

ISSN1179-8351

COLENZO

Vol. II, Issue 9, September 2011.

Colenso's sketches in the Mitchell Library, Sydney

The Mitchell Library, State Library of New South Wales, Sydney holds three collections of sketches attributed to Rev. William Colenso (for the sake of clarity, referred to herein as RWC). Two are certainly his, but the third is, I think, not.

The first (Mitchell ref. PXB66) is a hardbound small sketchbook, landscape layout, about 100 x 200 mm. It contains naïve watercolours and pencil drawings of Cornish scenes, a number of them of places mentioned by RWC in his “Mount’s Bay” guide, as well as religious and moral themes, animals, shells, and domestic objects. The inside front cover has a signature, unmistakably that of RWC. None of the art is dated, and only a few are signed “W.C. delint.” or “W. Colenso”. These are works by RWC from his youth in Cornwall: some can be dated with certainty as post-1828.

The second (Mitchell ref. PXA236 CY283) is a collection of 20 unbound pencil sketches of varying sizes (only one with a little green wash), of New Zealand scenes. About half of them are annotated or signed or both. Nearly all are North Island places that RWC visited, and several are dated, between 1837 and 1840. These are RWC’s work from his early years at Paihia.

The third (Mitchell ref. PXB177) is a bound quarto book of quite accomplished and skilfully executed pencil drawings of English houses, ships and people, and crude umber wash sketches of a ruin; one of the pencil drawings is shaded with the same colour, suggesting a single artist, despite very different styles. A number of the pencil drawings are signed “W. Colenso”, but not in RWC’s hand. Some of the pencil drawings have comments (e.g. “good”) suggesting this was an exercise book. This I think is by a trained artist, possibly RWC’s nephew William Colenso (1845–1942), but not RWC. There is a puzzling annotation on one study: “JDH 1869” (suggesting—at least in the context of RWC—“Joseph Dalton Hooker”) and “pubd. by G. Grant & Co”. Grant & Co were London engravers and publishers.

A detailed list from the first two follows: the subject of the illustration is given in regular font; original inscriptions are in double quotation marks; my comments are in italics.

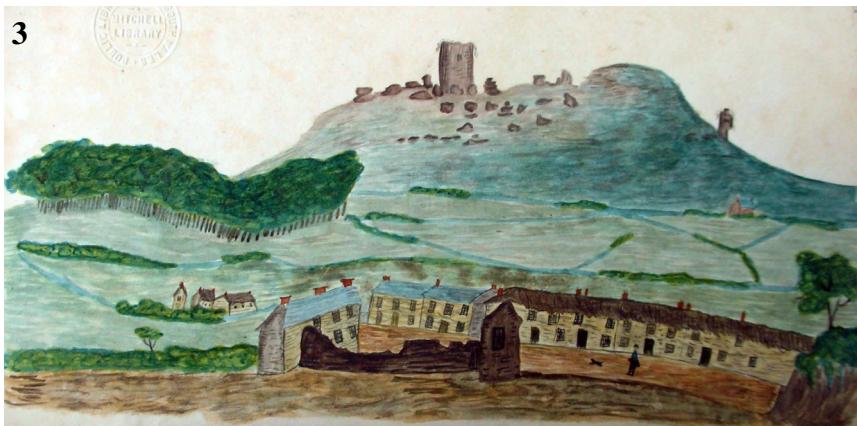
Small sketchbook (Mitchell Library ref. PXB66)

IFC “William Colenso” signature.

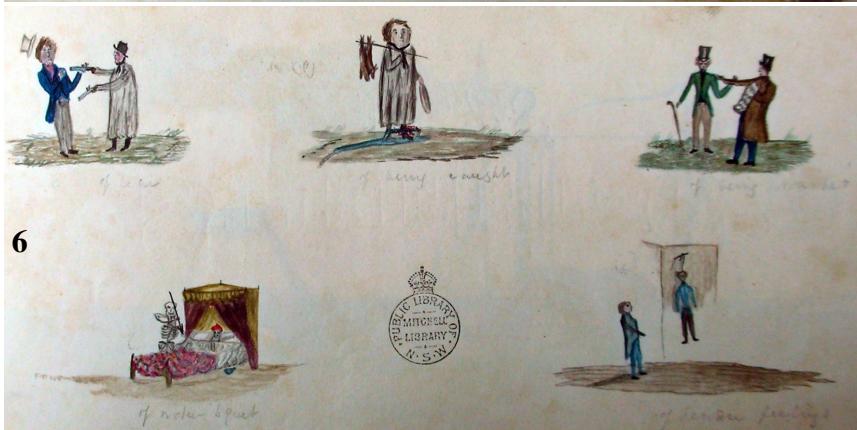
(first leaf missing)

3. Watercolour terrace houses with ruined engine-house of a tin mine.
4. Pencil sketch houses.
5. Pencil sketch houses.
6. Watercolours: miniatures, *apparently five ways of dying: being robbed, being caught poaching, in a duel, in bed, and by hanging.*
7. Watercolour: Sir Francis Drake, paddle steamer. Volume 9 of *Maritime South West*, the journal of the South West Maritime History Society, features “The Paddle Steamer *Sir Francis Drake*”.
8. Pencil sketch: lions and sheep. “*And the lion and the lamb will lie down together*”: actually *Isaiah 16* says “*In that day the wolf and the lamb will live together; the*

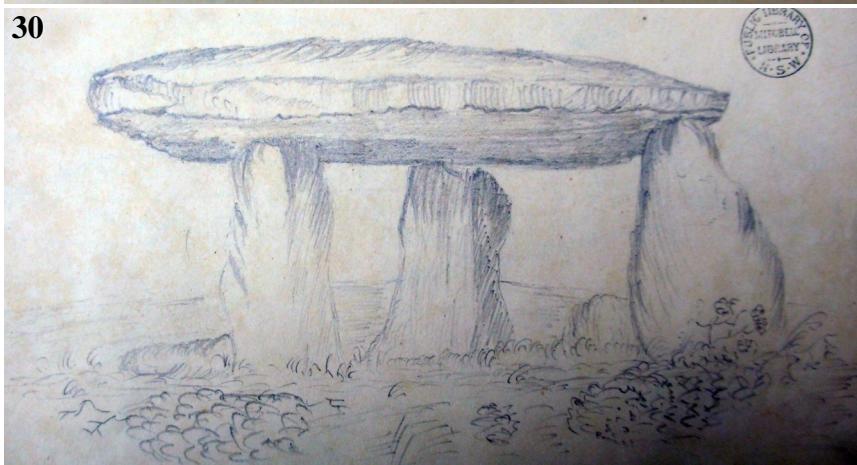
3



6



30



3

- leopard will lie down
with the baby goat. The calf and the yearling will be safe with the lion...." etc.*
- 9.-16. "Monkeyana or the Gambler's Progress, Illustrated in 9 steps—W. Colenso".
Title page and seven "Steps". These are based on Thomas Landseer's 1828 "Monkeyana" series of 25 etchings (<http://www.trocadero.com/summerhill/items/848268/item848268store.html>), cynical social satire in the style of Hogarth's "Rake's progress" and "Harlot's progress". The monkey, in Landseer's caricature, has the habits, costumes, and imprudence of man and serves as a symbol of his foolishness, sin and fall: "a fool, a figure of vanity". A periodical called "Bell's Life in London" carried a series by Robert and George Cruikshank, called "The gambler's progress" and this was reprinted in 1831 (and several times thereafter) in a new periodical called the "Gallery of Comicalities". There seem to have been 9 steps, and at some stage verse was added. I cannot find the originals, but suspect that Colenso made copies of the first seven.
17. Pencil drawings of deer heads; "W.C. delint."
18. Pencil drawings of goat heads; "W.C. delint."
19. Pencil drawing child kneeling. *Angelic, statuesque and wooden.*
20. Watercolour: dogs digging; "W.C.;" *perhaps in a badger sett.*
21. Pencil sketches; 11 small items. *Roman helmet, bishop's mitre, etc: almost looks like a pictorial code.*
22. Pencil sketches, animals and ships. *Ten small items.*
23. Pencil sketch, basket and strange fish. *A fishlike body and a mammalian head.*
24. Pencil sketch, woman with basket on back. *Rough.*
25. Pencil sketch, woman with basket on back; *a better attempt at the same subject.*
26. Pencil drawing wall of rocks.
27. Pencil sketch stone circle; *perhaps the Merry Maidens, between Penzance and St Ives.*
28. Pencil drawing coastal town; *view of Marazion from St Michael's mount.*
29. Pencil drawings of six seashells. *British?*
30. Pencil drawing; *Lanyon Quoit between Penzance and St Ives.*
31. Pencil drawing; *Penzance from above Newlyn and Paul with St Michael's Mount in the background.*
32. Pencil drawing stone cross. *Appears to be a cross carved on a millstone.*
33. Pencil drawings; *interior of old chapel at Madron Well.*
- No number. Pencil and wash: man in epaulettes.

Collection of 20 unbound pencil sketches (Mitchell Library ref. PXA236 CY283)

1. "View of the Bay of Islands."
2. Faint & faded sketch of houses.
3. "Warehuinga Waiomio Apl. 1/37. W." *The Waiomio valley is almost due south of Kawakawa. From 1836, this district was Colenso's main missionary responsibility and he made visits every couple of weeks.*
- 4.-6. Moa bones; *drawings for his 1843 Tasmanian Journal of Natural Science paper.*
7. Maori and houses.
8. "Waiomio March 1837."
9. Pohutukawa tree with exposed roots on cliff, with climbing man. *Perhaps to illustrate his visit to Cape Reinga. "About 40 feet from the tidal rocks rising beneath, the*

1



3



17

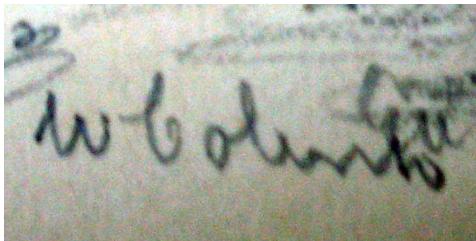


5

- long bleached main root of a Pohutukawa (*Metrosid. toment.*) projects a few feet seaward; it at high water overhangs the sea." (Note 30 to "Essay on the Maori Races").*
10. "Waiomio 1st April 1837 (W.)"
 11. "Kaupapa Turanga Decr./41" *Turanga is Gisborne.*
 12. Rocky point; *Whangarei Heads, with comments as to inaccuracy; the subject properly done in 17 below.*
 13. River mouth with house and fence.
 14. "Herewaka Mr Preece's House;" *geographical features are annotated "Pukearahā" "Avoia" "Putuau" "Totara" "Turua wood" "River Thames". The view is taken from the north, and shows the Kauaeranga River, Waihou River, part of Firth of Thames and Totara Pa, Mt Te Aroha in the distance. (Preece's mission station was on the Kauaeranga river). I cannot find a record of Colenso having visited here, though he does mention "Beneath us, in the extensive plain, the river Waiho, hence navigable for canoes, meandered, mingling its waters with those of the ocean at Puriri on the Thames." The Fairburns had briefly lived there.*
 15. "Splendid Bird's Eye View of Bay of Islands;.... W.C."
 16. "S.V. of W. March 9/40." *Colenso was at Wairua for at least part of March 1840. Wairua was inland from Helena Bay, Whangaruru Harbour but has not been located. It is evidently not associated with the Wairua River.*
 17. "View of Bay of Wangarei from road bet. Taika & Te Waite, Decr. 14/39. W.C."
 18. "Kaitaia from the N.N.W. April 5/39. W.C."
 19. "Okao. Ebenezer Cottage in the distance. W.C. Aug.17/38." *Okaihau? (a small town just north of Kaikohe).*

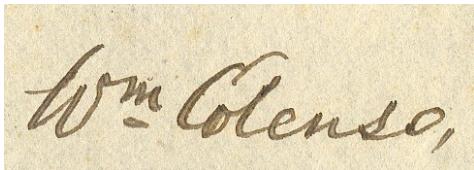


Pencil drawing from the larger sketchbook: note the inscriptions:
"J.D.H. 1869" and "pubd. by G. Grant & Co."

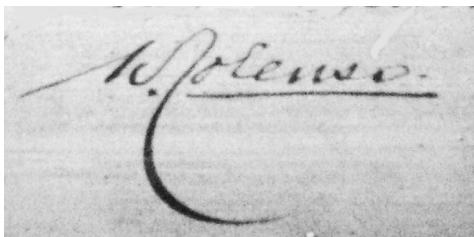


Who signed them?

The signature on the drawings
in the larger sketchbook



Rev. William Colenso (1834)



Rev. William Colenso (1880s)



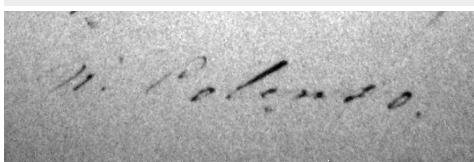
Bishop John William Colenso



Ridley Latimer Colenso



William Colenso 1845-1942



William (Wiremu) Colenso

A trampers guide to Colenso Country: Lake Waikaremoana—Te Urewera National Park

By Tony Gates

The first of many of William Colenso's marathon wilderness journeys was completed during the summer or 1841–1842, from Gisborne to the Bay of Islands. He traversed Maori trails through some of what is now the vast Te Urewera National Park, past Lake Waikaremoana, west to Rotorua then Auckland. Colenso was unable to cross the lake due to the windy conditions, and had an interesting meeting with a similar minded explorer of different faith, Father Baty. On the shores of Lake Waikaremoana, Colenso and Baty entertained the locals by exchanging civilities without shaking hands, and arguing theological doctrines for several hours. Somewhere near the Huiarau Range summit (near Whakataka?), their best guide deserted Colenso, only to return a few days later with a load of potatoes! recall this episode, and others, re-enacted on the prime time television New Zealand Explorers series from the late 1990s. Parts of this journey, and others by Colenso, featured actor Peter Ellis. This episode took Ellis (with bush guides) over parts of Colenso's Waikaremoana—Te Urewera journey, resplendent in the native forest and local weather. I recall them speaking of how enthusiastic Colenso was about botanical exploration, and how tough he must have been in such difficult conditions. This first journey must have been great wilderness training for the thirty year old Church Missionary.

The heavy rain and rattling hail which unceasingly poured down. The vivid lightening and hollow sounding thunder reverberating awfully in never ending echoes among the hills, the angry winds that furiously rushed in fitful roaring blasts through the ancient forests, rocking and creaking, and, lashing the monarchs of centuries as so many saplings of a year, stripping their “leafy honours” and cracking off their branches, hurled them to the earth, the hooting of owls and shrieking of parrots, which flew affrightedly about, seeking shelter- all united to declare, in a voice too plain to be misunderstood. The great commotion nature was undergoing- fit knell for the departing year!”

William Colenso, Waikaremoana, 30 December 1841

Most modern day trips to Te Urewera focus on Lake Waikaremoana, involving a somewhat more leisurely approach to what is still a great New Zealand wilderness. There is a road (that one day will be sealed), lake, scenery, and excellent tramping tracks and huts. Some years ago, the Department of Conservation made the tramping track around (most of) the lake into a Great Walk. It is therefore well promoted, with huts, tracks, bridges, steps, lookouts, and guiding and vehicle relocation companies. The “Lake Waikaremoana Great Walk” is certainly much easier to tramp now than during the summer of 1841–1842.

The Lake Waikaremoana Great Walk is a 46 kilometre good quality tramping track which follows the lake edge for much of its length. It is usually tramped in three–four days in a clockwise direction, ie from the SE, heading in a convoluted direction west then north east, or from State Highway 38 at Onepoto (near the Hydro-electric power



Fishing at Waikaremoana, Panekiri Bluffs in the background



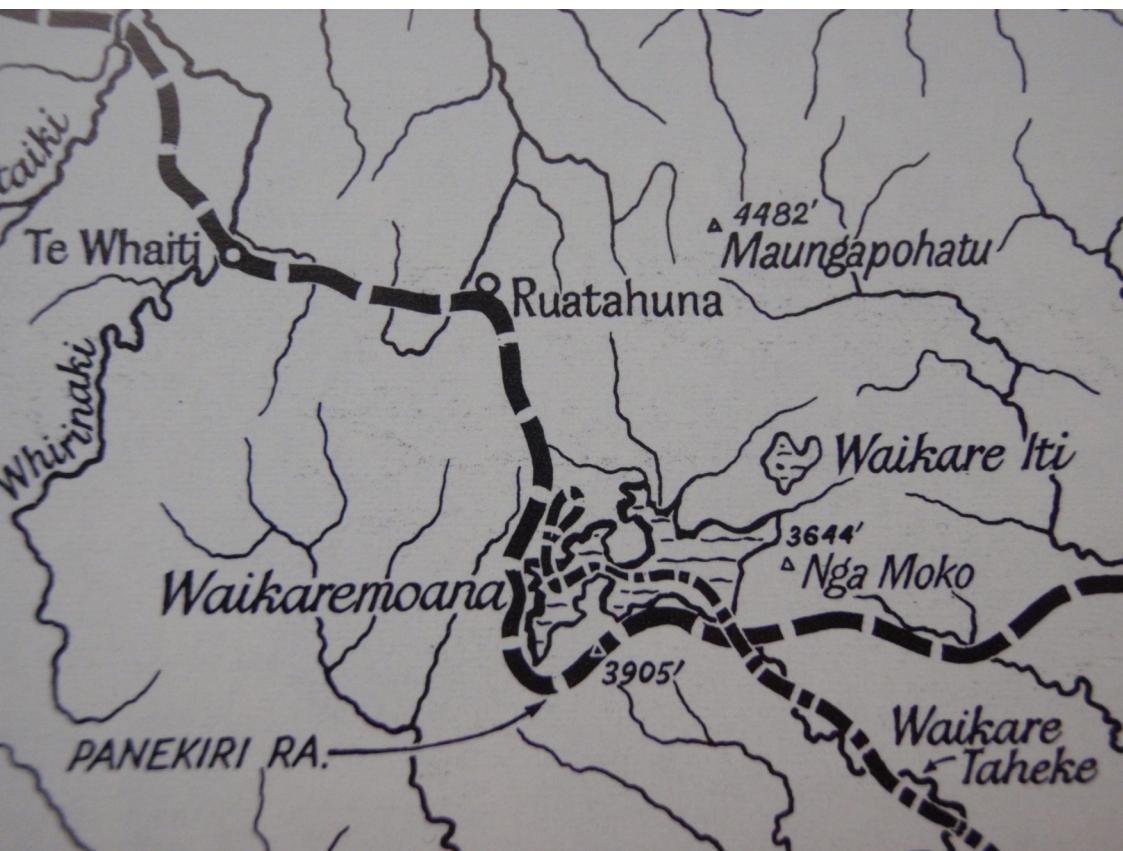
Panekiri Range, Te Urewera National Park



Whakataka Peak forest, Te Urewera National Park



Waiopoao Inlet, Waikaremoana



ROUTES

Colenso

10

Baty

20

30

MILES

station water intake) back to SH 38 at the Hoporuahine River. This is roughly where Colenso went, following Maori forest trails. Craig Potton recommends tramping in the opposite direction—it's easier that way. Whichever direction taken shows a variety of terrain with many types of vegetation. The montane beech forest of the Panekiri Bluffs blend into to dense mixed Podocarp rainforest with some manuka scrub and grassy clearings along the lake shore. There are 5 huts, located 2–5 hours apart, and several campsites. Boats can access most of these. The only big climb and descent is the Panekiri Range, upon which sits one of the huts. As expected, the birdlife, scenery and views are magnificent.

A virtue of this lake walk for those who find fitness a challenge is that nowhere is too far from places where one can quietly meditate upon the view and rest tired muscles.

Craig Potton (2004)

Prior to tramping the lake, the Department of Conservation require hut and campsite bookings. Children and young people under 18 years do not have to pay fees. Refer <http://www.doc.govt.nz>

Other Waikaremoana tracks

There are other relatively easy walks near Lake Waikaremoana, such as the aptly named “Old Maori Trail”, which may have at least partially been followed by our friends in December 1841. It starts at Rosie Bay, and follows what was the traditional Maori route to Lake Kaitawa. It trails the edge of the landslide block which slid from Ngamoko some 2,200 years ago blocking the Waikaretahere River and allowing the waters of Waikaremoana to fill up. Some beautifully formed totara and matai trees are found here in dense forest. From near the Te Urewera National Park Visitor’s Centre at Aniwaniwa, there are various tracks radiating out to; the Ngamoko Range, Lake Waikare iti, Ruapani tarn, to Mokau Stream, and from the north western corner of the lake, the fairly strenuous jaunt to the highest point of Te Urewera, Manuoha peak. A few kilometres north along the State Highway, to its highest point at Huiarau Saddle, a well marked track heads back (south) along the Huiarau range to the Whakataka peak and hut. Colenso crossed somewhere here in January 1842, heading north and downhill to the remote village of Ruatahuna. Continuing north westwards to Te Whaiti.

Not a human being dwelt in all that immense tract of country on which my eager gaze then rested. The grass grew, the flowers blossomed, and the river rolled, but not for man. Solitude all!

William Colenso, Whirinaki River, January 1842

Colenso was excited with botanical discoveries from Te Urewera. He returned to the Bay of Islands with over 1,000 specimens, some 600 of which were new specimens.

References

Exploration New Zealand. John Pascoe (1971). Reed.
Classic Walks of New Zealand. Craig Potton (1997, revised 2004).

Colenso and the races

The Rev. William Colenso was no lover of horse racing. His letters to friends often regretted such frivolities. Here are a few examples...

... we agree, in the main, as to the too common evils attendant on Races. (I am happy to say that I never saw one in all my younger days;—never heard of one in the Whole County; and now, in populous West Cornwall, with its 1000's of farmers, and in my native town, Penzance, in Mounts Bay, a flourishing sea-port with some 12, to 15,000 inhabitants—Races are wholly unknown).

I was to have returned on that day—but the crush of gamblers &c, &c, coming to the races was too great, so I went back to my lodgings.

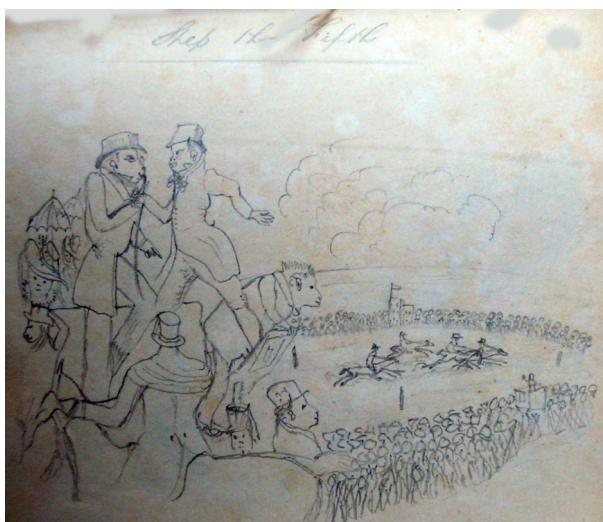
I have no one now to call and talk, & when I go to town I cannot join in the talk of the day—Races, Cricket, Football, sheep, wool, Rabbits,—and the getting of Money anyhow, but quietly & usuriously & without working!

Heavy rain today (began yesterday)—spoiling their races; at which I am not sorry.

I do dislike the common low debasing Races of H.B. with all their comitants of lying, dishonesty, betting, & cheating; Indeed, I have long considered them to be a greater curse to N.Z. & the young and rising generation, than either Tobacco smoking, or Drinking;—a wretched lot of travelling Swindlers (who never knew an honest days work) are thus encouraged; these do immense mischief among many of our young men. I would that races were either abandoned, or suppressed.—

Youthful zeal

Colenso's aversion to gambling dated back to his youth. There is a sketchbook in the Mitchell Library in Sydney that contains a number of sketches of Cornish scenes, but it also contains a series of seven drawings ("steps") entitled "Monkeyana – or the Gambler's progress", probably drawn during his time in London (when his journal is adolescently devout). They are derived from Thomas Landseer's 1827



"Monkeyana or the Gambler's Progress: Step the fifth" by William Colenso, reproduced with permission of the State Library of NSW.

“Monkeyana” series of 25 etchings [1], cynical social satire in the style of Hogarth’s “Rake’s progress” and “Harlot’s progress” of 100 years earlier. The monkey, in Landseer’s caricature, has the habits, costumes, and foolishnesses of man and serves as a symbol of his imprudence, sin and fall. A periodical called *Bell’s Life in London* then carried a series by Robert and George Cruikshank, called “Monkeyana, or the gambler’s progress” and this was reprinted in 1831 (and several times thereafter) in a new periodical called the *Gallery of Comicalities*. There were nine steps, and at some stage verse was added. The verse for “Step the fifth” applies to the races...[2]

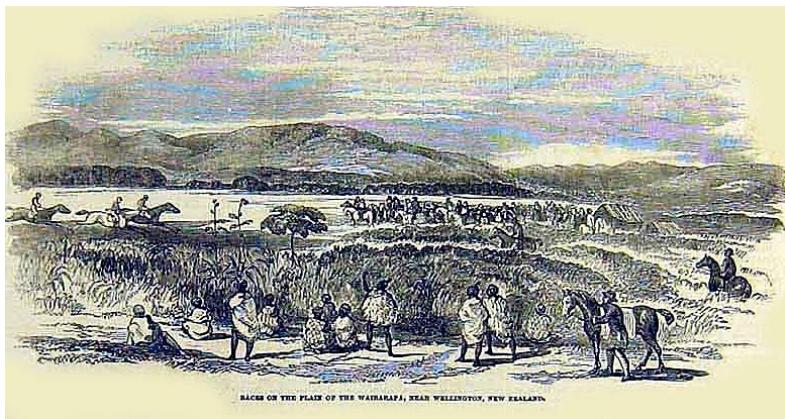
THE GAMBLERS PROGRESS—STEP THE FIFTH.

Hurrah for Epsom! Mount your prads,
And start away, like knowing lads,
To join the swarms of smiling faces
That throng delighted to the races.
O, what a scene of joy and jollity,
Of prancing, capering, and frivolity!
Where many a swell whose means are scanty,
Bestrides his halter’d Rosinante —
Which, proud of such illustrious backers,
Has a short respite from the knackers.
Go it! my heroes! man or monkey
Mounted on blood, or hack, or donkey.
Know many a youth, of spirit gay,
Shall rue the racing of this day.
And, mourning loss of cash and leather,
Curse Oaks and Derby Stakes together.
Where all the springs of fashion gay,
Can Master Pug be absent? Nay.
Still under Mentor’s kind protection,
He presses forward to perfection—
With the top Coves can prate with spirit
Of all their racers and their merit;
Their action, colour, age, and bottom,
Where they were foal’d, and who begot’em:
Can bet and hedge, make sure to win,
And take a well fledg’d Greenhorn in.
Mentor, at distance, takes his seat.
Intently gazing on the heat;
Intending wisely, if he can,
To line his purse, and fleece his man.

Missionary zeal

Colenso was to carry his dislike of the races to New Zealand during his missionary years: his “arrogant nature and tone of moral superiority” soon led to bitter quarrels with Ngatuere of the Wairarapa Ngati Kahungunu.

Ngatuere and his brother Ngairo made Colenso’s work difficult by encouraging horse-racing at Kopuaranga and allowing the young men to drink spirits. At the marriage of



"Horse racing on the plain of the Wairarapa, near Wellington, New Zealand"
Illustrated London News, 1852.

Hemi Te Miha, when both men were present, Colenso grossly insulted Ngatuere and Ngairo by tossing aside their gift of tobacco. Smoking, for Colenso, was another moral evil. The enraged Ngatuere vowed he would never allow a Christian minister to settle in his district [3].

Presidential zeal

His presidential address of 1888 sums up his dislike of the races, and his even greater disdain for newspapers that report on them [4] —

The powerful and active enemies of Science and of general learning are—too great love of holidays and of idleness, of frivolity and of fleeting pleasures which yield no enduring satisfaction; which generally, if not invariably, look for more, never being satisfied, and mostly leaving "an aching void." And should there be, before the final close, a few hours or days free from pain and extreme weakness for reflection, then the sad heart-rending vista presents itself of time lost, of noble almost god-like faculties abused, of a wasted life! Our classical British poet, Thomson, might well exclaim, while meditating on such scenes:—

*"Where now, ye lying vanities of life!
Ye ever-tempting ever-cheating train!
Where are you now? and what is your amount?
Vexation, disappointment, and remorse.
Sad, sickening thought! and yet deluded Man,
A scene of crude disjointed visions past,
And broken slumbers, rises still resolv'd,
With new-flush'd hopes, to run the giddy round."
(Winter.)*

To speak more clearly, to bring matters home, there are at least three classes here among us who stand aloof rendering no aid! Such needful help is largely in their power to render; viz. 1, the Clergy; 2, the Principals and Head Teachers of our schools; and, 3, the Editors and Proprietors of our local Newspapers. As I take it, these all to a man should be found heartily aiding "Science Literature and Art," if not enrolled under its banner. At Home, the Clergy generally (especially Ministers of the Established Churches in their respective parishes) are found so engaged; also, the Professors and Heads of the chief teaching establishments, whether in town or country; and the Editors of all respectable Papers are always on the look-out and ready to advance the great good cause for the real welfare of the people. But such unfortunately is not the case here, and that stigma rests more prominently on this third class, because they controul the Daily Press—the most powerful engine of modern times for both good and evil. We, unfortunately, know from sad experience how truly careless our local Newspapers are with reference to us,—to our meetings, and to our read Papers; whereas, on the contrary, they might, if so inclined, render useful service, and be productive of much and lasting good. It matters not what the subjects of the Papers read may be; whether "dry" Natural History ones, or more popular and interesting ones relating to our District, of which (as I have often heard it said) many of their readers in Hawke's Bay, and our Country Members in particular, would rejoice to find even the mere outlines fairly given in the local News of the day. On the contrary, what do we find in them? Firstly, in importance, some Foreign amid Colonial telegrams, often interesting and of service, (for these, they, the Editors and Proprietors, have, and shall ever have my hearty thanks): but, secondly, what do we find? a horrid dissonant uncivilized semibarbarian lot! column after column; paper after paper; of most wretched information, composed of Races and their vicious belongings! Football and Cricket Matches (even those of schoolboys and Maoris!) usque ad nauseam! Inhuman Pigeon matches, at which tame birds issuing from a trap box are fired at, many wounded, a few killed! Fancy Dress Balls; Lawn Tennis; Pugilistic encounters; Skating Rinks; Foot-race matches; illiterate rustic clownish holiday Pastimes; a legion of Theatrical performances in endless variety, regularly kept up with their standing exaltations in puffing—written, too, by the actors themselves! and so dressed up for the nonce, as if now the expressions of the audience themselves!! All making a continuous round of folly! leading to a complete dissipation of mind, and consequent loss of health morals and manners. In fact, to such an extent has this low craving after plays and pastimes, fun, frolic, frivolity and buffoonery been carried in this District, that it is almost an impossible thing to find a single Daily local without its News columns being more than half-filled with such trash!—*

* Here, however, I should state, in justice to the Evening News, that this paper did on several occasions give a pretty full and fair report of our meetings; this was owing to the kindness of Mr. Hardcastle, one of our active members, who was usually present and who wrote those reports for that paper, with which he was connected. At such times there was quite a run for extra copies.

And when to all that is also added the low prurient nouvelles with which those papers are further adorned; what wonder is it that "Larrikinism" (as it is called) should flourish as it does among us? Ever and anon we find the Editors of our Papers spasmodically muttering a weakly warning voice, against this insidiously increasing Colonial moral disease; but, I fear, they themselves, have yet to learn, that they are of its main causes, through their assiduously fostering all those things which encourage its wild and vicious growth. Such thoughtless doings seem to me, to be very much like the old Greek story of sowing the Dragon's teeth! If our Papers judiciously and constantly led Public opinion to higher and better matters, instead of pandering to low and depraved tastes, things in general would be much better among us; honesty would show its face, and Society be generally advanced in its tastes and pursuits.

References

1. <http://www.trocadero.com/summerhill/items/848268/item848268store.html>
2. <http://www.ebooksread.com/authors-eng/robert-cruikshank/gallery-of-comicalities--hci/page-5-gallery-of-comicalities--hci.shtml>
3. <http://www.rangitane.iwi.nz/education/index.php/life/tupuna-biographies/ngatuere>
4. Hawke's Bay Philosophical Institute 1888: Anniversary Address by the President, William Colenso, F.R.S., F.L.S. R.C. Harding, Napier.

Celebrity endorsement

Gowing's Linctus or Balsam of Liquorice, that old-fashioned remedy for Coughs and Colds, is now in very great demand. It is sold in bottles, 1s 6d and 2s 6d, at MR OWEN'S Pharmacy Hastings-street. The Rev. W. Colenso F.R.S. writes:—"I consider it to be a valuable and safe medicine, of great service in coughs, colds, bronchial affections, and irritations and dryness of the throat. I always carry a bottle of it with me when I visit the Bush district."—[ADVT.] 150

As with today's national sportspeople, so with Colenso: the endorsement of products by stars is a simple absurdity, not a mark of quality.



eColenso is a free email Newsletter published irregularly by the Colenso Society. Please forward it to anybody. Past issues are at <http://www.colensostudy.id.au/> 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.
The cover of this issue is based on a William Morris wall-paper design.





CASCADE DE FANAFAOEÀ PRÈS DU VILLAGE DE KIDIKIDI

From Duperry 1824: *Voyage autour du Monde....*

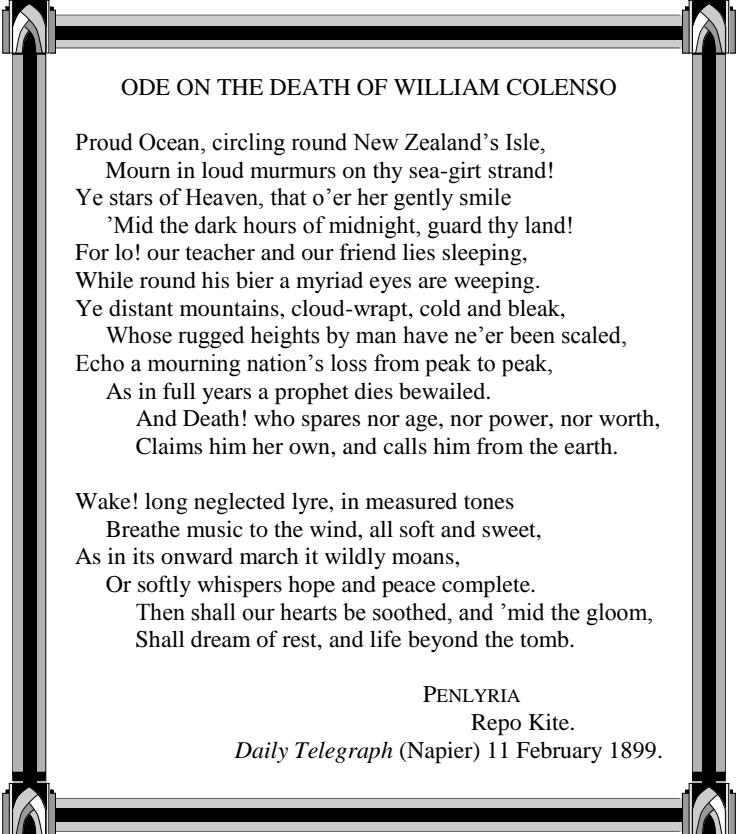
(The Waianiwaniwa Falls near Kerikeri)

Colenso cottage

William Colenso's house in Napier consisted of two buildings, as shown in a series of views held by the Hawke's Bay Museum and Art Gallery, and included in a paper by Eloise Taylor in *Athenæum* vol. 1 No. 4 (August 2011)—see <http://wp.me/p1uolz-5r>. His letters suggest that the smaller building was a dwelling for his servants, and he lived in the larger. The photograph in



Bagnall & Petersen may not be Colenso's house. The smaller building survives on the site and is currently used as a boutique accommodation (behind the leanto in the photograph); the larger has been replaced by an Edwardian house (at left).



ODE ON THE DEATH OF WILLIAM COLENZO

Proud Ocean, circling round New Zealand's Isle,
Mourn in loud murmurs on thy sea-girt strand!
Ye stars of Heaven, that o'er her gently smile
'Mid the dark hours of midnight, guard thy land!
For lo! our teacher and our friend lies sleeping,
While round his bier a myriad eyes are weeping.
Ye distant mountains, cloud-wrapt, cold and bleak,
Whose rugged heights by man have ne'er been scaled,
Echo a mourning nation's loss from peak to peak,
As in full years a prophet dies bewailed.
And Death! who spares nor age, nor power, nor worth,
Claims him her own, and calls him from the earth.

Wake! long neglected lyre, in measured tones
Breathe music to the wind, all soft and sweet,
As in its onward march it wildly moans,
Or softly whispers hope and peace complete.
Then shall our hearts be soothed, and 'mid the gloom,
Shall dream of rest, and life beyond the tomb.

PENLYRIA

Repo Kite.

Daily Telegraph (Napier) 11 February 1899.

Colenso scholars will be pleased to know that the National Library's "Papers Past" now includes the *Daily Telegraph* (Napier) 1881–1901. We look forward to the inclusion of earlier issues of the "DT".

Repo Kite College (see above) was Mrs May's school on Bluff Hill in the late 1800s (Repo Kite = swamp view; Māori *repo* = swamp; *kite* = to see). Colenso wrote to Luff in 1878, "Mrs May with 4 fine young women her Boarders walked in" (to the Hawke's Bay Philosophical Institute meeting); and in 1883, "Mrs May & 2 other ladies" were again present; in 1884 to Balfour that he had received "a short & courteous (note) from my neighbour Mrs May" about his newly-published "Ruahine" booklet. Mrs May died in 1886. → →

Penlyria penned similarly sagacious Victorian versification in "Lines on the opening of Napier Breakwater Harbor" published in the *Daily Telegraph* of 26 October 1895. The last couple of stanzas should suffice to give you the gist...

The distant sailor on the sea,
Before the coming storm must flee!
He knows the dangerous, rocky strand,
Of the bleak coast of Maoriland;
And the stout ship in stormy breath
Seems but to bear these souls to death.
As quivering with the raging blast
Toward the coast 'tis hurried fast.
But lo! no more the storm he fears,
As the dark dreaded coast he nears;
No more the lights on Portland isle
All sadly weep, or sadly smile,
For now they welcome in the dark
The half-wrecked, struggling, lab'ring bark,
And point the way across the foam
To Napier's Harbor and to home.

My song is o'er, my theme is done,
With praise to those who had begun,
And carried on the works we see,
Till fortune granted victory.
Yet e'er my quill in silence leave
It bids no thoughtless mortal grieve
Upon the order of new things —
E'en though the change its suffering brings:
What's best for one, for all is good,
Though not yet fully understood.

Penlyria,
Napier, October 22nd. 1895.

"Penlyria" from New Plymouth (whom the *Taranaki Herald* and *Wanganui Herald* referred to as "he"—though it seems a feminine name) was writing verse in 1890–1905; the National Library catalogue includes two works. The connection with Repo Kite is a mystery—perhaps a visiting schoolmistress?—the connection with Colenso equally so.

We have to thank "Penlyria," of New Plymouth, for a copy of his latest published poems, entitled "Francesca's Death" and "Paoli the Patriot," both of which evidence thought and poetic instinct. The brochure is nicely printed, and has been carefully corrected before being issued by the printer and publisher, A. A. Ambridge, of New Plymouth. We would like to see "Penlyria" treat New Zealand subjects from the poetic standpoint, as we feel certain he would do so successfully, and gain a more lasting reputation. There are innumerable Maori legends and pioneer stories awaiting poetic treatment, which would afford ample scope to a writer of "Penlyria's" ability, and appeal more strongly to Maoriland readers than the themes he has hitherto chosen. One of the finest poems in the English language, that of "Ranolf and Amohia," by the late Alfred Domett, an ex-Premier of New Zealand, is proof of our contention, as it will long outlive any metrical effusions of later New Zealand writers on Old World subjects. Sir George Grey's invaluable book on "Maori Legends and Mythology" is a mine of literary wealth, which will well repay the future poets of this country to carefully peruse and intelligently study, as it contains many beautiful ideas and thrilling stories of the ancient days of the Maori race and their arrival on the shores of New Zealand from the mythical land of Hawaiki some five or six hundred years ago. We regret that pressure on our space forbids a more extended reference to "Penlyria's" latest poems, which we have no hesitation in commending to the reading public of Wanganui, as they display considerable poetic talent, and a promise of even greater success than that yet attained by their anonymous author.

From the *Wanganui Herald*,
24 December 1901.