

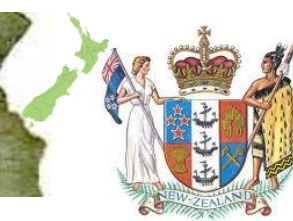
Teacher Notes

- 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.

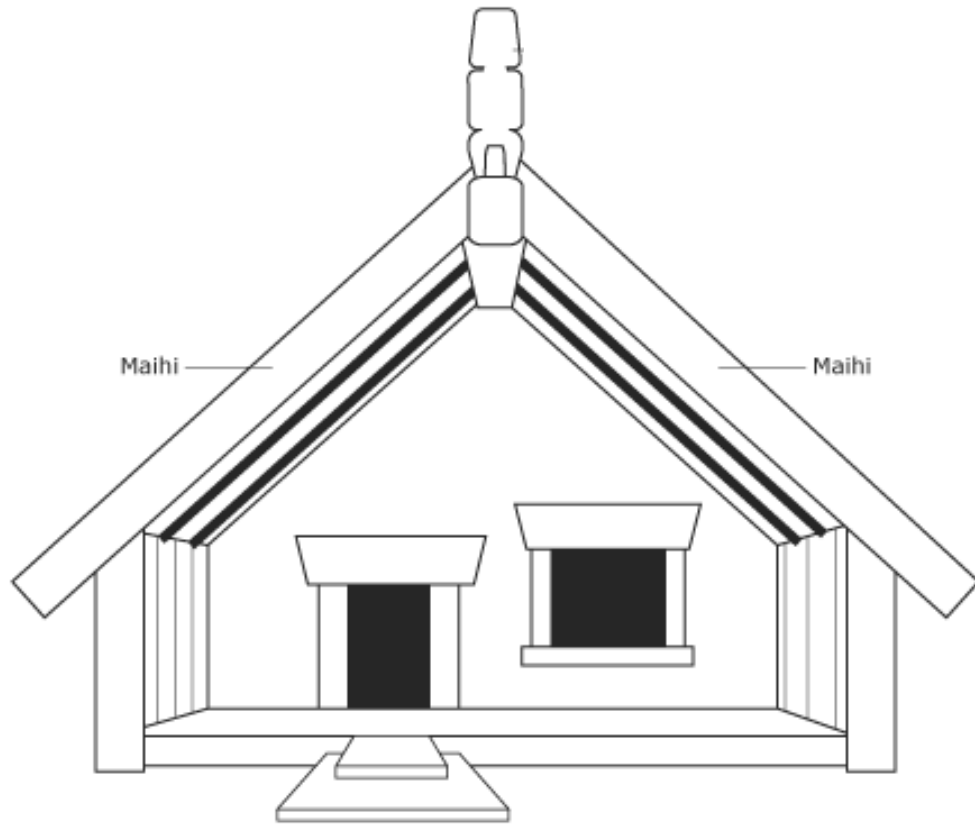
We are one yet different, and different yet one. It is our differences that make us one. We are Aotearoa.



TREATY OF WAITANGI
TIRITI O WAITANGI
FEBRUARY 6TH, 1840



Colour the words and picture, then rewrite the words on the line below each word.



W H A R E

My Name: _____

Waitangi

whare

maihi



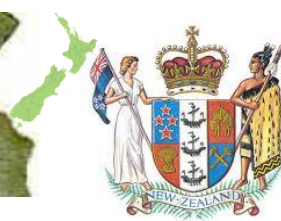
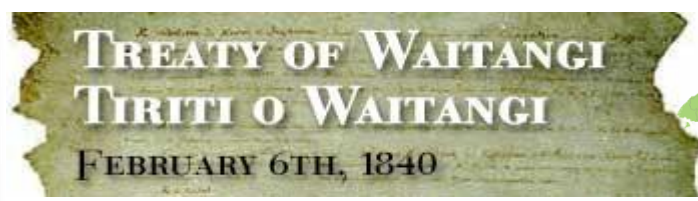
TREATY OF WAITANGI
TIRITI O WAITANGI
FEBRUARY 6TH, 1840



Colour in/trace the words and then colour in the picture. Note that, the Monday is also when it is observed (8th Feb).

Waitangi Day
is on the
6th February.
It is on a Saturday.

My Name: _____



Using the information below, find the answers to the questions on the right.
 Then trace over the sentence words below.
 Then using a blank piece of paper/card, draw your own picture to do with
 Waitangi Day or Māori culture.

Waitangi Day is on the
 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?

My Name: _____



TREATY OF WAITANGI TIRITI O WAITANGI FEBRUARY 6TH, 1840



Write down three or more words about each picture shown.

My Name:



New Zealand





TREATY OF WAITANGI
TIRITI O WAITANGI
FEBRUARY 6TH, 1840



Wordfind 1: Trace over/colour in each word shown on the right. The find each word in the wordfind. The words can be across or up and down. There are 9 words altogether.

D	A	O	R	A	E	T	O	A	D
L	F	J	S	I	X	T	H	F	U
A	E	I	N	E	W	W	D	R	O
I	B	G	F	P	F	J	J	M	R
S	R	N	N	K	I	W	I	B	P
E	U	A	K	G	Q	J	Q	P	X
X	A	T	D	N	A	L	A	E	Z
B	R	I	N	S	B	C	Y	D	C
M	Y	A	R	K	M	Ā	O	R	I
T	E	W	Y	A	I	N	Q	T	Y

Māori
Zealand
Sixth
Aotearoa
Kiwi
Proud
New
Waitangi
February

My Name:



TREATY OF WAITANGI
TIRITI O WAITANGI
FEBRUARY 6TH, 1840



Colour in the image. Then on the rest of the page, write some words which are related to what Waitangi Day is all about for all New Zealanders. Waitangi Day means...



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copyright
Janet M Davies
2008

My Name:



TREATY OF WAITANGI
TIRITI O WAITANGI
FEBRUARY 6TH, 1840



Task A.

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.

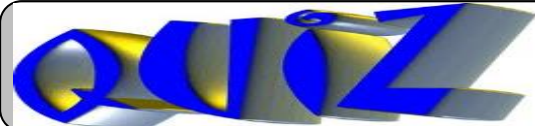
Task C.

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.

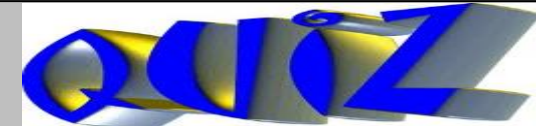
Task D.

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.

My Name:



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?

My Name: _____

Task B: Your job is to make up your own 10 (Junior/Middle) or 20 (Middle/Senior) question quiz. You could do this in 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



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/autobiography about them. Try and do this in your own words rather than simply copying the information you have found.

My Name: _____

A.



Lord Normanby

C.



Reverend Henry Williams

E.



Tamati Waaka Nēnē

B.



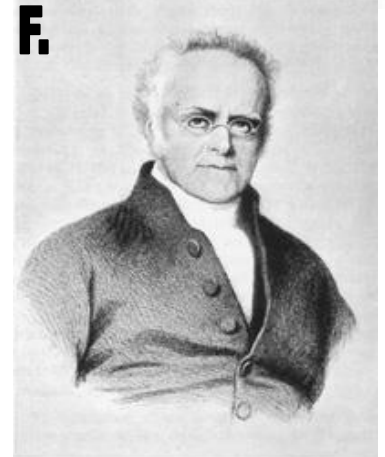
Captain William Hobson

D.

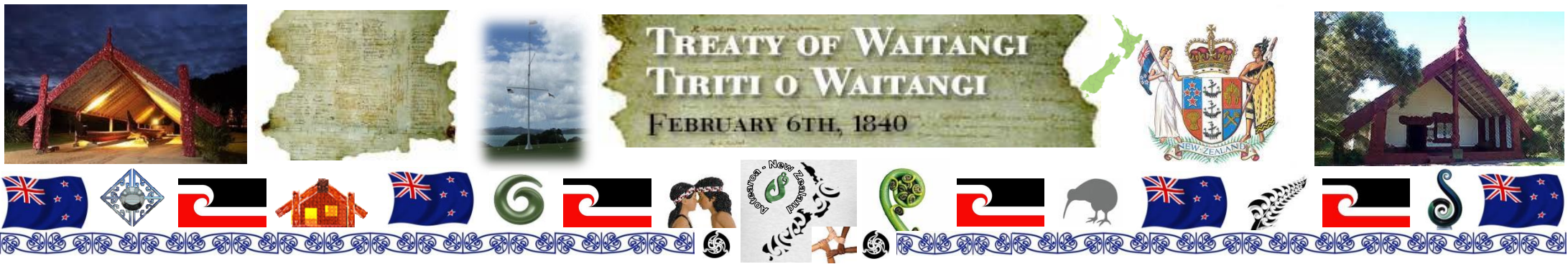


James Busby

F.



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.

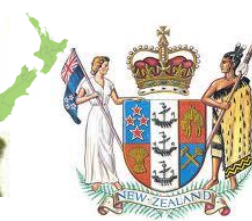
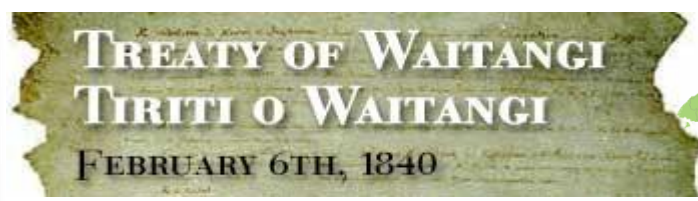
You will need to plan this carefully to decide not only how you are going to present it, but also ensuring you have all/enough information to be able to report the event. You may choose to use sound, posters, photos, other images, props, models etc.

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).

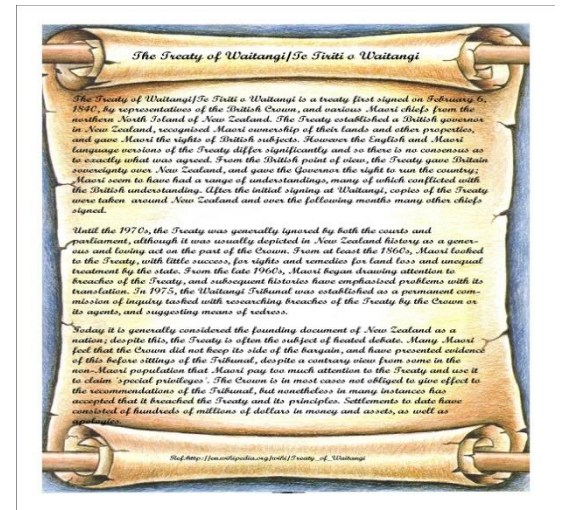
Remember, think about all aspects, be organised, have a good idea of where you are heading, and have fun.

Name/s:



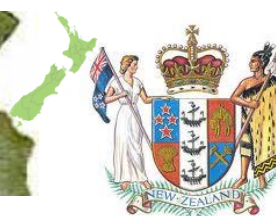
My Treaty

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).



My Name:

Reference Sheet 2



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.

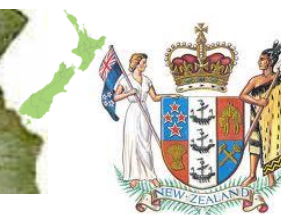
Waitangi also hosts a three-day festival that includes music, dance, food and traditional Māori customs.

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.

Reference Sheet 3



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.

Reference Sheet 4



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.

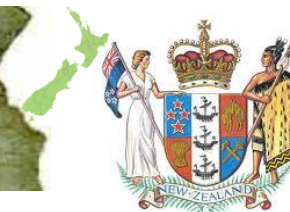
Article the first [Article 1]: The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty 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.

Reference Sheet 5



Māori Text of the Treaty:

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 wakaetia 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 kau 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 aiane 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 Rangatira 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 wakaetanga 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 wakaetia 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.

Reference Sheet 7



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 emissary 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.

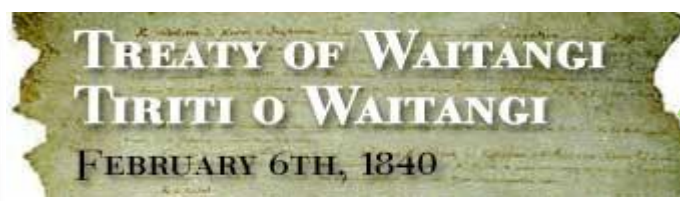
James Busby: After 13 Northern Maori Chiefs wrote to King William of Britain in 1831, asking him to become their Protector, a decision was made to provide an official British Consul in New Zealand. James Busby of Australia was assigned the position in 1832 and took up office in New Zealand in 1833. Unfortunately, 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 Nêhê: As a war leader fighting alongside his relative Chief Hongi Hika, who started the musket wars, Tamati Waaka Nêhê 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 Nêhê 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 Nêhê 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 Nêhê 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 Nêhê 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



The National Māori Flag



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 hiko 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 FEBRUARY 6TH, 1840



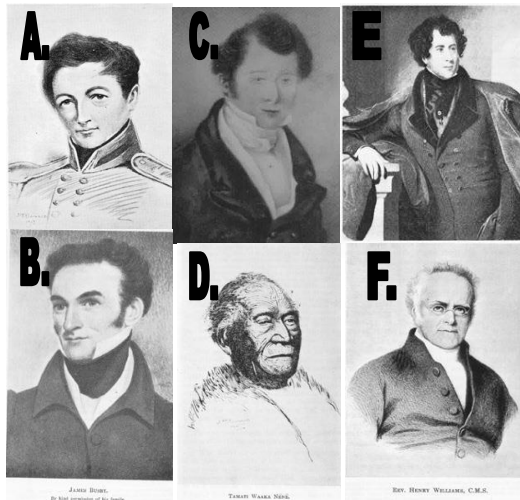
Task: Wordfind 1

D	A	O	R	A	E	T	O	A	D
L	F	J	S	I	X	T	H	F	U
A	E	I	N	E	W	W	D	R	O
I	B	G	F	P	F	J	J	M	R
S	R	N	N	K	I	W	I	B	P
E	U	A	K	G	Q	J	Q	P	X
X	A	T	D	N	A	L	A	E	Z
B	R	I	N	S	B	C	Y	D	C
M	Y	A	R	K	M	Ā	O	R	I
T	E	W	Y	A	I	N	Q	T	Y

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

Task: Wordfind 2


A	D	T	E	T	I	I	M	A	R	A	E	S	P	I	O
P	I	F	G	W	A	I	T	A	N	G	I	A	D	W	Z
Q	H	T	X	I	S	Y	R	A	U	R	B	E	F	Y	C
P	T	Y	N	T	V	J	L	N	F	F	B	P	L	H	U
W	G	K	E	F	K	P	Q	W	M	Q	G	I	U	W	L
D	A	W	L	J	Y	O	I	D	L	O	Y	P	J	G	T
N	N	H	P	L	P	F	P	Q	V	G	N	X	C	U	
N	E	N	B	A	Y	O	F	I	S	L	A	N	D	S	R
A	O	W	A	V	A	A	B	Y	V	I	J	V	F	N	E
O	Y	I	Z	E	P	K	M	U	O	L	Q	P	K	E	S
T	E	H	T	E	P	T	J	D	Y	C	L	X	X	U	C
E	W	G	K	I	A	O	M	D	O	C	U	M	E	N	T
A	I	G	I	F	D	L	R	X	O	O	C	S	A	V	U
R	H	I	W	Y	M	A	A	U	L	A	G	M	U	B	E
O	Q	X	J	P	T	M	R	N	E	A	X	K	H	P	D
A	V	U	Z	R	P	P	G	T	D	V	H	M	H	Z	G

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
- Q13=3
- Q14=AWV


Individual Unit Plan example - NZ Revised Curriculum

Theme / Unit						Curriculum Level/s		Term/Week/Yr		Year/Class	
Curriculum Area/s:						Teacher/s				School	
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		Diversity	Equity	Community and Participation		Ecological Sustainability	Integrity	
Key Competencies (Tick)		<input type="radio"/> Thinking	<input type="radio"/> Using Language, Symbols and Texts		<input type="radio"/> Managing Self	<input type="radio"/> Relating to Others		<input type="radio"/> Participating and Contributing			
Official Languages used in the Unit		<input type="checkbox"/> English			<input type="checkbox"/> Māori			<input type="checkbox"/> Sign Language			

Learning Goals / Objectives / Skill Focus

Teachings / Learning Experiences / Student Tasks

Individual Unit Plan Assessment / Evaluation example - NZ Revised Curriculum

Theme / Unit					Curriculum Level/s	Term/Week/Yr	Year/Class		
Curriculum Area/s:					Teacher/s	School			
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		Diversity	Equity	Community and Participation		Ecological Sustainability	Integrity
Key Competencies (Tick)	<input type="radio"/> Thinking	<input type="radio"/> Using Language, Symbols and Texts		<input type="radio"/> Managing Self	<input type="radio"/> Relating to Others	<input type="radio"/> Participating and Contributing			
Official Languages used in the Unit (Tick)	<input type="checkbox"/> English			<input type="checkbox"/> Māori		<input type="checkbox"/> Sign Language			
Date of Assessment/Evaluation:	Assessment Methods/Tools used:								
<u>Notes/Successes/Barriers/Concerns/Future Actions/Teacher Comments etc:</u>									

Student Achievement Results for this Unit

Assessment Data and Trends	<u>Well Below Expectation/Standard (WBE)</u>		<u>Below Expectation/Standard (BS)</u>		<u>At Expectation/Standard (ATS)</u>		<u>Above Expectation/Standard (ABS)</u>	
	Boys:	Girls:	Boys:	Girls:	Boys:	Girls:	Boys:	Girls:
	Māori:	European:	Māori:	European:	Māori:	European:	Māori:	European:
	Other Ethnic Groups:		Other Ethnic Groups:		Other Ethnic Groups:		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