



THE NEWSLETTER OF THE COLENSO SOCIETY:
SPRUIKING THE LIFE & WORK OF WILLIAM COLENSO

COLENSO

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THE ELIZABETH TREFFRY WOMEN IN CORNWALL PROJECT

The 275K Challenge

The Hypatia Trust has been invited to place its Women in Cornwall Collection in the most appropriate environment for its maintenance, development and protection – and for its sustainable future as the focus for the achievements of women and their considerable contributions to the history of Cornwall.

This project will be forwarded by the Hypatia Trust in preparation for joining, in perpetuity, the Courtney Library of the Royal Institution of Cornwall (RIC). The objective is to achieve a fund to be gifted to the RIC for the expansion and re-development of its educational remit and its library services and facilities. The Trust will continue to support and help to develop the outreach of the Courtney Library in innovative and modern ways, while also offering a dedicated repository for the use of students, researchers and scholars in women's histories.

The Trust would be able to contribute to the future exhibition programme of the Royal Cornwall Museum with artefacts, ephemera and research – to tell the stories of Cornwall in balanced formats, which include for public education the roles taken and lives lived by women.

The 275K Challenge is so-named because there are 275,000 women of all ages alive today and resident in Cornwall. This number represents 51% of the people of Cornwall. Our objective is to raise £275,000, or £1 for every woman, a sum that will prepare the 'room of our own' and provide the necessary staffing to develop and sustain the collection – including conservation costs – for at least the first decade of its integration with the Courtney Library.

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THE WINE BUYER

Among the papers in four Colenso boxes at Auckland Museum Library is this account of goods from J. Richards, November 1838 to July 1839. It is not immediately obvious who J. Richards was, but one of that name was importing bulk merchandise into Sydney (e.g., *Sydney Monitor*, 9 July 1838); possibly he was the storekeeper from whom Colenso ordered the wine and other goods.

J. Richards -		Dr
1838	Nov 3 Bottles Wine do 4/-	12/-
24	1/2 dz Wine	1. 7/-
May 21	1 Blushing jacket	" 12
	1 S. Western Hat	. 1. 6
	Cash	. 6
	Sugar 6 lbs 2/- Pork 2/-	. 4. 6
	Bacon 3/3 Soap 3/4	10-7.
	Pork 2/3 - Potatoes 2/-	4-3
	Bacon 6/9 - Potatoes 4/-	7-9
	Beardices	1 -
May 3	do (See off monthly)	. 18-
July 5	do	1 -
	Cash	1 -
		<u>8 " 3 " 7</u>
	Deduct	<u>1 " 2 " 0</u>
		<u>7 " 1 " 7</u>
	Cash	<u>1. 6.</u>
		<u>£ 5 " 18 " 7</u>

“NOT A FEW OF HIS VIEWS WERE MINE....”

AL Rouse has pointed out some of the remarkable parallels in the lives of William Colenso (WC) of New Zealand and his cousin, John William Colenso (JWC), Bishop of Natal (Rouse AL. *The controversial Colenos*. Cornish publications, Redruth, 1989). Both were Cornishmen, of evangelistic (“low church”) upbringing, became missionaries, challenged orthodoxy (both defended polygamy on Christian grounds), wrote copiously (JWC wrote books, WC papers and letters), defended those whom others saw as terrorists (Te Kooti and Kereopa: Langibalele and Cetshwayo), were pioneers of what we would today call liberation theology, were involved in education (the maths problems they set were remarkably alike), and got into trouble with “high church” Anglicans (Selwyn was involved in both cases).

Yet “No evidence remains of any contacts between them” Rouse wrote. “William in New Zealand read something of his famous cousin’s works, for we find him citing the Bishop’s exposure of rigid Sabbatarianism.” Certainly both men were compulsive writers, and many of their ideas thus became public. Were the family values common to both their boyhoods, mutual acquaintances (George Grey, JD Hooker, Darwin) and WC’s reading his cousin’s publications therefore sufficient to explain the similarities? I don’t think so: the ideas in the writings were too akin.

WC destroyed many early letters before he died, and his son Latimer destroyed the bulk of what remained. JWC’s home “Bishopstowe” burned with all his papers. If they did correspond their letters would probably not have survived. And there are strong clues that they did write to each other.

- WC mentioned to Harding (27 November 1898) that he had heard from JWC’s son: “The ‘Dr. Colenso’ you mention, in connexion with Sir G. Grey, is a son of Bp. Natal: with whom G. was friendly, &c. Natal left *two* sons, one, *med.* one *law*, from this latter I heard, while laid up at Woodville.”
- WC sent JWC a greenstone tiki, now in the Otago Museum (*eColenso* 2010: October, p.15).
- In Canberra Peter Wells found an 1850 plan of gifts from WC to friends and family, and included in the list of recipients is “Cousin John” (Wells. P. *The hungry heart*. Vintage, 2011, p398). WC’s only cousin named John was JWC.
- But the most direct evidence comes from WC himself; he wrote to JD Hooker on 30 November 1864, “You may make (or have made) the acq. of my good (1st) cousin “Natal”, at the meeting – not too great an heretic for you! Not a few of his views were mine: (we were very close correspondents until the Bp. of N.Z. divided us! – but enough).”

Not a few of his views were mine: what did he mean? We had similar views? His views were based on mine? My views were based on his? And how (and when?) would Selwyn have had the power to stop the cousins writing to each other?

Look at the chart of five lives overleaf. JWC had been introduced to Coleridge’s ideas and FD Maurice’s modernism by his future wife Frances in about 1843, and although Selwyn and JWC may have known each other at St John’s in Cambridge in the early 1830s, Selwyn

was in New Zealand (1841) before JWC published his first iconoclastic work, *Village sermons*, in 1853. Thus, at least according to what is known now of the development and publication of JWC's ideas, it seems unlikely that Selwyn would have formed a negative opinion of him before 1841. Thus, even if he had recognised the name Colenso, he could hardly have warned WC off contact with his cousin when WC was seeking ordination. He was not above forcing other conditions on WC, mind you.

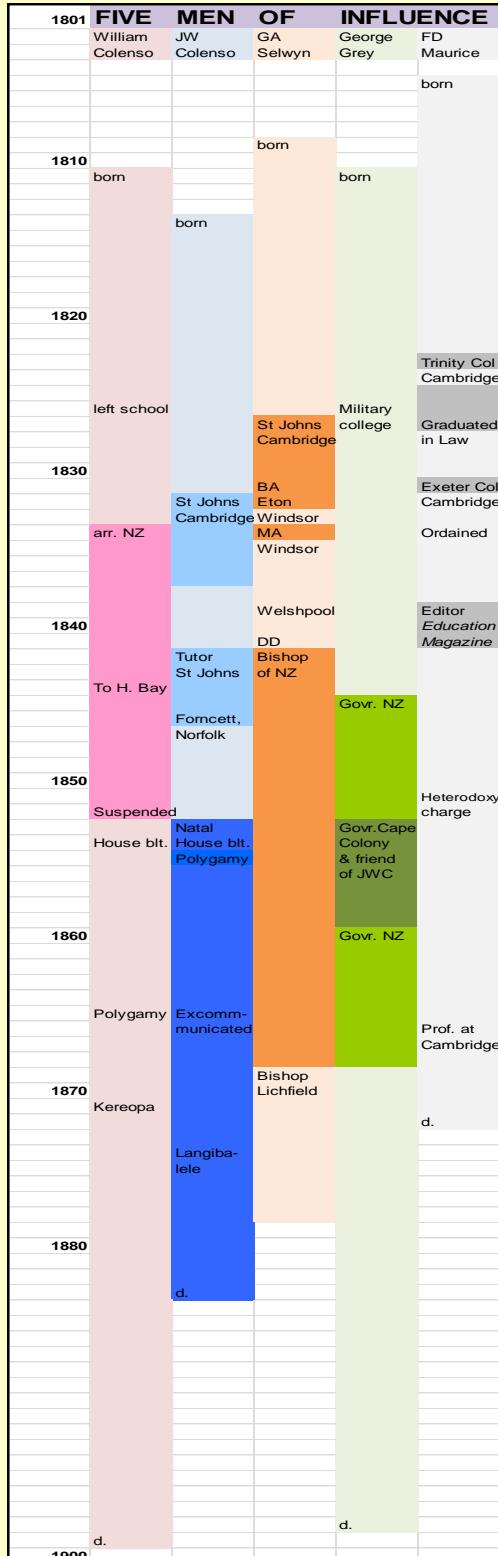
WC was dismissed by Selwyn in 1852, so any influence would have to predate 1852: perhaps his reputation as a challenger to orthodoxy and high church ideas was perceived in far New Zealand at some point between 1843 (when JWC met Frances and WC married) and 1852 (when WC was dismissed and the year before JWC's controversial *Village sermons* was published).

Much later, in 1867, Selwyn was on the committee at the Lambeth Conference that strongly suggested JWC should resign from Natal, but by then WC was well beyond Selwyn's influence.

A proper treatment of the relationship between the ideas and achievements of these two men would take a volume. A modern assessment of JWC (in a review by Gump of Guy's *The Heretic*) could as well have been written of WC (read "Maori" for "African"):

Yet Colenso was no saint... Guy rejects the liberal view that treats Colenso as "a great tribune of African freedom" and a twentieth-century liberal who somehow wandered into the wrong century." Colenso was a product of his times - he regarded colonialism as a positive good and saw it as his God-given duty to subordinate the lives of Africans to the demands made by his perception of the world"... Guy also rejects the view from the left which dismisses Colenso as a harbinger of colonialism and imperialism. Instead, he interprets Colenso as a courageous and principled man who was unable to see that injustice was the essence of imperialism.

J Gump, Review of 'The Heretic; A Study of the Life of John William Colenso 1814-1883', *The International Journal of African Historical Studies* 29 (4) (1986), 757-758.





Above: Bishopstowe, the house designed and built by JW Colenso in Natal in c. 1855.

Right: the house William Colenso built for himself on Napier Hill in 1859.



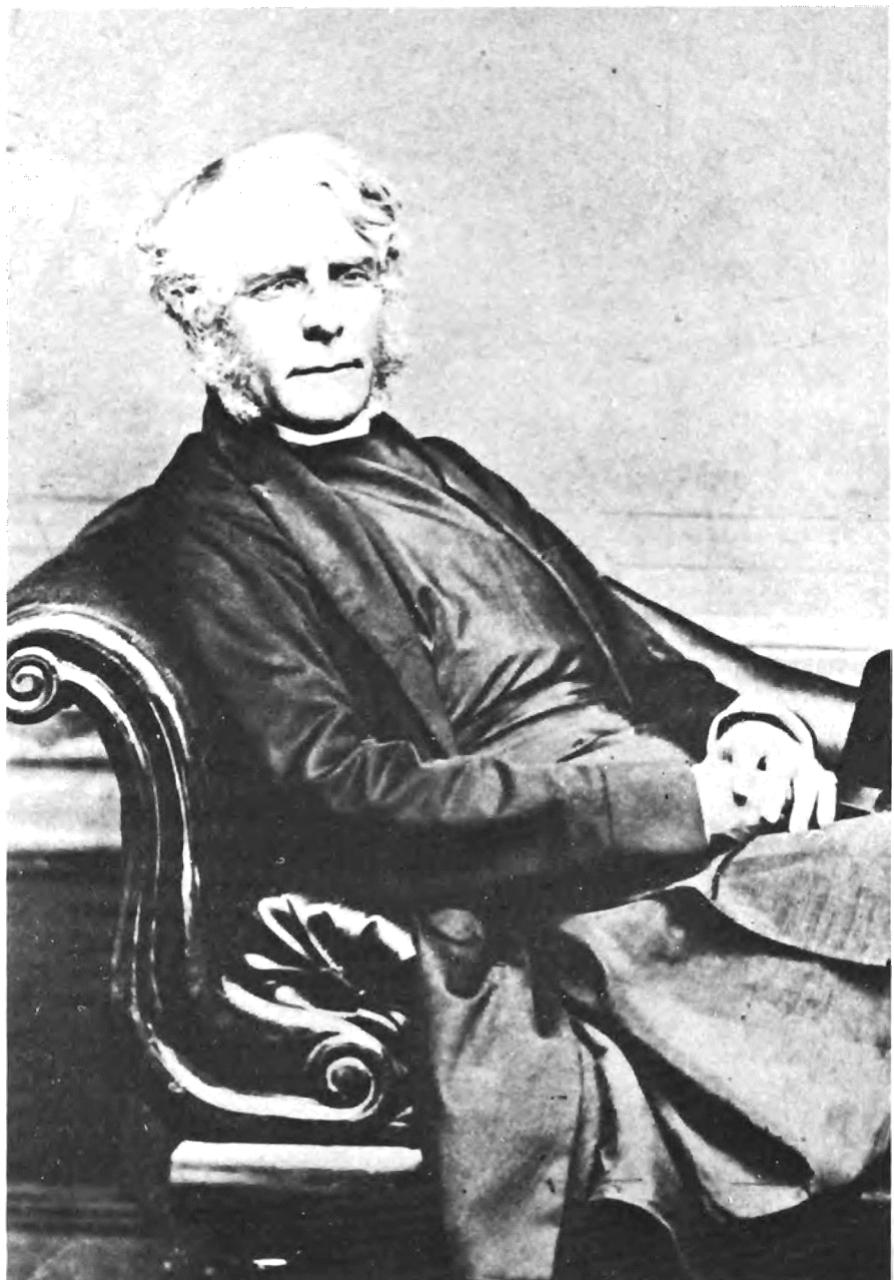
Did the cousins exchange ideas about neogothic colonial house design?

John William Colenso

1810	
1811	
1814	b. St Austell, 1814
1820	
1826	
1829	Left school at 15
1830	
1832	Matric. Cambridge
1833	
1834	
1836	Graduated Cambridge
1837	Fellow St John's
1838	Maths tutor Harrow school
1839	Ordained
1840	Harrow
1841	<i>Algebra</i>
1842	St John's, Cambridge, teaching maths. Met Frances. <i>Arithmetic.</i>
1843	
1844	"
1845	"
1846	Married Frances, to Fornsett, Norfolk
1852	"
1853	<i>Village sermons.</i> Bishop Natal
1856	<i>Ten weeks in Natal;</i> defended <i>Polygamy;</i> <i>Zulu-English dictionary;</i> <i>Grammar;</i> <i>New Testament in Zulu</i>
1860	
1861	<i>St Paul's epistle; 1st lessons; Pentat.</i>
1863	Dismissed for heresy
1865	Won case in civil courts
1866	
1867	Lambeth conference suggested he resign Rest of life in relative isolation.
1870	
1871	
1874	Supported Langalibalele
1878	Supported Zulu king Cetshwayo
1879	Anglo-Zulu war
1880	
1883	Died
1899	

William Colenso

b. Penzance, 1811
Left school at 15; began printers' apprenticeship
Worked at St Ives
To London
Left for New Zealand: CMS printer
<i>New Testament in Maori</i>
1st paper in Tas. Journal. Selwyn.
Married Elizabeth
Ordained deacon. NZ Wars began.
Suspended for adultery
Rest of life in isolation.
Inspector of Schools
Defended polygamy in <i>Essay on Maori Hauhau wars; Maori-English dictionary</i>
<i>Fiat justitia in support of Kereopa</i>
<i>Tracts for the times: On the Sabbath</i>
Supported Te Kooti
Died



Bishop Colenso

FROM THE DANNEVIRKE GALLERY OF HISTORY

A note found in a bible on loan to the Gallery of History: "4/3/80. I was in town this morning (first for a fortnight having hurt my ankle) and I was so struck by the beauty of this 'Cave' that I purchased two copies—one for you, and one for my son (2nd) in England. Hope you may receive it safely, and that you are well. W. Colenso". This was in a "a very old tatty bible belonging to Margaret Drummond, but it was not the Cave edition of the bible".

The philanthropist: Colenso often commented how well he felt (and was treated) in Central Hawke's Bay, compared with Napier. On 28 February 1888 he wrote to David Balfour from Baddeley's Hotel in Dannevirke, "I have been *here* just a month, & I shall not return, yet! The truth is *I am better off here in all domestic matters*, than at Napier, & enjoy *better health*. I have however prolonged my stay, owing to the *opening* new Presbytn. church on Sunday last (26)—Rev. Mr. Paterson officiated, & I attended both mg. & evg. & also 'Sacred Concert' in it, last night,—when the good Scotch Diviner called on me to assist.—All 3 services *well attended*—& a success." An entry in the Dannevirke Presbyterian Parish Centennial Book (page 10) reads: "The Rev. W. Colenso, an early missionary and distinguished Anglican Clergyman came through for the opening (of the first Presbyterian Church 1888). At the close of the ceremony he offered to contribute 20 pounds to clear off the debt on the building if the congregation could raise a further 40 pounds in three months."

A Dannevirke correspondent wrote, "In his family history *Two brothers from Berkeley* Harold Mabbett recalled the association of his father (Capt. John Mabbett) with William Colenso." Will Mabbett was born at The Spit in 1869 and attended Port Ahuriri School. "Three or four times in his later years at school there would be a perfunctory knock at the door and in would come a bearded man. A nod to the teacher and he would go straight to young Will. 'Morning Will, has John got his boat down yet? Good. You hop off now and tell him I will be down there about 2.30.' John would take him over to the Harbour reefs and tidal creeks." In 1880 Mabbett shared ownership of the *Maid of the Mill*, the *Why not* and the *Bella*.



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

Please forward to anyone. Back issues: <http://www.colensostudy.id.au/>.

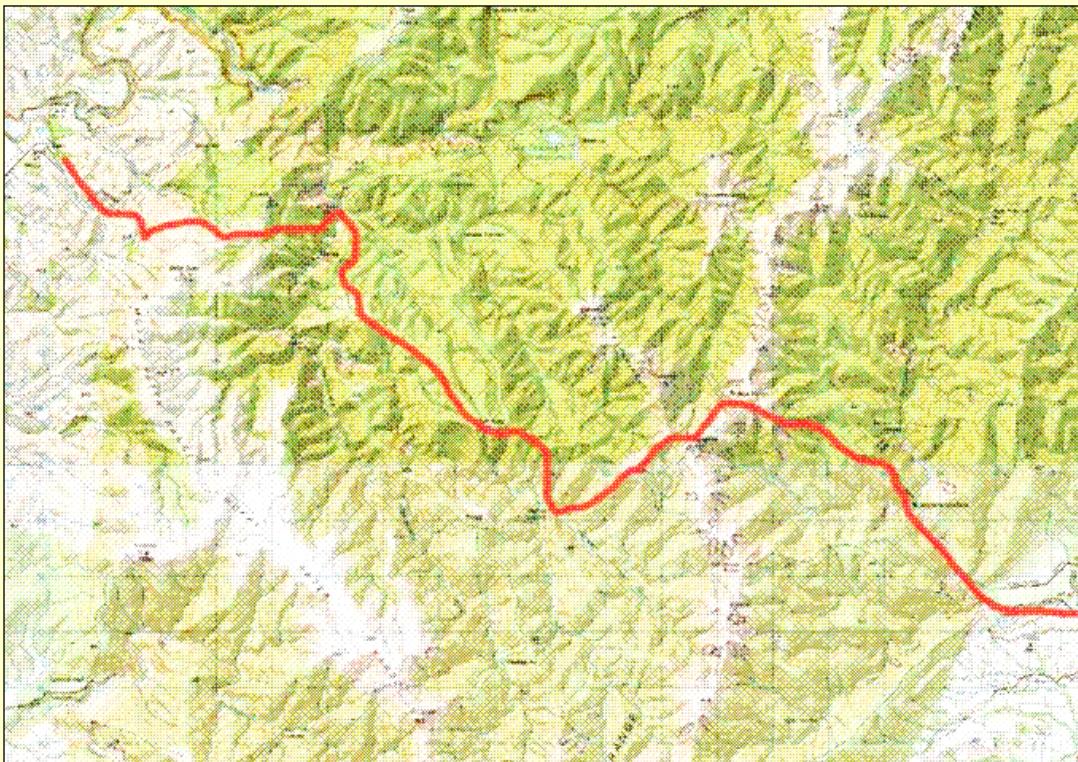
The editor invites contributions on any matter relating to the life and work of the
Rev. William Colenso FLS FRS.

Such contributions should be emailed to Ian St George (istge@yahoo.co.nz).

The cover of this issue is from a design by American art nouveau illustrator and
artist William H. Bradley.



THE COLENSO RUAHINE TRAIL



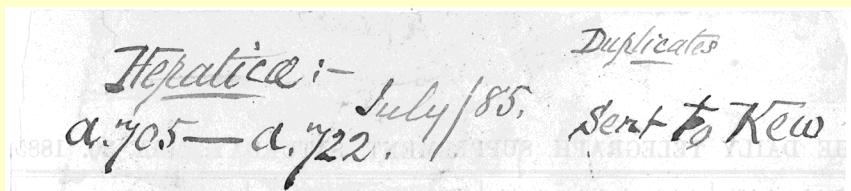
Andrew Mercer (Programme Manager Visitor Assets for the Manawatu Rangitikei Area Office of the Department of Conservation—*Te Papa Atawhai*) emailed Tony Gates (and Tony passed it on to us), “DOC is planning to put some interpretation about William Colenso along a tramping route through the Ruahine Range. The route starts at the end of Wakarara road in the Hawke’s Bay and travels across the range to the Mokai Patea in the Rangitikei. The plan is to produce 12 panels touching on William’s achievements nationally and in the local area. The panels will go up at view points, car parks, memorials and huts. The trail will still involve open tops and river travel, and will be suitable for experienced trampers.”

Tony adds, “This route follows much, but not all, of William Colenso’s Ruahine trail. As you can see, the route follows tramping tracks maintained and marked by DoC, and links in with their hut and track network. DoC propose to build a bridge near Iron Bark Hut, and make an easier track than at present at the Mokai Patea end of the trail. Some of the trail follows open river beds, tussock tops, or farmland, so is not fully marked. Anyone following this trail needs to be prepared for dry ridge travel, alpine conditions on the tops, river conditions in the valleys, and must carry map and compass. DoC have provided signs and estimated tramping times at various strategic locations, such as Puketaramea summit. The Colenso Ruahine Trail would take a fit tramer some two full days, maybe longer, to complete. The scenery and botany is interesting as well as historic, and the huts are in excellent condition. A journey of longer duration may be preferable.”

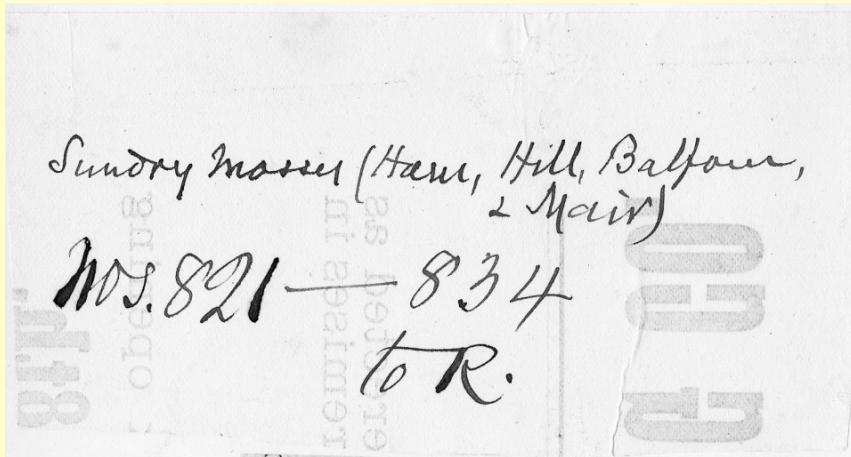
COLENZO'S PLANT LABELS

Bruce Hamlin wrote, "Colenso's labels are numerous and varied in style and content, the handwriting showing change with age, with the medium... and with the purpose for which it was done. The notes may be brief, such as "Dvk" (= Dannevirke) with or without a date, or may be more or less elaborate descriptions of the habitat or characters of the specimens. They are written in both pencil and ink and in many cases are merely jottings rather than formal labels." (St George IM, 2008: Colenso's collections. NZ Native Orchid Group).

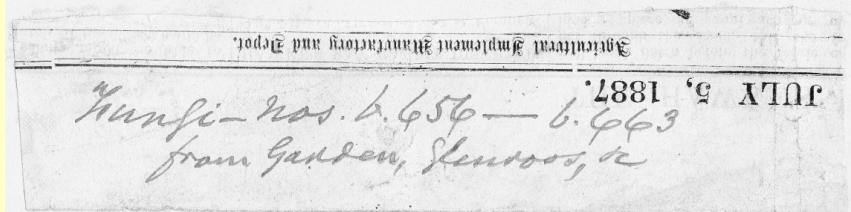
When Hamlin re-ordered Colenso's herbarium he pasted these labels into a scrapbook, kept at Te Papa. A few are reproduced below.



Duplicate specimens of liverworts sent to JD Hooker at Kew



Mosses collected by Augustus Hamilton, Henry Hill, David Balfour & ? Mair, sent to Felix Reader, pharmacist and moss enthusiast, in Melbourne.



Fungi from David Balfour's garden at Glenross; Balfour left Glenross in 1889.

THE GAME OF LIFE

At John, Port Fairy.

M.F.T. May. 184

THE MARRIED MEN OF ST. JOHN'S COLLEGE

AND IT'S VICINITY,

Will play a Game of Cricket

with

THE BACHELORS OF THE SAME,

ON THIS ANNIVERSARY.

Married men.

Mr. W.C. Cotton.
Mr. J. Davis.
Mr. C. & Davis
Mr. Buckley.
Mr. Colenso.
Mr. Franklin.
Mr. Colenso.
Mr. Bentbridge.
Mr. Chapman.
Mr. Edward Williams.
Rev'd Mr. Williams.

Bachelors.

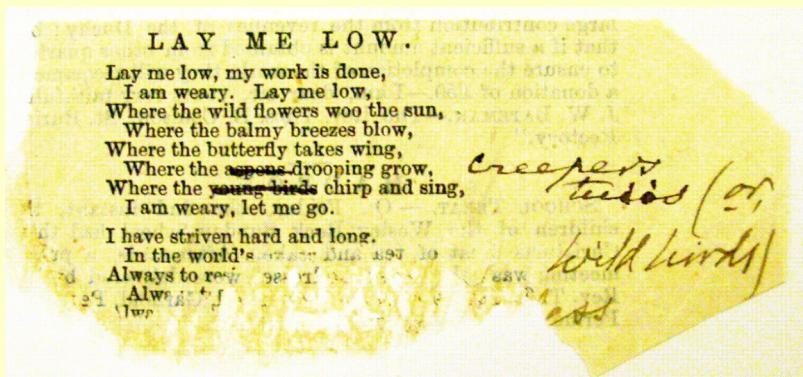
Rev'd S. C. Cotton.
Mr. Dr. Reid.
Mr. Tom Williams.
Mr. Mr. Williams.
Mr. John Williams.
Mr. Fisher.
Mr. White.
Mr. Hutton.
Mr. Clarke.
Mr. Bell.

Wickets to be pitched at 10 o' clock precisely.

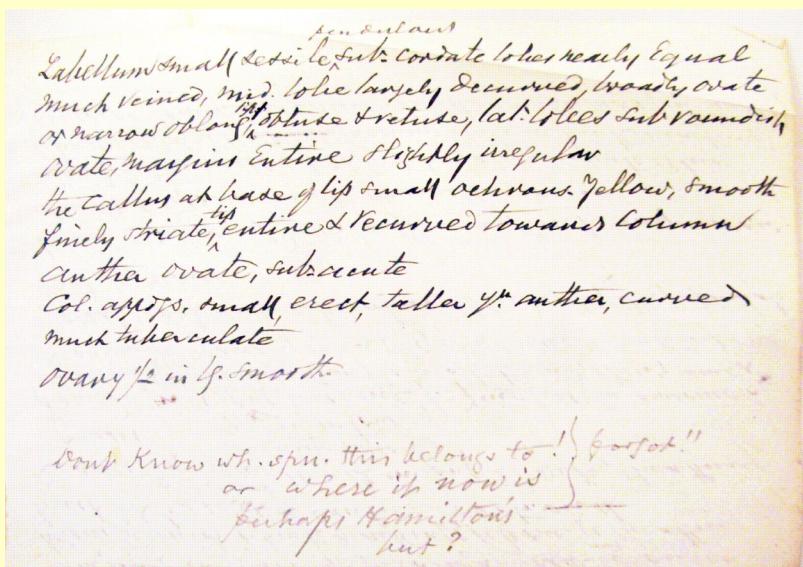
The Game finished or unfinished, to terminate at 3. 30. to give the Married Men and Bachelors time to dress for Hall. If the Game is not played out, the first Innings to be decisive.

From the W.C. Cotton Journals, Dixson Library, State Library of NSW, Sydney. Possibly printed by Cotton, who managed the press at Te Waimate. Why was Colenso batting at No. 7? Why wasn't that Cambridge athlete Selwyn playing? What was the anniversary? (On 6 May 1536, Henry VIII, following his expulsion of Catholicism from England and Wales, decreed that Latin Bibles be replaced by English translations of the Bible in every church.)

As a footnote to my piece (*eColenso II* [6]: 6) on the provenance of the poem “Lay me low” written out by Colenso for his son Wiremu on a wet Sunday in Waipukurau, I discovered, pasted to the inside of one of Colenso’s botanical diaries at Te Papa, the fragment of a newspaper clipping reproduced below. It shows clearly that Colenso copied the original, inserting more appropriate New Zealand words where necessary. Sad, in a way, that he preferred “wild birds” to his first choice, the more euphonious if incorrect “Tuiis”.



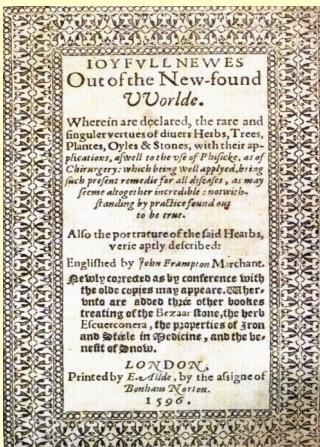
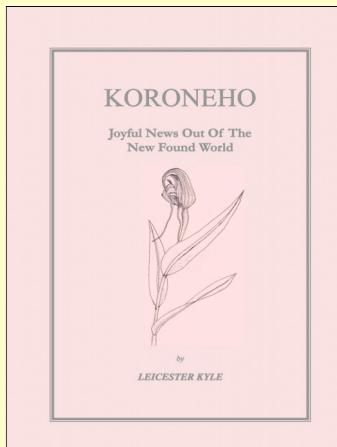
In one of the other notebooks is this sheet describing an *Orthoceras* flower – but Colenso forgot which. Interesting too, that even now, in the 1880s, Colenso used the archaic thorn character (“taller þn. anther”) in writing for his own use.



Oops!!

Stuart Park wrote, in response to our article on the **Paihia ruin** (*eColenso* January 2012), "...the decay of the William Williams ruins in Paihia is indeed a tragedy. Some archaeology and stone wall conservation work is planned for this summer – a little, too late, sadly, but better than nothing.

"But the photos in the article confuse two buildings (not surprisingly – the buildings of Paihia are indeed confusing. It has taken me a long time to think I have sorted them out. And Colenso's press[es] were in more than one of them). The house shown on page 5 that is going and gone in later images is variously Baker's house or David Taiwhanga's house, as identified in the Fairburn sketch map. The ruin on page 3 is that of the William Williams house, also shown in the Fairburn map. The William Williams house burned down in February 1856, by chance while Jane Williams was in Paihia. So it was roofless from that date, and further away than the house with a roof shown in the photos. But its ruins stood to well above window height until relatively recently – the erosion that has occurred in the last decade even is quite shocking."



once a tribute to Colenso's new plants, and a contrast to the modernist style Kyle chose for his poem. [*Koroneho* is now published jointly by the Leicester Kyle Literary Estate and the Colenso Society: \$12 includes postage from Ian St George at istge@yahoo.co.nz.]

John Isles forwarded an email from Philip Rankin, archivist at Napier Boys High School: "I have discovered **Colenso House** existed from 1945 to 1965 and then disappeared in a house reorganisation – presumably because of the opening of Colenso High School. Our prize lists have always carried the William Colenso name from funds bequested. We have had William Colenso prizes for Science and Mathematics and William Colenso prizes for achievement (1st in form 3 and 4). At present we have two awards Napier City Council William Colenso Bequest Fund for Citizenship."

Does anyone know where Colenso wrote about the **Tamil Bell**? As Bagnall & Petersen pointed out (page 468), the 1862 photograph of the bell carries the words, "its history, which Mr. Colenso has written, is long and interesting", but apart from a number of letters to editors around 1865 when it was exhibited in Dunedin, I can find nothing published.

When Leicester Kyle named his long poem *Koroneho: joyful news out of the new found world* it was not only a tribute to fellow botanist, writer and minister of religion the Rev. William Colenso (its 14 sections each devoted to one of Colenso's orchids described 100 years earlier)—it was also a literary allusion to John Frampton's sixteenth century translation of the Spanish physician Nicolas Monardes' excited discussion of the potential of new-world medicinal plants—and so at



THE COLENSO PROJECT

The Colenso Society, Victoria University of Wellington and Hawke's Bay Museum & Art Gallery are delighted to announce the establishment of the *Colenso Project*. This exciting new initiative seeks to build on the blossoming national and international interest in William Colenso's life and ideas as the result of the William Colenso Bicentenary celebrations in Hawke's Bay in 2011, and a body of new publications and research.

The intent of the Project is to ignite public and academic interest in Colenso's words – published, unpublished, private letters, journals - both in Māori and English, by sharing them with the world in digital form. We envisage a hub for all things Colenso: a place to read documents in the original, explore his writing through transcriptions, and as a place to experiment with new research and interpretation methods.

The website www.williamcolenso.co.nz will be the home of the Project, but its strength will lie in the collaboration between the many organisations and individuals that will contribute information, ideas and energy to the Project.

The first priority for the Project is the creation of a comprehensive bibliography of all William Colenso holdings. This is currently being compiled and will be available on this website in early 2012. Bringing our collective knowledge to bear on Colenso material, wherever it lies, will determine the strength of this bibliography, and to this end contributions and information are welcomed from individuals and institutions.

Further project details will be announced in the New Year, alongside the fundraising and sponsorship strategies that will be vital in developing the Project. If you are interested in being involved, and/or have information about Colenso holdings you can share with us, please contact one of the project team members below, or email us at info@william.colenso.co.nz.

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Transcribers

Ann Collins

Gordon Sylvester

We are eager to hear from anyone who would like to join our team of transcribers – please contact Ian if you would like to help.

Other digital correspondence collection projects to explore

The Darwin Correspondence <http://www.darwinproject.ac.uk/>

Transcribe Bentham <http://www.ucl.ac.uk/Bentham-Project/>

The Linnaeus Link <http://www.linnean.org/>

Mapping the Republic of Letters <https://republicofletters.stanford.edu/>

The Newton Project <http://www.newtonproject.sussex.ac.uk/prism.php?id=1>

Eloise Taylor writes...

While it took the team at HBMAG a little time to recover from the delights of the bicentenary celebrations last year, our commitment to Colenso continues unabated. We are very pleased to be working with the Colenso Society and Victoria University. We have kept the website we developed for the Bicentenary Celebrations—

www.williamcolenso.co.nz - live, and this will form the new home of the Project. The site has been updated to reflect the focus of the project and over the next couple of months we will be moving it to a new content management system that will give us options to further develop the website as the Project develops in complexity. One of the first steps will be to make the Colenso Bibliography available online so that people outside the project team – all of you! – can contribute to its development. At the moment we are working out what form we want the online bibliography to take and figuring out some technicalities but we hope to be able to put it on the website in the not-too-distant future.

Emma Chapman writes...

For me, this has been a summer immersed in writings of William Colenso. I have been searching for letters, pamphlets, journals, printed works and books by and about Colenso. Those I have found so far are listed in library, archive and museum catalogues in New Zealand and Australia, and in collections such as the botanical letters and lists in “Colenso’s collections” compiled by Ian St George.

Everything found I have been bringing together to contribute to our bibliography, which contains over 1000 items at time of writing. Organising the bibliography is an ongoing task that aims to allow access to individual items. Other digitisation projects have helped guide how best to describe each item in the bibliography.

Some of Colenso’s writings are already available online in the following collections:

- Grey New Zealand letters (Auckland Libraries);
- Transactions and Proceedings of the Royal Society of New Zealand 1868-1961 (National Library of New Zealand);
- McLean letters, (Alexander Turnbull Library);
- Letters in newspapers (Papers Past);
- Pamphlets (Early New Zealand Books and New Zealand Electronic Text Centre).

I will be sad to finish my assistant-ship at the end of February. I have been learning so much about Colenso and his times through his writings. I am very excited to see the development of the Colenso Project website.

Frith Driver-Burgess writes...

When I applied to work on the Colenso Project with what was then a very small team, I had no idea what shape the project would take or what research on Colenso would involve, a conundrum that, in my experience, is a familiar one when beginning a new project! Colenso was known to me as an early missionary and printer associated with the Treaty of Waitangi and very little more. It wasn't until I started to do some background research into William Colenso that I began to have some inkling of his various other roles: botanist, explorer, sometime-linguist, deacon, negotiator, and prolific, garrulous writer. The sheer scope of Colenso's writings is what takes up most of my research time, tracking down, cataloguing and sometimes reading the many letters, tracts, essays and other publications written by Colenso.

His letters in Māori, both in translation and in the original, reveal yet another facet to the extraordinary public life Colenso constructed, a finger in every pie he could reach, constantly exhorting, explaining, making himself seen and heard on both sides of a cultural and linguistic divide. The man lived to communicate. To be able to help archive and make available his prolific writings is my privilege. Colenso signed his Māori letters "nā tō hoa aroha", "from your dear friend", and it is his passion and drive that, for me, makes his work such interesting research.

Hawke's Bay Museum & Art Gallery Event

Peter Wells' William Colenso

Wednesday 28 March 2012 at 5.30pm

Ormond Chapel, Napier Terrace, Hospital Hill

Join us for an encore presentation of award winning New Zealand author Peter Wells' paper on his recently released book *Hungry Heart, A Journey with William Colenso*. Peter Wells was one of the keynote speakers at the William Colenso Bicentenary celebrations held in November 2011.

Limited numbers, bookings are essential. To book, phone HBMAG on 06 835 7781, email info@hbmag.co.nz or book online by visiting the www.hbmag.co.nz events page or paying in person at the Napier I-Site.

Cost: \$5 for friends of HBMAG, \$10 for general public

