

Ka Mate Ka Mate: New and Original Choreography

Haka Style: Whakatūwaewae

Composed by: Te Rauparaha

Composed: 1800c

<p><b>Taringa whakarongo</b> <b>Kia rite! Kia rite!</b> <b>Kia Mau!</b></p> <p>Hi!</p> <p><b>Ringa ringa pakia</b></p> <p><b>Waewae takahia, kia kino nei hoki!</b></p> <p>Kia kino nei hoki!</p> <p>Ka Mate, Ka Mate Ka Ora, Ka Ora</p> <p>Ka Mate, Ka Mate Ka Ora, Ka Ora</p> <p>Tēnei te tangata puhuruhuru</p> <p>Nāna nei i tiki mai Whakawhiti te rā!</p> <p>Ara u pane! Ara u pane! Ara u pane, kau pane!</p> <p>Whiti te ra!</p> <p>Hi!</p>	<p><b>Listen Carefully!</b> <b>Prepare for yourself</b> <b>Hold Fast!</b></p> <p><b>Hi!</b></p> <p><b>Hand slapping loud</b></p> <p><b>Stamp your feet as hard as you can</b></p> <p>As hard as you can</p> <p>I die, I die I live, I live</p> <p>I die, I die I live, I live</p> <p>This is the hairy man</p> <p>Who brought the sun And caused it to shine again</p> <p>One step upward, another step upward an upward step, another</p> <p>The sun shines</p>
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(1) Choreography: Haka Mau Rākau (Whakatūwaewae)

(6) Explanation:

First 30s, When the leader says "Kia Mau" the rest of the group takes two steps forward and stomp their feet on the ground to create the beat I, while also holding the Rākau diagonally across the body (battle pose) and shouting "Hi!" The actions used here express the true meaning behind the leader's words, which is that the leader wants the rest of iwi to join him and become one as they head into battle. This would then demonstrate to the audience that, if they timed the moves correctly they would be in sync, and it would start a good connection between each performer heading into the rest of the haka. The audience would then relate it to the idea that if they are all in sync going into battle that they will work together and fight as one.

Instead of hitting your thighs when everyone says "Ka mate, Ka mate" the actions changed so that you had to strike with the Rākau. When the Rākau is struck it backs up the fact that "Ka mate, Ka mate" means "I die, I die." This is because the person who struck the Rākau is trying to cause death for their opponent. The audience would now understand that the history of the haka is that the Maori warriors were prepared to die when in battle. Also, instead of hitting your chest and then pointing up to the sky for "Ka Ora, Ka Ora" you would use the Rākau as if you were blocking someone from hitting you. This is because performing a block with the Rākau demonstrates to the audience that they have survived the attacks from the opposition. Hence, "Ka Ora, Ka Ora" means "I live, I live."

Evaluation:

Adding the Rākau to the haka and slowing down the tempo was a major risk that we took leading into the haka. This is because originally the Ka Mate haka is performed without Rākau and at a fast tempo, however, in the end, I think adding the Rākau and slowing the tempo was a brilliant idea. Adding in the Rākau and slowing the tempo boosted the intimidation effect that this battle-based haka gives, while also not foreshadowing the teamwork and historical aspect of it.

## Elements:

### (2) Imagery-

(5) Changing the imagery of the original haka implies that instead of performing the haka only using your body, we used Rākau (a Maori weapon used for hand-to-hand combat) as an additional component to the haka. Since we know that Rākau were used for hand-to-hand combat, adding them to haka would tell the audience that Ka Mate is a battle-based haka. Since the leader says his lines while holding the Rākau, just like the rest of the group, it demonstrates to the audience that the people performing are here for battle and that they will fight as one. Knowing that an iwi (tribe) is here to fight together, creates an intimidation effect aiming at the opposition (in this case the audience watching).

### (3) Tempo-

(5) Tempo is how fast or slow a piece of music is. The tempo of this haka is slowed down to an Adagio tempo (66-76 bpm). By doing the haka at a slow tempo allows the performers to stay in time with each other. Staying in time with each other allows the actions and the words to be expressed more clearly while also emphasising the significance of the history of the haka. If the actions and the words are expressed clearly then the audience will know that the performers understand the haka's background to an optimum level.

### (4) Shape-

(5) At the start of the leader's lines "Taringa whakarongo! Kia rite! Kia rite! Kia Mau!" The shape of the haka is that the leader is up in front of the rest of the group. This shape is used to identify who is the leader as they will be the one who guides the iwi into battle and shows victory. However, once the rest of the people performing shout out "Hi!" they all come forward and come in line with the leader. Changing up the shape so that everyone is in line with each other shows that the iwi accepts the consequence that they might die in battle, but they trust their leader enough to guide them to safety. It also means that since they are all in line that they will head into battle as one. However, if this haka was to be performed with a much larger group, instead of performers coming up in line with the leader they would form a tapa wha (square) shape formation. The tapa wha formation relates to the Kai Tahu iwi due to the fact that the tapa wha formation means to bring the people together not only physically but also spiritually and mentally which would then help the Kai Tahu be more battle prepared, as they would know that they will go to battle connected.