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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

Achievement	Achievement with Merit	Achievement with Excellence
Examine sources of an historical event that is of significance to New Zealanders.	Examine, in depth, sources of an historical event that is of significance to New Zealanders.	Comprehensively examine sources of an historical event that is of significance to New Zealanders.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

You should attempt ALL the questions in this booklet.

Pull out Resource Booklet 91231R from the centre of this booklet.

If you need more room for any answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–8 in the correct order and that none of these pages is blank.

Do not write in the margins (//////). This area will be cut off when the booklet is marked.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

Excellence

TOTAL 24

Page 1

Make sure you have the paper Resource Booklet 91231R.

INSTRUCTIONS

Read the **Introduction** in the resource booklet before analysing **Sources A–G**. The introduction will provide a context for your examination of the sources.

In your answers, you should (where appropriate):

- go beyond the immediately obvious information in the sources, in order to draw conclusions
- note relevant question(s) that the sources might raise in a historian's mind, that may be investigated further
- consider who created the source, and for what purpose.

QUESTION ONE

Why was the Kīngitanga or Māori King movement established?

Use evidence from the **Introduction** and at least **TWO** of **Sources A–C** to support your answer.

B I U     

The introduction, source A, B and C all suggest that the establishment of the Kingitanga movement was of end intertribal conflict resulting from selling of Maori land as well as order to the Maori population.

Source A states the Kingitanga movement was aimed "at bring to Maori unity". This falls under the definition of Kotahitanga movements as a whole which are described in the introduction as movement aimed to "unify Maori on non tribal grounds". This idea of unity on nontribal grounds further corroborates Kingitanga as a Kotahitanga movement, in source B. The source states there was "growing demand to from the Crown to purchase [Maori] land". This increasing pressure suggests that the Maori's land was becoming nontribal, thus falling under the definition of a Kotahitanga movement, however, it also suggests that there was division regarding the selling of this land, if a **unity** movement needed to be created as a result. This idea of division amongst the Maori population regarding the selling of tribal land is corroborated by source A in its description of deals with individual Maori, not representing wider tribes, leading to the 'dragging of Maori into disputes with one another'. This exemplifies the division the selling of land caused amongst the Maori population, corroborating the reason stated in source B for Kingitanga to end tribal conflicts regarding land. This is additionally corroborated by source B's later statement that "Maori were divided between those who were prepared to sell and those who were not", in regards to the land. This indicates that a large reason for the establishment of the Maori King movement was to bring an end to tribal conflict in the Maori population resulting from the selling of tribal land. However, this is contradicted by source C, which states the movements "primary goals were to cease the sale of land to Pakeha, stop intertribal warfare...". Although the source, similar to sources A, B, and the introduction, states that a reason for the Kingitanga movement was intertribal conflict, it does not specify from where this conflict stemmed. Additionally, it says a reason for the establishment of the movement is to stop the sale of Maori land to Pakeha. this corroborated by source B in the statement "to keep Maori land in Maori hands", however the keeping of Maori land is not commented on by A. This provides some ambiguity to a historian as to if the Kingitanga movement was formed to unite Maori in their conflicts, or to unite them in the belief that tribal land should not be sold to Pakeha, in which case it may not be a Kotahitanga movement, as it occurs on tribal, not non-tribal land.

An additional potential reason for the establishment of the Kingitanga movement was the lack of attention paid to the Maori population by the government and Crown, and desire within Maori people for law and order in the Maori population.

This is suggested by source A, in which it says the Kingitanga movement was "intended to establish a system of law and order in Maori communities to which the Auckland government had so far shown little interest". The use of the phrase 'law and order' suggests that legal enforcement was desired by Maori people in their communities. This could speak to a disorder within Maori tribes, however, without corroboration from other sources, this cannot be treated as fact. Additionally, by saying the Auckland government had shown 'little interest' in the matter, the text creates a tone that could be interpreted as sarcastic, speaking to a potential feeling of resentment amongst certain Maori tribes towards the lack of attention paid to them by local legal authorities and their wellbeing. This feeling of resentment towards local authorities for their lack of attention to the Maori population is corroborated by source B in its saying that "Maori were faced with... political marginalisation", commenting on the same feeling of neglect suggested by the source A in its sarcasm. However, it is important to note that source A is limited in its exclusive commentary on 'Auckland government', rather than nationwide, since the Kingitanga movement was nationwide. This specificity fails to provide reason for the movement being established outside of Auckland. The desire for leadership and law is further corroborated by the description in source A of the Maori King movement giving Maori tribes "a monarch who could claim status similar to that of Queen Victoria", therefore allowing Maori to "deal with Pakeha on equal footing". This speaks to the desire in Maori populations to have a tool through which they can communicate with the increasing number of Pakeha settlers discussed in sources A, B, and C. This is corroborated by source B which says unifying Maori people under one sovereign could "provide a separate governing body for Maori". This again provides commentary on the desire within the Maori population for law and order, as discussed in source A, providing an additional reason for the establishment of the Kingitanga movement. This is again restated in source C, which says the creation of a Maori sovereign would "provide a springboard for the preservation of Maori culture in the face of Pakeha", further highlighting that one of the reasons for establishment of the Kingitanga movement was to provide an equivalent to the Crown in the Maori community, thus giving the united Maori population a larger platform on which to voice their concerns to the rest of the country and their authority figures.

QUESTION TWO

How did perspectives on the Kīngitanga or Māori King movement change or continue over time?

Use evidence from at least TWO of **Sources D–G** to support your answer.

B I U     

Perspectives over time have continued to believe that the Kingitanga movement provides a platform for the voice of the Maori population and has a somewhat large influence over the population and the iwi in its activity over time. Perspectives have changed in their vision of the future for the Kingitanga movement over time.

Continuity in perspectives regarding the Kingitanga movement can be observed in sources D, E, and F. Source E provides insight into a perspective from 1965 and states the Maori King has been a "thorn in the side of the Government of New Zealand". By stating the Maori monarch has had an influence of impact on the Pakeha government, the source suggests past disputes and interactions between the two governments. This illustrates an influence, since having conflict with the government or being a "thorn in the side" of the government means that the Maori monarch must be if not on the same level, than in the same sphere as the Pakeha government in order to have discussions with them and have their voice be heard. Because the role of the Kingitanga monarch is to represent a unified Maori voice, this speaks to a wide perspective that the Kingitanga movement provides the Maori population with an influential platform from which they can voice the concerns and interests of their population and be heard by the rest of the country's authority. This perspective, commented on by the 1965 article in source D, is restated in source E in the statement "influence remains undimmed" when discussing the Kingitanga movement. This perspective that the movement is influential is further corroborated in the later statement that a Kingitanga event brought "people by the thousands" and was "a clear example of the mana and **influence** the Kingitanga still holds more than 160 years after it was founded" and saying "it's one of the country's most enduring and influential institutions". The repeated use of the term 'influence' in this 2024 article reinstates the views of the 1965 article that the movement has reached a large audience and has a high platform, thus speaking to the continuity in the opinion that the Kingitanga movement is influential over time. This large influence is further spoken to in source F, a 2024 article, which provides quotes from various attendees of a Maori King funeral, all of which comment on the large number of people in attendance - "it brought all the people out" - as well as the diversity of those in attendance - "Maori, Pakeha, Pacific Island...". The commentary provided on the large crowds in attendance of the event centered around the Maori King again comment on the continued belief in the large influence of the Maori King movement. By discussing the diversity of those in attendance, source F goes further to discuss the wide range of people, not just New Zealand government, that the Kingitanga movement was able to reach. However, this may not be speaking to the continuity of the perspective that the movement reaches a large amount of people as source D fails to comment on the diversity of Kingitanga's influence, but rather the large influence itself, thus it cannot be concluded if this is a continuation of the view that the movement has a large influence and platform, or if it is a new perspective that has formed as a result of visible, perhaps new support for the Maori monarchy.

Change in the perspectives regarding the Kingitanga movement can be seen in sources D, E, and G. Each of these sources work together to show a shift over time in the perspectives of people towards the future of the Kingitanga movement. Source D describes the retirement of the Maori King of the time bringing the era of Kingitanga to an end. This is commented on several times in the 1965 article in quotes such as "he was going to London to marry the Queen" and "probabilities are that the Kingite cause will soon be a thing of the past... old Tawhiao will need no kingly successor". By saying the Maori King will 'marry the Queen', the article could be implying that the Crown will take over the Kingitanga monarchy, thus bringing an end to the movement by Pakeha powers. This idea that the Kingitanga movement will come to an end following the retirement of the Maori King is emphasised by the claim that it will be a "thing of the past", implying the movement will come to a close or have nowhere to continue. However, the colloquial tone of the piece, proven through informal language such as exclamation marks, makes it difficult for a historian to recognise if this perspective that the Kingitanga movement will end or be taken over Pakeha authority is a genuine perspective at the time of writing this article, or if the viewpoint was overstated for the sake of entertainment, as the informal tone of the article suggests it may be. A change can be seen from this rather cynical tone and prediction of the Kingitanga movement in source E. Source E starkly contrasts source D in its statement that the "Kingitanga's influence remains undimmed" and is the "one of country's most enduring and influential institutions". By using words such as 'influential' and 'enduring' source E suggests that they perceive the Maori King movement to be one of immense success that they predict, through the term 'enduring', to continue. This shows a change over time between 1965 in source D and 2024 in source E of the perspectives regarding the future of the Kingitanga movement, though both state that its present role is one of influence, as mentioned in the paragraph above. The perceived modern influential power of the Kingitanga movement is further reinforced by source G, which speaks to the "growing sense of shared purpose in Maoridom" which the Maori King's funeral provided by bringing various tribes together. This again comments on the continued growth and unity that the Kingitanga movement is predicted to provide, speaking to the future in the term 'growing', which suggests future action or movement as well as present. The leader of a tribe in source G also states that the Maori King has given her a "greater appreciation of the Kingitanga". This implies that the appreciation was not there in the past, as is corroborated by previous statements regarding her tribe not recognising the Kingitanga monarchy. This also represents a change within the Maori community in their perception of the Kingitanga movement, its influence, and its role in uniting Maori voices. However, it is important to note for a historian that this change in perspective is not explicitly stated in any sources, thus it cannot be used as evidence on its own of a change in perspective in the Maori population towards the Kingitanga movement, but is good as corroboration in providing a specific example of this change if it is commented on in a different source. These sources all work together to show how the predicted future of the Kingitanga movement changed over time from a predicted end in 1965 (D) as a result of being overtaken by Pakeha, to a perspective of continued influence and significance to NZ society in providing a unified voice for the Maori population and continuing to do so. Additionally, source G comments on the changes in perspective within the Maori community and tribes themselves, by illustrating a specific tribe and the ways in which their leaders/members have changed their perception of the movement over time. However, due to the source's lack of corroboration and description of past perspectives on the movement, it cannot be used as concrete evidence to a historian of changed perspective, but rather a specific example in the Ngapuhi tribe member's change in perspective.

QUESTION THREE

Examine the usefulness for historians of **Sources A and B**. Consider historical concepts, such as intent, motivation, and / or reliability, to support your answer.

B I U     

Sources A and B are both useful in their description of the Kingitanga movement, however have various limitations in their reliability. Source A provides historical context to the establishment of the Kingitanga movement in the statement "North Island Maori came under increasing pressure to satisfy the demand of European settlers". By providing this historical context the source increases its usefulness to a historian in describing the reasons for the establishment of the Kingitanga movement. Moreover, this usefulness is increased by the context's corroboration by source C that one of the Kingitanga's primary goals was to "cease the sale of land to Pakeha", suggesting that the sale and demand from Pakeha settlers for Maori land played a large role in the establishment of the Kingitanga movement. This is corroborated by source B which comments on the "growing demand from the Crown to purchase [Maori] land". By corroborating this information with source A, source A and B become more reliable and thus useful in providing insight to the reasons for the establishment of the Kingitanga movement. Additionally, political marginalisation mentioned in source B as well as disputes between Maori regarding the selling of land is also commented on by source A, further increasing the reliability and thus usefulness of the sources together in providing reason for the establishment of the Kingitanga movement, as well as environment and political atmosphere of New Zealand towards Maori at the time. This wide scope of information regarding the historical context of the establishment of Kingitanga in both sources make them useful to a historian by themselves as well, but more so A than B, as B states the reasons in a list, not going into precise detail, whilst source A goes into deeper discussion or explanation as to the reasons for the issues. In this way source A is more useful to a historian in informing them of the political climate of New Zealand at the time towards Maori, rather than just the reasons for the establishment of Kingitanga. However, the commentary provided by source B on various Maori chiefs identifying with the Pakeha sovereign is not discussed in source A. This means the information cannot be corroborated, thus raising questions in a historian's mind as to the feelings amongst the Maori population themselves in the forming of a Maori sovereign. Moreover, this is contradicted in source A by the statement that a "monarch... would be able to deal with Pakeha on equal footing". This contradiction decreases the usefulness of sources A and B together, as source A suggests that Maori felt they were misrepresented by Pakeha monarchy and government, and wanted a monarch of their own to represent their interests, whilst source B states that various Maori individuals identified with the Pakeha sovereign, thus suggesting there was no need for a Maori sovereign. This decreases the usefulness of source A and B in providing insight into the feelings and thus motivations of the Maori population that led them to the creation of the Kingitanga movement. Moreover, this fails to provide commentary on a large section of New Zealand society, the Maori population, and their feelings towards the government of New Zealand. This makes the sources less useful in giving a historian an idea of the tension in the country at the time, and attitudes towards authority.

The contradictions between sources A and B regarding the feelings of the Maori population greatly decrease the reliability of these sources. This is because the contrasting messages communicate different feelings within the Maori population regarding the government and leadership of the country. This understanding of various groups within a country's population is a crucial to have as a historian wanting insight into New Zealand's political landscape and society, as well as reasoning behind the establishment of the Kingitanga movement. Source A is sourced from Wikipedia. Although the page is specifically dedicated to the Maori King movement, the ability on Wikipedia for viewers to edit information makes the source unreliable despite its specificity to the subject matter. Contrastingly, source B comes from a government website specifically dedicated to the Kingitanga movement. Government websites are typically created with records and files available to the government, which are far wider than what is available to everyday citizens who can edit Wikipedia information. The government website in source B being centered around the Kingitanga movement further increases the reliability of the source, as the information is specifically in regards to the development of the movement, thus cannot be taken out of context from other texts discussing other matters. This makes source B far more reliable to a historian than source A, which, due to its ability to be edited by its viewers, may cause bias or blatant misinformation. This could be a result of the bias of the viewers, who may hold certain beliefs, resentments, or perspectives regarding the subject matter that are not objectively true. However, it is important for a historian to note that although source B may be reliable in addressing the exact subject matter of Kingitanga, it may not be reliable in speaking to the wider political and social climate of the country at the time, as with source A. Although both sources provide some historical context to the event, due to the text being tailored to the subject matter certain issues may be overstated to illustrate how they may have felt to the Maori population and hence what motivated them to establish the Kingitanga movement. This is important for a historian to notice depending on their use of the sources, as some historians may be using A and B to provide information on the Kingitanga movement, whilst others may be using them to gain insight on the wider feeling of New Zealanders and the political environment of Aotearoa at the time. Reliability of a source is essential to a source's usefulness. This is because if a source has a wide scope of information or a greater level of detail, such as source A compared to source B, but the source is not reliable, as is the case with source A, despite the source's large volume or detail of information, it cannot be of use to a historian without corroboration from a more reliable source, such as source B sourced from a nonbiased, reliable place, like a government website. Moreover, even with information from government sources, it is essential to remember that even government writers or articles may be attempting to perpetuate a certain narrative, thus corroboration of these sources with others is also vital to a historian in ensuring the information is accurate and thus useful.

Excellence

Subject: History

Standard: 91231

Total score: 24

Q	Grade score	Marker commentary
One	E8	The candidate provided a comprehensive response showing high levels of engagement with the source material supplied, providing a detailed, perceptive, and insightful analysis of the causes and development of the Kīngitanga movement. The response was in the candidate's own words and drew accurately and purposefully upon the source material supplied for support. Conclusions were drawn beyond the obvious and were supported with the source material supplied, as well as knowledge beyond what was provided to the candidate.
Two	E8	The candidate demonstrated a high degree of engagement with the source material supplied, as well as an awareness of the limitations of that. The response showed perceptive understanding of how perspectives regarding the Kīngitanga movement have developed over time, incorporating the historical concepts of continuity and change. Wider knowledge was integrated into the response and this, along with an awareness of the inherent limitations of the source material supplied, formed the basis of the candidate's conclusions.
Three	E8	The candidate demonstrated a developed understanding of the historical concepts of intent, motivation, and reliability, as well as their usefulness to historians investigating a historical context. The response continued to be in the candidate's own words and there was relevant use of supporting evidence from the source material supplied where appropriate. Insightful conclusions were drawn beyond the immediately obvious, with the limitations of the source material clearly stated.