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Mana Tohu Mātauranga o Aotearoa  
New Zealand Qualifications Authority

## Level 1 History 2025

### 92026 Demonstrate understanding of historical concepts in contexts of significance to Aotearoa New Zealand

Credits: Five

Achievement	Achievement with Merit	Achievement with Excellence
Demonstrate understanding of historical concepts in contexts of significance to Aotearoa New Zealand.	Explain historical concepts in contexts of significance to Aotearoa New Zealand.	Examine historical concepts in contexts of significance to Aotearoa New Zealand.

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 parts of the question in this booklet.**

Pull out Resource Booklet 92026R 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.**

**Achievement**

**TOTAL 04**

## Page 1

Make sure you have the paper Resource Booklet 92026R.

## QUESTION

(a) How does the context provided in the resource booklet demonstrate the historical concept of **tūrangawaewae**?

Support your answer with historical evidence from the sources provided.

B I U

The concept of tūrangawaewae is strongly shown by the tūrangawaewae marae, in Waikato. This marae outlines tūrangawaewae as it demonstrates how people can feel connected to their tūrangawaewae. The tūrangawaewae marae was built on the banks of the Waikato River in the 1920s, under the direction of Te Puea Herangi. The tūrangawaewae marae began to demonstrate tūrangawaewae before it was built, as seen in source A, Te Puea Herangi began moving people from Mangatawhiri to build the tūrangawaewae marae. Years of hard work building the marae led people to start feeling a connection to the land, as they were working so hard to make the tūrangawaewae marae, it led to many people to feel tūrangawaewae at the marae. Another way the tūrangawaewae marae demonstrates tūrangawaewae is seen in source one, it states, Six thousand people attended the opening of the marae in March 1929, this demonstrates tūrangawaewae through the sheer number of people who feel connected to the marae, through the work they put into it.

tūrangawaewae directly translates to "A place to stand." This demonstrates why so many people have tūrangawaewae with this marae, as it shows that it is welcome and kind to anyone who wants to have a place to stand - a tūrangawaewae. In the introduction, it explains how the tūrangawaewae marae has expanded the meaning of tūrangawaewae, and how many iwi speak of their marae as their tūrangawaewae, compared to it not being normalised before the work of Te Puea Herangi. As of 2018, almost 100 years after the building of tūrangawaewae marae, it shows that the actions of Tawhiao using his marae as his tūrangawaewae has normalised the action, as now many iwi recognise their marae as their tūrangawaewae, and according to source D, many Maori people recognise their ancestral marae as tūrangawaewae as many feel strongly and many feel very strongly connected to their marae.

The actions of Te Puea Herangi have changed the way the Maori culture looks at tūrangawaewae, and how tūrangawaewae correlates with the ancestral connection between them and their marae. The tūrangawaewae marae in Waikato strongly demonstrates the concept of tūrangawaewae.

(b) How does the context provided in the resource booklet demonstrate the historical concept of **effect**?

Support your answer with historical evidence from the sources provided.

B I U

The concept of effect is strongly shown by the tūrangawaewae marae. This marae outlines effect as it demonstrates actions can mould and dictate future events. The building of tūrangawaewae marae shows the concept of effect as it shows how the actions of the second Maori king can change future generations. As stated in the introduction, the second Maori king, Tawhiao described ngaruawahia as his tūrangawaewae, making a marae as your tūrangawaewae was unseen at the time, but because of his action, it has expanded the concept of tūrangawaewae. Since then, many iwi now speak of their marae as their tūrangawaewae, the place they feel connected to, and a place to stand, and belong. In modern times, almost 100 years after the construction of the tūrangawaewae marae was started, many Maori people and iwi consider their ancestral marae their tūrangawaewae, as seen in source D, an average of 60% of Maori people see their ancestral marae as their tūrangawaewae, and around 40% of those people feel as if they are very strongly connected to their marae. This strongly demonstrates the concept of effect as it shows how the singular action from Tawhiao of describing ngaruawahia as his tūrangawaewae can result in the complete expansion of the meaning of tūrangawaewae, and change how many people view their tūrangawaewae. This action from Tawhiao also demonstrates how people view their tūrangawaewae, as now around 60% of Maori people view their marae as their tūrangawaewae. The concept of effect is also shown by many dignitaries visiting the tūrangawaewae marae, as it shows how the actions of Tawhiao made many people feel as if the tūrangawaewae marae created a strong bond between the people and their tūrangawaewae. According to source B, for this reason many famous figures such as Queen Elizabeth II and Nelson Mandela visited the marae. This shows the concept of effect as it proves that the actions of Tawhiao can result in the place becoming recognised as the place where tūrangawaewae evolved.

The action of Tawhiao has strongly shown the concept of effect as it shows that one action can change the future of the word tūrangawaewae, and how people view their marae as the place they stand and the place they feel connected to. It also shows how the actions of Tawhiao can effect the stance and view on the tūrangawaewae marae.

(c) Identify a historical context of significance to Aotearoa New Zealand you have studied.

**Historical context:** Bastion point protests 1977-1978

Select ONE historical concept from those provided below.

Tūrangawaewae  Effect

How does your studied historical context demonstrate your selected historical concept?

Support your answer with historical evidence from your studied historical context.

B I U

The bastion point protest of 1977-1978 greatly outlined the concept of Tūrangawaewae. This event outlined Tūrangawaewae throughout the protests, and through the way they went about the protests. Throughout the 1800-1900s the New Zealand government had been taking Maori land and selling it to Pakeha. The new Zealand Government first took land from the Ngati Whatau Orakei in 1869, at this point of time, the Ngati Whatau Orakei owned 700 acres of land throughout the upper north island. The government took land again in the 1880s, 1900s and the 1950s selling more and more land to pakeha people trying to earn money. By the start of 1977, the Ngati Whatau Orakei tribe owned just under 3 acres of land, less than 0.5% of what they owned before the government started taking Maori land.

In January 1977, the government decided to sell the last three acres of the Ngati Whatau Orakei's land. This angered the Ngati Whatau Orakei, as they felt as this place was their tūrangawaewae, and the government stealing it was a direct attack on the mana associated with their tūrangawaewae. The Ngati Whatau Orakei viewed the bastion point land was theirs, as it was where their tūrangawaewae was, it was where they stood and felt connected to. As the government sold the bastion point land, the Ngati Whatau Orakei didn't leave, and started what was a 506 day protest, challenging the government and their decisions.

The protest began in January of 1977, and lasted 506 days. The protest itself showed New Zealand the significance of tūrangawaewae, as it showed hundreds of Maori people fighting for what was rightfully theirs. the protests began strong, as the New Zealand government felt they needed a large presence to influence future decisions from other Maori tribes about their land. The Government decided to send 800 army and police personal to guard and watch over the protests, which made many protesters call it an overreaction.

A prominent leader in the Ngati Whatau Orakei was Joe Hawk, who lead the protests, and gave inspiring speeches to the protesters, A famous Quote from Joe Hawke stated, "This is our land, we will not leave." One of Joe Hawke main beliefs was that to make New Zealand take them seriously, they must act in a serious manner. This is shown by Joe Hawke's decision to hold completely peaceful protests to show the New Zealand government how important their tūrangawaewae was to them. Joe Hawke lead the lines against the New Zealand government with his motto for the protest being "Fighting for what is right." This motto showed the country that tūrangawaewae was real, and people can feel a connection to a place.

The protests ended on the 25th of may 1978, after 222 protesters were removed from the land, but the protesters showed the country what it means to have tūrangawaewae, and shaped New Zealand history forever. The tūrangawaewae that the people of the Ngati Whatau Orakei felt was moulded by the connection that the people had to the land, the land helped connect the Ngati Whatau Orakei members with their ancestors. The protest didn't end in failure, as this protest led to their land being given back with compensation some time later, and many Maori people and tribes being inspired to speak up about their land being taken away.

## Achievement

**Subject:** History

**Standard:** 92026

**Total score:** 4

Grade score	Marker commentary
A4	The candidate successfully referenced the source material supplied and the concepts in parts (a) and (b). In part (c), the candidate gave a narrative and timeline of their historical context: Bastion Point protests 1977–1978, rather than connecting explicitly to the chosen concept of tūrangawaewae. The concept of effect may have been a better match for the evidence given in part (c).