

91436R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

Level 3 History 2021

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

Credits: Four

RESOURCE BOOKLET

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

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

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

INTRODUCTION: Gender and race in nineteenth-century colonial Aotearoa New Zealand

The writing of the history of Aotearoa New Zealand has always been subject to the values and perspectives of the time. Historical writing has often reflected the dominant Pākehā narratives of the past. Whilst it is clear that this is changing over time, it is also clear that many groups still await a full account of the histories of Aotearoa New Zealand that exist, such as those about gender and race.

Many women from nineteenth-century colonial New Zealand were important in changing their traditional roles, which included raising children and maintaining the household. These women are valid case studies in history. Often these women were Māori. **Hēni Te Kiri Karamū (also known as Hēni Pore and Jane Foley)** is an example of a Māori woman who involved herself in many significant events and organisations. In 1864, she played a role in the Battle of Gate Pā, which was a key battle near Tauranga during the New Zealand Land Wars. She was also involved in the Women's Christian Temperance Union.

SOURCE A(i): "Pioneer woman"

Women [in colonial Aotearoa New Zealand] were expected first and foremost to marry and, within that marriage, to produce and take care of children while at the same time maintaining the wider household. Historian Raewyn Dalziel puts it simply: "marriage was the main occupation of women"... Meanwhile, though, women still had to carry out the highly labour-intensive job of running the household without the benefit of domestic appliances* we take for granted today. Beyond the house itself, women also had to tend the yard with its gardens, fruit trees, poultry, and milking cow. This was the rule for urban women as well, even if there wasn't a cow to tend. Such was the life of the "Pioneer Woman", taking on and overcoming all with a determined smile on her face.

Until the 1980s, New Zealand histories generally wrote uncritically about the "Pioneer Woman", who toiled away dutifully in the shadow of her husband.... Feminist historians Frances Porter and Charlotte Macdonald have challenged this version, using diaries and the many letters that New Zealand women wrote home [to the United Kingdom, usually] to build a better picture of their lives.

* domestic appliances large pieces of electrical equipment used in the home, especially in the kitchen

Source (adapted): Ball, G. (2019). *Expanding World, New Country*. Cengage Learning Australia Pty Limited. p. 218

SOURCE A(ii): Hēni Te Kiri Karamū



Portrait of Hēni Te Kiri Karamū.

Hēni Te Kiri Karamū has been remembered in written history primarily for her involvement in the battle at Pukehinahina, or Gate Pā, on 29 April 1864. The women who had helped construct the fortification at Pukehinahina had been ordered to leave by Rāwiri Puhirake before the British force attacked. Hēni Te Kiri Karamū, however, stayed, as she was recognised as a woman warrior, and refused to leave her brother Neri. She was nearly killed by the first shot of the bombardment but was saved by the *tohunga** Tīmoti Te Amopō, who saw the cannon fire and pulled her down into a trench. When the British troops were repelled, their wounded, left behind in the pā, were treated with kindness and humanity by the defenders, in accordance with a code of conduct drawn up before the battle by Rāwiri Puhirake and Hēnare Taratoa, a former mission teacher. Hēni Te Kiri Karamū, at risk to her own life, gave water to Lieutenant-Colonel H. J. P. Booth and several other wounded men. Some records name Hēnare Taratoa for this act of kindness.

* *tohunga* a skilled priest/healer

Image: Unknown photographer (c.1920–1933). Hēni Te Kiri Karamū [Photograph]. Ref: 1/2-041822; G. Alexander Turnbull Library, Wellington, New Zealand. <https://teara.govt.nz/en/photograph/2004/heni-te-kiri-karamu>

Source (adapted): Oliver, S. (1990). *Dictionary of New Zealand Biography*. Te Ara – the Encyclopedia of New Zealand. <https://teara.govt.nz/en/biographies/1t43/te-kiri-karamu-heni>

SOURCE B(i): Suffrage and salvation

In Aotearoa, pre-colonial Māori women already held a place of mana (dignity) within Māori society and, according to Annie Mikaere in *Māori Women: Caught in the Contradictions of a Colonised Reality*, “... women had military, spiritual, and political significance, functioning as part of a wider family unit and whose voices were heard in the stories of history”. Historians praised the collectivist culture of Māori whānau (family), reinforced and passed on through the oral traditions in haka, waiata tawhito (traditional Māori songs), and whakataukī (proverbs and wisdom) written by both men and women. ...

This was in stark contrast to the British way, where all official institutions were governed by a male-dominated voice and perspective. Women had no say and no hope of true representation. ...

However, in 1886, a women’s movement called the Women’s Christian Temperance Union (WCTU) was brought to New Zealand shores by Mary Clement Leavitt of the United States-based WCTU. This was the first ever national women’s organisation, advocating for a teetotal¹ lifestyle, and went on to include suffrage² as one of their main thrusts. ...

One notable leader of WCTU, from Rotorua, was an outstanding Māori warrior known as Hēni Te Kiri Karamū. ... she tended to wounded allies and enemies alike at the Battle of Gate Pā, in the Waikato land wars of 1864.

Christian women’s groups, unions, and franchise leagues were mobilising throughout Britain and New Zealand. Tracts,³ newspaper columns, and speeches were produced, with women fervently proselytizing⁴ local communities to recognise women’s right to vote. ...

When the Female Suffrage Bill first passed Legislative Council in 1893, not a single woman was in the room when the verdict was read. Kate Sheppard received the telegram from MP John Hall: “Bill passed by two ... Hurrah”.

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| ¹ . teetotal | abstaining from alcohol |
| ² . suffrage | the right to vote in political elections |
| ³ . tracts | short written works in pamphlet form |
| ⁴ . proselytizing | advocating or promoting an idea or course of action |

Source (adapted): Keane, R. (2018, September 18). *Disturbing the Present: Suffrage and Salvation*. The Salvation Army New Zealand. <https://www.salvationarmy.org.nz/article/disturbing-present>

SOURCE B(ii): Female leadership roles

It is often assumed that, according to tikanga¹ Maori, leadership was primarily the domain² of men and that men in Maori society exercised power over women. However, evidence abounds which refutes³ the notion that traditional Maori society attached greater significance to male roles than to female roles. ...

One woman who came to the attention of the earliest settlers as a leader was Hinematiaro of Ngati Porou, whose mana was recognised from Poverty Bay to Hicks Bay. Another was Rangi Topeora, of Ngati Raukawa and Ngati Toa descent. She was a signatory to the Treaty of Waitangi, a powerful landowner, and a prolific⁴ composer of waiata. Her mother, Waitohi, was Te Rauparaha's sister, a leader in her own right and a known military strategist. Hēni Pore [Hēni Te Kiri Karamū] of Te Arawa epitomises the adaptability required of Maori leaders during the latter half of the nineteenth century. She fought against the British troops in support of the Kingitanga during the 1860s; she also fought in the Battle of Gate Pa at Tauranga in 1864. Along with her husband, she managed a hotel at Maketu for a time and was later a staunch supporter and member of the Women's Christian Temperance Union, becoming secretary of the Ohinemutu branch in 1896. She was also a licenced interpreter and was very involved in land and other social issues. As more is written about such women, a picture emerges of Maori women from all iwi performing leadership roles of all types, alongside the men.

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| ¹ tikanga | customary practices or behaviours |
| ² domain | an area of interest or an area over which a person has control |
| ³ refutes | proves a statement, opinion, or belief wrong |
| ⁴ prolific | producing a great number or amount of something |

Source (adapted): Mikaere, A. (1994). *Maori Women: Caught in the Contradictions of a Colonised Reality*. Waikato Law Review. https://www.waikato.ac.nz/law/research/waikato_law_review/pubs/volume_2_1994/7

SOURCE C(i): Jane Foley



A photograph of a portrait of Jane Foley, also known as Hēni Te Kiri Karamū, who risked her own life to give water to the wounded during the Battle of Gate Pā, Tauranga, on 29 April 1864. She is pictured standing next to a flag adorned with a cross, three stars, a crescent moon, and the word "Aotearoa". She is wearing a European-style dress, a hat, and is holding an umbrella in one hand.

Image: Unknown photographer. (c.1900). *Jane Foley: Who Gave Water to Wounded in the Gate Pa* [Photograph]. Puke Ariki, Taranaki, New Zealand. <https://collection.pukeariki.com/objects/153593>

SOURCE C(ii): Monument to Rāwiri Puhirake



Above: Monument marking the grave of the Ngāi Te Rangi leader Rāwiri Puhirake, the victor of the Battle of Gate Pā in April 1864.

The inscription on the monument reads:

Sacred to the memory of Rawiri Puhirake, a chief of the Ngai Te Rangi tribe, who led the Maoris in battle at Gate Pa on April 29th and at Te Ranga on June 21st 1864, being killed in the latter engagement. This monument was erected on the fiftieth anniversary of his death by people of the British and Maori races to commemorate his chivalrous and humane orders for the protection of unarmed or wounded men, who fell into the hands of the Maoris, and for the respectful treatment of the bodies of any of their enemies slain in battle. This order framed by Rawiri, with the assistance and approval of Henare Taratoa and other Chiefs, was loyally observed by his followers, and after the repulse of the assault on Gate Pa, the British wounded who lay all night in and around the Pa, were given water and treated with kindness. This chivalrous conduct of the Maori leader and his people so impressed their contemporaries that Rawiri's body was exhumed in 1870 from the trenches at Te Ranga and reinterred at this spot with befitting ceremonies. The seeds of better feeling between the two races thus sown on the battlefield have since borne ample fruit: disaffection has given place to loyalty, and hostility to friendship, British and Maori now living together as one united people.

June 21st 1914.



Left: Detail on the monument of Gate Pā showing a mortally* wounded Lieutenant-Colonel Booth lying at Rāwiri Puhirake's feet whilst Henare Wiremu Taratoa brings a calabash** of water.

There is much controversy and fierce debate about who actually gave water to a dying Lieutenant-Colonel Booth and other wounded in the aftermath of the Battle of Gate Pā (Pukehinahina) on 29 April 1864. Given the conflicting evidence, in all likelihood, more than one Māori warrior provided the wounded with water as they lay in the wreckage of Gate Pā.

* mortally

very seriously, in such a manner as to cause death

** calabash

vessel for water harvested from mature fruit dried from a vine

Images: Bay of Plenty Times. (7 May 2014). *Battle of Gate Pā 150th Anniversary Series 1–5*. [Photograph]. <https://issuu.com/baypublishing/docs/fullseries>. p. 28; and New Zealand History. *Rāwiri Puhirake NZ Wars memorial*. [Photographs]. NZ History. <https://nzhistory.govt.nz/media/photo/rawiri-puhirake-nz-wars-memorial>

Source (adapted): McCauley, D. (2011). *Identity and the Battle of Gate Pā (Pukehinahina), 29 April 1864*. Wordpress. <https://debbiemccauleyauthor.wordpress.com/history/battle-of-battle-of-gate-pa-pukehinahina-1864-who-gave-water-to-the-wounded/>

SOURCE C(iii): Hēni Te Kiri Karamū Commission



A triptych* capturing elements of the life of New Zealand heroine, Hēni Te Kiri Karamū.

The left panel shows Mt Edgecumbe in the Bay of Plenty. Hēni Te Kiri Karamū (Jane Foley) was a warrior involved in many battles, including one here at Te Teko. The cross is a symbol of hope and of Hēni's strong Christian faith, the river a sign of continuing life. Hēni was from this region (Te Arawa). Her mother was born on Mokoia Island on Lake Rotorua.

At the centre, Hēni, a New Zealand heroine known for her courageous act of avoiding crossfire to give water to an injured British soldier at the 1864 Battle of Gate Pā, is shown. Here, she is consoling Mere, the wife of Te Paitui, after an attack on the trip south to Tauranga. ...

The right panel shows a stylised version of Gate Pā, Tauranga, New Zealand as it would have looked in 1864, the smoke a sign that someone was there, but may not still be present. The shadows cast from the palisade and trenches symbolise crosses and headstones.

* triptych a picture or carving on three separate panels

Source (adapted): Brown, B. (2010). *Hēni Te Kiri Karamū (Jane Foley) Triptych*. <https://www.brycebrownaart.com/arts-news/from-the-archives-heni-te-kiri-karamu-triptych-commission>