

91231R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

Level 2 History, 2017

91231 Examine sources of an historical event that is of significance to New Zealanders

2.00 p.m. Tuesday 14 November 2017
Credits: Four

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91231.

Check that this booklet has pages 2–13 in the correct order and that none of these pages is blank.

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

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The resources begin on the following page.**

JAMES K. BAXTER, BICULTURALISM AND THE JERUSALEM COMMUNITY 1969–1975

INTRODUCTION

In 1969, New Zealand's best known poet, James K. Baxter, moved to a small, isolated Māori village called Jerusalem on the Whanganui River. His aim was to establish a community under the mana of the local hapū, Ngāti Hau. The Jerusalem community proved a magnet for disaffected and alienated young people. Drawing significant attention from the media, it quickly became the country's most famous hippie community.

When the original community disbanded in September 1971, a smaller, more cohesive group returned in February 1972. After Baxter died in October 1972, the community continued until late 1975.

In New Zealand the term bicultural refers to Māori and non-Māori. The Treaty of Waitangi 1840 put in place a partnership between Māori and the British Crown. Nowhere else has a Pākehā community been built so explicitly on Māori terms than at Jerusalem.

SOURCE A: In 1968 James K. Baxter had a vision to establish a community for Māori and Pākehā at Jerusalem

A(i): James K. Baxter c.1972

Photographed by Ans Westra,
W. H. Oliver, *James K. Baxter, a Portrait* (Wellington: The Port Nicholson Press, 1983), p. 133.

A(ii): James K. Baxter identifies the principles of the Jerusalem community

Arohanui	the Love of the Many;
Manuhiritanga	hospitality to the guest and the stranger;
Kōrero	speech that begets peace and understanding;
Matewa	the night life of the soul;
Mahi	work undertaken from communal love.

James K. Baxter, *Jerusalem Daybook* (Wellington: Price Milburn, 1971), pp. 53–54.

SOURCE B: The Jerusalem pā

The Jerusalem pā, from across the Whanganui river. Paths as well as roads connected parts of the village, and at the centre can be seen the Roman Catholic Church.

W. H. Oliver, *James K. Baxter, a Portrait* (Wellington: The Port Nicholson Press, 1983), p. 135.

SOURCE C: The Jerusalem community



C(i): The evening meal

Caren Wilton, 'Communes and communities - Communes: 1960s and 1970s', *Te Ara - the Encyclopedia of New Zealand*, <http://www.TeAra.govt.nz/en/photograph/28110/dinner-at-jerusalem>



C(ii): Making music

Diana Beaglehole, 'Whanganui places - River settlements', *Te Ara - the Encyclopedia of New Zealand*, <http://www.TeAra.govt.nz/en/photograph/19170/jerusalem-commune-1971>

SOURCE D: Toro Poutini, one of the senior Māori men at the Jerusalem pā, was important in integrating the newcomers into the existing community.

D(i): Toro Poutini

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009).

D(ii): Maria van Dingenen recalls the first time she heard kaumatua Toro Poutini refer to the newcomers as Ngāti Hau Namarua

[He was saying this], not just in front of us, but in front of people from there and from other places on

It was that whole sense of reciprocity.

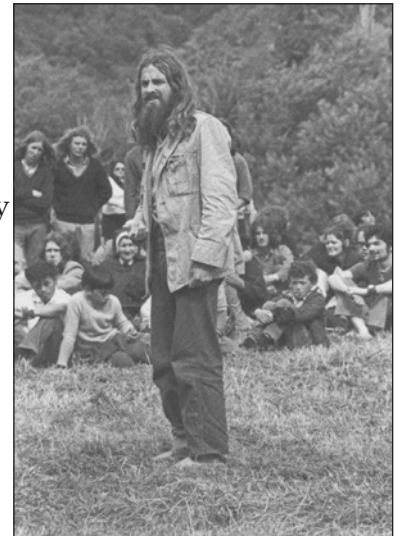
John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009), p. 124.

D(iii): Greg Chalmers recalls his introduction to formal public speaking on the marae by Toro Poutini

The first time I ever did whaikōrero he pushed me on to the marae – physically pushed me. He was terrible! Thank goodness it wasn't a hugely prestigious ope¹ that had arrived. He said, 'Right, you sit here by me,' and I thought, 'I'll just sit next to you like I have done in the past.' And then he switched seats and pushed me: 'Right, go answer him.'

¹ ope group of visitors

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009), p. 103.



SOURCE E: The senior Māori women at the Jerusalem pā, known as ‘the pā ladies’ or ‘the nannies’, were important in integrating the newcomers into the existing Jerusalem community

E(i): Some of the senior pā women



Wehe Wallace



Lizzie Gray and Dolly Wiari

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009).

E(ii): Peter Olds recalls a learning experience

Once you got to know people like Liz and Wehe you could go down [into the pā], but if Wehe didn't want you around she'd say so ...

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] I kept right away from it

except when I went down with others for a reason.

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009), p. 93.

E(iii): Piripi Walker recalls a learning experience

People like Lizzie ... used to wonder why these people from the more powerful, [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] They were subtle questions.

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009), p. 94.

SOURCE F: James K. Baxter's tangihanga at Jerusalem, October 1972**F(i): The funeral procession at Jerusalem**

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009).

**F(ii): Godfrey Wilson in a New Zealand Broadcasting Corporation radio broadcast about Baxter's death**

I find it hard to think what other death in this country of ours could bring together [REDACTED]

[REDACTED] a single people sharing a common grief.

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009), p. 172.

Source F continues on the next page

F(iii): Alice Poutini and Wehe Wallace lead a waiata over the coffin of James K. Baxter

Others in the group include Baxter's mother, son, wife and grand-daughter

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009).

F(iv): A historian comments on the context of Baxter's burial

It was widely reported at the time that Baxter's tangi and burial on Māori land represented the first time such an honour had ever been bestowed on a Pākehā. [REDACTED]

[REDACTED] We are told, for example, as if it were news, that '[v]isitors to the marae were greeted in Maori', and similarly that mourners took off their shoes in the tent.

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009), p. 182.

SOURCE G: James K. Baxter's gravestone at Jerusalem



G(i): Jacquie Baxter (James K. Baxter's wife) and Stephanie Baxter (his grand-daughter) at the unveiling of the gravestone of James K. Baxter at Jerusalem October 1973.

<https://nzhistory.govt.nz/death-of-poet-james-k-baxter-in-auckland>



G(ii): James K. Baxter gravestone, Jerusalem c.2010.

<http://www.radionz.co.nz/national/programmes/ninetoon/galleries/whanganui-river-road>

SOURCE H: James K. Baxter's gravestone at Jerusalem

Different perspectives about Baxter's gravestone

In 1982 a controversy surfaced when a letter to the editor of the *Listener* complained of visitors being charged to view Baxter's grave. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] then surely this is the least that he asks as a writer who, more fiercely than any in our history, strove to push the door between Māori and Pākehā open.

John Newton, *The double rainbow: James K. Baxter, Ngāti Hau and the Jerusalem commune* (Wellington: Victoria University Press, 2009), pp. 184–187.

SOURCE I: Front and back covers of memoir written by one of Baxter's followers and published in 2002



SOURCE J: Extract from *O Jerusalem* by Mike Minehan

The Tribe

There are many, hundreds really, who come and go
 leaving their mark on the place,

[REDACTED]

It is here, playing cards or talking quietly in the evenings you hear the stories and begin to feel you might belong if you're patient and just listen.

¹ *disparate* essentially different, things that have no common ground

² *patchouli* a fragrant plant used in incense and perfume

