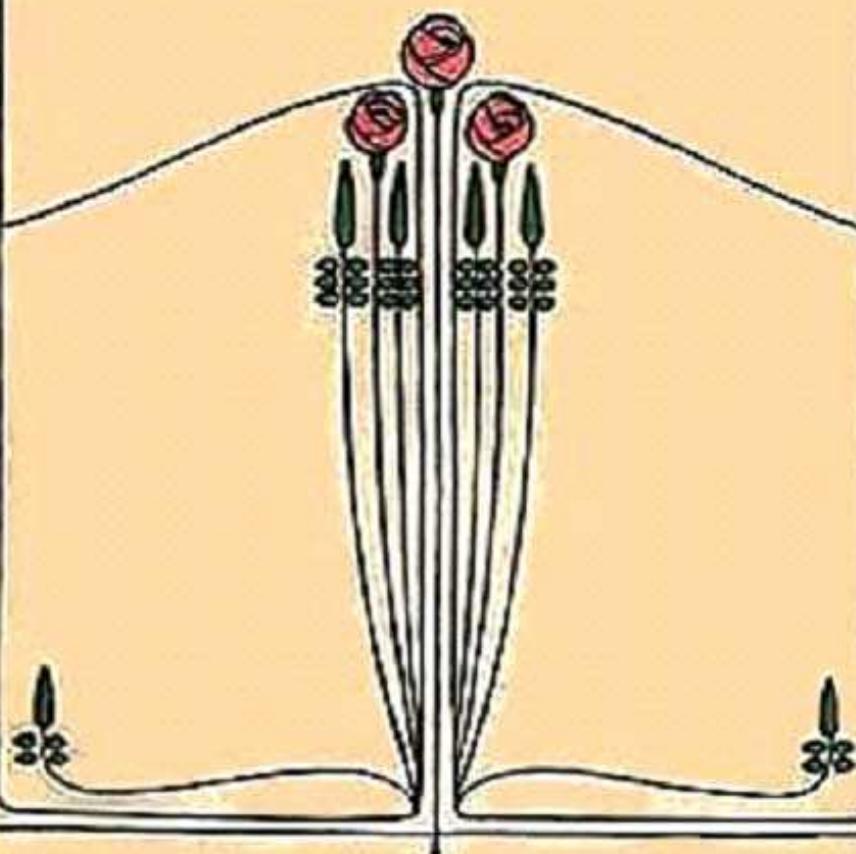


COLENZO



WELLINGTON
THE NEWSLETTER OF THE COLENZO SOCIETY INC



The Annual General Meeting of the Colenso Society Inc.

will be held by email between 14 and 30 November.

Agenda items from paid-up subscribers are invited before 14 November: email to Ian St George at istge@yahoo.co.nz.

- **On 14 November** these will be assembled as the agenda of the AGM and emailed to you, seeking email discussion on the items by 30 November.
- **On 1 December** the discussion will be collated and emailed to you as the minutes of the AGM, along with the December *eColenso*.

If there were contentious items we would call a teleconference: you would be notified of the date and time, and sent instructions for connecting.

- **On 13 December** we will, if necessary, hold the teleconference.

Ian St George, Convenor, 1 November 2012



New Centre for Literary Translation



Collaborative translation of Colenso material in Maori

The Colenso bibliography being created as part of The Colenso Project includes a significant body of nineteenth century material written in Maori, much of which requires translation. The project team sees this as an opportunity to involve a wider community, challenge the notion of an “authoritative version”, and embrace the regional diversity of the Maori language.

We envisage an online space where volunteers can translate into English multiple versions of each document, and comment on the translations of others. By inviting the public to directly engage with historical documents in this way, we hope to stimulate public and academic interest in Colenso, and contribute to new research and interpretation methods.

Dr Marco Sonzogni is Director of the New Zealand Centre for Literary Translation (NZCLT) at Victoria University of Wellington. He has expressed his enthusiasm for this collaborative approach to translation, explaining that it reflects current trends in practice and research. We are grateful to Dr Sonzogni for generously offering to lend his expertise, and for officially extending the support of NZCLT to The Colenso Project.

For more information about the New Zealand Centre for Literary Translation visit: <http://www.victoria.ac.nz/slc/nzclt>

“...enough to bow down my head like a bullrush & to make my eyes a fountain of tears.” —The Rev Kissling on the impact of Colenso’s adultery.

By Peter Wells

My book on Colenso is now almost a year old but I find myself, when researching another topic, finding the words *William Colenso* leap out of the page at me. Recently I was in Tauranga looking through the letters sent to the Archdeacon A.H. Brown and I came across a cracker from The Reverend Kissling to Brown. It was when the scandal of Colenso’s adultery was at its height—October 1852—and it gives a fresh impression of the sting.

Interestingly it also offers a new titbit. Bishop Selwyn thought of offering a position of printer to Colenso at St John’s College in Auckland. In one way this makes Selwyn seem a little more sympathetic. But Colenso’s rebuff was very firm: he wished to stay in Hawke’s Bay, among “his own people”.

The broader context of the letter though is interesting too: the CMS was finding all sorts of “sins” dappling its complexion like freckles emerging in the raking Antipodean sunlight. In short, Colenso’s “fall” was only one failure among many. (*The italics below mark my own thoughts*).

St Stephens School
Auckland
28 October ’52

Dear Friend,

When I last wrote to you about the removal of Hawker Wilson* I little thought that I should have so soon to address you on another most afflictive & disgraceful shock which our poor Mission has sustained. Mr Colenso has been guilty of a breach against the Seventh Commandment and his lawful wife is now bringing up a child 16 months old, which he had by his native girl from the Waimate.

* I am unsure but think Hawker Wilson, the son of Wilson, the missionary at Opo-tiki, may have been involved in the homosexual scandal at St Johns College, which Selwyn suppressed.

The Bishop in deepest grief has placed Colenso's letter of confession into my hands, and I am now waiting for a commission from His Lordship to summon a few clergymen in the neighbourhood to aid him in his judgement on this truly painful case. I have not asked the Bishop's (*opinion?*) but I am sure he has no objection to my giving you a copy of the letter from the delinquent. Its whole spirit and the principles it betrays will astonish you no less than it has astonished the Bishop & myself.

If the Bishop were here at the unexpected opportunity of communicating with you, he would no doubt write to you on this, as well as several other subjects.... The Bishop is expected back in a day or two and I suppose the case of Ahuriri or Waitangi (Colenso's) will receive his decision. He proposes to remove our most unworthy fellow missionary at once from his post, & if he consents, to make him work in the capacity of a Printer at St John's College. With his future employment of course our Mission has nothing to do—except that he will be for a course of time a grievous exhibition at the College, how low a Missionary of our Society (*has sunk*).

(The letter continues on about other matters then returns to the refrain....) Here is the painful case of Colenso—then poor Mr Burrow's health, requires immediate attention, for I think he will go home at the close of the year... There are several other subjects which should be brought forward in the presence of the Bishop, which I cannot name. *(This may be a reference to a homosexual scandal at St Johns which Selwyn effectively hid under the carpet at the same time he made an example of Colenso.)* You must excuse this very hasty letter written under great affliction. I have to bear the brunt of public remarks. Within less than a year the case of Mr Davis daughter (*who had a Maori lover*)—the indignation of people on account of the early engagement of marriage of our friend at Waikato—*(the Reverend Maunsell had remarried without a sufficient period of mourning for his wife)*—the sudden removal and exaggerated charge against Mr Wilson's son—the accusation of “sucking” Govt money issued to our school—the imputation of not giving “the whole Bible” to the Natives *(the Old Testament was late in being interpreted into te reo)*—and now the adultery of one of our number—have been heavy enough to bow down my head like a bullrush & to make my eyes a fountain of tears.

With kind regards

Yours faithfully and affectionately, G. Kissling.

A.H.Brown Letters, Folders 29-30, Tauranga Public Library



George Adam Kissling

By Ian St George

Born at Murr, Württemberg, 1805, theology student at Basel, ordained at age 22 a minister of the Reformed Lutheran Church. Went to Liberia in 1827 to help pioneer the Basel Mission's work in Monrovia with freed slaves.

The Basel Mission was very similar to the English Church Missionary Society, and the two organisations had strong links.

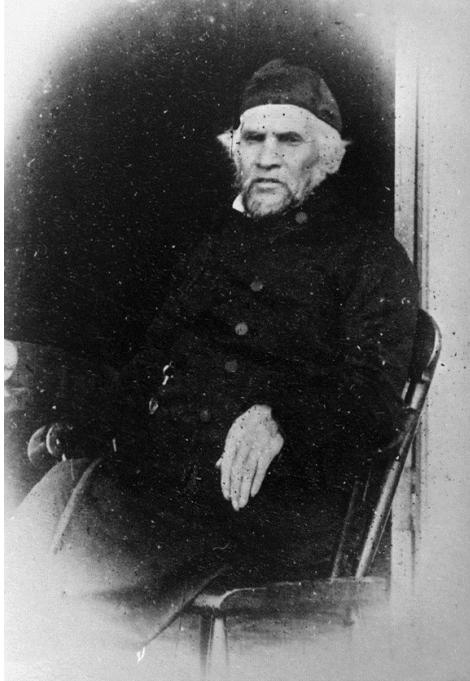
He was evacuated to Sierra Leone in 1831, travelled to England in 1837, and after contracting yellow fever, returned there in 1840, was or-

dained a Deacon and sailed for New Zealand in 1842. Henry Williams wrote to AN Brown that the Kisslings were "of superior stock". After a few months at Tauranga with Brown the Bishop ordered them to Hicks Bay (also referred to as Kawakawa or Te Araroa). Colenso and others visited the Kisslings there.

Kissling's health was poor, and they had to move to Auckland in 1846. There Mrs Kissling looked after the Maori Girls' School. Kissling took over the administration of the Maori work at Kohimarama, and became the minister of the Church of St. Barnabas. In 1852 he was appointed Archdeacon of Waitemata and became the first vicar of St. Mary's, Parnell. He died in 1865.

He is one of my great great grandfathers.

Howe E. "Of superior stock": George & Margaret Kissling, Church Missionary Society missionaries in Sierra Leone and New Zealand. Anglican Historical Society Occasional Paper No. 10.



GA Kissling: photo James D Richardson, clearly taken after Kissling's stroke.

Weatherboard gothic again

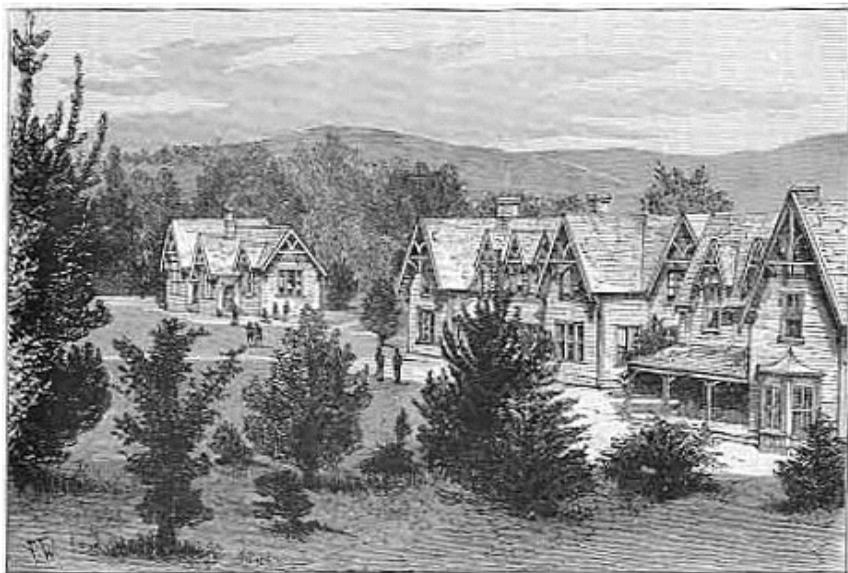
We published pictures of William Colenso's house in Napier and Bishop John Colenso's house in Natal, noting their similarly neogothic style. Look at Te Aute College below—the same style, clearly that favoured for Colonial ecclesiastical buildings.

Colenso referred (in a letter to Donald McLean dated 12 April 1853, to “the Bishop's ‘College Land’—the ground on the Government boundary close to Te Aute having been by him and the Governor selected for this purpose.”

Te Aute College was founded by Samuel Williams.

Colenso wrote to the *Hawke's Bay Herald's* “Open column” on 23 February 1861, opposing “the application for a grant of public money towards the support of a (second) school for Maories in the Pa Whakaairo,” noting

That ample provision had long ago been made by Sir George Grey for the education of the young natives of this district, in a grant of upwards of 5000 acres of land at Te Aute; in addition to which was the annual grant by the General Assembly of £7000—a portion of which also fell to this district, as appeared from a blue book then on the table, which shewed in the three years, '54, '55, and '56, (no later being in our possession,) the sum of £990 to have been granted to the Rev. S. Williams solely for Te Aute school.



Colenso's *In memoriam* and Tennyson's *In memoriam*

William Colenso read "A Memorandum of my First Journey to the Ruahine Mountain Range, and of the Flora of that Region (Part I)" to the Hawke's Bay Philosophical Institute on 13 May 1878 and Part II, "Memoranda of a Journey in which he succeeded in crossing the Ruahine Mountain Range, with Notes on the local Botany and Topography of that District," on 14 October.^{1,2}

The *Transactions* relates "At the close, Dr. Spencer proposed, and Mr. J. A. Smith seconded, a unanimous vote of thanks to Mr. Colenso for his very interesting paper, which was also earnestly supported by the Right Rev. Chairman, and warmly accorded by the meeting, with a further particular wish, that the same should be recorded."

The rejection

Colenso therefore sent the papers to James Hector for recording in the *Transactions*. Hector and his Board of Directors thought their funds too short, the papers too long and "the purely personal narrative (interesting as a magazine article, or Lecture)... not suitable for the 'Transactions'." They proposed abstracting it.

Colenso hastily wrote to Hector (2 February 1879),

Two days ago I received yours of 27th. Jany., which a wee bit surprised me. I immediately sent you a short telegram,—that I should much prefer the Ruahine Journey Papers being *wholly* omitted to their being *partly* printed (picked here & there)... I trust I was in time with that telegram, so as to keep the "Abstract" of the said MSS. from the Printer,—for *I cannot consent to the proposed alterations*....³

He went on to offer cash, to "compress" the papers himself, to note how dry and boring readers found a lot of the other material in the *Transactions*, and even to pay to stop the publication process forthwith.

In fine, I trust that *no* "Abstract" of them has yet been made,—or, if made, not yet in Printer's hands; and further, if in fact composited and even printed, I would rather pay (say) £20 cash, to meet *any such expenses*, and so have the "Abstract" stopped, and the MSS. returned to me.³

He wrote again to Hector on 4 February, attaching a newspaper cutting reporting concern expressed at the HBPI meeting—

...as one naively put it, suppose Dr. H., or Mr.—, had made *the only* passage across the mountains in the Middle Island, would not that, however long, have been gladly received & printed, &c.... Last night I looked at your own bye-laws (p. xii.), and while I find (which I knew & never disputed) you rightly have power to reject papers, you have none for curtailing them.... I venture to think,

that had your Directors proposed to reject or curtail *all* the other Papers hence this season, there would have been little or nothing said about it; but *this* Ruahine Journey which I have for many years been importuned to write, (and even to *re-read those said Papers*, as I informed you,) is a *popular* matter.⁴

He wrote to Hector (soon to leave for the Sydney Exhibition) again on 14 June,

I do not know when you will leave Wellington for the warmer clime, but I hope *before* you do so you will not fail to return me my two "*Ruahine*" Papers. I have just received more letters from abroad *re* their private publication.⁵

and on 30 July (tersely),

Late last night I received your packet containing my two Papers on Ruahine.... Today I have been engaged in running over the two Mss., and am surprised at seeing so very much struck out,—just half of them!—

I note what you say... "I take the responsibility of returning it on the understanding that you are to send it back again without unnecessary delay.".... I now write a few lines in reply, to catch you at Wellington, that you may know how I shall act in this matter.—

I certainly shall not return these rejected Mss. to you.—

Allow me to remind you, that I have on several occasions, from your first intimation to me in January last of the decision of the Board of Directors of the N.Z. Institute respecting these two Papers, that I have constantly and persistently refused to allow of a mere Abstract of them to be made for a vol. of the "Transactions" of the N.Z. Institute, and this I have done by telegram and by letters (often), including my official one to you containing a Resolution to that effect from our Branch Society, passed at the Annual Meeting early in February last.

At the same time, as I have also more than once said,—I find no fault with the Board for their rejection of those Papers,—that being in perfect unison (with one of their bye-laws, and a proper one, too,)—but the altering or curtailing them is quite a different thing, and one that is entirely beyond their province; especially when, (as in this case), such curtailment amounts to just one-half of the whole.—

I may, in conclusion, add, that it is probable these Papers will be printed here, such being the express wish of our Hawke's Bay Members, and that by Subscription.—

What, however, I lament the most is, that it is now likely I may not write again for the N.Z. Institute; as I cannot have any desire to be treated a *second* time; and my hitherto unbroken confidence is now *nil*. I regret this, however, mainly, if not only, with reference to my "Contributions" on the Ethnological question of the Maoris, which I had wished to carry on, as I had two years ago sketched out.—⁶

On 27 Aug 1879 he complained to von Haast,

I should tell you, to remove all doubt, that the “Directors” refused my two Papers *re* “the Ruahine mountain range” (H. Bay), save to make from them a mere “Abstract, and to eliminate all personal narrative,”—which I refused to allow. (You may see notice of them in our (H.B.) “Proceedings,” “Trans.” N.Z. I., vol. XI, pp 567 & 570.) Our Society, also, subsequently supported me, and the Directors were written to *officially*—but it made no difference. I have only *recently* got back my 2 Mss., after a hard struggle,—and it is *this long detention* that I feel; moreover, a note came with them from Dr. H.—“to *return* them directly”!! I am, therefore, now in this position,—that I write no more for N.Z.I., not choosing to be a *second* time subjected to such treatment, and we have, consequently, had no Papers at our last 2 meetings, which I have greatly regretted,—as I wished to carry out my series of Papers of “Contributions towards a better knowledge of the Maori Race.”⁷

On 16 September 1879 again to von Haast,

... I had told them officially that I shall write *no more* for the N.Z.I.... the Council, singly & together, tried hard to get me to reconsider my determination not to write any more; but that cannot be while things are as they are with our parent Inst., for I might be served so again!....

I should also tell you that our Council, last week, after a long discussion, decided that my two Papers on the Ruahine range, &c, &c, should *not* be printed here—*i.e.* by them, or with their sanction,—at present; they (strangely) viewing my 2 Papers as *not* being “rejected” ones! seeing the Directors and Manager are still for an “Abstract” of them, and that Dr. Hector had specially requested me to return them for that purpose. However, to such a mutilated “abstract” (just one half!) I could *never* agree: and so that matter remains. I quite expect “a kick up” from the members about it. It came out, that *two* (at least) of the members of our little Council had been talking with Dr. Hector about those Papers. I must allow that their *unexpected* decision quite surprised me.—⁸

Conspiring with the enemy. Eventually he combined the papers, expanded them with still more poetry, titled them *In memoriam* and had them printed privately at the *Daily Telegraph* office in Napier in 1884.⁹

The work

Why so much fuss? Why was Colenso so affronted that he petulantly declared he would write no more for the *Transactions*? Every author who submits work to a scientific journal expects that the editor will take the advice of referees and require revisions—and essentially that is what happened here (though it is not clear that Colenso was to be shown, before publication, the extent of the editing). The paper was not rejected outright.

Certainly it is long—nearly 39,000 words. By any criteria it is highly unusual—a ripping adventure yarn, a treatise on local botany, geography, ethnology, mythology—and a personal reflection on Nature and on God—his deepest and most intimate thoughts and feelings expressed safely in apt excerpts from the poets. There are 48 such excerpts:

Wordsworth and Longfellow (quoted seven times each), Chaucer, Seneca, St Hilaire, Hesiod, Halleck, Byron (twice), Milton, Gray (twice), Miss Pardoe, Miss Twamley, Thomson (four times), Cowper, Talfourd, Roscommon, Bryant, Scott, Akenside, Horace, Keats (three times), Wallenstein, Shelley (twice), Blake, Coleridge, Goethe, Tennyson, even fellow Cornishman Sir Humphrey Davy. There are some in Latin and German.

It is unique, even among the writings of Victorian polymaths. It does not fit any single genre. It is one of Colenso's masterpieces, and he would have thought of it as an artwork, integrated, crafted into a coherent whole, an important expression of his breadth, of himself, with the inevitable vulnerability that self-exposure implies—not just a scientific communication, to be “improved” by trimming to fit editorial objectives.

Furthermore, with his local standing in the HBPI, national recognition in the *Transactions* and increasing attention internationally he was finding acceptance as a leader in the scientific community. He had long ago lost his place in the church hierarchy, and had exiled himself from it (“I never go to Church” he wrote to JD Hooker at about this time).¹⁰ Hector's rebuff may have seemed to him an equivalent rejection by that Bishop of the scientific community.

Colenso and Tennyson

Why did he call it *In memoriam*? I think Colenso was seeking to link his work with Tennyson's long poem of the same name, published in 1850, when Colenso was crossing the Ruahine.

Tennyson's *In memoriam* was written in memory of his best friend Arthur Hallam who had died some years previously. But much more than a mourning dirge, it is a reflection on religion, (“We have but faith: we cannot know”) the church and the evolution of the writer's thought, on spirituality and immortality as well as towards the new scientific discoveries in geology and natural selection (a “journey” in today's cliché).

Tennyson's *In memoriam* is regarded as a fore-runner to the aesthetic movement in English poetry. The movement began properly in the 1860s with William Morris and Dante Gabriel Rossetti. Its slogan became “art for art's sake”. It rejected the idea that art should have a social or moral purpose. It reacted against utilitarian social philosophies and the ugliness of the industrial age. Its chief exponents in the 1880s included Oscar Wilde and Aubrey Beardsley. After their decadence it gave way to art nouveau and arts and crafts.

Colenso was, of course, no Oscar Wilde or Aubrey Beardsley, nor is his *In memoriam* art for art's sake. But it could not be described as utilitarian. There is great beauty in it, perhaps for beauty's sake, for Colenso saw ugliness in the preoccupations of his Hawke's Bay society: “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”.¹¹

The moral philosopher FD Maurice dedicated his *Theological essays* to Tennyson.¹² Colenso's cousin Bishop JW Colenso of Natal, who was greatly influenced by Maurice, returned to England in 1864. On leaving, he said that Tennyson was the only man he wished to see, as he thought him the one who was doing more than any other to frame

the church of the future.¹³ At the beginning of part V of *The Pentateuch* JW Colenso quoted from *In memoriam*,

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

Bishop Colenso, who was so controversial he would go on to be tried by the Church of England (“our little system”) for heresy, thus saw Tennyson as outlining the future of the church.¹⁴

The similarity between his cousin’s and the poet laureate’s ideas would have been very appealing to William Colenso. He himself had quoted Tennyson in his “On the Sabbath and its due observance” (*Hawke’s Bay Herald* 1878), later in that essay referring to “suitable quotations on *true* religion from our English poets—Southey, and Tennyson”.¹⁵ He wrote to the *Daily Telegraph* on 26 June 1882 on Biblical similes, and quoted Tennyson’s *In memoriam*,

Hold thou the good: define it well:
For fear divine Philosophy
Should push beyond her mark, and be
Procuress to the Lords of Hell.¹⁶

In the Napier Cathedral on Christmas Day 1890 he preached on Tennyson’s words,

There lives *more faith in honest doubt*,
Believe me, than in half the Creeds.¹⁷

Then to Harding in 1892, “*Sad* news this of late—the death of Tennyson! It set me a-looking into his *In Mem.* which I always carry w. me”; and “I have, sometimes, quoted a bit (of verse by Whittier) in a Sermon (as I have more frequently Tennyson)”.¹⁸

He quoted Tennyson to Hooker again in 1897,¹⁹

“He fought his doubts & gathered strength.
He would not make his judgment blind,
He faced the spectres of the mind
And laid them”—²⁰

“Yes,” Colenso exclaimed to his old friend—having faced and laid some big spectres of his mind in his time.

Clearly then he knew Tennyson’s work, he carried *In memoriam* with him, and he used Tennyson’s words as texts for his sermons after he was re-instated in the church in 1888. His own reflective *In memoriam* was written in 1878, the year of his retirement from over 25 years of public service. It relates his physical journeys but at the same time scales the metaphorical heights of a new set of beliefs, the evolution from evangelical missionary zeal towards a mature awareness of God in science and art and Nature—from a narrow preoccupation with the Church of England to a realisation that God is more than just churches. He was changed, no doubt. It is autobiographical, introspective, a credo—and a ripping yarn. He named his work after Tennyson’s poetic journey through similar spiritual territory, and, aware of the power of poetry to express the inti-

macy of private thoughts, used the verses of other reflective poets rather than attempt his own or repeat Tennyson's. He was indignant that Hector so missed the point that he wanted to cut the "purely personal" and the poetry.

The last words of Colenso's *In memoriam* sum it up: they are not Tennyson's, but "a few expressive and feeling lines from Wordsworth,"

"Though, changed, no doubt, from what I was when first
I went among those hills;—I cannot paint
What then I was. The sounding cataract
Haunted me like a passion: the tall rock,
The mountain, and the deep and gloomy wood,
Their colours and their forms, were then to me
An appetite; a feeling and a love.— And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky; and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."——

Tintern Abbey.

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1. Colenso W 1878. A Memorandum of my First Journey to the Ruahine Mountain Range, and of the Flora of that Region (Part I). *Trans. N.Z.I.* 11: 567.
2. Colenso W 1878. Memoranda of a Journey in which he succeeded in crossing the Ruahine Mountain Range, with Notes on the local Botany and Topography of that District (Part II). *Trans. N.Z.I.* 11: 570.
3. Colenso to Hector J 1879. 2 February. Museum of New Zealand—Te Papa Tongarewa
4. The *Hawke's Bay Herald* of 4 February reported the HBPI meeting: "A resolution was at length drawn up by the Chairman to the effect 'that in the opinion of the meeting the personal narrative in Mr Colenso's papers is a record of great interest as a narrative of exploration in the early days of the colony; that this meeting fully endorse Mr Colenso's protest, and trust that the proposal in his reply to Dr. Hector sent this day will be accepted.' This resolution was carried unanimously."
5. Colenso to Hector J 1879. 14 June.
6. Colenso to Hector J 1879. 30 July.
7. Colenso to von Haast 1879. 27 August. ATL MS-papers-0037-046.
8. Colenso to von Haast 1879. 16 September. ATL MS-papers-0037-046.
9. Colenso W 1884. *In memoriam*. Daily Telegraph Office, Napier.
10. Colenso to Hooker JD 1883. 22 January. In St George IM 2009. *Colenso's collections*. NZ Native Orchid Group, Wellington.
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12. Maurice FD 1853. *Theological essays*. Macmillan & Co, Cambridge.
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16. Tennyson A 1850. *In memoriam*. Canto LIII. In Colenso W 1882. *Stilling the waves*. Letter to the editor, *Daily Telegraph*. 26 June.
17. Tennyson A 1850. *In memoriam*. Canto XCVI.
18. Colenso to Harding RC 1892. 11 October. ATL qMS-0497.
19. Colenso to Hooker JD 1897. In St George IM 2009. *Colenso's collections*. NZ Native Orchid Group, Wellington.
20. Tennyson A 1850. *In memoriam*. Canto XCVI.



Colenso is a free email Newsletter published irregularly by the Colenso Society.

The editor invites contributions on Rev. William Colenso FLS FRS,
 emailed to Ian St George, istge@yahoo.co.nz.

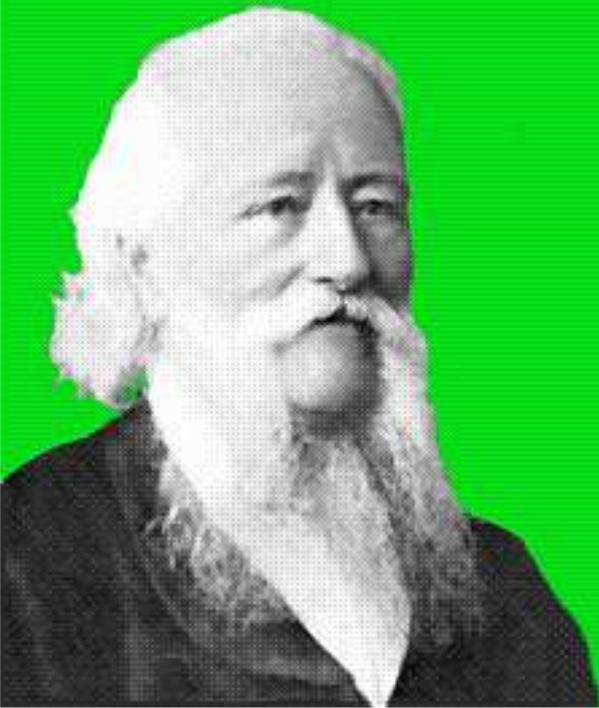
The cover of this issue is based on that of an edition of Tennyson's *In Memoriam*.

Please forward to anyone who may be interested.

Past issues may be seen at <http://www.williamcolenso.co.nz/about-william-colenso/news/>



I have felt a
presence that
disturbs me with the
joy of elevated
thoughts....



Standing in the desert

Colenso wrote in his diary about a trip from his Mission Station to Tarawera, along what is now the Napier-Taupo road. On 23 April 1846, after walking up the bed of the Esk river, and before reaching Te Pohue, he and his party saw something extraordinary:

During the morning's march, we came suddenly upon 2 large carved male & female figures, nearly as large as Life, placed upon the brow of a steep hill, dressed in Native mats, with earrings of green jade & white feathers, eyes of mother-of-pearl, and anointed with red ochre and oil! These are intended to represent Kahungunu and his wife, the progenitors of the Ngatikahungunu Tribe. Kahungunu's wife belonged to one of the tribes of the interior, and the figure representing her is placed looking E. towards the Sea (as if coming from inland), whilst that representing her husband looks W. towards the interior. Beneath, upon the pedestals of either, are inscriptions, containing a dialogue between them. The Chief says— "Old Lady! a travelling party!" She inquires, "Where?" He rejoins, "Behind thee!" She replies, "Call our grandchildren that they may know their way & travel without fear towards the Sea." Upon which, the old chief cries, "Come youths, come daughters, come friends, come chiefs; come along, and come hither." The whole is intended to indicate the peace & good feeling now existing between the tribes of the Sea coast and those of the Interior; as they have been at variance, but the Glad Tidings of the Blessed Peace Maker has made them at one again.

Like Henry Moore's king and queen (next page)—or (and Colenso wrote how this landscape reminded him of images of Petra and the desert), Shelley's *Ozymandias*...

I met a traveller from an antique land
Who said: "Two vast and trunkless legs of stone
Stand in the desert. Near them on the sand,
Half sunk, a shattered visage lies, whose frown
And wrinkled lip and sneer of cold command
Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them and the heart that fed.
And on the pedestal these words appear:
'My name is Ozymandias, King of Kings:
Look on my works, ye mighty, and despair!
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away'".

These unusually lone Māori carvings seem highly significant figures, clearly much respected with their pounamu earrings and adornment. Furthermore they symbolise peace between Ngati Kahungunu and the inland iwi of one of Kahungunu's many wives—and perhaps between the old beliefs and the new.

Are there other records of these figures? what happened to them? were they burned in scrubfires? shouldn't we recreate them on a hill between Eskdale and Te Pohue?



Henry Moore's "King and Queen" at Glenkiln Reservoir, Scotland.
Wouldn't the Kahungunu sculptures look this good on a hill near Te Pohue?



This carving in Ngāti Kahungunu style, now held in the Museum of New Zealand Te Papa Tongarewa, is thought to depict the great ancestral Chief Kahungunu.



Steel engraved print of the **Establishment of the Missionaries at Paihia**, after a drawing by Louis Auguste de Sainson, c.1835, in Jules-Sébastien-César Dumont D'Urville, *Voyage Pittoresque Autour du Monde*. Paris: L. Tenré et H. Dupuy, 1834-35. D'Urville visited the Bay of Islands in 1824, 1827 and in April-May 1840; Colenso was there during the third visit, but there is no record of any meeting.



Why is William Colenso famous?

wiki.answers.com poses that question and gives us the answer: “because he wrote the treaty of Waitangi.” We are invited to “Read more: http://wiki.answers.com/Q/Why_is_William_Colenso_famous#ixzz28gJvzLwy.”

We accept the invitation and are told, “he wrote the Maori content shown on the treaty of Waitangi. also he was banished of his role as a missionary. So this made an affect on the whole of the Maori people and therefore played a big role in which how the relationship between the Maori and British would turn out like.”

Right. Cool. Yeah.

To the editor...

Garry Tee emailed,
You explained that tattooed men are ever exhibitionists. The poet Richard Mallett published a series of “Translations from the Ish”, including “Manufactured Evidence”:

Late in life,
Wishing to provide himself with a lurid past,
He had his chest tattooed with
Various
Regrettable
Designs.

*[More Comic & Curious Verse, selected by J. M. Cohen,
Penguin Books, Harmondsworth, 1956, p.248]*

I would be interested to read an article in *Colenso* which gives a detailed account of the Tamil bell found by Colenso, and of the several articles about it which have been published. Archaeological dating technology has advanced greatly in recent years, and probably the date when the bell was cast could now be estimated.

Garry J. Tee,
Department of Mathematics, University of Auckland.

Simon Nathan informs us that “My dear Hooker: transcriptions of letters from James Hector to Joseph Dalton Hooker between 1860 and 1898” by Rowan Burns & Simon Nathan is now available as a downloadable (and searchable) PDF from the Geoscience Society website:
<http://www.gsnz.org.nz/information/misc-series-i-49.html>.

Ann Collins emailed,
Have you seen the following lecture contrasting WC and his cousin JWC, and their use of the printing press?

Many errors in facts but some interesting ideas.....Ann

<http://vimeo.com/43630477>



The Blue Damselfly ***Austrolestes colenisonis*** (Māori: *kekewai*) is NZ's largest damselfly.
It can change the colour of its body to help thermoregulation.

It flies October to May and is usually seen close to still water, rushes and reeds.
First described by A White (1846) from a specimen collected on the *Erebus* and *Terror* expedition.
Photograph by Mike Lusk