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Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Scholarship 2025 History

RESOURCE BOOKLET

Refer to this booklet to answer the questions for Scholarship History.

Check that this booklet has pages 2–31 in the correct order and that none of these pages is blank.

YOU MAY KEEP THIS BOOKLET AT THE END OF THE EXAMINATION.

THE ROLE OF THE INDIVIDUAL IN SHAPING HISTORICAL EVENTS

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QUESTION ONE: HISTORICAL NARRATIVES

SOURCE A1: Unspoken assumptions

... The nineteenth-century writer and intellectual Thomas Carlyle is often hauled out as an exponent of the theory that key figures – he called them heroes – are the shapers of the past. In the academic world, this view is treated with contempt (although, not surprisingly, business leaders find it rather attractive).

Sometimes we have to work hard to understand their thinking. The great British historian James Joll talked of an era's "unspoken assumptions" – the sorts of things people didn't say, just because they were so taken for granted.

Source (adapted): MacMillan, M. (2015). *History's people: Personalities and the past* (pp. 4–5). The Text Publishing Company.

SOURCE A2: An alternative version of history

... In 1940, Winston Churchill took over the leadership of the United Kingdom at a moment when the very survival of the British people was at stake. ... At home, Churchill faced a cabinet divided over whether Britain should sound out Hitler about peace terms. ... "We should get no worse terms," he told his colleagues, "if we went on fighting, even if we were beaten, than were open to us now".

Let us imagine for a moment an alternative version of history. If Britain had come to terms with Germany, Hitler's domination of Europe would have been virtually unchallengeable. Germany would probably still have attacked the Soviet Union – that was part of Hitler's long-term plan – but there would have been no British air force to bomb Germany, no British supplies for the Soviet forces, and no ally left in Europe and the Far East or the United States as it confronted the Axis powers. ... Our world would have been very different indeed.

Source (adapted): MacMillan, M. (2015). *History's people: Personalities and the past* (pp. 103–105). The Text Publishing Company.

SOURCE B1: The wider context

... it was the job of historians to study whatever part of the past they chose to examine in the context both of what came before and after it, and in the context of the interconnections between their subject and its wider context. ... for historians are individuals, people of their time, with views and assumptions about the world that they cannot eliminate from their writing and research, even if they can hope to restrain them, subordinate them to the intractabilities¹ of the material with which they are working, and enable readers to study their work critically by making these views and assumptions explicit.

¹ intractability the quality of being very difficult or impossible to control, manage, or solve

Source (adapted): Evans, R. J. (n.d.). *The Two Faces of E. H. Carr*. Institute of Historical Research. <https://archives.history.ac.uk/history-in-focus/Whatishistory/evans10.html>

SOURCE B2: The role of historians and interpretation

... we can view the past, and achieve our understanding of the past, only through the eyes of the present.



The function of the historian is neither to love the past nor to emancipate himself from the past, but to master and understand it as the key to the understanding of the present.

¹ les sans-culottes common people of the lower classes in late 18th-century France

² le peuple the people

³ la canaille scoundrel

⁴ les bras-nu bare-armed

Source (adapted): Carr, E. H. (1961). *What is history?* <https://facultystaff.richmond.edu/~wstevens/history331texts/carr.html>

SOURCE C: What is history?

This is an extract from an audiobook of Barbara W. Tuchman's *Practicing history: Selected essays*:

"What is history? Professional historians have been exercising themselves vehemently over this query for some time. A distinguished exponent, E. H. Carr of Cambridge University made it the subject of his Trevelyan Lectures and the title of a book in 1962. 'Is history,' he asked, 'the examination of past events, or is it the past events themselves?'

[REDACTED]

[REDACTED]

... What Mr Carr says is that '*historical facts do not exist independently of the interpretation of historians*'. I find this untenable. ... As I see it, evidence is more important than interpretation, and facts are history – whether interpreted or not. I think the influence of the receding frontier on American expansion was a phenomenon independent of Frederick Jackson Turner, who noticed it, and the role of the leisure class independent of Thorstein Veblen, and the influence of sea power upon history independent of Admiral Mahan."

Source (adapted): Tuchman, B. W. (1987). *Practicing history: Selected essays, Part I: The Craft* (A. Skell, Narr.) [Audiobook]. Recorded Books. https://www.youtube.com/watch?v=JJpCTImdH_4 (Original work published 1981)

SOURCE D1: Events do shape history and individuals shape events

This is an extract by Seán Lang, Senior Lecturer in History at Anglia Ruskin University, published in History Today.

The 'Great Man' idea of history incorporates at least three concepts: that history is made by individuals; that those individuals are mostly men; and that they are to be regarded as great – not just important but, apart from a few villains, admirable as well. The second and third concepts have rightly taken a knocking for some years now; the first retains its importance.



The Annales school and Marxist historians insisted on the importance of forces and classes, but events do shape history and individuals shape events. ... where power lies in individuals' hands, those individuals matter.

Source (adapted): Lang, S. (2019, September 9). Is there still value in 'great man' history? How important is the study of the powerful, epoch-defining individual? *History Today*, 69(9). <https://www.historytoday.com/archive>

SOURCE D2: Most historians end up compromising

This is an extract by Lucasta Miller, author of The Lost Life and Scandalous Death of Letitia Elizabeth Landon, the Celebrated 'Female Byron', published in History Today.

Does anyone still believe in the 'Great Man' theory of history, except perhaps for Boris Johnson, who clearly wants us to believe in it, whatever he privately hopes and fears? The theory's obvious problem is that it blatantly excludes not just women, but the billions of other men who have peopled this planet and without whom 'history' would not exist. The question raises philosophical issues of the individual versus the collective and freewill versus determinism and has often become an ideological shibboleth¹. But most historians grafting away in the archives will end up taking a position of pragmatic compromise, which acknowledges the power of individuals but makes sense of it through contextualisation.

...

Working with historical sources has made me more aware of the messiness of the human condition and the fact that no one is an island, as John Donne almost put it. Getting into those grubby complexities, rather than taking the high priori² road of theory, is what history should be about.

¹ shibboleth a custom, mode of dress, etc, which distinguishes a particular class or set of people

² high priori knowledge or reasoning that is based on logic or theory, rather than experience or observation; something that can be known independently of evidence from the senses

Source (adapted): Miller, L. (2019, September 9). Is there still value in 'great man' history? How important is the study of the powerful, epoch-defining individual? *History Today*, 69(9). <https://www.historytoday.com/archive>

SOURCE E: The Soviet version of leadership

The general view has been that with Khrushchev's rise to personal power, the Soviet system settled back into the position that was most natural to it: personal dictatorship via the party....

Khrushchev became increasingly impatient with teamwork, but the convention was too strong for him wholly to dispense with it

Source (adapted): Fitzpatrick, S. (2015, September 15). *On Stalin's team: The years of living dangerously in Soviet politics* (pp. 277–278). Princeton University Press.

SOURCE F1: The power of the people

This is an extract from one of the final speeches by the late historian Howard Zinn.

“... the power of the people on top, depends on the obedience of the people below.

So yes, people have the power if they begin to organise, if they protest, if they create a strong enough movement they can change things.”

Source (adapted): Zinn, H. (2012, December 7). *“Be honest about the history of our country”: Remembering the historian Howard Zinn at 90* [Video]. YouTube. <https://www.youtube.com/watch?v=yd77nc0tZz8>

SOURCE F2: Columbus, the Indians, and human progress

One can lie outright about the past. Or one can omit facts which might lead to unacceptable conclusions. Morison [a prominent American historian] does neither. He refuses to lie about Columbus. He does not omit the story of mass murder; indeed he describes it with the harshest word one can use: genocide.

...

The treatment of heroes (Columbus) and their victims (the Arawaks) – the quiet acceptance of conquest and murder in the name of progress – is only one aspect of a certain approach to history, in which the past is told from the point of view of governments, conquerors, diplomats, leaders.

Source (adapted): Zinn, H. (2015). *A people's history of the United States* (pp. 8–9). Harper Perennial Modern Classics.

SOURCE G: History is often remarkably arrogant

History is often remarkably arrogant. It can too frequently dismiss whole groups of people as lost causes, or as merely irrelevant. Entire sections of society, usually the poor, the minorities, and the politically powerless are thereby obliterated from memory.

Source (adapted): Binney, J., & Chaplin, G. (1986). *Ngā mōrehu: The survivors* (p. 3). Oxford University Press.

SOURCE H: Māori leadership

The arrival of Pākehā was a major historical event that required hapū and their rangatira to change and adapt their way of life.

[REDACTED]

[REDACTED]

This leadership structure is conveyed in the word rangatira: raranga means 'to weave' and tira refers to the 'collective'.

Source (adapted): Webber, M., & O'Connor, T. K. (2022). *A fire in the belly of Hineāmaru: A collection of narratives about Te Tai Tokerau tūpuna* (p. 70). Auckland University Press.

QUESTION TWO: HISTORICAL RELATIONSHIPS

SOURCE I: “Thatcher, milk snatcher”

When the Conservatives returned to office in June 1970, Margaret Thatcher was appointed secretary of state for education and science, and dubbed “Thatcher, milk snatcher”, after her abolition of the universal free school milk scheme. She found her position frustrating, not because of all the bad press around her actions, but because she had difficulty getting Prime Minister Edward Heath to listen to her ideas. Seemingly disenchanted on the future of women in politics, Thatcher was quoted as saying, “I don’t think there will be a woman prime minister in my lifetime,” during a 1973 television appearance.




As prime minister, Thatcher battled the country’s recession by initially raising interest rates to control inflation. She was best known for her destruction of Britain’s traditional industries through her attacks on labour organisations, such as the miner’s union, and for the massive privatisation of social housing and public transport. One of her staunchest allies was US President Ronald Reagan, a fellow conservative. The two shared similar right-wing, pro-corporate political philosophies.

Source (adapted): Biography.com Editors. (2020, December 2). *Margaret Thatcher biography*. A&E Television Networks.
<https://www.biography.com/political-figures/margaret-thatcher>

SOURCE J: “Thatcherism”

Even before Mrs Thatcher walked into Number 10, she had achieved something beyond any other post-war premier. She had been credited with her very own ‘ism’: Thatcherism.





The former Labour MP David Marquand thought it was a “sort of British Gaullism”, with Mrs Thatcher as the nation’s self-appointed saviour after years of retreat.

Source (adapted): Sandbrook, D. (2019). *Who dares wins: Britain, 1979–1982* (pp. 43–44). Allen Lane.

Source (adapted): Thatcher, M. (1976, January 19). *Britain Awake* [Speech audio recording]. Margaret Thatcher Foundation. <https://www.margaretthatcher.org/document/102939>

SOURCE L: The Falklands War, 1982

What saved her, and ensured that she would be re-elected with a comfortable majority, was again luck – in this case, a war far from British shores. At the start of April 1982, the Argentine junta invaded the Falkland Islands, which Argentina had long claimed as its own.



Alan Clark, the charming reprobate who was one of her greatest admirers, told a close associate shortly after the war ended: “The Prime Minister has complete freedom of action now.” And, he went on, “no other Leader has enjoyed such freedom since Churchill, and even with him, it did not last very long.” The following year, the Conservatives were re-elected with an even larger parliamentary majority.

Source (adapted): MacMillan, M. (2015). *History's people: Personalities and the past* (pp. 110–112). The Text Publishing Company.

SOURCE M: Cuts, riots, and war

The following is an excerpt from the Legacy podcast by Afua Hirsch (British writer and broadcaster) and Peter Frankopan (British historian and writer) about Margaret Thatcher.

Afua Hirsch

... it's a colonial construct that the Falklands were a British territory, but at the risk of being crude, this is basically two different groups of White people fighting over a bit of land that neither of them are really entitled to.

... The inhabitants of the Falkland Islands were British ... wanted to remain part of Britain, and Thatcher really was gifted the opportunity to do something that fed into her ideas about Britain's resurgent greatness in the world, and this whole thing that she loved and repeated throughout her career about never giving in to violence, never cowering in the face of a bullying violent enemy.

...

Peter Frankopan

Thatcher, who has built her reputation on being this 'Iron Lady' and being tough and stern needs to do something, but it's logistically extremely complicated to be able to send a task force down to the other side of the world, to equip it, and it's very risky ...

... Thatcher is able to build up support by drawing those parallels with the Second World War of what happens if you don't stand up to a bully? What happens if you don't stand up to an invasion? And in the British cultural mentality and historical mentality, the spectre of Hitler and Nazism is so dominant ... that's quite useful as political capital to have.

...

Afua Hirsch

She [Thatcher] is consistent in her desire to have a Churchillian moment. ...

So as I said, for her this was a gift, her moment to be that strong leader of this plucky nation defending its territorial integrity and, of course, its loyal citizens thousands of miles away.

Source (adapted): Frankopan, P., & Hirsch, A. (Hosts). (2024, June 4). Margaret Thatcher: Cuts, riots, & war (Season 8, No. 2) [Audio podcast episode]. In *Legacy*. Goalhanger Productions and Wondery. <https://wondery.com/shows/legacy/episode/14276-margaret-thatcher-cuts-riots-amp-war/>

SOURCE N: After Argentina's surrender, 1983

Mrs Thatcher is surrounded by troops on a visit to Goose Green, Falkland Islands, in January 1983, where the Parachute Regiment had secured a crucial victory seven months earlier.

Image: Unknown photographer. (1983). [Photograph of Margaret Thatcher in Falkland Islands after Argentina's surrender, 1983]. Rare Historical Photos. <https://rarehistoricalphotos.com/margaret-thatcher-falkland-islands-1983>

SOURCE O: Clear the decks***CLEAR THE DECKS***

Image: Garland, N. (1982, May 21). *Clear the decks* [Cartoon]. *Daily Telegraph*. <https://www.theguardian.com/politics/gallery/2013/apr/13/margaretthatcher-cartoons>

SOURCE P: Britain's political identity

This is an extract from Margaret Thatcher's Conservative Party Rally speech at Cheltenham, Gloucestershire, on 3 July 1982.

“Now that it is all over, things cannot be the same again for we have learned something about ourselves – a lesson which we desperately needed to learn.

[illegible]

Yet we can remember that on Monday, nearly a quarter of the members of NUR turned up for work.

SOURCE P (cont.): Britain's political identity

Today, we appeal to every train driver to put his family, his comrades, and his country first, by continuing to work tomorrow. That is the true solidarity which can save jobs and which stands in the proud tradition of British railwaymen.

...

[REDACTED]

Britain found herself again in the South Atlantic and will not look back from the victory she has won.”

Source (adapted): Thatcher, M. (1982, July 3). [Speech to Conservative Party Rally at Cheltenham audio recording]. Margaret Thatcher Foundation. <https://www.margaretthatcher.org/document/104989>

SOURCE Q: The politics of me and mine

Margaret Thatcher, who has died aged 87, was a political phenomenon. She was the first woman elected to lead a major Western power; the longest serving British prime minister for 150 years; the most dominant and the most divisive force in British politics in the second half of the twentieth century. She was also a global figure, a star in the US, a heroine in the former Soviet republics of central Europe, a point of reference for politicians in France, Germany, Italy, and Spain.



...

Thatcher broke the pattern of post-war politics and changed its nature. Labour accommodated rather than reversed her attack on the welfare state and left her employment legislation almost untouched. When the Conservatives finally returned to power in May 2010, in coalition with the Liberal Democrats, David Cameron and George Osborne shared her priorities and used her language. So complete, it seems, was her undermining of the role of the state that even the catastrophic failure of deregulated markets has yet to trigger a reappraisal.

Source (adapted): Perkins, A. (2013, April 8). Margaret Thatcher obituary. *The Guardian*. <https://www.theguardian.com/politics/2013/apr/08/margaret-thatcher-political-phenomenon-dies>

SOURCE R: Anger on the Left

While mainstream Labour politicians issued carefully crafted and calibrated statements to mark her [Thatcher's] passing, others on the Left did little to disguise their jubilation at her death.

...



“She absolutely hated working people, and I have got very bitter memories of what she did. She turned all the nation against us and the violence that was meted out on us was terrible.”



A man displays his feelings about Margaret Thatcher's death at a gathering in George Square, Glasgow.

Source (adapted): Wright, O. (2013, April 9). Anger on the Left: anxious Labour mainstream moves to distance itself from hardliners' celebrations after Margaret Thatcher's death. *The Independent*. <https://www.independent.co.uk/news/uk/politics/anger-on-the-left-anxious-labour-mainstream-moves-to-distance-itself-from-hardliners-celebrations-after-margaret-thatcher-s-death-8565095.html>

Image: Getty Images. (2013, April). [Photograph of a man displays his feelings about Lady Thatcher's death at a gathering in George Square, Glasgow]. *The Independent*. <https://www.independent.co.uk/news/uk/politics/anger-on-the-left-anxious-labour-mainstream-moves-to-distance-itself-from-hardliners-celebrations-after-margaret-thatcher-s-death-8565095.html>

SOURCE S: The 1980s

Image: Pyne, K. (2013, April 5). [Cartoon of Margaret Thatcher in the 1980s]. *Private Eye*. <https://www.theguardian.com/politics/gallery/2013/apr/13/margareththatcher-cartoons>

QUESTION THREE: SIGNIFICANT HISTORICAL EVENTS IN AOTEAROA NEW ZEALAND

SOURCE T: Contested authority

Chiefs, especially those distant from the Pākehā settlements, may well have considered that their rangatiratanga was still intact.

Sir George Grey ... was the most successful at this.

Source (adapted): Paterson, L. (2018). Piki, Heke: Opportunity and disappointment, 1840–1863. In M. Reilly, S. Duncan, G. Leoni, L. Paterson, L. Carter, M. Rātima, & P. Rewi (Eds.), *Te Kōparapara: An introduction to the Māori world* (p. 201). Auckland University Press.

SOURCE U: The New Zealand Constitution Act, Section 71

‘An Act to grant a representative constitution to the colony of New Zealand’ was passed by the British Parliament in 1852. The Act set up six provinces to be governed by elected councils. Section 7 stated that eligible voters were males aged 21 or over who owned freehold land worth at least £50, or leased land for £10 or more a year. This Act therefore did not exclude Māori males from voting, and some Māori voted in the first elections held after it was passed. However, Māori traditionally owned land on a tribal basis, and only a small minority owned or leased freehold land in the 1850s. Therefore, non-Māori voters far outnumbered Māori. ... Section 71 was never implemented.

Source (adapted): Derby, M. (2025, March 26). Ngā take Māori – Government policy and Māori – A new colony, 1840s to 1850s. Te Ara – The Encyclopedia of New Zealand. Retrieved from <https://teara.govt.nz/en/document/34377/constitution-act-1852>

SOURCE V1: Māori resistance to land sales and colonisation

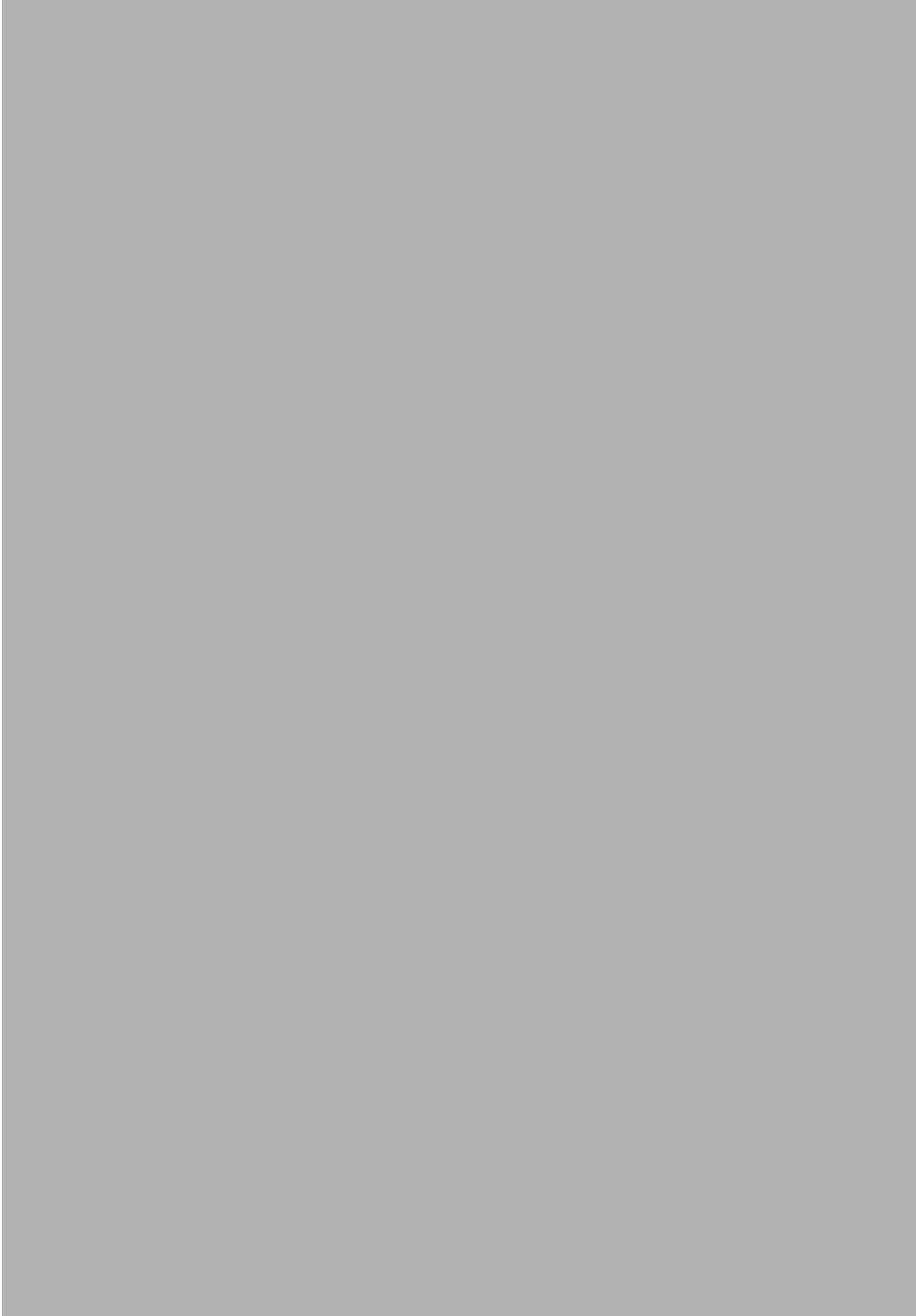
Tribal runanga¹ held meetings at Taranaki, Rotorua, and other parts of the country to discuss kotahitanga, unification of tribes. From these meetings emerged the idea of pupuri whenua, withholding land from sale as a means of controlling and slowing down settlement. But in order to bind tribes effectively to the policy of withholding land from the Pakeha, the idea of putting the mana whenua of all tribes under a single person in the office of a Maori king was discussed. ...



Te Wherowhero was installed as the Maori king at Ngaruawahia in April 1858 The tribes present proclaimed him saying, “Stand thou, o King Potatau Te Wherowhero, as a mana for man; for the land; to stop the flow of blood, to hold the peace between one man and another, between one chief and another chief. The King and the Queen to be joined in concord”. Potatau then proclaimed ... “Let Maungatautari be our boundary. Do not encroach on this side. Likewise I am not to set foot on that side.”

¹. runanga council, tribal council, assembly, board, boardroom, iwi authority; assemblies called to discuss issues of concern to iwi or the community

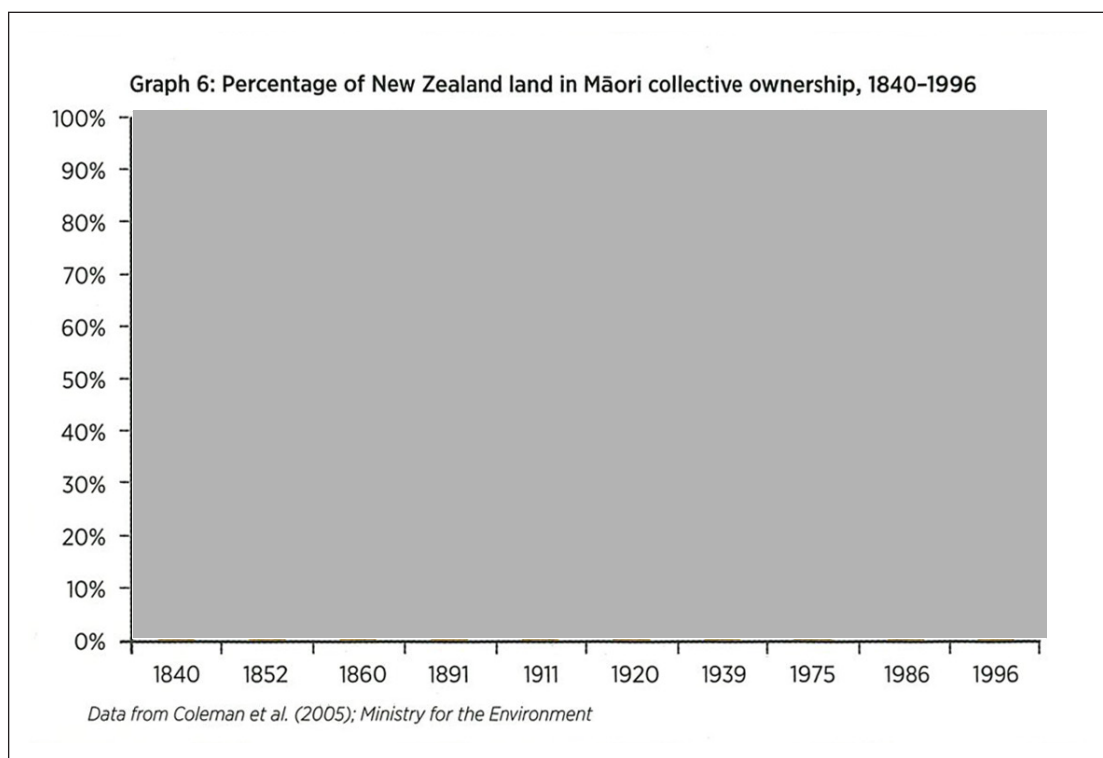
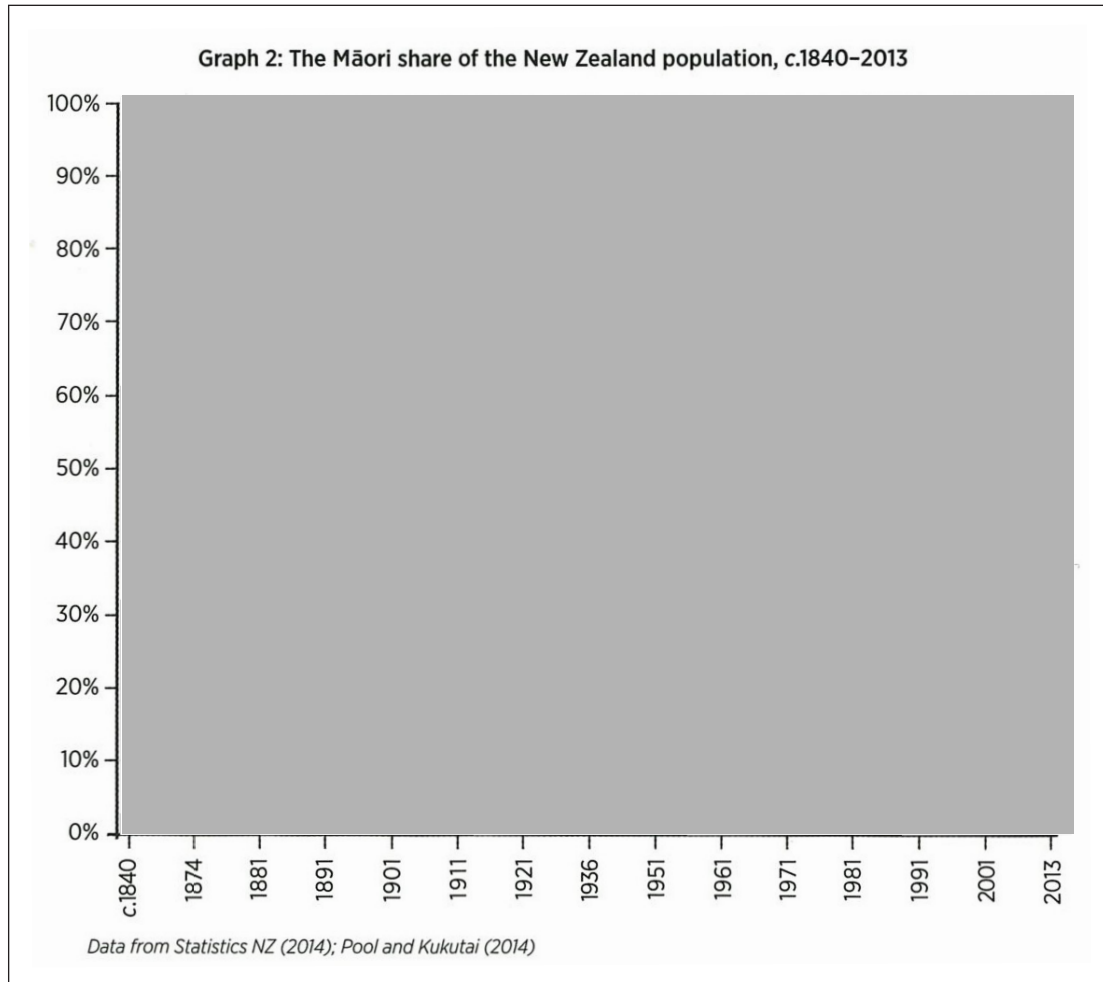
Source (adapted): Walker, R. (1990). *Ka whawhai tonu matou: Struggle without end* (pp. 111–113). Penguin Books.

SOURCE V2: Free gift of a 40-acre farm

The scale of European immigration was a cause for alarm for some Māori observers. From 1858, Auckland Province encouraged the influx by offering free lands to migrants that paid their own passage to the colony.

Source (adapted): O'Malley, V. (2016). *The great war for New Zealand: Waikato 1800–2000* (p. 94). Bridget Williams Books.

SOURCE V3: Māori population and collective land ownership



Source (adapted): Anderson, A., Binney, J., & Harris, A. (2014). Te ao hou: The new world, 1820–1920. In *Tangata whenua: An illustrated history* (pp. 176–177). Bridget Williams Books.

SOURCE W1: England's not so little war

Once [Governor Gore] Browne had decided that the Waitara Sale had to be enforced in defence of the Queen's sovereignty, he could not retreat.

...

Only around half of the 200 carefully selected and loyalist rangatira who were invited turned up to the four-week hui in this winter of discontent. Many of the chiefs who attended reasserted their association with the Queen, but they were reluctant to pass judgement on Wiremu Kīngi. ... Each chief had his own mana and whose should prevail was something beyond their knowledge.

Source (adapted): Belgrave, M. (2024). *Becoming Aotearoa: A new history of New Zealand* (pp. 160–162). Massey University Press.

SOURCE W2: Governor George Grey

The following is an excerpt from the Radio New Zealand audio podcast, *Black Sheep*, featuring host William Ray and historian Vincent O'Malley, discussing Governor George Grey.

William Ray

... Grey had been close friends and allies with Pōtatau Te Wherowhero the first Māori King, and while Te Wherowhero had died the year before Grey arrived back in New Zealand, his son, Matutaera Tāwhiao, the next king, was also someone who Grey knew well ... but historian Vincent O'Malley says the Kīngitanga were putting their hope in a version of George Grey who no longer really existed.

...

Vincent O'Malley

Things had changed dramatically by 1861; you had a settler parliament in place, you had the Kīngitanga ... you had these enormous tensions across the country, and Grey's old flour and sugar policies from the 1840s weren't going to cut it anymore ...

...

Grey arrives in the country in September 1861, and for a week, he has to share Government House in Auckland with the outgoing Governor Thomas Robert Gore Browne ... and he tells Browne during that week that he means to take the Waikato ... what we do know is he doesn't do anything to reassure Kīngitanga leaders.

Source (adapted): Ray, W. (Host). (2024). Governor: The story of Sir George Grey, Part 1 (Season 6, No. 2) [Audio podcast episode]. In *Black Sheep*. RNZ. <https://www.rnz.co.nz/podcast/black-sheep/season-6>

SOURCE W3: Te Paea

Considerable communication occurred in the months leading up to the war, some of which involved Te Paea. ... In early February 1863, Te Paea (more generally known to Pākehā as “Princess Sophia”) led a delegation to Auckland to talk with Governor Grey. ...

[Redacted text block]

[Redacted text block]

Gorst also states that Te Paea put all the blame on Rewi and Ngāti Maniapoto, and at a meeting at Ngāruawāhia, “she ... addressed the meeting in a very loud voice, abusing their acts and designs for about an hour”. [Te Paea’s] moderate voice prevailed; it was the British Army that attacked first, not the Kīngitanga.

¹ Gorst resident Waikato magistrate (viewed as the governor’s spy by some iwi)

Source (adapted): Paterson, L., & Wanhalla, A. (2017). *He reo wahine: Māori women’s voices from the nineteenth century* (pp. 154–156). Auckland University Press.

SOURCE X: War, gold, and dispossession

The dislocation wrought by warfare affected families throughout the country during the 1860s and 1870s, and brought an influx of unattached men as soldiers, unsettling the prospect of planned development.

The same parliament that was busy confiscating Māori land also enfranchised Māori men in 1867, solidifying the concept that citizenship was a male affair. ...

The spread of war in the North Island

The government's success in acquiring about two-thirds of the land in the South Island was not matched in the North where, in 1861, Māori still held approximately three-quarters of the land. ...

Warfare ... spread through the North Island. ...

Te Kooti Arikirangi Te Turuki led the Ringatū, or the Upraised Hand, a faith that spread among people in Poverty Bay, East Cape, and Te Urewera from 1875.


Dispossession and peace

By 1863, the *Taranaki Herald* was able to claim that the wars had made “the Maori in reality what by a legal fiction they have long been in name, British subjects”.

In this, and the New Zealand Settlements Act of 1863, lay the seeds of land alienation on an unprecedented scale.

Source (adapted): Brookes, B. (2016). *A history of New Zealand women* (pp. 83–90). Te Papa Press.

SOURCE Y1: Friendly and loyal




Māori men in front of the Moutoa flag, which was presented by the 'ladies' of Whanganui to lower Whanganui iwi in 1865 to mark their success in battle against the Pai Mārire movement (founded by Te Ua Haumēne), at Moutoa Island on 14 May 1864.

Anne Logan, wife of the commanding officer of the Imperial forces in Whanganui, issued a circular in which she "begs the ladies of Wanganui will join her in presenting a flag to the friendly and loyal natives who so gallantly fought at Moutoa for the protection of them and their homes. Also in memory of the brave fellows who fell in the conflict."

Source (adapted): Phillips, J. (2022). *A history of New Zealand in 100 objects* (p. 138). Penguin Books New Zealand.

SOURCE Y2: Missionary protection of Māori



This cartoon shows a missionary protecting a Māori man from being shot by a soldier. The caption reads, "Perchance it was his hand, That burned down thy cot, But, savage, here I stand, Thy gun shall harm him not."

Some settlers became angry with what they saw as missionary support for Māori in the war. The ... Anglican missionary ... Octavius Hadfield, had publicly criticised the governor for abusing his power in waging war in Taranaki. ... In 1855, [Bishop] Selwyn had been asked by ... Browne to help mediate in the Puketapu feud. While in the province, he rebuked local settlers "for their covetous greed for Māori land". This sermon was furiously attacked in the local press. Selwyn responded that he spoke what he saw as the truth and was prepared to suffer for this.

Source (adapted): Woon, G. W. (1860, November 21). Missionary protection of Māori [Cartoon]. *Taranaki Punch*. <https://nzhistory.govt.nz/media/photo/missionary-protection-maori-cartoon>

SOURCE Z: The Knowing Society (Ōpōtiki Chief's letter, 1865)

Opotiki Chiefs to the Government.

Opotiki, Place of Canaan

6 March 1865

Friends; this is a word to you. Mr Volkner, Minister, is dead....

[REDACTED]

Friends, our island now is aware of your doings. Listen. You catch the Maories; I also kill the Pakehas. You crucify the Maories, and I also crucify the Pakehas.

Source (adapted): Caselberg, J. (Ed.). (1975). *Maori is my name: Historical Maori writings in translation* (pp. 110–111). John McIndoe Ltd.

