

91231R



Mana Tohu Mātauranga o Aotearoa  
New Zealand Qualifications Authority

## Level 2 History 2025

**91231 Examine sources of an historical event that is  
of significance to New Zealanders**

Credits: Four

### RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91231.

Check that this booklet has pages 2–7 in the correct order and that none of these pages is blank.

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

## INTRODUCTION: Kotahitanga – unity movements

Kotahitanga means unity, and Kotahitanga movements aim to unify Māori on non-tribal grounds. Some have been religious, while others focused on political power, protest, or social issues.

The masthead of *Te Paki o Matariki* newspaper of the Kīngitanga, edition of 8 May 1893, represents Matariki or the Pleiades (the Seven Sisters) as harbingers (forerunners) of good weather and fruitful endeavours.

Source (adapted): Keane, B. (2012, June 20). *Kotahitanga – unity movements*. Te Ara – the Encyclopedia of New Zealand. <https://teara.govt.nz/en/kotahitanga-unity-movements>; Māori King movement. (2025, April 8). In *Wikipedia*. [https://en.wikipedia.org/wiki/Māori\\_King\\_movement#](https://en.wikipedia.org/wiki/Māori_King_movement#)

## SOURCE A: Māori King movement

From the early 1850s, North Island Māori came under increasing pressure to satisfy the demand of European settler farmers for arable land.

It was also intended to establish a system of law and order in Māori communities to which the Auckland government had so far shown little interest.

<sup>1</sup>. rūnanga                      assemblies called to discuss issues of concern to iwi or the community

Source (adapted): Māori King movement. (2025, April 8). In *Wikipedia*. [https://en.wikipedia.org/wiki/Māori\\_King\\_movement#](https://en.wikipedia.org/wiki/Māori_King_movement#)

## SOURCE B: Origins of the Kīngitanga

The Kīngitanga or Māori King movement, which originated in 1858 with the crowning of Kīngi Pōtatau Te Wherowhero, is one of the most enduring of the Māori institutions that emerged in colonial times, and one of the longest-running political organisations in New Zealand.

### The idea of a king

There was no single Māori sovereign when Europeans first came to New Zealand.

They believed that a pan-tribal movement, unifying the Māori people under one sovereign equal to the Queen of England, could bring an end to intertribal conflict, keep Māori land in Māori hands, and provide a separate governing body for Māori.

<sup>1</sup> hapū                      kinship group, clan, tribe, subtribe

<sup>2</sup> rangatira                chiefs

Source (adapted): Papa, R. and Meredith, P. (2012, June 20). *Kīngitanga – the Māori King movement – Origins of the Kīngitanga*. Te Ara – the Encyclopedia of New Zealand. <https://teara.govt.nz/en/kingitanga-the-maori-king-movement/page-1>

## SOURCE C: The unifying korowai of Maaori

### Kiingitanga

The King Movement is the unifying korowai of Maaori. Kiingitanga was established in 1858 to unite all tribes under the leadership of Pootatau Te Wherowhero. Its primary goals were to cease the sale of land to Paakehaa, stop intertribal warfare, and provide a springboard for the preservation of Maaori culture in the face of Paakehaa colonisation. As it has done for the past 160 years, the role of Kiingitanga will still be the unifying thread of all iwi, under the eighth monarch, Kuini Nga wai hono i te po.

Image (adapted): Waikato Tainui. (n.d.). *Kiingitanga*. <https://waikatotainui.com/about-us/kiingitanga/>

**SOURCE D: 'Our only monarch'****Tawhiao: The Maori King**

Last year, Tawhiao, who had for so long been a thorn in the side of the Government of New Zealand, accepted a Government pension<sup>1</sup>, and it was believed that henceforth no more would ever be heard of the Maori 'Kingite' difficulty. However, acting on ... advice ...

**TAWHIAO HAS REPUDIATED<sup>2</sup> THE IDEA OF SURRENDERING  
UP HIS AUTHORITY TO THE GOVERNMENT,**

[REDACTED]

[REDACTED]

[REDACTED]

**GOING TO LONDON TO MARRY THE QUEEN,**

and it is even said that when he returned without his royal consort many of the Maoris were grievously disappointed! At any rate, in Tawhiao's opinion, the Queen's indifference to his regal presence only showed Her Majesty's want of taste.

Tawhiao's eldest son, Tu Tawhiao, who was a young man of better parts than his father, died some years ago. It is not known on whom the royal *mana*<sup>5</sup> will fall at Tawhiao's death, but there is dissension amongst the King party, and the probabilities are that the 'Kingite' cause will soon be a thing of the past, and that old Tawhiao will need no kingly successor.

- |                           |   |
|---------------------------|---|
| <sup>1</sup> . pension    | a regular payment made by a government to people above a specified age            |
| <sup>2</sup> . repudiated | rejected  |
| <sup>3</sup> . adherents  | supporters  |
| <sup>4</sup> . utterance  | a manner of speaking  |
| <sup>5</sup> . mana       | prestige, authority, control, power, influence, status, spiritual power, charisma |

## SOURCE E: Mana and relevance

More than 165 years after its founding, the Kiingitanga's influence remains undimmed – as this weekend's Hui aa Motu<sup>1</sup> so powerfully demonstrated.

[Redacted text block]

[Redacted text block]

The hui was a clear display of kotahitanga, but also a clear example of the mana and influence the Kiingitanga still holds more than 160 years after it was first founded, proving once again that it's one of the country's most enduring and influential institutions.

<sup>1</sup> Hui aa Motu      national meeting

<sup>2</sup> mana motuhake      mana through self-government, self-determination, authority and control over one's own destiny

Source (adapted): Tahana, J. (2024, January 25). What the Kiingitanga is, and why its mana and relevance endures. *The Spinoff*. <https://thespinoff.co.nz/politics/25-01-2024/what-the-kiingitanga-is-and-why-its-mana-and-relevance-endures>

## SOURCE F: Thousands gather at Tūrangawaewae marae for Māori King's tangi

*Thousands gathered at Ngāruawāhia's Tūrangawaewae marae on 5 September 2024 to pay tribute to Kīngi Tūheitia and usher in his successor, Kuīni Nga wai hono i te po, the eighth Māori monarch and the second woman to become monarch. The following is a transcript from a New Zealand Herald Focus video. Reporter Chereë Kinnear is asking various attendees what it meant for them to be there.*

### CHEREË KINNEAR (Focus reporter)

Thousands are gathering here at Ngāruawāhia's Tūrangawaewae marae this morning to pay tribute to Kīngi Tūheitia and usher in his successor.



A fleet of four waka will carry him along the river on a two-hour journey to his final resting place at Taupiri Mountain.

### VARIOUS ATTENDEES (names unknown)

Kīngi Tūheitia brings us here today. We wanted to come here and be with all the people. It's beautiful. I love it. It's brought all the people out. Yeah. I love that.



Well ... that's the essence of the bringing everyone together and his legacy that he left us ... Māori, Pākehā, Pacific Island, Chinese, Asian, everybody together. And we saw that over the last few days, the mass of people that came together to acknowledge him, the Kīngitanga as well. So ... tēnā koe.

Source (adapted): Bluck, C. (2024, September 5). *Thousands gather at Tūrangawaewae marae for Māori King's tangi*. [Video.] The New Zealand Herald. <https://www.nzherald.co.nz/nz/thousands-gather-at-turangawaewae-marae-for-maori-kings-tangi/2HCUGV62CQKEMHSP4IRDQLSWPM/>

## SOURCE G: A growing sense of shared purpose

Ngāpuhi wasn't the only iwi to bring a large contingent to the hui. Ngāti Porou, Ngāi Tahu, Ngāti Kahungunu, Tūwharetoa, Tūhoe, Te Arawa, Ngāti Whātua, and Ngāti Maniapoto were all there in strong numbers.

But for Ngāpuhi, their attendance in such force was especially significant. It suggests a growing sense of shared purpose in Māoridom. A moment of kotahitanga.

### Ngāpuhi and the Kīngitanga

Ngāpuhi from across Te Tai Tokerau<sup>1</sup> don't traditionally follow the Kīngitanga.

[REDACTED]

So when Ngāpuhi arrived, it was with a sense of occasion.

### Kotahitanga without compromise

Hinerangi Himiona, of Ngāpuhi, left Te Tai Tokerau the night before the hui, travelling with her daughter, three other wāhine Māori, and their whānau. They stayed in Tāmaki Makaurau<sup>3</sup> for the evening before setting off in the morning.

[REDACTED]

What she is talking about is kotahitanga, the main message to emerge from wānanga<sup>5</sup> at Hui-ā-motu. The message was carried through to Rātana celebrations this week.

- |                              |              |
|------------------------------|--------------|
| <sup>1</sup> Te Tai Tokerau  | Northland    |
| <sup>2</sup> motuhake        | independence |
| <sup>3</sup> Tāmaki Makaurau | Auckland     |
| <sup>4</sup> whānaunga       | relatives    |
| <sup>5</sup> wānanga         | conference   |

Source (adapted): Stewart, E. (2024, January 26). What Ngāpuhi actions tell us about Māoridom's emerging response to the coalition Government. *The New Zealand Herald*. <https://www.nzherald.co.nz/nz/what-ngapuhis-actions-tell-us-about-maoridoms-emerging-response-to-the-coalition-government/R6Z4ZDNTD5ECBGV7AMQGDDHZX4/>

