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91436MR



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

Ngā Kōrero o Mua, Kaupae 3, 2021

91436M Te tātari i ngā taunakitanga e pā ana ki tētahi
tūāhuatanga o mua e tāpua ana ki ngā tāngata o Aotearoa

Ngā whiwhinga: E whā

TE PUKAPUKA RAUEMI

Tirohia tēnei pukapuka hei whakaoti i ngā tūmahi mō Ngā Kōrero o Mua 91436M.

Tirohia kia kitea ai mēnā e tika ana te raupapatanga o ngā whārangi 2–15 kei roto i tēnei pukapuka, ka mutu, kāore tētahi o aua whārangi i te takoto kau.

E ĀHEI ANA TŌ KAWA ATU I TĒNEI PUKAPUKA HEI TE MUTUNGA O TE WHAKAMĀTAUTAU.

NGĀ KUPU WHAKATAKI: Te momo ā-tai me te momo ā-iwi i te rautau tekau mā iwa i te huringa o Aotearoa hei taipūwhenua

Mai rā anō, he mea tuhi ngā kōrero o mua mō Aotearoa i runga i ngā uara me ngā tirohanga o taua wā. He rite tonu te whakaatuhia o ngā kōrero a te Pākehā hei mātāmua mō roto i ngā tuhinga kōrero o mua. Ahakoa e mārama ana te kitea o te huringa o tēnei āhuatanga i te rerenga o te wā, e mārama ana hoki te kitea o ngā rōpū maha e tatari ana kia puta ngā kōrero katoa e rere ana mō Aotearoa, pērā i ērā mō te momo ā-tai me te momo ā-iwi.

He tokomaha ngā wāhine o te rautau tekau mā iwa, i te huringa o Aotearoa hei taipūwhenua, i whai wāhi nui ki te whakarerekētanga o ngā tūranga tuku iho ki a rātou, pēnei i te whakapakeke tamariki me te tiaki i ngā āhuatanga o te kāinga. E whaitake ana te rangahau o ēnei wāhine i ngā kōrero o mua. He nui ngā wā i Māori ai ēnei wāhine. Ko **Hēni Te Kiri Karamū (e mōhiotia nei hoki ko Hēni Pore, ko Jane Foley hoki)** tētahi wahine Māori nāna nei ia i whakauru ki te maha o ngā kaupapa me ngā whakahaere. I te tau 1864, i whai wāhi ia ki te pakanga i Pukehinahina, koia rā tētahi pakanga nui e pātata ana ki Tauranga i ngā wā o ngā Riri Whenua o Aotearoa. I whai wāhi hoki ia ki te rōpū o Women’s Christian Temperance Union.

TE MĀTĀPUNA A(i): “Te wahine o mua”

[I te huringa o Aotearoa hei taipūwhenua], i tōna tikanga, ko te mahi mātāmua a ngā wāhine, ko te mārena, ka mutu, i taua mārenatanga, me whānau, me manaaki tamariki hoki i te wā tonu e tiaki ana i ngā āhuatanga whānui o te kāinga Ko te kōrero māmā a te kaimātai kōrero o mua e kī ana: “ko te mārena te tūranga mahi matua o te wahine”....

Tae noa ki te tekau tau 1980, kāore i arohaeetia ngā tuhinga kōrero o mua mō Aotearoa e pā ana ki te “Wahine o Mua”, i pukumahi rā nā tana whakapono me pērā ia, i te ātārangi o tana tāne Ko ngā kaikōkiri mana wahine e mātāi ana i ngā kōrero o mua, ko Frances Porter rāua ko Charlotte Macdonald, kua tautohe atu ki taua tirohanga mā te whakamahi i ngā rātaka me ngā reta huhua i tuhia rā e ngā wāhine o Aotearoa ki te kāinga [ki Peretānia i te nuinga o te wā] e whānui ake ai te tirohanga ki ō rātou ao.

* pūrere ā-kāinga

ngā taputapu hiko e rahi ana i whakamahia rā i te kāinga, otirā i te kāuta

INTRODUCTION: Gender and race in nineteenth-century colonial Aotearoa New Zealand

The writing of the history of Aotearoa New Zealand has always been subject to the values and perspectives of the time. Historical writing has often reflected the dominant Pākehā narratives of the past. Whilst it is clear that this is changing over time, it is also clear that many groups still await a full account of the histories of Aotearoa New Zealand that exist, such as those about gender and race.

Many women from nineteenth-century colonial New Zealand were important in changing their traditional roles, which included raising children and maintaining the household. These women are valid case studies in history. Often these women were Māori. **Hēni Te Kiri Karamū (also known as Hēni Pore and Jane Foley)** is an example of a Māori woman who involved herself in many significant events and organisations. In 1864, she played a role in the Battle of Gate Pā, which was a key battle near Tauranga during the New Zealand Land Wars. She was also involved in the Women's Christian Temperance Union.

SOURCE A(i): “Pioneer woman”

Women [in colonial Aotearoa New Zealand] were expected first and foremost to marry and, within that marriage, to produce and take care of children while at the same time maintaining the wider household. Historian Raewyn Dalziel puts it simply: “marriage was the main occupation of women”....

Until the 1980s, New Zealand histories generally wrote uncritically about the “Pioneer Woman”, who toiled away dutifully in the shadow of her husband ... Feminist historians Frances Porter and Charlotte Macdonald have challenged this version, using diaries and the many letters that New Zealand women wrote home [to the United Kingdom, usually] to build a better picture of their lives.

* domestic appliances large pieces of electrical equipment used in the home, especially in the kitchen

Source (adapted): Ball, G. (2019). *Expanding World, New Country*. Cengage Learning Australia Pty Limited. p. 218

TE MĀTĀPUNA A(ii): Hēni Te Kiri Karamū



Tētahi whakaahua o Hēni Te Kiri Karamū.

Ko te take matua e maumaharatia ana a Hēni Te Kiri Karamū i roto i ngā tuhinga kōrero o mua, ko tana whai wāhi atu ki te pakanga o Pukehinahina i te 29 o Āperira, i te tau 1864.



Ahako tana noho mōrearea, nā Hēni Te Kiri Karamū a Rūtene-Kānara H.J.P. Booth me ētahi atu tāne kua taotū i whāinu ki te wai. E kī ana ētahi kōrero, nā Hēnare Taratoa kē tēnei mahi atawhai.

* tohunga he amorangi/kaiwhakaora e whai pūkenga ana

Te whakaahua: Kua kore te ingoa o te kaiwhakaahua e mōhiotia (c.1920–1933). Hēni Te Kiri Karamū [He whakaahua]. Ref: 1/2-041822; G. Alexander Turnbull Library, Te Whanganui a Tara, Aotearoa. <https://teara.govt.nz/en/photograph/2004/heni-te-kiri-karamu>

Te mātāpuna (he mea whakahāngai): Oliver, S. (1990). *Dictionary of New Zealand Biography*. Te Ara – the Encyclopedia of New Zealand. <https://teara.govt.nz/en/biographies/1t43/te-kiri-karamu-heni>

SOURCE A(ii): Hēni Te Kiri Karamū

Portrait of Hēni Te Kiri Karamū.

Hēni Te Kiri Karamū has been remembered in written history primarily for her involvement in the battle at Pukehinahina, or Gate Pā, on 29 April 1864.

When the British troops were repelled, their wounded, left behind in the pā, were treated with kindness and humanity by the defenders, in accordance with a code of conduct drawn up before the battle by Rāwiri Puhirake and Hēnare Taratoa, a former mission teacher. Hēni Te Kiri Karamū, at risk to her own life, gave water to Lieutenant-Colonel H. J. P. Booth and several other wounded men. Some records name Hēnare Taratoa for this act of kindness.

* tohunga a skilled priest/healer

Image: Unknown photographer (c.1920–1933). Hēni Te Kiri Karamū [Photograph]. Ref: 1/2-041822; G. Alexander Turnbull Library, Wellington, New Zealand. <https://teara.govt.nz/en/photograph/2004/heni-te-kiri-karamu>

Source (adapted): Oliver, S. (1990). *Dictionary of New Zealand Biography*. Te Ara – the Encyclopedia of New Zealand. <https://teara.govt.nz/en/biographies/1t43/te-kiri-karamu-heni>

TE MĀTĀPUNA B(i): Te kōkiri mana pōti ā-wāhine me te whakaora

I Aotearoa, he tūranga whai mana kē ō ngā wāhine Māori i te ao Māori i mua i te huringa o Aotearoa hei taipūwhenua, ā, hei tā Annie Mikaere i a *Māori Women: Caught in the Contradictions of a Colonised Reality*, “...tāpua ana ngā wāhine i te ao o te kauhanga riri, o te wairua, me te tōrangapū, ka mutu, ko rātou tētahi wāhanga o te whānau whānui, ā, ka rangona ō rātou reo i ngā kōrero o mua”. I whakanui ngā kaimātai kōrero o mua i te ahurea ngātahi o te whānau Māori, e whakaūngia ana, e tukua iho ana mā roto i ngā kōrero ā-waha o roto i te haka, i te waiata tawhito, i ngā whakataukī hoki i titoa rā e te tāne, e te wahine hoki. ...

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

I te whakamanatanga tuatahi o te Female Suffrage Bill e te Kaunihera ā-Ture, i te tau 1893, kāore he wahine kotahi i te rūma i te pānuitanga o te whakatau. I tukua ki a Kate Sheppard tētahi kupu ā-waea nā te Mema Pāremata, nā John Hall: “Nā te tokorua i whakamanahia ai te Pire ... Hurō”.

¹ pare waipiro

te korenga o te inu waipiro

² kōkiri mana pōti ā-wāhine

te mana ki te pōti i ngā pōti tōrangapū

³ tuhinga mātārere

he tuhinga poto mā roto i te āhua o te pānui whakamārama

⁴ whakapakepake

te tautoko, te whakatairanga rānei i tētahi whakaaro, i tētahi tukanga mahi rānei

SOURCE B(i): Suffrage and salvation

In Aotearoa, pre-colonial Māori women already held a place of mana (dignity) within Māori society and, according to Annie Mikaere in *Māori Women: Caught in the Contradictions of a Colonised Reality*, “... women had military, spiritual, and political significance, functioning as part of a wider family unit and whose voices were heard in the stories of history”. Historians praised the collectivist culture of Māori whānau (family), reinforced and passed on through the oral traditions in haka, waiata tawhito (traditional Māori songs), and whakataukī (proverbs and wisdom) written by both men and women. ...



When the Female Suffrage Bill first passed Legislative Council in 1893, not a single woman was in the room when the verdict was read. Kate Sheppard received the telegram from MP John Hall: “Bill passed by two ... Hurrah”.

- ¹. teetotal abstaining from alcohol
- ². suffrage the right to vote in political elections
- ³. tracts short written works in pamphlet form
- ⁴. proselytizing advocating or promoting an idea or course of action

Source (adapted): Keane, R. (2018, September 18). *Disturbing the Present: Suffrage and Salvation*. The Salvation Army New Zealand. <https://www.salvationarmy.org.nz/article/disturbing-present>

TE MĀTĀPUNA B(ii): Ngā tūranga ārahi o te wahine

He rite tonu te rere o te pōhēhē e kī nei, hei tā te tikanga Māori, i te nuinga o te wā, nō te tāne te wāhi ki te ārahi, ka mutu, i te ao Māori, kei raro te wahine i te mana o te tāne. Heoi anō, e hia nei ngā taunakitanga e whakahē nei i tērā whakaaro e kī nei, he whakahirahira ake te whakaaro o te ao Māori ki ngā tūranga o te tāne i tōna whakaaro ki ngā tūranga o te wahine. ...



Ko Hēni Pore [Hēni Te Kiri Karamū], nō Te Arawa, e whakatinana ana i te urutau me whai e ngā rangatira Māori i te whiore o te rautau tekau mā iwa. I pakanga ia ki ngā hōia o Peretānia hei tautoko i te Kīngitanga i te tekau tau 1860; i whawhai hoki ia i te pakanga o Pukehinahina, i Tauranga, i te tau 1864. Nā rāua ko tana tāne tētahi hōtēra i Maketū i whakahaere mō tētahi wā, ā, nāwai ka huri ia hei kaitautoko, hei mema horopū hoki mō te Women's Christian Temperance Union, i tū ai hoki ia hei hekeretari mō te peka i Ōhinemutu i te tau 1896. I a ia hoki tana raihana hei kaiwhakawhiti reo, ā, i kaha tana whai wāhi atu ki ngā take e pā ana ki te whenua, me te hapori. Ka puta haere nei ngā tuhinga mō ēnei momo wāhine, ka kitea haeretia ngā wāhine Māori nō ngā iwi katoa e tū ana i ngā momo tūranga ārahi katoa, i te taha tonu o ngā tāne.

Te mātāpuna (he mea whakahāngai): Mikaere, A. (1994). *Maori Women: Caught in the Contradictions of a Colonised Reality*. Waikato Law Review.

https://www.waikato.ac.nz/law/research/waikato_law_review/pubs/volume_2_1994/7

SOURCE B(ii): Female leadership roles

It is often assumed that, according to tikanga¹ Maori, leadership was primarily the domain² of men and that men in Maori society exercised power over women. However, evidence abounds which refutes³ the notion that traditional Maori society attached greater significance to male roles than to female roles. ...



Hēni

Pore [Hēni Te Kiri Karamū] of Te Arawa epitomises the adaptability required of Maori leaders during the latter half of the nineteenth century. She fought against the British troops in support of the Kingitanga during the 1860s; she also fought in the Battle of Gate Pa at Tauranga in 1864. Along with her husband, she managed a hotel at Maketu for a time and was later a staunch supporter and member of the Women's Christian Temperance Union, becoming secretary of the Ohinemutu branch in 1896. She was also a licenced interpreter and was very involved in land and other social issues. As more is written about such women, a picture emerges of Maori women from all iwi performing leadership roles of all types, alongside the men.

- ¹. tikanga customary practices or behaviours
². domain an area of interest or an area over which a person has control
³. refutes proves a statement, opinion, or belief wrong
⁴. prolific producing a great number or amount of something

Source (adapted): Mikaere, A. (1994). *Maori Women: Caught in the Contradictions of a Colonised Reality*. Waikato Law Review. https://www.waikato.ac.nz/law/research/waikato_law_review/pubs/volume_2_1994/7

TE MĀTĀPUNA C(i): Jane Foley

Tētahi whakaahua o te whakaahua o Jane Foley, i mōhioia rā hoki ko Hēni Te Kiri Karamū i noho mōrearea rā nā tana whāinu i te hunga taotū o te pakanga i Pukehinahina, i Tauranga, i te 29 o Āperira, i te tau 1864. E whakaahutia ana ia i te taha o tētahi kara kua tuia ki te rīpeka, ki ngā whetū e toru, ki te pewa o te marama, me te kupu “Aotearoa”. E mau nei ia i tētahi kaka Pākehā, i tētahi pōtae, ā, e pupuri ana tētahi ringa i tētahi hamarara.

SOURCE C(i): Jane Foley

A photograph of a portrait of Jane Foley, also known as Hēni Te Kiri Karamū, who risked her own life to give water to the wounded during the Battle of Gate Pā, Tauranga, on 29 April 1864. She is pictured standing next to a flag adorned with a cross, three stars, a crescent moon, and the word “Aotearoa”. She is wearing a European-style dress, a hat, and is holding an umbrella in one hand.

TE MĀTĀPUNA C(ii): He whakamaharatanga mō Rāwiri Puhirake

Ko ngā kupu whakairo o te whakamaharatanga e kī nei:
 He tohu tapu hei whakamahara ki a Rāwiri Puhirake, ki tētahi rangatira o Ngāi Te Rangi, nāna nei ngā Māori i ārahi i te pakanga o Pukehinahina i te 29 o Āperira, i Te Ranga hoki i te 21 o Hune i te tau 1864, ka mutu, i hinga ia i te tuarua o ērā pakanga. He mea whakatū te whakamaharatanga nei i te huritau rima tekau i tōna matenga e ngāi Peretānia me ngāi Māori hoki hei whakamahara mō te rangatira me te whakaaro nui o ana whakahau hei whakamarumaruru i ngā tāne kāore i a rātou he rākau riri, kua taotū rānei, i riro rā ki ngā ringa o te Māori, ā, mō te manaaki hoki i ngā tūpāpaku o ō rātou hoariri i patua rā i te pakanga. Ko te whakahau nā Rāwiri i tuku, i tautokona rā, i whakaaetia rā hoki e Hēnare Taratoa me ētahi atu rangatira, ka whāia ponotia e tana apataki, ā, i muri i te taiaritanga i te whakaekenga o Pukehinahina, ka whāinumia, ka manaakitia ngā mea taotū o Peretānia e takoto ana i te pā i te roanga o te pō. Nā te pērā rawa o te mīharo o tēnei mahi rangatira a te kaiārahi Māori me tana iwi ki ētahi atu o taua wā, ka hahua ake ngā kōiwi o Rāwiri i te tau 1870 i ngā maioro i Te Ranga, ka nehua ai ki tēnei wāhi i runga i ngā tikanga e tika ana. He nui tonu ngā hua i manahua rā i ngā kākano o te whakaaro pai ake o tētahi iwi ki tētahi, i ruia rā ki te pae o te riri: ko te mōriroriro kua pono, ko te toheriri kua whakahoahoa, kua noho ngātahi ngā uri Peretānia me te Māori hei iwi kotahi.

Te 21 o Hune o te tau 1914.

Kei runga: He whakamahara e tohu ana i te rua kōiwi o te kaiārahi o Ngāi Te Rangi, o Rāwiri Puhirake, o te toa o te pakanga i Pukehinahina i a Āperira, i te tau 1864.

Kei te mauī: He whakairo i te whakamaharatanga mō Pukehinahina e whakaatu nei i a Rūtene-Kānara Booth e whakahemohemo* taotū ana, e takoto ana i ngā rekereke o Rāwiri Puhirake i te wā e kawē mai ana a Hēnare Wiremu Taratoa i tētahi tahā** wai.

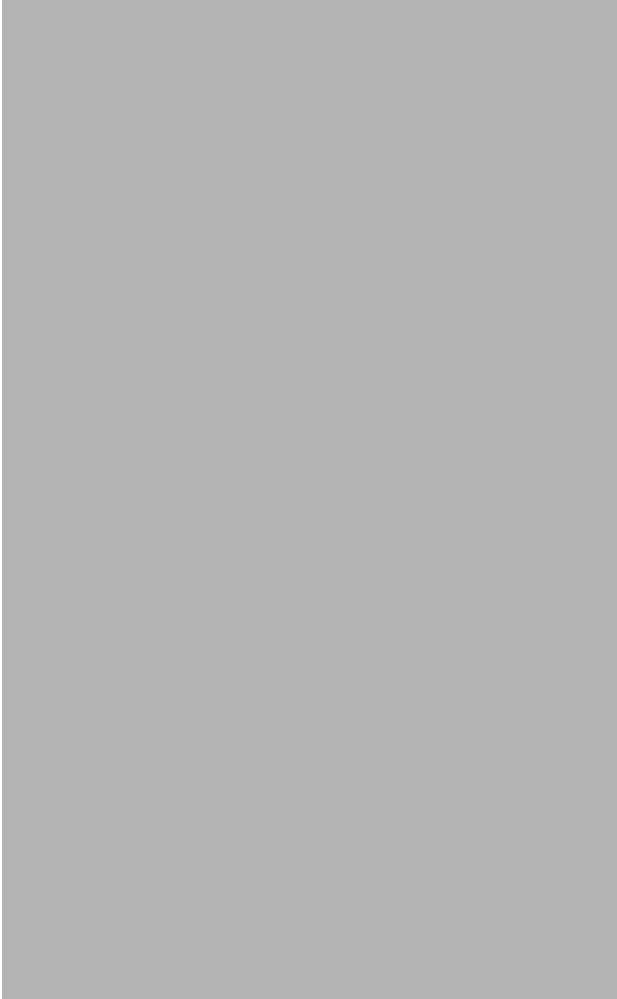
He nui ngā tautohe, ngā ngangare e pā ana ki te tangata nāna tonu nei te wai i hoatu ki a Rūtene-Kānara. Booth e whakahemohemo ana, ki ētahi atu tāngata taotū hoki i muri i te pakanga i Pukehinahina i te 29 o Āperira, i te tau 1864. Nā runga i te taupatupatu o ngā taunakitanga, kāore e kore, i neke atu i te toa Māori kotahi i whāinu rā i te hunga taotū i a rātou e takoto ana i te paenga tūpāpaku i Pukehinahina.

* whakahemohemo kua pērā rawa te kaha o te mate e hemo haere nei

** tahā he ipu mō te wai i ahu mai i tētahi hua aka kua maroke

Ngā whakaahua: Bay of Plenty Times. (Te 7 o Mei 2014). *Battle of Gate Pā 150th Anniversary Series 1–5*. [He whakaahua]. <https://issuu.com/baypublishing/docs/fullseries>. p. 28; and New Zealand History. *Rāwiri Puhirake NZ Wars memorial*. [Photographs]. NZ History. <https://nzhistory.govt.nz/media/photo/rawiri-puhirake-nz-wars-memorial>

Te mātāpuna (he mea whakahāngai): McCauley, D. (2011). *Identity and the Battle of Gate Pā (Pukehinahina), 29 April 1864*. Wordpress. <https://debbiemccauleyauthor.wordpress.com/history/battle-of-battle-of-gate-pa-pukehinahina-1864-who-gave-water-to-the-wounded/>

SOURCE C(ii): Monument to Rāwiri Puhirake

Above: Monument marking the grave of the Ngāi Te Rangi leader Rāwiri Puhirake, the victor of the Battle of Gate Pā in April 1864.

The inscription on the monument reads:

Sacred to the memory of Rawiri Puhirake, a chief of the Ngai Te Rangi tribe, who led the Maoris in battle at Gate Pa on April 29th and at Te Ranga on June 21st 1864, being killed in the latter engagement. This monument was erected on the fiftieth anniversary of his death by people of the British and Maori races to commemorate his chivalrous and humane orders for the protection of unarmed or wounded men, who fell into the hands of the Maoris, and for the respectful treatment of the bodies of any of their enemies slain in battle. This order framed by Rawiri, with the assistance and approval of Henare Taratoa and other Chiefs, was loyally observed by his followers, and after the repulse of the assault on Gate Pa, the British wounded who lay all night in and around the Pa, were given water and treated with kindness. This chivalrous conduct of the Maori leader and his people so impressed their contemporaries that Rawiri's body was exhumed in 1870 from the trenches at Te Ranga and reinterred at this spot with befitting ceremonies. The seeds of better feeling between the two races thus sown on the battlefield have since borne ample fruit: disaffection has given place to loyalty, and hostility to friendship, British and Maori now living together as one united people.

June 21st 1914.



Left: Detail on the monument of Gate Pā showing a mortally* wounded Lieutenant-Colonel Booth lying at Rāwiri Puhirake's feet whilst Henare Wiremu Taratoa brings a calabash** of water.

There is much controversy and fierce debate about who actually gave water to a dying Lieutenant-Colonel Booth and other wounded in the aftermath of the Battle of Gate Pā (Pukehinahina) on 29 April 1864. Given the conflicting evidence, in all likelihood, more than one Māori warrior provided the wounded with water as they lay in the wreckage of Gate Pā.

- | | |
|-------------|--|
| * mortally | very seriously, in such a manner as to cause death |
| ** calabash | vessel for water harvested from mature fruit dried from a vine |

Images: Bay of Plenty Times. (7 May 2014). *Battle of Gate Pā 150th Anniversary Series 1–5*. [Photograph]. <https://issuu.com/baypublishing/docs/fullseries>. p. 28; and New Zealand History. *Rāwiri Puhirake NZ Wars memorial*. [Photographs]. NZ History. <https://nzhistory.govt.nz/media/photo/rawiri-puhirake-nz-wars-memorial>

Source (adapted): McCauley, D. (2011). *Identity and the Battle of Gate Pā (Pukehinahina), 29 April 1864*. Wordpress. <https://debbiemccauleyauthor.wordpress.com/history/battle-of-battle-of-gate-pa-pukehinahina-1864-who-gave-water-to-the-wounded/>

TE MĀTĀPUNA C(iii): Te Whakaritenga Toi mō Hēni Te Kiri Karamū

He kāhui takitoru* e whakaatu nei i ngā āhuatanga o te ao o te tuawahine o Aotearoa, o Hēni Te Kiri Karamū.

Kei te papa mauī, e whakaatuhia ana a Pūtauaki, kei Te Moana a Toi. He toa a Hēni Te Kiri Karamū (Jane Foley) i whai wāhi atu ki ngā pakanga maha, tae noa hoki ki tētahi i konei, i Te Teko. Ko te rīpeka tētahi tohu mō te tūmanako, mō te kaha hoki o te ū o Hēni ki te hāhi Karaitiana, ā, ko te awa tētahi tohu o te oranga tonutanga. Nō tēnei rohe (Te Arawa) a Hēni. I whānau mai tōna whaea ki te moutere o Mokoia, kei te moana o Rotorua.

Kei te papa katau, e whakaatuhia ana tētahi auahatanga o Pukehinahina, i Tauranga, i Aotearoa, e hāngai ana ki tōna āhua i te tau 1864, ko te auahi tētahi tohu mō te nōhanga o taua whenua e te tangata, engari kua kore pea i reira i taua wā. Ko ngā ātārangi mai i te tīwatawata me ngā maioro e tohu ana i ngā rīpeka me ngā kōhatu urupā.

* kāhui takitoru he whakaahua, he whakairo rānei kei ngā papa motuhake e toru

Te mātāpuna (he mea whakahāngai): Brown, B. (2010). *Hēni Te Kiri Karamū (Jane Foley) Triptych*. <https://www.brycebrowart.com/arts-news/from-the-archives-heni-te-kiri-karamu-triptych-commission>

SOURCE C(iii): Hēni Te Kiri Karamū Commission

A triptych* capturing elements of the life of New Zealand heroine, Hēni Te Kiri Karamū.

The left panel shows Mt Edgecumbe in the Bay of Plenty. Hēni Te Kiri Karamū (Jane Foley) was a warrior involved in many battles, including one here at Te Teko. The cross is a symbol of hope and of Hēni's strong Christian faith, the river a sign of continuing life. Hēni was from this region (Te Arawa). Her mother was born on Mokoia Island on Lake Rotorua.



The right panel shows a stylised version of Gate Pā, Tauranga, New Zealand as it would have looked in 1864, the smoke a sign that someone was there, but may not still be present. The shadows cast from the palisade and trenches symbolise crosses and headstones.

* triptych a picture or carving on three separate panels

Source (adapted): Brown, B. (2010). *Hēni Te Kiri Karamū (Jane Foley) Triptych*. <https://www.brycebrowart.com/arts-news/from-the-archives-heni-te-kiri-karamu-triptych-commission>

English translation of the wording on the front cover

91436MR

Level 3 History 2021

**91436M Analyse evidence relating to an historical event
of significance to New Zealanders**

Credits: Four

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91436M.

Check that this booklet has pages 2–15 in the correct order and that none of these pages is blank.

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