

**90656R**



NEW ZEALAND QUALIFICATIONS AUTHORITY  
MANA TOHU MĀTAURANGA O AOTEAROA

## **Level 3 History, 2007**

### **90656 Analyse and evaluate evidence in historical sources**

Credits: Five

9.30 am Wednesday 21 November 2007

#### **RESOURCE BOOKLET**

Refer to this booklet to answer the questions for History 90656.

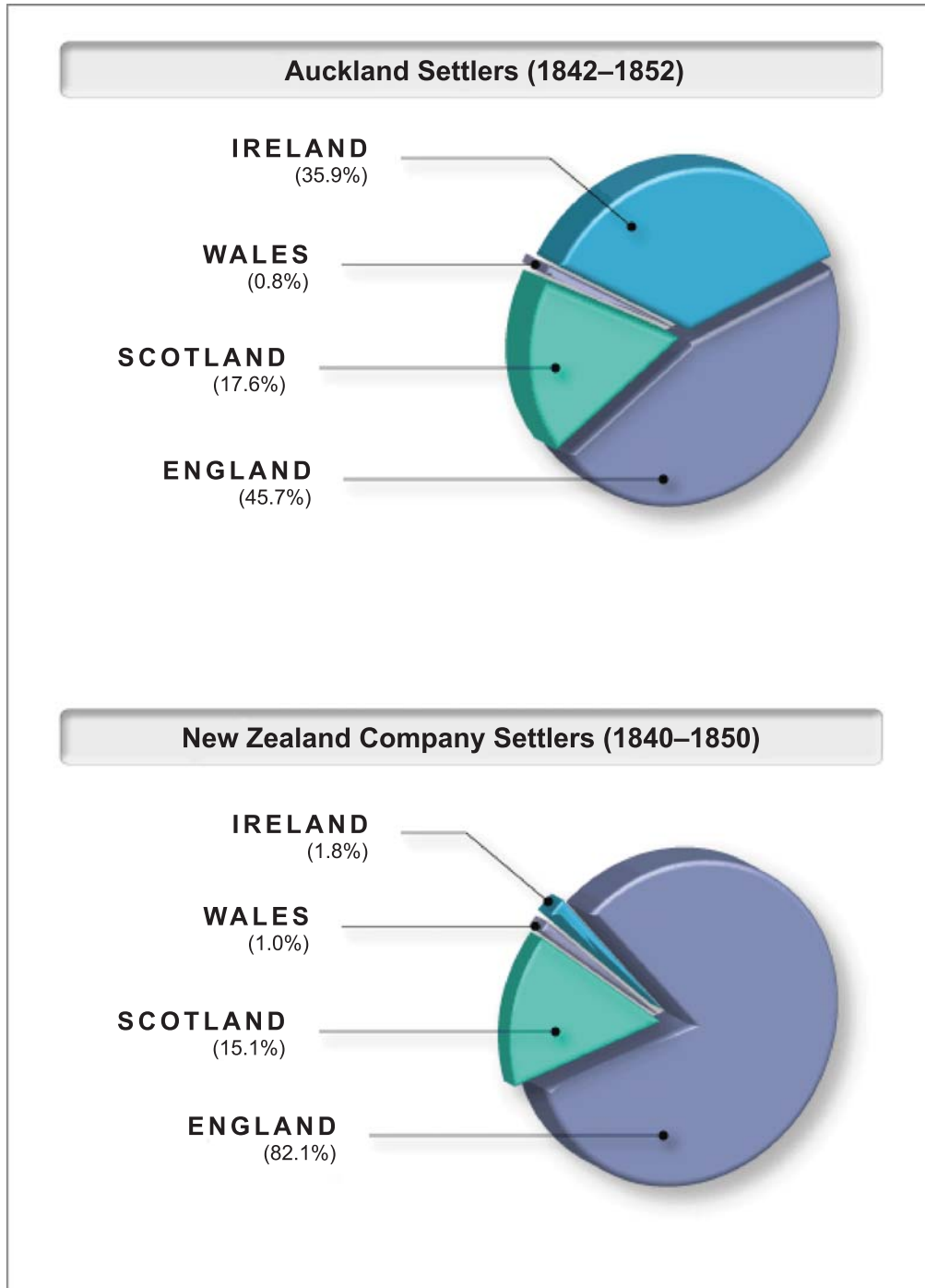
Check that this booklet has pages 2–15 in the correct order and that none of these pages is blank.

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

## TOPIC TWO: NEW ZEALAND IN THE NINETEENTH CENTURY

### SOURCE A

Auckland and New Zealand Company settlers by country of origin, 1840–1852



Jock Phillips. 'History of immigration', Te Ara – the Encyclopedia of New Zealand,

<http://www.teara.govt.nz/NewZealanders/NewZealandPeoples/HistoryOfImmigration/4/ENZ-Resources/Standard/4/en#breadcrumbtop>

**SOURCE B1****A Wellington newspaper**

No other man could have demolished a character and the remains of a colony, in so short a time as Captain FitzRoy has done. The *prestige* of a new Governor vanished in a fortnight. Philo-Maorieism<sup>1</sup> or rather prostration at the feet of filthy savages was gazetted as the only road of preferment. A Maori Exemption Ordinance and a Maori Land Trust Ordinance quickly followed; folly could no farther go without declaring that the white men had been imported expressly to furnish Maori picnics ...

Disappointment, vexation, ruin and despair have awaited a vast number of colonists subjected to his insane tyranny. Defeat, disaster and death in the most horrible forms have attended to his operations in war ...

To be vain, haughty, rash and fickle, to be always and everywhere meddling and hardly ever rightly, were the lighter defects of his character. He was, moreover false, treacherous, unmanly, and we believe, from sheer incapacity, remorselessly cruel...

On Monday night the Governor's effigy after being paraded through the Town, carried by three Maoris, was burnt in a large bonfire and other unequivocal demonstrations have been given of the joy the settlers feel in having been relieved from Captain FitzRoy's rule. Every one appears to be satisfied that the worst is past and confidence and hope are rapidly reviving.

*The New Zealand Spectator and Cook's Straits Guardian*, 11 October 1845, p 2.

<sup>1</sup> *Philo-Maorieism* Love for Maori

**SOURCE B2****An Auckland newspaper**

Captain FitzRoy had altogether deprived himself of public confidence, both in the colony and at home; and, that more perhaps by his manner and personal bearing than by his measures. His recall was, therefore indispensable. Many of the attacks made upon his policy were obviously unjust; but ... [Captain FitzRoy] seemed to proceed from whim, caprice, and contentiousness of spirit rather than from sound principles or enlarged or comprehensive views of his duty. So that while the injustice done him was occasionally repulsed in this journal, its readers will recollect more than one admission of the necessity of withdrawing him.

The withdrawal of Captain FitzRoy from the government of New Zealand, as above recommended, does not, in our opinion, satisfy the conditions on which the future prosperity of the colony can be assured. The modification of the [New Zealand] company's direction and the recall of Colonel Wakefield, its principal agent are also indispensable ...

Without [Colonel William Wakefield's] recall any accommodation would, in the colony, have an appearance of a triumph of the Company ... For if the company's settlers have lost all confidence in Captain FitzRoy, the natives regard Colonel Wakefield with the reverse of friendly feeling ... The natives are penetrated with the belief that Colonel Wakefield in his early land trafficking with them, very grossly deceived them ...

Captain FitzRoy recalled, the Directors of the New Zealand Company modified, and Colonel Wakefield withdrawn, the obstacles to obstruct an accommodation ought indeed be few.

*The New Zealander*, 4 October 1845, p 1.

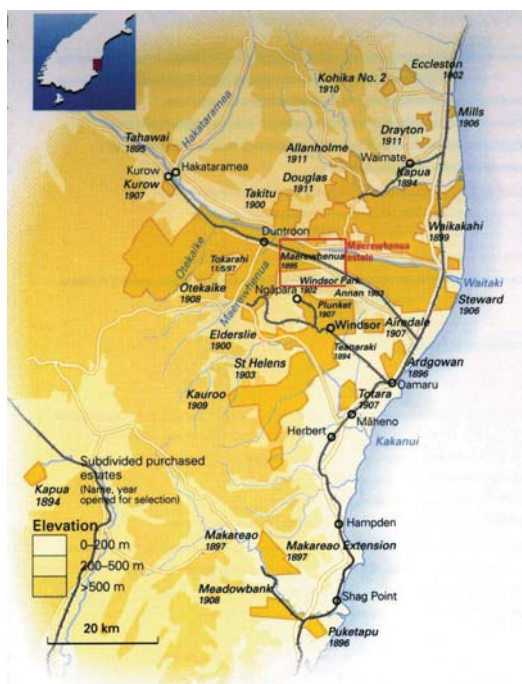
<http://www.paperspast.natlib.govt.nz>

## SOURCE C

## Closer settlement – breaking up the great estates

The question of how best to own and use land dominated political debate in late nineteenth-century New Zealand ... The debate intensified in the 1880s, particularly in the South Island. The land market collapsed; low prices discouraged sellers, and lack of credit, buyers. Concentration of ownership was also seen by many as an obstacle to closer settlement. In 1890, 422 families and companies, fewer than one percent of all landowners, controlled 64 percent of the freehold estate; in Canterbury, the most marked case, 91 individuals and families owned half the freehold land. Nor, despite unreliable weather, rabbits, low prices and high debts, were such individuals poor. Thomas Campbell of Otekaike made annual profits of over £30 000 in his best years. A reorganisation of land ownership and use would allow more people on the land – which was in itself believed to be morally and socially desirable – and end the depression ...

Between 1892 and 1912, years of Liberal governments, 223 estates totalling 1.3 million acres were purchased by the Crown and 7000 farmers and their families were settled on them.

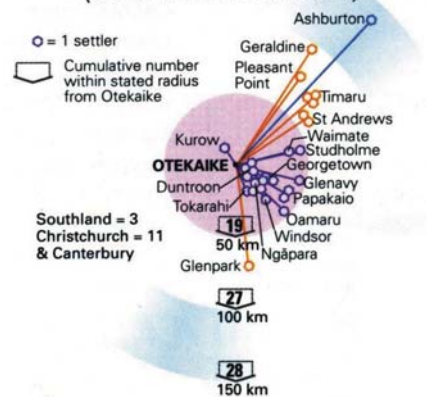


One of the largest estate homesteads, Otekaike, survived as a school for many years after the estate was subdivided.



Owners sometimes subdivided estates themselves, as in the case of Maerewhenua between 1879 and 1889.

### Origins of successful applicants for Otekaike ballot, February 1908 (total of 43 successful balloters)



### OTEKAIKE

T. Brooking, 'Closer Settlement – Breaking up the great estates, 1890–1930' in M. McKinnon (ed.), *Bateman New Zealand Historical Atlas – Visualising New Zealand – Ko Papatuanuku e Takoto Nei* (Auckland: David Bateman, 1997), plate 59.

**SOURCE D****A third kind of New Zealander**

There is an urgent need for a knowledge base about Pākehā Māori. They are portrayed in the primary and secondary literature as unsavoury, promiscuous characters, overfond of alcohol and violence. Yet close scrutiny of the contemporary evidence reveals a unique class of men (and women) possessed of the knowledge, skills and courage necessary to live and prosper among a warrior society rent by intertribal gun warfare. Missionaries, temporary visitors and early settlers cast them as renegades, outcastes and outlanders while hiring them as guides, interpreters and bartering agents. Colonial governors and their officials considered them troublemakers and obstacles to progress but employed them as ships' pilots, military scouts and mediators between the tribes and the government. This history is revisionist only in its attempt to demolish the entrenched colonial view of Pākehā Māori as a scattering of criminal degenerates whose influence on Māori was confined solely to demoralisation.

Pākehā Māori have always been an important but invisible facet of New Zealand life. Inhabiting the zone where Māori and Pākehā cultures merge, they continue to serve as intermediaries between the races. They have been neglected by anthropologists and historians interested in the study of acculturation and race relations. The existence of a third kind of New Zealander still has no place in the official vocabulary of biculturalism and the notion sits uncomfortably with government today as it did with Hobson and his officials in 1840 ...

Māori and Pākehā continue to intermarry and their children are part of the pattern of interaction that commenced when the first European sailors fled their ships at Hauraki 200 years ago. The Pākehā Māori were important in shaping race relations in New Zealand and many thousands of New Zealanders, both Māori and Pākehā living today, are the descendents of these adventurous men and women.

T. Bentley, *Pākehā Māori* (Auckland: Penguin, 1999), pp 10–11.



**SOURCE E****Reverend Rutherford Waddell's address to a public meeting on the sweating system**

It is not supposed that the wise gentlemen who preside over the affairs of these [business] houses do not know what they are about. It is a pity they did not enlighten us, however, as to the reasons for their action. Not having done so and with only such facts as I knew before, I for one must charge them with being henceforth indirectly involved in the iniquities of a system which we all deplore, and which they themselves profess to abhor. (Applause) ... I charge the warehousemen with not only stopping a reform, but with setting an example of selfishness and narrowness unworthy of their position ... If it continues in our midst, I say these warehousemen will morally occupy a position almost, if not altogether, analogous to receiving stolen goods. (Applause) ... And finally I charge the warehousemen with caring more for money than for men; more for gain than for the welfare of the human lives that help to procure this gain for them. (Applause) ... But, ladies and gentlemen, has it come to this – that money is more to be considered than manhood and womanhood? – that for the sake of selling shirts at three-halfpence a dozen less than our neighbour, we will tolerate a system that reduces the makers of their goods to lead a life of galley slaves? What can anyone gain by this? ... No; we do not gain. We are everyone ultimately losers. The greatest master of the human heart – He who knew what was in man better than all his critics put together – He once said, that a man is not profited if he gain the whole world and lose his own soul, or if he be the occasion of others losing their souls. And after 18 centuries of professed worship and service to this Man, has it come to this, that we are willing to permit in our midst a system that in this young, fair land threatens to reproduce here before very long those very evils that are eating the heart and soul out of the older countries? And shall we sit down here and allow it to suck the souls out of our women and girls? (Applause.)

“The Sweating System. Public Meeting.” Otago Daily Times, 8 June 1889, p 9.

## SOURCE F

## The Power of God's Word, 1856



[Josenhans, J]: Illustrations of missionary scenes; an offering to youth. Mayence [Munich], Joseph Scholz publisher, [1856]. 2 volumes. (PUBL-0151). Art Room Collection, Alexander Turnbull Library, Wellington, New Zealand.

Reference PUBL-0151-2-013 ([www.natlib.govt.nz](http://www.natlib.govt.nz))