

93403Q



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NEW ZEALAND QUALIFICATIONS AUTHORITY  
MANA TOHU MĀTAURANGA O AOTEAROA

## Scholarship 2011 History

2.00 pm Saturday 19 November 2011  
Time allowed: Three hours –Total marks: 40

### QUESTION BOOKLET

There are two topics. Choose ONE topic and answer the question concerning that topic, using the documents and resources provided in this booklet.

**EITHER:** Topic One: England 1558–1667 (pages 2–22)

**OR:** Topic Two: New Zealand in the Nineteenth Century (pages 23–41)

Write your RESPONSE in Answer Booklet 93403A.

Check that this booklet has pages 2–41 in the correct order and that none of these pages is blank.

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

**Your performance will be evaluated using the following historical skills:**

- |                |  |
|----------------|--|
| <b>Skill 1</b> | Demonstrate an understanding of the critical underpinnings and scope of an historical question / context through the effective communication of a sophisticated, substantiated argument. |
| <b>Skill 2</b> | Develop informed and perceptive judgements about the nature of historical evidence and / or historical research.   |
| <b>Skill 3</b> | Critically evaluate historical narratives in a sustained manner.   |
| <b>Skill 4</b> | Demonstrate a thorough and perceptive understanding of historical relationships in selected contexts and settings.   |
| <b>Skill 5</b> | Synthesise, with perception and insight, ideas relevant to the historical context(s) and setting(s).   |

**Each skill will be assigned a mark out of 8.**

You have three hours to complete this examination.

## ***EITHER: TOPIC ONE: ENGLAND 1558–1667***

### **TASK**

Your task is to prepare an article for a history journal arising from the study of the following sources AND your own knowledge, in which you **evaluate the extent to which values, popular beliefs and fears continued to keep their hold throughout the changes brought about by the Reformation after 1559.**

### **KEY IDEA**

A study of the values, beliefs and fears of people living in Early Modern England ...

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... themselves; and finally how far intellectual changes and new technology had an impact on the values, beliefs and fears of people living at the time.

### **INSTRUCTIONS**

Use **both your own knowledge AND evidence from at least SEVEN sources** provided on pages 3–22 (A–O). (Note: each letter represents one source.)

In your article, you should:

- respond to the statement in the task, which is explained in the key idea, and communicate your own substantiated argument concerning the extent to which values, popular beliefs and fears continued to keep hold throughout the changes brought about by the Reformation
- integrate relevant ideas about this historical issue from the evidence in the sources and your own knowledge to develop your argument
- demonstrate an understanding of historical relationships relevant to this historical issue, such as continuity and change, cause and effect, past and present, specific and general, and pattern and trends
- make judgements about the nature of historical evidence concerning this historical issue
- evaluate historians' interpretations and the views of contemporaries that relate to this historical issue
- demonstrate an understanding of this historical issue through breadth, depth, and balanced coverage.

Your article should be written in a formal and fluent style. It should have an introduction that outlines your argument, a series of sequentially-presented paragraphs, and a reasoned conclusion. You do not need to provide footnotes, endnotes, or a bibliography.

Use the planning space on pages 2 and 3 of your Answer Booklet to make notes that will help you carry out your task (**these notes will not be marked**).

## RESOURCES

### TOPIC ONE: ENGLAND 1558–1667

#### SOURCE A

##### A1: Popular religion

... people mean different things when they employ the term popular religion ... For some it means religion produced by the people, usually in resistance to the ideology of the elite ...

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... Each church was society writ small. In many churches the men sat on one side, women on the other. The gentry sat at the front, sometimes in upholstered and locked pews, while poorer cottagers and artisans sat at the back ...

Source: Barry Reay, 'Popular Religion' in Barry Reay (ed), *Popular Culture in Seventeenth Century England* (London: Routledge, 1988), pp 91–92.

**SOURCE A (continued)****A2: Ralph Josselin's diary**

*Extracts from the diary kept from 1644 to 1683 by a seventeenth century Essex clergyman, Ralph Josselin, grandson of a yeoman farmer ...*

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... Twenty-three years before God opened the grave and Mary first, the eldest of that brood and Ralph the youngest after, lay in the same grave, God hath taken five of ten. Lord let it be enough.

Source: M.A.R. Graves & R.H. Silcock, *Studies in Early Modern English History: Documentary exercises on Elizabethan and early Stuart Government and Society 1558–1660* (Auckland: Longman Paul, 1986), pp 40–46. Extracts from Ralph Josselin, *The Diary of a Seventeenth Century Clergyman*.

**SOURCE B****The Tichborne Dole**

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This painting of the Tichborne Dole shows an annual custom of giving the dole by Lord Tichborne ...

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... But aware that her husband was a miser, she added a curse.

Source: *The Tichborne Dole* painted by van Tilborch 1670, [http://upload.wikimedia.org/wikipedia/commons/3/30/Tichborne\\_dole.jpg](http://upload.wikimedia.org/wikipedia/commons/3/30/Tichborne_dole.jpg), accessed July 2011.

**SOURCE C****C1: The autobiography of Richard Baxter**

*Richard Baxter was a prominent 'godly' minister who was often consulted by conscience-stricken 'godly' people.*

In the village (Eaton Constantine in Shropshire) where I lived (as a teenager in the 1620s) ...

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... But when I heard them call my father Puritan it did much to cure me and alienate me from them: for I considered that my father's exercise of reading the Scripture was better than theirs, and would surely be thought on by all men at the last; and I considered what it was for that he and others were thus derided.

Source: Barry Coward, *Social Change and Continuity in Early Modern England 1550–1750* (Essex: Longman Group UK Limited, 1988), p 127; taken from J.M. Lloyd Thomas (ed.), *The Autobiography of Richard Baxter* (Dent, 1931).

**C2: The survival of popular beliefs**

Non-Christian and pre-Christian beliefs survived into the sixteenth and seventeenth centuries and beyond ...

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... Magic, and what we would call 'superstitions', helped to ease the uncertainties.

Source: Barry Reay 'Popular Religion' in Barry Reay (ed), *Popular Culture in Seventeenth Century England* (London: Routledge, 1985), pp 111, 118.

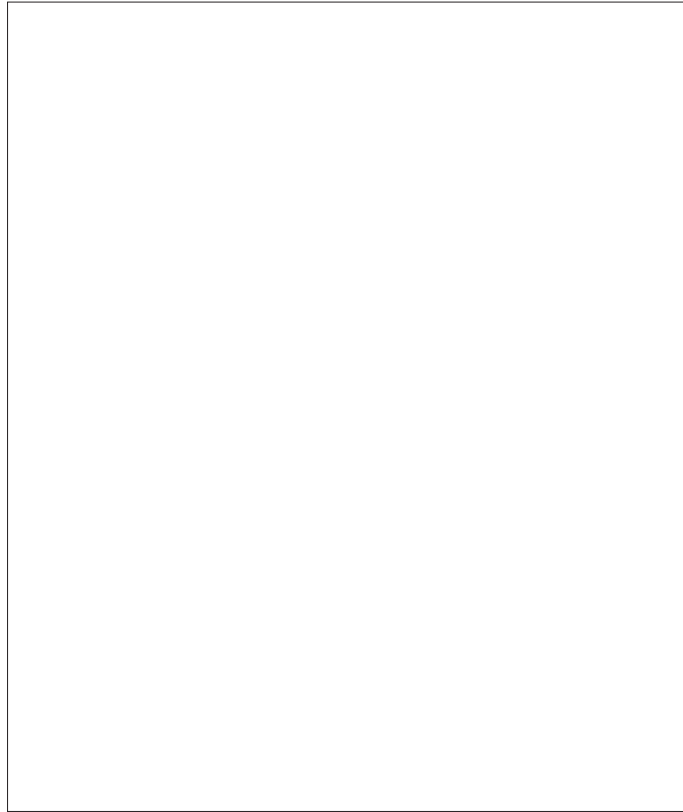
**SOURCE D****Popular religions**

... the results of the Reformation were complex and ambiguous. In some respects Protestantism was successfully established as the religion of the English people and the focus of national loyalties ...

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... Historians have conventionally thought of such people as enemies of popular culture rather than as elements of it; but on the perspective adopted here they can fruitfully be seen in this light.

Source: Martin Ingram, 'From Reformation to Toleration: Popular Religious Cultures in England, 1540–1690' in Tim Harris (ed), *Popular Culture in England c.1500–1850* (New York: St. Martin's Press, 1995), pp 100–102.

**SOURCE E****E1: The Great Chain of Being**

The Great Chain of Being represents society ...

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... to all forms of higher and lower life and finally to hell.

Didacus Valades, *Rhetorica Christiana* (1579).

Source: [www.newworldencyclopedia.org/entry/Great\\_Chain\\_of\\_Being](http://www.newworldencyclopedia.org/entry/Great_Chain_of_Being)



**SOURCE E (continued)****E2: The social world**

*Homily 'concernyng Good Ordre and Obedience to Rulers and Magistrates' heard annually in each English parish church.*

Almighty God hath created and appointed all things in heaven ...

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... so that in all things is to be lauded and praised the goodly order of God, without the which, no house, no city, no common wealth can continue and endure.

Source: John Walter, 'The Commons and their Mental Worlds' in John Morrill (ed), *The Oxford Illustrated History of Tudor and Stuart Britain* (Oxford: Oxford University Press, 2000), p 196.

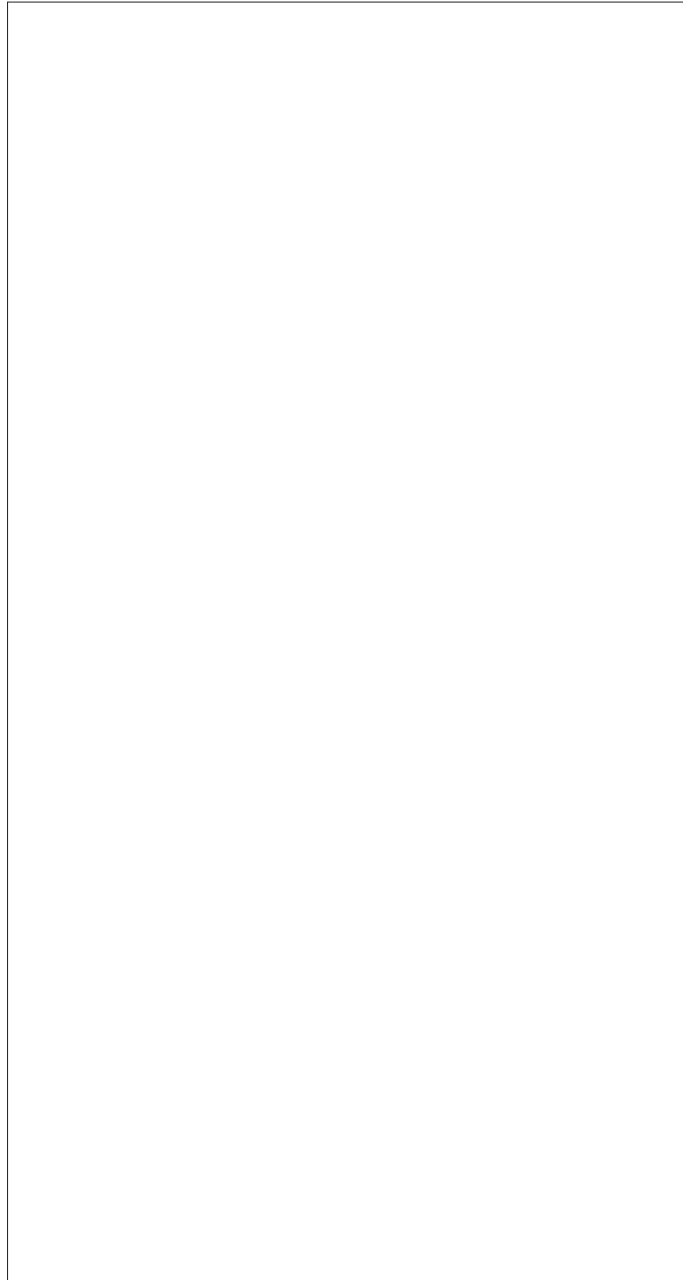
**SOURCE F****F1: Controlling magic****Norfolk county Quarter Session archives 2 March 1602 / 1603**

*Women healers such as Alice Lyster of Northwold in the county of Norfolk were sometimes suspected of involvement in dubious medical practices ...*

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... The said Adam sayth that about a twelve moneth synce he had sondry / unkynde & straunge losses of cattell w[hi]ch befall p[re]sently after some / falling out be[t]we[e]n him & Alice Lyster.

Source: Norfolk county Quarter Session archives 2 March 1602/1603, Norfolk History Online, [www.webarchive.org.uk/wayback/archive/20051206120000/http://virtualnorfolk.uea.ac.uk/sheme/custombelief/witchcraftmagic/listerwitchcase.html](http://www.webarchive.org.uk/wayback/archive/20051206120000/http://virtualnorfolk.uea.ac.uk/sheme/custombelief/witchcraftmagic/listerwitchcase.html)

**SOURCE F (continued)****F2: Controlling witches in 1640s**

Source: Frontispiece to *The Discovery of Witches*, broadside published by Matthew Hopkins, 1647, [http://en.wikipedia.org/wiki/Matthew\\_Hopkins](http://en.wikipedia.org/wiki/Matthew_Hopkins)

**SOURCE G****The decline of magic**

The most difficult problem in the study of magical beliefs is ...

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... There was a higher rate of literacy and a more rapid turnover of population.

Source: Keith Thomas, *Religion and the Decline of Magic* (New York: Charles Scribner's Sons, 1971), pp 643, 650, 651, 665.

**SOURCE H****H1: The impact of literacy**

*These tables come from the records of ecclesiastical courts which deal with wills, marriage licences and other documents that required either a signature or, in the case of the illiterate, a 'mark'.*

**Illiteracy in the Diocese of Durham 1561–1631**

<b>Social group</b>	<b>Number sampled</b>	<b>Number signing with mark (percentage)</b>
Clergy/Professions	208	5 (2%)

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**Illiteracy in the Diocese of London: Essex and Hertfordshire 1580–1640**

<b>Social group</b>	<b>Number sampled</b>	<b>Number signing with mark (percentage)</b>
Clergy/Professions	177	0 (0%)

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Source: Dan O'Sullivan and Roger Lockyer, *Tudor England 1485–1603* (Essex: Longman, 1993) p 163; taken from David Cressy, *Literacy and the Social Order* (Cambridge: Cambridge University Press, 1980), pp 120–121.

**SOURCE H (continued)****H2: Cheap print and popular piety**

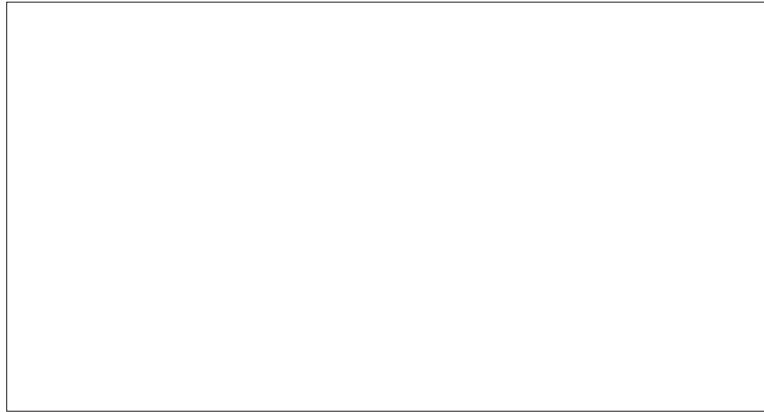
Tessa Watt's recent monograph<sup>1</sup> seems to be particularly significant ...

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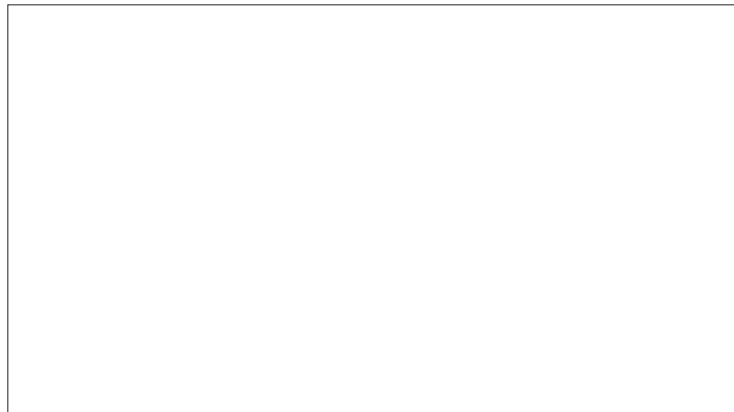
... They serviced a popular culture which was at once deeply permeable to religious change and able to absorb it.

Source: Ronald Hutton, 'The English Reformation and the evidence of folklore' in *Past and Present*, no. 148, August 1995, pp 1–2.

## SOURCE I



*The woodcut is from a 1624 ballad and was still in print in 1712. It celebrates the spiritual life of the household.*



*'A Voluntary Song, for all Stubborn Sinners to amend their Lives and Evil Ways.' This woodcut accompanying a ballad warns the young woman that sin can lead to death.*

Source: Barbara Ormond, *The Iconography of Visual Culture and Pedagogical Approaches to Seeing: Illustrated Prints Pertaining to Religious Issues in Early Modern England* (Koln: Lambert Academic Publishing, 2008), pp 38, 52.

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**SOURCE J****Rogationtide**

*Rogation Days began every year on the fifth Sunday after Easter and involved the minister and substantial men of the parish processing around the boundaries of the parish ...*

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... Parishes in every corporate town observed it, and once again it is mentioned in a scatter of villages across the country from one end to another.

Source: Ronald Hutton, *The Rise and Fall of Merry England: the Ritual Year 1400 –1700* (Oxford: Oxford University Press, 1994), pp 175–176, 247.



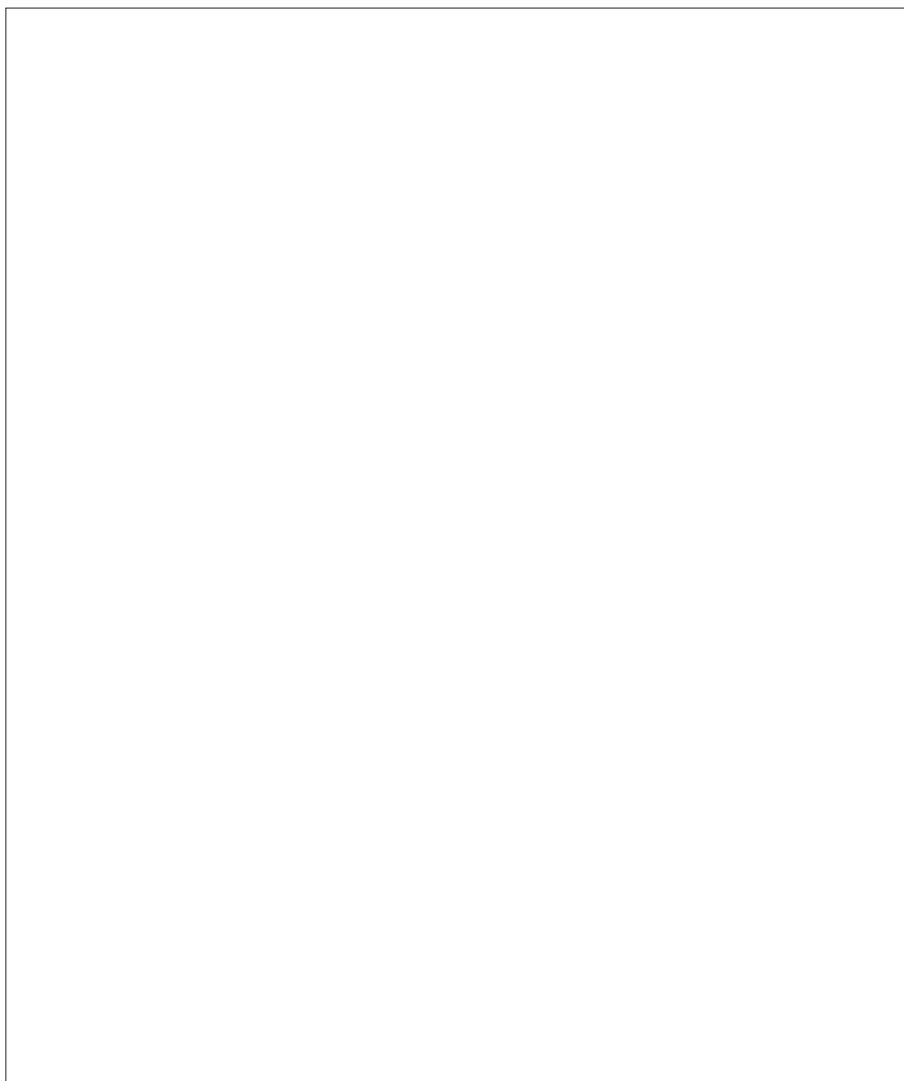
**SOURCE K****K1: An account of the Royal Gift of Healing**

*Dr John Browne, a surgeon who lived in the seventeenth century, wrote about the method pursued by Charles II ...*

Year	Number of recorded 'touchings' 1660 – 1682
1660	6723

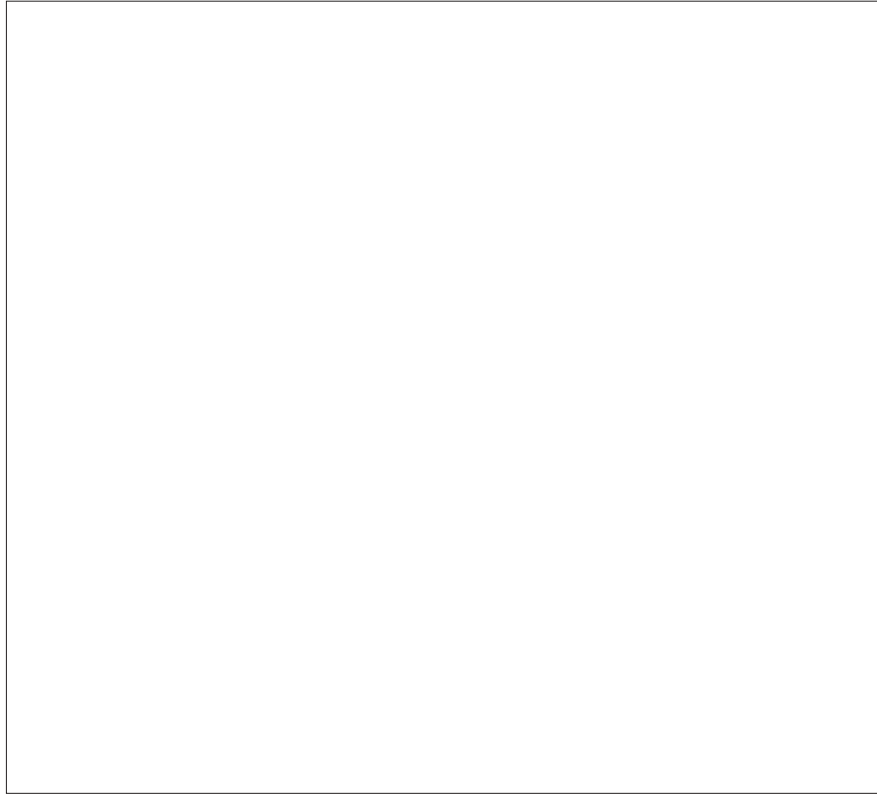
Source: Joseph Frank Payne – Browne, John (1642–1700) in the *Dictionary of National Biography*, 1885–1900, Volume 07, [http://en.wikisource.org/wiki/Browne,\\_John\\_\(1642-1700%3F\)\\_\(DNB00\)](http://en.wikisource.org/wiki/Browne,_John_(1642-1700%3F)_(DNB00))

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**SOURCE K (continued)****K2: Charles II Touching for the King's Evil**

Source: Contemporary Engraving by John Browne (1654) cited in Blair Worden (ed), *Stuart England* (London: Phaidon Press, 1986).

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**SOURCE L****Parliamentary Act Abolishing the Celebration of Christmas 1652**

Source: Barry Coward & Chris Durston, *The English Revolution* (London: John Murray Ltd, 1997), p 197.

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**SOURCE M****Scientific progress**

There is still considerable debate about the nature of the seventeenth century scientific revolution ...

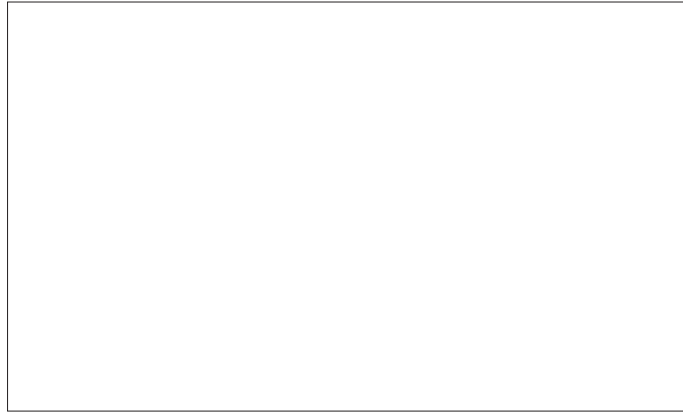
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... Scientists were still working within the old framework of belief, but they were developing a fresh conception of the world around them which led them to a different interpretation.

Source: Nigel Heard, *Stuart Economy and Society* (London: Hodder & Stoughton, 1995), pp 143, 144–145.

**SOURCE N****Magic and medicine**

*Hannah Woolley was one of a number of women who provided remedies as a means of income ...*



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**To make Sirrop of Violets**

Pick your Violets very clean, and beat them well in a Mortar, then strain them ...

Source: Hannah Woolley, *The Queen-like closet, or Rich cabinet stored with all manner of rare receipts for preserving, candying and cookery*, London, 1675, [www.folger.edu/template.cfm?cid=3689&showpreview=1](http://www.folger.edu/template.cfm?cid=3689&showpreview=1)

**SOURCE O****The village of Morebath**

Eamon Duffy used a unique source (*The Voices of Morebath: Reformation and Rebellion in an English Village*) ...

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.... In contrast, ministers such as Christopher Trychay appreciated that ordinary people were best left largely alone as long as they attended Anglican service every Sunday and received the message which the minister imparted about obedience to Church and State.

Source (adapted): James Froom & Michael Graves, *Tudor Stuart England 1558–1667: The Student Guide 2005* (Auckland: Elizabethan Promotions, 2005), pp 8–9.

## OR: TOPIC TWO: NEW ZEALAND IN THE NINETEENTH CENTURY

### TASK

Your task is to prepare an article for a history journal arising from the study of the following sources AND your own knowledge, in which you **evaluate the extent to which the values, beliefs and fears of migrants played a significant role in shaping nineteenth-century New Zealand society**.

### KEY IDEA

A study of the values, beliefs and fears of the nineteenth-century New Zealand migrants and the role that they played in shaping New Zealand society is a social history. Rollo Arnold wrote over twenty years ago that it is difficult for the social historian to fashion a satisfying reconstruction of such events, as he / she must gain some grip on the intangibles of the mind, and give some account of the hopes and dreams of the people of whom he / she writes. The historian will, of course, find that these hopes and dreams were subject to the flux and eddies of change, and that the ideal promised lands of past imagination flickered and shifted, while the fullness of the desired reality forever escaped the grasp. Is it, therefore possible to measure and account for the values, beliefs and fears of migrants, the extent to which they determined the experience of the migrants and ultimately how they shaped society? Or, as Arnold suggests, did circumstances and experiences have more of an impact?

### INSTRUCTIONS

Use **both your own knowledge AND evidence from at least SEVEN sources** provided on pages 24–41 (**A–O**). (Note: each letter represents one source.)

In your article you should:

- respond to the statement in the task which is explained in the key idea, and communicate your own substantiated argument concerning the extent to which the values, beliefs and fears of migrants played a significant role in shaping nineteenth-century New Zealand society
- integrate relevant ideas about this historical issue from the evidence in the sources and your own knowledge to develop your argument
- demonstrate an understanding of historical relationships relevant to this historical issue, such as continuity and change, cause and effect, past and present, specific and general, and pattern and trends
- make judgements about the nature of historical evidence concerning this historical issue
- evaluate historians' interpretations and the views of contemporaries that relate to this historical issue
- demonstrate an understanding of this historical issue through breadth, depth, and balanced coverage.

Your article should be written in a formal and fluent style. It should have an introduction that outlines your argument, a series of sequentially-presented paragraphs, and a reasoned conclusion. You do not need to provide footnotes, endnotes, or a bibliography.

Use the planning space on pages 2 and 3 of your Answer Booklet to make notes that will help you carry out your task (**these notes will not be marked**).

## RESOURCES

### TOPIC TWO: NEW ZEALAND IN THE NINETEENTH CENTURY

#### SOURCE A

##### **An English farm labourer's emigration experience**

... I came across a Mr Joseph Hunt, formerly of Great Rollright, in my own county of Oxfordshire ...

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... Smith laboured at home for 12s or 14s a week, and kept himself ...

Source: *Labourers' Union Chronicle*, 25 July 1874, p 2.



**SOURCE B****B1: New Zealand, uniquely Arcadian?**

Over the 19th century the most prominent image of New Zealand was as an ideal society for European settlers ...

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... Even though some immigrants must have found that initial experiences failed to match their high expectations, they were disposed to ignore the difference or at least play it down, thanks partly to the strength of their conditioning in the Arcadian vision, and partly because they were reluctant to admit to themselves, let alone family and friends back home, that their sacrifices of exile had been in vain.

Source: Miles Fairburn, *The Ideal Society and its Enemies; the Foundations of Modern New Zealand Society 1850–1900* (Auckland: Auckland University Press, 1989), pp 19–22.

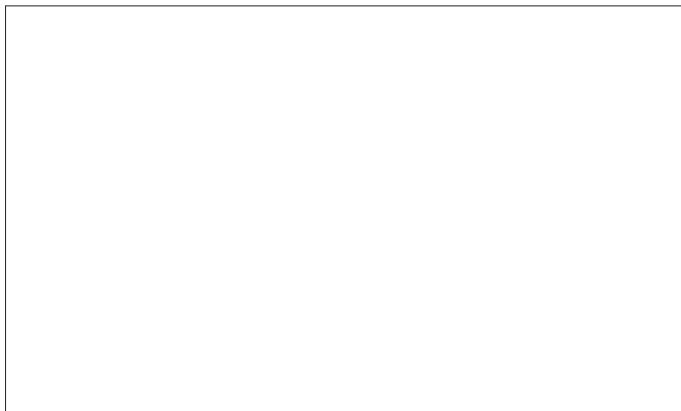
**SOURCE B (continued)****B2: The yeoman ideal**

If I had to epitomise in one pithy statement the most significant trend, ...

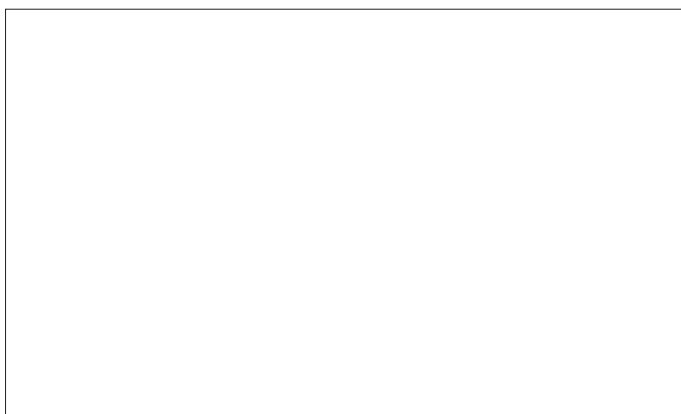
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... It is clear that this family life of the yeoman countryside was lived out in a friendly world with a gregarious flavour.

Source: Rollo Arnold, *New Zealand's Burning; The Settlers' World in the Mid 1880s* (Wellington: Victoria University Press, 1994), pp 281–282.

**SOURCE C****The experiences of Chinese migrants****C1: Chinese goldminers at Orepuki 1860s**

Source: <http://timeframes.natlib.govt.nz/>, Reference number: 1/2-019142-F

**C2: Immigration restrictions 1881**

Source: [www.teara.govt.nz/en/immigration-regulation/2/2](http://www.teara.govt.nz/en/immigration-regulation/2/2)

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**SOURCE D****New Zealand society 1860–1900****D1: Immigration & emigration figures 1860–1904**

<b>Time period</b>	<b>Arrivals</b>	<b>Departures</b>	<b>Excess arrivals over departures</b>
1860–1864	132 225	45 301	86 924

Source: [www.teara.govt.nz/en/1966/immigration/3](http://www.teara.govt.nz/en/1966/immigration/3)

**D2: New Zealand-born (excluding Māori) compared to foreign-born population, 1861–1901**

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Source: [www.teara.govt.nz/en/history-of-immigration/](http://www.teara.govt.nz/en/history-of-immigration/)

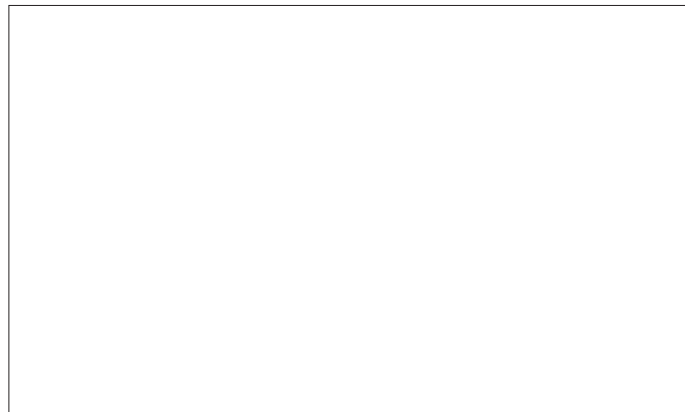
**SOURCE E****The significance of the environment****E1: National identity**

The first book on nationalism in the British colonies of settlement was Richard Webb's *Studies in Colonial Nationalism*, ...

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... It was believed that breaking in the land required a superhuman effort which had formed the national character.

Source: Keith Sinclair, *A Destiny Apart, New Zealand's Search for National Identity* (Wellington: Allen & Unwin, 1986), pp 8–10.

**E2: Carving out a home from the bush**

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Source: James McAllister's photograph of the Reid family outside their slab hut in Whangamona in Taranaki, 1898, <http://timeframes.natlib.govt.nz/>, Reference number: 1/2-065619; G

**SOURCE F****Working-man's paradise**

The idea of nineteenth-century New Zealand as a working man's or working-artisan's paradise was the centrepiece of settler egalitarian aspirations; ...

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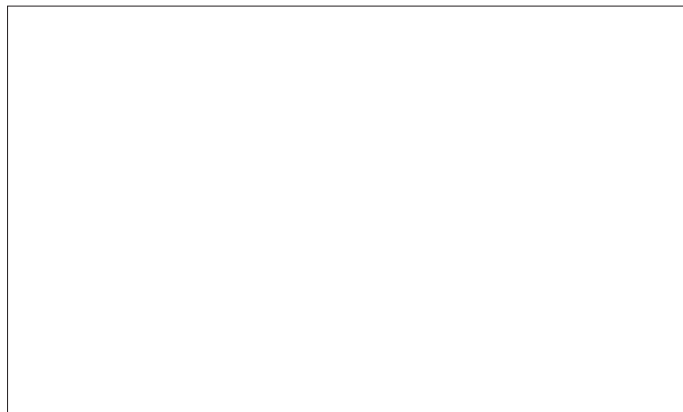
... The 1890 Maritime Strike was one attempt by a group of New Zealanders to remake settler society in their own sectional image of an industrial democracy with an egalitarian outcome for all.

Source: Melanie Nolan, 'Constantly on the move, but going nowhere? Work, Community and Social Mobility', in Giselle Byrnes (ed), *The New Oxford History of New Zealand* (Melbourne: Oxford University Press, 2009), pp 371–372.

**SOURCE G****The value of education****G1: Literacy levels in New Zealand 1858-1896**

Census	Read and write %			Read only %			Cannot read %		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
<b>Dec 1858</b>	63.51	66.86	59.13	11.30	9.59	13.53	25.19	23.55	27.34

Source: New Zealand Census, 3 March 1896.

**G2: Compulsory schooling for children 1877**

Source: <http://timeframes.natlib.govt.nz/>, 1/1-017867; G

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**SOURCE H****Charitable aid****H1: Causes of poverty**

<b>Causes of poverty reported to the Department of Hospitals and Charitable Institutions 1897–1900</b>	<b>1897</b>	<b>1898</b>	<b>1899</b>	<b>1900</b>
Lack of employment	523	480		

Source: 'Annual Report on Hospitals and Charitable Institutions,' Appendices to the Journals of the House of Representatives (AJHR), 1897–1900.

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**SOURCE H (continued)****H2: Charitable aid institutions**

Sir,

On coming for admission to the Costley Home on the third or fifth of April 1892 I said to Mr Strathern ...

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... I wrote to the Honourable Richard John Seddon about your keeping me in the Home by the orders of the General Government and wrote that you seemed determined to exterminate me here.

Most Respectfully

Excerpts from: Letter written by an inmate of the Costley Home to a Board Official, November 1895, found in the 'Auckland Hospital and Charitable Aid Board Minute Book 1895-1901' cited in Margaret Tennant, *Paupers and Providers; Charitable Aid in New Zealand* (Wellington: Allen & Unwin, 1989), pp 202-204.

**SOURCE I****Kinship and community**

New Zealand's nineteenth-century demographic trends – consisting of marriage patterns, fertility and mortality rates, and large families – have been viewed ...

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... The claim that New Zealand was a 'frontier of large families' – the idealization of the country as a place of opportunity – is undermined by such figures.

Source: Angela Wanhalla, 'Family, Community and Gender' in Giselle Byrnes (ed), *The New Oxford History of New Zealand* (Melbourne: Oxford University Press, 2009), pp 458–459.

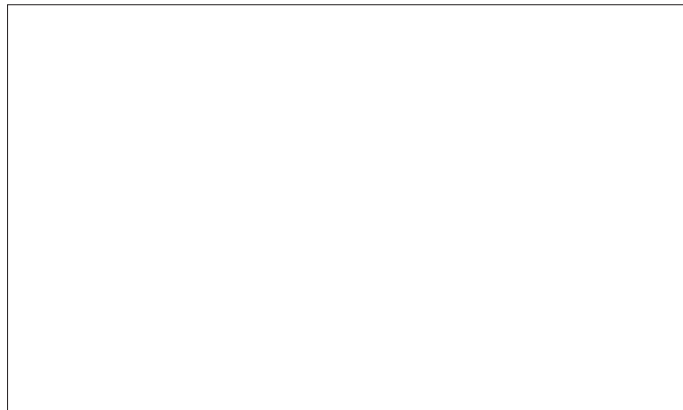
**SOURCE J****Problems in frontier society****J1: Anti-social behaviour**

The presence of a sizeable itinerant population of young single men saw New Zealand take on more ...

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... Contemporaries noted the increase in violence during the 1860s. In 1867, Parliament enacted an Offences Against the Person Act, which made rape, attempted rape, indecent assault and carnal knowledge illegal.

Source: Erik Olssen, 'Families and the Gendering of European New Zealand in the Colonial Period, 1840–80' in Caroline Daley and Deborah Montgomerie (eds), *The Gendered Kiwi* (Auckland: Auckland University Press, 1999), p 47.

**J2: Larrikinism**

**Note:** 'Larrikin' was the contemporary word used to refer to the unruly behaviour of young men.

Source: National Library of New Zealand, Papers Past, *Evening Post*, 12 August 1889, p 3.

**SOURCE K****Democracy in New Zealand 1890–1912**

That New Zealand changed greatly between 1890 and 1912 is undeniable ...

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... But they were happy with social hierarchy, as long as it was a dynamic structure with scope for unimpeded ascent by the hard-working and the morally worthy.

Source: David Hamer, 'Centralization and Nationalism' in Keith Sinclair (ed), *The Oxford Illustrated History of New Zealand* (Victoria: Oxford University Press, 1997), pp 131–132.

**SOURCE L****The Acquisition of Māori land****L1: Double standards**

Throughout the course of nineteenth-century history, in the various processes by which Europeans acquired Māori land – ...

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... and Teira's *hapū* and other sections of Te Atiawa, a purchase which was the major catalyst for the wars of the 1860s in Taranaki and the Waikato.

Source (adapted): Angela Ballara, *Proud to be white?* (Auckland: Heinemann, 1986), p 60.

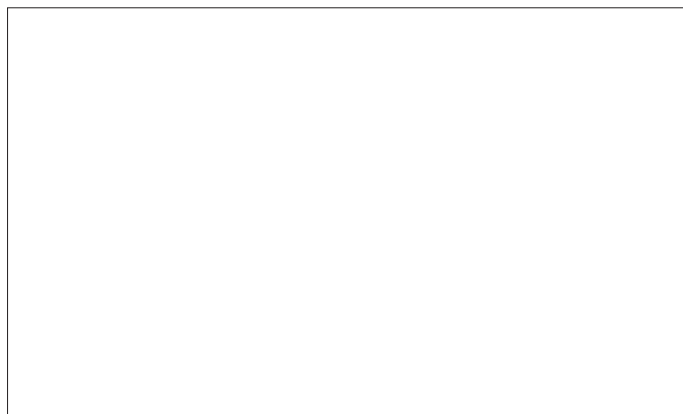
**SOURCE L (continued)****L2: When land becomes the argument**

You will be sorry to hear of our war at Taranaki.

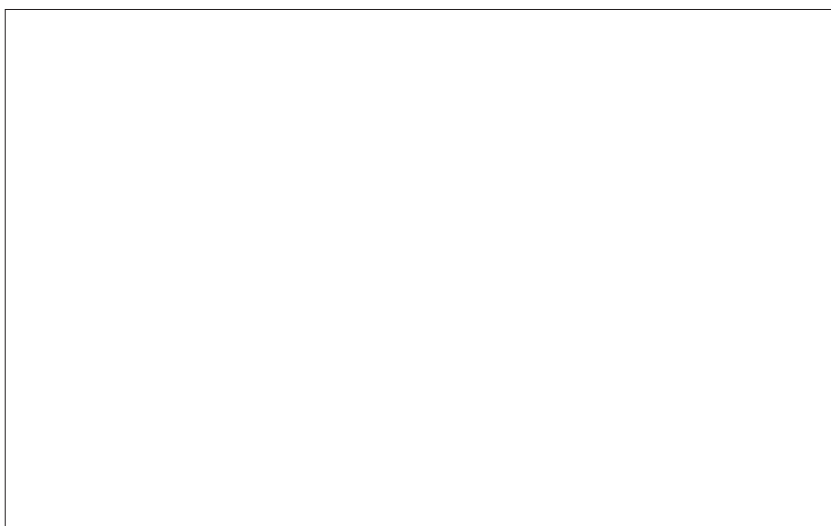
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... but he is an old Indian officer with a strong feeling that coloured races must be kept in their places.

Source: Mary Martin to Mary Anne Palmer, Auckland 21 May 1860, Private Letter Collection cited in Frances Porter and Charlotte MacDonald (eds), *My hand will write what my heart dictates* (Auckland: Auckland University Press & Bridget Williams Books, 1996), p 118.

**SOURCE M****Childhood in nineteenth-century New Zealand****M1: The Society for the Protection of Women & Children**

Source: <http://paperspast.natlib.govt.nz/> , Reference: Star, 4 December 1897, p 6.

**M2: Industrial School 1874**

*Poor, neglected and delinquent children were sent to industrial schools, where they were educated and trained in vocational skills. In theory, delinquent children were supposed to be kept separate, but in practice the children were all schooled together. These girls are in the workroom at the Burnham Industrial School in Christchurch in 1874. They are working on handcrafts.*

Source: Archives New Zealand – Te Rua Mahara o te Kāwanatanga, Reference: CW 15 5-8 Burnham Industrial School Photo Album 1874 (Girls' workroom).

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**SOURCE N****An account of the settlement of New Plymouth**

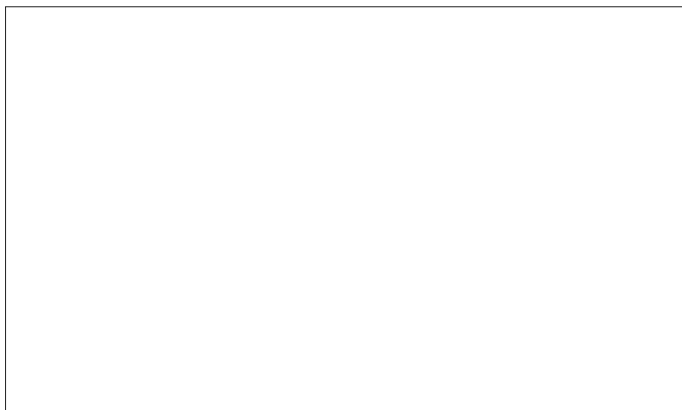
A grave error in the colonisation of New Zealand has been the hasty planting of so many scattered settlements – ...

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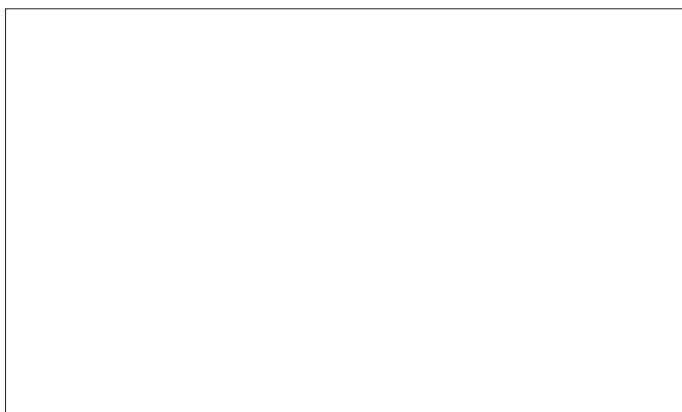
... my estimate of the capabilities of this district for colonisation, however high, has been formed neither hastily nor in complete ignorance of the countries to which emigration is generally directed.

Charles Hursthouse, *An Account of the Settlement of New Plymouth in New Zealand* (London: Smith, Elder & Company, 1849).



**SOURCE O****The migration experience****O1: New Zealand Company settlement at Whanganui 1841**

Source: Hand-coloured engraving after a drawing by William Mein Smith, the New Zealand Company Surveyor General. Published in Edward Jerningham Wakefield's book, *Adventure in New Zealand*, <http://timeframes.natlib.govt.nz/>, Reference number: PUBL-0011-05

**O2: Nelson 1842**

Source: Hand-coloured engraving after a drawing by John Waring Saxton. Published in Edward Jerningham Wakefield's book, *Adventure in New Zealand*. Cited in <http://timeframes.natlib.govt.nz/>, Reference number: PUBL-0011-06-02

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