

91436R



NEW ZEALAND QUALIFICATIONS AUTHORITY  
MANA TOHU MĀTAURANGA O AOTEAROA

## Level 3 History, 2013

### 91436 Analyse evidence relating to an historical event of significance to New Zealanders

9.30 am Tuesday 19 November 2013  
Credits: Four

#### RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91436.

Check that this booklet has pages 2–6 in the correct order and that none of these pages is blank.

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

## **THE INDIAN MUTINY, 1857–1859**

### **INTRODUCTION**

Britain had extended control over India from the 1700s onwards. It had done so in two ways: in an official manner through the stationing of government officials and troops in India; and through allowing a private commercial company, the British East India Company, to take control of much of India on its behalf.

The Indian Mutiny was a widespread but unsuccessful rebellion against British rule in India in 1857–1859. It began in Meerut with the mutiny of Indian troops in the service of the British East India Company, and soon spread throughout the central and northern areas of India. As well as British colonial officials and soldiers being attacked and killed, many British women and children were killed by the Indian mutineers. This caused much anger amongst British people and the British government. Such apparent savagery by the mutineers led to brutal methods being used by the British in both suppressing the Mutiny and punishing mutineers taken prisoner at the end of the Mutiny. Historians believe that around 100 000 Indian soldiers were slaughtered in savage reprisals.

The Indian Mutiny of 1857–1859 ranks among the most significant events in British imperial history. The event changed the British view on India. The Indian Mutiny also became an important symbol to both the British and the Indians. To the Indians it came to symbolize patriotism against British oppression. The British viewed it as a symbol of India's inability to accept change and as a confirmation of the inferiority of the Indian people.

This event was significant because it influenced British colonial policy and actions towards New Zealand in the years after the Mutiny. Troops who fought in India were later sent to New Zealand and took part in actions against Māori during the New Zealand Wars. The Mutiny also resulted in a hardening of British attitudes towards dealing with indigenous rebellions in its Empire, including New Zealand.

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## SOURCE A

### Some causes of the Indian Mutiny

The Indian Mutiny began with rumours that the new cartridges about to be issued to Indian soldiers were lubricated with animal fat. As the ends of these had to be bitten off before use, both Hindus and Muslims ran the risk of defilement<sup>1</sup> – the former if the grease was from cows, the latter if it came from pigs. ... The kafirs<sup>2</sup> had determined to take away the caste of Mahomedans and Hindoos ... and these infidels should not be allowed to remain in India.”

<sup>1</sup> *defilement*: the act of making something or someone dirty or corrupted

<sup>2</sup> *kafir*: a non-Muslim (the British)

Source (adapted): Niall Ferguson, *Empire* (London: Allen Lane, 2003), pp 147–148.

## SOURCE B

### Some consequences of the Indian Mutiny

Though the British lost at most about 11 000 men, three-quarters of them killed by disease or heat-stroke, the overall cost was high. There are no reliable figures for sepoy<sup>1</sup> or civilian deaths, but many thousands, both guilty and innocent, perished. ... Over the years that followed the Mutiny, every attempt was made to show Indians who had remained loyal during the conflict that their true interests lay with the British, and everything was done to give them a position – albeit empty of real power – in the new Empire of India.

<sup>1</sup> *sepoy*: an Indian soldier in the service of the British

Source (adapted): <http://www.britishempire.co.uk/forces/armycampaigns/indiancampaigns/mutiny/mutiny.htm>

**SOURCE C****'Justice'**

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Source (from a British periodical): 'Justice', cartoon by John Tenniel, *Punch*, 12 September 1857.

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## SOURCE D

### Centenary speech by Indian President

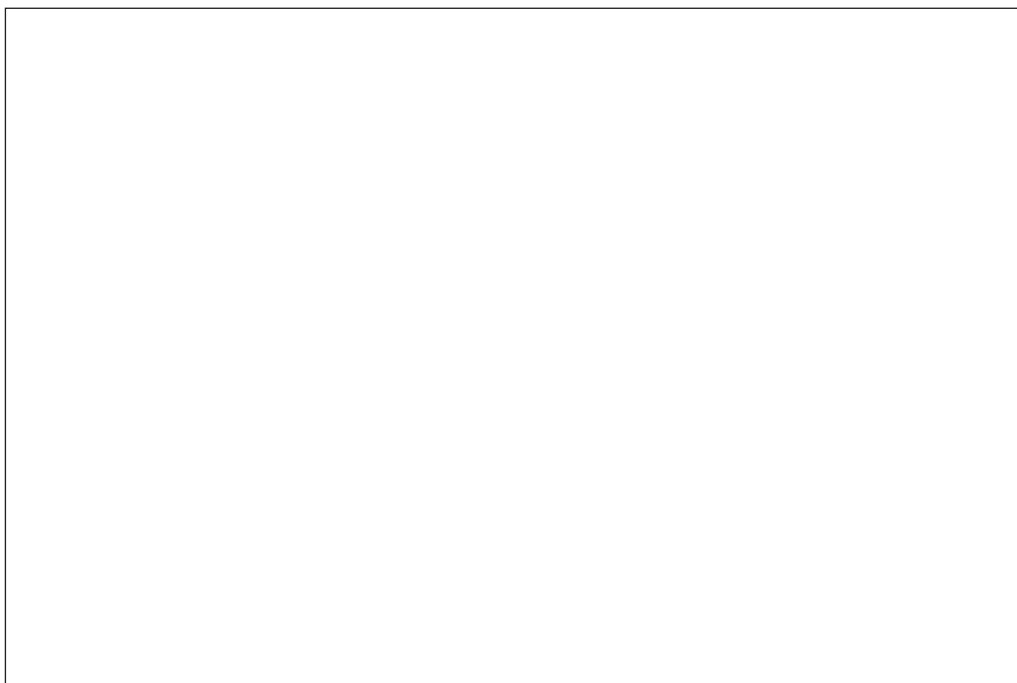
“The revolt of 1857–1859, besides bringing into bold relief the incontrovertible fact of resistance against foreign domination, also threw up a few personalities who have since come to be regarded as symbols of heroism and opposition to British rule; Kunwar Singh and Rani of Jhansi may be mentioned amongst them. ... “On this day when we are celebrating the anniversary of the movement of 1857, I send my greetings to all my countrymen and pray that we may ever continue to enjoy our hard-won freedom to achieve that which the nation-wide effort made 100 years ago.”

Source: Indian President Rajendra Prasad, *Indian News*, 17 August 1957, document DO 35/9144 contained in <http://www.nationalarchives.gov.uk/documents/education/India1857.pdf>

## SOURCE E

### ‘Jessie’s Dream’

The horrors of the Indian Mutiny inspired many artists. This dramatic scene shows the heroic end of the famous 90-day siege at Lucknow in 1857. Jessie was the wife of a soldier. At the height of the siege, she dreamt of hearing the bagpipes of Scottish troops coming to the rescue.



Source: *The Relief of Lucknow (Jessie’s Dream)*, by Frederick Goodall (painted 1858), Sheffield Galleries and Museums Trust, UK.

**SOURCE F****A modern historian's view of the Indian Mutiny**

"Up to now most of the data used by historians exploring 1857 has come from British sources. ... They certainly appear far more regularly than secular declarations of the right to self-government or economic freedom, both of which are occasionally mentioned, but far less frequently than concerns over British intentions to impose Christianity on them."

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Source (adapted): Updated 2006. Prominent British historian William Dalrymple quoted on BBC News website [http://news.bbc.co.uk/2/hi/south\\_asia/5312092.stm](http://news.bbc.co.uk/2/hi/south_asia/5312092.stm)