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# WHAIA TE TIKA

## *HATO PAORA COLLEGE: THE FIRST FIFTY YEARS*



A thesis as part fulfilment of the requirements for the MA degree,  
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# ABSTRACT

This thesis is about the context within which Hato Paora College has developed. The study explores the establishment of a Māori Church boarding school was established and its relevance to Māori developmental needs within an environment of religious patronage. The thesis attempts to link the evolution of Hato Paora with changing policies of Māori, the Church and the State. Examined within a two dimensional framework are the contributions made by each Rector in regards to governorship and administration, curriculum, religion, taha Māori, extra-curricular activities, cadets, old boy's association, community, amenities and, the farm.

The Rector-centred approach enabled a systematic explanation of the College performance and the often contradictory expectations of staff, pupils and the wider Māori community. Literary research, interviews, and a questionnaire were used to gather the appropriate information.

The thesis concludes that Hato Paora College has played a significant role in preparing Māori to assume positive roles in a changing society, but cautions that future contributions may require fundamental changes if the College is to remain relevant in the 21<sup>st</sup> century.

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Ko Ruahine te maunga  
 Ko Oroua te awa  
 Ko Ngāti Kauwhata te iwi  
 Ko Tainui te waka

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Finally, to my wife Hinenui and our children, for their never ending support and understanding I am forever thankful.

*Tū te mahi, hinga te mahi, he mahi rangatira*  
*The substance of this aphorism is that whatever the outcome of the work undertaken,*  
*the very nobility of the task is such that,*  
*it ennobles those engaged in it and,*  
*is sufficient reward itself.<sup>1</sup>*

Nō reira, e kui mā, e koro mā, rau rangatira mā ka nui te mihi ki a koutou mō ō koutou tautoko mai ki āhau i roto i tēnei kaupapa. Otira, tēnā rawa atu koutou kātoa.

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<sup>1</sup> Fr. I. Gupwell sm, Personal papers, (May, 1953).

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# CHAPTER ONE

## INTRODUCTION

This Thesis is about a Church boarding school for Māori. In some countries missionary inspired boarding schools have been synonymous with alienation from tribes, cultural negation, and the imposition of alternate cultural values and beliefs. Some of these elements may have been present when Māori Church boarding schools were established but in the New Zealand context a more common view is that Church boarding schools have (perhaps more than other institutions, at least over the last century) contributed to Māori cultural retention and a wider form of Māori economic and social development.

It is hard to assess the role of missionaries in the establishment of Māori Church boarding schools - certainly they were in the forefront and played a major role in the actual establishment of the schools. Moreover, they introduced Christianity principles and concepts as a philosophy in which educational pursuits would flourish. In another sense however, the missionaries (wittingly or unwittingly) simply built on pre-existing Māori attitudes to learning and to knowledge. They were, so to speak, a catalyst for a wave of educational advancement that distinguishes the Māori experience from the devastating experiences suffered by the First Nations' in Canada and elsewhere. By and large Māori Church boarding schools enjoyed close and productive links with tribes; pioneered the teaching of Māori (though they did not always endorse it as a day to day language) and were champions of culture - at least those aspects of it that did not conflict with Christian values and principles. For their part, Māori enthusiasm for education - especially through Church boarding schools - reflected not so much cultural disjunction as cultural endorsement albeit in a new context. Māori Society was - last century (and to some extent this century) - premised on structures and philosophies conducive to the acquisition and advancement of knowledge and understanding.

## MAORI PHILOSOPHIES & SOCIAL STRUCTURES

Since their arrival as Polynesian migrants from Hawaiki and up until recent times, Māori have lived in tribal communities with a close connection to the land. In line with their Polynesian roots, the social structure of Māori society revolves around whakapapa.<sup>2</sup> Through whakapapa Māori trace whānau, hapū and iwi affiliations. Identity comes from whānau and mana derives from whakapapa. It is the key to cultural identity, the mystical element that links Māori with ancestors and the land. Both are the product of ancestral accomplishments, and as a respected leader of Ngāti Maniapoto, Henry Tuwhangai stated, "*to be Maori is to share the world with the extended family and the tupuna, some living, some dead, and some not yet born.*"<sup>3</sup> Mana and tapu are also concepts that derive from the term whakapapa. It is the source of both personal and collective identity, bringing change and influence.

J. Metge<sup>4</sup> describes tapu as "*one of the Maori words that crops up most frequently in conversation between Maoris, whether in Maori or English, and one of the most widely known though only partly understood by Pakehas. Mention of noa is rare by comparison. Yet the two concepts go together as a set and cannot be properly understood except in relation to each other.*" The word tapu has often been used to translate holy however it is more closely aligned with the spiritual essence of all things. The more common explanation for tapu is that it is used as a restriction in order to protect or allow specific areas of land and/or resources to be renewed. Tapu arises from the mauri or life principle of all creation and is to be found in the surrounding environment though epitomised within humanity. In death the dignity of the person and the ancestors are acknowledged by the living, many travelling great distances to pay final respects. It is by returning to the derivation of tapu that whānau, hapū and iwi are spiritually replenished. The environment too possessed a very deep spiritual significance for the Māori: Rangi the sky father and Papa-tuā-nuku the earth mother along with numerous progeny such as Tāne, guardian of the forests and Tūmātauenga, the supreme warrior who epitomised war, assumed the human face

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<sup>2</sup> Genealogy

<sup>3</sup> Judith Binney and Gillian Chaplin, *Nga Morehu*, (Auckland, 1986), p. 1.

<sup>4</sup> J. Metge, *The Maoris of New Zealand*, (London, 1967), p. 58.

for the surrounding environment compelling mankind to respect the resources which were believed to be tapu.

Mana<sup>5</sup> on the other hand comes through a lifetime of commitment and is the product of that endeavour, be it to the whānau, hapū or the iwi. It has impacted on Māori society to such an extent that it can be found in the many whakatauaki<sup>6</sup> and waiata.<sup>7</sup> In looking at leadership within Māori society, mana is the underlying receptacle that defines the stature of the leader within a particular society.

With the accessibility of new resources and due to the newfound technology in New Zealand, Māori advancement was greatly enhanced. Old techniques for hunting, fishing and trapping evolved taking into account the new species of bird, plant and fish resources. Housing and clothing had to be adapted to the harsher New Zealand climate. However, with the availability of resources, the desire to travel diminished and with these favourable conditions the population expanded. On account of this expansion population growth was responsible for major changes within the Māori social structure. With a strain on crucial resources such as the kumara and good fertile land, with which to grow this sustaining crop, the inevitable result was an increase in population and, as a consequence, tribal warfare. Māori relationships in this period were at a whānau and hapū level, negotiating, one tribe with another until consensus was reached. This did not always mean an amicable solution, but it did form some conclusion that altered those communities and their environment. Inter iwi, hapū and whānau rivalries meant upheaval, displacement and forced exile for the weaker hapū. These social influences were important regulators with regards to the pace of change. New ideas were spread by conquest in warfare and also through peaceful interaction and the exchange of goods. Social change was inevitable but was stimulated and limited by the physical environment and resources of New Zealand.

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<sup>5</sup> Jurisdiction, authority, power, control, as per *Te Matatiki*, Te Taura Whiri i te Reo Māori, (Auckland, 1996).

<sup>6</sup> Adage, proverb.

<sup>7</sup> Song.

## LEADERSHIP

In traditional Māori society there were four types of leaders; Ariki, rangatira, kaumātua and tōhunga. The first three stood as leaders of the iwi, hapū and whānau respectively while the tōhunga was more a specialist or leader in a particular domain. When war was the business of the tribe, the most high-born chief, the Ariki, assumed the leadership position.<sup>8</sup> Authority of the Ariki concerning land was very important. Politically, the tribal land was vested in the Ariki who had a great voice in handling, disposing and transferring the land on behalf of the people. The right to veto any dealings that were detrimental to tribal welfare was reserved, as was the right to give the land as a gift and to lead in its defence.<sup>9</sup> The authority of the Ariki went beyond hapū, was always politically centred and, scrutinised by the chiefs of other hapū within the iwi.

Rangatira is a term used to describe a chief representing a hapū or sub-tribe and also those people belonging to the chiefly ranks. However, it is quite clear that the leader of a hapū was a rangatira. Winiata<sup>10</sup> determined that the rangatira "*was in charge of various functions of his hapu; economics, social undertakings, warfare, alienation and administration of hapu land, settlement of internal disputes, supervision on the marae and in the meeting-house, ceremonies, welcoming of visitors, and so forth.*"

The concept of whānau is used to describe a descent group and the extended family group. The distinguishable feature with which Pākehā identify the family group is by the use of a surname and consist of a nucleus of persons that descend from a common ancestor. J. Metge<sup>11</sup> wrote "*In Maori, a 'family' of this type is sometimes called whanau, sometimes hapu, and in some areas whaamere.*"<sup>12</sup> This can be more accurately translated into the common Pākehā concept of what a family is and not the broad understanding that Māori have with the whānau concept. Seemingly complex family structures have been used over the years to describe an accurate interpretation of whānau but as Ranginui Walker wrote "*the intimacy of it's relations and it's bonds to a papakainga or habitation site, within a tribal area. It was both domestic*

<sup>8</sup> E. Best, "Maori Agriculture" in *JPS*, 39: 346-380.

<sup>9</sup> M. Winiata, *The Changing Role of the Leaders in Maori Society*, (Auckland, 1967), p. 32.

<sup>10</sup> *Ibid.*, pp. 33-34

<sup>11</sup> Metge, p. 136.

and a productive unit capable of mustering sufficient numbers, and it's primary function was procreation and nurturing of children."<sup>13</sup> It was the smallest of the social units within Māoridom. Each whānau unit was principally lead by a kaumātua who advised but did not make decisions by themselves. The kaumātua would co-ordinate all whānau activities such as fishing and ensure that all the whānau would share in whatever was yielded from these pastimes. With the increase of population the whānau was superseded by the hapū. The hapū is a group of whānau who worked and fought together, although not necessarily all the time and, who could identify with a common ancestor either male or female. For example, the Kereama whānau belonging to Ngāti Raukawa tribe have recently formed a hapū, Ngāti Manomano. Consultation was an important part of the formation of this hapū who in early February 1996 opened their marae, Taumata-o-te-ra at Halcombe near Feilding. They are a large whānau with skilled leaders. Membership has increased considerably in the last decade warranting their formation as an autonomous body within Ngāti Raukawa.

Although the tōhunga could have been a rangatira, the term meant expert in some form of knowledge. Early writers such as J. C. Anderson thought that there were only three major types of tōhunga, expert in carving (tōhunga whakairo), expert in tattooing (tōhunga moko) and expert in charms and incantations (tōhunga karakia)<sup>14</sup>. Best<sup>15</sup> states that there were two classes of tōhunga, lower and upper. The lower was not trained where as the upper class tōhunga was well trained in all knowledge pertaining to religion and cosmogony, ceremonial and ritual. Only youths with superior intelligence were selected and they remained tapu for life because of the knowledge they possessed.

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<sup>12</sup> P. Hohepa, *A Maori Community in Northland*, (Auckland, 1964), pp. 65-9.

<sup>13</sup> J. Taiapa, *Tā te Whānau Ohanga: The Economics of the Whānau*, (Palmerston North, 1994), p. 5.

<sup>14</sup> J. C. Anderson, *The Maori Tohunga*, (New Plymouth, 1948) p. 1.

<sup>15</sup> Elsdon Best, *The Maori As He Was*, (Wellington, 1934) p. 74.

## THE INSTITUTION OF WANANGA

The institution of wānanga was known by many names; Whare Wānanga, Whare Kura and Whare Maire. There were others as well. According to S. Percy Smith<sup>16</sup> "the Whare Wananga was a place where all important histories were collected - it dealt with the Gods, the heavens, the stars, the suns, the moons, the kauwhanga<sup>17</sup> of the heavens, the winds, the clouds, and extending down to Papa-tua-nuku [The Earth], and all things pertaining thereto as also to man, and all subjects that were considered as appropriate to be taught ..." Best<sup>18</sup> and Buck<sup>19</sup> both recount the anecdote of Tāne who is credited with obtaining knowledge or wānanga. They differ as to the names for these baskets, however there is essentially some consensus as to the contents of those baskets.

Table 1: Best and Buck's description of "Ngā Kete".

BEST	BUCK
1. <b>Kete Tuauri</b> -the basket of ritual chants pertaining to the conduct of all matters connected with Rangi-nui and Papa-tua-nuku ...	<b>Kete Uruuru Matua</b> - the basket of peace, goodness and love.
2. <b>Kete Tuatea</b> - the basket of evil, of all things evil, no matter what it be ...	<b>Kete Uruuru Rangi</b> - the basket of prayers, incantations, and ritual.
3. <b>Kete Aronui</b> - the basket of love, sympathy, compassion, of peace-making, pertaining to the knowledge of arts by means of which are benefited men, and the environment ...	<b>Kete Uruuru Tau</b> (or <b>Tawhito</b> ) - the basket of war, agriculture, woodwork, stone-work, and earth work.

Through Tāne attaining these baskets of knowledge, Māori were able to prepare for their future. Smith<sup>20</sup> deliberates on the Kauwae-Runga and the Kauwae-Raro, both of which dealt with differing aspects of the universe within the wānanga. The

<sup>16</sup> S. Percy Smith, *The Lore of the Whare-Wananga: Te Kauwae-Raro*, (New Plymouth, 1915), p. 264.

<sup>17</sup> Kauwhanga - means the space that laid between and separated the twelve heavens one from the other.

<sup>18</sup> Elsdon Best, *Maori Religion and Mythology: Part 1*, (Wellington, 1976), pp. 102-4.

<sup>19</sup> Sir Peter Buck, *The Coming of the Maori*, (Wellington, 1982), pp. 448-9.

<sup>20</sup> Smith, pp. v-vi.

Kauwae-runga dealt with 'things celestial' where the tōhunga taught about the universe and its numerous dimensions. The Kauwae-raro instructed students on 'things terrestrial'. They scrutinised many versions of the migration of their ancestors as well as the history of the tribe. In reconstructing the migration at this level of scholarship the tōhunga was able to elucidate the myriad relationships of the tribe to all tribes in Aotearoa thus ensuring the ability to procure an ally should it be needed. Wānanga were special places within the tribal boundaries where young people were taught to be proficient in different occupations such as agriculture, rongoa or medicines and the art of warfare. The transfer and elaboration of knowledge was well rehearsed in each tribe - both iwi and hapū - to the point that wānanga possessed many of the characteristics of a university or advanced school. Wānanga were the places of higher learning and depending on the level of proficiency restricted the students to the most elite. In this sense, Māori were not newcomers to education and the educational process. Though Māori perceptions of education have changed over the centuries attitudes to knowledge, discovery and educational voyage have not been entirely dismissive of the past.

### *ARRIVAL OF MISSIONARIES*

With the arrival of Pākehā whalers and sealers, there came an unprecedented attack on the position of Maori in their natural environment. With these Pākehā interlopers came the values and customs of their societies, some of which were eagerly adopted by the Māori, often in exchange for other commodities. As western 'civilisation' overtook the Māori and their way of life, they increasingly became overwhelmed with the incredible array of western commodities in addition to the cultural characteristics associated with them. Reverend Samuel Marsden is credited with conducting the first church service in New Zealand on Christmas day 1814 at Rangihoua, Northland, where he later established a mission station under Thomas Kendall and Samuel Lee. These men worked with Hongi Hika and Waikato, two chiefs of the Ngā Puhī tribe, at Cambridge University in England to develop the first manuscript on Māori grammar in the hope that Māori speaking missionaries would be accepted more readily than some stranger. Initially Māori had little use for their Christian ideals however the Church Missionary Society (CMS) began sending men

with technical skills and encouraged them to trade with the Māori.<sup>21</sup> These early missionaries based their understanding of the situation in New Zealand on their own developed system of religious belief and life. They observed the custom of the Māori and seeing no rites they regarded as set apart or sacred concluded that the native New Zealanders had no religion.<sup>22</sup> This attitude was to blame for the initial decline experienced by the missionaries because it was not until much later that was a consistent upsurge in Māori conversions. Owens<sup>23</sup> maintained that the mission's independence and effectiveness were crucial in explaining the spread of Christian ideas. The Church's policy of 'civilisation first' took priority until the 1820s when more emphasis was placed on preaching and teaching. The focus of interest also moved from Marsden to Henry Williams who arrived at Pāhia in 1823 to start his mission. The translation of the liturgy and parts of the Bible into Māori, the construction of trading ships and the establishment of a mission farm at Waimate in 1830 enabled the mission to act more decisively in pursuit of its evangelical goals.<sup>24</sup> Missionaries were better trained to preach to the Māori and understood the rudiments of Māori language, partly from the older missionaries and also because of their time in the Bay of Islands. Judith Binney was of the same mind because she proposed that "*In the north the winning of economic independence was the first crucial step towards the settlers becoming effective as missionaries. Until this time, they existed in the Maori world on Maori terms.*"<sup>25</sup> Henry Williams was credited with being responsible for the changes on the whole emphasis of Marsden's theory of missionaries work in New Zealand. The main mission station was still noted for its substantial buildings and its trade goods, always a source of great mana and profit to associated tribes and technical skills were taught. However, there has always been a tendency to undervalue the importance of the translation of the Bible into Māori. Indeed, from this important work came a huge push by Māori to learn the fundamentals of reading and writing their own language. It is still unclear as to what exactly intrigued Māori the most, Christianity or the need to learn to read and write but what is clear is that by the time the Treaty of Waitangi was signed in 1840 there were more educated Māori than their there were Pākehā within Aotearoa. Thus, the

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<sup>21</sup> J. M. R. Owens, "New Zealand before Annexation" in *The Oxford History of New Zealand*, (Wellington, 1981), p. 36.

<sup>22</sup> B. Elsmore, *Mana from Heaven*, (Tauranga, 1989), p. 18.

<sup>23</sup> J. M. R. Owens, *Prophets in the Wilderness*, (Wellington, 1974), p. 116.

<sup>24</sup> E. Olssen and M. Stenson, *A Century of Change*, (Auckland, 1989), p. 39.

<sup>25</sup> Judith Binney, "Christianity and the Maori to 1840: A Comment" in *NZJH*, 3:2: 146.

transformation of Māori oral language to a written form would impact on the Māori race as a whole. Education for the Māori, in a western sense, had begun; but it was also the beginning of an education process for the Pākehā.

### *MAORI REACTION TO MISSIONARIES*

There were three major missionary groups in New Zealand leading up to the signing of the Treaty of Waitangi. The first group the Anglican Church Missionary Society flourished with the arrival of the William's brothers, William and Henry. William's skill with the Māori language made considerable inroads with Māori as did Henry Maunsell another scholastic linguist. The arrival of William Colenso, printer and Māori scholar added to the advancement of the CMS. missionary work in the mainly eastern side of the North Island from Kaitaia to Poverty Bay. The only exception was the work of Octavius Hadfield in Otaki and Waikanae in the late 1830s.

The second major missionary group was the Wesleyan or Methodist mission which had a sizeably smaller effort than their Anglican counterparts. Samuel Leigh is credited with initiating the mission in Whangaroa in 1823. After being sacked in 1827 they re-established in the Hokianga setting up four other missionary stations, two of which were in the Waikato under the protection of a notable Waikato chief, Te Awa-i-taia or Wiremu Neera (William Naylor) a cousin to Te Wherowhero and Tamihana who later became known as the King Maker.

The third group was the Roman Catholic missionaries belonging to the Society of Mary who under Bishop Pompallier began in the Hokianga in 1838 before shifting to Kororāreka. They were the smallest of the missionary groups actively spreading the gospel.

The general reaction initially to missionaries had been minimal ranging from rejection to acceptance, with the major impact coming from Māori evangelists. Owens<sup>26</sup> suggests that Ngā Puhi were responsible for the expansion of Christianity. It was captives from their excursions to the South, having been introduced to the work of the missionaries in the North, returned to their homes and described this

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<sup>26</sup> Owens, "New Zealand before Annexation", p. 39.

new phenomenon to their people. K. R. Howe<sup>27</sup> also suggests that under the influence and inspiration of European ideals and techniques chiefs wanted the power of the 'new tōhunga', the Māori teachers, who had mastered and could manipulate European skills. The chiefs soon realised the impossibility of trying to raise a war party thereby giving up their war designs, freed their slaves, kept only one wife, constructed chapels and became baptised in an attempt to regain their popularity and prestige. Māori entry into the Christian community was more a move towards not only regaining the sense of corporate protection which had been provided previously by tribal alliances but gaining an even stronger social solidarity through membership of an even greater association. So rather than the teaching of Christianity being responsible for the decline of warfare, it was the desire for less bloodshed that was instrumental for the spread of Christianity. Māori were quick to seize the advantages of reading and writing as well as the new found European culture.

Māori responses ranged from the puritan form of worship, keeping the Sabbath, to a blending of traditional and Christian ideals. Papahurihia or Te Atua Wera, as it later became known as, was one such response. It originated in the area which had the longest mission activity and was an example of unexpected impact to the missionaries efforts. According to Elsmore, these religious responses of the Māori have usually been regarded as protests against the social and political order of the time and while this is accepted, the fact remains that because of the Māori religiously grounded approach to life, the responses themselves were religious rather than politically orientated. *"The lessons which the Maori were to take from the scriptures largely determined how the movements manifested themselves when they did."*<sup>28</sup> Also many missionaries thought that if Māori had no religion of their own there would have been no period of adjustment necessary and they would have been free to adopt or reject these new teachings without any theological conflict within their minds.

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<sup>27</sup> K. R. Howe, "The Maori Response to Christianity in the Thames-Waikato Area, 1833-1840" in *NZJH*, 7:1: 33-4.

<sup>28</sup> B. Elsmore, p. 10.

Governor Grey conceived Māori education as a means to promote a united Europeanised colony and so by 1844 the Native Trusts Ordinance was enacted:

*"And whereas great disasters have fallen upon uncivilized nations on being brought into contact with Colonists from the nations of Europe; and in undertaking the colonization of New Zealand Her Majesty's Government have recognized the duty of endeavouring by all practicable means to avert the like disasters from the native people of these Islands, which object may best be obtained by assimilating as speedily as possible the habits and usages of the Native to those of the European population."*<sup>30</sup>

He supported the Mission Schools and co-operated with them financially, on condition that the schools teach subjects he specified and that they would allow Government appointed Inspectors to examine their institutions. It is interesting to note that it was in this period, 1848 to 1868, that schools like Te Aute, St. Stephen's and Wesley College were founded.<sup>31</sup>

In 1847 Grey framed the Education Ordinance designed to help finance the church groups to educate the youth of New Zealand from the Colonial Treasury. Grants were made to boarding schools where young Māori were immersed in euro-centric institutions, that is, they were based on the system of schooling found in Britain. The *kainga* or village schools had to survive without colonial grants based on Grey's reasoning that these schools might encourage Māori nationalism which conflicted with his aim of 'amalgamation'.

*"Whereas the native people of New Zealand are the natural endowments apt for the acquirement of the arts and habits of civilised life, and are capable of great moral and social advancement, and whereas large numbers of the people are already desirous of being instructed in the English language and in English arts and usages, and whereas great disasters have fallen upon uncivilised nations on being brought into contact with colonists from the nations of Europe, and in undertaking the colonisation of New Zealand Her Majesty's Government have recognised the duty of endeavouring by all*

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<sup>30</sup> Alan Ward, *A Show of Justice*, (Auckland, 1973), p. 39

*practical means to avert the like disasters from the native people of these islands which object may best be attained by assimilation as speedily as possible the habits and usages of the native to those of the European population ..."*<sup>32</sup>

Internal strife came to New Zealand in the form of warfare that raged throughout the North Island in the 1860s. During this period Māori schools became part of the casualties. Numerous schools were either destroyed or abandoned as Māori became disenchanted with missionaries who felt it was their duty to support the Crown. When the fighting eventually stopped the House of Representatives moved to quickly re-establish schools, partly due to the fact that Māori were at the forefront of public attention.<sup>33</sup>

In 1867 the Native Schools Act was passed, which made provision for the establishment and maintenance of schools for Māori, also providing financial assistance to the Mission schools and with a fundamental principle of self help. School buildings and teachers salaries were expected to be partially funded by Māori. The amendment to this Act four years later in 1871 answered a real need for Māori with the salary of teacher being underwritten by the Department of Native Affairs. It also provided for the establishment of village schools. "*A year later there were sixty four native schools, with an average attendance of 1,487 and a total expenditure of £9,534.*"<sup>34</sup> The 1877 Education Act provided for an education up to the fourth standard only, with particular emphasis on the teaching of English.<sup>35</sup>

By now Māori had become a minority in their own land. In dealing with Māori issues, the New Zealand government used a pragmatic approach rather than a more humane one. In 1880 Māori schools were transferred from the Native Department to the newly established Department of Education. James Pope known affectionately as 'Te Popi' was responsible for drafting the 1880 Native School Code which was a rather paternalistic approach in its exhortation of teachers being good role models to

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<sup>31</sup> R. R. Alexander, *The Story of Te Aute College*, (Wellington, 1951), p. 141.

<sup>32</sup> NZ Statutes, 104-53 No.1 X, Native Trust Ordinance 1844:141-144, cited in Barrington and Beaglehole, 1974:39.

<sup>33</sup> McKean, p. 49.

<sup>34</sup> Alexander, p. 141.

their Māori pupils. By the late 1880s Māori parents were keeping their children from attending school for a variety of reasons and the few schools that did not have a problem with attendance did so through the use of bribes, particularly food. Because of the increase in absenteeism the government introduced the School Attendance Act of 1894 which required Māori children to attend school but it was found almost impossible to enforce due to the logistical problems encountered by many Māori.

This thesis, however, is not primarily about Māori educational pedagogies nor for that matter about wānanga. It is essentially a historiography which enters the domain of Māori Church boarding schools and the particular role and function of Hato Paora College.

### *METHODOLOGY*

A variety of methods were considered before adopting the approach used. A purely chronological process, that analysed the College in decades, was dismissed as was a thematic approach. Neither captured the essence that influenced the development nor the approach used to project the ethos of Māori Church boarding schools, particularly Hato Paora College.

A literature and archival documents review was undertaken by the author. Fortunately, Hato Paora College, since its inception, has produced an annual magazine encapsulating the College's year long activities. In its fifty years, 1947, 1948 and 1952 remain the only time that the College has not produced a magazine. Archival documents were made available by the Society of Mary's Archive, 'Cerdon', and the Archdiocese Archives, both of which are in Wellington. Letters, deeds, personal documentation, photographs and audio tapes provided a solid background to the workings of the Society of Mary, the Archdiocese, the State and Māori in the establishment of Hato Paora. Local newspapers along with the Catholic publications, *Whare Kura*, *Whiti Ora* (a Marist Māori monthly booklet), *Marist Messenger* and the *Zelandia* were also consulted. This material formed a significant part of the study and findings are recorded throughout this thesis.

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<sup>35</sup> J. M. Barrington & T. H. Beaglehole, *Maori Schools in a Changing Society*, (Wellington, 1974),

The construction of a framework came about through a specific need to clarify the working parameters. Often, it is not clear how institutions such as Hato Paora are being influenced and what effect those influences have directly on the College's environment. Four areas were identified that influence the outcomes produced by Hato Paora: leadership (the Rector), Māori aspirations for the College, Church aspirations and the State. These influences impacted on ten key parameters: governorship and administration, curriculum, religion, taha Māori, extra-curricular activities, cadets, old boy's association, community, amenities and the College farm. They are shown as a grid in Table 2.

**Table 2: Maori Church Boarding School Framework**

Key Parameters	Areas of Influence			
	Leadership	Māori	Church	State
Governorship & Administration				
Curriculum				
Religion				
Taha Māori				
Extra-curricular				
Cadets				
Old Boy's Association				
Community				
Amenities				
Farm				

Of the key parameters, Governorship and Administration focus on staff matters as well as financial and political implications during each era. Curriculum details the subjects and approach taken. Religion looks at the spiritual aspect of boarding schools. Taha Māori is concerned with the cultural element within the institution. Extra-curricular activities detail the sporting achievements and aspirations held by the College. Cadets is concerned with the College's participation in Military training as an essential part of development. Old Boy's Association relates to the interaction between the College and past pupils, highlighting past pupils achievements. Community is concerned with the College's links with the wider Māori community. Amenities deals with the construction and development of facilities. Farm relates to

the wider College property and importance in supporting the College financially and in the initial era, educationally. Essentially the framework is not intended to be a checklist but rather it is intended to clarify the key parameters in relation to areas of influence.

Consultation with the Society of Mary, particularly the six Rectors, has enabled the author an intimate view of the political, religious and educational implications that surround Hato Paora College. Discussions were held, both formal and informal, with past pupils, ancillary and teaching staff along with benefactors to Māori Church boarding schools including Te Aute, St. Stephen's, Hukarere and St. Joseph's in order to explore the similarities and differences that exist between these institutions.

Ten taped interviews were conducted with former staff members using a simple questionnaire as a prompt. (See Appendix Four) It was felt that the interviewee should be free to discuss whatever was felt important in relation to the College, Māori aspirations, the Church and the State. Although an attempt was made to interview all former Rectors, as well as the present one, taped interviews were possible with only four. However, informal discussions were held with the other two.

## CHAPTER TWO

### A COLLEGE FOR MAORI BOY'S.

The need for a Catholic Māori Boys college was realised by the early Society of Mary Māori missionaries in the latter part of the nineteenth century. However, it was not until 1935 that the then Provincial of the Society of Mary, Reverend Father Hurley, requested permission from the Superior General to establish a school. On December 30, 1935 he wrote to James Riordan who was in his final year of study for the priesthood and asked him to take charge of the Hawkes Bay mission and to establish the Māori College. The Superior General's reply came in the form of a letter<sup>36</sup> written on the 4<sup>th</sup> November 1938 by Father Schaefer defining the Society's position as follows,

*"The Maori Missioners<sup>37</sup> asked through Father Hurley the permission to erect a college for secondary education of the Maoris. Father General would be delighted to see such a College established and he gives his full consent. But there are certain conditions:*

- a) The Diocese must take responsibility of the College*
- b) Building and grounds must be Diocesan property*
- c) Father General is quite agreeable to your supplying the staff and taking the management of the establishment*

*I have discussed these points with Archbishop O'Shea who is here at present. He is quite prepared to come to an agreement with you about your position in the matter ... It rests with you to arrange for a living or salary being secured for the members of the teaching staff."*

According to Riordan the nature of the proposed college was that it should be a national institution for Māori boy's able to attain the Matriculation standard or the Commercial Examination. However, the emphasis was to focus on being an industrial school: Technical, Agricultural and Pastoral. Sound catholic religious training, with Māori needs being met, was to be the main focus for this college. The

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<sup>36</sup> Letter to Monsignor McRae, July 5<sup>th</sup>, 1946 in the Society of Mary Archives, 'Cerdon'.

Holy Father, the Pope, repeatedly called for the intensifying of mission activity and for more religious vocations. It was hoped that the Society's record for religious vocations from their Pākehā college's would result in similar experiences being attained in a catholic Māori college.

The Society felt that without a catholic Māori college, schools such as Te Aute and St. Stephen's were the only options for Māori. Although these college's had proud records the Society feared that the faith of many boy's would be lost in the Anglican environment. *"It is sad to find that protestant ministers are baptised catholics, lost through protest and (the lack of) secondary schools, eg. Bishop Bennett, Reverend's Hakiwai, Moana, Temuera, Tokoaitua, Keremeneta and many more."*<sup>38</sup> Also, it was felt that with 90% of Catholic primary school children in state or non-Catholic schools, a Catholic college remained the only hope of religious education for the majority of them. There was also a need for suitably educated catholic Māori men to marry the young ladies who had attended St. Joseph's Māori Girl's College in the hope of raising good catholic families for the future.

By 1940, the Society of Mary were confident that this was the most opportune time for the commencement of a Catholic College for Māori boys. Māori were clamouring for education and the government had signalled the availability of funds and other means of assistance for Māori education. The imminent re-structuring of the education system and the renewed activity of the Protestant sects signalled to the Marists that action was required now and that opportunities should not be missed.

To facilitate matters, a Trust Board, more in the nature of a working party, was established in 1946. Riordan suggested a number of lay people should be nominated to the Trust Board for the proposed Māori College. This was a provisional move however, which resulted in the appointment of the following;

#### **MAORI COLLEGE TRUST BOARD**

**Secretary:** Mr. D. C. Cullinane, Barrister and Solicitor, Feilding.

**Members:** Mr. Dan Burke, retired building contractor, Awahuri Road, Feilding.

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<sup>37</sup> Refers to the team of Society of Mary priests labouring for the spiritual salvation of Māori.

<sup>38</sup>Fr. Riordan, sm., 'Resume of Article on Nature and Necessity of College for Maori Boys', *SPM*, 1: 33-4

Mr. O'Donnell, Dairy Farmer, Feilding.

Mr. T. Kennedy, Sheep Farmer, Hastings.

**Māori Members:** Mr. J. Hape, Sheep Farmer, Dannevirke.

Mr. Robert Tahī Taapa, Dairy Farmer, Ranana.

All the Pākehā members were well known throughout the district but were selected primarily because they were Catholic, linked to agriculture and in close proximity to Cheltenham where the school was to be established. Mr. Hape was described as a 'successful sheep farmer of substance' and Mr. Robert Tahī Taapa was 'a farmer of experience who had been runner up in the Bledisloe Competition for Māori Farmers.'<sup>39</sup>

Riordan also suggested Mrs. Rora Iwikau-Fernandez as the Matron due to her qualifications which included being a certificated nurse and a 'Māori Rangatira'. In his letter he went on to suggest that the college be named in memory of the first Bishop of the Diocese, Bishop Viard, and that the College come under the Patronage of the Most Holy Names of Jesus and Mary.

### *SITE FOR THE COLLEGE*

A number of sites were proposed throughout the country. The first was at Meeanee in the Hawkes Bay. One of the earliest Marist missionary sites in the country, Meeanee had approximately fifty acres available near the local Church. There were a number of positive and negative reasons for building there.

1. Positive: Meeanee had a very good climate which was considered essential for the health of the boys. In former times the flat land with a good water supply had been the site of a Māori boy's school. It was hoped that this would appeal to Māori families on sentimental grounds. The logistical position of the school was excellent as the roads and transport in the district were accessible to the East Coast, Rotorua, Taupo and the Manawatu. Also, the expense of building a Chapel for the school would be negated by the close proximity of the Meeanee Church.

2. Negative: The weather was subject to dry spells making cropping risky and dairying expensive because of the need for water. The school would have to start from scratch as there were no buildings. Without a chapel the college's authority would always be at the mercy of the parish priest. The school would always be limited by the size of available land<sup>40</sup>, approximately fifty acres, and the location was prone to flooding even though great measures had been put in place to lessen that risk. Finally, the property belonged to the Society of Mary and under the Superiors instructions, the Society would be forced to transfer the property to the Diocesan, causing political and administrative problems in Rome.

St. Joseph's College for Māori Girls was only two miles away from the old Meeanee Mission property raising both positive and negative responses. It was felt that discipline problems would increase due to the proximity of the schools but that the two schools would foster good Catholic marriages.

An alternative proposal was the property of Mrs. Freiman near Hawera. She intended to vest her property, approximately 94 acres in the Archbishop of Wellington for the Marist Māori Mission with the sole purpose of establishing a College for Māori boys. If the College were to be based in Hawkes Bay it would be harassed by the strong competition of institutions, such as Te Aute. On the other hand, the Taranaki Māori would welcome the prospect of a Māori College in their midst and would 'adopt' it as their responsibility. If the institution were to be agricultural and technical as originally suggested, then the Taranaki district would embrace this concept.

Dannevirke became another possibility due to the availability of a property that had a substantial amount of buildings, as well as adequate space for the purpose of establishing a Māori Boy's College. The proposed land was owned by the Knight family and was central to all districts with a reasonable price tag of £6,500. Nonetheless, this was decided against by the Archbishop in Council. Fr. Riordan

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<sup>39</sup> Letter to Monsignor McRae, July 5, 1946.

<sup>40</sup> The Institution has to be economically self supporting as well as offering buildings and playing fields.

then became occupied with travelling to various locations to look at six other properties that had been recommended to him for a college. Yet these properties were all turned down for reasons that varied from a lack of room to expand, to the availability of building materials required to establish the college.

However, a break through came in early June 1946 when a property in the Manawatu district was recommended. The Short Estate, situated at Cheltenham near Feilding and consisting of approximately 749 acres, was for sale. There were numerous buildings on site: a large dwelling containing 35 rooms, a ten roomed wooden dwelling, a seven room dwelling, two five roomed dwellings, a brick garage, a brick office, large brick stables, granary and manure sheds, wooden stables, and a woolshed. Plantations were abundant with the frontage of the property on Kimbolton road and the rear boundary bordered by the Oroua river. Although the quality of the land varied considerably Mr. Short thought the advantages of this property for an Agricultural College were enormous. The 'Parorangi' farm was a world famous Romney Sheep Stud that was used as an Agricultural Training school around 1917 and up until the death of the founder, Mr. Ernest Short. The Barrister and Solicitor acting for Riordan, Dennis Cullinane<sup>41</sup>, suggested that the total area was not too large and that such an opportunity will not present itself again. A proposal was tabled at the annual Conference of Marist Māori Missionaries, held at St. Patrick's College, Wellington, on May 21-23 1946 by Riordan<sup>42</sup> who stressed the urgency for the establishment of a college and recommended they all go and inspect the Feilding property. On June 3 this committee, accompanied by Fr. T. Heffernan the Society of Mary Provincial, Fr. M. Burke and Mr. Daniel Burke, made a thorough inspection of the buildings and property and were impressed with its potential. Fr. Venning accompanied Monsignor MacManus and Father Guinane in a later inspection of the property and were similarly in favour of purchasing the property. Fr. Riordan was then able to justify why he selected this site as the best for the long awaited Māori Boy's College.

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<sup>41</sup> Letter by D. Cullinane to Fr. A. Venning sm. 20 June 1946, *SPM*, 1, Society of Mary Archives, 'Cerdon'.

<sup>42</sup> Letter by Fr. J. Riordan to Monsignor McRae, 8 July 1946, *SPM*, 1.

**Table 3: Advantages & Disadvantages of Purchasing the Short property 'Parorangi'.**

<i>ADVANTAGES</i>	<i>DISADVANTAGES</i>
situated in the heart of Marist Māori Mission territory.	the homestead will need major restructuring to house
close proximity to principal railway travel in North Island	rewiring may be needed when connecting to the Power Board system.
within one days journey of every district in the Marist territory from Taranaki in the North, Wellington in the South, Gisborne in the East and Waimarino in the West.	a questionable climate
farm excellent for agricultural and pastoral farming purposes.	transport for domestic staff questionable.
expertise from Massey Agricultural College and Feilding Agricultural High School close at hand.	there will be a need for new classrooms in the near future to cater for the anticipated increase in numbers.
an abundance of Catholic farmers in close proximity.	the nature of the land requires an expert management to make the best economic decisions.
with the subsidising of thirty five boys in Catholic institutions and the family allowance there will be a total assistance allowance of £81 per annum increasing the number of applicants for secondary education.	
existing layout of the Short Estate will save thousands of pounds that would have had to be spent on shrubs and trees.	
because the property is situated in the Wellington Province give rise to it being eligible for aid from the McCarthy Trust.	
buildings are capable of housing all the staff needed to get the farm and college up and running.	

Finances in 1946 amounted to approximately: £3000 in hand, £1000 promised by the Society of Mary, and the probable amount of £1000 from the Māori Mission Fund. Application was made in the hope that the government would give a grant for £10,000. The £3000 in hand was donations from Catholic's throughout New Zealand with the Archbishop of the Wellington Diocese donating £60 personally.<sup>43</sup> On many occasions Fr. Riordan was severely reprimanded by his superiors for canvassing funds in the Marist Messenger, a monthly publication. It appeared that this action had contravened the vow of humility which is part of the Society of Mary. However,

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<sup>43</sup> Ibid.

even this did not deter his enthusiasm to establish a Marist Māori Boy's College in the Wellington diocese, and he was prepared to raise the required money by any possible means.

Figure 1: Fr. I. Gupwell

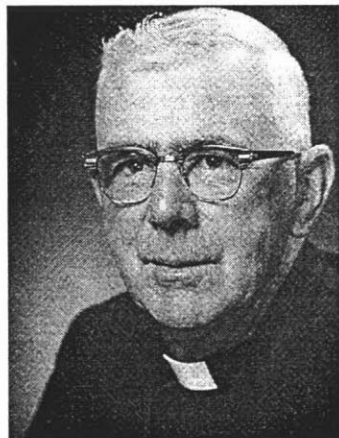
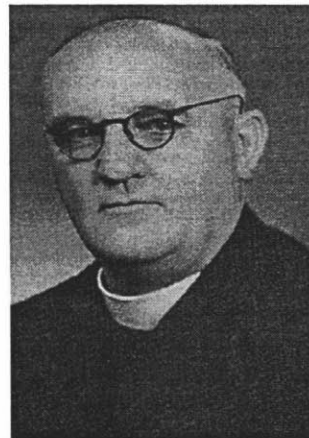


Figure 2: Fr. J. Riordan



By September the Māori College Trust Board, the Society of Mary and the Archdiocese were in agreement that the property should be purchased for the purpose of a Māori Boy's College and on the 8<sup>th</sup> of that month, Heffernan<sup>44</sup> appointed Fr. Isaac Gupwell the first Rector of the as yet unnamed college while Riordan from the Hawkes Bay missions, and Fr. Dynan<sup>45</sup> situated at the Novitiate of Highden in close proximity to the new site, were to act as a committee with Gupwell. This committee was necessary to supervise the preliminary work required before the college could be opened.

Monsignor McRae had played an important role in organising the purchase of the selected property. Along with the Māori Missioners, the Marist Provincial and the Archdiocese, he was personally responsible for the arrangement of the final purchasing details. This was an enormous task due to the financial and political climate of post-World War Two and his efforts were culminated by Gupwell signing the biggest cheque in his life for the sum of £29,000. By now the total cost of the property amounted to £49,000 due to the purchase of building materials and the stock required for the farm. It was vested in the Archdiocese which continues to hold the title, while the Society of Mary assumed operational responsibility. As was to be expected there were a myriad of problems that needed negotiating by the

<sup>44</sup> Letter by Fr. T. Heffernan to Fr. Isaac Gupwell, 8 September 1946, *SPM*, 1:54.

<sup>45</sup> Letter by Fr. T. Heffernan to Fr. Dynan, 28 September 1946, *SPM*, 1:56.

committee, however, they were met with typical determination and a resilience needed for the college to commence.

For a lengthy period of time the Maori Missioners debated the most appropriate name for the college. It was no easy task. Fr. Daniel Fouhy suggested St. Paul as he was a warrior converted to the Christian faith. For the Māori missioners St. Paul was synonymous with the warrior nature of the Māori, who would embrace the school more readily. St. Paul was the name supported by the missioners. However, there were two versions of this name - Pauro and Paora which caused more debate. Fouhy preferred Pauro due to its common usage but this was rejected as many missioners believed it was of Anglican origin. Consensus was eventually reached and the new college was named - St. Paul's Māori Boy's College, Hato Paora College being a transliteration.

**Figure 3: Short Family Home, Paroro-o-te-rangi.**



### *PARORO-O-TE-RANGI*

The name 'Parorangi' was a shortened form of 'Paroro-o-te-rangi'. Like many of the place names in the Rangitikei-Manawatu district, Paroro-o-te-rangi was termed by the tupuna and legendary explorer Matangi, who left Wairarapa in pursuit of abundant Tui on the western side of the Tararua and Ruahine ranges. He pursued the birds into the Manawatu-Rangitikei district near Hunterville when suddenly the air was vibrant with the sound of the flock. The area was consequently named Paroro-o-te-rangi which literally means the reverberations in the heavens (thunder).

Upon the arrival of the Pākehā, a man by the name of Ernest Short acquired land in that area and the name was shortened to Parorangi as a traditional name for their home. Subsequently they then transferred that name to the Kimbolton Road property. Parorangi was to become synonymous with Hato Paora College until the early 1990s when the name was eventually dropped. Gupwell commented in an interview with Fr. Earl Crotty in 1988 that it was a shame that such a link with the past be cut from the chain.<sup>46</sup>

On the evening of the 27<sup>th</sup> February 1947 Fr. Ike Gupwell arrived at Parorangi from Wanganui where he had been based as a curate for the past year. His only welcome was the infamous Manawatu weather, and in particular, the incessant rain. Mr. Phil Corliss had already been engaged as the farm manager and was residing in the original Short homestead which was, until recent times, the farm manager's residence. Borrowing a bed and blankets, Gupwell proceeded up to the main house. Then, it consisted of 30 odd bedrooms which had been left in a derelict state for many years. After finding a comparatively dry spot he attempted to sleep for the night. However, a combination of conditions meant that he was to get very few hours of sleep. All through the night he was constantly kept awake by the thousands of possums that used the building as a private play-ground, enhanced by the hundreds of petrol tins strategically placed to contain the rain. Undaunted, the first Mass was said early on the 28<sup>th</sup> of February and in an undated letter to Heffernan, Gupwell, hardly able to contain his enthusiasm, confided that God's work had begun. Heffernan was pleased with the humble beginning and quietly reminded Gupwell to keep a diary or log book of all and any activities that happened from that day forth. *"It is important that you keep a record of your work so that who ever writes the Song of Parorangi, the information will be there."*<sup>47</sup>

The first point of urgency was the roof. It had originally been tiled but years of negligence had left it in bad repair. Gupwell had an Aunty in Feilding, Agnes Sporle, whose husband was a building contractor. Ollie Sporle was persuaded by Gupwell to survey the buildings at Parorangi and turn them into dormitories, kitchen, classrooms and a Chapel. Ollie would spend the greater part of the next

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<sup>46</sup> Interview Fr. I. Gupwell by Fr. E. Crotty in *Hato Paora College, Parorangi, School Magazine*, 1988, p. 67.

<sup>47</sup> Letter by Fr. T. Heffernan to Fr. Isaac Gupwell, , *SPM*, 1.

fifteen years building, remodelling or repairing the many structures at Parorangi on a somewhat full time basis.

If Gupwell had waited for permission, a process that meant writing to Rome, the College would never have eventuated. Fortunately, Monsignor McRae recognised the situation for what it was and gave Gupwell a free rein over finances. Times were hard especially when trying to purchase material that had been in great demand during World War Two and this was the case the College faced when attempting to get a replacement roof. The first attempt to get materials for the roof resulted in a long wait for Ollie Sporle and ended when a consignment of slates were found to be deficient and were returned to the distributor without cost, which was a great relief to Gupwell. In the end, Gupwell wrote to the person in charge of those rare commodities and explained the situation at Parorangi. Miraculously, within the next three or four days enough corrugated iron arrived to re-roof a major part of the main house. This gave rise to quite an outcry in the area with locals wanting to know how Parorangi got a new iron roof when there was a major shortage throughout the country.

Part of the stable area was remodelled by Ollie Sporle and Gupwell. The clay floor was home to million of fleas but after a few walls were demolished and the floor concreted they had the makings of new classrooms. Accommodation was the key problem so the front rooms were developed into dormitories and partitions were removed in the old servants area so it could be used as the boy's dining room. The original kitchen and dining room were used by the priests. Close to the middle of that year, Father Chris Duggan joined the staff along with Bridget Thompson who came from Wanganui to take up the housekeeping duties. Duggan fitted into the pioneering spirit well and his craftsman skills enabled him to turn his hand to almost anything, from repairing engines and machinery to building beds as well as the initial setting up of a workshop for manual training.

Riordan kept the pressure on Gupwell, wanting to open the college as soon as possible, even if it meant just six or seven boys taking up residence. This was resisted as Gupwell wanted to have the amenities ready to handle the expected

amount of boys, probably thirty. On the 30<sup>th</sup> July 1947<sup>48</sup> the Māori Mission Conference was held at Parorangi. Riordan stated that the Diocesan authorities wanted Cardinal Gilroy, who would be visiting New Zealand during October, to open the College. Monday October 27<sup>th</sup> Labour Day, was the date selected as being most suitable for the Cardinal. Gupwell stated that if the roof was not finished there should not be an opening, to which Riordan announced that the Government had released a quantity of corrugated iron and that it should arrive within ten days. Tensions were high between Riordan and Gupwell over the role and responsibility of the Rector and in the course of the meeting Gupwell announced "*that as Rector the authority and responsibility for College affairs resided with him and from him should come all official statements on College matters.*"<sup>49</sup> By the end of the conference each priest had been given a specific task so that the burden of the College opening would not be borne by Gupwell alone. Nevertheless Gupwell reiterated that all arrangements were conditional to the arrival of the roofing iron. The following was decided by the Maori Missioners at the conference:

1. It would be a one day affair
2. The morning would be primarily for the Māori people
3. The afternoon would be for European visitors
4. Māori representatives from each district would arrive in time for Mass at 10 am.
5. Dinner would be provided for the clergy.
6. European laity would be provided with hot water for a picnic lunch.
7. The blessing of the College would take place before the Clerical dinner.
8. One Māori speaker to be selected for the afternoon function.
9. Afternoon tea provided for the Clergy.
10. A Māori hymn to be sung at Benediction.
11. The Choir to be a combined Ohakune and Otaki one.

Fr. Casey was to act as Master of Ceremonies on the liturgical side while Gupwell with the assistance of Fr. Dynan from the Highden Novitiate would look into the catering and other work needed for the opening which was to be announced in parish churches everywhere with an open invitation. It was hoped that numbers could be estimated before the occasion but that proved to be impossible.

Dynan's novices from Highden were an invaluable asset in the preparation of the College for the opening. They assisted in removing the old tiles from the roof which were then carried off to various locations on the property. Highden's dray was

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<sup>48</sup> Minutes of the Maori Mission Conference, 30<sup>th</sup> July 1947, Parorangi, *SPM*, 1:60.

<sup>49</sup> *Ibid.*

brought to the College by the novices and proved useful as the College did not have a tractor. Many of those tiles ended up as foundation for the pathways now used at the College. Ollie Sporle set up the dais for the official guests, borrowing chairs and other essentials from anywhere and everywhere. It took a number of weeks following the opening to find them all as they were scattered into the bush or any other place of sanctuary due to the heavy downpour on the day of the opening. Among the novices on opening day were future staff members, Fr. Patrick Kinsella and Fr. Noel Delaney, the second Rector (1965-1971).

Another source of support came from the many faithful Māori of Feilding and surrounding districts. Bunty (Whanaupani) Cowan organised the local whānau into an efficient, organised team of workers, catering to the requirements of clergy and manuhiri alike. Kereama, Rakatau, Lawton, Te Oka, Graham, Kiingi and Lewis were just some of the whānau involved in the opening, who along with Tangimoana Rakatau their spokesman, contributed to welcoming and feeding the multitude that arrived to celebrate such an auspicious occasion. These people would travel out at any given occasion to assist in whatever capacity Gupwell so directed and as opening day got nearer their commitment intensified. The tangata whenua formed a committee to assist Gupwell for this occasion, with George Pukapuka Kereama being installed as the first Chairman. An interesting by line is that he and many of the Kereama family were of the Ratana faith but as would happen throughout its existence, Hato Paora College would be reason enough to bring many people together no matter what their religious or tribal variances were. Māori support for a kaupapa, regardless of denomination, was also a hallmark of the Ngāti Kauwhata people who were to be the backbone for many hui celebrated at the College.

### ***OPENING DAY - 27<sup>TH</sup> OCTOBER 1947***

It was to be one of the largest gatherings ever witnessed in the district. For half a mile along Kimbolton Road near the main entrance, buses and cars were parked while in the spacious grounds of the new College several hundred more vehicles were also parked. Approximately 3000 people attended the historic opening of the

new Māori Boy's College seven miles from Feilding.<sup>50</sup> During the morning Tangimoana Rakatau of Ngāti Kauwhata welcomed the many Māori to Hato Paora College in the school yard. They came from various parts of New Zealand: Whanganui, Taranaki, Hawkes Bay and Otaki but once welcomed they were unified into one congregation and then prepared to pōwhiri the Cardinal and Bishops along with the many other dignitaries who were to arrive that day.

Figure 4: Members of the Hierarchy during the Māori welcome.



The official welcome began at around 11 o'clock that morning with the arrival of His Eminence Norman Cardinal Gilroy, Archbishop of Sydney accompanied by Archbishop Tweedy of Hobart, Bishop McCabe of Port Augusta, South Australia, Archbishop O'Shea, Archbishop McKeefry and Bishop Liston. These dignitaries received a *"traditional challenge by a tattooed warrior brandishing a taiaha, and songs by a large group of Maori women garlanded with leafy branches from native trees."*<sup>51</sup> Kereama Te Ngako<sup>52</sup> of Ngāti Raukawa officiated at the occasion as Master of Ceremonies with speeches of welcome made by Tutete Otene Kereama on behalf of Ngāti Kauwhata (the tangata whenua) who *"traced the growth of the Catholic Church in New Zealand and presented Cardinal Gilroy with a piupiu and a carved box on behalf of the Maori people"*<sup>53</sup> and Toroa Ngatau who addressed the Cardinal on behalf of the Taranaki people. Before any reply could be made to these speeches the gathering was dispersed by a thunderous downpour of rain at 12.30 pm. People scattered in all directions in a vain attempt to avoid the deluge while the Māori present that day proclaimed it was a sign from heaven. As the dignitaries made their way to the

<sup>50</sup> The Feilding Express & Counties Gazette, 29 October 1947, Feilding Public Library.

<sup>51</sup> Ibid.

<sup>52</sup> Father of Mr. George Pukapuka Kereama.

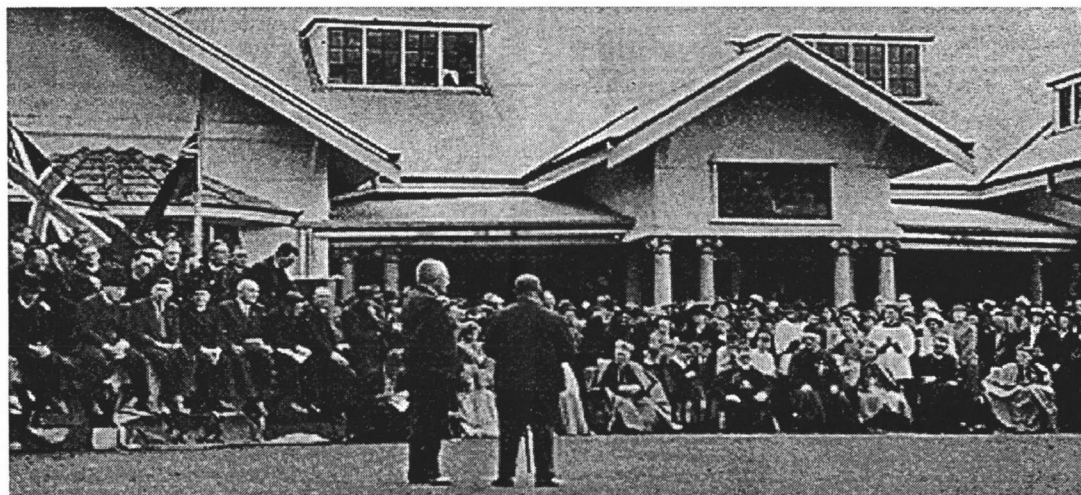
<sup>53</sup> The Feilding Express & Counties Gazette, 29 October 1947.

house the tall figure of the new Bishop McKeefrey was spotted by Jack Hawkins of Wairoa who went down on his knees and loudly said to those around him, "*Let us greet our new Bishop!*"<sup>54</sup> Whether it was this incident or not, the future Cardinal McKeefrey was to be a great ally and friend to Hato Paora College for the remainder of his life.

**Figure 5: Some of the Clergy at the Opening, 27 October 1947**



**Figure 6: Mr. Tutete Otene Kereama and Mr. Toroa Ngatau preparing for the only speeches to be heard on Opening day.**



The incessant rain made it impossible to continue with the planned itinerary and therefore the Clergy along with distinguished guests retired indoors. Among the many dignitaries, approximately one hundred, was Prime Minister Peter Fraser accompanied by Mrs. Kemp, and the Attorney General, Mr. Mason. A pontifical blessing was held in the College chapel after speeches from Fr. Gupwell the Rector and Fr. Riordan, representing the Māori Missioners. Cardinal Gilroy was assisted in this ceremony by the sub-deacon, Fr. Faone from Tonga and Fr. Wiremu Te Awhitu,

<sup>54</sup> Interview Fr. Noel Delaney, Wairoa, 26 December 1994. HPC 001: 002 side two.

at that time the only Māori priest. This was followed by entertainment from the girls of St. Joseph's Māori Girl's College, Greenmeadows. The Prime Minister was so moved by the performance that he spent a considerable time talking to many of the girls.

Riordan spoke for a short time thanking all those who had assisted in the preparations but any chance of an eloquent exchange was ruled out by the concern for the people who were not able to be accommodated inside the main building. Fr. Darcy Reader told Gupwell that he felt terrible watching the people outside, thoroughly drenched while the Clergy were comfortably looked after indoors. At one stage an attempt was made to show the dignitaries around the house but this was quickly abandoned when it was realised that after entering the corridor they could not get back because of the people surging inside. He over heard a comment from people on the front porch that *"it was situations like this that brought about the French Revolution of 1789."*<sup>55</sup>

**Figure 7: The Blessing and Dedication of the College by Norman Cardinal Gilroy.**



Many of the vehicles that were parked in a paddock by the original Short family house became bogged down and tractors, brought in by the Henegan family, were used to get the vehicles out. At one stage Gupwell stood on the back verandah watching the events unfold where he was joined by Monsignor McRae who told him, 'Nothing you can do' and he was right. That night the Māori contingent

congregated upstairs for discussion and then entertainment. There was supposed to be Benediction but as Gupwell stated "*Best laid plans - providential perhaps.*"

**Figure 8: Opening day of Hato Paora College, Paroro-o-te-rangi - 27 October 1947**



The opening over, the big task was now to start recruiting boys' for the beginning of 1948. A Prospectus was developed which was distributed among the Māori Missioners. This was written in both Māori and English and contained the main conditions of entry, shown in Table 4.

**Table 4: Conditions of Entry**

English	Māori
The Applicant must be of Māori Blood.	He toto Māori ōna.
Must be a baptized Catholic.	He katorika motuhake ia kua oti te iriiri.
<i>(The parents confirm that the child is Catholic)</i>	He tamaiti rānei kua whakaaetia e āna mātua kia hei katorika.
Must have passed the Sixth Standard.	Kua paahi ia i te ono o ngā whakamātautau (Standard VI)
Must have a doctor's certificate of freedom from infectious disease	Kei a ia te tiwhikete a te tākuta e whakaatu ana i te korenga o ōna mate.

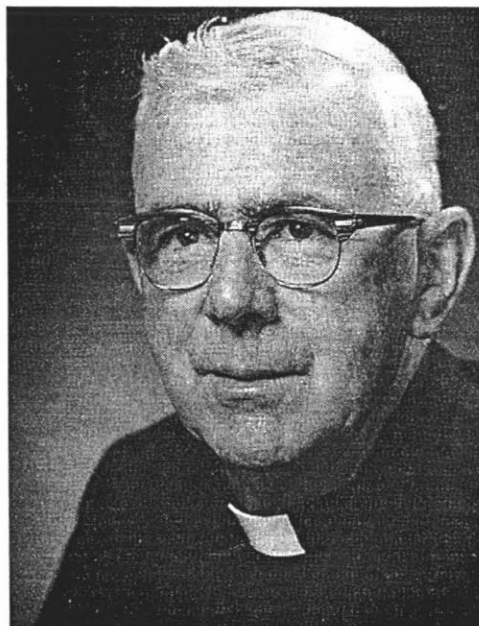
<sup>55</sup> Interview of Fr. I. Gupwell, p. 73.

## CHAPTER THREE

### THE GUPWELL ERA, 1947-1964.

The Māori Missioners continued their work among the Māori people but now it included recruiting boys from each district for the new Māori college. By 1947 only 27 boys had been recruited for the start of school, much lower than the 60 boys originally anticipated. However, the College was forced to delay its first intake due to a national outbreak of poliomyelitis. Notwithstanding this event, Fathers' Gupwell and Duggan, along with Ollie Sporle, put the time to good use laying concrete paths, continuing the alterations for accommodation and setting up a manual training workshop. These tasks proved to be an ongoing vocation for each of the staff and boys who were to attend Hato Paora College especially during the Gupwell years.

Figure 9: The First Rector of Hato Paora College, Fr. I. Gupwell sm.



#### *GOVERNORSHIP AND ADMINISTRATION*

From the beginnings there were rumblings about interference from outside the College and early in his period of administration, Gupwell applied for total authority in regards to decision making and the day to day running of Hato Paora College. This, he felt, had been necessitated by the constant demands placed on him by Riordan and other Māori missioners, many of whom felt there was a need for a

committee of some form or other to decide how the general operation and decision making of the College should be conducted. Due to the absence of a Board of Governors, Riordan's appointment in a 'mentor role' to assist Gupwell was welcomed by the Māori missionaries. However, Gupwell felt Riordan was more of a threat to his autonomy. The Archbishop and the Provincial both supported Gupwell's request and consequently as Rector of Hato Paora College he was given the authority to act without writing for permission from Church authorities in Wellington or Rome. It is interesting to note however, that because the property was owned by the diocese and there was a need to operate the College in an overdraft, Gupwell was still required to write to the Archbishop for confirmation that funds were available for alterations or improvements to College property. He was also required to work under the conditions laid out by the Society of Mary, which meant that although he was in charge of Hato Paora, he was obliged to submit frequent reports on the activities of the College: financially, physically and spiritually. Despite these limitations, the Rector's influence on Hato Paora was extreme and had the potential to be a totalitarian regime. Gupwell believed that this was the only way Hato Paora would progress in the shortest possible time. Not all staff agreed with that philosophy and there were a number of incidents, particularly where staff complained to the Provincial about the lack of consultation with regards to the decision making process. Gupwell also took on the added responsibility of being the Bursar, Discipline Master, Spiritual Director and Procurator, much to the dissatisfaction of his fellow priests. They believed that the burden should be shouldered by all members of the staff. Gupwell, however, remained resolutely in charge of Hato Paora College and staff who did not agree were moved on and replacements brought in.

The workload on the staff, particularly the priests, was intense. Throughout the early years Gupwell asked staff to assist in hostel duties, such as the laundry and kitchen tasks, which were important but time consuming and not directly related to their teaching vocations. In these tasks, the Rector himself took a lead and for almost five years, after the retirement of Mrs. Thompson, was cook for boys and staff alike.

It was not until March 1948 that Gupwell was finally able to welcome the first intake of boys, now numbering 48, including 21 third formers. They all came from within the Wellington Archdiocese. Fr. Patrick Scanlon and Mrs. Fernandez-Iwikau, who took up the position of Matron, added to the staff numbers.

The school now had an identity of its own and Fr. Chris Duggan designed a crest. In his editorial for the College's first magazine, Gupwell wrote:

*"Our Coat of Arms outlines in miniature the life and spirit of Parorangi. On the Shield of Faith the Book of Knowledge and the Sword of the Spirit. Paul, the warrior, is set as the model. We hope to inculcate something of his virtues and spirit at Parorangi symbolized by the lines of the Oroua and the Spur, symbol of Parorangi's greatness in the agricultural and pastoral sphere. "Whaia te tika", is the motto, Follow the Right. To be true to it these boys will indeed need the protection of the shield of Faith; they will need that weapon the sword of the Spirit born of knowledge if they are to cleave an unwavering path to the vision of God which is their destiny. Having stated our aims we have placed them in the arms of Mary Mother of God under the monogram of the Society of Mary."*<sup>56</sup>

From 1948 until 1950 the school year consisted of two terms of 18 weeks. The subjects were designed to prepare students for the School Examination as well as an alternative course for students whose interests lay in less non-academic directions. The subjects taught were:

Christian Doctrine, Māori Language, English, Elementary Mathematics, Latin, General Science, Practical Agriculture, Carpentry and Joinery, Arts and Crafts and Book-keeping.

Gupwell was also aware of a need to ensure that the boys became accustomed to their new surroundings as quickly as possible. The reason was simple, homesickness. For many, this was their first time away from home and to be placed in alien surroundings for the duration of the school term was going to be a challenge. Having been brought up among Māori, he realised that the logical solution would be to ensure that Māori aspects were incorporated into the day to day running of the College

In many ways 1948 to 1950 was a special period in Hato Paora's history. The Society of Mary, staff and Māori (*particularly catholic Māori*) were engulfed by an atmosphere of excitement at the prospect of breaking new ground. The staff, however, were quickly brought back to reality as they grappled with the development of new and

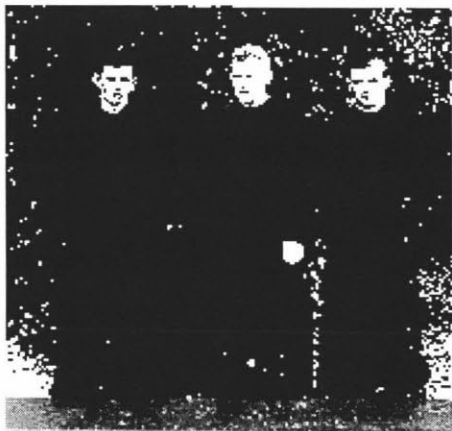
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<sup>56</sup> *Hato Paora College: Parorangi, School Magazine, 1949, p. 13.*

innovative teaching techniques as well as the general duties needed to manage the new school. The on-going improvements to the college's facilities, such as classrooms for teaching and hostel accommodation, correspondingly meant that the boys had little time to themselves as well.

By the end of Gupwell's term as Rector in 1964, Hato Paora College had undergone many changes. The number of buildings, for example, had increased from four to eight. He had witnessed the opening of buildings for classrooms, dinning room, senior dormitory and swimming pool. The school year had also been transformed into three terms, 13 weeks for the first term, 12 for the second term and 11 for the third. Fees had increased from £25 per term in 1948 to £33/6/8 per term or £100 a year in 1964. But by any standards, Hato Paora was the least expensive Māori church boarding school in the country. School fees did not meet the day to day costs needed for the upkeep of the college. This meant that the burden was sustained by the Wellington Dioceses and whatever profits could be made from the College farm.

Figure 10: Marist Brothers, 1961



Bro. Peter, Br. Martin, Bro. Alfred.

Clearing the bush, 1962.



Fr. Atkins with a group of boys.

If there were one thing that impacted heavily on Hato Paora it was the appointment of staff. This was due mainly to the fact that their influence was not confined to the classroom. They had an assortment of duties vital to the successful running of the college on a day to day basis and were therefore able to exert influence on those aspects of college life that they participated in. Duties included dormitory supervision, laundry, supervising and preparing meals, the upkeep of the grounds and gardens, as well as the cleanliness and hygiene of the dormitories, and classrooms. Their day began at 5.00 am and ended around midnight. Although the

majority of changes to the staff roster were due to the mental or physical condition of the aging priests, many of the younger, better educated priests that came to Hato Paora College did so in the belief that they were undertaking a mission, comparable to their confreres in the Pacific Islands. It was pure dedication and the school stood to gain.

Then in 1962 the Society of Mary was able to appoint three Lay Brothers, Alfred (1962), Martin de Porres (1962-64), and Peter (1962-68) to assist Fr. Gupwell together with his hard working staff. They took over the kitchen and laundry, two key areas within the school as well as working around the college grounds in a groundsman/caretaker role that lifted a considerable weight off Gupwell's shoulders. They were joined in 1964 by Brother Gerard (1964-67) who replaced Brother Martin de Porres.

## *CURRICULUM*

Academically Hato Paora College was like few other secondary schools during this period, in that most schools would expect their intake of new boys to be prepared for secondary school work. This was not the case at Hato Paora. Many, if not all of the students entering College, had experienced broken primary education and future schooling inevitably brought many the trials and tribulations for the majority. Because of this the priests had to decide how best to occupy the students during class time, as well as developing activities that would prepare the students for catholic adulthood. Fr. Chris Duggan's workshop, in the old garage, was one of the many successful initiatives developed by staff to enhance the practical skill level of their charges. It was done under the guise of 'Manual Training'. In his 1949 editorial, Gupwell summed up the situation as follows:

*"Our curriculum is arranged with the special needs of Maori boys in view. Not many are likely to achieve even the limited distinction of a School Certificate, and to force all along the restricted path that leads to it would be nothing but an intolerable drudgery for teachers and pupils alike. We have found it necessary to keep a finger on the pulse of the Maori boy and adjust the curriculum accordingly."<sup>57</sup>*

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<sup>57</sup> Ibid, p. 11.

The students undertaking the Manual Training course in 1949 worked on practical projects which included:

- learning to find the level and setting up the boxing for the tennis courts
- replacing broken sash cords, glazing windows and hanging wallpaper in the different buildings throughout the property
- working on plumbing
- building a new body on the school truck
- learning to repair footwear and other leather goods
- cabinet making - filling orders from business houses, churches, etc.
- metalwork, mainly soldering and brazing

The boys manual training extended generally to whatever needed attention under the direction of Duggan and in some instances, Ollie Sporle. Not only did this type of activity educate the students but it saved the College further financial strain.

Another enterprising phase in the development of the College was agricultural training under the tuition of Phil Corliss the first Farm Manager and then Tom Bradley who replaced him in 1948. Initially it was developed to keep the students occupied, as well as, helping to keep costs to a minimum while still developing the farm. Many parents disagreed with this activity, as they felt the boys could learn all they needed to know about agriculture at home and that they should have spent their time studying academic subjects such as higher mathematics. It was assumed, however, that many of the boys simply could not even comprehend what was needed to participate or complete what was required for those subjects. Further still, they might as well be useful on the farm, learning some practical skills in the process.

By 1951 the College settled into a structured timetable, with classes on Saturday morning and no classes on Wednesday afternoon. This departure from the norm was due to the Rector specifying that inter-school sporting fixtures would be better suited to Wednesday afternoon (a time used traditionally at Marist schools) and that time spent participating in sports could be compensated for on Saturday mornings. This time was normally utilised for cleaning, such as dormitories, the driveway, bush and particularly the sumps. It is interesting to note that the timetable caters for Primary education, due to the broken education a number of students had prior to their arrival at Hato Paora. Classes for less able students were established primarily to attain a basic proficiency in English, arithmetic and social studies. However,

Primary classes were discontinued from the curriculum as the level of proficiency increased.

Table 5: Class Timetable, June 1951.<sup>58</sup>

TIME/ FORM	MON	TUES	WED	THURS	FRI	SAT
8.45-9.25						
Fifth	Phys. Ed	Maths	Maths	Maths	Maths	Woodwork
Fourth	Phys. Ed	English	English	English	English	English
Third	Phys. Ed	Maths	Maths	Maths	Maths	Art
Primary	Phys. Ed	Arithmetic	Arithmetic	Arithmetic	Arithmetic	Art
9.25-10.15						
Fifth	English	English	English	English	English	Woodwork
Fourth	Maths	Maths	Maths	Maths	Maths	Gardening
Third	English	English	English	English	English	Art
Primary	English	English	English	English	English	Art
10.30-11.10						
Fifth	Maori	English	Maori	English	Maori	Woodwork
Fourth	Science	Science	Science	Science	Art	Art
Third	Science	Science	Science	Science	Woodwork	Gardening
Primary	Nature St.	Nature St.	Nature St.	Nature St.	Nature St.	Gardening
11.10-11.50						
Fifth	Maori	Maori		Maori	Woodwork	Woodwork
Fourth	Social St.	Social St.		Social St.	Social St.	Art
Third	Maori	Maori		Maori	Maori	Gardening
Primary	Maori	Maori		Maori	Maori	Gardening
1.30-1.45						
Fifth	Christ Doc	Christ Doc		Christ Doc	Christ Doc	
Fourth	Christ Doc	Christ Doc		Christ Doc	Christ Doc	
Third	Christ Doc	Christ Doc		Christ Doc	Christ Doc	
Primary	Christ Doc	Christ Doc		Christ Doc	Christ Doc	
1.45 - 2.25						
Fifth	Art	Art		Art	Art	
Fourth	Latin	Latin		Latin	Latin	
Third	Latin	Latin		Latin	Latin	
Primary	Latin	Latin		Latin	Latin	
2.25-3.05						
Fifth	Essay	Essay		Essay	Essay	
Fourth	Maori	Maori		Maori	Maori	
Third	Social St.	Social St.		Social St.	Social St.	
Primary	Social St.	Social St.		Social St.	Social St.	
4.15-4.55						
Fifth	Science	Science		Science	Science	

<sup>58</sup> Inspection Report, SPM, 1: 73.

Fourth	Essay	Essay		Essay	Essay	
Third	English	English		English	English	
Primary	English	English		English	English	

**Table 6: Teacher Distribution of Classes, June 1951.<sup>59</sup>**

	Fr. Gupwell	Fr. Duggan	Fr. Delaney	Fr. Brennan
Monday	5	6	7	7
Tuesday	6	5	8	8
Wednesday	4	2	3	3
Thursday	6	5	8	7
Friday	5	6	7	7
Saturday	3	4	1	4
<b>Total</b>	<b>29</b>	<b>28</b>	<b>34</b>	<b>36</b>

In March 1952 the College received its first visit from the Department of Education Inspectors. In their report the Inspectors, M. F. Woodward and S. M. Kincross, were generally impressed with the performance of the staff describing the school as excellent and providing an exemplary model which the students could aspire to, particularly in the academic field.

All Fifth Form students studied English, Latin, Chemistry, Woodwork and Māori, with the exception of Course A General pupils who also studied Latin in the hope that they would be able to sit School Certificate. Pupils were placed into one of two categories depending on their perceived academic potential.

**Table 7: Student Numbers For Academic Courses, 1952**

COURSE A GENERAL (including Latin)		COURSE B GENERAL (non-Latin)	
Form 5	10 boys	Form 5	13 boys
Form 4	9 boys	Form 4	9 boys
Form 3	23 boys		
<b>TOTAL</b>	<b>42 boys</b>	<b>TOTAL</b>	<b>22 boys</b>

The curriculum was divided into two major programmes in 1954. The first programme allowed students to undertake subjects such as Christian Doctrine, English, Māori and Arithmetic. An agricultural component was an intricate part of the second programme that consisted of General Agriculture and Animal Husbandry with practical work on the farm. Shearing instruction was offered by the Wool Board and K. Nesdale spent a good deal of time among the enthusiastic boys

<sup>59</sup> Ibid.

as a regular instructor. The course proved excellent for those boys that would have found School Certificate difficult or impossible, and it recognised an employment market which was attractive to Māori. This agricultural course lasted two years with most boys leaving at the conclusion of the second year, although a few did return for a third year. The 1963 Inspectors reported that the course was *'well designed to suit the aptitudes and needs of the Agriculture pupils'*<sup>60</sup> which gave the staff great satisfaction.

By 1955 the Course A General became known as the General course with core subjects of Māori, Latin, Chemistry, Drawing and Design, and Book-keeping. The Course B General was replaced with an Agriculture course, where pupils studied the same subjects as the General Course with the exception of Chemistry and Latin. The efforts of the staff were now *"directed towards fitting the Maori youth to take his place in the community as a Maori. If he is to compete with the Pakeha, it is essential that he have a command of the English language. On the other hand, if he is to retain his pride of race and have the respect of his fellow Maori, he must know his own language."*<sup>61</sup>

However, teaching Māori was to become a major focus at Hato Paora. Because many of the students came from Māori speaking homes and there were no available text books for the teaching of Māori as a core curriculum subject Gupwell and his staff were forced to cope with what few resources they had managed to acquire. In fact, up until the early 1960s, there did not exist any clear guidelines concerning School Certificate Māori and Gupwell was forced to write a text book based on the material available. Kōrero pūrakau, Māori tribal stories, with basic Māori grammar structures and vocabulary were often utilised in an attempt to fill the void caused by the lack of Māori language text books.

In the 1951 College magazine, students wrote a number of short stories under the heading *'He Mea Kohikohi'*<sup>62</sup> as part of their Māori language curriculum but this practice seems to have been used fleetingly. Eventually the void was remedied with a series of the Māori language books, *Te Rangatahi*, written by Hoani Waititi.

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<sup>60</sup> Inspection Report on Hato Paora College, Parorangi, Feilding, *SPM*, 2: 40. 6 May 1963.

<sup>61</sup> *Ibid*, *SPM*, 1: 89, 1952.

<sup>62</sup> *Hato Paora College: Parorangi*, School Magazine 1951, pp. 43-47.

Another innovation was the introduction of mahi whakairo, wood carving, as another manual subject similar to woodwork. The boys took to this with great gusto and one of their first major works was the completion of the school bell tower under the guidance of Fr. Paddy Kinsella, although he would be the first to admit he was not a tōhunga whakairo. The bell tower still remains today and depicts the epic story of Māui as well as the story about the exploits of Mātangi. Both Māori ancestor's were chosen because of their link with the College, particularly Māori education. Tokotoko, kōruru, taiaha and the two figures that guard the entrance to the Assembly Hall were among some of the work that was undertaken by students in the early 1950s. Despite the enthusiasm, conditions and skills remained very basic although the arrival of knowledgeable people, from time to time, aided the continuing development of carving. One such expert was Henare Toka, who taught Māori carving and design at Auckland University. During his visit to the College in 1955 he shared his expertise freely to an eager audience and greatly enhanced the capabilities of many young carvers.

Music was also taught as part of the curriculum for a number of years by Mrs. McCartney. She taught piano and prepared a number of boys for examinations. The boys were also taught choral work, initially by Gupwell but later on by Fathers Noel Delaney and Bernard Atkins. Although a lot of the choral work was sung in Latin, the priests were able to introduce hymns in Māori such as Aroha Mai, Tama Ngākau and E Hehu i te Tāpenakara in addition to hymns and songs composed by the staff of the College. Delaney, for example, wrote music to the Māori mass so that students could fully participate as well as gaining kudos for the school as choral performers.

Another initiative was the acquisition of a reading laboratory in 1963 to improve individual grammar and comprehension. Students were able to select readings and answer questions pertaining to them. Upon completion, answers were confirmed by the answer sheet provided, leaving time for the teacher to either work with a slower student or prepare material for the next lesson. It proved to be invaluable for all pupils, not just those who were struggling. Together with remedial reading classes it was responsible for the success of a number of students securing career's after their departure from Hato Paora. The reading laboratory also attracted attention from the Māori Education Foundation<sup>63</sup> whose Chairman, D. G. Ball, accompanied by the Foundation's secretary, J. Jolliffe and J. Hendry of the Education Department,

wanted to see the laboratory in action with the lower forms and were impressed with what they saw.

One can only imagine the frustration borne out by those early teachers attempting to teach English from a text book called "Mamoa"<sup>64</sup> or "Mamua", especially since they had been rejected by other schools. As there were no free text book grants from the government during the major part of the Gupwell era, the only text books available to Hato Paora were those rejected by other schools, procured without cost or bought for a minimal price. Needless to say, the staff were very appreciative of the Christian generosity of other institutions and organisations.

Hato Paora's initiation into the public exam system had humble and unspectacular beginnings. In 1951 three students took the School Certificate examination and failed while the following year all five students were similarly unsuccessful. But the step itself was of great significance and by 1954 Archie Taiaroa and Bernard Haami were to achieve the distinction of being the first Hato Paora students to pass the exam. In 1960 Kevin Rongonui<sup>65</sup> obtained the first University Entrance pass.

The Inspectors Report in 1963 acknowledged the vision and progress made by Gupwell and his staff since the inception of the college. *'Good standards have been reached particularly in Latin, Maori and Book-keeping and it is pleasing to note also that past pupils of Hato Paora College are doing well in these subjects at University.'*<sup>66</sup> Although the overall standard for science and mathematics was lower than languages and book-keeping, the College had nevertheless advanced. The Report went on to also commend the work done outside the classroom particularly in the spiritual and social aspects.

## RELIGION

One of the College's requirements for entry necessitated the applicant was baptised a catholic. Attempts to strictly adhere to this requirement were not always successful as many pupils have been Anglican, Ringatū, Ratana and Mormon. However, there was still an expectation by the Catholic Church, the Society of Mary and the catholic

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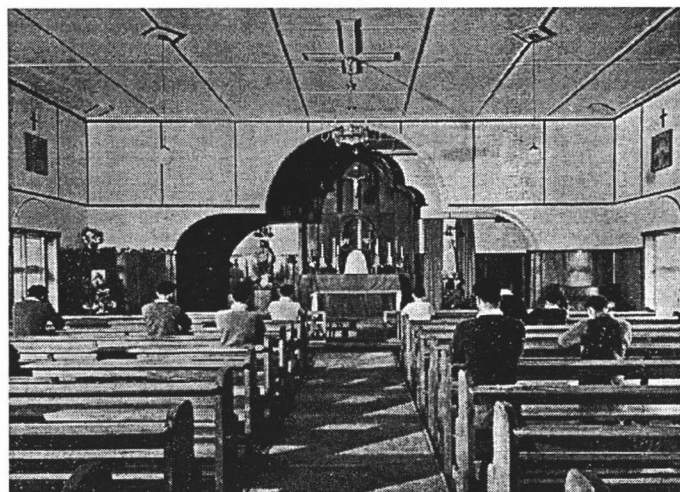
<sup>63</sup> Ibid, 1963, p. 71

<sup>64</sup> Fr. N. Delaney, interview at St. Peters Presbytery, Wairoa on 26 December 1994.

<sup>65</sup> Hato Paora College school register, 1948-1995.

Māori community that Christian Māori leaders of the future would come from Hato Paora College. The Gupwell era was a time where each religion guarded its beliefs and membership with a high degree of jealousy. Not surprisingly in a church boarding school, religion was a dominant element of college life.

**Figure 11: Hato Paora College chapel 1952**



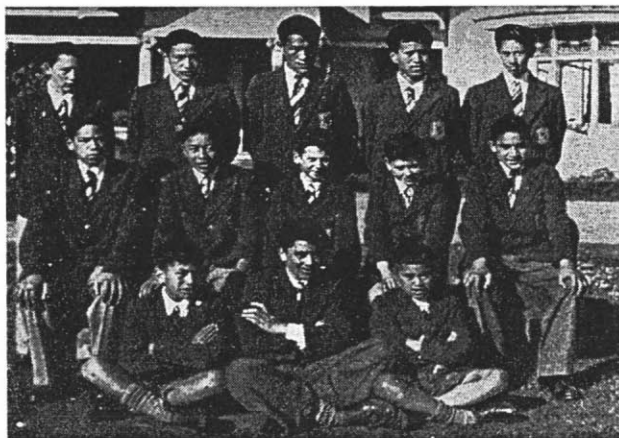
A typical college day began with prayers which were led by the Dorm Master immediately after the students were woken up. The making of beds and morning wash were followed by mass in the school chapel at 6.30 am. Mass was compulsory for the whole school on weekdays but optional on Saturdays. At noon everyday the 'Angelus' was recited prior to lunch and in the evenings the whole school gathered in the chapel for night prayers. There was a school mass every Sunday and benediction at 7.00 pm that evening, with the exposition of the most blessed sacrament every first Sunday of the month between the hours of five and seven in the evening.

Christian Doctrine classes conveyed sound knowledge of the catholic faith which was complimented by the students participation in the mass and benediction. A select few became sacristans, tasked with the preparation of the chapel for mass and benediction as well as special occasions that highlight the catholic year. These duties were performed under the guidance of Mrs. McCartney.

Baptisms, Holy Communion and Confirmations were all important and these occasions were celebrated with great passion by the College. The first baptism at Hato Paora was in 1949 when Henry Te Whaiti of Waimarama was received into the

church. In the same year he and Henry Te Aika of North Canterbury became the first to make their first Holy Communion.<sup>67</sup> In 1951 along with the now annual baptisms and first Holy Communicants, the college was able to have its own Confirmation ceremony with His Lordship Bishop O'Neill officiating, assisted by Fr. Austin of the St. Columban Fathers, Fr. Duggan and Fr. Brennan.

**Figure 12: First Communicants and Baptised 1955.**



Back: L. Peeti, I. Sharland, T. Simon, C. Edwards, T. Brosnahan  
 Middle: R. Ratana, L. Governor, O. Wallace, M. Wallace, T. Ruki  
 Front: S. Simeon, I. Anderson, K. Whanau.

Other events of importance were the annual Retreats held at the College with priests from other catholic societies preaching to the participants. They had a great effect on the boys, who were able to utilise this time to contemplate their futures.

In 1955 another influential event was initiated by the Māori community and the Marist Māori missionaries at Hato Paora College. The Catholic Māori Women's Retreat's began and were held annually giving the women an opportunity to reflect on life, both spiritually and socially. Many women who attended these retreat's were prominent catholic people from throughout the archdiocese of Wellington: Ani Konuke and Wiki Christie (*Wairoa*), Ruby Wawatai (*Gisborne*), Aggie Nahona (*Whanganui*), Buntty Cowan (*Feilding*) and the Ngatai whānau (*Taranaki*) to name but a few. They were supported by many nuns including Sister Cyprian and Sister Brenden from the Whanganui missions who were able to assist the priest in a number of religious activities. Not only were these women encouraged to attend the Retreats for their own benefit, they utilised the time to establish a catholic Māori women's network in addition to contributing to the College, either by preserving fruit and jams or by making replacement linen and curtains. They were able to add a motherly touch to many of the amenities of the college.

<sup>67</sup> *Hato Paora College: Parorangi*, School Magazine 1949, p. 27.

Figure 13: Māori women's Retreat 1951



Manawatu



Whanganui



Hawkes Bay



Taranaki

Another movement began in 1953 after a visit by Fr. Carroll, who spoke to students about the Pioneer Movement and the evils of alcohol. This movement required total abstinence from alcohol, regarded as a major problem in many communities. The College reported that in 1956, 75% of students belonged to the Pioneer Movement and that the majority had joined after careful deliberation although it is more likely to have been as a result of constant preaching by the priests. Even though this may have indeed been true, it is always hard to assess properly the accuracy of a statement like this because of the importance for the College to be seen in the forefront of Māori development. The Pioneer Movement remained influential at the College for many years until it dissipated in 1966.

A number of students, having completed college, entered the Seminary to study for the priesthood or to become Brothers of the Society of Mary. However, few lasted the first year, let alone the full seven years it takes to become a priest. Nevertheless, the aspirations of the Rector and his staff were not diminished. Moreover, the catholic Māori community prayed for more Māori priests to work with Fr. Wiremu Te Awhitu and the only other Māori priest ordained in 1962, Fr. Henare Tate. Tate had been a pupil of Hato Petera College, Northcote, the other catholic Māori boys

college. Then on the 16 December 1959, Jack Smith took his final vows to become the College's first Old Boy religious, becoming a Brother of the Society of Mary. It was not until 1964 that Hato Paora College had its first old boy priest in Fr. Robert Harwood, later known as Pā Hēkiera, from Taranaki. He was just the third Māori catholic priest who worked in the Māori missions, and by 1964 Hato Paora College had two Old Boy's in religious life.

**Figure 14: Father R. Hekiera sm**



**Brother Sebastian sm**



## *TAHA MAORI*

From the college's inception taha Māori played an important part in the day to day life of the boys and in the growth of character. Māori values were reasoned to be as important as those citizenship values society deemed necessary for the modern world. Through his lifelong contact with Māori, Gupwell recognised taha Māori as a key ingredient for the successful participation in academic life for students at college. The students were able to converse in Māori among themselves and almost every priest was either capable of responding in Māori or had become fluent speakers through their years of contact with Māori communities. Gupwell had to explain to many priests that they could not hit the boys on the head as that was tapu to Māori. Sanitary arrangements had to take into account such Māori beliefs as keeping clothing and kitchen laundry separate. In many ways this was neglected by other Māori church boarding schools who seemed to base their ethos on the old English Public School, alienating Māori students from a Māori environment with the

emphasis on the student being encouraged to adapt to European values and practices.

One of the first major developments Gupwell was forced to deal with was the process of developing a 'Kawa' for the College. A process of 'kanohi ki te kanohi'<sup>68</sup> with the tangata whenua, Ngāti Kauwhata, was utilised by Gupwell with great success for himself and the College. The tribal territories of Ngāti Kauwhata included the property of Parorangi. Because Ngāti Kauwhata is a Tainui iwi, their kawa is described as 'Whakautuutu'<sup>69</sup> and is used on all their marae. However, after great deliberation with local kaumatua, including Tangimoana Rakatau, Gupwell explained his reasons for wanting to use another kawa for Hato Paora - the Aotea and Kurahaupo kawa, 'Paeke'<sup>70</sup>. He proposed that the college be given dispensation by Ngāti Kauwhata to use 'Paeke' maintaining that the boys would whaikōrero on the marae supported by the priests and/or local kaumatua and that this would be overbearingly difficult under the Tainui kawa. The Aotea kawa was more suitable for a student of Māori to learn the intricacies that are part of whaikōrero because there is no expectation of specifically answering a speaker. And while it was an unusual arrangement Fr. Gupwell also stated that the 'Marae o Hine' in Palmerston North square was a precedent for his request.. For whatever reason, Gupwell's preference was accepted and Hato Paora uses the 'Paeke' kawa except when the paepae<sup>71</sup> speakers are themselves Tainui and then the College's kawa reverts back to Tainui.

Staff also decided to establish some form of club system at the College, whereby students were divided into clubs, competing for points in various categories throughout the year, thus appeasing the competitive nature of the students. This system remained in place until 1955 when three Houses were formed and each given Māori names: Tangaroa, Rongo-ma-tāne and Whiro. A fourth House, Tāwhirimātea was added in 1957. House points were competed for in a variety of activities that included Taha Māori, tennis, rugby, swimming, cricket and blackberry picking.

Whaikōrero was also an important part in the development of the students of Hato Paora College. Competitions were held each year open to all students, however, in

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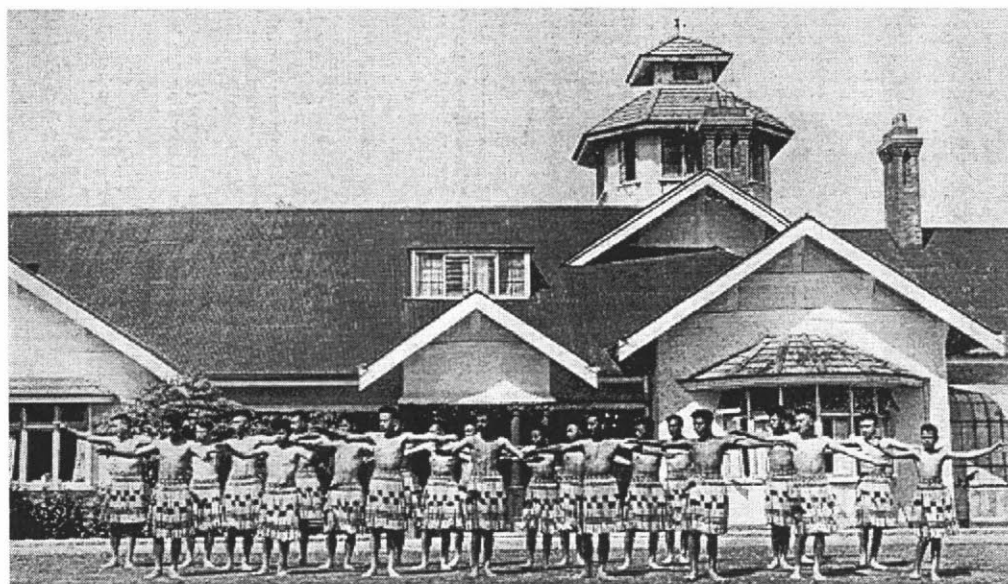
68 Face to face, a phrase confirming the process of dialogue through mediation.

69 Alternating speakers.

70 All speakers on the tangata whenua speak, then all of the manuhiri.

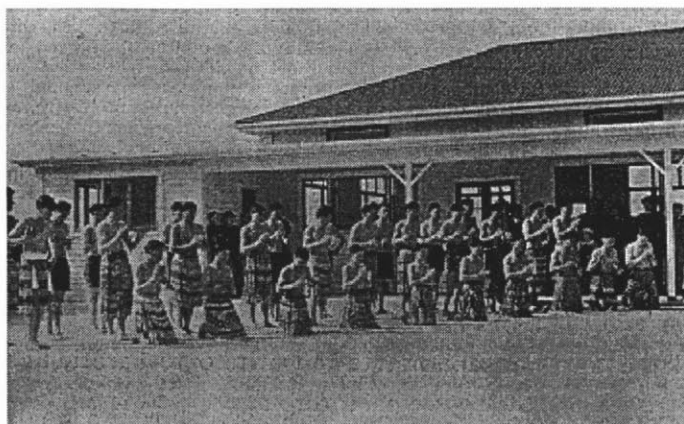
1953 it was decided to create three categories, Senior, Intermediate and Junior. These competitions were keenly contested with expert judges travelling from various locations and included Pita Haami from Wanganui, Tangimoana Rakatau from Feilding and Sam Mihaere from Palmerston North. Although tribal variations came to the fore in this activity, the competitiveness was strictly between the Houses.

**Figure 15: House Champions-Tangaroa, 1960.**



Musically inclined, the students wasted little time in gaining a reputation for harmonious singing. A College concert party was formed among the students who performed cultural items when the occasion warranted, particularly when welcoming important visitors to the College. Kapa Haka competitions began formally in 1951 between the three clubs with the senior club winning on most occasions until the instigation of the College Houses. Most songs and haka were brought to College by students, either composed by their whānau or an item they liked from home. Gupwell composed a number of songs in 1950 for the College so that students had songs that pertained to Hato Paora College alone. The songs were 'E Hato Paora' and 'Ko Te Ra', while Fr. Te Awhitu wrote a song 'Awhinatia Mai' that was sung at a concert in 1950. House action song competitions became an annual event that had the boys practising at every opportunity in the hope of success.

Figure 16: Senior Culture Group, 1952.



Piupiu making was also introduced out of necessity in 1957. Up until this stage the College had been forced to borrow piupiu for performances as well as the end of the year House competitions. Under the tutorage of Fr. Robert Lee, students prepared flax, accessed the paru required to dye the piupiu from benefactors of the College and ended up with a set of thirty piupiu. It was no mean feat. Lee had to be taught the preparation and techniques required to make proper piupiu, that could withstand the constant use by the boys, by kuia from the Whanganui river district. So skilled is this art, that it took a number of attempts before the final product was available for use by the College and was only made possible by the dedication of the boys themselves, Fr. Lee and those expert kuia. An off-shoot to making piupiu was the art of tāniko. Lee found that he needed to learn tāniko in order to weave the belt required to hold the piupiu, making it stronger. Some of the boys became quite adept at this task but none more so than Lee who, through the constant hours needed for the completion of just one belt, was able to teach himself the skill.

### *EXTRA-CURRICULUM ACTIVITIES*

Sports played an important part in the life of the students. A degree of natural talent meant some sports came easily to many boys. Recognition by staff of the talent many boys possessed ensured that time was set aside to allow these skills to be honed. The principal sports at Hato Paora College were rugby and athletics but there were others. Boxing, tennis, cricket and swimming were all taken to with enthusiasm but played a lesser role than the big two, largely because of the cost needed to provide transport alone. As was the case in the majority of boarding

schools, sports were also used to relieve the boredom that can be associated with this type of life.

Hato Paora required all boys to participate in sports, unless there was a special reason. Sport also allowed interaction with other schools. For example, there was an emphasis on encouraging ties with Marist schools and other schools that would benefit either the reputation of the college or the outlook of the boys, such as Wanganui Collegiate.

Another reason for encouraging sport, that can be attributed to Gupwell's determination, was to keep Hato Paora in the news as a way of ensuing support. Performing well in sporting events against schools with national reputations, as academic and sporting institutions, meant national coverage in the media. This in turn meant Gupwell's superiors would be encouraged by the positive nature of those reports and assume that the College was progressing as planned. Gupwell also realised that Māori would be drawn to the College by the favourable publicity. As a result, inter-school fixtures were established with St. Patrick's College Wellington, Wanganui Collegiate and St. John's College Hastings.

### *Athletics*

Many of the students at Hato Paora were considered 'naturals' when it came to athletics and fitness. This is illustrated by a comment from Fr. Kinsella on the nature and strength of his former pupils, "*One day I was ..., they chopped down a tree out near the football field and it was big. We had logs piled up and I was trying to shift one of these logs you see. And I was pretty strong in those days when these brown hands came around and just went 'whoosh' and just threw it on the top. It was Charlie Tomoana and he was strong!!*"<sup>72</sup> However 'natural' the students were, the priests knew that if they were to succeed in competitive athletics they would need expert coaching. Also, there was a need to establish an organised competition within the school using national guidelines to ensure the performance of students could be monitored. The first athletic champions were Patrick Haami (*Senior*), W. Albert (*Intermediate*) and T. Albert, J. Standish and E. Tangimoana (*Junior*).

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<sup>72</sup> Fr. Paddy Kinsella sm, Interview at Otaki Catholic Presbytery, Pukekaraka, 26 September 1995.

Table 8: Senior Records, 1949

EVENT	TIME / DISTANCE	NAME	YEAR
100 yards	11. 2/5 sec	P. Haami	1949
220 yards	26. 3/5 sec	P. Haami	1949
440 yards	65. 1/5 sec	J. Clarke	1949
880 yards	2m 36 sec	W. Akonga	1949
Mile	5m 53 sec	T. Wereta	1948
High Jump	4 ft. 8 in	P. Haami	1949
Long Jump	18 ft. 10 in	W. Takarangi	1948
Shot Put	29 ft. 5¼ in	W. Akonga	1949

Table 9: Intermediate Records, 1949

EVENT	TIME/DISTANCE	NAME	YEAR
100 yards	11 4/5 sec	W. Albert	1949
220 yards	27 sec	W. Albert	1949
440 yards	64 1/5 sec	J. Merritt	1949
880 yards	2m 38 2/5 sec	M. Gemmell	1949
Mile	5m 56 sec	G. Wipa	1949
High Jump	4 ft. 7 3/4 in	P. Haami	1948
Long Jump	18 ft. 2 in	P. Haami	1948
Shot Put	25 ft. 10 in	R. Wilson	1949

Table 10: Junior Records, 1949

EVENT	TIME/DISTANCE	NAME	YEAR
100 yards	12 1/5 sec	T. Albert	1949
220 yards	27 3/5 sec	T. Albert	1949
440 yards	68 sec	T. Albert	1949
880 yards	2m 41 1/5 sec	J. Standish	1949
High Jump	4 ft. 6¼ in	J. Standish	1949
Long Jump	15 ft. 83/4 in	J. Standish	1949

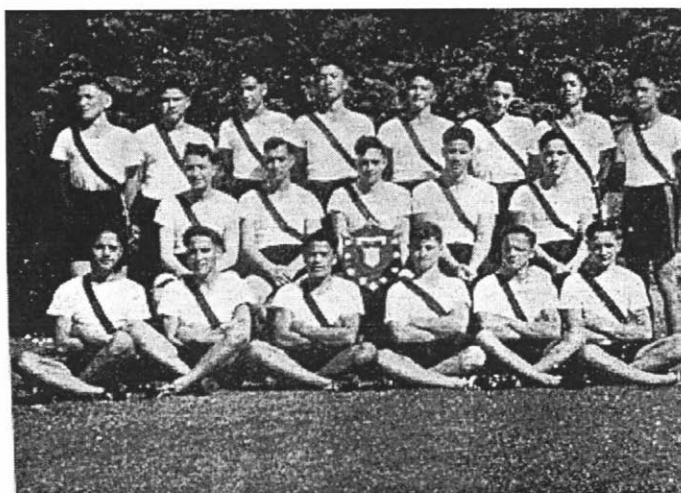
Categories for formal competition were established based on ages: Junior - under 14½ years old; Intermediate - under 16; Senior - under 19 as at the 1<sup>st</sup> April of a given year. Every year the Inter-Collegiate competition was held in Palmerston North during April. Hato Paora students competed in the competitions for the first time in 1949 and acquitted themselves well particularly in the sprints and field events. Patrick Haami managed a 20 feet 4½ inch long jump to win the senior event while W. Takarangi came second with 20 feet 2 inches. The first provincial schoolboys record to be held by a Hato Paora student came in 1950 when Valentine Teka broke the Intermediate 440 yards time in 58.6 seconds.

Figure 17: Winners at the Secondary School Sports, 1950.



Left to right: V. Teka, J. Haami, P. Haami.

Figure 18: Athletic Team, 1952.



Back: J. Hakaraia, D. Hilton, T. Tutaki, R. Hunt, M. McMillan, F. Tinirau, E. Mohi, P. Spooner.  
 Middle: A. Taiaroa, J. Miratana, J. Haami (Capt), C. Tumoana, B. Haami.  
 Front: B. Spooner, J. Henare, H. Mihaere, T. Wilson, A. Reo, P. Leatherby.

The year 1951 is synonymous with the first athletic competition for the Viard Shield presented by Fr. James Riordan in memory of Bishop Viard. Saint Augustine's College of Wanganui, the Marist Brothers School of Palmerston North and Hato Paora College competed for the shield until 1952 when Saint Joseph's College, Masterton joined the competition. At the inaugural meet held at Parorangi, Hato Paora became champions and they retained the shield eight times between 1950 and 1964. At one stage they retained the shield for seven consecutive years and the organisers approached the College to reassess the criteria for competitors. Because of Hato Paora's domination, other schools felt they could not compete and that Hato Paora spent more time training for athletics than was spent in the classroom. This was refuted by the priests who assured the schools that Hato Paora spent no more practice time than any other school and perhaps the success lay with the coaching techniques and the natural ability that was abundant at Hato Paora College. But the

College's domination ended in 1957 and in the following seven years Hato Paora would only win once, in 1960.

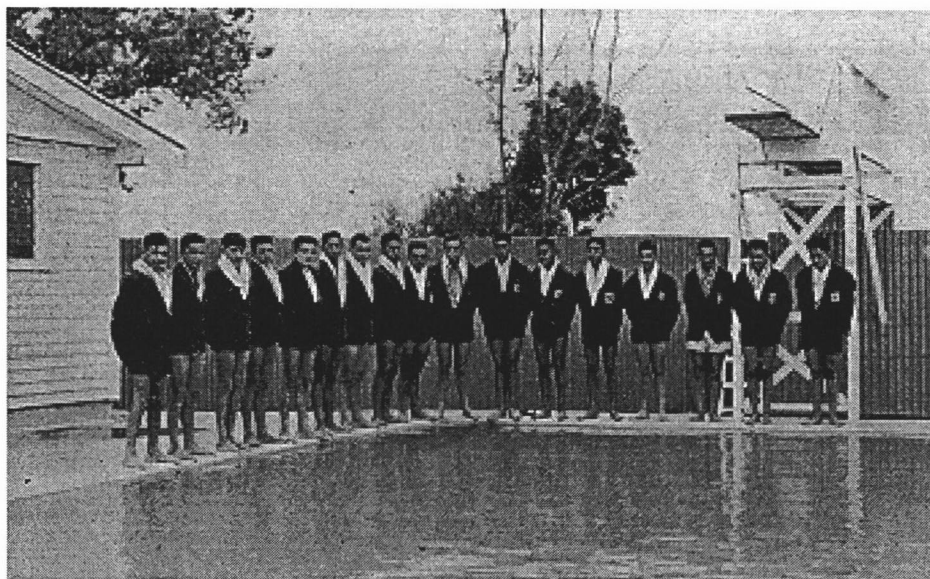
By 1964 there were a number of trophies competed for at Hato Paora.

**Table 11: Trophy winners: 1951 & 1964**

Trophy	Event	Inaugural Year Name of holder	1964 Name of holder
Kelly Cup	Senior Champion	1951 - H. Te Whaiti	1964 - R. Hepi
Cowan Cup	Intermediate Champ.	1951 - P. Cowan	1964 - T. Winitana
Sporle Cup	Junior Champ.	1951 - B. Haami	1964 - A. O'Carroll
Te Tai Hauauru Shield	House Relay	1958 - Tāwhirimātea	1964 - Tangaroa

### *Swimming*

**Figure 19: Swimming Team, 1964.**



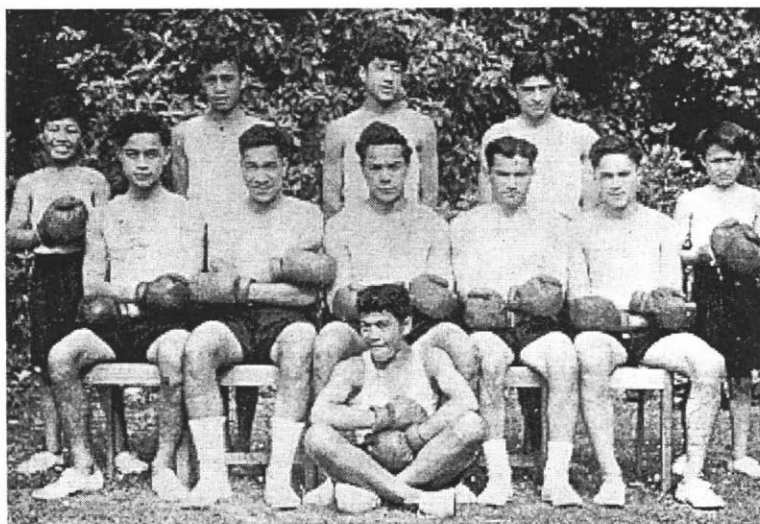
Competition swimming did not begin at Hato Paora until 1960 when the first house sports were held. Tāwhirimātea house won the inaugural swimming competition and a representative swimming team was chosen to compete in the Inter-Collegiate swimming meet in Palmerston North. They performed with gusto but apart from the occasional second or third the experience was a learning one. Ollie Sporle<sup>73</sup> donated three trophies for swimming; The Anne Quaid Memorial Cup (*Over 16*

<sup>73</sup> Hato Paora College: *Parorangi*, School Magazine, 1960, p. 36.

years), The Olive Sporle Memorial Cup<sup>74</sup> (*Under 16 years*) and the Father Broughton Memorial Cup (*Under 15 years*). He and his wife also donated the lights for the swimming pool enabling the boys to use the pool at night. By the end of 1964 swimming was well established and the school took part in Inter-Collegiate competitions. Aquatic skills such as life saving had also been introduced and students were able to gain accreditation.

### *Boxing:*

**Figure 20: Boxing Champions, 1951.**



Back: I. Moana, W. Taurima, A. Taiaki, V. Carroll.  
Middle: V. Broughton, R. Hamuera, R. Witoko, H. Te Whaiti, E. Roberts, J. Haami.  
Front: H. Mihaere.

As a sport, boxing was introduced in 1949 by Clarrie Taylor, a trainer from the Feilding Amateur Boxing Club who assisted in the progression of the skills at Hato Paora. The Feilding club gave considerable support organising a tournament held on November 1<sup>st</sup> of the same year. Contestants ranged from welterweight through to heavyweight. John Merritt was awarded the medal for the most scientific boxer at that tournament. So successful was the tournament that it was held every year until 1952, while tuition was confined to third formers only.

Problems arose when brothers and close friends were forced to fight against each other, this resulted in many bouts being decided when a fighter did not turn up. Although individuals continued to learn the art of boxing, competition boxing disappeared from Hato Paora's yearly activities in 1953.

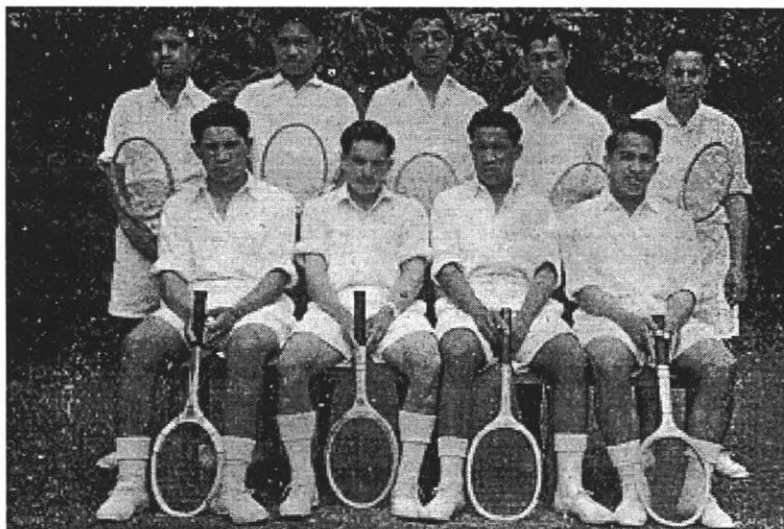
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<sup>74</sup> In memory of his daughter.

### *Tennis:*

Tennis was patronised whole heartedly by the priests and the boys alike. The college constructed its own tennis courts in 1949. The two courts were each capable of handling doubles competition, although at the time of the first college championship only one double court was completed. The following year Hato Paora competed in the in the Manawatu Secondary Schools' Tennis Championships held in Palmerston North. Although they did not win the aggregate points trophy, some valuable lessons were learned. Games were also arranged with the St. Brigid's Catholic Tennis Club from Feilding who held games in town or travelled out to the college enabling the boys to hone their game in preparation for upcoming competitions.

**Figure 21: Tennis Finalists, 1951.**



Back: (Junior) L. Spooner, A. Moana, B. Simon, J. Miratana, J. Gardiner.  
Front: (Senior) B. Winterburn, P. Haami, W. Albert, P. Cowan.

The tennis team earned the distinction of being the Manawatu Champions in 1951 and 1952 winning the singles, doubles and aggregate points. The outstanding players were Pat Haami who won the singles and Augustine Moana who won the doubles for two years in a row. Others to contribute to the winning seasons were Bevan Winterburn and William Albert. The Manawatu Times reported "*Undoubtedly the most promising player was the Maori lad from Parorangi, P. Haami, whose polished shot execution and rocklike steadiness won him the boys' singles championship. Haami met his strongest opposition in C. Burns of High School. He proved too steady for his opponent and moved to the final without being troubled at any stage.*"<sup>75</sup>

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<sup>75</sup> Hato Paora College: *Parorangi School Magazine*, 1951; p.16.

Because of the size of the school, tennis competed with cricket and those talented enough to represent the college in both sports were forced to choose one or the other. The lack of regular competition meant the boys were robbed of a vital component associated with any sports development. There were a number of reasons: the location of the college, cost involved and the lack of transport. Tennis, like all sports at Hato Paora, was dependent on the interest of the staff who needed to motivate the boys and ensure the condition of the courts were up to standard.

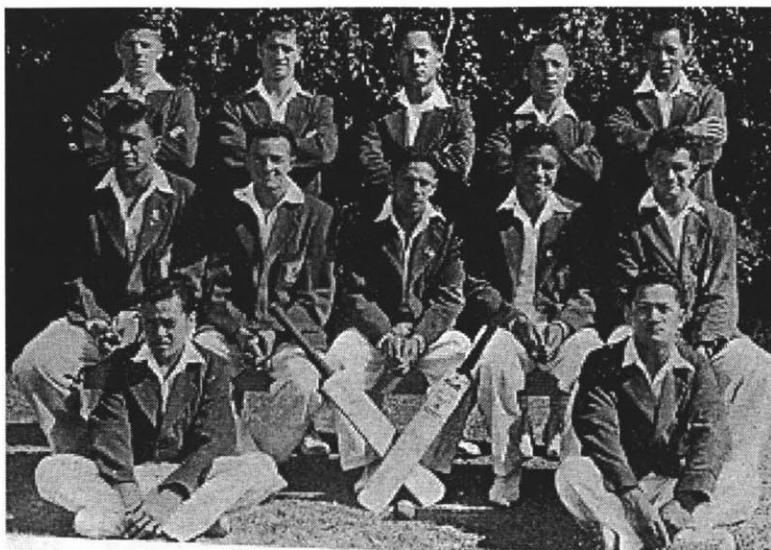
However, competitions were arranged with Wanganui Collegiate in 1963, after some lean years. This proved to be very successful as another social exchange for the students together with those who participated from Collegiate.

### *Cricket:*

Cricket was introduced in 1948 without any great success due largely to the popularity of tennis which Māori enjoyed participating in for many years. Change was evident, however, in 1954 when the school entered the Feilding competition with four teams and although forced to default a number of games due to the school holidays, all teams finished well. The junior A team won the Fred Murray Cup. As the roll of the college grew, so did the popularity of cricket although it was not a purely sporting interest. By playing cricket the boys were assured of going into town at least once a fortnight which no doubt contributed to its popularity.

House cricket was introduced during the 1956-57 season with great success. It afforded an opportunity for the boys to compete at a more social level as well as contribute to House points.

Figure 22: First Eleven, 1957.



Back: P. Hakaraia, T. Wilson, J. Manahi, H. Heremaia, P. Pauro.  
 Middle: A. Gage, M. Tito, R. Harwood (Capt), R. Moana, M. McMillan.  
 Front: H. Baker, J. Prime.

The competitive nature of cricket at Hato Paora depended entirely on the enthusiasm shown by staff and students resulting in inconstant performances. It was not until the 1957-58 season that cricket came of age. St. Augustine's College, Wanganui provided the first annual inter-collegiate game for Hato Paora which was won by St. Augustine's. Another match played annually was against the students from Highden who enjoyed the competitive nature of the First XI. During the 1961-62 season annual games commenced against St. Patrick's College, Silverstream Second XI which met with immediate success and the following year saw the commencement of a new series against Wanganui Collegiate Second XI. Obviously the influence of Fr. Kinsella was being felt. He coached the team and managed most aspects of the game at college. In 1958 a festival game was arranged against the Rector's XI. It was to be played on an annual basis, but only one match was ever played. The official result was a draw, and the whole school enjoyed the day of fun. Kinsella top scored for the Rector's XI with 48 while Peter Pauro and Maurice Tito both scored unbeaten half centuries to keep the First XI in the game.

### *Rugby:*

More than any other activity, curriculum or non-curriculum, rugby was to have the most influence on the boys that attended the college. Virtually every boy played rugby and like the dreams of most New Zealand boys who aspired to be All Blacks, the desire by the Hato Paora students was to play for the 1<sup>st</sup> XV. Initially, Hato

Paora had barely enough boys to field two teams, but as the roll increased so too did the number of rugby teams and the competition to play for the 1<sup>st</sup> XV. The inaugural season was played against local competition and games arranged with other schools. The record in 1949 was impressive with victories over St. Augustine's College, Wanganui 15-11, Marist Brothers High School, Palmerston North 13-6, Feilding Agriculture High School 10-6 and a loss to St. Patrick's College, Silverstream 3-22. Playing in black and white hoops the boys set the high calibre that teams ever since have been hard pressed to emulate. Valuable assistance was given to the college by Tom Kelly and Jack Gleeson from the Feilding Rugby Club.

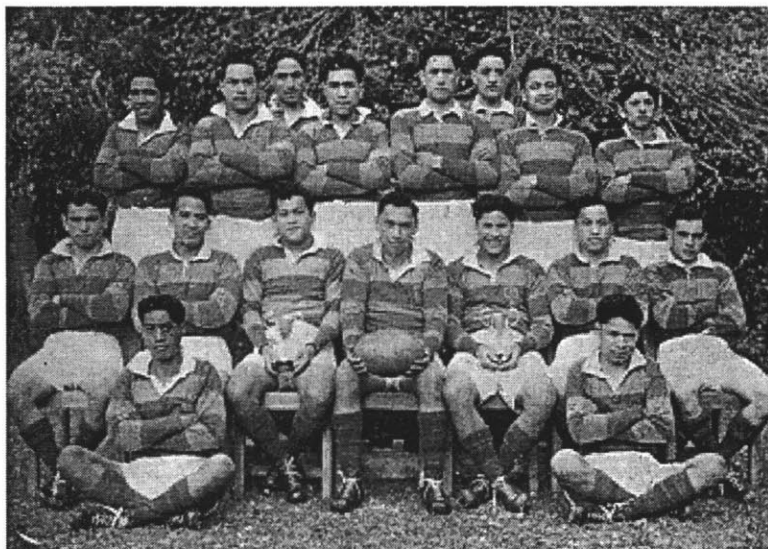
**Figure 23: Winners of Manawatu Seven-a-side Rugby, 1953.**



Back: B. Simon, A. Moana, B. Haami, J. Tumoana.  
Front: J. Haami, C. Tumoana, J. Miratana.

The 1950 season saw the introduction of the red and blue hooped rugby jerseys. These were traditional Marist colours, the red representing the martyrs of the Society of Mary and the blue representing the Marist mission in Oceania. With the new jerseys came the organisation of annual college games against St. Augustine's, Wanganui and the Marist Brothers, Palmerston North and the first annual match against St. John's College, Hastings which was won 9-6 by Hato Paora. In 1953 the college participated in the Manawatu Secondary Schools seven-a-side tournament and won. They beat Marist Brothers, 5-3, Technical High School, 14-3 and Feilding Agricultural High School, 3-0.

Figure 24: First Fifteen, 1952.



Back: W. Albert, H. Te Whaiti, V. Teka, R. Witoko, M. Gemmell, M. August, A. Karauria,  
V. Carroll.

Middle: E. Roberts, P. Cowan, T. Albert, W. Akonga (Capt), C. Tumoana, J. Moeau, P. Haami (V/C).

Front: R. Ford, A. Te Huna.

A one off game against St. Patrick's College Old Boys in Wellington provided an outing for the 1954 1<sup>st</sup> XV who won 6-0 to cap off a good year for Hato Paora in rugby. The 2<sup>nd</sup> XV won the Atkins Cup in the open competition while the 7<sup>th</sup> Grade brought home the Kelly Cup in the School's seven-a-side tournament.

The 1<sup>st</sup> XV entered the Open Junior grade in 1955 and for the first time in their short history were pitted against the highly regarded Palmerston North Boy's High School 1<sup>st</sup> XV at Boy's High School. After a physical game, Hato Paora had beaten their hosts 6-3, all points coming from penalty goals. The return match resulted in P.N.B.H.S. winning 24-8. But Hato Paora had proven itself to be a force as far as rugby was concerned; history had been made and the future looked auspicious for the college. Another first time event that year was an annual fixture against the Old Boy's of the college who also presented a shield for competition each time the two sides met. Incidentally, the 1<sup>st</sup> XV won the inaugural match 34-3.

A letter written by the Manawatu Rugby Union highlighted the commitment Hato Paora College made to rugby that year, *"To the First Fifteen congratulations are due because they were certainly playing in a grade which meant that every game they were meeting older and bigger players. They performed well throughout the season and no doubt, next year, they will hold an even higher position in the Junior Competition."*<sup>76</sup> It was

<sup>76</sup> Ibid, 1955; p. 45.

obvious to all concerned that rugby was the boy's favourite sport and the schools reputation would be enhanced by the way in which the boys participated.

The 1956 season was a good year for the 1<sup>st</sup> XV and this was the first time Hato Paora met Wanganui Collegiate who won 18-0 in an entertaining match. Wanganui Technical College played their first match against the 1<sup>st</sup> XV that year too, with Hato Paora losing 3-6. The following year saw the first victories against both these teams, Wanganui Collegiate (11-9) and Wanganui Technical College (6-3). Another annual match was introduced that year against St. Patrick's College, Wellington, the first game being won by Hato Paora 9-6.

The college undertook its first rugby tour in 1958 to Wairoa playing against the Junior Representatives team from that area. Hosted by the local catholic Māori and accommodated at Taihoa Marae they were showered with Ngāti Kahungunu hospitality under the direction of one of the parents, Turi Tipoki. A physical encounter ensued with the local team being victorious 6-3. The 1<sup>st</sup> XV also played the Central Hawkes Bay Junior Representative team that year with a victory to Central Hawkes Bay by 6-13. For the next five years Hato Paora played this team annually until the game against St. John's College was reinstated. One team that did exceptionally well in 1958 was the 7<sup>th</sup> grade which won the Manawatu seven-a-side tournament.

Due to transport difficulties in 1958 the school was forced to minimise the amount of teams in the Saturday competitions. House rugby was introduced to ensure that those boys who were unable to play in the Saturday competition had their share of rugby. Each house also had its own set of jerseys; red for Tāwhirimātea, gold for Rongo, green for Tangaroa and blue for Whiro. Wednesday afternoon was set aside for house competition and was extremely popular with the boys. The Parkinson Cup for aggregate points was awarded to Tāwhirimātea with 40 points while Rongo with 36 points were the runners up.

**Table 12: House Rugby, 1958**

Grade	Winner	Points	Runner up	Points
A	Rongo	17	Tāwhirimātea	12
B	Whiro	17	Rongo	11
C	Tāwhirimātea	18	Whiro	17

During the year of 1960 the 1<sup>st</sup> XV played Taupo College Old Boys winning 11-8 and Flock House from Bulls twice winning both times by 16-3 and 9-6. Both these games were arranged by old boys who were associated with these teams and the Rector encouraged the contact in the hope that the experience would broaden the horizons of the present boys.

The 1961 season saw an association that symbolised Hato Paora's entry into the wider Māori school circuit. St. Stephen's Māori boys college from Parnell in Auckland were on tour and had arranged to play Hato Paora. The rugby could only be described as one sided, the St. Stephen's team winning 65-5 in a typically Māori style, quick passing, fast running and an ability to sum up the situation and take advantage of it. It was a good lesson for Hato Paora who responded with a bracket of waiata and haka that left the manuhiri in good spirit. It was the first rugby contact with another Māori college and was remembered for St. Stephen's remarkable rugby prowess.

The college's first centurion was Ray Hepi in 1963 with 100 points from all games, followed in 1964 with two boys, making the Centurion Colts: C. Rona scored 32 tries (*worth 3 points*) and a drop goal while A. Wilson scored 12 tries in what would lead to many rugby representatives in Hato Paora's short history.

The first old boy to gain national honours in rugby was J. J. Nicholls (1954) who was selected for the New Zealand Māori rugby tour to Australia in 1958. He represented Horowhenua, Manawatu and Manawhenua for a number of seasons.

A number of old boys were also representing their provinces in rugby by 1964: Pat Haami (Wanganui Māori), Peter Cowan (Hawkes Bay), Henry Hanna (Waikato Māori), Trevor Wilson (Manawatu Māori).

### *Other sports:*

A number of sports were introduced to occupy the boys due either to the harsh winter weather or to fill what would otherwise be termed idle time. Although the sports were enjoyed by both the staff and boys it was inevitable that the durability of these sports rested heavily on staff dedication. Table tennis was introduced in 1959

and was played in various forms every year. Initially, there was a championship from which house points were on offer but the lack of standard tables and bats meant that the game was reduced to a pastime. The game survived because of ingenuity: boys were often seen playing table tennis using a jandal for a bat on an old slab table.

**Figure 25: Henry Hanna teeing off, 1959.**



Golf was one of those activities, neither designed to allow the boys to compete outside of the college nor to do anything other than occupy time. This changed however in 1962 when a six hole course was laid out on the college property “to allow the senior students to learn the rudiments of the game”.<sup>77</sup> Gupwell began coaching the boys along with Tom Bradley, organising the first college golf championships played at the Kimbolton Golf Course. It proved highly successful and was again held the following year, this time at the Feilding Golf Course.

Softball was also played in 1959 as a house competition but did not endure. Equipment was perhaps the main handicap and there was not a great deal of enthusiasm from the staff.

Volleyball was introduced in a social context, and was used to unwind. Rules were followed but teams sometimes grew to twenty per side. Basketball was also introduced as a social event. There was no intention to get involved in competition outside the college nonetheless it had a huge following.

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<sup>77</sup> Ibid, 1962: p. 40.

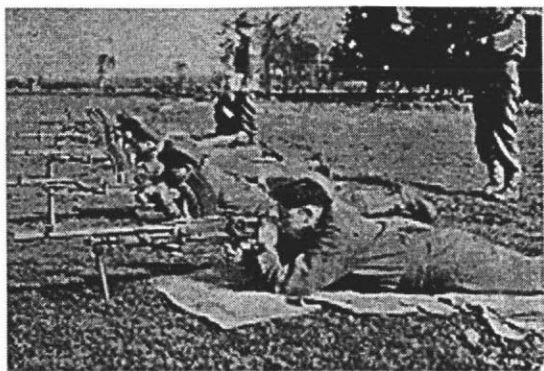
## CADETS:

With World War II barely over, the general concept and understanding held by the government of the time was that New Zealand should ensure the brutality and carnage of the war should never happen again. Cadet training had been in existence at many schools throughout the country, in some cases since the Boer war, Te Aute, Auckland Grammar and Christ's College for example, had cadet units which were long standing. Not only were the students trained in an array of military activities but discipline was said to be the ultimate desired outcome. In 1948 Te Aute College had a formidable unit. Former pupils had led and fought in the 28 Māori Battalion during World War II, the most famous of them being Lieutenant Moana-nui-a-kiwa Ngarimu who won the Victoria Cross in the Western Desert.

The Hato Paora College Cadet Unit was formed in June, 1948 with all students participating. The Rector felt this would be a good character building exercise and that discipline obtained through participation in the necessary drill would also be of benefit to the general well being of the college. In the early 1950s New Zealand would be involved in two confrontations that threatened further World Wars, the Korea war and Malaysia/Borneo conflict, and the focus returned to preparing young New Zealand men to defend their country. The Cadets were also an opportunity to broaden the horizons of students without a financial burden on finances that was already under stress.

Participation by the college in Cadet training initially came under the direction of New Zealand Army instructors in two national competitions, the Imperial Challenge Shield Competition and the Press Challenge Shield. Training for the competitions included two categories: (a) Elementary Drill, (b) Musketry. Every boy fired .22 and .303 rifles and trained with the bren light machine gun. In 1949 both competitions produced remarkable results for first year competitors who scored an average of 76 in the Imperial Challenge Shield Competition, and 81 in the Press Challenge Shield. However, due mainly to staffing difficulties, the cadets did not match similar achievements for the next five years.

Figure 26: Cadet Training, 1949



Bren Gun Training.

Barracks Week, 1961.



Riddiford Cup Presentation,

After a reformation process in 1956, the school Cadet Unit in 1957 consisted of one Company of Infantry and one Squadron of A.T.C. cadets. Instructors came from both the Army and A.T.C. Hato Paora College started 1957 with two A.T.C. Officers on staff, Fr. M. Tomasi and Fr. R. Lee, who were able to generate enthusiasm back into the Cadet Unit. The Unit was issued uniforms and the Hato Paora Brass Band was formed. The buglers were instructed by Mr. Simpson, RNZAF, Ohakea and the drummers were under the direction of Flight Sergeant J. Searl, RNZAF, Ohakea. Another event was the construction of .22 rifle range behind the stable block. It was immediately utilised with the training of a shooting team that competed for the Waterhouse Trophy, finishing a creditable sixth in the first year of competition.

Brigadier C. L. Pleasants visited the college on 22 September 1958 to conclude an inspection of the Central Military District, of which he was the Commanding Officer.

*"I know what it is like to march on grass," he said, "and your marching was really excellent." "An enthusiastic band," said the Brigadier, "makes all the difference in the ability to march," and he congratulated the band on its turnout and on its playing.*

*"It is one of the greatest joys", he said, "to see the way you put your heart into the job and do your best and it is quite evident here that you have made a very good show."*

*"Now that I have made my first visit to you," he concluded, "I hope it will not be the last." He wished the boys good luck as Cadets and in their school work. "You work here," he said, "in surroundings which must be among the best in New Zealand."<sup>78</sup>*

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78 Ibid, 1958; pp. 59-60.

Hato Paora Cadet Unit was selected to represent Area 6 in the Riddiford Cup, a trophy presented for the most efficient unit in the Central Military District. They came second to Hastings Boys High School. Hato Paora became Riddiford Cup winners for the first time in 1959 under the leadership of R. Ruakere (commanding officer), H. Hanna (2 I/C) and company commanders, D. Carr and G. Robinson. This feat was repeated in 1960 under battalion commander W. Kapea, company commanders P. Waihape and N. Anderson. Then they beat the next best unit, Te Aute College.

Anzac day provided an opportunity to commemorate the deeds by Māori soldiers in the World Wars, and the participation of local members of the 28 Māori Battalion in a Hato Paora parade, added dignity and significance. The guard of honour stood over the flag-draped catafalque during the moving service as the Last Post played by a College trumpeter.

The presentation of the Riddiford Cup in 1960 gave the school an opportunity to host a large group of people from throughout the country. Prominent Māori, high ranking officers along with their wives, representatives of the Māori Affairs Department as well as representation from the R.S.A. shared in a unique display arranged by the college for such an auspicious occasion. The Battalion performed a haka of welcome which upon completion enabled the Band to give a ceremonial display of intricate marching, followed by the Battalion general salute. In his speech, Colonel Burns the Director of Cadets and Rifle Clubs at Army Headquarters when presenting the cup commented on the following:

*Colonel Burns reminded the boys that they were part of a team, and the New Zealand Cadet Corps contained 50,000 cadets. 'You don't have to be an expert to get into the cadet corps,' he said, 'and once you are in it, it is not a difficult job to become a team leader by becoming an NCO.' He referred to the attributes of leadership, which he said required a certain amount of diligence, a respect for superiors, and, he added with a smile from the boys, 'a certain amount of native cunning.'*<sup>79</sup>

A highlight was an address by Mr. W. Ngata, a former 28 Māori Battalion soldier. "It reminded me very keenly...of our own Battalion march past in 1940. There is something in

*us Maoris that is different from the Pakeha, particularly in our haka and our sense of rhythm.*"<sup>80</sup> Another comment from Mr. Ngata was "A lot of us are looking to you boys for future leadership, and after what I have seen this afternoon I know we will not look in vain."

**Figure 27: March Past, Barracks Week, 1964.**



The college also did well in the national shooting competitions, coming runner up in the Press Shield and medallist's in the Imperial Challenge Shield. In fact no college in the country bettered the five Medals of Honour won by Hato Paora's top shots:

K. Rongonui, Silver medal: W. Prentice, Silver medal: J. Duff, Silver medal: J. Manahi, Bronze medal: W. Hanara, Bronze medal.

The Riddiford Cup was won again in 1961 and the college came runners up to Opunake High School by just one point in 1962. The college declined the nomination to represent Area 6 in 1963 and 1964 so they did not compete for the Riddiford Cup. However, they were given the privilege of providing the Guard of Honour for Governor General Sir Bernard Ferguson who visited Feilding. The Governor General commented on the boys performance:

*"Your guard of honour this morning was extremely smart, well turned out, steady on parade and excellent at its arms drill - a real pleasure to see. It must have taken a good many rehearsals to bring it up to standard."*<sup>81</sup>

Hato Paora's Cadet Unit set a standard for all schools to follow. The examples were not only confined to military manoeuvres but also the ability to promote positive Māori leadership models.

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79 Ibid, 1960; p. 72.

80 Ibid, p. 73.

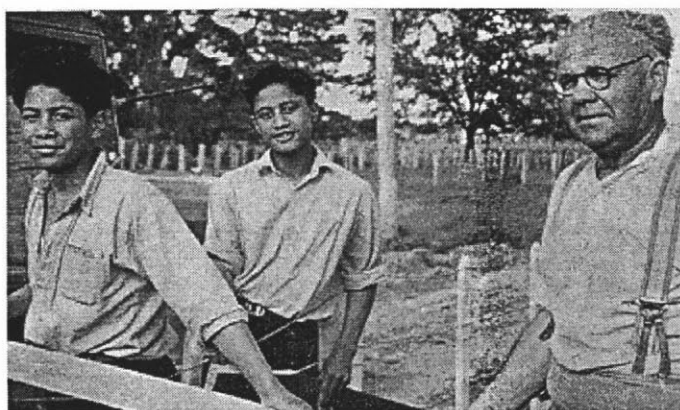
81 Ibid, 1964: pp. 66-67.

## COMMUNITY

The community surrounding the college contributed greatly to its successful accomplishments. Both Māori and Pākehā worked to ensure the grounds and buildings would be finished in time for the official opening. By analysing the different stages of progress one can see the impact the surrounding community has had on Hato Paora College, physically and spiritually. Large numbers of individuals gave much in order that Gupwell and the college should make a difference in New Zealand's future.

From the moment Gupwell was appointed Rector of Hato Paora, his uncle Ollie Sporle and his son Alf Sporle both gave selflessly. They were responsible for the alterations to the main house so that dormitories were livable, classrooms were operational and the chapel was a disused stable remodelled. Ollie Sporle especially worked tirelessly and was major reason Gupwell was able to concentrate on other dilemma's and not having to check up on the tradesmen all the time.

Figure 28: Ollie Sporle and co-workers, 1950.



The local Māori community were a source of strength for special occasions held at the college. At the opening of the school their presence was strong and remained so at the opening of the new classrooms and at other events. Mrs. Bunty Cowan was responsible for organising the Ngāti Kauwhata people in the hosting of the manuhiri, no matter how big the number may have been. Tangimoana Rakatau contributed on the marae as a kaikōrero for the college on numerous occasions.

The Catholic Central Council were representatives from within the archdiocese who met regularly on issues pertaining to Māori catholicism. Their input on the issues related to the upbringing of Māori youth meant they were relied on by the Society of Mary as a voice for Māoridom particularly in matters that related to Hato Paora College and their sister school, St. Joseph's Māori Girls' College in Hawkes Bay. Although this council was not completely representative of Māori catholicism, the Society of Mary still relied heavily on what they had to say.

The Māori Women's Retreat's was not just to get Māori women to get together, it was designed as support for the college, particularly the priests. Although the priests were talented men, they could only do so much and it was organisations like this one that assisted in the development of the college.

The Hui Aranga, an annual festival for Māori catholics came into being in 1946 and became a national focus for catholic Māori. Hato Paora became a part of this organisation from the college's beginnings although they were never involved in the competitions. Every Easter boys would travel to where ever the Hui was held to partake in a uniquely Māori occasion. By 1964 Hato Paora senior concert party attended the Hui along with the school Band which participated in the various parades held throughout the Easter weekend. The schools participation was due firstly to the Māori missionaries but also to the influence that the Central Council had on the Society as a whole.

A number of Pākehā organisations also assisted the college where ever possible. Groups such as the Manawatu Catholic Women's Welfare League, the Sisters of St. Dominic's who ran the school for the deaf in Feilding and the Sisters of St. Joseph also from Feilding. Local farmers, particularly the Henegan family, came forward as well to help in various ways, such as, helping with the transport problems that were always with the school.

## HATO PAORA COLLEGE OLD BOYS

Figure 29: Old Boy's versus Present Boys, 1956.



Patrick Haami leads the Old Boy's XV against his brother John, 1st XV.

The formation of the Hato Paora Old Boys Association came about in 1954 from a meeting that included the priests and old boys. From that meeting the following officers were elected.

Patron:	Fr. I. Gupwell sm
President:	W. Akonga
Vice-Presidents:	The Provincial of the Society of Mary, Fathers Riordan, Venning, Cullinane, Durning, Fouhy, Caulfield, Te Awhitu, Cleary, Brennan, Dynan, Kerins, Wall; Mrs. Bunty Cowan, Mr. T. Henegan, P. McCartney, P. Haami, T. Bradley, Mr. And Mrs. T. Takarangi, Miss V. O'Conner
Secretary:	W. Peina
Treasurer:	W. Albert
Area Representatives:	Taranaki - P. Hirama
	Wanganui - W. Takarangi
	Hawkes Bay - R. Gray
	Manawatu - J. Gardiner
	Wellington - J. Miratana
	Taupo - A. Moana
	Wairoa - H. Heta

Honorary Members: Fathers on the staff and old boy seminary students or religious.

A subscription fee of ten shillings was set and the Annual General Meeting was set down for the last day of the school year. The College acknowledged their efforts by allocating space in the College magazine to encourage correspondence from the old boys.

An annual rugby match was organised and a shield presented with the following results:

**Table 13: Students Vs Old Boys Rugby Matches**

Year	Score	Winner
1956	8-5	Old Boys
1957	32-18	Present Boys
1958	-	<i>Didn't play</i>
1959	26-23	Present Boys
1960	23-11	Present Boys
1961	24-13	Old Boys
1962	32-16	Old Boys
1963	17-6	Present Boys
1964	22-18	Present Boys

**Figure 30: Hato Paora College Old Boy's 1952**



*Patrick Haami (centre) and others at the opening of the new classrooms.*

It is true that the college owes its existence to the dedication of the priests and staff of the Society of Mary but it is equally true that through the unselfish attitude of the community at large, that is, the families of the boys, the community they came from, the catholic people and the Māori people in the archdiocese, both catholic and non catholic. They saw the college as a future training ground for Māori leaders.

## *AMENITIES*

From its humble beginnings, Hato Paora College progressed steadily to provide the best possible environment for students. Once the original buildings were brought up to standard, Gupwell did not waste time in procuring funding for additional buildings. Although the archdiocese initially balked at the thought of providing more money, they were eventually swayed by Gupwell and in 1953 Ollie Sporle completed the new classroom block.

It was a major event for the school and visitors attended from all parts of the country including a group of Samoans. St. Joseph's Māori Girls' College also participated in the special day, participating in a concert.

The new dining room and kitchen block were opened in 1956 followed in 1957 by a new dormitory that accommodated 43 boys thus freeing room in the other dormitories.

Although the swimming baths were started in 1955 they were not completed until 1960 due to funding shortages. The baths proved to be an important focus at Hato Paora. At thirty three and a third yards in length, and equipped with a high and low diving board, this swimming pool was the equal of any pool in the country at that time.

**Figure 31: Foundation work for Assembly Hall, 1964.**



A gymnasium was established to offer the boys a place to train when the weather was bad. Originally a half round building from the Air Force, it consisted of a steel

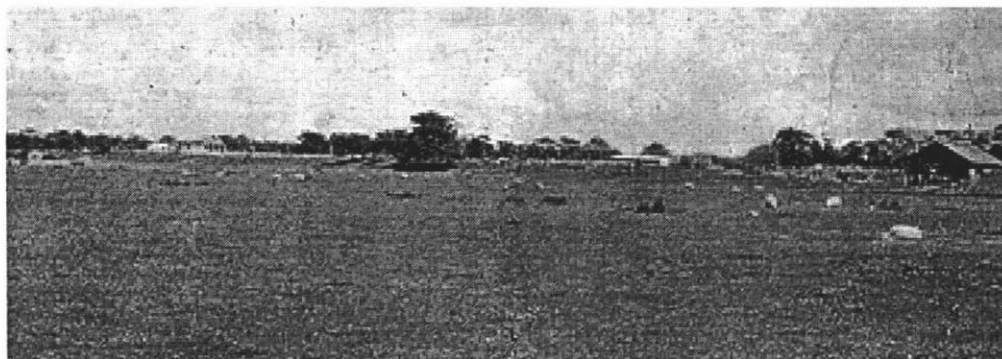
frame and a sawdust floor. Rugby practices could be held indoors, although in adverse weather the building leaked. It was also used for table tennis.

The school assembly hall was being constructed by the end of 1964 so the advancement Gupwell had hoped for in the early stages of the school were now evident. He constantly harangued the archdiocese for funding and although he was not always successful, he was at least able to keep the needs of Hato Paora in front of the Archbishop and his committee. For their part, the Society of Mary, were content to give Gupwell the room he needed, in an effort, at least on paper, to project their support for the college, even though their superior was responsible for ensuring the property belonged to the archdiocese and not the Society.

## *FARM*

The farm was in a run down condition when the Archdiocese bought it and it was general knowledge that a lot of work was needed before it would be able to support the college. There were a number of reasons why Parorangi was chosen as the property to house the Hato Paora College and one of the main reasons was its proximity to Massey Agricultural College. An immediate line of communication was set up with Massey which resulted in up to date decisions being made by the experts as to how to tile the swampy land, what types of grass or crops to sow and how long this process would take before the college could count on financial benefits being derived from it.

**Figure 32: Hato Paora College farm, 1951.**



The farm initially came under the management of Phil Corliss who oversaw the transition period from the old owners. He was replaced in 1949 by Tom Bradley who worked tirelessly although not always the way Gupwell wanted him which

developed into a contentious issue. Gupwell had his own agenda concerning the farm, when it should be able to sustain the college but Bradley had his own ideas and to say they clashed on numerous occasions is an understatement. However, a compromise was reached and the farm was able to assist, although never in the capacity at first anticipated and an erroneous judgement would put the programme behind schedule.

A committee was organised to assist in the running of the college farm and was made up of local catholic farmers. Their initial job description was to advise the farm manager and the Rector as to operating the farm facilities in the most practical and financially rewarding way. Those appointed to the committee were:

- R. MacDonald, Pohangina Road, Ashurst
- R. Kerrigan, Pohangina Road, Ashurst
- Arthur O'Donnell, Bunnythorpe
- J. Henegan, Kimbolton Road, Feilding
- Peter Tait-Jamieson, Palmerston North
- Lewis Skinner, Palmerston North

Peter Tait-Jamieson was elected Chairman and the committee did a great service to the college for a number of years without compensation. Eventually in 1955, Lewis Skinner the secretary, persuaded his cousin, Archbishop McKeefry to replace this committee with a Farm Adviser from the Public Trust Office. It was quite a coup for Skinner, himself an employee of the Public Trust Office, who was able to secure an adviser to make one inspection of the farm annually for a fee. His recommendations would then be expected to be followed by the farm manager and the two share milkers in order to placate the Archbishop's interests which also left Skinner in the position of supervising this arrangement.<sup>82</sup>

The farm woolshed was renovated to accommodate a flock of two thousand breeding ewes, overseen by Bradley, while two dairy herds, each of sixty cows were farmed by the share-milkers, McCartney and O'Donnell. The school bought in stock for fattening as well as mutton for consumption by the school. It was killed on the property. Up until 1956, butchering mutton was a job done by the boys up to three times a week. The college purchased a cooler system in 1957 and butchering was reduced to once a week. The college also raised pigs, fed on milk from the dairy units, while some boys became very proficient at keeping bees. By 1963 the 750 acre

farm was divided into two 100 acre dairy farms and about 500 acres remained for the sheep farm.

Blackberries, the scourge of many farms throughout the country, were an added cash bonus for Hato Paora. Every year boys picked blackberries, pack them in four pound tins and sold them to a ready market in Feilding.

Figure 33: Blackberry's for sale, 1960.



The incentive for the boys was the allocation of house points for every pound picked. The money raised from this activity was utilised on amenities for the pupils - furniture for the recreation room and sporting equipment.

## CONCLUSION

*"It would be a pity if the College should be judged purely on the amount of academic success when the College has provided a solid base from which tomorrow's Māori leaders will grow"<sup>83</sup>*

From the College's instigation, Fr. Issac Gupwell was able to manage its affairs on his own terms and without interference from outsiders. Interference was how he described Fr. James Riordan's attempts to form committees that would decide the general operations of the College. Gupwell lobbied the Provincial of the Society of Mary and the Archbishop, stating that he needed complete control if he was going to succeed in establishing Hato Paora. And so, Gupwell set about surrounding himself

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82 Correspondence held at the Diocesan Archives, Wellington.

with staff that would work implicitly for him in an effort to establish an environment that was conducive to learning but also practical enough to eventually support and subsidise Māori education.

Financial constraints were a major problem for the Gupwell era and through the efforts of the Society and the Archbishop, the College was able to develop the amenities required to ensure Hato Paora's continuing development. The farm was central to the College's survival and Gupwell's efforts to ensure maximum return placed him in an awkward position, that is, should the students spend crucial time labouring on the farm or in the classroom? Gupwell decided that both were important. George Kereama commented "*Too often they (the students) were sacrificed for the dream. Parents spoke to Gupwell stating that they weren't sending their kids to Hato Paora to work on the farm. They could do that at home!*"<sup>84</sup> But Gupwell's single mindedness ensured that this practice continued until his retirement in 1964.

The Society had problems too, particularly in appointing staff to work with Gupwell at Hato Paora. Many of the priests trained as teachers preferred the elite colleges such as St. Patrick's, Silverstream, St. Patrick's, Wellington and St. Bede's, Christchurch while others had no experience whatsoever with Māori people, preferring to travel to the islands of the Pacific rather than work among the catholic Māori communities. Despite its goodwill, the Society of Mary was excessively patronising that led to a rift among its priest and although it was not evident until the 1990's, the Māori missionaries found themselves on the outer.

Revered by his students, Gupwell ruled the College in a totalitarian environment, convinced his was the perfect climate for the development of young catholic Māori leaders. However, it was his stereotyped view of Māori as "hewers of wood" that, in all probability delayed progress rather than advanced it, a common Catholic missionary failing. But more than this, Gupwell had taken a dream and turned it into reality with the express purpose of serving God, the Society of Mary and the Māori people he had come to admire.

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83 Interview with Fr. I. Gupwell, Sisters of Mercy Hospital, Wanganui, 26 February, 1996.

84 Interview with George Kereama, Taumata-o-te-ra marae, Halcombe, 9 August 1996.

## CHAPTER FOUR

### THE DELANEY ERA: 1965-1971

Fr. Noel Delaney's association with Hato Paora College began the day it opened in 1947. Travelling with other students from the seminary he was moved by the occasion and its significance for the Society of Mary and Māori people. He climbed one of the many trees bordering the main house at Hato Paora to obtain a better view but, along with everyone else, he was forced to take shelter when the heavens opened up. Although he had not made up his mind about serving in the Māori missions by this time, Delaney, was nonetheless influenced by the occasion to such an extent that his subsequent appointment as Rector in 1965 was anything but a surprise.

Figure 34: Second Rector of Hato Paora College, Fr. N. Delaney sm..



After his ordination in 1948 he was appointed to St. Bede's College, Christchurch. He could not have been more removed psychologically, culturally and physically from everything that Hato Paora stood for. He taught there until his eventual posting to Hato Paora in 1950 where he worked under Gupwell and alongside Fathers Duggan and Brennan. During his initial four years at Hato Paora, Delaney

had developed a rapport among the boys, excelling in the coaching of athletics, particularly the hurdles, together with tennis and music. This came to an end however, after he questioned a number of decisions, made by Gupwell, concerning the management of the College. The Society was able to mediate and an amicable outcome ensured, however, Delaney and two other staff were appointed to other Marist schools in 1953, assuring Gupwell that he was still in charge.

St. Patrick's College, Silverstream was his next appointment, teaching, supervising a dormitory and studying to complete a BA degree at Victoria University. Ten years later Delaney was appointed to St. John's College, Hastings. This proved to be a completely new experience as it was a day school which left the evenings free to pursue personal interests, something that was unimaginable at boarding school.

It was Delaney's Māori background that made him ideal for the Rector's position at Hato Paora. Born in Wairoa, Delaney was au fait with Māori culture and the language which, along with his academic ability, made him the unanimous choice to replace Gupwell by the Society. Māori too, it would seem, liked his demeanour and forged a bond between him and themselves in much the way Gupwell had done previously.

At the end of 1964 Delaney was appointed to the position of Rector of Hato Paora College and remaining in charge until the end of 1971. He was aided by the presence of staff who were prepared both academically and socially to boost the standards initiated by the previous era. Delaney highlighted the importance of a self disciplined approach to life and the importance of academic qualifications. Although the public examination results were far from outstanding, the Delaney era nonetheless added to the foundations laid by the staff and students during the Gupwell era.

### ***GOVERNORSHIP AND ADMINISTRATION***

From the outset it was apparent to all that Delaney's leadership was totally different from Gupwell. He had inherited a staff that was experienced in the day to day running of Hato Paora, men like Fathers Bob Lee, Bernard Atkins, Michael Tomasi and Paddy Kinsella. All these priests had some understanding of the psyche that

prevailed at Hato Paora and understood the expectations of the students and the College by the Māori families.

The philosophy of the College remained intact although greater importance was given to public exams. The roll was larger than it had been previously, however, the catering and laundry were now in the hands of the Marist Brothers. Continuity remained and that assisted in a smooth transition period for Delaney to take up the Rector position from his predecessor.

Two young priests joined the staff during Delaney's tenure, Fr. David Gledhill from Blenheim in 1967 and the second old boy priest, Fr. Karaitiana Kingi from Wairoa in 1970. They were to have an immense impact on the College with their enthusiasm and youthful zeal that more than made up for the lack of experience. Another priest, Fr. Williamson, served on the staff for two years in 1965-66. Marist Brothers new to the college during this period were Brothers' Sebastian (1966), Leo (1967-69), Alban (1968-71), Pius (1970-77), Mark (1971-75). For the first time in the College's history a lay teacher, Ron Thacker, was employed to teach Technical Drawing and mathematics in 1966. He spent the next twenty years as a member of the staff. The only other changes to the ancillary staff was the housekeeper and cleaner for the priests. In the priests kitchen, Miss Hogg catered for most of this period. Mrs. Pare Taumaunu came on a short holiday break, invited by her nephew Fr. Kingi, to enjoy the serenity of the College's grounds during the boys break. She ended up staying for a year and her association with the College encompassed her husband, Mr. Moni Taumaunu, a respected tōhunga whakairo from Gisborne. Neither of them were Catholic, nevertheless, they were so taken by their experience among the staff that they became life long benefactors of the College.

Like his predecessor, Delaney strived to maintain the school fees at a reasonable level. School fees for 1965 were £40 a term and remained so until 1967, with the advent of a new monetary system, saw this figure translate to \$80 a term. However, by the end of Delaney's term as Rector in 1971, the fees for Hato Paora College were \$92 a term or the full scholarship fee for the recipients of the Department of Māori Affairs scholarship which allocated \$100 a term. Even at this period of Hato Paora's short life, the fees did not cover the full costs encountered by the College administration, in fact, the Society of Mary and the diocese were forced to broker the needed upgrading of facilities as well as salaries for lay staff.

A great percentage of Delaney's tenure was spent amid the trials and tribulations of national uncertainty in catholic development, brought about by the Pope Paul VI's announcement of Vatican II. The Pope's announcement supposedly brought the catholic church into the twentieth century. "Supposedly" because many of the antiquated customs within the catholic church were only translated from Latin to English, the ethos remaining as it had for centuries. For the Society of Mary, this meant focusing on their presence in New Zealand giving particular emphasis to the development of catholic Māori and their leaders for the future. Father G. Arbuckle was commissioned by Cardinal Peter McKeefry in 1969 to research and write on "*the position of the Māori people in the archdiocese with special reference to the religious position of the catholic Māori*"<sup>85</sup> Although his findings affected the way catholicism was instituted and promoted in the archdiocese, Arbuckle's outcomes had a propensity to undervalue the Māori spirituality, much like his predecessors and attempted to give a glowing account of catholicism's impact on Māori life today.

## CURRICULUM

The curriculum remained as it had in previous years, general studies and the Agricultural courses. School Certificate passes were attained in larger numbers than before but University Entrance results were disappointing to say the least. The College ,unfortunately, was in the predicament of having its students sit University Entrance exams, unlike other schools who had the ability to accredit students that might not or did not have the ability to secure a positive result<sup>86</sup>. The College was, however, able to issue Endorsed School Certificate and Higher Leaving Certificates that recognised the students efforts at higher learning that went part way to filling the void created by the lack of results in the pre-tertiary examination.

The Agriculture courses were phased out in 1967 with the College's focus now on getting all students prepared for School Certificate. Although classes were streamlined, the old philosophy of separating the more gifted students was hard to remove. In effect the agriculture courses were simply renamed "modern" studies. This was an attempt to prepare boys for life after college, yet the underlying attitude

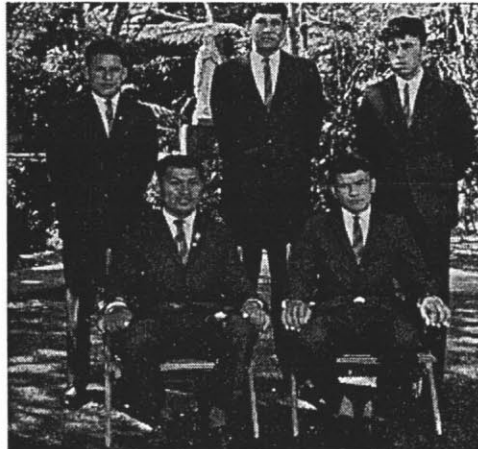
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<sup>85</sup> G. Arbuckle, *The Maori and the Church: A survey of the Marist Maori Mission in the Archdiocese of Wellington*,(Greenmeadows, 1969), p. i.

was a paternalistic one which assumed the inability of those students to pass the public examination, a prediction based on an IQ test score at the beginning of the third form.

The school was again subjected to examination by the Education Departments Inspectors, who scrutinised the College from April 29 to May 1, 1968. Their report gave the priests and the diocese encouragement, as the College appeared to have “come of age”. There had been considerable success in public examinations in 1967, ten pupils passing School Certificate and two the University Entrance examination. The Inspectors wrote *“Gratifying as these examination results are, it must be realised that few pupils will go on to university study and that prime consideration must be given to the great bulk of pupils who will be entering a world of competitive employment. Both the Inspectors and the principal are agreed that these pupils must be given a balanced education with specialisation in the commercial and technical fields. The principal recommendation of this report will be that the controlling authorities of the school institute a technical course which will prepare pupils for the Maori Apprenticeship Training Scheme.”*<sup>87</sup>

**Figure 35: Hato Paora Representatives to the Catholic Leadership Conference, 1965**



Back: T. Duff, W. Walden, C. Hepi  
Front: S. Simon, R. Ngaia.

And so the College entered into the era where Māori participation in the Trade Training Scheme was part of a wider government policy that saw Māori youth as trade apprentices. Still “hewers of wood” but now within an urban context. In effect, the attitude held at that time by educators and the government, literally condemned Māori to a life of mediocrity and limited horizons sending a signal to the majority that they were not intelligent enough to go to varsity or hold positions of

<sup>86</sup> Interview with Fr. R. E. Lee, Catholic Presbytery, Whitianga, 28 December 1995: HPC-007.

<sup>87</sup> Inspection Report on Hato Paora College, *SPM*, 2: 108.

responsibilities. And the few Māori that proved them wrong were the exception to the rule.

Every Sunday after mass, the whole school retired to the classrooms where they undertook to write letters. This time was specifically set aside for the principal purpose of letter writing, whether it was home or to other parties. Letter writing skills were taught by the priests, in the hope that this would better enable students to correspond with other people in a written medium. It was considered an important part of the students development.

An initiative begun in 1964 and continued until 1966 was the setting up of a Leadership Development Conference with seven Society of Mary colleges participating. Forty seven students from these colleges participated in discussions and debates with influential speakers that included trade unionists, women, business men, scientists, sports people and civil servants. The topics ranged from race relations to the responsibility of advanced nations to their under developed neighbours, business ethics to sex as well as catholic expectations. Morvin Simon represented the College in 1964 and has subsequently become a prominent Māori leader of the Whanganui region. In 1965, five students were chosen to represent the College at this conference. One of those chosen was Wayne Walden, who became Managing Director of DEKA during the 1980s and 1990s. Although the two students highlight differing outcomes, they nevertheless reflect the importance conferences such as the Leadership Development Conference played in developing strong leaders at Hato Paora College.

## *RELIGION*

Nobody could have anticipated how dramatic the impact would be from the Vatican Council's proclamation of Vatican II and the sweeping changes that were to affect catholic people throughout the world. Mass was now said in English instead of Latin. Baptism, first Holy Communion and Confirmations were all celebrated in an annual ceremony attended by the whole school, although the actual time spent in chapel or religious instruction remained much the same, about fifteen hours per week. The annual retreats were successful with students able to discuss issues of importance with priests that were not part of the College or in some instances, the

Society of Mary. Thus offering an impartial view. Although the students enjoyed the time away from class work and the added bonus of talking to someone from outside the College they were fatigued by the amount of religious activity. A survey of old boys from this and subsequent era's revealed that in light of the religious activity that was compulsory for students, they are not now regular church goers. And those that were not Catholics at College have never been to a mass since leaving school. Nonetheless, it was deemed necessary for the development of the students character and spiritually that they spend a portion of school time in religious instruction or prayer. There was also an anticipation that non-Catholic students would be spiritually enlightened and ask to be anointed with the sacred sacraments of baptism and confirmation.

For only the second time, Hato Paora College had the honour of the ordination of another old boy priest. Karaitiana Kingi from Te Reinga near Wairoa was ordained at Takitimu Marae in 1969. He had been Head Prefect in 1961 and although he came from a predominantly Ringatū background, he left Hato Paora and entered the Society of Mary seminary to become, at the time of his ordination, one of only five Māori priests in the catholic church. He was appointed to the College in 1970 where he taught Māori language and religious instruction. Hato Paora College was now in the unique position of having contributed the most to Māori religious life with two priests and a Lay Brother.

**Figure 36: Karaitiana King's Ordination, Takitimu Marae, Wairoa 1969.**



Māori Priests (L to R): Fr. Henare Tate, Fr. Robert Harwood, Karaitiana King, Fr. Wiremu Te Awhitu, Fr. David Bennett with Bishop Sneddon and Mr. F. King.

His Lordship Bishop Sneddon visited the College in on the 23 September 1966 and was given a traditional welcome. Michael Matthews provided the wero while the whole school chanted and performed haka that reverberated throughout the property. Mass was celebrated with the ceremony of confirmation taking place in the school chapel which left a lasting impression on the students.

Even at a time when jealousies among the different denominations were common, the College welcomed Anglican Bishop, His Lordship Bishop Baines in 1970. He was accompanied by the local Anglican Māori missionary, Rev. Jack Rushworth, who had assisted the College in a number of instances, without prejudice. Bishop Baines wanted to observe first hand the work done at Hato Paora stating, "*Maori youth in general are not yet equipped to benefit from any other than a system of education which is specially adapted to their needs.*"<sup>88</sup>

Religious instruction and participation in religious activities remained much as they had under Gupwell, even after the introduction of Vatican II, as did the annual Māori women's retreats held at the College. Although the numbers fluctuated from year to year the support for the Māori women's retreats were strong, particularly as it was probably the only opportunity many of the women were able to get time to themselves.

## **TAHA MAORI**

The House kapa haka competitions maintained their previous structure with all Houses competing in whaikōrero, action song, haka and pātere categories. With Delaney's musical influence, particularly in the choral area, Houses were able to sing in four part harmony. The annual competition, held at the end of the second term, drew a lot of attention from families and the local community.

The senior action song group participated in the annual Easter celebration, the Hui Aranga where they proved to successfully publicise the College to the many Māori that attended this event. The sight of Hato Paora students in their distinctive college

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<sup>88</sup> *Hato Paora College: Parorangi*, School Magazine, 1970, p. 27.

uniform was used to great effect in promoting the College, particularly, as the school was not prepared to embark on professional promotion.

The 1960s resounded to the melodic overtures of Māori singing recorded on record and available to the general public. St. Joseph's Māori Girls College, in particular, had built a enviable reputation enhanced by the quality of their recordings. With Hato Paora's however, they had never recorded for commercial purposes at least not until 1965 when the two schools decided to produce a combined record. It was not the first time the two schools had sung together: they had performed at the opening of the new Hato Paora classrooms in 1953. Although a traditionalist would promote the union of the two colleges as being very successful, it had only been achieved through the medium of music. In fact, even though both schools were in favour of making the record, it took an enormous amount of negotiating, often referred to as "*a council of war between staff of both schools*"<sup>89</sup>. After practices held by each school, recordings were done and sent to each other so that rehearsals could take place with the different parts. Eventually, the two schools converged on Waipukurau for a rehearsal. The day for the final recording was August 15, a Sunday, and was held in the hall at St. Joseph's College. Apparently neither school realised that it took more than one day to record an LP record, which was fortunate because the college's would never have consented to the project had they known all of the details. An early afternoon start and plenty of hard work saw the final song's recorded by 10.00 pm. And so the school's first compilation proved to be quite successful.

Three years later, a record that would be a resource in schools was recorded in 1968 at Hato Paora College. The rationale behind this venture was promoted by the Physical Education Branch of the Department of Education that St. Joseph's and Hato Paora recorded an LP that contained four action songs, two stick games, two poi and four haka to feature in the "Games and Dances of the Maori People" book. This was the last time the two schools made a record together although they have supported each other on a number of occasions since this event.

Another important occasion for the College was the visit of the President Lindon Johnson of the United States of America to New Zealand. His plane landed at the RNZAF base, Ohakea on the 19 October 1966 where he was given a traditional Māori welcome by a group that combined twelve students from Hato Paora College with

the tangata whenua, Ngāti Raukawa, represented by St. Paul's Catholic Māori club from Feilding. Students who participated in this event will probably remember the day as much for the bitterly cold weather, that they had to brave in nothing more than a piupiu and tipare, as was the honour of meeting an American President.

**Figure 37: Carving done by students, 1965.**



Student carvers Fritz Jahnke and Joe Pohe.

Besides kapa haka, carving still provided students with a past-time that supported their artistic flair, and a number of projects were finished during Delaney's era. One project was the completion of the carvings that adorn the inside of the College Assembly Hall worked on by Fritz Jahnke and Joe Pohe in 1965. For many years the priests contemplated converting the chapel into something uniquely Māori that would be conducive to the Māori spirituality of students in particular. This was partially brought to fruition in 1971 with the presentation of a fully carved altar, the work of Moni Taumaunu and Wi Mou from Gisborne. The timber was donated by Ngāti Tuwharetoa and took the two carvers eight weeks to complete. They also contributed a number of other taonga presented to the College that year, including two carved tokotoko presented to Fathers Bernard Atkins and Thomas McGovern as

<sup>89</sup> Ibid., 1965, p. 41.

a part of their 25<sup>th</sup> Jubilee celebrations. A Korowai was presented to Father Dave Gledhill and two trophies for Māoritanga and haka taparahi were also presented. A replica waka taua, one of only three in the world, was presented to Delaney by Moni Taumaunu as a personal token of appreciation. "Uncle Moni", as he was affectionately known, also taught a number of haka taparahi, waiata, peruperu and kōrero pertaining to the Tai Rāwhiti. Many of these taonga became an intricate part of each House who performed the East Coast haka such as, Ruaumoko (*Rongo-ma-tāne*), Poropeihana (*Whiro*) and Paikea (*Tangaroa*). Moni Taumaunu's influence on the culture and character of Hato Paora was not confined to these teachings, as he was also responsible for training students in the skills of taiaha and wero, along with the formation of a kokiri<sup>90</sup> for important occasions.

## SPORTS

As it was in Gupwell's tenure, sports had become an institution at Hato Paora with students coached by staff and competing on equal terms with the much larger colleges. The College had established quite a reputation and Delaney's seven years added to it. Links were forged by Hato Paora with the oldest Māori church boarding school, Te Aute, in 1968. It was felt by both parties that students could benefit from the exchange, perhaps even appreciate their particular college's. They competed in a two sports, cricket and tennis with Hato Paora winning the first encounter at Te Aute College. The following year the two college's competed in rugby, graded according to weight, with Te Aute winning that encounter. Māori parents from both schools declared that there should be an annual match between the 1<sup>st</sup> XV of each college, justifying their statement by stating that the interaction would benefit both college's. This was resisted and the interaction between the two college's is one of friendly rivalry at the junior level, fiercely contested on the playing field for the betterment of those who partake.

### *Athletics*

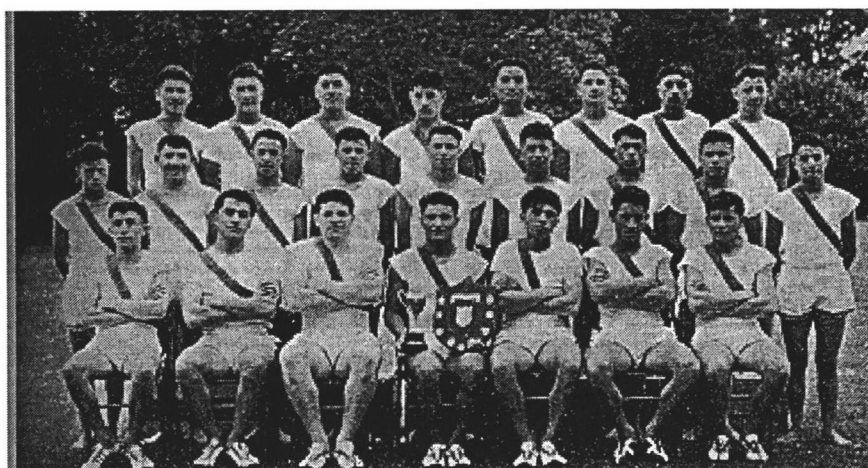
House competitions were of the highest standard. Each year records were set in each of the grades, emphasising the development of skill from year to year. There

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<sup>90</sup> The group responsible for performing a wero.

was no real dominant House during this period although Rongo won the athletic competition two years in a row, 1970 and 1971.

**Figure 38: Athletic Team, 1966.**



Back: J. Botica, K. Bidois, S. White, G. Hunt, P. Taitimu, K. Edmonds, M. Rawhiti, R. Hapi.  
 Middle: C. Mihaere, T. Russell, J. Hepi, R. Jahnke, W. Clark, F. Luke, A. Ashford, P. Rauhina,  
 G. Pokai.  
 Front: L. Agar, C. Scanlon, T. Hemana, K. Mihaere (Capt), C. Hepi, R. Hunt, T. Duff.

Hato Paora College competed in the annual competitions as before. The Viard Shield was contested with great competitiveness against the traditional foe, St. Augustine's, St. Joseph's and the Marist Brother's School with Hato Paora winning the prized shield four times from seven meetings, with each of the other schools winning once. Competition in the Manawatu Secondary School Athletic Meet was of a higher standard during this period but students were able to return home with their heads held high from their creditable performances.

### *Swimming*

Although the filtration unit was not fully installed until 1966, Hato Paora's swimming sports nevertheless took their place in the annual calendar. Rongo was the most dominant House during this period. The College was able to enter students in the Manawatu Swimming Carnival annually, with 1967 seeing a number of students reach the finals. Although they did not win, they performed with merit.

### *Tennis*

There was no way that tennis would fall by the wayside with Delaney on staff, as he enjoyed the game immensely. In his previous time at the College, he had noted the

natural ability and fluency students possessed and he simply enhanced those abilities. Drilling them in the tactics of the day, students more than held their own in the few competitions they entered and, on more than one occasion, Silverstream and Wanganui Collegiate were witness to the shrewd tactics employed by Hato Paora. Unfortunately, as in previous years, tennis was the loser when it came to cricket. Due to the lack of competition, students preferred to play sports that had regular contact with other schools. Another reason tennis never became a power sport was the expense required for travel to competitions on a regular basis. Hato Paora was restricted to a few college matches that were arranged by Delaney and the annual visit with Te Aute College.

### *Cricket*

During this period, cricket went from strength to strength. The arrival of Gledhill meant the team had an enthusiastic, competitive player/coach who elevated their game. The 1<sup>st</sup> XI played in the Senior Second Division with considerable success while the 1970-71 team did not lose a single match.

Figure 39: First Eleven, 1971.



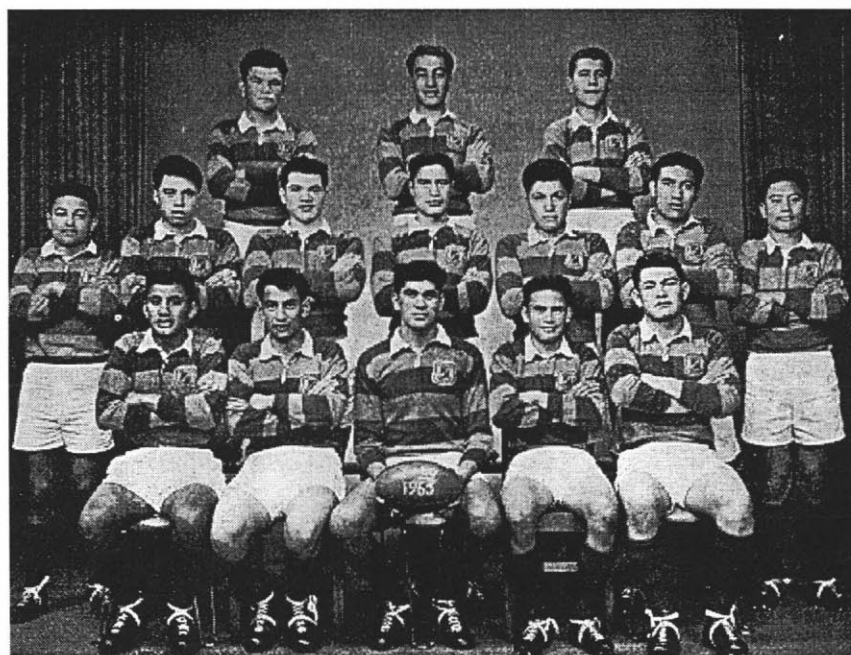
Back: H. Heka, O. Nathan, J. Starkey, G. Jahnke, S. Tutaki.  
Front: A. Firmin, J. Hepi, T. Neilson (Capt), J. Manihera, B. Gray.

House cricket still featured on the College calendar and was contested by all. No one House dominated this event but the umpires had to be on their toes because of the way these games were played. They often resembled the game of 'tippany runs'.

## *Rugby*

Māori boys in this era were similar to those that preceded them. Rugby was almost a religion. Over the years the College has fielded many teams, some displayed outstanding performances while others were mediocre to say the least. Notwithstanding this, the boys always gave of their best which was supported by coaches who gave their time freely and were able to articulate the technical knowledge that would give their charges the confidence needed to succeed.

**Figure 40: First Fifteen, 1965.**



Back: R. Ngaia, C. Scanlon, P. Graham.  
 Middle: K. Mihaere, C. Hepi, T. Hemana, F. Pauro, K. Katene, R. Taurima, C. Rona.  
 Front: R. Piere, J. Ropata, W. Walden (Capt) T. Duff M. Bidois.

The traditional fixtures enabled the students to be entertained by their peers from those schools, which were often Pākehā and from well to do families. It also gave students from those schools an opportunity to participate in and experience Māori hospitality, albeit surrounded by the students of Hato Paora who could be intimidating as much as they could be hospitable. During this era, the 1<sup>st</sup> XV were able to field some very good teams that carried on the Hato Paora tradition particularly with running rugby. See Appendix Six for detailed inter-college record.

Through his contact at St. John's College, Delaney was responsible for the resumption of the annual rugby match promoting the College among the Māori families in Hawkes Bay. With the match alternating between the colleges, it also

afforded the old boys from Hawkes Bay a chance to watch the 1<sup>st</sup> XV in action and compare their abilities to other Māori colleges, Te Aute in particular.

It was also during this period that a parent from Freyberg High School, Palmerston North, presented a shield entitled, 'Tatou, Tatou'. It was to be competed for every time Hato Paora 1<sup>st</sup> XV played Freyberg 1<sup>st</sup> XV and was a gesture of goodwill between the two colleges from 1969.

Figure 41: First Fifteen, 1971.



Back: K. Te Kanawa, H. Wairoa, W. Jones, P. Pauro, H. Nathan, K. Kearns.  
 Middle: G. Jahnke, R. Tunui, A. Tichborne, R. Gray, S. Tutaki, L. Riddle.  
 Front: C. Kotuhi, J. Hepi, T. Neilson (Capt), P. Te Huia (V/C), B. Gray.

A number of students attained national recognition for their rugby exploits, particularly Tony Neilson whose recognition began in 1969 when he was selected to tour Australia with the Manawatu Under 16 years Representative side. Although he only played two matches on tour he was outstanding. In 1970 he was selected for the Centurion Colts, the Evergreens XV of which he was captain and the Manawatu Secondary Schools XV. He also scored an incredible 224 points that season, an individual record that has not been equalled since at Hato Paora. In his final year at Hato Paora, Neilson was again selected for the Centurion Colts along with a number of other honours but was forced to miss these due to illness.

Others to achieve representative honours were: J. Hepi (*Evergreens XV 1970*), G. Jahnke (*Evergreens XV 1970*), C. Kotuhi (*Evergreens XV 1970-71*), G. Searancke (*Evergreens XV 1970, Manawatu Secondary Schools 1970*), P. Te Huia (*Evergreens XV 1970-71, Manawatu Secondary Schools 1970*), R. Ashford (*Evergreens XV 1970, Manawatu Secondary Schools 1970*), B. Grey (*Manawatu Secondary Schools 1970*), W. Kete (*Manawatu Secondary Schools 1970*), S. Whanarere (*Manawatu Secondary Schools 1970*).

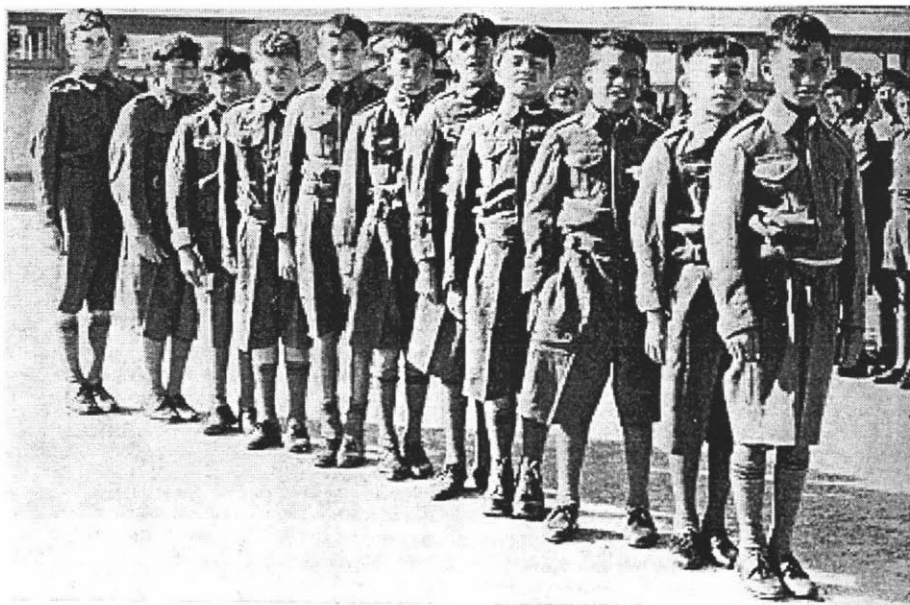
Rugbyphobia struck the College towards the end of July 1966 when the touring British Lions Rugby team visited. The visit was sparked by a request from the Lions to be a part of Māori culture where they could witness the sights and sounds that their predecessors had amassed on earlier tours to New Zealand. For the students in particular, this was a dream come true that could be bettered only by the arrival of the All Blacks. The Lions were welcomed onto Paroro-o-te-rangi with a traditional wero and haka pōwhiri that resounded throughout the district. A concert was held for the entertainment of the tourists before they were swamped by the boys for autographs. The captain Mike Campbell-Lamberton and three other members of the touring party returned to the College a few nights later to attend mass with the boys before they continued with their tour. After some disappointments on tour, particularly against the All Blacks, the Lions produced a fine display of rugby against Manawatu with their every move applauded and cheered on by their new found friends from Hato Paora College. The College thoroughly enjoyed the visit from this team but unfortunately this was to be the last contact the College would have with a touring rugby team again. The reasons given by the Manawatu Rugby Union were the isolation of the College and that they preferred to keep touring rugby teams within the Palmerston North area.

## CADETS

Hato Paora College's annual Barracks Week continued during the Delaney era with the College entering the national competitions for shooting with mixed results. However, the cadet scheme took on a different approach from the usual rifle and marching drill that had been the basis of the previous years. Rifle drill, shooting with .22 rifles and Bren gun drills were still carried out, with the latter taking place on a newly constructed range at the back of the College property. A varied teaching

programme was instituted by the A.T.C. that taught skills in First Aid, camp craft, compass reading, cooking and fire structures as well as abseiling and river crossing.

Figure 42: Barracks Week, 1970.



Left to right: P. Gerretzen, G. Eru, R. Thompson, C. Puohotaua, H. Walmesley, R. Mariu, P. Nelson, R. Puohotaua, C. Noble, K. Russell, W. Tauhore.

With the Vietnam War and the public outcry for New Zealand to disassociate itself from that theatre of war, funding for cadet training was cut to such an extent that many schools discontinued their association with the A.T.C. and Army. Notwithstanding this, cadet training remained a crucial part of Hato Paora. Apart from the lack of interest in competing for the Ridderford Cup, the College maintained a high standard of drill. The College band was also sought for ceremonial functions, for instance the sports march past at the Hui Aranga and the Anzac day commemorations that were held annually at the College. Drilled by Fr. Robert Lee the band often stole the limelight with their trumpeters and drummers displaying special choreography designed to make a lasting impact on the spectators.

When the Governor General, Sir Arthur Porritt visited Feilding in 1968, Hato Paora College were to the fore. They provided the guard of honour which was greatly appreciated by the Governor General who spent considerable time inspecting the formation, with the assistance of Ben Spooner the guard commander, and taking the opportunity to talk to the students.

## COMMUNITY

As with the previous Rector, the local people were of constant assistance to the College in whatever capacity they were required. Few gatherings of great importance were held at the College during Delaney's tenure which resulted in minimal contact with the locals. This was unfortunate for the community whose participation decreased due to the involvement of other districts, such as Hawkes Bay and Wellington.

Hawkes Bay families in 1967 arranged for the collection of fruit by the College in the first term. This was to become an annual event where Fr. Bernie Atkins would take a small group of boys on the College truck to Pakipaki near Hastings. This involved some picking, but on the whole it just meant packing the fruit into the truck for consumption at a later date by students as well as for preserving.

St. Joseph's Māori Girls College, Greenmeadows celebrated their centenary on Labour Weekend, 1967. Hato Paora's sister college was swamped with Māori members of Parliament, old girls, their families and most iwi in Māoridom were represented in this historic occasion. Hato Paora was represented by the Rector, Fr. Atkins, Prefects and sixth formers. The occasion provided an opportunity for Hato Paora to repay the support their sister school had always shown them in the past.

Figure 43: Senior dance, 1966.



Senior Dances were organised on a bi-annual basis with girls from St. Joseph's to coincide with the rugby match against St. John's Hastings. This proved to be a great

success, and eventually evolved to include an annual dance at Hato Paora College. St. Joseph's School, Palmerston North and Sacred Heart, Wanganui were also guests at the annual festivities.

**Figure 44: Hato Paora's First Bus, 1971.**



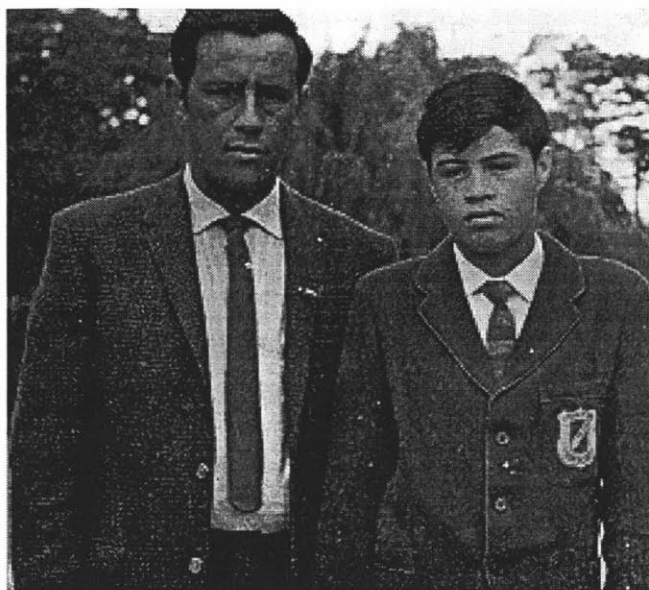
Transport had always been a problem for the College. How to transport 120 boys to an activity of any sort was a logistical nightmare. Although the College possessed a Morris truck with a stainless steel canopy and wooden seats, they needed to hire buses for trips anywhere outside the Manawatu. This was partly alleviated in 1971 with the purchase of their first bus from Madge Motors in Feilding. Within a month of its refit, the engine blew up while taking senior boys to Waiouru. A major recondition took place and the bus was ready in time to take the 3<sup>rd</sup> XV and 4<sup>th</sup> Grade rugby team to Te Aute College for the annual inter-college competition. Upon returning to the College, the school was contacted by Newman's Motors who had attempted to follow the College bus through the Manawatu Gorge but could not catch it. Apparently, Fr. Atkins, unaware that the speedometer was incorrect, had driven through the Gorge at an incredible speed. When the speedometer registered 30 miles an hour the bus was actually travelling at 60 mile per hour and that was the speed they travelled through the Gorge that night. There is little wonder the boys recited the 'Rosary' all the way home.

### ***HATO PAORA COLLEGE OLD BOYS***

A carving project was undertaken by the Old Boys Association to have the entrance of the assembly hall carved by a local tōhunga whakairo, Kelly Kereama. The money

for this project was collected from old boys throughout the country and proved to be a major success for the Association.

**Figure 45: The First Second Generation 1968.**



Jock Cashell (1948-50) and his son Lance.

A new award was added to the annual prize list in 1969 with the introduction of the Gold Medal presented by the old boys for general excellence. This was a highly sought after award with Wiremu Kaipuke being the first recipient. Others to win this award were Charles Mareikura (1970) and Tony Neilson (1971).

A milestone was reached in 1968 when Lance Cashell attended the College. He was the first son of an old boy, Jock Cashell (1948-50). Second generation students increased to eight by 1971 with Matu Patrick, Chris and Jonathan Pauro, Robert Kerehoma, Harry and Robert Te Whaiti and Joseph and David Grant in attendance.

Once a year the Old boys of the College converged on Hato Paora to mix freely with the present boys. A concert was held for everyone's entertainment, followed by the annual Old Boys versus Present boys rugby game. This was one of the highlights in the College calendar that due to the high quality of rugby, enticed locals out to the College to watch a very entertaining match. The results of matches played in this era were:

**Table 14: Present Vs Old Boys Rugby Record**

Year	Score	Winner
1965	12- 6	Old Boys
1966	-	No Match *

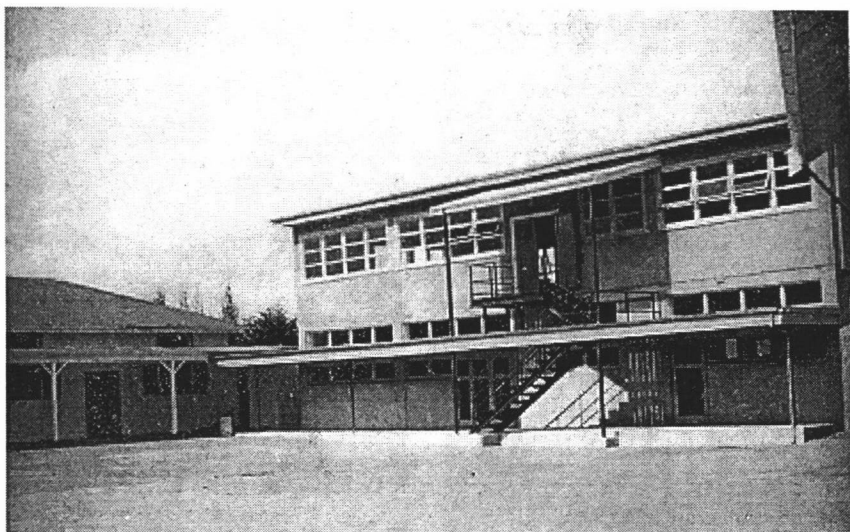
1967	25- 9	Old Boys
1968	16-14	Present Boys
1969	19- 9	Old Boys
1970	28-24	Present Boys
1971	22-11	Old Boys

## AMENITIES

The Assembly Hall was completed in 1965 although the carvings for inside were not finished until 1969. The old hall, above the classrooms in the old stable block, was refitted and refurbished as a library in 1968, proving to be a much valued resource in the expansion of the boys horizons and a great place to be on a wet, cold Manawatu day. Below the new library was the old science laboratory which converted into the boys Recreation Room. A pot-bellied stove along with tables and chairs made for a room where the boys could spend their free time in the evenings and on weekends. One old boy commented at the time, "*They're getting soft.*"<sup>91</sup>

With the Assembly Hall finished there was an immediate need to landscape the grounds around the swimming pool, chapel, old science laboratory and hall. Mr. Delaney, father of the Rector, visited the College in 1966 for a holiday and while he was there he prepared the roadway and paths for tarsealing. He was also responsible for the rose garden that stood at the entrance to the swimming pool.

Figure 46: New Science Block, 1969.



<sup>91</sup> *Hato Paora College: Parorangi, School Magazine, 1968, p. 9.*

Modernisation arrived at Hato Paora with the fitting in the classrooms of timed heaters to make the long winters more bearable. Showers were built into the swimming pool changing rooms in 1967 to alleviate a problem that arose with the arrival of outside sports teams. Up until the new showers were fitted, visitors were forced to use the same showers as the boys, more often than not with cold water.

A new science block was built in 1965 giving the college a first class environment for budding scientists. From the beginning, the ambition was to have a two storey classroom block for the teaching of technical and scientific learning. This was fulfilled in 1969 with the second floor added to the science block.

## *FARM*

With the end of the Gupwell era, so too did Tom Bradley's time as manager of Paroro-o-te-rangi came to an end after 17 years. His replacement was a very capable farmer, Ray Curnow who immediately formulated a five year management programme that was gladly approved by the Rector. Where the Gupwell/Bradley relationship was one of intense personality clashes, the Delaney/Curnow relationship was characterised by co-operation and mutual respect. Delaney was only too happy for Curnow to 'manage' the farm and stay focused on producing the best possible results.

The first real change for the farm came in 1966 with the appointment of a shepherd, T. Wing, to assist the manager in stock production and efficiencies. One of the dairy farms was wound up leaving the survivor in the capable hands of P. Ryan. The farm was now reliant on its Romney breeding ewes, some 3000 in all, as well as cattle, cash crops and the dairy farm which consisted of 100 cows.

The dairy operation was forced to change its output from cream milk to whole milk, resulting with the college pigs being done away with. A change of manager in the dairy operation saw the appointment of G. Donovan who had the distinction of being the last share milker to run dairy cows on Paroro-o-te-rangi, that ended in 1969.

Blackberries were still a profitable cash crop, netting much needed money to furnish the boys recreation room and other requirements that were had to obtain due to the

lack of finances. House points were given for each pound picked. In 1969 money from blackberries bought the students their first TV which became part of the rest and recreation within the College structure. One particular year, Fr. Atkins did his annual blackberry selling in Feilding which resulted in a very tidy profit. However, a day later the telephone ran hot with cries of 'rip off'. Apparently, the boys realised that the four pound tins were weighed with the blackberries inside and placed stones at the bottom of each tin to keep the weight correct. From that experience, the tins were emptied and weighed as they were brought in.

### *CONCLUSION*

After the foundations had been laid by Gupwell, it was felt that the next stage in Hato Paora's development should retain the same pioneering philosophy. Fr. Noel Delaney was not unlike Gupwell, coming from Wairoa and growing up in an environment that was affected by the many Māori from that area. Although he did not learn Māori language until he was in the seminary, his initial posting to the College would have an effect on him for the rest of his life. Having worked under Gupwell, he was very aware of Gupwell's inclination to make a decision without considering the consequences fully.

Leadership in the style that Delaney brought to Hato Paora College was needed if the College was to succeed. Had the original dictatorial regime remained, a crisis would have developed, especially among staff, many of whom were upset with the one dimension vision.

Was the new Rector successful? This can be answered in two ways:

Firstly, the College gained national recognition during this period as an institution that provided the stability and moral standards many Māori parents felt wanting in other Māori and State colleges.

Secondly, the academic achievements in public examinations also pointed to the success of the College. A number of students were passing School Certificate each year and although the University Entrance passes were few, there had been some improvement in the results. Old boys were also gaining tertiary degrees which kept

alive one of the key elements in Gupwell's philosophy, '*Māoridom's leaders of tomorrow will come from colleges such as Hato Paora.*'<sup>92</sup>

The right combination of personality among the staff during this period was also responsible for the Rector's success. A multi-talented group of men, they inspired confidence from the boys and their families, making the College a safe haven where they could learn the skills necessary for their future.

However, there was a negative side to these successes. Many boys left college without the confidence to mix in New Zealand's multicultural society. A large number could not hold a conversation with the opposite sex unless alcohol was involved. Others found College prepared them more for military life, with life in the barracks very similar to hostel life at Hato Paora. Students felt more at home being told what to do rather than make a decision for themselves. Whether these criticisms are justified or not, the simple facts are many old boys of Māori church boarding schools found it hard to adjust to life after college and nothing at college ever prepared them for those social occasions.

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<sup>92</sup> Interview with Fr. I. Gupwell, Home of Compassion, Wanganui 1995.

## CHAPTER FIVE

### THE CURTAIN ERA: 1972-1977

Fr. Vincent Curtain's appointment was met with consternation by many Hato Paora College supporters, and surprisingly by Curtain himself. Born in Nelson he attended St. Patrick's College, Silverstream and entered the seminary from there. His first teaching appointment was a return to Silverstream and then to St. Bede's College, Christchurch where he graduated with a BA degree while teaching full time. It was Fr. Hickey, the then Provincial of the Society of Mary who appointed him to Hato Paora, an assignment that left Curtain rather overwhelmed. He had no prior contact with Māori education nor had he worked in the Māori missions. In fact, he had spent the majority of his life in the South Island where contact with Māori people was extremely limited. Nevertheless, he did not have any say in this matter. Vocational matters were the prerogative of the Provincial.

Figure 47: Third Rector of Hato Paora College, Fr. V. Curtain sm..



His first contact with Hato Paora came at the 1971 end of the year break up where Fr. Noel Delaney introduced the Hato Paora families to him. Head Prefect Tony Neilson's warm welcome to Parorangi made a lasting impression on Curtain. Thankfully for Curtain, the staff of Fathers Atkins, Lee, McGovern, Gledhill and

Kingi remained, giving the new Rector the comfort of having continuity for the first year.

Curtain's appointment was for two reasons. First, the Society of Mary wanted to capitalise on the changes introduced by Delaney and implement some of his visions for the future. All that was needed was for Curtain to continue the thrust, particularly the Māori cultural aspect and at a standard Māoridom was beginning to demand. Second, a major emphasis also needed to be placed on academic achievement, encouraging students to believe in their own abilities and that they were not necessarily destined for work as labourers or farm hands. The academic emphasis was now coming both from the Provincial as well as the families.

Although Curtain struggled with Māori issues, he did have confident advice from kaumatua and senior staff members, particularly in the latter part of his term when an old boy, Morvin Simon (1959-1964) was appointed to the staff. The Society reasoned that Hato Paora College should be treated as any other Marist school and as long as a competent academic was appointed, the College would continue to grow. Yet, it became evident that Curtain appointment had been a miscalculation by the Society and Hato Paora needed a special person with a strong background in Māori to ensure not only that it operated to its capabilities but to ensure its continuation. There were major concerns voiced by Māori to the Society about the appointment of someone so removed from Māori activities but the Society refused to act on these sentiments until Curtain decided to resign and ask for another appointment.

### *GOVERNORSHIP AND ADMINISTRATION*

As in the previous eras, finances were of major concerns. The school fees were still not enough to cover the financial expenses and the diminishing farm profits were being consumed by an ever increasing overdraft. Fees rose from \$92 per term in 1972 to \$200 a term in 1977 and the Society of Mary along with the diocese had to assist in whatever capacity they could.

**Figure 48: The Public Launch of the Te Wero Project, 1972.**



Principal of St. Joseph's Māori Girl's College, Sister Margaret and the Minister of Māori Affairs, Hon. Duncan McIntyre.

In July 1972, St. Joseph's Māori Girls College and Hato Paora College embarked on a scheme that was unprecedented in either college's history. Under the banner of 'Te Wero', the colleges began a fund raising campaign designed to cope with the soaring costs for building replacement and new amenities each college would require in the near future. Launched by the Minister of Māori Affairs, the Honourable Duncan McIntyre, the campaign aimed to attract corporate sponsorship from business's and by the end of the first year had amassed a total \$50,000. Although the campaign collected monies that would have never otherwise been available to the colleges, it fell far short of expectations and did not continue for more than five years.

Although a core group of staff remained, offering the new Rector continuity, a number of new staff began their association with the College. They were Fathers C. T. Taylor (1972), J. G. Roberts (1972-7), H. Aitken (1973), B. X. Doherty (1973-80), P. A. Gordon (1974-81), J. D. S. Fitzsimmons (1977-8), M. C. Larkins (1977), R. P. Morrissey (1977), T. K. O'Neill (1977), Brothers Martin (1973), Simon (1974-7), John (1975), Maurice (1976-7), Mr. W. J. Whyte (1972-3), N. Magnell (1974), M. T. Simon (1975-82), D. Tapp (1977), Mrs. M. George (1974-9). Fr. Noel Delaney continued his association with Hato Paora when he returned as the Māori language teacher in 1974 due to the inability of the College to attract a suitable applicant.

## CURRICULUM

There were no initial changes to the curriculum until 1973 when the College decided to amend the 'general' and 'modern' classifications for each form. A national move against 'streamlining', where the brightest students were separated from the more average students, was evident and the College agreed to re-classify each form into 'maths' and 'history'. During that period School Certificate subject selections did not allow for maths and history to be taken concurrently and staff concluded that this would be the perfect categories to operate under. The re-classification was a deliberate move from a 'trade training' curriculum to a more academic one.

In the College magazine of 1973, Delaney wrote about other changes and challenges to the curriculum at Hato Paora. *"The wave of enthusiasm for learning Maori language which is now hitting us in this country has been anticipated for decades in the Independent Maori schools. The prophets of the new age are, however, hardly likely to admit this. Twenty years ago, Inspectors of the Education Department used commonly put us to the test over this 'separatist' education of all-Maori schools. Perhaps they knew then that they were on the fringes of an escalating national problem that they had no answer for."*<sup>93</sup>

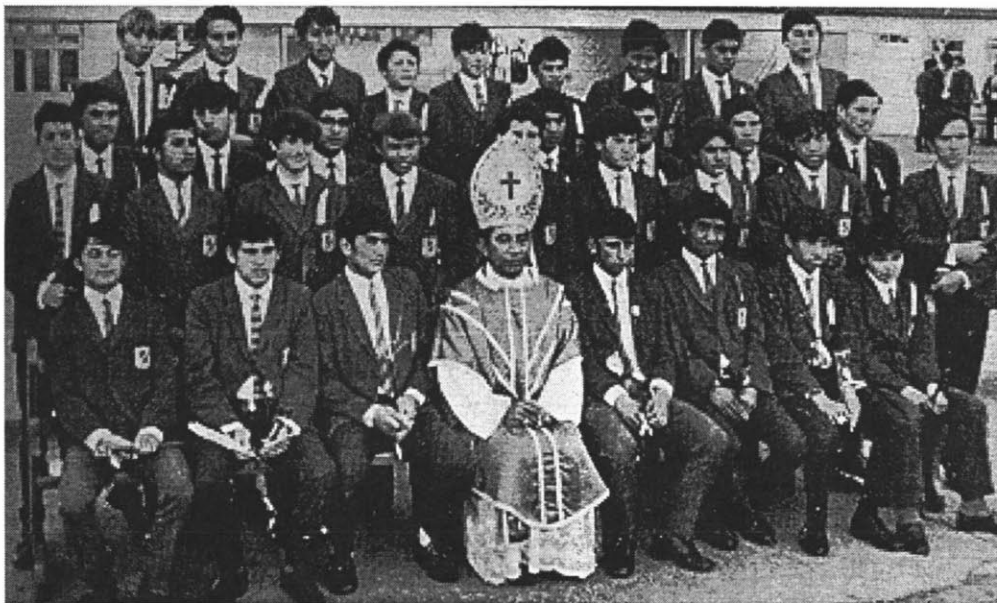
Māori language was taught in all forms by Fathers Kingi (1972-1973), Delaney (1974) and Morvin Simon (1975-1982). Hoani Waititi's 'Te Rangatahi' series was initially used but in 1975 Timoti Karetu published the Māori language book, 'Te Reo Rangatira' which was utilised by 6<sup>th</sup> and 7<sup>th</sup> formers. In 1975, the introduction of an oral examination for School Certificate enabled students to participate in a question and answer period with School Certificate examiners which resulted in more students than ever before passing Māori School Certificate that year. This result was subsequently bettered every year during Simon's tenure as HOD Māori Studies at Hato Paora.

Although public speaking and whaikōrero had an integral component in College life since its inception oratory and debate became part of the Hato Paora curriculum in 1974. To a large extent, the impetus came when the Head Prefect, Robert Kerehoma earned the right to represent Hato Paora and the Ikaroa district at the national Korimako Speech Contest, and won. For the first time in the College's history, a student won a national public speaking competition with a prepared speech on the

late Labour Prime Minister, Norman Kirk. This achievement was followed with additional success in 1976 when Head Prefect Kevin Wehipeihana brought the trophy back to Hato Paora College. Although the College has not since emulated those two events it has established itself as a force to be reckoned with by winning numerous district titles and being placed in different categories at the national level.

## RELIGION

Figure 49: Bishop Finau and pupils, 1972 Confirmations.



Fourth: J. Savage, K. Wehipeihana, P. Sullivan, R. Nelson, T. Puanaki, W. Puhara, J. Reiri, J. Murphy, S. Lambert.  
 Third: T. Waretini, J. Taiaroa, H. Eynon, C. Thompson, C. Pauro, K. Kuiti, T. Anderson.  
 Second: M. Patrick, J. Hapi, G. McAlpine, W. Tutaki, K. Stone, D. Murray, P. Eynon, B. Manunui, P. Hall.  
 Front: T. Lambert, J. Ratima, A. Tatana, Bishop Finau, C. Kotuhi, T. Waretini, H. Hepi, M. Neilson.

For the students, the first sign of change in the modern catholic church was a reduction in the number of compulsory masses. No longer was daily mass obligatory. Instead, students were required to attend three services each week, one as part of a House activity and two as a combined College occasion.

Baptisms, First Holy Communion and Confirmations continued to be annual events. The latter commanded a special date in the College's calendar with the arrival of the Pope's representative, one of New Zealand's bishops, to facilitate the ceremonies. In 1972 Hato Paora had the honour of welcoming the first indigenous Bishop of Tonga, His Lordship Bishop Patrick Finau. In what proved to be a very special ceremony,

<sup>93</sup> *Hato Paora College: Parorangi, School Magazine, 1973, p. 13.*

the whole College was captivated by this regal visitor whose friendly demeanour allowed him to mix freely among the boys after the service. The Bishop's presence, however, had other impacts. Without knowing it, the College had also been caught up in the ongoing argument from Māori catechists and Māori Catholic's who wanted a Māori bishop of their own. Māori argued that most Polynesian island countries had a bishop except for the Māori people. Also, the Anglican church had consecrated their first Māori bishop as far back as 1928 when Frederick Bennett was appointed Bishop of Aotearoa.<sup>94</sup> However, the point was lost on the catholic church's hierarchy, and it would prove to be a lingering grievance for the Māori people until the first catholic Māori bishop was consecrated in 1988, sixty years after Bishop Bennett. Hato Paora College played an important part in the selection of that bishop.

Retreat's were also held annually with the senior school, over a gradual period of time, separating from the rest of the College. The first senior retreat held away from Hato Paora was in 1974 at Futuna Retreat House, Karori. This was a facility specially designed to cater for retreats, located in Karori, a suburb of Wellington. It was a great experience under the guidance of Fr. Craig Larkins and his staff who were able to talk freely with the boys without the handicap of being bound by College rules and custom. The following year, Hato Paora travelled further afield to the shore of Lake Taupo and Waihi village. The old convent school at Waihi, St. Joesph's, was vacant and the College took the opportunity to use the facilities for the retreat which was overseen by one of the five Māori priests at that time, Fr. David Bennett. A mokopuna and nephew of the famous Anglican bishops, Frederick and Manuhua Bennett, David Bennett was an instant success with boys, challenging their spiritual and ethical beliefs in an inspiring location that lent itself to serious thought. The success of this particular retreat was due to the assistance given by several parents as much as the facilitator and the people of Waihi village. But costs soon spelled an end to retreats in distant locations. Subsequently they were held on local marae.

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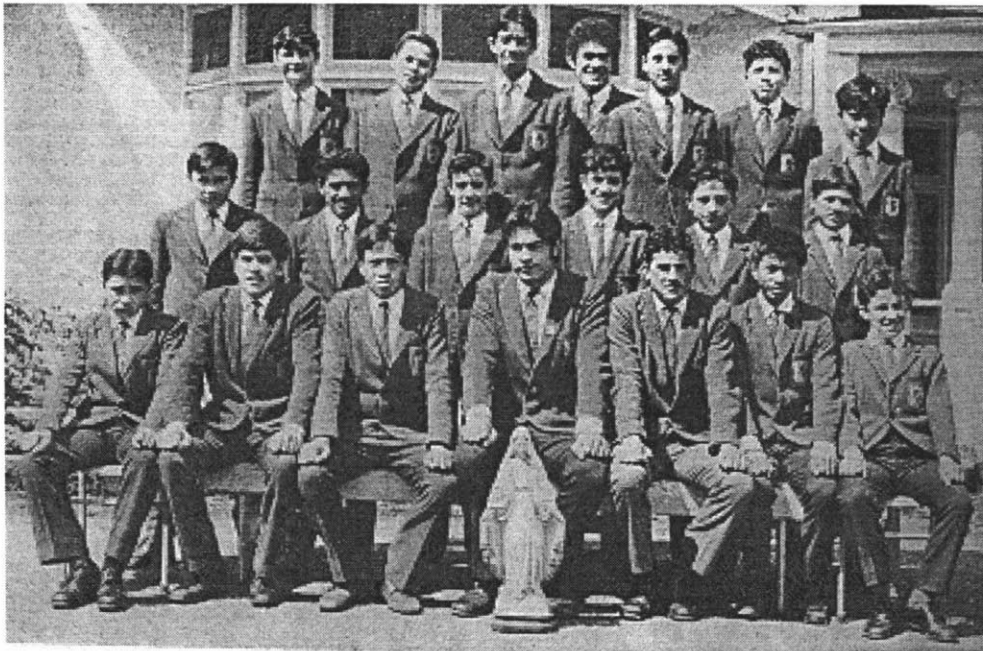
<sup>94</sup> Michael King, "Between Two Worlds" in *The Oxford History of New Zealand*, (Auckland, 1992) p. 299.

Figure 50: Māori Women's Retreat, 1973.



The annual Māori women's retreats continued at Hato Paora amid an ever changing church climate. Numbers were dwindling, and by 1977 had all but disappeared. Fr. Tate, from Tai Tokerau facilitated the 1975 women's retreat while Fr. Bob Harwood conducted the one in 1976.

Figure 51: Legion of Mary, 1976.



Back: T. Wano, E. Dunn, J. Tautuhi, P. Kalivati, A. Boyd, M. Tane, V. Takiwa.  
 Middle: C. Putu, P. Te Patu, T. Leatherby, C. Waamu, P. Rankin, S. Matthews.  
 Front: C. Green, K. Brooks, R. Teka, K. Walmesley, A. Tane, A. Wallace, W. Konui.

A new organisation commenced in early 1973 with the arrival of the Legion of Mary. Initially, the idea came from Karaitiana Kingi who as the Spiritual Director contacted Miss C. Healion from the Feilding Praesidium. The Hato Paora College group was

given the name 'Maria Whaea Takakau o te Ao Katoa'<sup>95</sup> Praesidium under the presidency of Mrs. M. Tennant of Feilding. Unfortunately she died early in the third term after months of selfless work to establish the Legion. Initially as many as forty boys attending the early meetings, which were held during study time. However, the actual numbers dwindled to twenty once the meeting times were moved to Monday nights during free time. The following year under the presidency of Miss A. Jorgensen the Legion's numbers increased although the numbers were never more than thirty. The purpose of the Legion was to encourage the world's youth to behave like young Christians, selfless in their service to the community and their families. At Hato Paora, the members quietly assisted staff in various activities, often sacrificing their free time in an effort to make life easier for everyone.

Another noted visitor to Hato Paora during Curtain's era was the Pro Nuncio, His Lordship Archbishop Acerbi from Rome. As a representative of His Holiness, Pope Paul VI, his visit coincided with the rededication of the college chapel which had been extended and modified in anticipation of the increased roll. The visit was a timely reminder that Hato Paora College was a part of the wider catholic world, not an isolated institution. In his speech the Archbishop stated:

*'Last month the Holy Father visited in Rome, Propaganda Fide College, which prepares missionaries for the whole world. There he stresses that the spread of the Gospel to all the peoples of the earth has certain consequences:*

- *it means the recognition of every civilization of a really human level;*
- *it means the recognition of every language worthy of expressing to God the voice of one people;*
- *and it means the recognition of every historical and civil structure capable of guiding the development of a people in its specific personality.'*<sup>96</sup>

Not one, but two old boys were ordained priests during Curtain's tenure. They typified the Pro Nuncio's statement as they joined that elite group of Māori priests. At his tribal marae on the shores of Lake Taupo, Max Takuira Mariu, nephew to Sir Hepi Te Heuheu, was ordained a priest of the Society of Mary on April 30, 1977. Waihi village swelled with the number of Māori and Pākehā, catholic and non-catholic who came to witness this great event. Mariu was the first catholic priest of

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<sup>95</sup> Our Lady of the whole world.

<sup>96</sup> Ibid., 1974, p. 30.

Tūwharetoa descent, the third Hato Paora old boy priest and only the sixth Māori priest. Later he was to become the first Māori Catholic Bishop.

**Figure 52: Ordination of Max Takuira Mariu at Waihi Marae, Waihi, 1977.**



The other ordination was held at Takitimu marae in Wairoa where Jack Smith, formerly Brother Sebastian, was ordained a priest of the Society of Mary late in 1977. He became the second Māori priest from the Wairoa area after Karaitiana Kingi, ordained in 1969. Smith was the fourth Hato Paora old boy priest and the seventh Māori priest. He began teaching at Hato Paora in 1978.

**Figure 53: Ordination of Jack Smith at Takitimu Marae, Wairoa, 1977.**



Māori Priests (left to right): R. Hekiera, W. Te Awhitu, J. Smith, M. Mariu, H. Tate.

Hato Paora had established itself as the leading Catholic Māori college due to the ordination of four Māori priest old boys. No other school could boast that many Māori priests with Hato Petera's sole product being Fr. Henare Tate. Nonetheless,

the Society of Mary still could not define its responsibility to the College and during this period the Society began looking at what their commitment to Māori development should be in relation to the Māori missions and Catholic Māori education.

## TAHA MAORI

The annual house competitions were accompanied by songs written furiously by the senior students of each house and other imported material, all with a mind to dominate the end of the year competitions. In 1972 it was decided by the staff that junior competitions should be held and two new trophies were presented to the College. The first was for leadership named the Bunty Cowan Cup<sup>97</sup> which was won by James Toia, House Captain of Rongo. The other was for the House with the most aggregate points in junior competitions which was shared between Rongo and Whiro. The policy for participation in kapa haka competitions deemed that all students had to be involved however, with the increase in the College roll, staff felt that a junior competition would cater for students who missed out on the senior competitions at the end of the year. It was a useful innovation although it did not really take an annual place in the Colleges calendar until the 1980s.

The senior competition trophies were shared throughout this period, no particular house dominating the proceedings.

**Table 15: House Cultural Competition Trophy Winners, 1972-1977<sup>98</sup>**

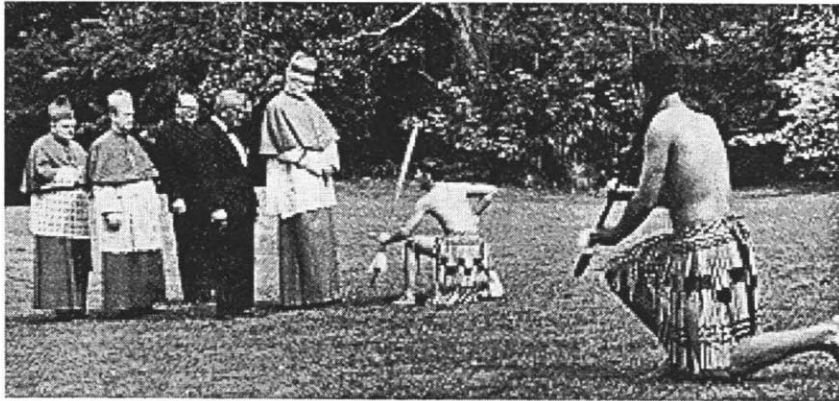
Year	Bunty Cowan Cup	Bridget Moriarty Shield	Kehu Hakaraia Shield	Taumaunu Shield
1972	J. Toia	Rongo	Tangaroa	Whiro
1973	K. Matira	Whiro	Tāwhirimātea	Whiro
1974	T. Tibble	Tangaroa	Rongo	Tangaroa
1975	T. Tibble	Tāwhirimātea - Tangaroa	Tangaroa	Whiro
1976	K. Wehipeihana - B. J. Soutar	Tāwhirimātea	Rongo	Tāwhirimātea
1977	T. Tukapua	Tangaroa	Tāwhirimātea	Tangaroa

<sup>97</sup> Mrs. Bunty Cowan was an early benefactor to the college, tutoring the students in action songs and haka during the Gupwell era.

<sup>98</sup> The cultural trophies were donated by the families of benefactors who contributed greatly to the cultural knowledge of the students at Hato Paora.

The College continued to participate in the annual Hui Aranga, held at various venues throughout the country. Concerts by the senior action song group at these events were well regarded by the people, particularly as they were not a part of the competition, allowing for innovation and flexibility that differed from the competition items. The brass band and senior kapa haka group were tutored by Fr. Lee, assisted by knowledgeable people such as Mrs. Aggie Nahona and Moni Taumaunu. These two kaumatua composed material for the senior group to perform and instructed them in the fundamentals of tribal tikanga during the Delaney and Curtain era's. Changes came in 1975 with the appointment of Morvin Simon, an old boy of considerable talent who greatly influenced the style of music and performance that has become the College hallmark.

**Figure 54: Wero to Cardinal McKeffery and dignitaries, 1973.**



Edward Deakin, supported by William Reweti, challenge Cardinal McKeefery.

It was proposed by Delaney that Hato Paora should celebrate its 25<sup>th</sup> Jubilee in 1973 with a musical about the life of the patron saint, Paul in a Māori context. The initial meeting between Delaney and staff discussed the merits for the proposal, recognising the logistical, costume and staging problems that lay ahead. Fr. John Roberts wrote the script for the musical, translated by Mrs. Aggie Nahona while Delaney wrote the musical score.

Writing the music towards the end of 1972 was a time consuming process for the Rector but he received great assistance from the College guitarists Aiden Murray and Heemi Heka. Before the whole College was involved, a senior choral group was arranged to sing the prepared musical score for each item as it was finished in case adjustments were needed. Aggie Nahona provided tuition as to the correct way to sing the many waiata she composed and explained her translations so that the performers could better understand their proposed role in the musical. Operating in

unison, the director and his production staff worked solidly for two months prior to the Labour weekend hui.

**Figure 55: Paora, 1973.**



Left to right: A. Tatana, T. Paringatai, J. Hapi, M. Tukapua, T. Tibble, K. Sullivan, T. Ruha, A. Te Peeti, H. Wairoa.

Māori women were organised to assist in the preparation of the costumes, particularly the making of the korowai, tāpeka, tipare and piupius and Lee maintained a watchful eye. Lee made the costumes for the main character, Paora, himself. Colourful shirts were appropriated for the non-actors who sat in tiered seating on stage, giving a living backdrop of colour and sound to the action developing before them. Professional lighting and sound technicians were employed for the performances and, despite the logistical nightmare requiring the transportation of the whole College, there were no major problems.

The boys too, contributed with the choreography and gave of themselves a little too enthusiastically perhaps. For some students it was to their own detriment: many seniors, particularly those sitting School Certificate, forfeited adequate exam preparation. In any event the musical was taken on tour after Labour weekend and performed in Hastings, Wanganui and Wellington, to packed houses. This innovative production proved to be such a success with the audiences that the College agreed to take it on the road once more in 1974, this time to Wanganui, Hastings, Wellington and Palmerston North. Again it proved to be very time consuming and affected the Colleges preparation for public exams but the staff argued that the performances placed the College among Māori thus allowing people

who knew little of Hato Paora to become aware of its potential benefits. Curtain commented that the performances of Paora were a huge success but unfortunately, success was not translated into monetary terms. There was no cash profit. Aggie Nahona had rationalised the situation by saying, "*This musical is a taonga for the college. Don't expect any money to come from this, because taonga have no monetary value.*"<sup>99</sup>

During this era more than the previous ones, carving tutorage took on a new dimension due mainly to the contact with the College by Moni Taumaunu. Gledhill spent the majority of his school holidays learning the art of carving from Moni Taumaunu in Gisborne. He was then able to pass this knowledge onto the students with the occasional visit to the college by Taumaunu himself. One student, Kerry Te Kanawa became the first student from Hato Paora to be accepted into the Māori Carving Institute at Whakarewarewa in Rotorua where he studied carving under the tutorage of master carver, Hone Taiapa. Christopher Gerretzen was also accepted into the Institute in 1975.

### *EXTRA CURRICULUM ACTIVITIES*

As far as sports were concerned, the Curtain era in Hato Paora's history did not reflect major innovation. Focusing more on academics than other activities, Curtain attempted to keep the extra curriculum activities to a minimum, particularly on the sporting front. Other activities included the annual barracks week, participation in social occasions with other colleges throughout the region and tours of the East Coast and Waikato/Auckland regions.

#### *Athletics*

Hato Paora began each year with their inter-house athletic competitions. These were fiercely contested with new records set at every athletic meet. Although the College was able to produce a number of good sprinters, there was a lack of notable long distance runners which was a constant source of disappointment among the staff. Fr. John Roberts, a coach of some note at Hato Paora, was heard to ask why Māori boys do not perform well in long distance races. One of the boys replied "*Everyone knows e Pa, anything over 400 meters and the Māori boy gets a taxi!!*"<sup>100</sup> But the arrival

<sup>99</sup> Conversation with Mrs. Nahona at her daughters residence in Feilding, 1983.

<sup>100</sup> Fr. R. Lee, interview at the catholic presbytery, Whitianga, 28 December 1995; HPC-007.

of Peter Kalivati in 1972 broke that barrier as he achieved success by breaking a number of long distance records at Hato Paora as well as in the Manawatu competition. Other outstanding athletes during this period were C. Kotuhi, J. Te Huia, A. Tichborne, K. Hapi, P. Hall, S. Hepi, E. Haehae, D. Brookes, J. Tiwha, L. Crawford, T. Houghton all of whom broke athletics records or were athletic champions of the College.

**Figure 56: Third form athletes, 1973.**



Left to right: D. Te Huia, R. Stone, S. Ngaia.

The Viard shield was competed for with the College maintaining its supremacy over the other three colleges. Five of the six years were dominated by a well coached athletic team that competed at every level of competition. A number of factors that contributed to their success came from outside the college. One of these was the coaching by Brother Mark Walls, a seminarian living at Highden who with attention to technique, and more committed preparation, transformed the College high jumpers from awkward unskilled jumpers to record breakers. One of the jumpers to benefit from Br. Wall's tuition was Joseph Te Huia who broke the Senior High Jump record at the Viard Shield meeting only days after his first coaching session.

Athletic records established during the Curtain era can be seen in Appendix Six.

For the six years that Curtain was Rector, the College tended to dominate particular events in the Inter-collegiate competitions for the Manawatu district: all hurdle events, high jump, discus, shot put and even challenged Palmerston North Boys High School's reputation in the sprinting events, including the 4x100 meter relays.

Christopher Kotuhi, Karepa Mataira, Heemi Hepi, Peter Kalivati, Eddie Haehae, Kent White, Luke Crawford and Tom Houghton represented Manawatu at the National Amateur Athletic Meeting with many notable performances.

**Table 16: House Athletic Champions, 1972-1977**

YEAR	HOUSE CHAMPIONS
1972	Whiro
1973	Tangaroa
1974	Tangaroa
1975	Tāwhirimātea
1976	Tāwhirimātea
1977	Rongo-mā-tāne

### *Swimming*

Between 1972 and 1977 a number of top class swimmers emerged at Hato Paora, setting new College records and competing in the National Swimming competitions with creditable performances. Joseph Murphy arrived in 1972 and set a number of College and Inter-collegiate records before he was selected for the North Island championships where he came second and fourth in his two races. He followed this up by setting records every year until he left in 1977. Other swimmers to set high standards during this duration were Campbell Hadfield and the Te Awhitu twins, William and Winston, all of whom competed at national level.

### *Tennis*

A number of staff members were interested in tennis and Fr. Cyril Taylor took over as coach in 1972. Immediately he set about organising competitions for the boys. Jimmy Toia won the senior competition and Walter Jahnke the junior with some memorable games played and won due to the victors agile footwork. Curtain took over the organising of tennis in 1973 due to the departure of Taylor and although he enjoyed coaching tennis, his commitments to coaching the 1<sup>st</sup> XI cricket team took precedent.

Games were organised with St. Bridget's Lawn Tennis Club from Feilding, Wanganui Collegiate and St. Patrick's College, Silverstream with the team winning more games than they lost. The tennis courts by the end of Curtain's tenure had

developed cracks which inhibited any serious training and the lack of finance meant they could not be fixed resulting in dwindling numbers of interested competitors.

### *Cricket*

Cricket had its ups and downs during in the 1970s. Curtain took over the coaching of the College's 1<sup>st</sup> XI which continued to compete successfully in the Manawatu open grade competition. Other grades however became quite disorganised due largely to problems in the secondary school cricket organising committee and the frequent changing of criteria required to participate.

**Figure 57: First Eleven, 1975.**



Back: M. Joseph, C. Marino, P. Taituha, S. Hepi, S. Carter, S. Reweti..  
Front: T. Tibble, D. Murray, H. Hepi (Capt), K. Wehipeihana, D. Tatana.

By 1976 the College changed the characteristic of each team reasoning that *"this allows a greater range of boys to participate more fully in this aspect of the school sporting scene"*<sup>101</sup> and was done by introducing House teams to the domestic cricket competition. More students could play under the House system and although the teams were skill based, staff found the four House squads were more evenly balanced. There was a boost to morale in 1974 when the College played host to Mr. M. Horton who had been the National Cricket Coach six times who willingly shared his experience with eager students.

<sup>101</sup> *Hato Paora College: Parorangi, School Magazine, 1976, p. 59.*

The presentation of the Kinsella Shield by the old boys announced the reintroduction of the annual present boys versus old boys game. It was a welcome attraction to the dwindling number of matches available for the 1<sup>st</sup> XI. Also, inter-House cricket became a regular activity in summer months with twilight matches taken very seriously.

### *Rugby*

The singular ambition for many students at Hato Paora, was to play for the 1<sup>st</sup> XV. The arrival of Fr. Barney Doherty and the departure of Fr. Michael Tomasi signalled a change in coach for the College's top team. With the new appointment came the predictable comparisons between the new and the old techniques but essentially Hato Paora retained its own distinctive style of rugby. Typically Māori in the methods used, the 1<sup>st</sup> XV had built a reputation in the Manawatu-Wanganui-Wellington districts for running rugby, that differed to many of the older and larger institutions such as Wanganui Collegiate. To those institutions, inter-collegiate games were on a parallel to All Black test matches to be approached with conventional and methodical play. However, Hato Paora did not conform to the conventions of the time. There was a reluctance to kick the ball when their handling skills and pace could get them out of the danger area. The rugby teams in this era did not let their predecessors down in any way.

**Table 18: House Rugby Winners, 1972-1977**

YEAR	A Grade	B Grade	C Grade	D Grade	Aggregate
1972	Tāwhirimātea - Rongo	Tāwhirimātea	Whiro		Tāwhirimātea - Rongo
1973	Tāwhirimātea	Tāwhirimātea	Rongo		Tāwhirimātea
1974	Tangaroa	Tangaroa - Tāwhirimātea - Rongo	Rongo		Tangaroa
1975	Tangaroa	Whiro	Rongo		Tangaroa
1976	Rongo	Rongo - Tāwhirimātea - Tangaroa	Tāwhirimātea		Rongo
1977	Rongo	Tangaroa	Whiro	Tangaroa	Tangaroa

House rugby continued to play an important part in the College calendar. Fr. R. Lee commented that *"House rugby was probably the most competitive rugby played by the boys. As a referee you had to be exact with the rulings because the tension was so great, any*

*vigorous play could explode into something else, like World War Three!!*"<sup>102</sup> Tangaroa proved to be the most consistent house during this time, winning the aggregate trophy three out of the six years. The only change to the House rugby format came in 1977 when a D grade was introduced to accommodate the increase in College numbers.

**Figure 58: First Fifteen, 1975.**



Back: E. Potaka, P. Kalivati, S. Hepi, D. Tatana..  
 Middle: P. Hall, E. Haehae, T. Lawton, K. Paringatai, T. Paringatai, K. Hapi.  
 Front: K. Gray, D. Murray, C. Bauckham (Capt), H. Hepi (V/C), T. Tibble.

The College consistently fielded eight rugby teams that contested the local Manawatu competition. The annual college games provided the highlights for the winter months, providing an escape from the monotony of everyday school. Unfortunately, St. Patrick's College Wellington was forced to forego the annual match for 1974 and Hato Paora was reduced to four annual matches per year. This void was partially filled when St. Bede's College, Christchurch found they too had been abandoned by St. Patrick's College and Curtain put to use that Marist network, initiating a one off match to be played at Hato Paora. For the first time in their short history, Hato Paora played host to a touring college rugby team for two nights. The length of visit proved to be St. Bede's undoing as the conditions they were used to were far removed from the more spartan realities of Hato Paora. The game attracted

<sup>102</sup> Fr. R. Lee, interview at the catholic presbytery, Whitianga, 28 December 1995; HPC-007.

much attention because St. Bede's had won the Christchurch competition that year. However, on this occasion they were out manoeuvred by a well drilled Hato Paora side who won 22-11. A detailed account of inter-college matches can be found in Appendix Six.

The College also played a number of one off games against other schools including Tararua College, Pahiatua, Otaki College as well as a number of club sides such as Rahui Rugby Club, Otaki, Feilding Old Boys, Feilding Rugby Club and the Manawatu Evergreens. Gisborne Boys High School 2<sup>nd</sup> XV, Rotorua Lakes High School and a Waihou Bay Invitation XV were played against during the 1975 East Coast tour with wins against all parties.

A highlight to the 1972 season was a visit by an old boy, Tony Neilson (1967-1971) along with fellow New Zealand Colts, Joe Karam and Grant Batty. They spent an afternoon practice with the 1<sup>st</sup> XV who were given a rigorous work out and one or two moves that wreaked havoc on the opposition. Nobody knew at that stage that Batty and Karam would go on to play for the All Blacks.

The College was represented at provincial and national age grade level by a number of students throughout this era. Manawatu reps were A. Tatana, H. Hepi, B. Smallman, R. Spooner, P. Tapine, K. Searancke, K. Gray, S. Hepi, N. Winter, L. Crawford, A. Boyd and D. Miratana. Dale Miratana had the added honour of playing for the North Island XV which won the under 18 match in 1977.

### *Other Sports*

Volleyball, softball, indoor bowls and table tennis were played frequently at College although they were never established as competition sports. Volleyball was a recreational sport and very much dependant on good weather. The lack of a proper gymnasium meant a grass surface.

An attempt in 1974-1975 to compete in the Manawatu Softball competition was tabled but the lack of funding prevented the sport from developing, despite the majority of boys coming from a softball background.

Indoor bowls was introduced when the local bowling community gifted two mats and sets of bowls for the boys enjoyment. They came out once a fortnight to coach and there were even one or two special tournaments arranged in which the College was able to compete.

Table tennis took an upward swing when two competition tables were donated to the College. The competitive nature of the participants meant the tables were fully utilised at every opportunity with evening competitions arranged with the Feilding Table Tennis Club whose President was an old boy, Dennis Emery (1965-1969).

### *CADETS*

The second week of school was assigned to Cadet training or Barracks Week. The A.T.C. training officers moved onto the premises, issued uniforms and began an arduous week of military training. The College still held the belief that cadet training was beneficial for a number of reasons. It provided an ideal platform to produce leaders for the college; it instilled discipline; created 'team' awareness and a college first approach and it promoted a sense of personal pride.

The Air Force provided an opportunity for those students interested to spend a day at Ohakea which was not far from the College. The Army also provided opportunities for visits by the College, varying the place of contact between Linton and Waiouru bases. It was expected that a number of boys would leave Hato Paora and join the Armed Services and quite large numbers did with the majority of those joining the Army.

A trophy for the best Flight was presented in 1973 in honour of Fr. Leo Kissick. Kissick died while a member of the staff at Hato Paora during the 1950s and had pursued the cadet training keenly before his untimely death. Peter Griffith presented a sword of honour to the College in 1973. Griffith was awarded the sword as a pupil of Te Aute College, Hastings and wished to honour the College by making this a trophy for the most outstanding officer. It was won by warrant officer Karepa Mataira that year. Kahu Hapi won it in 1974 and 1975 while Doug Tatana and Tumanako Haami won it in the subsequent years.

Cadet courses were held throughout the country annually and a number of students were able to participate in them. Chris Bauckham and Kahu Hapi travelled to Whenuapai for an Officer Cadet course in 1975 while Steven August attended an NCO's course at Ohakea. Keith Walmesley and Patrick Rukuwai attended an Adventure camp in Marlborough the same year. These courses were essential for the expansion of students horizons and although only a few were able to attend they came back with plenty of advice and information to share with their peers.

The annual Anzac day commemorations were held by the College and were often honoured with the attendance of local 28 Māori Battalion members who brought with them a sense of occasion to compliment the precision drill work of the cadets. Tom Searancke, Waka Kingi, Ned Lawton (all of whom had sons at Hato Paora at one time or another), Koro Tait, Waki Lewis and Dean Paipa enjoyed the unique atmosphere where they could remember their mates, often stopping long enough to share a few words with the inquisitive boys.

The band was in frequent demand though the College could not always consent to their participation. Under the leadership of Stephen Tapa initially, Simon Hepi took over in 1974 until he left College at the end of 1977. The tutor, Fr. Lee masterminded some innovative choreography and music. He was helped in the music field by some very talented but raw musicians.

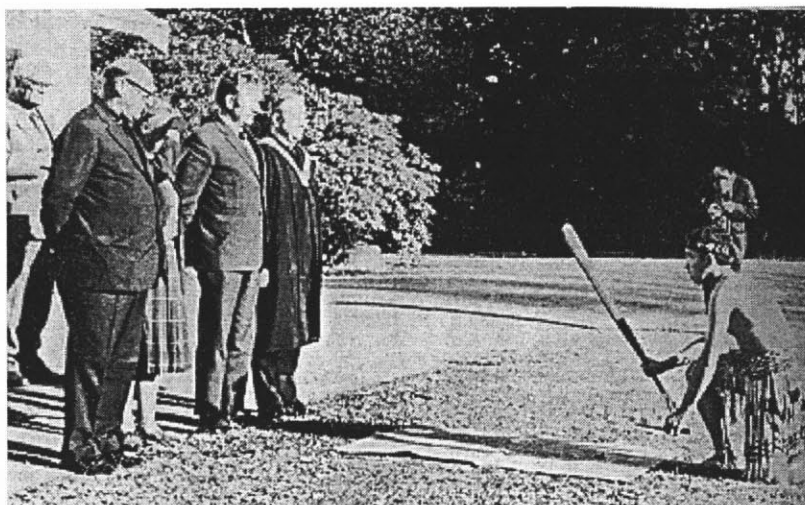
## *COMMUNITY*

1974 to 1977 was a very busy period for the College. The Rector, because of his background, tended to depend on the community for advice and guidance. He was placed in an unenviable position of being exposed and susceptible to good and bad advice. Unlike his predecessors, he was less able to grapple with Māori and it remained a sore point until his term expired.

In his first year as Rector, the College welcomed the Minister of Māori Affairs, the Hon. Duncan McIntyre. On the front lawn the whole school performed a traditional welcome and to mark the occasion, the Minister presented Curtin with a milled totara tree for carving as well as a taiaha. On this occasion the formal speakers were

the Rector, Waho Tibble on behalf of the parents and John Miratana (1950-1955) on behalf of the old boys. The Minister was very impressed with the progress the College was making and commented on the reputation it had acquired since its inception.<sup>103</sup>

**Figure 59: Wero to Hon. Duncan McIntyre, Minister of Māori Affairs, 1972.**



Left to right: Fr. B. Atkins, Mrs. and Mr. McIntyre, Fr. V. Curtain and J. Manihera, Head Prefect.

Irirangi Tiakiawa of Te Arawa visited Hato Paora in 1972 with the aim of sharing his considerable knowledge of Māori culture. A pōwhiri for him was followed by a number of sessions on taiaha and haka. It had been hoped that he could live on the premises for an unspecified term, tutoring the students. However, he was called away after only two days.

It was a sad beginning to the 1973 year when the college learnt that one of its students, Jimmy Heka died of leukemia. Jimmy had a major affect on the College in his last years, particularly with the manner in which he carried himself once he learnt he had the life threatening disease. The whole College travelled to Raupunga for his tangi held at Te Huki marae on the hottest day recorded in that area since the turn of the century. Parents, friends, representatives from St. Joseph's Māori Girls College also came demonstrating the impact he had on the people who came into contact with him. His loss at such an early age, robbed the Māori world of a potential leader. Adding to the College's grief at that time was the accidental death of another student, Jock McIntosh from Wairoa which left the students in a state of shock for most of the first term.

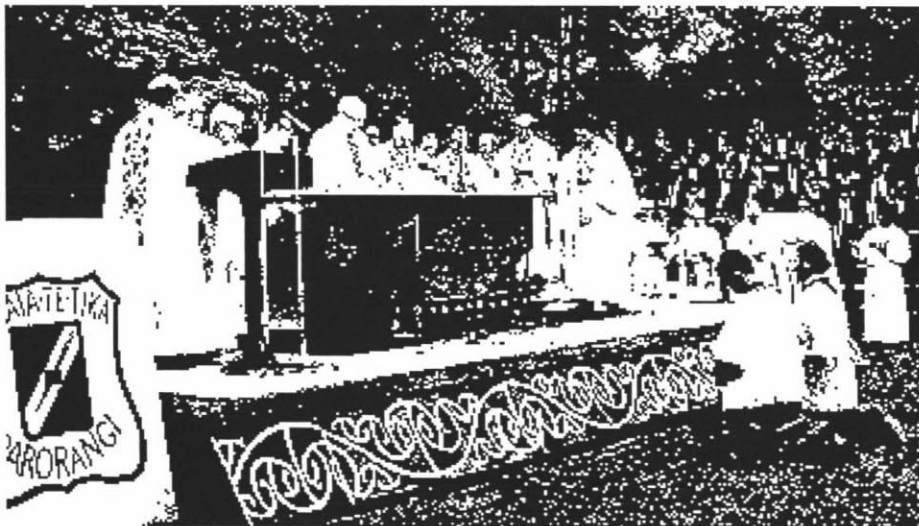
<sup>103</sup> *Hato Paora College: Parorangi, School Magazine, 1972, p. 16.*

### *The Silver Jubilee 1947-1973*

The local people and organisers had prepared for the Silver Jubilee of the College for many months. Festivities began Friday afternoon, Labour Weekend 1973, almost to the day of the original opening. A special school pōwhiri was performed for the first Rector, Fr. I. Gupwell.

Saturday began with the official welcome for State dignitaries, the Hon. Matiu Rata (*Minister of Māori Affairs*) and the Hon. Sir Roy Jack (*MP for Rangitikei*). The speech of welcome was delivered by Mira Te Tomo, a kaumatua from Ngāti Whakare and a loyal supporter of Hato Paora and the Catholic church. In reply Matiu Rata commented *"how happy he was at being able to attend and gave his best wishes to the College and then promised to return at a later date to discuss various matters concerning the college."*<sup>104</sup> A requiem mass followed in the Assembly Hall, concelebrated in Māori by the three Rectors of the college with the President of the old boys Association reading out the names of deceased old boys.

Figure 60: 25th Jubilee Mass, 1973.



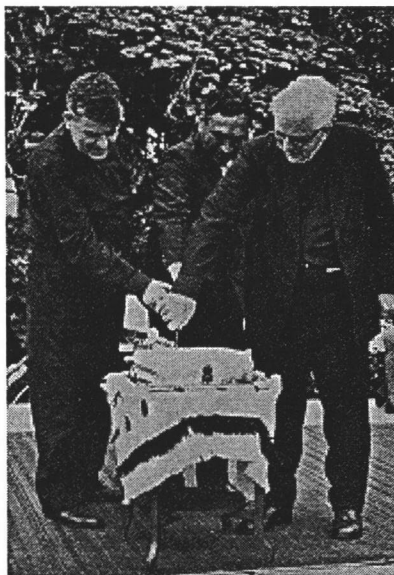
The afternoon activities were a happy distraction from official events but the majority of participants spent that time preparing for the Jubilee Ball held in the Civic Center, Feilding. There was a sad side to this happy occasion when the College learnt of the accidental death of a local old boy, Matenga Paewai. A number of present and old boys journeyed into Aorangi Marae near Feilding to pay their respects.

<sup>104</sup> Ibid., 1973, p. 21.

Sunday began with the three leading prelates, his Eminence Cardinal McKeefry, His Excellency, Archbishop Etteldorf (*the Pope's personal representative*) and His Lordship Bishop Sneddon being welcomed onto the marae. Some twenty nine priests participated in the con-celebrated mass which was held outdoors and made all the more special by a sermon delivered by Fr. P. Kinsella.. Fortunately, the weather was much better than at the opening when everything had been drenched. Among the many taonga gifted to the College was a set of vestments from the sisters and girls of St. Joseph's Māori Girl's College. The main celebrants vestments had a design made of taniko while the other vestments were screen printed.

Some 1200 people attended the celebratory hākari with official speeches delivered by His Eminence Peter Cardinal McKeefry and Archbishop Etteldorf. Fathers Gupwell and Duggan along with the First President of the old boys association, William Akonga cut the jubilee cake.

**Figure 61: Cutting the 25th Jubilee Cake, 1973.**



Left to right: Fr. C. Duggan sm, W. Akonga, Fr. I. Gupwell sm.

A concert was the final event of the festivities held on the Sunday night. It began with a performance from St. Joseph's and other light entertainment under the watchful eye of an old boy, John Ropata. Following the early light entertainment was the first ever performance of 'Paora', the life of St. Paul in Māori.

## *Transport*

The problems with transport encountered by the College continued through 1972 to 1977. It was partially alleviated in 1974 when Hato Paora purchased a 45 seater bus that had originally been used to carry tourists. Painted in the College's colours, this bus became a familiar sight on the Manawatu roads and beyond, attracting envy from local colleges and even the larger institutions such as St. Patrick's college, Silverstream who were puzzled how a Māori college could afford to buy a modern bus.

Figure 62: College bus, 1975.



Funding was arranged through the Society of Mary who understood the increasing problems faced by the administration at Hato Paora with regard to transport. An increased roll also meant an increased burden placed on the already dated transport at the College.

## *Te Rōpu o te Matekite*

Turbulent times was one way to describe the year of 1975, especially in regards to Māori and Pākehā relationships. This was the year that Dame Whina Cooper led protesters on a march from Cape Reinga in the North to the steps of Parliament, Wellington. During this march, Te Rōpu o te Matekite stayed at Palmerston North in the Māori Battalion building on Cuba street. The College welcomed a delegation of protesters, led by Whina Cooper onto the marae and an air of nationalism descended on Hato Paora. Whina Cooper spoke about the reasons she and her rōpu were making this hectic trip and won both admiration and support from staff and students. Hitherto, the College had abstained from Māori political activities but the ideals of Te Rōpu Matekite were compelling and, like so many other Māori institutions, Hato Paora refused to stand outside. It was a timely reminder that Hato

Paora was after all a Māori College. The eventual arrival at the steps of Parliament was followed with great interest by the College who shared in the knowledge that they had witnessed a part of New Zealand's history unfolding.

### *Hato Paora College Tours, 1972-1977*

Two tours were undertaken by the College during the Curtain era. The first was undertaken to provide extend the horizons of the boys. It had been five years since the arrival at Hato Paora of Moni Taumaunu, and he had brought with him the culture of the tribes from the East Coast. Now was the time to reverse the trend and the Rector, Fr. Gledhill and Morvin Simon had little difficulty deciding on the merits of cementing the ties. The tour lasted twelve days, costing each boy only \$25.00.

The touring party consisted of thirty five students and a number of staff and parents who were the guests of various tribes throughout the East Coast, Rotorua and Turangi regions. Manutuke, Whangara, Hiruharama, Tikitiki, Raukokore, Waihou Bay, Ruatoki, Tauranga, Horohoro and Tokaanu were all visited with the touring party's every whim catered for by their hosts.

Unlike the East Coast tour, the northern tour in 1977 was undertaken by the College to repatriate taonga to various destinations. Carvings, kōwhaiwhai and paintings had been completed by Fr. Dave Gledhill, assisted by some students for the Māori centre, Te Tatutanga, Hamilton. They had also completed carvings for the new chapel at Pompallier College, Whangarei brought about by a formal request from the Provincial of the Society of Mary.

The tour was an opportunity for Hato Paora to formally present the carvings, and at the same time promote the College. Visits were made to the Ngāruawāhia marae, Hato Petera College in Northcote and Waitangi during this tour.

Rugby provided a welcome distraction during both tours with the College able to field the 1<sup>st</sup> XV for both tours and 2<sup>nd</sup> XV for the East Coast portion. Teams played by the 1<sup>st</sup> XV were: Gisborne Boy's High School 2<sup>nd</sup> XV(16-12), Waihou Bay Invitation XV (22-0), Rotorua Lakes High School (52-0), Edmund Rice College (46-0) and Kamo

Juniors (46-0). The 2<sup>nd</sup> XV results were: Gisborne 3<sup>rd</sup> XV (4-20 L), Waihou Bay Invitation XV (12-0) and Edmund Rice College 1<sup>st</sup> XV (46-0).

A number of concerts were performed by the College during these tours whereby the students performed innovative material prepared under the tutorage of Morvin Simon with a number of songs and haka composed specifically for each tour.

Highlights of the 1975 tour included: visiting St. Mary's Church, Tikitiki was a vivid reminder of the costs of two World Wars for the East Coast people and not one boy left that church without being moved by the honours board or the wairua<sup>105</sup> within the church; a short stay at Kauaetangohia marae, Raukokore, the home of Hoani Waititi, author of the Māori language series, *Te Rangatahi* and a pioneer Māori educationalist; the ordination of Father J. Cecil, past staff member of Hato Paora (Brother Martin de Porres, 1962-1964); and staying on Waikirikiri marae, Ruātoki where Māori was the first language. Barely a word of English was spoken by the kaumātua and yet to their own surprise students understood the proceedings. Some twenty years later, Māori language immersion was introduced at Hato Paora but in 1975, fluency in Māori was not high, despite regular tuition in the subject.

While the 1977 tour highlights consisted of: visiting the Māori Queen, Te Atai-rangi Kahu at Turangawaewae marae, Ngaruawahia: the ceremony to hand the carvings over to the people of Te Tatutanga marae, Hamilton and Pompallier College, Whangarei with particular interest shown in the differing processes used by the people of those two places; Hato Petera College and finally the National marae at Waitangi.

The outcomes from these tours impacted greatly on the development of the students which had derived from visiting sites of national importance and participating in marae orientated activities that included observing first hand the unique kawa each marae operates under. There was also an opportunity for the students to socialise among their own peers despite the social and financial differences while also mixing with members of the opposite sex.

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<sup>105</sup> Spirit.

## AMENITIES

Various modifications were made to the existing utilities between 1972 to 1977. A major source of annoyance in previous years had been the distribution of water throughout the property. Initially the College depended on water being pumped up from the Oroua river. However, when the river flooded, the water system carried silt and other impurities into the drinking water. Nonetheless, in 1976 the College connected to the Feilding Water Treatment plant who provided good treated water at reasonable rates.

### *Rededication of the College Chapel*

A number of buildings were upgraded during this period. The largest job by far was the up grading of the College chapel in 1974. Originally, the Rector and staff asked that a new chapel be built, but their request was declined by both the Provincial and the Diocese because of a lack of funds. An alternative plan, less costly but achieving a similar purpose was presented and after approval the back wall of the existing building was demolished and an extension added. A collective theme was conceptualised by the Rector and staff with an emphasis on taha Māori. The existence of a carved altar provided enough incentive to persuade Moni Taumaunu to carve the interior of this whare tapu.

Figure 63: Hato Paora Chapel, 1974.



Tukutuku skills were taught by a number of experts, Mrs. Rangi Takarangi from Putiki marae, Wanganui and Mrs. Pare Taumaunu, wife of Moni Taumaunu. The women organised themselves into groups and were taught how to collect and process the pingao and the kiekie required for this art form. After months of preparation the actual making of the panels commenced at different locations throughout the country: Gisborne, Taihape, Wanganui and Feilding.

The following extract contains a description of the carvings used in the chapel<sup>106</sup>:

- The Altar is based on three principal concepts:

The pare (the door lintel of Kaitaia) involved with the removing of tapu on those closely associated with it;

The paepae (from a pataka in the Auckland museum) incorporating the idea of feeding the people and hospitality and;

The mere intertwined form of the table top and bringing the association of strength and the necessity to battle against evil in life.

At the foot is the sun, the principle of life and above is Christ, all knowing and all powerful, upholding man during the tension of good and evil. The relationships in man's life are symbolised by the intertwining manaia.

- The Tabernacle:

In times past the marae was judged by the excellence of its pataka and it is only fitting that this should be the icon acknowledging the presence of God within the chapel.

The tekoteko represents the Father in Whom all things were, are and will be;

The maihi figures are concerned with eating the Bread of life;

The background manaia indicates the spiritual presence;

The main figure over the doorway constantly displayed by the light is Christ himself;

The amo are supporting the kaitiaki who protect and advise those on the pathway of life to Him;

The manaia on the paepae are both a welcome and a challenge - are you worthy?

The pataka stands on two punga from the College property.

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<sup>106</sup> *Hato Paora College: Parorangi, School Magazine, 1974, pp. 26-29.*

- The Poupou:

The bottom figures represent the Māori people. The kotiate is a symbol for the attitude to life - defiance and aggression in the face of sorrow, illness and other challenges. The small figures in between the legs with patu or mere show the attitude of young with old. The manaia around the heads are the kaitiaki or personal guardians of the people.

The middle figure on the right represents St. Peter Chanel: in his right hand he holds the scriptures and around his neck is the Christian symbol, the cross; the puwere design on his shoulders is an important design from the Northland and Taranaki areas; the kowhaiwhai around his eyes indicate clarity of spiritual vision; the manaia figures around the head are of a bird like nature which is essentially Mana Atua; the paua shell in the tongue indicates the correctness and dignity of his preaching and; the small figure between his legs carries a patu over his stomach indicating faith as a man's weapon of defence.

The middle figure on the left represents St. Paul, the Patron of the College. His position in the Church is indicated by the toki (sacred axe) in his right hand being carried in a special way, the sign of a very great chief; the puwere design is used again on the shoulders; the figure between his legs shows the sword of faith being held for protection; the hand in the mouth shows that his words of St. Paul are the true source of life for the boys of Hato Paora College.

The top figures represent the parable of the loaves, and the fishes with a deeper Māori meaning of hospitality an essential note of Māori society. The fish is the Warehou and not only represents hospitality but teaches that when we use the talents God gave us He can produce one hundredfold for the benefit of others; the kumara in the hand of the right figure belongs to the chief - pongi-matapo - a direct allusion to Christ; the body designs are those of Ngāti Porou, adaptations of the greatest Ngāti Porou carver Rauri Rukupo.

- The pillars on either side of the main window:

The left central figure is the Blessed Virgin Mary with the child Jesus Christ at her breast; the top figures are her handmaidens as befits an important lady. The right central figure is St. Joseph holding a whao (chisel) and above and below him are his helpers that he would have as an important man; the

designs on the foreheads of the figures are an adaptation of the ancient moko which belonged to persons of high rank in Māori society.

- The back wall:

The manaia figures represent the Kore, the uriuri and tangotango beyond which the Māori race originated - "The Midst of the Void".

Rangi and Papa in their separation brought light and life to the world and this is depicted in the stained glass window; the green around the perimeter represents Awhiorangi, the toki used to separate Rangi and Papa and also to cut the toko (supports) to keep them separated; the central section represents Kahukura, the blue glass ocean or sky; the red section represents Kahukura in the form of a short rakau stick that comes from Hawaiki on the Takitimu canoe; the other toko surrounding the Kahukura are the powers existing between the reign of Chaos and the Creation of man.

- The lectern:

Constructed and assembled at Highden by Brother Dennis the stone comes as a gift from the Fitzgerald family of Kumara, cut from stone at the headwaters of the Awahura river a traditional source of pounamu; the stone contains veins of pure pounamu, granite and serpentine representing as does Awhiorangi that Scriptures are the cutting edge of the true life of man.

- The font:

Water carries the power to remove impediments to prayer and this symbol acts as the pou-toko-manawa of the chapel.

- The Memorial Board:

With Hine-nui-te-po as the central figure and manaia taken for burial chests they represent death and resurrection.

- The rafter patterns:

The tahu (ridge pole) is mango pare or ngoru which is the main design of the house of a great rangatira; the pattern over the altar being changed three times to honour the Trinity.

- The vestments:

Made and designed by St. Joseph's Māori Girl's College they comprise of a set for eight priests with a special set made for the main celebrant; the cope and humeral veil were made and presented by Mrs. B. Bretherton of Wairoa; the design has been taken from Poho-o-Rawiri at Gisborne.

The renovated chapel was a tribute to the concerted efforts of a number of people, particularly the carvers, Moni Taumaunu, Wi Mou and in the latter stages Paul Douglas, the many women who completed the tukutuku panels, Fr. Dave Gledhill and the students who assisted with the demolition, reconstruction and kowhaiwhai painting.

### *New Senior Dormitory*

Overcrowding resulting in as many as 50 boys sharing a dormitory designed for only 35 boys was partially relieved with the completion of a new senior dormitory in 1976. Capable of holding forty boys, the Lockwood designed building was furnished in the modern decor, with up to date amenities including plenty of secure storage space.

### *FARM*

Ray Curnow developed a five year plan for the development of Hato Paora's farm. Sheep and cattle were the main emphasis with seasonal cash crops optimising maximum financial outcomes. The students continued to work on the farm although this was confined to assisting with shearing and other minor tasks. However, in 1976 Ray Curnow and his family retired from the farm.

Charles Murray was asked to take over as Manager in 1977. He and his wife Agnes had sent all their sons to the college so they were not strangers to the staff or boys. Murray continued the previous manager's five year plan, grazing sheep and cattle and occasional cropping with advice coming from Brother Joachim a nationally renowned cattle farmer, managing the farm at Highden Novitiate.

Blackberry picking continued during the Curtain tenure. Blackberries had been classified as a noxious weed for many years and unfortunately for the College it became an offence to have blackberries growing wild on a property. The change in regulations brought an end to a very profitable venture that had benefited Hato Paora for many years.

Although the College was well endowed, in terms of its 750 acre farm, rising costs for farm equipment and phosphates needed to keep the land at its peak consumed any profits. It placed an even heavier financial burden on the Society of Mary and the College now, more than ever, needed to find other avenues for financial security.

## *CONCLUSION*

Decision making at Hato Paora had always been the prerogative of the Rector. He was able to make unilateral decisions about the direction of the College without consulting his staff or a Board, though he was still accountable to the Provincial of the Society of Mary and to the diocese of Wellington. However, Curtain was at a serious disadvantage due to his lack of knowledge concerning Māori issues. On his own admission, his understanding of Māori language was confined to an introductory course at Victoria University which he managed to pass but at no time did he ever consider himself confident enough to continue this learning process.

Unlike his predecessors, Curtain came from a Euro-centric background and had never taught at Hato Paora nor had he worked in the Māori missions. He did not have a charismatic approach that had typified the two Rectors before him and this had left him somewhat remote from the boys. Perhaps it would have been a more acceptable style in the older Marist colleges, St. Patrick's, Silverstream and St. Bede's. In many ways he was an alien, forced to come to terms with his deficiencies and yet still expected to take Hato Paora to the next level of development. To say he succeeded or failed is too simplistic and does not do justice to his genuine attempt to raise the academic standards at the College. But for reasons which probably reflected his discomfort in a Māori world, at the end of six years a new Rector was appointed. Curtain himself acknowledged that it was time for a change in the schools direction and perhaps the philosophy.

Nonetheless in his time, the public examination results had definitely improved, sixth form numbers increasing from twelve in 1975 to twenty in 1977 and the seventh form numbers fluctuating but consistently above the usual two that had been the norm since 1970. He had, it seems, made a difference and arising out of his efforts, Hato Paora had earned a reputation as an academically sound school. The problems incurred by the Rector in taha Māori meant he was reliant on his fellow

staff members and college supporters for advice and assistance. How helpful or consistent was the advice was another matter but Curtain left the College more than a little disillusioned. Though he would not speculate on the issues, others felt that he had been let down while others still, felt that he had simply not been able to cope with the dynamics of Māori situations.

The Society of Mary continued to rely on the Catholic Māori Central Council for advice about the direction for the college. But the Council had its own agenda: a catholic Māori Bishop, self determination, greater control, reduced dependency on the church. The catholic hierarchy, however, was attentive, but not yet ready to be challenged or to let go. As in previous eras, the key to success was often with the composition of the staff. They held much of the key to the development of the students and their attitude and commitment had a direct impact on Hato Paora as a whole. More lay staff than ever before had joined the College and set in place a trend that would continue.

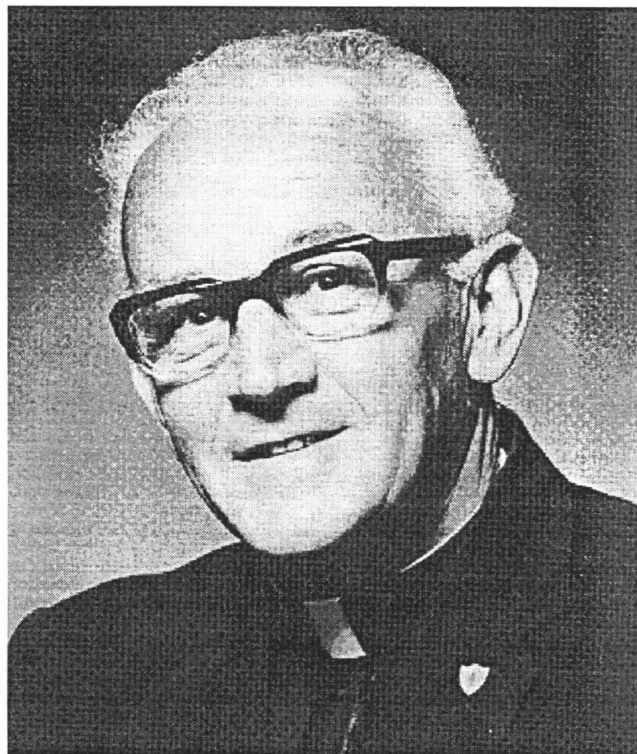
Meanwhile, despite the improvements in exam results and cultural pursuits, a number of pupils were to leave College with less than adequate preparation for life and work in an increasingly urban and complex society. As if in protest some abandoned the church and mass, experiencing new types of companionship in gangs and through alcohol and drugs. There was, however, more than ever in the past, a steady flow into the armed services, the state sector, universities. And if a period of awkwardness followed students in their immediate post-Hato Paora years, there was more often than not, the basis for later more mature entry into society as Māori and as leaders.

## CHAPTER SIX

### THE LEE ERA: 1978-1980

After twenty years of teaching at Hato Paora, Fr. Robert Lee's appointment as the fourth Rector was well received by those close to the College. However, his appointment had been significantly different from those in previous years in that he was perhaps in the twilight years of his teaching life and raised some issues about longer term plans and commitment by the Society of Mary.

Figure 64: Fourth Rector of Hato Paora College, Fr. R. E. Lee sm.



Lee was from Taranaki and after training for the priesthood was ordained in 1950. He taught for two years at St. Bede's College, Christchurch before being appointed to Hato Paora in 1953. Thus began a relationship that was to span 26 years of almost continuous service to the college. During 1966 and 1967 Lee was appointed to the parish of Nelson staying there until he was appointed back to the in 1968.

Lee's appointment gave the College an important sense of continuity. The proprietors knew what they were getting as far as his impact would be and the wider community would have been comfortable in the knowledge that someone

with such a long relationship with Hato Paora was at the helm. What it also gave rise to though, was the speculation about the appointment of an older teacher instead of a younger person who might initiate new developments and new directions. The conservative approach taken could be seen as a retrenchment. As it happened, Lee's stewardship was strong though, as predicted, lacked flair and boldness.

### **GOVERNORSHIP AND ADMINISTRATION**

The end of the 1977 school year brought another innovative change to Hato Paora with the formation of an Advisory Board, specifically to assist the Rector and staff in the planning, development and maintenance of College facilities and its environment. Based around a diverse group of men who generously donated their time and expertise, the board's initial projects included the new dining facility and College water system. Under the chairmanship of D. Horan the original members that formed this body were:

**Table 18: Advisory Board 1977**

<b>NAME</b>	<b>Sub Committee</b>
<b>P. Cowan</b>	Finance
<b>G. Trower</b>	Finance
<b>H. Cavanagh</b>	Works
<b>M. Gray</b>	
<b>B. Aiken</b>	Farm
<b>M. Devlin</b>	
<b>A. MacDonald</b>	Chancery Representative
<b>Fr. V. Curtain</b>	College Representative
<b>Fr. R. Lee</b>	College Representative
<b>Fr. Fitzsimmons</b>	College Representative
<b>Mrs. Dot Finnigan</b>	Secretary

By the end of Lee's tenure as Rector, the boards name changed to the Board of Management with Mark Gray their chairman. Now the hierarchical structure that made up the management and administration of the College took a major step away from its original direction. No longer was the power in the hands of the Rector alone, instead, the new board was able to make decisions that the Rector was obliged to instigate. Signs were afoot that there was to be a major restructuring in the whole process of providing education at Hato Paora. Lee would be the last Rector to have complete autonomy in regards to decision making at the highest level, and his

retirement would signal the need for a new Rector to work with an established body in developing the future needs of Hato Paora.

### *Parents, Teachers and Friends Association (PTFA)*

Another new initiative that began in 1979 was the formation of the Parents, Teachers and Friends Association. The reason for its establishment lay in a desire by people dedicated to the well being of the College both physically and spiritually. Although the work carried out by this organisation was not new, the feeling was that more could be achieved with better co-ordination. The original executive was as follows:

**Table 19: PTFA members 1979**

<b>NAME</b>	<b>POSITION</b>
Henare Ngaia	<b>Chairman</b>
Waho Tibble	<b>Vice Chairman</b>
Bob Lawton	<b>Treasurer</b>
Kath Bristow	<b>Secretary</b>
Fr. R. Lee	<b>Rector</b>
Fr. J. Gresham	<b>Teacher's Representative</b>
Luke Crawford	<b>Students Representative</b>
Dennis Emery	<b>Old Boys Representative</b>
John Naylor	<b>Auditor</b>
Bo Rangi	<b>Committee</b>
Mr. & Mrs. Gary Davis	"
Pat Haami	"
Maurice Larkin	"
Morvin Simon	"
Thompson Tukapua	"
George Kuru	"
M. Te Peeti	"
Bob Hakaraia	"
D. Horan	"

A number of initiatives were undertaken by the PTFA including the organisation of the annual College gala days, Tuesday night Housie, the annual Senior Dinner, the presentation of Senior school leavers with badges and organising, in consultation with staff, a number of working bees.

The number of staff increased, particularly lay staff. Increased student numbers and the development of College facilities, particularly the new dining room required lay staff to be employed. However, the positions of responsibility still remained in the hands of the Society of Mary. The new teaching staff during the Lee era were

Fathers P. Bergin (1978-1984), J. Gresham (1978-1990), J. Smith (1978-1987;1991-1996), E. Crotty (1980-1990), M. Mariu (1980-1982), Brothers Francis Flynn (1977), Fabien Rowney (1978-1984), Andrew Cody (1979-1990), Mrs. D. White (1979-1983), G. Johnson (1978), H. Ngaia (1978-1996), J. Waburton (1980-1981), A. Burrows (1980-1982), J. Thornley (1980-1984) and Brother Williams, FRS (1979) who travelled to the College from St. Peter's College, Palmerston North for much of 1979 assisting with remedial reading.

## *CURRICULUM*

The curriculum remained much as it had, with Biology introduced to the sixth formers as an option for those doing Science for School Certificate. The Art curriculum was developed in earlier times by Marilyn George and under the guidance of D. White was implemented, incorporating a strong Māori heritage into the public curriculum.

In 1979, 25 students passed School Certificate, three passed University Entrance and two gained B Bursary passes. This had been the best public examinations result since the College's inception and provided much satisfaction to the staff and parents.

### *Feilding Agricultural High School*

Hato Paora began a new chapter in their history when an arrangement with Feilding Agricultural High School enabled a group of 4<sup>th</sup> form girls (there were no boys taking Māori at FAHS that year) to learn Māori at the College. Although this arrangement had been established in the latter part of 1977 it was not until 1978 that it fully impacted on Hato Paora. Lee initially taught the girl's but this necessitated a change when he was appointed Rector. Fr. Barney Doherty taught classes of three periods a week at Feilding Agricultural High School, the girls travelling out to the College for a double period a week under the tuition of Morvin Simon and until Feilding Agricultural High School appointed a full time Māori teacher.

### *Oratory and Debating*

In 1978 Public Speaking Clubs were organised for all forms and Hato Paora participated in inter-collegiate competitions such as the Bishop O'Shea Memorial Shield which was competed for by Catholic colleges from throughout the country from 1979. Although the college was unsuccessful in winning any of the categories at this event their participation was significant in terms of exposure to a wider peer group, and the introduction of other Catholic schools to Māori culture.

Other contests entered were the Jaycees National Debating Contest and a quadrangular tournament between St. Peter's College, Palmerston North, St. Augustine's College, Wanganui, Sacred Heart College, Wanganui and Hato Paora. Named the "Mini O'Shea Shield competition" the College did extremely well in 1979. Ara Taumata was awarded the "Best Speaker" trophy along with the Drama team consisting of Sean Ogden, Henare Ngaia, Sean Bristow, Ricky Whiu, Archie Hurunui, Milton Matehaere and Robert Moana who won their section with several scenes from Harry Dansey's "Te Raukura".

### *Library*

The College Library came under considerable stress during this period. Having a number of alterations made to it during the Curtain era, the quality of books was found to be woefully deficient. A major upgrading drive first launched in 1978 was continued throughout Lee's tenure. Among others, the Feilding Rotary Club donated \$200 towards the purchase of books.

### *Remedial Reading*

The year 1978 also signalled the start of another innovative idea which proved to be a necessity for a percentage of the students and was so successful, that it is still a part of the curriculum at Hato Paora. Since the beginning of the College in 1947, staff had found it hard to teach the nationally required curriculum to students because there was a lower level of skill and comprehension. Much of the deficiency arose from the inability of many students to read and understand written work that frustrated both

teachers and parents alike. In 1978 a public campaign was also commissioned by the Māori Women's Welfare League encouraging Māori mothers to become involved in pre-school education, and to read to their children. With the assistance of the Feilding Catholic Women's League the College was able to construct a reading enrichment course. Organised by Liz Berry and with valuable advice given by Don Hoggard of Feilding Agricultural High School, thirty boys were able to participate in the scheme. By 1980, a number of local women had become involved in the scheme which improved the participants reading level, and in some cases improvement was quite dramatic. Those who contributed to this scheme were: J. Eagle, E. Ryan, L. Emery, M. Hartley, J. Jaggard, A. Keenan, R. McMillian, L. Meads, J. Ngaia, B. Rooney, O. Tibble, C. Tibble, P. Zohs, P. Iwikau, P. Shearman, P. Silk and H. Tipoki-Lawton. They were directed and assisted by Sisters Cuthbert and Teresa from St. Joseph's Convent School, Feilding and Brother Williams from St. Peter's College, Palmerston North.

## *RELIGION*

The students continued to start their school day with morning prayers, led by the Prefects, in the tradition established in 1952. On average the students now spent eight hours less in chapel than past pupils, and the services were shorter.

There were a number of students given the holy sacraments of baptism, holy communion and confirmation. The Tongan bishop, Finau was again an honoured guest at the confirmation ceremonies along with the newly appointed Bishop of Palmerston North, Peter Cullinane.

The Māori Mission Conference held in July 1980 adopted the term "Te Ahi Kaa"<sup>107</sup> as the driving force for the missionaries. The objective of the Māori Missions was to forge closer links between the clergy and laity creating a united mission. The Māori Central Council held an extra-ordinary meeting to discuss the new concept. They decided to add to the original term and it is now known as 'Te Ahi Kaa - Te Wairua Tapu'. This term reflected the Catholic Māori belief in the Holy Spirit's presence will

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<sup>107</sup> Traditionally explained as the fires of occupation - spiritually represented by the Paschal candle, a symbol within the Catholic church representing life, death and resurrection.

never be extinguished from our lives. The council also supported the Catholic bishops opposition to the proposed tour of New Zealand by the Springboks in 1981.

### *Annual Retreats*

Except for the 3<sup>rd</sup> form, annual retreats were again taken off the College property and into the Māori community. In 1978 the senior students held their retreat at Pohangina camp under Fr. J. O'Neill while the fourth formers travelled to Lake Wiritoa. A similar programme was repeated in 1979 but in 1980 the seniors went to Kauwhata marae near Feilding with Fr. Lander, the first year fifths went to Tokorangi north of Halcombe with Fr. Hekiera while the fourth and third formers remained at Hato Paora under the direction of Fathers F. Wooller and D. Gledhill. It is not easy to define the specific benefits, spiritually and physically, that a student gets from retreats such as these. However, the break from the monotony of College life is enough to restore the energy levels of each student making life more pleasant for teacher and student alike.

### *Legion of Mary*

Under the guidance of Olive Tibble their President, the Hato Paora College Legion of Mary continued the selfless work to which they had dedicated themselves to do assisting the staff with a range of jobs. Meeting once a week their numbers ranged from 40 members in 1978 to 29 in 1979 when Craig Pearless was vice-president and Kevin Boxer was secretary. In 1980 a new spiritual organisation was started by Fr. Earl Crotty. The Marist 3<sup>rd</sup> Order was essentially the same as the Legion of Mary, meeting once a week to talk and pray about the spirituality of life at Hato Paora under the protection of Our Lady.

### *Visit to Hato Paora by Delegates from the International Catholic Communications Conference*

Hato Paora College hosted a delegation from the International Catholic Communications Conference headed by Cardinal Delargey. Cardinals, Bishops and priests from all over the world converged on the college during February 1978. A wero was performed with Mark Gray, Morvin Simon and Head Prefect James

Kenrick welcomed the visitors on behalf of the college. A concelebrated mass was sung in Māori by the college followed by luncheon in the Assembly Hall. Entertainment was provided by the senior action song party with the haka 'Paieka' performed by the whole college to finish the evenings events.

## **TAHA MAORI**

A new award during this period was the award for Māoritanga - "E Tipu E Rea" donated by the Māori Purposes Board. Ricky Whiu was the 1979 winner while Michael Tapa won it in 1980. The award recognised the outstanding contribution a student had made in tutoring junior and senior House action song groups, whaikōrero as well as a leading figure in the senior A concert party.

House competitions were again very competitive, the junior competitions being held at the end of the first term while the senior competitions ended the second term. Under the tuition of Morvin Simon the number of waiata, waiata-ā-ringa, haka and pātere composed by the senior students increased, with the focus for many encompassed issues faced by young Māori in the changing world. During Lee's tenure the winners were:

**Table 20: House Culture Competitions, 1978-1980**

	1978	1979	1980
<b>Action Songs</b>	Tangaroa	Rongo	Whiro
<b>Haka</b>	Tangaroa	Whiro	Rongo
<b>Haka: Taumaunu Shield</b>	Whiro	Tangaroa	Whiro
<b>Kaea</b>	Tangaroa	Whiro	Rongo

Cultural performances were part of the fabric of life at Hato Paora, particularly for the senior action song team. Under their tutor, Morvin Simon, they achieved national prominence with their imaginative renditions of contemporary items. Unfortunately for the students, the College was forced to reassess their commitment to the Easter Hui Aranga gatherings and decided not to send the senior action song party and the brass band. This was done in order to allow the boys to participate at the Hui Aranga alongside their families at club level. Although the clubs benefited from the College's decision, the Hui Aranga gatherings were poorer without the strong Hato Paora presence according to many of the kaumātua and kuia who make

the annual pilgrimage.<sup>108</sup> The senior action song party also performed with St. Joseph's Māori Girl's College in a fund raising exercise during 1978. It was a familiar activity and continued to build on the relationship between the two colleges.

The senior choir also blossomed under Morvin Simon's leadership and joined the local Manawatu Schools Choral Competitions in 1978. The College returned with the Senior Trophy. The Adjudicator's Report sheet read:

*"A most impressive entry onto stage. Well disciplined and responsive choir.*

*I liked the way you responded so well to your conductor's signals.*

*Harmonies interesting and varied.*

*What a splendid gesture to send greeting's to all the other participants and one which was greatly appreciated by them, as was evidenced by their spontaneous and appreciative applause.*

*It is some time since I have witnessed such a powerful performance - you won the audience by the power and sincerity of your singing.*

*Congratulations on a simply splendid performance. Well done!"<sup>109</sup>*

The judges had intimated that it was the College's rendition of the Elvis Presley number "A Wooden Heart" which was sung in five parts and three languages, English, German and Māori that had clinched them the top spot.

Television New Zealand contacted Hato Paora in 1978 asking them to participate in a documentary for the programme "Offerings" looking at a specific spiritual aspect within the College. One of the students, Sam Ruhi was chosen to explain the meaning of the College altar, carved by Moni Taumaunu and Wi Mou of Gisborne. The programme was recorded in te reo Māori, a first for "Offerings" and judging by the reception given it by the catholic Māori community, it was well received.

The College held its annual whaikōrero competitions during the weekends so that families of the contestants could witness the proceedings. The winners went on to represent Hato Paora at the regional Korimako Speech Competition with two speakers, Kotuku Tibble and Shaun Ogden, winning their sections in 1980. Although they did not win the national competition, they did well enough to be placed in the final four.

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<sup>108</sup> Conversation with Mrs. Jane Mareikura at the 50<sup>th</sup> Jubilee of the Easter Hui Aranga held at Pukekāraka, Otaki, 1996.

<sup>109</sup> *Hato Paora College: Parorangi, School Magazine, 1978, p91.*

Carving was part of the curriculum and much work was done by students who assisted Moni Taumaunu and Fr. Dave Gledhill to complete the poupou for the chapel. This was to be the final stage in the upgrading process that had begun in 1974. Other carving done in this period of the College's history was completed under the guidance of Moni Taumaunu who resided on the property whilst completing the chapel carvings. Unfortunately for Hato Paora, "Uncle Moni" left to tutor students at the Tu Tangata programme in Palmerston North.

## *EXTRA CURRICULUM*

### *Athletics*

The first organised activity every year at Hato Paora was the annual house athletic competitions. With the increase in numbers, the format for these competitions changed as it became impossible to hold all the events on one day. It was decided that all A grade events and finals from the other grades would be held on a Sunday while the other events would be decided after school during the week. The House winners during this era were Rongo (1978), and Tangaroa (1979-80). From these competitions a College athletic team was selected under the coaching of Fathers Bergin and Gledhill along with Ron Thacker. Other staff members and outside coaches participated in preparing the athletic teams during this three year period.

The Viard Shield was also contested, St. Augustine's from Wanganui winning in 1978 and Hato Paora in 1979 and 1980 and their efforts were reflected in the improved results between 1978 and 1980 at the annual Inter-collegiate.

A number of students represented the region at the North Island championships. They were: Luke Crawford (senior Shot put and Discus), Alex Hakaraia (senior 110m Hurdles) and Michael Tapa (100m Hurdles, Triple jump) in 1978 while Dale Rangihaeata (100m Hurdles) competed in 1980.

Figure 65: Athletic Team, 1979.



Fourth: T. Matiu, R. Moana, C. McAlister, N. Marino, L. Crawford, T. Ruakere, T. Te Moana, T. Houghton, G. Everton.  
 Third: R. Rowe, K. Reid, C. Topia, G. Wake, D. Rangihaeata, A. Takiari, R. Beamsley, M. Te Patu, M. Matehaere, A. Parata.  
 Second: B. Ngawati, P. Kempton, M. Williams, S. Matthews, C. Rewha, W. Hepi, W. Simmons, K. Whana, R. Larkin, D. Matthews.  
 Front: R. Toko, M. Nahona, M. Nicholls, S. Ngaia, A. Hakaraia (Capt), K. Boxer, M. Tane, K. Lawton, E. Dunn.

College athletic records were also broken in the following categories:

Table 21: New College Athletic Records, 1978-1980

YEAR	EVENT	DISTANCE	NAME
1979	Shot Put (Senior)	12.47 metres	Luke Crawford
	High Jump (Junior)	1.56 metres	Dale Rangihaeata
1980	100 metres	12.3 sec	Derek Pomana

The Feilding Makino Rotary Club donated a foam rubber jump bag for high jumping. It was a welcome addition to the athletic equipment used by the College and helped enhance the already growing number of skilful high jumpers Hato Paora has produced over the years.

### *Swimming*

The number of excellent swimmers continued to increase during this period. Names such as Rewha, Moana, Pomana, Kereama and Wilson were added to the record books and lifted the intensity both in the college and at the Manawatu Inter

Secondary Schools competition. Coaching duties were shared by various staff members as well as Theo Kipa and his son Paul from Feilding who coached swimmers in the technique required for the tumble turn.

In order to keep the boys enthusiasm at a high level, the Bronze Medallion Award for proficiency in swimming was introduced in 1978. It was awarded after the participant had successfully completed three requirements:

1. 6 lengths of freestyle, 6 lengths of backstroke, 6 lengths of breaststroke within the required time
2. rescuing patient from deep water and towing them ashore at the shallow end of the pool
3. a knowledge of resuscitation and an instructors Certificate.

Not only did the award offer some form of certification but built up practical skills that could be called upon when the need may arise. Confidence and a greater awareness of the dangers associated with water were also taught to the students.

### *Cricket*

Cricket suffered considerably during this period due to two things outside its control. The first was the weather, which was particularly inclement in 1979; the 1<sup>st</sup> XI played only two matches all season. This did little to enhance the ever diminishing reputation cricket held among the students. The second was the increasingly popular game of softball. This sport endeared itself to Māori sports people and the boys at Hato Paora typified this in the enthusiastic way they participated taking the necessary numbers that were needed to keep Hato Paora at a competitive level with other top class 1<sup>st</sup> XI's throughout the country.

However, the annual college matches were still a part of the calendar. St. Patrick's College, Silverstream 2<sup>nd</sup> XI and Wanganui Collegiate 2<sup>nd</sup> XI provided good competition and those games offered a cultural insight to all schools involved. The seminary students living at Highden also played the College in an annual match provided refreshing social and recreational exchanges for both sets of students.

## *Softball*

If ever there was a sport that captured Māori competitive spirit it was softball. Introduced as an optional sport, it began to dominate the summer activities apart from athletics. Under Brother Bernard's guidance and with the assistance of an old boy, Peter Emery from Feilding, the sport expanded so much so that by 1980 the College had five teams regularly competing in a Manawatu competition. Perhaps the only negative point that arose during this period was the Manawatu organisation. Their endeavours to get a Secondary School competition under way failed, forcing the senior team to play in the open grade. This placed a lot of pressure on the younger teams who struggled to compete against more mature players.

Two teams were formed to compete in the annual Te Aute College sports day, a third form and a fourth form team. Hato Paora dominated the softball during this period winning four of the six matches played.

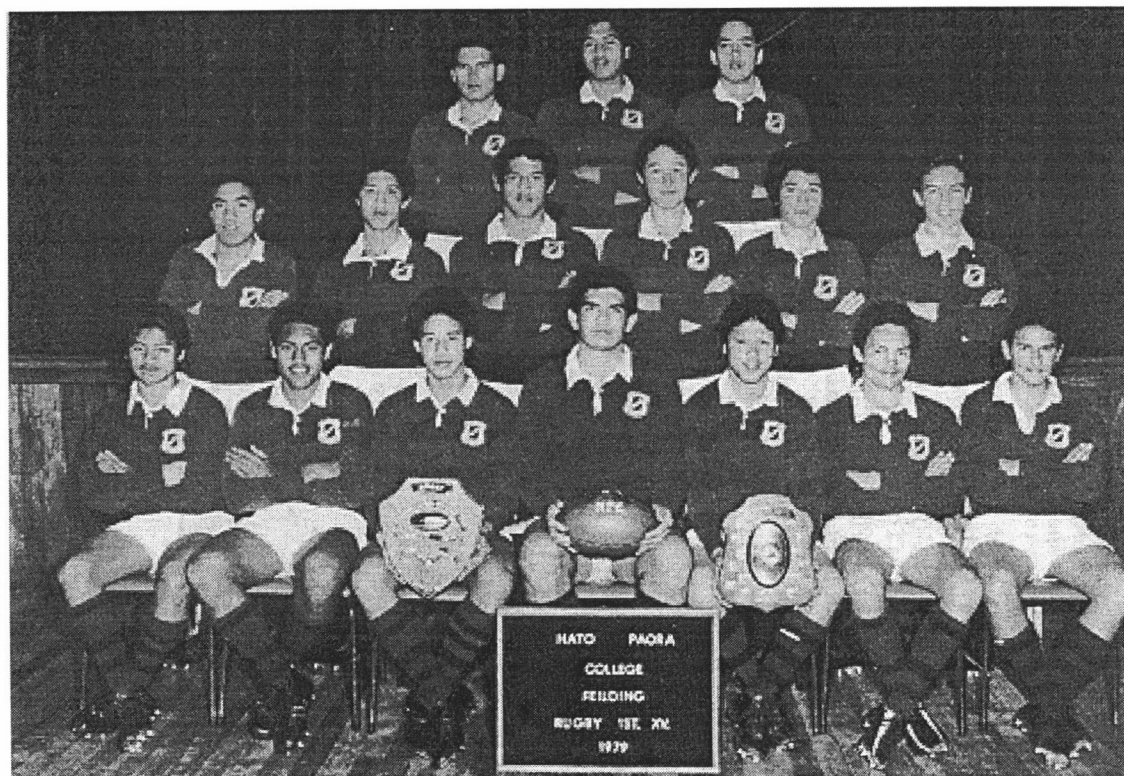
## *Rugby*

The increase in the College roll meant Hato Paora was able to field eleven rugby teams by 1980. This was the largest number of teams entered in the local competition since the College's inception. Fr. Doherty continued to coach the 1<sup>st</sup> XV until he was transferred to another college and was replaced by Fr. Gresham in 1980. The teams approach to rugby changed with the appointment of a new coach although all rugby teams played with their own distinct Hato Paora style, running rugby. This style of play was attempted in all kinds of weather that did not always benefit the College, however, it most certainly added to the existing reputation of Hato Paora being a fine rugby playing college. The 1979 1<sup>st</sup> XV set a record for the most points in a first fifteen fixture by beating Freyberg High School, Palmerston North 104-0 and retaining the Tatou-Tatou Shield.

The college fixture against St. Patrick's College, Wellington was re-instigated in 1978 while new associations were formed during the same year with Porirua College. This involved rugby games between a third and fourth form team followed by a social cultural exchange consisting of action songs and haka from the boys while Porirua College did a number of island items representing their various cultural

denomination. By 1980 the exchange developed into rugby games at 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> grade level as well as the cultural inter-action. Various other associations were fostered with Ruapehu College, Taihape and St. Augustine's College, Wanganui with the games being played in the various categories or grades. Results of the annual inter-college matches can be found in Appendix Six.

**Figure 66: First Fifteen 1979.**



Back: A. Hakaraia., N. Marino, C. Pearless.

Middle: M. Tapa, M. Nicholls, C. McAlister, T. Houghton, K. Lawton, J. Coffey.

Front: S. Matthews, D. Smith, S. Ngaia (V/C), L. Crawford (Capt), T. Rangi, T. Simon, R. Hakaraia.

House rugby was still an integral part of the college's year. As in past years, there did not appear to be a dominant house over this period:

**Table 22: House Rugby Winners, 1978-1980**

Year	A Grade	B Grade	C Grade	D Grade	Aggregate
1978	Whiro	Whiro - Tāwhirimātea - Tangaroa	Whiro	Tāwhirimātea	Whiro
1980	Tāwhirimātea	Tāwhirimātea	Tāwhirimātea	Rongo	Tāwhirimātea

The annual college games were followed enthusiastically by the old boys, whānau and friends of the college and a number of boys represented Manawatu at various levels:

- Under 18: N. Winter, L. Crawford, D. Miratana, T. Kupa

- Under 16: G. Ngatai, R. Kahukaka, C. McAlister, S. Matthews, S. Bristow, H. Crawford, J. Potaka

Dale Miratana played for the North Island under 18 at the inter-island tournament and had the honour of being selected for the tournament team.

### *Other Sports*

Chess became very competitive in 1978, so much so that the College contemplated introducing House competitions. A Chess Club was begun that year with a large following which unfortunately could not be sustained in the following years.

Basketball was re-introduced in 1979, House points being allocated from competition games which were played on the tennis courts. Unfortunately the deterioration of the tennis courts and the high costs required to transport the boys into town as well as the cost of the stadium kept this sport from becoming a regular activity.

A new initiative was the Tramping Club under the direction of Ron Thacker and Fr. Greg Sweet. It gave students a chance to get away from the routine activities at college, learn new skills and make new friendships as they tramped across the Tararua ranges.

During 1980 two old boys, Les Priest and Alan Boyd provided instruction in the martial arts of Chidoka Karate-do. They had a large following among the students and training took place in the quad - outside.

### **CADETS**

Cadets had been part and parcel of Hato Paora since 1947. The way students conducted themselves in public has been credited in part to the drill and discipline instigated by the instructors and officers during the week long annual training. However, in keeping with trends elsewhere in the country, military cadets were phased out. By 1979 it had ceased altogether.

## *HATO PAORA COLLEGE OLD BOY'S*

Figure 67: Old Boy's Day, 1980.



After a number of years without any real direction or purpose the Old Boy's Association took on a fresh enthusiasm. Aiden Murray was elected as the national president in 1979. During 1980 a Hui was convened at the college for two purposes:

1. to farewell the Rector, Fr. R. Lee after 26 years of service to the College
2. to confirm the direction signalled by the national old boy's association in relation to the activities and direction of the College.

An executive of the national old boy's association was confirmed: Aiden Murray President, Dennis Emery chairman, Tiwana Tibble secretary and Graeme Rolls treasurer and immediately began with reports of activities in the regions. The general discussion on how best the old boy's could help the College offered a whole range of ideas including the continuation of old boys day during the term.

It was also proposed that the old boy's no longer play rugby against the current pupils because the average age of the students was younger than ever and there were concerns about injury. Instead, it was suggested that a competition be organised for old boys in the four regions: Wellington, Hawkes Bay, Wanganui and Manawatu. Others could be added as needed. To formalise the arrangement, Fr. David Gledhill presented a carved trophy that would be competed for, the first games being played in 1981.

## COMMUNITY

The local Feilding people continued to support the College by assisting in catering and preparation for special events. The arrival of the delegation from the International Catholic Communications Conference headed by Cardinal Delargey while other events included the celebration of the Rector's silver jubilee of teaching at Hato Paora College in 1980. The Hawkes Bay Whānau Whānui manned the kitchen for this jubilee which was attended by a number of old boy's from the college's instigation to the most recent school leavers, friends and family connected with Fr. Gupwell and the College.

There was also a pōwhiri on March 3<sup>rd</sup> 1980 to the Superior General of the Society of Mary, Fr. B. Ryan, a New Zealander, who was making his inaugural visit home in his new capacity. It is not often that a New Zealander is given a high position within the hierarchy of catholicism, so it was very rewarding for the College to celebrate the acknowledgment of the work done internationally by the New Zealand Society of Mary.

Bishop Peter Cullinane was appointed Bishop of the new diocese of Palmerston North in 1980 and took over the role as Proprietor of Hato Paora College. As such, he was invited to visit the College, an opportunity he took in the later part of the year. A full college pōwhiri, followed by Mass in the college chapel gave the staff and pupils an opportunity to meet their new spiritual leader as well as giving him an opportunity to see Hato Paora activities first hand.

Annual socials with St. Joseph's Māori Girl's College, Turakina Māori Girl's College, Marton, Sacred Heart College, Wanganui and girls from St. Peter's College, Palmerston North continued in the Lee era. These were eagerly anticipated events by the students as it afforded an opportunity to socialise with the opposite sex. There were as many socials at College as there were off the property which meant the hostel staff had an enormous task supervising the proceedings. A number of socials ended with a quick survey of the school to ensure all females left the property safely.

The College also played host to a group of Māori entertainers, "Maranga Mai" who illustrated the concerns of Māoridom in areas such as inter-racial activities, the 1975

Land March with Te Rōpu Matekite, the Raglan Golf Course dispute as well as the Bastion Point occupation. Their performance left an impression on the students and staff and did much to strengthen a sense of involvement in the wider Māori political issues.

### *South Pacific Cultural Tour 1979*

After almost a year's planning, a touring party of 24 parents, pupils and friends of Hato Paora embarked on a tour of the South Pacific. The aims for this trip were identified by the organising committee:

1. to retrace the migration of Māori ancestors from the Pacific rim
2. to grow in the understanding of the many cultures and peoples that make up Polynesia
3. to visit the College's sister schools in Tonga and Western Samoa and the South Pacific Regional Seminary in Fiji creating new links with students and their whānau
4. to see first hand the spiritual strength of the Polynesian people in the Pacific.

The tour party consisted of Morvin Simon (Tour manager), Kura Simon, Mark Gray, Pi Gray, Wini Tapa, Chris Tapa, Johnson Bristow, Maahi Tukapua, Luke Crawford, Craig Pearless, Kelly Lawton, Kerry Lewis, Michael Tapa, Shane Ngaia, Shane Matthews, James Pene, Mark Beamsley, Steven Haami, Tom Houghton, Tane Rangi, Michael Wallace, Phillip Gray, Patricia Tapa and Fr. B. Doherty who also acted as the Chaplain. Kura Simon joined the touring party in Fiji.

The party travelled to Auckland staying the night at Hato Petera College, Northcote. The following morning they left Auckland arriving in Tonga after an uneventful three hour journey. St. John's College accorded the tour party a formal welcome held in front of the cathedral at Ma'ufanga. Fr. John Roberts (*Hato Paora Staff 1972-1976*) assisted in explaining the Tongan protocol. It had been expected by the touring party to meet an old friend of Hato Paora College, the Bishop of Tonga, P. Finau, but he had other engagements. He did however, leave word that the College were to be treated as his official guests which meant that entire villages welcomed the tour party into their midst. Entertainment was provided by the pupils of Aho Pani Lolo, the touring party responding with their own concert. The party visited the new

church under construction in Nuku'alofa. This was followed by a function to commemorate the completion of a kowhaiwhai panel for the office of the New Zealand High Commission office. Hato Paora College students under the direction of Morvin Simon performed to the delight of the officials of the High Commission and the Tongan people present. The performance was recorded for Tongan radio. An informal evening at St. John's was held with the pupils from that school and girls from St. Mary's College, well chaperoned by their own staff and parents. A farewell mass was celebrated in Ma'ufanga Cathedral and at its conclusion a final concert was performed. Mark Gray presented a carving which was received by Fr. J. White on behalf of Bishop Finau, while the Tongan people presented the touring party with three large tapa cloths and other items.

**Figure 68: Hato Paora Touring Party with their hosts, 1979.**



Western Samoa was the next island the tour party visited staying at Channel College nestled in the Moamoa mountains. Fr. Doherty was the founding Rector of Chanel College so the Hato Paora party was treated with great hospitality. The touring party were given a bus by the Cardinal of Western Samoa, Pio Taofinu'u, in which they travelled around the island. A sua (a pig and fine mat) was presented to the party during their stay. The touring party were given a traditional welcome with reciprocal concerts given by the hosts and the tourists where Mark Gray presented a carving to Channel College. The tourists also visited Fono House, the Western Samoan Parliament while the evening was spent at Siumu for a kava ceremony, a village feast, presentation of a sua and a short concert.

After leaving Western Samoa the touring party made a low key visit for to Fiji for four days concluded the Pacific tour. The party were completely exhausted from

two weeks of continuous travel and socialising but returned to New Zealand more aware and knowledgeable of Pacific cultures.

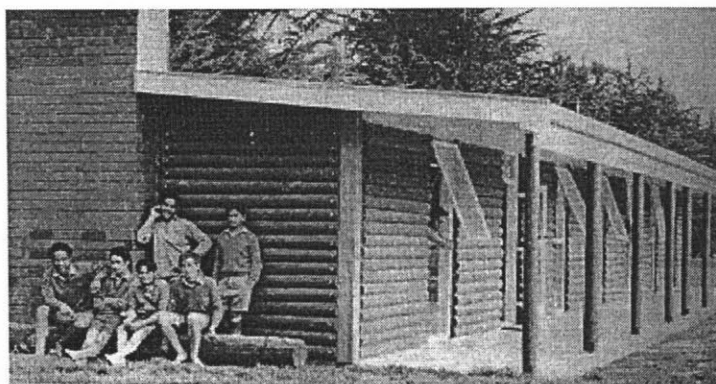
### *College Gala Day's*

An event that has turned into an annual affair is the college 'Gala day' held in November. A Gala organising committee was established under the direction of the Feilding whānau whānui whose task was to organise the gala proceedings. Regional committees were also set up with the aim of organising produce and items to be sold at the gala while liaising with the gala organising committee. Stalls were allocated according to the needs of each participating region or organisation. All money taken on Gala day was solely for the College, no outside organisation could solicit funds at the College that day.

Gala's held during Lee's tenure as Rector gave the College an average of \$18,000 per year and was used to assist servicing the loans needed for new buildings. Although money was the reason behind the Gala, it was also an opportunity for the wider community, Pākeha and Māori alike, to walk around the professionally landscaped grounds and mix with the many other visitors to the place.

### *AMENITIES*

Figure 69: Log Cabin, 1978.

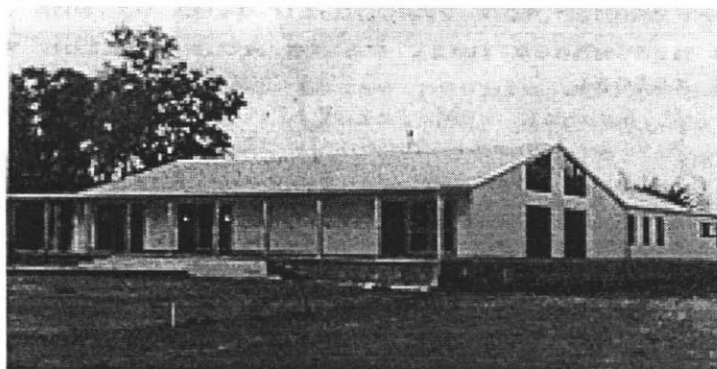


As part of their 1977 community projects, the Feilding Lions Club built a log cabin designed as a recreation room for the pupils. However, it was not completed until the beginning of the 1978 school year. Two television sets and two table tennis tables were complimented by a number of lounge chairs and settees to create a more

homely atmosphere. It became a well used facility and, importantly, added another link between the College and the community.

The other major addition during Lee's tenure was the completion and opening of the new dining room facility. A modern kitchen and servery with an open dining hall made it one of the most up to date facilities at any boarding school in New Zealand. A staff room was also attached that provided the staff a facility to gather for weekly meetings as well as the usual morning and afternoon tea's. Some alterations to the staffing had to be made because the kitchen staff, with the exception of the Brother in charge, were lay people from Feilding. The menu was altered to reflect the modern diet but the remarks from the boy's themselves seem to be the same, *"I'm hungry! We don't get enough kai! Who wants to eat that!"* While the old boys commented *"Wish we got meals like that!"*<sup>110</sup>

**Figure 70: Dining Room, 1979.**



## *FARM*

Working with the Advisory Board, the Farm Manager Charlie Murray persevered to implement with the plan of action. Because of the falling stock prices and high cost of replacement equipment, it became harder to maintain the Board's output level's, particularly in the general up keep of the property. With the priority of the College firmly on academic's Murray could not get student labour, something his predecessor's relied on, to assist with the shearing and general labouring on the farm. This added to the costs and the amount of work he was forced to do himself. By the end of 1979 the pressures had taken their toll and he retired.

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<sup>110</sup> Conversation with old boy's, Hato Paora College, Feilding, 12-14 April 1996.

Mike Shearman was appointed in his place and with the change in management, came a change in direction for the farm. It was decided by the Advisory Board to gradually move from sheep farming into cattle, particularly bulls. The market price was steady and the projection's for ten years supported the College's decision. The main task facing Shearman that year was upgrading and electrifying fences - sometimes a reminder to the students who still trekked down to the Oroua river, that the farm was more or less off limits.

## *CONCLUSION*

The resignation of Curtain added to the Society of Mary's problems. Three Marist college's needed replacement Rector's by the end of 1977 and the hierarchy realised that there was a shortage of men qualified to take the positions. Fr. Ryan, the Society of Mary's Provincial, decided to re-appoint Fr. Noel Delaney as Rector of Hato Paora and told the staff at the College before they broke up at the Christmas break. However, upon his return to Wellington he was informed that the staff had discussed his preference and disagreed with his decision. The majority of Hato Paora's staff had worked under Delaney and were not prepared to do so again stating that his appointment would be a step backwards when the appointee should take the college forward. Fr. Ryan returned to Hato Paora where all possibilities were again discussed and the outcome was the appointment of Lee. Although he was not the first choice, it was a consensus and those staff at Hato Paora were happy to support him during this period.

Changes aplenty were taking place in the Society of Mary, often reflected in their attitude and appointments made to Hato Paora and other Marist colleges. Vatican II had unsettled the catholic church throughout the world, and many young priests were impatient for the promised changes to take effect. The Society of Mary was no exception, and the hierarchy struggled to maintain order, calling on the priests and brothers to remember their vows of obedience and poverty. Notwithstanding this, there was a need to maintain harmony in the communities servicing the catholic colleges and this was the reason Ryan reversed his decision in favour of Lee.

By the end of 1980 it was apparent that a new breed of priest was joining the Society of Mary and although the majority typified the early Marist missionary, others were

not prepared to obey their superiors blindly. It became hard to get academically qualified priests appointed to Hato Paora because the Society of Mary believed they would do more good at the other Marist college's: St. Patrick's College, Silverstream and St. Bede's College, Christchurch. This led to discord among the clergy themselves and highlighted the manner in which Hato Paora College was being treated by the Society.

Lee was similar to Curtain in so far that he was not a leader in the visionary sense of the word. Instead, he favoured community consensus, fronting for the decisions made in consultation with his staff. Unlike Gupwell's totalitarian style, Lee relied on his staff to make decisions that could be implemented, supposedly for the betterment of the College.

A number of changes took place during the three years Lee was Rector. Some were long overdue, such as the appointment of lay staff for both teaching and ancillary work while others were controversial, particularly the abandonment of Barracks week. However, this was a relatively stable period; there was growth in academic and cultural activities and a more community orientated approach. Hato Paora moved to be more closely aligned with the wider community.

Lee also relied heavily on the Māori community, particularly those Hato Paora stalwarts such as Mark and Pipi Gray, for direction in things relating to Māoridom. Perhaps without knowing it, this caused a ripple of discontent among the local people who were often left out of the official arrangements despite their claims to tangata whenua status.

The fourth Rector of Hato Paora College will be remembered as a priest who had served the College for 26 years and was appointed leader of the Marist community there. It must be remembered that at this time, lay staff were still a minority and although they were included in the planning stages, often the final decisions concerning the everyday running of the school and hostel lay with the religious staff. This was also a time of change for education in New Zealand and the continuing talks about integration, particularly with regards to the finance needed to bring Hato Paora in line with state schools was disconcerting to say the least. Meetings between the diocese, Society of Mary and the Department of Education were ongoing

throughout this period without any definite outcomes which left Lee and the College languishing in a state of anxiety.

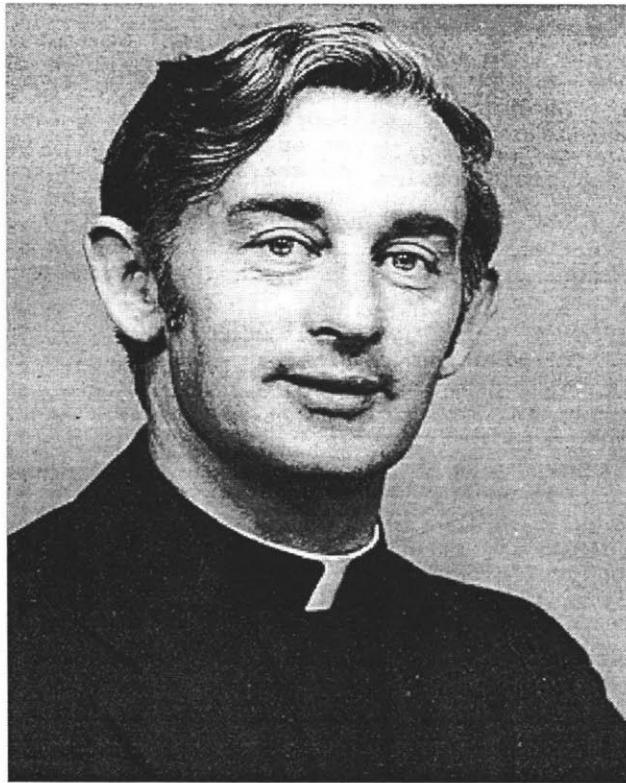
Whether it was fate or an organised move, many of the staff that sanctioned Lee's appointment at the College were appointed elsewhere. Forlorn due to the lethargy surrounding the implementation of Vatican II, those priests were personally aggrieved at their dismissal from Hato Paora. Nonetheless, Lee was able to oversee those events without affecting Hato Paora's progress and leaving the College in a position for the next Rector to build on.

## CHAPTER SEVEN

### THE GRESHAM ERA: 1981-1990

During his days at the Seminary, Fr. James Gresham was made aware of Sir Apirana Ngata's work for Māori advancement, to the extent that it evoked a life long interest in Te Ao Māori for himself. After his ordination he asked the Society of Mary if he could work in the Māori missions but was told "No chance mate! Go teaching in schools."<sup>111</sup> Six years later, Gresham was given sabbatical leave from teaching to complete his BA from Victoria University. Under Koro Dewes's tutorage he studied Māori language and along with Fr. Dave Gledhill, successfully completed an intensive course.

Figure 71: Fifth Rector of Hato Paora College, Fr. J. Gresham sm.



Posted to St. Augustine's College, Wanganui, Gresham found himself teaching Māori language courses largely because Latin was withdrawn from the curriculum. While at St. Augustine's Gresham travelled to Hato Paora College in 1973 for the 25<sup>th</sup> Jubilee, where he saw first hand the work being done by the staff and pupils.

<sup>111</sup> Interview with Fr. J. Gresham sm, Pastoral Centre, Palmerston North, 26 September 1995.

Although he did not fully comprehend the ethos of the college he was inspired. He described his first impressions *"I liked what I saw in that the students were there, they seemed to do well, they seemed to find something in that complicated, somewhat artificial way of life which gave them an inner confidence. Gave them a chance to be themselves without concentrating on it and when you looked at them years later, something had happened."*<sup>112</sup> Then in 1978 he was transferred from St. Augustine's to Hato Paora as a teacher (English, mathematics and carving) until he was appointed Rector of Hato Paora College in 1981.

The appointment of Gresham was intended to demonstrate to Catholic Māori that it was the intention of the Society of Mary to support whole heartedly the uniquely Māori environment at Hato Paora. Obviously there would need to be changes but the primary message from the Society was the continuation of the College's important role in developing young Catholic Māori leaders. Gresham's main task was to make the College competitive so that the students could maintain similar standards to their peers throughout the country.

The Society of Mary apparently had much confidence in Gresham. In 1989, for example he was given further sabbatical leave and left New Zealand for Boston in the United States of America. He attended the Weston School of Theology and at the conclusion of his studies was able to travel around the world before returning to the College in time for the commencement of the 1990 school year. In his absence, Fr. Earl Crotty became the acting Rector.

After nine years at Hato Paora, and before being appointed Rector at Pompallier College, Whangarei, Gresham's promise had been more than realised at least in terms of the development of Hato Paora.

### **GOVERNORSHIP AND ADMINISTRATION**

Initially, the Management Board was able to assist in the organisation and restructuring of the plant, acreage and administration of the College property. But in 1983 as a result of the College integrating into the state system of education there was a need to establish a Board of Governors.

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<sup>112</sup> Ibid.

### *Integration Into State Funded Education*

In 1975 the Government passed the Private Schools Conditional Integration Act whereby private schools would become integrated into the State system. This meant that those schools would be governed by a Board of Governors, and funded by the State. The advantages and disadvantages were discussed at great length by the Catholic Bishops and an agreement was finally reached with the Government. There was, however, a failure by the Bishops to consult with the people, particularly in the case of Hato Paora College. Māori felt their values were under-represented and there was growing resentment that they were more or less bystanders in the process. The Bishops countered that they needed to move quickly in order to secure the best deal possible and despite the haste they had protected Hato Paora, along with the other Catholic schools, through the implementation of a Special Character clause in the agreement. Hato Paora's clause states:

*"The Special Character of the School is that it is a Roman Catholic boys' Secondary Boarding School established principally but not exclusively for Maori boys in which Maori language, culture and traditions are promoted. The boarding establishment which is attached to the School forms an essential element in the life of the School. The said School was established for the Roman Catholic community of the Diocese of Palmerston North which promotes and supports the School and of which the School is part, to provide and to continue to provide Education with a Special Character ..."*<sup>113</sup>

It was not until 1983 that the Deed of Agreement between the Government and the Proprietor, Bishop Peter Cullinane was signed. Teachers salaries, maintenance, operational costs and the school grounds were all to be funded by the State but the Hostel component within Hato Paora was excluded from the agreement.

The process of getting the schools integrated was long and consisted of the Ministry of Works and the Department of Education inspecting the school to see if it was at the required standard and "equivalent to a State school". The Report<sup>114</sup> on Hato Paora College was appalling: some buildings were structurally unsound, it had more classrooms than it needed, it was lacking in specialist facilities such as proper

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<sup>113</sup> The Deed of Agreement between The Roman Catholic Bishop of the Diocese of Palmerston North and Her Majesty The Queen, 16 March 1983, Clause 5.

<sup>114</sup> "Draft Schedule of Work -Integration of Private Schools: Hato Paora College Feilding", Dioceses Archives, Wellington.

laboratory facilities for science and physics and a design and graphics room. The Ministry of Works submitted their report on what was needed to bring the College up to standard. The detail of the Works report covered even the smallest detail, mentioning the need to reseal access to the rugby field and mend the netting on the western fence. The next problem was where to obtain the finances for the required work.

The Government supplied loans at a subsidised interest rate of 7½% for two thirds of the cost for the work. Hato Paora was probably worse than most Catholic schools, however it was only one of many and when the Government realised the immensity of the task faced by Catholic schools it amended its share of the costs to 90%. Even at that rate the Catholic schools went into financial difficulties and could not secure any more loans. In 1986 the Government amended the agreement to suspensory loans, no interest payments and would only have to be paid back should the school close.

Initially all work was expected to be done in five years but there was not enough money available and even by 1996 the erection of a library and gymnasium remain to be done.

### *Board of Governors*

Comprising four representatives appointed by the proprietor (the Diocese), five representatives appointed by parents, one Wanganui Education Board representative and a teacher's representative, all appointed for a three year term, the new Board of Governors replaced the Management Board. Collectively they were responsible for the buildings, grounds and staff of the College as well as the overall standard of education.

**Table 23: Board of Governors 1983-1986**

NAME	REPRESENTING
Mark Gray (Chairman)	Parent's Representative
Ashley Burrowes	Proprietor's Representative
Fr. Noel Delaney sm	Proprietor's Representative
Robert Silk	Proprietor's Representative
Paul Cowan	Proprietor's Representative
Fr. Earl Crotty sm	Teacher's Representative
Kataraina Millin	Parent's Representative

Huhana Bo Rangi	Parent's Representative
Kath Bristow	Parent's Representative
George Kuru	Parent's Representative
Kawa Kereama	Wanganui Education Board Representative
Fr. James Gresham sm	Principal & Board Secretary
Brother Andrew Cody sm	Bursar
Clare McCartney	Minute Secretary

The representation in the Board is interesting because the Diocese did not appoint any Māori representatives, nor was the staff rep a Māori which did little to ease the concerns of Māori about fair and balanced representation.

Figure 72: Board of Governors 1983.



Back: Fr. E. Crotty sm, P. Cowan, Fr. J. Gresham sm, K. Millin, Br. A. Cody sm, R. Silk.  
Front: C. McCartney, M. Gray, B. Rangi, K. Kereama.  
Absent: A. Burrows, Fr. N. Delaney sm, K. Bristow, G. Kuru.

The first Board of Governors spent two years becoming familiar with staffing, works, finance along with the many requirements of the Department of Education. Because of the close relationship, there was also an obligation to co-ordinate the needs of the school alongside the needs of the hostel. The Board was re-elected in 1986 with the exception of three parents representatives who were replaced by Martin Beveridge, Robin Hapi and Brian Kora. Both Boards dealt with, among other things, College policies concerning expulsions, College trips (nationally and overseas), employing and dismissing staff, curriculum developments, and term arrangements.

By 1986 the face of education was changing rapidly. Bishop Peter Cullinane mooted that a Trust Board be established to make Hato Paora financially viable. The huge expenditure required to bring the College up to Integration standards was well beyond Hato Paora's financial income particularly from attendance fees.

Accordingly, the Trust Board was established. Cullinane pointed out that despite grand efforts by the Māori people, the Society of Mary and the diocese there was a need to look to the Government for financial assistance and there was a need to clarify with the Government that that financial assistance was to go directly to the College and not the Catholic Church. Title to the Trust Board was ceded by the Catholic Church in an effort to illustrate its willingness to grant the necessary independence and commitment of resources by endowing an asset to the Trust Board valued in 1983, at \$1,232,000. Also clearly outlined was the fact that although other colleges had failed in their bid for Government assistance, by making Hato Paora's application a joint proposal between the Catholic Church, the Society and the Māori people for the betterment of Māori education, their cause would be strengthened.

The future role of the diocese concerning Hato Paora was outlined by Bishop Peter in a letter to the Trust Board, 9 April 1987<sup>115</sup>:

1. The Trust Board will be entitled and allowed to operate with appropriate autonomy;
2. I acceded to those who argued that the asset is best retained in its present form, i.e. as a farm, but should it appear, after a sufficient period of time, that the College's financial needs can be better met by changing that asset into a different form of investment, then I retain the right to take that step, for the sake of the College's viability;
3. Likewise, in order to ensure that the College will always function in the best interests of Maori education, I retain the right to wind up the Trust if it fails to perform in the best interests of Maori education;
4. For the sake of carrying out this continuing commitment of the diocese, I will appreciate being kept fully informed of the Board's operations. (I appreciate the courtesies you have extended to Mr. Paul Finnigan in this regard.)

He went on to write that the formation of the Trust Board, while making an ongoing commitment to Māori education gave the Māori people a more direct involvement in the administration of the College and also enabled Cullinane to be accountable to both Māori and Pākehā communities whose contributions are both represented by

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<sup>115</sup> Peter Cullinane, Bishop of the Dioceses of Palmerston North, Letter to Hato Paora Trust Board, 9 April 1987, Dioceses Archives, Wellington, File number 003707.

the Trust Board. Unfortunately, this was not reflected in the representation within the Trust Board until 1995 when the Māori Pākeha ratio became even.

### *Hato Paora Trust Board 1986*

Gresham like his predecessors felt obstructed by the increasingly complicated administrative arrangements involving the Department of Education, the Society of Mary and the Diocese. He was unable to obtain sufficient finance from the Society of Mary, who were unwilling to make improvements to a property they did not own. Diocesan responsibility was transferred from Wellington to Palmerston North, once the new Diocese of Palmerston North was established and Peter Cullinane appointed Bishop. After two and half years of regular discussion to write a Trust Deed, it was finally decided to form a body to oversee the whole of the College operation. Finally, in 1986 the Hato Paora Trust Board was established combining representation from: the Proprietor (the Palmerston North Diocese).

**Table 24: First Hato Paora Trust Board 1986**

NAME	REPRESENTATION
Bishop Peter Cullinane DD	Proprietor
Paul Cowan	Chairman
Mark Gray	Māori Representative
Huia Hipango	Māori Representative
George Jahnke	Old Boys Representative
Fr. John O'Brien	Proprietor's Representative
Fr. James Gresham sm	Executive Officer
Fr. James Dooley sm	Society of Mary's Representative
Robert Silk	Farm Advisor
John Naylor	Secretary
Paul Finnigan	Diocesan Observer

At \$500 a term in 1980, Hato Paora was still the most reasonable boys boarding school in New Zealand but the figure did not realistically reflect the per capita cost to run the College. The Trust Board was placed in the precarious position of raising fees to meet a realistic cost per boy ratio and observing the early Marist philosophy of keeping the fees minimal so boy's from all walks of life could afford to attend. Realism seemed to win and by the end of Gresham's era the fees had risen to \$1300 per term. The Trust Board was also obliged to develop a financial scheme to ensure parents pay Attendance Dues to the Catholic Education Management Board, the

body authorised to collect finances needed to assist the catholic schools integration process.

The Trust Board was responsible for a number of changes at the College. By November 1988 they had developed a plan of action concerning work to be done both in the integrated school and the hostel. But before this could be actioned, the Trust Board was forced to reflect on a number of problem areas that were going to affect the future development of the College. The College's proximity to Feilding and Palmerston North was both an advantage and a handicap. The cost of transporting the students to fixtures in these areas was rising yearly. Feasibility studies were done during the Trust Boards first two years of operations on relocating the College on Diocesan property at Aokautere on the outskirts of Palmerston North, a cost of between ten to twelve million dollars, compared to five million dollars to upgrade the College on its existing site. The latter option was chosen and from 1988 to 1996 eight million dollars has been spent on modernisation.

**Figure 73: Hato Paora College Trust Board, 1989.**



Left to right: R. Silk, Fr. J. Dooley sm, J. Naylor, Fr. J. Gresham sm, P. Cowan (Chairman), M. Gray, G. Jahnke, Fr. J. O'Brien, H. Hipango.

The Trust Board was also responsible for renovating existing buildings, the development of new buildings, purchase and relocation of buildings for hostel purposes, accessing and treatment of water and the College farm. A major coup for the College occurred when the farm leased to Lamb XL, a subsidiary of the New Zealand Dairy Board who turned much of the farm into a quarantine area, restricting the access to the farm proper but leaving an access route to the river for staff and students. The deal with Lamb XL meant the College would receive \$86,000 annually,

also allowing the Trust Board a more accurate projection of income over expenditure.

### *Board of Trustees, 1989*

The Picot Report and “Tomorrows Schools” in 1989 marked an historic turning point in New Zealand’s educational history. The most obvious outcome was the need to establish a Board of Trustees. Expectations and changes had been long heralded by educationalists but to the staff of Hato Paora it had the hallmarks of another period of anticipated disruption and bureaucratic interference. Although October 1, 1989 was the official changeover date, the Board of Governor’s decided it was in the best interests of the College to have the elected Board of Trustees installed by May 1988 so they could be ready for the new system. Board members were re-educated in preparation for their new tasks including the setting up of a number of sub-committees: finance, curriculum, charter and works.

**Table 26: First Board of Trustees 1989**

NAME	REPRESENTATION
John McCartney	Proprietor’s Representative
Hohepa Paurini	Proprietor’s Representative
Fr. W. Spillane sm	Proprietor’s Representative
Robert Silk	Proprietor’s Representative
Nina Awarau	Parents Representative
Thomas Manaena	Parents Representative
Judy Paurini	Parents Representative
Martin Beveridge	Parents Representative
Trevor Wilson (Chairman)	Parents Representative
Fr. Earl Crotty sm	Acting Executive Officer
Fr. James Gresham sm	Executive Officer
Henry George	Teachers Representative
Porteous Te Ao	Students Representative
Brother Andrew Cody sm	Bursar
Clare McCartney	Secretary

Change was certainly a key concept during Gresham’s era both at the College and in the educational field as a whole. The dilemma within the College was what should be changed and what should be retained? It demanded a slow and calculated approach by the two Boards and staff in order to reach the best results. After an enormous amount of discussion among the Boards and staff, a decision was made to organise a working party that would look at how similar boarding schools to Hato

Paora were being run. St. Patrick's College, Silverstream, Wanganui Collegiate and Te Aute College were selected and they were more than willing to assist the working party in a quest for models of good management. As it happened, the resulting information was of little real value to the College, although valuable systems of hostel organisation were of assistance to the Trust Board in their re-structuring of the College Hostel.

The face of Māori boarding schools was changing throughout the country. Then Church boarding schools were less in demand, parents preferring to send their children to the state schools closer to home for either financial, family or academic reasons. With better transport students were able to attend schools that might not have been accessible in the past. There were also fewer teachers in church boarding schools who were willing to be on the job for 24 hours a day and for those schools fortunate enough to have those teachers, a lack of finances denied the students the range of activities enjoyed in State schools.

Historically, Hato Paora received students from Wanganui, Taranaki, Horowhenua, Manawatū, Hawkes Bay and Wellington where the catholic Māori missions were influential. However, the definition of catholic was changing and this impacted greatly on the catholic Māori. Declining numbers attending mass or even supporting the Māori missions meant that base of Māori catholicism declined forcing the College to accept more non-catholic students.

Another option that was discussed at length was the viability of Hato Paora as a co-educational college. Single sex colleges were financially struggling throughout the country, and a number of them, Wanganui Collegiate and Te Aute College, for example, opened their gates to female students in 1988 and 1991 respectively. However, it was decided by the two Boards that Hato Paora would remain a Māori boys college, although Lana Ngaia (whose father taught at Hato Paora) completed her seventh form studies at the College in 1985 and has the distinction of being the only female pupil in the College's history.

Maintaining discipline was always a problem at Hato Paora and a conservative and conventional approach was followed. In 1988, corporal punishment was banned nationally causing considerable debate throughout the country. How was discipline to be administered in schools, particularly boarding schools where corporal

punishment was thought to be the most effective deterrent? To some extent the debate continues, but for many schools it meant re-training staff members as Counsellors and developing a discipline strategy that required consistent application from all teachers and administrators. One strategy used in defining Hato Paora's needs was the Ten Step Discipline Programme outlined by Robert Wilkins<sup>116</sup>: Self Examination, Evaluation, Develop Relationships, Interrogative Challenge, Refer To Rules, Working It Out, To The Castle (Primary schools only), Remove From The Class, School Suspension and Refer To Professional Service. By 1990 the Master of Discipline's position was replaced by a Counsellor, indicative of a new trend. Ken Mihaere an old boy (1963-1968), became the first person to hold this position.

### *Whanau Whanui (PTFA)*

Initially organised under the name Parents, Teachers and Friends Association, the term Whānau Whānui was adopted because it best described the essence of the organisation. Unlike the other organisations, this group was not instigated by staff or Board members, but rather by a group of dynamic people whose sole aim was to contribute to Hato Paora.

**Figure 74: First Whanau Whanui hui, 1984.**



Whānau Whānui worked voluntarily with the Trust Board, the Board of Trustees and the staff, the only reward being the knowledge that their children, mokopuna,

<sup>116</sup> Robert Wilkins, "A school Discipline Strategy", *SET: Research Information for Teachers*, Number One, 1987.

nephews or simply the College would be better off. The group organised the annual gala, promoted the College within their regions and did a tremendous amount of fundraising, both within their regions and as a whole. Funding for two Māori musicals, Paora in 1985 and Te Tiriti Tapu in 1990, largely came from Whānau Whānui as did costs for the new buses (in the vicinity of thirty thousand dollars) and eight thousand dollars worth of video equipment.

### *The Society of Mary*

During the late 1970s the Society of Mary realised they would not have enough priests to meet their commitments to catholic education as well as parish work. In 1987 a survey was undertaken among priests, brothers and lay people connected with the organisation. It was decided the Society could not fully commit the current level of staffing at all their colleges. For those associated with Hato Paora, the final decision by the Society came as a shock. The decision to formalise the extent of a commitment to catholic education was the selection of only three colleges: St. Bede's College, Christchurch, St. Augustine's College, Wanganui and Pompallier College, Whangarei. For many Māori missionaries within the Society there was a feeling of betrayal and there was dismay that Hato Paora College has been excluded. The Society's reply was to say that religious staff would be available for Hato Paora as long as they were available. Nevertheless, what happened could only be described as a capitulation by the Society of Mary in regards to their commitments to catholic Māori contrary to their forebears who came to this country to work and serve with the Māori people.

There is no doubt that the Society's decision was influenced by a group of catholic Māori who were demanding self determination and a more bi-cultural catholic church. This was highlighted when a Māori Bishop was appointed and also led to the appointment of Jack Smith as Rector in 1991, rejecting the candidate offered by the Society and the establishment of Waka Aroha by Catholic Māori and some of the Māori priests, including the new Bishop. The issues were ongoing, and by the end of Gresham's era the Society was no closer to an answer, in fact, for Hato Paora the Society virtually pulled out and returned to the parishes.

### *Staff*

At the beginning of Gresham's era in 1981 there were 19 teaching staff and 12 domestic staff. Due to the increase in the school roll to 255 and the capitulation by the Society of Mary, staffing numbers had to reflect the lack of priests available to assist in the hostel and in the latter part of the 1980s in the teaching ranks also. In the ten years Gresham was Rector the number of religious staff appointed to Hato Paora was the same as during the Curtain era, whereas the increase in lay staff was unprecedented.

### *CURRICULUM*

New core subjects were introduced from 1981 in response to concerns raised by parents who felt subjects offered at the College did not offer enough variety, particularly for economic and science based careers. Calculus, Statistics, Physics, Economic Studies and Geography were some of the subjects introduced. The numbers taking public exams had risen dramatically since Fr. Curtains era with 55 students sitting School Certificate, 25 taking University Entrance and 4 University Bursary examinations in 1981. By 1990 the figures stood at 71 taking School Certificate, 32 gaining Sixth Form Certificate and 12 University Bursary, a considerable increase over Gresham's ten years as Rector.

In 1983 Hato Paora were able to credit University Entrance for the first time. This afforded the College more of an opportunity to credit diligent students who had not passed the University Entrance exam therefore allowing the College to compete with state schools for the return of senior students. This was crucial in a small college like Hato Paora because it was these senior students who would become the leaders of the school and in time hopefully, leaders of Māoridom.

### *Public Speaking*

Public Speaking reached an all time high during Gresham's era under the encouragement of Fathers Paul Bergin, Earl Crotty, Peter Gordon and Peter McDermott. The Bishop O'Shea Memorial Shield, the Manawatu Regional Secondary Schools Debating Championships, the Central District Inter-School Junior Speech Contest and a smaller version of the O'Shea Shield between St. Peter's

College, Palmerston North, Sacred Heart College, Wanganui and St. Augustine's College, Wanganui were all participated in by the College during this era. With a variety of results, the College proved to be as much a competitor in this field as they were on the sports field also demonstrating the inherent Māori ability for oratory, similar to *whaikōrero*<sup>117</sup>.

### *Technology*

A computer suite was donated to the College by the Wellington branch of the Whānau Whānui. It comprised of ten Commodore 64 computers with printing facilities and was a major step for the College in providing technology that would enhance the prospects of students in either tertiary education or employment.

Figure 75: Computer Suite 1984.



Although the equipment dated within two years, computing technology was taught in a basic format throughout this era to fourth and fifth form students.

### *Music*

In 1985 music was introduced as part of the curriculum under the direction of Roslyn Williamson and despite the lack of proper music facilities there were more students wanting to learn the piano and guitar than could be catered for. With the

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<sup>117</sup> Māori oratory, usually performed on a marae.

development of Riatana Hostel in 1990, the Music Department was able to operate from two rooms in that facility. Practical and Theory examinations were held during the school year with two boys passing the Preliminary Level of the Australasian Cultural Arts Exams with honours in 1989 as well as a number of others in 1990.

Figure 76: Choir, 1987.



Back: K. Willcocks, K. Ransfield, P. Te Tana, P. Ranginui, S. Lewer, D. Ngatao.  
Front: J. Ruhi, M. Paurini, B. Gotty, T. Ponga, G. Mato, P. Te Nahu, S. Blake, S. Whenuaroa.

In the five years since the introduction of this course the results have been astounding with a 90% examination pass rate that has not only given the students an outlet for their musical creativity but has given them a qualification.

### *Transition Education*

A new development in 1990 saw the introduction of Transition Education where students were introduced to new life skills. Practical aspects of shearing, including maintaining and repairing handpieces as well as participating in the Young Enterprise<sup>118</sup> programme typified the activities introduced. The latter involved market research and then the manufacture of product which happened to be jigsaw puzzles by D. Grace, A. Pehi and J. Wallace.

<sup>118</sup> Introduced as a programme designed for senior school students throughout New Zealand experience at designing, manufacturing and marketing a product they had invented.

## *RELIGION*

Students still gathered for morning prayers before class but the hours of religious instruction diminished considerably from the eight hours a week in 1981 to barely two in 1990. Although catholic principles were still a priority within the College, the dwindling numbers of religious staff created a new need to ensure that good catholic people be employed in an effort to preserve the religious content. Instruction for the Holy Sacraments such as Baptism, Holy Communion and Confirmation were given initially by Fr. K. Mears but were eventually taken over by Marcia Morrison who was the Christian Education teacher. These sacraments were ceremonially anointed at a College ceremony that had become an annual fixture in the College's calendar, Bishop Peter Cullinane and Bishop Max Mariu usually officiating.

### *Retreats*

Annual retreats were continued, the College combining the senior retreat with a leadership course. Ngā Paerangi marae at Kaiwhaiki, Kauwhata and Aorangi marae in Feilding, Tikanga marae at Tokorangi and Te Hiiri marae at Kakariki hosted the College at some stage during the Gresham era. Priests were used to facilitate these gatherings, all contributing in their own way to the development of the students both physically and spiritually.

Although the Māori Women's retreats were not held annually, the College still hosted retreats during the College holidays. The College did not commit to host one special group. It was open to people, including priests, who needed to withdraw from everyday hassles for a time of privacy and contemplation.

### *Marist 3<sup>rd</sup> Order*

Under the direction of Fr. Crotty a new spiritual group was organised in place of the Legion of Mary. The Marist Group was a new direction by the Society of Mary and dealt more with understanding the Marist organisation, culminating in the admission of the group into the Marist family by the Provincial Fr. Bliss. The

National Director of Marist Groups, Fr. Allderdyce and Brother Robert visited the College and were impressed with the spiritual attitude among the members of this group.

**Figure 77: Marist Group 1981.**



Back: M. Graham, P. Tautuhi, S Waitere, D. Potangaroa, T. King.  
Front: Fr. E. Crotty sm, R. Nikora, G. Kuru, S. Ogden, H. Ngaia, M. Manihera.

There was a name change in 1986 to the Marist 3<sup>rd</sup> Order that continued to focus on the Marist family but dealt more with the spiritual environment that members lived in. The Marist 3<sup>rd</sup> Order eventually gave way to Waka Aroha (Māori Lay Ministry).

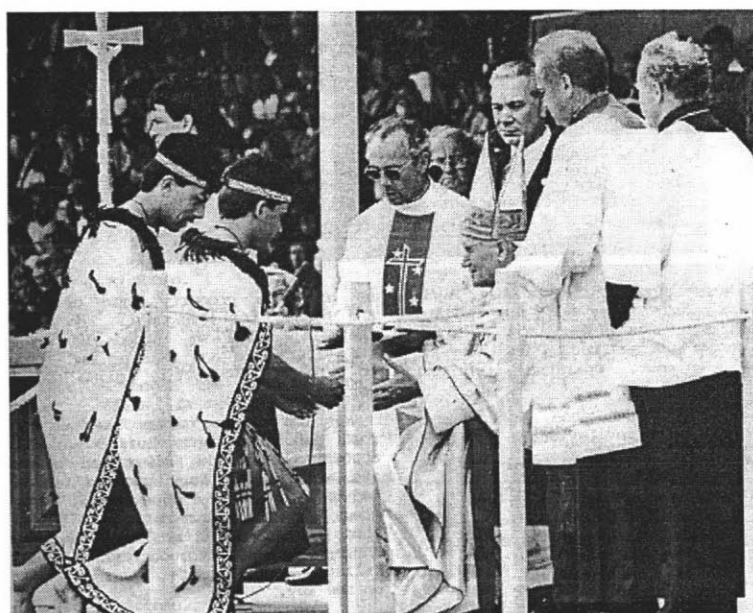
### *Televised Mass*

Television New Zealand approached Hato Paora to televise mass on the 25<sup>th</sup> March 1984 from the College's chapel. The mass in Māori gave an opportunity for the whole College to broadcast nationally. Old boy John Tahuparae was commentator. It also provided an occasion for the students to see first hand the way television programmes were made and the amount of equipment used in the broadcast. A number of Māori television workers participated on this project and Te Hira Henderson made a particular impression on the students due to his friendly nature and because he invited students to use some of the expensive equipment.

### *Pope John Paul II New Zealand Visit*

Hato Paora College travelled to Wellington to take part in mass officiated by his holiness, Pope John Paul II on his first visit to New Zealand. The significance of Pope John Paul II's visit was to highlight for New Zealand Catholics, the importance in which the Pope and the Roman Catholic Church hold them as well as celebrating the 150<sup>th</sup> anniversary of the arrival of the Roman Catholic faith to New Zealand. The fact that the Pope is the first Bishop of Rome to visit New Zealand is significant in itself for all New Zealanders who regardless of their religious affiliations went to see the Pope during his 48 hour visit.

**Figure 78: Manaaki Tibble and Shaun Whenuaroa presented to Pope John Paul II, 1987.**



The College participated in the mass as part of a nationally organised mass choir, having been coached by Fr. E. Crotty especially for the occasion. Two students were presented to the Pope, Shaun Whenuaroa and Manaaki Tibble, both of whom wore traditional Māori costume and looked distinctive in a sea of people representing the multi-cultural society which New Zealand had become. This once in a lifetime event could not have been overlooked by the College's administration.

### *Maori Catholicism and a Maori Bishop*

This was the era where Māori catholicism came to the fore in catholic matters. A delegation of catholic Māori, headed by Mr. Mark Gray and Mr. Tamehana Tukapua,

travelled to Rome in an effort to get an audience with his holiness, the Pope John Paul II. They were successful and pleaded with the Pope for the appointment of a Māori bishop. Although the Pope was cordial and interested in their reasoning, he was not able to confirm that a Māori bishop was possible. However, the delegation returned to New Zealand positive that Māoridom would not have to wait too long before they would have their first bishop. There is no record available that illustrates what finally brought a positive decision to appoint a Māori Bishop however after discussing the matter with Bishop Takuira, it would seem that the Pontiff discussed the matter with his Bishops in New Zealand and they conceded that the time was opportune to appoint a Māori Bishop.

Figure 79: Bishop Takuira Max Mariu sm, 1988.



In 1988 Takuira Max Mariu, an old boy of Hato Paora (1966-1970) was ordained the first Māori Bishop at Papa-o-te-Aroha marae, Tokoroa. Although it was a logistical challenge, the College transported 110 students and a number of staff to Tokoroa

enabling them to participate in the ordination. Dignitaries on the day included Cardinal Williams, Cardinal Pio of Samoa, the Pope's representative in New Zealand Archbishop Magnoni, all New Zealand Bishops with others from Australia and the Pacific region, all Māori priests (with the exception of Fr. Jack Smith who was in Boston) along with numerous religious from throughout the country and representation from the three Māori secondary schools, Hato Petera, Northcote and St. Joseph's Māori Girl's College. Other important visitors were Bishop Whakahuihui Vercoe representing the Anglican church, Mr. Koro Wetere, MP, Mr. Jim Bolger, MP, along with Ringatu and Ratana dignitaries.

### *Waka Aroha*

The Māori Lay Ministry organisation gathered momentum after the appointment of the Māori Bishop. Under the banner of Waka Aroha and with the encouragement of the Māori priests the movement held national gatherings throughout the country with strong support during 1989. A number of staff at Hato Paora, particularly hostel staff were involved in the movement and were able to influence a number of students to become similarly involved. It's appeal to Catholic Māori was two fold: first, it gave Māori the opportunity to lead rather than follow. Māori participated in orchestrating the content and delivery of the sacraments within a Māori context. Secondly, the environment was Māori, from creation and including Tane, Tawhirimātea, Tangaroa, Tumatauenga and other deities associated with Māori spiritual beliefs was finally being accepted by the churches hierarchy.

Whether or not the organisation was of benefit to the students at the College is questionable as the very essence of the Lay Ministry is to assist the dwindling number of priests by giving Holy Communion, saying parts of the mass and officiating unveilings and in some cases, weddings. Not the sort of tasks one would expect school students to officiate. However, by the end of the Gresham era, Waka Aroha had become part and parcel of Hato Paora College with no recognisable outcomes to date.

## *TAHA MAORI*

When the annual House competitions were held, Tangaroa and Rongo were consistent winners. House competitions still had an important role to play at Hato Paora; they gave the students an artistic outlet for musical compositions and choreography and were also important training grounds in leadership for seniors.

Whaikōrero competitions, both House and inter-collegiate, became traditional. The College had progressively built up a reputation for producing competent public speakers and contributing to the skills of those students who anticipated involvement in whaikōrero. Occasionally speakers of high quality emerged and they would represent the College at the annual Korimako Speech Competitions. In 1981 the College possessed three winning speakers in Ricky Whiu (Ikaroa Regional District Whaikōrero), Ara Taumata (Tai Hauauru Pei Te Hurunui Jones Competition) and Sean Bristow (Hui Aranga Junior Whaikōrero) all of whom were tutored by Morvin Simon. In 1988 Kieran Simon won the Taranaki Nui Tonu Taonga in the Pei Te Hurunui section against some strong competition, particularly the Wanganui and Taranaki schools representatives. This taonga was won again by a Hato Paora representative, Rangi Mataamua who won the Pei Te Hurunui section in 1990.

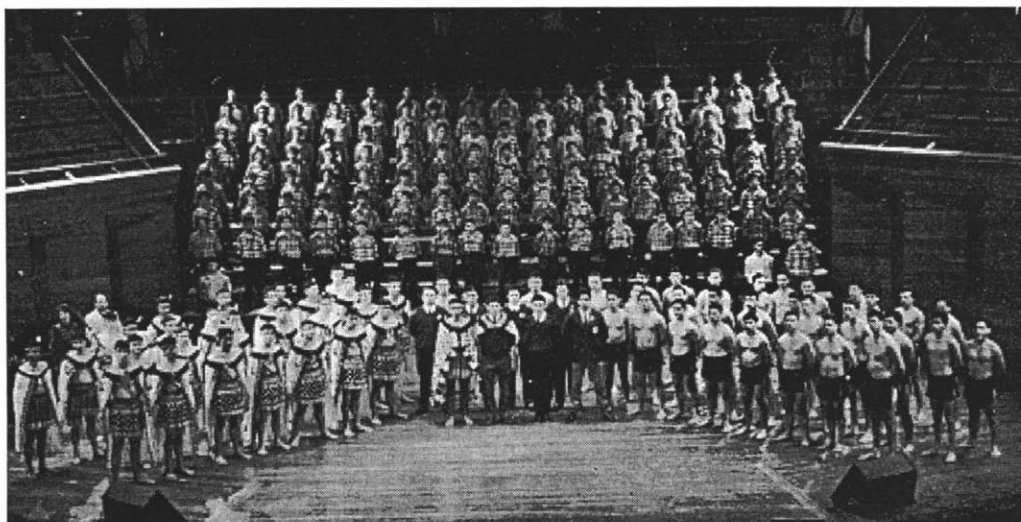
During the Gresham era the College was represented by the senior A action song party at a number of Whānau Whānui promotional concerts in Taranaki, Wellington, Hawkes Bay and Horowhenua. Coached by Morvin Simon, the group built on previous reputations and gained recognition for their innovative material. In 1981 the senior A concert party won the Ikaroa District Polynesian Festival winning all categories with the exception of the poi where they were beaten by St. Joseph's Māori Girl's College by one point. Morvin Simon's innovative choreography complemented his compositions performed by the students. For many audiences poi performance by boys was a new - and somewhat disconcerting experience - but their skill eventually outweighed reservations. Hato Paora also assisted the Parewahawaha people in welcoming ex-President Jimmy Carter and his entourage to New Zealand in 1984, and performed for the Palmerston North audience at Telethon 1988, 2ZA's Classical Crackers concert marking the 50<sup>th</sup> Anniversary of

Radio in the Manawatu, and the Regional Civil Defence Tattoo held at Cook's Garden in Wanganui during 1989.

### *Paora*

A number of staff decided 1985 would be a great opportunity to revive the musical Paora with the purpose of reviving one of the highlights of Hato Paora's past. Driven by a fear that the musical could be lost forever, contact was made with the original organisers and composers to see how realistic this venture would be. With their support, and assisted by the Whānau Whānui, the College began rehearsals during the first term. While the main characters along with the Jews and Christians selected, the rest of the College became a living backdrop choir. Alterations were made to the script with a new scene added to bridge Saul's journey to Rome but apart from that it was very much like the original.

Figure 80: Paora, Michael Fowler Centre, Wellington, 1985.



The producer for Paora was Fr. J. Smith, Musical Director was Fr. E. Crotty and the musical accompaniment was supplied by E. Lawton (original guitarist) along with P. Taituha, E. Ratahi (seventh form student) and Mrs. R. Williamson. M. Tukapua, K. Lawton, S. Ngaia and T. Lawton taught the waiata, action songs, haka. There was a diverse group of people in the background who organised costumes, lighting and travel. Concerts were held in the Opera House, Palmerston North and the Michael Fowler Centre, Wellington.

The main actors were Atawhai Tibble - Paora, Declan Millin - narrator, Michael Hapi - Anania, Joseph Campbell - High Priest, Michael Te Tana - Tiwano, Allan Bates -

Petuha, with Willie Matthews, Chris Te Huki and Johnathan Ruhi doing solo pieces. The Palmerston North performance began with the Hato Petera concert party along with Freyberg High School culture group. Brandon Intermediate from Porirua, Miss April Maxwell and Mr. Charles Mareikura's polynesian group entertained the audience in the first part of the show.

### *Te Tiriti Tapu*

Figure 81: Te Tiriti Tapu 1990.



Left to right: S. Foster, J. Gerbes, B. Howell, D. Hepi-Te Huia.

As a gesture to the 150<sup>th</sup> Anniversary of the signing of the Treaty of Waitangi, Fr. Crotty wrote a musical drama "Te Tiriti Tapu". After months of preparation the drama was performed at the Regent Theatre in Palmerston North on October 7<sup>th</sup> 1990 and the State Opera House, Wellington on October 29<sup>th</sup>, 1990. Contributions came from a myriad of sources; Fr. Henare Tate sent a tape recording outlining the spiritual side of the Treaty from the Ngā Puhī point of view, M. Simon assisted with the composition of suitable lyrics and melodies while Mike & Dawn Pehi, Bill Hohepa, Henry George contributed to the script and gave the drama a decidedly Ngā Puhī context. Again there was an enormous amount of assistance given the organisers, from the moko and makeup to the many costumes required to cover the historical period the drama is set in. The drama had three sections: First, the events leading up to and the signing of the Treaty of Waitangi. Second, the Waitara Land Purchase while the third was the Māori contribution to New Zealand.

The performance's opening items in Wellington came from Sacred Heart College, Lower Hutt and Te Kahui Kohanga Reo while Queen Elizabeth College Māori

Culture Club and Tautokotia Kohanga Reo, Feilding opened the Palmerston North performance.

### *1990 St. Bede's Concert*

One concert held at St. Bede's College, Christchurch in 1990 held significance for the College. Hato Paora had been invited to perform as part of a bi-cultural awareness project signifying one hundred and fifty years since the signing of the Treaty of Waitangi. The decision to accept this invitation was two fold. First, it presented an opportunity for the students to experience another cultural environment for two nights and secondly, the Hato Paora students could illustrate to the southerners that Māori people had a distinctive culture.

An all day trip by bus, with the exception of the Cook Strait crossing, the group led by Gresham and assisted by T. and H. Lawton, arrived at St. Bede's College at 8.00 pm. A pōwhiri was held in the gymnasium by members of local Māori tribe, Kai Tahu, and the six Māori students that attended St. Bede's College along with their families. A general assembly was held the following day to welcome Hato Paora and Fr. G. Mills, the Rector of that college asked if the concert party would do an item to show the St. Bede's students what they could expect in the evening's concert. An action song and haka were performed and there was an enthusiastic response from the audience. Immediately following assembly, there was a flurry of activity between the two colleges and a general comment was "*The only Māoris we see in Christchurch are tattooed or wear leather jackets with patches on them. They are not at all like you guys!*"<sup>119</sup> Although the students from Hato Paora were not atypical of Māori youth, their presence brought an awareness to the St. Bede's students that they needed to be more open minded about Māori in general. Sight seeing in the afternoon along with the St. Bede's Māori students who relished the opportunity to be associated with something Māori and positive.

The concert was successful for a variety of reasons. First, the majority of people who attended witnessed, first hand, positive aspects Māori culture has to offer. Second, the recognition by the staff of St. Bede's of the work being done by their counterparts at Hato Paora and indirectly the Māori missions. Finally, the Hato Paora students

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<sup>119</sup> Interview with Fr. James Gresham, Pastoral Centre, Palmerston North, 26 September 1995, Tape HPC 005.

were left with no illusion that there is a huge world outside the College gates and they need to be as qualified if they were to cope with diverse demands.

Taiaha was taught at the College by various people during Gresham's era. Matiu Mareikura held wānanga for students of Whanganui descent and a group of Te Arawa students who had trained on Mokoia Island passed their skills on to their mates at College. 1983 saw a group of old boys, Kelly Lawton (1975-1979), Alex Hakaraia (1976-1979) and Tata Lawton (1971-1975) training at the Wānanga Tu Taua in Takapau return to College in an effort to prepare a group of students to take part in the opening powhiri at the Polynesian Festival in Hastings. Dr. Pita Sharples orchestrated a welcoming party of over five hundred people performing a haka pōwhiri with spectacular results. The College was again involved in a haka pōwhiri in Hastings under Dr. Sharples but this time for Queen Elizabeth II on a Royal visit to New Zealand.

## *EXTRA CURRICULAR ACTIVITIES*

### *Athletics*

It had become obvious to the staff at Hato Paora that the secret to having good athletes is having good coaches. The Gresham era certainly had their fair share of good coaches and the results illustrate this point. Fr. Paul Bergin coached the athletic team in the early 1980s producing a number of athletes who set some outstanding records.

So too did Fr. Kevin Mears, who was able to carry on the high standard set by his predecessors with equally spectacular results. Both planned their season very carefully and were very enthusiastic which seemed to generate similar enthusiasm among the students. Training began immediately the students returned to College for the new year but a tight reign was needed to ensure that the athletes condition peaked in time for the annual competitions that Hato Paora has historically contested. Traditionally, House athletic competitions marked the commencement of the College year and although the students were seldom fully fit it afforded the coaches an opportunity to select their team to contest the Manawatu inter-collegiate meet and the Viard Shield competition. The record for the Viard Shield during this era is quite amazing with the College losing the Shield once in 1988 to St. Augustine's.

Table 26: Viard Shield Results 1981-1990

Year	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990
Winner	HPC	HPC	HPC	HPC	HPC	HPC	HPC	St.Aug	HPC	HPC

Numerous College athletic records were set during this era with a number of students performing some outstanding deeds. A more detailed account of athletic records set during this period can be found in Appendix Six.

### *Swimming*

There was a high standard of swimming between 1981-1990 with a number of dominant swimmers setting numerous records such as Paul Kipa's 18.0 seconds for one length freestyle in 1981 which was broken when Haami Te Nahu clocked 17.8 seconds in 1985. Dallas Paul breaking Paul Kipa's under 15 years two lengths freestyle in 1985 with 39.4 seconds compared with 39.7 seconds in 1982. The swimming records set during the Gresham era can be found in more detail in Appendix Six.

Swimming team numbers and the calibre of swimmers also increased resulting in the best ever placing's at the inter-collegiate swimming sports held in Palmerston North. Unfortunately, due to the poor condition of the College swimming pool, the team's national competition was compromised and Hato Paora was more social than competitive in their approach to swimming.

### *Tennis*

The Hato Paora tennis season consisted of a knock out competition for 3<sup>rd</sup> and 4<sup>th</sup> form students to see who would represent the College at the annual Te Aute sports exchange. There were a number of good tennis players attending the College and they defeated Te Aute every year during Gresham's tenure.

### *Cricket*

When Fr. Pat Dooley took over as co-ordinator for cricket, Hato Paora had three teams, the lowest number in the College's history. This was due to the popularity of

Softball with which cricket competed for players and the added burden of working with financial constraints. There had been no new cricket equipment since the late 1970s and Dooley worked over a period of four years to rebuild the skill level and equipment to a more competitive standard. On average, the College was able to field seven teams with two annual College 1<sup>st</sup> XI matches played against Wanganui Collegiate 2<sup>nd</sup> XI and St. Patrick's College, Silverstream 2<sup>nd</sup> XI with some success. The 3<sup>rd</sup> and 4<sup>th</sup> Form playing XI also competed annually against Te Aute College winning every encounter since 1986.

House cricket remained popular but by the end of 1988 a number of House sporting competitions were dropped due to the increasing pressure staff, particularly religious staff, were having to burden.

### *Softball*

Softball would have be rated as the impact sport of the 1980s at Hato Paora. Although the college rarely fielded no more than four teams a season, this sport had a large Māori following which was illustrated by the enthusiasm of both students and staff in establishing the sport.

Initially under the coaching of an old boy, Peter Emery (1960-1962), the College competed in a school competition run by Feilding Agricultural High School. However, the competition format changed a number of times over this period until 1987 when Hato Paora entered two senior teams in the Men's B Grade which was won by the A team in 1989 with Peter Rona and Brian Kora coaching. Two junior teams entered the Men's C Grade posting some very good results in the process. They were coached by Fr. Peter McDermott.

The 3<sup>rd</sup> and 4<sup>th</sup> formers when they competed against Te Aute College in their annual encounters with Te Aute winning the matches in the early 1980s. By 1986 Hato Paora had reversed this trend to dominate the softball through to 1990.

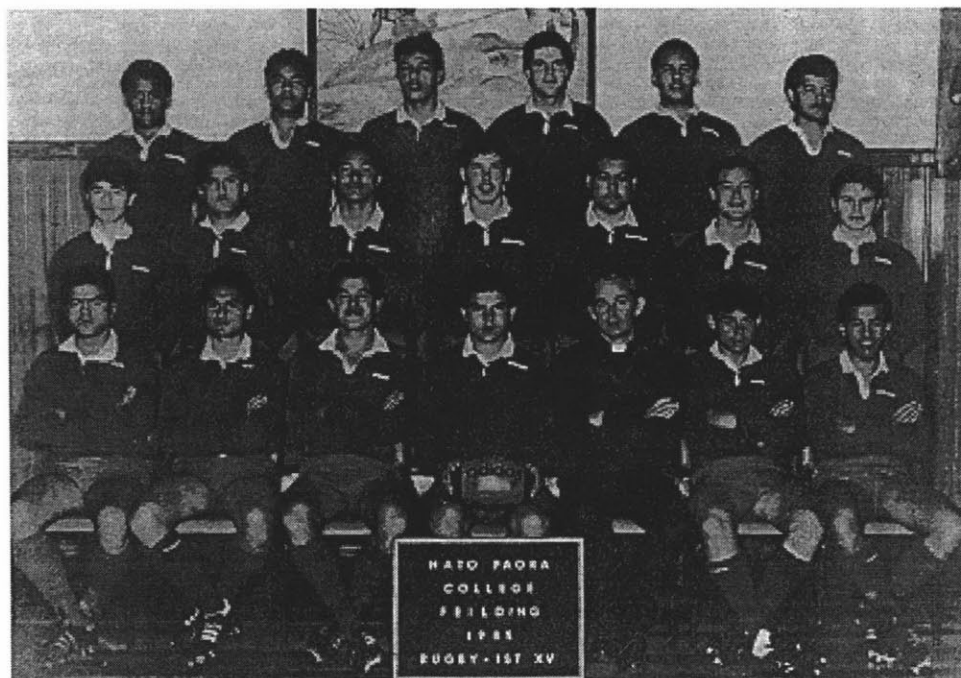
Since 1982, Hato Paora has competed in the Manawatu-Hawkes Bay Quadrangular competition and was overall winner in 1982, 1983, 1986 and 1990. Then the Manawatu Regional competitions were won and Hato Paora moved into the Central

North Island Zone finals where the winner moved on to compete in the National Softball Finals. Hato Paora were not successful in Central North Island competition where they came runner up in 1987 to the 1986 national champions, Te Aute losing 10-0. The following year saw the same result, Te Aute winning 18-2 but under the guidance of Peter Rona in 1990 Hato Paora beat Te Aute College 14-10. As well they won the right to play in the National Finals, both for the first time in the College's history. There they lost two games from five to miss out on the finals. However, their last game at the National's was against another Māori church boarding school, St. Stephen's College which Hato Paora won 5-4 in an exciting match.

Softball is no longer the fledgling sport at Hato Paora. It has matured since its introduction in the late 1970s culminating with a third placing at the National Softball Finals and an impressive competitive record in the Manawatu men's competition as well as Central North Island. Success can be attributed to students and the many coaches who have participated in the softball programme.

### *Rugby*

Figure 82: First Fifteen 1985.



Back: K. Wirihana, W. Gotty, C. Tutaki, A. Bates, M. Te Tana, J. Metcalfe.  
 Middle: M. Davis, E. Ratahi, P. Hurunui, C. Warren, R. Thompson, D. Munro, D. Millin.  
 Front: H. Raureti, M. Rowe, J. Tane, R. Edwards (Capt), Fr. J. Gresham (Coach), S. Bell, H. Mareikura.

Rugby has always been a focal point at Hato Paora. From its inception, the sport captured the imagination of students and coaches, and, without competition from any other winter sport, there was an expectation that most students would participate. The rugby played during Gresham's era differed according to each coach, but there was an almost instinctive desire to run possession rather than kick it away. Although it proved costly in terms of games won and lost, there was a sense of satisfaction when a try was scored after a move was started in the Hato Paora goal line. House rugby was discontinued from 1987 due to the lack of staff interest.

However, two matches played during this era created College history. During their annual North Island rugby tour, St. Stephen's College, Bombay added Hato Paora to their itinerary. St. Stephen's College were one of the most formidable rugby schools in New Zealand and among their ranks were William Maunsell (New Zealand Māori XV) and Dallas Seymour (All Black & New Zealand Māori XV), both of whom represented New Zealand Schools that year. In a match that was very physical, Hato Paora eventually won 15-14 upsetting the more fancied St. Stephen's. Four years later the first encounter between Hato Petera College, Northcote and Hato Paora took place in Auckland. An exciting match played before a large local crowd, Hato Petera snatched victory from Hato Paora winning 15-13. These games led to an attempt by Auckland rugby enthusiast's to organise a Māori college rugby quadrangular tournament. To date nothing has eventuated but the importance of links between the schools is widely acknowledged.

On the local scene, Hato Paora rarely finished outside the final four top schools. Manawatu secondary school rugby combined at 1<sup>st</sup> XV level rugby with Horowhenua in 1982 with Hato Paora winning the combined competition on four occasions. In 1988, the Manawatu-Horowhenua competition decided that after two rounds, they would combine with Wanganui for a final round. Hato Paora did well in the first season two seasons coming runner up to St. Augustine's College, Wanganui before finally winning the title for the first time in 1990 by beating St. Augustine's.

The College continued with their traditional college matches throughout the lower North Island. The results during Gresham's era can be found in Appendix Six along with national and provincial rugby representatives.

The annual 3<sup>rd</sup> and 4<sup>th</sup> form matches with Te Aute College were hard fought encounters that complemented the character of both college's. An awesome explosion of sight and sound as each of the college's supporters performed haka after haka on the sideline to urge their team to victory. Te Aute won both matches in 1982, 1984 and 1985, while Hato Paora won both in 1988 and 1989 with one game apiece every other year.

### *Other Sports*

Polo Crosse was perhaps the most novel sport played at Hato Paora during the Gresham era. Fr. Jack Smith and the farm manager, Mike Sherman were both avid polo crosse players and there were a number of students at Hato Paora who had been taught the sport. In 1984 the College team consisted of Smith, Sherman and students who thoroughly enjoyed their contests. However, due to the enormous expense of travelling throughout the region, with the horses, Polo Crosse gave way to more economical activities such as badminton and touch rugby.

Another activity was chess, and Hato Paora were quick to form a competitive club that in 1988 slowly grew in numbers. By 1990, the club actually competed for House points and also participated in two competitions organised by Palmerston North enthusiasts.

Badminton was introduced in 1984 in an effort to offer a multitude of entertainment for the students during the winter months. While the students participated and played a competition against the staff, it never became a core sport and eventually disappeared through lack of support.

The Martial Arts became a focus for a number of students in 1985 when Ken Mihaere introduced Zen-do-kai. This had a large following initially but by the end of winter, went into recess and did not start again.

Tramping was introduced in the early 1980s as an alternative to the usual College activities. The programme was designed to teach lifesaving skills as well as fitness and endurance. Fr. Greg Sweet and Ron Thacker took the group into the Tararua and Ruahine ranges where they were exposed to the rugged terrain and wilderness.

These tramping trips were keenly supported by students but unfortunately, due to the departure of both men, the programme was discontinued.

Figure 83: Tramping Group 1984.



Top Town was an event to test physical adeptness and endurance in which a series of obstacles confronted the teams. It first appeared on Television in the late 1970s, early 1980s and proved to be so popular that it was introduced into the College as a fun day. Organised in the way House athletic was run, teams were organised and competition was fierce. This was a time families came to Hato Paora for an enjoyable day and many adults competed against their sons in some of the events.

## *COMMUNITY*

Hato Paora could not operate without the goodwill and support of the community. During the weekends, and for economic reasons as much as anything else, parents provided some key services. They staffed the kitchen, relieving kitchen staff from weekend work, and keeping expenses in the kitchen manageable. During the Gresham era there were a number of hui held at the College and catered by parents.

A number of visitors came to Hato Paora during the Gresham era. On 6<sup>th</sup> April, 1981 the then Governor General, Sir David, and Lady Beattie became the first Governor-General to visit Hato Paora. The College did not have to wait too long before another Governor-General visited. On the 3<sup>rd</sup> June, 1988, Sir Paul and Lady Reeves visited the College. Hato Paora hosted representatives of the 16 schools in the Feilding district and the Feilding Mayor, Mrs. Caryll Clausen. The formalities concluded with the planting of kowhai tree to mark their visit. Sir Paul's visit was a

timely reminder to the students of Hato Paora that there are positive Māori role models for them to admire. As New Zealand's first Māori Governor-General, Sir Paul was leading Māori into new levels of representation.

The College was visited by the Archbishop of New Caledonia, Michael Calvet in 1981, and also hosted the Catholic Rectors Conference along with the Bishops, priests and other religious from the Church Law Conference held at Massey University 28<sup>th</sup> November 1982. Another visitor to the College in 1982 was South African student leader Andrew Malotsone, who spoke to students about the plight of black students in South Africa. It was a moving occasion and students felt a bond between themselves as Māori with the black students of South Africa.

**Figure 84: Fr. I. Gupwell's 50th Jubilee, 1986.**



Two anniversaries were celebrated on the 18<sup>th</sup> October 1987, the 40<sup>th</sup> Jubilee of the College and Fr. I. Gupwell's 50<sup>th</sup> Jubilee as a priest. Bishop Peter Cullinane, Marist priests, other religious, old boys family and friends of the College converged on Hato Paora for the formal celebration. A number of speeches by old boys; Pat Haami (1948-52), Archie Taiaroa (1951-54), Walter Wilson (1954-57), John Haami (1950-54) Rocky Moutere (1954) spoke about their experiences at the College under the leadership of Gupwell. The day belonged to the many and varied story tellers who told tales of Fr. Gupwell's exploits during the early years of Hato Paora.

Every year the College held a Gala day, initiated by supporters of the College to raise money for activities and material that would not normally be funded by the annual budget. Several projects were funded this way, including the purchases of two buses, the building of an assault course by Ron Thacker in 1984, and 20 single and 20 double frames for use as Gala stalls. On average, the College was able to count on

\$16,000 net profit from each Gala day. The profit margin dropped by three or four thousand dollars when the Gala was moved from November to March (though it returned to November in 1996).

**Figure 85: Gala Day 1984.**



Music, so important to the ethos of Hato Paora, was performed and recorded during the Gresham era. In 1981, Morvin Simon negotiated with EMI before the Senior A Action Song group travelled to Wellington to record "Hato Paora Sings". The all day session was recorded on 31<sup>st</sup> July 1981. Unfortunately, there are no records that show how many tapes have been sold to date. Then in 1986 the College Choir under the direction of Fr. Jack Smith entered the Wespac Secondary Schools Music Competition where they came a creditable second.

Dances were again popular for each form during the College year. Annual dances were held at Hato Paora with young ladies invited from a number of schools that included St. Joseph's Māori Girl's College, Sacred Heart College, Wanganui, St. Peter's College, Palmerston North, Palmerston North Girl's High School, Turakina Māori Girl's College and girls from Palmerston North and Feilding. Dances were important for the development of Hato Paora students basically because it was one of the few times students could spend quality time with the opposite sex. Even then, awkwardness after leaving school was the rule.

### *College Tours 1981-1990*

During Gresham's era the College undertook tours in 1981, 1982, 1985, 1987 and 1989. A northern tour was undertaken in 1981 when forty five students, staff and parents travelled north for twelve days visiting a number of locations: Taihape, Taupo, Tokoroa, Hamilton, Otara, Whangarei, Waitangi, Northcote, Rotorua and finally Murupara. Contact with Hato Petera was renewed while a visit to the

Waitangi National Marae gave many their opportunity to see the site where the Treaty of Waitangi had been signed. The party also visited Turangawaewae marae at Ngaruawahia, home of the King movement.

The South Island was visited for twelve days in 1982 by forty students, staff and parents with the intention of renewing old acquaintances (parents, old boys and their families), visiting St. Bede's College as well as having educational and historical significance (Otago Gold fields, Kaiapoi pa site, Twizel dam). Journeying through some of New Zealand's most scenic country: the MacKenzie country, Aoraki (Mount Cook) and, Arthur's Pass, the tourists stayed at Blenheim, Christchurch, Timaru and Twizel.

A further tour was undertaken in 1985 and was primarily an educational exercise as the tour party visited numerous horticultural (Kiwi fruit plantations) and industrial sites (Timber mills, Huntly Power Station) and first hand observation of the Rangiatea Trade Training programme in Spotswood, Taranaki. Thirty eight students, staff and parents visited the following places: Parihaka, Opunake, New Plymouth, Hamilton, Ngaruawahia, Tauranga and Te Puke.

The College's second official tour overseas saw thirty six students, staff and parents travel to Sydney, Australia in 1987 for cultural, educational and sporting reasons. The touring party's ten day visit saw them located in Sydney and Newcastle for the duration of their stay. Apart from contact with St. Joseph's College, Sydney, the majority of their cultural contact consisted of meeting expatriate New Zealanders, with no Aborigine associations at all. By their return to New Zealand it became apparent that the trip was more of a sporting and social exercise rather than a cultural one.

The final tour during the Gresham era was an educational trip through the East Coast of the North Island in 1989. Thirty two students, staff and parents undertook this trip to see the destruction to that area caused by Cyclone Bola and through concerts, be able to raise money that could be used for each of the communities. Staying at marae the touring party visited: Wairoa, Te Reinga, Ruakituri, Muriwai, Gisborne, Whangara, Ruatoria, Tikitiki, Raukokore, Waihou Bay, Te Kaha and Whakatane over an eight day period. Famous landmarks were visited such as the memorial church, St. Mary's at Tikitiki and War Memorial Hall at Ruatoria. Old

acquaintances were renewed and new ones instigated, such as the students and their teacher of Trident High School, Taneatua.

Although rugby was played by the tourists on tour, the 1<sup>st</sup> XV only toured in 1981, 1982 and 1987. The other two tours were made up entirely from the touring party largely because those tours were more educational than sporting. In all their tours, Hato Paora won 14 games and lost 3.

Each touring party was also a concert group, able to perform items whenever, wherever required. This was a sure way of thanking their hosts for their hospitality and some touring parties concerts raised money for the marae that was hosting them.

As would be expected, there was a charge for participating on the tours. In 1981 the cost was \$35.00, while 1989 saw the students being charged \$70.00. The College was able to keep the costs reasonable due to subsidies by the Whānau Whānui and individual parents who were able to raise money specifically for these tours. The exception to the low costs was the Australian tour which cost each student around \$500.00, still considerably cheaper than if they travelled to Sydney by themselves.

Outcomes are difficult to define in these circumstances, however, due to these tours a number of old boys now have first hand information on the areas that they visited while at College. An opportunity was given for those students to broaden their horizons and learn social skills that would be of definite use upon their completion of secondary school education and although the exact number of students that effectively changed their lifestyle is not known, the tertiary successes continue to rise, in part, due to the College's ability to offer tours that extend parameters within education and life.

## ***AMENITIES***

As with previous Rectors, the College's financial state dictated whether or not sports facilities would be available to the students. Without a gymnasium, the College was unable to introduce a physical education programme nor was it able to provide the equipment required for a number of standard sports played at the College. The condition of the tennis courts were abysmal and remained so during this era because

the Trust Board Works and Services committee refused to spend money on a facility that was due to be replaced. The new tennis courts were finally built in 1991 and the College gymnasium will be completed in 1997.

There were a number of alterations to the amenities during the Gresham era. In 1981 the new Laundry came into service becoming the industrial heart of the college and servicing the needs of all staff and students living on the property. Staffed by Maureen Lawton, Ray Quirke and Joan Simons the facility boasted two industrial washing machines and dryers as well as ironing facilities for clothing and bedding. This building was long overdue and was designed to service the College's needs into the 21<sup>st</sup> century.

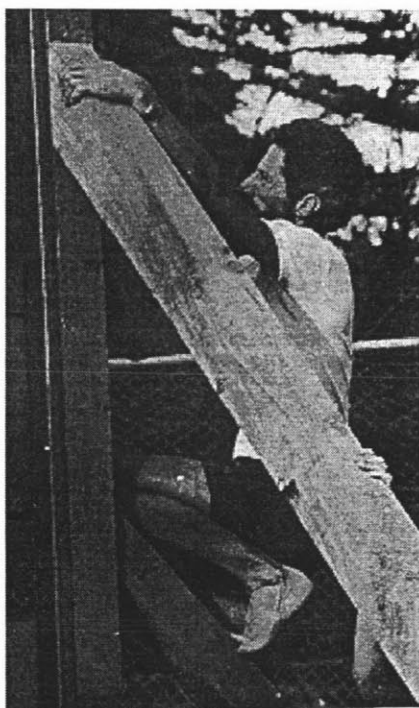
A new Administration block was built in 1987 in line with the College's requirements under the integration arrangement. Also, centrally located, staff, students and visitors were able to locate the office without any problems, which made life generally easier for everyone. The main house had its interior altered in 1987 also. Hours of painstaking work went into relocating the religious' kitchen and dinning room in the front of the building, again in an effort to bring the facilities in line with the requirements of a larger school. The old brothers' cottage that was situated in front of the swimming pool was also relocated near the athletic field. Both these tasks created a lot of interest from pupils, staff and old boys for whom the transformation was a clear sign of a college on the move. The cottage is now used to house the 4th form Hostel parents.

The old stable block was demolished in 1988, a move that was necessitated when the College integrated because it was deemed structurally unsatisfactory and in terms of the assessment was not suitable for integration therefore forcing the College to replace the amenities that were housed by this building such as classrooms, library and shower block.

The increase in students from 210 to 240 in 1989 placed the College under considerable strain. New dormitories were needed or students would have to be turned away. The Trust Board decided to purchase a hostel block from the recently closed Kohitere Detention Centre in Levin. Moved to the College in five parts, this enormous complex was able to house forty students in four bed bays, each with its own shower and toilet facilities as well as a TV room, recreation room, study hall, a

chaplain's flat and a flat for the Hostel parents. This hostel complex was named Riatana after Fr. James Riordan, a key person in the founding of the College. The Trust Board also decided to upgrade the old senior dormitory and the adjacent building which had once been the College dinning room. These refurbishment's along with the new dormitory enabled the hostel to be easier to supervise and service by staff.

**Figure 86: Ron Thacker building the obstacle course, 1984.**



An obstacle/assault course was constructed by Ron Thacker and a group of willing workers in the paddock surrounding the old tennis courts. For the first year or so the course was utilised by teachers and sports coaches alike as an alternative to the usual practices and classes. Unfortunately, by 1988 its use had dwindled and it was finally demolished when the new senior dormitory, Riatana was assembled in 1990.

### ***HATO PAORA COLLEGE OLD BOYS***

The strength of the Hato Paora Old Boys Association fluctuated throughout the Gresham era. Under Dennis Emery, the then President, the old boys took a greater interest in the College but needed to find something that would focus their energies. The catalyst turned out to be the trophy Fr. Dave Gledhill presented in 1980 for old boys rugby. The annual matches attracted a large number of old boys teams, and

there was a certain carnival atmosphere even though the competition for the trophy was a serious matter. This trend continued even after Dennis Emery retired in 1982, to be succeeded by George Jahnke (1983-1988) and then Robin Hapi (1964-1968) as Presidents. In fact it became so popular the format was changed to include the whole weekend and in 1990 a record number of old boys, their wives and families descended on the College. Rugby, golf and tennis were contested with a social function in the evening. Mass the next morning was followed by the Hato Paora Old Boys Association's AGM.

Other old boys activities included an attempt to raise funds to develop the marae-a-tea at the College. The initial budget forecast required the old boys to raise \$12,000 for the construction of a sheltered walk way around the marae. Wanganui and Wellington raised \$3,000 each but other areas struggled in their fund raising efforts. Unfortunately, there was a shortfall of cash and labour but thankfully, Brother Andrew and Robin Hapi were able to find the necessary money to complete the job from the Whānau Whānui and the Trust Board.

Hato Paora old boys were beginning to appear in greater numbers at university and Erin Ratahi (1981-1985) became Hato Paora's first medical practitioner in 1990. Two other old boys Atawhai Tibble (1981-1985) and Heitia Raureti (1981-1985) both gained LLB's from Victoria University in 1990.

In the sporting field, old boy Morvin Edwards (1982-1985) became the first rugby league international when he was selected for the Kiwi's tour of Great Britain and France, securing a test spot for the 1990 test series against Australia. He presented a 1990 New Zealand Kiwis rugby league jersey to the College.

Charlie MacAlistar (1977-1979) became a Māori All Black during this era before becoming a professional rugby league player in England. In 1988 he also presented a New Zealand Māori rugby jersey to the College.

Peter Kalivati represented New Zealand at the World Police Games in the United States where he won a gold medal in the 110 hurdles in 1988 and 1989.

## *FARM*

The farm was converted to run bulls in the early 1980s. Michael Shearman managed the property until the Trust Board decided to lease the farm to Lamb XL, a subsidiary of the New Zealand Dairy Board for three years with the right of renewal for the subsequent three years. Lamb XL imported exotic breeds of sheep such as Texel's, Gotland Pelts and Finnish Landrace that were crossbred with an established New Zealand breed of sheep. There was a Ministry of Agriculture and Fisheries import restriction that required the sheep to be quarantined until 1992 when the arrangements would be reviewed. There were many changes, the most significant for the College was that the farm only allowed specialised workers and MAF officials entry. Lamb XL's manager, Steven Moss was able to provide a lane from the College to the river, thus ensuring the students access when permission was obtained from the staff.

There was an early incident where three students decided to short cut through Lamb XL's operation by climbing into the quarantined paddocks, under the electrified fence, where they proceeded to take the shortest possible route back to the College. Unfortunately for them they were noticed by the manager who made them strip down to their underwear before telephoning the College about their actions. Their clothes were held for a number of weeks before being returned to the red faced culprits.

Realistically the lease with Lamb XL guaranteed the Trust Board a better return - the sum of \$80,000 per annum with no overheads. This made it easier to make more accurate projections for the College as well as servicing the sizeable debt.

## *CONCLUSION*

Fr. James Gresham's tenure as Rector of Hato Paora College was synonymous with change. The size of the task was not fully comprehended by him until he had been away from Hato Paora for five years. His initial ambition was to build on the already strong reputation of the College, even though this meant allowing students more freedom, to make mistakes and then helping them so they would not make

those mistakes again. But unlike his predecessors, he had less control, wielded less power and was caught up in the decline of the authority of the church in terms of directing the College's future.

Changes of a physical nature accelerated at Hato Paora during this period. Buildings were pulled down, altered, restored and erected in order to meet new demands, both from parents but also from the now interested State. However, as it had been from the beginning, the changes that impacted most heavily on the College were staffing changes. Firstly, teaching changes enabled the quality and diversity of subjects to lift the academic standards. This became apparent with the public exam results at the end of each year. Secondly, the withdrawal of religious staff from the hostel created a number of problems for the administration. The appointment of lay Hostel staff was a partial answer but questions of effectiveness in comparison to religious staff emerged.

There were more tours and outings by the College during Gresham's era than ever before. Perhaps it was his own experiences at St. Bede's College hostel but for whatever reason Gresham felt that the students needed to gain experience beyond the relatively sheltered life within the College grounds. Tours were beneficial in many ways: new places, new people, different ideals, more relaxed surroundings. But his reasoning was always positive, even when students were sent home from one of the tours, or Prefects lost their badges for breaching discipline. Positive reinforcement would be the only way to describe Gresham's approach to educating the students of Hato Paora. Boarding school did not have to be 'boring school' and he sought to bring a new sense of enthusiasm based not only on the evolving College tradition, but also on opportunities beyond the limited horizons envisaged in 1948.

Discipline changed forever during the Gresham era, an era without the cane or corporal punishment of any type. Initially, suspensions became a more common practice for some incidents with the occasional expulsion for bullying, theft, drinking and drugs. Individual contracts were the norm and failure to adhere to the contract meant expulsion. It was similar to other schools, however, there was often an "escape clause" in the fine print which Gresham utilised if he felt students could still benefit from attending the College or could offer the College something in return. Often, his staff reacted negatively to his decision and in that sense he bore some burdens on his own.

Finances were of major concerns and Gresham found himself reporting to a number of Boards established and encouraged to oversee the major concerns of the College. The Board of Trustees quickly established themselves so the College was able to participate fully in the Tomorrow's Schools atmosphere. As well the Whānau Whānui were able to provide support and assistance to numerous projects, buildings and equipment needed to provide the College with a more competitive edge. The Trust Board, responsible for the property as a whole acted in a professional manner, although this found certain personnel situations more challenging than other issues. The Board carried the legacy of previous administrative inefficiencies, financial problems that had to be dealt with, principally by increasing the fees.

But the major contribution Gresham made was in his adaptation to the new integrated environment. For Hato Paora, integration could have meant closure because their financial status placed them in an impossible position of not being able to raise credit, let alone service interest payments they would need to secure for the replacement buildings. But the experience was essentially positive and, far from suffering from integration into the state system, Hato Paora was able to upgrade its facilities providing an environment that promoted academic and social growth. The fifth Rector of Hato Paora left Hato Paora in the knowledge that he had achieved his goal while still retaining the ethos of those founding staff members, "*a catholic college for Māori boys, accessible to Māori from all walks of life*"<sup>120</sup>.

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<sup>120</sup> Interview with Fr. J. Gresham sm, Pastoral Centre, Palmerston North, 26 September 1995, HPC 005.

## CHAPTER EIGHT

### THE SMITH ERA: 1991-1996

Fr. Jack Smith was educated at Hato Paora from 1954 to 1956 before entering the Mount St. Mary's seminary, Greenmeadows in 1957. He took his final vows in 1959 becoming a Brother in the Society of Mary before being posted to Highden where he worked on the novitiate farm. Within a year, Smith realised that he preferred to become a priest but was not permitted to do so by the Society of Mary until 1974 when he studied in Australia up until his ordination at Takitimu Marae in 1977. He had become only the seventh Catholic Māori priest ordained and the fourth from Hato Paora.

Figure 87: Sixth Rector of Hato Paora College, Fr. J. Smith sm.



In 1978 he returned to Hato Paora as Master of Discipline remaining there until 1987 when he was given sabbatical leave and studied theology in Boston. He returned to St. John's College, Hastings where he taught Māori until his appointment as Rector of Hato Paora in 1991. Smith became the first old boy and the first Māori Rector in the College's history. He was also the first Rector to be appointed by the Trust Board, unlike his predecessors who were appointed by the Society of Mary. His appointment came about in a time that considerable pressure was being exerted by the 'Waka Aroha' movement within the Catholic Church. The Society of Mary were left in no doubts that Māori were unhappy with the way they handled their internal dilemma concerning which schools they would fully staff and although the Society recommended another priest for the Rector's position, there seemed to be

overwhelming support for Smith from the Māori section of the Church, including the Māori bishop, Takuirā.

When Smith arrived in 1991 there were 46 staff members including 7 religious, compared with 50 staff in 1995 but no priests among their ranks (Smith was again on sabbatical). However, it was the lack of religious staff that prompted old boys to question whether or not Hato Paora was still a Society of Mary, Catholic boarding school. Although the reply was affirmative, it has become increasingly hard to distinguish between the College and any other state school.

Smith's philosophy was to turn Hato Paora into a kura kaupapa, a total immersion school replacing the predominantly Pākehā staff with more Māori. Smith became embroiled in outcries of racism by some Pākehā staff after they were forced to attend weekend wānanga organised by the new Hostel manager, Brian Emery. However, by the end of 1996, the cloud of apprehension that had hung over the College due to the return of Smith, had dissipated due to a more conservative approach by Smith.

### *GOVERNORSHIP AND ADMINISTRATION*

With the Board of Trustees and College Trust Board in place, the new Rector was an administrator rather than a teacher. His time was spent in a variety of ways: travelling to Catholic education meetings held at different locations throughout the country, attending the monthly Board meetings, Māori secondary schools conferences, consulting with the different Whānau Whānui groups as well as available for staff and student consultations. Occasionally, when the opportunity arose, Smith would take the occasional Māori or accounting class.

Smith's methods created unnecessary friction among staff and students alike. He would order or buy what he thought was necessary for the College without researching the effect that action might have on the College's budget or morale. Henry George, an old boy (1959-1963) became the acting Principal during Smith's sabbatical in 1995 and is credited with the return of staff confidence in the administration. Staff resignations, due to internal strife, have been rare in the College's history, but there was a move to have Smith replaced by disgruntled teaching staff during this period. Smith, however, is adamant that those

grumbling's only reinforced his desire to return to Hato Paora and prove them wrong.

Responsible for the employment of a largely Māori hostel staff, Smith often had to mediate between Pākeha on the Trust Board and the Māori hostel manager Brian Emery. Emery often questioned the commitment of those members and often refuted their opinions on ethnic grounds. By the end of 1994, Emery resigned for personal reasons and was replaced by Les Harding, ironically, a Pākeha who has managed the hostel since.

Discipline continued to be administered separately by the school and the hostel. Theft remained a serious problem at the College but programmes designed to re-educate students about personal property are being utilised by staff with apparent good effect. The College is confident that bullying which was also a problem, is less, largely due to a major drive by staff to suggest positive steps to combat bullies and for bullies to help themselves. Sessions with counsellors on anger management and activities aimed at reducing boredom were integral. Drugs, alcohol and smoking had also become major problem areas. In 1995 it was decided the only way to deter students from bringing drugs onto the property was to have the Police 'raid' the College. After the Trust Board had given their approval, letters were sent to parents informing them that the College would be searched by Police for drugs after their sons had returned. Students were informed before their departure for May school holidays and upon their return, Police with dogs searched the property for drugs. Only one boy was found to have drugs in his possession which confirmed that the threat had been taken seriously by students and staff alike. The outcome of the manoeuvre was a report written by Police for the Trust Board. Programmes were set up in consultation with Police and, Kevin Allen, the Police Education Officer, taught life skills, the importance of attitude and respect and the effect of drug addiction. Although there are no statistics to say whether or not programmes such as these have been successful, a reduction in drug incidents has been dramatic.

The Trust Board continued to oversee the College's development and added to its Māori members by appointing four old boys to the Board. They continued to negotiate with the Catholic Education Board for the additional buildings needed to complete the integration arrangements of the early 1980s. However, it was not until Robin Hapi, an old boy (1964-1968) and Trust Board Chairman was appointed to the

Catholic Education Board's building committee that Hato Paora's building problems were given priority and the funding was finally allocated. By early 1996 confirmation was given that a new Library and Gymnasium would be built, bringing to an end the integration era. The Trust Board in 1996 comprised of:

**Table 27: Hato Paora College Trust Board 1996**

NAME	REPRESENTATIVE
Peter Cullinane DD	Bishop of the Diocese of Palmerston North
Robin Hapi (Chairman)	old boy's representative
Declan Millin	old boy's representative
Huia Hipango	Central District Māori Council representative
Sam Bishara	Parents representative
Fr. Paddy Kinsella	Society of Mary representative
John Stone	Bishop's representative
Atawhai Tibble	
Ake Taiaki	
Fr. Jack Smith	Rector
Eric White	Diocesan Advisor
John Naylor	Secretary/Treasurer
Robert Silk	Farm Advisor
Gordon Flett	Administration Manager

The Board of Trustees also continued to contribute to the running of the College. Committees were organised to oversee discipline, uniforms, sport, teaching and tours and explored ways of dealing with parental and student concerns under the College's regulations. The Board of Trustees supported teacher initiatives as much as possible and this is reflected in the number of new subjects which had been introduced by 1995.

**Table 28: Hato Paora College Board of Trustees 1995**

NAME	REPRESENTATIVE
Bryan Kora (Chairman)	
Henry George	Executive Officer
Ake Taiaki	
Kevin Heitia	
Catherine Crawford	Parents representative
Hutia Gardiner	
Heni Hiha	
Denise Rimene	
Helen Te'o	
Fr. John Walls	Proprietor's representative
Declan Millin	
Sally Hansen	Teacher's representative
Lee Grace	Student's representative
Gordon Flett	Administration Manager
Delys Green	Minute Secretary

The Whānau Whānui organised events around the country to promote the College as well as the continuous job of raising funds and supporting projects that would improve the living and working conditions at the College. Sam Bishara was the Chairman while Sheryl Hoera was secretary/treasurer.

## *CURRICULUM*

During the Smith era, the College continued to offer core subjects: English, Maths, Māori, Science, Social Studies, Art, Carving and Religious Education. By 1995 Technology Education, Computer Studies, Horticulture, Auto Engineering and Physical Education had been introduced with some success. Remedial reading, although heavily reliant on community support, became established with its own co-ordinator and fully supported by the Board of Trustees as an integral part of education at Hato Paora.

### *Long Distance Education*

The 1990s style of education meant it was essential that the students were exposed to a myriad of experiences. In 1991 a group of students travelled to Wellington for a two day visit to the Central Institute of Technology at Petone. The numerous computer based programmes offered at that Institute illustrated the level of proficiency students needed to attain. Other educational trips were 4<sup>th</sup> form visits to Wellington in 1995 visiting businesses that students hoped to join at the completion of their College education, while 5<sup>th</sup> formers travelled to Waiouru Military Camp where they were guests of the Army. Both activities gave the students an opportunity to see first hand a range of working environments while also giving them a choice of goals to aim for in the future.

Link was a programme initiated by Mary McIntyre. Sixth formers travelled to Wanganui Polytech where they were enrolled in a number of courses ranging from computer to construction and, horticulture to hospitality. The essential benefits from this programme was being taught skills for life, even if the students did not end up working in those fields.

Outdoor education programmes provoked keen participation by the majority of students and staff. Activities included bushwalks, abseiling, rafting and camping out with an emphasis on educating students to be self reliant. These activities all took place at a number of venues that included the YMCA camp at Pohangina, Otukou marae at Turangi and, Whakapapa ski field.

### *Music*

Music continued to be well supported by the students and all who sat practical and theory passed their exams, a credit to their dedicated teacher, Roslyn Williamson. During Smith's era, the College entered a number of competitions including the Pinky Bar Starquest in 1992 where one of seven acts from the semi-finals, containing Mark Te Whare, Kaha Simon and Sinclair Apatu, were placed third. Performance School Certificate Music was introduced in 1993 as a new curriculum subject for New Zealand education. A School Certificate Choir was formed entering the Smokefree Choral Federation Competitions where they made the finals held at Dunedin. Unfortunately for the Choir, a lack of finances made it impossible for them to attend the Dunedin finals.

### *Total Immersion Unit*

In 1992 an old boy, Kotuku Tibble (1977-1980), was appointed Head of the Māori Department. The aim was to convert the College into a total immersion school, initially by segregating those students who had been previously educated at Kōhanga Reo and/or Kura Kaupapa. It would enable those students to maintain an almost total Māori language environment enhancing the likelihood of retaining the language. By 1995 the immersion unit was providing Tibble with some good exam results although there was growing resentment by some staff because of the way this programme was implemented. Consultation with staff was minimal and many Pākehā teachers felt they were surplus to the requirements of the College. However, by the time Tibble left at the end of 1995 policies concerning the total immersion unit had become an established part of the College.

### *Computer Studies*

A computer suite was set up in 1996 after a feasibility study was done by Carol Mihaere. She presented her findings to the Trust Board who, along with the Whānau Whānui provided the required money to purchase the necessary equipment. Wellington Whānau Whānui gave \$10,000 for this project because they saw the immediate implications for their sons. In conjunction with Murray Brown and Gary Welch from the Palmerston North College of Education a New Zealand Qualification Association programme was established where students who attain the required level of study were presented with a New Zealand National Certificate in Computer Studies from Level 1 to Level 3. The Computer Studies programme was reviewed in August 1996 by Gary Welch who described it as the most progressive computer studies in the Manawatu, if not New Zealand.

### *Physical Education*

It was not until 1992 that Physical Education was introduced as part of the curriculum, under the control of an old boy, Ray Edwards (1980-1985). The PE teacher took on the work that had previously been the responsibility of the Sports Master and took the opportunity to develop fitness and stamina programmes to enhance the performance of the College athletes. With Edwards departure, Thomas Scott was appointed to the position in 1993 where he remained until 1995.

### **RELIGION**

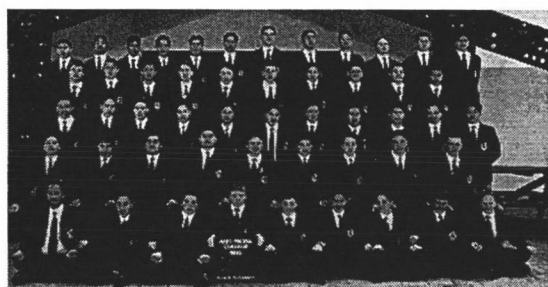
Retreats still played an important part in the development of the students at Hato Paora. During the Smith era, a number of venues provided the College with diverse environments which could be used to relieve any anxieties students may have about this activity being held at Hato Paora. Local marae, Kauwhata and Aorangi (Feilding), Te Hiiri (Kakariki) and Te Tikanga (Tokorangi) all provided a Māori environment that made it easy for the students to 'settle in'. Another location frequently used during this period was the Hansen's farm near Colyton. It was an attempt to take the burden off the local people who normally insisted on hosting the College at those marae.

Special masses were held every year to celebrate Baptisms, Holy Communion and Confirmation among the students, the latter being given by Bishop Takuiria and Bishop Peter Cullinane. These events were special and an outward indication of the College's spirituality and commitment to the Catholic faith.

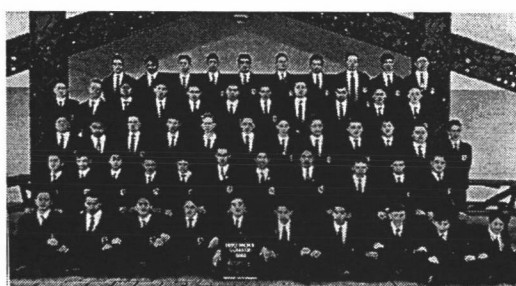
Because there were no priests living at the College, the spiritual needs were now seen to by a Chaplain. Fr. Shane Dwyer was Chaplain until 1993 when he was replaced by Fr. Pat Breeze who now lives in the Feilding presbytery with other Society of Mary religious. Only two masses a week are now said, once on Sunday and the other midweek depending on the availability of the Chaplain. The only other form of consistent religious activity is the morning prayers led each weekday by Prefects but supervised by the Chaplain and old boys on the staff.

## TAHA MAORI

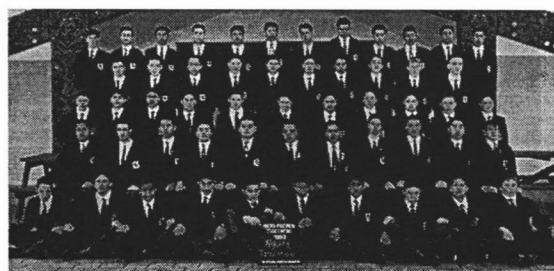
Figure 88: The Four Houses, 1995.



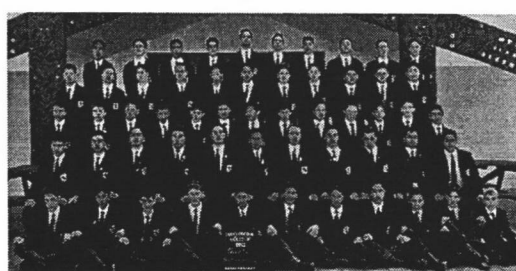
Whiro



Rongo-ma-Tāne



Tangaroa



Tāwhirimātea

House competitions, both Junior and Senior have been held every year without a single House dominating. However, a lot of free time and effort is put into preparing each House for those competitions and the results are a credit to the House Prefects and leaders who organise each House. The Tipu E Rea prize for the student who contributed the most to Māoritanga was won during the Smith era by:

Rangi Mataamua (1991), Rima Kaio (1992), Patene Tupu (1993) and, Te Wano Witika (1994).

As part of the curriculum, carving was heavily patronised by the students during the Smith era. In 1991 Nigel Hamahona was appointed instructor and proceeded to contribute to the growth of this subject until his departure at the end of 1992. During his brief time at the College he carved the entrance to the College chapel which was erected during 1993. Hamahona was replaced by Gordon Thompson, an old boy (1969-1972) originally from Foxton. Thompson wasted little time in inflicting his own style on the students many of whom took carving to School Certificate level. Thompson was also part of the hostel staff where he supervised one of the dormitories.

The marae-ātea project begun in the late 1980s was completed in 1993 when old boy artist, Robert Jahnke (1964-1969) who was by then a lecturer in Māori visual arts at Massey University, undertook the carving and painting required to complete the project. He and his two protegee's, David Culley and Jason Hina produced an ornate product of contemporary Māori art, unique to Hato Paora. The theme of the project was development which was therefore centred on Tane Mahuta.

The senior A concert party performed at numerous Whānau Whānui promotional venues particularly in 1991. Again under the expert tutorage of Morvin Simon, their innovative programmes attracted large audiences. However, due to pressure from teaching staff, the senior A commitments in the latter part of Smith's era were reduced and a 4<sup>th</sup> form 'special' concert party was organised to make most of the public performances. This meant Morvin Simon's contact with the performing groups was minimal and his absence was noticeable.

## *EXTRA-CURRICULUM*

### *Athletics*

House athletics continued to be spread over two weeks because of the large number of events and contestants. Final's day was held on a Sunday, enabling parents to travel and watch their sons compete while also enjoying the family atmosphere provided by the vast amount of spectators. From these competitions, the College

athletic team was chosen to compete at the Viard Shield and Manawatu Inter-collegiate Athletic Competition.

The Viard Shield still remained the focus for Hato Paora athletes during the Smith era. They had dominated the competition since its inception but during this era St. Augustine's College won the shield in 1991. In fact, apart from Hato Paora, St. Augustine's are the only other college to win the trophy twice during the past sixteen years.

**Table 29: Viard Shield Results, 1991-1995**

YEAR	1991	1992	1993	1994	1995
WINNERS	St. Augustine's	HPC	HPC	HPC	HPC

The only College athletic record that was broken during this time was Tane Graham's long jump of 6.68 metres. Although the number of records broken were down on previous years, the College still provided seventeen athletes for the North Island Secondary Schools Athletic Competitions, between 1991-1996. Those representatives were chosen at the Manawatu Inter-collegiate Athletic Competition and included: T. Graham, R. Tuhura, K. Barrett, D. Moore, R. Rongonui, H. Brooks-Ham, C. Harding, C. Haipene, R. Taueki, W. Comp, M. Weston, T. Hepi-Te Huia, S. Andrews, T. Karaitiana, D. Brooks.

### *Swimming*

As in previous years the College House swimming competitions were held on Waitangi Day. However, the poor condition of the swimming pool meant that the College was forced to use Feilding Agricultural High School's pool in 1994 and the Makino Aquatic Centre also in Feilding in 1995. Whether it is because the College records for swimming are of a high standard or the calibre of swimmer is low, none of the existing swimming records were broken during the Smith era. Results from swimming for 1993, 1994 and 1995 could not be located, a reminder of imperfections of computerised records.

### *Cricket*

During the Smith era Hato Paora consistently fielded seven teams in the Manawatu Secondary School's competition. They also fielded a 3<sup>rd</sup> and 4<sup>th</sup> team annually against Te Aute until 1993 when a new tournament was introduced for Māori colleges. The New Zealand Junior Maori Cricket Tournament was held at Te Aute College for the inaugural tournament where St. Stephen's, Te Aute, Hato Petera and Hato Paora competed under the watchful eye of two polynesian cricketers, Murphy Su'a and Adam Parore. Since then the tournament has been played at Hato Paora (1994) and St. Stephen's (1995) with Hato Paora being victorious on both occasions.

Although cricket is not readily associated with Māori, it is perhaps ironic that this should be the sport that has brought the four Māori college's together. Cricket was said to be too staid for Māori who preferred a sport like softball that was more active until one day cricket changed that. It is thought that the main reason cricket was chosen by the college's was the non-contact aspect, thereby avoiding any major incidents that have happened in rugby and rugby league matches between some of the colleges.

### *Softball*

Softball continued to have a large impact on the College with the 3<sup>rd</sup> and 4<sup>th</sup> form teams doing well in their annual matches against Te Aute. But it was the 1992 team that took the sports to new heights by competing in the Manawatu Men's A grade, the first Secondary School side to do so. The College finished in the top five and won the right to represent Central Zone School's in the National Softball finals by defeating St. John's College, Hastings, two games to one. At the finals, the team lost the final to Kelston Boys High School from Auckland. Te Uru Cribb was named the tournament's Most Valuable Player and was also named in the New Zealand side to tour California. The performance could not be repeated in 1993 when the side was defeated by St. John's College and did not even make the Nationals.

## *Tennis*

Tennis consisted of an occasional trip into Feilding to play against St. Bridget's Tennis Club and the annual matches against Te Aute. With new tennis courts built at the College, it was anticipated that the College would enter the Manawatu Tennis Competition but the lack of interest and support from staff meant that tennis continued to be a purely social activity.

## *Rugby*

The College continued to play its usual inter-collegiate matches with some good results. A number of different coaches assisted between 1991 and 1996. In 1992 the 1<sup>st</sup> XV rugby jersey was altered for the first time, incorporating thin blue stripes instead of bands while maintaining the traditional red and blue colours. The 1<sup>st</sup> XV inter-collegiate results can be found in Appendix Six.

Figure 89: First Fifteen 1995.



Back: J. Corbett, B. Wharewera, K. Jones, S. Warren, R. Williams, N. Mitai, W. Comp, H. Wehipeihana.  
Middle: T. Scott (Coach), B. Strickland, D. Bishop, J. Kora, R. Kaihe (Manager), J. Taurima, D. Rata, M. Weston, M. Dinsdale (Manager).

Front: J. Edwards, J. Rapana, L. Grace, S. Palmer (Capt), S. Apatu, R. Taurima, J. Ashford, P. Reilly.  
Absent: K. Mihaere (Coach), E. Tawhara.

In 1991 another College match was added to the 1<sup>st</sup> XV's programme when the College accepted an invitation from Hato Petera College, Northcote. The game was played on the Oval, Palmerston North where the College defeated Hato Petera 28-0. Subsequently, the two college's have met each year with Hato Paora winning them all: 19-9 (1992), 37-0 (1993).

The 3<sup>rd</sup> and 4<sup>th</sup> form rugby teams continued contact with Te Aute College and in 1995, Te Aute stayed a night at Hato Paora. This was the first time Hato Paora had accommodated a rugby team overnight since 1974 when St. Bede's College, Christchurch stayed two nights. The rugby resulted in two wins for the host college, 13-12 (4<sup>th</sup> form) and 35-15 (3<sup>rd</sup> form). The 4<sup>th</sup> form team also played Sydney Grammar who were touring New Zealand, winning 29-7.

Rugby suffered during the Smith era due to competition from other winter sports such as Rugby League and Indoor Basketball, particularly in 1995 and 1996 when students were only allowed to compete in one sport. This meant a number of talented rugby players who enjoyed playing the other two sports were not available to play for the 1<sup>st</sup> XV. It is ironic that the College should promote rugby as inconsequential when the age of professional rugby has only just arrived. The College is always looking for ways to publicise its attributes, and a positive rugby image has proved to be one of the most effective ways of recruiting students to the College. A shift to other codes may disadvantage College recruitment.

### *Aerobics*

Aerobics has been used by coaches as another conditioning programme since the late 1980s with mixed results. During the Smith era, it was introduced for the seniors in an effort to maximise their fitness, particularly students in the 1<sup>st</sup> XV and 2<sup>nd</sup> XV. There was a marked improvement in the initial stages but because of the length of the rugby season, it had little or no effect towards the end of the season.

### *Hockey*

Hockey was introduced initially as a novelty sport in 1992. The idea was to play a few games, giving interested students an opportunity to get out of the College grounds and experience a sport played on astro-turf under floodlights. Coached by Judy Paurini, the junior team established themselves among the Manawatu sixth grade where they eventually came third in the overall competition. The following year saw a senior and a junior team competing in the Manawatu competition under the guidance of Kathy Wilkins. Although both teams did remarkably well, the

junior team won their grade and remained unbeaten throughout the season. Success has continued for the College with top five finishes in 1994 and 1995.

### *Chess*

The Hato Paora Chess Club continued to be endorsed by students as a welcome addition to the boarding school routine. In 1992 an inter-collegiate competition was organised in the Manawatu and Hato Paora came a creditable second behind Palmerston Boy's High School A team. Although the students enjoy a competitive atmosphere, large numbers still enjoy a quiet game of chess to speed up the passing of the long winter months.

### *Touch Rugby*

Touch rugby which had taken New Zealand by storm, was introduced in 1990 with two teams of seniors competing in the Feilding module. During the Smith era, attempts to continue with this activity met with a number of problems from transport to fluctuating student interest until participation in the sport was discontinued in 1993.

### *Rugby League*

In 1992 the Manawatu Rugby League Association established a secondary school's competition which coincided with the end of rugby season. The College entered a senior and junior team that was coached by Anthony Metuamate from Feilding. Both teams excelled, winning the junior grade while the senior team came runners-up to PNBHS losing 17-20.

Interest continued to grow and Hato Paora again coached by Metuamate won both grades in 1993, the seniors defeating Awatapu College, 15-8 in the final. By 1994 pressure was being applied by the Manawatu Rugby League Association and students on the College to field teams in the winter competition. This was resisted initially but at the commencement of the 1995 season Hato Paora fielded an Under 15 years team affiliated to the Tainui Rugby League Club who sponsored the

College's league teams, including the funding of equipment and necessary coaching. The Under 15's came runners-up to Wanganui Seagulls. A senior team was added in 1996 but did not do as well in their competition.

### *Basketball*

After numerous attempts to introduce Basketball into Hato Paora, it was finally approved in 1991 when a team competed in the Feilding competition. This continued for the 1992 and 1993 season with the addition of a inter-college game against St. Augustine's, Wanganui.

**Figure 90: Senior Basketball Team 1995.**



Back: R. Cashell, R. Kaihe, C. Treacher, T. McBride, E. Tapine, C. Stickle (Manager).  
Front: P. Heller, H. Wehipeihana, L. Harding (Capt), L. Poutama, K. Wihapi, W. Rawiri.

This changed in 1994 when they entered the Manawatu Schools competition organised by the Palmerston North Basketball Association. The College initially fielded three teams, two Under 14 years and one Under 16 years who continued to compete through the 1995 and 1996 season.

### *COMMUNITY*

Notable visitors to Hato Paora during the Smith era included: Mihi Edwards (author), Jim Moriarty (actor, writer), Bruce Stewart (writer), Howie Tamati (Coach

of the New Zealand Rugby League team) and, the performing arts group, Te Hei O Tahoka who entertained the College with Ahorangi - Genesis.

### *Gala's*

The Hato Paora College Gala day remained an annual fixture. Whānau Whānui organised the day, arranging for stalls to be erected for each participating area, with family and friends travelling from as far a field as Auckland in the North and Wellington in the south. On average, the money raised through Gala's varied depending on the attendance, nonetheless on average \$16,000 was collected.

### *Tours*

Two major tours were undertaken during Smith's era. The first was a tour of Auckland and Northland in 1992 in an effort to promote the College in those areas. Places visited included: Northcote, Whangarei, Opua, Paihia, Kororareka, Waitangi, Waipoua, and Otara. The tour was also an opportunity for the students to experience marae etiquette, practicing the skills they had learnt at the College, such as whaikōrero and waiata, and, assisting their hosts by washing dishes. As the tour party arrived at the different locations the students were able to see first hand the differing protocol of the Māori people.

The second tour was to Sydney, Australia in 1994 to compete in the International Music Festival held in the Sydney Opera House. In association groups from Germany, California, New Zealand, Japan and, the host country Australia, the students were assured of a great cultural experience. With their own choral talents honed to perfection by Morvin Simon, Hato Paora won the coveted Gold Award and the reputation of being the best group at the Festival. Immediate thoughts were concentrated on how they could defend their award at the next Festival which was held in 1995 at Los Angeles, USA. However, upon their return to New Zealand it was quickly realised that a tour to the United States was too expensive.

It would seem that no tour was complete without a game or two of rugby. The 1992 side played against the following teams with Hato Paora unbeaten: Hato Petera, 19-9, Bay of Islands College, 32-26 and Taumarunui Under 21, 31-25. The Australian

tour saw Hato Paora playing in an International Rugby Tournament where they defeated teams from Papua New Guinea and South Africa while losing the final to another New Zealand school, Manurewa College.

All in all the tours provided an excellent opportunity for the students to mingle with their peers, while also extending their knowledge and skills on marae behaviour and interaction with Māori groups. Furthermore, the international travel helped those students to broaden their horizons, and it was no surprise that a group should travel overseas upon the completion of schooling at Hato Paora.

### *AMENITIES*

Transport was improved during the Smith era when the College purchased another bus. A trailer was also purchased for the express purpose of carrying luggage behind the College van, allowing the students a more comfortable trip. The funding for both these purchases came from the Trust Board and amounted to some \$40,000.

The leak in the College swimming pool was finally rectified by shortening the length of the pool to a twenty five metre pool. It was initially thirty three and a third feet in length. Major landscaping around the pool was undertaken and finished in time for the swimming season at the end of 1995. Also attached to the baths is a building that has four changing rooms, that double as changing rooms for rugby teams. There is also a large room where parents and families sleep during weekend visits.

Also completed by 1995 was the remodelling of the Assembly Hall which now included the tuck shop, staff resources room and music suite. The new additions are a marked improvement on the old building, affording resources and space that teachers have needed since the College's roll increased to two hundred pupils. The music suite has two piano rooms that are separate from the main classroom. Around twelve electric keyboards are housed in the adjacent main classroom.

### *FARM*

The lease with Lamb XL ended in 1992 when the company sold its stock due to Ministry of Agriculture and Fisheries regulations being eased. Stock could then be

sold openly without quarantine requirements. The Trust Board then agreed to terms with A. Hurley who leased the property for a figure around \$117,000 per annum. Loan servicing benefits most from this income.

### *HATO PAORA COLLEGE OLD BOYS*

The old boys activities during Smith's era were largely confined to an Old Boy's day during the last weekend in September. Although Robin Hapi, the President of the Old Boys Association, was active in the College (Chairman of the Trust Board) other old boy's contributions to the College were confined to personal associations. It became increasingly difficult to get the old boys together for any specific purpose.

There is however, a growing contingent of old boys on the staff at Hato Paora. Fr. Jack Smith (Rector), Henry George (Deputy Principle), Ken Mihaere (Assistant Principal), Kotuku Tibble (HOD Māori), Manaaki Tibble (Māori teacher), Gordon Thompson (Carving teacher), Hiri Crawford (Hostel supervisor) and Douglas Wipere (Hostel) contributed to the growth and care of students in 1995.

### *CONCLUSION*

Fr. Jack Smith began his time as Rector with the statement that he would continue the philosophies of Fr. Ike Gupwell, founding Rector of Hato Paora. Nearly fifty years on, Hato Paora's physical appearance has altered considerably as has the original ethos.

Changes that occurred in the Gresham era had far reaching implications that were not felt until later years. The Society of Mary's departure from Hato Paora could only be described as a capitulation, with little discussion or consultation with Māori. There was no formal warning about their impending departure and to aggravate matters, they did not train or prepare the staff and management for the impending problems they had to face. Those problems included total reorganisation of the hostel, defining job descriptions for the hostel supervisors, matrons and auxiliary staff that once were the domain of the Marist's. And was the College still a Marist school or not? It was the Trust Board that was faced with the difficulties incurred with the Marist departure and their search for a solution is ongoing.

Smith has been fortunate that the Trust Board, Board of Trustees and Whānau Whānui have provided strong support for the College. Interestingly enough, the Society of Mary continues to be represented on the Trust Board to ensure that at least some of the early philosophy remains evident.

Perhaps the most significant point of the Smith era is his appointment as Rector. He was the first Māori Rector of a Marist school, and the first old boy to hold that position. But more than this, he was selected by the Trust Board not by the Society of Mary. In fact, the person he defeated for the position had been nominated by the Society, adding to their displeasure. His time at the helm has been dogged by controversy, from his decisions to buy or alter buildings or equipment at the College without authorisation to his questionable staff appointments that often seemed to undermine staff moral. When he took another sabbatical at the end of 1994, staff moral was at an all time low. This changed with the appointment of Henry George as acting Rector in 1995 and Smith's later return with new energy and determination.

In his inaugural speech, Smith stated, "*Hato Paora is a Māori college, preserving and teaching Māori values and language. It is my hope that Te Reo Māori will blossom among our youth. Language, the clothing of any culture, preserves a particular way of life and will enhance ones ability to step confidently into this bicultural land of Aotearoa.*"<sup>121</sup> By 1996 the College was gaining Kōhanga Reo and Kura Kaupapa educated students but the immersion unit that had been developed with the appointment of Kotuku Tibble was floundering, diluting the very thing that Smith had wanted to establish.

Nonetheless, as a Māori, Smith was obviously in touch with Māori thinking, and his interest in language immersion was consistent with a mood of renaissance, evident throughout the county. In seeking to focus Hato Paora energies on language retention he was introducing a specialty within which the College might find a niche market. It was far removed from Gupwell's more practical and manual orientation, but had in common with it, the notion that a school such as Hato Paora ought to recognise Māori developmental needs.

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<sup>121</sup> *Hato Paora College: Parorangi, School Magazine, 1991, p9.*

## CHAPTER NINE

### HATO PAORA COLLEGE: WHAIA TE TIKA<sup>122</sup>

Whaia te tika, te whakapono, te aroha  
e koutou tahi ko te hunga e karanga ana ki te Ariki,  
i roto i te ngākau mā!

Instead of giving in to your impulses like a young man,  
seek justice with love,  
but do so with those who call on God with a pure heart.

*Letter of St. Paul to Timothy, 2:22.*

The growth of Hato Paora College owes much to the loyal support of Māori, particularly the parents, who have worked in conjunction with the priests and brothers of the Society of Mary. Those endeavours have enabled the College to emerge as a sound provider of education for Māori youth.

This thesis has traced the development of Hato Paora from a small, mission dominated institution whose goals reflected both the paternalism of the church as well as the aspirations of Māori for an education that made sense. Then, in 1947, preparation for work on farms seemed important. Now, in 1996, there are other goals. And the balance between Church and Māori have changed. Yet, despite nearly 50 years of progress an underlying distinctiveness remains. The uniqueness of Hato Paora can be traced to four features: it is Māori, Catholic, small and residential. Each of these features distinguish Hato Paora, both in terms of its mission as well as its capacity to contribute to Māori development and the changing needs of Māori education.

#### *A MAORI FOUNDATION*

It is not easy to either define or measure Māoriness especially as it applies to the ethos of a school. But Hato Paora is Māori. As such, it has its own tikanga, enjoys a

special relationship with Māori communities, is linked to the wider objectives of Māori development, and has earned a place as a significant Māori institution.

But apart from ceremonial occasions, Hato Paora has a Māori heart. Not only are the pupils Māori but there is an active promotion and Māori language and culture interconnectiveness. The latter cannot be underestimated. Building on whanaungatanga - relatedness - both staff and pupils have created an environment within which reciprocal obligation and responsibility has found commonality with Māori concepts of whānau, collectivity and group cohesion. The importance of culture was recognised by Fr. Gupwell in an effort to provide a Māori environment in which students would feel comfortable. Protocol -kawa- was deemed as being a crucial ingredient in the creation of a Māori environment at the College. After lengthy consultation, Gupwell decided the kawa for Hato Paora should be 'pāeke' and not 'tu atu, tu mai' which was the kawa of the tangata whenua, Ngāti Kauwhata. The use of this kawa enabled students to participate in whaikōrero with kaumatua or priest's giving the concluding comments, thereby rectifying any misunderstandings that may have occurred. Under the original agreement, the paepae does revert to the Tainui kawa whenever the occasion arises.

The Archdiocese of Wellington initial boundaries stretched from Taranaki, Taupo, Wairoa and, down to Wellington. It was from within those boundaries that the majority of students were recruited for Hato Paora. The College kept those links alive through organised tours and marae visits. The visits afforded Māori communities an opportunity to witness first hand the calibre of students and to observe something of the College's aspirations. Other links with Māori communities were developed through cultural interaction. For example, students of the College under the tutorage of Fr. D. Gledhill carved poupou for the Dannevirke people and cultural performances have enhanced the College's reputation in many parts of the country.

With a focus on the development of leadership, the College's ethos provided scope for students to participate in the day to day running of the College, as Prefects and House leaders. There was also a responsibility on the College to prepare students in the hope that they would some day contribute to Māori aspirations at local, tribal or

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<sup>122</sup> Hato Paora College motto, similar to other Marist colleges, reflecting the nurturing of character in a godly environment.

even national levels. The College's focus on agriculture was seen as a way of equipping students with skills that would see them contributing to society however, a positive approach to education and academic achievement replaced that focus. Hato Paora became an active participant in the maintenance and revitalisation of Māori language and has moved towards immersion education.

The value of an all Māori school is an ongoing topic for discussion. There are those who see no need for these schools. To them, Māori schools impede Māori integration into New Zealand society and are a breeding ground for anti-Pākehā sentiment. However, a majority of students in these institutions have more contact with Pākehā than they otherwise would, particularly as a greater percentage of staff are Pākehā. Many of the social activities are with Pākehā schools or in a Pākehā environment. Students flourish in an all Māori environment as they come to terms with the Māori ethos that affords them an opportunity to discover their Māori origins which is not freely available to all Māori. Fr. I. Gupwell stated *"A Maori has a special something that is indefinable and God's gift to him. His attitude of mind is quite different from that of the Pakeha and he can no more develop in a completely Pakeha atmosphere than can a bird in a cage."*<sup>123</sup>

A dramatic increase in tertiary achievements by former pupils of Hato Paora is perhaps indicative of the support the College has given to Māori initiatives and Māori development. As Māori publicised their wants and needs, especially more Māori graduates, academic achievement became a primary focus for Hato Paora. This has resulted in thirty four old boy graduating with tertiary qualifications since 1980. Prior to that, Hato Paora had only four graduates.

### **THE CATHOLIC DIMENSION**

The early Māori missionaries of the Society of Mary lobbied for almost a hundred years for a Māori boy's school. Hato Paora was the eventual outcome. Their dedication ensured the future of the College and provided Māori with a catholic option for Māori education by providing staff and funding in association with the Archdiocese of Palmerston North. (Originally it was part of the Wellington Archdiocese.)

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<sup>123</sup> Fr. I. Gupwell, *Hato Paora College: Parorangi*, School Magazine, 1959, p4.

The Marist influence is seen to be everywhere at the College, statues around the school grounds, the College chapel central to all activity and, the observance of mass and other religious festivals. But there is some ambivalence concerning the Marist's commitment to Hato Paora particularly in light of their withdrawal into the local parish's. A sole representative remains on the College property. This has given rise to speculation as to whether or not the College is now a Marist school and if so, to what extent? Does the College feature in their future plans or have they reduced their commitment to Hato Paora? And, what, if any, does catholicism mean to new generations of Hato Paora students?

The spiritual ethos, Te Taha Wairua, that has been developed at Hato Paora has been manipulated and contorted to fit into the parameters of whoever is in control of the College. Waka Aroha, a Māori initiative, so strong in the late 1980s has virtually become invisible to everyone other than those few Catholics involved. The many transformations undergone by the Society of Mary in the past decade have left Māori with a feeling of uncertainty, especially in relation to their aspirations for the future. The Society need to assure Māori that although priest numbers are declining that they will continue to support Māori in their aspirations for the future.

### *SIZE AS A DISTINCTIVE FEATURE*

Two elements combine to play an integral part in the day to day running of the College. Since the College's inception a frequently asked question has been "what is the manageable number of students to run the College as a financially viable concern?" Originally it was anticipated that the College could operate realistically with 150 students and realise enough financial stability to become self sufficient. This ambition proved elusive and the Church hierarchy had come to that realisation when it signed the Hato Paora College Trust Deed that Hato Paora would not be able to recoup finances by way of school fees alone. However, more recently, the Trust Board has been able to keep the financial situation under control and they envisage 220 students attending Hato Paora is sufficient to remain financially viable. Any number of students above this number would be a financial advantage though, an increase in numbers would strain the already cramped facilities.

The numbers of students attending College also affects the range of subjects which might be offered. Small numbers inevitably mean fewer options for the curriculum. In the extra-curricular field the College has the ability to diversify, with students participating in a variety of sports: rugby, cricket, basketball and hockey to name a few. This increases students contact with their peers but unfortunately places added stress on staff as they are forced to supervise those activities.

The size of the roll is important in the lower forms if there is an expectation by parents and administration that the College will have a viable upper school. Competition can only be attained by maintaining a manageable number of students in every class within the upper school. An upper school also provides leadership for lower forms. Hato Paora's sixth form has increased from twenty students in 1986 to thirty three students in 1995. Sixth form students in 1986 had fewer options as far as subjects were concerned and in some instances, students were forced to complete preferred subjects by correspondence. The larger class numbers by 1995 created a more competitive environment resulting in a higher quality and academic output. Sixth form students in 1995 were also able to take leadership responsibilities away from seventh formers, allowing the latter a chance to concentrate on Bursary with little or no distractions.

A whānau concept develops more readily in a small school environment rather than the much bigger State schools. The maintenance of a whānau ethos is achieved through peer group interaction and staff and student relationships. This ethos develops when the students accept the College as being a 'second home' and their peers are their brothers. The Whānau ethos strengthens the College in all aspects - social, academic or sporting, and is often referred to by staff and students as the 'wairua' or 'spirit of the College'. And perhaps more importantly, these relationships do not end at the completion of their secondary education, they are renewed for years after. A whānau ethos operates best when the school is small enough for everyone to know each other. The larger the school, the less likelihood of its relevance.

## *A BOARDING INSTITUTION*

Until the Integration Act was signed in 1983 Hato Paora has operated its school and hostel as one under the management of the Rector and priests of the Society of Mary. Having to identify what buildings and property were attached to the school proper along with the formation of the Board of Trustees meant the hostel and farm had to be rationalised to accommodate those changes. The outcome was the formation of the Trust Board which manages the property as a whole in conjunction with the Rector who is a member of the Board. The hostel has its own manager and is responsible for the welfare of the students outside of school hours with the many extra-curricular activities having to be supervised or catered by the hostel staff.

## *EVOLVING PERCEPTIONS AND PRACTICES*

The outside community has been involved with the College in a variety of ways during its fifty years of existence. Local organisations have supported the College from its inception, particularly the Catholic Women's League, Legion of Mary, the Rotary Club, and the local Māori community who perceive the College as a grounding for future Catholic Māori leaders who will contribute to the future development of New Zealand.

Inter-denomination rivalry, especially during the formative years, have not stopped the College from supporting or being supported by other local denominations. There have been many instances where the churches have combined to support worthy causes especially Māori ones.

Māori increasingly demanded a greater say in educating their children, questioning the quality of education available. There was a need to recognise new initiatives within education, especially for the future of Māori. Māori perceived Hato Paora and the other Māori college as being crucial to future Māori development. Future survival for Māori depends on the ability of Hato Paora to carve a niche for themselves that Māori recognise as essential and central to their aspirations for future development.

Hato Paora College pupil's, past and present, perceive the College in a variety of ways. Generally past pupils describe it as an institution that was too heavily weighted in religious activities. Because of its location, many felt isolated from social activities. The implications of this became evident upon leaving College where many struggled to cope with ordinary social events.

The transition by Hato Paora from industrial to academic has been essential to the College's survival. Those early beliefs adhered to by New Zealand educationalists, that Māori needed to participate in agriculture or trade training programmes, have long since vanished. Māori have focused firmly on academic achievement as the way for the future, an aspiration which has been reflected by the number of educational scholarships on offer from various iwi, educational and government institutions.

The State's perception of Māori education undoubtedly relies on strategy's developed within the Department of Education and Te Puni Kōkiri. Increasingly however, these institutions are recognising the need to give Māori more input, particularly in the decision making process and in return Hato Paora as an established provider of Māori education helped in the design and implementation of a Māori college's network.

## *INTEGRATION AND DEVELOPMENT*

From the late 1970s to the present, integration has been a key factor in the development of the College. During the early 1980s the ten Māori colleges<sup>124</sup> banded together under the title of "Ngā Hurutanga" specifically to develop policies that would ensure their continuation. Financial survival was a key concern. The hope was that a common policy for State assistance and integration could be accepted. Unfortunately the government preferred to deal with each college individually, constantly playing one off against another for funding. This often left those involved in the negotiating process disillusioned with the state system. Eventually, it was realised that despite the good reasons for Ngā Hurutanga's existence, the

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<sup>124</sup> Te Aute, St. Stephen's, St. Joseph's, Queen Victoria, Hukarere, Turakina, Hato Petera, Hato Paora, Te Waipounamu and Church College.

simple facts were that they had failed to produce results. Gresham commented that, *"... working independently you got a little help but not much. Working together it was all too big, it was all too big a story for the government to handle, so we got none, effectively."*<sup>125</sup>

Signed in 1983, the Integration Agreement ratified State involvement in the consenting schools. Then in 1986, 'Tomorrows Schools' took effect, the responsibility for schools being placed largely on the community and to a lesser extent on the State. For Hato Paora the transformation under integration affected primarily two areas, the way the College was administered and the physical outlay that those administration changes realised.

The initial change instigated during the integration period was the move from a Church to State institution. Implementation of various Boards of Control in compliance with the requirements of the Department of Education took priority and a Board of Governors formed during 1983 was replaced by a Board of Trustees in 1986.

There were many implications for the Society of Mary to consider. Loss of autonomy was the initial price as the College was forced to conform to the Department of Education's requirements, whereas in the years prior to the agreement, the College had total control over the curriculum and timetabling. Departmental demands also included criteria for staff employment, which previously had been at the whim of the Society of Mary, or the Rector.

However, these were not deemed crucial by the Catholic Education Board which could only focus on the fact that the benefits outweighed any negative aspects of the Integration agreement. Financial security was the prime motivation for the Catholic Education Board's involvement with the State, and although they were required by the terms of agreement to upgrade their school's facilities, they were also given financial incentives to do the upgrading. Moreover, the establishment of a Board of Trustees, ensured there was more diverse input concerning the development of the College in academic, sporting and cultural matters. This proved to be beneficial academically and socially, broadening the horizons of the students and offering a choice which had not been available to earlier generations.

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<sup>125</sup> Interview with Fr. J. Gresham sm, Pastoral Centre, Palmerston North, 8 January 1996, HPC 005.

The physical appearance of Hato Paora has changed considerably throughout its history, but never as much as it since the Integration Agreement. For the past two decades, renovations to existing buildings and new construction have been the priority of the College in conjunction with the Catholic Education Board. An administration block, staff resource room, new classrooms, new library and the completion of the gymnasium in 1997 will mark an end of the terms of agreement established by the Integration Act 1975. Funding for the improvements had been secured by the Catholic Education Board from the Government within the Integration Act.

The implications for Hato Paora have been a necessity to cater for students that have come from Māori speaking primary schools. Though Government objectives have been an increasing driving force, especially since integration, Hato Paora has also been influenced by Māori aspirations for an education which is distinctly Māori, and taught in Māori. In 1993, with Kotuku Tibble as HOD Māori, the College undertook to establish its own immersion unit. The process was to isolate immersion students from the rest of the school thereby creating a totally Māori environment conducive to supporting an all Māori language programme. This segregation was initially designed to be implemented within the hostel as well, however, the lack of fluent Māori speaking hostel staff negated this aspect thereby diluting the initial purists vision. The results to date have been an overall increase in Māori speaking students who seemed to progress. However, Tibble's departure retarded the programme considerably.

Tino Rangatiratanga - self determination - has been the catch cry for Māori of the 1980s and the 1990s. The decade of Māori development (1984-1994) emphasised greater autonomy and self sufficiency. Now, perhaps more than ever, Māori are looking to education with expectations of new styles of leadership and competence in broad fields. Though keen to maintain and revitalise the language Māori parents and students expect more than knowledge of Māoritanga, especially from schools such as Hato Paora. They are looking for a rounded education that will enable them to compete in the Pākeha world but not at the expense of their identity and language.

## *TE ARA WHANUI*

The implications for Hato Paora are enormous as there is a need, a responsibility, to provide the education necessary to face the challenges of the future. This can be achieved by providing a grounding upon which young Māori can understand the past, participate fully in society in order to secure the future. There are many paths that Hato Paora could take into the future, all requiring the College's administration to plan strategically. The past decade has seen an increase of Māori graduates in law, commerce and business but there is a need to advance in other areas of development, particularly the science and technology areas. Then there are other options. Hato Paora is also well placed to provide an environment conducive to a military academy. The ability to provide the necessary curriculum can be developed in conjunction with the Department of Defence, affording the College a partner that could underwrite funding and provide the necessary resources.

Having established a proud sporting record, Hato Paora could also operate as an academy of sport in much the same way that the Australian Institute of Sport and the International Pacific College in Palmerston North have established themselves. Students are taught fundamentals in their chosen sport as well as undertaking full time study. Scholarships would become available through Te Puni Kōkiri, Smokefree as well as other Government and iwi agencies with a tertiary qualification of some description as a possible outcome.

Hato Paora has to decide on priorities for the next fifty years. Will it be distinguishable from State schools and if so, how will it contribute to positive Māori development? The solution could lie in Hato Paora becoming part of a Māori Church Boarding School network. This has partially been fulfilled through the formation of Ngā Hurutanga in the hope that shared communication and resources will strengthen the overall focus of Māori college's.

Māori college's could then focus on specialist areas, for example, one college could cater for a junior school while another could cater for all sixth and seventh formers. Also, some college's might specialise in Kaupapa Māori, with teachers and pupils immersed in Māori language learning. The isolated environment which some of the Māori college's operate from provide an ideal sanctuary for this type of specialised learning. Size has also been identified as a key element in future aspirations.

Diminutive numbers would not be detrimental to the curriculum due to the specialisation of each college. One on one consultation by teachers would increase as would the overall level of proficiency by the students. The whānau ethos, which provides an environment conducive to learning, will remain largely intact. Quality assurance and excellence in all areas become an intricate part of the network and their outputs for Māori Church boarding schools.

Hato Paora has an opportunity to specialise, nevertheless it may not wish to lose sight of the original ethos pertaining to the overall development of each persons character. The first Rector of Hato Paora, Fr. Issac Gupwell sm, identified this as being just as important as the academic training provided by the College. He often expressed it in the following manner:

Parorangi kia ū, kia mau  
 Kei tae mai āna mātao ki roto i ā koe  
 Kei nīnihi atu ai a Uawhata a Uanganga  
 Kei whakapā mai hoki a Haunui, a Hauroa, a Tāwhirimātea,  
 Taku hoki i pai ai no roto i a Tāne e tū nei, ko māhana,  
 ko pumāhana, ko werawera, ko kohakoha,  
 Ngā tāngata kei roto i a Tāne e tū nei,  
 Whāno, whāno, haramai te tōki.  
 Haumi e, hui e, tāiki e!<sup>126</sup>

“Stand fast Parorangi,  
 shut your doors against the bitter winds of prejudice and materialism  
 which shrivel the soul and take the warmth out of life;  
 but keep wide open your doors to the warm winds of tolerance  
 and permit things of the Spirit.”

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<sup>126</sup> Fr. I. Gupwell sm, *Hato Paora College, Paroro-o-te-rangi*, College magazine, 1980, p. 9.

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# APPENDICES

## APPENDIX ONE

### HATO PAORA COLLEGE STAFF

#### STAFF 1947-49

BRADLEY,	<i>Tom (RIP)</i>
BRENNAN <i>sm,</i>	<i>Phillip (RIP)</i>
CHANEY <i>sm,</i>	<i>William (RIP)</i>
CORLISS,	Phil
DUGGAN <i>sm,</i>	<i>Chris (RIP)</i>
FERNANDEZ-IWIKAU,	<i>Rora (RIP)</i>
GUPWELL <i>sm,</i>	Ike J.
McCARTNEY,	<i>Pat (RIP)</i>
McCARTNEY,	<i>Rita (RIP)</i>
SCANLON <i>sm,</i>	Patrick
THOMPSON,	<i>C. (RIP)</i>

#### STAFF 1950-1959

AITKEN <i>sm,</i>	John R.
ATKINS <i>sm,</i>	<i>Bernard (RIP)</i>
DELANEY <i>sm,</i>	Noel
DOHERTY <i>sm,</i>	B. X.
EGAN <i>sm,</i>	<i>John (RIP)</i>
HARASVMIUK,	A.
KINSELLA <i>sm,</i>	Patrick J.
KISSICK <i>sm,</i>	<i>Leo (RIP)</i>
LAFFEY <i>sm,</i>	Thomas
LEE <i>sm,</i>	Robert E.
O'DONNELL,	Joseph
O'DONNELL,	John
PARSONAGE <i>sm,</i>	<i>Thomas (RIP)</i>
TOMASI <i>sm,</i>	Michael
TOUHY,	Phil
WHITE <i>sm,</i>	<i>John (RIP)</i>

#### STAFF 1960-1969

ALFRED <i>sm,</i>	Brother
BINGHAM,	G.

CECIL <i>sm,</i>	John
CURNOW,	<i>Ray (RIP)</i>
DONOVAN <i>sm,</i>	G.
GLEDHILL <i>sm,</i>	David
HAMILTON <i>sm,</i>	Donald
HANNAH <i>sm,</i>	Leo
HOGG <i>sm,</i>	Gerard
McGOVERN <i>sm,</i>	<i>Thomas (RIP)</i>
McHARDY <i>sm,</i>	George
McLEAVEY <i>sm,</i>	Peter
RYAN <i>sm,</i>	P.
SCULLY <i>sm,</i>	Ken
SMITH <i>sm,</i>	Jack
TE AWHITU <i>sm,</i>	<i>Wiremu (RIP)</i>
THACKER,	Ron
WILDER <i>sm,</i>	George
WILLIAMSON <i>sm,</i>	Paul
WILSON,	Tony

#### STAFF 1970-1979

AITKEN <i>sm,</i>	Hedley
BERGIN <i>sm,</i>	Paul
CODY <i>sm,</i>	Andrew
CREIGHTON <i>sm,</i>	Mark
CURTAIN <i>sm,</i>	Vincent
FITZSIMMONS <i>sm,</i>	John
FLYNN <i>sm,</i>	Francis
GEORGE,	Marilyn
GORDON <i>sm,</i>	Peter A.
GRESHAM <i>sm,</i>	James
HICKEY,	Diane
JOHNSEN <i>sm,</i>	Graham
KEENE <i>sm,</i>	Pius
KINGI <i>sm,</i>	Karaitiana
LARKIN <i>sm,</i>	Craig
LAWTON,	Maureen
MAGNELL,	Norman
McCARTNEY,	Claire
MORRISSEY <i>sm,</i>	Rory
MURRAY,	Charles

O'DONNELL sm,  
**O'NEILL sm,**  
 PALMER,  
**ROBERTS,**  
 ROWNEY sm,  
 SIMON,  
 STEVENSON sm,  
 TAPP,  
 TAYLOR sm,  
 THOMASEN,  
 WALDROM sm,  
 WHITE,  
 WHITHAM sm,  
 WHYTE,  
 WILLIAMS sm,

Michael J.  
**Terrence (RIP)**  
 John  
**John G (RIP)**  
 Fabian  
 Morvin  
 Bernard  
 D. A.  
 Cyril  
 C.  
 Maurice  
 Dinah  
 Simon  
 John  
 Martin

KUPENGA,  
 LARSEN,  
 LAWTON,  
 MARIU sm,  
 McDERMOTT sm,  
**McGRAIL,**  
 McINTYRE,  
 MEARS sm,  
 MIHAERE,  
 MIHAERE,  
 MORRISON,  
 MURPHY,  
 NGAIA,  
 NGAIA,  
 NGAIA,  
 NUKU,  
 PATRICK,  
 PAURINI,  
 PAURINI,  
 PENE,  
 PHILLIPS,  
 PUTU,  
 PYBUS,  
 QUIRKE,  
**SHAKESBY,**  
 SHANNON,  
 SHAW,  
 SHERMAN,  
 STEVENSON,  
 SUISALA sm,  
 SWEET sm,  
 SYMONDS,  
 TELFORD sm,  
 THORNLEY,  
 TIBBLE,  
 TIPOKI-LAWTON,  
 VELLA,  
 WARBURTON,  
 WEBB,  
 WILKINS,  
 WILLIAMS sm,  
 WILLIAMSON,  
 WIPERE,

Patrick  
 Colin  
 Tata R.  
 Max T.  
 Peter,  
**Frank (RIP)**  
 Mary  
 Kevin  
 Carole  
 Ken  
 Marcia  
 Denise  
 Julia  
 Shane  
 Henare  
 Faith  
 Sally  
 Judy  
 Hohepa  
 Veronica  
 Godfrey  
 Tane  
 Donald  
 Rae  
**Connie (RIP)**  
 Alice  
 Lorraine  
 Michael  
 Don  
 Lui Iulio  
 Greg  
 J.  
 Carl  
 John  
 Waho  
 Hinenui  
 Bernard  
 Jack  
 Anne  
 Kathy  
 Anthony  
 Roslyn  
 Pania

### **STAFF 1980-1989**

ABRAHAM,  
 ASHFORD,  
 AUGUST,  
 BARKER,  
 BATES,  
 BATES,  
 BIGNALL,  
 BURKE,  
 BURROWS,  
 CALDWELL,  
 CHISHOLM,  
 CONNELL sm,  
 CRAMPTON,  
 CROTTY sm,  
 DAY,  
 DINSDALE,  
 DOOLEY sm,  
 FARRELL,  
 GEORGE,  
 GRADY,  
 GRAY,  
 HANSEN,  
 HANSEN,  
 HEATH,  
 HICKEY,  
 HINGA,  
**HINKS,**  
 HOPE,  
 HUNTINGDON,  
 HYNES,  
 JACK,  
 JAMES,  
 JOSEPHS,  
 KINANE,

Elizabeth  
 Barbara  
 Derek  
 John  
 Kathy  
 Peter  
 Jeff  
 Val  
 Ashley  
 Francenne  
 Elizabeth  
 Daniel  
 Christine  
 Earl  
 Marguerita  
 Mary  
 Patrick  
 Barbara  
 Henare  
 Gerry  
 Louise  
 Paul  
 Sally  
 Elizabeth  
 Brendon  
 Carol  
**Judy (RIP)**  
 Catherine  
 Christine  
 Phillip  
 Judy  
 Pauline  
 Anthony  
 Anne

### **STAFF 1990-1995**

AUGUST,  
 BEATTIE,  
 BREEZE sm,  
 CRAWFORD,  
 CURTIS,  
 DONALDSON,

Tuakana  
 Ian  
 Patrick  
 Hiri  
 Peter  
 Marilyn

DWYER sm,	Shane	O'HAGAN sm,	Denis
EDWARDS,	Raymond	O'SHEA,	David
ELERS,	Rahera	OLASA,	Jeff
EMERY,	Brian	PADDOCK,	Ron
FINLAYSON,	Jo	PARANIHI,	Tania
FLETT,	Gordon	POU,	Robert
FOSTER,	Brent	PUANAKI,	Rihari
GEORGE,	Martha	QUIN sm,	Brian
GREEN,	Delys	RAMEKA,	Noble
HAMAHONA,	Nigel	ROLLS,	Stewart
HARDING,	Lex	ROLLS,	Alison
HARDING,	Les	SCOTT,	Thomas
HARRIS,	Penny	SIMEON,	Tracy
HENDERSON,	Judy	SMITH,	Ian
HEWITSON,	Diane	THOMPSON,	Gordon
HIHA,	Ron	TIBBLE,	Kotuku
JOHN BOSCO,	Sister	TIBBLE,	Manaaki
JOWETT,	David	TIBBLE-WILLIAMS,	Debbie
KIINGI,	Rachel	TOHIARIKI,	Denise
KINANE,	Rachel	WALKER,	Jenny
KORA,	Bryan	WATTS,	Alan
LORIMER,	Jan	WILLIAMS,	Gary
McKECHNIE,	Arthur	WIPERE,	Douglas
MILLIN,	Kataraina	WIPERE,	Amy
NESDALE,	Karen		
NGAIA,	Lana		

## APPENDIX TWO

## HATO PAORA COLLEGE STUDENTS

## 1948-1949

AKAPITA	<i>Harvey (RIP)</i>
AKONGA	William
ALBERT	John
ALBERT	Trevor
ALBERT	William
AUGUST	Michael
BROUGHTON	Dickie
CLARKE	Joseph
ENOKA	Paul
GEMMELL	Mutu
GRAHAM	Maina
HAAMI	Patrick
HAMUERA	Rangi
<b>HAWKINS</b>	<b><i>George (RIP)</i></b>
HONE	Michael
HORI	John
HUFF	John
HURUNUI	George
INNIA	Desmond
KARIPA	Martin
KARIPA	Terrence
KEREHOMA	Paul
MENEHIRA	Rawhiti
MERRITT	John
MOEAU	John
<b>NAHONA</b>	<b><i>Wilfred (RIP)</i></b>
NOBLE	John
PAURO	Robert
PEINA	Wilfred
PERETINI	George
PIRIKA	John
<b>RAKATAU</b>	<b><i>Edward (RIP)</i></b>
RATANA	Vincent
ROBERTS	Eric
STANDISH	Jock
TAIAKI	Akerama
TAKARANGI	Wera
TAPARA	Edward
TAPUTORA	Jeremiah
<b>TAYLOR</b>	<b><i>John (RIP)</i></b>
TE AIKA	Henry
TE RUKI	Ernest
<b>TE WHAITI</b>	<b><i>Henry (RIP)</i></b>
TUMOANA	Charlie

WERETA	Terrence
WHAREMATE	Albert
<b>WHATAPUHOU</b>	<b><i>Pius (RIP)</i></b>
<b>WILSON</b>	<b><i>Rangi (RIP)</i></b>
WIPA	George

## 1950-1959

AKROYD	Edward
AKROYD	Rangi
ALBERT	Anthony
ALBERT	James
ALBERT	Monty
ALBERT	Peter
ANDERSON	Gary
ANDERSON	Ihipa
ANDERSON	Maurice
ANDERSON	Neville
ANDERSON	Noel
ANDERSON	Raemon
ANDERSON	Victor
ARAMOANA	William
ARANUI	Joseph
AUGUST	Robert
BAKER	Henry
BAKER	Terrence
BARRIS	Leonard
BERTANEES	David
BEVAN	Matthew
BEVAN	Peter
BISHARA	Michael
BISHOP	Harry
BISHOP	John
BLACKBURN	Hemi
BLACKBURN	Matthew
BLAKE	Edward
<b>BOX</b>	<b><i>Francis (RIP)</i></b>
BRADSHAW	Taare
BRIGHTWELL	Iria
<b>BRIGHTWELL</b>	<b><i>Tu (RIP)</i></b>
BROSNAHAN	Trevor
BROUGHTON	Desmond
BROUGHTON	Lee
BROUGHTON	Vivian
BROUGHTON	William
BROUGHTON	Wright

BROWN	Russell	HAAMI	Bernard
BROWN	Thomas	HAAMI	Gerald
BUTLER	Vincent	HAAMI	John
CAMPBELL	Leo	HAAMI	Jojo
CANTERBURY	Peter A.	HABIB	Peter
CARR	Brian	HAEHAE	Terrence
CARR	Denis	HAKARAIA	Barry
CARR	Spencer	HAKARAIA	Joseph
CARRINGTON	Edward	HAKARAIA	Peter
CARROLL	Victor	<b>HALBERT</b>	<b>Paul (RIP)</b>
<b>CARROLL</b>	<b>William (RIP)</b>	HAMLIN	John
CHANNINGS	Elsdon	HAMLIN	Robert
CLARKE	Edward	HANARA	Wi
CLIMIE	Peter	HANCY	Frederick
CLIMIE	Russell	HANCY	James
COOTES	James	HANNA	Henry
COOTES	Tiki	HAPE	John
<b>COWAN</b>	<b>Peter (RIP)</b>	<b>HAPE</b>	<b>Taka (RIP)</b>
COWAN	William Monty	HAPETA	Carroll
CRIBB	Geoffrey	HAPETA	Charles
CROFTS	Awatea	HAPETA	Koro
CROFTS	Charles	HARONGA	Pani
CUNNINGHAM	Winston	HARWOOD	Robert
DOUGLAS	Ivan	Hawe	William
DOUGLAS	Matthew	HAWEA	Winiata
DOUGLAS	Peter	HAWKINS	Archie
DUFF	John	HAWKINS	Stewart
EDWARDS	Bertram	HEALEY	Michael
EDWARDS	Charles	HEMA	Mura
EDWARDS	John	HEMA	Thomas
ENOKA	Benedict	HEMOPO	Issac
ERU	Henry	HEMOPO	Lionel
FLOOD	Patrick	HEMOPO	Peter
<b>FORD</b>	<b>Anthony (RIP)</b>	HEMOPO	Wiremu
<b>GAGE</b>	<b>Alex (RIP)</b>	HENARE	Arthur
GAGE	William	HENARE	Joseph
<b>GARDINER</b>	<b>Joseph (RIP)</b>	HENDERSON	Aku
GEMMELL	Benedict	HENRY	David
GEMMELL	Hati	HEPI	Bernard
GEMMELL	Henry	HEPI	Jacob
GEORGE	Daniel	HEPI	Raphael
GEORGE	Henry	HEREMAIA	Hoani
<b>GEORGE</b>	<b>Stewart (RIP)</b>	<b>HEREMAIA</b>	<b>Michael (RIP)</b>
GILLIES	Thomas	HETA	Hapeta
<b>GOTTY</b>	<b>Douglas (RIP)</b>	HETA	John
<b>GOVERNOR</b>	<b>Lou (RIP)</b>	HILLS	Andrew
GRANT	Joseph	HILTON	David
GRAY	Ralph	HIMONA	Pani
<b>GRAY</b>	<b>Raymond (RIP)</b>	HIMONA	Samuel
GRAY	Terrence	HIRAMA	Piwi
GRAY	Toby	HIRI	Arnold
GREY	Basil	HODGES	Austin
HAA	Dawson	HODGES	Rata
HAAMI	Alexis	HODGES	William

HUNIA	Leon	MANAENA	Joseph
HUNT	Ronald	MANAENA	Rex
<b>HURUNUI</b>	<b>Dunna (RIP)</b>	<b>MANAHI</b>	<b>Jojo (RIP)</b>
HURUNUI	Rangi	MARINO	C.
<b>HURUNUI</b>	<b>Richard (RIP)</b>	<b>MARINO</b>	<b>Clive (RIP)</b>
<b>HUTANA</b>	<b>William (RIP)</b>	<b>MARINO</b>	<b>Ross (RIP)</b>
HYNES	Michael	MATEHAERE	John
IHAIA	Boy	<b>MATEHAERE</b>	<b>Simon (RIP)</b>
INIA	Boyd	MATTHEWS	Tua A.
<b>ISSAC</b>	<b>Larry (RIP)</b>	McALISTER	Charles
IWIKAU	Andrew	McCOLGAN	Parete
IWIKAU	Nicholas	McCUISH	Terence
IWIKAU	Raymond	McMAHON	Robert
JACOBS	Henry	McMILLAN	Matthew
JOSEPH	Desmond	MEI	Te Aroha
KAHU	Reti	MIHAERE	Hau
KAIPARA	Dovi	MIHAERE	Wi
KANI	John	MIKAERA	George
KAPEA	Gilbert	MIRATANA	Ihaka
KAPEA	Kapo	<b>MIRATANA</b>	<b>John (RIP)</b>
KAPEA	Walter	MITCHELL	William
KARAURIA	Aubrey	MOANA	Augustine
<b>KARAUTI</b>	<b>Horohapeta (RIP)</b>	MOANA	Michael
KARIPA	William	MOANA	Richard
KATENE	Ernest	MOEAU	Kotahi
<b>KATENE</b>	<b>Samuel (RIP)</b>	<b>MOHI</b>	<b>Edgar (RIP)</b>
KAWANA	Dawson	MOKE	Henry
KENDALL	Raymond	MOKE	Peter
KEREOPA	Samuel	MOREHU	Sibi
KERERU	Mita	MOUTERE	George
KING	Karaitiana	MUNRO	Edward
KINGI	D.	MURRAY	George
<b>KINGI</b>	<b>Harry</b>	MURRAY	Michael
KINGI	Paul	NAHONA	Bernard
KIRA	Albert	<b>NEHEMIA</b>	<b>Jerome (RIP)</b>
KIRA	Francis	NEPIA	Francis
KNOWLES	Gilbert	NEWMAN	Tamatea
KOKO	James	NEWMAN	William
KOPAE	Val	NGARONGA	Louis
KOTLOWSKI	John	NGAROTATA	Pikirangi
KUITI	Robert	NIANIA	Huatahi
KUMEROA	Edward	NICHOLLS	Basil
KUMEROA	Robert	NICHOLLS	Francis
KUPA	Taite	NICHOLLS	James
LAWSON	Nukum	NICHOLLS	John
<b>LAWTON</b>	<b>Donald (RIP)</b>	NICHOLLS	Robert
LAWTON	Thomas	NICHOLLS	Wehi
LEATHERBY	Donald	NIKORIMA	Richard
LEATHERBY	Percy	NOBLE	John
LUKE	Edward	NORTON	Colin
MacDONALD	Richard	NORTON	John
MAHAURIKI	Tawhai	NORTON	Noel
MAHURU	Ronald	<b>NORTON</b>	<b>Patrick (RIP)</b>
MAKEA	Phillip	NORTON	Terence

<b>NUGENT</b>	<b>Rodney (RIP)</b>	<b>RATANA</b>	<b>Joseph (RIP)</b>
OPAE	Earl	RATANA	Kevin
PAKAU	John	RATANA	Raymond
PAKU	Gordon	RATANA	Robert
PAKU	Leo	RATIMA	Desmond
PAKU	Paul	RAUKAWA	Edward
PAKU	Peter	RAWIRI	James
PAKU	Thomas	<b>REO</b>	<b>Anthony (RIP)</b>
<b>PAORA</b>	<b>John (RIP)</b>	REREKURA	Luke
<b>PARATA</b>	<b>Earl Te M. (RIP)</b>	REREKURA	Mandy
<b>PARATA</b>	<b>Pehi (RIP)</b>	RICKITT	Michael
PATRICK	Sonny	RIHARI	Ben
PAUL	John	RIHARI	Boy
PAUL	Toro	RIHARI	Charles
PAURINI	Joseph	RIHARI	Hughie
PAURO	Damien	<b>RIHARI</b>	<b>Reipa (RIP)</b>
PAURO	Peter	<b>RIHARI</b>	<b>Richard (RIP)</b>
PAURO	Robert	RIKI	Harvey
PAYNE	Basil	RIKI	James
PEETI	Jacob	RIMENE	Charles
PEETI	Lou	ROA	Mori
PEETI	Robert	ROBERTS	Leslie
PEETI	Wipaki	ROBERTS	Michael
PEKA	Brittania	ROBINSON	Garry
PENENARA	Christopher	RONGONUI	Kevin
PENENARA	Henry	ROPITINI	Robert
PENI	Brownie	ROPOAMA	Mana
PENI	Jim	<b>RUAKERE</b>	<b>Barrett (RIP)</b>
PENI	Peter	<b>RUAKERE</b>	<b>Robin (RIP)</b>
PERETINI	Rangi	RUAKERE	Wera
POHARAMA	Reon	RUKI	Terence
POHATU	William	RURUKU	Clement
POKI	Chris	RURUKU	George
POKI	John	SCANLON	Bernard
POKI	Stan	SERGEANT	Charles
POKI	Wi	<b>SHARLAND</b>	<b>Inia (RIP)</b>
<b>PONGA</b>	<b>Murray (RIP)</b>	SHARLAND	Mason
POTAPOFF	Albert	SIMEON	Edward
POUTINI	James	SIMEON	Scottie
PRENTICE	William	SIMON	Bibi
PRIME	Joseph	SIMON	Monty
<b>PUKI</b>	<b>Wi (RIP)</b>	SIMON	Morvin
PULLEN	Eugene	SIMON	Robert
PUTARANUI	Charles	SIMON	Stanley
PUTARANUI	Nepia	SIMON	Thompson
PUTU	Hemi	SMITH	Jack
PUTU	Tane	SOLOMON	Martin
RAIKA	David	SOLOMON	Michael
RANGATIHI	Tahu	SOLOMON	Te Rangi
RANGIRANGI	William	SOLOMON	William
RANSFIELD	Emmett	SPOONER	Benedict
<b>RANSFIELD</b>	<b>Reginald (RIP)</b>	SPOONER	Leslie
<b>RATANA</b>	<b>Bing (RIP)</b>	SPOONER	Paul
RATANA	Edward	<b>STARKEY</b>	<b>Neil (RIP)</b>

STEVENS	William	WAIHUA	Joseph
STEWART	Matthew	<b>WAIKERI</b>	<b>Robert (RIP)</b>
STURMEY	Christopher	WAITERE	Donald
SUTHERLAND	Michael	WALKER	John
TAHA	Ronald	WALLACE	Colin
TAIAROA	Archie	WALLACE	Leslie
TAIT	John	WALLACE	Mervyn
TAIT	Kenneth	WALLACE	Owen
TAIT	Koro	WANIHI	Patrick
TAKARANGI	Robin	WANIHI	Thomas
TAMAIRA	Gerard	WANIHI	Waihe
TAMATEA	Mervyn	WANO	Edmund
TARATOA	Henry	WARU	Anthony
TAURIMA	Whetu	WEBSTER	Samuel
TE AHO	James	WEHIPEIHANA	Rakaheria
TE AHO	Romeo	WHAITIRI	John
TE HAU	Dollar	WHANARERE	Norman
TE HUNA	Andrew	WHANAU	Kapene
TE HUNA	Pio	<b>WHANAU</b>	<b>Ross (RIP)</b>
<b>TE OKA</b>	<b>Anzac (RIP)</b>	WHITE	Anthony
TE RANGI	Harry	<b>WILLIAMS</b>	<b>Pryce (RIP)</b>
TE RITO	Joseph	WILLIAMS	Sydney
TE TANA	Bernard	WILSON	Kotuku
TEKA	Valentine	WILSON	Robert
TEKI	Robert	WILSON	Thomas
TERRILL	Hector	WILSON	Trevor
<b>TERRY</b>	<b>Denis (RIP)</b>	WILSON	Walter
THOMAS	Paul	WILSON	Waru
THOMAS	Richard	WINTERBURN	Bevan
THOMSON	James	WINTERBURN	Maurice
TIMU	Michael	WIPERI	Gabriel
TIPOKI	Maki	WIPERI	Luke
TIPOKI	Terry	WITHERS	Patrick
TITO	Maurice	<b>WITOKO</b>	<b>Robert (RIP)</b>
TITO	Natalie		
TOATOA	Jack		
TOATOA	Ronald	<b>1960-1969</b>	
TOHIARIKI	Motu		
TONIHI	Christopher	ABRAHAM	Ian
TORO	Robert	ABRAHAM	Lincoln
<b>TUKAPUA</b>	<b>Leo (RIP)</b>	ABRAHAM	Thomas
TUME	Michael	AGAR	Lawrence
TUMOANA	Joseph	AGAR	Stephen
TUMOANA	Rangi	AKAPITA	Luke
TURANGA	John	AKAPITA	Noel
TURANGA	Richard	ALBERT	Christopher
TUTA	Thomas	ALDRIDGE	Michael
<b>TUTAKI</b>	<b>Te Rahuka (RIP)</b>	ALLEN	Joseph
TUTAUHA	John	<b>ANDERSON</b>	<b>Peter (RIP)</b>
TUTAUHA	Thomas	APOU	Colin
UATUKU	Leonard	ARAIPU	Nga
WAAKA	James	ARAPERE	Hare
WAAPU	Rangi	ASHFORD	Archie
<b>WAIHAPE</b>	<b>Puke (RIP)</b>		

ASHFORD	Erroll	EDMONDS	Kevin
ASHFORD	Raymond	<b>EDMONDS</b>	<i>Vincent (RIP)</i>
AUGUST	Michael	EDWARDS	Martin
BAILEY	Epiha	EDWARDS	Paul
BAMBRIDGE	Wilfred	EDWARDS	Warren
BENNETT	Patrick	<b>ELLSMORE</b>	<i>Graeme (RIP)</i>
BIDOIS	Kevin	EMERY	Alan
BIDOIS	Michael	EMERY	Brian
BIDOIS	Murray	EMERY	Dennis
BISHOP	Raymond	EMERY	Edward
BLACK	John	EMERY	Manu
BOTICA	John	EMERY	Patrick
BOTICA	Milan	EMERY	Peter
BOTICA	Victor	ERIHA	Joseph
BRENNAN	Junior	ERIHA	Rumatiki
BRIGGS	James	ERU	Patrick
BROUGHTON	Brian	ERU	Paul
BROUGHTON	Bruce	FIRMIN	Adrian
BROWN	Norman	FORE	Anthony
BROWN	Toby	GEMMELL	George
BROWN	P. B.	GEORGE	Kara
BUSH	Harawira	GOTTY	Robert
CALLAGHAN	Ivan	GOVERNOR	Moana
CALLAGHAN	Riki	GRAHAM	Alexander
CAMPBELL	Kenneth	GRAHAM	Peter
CAMPBELL	Peter	GRAHAM	Stephen
CARROLL	Atu	GRAHAM	Wilson
CARROLL	James	GRAY	Boycie
CARROLL	Ralph	GRAY	Robert
CARROLL	Raumati	GREENLAND	Hakaraia
<b>CARROLL</b>	<i>Thomas (RIP)</i>	GREY	Robert
CASHELL	Lance	GUPWELL	Michael
CASHELL	Phillip	HAAMI	Bernard
CHADWICK	John	HAAMI	Neil
CLARKE	William	HAENGA	George
COLE	Dean	HAIRA	Patrick
COOKSEY	Alan	HAKARAIA	Kiwa
<b>CORBETT</b>	<i>John (RIP)</i>	HALL	Sydney
COWIN	Frederick	HALL	William
CRACKNELL	Manuera	HAPI	Robin
CREAN	Michael	HARRAWAY	Stewart
DAVIDSON	Charles	HASTIE	William
DAVIS	Anthony	HAWAIKIRANGI	Hoani
DAVOREN	Raymond	Hawe	Anthony
DAVOREN	Ross	HEALEY	Allan
DAWSON	Robert	HEALEY	Daniel
DIXON	John	<b>HEKA</b>	<i>Heemi (RIP)</i>
DONNELLY	Robert	HEKETA	Manu
DOUGLAS	Gilbert	HEKETA	Tohu
DOUGLAS	William	HEMA	Blakey
DOWNS	Rudy	HEMANA	Tui
DUFF	Arthur	HEMOPO	Daniel
DUFF	Thomas	HEMOPO	Richard
DUNN	Samuel	HENARE	Titapu

HENDERSON	George	KEEFE	Junior
HEPI	Christopher	KEREHOMA	Robert
HEPI	John	KEREOPA	Charles
HEPI	Joseph	KEREOPA	Buddy
HEPI	Keniwe	KEREOPA	Mark
HEPI	Monty	KEREOPA	Whetu
HEPI	Thomas	<b>KERERU</b>	<b>Jury (RIP)</b>
HERBERT	Phillip	KERERU	Sunno
HEREMIA	August	KETE	William
HEREWINI	Ngawati	<b>KING</b>	<b>John (RIP)</b>
HIKI	Paul	<b>KING</b>	<b>Kipa (RIP)</b>
HILL	Peter	KING	Phillip
HILLS	Brian	KING	Vivian
HILLS	Epi	KING	William
HILLS	Manus	KINGI	Robert
HINES	Arnold	KORO	Dennis
HODGES	Mare	KOTUA	Timothy
HOHAIA	Henry	KOTUHI	Christopher
HOHAIA	William	<b>KUMEROA</b>	<b>Christopher (RIP)</b>
HOHEPA	Everard	KUMEROA	Joseph
HOKIANGA	Bernard	KURU	Anthony
HOKIANGA	Leslie	KURU	Daniel
HOKIANGA	Raymond	KURU	Nui
HOKIANGA	Taranaki	KURU	Wally
HOOPER	Francis	<b>LAMBERT</b>	<b>Edward (RIP)</b>
HOOPER	Harry	LE NOEL	John
HOOPER	Walter	LOW	Ian
HUIRUA	James	LUKE	Frederick
HUNT	Ricky	LYES	Sydney
HUNT	Shane	MacDONALD	Lawrence
HUNT	Thomas	MacDONALD	Malcolm
HUTANA	Phillip	MacDONALD	Raymond
HYLAND	Thomas	MacDONALD	Tangi
INGRAM	Peter	MacGREGOR	Anthony
IWIKAU	Duncan	MacGREGOR	Gregor
IWIKAU	Stephen	McGREGOR	Hikuera
IWIKAU	Wayne	McINTOSH	John
JAHNKE	Fritz	McINTOSH	Peter
JAHNKE	George	McNABB	Lawrence
JAHNKE	Robert	MAAKA	Max
JONES	John	MAHU	Keith
JOHNSON	William	MAIHI	Edward
JURY	John	MANIHERA	Joseph
<b>JURY</b>	<b>Luke (RIP)</b>	MANUEL	George
KAHURA	Joseph	MARAKI	Pine
KAIPUKE	David	MARAKU	Glen
KAIPUKE	William	MAREIKURA	Charles
KAPENE	John	MAREIKURA	John
KAPENE	Lou	MARIU	Matthew
KARA	George	MARIU	Max
KARAURIA	Joseph	MARIU	Robert
KATENE	Kenneth	MARSDEN	George
KAUKAU	Eru	<b>MASON</b>	<b>Lionel (RIP)</b>
KAWANA	Melvin	MATTHEWS	David

MATTHEWS	Michael	PAUL	Stanley
MATTHEWS	Robin	PAUL	Thomas
MAXWELL	Lawrence	PAURO	Francis
MEREMERE	George	PAURO	Morgan
MIHAERE	Boy	PAURO	Phillip
MIHAERE	Ceaser	PAYNE	Brian
MIHAERE	Kenneth	PEARCE	John
<b>MILLER</b>	<b>John (RIP)</b>	PEETI	James
MILLER	Trevor	<b>PEETI</b>	<b>Patrick (RIP)</b>
MINHINNICK	Dallas	PEETI	Paul
MITCHELL	James	<b>PEETI</b>	<i>Richard</i>
<b>MOEAU</b>	<b>Joseph (RIP)</b>	PENI	Joseph
MOREHU	Adrian	PERETINI	Richard
MOREHU	Chadwick	PHILLIPS	James
MORGAN	Wayne	PICKERING	Patrick
MORRELL	Eugene	PIRERE	Richard
MORRELL	Noel	POHE	James
MORRELL	Rua	POHE	Joseph
MURRAY	Aiden	POHE	Kahu
MURRAY	Henry	POHE	Reta
MURRAY	John	POKAI	George
MURRAY	John	PONGA	Kevin
MURRAY	Kahu	POTTER	William
MURRAY	Stewart	POUMUA	Trevor
NATHAN	Hira	POUTU	Kevin
NATHU	John	<b>POUTU</b>	<b>Patrick (RIP)</b>
NEILSON	Anthony	POWER	Hemi
NEILSON	Terence	POWER	Kahu
<b>NEPIA</b>	<b>Kingi (RIP)</b>	PRIEST	Leslie
<b>NGAIA</b>	<b>Huia (RIP)</b>	PUOHOTAUA	Kelly
NGAIA	Robert	RAKATAIRI	Vincent
NGATUERA	Graeme	RAMEKA	Kevin
NIANIA	Ihakara	RAMEKA	Patrick
NIANIA	William	RAMSBOTHAM	Godfrey
NICHOLLS	Albert	RANGI	William
NOBLE	Kerin	RANGI	W.
NOBLE	Sydney	RANGINUI	Issac
NOBLE	Terence	RANGINUI	Neil
O'CARROLL	Bernard	RANGINUI	William
O'CARROLL	Joseph	RANSFIELD	Robert
O'DONNELL	Joseph	RASK	Karl
O'NEIL	Daryl	RATANA	Dennis
ORGAN	Christopher	RATANA	Mita
ORIKENA	Hohepa	RATANA	Peter
ORMOND	Eru	RATIMA	James
<b>PAEWAI</b>	<b>Matenga (RIP)</b>	RAUHINA	Phillip
<b>PANAPA</b>	<b>Damien (RIP)</b>	RAWHITI	Michael
PANIRAU	John	RAWIRI	Kahu
PARANIHI	Mark	RAWIRI	Phillip
PARATA	Dean	REIHANA	Hemi
PARATA	Toa	REIHANA	Moke
PARATA	<i>Wayne</i>	REWETI	Lawrence
PARK	Graham	RIDDELL	Leslie
PATEA	Joseph	RIKIHANA	Barry

RIKIHANA	Graham	TANGIORA	John
RIWAI	Lance	TANOA	Piwa
ROBERTS	Leslie	TAPA	Dennis
ROBIN	George	TAPA	Gregory
ROBIN	Taki	<b>TAPA</b>	<b>Mark (RIP)</b>
ROBINSON	Wayne	TAPA	Stephen
ROLLS	Stewart	TAPA	Vincent
RONGO	James	TARATOA	Raymond
RONA	Clifford	TAREHA	George
ROPATA	John	<b>TATANA</b>	<b>Alexander (RIP)</b>
ROPIANA	William	TAUMATA	Dickie
ROPIHA	Kawe	TAUMATA	Robert
ROPIHA	Matene	TAURIMA	Paul
ROPITINI	Barry	TAURIMA	Rangi
ROPITINI	James	TAURIMA	Trevor
ROPITINI	Patrick	TAURIMA	William
ROSS	Thomas	TAWAROA	David
ROWE	Jock	TAWHARA	James
ROWE	Martin	TAWHITAPOU	Denis
RUAKERE	John	TE AHO	Kim
RUHA	Daniel	TE AHO	Raymond
RUHA	Peter Taporena	TE AO	Richard
RUKUWAI	David	TE AMO	Colin
RURUKU	Monty	TE HAU	Wayne
RUSSELL	Timothy	TE HIKO	Michael
RUWHIU	William	TE HUIA	Joseph
RYDER	Duncan	TE HUIA	Para
RYDER	John	TE HUIA	Robert
<b>RYDER</b>	<b>Mita (RIP)</b>	TE HUNA	David
SAVAGE	Bradley	TE KANAWA	Kerry
SAVENYE	David	TE KANAWA	Stud
SCANLON	Christopher	TE KURA	Paul
SEARANCKE	Graeme	TE KURA	Kahu
SEED	Leonard	TE PANA	Louis
<b>SHEPHERD</b>	<b>Hone (RIP)</b>	TE PATU	William
SHEPHERD	Patrick	TE RANGI	Rota
SHEPHERD	Bernard T.	TERRY	Daniel
<b>SMITH</b>	<b>Mate (RIP)</b>	TERRY	Patrick
SMITH	Peter	TERRY	Raymond
SOLOMON	Robert	TERRY	Shamus
SPOONER	Nelson	TE TANA	Francis
STARKEY	John	TE TANA	Peter
STEPHENS	Edward	TE UA	Edward
STEWART	Bruce	<b>TE WIKI</b>	<b>Harry (RIP)</b>
TAITIMU	Pirini	THOMAS	Kevin
TAKEREI	Trevor	THOMAS	Terry
TAKIWA	Charles	THOMAS	Wera
<b>TAKIWA</b>	<b>Kevin (RIP)</b>	THOMPSON	Gordon
<b>TAKIWA</b>	<b>Michael (RIP)</b>	THOMPSON	Peter
TAKUIRA	Rangi	TIEPA	Mervyn
TAMOU	Rangi	TIEPA	Samuel
TAMOU	Max	TIHI	Leonard
TANGIORA	Charles	TIMMS	Keepa
TANGIORA	Hona	TIMOTI	Francis

TIMOTI	Vivian	<b>1970-1979</b>	
TINIRAU	George		
TINIRAU	Paul		
<b>TIPOKI</b>	<b>Kuki (RIP)</b>	ABRAHAM	John
TITO	Graeme	AKAVI	Jean-Marie
TOIA	James	ALBERT	Kennedy
TUMOANA	Basil	ALBERT	Phillip
TUNUA	Max	ALBERT	Michael
TURANGA	Gabriel	ALLAN	Dean
TUREI	Richard	ALLEN	Kyle
TURNBULL	Max	ANARU	David
TUTAKI	Te Ohaki	ANDERSON	Lance
VAN DER AA	Adrian	ANDERSON	Gary
WAAKA	Raymond	ANDERSON	Terrence
WAIHAKI	Hirona	ANDERSON	Gavin
WAIHAKI	Pera	ANDERSON	Jeffrey
WAITERE	John	APOU	Moses
WAKEFIELD	Charles	ARANI	Gregory
WALDEN	John Wayne	ARANUI	Benny
WALL	Kelvin	ASHER	Marshall
WALLACE	Bonnie	AUGUST	Stephen
WALLACE	Eric	AUGUST	Derek
WALLACE	Joseph	AWARAU	Kereama
WALLACE	Victor	BARRETT	Richard
WARETINI	Kiwa	BARRETT	James
<b>WARU</b>	<b>Richard (RIP)</b>	BARTLETT	Richard
WANIHI	Bruce	BARTLETT	Karanema
WANIHI	Tahu	BARTON	David
WEBSTER	Pompey	BAUCKHAM	Christopher
WEHI	Piri	BEAMSLEY	Mark
WESTON	Milton	BEAMSLEY	Rex
WHANARERE	Stephen	BEAMSLEY	Shane
WHAREPOURI	O'Neill	BEAMSLEY	Glen
WHETU	Robert	BLACKMORE	Shane
WHILEY	Henry	BOSCH	Adrian
WHITE	Kerry	<b>BOXER</b>	<b>Kevin (RIP)</b>
WHITE	Patrick	BOYD	Alan
WHITE	Stanley	BOYD	Daryll
WHITE	Tomoana	BRISTOW	Sean
<b>WICHMAN</b>	<b>David (RIP)</b>	BROCHERIE	Kevin
WICHMAN	Enua	BROOKS	Derek
WILLIAMS	Buddy	BROOKS	Kevin
WILLIAMS	James	BROUGHTON	Ivan
WILSON	Albert	BROUGHTON	Peter
WILSON	Dallison	BRYERS	Lewis
WILSON	Max	BURKE	Rangi
WINITANA	Turoa	BURKE	Leonard
WIPERI	Francis	CARROLL	Tama
WRIGHT	Donald	CARTER	Stephen
WRIGHT	Louis	<b>CLARKE</b>	<b>Trevor (RIP)</b>
		COFFEY	John
		CORNELIUS	Patrick
		CORNELIUS	Wayne
		CRAWFORD	Luke

CRAWFORD	Justin	HAEREWAI	Ngarangi
<b>CRAWFORD</b>	<b>Mark (RIP)</b>	HAEREWAI	Leonard
CRAWFORD	Aaron	HAKARAIA	Robert
CUNNINGHAM	Robert	HAKARAIA	Alexis
DARGAVILLE	Edward	HAKARAIA	Teihi
DAVIS	John	HAKARIA	Carle
DAVOREN	Mark	HAKIWAI	Terence
DEAKIN	Edward	HALBERT	Kevin
DIXON	Tuki	HALBERT	Derek
DOWNES	Harawira	HALBERT	Winston
DUDLEY	Richard	HALL	Peter
DUDLEY	Anthony	HANCY	Gabriel
DUNN	Emanuel	HANCY	Moana
EDMONDS	Mahuriki	HANCY	Peter
EDWARDS	Grant	HANCY	Dean
EDWARDS	Aaron	HAPI	Kahu
<b>EDWARDS</b>	<b>Simon (RIP)</b>	HARRIS	Carey
EDWARDS	Rei	HARTLEY	Papa
ELLIS	Paul	HARTLEY	Pine
ERIHA	Gordon	HAWEA	Noel
ERU	Graham	HEENEY	John
ERUERA	Kenneth	HEMARA	Salomine Tama
EVERTON	Graeme	HEMARA	Drummond
EYNON	Henry	<b>HENARE</b>	<b>David (RIP)</b>
EYNON	Patrick	HENARE	Adrian
FITZGERALD	Roger	HENARE	Anthony
GARDINER	Joseph	HENARE	Kevin
GERRETZEN	Theodore	HEPI	Eugene
GERRETZEN	Paul	HEPI	William
GERRETZEN	David	HEPI	Victor
GERRETZEN	Christopher	HEPI	Heemi
GOLDIE	Mervyn	HEPI	Taylor
GOTTY	John	HEPI	Dominic
GOTTY	Duncan Robert	HEPI	Simon
GRAHAM	Bernard	HEREWINI	Paul
<b>GRANT</b>	<b>David (RIP)</b>	HEREWINI	Marsh
GRANT	Joseph	HIKAWAI	Kiwa
GRAY	Daniel	HIMONA	Peter
GRAY	Keith	HIMONA	Bernard
GRAY	Mark	HINES	Wera
GREEN	Christian	HIROTI	Clarke
HAAMI	Daryl	HIROTI	Ahu
HAAMI	Martin	HODGES	Stanley
HAAMI	Stephen	HOPKINS	Mark
HAAMI	Grant	HOPKINS	Craig
HAAMI	Dion	HOUGHTON	Thomas
HAAMI	Craig	HOUGHTON	Rodney
HAAMI	Tumanako	HOWELL	Rex
HAAMI	Damien	HUDSON	Wayne
HAAMI	Darren	HUNT	Stephen
HAAMI	Chanel	HURIWAI	James
HADFIELD	Campbell	HURUNUI	Vincent
HAEHAE	Darren	HURUNUI	Archie
HAEHAE	Edward	HURUNUI	Derek

HURUNUI	James	LEATHERBY	Todd
IRAIA	Howard	LEWIS	Te Whenua
ITI	Richard	LEWIS	Kerry
IWIKAU	Anthony	LOUNDES	Peter
JAHNKE	William	LOVE	Powhiri
JAHNKE	Walter	<b>LUKE</b>	<b>George (RIP)</b>
JONES	Wayne	LUKE	Boycie
JOSEPH	Daryl	MAAKA	Stephen
JOSEPH	Marius	MacDONALD	Terence Chris
KA	Renata	MacGREGOR	Bennett
KAHUKAKA	Rangi	MacGREGOR	Robert
KALE	Trevor	MANAENA	Edward
KALIVATI	Peter	MANAENA	Patrick
KALIVATI	Viliame	MANAENA	Terence
KARA	Anthony	MANIHERA	Maurice
KARIPA	Tira	MANIHERA	Manu
KAUKAU	John	MANUNUI	Bernard
KEARNS	Edward	MAREIKURA	Bernard
KEARNS	Kevin	MAREIKURA	Thomas
KEELAN	Sammy	<b>MARINO</b>	<b>Christopher (RIP)</b>
<b>KEMPTON</b>	<b>Miles (RIP)</b>	MARINO	Kirk
KEMPTON	Phillip	MARINO	Ngatau
KENRICK	James	MARINO	Charles
<b>KEREAMA</b>	<b>Mana (RIP)</b>	MARIU	Richard
KEREAMA	Piki	MARIU	Howard
KING	Raymond	MARIU	Gordon
KING	Alexander	MARSDEN	Paul
KING	Robert	MARSDEN	Patrick
KING	Anthony	MARSHALL	David
KING	Tuki	MARSHALL	Reece
KINGI	James	MARSHALL	David
KINGI	Paul	MARTIN	Leslie
KINGI	Jeffrey	MARTIN	Colin
KINGI	George	MARTIN	Joseph
KIRK	Graeme	MATAIRA	Karepa
KONUI	William	MATE	Daniel
KRUMENACHER	Allen	MATEHAERE	Bernard
KRUMENACHER	Joseph	MATEHAERE	Milton
KRUMENACHER	Anthony	MATIU	Tapsell
KUITI	Kenneth	MATIU	James
KUPA	Thomas	MATTHEWS	Adrian
<b>KURU</b>	<b>Tui (RIP)</b>	MATTHEWS	Duncan
KURU	George	MATTHEWS	Malcolm
LAMBERT	William	MATTHEWS	Terrence
LAMBERT	Fenton	MATTHEWS	Greg
LAMBERT	Robert	MATTHEWS	Valentine
LAMBERT	Trevor	MATTHEWS	Shane
LAMBERT	Stephen	McALLISTER	Charlie
LARKIN	Rongo	McALPINE	Jeffrey
LAWTON	Teddy	<b>McINTOSH</b>	<b>Michael (RIP)</b>
LAWTON	Edward Joseph	McLEOD	Charles
LAWTON	Tata	MEI	Riki
LAWTON	Kelly	METUAMATE	William
LEATHERBY	Paul	MIHAERE	Tihema

<b>MIHAERE</b>	<i>Aranga (RIP)</i>	PARKER	Nathan
MIHAKA	Kiwa	PATRICK	Matu
MIHINUI	Lea	PATRICK	Heta
MIRATANA	Dale	PATU	Issac
MOANA	Patrick	PATU	Patrick
MOANA	Robert	PAUL	Michael
MOON	John	PAURO	Christopher
MOORE	David	PAURO	Jonathan
MORGAN	Steven	PEARLESS	Craig
MORGAN	Walter	PEETI	Damien
MULLIGAN	Peter	PEHI	Darroll
MURPHY	Colin	PEINA	Mark
MURPHY	Joseph	PEINA	Carey
MURRAY	David	PEINA	John
MURRAY	Dennis	PENE	Edward
MURRAY	David	PENE	James
MURRAY	Charles	PENE	Rapana
NAHONA	Bernard	PENI	Maynard
NAHONA	Peter	PENI	Topi
NAHONA	Macfarlane	PERAWITI	Christopher
NATHAN	Daniel	PERETINI	Stephen
NATHAN	Barry	PETLEY	Gary
NEILSON	Peter	PETLEY	Lance
NEILSON	Ruku	PHILLIPS	Patrick
NEILSON	Maurice	PIRIKAHU	Vincent
NELSON	Stephen	PIRIMONA	Richard
NELSON	David	POHATU	Howard
NGAIA	Henare	POMANA	Joseph
NGAIA	Shane	PONA	Hercules
NGAPERA	Timothy	PONGA	Murray
NGATAI	Gordon	POTAKA	John
NGATAI	Peter	POTAKA	Emil
NGAWATI	Brendan	POTANGAROA	Robin
NGAWATI	Neville	POUTU	Wiremu
<b>NICHOLLS</b>	<i>Marc (RIP)</i>	PRESTON	Mark
NICHOLLS	Michael	PUANAKI	Tama
NICHOLLS	Brendin	PUHARA	James
NIKORA	Robin	PUHARA	William
NIKORA	James	PUOHOTAU	Colin
NIKORA	Ralph	PUOHOTAU	Richard
NOBLE	Paul	PURCHASE	Grahame
NOBLE	Matao Craven	PUTU	Warren
NORTON	Robert	PUTU	Brennan
OGDEN	Sean	PUTU	Konrad
OLASA	Jeffrey	RAHUI	Michael
PAENGA	Tureia	RAKETE	John
PAEWAI	Tama	RAKETE	Witemara
PAKAU	Clarence E.	RANGI	Wilson
PARATA	Andrew	RANGI	Tane
PARATA	Martin	RANGIHAETA	Dale
PARATA	Darryl	RANGIRANGI	Gilbert
PARDOE	Petera	RANKIN	Philip
PARINGATAI	Keith	RAPAEA	Graeme
PARINGATAI	Trevor	RAPAEA	Hemi

RAPAEA	Puhi	SIMON	Tamihana
RAPAEA	Renata	SIMON	John
RATANA	Lee	SIMON	Stanley
RATANA	Ricky	SMALLMAN	Bernard
RATHER	Michael	SMITH	Daryll
RATIMA	Hemi	SMITH	Dean
RAURETI	Kiwa	SMITH	Daniel
RAURETI	Rolly	SMITH	Marcus
REID	Konrad	SMITH	Neville
REID	Donald	SMITH	Jack
REID	Raymond	SMITH	Henry
REID	Jeffrey	SOLOMON	Peter
REIRI	Dean	SOUTAR	Barry
REIRI	James	SOUTAR	Alex
REIRI	Gavin	SOUTAR	Barney Ivan
REMI	Gary	SOUTAR	Glynn Monty
RENATA	Kelly	SPOONER	Rangi
REREKURA	William	STAPLETON	Gregory
REREKURA	Matui	STARKEY	Michael
REREKURA	Charles	STEPHENS	Darren
RETI	Sonny	<b>STONE</b>	<i>Raihana (RIP)</i>
REWETI	James	STONE	Karl
REWETI	Stewart	SULLIVAN	Deana
REWETI	William	SULLIVAN	Tiny
REWHA	Christopher	SULLIVAN	Harvey
RIWAI	Hori	SULLIVAN	Zacky
ROBERTSON	Stuart	SULLIVAN	Paul
ROBINSON	Kelly	SULLIVAN	Kereopa
ROLLS	Graham	TAIAPA	Hona
<b>ROPATA</b>	<i>Timothy (RIP)</i>	TAIAROA	John
ROPATA	Michael	TAITUHA	Peina
ROPITINI	John	TAKIARI	Arthur
ROPITINI	D.	TAKIWA	Vincent
ROPITINI	Jay	TAKIWA	Paul
ROSS	Christopher	TAKIWA	Tyrone
ROWE	Riordan	TAKIWA	Peter
RUAKERE	Taire	TANE	Martin
RUAKERE	Thomas	TANE	Bernard
RUHA	William	TANE	Anthony
RUHA	Sydney	TANE	Michael
RUHI	Samuel	TAPA	Daryl
RUKUWAI	Gary	TAPA	Brennan
RUKUWAI	Patrick	TAPA	Michael
RUSSELL	Wiremu	TAPARA	Michael
RUSSELL	Anthony	TAPINE	Peter
RUSSELL	Karl	TAPINE	Joseph
RUWHIU	Karl	TATANA	Leslie
RZOSKA	Ron	TATANA	Douglas
SAVAGE	John	<b>TAUHORE</b>	<i>Watene (RIP)</i>
SCANLON	Duane	TAUMATA	Arana
SCANLON	Earl	TAUMATA	Phillip
SEARANCKE	Kenneth	<b>TAURU</b>	<i>Matthew (RIP)</i>
SEYMOUR	Sean	TAUTUHI	John
SIMMONS	William	TAYLOR	Nathan

TE AHO	Basil	TUTAKI	Waihe Wally
TE AWHE	Kiwi	TUTAKI	Samuel
TE AWHITU	William	WAAMU	Charles
TE AWHITU	Winston	WAINOHU	Marcel
TE HUIA	Douglas	WAIROA	Hoera
TE HUKI	David	WAITERE	Turoa
TE HUNA	Tureiti	WAITERE	Shane
TE MANA	Richard	WAITITI	Ronnie
TE MOANA	Tutere	WAKE	Gerard
TE NGAIO	Bryan	WALKER	Victor
TE PATU	Paul	WALLACE	Richard
TE PATU	Peter	WALLACE	Andrew
TE PATU	Michael	WALLACE	Mark
TE PEETI	James	WALLACE	Michael
TE PEETI	Aaron	WALMSLEY	Henry
TE WHAITI	Robert	WALMSLEY	Keith
TE WHAITI	Harry	WANO	Kerry
TEKA	Laurence	WANO	Todd
TEKA	Rewai	<b>WARETINI</b>	<i>Tahana (RIP)</i>
TEKI	Pierre	WARETINI	Tierney
THOMPSON	Christopher	WEHIPEIHANA	Kevin
THOMPSON	Hohaia	WHAITIRI	Michael
THOMPSON	Turei	WHAKARUA	John
THOMPSON	Dean	WHANA	Kevin
THOMPSON	Rangi	WHANAU	Quentin
THOMSON	Clayton	WHENUAROA	David
TIBBLE	Kotuku	WHITE	Kent
TIBBLE	Hone	WHITIORA	Issac
TIBBLE	Tiwana	WHIU	Ricky
TICHBORNE	Anthony	WHYTE	Michael
TICHBORNE	Aaron	WILLIAMS	Thomas
TINIRAU	Riki	WILLIAMS	Malachi
TINIRAU	Patrick	WINIATA	Boycie
TINIRAU	Raphael	WINTER	Nicholas
TINIRAU	Rangi	WINTER	Michael
TIWHA	John	WINTERBURN	Trevor
TOATOA	Neville	WINTERBURN	Ronnie
TOIA	Jim	WINTERBURN	Nigel
TOKO	Reg	WINTERBURN	Matene
TOKOTAUA	Heni	WOTTON	Lawrence
TOPIA	Charles	WOTTON	Brent
TOPIA	Steven	YOUNG	P.
TRAILL	Dexter		
TROW	Duane		
TUKAPUA	Gary	<b>1980-1989</b>	
TUKAPUA	Raymond		
TUKAPUA	Manu	ABRAHAM	Robert
TUKAPUA	Miles	ABRAHAM	Tristan
TUKAPUA	Wayne	AHU	Victor
TUKAPUA	Timothy	AKAPITA	Lee
TUMOANA	Tani	ALBERT	Makim
TUNUI	Richard	ALBERT	Pamariki
TURANGA	Andrew	ALBERT	Steven
TURANGA	Rodney		

ALLAN	Shaun	BUTLER	Winiata
ALLAN	Vaughn	CALLACHER	Ian
ALLERBY	William	CAMPBELL	Joseph
ANARU	Ward	CAMPBELL	Michael
ANDERSON	Blair	CARESWELL	Michael
ANDERSON	Jason	CASHELL	Walter
ANDERSON	Jonathan	CLARKE	Tim
ANDERSON	Peter	COMERFORD	Graeme
APITI	Moka	COMERFORD	Patrick
APORO	Dulee	COOK	Adrian
ARAHANGA	Kelly	CRAWFORD	Issac
ASHFORD	Jason	CRAWFORD	Kylie
AWARAU	Aroha	CRAWFORD	Loncey
AWARAU	Maioha	CRAWFORD	Terry
AWARAU	Wera	CRIBB	Te Uru
AYTON	Michael	CRIBB	Thomas
BAKER	Arnie	CUMMINGS	Shane
BAKER	Charles	DALY	Darron
BAKER	Dwayne	DALY	Michael
BAKER	Terence	DALY	Nathan
BARBARICH	Lloyd	DALY	Shane
BARON	John	DAVIS	Adrian
BARRETT	Keni	DAVIS	Garry
BATES	Alan	DAVIS	Jensen Rama
BATES	David	DAVIS	Karl
BATES	Glen	DAWSON	Regan
BELL	Justin	DAYMOND	Paul
BELL	Sean	DIXON	Jeremy
BENTON	Peter	DIXON	Rewi
BEVAN	Matthew	DOYLE	Samuel
BEVERIDGE	Kelly	DRINKWATER	Nigel
BEVERIDGE	Raymond	DRISCOLL	Justin
BIDDLE	Lonnie	DUFF	Quentin
BIDDLE	Richard	DWYER	Paul
BLAKE	Joseph	EDMONDS	Clive
BLAKE	Solomon	EDMONDS	Kevin
BORELL	Thomas	EDMONDS	Michael
BOURKE	Thomas	EDWARDS	Jason
BOWEN	Allen	EDWARDS	Michael
BOWEN	Cedric	EDWARDS	Morvin
BRANDON	Richard	EDWARDS	Piri
BRANDON	Robert	EDWARDS	Raymond
BROAD	Dempsey	EDWARDS	Robert
BROOKING	Steven	EDWARDS	William
BROOKS	Dayle	<i>EMIA</i>	<i>Vance (RIP)</i>
BROUGHTON	Dominic	ERUETI	Andrew
BROUGHTON	Norman	EVERTON	Aaron
BROWN	Craig	FALETAUPULE	James
BROWN	John	FARLEY	Bryce
BROWN	Kevin	FARMER	Terry
BUCKLEY	Clinton	FARQUHAR	Dallas
BUTLER	Kenny	FEILDING	Kerry
BUTLER	Patrick	FINLAY	Te Kahu
BUTLER	Raymond	FIRMIN	Matthew

FITZGERALD	Justin	HEMOPO	Jay
FITZGERALD	Roland	HEMOPO	Robert
FOSTER	Martin	HENARE	Francis
GEMMELL	Michael	HENRY	James
GEMMELL	Patrick	HEPBURN	Hayden
GEORGE	Marlon	HEPERI	Te Rangi
GILES	Robert	HEPI	Damien
GILLESPIE	Anthony	HEPI	Ken
GILLESPIE	Michael	HEPI	Malcolm
GILLIES	Marshall	HEPI	Marlon
GILLIES	Patrick	HEPI	Thomas
GILSENAN	Eddie	HEPI-TE HUIA	Damien
GOFF	Ben	HERBERT	William
GOKEMEYER	Hiwi	HEREKUIA	Troy
GOLDSMITH	Edward	HETERAKA	Simon
GORDON	Stephen	<b>HETET</b>	<b>Wilson (RIP)</b>
GOTTY	Baron	HIGGINS	Kim
GOTTY	Jason	HIGGINS	Raniera
GOTTY	Wayne	HIKAKA	Dallas
GRACE	Duane	HIKAWAI	Hikawai
GRAHAM	Haki	HILL	Jeffery
GRAHAM	Jaedon	HIMONA	Trevor
GRAHAM	Michael	HIPANGO	Thomas
GRAHAM	Shane	HIRI	Waaka
GRAHAM	Tane	HITA	Dason
GRAHAM	Toka	HITA	Reo
GRAY	Daryl	HODGES	Andrew
GRAY	Jermaine	HOHEPA	John
GRAY	Joseph	HOHUA	Karlie
GRAY	Phillip	HOHUA	Tane
GRIFFITHS	Brent	HOKAI-BRISTOW	Wayne
HAA	Kylie	HOKOPAURA	Ronald
HAAMI	Brent	HOPA	Keith
HAAMI	Dominic	<b>HOPKINS</b>	<b>Dean (RIP)</b>
HAAMI	Neville	HOPKINS	Jason
HAAMI	Patrick	HOTERE	Matthew
HAAMI	Paul	HOWELL	Barney
HADFIELD	Vaughn	HUFF	Norman
HAITANA	Chubby	HUNT	Rennie
HALBERT	Rangi	HUNTER	Chad
HANARA	Wi	HUNTER	Lee
HANCOCK	Paul	HURA	Eddie
HANCY	William	HURA	Tony
HAPAKUKU	Kumeroa	HURUNUI	John
HAPI	John	HURUNUI	Phillip
HAPI	Michael	HURUNUI	Robert
HAPI	Robin	HYLAND	Bevan
HAPI	Terrance	HYNES	Dallas
HARRIS	Ken	HYNES	Michael
HARRIS	Michael	IRAIA	Tony
HARRIS	Stuart	IRWIN	Angelo
HEALEY	Myles	ITI	Peter
HEKE	Jason	IWIKAU	Juane
HEMA	Kingi	IWIKAU	Tui

JACKSON	Gabriel	MAKAWE	Tonga
JACOBS	Paddy	MANAENA	Stratford
JACOBS	Ronald	MANAENA	Thomas
JOE	Mareka	MANSFIELD	Alex
JOHNSON	Chris	MANSSEN	Desmond
JOHNSON	Darryl	MANUEL	Jason
JOHNSON	Patrick	<b>MANUNUI</b>	<b>Quentin (RIP)</b>
JOHNSON	Paul	MAPU	Che
JOHNSON	Pou	MAPU	Hilton
JOHNSON	William	MAREIKURA	Heemi
JONES	David	MARIU	Anthony
JOSEPH	Tipene	MARR	Nick
KAIO	Rima	MARSDEN	George
KAIWHARE	George	MARSDEN	Max
KALIVATI	Corey	MARSHALL	Aaron
KALIVATI	Rasau	MARTIN	Jason
KARA	Kelvin	MARU	Lawrence
KARAITIANA	Patrick	MASON	Gordon
KAURI	Rangi	MASTERS	Nathan
KEEFE	Brett	MATAMUA	Rangi
KEMPTON	Monty	MATEHAERE	Vincent
<b>KEREAMA</b>	<b>Manunui (RIP)</b>	MATEHAERE	William
KEREOPA	Kevin	MATHEWS	Caddy
KERERU	Michael	MATHIESON	Hoani
KERERU	Willy	MATO	George
KETU	Moses	MATO	Michael
KIINGI	Wayne	MATO	Timmy
KINGI	Hoani	MATTHEWS	Mark
KIPA	Paul	MATTHEWS	Matthew
KIRK	Brian	MATTHEWS	Nathan
KLAASSEN	Henry	MATTHEWS	William
KOHATU	Clayton	MATTOCK	Donavon
KOHATU	Reece	McALISTER	Peter
KOMENE	Willis	McALLISTER	Noel
KOOPU	Ben	McCARTHY	Andrew
KUMEROA	Darryn	McCARTHY	William
KUNAITI	Nui	McCASEY	Marcus
LAGALUGA	Andrew	<b>McCORMICK</b>	<b>Edward (RIP)</b>
LAMB	Jeremy	McDERMOTT	Justin
LAMBERT	Ian	<b>McDONALD</b>	<b>James (RIP)</b>
LARACY	Maurice	McDONNELL	Damion
LAWTON	Dalzel	McGREGOR	Arona
LEE	Paul	McGREGOR	Jay
LEE	Paul	McKAY	Anton
LEISHMAN	Raymond	McKAY	Marcus
LEMON	Junior	McKECHNIE	Arthur
LEWER	Sean	McKENZIE	Quintin
LEWIS	Brett	McLEAN	Eddie
LEWIS	Rollings	McMAHON	Robert
LIND	Delaney	McMILLAN	Luke
LUKE	Jason	McRAE	Gary
LUKE	Karna	MEHA	Reihana
MacDONALD	Terry	MEIKLEJOHN	Warrick
MAKAWE	Malcolm	MEROITI	Adrian

MERRITT	Turoa	OFFORD	Nelson
METCALFE	John	OGDEN	Liam
METCALFE	Timi	OSBORNE	Adam
METCALFE	Tony	OSBORNE	Hoka
METEKINGI	Duncan	PAAKA	Francis
MIHAERE	Jason	PAIKEA	Heemi
MILLIN	Damien	PAKI	Phillip
MILLIN	Declan	PAKU	Mahlon
MINTO	Dion	PAKU	Michael
MIRATANA	Craig	PARATA	David
MIRATANA	Edward	PARATA	Shannon
MIRATANA	Morgan	PARINGATAI	Wattie
MOKE	Carl	PARR	Stephen
<b>MOKE</b>	<b>David (RIP)</b>	PATEA	Morvin
MOKE	Tewhano	PATERSON	Campbell
MOON	Riwai	PATTISON	Hohepa
MOREHU	Albert	PATU	Anthony
MOREHU	Jason	PAUL	Dallas
MOREHU	Richie	PAUL	Justin
MORRELL	Peter	PAURINI	Hiramo
MORRIS	Desmond	PAURINI	Mahi
MORRIS	Tawhiri	PAURINI	Shay
MORRISON	Vallan	PAURINI	Tama
MORUNGA	Charles	PEARLESS	Timothy
MORUNGA	Jackie	PEARSON	William
MOUTERE	Tane	PEETI	Simon
MUNRO	David	PEHI	Adrian
MURRAY	Jonathan	PEIPI	Nathan
MURRAY	Nick	PEKEPO	Andrew
MURRAY	Roimata	PENE	Jamie
MURRAY	Te Mare	<b>PENE</b>	<b>Peter (RIP)</b>
NAHONA	Jerome	PENE	Tame
NEERA	Jason	PENE	Warren
NEILSON	Stephen	PENNY	Craig
NEPE-APATU	Tawhiti	PERFECT	Miles
NGAHOORA	Nathan	PETERS	James
NGAIA	Dion	PETERS	Mark
NGAIA	Mark	PETERSON	Shane
NGAREWA	Darren	PETLEY	Stephen
NGATA	Glenn	PHILLIPS	Benny
NGATOA	Dion	PHILLIPS	Chris
NGATOA	Robert	<b>PHILLIPS</b>	<b>Ian (RIP)</b>
NICHOLLS	Anati	PHILLIPS	Jason
NICHOLSON	Julian	PICKERING	Grant
NICHOLSON	Kahu	PIHEMA	Richard
NICHOLSON	Maunu	POMANA	Derek
NOBLE	Patu	POMANA	Jamarl
NOBLE	Shane	POMANA	Owen
NOEMA	Kai-aho	POMANA	Wayne
NOEMA	Kiina	PONGA	Santana
NORTON	Karl	PONGA	Te Moana
O'BRIEN	Robert	PONGA	Temoana
O'DONNELL	McHardy	POTAKA	Hayden
O'DONNELL	Tiki	POTANGAROA	Demetrius

POUMUA	Jasmine	ROBINSON	Dale
POUTINI	Manu	<b>ROBINSON</b>	<i>Quinton (RIP)</i>
POUTINI	Paora	<b>ROBINSON</b>	<i>Shane (RIP)</i>
POUTU	Aaron	ROGERS	Sean
POUTU	Jason	RONA	Brad
POUTU	Waaka	RONA	Joseph
POWER	Sam	ROSE	Brian
PROCTOR	Raymond	ROTA	Dennis
PRODGER	Michael	ROWE	Raymond
PUTU	Clinton	ROWE	Vincent
PUTU	Jarrold	ROYAL	Dean
PUTU	Marshall	RUAKERE	Mark
RAERINO	Terrence	RUAKERE	Paul
RANAPIA	Craig	RUAKERE	Stephen
RANGI	Dwayne	RUAKERE	Taare
RANGIHAETA	Shane	RUHI	Jonathan
RANGINUI	Glen	RUSSELL	Leon
RANGINUI	Ian	SALVATION	Stephen
RANGINUI	Kelvin	SCHAPER	Gene
RANGINUI	Peter	SCIASCIA	Jason
RANGINUI	Raymond	SHARLAND	Joe
RANGINUI	Shane	SHERIDAN	Scott
RANSFIELD	Keelan	SIMEON	Bernie
RANSOM	Tekakenga	SIMON	Kieran
RAPANA	Aaron	SINGER	Sean
RAPANA	Isaac	SMALLMAN	Keepa
RAPANA	Quinny	SMITH	Christopher
RAPANA	Turi	SMITH	Clive
RATAHI	Eli	SMITH	George
RATAHI	Erin	SMITH	Hamuera
RATANA	Kevin	SMITH	Marc
RATANA	William	SOLOMON	Pehi
RATAPU	Lewis	SOLOMON	Tane
RATAPU	Paul	SORENSEN	Christopher
RATIMA	Desmond	SORENSEN	Graham
RATIMA	Jade	SORENSEN	Michael
RAURETI	Heitia	SPEERS	Thomas
REIHANA	Adrian	SPOONER	Vance
RENNIE	Dion	STEWART	Andrew
REO	Dallas	STEWART	Leo
RERETI	Eric	STEWART	Timothy
RESCH	Karl	STONE	Damian
RETI	Ashley	STONE	David
REWETI	Nolan	STONE	Derek
REWHA	Phillip	SULLIVAN	Rere
RICHTER	Cyrus	SWAANENBECK	Benedict
RIDDELL	James	SWORD	Matthew
RIDDELL	John-Wallace	TAHU	Roddy
RIDDELL	Michael	TAHU	Tamati
RIDDELL	William	TAIAKI	Jordan
RIKIHANA	Adam	TAIAROA	Miles
RIMENE	Tipi	TAITE	Duane
ROBERTS	Trevor	TAITE	Leon
ROBERTSON	John	TAKUIRA	Paul

TAKUIRA	Phillip	TIBBLE	Atawhai
TAMIHANA	Mane	TIBBLE	Manaaki
TAMIHANA	Wiremu	TIBBLE	Paul
TANE	Jason	TIHEMA	Stephen
TANE	Robert	TIPOKI	Anthony
TAPA	Marcus	TOHERIRI	Jason
TAPA	Phillip	TU	Brendan
TAPARA	Glenn	TUHURA	Rudolph
TARAMOEROA	Hemi	TUIRIRANGI	Donny
TARATOA	Graham	TUKAPUA	Karl
TARRANT	Joseph	TULUSI	Peau
TATANA	Owen	TUMOANA	Clark
TAUEKI	Gary	TUPE	Patena
TAUKAMO	Steven	TUTAKI	Craig
TAYLOR	Corry	TUUTA	Brian
TAYLOR	Jemmel	TUUTA	Ryan
<b>TAYLOR</b>	<b>Nigel (RIP)</b>	TYLER-JOSEPH	Jaysen
TAYLOR	Paul James	VILES	Dominic
TAYLOR	Samuel	VILES	Nicholas
TE AO	Porteous	VINCENT	Clinton
TE AWHE	John	VINCENT	Wayne
TE HUIA	Aaron	WAHANUI	Craig
TE HUIA	Dennis	WAIRAU	Ronnie
TE HUIA	Hayden	WAITERE	Kylie
TE HUKI	Chris	WAITOKIA	Shaun
TE HUKI	Matthew	WALKER	Joseph
TE HUKI	Paul	WALKER	Michael
TE KIRA	Ihaka	WALKER	Roger
TE KOARI	Alfred	WALLACE	Alistair
TE MIHA	Deon	WALLACE	Damien
TE MOMO	Dion	WALLACE	Daniel
TE NAHU	Haami	WALLACE	Darren
TE NAHU	Heemi	WALLACE	Joseph
TE NAHU	Peneti	WALLACE	Mesley
TE NAHU	Tamati	WALLACE	Quentin
TE PEETI	Clive	WALLBANK	Shane
TE PEETI	Wylie	WARDLE	James
TE POHE	Nathan	WARNOCK	James
TE TANA	Michael	WARREN	Cameron
TE TANA	Nicky	WELCH	Francis
TE TANA	Peter	WERETA	Ainsley
TE WHARAU	James	WHAIAPU	Andrew
TE WHARE	Aaron	WHAIAPU	Justine
TE WHARE	Peter	WHAITIRI	Lloyd
TEKI	Algie	WHAKAUE	Raymond
TERRY	Dion	WHANARERE	Robert
THOMPSON	Garth	WHANAU	Shane
THOMPSON	Gavin	WHARE	Mardy
THOMPSON	Neta	WHARE	Ngaro
THOMPSON	Richard	WHENUAROA	Shaun
THOMPSON	Sean	WHITE	Turei
THOMPSON	Taylor	<b>WHITEHEAD</b>	<b>Arnold (RIP)</b>
THOMSEN	Byron	WHITEHEAD	Conrad
THOMSON	Quinn	WHITTLESTON	Kylie

WICKLIFFE	Justin	BELMONT	Jay
WICKLIFFE	Stefan	BELMONT	John
WILCOCKS	Kamahll	BENNETT	Tireni
WILDE	Matiu	BIDOIS	Essie
WILKINSON	Dean	BISHARA	Richard
WILKINSON	Erin	BISHARA	Sammuel
WILLIAMS	Beau	BISHOP	David
WILLIAMS	Doni	BLAKE	Dylan
WILLIAMS	Mahanga	BLAKE	James
WILSON	Dean	BLANE	John
WILSON	James	BLANE	Leo
WILSON	John	BRADLEY	Malcolm
WILSON	Josh	BRADOCK	Lincoln
WILSON	Michael	BRIGHT	Tony
WILSON	Shaun	BROAD	Wiremu
WILSON	Stephen	BROOKER	Wade
WILSON	Virgil	BROOKING	Ruka
WILTON	David	BROOKS	Derek
WINEERA	Jason	BROOKS	Dylan
WINIATA	Waipatu	BROOKS-HAM	Howard
WIPITI	Hohepa	BROUGHTON	Joel
WIPITI	Paora	BROWN	Barry
WIRIHANA	Jason	BROWN	Hemi
WIRIHANA-TAWAKE	Kelvin	BROWN	Paul
WYMER	Marc	<b>BROWN</b>	<i>Spencer (RIP)</i>
YOUNG	Clinton	CALLAGHAN	Tikirau
		CAMERON	Daryl
		CAMPBELL	Tamehana
		CANE	Karl
		CARROLL	Anthony
		CASHELL	Jay
		CASHELL	Nick
		CASHELL	Riki
		CHALMERS	Glen
		CHAPMAN	Mark
		CHESHIRE	Shennan
		CHRISTENSEN	Jonathan
		CHURCH	Dejay
		CLARKE	Dallas
		COLLIER	Luke
		COMP	Wiremu
		CONRAD	Julian
		CONROY	Marc
		CORBETT	James
		CRIBB	Crete
		DANIELS	Arama
		DAVIS	Jason
		DAYMOND	Tiori
		DOYLE	Brad
		DRINKWATER	Karl
		DUNN	Jason
		DUNN	Raynor
		DURIE	Tamatea
		EDMONDS	Joshua

### 1990-1996

ABRAHAM	Benjamin
AHIPENE	Jonathan
AINSWORTH	Jon
ALBERT	Te Aranui
ALEXANDER	Brent
ALLEN	Kori
ANDERSON	Blair
ANDREWS	Shannon
ANTUNOVICH	Mate
APATU	Jahvan
APATU	Sinclair
APIATA	Mana
ARCUS	Hamish
ARCUS	Richard
ASHFORD	Raymond
AUPOURI	Hoani
AUPOURI	Tane
BABBINGTON	Mark
BAILEY	Jordan
BAKER	Keri
BATES	Peter
BEATON	Logan
BEAZLEY	Chas

EDWARDS	Heta	HENARE	David
EDWARDS	Josh	HENARE-MARINO	Nashua
EDWARDS	Te Otinga	HEPERI	Hemi
ELLIS	Shay	HEPI	Jay
EMERY	Haamiora	HEPI	Manu
EMERY	Nikora	HEPI-TE HUIA	Joshua
EPARAIMA	Trinity	HEPI-TE HUIA	Kahu
FERRIS	Brandon	HEPI-TE HUIA	Kori
FERRIS	Tumoana	HEPI-TE HUIA	Tyson
FIRIPO	Henry	HEREKUIA	Kane
FOURACRE	Neil	HETA	Hemi
FOX	David	HETARAKA	Kris
FREEMAN	Anaru	HIGGINS	Michael
GAGE	Justin	HIHA	Steven
GAGE	Kelly	HILL	Nathan
GAGE	Te Pirini	HINA	Steven
GARDINER	Marcus	HOCKLEY	Aaron
GARDINER	Zane	HOCKLEY	Russell
GEMMELL	Anzac	HODSON	Hayden
GEMMELL	David	HOHUA	George
GEORGE	Andre	HOKIANGA	Denzil
GERRETZEN	Gerard	HOKIANGA	Thompson
GOODGAME	Jeremy	HOKO	Joe
GOTTY	Aaron	HOKO	Reuben
GRACE	Lee	HOPKINS	Kaha
GRAHAM	Nathan	HORI	Jason
GRAY	Eruera	HOTERE	Maioha
GRAY	Hemi	HOWES	Caine
HAHIPENE	Chad	HUNIA	Wiremu
HAKARAIA	Leon	HUNTER	Clyde
HALLETT	Geoffrey	HUTCHINGS	Bennett
HANARA	Nathan	HYLAND	Brendon
HAPETA	Waka	JAMIESON	Jason
HARDING	Gary	JOHNSON	Raniera
HARDING	Leslie	JOHNSON	Tama
HARPER	Matthew	JONES	Kelvin
HARRIS	Joseph	JONES	Maru
HARRIS	Karl	JONES	Theo
HARVEY	Quentin	JOSEPH	Andre
HATA	Quentin	JOSEPH	Douglas
HATATA	Shane	JOYCE	Albert
HAWERA	Neihana	JURY	Aaron
HAYMAN	Joe	KAIHE	Richie
HAYWARD	Dean	KAMETA	Jamie
HEITIA	Jamie	KANAVATOA	Soni
HEITIA	Kelvin	KARA	Tane
HEKE	Reagan	KARAITIANA	Dallas
HEKETA	Manu	KARAITIANA	Nathan
HELLER	Nicholas	KARAITIANA	Tanaka
HELLER	Paul	KARAKA	John O'
HELMBRIGHT	Tumoana	KAREPA	Tane
HEMARA	Brian	KAREPA	Te Reme
HEMOPO	Myles	KATENE	Selwyn
HEMOPO	Thomas	KAVANAGH	Jerome

KAVANAGH	Joshua	MILLER	Cory
KEEFE	Dean	MILLER	John
KEEPA	Ngawini	MITAI	Ishmael
KEEPA	Tutu	MITAI	Nicholas
KELLY	Piri	MITCHELL	Dwayne
KEMP	Steven	MOEAHU	Conrad
KEPA	Quentin	MOKE	Awhi
KEREHOMA	Paul	MOORE	Oliver
KIDD	Kyle	MORGAN	Daniel
KING	Jimmy	MORGAN	Patrick
KNIGHT	Mark	MURRAY	Phillip
KONIA	Andre	NAHONA	Johnson
KONIA	Newton	NAHONA	Peter
KORA	James	NAMANA	Karl
KOTARA-WEST	Dieter	NATHAN	Tamati
KUKA	West	NATHU	Jason
KUMEROA	Eddy	NEPE	William
KUMEROA	Kelvin	NEPE-APATU	Hamahona
LAWTON	Michael	NEPE-APATU	Tuterangi
LAWTON	Nick	NEPIA	Thomas
LAWTON	Reegan	NESBITT	Clayton
LE COMTE	Arthur	NGAROPO	Nikora
LEEFE	Jarrett	NGATAI	Wayne
LLEWELLYN-THOMAS	Steven	NGAWHIKA	Huatahi
LUKE	Heston	NICHOLAS	Koro
LUKE	Joseph	NICHOLAS	Mark
MacDONALD	Claude	NICHOLLS	Mana
MACKIE	Matene	NICHOLLS	Matthews
MANAENA	Cheyne	NICHOLLS	Shane
MANIAPOTO	Hoani	NIKORA	Turi
MANGIN	Jacob	NOHOTIMA	Asa
MANGIN	Karl	NONU-REID	Jeremiah
MARAKU	Leon	NOOROA	Jayde
MARINO	Tyrel	NUKU	Dave
MARSHALL	Ben	NUKU	James
MARTIN	Kerry	NUKU	Rawiri
MASTERS	Peter	NUKU	Steven
MATAMUA	Neihana	O'BRIEN	Mita
MATEHAERE	Whetu	O'DONNELL	Jessie
MATUKU	Kerry	O'DWYER	Rocky
McALISTER	Thomas	OFFORD	Shane
McBRIDE	Te Kanae	OTIMI	Tohi
McBRIDE	Thomas	PAKI	Michael
McGREGOR	Te Rangitane	PAKU	Matiaha
McLEAN	Rhys	PAKU	Shannon
McLEOD	Manu	PALMER	Barry
McVAY	Johnny	PALMER	Gensen
MIHAERE	Ihaia	PALMER	Scott
MIHAERE	Luke	PANIORA	William
MIHAERE	Petera	PAPANUI	Gary
MIHAERE	Richard	PARAKUKA	Fulton
MIKAERE	Martin	PAREKURA	Richard
MIKAERE	Sam	PARKER	Bevan
MILLANTA	Simon	PATENA	George

PATERSON	Daniel	SHADLOCK	Henare
PAUL	Neihana	SIMON	Conrad
PAUL	Shallee	SIMON	Kaha
PAULI	Ova	SIMON	Tona
PENE	Matthew	SIUEVA	Hoani
PENNELL	Matiu	SMALING	Jeremy
PETA	Daniel	SMALLMAN	Wiremu
PETLEY	Cameron	SORENSEN	Layton
PHILLIPS	Anaru	SOUTHEE	Joseph
PIKARI	Andrei	STAM	Henry
PITTMAN	Ngati	STEFFERT	Paddy
POHE	Bronson	STEVENS	Matthew
POHE	Nathan	STEWART	Matau
POMEROY	Harley	STEWART	Simon
PONGA	Hoani	STICKLE	Cory
POPE	James	STRICKLAND	Benji
POTIKI	Tarawera	SULLIVAN	John
POUTAMA	Leslie	TAEWA	Maui
PUHI	Adam	TAHAU	Bevan
PUNGATARA	Stacy	TAIAKI	Tio
RAMEKA	Gary	TAIRAWHITI	Jamie
RAMEKA	Peter	TAITE	Rocky
RANGI	Haki	TAMEPO	Michael
RANGIUIA	Hemi	TAPIKI	Joseph
RANGIUIA	Marino	TAPINE	Eli
RANGIWHETU	Leigh	TAPINE	Ike
RANSFIELD	Mark	TARAMAI	Shaun
RAPANA	Jason	TARAMOEROA	Whetu
RATA	David	TARATOA	James
RATIMA	Reon	TATANA	Te Ati
RATU	Jonathan	TAUEKI	Robert
RAWIRI	William	TAUMATA-LE CEVE	Manunui
REID	Carlos	TAURIMA	Joseph
REID	Steven	TAURIMA	Robert
REIHANA	Carlos	TAUTUHI-UNDERHILL	Ben
REIHANA	E. J.	TAWHAI	Henare
REILLY	Paul	TAWHARA	Emmerson
REMUERA	Erueti	TE HUIA	Jemasin
RENAU	Christopher	TE HUNA	Shaun
RIA	Rapine	TE PATU	Harley
RIDDIFORD	Bernie	TE WHAITI	Apai
ROBERTS	Jamie	TE WHARE	Riki
ROBERTS	Justin	TE WHATU	Mana
ROBINSON	Christopher	TEPPETT	Howard
ROBINSON	Hayley	THOMAS	Rewi
ROLLS	Nathan	THOMPSETT	Reg
RONGONUI	Rangi	THOMPSON	Daniel
ROWE	Luke	THOMPSON	Malcolm
ROYAL	David	TIAITI	John
RUA	Matthew	TIBBLE	Kingi
SAMUEL	Tautahi	TIEPA	Jason
SCANLON	Wiremu	TILLY	Perrin
SCHUSTER	Daniel	TIMU	Trinity
SEELEY	Hoani	TOATOA	Adam

TOATOA	Greg
TOETOE	Karl
TOKI	Rowan
TONGA	Samuel
TOPI	Billy
TREACHER	Chris
TRIGGS	Hayden
TUINIER	Jori
TUKAPUA	Ashley
TUKAPUA	Brandon
TUKAPUA	Fabien
TUKAPUA-WHILEY	Dion
TULISI	Brendon
TUTAKI	Te Rehuka
VALE	Hemi
VILIAMU	Kapeli
WANAHI	Jade
WANO	Hoani
WANO	Stephen
WARBRICK	Daniel
WARD	Ihaka
WARREN	Jack
WEHIPEIHANA	Hamiora
WEHIPEIHANA	Josh
WESTON	Milton
WHAIAPU	Christopher
WHAREPAPA	Kiwi
WHAREWERA	Bryce
WI	Danny
WIARI	Turaahui
WICHMAN	Dave
WICHMAN	James
WIHAPE	Korey
WIKAIRE	Kane
WIKOHIKA	Michael
WILLIAMS	Dane
WILLIAMS	Douglas
WILLIAMS	Reina
WILLIAMS	Richard
WILSON	Karaitiana
WITAKA	Hiramana
WITEHIRA	Jermaine
WITHERINGTON	Wiremu
WITIKA	Te Wano
WOODFORD	Bobby
WRIGHT	Rani
WRIGHT	Sebastian
YOUNG	Shaun

## APPENDIX THREE

### HATO PAORA COLLEGE UNIVERSITY GRADUATES

T. Hema	B.C.A.
C. Scanlon	B.C.A.
R. Jahnke	B.F.A., M.F.A. (1 <sup>st</sup> Class), M.F.A. (Cal. Arts)
H. Toia	B.C.A.
B. J. Soutar	M.B.A. (hon)
K. Mihaere	B.A.
M. G. Soutar	B.Ed. (hon), M.A.
P. Kereama	B.M.A., B.M.L.
T. Tibble	B.B.S.
V. Walker	M.A.
J. Baron	B.B.S.
G. Kuru	M.For.Sc.
L. Ngaia	B.A.
E. Ratahi	B.H.B., M.B., Ch.B.
H. Raureti	B.A., L.L.B.
A. Tibble	B.A., L.L.B.
K. Tibble	B.Ed.
D. Millin	B.C.A., A.C.A.
R. Hapi	M.B.A. (hon)
J. Sharland	B.Ed.
B. Webb	B.C.A.
W. Edwards	B.Hort.
H. George	B.A.
T. R. Lawton	B.A.
P. Ratapu	B.C.A.
H. Walmesley	B.B.Sc., B. Arch (hon)
A. K. Erueti	L.L.M. (hon)
J. W. Smith	S.M.Dip
L. J. Priest	Cert. in Arts
A. G. Barclay	B.A., L.L.B.
S. L. Petersen	B.A., B.C.A.
Te R. Heperi	B.Sc.
R. Mataamua	B.A.(hon)
D. Grace	B.A., B.C.A.
D. Stone	B.A., B.C.A.
P. Tibble	B.A.
N. J. Viles	B.C.A.

## APPENDIX FOUR

### *HATO PAORA COLLEGE HEAD PREFECTS*

1951	W. Akonga
1952	P. Haami
1953	C. Tumoana
1954	C. Tumoana
1955	B. Haami
1956	B. Haami
1957	M. McMillan
1958	M. Tito
1959	H. Hanna
1960	M. Rickitt
1961	K. King
1962	D. George
1963	Mv. Simon
1964	Mv. Simon
1965	Mt. Simon
1966	R. Ngaia
1967	C. Scanlon
1968	K. Mihaere
1969	W. Kaipuke
1970	C. Mareikura
1971	A. Neilson
1972	J. Manihera
1973	R. Callaghan
1974	R. Kerehoma
1975	T. Tibble
1976	K. Wehipeihana
1977	S. Hepi
1978	J. Kenrick
1979	L. Crawford
1980	T. Ruakere
1981	A. Taumata
1982	R. Whiu
1983	P. Moana
1984	D. Hepi
1985	R. Edwards
1986	M. Rowe
1987	G. Comerford
1988	T. Bourke
1989	M. Paurini
1990	P. Te Ao
1991	S. Blake
1992	R. Tuhura
1993	K. Smallman
1994	Te W. Witika
1995	S. Apatu
1996	H. Wehipeihana

### *HATO PAORA COLLEGE DUX*

1956	P. Himona
1957	M. McMillan
1962	D. George
1963	H. George
1964	Mv. Simon
1965	J. Ropata
1966	K. George
1967	C. Scanlon
1968	T. Hemana
1969	R. Jahnke
1970	J. O'Donnell
1971	J. Hepi
1972	H. Toia
1973	T. Tibble
1974	T. Tibble
1975	T. Tibble
1976	B. J. Soutar
1977	V. Hepi
1978	V. Hepi
1979	J. Pene
1980	G. Wake
1981	J. Olasa
1982	G. Kuru
1983	P. Moana
1984	D. Millin
1985	D. Millin
1986	M. Rowe
1987	T. Iraia
1988	W. Edwards
1989	P. Ratapu
1990	S. Petersen
1991	D. Stone
1992	R. Kaio
1993	J. Wilson
1994	A. George
1995	R. Taurima
1996	K. Gage

## APPENDIX FIVE

### QUESTIONNAIRE

*What are your thoughts on the Rector during your time at Hato Paora College?*

*How did you find the conditions at Hato Paora and what do you remember the most of your stay there?*

*How did you find the religious aspects of college life?*

*What were the best and worst things that you can recollect during your stay at the college?*

## APPENDIX SIX

### SPORTING RECORDS

Table 30: Annual Inter-Collegiate Rugby Results, 1949-96.

YEAR	Wanganui Collegiate	Wanganui Boy's High	Saint Patrick's	Saint John's	Saint Augustines	Saint Josephs	Saint Bernards
1949					15-11		
1950					14-0		
1951					18-3		
1953					12-3		
1956	0-18 L	3-6 L					
1957	11-9	6-3					
1958	9-16 L	8-6	9-6				
1959	6-32 L	9-16 L	11-18 L				
1960	0-37 L	6-31 L	6-25 L				
1961	3-14 L	5-6 L	3-14 L				
1962	0-30 L	9-6	8-23 L				
1963	3-23 L	14-5	9-34 L				
1964	17-12	22-8	28-16	35-9			
1965	16-6	8-8 D	11-9	30-3			
1966	12-8	5-16 L	12-8	31-3		20-0	
1967	6-9 L	6-9 L	8-11 L	9-15 L		12-9	
1968	3-22 L	15-6	21-6	9-8		11-17 L	
1969	11-30 L	11-12 L	0-37 L	22-13		6-14 L	
1970	8-16 L	24-6	19-11	18-3		21-17	
1971	17-8	15-9	14-17 L	11-6		41-3	
1972	6-29 L	8-10 L	10-12 L	16-3		10-11 L	
1973	12-10	0-28 L	16-10	7-4		34-0	
1974	12-14 L	12-14 L		0-20 L		18-4	
1975	14-0	19-10		6-6 D		54-3	
1976	0-4 L	20-6		3-7 L			
1977	6-3	10-10 D		*			
1978	7-17 L	3-14 L	4-10 L	9-15 L			
1979	9-23 L	21-7	22-18	3-3 D			
1980	4-8 L	4-10 L	3-26 L	3-3 D			
1981	15-14	4-9 L	3-13 L	3-4 L			21-12
1982	12-3	28-0	4-10 L	21-10			54-6
1983	16-9	17-0	10-26 L	4-10 L			6-7 L
1984	6-47 L	21-13	0-48 L	3-6 L			31-19
1985	20-6	24-0	12-6	29-3			21-3
1986	7-19 L	17-3	0-23 L	24-10			12-7
1987	4-6 L	12-6	6-9 L	20-21 L			6-7 L
1988	0-28 L	15-4	6-8 L	8-13 L	6-6 D 9-27 L		0-12 L
1989	9-25 L	25-10	7-17 L	13-3	8-14 L		10-16 L
1990	19-9	31-0	4-17 L	24-3	13-9		21-0
1991	16-3	16-9	24-14	33-15	6-16 L		17-4
1992	10-10 D	16-6	23-20	3-19 L			17-15

1993	20-9	15-12	25-23	8-11 L			17-16
1994	3-18 L	8-14 L	23-26 L	18-12			26-17
1995	18-13	13-15 L	10-40 L	33-34 L			13-19 L
1996	16-24 L	5-41 L	*	15-20 L	29-15		0-42 L

#### Other important College matches:

Saint Stephen's College, Auckland:	5-65 Lost (1961), 15-14 (1985)
Saint Bede's College, Christchurch:	22-11 (1974)
Hato Petera College, Auckland:	12-15 Lost (1989), 28-0 (1991), 19-9 (1992), 37-0 (1993), 20-20 (1995), 8-3 (1996).

#### Rugby Representatives 1981-1990:

*Manawatu Under 16:* S. Bristow (1981), D. Hepi, S. Wilson, D. Pomana, A. Parata, P. Moana, N. Te Pohe (1982), D. Morris, M. Rowe (1984), J. Wirihana, S. Bell (1985), J. Nahona, J. Manuel (1986), D. Wilson, N. Broughton, R. Walker (1987), B. Simeon (1988), R. Abraham, J. Ashford (1989).

*Manawatu Under 18:* J. Tane (1984-85), M. Rowe, T. Himona (1986), N. Broughton, D. Wilson (1988-89).

*Horowhenua Under 18:* S. Whenuaroa (1987).

*Manawatu Secondary Schools:* N. Broughton, D. Wilson (1988-1990) J. Wineera (1988), S. Blake (1989-90), N. Daly, J. Ashford, D. Stone (1990).

*Manawatu Māori Secondary Schools:* C. Tutaki (Capt), D. Ratima, T. Himona, M. Hotere, J. Nahona, T. Crawford, W. Hiri, H. Mareikura, M. Daly, D. Broad (1986).

*North Island Under 16:* S. Bristow (1981), D. Wilson (1988).

*Central Region Rugby:* N. Broughton (1989-1990) D. Wilson (1990).

*New Zealand Under 17:* D. Wilson (1989)

*New Zealand Secondary Schools:* N. Broughton (1990)

#### Rugby Representatives 1991-1996:

*Manawatu Secondary Schools:* Keepa Smallman, Maru Jones, Chad Hunter, Beau Williams, Dayle Brooks (1993), S. Palmer, Beau Makateatea, J. Rapana, Te Wano Witika, Maru Jones (1994).

*Manawatu Under 16's:* S. Palmer, J. Rapana, L. Grace, R. Williams, B. Strickland, D. Bishop, M. Weston, W. Comp (1995).

Table 31: New Athletic Records, 1972-77

YEAR	EVENT	TIME/DISTANCE	RECORDED BY
1973	(Int) High Jump	1.65 meters	P. Sullivan
1974	(Int) 100 meters	= 12.1 sec	K. Hapi
	(Int) 400 meters	54.2 sec	K. Hapi
	(Int) Triple Jump	= 11.0 meters	E. Haehae
	(Int) Discus	= 33.9 meters	E. Haehae
	(Int) Relay [Viard]	47.4 sec	
	(Jun) Relay [Viard]	51.2 sec	
1975	(Snr) 110 meter Hurdles	15.5 sec	P. Kalivati
	(Snr) 800 meters	2m 5.0 sec	P. Kalivati
	(Int) 100 meter Hurdles	14.9 sec <sup>127</sup>	S. Hepi
	(Int) Shot Put	14.50 meters	C. Marino
	(Jun) Discus	36.95 meters	P. Kingi
1976	(Sen) 1500 meters	4m 34.6 sec	P. Kalivati
	(Sen) 110 meter Hurdles	14,6 sec	P. Kalivati
	(Int) Discus	43.69 meters	T. Kupa
1977	(Int) Discus	43.93 meters	L. Crawford
	(Jun) 100 meter Hurdles	12.4 sec	M. Tapa

Table 32: Hato Paora College Athletic Records 1981-1990

Year	Event	Name	Time/Distance
1981	High Jump (U14)	H. Kingi	1.60 metres
	4 x 400 metre (Sn)	Rongo	3.52.7
1982	3000 metres	K. Wirihana	10.56.7
	Triple Jump (Int)	S. Wilson	12.10 metres
	100 metres (Int)	W. Allerby	11.7
	200 metres (Int)	W. Allerby	23.68
	Long Jump (Int)	D. Pomana	6.00 metres
1983	800 metres (Jn)	G. Comerford	2.13.0
	1500 metres (Jn)	G. Comerford	4.44.1
	4 x 400 metre (Jn)	Tangaroa	4.13.7
	Javelin (Int)	M. Ketu	43.07 metres
	4 x 100 metre (Int)	Whiro	48.8
	4 x 400 metre (Int)	Whiro	3.58.6
1984	100 metres (Jn)	M. Bevan	12.0
	200 metres (Jn)	M. Bevan	24.7
	3000 metres (Jn)	B. Phillips	10.55.2
	Triple Jump (Jn)	M. Bevan	11.11 metres
	4 x 400 metres (Jn)	Tangaroa	4.05.7
	100 metres (Int)	D. Morris	11.55
	3000 metres (Int)	K. Wirihana	10.20.5
	High Jump (Int)	P. Ranginui	1.79 metres
	Javelin (Int)	S. Bell	47.34 metres
	4 x 400 metres (Int)	Whiro	3.55.4
1985	High Jump (Jn)	K. Fielding	1.61 metres

<sup>127</sup> Because this event was new, the previous distance for Intermediate hurdles was 90 meters, the fastest time over a five year span would become an official record.

	High Jump (Sn)	P. Ranginui	1.89 metres
	Triple Jump (Int)	D. Ratima	12.50 metres
	1500 metres (Sn)	K. Wirihana	4.30.6
	3000 metres (Sn)	K. Wirihana	9.59.8
	Javelin (Sn)	S. Bell	47.20 metres
	4 x 400 metres (Sn)	Whiro	3.47.7
	Javelin (Jn)	G. Tapara	35.40 metres
1986	Long Jump (Jn)	N. Broughton	5.74 metres
	Discus (Jn)	N. Broughton	38.61 metres
	Javelin (Int)	M. Matthews	48.90 metres
1987	400 metres (Sn)	G. Comerford	52.4
	Javelin (Jn)	B. Simeon	39.67 metres
	Javelin (Sn)	M. Matthews	50.10 metres
1988	3000 metres (Jn)	T. Hapi	10.38.2
	Triple Jump (Jn)	E. Wilkinson	11.78 metres
1988	Discus (Jn)	W. Herbert	38.9 metres
	100 metres (Int)	N. Broughton	11.4
1989	Discus (Jn)	C. Mapu	43.98 metres
	High Jump (Jn)	M. Laracy	1.65 metres
	High Jump (Int)	S. Foster	1.76 metres
	Long Jump (Int)	E. Wilkinson	6.19 metres
1990	Triple Jump (Int)	E. Wilkinson	12.77 metres
	3000 metres (Int)	T. Hapi	10.7.05

#### Athletics Representatives 1981-1990.

*North Island Athletic representatives: 1981-1990; D. Rangihaeata, H. Kingi, M. Matehaere, R. Dudley, D. Matthews, S. Wilson, D. Pomana, B. Kirk, B. Allerby, D. Morris, P. Ranginui, D. Ratima, J. Tane, G. Comerford, J. Neera, M. Matthews, N. Daly, A. Nicholls, N. Broughton, C. Mapu, M. Laracy, E. Wilkinson.*

**Table 33: Hato Paora College Swimming Records 1981-1990**

YEAR	NAME	DISTANCE	TIME
1981	P. Kipa	1 length free (U14)	18.0
	P. Kipa	2 lengths free (U14)	41.3
	P. Kipa	3 lengths free (U14)	1.04.9
	P. Kipa	1.5 lengths back (U14)	35.5
	D. Royal	1.5 lengths back (15)	35.3
1982	P. Kipa	2 lengths free (U15)	39.7
	P. Kipa	1.5 lengths back (U15)	33.4
	R. Moana	2 lengths free (16+)	39.0
1983	P. Kipa = T. Tahu	2 lengths free (U16)	38.1
	P. Kipa	3 lengths free (U16)	1.01.2
	P. Kipa	1.5 lengths back (U16)	32.9
1984	C. Tutaki	1 length free (U16)	= 17.2
	P. Hurunui	1 length free (U15)	16.6
	P. Hurunui	2 lengths free (U15)	39.4
	H. Te Nahu	2 lengths free (U14)	40.1

1985	D. Paul	2 lengths free (U15)	= 39.4
	A. Bates	4x1 length medley (16+)	1.57.6
	P. Hurunui	1 length free (U16)	= 16.6
	P. Hurunui	2 lengths free (U16)	37.5
	D. Paul	1.5 lengths back (U15)	34.3
	H. Te Nahu	1 length free (U14)	17.8
1986	C. Tutaki	1 length free (16+)	16.3
	C. Tutaki	2 lengths free (16+)	37.0
	C. Tutaki	4x1 length medley (16+)	1.54.0
	D. Paul	1 length free (U16)	16.45
	D. Paul	2 lengths free (U16)	36.2
	D. Paul	4x1 length medley (U16)	1.37.7
	D. Paul	1.5 length breast (U16)	34.4
	D. Paul	1.5 length back (U16)	32.6
1987	D. Paul	1 length free (16+)	16.1
	D. Paul	2 length free (16+)	36.1
	D. Paul	1.5 length back (16+)	32.7
	D. Paul	1.5 length breast (16+)	33.3
	D. Paul	4x1 length medley (16+)	1.36.5
1988	D. Paul	1 length free (16+)	15.8
	D. Paul	2 length free (16+)	35.5
	D. Paul	1.5 length breast (16+)	32.9
	D. Paul	1.5 length back (16+)	32.1
	D. Paul	4x1 length medley (16+)	1.35.7

**APPENDIX SEVEN**

*HATO PAORA COLLEGE INTEGRATION DEED 1983 & HATO PAORA  
COLLEGE TRUST BOARD DEED 1987.*

THIS DEED OF AGREEMENT is made the 16 day of  
MARCH, One thousand nine hundred and eighty-three (1983)

BETWEEN THE ROMAN CATHOLIC BISHOP OF THE DIOCESE OF PALMERSTON NORTH a Corporation Sole (hereinafter with his successors referred to as "the Proprietor") of the first part

AND HER MAJESTY THE QUEEN acting by and through the Minister of Education (hereinafter referred to as "the Minister") of the second part

WHEREAS:

- A The Proprietor is the owner of Hato Paora College, FEILDING, (hereinafter referred to as "the School")
- B The School is a Roman Catholic boys' Secondary Boarding School from Form Three (III) to Form Seven (VII) offering Education with a Special Character.
- C The School was established in 1948 and up to the effective date of integration was conducted and staffed in part by members of the Roman Catholic Religious Order of Men known as the Society of Mary. The Religious of the Society of Mary bring to the School the special characteristics of their Order as are more particularly described in the Fifth Schedule hereto. The said Order will continue after the effective date of integration to offer teaching staff to the School, so long as it has members available for that purpose.
- D The Minister and the Proprietor have agreed to enter into this Deed of Agreement pursuant to the Private Schools Conditional Integration Act 1975, whereby the School is to be established as an integrated School.

NOW THIS DEED OF AGREEMENT WITNESSETH THAT IT IS HEREBY COVENANTED AGREED AND DECLARED BY AND BETWEEN THE PARTIES HERETO as follows:-

1. THAT the Minister and the Proprietor HEREBY AGREE that the School is to become an integrated School pursuant to the Private Schools Conditional Integration Act 1975.

2. THE School's Special Character as is hereinafter described, shall incorporate the Education with a Special Character as provided in the School AND IT IS HEREBY AGREED AND DECLARED that the School shall at all times in the future be conducted and operated so as to maintain and preserve the School's Special Character and these presents shall be interpreted so as to maintain and preserve the Special Character of the School.

3. ON behalf of the Proprietor it is hereby agreed that:-

- (a) The Proprietor is the owner of all the land and improvements more particularly described in the First Schedule hereto (hereinafter referred to as "the Proprietor's land") and of which for the purposes of this Deed of Agreement, the School premises form part only. The School premises for the purposes of this Deed of Agreement being the land and improvements more particularly described in the Second Schedule hereto (hereinafter referred to as "the School premises").
- (b) The Proprietor shall set apart and appropriate as owner all the School premises except the boarding establishment and all the chattels and other assets of the Proprietor associated with the School exclusively for the purposes of the School as an integrated School, so that the Controlling Authority of the School shall have the exclusive right to the possession and use of the School premises and chattels -

PROVIDED THAT

- (i) The School premises and all the chattels and other assets associated with the School premises shall be available for use by the boarders (boarders are those pupils who attend the Proprietor's boarding establishment which is not part of the

integrated School) for preparatory study and research or other similar use and recreational purposes during non-school time PROVIDED THAT the Proprietor shall contribute to the lighting and heating costs according to such use.

- (ii) At the request of the Proprietor, the Board of Governors may grant the use of the School premises and chattels to the Proprietor or other person or persons at any time when the School premises and chattels are not required for school or boarding purposes and the Board of Governors shall not unreasonably or arbitrarily withhold its consent. The Board of Governors may require the Proprietor or other person or persons to pay a reasonable fee to the Board of Governors as a condition of such use.
- (iii) With the consent of the Proprietor, the Board of Governors may grant the use of the School premises or chattels to other person or persons at any time when the School premises and chattels are not required for School or boarding purposes and the Proprietor shall not unreasonably or arbitrarily withhold his consent. The Board of Governors may require any such person or persons to pay a reasonable fee to the Board of Governors as a condition of such use.
- (iv) The Board of Governors may with the consent of the Proprietor use for school purposes part or parts of the land and buildings and chattels retained by the Proprietor as the boarding establishment and the Proprietor shall not unreasonably or arbitrarily withhold his consent where the time of use does not conflict with the use of the same for boarding purposes and the use itself contributes to the maintenance of the Special Character of the School.
- (v) As at the effective date certain chattels used in conjunction with the School and not purchased with money appropriated by Parliament represent donations presentations or loans to the School and/or have some special intrinsic and/or historic value and it is acknowledged that such chattels shall remain the exclusive property or responsibility of the Proprietor

notwithstanding that the Proprietor may continue to allow the School the use of them. Such chattels are more particularly described in the Fourth Schedule hereto (hereinafter referred to as "the Proprietor's chattels").

- (c) The Proprietor shall accept and meet the liability for all mortgages, liens and other charges upon the land and buildings comprising the School premises.
- (d) The Proprietor shall plan, pay for, and execute the improvements described in the Third Schedule hereto, to the School premises, so as to bring the School buildings and associated facilities forming part of the School premises up to the minimum standard for comparable State Schools prevailing at the effective date of this Deed of Agreement. Such improvements are to be carried out in accordance with the dates specified against such improvements in the Third Schedule hereto. The Proprietor shall upon completion of any improvements to the electrical services described in the Third Schedule hereto arrange for the local Electrical Supply Authority to inspect the School premises in terms of Regulation 45 of the Electrical Supply Regulations 1976.
- (e) The Proprietor shall plan, execute and pay for such capital works and associated facilities at the School as may be approved or required, from time to time, by the Minister pursuant to Section 40(2)(d) of the Private Schools Conditional Integration Act 1975.
- (f) The Proprietor may own or hold upon trust, and control and maintain, any land, buildings and associated facilities that, although not part of the integrated School premises in terms of this Deed of Agreement are regarded by the Proprietor as appropriate to maintain the Special Character of the School.
- (g) The Proprietor shall insure all the buildings forming part of the School premises and the Proprietor's chattels owned or held upon trust for the purposes of the School and the other assets owned by the

Proprietor for the purposes of the School against risks normally insured against, in some responsible insurance office-in New Zealand, and further acknowledges the obligation on him created by Section 40(2)(h) of the Private Schools Conditional Integration Act 1975.

- (h) No person employed at the School and paid for his services in whole or in part out of moneys appropriated by Parliament, shall be paid by the Proprietor or his servants or agents any remuneration additional to that provided for by the Private Schools Conditional Integration Act 1975 or shall be granted or permitted any condition of service more favourable than that permitted in the case of a person employed in a comparable position in a State School PROVIDED HOWEVER that a teacher to whom the provisions of Section 71 of the Private Schools Conditional Integration Act 1975 apply, shall continue to be paid no less than the same salary, and be accorded the same status, as he received or was accorded on the day before the effective date of the integration of the School.
- (i) The Proprietor's adjoining boarding establishment is not being integrated and accordingly the Proprietor shall be entitled to pay to persons employed at the School who accept secondary employment with the Proprietor fair and reasonable remuneration for boarding duties and/or work in respect of the boarding establishment. In the case of the Principal the Proprietor shall also be entitled to pay fair and reasonable remuneration for the general supervision of the whole of the boarding establishment.

4. THE land and buildings constituting the School premises are subject to the mortgages, debts, liens, encumbrances, easements, licences, restrictions and other matters which affect the title to or enjoyment of the land and have the appurtenances or benefits attaching to the land more particularly described in the First Schedule hereto.

5. THE Special Character of the School is that it is a Roman Catholic boys' Secondary Boarding School established principally but not exclusively

for Maori boys in which Maori language, culture and traditions are promoted. The boarding establishment which is attached to the School forms an essential element in the life of the School. The said School was established for the Roman Catholic community of the Diocese of Palmerston North which promotes and supports the School and of which the School is part, to provide and to continue to provide Education with a Special Character, that is to say :-

The School is a Roman Catholic School in which the whole School community through the general School programme and in its Religious instructions and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the Diocese of Palmerston North.

6. THE Proprietor of the School subject to the provisions of this Deed of Agreement :-

- (a) Shall continue to have the responsibility to supervise the maintenance and preservation of the Education with a Special Character provided by the School;
- (b) Shall continue to have the right to determine from time to time what is necessary to preserve and safeguard the Special Character of the Education provided by the School and described in this Deed of Agreement;
- (c) May invoke the powers conferred upon him by the Private Schools Conditional Integration Act 1975, if in the opinion of the Proprietor the Special Character of the School as defined and described in this Deed of Agreement has been or is likely to be jeopardised or the Education with a Special Character provided by the School as defined and described in this Deed of Agreement is no longer preserved and safeguarded.

7. (a) THE Controlling Authority of the School shall be a Board of Governors as constituted pursuant to the provisions of Section 51 of the Education Act 1964 and Regulations made thereunder. Such Board of Governors shall consist of eleven (11) members, such eleven (11) members being :-
- (i) One (1) member appointed by the Education Board of the Wanganui Education District
  - (ii) One (1) member elected by the teachers of the School PROVIDED HOWEVER that no member so elected may be appointed a Chairman or Deputy Chairman of the Board.
  - (iii) Five (5) members elected by the parents of the pupils attending the School.
  - (iv) Four (4) members who shall be representatives of the Proprietor and appointed by him.
- (b) Any election conducted pursuant to Section 8(5) of the Private Schools Conditional Integration Act 1975 shall be conducted as nearly as possible in the manner prescribed by the Secondary School Boards Administration and Employment Regulations 1965 and any regulations made in amendment thereof or substitution therefor and the provisions of those Regulations shall, with any necessary modification, be applied accordingly.
- (c) The control and management of the School shall be exercised subject to the provisions of Section 25(6) of the Private Schools Conditional Integration Act 1975.

8. THE School had a roll of two hundred and seven (207) pupils as at the 1st day of July 1982, being the year when the roll figures were last compiled. It is agreed by and between the parties hereto that the maximum roll of the School shall be two hundred and twenty-five (225) pupils.

9. THE Proprietor agrees that pursuant to paragraphs (d) and (e) of Clause 3 of this Deed of Agreement he will bring the School up to the minimum standard of accommodation laid down from time to time by the Director-General for a comparable State School.

10. (a) PREFERENCE of enrolment at the School under Section 29(1) of the Private Schools Conditional Integration Act 1975 shall be given only to those children whose parents have established a particular or general religious connection with the Special Character of the School and the Controlling Authority shall not give preference of enrolment to the parents of any child unless the Proprietor has stated that those parents have established such a particular or general religious connection with the Special Character of the School.

(b) In accordance with Section 7(6)(h) of the Private Schools Conditional Integration Act 1975 unless the Proprietor and the Regional Superintendent of Education otherwise agree and subject to places being available, the number of pupils whose parents do not have a preference of enrolment at the School in accordance with the provisions of Section 29(1) of the Private Schools Conditional Integration Act 1975 shall be limited at all times to eleven (11) pupils out of the total roll of the School and the Board of Governors shall not enrol more than that number PROVIDED THAT to maintain and preserve the Special Character of the School the Board of Governors in classifying such pupils so enrolled shall endeavour to reasonably distribute them through the range of classes offered by the School.

(c) Pupils who attend the Proprietor's boarding establishment shall be entitled to be enrolled at the School PROVIDED THAT a pupil who would not have preference of enrolment by virtue of these presents shall not have preference of

enrolment by reason only of his attendance at the Proprietor's boarding establishment.

- (d) Wherever any difficulty arises related to enrolment at the school in terms of section 52 of the Private Schools Conditional Integration Act, 1975, it may be referred to the appropriate Secondary Enrolment Review Committee pursuant to the provisions of the said section.

11. IT is agreed by and between the parties hereto as follows:-

- (a) That as Religious observances and Religious instruction form part of the Education with a Special Character provided by the School, Religious observances and Religious instruction in accordance with the determination made from time to time by the Roman Catholic Bishop of the Diocese of Palmerston North shall continue to form part of the School programme in accordance with Sections 31 and 32 of the Private Schools Conditional Integration Act 1975, and
- (b) That Maori language culture and traditions shall continue to form part of the general School programme in accordance with Section 31 of the Private Schools Conditional Integration Act 1975.

12. THE Proprietor, together with his servants, agents and licensees, shall, subject to the proviso to Section 40(2)(i) of the Private Schools Conditional Integration Act 1975, have at all reasonable times access to the School to ensure that the Special Character of the School is being maintained.

13. THE Proprietor, together with his servants, agents and licensees, shall have at all reasonable times access to the land and buildings of the School constituting the School premises sufficient to enable him to exercise the powers and carry out the responsibilities vested in him and imposed on

him by the Private Schools Conditional Integration Act 1975 and by this Deed of Agreement.

14. AN advertisement for the position of Principal of the School shall in accordance with Section 65(1)(a) of the Private Schools Conditional Integration Act 1975 state that a willingness and ability to take part in Religious instruction appropriate to the Special Character of the School and shall, provided that the Proprietor and the Controlling Authority agree, state that a willingness and ability to assume responsibility to the Proprietor for the daily control and administration of the Proprietor's boarding establishment and for the development and conduct of the boarding pupils shall be conditions of appointment and may state that a willingness and ability to assume responsibility to the Proprietor for the general supervision of the whole of the School property (excluding the integrated School premises for which the Principal is responsible to the Board of Governors) shall be a condition of appointment. Any person so appointed to the position of Principal shall accept these requirements as a condition of appointment. The Principal so appointed shall accept and recognise a responsibility to maintain and preserve the Special Character of the School.

15. AN advertisement for any teaching position at the integrated School other than that of Principal may state that the appointee will be expected to undertake under the employment of the Proprietor duties including assistance with the control administration and supervision of the Proprietor's boarding establishment.

16. THERE shall be a position at the School to be designated Director of Religious Studies in accordance with Section 65(1)(b) of the Private Schools Conditional Integration Act 1975, which position shall be a position of responsibility and part of the normal staffing entitlement of the School as established by Regulations made under the Education Act 1964 and an advertisement for that position shall state that a willingness and ability to take part in Religious instruction appropriate to the Special Character of

the School shall be a condition of appointment. Any person so appointed to the position of Director of Religious Studies shall accept these requirements as a condition of appointment. The Director of Religious Studies shall give guidance and provide effective leadership in Religious instruction and observances throughout the School.

17. A person appointed as aforesaid to the position of Director of Religious Studies at the School shall undertake such teaching duties, if any, as may be required by the Principal of the School.

18. THE staffing entitlement of the School as at the 1st day of March one thousand nine hundred and eighty two (1982) was ten decimal four seven (10.47) positions (excluding the Principal and Director of Religious Studies) of which there shall be four (4) teaching positions at the School which in accordance with section 65(1)(c) of the Private Schools Conditional Integration Act 1975 shall be positions of importance carrying a responsibility for Religious instruction and an advertisement for those positions shall state that a willingness and ability to take part in Religious instruction appropriate to the Special Character of the School shall be a condition of appointment. Any person so appointed to these positions shall accept these requirements as a condition of appointment. In the event of the staffing entitlement of the School altering at any time during the currency of this Deed of Agreement then the number of teaching positions designated under Section 65(1)(c) of the Private Schools Conditional Integration Act 1975 as positions of importance carrying a responsibility for Religious instruction shall be the same proportion to the nearest whole number of the other teaching positions as four (4) is to ten decimal four seven (10.47) as hereinbefore provided.

19. ON and after the effective date of integration the School has become a part of the State system as provided by Section 4 of the Private Schools Conditional Integration Act 1975. It is therefore acknowledged that if the integrated School at the date of integration has a pupil/teacher ratio in

excess of the State pupil/teacher ratio a teaching position shall be dis-established when a teacher appointed to that position in accordance with Section 71 of the Private Schools Conditional Integration Act 1975 leaves that position PROVIDED HOWEVER that a position may not be disestablished where in the opinion of the local District Senior Inspector of Secondary Schools, it is necessary to fill that position in order to provide tuition in those classes for secondary school pupils which a school is required to provide in accordance with the Education (Secondary Instruction) Regulations 1975.

20. THE position of Deputy Principal at the School is agreed pursuant to Section 66 of the Private Schools Conditional Integration Act 1975 to be a special position that requires particular capabilities in the teacher appointed, namely to assist in planning and organising the courses and programmes at the School to ensure that they reflect the Special Character of the School and an advertisement for the position of Deputy Principal shall state that possession of these capabilities shall be a condition of appointment. Any person so appointed to the position of Deputy Principal shall accept these requirements as a condition of appointment.

21. THE Proprietor may with the consent of the Board of Governors in accordance with Section 69(1) of the Private Schools Conditional Integration Act 1975 arrange for any retired teacher to undertake voluntary tasks to assist in the School with the teaching of Religious observances and Religious instruction appropriate to the Special Character of the School.

22. IT is agreed by and between the parties hereto that as Religious observances and Religious instruction form part of the Education with a Special Character provided by the School the Proprietor may employ any person as a Chaplain or otherwise, for the purposes of Religious observances or instruction and the provisions of Section 69(2) and (3) of the Private Schools Conditional Integration Act 1975 shall apply.

23. IT is agreed by and between the parties hereto that the Proprietor shall have the right at his sole discretion to refuse residential enrolment as a boarder to any child and shall have the right to require parents or other persons accepting responsibility for any child to remove that child from the boarding establishment.

24. THE Proprietor of the School shall have the right to enter into an Agreement with the parents or other persons accepting responsibility for the education of a child providing that, as a condition of enrolment and attendance of that child at the School, the parents or other persons shall pay attendance dues established in respect of the School or group of Integrated Schools owned by the Proprietor or Proprietors of other Roman Catholic Integrated Schools at such rates and subject to such conditions as may be approved from time to time by the Minister, by notice in the New Zealand Gazette in accordance with Section 36 of the Private Schools Conditional Integration Act 1975.

25. THE School is a Secondary Boarding School for boys from Form Three (III) to Form Seven (VII) and shall remain so until such time as an agreement to a change in this organisation of the School is reached between the Proprietor and the Minister and the parties hereto enter into a supplementary Deed of Agreement to give effect thereto.

26. WHERE any of the costs associated with the conduct of the Proprietor's land and buildings that are not part of the School premises cannot be separated from the costs associated with the operation of the School premises, the Proprietor and the Board of Governors shall contribute to such costs according to their respective use of the services and facilities.

27. IT is acknowledged by and between the parties hereto pursuant to clause 26 hereof that certain of the services and facilities on or serving the Proprietor's land and buildings and other improvements thereon are used in

common for the purpose of the School premises as is more particularly delineated on the plan forming part of the Second Schedule hereto. In particular, the access from Kimbolton Road, the water supply, the power supply and the sewerage and drainage systems are all used in common and the costs of maintaining such services and facilities shall be apportioned as provided in clause 26 hereof. If practicable the power supply to the School premises shall be separately metered at the expense of the Proprietor. Where such services or facilities are wholly or, partly situated outside the School premises the Proprietor will continue to make such services or facilities available to the School premises. Where such services lie wholly or partly within the School premises, the Board of Governors will do nothing to prevent the availability of those services to that part of the Proprietor's land and improvements which are not part of the School premises.

28. WITH the agreement of the Board of Governors the Proprietor may receive and issue receipts for the amounts payable to the Board of Governors by the parents of the pupils. Any moneys collected by the Proprietor on behalf of the Board of Governors shall be accounted for to the Board of Governors.

29. THE Proprietor will make a house property available for a school caretaker's residence as and when it may reasonably be required by the Board of Governors and at that stage the Board of Governors shall assume responsibility for the maintenance of such a house property and shall be entitled to receive the rent therefrom.

30. THE Proprietor agrees to make available Block X more particularly delineated on the plan forming part of the Second Schedule hereto for the use of the school until such time as the construction work required by the Third Schedule to be done to Block C, more particularly delineated on the said plan, has been completed.

31. THE Proprietor agrees to maintain Block X more particularly described in clause 30 so as to meet Department of Education and Ministry of Works and Development requirements during the period of its use by the School. The Controlling Authority shall be responsible for the running or operating costs associated with the use of the said building in particular the power supply, water, sewerage, drainage and cleaning costs.

32. THE following variation from standard patterns of organisation is approved in respect of the School, namely:-

A mid term break is taken about the middle of each term without prejudicing the number of teaching half days required in terms of the Education Act and without contravening the provisions of any regulations made thereunder.

33. THE Proprietor shall not engage any teachers between the date of execution of this Deed of Agreement and the effective date of integration other than those whose names have already been notified by the Proprietor to the Director-General of Education without first obtaining the consent of the Director-General.

34. THE Proprietor shall reimburse the Minister for the payment of salary, wages and the proportion of School holiday pay due and paid by the Minister in respect of the 1983 School year to any person employed at the School up to the effective date of integration PROVIDED THAT the Proprietor shall not be required to reimburse the Minister in respect of any salary, wages and holiday pay which has been paid to teachers up to the date of integration by the Minister in accordance with the terms of the Minister's letter of 4th December 1980 to Archbishop Williams.

35. THE Minister shall subject to clause 3(d) and (e) and clause 31 of this Deed of Agreement after the effective date hereof maintain the School premises and the associated facilities in a state of repair order and

condition as for a comparable State School and subject to clause 3(b,v) provide for the maintenance of the chattels as though the School were a State School. The School shall be entitled to such furniture and equipment as the Minister supplies from time to time to comparable State Schools.

36. THE effective date of this Deed of Agreement shall be the 16th day of March One thousand nine hundred and eighty-three (1983)

37. ON and after the effective date specified in this Deed of Agreement the School shall be an integrated school in terms of the Private Schools Conditional Integration Act 1975.

IN WITNESS WHEREOF these presents have been executed the day and year first hereinbefore written.

SIGNED by PETER JAMES CULLINANE,  
THE ROMAN CATHOLIC BISHOP OF  
THE DIOCESE OF PALMERSTON  
NORTH and sealed with his Seal of  
Office in the presence of:-



*A. Hogg*  
Private Secretary  
of Bishops Office  
Palmerston North

SIGNED for and on behalf of HER  
MAJESTY THE QUEEN by MERVYN  
LANGLOIS WELLINGTON Minister of  
Education in the presence of:-

*Wellington*

*Private Secretary  
168 Haleson  
Road  
Johnsonville*

## FIRST SCHEDULE

Description of total land, buildings and other improvements comprising the Proprietor's land of which the School premises form part

### The Proprietor's Land

All that land, buildings and other improvements owned by the Roman Catholic Bishop of the Diocese of Palmerston North situate in Kimbolton Road, Cheltenham, Feilding, being known as **Hato Paora College** and being more particularly described as follows and delineated in green on the plan forming part of the **Second Schedule** hereto.

All that freehold parcel of land containing 303.3827 hectares more or less situate in Block XI of the Oroua Survey District being part of Subdivision "D" Manchester Block and being also Lots 15 and 16 and part of Lot 17 on Deposited Plan No. 73 and being all the land in Certificate of Title Volume 300 Folio 110 (Wellington Registry)

#### SUBJECT TO:

1. Drainage and incidental rights granted and varied by Transfers Nos. 59305 and 76405 respectively
2. Mortgage 526024 to the Maori Trustee
3. Mortgage 182843.1 to Rural Banking and Finance Corporation of New Zealand.

There are debts owing by the Proprietor to:

- (1) The Archdiocesan Development Fund of the Archdiocese of Wellington and the Diocese of Palmerston North.
- (2) The Bank of New Zealand.

## SECOND SCHEDULE

Description of land, buildings and other improvements comprising the School premises

### The School Premises:

All those parts of the Proprietor's land as described in the First Schedule hereto, delineated in red on the annexed plan of the Proprietor's land, which forms part of this Schedule, TOGETHER WITH all the School buildings and other improvements thereon AND RESERVING to the Controlling Authority full rights of access between the integrating areas so delineated in red and full rights of ingress and egress between those areas and Kimbolton Road along the driveways shaded in yellow on the said plan SAVE AND EXCEPT the non-integrating areas more particularly delineated in blue on the annexed plan TOGETHER WITH a reservation in favour of those excepted portions of full rights of ingress and egress from and to Kimbolton Road along the driveways shaded in yellow on the said plan.

THIRD SCHEDULE

HATO PAORA COLLEGE, FEILDING

WORKS TO BE CARRIED OUT BY THE PROPRIETOR IN RELATION TO THE INTEGRATED SCHOOL

These works are to be planned, executed and paid for by the proprietor subject to the provisions of this schedule in relation to the buildings and associated facilities to bring them up to the minimum standard for a comparable state school. All work is to be carried out by competent tradesmen or in a workmanlike manner to the Department of Education standards.

	AGREED PHASING OF WORK TO BE COMPLETED BY:					
	16/3/83	31/3/84	31/3/85	31/3/86	31/3/87	31/3/88
<u>ITE</u>						
<u>ccess Roads and Sealed Areas</u>				x		
ppgrade all sealed areas on completion of building work						
<u>ard Surface Areas</u>				x		
eseal when redevelopment is complete						
<u>ricket Field</u>			x			
ighten and retie netting around perimeter fence						
lear weeds and undergrowth away from fence						
<u>oundary Fences</u>						
ppgrade all boundary fences to education department						
tandards						
<u>alkways</u>						
rovide extra fall and re-roof walkways with long run iron						
in front of Block C						
eline ceiling of walkway in front of Block C						
traighten dented iron and renail walkway roof in front						
of Block B						
repair fascia of walkway extending along the east side of						
the chapel to Block D, straighten and renail the iron						
roof) line ceilings and repaint						
and down pipes. replace of fix where						





	1.6/3/83	31/3/84	31/3/85	31/3/86	31/3/87	31/3/88
<p>LOCK B Interior (cont) Area 12 Restretch carpet Replace borer infested shelving Patch fibrous plaster before painting Redecorate</p>			x x x x			
<p>Mechanical Areas 7, 8, 9, 10, 11 and 12 Upgrade heating to state school standards and remove all portable heaters Electrical Areas 8, 9, 10 and 11 Replace broken light switches and wall socket outlets Area 12A Replace light fittings Area 12 Remove portable light fittings Fire Protection Install under the verandah between areas 9 and 10 a hose reel with 25 m of 13 mm hose Install a fire alarm call point and bell adjacent to the above hose reel Remove deadlocks from secondary egress doors in all classrooms and Fit half latches Alter secondary egress doors to open in the direction of egress travel</p>	x	x x				
<p>LOCK B/a Exterior Paint new porch Provide trapdoor in base boards Repair hole in asbestos</p>					x x x	
<p>Interior Replace light switch</p>	x					



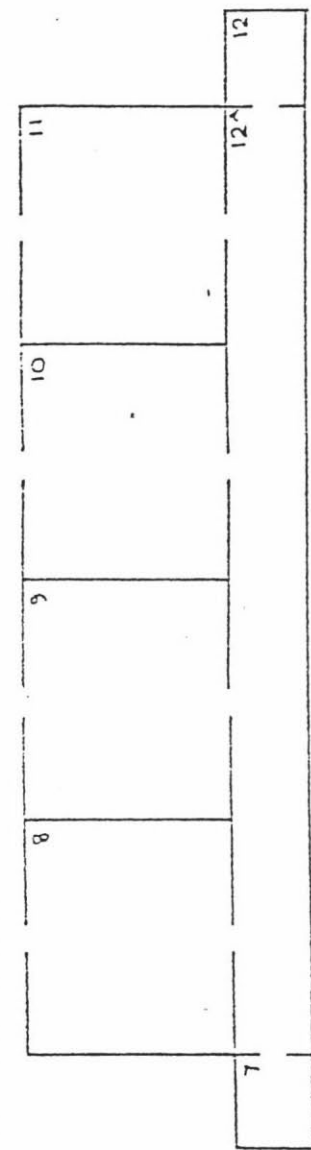
	16/3/83	31/3/84	31/3/85	31/3/86	31/3/87	31/3/88
<p>CK E</p> <p><u>terior</u>                      ean out spouting on south side                      place down pipes on south west and north west corner                      place covers to sewerage drain on south side                      uch up paint work on roof</p> <p><u>terior</u>                      ea 31                      pair leaking taps                      place one cracked WC pan                      ectrical                      fix metal clad fuse box</p>		x x x x				
<p>CK G</p> <p><u>terior</u>                      fix spouting on south side and provide spouting to                      timber racks                      ean out and paint spouting                      pe stormwater into sumps                      paint Block G and lean to roof area</p> <p><u>chanical</u>                      grade heating to state school standards</p> <p><u>ectrical</u>                      ea 33                      grade lighting to state school standards                      ea 36                      grade wiring to comply with regulations</p> <p><u>re Protection</u>                      stall a hose reel with 25 m of 13 mm hose adjacent                      to primary egress door                      stall a fire alarm call point and bell adjacent to                      primary egress door</p>		x x x	x x x x			

	16.3.83	31.3.84	31.3.85	31.3.86	31.3.87	31.3.88
<b>BLOCK II</b>						
Exterior		x				
Solder joints in spouting		x				
Fit corner boxes		x				
Cover secondary egress doors with ply						
<u>Mechanical</u>						
Upgrade heating to state school standards		x				
<u>Electrical</u>						
Replace 20 amp fuse in switchboard with 5 amp fuse		x				
Upgrade lighting to state school standards		x				
<u>Fire Protection</u>						
Means of egress						
Rehang primary egress door to enable it to open outwards	x					
Construct a landing and steps outside the secondary egress doors	x					
<u>Fire Equipment</u>						
Install a hydraulic reel with 25m of 13mm hose beside the primary egress door						x
Provide a 3.5kg CO <sub>2</sub> extinguisher	x					
<b>BLOCK I</b>						
Exterior						
Refix handrail on south end of pool		x				
Replaster pool surround where cracked and broken		x				
Repair exterior seating and replace where missing		x				
Replace diving boards		x				
Check for water loss in pool and rectify		x				
Clean out pool and repaint		x				
Refix corrugated iron on surround fence and repaint		x				
Replace broken concrete path from filter shed to pool		x				
Spray weeds around fence and dressing sheds		x				

16.3.83	31.3.84	31.3.85	31.3.86	31.3.87	31.3.88
<p><u>LOCK J</u></p> <p>Exterior tidy up plumbing on back wall repair weatherboards and repaint including roof strengthen spoutings.</p> <p>interior reconstruct showers if required</p> <p><u>FIRE PROTECTION GENERAL</u> install a fall safe alarm/class change system</p> <p><u>LOCK K</u> mechanical fit holding down bolts to pumps and complete bolting up of flanges on joints where incomplete repair flow rate indicator fire brush then paint feet of filter vessels fit holding down bolts shorten excessively long chlorine dosing hose align flexible power conduit to filter pump</p> <p><u>Electrical</u> fit switchboard surround fireproof material to back of board relocate light switch from behind door</p> <p><u>FURNITURE AND EQUIPMENT</u> provide furniture and equipment to state school standards in the following area: principal's office ) deputy principal's office ) casualty room ) library and workroom ) art and craft room ) physical education equipment ) replace tractor and gang mowers)</p>	<p>x x x</p> <p>x</p> <p>x x x x x x</p> <p>x x x</p>		<p>x</p>		

	16.3.83	31.3.84	31.3.85	31.3.86	31.3.87	31.3
BUILDING REQUIREMENTS						
<u>BLOCK C</u>						
Strengthen building and refurbish to MWD and Education Department standards		x				
Provide the following facilities by new construction or remodelling:						
1 study room						
Library including workroom						
General science laboratory						
Advanced laboratory						
Preparation room						
Bulk chemistry store						
Art and craft room						
Art and craft store						
Art and craft project store						
Draughting room						
Music room						
Music store/resource						
Music practice rooms 1 x 11m <sup>2</sup> , 1 x 7.5m <sup>2</sup>						
PE store						
Equipment bay						
PE changing room						
Outside PE store						
Principal's office						
Senior master's office						
Staffroom						
Staff kitchen						
Staff rest room						
School office						
				x		

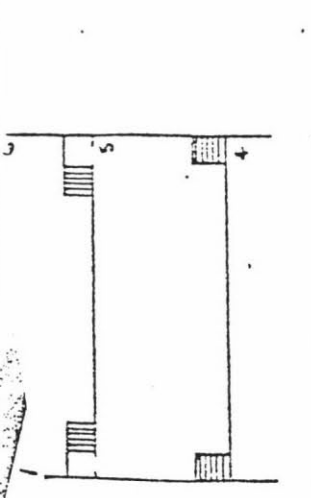
	16.3.83	31.3.84	31.3.85	31.3.86	31.3.87	31.3.88
<p>BUILDING REQUIREMENTS (cont'd)</p> <p>Resource/storage 56m<sup>2</sup> )                      Kiln shed 10m )                      PR/HOD offices 2 x 7.5m<sup>2</sup> )                      Bookroom 19m<sup>2</sup> )                      Dangerous goods store 9m )                      Staff toilets - 1 WC and 1 WHB for each sex plus                      STDU in female staff toilets                      Staff showers - 1 for each sex</p>		<p>x</p>		<p>x                      x                      x</p>		
<p>Demolish Block D</p>			<p>x</p>			



BLOCK B

ROOM	AREA
7 TEACHER'S PREP. ROOM	9.80m <sup>2</sup>
8 CLASSROOM	70.00m <sup>2</sup>
9 CLASSROOM	70.00m <sup>2</sup>
10 CLASSROOM	70.00m <sup>2</sup>
11 CLASSROOM	70.00m <sup>2</sup>
12 TEACHER'S PREP. ROOM	9.80m <sup>2</sup>
12 <sup>A</sup> VERANDAH	

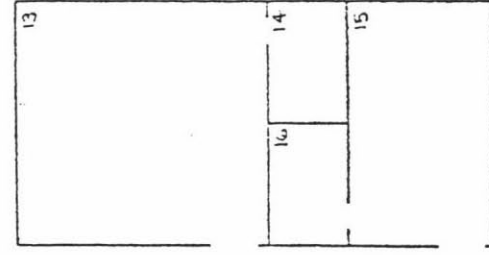
TOTAL AREA = 420.24m<sup>2</sup>



BLOCK A

ROOM	AREA
1 TOILET	
2 ENTRANCE LOBBY	271.35m <sup>2</sup>
3 TOILET	70.20m <sup>2</sup>
4 HALL	
5 STAGE	
6 CHANGING ROOM	48.60m <sup>2</sup>

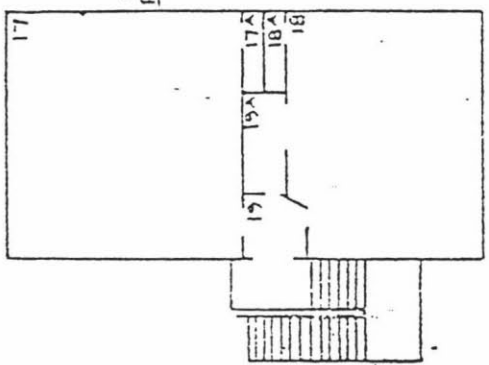
TOTAL AREA = 462.99m<sup>2</sup>



BLOCK C GROUND FLOOR

ROOM	AREA
13 LABORATORY	91.20m <sup>2</sup>
14 STOREROOM	12.60m <sup>2</sup>
15 CLASSROOM	49.10m <sup>2</sup>
16 STOREROOM	12.60m <sup>2</sup>

TOTAL AREA = 181.30m<sup>2</sup>



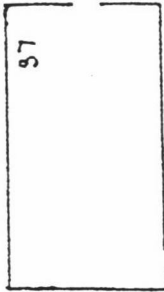
BLOCK C FIRST FLOOR

ROOM	AREA
17 CLASSROOM	855
17 <sup>A</sup> TECH.DRAWING	74.6
18 <sup>A</sup> ENTRANCE LOBBY	
19 <sup>A</sup>	

TOTAL AREA = 211.30m<sup>2</sup>

DEPARTMENT OF EDUCATION  
 buildings division: integration of private schools  
 School: HATO PAORA COLLEGE, FEILDING

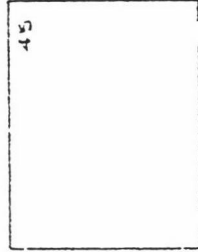
Drawing No:	EIS 104 03
Scale:	1:300
Date:	5 FEBRUARY 1980
Revision	
SHEET 3 OF	5 SHEETS
Drawn:	



ROOM  
37

BLOCK H

AREA  
65.8 m<sup>2</sup>



BLOCK B/  
AREA  
45 CLASSROOM 65.8 m<sup>2</sup>

DEPARTMENT OF EDUCATION  
Buildings division: integration of private schools  
School: HATO PAORA COLLEGE, FEILDING

Drawing No:

EIS 104 04

Date:

5 FEBRUARY 1980

Revision

10 NOVEMBER 1980

Scale:

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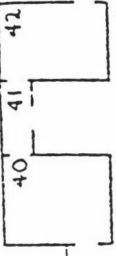
SHEET 4 OF  
5 SHEETS

Drawn:

ROOM

- 40 CHANGING SHED
- 41 SHOWER ROOM
- 42 CHANGING SHED

TOTAL AREA = 29.16 m<sup>2</sup>

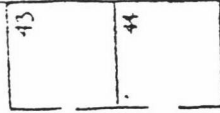


BLOCK K

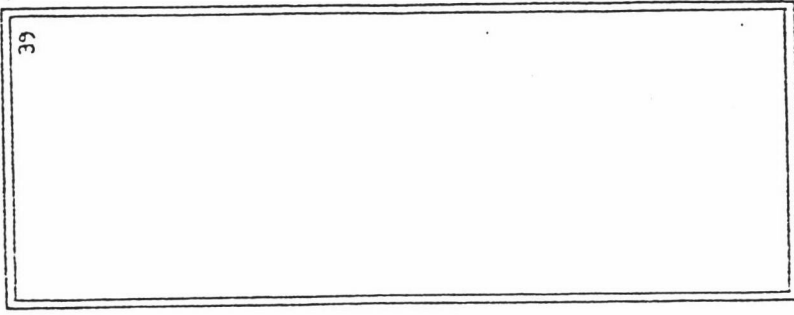
ROOM

- 43 STORAGE SHED 15.60 m<sup>2</sup>
- 44 FILTER SHED

TOTAL AREA = 33.00 m<sup>2</sup>



39



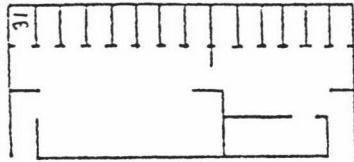
BLOCK J

ROOM

- 39 SWIMMING POOL 370.00 m<sup>2</sup>

AREA

370.00

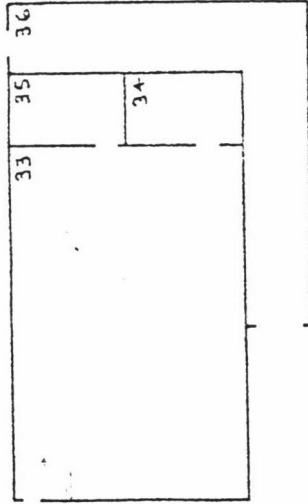


BLOCK E

ROOM

- 31 TOILETS

TOTAL AREA = 77.88 m<sup>2</sup>



BLOCK G

ROOM

- 33 WOODWORKING ROOM 120.40 m<sup>2</sup>
- 34 STORE ROOM 11.60 m<sup>2</sup>
- 35 STORE ROOM 11.60 m<sup>2</sup>
- 36 TIMBER STORAGE 55.80 m<sup>2</sup>

AREA

208.97

TOTAL AREA = 208.97 m<sup>2</sup>

DEPARTMENT OF EDUCATION

buildings division: integration of private schools  
 School: HATO PAORA COLLEGE, FEILDING

Drawing No:

E15 104 05

Date:

7 FEBRUARY 1980

Revision

Scale:

1:300

SHEET 5 OF 5 SHEETS

Drawn:

## FOURTH SCHEDULE

All those chattels of the Proprietor which in terms of clause 3(b)(v) of this Deed of Agreement represent donations, presentations or loans to the School and/or have some special intrinsic and/or historic value to the school and which chattels shall remain the exclusive property and responsibility of the Proprietor as herein provided and being particularly described as follows:-

### In Block A

1) Assembly Hall - Carvings

At the Front Entrance:

Maihi, amo, koruru and tekoteko

At the Front Door:

Lintel and door posts

Inside the Hall:

18 Poupou (sets of 2)

Above Stage:

Carved College Crest

2) Set of five (5) landscape paintings by Mr. S. Teki on back wall of Hall.

## FIFTH SCHEDULE

### Resume of the historical and traditional connections between the Order and the School

Hato Paora College, Feilding, was founded in 1948 by the Roman Catholic Archbishop of Wellington, to provide Catholic secondary education for Maori boys. At his request an Order of Roman Catholic men known as the Society of Mary (also known as the Marist Fathers) agreed to conduct and supply staff to the school. From that time the Society of Mary has continued to conduct and supply staff to the school. In the course of time lay teachers have joined the staff and worked alongside the religious teachers.

The Society of Mary is an international Roman Catholic religious order of men most of whom are priests but the Order also has unordained members known as Brothers as well as students in training. The Order was founded in France by Father John Claude Colin and approved by Pope Gregory XVI on 29 April, 1836. Its members devote their lives to prayer and to religious, charitable and educational ministries within the Roman Catholic Church including but not exclusively, the conducting and staffing of schools. Members of the Order live in or are attached to communities. They hold property in common and remuneration received is accepted, not personally, but on behalf of the community. By their rule the Marist Fathers promise to follow Jesus Christ by adopting the attitudes of the Mother of God whom they accept as their model in all their ministries.

In 1838, at the request of Pope Gregory XVI the Marist Fathers established missions in the islands of the Pacific Ocean including New Zealand. For this reason the New Zealand Province of the Marist Fathers retains a traditional association with the Pacific area and continues to encourage some of its members to take up posts in that region, including the staffing and conducting of schools. More recently, in accordance with the traditions of the Order the Society of Mary entered a commitment to send members to other regions notably Pakistan, Peru, Brazil and the Philippines.

Besides Hato Paora College, Feilding, the New Zealand Province of the Order has conducted other schools in New Zealand, both those of which the Roman Catholic Bishop of the Diocese is the Proprietor and also those which have other Proprietors. As at the effective date of this agreement those other schools for which the Order provides staff and with which Hato Paora College has a Special Link, are :

- Pompallier College, Whangarei
- St. Augustine's College, Wanganui
- St. John's College, Hastings
- St. Patrick's College, Silverstream
- St. Patrick's College, Wellington
- St. Bede's College, Christchurch
- Roncalli College, Timaru
- Chanel College, Moamoa, Western Samoa
- St. Anthony's High School, Lahore, Pakistan

In addition the New Zealand Province of the Society of Mary is closely associated with other schools staffed by the Order in Tonga, Fiji, Australia, the United States, the United Kingdom and other parts of the world. These overseas schools frequently exchange teachers with the New Zealand schools named herein.

The college has as its first aim to educate its pupils in the truths of the Catholic faith so that these truths can give new meaning to their lives. It aims to train its pupils in the Christian virtues so that they find in Christ, the Perfect Man, the model in which all human values find their unity and fulfilment. It aims, further, to lead its pupils to excellence in their studies in such a way that they learn to relate all human culture eventually to the news of salvation and that the light of faith will illumine the knowledge that they acquire of the world, of life and of mankind.

The Marist heritage which is brought to the college by the teaching staff and which is based on the presence in the college of a community of religious of the Society of Mary adds a further dimension to the character of the school. It brings the spirit of Mary, the Mother of God, so that the entire school community strives to imitate her humility, her self-denial, her close union with God and her ardent charity towards other people.

The Marist heritage also brings special emphasis to the philosophy of education of the college. Each pupil is treated as a unique and invaluable person for whom the school endeavours to meet the individual needs and develop the special talents. The shared concern, awareness and fraternity of the Marist teaching community make the school a dynamic Christian community building up and fostering a sense of unity within the school while simultaneously looking outwards, focussing on the wider community of the Church and society at large, supporting the human community and deriving strength from it. Finally, the Marist heritage places emphasis on the family spirit so that parents remain active and concerned members of the Marist educating community.

This resume shall not be construed as adding to or amending the Special Character of the School as defined in Clause 5 of this agreement.

THIS DEED made this *20th* day of *July* 1987  
BY THE HATO PAORA TRUST BOARD (hereinafter called "the Board")

WHEREAS the Board was duly incorporated under the Charitable Trusts Act 1957 on the 3rd day of November 1986

AND WHEREAS the Board desires to alter its constitution pursuant to its powers so to do by virtue of Clause 13 of the Deed of Trust dated the 8th day of September 1986

NOW THEREFORE in pursuance of the premises and of the powers hereinbefore referred to under the terms of the said Deed of Trust (hereinafter called "the Trust Deed") the Board does hereby acknowledge and declare:

- (a) That the number "17" in the first line of the second paragraph of Clause 4 of the Trust Deed be struck out and the number "16" be substituted therefor.
- (b) That there shall be added to sub-clause 5(a) a new sub-clause (vi) to read:-

"(vi) Such other persons not exceeding two (2) in number as the Bishop may nominate after consultation with the Board"

- (c) That sub-clause (i) of Clause 18 shall be struck out and the following substituted therefor:-

"(i) The Board shall be wound up if:-

- (a) the Bishop so directs, or
- (b) the Bishop approves after a three quarters majority of the members of the Board present at a meeting of the Board so resolves"

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(d) Now that there shall be added to Clause 4 of the Trust Deed a new sub-clause (q) to read:-

"(q) To negotiate and enter into with Her Majesty the Queen acting by and through the Minister of Education, any Agreement as may at any time be required to enable the College to be and remain integrated under the provisions of the Private Schools Conditional Integration Act 1975".

IN WITNESS WHEREOF this Deed has been executed this *20th*  
day of *July* 1987

THE COMMON SEAL of THE )  
HATO PAORA TRUST BOARD )  
was hereunto affixed by )  
and in the presence of:-)



*J. L. O'Brien*.....Trustee  
*H. L. Cowan*.....Trustee

WHEREAS the Roman Catholic Bishop of the Diocese of Palmerston North (hereinafter called "the Bishop") is the proprietor of the land in Cheltenham Road Feilding on which is established HATO PAORA COLLEGE (hereinafter called "the College") and is also the proprietor of the buildings and other improvements on that land used by the College and of all other property or assets used by or associated with the College

AND WHEREAS the Bishop has integrated the College in accordance with the provisions of The Private Schools Conditional Integration Act 1975 (hereinafter called "the Act")

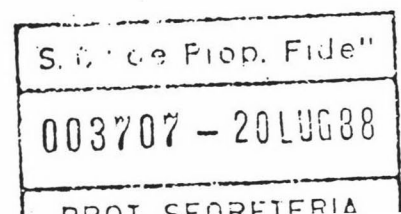
AND WHEREAS the Bishop intends to promote and establish a Trust Board to be and to act as the proprietor of the College and of all real and personal property required for or required to be used by or associated with the College both under the Act and otherwise and for that purpose proposes to transfer all or any such assets to the Trust Board when incorporated by way of establishment and endowment

NOW THEREFORE THIS DEED WITNESSES that in pursuance of the premises the Bishop and the other persons whose names and descriptions appear in the sub-joined Application for Incorporation of the Trust Board DO HEREBY DIRECT AND DECLARE that such Trust Board when incorporated shall have and shall be controlled and managed under the Constitution and Rules set out herein, namely:

1A. NAME

The name of the Trust Board shall be "The Hato Paora Trust Board".

1B. INTERPRETATION



In the interpretation of this Deed unless the context or circumstances otherwise require:

"the Act" means the Private Schools Conditional Integration Act 1975.

"Bishop" means the Roman Catholic Bishop for the time being of the Diocese of Palmerston North, New Zealand or the Vicar General of such Diocese, or the Vicar Capitular when the said Bishopric is vacant or during the absence of the Bishop and of the Vicar General of the Diocese.

"Catholic Character" means that the College and School are Roman Catholic Schools in which the whole School Community through the general school programme and in its Religious instructions and observances exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Bishop or the New Zealand Conference of Roman Catholic Bishops and otherwise as may be determined from time to time pursuant to the provisions of the Integration Agreement for the College.

"the Common Fund" means the Catholic Education Common Fund.

"the College" means the Roman Catholic Secondary College known as Hato Paora College, Cheltenham Road, Feilding, or any other educational institution of which the Board may be a proprietor.

"financial year" and "year" means the period beginning on the 1st day of April in any year and ending on the last day of March next following or such other period as determined by the Board.

"proprietor" means the Hato Paora Trust Board as constituted hereunder.

words importing the masculine gender include all genders.

words importing the singular number include the plural number and vice versa.

words importing persons shall unless the contrary intention appears be construed as including companies corporations institutions organisations and public bodies.

headings in no way whatsoever are to affect the interpretation of this Constitution.

2. ADDRESS OF OFFICE: The address of the Board shall be located at the offices of the Roman Catholic Diocese of Palmerston North at 197A Broadway Avenue, Palmerston North, or at such other place as the Board may from time to time determine.

3. THE OBJECTS OF THE BOARD:

- (a) To promote and foster and to assist in the emphasis of the special character of the College both as to its Catholic character, and as an Institution for the education of Maori pupils, and to assist in fostering in pupils of the College a pride in, and an understanding of their Maori heritage and culture;
- (b) To undertake, foster and encourage, by way of every proper means at its disposal, the education of Maori and non-Maori children, young persons and adults;
- (c) To provide facilities of every kind for the spiritual, physical and mental education sustenance and growth of all pupils under the care or tutelage of the College;
- (d) To assume undertake and discharge the responsibilities, duties and obligations of the proprietor of the College or of any other educational institution both under the provisions of the Act or otherwise;
- (e) To promote foster and liaise with any parent-teacher,

former Pupils Associations, or any other body associated with the College or other educational institution of which the Board may be proprietor;

- (f) Shall be such further charitable objects within New Zealand as may be selected from time to time by the Board in its absolute discretion;
- (g) The objects set forth in any sub-clause herein shall not, except where the context expressly requires, be in any way limited or restricted by reference to or inference from the terms of any other such sub-clause.

4. THE POWERS OF THE BOARD:

The Board may exercise all the powers and do all such acts and things as are designed and required to fulfil the objects herein set out and shall have and enjoy all the powers conferred upon trustees by the Trustee Act 1956 or any Act in substitution therefor.

Subject however at all times to Clause 17 hereof, but without limiting the foregoing the Board shall have the following particular powers and authorities:

- (a) To hold real and personal property and to purchase take on lease sub-divide develop alter or repair let or sell real or personal property on such terms and conditions as the Board thinks fit and to accept responsibility for management of such property.
- (b) To purchase or otherwise acquire erect maintain alter demolish and repair any school buildings and improvements or other property under the control of the Board.
- (c) To purchase or otherwise acquire chattels of all descriptions books papers educational material machines recreational and sports facilities and all other things required for or to be used in connection with the

furtherance of Catholic education at the College, or elsewhere.

- (d) To accept responsibility for the administration of the attendance dues as may be required of the College from time to time.
- (e) To accept responsibility, in consultation with the Board of Governors, the school committee, the common fund and the Bishop, for the completion of works required to be carried out at the College from time to time in terms of the Integration Agreement for the College.
- (f) To aid by fund raising, donations or by other means any of the objects of the Board or carry out any investigation research or study as required by the Bishop.
- (g) To foster and liaise with any parent-teacher, Old Pupils Association or any other associated body relating to the College.
- (h) To receive accept and give receipts and discharges for any donations bequests devises or gifts to the Board, and to raise accept levy and hold moneys in connection with the College whether by way of fees attendance dues subscription or otherwise and to sue for moneys due if considered appropriate by the Board.
- (i) To accept moneys on deposit on such terms and conditions as the Board shall from time to time determine and to issue receipts or other assurances for such deposits.
- (j) To borrow any money required for the purposes of the Board to such an amount and upon such terms as it may think necessary or expedient and to secure the repayment of the same by mortgage or sub-mortgage of the real or personal property of the Board or by bonds debentures or

other securities or by bills of exchange or other negotiable instruments and such mortgages or other securities may contain such covenants powers and obligations as the Board may think proper.

- (k) To invest moneys not immediately required by the Board on such terms and security as it thinks fit.
- (l) To establish any scholarship or benefit funds for employees or pupils of the College.
- (m) To change the name of the Board should it ever be considered desirable to do so.
- (n) To effect adequate insurance cover in respect of all insurable risks and at all times to keep such cover in full force and effect.
- (o) To engage such professional advice as may be deemed necessary for the due and proper conduct of the Boards affairs to exercise the powers and do all things that may be properly done by a proprietor of an integrated school under and pursuant to the provisions of the Act.
- (p) To do such other lawful acts and things as in the opinion of the Board may be incidental to or conducive to the furtherance of all or any of the objects hereinbefore set out.

5. MEMBERSHIP:

- (a) Membership of the Board shall consist of the following:
  - (i) The Bishop or his nominee;
  - (ii) A representative of the Society of Mary;
  - (iii) Two representatives of the Central Catholic Maori Council;

- (iv) A representative of parents of pupils of the College as appointed by the members set out in sub-clauses (i) to (iii) above;
  - (v) A representative of former pupils of the College as appointed by the members set out in sub-clauses (i) to (iii) above.
- (b) (i) The number of representatives of any particular group referred to in the preceding sub-clause 5 (a) may be increased by Resolution of the Board subject to the prior consent in writing of the Bishop;
- (ii) Appointees to the Board shall be notified in writing by the Appointor having the power to so appoint, for a fixed or indefinite term as the Appointor decides. Any removal from office as provided in sub-clause (c) hereof shall also be notified in writing to the member concerned by the original Appointor;
- (iii) Every Appointor of a Board member shall forthwith upon making or revoking any appointment give written notification to the Secretary of the Board. The Secretary shall forthwith notify the Chairman of the Board of any Notice of Appointment or removal and shall table any such notice at the next meeting of the Board.
- (iv) Appointees to the Board shall forthwith after their appointment, give written notification to the appointor of a proxy or alternative proxies that the appointee will be free to nominate as his proxy at any future Board meetings that he is unable to attend, provided that the appointor shall have the full discretion to withhold its consent to the appointment of any proposed proxy in which case the appointee must provide alternative proposed proxy or proxies until the appointor has so consented.

(c) If any member of the Board:

- (i) Dies; or
- (ii) Resigns his office in writing delivered to the Chairman or Secretary of the Board; or
- (iii) Is absent without leave from the meetings of the Board for three (3) consecutive meetings, provided that attendance by proxy on behalf of any member of the Board is not deemed to be attendance by the member by whom the proxy has been appointed, for the purpose of this sub-clause;

or if for any other reason which in the opinion of the remaining members of the Board justifies his dismissal and the Board resolves to disqualify him from remaining a member, he shall thereupon cease to be a member and the vacancy thereby created shall be deemed to be a casual vacancy, provided that this sub-clause shall not apply to the Bishop or his nominee.

(d) Casual vacancies shall be filled in the same manner and by the same body as nominated the member whose seat is to be filled and such nomination shall be arranged and held not later than forty (40) days from the date on which the vacancy occurs. If the vacancy is not filled within forty (40) days the position may be filled by appointment of the Board.

#### 6. OFFICERS OF THE BOARD:

(a) Officers of the Board shall consist of the following:

- (i) A Chairman who shall be the Bishop or his nominee PROVIDED THAT should the Bishop decline the Chairmanship for himself or his nominee then the Chairman shall be as elected by the members of the Board by majority vote.

- (ii) A Deputy Chairman who shall be elected by the members of the Board by majority vote.
  - (iii) A Secretary and/or a Treasurer who shall be appointed by the members of the Board by majority vote and the Chairman shall have a casting vote should there not be a majority. The Board shall determine the functions of each respective office in the event of a Secretary and Treasurer being so appointed.
- (b) The Board may also at its discretion appoint an Administration Officer or any other personnel it considers necessary to implement the Board's objectives, such appointment to be on such terms and conditions as the Board thinks fit.

#### 7. THE SECRETARY AND/OR TREASURER

- (a) The Secretary and/or Treasurer shall, inter alia:
- (i) Conduct the correspondence of the Board.
  - (ii) Convene and attend all meetings of the Board either personally or by a deputy appointed from the Board and properly record the minutes.
  - (iii) Make provisions for the safe custody of the seal of the Board, its books records documents and personal property.
  - (iv) Receive all moneys cheques bills of exchange and negotiable instruments payable to the Board and forthwith upon receipt place the same to the credit of the Board's account at its Bank and pay out the same according to the specific directions of the Board.

(v) Keep a correct account of all moneys received and payments made by the Board and of its financial affairs and prepare the statement of receipts and expenditure and annual balance sheet.

(b) Any notice or other such documents given or made by or on behalf of the Board shall be sufficiently authenticated if it is signed by the Secretary or any person acting as Secretary of the Board.

The Secretary and/or Treasurer may remain in office until a successor is appointed, but upon the resignation of the Secretary and/or Treasurer the Board shall have power to temporarily appoint a replacement pending a final appointment. Should a vacancy in the position of Secretary or Treasurer occur prior to a Board meeting, the Chairman of the Board may appoint a temporary Secretary or Treasurer pending the next Board meeting.

8. CONDUCT OF THE BUSINESS OF THE BOARD:

(a) The Board shall meet at times and in places to be fixed by the Board. Meetings may be summoned by the Chairman or Deputy Chairman or by the Secretary if requested by not fewer than three (3) members of the Board in writing.

(b) At least seven (7) days prior written notice of a Board meeting shall be given to each member at his last known business or residential address.

(c) The Chairman or in his absence the Deputy Chairman shall preside at all meetings of the Board and in the absence of both the Chairman and Deputy Chairman the members of the Board present at the meeting shall choose one of their number to preside at the meeting. The Chairman or Deputy Chairman or presiding member shall have a deli-

berative vote and in all cases of equality of votes shall also have a casting vote.

- (d) Resolutions of the members including proxy votes may be passed by majority vote only on behalf of any member or members.
- (e) At all Board meetings each member present excluding the Secretary, Treasurer, Administration Officer or any other personnel, shall have one vote, full decision making powers to be vested in the members of the Board, subject as hereinafter provided. The Bishop shall have no power to override any resolution of the Board unless such power is specifically referred to in this Constitution. The Secretary, Treasurer, Administration Officer or any other personnel may not speak as of right at Board meetings, but only when invited by the Chairman so to do.
- (f) Minutes of the proceedings of the Board shall be regularly entered in a proper book to be kept for that purpose and copies thereof circulated by mail to each member of the Board not later than ten (10) days following each meeting of the Board and at every regular meeting of the Board the minutes of the previous meeting shall be presented for confirmation by resolution of the Board and signed by the Chairman of the meeting at which they are confirmed and the minutes when signed shall be held for all purposes to be a true statement and record of the proceedings of the Board.
- (g) All things required by this Constitution to be done by the Board shall be done in accordance with and in pursuance of a resolution passed at a meeting of the Board.
- (h) Subject to the provisions of this Constitution the Board may make and may from time to time revoke, vary or amend

bylaws for the conduct of business at its meetings for determining how meetings shall be convened and where they shall be held and for like and other matters as may be requisite for the good and efficient conduct of the business of the Board.

- (i) A quorum of the Board shall consist of one-half of the members of the Board, not including proxies. If a quorum is reached, proxy votes shall be counted.

9. SUB-COMMITTEES:

- (a) The Board may from time to time appoint standing or special committees of one or more of its members and may delegate to any such committee any of the duties and powers of the Board either subject to confirmation or in a manner which does not require subsequent confirmation by the Board.
- (b) Subject to any general or special directions given or conditions attached by the Board any duties and powers so delegated to any committee may be performed and exercised by the committee with the same effect as if those duties and powers had been directly conferred by this Constitution and not by delegation.
- (c) The Board shall in all cases have and retain the right to revoke any appointment of a committee and to revoke the delegation to any committee of any duty or power of the Board. No such delegation shall prevent the exercise of any power by the Board.
- (d) Unless and until any such delegation is revoked it shall continue in force according to its tenor.
- (e) Unless otherwise provided by the Board a quorum of every such committee shall be a majority of its members.

10. ANNUAL MEETING:

There shall be an annual general meeting of the Board which shall be held each year no later than the 31st day of October at a time and place to be fixed by the Board. The quorum for this meeting shall comprise the quorum prescribed for any Board meeting. At the general meeting the following business shall be transacted:

- (a) Consideration of a written report by the Chairman of the year's work.
- (b) Consideration of a statement of the finances of the Board together with the duly completed accounts and balance sheets.
- (c) Consideration of any other general business.
- (d) Reception of Board members for the ensuing year.

Following the annual general meeting copies of the Chairman's report and balance sheet shall within ten (10) days be mailed to each member of the Board.

11. ACCOUNTS

- (a) The Board shall keep full and true accounts of all moneys received and expended by it.
- (b) All moneys received by the Board shall be paid to the credit of an account opened by the Board in its name at such bank as the Bishop shall from time to time appoint and all cheques and other negotiable instruments shall be signed by the Secretary and/or Treasurer and one member of the Board or two members of the Board if the Secretary and/or Treasurer is not available.

- (c) No cheque shall be signed or other withdrawal made from the Bank Account except by authority of the Board.
- (d) The Board shall open special accounts for such special purpose in the name of the Board in such bank or banks as the Bishop may from time to time determine and moneys received for such accounts shall be paid to the credit of such special accounts and such accounts shall be operated only in such manner as is determined by the Board and exclusively for the special purpose for which such account has been opened.
- (e) The Board shall not later than the 30th day of June in every year cause its accounts for the preceding financial year to be balanced and audited and shall prepare for the financial year:
  - (i) An income and expenditure account, a balance sheet and if proper an appropriation account;
  - (ii) For every special purpose account a receipts and payment account and a balance sheet;
  - (iii) Any accounts that may be required by the Department of Education or Catholic Education Common Fund.

And a copy of the financial statements shall be forwarded to the Diocesan Management Advisory Council at the same time as they are circulated among members of the Board.

## 12. AUDITOR

The books of the Board shall be audited annually in accordance with the standards for audit laid down from time to time by the New Zealand Society of Accountants and reported upon by an auditor appointed by the Board. The auditor shall be a member of the New Zealand Society of Accountants in public practice.

### 13. ALTERATION OF CONSTITUTION

The board may with the prior consent of the Bishop repeal alter or add to any part or parts of this Constitution, including the objects and powers hereinbefore set forth. Such repeal alteration or addition shall be carried out by a resolution of the Board at any meeting called for that purpose subject to the following requirements:

- (a) No amendment or variation of the Constitution shall be made which in any way alters the exclusively charitable nature of the Trust Board.
- (b) Where such repeal alteration or addition is proposed written notice of motion shall be given to the Chairman or Secretary at least twenty-eight (28) days prior to the meeting at which it is to be considered by the Board.
- (c) Notice of any such motion shall be given by the Secretary to Board members at least 14 days prior to the meeting at which it is to be considered.

### 14. INDEMNITY

The members of the Board shall be indemnified by the Board from and against all liabilities, losses and expenses incurred by them in or about the proper discharge of their respective duties provided however that nothing herein contained shall apply to exempt any of the aforesaid persons from liability of his or their wilful default.

### 15. CONFLICT WITH THE ACT

If there is any conflict between this Constitution and/or the Powers of the Board on the one hand and the responsibilities, duties and obligations of the Board as

proprietor on the other pursuant to the provisions of the Act then the latter shall be paramount and shall apply.

16. POWERS OF THE BISHOP

- (1) Notwithstanding anything hereinbefore expressed or implied, the Bishop's consent in writing shall be required prior to the Board:
  - (i) Purchasing, acquiring, leasing or disposing of land and/or buildings or mortgaging or otherwise charging the land or creating any right or interest therein;
  - (ii) Incurring any debt secured or unsecured for any capital work of any kind, excluding any maintenance matters or minor capital works which at the discretion of the Bishop's nominee need not be referred to the Bishop for his consent;
  - (iii) Incurring any other debt whatsoever for which the full amount to meet the same is not already in hand and appropriated thereto or payment for which is not reasonably assured to the Board within three months of the debt being incurred or within such further time as the Bishop may allow.
- (2) The Bishop shall have the right to veto decisions of the Board where in his absolute opinion :
  - (a) The decision may prejudice the Catholic character of the College, or
  - (b) May prejudice or adversely affect the role or standing of Catholic education in the Diocese or the community, or

- (c) The decision is undesirable having regard to the pastoral or financial responsibilities of himself as Bishop of the Diocese, or
- (d) The decision is or may be contrary to the spirit and terms of the Private Schools Conditional Integration Act 1976, or
- (e) The decision may alter the exclusively charitable nature of the Board.

#### 17. COMMON SEAL

The Secretary shall provide and be responsible for the custody of a common seal of the Board to be used whenever the common seal of the Board requires to be impressed on any Instrument, and the same shall be affixed pursuant to a resolution of the Board and in the presence of and attested by not less than two members of the Board.

#### 18. WINDING UP

- (i) The Board shall be wound up if the Bishop so directs or otherwise approves after a three-quarters majority of the members of the Board present at a meeting of the Board so resolves;
- (ii) Should a resolution for winding up be passed and approved as provided in sub-clause (i), all appropriate steps shall be taken to carry this into effect;
- (iii) If upon the winding up of the Board there remains, after satisfaction of all debts and liabilities, any property whatsoever, the same shall be paid to the Bishop so that he might give priority to the educational needs of the Catholic Maori Community

and otherwise for the religious educational and charitable works of the Diocese, or to be distributed as a Judge of the High Court of New Zealand may direct.