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92026



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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.

Excellence

TOTAL 07

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     

1. Building of village and how much work was put into the turanagwaewae

- under leadership of Te Puea Herangi people began moving from Mangatāwhiri to build a new marae
- people left their current homes to create a new place to call home and claim the land as their sacred turangawaewae
- Took years of hard work to build the Marae and its surroundings
- "Years of hard work followed, draining and filling swampy scrub-covered land, and raising funds for the building of sleeping house for visitors and later, a large carved house intended for a hospital."
- a community was formed and an expert in haka taught the young ones

2. Official residence of the maori monarch and used for coronations + importance of it to maori

- centre of the maori king movement
- holds the coronations of the maori monarchs
- official residence of maori monarchs showing its importance and adding to the power of the land and its value to maori

3. Conservation of the land

- restoration project to restore river located across from the marae, the centre/heart of the village
- positively affects the environment and restores the sacred turangawaewae

The historical concept of turangawaewae is clearly demonstrated through the Tūrangawaewae Marae located in Waikato. One way this is displayed is through the development of the Tūrangawaewae and all the mahi that went into making it the sacred land what it is today. Once under maori ownership, the land the marae sits on began to be established in the 1920's under the leadership of Te Puea Herangi. According to source A, many maori moved from their current residence, their turangawaewae, to help start this community and construct the sacred Tūrangawaewae Marae. In leaving their homes and choosing to call this their new home they claimed this as their spiritual and sacred land, it was a new place where they had the right to stand. This land became the communities turangawaewae, where rights and responsibilities came together. Hard mahi by the maori was put into the Tūrangawaewae Marae as seen in source A. "Years of hard work followed, draining and filling swampy scrub-covered land, and raising funds for the building of sleeping house for visitors and later, a large carved house intended for a hospital." They put all their effort into their new home adding ancestral value for the future generations. Their mahi paid off when their community was built and they had a thriving village to call home. The land allowed so many lives to flourish, protecting, providing for and sustaining them. Their maori culture was imbedded into the land with evening hakas taught to the younger generations adding to the significance of the turanagwaewae. All the hard work that was put into the land clearly demonstrates the concept of turangawaewae and how important the land is to the people.

Another way the Tūrangawaewae Marae located in Waikato displays the concept of turangawaewae is through the significance it holds in being the residence and place of coronation for the Maori monarch. From the introduction we are able to understand that the Tūrangawaewae Marae is the heart of the Kīngitanga and is a sacred place deeply rooted in the Maori King Movement. Since the construction of the Tūrangawaewae Marae this has been the place where the Maori monarch resides. This shows the land holds great importance and has great power for the people. Not only is it the community's home but also houses the Maori monarch, a leader all maori look up to, showing the true value of the turangawaewae. All maori monarchs are coronated here, as well as their tangihanga being held where their tangihanga is held. This means the leaders of most importance choose to begin their leadership and end it on the same land, immensely showing the importance of it and adding to the spiritual value it holds. The land has seen the leadership of those today and those from the past, holding their spiritual presence and connecting it with the community. Tuarangwaewae is strongly displayed through the Maori monarchs residing on the land of the Tūrangawaewae Marae and the spiritual importance this contributes to the land.

Lastly the concept of turangawaewae is clearly demonstrated through the Tūrangawaewae Marae located in Waikato through the conservation of the land. In 2018 the Turangawaewae Trust Board partnered with the Waikato River authority to restore the bank opposite their marae. As seen in source E this massive project went underway to keep traditional Maori methods alive, improve the access they have to the river and enhance the spiritual and cultural connections to the river. The connections they have with the river is what links them with the turangawaewae, giving them a place to stand. The river is a place of significance with it being a source of entertainment and survival over the years of living there. The memories made by ancestors here have added to the value of the turangawaewae. The restoration of the river shows the importance of the land to the Maori who reside here. It connects them with their culture and their past. They are linked to their ancestors and all the mahi they put into building the place they can rightfully call their home, their turangawaewae. The completion of the restorations preserve the land and all the importance and value it has gained over the years for many future generations to come. By allowing it to thrive it will continue to serve the people just as it has for many years. By restoring the land they are proving the significance of the land and reinforcing its values as it has served them good just as they would like it to forever. The restoration clearly demonstrates the concept of turangawaewae as it shows the importance of the land to the people of Tūrangawaewae by their action to preserve it.

(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     

1. Many Maori had a place to call home + expansion of concept of turangawaewae
2. Become a place of significance to NZ and a place where renowned leaders visit
3. The collaboration of many parties in the conservation of the land

The Tūrangawaewae Marae located in Waikato demonstrates the historical concept of effect through the many Maori calling this their home. After the establishment of the Marae in the 1920s, many Maori moved here and found a community and a place to call home on the land. 6000 Maori attended the opening of the house in 1929 showing us the number of people who found they could be part of this community. Though not all the people lived on Tūrangawaewae they still found it to be a home, a place to connect with other Maori, their culture and turangawaewae. According to source D around 70% of Maori in Waikato consider their ancestral marae as Tūrangawaewae, further proving how many Maori found comfort and belonging in this sacred place. It was welcoming to all and a safe space for everyone to find a home. Their identity is imbedded in the community because of the establishment of the Tūrangawaewae Marae.

Another way the Tūrangawaewae Marae located in Waikato demonstrates the historical concept of effect is through it becoming a place of significance to New Zealand and a place where renowned international leaders visit, connecting Maori with other cultures. The village housing the Maori monarch brought much attention and it became a place many visitors wanted to see. The Maori were welcoming of this attention and continuously welcomed many leaders to New Zealand. According to source B this began in 1936 with a group of leaders from Tonga visiting Tūrangawaewae. This included Queen Sālote Tupou III and King Korokī of Tonga, connecting the Tongan culture and the Maori culture. This strengthens relationships between countries and allows them to blossom. The visits continued expanding the recognition of the Tūrangawaewae Marae as well as the Maori culture. In 1974 the Maori Queen, Dame Te Atairangikaahu stood alongside Queen Elizabeth II on the land of Tūrangawaewae. This was a big deal for Maori and the British, with the connection of two cultures who continued to disagree in many matters since the colonisation of New Zealand. Furthermore the South African President, Nelson Mandela visited in 1995. This once again allowed two cultures to come together and acknowledge each other. The Tūrangawaewae Marae had and continues to have the effect of connecting cultures through its welcoming nature and visits of international leaders.

Lastly the historical concept of effect is demonstrated through Tūrangawaewae Marae by the collaboration of many parties in the conservation of the land, bringing people together. As seen in source E the restoration process was completed in 2018. This restoration wasn't just a benefit to the residents of Tūrangawaewae, but to many other groups. The Turangawaewae Trust Board partnered with the Waikato River authority and other parties including Waikato - Tainui, Waikato Regional Council, Genesis and Mercury. These partnerships formed new connections and bonds between different groups of people forming a new sense of community and uniting the area in the interest of everyone. The conservation of the river benefits all the surrounding area and shows how despite cultural differences groups can successfully work together for the benefit of everyone. The community built around Tūrangawaewae has brought people together to contribute ideas and work as a team to preserve the environment and all it can provide us with, clearly demonstrating the historical concept of effect.

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

Historical context: Bastion Point

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 historical context of effect is clearly demonstrated through the peaceful occupation of Bastion Point. One way this can be seen is through the forcible eviction and arrest of the protesters at Bastion Point. After 506 days of occupation on Takaparawha, the land that once belonged to Ngati Whatua Orakei, the protesters were evicted from the land. On the 25th of May 1978, 600 troops were deployed to Bastion Point to force them off the land. Not only were some protesters left with no place to go or call home after this, within this eviction 222 of the protesters were arrested. This meant 222 protesters ended up with a permanent record from their commitment to fighting for their land to be returned to its rightful ownership. A permanent record had a long-term effect on their lives making it difficult to find jobs in the future and even fit into society. During the forcible eviction the police surrounded the protesters in an act to trap them with no escape. This eviction also had great effect on many of the Maori officers making them question their decision. Seeing others standing up for their culture made them unsure of the role they wanted to play in this event, if they should have been there with the protesters instead of in the group surrounding them. This act of questioning had a deep impact on the officers and many realised the ways they could have been helping instead of on the opposing side, encouraging them to join future endeavours to stand with others of their culture.

Another way the historical concept of effect can be seen through the peaceful occupation of Bastion Point is through Ngati Whatua Orakei getting parts of their land returned by the government. Eight years after the protest, in 1988 the iwi sent a claim to the Waitangi Tribunal of the ways in which the government had wronged the iwi under the Treaty of Waitangi. Even after the protest the iwi continued to fight for their land. In 1988 the Waitangi Tribunal released a report of their findings, stating both parties had acted unlawfully. They stated the protesters had trespassed on land that did not belong to them and the government had unlawfully taken the hapu's land. Along with this came a recommendation that they should return the land as well as provide the hapu with three million dollars in compensation. The government agreed to their recommendations so in 1988 the hapu had 22.5 acres returned to tribal ownership, just as they had been fighting to get back for many years along with the compensation money. The occupation of Bastion Point and all the effort they put into it encouraged them to never give up and continue to fight for their land. Their resilience eventually led to the hapu's land being returned showing how the hard work they put in during the peaceful protest eventually led to the return of their sacred turangawaewae.

Lastly the peaceful occupation of Bastion Point clearly demonstrates the concept of effect through the inspiration it brought for those involved in the protest, observers of the protest and for future Maori land protests. The occupation was led by the founder and leader of the Orakei Maori Action Committee, Joe Hawke. His previous work with Dame Whina Cooper had inspired him to use his skills and knowledge to during the occupation of Bastion Point and continue to long after. Joe Hawke remained fighting for Maori and their rights but from the inside. Hawke began work within the government to solve issues, inspired by the work he had previously done at Bastion Point. This effect to continue the fight lay upon many others with protests around Maori land becoming more common. The peaceful stance they took at Bastion Point went against the violent, aggressive stereotype many people associated with Maori's. This encouraged many others to use this approach, within both protests and general issues. Observers felt proud of what was achieved by the protesters at Takaparawha and inspired to stand up for their own beliefs and culture. Joe Hawke and OMAC shared the knowledge to stand up for what you believe in just as they did and many people took this on board and applied it to their own lives showing the long-lasting effect.

Excellence

Subject: History

Standard: 92026

Total score: 7

Grade score	Marker commentary
E7	<p>Overall, the candidate gave well-structured responses, enabling them to communicate their understanding. In parts (a) and (b), the candidate linked the source material supplied clearly to the concepts and used specific historical evidence to support the links between context and concept.</p> <p>In part (c), their studied historical context: Bastion Point, was used in a sufficiently well-defined way to clearly link the concept of effect to relevant historical evidence that was specific and varied.</p>