



*Manoao colensoi*

AS HE INDICATED in his letter to WJ Hooker of 27 July 1841, Colenso was excited about his specimen No. 27: he wrote, "The King of the

lot! My new pine from the high hills near the E. Coast. For several years I had heard of this species of pine from

the Natives, but could never obtain a specimen, for no native knew whence one was to be gained. They had heard of such a

Tree, and some of the oldest Chiefs had occasionally seen it, when either hunting or shooting in the forests, but all agreed that it was extremely scarce, being only seen singly. The reason, too, for its scarcity was also assigned, it being hid by *Tane*, one of their illustrious demigods! - Still it existed - a distinct tree - one that never rotted, &c. - As a proof of which they always (when they could find one) used it as a Coffin for the remains of their Chiefs. All this, you may suppose, served only as fuel to my already inflamed desire of possession, I sought and sought, but in vain; in every place I went I enquired after it, offering rewards for it, until I actually gained a name among the Natives, through my doing so. At last, on the 18th, March, 1841 (after a toilsome march through an unfrequented wood and jungle to the spot where I was informed one grew,) I found it! I wont attempt to describe my satisfaction on my doing so, much less the increase of the same on my gaining specimens & finding them in fruit!! The Tree (for a Pine,) is not large; about 50 feet in height, and 2ft.

6in. in diameter, but, from the Natives' account, its principal value should lie in its resisting rotteness. - In appearance it somewhat resembles the *Kahika-tea*, (*D. excelsum*) and I ven-

ture to suppose that it may form a new & connecting genus between *Phyllocladus* & *Dacrydium*. This, however, you will ascertain. Its native name is *Manoao*. I did intend, (if it could be considered as the type of a new genus,) to name it *Allanis* after my dear & much lamented friend, Allan C., I find, however, that Schomburgk has preceded and anticipated me in this matter. I leave, of course, the naming to you. I send also, a sp of the wood. The bark, on the trunk, is deciduous; but not like that of the *Totara*, which is fibrous; this is scaly & brittle, resembling that of the *Danmara australis*. Subsequently on the same range, I saw two others, pretty nearly of the same size as above."

WJ Hooker described it in 1843 as *Dacrydium colensoi* (look [here](#)), but Molloy agreed with Colenso, and after a number of name changes, erected a new genus, *Manoao*, and the tree is now the silver pine, *Manoao colensoi* (Hook.) Molloy (Molloy, B.P.J. 1995. *Manoao* [Podocarpaceae], a new monotypic conifer genus endemic to New Zealand. *New Zealand Journal of Botany* 33: 183-201).

Hooker misspelt "Tane" as "Taeu" and Colenso later (7 March 1844) took him to task for that and other errors (*illus. see over*).



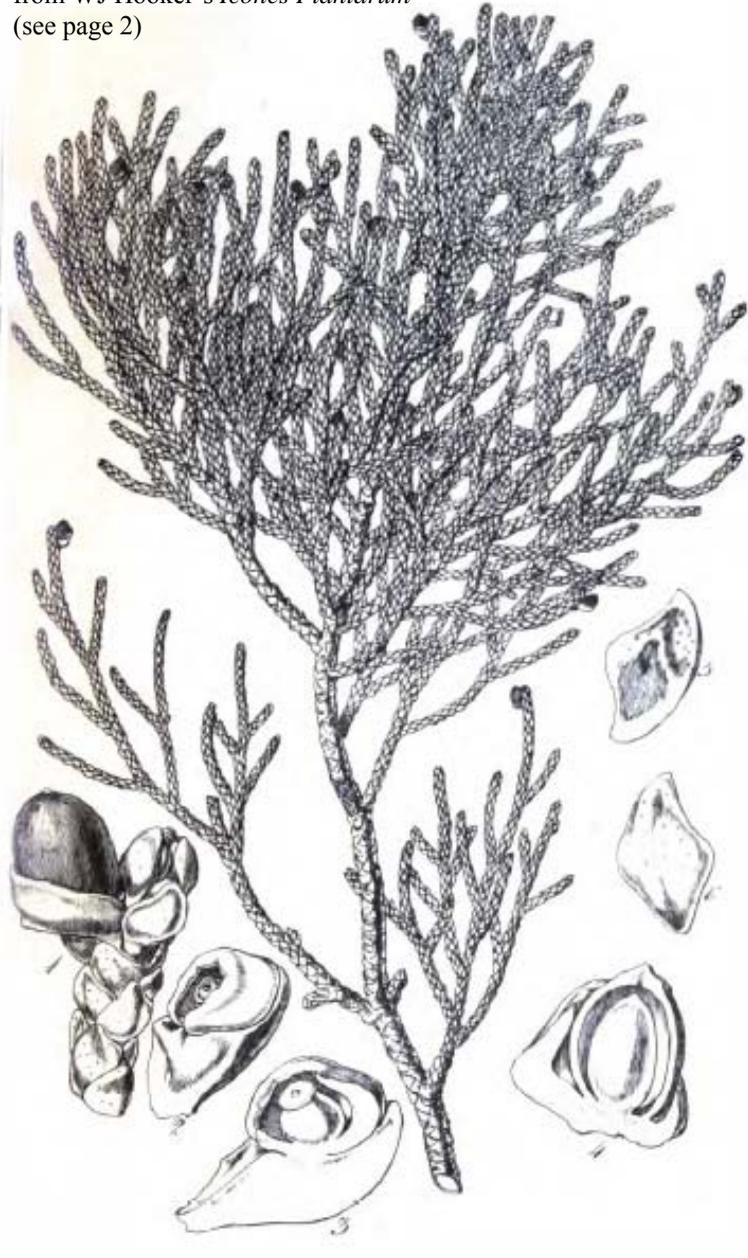
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COLENZO

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***Manoao colensoi***

from WJ Hooker's *Icones Plantarum*  
(see page 2)



# Ridley Latimer Colenso (1845 – 1926)

by Ann Collins

Ridley Latimer Colenso was born on the 23 September 1845 at Poverty Bay. This was two days after his parents William and Elizabeth Fairburn Colenso had travelled 130 miles overland on foot, in winter, from Hawkes Bay. Elizabeth had been invited by the wife of Reverend William Williams so that she could be cared for during her confinement. William left almost immediately after his son's birth and did not return until he baptised his son on the 1 February 1846 in the Bay of Islands.

William and Elizabeth had already a daughter Fanny, born in 1844 at Waimate and the family now lived at the Waitangi Mission Station established in Hawke's Bay by William Colenso. The mission station was situated between Tukituki and Ngarauroro Rivers. When these rivers were in flood the Mission station, Hastings, Clive and the lower part of Napier would flood. The only sign of the mission station now is a plaque with the following.



WAITANGI MISSION STATION  
1844 – 1852  
IN THIS VICINITY NEARER TO THE SEA  
WILLIAM COLENZO ESTABLISHED  
HIS MISSION STATION

Photograph from [Hawke's Bay Tourist website](#), transcription from a personal visit

Elizabeth established a school for Māori girls and William was often away travelling over his extensive parish. In 1852 Elizabeth's brother, John Fairburn, came and removed the children to Auckland to be placed in a school. Neither of the children spoke English at the time though they could read it. They were to live with their grandfather in Otahuhu, but he left for England and Fanny and Latty went to board with Mrs Braithwaite in Parnell.

In May 1851 William had had another son Wiremu. His mother was Ripeka a young servant girl. The boy was also being cared for by his wife Elizabeth. In the spring of 1853 Elizabeth, taking Wiremu, left William for Auckland, never to see him again. The letters she wrote to her husband changed over a number of months from affectionate to bitter.

Elizabeth was appointed by the CMS to help teach at Reverend Ashwell's school in Taupiri. Fanny joined her in 1854. Latty attended school in Auckland, boarding with Dr Kinder the principal of the Grammar School.



REVEREND  
JOHN KINDER  
AND HIS  
HOUSE IN  
AUCKLAND,  
NOW A  
MUSEUM



In 1860 the Māori War broke out in the Waikato and the Mission Stations were abandoned, so Elizabeth took her two children, Fanny, aged 17, and Latty, aged 15, to England on the sailing ship 'Boanerges' to finish their education. She settled in Tottenham close to her sister Mrs Esther Hickson. The children were sent to nearby schools, Fanny to Queen's College and Latty to Bruce Castle.

Queen's College, Harley Street was founded 1848 by Frederick Denison Maurice to provide a school where women could gain a serious education and to raise the status and self respect of governesses by improving their qualifications. The school still operates today.



Frances Colenso



Bruce Castle, with Rowland Hill as headmaster, relocated from Birmingham to Tottenham (pictured left) in 1827. The school was run along radical lines inspired by Hill's friends Thomas Paine, Richard Price and Joseph Priestley; all teaching was on the principle that the role of the teacher is to instill the desire to learn, not to impart facts, corporal punishment was abolished and alleged

transgressions were tried by a court of pupils, while the school taught a radical (for the time) curriculum including foreign languages, science and engineering. Amongst other pupils, the school taught the sons of many London-based diplomats, particularly from the newly independent nations of South America.

In 1839 Rowland Hill, who had written an influential proposal on postal reform, was appointed as head of the General Post Office (where he introduced the world's first postage stamps), leaving the school in the hands of his younger brother Arthur Hill. Arthur's wife was related to Frederick Denison Maurice.

The significance of the Frederick Denison Maurice affiliations was that the Colenso Controversy would be gaining momentum in the 1860s. That William's children at-

tended schools that reflected the reformist segment of the Church of England support William's claim that he supported his cousin's views or at least Elizabeth did.

As a cadet Latty was one of the guard-of-honour in Hyde Park when the future Queen Alexandra made her state entry into London before her wedding in 1863. Coincidentally his cousin Lt Colonel John Eric (Jock) Colenso represented his Gurkha Regiment at her funeral in 1925.

In England Elizabeth spent time helping the CMS with her major work correcting proofs of the Māori Bible at the time being printed. She had interest and concern for various parties of Māori taken over England and left more or less to fend for themselves. It was on Friday, December 4th. 1863, that Elizabeth accompanied Hare and Hariata Pomare, as interpreter, for their visit to Queen Victoria at Windsor Castle.

Elizabeth's brother Edwin and his family were living in Stuttgart while he furthered his training as a surveyor, and invited the family to visit. They did for 6 weeks and returned via Rotterdam. Edwin Fairburn was the author of "Ships of Tarshish," in which he advocated an entirely different form for battle ships, and ships in general. He has also published a pamphlet entitled "Ships of the Future," in which he showed how, in addition to the essentials of perfect stability in all weathers, and unsinkability, laid down as indispensable in the former work, great speed may be attained; and also suggests the utilisation of wave power as a motor. His son Arthur was the father of the New Zealand poet Rex Fairburn.

Elizabeth and her children, together with Edwin and family returned to New Zealand in February 1867 aboard the 'England'. Possibly the chest in the Hawke's Bay Museum recreation of William's office may have accompanied Latty on his travels.



In their memoirs, Elizabeth and

Fanny recorded that Latty stayed in England to attend Cambridge, but he is listed as a passenger on the 'London' that docked in Auckland on the 6<sup>th</sup> February 1867, along with his mother, sister, and uncle Edwin Fairburn and family.

Latimer was reunited with his father in Napier around April 1867 following his return from London. He was a young man of 21 who would return to study at Cambridge. This visit was probably his first contact with his father since 1852. During this visit his father let him read his mother's letters and he also met with his half brother Willie, who was finishing his education at William Marshall's before going to sea. Willie had returned to his father's house after 8 years with his mother's family.



Latimer was admitted to St John's College Cambridge on the 3<sup>rd</sup> October 1870. His second cousin Francis Ernest Colenso, son of the Bishop of Natal, had been admitted to the same college in February of 1869. There is no record that they had any contact, but it would be surprising if they didn't. The Bishop of Natal had also attended St John's College. Latty was recorded as an undergraduate in the 1871 census, with his



uncle John Fairburn in Islington. John was described as a retired colonist – not sure what this meant. Latty graduated with a BA in 1876, followed by a MA in 1879.

On the 17 June 1875 Latty married Maud Cordelia Hamilton, the adopted daughter of a Cambridge College servant Henry North and his wife Caroline. Maud had been born in 1857 and when christened in 1861 her mother's name was given as Emma Hamilton, no father was recorded.

There was a newspaper advertisement, in Lloyd's London Weekly in November 1893, which indicated that Maud did not keep in touch with her adopted family. "COLENZO – Maud Cordelia, and her husband Ridley Latimer COLENZO, a native of New Zealand, believed to have sailed from Southampton for New Zealand twelve years ago. Brother Harry asks. [Parents are dead]."

The couple had lived in Hampshire for the 20 years, with Latty described as a schoolmaster, tutor and teacher of young boys. He is also recorded as living on his own means, which was sourced from his father. William writes that he gave both his sons a house during his lifetime. In 1881 Latty was living at Ventnor on the Isle of Wight, Hordle in 1891 and Fawley in 1901. The couple had their only child May Latimer in 1879 while they were living in Northallerton Yorkshire. She died in 1897 in Hastings. William wrote to a friend: "Death on the 6<sup>th</sup> May of my eldest son's only child – a young woman of 18 years age. The parents broken-hearted! – "fifteen weeks fighting with death" – at last, her end peace."

In 1883 William collated a "few scattered heads of autobiography pertaining to 20 years of my midlife from AD 1833 to 1853". His intention was to give his sons a true recollection of those years of his life. His relationship with Latty did not become warm as a result. In a letter to Coupland Harding in 1892, William described the relationship as follows, in context of his concern about his papers after his death.

*"My oldest son (an M.A. Cam.,) whom I have always striven to support well, and who will come in for much at my decease (per my Will)—is not a true and hearty friend of mine: our correspondence has never been open and full, but necessarily reserved & distant (especially on his part), a great & heavy grief to me! Several*

years ago, in an old Will (since cancelled) I left all that to Dr. Hector: then again, in a subsequent one,—to have all papers put up securely for (say) 50 years after decease, and placed in custody of Col. Museum: and, again, that was subsequently abandoned—save, as a matter of course & of law, my eldest son would inherit, leaving them to take their chance—to the flames!

Ridley travelled to Sydney on the Woolloomooloo in 1896 without his wife, and then on to New Zealand. William also reported on this visit—WC to Harding 19 May 96:

*"...one particular "extra" I may tell you: my eldest son suddenly arrived in N. the week of your letter, staid 10 days, & left for Engd. via Wgn. & Sydney—28 years since last at N., & I should not have known him! He left Engd. for health (Doctors' advice)—hoping sea-voyage would be of service, & so it proved: hence no warning to me. However, I was, & am, very pleased at his coming: we met, lived, & parted in peace & love."*

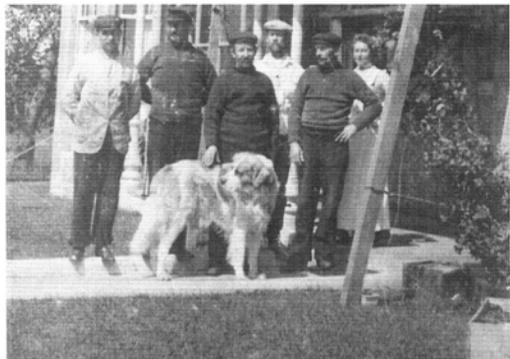
In June 1899 Latimer and his wife returned to New Zealand to clear up his father's estate following William's death in February of that year. Many of William's papers did find the flames. They returned to Southampton via New York in July 1900.

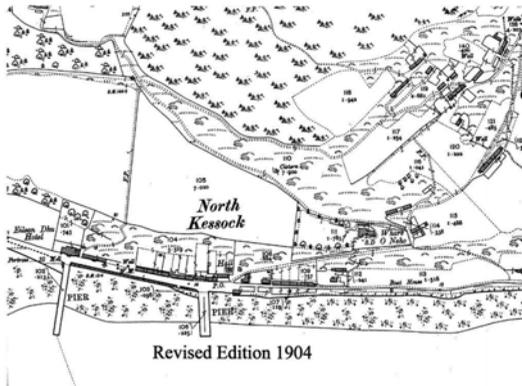
In 1901 Latimer and Maud built a house, called Whare O Neho, in North Kessock near Inverness in Scotland. He also bought a house at Kilmuir, two miles away which was rented out. After Maud's death he moved to live in Kilmuir and eventually sold Whare O Neho, which was renamed "Kessock House" by the next owner.



Supplied by Dick Raynor

This photo includes RLC and his wife Maud with three members of the Paterson family who were all Criagton Pilots, bringing sailing ships safely in to Inverness or the Clachnaharry Canal entrance via the Kessock Narrows. A recent occupant of Kessock House found the bones of one or more large dogs when making an excavation a few years ago. It was believed that these were from one of the Colenso's animals.





Map, photographs and cutting from *Inverness Courier* supplied by Dick Raynor.



Latty and his wife continued to travel, especially around Algeria, Italy and France. Sadly on 10<sup>th</sup> August 1917 Maud died in Vesubic, in the French Alps and was buried in Nice, France. Following her death Latimer retired to a smaller house, called La Pergola (centre of photograph above) in Kilmuir, close to Kessock. Dick Raynor, source of many of the photographs, currently lives in this house.

Latty was still a very active man as illustrated by The London Times report in 1923 “that an aneroid barometer, mounted on shield and bearing a suitable inscription, was awarded to Mr R L Colenso, a man of seventy-six years of age, for saving one of the crew of the fishing boat Watch which was capsized in a heavy squall and a rough sea in Inverness Firth”.

“Ridley Latimer Colenso, died 20<sup>th</sup> February 1926 at Kilmuir, retired schoolmaster, widower of Maud Cordelia Hamilton, aged 80, cerebral haemorrhage, father William Colenso, mother Elizabeth Fairburn.” He was buried at Kilmuir.

### The Late Mr R. L. Colenso

The late Mr Ridley Latimer Colenso, whose funeral took place at Kilmuir on Tuesday, had an interesting connection with the early days of New Zealand. His father, a native of Painsane, went to New Zealand in 1834 as an emissary of the British and Foreign Bible Society, and took with him the first printing press ever used there. He translated the Prayer Book and many parts of the Bible into Maori, and printed them. In this he was ably assisted by his wife, who was also a zealous missionary, and who, on one occasion, brought a party of Maoris to this country, to be presented to Queen Victoria. Later on, Mr Colenso, senr., was ordained and had a church in Napier, where he remained till his death in 1869. He sent his only son, Mr R. L. Colenso, to this country to be educated, and as a cadet, the son was one of the guard-of-honour in Hyde Park when Queen Alexandra made her State entry into London before her wedding in 1863. After taking his B.A. degree at Cambridge, Mr R. L. Colenso engaged in the teaching profession for a time. With Mrs Colenso, his devoted helpmate, he afterwards travelled extensively.

Mr and Mrs Colenso finally settled in the Black Isle, where their memory will be held in grateful remembrance for many a long day. In 1921, at the age of 70, Mr Colenso went out with a companion in a small dinghy to succour a trawler in distress off Kilmuir, for which gallant deed he received the thanks of the Royal Lifeboat Institution.

The Bishop of Moray, assisted by Provost Mackenzie, officiated at the funeral. At Mr Colenso's own request, he was laid to rest in Kilmuir Churchyard within sound of the sea and among the people he loved so well.

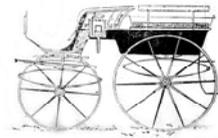
IC in 26 Feb. 1926



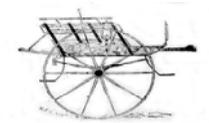
Photographs from Dick Raynor

#### References

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2. Raynor, Dick, Photographs and cuttings with information from him and John McDonald, Chair of the Kessock Local History Society. Most can sourced from the following web page
3. Photograph of Waitangi Mission Station site, <http://www.teara.govt.nz/en/hawkes-bay-region/5/4>
4. Swabey, Barbara, Elizabeth Colenso (nee Fairburn), Otaki Historical Society
5. John Kinder & Auckland Grammar School, <http://www.kinder.org.nz/john-kinder>
6. Queen's College & Bruce Castle School, [www.Wikipedia.org](http://www.Wikipedia.org)
7. Mr Edwin Fairburn, <http://www.nzetc.org/>
8. Letters from William Colenso to R Coupland Harding, transcriptions from Ian St George
9. Colenso, William, Autobiography of WC, sent to Latimer, 1883, copy provided by Ian St George



*eColenso* is a free email Newsletter published irregularly by the Colenso Society. The editor invites contributions on any matter relating to the life and work of the Rev. William Colenso FLS FRS. Such contributions should be emailed to [ian.stgeorge@rnzcgp.org.nz](mailto:ian.stgeorge@rnzcgp.org.nz). The cover of this issue is based on the December 17 1898 issue of "Jugend": design by Walter Crane.



5 A table describing the burning of Bishop Ridley and Father Latimer at Oxford, D. Smith there preaching at the time of their martyrdom.



William Colenso named his elder son Ridley Latimer Colenso after the Church of England martyrs—almost in defiance of those, including Bishop Selwyn, who had criticised his pamphleteering against the Roman Catholic church.

Henry VIII separated the Church of England from Roman Catholicism, and on his death, his son Edward became King. Nicholas Ridley was a chaplain to King Henry VIII and was Bishop of London under Edward. Hugh Latimer also became an influential preacher under Edward's reign. When Henry VIII's daughter "Bloody Mary" ascended the throne to become Queen she tried to bring England back to Roman Catholicism. One of her first acts was to arrest Bishop Ridley, Bishop Latimer, and Archbishop Thomas Cranmer. After serving time in the Tower of London, the three were taken to Oxford in September of 1555 to be examined by the Lord's Commissioner in Oxford's Divinity School. Ridley and Latimer were burned at the stake in Oxford on 16 October 1555, two of about 200 people that Mary put to death for their convictions. The martyrdoms of Ridley, Latimer, and Thomas Cranmer are today commemorated by a martyrs' monument in Oxford.

## WILLIAM COLENZO, 1811 – 1899<sup>1</sup>

A. W. ANDERSON, *A.H.R.I.H.(N.Z.)*, (*Timaru*).<sup>2</sup>

### 1. — The Missionary

We always think of William Colenso, whose name is commemorated in so many of our native plants, as a missionary who, in the early days, spent the greater part of his life journeying through the uncharted North Island and it may come as a surprise to many people to find that, in fact he had little more than eight years in the mission field. I should think his life was an unhappy one because it was full of trials and frustrations and, all too often, when his ambitions seemed to be on the point of fruition they turned to dust and ashes within his grasp.

Colenso was a man of strong personality and high principles and, like so many do-gooders, he felt that his views were right and gave little thought to other people's feelings. He was an Englishman, born at Penzance in 1811, and, as he pointed out on one occasion at Napier, he thanked God he was an Englishman, and had he not been born an Englishman he would wish to have been born an Irishman—anything rather than a mean, crawling, sly, close Scotsman. It was that sort of thing, more than anything else, that made enemies and caused him so much frustration during the latter half of his life.

At 15 years of age he was apprenticed to a bookbinder and printer in Penzance and later went to London. There he missed the social life of the small town, and always of a religious turn of mind, he spent his spare time writing anonymous articles for a religious periodical. By an odd chance his articles were sent to his employer for printing, and, when Colenso admitted authorship the employer introduced him to the Secretary of the Church Missionary Society, and altered the whole tenour of his life.

As it happened, the missionaries in New Zealand were imploring the Society to send them a printing press and when young Colenso offered his services, saying he was willing to go to New Zealand, the offer was accepted. Just before sailing Colenso and the young missionaries who were going with him were shown some of the sights of London. On one occasion they visited the Bank of England and Colenso had the experience of holding £2,000,000 in notes in one hand and a bag containing £2,000 in golden sovereigns in the other. He knew what might be expected of him and announced that if he had to choose between the Scriptures and all that money he would choose the Holy Book.

I think it would be most unfair to suggest that he was not perfectly sincere, because throughout his life he took remarkably little interest in personal gain. It was not until he had reported at Paihia, in the Bay of Islands, and handed over a sealed package to

1. Both of the following papers are copied from "William Colenso Commemorative Issue" 1961. *J. Roy. N.Z. Inst. Hort.*, 4: 4, celebrating the 150th anniversary of Colenso's birth.
2. Charles Brasch 1947. "Indirections: a memoir" wrote that A.W Anderson was "an able witty Scottish botanist, who had worked with David Tannock in the Public Gardens in Dunedin and was to become curator of the Botanical Gardens in Timaru and to write several good popular books on plants."

Rev. Henry Williams who was in charge of the mission that he was told his salary would be £30 a year with rations similar in quantity and quality to those allowed the convicts in Sydney. He came out strongly against missionaries acquiring land, and when the Rev. Williams was dismissed by the Society in 1850 Colenso's letters to the Society on the subject were regarded as a contributing cause.

Colenso was in trouble soon after his arrival. Busy though he was with his work and learning Maori he missed the evangelical meetings and discussions he had enjoyed so much during the latter part of his life in London, and he suggested to Mr. Williams that it might be a good idea to ginger things up a bit at the mission station. This was not well received. By the end of 1837, 3 years almost to the day since his arrival in New Zealand, he completed the printing of the New Testament in Maori. This was no mean achievement and he proudly proclaimed this to be the first printing of the New Testament in the Southern Hemisphere.

He was present at the signing of the Treaty of Waitangi but by that time was already beginning to feel his subordinate position. That same year he wrote to the Society pointing that his sabbatical year would be due in two years' time and suggested that he be given permission to go home and see his people, go into the question of ordination and find a wife. Permission was refused on the grounds of the inconvenience that would be caused to the missionaries in the field by his absence from New Zealand. As for a wife, surely he would have little difficulty in finding a suitable girl among the missionaries' daughters.

Colenso accepted the decision with good grace, approached Mr. Williams for permission to woo his daughter but the missionary's consent was refused. He was more fortunate with Rev. W. T. Fairburn who was stationed at Otahuhu, and in due course became engaged to Elizabeth Fairburn. A whole year was to elapse before the young couple met but at the end of 1842 Mr Telford arrived to take over the printing press and Colenso set off for Otahuhu.

Colenso's last few years as a printer had been far from happy and he was keen to be ordained and take the Gospel to the heathen Maori in the field. In the meantime a new character appeared on the scene, a man who was every bit as self-opinionated and stubborn as Colenso himself, the formidable Bishop Selwyn. The Bishop was High Church and had no patience with the dissenting view of the Paihia printer, and Colenso was not one to give in gracefully. When the Bishop saw fit to make some disparaging remarks about the printing press Colenso pointed out that the press belonged to and was controlled by the Church Missionary Society and had nothing to do with him. This did not go down very well.

Colenso and his fiancée decided to put off their marriage for a year or so in the hope that Colenso might be ordained in the meantime. This did not suit the Bishop at all. He wanted the girl to teach in his new Maori Girls' School at Te Waimate and ordered Colenso to get married right away. So this marriage of convenience, the Bishop's convenience, took place in April, 1843, and the young couple settled down at Te Waimate where their duties took up so much of their time that the two strangers had little chance to get to know each other.

Colenso had the duty of teaching Maori to newly arrived missionaries and he was desperately unhappy, much of his usual consolation of religion being denied him because he could not abide the High Church ritual practiced at Te Waimate. Matters did not improve when the Bishop ordained three young men and passed over Colenso although he had more knowledge and experience of the Maori than any of them.

Soon afterwards, however, Colenso was advised that he was to go to Hawke's Bay to select a site for a mission station. Before he left the Bishop took the trouble to point out that, as a mere catechist, he would be quite unable to undertake services of the same order as those of an ordained clergyman. It may be that this was meant to show him his place but in effect the services he could undertake would be more in line with his dissenting notions, and perhaps more to his liking than the ritual he had seen so much of at Te Waimate.

In due course the site was selected and at the end of 1844 Colenso, who had at last been ordained deacon, his wife and baby daughter together with two Maori servants Hamuera and Ripeka, settled down at Waitangi, somewhere near the present township of Clive. Mrs. Colenso's nearest neighbour lived some 80 miles away to the north.

Colenso's new parish extended from Hawke's Bay across the Ruahine Mountains, down the Wairarapa to the fishing villages by the margin of Cook Strait. Here he spent what well may have been the happiest eight years of his life, full of hardship and adventure in territory quite unknown to Europeans and populated by cannibal Maoris who were thirsting for European knowledge but were highly suspicious. While some of the chiefs welcomed the missionary others resented his presence seeing only too well that, in the new-found independence of his converts, lay the end of their ancient way of life. Colenso had need of the highest degree of physical and moral courage and he had them to the full. One can only admire his selfless devotion to duty and his fearless bearding of those wild chiefs in their own pas. I shall discuss some of his travels and adventures when considering the work of Colenso the Botanist.

Then in 1852 everything blew up in his face. Ripeka, the kind and cheerful maid who had been with the family since its arrival at Hawke's Bay in 1844 was tactless enough to present the missionary with a son. The whole sad story is fully dealt with in Bagnall and Petersen's biography and all that it is necessary to say here is that, if the eruption took some time to build up, the devastation was complete when it came. By the end of 1853 we find Colenso alone at the deserted mission station. Wife, children and servants had all deserted him.

Of course the whole thing must have been very painful to the other missionaries who were doing their best to wean the Maoris from their polygamous habits, but the heartless way in which these professional Christians abandoned the sinner was not a very good example of Christian charity.

Little is known about the next few years of Colenso's life. During later years he made a precarious sort of existence as a trader, politician and school inspector. When the storm broke he was all but penniless and having no other home, nor the means of acquiring one, he had perforce to remain at the old mission station at Waitangi. The Church was implacable and determined to turn him out, but he refused to leave without compensation.

The story is a long and involved one and the legal position is obscure. When Colenso and Williams arrived to select a site for a mission station in 1843 there was so much strife, jealousy and dissention among the Maori that the only piece of land they could obtain was 10 acres of low swampy country densely covered with rushes, flax and toe-toe. The whole countryside has been altered so much by the floods and progress of more than a century that the exact site is uncertain.

Colenso described it as low, damp, cold and unhealthy, surrounded with morasses. The Bishop said he thought it was the most disagreeably situated station in New Zealand, no drinking water, no road, no good harbour, no shelter from stormy winds, not having a hill or bush or a tree near to them. One would have thought the Church would be content to let him live there and forget about him. Not a bit of it. Whatever the legal position may have been the accepted position at the time was that the Maoris handed over the 10 acres to Queen Victoria and she in turn handed them over to the Society. Both the Maoris and the missionaries signed a document to this effect.

Colenso was granted £70 to set up his mission station, but it took a great deal more than that to make it habitable. When ordered to quit the site he simply pointed out that it belonged to the Society, had nothing to do with the Church, and sat tight. This went on for 12 years, but things came to a head in 1862 when Colenso had to appear before a court in Napier charged with squatting on Maori land. What had happened was that the Church had given up all claim to the land and goaded the Maoris and the Government into action.

When the verdict was given it was unfavourable to Colenso and was hissed in court while it 'was universally referred to in words of unmeasured indignation' by the community at large. A petition was drawn up and signed by all the leading citizens of Napier and the Attorney-General of the day made a minute to the effect that the judgement could not be sustained. He had forgotten the strong hand of the Church. Bishop W. Williams wrote to the Colonial Secretary recapitulating the position, defending the validity of the £70 grant and even went out of his way to draw attention to the serious moral lapse of Colenso, which took place twelve years before. To cut a long story short, the Government wakened up to the fact that it had been drawn into a quarrel with which it had nothing to do and in the end Colenso got his £300.

Colenso's popularity had never been higher at the time of the unpopular verdict, but when the Napier town election took place at the beginning of January, 1863, Colenso scraped in by the casting vote of the returning officer. It was then that he made his disparaging remarks about Scotsmen, as reported earlier. At the end of forty-two years in the wilderness the old scars were forgotten and Bishop W. Williams 'came down to the entrance to receive me, with a hearty shake hands and kind words,' when Colenso, now in his 83rd year had accepted an invitation to attend the Anglican Synod in October 1894. It says much for his Christian faith that he could go back and preach after all he had been through. He died in February, 1899, and his proud spirit would have rejoiced could it have known that a memorial was to be erected to his memory in the Napier Cathedral.

## II. — The Botanist

In a life that spanned all but 11 years of his century William Colenso saw this country develop from one of the most out-of-the-way whaling stops in the world to become a fully developed state able to give its citizens an honoured place anywhere. Throughout the years natural history was his abiding interest and it was force of circumstances more than anything else that caused him to give first place to botany. This interest began at an early age and at 18 years old he read a paper to the Penzance Natural History and Antiquarian Society of which he was a member.<sup>3</sup> Although he had no formal training he was the first of a long line of enthusiasts who collected, described and named many plants that were new to science. He appears to have been a rigid fundamentalist on whom the *Origin of Species* seems to have had little impact,<sup>4</sup> and, living in the days before the laws of heredity were understood he cannot be blamed for overlooking the possibilities of natural hybridism. If many of his later species have been unacceptable to modern thought his descriptions can be of considerable use in running down atypic forms of variable species.

### Scientific Contacts

Colenso may have had but little botanical background when he arrived at the Bay of Islands in 1834 but he was keen to learn, and, if the Mission Station was far from the haunts of civilised man, it was not so isolated as might be supposed. During the first 7 years of his residence there Colenso met, and had intimate contact with, more of the young men who were to be the leading scientists of the age than he could possibly have met had he remained a humble printer in London. They included Darwin (1835), Cunningham (1838), D'Urville (1840), Asa Gray (1840), and Hooker (1841).

He had barely been a year in the country when H.M.S. *Beagle* arrived for a 9-day visit, and Colenso had the good fortune to meet Darwin. Little about that visit has come down to us, but it is known that Darwin attended a service at the Paihia church and, long afterwards, Colenso claimed to have spent the Christmas Day with him. There is no reason to doubt this, and slight though the association may have been, it cannot have been without value to the missionary printer who was so keen to know something of the wild life of this strange new land.

Naturally enough, one of the first plants to attract Colenso's attention was the Kaka Beak, *Clianthus puniceus*, 'On my arrival in New Zealand I first saw this fine plant in full bloom in the gardens of the missionaries; naturally, I was struck by its imposing appearance, and very soon cultivated it in my own garden. In all my travels at the north, extending over several years, crossing and recrossing the country, in all directions, I never met with the *Clianthus* growing wild or naturally save on one or two of the smaller islets of the Bay of Islands, notably on a small islet named Taranaki in the mouth of the Kerikeri River. I have also seen it occasionally in deserted food

3. Untrue: it was the Penzance Mechanics Institute. The Natural History and Antiquarian Society was not founded until 1839.

4. Untrue: Colenso was preaching natural selection within five years of the publication of *Origin of species*, and regarded it as "one of our best English books, after the Bible" (inscribed in a copy given to William Colenso Drummond, Christmas 1898)

plantations and near the residences (occupied or abandoned) of the old Maoris.’ In 1885 he described a bigger, southern form as *C. maximus*, but it is now regarded as no more than a variety.

### **His First Holiday**

Life was real, life was earnest, at the Mission and when Colenso’s turn to take a holiday came round in January 1838 he was expected to take the Gospel to the wild tribes of the East Coast. He enjoyed the break from routine and although I have not been able to ascertain that he actually collected anything on that occasion, we are left in no doubt that he was thrilled to find himself at Tolaga Bay where Banks and Solander botanised in 1769. ‘A deep reverential indescribable feeling’ came over him as he saw ‘the remarkable cliffs and trees on which they had often gazed, visited and sketched’—a feeling heightened doubtless through conversing with a few old New Zealanders who remembered them.

Thus his knowledge of the flora had increased considerably by the time Allan Cunningham arrived from Sydney for a 6-months’ collecting trip. The two soon became fast friends and doubtless Colenso gathered many hints on collecting and plant classification from this seasoned plant hunter who had spent some 20 years in South America, Australia and New Zealand. When Cunningham returned to Sydney we find him sending back various items of botanical equipment and regretting that he is unable to find a lens, doubting if one is obtainable in the whole of Australia.

In the course of their lively correspondence, carried on through what was to be Cunningham’s last year of life, Colenso referred to ‘2 or 3 gents styling themselves botanists’ who were roaming the country and trying to climb some of the higher mountains. He was referring to Bidwill who climbed Ngarahoe and Dieffenbach who reached the top of Mt. Egmont. The former spent a night with Colenso and gave him some seeds of mountain plants, but Dieffenbach was not so popular. He lived next door for some 6 months and although Colenso shared his natural history knowledge and specimens the German made no acknowledgment in his book and the disgruntled printer was reduced to writing ‘stuff,’ ‘liar’ and the like on the margins of his own copy of *Travels in New Zealand*.

It was about this time that he came across the silver pine. He had heard several references to a mysterious tree which the older Maoris claimed to be able to recognise at a glance while the younger men knew nothing of it. Then, out on the Te Ranga hills, above the Bay of Islands with a party of Maoris an old man stopped and pointed, but neither Colenso nor the young men could see any difference to distinguish it from its fellows. The old man insisted that this was the mysterious tree he had been talking about and Colenso managed to secure a specimen. It was sent to Kew where Sir William Hooker recognised it as a new species and named it *Dacrydium colensoi*.<sup>5</sup>

### **A Life-long Friend**

When the British Antarctic Expedition put in at the Bay of Islands Colenso was delighted to welcome the naturalist Dr. (Sir) J. D. Hooker who gives an interesting

5. See leading article, this issue.

picture of the missionary in his workroom. 'Asking for Mr. Colenso from an intelligent native we were directed to a square, brick, one-storied cottage with a high roof in which was the printing establishment as well as the owner's dwelling. Entering . . . I was surprised to see how complete all the arrangements were, they all seemed very busy and the sheet of native language, well struck off and ready to be dried, emitted a smell strongly reminding me of the time when, in going backwards and forwards to school I was wont to act as printer's devil to my father. In the sitting-room was a portrait of poor Allan Cunningham and a pretty pine tree in a bottle, as also some of my father's botanical works on a table. Mr. Colenso received us very kindly and talked of some fine collections he had sent home, and of the gratification this immediate acknowledgement gave him.'

So began a friendship that lasted until the end of Colenso's life. The two made a number of excursions like the one on 3rd September when they went to the Waikare Inlet. There Hooker saw the rich vegetation among the rocks now began to be enlivened by *Pomaderris kumeraho* coming into flower, a plant that was such a favourite with poor Cunningham that the natives always called him by its specific name.' This was the golden tainui, long confused with the Tasmanian *P. elliptica* but now regarded as an endemic.

During the next dozen years or so Colenso made many journeys through his 10,000 square mile parish, and plant hunting formed a pleasant relaxation amid the discomforts and privations in a land traversed by Maori tracks that were often overgrown, or ill-defined, and without huts or bridges. He had a keen eye for a plant and found many that eluded other plant hunters for upwards of 50 years. Such was the dainty sundew, *Drosera pygmaea* and a club moss, *Lycopodium serpentinum* for long known only from the peat swamps of Lake Tongonge, near Kaitaia, but later detected near Hamilton. Another was the mysterious *Logania depressa*. Colenso found this while crossing the Ruahines one cold morning. His Maori friends had been complaining bitterly about the ice on their bare feet when suddenly he dived into the icy water to collect this semi-submerged plant. It has not been found again and his are the only specimens in existence.

In 1843 we find him back again on the East Coast, casting longing eyes on Mt. Hikurangi during a hurried journey from Hicks Bay to Gisborne. Unable to spare the time to climb it he gave a Maori £4 to go up and collect as many plants as possible, and, being fortunate in his man, secured a fine haul that included *Celmisia incana*, *Hebe tetragona*, *Ranunculus insignis*, *Leucogenes leontopodium* and *Olearia colensoi*.

### **On the Ruahines**

Two years later he was to find most of these for himself when he climbed the Ruahines and this was undoubtedly the high-light of all his plant hunting. After a hard day he found *Olearia colensoi* growing by a well where they camped for the night, 'a fine bushy compositaceous shrub of stout diffuse growth, having peculiar dark-green leaves, thick, broad and serrated, reminding me at first sight of those of a hydrangea.' All who climb our hills will appreciate his introduction to another that bears his name, *Aciphylla colensoi*, 'these plants rarely intermixed their spear-leaves to any great

extent; they seemed as if they just touched each other with their living circle of points, and . . . we were often caught on all sides as if in a man-trap, and not infrequently roared pretty loudly from the pain, while our vain efforts to extricate ourselves often increased it.' Another of his plants from here was *Phyllachne colensoi*, a dense green cushion plant from the wet herbfields and rocks that covers itself with small white flowers.

The alpine flowers were a revelation. 'When we emerged from the forest and the tangled shrubbery at its outskirts on the open dell-like land just before we reached the summit, the lovely appearance of so many varied, beautiful and novel wild plants and flowers richly repaid me the toil of the ascent for never before did I behold at one time in New Zealand such a profusion of flora's stores. In a word I was overwhelmed with astonishment and stood looking with all my eyes, greedily devouring and drinking in the enchanting scene before me. Here were plants of all the well-known genera of bluebells and buttercups, gowans and daisies, eyebrights and speedwells of one's native land, closely intermixed with the gentians of the European Alps and the rarer southern and little known novelties,—*Drapetes*, *Ourisia*, *Cyathodes*, *Abrotanella*, and *Raoulia*.' But there we must leave him as we have no time to follow his other wanderings.

Those long journeys ceased when his troubles overtook him in 1852-3 and for many years his interest in natural history was intermittent at best. Things began to change when the Hawkes Bay Philosophical Society was formed in 1874 and his interest quickened when Miss Leech sent him a copy of her book on native ferns, the following year. Colenso was so out of touch with things botanical that he had to write to Cheeseman at the Auckland Museum asking about the name changes, remarking that, through his own fault, he hadn't had copies of the *Transactions* or *Journal* of the Linnaean Society for ten years.

So began the last phase when he collected and described so many plants of the Ruahine-Hawkes Bay region that others began to look askance at his work. It is probable that his trouble was isolation rather than ignorance, but he had a bitter way of criticising other men and their opinions that did not increase his popularity. Fortunately they were big enough to overlook all that when Hooker and others in England nominated him for election as a Fellow of the Royal Society, and supported him. It must have been a proud day when in 1886 William Colenso was elected to the most exclusive scientific body in the world, with the citation:—

'F.L.S. Honorary Secretary to the Hawkes Bay Philosophical Inst. Author of numerous Memoirs on the Botany and Zoology of New Zealand and on the History, Language, Manners and Customs of the Native Race, published in the London Journal of Botany, Tasmanian Journal of Science, and Transactions of the New Zealand Institute. Mr. Colenso's labours as a naturalist, philologist, and ethnologist in New Zealand commenced half a century ago, and have continued ever since. He was the first to record the discovery of the *Dinornis* remains, and he has contributed largely to a knowledge of the flora and fauna of the Islands.'



## THE COLENZO MEMORIAL, NAPIER

*L. LANNIE (Superintendent of Reserves, Napier)*

On the 14th November, 1959, a ceremony was held at the site of Colenso's Waitangi mission station, which is a few miles south of Napier City, on the coast, and between the river mouths of the Tutaekuri and the Ngaruroro. The unveiling of the memorial was attended by about 200 residents and among the official party present were Mrs. E. P. Edwards, of Waipukurau, a great granddaughter of Colenso, and Mrs. Huri Huri Wairama, a grand-niece of Te Hapuka, a noted local chief and a close friend of Colenso. Both these ladies are seen in the photograph holding the bell, which was used over a hundred years ago to call people to the mission. The peeling of the bell was heard again at this unveiling ceremony, and the new Colenso High School in Napier has now possession of the old mission bell.

The Hawkes Bay regional committee of the National Historical Places Trust was responsible for this memorial and it is the first of its kind to be erected by the Trust in Hawkes Bay. The photograph shows the Bishop of Waiapu, the Rev. N. A. Lesser (now Archbishop of New Zealand) unveiling the plaque which reads:—

Waitangi Mission Station  
1844 to 1852

In this vicinity nearer the sea  
William Colenso established his Mission Station.

The exact site of Colenso's mission station is difficult to determine now, as the rivers which enter the sea here have changed their courses from time to time, stop banks have been erected, and other work carried out, which has changed the face of the land. The mission site was purchased in 1843 when it was a wilderness of swamp covered by toetoe, niggerheads and raupo. Among the Maoris it was a place of disputed ownership so it was no hardship for them to sacrifice this land for a mission station.

On December 13th, 1844, Colenso, with his wife and child, sailed from the Bay of Islands for Hawkes Bay and landed at the mission site on December 30th, where a raupo whare had been erected.

Of this landfall, Colenso afterwards wrote: 'Through God's mercy we passed through the surf and landed in safety, and crawling up through the mud and bushes, we stowed ourselves away among the boxes until daybreak, without fire or candle, food or water.'

One can only speculate on what were Mrs. Colenso's feelings on seeing their future home and having only native women for company. When their second child was expected, she and her husband set out for the Poverty Bay mission station taking 2 weeks for the journey. What almost unbelievable hardships separate us from those pioneers of our land. Colenso's parish extended from Mohaka in the north to Palliser Bay in the south.

The Hawkes Bay Regional Committee of the National Historical Places Trust, hopes

to develop the area surrounding the memorial plaque. However, as river control work must be carried out in the vicinity, it may be some time before this can be accomplished.

Today, as the traveller approaches Napier from the south, he may wonder what the memorial stone commemorates as he passes swiftly on a concrete highway. He may or may not know, that the stone is in memory of a tireless worker, who, amongst other things, helped to lay the foundation of a wonderful and rich province, and who had to journey on foot through the length and breadth of the land which was roadless and covered by the natural vegetation.

*William  
Colenso, F.R.S.*



(Alexander  
Turnbull  
Library.)



*William Colenso's grave in the old Napier cemetery, which adjoins the Botanical Gardens.*

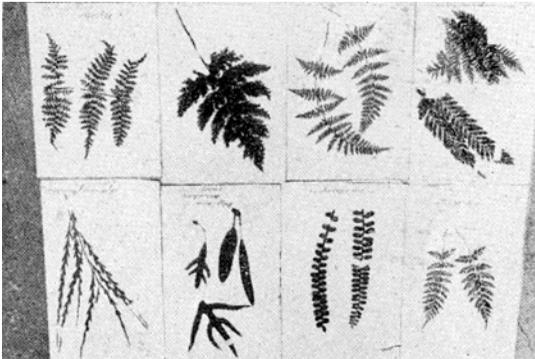
*The inscription reads — in Loving Memory of the Rev. Wm. Colenso, F.R.S. Born at Penzance, 17th Nov. 1811. He was the first printer in these Islands, and the first missionary in Hawkes Bay. Died at Napier, Feb. 10th, 1899, aged 88 years.*

(Batchelor's Candid Studios, Napier.)

*Printing Press used by Colenso at the Waitangi Mission Station.*

*Hawkes Bay Museum, Napier.*

(Batchelor 's Candid Studios, Napier.)

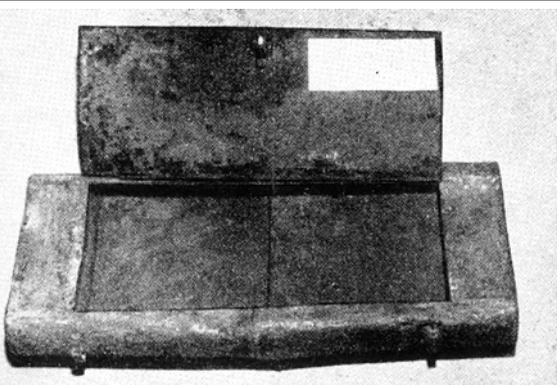


*Some fern specimens collected by Colenso and sent to Dr. de Lisle.*

*Hawkes Bay Museum, Napier.*

(Batchelor 's Candid Studios, Napier.)

*Coleaso's Vasculum. (Botanist's Collecting Case). This vasculum was presented to Joseph Dalton Hooker, by his father, Sir William Hooker, on his leaving for the Antarctic in the Erebus with Sir James Ross, in 1839. Later the vasculum was presented to William Colenso by Sir J. D. Hooker.*



*Colenso used it extensively in his expeditions and later he gave it to Henry Hill who used it for his botanical collecting. From him the vasculum passed on to Mr. H. Guthrie Smith, and now after such a long and historic life it has found a safe home in the Hawkes Bay Museum at Napier. (Batchelors Candid Studios, Napier.)*

*The Right Rev. N. A. Lesser unveiling the memorial plaque.*

(Hawkes Bay Herald.)



*Mrs. Edwards, a great grand-daughter of Colenso and Mrs. Hurihuri Wairama, a grand niece of Te Hapuka, a Maori chief and friend of Colenso. Both are holding the old mission bell.*

(Hawkes Bay Herald.)



# Gottfried Lindauer and his Colenso portrait

## Portrait

On 27 July 1892 the Reverend William Colenso wrote to his friend Coupland Harding and mentioned "... a letter from George White (official) *re* 'a portrait—when the Society in funds': I replied, better *first* pay Buller for his volumes, I being guarantor!"

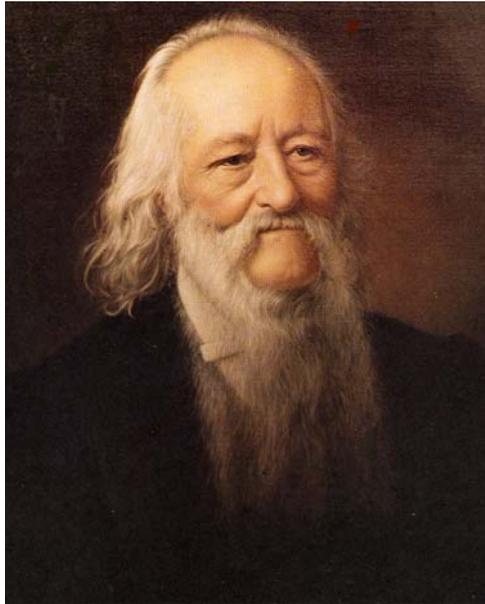
That account was promptly paid, and on 24 October 1894 he could tell Harding, "I left Napier for Woodville last Saturday, *mainly* to give 2 sittings to Lindauer for his portrait—which Honorary Secretary Dinwiddie had informed *him*, "*must be ready & with him 4 days before next meeting of our Institute*"—but I had heard *nothing* from Dinwiddie about it, it seems as if they would take me by surprise!"

## Presentation

The portrait was duly presented at the 12 November 1894 meeting of the Hawke's Bay Philosophical Institute, and reported in the *Transactions* (Mr. T. Humphries, President, in the chair), "At the close of the meeting, the President, in the name of the Institute, presented to Mr. Colenso a fine portrait in oils of himself, by Herr Lindauer.

"In making the presentation, Mr. Humphries referred to the valuable services rendered to the Institute by Mr. Colenso by his scientific researches. The members of the society had for some time thought that some remembrance of the work Mr. Colenso had done for the Institute should be obtained, and he was exceedingly pleased they had secured so fine a representation of the pillar and founder of the institution.

"Mr. Hill, on being called on by the President to say a few words, said it gave him great pleasure to be present on such an occasion, because it seemed to him that they were for once trying to carry out the object which the society had had in view for a number of years past. While in their midst they had a man of scientific attainments such as were recognized in Europe and America, yet he (the speaker) often wondered whether Mr. Colenso was as well known here in this town, where he had resided for half a century, as the ordinary handi-capper or jockey who rode in a race. They had a man



Lindauer's portrait of Colenso  
Reproduced courtesy of the  
Hawke's Bay Museum and Art Gallery

amongst them of whom the citizens of Napier, and other inhabitants of New Zealand, should be proud. Whilst listening to Mr. Colenso reading his remarkable papers those present must have been struck by the variety of knowledge which he brought forward from time to time to interest and instruct. Year after year the same untiring energy was manifested by him, and that, too, at an age when most men would have given up pursuits of a scientific nature. Mr. Colenso still came to them trying to point out the pathways of science which he himself had trodden with pleasure—a pleasure that he transmitted to his audience. Was it not sufficient to urge the younger members on, to think that here was a gentleman of over fourscore years, who yet followed the hobby of his life, and was yet desirous of leaving a record behind him of things he had seen, of conclusions he had arrived at from his scientific pursuits? He (Mr. Hill) had looked upon Mr. Colenso as a teacher; and he had never been in his presence without feeling that his life was an example, a sermon, and everything that was good and noble. He was pleased to think that the Philosophical Society was at last trying to recognize its duty towards the founder of the Institute. Mr. Colenso had nursed the society since its inception, and looked after it until it had come to be known throughout New Zealand as one of the strongest in the colony. The present members of the society did not need anything to remind them of Mr. Colenso's qualities, of goodness, but they must remember that nature in time to come would demand her own, and he, like all others, must pass away. Those who came after would need a reminder, and, when they saw this picture hanging in the Museum which would become theirs some day, they would know that it was the picture of a good and gracious man. He trusted that there were many years before Mr. Colenso yet in which he would come amongst them, and inspire them as he had inspired them in days gone by, and that he would be encouraged by this small effort which the society had made to keep him in remembrance.

“The Rev. Mr. Colenso, in returning thanks for the present, said he hardly knew what to say, so many things in his remembrance were crowding into his mind. The coming month of December would make it sixty years since he first came to Hawke's Bay, having landed in company with the late Bishop Williams, first Bishop of Waiapu, and the bishop elect, who was then a mere boy. Since his arrival in Napier on that occasion he had resided here up till the present time. Mr. Colenso then went on to refer briefly to his connection with the Hawke's Bay Philosophical Institute, remarking that, though he last year to all intents and purposes bade farewell to the Institute, it had pleased God to restore him to health and vigour. He also referred to the services rendered by Mr. Hamilton as Curator before his removal to Dunedin, who, by his interest and whole heartedness in the work, was, in a very large measure, responsible for the splendid collection of specimens the society now held. He (Mr. Colenso) hoped the time would come, and at no distant period, when the Institute would own a museum, where their valuable specimens could be properly taken care of. In conclusion, he asked the society to accept the picture as a present from him.”

Colenso himself reported the evening's events in a letter to Harding dated 14 November 1894, “Then came the big portrait (only received on Saturday night) which they, *all hands*, praised to the skies: I could not *well* join—for *I don't exactly like it*: I said, in answer to many enquiries, ‘I cannot see my own face.’ Hill made a splendid speech! the best I have ever heard from him: one fault only, laying the sweet *on me* too *much*. . . . The said portrait is now in Craig's window.”

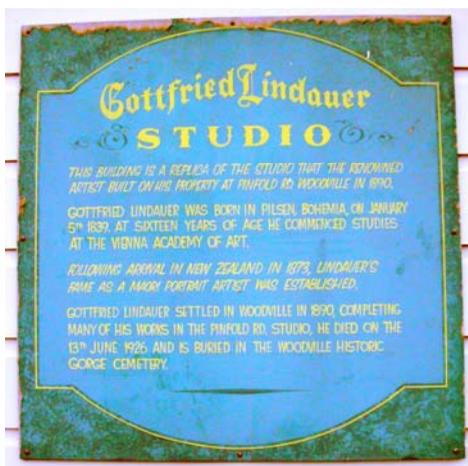
He told his old friend JD Hooker about in a letter of 7 January 1895, “I was called on to aid our branch Institute with Papers (promised), and as they had commissioned an Australian portrait painter residing in this District – an artist celebrated in his way to paint my portrait in oil for me – I consented to do my best.” He must also have told his nephew William about it, and when the latter wrote telling him what an honour it was for the whole family; Colenso responded (26 February 1895), “You also rightly remark, that this large oil portrait of me, presented to me by our Philosophical Institute, is an honour to *you* and our family, as well as to myself. But, as I take it, I (or *we*) have still greater honours, here in N.Z.—viz, last month a prominent Settler of Wellington, christened his son “William Colenso”—this making the 7<sup>th</sup>. so named and known to me in the colonies.”

### Painter

*[derived from the entry in Te Ara Encyclopedia of New Zealand]*

Gottfried Lindauer (1839–1926) was born in Bohemia. He was apprenticed in his father's nurseries and, while there, made many drawings and paintings of flowers. In 1855 he enrolled at the Vienna Academy of Arts, where he studied portrait painting. In 1861 he achieved a commission to paint religious motifs and later to paint portraits of local notables. He fled conscription and landed in Nelson in 1873, then moved to Auckland, where he painted his first Maori portrait. In 1877 he held an exhibition in Wellington, which drew much interest and led to Maori chiefs commissioning their portraits. His work attracted Sir Walter Buller's attention and eventually Buller commissioned 20 Lindauer pictures for the London Intercolonial Exhibition in 1885. One of these, *Poi Girl*, was presented to the Prince of Wales.

In 1889 Lindauer took a section in Pinfold Road, Woodville, where he lived, with the exception of two brief visits to Europe, until his death. At Woodville he continued to



The plaque and bust in Woodville's main street

paint portraits for people who came to him from all parts of New Zealand. It was here he painted Colenso's portrait, and completed the 70 Maori pictures for the HE Partridge Collection, Auckland. Lindauer married in 1879 at Melbourne, and that may have led Colenso to describe him as Australian. Te Ara assesses his work as follows:

“Lindauer was an accomplished and meticulous draughtsman and his paintings present a faithful ethnological record. In depicting Maori garments, ornaments, and weapons, Lindauer has not been surpassed. His rendering of Maori features and moko (tattooing) are highly valued by ethnologists. He never permitted imagination to replace authenticity in recording the customs and the way of life of the Maori people of his day. As a result, his work lacks the romantic appeal of later artists, like C. F. Goldie or H. Linley Richardson, who searched out the fast-disappearing picturesque types, the relics of those “bygone” days already recorded by Lindauer.

Woodville celebrates its famous artist with a plaque and bust in the main street beside a replica of his studio. His house in Pinfold road is also marked.

### Postscript

Colenso kept up his contact with Lindauer, writing to Harding (29 March 1895), “While there (Woodville) I called on Lindauer, who is executing *several* portraits, & among them 1 of late Maori King, with other Maori celebrities—living & dead:—and a very *nice* portrait of Miss Buller (has Sir Walter *more* than one daughter?)”

He wrote to the *Hawke's Bay Herald* of 23 March 1896 “Of a destructive New Zealand root fungus: SIR,—Yesterday I received from the Director of the Royal Gardens, Kew, London, a copy of the official *Kew Bulletin* for January, 1896; containing, among other things, a full and particular account of this terrible native pest—which may, I fear, prove far more destructive than the codlin moth, or the acacia, or the American apple blights. It is now some time since I first discovered this fungus, and sent specimens of it to Kew—but those were incomplete. Nine months ago I was again at Woodville, and visited Mr. G. Lindauer's garden and orchard, where I had full proof of the sad havoc caused by this small plant! Several of his large and hitherto flourishing apple trees (10–12 feet high) were killed by it. These had been lately dug up by Mr Lindauer, and showed how greatly their roots and bases of trunks had been infected by it—a most disagreeable sight. I recommended him to burn up every portion, even to the making strong fires in the big holes or pits whence he had dug the trees. Other apple trees near by had not at that time shown signs of infection.”



Lindauer's house at Pinfold road, Woodville

**CALL FOR PAPERS**  
**(CLOSING DATE 30 APRIL 2011)**



*William Colenso*

**WILLIAM COLENZO  
BICENTENARY**  
A CELEBRATION  
OF HIS LIFE  
AND IDEAS

HAWKE'S BAY  
9-13 NOVEMBER 2011

**2011 IS THE 200<sup>TH</sup> ANNIVERSARY  
OF THE BIRTH OF  
WILLIAM COLENZO**

Printer of some of the most significant documents in New Zealand history, missionary, explorer and botanist, a free-wheeling politician and controversialist – William Colenso was a maverick.

To celebrate the life and ideas of Colenso – one of the fathers of New Zealand – on the bicentenary of his birth Hawke's Bay Museum and Art Gallery is planning a programme of events from 9 – 13 November 2011 centered on an academic conference.

We are now inviting proposals for the conference, to be held from  
10 – 11 November 2011.

We welcome new, established and independent researchers to submit proposals for papers and panels on all subjects associated with the life and ideas of William Colenso (1811 – 1899). Potential themes include, but are not limited to Colenso's links with Maori, botany, religion, education, politics, printing, exploration and local history.

**SUBMISSION PROCESS**

For all individual and panel proposals, please include the name, institutional affiliation (if any), contact address and email of the presenter, a 250 word abstract, and a brief biography that provides details such as publications and current research interests. Proposals will be subject to a peer review process.

Proposals should be submitted by email using the template provided on the website to [colenso@hbmag.co.nz](mailto:colenso@hbmag.co.nz) no later than 30 April 2011. Please ensure that the proposal includes your name, paper title and contact email address.

The conference format for individual papers will be a 20 minute presentation followed by 10 minutes for discussion and questions.

There will be an opportunity for selected papers to be included in an edited publication on William Colenso, released to coincide with an exhibition and research project to be developed by Hawke's Bay Museum & Art Gallery upon the reopening of the Museum in 2013.

A wide range of events will be taking place as part of the bicentenary and there are still opportunities for your organisation to host an event, wherever you are in the world, as part of the celebrations. Please contact Eloise Taylor at [colenso@hbmag.co.nz](mailto:colenso@hbmag.co.nz) for more information.



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**HAWKE'S BAY MUSEUM & ART GALLERY NAPIER**

# A trampers guide to Colenso country. Kokopunui/ Lake Colenso, Unknown Stream, Potae Stream

by Tony Gates & Amanda McDonald Creevy

## Kokopunui/ Lake Colenso

Kokopunui/ Lake Colenso (0.03 km<sup>2</sup>), a landslide dammed lake, is a scenic gem nestled deep in the north west Ruahine mountains. Two landslides, apparent in the Lake Colenso catchment, were caused by major earthquakes on the nearby Ruahine and Mohaka Faults; the first landslide (outlined in red in the following figure) on which Lake Colenso is situated occurred in 27 AD, the secondary landslide (outlined in blue) which blocked drainage initiating lake formation occurred ~810 AD, giving the lake an age of approximately 1200 years. It sits in a pocket of big Podocarp forest surrounded by seemingly endless Nothofagus forest, located beside (but not directly connected to) the Mangatera River and Remutupo Stream headwaters. A little



Lake Colenso



down valley there are numerous wide open grassy slips, and at the valley headwaters are heavily forested ridges leading into impenetrable leatherwood forest then broad tussock basins and alpine crags so typical of Colenso country. The basin where Kokopunui/ Lake Colenso sits is partially surrounded by spectacular limestone cliffs.

## The Army Track and Unknown Stream

The easiest tramping routes to Kokopunui/ Lake Colenso are from the Taihape side. There are two routes, each taking about four hours, travelling from Iron Bark Hut to Lake Colenso Hut. This makes a handy loop track. The easiest follows “the army track” for about four hours, from the Maropea River/ Unknown Stream Confluence (just up from Iron Bark Hut) over to the Mangatera River, then up to Lake Colenso Hut. The track is well maintained and straight forward, with a few ups and downs- and no bridge over the Maropea River. About three hours past Iron Bark Hut, there is a track junction, with a very steep climb then descent to the Unknown Stream/ Unknown campsite. This track offers perhaps the finest views of Kokopunui/ Lake Colenso, and by passes a couple of interesting natural rock bivvys. The route down the Un-

known Stream is in the watercourse itself, until a significant waterfall just about within sight of the Maropea River. There is a marked but steep DoC track around this, then the route is once again in the Unknown Stream to the Maropea River. Accessing the swingbridge up river requires good bush navigational skill, made somewhat easier by the deer trails in the area. Back on the track to Kokopunui/ Lake Colenso, past the track junction, there is one last gentle climb to the shores of the lake. Campsights here are not particularly good, most people continue a further five minutes past the lake to the charming Hut. This is a tidy DoC hut with room for maybe eight people (sleeping on two large bench bunks), located beside the wide open gravels of Remutupo Stream.

An alternative route exists from Iron Bark Hut to Colenso Hut following the beds of the Maropea and Mangatera rivers all the way. This route is utterly reliant on low river levels, warm water, and fit trampers. This route is possibly, at least partially, where William Colenso travelled. There is some great scenery here.

Off track tramping in this valley is generally difficult. Remutupo Stream however offers easy river bed tramping for much of its length, from outside Colenso Hut. South east and far upstream, into the alpine crags of the Ruahine Range. This is a commonly used route to/ from Te Atu Mahuru/ Maroparea, then the top of Colenso Spur. The top becomes very steep and gnarly in places, and careful route finding is important here. Map details may not always be correct.



Waiokotore Bivvy

*Taking my dog with me, I went on. It was a gloriously fine day, the sun was melting, ere long the course without trees or high shrubs was more difficult that I expected owing to the snow rifts in the earth and the boulders, and when, after several hours toil, I got to the spur and mounted on it, to my great astonishment I found that all the upper part of the earth rampart was wholly composed of loose rocks and stones, without any earth or clay between! It was a singular spot, no living thing was there, save a few common small lizards (Mocoo) basking on the black rocks in the sun, which (unlike Darwin's at the Galapagos) scuttled off pretty fast on seeing me—though they, in all probability, had never before seen a man.*

*By and by I proceeded, but before I got onto the open and clear table land of the top, the sun went down and it soon became near dark. Still, the travelling was pretty good there on those flat tops, only now and then stumbling, through haste and hunger, over low tussocks and mounds and boulder stones. It grew still darker, and the place was fast becoming enveloped in night clouds, when suddenly, a dark form appeared just before me, and my dog barked and stood. It was my trusty native, who, having become alarmed at my non appearance and long absence, had left the encampment in quest of me.*

William Colenso, second Journey, 1847

From Colenso Hut, the other headwater branch, ie the Mangatera River proper, offers similarly good travel except for the one large waterfall in its lower reaches.

DoC have laid several extensive predator control trap lines in this area, with emphases on ease of access as well as where kiwi, whio, and the like can be best protected. Box traps can be found along most of the tracks and easy watercourses. These are regularly checked by DoC and volunteers.

### **Potae Stream and peak.**

The DoC track climbing to Potae peak departs the Mangatera River a little up river from Colenso hut (tramp five minutes down the Remutupo Stream to the confluence, then ten minutes up the Mangatera River). The track is well signposted and marked, and follows Potae Stream for most of the considerable ascent. Limestone geology allows the landscape here to stick together somewhat better than the more common grey-whake of the Ruahines, so the change in rock type, soils, hence vegetation is very obvious. Also, the limestone leads to spectacular cliffs towering about this pleasant little stream. After a steep creek bed ascent, the track climbs even steeper up a prominent spur to the track junction to Waiokotore Bivvy (otherwise known as “the fridge”), then to the spectacular Potae Peak. Tilted limestone slabs have created a special landscape here, with many grey house sized rocks littering the ridge. Off track tramping can be difficult, if not impossible. It’s an easy hour north from here to Ruahine Corner Hut- a special place to anyone who has visited - then wide open tussock plateaux.

The map of Colenso Spur and Colenso Stream, (Makarora Valley, Hawkes Bay) published in the February 2011 Newsletter was sourced with thanks from Shelia Cunningham's excellent book *Hawkes Bay for the happy wanderer* (1993). The editor apologises for omitting this acknowledgement.



## **Colenso's collections**

including the unpublished work of the late Bruce Hamlin on William Colenso's New Zealand plants held at Te Papa compiled by Ian St George.

412 pages + searchable CD: \$35 includes postage in NZ  
(enquire about cost of overseas postage)

From Brian Tyler, 4 Byrd St, Levin. BandJ.Tyler@xtra.co.nz.  
reviewed at

<http://blog.tepapa.govt.nz/2009/03/26/colensos-collections/>



Lake Colenso: photograph by Amanda McDonald Creevy