

Teacher Notes

- -Please note that although the ideas and format are my own in this resource, the images and much of the content is not. These have come from various sources, with most of it being put together from information gathered from the internet. The information has simply been gained from various websites to put it all in one place for the teacher to be able to have everything on hand as a starting point.
- -This resource is only available as a PDF print version.
- -The majority of these contracts will require the child/class to do further study/research on the topic (which is also part of the purpose of the contracts). There are also quite a few "Hands On" practical tasks throughout the unit.
- -Answers are only provided for a few of the tasks. These are listed at the end of the resource.
- -Pages could be enlarged for group work (blown up from A4 to A3), and/or done as a paired/group/class project.
- -I have included a number of information sheets (Reference Sheets 1-8) which have been included as reference pages for any further in-depth study, without initially having to go searching for information yourself. These could be enlarged to A3 size so they could be used in groups rather than having to give a copy of each page to each child.
- -An example blank unit planning and assessment/evaluation sheet has also been attached at the end of the document. If you need more room, simply enlarge it to A3.
- -I have tried to make activities varied so they can be done by a wide age group. A few activities are suitable for juniors, but the majority of the tasks/ideas are more suited to the middle/senior areas of the school.
- -This resource is a free shared document from one teacher to another (there are no strings attached and no donation/payment is required).
- -This resource was written as a starting point to hopefully save teachers a bit of time, to have something a bit different for their class/school, and to assist with promoting and allowing us all to have a better understanding about Waitangi Day.
- -As always, there are no rules with this resource except your own.
- -Please feel free to use them in any way which best suits you and your class/school.

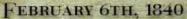
We are one yet different, and different yet one. It is our differences that make us one. We are Aotearoa.

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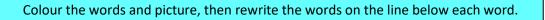


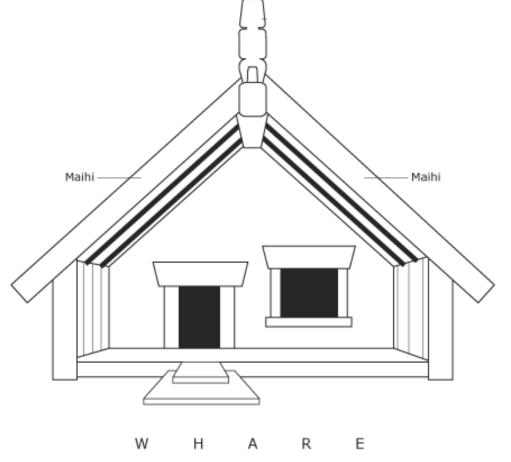












My Name:

Maitangi







FEBRUARY 6TH, 1840



















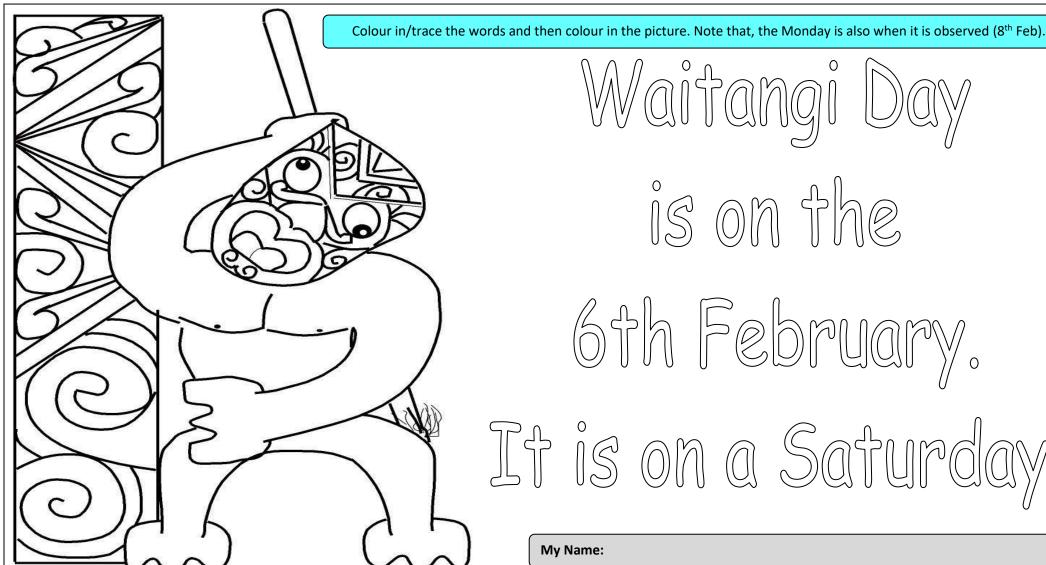












Waitangi Day

is on the

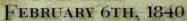
6th February.

It is on a Saturday.

































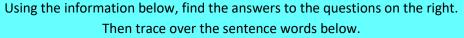












Then using a blank piece of paper/card, draw your own picture to do with Waitangi Day or Māori culture.

6th February.

It is on a Saturday,

but also observed

on the Monday (8th).

1. What month is Waitangi Day?

2. What day is Waitangi Day on?

3. What date (number) in February is Waitangi Day on?

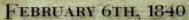
4. What is the name of the special day?

5. What are all the other words you didn't use in your answers?





































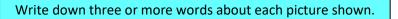


















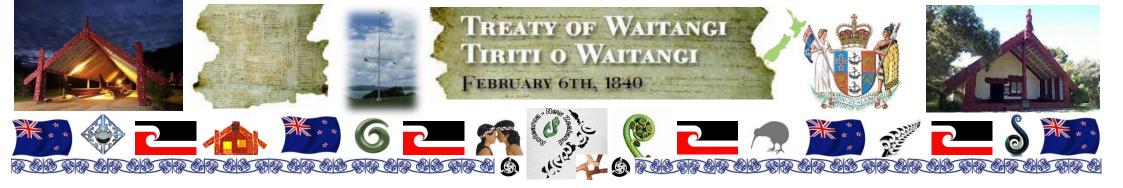












Draw/write on the green map, where in New Zealand/Aotearoa you live. Then answer the various questions where most of the answers can be found on this page.



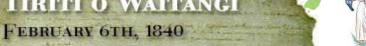
- 1. What is the name of the place you live in?
- 2. What is the name of the place that we are celebrating on February 6^{th} ?
- 3. How many islands are there that make up New Zealand?
- 4. What is the name of the place at the top of the North Island?
- 5. What is the Māori name for New Zealand?

6. What is the name of the country shown above?



































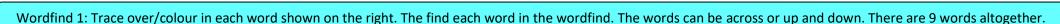












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Aofearoa Kiwi Proud

Mew

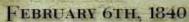
Waitangi Februa















































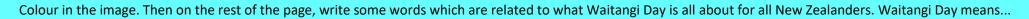










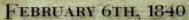








































Someone forgot to include all the letters in the below words. Can you fill in the missing letters? They are the same words that were used in the wordfind.

Māori, New, Zealand, Sixth, Aotearoa, Kiwi, Proud, Waitangi, February

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W		i		а		i
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Treaty of Waitangi Tiriti o Waitangi February 6th, 1840





























Using your research skills, make up your own pamphlet / fact sheet / presentation/ seminar/ report about Waitangi Day. Try and do it in a way so it is easy to understand as well as being informative. Include such things as illustrations, diagrams, models, replicas etc. Remember to make it exciting and visually stimulating (rather than just a boring report).

Task B.

Your task is to make up/design your own 3D Waitangi Day bicultural emblem/logo. You want it to reflect the biculturalism of New Zealand and the importance of Waitangi Day (what does it represent?). Try and make it unique (something that hasn't been done before). Remember though that you will also have to explain its meaning (so there is a story/meaning behind your design). What materials you decide to use will be up to you and your teacher.

Task C.

You have two options here. Option one is to produce a radio/audio make believe interview between yourself (the interviewer) and someone who sounds as if they know a lot about Waitangi Day. You may also choose to be both people so in that case you would be asking and answering the questions (it's harder than you think). Record the interview and share with the class. Or, option two is to make a catchy radio advert jingle about something related to the Waitangi Day celebrations.

Task D.

Your task here is to make up your own tv documentary about the history of Waitangi Day. It must be factually sound (the facts are correct). However, there is nothing to prevent you also putting in a bit of humour. You may decide to use props, other children as actors etc. Remember though that you will also have to have a team to video record this which is to be shown to the class/school. Time limits are up to you and your teacher. You are trying to do a segment like 60 minutes. 20/20, Campbell Live, Close Up, Sticky TV, What Now etc. This task is more about the history of Waitangi Day rather than about Waitangi Day today.







TREATY OF WAITANGI TIRITI O WAITANGI FEBRUARY 6TH, 1840



















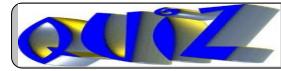




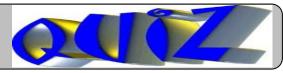








Questions and Answers





Task A: Your job is to answer the following general knowledge questions. First do it WITHOUT looking for the answers (what you already know), and later on do it again after you have been able to research the answers. How many did you get right the first time compared to the second time?

- 1. What date is Waitangi Day?
- 2. When was the Treaty of Waitangi signed?
- 3. When was Waitangi Day first celebrated?

- 4. Where is the actual Treaty of Waitangi now?
- 5. Was Waitangi Day ever renamed as New Zealand Day, and if so when?
- 6. How many Māori chiefs signed the Treaty (English Language version)?
- 7. What does 'Tiriti O Waitangi' mean?

8. Which region in New Zealand is Waitangi?

- 9. In one sentence only, what is the Treaty of Waitangi?
- 10. What is the name of the marae on the Treaty of Waitangi grounds?
- 11. Which Māori chief's signature is the first signature on the Treaty of Waitangi (the Waitangi copy)?
- 12. How many versions of the Treaty of Waitangi are there?

- 13. How many 'articles' are in the English version of the Treaty?
- 14. What are the main differences between the two versions of the Treaty?

Task B: Your job is to make up your own 10 (Junior/Middle) or 20 (Middle/Senior) question quiz. You could do this is any way you want, but you need to make sure that you record the answers with your questions. The questions and answers must be related to something to do with Waitangi Day. However, they can either come from information gathered from these contracts, from your own knowledge, or a combination of both. This needs to be written as a comprehension sheet/test type quiz. That is that you need to write the quiz in the form of a fact file where you write some information about Waitangi Day where the answers can also be found in the text. You need to write it in such a way that information is mixed up, while at the same time the answers can clearly be found within the text. It may also include some visual questions such as including an image of a flag, copy of the Treaty of Waitangi etc. Try and make half of the questions easy-ish with the other half of the questions, a bit harder to find. You could then test your quiz on other children and time them. You could even test your teacher, but make sure you give them a tight time limit (don't make it too easy for them though ©). Extra idea: Now can you turn your quiz into a mini game show where you are the host?







TREATY OF WAITANGI TIRITI O WAITANGI FEBRUARY 6TH, 1840





































Task D:

Using at least one of the flags that you have done from the A-C tasks, your job is to make a mini fact file/ pamphlet/booklet/information tag etc. This is to give a brief explanation behind the design and colours of your design/flag (what the colours/symbols/images/shapes represent).

Task A:

Your task is to make a replica of either the New Zealand and/or the Tino Rangatiratanga flag. It needs to be life like, and can be made from any materials agreed to between you and your teacher. The size of the flag is up to you and your teacher, but the flag MUST have the correct colours and designs as the real flags.

Task B:

Make up your own New Zealand/Tino Rangatiratanga flag design. It can be completely different from the real flags or it can have parts from the real flag and parts of your own ideas. The choice is yours. However, this cannot be copies of the real ones. It must CLEARLY show/portay New Zealand/Waitangi/our biculturalism of the two cultures of New Zealand/Aotearoa. That is, that when someone looks at it, it must clearly identify that it comes from New Zealand/Aotearoa. Be creative and have fun. This could either be a small or large flag, and the materials used will be up to you and your teacher.

Task C:

Your job is to make up a bicultural flag for the area/town/city that you live in. The size of these and materials used, will be up to you and your teacher. Be creative and make sure that the flag can clearly be identified with the island/place/area.















February

Tiriti o Waitangi,

Treaty grounds,

Te Tii Marae,

Document

1840,

Sixth,

Rangatiratanga, Bay of

Cultures,

Words: (horizonatal, vertical, diaganal, frontwards,

backwards): Waitangi,

Zealand,

New

Islands,

Wordfind Number



















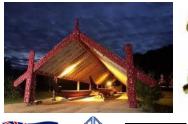






Task 1: Complete the below word find. Task 2: Now you have completed the word find, your task is to make up your own wordfind. Try and be creative and do it in the shape of something related to Waitangi Day. Try and make it so it can be completed by another child in your class (don't make it too easy, but don't make it too hard). Remember to write down the words the person needs to find in the grid, and also include a separate answer sheet. What words you use is up to you, as long as they are related to something to do with the Waitangi Day. Your words may be English, Māori, or a mix of both. How many words it needs to include will be up to you and your teacher (ask them if they haven't already told you).

Α	D	Т	E	T	ı	1	M	Α	R	Α	E	S	Р	1	0
Р	ı	F	G	W	Α	1	Т	Α	Ν	G	l	Α	D	W	Z
Q	Н	T	X	1	S	Y	R	Α	U	R	В	E	F	Y	C
Р	T	Y	N	T	V	J	L	Ν	F	F	В	Р	L	Н	U
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R	Н	ı	W	Y	M	Α	Α	U	L	A	G	M	U	В	E
0	Q	×	J	P	Т	M	R	N	E	A	×	K	H	Р	D
A	V	U	Z	R	P	P	G	T	D	V	H	M	H	Z	G







TREATY OF WAITANGI TIRITI O WAITANGI FEBRUARY 6TH, 1840





























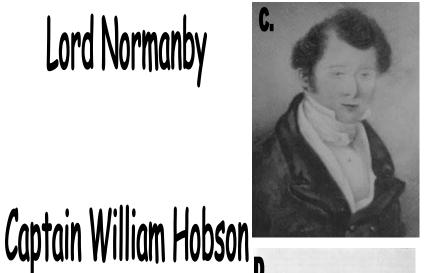




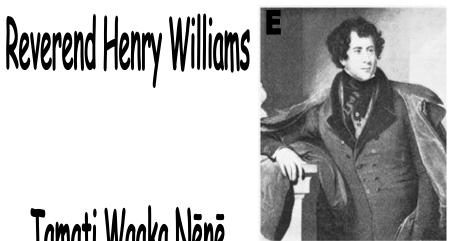
Who Are We? These are the Key People who were involved in the Treaty of Waitangi. Firstly match up the correct person with their name. Then choose one or more of these people and write your own mini fact file/autobiograpphy about them. Try and do this in your own words rather than simply copying the information you have found.

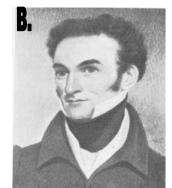


Lord Normanby



Tamati Waaka Nēnē





James Busby



James Reddy Clendon





















































This task could be done in various ways, or in fact all of them could be done. It has been left wide open for interest areas as well as trying to make the task as enjoyable as possible.

Your task is: to report on any aspect which is related to Waitangi Day. This maybe in relation to things that have happened historically, things that happen now, things that have happened between now and then, or a mix of all.

You will need to plan this carefully to decide not only how you are going to present it, but also ensuring you have all/enough information to be able to report the event. You may choose to use sound, posters, photos, other images, props, models etc.

However, before you go ahead with this, you have to prove to your teacher that you are organised, know what you want to do, and know what you have to organise. That is, that before you are allowed to do the option, you have to give a written report or presentation to your teacher on your ideas, how you will be presenting it, what you will be presenting, with who (if you are doing it as a group/pair), and a list of the things you think you may need (make a plan). So, make sure you have clearly thought about what you are planning to do, and make sure you have a good idea of what will be involved (your teacher will need to make sure that you are clear in what you plan to do).

Remember, you have to prove to your teacher that you can do it and have a good idea of your aims otherwise chances are your teacher will say no (the responsibility is up to you/your group-not your teacher).

Remember, think about all aspects, be organised, have a good idea of where you are heading, and have fun.









FEBRUARY 6TH, 1840





















Meanings in Song- The lyrics (words) within songs are a musical way of telling a story (they are not simply words with a tune). They have strong meanings which tells of things that were, are and will be. However, the interpretation of those lyrics can vary from person to person. That is, what the lyrics in a song mean to one person, can be different for another person, yet the differences in interpretation still remains the same. Below is a waiata (song) both in Māori and English. Your job is to look at the lyrics and write down what the lyrics in the song means to you. A strong meaning/message can be simple yet it can also be complicated. Write down what YOU feel it means to you.

Totara Tree

I tona waietu totara koe, piomahaki ana e, Whakakoana i te ahi o, tangi ana hou, Mana mai nga tipuna, potatau kia mau, Tu tangata, mahea, tangi tonu ahau.

I nga te i te ahau kapapa, tu te i, te kura e, Tu tangata, mahea, tangi tonu ahau,

Once I stood like a Totara tree. gently swaying in the breeze, I hear a whisper in the air, and I cry. I feel my tipuna everywhere, even next to me. Proud and noble, strong and free and still I cry. What this means to me.

A musical version of this song can be found by searching "Totara Tree" on 'You Tube' (www.youtube.com).







Treaty of Waitangi TIRITI O WAITANGI FEBRUARY 6TH, 1840













































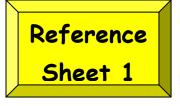


My Treaty

Your job is to now write your own treaty. It may be based on the real Treaty of Waitangi and/or it may be a general treaty either for use at school or just in general in society. Remember to think carefully what will be in your treaty. You need to think about both sides of the coin/look at both viewpoints of your own views and beliefs as well as the views and beliefs of others. It needs to be fair and honest. That is, that your treaty must have meaning and is not simply something that is written down (words with no meaning or true meaning behind it). Try and make your treaty look authentic (such as having burnt edges and tea stained)











TREATY OF WAITANGI Tiriti o Waitangi FEBRUARY 6TH, 1840





































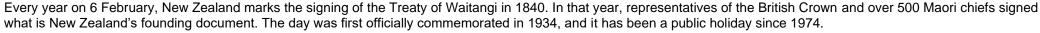












For some people, Waitangi Day is a holiday; for many, and especially for Maori, it is the occasion for reflecting on the Treaty. Since the 1970s the style and mood of the commemorations on Waitangi Day have been influenced by the increasingly heated debate surrounding the place of the Treaty in modern New Zealand.

Waitangi Day is recognised as New Zealand's national day, but the long-standing tensions associated with it are always likely to surface in one form or another. The date is an important marker in the country's history. Recognition of the significance of the Treaty of Waitangi as the nation's founding document will continue to encourage leaders, communities and individuals to mark the day in new ways.

New Zealand's founding document, the Treaty of Waitangi, was prepared over just a few days in February 1840. On the day that it was first signed, there were versions in English and Māori.

THE FIRST WAITANGI DAY- Lord Bledisloe's gift and the 1934 celebrations

In 1932 Governor-General Lord Bledisloe gifted the Treaty House and grounds at Waitangi to the nation. He hoped that the site would become a national memorial, symbolising that the Treaty of Waitangi had initiated a unique relationship between the indigenous and the colonising peoples.

This partnership was reflected in the membership of a trust board set up to develop the property, which would include representatives of descendants of those involved in making the Treaty in 1840. The first board included Kirihi Te Riri Maihi Kawiti as a representative of northern chiefs of 1840. The partnership was also marked by a decision to build a whare runanga to stand near the Treaty House. In both the trust board and the building project, northern chief Tau Henare took a leading role.

In February 1934 Bledisloe's gift was marked by celebrations. A pattern for subsequent events was set. It involved two sites – the Treaty House grounds (where the whare runanga would be built) and Te Tii marae close by - several organising bodies (Maori, Pakeha and government) and Bledisloe's prayer that 'the sacred compact made in these waters may be faithfully and honourably kept for all time to come. A second prayer hoped that the two races might unite as one nation through Christianity – Bledisloe's interpretation of Lieutenant-Governor Hobson's words at the 1840 signing, 'He iwi tahi tatou' (Now we are one people).

Up to 10,000 Maori attended the 1934 celebrations. The events had special meaning for many as they looked back to their independent status before the signing of the Treaty: 1834, when northern tribes chose a national flag at Waitangi, and 1835 when they issued the Declaration of Independence.

Maori and Pakeha perceptions of past and present events were clearly at variance in 1934. Waitangi became a stage on which the interplay of relationships – past and present – would be repeated. There would inevitably be clashes.

Beyond Waitangi

Moves to commemorate Waitangi Day across New Zealand have expanded in the early 21st century. Functions and events are now held throughout the country. The government has made available funding to assist events and activities that acknowledge the signing of the Treaty. The Commemorating Waitangi Day Fund has supported dozens of events, ranging from a commemoration of Lieutenant-Governor William Hobson's journey from the Bay of Islands to Mangungu, where the Hokianga signing of the Treaty was held, to community tree planting, hangi and kapa haka performances on the West Coast. Events supported by the fund celebrate the positive aspects of Waitangi Day – the coming together of the peoples of New Zealand in a Treaty partnership.

Maori communities have used the day as an opportunity to discuss the Treaty. Some marae hold open days or run talks on the place of the Treaty in New Zealand. New Zealanders elsewhere also now mark the day. There have been concerts in London, as well as less formal activities.

Reference Sheet 2





TREATY OF WAITANGI Tiriti o Waitangi FEBRUARY 6TH, 1840































The Treaty House at Waitangi

James Busby's house: The Treaty House is New Zealand's most-visited historic building. It is administered by the Waitangi National Trust Board. The house began life in 1833 as British Resident James Busby's house. In 1932 Governor-General Lord Bledisloe gifted it to the nation. The house and grounds have been the focus of Waitangi Day events since 1934.

Early changes: The house was very run down when Governor-General Lord Bledisloe and his wife bought it. The Waitangi National Trust Board, formed in 1932, hired leading architects William Gummer and William Page to restore the place. The centenary of the signing of the Treaty of Waitangi was looming, so there was a desire to recreate the building as it had been in 1840. Inadequate historical research led to an architectural avalanche overwhelming the house; the restored building was almost entirely new. The burial of so much of the material of the past brought a different feel to the place. The old Busby house emerged as the Treaty House, surrounded by the trappings of nationhood - formal grounds, cannon and flagpoles.

By the 1960s and 1970s many experts questioned what had been done. This time the Waitangi National Trust Board commissioned historical research. After making some minor changes, it hired conservation architect Clive Lucas in 1988 to prepare a thorough conservation plan. Lucas recommended presenting the house as it appeared during the Busby family period (1840-60). This enabled the trust to display the original prefabricated house inside the 1930s creation. Whatever some critics thought of it, this had by now become an icon, reflecting the national aspirations of an earlier generation. In the words of one heritage expert, 'the house was to be put in touch with 1840, yet the words of 1933 would not be eaten'.

Recent developments: In recent decades the trust board has changed the interpretation of the house. Today visitors reach the house after viewing a slide show at an elaborate visitor centre and shop. Inside the house they can see the historic skillion (rear lean-to) presented in gutted form, protected by a covered space at the rear of the building. Special plinths and signs describe the original surviving fabric. Elsewhere wall notices and panels tell the story. The south wing contains a small museum, and in the late 1990s the northern wing was altered to provide space for the 20th-century story of the place and its guardians. Like our understanding of the Treaty itself, the old building continues to evolve.

Celebrating New Zealand's Waitangi Day

Waitangi Day is a public holiday held on 6 February every year to commemorate the signing of New Zealand's founding document - the Treaty of Waitangi - in 1840. The national holiday was first declared in 1974, and since then has grown in significance for all New Zealanders through the Māori renaissance that has fostered better understanding of the Treaty's ramifications.

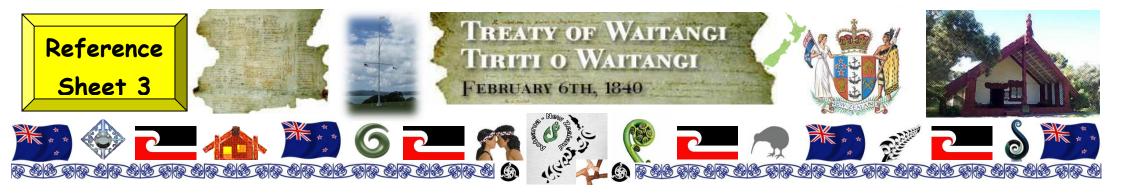
Official celebrations are held at the Waitangi Treaty Grounds in the Bay of Islands, Northland, but there are also many other events throughout the country.

Traditional activities: Māori cultural performances, speeches from Māori and Pakeha (European) dignitaries, and a naval salute are all part of the annual activities at Waitangi. The Ngatokimatawhaorua, one of the world's largest Māori ceremonial waka (war canoe), sits on the grounds at Waitangi. The 70-year-old waka has been refurbished, and will be relaunched for the 2010 celebrations. The enormous wooden vessel, with room for 80 paddlers and 55 passengers, is an impressive sight on the water. Waitangi also hosts a three-day festival that includes music, dance, food and traditional Māori customs.

New Zealand-wide celebrations: Waitangi Day celebrations happen all over New Zealand.

In Auckland - New Zealand's largest city - the national day is celebrated at the city's birthplace, Okahu Bay Domain. It was there, in 1841, that Auckland Māori chiefs invited Governor Hobson to create the city. On Waitangi Day, classic sailing yachts, waka and contemporary boats arrive at Okahu Bay to a traditional Māori haka powhiri (welcome ceremony). Wellington - the nation's capital - holds an event that celebrates Waitangi Day by recognising New Zealand's cultural diversity. At Waitangi Park on the city's waterfront, different cultures celebrate their nationhood with a mix of entertainment, arts and crafts, and food.

In geothermal Rotorua, Waitangi Day is commemorated at Whakarewarewa - a living Māori village - with an event known as 'Whakanuia'. This Māori word means 'to acknowledge, promote and celebrate', and the day's activities centre on learning about Māori cultural activities, including indigenous kai (food), crafts, Māori medicine, local legends and history. Elsewhere, Waitangi Day celebrations cover all sorts of occasions from major sporting events to rodeos, and even a 'cheese-rolling' competition.



Waitangi Treaty Grounds: New Zealand's birthplace

On 6 February 1840, representatives of the British Crown met with prominent Māori chiefs from the northern part of the North Island, to sign the Treaty of Waitangi. New Zealand's founding document was then transported around the country to allow chiefs from other tribes to sign.

The ultimate intention of the Treaty of Waitangi, from the Crown's perspective, was to protect Māori interests from the encroaching British settlement, to provide for British settlement and to establish a government to maintain peace and order.

Māori and European settlers

At the time, the relationship between Māori and European settlers was not particularly harmonious.

The notion of central governance was foreign to Māori as each tribe lived by laws set by a rangatira (chief) whose authority was limited to within his tribal boundary. British settlers, in turn, regularly disregarded Māori tribal laws, which often led to conflict between the two peoples.

As most early rangatira could not speak or understand English, the English version of the treaty was translated into Māori. However, there were variations in meaning between the two translations, and some obligations that the Treaty placed on the partners are still contentious.

Waitangi Treaty Grounds

In 1932, the grounds where the Treaty was first signed were gifted to the nation in trust by Lord and Lady Bledisloe. Lord Bledisloe was a former Governor General of New Zealand.

Today the Waitangi Treaty Grounds, part of the 1000 acre gifted site, are referred to as the birthplace of New Zealand.

The grounds include one of New Zealand's oldest and most visited historic homes. Treaty House, originally named 'The Residency' was built for the first British resident, James Busby, and his family. The name was changed to Treaty House at the request of Lord Bledisloe after the house was restored in 1933.

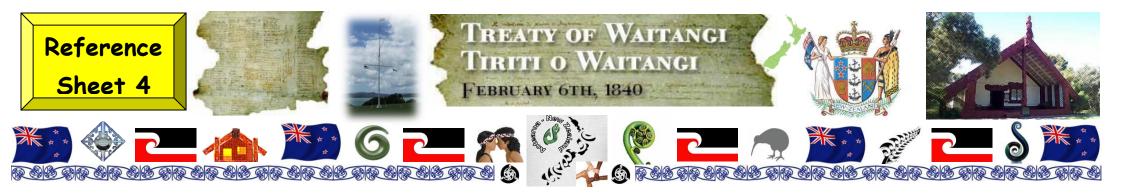
NZ cultural icons

The Waitangi Treaty Grounds are also home to two of the nation's cultural icons - 'Te Whare Runanga' and a ceremonial waka taua (war canoe).

'Te Whare Runanga' is a carved Māori meeting house erected to commemorate the centenary of the first signing of the Treaty of Waitangi. Carvings in the house were produced by the local Ngapuhi tribe, though the building is representative of all Māori tribes.

Ngatokimatawhaorua, one of the largest Māori waka, sits in the grounds. The 70-year-old waka has been refurbished ahead of relaunching as part of the 2010 Waitangi Day celebrations. At 35.7 metres long, up to 2 metres wide and weighing 12 tonnes, the vessel is an impressive sight on the water with a crew of up to 80 paddlers and 55 passengers.

The Waitangi Treaty Grounds are a popular destination for tourists, both domestic and international. The Waitangi Visitor Centre has an impressive audio visual show that tells the story of Waitangi and surrounding areas. There are also live cultural performances, a gift shop and an artefacts gallery.



English Text of the Treaty:

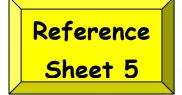
HER MAJESTY VICTORIA Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorised to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands - Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorise me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant-Governor of such parts of New Zealand as may be or hereafter shall be ceded to her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the first [Article 1]: The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second [Article 2]: Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the third [Article 3]: In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects. (signed) William Hobson, Lieutenant-Governor.

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified. Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty.







TREATY OF WAITANGI TIRITI O WAITANGI FEBRUARY 6TH, 1840













































KO WIKITORIA te Kuini o Ingarani i tana mahara atawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira - hei kai wakarite ki nga Tangata maori o Nu Tirani - kia wakaaetia e nga Rangatira Maori te Kawanatanga o te Kuini ki nga wahikatoa o te wenua nei me nga motu - na te mea hoki he tokomaha ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kaua ai nga kino e puta mai ki te tangata Maori ki te Pakeha e noho ture kore ana.

Na kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aianei amua atu ki te Kuini, e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.

Ko te tuatahi: Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu - te Kawanatanga katoa o o ratou wenua.

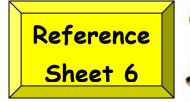
Ko te tuarua: Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangitira ki nga hapu - ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te Wenua - ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatoru: Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini - Ka tiakina e te Kuini o Ingarani nga tangata maori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

(signed) William Hobson, Consul and Lieutenant-Governor.

Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu, ka tangohia ka wakaaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano, e waru rau e wa te kau o to tatou Ariki.







Treaty of Waitangi Tiriti o Waitangi February 6th, 1840































The Treaty of Waitangi has two texts. The Māori version is not an exact translation of the English. There has been much debate over the differences – how they came to be and what they mean. Some people argue that there are two treaties: te Tiriti, the Māori version, and the Treaty, the English version. At the time the Treaty was signed, it is not clear how much notice was taken of the precise wording.

Differing opinions

Some people argue that the Treaty was prepared hastily and by amateurs who, intentionally or otherwise, used language that conveyed a particular meaning in Māori. Others say that the instructions that Lieutenant-Governor William Hobson received from the British were careful, especially concerning land; Hobson and his advisors knew exactly what they were doing when they drafted the English text of the Treaty, and they had previous treaties to guide them. The Māori text was translated quickly but by men who were familiar with the language. The missionary Māori they used was known to the chiefs, and it conveyed key words and meanings. Henry Williams and the chiefs had spent much of the night of 5 February talking about the Treaty and its meanings. Williams did not suggest any changes to the text, so some people see this as a sign that he did not think the Māori text was seriously misleading. Perhaps he chose certain words to gain Māori agreement, however ambiguous they might appear as a translation of English concepts. Like many others, he believed that Māori welfare would be best served under the British. Many people now focus on the differences between the English and Māori texts, especially with regard to the crucial question of sovereignty. At the time, the oral discussion and Williams's explanation may have mattered more than differences between the written texts.

<u>Preamble</u>

The English version states the British intentions were to protect Māori interests from the encroaching British settlement, provide for British settlement and establish a government to maintain peace and order. The Māori text suggests that the Queen's main promises to Māori were to provide a government while securing tribal rangatiratanga (chiefly autonomy or authority over their own area) and Māori land ownership for as long as they wished to retain it.

First article

In the English text, Māori leaders gave the Queen 'all the rights and powers of *sovereignty*' over their land. In the Māori text, Māori leaders gave the Queen 'te kawanatanga katoa' or the complete *government* over their land. The word 'sovereignty' had no direct translation in Māori. Chiefs had authority over their own areas, but there was no central ruler over the country. The translators of the English text used the Māori word 'kawanatanga', a transliteration of the word 'governance', which was in current use. Māori knew this word from the Bible and from the 'kawana' or governor of New South Wales. Māori believe that they kept their authority to manage their own affairs and ceded a right of governance to the Queen in return for the promise of protection.

It is widely accepted that the use of the words 'kawanatanga' and 'tino rangatiratanga' (in Article 2) contributed to later differences of view between the Crown and Māori over how much authority the

chiefs would retain and how much the governor would have. There can be little doubt that the chiefs who signed the Treaty expected to enter into some kind of partnership and power sharing in the new system.

Second article

In the English text, Māori leaders and people, collectively and individually, were confirmed and guaranteed 'exclusive and undisturbed possession of their lands and estates, forests, fisheries and other properties'. Māori also agreed to the Crown's exclusive right to purchase their land. Some Māori (and British) later stated that they understood the Crown to have a first option rather than an exclusive right to buy. In the Māori text, Māori were guaranteed 'te tino rangatiratanga' or the unqualified exercise of their chieftainship over their lands, villages, and all their property and treasures. Māori also agreed to give the Crown the right to buy their land if they wished to sell it. It is not certain if the Maori text clearly conveyed the implications of exclusive Crown purchase.

Third article

In the Māori text, the Crown gave an assurance that Māori would have the Queen's protection and all rights (tikanga) accorded to British subjects. This is considered a fair translation of the English. The Queen's protection of Māori was emphasised here as it was in the preamble.

Epilogue

Both parties note that they have entered into the full spirit of the Treaty.

Principles of the Treaty

Legally there is just one Treaty, despite the differences between the two texts. The Waitangi Tribunal has exclusive authority to determine the meaning of the Treaty in the two texts and to decide issues raised by the differences between them. References to the Treaty in law try to bridge the differences by referring to the 'principles' of the Treaty, or the core concepts or spirit that underpin both texts.

Reference Sheet 7





TREATY OF WAITANGI Tiriti o Waitangi FEBRUARY 6TH, 1840































Key people involved with the Treaty:

Lord Normanby: By 1837 many petitions had been received by the British Parliament from both Maori Chiefs and settlers alike, for the Monarchs, from King William to Queen Victoria, to bring law and order to New Zealand. Inter-tribal fighting since the 1820's had cost the lives or enslaved more than 60,000 Maori. The British Parliament was very reluctant to form a colony in the troubled Isles, but finally conceded under pressure of circumstances. On June 13th 1839 Lord Normanby of the Colonial Office and Viscount Palmerston of the Foreign Office agreed on sending an emmisary to New Zealand whose mission it would be to secure a Treaty with the Maori Chiefs. They chose Captain William Hobson to fulfil this very important official commission. He supplied Hobson with a detailed brief, of what he was to accomplish.

Captain William Hobson: Hobson, born on the 26th of September 1793, had served a very distinguished career in the British Navy. In 1837, as Captain of HMS Rattlesnake, he had visited Northern New Zealand to show a military presence and protect settlers caught between warring Maori factions during fierce inter-tribal fighting. During his years of service in the West Indies he acquired considerable insights into the workings of Colonial Government and administration. On the 25th of August, 1839, Hobson left the port of Plymouth in England and sailed with his family to Australia. He carried with him a 4200 word brief from Lord Normanby outlining his mission and what needed to be agreed to with the Maori Chiefs before New Zealand could become a British Colony. In Australia he had a lengthy period of consultation with Governor George Gipps. Hobson arrived in New Zealand aboard HMS Herald on the 29th of February 1840, fully briefed on what the Treaty must say.

James Busby: After 13 Northern Maori Chiefs wrote to King William of Britain in 1831, asking him to become their Protector, a decision was made to provide an official British Consul in New Zealand. James Busby of Australia was assigned the position in 1832 and took up office in New Zealand in 1833. Unfortunately, he had no true authority to act in any effective capacity of lawmaking or law enforcement, as New Zealand lay beyond British legal jurisdiction. He wrote up the 1835 Declaration of Independence for the Confederation of United Chiefs in order to have New Zealand recognised internationally as a sovereign nation ruled by its Maori chiefs. He also issued the chiefs with a flag from the King for trading upon the seas, but could do no more. Hobson, upon arrival, relied heavily on the experience of Busby when drafting the Treaty of Waitangi and Busby acted as secretary when the final English draft was written on the 4th of February 1840.

Reverend Henry Williams: Reverend Williams was a former Royal Naval Officer who had become a missionary. He was the head of the Church Missionary Society at Paihia, Northland, New Zealand from 1823 and a very hard working individual. Like other missionaries, whose effectiveness depended upon how well they mastered the Maori language, Henry Williams was an expert linguist. He had studied and spoken the Maori language continuously for about 17-years when he and his son Edward undertook the task of translating Hobson's final draft of the Treaty, completed on the 4th of February 1840, into Maori, Henry and Edward received the draft at 4pm on the 4th of February and worked on the translation during the evening and night of the 4th and through the early hours of the 5th. It was completed by about 9am, but one Maori word was substituted in thereafter at the request of British Resident, James Busby. Williams read the Maori version to the assembly at Waitangi and later participated in the discussion hui throughout the night, answering questions posed by the chiefs and clarifying points.

Tamati Waaka Nênê: As a war leader fighting alongside his relative Chief Hongi Hika, who started the musket wars, Tamati Waaka Nênê had participated in many raids upon other Maori tribes between 1818 and 1820. He'd been involved in one rampage of killing all the way down the North Island to Cook Strait. Hongi Hika's forces decimated upward of 5000 Maori in Thames, Waitemata, Waikato and Rotorua. The carnage included many captured children from the central North Island tribes, who were ritually sacrificed on the banks of the river near Kaihu in the north. During the Treaty debate at Waitangi on February 5th 1840, Chief Tamati Waaka Nênê argued forcibly in favour of signing the Treaty. In addressing Hobson he said, "Do not thou go away from us; remain for us-a father, a judge, a peacemaker." His words and those of his brother Patuone had great influence and Waaka Nênê was largely responsible for Northern Maori signing the Treaty. He is often referred to as the "Maori Father of the Treaty". It's probable that he'd seen too much warfare and, if lasting peace was not restored, envisioned that Maori would utterly annihilate each other and cease to be. Many Maori in the North were also worried about a French takeover of New Zealand and it's probable that Tamati Waaka Nênê saw a Treaty with the British as a way to avert French annexation ambitions. Concerns about the French had been voiced by Northern Chiefs in a letter to King William in 1831, of which the brother chiefs, Patuone and Tamati Waaka Nênê had been signatories.

James Reddy Clendon: James. R. Clendon was a British citizen and businessman in New Zealand who had accepted the official position of Consul of the United States. He reported, to Washington D.C., any significant political developments related to New Zealand. According to Ian Wards, N.Z. Government Historian (1946-1968) and Chief Historian (1968-1983), a number of individuals were instrumental in creating the final English draft wording of The Treaty of Waitangi on the 3rd-4th of February 1840. Their combined efforts resulted in the final English draft document, which was handed to Rev. Henry Williams at 4pm on the 4th of February, for translation into the Maori language. The "Treaty" writing/ advising participants were, including those named by Wards; William Hobson (Lieutenant Governor), James Busby (British Resident), J.S. Freeman (Hobson's personal secretary), J.R. Clendon (US Consul), H. Williams, (Head missionary) and A. Brown (missionary).

Reference Sheet 8





TREATY OF WAITANGI TIRITI O WAITANGI FEBRUARY 6TH, 1840



































The Origins of the Flag

In 1989 the government approved an initial \$20 million dollars towards commemorating the sesquicentenary of the signing of the Treaty of Waitangi. In response a coalition of Maori independence organisations, collectively known as Te Kotahitanga, agreed to seek 'creative ways' to inform Maori about Treaty breaches. Te Kawariki, an organisation based in the far north, came up with the idea of running a national Maori flag competition - with the winning design ready in time for the 1990 commemorations. Their idea arose from a trip a group of Maori activists had made to Australia some years earlier. While in the country to support Aboriginal opposition to the 1982 Commonwealth Games in Brisbane, they visited Aboriginal activists in Redfern, Sydney. They were impressed by the prominent display of the Aboriginal flag throughout the big Aboriginal community. Te Kotahitanga endorsed the flag competition idea and Te Kawariki subsequently publicised it. Rather than advertising in the mainstream media, Te Kawariki used local iwi radio and the Black Power newspaper. The latter was used because it offered free advertising, but also because it was a Maori organisation, and had a national and Australian circulation. The designs that came in were discussed by Te Kawariki but it was agreed that none of them reflected what they were looking for. A collective of Maori women artists was asked for input. Three of them, Linda Munn, Hiraina Marsden and Jan Dobson Smith, subsequently came up with the winning design. It was shown at hui in the north before being hand sewn by Jan Dobson ready for its launch in 1990. Posters were printed with an explanation of the meaning of the flag, written by Walter Erstich. The flag was launched shortly before Waitangi Day 1990 during a hikoi from Te Rerenga Wairua (Cape Reinga) to Waitangi.

The National Māori flag

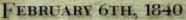
In January 2009 Te Ata Tino Toa asked Maori Party co-leader Pita Sharples to support its application to Transit to fly the flag on the Harbour Bridge. By this time the Maori Party was a coalition partner in the National-led government, and Sharples was the Minister of Maori Affairs. He advised the media that he would raise the issue with ministers but there was initial scepticism that the idea would gain sufficient support. This rapidly changed after Prime Minister John Key advised that he had no particular objection to a Maori flag being flown from the bridge, if Maori could agree on a flag. In appreciation of his stance Te Ata Tino Toa sent the Prime Minister a tino rangatiratanga t-shirt addressed to Hone Kei, Pirimia. Over July and August 2009, 21 public hui were held nationwide, and written and online submissions were invited from Maori and other interested New Zealanders. Four flags of national significance were identified for consideration as the preferred national Maori flag. Over 1200 submissions were received, with 79% of submitters identifying themselves as Maori. Of the total submissions, 80.1% selected the Maori (Tino Rangatiratanga) flag as the preferred national Maori flag. The feedback received also indicated that it should be flown on Waitangi Day and other significant occasions. On Waitangi Day 2010 the national Maori flag flew over the Auckland Harbour Bridge for the first time. It also flew at other nationally significant sites including Parliament, the Beehive, the National War Memorial, Te Papa, the National Library of New Zealand, and a number of government buildings. But there was far from universal support for the flag; some considered it too divisive and/or preferred to fly the United Tribes flag. It did not fly at Waitangi Treaty Grounds, and Ngai Tahu and Te Arawa did not support it being flown at official commemorations in their area.

Answer Sheet





TREATY OF WAITANGI TIRITI O WAITANGI































Tools, Wordfind 2



































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Task: Missing Letters:

Māori

New

Zealand

Sixth

Aotearoa

Kiwi

Proud

Waitangi

February

Task: Who Are We? / Picture Cues



Who Are We? / Picture Cues

Image A: Captain William Hobson

Image B: James Busby

Image C: James Reddy Clendon

Image D: Tamaki Waaka Nēnē

Image E: Lord Normanby

Image F: Reverend Henry Williams

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Quiz Questions

(as some answers will vary (AWV), not all questions have answers listed below)

Q1= February 6 Q2=1840 Q3=1934 Q4=Archives NZ Q5=Yes, 1974-1975 Q6=39 Q7=Treaty of Waitangi Q8=Bay of Islands, Northland

Q9=AWV Q10=Te Tii Marae Q11=Kawiti Q12=2 Q14=AWV Q13=3

Individual Unit Plan example - NZ Revised Curriculum Curriculum Theme / TREATY OF WAITANGI TIRITI O WAITANGI Term/ Year/Class Week/Yr Level/s Unit FEBRUARY 6TH, 1840 Curriculum Teacher/s School Area/s: Vision Confident Connected Actively Involved Lifelong Learners **Principles** High Expectations Treaty of Waitangi **Cultural Diversity** Inclusion Learning to Learn Community Engagement Coherence Future Focus Values Excellence Innovation, Inquiry and Curiosity Equity Community and Participation **Ecological Sustainability** Integrity **Key Competencies** Thinking Using Language, Symbols and Texts **Managing Self Relating to Others Participating and Contributing** (Tick) Official Languages used in the Unit **English** ─ Māori Sign Language **Learning Goals / Objectives / Skill Focus Teachings / Learning Experiences / Student Tasks**

Individual Unit Plan Assessment / Evaluation example - NZ Revised Curriculum

Theme / Unit	TREATY OF WAITANG TIRITI O WAITANGI FEBRUARY 6TH, 1840					Curricu Level			Term/ Week/Yr		Year	/Class	
Curriculum Area/s:						Teache	er/s				School		
Vision	Co	onfident		Connected				Act	ively Involved			Lifelor	ng Learners
Principles	High Expectations	Treaty of Waitangi	Cult	tural Diversity	Inclu	usion	Learnin	g to Learn	Community E	ngagement	Coheren	ce	Future Focus
Values	Excellence	Innovation, Inquiry and C	uriosity	Diversity	E	quity		Community	and Participation	1	Ecological Su	stainability	Integrity
Key Competencies (Tick)	Thinking	Using Lang	uage, Sy	ymbols and Te	xts		lanag	ing Self	Relati	ng to Othe	rs	Participa	ting and Contributing
Official Languages used (Tick)	in the Unit	E	nglish					□ Māori				Sign Lar	nguage
Date of Assessment/Eva	aluation:		Ass	essment Metho	ods/To	ools use	ed:						
Notes/Successes/Barr	iers/Concerns/	Future Actions/Te	acher C	Comments etc:	<u>!</u>								

Student Achievement Results for this Unit

	<u>v</u>	Vell Below	<u>Below Exp</u>	ectation/Standard	<u>At Expe</u>	ctation/Standard	Above Ex	oectation/Standard		
	Expect	ation/Standard		<u>(BS)</u>		(ATS)		(ABS)		
nent Data and Irenas		(WBE)								
Assessment	Boys:	Girls:	Boys:	Girls:	Boys:	Girls:	Boys:	Girls:		
	Māori:	European:	Māori:	European:	Māori:	European:	Māori:	European:		
	Other E	thnic Groups:	Other Ethni	c Groups:	Other Ethn	ic Groups:	Other Ethn	Other Ethnic Groups:		

General Curriculum Levels: Level 1=Years 1 and 2; Level 2=Years 3 and 4; Level 3=Years 5 and 6; Level 4=Years 7 and 8