**Treaty of Waitangi Drama Script ‘The Signing’**

**Links to English in the New Zealand Curriculum**

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| **Level** | **Strand** | **Achievement Objectives** |
| 5 | Written Language Reading | * discuss language, meanings, and ideas in a range of contemporary and historical texts, relating their understandings to personal experience, purposes, audience, and other texts (close reading)
 |
| 5 | Written Language Writing | * write coherent, logical instructions, explanations, and factual accounts, and express and argue a point of view, linking main and supporting ideas, and structuring material in appropriate styles in a range of authentic contexts (transactional writing)
 |
| 5 | Visual Language Presenting | * use and combine verbal, visual, and dramatic features to communicate information, ideas, or narrative to an identified audience
 |
| 6 | Written Language Reading | * discuss and analyse language, meanings, ideas, and literary qualities in a range of contemporary and historical texts, taking account of purpose, audience, and other texts (close reading)
 |
| 6 | Written Language Writing | * write clear, coherent instructions, explanations, and factual reports and express and justify a point of view persuasively, structuring material confidently, in appropriate styles for different audiences, in a range of authentic contexts (transactional writing)
 |
| 6 | Visual Language Presenting | * use and combine a variety of verbal, visual, and dramatic features to communicate information, ideas, narrative, or other messages to different audiences
 |
| 7 | Written Language Reading | * analyse critically language, meanings, and ideas in a wide range of contemporary and historical texts, discussing and interpreting their literary qualities and effects in relation to purpose and audience (close reading)
 |
| 7 | Visual Language Presenting | * use and adapt production techniques and technologies to communicate information, ideas, narrative, or other messages for different purposes and audiences
 |
| 8 | Written Language Reading | * analyse, interpret, and respond to language, meanings, and ideas in contrasting texts from a wide range of genres, traditions, and periods, evaluating their literary qualities and effects in relation to purpose and audience (close reading)
 |
| 8 | Visual Language Presenting |  use and adapt production techniques and technologies to communicate information, ideas, narrative, or other messages, integrating verbal, visual, and dramatic features to achieve a range of effects |

**Introduction**

The activities below do not lend themselves to the entirety of each achievement object listed above but they do meet parts of each achievement objective.

Activity one has been designed specifically for levels 7 & 8 but can be easily adapted for levels 5 & 6. Activity two has been designed specifically for levels 5 & 6 but can be easily adapted for levels 7 & 8. The achievement objectives have been included above for levels 5 to 8 so you can see how you might adapt the activities for each level.

**Teaching and Learning Activities**

**1. Treaty of Waitangi Drama Script ‘The Signing’**

This activity is based on the drama script ‘**The Signing’** (see below for script)*.*

Level 7 & 8

Close reading: exploring language; thinking critically; processing information

* Make enough copies of the drama script for students to have their own copy.
* Teacher and students read the script together.
* Students interpret and discuss the meanings of each text, noting distinctive language features, including vocabulary, text structure, grammar, inflections, and imagery.
* Teacher clarifies for the students some reasons for the changes they note, and the appropriate terminology for discussing them.
* In groups, or individually, students rewrite the script for a contemporary audience, making changes they think necessary to convey the meaning and purpose. The rewriting is annotated to explain the decisions for each change.
* Students share their information, noting major features of difference in their two scripts.

**2. Treaty of Waitangi Follow Up Questions ‘The Signing'**

This activity could be done in pairs or small groups. A **student worksheet** is provided below.

Students may be able to work out some of the answers to these questions from the script. However, they will need to research out other sources of information that will help them with these questions. Some sources have been provided below.

1. What were the main reasons that Māori chiefs were persuaded to sign the Treaty of Waitangi?
2. What were the main reasons that Māori chiefs were unwilling to sign the Treaty of Waitangi?
3. How many people actually signed the Treaty sheet at Waitangi?
4. Who were the main signatories at Waitangi (for both sides)?
5. How many Treaty sheets were sent around the country to be signed?
6. Did any women sign the Treaty of Waitangi? How many, if any?
7. How many signed the Treaty of Waitangi altogether (both versions)?
8. How many signed the English version?
9. How many English versions of the Treaty were sent around the country and were signed?
10. A 'draft' of the English version of the Treaty was found in 1992 at the home of the Littlewood family. There is strong evidence suggesting this 'Littlewood' version was in fact the final draft of the English version, rather than the one signed at Port Waikato. How different is it from the accepted English version, and why is the difference significant?
11. What was the purpose of the Preamble to the Treaty?
12. How many Articles were there in each version of the Treaty?
13. What was the so-called '4th Article' of the Treaty about?
14. What was the first Article of the Treaty about?
15. What was the main difference between Article 1 of the English and Māori versions of the Treaty?
16. What was the main difference between Article 2 of the English and Māori versions of the Treaty?
17. What was the main difference between Article 3 of the English and Māori versions of the Treaty?
18. How did the Principles of the Treaty of Waitangi come about?
19. What were the first three Treaty principles, each starting with the letter 'p'.
20. What are the current Treaty principles?

**Useful websites and other resources**

Websites

History <http://www.nzhistory.net.nz/politics/treaty/background-to-the-treaty/new-zealand-in-the-1830s> (in English)

History <http://www.tiritiowaitangi.govt.nz/index.php> (in Māori)

History <http://www.archives.govt.nz/exhibitions/permanentexhibitions/treaty.php> (in English)

Media and Te Tiriti o Waitangi <http://www.trc.org.nz/downloads/report2007.pdf> (in English)

Articles in Te Ao Hou <http://teaohou.natlib.govt.nz/journals/teaohou/index.html> (in Māori and English)

History <http://www.waitangi-tribunal.govt.nz/treaty>(in English)

Early history and events leading up to the signing of the treaty [http://www.waitangi**.**com](http://www.waitangi.com) (in English)

Books

Ballara, A. (2003). Taua – 'Musket Wars', 'land wars' or tikanga? Penguin Books.

King, M. 2003). The Penguin History of New Zealand. Penguin Books.

Moon, P., & Briggs, P. (2004). The Treaty and its Times – the illustrated history. Resource Books (www.resourcebooks.co.nz).

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Orange, C. (2004). An Illustrated History of the Treaty of Waitangi. Bridget Williams Books Ltd.

### Treaty of Waitangi – A Drama Script

### 'The Signing'

*This drama script is based on conversations written down by people like William Colenso, who attended the signing of the Treaty at Waitangi, and on other source and eyewitness material describing the event. The wording from the English and Māori versions of the Treaty of Waitangi is carefully woven into the script, including information from the Preamble and the three Articles.*

*Allocate each role to someone in your class or group, then read through the script. Be aware that the language is that of adults, and in some cases is written in formal English or 'old' English (usually the translations of what the Māori chiefs might have said at the time). You will need to stop every so often to read the footnotes and discuss the implications of these new bits of information.*

**Scene** – **Waitangi, New Zealand, Feb 5 1840**

**Participants:**

*Lieutenant- Governor William Hobson*

*Henry Williams*

*James Busby[[1]](#footnote-1)*

*William Colenso*

*Pompallier*

*Other missionaries, officers and officials*

*Māori Chiefs:*

*Te Kēmara*

*Rewa*

*Moka*

*Hone Heke*

*Tāmati Waka Nene[[2]](#footnote-2)*

*Many other chiefs and their followers*

**Scene:**

*Lieutenant- Governor William Hobson, Henry Williams, James Busby, William Colenso, other missionaries, officers and officials are sitting at a table set up on a raised platform at the back of the tent. Busby and Pompallier are on Hobson’s left, with the other missionaries sitting behind him. Settlers, dressed in their finery, occupy the side areas inside the tent.*

*Māori Chiefs: Te Kēmara, Rewa, Moka, Hone Heke, Tāmati Waka Nene[[3]](#footnote-3) and many other chiefs and their followers (over 200 in all) are seated in the main area in front of the table.*

*Hobson and Williams have two copies of the Treaty in front of them – the Māori one being held by Williams, the English one in front of Hobson. While this script is mostly in English, in effect a majority of the dialogue would have been in te reo Māori. The dialogue of Māori speechmakers' has been 'translated' into the equivalent English words and phrases.*

**Drama Script**

**Hobson** – *(Turning to Williams, quickly and quietly states to the assembled officials:)* Let me remind you before we start, that Lord Normanby has asked me to gain the free and intelligent consent of these natives before we British impose sovereignty over them[[4]](#footnote-4). If we do not get their consent, we will still have to get control over our own people – to get them to behave. I am satisfied that the version we wrote on the boat over these last few days lets us establish a government here. If everyone agrees, the natives will get to keep ownership of all their lands and assets, and more importantly, we get to control the sale of lands. However, let me repeat to you that we don't have time to debate the issue at length. Our key aim must be to gain their consent to ceding[[5]](#footnote-5) to our sovereignty.

(Some of the Māori chiefs and those present understand English and have heard Hobson’s statements to Williams. They quickly tell their fellow listeners in te reo Māori what has been said. The statement causes a few laughs and comments from among the gathering, such as ‘Behold – he looks like a woman too[[6]](#footnote-6). I wouldn’t mind his pōtae (hat)[[7]](#footnote-7). His voice is a not powerful etc’).

Hobson now turns to speak to the gathered chiefs and their followers and all fall silent. In a loud voice, speaking towards the chiefs and their follower, he proclaims:

I bring you greetings from Victoria, Queen of England, who, with thoughts of kindness and good will towards all New Zealanders, has sent me as her special messenger. She wishes only good for the chiefs, and has sent me here as Governor, as Kāwana[[8]](#footnote-8).

**Williams** – *(In a reasonably loud voice speaks the following words in Māori).* This Rangatira[[9]](#footnote-9) is here in place of the Almighty Queen of England. He is her Māngai, her Voice. It is my honour to speak, therefore, on behalf of our Royal Queen and her representative Lieutenant-Governor Hobson. I also speak on behalf of Almighty God above[[10]](#footnote-10). My fellow missionaries here bear witness to the truth of my undertaking.

*(There are nods and murmurs all around from members of the public and clergy. Māori remain silent).*

**Hobson** (to Williams)– Tell them that the Queen, in her Gracious Bounty, wishes to protect all her people, no matter where they are and who they are. But the law of England gives no civil powers to Her Majesty outside her own dominions. Thus, her efforts to do you good will be futile unless you consent to her being their sovereign. This Treaty, which we have been preparing on the boat for you to consider, will seal her desire to protect you.

**Williams** (to the assembled chiefs) – The Queen offers you her protection…if you agree to sign this paper – this Treaty. (*Some of the young men yell out* *‘We don’t need the protection of a female! We are warriors. You need protection from us!' )*

**Hobson** – Many of you have already sold land to some of her subjects and encouraged many among us to come and live with you[[11]](#footnote-11). However, just as Her Majesty is always ready to protect her subjects, who may go where they please, she is also ready to restrain them when they break her laws.[[12]](#footnote-12) This Treaty will help establish her laws. So I will now read the Treaty to you.

**Williams** – I will read this version in your own language.

**Busby (to the chiefs)** – You should also know that the Queen wishes to protect Māori now and forever - from those settlers who have stolen your land in the past and who have committed crimes against your people. There are more settlers coming[[13]](#footnote-13) and signing the Treaty with Her Majesty will protect you from any harm the newcomers may cause. Governor Hobson will also protect your lands that have not been sold as yet.

**Williams** – She wishes to protect you…there are more settlers coming. You need to be protected from their lawlessness.

**Hobson** – Tell them that she does not want their land, but she wants their agreement, *to put in place her authority to rule – her sovereignty* – so that she can protect them and their lands.

**Williams** – The Rangatira is saying that he has been given the power by Her Royal Majesty to *establish a government[[14]](#footnote-14)* for all the Chiefs, to protect their lands from those who might wish to take the land from their iwi and hapū, now and in the future.

**Hobson** – Tell them that We – that the Queen - will never take their lands by force.

*There is much amusement and comment from some of the listeners. Snide comments echo back and forth (such as:* ‘*What they going to take it with? Is the Busby going to bring his muskets and his huge army? Man o War without Guns!' (There are a few titters and jeers all round at that comment)[[15]](#footnote-15).' Maybe he will use our muskets* *to do the job? etc').*

**Williams** – The Queen only wishes to show her love for you. Your mana will remain uncompromised. You will remain the Rangatira over your lands. The Queen will be the Governor, the protector – over you and all her people. And if you wish to sell your land, you can do it in future under the Queen's protection[[16]](#footnote-16).

**Hobson** – Tell them that it is important to the Queen that they remain chiefs of their land, their villages, forests and rivers and all their treasured possessions[[17]](#footnote-17). Their mana will remain intact. And I will, as her Voice, stay here to make sure that Her Word is kept. This Treaty will be our agreement *(picks it up and shows them)*.

**Williams** – This Treaty *(pointing to it)* will give you God’s protection, even as the Queen is God’s representative on earth. The Lieutenant Governor Hobson will also protect you - just as I, and my fellow missionaries, have protected you. This Treaty is our covenant[[18]](#footnote-18) to protect you and all your possessions.

*There are general murmurs of approval at this statement, especially among some of the older Māori. Then Te Kēmara stands up*.

**Te Kēmara** - Health to thee o Governor. Kia ora koe. This is my response to thee o Governor. I am not pleased towards thee. I do not wish for thee. I will not consent to thee remaining here in this country. If thou stayest as Governor, then perhaps Te Kēmara will be judged and condemned for his past. *(Te Kēmara gestures with a cutting motion across his neck)*.[[19]](#footnote-19) Yes, indeed, and even more than that – even hung by the neck. No, no, no: I shall never say ‘Yes’ to you staying. Were all to be on an equality, then, perhaps, Te Kēmara would say ‘Yes’. But for the Governor to be up and Te Kēmara down – The Governor high up, up, up, and Te Kēmara down low, small, a worm, a crawler, - No! No! No!

O Governor! My land is gone, gone, all gone. The inheritances of my ancestors, fathers, relatives - all gone! Stolen! Gone with the missionaries! Yes they have it all! All! All! That bald headed man there, the Busby, and that man there, the Williams,[[20]](#footnote-20) they have my land.

This very land on which we are standing this day is MINE. This land! Even under my feet. It is mine no more. Return it to me, o Governor! Return me my lands! O Governor, I do not wish for thee to stay! And Te Kēmara says to thee, Go back! Let Busby and Williams arrange and settle matters for us natives as heretofore. I have spoken.

*(He sits among murmurs of approval – Āe! Āe! Tika koe[[21]](#footnote-21)! Rewa now stands up.)*

**Rewa**: *(turns to Te Kēmara first)* E tika ana tōu kōrero. (*This means ‘What you say is right. Turning to Hobson he continues*). O Governor. What do Native men such as us want of a Governor? Why do we want a foreign ruler in our lands? We are neither Whites, nor Foreigners. We are tangata whenua[[22]](#footnote-22)! This country is ours. But the land around here is now gone. Nevertheless – WE remain the Governors of this land. We are also the Rangatira, the chiefs, of this our father’s land. I will not say ‘Yes’ to the Governor’s remaining. No! No! No! Return! What!?? This land to become like Port Jackson[[23]](#footnote-23), and all other lands seen or found by the English. No! No! Return! I, Rewa, say to thee o Governor – Go back!

**Williams:** I have land, it is true, but people should remember if it were not for us missionaries they would not hold one foot of land here. I have a large family of eleven. I have shared my land with them all. The titles I have are good and honestly given and honestly earned.

**Busby:** I also deny that I robbed the natives as is suggested by the chiefs Te Kēmara and Rewa. I have always paid liberally for land that they pressed on me to buy.[[24]](#footnote-24)

**Moka** *(leaping to his feet)* I, Moka, Rangatira of Patukehado not want this Treaty! Will this Treaty stop the buying and selling of lands? Who will obey thee o Governor when you say no more buying or selling? Too many have agreed to take the land from us for the price of a musket, rum, tobacco and some trinkets. But the land cannot be bought or sold like goods. Papatuanuku, our Earth Mother, cannot be bought and sold. We are all here by her grace. We have allowed you to stay here and you have paid small for it.

Where are Clendon and Mair[[25]](#footnote-25) now? They who felled timber in this Bay of Islands and bought lands - notwithstanding the Governor’s proclamation that no more land can be bought. Do they listen to you? Would they and those yet to come listen to you?

**Kawiti** *(standing in haste)* I say no! Go back! What dost thou want here? We native men do not wish for thee to stay. We do not want to be tied up and trodden down. We are free. Let the missionaries remain, but as for thee? Return to thine own country. I will not say ‘yes’ to your sitting here. What? To be fired at in our boats and canoes by night? To be fired at when quietly paddling our waka by night, because the Governor says I can not go this way or that way – to be fired at by the Governor, his soldiers and his guns? Go back! There is no place for thee here.

**Wai:** Will you remedy the selling, the exchanging, the cheating and the lying, the stealing of the whites? O Governor. Yesterday I was cursed by a white man. Is that straight? The White gives us Natives a pound for a pig, but gives a white four pounds for a pig. Is that straight? No, no! If they listened and obeyed, that would be good. But have they ever listened to Busby?

**Williams**: *(stands in response to these comments).* E ngā rangatira! Kua rangona ō koutou kōrero. Let it be known that we, the missionaries, also fully approve of the Treaty. This Treaty is an act of love towards you on the part of the Queen. She wishes to ensure that your property rights and privileges remain secure. There will be no more stealing of land with her protection. This is her protection for you against other foreigners who might wish to take possession of your lands. This is her protection against the settlers yet to come.

There is general approval of this statement from a number of chiefs – especially the older ones.

**Hone Heke**: *(now stands slowly and replies):* To raise up, or to bring down? To raise up, or to bring down? Which? Which? Who knows? I say stay here. If thou shouldst return to England, we Natives are gone, utterly gone, nothinged, extinct. What then shall we do? Who are we?

*(Turns to the other chiefs)*

This Treaty, my friends, is a good thing. It is even as the bible, the word of God that we have seen written down and circulated among us here at Paihia.

(Turns back to Hobson).

Thou to go away? No, no, no! For then the French people or the rum sellers will have us Natives. Remain. Remain. Sit. Sit here – you with the missionaries, all as one. But we natives are as children – yes, mere children. Yes, it is not for us, but for you missionaries to decide what shall be. Remain, Governor, a father for us. If thou goest away, what then? We do not know.’ *(He sits. There is now much consternation among the listeners. Some agree with Hone Heke, others don’t, but clearly this is a turning point).*

**Tāmati Waka Nene**: *(Turns first to his own people).* I shall speak to ourselves first.[[26]](#footnote-26)

What do you say? That the Governor should go back? What then shall we do? *(There is a general hum of disquiet at the question)*. Is not the land we own here already gone? Is not this very land all covered with men, with strange men – with foreigners – just like the grass and the plants – over whom we have no control? In their eyes, we, the Natives of this land, are down low. They see themselves as high up – exalted. What? What do you say? The Governor should go back?

I am sick, I am dead, killed by you! Had you spoken thus a long time ago, when the traders and grog sellers came – had you turned THEM away – then you might well have said to the Governor, ‘Go back!’. And that would have been the right thing to say – the correct, just thing to say. And I would have also said with you, ‘Go back’ – we together as one man, one voice. But now, as things are, no, no, no…

*(Turning to Hobson).* I say o Governor, stay…Do thou not go away from us. Remain for us… a father, a judge, a peacemaker. Yes, it is good; it is just, it is right! Sit thou here and dwell in our midst. Remain, do not go away. Do not listen to what the chiefs of Ngapuhi say. Stay thou our friend, our father, our governor.

**Te Kēmara** - No, no! Who says stay? Go away to thine own land. If thou said – return to Te Kēmara all his land, then that would be good. I shall never say ‘Yes’ to you staying. But for the Governor to be up and Te Kēmara down? No! No! No! Shall I be thus *(crossing his wrists as if handcuffed)*? Thus? Say to me Governor. Speak. Like this eh? Come! Come! Speak to me! *(He approaches Hobson and grabs his hand, vigorously shaking it)* How do ye do, eh, Governor? How do you do, eh, Mr Governor?

**Hobson**: Indeed. Yes indeed. Tell them I will leave them one clear day to reflect on my proposal. We will meet again on the 7th. I will ask the missionary Richard Taylor to re-write the Māori version on a larger sheet of parchment. Let us now return to the boat.

**Post Script**

*The following day, however, Hobson was hastily summoned to return to shore, as he heard word that all the Chiefs were now preparing to go home. There Waka Nene and Hongi Hika agreed to sing the document, and the other chiefs (mostly) fell into line and began signing as well. This is when Hobson is supposed to have uttered to each signee: 'He iwi kotahi tātou' – we are all one people now'*

*This short drama script and notes was adapted and prepared by Paora Howe (Te Arawa - Ngāti Whakaue, Tuhourangi, Tainui- Ngāti Mahuta and Ngāpuhi – Māhurehure).*

**Student Worksheet A**

**Name/s: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**1. Treaty of Waitangi Drama Script ‘The Signing’**

Follow Up Questions from the Script 'The Signing'

You may be able to work out some of the answers to these questions from the script. However, you will need to research out other sources of information that will help you with these questions. Some sources have been provided below.

1. What were the main reasons that Māori chiefs were persuaded to sign the Treaty of Waitangi?
2. What were the main reasons that Māori chiefs were unwilling to sign the Treaty of Waitangi?
3. How many people actually signed the Treaty sheet at Waitangi?
4. Who were the main signatories at Waitangi (for both sides)?
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9. How many English versions of the Treaty were sent around the country and were signed?
10. A 'draft' of the English version of the Treaty was found in 1992 at the home of the Littlewood family. There is strong evidence suggesting this 'Littlewood' version was in fact the final draft of the English version, rather than the one signed at Port Waikato. How different is it from the accepted English version, and why is the difference significant?
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**Useful websites and other resources**

Websites

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1. This is the same James Busby who was the first British Resident and who tried to establish the Declaration of Independence five years earlier. Busby was very influential in the writing and format of the Treaty. [↑](#footnote-ref-1)
2. These are certainly some of the main chiefs from the region at the time – some were among the most feared and powerful chiefs, especially twenty or so years before, as they were the first to get access to muskets in large numbers. [↑](#footnote-ref-2)
3. These are certainly some of the main chiefs from the region at the time – some were among the most feared and powerful chiefs, especially twenty or so years before, as they were the first to get access to muskets in large numbers. [↑](#footnote-ref-3)
4. This point can be found in the text of Lord Normanby's letter that Hobson was given, and on which Hobson has based the Articles of the Treaty. [↑](#footnote-ref-4)
5. 'Gain their consent to ceding to our sovereignty' means 'Getting Māori agreement to hand over all their mana and power to us, the British, who will be then be their rulers'. The Māori word that comes closest to the notion of sovereignty is 'mana'. Would Māori have been willing to hand their mana over to a foreign power? [↑](#footnote-ref-5)
6. Hobson represents Queen Elizabeth, so the Māori make fun of the fact that Hobson is ruled by a woman [↑](#footnote-ref-6)
7. Māori would have been impressed by the fact that Hobson was wearing his 'number one' navy uniform. [↑](#footnote-ref-7)
8. Governor (or the literal translation Kāwana) is a different proposition from the notion of Sovereign. Māori were aware of what the difference was. Many read the bible assiduously, and knew the story of Pontius Pilot, the man who betrayed Jesus, and his relationship to Caesar of Rome, the Imperial ruler. [↑](#footnote-ref-8)
9. A *tira* is a group. *Ranga* or *raranga* is to weave. A chief's role was to weave together the group he or she led. [↑](#footnote-ref-9)
10. Williams is the main translator and knows Māori would never give away their mana. He uses the 'elevated' language one might expect from a man of the cloth. Note that Williams was fluent in te reo Māori and well respected. [↑](#footnote-ref-10)
11. Many Māori chiefs saw real advantage in having Pākehā – especially traders – as partners to their tribes, and often offered their daughters as a dowry. It 'kept them close' as it were – which is what Māori did with many potential allies. They would also 'reward' them by allowing them to settle in their regions under their protective umbrella. Whether this meant Māori actually 'sold' land to them or not was a point of debate. Māori notions of land ownership were vastly different from those of Pākehā. [↑](#footnote-ref-11)
12. This is a not-so-veiled reference to the many ruffians and villains who had landed on New Zealand shores, often having jumped ship or escaped from an Australian penal colony, and who literally behaved as they pleased because there were no courts or police to protect anyone – Māori or Pākehā. [↑](#footnote-ref-12)
13. This point is made in both Treaty versions in the Preamble. [↑](#footnote-ref-13)
14. This 'rough translation' of course lies at the heart of the differences between the English and Māori versions – the latter being of course the one that these chiefs were considering. So while Hobson might be speaking from the English version, Māori would have been listening to the Māori version. [↑](#footnote-ref-14)
15. The 'Man o War comment refers to the fact that as First British Resident, Busby had had no real power because he did not have the armed forces to back his will. [↑](#footnote-ref-15)
16. Article 2 of both versions includes the request for Māori, if they wish to sell lands, to sell in future only to the Crown (that is, to the Queen or her representatives) as a first step. It wasn't long before this Article was overridden by the Crown because the process was regarded as being too slow. [↑](#footnote-ref-16)
17. Treasured possessions' is of course captured in the word 'taonga'. The English version mentions 'and other properties''. This statement actually combines the wording of the 'official' English and Māori versions of Article 2. [↑](#footnote-ref-17)
18. A covenant is more than a promise. It is a sacred pledge. [↑](#footnote-ref-18)
19. Te Kēmara was known for his earlier cannibalism which he had now stopped [↑](#footnote-ref-19)
20. Williams is reported to have been given up to 15,000 acres of land for his services at this date. [↑](#footnote-ref-20)
21. Tika koe – means 'You're right!' [↑](#footnote-ref-21)
22. Tangata whenua – people of the land [↑](#footnote-ref-22)
23. Port Jackson (now Sydney Harbour) – all the land had been 'taken' from Aborigines for the use of Pākehā settlers [↑](#footnote-ref-23)
24. It is a fact that both Busby and Williams had acquired large tracts of land. [↑](#footnote-ref-24)
25. James Reddy Clendon became a London merchant and ship owner in association with his brother, John Chitty Clendon, and began trading to New Zealand about 1828. In 1830 he visited the Bay of Islands in the City of Edinburgh, bought land from Pomare at Okiato, a few miles south of Kororāreka, and settled there in 1832 in partnership with Samuel Stephenson. His business prospered, and his friendship with Pomare, Nene, and other chiefs made him one of the most influential Europeans in northern New Zealand. He is supposed to have been present that day.

Gilbert Mair was an early settler and trader of the Bay of Islands, who later moved to Whangarei as a farm owner . He was in the kauri gum export business. His son (also Gilbert Mair) became a fluent Māori linguist and took a keen interest in the race, its traditions, history, and customs. [↑](#footnote-ref-25)
26. Tāmati Waka Nene and Hone Heke were critical in getting chiefs to sign on the following day. That almost certainly is why, later on, Heke was so incensed at Pākehā for breaking their agreement on this day. Hence the flag poles!! [↑](#footnote-ref-26)