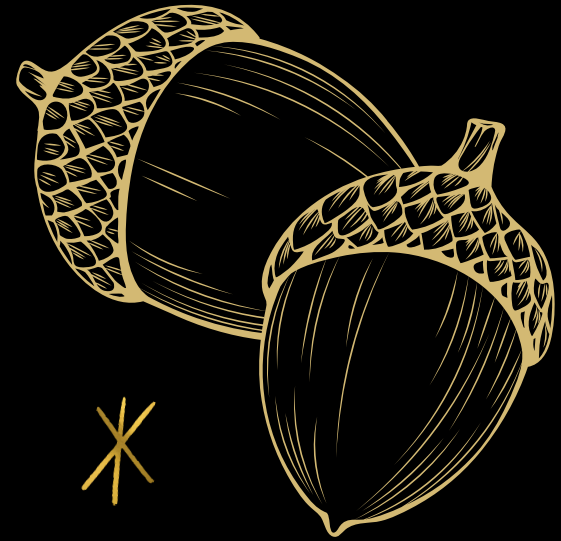


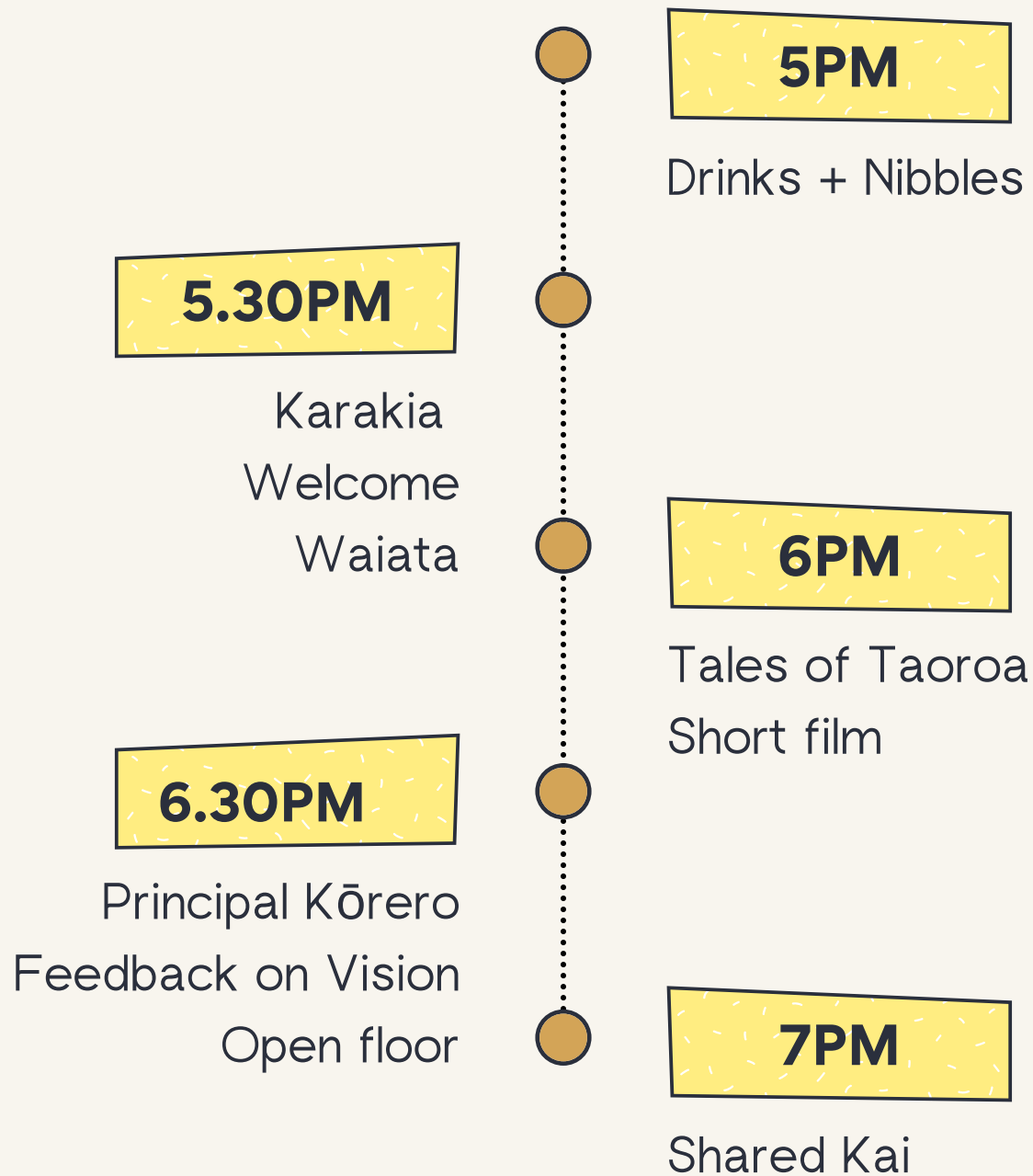
Nau Mai Haere Mai ki



Friday, 12th November, 2021 @ 5pm

PROGRAMME

Taoroa Community Hui



PRINCIPAL

Kia Ora Taoroa Community Welcome to our Hui

It is wonderful to have you here! The purpose of this event is to re-establish a strong and meaningful connection within our community to enable the best outcomes for our tamariki.

The organising committee have been on a really special journey into the history of our school and local area and we want to thank those that have shared their knowledge and stories with us. We look forward to learning 'from you' and 'with you' as we celebrate all things Taoroa and continue to do so for many years to come.

It is clear to see that our school has been at the heart of this community with many fond memories shared here. In isolated communities, connection and relationships are essential! A school can often act as the glue that holds everything together and it has been really rewarding to see old relationships strengthen and new relationships grow as a result of this project.

I feel extremely privileged to have the opportunity to work alongside you all as we embark on this new journey ahead. Our vision is to inspire life-long learners who are empowered, engaged and have a strong connection to our community and we hope that you are ready to come along for the ride! Ngā mihi nui



LARA STEVENS



Ko Aorangi te Maunga

Ko Rangitikei te Awa

Ko Taoroa te Kura

Taoroa means "a long spear" and refers to the point of land resembling a spear where the Moawhango and Rangitikei Rivers meet. Taoroa was formerly known as "Lower Moawhango" but was changed at the instigation of the postal authorities, who did not want the name confused with Moawhango

The Meaning of Taoroa



INLAND PĀTEA

TRADITIONAL MĀORI

HISTORY

INLAND PĀTEA

Long before the Polynesian canoes reached New Zealand and the first Māori explorer turned inland towards Upper Rangitikei, the "Great fish of Maui" North Island lifted itself from the ocean, carrying upon its back the remains of countless marine organisms. These were the days when shallow seas covered much of the Upper Rangitikei with the tops of the Ruahine and Kaimanawa ranges projecting as islands above the surrounding waters.

The seabirds nested on these islands, and vegetation was washed off into the bays and inlets around the coast. With the gradual rise of the central ranges, a great coastal plain was lifted clear of the waters which was traversed by the rivers and streams running down to the coast. As the elevation of this plain increased, the rivers cut down into the marine sediment, thus forming the hills and valleys of the Upper Rangitikei.

Today, as we examine the sides of the valleys, we can trace the submarine history of our countryside. First, the blue marine clays (papa) of the deep waters, followed by mudstones and hard shellrock of the shallower seas. In places at Ngatarua and Mangaohane there are traces of the prehistoric coastline where river pebbles from adjacent islands are mixed through deposits of shell rock and sandstone; while at other Upper Moawhango, Westlawn, Bareacre, Otupae and Mōkai Pātea vegetable matter from the islands has formed layers of inferior coal in the marine deposits. At a stage when much of the countryside was still more or less an open plain, "lahars" or floods of sand and boulders descended from Mt. Ruapehu in the central North Island across the Waouru area and down the Hautapu Valley.

Today these boulders can be seen perched on the tops of the hills near Mataroa, about Taihape (where some are as large as motor cars) and as far south as Utiku and Mangaweka. From three Moa bones recovered from the river gravels at Stoney's pit and the old wooden bridge site we know that moa also roamed the valley at this period.

About 1350, the last migration of Polynesian canoes reached New Zealand. With the sudden influx of newcomers along the coast, it was not long before overpopulation turned the attention of Māori leaders to sparsely settled lands of the interior. Within a generation or so Māori explorers started settling inland with the intention of claiming further territory for their rapidly expanding tribes. Amongst the latter was Tamateapokaiwhenua who was the captain of the sacred Takitimu Canoe.

Tamatea set out down the East Coast accompanied by his son Kahungunu. When they reached Taputeranga Island, near Napier, they collected a number of lizards and crayfish which they placed in a calabash. From this point they travelled towards the interior of the island, following a route which lay just to the south of the present Napier/Moawhango road.

Tamatea deposited lizards at several points along his route, including Pohokura, Aorangi and Pukeokahu. At the Rangitikei River, below Aorangi Mountain, they encountered a tribe known as Ngāti Hotu led by the chief, Tarinuku, who were probably descendants of the original Moa Hunters. At this point Kahungunu left his father and returned northwards to the Bay of Plenty.

INLAND PĀTEA

Tamatea travelled on to the Moawhango River near Pungataua, where he spent the night. The next morning, he dug the unburned ends of his fire-brands into the bank, calling the place "Te Punga o ngā motumotu o te ahi a Tamateapokaiwhenua" (The staking of the sticks from the fire of Tamatea the explorer). This place name, which is the longest in the district, is applied to the waterfall on the property of Mr. R. A. Jones. From this point Tamatea walked up the Moawhango Valley until he reached the spot where the Tikirere empties over a waterfall into the mainstream. Beneath this fall he placed the crayfish which he had carried from Hawke's Bay. This crayfish called "Te Koura a Tamatea" is represented by a fine carving in the Hakopa family's carved house "Oruamatua" at Moawhango.

Tamatea apparently crossed the Moawhango River at Mark's ford and proceeded up the Tikirere Stream, for he left another lizard in the Kaikawaka forest at Whakatara. These lizards and crayfish became traditional landmarks and guardians of the land for Tamatea's descendants, and were equivalent to the pegs and boundary lines of the modern surveyor. Many years were to elapse before the son of Tamatea, Tamakopiri, was to visit the Moawhango Valley. In the meantime, the district had a visit from an individual from the Waimarama coast, south of Cape Kidnappers. This was a man called Pātea who in a fit of jealousy had killed his wife Hinemahanga owing to her superiority in snaring wild birds. Fearing reprisals from her relatives, he fled across the ranges at the end of the 15th. century and settled for a time between the Moawhango and Rangitikei Rivers.

Thereafter the district was known as Pātea, and with the arrival of the Europeans centuries later it became known as Inland Pātea to avoid confusion with the place-name on the Taranaki Coast.

About the year 1515 or perhaps earlier, the son of Tamatea, Tamakopiri, set out with a migration from the Gisborne district to settle on the lands of Inland Pātea. He was accompanied by his son, Tuwhakaperei, whose name has been preserved in the place-name "Te Ana a Tuwhakaperei" (the rocks shelter of Tuwhakaperei) on the southern portion of the Oruamatua Block. When the party reached Kuripapango at the entrance to the Ruahine Mountains from the Hawke's Bay, they encountered an outpost of the Ngāti Hotu tribe.

The latter were defeated in a series of running battles which extended across the district as far as the Moawhango River. At this point peace was made and Ngāti Hotu moved to the west bank of the Moawhango River with the followers of Tamakopiri, Ngāti Tama, and settled on the country that they had already conquered.

For many years the two tribes lived peacefully as neighbors until about 1645, when Ngāti Tama were joined by another tribe from the Gisborne district called Ngāti Whiti. This migration was led by Whitikaupeka who travelled by way of the Upper Mohaka, Kaweka Range and Golden Hills (on Owahaoko Station). On reaching Inland Pātea, Ngāti Whiti together with Ngāti Tama launched an attack on Ngāti Hotu on the western banks of the Moawhango River.

INLAND PĀTEA

The latter were driven from the district and fled to Upper Whanganui. Thereafter Ngāti Tama moved to the western side of the Moawhango River, while Ngāti Whiti settled on the land which had previously been occupied by their relatives. Tumakaurangi was chief of Ngāti Tama at the time of this fighting, and his name has been preserved as the name of the carved house at Opaea. The name Whitikaupeka has also been preserved in the carved wharepuni and marae in the centre of the Moawhango settlement.

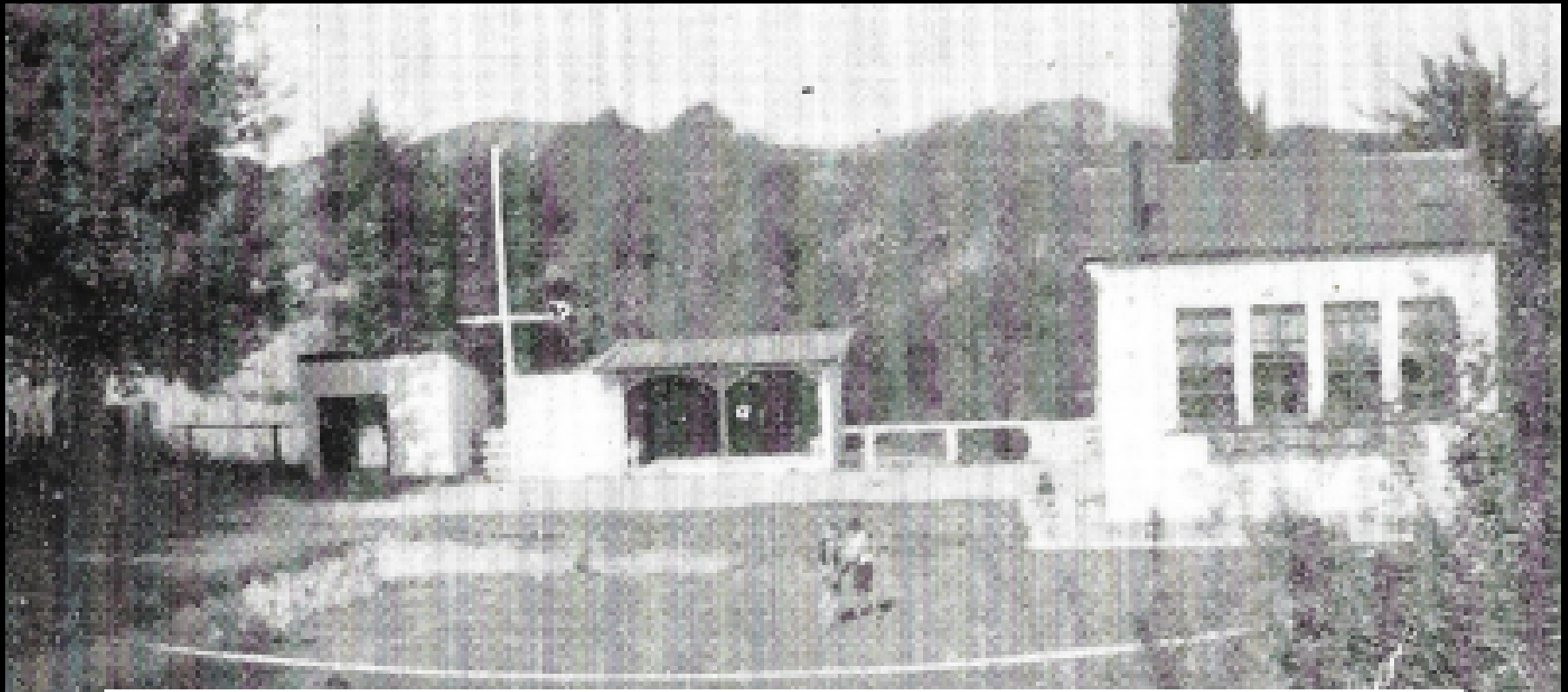
About 1660, the Ngāti Apa tribe of the Bay of Plenty were living at Rotoaira with the Taupo people. As the result of a quarrel, Matangi of Ngāti Apa was killed and his tribe expelled from the district. His son, Te Rehu, who was a lad at the time, visited Inland Pātea some years later to enlist aid to avenge his father's death. Thus we have the place name, Te Tohi o Te Rehu (the battle ceremonies of Te Rehu, which is applied to the Dog Trial Flat (Sandy's Flat) on the western bank of the Moawhango River. The Inland Pātea tribes were successful on this expedition and returned to their homes after avenging the death of Matangi.

Shortly afterwards, Ngāti Tuwharetoa of Taupo travelled to Inland Pātea to settle the score. They spied Tumakaurangi, the Ngāti Tama chief, digging fern root beneath the rimrock at Orongotama (above the Moawhango River at Te Rei). Tamatu, a Ngāti Tuwharetoa chief, climbed out on to an over-hanging kōwhai tree, and as Tumakaurangi passed below he jumped on to his back and dispatched the soul of Tumakaurangi to the spirit land beyond Te Reinga.

Ngāti Tuwharetoa then proceeded down the Moawhango River to Kirimara pā (Frying Pan flat on the property of Mr. R. A. Jones) where they killed Te Rehu and another chief before returning to Taupo. Later, about 1685, the Inland Pātea tribes launched an attack on Ngāti Tuwharetoa at Taupo and having avenged the previous deaths came to terms with Ngāti Tuwharetoa. To cement this peace Ripoarangi of Taupo married Tamakairangi of Ngāti Tama. By the end of the 17th. century, the Ngāti Whiti tribe under Wharepurakau had established a hilltop pā at Matuku in the bush country above Hiwera in the Moawhango Valley. This pā was still the principal settlement in the district when the first Europeans reached Inland Pātea during the forties of last century.

Wharepurakau met his death by drowning in the Rangitikei River below Ngatarua when attempting to rescue one of his wives who had got into difficulties. His body was washed down the Rangitikei River as far as Parawanui Pā near Bulls, where the inhabitants, being short of food, cut it up in preparation for the oven. Just prior to cooking, one of the inhabitants recognized the tattooing on the lower portion of the body of Wharepurakau and it was decided to return the remains of the Ngāti Whiti chief to Inland Pātea.

The centre pole (poutokomanawa) inside the Hakopa family's Oruamatua House at Moawhango portrays the return of the dismembered body of Wharepurakau; also featured in this house are eight of the ancestors who appear in the genealogical table and a carving of the lizard of Tamatea, Pohokura.



TAOROA HISTORY

1904

Lower Moawhango
School opened

1907

School name
changed to Taoroa

1928

School closed

1932

School re-opened

1954

50 Years Celebration

1979

75 Years Celebration

2004

100 Years Jubilee

2021

Community Hui

2024

120 Years Celebration



Taoroa Junction on Opening of Gardner Bro's Sawmill

EARLY TAOROA HISTORY

"This history of Taoroa was narrated by D. G. Gordon at the 1954 Jubilee celebrations. 25 years later we reprint his words in the 1979 Jubilee booklet. It is a tribute to those early settlers who pioneered the area with such foresight, will-power and energy." The Awarua block of which this district forms a part, was purchased from the Māori by the Government in 1886 and in the same year a survey was started by a Mr Murray.

In 1896 considerable areas of the Awarua block were opened up for settlement including Taoroa (then called Lower Moawhango). Pukeokahu, Taoroa Road district and the town of Taihape were also settled that year. Hiwera was settled in 1989 and Mokai in 1905.

The first man to reside on his section in the Taoroa area was Mr F. Burford who came in via Utiku and is reputed to have carried a 701b pack from Utiku along the survey track on the ridge at the back of D. Wilkie's farm and after fording the Moawhango at J. H. Marshall's and climbing up the cliff, pitched his camp near where Frank Brown's house now stands.

A number of other settlers came in from the north via Moawhango where there was a bridge across the river and a store established by the late Mr R. T. Batley in 1882, the goods coming from Napier via the "Gentle Annie" route.



First Taoroa School Teacher's Residence

EARLY SETTLER HISTORY

The Moawhango river was a major transport difficulty but about 1897 a survey and public works gang managed to fell a tree across it at a narrow point a few chains above the present bridge. The tree trunk was levelled off with an adze to form a bridge about two feet wide over which men and horses could cross. A zig-zag track was then cut up the cliff in to what is now Mr F Collin's farm. A light handrail nailed on each side of the tree made it look comparatively safe but the approach on the Utiku side was on the edge of the river bank and was not altogether inviting.

The first woman to reside in the district was Mrs P Casey who came in via Utiku in 1897. She together with a young family came to Mangaonoho by train then by coach to Utiku, then with the assistance of her husband and the late Mr Neil Small on horseback along the survey track, which in 1897 had been widened sufficiently for a pack horse to pass. She crossed the Moawhango on the tree but at that time the zig-zag track had not been formed, so with the assistance of her husband and Mr E Bushby she negotiated the bluff by means of a rope, the horses going back via Taihape. Most of the first residences were either slab where with totara bark roof or pit sawn timber with shingle roof. About the end of 1899 a temporary bridge of white pine saplings was constructed by the public works department to act as scaffolding for the present bridge and a clay road from Utiku completed to enable timber for the permanent bridge to be carted to the site.



1954 Taoroa School - Taoroa 50 years Jubilee

NEGOTIATIONS FOR THE SCHOOL

About 1900 the late Mr J Law on behalf of the settlers wrote to the Whanganui Education Board concerning a school and in 1901 received a letter from Mr D Gardner stating they would have a mill at Taoroa within four years and would have about 20 children of school age. When this letter together with a list of local children was sent to the Education Board they started unsuccessful negotiations for a school site near Taoroa junction. To get over the site deadlock Mr J G Collins donated the present site of two acres for a school which was opened in April 1904 with nine pupils the first teacher being Mr Stent. Before the end of the year the roll had increased to 30 and within four years there were 56 pupils and two teachers, the school building still consisting of one room and a porch. Until the hall was built the school was used for church and community purposes.

During this year the Gardner's brought their sawmill to Taoroa district and started building houses for their families and employees. They also offered to give sufficient timber to build a hall if the settlers found the land and sufficient finance to build it. On the advice of Mr David Gardner the Taoroa Hall Association was formed and the hall built in 1905. In 1907 a post office store was opened by Mr Gregor of Utiku and the name of the district changed from Lower Moawhango to Taoroa. A blacksmith's shop was also started by a Mr Pearce and from that time the district lost most of its back blocks characteristics and became a thriving and to a great extent a self contained community. A second sawmill was erected later on what is now Mr R. Carter's farm.



Rev. W. F. Stent with his pupils, 1904

ESTABLISHMENT OF THE SCHOOL

The first clergyman to visit the district after the settlers arrived was a Roman Catholic priest, Father Le Croix, who came through the district about 1898. For many years after the hall was built in 1903 there was a church service every Sunday and frequently a dance on Saturday night. There was an interdenominational Sunday school run in the first instance by the late Mr Herbert Dixon and Mrs John Law, the latter being present at the celebrations; also a bible class, a debating society, a social club and a Farmers Union and a rifle club. Mr Len Daniels of Masterton who has had more to do with the start of aerial topdressing than anyone else was a shepherd on Ngatania and made his first attempts at public speaking at the local debating society. A feature of the district was that whole families from babies in arms attended church and social gatherings.

Unfortunately there are no records of the first school committee but the late Mr John Law and G E Little who formerly owned Mr Peter Marshall's farm had a good deal to do with the early school arrangements including boarding the teachers. In 1908 Taoroa became a two teacher school and the school residence was built with Mr H Jackson being the first married teacher to live in it. Mr Brown has the unique record of teaching at Taoroa for 10 years, by far the longest stay of any teacher. The school register records ten pupils as being enrolled on the opening day, April 25, 1904. The names are, Charles Little, Maurice Little, Douglas Collins, John Collins, Annie Little, Mabel Little, Norah Casey, Kathleen Casey, Marguerite Casey, Agnes Bushby.



Taoroa School 50 Years Jubilee - 15th May 1954

TRIBUTE TO THE LOCAL COMMUNITY

Before the district was settled the late Mr R. T. Batley of Moawhango was running sheep on the clearing just north of Taoroa and on the Mōkai Pātea spur. He was very interested in the advancement of the district and for a number of years provided free, considerable quantities of tea, cocoa, sugar and sweets for the children attending Taoroa school. As the mills cut out from 1910 onwards the population declined, the first settlers' children were growing up and by 1919 the school was again a one teacher school. In 1928 the roll had dwindled to three and the school closed for four years re-opening again in 1932 and Miss Enid Collins, a former pupil was the teacher with nine pupils. This new generation has steadily increased as a new generation reached school age. In June 1938 a meeting of parents and Education Board officers was held to consider consolidation on Taihape and in July a postal ballot was taken there being a majority against consolidation. Subsequently a petition in favour of consolidation was received by the board and another vote was taken resulting in a small majority in favour of consolidation. Further objections to consolidation were received by the board which ultimately decided that there was insufficient unanimity among parents for it to proceed with the proposals. Throughout the years the local school committee has been energetic in doing work and raising money for the welfare and advancement of the school. The Education Board has shown its appreciation of this interest by providing considerable sums to put the school and its surroundings in their present condition.

TAOROA JUBILEE SONGS

THE SCHOOL

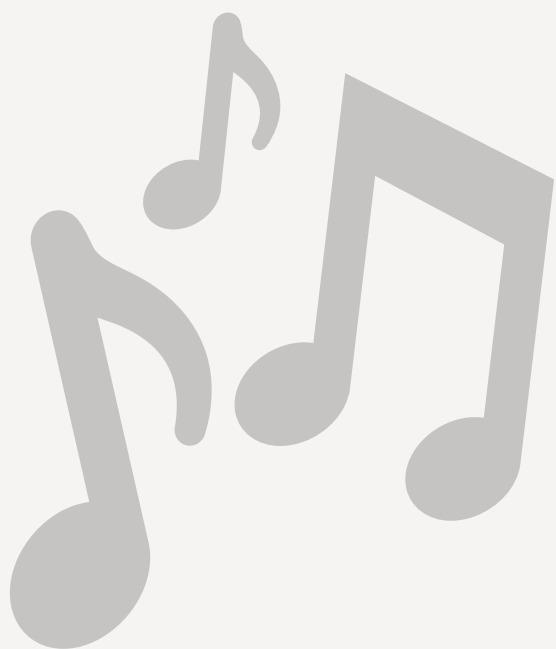
On top of a hill top stands Taoroa School
Away in the back-blocks where we learnt the rule
We have pleasant memories of days of old
We cherish the colour of Black and Gold



—On Top of Old Smokey

THE BOARD

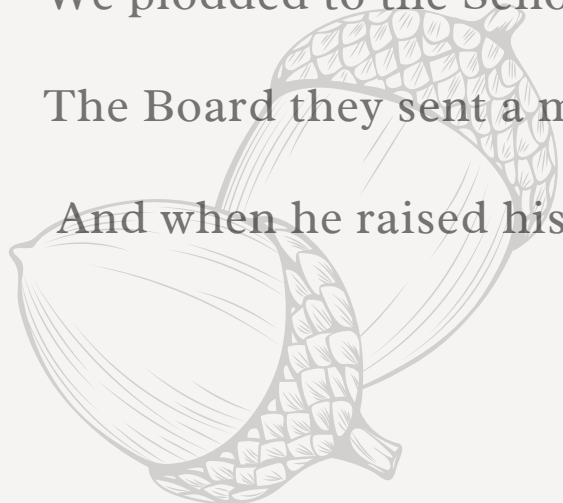
Oh, give me a Board when I'm misereably floored
For they help you no end to believe
That they are the ones and the only ones
Who can help advise and relieve



—Home on the Range

OLD PUPILS

It is just on fifty years ago that we remember well
We plodded to the Schoolroom door just when we
heard the bell
The Board they sent a man called Stent who ruled
us wise and well
And when he raised his voice at us we thought we
were in -----



—Good Old Jeff



MEET OUR TEAM AT TAOROA SCHOOL



Principal

Lara Stevens



Teacher

Elizabeth Taylor



Teacher

Petalynn Henry



Admin

Alishia Burrell

*Inspiring life-long learners to be
connected, engaged, and empowered*



MEET THE TEACHERS

Mrs Taylor

PEPEHA

Ko Hokonui ngā puke e rū nei
tōku ngākau
Ko Mataura te awa e mahea
nei aku māharahara
No Gore ahau

MY EXPERIENCE

I graduated in 2006 with a
Bachelor in Education and
have been teaching for 15
years, the last 4 being at
Taoroa School

TŌKU WHĀNAU

Ko Tim tōku whaiāipo
Ko Nuesha rāua ko Hannah
āku tamāhine
Ko Rimu tāku tama
Ko Elizabeth tōku ingoa

FUN FACT

I represented South
Canterbury in Netball and
Indoor Basketball!!!



MEET THE TEACHERS

Mrs Henry

PEPEHA

Ko Aorangi te maunga
Ko Rangitikei te awa
Nō Taihape ahau
Ko Doris rāua ko Colin Wright
Ōku mātua

MY EXPERIENCE

15 years flying with Air New Zealand and 8 years as a Teacher Aide in Auckland

FUN FACT

I had to hold a mic in front of the All Blacks at ASB Stadium while they performed the haka

FUN FACT

They were playing against Samoa, the ground shook as the two teams got closer to each other. I ran off the field with adrenaline



MEET THE TEACHERS

Miss Stevens

PEPEHA

Ko Takitimu te maunga
Ko orēti te awa
Ko Uruao te waka
Ko Ngāi Tahu te iwi
Nō Otāpiri ahau

MY EXPERIENCE

I graduated with a Bachelor in Education endorsed in Primary in 2011 and have spent 10 years in education

FUN FACT

I nearly became Harper Beckham's teacher (Victoria and David Beckham's daughter)

FUN FACT

I played prop in my high school first 15 and I made it to the south islands for lawn bowls

Meet our Tamariki



Back Row: Lara Stevens (Principal), Petalynn Henry (Teacher Aide), Savanna Raukawa, Breeze Stoney Campus, La'ala'ai Simi, Elizabeth Taylor (Teacher) **Middle Row:** Rhayne Gardiner, Lucian Powis, Ollie Powis, Unity-Rose Crow, Alqana Stoney Campus, Piper Gardiner, Hunter Chase, Hoeroa Bellamy **Front Row:** Benjamin Fitzgerald, Naomi Stoney Campus, Ava Crow, Teddy Wells, Ema Haines Winiata, Sophia Fawthorpe Bianca Bond

Absent: Cyrus Wallace, Lyric Turton

Taoroa School - Class of 2021

Taoroa School's

STRATEGIC PLAN 2022



*Inspiring life-long learners to be
connected, engaged, and empowered*

Strategic Plan

2022 - 2025

Inspiring life-long learners to be connected, engaged and empowered

1.0 Connected

We will establish a sense of connectedness and pride through learning about our local area and diverse community

Learners at the centre

1.1 Develop an integrated unit that focuses on localised curriculum

1.2 Create a vibrant school environment that celebrates and reflects our local area

1.3 Review our five-year property plan

2.0 Engaged

We will provide our tamariki with unique opportunities through education outside of the classroom (EOTC) in our local area

Barrier Free Access

2.1 Seek local knowledge and resources to develop a three-year EOTC plan

2.2 Increase community events and connections with local schools

2.3 Achieve Enviro Schools Bronze status

3.0 Empowered

We will empower our kaiako to make the Taoroa local curriculum thrive through professional learning

Quality Teaching and Leadership

3.1 Develop professional learning development plan for kaiako: Assessment for Learning

3.2 Implement professional growth cycle for kaiako

3.3 Bring school values to life, encompassing a Growth Mindset

A kura that values and celebrates our local history, cultural diversity and individual pathways

A kura that engages in projects that inspire life-long learners and give back to the whenua and community

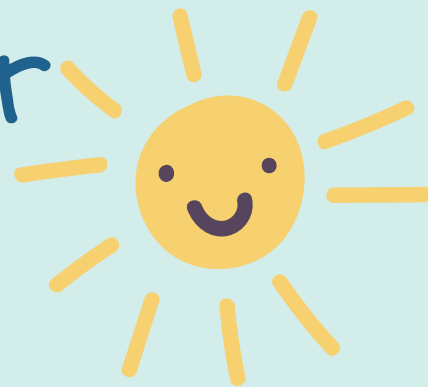
A kura that role models a growth mindset and implements a curriculum that supports individual needs

RESILIENCE

RESPECT

KINDNESS

Please have your say on our
schools vision!!!



We would love to hear your thoughts &
ideas on how we can inspire our Tamariki
to be:

Connected to our special area!
Engaged with unique experiences!
Empowered to be their best!

Please have a look at what our Tamariki
think and feel free to add your ideas to
our Taoroa Tree

*Inspiring life-long learners to be
connected, engaged, and empowered*



thank
you

FOR COMING TO OUR COMMUNITY HUI AND
SUPPORTING OUR SCHOOL.
WE HOPE YOU HAD A GREAT TIME

