the lyric speaks about us looking at the birds flying and singing. This feature, to me, means how we are connected to nature, and the freedom of the birds connecting us to the voices of our ancestors. The purpose of this wiri is to express mauri, bringing both life and power to the performance.



My second chosen feature is formations, as performed by Te Ara Whānui in their waiata-ā-ringa at the 2024 Kapa Haka Nationals. For example, the formations in this performance embody the balance between wahine and tāne, shown when the wahine move down and the tāne stand tall as only the tāne sing “whakawhenua taku ara, whakawhenua taku mate, kāputa ka ora.” This moment represents a strong connection to whenua, showing grounding, strength, and the cycle of life and death. This movement of wahine towards the ground symbolises for me the nurturing and life-giving energy, while tāne rising reflects growth and renewal.



One example of formations in our waiata-a-ringa is as the soloist sings “Ko tenei whare he here i aku paki aka”, the wahine kneel and the males stay standing. These formations embody how, in Te Ao Maori, wahine bring life, and in this lyric, to me, it means how this place grounds me in who I am or holds me close to my roots, so it is the connection to our whenua and identity. The purpose of this feature is to visually express unity and the spiritual connection between people and the land through their coordinated movement.



My chosen element in this waiata-ā-ringa, performed by Te Ara Whānui at the 2024 Kapa Haka Nationals, is imagery. For example, when the group reaches up to the sky and brings their hands down to their knees before reaching up again during the lyric “He rau ka makere ki taku raupi, mō aku kuru pounamu,” it creates a powerful visual image. This movement represents gathering what is most treasured and holding it close to the heart, symbolising love and remembrance for those who have passed. Each delicate gesture helps me picture these emotions, showing how movement can bring the lyrics to life.



One example of imagery is when Nga-Manu-A-Kiwa sings “Ki taku waiata, ki taku rere” and they bring one hand to their mouth and alternate as they wiri. To me, this means that the imagery used is to display the action of singing or to portray our voice, showing that through our song, we soar and use this element to symbolise identity and expression. The purpose of this element is to engage the audience and visually express the meaning of the words through the art of ā-ringa.



My final chosen element from Te Ara Whānui’s waiata-ā-ringa at the 2024 Kapa Haka Nationals is dynamics. One example of dynamics is shown when the wāhine sway to the right, bringing their left arm up and tāne sing “He rau kowhai, he rau whatiwhea,” while swaying to the left, bringing their right arm up. This shows the significance of dynamics as it is used to capture the energy that they carry within each move, demonstrating how using dynamics can embody the connection between those who are strong and those who are broken.



One example of dynamics in our performance is during the lyric “titiro au ki nga manu e rere ana, ka rongo te rangi” when the front line of wahine sway to the left and the second line of wahine sway to the right. To me, this shows how dynamics are used to portray the mood and how they use these moves to create unity, and connect to the wairua of the song. The purpose of dynamics is to carry energy and flow within the waiata.



Overall, Te Ara Whānui’s and Nga Manu A kiwa’s waiata-ā-ringa uses wiri, formations, imagery, and dynamics to express connection and identity through ā-ringa. Their use of formations, imagery, and dynamics makes the waiata-ā-ringa powerful and full of life, showing how haka continues to carry the stories and spirit of the people.

Merit | Kaiaka

The Subject: Te Ao Haka

The Standard: 91983

The Total Score: M6

Question No.	Commentary
One	This ākonga was awarded with Merit because they reflected on two te ao haka performances. They considered how the performance utilised key features to communicate the narrative. Also, the ākonga connected their personal response as an audience member to elements of the performance.

Ākongā K Response (Te Reo Māori)

Paetae - Te urupare ki tētahi whakaaturanga o Te Ao Haka.

Ko ngā kapa e ngahunga ana ko tōku kapa a Te Wharekura O Arowhenua me te kapa o Te Puku O Te Ika. Nō Te Waipounamu Te Wharekura O Arowhenua nō Te Ika A Maui te kapa o Te Puku O Te Ika, he kura Te Aho Matua ngā kapa e rua nā reira mata mohio ngā kapa ki te reo Māori.

Ko ngā ahungatanga tapua ka aro anā ahau ki, ko te pukana, wiri, te tu me te poi ko ngā huanga e titiro anā ahau ko te hiringa, Te hanga o te titonga, Te Tere me te Te whakaahuatanga.

Mai te kapa o Te Puku O Te Ika i kite ahau i te pakari o te tu rereke ki te tu o tōku kura a Arowhenua i kite ahau i te matakū anō hoki te kore mohiotanga i roto i etahi kaihaka penei ana na nga piropiro. Mai te timatanga o te tu ki te mutunga i mau Te Puku O Te Ika i te wiri anō hoki o rātau karearo i tino kite ahau i te pukana i roto i ngā wahanga kātoa o te tu. He orite ki tōku kura engari he kaha ake te pukana me te wiri o Te Puku O Te Ika ki tōku kura na te mea kaha ake a te puku o te ika ki te whakatika i enei wahanga iti. I roto i te poi he maha ngā nekehanga e mahi ana a Te Puku O Te Ika heoi ki te tōku kapa e whakamahi ana mātau i te atamira kātoa kāore he maha ngā nekehanga engari e mārara anā ki runga i te atamira na reira kua whakamahi nga kapa e rua i te atamira katoa ahakoa te rereketanga mai nga kapa.

Mai tōku tirohanga o enei kapa e rua he ahua ōrite etahi titonga o etahi waiata e hono ana ki te aho matua āno hoki kia kaha ake te reo māori ki te ao. Ki rōto i etahi waiata ka timata poturi katahi ka tere ake te waiata mai ngā kapa he rautaki kia kore nga tangata matakita e mehameha ana engari ko te hiringa tetahi o ngā huanga e tino rangona ahau mai ngā ropu e rua etahi wahanga mai tōku kapa e tino rangona te hiringa ki etahi wahanga o te tu engari mai te kapa o Te Puku O Te Ika ka rangona mai te timatanga ki te mutunga o to rātau tū he mea nui te hiringa na te mea mena he hongea nga tangata matakita kaore etahi e aro ana ki te kapa. I roto i te whakawatea e mihi anā ki tō mātau kuia e ritaea ana mai te kura i tetahi wahanga o te whakawatea e whakaahua ana i to matau kuia e whakrite kakahu kapa haka koina tetahi o ona mahi ki to matau kura, ahakoa kaore a Te Puku O Te Ika e mahi tetahi mahi penei e mihi tonu ana ratau ki te ao maori kia kaha ake te reo maori.

<https://youtu.be/qSUxtStXdQo?si=2uJfGWovWfe4nEDP> 4:01:26

<https://www.maoriplus.co.nz/show/nga-kapa-haka-kura-tuarua-o-aotearoa-2024>

Merit | Kaiaka

The Subject: Te Ao Haka

The Standard: 91983

The Total Score: P5

Question No.	Commentary
One	I eke tēnei ākongā ki te Paetae, nā te mea i waiwai ngā whakatakotoranga kōrero mō ngā whakaaturanga e rua o te ao haka, ā, i waiwai ngā urupare mai i te tirohanga a te manuhiri.

Ākongā M Response (English)

Achieve - Respond to a Te Ao Haka performance.

Comparing two performances: Kimihia and Te Piringa

Key Features:

- Pukuna
- Wiri
- Stance
- Poi

Elements

- Energy
- Melody
- Tempo
- Characterisation

The elements I have chosen to use within Te Piringa's performance are: Energy, melody, tempo and characterisation. The energy throughout this performance was held most of the time but was mainly shown during the poi. It had started off using slow actions before getting more energetic as the song went on. They also had energy throughout the moteatea, the energy being shown in their facial expressions, for example, their faces not dropping, and their pukunas being seen at different times. The energy is being shown through their facial expressions. Another example is them holding their pukunas throughout the entire whakaekē. Their tempo was held with takahi to keep everyone in beat. Another element that could be seen in this performance despite melody (As there was not too much to comment on within melody) would be point of view. Point of view is seen during 10:46 during the moteatea. The moteatea shows the crowd's point of view by performing with their facial expressions to express what the song is about. Characterisation was used briefly in some parts of the performance too, an example being during: 15:53 where they used characterisation using "whetu" to display stars in the sky with their arms.

Some of the key features I have used for Te Piringa are: Pukuna, stance, wiri and poi. During Te Piringa they used pukuna multiple times, such as using it during the moteatea. This is visible as usually the whole group is doing it and making it obvious. They used wiri within the whole performance yet again, the girls stopping during the poi and during other small actions such as: Their stance was continuous and very similar throughout the whole bracket too, visually, the girls had their feet together and boys had their legs apart as their stances. The two

have different kinds of stances. The poi in Te piringa was different compared to Kimihia because their actions were slower at the start before getting energetic and Kimihia was instantly energetic getting into fast actions.

The four elements I have chosen to use for Kimihia are also tempo, energy, melody and characterisation. The tempo within this performance was continuous throughout the performance, the tempo being a medium pace stopping when the song changes beat. They also were using takahi to keep everyone in sync. And you can hear this, during the bracket too. During the performance the energy was also consistent each time they did actions and used their voices, an example where their voices are used to project energy is during the moteatea: 6:28. Melody was used several times throughout the performance, You can hear the melody during the poi, where the boys' voices overlap the girls, creating the melody. This was an obvious use of melody. Melody was seen at this part of the performance: , And during the waiata-a-ringa characterisation was used throughout almost the whole thing and was shown within their actions. An example of characterisation in the performance is during: 10:40.

The key features I have used are also the same, (Pukuna, wiri, stance, poi). In the performance everyone is almost always using wiri throughout the whole thing. For girls the wiri is presented with closed hands at their sides while shaking them back and forth beside their hips. Meanwhile boys are very similar yet their hands are spread at their sides. Wiri wasn't used in a few parts such as in different actions where their hands were in fists. The poi in this was different compared to the poi in Te Piringa as Te Piringa had moments during the poi where they didn't use as much energy, as their actions are different. Te Piringa would use slow actions at the start, using less energy gradually building up throughout the poi, although Kimihia's poi held the same strong energy throughout the whole thing. Their stance was also very similar to Te Piringa's where the girls' stances had their feets together and the males had theirs spread apart (Once again as they should be, and how you'd expect.) Their wiri was consistent and very similar when compared to Te Piringa as theirs was also consistent. Their pukuna was also similar to Te Piringa when it comes to the points where they used their pukuna. You can tell when a pukuna is being used with their wide eyes, which is used by both females and males. Although when a pukuna is being fully used, the boy will protrude the tongue as well. (Yet again used at: Whakaeke, and Moteatea and Haka).

There are a few similarities between the two groups. Some examples where the two performances are using elements in a similar way are: The two performances have many similarities when it comes to using elements, from both using takahi to keep the tempo consistent to both of them using a decent amount of energy during most of the performance if not all of it. Both of the performances also used characterisation (Doing actions that relate to the lyrics.) Although melody wasn't used as much in Te Piringa.

There are a lot of similarities between Te Piringa and Kimihia when using key features. Both performances used poi, Pukuna, wiri, and stance. This is obvious throughout the whole thing, and they both used them around the same time in the performance, both using wiri almost the whole time except during the parts they have used poi or actions with closed hands.

Merit | Kaiaka

The Subject: Te Ao Haka
The Standard: 91983
The Total Score: A4

Question No.	Commentary
One	This ākonga provided basic responses for two te ao haka performances and they provided a straightforward personal response as an audience member.