The Early History of
Te Aute College
1854 - 1912
INTRODUCTION

I. The Foundation of the "Ahuriri Native Industrial School"
   (1) The Arrival of the Williams Family
   (2) Background of Government Policy in Education to 1854
   (3) Samuel Williams and "Korowai" - the Early History
   (4) The Early History of the School

II. A Period of Beginning
   (1) Beginnings
   (2) Mr. Williams, Te Aute College
   (3) The School Itself
   (4) The Williams Family
   (5) The 1854 - 1912
   (6) Consolidation
   (7) The 1920s
   (8) (Together with a sketch)

III. Dissatisfaction, 1912 - 1949
   (1) The Erection of the School House and the Start
   (2) The Williams Petitions Committee

IV. Te Aute College - The Leading Maori College
   (1) Mr. John Rimington - Superintendent and Chairman
   (2) The School Curriculum
   (3) Extra-curricular Activities
   (4) The Physical Environment
   (5) The Activities of Samuel Williams

V. Validation & Achievement
   (1) Results of the Royal Commission of Inquiry into Maori Education
   (2) serene A - 4
   (3) Conference A - 11
   (4) Conference in London

A Thesis
For the Degree of
Master of Arts in Education
Presented by
Robert R. Alexander
INTRODUCTION

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The History of the "Ahuriri Native
Industrial School"

1. The Foundation of the "Ahuriri Native
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(1) Background of Government Policy in Education to 1854.

(1I) Samuel Williams' Early Life.

(iv) The Deeds of Grants: might not be too sketchy could

11. A Period of Beginnings. in a hundred pages. So then the

(i) Beginnings.

(ii) Mr Williams' First Home.

(iII) The School Itself.

(iv) Resumed. and an outline sketch of development.

(V) The 1860's. in the present day.

(VII) The Commission of Inquiry 1869

111. Dissatisfaction and Petitions.

(i) The Erection of the School House and Petition of the staff.

(ii) Petition of the Public Petitions Committee 1877.

(iII) The Public Petition Committee 1877.

IV. Te Aute College - The Leading Maori College.

(i) Mr. John Thornton - Headmaster, creating one became the

(ii) The School Curriculum.

(iII) Extra - Curricula Activities. It varied.

(iv) The Physical Environment.

(V) The Activities of Samuel Williams: visions of 1866;

V. Vindications & Achievement.

(i) Results of the Royal Commission of 1900.

(ii) Conferences 1 - 6.

(iII) Conference 4 - 11.

(iv) Conference 11 onwards.

A. Sketch of Te Aute College (1912 - 1949).

B. Appendix.

C. Bibliography - many years earlier.

Old boys like Sir A.T. Ngata who cannot help now and
again feeling that their tribe spelt progress.
INTRODUCTION

The History of Te Aute College appears to be an unexplored, great, wide field, for developments in this college effected the whole Maori race. Hence it was with trepidation that this piece of research was started. Material was not scarce, so that to write a history which might not be too sketchy, could be done, but not within a hundred pages. So then the decision was made to write the "Early History of Te Aute College", adding an outline sketch of developments and policies leading up to the present day.

No knowledge of Maori was a definite handicap in getting translations from the leading Maori papers of the time. Further, I was not granted access to the Department reports held at the school. The research was a most interesting one because the material was so varied and interesting. It varied from Open Column Anonymous letters to Commissions of enquiry; from biographical data to interesting side-lights on the development of the Maori race.

Apart from delving into printed matter, there were the contacts with all the varied personalities, under varied conditions. The taxi-driver, who had been a prefect at Te Aute College, a chief of the Kahungunu tribe, who still had a grievance against Te Aute College as his father had had many years earlier.

Old boys like Sir A.T. Ngata who cannot help now and again feeling that their tribe spelt progress. The
research also revealed the various factions, who had to be won over to some extent, before any material was procurable. Then after this, was not a hundred per cent sure as one could not get at material dealing with the other side of the question, and there always appears to be another side to most questions. There were of course some documents lost in the Earthquake. The main classes of documents studied have been family letters, synod reports, petitions to Parliament, reports of Commissions of enquiry, statutes, biographies, pamphlets on the early land problems, historical, biographical and anthropological work, native Inspector reports and Newspaper information.

The period I am dealing with is one in which Te Aute College out of all vicissitudes, developed into the leading Maori Secondary School and as a result of the Old Boys' Association, which later became part of the "Young Maori Party" helped to revive the flagging spirits of what appeared to be a race on the decline.

Since then that spiritual greatness and the ardour of leadership appears to be on the decline, though in the material sense, fine structure have been added, good examination results were obtained and the Old Boys of Te Aute College created a war record to be proud of.
SECTION 1

New Zealand education began with the Missionary. As Julian Huxley truly said -

"The missionary spirit is a vital thing, productive of much self-sacrificing activities, much potential good to the world."

Archdeacon Henry Williams was one of these pioneer missionaries. He had a background that was to be of great value in this new field of work. Born of good Welsh stock, he joined the Royal Navy and gained a Commission. Lieutenant Henry Williams saw Service at the Cape, Mauritius, Madras and Calcutta. He took part in many actions, the last of which was against the U.S. Frigate 'President', which they captured.

1. The Arrival of the Williams Family.

He went on board in charge of the prize crew. The enemy tried to regain their ship, but failed. Then a storm arose, which the ship barely weathered, and this was the turning point in Lieutenant Henry Williams's life. After peace he retired from the navy on the 11th April, 1817. Together with his wife Mariamne and their three infants - Edward, Samuel and a daughter, he hoped to do pioneer work for the C.M.S. in New Zealand.

The project fell through - Henry nothing daunted, studied theology, surgery and medicine to prepare himself for his work. On June 2nd 1822, he was ordained Deacon by the Bishop of London; just five months after
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his son, Samuel—the future founder of Te Aute College—was born. On Sept 17th 1822, the family set sail on the "Lord Sidmouth" for New Zealand. The Sidmouth was carrying women convicts to Australia. It was during this voyage that they prepared specifications and plans for a 100 ton schooner— the 'Herald', which did excellent missionary work till it was wrecked at Hokianga in 1826. Here we see a man of adventure, integrity and initiative—willing to face all the hardships of a new country—including the risk of death for himself and his family. In 1876 a monument by the Maori people was erected to commemorate Archdeacon Henry William's work.

"In loving memory of Henry Williams—Forty-four years a preacher of the Gospel of Peace—A Father of the Tribes."

However the greatest monument was at Pakaraka, where six hundred men were ready for deadly conflict, when word went round "Te Wiremu is dead", and all dropped their weapons—rival chiefs marched side by side to their dead friend's house, to pay their last respects.

*[1] 'Pioneering in New Zealand' by W.T. Williams.*

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SECTION 11

Now let us turn to 1840, when New Zealand was annexed by the English Crown. Hobson, the first Governor arrived in January and among the instructions, received the following for the promotion of civilisation among the Aborigines:

"There are yet other duties owing to the Aborigines of New Zealand, which may be all comprised in the comprehensive expression of promoting their civilisation, understanding by that term whatever relates to the religious intellectual and social advancement of mankind....

The establishment of schools for the education of the Aborigines will be another object of your solicitude"

From now on we can say that the Government have decided to take a part in the education of the youth.

In a despatch of Lord John Russell and Capt. Hobson R.N., 1840, we find this desire of the Government expressed:

"The education of youth among the Aborigines, is, of course, indispensable to the success of any measure for their ultimate advance in social arts and in the scale of political existence.

I apprehend however that for the present, this is a duty, which cannot be properly undertaken except by the missionaries or at least on some system formed in concurrence with them."

Governor Fitzgerald followed. He was the first to promulgate an ordinance for the appointing of a Board of Trustees for the management of property to be set apart for the education and advancement of the Native Race.

(2) McNab, Historical Records of New Zealand Vol 1., p. 735
(3) Te Wananga March 1930
It recognised the aptitude of the Natives for acquiring civilisation, and their desire of being instructed in the English language and English ways. Trustees were appointed to secure the objects of the Trust. In 1848, Captain George Grey (later Sir George Grey) became Governor.

"Sir George Grey now prepared to govern them by physical force, kindness and good faith; education in one hand and the sword in the other."

Sir George Grey fully realised that he must seek the aid of the Missionary, but he was strongly opposed to the Missionaries becoming large land holders.

For as he says:

"I have never read in history, nor met in real life with a case such as the present, in which a few individuals, who were sent out to a country at the expense of pious people, in order that they might spread the truths of the gospel, have acquired such large tracts of land from ignorant natives, over whom they have acquired a religious influence."

It was over this same issue that Archdeacon Henry Williams and Sir G. Grey clashed.

However there were mitigating circumstances. Missionaries' children in New South Wales were catered for by allowing purchases of 2,500 acres for a boy and 1,250 for a girl. Furthermore there were no Trades, Agricultural or University courses for a boy to attend, as would have been the case had the children been brought

(2) "Sir G. Grey" by Geo. C. Henderson. p. 95.
up in England. Hence the child's means of support would have to be off the land.

Sir G. Grey was possibly right, when he felt that "Missionaries' motives should be absolutely above suspicion". Allied with this we have Sir G. Grey's policy of closer settlement of land and education of the masses.

In 1847, the Legislative Council passed an Educational ordinance which gave power to the Government to

1. "... out of the public funds to establish and maintain schools for the education of youth and to contribute towards the support of schools otherwise established."

2. "In every school established or supported by public funds under the provisions of the ordinance, religious education, industrial training, and instruction in the English language shall form a necessary part of the system to be pursued therein, but in order to provide for the instruction of parents dissenting from the religious doctrines to be taught in any such school, such children as shall attend the same as day-schools only, may, upon application to be made on that behalf by their parents or guardians, be taught therein without being instructed in the doctrines of religion."

A further section declared that all schools, so established under this ordinance, would be subject to Government Inspection annually.

As Henderson says of Sir G. Grey:

(1) "Life of Sir George Grey" by J. Henderson.

(3) "Sir G. Grey" by Geo. C. Henderson, p. 95. on of the Natives centred mainly in the education of the children.

(1) (1840 - 1853) "An Ordinance for Promoting the Education of Youth in the Colony of N.Z. (7th Oct. 1847)"
Under the terms of the Ordinance, the Government showed its full appreciation of the work done by the missionaries of the three main denominations in education. One twentieth of Colonial Revenue, one fifteenth of land sales and a fixed sum from the British Imperial funds were allotted to the Church of England, the Roman Catholic and the Wesleyans.

In addition there were grants of land. As the stress was on Industrial Training, these boarding schools were in the nature of Farm Schools, so it was expected that implements, buildings and cattle should be provided out of Government funds.

By the end of 1852 there were 702 children in Native schools and the proportional allotments were £3,500 for the Church of England (434 scholars), £1,600 for the Wesleyan (215 scholars) and £800 for the Roman Catholic (53 scholars). For the period 1846-68 the Government had paid the Anglican trust £29,349.11.1, the Roman Catholic Trust £10,008.3.4., and the Wesleyan £18,289.5.2., besides £19,946.17.9 between all three.

As Henderson says of Sir G. Grey:

"His highest hopes for the civilisation of the Natives centred mainly in the education of the children."

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(1) "Life of Sir George Grey" by J. Henderson.
He further stresses that the one possible weakness in Grey's administration was the weakened power of the chiefs with nothing to take their place.

Under Sir G. Grey's educational scheme three kinds of schools (1) Primary, (2) Central and (3) College were entitled to the grants. He hoped that the eligible Central School pupils should pass into College to become the Teachers and Ministers, who would civilise the Natives.

"Among the basic principles, which actuated the policy of both the missionaries and the Government, the Europeanisation of the native race occupied a foremost place. To this end no opportunity was lost to encourage the co-education of the youth of both races."

This was Sir G. Grey's policy in establishing so many Trusts. Williams had his headquarters.

Then too the three missionary denominations established elaborate native institutions, side by side with those organised for the European population.

In "The Southern Cross" of June 10th, 1848, the leading article expressed dissatisfaction with the Education Bill - "It is in many respects ill-adopted to the circumstances of this colony!

"The European and Native Youth cannot be educated together."

Very anxious about Hawkes Bay; how he saw that a large English population would be flocking into the district before the Natives were ready to come into contact with them and thus in future teaching the natives."

(2) and (3) "Young New Zealand" by A. G. Butchers (p. 120)

The most weighty objection was that, according to the present mode, the funds... are frittered away and rendered comparatively unproductive by being divided amongst different sects. This proved, as we know later, to be a great bone of contention and finally led to a Free State Secular Scheme of Education, in which Private schools were allowed to function, and were assisted, if assistance were sought.

Now in 1847, the late Archdeacon Williams (then the Rev. Samuel Williams) was asked by Bishop Selwyn to take up work on the West Coast at Otaki, where he had charge of eight Maori Village Schools and a Central School at Otaki itself.

In 1852 Sir George Grey visited that district and made Mr Williams his headquarters.

"During the first evening of his visit he asked Mr Williams how he would like to go to Hawkes Bay. Mr Williams replied that he was exceedingly happy in his work at Otaki and he sincerely hoped that nothing would interfere with it. On the third evening Sir G. Grey again spoke about it and told Mr Williams that he was feeling very anxious about Hawkes Bay; how he saw that a large English population would be flocking into the district before the Natives were ready to come into contact with them, and that he feared, unless there was someone who

could stand between the two races, they would come into collision.

"Now," he said, "if you will go, I will give you 4,000 acres of land to assist you in your educational pursuits and I will endeavour to induce the Maoris to give an equal amount"ed a champion of the Maori Race - had Sir G. Grey also promised to give him money for the purchase of sheep; for the creation of buildings and almost anything necessary for the purposes of a school.

Such was the humble origin of a great school and, "Te Aute College", unique in the part it has played in the development of the Maori Race.

weak eyesight. Like other boys he got into mischief, Mrs Kemp once saved him from drowning in a butt of water. On another occasion Samuel with others made a fire to cook pips - some Maori children came round to see what they were doing, and suddenly took fright, thinking that the fire was meant to roast them on. It was only after a great deal of explanation that the chiefs, who ran to the rescue, were placated.

Samuel was not educated along with the Maori boy, but at Waimate under William Williams. Here they were taught to turn their hands to almost anything. As a Prefect he proved a solace to the younger boys.
The question now arises as to why Sir G. Grey should have selected Samuel Williams as the one man capable of Arbitrating in Hawkes Bay —

The reason is fairly clear. Samuel’s father, ‘Te Wiremu, had proved a champion of the Maori Race — had gained their fullest respect.

"The son was the father over again!"

Samuel had been baptised on May 17th 1822, at the same font, as the future Bishop Selwyn of New Zealand, had been baptised. At fourteen he began to outgrow his puny strength, although he was always hampered by weak eyesight. Like other boys he got into mischief. Mrs Kemp once saved him from drowning in a butt of water.

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become a missionary. He came from a plain living, high
now a man, brought his daughter to Samuel seeking help
thinking home, where everyone was continually employed -
as she had eaten the very same poisonous berries.
it was a sound all-round training, mentally, physically
and spiritually.
Samuel was under William Williams from 1835 - 38.
A retentive memory proved of great value and to
Henry Williams writing to Samuel's God-father,
Mr Maran in February 1844 says:
"Samuel will, I believe, join the Bishop's party
Missionary life - was the epidemic of Influenza at
Waimate School. During convalescence they were drafted
later in the same year -
into Mr William Williams' study. Here Samuel was able
to delve into books and to remember the details of his
mother's vow at his baptism, when she consecrated him to
Samuel paid his own way through college.
the Church.
Charles Darwin in his journals refers to a very
pleasant evening he had spent at Mr William's place.
"I found there a large party of children, collected
in together for Christmas Day, and all sitting round
a table at tea, I never saw a nicer or more merry
group." At Waimate, the Bishop made him Senior
Bursar.
Samuel Williams was one of the group, part of the
institute for the education of Theological students.
After three years in the Mission School, Samuel
commenced work on a farm at Pakoraka.
His father refers to him now as "Very Steady and
the mainstay - he has charge of the farm". He goes onto
refer to an example of Samuel's resourcefulness. Maori
Small stacks of wheat were considered musty and useless -
He thrashed them and washed them, then sold them to
Whalers at £1. per bushel.
It has always been Samuel's boyish resolution to
become a missionary. He came from a plain living, high thinking home, where everyone was continually employed - it was a sound all-round training, mentally, physically and spiritually.

Henry Williams writing to Samuels' Godfather, Mr Marsh in February 1844 says:

"Samuel will, I believe, join the Bishop's party at Waimate, to see how study agrees with him. He is a good steady lad."

Later in the same year -

"Your Godson Samuel is admitted as a student of St John's College, Auckland. The Bishop Selwyn is much pleased with him and so am I."

Samuel paid his own way through College.

At St John's, "Samuel Williams was the Bishops' right-hand man with regard to money matters. He came to depend greatly upon his talent for finance. His knowledge of the Maori Language was perfect."

Bishop Selwyn had fixed on the mission station at Waimate as his headquarters. Here he found an institution for the education of Theological students. In 1844 the College was removed to Tamaki near Auckland.

Whilst at Waimate, the Bishop made him Senior Bursar and put him in charge of the Maori part of the institution. Work continued at St. John's. Before Ordination he became Head of the Theological Department.

He made little headway in Latin; Mathematics was more to his liking, as he delighted in absolute accuracy; as a student Samuel delighted in taking the Maori Services in the outlying districts. The spartan life that at St. John's was the coping stone to Samuel's early training. That Samuel be appointed permanently at Otaki. In 1843 at the age of twenty-one, he escorted
Leonard Williams (later Bishop) aged 14 and his brother Sydney (aged 12) from Poverty Bay, via Opotiki to Tauranga, then onto Auckland to attend St John's College – one night, when he fixed his candle in the cold stick, though hindered by rains and floods, they walked the whole on the side of the whare and then fell asleep. He awoke distance.

On September 20th, 1846, he was ordained Deacon. Ten days later he married Mary, daughter of Rev. W. Williams. Now although Samuel Williams left a great deal an extremely busy one, for besides the school work there to the Church, he never received a penny from the Church in New Zealand and gave up the C.M.S. pay, as soon as he could.

At St Johns, "Samuel Williams was the Bishops' right-hand man with regard to money matters, the Bishop came to depend greatly upon his talent for finance. His knowledge of the Maori Language was perfect."

He now left St Johns for Otaki; where his life work was to begin –

"It was a custom after a service to remain chatting with the Maoris - the conversation was punctuated with bursts of laughter from the Maoris at his dry wit......"

The chat was a sort of second sermon. Rev. Samuel Williams was put in charge of this West Coast Mission in December, 1847;

The Maoris at Otaki felt "Te Wiremu" was just the man they wanted and accordingly sent a petition to Bishop Selwyn asking that Samuel be appointed permanently at Otaki. Within a short while, he had established a
Rev. Williams thought the matter over and informed
Central School and a system of Village schools, where
the Governor, that if the Bishop and the Senior
children - adults received a rudimentary education.
Missionaries of the C.M.S. considered it advisable, he
Living in a raupo whare - he almost ended his career
would act on his private feelings and regard it as a
one night, when he fixed his candle in the cleft-stick
on the side of the whare and then fell asleep. He awoke
with the sounds 'Samuel! Samuel!' and found the candle
burnt down to its socket - the whare almost on fire.
Samuel's routine began at 5 a.m. and his life was
an extremely busy one, for besides the school work, there
was the work at the Church and the travelling round to
parishioners at a time when transport and roads were far
from satisfactory.
Such was the man Sir George Grey chose as his
island later known as Paekakariki on the Motuotara lake,
ambassador in Hawkes Bay. The choice could not have been
in the vicinity of Te Aute.
Sir George Grey chose as
a better one. Rev. Samuel Williams - tall, erect,
On the way through he had taken a bird's eye view
bearded, with heavy eyebrows overhanging deep-set eyes
of the country and chosen a block of 4,244 acres of
with a pleasing twinkle. A man, who had proved his ability
Government land at Te Aute; the Maoris at the same time
in educating the Maori and above all in getting their
complete respect and trust.
"The Governor made no secret of his real object,
which was not so much the furtherance of educational
work in Hawkes Bay, as the securing of the personal
services and influence of Samuel Williams."
In this case education was of secondary importance"
"Pioneering in New Zealand" by W.T. Williams p.67.
(1) "Pioneering in New Zealand" W.T. Williams p.97.
Rev. Williams thought the matter over and informed the Governor that if the Bishop and the Senior Missionaries of the C.M.S. considered it advisable, he would set aside his private feelings and regard it as a call from Providence.

Both Bishop Selwyn and finally the C.M.S. concurred. Many of the Hawke's Bay Maoris, who had joined Te Rauparaha at Otaki heard of the proposal to Rev. Williams and urged him to return with them.

So in 1853 he made a preliminary visit to the East Coast. He was to meet the Governor and the Bishop at Waipukura. He travelled in advance of them, so was not present when they had their meeting with the Maoris on the island later known as Peach Island in the Roto-a-tara lake, in the vicinity of Te Aute.

On the way through he had taken a bird's eye view of the country and chosen a block of 4,244 acres of Government land at Te Aute; the Maoris at the same time pointing out other blocks in the neighbourhood, which they were prepared to make over to Mr. Williams as their contribution.

When Sir G. Grey saw the Hawke's Bay Maori about their request that Samuel Williams should come to live among them he likened Mr. Williams to the Taniwha, who lived in a hole in Ruataniwha. The Natives explained to Sir George how the Taniwha was caught by Tara of Roto-a-tara. Tara had prepared a tempting bait.

"The bait that would catch Te Wiremu was education
and if the Hawkes Bay Natives would give half the bait, he, the Governor would give the other half - 4,000 acres each. Mr G. Grey also told the natives that he would give money to help Wiremu to establish the institution."

Roto-a-tara itself has romantic associations similar to those of Ely - Hereward the Wake in English History. This area was the centre of much of the fighting between the Ngat-Haukawa and allied tribes from the interior, and the Ngati Kahungunu of Hawkes Bay. Beautiful clear settlement with a fine clump of forest and "Situated where the track over the Ruhines debauched onto the Plains, it had to bear the onslaught of the invader. The islet Awarua-o-Porirua, however, proved a hard nut to crack. It fell in 1822 to Tease just heuheu the great laupo chief" He built a causeway across the lake to the island in preparation for the final assault of the lake, which in 1888 was drained into the Tuki-tuki River by Rev. S.Williams - a colossal task. He had purchased some 6,000 acres, comprising Roto-a-tara and the surrounding swamp land from the natives.

Now let us try and get some idea of the position in Hawkes Bay at about this period. This article from "The Hawkes Bay Herald & Ahuriri Advertiser" of Sept. 24th, 1857 gives one a fair idea. "It was on the 12th of October 1769 that the discovery ship 'Endeavour' rounded Portland Island from the Northward and a European eye beheld for the first time the expanse of inland water now known as Hawkes Bay."

(1) Pioneering in New Zealand. p.100.
In eighty years, how wonderful the change! 'The Terra
(2) 'William Colenso' by A. J. Bagnell & G. C. Petersen.
incognito of 1769 is in 1857 a prosperous British colony... in the district of Ahuriri, a thousand Europeans now reside and 130,000 sheep now peacefully graze. "After this they showed us a great rarity, six plants of what they called Aute (Aute) from the journal of Sir Donald McLean K.C.M.G. ([Vol.28]) we find this short description of Te Aute dated Monday 16th December 1850.

"In the evening we crossed to Te Aute, a beautiful clear settlement with a fine clump of forest and beautiful grazing land around it."

In 'Pioneering in New Zealand' Te Aute is described as just fern, scrub, heavily timbered bush with a nature track running through the centre. Te Aute hill was just dense bush. The old track to Napier ran through Havelock and Clive. The site of Hastings was a huge swamp covered with flax and manuka. The track or way across the swamp was very much the line of Heretaunga Road and on towards Fernhill."

The name 'Te Aute' itself has an interesting derivation. In Tahiti the paper mulberry was called 'Aute'. The people from this island were blown by a storm and landed at Taranaki. They had marked Melanesian characteristics and were the ancestors of the people usually alluded to as Maruiwi—a debatable point.

The great Hawaiki migration of 1350 was a colonising one and they brought over the paper mulberry, which

(1) Pioneering in New Zealand. p.100.

survived up to the arrival of the European.

Sir Joseph Banks in 1769, who accompanied Capt. Cook, said - "After this they showed us a great rarity, six plants of what they called Aoute (Aute) from whence they make cloth. The name 'Aute' is preserved in sayings such as Colenso puts on record - "He manu Auteataea te whakahoro e purchase of the paper mulberry kite can be made to fly fast. Haeremai Ki Hauraki, te aute te awhea. Come hither to Hauraki, where the prepared Aute bark cannot be blown away. Then we have the term of endearment for a Chief or loved one. Taku manu Aute" (my Aute bird or kite). Aute cloth was used to wrap round the material representations of the Gods in wood or stone.

Sir Peter Buck says - "The same plant is used by the Chinese to make paper." 11 The same plant is used by the Chinese to make paper. 11 The name 'Aute' is preserved in sayings such as Colenso puts on record - "He manu Auteataea te whakahoro e purchase of the paper mulberry kite can be made to fly fast. Haeremai Ki Hauraki, te aute te awhea. Come hither to Hauraki, where the prepared Aute bark cannot be blown away.

Then we have the term of endearment for a Chief or loved one. Taku manu Aute" (my Aute bird or kite), with the full consent of Archdeacon Madfield. Aute cloth was used to wrap round the material representations of the Gods in wood or stone. We see it in proper names such as Te Fatae Aute, a Chief of the Ngati-Porou. The Ngati-Aute were a sub-tribe in Hauraki. The paper Mulberry (Broussonetia papyrifera) had its bark taken off and beaten into strips of cloth. This was much easier than weaving nevertheless it was a retrograde step."

During the year 1853 Mr. Hamlin, who had been a missionary among the Ngati-Porou, was admitted to the Holy Orders. Mr. Hamlin is a thoughtful and kindly man, and we have every confidence that he will please God to lay his hands upon the people of Ahuriri. With my kind remembrances to Mrs. S. Williams, you remain, faithfully yours in Every Way,"
On the 30th December 1853 Rev. S. Williams received this fateful letter from Bishop Selwyn.

AUCKLAND

30 December 1853.

My Dear Samuel,

J. C. Gordon, J. C. Bennett, W. Rich, F. Sutton, T. N. Williams,

I have directed to be forwarded to you -

1) A Licence to the charge of Ahuriri District.
2) A Power of Attorney to manage the College Estate at Roto o taka and -

I have placed to your credit in the Auckland Bank five hundred pounds (£500) for the purchase of sheep to stock the Estate.

Pharazyn has written to me to offer to take the flock on terms, and I have referred him to you.

With such an estate and with a little capital to begin with, I have no doubt that you will soon make your Station and School self-supporting.

Rev. Arthur Stock will succeed you at Otaki with the full consent of Archdeacon Hadfield.

You will be able to assist your uncle by administering the Holy Communion along the Wairoa District till Mr. Hamlin is admitted to Holy Orders - to the Bishop, who to date is not able to assist your uncle.

I have every confidence, that it will please God to enable you to repair the evils, which have fallen upon the people of Ahuriri.

With my kind remembrances to Mrs. S. Williams, you have not acted upon the resolution of the Central Committee. I remain, Your affectionate Friend.

G. A. N. Zealand (Selwyn)

During the year 1853 Rev. Williams made periodic visits to Te Aute, as he could not sever at a moment's notice all his connections with Otaki. It was not till October 1854, that he finally came to settle in Hawkes Bay,
It was the same Ahuriri Plains - the greater part of which later was passed through the Native Land Court as the Heretaunga Block and alienated to the 'Twelve Apostles'. - Thomas Tanner, Rev. S. Williams, Captain A.H. Russell, J.O. Ormond, T.P. Russell, J.B. Braithwaite, J.G. Gordon, J. Gordon, W. Rich, F. Sutton, T.N. Williams, and J. Watt.

It was early in 1853 that Rev. Williams came over to Te Aute to plan his project; he returned with twelve pupils (some of whom were over forty) to Otaki. This certainly showed the trust that the Hawkes Bay Maori placed in him.

Whatever may have been Sir G. Grey's motive in bringing him to Hawkes Bay, Mr. Williams's own purpose was clearly defined (1) to Christianise them (2) to educate. The parent committee of the C.M.S. now disallowed his transfer to Te Aute and told him to return to Otaki. Naturally he referred the matter to the Bishop, who told him to stay where he was. As the Bishop states in his letter of Sept. 3rd 1858.

"It is a great relief to my mind to hear that you have not acted upon the resolution of the Central Committee. I cannot consent to it. Your position at Ahuriri I believe to be providentially ordained to stop a fearful gap."

During the year 1853 Rev. Williams made periodic visits to Te Aute, as he could not sever at a moment's notice all his connections with Otaki. It was not till October 1854, that he finally came to settle in Hawkes Bay,
bringing with him his wife and infant daughter, Lydia.

In those days this journey was no easy feat. The River Manawatu was available for canoe travelling, hence the bulk of their goods from Otaki could be transported, except two small clumps. To the left the snowy The Otaki Maoris unselfishly let him go from their midst and wed with each other to enable the Williams' family to have a comfortable journey. A party of the stalwarts of the Ngatiawa tribe canoe'd the family and their effects up the Manawatu in easy stages till they reached Tuhutai near Oringi; here they disembarked - the rest of the journey, about sixty miles, was overland. Bishop Selwyn in 1842 had made the same journey and this is how he describes it in his letters.

"On Monday, November 7th 1842, we began the ascent of the Manawatu in six canoes, each containing eight polemen. I was supplied with delightful reading, at such times as the beauty of the scenery did not engross my attention. At night we encamped on the banks of the river. The next four days we spent in ascending the Manawatu - a lovely river, in its lower parts running between flat banks covered with wood; higher up flowing through a beautiful mountain pass, between high cliffs, clothed with wood from the summit to the water, and with bold masses of rock peeping out at intervals. In the pass is the only rapid, which cannot be ascended without unloading the canoes. This occupied half-an-hour, and we again proceeded up the river, through a succession of perfect landscapes of soft woodland scenery."

On Friday 11th November we reached the highest point of the river, and began the land journey. We passed through small woods and grassy plains and then crossed a long wood, which occupied the whole of Saturday. One encampment was pitched..."
on a small plain at the extremity of the wood.

On Monday, November 14th, we dived down a steep bank into a thick wood, crossed several heads of the Manawatu, and, to our great joy, came out in a few minutes upon a noble plain (Ruataniniwa Plains) stretching as far as the eye could see and covered with grass, without a tree of any kind, except two small clumps. To the left the snowy range of the Ruahine.

Tuesday November 15th, we walked to a small settlement. On an island in a latter (Te Aute) whence the natives sent canoes to bring us to their island. The Chief harangued us with all the dignity of a Roman Senator. When the time came for our departure, he prepared to accompany us by dressing himself in a complete English suit of white jean, with white cotton stockings, shoes, neckcloth and shirt complete. His wife was dressed in a brilliant cotton gown, spotted with bright red and a good English bonnet, but without shoes and stockings.

The canoe being in shallow water some way from the shore, the dutiful wife saved her husband's shoes and stockings by carrying him on her back to the boat.

It is most intriguing to see the evolution of a great institution from very small beginnings. The services of a man of vision, who loved the Race he wished to serve, had been obtained. Land endowments are our next consideration.

Sir G. Grey had been true to his promise as is to be seen - In the Crown Grant to the Bishop of New Zealand, dated 10th June 1857, issued under "The Waste Lands Act", 1856. -- 4,244 acres of land in the District of Ahuriri (Registered No 2060), 244 acres of this Grant really belonged to the Maori donors - the Ngatiwhatiapiti tribe. The proviso attached here no account was again taken of the promise attached
to the lands given over by the Maori donors differed from that attached to the Crown Grants of Sir G. Grey, by but as Rev. Williams said, before the Royal Commission of 1906 that he had not been aware of any difference in the provision, when he asked that the 244 acres grant be made out in the same deed as the 4,000 acre grant.

The Crown Grant to the Bishop of New Zealand, dated 10th June 1857 issued under "The New Zealand Native Reserves Act, 1856" - 1,745 acres of land in the District of Ahuriri (Registered No 2059) difficulties to unravel between you people and the Maoris and I say

10th June 1857 issued under "The New Zealand Native Reserves Act 1856" - 1,408 acres of land within the Province of Wellington (Registered No 2051) Wellington and others, dated 28th November 1866, issued

The latter two Crown Grants were originally the land given over by the Ngatiwhatu Tapu tribe with the proviso.

Before "The Royal Commission of 1906" Mr. Williams says "the land given by the Maoris - for the benefit of the Aboriginal inhabitants of New Zealand".

That is for the Maori Race only. It was a free gift to myself, and I directed it should be conveyed to whereas the proviso in Grant (1) was for the Crown to the Bishop of New Zealand for "for the education of children of our subjects of both races in New Zealand."

The land was granted upon trust as an endowment for a school to be maintained in the District of Ahuriri "That is as I understand it."

Of the 1,408 acres, 870 acres were later reconveyed to the Crown, and the piece of land to the South of the reserve, containing 382 acres, was given in exchange. Here no account was again taken of the promise attached.
to the Maori Grant and the Government Grant. The 870
acres conveyed to the Crown was originally donated by
the Maoris for the education of the Maori, and it was
certainly an "arbitrary act on the part of the Commissioner"
as Rev. Williams reported before "The Royal Commission
of 1906". The 382 acres now given in exchange would
be for the education of both races. The Commissioners
reply was that the Natives had given trouble, hence the
boundary had been altered. Mr. Williams' reply was -

"I have had plenty of difficulties to unravel
between you people and the Maoris and I say
I never once knew a Maori to alter a boundary
line."

Mr. Williams' reply was -

"I do not hesitate to say it was a free gift to
myself, and I directed it should be conveyed to
the Crown in order that it might be Crown -
Granted to the Bishop of New Zealand for
educational purposes."

This was originally said in Parliament and Wi
Tako's reply was-

"That is as I understand it."

But Wi Tako could not now understand why Mr. Williams
as lessee had to pay rent on his own land, for as he
puts it in his own quaint way.
"Mr Williams is in the position of a man, who has had a valuable horse presented to him. He allows the horse to fall into other hands, and then, forsooth when Mr Williams wants to ride it, he is charged horse-hire for his own horse."

In 'Pioneering in New Zealand' by W.T. Williams, there is this reference.

"The old chief, Te Hapuku, who really gave the land, when called upon to sign the deed of transfer, was greatly perplexed and naively remarked -

"We give you a block of land for yourself, and then you calmly dictate to us to give it to somebody else."

There is one thing more to note regarding the Trust, it was to promote education among Maori children, without defining whether it should be higher education or primary education.
We come now to what might be termed "A Period of Beginnings."

According to Ko Te Waaka Rewharewa in his evidence before "The Royal Commission of 1906, the Chiefs, who signed the deeds for the Maori side of the Trust, were Noa Jaikiroa, Mara Waikato, Tarenoni Koara Hopakau and Ko Te Waaka Rewharewa himself. Here we find a little conflict of opinion. Rev. S. Williams before the same commission stated that Ta Hapuku gave the land. Te Kerema Te Kano in his evidence maintained that Noa Jaikiroa was the head of the hapu, who gave the land, and that Te Hapuku confirmed it as Paramount Chief.

Section (1) Mr Williams' First Home.
Section (11) The School Itself.
Section (111) Resume.
Section (IV) Consolidation
In general opinion seems to be that although Hapuku sold a great deal of land to the Government, yet he, himself, did not present any land to Ta Aute possibly as one of the leading chiefs, he would give his assent.

All seem to be agreed that the land was given to the Rev. S. Williams personally, so that he would maintain a boarding school. Many seemed to think that the school should be for the Maori of Hawke's Bay only - others were willing to concede - for the Maori Race. The Maori point of view was that it should be a Maori boarding school - to teach their young ones the way of the Pakeha and his knowledge. However the Crown land given in Trust, made it very clear that a school should be built on it.
SECTION 1

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According to Ko Te Waaka Rewharewha in his evidence before "The Royal Commission of 1906, the Chiefs, who signed the deeds for the Maori side of the Trust, were Noa Jaikiroa, Hore Waikato, Taranoni Ioara Hupaiau and Ko Te Waaka Rewharewha himself. Here we find a little conflict of opinion. Rev. S. Williams before the same commission stated that Te Hapuku gave the land. Te Kerema Te Kaho in his evidence maintained that Noa Jaikiroa was the head of the hapu, who gave the land, and that Te Hapuku confirmed it as Paramount Chief.

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for the education of both races. By 1906 eighty-five European pupils had passed through Te Aute College - the majority coming from homes in the vicinity. And although it was generally felt that these boys were of no great influence on the Maori youth, yet conditions were such that it would have been unfair not to have admitted them.

Now let us take a look at the conditions around in Hawke's Bay of those days.

Hawke's Bay itself was first discovered by Captain Cook on the 12th October, 1769 when the "Endeavour" rounded Portland Islands from the Northward - "a European eye beheld for the first time the inland water now known as Hawke's Bay." In eighty years how wonderful the change! The 'terra incognita' of 1769 is in 1857 a prosperous British Colony; where in the district of Ahuriri, a thousand Europeans now reside and where 130,000 sheep now peacefully graze. The area was named Hawke's Bay after Edward Hawke, 1st Lord of the Admiralty. We remember also that Sir G. Grey sought the Rev. S. Williams' good offices in Hawke's Bay because of the sudden inrush of European immigrants and the possible concomitants on the Maoris of Hawke's Bay. In "The Hawke's Bay Herald" and

(1) "The Hawke's Bay Herald and Ahuriri Advocate"

Sept. 24th, 1857.
Ahuriri Advocate" 24th September, 1857 we find this heading and article.

"Our Position with respect to the Maori Population."

"A stranger arriving in Ahuriri at the present juncture, cannot fail to be struck with the peculiarity, if not the absolute danger of its position, as regards the surrounding native tribes... Indeed we fully anticipate at no distant time to record other and more revolting scenes of bloodshed and atrocity." In the editorial we find reference to Hopu.

In "The Hawkes Bay Almanac for the First Quarter of 1859" we find reference to the 'New Provinces Act. 1858' by which Napier was declared Capital of the Province.

"On the 1st December 1858, it was declared by Proclamation that the Provincial Council of the Province should consist of ten members, that the Province for the election of the same, should be divided into six electoral districts - Napier (3), Napier County (2), Clive (1), Mohaka (1), Te Aute (1), and Whangai (2)."

1st January 1859, that being the day upon which the Regulations of 'Elections et al.' were to come into force."

"Undoubtedly Hopu's influence at this time was great whether for good or otherwise."

In the Open Column of "The Hawkes Bay Herald" early in 1859 we find this reference to him.

"Sir, The lawless and overbearing conduct of the Native Chief Te Hapuku in reference to the works on the Te Aute road, increased as it has been of late to a great degree,render it necessary that the people of Ahuriri should earnestly call on the Government to execute the law against him in that Hapuku has offered obstructions, more or less, in every case, where he could, since the

He closes his letter with this statement:

'The effects of this iniquitous baseful traffic has yet to be felt by the Province.'

(1) 'The Hawkes Bay Herald' - 12th March 1859

(1) The Hawkes Bay Herald - 26th August 1859;

(2) Letter to The Hon The Native Minister dated 20 Sept. 1859.
works were commenced, though he had formerly given his consent to the road being taken this way, principally with a view of extorting extravagant payments for whatever materials were required by him."

Observer.

A few months later in "The Hawkes Bay Herald" of the same year we hear of Sir Donald McLean and Te Hapuku, who have returned to Napier, both bent on reconstruction. In the Editorial we find reference to Te Hapuku as 'a firm supporter of the Europeans, using all his influence to promote land sales, and thus to extend the boundaries of British territory.' He was certainly one of the ten dissentients on October 2nd 1888, when after the feud among the Ngatikahungunu tribe, the Chiefs on behalf of the tribes present agreed and resolved that the "System of land selling through the chiefs should be abandoned - everyone in the future doing as he pleased with his own; and that death should be the penalty of infringement."

There were unfortunately at this time some unscrupulous Pakehas, who would, as Mr. F.E. Hamlin in his letter to the Minister of Native Affairs, put it - decoy away the native, introduce him first to a glass or two of spirits, then entice him into their shops to take an unlimited quantity of goods, for which he'd sign Deeds thereby disinheriting himself.

He closes his letter with this statement:-

"The effects of this iniquitous baneful traffic has yet to be felt by the Province."

(1) The Hawkes Bay Herald - 20th August 1859;
(2) Letter to The Hon. The Native Minister dated 20 Sept. 1869.
Many other letters among the "Ormond Papers" bear this out. The Church of England in 1857 had adopted a Church Constitution, which provided that a governing body in each diocese should be formed with a Constitution similar to the General Synod one.

The first General Synod was held in Wellington in 1859. From the rules laid down it became apparent that missionary work would require a house to live in. When the question of a house was mentioned to the Bishop, his reply was that he could demand a suitable house, but if the question was raised, the result would be disastrous as Mr. Williams would be conveyed to the house and not the house to him.

On the 13th May 1862, the Bishop of New Zealand under "The Bishop of N.Z. Trusts Act. 1858" conveyed Te Aute and other endowments to trustees appointed by the General Synod of the Church of England. In the second year he added another room. He now had for financial assistance but got none, so the family had to live in a repaero whare for six years. Yet it was a period of joy and service. Te Aute stood on the main North-South track - hence many a visitor was entertained by Mrs. Williams and their whare became known as the "Wayfarers' Rest."

The property is best described by Mr. Furvis Russell, a farmer of Waipukurau, who travelled through it in 1853. He says that the property comprised about 7,000 acres of impenetrable fern with small clumps of bush. That in his opinion the whole estate, if leased for fourteen years would not bring in a rental of more than...
SECTION 11

Mr Williams' First Home and The Description of the Property.

Now let us turn back to the Rev. S. Williams on his arrival at Te Aute to settle. His first home was a pataka or Maori store 14' x 8' with walls 3'6" high. In his own words "neither the Governor, nor the Committee of the C.M.S. nor the Bishop had taken into consideration that a first missionary would require a house to live in". When the question of a house was mentioned to the Bishop, his reply was to the effect that he could demand a suitable house, but if the question was raised, the result would be disastrous as Mr Williams would be conveyed to the house and not the house to him.

Nothing daunted, Mr Williams built a two roomed whare. In the second year he added another room. He now hoped for financial assistance but got none, so the family had to live in a raupo whare for six years. Yet it was a period of joy and service. Te Aute stood on the main North-South track - hence many a visitor was entertained by Mrs Williams and their whare became known as the "Wayfarers' Rest."

The property is best described by Mr Purvis Russell, a farmer of Waipukurau, who travelled through it in 1853. He says that the property comprised about 7,000 acres of impenetrable fern with small clumps of bush. That in his opinion the whole estate, if leased for fourteen years would not bring in a rental of more than
£10 a year. It possessed no natural boundaries, so that the expense of shepherding would be great.

Furthermore being off the main line to Napier, the difficulty of the carriage of produce to Napier, partly by canal and partly by land, would be very great and costly (about 1d to 2d per lb.)

Mr. Williams describes the country, when he first came, as being principally fern country and scrub with portions of forest and a great swamp. When the main block was rented to Mr. Robert Hara byr for four years, he was the highest bidder and the rent was £4.2.6. barely 1d per acre. He gave it up as useless until it was fenced. Mr. L. Smith took it on at a £5. rental, but after seven months he too departed. The story of the development of the property into a rich endowment and a great College is an "epic in miniature".

The Epic Hero was undoubtedly the Rev. S. Williams, and a very close second Mr. John Thornton.

"Reports and Evidence of the Royal Commissions 1906"
SECTION III

The School Itself

When the Rev. S. Williams came, he came with the assurance of Sir. G. Grey for financial assistance in the building of the school - for its upkeep. The allowance was to be at least £300 p.a. from the Government. The Government fulfilled their pledge from 1854 - 1860.

The amounts for those years were:

- For 1854 - 55: £690
- For 1856 - 57: £300

Property on property received from 1854 - 59:
- 1854: £2,168 were received from 1854 - 59.
- 1856: £32
- 1859: £96

In his report on the 'Ahuriri Native Industrial School' of 1855, he states that although the numbers were disappointing (1854 - 12 for 3 months, 1855 - 10 through the year) yet it was on account of the state of unrest of the Native population, the contradictory resolutions respecting his own location and the want of funds for the erection of permanent buildings. It was early in October that he had set out from Otaki with the original 12 Te Aute boys. They had just harvested a crop of potatoes and were thinking of commencing on buildings, when he...

"Reports and Evidence of the Royal Commissions 1906"
received a request from the C.M.S. at Salisbury, not to incur any expenditure as his appointment at Te Aute had been disallowed. He therefore, under these circumstances secured a Maori house for the boys, who wished to stay with him. By the end of June 1855, he heard nothing more from the Central Committee of the C.M.S., so he decided to erect two raupo houses - one for his family, the other for the boys.

The raupo whares were not built on the school property but on property offered by the Natives between the village and Te Aute Estate, so that the Chapel there would serve as a classroom, and so save an additional expense, besides not taking them too far from their own land, which they would have to cultivate. Furthermore, on account of the unsettled state of things regarding the school, he felt that he could better attend to the duties of the village. He did not like taking on more than ten boarders for several reasons. Many were young men and did not at first appreciate the restraints of boarding school life. Then there was always the fear of disciplinary troubles. Many a possible pupil was attracted by higher wages outside. Then too the money granted could be spent, to a greater extent on implements and on improving the land, if the numbers were kept down.

Still Mr. Williams hoped to have another house finished for the purpose of accommodating a larger number.

6½ acres were in wheat that season, there were 2 acres in

Ploughing was to be extended for the ensuing season.

Mr Williams did not anticipate a very large school in his district, but felt that if the Education Board could furnish him with the means for building a wooden Boarding establishment and Masters' rooms, of moderate size, it would enable him to carry on the school much more effectually. He had applied to the Bishop for such funds but without success. The numbers from 1856 - 59 were 15, 13, 8 and 4 respectively.

In the Report of 1856 Mr Williams felt that he was still labouring under a handicap, because of lack of funds, nevertheless, in one way it had proved a blessing in disguise, for now they were in a better position to erect permanent buildings at a more reasonable rate.

There were twelve boys and three girls. During the year three of the boys left, two of them leaving in order to get married, whilst five new boys and three girls had been enrolled during the year.

He was happy to be able to report a great improvement in the industry and good conduct of the scholars, although there was very little improvement intellectually, which he considered a secondary consideration when compared with the necessity of - as he puts it - "breaking them off from the indolent and disorderly habits, they have most of them been accustomed to in their native villages".

(1) Report of the Ahuriri Native Industrial School 1856.
by Rev. S. Williams.
During the year 23½ acres were under crop. Further ploughing would have taken place but those concerned on account of the unsettled state of affairs around were too busy chasing straying cattle because of a lack of fences.

In trying to make the school self-supporting, he felt that he could ill afford an English school teacher, and fifty rods of ditch and bank and the erection of a permanent stockyard. They were also progressing with a milking shed and smaller yards. The necessary materials for a permanent Barn and Woolshed 40' x 20'

A 100 acres of land had been enclosed, a quantity of English grass and clover had been surface sown,

Mr Williams employed a European couple and their son to look after the ploughing and milking, besides teaching the boys by example and precept the correct way of doing these.

By 1857 the numbers had now dwindled to only five young men and boys but no girls. One boy and girl had died of fever which was prevalent at the time and the rest of the scholars had got very disheartened. Two of the boys left for home and the other two girls joined him were the sons of the leading chiefs of the district.

He was gratified to see the interest the pupils were beginning to take in the school and he felt sure that this would increase with time.

In the 1857 report he stressed that the temporary buildings were hardly habitable, and this was interfering with the comfort and progress of the scholars.

He had received £250 from the Bishop of New Zealand towards a building fund with a promise of further assistance in the New Year.

He felt that an English schoolteacher was an essential
The timber was being cut for building purposes.

On account of the unsettled state of affairs around the village had assisted. Now Mr Charles Baker had been engaged for this purpose.

The numbers were still small - 8 boys and 3 girls.

In trying to make the school self-supporting, he felt that he could ill afford an English school teacher, had there been a suitable applicant. As it was he had spent £186.4.9d in excess of the Board's grant.

During his absence, Mr James Williams had taken over. A 100 acres of land had been enclosed, a quantity of English grass and clover had been surface sown, besides 2½ acres of old timber land, which had been stump and broken up.

By 1859 the numbers had now dwindled to only five young men and boys but no girls. One boy and girl had died of fever which was prevalent at the time and the rest of the scholars had got very disheartened. Two of the boys left for home and the other two girls joined Hopuku's party upon their retreat from Whakatu. The small group of five were disgruntled at having to live in raupo buildings, which were hardly habitable. However, a wooden dwelling house was being completed for his own family and the sawyers were busy cutting wood for the erection of a school building, which would cost £1,000 - so far Mr Williams had only received £250 towards this.

He felt that an English schoolteacher was an essential
to take over when he was away from Te Aute visiting his remote parishes. Up to that time the Natives of the village had assisted. Now Mr Charles Baker had been engaged for this purpose.

Rev. Williams felt that good progress had been made on the farming side, so that the school should be self-supporting within a year or two. In addition to the farming 17\(\frac{1}{2}\) acres had been ploughed for permanent pasture, 3 acres had been put into potatoes and 2\(\frac{1}{2}\) acres into oats, besides 4\(\frac{1}{2}\) acres of old timber land, which had been stumped and broken up.

In his "Report on the Te Aute Native Industrial School" dated 25th June 1862, the Inspector H.R. Russell by a series of questions to Rev. S. Williams was able to elicit the reasons for the school closing down in March, 1859.

The Bishop of Wellington in his reply to Henry Taylor, Inspector of Native Schools dated June 7th, 1862, said:

"At Te Aute (H.E) the school partly broke up because of the hard work required in bringing the institution into operation, partly also from the withdrawal of the Government Grant originally given," a literacy, but rather of actual and At this time both the Bishop and the Government felt that it was time for the Natives themselves to take the initiative with a certain amount of financial assistance from the Government, if they were to be successful. We do know that the earliest object in education was to Christianise and Europeanise the Maori.
Rev. S. Williams stated that he closed the school in March 1859, because he had trusted to the terms of Sir George Grey's agreement, by which he would have received at least £300 a year. However, on account of Sir George Grey leaving, the new regime by "The Native Schools Act" of 1858 fixed the Government rate at a maximum of £10 per scholar, Boards being permitted to suit themselves in apportioning the amount. According to the Rev. S. Williams in his reply to Mr. H.R. Russell, the amount for each scholar, in practice worked out at £8 per scholar, which was totally inadequate for the clothing and maintenance of each scholar, let alone for all the other payments including a schoolmaster and the building of accommodation. The Bishop of Wellington in his reply to Henry Taylor, Inspector of Native Schools dated June 7th, 1862 said:

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F.W. William, in his book "Through Ninety Years" (1826-1916) states -

"The object which is especially aimed at in the Church school is that a body of young men may be trained to act as schoolmasters among their own countrymen, and that from among their numbers there may be selected the more promising candidates for the Pastoral office."

A fire, from which heavy loss was suffered, in the complete destruction of the barns and the woolshed, which contained 1866 states that the efforts of religious bodies was mainly towards Boarding schools and in the case of the Church of England to the training of Native Ministers. He also felt that the Boarding schools were on the whole ineffective and of no use to the Maori community (of his time 1866) He further went on to say that there was too much Bible and too little of other subjects.

Mr W.Rolleston, the Under-Secretary in his report of 1866 states that the efforts of religious bodies was a large quantity of grain, stores and implements; this was instrumental in making Mr Williams immediately close the school with a view to opening it at a later date. He also felt that the Boarding schools were on the whole ineffective and of no use to the Maori community (of his time 1866) He further went on to say that there was too much Bible and too little of other subjects.

In summing up Mr Williams mentioned how he had spent the money made available and what had been achieved. "Native Colleges are an impossibility; they can only become schools for big boys"

Mr Colenso in his speech in June 1859, at the second reading of the Education Bill gave his enlightened and advanced views on education. He maintained that it was not a question of mere literacy, but rather of order and moral discipline.

Returning to the questions and answers between Mr Russell and Mr Williams, the latter was asked how he accounted for the small numbers. Mr Williams put it down to the Bishop in 1855, 250 ewes and some rams had been bought.

(1)'Te Wananga'March 1930. p.9.
to a lack of boarding accommodation, as that which did not exist was exceedingly rough; to the hard work entailed on the scholars; next, to the high wages offered around and finally to the excited state of the Native mind over the land question, which led to the Hopuku feud.

A fire, from which heavy loss was suffered, in the complete destruction of the barns and the woolshed, which contained a large quantity of grain, stores and implements; this was instrumental in making Mr Williams immediately close the school with a view to opening it at a later date, after he had made good the debt of £1,035.11.6, which the school owed him, and when the position and endowment were financially sound for the upkeep of a school.

In summing up Mr Williams mentioned how he had spent the money made available and what had been achieved. Of Sir G. Grey's £2,168 it was estimated that about £1,000 would be spent on the scholars or about £20 each a year. This left £1,268 for all building repairs, for improvements made for implements and for labour, at a time when costs were excessively high, because the settlement was a new one.

During this period Mr Williams' own salary had been from the C.M.S. £500 had been received from the Bishop for building purposes and some of that had been paid towards Mr Williams' own residence. With the £500 received from the Bishop in 1855, 250 ewes and some rams had been bought.
The cattle grazing on the property were his own and had furnished the residents with a supply of meat and dairy produce.

By 1862 the sheep flock belonging to the Estate amounted to 1,448 – other sheep grazed on the Estate at the usual charges. About £899 had been spent on buildings – these included Mr Williams’ own residence, the overseer’s house and a new barn and woolshed to replace the one burnt down.

Mr H.R. Russell respectfully suggested to the Government that they should erect the respective buildings for the school, the schoolmaster’s residence and for the accommodation of the scholars. That it should pay £150 a year for teacher’s salary, and grant the usual sum per scholar, leaving the difference of expenses to be provided by the Trustees, without touching any of the surplus income from the estate, which could be used for improvements until the fifth year, when the free income from the estate should be about £1,000 a year. The Government might then stipulate to the Trustees that at the expiry of the five years, they would be relieved of all charges on account of the institution. Mr Williams’ own estimation of the value of the ploughed and fenced property was now £7.10.0 per acre, yet Mr Pharazyn had paid but 4d. an acre but a few years previously.
SECTION V

Consolidation

1859 - 72 seems a barren period, and it certainly was from the point of view of no school and education, but there would have possibly been no Te Aute College today, had there not been such a period, for consolidation although it mainly took place in the last three years.

Rev. S. Williams in his report of Te Aute School property dated 6th September 1864, and placed before "The Third Session of the Second Synod of the Diocese of Wellington" maintained that the improvements since the Inspection of H.R. Russell in 1862 were as follows - 6½ miles of outside boundary of the main block had been fenced in, and 1½ miles were yet to be completed. Because part of the ground was too stony, there had been a slight exchange of land to overcome this difficulty. The school flock had nearly doubled itself since 1862, being now 2,795 in all. The greatest impetus of course was in 1869 when Samuel Williams leased the estate. The 60's generally may be considered as the period when he built up his famous herd of Shorthorns. These he started by purchasing a bull and two heifers imported by Archdeacon Hadfield (Madcap, Clariment, Buttercup) Then he bought the best of Mr St. Hills imported cattle, also a few odd purchases from Carlyon and Lowry. Bulls were imported from England occasionally. St James was the first bull, this proved a valuable buy. Fitzstephen, Bampton Mascot
were two other valuable bulls imported. Mr. Williams purchased and bred with such judgment that the Te Aute herd was known far beyond New Zealand, and from the point of view of quality were considered by many to be the finest herd in Australasia. The herd, which averaged about 400, was fully dispersed in 1917 by Mr. W.F. Williams, the son of Archdeacon S. Williams.

Besides the fencing and the getting together of such a fine herd, 450 acres of rough fern land were formed into paddocks and sown in English grass - making about 700 acres so sown.

In his clearing operations he conceived the idea of burning off the fern when the sap was up, in order to kill it - the Maoris were in the habit of burning off the fern in the Winter to make the root strong, as fern root was an article of diet with them, so he burnt them early in January. The result of burning the fern when the sap was up, left a weakened root, which sprouted more feeble shoots. Later he put sheep on the burn to crush and to eat the fern sprouts. From later burnings the sprouts became strong and rank - the sheep were forced to eat them often much to their own detriment.

In 'Tutira' one can gain a glimpse of the immensity of such a task. It will do merely to describe the fern crushing on the second rate land of Tutira. The author starts his description thus:

"It is no exaggeration to say that the surface had to be stamped, jammed, hauled, murdered into grass."
We must remember that the Rev. S. Williams' finances were limited, hence he could afford but little help in such an undertaking. H. Guthrie Smith felt that every day the fern stems seemed to lengthen, every day fronds seemed to uncurl. Even when they got rid of the bracken, its place was taken by other worse plants. "In the spring of 1882 when I just saw the paddock, Sir G. Gray had earlier anticipated trouble it lay a blackened waste, strewn with a tangle of tough stems - the ropy, harboiled stacks of the latest, greenest and therefore least combustible of the many layers of fern that had covered the ground."

"The Grass Money Difficulty" This particular trouble arose after Mason had paid rent for a small block of land for grazing purposes to Te Hopuku but grass was later sown. In the worst parts of the paddock, grass seed failed to germinate, and the bracken would make a reappearance. Then the paddocks would be stocked again and so we have a process of stocking and crushing. In his report to the Governor stated that Hopuku had promised to let the sheep return (Actually his followers brought them back) Such troubles were still bound to arise between two races who had still a lot to learn about each other's way of life.

This was also the period of the Hau- hau troubles. In "The Times" February 22nd 1927 the Hon. A. T. Ngata M.E. discusses what gave rise to the Hau- hau sect. He says -

"The Maori was persuaded into embracing Christianity, less perhaps by the excellence of the new code, than by the destructiveness of the old. It was a refuge for the oppressed and the afflicted."
SECTION VI

The 1860's

Religious principles. Often thrown back on himself, he.

Now let us look back on this period of the 60's
evolved such extremes as the Hau-hau worship and the
and what do we find - great troubles and many changes.

In the "Hawkes Bay Herald" of October 15th 1861, we note
that of the 3 million acres, 430,000 acres had been sold
to Europeans. Sir G. Grey had earlier anticipated trouble
here between the races and his conjecture proved no
mere hypothesis. We have such troubles as we read in
the same paper of August 19th 1862.

"The Grass Money Difficulty" This particular
trouble arose after Mason had paid rent for a small
block of land for grazing purposes to Te Hopuku but
Te Hopuku wanted a fresh payment. Mason refused, so
Hopuku took away his 2,400 sheep and said he would shear
them to pay the rent. However the Hon. Crossbie Ward
in his report to the Governor stated that Hopuku had
promised to let the sheep return (Actually his followers
brought them back) Such troubles were still bound to
arise between two races who had still a lot to learn
about each others way of life.

This was also the period of the Hau-hau troubles,
They assented; whereupon he mentioned that he was tired of
talking in Maori and would like to talk in English,

Ngata M.P. discusses what gave rise to the Hau-hau sect.
"Oh," said the Hau-hau, "we are only learning that language."
He says -

"The Maori was persuaded into embracing
Christianity, less perhaps by the excellence
of the new code, then by the destructiveness
of the old. It was a refuge for the oppressed
and the afflicted."
However the same Maori in his contact with the Pakeha was puzzled by the elastic application of religious principles. Often thrown back on himself, he evolved such extremes as the Hauhaw worship and the Ringatu sect of Te Kooti.

Now we remember the Sir G. Grey got the Rev. S. Williams down to Hawkes Bay originally as a mediator between Maori and Pakeha and there is no doubt that during this period Rev. S. Williams was instrumental in saving a great deal of bloodshed.

On one occasion in his own district, Mr. Coleman, a prominent Hawkes Bay resident called upon him and said that he did not like the attitude of the natives and he thought there was mischief afoot. Mr. Williams told him that he would go to Te Hauke to make sure.

On his arrival at Te Hauke he met Te Hupuku, who informed him that a meeting was being held but that he must not attend. Mr. Williams decided to attend the meeting and found that some Ha-ha prophets were there trying to influence the local natives. When the opportunity arose Mr. Williams addressing the Ha-ha prophets said:—

"I understand that you can talk in foreign languages" They assented, whereupon he mentioned that he was tired of talking in Maori and would like to talk in English.

"Oh!" said the Ha-ha's, "we are only learning that language."

(1)'Pioneering in New Zealand' Ed by W.J. Williams p.159 - 188
Then he asked for French and finally German but got the same answer, Mr. Williams' reply was very apt: "Why you are no better than school children, and you came here to teach us."

A week previous to the fight, I was riding towards Napier and met one of Renata's chief men at Paki-Paki, that Napier was saved. A correspondent put it, "It is wonderful, how the obtained information about the intentions and movements of the hostile Maoris."

Before Te Kooti had started for Poverty Bay, he had written his good-bye, and rode on so as to get my written warning them, so with the threatened advance on little way I stepped back to Karaitiana and asked Napier from Omarunui. "A large party of Hau-haus seem telling me about the Hau-haus coming to make professedly a peace embassy, had approached Napier from the Urewera country, and in October 1866 were encamped at instance of Maoris coming in to make peace, acting Omarunui. Their real object seemed to be revenge on the children in their company. He looked alarmed Europeans of Napier, that he could not."

Besides the party encamped at Omarunui, there was a strong reserve at Titikoure who were to march to Napier, via Petane, to warn the authorities at Napier. The Europeans and friendly natives were mainly to concerned with the Hau-haus at Omarunui. All with one exception believed in their peaceful intentions - that exception was Samuel Williams, and why? because of his knowledge of the Maori character and his deep insight into Maori motives. To the authorities it merely moved appeared as a cloud. To Samuel Williams it was an omen.

The authorities then gave in, and it was arranged

(2) "Pioneering in New Zealand" p.159, from Waipawa - the Defence Force and the Native Contingent from Waioea.
of direst importance. He had to arouse the authorities and that was no mean task, let us have the story in his own words."

"A week previous to the fight, I was riding towards Napier with Messrs. J. Williams and O. Tanner, when we met one of Renata's chief men at Paki-Paki. I asked him how things were with regard to the Hau-hau's visitors, and he replied that everything was quite satisfactory - they were coming in to make peace. I made no remark, and we passed on to Kairaitiana's place at Pakowhai. He also considered that matters were satisfactory, I wished him good-bye, and rode on so as to get my Fakere friends out of hearing. After going a little way I stepped back to Kairaitiana and asked him if he believed the nonsense he had been telling me about the Hau-hau's coming in to make peace. He replied in the affirmative.

Mr. Williams then asked him if he would give me a single instance of Maoris coming in to make peace, acting as these people were doing, without women and children in their company. He looked alarmed - and replied that he could not. So Samuel Williams advised him to inform Renata immediately and to take full precautions himself. Whilst he went on to warn the authorities at Napier. The authorities turned a deaf ear to his pleadings, for to remove troops would cost a thousand pounds. Then Mr. Williams noticed strolling along the street a friendly Chief Ihaka Waaanga, who knew well of the Hau-hau intentions. He mentioned to the authorities that he was 'pouri' (distressed) that the officials would not move in the matter.

The authorities then gave in, and it was arranged that the troops should be brought in from Waipawa - the Defence Force and the Native Contingent from Wairoa.
Renate and Karaitiana mustered their men. They took their quarters at Towhakairo. The Haw-haws without any notice suddenly took up their quarters at Omaranui, so convincing all that their fears were not groundless.

On the day preceding the fight Mr Williams was detained at Waipawa to give evidence at the Court. In the evening he set out for Napier. On arrival at Napier he urged that the authorities have the Haw-haws surrounded and demand their arms. The authorities held back as no violence had been done so far. Finally remembering Mr Williams' previous warnings, they agreed to move.

Mr Williams also advocated another party being sent out to Petone to anticipate any group coming in from there.

After the battle was over, Mr Williams proved that his anticipations had been true by cross-questioning a captive-Rangiora's son.

A testimony of the part played by Samuel Williams, who had fought at Omaranui. He said "This is the man who saved Napier!" Karaitiana presented Samuel Williams with the Omaranui Mat.
The Commissioners in their letter to his Excellency regarding their findings stated that although the value of the Estate had increased from £10 in 1853 to between £500 - £600 in 1869, and although the flock had increased to 6,137 yet there were still insufficient funds to run a school. Improvements on the property however had been judiciously effected. Yet the native donors had received little or no benefit from the Trust as their young ones had grown into adults, and still there was no school. From their point of view the donors indeed had a grievance. Mr John Henry Coleman, a farmer of Hawkes Bay, and from January 1860 to the end of 1865 an overseer of the estate, gave his impressions of the improvements to the Estate during this period. He gave considered that the value of the land had been much over-rated by travellers, who saw only the best near the road, but that was only a small portion of the estate. The bulk of the land could be considered as land "2½ acres to the sheep" land. Later to Mr G.E. Cooper, Rev. S. Williams in his statement before the fact Commission gives us a picture of the buildings on the property. There were 200 - 300 acres of bush. There was a dwelling-house of timber with a shingle roof, it contained four rooms on the ground floor, two rooms in skilling, four attic rooms and a kitchen.
detached, which were occupied by Rev. S. Williams and his family. Then there was a wooden woolshed, two small houses occupied by farm labourers, a stalled stable and cartshed, besides a shepherd's house and a milking shed.

Then he goes on to describe in detail the work done on the property. There were twelve or more miles of fencing; 55 acres had been ploughed and were sown in grass-seed. This meant that about 900 acres had been prepared by burning and surface sowing.

In completing the building programme up to 1867, Mr. Williams found that the estate owed him £356.5.2. He maintained that all the money that had been put into the property should be given back to the estate, but this evidently was not the view in his mind. Mr. Locke, who was a surveyor, produced a letter to the Commission that was written by Mr. Locke, giving evidence of the reasons why the property had been leased to Mr. Pharaoh and then later to Mr. G.S. Cooper, followed by Mr. Totham. He also referred to the fact that 1,000 acres were very hilly and could be written off as useless. Further there were 200 - 300 acres of bush from which supplies for firewood and fencing were taken.

Ko Te Waaka Rewharewa, a teacher of Te Aute from 1854-59 said that he had been at Te Aute itself
when the land was given over to the Rev. S. Williams, and undoubtedly the few scholars maintained by the Rev. S. Williams between 1854-59 were not what had been anticipated by the Maori donors. As a consequence, after the school closed, Hone Waikato, Haurangi te Wahiku and Paore Hopakau had been to the Rev. Williams for the money in lieu of no school - for which the endowment had been given. Mr Williams could only try and explain to them that he was managing the property for the Bishop and the Government. He further went on to say that Renate te Fukututu with accomplices had stirred up others in 1868 to petition the Governor to enquire into the whole question of the property. He, himself felt that the property should be given back to the donors or at least that these should be rent paid for it. But this evidently was not the view of Renate te Fukutupu, whose letter to the Commission was produced by Mr Locke -

To the Governor, Sir -

"Salutations to you. Mr Locke has been here, asking for some man to give evidence of the reasons why we gave the land for the school at Te Aute. I will tell you all about it. The reason why we gave that land was because the Governor and Bishop Selwyn asked for it in the year 1850, or sometime after, as a place for teaching for our children, and a place for our children to be fed at. That is the reason why we gave it, at the request of the Governor and the Bishop. It was done. But no school has been on the land at Te Aute up to the present time. This is what I have to say is, that the land given belonged to myself and Hoani Waikato. What we are very desirous is, that a school should be built on the land forthwith, as we have a great many children growing up ignorant and foolish, and untaught in the good work of the school. That is all - From

"Renata Te Fukutupu"
A very fair indication of improvement may be seen in the accounts. Up to 1863 they were balanced at £481.10.5 or less. In 1864 they were balanced at £1,667.11.11. In 1866 we have another stride forward to £3,836.2.6.

In his report of July 1868 Mr Williams expressed his disappointment at not having been able to relieve the property from debt. But there was this to be said to balance the disappointment - a great deal had been put onto the property to improve it. All the land except the 1,748 acre block had been fenced in. A great area of grass-seed had been sown. The detached block of 1,748 acres had been rented out. His own dwelling house had been improved, a cart-shed, and stable had been constructed, and the wool-shed had been enlarged.
SECTION 1

“The Erection of a School House and the Start”

All official comments, both by the Trustees and the Commissioners were to the effect that the period 1859 - 1872 was not propitious for the building and maintenance of a school, as circumstances had not changed, such that there was the slightest chance of success.

The Trustees and the Synod were agreed that the heavy debt owing to the Rev. S. Williams should be first paid off, and then government aid could be procured, then and there only was there much chance of success.

Section (1) The Erection of School House

They rightly felt this agreement with Sir O. Grey, (11) Dissatisfaction: to erect the necessary building (I. I) The Various Committees of 1877.

June, 1872, showed that the change had been well worth while in the interests of the scholars and for schoolmaster’s residence. Further the Government should pay towards the teacher’s salary and grant the usual sum for each scholar, (trustee-secretary) reports. No mention was made of the primary leaving the difference of expenses to be provided by the Will, as the school had not previously been established, the Trustees, without making use of the surplus whilst the religious buildings in establishing raising income from the stock on the estate.

It was felt at the Synod that it would take five years to pay off the debt to Samuel Williams and the world in their midst. In the case of the Church to furnish means for the necessary fencing and laying down of additional land in English grass seed, besides providing for the increase of sheep to about five thousand.
SECTION 1

"The Erection of a School House and the Start"

All official comments, both by the Trustees and by the Commissioners were to the effect that the period 1859 - 1872 was not propitious for the building and maintenance of a school, as circumstances had not changed, such that there was the slightest chance of success. Further what provisions they would be disposed to resist.

The Trustees and the Synod were agreed that the heavy debt owing to the Rev. S. Williams should be first paid off, and then if Government aid could be procured, then and then only was there much chance of success. They rightly felt that under the earlier agreement with Sir G. Grey, the Government should erect the necessary buildings for the school, to accommodate the scholars, and for the schoolmaster's residence.

Further the Government should pay towards the teacher's salary and grant the usual sum for each scholar, leaving the difference of expenses to be provided by the Trustees, without making use of the surplus whilst the religious bodies in establishing boarding schools took the child right away from the Kalangas.

It was felt at the Synod that it would take five years to pay off the debt to Samuel Williams and the school in their midst. In the case of the Church of England schools - such boarding schools were mainly for the training of Native Ministers - such surplus income from the stock on the estate, besides providing for the increase of sheep to about five thousand.
With this aid the Government at the end of the period could be freed and they could return to the old system.

The Government, although at the time they appeared not to move in the matter, were not apathetic. Henry Taylor, Inspector of Native Schools replying to the Bishop on the 19th April 1862, asked what disposition the Natives of the Diocese had towards establishing their own schools. Further what provisions they would be disposed to make towards the support of teachers and the erection of school houses. He goes on to say -

"The Ministers are of opinion that should any action in the matter be originated by themselves, the Maoris might be disposed to regard it as an attempt on the part of the Government to coerce them into education and as such might be disposed to resist."

The Bishop's reply from Wellington of the 7th June, 1862 stressed that the Natives had not shown much interest in schooling.

This is also borne out in Mr W.Rolleston's (Under-Secretary) report. He mentions that the Primary and Village School had not generally been established, whilst the religious bodies in establishing Boarding schools took the child right away from the Kaiangas, instead of directly civilising the Kaiangas, by having the school in their midst. In the case of the Church of England schools - such boarding schools were mainly for the training of Native Ministers, so that Bible
study was at the expense of the other studies.

Bishop Selwyn at the Conference on June 13th 1857, when the Constitution of the Church of England was drawn up, referred to Collegiate property thus:

"I would recommend that the same latitude of discretion be granted to the new Trustees of the College property to use them to the best advantage, according to the circumstances, to promote sound learning and religious education, reporting to the General Synod at its periodical meetings, the details of their system and of their accounts."

In August of the same year the Bishop went down to Wellington again to get this answer.

The Under-Secretary's remarks about the Church of England boarding schools, is more directly borne out by Bishop Williams:

"The object, which is specially aimed at in the Church Schools, is that a body of young men may be trained to act as schoolmasters among the aborigines and that from among their number there may be selected the more promising candidates for the pastoral office. These objects are ignored by the Government. It is not a religious education which they desire - schools, therefore, whose main object is the promotion of religious knowledge, must run in a different groove."

The reply from the Native Minister on the 25th April 1867 showed positive interest on the part of the Government (in the proviso)

"The Government do not feel justified in speculating so largely on the success of this undertaking, over which they can exercise no practical control."

The Government themselves in the Native Schools Act 1867 and the Amendment Act 1871 showed that they were not only willing to regulate and provide subsidies for Maori schools, but were even willing to pay up to three-quarters of current expenditure, besides being
agreeable to the erection, repair and maintenance of
buildings.

In December 1866, the Bishop went down to Wellington
for the purpose of seeing the Minister of the Crown and
school.

On the 28th, application was made for a grant of £1,000
for the erection of school buildings. Mr. Donald MacLean
had already offered the Bishop £600 towards the buildings
for Te Aute school on condition but no answer was elicited. Three months later the
application was repeated.

In August of the same year the Bishop went down to
Wellington again to get this answer.

In September 1870, the Bishop received a remittance
of £800 -

"so that a schoolhouse and dwelling for a resident
master should be built at Te Aute College; that the money so advanced should be
repaid by the Trustees of the Te Aute Estate,
which was under the skilful management of the
Rev. S. Williams and was producing a satisfactory
income."

In a letter of the 26th December 1870, Bishop
Williams wrote that it had been settled to build the
school a short distance from Samuel's house. The master
himself would reside at the school but Samuel would be
close at hand, to superintend and take part in the
religious instruction. He further mentions that the
timber was now being sawn in the neighbouring forests.

"Through Ninety Years" by Bishop F.W. Williams.
The Committee of the C.M.S. authorised a £100 p.a. for the master's salary, and the Native Church Boards made some provisions for repairs to the church and to the school.

Mr Donald MacLean had already offered £600 towards the buildings for Te Aute school on condition it was placed under the "Native Schools Act." This was refused as the Church felt that it might lose control.

On September 15th, 1871, Mr R.H. Holt of Napier signed the contract to build Te Aute School. The plans were designed by the Government Architect, Mr Clayton.

The buildings were almost completed by June 21st 1872.

William of Waiapu writing to Donald MacLean says -

"We hope very shortly to occupy the school house at Te Aute; and one important requisite is bedsteads. Will you kindly ascertain whether there shall remain any iron bedsteads in the barrack stores?"

In a letter from Samuel Williams to the Directors of the C.M.S. dated 20th December 1872, we find these remarks -

"We have to be thankful for a continuation of peaceful relations between the two races....

The Te Aute School buildings are now completed. The erection of the building has taken a much longer time than usual, in consequence of our having been obliged to get all the timber out in the immediate neighbourhood, owing to the great distance from any stock of seasoned timber."

The school was ready in November 1872, the master, Mr Reynolds and his wife settled in and busily prepared for the start - the starting roll being 15 boys.

"The letter and Journals of Donald MacLean."
undoubtedly humble re-start; yet under the inspirational guidance of Archdeacon S. Williams and Mr J. Thornton, it was to become one of the most important educational institutions in the colony, besides being a sort of Eton for the Māori people - to provide the Race with leaders.

When referring to inspirational guidance we must not forget the other far sighted and inspired men, who helped to guide the destinies of Te Aute even, if it were only in a small way. I here refer to the various Inspectors of Schools, Government and Church officials, and the Old Boys themselves - who were undoubtedly the truest test of the greatness of this College.

The Inspector of Schools in a letter to the Native Minister suggested that Te Aute be set aside for higher purposes of Native Education. We know that this was to be one of the ultimate objects of the College later on. He also advocated that the Government should give at the maximum thirty scholarships, each worth £10. This method of finance later proved a great help in the encouragement of Māori education. Of course, an overdose of financial assistance can in time sap the energy of those, who would have worked hard to make sure that their institution was a living and vital one. Prior to this letter mentioned, in a letter dated 20th December, 1871, the same gentleman suggested that Village Schools should

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select their best pupils and send them to Te Aute, this was no mean feat. Although the Wellington - Napier so that Te Aute was to gain the cream of the Maori Race, railway construction had been started on August 12th, 1872, and this is what did take place — it was the sons of yet two years later the line had been built to Hastings. Chiefs, born leaders, who came over to Te Aute, to gain some of the main roads too had been constructed or were that understanding, and equipment, which would send them in the course of construction, back to their own village to enlighten the rest of the still the Rev. S. Williams had arduous journeys on Race, and like leaven, only a small amount was needed to do a great deal of good.

Still Bishop Williams remarking on this work says —

"Te Aute was going well under its able master, Mr Reynolds".

"The roll of 15 was increased to 25 by the end of the year. Bishop F.W. Williams remarks that there was a disposition at the opening of the school, for the Maoris to keep back their children, owing to a political feud. That difference was now (1873) disappearing and official "Te Aute was going well under its able master, Mr Reynolds".

He felt that the great advantage was that it was entirely under their own control with reference to religious instruction. In the proceedings of the "Synod of the Diocese of Waipu it was mentioned that a commodious school building had been erected upon the estate. for result. In the following year Bishop Williams in his report mentions that Te Aute is going on prosperously and the edge boys were making good progress in English. Further that Rev. S. Williams was giving religious instruction in their own language when he was at home. "When he was at home" is misappled; it is arranging him in dress suit makes us realise that there were still all his duties as a churchman to be attended to. We know that in 1865 he had been appointed Rural Dean of Waipu. This meant a great deal of travelling from parish to parish, and
this was no mean feat. Although the Wellington - Napier railway Construction had been started, on August 12th 1872, yet two years later the line had been built to Hastings. Some of the main roads too had been constructed or were in the course of construction.

Still the Rev. S. Williams had arduous journeys on horseback to make over rough country.

Bishop Williams remarking on this work says -

"In the Southern part of the Province of Hawke's Bay, which is under the charge of the Rev. S. Williams, there is regular Christian worship maintained at every village."

Mr Reynolds limited his teaching to Primary School subjects - this was in accordance with both official and unofficial opinion of the times regarding the education of the Maori.

Mr W. Rolleston reports that the Government should subsidise Boarding schools only in so far as they gave elementary instruction in the English language, and that the public funds should only be granted in return for results, which the community as a whole desired.

"The Public requires the 3 R's and Elementary Knowledge"

In Articles from "The Auckland Weekly News" and "The New Zealand Herald" we have statements like this.

"For the Maori in his present state higher education is misapplied, it is arranging him in dress suit and top hat and forgetting the singlet and shirt."

"Through Ninety Years" by F. W. Williams.

(1) "Review of the Native School System" by W. W. Bird.
A remark by Bishop Williams stresses that the great drawback among the Natives has been the education of the young. So that not only is the question one of elementary education—but elementary education for the young.

He mentions that at Tauranga there was a school for elementary work and for teachers and ordinations, yet at Te Aute there was only to be elementary work.

The estates of Te Aute had been so efficiently developed and worked that by 1874 the Trustees had been able from their income to repay the Bishop the money he had lent them for erecting the school. This is the more remarkable, when we realize that there was a world depression in 1873.

In 1874 Bishop Williams had interested himself in a similar project at Napier for Maori girls— the expense of the buildings being defrayed from private funds— the loan which the Rev. S. Williams had used in the erection of Te Aute School, which he had now repaid. The Bishop then gave a site near his own house in Napier. After discussing with Archdeacon L. Williams and the Rev. S. Williams, plans were prepared on July 8th, 1874. The Bishop accepted the tender from a contractor, R. Trestail, to build the school for £1,286. The site was a sloping hillside and had first to be excavated and levelled before the building was begun on September 8th. The school was completed in the beginning of July 1875.

The Government gave an annual grant to Te Aute
and to Hukarere, and in return for this, it had the privilege of nominating a fixed number of pupils - the schools being inspected by Government Inspectors. In 1892 it was arranged that the Te Aute Trust property should from its income contribute to the maintenance of Hukarere Maori Girls School. Like Te Aute it has had a chequered career, being burnt down on October 21st, 1910, and suffering extensive damage in the earthquake of 1931. The original school was built on Hukarere Road overlooking the old lighthouse and the Bay. In heavy seas, spray could be carried to the hill-top at this point - hence the name 'Hukarere' meaning "Flying Foam". After the original school was burnt down, the new one was so well designed and constructed, that it stood the disastrous earthquake of 1931 remarkably well.

The Bishop in his report of 1875 seemed well satisfied with Mr Reynolds and his care of the school, but further on in the report expressed dissatisfaction at the incomplete character of some of the accounts as submitted by the Trustees to the General Synod! The Trustees fully trusted and delegated most of their authority to the Rev. S. Williams, who had been granted the power of Attorney. The Trustees appointed by the Synod on the 13th May, 1862, were the Bishop of Wellington, Archdeacon Hadfield, W. MacLean Bannatyne, George Hunter and Robert Stokes. Regular meetings took place till 1900.

R.J. Gill in writing to the Under-Secretary for
Native Affairs on May 7th says:-

"Te Aute possesses 7,000 - 8,000 acres under the management of the Rev. S. Williams, Mr James Reynolds and wife in charge of 27 Native and 4 White pupils."

We see from this that within a matter of 3 years the numbers had more than doubled.

The Bishop of Waipu's report in 'The Standard' of September 1875 reveals that the accommodation at schools in New Zealand provided for 2,581,549 of which the Church found space for 1,751,697. He goes on to discuss the great loss of the Church in the death of the Rev. Hare Tawhoa.

"It becomes, therefore the more important that, if possible, pioneering young men from among our own scholars at St Stephens School in Auckland and at Te Aute should be brought forward as future candidates for the Ministry. They have at the present day the advantage of more regular courses of education than their fathers had, and will be better suited in that respect for the work."

£100 for further improvements, but found that more often than not this was impracticable, so as a consequence he had to expend some of his own money.

However up to 1874 he had found it impossible to start a school for the reasons already stated and the Commissioners in their enquiries had agreed with him and commended him for turning his energies to improving the property of Te Aute. This was something that could not be understood by the Maori Chiefs - the original donors. They had given the land for a school. No school had been erected by the Rev. S. Williams to whom they had given the money, hence they could not understand what was being done with the
In 1869 the Rev. S. Williams had been appointed Lessee by the Trustees for a period of 7 years, for which he was to pay a rental of £500. From this time Samuel Williams was doing his utmost to improve the Estate, although the previous ten years from the point of view of the school and even of the endowment were fairly barren years, and gave cause for a great deal of dissatisfaction, which led to letters in the papers by the European settlers, and meetings and petitions by the Maori chiefs, who had been responsible for a share of the endowment. He was now trying to raise £600, so that he could put back into the property £100 for further improvements, but found that more often than not this was impracticable, so as a consequence he had to expend some of his own money. However up to 1872 he had found it impossible to start a school for the reasons already stated and the Commissioners in their enquiries had agreed with him and commended him for turning his energies to improving the property. The Te Aute Committee of 1875, Mr Williams advised out, this was something that could not be understood by the Maori Chiefs - the original donors. They had given the land for a school. No school had been erected by the Rev. S. Williams to whom they had given the money, hence they could not understand what was being done with the
money from the Estate.

In 1871 Mr Sewell had introduced a bill into Parliament, which had it been passed, would have caused the Trust to have been taken out of the hands of Mr Williams. Further anonymous letters appeared in the Maori papers, until on Monday 15th October 1875, one of the motions to be put forward in Parliament was moved by the Hon. Mr Russell -

"That it was expedient that the main object of the Trust - the formation of the school for the aboriginal inhabitants, should be carried out without delay.

"That all educational trusts arising from donations by the Maoris or from the Crown to any denomination, should be connected with one of the Departments of the Government."

The remainder of the motion was to the effect that all accounts should be audited by the Commissioners and their reports placed before Parliament at the commencement of each Session and further that all these reports and abstract accounts should be published annually in 'Waka Maori' for the benefit of the Maori Race.

This motion was put forward after the Report of the Select Committee upon the Te Aute College Estate had been presented on Saturday 16th October. In his evidence before the Te Aute Committee of 1875, Mr Williams advised cutting up the block of land near the railway, and letting the smaller blocks on long term leases. We know at this time that the Natives in the Te Aute area were doing this, as the land was most valuable to the Maori for the birds and vegetation which abound, and to the
European because of the forests and the richness of the soil. However, anonymous letters in the Napier papers seemed to consider this an empty opportunity, for the land near the railways was poor. Mr Williams object in cutting up this land would have been to gain a higher rental, and that was one of the objects of complaint, that the rental he was paying was not in proportion to the richness and value of the Estate.

Mr Williams then said that he had been instructed to reduce the liability upon the property, but that if it had been his own, he would have increased the expenditure with a view to realising as much income as possible. In addition to the annual rent he had expended £11,000 - £12,000 on the estate in the way of renewing fences and making permanent improvements. This was not outside the terms of the lease, but he did not wish for a return of the money, as he considered that he had given the Trustees a sort of promise that he would expend an extra £100 over and above the rent. He further says:

"My object in taking the property was not to make money. Having spent so much time and trouble there, and as it was to be let, I desired, so long as I stopped, to have control over it."

He agreed that the property had been considerably improved since 1869, and should command a proportionally higher rental. On being re-examined on the 1st October 1875, he stated that he wished to recant on an earlier statement made regarding the sheep. He had inadvertently agreed that they should be returned with the expiry of
of the lease, but as there had been no such stipulation with regard to them, he felt he could do what he wished on this subject.

The Hon. C. Kenny then asked him "if it were for the benefit of the estate, would you be willing to relinquish your occupation?" Mr Williams' reply was that he should not like to give a decided answer.

In the Editorial of "The Hawkes Bay Herald" Napier, dated 14th July, 1877, reference was made to the accounts, which were published before the Committee of Enquiry for the period 1862 - 1875. These accounts were not complete. Mr Williams had promised the Committee to send in these missing accounts, but what gave force to outside criticism was that if the missing accounts had been sent for property exceeded the supply, so naturally the large estates were anxiously watched. Hence the writer of the Editorial points out that one of the recommendations of this Select Committee was most essential. That was "that all Educational Trusts arising from the Donations of Maoris, or from the Crown to any Denomination, should be connected with some one of the Departments of Government, and that the Trustee or Trustees of such properties should send into such Department immediately after 1st December each year, an account of the receipts...... with a report of the school......"

In 1869 the estate had been leased at £500 for seven years. It expired on the 1st February 1878. The same editorial writer remarks:-
"We trust that when it does expire Mr Williams' advice of cutting up the blocks into sections and leasing would be the last. In that manner an educational endowment might be secured for the colony."

He further stressed that whatever happened in Hawkes Bay would be of interest in Otago and Canterbury. The writer of this Editorial was airing grievances on behalf of some European settlers, but he did seem to have a bias against missionaries on the grounds that they were opposed to settlers. We do know that some of these same missionaries were looking after the interest of the Maori people. July 25th vindicating his brother and referring prior to the petitions and the Commission of 1877, there were anonymous letters in the papers. There had been an inrush of settlers into Hawkes Bay, and the demand for property exceeded the supply, so naturally the large estates were enviously watched. Te Aute lease was to expire shortly, hence many were anxious to see this large estate divided up, so that they would have the opportunity of settling on the land.

In the paper of July 15th one anonymous writer states that a private correspondent had informed him that:

"He had heard on good authority that the Rev. S. Williams had got his brother-in-law, Bishop Hadfield and Mr Stokes to renew the lease before the latter left for England."

He further stressed that the rent hitherto had been most inadequate. The Editor's reply was:

"Our information is that the rental has been doubled. Competent judges inform us that in an auction that amount again would be doubled and more than doubled."
Other correspondents stressed that no valuation of the property had been registered. Another stated that if the rumour about leasing the land were correct, it was "a most flagrant transaction after what transpired at the investigation by the Committee of the Legislative Council." He felt that all evidence given before that Committee should be published for the benefit of the public.

The only answers to these anonymous statements was made by Mr. T. Williams in a letter to the "Wellington Evening Argus" July 28th vindicating his brother and referring to the lease having been signed. Two days previous to this in the Napier paper appeared a well thought out letter, which was signed "Justitia." He vindicated the Trustees choice of tenant. For as he says - "A tenant should possess qualifications fitting him to improve the property... such a tenant ought to be a man of means and ought to possess a knowledge of cattle farming and sheep farming generally."

He further remarks that he knew of properties being sold to selected bidders. When the Rev. S. Williams had been offered the lease, he had positively declined it, but on being persuaded to do so, had had inserted the clause to the effect that the Trustees could resume possession of the property fronting the railway lines.

An Englishman and his wife did all the hard work round the school. That it cost £15 a year for each child exclusive of education and clothing. The reports of the school inspections had been most flattering.

Then follows the petitions. Te Hapuku and 168 others petitioned before the Native Affairs Committee. There were also at this time four petitions by residents of Hawkes Bay (1) 100 people of Napier -
(2) 144 inhabitants of Hawkes Bay (3) Petition of J.W. Humphreys and 59 others of Hawkes Bay and (4) C.W. Robinson and 49 others.

They all stressed that it was the intention of the Trustees to grant a fresh lease at an inadequate rental - to the Rev. S. Williams. One of the Trustees on being examined maintained that there were but eight children from Hawkes Bay but that was due to the indifference of the parents around. That over £3,000 had been spent on improving the Estate for the future use of children, this spending was therefore fully justifiable.

Mr G. Hunter M.H.R., one of the Trustees, stated that it was the desire of the Trustees to serve all interests, hence they desired to re-let to the Rev. S. Williams on the expiry of his lease in February 1878. Mr Johnston and Colonel Herrick had considered £1,500 a fair rent for the first 7 years and then £2,000 for the next 7 years.

Messrs Birch, Williams and McHardy considered they considered that the management of the school was objectionable and the attendance had decreased such that the school was closed. The school had re-opened in 1872.

He himself considered the Trust a private one - not a public one, nor one for the Church of England.

The Rev. S. Williams on being re-examined felt that any manual work the boys did, was for their own benefit.

An Englishman and his wife did all the heavy work round the school. That it cost £15 p.a. for each child exclusive of education and of clothing. The reports of the school inspectors had been most flattering.
He himself had a property of 8,000 - 10,000 acre adjoining the school. Samuel Williams then aired a grievance against the Government. That whereas the Government had given £308 towards the Fakowhai school building and £348 towards the building at Omahu, besides paying £342 towards the teacher's salaries at Fakowhai, to £448 for the same purpose at Omahu. Both schools for all that help had closed down, yet Te Aute College, which was doing good work according to the Departmental reports of the Inspectors, was not receiving such help.

The Committee in their report were satisfied that the management of Te Aute estate had been such as to improve its value, but that every letting should be by public auction or public tender. In the interests of education it should be so worked as to produce the maximum revenue without detriment to the value of the property.

Te Hapuku and 168 others had petitioned because they considered that the management of the school was objectionable and the attendance had decreased such that the school was closed. The school had re-opened in 1872 and for the last three years, the children attending, were mostly from tribes at a distance, which the petitioners considered wrong, as the land was intended to be set apart for the Ahuriri Natives. This as we know was not the wording of the Deed of Trusts, and it is hardly likely that Chiefs of the stature of Te Hapuku would be duped.
There is a Maori Proverb to the effect that the Causes of War are "Land and Women" and as far as New Zealand is concerned, the former was the cause of a great deal of trouble.

Now let us try and understand the attitude of Te Hapuku, the Paramount Chief (although many of the Kahungunu chiefs today do not consider him as such)

Donald MacLean refers to him "as a chief of great importance and great influence"

Some of the public considered him "lawless and overbearing" the Te Aute Trust. He was regarded by many of the officials and businessmen as a threat to the interests of the Europeans, but his own outlook was to the benefit of his own property. Sir Donald Williams felt that he should be supported in his dealings with the Europeans.

Yet the editorial of the same paper says:

"he has been a firm supported of the Europeans - using all his influence to promote land sales and thus to extend the boundaries of British Territories"

There is no doubt that his actions where individuals were concerned was often high handed, as in the "Grass Money Difficulty" of 1862. When he refused to believe that Mason had paid for grazing rights and so drove away his sheep, with the threat that they were to be sheared in lieu of his money. There was no doubt that his actions would be seen as a threat.

There was no school, the money should be shared amongst them. However Te Hapuku certainly had a will of his own and proved difficult on more than one occasion. Sir Donald MacLean calls him "this bold, frank, determined man,"

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(1) Letter dated December 14th 1850.

(2) Letter to Mr. Fitzgerald dated Feb, 1861.
an influence for good among his tribe." He certainly had much competition.

came under the influence of the Rev. S. Williams.

On the other hand if the lands were leased the Mr. Williams' stressed all along that Te Hapuku's grievances Ahuriri Natives and others could then have some definite were always of a personal nature. In this case he had material advantages.

many wives and children, and as we know from his evidence before the Commission none of these children had grown up with an education. Besides his own property, was but five miles away and the Rev. Williams felt that he (Hapuku) coveted the rich endowment of Te Aute College land. That the land was being used for Mr. Williams' own private purposes and not for their children. They had understood Renata Kawepo was another of the Chiefs interested in the Te Aute Trust. He was regarded by many of the European settlers as an obstruction, but his own outlook is best seen in his attitude to the Waitara dispute.

"When I accepted your God, I thought all wrongs were to be made the subject of investigation, great wrongs as well as little ones."

Some of his impressions such as the payment of tuition fees was totally erroneous. Judging from the evidence it certainly looked as though Mr. Grace, a hired interpreter and clerk had made out the petition in English. Therefore since they could not understand what was happening at Te Aute. What could be better - make it a subject of investigation. One can well understand the feelings aroused. They had given rich lands for a school. The lands had been improved. Where was the money? Since there was no school, such money should be shared amongst any particular tribe, the only stipulation in one of them. Further they possibly knew that the Government had promised financial assistance to keep the school going. They felt that the Trust had been fulfilled - Raupos had been elected near the pa to serve the natives of the district, besides catering for boards for five years. Fetch good money. This is what did happen with some of the Te Aute land outside the Trust. Mr. S. D. Locke in a telegram to the Hon. J. O. Ormond says -

(1) Letter to Mr. Fitzgerald dated Feb. 1861.
"great contention was going on over this land and much competition."

On the other hand if the lands were leased the Ahuriri Natives and others could then have some definite advantage in bringing them he had taken in five European boys; the only stipulation regarding the Native scholars was that

During the enquiry Karaitiana Takamoana M.H.R. remarked that the school in the first place should have been erected on the estate; and that the children should not have had to perform manual tasks. Henare Matua felt

Previous to the meeting on the completion of the estate, there was no income coming in from the estates, Ahuriri Natives and others could then have some definite advantage material advantages.

that a boarding school was to be erected where their children would be fed, clothed and educated. But no children of his or from his Hapu had been to Te Aute, nor had they been refused admission.

Some of his impressions such as the payment of tuition fees was totally erroneous. Judging from the evidence it certainly looked as though Mr Grace, a hired interpreter and clerk had made out the petition in English first of all. The Rev. S. Williams was quite definite that the Trusts were for Natives and Europeans, and not for any particular tribe; the only stipulation in one of the grants being that a school should be built. Therefore he felt that the Trust had been fulfilled - Raupos had been erected near the pa to serve the natives of the district, besides catering for boarders for 5 years.

Natives from as far as Fatangata and Jamumu came to reside at Te Aute for the purpose of instruction - they had
dispersed on their own account, because of disputes with Hapuku. They had spoken about Te Aute and not one of the original holders has said one word in my support."

There was no income coming in from the estates, hence he had taken in five European boys; the only stipulation regarding the Native scholars was that their parents should clothe them. The management of Trustees or of Parliament. Whereupon Te Hapuku angrily declared that they should demand some of the rent. Mr Williams had replied to the effect that he could not pay it without the consent of the estate had not interfered with his teaching of the children.

"You are right, my people wanted a Minister, and the only person we have to deal with in this question."

Previous to the meeting on the completion of the Whare Runanga at Te Hapuku's place, he had heard of the complaints of Karaitiana Jakemoana and Wi Parata. He went onto say that he had heard from two native members of the House in 1875 that Mr Henry Russell had endeavoured to get some natives to give evidence against him and they had declined. He had then returned to Hawkes Bay where some natives had told him that Mr Henry Russell had made the statement that he would not be satisfied until he had removed him (The Rev. S. Williams) from Te Aute.

Mr Russell had been at the meeting on the 8th August, and had incited the Chiefs against Mr Williams - this information was handed onto Mr Williams by some of the Natives present.

Petition had been drawn up in English and translated into Maori, that the Te Aute question would arise.

Mr Williams did not realise, when he attended this meeting, that the Te Aute question would arise.

Renata Kawepo had wished to tear up all Crown Grants and hold the land as they had done originally.
He said:—

"I have spoken about Te Aute and not one of the original holders has said one word in my support."

Hopuku then declaimed that they should demand some of the rent. Mr Williams had replied to the effect that he could not pay it without the consent of the Trustees or of Parliament. Whereupon Te Hopuku angrily retorted:

"You are right, my people wanted a Minister, and I said I would only hear of Williams. He is the only person we have to deal with in this question."

Sir A. T. Ngata today states that that would have been typical of the reply of any Maori of these times. The one looked up to was the only one responsible.

Mr Williams mentioned that it was not till August 10th that papers were forwarded requiring signatures. Mr W. Grace had left the meeting for Napier on the evening of August 9th. Some Ngati-Raukawa Natives, who were at the meeting returned to Manawatu on the 9th. Nerehana and Wirihana Te Ahuta both stressed that no petition had been brought forward whilst they were there, but columns were presented for their signatures. They thought it was against some meeting at Taupo.

Mr Williams himself was quite convinced that the petition had been drawn up in English and translated into Maori.

He spoke scathingly of the office of Messrs Russell and Grace as "The Repudiation Office"—the impression of those who called it such, being that many of the
Native petitions were put-up-jobs. Samuel Williams felt aggrieved that, he as unpaid Lessée, unpaid Manager and unpaid teacher, who had taken all the risk in helping to improve the property - should now have to contend against misconception - partly based on ignorance, partly on personal dislikes against himself.

Furthermore, the school was now well started with 36 scholars and the accounts for the past three years, had been audited, first by Mr H. Russell and later by Mr Stokes. The parents of the European boys had not been in a position to pay fees, and the Government grant of £200 was purely for Maori and part Maori pupils.

Even the schoolmaster's salary came from funds outside the Estate.

There were three hundred educable Maoris in Hawkes Bay yet not one had been turned down, although a few from Wairoa had not been accepted because of lack of accommodation. Mr Williams admitted that £500 was not now a sufficient rental - but we must remember that many of the improvements were of his own doing and the result of investments, some of which were his own. Before the 1906 Royal Commission he maintained that it might be as much as £10,000.

Mr Williams was now quite willing that such a lease should be through Public Tender or Auction.

Mr W.H. Grace was next examined. His position was a particularly difficult one. As an interpreter he should have been non-partisan but as a clerk paid by the
Maoris through Mr Sheehan, he would naturally be partisan. He felt that the money from the Te Aute rents could have been made use of to help the schools at Pakowhai and Omahu. He then described this particular meeting, at which, he went on to say, all showed their distrust of the Rev. S. Williams. Renata had said that Mr Williams would never give them an account of the moneys. As far as he was concerned, he objected to Mr Williams personally and certainly to all the secrecy of the meeting.

Henare Matua at the meeting had made out the headings in Maori for the petition, of which one copy was to go to the Upper House and another to the Lower House. Henare’s headings had been sent down to Napier and the petition had been made out in English, after which Henare had read it and agreed to its contents. Neither the petition in Maori nor in English was read out at the meeting.

The conclusions arrived at were that for the first seven years £1,500 would be a fair rental and then £2,000 for the next seven years. They considered that the land was mainly pastoral, with only a small portion that could be profitably cultivated. On this point there was a conflict of opinion. If the property were put up for auction, they felt that the Trustees would realise between £30,000 - £40,000. That is about £5, per acre. That if the property were cut up into smaller holdings, which were let on long leases of say fourteen to twenty one years, it would naturally bring in a better rental.

The Hon. Colonel Whitmore gave his opinion purely from a purchaser’s point of view. He considered that...
The Public Petitions Committee 1877

The three major points of issue before this committee were the value of the property, and what should correspondingly be a fair rent; the question of the petition - to what extent it fairly represented the opinion of the Maori people of Ahuriri - to what extent it was just the result of personal malice or desire for gain.

Mr S. Johnston, one of the two valuers, the other being Colonel Herrick, had been asked by the Trustees to assess the value of the estate and to consider what the rent should be for the next fourteen years. The conclusions arrived at were that for the first seven years, £1,500 would be a fair rental and then £2,000 for the next seven years. They considered that the land was mainly pastoral, with only a small portion that could be profitably cultivated. On this point there was a conflict of opinion. If the property were put up for auction, they felt that the Trustees would realise between £30,000 - £40,000. That is about £5 per acre. That if the property were cut up into smaller holdings, which were let on long leases of say fourteen to twenty-one years; it would naturally bring in a better rental.

The Hon Colonel Whitmore gave his opinion purely from a purchaser's point of view. He considered that...
the original value of the property would be 2/- per acre; but that with improvements it was worth 6/- per acre. He mentioned that the whole of the property had been the work of two great personalities, the Rev. S. Williams and Mr. John Thornton. Doubly fenced where the main road went through it.

The land was covered with good grass, the lower or flat land was rich, valuable, alluvial, pastoral soil (Mr. Stokes mentioned that there was but a small portion of it) Further there were 7,500 long-wooled sheep, probably the best in Hawkes Bay. The sheep he valued at £750 a year and the whole estate including everything benefits from their land. Mr. Awepo objected to what Mr. Stokes had already said. "Men were objecting to what he called the outside work the children were put to, and the fact that the children from his hapu were ill-tended."

The railway station at each end and a road running through the property, a number of springs running into the property from the adjoining hills, all greatly enhanced its value.

In the course of examination the Hon. Captain Fraser mentioned that the Government had given £500 towards the cost of the sheep and the settlers had given 500 ewes. From the purchaser's point of view, all witnesses seemed to be in agreement, that the block should be divided up and leased or sold by auction; yet for the Trustees the all important question was not necessarily more money but the right tenant. That is a man, who would develop the property - even if it was not to the fullest extent, and one who would run the school along religious lines. There is no doubt today that had not
the buildings in good repair, pay all rates and taxes, the Rev. S. Samuels taken over the lease, there might have and insure everything. Mr Stokes in the same letter been a school - but the great institution of Te Aute College referred to his visit to the school. When without was the work of two great personalities, the Rev. S. Williams warning he arrived and found thirty-three boys, whose and Mr John Thornton.

ages ranged from 12 - 18, working under ordinary working conditions. They showed an intelligent knowledge of the in accordance with the Trust until the Government had taken the matter in hand and established a school. The children dormitories although at the time a schoolroom was being erected at the cost of £30. Further they now intended to admit as day-scholars, the children of more benefits from their land. Karaitiana Takamoana reiterated what Hapuku had already said. Renata Kawepe objected to in educating the Native boys in the habits of civilized what he called the outside work the children were put to, and the fact that the children from his hapu were ill-fed, had been a mistake, for the influence of these boys was ill-clothed, and improperly treated, such that they were not helpful and although the Trust stated that the school withdrawn. In the interests of his hapu he had built a school which was progressing well.

Henare Tomoana agreed with Renatas statements, and added, that the school should have been established earlier College. Right up to 1950 Europeans have been admitted but not encouraged, and that the wars could not be blamed for not doing so, as they did not affect that district much. The Right Rev. school could manage. I am informed, that the effect of Octavius Hadfield was next examined. He read out a letter addressed to him by Robert Stokes, the Trustee in England. Mr Stokes made it clear that he considered the valuation by Colonel Herrick and Mr Johnston as fairer than the conclusion by Messrs Williams, McHardy and Birch - that was £1,000 followed by £1,500 for the next seven years. Further the tenant should covenant to further fence the estate, grow grass seed, add other improvements, keep
the buildings in good repair, pay all rates and taxes, and insure everything. Mr Stokes in the same letter referred to his visit to the school. When without warning he arrived, and found thirty-three boys, whose ages ranged from 12 - 18, working under ordinary working conditions. They showed an intelligent knowledge of the 3 R's. The school was being held in one of the dormitories, although at the time a schoolroom was being erected at the cost of £300. Further, they now intended to admit as day-scholars, the children of persons residing in the neighbourhood, which would further assist in educating the Native boys in the habits of civilised life. We know that Mr Williams later felt that this had been a mistake, for the influence of these boys was not helpful and although the Trust stated that the school was to be for the education of both races, yet the tendency has always been to keep Te Aute as a Maori College. Right up to 1950 Europeans have been admitted but not encouraged.

The applications of admission were more than the school could manage. "I am informed that the effect of the school on the Native mind has been to create a strong desire to share in its benefits, and that there are more applications for admission than the school can accommodate. This certainly was a very pleasant testimonial but we must also remember that Te Aute School was one of the few boarding schools for Maoris. Although most of the tribes were lukewarm in their
The desire to educate their young.

The rental advocated by Messrs Birch, Williams and McHardy was £1,000 for the first term and £1,800 for the second term. The lessee binding himself in the first terms to put up ten miles of fencing and expending £500 in the growing of grass seed.

Bishop Hadfield then explained how similar the two valuations really were. He read out a letter to himself from Mr Ashton St Hill who thought that Colonel Herrick's valuation would have been considerably less had he studied the estate in a dry season.

To further strengthen his arguments he read a report from the General Synod of February 1877. The Report stressed the satisfactory state both of the school and of the property. The annual income in 1878 was expected to increase to £1,000. There were thirty-two scholars. It was now intended to enlarge the school house.

The Hon. Captain Fraser stressed that he had had it on good authority that the value of the property was about £2,800 a year. Bishop Hadfield felt that if they could obtain this sum, they would be most agreeable, but they would not be agreeable to putting up the property to auction in any form. He further objected to the idea of calling for tenders regarding the lease, because it was far more essential to obtain the right tenant than to obtain a mere temporary increase in rent.

The Hon. Colonel Brett felt that the people of Hawkes Bay would be indignant if the property was not put up
to public auction. But Bishop Hadfield felt that as a Trustee - his main purpose was to look after the Trust, and therefore he could not cater for public opinion. With regard to the criticism that the children of the donors were receiving no benefits, the Bishop felt that they of their own accord had not accepted them and now desired them out when they saw that others were more appreciative. Nevertheless no one from Ahuriri had been turned away. With regard to the undesirable manual work, the Bishop stated that it was intended to be an industrial school. We do know at this time and much later it was the habit of teachers of village schools to take the pupils into their homes and train them. Many a Maori has felt that this was manual work. Nevertheless it was permitted right up and down the coast, as no one can draw the exact line between training the youth so, and making a servant of him.

Bishop Hadfield felt that the Trustees had done their best in the interests of all, by appointing an agent such as the Rev. S. Williams, who had developed an estate worth £15 a year to what is now said to be worth £2,800 a year. He challenged the members to show another instance of such development with regard to any estate. The challenge was not accepted, but the statement was made that as the country progressed, the value of the property naturally leapt up.

As regards the petition he was of the same opinion as the Rev. S. Williams - it was instigated by Europeans.
However the whole business was to be regretted, because if Mr. Williams refused to take on the new lease, they would have to pay £200 - £300 for someone to direct the school and to manage the property. To get someone suitable might take a time and so cause the school to close down again. Further Mr. Williams had given his services gratuitously for twenty-five years, and now he was attacked on a trumped-up charge.

The Rev. S. Williams indicated that he had seen the petitions earlier in the "Wananga" newspaper, where it had been printed in both English and Maori, and was of the opinion that the English version came first.

That among the signatures appended were some, who had later told him that they had never signed it. Tamata te Maruhaere and Faore Ropipe were two of these. They stated that no petition had been placed before them, but that their signatures had been obtained and then possibly the petition had been made out.

He had noticed anonymous letters in the "Hawkes Bay Herald" attacking him, but had been informed by the proprietors of the "Daily Telegraph" that those same letters had been written by Mr. Russell. They knew Messrs. Russell and Grace. With regard to the complaint because they had turned down the letters as useful work, ploughing, planting potatoes, and cutting wood. Mr. Williams made it clear that they did not agree to attacking his signature.

When the original document was drawn up, Bishop Selwyn had asked Mr. Williams to make it clear to them that the school would be for children from all parts of New Zealand.
He had even asked them if they would mind children from the Melanesian Mission. The answer had been "Let them come, the more the merrier". Te Hopuku had missed the first meeting with Bishop Selwyn and Sir G. Grey but had attended the others. Te Hopuku had also complained about not receiving money on the Mill, which was on the adjacent estate, and of which the Rev. S. Williams was simply property trustee, using the income for machinery and farming implements to benefit the young people around and to encourage habits of industry. In this case he was quite willing to pay over all money if they insisted.

Either before or after taking a service at Te Hauke, Tamata Te Maruhaere had risen and protested against their having signed a petition they had never seen. Harawira Te Tatere, one of the principal chiefs of the districts was present. The following Sunday at Omahu, Noa Hukan remarked on the same subject.

"I thought it would have been quite true enough for the rest of the Natives to speak when they found that the real owners of the land were raising the question."

Others had laughingly said "Williams your disagreement was with your Fakesha friends". The reference being to Messers Russell and Grace. With regard to the complaint of manual work, Mr Williams made it clear that they did such that many children had missed the advantage of useful work, ploughing, planting potatoes and cutting wood. But since the re-opening of the school they were almost obliged to abandon this part of the scheme, because of the criticism.
Mr. Williams made it very clear that had he been out to benefit himself, there were other richer properties open to him at the time, especially as Sir G. Grey had placed him in a position of authority in Hawkes Bay, before the inrush of settlers.

Mr. H. Russell in those days had been on friendly terms with him, who suggested taking on the lease of the property. The valuation at that time ranged from £400 - £600, with Sir Donald MacLean's valuation being £500.

As regards a future lease, he had mentioned to the trustees the advisability of subdividing the land and letting it by public auction. He himself had expended considerable sums on the property - in the erection of a cottage, of four miles of new boundary fence and in the sowing of grass seed. He had further promised the trustees to expend an extra £100 on the property out of his own pocket. St John's College, Auckland was then taken as an example of a property being leased out to the highest bidder, the conditions later had been such that the trustees had finally to take the property out of that person's hands.

Mr. Grace in his evidence felt that nearly all the papers of Hawkes Bay were represented in the petition. The usual complaint was mismanagement of the school and property, such that many children had missed the advantage of an education. To give point to his argument, he gave the illustration of what had happened as soon as the European schools had been thrown open to the Maoris - their children
attended in large numbers. With regard to Renata's claim, Mr Grace said that it had been misinterpreted. He had not complained against the boys doing manual work, but that manual work took up most of their time. Mr Williams was now granted permission to cross-examine Mr Grace. During this examination Mr Grace was asked what he meant by a 'Maori Resolution'. The explanation was a simple one. After the various chiefs had spoken on the subject, it was thrown open, and if no one dissentcd, the matter was closed, and this was considered a resolution.

Henare Matua, on the subject of manual work, made it clear that they had sent the children to school to be taught like the European children and not to do Maori work. He considered that the sons of chiefs should not do manual work. One fact he particularly stressed was that he had drawn up the petition and it had been first drawn up in Maori. This of course was entirely in contradiction of what Mr Williams had said on the subject.

Nerehana and Wirihana Te Ahuta had both been at the meeting but had signed no Te Aute petition. Both had resided in Hawkes Bay for six months. Nerehana considered that the sons of Chiefs should work and set the example. Wirihana remembered signing a petition regarding the land court at Taupō. Now both names appeared appended to the petition in complaint of the management of Te Aute.

The Hon. Mr Russell had presented the petition to the Committee in their report, considered that some of those who had signed, had done so under a misconception of the purport of the petitions; others had done so to
Parliament. He considered that Te Aute could be used for mixed agriculture and pasturage. As a pasturage he would consider it as a 2½ sheep to the acre land, and with a careful tenant should raise £6,750 p.a.

In leasing the property he would lease the Mission Station of the C.M.S. also. On the other hand if the property were sold, it should realise £45,000. At the moment, if subdivided and let £3,000 was not too much to expect. Of this £1,500 should help the new tenant to build homes and the other £1,500 used by the Trust for education.

Mr Russell did consider that the school under Mr Reynolds had been well conducted; the only complaint being that the scholars came from the East Coast.

At the request of the Committee further evidence was taken by a Commission in Hawkes Bay.

Te Muera, one of those examined, said that he had seen no petition nor did he hear one read out, but Henare Matua had read out a letter sent from Napier.

"Friends, let the Natives sign their names to the two enclosed papers to send to the Upper and Lower Houses (Konga Korero Moro to ma taa e whakahaere i Kouei), the contents of which will be arranged by us in Napier. On being questioned regarding Janetie Te Maruhaere's protest against signatures being taken without a petition, he replied that the protest was on account of the suddenness of the demand to sign. Noa Te Huke also made similar statements."

The Committee in their report, considered that some of those who had signed, had done so under a misconception of the purport of the petitions; others had done so to
get back their lands. The Trustees had acted wisely in choosing Mr Williams as a tenant, as the great increase in the value of the estate was his achievement and to some extent, the result of his own personal investments. That as long as the trustees have full unfettered control over the management of the Trust, they could not interfere, but they would like to see the recommendations of the Legislative Council Committee of 1875 taken notice of, particularly the reference to "all Educational Trusts arising from the donations of the Maoris, or from the Crown, to any denomination." being connected with some one of the Departments of the Government.
SECTION 1

Mr John Thornton.

1877 was an interesting year from many points of view. It was the year of 'The Education Act' in and through which the New Zealand Education Department was born. It laid the foundations for a free, secular and compulsory education. Two years later the Maori Village schools were to be handed over to the Department's care, and Mr J. B. Jones, 'Te Rangi', was appointed to service to the Maori people as an Inspector of Schools, in the years before, it was the year in which Sir Donald MacLean's £3,000 was called the Makarini Trust.

CHAPTEIV

TE AUTE COLLEGE - THE LEADING MAORI COLLEGE

Section (1) Mr John Thornton - Headmaster.

"The School Curriculum.

(11) The School Curriculum.

(111) Extra Curricula Activities.

(1V) The Physical Environment

(V) The Activities of Samuel Williams.

A great testiment to the effectiveness of the school leadership each year provided for by the examination system, whereby they could enter their studies. It has been a means of selecting the brightest pupils for future leadership. Sir A. T. Ngata, the present leader of the Maori race, T. T. Rapihia of a younger generation, the present Undersecretary for Maori Affairs; and of a still younger John Bennett, and Henare Ngata, both of whom are successful Maori leaders.

However, for the Rev. S. Williams it was a year of opposition. Opposition from Maori leaders like Te Hapuku, who were dissatisfied with his management of the estate and school; opposition from Napier and Hawkes Bay residents to his retaining the lease. Now although
1877 was an interesting year from many points of view. It was the year of "The Education Act" in and through which the New Zealand Education Department was born. It laid the foundations for a free, secular and compulsory education. Two years later the Maori Village schools were to be handed over to this Department's care, and Mr. J. Pope 'Te Popi' was to start on his great service to the Maori people as an Inspector of Schools.

For Te Aute College, it was the year in which Sir Donald MacLean's £3,000 legacy endowed the 'Te Makarini Trust'. A great testimony to a great man. The scholarship each year provided promising Te Aute boys with an opening whereby they could further their studies. It has been a means of selecting the brightest pupils for future leadership. Sir A. J. Ngata, the present leader of the Maori race, T. T. Ropins of a younger generation, the present Undersecretary for Maori Affairs; and of a still younger John Bennett, and Henare Ngata, both of whom are Te Aute successful Maori leaders.

However for the Rev. S. Williams it was a year of opposition. Opposition from Maori leaders like Te Kapuku, who were dissatisfied with his management of the estate and school; opposition from Napier and Hawkes Bay residents to his retaining the lease. Now although
Mr. John Thornton came of Yorkshire stock and was born in North London in 1844, a happy strain, Yorkshire and was still in the Primary Service. So let us at this stage Codmey. After attending Highbury College, where he see what an influential outside official's (Capt. H. R. Russell gained a first class certificate from the committee of the M.I) view was regarding the denominational schools.

Council of Education, he joined the C.M.S. and left for India where he stayed eleven years. This first charge that denominational schools should receive grants from the Government but be compelled to submit to examination and inspection and to teach the children up to the same standard as the Board schools; also that within certain hours no religion should be taught. Any form of Christianity but out of school hours.

Hence he seems to imply that the standards in the denominational schools were below that of the Board schools, who could weld together two antagonistic schools, and that there was too much time being spent on religion. We know it to be a law of Science that every action must have a reaction, and 1876 was in many ways a reaction - a great year for Te Aute College and for the Grammar School and from there was appointed Headmaster Rev. S. Williams.

It was the year in which Mr. John Thornton, another C.M.S. man was to prove the Arnold of Te Aute College and a pioneer in New Zealand education. To have been a 'Thornton boy' is indeed an honour many an Old Te Aute boys is proud of. Sir A. T. Ngata, Sir Peter Buck, Sir for his Indian friends, with the great object of showing Maui Pomare, Dr. E. O. Willson and R. J. Kohere and many them the worthwhileness of belonging to the great family another outstanding leader both in the spiritual and of the British Empire. Whilst at Te Aute College, he material life of the Maori people, had this great privilege.

"Hawkes Bay Herald" Napier 16th July, 1877.
Mr John Thornton came of Yorkshire stock and was born in North London in 1844. The Rev. J. B. C. of Yorkshire stock and was born in North London in 1844, a happy strain, Yorkshire and Cockney. After attending Highbury College, where he gained a first class certificate from the committee of the Council of Education, he joined the C.M.S. and left for India, where he stayed eleven years. This first charge was the Vernacular Institution at Mausalipatam. Here he succeeded so well, that he was given a still greater trust in the shape of the C.M.S. High School at Ellore for Moslems and High Caste Hindus. It indeed needed a man with a striking and great personality, with immense tact and strength of purpose, who could weld together two antagonistic races - for religious antagonism, in the East especially, is most difficult to overcome.

Mr Thornton left India to become Rector of The Oamaru Grammar School and from there was appointed Headmaster of Te Aute College, on the rich sum of £300 p.a. Besides being Headmaster of a school, which he was going to assist in making it one of the leading institutions in New Zealand, he had other interests. In India we know he wrote a 'History of India' which was meant as pleasant reading for his Indian friends, with the great object of showing them the worthwhileness of belonging to the great family of the British Empire. Whilst at Te Aute College, he was a Lay Member of the Napier Cathedral Chapter and the Hon. Secretary of the Te Aute College Student's Association.

When he took over, there were thirty-nine pupils on the
The school was for Elementary work. The Rev. S. Williams from now on was able to leave more and more of the school administration and teaching to Mr John Thornton. Mr Thornton's missionary background in India gave him a fair start among the Maori pupils. He found on arrival that there were only twenty two boys in attendance and the highest standard of work then was equal to the lowest standard of work being done at Te Aute in 1906. All that was taught were the three R's and a little Geography. He was the sole master and the establishment was a boarding one. Because part of the present school room had just been erected, there was more room in the dormitories—room for perhaps forty-five to fifty boys.

The capacity in 1906 was seventy-five and the school had seventy three names on the roll. Five years after his arrival, the numbers had increased to the fifties, and so it was now found necessary to appoint an assistant teacher.

Even as far back as 1879 Archdeacon S. Williams began to pay more attention to his parish work and to the management of the Estate than to the school; for he knew his Mr Thornton was fully dependable. In a letter by E.C. Stuart, Bishop of Waipat, we find this reference to the Archdeacon Williams and himself.

"From Tolaga Bay I proceeded, accompanied by Archdeacon Williams on a visitation of the Churches dotted along the coast as far as Hicks Bay, holding confirmation at six places between Gisborne and Waiapu.... a journey of some 500 miles."

(sgd) E.C. Waiapu.
The Synod three years later placed before Parliament a petition regarding grants in aid to denominational schools. In those days was that the Native schools should not be overlooked. That your petitioners are convinced that any fully satisfactory measure for education by the State should contain a provision for grants in aid being made to schools set on foot by any religious denomination, provided that the attendance and secular instruction in such schools shall come up to the required standards, and satisfy the Government Inspector."

Now let us turn back to Mr Thornton and the school. "The Native Schools Sites Act" 1880 was a definite step forward in education - it was to test the desire of the Maori people for education. They were now to contribute the sites for the schools. At the same time the Government did recognise the value of the denominational idea of preparing Maori boys for the Matriculation schools by setting aside scholarships tenable at the main examination of the N.Z. University. In this he was undoubtedly the pioneer in Maori Secondary Education. He referred to Te Aute after his inspection of 1881 and stated that they received a good education at the school, but they return to the Kaingas and become more Maori than the Maori there. This was also stressed by some of the Old Boys in the early years of their Association. It is felt in some quarters to be the same to this day, except that there are not so many doing it. However, leaders like Sir A.T. Ngata and others say that...
such boys are usually a good influence in the pa, even if by European standards they are not successful men. The ideal in those days was that the Native schools should bring civilisation to the Native villages; that the boarding schools should take them out of their environment, train them, then return them to the Kaianga as a leader of civilisation within the tribe.

A.G. Butchers, a leading educational historian of today states that there were reversions and lapses, but they were of a temporary nature. Mr Thornton maintained that when he first came, his main object was to raise the standard of the school; this is what the Archdeacon also desired; a few years later he conceived the idea of preparing Maori boys for the Matriculation examination of the N.Z. University. In this work were J. Downes and T. Anaru passed. A.T. Ngata, the present Aotearoa also desired; a few years later he conceived the idea of preparing Maori boys for the Matriculation examination of the N.Z. University. In this work were J. Downes and T. Anaru passed. A.T. Ngata, the present Senior Inspector of Primary Schools, Mr D.G. Ball

"Thus the first provision of Maori higher education originated in the denominational schools." John Thornton says that he conceived of this idea because he felt that the Maoris should not be shut out from any chance of competing with English boys in the matter of higher education.

He foresaw the time coming when the Maori race would wish to have their own doctors, lawyers and
clergymen, hence it would be only just to the Maori to provide facilities for them to do so. About the year 1885 he selected three or four promising boys, whom he thought worthy to be carried onto a higher standard.

Matriculation studies did not begin till March and previous to this no one had opened a Latin book. Yet in the following December two of them succeeded in passing. In those days passing Matriculation was no easy feat, let alone getting through Latin in nine months. The Inspector of Schools referred to it as a feat in Maori education.

"That standard," Mr Thornton stressed, "has been maintained up to the present" (1906) with the result "that a considerable number of younger Maori men have passed the Matriculation examination and thus prepared themselves for the higher walks of life."

The conduct of his boys he found exceptionally good; this was also the opinion of others. Of the first five who sat, A.T. Ngata, J. Downs and T. Anaru passed. A.T. Ngata, the present leader of the Maori Race, needs no introduction. Two of the others entered Government offices, one became a clerk in a Commercial firm and the other a theological student.

Of the other old boys many were living useful and respected lives; some had entered the professions, others were interpreters; a large number had gone into offices; several had entered the Church and others had returned home to till the soil—this, he considered, a good thing, as their influence would be a valuable one—

(1) 'The Royal Commission' 1906 G - 5.

(1) The Royal Commission 1906 G-5
proof of this he had had in the testimonies of many people. Bishop Williams had stated that wherever he had found a Te Aute boy in a pa, their influence was a good one.

"I feel exceedingly grateful to Mr Thornton for lifting a heavy burden off my own shoulders."

At Te Aute Mr Williams and he were trying to uphold to the boys a standard, which should lead them to regard themselves, as, in a measure, responsible for the welfare of their race.

From memory Mr Thornton could recollect that there were thirty-six of them farmers along the East Coast; there were two as lawyers, two as doctors and several as clergymen. This proved that the boys could enter the professions; hence his motive for higher education.

The conduct of his boys he found exceptionally good; this was also the opinion of others.

Sir A.T. Ngata says of Mr Thornton -

"that there was something in that eye that made one at times quail."

but he was a kindly and most approachable gentleman.

His standard for them was that of a Christian gentleman. Work always came first, sport second.

In 1904 he had taken a football team across to Australia, but not merely for sport. "I believe that a little travelling would widen their minds and prove a valuable experience, and I have no reason to regret the trip."

It is interesting to note that the beautiful Chapel that was built early in the century was Mr Thornton's idea.
The relationship between the Archdeacon S. Williams and Mr. J. Thornton is clearly brought out in the evidence before "The Royal Commission". Archdeacon Williams says -

"I feel exceedingly grateful to Mr. Thornton for the valuable assistance he has given me and for lifting a heavy burden off my own shoulders."

Mr. Thornton says of Archdeacon Williams that his influence in connection with the school was the school itself, practically. If it had not been for Archdeacon Williams, the place would never have existed, and if it had not been for the support and encouragement he had received from the Archdeacon, the place would never have attained the standard it had then.

"His (Mr. Williams) whole heart and soul are in the progress of the institution and he has never grudged time nor attention, nor money in its interests."

They were both in constant communication regarding school matters. Regarding applications for admissions, each case was judged by Mr. Thornton, after the form of application (see Appendix) had been filled in. He would then confer with the Archdeacon and they would judge the case on its merits - paying special attention to health. There was preference given to those, whose ancestors were originally interested in the grant. Admissions were never effected by one's religion. The registers bear this out, although those of the Church of England faith predominated.

It is interesting to note that the beautiful Chapel that was built early in the century was Mr. Thornton's idea, as a tribute to Samuel Williams. It was certainly a
SECTION 11

tribute to a wonderful partnership - a partnership

The Curriculum

with a United aim.

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Mr Ormond had just made a statement to the effect
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Mr Ormond had just made a statement to the effect that Mr Pope objected to the introduction of Technical Instruction at Te Aute. Mr Thornton felt that this was not just to Mr Pope, who had always advocated Technical Instruction, and had taken a very keen interest in the carpentry work done by the Te Aute boys. For many years regular instruction in carpentry was given, and it was included as a subject in the Time-table. A large workshop, a football pavilion and a meat-house were
entirely built by the boys under the superintendence of the masters. Instruction was given in the use of tools and in cabinet making. A diary was kept of all this and submitted to Mr. Pope annually. On Mr. Pope's recommendation, in 1888, the Government made an unsolicited grant of money, in recognition of the good work done in this line. The problem of technical education had never been one of money but of time.

To have the two courses - the academic and the technical, would mean falling between two stools. And as Te Aute was the Secondary School for the Maoris - of a purely academic nature with some carpentry - it should be retained as such.

In 1895 W. J. Habens had written to the Ven. Archdeacon Williams to ascertain the view of the Trustees as to the advisability of making some change in the scheme of the College, so as to make it an Agricultural School for Maori students; the more so as they had rich Maori endowments, which would be admirable for such a scheme - the Maori pupils having latent gifts in this direction.

Mr. Thornton's opinion was that a separate institution, such as Lincoln College could best achieve this. In 1906 he was the first to moot the award of agricultural scholarships, to financially assist Te Aute boys as Lincoln Agricultural College.

The Department did not take this matter up till 1922.
So Te Aute had taken up Technical education to some extent in 1885. By the next year, a workshop had been built and finished by the boys under the superintendence of an extremely capable supervisor, Mr Dunn. Then too gardening received a great deal of attention. The trustees themselves were not indifferent to Technical education, after they had received Mr Haecn's letter. They wrote seeking to know the extent of technical work in agriculture and in metals, wood or clay. They also enquired about singing classes. They asked for Mr Thornton's advice on the matter.

At the same time Mr Fielder, the Secretary of the Trust sought information on what old Te Aute boys were doing and what percentage were leavers. Mr Thornton's reply was to the effect that he would not allow agricultural and pastoral pursuits to interfere with the scholastic standards achieved. He knew of no English Secondary School, which had introduced such pursuits successfully. All they had sought to do was to teach the elements of carpentry and certain underlying principles. He had no desire to try and create half-baked farmers and the like. The Inspector's reports on the singing at this time were very good. Mr Anson Cato, one of the assistants had an excellent voice, besides great ability in this direction. He had trained the choir. Mr Thornton did mention that the Education Department were not satisfied with the workshop facilities.
So far he himself had seen but few practical results accrue from Technical education in England and elsewhere (He was unable at that time to visualise the possibilities in the Multilateral schools of our era) The Department were still dissatisfied and were willing to assist the Trustees in extending the Technical Instruction by providing material for the building and skilled supervision during the erection of the building, which would be according to plans approved by the Department; further the Department would give £25 towards the initial cost of tools and appliances, whilst for maintenance and timber would pay approximately 5/- to 7/6 a pupil annually. As the Government were keen on extending this Technical Instruction to as many as possible, they would raise the number of Government scholars to fifteen and make the scholarship worth £20 a year. There should be four hours technical instruction each week and the Government would pay an instructor, who apart from Technical instruction could help in the College generally.

Mr Thornton was still adamant about maintaining a Grammar school curriculum modified by the introduction of some carpentry. Two years later he decided to reopen the question with the Department, solicit their help and put forward the suggestions of two and a half hours a week for carpentry, and an instructor capable of technical instruction generally. Mr Hogben replied that the Department were willing to agree to the
terms as set out in the letter of 10th May 1900, together with the suggestions put forward by Mr Thornton. He enclosed the plans for the workshop.

The Ven. Archdeacon Williams was pleased with the decision and sought the services of a qualified teacher from the Department. At this time there was a hitch in the correspondence, so that when the Department did reply, they retracted on their earlier promises and would only grant £100 towards the building and equipment up to £50 annually for maintenance. Every Government scholar was to receive carpentry instruction for four hours a week, for forty weeks in the year. The Department felt that a well thought out course in woodwork would take at least four hours a week. Further that it was as important as Latin or deductive geometry, and possibly more so, because the intellectual training would gain immensely by being correlated with the hand-and-eye training. Mr Hogben felt that the time had come for a somewhat radical revision of the course of work for Government scholars. He did not object to two and half hours for the other scholars. Mr Seddon, the Premier, at this time attacked Te Aute College in a newspaper article. He stated that Te Aute taught its pupils first "how to go to heaven" and secondly "to become gentlemen without means."

Mr Thornton considered the attack unwarranted and illogical. Goodness and worthlessness did not go together. Te Aute desired technical instruction
but no mere Trade course. Neither Wanganui nor Christ's College demanded Trade learning, therefore why should the 'elite Maori College not be treated on a par. The Maoris would begin to feel that there was discrimination.

Mr Geddon had implied that Secondary education would be thrown away on Maori pupils. The Old Boys in Government service were proof that this was not the case. Further Sir D. Maclean would not have founded a scholarship for Higher Education, had he thought it would not benefit the Maori Race. It had helped A.T. Ngata to go out to Christchurch, where he won a much coveted prize for English. The Native Minister had attested to the fact that Te Aute had done good work in upraising the Maori name. Reformers and leaders must of necessity have a good education.

Te Aute boys were on the land, some were craftsmen doing good work. The greatest Maori carver today is an old Te Aute boy. All this was so in spite of a "classical and clerical" education. The District High Schools of this period had also been disappointing in this respect.

At this period 'Technical education Acts' were being passed, and there was a general interest in technical and agricultural education, which is understandable in New Zealand, where Agriculture is all important. The Department were dependent on the denominational schools for all secondary education.
for the Maoris so naturally they wished Te Aute to be efficient and progressive. Messrs Thornton and Williams on the other hand were keen to create leaders for the Maori people, at a time when the fate of that people hung in the balance. And since Te Aute was the only school of this nature they felt they had every right to pursue their aims.

Government support was needed but Government supervision and dictation were not appreciated. This seems to be the position today. Mr Pope very ably discusses the great problems covering secondary education for the Maori.

(1) To what extent the Secondary Time-tables were thoroughly adopted to the conditions and interests of the Maori people.

(2) What means or work outside the Time-table would give the educated young Maori, the very best chance of leading a good and useful life?

(3) Should all Maori youth in secondary schools be encouraged to look forward to a University career, knowing that they will receive Government scholarships?

With regard to the first problem, Mr Pope felt that literary specialists, who were good sportsmen, could not be considered as having an all-round education. There must be more training of hand and eye. Te Aute had an adequate staff, a good time table and a first class tone. Four hours mental work was sufficient.
for its pupils. The rest of the time could be employed profitably, in technical subjects, besides singing, drill and pure recreation.

Problem two followed on from this. A suitable timetable, and every condition for a sound and varied education would give the pupil an opportunity to lead a good and useful life. When the real Maori genius turned up, then every assistance should be given to enable him to enter a profession, and then use that knowledge for the benefit of his race. However no Maori should stay away for too long from his people, as the result usually was a misfit in the Maori community, or else would lead a Rakeha life. One possible solution would be the creation of a Rakeha-Maori run town, so that they could get the opportunity of gradual rehabilitation. This was suggested in 1899.

Boarding school pupils should never stay away for too long from their village, because this meant systematically taking the most promising members of the community and training them, such that, as a result, it would almost be incumbent upon them to desert their own community. This would ultimately bring about deterioration of the race, so only a few of the ablest should be selected for University work. There were not many Government scholarships for this Higher Education.

Often a Te Aute boy would live beyond his parents'
means, and as a consequence, on leaving, would not of the Maori people. Each meeting being opened immediately take up any position, preferring no occupation and fine clothes - a road that later proves full of obstacles.

Mr Thornton often referred to the domestic duties, which took up a great deal of the boys' spare time. These duties included serving in the kitchen, cutting the wood, cleaning out the dormitories and classroom, attending to the fowls and doing odd jobs for the staff. To some these tasks might appear menial ones, but the training was a sound one.

Now let us look at the much discussed questions of religious instruction. Outside opinion described it as being overdone in the denominational schools. In the Report before the General Synod for the years 1900 - 1903 this remark is worth quoting:-

"This subject receives the closest attention and a considerable amount of school time is devoted to it. The day begins with a short service in the Chapel from 7 - 7.20 a.m. The Headmaster conducts the service and a senior boy reads the lesson for the day. Half an hour each day is devoted to scriptural instruction. On Wednesday morning there is a Bible class for senior boys. Twice a week Maori evening services are held and one is taken by the Maori assistant Master and the other by Mr A.F. Williams, who also prepares the boys for confirmation. Three times a week the Headmaster takes the evening service. On Sundays the Senior boys still take services in the pa. Those, who did not, take Sunday school classes. It was customary for Senior boys to have to reproduce the Sunday Sermon next morning as an exercise in Composition. The Te Aute branch of the "Students Christian Union" was still in good working order. Weekly meetings are held, which include Bible study
and readings - discussions effecting the welfare of the Maori people. Each meeting being opened and closed with the singing of hymns followed by a prayer.

The Education Department Reports during this period repay scrutiny. We learn from these the extent to which the standards were maintained, and how they compared with what was being achieved among the Board schools.

1885 saw the beginning of Technical Instructions and the report on it was most favourable. A Matriculation Class was formed through the liberality of the Trustees of the Te Makarini Scholarship - providing for the pursuance of an additional year's study. We have testimonies like this -

"It now certainly deserves to be called a College as the boys are doing mathematical and science work that would do credit to any secondary school."

Another official report says:-

"The Native College at Te Aute is sui genesis. We have here a good Secondary school for Maoris. It is well equipped with all necessary appliances, and the education given is of a superior kind. The subjects were History, Geography, English, Mathematics and elementary science - The boys are taught to behave themselves well here."

Mr Pope in the next year says -

"Technical education is certainly un fait accompli here."

He refers to the physiology as excellent. English which throughout proves a most difficult subject is now seen to be improving as a result of careful training, although boys still persisted in translating.

(1) Inspector's Report 1884.
A slight humorous touch is provided in the remark regarding the Hygiene paper. Many boys answered questions, which had never been set:

In the next report Mr Pope spoke in glowing terms of the work of the Senior Classes. Even in English the boys had acquired a fluency but it was at the expense of accuracy. Today this would be considered an advantage. For curtailment and accuracy can easily follow, once fluency has been achieved. The lower classes at this period were Standards IV, V and VI, as we know them today. The reports for 1887 - 1888 were very good. Technical education was referred to as being given very effectively. The tone was considered hearty - a peculiar expression - and there was evidence of an esprit de corps. The classwork was considered to be of a high order.

Mr Williams' opinion now was that a better stamp of boy with higher attainments was now being sent up, such that in the twentieth century Maori has become a subject for instruction in early-secondary schools and at the university. Hence the proportion of pupils in the lower classes was less. Three years later we find Latin superseded by N.Z. Law and Government in the Vth Form. Viva Voce work was stressed a great deal at this period; the reports stress its effectiveness.

At the beginning of the nineties elementary chemistry was introduced into the syllabus; this was the year A.T.Ngata was dox. In the Minister of Education's report to Parliament we find this extract -
"Formerly the headmaster attended to the instruction of the most advanced pupils and contented himself as most headmasters do with indicating the line his juniors should take, and carefully examining the results obtained. Now, however a firm hold is kept by the Headmaster of the progressive attainments of each pupil. The general effect of this constant supervision is that the school appears to be all in a piece... it is perhaps unnecessary for me to say that the institution is really an admirable one."

This was also the year, when that great movement for social reform among the Maori peoples, began with the formation of a Te Aute Old Boys' Association. Towards the end of the century, we find the reports varying with regard to English, but persistently good with regard to Science. Singing and part-singing were considered very good. One statement worth noting is -

"Many of the pupils in this class are ignorant of Maori"

This seems to be an indication of things to come - such that in the twentieth century Maori has become a subject for instruction in Maori-Secondary schools and at the University.

The 1900 report bears witness to the helpful effect of the Makarini scholarships.

"These scholarships have been instrumental in bringing to the Maori front many able young men. They exercise an important and highly beneficial influence on the native schools."

(1) Inspectors' Report for 1897.

(2) Appendix to the Journals of the House of Reps.

E.4. 1901.
The Upper classes were taught by Messrs Thornton and Baker and the lower classes by Messrs Waitai and Delamere. It was now felt that the bottom of Te Aute was well adjusted to the top of the Native schools. Three and four pupils each year were passing the Matriculation examination, and two in 1900 had gained their Medical Preliminary.

The Time-table had now gradually improved and there was conformity (without any stereotyped effect) throughout the school. There was need for improvement in methods of instruction and in the teaching of English, such that they reached the standard of the European Secondary Schools. There was also room for expansion in Technical work.

The dominant idea in Maori education was still to create Maori-Pakehas. All reports stress a good tone. Discipline was felt to be the result of the personality of the teachers. Today we would say it is the result of the total environment. The only form of punishment at that time was confinement within bounds.

The Department at this time felt that it had to solve three problems for Maori Secondary education.

The sitting-still-teaching methods were obsolete. More time on Technical instruction was essential. No Maori pupil should be too long away from his community and yet the genius had to be catered for.
Mr Thornton and the Archdeacon Williams were at this time trying to get the University to include Maori as a subject for the B.Z. They were also extremely busy trying to inspire the old Boys and their newly formed Association for reform.

Let us now consider some of the extra-curricula activities.

Mr Baker, in that same year, it was decided to have naval uniforms. The exercises were as set out in the army Manual - Physical exercises, bayonet exercises and the use of the gun, besides skirmishing and line column movements. Squad competitions were held at the Annual Athletic Sports. Colonel Newall and Sergt. Major Dewar visited the Cadet unit. In the next year the unit was inspected by Colonels Cole-Fenton and Newall. Section drill was being practised for a competition. Beginnings were made on a shooting range of 600 yards.

In 1900 two parades were held in Napier, escorting the Third and Fifth Contingents. The range for shooting was now completed. The newspaper accounts of these marches through the township of Napier, which were evidently quite frequent, is a glowing account of these fine looking young men in their sailor costumes, with their easy swinging movements, proudly marching through the town. In the early part of the next Century they had Lee-Enfield Rifles, which were kept in an armory block behind the school. The Maori masters at this time were encouraged to officer the unit.
Extra-Curricula Activities.

The Cadet unit throughout the early years was considered very good. The standard of drill and marching was excellent. It began as an efficient unit late in 1892 with sixty-three members. The officer in charge was Mr. Baker. In that same year it was decided to have Naval uniforms. The exercises were as set out in the army Manual - Physical exercises, Bayonet exercises and the use of the gun, besides skirmishing and line column movements. Squad competitions were held at the Annual Athletic Sports. Colonel Newall and Sergt. Major Dewar visited the Cadet unit. In the next year the unit was inspected by Colonels Cole-Fenton and Newall. Section drill was being practised for a competition.

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The first XV's have played fifty-one games, of
The Annual athletic competitions were held each year, and a great deal of the second half of the year was spent in preparation. It is strange, but true, that the Maori youth has not yet reached the present really excelled in the Sprints or the Jumps.

In "Football put Te Aute on the map" - a very pertinent remark. Te Autes' reputation in football is not so high. Secondary School would be proud of, seated by the Canterbury band. Let us see what T.R. Ellison, Te Aute old boy, member of the "Native Football team" that toured England in 1889, has to say about Te Aute College and football.

"My real introduction to the game took place about a year afterwards at Te Aute College, when I learnt all I knew of forward play, and when a large number of both brilliant and sound players had been turned out, notably Wallace, and dashing lamented skipper, Thos G. Pou a fine place. Drop-kick, David R. Gage, whose equal in defensive play the world has not seen - a most scientific for the kick and a brickwall to pass. James, a most dangerous left-wing three-quarter... Taaku a fine 190 fullback. Hiroa, one of N.Z.'s reps. of 1893 and Friday, who, notwithstanding a deformed foot tomsana was as dangerous, as well as a safe halfback. The College team, during the last two years was so strong that we easily won the "Senior Championship for the province during the sessions 1896 - 97." The tour began with a decided win over the Sydney Cricket Grounds against St. Joseph's College, success followed success until they were defeated by the scrummage formation, for which New Zealand was famous University team - the only defeat of the tour. So ended for many years. Inter-schools games were played by the 1st and 2nd XV of Te Aute against Wanganui Collegiate College from 1897 - 1949. There are no records for 1901.

The first XV's have played fifty-one games, of
which Te Aute have won thirty and drawn two. Te Aute Second XV have won twenty-four matches and drawn three.

Reports state that some of the finest football was to be witnessed in these matches - all stress the excitement of closely contested matches.

In 1891 the Te Aute team toured H.B. from May 9th to September 17th - they won all their matches but one. They toured the South Island and were only defeated by Canterbury College.

In 1893 there were as many as eight representatives from Te Aute in the H.B. provincial touring team.

In 1899 Te Aute supplied several backs for Hawkes Bay representative team, which was on tour. During this tour Nelson College were defeated.

In the local championship Te Aute gained second place. The second XV entered the Junior Competition for the first time and won two matches out of three.

1904 found the Te Aute team and its coach Friday Tomoana touring New South Wales, where it played various combined Secondary School teams and the University team.

The tour began with a decided win on the Sydney Cricket Grounds against St Joseph's College, success followed success until they were defeated by the University team - the only defeat of the tour. So ended a most successful football season for a great football College.
The Physical Environment

It is interesting here to pause and watch developments in buildings and in the physical environment generally.

We know that when Mr Thornton arrived, one of the classrooms was extended and used as a dormitory. 1886 saw the completion of the workshop 24' x 16'. It was later to be used as a dormitory. Four years later Mr Pope referred to the kitchen, which was kept in admirable order; to the living rooms and dormitories in which there was a clear and wholesome air of comfort. But from now on he does descrie the location and drainage of the water closets.

By the next year the buildings were no longer adequate for the work, and extra accommodation was to be provided for 25 boys. Seven years later on account of continued ill-health among the pupils, the parents began to show their worry over the question of sanitation. Strangely enough, even today the problem of sanitation has not been solved. Sir A.T. Ngata puts down the trouble to inadequate water supplies. Still a little money spent here should be considered of prime importance. In the reports placed before the Synod for the years 1891-94 there is this remark:

"The buildings, living and general arrangements, are equal to those of any good English school below the very highest public school rank."
1892 saw the completion of a commodious pavilion for football - built by the boys themselves.

Four years after Mr Williams' report on the satisfactory state of things, the Inspector of Schools was still commenting on the unsatisfactory sanitary arrangements. In summing up what had happened at Te Aute over the last twenty years, he says that the most striking changes are to be seen with reference to the sites, the garden, the schoolhouse and residences. The furniture too was uniform, neat and handy, all boys and at the end a curtained off corner for a.

A year later Mr Pope refers to the dust and cobwebs on the rafters, which was certainly not hygienic. He makes further complaints about the uninviting appearance of the main school room and the need for repair work in the bathroom.

Mr Wair "Tuesday, the 16th October was a red-letter day in Te Aute's history, for on it, the College Chapel was consecrated by Bishop Williams. The Chapel was built on the summit of the rise in front of Mr Thornton's house - a very commanding position as the building can be seen a great distance in all directions, except from the north. It is a very pretty little building with a lofty tower at its S.E. corner. The seating accommodation is sufficient for 110 persons."

On the In 1876 the College had been built from plans by the late Mr W.B. Mountfort, an architect from Christchurch; he had previously planned the Christchurch and Napier Cathedrals. Robert Holt for Napier was the contractor. By 1904 the institution was the...
largest Native College in New Zealand.

An independent observer speaks of

"The impression of quaintness and the old world look of the buildings."

The Dining room was 44' x 15' and was well ventilated with windows at the side and at the end. The diet of the boys according to Mr Pope's 1903 report was a good wholesome one, even if there was not much variety.

No 4 was the largest dormitory, which contained 23 beds. It had previously been the classroom, which had been added to. No 8 dormitory had 10 stretchers for small boys and at the end a curtained off corner for a master.

Besides the other dormitories, there was one room, which, because of its fireplace, was used as a hospital.

The teacher's study was a cozy room opening from the wide verandah. The study bedroom was shared by Mr Waitai and Mr Friday. The laundry, with its bright wood fireplace looked more like the corner of some old English house. A big American stove was placed in the centre of the room on which irons were placed - for the boys washed and iron their own clothes.

The classrooms were in a separate building. On the football ground were the pavilion, and a room, which held a telescope lent by Mr Pope, and considered the largest in the colony.

'The Tui' Dec. 1900.
To the right of the football grounds, on a higher elevation was the Chapel.

There is one point, in an inspectorial report that gives scope for thought; it was that in 1883, in conjunction with his brother-in-law, Rev. S. Williams had been going. His son William states the reference, that 61.32% of the boys at College were Maori, 0.96% half-caste and the rest European. J.N. Williams had decided to lease and take up land on the East Coast. After three years of worry he got that there is but a small percentage of pure Maori pupils, according to Mr Loten.

Today that position is reversed, in this respect, from Hawke's Bay only to lose a great percentage through tuba poisoning and as the result of a severe winter. Ten years later he appeared to be facing an entire ruin. Fresh leases were taken out. Then two years later due to adverse criticism he offered to sell the land at cost price to the Government. The offer was refused. So the Williams family set to turn apparent disaster into success, such that the whole province profitted by their experience.

1884 saw him being on another project - the colossal task of draining the Te Aute swamp. A large portion of it was lake - an open sheet of water of considerable depth. At the S.E. corner there were open shallow lagoons, surrounded by heavy flax and raupo swamp - a floating mass of vegetation. Swans, wild fowl and ducks abounded. The boys often caught eels there - the record being three thousand for one day.

Samuel formed a River Board. The key to the whole scheme involved the damming of the Waipawa...
The Activities of the Rev. S. Williams

Now let us turn back the pages to see what the Rev. S. Williams had been doing. His son William states that in 1883 in conjunction with his brother-in-law J. N. Williams, he decided to lease and take up land on the East Coast. After three years of worry he got a lease, so he brought well-bred cattle and sheep from Hawkes Bay only to lose a great percentage through tutu poisoning and as the result of a severe winter. Ten years later he appeared to be facing entire ruin. Fresh leases were taken out. Then two years later due to adverse criticism, he offered to sell the land at cost price to the Government. The offer was refused. So the Williams family set to and turned apparent disaster into success, such that seven years later on the 25th November, Mrs. Williams passed away - to be followed by her husband on March 14th, 1884 saw him being on another project - the colossal task of draining the Te Aute swamp. A large portion of it was lake - an open sheet of water of considerable depth. At the S.E. corner there were open shallow lagoons, surrounded by heavy flax and raupo swamp - a floating mass of vegetation. Swans, wild fowl and ducks abounded. The boys often caught eels there - the record being three thousand for one day.

Samuel formed a River Board. The key to the whole scheme involved the damming of the Waipawa...
river a few miles south and turning it back on its original course. Engineers did not consider the project feasible. But the Rev. S. Williams and his nephew showed that it could be done; After the draining, bones of the extinct Moa were found, and in some places there were to be seen three distinct growths of forest remains.

In 1889 Mr. Williams was inducted Archdeacon of the diocese, after which he visited England.

He returned to enter whole-heartedly into inspiring and forwarding the project of an Old Boys' Association and the amelioration of the Maori Race.

On January 27th 1893 the Archdeacon signed the conveyance of Hukarere School property to the Te Aute Trust Board. The previous year it had been decided to maintain Hukarere out of Te Aute funds.

Seven years later on the 25th November, Mrs. Williams passed away - to be followed by her husband on March 14th, 1907 - aged 85. The Ven. Archdeacon Williams was a great philanthropist, and a benefactor not only in New Zealand, but in the mission field generally.

His great monument - Te Aute College - so well endowed today that it is valued at well over a quarter of million pounds.

His last great gift was the "H & W Memorial Trust".

Mr. John Thornton did not survive his chief long. In October 1912 he was compelled to resign on account.
of ill-health — after thirty-five years of faithfully and successfully serving his College. In December 1913, he passed away. His great monument is the "Thornton Boys". To hear any of these boys speak of him now is a great pleasure, for his memory is venerated.

CHAPTER V

VINDICATION & ACHIEVEMENT

Section (1) Results of the Royal Commission of 1906.

*(11)* Conferences 1 - 6 - The Developing Associations.

Conferences 6 - 11 - A Widening Influence & Change of Name.

Conferences 11 onwards - "The Young Maori Party" and its Achievements
Section (1) Results of the Royal Commission of 1906.

1901 - the object being to straighten up the boundaries.

"(11) Conferences 1 - 6 - The Developing Associations.

New Trustees. (111) Conferences 6 - 11, 15 and 1903,

A Widening Influence & Change of Name. For what purposes the Commission had (IV) Conferences 11 onwards look into.

"The Young Maori Party" and its Achievements had both faithfully adhered to. In two grants of the Trust they found that the school was "for the benefit of the aboriginal inhabitants of New Zealand". The other two grants stipulated for "our subjects of both races". Both were linked together and considered as one. The tendency has been to retain the College as a Maori college but European boys in small numbers are permitted but not encouraged, so that the Trust, though interpreted in a broad way, was fairly well adhered to.
SECTIO.1

Results of The Royal Commission of 1906.

The Ven. Archdeacon S. Williams' last years were ones in which both Mr Thornton and he were able to see the fruits of their efforts - a period of great achievements. Nevertheless that restless question of the lease by auction and the running of the school led to 'The Royal Commission' of 1906. After the fourteen-year-lease, which was not registered (dated 13th June 1878), came the next lease, which was from the 2nd September 1892 and the final one on the 12th June, 1903. There was one further exchange of property in 1901 - the object being to straighten up the boundaries. The exchange was between Samuel Williams and the Trustees. New Trustees were appointed in 1862, '78, '85 and 1903.

Now let us try and see for what purposes the Commission had been appointed. They were to look into the Trust and see whether the terms had been faithfully adhered to. In two grants of the Trust they found that the school was "for the benefit of the aboriginal inhabitants of New Zealand". The other two grants stipulated for "our subjects of both races". Both were linked together and considered as one. The tendency has been to retain the College as a Maori college but European boys in small numbers are permitted but not encouraged, so that the Trust, though interpreted in a broad way, was fairly well adhered to.
The lease had never been put up to public auction. The Commission advocated that such should be the case as soon as it was feasible. As circumstances stood, the Ven. Archdeacon Williams had proved an excellent manager and tenant. Both the Trustees and he had the interests of the Trusts at heart, and Mr. Williams was deeply interested in the welfare of the school, which under Mr. John Thornton was flourishing and bearing good fruit. "The best fruit was undoubtedly 'The Young Maori Party'".

The Archdeacon had admitted that the six thousand sheep on the estate, when he became tenant, belonged to the Trust. Hence the lands and revenue were such that the Trust must have been well administered. Trustees recommended that both Te Aute and Hukarere should be maintained as Secondary Schools. Te Aute College, having considerable areas of suitable agricultural and pastoral land, should give prominence to manual and technical instruction in agriculture, even at the expense of other subjects since it was not till Mr. Loten's headmastership that this became a reality. Although a beginning was made in Mr. Thornton's time.

They advocated that the school should be that their accounts should be audited once a year by the Government accountant. Further that a full account of expenditure, receipts and of the school be forwarded to the Education Department by the 31st April of each year.
reconstructed and reorganised into classrooms with suitable lighting, seating and equipment; that it should be inspected and reported on by the Education Department. Within three months of a notice from the Hon. the Minister of Education they should send in a scheme (1) defining the curriculum (2) provisions made for boarders (3) provisions for periodic examinations.

If after conference between the Trustees, the Hon. Minister or the Headmaster, the scheme was not approved, then the dispute would be referred to a Commission of three - the Chancellor of the University, a person outside the education department appointed by the Governor, and a person appointed by the Trustees (but not one of them) Their determination was to be final and binding.

Both these last recommendations the General Synod rejected. The Commission suggested that the number of the Trustees be five, if possible one a Maori (this part of the suggestion has been carried out since) being appointed from time to time. Two should be appointed by the Mayors and M.P.'s for Hastings and Napier, and three by the General Synod. That the Trustees should be capable business men, and that their accounts should be audited once a year by the Government accountant. Further that a full account of expenditure, receipts and of the school be forwarded to the Education Department by the 31st April of each year.
These would be published in the Inspector General's annual report.

The Trustees should appoint someone apart from themselves as Solicitor, Secretary and General Agent. They should appoint all teachers, and have the power of borrowing money for building and roading or for any other improvements. The Synod objected to this as they wished to restrict the borrowing power of the Trustees. Later on the Trustees borrowed large sums of money for such purposes. That the trustees should meet regularly was also objected to. With regard to admission of pupils - applications should be reported on by the Headmaster and placed before at least three of the trustees.

If applicant was rejected, parents had the power of appealing to the Hon. Minister of Education. The Trustees did not appreciate this power of appeal on the part of parents.

The Trustees at the time were The Rt.Revd. the Bishop of Waipu, Captain the Hon. Sir M.R.Russell, Messrs J.H.Coleman, J.B.Fielder, and J.N.Williams.

Upon reviewing the whole position today, we find that in time some of the recommendations did bear fruit: with regard to Technical Instruction, the introduction of Maori Trustees, the auditing and publicising of accounts, the inspection of the school, and the question of periodic examinations. The school was not satisfactorily reorganised and reconstructed till the fires of 1918 and 1919 compelled the erection of new stone buildings.
The true greatness of any College lies not in its imposing edifices nor in its examination results, but in the type and quality of manhood it produces.

Te Aute College of the nineteenth century must have been a truly great institution, as seen in the great men it sent out and in the achievements of its old boys, in and through the formation of the "Te Aute College Students' Association."

Te Aute had its visionaries and idealists five years previous to the formation of the Association proper. In the Summer of 1891 about twenty older students met and organised what was then known as "The Association for the Amelioration of the condition of the Maori Race". It was to consist of Te Aute boys, Maori Chiefs, Clergymen and M.P.'s together with European sympathisers. The Association aimed at the suppression of the drink traffic among the Maoris, the abolition of injurious customs and useless meetings, besides the dissemination of knowledge regarding sanitation, and generally the elevation of the Maori social life. This was a noble scheme and though it appeared to fail, yet here were the seeds of the future.

Towards the close of 1896 a circular was issued to Old Boys, asking them to attend a conference to be held at Te Aute in January of the next year. The invitation met with a most encouraging response.
Through the Committee and the Old Boys, the Maori Chiefs and leading men in all centres got to know of its objects and were unanimous in support of this novel undertaking. For the object was not merely to link Te Aute past or present, but also to discuss questions bearing on the welfare of the Maori Race as a whole.

In order to glimpse the atmosphere and spirit of its meetings, it will be well to follow the proceedings of the First Conference which took place on the 29th January 1897.

At an impromptu social held that evening the Headmaster, Mr John Thornton welcomed the visitors.

On the following morning - a Sunday - Mr Thornton opened the meeting with an address - the subject being "Labourers together with God." He impressed on all the solemnity of the occasion and urged upon them the need for work; work on behalf of the uplifting of the whole Maori Race. The work to be done in a spirit of humility. Education was but a veneer. When he returned to the proceedings proper began on Monday morning with Mr Thornton in the chair. After a few opening words of welcome, he stated that the immediate object of the Association was to link past and present students together, but the ultimate object was to be a machinery by which reform work might be carried on amongst the Maoris. Reform could not be forced on a people, but the suggestion must come from within, from the people themselves. The Maori people might be educated
to feel the need for reform. Mr. Hawkins then submitted and explained to the Church conference, the draft constitution of the proposed times Association. Before the Conference went into committee to discuss details, Mr. Tutere Wirepa (Junior Assistant Master) read his paper on "Te Aute Boys after Leaving School." In a crowded room, the barrels were empty.

Among the maintained that "Education is not the cause, though it has in some instances, when perverted, aggravated the evil" - of Te Aute Boys, who went back to the pa and became an influence for evil and not for good. As he put it, "So far he thought that "Some say that Te Aute is a failure, because standard ninety per cent of those, who have left it return to their homes, only to become a curse to their people, and that they make worse citizens than those who remained at home in ignorance. This is very true. I do not know of many boys in my own district, who may be called successes."

Tutere Wirepa put it down to two causes. The Te Aute boy came to school already moulded and so the European education was but a veneer. When he returned to the pa, the environment was too strong and he was submerged - to sink lower than he would have, without need for Compulsory education up to Standard VI. Education. Sir A.J. Ngata today feels that those boys, who go back to the pa, are a definite leavening influence for good. Education was never meant to create the fields of employment were greatly narrowed, whilst town-living pakehas, as that would create an individualism, which would break up their closely knit in the way of full-time source books. He thought that

"The First Conference Report"
society. R.J. Kohere, an undergraduate of Canterbury University in discussing the 'History of the Maori Church' described an incident, which was typical of those times where £120 had been collected towards the erection of a church, and immediately after the collection, four barrels of beer had been rolled into the midst of a sober-looking crowd; in about two hours the barrels were empty. Among the crowd were Te Aute boys. He feared that drunkenness and illegitimacy were on the increase. Thos. G. Poutawera also bore this out in his discussion on Education, which he felt was the only solution for a declining and degenerating race. So far he thought that education had not only failed to raise the standard of Maori morality but also to check its fall. Today we realise that Education cannot be a panacea; the ills of adjustment of two different cultures in contact, is great.

He advocated education - a Technical and Religious education. Although in those days no one quite understood the exact nature of a Technical Education. He was in advance of his times, when he stressed the need for Compulsory education up to Standard V1.

A.T. Ngata in speaking on 'The Employment of Maoris after Leaving School' stated that in the profession, the fields of employment were greatly narrowed, whilst even in labouring occupations, there was seldom much in the way of full-time occupations. He thought that the boys on leaving school should be put to trades.
In the 1906 Commission on which he sat, this fact was greatly stressed.

He further stressed that it would be the Te Aute boy of the future, who would be the backbone of any reform scheme, especially in education and in the Ministry.

A. T. Ngata then advocated a form of vocational guidance which he named a "Labour Committee". Today he wonders what is happening to the present generation, when they seek Vocational Guidance. Later in the Session, Mr J. Pope, Inspector of Native Schools, stressed the necessity for preparation on the part of the Maori for Parliament. Then the position and influence of the Maori Clergy was discussed. Their influence was now compared with that of the tribal chiefs. It was then suggested, that they should know more about the practical and business side of life and should cooperate more with the teachers in the Village schools.

Apirana Ngata followed with his second talk of the session - "Maori Politics and our Relations Thereto."

He began by saying that what had been previously matters for the individual were now becoming questions of the State. The State was disposed to remedy defects in Society and therefore politics were of prime personal importance to each and everyone of them.

With regard to land, he urged an important reform, which came later - that no Maori should be allowed to sell all his land - enough must be retained for his own
maintenance. He wisely advocated agitation for further representation in Parliament rather than worrying about a Maori Parliament. Today we hear of great parliamentary leaders of the Maori people, such as Sir A. J. Ngata, Sir P. Buck and Sir Maui Pomare, all of whom were Te Aute Old Boys, physically, intellectually, morally Old Boys, spiritually.

The evils of the parent-made marriages and the lack of courtships, which resulted later in the concomitant evils of illegitimacy and immorality, was the next subject. After the readings of each paper, the subject was thrown open to discussion and often heated debates took place in Maori life and society. In fact they were subject in the open discussion following this last talk. Apirana Ngata felt that reconstruction of Maori society was the only answer and hence higher education would lead their men and women to understand Pakeha of the conventions and so act as a check on licentiousness and laxity. W. J. Prentice in showing how money had lost its value with the Maori, described how they became the baits of non-scrupulous Pakehas and later fell into debt with all its troubles. He went on to say that Thornton had taught them at school that when two nations were living side by side, the one weaker and poorer and more ignorant than the other, with no fixed set of customs, laws and habits, this weaker nation would soon die out, if it did not emulate the stronger race in these respects.
The Session was wound up with a review of their whole position by A. T. Ngata. He said that the Students' Association just formed was so committed by its constitution. The leading crusader was undoubtedly Sir A. T. Ngata.

"to aid in the amelioration of the condition of the Maori Race, physically, intellectually, morally and spiritually."

Now he was out to show along what lines this could take place. He referred back to their first failure, which he put down to inexperience and overenthusiasm. He felt that Te Aute College and other schools had little influence in Maori life and society. In fact they were subject to suspicion and mocking indifference. Maori things to come. Society would have to be reconstructed and Christianity would have to be a vital force. The children must be sent to schools, superstitions and the influence of the Indian - the remedy there would have to be applied in Tohunga eliminated (yet relatives of his to this day visit Tohungas) Parliament would have to settle the liquor problems...and it was the duty of the Old Boys to act as an Employment Committee with agents in Auckland, aid the laws quietly through public Maori opinion.

More boys should be encouraged to enter the University. He went on to stress that more boys should enter the arena of Health by taking a medical training, and that there should be a constant stream for the Ministry President of the Association. The committee arranged as they would now wield the influence of the Chiefs and prominent men.

Mr J. A. Upe in his letter to the Minister of Education reviewed every aspect of Maori life.
the whole Race. The idealist, visionary and theorist meet for discussions, but the realist predominates.

The leading crusader was undoubtedly Sir A.T. Ngata, but the guiding hand - the spirit behind the whole scheme was Mr John Thornton, ably seconded by the Archdeacon S. Williams. They were men, who had faith in the Maori Race and were optimistic about the Maori Race not being destined to die out. They realised the potentialities and were in advance of their time in realising that any true reform could only come from within their own Maori ranks, and this is what actually did take place.

The first conference was only an indication of things to come.

1) Report of the Conference in English.
2) A Report of the Maori Language Report

The Chairman, Mr. Thornton closed the debate by saying that he had seen the same state of affairs in India - the remedy there would have to be applied in N.Z. - to educate Maori public opinion along Christian lines. The General Committee of this Association acts as an Employment Committee with agents in Auckland, Gisborne and Napier. The General Committee were the Executive and consisted of teachers of Te Aute College with six past students elected by the Old Boys and six present students elected by the pupils, plus a President of the Association. The Committee arrange the Conferences.

Mr. J. Pope in his letter to the Minister of Education was not exaggerating, when he wrote that they had reviewed every aspect of Maori life.
The next Conference was a three-day one held at Gisborne in the following year. The Rev. J. Williams took the chair. An interesting feature of the talk was the greater use of the Maori language. It was here stressed that they had been taking advantage of ceremonial occasions, such as the one at Waiomatatini, following Major Ropata’s funeral, to get across their reforms.

The Chiefs in Council after an animated discussion agreed that a change in the Maori mode of life was inevitable.

As Mr. Thornton stressed the publicity their conferences were now getting among both the Pakeha and the Maori. Three separate pamphlets were being issued.

1) Report of the Conference in English.
2) A Condensed Maori Report.
3) A Reprint of the Papers and Addresses given at the last meeting.

Maori Community. In this condition, 'It has been a revelation to many that so much has been conveyed in such good English should have emanated from the "Young Maori Party"'

The problem now arose of a Travelling Secretary - a capable man, whose salary would result from his own zeal.

The leader chosen was A. J. Ngata, and here was ample opportunity for the training and experience of a future leader of the Maori Race.

All at this time realised that the main method of approach would be to influence Maori opinion.

Report of the Second Conference p. 9. He had to admit that had they striven to mitigate for their boys returning from the College, the disadvantages of environment, there would have been a much smaller percentage of failures.

Football matches were made opportunities for the discussion of Maori problems and the objects and claims of the Association. Meetings were arranged to discuss subjects under the following headings: (1) Social
(2) Sanitary (3) Intellectual (4) Religious.

Every now and again there was that slight prod and encouragement by their chairman - the Rev. S. Williams.

It was at the third Conference that A.T. Ngata bitterly attacked those, who referred to the Maori youth as 'going back to the mat'. For as he says:

"he (the youth) is of greatest value as a social reformer on his own marae."

This is his view today.

Attacks began to be made on the weakness in different sections of the Maori Community. In this connection there was Peter Buck's talk on the Taranaki Maori. The question of 'drink' and 'land' loomed large in all these discussions.

A.T. Ngata at this stage felt that he was succeeding as Maori Solicitor for his own people. He had travelled widely as their agent.

After a long ride from Gisborne near Waipiro Bay he had discussed the Associations' circular with some thirty representatives. Their reaction was pleasing - to put it into their own words.

"After hearing it, they were compelled to admit that had they striven to mitigate for their boys returning from the College, the disadvantages of environment, there would have been a much small percentage of failures."

north-east of Mangatuna he had come across the headquarters of a certain Tohunga and his followers, who could cure all ailments - from rheumatism to consumption. A.J. Ngata expressively describes him:

"Your Maori Tohunga is equal to them all - Prayers to the big Gods and the little Gods, the Gods of the outer region, the Gods of opinion of the land. A bath in the early morning and lads in the depth of Winter, and good solid food were was sufficient for all." English social life, without He was surprised to see intelligent, sensible Maoris under the thraldom of a man, whose one merit was that he sometimes presented mixtures from the chemist of Gisborne and sweet biscuits and tinned fruit from Kemp-Gardner & Co's store at Waipare."

He felt that the Maori could be best worked upon in the mass and through dramatic methods, while the message itself should be brief and forceful.

It appears that the Old Chiefs at this Conference expressed their grief that the boys whom they had sent to College to learn the wisdom of the Fakeha, were not making use of this training to benefit the race.

Here was a tendency for those gaining a reputation to live among the Fakehas.

In these early Conferences there was always the feeling that the coming years would see growth,


"Aramhaha Williams rose with great equanimity and in the best approved Maori forensic style began to combat the masses onslaught."
development and consolidation. The President of the
Association was the Rev. S. Williams and its Hon. Sec.
Mr. J. Thornton.

At this time there was a winter football tour of
Nelson, Motueka, Walkana and Blenheim - which was felt
to be a wonderful object lesson to educate public
opinion. It showed that the educated young Maori lads
were capable of taking part in English social life,
without awkwardness or the resultant forwardness.

To those interested in the welfare of the Maori
Race, these meetings presented in miniature the
spectrum of a noble race in immediate danger
of sinking but still struggling to keep its head
above water."

Dr. F. Buck at this Conference put down the decline
of the Maori race to ignorance and considered education
in its widest sense as the remedy. A. T. Ngata
discussed vital statistics.

It was at this Conference that a most unusual
spectacle took place. Rueti Rena, a public orator
of the old school, egged on Samuel Williams into a debate
on the respective merits of the two civilisations
pre-Christian vs. Christian. Concluding a most
impressive harangue, he stood in front of Samuel
ominously - Noticing that he had aroused the grand old
gladiator, he hurled forth the leading ideas of his
thesis and as if satisfied with the points, he leapt
into the air and landed at the feet of an accomplice.

"Archdeacon Williams rose with great equanimity
and in the best approved Maori forensic style
began to combat the merciless onslaught."
As Eureti retreated, the Archdeacon advanced. The demonstration of the highest form of Maori oratorical style was perfect. Interest was tense. Eureti seeing himself defeated, advanced to his opponent and said 'Kia tika koe' (you are right).

The conclusion in the Conference report is described somewhat differently.

"The disfigured old Chief sat down with a benign smile, which plainly spoke of defeat at the hands of a worthy adversary."

Later in the session Peter Buck discussed 'Technical Education' which was to play a greater part in later discussions.

Often a Conference of this nature would conclude with a Social evening.

All Old Boys of this period are agreed that the spirit of these discussions chiefly impressed the Maoris, who were present. The Conference at Papawai was attended by the Minister of Education and the Colonial Secretary. The Hon. Mr. Walker congratulated the Association for furthering the cause of Maori education, and expressed the Government's intention of helping them in every way. He likened the change coming over the Maoris, to the change that came over the merciless Highlanders of Scotland through education and contact with outside races. He also congratulated Te Aute

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(2) Pioneering in New Zealand by W.T. Williams.
(3) The Third Conference Report p.64.
College, on the success of the two students, who had gained entrance to the Medical School at Otago. The two were Tutere Wi Rapa, who graduated M.B., Ch.B., in 1908, and Peter Buck, who graduated M.D. in 1910.

The Hon. Mr. Walker then said that—

"It is such a reformation as this, that we are all aiming at, both yourselves, and the Government."

Greater financial assistance to enable the Maori youth to enter the University was sought from the Director of Education. The question of Government support was coming slowly and surely.

Mr. John Thornton hoped that the leadership of the Race would be taken on by the 'Young Maori Party' since the authority of the Chiefs had weakened, for as he put it—"a leaderless race is like a boat without a rudder, susceptible to all winds and tides."

The first Conference to be held on the West Coast at Putiki, Whanganui was the result of an invitation by the College. Now we come to, as it were, the parting of the ways. The Conservative few with loyalties to the College wanted all conferences held at the College, the radical visionaries wanted to go along with the tide and see if they could not influence the whole race. The latter won. We can consider this period as one in which the Maori Race were recovering consciousness. It was at this Conference that the Archdeacon Samuel Williams made another of his many generous offers - a £1,000 towards a clergy fund for the Diocese of Waiapu, provided that the Maoris themselves raised be £2,000. Mr Ngata, one of the radicals, who now saw that the time had come for expansion of their present Association, read his paper "The Outlook", in which he felt that now was the time for a central control of all that made for the moral and spiritual advancement of the Maori people. He would like to see their Association merged into a union of Maori Colleges and extended to all Maori institutions. The measure of success of these Conferences could now be gauged by the measure of active interest shown by the Maori Race, as the greater purpose was to benefit the race, their best to co-operate with these Colleges. There were seventy to a
The first Conference to be held on the West Coast at Tutiki, Wanganui - was the result of an invitation by the West Coast Chiefs-Wiki Tautoku and Waata Hipenga.

On Friday December 7th 1902, Mr Thornton opened with the text - "Ka pu te ruha, ka hoo te rongoatahi" (The old net is laid and the new net goes fishing) - The new net being 'The Young Maori Party' and the old net, the elders.

There were many Europeans including Wanganui teachers at this meeting.

The feeling was expressed by a leader of the 'Maori Kotahitanga' (Maori Parliament) that their two movements would soon be united and then the 'Young Maori Party' would be the moving spirit in all that concerned the welfare and development of the Maori Race, for as he put it in the form of a proverb:

'Rua taitea, riu taika, ka tu ko taikake anake' (strip off the sap and leave the heart of the tree)

The Maori Parliament had already begun to lose its hold in the Maori people. Mr Ngata here reviewed with full explanation the Native Legislation of 1900 and the Maori Council Act of the same year. It embodied the ideas and principles for which the Association had constantly urged for the sanitary regulations of the Maori settlements and the physical reform of the race. In fact the 'Maori Councils Act' was the direct result of the agitation by The Young Maori Party. They could now do their best to co-operate with these Councils. There were seventy to a
The Sixth Conference was a 'Stock taking one'. It was held at Te Aute College itself. To many was brought home the realisation of what Te Aute meant to them.

In 'The Daily Telegraph' of February 1st, 1902 appeared this striking testimony.

"The fact that three Napier pulpits will be filled tomorrow by representatives of the 'Young Maori Party' is in itself significant proof that the movement initiated at Te Aute is spreading."

It goes onto state that the aims of the Association are to be seen in its two mottoes.

"One of these affirms the superiority of the modern spirit, the other the need for courage. The latter illustrates something else also, for what could give a better idea of the beauty and strength of the Maori language and its capacity for poetic expression than -"

"Whaka tengata kia Kaha' (Quit you like man be strong)"

The members of the Conference felt that the time had now come for the use of greater tact, as chiefs had taken exception to many of their forthright opinions.

One resolution passed was to maintain the 'mana' of England. Another strangely enough was to exclude football from the category of healthy outdoor sports.

The amendment to this was that it should be discouraged as unhealthy.

The Hon. H. Tomoana M.L.C and the Hon. J. Carroll
were both welcome visitors to this Conference. Mr. Carroll in his speech stressed the need for more Maori dairy-farmers and for a Maori Museum.

The stress on Health was such that later on in 1920 it became possible to extend the provisions of the "Public Health Act" into the everyday life of the Maori people. In both this and in the land reforms A.T. Ngata played a leading part. Many were the unasked for testimonies of what had been achieved - by both Maori and Pakeha guests.

Taumata-o-mihi on the East Coast was the scene of the next Conference. The land question and Tohungaism were the chief topics for debate.

Then a Conference was held at Te Arai (Gisborne) in the following year. It was at this Conference that we get the wonderful testimony of Mr. A.T. Ngata regarding his old Headmaster, Mr. J. Thornton.

"Mr. Thornton had said that the formation of the Association was his V.C. and no one deserved that V.C. better."

Mr. Thornton's programme seemed an impossible one - the Salvation of the Maori Race. Yet he had never faltered or weakened in this trust.

We know today that although the Association must have effected a great deal - reform did not leaven the whole Race. A resurgence of leadership and a certain strengthening of the desire for improvement must once again come from the Maori Race; if social
equality is to be a real equality.

In the Conferences from now on, we find the medical profession taking a more noticeable part — hence the subject of Health looms large. The next meeting took place at Tōhinamutu, at the invitation of the Arawa tribes.

Cultural subjects such as propagating a Maori literature, artistically improving the new type of homes, which had replaced the picturesque whares, and the desire for an institution to teach Maori architecture were among the subjects discussed. A Conference was held at Wellington itself.

A gloom was cast over the Eleventh Conference, when news came of the death of Archdeacon S. Williams on April 4th 1907 — Samuel Williams, the Father of the Movement. Preceding the Conference a tangi was to be held for this great friend of the Maori Race.

A striking feature of the Conference itself was that most of the papers were read by Old Te Aute boys. The subjects were varied and showed how diverse and capable were these Old Boys.

(1) At the conclusion of the Conference a vote of thanks was extended to Mrs. Carroll and the Awapuni Natives for their hospitality.

The President Mr. Thornton in his opening address remarked:

"The Maoris have responded to the efforts made on their behalf. The desire for progress has been born in them. They have willed to advance and they have advanced."
Now the wider aims of the Association began to be realised. It was no longer merely an Association to link Te Aute students, past and present - but its scope was to include all lovers of the Maori Race. Hence the name was changed from "Te Aute College Student's Association" to the "Te Aute Association", the Constitution being altered to include all interested in the Maori Race.

In the next year the Conference was held at Wellington itself - a grand climax to a great struggle and much achievement. There were unfortunately no records kept of this Conference.

A year later the Constitution was amended and reconstituted on a wider basis under a new name - "The Young Maori Party" (1909)

As the Maori Secondary Schools of the Auckland District had formed themselves into a 'Young Maori Party' they decided to differentiate the two groups - (1) A Northern Division and (2) A Southern Division.

The Annual subscription was now 2/6 and anyone could join.

The first Conference of the New Association was held at Waipawa.

The President Mr Thornton in his opening address had done much to mould public opinion.

Mr Thornton was then presented with a handsome and generous gift by Mr. McKenzie.

"The Maoris have responded to the efforts made on their behalf. The desire for progress has been born in them. They have willed to advance and they have advanced."
It is claimed for the Young Maori Party that it had done its part co-operating with the Church, the State and philanthropic efforts (yet avoiding the pitfalls of a political organisation) to bring about this improved state of things.

Mr Renata Ngata then sought to show by statistics the development in Sheep Farming. In 1899 they had 300 acres. Ten years later 76,000 acres were being utilised.

Conference -

D. Ellison here paid a tribute to the late Archdeacon Thornton then referred back to the great Wellington Conference -

"I recall the grand spectacle presented in the Wellington Town Hall on the opening day. There were gathered together on the platform the Governor of the Colony, the Chief Ministers of the State, prominent representatives of the Bench and the Church, representatives of education and last but not least a striking assemblage of Maori Chiefs and representatives of 'The Young Maori Party'. It was a thrilling scene with a wide significance. The results of that Conference have been great and far reaching, and its influence is still felt in Maori Society."

The Association, he said, had now been in existence thirteen years; a period which had witnessed great progress among the Maoris - in farming, in sanitary matters - more about to undertake the amelioration of a whole race, at a time when it looked as though the race were dying out - but its work was its testimony.

The Maoris had responded and the 'Young Maori Party' had done much to mould public opinion. An important feature of Maori social life appeared at a most critical time - the gathering in London was a great event. Mr Thornton then referred back to the great Wellington Conference -

The government also had done much, but as Mr Thornton said:

"No amount of Government or private effort can today raise a people against its will."

The Maoris had responded and the 'Young Maori Party' had done much to mould public opinion. An important feature of Maori social life, appeared at a most critical time -

Mr Thornton was then presented with a handsome and generous gift for his services to the Maori Community.

[1] 'The After People Today' article by Mr Sutherland p. 403. - said article by Mr D.G. Ball.
for 32 years to Te Aute College. In thanking them he said:

"I would like nothing better than to repeat the experience."

Mr Sutherland also refers to the great work of Sir
Mr Renata Ngata then sought to show by statistics
James Cawthorne the Native Minister, as the fore-runner of
the development in Sheep farming. In 1899 they had 300
*The Young Maori Party* - the man, who helped to break
acres. Ten years later 76,000 acres were being utilised.

D. Ellison here paid a tribute to the late Archdeacon
Samuel Williams, to whom he owed his start in farming.

A further testimonial by Mr D.G. Ball, Senior Inspector
of Primary Schools today remarked on the many Maori leaders,
who had succeeded with Higher Studies and could show the
way to both Races, in some branches of life.

With Mr Thornton's retirement and Mr Ngata's time
"Young Maori Party" which persistently preached,
being taken up with Parliamentary duties - the Association
died out - but its work was its testimony.

It was indeed a unique Association - one, that Old
Boys from schools all over the world, would like to know
more about. To undertake the amelioration of a whole
race, at a time when it looked as though the race were
dying out, showed the courage, optimism and vision of its
great men. It proved a wonderful training ground for
such leaders as Sir A.T. Ngata - the Father of the Race of
today and Sir F. Buck, who is doing excellent work overseas.

In the words of T.L. Sutherland.

"This leadership, always a highly important feature
of Maori social life, appeared at a most critical
time and in a new form."

(1) 'The Maori People Today' article by Mr Sutherland
p. 403. "Ibid - article by Mr D.G. Ball."
It was a leadership based on knowledge of the ways of the Pakeha, yet securing the co-operation of the Hereditary Chiefs.

Mr Sutherland also refers to the great work of Sir James Carroll the Native Minister, as the fore-runner of 'The Young Maori Party' - the man, who helped to break down the barriers between the two races, at a critical time in their relationship.

A further testimonial by Mr D.G. Ball, Senior Inspector of Primary Schools today.

"That the race survived and has since increased in numbers was due almost solely to the inspiratorial force that arose within the race itself and this revival was centred... in the 'Young Maori Party' which persistently preached, at first, against great opposition from the Maori elders, not only health and sanitation but faith in the race and pride in its history and achievement."
Mr. J. Thornton was compelled by ill-health to resign in June 1912, so Mr. Anson Cato deputised till Oct. 21st when the Rev. J. R. McMillan, a graduate of Selwyn College, Dunedin was appointed Headmaster.

Previous to this he was principal of the Maori College at Otaki; At the same time, on the recommendation of the Diocesan Trust Board, the Synod of the Diocese authorized an increase in the number of the Trustees from five to nine. The following were duly appointed:

A SKETCH

The Bishop of Waikato, the Ven. Archdeacon Ruddock of Mr. F. W. Williams, and Mr. T. H. Te Aute College

In the report of the Inspectors of the 5th March 1912, (1912 - 1949) there is reference to improvements in the efficiency of the school, and industrial training (woodwork and elementary agriculture) formed an important part of the curriculum. The manners of the boys and the tone of the school generally was very good, so that Mr. MacMillan and Mr. Hukarere as an obstacle and minor catastrophes.

By 1910 the school had adopted a uniform dress, as is the case in most English Grammar and Public Schools. This was the year in which Hukarere was burnt to the ground - a prelude to what later took place at Te Aute College.

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The Bishop of Waipu, the Ven. Archdeacon Ruddock, Principal and Senior Assistant's houses, all of which Mr. F. W. Williams, and Mr. T. Crosse.

In the report of the Inspectors of the 5th March 1912, there is reference to the steady improvements in the efficiency of the school, and industrial training (woodwork and elementary agriculture) formed an important part of the curriculum. The manners of the boys still go on and the boarders (90) should be housed and the tone of the school generally was very good, under canvas. It took eight weeks for reorganisation, so that Mr. McNickle had as it were a ready-made school. The schoolroom was turned into a dormitory, Tents and Nevertheless it was to be a period of obstacles and minor catastrophes.

By 1910 the school had adopted a uniform dress, as is the case in most English Grammar and Public Schools. This was also the year in which Hukarere was burnt to the ground - a prelude to what later took place at Te Aute College.

In January 1916, the property was subdivided into
twenty-three blocks and leased. The same year saw the school working day increased to five hours. Being a war period, the difficulty of staffing had always to be contended with. But Te Aute's troubles did not end here.

"On the 6th March 1918 at 4 o'clock in the morning, the Te Aute Maori College, an old landmark, was almost totally destroyed. The fire was discovered by an employee, who usually milked the cows at that hour.... he immediately gave the alarm...."

Evidently the fire started in the kitchen and spread to the boy's house and dormitories, then onto the Principals' and Senior Assistant's houses; all of which were totally destroyed. The schoolroom, two classrooms, the Chapel and a technical workshop were left unscathed. The boys lost most of their effects.

On March 8th Mr. A. Takarangi, through an article in the 'Chronicle' maintained that the schooling should still go on and the boarders (90) should be housed under canvas. It took eight weeks for reorganisation. The schoolroom was turned into a dormitory. Tents and huts were erected. Miss Lydia Williams' Sunday School was used as a classroom and store-room. The building programme now included a dining-room, kitchen, laundry, storeroom and bathroom, besides a residence for Mr. McNickle, a staff cottage and a pair of dormitory huts.

The Hawke's Bay Herald 6th March, 1918.
In November of the same year, there was an epidemic of influenza, followed by a second fire close on the 17th March 1919. This devastated the remaining portion of the building and destroyed the schoolroom. It was seriously crippling both as regards the work of the school and financially. This period was considered a most unfortunate.

There is no knowing how these fires took place but meantime Miss E. Williams in the course of conversation, maintains that the discipline during this period was poor and since rumour had it that the boys had caused the fires.

Mr W.W. Bird in his reports considered that woodwork had been established with marked success and considerable progress had been made in Elementary Practical Agriculture. Numbers had passed the Civil Service Junior examination.

Unfortunately the number of suitable openings in this branch were limited, and as a result many of the pupils went back to the land. Such being the case, there should be greater stress on Industrial Education. He further suggested that the 1909 syllabus be revived; that there should be more proportion in the Time-table — that the system of organisation was still not satisfactory.

In the Buller Scholarship examination (the scholarship was the result of a legacy of £1,000 left by Sir W. Buller) a remarkable improvement in English had been shown, whilst for the Makarini scholarship, the knowledge of Maori was most satisfactory.
Mr Loten. The school fees at this period were £10 except for
the descendants of the original donors. Towards the close
of 1919 the Trustees sought for an increase of fees -
and applied to the Synod for a loan of £20,000 to help
with the erection of the new buildings. A pupil was to
try and The Cadet unit, of this period, was considered a
most efficient one. They were inspected from time to time-
one such inspection was by Colonel Tate in 1914.

During the visit of His Royal Highness, the Prince
of Wales, a detachment of Te Aute Cadets along with
"The Maori Pioneer Battalion" Commanded by Major Peter
Buck D.S.O. - himself an old boy of Te Aute, lined the
route at Rotorua. The examination and inspection
reports. The Annual football matches against Wanganui
Collegiate had become three day fixtures and the senior
matches were held annually in May. The senior
boys By the close of 1919 Mr McNickles had to resign
because of ill-health; Mr E.G. Loten, an Australian with
a Hawkesbury College, Diploma in Agriculture, was F.S.E.
appointed to his position - a practical man with an
agricultural background. Within six months Mr Loten had outlined his policy.

Remarks: "It is proposed to give agricultural training
and physical instruction, organised games and religious
had had plans prepared for a handsome block on the old-

(1) Appendices to the J.H.R. M.1.
Mr Loten was a layman, the Rev. R. G. Finch, former Vice-Principal of Burgh Theological College, was appointed Chaplain and senior assistant.

The estimated cost of the new school planned was £30,000. In this new scheme of things each pupil was to try and reach F.S.E. standard and then either go onto Matriculation or else take a special agricultural course.

His object, further was to have a boarding school that would cater for 150 pupils — this object has lately been fulfilled.

Owing to financial pressure in the next year, the trustees were compelled to postpone the erection of the new classrooms and dormitory. The examination and inspectors' reports of this year were good.

By 1922 Mr Porteous reports that six hundred acres were being worked in conjunction with the school. The senior boys besides work in their own gardens and experimental plots, received practical training in work connected with farming operations. Selected boys after taking the F.S.E. went on to take Matriculation. Of the four matriculates, one had entered law, two had gained dental bursaries and the fourth an agricultural bursary. Two years later he remarks —

"Physical and spiritual well-being receive careful attention, through the agency of good wholesome food, physical instruction, organised games and religious

(1) Appendices to the J. H. R. E. 1.
instruction. There is special attention to degree agriculture."

This twin weapon of Europeanisation was insufficient to bring influence to the group. The need was not to become Pakehaic, but for greater adjustment, besides having a healthy Furys and Fund Board" to which Te Aute College, besides pride in their own race and culture. This was stressed as another project, for Maori Welfare are greatly indebted.

Regeneration for any race was a problem for itself. 1925 saw many boys avoiding the more practical course. The Government by their policy of increasing the number of which was becoming too watertight, with insufficient of scholarships and by providing more scope at T.C.'s for cultural subjects. It has also been criticised later as becoming too bookish and theoretical. For the next two years all examination results had been considered good. This was the year of the great Maori Tennis Tournament and social week, which Sir A.T. Ngata considered a great success.

Many educational officials felt that during the first quarter of this century nothing had been learnt from the War-Tragedy, and education policy had mainly attempted to divorce the Maori from every aspect of his Culture, whether good or bad."

The two aims seemed to be (1) a scheme of education, strictly European in nature (2) the teacher and his wife to be an example and influence in the Community. This The block was opened by the Bishop of the Diocese on 27th March 1946. On the 1st March of the following year English, 98% went back to the pa and spoke Maori.
The social patterns had been modified to a slight degree. This thin veneer of Europeanisation was insufficient to influence the group. The need was not to become Fakahuaity but for greater adjustment, besides having a healthy pride in their own race and culture. This was stressed at the 1936 Seminar Conference held at Honolulu.

Regeneration for any race was a problem for itself. The Government, by their policy of increasing the number of scholarships and by providing more scope at T.T.C's for Maoris, besides assistance for more manual and industrial training, showed great foresight in appearance, but at the

On Sept. 22nd, the foundation stone for the Jubilee or Julius Wing was laid by Dr. Julius, Archbishop of New Zealand. In his address he considered that education spelled preservation, and by education he meant Trade and Morals as well as literature and Mathematics. The Hon. A.T. Ngata spoke about the coming centenary of the Williams family.

The block was opened by the Bishop of the Diocese on the 10th April 1923. The foundation stone for the next wing was laid by Viscount Jellicoe on the 20th July 1923. The block was opened in the next year — in the same year Te Aute was registered as a Secondary School. Sir C. Fergusson laid the foundation stone for the main block on the 27th March 1926. On the 1st March of the following year the Assembly Hall and Main building was officially opened.
and dedicated. The new block is an imposing double-storeyed red brick structure, with copings carved out in white stone which lends a softness to the hard regularity of the bricks and mortar. One can consider 1927 - the year the block was completed - as a dedication. The new block faces the road and completes the quadrangle. It is an imposing double-storeyed red brick structure, with copings carved out in white stone which lends a softness to the hard regularity of the bricks and mortar.

The two wings are identical in appearance and contain mostly classrooms. In the centre of the hall frontage is the Gothic entrance, inside of which is the portico. In this portico hangs the portrait of the founder. The Assembly Hall occupied the lower floor of the main block. It still presents a bare appearance, but at the Centennial celebrations special carvings will cover the walls. The upper floor contains a dormitory, six staff bedrooms, and a staff sitting room and bathrooms. Round the top lower end runs a gallery, behind which is a projecting room, which houses no Te Aute cinema projector - instead of this, once a week at a costly hire, a projector from Hastings functions. The whole building is surmounted by a tower mostly in white stone. In the middle is set the clock, beneath which is placed the school's coat of arms. Four turrets rear themselves at each corner of the tower.

In 1927 the Duke and Duchess of York paid a visit to the school. It might be well to pause here and study Mr Lotens' table accounting for 236 boys who had passed through Te Aute College from 1920 - 26. The greatest number (102) went in for agricultural pursuits, school was referred to the Council.
32 became casual labourers, 28 entered for Higher Education, 17 had no occupation and small groups entered varied occupations. So that one can consider 1927 - the peak year of achievement for the twenties.

Two years later the Rev. A. Neil took officiated as Headmaster, because Mr Loten through ill-health, was forced to seek leave of absence. This year saw the beginnings of a special class for retardates.

Up to the time of the earthquake (1931) the Department reports were good, stressing that there was definite advance in the type of instruction. The practical Agricultural course had developed into an experimental course in dairying, pig-raising, poultry, sheep farming, fodder crops, iron and woodwork. This was a general reference to schools of this nature.

The Select Committee in Education felt that it was essential to revise the curriculum, with or without a bias towards University Education. In the next year Mr Bird made special reference to the method of self-government, which was an excellent opportunity for character building.

The Te Aute Trunct Board now created four scholarships, which was a higher standard than the ordinary.

In 1949 describes a method by which for the past three years, Te Aute boys had administered their own discipline. The boys had elected a school council, which met fortnightly and kept appropriate records and minutes. Any problem that occurred in the school was referred to the Council.

The Herald Tribune Nov. 1949.
Culprits were brought before it and their actions discussed, with them. The most effective punishment had been found to be deprivation of school privileges such as the weekly practice show on Saturday or rugby.

The Maori Purposes Fund Board at this time awarded twenty-five Continuance Scholarships to give boys a chance of a third year of secondary education. There were also five Senior Agricultural Scholarships for those attending schools, especially those of boys, who had been in medical inspection. The reconstruction programme after the earthquake damage of the 13th Feb. would cost £7,769.11.4. to Hence the Trustees decided to keep the number down to forty and to reduce the staff by two.

Four years later a Theological Department was formed, so that Te Aute College now catered for three courses: (1) Theological, (2) Agricultural, (3) Matriculation.

The examinations taken at this time were the P.S.E. the Intermediate, and the University Entrance. Those of Maori blood could sit for the Buller Scholarship, which was of a higher standard than the Makarini.

The Te Aute Trust Board now created four scholarships tenable at Te Aute for three years for the sons of the original Maori donors. Financial difficulties caused the Trustees to charge full fees for the Theological students.

In 1939 the Education Department reported the almost complete abandonment of practical, technical and
agricultural instruction, so the Hon. Minister of Education sought a report.

The representative for Te Aute mentioned that they were of the opinion that the time had come for extending the practical course, but that increased technical education would mean increased expenditure, and they did not have the initial capital necessary. Te Aute wished to start work in the experimental plots and farm work, but his school was too small to carry on the secondary school work and pay special attention to science and work in the experimental plots and farm work. The withdrawal of the Continuation Scholarships and the limiting of Junior Scholarships to two years, should have caused these schools to introduce short term practical courses.

As a result of the criticism the Hon. Minister of Education gave his approval to the convening of a conference of the Trustees of the schools concerned.

The deputation were told that Post-Primary departments were being created at Te Arawa, Tikitiki and Ruatoria as experiments. At these and at other schools hostels would be needed. This is where these trustees might help; then they could be in charge of the hostel and give the religious tone necessary.

One of the Chief spokesmen for the deputation said:
"The system of education we have at present for the Maoris is leading us nowhere."

The representative for Te Aute mentioned that they were of the opinion that the time had come for extending the practical course, but that increased technical education would mean increased expenditure, and they did not have the initial capital necessary. Te Aute wished to start a programme of woodwork, plumbing and ironwork.

The subjects for their non-academic course, as set out by Mr Loten were English, Arithmetic, Book-keeping, Geography and woodwork and science (dairy and agricultural) Also arts and crafts, singing, drill, Maori and farm work (2½ hours of school time and 2-7½ hours outside school time)

For the academic course History, Latin and mathematics took the place of geography and book-keeping. The academic course led up to the University Entrance Examination.

Mr Loten in his address at the Summer School in 1930 had already made similar statements. He began the address by saying:-

"Owing to pressure exerted by the Education Department, High Schools were changing from Grammar Schools to our Modern Schools of today."

He described the Agricultural course at Te Aute as including classroom instruction, laboratory practice, work in the experimental plots and farm work. The aim of the course being to carry on the Secondary School work, but to pay special attention to Science and
and to give a thorough course in the theory and practice of agriculture. Say that it did in Mr J Thornton's time.

Now let us look at the '40's. What was happening in education generally? This is essentially the era of the Multilateral school, of accrediting in the Sixth forms, of a revised syllabus, of increased ages for compulsory education, for increased staffs, and increased wages.

A period of increased personnel for Vocational Guidance work, of Career teachers, of physical education specialists. An era of increased technical training and differentiating between examinations leading onto the University and those leading straight into occupations.

Debatable problems of the moment are State aid to Church schools, the special functions of the denominational schools for Maoris, the formation of Maori D.H.S.'s and Adult Education.

1944 saw the inception of regular classes in physical education. The next year saw the Trustees increased in number to twelve by the inclusion of three Maori and representatives. The staff. Mr Loten's son-in-law. Mr Day.

On Friday April 20th 1945, were the Jubilee celebrations (Mr Loten's twenty fifth anniversary).

At these celebrations the "Old Boys Association" which had been in recess, since the early days of the war, was reconstituted. Many Old Boys agree that it is not very successful, as there is need for leadership and inspiration. Another of the earlier ideas of playing
football matches in Maori centres, does not attract the attention today that it did in Mr J. Thornton's time.

In 1947 two new dormitories were built and a contract was obtained for the construction of Hard Tennis Courts.

Further extensions contemplated were (1) the extension of the dining-room (2) conversion of old dormitory into classrooms (3) improvements to the interior of the Assembly Hall and more Football grounds.

Te Aute College has a great reputation in football, yet there is only one ground available for about six to eight teams, and this ground could be improved upon.

There is also still much outside comment on the water closets and systems of drainage.

The school in 1947 was organised into four houses - Tatana, Ngata, Rotene and Agarimu. Soft ball became a popular sport.

The next year saw a new social studies classroom and the revival of cricket, besides the creation of an orchestra by Mr F.W. Ellicott, a keen enthusiast and a new member to the staff. Mr Loten's son-in-law Mr Dwyer is the Senior Assistant and the Rev. F. Williams is Chaplain.

In 1948 they entered a New Zealand shooting competition and gained sixth place. Now a 30 yard classification had to be built shortly.

The Cadet unit has had a chequered career during the period 1920 - 1949. A great deal depended on leadership, whether it came from the Army authorities or from the staff. From 1929 - 1930 there was no Cadet to the role played by Te Aute College Old Boys in two World Wars.
In World War -173- Commander of the "Maori unit. Then the Cadets were taken over by Mr. R. Sharpe. Buck. In 1947 they provided a Guard of Honour for His Excellency the Governor-General, Major Rangi Logan trained them and made an excellent job of it. At times commanded the Maori in Rugby Football. Te Aute competed in the Secondary School competition for the Moascar Cup, which it won in 1925, since that year many schools did not participate, because their Headmasters felt that there was too much rugby. So now it became a competition between Te Aute, Silverstream, Mount Albert Grammar and Palmerston North Boys' High School. After World War I Te Aute and Palmerston North were the only competitors.

The annual inter-school games have been extended and include New Plymouth B.H.S. Dannevirke B.H.S. Napier H.S. and sometimes Victoria College, besides Wanganui Collegiate.

Te Aute College also takes part in the local competitions. Representative honours in football have been won by many Te Aute Old Boys.

In 1948 Mr. Brown took charge and under his capable leadership together with assistance from the Area Officer Capt. Baker, the unit have shown remarkable progress. In 1949 they entered a New Zealand shooting competition and gained fifth place. Now a 30 yard classification range is to be built shortly.

In this connection one cannot refrain from referring to the role played by Te Aute College Old Boys in two World Wars.
In World War I the Commander of the "Maori Pioneering Battalion" was a Te Aute Old Boy (Major P. Buck) and most of the officers were old boys of the school.

In World War II Lt. Colonel Awatere M.C. and Lt. Colonel C. Bennett D.S.O. at different times commanded the Maori Battalion. At one stage all officers of the Battalion were old boys of Te Aute.

It is significant that a Te Aute Old Boy - 2nd Lt. Koana-Nui-a-Kiwa-Ngarimu was awarded the highest military distinction - the V.C.
DEED OF GRANTS

For a school to be established in the district of Ahuriri

VICTORIA by the Grace of God of the United Kingdom of Great Britain and Ireland Queen.

To all to whom these presents shall come Greeting.

KNOW ye that for good considerations we have agreed this our grant moving we for us our heirs and successors do hereby grant unto the Right Reverend George Augustus Lord Bishop of New Zealand all that parcel of land in the Province of Wellington Colony of forty-four acres (more or less) situated north by land granted to the Bishop of New Zealand upon trust as an endowment for a school.

APPENDICES

11. Agreement by which the Rev. S. Williams becomes Lawful Attorney.

111. Plan.

111. Plan.

IV. Plan.

V. Register of Admissions 1881 - 1912.

VI. Form of Application.

VII. Senior Makarini Scholarship Winners (1900-1949)

VIII. The Roll (1881 - 1914)

IX. Graph

excepting so much of the hereinbefore-described land as may be necessary for the making of a road not exceeding sixty-six feet in width in through or over the said parcel of land and which said parcel of land hereby granted is delineated on the plan drawn in the margin hereof, with all rights and appurtenances thereto belonging. To hold unto the said George Augustus Lord Bishop of New Zealand and his successors for ever upon trust as an endowment
DEED OF GRANTS

VICTORIA by the Grace of God of the United Kingdom of Great Britain and Ireland Queen.

To all to whom these presents shall come Greeting.

Know ye that for good considerations us thereunto moving we for us our heirs and successors do hereby grant unto the Right Reverend George Augustus Lord Bishop of New Zealand all that parcel of land in the Province of New Zealand containing by admeasurement of July in the twenty-first year of our reign and in the year of our Lord one thousand eight hundred and fifty-seven, situated in the District of Ahuriri and bounded on the north by land granted to the Bishop of New Zealand upon trust as an endowment for a school containing 137 chains on the east by the Roto Atara Swamp and by a line bearing 183° 29 chains on the south by a line bearing 282° 239 chains on the west by a line bearing 17° 30' 21 chains thence by a line bearing 28° 20' 92 chains thence by a line bearing 23° 50' 47 chains 50 links thence by a line bearing 16° 15' 67 chains to its intersection with the southern boundary of the land granted to the Bishop of New Zealand as aforesaid excepting so much of the hereinbefore-described land as may be necessary for the making of a road not exceeding sixty-six feet in width in through or over the said parcel of land and which said parcel of land hereby granted is delineated on the plan drawn in the margin hereof, with all rights and appurtenances thereto belonging. To hold unto the said George Augustus Lord Bishop of New Zealand and his successors for ever upon trust as an endowment
for a school to be maintained in the district of Ahuriri aforesaid for the education of our subjects of both races in New Zealand.

In testimony whereof we have caused this our grant to be sealed with the Seal of our Colony of New Zealand.

Witness our trusty and well-beloved Thomas Gore Browne C.B. Governor and Commander-in-Chief in and over our Colony of New Zealand at Auckland this seventh day of July in the twenty-first year of our reign and in the year of our Lord one thousand eight hundred and fifty-seven.

Thomas Gore Browne.

In testimony whereof we have caused this our grant to be sealed with the Seal of our said Colony.
DEED OF GRANTS

VICTORIA by the Grace of God of the United Kingdom of Great Britain and Ireland Queen Defender of the Faith and so forth.

To all to whom these presents shall come Greeting.

KNOW ye that for good considerations us thereunto moving we for us our heirs and successors do hereby grant unto The Right Reverend George Augustus Lord Bishop of New Zealand and his successors all that parcel of land in the Province of Wellington in our Colony of New Zealand containing by admeasurement one thousand seven hundred and forty-five acres (more or less) situated in the District of Ahuriri and whereof the boundary begins at Te Toto Akiwa and runs in the Wai-o-Poekeni Stream to Te Roto Atara and follows the edge of the swamp till it reaches Ohinemauwhiri and goes along the hill till it reaches Whatupungapunga thence to Waipapa thence to Te Horo thence to Oreke thence to Te Kohai where it breaks off and runs to Te Raroa and follows the gully down to Te Roto Akiwa as the same is delineated on the plan drawn in the margin hereof with all the rights and appurtenances thereto belonging. To hold unto the said George Augustus Lord Bishop of New Zealand and his successors for ever upon trust as an endowment for a school to be maintained at Te Aute in the district of Ahuriri aforesaid for the benefit of the aboriginal inhabitants of New Zealand.

In testimony whereof we have caused this our grant to be sealed with the Seal of our said Colony.
DEED OF GRANTS

Witness our trusty and well-beloved Thomas Gore Browne, C.B., Governor and Commander-in-Chief in and over the Colony of New Zealand at Auckland this tenth day of June in the twentieth year of our reign and in the year of our Lord one thousand eight hundred and fifty-seven, moving we for us our heirs and successors do hereby grant unto the Right Reverend George, Bishop of New Zealand, With the advice and consent of the Executive Council—R.H. Wynyard, E.W. Stafford, Fredk. Whitaker, C.W. Richmond.

Zealand containing by measurement one thousand four hundred and eight acres (more or less) situate in the District of Ahuriri and whereof the boundary begins at Te Arahitara o Makomako and runs to Korakonui thence to Terewatanga o te Ruatiti thence to Te Truiga a Kura thence to Matatua whiro thence to Takangaoramakura thence to Ngapunaamudairangi thence to Korora thence to Te Pakihiniomutu crossing the Mangaotai and thence to Maramatitaha thence to Te Ruakaka thence to Te Ahitara of te Haukura where it turns and runs on to the boundary of the land sold to the Queen and follows the said boundary back to the commencement at Arahitara o Makomako as the same is delineated on the plan drawn in the margin hereto with all the rights and appurtenances thereto belonging. To hold unto the said George Augustus Lord Bishop of New Zealand and his successors for ever upon trust as an endowment for a school to be maintained at Te Aute in the district of Ahuriri aforesaid for the benefit of aboriginal inhabitants of New Zealand.
DEED OF GRANTS

VICTORIA by the Grace of God of the United Kingdom of Great Britain and Ireland Queen.

to all whom these presents shall come Greeting.

KNOW ye that for good considerations us thereunto moving we for us our heirs and successors do hereby grant unto the Right Reverend George Augustus Lord Bishop of New Zealand and his successors all that parcel of land in the Province of Wellington in our Colony of New Zealand containing by admeasurement one thousand four hundred and eight acres (more or less) situate in the District of Ahuriri and whereof the boundary begins at Te Arauhata o Hakomako and runs to Korakonui thence to Terewatanga o te Ruatiti thence to Te Truiga a Kura thence to Matatuawhiro thence to Takangaoramakura thence to Ngapunaamaiarangi thence to Korora thence to Te Pakihiniohutu crossing the Mangaotai and thence to Maramatitaha thence to Te Ruakake thence to Te Ahitara of te Haukura where it turns and runs on to the boundary of the land sold to the Queen and follows the said boundary back to the commencement at Arawhataoruakomako as the same is delineated on the plan drawn in the margin hereof with all the rights and appurtenances thereto belonging. To hold unto the said George Augustus Lord Bishop of New Zealand and his successors for ever upon trust as an endowment for a school to be maintained at Te Aute in the district of Ahuriri aforesaid for the benefit of aboriginal inhabitants of New Zealand.
In testimony whereof we have caused this our grant to be sealed with the Seal of our Colony.

Witness our trusty and well-beloved Thomas Gore Browne C.B. Governor and Commander-in-Chief and over our Colony of New Zealand at Auckland this tenth day of June in the twentieth year of our reign and in the year of ours Lord one thousand eight hundred and fifty-seven.

Robert Stokes all of Wellington Esquire trustor appointed by the General Board of the Church of England in New Zealand all being the section numbered 19R situated at Te Aute bounded towards the north by land granted to the Bishop of New Zealand upon trust as an endowment for a school twenty-three thousand nine hundred (23,900) links towards the east by Native land consisting of an irregular line of a swamp and a line bearing 54°0' one thousand two hundred (1,200) links towards the south by a line bearing 282° 0' a distance of twenty four thousand two hundred and seventy eight (24278) links and towards the west partly by a line bearing 17° 30' a distance of one thousand four hundred and ninety two (1492) links and partly by a line bearing 163° 0' a distance of two thousand two hundred and forty (2240) links as the same
DEED OF GRANTS

VICTORIA by the Grace of God of the United Kingdom of Great Britain and Ireland Queen.

To all to whom these presents shall come greeting.

KNO--ye that for good considerations us thereunto moving we for us our heirs and successors do hereby grant unto the Right Reverend Charles John Bishop of Wellington the Venerable Octavius Hadfield Archdeacon of Kapiti William McLeod Bannantyne George Hunter and Robert Stokes all of Wellington. Esquires trustees appointed by the General Synod of the branch of the United Church of England and Ireland in New Zealand all that parcel of land in the Province of Hawkes' Bay in our Colony of New Zealand containing by admeasurement three hundred and eight two (322) acres (more or less) being the section numbered 19R situated at Te Aute bounded towards the north by land granted to the Bishop of New Zealand upon trust as an endowment for a school twenty-three thousand nine hundred (23,900) links towards the east by Native land consisting of an irregular line of a swamp and a line bearing 54°0' one thousand two hundred (1200) links towards the south by a line bearing 282° 0' a distance of twenty four thousand two hundred and seventy eight (24278) links and towards the west partly by a line bearing 17° 30' a distance of one thousand four hundred and ninety two (1492) links and partly by a line bearing 183° 0' a distance of two thousand two hundred and forty (2240) links as the same
is likewise on the plan—drawn in the margin hereof with all the rights and appurtenances thereto belonging. To hold unto the said Charles John Bishop of Wellington Archdeacon Octavius Hadfield William McLeod Bannatyne George Hunter and Robert Stokes for ever upon trust as an endowment for a school to be in the district of Ahuriri for the education of children of our subjects of both races in New Zealand.

In testimony whereof we have caused this our grant to be sealed with the Seal of our Colony of New Zealand.

In witness our trusty and well-beloved Sir George Grey K.C.B Governor and Commander-in-Chief in and over the Colony of New Zealand at Wellington this twenty-eighth day of November in the thirtieth year of our reign and in the year of our Lord one thousand eight hundred and sixty-six.

G. GREY.
POWER OF ATTORNEY

To all to whom these presents shall come we the said Charles John Bishop of Wellington Octavius Hadfield William McLeod Bannatyne George Hunter and Robert Stokes send greeting.

WHEREAS certain pieces or parcels of land situated at Ahuriri in the Province of Hawke's Bay and more particularly described in the Native School Trust Deed Schedule B deposited in the Diocese of Wellington Schedule B deposited in the New Zealand Metropolitah Registry in Auckland in trust for and towards the maintenance of schools as set forth in the deed aforesaid:-

Now know ye that we have made constituted and appointed by these presents do make constitute and appoint the Reverend Samuel Williams our true and lawful attorney for us and in our names or otherwise and on our behalf to take possession of let and set or if he shall think proper to keep in his own hands manage and improve all and singular the said pieces or parcels of land and from time to time to appoint any agents to assist him in managing the same with such salaries or allowances as he shall think reasonable and from time to time to displace or remove the person so appointed or any person or persons acting in such capacity or capacities and also for the more effectually carrying into effect the purposes aforesaid for us and in our name and as our act and deed to make sign seal deliver and execute any agreement or agreements contract or contracts lease or leases or other lawful deeds
or instruments whatsoever for demising or letting for any term not exceeding seven years all or any of the said pieces or parcels of land under and subject to such grants, deeds and other documents and of the said rents conditions, rents, covenants and agreements as our said attorney shall think fit and also by virtue of any powers reserved to us in and by any leases under which the same premises may from time to time be held or otherwise to enter into and upon the said premises or any part thereof to view and examine the state and condition thereof and give the proper notices and directions respecting the repairs and cultivation of the same or if our said attorney shall deem it expedient by entry or otherwise wholly to determine and make void any such lease or leases by virtue of any power or powers therein contained and generally to exercise all or any other powers, rights and privileges reserved to us in and by any such leases and also from time to time for us and in our names or otherwise to demand and receive all Crown grants, deeds and other documents relating to the said pieces or parcels of land and of and from the tenant and tenants of the said pieces or parcels of land and every or any part thereof and all and every other persons and person or any of the said rents, arrears of rents, issues and profits or any part or parts thereof respectively or to and receive all and singular the rents, arrears of rents, issues and profits which shall or may be due owing contained in any indenture of lease granted or to be accruing reserved or payable for or in respect of all grants or the said pieces or parcels of land or any and singular such pieces or parcels of land making such part thereof or to recover the possession of the said estates or any part thereof and the same action
allowances or deductions thereout as may lawfully or
reasonably be claimed and also upon receipt of such or
grants deeds and other documents and of the said rents
arrears of rents issues and profits or any of them or any
part or parts thereof respectively to make give
seal and execute all and every such good and sufficient
receipts acquittances releases and discharges in the law
whatever for the same as our said attorney shall think
fit and expedient and in case of non-payment of all
of any part or parts of the said rents arrears of rents
issues and profits or any part or parts thereof in or
respectively for us and in our names or otherwise to enter
and distrain for all or any part of the said rents arrears
of rent and the distress and distresses then
and there found to take lead drive and carry away impound
and impound to detain and keep or to sell and dispose
of the same or otherwise to act therein according to law
and to commence or institute any action or actions suit
or suits in any Court or Courts of law or equity or other
proceeding or proceedings which our said attorney shall
dean requisite or proper to compel the payment of all
or any of the said rents arrears of rents issues and
profits or any part or parts thereof respectively or to
enforce the performance of any covenant or covenants
contained in any indenture of lease granted or to be
granted of the said pieces or parcels of land or any
part thereof or to recover the possession of the said
estates or any part thereof and the same action.
or actions suit or suits respectively to prosecute and follow up or to discontinue and become nonsuit or otherwise to act therein as our said attorney shall deem expedient and to use all or any other lawful ways or means whatsoever for obtaining the payment of all such rent arrears of rent issues and profits as aforesaid or enforcing performance of the said covenants or recovering the possession of the said pieces or parcels of land as aforesaid and generally to do perform and execute all and singular acts deeds matters and things which shall be necessary or expedient to be done in or about the premises as fully and effectually to all intents and purposes as we might or could do if we were personally present hereby ratifying allowing and confirming and agreeing to ratify allow and confirm all and whatsoever our said attorney shall lawfully do or cause to be done in or about the premises by virtue of these presents.

In witness whereof we the said Charles John Bishop of Wellington Octavius Hadfield William MacLeod Bannatyne George Hunter and Robert Stokes have hereunto set our hands and seals this twenty-first day of December one thousand eight hundred and sixty-three.
Tracing from original Survey Plan of College Lands

Exhibit No. 29.
Tracings of College Lands
Compiled from Diagrams on Crown Grants

Exhibit N°28.
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Wattie T.  
Wright H.

1882

Wakehua N.  
McGregor J.  
Morgan Pohipere  
Te Awaewae N.  
Babington M.  
Burton J.  
Dunn F.H.  
Dunn R.  
Gage H.  
Hardy A.  
Ramira  
Ihiaia N.  
Ihimaia  
Kemp M.  
King Te Raina.  
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Waimarama H.  
Wairere H.  
Edwards R.  
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Mita T.  
Moana A.  
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Prentice W.T.  
Sydney K.  
Tangiora B.  
Tare T.  
Teawaewae M.  
Tena Reihana  
Thomas J.W.  
Tomoana D.  
Tomoana F.  

1883 (con’d)

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George H.  
Grainey W.  
Hatara K.  
Jones D.  
Jury W.  
Makare W.  
Makare W.  
Makare W.  
Makare W.  
Makau  
Ngata F.R.  
Faro W.  
Paul G.  
Pohipere H.W.  
Potaka W.  
Robinson T.  
Rangiwewa H.  
Rehia L.  
Teaerei W.  
Waimarama H.  
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Simeon F.  
Simeon J.M.  
Simeon M.  
Soutar R.  
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Tupai F.  
White E.  
Winiata J.  
Wirepa F.  
Zyphus G.  
Pophio W.  
Renata A.  
Turi  
Tutahi W.  

1889

Bennett H.  
Ellison D.  
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Hatara K.  
Jones D.  
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Faro W.  
Paul G.  
Pohipere H.W.  
Potaka W.  
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Rangiwewa H.  
Rehia L.  
Teaerei W.  
Waimarama H.  
Williams L.  
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Simeon J.M.  
Simeon M.  
Soutar R.  
Tautahi H.  
Tupai F.  
White E.  
Winiata J.  
Wirepa F.  
Zyphus G.  
Pophio W.  
Renata A.  
Turi  
Tutahi W.  

1890 (con’d)

Ellison C.  
Grainey W.G.  
Hanley A.  
Isaac F.  
Jury C.J.  
Jury R.  
Macdonald P.  
Manahere K.  
Te Mete K.  
Moffat W.  
Morgan W.  

1890 (con’d)

Newton  
Herna J.  
Potaka J.  
Rangi Long R.D.  
Tarehangaia T.  
Timu T.  
Tupapa T.  
Utuku R.  
Sherburn J.  
Waipapa P.  
Waitai W.  
Turei W.B.  

1891

Walker R.  
Te Ara T.  
Walker W.  
Waita H.  
Barnett W.  
Davies C.R.  

1892

Hawkins H.C.  
Heta H.  
Hoera F.  
Holden J.  
Huhu F.  
Kape S.  
Kape T.  
Kapua D.  
Simpson W.  
Maxwell R.  
Hicks G.  
Clark J.  
Simeon H.  
Soutar R.  
Tautahi H.  
Tupia F.  
White E.  
Winiata J.  
Wirepa F.  
Zyphus G.  
Pophio W.  
Renata A.  
Turi  
Tutahi W.  

1893

Nevill G.  
Park G.  
Parker A.A.  
Park R.W.  
Patarei W.F.P.  
Fera Iharai  
Fita W.  
Fowere E.  
Parokorou M.  
Rapanui W.  
Rapaka K.K.  
Reeves W.  
Renata F.  
Rererangi Wiremu  
Richmond T.  
Romana F.
1891 (cont'd)

Tacon B.
Teia H.
Teipou K.

1892

Brown J.
Von Dadelzen F.
Von Dadelzen H.

1893 (cont'd)

Hare Wi
Holme Rangainu
Kehau J.

1894

Meha S.
Manihera K.
Martin A.
McDonnell F.

1895

Tokiha T.
Tomare F.
Pratt T.
Pratt W.
Renata H.
Rewiri H.
Ropina Tatua
Ropina Teni
Takarangi A.
Teia M.
Tara white H.

1896

Te Aro Atua H.
Birchley J.J.
Clarke J.
Haenga R.

1897

Allen J.H.
Arnshaw F.
Bevan G.
Boyd E.
Buck F.H.

1898

Te Amarama S.
Balneair H.
Bowen W.E.
Denny J.
Ellison D.
Enoka P.
Green L.
Halbert T.
Hapuku J.
Heitunui R.
Kapi M.
Konui R.
Morgan H.
Neo T.
Finesi Wi
Fine H.M.
Rangino M.
Recivi K.
Smith J.
Williams L.

1899

Long R.D.
Ngatai T.
Wineera J.
Fauapa T.
Sheruburth E.

1900

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<td>Waata T.</td>
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### NATIVE COLLEGE, TE AUTE - FORM OF APPLICATION FOR ADMISSION

The Makariki Scholarship was provided from funds established by Mr. E.J. T. McLean Oct. 1877 in accordance with the wishes of Sir Donald McLean.

| 1. Name in Full. | William Garside |
| 2. Exact Age, and whether Maori, halfcaste, or European. | 1935 |
| 3. Height, chest measurement, and state of general health. | John Bennett |
| 4. Has the applicant any bodily defect or deformity? | Tua Hui Tikirangiwi |
| 5. Name and Residence of Parent or guardian | Archie Webber |
| 6. Previous education - what schools attended, and for how long. | John Piko |
| 7. Standard passed, with date of passing. | Hirati Pennishna |
| 8. Whether prepared to pay school fees - George - £25 per annum, payable quarterly in advance. | Nenare Ngata |
| 9. Religious profession and (where possible) date of baptism. | Graham Ruka |
| 10. Signature of Applicant. | Mata Fencis |

---

Secretary of Tama

1942 to 1949 - G.W. Gardiner.
SENIOR MAKARINI SCHOLARSHIP

(Founder. Sir Donald MacLean)

The Makarini Scholarship was provided from funds established by Mr R.D.D. McLean Oct. 1877 in accordance with the wishes of Sir Donald McLean.

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<td>William Walker</td>
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<td>William Sadler</td>
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<td>Autiti Wyckliffe</td>
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Secretary of Trust

1930 to 1942 - W.J. Fellot.
1942 to 1949 - G.W. Gardiner.
## Te Aute College Roll
*(1854-1949)*

### (cont’d)

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</table>
Te Aute College Roll (cont'd)

HEADMASTERS -

(1) The Rev. S. Williams 1854 - 1859
(2) Mr James Reynolds 1872 - 1878
(3) Mr John Thornton 1878 - 1912
(5) Mr Ernest Loten 1920 - Today.
CONSTITUTION

of

TE AUTE

COLLEGE STUDENTS

ASSOCIATION

ARTICLE 1 - NAME

This organisation shall be called "Te Aute College Students' Association.

ARTICLE 11 - OBJECTS

The objects of this Association shall be:

1. To keep up communication between past and present students of Te Aute College.
2. To aid in the amelioration of the conditions of the Maori Race, physically, intellectually, socially and spiritually.

ARTICLE 111 - CONSTITUTION & MEMBERSHIP

1. The Association shall consist of a President and General Committee, and of ordinary and honorary members.

When members are referred to without qualifying words, it is to be understood that ordinary members are referred to.

2. The ordinary members shall consist of past and present students of Te Aute College, and of the teachers of Te Aute College for the time being. Only ordinary members shall vote or hold office.

3. The members of the General Committee shall hold office from their election until the election of their successors, and shall hold office from the date of the Annual Conference of the Association until the next Annual Conference of the Association. Honorary members shall be elected at the first election of the General Committee, and at each subsequent election on the recommendation of the General Committee. Such election shall be by a majority of members present or represented at any such conference. Honorary members shall be entitled to attend the conference of the Association. They shall be ex officio members of the General Committee.

4. Only ordinary members shall be eligible to hold office.

5. The Association shall be at Te Aute College.
Honorary members may be elected at the first Conference of the Association, and at each subsequent conference on the recommendation of the General Committee. Such election shall be by a majority of members present or represented at any such Conference. Honorary members shall be entitled to attend the conference of the Association. They shall be life members and not liable to pay any subscription.

4. The President shall be elected by a majority of members present or represented at the Annual Conference of the Association, and shall hold office from such election until the election of his successor, which shall take place at the next conference of the Association. He shall be eligible for re-election. He shall be a member ex officio of the General Committee.

5. The Headquarters of the Association shall be at Te Aute College.

ARTICLE IV
THE GENERAL COMMITTEE

1. The General Committee shall be the executive of the Association.

2. It shall consist of:-

(a) The Teachers of Te Aute College for the time being;
(b) Six past students of Te Aute College to be elected by a majority of past students present or represented at the Annual Conference of the Association;
(c) Five present students of Te Aute College to be elected by present students;
1. The Annual Conference of the Association shall fix the President of the Association.

3. The members of the General Committee shall hold office from their election until the election of their successors.
successors. Members shall be eligible for re-election.

4. The Officers of the General Committee shall be a Chairman, Treasurer and Secretary, to be elected by the Committee itself from among its members.

5. The following rules and provisions shall apply to the meetings of the General Committee:

(a) The Committee shall meet for the transaction of business at such times as the Chairman or Secretary shall consider necessary.
(b) At such meetings seven shall constitute a quorum of which two at least shall be teachers at Te Aute College.
(c) The Chairman, in cases where the voting is equal, shall have a casting vote in addition to his ordinary vote.
(d) The Secretary shall keep minutes of the proceedings of the Committee. Copies of the minutes shall be sent to absent members of the Committee.
(e) The Treasurer shall keep all accounts of the Committee and Association which accounts shall be subject to audit as hereinafter provided.

6. The General Committee shall have power to make by-laws for the procedure at the meetings of the Association and for the General Committee, and for any object or purpose for which no provision is made by these:

7. The General Committee shall draw up an annual report of the Association and shall lay the same before the Annual Conference, together with a statement of accounts duly audited.

ARTICLE V -CONFERENCE

1. There shall be an annual Conference of the Association to be held at a time and place to be fixed

4. At every Annual Conference a statement of accounts shall be presented, signed by the Treasurer and duly audited.
5. The General Committee shall have power to appoint agents when necessary, for the purpose of receiving subscriptions and donations to the Association; such agents shall give at least three months notice to the Secretary.

2. The General Committee shall make all necessary arrangements as to Conferences.

3. The objects of Conference shall be:

(a) To discuss any subjects coming within the scope of the objects of the Association and to make any suggestions and formulate plans of action thereon for the guidance of the General Committee.
(b) To elect officers and an auditor for the ensuing year; to receive the annual report of the General Committee and the statement of accounts.

4. The President, or in his absence such other persons as the Conference may elect, shall preside at the Conference.

5. The President, or in his absence, the Chairman, in cases when the voting is equal, shall have a casting vote in addition to his ordinary vote.

ARTICLE VI
(Fees, Contributions & Miscellaneous Provisions)

1. The year shall begin on the 1st day of January and the annual subscription shall be due on that day.

2. The subscription of the Association shall be 2/6 p.a. to be paid to the Treasurer of the General Committee. Such subscriptions shall be devoted to the ordinary expenses of the Association, in such manner as the General Committee shall direct.

3. All moneys received on account of the Association shall be paid into such bank on account as the General Committee shall direct.

4. At every Annual Conference a statement of accounts shall be presented, signed by the Treasurer and duly audited.
5. The General Committee shall have power to appoint agents when necessary, for the purpose of receiving subscriptions and donations to the Association; such agents to note names of subscribers and donors and to forward money and lists to the Treasurer or such other purpose as the General Committee shall determine.

6. All papers or books received on account of the Association, by any members thereof, shall become the property of the Association, and shall be under the care and control of the Principal of Te Aute College.

7. The Association shall be entitled to receive a copy of every essay or paper read before it, but shall not publish the same without the permission of the author.

ARTICLE VII - AMENDMENTS

1. Amendments to this Constitution shall be voted upon at the Annual Conference.

2. Notice of Amendments must reach the Secretary, at least two months before the Conference, at which such amendments is to be moved.

3. On receipt of such notice, the Secretary shall notify each member of the Association.

4. Amendments shall require for their adoption, a two-thirds vote of all the members present, or represented at the Conference.
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1. Appendices to Journals of House of Representation.
   1. 1862 B.4 Report on the Te Aute Industrial School, in the Province of Hawkes Bay.
   3. 1877 I - 3A. Report on petitions of Te Hapuku and 163 others together with minutes of evidence.
   4. 1877 I - 20. Report on four petitions of residents of Hawkes Bay relative to the Te Aute Estate together with minutes of evidence.
   6. All Appendices from (1854 - 1948) - for numbers.

11. Appendices to Journals of Legislative Council.
   1. 1875 No. 4 Select Committee on Te Aute College and other Educational Trusts Estate.
   2. 1877 Nos. 6 6A. Public Petitions Committee. Report on the petition of Te Hapuku and 203 others Aboriginal Natives.

111. N.Z. Parliamentary Debates.
   1. 1875 Vol. XIX. Discussion on the 1875 Report.
   2. 1907 Vol. 142. Debate on the National Endowment Bill.

1V. Statutes.
   1. The Religious Charitable and Educational Trusts Act. 1856
   2. The Bishop of New Zealand's Trust Act. 1856
   3. Native Schools Act and its Amendment 1856 and 1871
   4. The Education Act. 1877.
   5. The Education Reserves Act. 1877.
   6. 1900 Maori Councils Act.
V. Newspapers and Magazines.

1. Hawke's Bay Herald Tribune.
2. The Daily Telegraph.
3. The Hawke's Bay Herald & Ahuriri Advocate.
4. The Southern Cross.
5. Tīpi- Wharauroa
6. Te Kopara
7. Te Toa Takitini
8. Te Waka Maori O Niu Tirani
10. The Tui Magazines May and December 1899.
11. The Times. Feb 22nd. 1922.
13. National Education.
14. Native Schools' Department Files.

VI. Reports, Letters and Telegrams.

1. The Ormond Letters.
3. Annual Reports by the Headmaster 1941-49.
4. Reports of the Synod of the Diocese of Waiapu.
5. The Journals of Donald McLean.
6. Reports and Addresses of "The Te Aute Old Boys Assn."
8. Te Aute School Magazine 1947-49
10. 1936 Seminar Conference at Honolulu.

VII.

1. Pioneering in New Zealand by W. J. Williams.
2. Through Nineteen Years by F. W. Williams.
3. Te Wananga March 1930.
4. Monogram of the Teachers' Summer School No. 1.
5. The Maori People Today ed. by I. L. G. Sutherland.
6. Education. Today and Tomorrow by H. A. Mason.
7. Young New Zealand by A. G. Butlers.
8. The Founding of the Diocese of Waiapu by W. J. Simkin.
10. Vikings of the Sunrise by Sir E. Buck.
11. The Coming of the Maori.
15. The Encyclopaedia of New Zealand.
The early history of Te Aute College, 92,455

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