

He toro ki ngā Elms

Visiting The Elms

A resource for teachers in collaboration with Hands on Tauranga



The aim of this resource is to assist teachers prior to a visit to The Elms, and to support teaching of the Aotearoa Histories curriculum

I roto i tēnei rauemi | The resource includes

- An overview of Tauranga history
- Information about The Elms and the people who lived and visited there
- Hands on objects for your class related to The Elms



'Tauranga in 1864',
<http://nzhistory.govt.nz/media/photo/tauranga-1864>,
(Ministry for Culture and Heritage)



The Aotearoa Histories Curriculum and The Elms : Years 1-3

Kōwhiringa ohaoha me te whai oranga | Economic activity

Living and working

The ways different groups of people have lived and worked in this rohe have changed over time.

KEY QUESTIONS

QUESTION

Living and working

Who were the first people to live in our area?

QUESTION

Living and working

What are the stories about how they have met their needs and wants?

QUESTION

Living and working

Who else has lived here over time?



<https://www.handsontauranga.co.nz/hot-items/the-arts/piupiu-hc156/>



<https://www.handsontauranga.co.nz/hot-items/taonga/toki-ko-hatu-hc222/>

LEARNING EXPERIENCES

Explore examples of:

- **how the first people who lived in the area provided for themselves and others** (for example, with food, shelter, clothing, technology, tools, work, and trade and exchange)
- **how groups who have lived in the area at different times have provided for themselves and others** (for example, with food, shelter, clothing, technology, tools, work, and trade and exchange).

Te Tiriti o Waitangi: other places in New Zealand where the nine separate sheets of Te Tiriti were signed – the two versions were taken around Aotearoa. More than 500 chiefs, including some women, signed. Not all Māori chiefs signed.

The Aotearoa Histories Curriculum and The Elms : Years 4-6

Tino rangatiratanga me te kāwanatanga | Government and organisation

Te Tiriti o Waitangi | The Treaty of Waitangi

Te Tiriti o Waitangi | The Treaty of Waitangi was signed in different places. The two versions of the Treaty say different things about who would have authority. Māori understandings were based on the version in te reo Māori, which the vast majority of Māori signed.

KEY QUESTIONS



QUESTION

Te Tiriti o Waitangi | The Treaty of Waitangi

How did iwi and hapū in our rohe participate (or not) in the signing of Te Tiriti o Waitangi | The Treaty of Waitangi? Who was present and what was debated? How was participation similar or different elsewhere?

QUESTION

Te Tiriti o Waitangi | The Treaty of Waitangi

What were the range of views expressed by Māori rangatira at the signings of Te Tiriti o Waitangi?

QUESTION

Te Tiriti o Waitangi | The Treaty of Waitangi

What are the differences between the English language and te reo Māori versions of the Treaty | Te Tiriti? What is the significance of these differences?

LEARNING EXPERIENCES

Explore examples of:

- **the range of views among rangatira Māori** – some expressed strong reservations, including the possible effects of the Treaty on chiefly authority, land, and trade; some were supportive, seeing Te Tiriti as a means of curbing Pākehā lawlessness and of ensuring ongoing, mutually beneficial trading relationships
- **the places where Te Tiriti | the Treaty was signed** – while approximately 500 people signed at various locations, not all had the opportunity to sign
- **the differences between the English language and te reo Māori versions** – differing key words and phrases and their meanings (for example, sovereignty, kāwanatanga, and tino rangatiratanga) and how they relate to the assurances the missionaries at Waitangi offered Māori about who would have authority and what they would have authority over.



'Treaty of Waitangi signed', URL:
<https://nzhistory.govt.nz/the-treaty-of-waitangi-is-signed>
(Ministry for Culture and Heritage), updated 6-Oct-2020

The Aotearoa Histories Curriculum and The Elms : Years 7-8

Tino rangatiratanga me te kāwanatanga | Government and organisation

Te Tiriti o Waitangi | The Treaty of Waitangi: background

The signings of He Whakaputanga o te Rangatiratanga o Nu Tireni | The Declaration of Independence and Te Tiriti o Waitangi | The Treaty of Waitangi emerged from a long period of complex interactions between hapū/iwi and newcomers in which Māori were the majority. These interactions, particularly those with missionaries, helped to facilitate the treaty process. Also important were the international events and ideas of the time that informed the Crown's thinking and actions.

KEY QUESTIONS



QUESTION

Te Tiriti o Waitangi | The Treaty of Waitangi: background

What was the significance of He Whakaputanga o te Rangatiratanga o Nu Tireni | The Declaration of Independence?

QUESTION

Te Tiriti o Waitangi | The Treaty of Waitangi: background

What factors influenced the Crown's decision to establish and sign Te Tiriti o Waitangi | The Treaty of Waitangi?

QUESTION

Te Tiriti o Waitangi | The Treaty of Waitangi: background

How did Māori experiences with early newcomers influence their decision to sign Te Tiriti o Waitangi?



Henry Williams



Hone Heke

Mana in Māori society

Mana was central to all political and economic relationships in traditional Māori society and has continued to shape internal and external interactions.

KEY QUESTIONS



QUESTION

Mana in Māori society

How was mana expressed in relationships between iwi and between iwi and Pākehā?

QUESTION

Mana in Māori society

How did iwi co-opt new ideas and technologies in the pursuit of mana, and what were some of the impacts of that?

QUESTION

Mana in Māori society

How did diseases brought by Europeans impact mana?

QUESTION

Mana in Māori society

How is mana evident in Māori protest actions?

Hands on Tauranga Elms Resource Kit

I tēnei rauemi ka kitea e koe |
In your Elms resource kit you will find

- A nibbed pen and ink well
- A builders plane and old nails
- A set of knucklebones
- Two horse shoes
- A slate board and slate pencils
- A clay pipe
- A sad iron
- A copy of Celia Brown's letters to her father, and a photo of her embroidery sampler
- A copy of Te Tiriti o Waitangi ki Tauranga
- A copy of the Deed of Sale for the Te Papa land purchases
- Photos of Alfred, Charlotte, Marsh and Celia Brown
- Photos of rangatira māori Wiremu Tamihana, Hōri Tūpaea, Henare Wiremu Taratoa

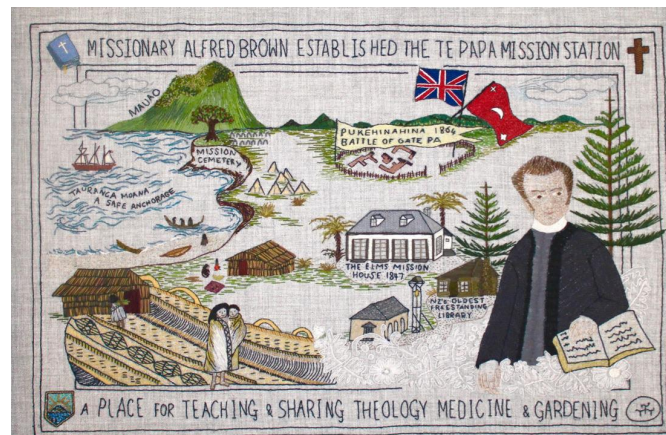


Kei te whakarite koe i tētahi haerenga akomanga ki te Elms? / Planning a class visit to The Elms?

- Book well in advance so you can get the date that suits you
- Arrange a pre-visit to familiarise yourself with the site
- Prepare your students with some background knowledge of The Elms (this resource will do just that!)

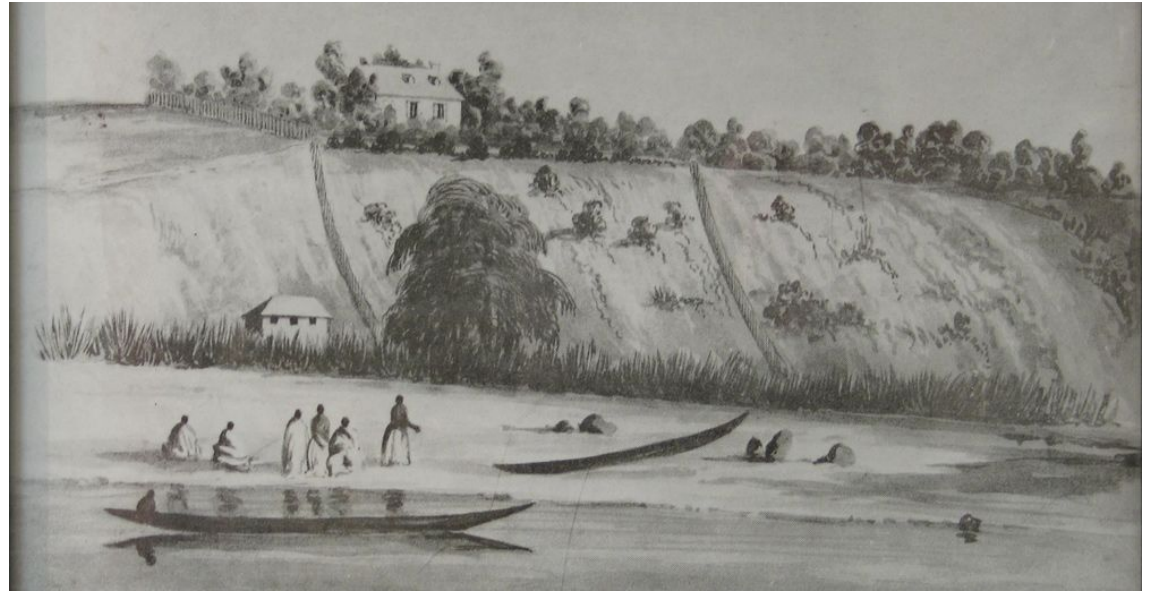
> Find out more here <https://theelms.org.nz/education/>

> Check out The Elms programme for schools pdf here <https://theelms.org.nz/wp-content/uploads/2021/11/website-power-point-2021.pdf>



Stitched tapestry by The Tauranga Embroiderers' Guild 2018
<http://www.sunlive.co.nz/news/190076-historic-tauranga-tapestry.html>

Learning about Aotearoa history, Tauranga history and The Elms



Early relationships in Aotearoa in the 1800's

Mutually beneficial

Sharing of knowledge and resources

- Whalers
- Sealers
- Sailors
- Traders- kauri, harakeke, kauri gum, potatoes > muskets, gunpowder, tobacco, nails, blankets...
- Missionaries



<https://view.taurangaheritagecollection.co.nz/objects/4923/musket-muzzle-loading-flintlock-brown-bess>



<https://nzhistory.govt.nz/culture/pre-1840-contact/sealers-and-whalers>.

Sailing ship nails were used by early European Pacific explorers to trade for goods and services. Nails were initially highly prized by Māori. Before their first encounters with Europeans they had no metal tools, weapons or implements, only stone. Large ship nails were more adaptable and versatile than stone tools and could be used as chisels, drills and weapons tips.

Tauranga Moana i mua i te taenga mai o te Pākehā / Tauranga Moana before European arrivals

- Settled by māori 700 years ago
- Population estimate of 2500 in early 1800's
- Lived in papa kāinga (villages) at pā sites around Tauranga Moana
- Significant pā sites included Ōtūmoetai, Maungatapu and Otamataha
- Hapū of Ngāi Te Rangi, Ngāti Pūkenga, Ngāti Ranginui, and Waitaha dominated

*Available from Hands on Tauranga-
Pā kāhawai (fish hook) and mahe (sinker)*

<https://www.handsontauranga.co.nz/hot-items/the-arts/mah-e-sinker-pa-kahawai-fishing-lure-hc84/>



Ōtūmoetai Pā

An impression of Ōtūmoetai Pā in Tauranga Moana by Donovan Bixley (courtesy of Tauranga City Council). Photo credit: Debbie McCauley (2015).



Maungatapu Pā

Maungatapu, Tauranga, Watercolour by John Kinder, 1863
Collection of Auckland Art Gallery, Ref 1937/15/45

Who was living in Tauranga in the early to mid 1800s?

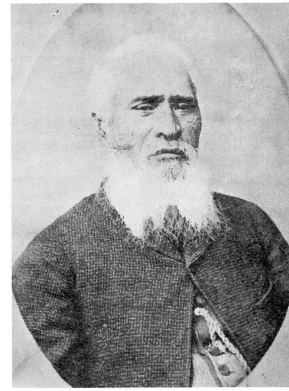
Māori (estimated 2,500 population)

Main pā- Otūmoetai, Maungatapu, Otamataha

Traders- James Farrow, Phillip Tapsell, John Lees Faulkner

- From 1840, the growing town of Auckland provided an expanding market for Maori produce.
- Sold to ships visiting New Zealand, especially whalers in the Bay of Islands.
- Tauranga became the centre of a flax industry with dressed harakeke being exchanged for not only muskets, gunpowder, lead, blankets and tobacco.

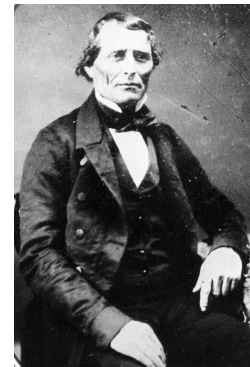
Missionaries at Te Papa Mission Station (The Elms)



Hōri Tūpaea



Alfred Brown



John Lees Faulkner



Rāwiri Puhirake



Hēnare Taratoa



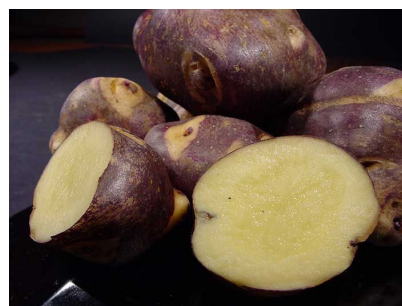
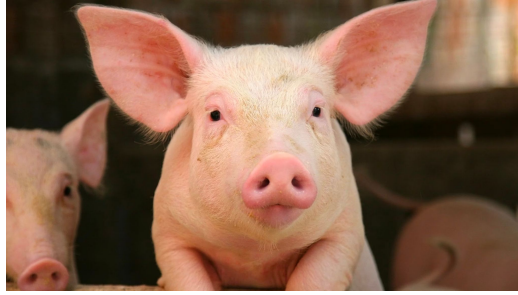
Hōri Ngātai

<https://debbiemccauleyauthor.wordpress.com/heritage/built-heritage/timeline-tauranga/>

Anita, *The Traders in Tauranga*. Pae Korokī,
<https://paekoroki.tauranga.govt.nz/nodes/view/6550>

The end of the Musket Wars (1818 and 1840) > the The 'Golden Age of Māori enterprise'

Tauranga Māori invested in their own flour mills and purchased their own ships. They supplied trading markets, mostly in Auckland, with corn, flax fibre (muka), kauri gum, kūmara, maize, onions, peaches, pigs, potatoes, pumpkins, salted pork and wheat.

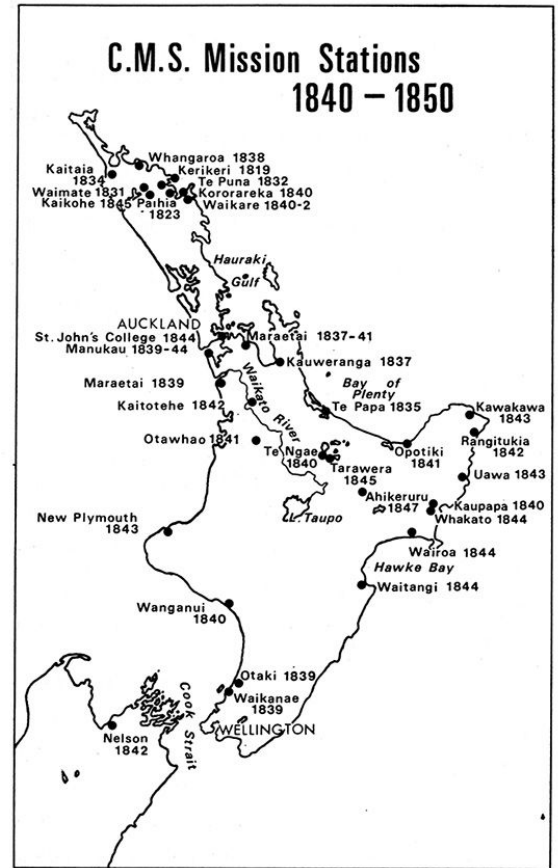


British Missionaries to Aotearoa NZ in the 1800's

- Travelled to NZ from Britain to convert māori to Christianity
- Anglican - Church of England
- Peacemakers and mediators
- Administered medicines
- Educators
- Guided by a desire to protect māori interests
- Walked a tightrope between the two cultures

Alfred Brown worked for the British CMS (Church Missionary Society | Rōpū Hāhi Mihinare)

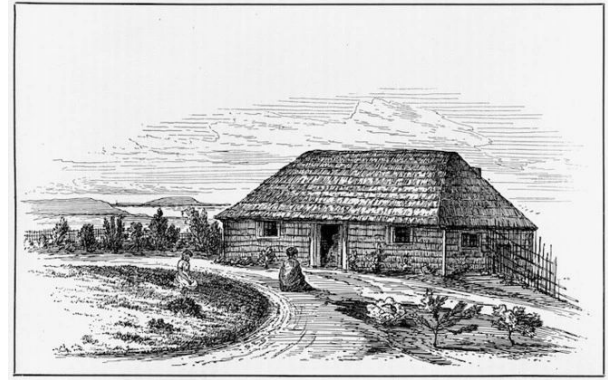
<http://nzhistory.govt.nz/culture/the-missionaries>



Ref:<http://www.enzb.auckland.ac.nz/document/?wid=3701&page=1&action=null>

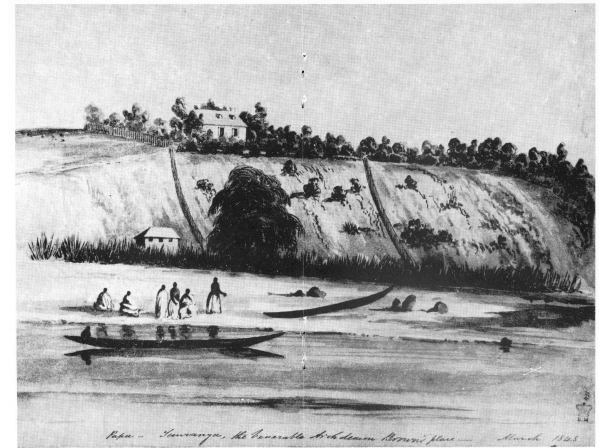
The Elms / Te Papa Mission Station

- A place of early contact between Māori and Pākehā
- One of New Zealand's oldest heritage sites
- Original name : 'Te Papa Mission Station'
- Set up by Reverend Alfred Brown to do the work of a missionary



Rev. A. N. Brown's House at Te Papa, Tauranga.

Taylor, Richard (Rev), 1805-1873. [Taylor, Richard], 1805-1873 :A missionary raupo house at Te Papa, Tauranga. [March 1839]. Alexander Turnbull Library, Wellington, New Zealand. records/22353877



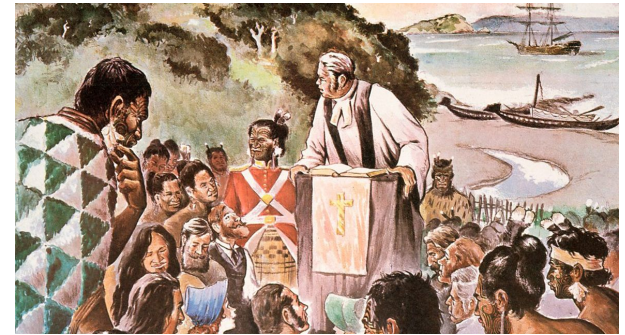
Te Papa - Tauranga, N. Zealand. A. N. Brown's House at Te Papa. March 1839.

From original sepia wash drawing now in British Museum.

Image from <https://theelms.org.nz/history/>

A Missionary 'Job Description'

- ❑ Will need to be a 'Self starter' and a 'jack of all trades'
- ❑ Willing to travel long distances by ship to reach your destination (minimum 3 months)
- ❑ Prepared to live in challenging uncomfortable environments, clearing rugged bush with very little home comforts
- ❑ Able to grow all the food you will need, plus more for trading with māori
- ❑ Must have the skills to be able to build your own house
- ❑ Able to mediate between tribes to try and stop conflict
- ❑ Excellent relationship skills to secure land agreements with māori on behalf of the CMS
- ❑ Able to administer medicines and assist with healing
- ❑ Preach, hold services at pā sites
- ❑ Work very long hours, often 7 days a week and be away from your family for months at a time
- ❑ Willing to travel long distances on foot or using waka to visit as many māori settlements as possible
- ❑ Accept that there will be a high possibility of not returning to Britain



<https://teara.govt.nz/en/missions-and-missionaries>

Otamataha Pā

- Landing place of ancestral waka
- This land was chosen as a mission site in **1834**
- Was once a thriving pā
- First visited in the 1820's by missionaries looking for supplies
- Abandoned after most of its inhabitants were killed in **1828** by Ngāti Maru from the Thames District
- Located at the northern end of the Te Papa peninsula



View of Mauao, the Tauranga Harbour and part of Otamataha Pa from the C.M.S. Mission Station

Pen-and-ink sketch by John Kinder, Christmas 1857

Glass plate copy negative by J.D. Richardson, c.1910s-1920s

Courtesy of Auckland Libraries, Sir George Grey Collection, Ref. 4-1218



<https://nzhistory.govt.nz/media/photo/tauranga-mission-cemetery>

Te Papa Peninsula

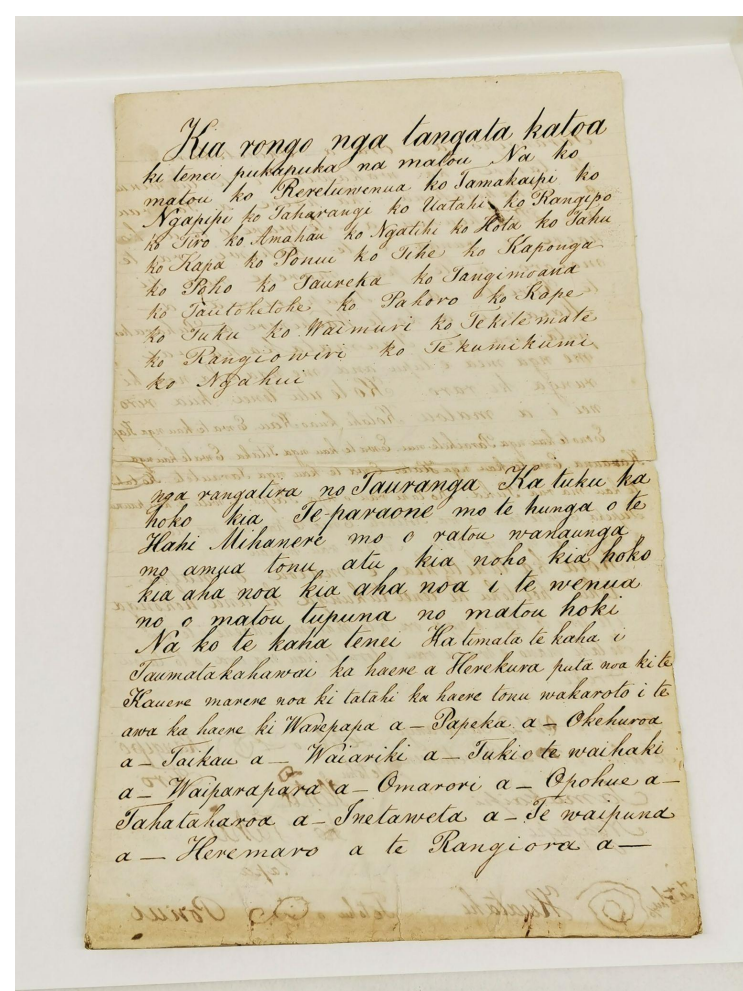
- Te Papa is the original name for the land that stretches from the mission cemetery right down to Gate Pā (in the bright green in this image)
- Two land agreements were entered into by Brown, on behalf of the CMS, and local māori, on the understanding that the land would be used for the benefit of māori.



<https://www.tauranga.govt.nz/our-future/enabling-growth/te-papa-peninsula/te-papa-peninsula-project-background>

Land Deed

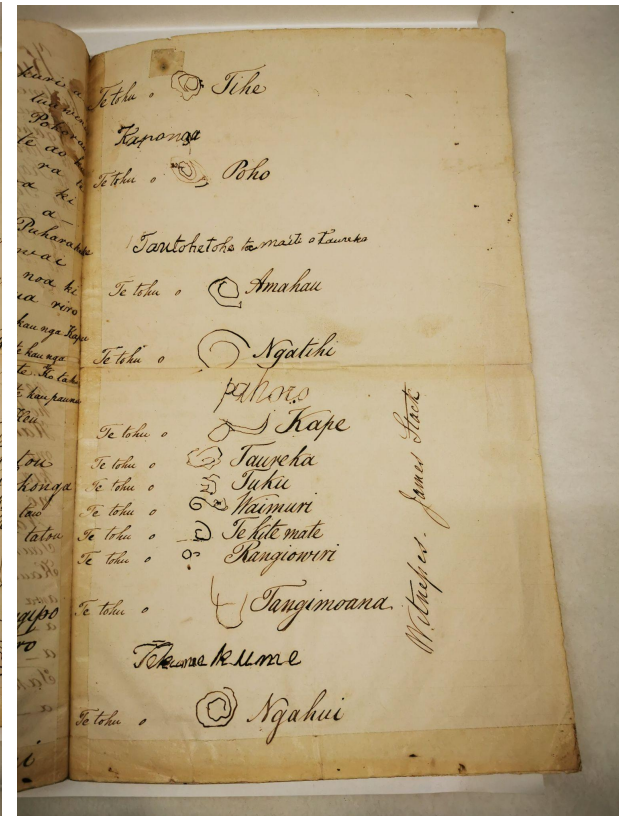
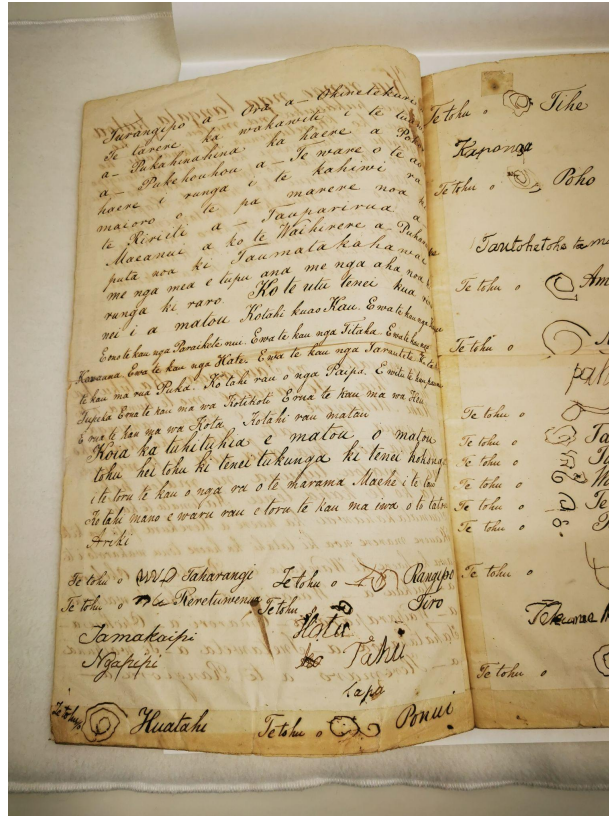
- This land deed (**1839**) for the Te Papa block is written in te reo Māori and was signed by a number of rangatira māori, and witnessed by missionary James Stack
- Land ownership was a new concept to Māori so it is likely that māori would have thought of this deed as more of a lease agreement
- Land was 'purchased' for the benefit of Tauranga māori, in the hope of protection from british colonisation



Deed of sale for land in Tauranga, written in Māori (//), Pae Korokī,
<https://paekoroki.tauranga.govt.nz/nodes/view/74468>

Land Deed

Look carefully at the tohu (signs) that each rangatira drew next to their names on the sheets being passed around



Deed of sale for land in Tauranga, written in Māori (//), Pae Korokī, <https://paekoroki.tauranga.govt.nz/nodes/view/74468>

Here are some of the goods māori received as part of the Te Papa land deed

You will find out what other interesting goods were traded when you visit The Elms...



He pātai / A question

Why do you think goods were traded instead of money?

Alfred Nesbit Brown (1803-1884)

- Arrived in NZ when he was 29 with his wife Charlotte
- Able to speak te reo Māori
- Enjoyed writing, reading, chess, and was a very keen gardener
- Was witness to many significant moments in Aotearoa NZ history, including peace making between Te Arawa and Ngāi Te Rangi at Ōtūmoeta Pā ,and the signing of the Tauranga sheet of Te Tiriti
- Baptised Ngāti Hauā rangatira Wiremu Tamihana and Ngāi te Rangi rangatira Hōri Tūpaea



Alfred Nesbit Brown (continued)

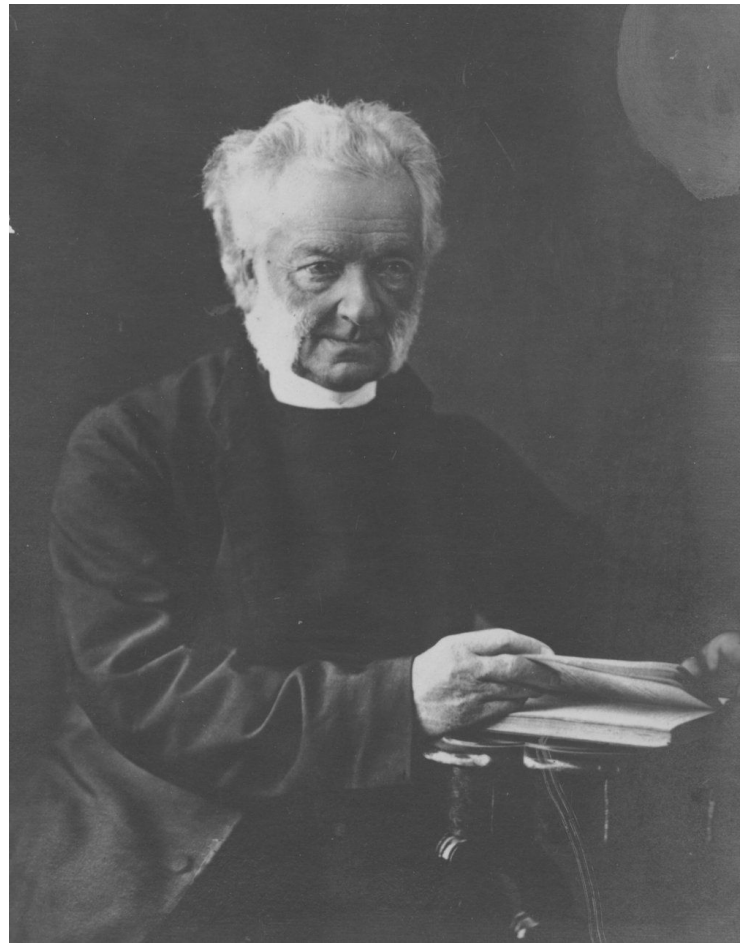
- Baptised many māori
- Once spent over 3 months walking through the Auckland and Waikato regions to find a suitable place to set up a mission station
- Walked regularly all over Tauranga and to Matamata
- Would sleep in the bush during his travels
- Until well into his old age he spent up to four months of each year walking the tracks of the Bay of Plenty and Waikato to preach and baptise

>This image shows one page of Brown's baptismal records- do you recognise any of the names?

Date	Name of Child	Name of Parents	Name of Sponsor
1844	Whakatahi	Hone Huta Te Whare Hua Haki	Pirani Tamihana Hona Hui
1845	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1846	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1847	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1848	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1849	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1850	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1851	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1852	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1853	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1854	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1855	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1856	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1857	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1858	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1859	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1860	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1861	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1862	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1863	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1864	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1865	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1866	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1867	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1868	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1869	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui
1870	Whakatahi	Hone Huta Te Whare Hua Haki	Hakaraia Heketa Hone Hui

Baptism record 9 (01/08/1849 - 30/11/1849), Pae Koroki
<http://paekoroki.tauranga.govt.nz/nodes/view/76495>

Look closely at this photo of Alfred Brown being passed around. It is hard to imagine that he was once a fit and energetic young man who regularly walked from Tauranga over the Kaimai ranges to Matamata, and all over what we now know of as Tauranga City!



Charlotte Brown (c. 1795-1855)

- Ran the household- cooking, washing, caring for children, gathering food, water, firewood...
- Teacher - cooking, sewing, reading and writing, English
- Travelled miles to care for wives of missionaries when needed for illness or childbirth
- Cared for children of both missionary and māori families
- Enjoyed music and bought one of the first pianos to New Zealand
- Had two children with Alfred- Marsh and Celia



<https://teara.govt.nz/en/artwork/47355/charlotte-brown>

Marsh Brown (1831-Sep 1845)

- Son of Alfred and Charlotte Brown
- This young boy lived a short but eventful life
- Born in Paihia (Pēwhairangi/Bay of Islands)
- Lived at Te Papa Mission Station until the age of 13 when he left to go to school at Waimate in the Bay of Islands
- Had a strong christian faith like his parents
- Had an accident causing severe illness
- Returned to Tauranga before his death, and died at the Elms age 14
- Marsh is buried at the Mission Cemetery



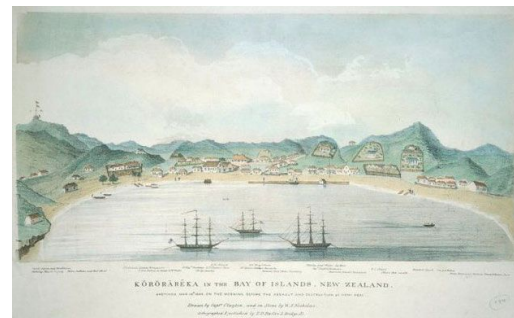
<http://taurangahistorical.blogspot.com/2021/08/a-season-of-pain-and-trial.html>

More about Marsh Brown

- Marsh knew well-known Northern rangatira (Ngāpuhi) Hone Heke from when he was a small child, and was visited by Heke when he was ill
- He could hear the cannons and guns during the sacking of Kororāreka (Russell) across the bay while ill in Paihia (March 1845)
- He spent the last **17 months** of his life in a custom made water-bed due to severe pain from his illness
- He developed ankylosis, where his joints started to fuse together. This resulted in him being unable to move his limbs
- Many māori visited him before his death, and over 200 were at his funeral at the mission station



<https://nzhistory.govt.nz/people/hone-heke>

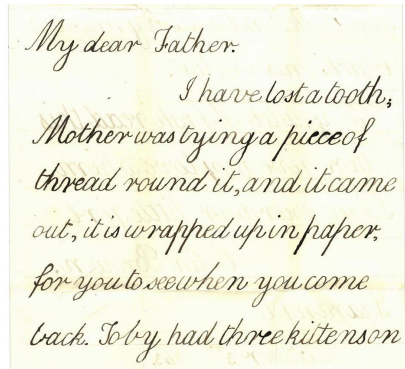


<https://nzhistory.govt.nz/war/northern-war/sacking-kororareka>

Celia Brown (1837-1928)

- Born in the Bay of Islands, but moved to Te Papa Mission Station as a baby
- Would have worked hard helping her mother with cooking, cleaning, caring for children, and looking after guests
- Enjoyed writing, gardening and embroidery
- Spent much of her childhood surrounded by māori children who also lived at Te Papa Mission Station

> Look at the letters Celia wrote to her father in 1843 and 1844 when she was 6 and 7 years old. All children were taught to write in this cursive style from a very young age.

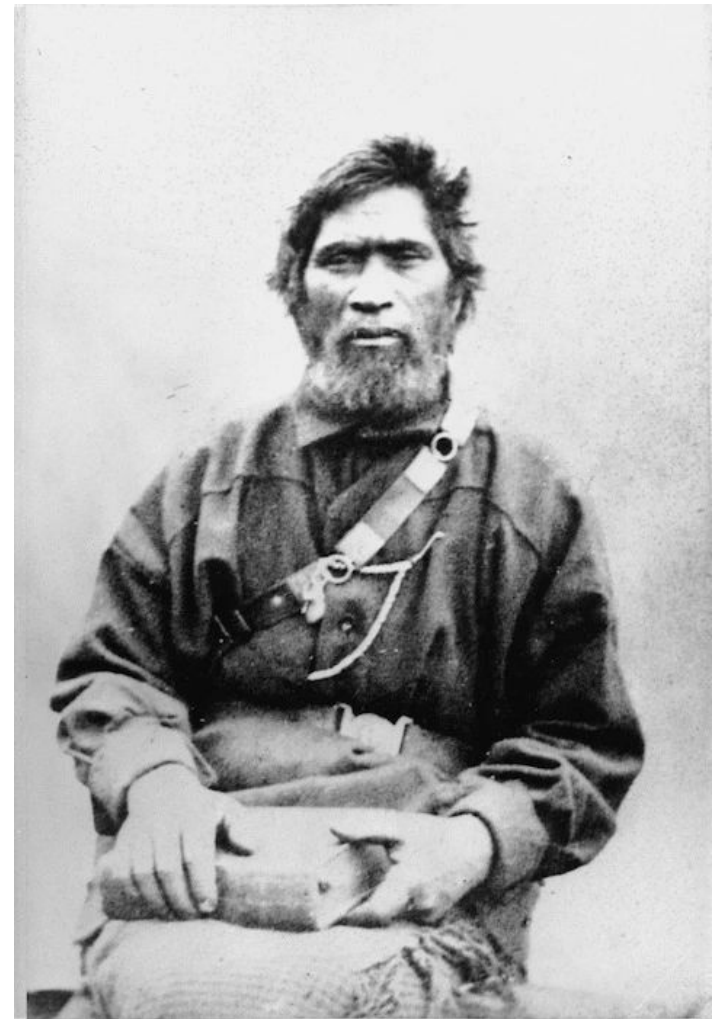


My dear Father.
I have lost a tooth,
Mother was trying a piece of
thread round it, and it came
out, it is wrapped up in paper,
for you to see when you come
back. So by had three kiite on



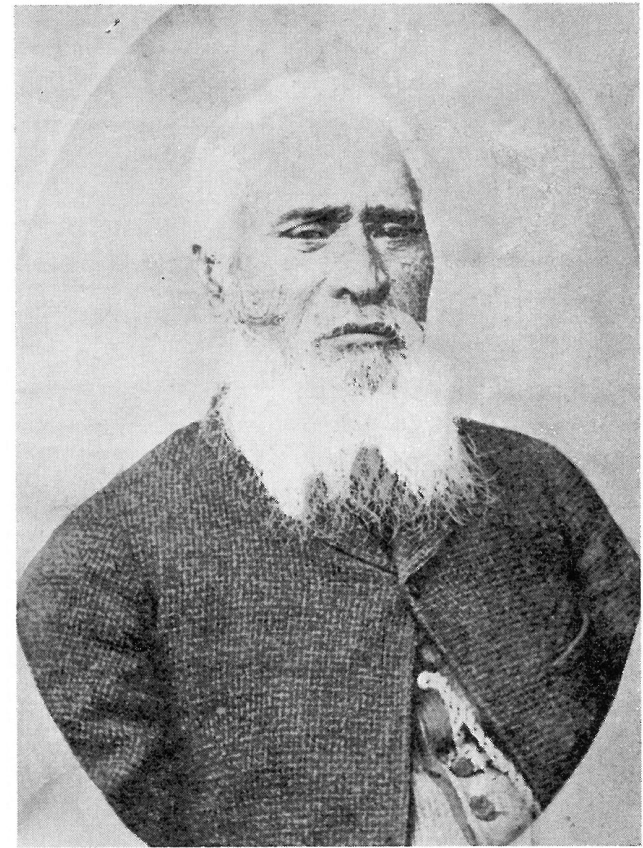
Wiremu Tāmihana Tarapīpi Te Waharoa *(c.1805-1866)*

- Leading rangatira of Ngāti Hauā (Tainui)
- Lived with his father [Te Waharoa](#) at a pā in Matamata, close to where Brown established a mission station
- Tāmihana developed a close personal relationship with Alfred Brown in Matamata and Tauranga
- On 23 June 1839 Tāmihana was one of the first converts to be baptised by Brown at Tauranga. He was given the name Wiremu Tāmihana (William Thompson), and embarked on a life of teaching and preaching in the Tauranga and Matamata districts
- Did not sign Te Tiriti
- He spent a lot of time at the Te Papa mission station. A ceremonial spear of Tāmihana's is in the Elms collection and you can see it on your visit
- Took a leading role in the formation of the Kingitanga (Māori King Movement) and the election of Pōtatau Te Wherowhero as the first Māori King. Accordingly, he became known as 'The Kingmaker'



Hōri Tūpaea (c. 1805-1881)

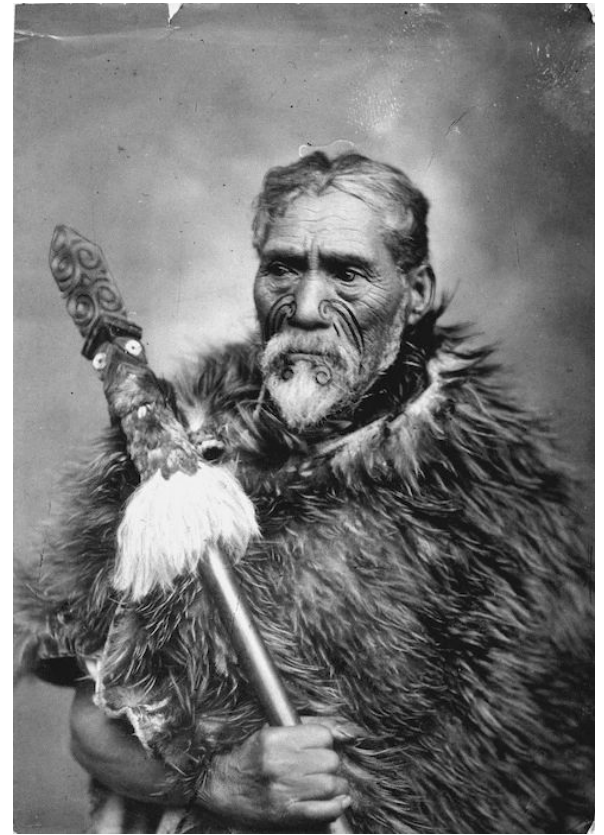
- Well known rangatira of Tauranga iwi Ngāi te Rangi who lived at Ōtūmoetai pā- he was the last chief of Ōtūmoetai Pā
- He was invited to become the first Māori King, but turned down the offer
- On 7 March 1840, Jean-Baptiste Pompallier arrived in Tauranga to establish a Catholic Mission at Ōtūmoetai, on land known as Pekiahu.
- Tūpaea was one of those responsible for gifting the land for the Ōtūmoetai Catholic Mission. Alfred Brown was not impressed by these developments...
- Brown and Pompallier were essentially rivals to convert as many māori to their faith as possible
- Tūpaea refused to sign the Treaty of Waitangi when it was presented to him in Tauranga in April and then again in May of 1840.
- Alfred Brown baptised Tūpaea and two of his children in 1848. This is when Tūpaea took the name Hōri Kingi (King George). He would later become a mission teacher.



<https://debbiemccauleyauthor.wordpress.com/biographies/hori-tupaea-c-1805-1881/>

Taiaho Hōri Ngatai (c. 1839-1912)

- Hōri's father is likely to have been Hokohoko Te Tūtahi, a renowned fighting chief from Tauranga. Te Tūtahi signed the Tauranga sheet of Te Tiriti o Waitangi (Treaty of Waitangi) with his tana tohu (mark or sign) at Tauranga in April or May of 1840.
- Hōri was about 24 years old when he started supporting the Kingitanga movement by leading Ngāi Te Rangi troops in the Waikato.
- In early 1864 Hōri and his warriors headed home as soon as they learned of the Invasion of Tauranga, and was a leader during the Battle of Pukehinahina Gate Pā
- The defeat at Te Ranga led to Māori surrender and confiscation of land in Tauranga Moana. Hōri led the surrender of arms and promised that Ngāi Te Rangi would never return to warfare, declaring, *'Let there be peace in the land.'*
- Ngātai Road in Ōtūmoetai is named for him
- Ngatai passed away in 1912 and is buried in the Mission Cemetery



<https://natlib.govt.nz/records/23239893>

<https://debbiemccauleyauthor.wordpress.com/biographies/taiaho-hori-ngatai-c-1839-1912/>

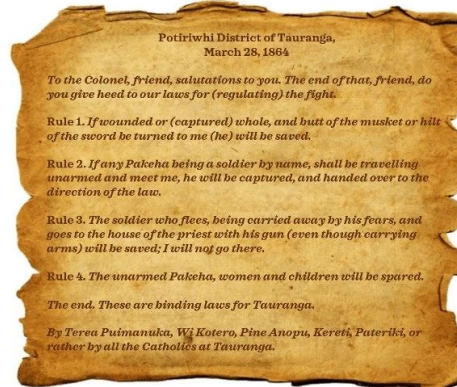
Hēnare Taratoa

<https://teara.govt.nz/en/biographies/1t15/taratoa-henare-wiremu>

- Ngāi te Rangi leader
- Baptised by Alfred Brown
- Travelled with Bishop Selwyn to preach
- Lay reader and teacher in Ōtaki
- Penned the Potiriwhi Code of Conduct before the Battle of Pukehinahina Gate Pā
- Alfred Brown read this prior to the battle
- A copy of the letter introducing the Code of Conduct to Colonel Greer is held at the Elms
- Killed at the Battle of Te Ranga
- Buried at the Mission Cemetery

Available from *Hands on Tauranga-Taratoa and the Code of Conduct* book

<https://www.handsontauranga.co.nz/hot-items/social-science/taratoa-and-the-code-of-conduct-book-hc86/>

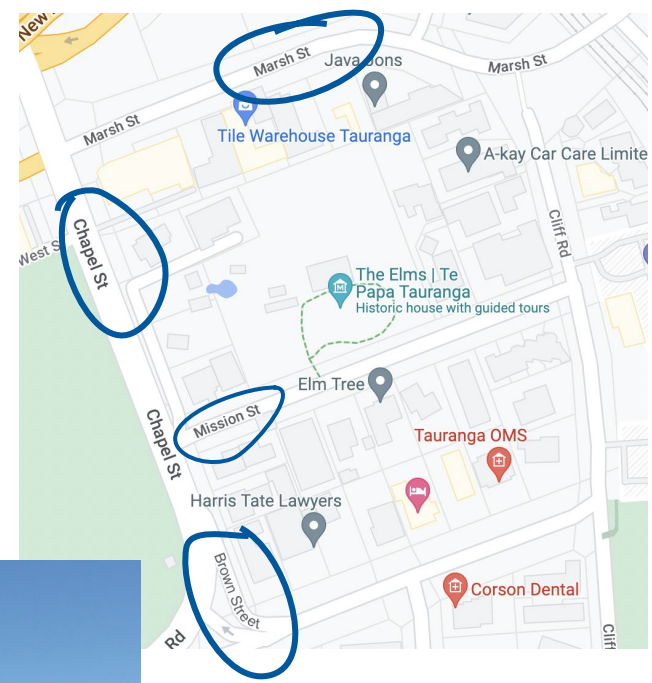


<https://debbiemccauleyauthor.wordpress.com/biographies/henare-wiremu-taratoa-1830-1864/>

He ingoa huarahi / Street Names

Many of the streets near The Elms are connected to the Te Papa Mission Station- see how many you can spot during your visit

- Brown St- named after the Brown family
- Mission St- named after the Te Papa Mission Station
- Marsh St- named after Marsh Brown
- Chapel St - named after the Chapel at The Elms



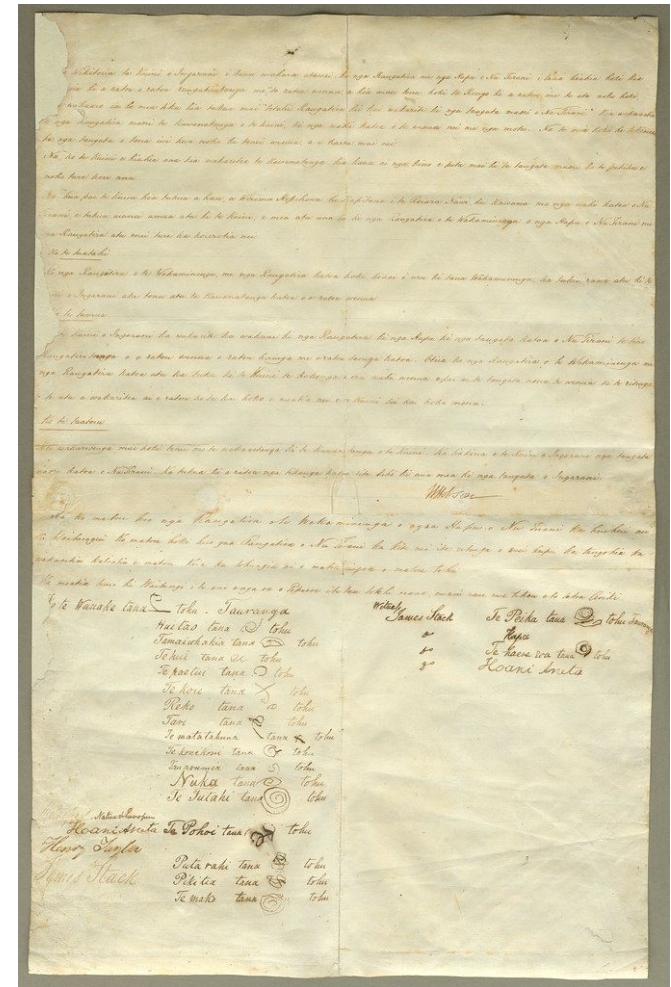
Te Tiriti o Waitangi ki Tauranga / The Treaty of Waitangi 1840

- Missionary Alfred Brown received the Tauranga copy of the Treaty of Waitangi on 1st April 1840
- He gathered 21 signatures on the te reo Māori Tauranga sheet of Te Tiriti in April and May 1840
- The treaty was kept on Brown's desk in the library
- The Tauranga signing was witnessed by Hoani Āneta, Brown's mission assistant, who also signed the treaty
- Ngāi te Rangī rangatira Hōri Tūpaea refused to sign the Treaty of Waitangi brought to Ōtūmoetai Pā
- An unsigned original copy of The Tauranga treaty sheet was held in The Elms archives until the 1960's

Available from Hands on Tauranga-

Eight A3 copies of the Tauranga sheet of Te Tiriti o Waitangi

<https://www.handsontauranga.co.nz/hot-items/taonga/te-tiriti-o-waitangi-ki-tauranga-th-e-treaty-of-waitangi-tauranga-copies-hc201/>



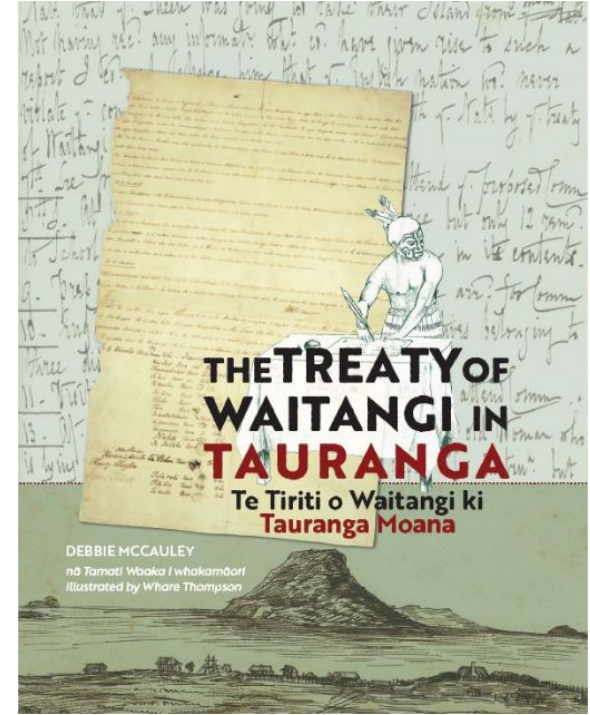
Broken Promises

“The Crown broke the 1840 Treaty of Waitangi with Tauranga Māori when it sent Imperial Forces to invade Tauranga Moana on 19 January 1864. They occupied the Church Missionary Society (CMS) run Te Papa Mission Station. Two days later, four warships entered Tauranga harbour and set up a blockade. The troops also set to work constructing the Monmouth (Taumata-Kahawai) and Durham redoubts.”

Debbie McCauley

From Debbie McCauley's book 'The Treaty of Waitangi in Tauranga'

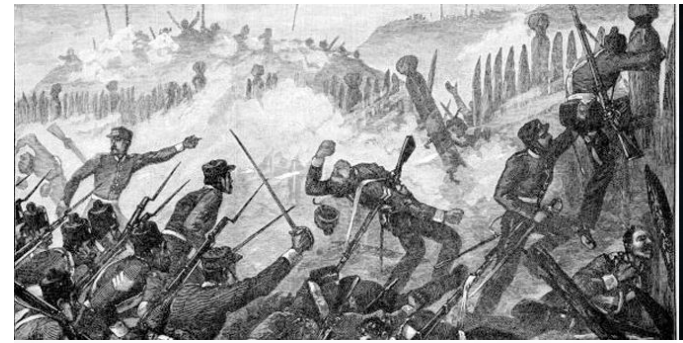
<https://www.handsontauranga.co.nz/hot-items/social-science/the-treaty-of-waitangi-in-tauranga-picture-book-hc232/>



Ngā Pakanga o Pukehinahina me Te Ranga / The Battles of Gate Pā and Te Ranga

- Alfred Brown had what appears to be a very good relationship with local Māori
- However this broke down when the New Zealand Wars spread to Tauranga in 1864, and the invading Imperial Forces set up camp at Te Papa Mission Station.
- Brown was stuck between a rock and a hard place- as a British subject he was loyal to Queen Victoria, but his loyalties in Tauranga were to the Māori people
- “Following the battles in Tauranga, the British placed huge pressure on the CMS to hand over the Te Papa land for settlement, displacing Māori from their whenua (land).
- Some local Māori felt betrayed by Alfred and his second wife Christina and the work of the Mission Station never recovered”

Credit:<http://debbiemccauleyauthor.wordpress.com/biographies/alfred-nesbit-brown-1803-1884/>



><https://nzhistory.govt.nz/bombardment-of-pukehinahina-gate-pa-begins>

*Available from Hands on Tauranga-
Pukehinahina Gate pā flag*

<https://www.handsontauranga.co.nz/product/s/battle-of-pukehinahina-gate-pa-flag-hc44/>

Consequences of war for Tauranga māori

- One third of adult male population killed and most of the chiefs
- Loss of land resulted in scarcity of food
- Epidemics of influenza, measles, typhoid...
- Land wasn't always returned to its original owners
- By 1908, Tauranga iwi had 1/7th of the land they owned pre-raupatu

British soldiers given land in Tauranga, became a military settlement. Colonisation had begun in earnest.



And Alfred Brown?

“Until well into his old age Brown spent up to four months of each year walking the tracks of the Bay of Plenty and Waikato to preach and baptise.

He often acted as a mediator between warring tribes. His aims were to protect the Māori from European influence and to convert them into perfect Christians.

In both of these he failed, but this failure in no way detracts from the sincerity of his attempt, or the depth of his love for the Māori people. Alfred Brown died on 7 September 1884 at Tauranga, and is buried in the mission cemetery there.” *Jinty Rorke*

<https://teara.govt.nz/en/biographies/1b35/brown-alfred-nesbit>



Some of the things you will see on your visit to The Elms

- A tiny library- the oldest freestanding library in NZ
- A very large bell with a story to tell
- The mission house built of hand sawn kauri
- A carved whare and historic garden
- Amazing taonga including Wiremu Tamihana's Pouwhenua and a Waka Huia
- One of the first piano's to come to NZ
- A dining table with a very interesting story
- A secret trapdoor!





Mission Street

Assembly Point

Memorial Lawn

Library Lawn

Australian Cedar



Norfolk Pine

Water Pump

Tulip Tree

Pear Tree

North Lawn

Tea Garden



Chapel Lawn



Chestnut Tree



Elm Tree



Pohutukawa

Saw Pit



Oak Tree

Access Way

THE ELMS
TE PAPA TAURANGA

- | | |
|-----------------------------|-------------------------------|
| 1 Mission Street Entrance | 7 Coach House |
| 2 Library | 8 Chapel & Belfry |
| 3 Native Treewalk | 9 Original Chapel Gates |
| 4 Original Mission Entrance | 10 Fencible Cottage |
| 5 Menzies Whare | 11 Heritage Garden & Pavilion |
| 6 Mission House | 12 Services block & Bakehouse |

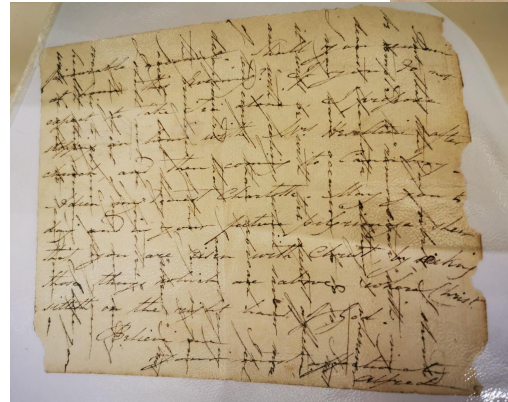
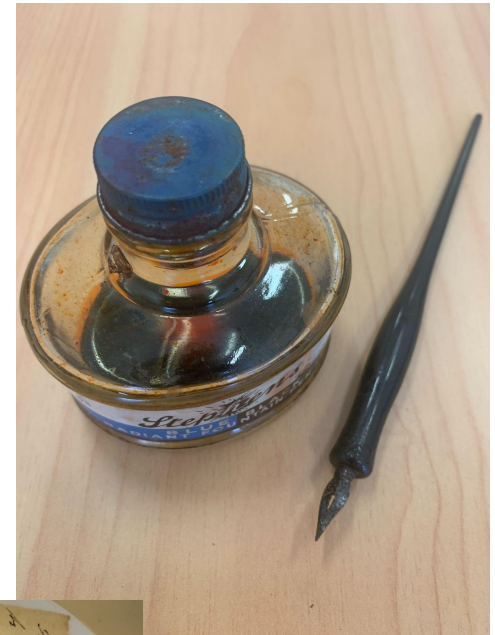
Hands on Tauranga + The Elms Objects

www.handsontauranga.co.nz



Nibbed pen and ink bottle

- Alfred Brown was a prolific writer of letters and diaries
- He also wrote poetry
- Quills and nibbed pens were used by Brown to write with
- Paper was in very short supply and expensive so Brown would 'cross hatch' his writing to use every inch of the paper



*Available from Hands on Tauranga-
Dip pens class set*

<https://www.handsontauranga.co.nz/hot-items/social-science/dip-pens-hc1041-32/>

Builders plane and nails

- To build the mission house, many wooden tools were needed. These had to be shipped over from England, taking many months
- Nails were used by early European Pacific explorers to trade for goods and services from indigenous peoples
- Nails were initially highly prized by Māori. Before their first encounters with Europeans, Māori used stone for tools and weapons as metal wasn't available

*Available from Hands on Tauranga-
Nails and spikes*

<https://www.handsonauranga.co.nz/hot-item/s/technology/nails-spikes-hc67/>



Knucklebones

- Toys like these were popular in the 1800's and would have been played with by Marsh and Celia Brown and the children who also lived at Te Papa Mission Station
- This game was also played using small stones or other small items found in nature
- Marbles was another popular game played by children in the 1800's

*Available from Hands on Tauranga-
Knucklebones, marbles and elastics class
set*

<https://www.handsonauranga.co.nz>



Horse shoes

- Alfred Brown owned horses, one of which was called 'Rob Roy' -these were kept where the Cadets Cricket Club is today at the Wharepai Domain
- Iron horse shoes were used to protect horse's feet
- Blacksmiths used heat to beat and shape the horse shoe to fit the hoof

He patai / A question...Despite owning horses, Brown didn't use them for most of his journeys, instead travelling on foot. Why do you think this is?

*Available from Hands on Tauranga-
Branding irons and horse shoes*

<https://www.handsontauranga.co.nz/hot-its/the-arts/branding-irons-and-horse-shoes-hc198/>

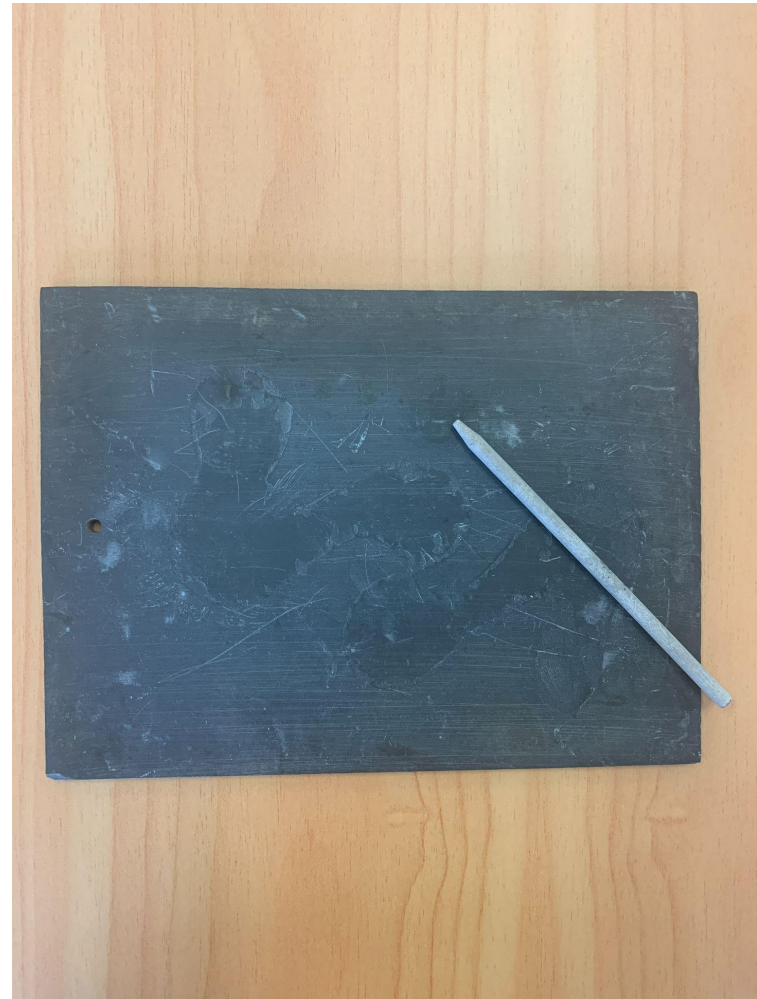


Slate board and slate pencil

- Used during the 1800s by school children all over the world
- Slates like these would have been used at the mission station as part of the mission school
- Slate was more durable and cheaper than paper
- Slates were written on with slate pencils made of soft slate soapstone or pressed clay

*Available from Hands on Tauranga-
Slate boards and pencils*

<https://www.handsonauranga.co.nz/products/writing-slate-hc106/>



Sad Iron

- 24 sad irons similar to this one were traded with māori as part of the Te Papa land agreement
- Sad irons (meaning solid) were first used in the 17th Century. The iron was heated in a fire or on the stove. It was hot and difficult work.



Available from Hands on Tauranga-

Sad irons

<https://www.handsontauranga.co.nz/hot-items/science/sad-iron-hc541-2/>

Clay pipe

- 100 clay pipes similar to this were traded with māori as part of the Te Papa land agreement
- Clay pipes were used to smoke tobacco from the late sixteenth century onwards
- Many of these have been found during archaeological digs in the Tauranga area



*Available from Hands on Tauranga-
Set of 10 clay pipes*

<https://www.handsontauranga.co.nz/hot-items/the-arts/clay-pipes-hc1381-10/>



An unmounted postcard format print looking north along Taumata Kahawai (known now as the Monmouth Redoubt) towards Mauao. An armstrong gun is in the foreground on Monmouth Redoubt and the Mission Cemetery is visible. The ship entering harbour has been identified as the S.S. Ngapuhi.

<https://view.taurangaheritagecollection.co.nz/objects/25108/print-photographic-taumata-kahawai-tauranga>



Te Papa Mission Station / The Elms Tauranga

0 plays • 0 players



Start

Assign

Practice

What can you remember about your visit to
The Elms?

 A public kahoot

*Play this Kahoot to see what you can
remember about your Elms learning*

<https://create.kahoot.it/share/te-papa-mission-station-the-elms-tauranga/70b2e0e9-48a7-4d78-96ad-6913f1e00ab6w>

Further information for teachers

- <https://theelms.org.nz/history/>
- <http://taurangahistorical.blogspot.com/2020/03/the-elms-tect-heritage-garden.html>
- <https://nzhistory.govt.nz/media/photo/tauranga-1864>
- <https://www.sunlive.co.nz/news/245088-celtic-knots-wharaki-and-dragon.html>
- <https://teara.govt.nz/en/biographies/1b35/brown-alfred-nesbit>
- <https://debbiemccauleyauthor.wordpress.com/biographies/alfred-nesbit-brown-1803-1884/>
- <https://debbiemccauleyauthor.wordpress.com/heritage/built-heritage/timeline-tauranga/>



>Watch this video to find out more about [The Elms Foundation collection](#)
'The Elms Foundation collection at Tauranga City Libraries' archives facility'

<https://www.youtube.com/watch?v=mqdGkCkkdpE>